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باطل کے لیے تلوار یہاں شاخوں کی لچک بن جاتی ہے

Anthem of Darul Uloom Deoband

Shaikhul Islam,
Hadhrat Moulana
Sayyid Husain Ahmad
Madani (rahmatullahi alayh)

شیخ الاسلام حضرت مولانا سید حسین احمد مدنی صاحب
رحمة اللہ علیہ

**The life and Mission of
Shaikhul Islam, Hadhrat
Moulana Sayyid Husain
Ahmad Madani
(rahmatullahi alayh)**

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(rahmatullahi alayh)

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Jamiatul Ulama (KZN)

Ta'limi Board

4 Third Avenue

P.O.Box 26024

Isipingo Beach

4115

South Africa

Tel: (+27) 31 912 2172

Fax: (+27) 31 902 9268

E-mail: info@talimiboardkzn.org

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Map of India



A Glimpse into the life of Shaikhul Islam رحمۃ اللہ علیہ

<u>Year</u>	<u>Age</u>	<u>Event</u>
1296/1879		Born
1309/1891	13 years	Commenced studies in Darul Ulum Deoband
1315/1897	19 years	Completed Studies
1316/1899	20 years	Graduated in Deoband
1316/1899	20 years	Bay'at to Moulana Gangohi (RA)
1316/1899	20 years	Moved to Madinah Munawwarah
1317/1900	21 years	Began teaching in Masjidun Nabawi
1318/1901	22 years	Khilaafat from Hadhrat Gangohi (RA)
1326/1908	30 years	First wife passed away
1327/1909	31 years	Started teaching in Deoband
1335/1917	39 years	Imprisoned in Malta
1336/1918	40 years	Second wife passed away
1338/1920	42 years	Released from Malta
1340/1922	44 years	Imprisoned in Pakistan
1343/1925	47 years	Began teaching in Sylhet
1346/1928	50 years	Appointed as Shaikhul Hadith of Deoband
1355/1936	59 years	Third wife passed away
1358/1939	62 years	Went for Haj
1360/1941	64 years	President of Jamiatul Ulama Hind
1362/1943	66 years	Imprisoned in Nêni Jail
1366/1947	70 years	Partition of India and Pakistan
1374/1955	78 years	Final Haj
1377/1957	81 years	Passed away in Deoband



Introduction

All praise be to Allah Ta'ala our most Beloved and Merciful Rabb. Countless Durood and Salaam be upon our Master and Leader, Sayyiduna wa Mawlana Muhammadur Rasulullah ﷺ. *“O Allah shower durood and salaam in abundance upon our Master and Leader, Sayyiduna Wa Mawlana Muhammadur Rasulullah ﷺ, his family, his children, his Sahaabah (radiyallahu anhum) and all those who follow him till the day of Qiyaamah.”*

Shaikhul Islam, Hadhrat Moulana Sayyid Husain Ahmad Madani (rahmatullahi alayh) was a unique personality in many respects. He was known and loved by one and all, Muslim and Non-Muslim. There perhaps maybe just a few people in the Muslim world, who have knowledge of basic Indian history, who have not heard his name or admired his outstanding traits. Such luminaries are seldom found in centuries. He was a man of excellence who enjoyed perfection in every field. Hailing from the noble family of the Saadaat, the family of Rasulullah ﷺ, with his roots in Madinah Munawwarah, graduating in the lap of Darul Uloom Deoband and nurtured under the special guidance of his ustaaz, Shaikhul Hind, Moulana Mahmoodul-Hasan Saahib (rahmatullahi alayh) and his Shaikh, Qutub-e-Aalam,

Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*), this great sun of Islam shone his radiance throughout the length and breadth of India, fighting for the cause of Islam and the freedom of the oppressed Muslims.

Whilst on the one hand he excelled in the field of *ilm* (knowledge), hosting the largest group of students in the Masjid of Rasulullah ﷺ, he also progressed rapidly in the field of Tasawwuf under the guidance of his Shaikh, Qutub-e-Aalam, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*). He also had the good fortune of spending time in the company of Shaikhul Arab wal Ajam, Hadhrat Haji Imdaadullah Muhaajir Makki (*rahmatullahi alayh*) and was initiated into *zikr* by none other than the great Shaikh himself.

Despite his numerous occupations, the poverty he suffered, the difficulties he endured, the hardships he underwent, yet his eyes remained focused on the mission of his Ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*). He worked tirelessly as a Mujaahid par excellence, striving to remove the oppressive British from India and to free the oppressed Indians from their evil clutches. Allah Ta'ala made him successful in all his efforts and he stood out as a gleaming example for the Ulama for the rest of time. His efforts were not just restricted to one field. Whilst he sat on the platform of Hadith teaching at Darul Uloom Deoband, he would also be delivering lectures on the mimbars of the masajid around India. He would then rush off to proclaim the message of Allah Ta'ala in some political conference, fearless of what the consequences may be. At the same time he was an Imaam in Tasawwuf with thousands of *mureeds* (disciples) all over the world.

After making such selfless sacrifices, he still had to tolerantly bear the criticism of his own people. He was dragged off to jail on several occasions where he was made to languish in prison without any logical

charge against him. His days were spent in the service of Allah's creation and his nights were spent in the worship of Allah Ta'ala Himself. Sounds of sobbing and weeping would be heard emanating from his chamber as he cried to Allah Ta'ala to help the oppressed Muslims. It is difficult for one to even imagine how any human being could sacrifice so much of his life for the sake of Deen.

This biography highlights some of the salient aspects in his life. In the pages to follow, one will only but admire this great leader and the sacrifices he made for the sake of Islam and the Muslims.

Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya (*rahmatullahi alayh*) writes in his famous masterpiece, Fazaail-e-Sadaqaat, "Reading the biographies of the pious Ulama and elders inspires one to engage in the ibaadat of Allah Ta'ala and enables one to prepare for the Aakhirat." Furthermore he says that if anyone is lazy in executing his ibaadat, he should spend time in the company of a pious person who is very busy engaged in the ibaadat of Allah Ta'ala. If he cannot do this, he should study the biographies of the pious. A great saint used to say, 'Whenever I feel that I have become lazy in my ibaadat, I read the incidents of the life of Muhammad Ibnu Waasay (*rahmatullahi alayh*) for a week.' Studying their lives will inspire us to follow their example." [Fazaail-e-Sadaqaat. Page. 569]

We make dua to Allah Ta'ala that this biography serves as a motivation for weaklings like us to also stand up and sacrifice our lives for the sake of Allah Ta'ala and His noble Deen. May Allah Ta'ala make this biography a means of inspiration to one and all and make it a means of bringing our lives in accordance to the lives of our Akaabir, which is in fact the life of the *Sunnah* of Rasulullah ﷺ.

The bulk of the content matter in this biography has been taken from the autobiography of Hadhrat Moulana Madani (*rahmatullahi*

alayh), Naqsh-e-Hayaat, as well as Ma-aasir-e-Shaikhul Islam written by Aseer Adrawi. Many other biographies were also researched and important points added.

Thus, sitting at the Raudha Mubaarak of Rasulullah ﷺ, and placing my trust in Allah Ta'ala, I commence this task with the duas of my beloved Ustaaz and Shaikh, Hadhrat Mufti Ebraheem Salehjee Saahib (*daamat barakaatuhu*), making dua to Allah Ta'ala to guide me and assist me towards that which will draw His pleasure and which will be beneficial for me as well as the Ummah at large.

The readers are kindly requested to please correct any errors and bring it to the notice of the publishers. *Insha-Allah* the corrections will be made in a subsequent edition. This will also be in keeping with the spirit of the Hadith, “*Deen is to advise one another.*”

May Allah Ta'ala accept this book and join us with the ranks of our pious elders.

A disgrace to his elders

27 Jumadul Ula 1435

29 March 2014

Foreword

By

Hadhrat Moulana Yusuf Pandor Saahib (*daamat barakaatuhum*)

Student of Hadhrat Moulana Sayyid Husain Ahmad Madani

(*rahmatullahi alayh*), Khalifa of Hadhrat Moulana Asad Madani

(*rahmatullahi alayh*)

I feel ashamed and embarrassed that a useless, worthless person like myself should write a foreword on such a great and noble personality like Shaikhul Islam, Hadhrat Moulana Sayyid Husain Ahmad Madani (*rahmatullahi alayh*).

I make shukar to Allah Ta'ala that He gave me the golden opportunity to study Saheeh Bukhari under the tutelage of such a great saint. I thank Allah Ta'ala over and over again for having blessed me with the opportunity of studying under him as well as taking bay'at at his mubaarak hands after my completion.

I am amongst the few students of Hadhrat Moulana Madani (*rahmatullahi alayh*) today. I had studied Dorah Hadith under Hadhrat Madani (*rahmatullahi alayh*) in 1957. We were the last batch of students

that were fortunate enough to study Bukhari Shareef under Hadhrat (rahmatullahi alayh).

What can I write about my ustaaz and shaikh? He was such a personality that it is difficult to find someone like him. He worked selflessly for the Muslim Ummah, especially the Muslims of India. His days were spent in striving for Islam and his nights were spent crying before Allah Ta'ala. Any person who spent time with Hadhrat (rahmatullahi alayh) would notice him waking up in the early hours of the morning and after performing his Tahajjud Salaah, he would sob before Allah Ta'ala like a child sobbing after receiving a severe beating.

He was so firm on the Shariah and the Sunnah that he would never tolerate anything against the Sunnah of Rasulullah ﷺ. I remember on one occasion that someone who was clean shaven came to meet him. When Hadhrat (rahmatullahi alayh) looked at his face he stood up immediately and slapped him on his shoulder saying to him, "Is it because of the British that you are feeling ashamed to keep the Sunnah of Rasulullah ﷺ on your face? The Seekhs don't feel ashamed of the British and still keep beards. Why are you feeling ashamed to keep the Sunnah of Nabi ﷺ on your face?" He then made him make taubah and asked him to promise to keep a beard to which he obliged. He thereafter kept the Sunnah beard *al-hamdulillah*.

Whilst sitting in the Hadith lessons we would notice that for the entire three hour duration, Hadhrat (rahmatullahi alayh) would sit in the Tashah-hud position without moving. This was done only because of the love and respect that he had for the Mubaarak Hadith of Rasulullah ﷺ.

On one occasion he had to go for a political meeting at the offices of the Congress Party. As he entered the office he noticed a picture of one of the delegates hung on the wall. He immediately instructed those

present with the indication of his walking stick to have the picture removed otherwise he himself would remove it. Those present immediately removed the frame.

The level of his taqwa was such that I myself had witnessed him on several occasions returning part of his salary to the madrasah. This was because on some occasions, due to his struggle against the British, he would travel far and wide to deliver lectures and attend important meetings. As a result he could not present himself on that day for the lessons at Darul Uloom Deoband. He would work out the number of days he was absent and deposit that amount of money back into the Madrasah fund. If only the Ulama of today could also practice this level of taqwa and *lillahiyat*.

What can an insignificant drop write about a vast ocean? If only Hadhrat (*rahmatullahi alayh*) was alive today, the entire picture of India would have been so different.

I make dua that Allah Ta'ala accepts this biography and makes it an inspiration for the young Ulama to follow in the footsteps of this great *hasti* (personality) and strive for the cause of Islam in the manner he had done.

(Hadhrat Moulana) Yusuf Pandor (Saahib)

Hazeldene, Germiston

14 Rabiul Awwal 1437

26 December 2015

Chapter 1

Birth, Childhood and Family

Shaikhul Islam, Hadhrat Moulana Sayyid Husain Ahmad Madani (*rahmatullahi alayh*) was born on the 19 Shawwaal 1296, (16 October 1879) in Baangar Mau in the district of Anaw where his father, Sayyid Habeebullah served as a headmaster in an Urdu school.

Sayyid Family

The lineage of Hadhrat Moulana (*rahmatullahi alayh*) links up to Sayyiduna Rasulullah ﷺ, thus making him from the family of the Saadaat. He is a Husayni Sayyid i.e. his lineage reaches upto Rasulullah ﷺ via Sayyiduna Husain رَضِيَ اللّٰهُ عَنْهُ.

نمونہ کس نے دکھلایا کہ سید ہوں تو کیسے ہوں

حسین احمد نے بتلایا کہ سید ہوں تو ایسے ہوں

*Who has shown the example of how a Sayyid should be?
Husain Ahmad has portrayed that if you are Sayyid then this is how a Sayyid
should be*

Hadhrat (rahmatullahi alayh) writes in his autobiography 'Naqsh-e-Hayaat': "I feel very scared and ashamed to call myself a Sayyid, due to my weaknesses and evils. At the same time I am deeply grateful to Allah Ta'ala for this great bounty upon me which is not in my control. Just as it is necessary for a person to be thankful to Allah Ta'ala for blessing him with life, health, intelligence, beauty, etc. which are all out of the control of man, similarly should one be grateful of his lineage."

Lineage

The lineage from Hadhrat Nabi ﷺ till Hadhrat Madani (rahmatullahi alayh) is as follows;

1. Hadhrat Nabi Muhammad ﷺ
2. Hadhrat Husain رضي الله عنه
3. Ali Zainul Aabideen
4. Husain Asghar
5. Ali
6. Musa Himsa
7. Hasan
8. Muhammad Madani (Tirmizi)
9. Husain
10. Ali
11. Shah Ahmad Timsaal-e-Rasool ﷺ
12. Shah Muhammad

13. Shah Umar
14. Shah Abu Bakr
15. Shah Hamzah
16. Shah Ahmad Zaahid
17. Shah Zaid
18. Shah Nurul Haq Taandwi
19. Shah Muhammad Zaahidi
20. Shah Abdul Wadood
21. Shah Raaju
22. Shah Munawwar
23. Shah Qalandar
24. Shah Ludhan
25. Shah Mahmood
26. Shah Muhibbullah
27. Shah Sifatullah
28. Shah Khairullah
29. Shah Muhammad Maah Shaahi
30. Shah Madan
31. Shah Noor Ashraf
32. Shah Jahaangeer Bakhsh
33. Sayyid Peer Ali
34. Sayyid Habeebullah
35. Shaikhul Islam Hadhrat Moulana Sayyid Husain Ahmad Madani
(*rahmatullahi alayh*)

Hadhrat's Father

Hadhrat Moulana Madani (*rahmatullahi alayh*) writes: My father was born in Alahdadpur, four or five years before the 1857 revolution. He was well acquainted with the events that transpired in 1857. He could

recall the comfort and affluence in the years before 1857 and recalled how jars of ladhoo were kept for him.

My grandfather had three brothers, Peer Ali, Nawaazish Ali and Tegh Ali. Both Nawaazish Ali and Tegh Ali had no children. Only Peer Ali was blessed with offspring.

My grand uncle, Tegh Ali, and his wife both yearned for a child. When my grandfather's grandson Najeebullah was born, they adopted him and brought him up on their laps. Taqdeer did not allow him to live long and he passed away in his early childhood. Everyone was deeply distressed by his death.

When my father was born, my grandfather insisted that the couple adopt him. They were reluctant at first but eventually agreed to adopt my father and raised him with immense love and affection.

By the year 1857, all three brothers passed away. Besides the females and children, there was no influential figure in the home. Their estates and wealth were all usurped. Poverty and starvation surrounded them from all sides.

My grand aunt assumed the responsibility of raising my father. She did so with great duress and difficulty. I met her in my early childhood. She often commented, "I spun the wheel over and over to raise Habeebullah."

My father was blessed, through the Grace and Mercy of Allah Ta'ala, with keen intelligence and an excellent memory. He was stern and firm in nature. In the prime of his youth, he took up a teaching post in the Itifaat Ganj Primary School near Taanda. He earned a salary of eight Rupees per month. This salary eased their difficult condition. If only he had a Shaikh at that time, he may have progressed very far in his quest for knowledge. After some time he left to complete his schooling in Lucknow. During those days, the nearest school was

situated in Lucknow. Due to his naturally endowed intelligence, he progressed very fast and passed with distinctions.

He was immediately appointed as a Headmaster of Safipur in the district of Anaau. He was later transferred to Baangar Mau. He resided in this locality for many years.

Straitened financial circumstances, poverty and anxiety to secure a means of income prevented him from becoming an Aalim. Though people called him Molvi, he was actually totally unacquainted with Arabic. He was however fluent in Persian, Urdu and Hindi. In those days, a school teacher was called Molvi.

After passing school, he enrolled for English lessons, on the insistence and encouragement of some friends. On the very first night after enrolling, he had a dream in which he saw both his hands fouled with faeces. He then developed a disgust and hatred for the English language. He was however, successful in his application for a teaching post.

When my father was eighteen years old and still a staff member at the Itifaat Ganj Primary School, my grand aunt thought it necessary for him to get married.

My maternal grandfather, the late Akbar Ali Saahib, was the trustee and administrator of the family estate. He drowned in the year 1857 in the river Ghaah-gara. He left behind three young sons and one infant daughter (my mother). She was only six months old at the time of this tragedy.

These children grew up as orphans under extremely difficult circumstances because the income from the remainder of the estate was a pittance and there were no adult males left in the family.

My maternal grandmother was a learned lady. She taught the children Persian and Urdu as was the custom of the age.

My paternal grandmother tried very hard to ensure that the marriage took place within the family. She was eventually successful and my father married my mother when she was fourteen years old. My eldest brother, the late Muhammad Siddeeq Saahib was born in Alahdadpur in the year 1288 AH.

Hadhrat's Mother

The mother of Shaikhul Islam (*rahmatullahi alayh*) was a pious woman who was very particular on the recitation of her wazaaif. She was bay'at to Hadhrat Moulana Fadhlur Rahmaan Ganj Moradabadi (*rahmatullahi alayh*). Hadhrat Madani (*rahmatullahi alayh*) grew up in the hands of such a pious and Allah fearing woman. Despite her having so many children, she was very particular about waking up in the early hours of the morning and performing Tahajjud Saaah. She would remain engaged in zikr and fervent dua till the time of Fajr. Towards the end of her life she had a practice of reciting Surah Ikhlāas 200 times and offering the sawaab to Sayyiduna Rasulullah صلى الله عليه وسلم.

Hadhrat Madani (*rahmatullahi alayh*) writes regarding his mother, "After migrating to Madinah Munawwarah, she was forced to grind the wheat herself due to our poverty, whereas she had no need to do this in India. However, in her old age, she was assisted by her three daughters-in-law, who were allotted turns to grind the wheat.

Intelligence (and not emotions) guided her love for her children. She did not hesitate to part from her children for the sake of their *ta'leem* (education). She was very concerned about the education and *tarbiyah* (upbringing) of her children and kept their minds occupied from early childhood, with encouragement, education, training and *islaah* (correction) in the form of stories, anecdotes and pleasant jest and humour.

She passed away in Madinah Munawwarah in the year 1322 AH and is buried in Jannatul Baqee.

After her death, my father remarried because he needed someone to take care of him, but unfortunately did not obtain the comfort and rest he desired. My mother was a very well-chosen person. After her marriage, great blessings and a marked increase in the entire family's wealth and offspring was evident. Though she witnessed the death of a few infants, she was saved from enduring the pain and trauma of seeing a family member dying in the full bloom of youth or witnessing wide-scale deaths amongst her offspring due to famine, etc.”

Hadhrat's Maternal Grandmother

Hadhrat (*rahmatullahi alayh*) writes, “My Naani (maternal grandmother) was from a very wealthy family. Her *maamoo* (maternal uncle) was a great saint and a great Aalim. My grandmother was raised under his guidance and tutelage. Besides enjoying fluency in Hindi and Urdu, she was also exceptionally proficient in Tasawwuf and tarbiyat. She strove hard to complete the spiritual exercises and excelled in zikr. She taught my mother Urdu and Hindi. She also taught her Hindi writing. My mother studied Hindi literature text books like Hans Jawaaher, Yaad Amwaat, etc. She created a thirst for Tasawwuf in my mother which increased greatly after she took bay'at to Hadhrat Moulana Fadhlur Rahmaan Ganj Moradabadi (*rahmatullahi alayh*).”

Hadhrat's Brothers and Sisters

Hadhrat (*rahmatullahi alayh*) writes: My father had five sons and three daughters.

1. Moulana Muhammad Siddeeq Saahib

He was the eldest son. He was born in the year 1288 AH in Alahdadpur and passed away in the year 1331 AH in Madinah Munawwarah. He is buried in Jannatul Baqee. He fathered many sons and daughters. He remarried a number of times too. However, only one son, the late Moulana Waheed Ahmad survived him. Moulana Waheed Ahmad fathered many children and then passed away in Taanda, Alahdadpur. His three sons and two daughters survived him. By the Grace of Allah Ta'ala they are all living. They are Fareed Ahmad, Rasheed Ahmad, Sa'eed Ahmad and two daughters Safiyyah (known in the family circle as Neera) and Radheeya.

2. Moulana Sayyid Ahmad Saahib

He was born in Baangar Mau in the year 1293 AH and passed away in Madinah Munawwarah in the month of Shawwaal around 1358 AH or 1359 AH. He is buried in Jannatul Baqee. Despite having fathered numerous sons and daughters, after many marriages, only one daughter and no other children survived him. Moulana laid the foundation stone for the Madrasah Shar-eeyah in Madinah Munawwarah, popularly known as Madrasah Ulumush-Shar-eeyah li-Yataamil Madinahtin Nabawiyyah. This Madrasah was founded after the World War Two, at a time when the rulers were only establishing schools to impart modern secular education and totally ignored the need to impart the knowledge of Shariah.

Both brothers (Moulana Muhammad Siddeeq Saahib and Moulana Sayyid Ahmad Saahib) were graduates of Darul Uloom Deoband. Before taking admission into Darul Uloom, both brothers had passed with distinctions from the Urdu Middle School. Both of them had already learnt Persian and the Qur-aan Shareef by their parents.

My eldest brother was honored with khilaafat from Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*). My other brother, Sayyid Ahmad Saahib, had resided in the khaanqah for many years and remained engaged in zikr and spiritual exercises. He had the honour of being the khaadim of Hadhrat Gangohi (*rahmatullahi alayh*). He was however, not granted khilaafat by Hadhrat (*rahmatullahi alayh*). Afterwards, both Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) and Hadhrat Moulana Khaleel Ahmad Saahib (*rahmatullahi alayh*) blessed him with khilaafat. Both brothers were engaged in the dissemination and teaching of *ilm* (knowledge) in Madinah Munawwarah.

My brother Sayyid Ahmad Saahib also took bay'at at the hands of Qutb-e-Aalam, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) before making hijrat to Madinah Munawwarah (may its honour increase). However, when I was summoned to Gangoh, my eldest brother had already slipped away quietly before me. We met in Makkah Muazzamah and proceeded together on the journey to Gangoh. On our return, my brother Sayyid Ahmad also sought permission from my parents to travel to Gangoh to traverse the stages of sulook.

My parents were very brave hearted when it came to such high and noble objectives. They gladly and willingly granted him permission. He departed towards the end of 1320 AH and reached Gangoh safely. He had the honour of being present and to serve as an attendant in that majestic court for three consecutive years.

He was present when Hadhrat Gangohi (*rahmatullahi alayh*) passed away. He returned to Madinah Munawwarah a few months after Hadhrat's (*rahmatullahi alayh*) demise. As far as I know, my brother did not conduct majaalis and initiate people into bay'at. Allah Ta'ala knows best.

However, due to his courage and striving, he founded the Madrasah Shar-eeyah in Madinah Munawwarah. A great fountain of the knowledge of Deen and Hifz of the Qur-aan commenced here. This Madrasah is functioning till this day.¹

This Sadaqah-e-Jaariyah is an exceptional blessing and a great boon from Allah Ta'ala. May Allah Ta'ala accept it and make it a source of blessings and success for the founder, the sponsors and the supporters. *Aameen*.

3. Jameel Ahmad

He was born in Zul Qadah, 1302 AH in Alahdampur. He was still studying the intermediate (middle) text books at the time of my father's emigration. Upon arrival in Madinah Munawwarah, he was admitted in Madrasah Rushdiyya, a Turkish Madrasah. Since he was very intelligent and had already acquired an excellent proficiency and ability in the Arabic subjects, he was able to progress very fast in a short period and secured the highest marks amongst his fellow classmates in every subject. He was awarded a royal medal for outstanding achievement and the asaaticah paid special attention to him. In the year that he graduated from Madrasah Rushdiyya, all the graduates of that year were sent to Istanbul at state expense.

¹ This was during the lifetime of Hadhrat Moulana Madani (*rahmatullahi alayh*). Perhaps it has now moved to some other area in Madinah Shareef as the original land is now included into the Haram Shareef

In the first year examinations, he obtained first position in a class of at least 150 students. As a result, the rulers and asaatizah of Istanbul accorded him special attention. However, Taqdeer did not favour him in the second year. He was afflicted by a chronic fever. He remained ill for many months. Every possible cure was tried but his health did not improve. He returned to Madinah Munawwarah. He remained ill for a few days in Madinah Shareef and passed away in the bloom of his youth. He is buried in Jannatul Baqee. My father was naturally greatly grieved by his death.

4. Mahmood Ahmad

He was born in Shawwaal 1308 AH in Alahdadpur. He was eight years old when my father emigrated. He was still studying basic Urdu Kitaabs. He was also admitted to the Turkish Madrasah in Madinah Munawwarah. However, Uthmaan Pasha decided not to send the graduates of that year to Istanbul and sent them to various departments and institutes as trainees.

My brother Mahmood Ahmad was sent to the ministry of justice. He made excellent progress. In a short while, he started earning a regular salary and was placed in the publication department. After the war, he was appointed as the the chief clerk in the administration of Shareef Husain.

During the reign of the Saud family, he was appointed the Qadhi (Judge) of Jeddah. But, despite having lived in Jeddah for many years, he could not adapt to the climate. He requested a transfer to Madinah Munawwarah.

His application for a transfer was not successful. He thus resigned and started trading in Madinah Munawwarah. *Al-hamdulillah*, he is spending his life relatively well. He has one young son, Habeebullah

and a few daughters. Habeebullah is presently the principal of Madrasah Uloomush Shareeyah.

My father had three daughters.

1. Zainab

She was born in 1299 AH in Alahdadpur. She lived for about three or four years and then passed away.

2. Naseem Zahra

She was born in the year 1311 AH. She also lived for a year and a half and passed away.

3. Riyaadh Faatimah

She was born in 1305 AH and passed away in Madinah Munawwarah in the year 1330 AH. One daughter survived her who also passed away a few days after her mother's death in Madinah Munawwarah. Both lie buried in Jannatul Bagee.

A Brief Biography of Hadhrat's Father

Hadhrat (*rahmatullahi alayh*) writes: As I have already explained, my father was blessed with exceptional favours. He was blessed with a unique heart and mind. If circumstances were favourable, he may have been a great Aalim of Deen. He may have also attained a high stage in the field of *Ma'rifat* (recognition of Allah Ta'ala) and Tasawwuf. If he chose to pursue secular studies, then I am sure he would have reached the highest levels in that field as well.

Be that as it may, despite all the difficulties and hardships that engulfed him from all sides since his early childhood, he made admirable progress. He not only succeeded in progressing in dunya, but also managed to strive in the field of zikr, fikr and muraaqabah in the company of Hadhrat Moulana Fadhlur Rahmaan Ganj Moradabadi

(*rahmatullahi alayh*). He was gifted with powers of *kashf*¹ and many a times his *kashf* was exactly on its mark.

Once in Madinah Munawwarah, my father told us: “One of you will return to India.” Little did I realise that this statement would one day be applicable to me.

Though Hadhrat Moulana Ganj Moradabadi (*rahmatullahi alayh*) did not grant him khilaafat in his lifetime, after Hadhrat Moulana’s death, my father saw him in a dream saying, ‘I herewith grant you permission to initiate mureeds.’ Based on this dream, he accepted bay’at from two people in Taanda.

He despised the world and worldly orientated people. It was because of this that despite his children displaying great intelligence in secular studies and despite the fact that both my brothers obtained the highest marks in Middle Class Examinations in the entire province of Oudh, he preferred Deeni studies for his children rather than secular studies.

His constant concern was that his children should obtain the highest proficiency and mastery in Arabic Studies.

One day, he called us all together and said; “I raised and nurtured you solely for one object; that is to wage Jihaad in the Path of Allah Ta’ala and strive to attain shahaadat (martyrdom).”

It was due to his encouragement and keenness that we all treaded the path of tareeqat (spirituality) enthusiastically and attained the honour of sweeping the court of Hadhrat Moulana Gangohi (*rahmatullahi alayh*).

After my brother Sayyid Ahmad had already spent a good few years in Gangoh, my father sent a letter to Hadhrat Gangohi

¹ Divine inspiration from Allah Ta’ala

(*rahmatullahi alayh*) in which he wrote: “If Sayyid Ahmad is of any worth, then please grant him permission and instruct him to return as I am in need of him here, and if he is not of any worth, then it is better that he remains at your doorstep and die there, banging his head.”

Hadhrat Gangohi (*rahmatullahi alayh*) was exceptionally pleased at these words and remarked, “Since Molvi Sayyid Ahmad’s father is acquainted with *sulook* and *tareeqat* (the spiritual path), he appreciates its value and lofty status.” He then instructed my brother Sayyid Ahmad Saahib with more *zikr* etc. and focused more of his attention on him.

During his stay in Madinah Munawwarah, my father was very meticulous in complying with the Sunnah and was very punctual in offering the five daily Salaah with Jamaat despite his old age and frail physical health. Even during extreme weather conditions, he was so punctual, that we, youth, were unable to keep up with him. He was very punctual on his *awraad*, *wazaaf*¹ and *muraaqabah* (meditation) till the end of his life.

He was very active in assisting in the household chores and the building work. While the building work was in progress, he occasionally mixed the cement and passed the bricks to the builders. He would also help to gather stones and other building material. When the building work was not in progress, he moulded mud-bricks with his hands, made daily trips to the bazaar to purchase the required building material or remained occupied in shaping pegs and leg-supports for the beds. (He never had the need to do this type of work in India).

If anyone told him that he had now reached a stage where he should be resting and not occupying himself with these difficult and

¹ *Awraad* and *wazaaf* refers to the *zikr*, duas that the shaikh prescribes for his mureeds

strenuous tasks day and night, he would simply say, “I am unable to sit idle, doing nothing.”

He was a master in the Naqshbandi spiritual practices like *Salb-e-Mardh* (removing of illnesses). In fact, once his life was severely endangered when he applied the *Salb-e-Mardh* on a very ill person in Taanda. The person got better but he himself fell so severely ill that people gave up hope on his living.

His method was to first draw the illness onto himself and then to repel it. This time however, the illness was at a very critical stage, so his body was unable to withstand or repel the illness thus causing him to fall very ill.

He was a Master in *taaweez* and *amaliyaat*¹ as well. Once he mentioned, “I was such an expert in this field that I could write the *naqsh* (chart) for any particular illness without referring to the *kitaab*. People benefited tremendously from this.”

When he granted me verbal permission to write *taweez*, he said, “I have already read the *zakaat*² of all the *taweezaat* in this catalogue. You do not need to read the *zakaat* for it. I grant you permission. It would be preferable if you could complete all these *a'maal* in my presence once.” However, due to my own naivety and laziness, I declined. I placed greater importance on *ilmi* occupations and therefore did not consider this as something worthy. I really regretted this attitude later in life and I am greatly ashamed at my response.

Upon arrival in Madinah Munawwarah, my father distributed whatever was left of the money he accrued from the sale of the house,

¹ The art of writing *taweez* (amulets)

² In order for any *taweez* to be effective, there is a certain amount of *wazaaf* to read that makes this *taweez* effective. This is called the *zakaat* of this *taweez*.

as an inheritance and said, “I made niyyat of hijrat. I came to die here. You all have my permission to either stay or to return to India, if you wish.”

Since it was highly disrespectful to leave such a kind-hearted and aged father, none of his children or my dear mother was prepared to separate from him, despite the fact that no one else besides my father made the niyyat of hijrat. Everyone resolved that so long as he lived, they would remain in Madinah Munawwarah. Thus, it was decided to invest the money into a business venture. This will be discussed in detail a little later.

My father had a natural affinity for poetry. His poems in Hindi are expressive, soul stirring and filled with the essence of Tasawwuf. He also wrote many poems in Persian and Urdu. He composed heart rending couplets in memory of his Shaikh, Hadhrat Moulana Fadhlur Rahmaan Ganj Moradabadi (*rahmatullahi alayh*) after his demise. Some of his poems were published in Barfaghaan-e-dil-Hashimi.

In his youth and as a teacher, he displayed exceptional expertise in Mathematics and Arithmetic. He could solve the most difficult equations instantly. However, in the last part of his life he became so engrossed in Tasawwuf that he forgot everything that he learnt in this field. Whenever any discussions on this subject took place, he would say, ‘I have forgotten everything.’

He exerted himself so much physically that he dug out six or seven wells on his own. During the construction phase of the house, he personally dug out the toilet pits and gutters. The terrain was rocky and it took a long time to dig one or two meters into the ground.

While in Madinah Munawwarah, my father remained engaged in zikr and fikr, in reciting his *wazeefas* and his daily offering of Durood and Salaam. Occasionally, he would visit his fellow pious friends and

acquaintances. He very seldom mixed with the general congregation. He did not engage in trivial and vain talks.

In the years 1333 AH (1915), the Turkish Government was embroiled in the World War. During that period, Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) and Hadhrat Moulana Khaleel Ahmad Saahib (*rahmatullahi alayh*) went to Hejaz.

Shareef Husain conspired with the English and turned traitor. For whatever reasons, the police of Madinah Munawwarah were suspicious of the Indian emigrants in general and of our family in particular.

After Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) departed from Madinah Munawwarah to Makkah Muazzamah, my father along with my two brothers, Moulana Sayyid Ahmad Saahib and Mahmood, were arrested and sent to Adrianople and held in solitary confinement. The females and children were left behind in Madinah Munawwarah. We tried to secure their release through every possible avenue but being a military regime, they refused to listen to any explanations.

My brother, Sayyid Ahmad, had married the sister of Moulana Abdul Haq Saahib Madani, the Principal of Madrasah Shahi Moradabad. Besides this relationship, our family relationship with the learned Moulana goes back a long way. He granted us great assistance in caring for the ladies and children. May Allah Ta'ala grant him an excellent reward.

There were ladies, children, the aged and weak amongst those left behind at the time. My wife, my daughter Zahra who was about ten or eleven years of age, my son Ashfaaq who was about one and a half years old, my brother Sayyid Ahmad Saahib's wife and my weak mother were all left behind.

This tyranny and oppression undoubtedly had a traumatic effect on my father, both from an affectionate angle (i.e. being separated

from these weak and defenceless loved ones) and secondly, he nurtured a lifelong desire to live and die in the court of Rasulullah ﷺ. Due to this intense desire, he was reluctant to leave Madinah Munawwarah to travel elsewhere to such an extent that he was even reluctant to leave Madinah Munawwarah to perform Haj. He nurtured a deep desire and yearning to breathe his last in Madinah Munawwarah. Thus, his arrest had a traumatic effect on his heart and mind.

Adrianople is a very cold city (in eastern Turkey). They were placed under house arrest and were not allowed to venture beyond one mile of the boundary of the city. They were allowed three Ashrafi notes a month. The Turkish currency had by then depreciated to an all time low.

My father, in his weak and frail state, was unable to bear the extreme cold of that city. He succumbed to pleurisy and passed away one month after arriving in Adrianople. *Inna lillahi wa innaa ilayhi raajioon*. He was laid to rest in Adrianople.

My father was Mustajaabud Da'waat (a saint whose duas are readily answered.) In his life he had to endure much oppressive and aggressive treatment. He had, on some occasions, cursed the aggressors and we noticed that they would not find any escape.

May Allah Ta'ala have mercy on him and be pleased with him. The truth is that the excellent attributes that Allah Ta'ala combined in my father, is very seldom found in one individual. Our father was indeed a father. If the whole of mankind had a father like him, it would have definitely been a great virtue.

The last part of my father's life, especially after my mother's death, passed in deep grief and sadness. Close to forty children, grandchildren and other family members passed away in close

succession. He himself said: “I personally buried at least forty members of my family in Madinah Munawwarah.”

However, he managed to display great sabr (patience) and forbearance. It was a tragedy to see his hopes and wishes dashed in cold blood.

Sadly, he did not attain his wish to breathe his last in Madinah Munawwarah and be buried there.

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

‘That is the divine plan of the Almighty, the All Knowing’ (Al-Qur-aan)

At the time of my father’s death, the British had already imprisoned me with Hadhrat Shaikhul-Hind (rahmatullahi alayh). We received the news of his death while we were in Malta. A heavy sorrow and pain overtook me. What other avenue did I have besides sabr and shukr?

‘And all praises are for Allah Ta’ala and thanks be to Him for whatever He Decrees.’

Chapter 2

Education

Early education, upbringing and childhood

Hadhrat (*rahmatullahi alayh*) writes; My late parents were extremely concerned about our education and upbringing. My father was exceptionally strict and stern in this regard. Every child commenced formal learning at the age of four. If he found any child playing truant or not learning his lessons or fooling around, he would be severely punished. I therefore only enjoyed the privilege of playing freely until the age of three.

When I turned four, I started the Qaidah Baghdadi (Arabic Alphabet Primer) and thereafter the Supara (Juz-e-Amma) under my late mother. I was subject to this learning process from the time I awoke till half past nine (09:30 a.m.). Thereafter, I ate my breakfast and went to school with my father.

The school was about one mile from Alahdadpur. In those days, school teachers also punished naughty children severely.

I was enrolled in class eight. (In those days the classes were listed from the highest number to the lowest. The highest class was Class One

and the lowest was Class Eight). I had to stay in school till four o' clock in the afternoon and return home with my father.

At home too, there were strict rules. I was not allowed to leave the house or play with the village children. Whenever I seized the opportunity to sneak out during my father's absence and he found out, he would punish me severely.

In those days, my father had reared a high-breed goat. On my way to and from school, I was required to care for that goat and her kids. The school yard was very spacious, so the goat was tied to a long rope and left to graze the entire day.

During the weekends or the holidays, I was required to tend to them in the jungle, near the house. In this way, I was also blessed to observe the Sunnah of Rasulullah ﷺ.

We were only allowed to go to two homes freely. One was my aunt's home and the other was the home of my uncle, the late Tafaddhul Husain.

Since there were no children my age at my aunt's house, it was pointless me going there. My cousin, Jawaad Husain was one of the children in my age group in the village. Whenever I had the opportunity, I would play marbles with him. If my father ever found out that I went to play at Jawaad Husain's house, I would be punished. Be that as it may, I only had the opportunity to play marbles in my childhood and that too, in secret after sneaking out. I never had the opportunity to fly a kite, play cricket, guli-danda or any other games that children usually play. There were other children of my age in the village but I was not allowed to visit their homes.

My late brother, Sayyid Ahmad and I were born in close succession. He would bite me often (as is the natural tendency of brothers who are born close together). He was naturally sociable and of

a balanced nature. He had very little interest in play and amusement. He conducted himself in accordance with my parent's wishes. He assisted my mother greatly in caring for the little children. Whenever I got the opportunity to run off to play, he was sent to search for me. He would bring me to my father holding me by my ears. I would then be punished.

In short, I spent eight years in this way in my village. During this period, I completed the 5th Juz of the Qur-aan under the tutelage of my mother and then till the end of the Qur-aan under the tutelage of my father. Thereafter, I studied the Tameed Naamaa, Dastoor-us-Sibyaan and a few chapters of the Gulistaa at home while attending school till the second class. In those days, many books and subjects were taught at school. All mathematical calculations, Algebra, Geography, History, Geometry, calculating the area of the earth and drawing sketches and maps, composition, dictation, spelling and reading Urdu, etc. were taught in school. I had studied and revised all these subjects at that age and I had learnt the subject matter so well that I could answer any question that was posed without any assistance.

When I turned thirteen, my brother, Sayyid Ahmad, passed the Urdu Middle Class and in Zul-Qadah 1308 AH, was sent to Deoband to study. My eldest brother was already studying there and he was in his final year. After getting married, when he went back to study, my brother Sayyid Ahmad was also sent along with him. I was now free at home. There was no one to drag me by my ears and bring me to my father when I strayed.

Since I was naturally inclined towards playing, whenever my father sent me on an errand or sent me to call someone, I would seize the opportunity to indulge in my passion of playing. I would rush off to my uncle's house to play with Jawaad Husain. Everyone in that house

received me with great love and displayed great affection and sympathy towards me because of my so called ‘oppressed’ state and due to me being ‘forced’ to study, day and night, like an oilman’s ox without any opportunity to play.

My father was deeply upset by this. Though he punished me severely, it was of no avail because the effect of the hiding lasted for two or three days and by then the desire to indulge in play and amusement would overwhelm me once again. Eventually, my father decided that it was best to send me off to Darul Uloom Deoband and not to keep me at home.

Darul Uloom Deoband

Three months after my brother’s departure, I was sent to Darul Uloom Deoband with Janaab Munshi Firozuddin Saahib Batalwi. I reached Deoband in the beginning of Safar 1309 AH, under his care and lived under the supervision of my brothers, near the home of Hadhrat Shaikhul-Hind (*rahmatullahi alayh*). My room was situated in a storeroom near Hadhrat’s Masjid. Upon arrival, I commenced studying the Gulistaa (basic Persian reader) and the Meezaan (elementary Etymology).

My eldest brother requested Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) to grace my first lesson with his blessed presence. He pleaded that we were in need of his blessings. Hadhrat Moulana Khaleel Ahmad Saahib (*rahmatullahi alayh*) and other eminent Ulama were also present in the gathering. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) asked Moulana Khaleel Ahmad Saahib (*rahmatullahi alayh*) to do the honours. Thus, I commenced both kitaabs by him. My brother then taught me the Meezaan and the Munshaib (both elementary Etymology textbooks).

Though I was already thirteen, I was so thin and skinny that to a stranger I did not appear to be more than eleven years old. Due to this, I was shown great affection. Generally, no students as young as myself were to be found in Deoband.

Since I was proficient in writing and calculations (my script was also very neat) the *asaatizah* would ask me to deliver their personal memos to their homes and to do their domestic errands. They would send me to their homes for any work they had. Due to my young age, I was allowed into their homes without any restrictions of *pardah*, etc.

Here, I must make special mention of Hadhrat Shaikhul-Hind's (*rahmatullahi alayh*) late family. She displayed exceptional affection to me. I was fondly known as 'Mastoorati Munshi' (the ladies clerk).

After arriving in Deoband, the little freedom I enjoyed while at home, to indulge in play also disappeared. Both my brothers were very strict, especially my eldest brother. He whipped me frequently. My father may have shown some leniency when punishing me, but here, even that leniency was not shown.

These restrictions and supervision fueled my ardor and passion for work to the maximum and totally minimized my inclination for play and amusement. May Allah Ta'ala have Mercy on them and grant them all an excellent reward.

My brother taught me one or two lessons in *Gulistaan* (Persian) but he taught me the *Meezaan* and the *Munshaib* thoroughly. After I had mastered both textbooks, I started *Panj Ganj* and *Sarf Meer* (both text books on advanced etymology) one after the other, under Hadhrat Hakeem Muhammad Hasan Saahib. These were extra lessons that were taught outside of the Madrasah hours. Similarly, I also studied many other subjects outside of the Madrasah hours. These lessons took place after *Asar*, after *Maghrib* and after *Esha Salaah*.

Due to this, I was able to progress very fast and earned the honour of being promoted above my fellow pupils to the advanced class. On seeing this ardor and passion, the *asaatizah* also showered unlimited affection on me.

Asaatizah in Deoband

I remained in Deoband from Safar, 1309 AH to Shabaan, 1312 AH. During that period, I studied the following *kitaabs* under the following *Asaatizah*,

1. **Hadhrat Shaikhul-Hind (rahmatullahi alayh):** Dastoor-ul-Mubtadee, Zaraawee, Zanjani, Miraah-ul-Arwaah, Qaala Aqool, Mirqaat, Tahzeeb, Sharhut Tahzeeb, Qutbi (Tasdeeqaat), Qutbi (Tasawwuraat), Mir Qutbi, Mufeed-ut-Taalibeen, Nafhatul-Yamaan, Mutawwal Hidayah Akheerain, Tirmizi Shareef, Bukhari Shareef, Abu Dawood Shareef, Tafseer Baidhawi Shareef, Nukhbatul Fikr, Sharh Aqaaid Nasafi, Haashiyah Ghiyaasah, Muatta Imaam Maalik, Muatta Imaam Muhammad.
2. **Moulana Zulfikaar Ali Saahib (rahmatullahi alayh)** - Hadhrat Shaikhul-Hind's father : Fusool-e-Akbari.
3. **Moulana Abdul Ali Saahib (rahmatullahi alayh)** - Deputy-Head of Staff, Darul Uloom, Deoband: Muslim Shareef, Nasai Shareef, Ibnu Majah, Sab'ah Muallaqah, Hamdullah, Sudra, Shams-e-Baazigha, Tauzeeh Talweeh, Tasreeh.
4. **Moulana Khaleel Ahmad Saahib (rahmatullahi alayh):** Talkheesul-Miftah.
5. **Moulana Hakeem Muhammad Hasan Saahib (rahmatullahi alayh)** - Panj Ganj, Sarf Meer, Nahw Meer, Mukhtasar-ul-Ma'aani, Sullamul-Uloom, Mullah Hassan, Jalalain Shareef, Hidaayah Awwalain.

6. **Mufti Azeezur Rahmaan Saahib** (*rahmatullahi alayh*): Sharah Jaami, Kaafiyah, Hidaayatun Nahw, Munyatul-Mussallee, Kanzud-Daqaaiq, Sharah Wiqaayah, Sharah Mi'ata Aamil, Usool-e-Shashi.
7. **Moulana Ghulaam Rasool Saahib** (*rahmatullahi alayh*): Noor-ul-Anwaar, Husaami, Qaadhee Mubaarak, Shamaail-e-Tirmizi.
8. **Moulana Man'at Ali Saahib** (*rahmatullahi alayh*): Meer Zaahid, Risaalah, Mullah Jalaal, Mebzi, Khulaasat-ul-Hisaab, Rasheediyah, Siraji.
9. **Moulana Hafiz Ahmad Saahib** (*rahmatullahi alayh*): Sharah Mullah Jaami.
10. **Moulana Habeebur Rahmaan Saahib** (*rahmatullahi alayh*): Maqaamaat Hareeri, Diwan-e-Mutanabbi.
11. **My eldest brother**: Meezaan-us-Sarf, Munshaib, Aisaa khaujee.

Alhamdulillah, I had the opportunity of studying these sixty-seven kitaabs which span over seventeen subjects. These kitaabs are generally taught in the Dars-e-Nizaami and the Waliyyullah Syllabus that was adopted by the Darul Ulooms in India.

Some kitaabs relating to Literature, Astronomy, Prosody, Tibb, etc. which formed part of the syllabus were still outstanding. Due to my journey to Hejaz I could not complete them.

Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) taught the senior students and the advanced kitaabs. He did not teach the elementary kitaabs, nor could he afford to teach the elementary kitaabs (due to the constraints of time). I was one of the fortunate ones to have studied even some of my elementary books under his tutelage.

In my student days, I had absolutely no enthusiasm or keenness for studying. I very seldom made *takraar* (revision) or *mutalah* (preparation) of any kitaab before attending class. However, I made

sure of attending all my lessons punctually and diligently. I also tried my level best to understand the lessons thoroughly in class.

I passed the oral examinations for the elementary kitaabs with excellent marks. However, when the written examinations commenced (i.e. from the intermediate classes till the Final Year) then in my first sitting, I failed three of my six subjects.

Owing to the high standard of examinations of Darul Uloom in those days, I adopted the practice of remaining awake throughout the night and of revising all the kitaabs from the beginning till the end. At the most, I would only sleep for an hour or less. To fend off my sleep, I would drink salty tea. Whenever sleep overcame me, I would drink this tea. This helped me to ward off my sleep for an hour or two.

I was always overcome by sleep. I was especially uncontrollably overpowered by sleep while studying. By following this method, I managed to overcome the difficulties of the written examinations. After that, I did not fail any subject. In fact, I attained the highest marks in my class.

Service to Shaikhul Hind (rahmatullahi alayh)

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) had great love and muhabbat for all his asaaticah. He would go out of his way to make their *khidmat* (serve them) and see to their needs and comforts. Indeed this is how Allah Ta'ala blesses people. When one humbles himself before his seniors and serves them for the pleasure of Allah Ta'ala, then Allah Ta'ala blesses him and showers His special mercies upon him.

From all his asaaticah, he was steeped deeply in the love of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) who had showered innumerable favours upon him. Whenever he spoke about his

asaatizah, he would speak very fondly of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). It was due to this intense love that he had for his ustaaz that all the Ulama of his time were unanimous that he was the true vicegerent of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

One can imagine what love and affection he had for his ustaaz that when he heard that he was arrested to be jailed, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) went forward and had himself arrested just to be in the company of his ustaaz and shaikh and be of service to him in jail.

Once, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) addressed him saying: “The British have imprisoned me thinking that I am a criminal. You have no warrant against you. Why don’t you make an attempt to have yourself freed.” Hadhrat Madani (*rahmatullahi alayh*) replied: “Hadhrat, my life may go but I will never leave you.”

During his stay in Malta, Hadhrat Madani (*rahmatullahi alayh*) felt it incumbent upon himself to take care of every need possible of his ustaaz. During the severe winters, he would make sure that his ustaaz was warm and comfortable. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was very old and sickly at that time and was unable to use cold water for wudhu. Hadhrat Madani (*rahmatullahi alayh*) would fill a pot of water and hold it to his stomach the entire night to warm it and would then present it with great respect at the time of Tahajjud for his ustaaz to use, as there was no hot water available in the prison. During the day, prisoners from other camps would come to meet Shaikhul Hind (*rahmatullahi alayh*). Hadhrat Madani (*rahmatullahi alayh*) would prepare tea and present it to all the visitors. He would say, “I regard this service to my ustaaz as the actual purpose of my being here.”

During the month of Ramadhaan, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) wished to listen to the recitation of the Qur-aan in

the Taraaweesh Salaah. Unfortunately, there were no Huffaaz who could recite the Qur-aan in the Taraaweesh. Hadhrat Moulana Madani (*rahmatullahi alayh*), in order to fulfil the wish of his ustaaz, memorised one para daily and recited it in the Taraaweesh Salaah. In this manner he completed the hifz of the entire Qur-aan in a single month.

At this juncture it will only be appropriate to end this chapter with a brief biography of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

Hadhrat Shaikhul Hind (*rahmatullahi alayh*)

Hadhrat Moulana Mahmoodul Hasan Saahib (*rahmatullahi alayh*), more popularly known as Shaikhul Hind (The Shaikh of India), was born in 1268 AH (1851 A.D.) in Bareli. His father, a learned scholar of Deen, Moulana Zul Fiqar Ali Saahib (*rahmatullahi alayh*) was an inspector of many Madaaris and was stationed in Bareli at that time. His actual home town was Deoband. He is from the lineage of the third Khalifah, Hadhrat Usmaan رضي الله عنه.

On the 15th Muharram 1283 AH, Hadhrat Moulana Qasim Nanotwi (*rahmatullahi alayh*) established Darul Uloom Deoband in the famous Chatta Masjid and Hadhrat Shaikhul Hind (*rahmatullahi alayh*) became the first student of this great institute. Coincidentally the first ustaaz at Darul Uloom was Mulla Mahmood (*rahmatullahi alayh*) and the first student was also Mahmood. Shaikhul Hind (*rahmatullahi alayh*) completed the six authentic books of Ahaadith and qualified in the year 1286 AH.

In 1288 AH he began teaching at Darul Uloom Deoband. Initially he taught the basic kitabs, but as his intelligence and capabilities became apparent, he was given the higher subjects to teach until 1305 AH

when he was appointed the Shaikhul Hadith of Darul Uloom Deoband. He offered his noble services to the Darul Uloom until 1333 AH. During his 44 years of teaching, thousands of students quenched their thirst for knowledge at this profusely overflowing “ocean of knowledge”. He also taught during his stay in the Malta Prison and in Makkah Mukarramah and Madinah Munawwarah. His students, which number in the thousands, spread far and wide, dispensing the knowledge they received from their mentor. Some of his outstanding students were:

1. Moulana Ashraf Ali Thaanwi (*rahmatullahi alayh*)
2. Moulana Husain Ahmad Madani (*rahmatullahi alayh*)
3. Allamah Shabbir Ahmad Usmaani (*rahmatullahi alayh*)
4. Allamah Anwar Shah Kashmiri (*rahmatullahi alayh*)
5. Moulana Muhammad Ilyas (*rahmatullahi alayh*)
6. Mufti Kifaayatullah (*rahmatullahi alayh*)
7. Moulana Asghar Husain (*rahmatullahi alayh*)
8. Moulana Ubaidullah Sindhi (*rahmatullahi alayh*)
9. Moulana Izaaz Ali Deobandi (*rahmatullahi alayh*)
10. Moulana Habeebur Rahmaan Usmaani (*rahmatullahi alayh*).

Hadhrat Moulana was pious from a very young age. Together with that, the love and attachment of his ustaaz Hadhrat Moulana Qasim Nanotwi (*rahmatullahi alayh*) and the attention of his Shaikh, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) elevated him to the throne of spiritual illumination.

Hadhrat Haji Imdaadullah Makki (*rahmatullahi alayh*) as well as Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) granted him khilaafat. Hadhrat Moulana devoted most of his time in teaching and writing books. He never neglected his acts of zikr, muraaqabah and Tahajjud, to the extent that even during the bitterly cold nights of Malta, when it was snowing outside, there was no change in his daily

routine. He continued performing wudhu with ice-cold water and, because of his bladder illness, had to perform wudhu several times in one night.

In the year 1294 AH, many senior Ulama of India made niyyat to go for Haj. Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*), Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*), Hadhrat Moulana Rafeed Deen Saahib (*rahmatullahi alayh*) and Hadhrat Moulana Ya'qoob Nanotwi (*rahmatullahi alayh*) were among the luminaries that were in this caravan. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was also very fortunate to be part of this group of Ulama and Sulahaa. It was in this journey to the Haramain Shareefain that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was extremely fortunate to have met Shah Abdul Ghani Saahib Dehlawi (*rahmatullahi alayh*) who was the ustaaz of Hadhrat Nanotwi (*rahmatullahi alayh*) and Hadhrat Gangohi (*rahmatullahi alayh*). It was on this blessed journey that he received the *sanad* of Hadith (permission to transmit Hadith) for the the various books of Ahaadith from him. He also had the good fortune of meeting Hadhrat Haji Imdaadullah Muhajir Makki (*rahmatullahi alayh*) and pledged bay'at at his hands.

After the war in 1857, a movement popularly known as Reshmi Rumaal was formed to fight the British. Shaikhul Hind (*rahmatullahi alayh*) played an important role in driving this movement. He made Kabul the headquarters and in 1330 AH he played a dominating role in the battle of Balqaan by assisting the Turks and sending them large sums of money.

Shaikhul Hind (*rahmatullahi alayh*) and his companions were arrested in Makkah Mukarramah for not signing a fatwa that contained facts which were contrary to the Shariah. The Englishman who interrogated them had voluminous files detailing all Shaikhul Hind's

plans and strategies. It was only then that Shaikhul Hind (*rahmatullahi alayh*) and his companions realised that they had been betrayed by their own men.

After one month in the Egyptian prison, they were sent under armed escort on 16 February to Malta, where they were imprisoned for approximately three years and two months. During his imprisonment in Malta, he began translating the Qur-aan Shareef which was completed in a year. Tafseer until Surah Baqarah was also compiled in this period.

Shaikhul Hind's health continued to deteriorate all the time. He suffered from rheumatism and piles. Dr. Ansari of Delhi was treating him. After the jalsah of Aligarh in 1339 AH he went to Delhi where his fever increased and his condition became very serious until he finally departed from this temporary abode on 18 Rabi'ul Awwal 1339 AH Moulana Shabbir Ahmad Usmaani (*rahmatullahi alayh*) relates that Shaikhul Hind (*rahmatullahi alayh*) opened his eyes for a while and looked up saying:

"I regret dying on my bed. My desire was to have been on the battlefield of Jihaad against the enemy and my body should be shattered into pieces."

Thereafter he said "Allah, Allah" seven times. Hafiz Muhammad Ilyas (*rahmatullahi alayh*) recited Surah Yaaseen. When the surah was about to be terminated, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) straightened his body himself, opened his eyes slightly, and recited:

إِلَيْهِ تُرْجَعُونَ

"And to him you return"

and closed his eyes forever.

Hakeem Muhammad Hasan (*rahmatullahi alayh*), the brother of Shaikhul Hind (*rahmatullahi alayh*), with the assistance of some students, performed the ghusl. The news spread rapidly in Delhi and both the Muslims and the Hindus began closing their shops. Thousands began to gather at the home of Dr. Ansari.

The Janaazah Salaah was performed in a nearby field and was thereafter taken to the station where the Janaazah Salaah was performed once again. There was now a crowd of approximately 20 000 people. The train left Delhi at 2:30 p.m. and Janaazah Salaah was performed en-route to Meerut. The Janaazah reached Deoband at 7:30 p.m. Never was there such a large crowd seen in Deoband for any Janaazah before this. Hakeem Muhammad Hasan (*rahmatullahi alayh*) performed the Janaazah Salaah after the Fajar Salaah. The Janaazah was then taken to the Maqbar-e-Qaasimi and laid to rest eternally in front of his ustaaz, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*).

Chapter 3

Madinah Munawwarah

Hadhrat Moulana Madani (*rahmatullahi alayh*) writes a detailed account of their migration from India to the beloved city of Rasulullah ﷺ. Hereunder is an account of his trip and his stay in Madinah Munawwarah in his own words:

My parent's Shaikh (spiritual mentor) Hadhrat Moulana Fadhlur Rahmaan Ganj Moradabadi (*rahmatullahi alayh*) breathed his last at the age of 105 years. All mureeds have a deep connection and love for their Shaikh but my parents were ardently in love with their Shaikh, especially my father.

He was privileged to spend time in the company of his Shaikh for lengthy periods. He attained the wealth of zikr and shaghal from him and traversed the different stages of sulook under his guidance. Hadhrat Moulana also showered him with special affection and attention.

Thus, he was deeply distressed for a very long time. He wrote many couplets in memory of his Shaikh in which he expressed the pain

of separation. Many of these couplets are powerful expressions of his deep love.

While my parents were coming to terms with this loss, my brother, Sayyid Ahmad wrote a letter to my father in which he stated, “Miah! (we addressed our father as Miah) India is now no more a place to live in. Let us go to Madinah Munawwarah. It is pointless engaging in developing orchards etc, over here.”

These words were as decisive as a burning match cast into methylated spirits. As he read this letter, the fire of love for Rasulullah ﷺ was kindled in his bosom and every moment was now a moment of pain and distress. He was now consumed with the sole concern of taking his entire family with him to Madinah Munawwarah. He began planning on ways and means to achieve this.

The cost of transport and other related expenses for a family of twelve to Madinah Munawwarah was phenomenal. People tried to convince him to rather travel on his own and complete the rites of Haj and Umrah and then to return, but he refused to relent.

His sons’ in-law exerted pressure on him but he replied that, “You may do as you wish. I will, in any event, be taking my sons with me.”

He then addressed his daughters-in-law and said, ‘Any of you who is not satisfied with migrating to Madinah Munawwarah may seek a divorce from her husband.’ However, everyone knows how despicable this option is in Indian tradition.

My father-in-law had passed away many years before. My wife’s maternal uncle, Shaikh Kifaayatullah Saahib Qitaalpuri brought her up. He was her guardian during the marriage proposal and ceremony. He tried to prevent me from proceeding and told my father that he will keep me with him in Lucknow and enrol me by Hakeem Abdul Azeez to study Tibb.

My father replied: ‘After having mounted Husain Ahmad on a horse, should I allow him to mount a donkey? He has been granted Uloom-ud-Deen (knowledge of Deen). Is there any knowledge greater than this?’ Friends, relatives and strangers all tried to convince him to change his mind, but as the poet says,

مریض عشق پر رحمت خدا کی مرض بڑھتا گیا جوں جوں دوا کی

“May the Mercy of Allah be upon the one afflicted with love. This ailment continued increasing, no matter what remedy was used.”

His yearning and love continued increasing all the time. While he was preparing for the journey, the government placed severe restrictions on travel to Hijaaz (Arabia). One person described the severe difficulties one will encounter in the Quarantine Center in Allahabad.

Another person remarked “Cancel your plans to depart this year.” My father replied, “If I am told that I will be tied to the top of a cannon and shot to Madinah Munawwarah, then I am prepared for that too.”

In our family, with the sole exception of my brother, Sayyid Ahmad, no one else fully shared my father’s enthusiasm and determination.

When my eldest brother sensed my father’s unrelenting determination, he complained to Hadhrat Moulana Gangohi (rahmatullahi alayh). Hadhrat commented, “There is no harm in this. Proceed!”

My brother said “Hadhrat! My islaah is still not complete. I wish to first complete this task.” Hadhrat replied, “Now you should proceed. You may leave everyone and everything later and return.”

In short, my father’s yearning and enthusiasm to migrate to Madinah Munawwarah increased all the time. He started making plans

to sell his portion of the estate and use the money to emigrate. A long time lapsed in this attempt. After a concerted attempt, a wealthy person from Taanda, eventually agreed to purchase the land.

Journey from India to Madinah Munawwarah

Hadhrat Moulana Madani's father, Sayyid Habeebullah narrates, "In my young age I had a dream where I saw Hadhrat Faatimah (*radiyallahu anha*) sitting at the edge of a pond spinning the wheel. I was on the other side of the pond. I then saw myself swimming across the pond and going towards her like a child going towards its mother. In my dream it felt as if she was my mother."

Later on in life he mentioned this dream to his son Hadhrat Shaikhul Islam (*rahmatullahi alayh*) saying that he did not know what the dream meant. Hadhrat Shaikhul Islam (*rahmatullahi alayh*) interpreted the dream as follows: "You were on the other side of the ocean. It was destined for you to cross the ocean and advance towards Hadhrat Faatima (*radiyallahu anha*) who is in our lineage and is our mother."

Hadhrat Madani (*rahmatullahi alayh*) writes: In the year 1316 AH, I had completed studying most of the kitaabs specified in the syllabus. The only kitaabs I still had to complete were a few books in Astronomy, Arabic Literature, Tibb, Prosody and Poetry. In Jurisprudence, I still needed to study Durr-e-Mukhtaar.

However, by then my father had completed his preparations for the journey to Arabia. The few farms my father still owned in Alahdadpur and Jaraawanpur were sold to a wealthy merchant from Taanda. He did not sell his home out of concern for his children, that if any of them decided one day to return, they will at least have a home to live in. In addition to this concern was the fact that he did not

receive a worthwhile offer for the house. That was also one of the reasons why he did not sell the house.

My father set aside part of the money he received from the sale of the farm for a rainy day, thus the total he had was about five thousand rupees.

After purchasing the necessities for the journey like clothing, sleeping rugs, etc., my father announced that we would depart in Sha'baan 1316 AH. I requested permission from him to remain in India for one more year so that I could complete studying the remaining kitaabs. I assured him that I would follow after that. He refused to consent to my request and said, 'You can study these kitaabs in Madinah Munawwarah.'

In short, a small group of 12 people got ready for this journey. They were, 1) My father 2) My mother 3) My brother Muhammad Siddeeq with 4) His wife and 5) son Waheed Ahmad, 6) My brother Sayyid Ahmad with 7) his wife, 8) Husain Ahmad with 9) his wife 10) My brother Mahmood Ahmad 11) My sister Riyaadh Faatimah and 12) My brother Jameel Ahmad.

In Makkah Mukarramah

We reached Makkah Mukarramah on 24th or 25th Zul Qa'dah. After completing the Tawaaf-e-Qudoom, we had the honour of presenting ourselves in the court of Hadhrat Moulana Haji Imdaadullah Saahib (*rahmatullahi alayh*). Thereafter we had the honour of being present in his majlis daily. During that period, I was struck by fever for a few days, which affected my attendance in his majlis.

In the court of Rasulullah ﷺ

After completing our Haj and Umrah, we departed on 25th or 26th Zul-Hijjah to Madinah Munawwarah. On 12th Muharram, 1317 AH, we had the honour of being present in Madinah Munawwarah. We rented a house near Babun Nisa in the Haram-un-Nabawi. The house was very small and did not have enough rooms for four purdah-observing couples to stay separately. Further, the house did not have a well.

A well is an essential part of every home in Madinah Munawwarah. Houses without a well command a minimal rental. People generally refuse to live in such houses because water is essential for everyday use like washing clothes and utensils, wudhu, ghusal, istinja, etc. If one had to purchase water from the water-carriers for these purposes, it would prove to be very expensive.

In those days, the water-carriers charged two-and-a-half Rupees (one Majidi) per month for one *mashak* (a water bag made from the hide of a goat).

Generally people use the services of a water-carrier only for obtaining water for cooking and drinking purposes. The water-carriers drew water from the Nahr-e-Zarqaa (Zarqaa Canal). This canal passes through the city and this water is very sweet and light. The water found in the wells of the houses is not sweet and is generally bitter. However, it is helpful for daily use.

In Madinah Munawwarah, one cannot find houses on a monthly rental basis but only on an annual rental basis. Hujjaaj are however, leased homes on a daily basis, until their departure. This proves to be very expensive. Most houses are taken up on lease during the month of Muharram. We rented a large house in Haaratul Aghawaat and took up residence there. That house was rented at 120 Rupees.

My respected father distributed whatever remained of the money after the expenses, in accordance with the laws of inheritance and stated, “I have made the intention of Hijrat. Thus I will remain here as long as I live. You have the option to either remain here or return to India. The money you have been given is sufficient for your return.”

We did not make the intention of hijrat because Hadhrat Moulana Gangohi (*rahmatullahi alayh*) and thereafter Hadhrat Haji Imdaadullah (*rahmatullahi alayh*) forbade us to make the intention of Hijrat. They added that those who make hijrat are subjected to severe tests and tribulations.

Most people slip up in these tests. They then revoke their intentions and cancel their hijrat and return to their birthplaces as sinners. Make the intention of residence only. If conditions permit, then reside there. Otherwise return whenever you wish.

Hadhrat Haji Saahib (*rahmatullahi alayh*) also added, “I also only made the intention of Hijrat after falling very ill once and lost all hope of living.”

He added that whoever wishes to acquire worldly riches should reside in Jeddah. Whoever aims to attain both Deen and dunya (religious and worldly benefits) must reside in Makkah Muazzamah. Whoever wants Deen only, should reside in Madinah Munawwarah.

Jeddah has plenty opportunities to earn a living for Indians in particular and others in general. Employment opportunities in Makkah are even easier than in Jeddah. Many Indians have settled in Makkah Mukarramah. However, livelihood opportunities are very scarce and difficult in Madinah Munawwarah.

Therefore, none of us, with the exception of my father made the intention to migrate permanently. We only intended to reside in Madinah Munawwarah. However, nobody could bear the thought of

deserting my father, neither my mother nor anyone else. Thus, we all said in one voice, “We will reside with you over here as long as you live.”

Occupation in Madinah Munawwarah

My father said, “This money will not last forever. We have no permanent source of income from India too. Most of the inhabitants in Madinah Munawwarah generally live on grants and stipends that they receive from the Turkish Government or from abroad. Thus we have to implement some method of securing an income.”

It was agreed that we start a business because we had no way of securing an income from a civil post nor were we engaged in trade or agriculture. Thus we leased a shop which was situated between Babur-Rahmah and the Babus-Salaam. We sold grocery items like tea, sugar, soap, rice, dhal, etc. We bought in bulk from the wholesalers and sold these items in small quantities.

We also agreed to purchase dates in large quantities in season and to store these in a secure place and then to sell them during the Haj season.

My eldest brother, Moulana Siddeeq Ahmad Saahib was responsible for the wholesale purchases. He took a keen interest in that task and attained mastery in that field very fast.

My brother Sayyid Ahmad Saahib and I took turns to serve in the shop. Occasionally my eldest brother also assisted. In a short while, we learnt, through experience, that though this type of trade is profitable but after deducting the rental and other expenses, we were left with insufficient funds for our day to day expenses.

Thus I made myself available to render calligraphic script writing to earn a livelihood. I started reproducing the draft copies of kitaabs in Arabic script and charged for my services.

In those days there were two publishers and booksellers in Madinah Munawwarah. One was the Kutub Khana Shaikhul-Islam and the other was the Kutub Khana Mahmoodiyah.

(The Kutub Khana Shaikhul-Islam is still in operation till this day. However the Kutub Khana Mahmoodiyah is no longer operational. Both these publishing houses had bequests (Waqf) made to them in Istanbul. The money from these Awqaaf was mostly used to fund their work. However, the present regime in Turkey has nationalized the Waqf source.)

Both these publishing houses had many rare, handwritten manuscripts. The immigrants to Madinah Munawwarah had ready access to any of these manuscripts. Occasionally, some Egyptians or Africans, who required a kitaab, would have the kitaab copied through their agents. Both publishing houses did not allow any manuscripts to leave the premises. They had an arrangement that made it possible for any person who sought to benefit from the kitaab, to sit and read or reproduce the kitaab on their premises. The Kutub Khana was open daily from 3:00 p.m. till 10:00 p.m.

It was not possible to record a book in any other period besides these times. The income from this occupation was negligible. Other scribes were also doing the same work in those days. I engaged in teaching and my mamoolaat during the remainder of the time.

Furthermore, since I had a few kitaabs in literature outstanding, all three brothers started studying in the evening under the renowned and aged Master of Arabic Literature and Poetry, Moulana Shaikh Aafendi Abdul Jaleel Barwah (*rahmatullahi alayh*).

Hardships in Madinah Munawwarah

One most certainly experiences great barkat (blessings) in Madinah Munawwarah, not only in the contents but in the quantity, quality, size and magnitude of the blessing, due to the many duas of Rasulullah ﷺ. Not even a half or a third of these blessings can be experienced in any other place, including Makkah Muazzamah.

Why would this not be so when Rasulullah ﷺ made the following dua: *“O Allah, increase for us the blessings in Madinah manyfold over the blessings in Makkah.”*

Another narration reads, *“Increase for me the blessings in Madinah manyfold.”*

The residents of Madinah Munawwarah enjoy the unique honour and prestige of *mujaawarat* (being the neighbours) to the fountain of Prophethood, Sayyiduna Rasulullah ﷺ. This is indeed an exceptional honour. Any other prestige and honour conferred on them turns insignificant in the face of this honour.

Rasulullah ﷺ has stated, *“Madinah Munawwarah is my place of migration and my place of rest on the earth. It is a duty on my Ummah to honour my neighbours as long as they do not commit major sins. Anyone who fails in this duty, Allah Ta’ala will make him drink from the Teenatul Khabaal-the drink of Jahannam.”*

A foreigner leaves behind all his relatives and friends with whom he shared many experiences and adventures of life and has to meet and get acquainted with total strangers. They are not aware of the newcomer’s status and honour nor is he aware of their status. In short, foreigners have to compulsorily endure various forms of hardships.

Perhaps this was why Rasulullah ﷺ declared, *“Whosoever endures any difficulty in Madinah Munawwarah with patience then I*

will personally intercede for him on the Day of Qiyaamah.” Another narration reads, “I will bear testimony on his behalf on the Day of Qiyaamah.”

Another narration states, ‘Whoever can manage to die in Madinah Munawwarah then let him die here for verily I will personally intercede for him on the Day of Qiyaamah.’ According to another report, “I will personally bear testimony for him.”

We also had to endure many hardships, the females in particular. They had to leave their hometowns and relatives behind. This in itself was so difficult. Together with that, they had to endure many new and severe hardships like poverty, cultural and climatic changes, etc.

Though we were a poor family, but at home, many of the domestic chores like washing dishes, sweeping, etc. were done by servants. However, when we settled in Madinah Munawwarah, they had to do all these tasks themselves, as is the practice of the poor.

In their home country they cooked the food themselves, but here they had the added chore of grinding the flour too, whereas they had no need to endure this difficulty in their hometowns.

Despite my mother’s advanced age, she was a very hardworking and courageous lady. Though her daughters-in-law had turns to grind the wheat and render the other domestic chores, she still insisted on helping each one to grind the wheat and complete the other domestic tasks.

In addition, the females had to wash their clothing as well as their families and children’s clothing whereas they did not need to do this in their hometowns.

The wives in the middle and lower income households do the laundry and maids do the laundry in affluent homes. Most people generally have ironing and starching equipment in their homes.

Though the residents of Madinah Munawwarah are generally well attired and well-fed, but the tradition of the dhobi (washer man) is starkly absent. Initially, the females found this very difficult but what other option did they have? They had to do it. Slowly this also became a habit.

We, males, also occasionally had to wash clothes and carry fresh water on our shoulders in water bags. We mostly attended to this task at night when the reservoirs were not crowded. This was the task of my brother, Sayyid Ahmad and I. We had to do this because the contents of one bag of water that we purchased daily from a water carrier did not suffice for the drinking and cooking needs of a family of twelve.

Due to the limited income, our food was also very simple. My father was a very well organized and wise person. He usually bought the cheapest vegetables in the bazaar. Occasionally we had meat but most of the time we ate dhaal (lentils). We ate roti and rice, as was our custom from our homeland. We ate lots of dates during the date season.

We leased another house in Muharram 1318 AH. This house was neater and more spacious than the first. Our savings started dwindling with the daily expense because our income from the shop was minimal. Many customers took credit but did not mention anything about repayment. We lost a substantial percentage of our capital due to this. We did not have the ability to fight the Arabs and others (to demand repayment). If it were not due to these unsettled debts, then the money would have sufficed for our needs and expenses.

After various experiences, towards the end of 1318 AH, it was considered best to close the shop down. My late brother, Sayyid Ahmad, secured employment to teach the children of certain wealthy

newcomers to Madinah Munawwarah. My eldest brother and I had to travel to India in Zul Qa'dah that same year. We had approximately sixty Rupees each for the journey.

That was an extremely difficult period on the family. My brother Sayyid Ahmad Saahib's salary was a mere twenty Rupees per month.

Thus my father was compelled to take a loan of fifty Rupees from one of his wealthy Memon acquaintances. With this money, he bought dhaal and rice. The entire family ate kitchri for one meal and plain rice with salt for the other meal. This was their standard diet for a number of months.

After our arrival in India, some of my father's Peerbhais (persons who pledged bay'at to one Shaikh) who were very close to him, made a collection amongst themselves and presented this as a gift to my father. They sent this amount to him by cheque and with that money my father repaid his loan and to some extent expanded on the family diet.

These were the few difficult months that our family endured in Madinah Munawwarah. Thereafter, our financial position improved gradually. *Al-hamdulillah* we did not experience poverty after that.

Many other families experienced poverty and starvation for months. I personally heard Qutbul-Aalam Hadhrat Haji Imdaadullah (*rahmatullahi alayh*) saying, "I had to live on Zam Zam water for an entire week. In that period, I asked a sincere friend, who claimed to be exceptionally loyal to me, to give me a loan of a few Paisa (cents). He made an excuse of not having any money and refused, though he was not in reality poor."

Hadhrat (*rahmatullahi alayh*) stated, "I understood from his refusal that this was the Divine plan of Allah Ta'ala. Thus, I made sabr and remained silent. After a week, when I was overpowered by weakness,

while sleeping at night, I saw Hadhrat Khwaja Mueenud Deen Chishti (*rahmatullahi alayh*) in my dream. He said, ‘I have appointed you the administrator and head of my kitchen. That morning, while it was still dark, a person knocked on my door. I opened the door. He gave me a bag that contained one hundred Riyaals and left. Thereafter, I never experienced poverty again.”

Similarly, Hadhrat Shah Abdul Ghani Saahib Mujaddidi Dehlawi (*rahmatullahi alayh*) and Hadhrat Shah Ahmad Sa’eed Saahib Mujaddid Dehlawi (*rahmatullahi alayh*) and their families endured poverty and starvation for lengthy periods of time.

However, our family was saved from these severe tribulations. It should be so too, since tribulations are sent down according to the strength of one’s Imaan. Those who were subjected to the most trying tribulations amongst mankind were the Ambiyaa (*alayhimus salaam*) then those who emulated them and then those who emulated them. (Hadith)

Hadhrat Qutbul Aalam, Haji Imdaadullah Saahib (*rahmatullahi alayh*) also made this dua for our family on our departure, “May Allah Ta’ala protect this family from severe trials and tribulations.” Therefore, it is not surprising that the ease we experienced is perhaps a result of that dua.

Residence in Madinah Munawwarah

Towards the end of 1318 AH, the owner of the house in which we were living served us an ultimatum. He stated that we should either pay the next year’s rental with the increase in full or vacate the premises.

This was extremely difficult for us. Our daily expenses could be met with a few Aanaas (cents) but to pay a full years rental that

amounted to about 125 Rupees in advance, was completely out of our reach.

If we were only males, we could have slept in any passage, narrow lane, Madrasah or Musaafir Khana, etc. but where were we expected to house our purdah observing women and children?

We requested some respite from the owner of the house but he was not prepared to relent. There were a few Musaafir Khanas in Madinah Munawwarah that were waqf for purdah-observing families. However, they were all full.

After running helter-skelter, we found a house outside Baab-e-Majidi that was still under construction. Nawab Jaani Miah, a wealthy Nawab from Hyderabad, owned this house. The construction was halted due to lack of funds. There were many concealed and private rooms in this house.

The caretaker, Dr Muhammad Khwaja Hyderabad, allowed us to live in the house rent-free, until construction commenced again. There were no doors, windows, cupboards or shelves fitted in the house. Only the main door was fitted. My father considered this house a great blessing. The owner of the house was in Hyderabad.

The entire family relocated here. The windows were closed with sackcloth for protection from the weather and as a form of purdah and privacy.

Purchasing a Property

Nevertheless, these experiences convinced my father that no matter what, it was absolutely necessary to build our own house. Without owning our own house, it was not possible to stay any longer in Madinah Munawwarah. He started searching relentlessly to fulfil this need. Building costs were very high in Madinah Munawwarah. Not

having the money did not weaken his determination and high ambition. He heard that in an uncultivated land there was a date orchard up for sale.

This land was bequeathed to the special attendants (castrated personnel) who dedicated themselves to cleaning the apartment of Rasulullah ﷺ.

In that era, land was very cheap. Houses in Madinah Munawwarah are not built like houses in India, with wide courtyards. Rather, they are built two, three or four levels high, as is the practice in Bombay and Calcutta.

Thus if anyone wishes to build a spacious single level house too, then the first difficulty he encounters is the scarcity of land, because the available plots were very small. Secondly, there will be no privacy due to the high rise structures of the neighboring buildings.

Since my father, at the time, had five sons and one daughter, he needed a large plot on which to build six dwellings. He drew the plan and bought a large plot. The original well of the orchard as well as a large pile of sand was found on the plot. The large pile was from the fallen ruins of an old building that stood in that orchard a long time ago.

He had no cash on him as he had distributed whatever remained of the money he acquired from the sale of the farms in India. From that amount he set aside a share for my sister, Riyaadh Faatimah. Everybody else's money was spent on the needs and necessities of the family. Her share was set aside for her nikah expenses. He took a loan of five hundred Rupees from this money to pay for the plot.

A further difficulty he faced was that according to Ottoman law, no non-citizen was allowed to purchase any fixed property. Attaining citizenship normally took ages. Thus to speed up the process, it was

decided to buy the land under the name of the late Dr Rafaaqat Ali Saahib. (The father of Moulana Abdul Haq Madani, the Principal of Madrasah Shahi, Moradabad. He was originally from Deoband but was living for a long time in Madinah Munawwarah. The Turkish Government employed him as a medical officer for the armed troops and civil servants.)

The title deeds were registered in his name and an application for citizenship was also simultaneously filed. After the Indian Government endorsed the application, a letter was received that they had no objections. My father was then granted citizenship. The process took more than six months. After my father secured his citizenship, the late doctor transferred the title deeds to my father's name.

At about that time, my father received the money that his Peerbhais collected in the form of a cheque. He used this money to settle the debt he owed to my sister and to mould clay bricks from the sand heap on the site. Many stones that were used in the former building that stood on this site emerged from the heap and were used in the building of the new houses. These stones proved to be very useful. A few stones were also bought.

It was deemed necessary to build a boundary wall around the plot. Thus, a boundary wall was built on all four sides of the plot. Before our return from India, the foundation of the boundary wall had already been laid in stone. The walls were built with clay bricks to a height of approximately twelve or thirteen feet (3.6 or 3.7 meters) and this served to protect as well as to screen off the entire plot.

When we two brothers returned to Madinah Munawwarah from Gangoh in Muharram 1320 AH, after completing Haj-e-Badal and Umrah, this boundary wall was already built. Our return from India was made possible on the basis of a Haj-e-Badal. We had no other way

of returning due to financial constraints. Hadhrat Moulana Gangohi (*rahmatullahi alayh*) personally financed this Haj on behalf of certain relatives of his. The money was sufficient to get us back safely to Madinah Munawwarah.

Building a Home

Our landlord served us a notice to vacate the house saying that they wanted to start building a home for themselves and thus gave us one month's notice to leave the house.

At this point my father considered it essential to now build a few liveable rooms with his own hands within the boundary of the aforementioned plot, because we could neither afford to rent another house nor could we afford to build a home. Even if we could afford to rent, it was better for us to invest the money in our own home rather than on someone else's house. We had the unbaked bricks, which my father had moulded. He left daily, accompanied by the females and children to build rooms with his own hands. We three brothers washed the bricks and the ladies carried the cement to him. In short, everybody put their shoulders to the wheel and built five rooms, a bathroom, a toilet and a screen wall in front of every room for privacy. The walls of the rooms were built from unbaked clay bricks. The roof was so high that if an adult stood on a bed, his head would not touch the ceiling.

Long branches from the acacia tree were used as rafters and were spaced out far from each other. These were purchased from bedouins who came to the city to trade. On the rafters we stacked stalks from the palm trees close together. We spread out mats made of palm leaves on this.

We then prepared clay and spread it over the mats. Dry sand was then sprinkled over the clay. The roof was not so solid that a human being could walk on it fearlessly. It was also not so dense that it could have prevented heavy rain from seeping through.

A thatched structure was placed sloped at an angle on the roof. This gave us some protection from the sun, heat and cold. We also enjoyed protection from light rains. However, heavy rains, which occur very seldom in Madinah Munawwarah, would seep through the house. In this way, we managed to acquire some conformity with the rooms of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

This structure was completed after about fifteen or twenty days of hard work. I stopped teaching completely in those days. My father did most of the hard work. Though he was elderly, yet he was courageous and much more hard working than us youth. He could not sit idle doing nothing. When this house reached completion, each one of us felt a surge of ecstasy. The happiness that enveloped us is beyond description. It felt as if we were now free from the chains of slavery. We now had a house of our own. We were free to sit wherever we wanted, sleep wherever we chose and do whatever we felt like doing.

The house was nice and bright. A breeze flowed through the house just as in huge mansions. There was no fear of anybody rebuking us or telling us anything. We were now free from the concern and worry of paying rent. The water from the well was also sweet. However, the water carrier would drop off a bag of water for cooking and drinking purposes.

Moving here gave us great tranquillity and security. We managed to vacate the house where we were served notice, in less than a month. We lived happily and freely in these dwellings for many years. Later, two level apartments were also constructed on the southern and

western parts of the plots. When others saw this building, they felt encouraged to settle here and in a short while, many other houses sprung up near our home. The neighbourhood started developing by the day and the land prices started rising steeply. After a railway line was connected, the suburb started booming. Unfortunately, after Shareef Husain's fitnah and mischief, this entire area was left desolate and deserted. In later years, due to the security threat in the area, it became impossible to reside there.

Allocation of an Income

I have stated previously that generally the residents of Madinah Munawwarah were supported through monthly or annual allowances from the Ottoman Government in Turkey or from other Muslim States and wealthy individuals.

These allowances were allocated to them for various reasons. For example, in Masjid-un-Nabawi there were about a hundred and fifty or more official Muazzins and more than two hundred Imaams, seventy of whom were Khateeb¹. Each Khateeb would get a turn once a year to deliver the Khutbah.

Similarly, there were a number of people appointed to render duties like sweeping the Masjid, lighting the lamps, cleaning the Raudha Mubaarak of Rasulullah ﷺ, doing the maintenance of the Masjid, etc. For this purpose, a great number of people received salaries from the state treasury. The Ottoman rulers and rulers of other Islamic States initiated waqf institutions which spread throughout the Turkish and Arab Provinces and was supervised by the Turkish Government.

¹ Khateeb is one who delivers the Jumuah Khutbah

Similarly, many wealthy Muslims sponsored a group to gather in Masjid-un-Nabawi at an appointed time and recite the Qur-aan or complete a recitation of Bukhari Shareef or the Dalaailul Khairaat or Al-Hizbul Aazam and make dua for them. They received an allowance every month. This group of dua-makers increased all the time.

In short, due to the efforts of a few well-wishers, my respected father started receiving an allowance of about fifteen to twenty Rupees through the generosity of the wealthy people of Bhopal. They deserve our heartfelt dua. This allowance aided greatly to keep our spirits high.

When the wife of the late Nawab Sultan Jahan arrived, people begged her to allocate an allowance to them. She appointed about twelve people to render a daily recitation of the Bukhari Shareef and to make dua. Some of the people on the list were residents of Madinah Munawwarah and others were from India. Amongst the Indians, my elder brother's name and my name appeared on the list. After a period, my brother Sayyid Ahmad Saahib was also included on this list. Each person received ten Rupees monthly.

The late Begum Saahibah also granted a special allowance to certain individuals. She also sponsored the piping of cold water to Masjid-un-Nabawi.

Since Shaikh Hasan Abdul Jawaad Saahib, the Supervisor of the delivery of allowances to Madinah, was not acquainted with the Urdu script and was therefore unable to attend to the correspondence and letters in this language, a need arose for a scribe. On his request, I was appointed to fulfil this service for a monthly salary.

I attended to this task every Friday and Tuesday, since these two days were the weekly holidays in the Haram Shareef. Generally, no lessons are delivered on these two days. My name was eventually

removed from the list of beneficiaries and I was paid a salary for my work as a scribe.

When the late Nawab of Bhawalpur visited the Haram Shareef to perform Haj and Umrah, I was allotted a monthly stipend that was paid annually, through the efforts of the late Moulana Saahib who was the then Prime Minister of Bhawalpur.

In this way, every member of the family gradually secured an income. Collectively, we received so much that we were able to engage in our Deeni and ilmi (academic) activities, with dedication and peace of mind. Sometimes, we did experience shortages of food and drink. However, by the Grace of Allah Ta'ala, we did not reach a stage where any member of the family had to stretch his hand out to beg or was compelled to adopt an activity where one is unable to differentiate between Halaal and Haraam. All thanks are to Allah Ta'ala for this. I saw many immigrants engaging in these unbecoming activities.

Whatever income we secured was presented to my father. He used it for whatever he thought best.

Separate eating arrangements

After our arrival in Madinah Munawwarah, we shared joint domestic responsibilities. My honourable mother allocated turns to each daughter-in-law. Everyone's food was prepared in one place. My dear mother would distribute the food accordingly. Every lady would attend to the responsibilities of cooking and cleaning on her allocated day. The other ladies helped in whatever extra work there was.

However, due to differing temperaments, some ill-feelings arose amongst the ladies, especially on the basis that the wife of my brother, Sayyid Ahmad, was my mother's niece and the other two ladies were from unrelated families.

Thus my mother desired that each of us attend to our domestic chores separately. However the lack of money was an obstacle in doing this. It was deemed best that everyone should adopt patience in the face of any unpleasant incident.

One night, whilst my brother and I were on our journey to Gangoh, my mother saw in a dream that a bed was laid on the blessed grave, in the Raudha Mubaarak of Rasulullah ﷺ and Rasulullah ﷺ was resting on the bed and my mother was seated behind him, massaging his back. Suddenly my eldest brother's wife (the late Waheed's mother) appeared. Rasulullah ﷺ addressed my mother and asked, "Why are you not allowing her to live on her own?" In the morning, my mother narrated the dream to my father.

That very day, my father separated us. However, my brother Sayyid Ahmad's wife had no desire to be separate due to her close relationship and due to the fact that she had no grievances. Thus she chose to remain with my mother.

Since that point onwards, any grain or meat that was brought was distributed amongst all. Even after we started receiving an allowance, this practice was followed for a long time. However, much later, my father declared that each one should use his own income for his personal needs.

The construction of cemented brick houses

Though we built our homes with our own hands, the truth of the matter is that living in those houses was very difficult. It was very difficult to reside there, in the extreme dryness of the hot winds and in the extremely cold winter months and during heavy rainfall.

It thus became necessary to build a brick and cement house and this needed to be built as a matter of urgency. My father now turned

his full attention towards this project. From then on, whatever money he received from his Peer Bhais or whatever amount his friends in India sent to him was used for building.

Any money that friends gave to us during the Haj season or whatever other income was received was not used for our daily domestic expenses but rather it was used for building and construction. Due to this, all of us had to be content with an extremely straitened lifestyle and an exceptionally simple diet.

Sometimes, he purchased building stones. In the east, west and south of Madinah Munawwarah, lie underground mountains of granite. These are also called lava fields. The stones from these rock formations are black and very hard. The buildings of Madinah Munawwarah are constructed from these stones. Stone traders and artisans dynamite and break down the stone further. They load this onto donkeys and mules and deliver the consignment to the construction sites. The price is determined per load.

Sometimes, he purchased timber. In Madinah Munawwarah, generally the bark of palm trees is used for rafters. They are firm. The very wealthy and those seeking to build lavishly use three-inch and four-inch wide Javanese timber as rafters. Since Javanese timber is heavy, it is not generally used as rafters. However, for the construction of doors, windows, arches, shelves, skylights, etc., Javanese timber is usually used. In economic houses and the homes of the poor, thick branches of the tamarisk and acacia trees are used as rafters. Dense layers of palm leaves are spread on the rafters. Palm mats are then laid out on them. Mud is smeared on this and dry sand is then sprinkled on the mud.

Sometimes, he purchased other building material. He then used the accumulated material in the construction of the house. He worked

with the builders and labourers and exhorted us brothers also to work with the labourers.

On certain occasions, while I was seated in the Masjid-un-Nabawi teaching a kitaab, someone would arrive to tell me that my father has summoned me. I would dismiss the class and respond immediatly to his call. He would tell me that there was no labourer to carry the sand or the bricks and that I should do that task. I would attend to this task and postpone the lessons for the day.

On other occasions, I was compelled to postpone lessons for a week or two and spend all my time helping in the building. My brothers as well as all the children had to do the same, but since I was physically the strongest and most energetic amongst them, the heavier tasks would fall on my shoulder. My younger brothers, Jameel Ahmad and Mahmood Ahmad also joined in this task, after attending to their Talimi responsibilities.

We attended to the task of mixing the cement, washing off the cement, shaking unwanted material off the bricks, carrying the bricks to the bricklayer, carrying water for the mortar, etc. and to all other building related activities.

However, we were unable to shape the stones and carry these to the building site. Therefore labourers were hired to attend to this task. In this way, two levels of the first house were completed in approximately two years.

We then moved from our temporary, small-roomed home to the new place. These two levels consisted of seven spacious and well-ventilated rooms. Every floor had a toilet, bathroom, kitchen and a well (for water). The third level and the screened terraced roof were built later. Thereafter my father built two additional houses. We did not have to work that much in the building of these two houses

because building activity hampered our educational work greatly. My father however, continued attending to this task. Of course, he did not personally attend to the strenuous tasks.

In the days when no building activity took place, my father did not sit idle. After completing his wazeefas, he went to the auctions to purchase timber or other useful items. He would shape with his own hands the bed-legs, sides and pegs from any suitable wood that he found in the firewood pile. He had not done this type of work in India previously, but necessity is the mother of invention.

He also purchased all sorts of carpenters' tools from the auctions. He used these to carry out the simple tasks. He built beds for everyone in the family with his own hands. May Allah Ta'ala have mercy on him, be pleased with him and bless him with the best reward on behalf of us all.

Later, my father declared this house waqf for all his children, apprehensive lest one of his children suddenly sells this house and leaves. During the era of Shareef Husain, the entire neighborhood was ruined. In fact, the suburb on the outskirts of Baabul-Majeedi, was well inhabited with many affluent houses, before the World War. The population in this area alone was about twenty thousand. However, due to Shareef Husain's treachery, a calamity befell the area and saw it reduced to a population of a mere few hundred.

The population of Madinah Munawwarah was more than a quarter million, but after the War, only about twelve or thirteen thousand people remained. It became extremely dangerous to reside beyond the boundary walls of the city. Thieves and robbers unleashed havoc. Peace and security disappeared. People left whatever remained of their homes and were forced to take refuge in the city.

After returning from Adrianople and Syria, my brothers Sayyid Ahmad and Mahmood Ahmad continued residing in this house. Thieves raided the house and shot at my brother. By the Grace of Allah Ta'ala, he did not suffer any serious injuries. They were thus compelled to vacate the house and seek refuge within the boundary of the city.

They rented a house near Baab-un-Nisaa and relocated. My brother hired a few security guards to guard the house on the outskirts of the city, lest thieves steal the doors, windows, shelves, etc.

Death and Tribulations

The difficulties and severe tribulations that we managed to endure, by the Grace of Allah Ta'ala, in matters of food, drink and living conditions were briefly explained previously. Along with this, we were also faced with an amazing trial of loss of lives.

I have previously explained that from my father's children, besides the one daughter and five sons, two or three daughters and one son passed away at a very young age. They did not accompany us on this journey.

Only six surviving children, of whom three had already married in India accompanied him. My eldest brother was already a father. The late Waheed Ahmad, who was born in Taanda was already about four years old at the time of the migration to Hejaz. The other three children were as yet not of marriageable age. My father's intention was to get them married in Madinah Munawwarah. He also thought that, 'Since I have given my children Arabic education, it would be easy for them to secure work there.' He also reasoned that, 'My children will produce their own progeny and will then arrange inter-marriages amongst their offspring and grow into a large family there.' However, the Divine Plan of Allah Ta'ala did not allow this to happen

At the outset, his hopes regarding employment were all dashed. Some success was later attained in this regard especially after my younger brothers completed their education in Turkey. Had the late Jameel Ahmad (who was born in Taanda in the year 1302 AH and who was about twenty-one years old at the time of his death) not passed away, then there was a very strong possibility that he would have been appointed to a senior position and would have received a good salary.

When Mahmood Ahmad (who was born in Shawwaal 1308 AH in Taanda and was eight years old at the time of our migration to Hejaz) graduated from the Turkish College, he immediately secured a temporary post in the Department of Justice as a clerk. He progressed in this position and attained a high position in this department.

Similarly, he also enrolled the late Waheed in the Turkish College. Waheed also attained an excellent fluency in the Turkish language. However, my father's hopes with regard to his offspring remained a distant dream.

When I left for Gangoh at the end of 1318 AH, my wife was expecting and my eldest brother's second son, Hameed Ahmad, was already born. He was born in Madinah Munawwarah on the 9th Jumaad-ul-Awwal, 1317 AH. During the course of my journey, my daughter was born. A few days after our return from India, in the beginning of the year 1320 AH, my daughter passed away. A short while after that my eldest brother's second son Hameed Ahmad passed away. My brother, Sayyid Ahmad Saahib also had many children but they all passed away in infancy. His wife eventually fell ill. Many treatments were tried in Madinah Munawwarah but were all unsuccessful. During my second journey to India, she returned to India because her brother was a doctor and he wanted his sister to return home for treatment. She lived at her brother's residence for a little over a year but there was no

substantial progress in her health. In the year 1328 AH, she returned to Madinah Munawwarah. She remained ill in Madinah for a few months and passed away in 1329 AH.

In the year 1322 AH, my mother passed away. A short while after her death, Jameel Ahmad returned from Istanbul, suffering from chronic fever and tuberculosis. A few months later, he too departed from this world.

My father was greatly inconvenienced in his essential daily tasks after my mother's death. Thus we all felt that it was best to call my mother's cousin over. She was a childless widow for some time and had a very close relationship with my mother and with us. We felt it best that my father marry her.

We convinced my father to accede to this suggestion. We wrote to my brother Sayyid Ahmad to bring our aunt along with him on his return.

He returned at the beginning of the year 1324 AH with my maternal aunt. Her nikah was made to my father. Though this nikah afforded my father some conveniences, it was not like the convenience he experienced during my mother's lifetime, as she understood his nature and habits. He did not attain that degree of convenience and peace with my aunt. My father was also in the habit of smoking hookah. He even took the hookah pipe to the toilet. He would rise at regular intervals at night to smoke the hookah. He was also in the habit of having his body massaged. Be that as it may, she lived for a short while and also passed away.

In the letter to my brother Sayyid Ahmad, we also asked him to bring our cousin Farooq Ahmad along with him so that our sister can be married to him. It was my father's wish to marry her to him because he was my father's nephew. Though my father was not happy that he

was not educated, but since there were no other boys in the family of marriageable age, he agreed to this arrangement. Farooq Ahmad's parents were alive at that time and they consented to this proposal happily.

My father promised them that he would keep Farooq Ahmad here at home and teach him Arabic. After a few years of studying, he will have the option of going back with his wife to India or residing here.

Thus he also arrived with my brother and was married to my sister. Arrangements were made for his education and upbringing. He started studying the Arabic Primary Kitaabs but the unfortunate soul stayed there for one year and then absconded stealthily. He secretly sold his wife's jewellery to pay for his passage back to India.

After a few months, his daughter was born in Madinah Munawwarah on the 18th Muharram, 1325 AH. His parents pleaded strongly that their grandchild and daughter-in-law be sent to India. However my father was so deeply distressed by Farooq Ahmad's uncouth behaviour that he refused to send them to him.

A short while after this, my eldest brother's wife (Waheed's Mother) succumbed to a chronic fever and tuberculosis and departed from this temporary world. She only left behind one son, Waheed Ahmad. My brother was greatly inconvenienced by being alone. Sayyid Farzand Ali Saahib had emigrated from Bareilly. My brother then married his daughter. This marriage lasted for slightly more than 1 ½ years. She passed away while giving birth to a child. The child also died.

My brother then married a woman from a Kashmiri family who had migrated from Benaris and who was widowed at the time.

In the beginning of the year 1326 AH, my first wife was struck by a chronic fever and tuberculosis. After a few months of companionship,

she departed from this temporary abode. Our daughter Zahra, who was born in 1323 AH and passed away in 1337 AH in Damascus, survived her.

A chronic fever and tuberculosis also affected my sister. She remained ill for a little more than a year and departed from this temporary abode in the year 1329 AH. A few months after her death, her daughter who was about four years old, also passed away.

My eldest brother had a son from his third wife but the child also passed away in infancy. After his death, the third wife also passed away. My brother Mahmood Ahmad's marriage was also solemnized to a girl from a family from Bareilly. She was the sister of Shaikh Riyaazuddin Saahib Muhaajir. After a few months, a dispute arose between my father and Shaikh Riyazuddin Saahib and some members of his family. As a result, meetings and visitations ceased between them. All efforts at resolving the differences proved unsuccessful. Eventually Mahmood Ahmad's wife fell ill. She suffered from chronic fever and tuberculosis and departed from this temporary abode.

My eldest brother's fourth marriage took place with Dr. Rafaaqat Ali Saahib's daughter. From this marriage, he was blessed with one son, who passed away a few days after birth. A short while after this, my brother passed away in the year 1330 AH.

In this way the family was subjected to a continuous cycle of deaths. In my father's lifetime, about forty members of his family passed away in Madinah Munawwarah. His hopes of increasing his progeny was grounded to dust.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"To Allah Ta'ala we belong and to Him we will return"

Chapter 4

Bay'at and Sulook

After completing the final year of the Aalim course in the year 1316 AH, a great desire crept into the heart of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) to now pursue the road of self purification (*Tazkiyyah-e-Baatin*). He was convinced that he should place his hand into the hand of his ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) but Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would not accept anyone for bay'at. It was his habit that if anyone requested him for bay'at, he would guide them to his Shaikh in Gangoh, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*).

Thus, through the command of his ustaaz, he went to Gangoh and pledged bay'at at the hands of Qutubul Irshaad, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*).

The following pages are the words of Hadhrat Moulana Madani (*rahmatullahi alayh*) wherein he explains how he established a relationship of *islaah* with Hadhrat Moulana Gangohi (*rahmatullahi alayh*);

“When my eldest brother, Moulana Muhammad Siddeeq Saahib, graduated from Darul Uloom Deoband, he requested permission from my father to take bay’at at the hands of Hadhrat Moulana Gangohi (*rahmatullahi alayh*). My father naturally wished that he should take bay’at to Hadhrat Moulana Fadhlur Rahmaan Ganj Moradabadi (*rahmatullahi alayh*) who was the shaikh and mentor of my father. The two corresponded for some time on this matter. Eventually my father granted him permission to take the bay’at to Hadhrat Moulana Gangohi (*rahmatullahi alayh*). In that period, my late brother lived in Bulandsher, as an ustaaz. Despite his teaching commitments, he was punctual in his zikr and shaghal.

In Shabaan 1316 AH, my brother reached Deoband en-route home from his place of employment. There, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) told him to arrange for the two of us (Sayyid Ahmad and Husain Ahmad) to take bay’at at the hands of Hadhrat Gangohi (*rahmatullahi alayh*). He said “Allah Ta’ala alone knows under whose care they will fall into after departing from here. It must not be that they establish contact with some bida’tee¹.”

It must be pointed out that after the death of Hadhrat Moulana Ganj Moradabadi (*rahmatullahi alayh*), my father intended to migrate to Madinah Munawwarah. He had an exceptionally strong love for Hadhrat Moulana (*rahmatullahi alayh*) and was completely immersed in his love. Thus he was profusely and deeply affected at the passing away of his Shaikh. As a result of this grief and separation, he was unable to stay in India any longer. From that moment onwards, his sole concern was how he could migrate with his entire family to Madinah Munawwarah.

¹ Person involved in bid’at (innovations)

My late brother conveyed Hadhrat Shaikhul Hind's (*rahmatullahi alayh*) message to us. I said, "I will take bay'at to my Hadhrat Shaikhul Hind (*rahmatullahi alayh*).” The truth is that though I had the opportunity of visiting Gangoh a number of times during my student days, my confidence and love rested with Hadhrat Shaikhul Hind (*rahmatullahi alayh*). I had the privilege of enjoying his company from my childhood. I studied most of my kitaabs, from the beginning till the final year under him. I personally benefited from his high level of knowledge, his excellent character and personally witnessed his high level of piety. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) displayed such kindness and generosity to me the like of which one displays to one's own children. Thus my heartfelt attachment was towards him.

There is no doubt that, at that time I respected Hadhrat Gangohi (*rahmatullahi alayh*) and regarded him as a high-ranking Aalim. However, my attachment to him was not as intense as it was to Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Further, at that point in time, I had no opinion of him being an expert in *tareeqat*.

My brother replied that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) does not accept bay'at. I personally also tried to pledge bay'at to him. He did not agree and advised me to take bay'at to Hadhrat Gangohi (*rahmatullahi alayh*). It was only then that I proceeded to Gangoh to pledge my bay'at.

Eventually, we both presented ourselves in Gangoh. During those days, our ustaaz Hadhrat Moulana Habeebur Rahmaan Saahib (*rahmatullahi alayh*) resided in the Khaanqah. Together with his devotion to the activities of Sulook, he also attended to Hadhrat Qutbe Aalam's (*rahmatullahi alayh*) correspondence.

My brother wrote a letter to him requesting him to facilitate the pledging of bay'at for the two of us to Hadhrat. When we reached

there, Hadhrat Moulana Habeebur Rahmaan Saahib (*rahmatullahi alayh*) presented the two of us to Hadhrat saying, “Molvi Siddeeq Ahmad Saahib sent his two younger brothers, Molvi Sayyid Ahmad and Husain Ahmad, to pledge bay’at to you. They are both present.”

Hadhrat’s (*rahmatullahi alayh*) general practice was to strongly and firmly decline to accept bay’at, especially from Ulama. In their case, there would always be lots of refusals, declining, questions and interrogation. When some of his close attendants like the late Moulana Muhammad Yahya Saahib Kandhlawi (*rahmatullahi alayh*) enquired the reason for this, Hadhrat told him, “I establish whether the person has a heartfelt association with me and how deep his association is. If there is no affinity between us, then I decline his bay’at otherwise I accept it.”

When we presented ourselves for bay’at, he did not ask any questions. Moulana Habeebur Rahmaan Saahib (*rahmatullahi alayh*) presented us and Hadhrat accepted our bay’at. However he did not instruct us to complete any spiritual exercises. He said “I have accepted your bay’at. You are now on your way to Makkah Muazzamah. Hadhrat Haji Imdaadullah Saahib is present there. Ask him and he will instruct you in matters of zikr.”

We returned to Deoband that very day and from there proceeded home. While leaving Deoband, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) accompanied us to the station. On the way, at the main check post, he advised us thus; “Do not ever leave teaching, even though you have to teach one pupil only.”

The Blessings of Bay’at

Though I pledged bay’at reluctantly and with an unenthusiastic heart, I still felt its blessed effects in me from that very day. Before I took

bay'at, I did occasionally miss a few Salaah. However, from that day onwards I did not miss a single Salaah. If the Salaah was missed unintentionally (which rarely occurred) due to some strong excuse, then the qadha was performed immediately. (The few Salaah that I had occasionally omitted before bay'at, were compensated for during my imprisonment in Ahmadabad, by estimating the number. All thanks be to Allah Ta'ala for this.)

After taking bay'at, I had a dream in which I saw a huge field. A grave was situated in the center of this field. It was the resting abode of Hadhrat Khwaja Ala-ud Deen Saabiri (*rahmatullahi alayh*) and Hadhrat Khwaja Mueen-ud Deen Chishti (*rahmatullahi alayh*). I visualized this one grave as the resting abode of both these two eminent personalities. I walked towards this grave and reached very close to the grave. I narrated the dream to Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

At that time, he was in Gangoh and intended staying there for the entire month of Ramadhaan. Hadhrat Shaikhul-Hind (*rahmatullaahi alayh*) narrated this dream to Hadhrat Qutb-e-Aalam Gangohi (*rahmatullahi alayh*). Interpreting the dream he stated, "Write to him and tell him that he will reach the desired destination." I received this reply in the Allahabad quarantine camp on my way for Haj.

In the court of Hadhrat Haji Imdaadullah Saahib (rahmatullahi alayh)

I was indeed blessed to present myself in Makkah Muazzamah at the end of the month of Zul Qa'dah 1316 AH in the court of Sayyidut Taaifah, Hadhrat Haji Imdaadullah Muhaajir Makki (*rahmatullahi alayh*).

Hadhrat Haji Saahib (*rahmatullahi alayh*), was gone very old and weak at that time in his life. He spent most of his time lying down in bed. He taught the Masnawi Shareef in the mornings. During that time

he sat for a little while on his bed. The late Moulana Muhibbudeen Saahib, the late Moulana Shafeeuddeen Saahib and a few other personalities attended these lessons. When we (along with our father) arrived in the noble court, Hadhrat (*rahmatullahi alayh*) paid lots of attention to us. When he heard the message of salaam from Hadhrat Gangohi (*rahmatullahi alayh*), he was visibly ecstatic and spoke about him for a long time with great affection and love. He said “It is my fervent wish to meet him once more in my life.”

When he finished speaking, we two brothers (Sayyid Ahmad and I) mentioned that Hadhrat Gangohi accepted our bay’at but he said that we should receive instruction in zikr from Hadhrat. Hadhrat Haji Saahib (*rahmatullahi alayh*) then instructed us in *Paas Anfaas*¹ and said, “Come and sit here every morning and continue making this zikr.” Thus, as long as we remained in Makkah Mukarramah, we tried to the best of our ability, to be present every morning. The Haj season was approaching and the time came when we had to leave for Arafah, Mina, etc.

After completing the necessary rites of Haj, we were once again privileged to present ourselves in the court of Hadhrat Haji Saahib (*rahmatullahi alayh*) for a few more days. When the caravan of pilgrims departed for Madinah Munawwarah in the last third of Zul Hijjah 1316 AH, contrary to our normal practice, we three brothers got the opportunity to present ourselves after Zuhr. Hadhrat (*rahmatullahi alayh*) displayed immense affection and passed his hand over our heads saying, “I entrust you in the care of Allah Ta’ala.” We remained silent. He then said, “Say, I accept.” We complied with the instruction.

¹ A special type of zikr

Hadhrat (*rahmatullahi alayh*) then made dua. We shook hands with him and then departed for Madinah Munawwarah.

Madinah Munawwarah

On reaching Madinah Munawwarah, we got engrossed in such activities that made it difficult for us to continue with the prescribed zikr punctually. After a few months, Hadhrat Haji Imdaadullah Saahib (*rahmatullahi alayh*) passed away in the month of Jamaadul Awwal.

On the fourth day, after leaving Makkah Mukarramah, while the caravan was enroute from Qudaima to Raabigh, I fell asleep and saw in my dream that the Master of both worlds ﷺ had arrived. I fell at his feet. Rasulullah ﷺ lifted my head and said “What do you wish for?” I replied, “I wish to understand and remember the kitaabs I have studied and be able to understand the kitaabs that I have not yet studied.” Rasulullah ﷺ said, “That has been granted to you.”

A little while after reaching Madinah Munawwarah, a few Indians and Arabs requested me to teach them. I started teaching Nahwu, Sarf and other kitaabs in the blessed Haram-e-Nabawi to two students at a time in my free time trying to practice on the advice of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

During the day I was kept busy in the shop or with writing because we had no means of income. Thus I worked for a salary by writing copies of certain kitaabs from the library. Sometimes I served in the shop that my elder brother opened in the bazaar, atchaar (spiced pickle), rice, soap, etc. All three of us took turns to serve in the shop. These activities occupied my time to such an extent that I was unable to remain punctual on zikr.

After the passing away of Hadhrat Haji Saahib (*rahmatullahi alayh*) a desire crept in me to be punctual on the prescribed zikr. Thus I

started sitting in the blessed Haram (Masjid-e-Nabawi) to engage in *Paas Anfaas*.

In a short while, I noticed that love and affection for Hadhrat Gangohi (*rahmatullahi alayh*) began increasing in my heart. I had the impression that just as certain trees sprout out very fast, similarly my love for Hadhrat Gangohi (*rahmatullahi alayh*) started developing very fast in my heart. This developed to the extent that the affinity with him exceeded the affinity I enjoyed with Hadhrat Shaikhul Hind (*rahmatullahi alayh*). However, the intensity of my love and confidence in Hadhrat Shaikhul Hind (*rahmatullahi alayh*) remained unaffected, and the same as I felt before. After a short while, the effect of the Chishti Silsila became manifest and the state of weeping developed. During this period, I started seeing many good dreams. I also saw Rasulullah صلی اللہ علیہ وسلم very often in my dreams.

Further, my body started making involuntary motions, due to the zikr. Since there is always a crowd in the Masjid-e-Nabawi صلی اللہ علیہ وسلم, I set aside a time when the crowd is less and that was an hour after sunrise. Thus, every day after breakfast, I entered the Masjid with wudhu, offered the Tahiyatul Masjid and presented myself at the *Muwaqjijhaa Shareefah* (i.e. the place at the Holy Qabar that is directly in front of the Mubaarak Face of Rasulullah صلی اللہ علیہ وسلم).

After presenting myself, I offered whatever greeting, etiquette and praises I could in the form of a Salaat and Salaam. Thereafter, I looked for a vacant spot in the Masjid and remained engaged in zikr for about an hour to an hour and a half, as long as I could. However, when the effects of zikr became exceedingly visible on my body, then out of embarrassment, I started walking out of the city to the jungle to make zikr in the direction of Jannatul Baqee.

Sometimes I would go to Masjidul-Ijaabah. (This is a famous Masjid which is situated in a remote area. A few duas that Rasulullah ﷺ made here were accepted). Sometimes, I would sit alone under the date trees near this Masjid and engage in zikr. A period passed in this state. I penned down my conditions and the good dreams that I saw and posted this to Gangoh.

One day, while seated in Masjid-e-Nabawi ﷺ waiting for the Zuhr or Asr Salaah to commence, I felt for a moment that my entire body had become the body of Hadhrat Moulana Gangohi (*rahmatullahi alayh*). This was such a strong condition that I could not recognise my own body. I began biting my hand to feel whether this was my body or not. If it was not my body then I will not feel any pain, I reasoned. This state remained for about an hour to two hours and then faded. I reported this experience to Hadhrat Gangohi (*rahmatullahi alayh*). Hadhrat (*rahmatullahi alayh*) mentioned that this state is a state of *Fanaa-fish-shaikh*.’ (a state of being totally consumed and annihilated by the love of the Shaikh.)

Leaving for Gangoh

In Shawwaal 1318 AH, a letter from Gangoh arrived in which it was stated that, “Though you have everything there, it will be better for you to come to Gangoh for a month.” Since my father and brothers were aware of my engagements in zikr and were also aware of my dreams etc., they were told about this noble letter.

Thus when I sought permission to travel in response to this noble letter, my father did not object except for expressing his concern for the little money we had available. This was a reality, because in that period, our money was almost depleted. Thus I was compelled to drop the issue and not proceed on the journey.

However, my eldest brother (Moulana Muhammad Siddeeq Saahib), who was responsible for running the business and supervising the other needs, when leaving India, complained to Hadhrat Gangohi (*rahmatullahi alayh*) about being unsuccessful in zikr and shaghal. Hadhrat (*rahmatullahi alayh*) responded, “First go (to Madinah) and then return sometime later.” He remembered this statement and this letter served to stoke the flames of desire in him. He thus started making arrangements in secret to go. In the month of Zul Qa’dah, a caravan was on its way from Madinah Munawwarah to Raabigh. He departed stealthily for India, without informing anyone. He took sixty or seventy Rupees along with him. When he failed to return home for the entire day, we started searching for him. A note was found hanging in his room in which he wrote the details of his intentions.

When my father was notified about this, he said to me, “Now you may also proceed. You were called but he went. Due to a scarcity of money for your travel expenses, I delayed you. He may face great difficulty on the road by travelling on his own.” Thus he made arrangements for my travelling expenses. My late brother left for Jeddah from Raabigh on a sailing boat. He experienced great inconvenience on the way. He was not firm in nature nor was he accustomed to physical exertion. Further, he was all alone. He was unable to secure a place on a vessel leaving for India in Jeddah. He thus stayed in Jeddah for a few days and became depressed. He wrote a detailed letter to my father pleading that he was ashamed of what he did and since the Haj season was nearing he will complete the Haj and then return.

My father was very firm in upholding resolutions. He was annoyed at this decision and instructed me, “Go and stop him from returning. Both of you should depart for India.”

He gave me about sixty Rupees for my travel expenses and saw me off. I left on a goods caravan. After they offloaded the goods, they left for Mamba'ul Bahr. With the assistance of some businessmen, he arranged for me to ride on the back of an animal, paid the fare and bade me farewell. The journey to Mamba' normally takes about five to six days but since the camels were unladen, we used a short cut over the mountains. Travelling day and night, we reached Mamba' in two or three days and the Royal Mail vessel that travels to Jeddah was already there. I immediately boarded the vessel and reached Jeddah the next day.

On arrival, I learnt that my brother, out of anxiety, departed for Makkah Muazzamah. I also learnt that a vessel had arrived from Bombay and was going to return to Bombay soon. I considered this a great blessing because I strongly desired to present myself in the service of Hadhrat (*rahmatullahi alayh*) as quickly as possible. The thought also crossed my mind that I should reach there before my brother so as to teach him a lesson for his haste and for leaving secretly.

I purchased a ticket for forty Rupees and wrote a detailed letter to my brother in Makkah Mukarramah and to my father in Madinah Munawwarah, informing them of my departure. I boarded the vessel. After a day, a telegram arrived, instructing the vessel not to depart for Bombay but to halt in Jeddah and leave after Haj with the Hajis. Thus, after spending a day or two on the vessel, I returned to Jeddah.

It was the last few days of Zul Qa'dah. I collected the refund on the fare and deemed it important to depart for Makkah Muazzamah to benefit from the blessings of Haj and obtain the companionship of my brother. I informed my father of my decision. The expense of this journey was minimal. I did not have excess luggage either.

On the evening of the 1st Zul Hijjah, I left for Makkah Muazzamah by foot. Since the days of Haj were near, there were many other people walking on the road too. In the last part of the night, I reached Bahra and rested for a little while. After rising, I walked the whole day through and reached Makkah Muazzamah that evening.

After performing Haj we left by ship to India. One night, during that sea voyage, I had a dream where I saw Hadhrat Haji Imdaadullah Saahib (*rahmatullahi alayh*). He told me, ‘Come and distribute the Madinah dates that you gave (me).’ I said, ‘Hadhrat! I brought these dates for you. I have a shop full of dates.’ He said, ‘No! Distribute it. I know how difficult it is to obtain dates in India.’ On reaching Gangoh, I narrated the dream to Hadhrat Gangohi (*rahmatullahi alayh*). He stated, ‘Hadhrat Haji Saahib (*rahmatullahi alayh*) has granted you ijaazat (khilaafat). You will also obtain this ijaazat from me.’ I was terribly embarrassed at hearing this interpretation because I had no desire in my distant thoughts too of attaining ijaazat. A thought passed through my mind at the time that Hadhrat (*rahmatullahi alayh*) may think that my aim and object for coming is to seek khilaafat.

The journey to India was extremely difficult. We had travelled for more than one and a half months. It was already the middle of Rabiul-Awwal. We had by then spent whatever cash we had. After purchasing the tickets to Saharanpur, we only had about three or four Aanaas left to buy food en-route. (An Aanaa is one sixteenth of a Rupee.)

In the late hours of the night, the train reached Saharanpur. We had dates and other *tabarrukaat* (Blessed gifts) from Madinah Munawwarah. A tax was payable on the dates for which we had no money. Thus, we remained in the Station Masjid with our luggage.

My brother went to present himself in the company of the late Hadhrat Moulana Khaleel Ahmad Saahib (*rahmatullahi alayh*) with the

intention of obtaining a few Rupees there and paying the tax. Moulana (*rahmatullahi alayh*) kept him back and sent the money with one of his attendants. Thereafter, I was also blessed with the great fortune of presenting myself in Hadhrat Moulana's (*rahmatullahi alayh*) court.

My brother proceeded directly to Gangoh. I felt it appropriate for me to go to Deoband first and then depart for Gangoh Shareef. In this way I would distribute whatever I had, to the great Ulama there and also benefit from their company. I would then be able to spend my days in Gangoh in tranquillity and peace of mind.

My brother took along with him whatever general *tabarrukaat* we brought to present in Gangoh Shareef. However, I carried the sand from the Raudha Mubaarak, the dates from the courtyard of Masjidun Nabawi (in those days, a few date trees flourished in the courtyard of Masjid-e-Nabawi) and a few other special *tabarrukaat*. Since the special attendants of the Raudha Mubaarak of Rasulullah ﷺ, who are called the Aaghawaat, were my students, it was easier for me to secure these special *tabarrukaat*.

My primary reason for going first to Deoband was to be blessed with the opportunity of meeting Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and my other *asaatizah*. My second reason was that I wanted to present myself in the court of my shaikh alone and to walk barefooted to his court. My brother was not prepared to walk barefooted.

More than two months had lapsed since our departure from Jeddah. My father was restless and concerned because he received no news from us during that lengthy period. He had estimated that the ship would reach Bombay in about eight or ten days and by the fifteenth or sixteenth day, he expected to get some information about our arrival in Bombay or Karachi.

He addressed a letter to Hadhrat Qutb-e-Aalam (*rahmatullahi alayh*) stating, 'These two sons of mine had departed to be present in your esteemed court. As yet, I have received no news of their arrival in your court. We are all concerned here.'

Thus in Gangoh too, there was concern. Before my brother reached Gangoh, Hadhrat (*rahmatullahi alayh*) had two kurta suits sewn. When my brother arrived, Hadhrat (*rahmatullahi alayh*) said, 'I had a set of clothing prepared for both of you. I will only give it when Husain Ahmad arrives here.'

He then asked, 'Have you brought the sand from the Raudha Mubaarak?'

My brother replied, 'That is with Husain Ahmad.' My brother presented whatever *tabarrukaat* he carried with him in the form of dates, Zam-Zam, etc. These gifts were blessed with the honour of acceptance.

After staying in Deoband for a day, I left on foot after Zuhr. It was extremely hot in those days, so I walked through the night and reached Gangoh Shareef at about nine or ten the next morning. My inability, indulgence in luxury, laziness in the path of *tareeqat*, etc. made me feel greatly embarrassed and ashamed. I wept and cried all the way. My enthusiasm and desire to be present in Hadhrats presence made every step of mine filled with concentration and heavy with responsibility.

In the Holy Court

I reached the Holy Court and was blessed with the honour of meeting Hadhrat (*rahmatullahi alayh*). He displayed great affection to us and blessed us with the two sets of clothing. Since the two suits had no *imaamah* (turban), my brother asked, Hadhrat! May we bring our own

imaamahs (turban) and present it to you. You may then bless it to us from your side to complete the suit?’

He replied, ‘No! We will see about that later.’

He then instructed us to make *Muraaqabah Zaat-e-Baht* (meditating purely on the Divine Being) and added, ‘How could I teach you this by correspondence while you were there?’

In those days the late Hadhrat Moulana Muhammad Yahya Saahib Kandhalwi (*rahmatullahi alayh*) was Hadhrat’s *khaadim-e-khaas* (special attendant). He sent him to ask the two of us why we had come and if we intended to teach or to work. If so, then they would try to find us employment. I was surprised at this question. I replied, “I have not come here for any worldly or *nafsaani* object i.e. my purpose is solely to seek Allah Ta’ala and nothing else. Your command was ‘come to Gangoh’. Thus I am present. I have no other aim.”

When he heard this, he remained silent. We were each given a room in the *Khaanqah-e-Quddusiyyah* where we lived. Regarding our food, the command issued was, “Food for both will be prepared in my home.”

Thus our food came from Hadhrat’s (*rahmatullahi alayh*) home for the duration of our stay. I presented the Pure Sand from the *Raudha Mubaarak*. He had this mixed with *surmah* and filled in bottles. He then applied this *surmah* everyday.

Three seeds from the date tree that was growing in *Masjid-e-Nabawi* were presented. These seeds were broken into seventy-two parts and distributed.

The dates from *Madinah Munawwarah* were also distributed and an instruction was issued that the pits of these dates must not be thrown away. These were pounded with a mortar and pestle. He consumed a morsel of this powder everyday.

I started the *muraaqabah* (meditation) as instructed. I engaged in the *muraaqabah* after Asr in the verandah of the Hujra Quddusiyyah (the room in which Hadhrat (*rahmatullahi alayh*) lived) behind the pillar (a distance of about two or three meters from Hadhrat) while the general Majlis took place in the courtyard. I remained engaged in this till Maghrib (sunset). Hadhrat (*rahmatullahi alayh*) did not engage in Majlis of *tawajjuh* and *halqah* like the Naqshbandi Mashaaikh. However the mureeds sat in their respective places and engaged their hearts in spiritual exercises.

His general practice was to enter his room after Fajr Salaah and close the door. He remained occupied in spiritual engagements for about two or three hours. When the sun was high, he opened the door and emerged to sit under the shade of the fig tree in the courtyard. Here he met guests, attended to the correspondence and fataawa, etc. All these activities took place during this time. This general Majlis lasted till about 11:00 a.m. If any person wished to clarify any issue then they did so here. The *zaakireen*¹ remained engaged in their tasks, seated in their rooms.

After this Majlis, Hadhrat (*rahmatullahi alayh*) would leave for home. He returned after meals to his room for *qayloola* (siesta). After the Zuhr Salaah, he would again close the door of his room and engage in the *tilawat* of the Quraan Shareef etc. for a little while. The door would then be opened again.

During this particular period, he received a hand written copy of the Mu'jamul Kabeer of Tabraani. Since he had already lost his vision, he asked me to read the text while he listened.

¹ Those engaged in *zikr*

I benefited greatly by sitting close to Hadhrat after Asr and engaging in *muraaqabah* (meditation). After a few days, I had a dream in which I saw the wild fig tree (that grew in the courtyard and under which Hadhrat (*rahmatullahi alayh*) sat upright in a large field. The figs were ripe. A few people were throwing pebbles on its branches to drop and eat the figs. I also tried the same but did not get any figs. Suddenly I saw a branch from the tree, with ripe figs on it, breaking on its own and falling gently and slowly towards me. I caught the branch. When I narrated this dream to Hadhrat (*rahmatullahi alayh*), he said, ‘You will get the intended fruit.’

One night after Esha, I also had the honour of massaging Hadhrat’s (*rahmatullahi alayh*) body, along with other attendants. While massaging his back, I dozed off for a little while and saw a person saying ‘After forty days you will obtain your objective.’

Exactly forty days later, after Asr, Hadhrat (*rahmatullahi alayh*) told my elder brother, ‘Bring your turbans.’ My brother went to fetch the imaamahs (turbans). Hadhrat tied the imaamah on each of our heads with his own blessed hands. While Hadhrat (*rahmatullahi alayh*) was tying the turban on my head, I burst out in loud sobs. My unworthiness and embarrassing state made a strong impression in my conscious mind.

He then asked my brother, “Do you know what occasion this imaamah signifies?” My brother replied, “This is the imaamah of *fadheelat* (excellence).” He replied, “No. This is the imaamah of *khilaafat* (vicegerency). I bless both of you with *ijaazat*¹ from my side.”

I felt a sense of deep sadness and sorrow and continued breaking out in loud sobs because my unworthiness, inability, insignificance,

¹ Permission to initiate people into bay’at

failure and misfortune were before my eyes. The effect of my sorrow was visible on my face, in my speech and in my gait.

I always narrated any state or condition I experienced in my heart or pious dreams etc. that I had, to Hadhrat (*rahmatullahi alayh*). In the midst of treading the path of sulook, I did not witness any *noor* (light) or inspiring revelations etc. Once I witnessed flashes of lightning. I narrated this to Hadhrat (*rahmatullahi alayh*) and that also disappeared. Yes, many a times I did see a bright light like a full-moon in front of me and sometimes saw one or two rays of this light on my right while I was between a sleepful and wakeful state. The interpretation of this is obvious. I occasionally saw this light in Madinah Munawwarah too and later while I was imprisoned in Ahmadabad and other prisons. I understood these to be the spiritual light of my Shaikh and of Hadhrat Rasullullah ﷺ.

After being present in Hadhrat's majlis for about two months and a few days and after receiving ijaazat, I experienced a state while in Salaah and out of Salaah, where I felt the space between the heavens and the earth being very cramped and limited. In Salaah, this state was so intense that I felt like abandoning the Salaah and running off.

I narrated this to Hadhrat and he said, "Go to Kalyar Shareef. Whenever Hadhrat Qutub-e-Aalam Haji Imdaadullah Saahib (*rahmatullahi alayh*) experienced states of qabdh (spiritual cramping), he visited such places."

Thus my brother and I left for Kalyar Shareef and Deoband and returned after a few days. This condition disappeared during that journey.

After returning from this journey, we stayed for about fifteen days and thereafter I had to travel to Faizabad and Bhopal. After my return, the Haj season was already nearing. Hadhrat (*rahmatullahi alayh*)

arranged two Haj-e-Badal for his close relatives, thus providing us with the means to return to Madinah Munawwarah.

Back to Madinah Munawwarah

I think that the vessel left in the beginning of Shawwaal and reached Jeddah at the beginning of Zul-Qa'dah. We were blessed with the honour of entering into Madinah Munawwarah in the beginning of the year 1320 AH.

In that period, I was well known in the student fraternity. My primary kitaabs became clearer to me and I became fluent in lecturing in the Arabic language. Thus the student number increased.

I had to set aside a special time each day to engage in the spiritual engagements I was instructed to do. However, unfortunately, whenever I sat down to engage in this, a stream of disturbing thoughts flooded my mind. My nafs also continued disturbing me by engaging me in self-conversation. I would be overcome by sleep.

On the other hand, the throng of students compelled me to devote as much time as I could to their education. I eventually wrote a letter to Hadhrat Gangohi (*rahmatullahi alayh*) describing my misfortune and my occupation in teaching. I received a reply that, "Continue teaching and teach to the best of your ability."

My nafs was elated with this reply. Hence my engagement in the exercises of the spiritual path now became negligible and I now immersed myself in teaching various subjects. I did not find the time to sleep for two or three hours during any given day or night. All my time was spent in teaching, researching or attending to my essential personal needs. The fruit of this was that *al-hamdulillah*, in the field of ilm (knowledge), I progressed in leaps and bounds, but in the field of ma'rifat and tareeqat, my progress left much to be desired.

What a great misfortune it was for me that I was not blessed to live for a full three months in Hadhrat Gangohi's (rahmatullahi alayh) court. The noor that I witnessed during my stay and engagement there was exceptional. I also found a marked improvement in my *islaah* (self-reformation). If only I had the opportunity to live there longer, Allah Ta'ala alone knows to what station I would have progressed.

تہی داستان قسمت راچہ سودا زر ہبر کامل
کہ خضر از آب حیواں تشنہ می آرد سکندر را

*“What benefit can one whose destiny is doomed, gain from a perfect Master.
For Khidr found Alexander thirsty right at the Fountain of Life.”*

Besides my own misfortunes that surrounded me from all sides, other causes surfaced that did not allow me to reside there longer. That was a time when my family in Madinah Munawwarah was experiencing severe hardships.

My father wrote to us about this. It was largely due to this that Hadhrat Gangohi (rahmatullahi alayh) instructed us to return as soon as possible.

However my own misfortune and inner evil traits, self-indulgence, indolence, lack of resolve, craving for comfort, etc. caused such a disturbance in me, that despite all the avenues of progress available to me, I was forced to show the face of failure and deprivation.

There is no doubt that Allah Ta'ala, by His Special Grace, led me to the doors of such holy, blessed and elevated Ahlullah, who were not only distinguished, worthy of emulation and hailed as bright stars in

the galaxy of tareeqat and shariat in their age, but through centuries, mankind was not blessed with such esteemed personalities.

However, due to my own immaturity and affliction, I, in reality, am not only a shame and disgrace to these eminent personalities but I am an embarrassment to the entire *silsilah*. I hope that through the blessings of their holy feet, I can attain forgiveness and my condition can reform. That is not possible except through the power of Allah Ta'ala, the Almighty.

يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي لَشَرُّ النَّاسِ إِن لَّمْ يَغْفُ عَنِّي

'People imagine that I have excellence, whereas I am the most despicable of people if Allah Ta'ala does not forgive me.'

Glad Tidings and Pious Dreams

I have already stated before, that immediately after taking bay'at, I started experiencing the blessings of the *silsilah* and the noor of the elders of *tareeqat* within me. This was especially so when I started making zikr punctually in Madinah Munawwarah. Hadhrat Gangohi (*rahmatullahi alayh*) often mentioned, "Our elders stated that for some time now (about a hundred years or more), the blessings of zikr and shaghal has been lifted from India or is being lifted."

However the cycle of pious dreams continued greatly in Madinah Munawwarah (may Allah Ta'ala increase its honour), but I did not think of recording them at that time.

I had the great honour of seeing Rasulullah ﷺ, the Noble Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the great Awliyaa, the great Imaams and Janaab Baari Ta'ala (The Divine Presence of Allah Ta'ala) many times. Since I did not

record these dreams, I will write whatever I can remember without following any specific sequence.

1. I once saw Rasulullah ﷺ outside Baabul Majidi, the northern Door of the Holy Masjid, (facing the north), (N.B. The Qiblah of Madinah Munawwarah and Masjid-e-Nabawi is to the south). My dream indicated that Rasulullah ﷺ had stepped out of the Masjid and was standing. Rasulullah ﷺ was holding sweet pumpkin seeds in both hands. I approached him from the direction he was facing. He opened his blessed palms facing downwards. A few seeds fell down. I picked these seeds up and gathered them in my kurta. There were about thirty seeds in total.
2. I saw myself lying down in the Masjid, in front of the Noble Mimbar under the Mukabbariyaa (i.e. is the raised canopy from where the takbeer is called out before the Salaah and from where the takbeer is sounded in a loud voice at every change of posture during the salaah, to inform the followers. It is situated in line with the Mimbar in the Masjid). I was covered with a shawl. A person said 'Your feet resemble the feet of Rasulullah ﷺ'. Hadhrat Gangohi (*rahmatullahi alayh*) interpreted this dream to mean 'Ittibaa-e-Sunnah' (emulation of the Sunnah).
3. I saw the blessed grave of Rasulullah ﷺ open and I saw the blessed body enshrouded in a white kafan, placed near by, but not in the grave. The kafan was open. The blessed face was exceptionally fresh, bright and luminous and the entire body was fresh and healthy. Rasulullah ﷺ was resting on his back. His moustache and nails were long. I clipped his moustache with a pair of scissors and trimmed his nails.

4. I saw the Raudha Mubaarak with a concrete-lined trench (about one and half or two arms length deep and many meters long), on the foundation of the southern wall. The length extended from the foundation of the wall, running parallel to the place where the blessed head rests, towards the Noble feet. I saw a few people standing and sweeping the trench with long-handled brooms. I also came there with a similar long-handled broom. When they saw me, they all shifted away and I swept the entire trench. I then poured water in the trench and swept the water away with the broom. When I swept the water away and the place that I had cleaned had dried, I saw a beautiful and brightly coloured Roman carpet being spread in that place. I saw a few people reciting the Qur-aan in front of the trench, in the direction of the qibla, facing the qabar.
5. I saw myself entering Masjid-e-Nabawi from Baabus Salaam (a door in the Masjid-e-Nabawi) situated in the western part and walking towards the Raudha Mubaarak. I saw Rasulullah ﷺ sitting with exceptional majesty on a chair by the grave. He was facing the qiblah. I presented myself from that direction. When I came very close, Rasulullah ﷺ presented me with four gifts. One of these was ilm (knowledge). I could not recognize what the other three gifts were. Thereafter, walking behind the chair, I entered an orchard, which was in the direction of the Qiblah and situated about ten or twelve meters in front of Rasulullah ﷺ. I saw fruit-laden trees therein. The height of these trees were slightly higher than the average height of a man. The leaves of those trees were like the leaves of an apple tree. The fruit on those trees were black in colour. A few people were plucking

fruit from those trees and eating. I also plucked the black fruit and ate it. The size of the fruit was like little figs but its taste was totally different. It was so delicious that till this day, I have not tasted any fruit as delicious as that. My eyes then fell on a huge mulberry tree in that same orchard. There were ripe yellow mulberries on the tree. I plucked a few ripe mulberries, thinking in my dream that Rasulullah ﷺ is ill and that I'm taking these mulberries to present to him.

(Note: When I narrated this dream to Hadhrat Shaikhul-Hind (rahmatullahi alayh). I asked him that, besides ilm, I do not know what the other three gifts are? Hadhrat (rahmatullahi alayh) said, "There is only good and excellence in that which Rasulullah ﷺ gives."

6. One day I was reading a book on poetry. I read this verse in it,

اے حبیب رخ سے ہٹادو نقاب کو

'O Beloved! Lift the veil from your face.'

At the time, I really liked this composition. After a little while, I went to the Noble Masjid. At the Muwaajjahah-e-Shareefah¹, I expressed my respect in words approved in the shariah. I then started reciting this verse. My desire to meet the beloved made me weep. I remained in this state for a long time when suddenly I had the feeling that there was no partition like the walls and the bars between me and Rasulullah ﷺ.

¹ The front of the Raudha Mubaarak. i.e. the place where the general public offer salaam and salaam upon Rasulullah ﷺ

Rasulullah ﷺ was seated on a chair in front of me. I saw his blessed face shining gloriously.

7. I was once travelling from Karachi to Gangoh Shareef. When the train approached Multan, I had a dream. I saw Rasulullah ﷺ and Hadhrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ arriving with their hands clasped hand in hand.
8. I saw Imaam Jalaalud Deen Suyuti (*rahmatullahi alayh*) in a dream. I stretched both my hands out to him to pledge the bay'at while uttering these words, 'I pledge the bay'at to you on the basis of the pledge that Rasulullah ﷺ accepted.'
9. I heard a person telling me in a dream that, 'The Imaams of the four mazaahib (or he said the Imaams of the four spiritual paths) make dua for you because whenever their names are mentioned during the lessons, you say, *Rahima humullaho Ta'ala*.' (or he said that 'you make dua for them.') In that dream, I also saw groups of people sitting close to each other in different places, raising their hands and making dua.

Note 1: I made it my habit to always say '*Alaihi Wa Alaa Nabiyyina as Salaatu was Salaam*' or '*Alaihis Salaam*' whenever the blessed name of any Nabi is mentioned.

When a Sahaabi's name is mentioned then I say '*radiyallahu anhu*'. If a Sahaabi's name is mentioned along with other eminent elder's names in the chain of transmission I always say '*radiyallahu anhu wa anhum*.'

When a name of one of the Imams of the *mazaahib* or the Ulama and Awliyaa of the past is mentioned individually then I say *rahmatullahi alayh*.

If a number of personalities are mentioned then I say, '*rahimahumullaahu Ta'ala*' irrespective of whether the personality is

from my mazhab or from the Shafi'ee, Maaliki or Hambali school of thought, on condition that he is from the Ahlus Sunnah wal Jamaa'ah.

Note 2: It is sad to note that many asaatzah and students pay scant attention to this matter whereas this is an important matter and is emphasised in the kitaabs of Usool ul Hadith (Principles of Hadith).

Hadhrat Shah Muhammad Ismaeel Saahib Shaheed (*rahmatullahi alayh*) writes on page 138 of Qutb-e-Aalam Hadhrat Sayyid Ahmad Saahib Shaheed's (*rahmatullahi alayh*) malfoozaat entitled 'Siraat-e-Mustaqeem', "Any one treading the path of sulook must ensure that he fulfils the right due to all the Ambiyaa and Awliyaa. Nay, he should ensure that he fulfils the rights and observes the honour due to every Muslim so that they may intercede for him and make dua on his behalf. The intercession and dua of the Ambiyaa (*alayhimus salaam*) and Awliyaa is, undoubtedly exceptionally beneficial and the pious duas of the general Muslim population is also beneficial. Thus, be of assistance and attend to the needs of all Muslims, seeking their beneficial dua and bearing in mind that such dua will benefit you on the Day of Qiyaamah. Continue fulfilling all their rights and display honour to them within the framework of the Shariah."

10. I saw Hadhrat Khwaajah Ibraaheem bin Adham (*rahmatullahi alayh*) in a dream. He was seated majestically on a chair. I presented myself and he gave me one third of a single date and said, 'The other two thirds will be delivered to you through the other Mashaaikh.'
11. I saw that about eleven or twelve Awliyaa from the senior and high-ranking Mashaaikh had arrived and all of them blessed me with the permission to accept bay'at.

12. I saw a huge field in my dream. A bucket was hanging from the sky. As I was staring at the rope on which it was suspended, I saw many other buckets being suspended one by one from the sky. When I emptied the buckets, various types of sweetmeats dropped out of the buckets and filled the land. The sweetmeats became a huge pile and people were eating from the pile.
13. In those days, I made sure that I slept with wudhu. One night I was resting on the roof with wudhu. The house was situated about halfway between Baqi Shareef and the Raudha Mubaarak. Just before midnight, I heard a voice telling me in my dream that, 'You will be made the Imaam-e-Zamaan (Imaam of the Age) and the Commander of the Haj.' Modesty and shame did not allow me to narrate this dream to Hadhrat Gangohi (*rahmatullahi alayh*) nor to Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Similarly, I did not narrate this dream to my father or to my brother. In fact, I had not narrated this dream to anyone else till now besides the late Hakeem Farzand Dehlawi (a Muhaajir to Madinah Munawwarah). My dark and evil deeds, my sins and immaturity did not allow this to happen from any angle. For me to even entertain thoughts like this will be tantamount to combining two opposites in the mind. Though I fully accept that Allah Ta'ala has the full power to do anything, but in the world of cause and effect, my present state does not make this at all possible, from any angle.
14. I saw a very large tree in a dream. The branches were spread far and wide, in all four directions. It cast a shadow all around. In my dream, I was conscious that Allah Ta'ala was seated on the highest branch. I felt the Divine Majesty and awe-inspiring

Presence and I heard the Divine Voice say something. (I do not recall the full details of what was said at this moment).

15. One day I was engaged in zikr near the front portion of the Mehraab of Masjid-e-Nabawi. (i.e. the Mehraab-e-Usmaani - the spot where Hadhrat Usmaan رضی اللہ عنہ stood to lead the Salaah.) I fell asleep while engaged in zikr. I saw Hadhrat Usmaan رضی اللہ عنہ during this sleep. The command 'Annihilate yourself' was issued to him from the Divine Court. He placed his head on a tray that looked like an upside down plate to annihilate himself. I wrote a letter describing this dream to Gangoh Shareef. The reply came that, 'Your nisbat (affinity) is Usmaani and it is because of this affinity that you leave the Masjid and go out to the jungles to make zikr, out of humility and modesty.'
16. I once saw that I was sitting cross-legged in Masjid-e-Nabawi when Hadhrat Moulana Gangohi (*rahmatullahi alayh*) appeared from the left and Rasulullah صلی اللہ علیہ وسلم appeared from the right, holding a kitaab in his blessed hand."

It was a general trend in my life that if any difficulty or tribulation was imminent, I would see such dreams from which nothing else could be deduced except Divine assistance and Divine help. Thus I became concerned about the impending tribulation that prompted both the Masters to come to my assistance.

17. In the Ahmadabad jail, I had a dream that a person was announcing from a high place that 'The Divine Mercy of Allah that was directed to Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) in this world has now been directed towards you.'
18. One night, I had a very clear dream. I remember being in the presence of Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) and

Hadhrat displayed immense affection towards me. I pleaded, 'Hadhrat! Please take me in your care.' I believe strongly that Hadhrat (*rahmatullahi alayh*) accepted me. In that same dream, I also had the great opportunity of sitting in Hadhrat Gangohi's (*rahmatullahi alayh*) company.

A mere two or three days had passed since this dream and Molvi Ahmad Raza Khan Bareilly arrived and stirred a great fitnah against our elders and against all of us. All we could say was 'Al Amaan wal Hafeez.' (May Allah Ta'ala protect).

However by the grace of Allah Ta'ala, he and his group were unsuccessful in realizing the aim of the fitnah that they stirred against us. Admittedly, we had to endure the effect of their mischief for a long time thereafter.

Besides these pious dreams, I also saw many other dreams but due to the lapse of time, I do not remember all the details clearly. In some of these, I do remember drinking milk, buttermilk, etc.

Rasulullah ﷺ has stated, 'Prophethood has gone but glad tidings remain.' It was asked, 'What do glad tidings imply, O Rasulullah ﷺ?' He replied, 'The pious dreams that a Believer sees.'

Further, Rasulullah ﷺ said, 'Whoever saw me in a dream has indeed seen me, for Shaytaan cannot impersonate me.'

In the light of these statements of Rasulullah ﷺ, many hopes can be built on these pious dreams but the reality in this regard is encapsulated in the statements of Hadhrat Shah Waliyyullah Saahib (*rahmatullahi alayh*) and other elders.

He stated that, 'Some matters are shown in the world of dreams but its existence is so weak that it disintegrates completely as it finds expression in the physical world. Thus, though one may see something

related to the parabolic world in a pious dream, it may not manifest itself in the physical world.'

Further, every dream is governed by conditions, favourable or adverse etc. that the person seeing the dream may not be aware of. Thus, one cannot, with absolute certainty, say that it would happen.

In the same token, one cannot place any confidence or conviction on these pious dreams because firstly, it is debatable whether the particular dream can be classified a 'pious dream' or not and whether it may perhaps be a reflection of a thought that is firmly rooted in the heart. It could perhaps be the blossoming of a strongly prevalent mixed thought or some confused dream, etc.

If it is a pious dream, then it is doubtful whether such a dream was protected from every angle. If it is accepted that the dream was protected from all angles, then the interpretation is open to speculation. This is why no person's dream is accepted in the Shariah as strong evidence besides the dreams of the Ambiyaa (alayhimus salaam) nor is anyone's *kashf* or *ilhaam* (inspiration) accepted as valid proof.

Yes, indeed it will always be obligatory on the servant to entertain hopes and to view the Mercy of Allah Ta'ala

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

'Do not despair of the Mercy of Allah.'

And

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

'I am (i.e. I respond) to my servant according to the opinion he holds of Me.'

These and other such statements lend much hope to us. I do however consider it very important to state clearly that my evil deeds, despicable states, craving for comfort and yielding to the dictates of my nafs only served to show me despondency from every angle. However, it is possible that through the blessings of the dust on the shoes of my elders and predecessors, the Grace and Kindness of Allah Ta'ala will find me someday, somewhere in the future.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

‘And that is not difficult on Allah Ta’ala, the Mighty.’

19. In the Ahmadabad jail, I had a dream that a person was announcing from a high place that ‘The Divine Mercy of Allah that was directed to Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) in this world has now been directed towards you.’
20. One night, I had a very clear dream. I remember being in the presence of Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) and Hadhrat displayed immense affection towards me. I pleaded, ‘Hadhrat! Please take me in your care.’ I believe strongly that Hadhrat (*rahmatullahi alayh*) accepted me. In that same dream, I also had the great opportunity of sitting in Hadhrat Gangohi’s (*rahmatullahi alayh*) company.

Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*)

At this point it would only be appropriate to end this chapter by mentioning a few aspects of the life of Qutbul Aqtaab, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*), the Shaikh and

Murshid of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*).

Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) was born in Gangoh on 6 Zul Qa'dah 1244 AH. He was from the noble lineage of Hadhrat Abu Ayyoob Ansaari رضي الله عنه. At a young age he obtained his initial education from a Miaji of Gangoh. In 1261 AH he travelled to Delhi in search of ilm (knowledge). He studied some books by Qadhi Ahmadud-din Panjabi (*rahmatullahi alayh*) for a few days after which he presented himself in the service of Hadhrat Moulana Mamluk Ali Saahib (*rahmatullahi alayh*). Here he began studying with great fervour and devotion. Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) had already reached Delhi in 1260 AH and was already serving Hadhrat Moulana Mamluk Ali (*rahmatullahi alayh*).

After a few days, these two pinnacles of knowledge and virtue came together and remained companions until death. They stayed in the company of Hadhrat Moulana Mamluk Ali (*rahmatullahi alayh*) for a long period during which they studied thoroughly and mastered all the difficult works of logic just as a Hafiz recites the Qur-aan Shareef verbatim. Both students became famous in Delhi for their intelligence and quick wittedness. It was for this reason that they were adored by their tutors especially Hadhrat Moulana Mamluk Ali (*rahmatullahi alayh*). If they fell ill, he would visit them and teach them at their residence.

It is amazing to note that Moulana Rasheed Ahmad (*rahmatullahi alayh*) only spent four years in Delhi, yet he achieved such vast knowledge. Undoubtedly he was extremely intelligent but he was also diligent. He used to be so engrossed in his studies that if someone took his food away he would not even realise it. On many occasions it so

happened that whilst reading some kitaab, he fell off to sleep and in the morning he would realise that he did not even have supper.

He studied Hadith under the final lamp of the Walyyiullah family, Shah ‘Abdul Ghani Mujaddidi, Muhaddith Dehlawi (*rahmatullahi alayh*). At the tender age of 21, Moulana Gangohi (*rahmatullahi alayh*) had completed all his formal education and returned home. During the same year, he married his uncle’s daughter who was 15 at the time. Her father was his teacher and a pious saint. After Moulana’s (*rahmatullahi alayh*) return from Delhi, he had a strong desire to teach. Allah Ta’ala fulfilled this urge of his and thousands of Ulama satiated their thirst for knowledge at his feet.

On one of his journeys to Thanabhawan, he met Hadhrat Haji Imdaadullah Saahib (*rahmatullahi alayh*) to whom he pledged his allegiance of bay’at. After taking the pledge, he began making zikr. On the eighth day, Haji Imdaadullah (*rahmatullahi alayh*) said to him, “Mia Rasheed Ahmad, Allah has granted you the favour which He granted to me. Now it is your duty to increase it.”

After 42 days, he asked for permission to return home. At the time of bidding him farewell, Haji Imdaadullah Saahib (*rahmatullahi alayh*) granted him khilaafat with the following words, “If anyone requests to take bay’at (pledge allegiance) at your hands, let him do so.”

After achieving this great bounty of Allah Ta’ala, he returned to Gangoh and re-inhabited the khanqah of Shah ‘Abdul Quddus Gangohi (*rahmatullahi alayh*) which was lying desolate for more than 300 years. There he spent his days and nights in the zikr of Allah Ta’ala. His dedication was unsurpassed. Even during his old-age he was punctual in all his devotions to such an extent that observers used to feel pity for him. He used to fast during the day and perform 20 rakaats Awwaabeen after Maghrib in which he used to recite about two juz

(parts) of the Qur-aan. On his way home he used to recite several portions of the Qur-aan. At 2:00 a.m. he used to rise for Tahajjud. Some people even saw him performing wudhu at 1:00 a.m. He used to occupy himself for 2 ½ to 3 hours in Tahajjud Salaah.

He was an Imaam of Fiqh and Hadith of his era. He was well versed in all subjects, but Fiqh and Hadith were his specialities. He taught the monumental work 'Hidaayah' more than 14 times. He taught virtually all the works of the Sihah Sittah (the 6 famous books of Hadith). It is difficult to encompass all his exceptional qualities in so few lines. However it would suffice to mention some of his outstanding students as a measure of his perfection. People like Shaikhul Hind, Moulana Mahmudul Hasan (*rahmatullahi alayh*), Moulana Khaleel Ahmad Saharanpuri (*rahmatullahi alayh*), Moulana Abdur Raheem Raipuri (*rahmatullahi alayh*) and Moulana Husain Ahmad Madani (*rahmatullahi alayh*) received his direct tuition.

His spiritual mentor, Haji Imdaadullah (*rahmatullahi alayh*) praised him thus, "If Allah asks me on the day of Qiyaamah what I have brought then I will reply that I have brought Molvi Rasheed Ahmad and Molvi Qasim." On another occasion he said, "Molvi Rasheed Ahmad and Molvi Qasim embody all internal and external sciences. Their companionship should be sought, because men of their calibre are very rare in this age."

After the jihaad in Shamli in 1857, the British Government hanged or executed any person on whom they had any doubts. Consequently a warrant of arrest was issued for Haji Imdaadullah, Moulana Qasim Nanotwi and Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayhim*). Haji Imdaadullah (*rahmatullahi alayh*) emigrated to Makkah Mukarramah whilst his two disciples went into hiding. However, due to some spies, Moulana Rasheed Ahmad (*rahmatullahi alayh*) was

arrested and imprisoned in the notorious Saharanpur jail. Finally, due to lack of evidence he was acquitted. The government did not harm him in the least. This was probably due to the fact that the service of Deen was predestined for him.

Thousands of Ulama and Mashaaiikh quenched their thirst at this fountain of knowledge and piety. He finally met his Creator on 6 Jumadus-Saani 1323 AH (11 August 1905).

Khulafa of Hadhrat Moulana Madani (rahmatullahi alayh)

The following is a list of the Khulafa of Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*):

Mashriqi (Eastern) Pakistan:

1. Molwi Takhlees Husain
2. Haji Abdul Baari
3. Haji Abraar Miyaa
4. Moulana Basheer Ahmad
5. Molwi Muqaddas Ali
6. Molwi Sayyid Abdul Khaaliq
7. Dr. Ali Asghar Noori
8. Molwi Habeebur Rahmaan
9. Sulaimaan Khan Saahib
10. Molwi Abdur Raheem
11. Molwi Mujaahid Ali

12. Molwi Abdul Mateen
13. Molwi Abdur Rahmaan
14. Moulana Tajammul Ali
15. Molwi Alaa-ud Deen
16. Molwi Abdul Mannaan
17. Molwi Abdul Lateef
18. Molwi Sirajul Haq
19. Molwi Abdul Haq
20. Molwi Abdul Mu'min
21. Molwi Yunus Ali
22. Molwi Abdul Ghaffaar
23. Molwi Muhammad Ali
24. Molwi Riyaadhur Rabb
25. Moulana Muhammad Ismaeel
26. Moulana Hasan Ali
27. Moulana Lutfur Rahmaan
28. Moulana Hafiz Abdul Kareem
29. Moulana Badrul-Aalam
30. Moulana Mas'oodul Haq

Madrasah Mazahirul Uloom

31. Moulana Mufti Ahmadul Haq
32. Molwi Abdus Sattaar
33. Molwi Ahmad Shafee'
34. Molwi 'Ubaidur Rahmaan
35. Molwi Abdur Rahmaan
36. Molwi Muhammad Nu'maan
37. Molwi Muhammad Idrees
38. Molwi Abdul Haleem
39. Molwi Shamsud Deen
40. Molwi Abdul Ghani
41. Molwi Rayhaanud Deen
42. Moulana Dilaadar Husain
43. Molwi Azeezul Haq
44. Molwi Kaleemullah
45. Molwi Muhibbur Rahmaan
46. Molwi Ali Ashraf
47. Moulana Ameenul Haq
48. Molwi Muhammad Yunus
49. Hafiz Tayyib Ali

Assam

50. Molwi Abdul Waajid
51. Molwi Sa'eed Ali

52. Molwi Muqaddas Ali
53. Moulana Abdul Jaleel
54. Moulana Masdar Ali
55. Molwi Bashaarat Ali
56. Moulana Ahmad Ali
57. Maqbool Ali
58. Master Ghulaam Ahmad
59. Molwi Mu'eenud Deen
60. Molwi Jawaad Ali
61. Hurmuz Ali
62. Hafiz Muhammad Mustaqeem
63. Hafiz Mukarram Ali
64. Molwi Muhammad Ismaeel
65. Hafiz Shafeequr Rahmaan
66. Molwi Qaari Abdul Mutahhar
67. Molwi Qaari Abdus Samad
68. Molwi Abdul Musawwir
69. Molwi Mu'tasim Ali
70. Molwi Zafar Ali
71. Molwi Abdul Haq
72. Hafiz Abdul Munawwar
73. Molwi Jalaalud Deen
74. Hafiz Abdur Raheem
75. Muhammad Najaabat Ali
76. Haji Abdul Maalik

77. Haji Shamsul Haq
78. Haji Muhabbat Ali
79. Molwi Raheemud Deen
80. Molwi Muhsin Ali
81. Farmaan Ali
82. Molwi Asdar Ali
83. Molwi Abdur Razzaaq
84. Molwi Munzir Ali
85. Molwi Amaanullah
86. Molwi Kareemud Deen
87. Molwi Sa'eed Ahmad
88. Molwi Abdul Baari
89. Molwi Muhammad Ishaq
90. Molwi Zameerud Deen

Bihar

91. Moulana Hafiz Abdur Rahmaan
92. At-har Husain
93. Haji Muhammad Ayyoob
94. Khaleelur Rahmaan
95. Molwi Muhammad Ya'qoob
96. Sharaf Ali
97. Abdur Rahmaan
98. Haji Mazharul Haq
99. Molwi Muhammad Anwar

100. Hakeem Fidaa Husain
101. Moulana Abdus Salaam
102. Haji Ahmad Hasan
103. Moulana Qaari Fakhrud Deen
104. Moulana Nabeeh Hasan
105. Haji Minhaajud Deen
106. Molwi Abdullah
107. Haji Muhammad Aaqil
108. Molwi Muhammad Azhar
109. Molwi Abdur Rasheed
110. Qaari Mahdi Bukhari
111. Molwi Idrees
112. Molwi Azhar

U.P.

113. Moulana Na'eemullah
114. Molwi Abdul Jabbaar
115. Molwi Hafiz Muhammad Tayyib
116. Molwi Faidhullah
117. Moulana Idrees
118. Moulana Muhammad Yunus
119. Hafiz Abdul Lateef
120. Hakeem Muhammad Sulaimaan
121. Moulana Qaari Asghar Ali
122. Moulana Sayyid Mahmood Hasan

- 123. Molwi Hidaayat Ali
- 124. Molwi Qutbullah
- 125. Molwi Sayyid Muhammad Ahmad
- 126. Molwi Azeezur Rahmaan
- 127. Molwi Sayyid Ahmad Shah
- 128. Molwi Abdul Hayy
- 129. Molwi Sifaatullah
- 130. Molwi Mushtaaq Ahmad
- 131. Haji Muhammad Ahmad
- 132. Kareem Bakhsh
- 133. Moulana Muhammad Ismaa-eel
- 134. Molwi Mahmood Ahmad

Maghribi (Western) Benghal

- 135. Moulana Ahmadullah
- 136. Molwi Abdul Khaaliq
- 137. Ghulaam Muhyid Deen
- 138. Molwi Abdullah
- 139. Moulana Muhammad Taahir

Madhya Pradesh

- 140. Hafiz Abdul Lateef

Madras

- 141. Janaab Basheer Ahmad

142. Janaab Moulana Shaikh Hasan

Mashriqi (Eastern) Panjaab

143. Moulana Niyaz Muhammad

144. Molwi Jameel Ahmad

145. Miyaa Jee Muhammad Ramadhaan

Delhi

146. Janaab Munshillah

147. Qaari Abdush Shakoor

Maghribi (Western) Pakistan

148. Molwi Khursheed Ahmad

149. Molwi Haamid Miyaa

150. Moulana Hakeem Abdul Hakeem

151. Molwi Mazhar Husain

152. Molwi Rahmatullah

153. Molwi Abdul Haq

Bombay

154. Hadhrat Moulana Ahmad Buzurg

155. Moulana Abdus Samad Kaachwi

156. Moulana Abdus Samad Saahib

157. Moulana Abdul Ghafoor

- 158. Sayyid Sulaimaan Shah
- 159. Sayyid Badee'ud Deen
- 160. Moulana Abdul Hakeem
- 161. Sayyid Taalib Ali
- 162. Molwi Abdus Samad

Burma

- 163. Molwi Muzaffar Ahmad

South Africa

- 164. Moulana Bayazeed Pandor

- 165. Hadhrat Moulana As'ad Madani (*rahmatullahi alayh*), the honourable son of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was accorded khilaafat from all the other Khulafaa on behalf of Hadhrat Moulana Madani (*rahmatullahi alayh*).

Chapter 5

Family and Children

First Marriage

Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was first married to a woman from Aazam Gharh. He had two daughters from her. The elder daughter Zahra, who was fourteen years old, passed away in Adrianople on the way to Syria. She is buried there. Shortly thereafter the second daughter also passed away in infancy. The mother was then struck with a chronic fever and tuberculosis and passed away soon there after. May Allah Ta'ala have mercy on all of them. *Aameen*.

Second Marriage

Thereafter Hadhrat (*rahmatullahi alayh*) got married to Hakeem Ghulam Ahmad Saahib's eldest daughter from Moradabad. He was blessed with two sons from this marriage, Akhlaaq Ahmad and Ashfaaq Ahmad. Akhlaaq Ahmad passed away at the age of eight and Ashfaaq Ahmad passed away at the age of one and a half, both in Madinah

Munawwarah. Their mother passed away on the road to Syria. All this took place whilst Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was imprisoned in Malta.

The following is a brief account of Hadhrat's second marriage which he himself narrates in his autobiography, *Naqsh-e-Hayaat*;

In the year 1326 AH, after my first wife passed away, my father said to me; 'I have noticed that the women here, whether they are those who had recently migrated or those from the early settlers, are unable to bear our poor conditions and our way of life. You will therefore need to travel to India to get married.'

Thus towards the end of the year 1326 AH, I left, and reached Deoband in the year 1327 AH. I wrote letters to my relatives in our hometown and tried in different places to find a suitable partner. My father also wrote letters to many people but none of our relatives were prepared to give their daughters in marriage. They all said that, 'If you stay in India then we are prepared to give you our daughter, but we are not pleased to allow our daughter to get married here and then you to take her away to Madinah Munawwarah.'

About six months passed in this letter-writing, proposing, etc. When I became despondent of securing the hand of a bride from my relatives and from my hometown, I started proposing elsewhere.

Hafiz Zaahid Hasan Saahib Amrohi was a close friend of mine who visited Madinah Munawwarah whilst I was there. I have known him since my student days. He also tried hard on my behalf.

The late Hakeem Ahmad Saahib was a man of exceptionally pious thoughts and was very close to Hadhrat Gangohi (*rahmatullahi alayh*). He also enjoyed a very close relationship with our elders. He had previously told the late Hafiz Zaahid Hasan Saahib about his middle

daughter and asked him to keep her in mind if any appropriate proposal comes.

When Hafiz Saahib was informed about my intentions, he immediately started negotiating with Hakeem Goolam Ahmad Saahib. Hakeem Saahib was willing to accede to the marriage proposal on two conditions. The first condition was that all the senior asaatzah, especially Hakeem Mas'ood Ahmad Saahib and Moulana Khaleel Ahmad Saahib should be present at the nikah. The second condition was that when Husain Ahmad reaches Hejaz, after a year or two, he must return to India with his wife.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) accepted these conditions and stood guarantee on my behalf. Thus my marriage was solemnized. In fulfilment of the condition, all the senior asaatzah went to the house. This wife blessed me with two sons, Altaaf Ahmad and Ashfaaq Ahmad.

They both passed away, one after the other, along with their mother, while I was detained in Malta. They all lie buried in Madinah Munawwarah.

Hadhrat's third Marriage

After the demise of his second wife, Hadhrat (*rahmatullahi alayh*) married the second daughter of Hakeem Goolam Ahmad Saahib. He was blessed with two children from this marriage; Hadhrat Moulana Asad Madani Saahib (*rahmatullahi alayh*), the president of Jamiatul Ulama Hind, and a daughter by the name of Majidah, who passed away in infancy, whilst Hadhrat (*rahmatullahi alayh*) was still in Sylhet.

After Some time, she fell very ill. Hadhrat (*rahmatullahi alayh*) tried many types of treatment for her cure but all seemed to have failed. Eventually, she had to be taken to Delhi, to a ladies only hospital near

the Jami' Masjid. She had developed a tumor in her abdomen which unfortunately could not be cured. Eventually, on 5 November 1936 she passed away leaving behind a young son by the name of As'ad who was only nine years of age at that time.

One may perhaps be able to gauge the pain Hadhrat (*rahmatullahi alayh*) felt at the demise of his beloved wife from the following letter:

“It is with great pain that I am informing you that on the 18 Sha’baan 1355, As’ad’s mother passed away on a Wednesday night. I received the telegram that same night and went straight to Delhi. We brought the janaazah away to Deoband and on Thursday night had her buried. Please make dua for her forgiveness.”

Hadhrat (*rahmatullahi alayh*) received great support and assistance from this wife. She was very pious and had excellent qualities. She was extremely sincere and always displayed lots of hospitality to her guests. She is buried in the Qaasimi graveyard in Deoband.

Hadhrat's fourth Marriage

One week after the demise of his third wife, Hadhrat (*rahmatullahi alayh*) was on his way to Sylhet, as was his practice every Ramadhaan. Enroute, he stopped in Taanda for a few days to meet relatives and friends, as this was his hometown. It was over here that Hadhrat (*rahmatullahi alayh*) married the daughter of his cousin, Sayyid Basheerud Deen Saahib. Hadhrat (*rahmatullahi alayh*) explains the details of this marriage in the following words:

“I reached Taanda at night. My cousin Basheer had a daughter who was a widow for the last two years. She lost her husband after enjoying married life for only two or three years. She had only one

child who passed away in infancy. For some time there was talk of her getting married, but none of the proposals she received seemed appropriate. Some of my friends began broaching the topic with me especially Muhammad Zaheer who was the girl's eldest uncle.

I was not sure what to do at that time as I was now approaching my seventies and she was only twenty-two years of age. I didn't find this to be appropriate due to the big age gap. However, the family began putting pressure and I decided to first make *istikharah*. Prior to this, eight or nine proposals had come from spinsters and widows but I put all these on hold. The girl's uncle explained to me that everyone in the family is happy with this proposal and suggested that I make the *nikah* when I return from Sylhet. I then suggested that if everyone, including the girl's mother is happy, then why not perform the *nikah* immediately and I will take the bride back with me when I am returning to Deoband. In this way, those who are insisting on me marrying again will be informed that I have already made *nikah* and they will not be burdened anymore with this task. Thus, after making *mashwarah* with the family, the father decided to perform the *nikah* in that very gathering in the presence of whoever was present for a *mahr* equal to *Mahr-e-Faatimi*. Waheed and his father-in-law insisted that I should spend a few days here before continuing my journey. I had no choice but to accede to their request.

Thus on the 1st of Ramadhaan I left Taanda. I have great hope that this *nikah* will be a means of peace and tranquility for me."

Allah Ta'ala blessed Hadhrat (*rahmatullahi alayh*) with two sons and five daughters from this marriage. The two sons are Hadhrat Moulana Arshad Saahib (*daamat barkaatuhu*) and Hadhrat Moulana Asjad Saahib (*daamat barakaatuhu*). The five daughters' names are Rayhaana, Safwaana, Rukhsaana, Imraana and Farhaana. All these children were

born at a time when Hadhrat (*rahmatullahi alayh*) was over seventy years of age. In fact Hadhrat's youngest child, Moulana Asjad Saahib (*daamat barakaatuhu*) was born when Hadhrat (*rahmatullahi alayh*) was already eighty years old. This wife, *alhamdulillah* was also very pious and righteous and was a means of much peace and tranquillity to Hadhrat Moulana (*rahmatullahi alayh*). She passed away on the 5th July 2012 at the age of ninety-five.

Chapter 6

Teaching Career

The noblest profession in the life of any human being is that of learning and teaching the Qur-aan and Hadith. Rasulullah ﷺ has mentioned, “The best of you is he who learns the Qur-aan and teaches it.” What better profession can there be than imparting the knowledge of Deen to the Ummah. Rasulullah ﷺ has encouraged his Ummah to teach others, as this brings recurring rewards in the hereafter. This is what is meant by the Hadith, “*ilmun yuntafa’u bihi*” knowledge which becomes a means of benefit, even after one has passed on.

Rasulullah ﷺ would himself say, “I have been sent as a teacher.” If there was a loftier and nobler profession than teaching, most definitely Nabi ﷺ would have been engaged in it but he clearly mentions, “Allah Ta’ala has sent me as a teacher.”

After Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) qualified in Darul Uoom Deoband, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) advised him to always remain occupied in the imparting of Deeni knowledge.

Hadhrat Moulana Madani (*rahmatullahi alayh*) narrates the following incident: “At the end of Shabaan 1316 AH, when we three brothers were leaving Deoband for Madinah Munawwarah, amongst those personalities who came to bid us farewell was Hadhrat Shaikhul Hind (*rahmatullahi alayh*) himself. He walked with us all the way to the Deoband station. On the way he advised us most emphatically never to discard the profession of teaching Deen even though we may teach only one or two students. It was due to this advice that I took teaching so seriously.”

Thus, Hadhrat Moulana Madani (*rahmatullahi alayh*) always kept a few students with him at all times to engage in this lofty and noble occupation of imparting the knowledge of Allah Ta’ala.

The following pages describe Hadhrat’s teaching career, most of which is in his own words as mentioned in Naqsh-e-Hayaat.

Under the shade of the Green Dome

Hadhrat (*rahmatullahi alayh*) says, “After my arrival in Madinah Munawwarah, a few Indian and Arab students requested me to teach them a few kitaabs. Though I had studied kitaabs in Arabic for many years, I was not fluent in speaking the language. Thus I was hesitant to teach.

However, out of respect for Hadhrat Shaikhul-Hind’s advice, I started teaching in my spare time. The benefits that I personally gained from teaching were that I managed to memorise the basic elementary kitaabs in Nahw, Sarf and Fiqh (Grammar, Etymology and Jurisprudence). The second benefit was that I gained fluency in the Arabic language.

Amongst the scholars in general, and particularly amongst the Arab Scholars, jealousy and the desire for leadership is common. Thus,

if any new Aalim arrives, they scrutinise him and keep him under close surveillance. As a result, criticisms and refutations abound.

Since the Indian Ulama are not fluent in Arabic, they become the target of much criticism. The fame of Indian Ulama was already widespread in Madinah Munawwarah. This was due to the sterling service rendered in Madinah Munawwarah by great Ulama like Hadhrat Shaikh Muhammad Aabid Ansaari (*rahmatullahi alayh*), who was followed by Hadhrat Shah Abdul Ghani Naqshbandi Dehlawi (*rahmatullahi alayh*) and after him by Hadhrat Moulana Habeebur Rahmaan Saahib Ruwalwi (*rahmatullahi alayh*) and Moulana Muhammad Ishaq Saahib Amritsari (*rahmatullahi alayh*). Everyone acknowledged their extraordinary ilm and exceptional ability. They wrote many works on Islamic subjects and produced many scholars. The last two mentioned personalities were still living during those days.

Though the general public were unable to benefit from Moulana Habeebur Rahmaan Saahib (*rahmatullahi alayh*) because of his awe-inspiring dignity and exceptional piety, his highly rated authority and great ability was well known amongst all.

Be that as it may, for an insignificant scholar like me to gain recognition or acceptance or to rise to the challenge was indeed a daunting task. Thus, sitting in my anonymous corner and quietly teaching one or two students the elementary kitaabs of Nahw, Sarf and Fiqh, proved really beneficial for me.

I continued teaching two, three or four students the elementary kitaabs in various subjects till Shawwaal 1318 AH. Since my teaching service did not attract popular recognition, I was spared the criticism of the critics. In Zul-Qa'dah 1318 AH, I returned to Gangoh, in compliance with the instruction of Hadhrat Moulana Gangohi

(*rahmatullahi alayh*). Subsequently I returned to Madinah Munawwarah in Muharram 1320 AH.

I then took up employment as a lecturer in the Madrasah located in Shamsiyyah Baagh (better known as Tautiyah), which was established in that period.

My eldest brother also secured employment as a teacher of the children of a recently arrived Surtee businessman. By then I gave up the practice of writing scripts by hand.

When I commenced teaching, the student numbers suddenly swelled. I therefore started teaching kitaabs in Masjid-e-Nabawi. I delivered lessons on various subjects after Fajr, after Asr, after Maghrib and after Esha.

Due to the increase in the number of students, people's eyes suddenly widened and they plotted to discredit and criticise me. However, by then I was already fluent in Arabic and had already mastered the elementary kitaabs. Further, in order to strengthen my memory, I followed the method of the Ulama of Khairabad, which was not to look into the kitaab or the commentary or the notes whilst teaching. After a student read the text (*Ibaarat*), I started lecturing on the subject matter and delivered my explanation. I studied the kitaab, the commentaries and notes and comprehended the subject matter thoroughly at home before leaving for the class. The Ulama of Madinah Munawwarah not only opened the kitaab but also had the commentaries and notes open before them whilst teaching. While deliberating on the lesson, they usually read out the text of the commentary or from the footnotes. This was the general trend that prevailed. However, certain experts taught without referring to the kitaab, but they did not possess all the relevant kitaabs in all the subjects nor did they spend much time on preparing the lessons. Thus

the general student population and the other Ulama were awe-struck. They were under the impression that not only had I mastered all the relevant subjects pertaining to the syllabus but I also knew all the kitaabs off by heart.

A great number of intelligent and hardworking students started gathering around me. This led to many of the *mudarriseen* (lecturers) in the Haram Shareef becoming extremely jealous and thus censorship, criticism, domination and surveillance started.

The supervisor of the Madrasah Shamsiyyah Baagh insisted that, “Students studying by you should not attend lessons in the Masjid-e-Nabawi anymore but should enroll in the Madrasah.” Not all the students were pleased with this order. My students were not only from Madinah Munawwarah but also from Turkey, Bukhara, Qazaan, Qazaq, Turkistaan, Kabul, Egypt, etc.

The supervisor of the Madrasah also demanded that I stop teaching anywhere else after Madrasah hours. Coupled with this, there were other issues also that compelled me to resign from the Madrasah.

I resolved to teach solely for the pleasure of Allah Ta’ala in the Haram Shareef and to leave the matter of my sustenance totally in the Hands of Allah Ta’ala.

Thus I was forced to resign. After my resignation, the field of teaching suddenly opened up for me. I wrote a full report listing all the kitaabs I was teaching and submitted a detailed description of my other related activities to Hadhrat Moulana Gangohi (*rahmatullahi alayh*). I also added that, ‘With regard to the completion of my *ma’moolaat* (daily devotional practices) that Hadhrat had instructed me with, whenever I sit to complete my zikr, etc. I am overwhelmed by sleep. Further, I am greatly troubled by my nafs and the whispering of shaytaan. All the students chose to study under me and thus I am

forced to devote most of my day and night to teaching.’ Hadhrat (rahmatullahi alayh) replied, “Teach and teach well.”

This reply served to spur me on, bolster my spirit and increase my courage. My courage soared to greater heights. I started teaching fourteen lessons daily; five lessons in the morning, three or four lessons after Zuhr, two after Asr, two after Maghrib and one after Esha. In Madinah Munawwarah, the Zuhr Salaah starts immediately after Zawaal and the Asr commences after the *mislain* (when the shadow of an object reaches twice its size). Therefore one has ample time between Zuhr and Asr.¹

One day, we came across a mas-alah in Hidaayah Akheerain and despite a great deal of thought and pondering and an in-depth research of commentaries and notes, I was unable to solve the mas-alah. Feeling utterly helpless and hopeless, I presented myself at the Raudha Mubaarak of Rasulullah ﷺ and after offering Durood and Salaam, I appealed for help. In a short while, I understood the mas-alah.

One day, great enthusiasm developed in me. The urge to obtain knowledge became so strong in me that I went to the Holy Qabar of Rasulullah ﷺ and cried, seeking his dua for me to also achieve that ilm. I wept at my own inability and ignorance. I continued weeping there for a long time. As I was leaving, I had only taken a few steps when suddenly I heard the Qur-aanic verse loud in my heart,

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

“Do not despair of the Mercy of Allah”

¹ This is no more the case in the Haramain. Asar Salaah commences after *misl-e-awwal*

However, unfortunately till this day, I remain a deprived soul. Perhaps in the future, Allah Ta'ala's Grace will find me and *“that is not difficult upon Allah Ta'ala, The All-Mighty.”*

The number of students striving in the field of ilm and studying under me, increased to such an extent that the total number of students under the other Ulama were of no comparison. The size of the other classes swelled by large crowds of curious and interested members of the public while the number of students actually engaged in the pursuit of knowledge were very few in comparison with my classes.

In my classes, the situation was the opposite. The general public was not attracted to my lessons because it was difficult for them to understand the scholarly discussions. Some Ulama had many students studying under them but their numbers started decreasing. Many of their former students started attending classes under me.

This was all due to the blessings of those pious personalities whose shoes I had the privilege to straighten, through the Divine Grace of Allah Ta'ala. Otherwise, I am unworthy and bereft of all knowledge and remain so till this day.

My return to India

From the year 1320 AH till the year 1326 AH, I was fully engaged in teaching in Madinah Munawwarah. After returning from Gangoh, I gave up all activities, including working to secure an income and devoted myself fully to teaching in Masjid-e-Nabawi, to the extent of teaching up to fourteen kitaabs daily on various subjects.

Every Tuesday and Friday is a public holiday in Madinah Munawwarah, but on these days too, about four or five special lessons were still delivered. I taught many kitaabs that are not taught in India

but are included in the syllabus of Madinah Munawwarah, Egypt and Istanbul.

I also taught many other kitaabs on inheritance and logic that I had not even heard of in India. Since I was acquainted with the subject matter, I did not experience any difficulty.

I had the opportunity to teach most of the kitaabs that I had studied here (in India) whether it was Tafseer or Hadith or whether it was related to Ma-aani and Kalaam or whether it was related to Fiqh or Usool etc. many times over. *Al-hamdulillah* these lessons were delivered with great success.

Through the blessings and the duas of my elders and my asaaticah (May Allah have mercy on all of them) and by the Grace of Allah Ta'ala, by teaching, I progressed in the field of ilm, and the circle of those benefiting and seeking to benefit, increased daily. If only I had a better memory, undoubtedly I would have attained some ability and amassed a great treasure in the field of ilm. I was very particular not to teach any kitaab without preparation and without understanding the commentaries and notes on the lesson thoroughly. Thus I only managed about three to three-and-half hours of sleep. The rest of my time was spent in studying, teaching or attending to the needs of life. However, I occasionally skipped all the lessons and slept during the day for about six or seven hours. Through that, I obtained relief from weeks of tiredness. In those days of teaching, understanding the lesson thoroughly and making an in depth study of the commentaries and notes helped me to impress the subject matter firmly in my mind.

A few difficulties and unsolved doubts in certain places in the higher Hadith, Tafseer, Aqaaid and Usool Kitaabs and specifically in Hadith and Tafseer continued arising. There was however no way of solving them.

Thus a strong natural inclination and desire arose in me to present myself in the court of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and to study the books of Hadith once again. Since the subject matter was not firmly impressed in my mind during my student days, I was unable how to solve the difficult texts. Hence, it became absolutely necessary for me to go to Deoband.

Therefore after my first wife passed away and my father advised me to go to India, I was more than happy to oblige and was enthusiastic for the trip. With great happiness I departed and went directly to Deoband. I attended the Tirmizi Shareef and Bukhari Shareef lessons and studied these kitaabs again with great resolve and concentration. I discussed the masaail in depth. Hadhrat (*rahmatullahi alayh*) at that time also paid greater attention to me and, contrary to his normal habit, delivered detailed answers with great clarity. I benefited tremendously from this. Though Hadhrat (*rahmatullahi alayh*) showered great affection on me previously as well, however this time he showed exceptional affection. Besides benefiting me in the ilmi field, he also showered exceptional love, in matters pertaining to my worldly needs like a real father or even more than a father. He offered me accommodation in his own residence.

After my second nikah, my wife resided in Hadhrat's (*rahmatullahi alayh*) home. I was with him at home and accompanied him on journeys. I was also appointed as an ustaaz at Darul Uloom Deoband.

Deoband

Upto the year 1327 AH, I continued studying Tirmizi Shareef and Bukhari Shareef with zest, enthusiasm and great effort. In Shawwaal 1327 AH, the elders of Deoband instructed me to start teaching at the Madrasah.

The Majlis-e-Shura accepted this request and passed the following resolution.

“(Moulana) Husain Ahmad will be appointed as a full time Mudarris (teacher) for a remuneration of thirty-four Rupees per month and, whenever he returns from Madinah Munawwarah, then without the need to secure approval from the Shura Council, he will be permitted to continue teaching here.”

I was thus given the task of teaching various lessons from the higher kitaabs. Due to this, I progressed in ilm and also obtained some financial relief. The second great blessing that I obtained through this appointment was that whenever Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) went on a journey, I also managed to accompany him and was blessed with the honour of serving him.

The Dastaar Bandi Jalsah

In the next year 1328 AH, it was decided that the Graduation Jalsah that had not taken place for a long time should be held. In the past, when a student completed his studies and attained proficiency in the sciences of Fiqh and Hadith, then the method of expressing his ability and proficiency was done in two ways:

One was by issuing a *sanad* (certificate) in which the asaatzah would express their confidence that their student has attained the required ability and proficiency in the kitaabs he has studied and grant him permission to continue the cycle.

The second method was through the Dastaar Bandi (crowning the student with a turban) or the practice of granting a jubba etc. The asaatzah would tie the turban on the student's head in a large gathering or they would present their jubba to him.

Through this second method, the ability of the student becomes well known to the general public as the sanad is something that is only understood by the Ulama.

After the founding of Darul Uloom Deoband, the custom of Dastaar Bandi was initiated for students who completed their course. Every second or third year, a huge jalsah was organised and the custom of Dastaar Bandi, issuing certificates, as well as delivering lectures took place. In this way, the popularity of the Darul Uloom started growing greatly. Further, the enthusiasm to acquire knowledge of Arabic and to secure Deeni ilm rose amongst the general public. This tradition remained in effect till about 1304 AH. After this period, such impediments arose that it was not possible to hold these functions anymore. Students were only issued with certificates.

However, the general public and specifically the graduates, repeatedly requested that a Dastaar Bandi ceremony be held. Their request was accepted by the administrators of the Madrasah. From 1304 AH till the year 1313 AH the Darul Uloom was faced with numerous difficulties. The Madrasah was inflicted daily with internal and external heartache such as the passing away of Hadhrat Moulana Muhammad Yaqub Saahib Nanotwi (*rahmatullahi alayh*), the head teacher, the migration of the rector, Moulana Rafee-ud-Deen Saahib (*rahmatullahi alayh*); Moulana Sayed Ahmad Saahib Dehlawi's (*rahmatullahi alayh*) annoyance with the Madrasah administration and his leaving for Bhopal and the continuous change in the administrators of the Madrasah. First it was the late Hadhrat Haji Aabid Husain Saahib (*rahmatullahi alayh*), then it was the late Munshi Fazal Saahib, then the late Moulana Muhammad Muneer Saahib Nanotwi (*rahmatullahi alayh*), then the late Moulana Muhammad Hafiz Ahmad Saahib (*rahmatullahi*

alayh). They were all appointed rectors one after another, in rapid succession.

These changes resulted in great disturbance and anxiety in the internal administration and vision of the institute. Due to this, the administrators did not get the time to arrange a Dastaar Bandi Jalsah.

In the year 1313 AH, in order to quell this disturbance, Hadhrat Moulana Gangohi (*rahmatullahi alayh*) and the late Nawaab Mahmood Ali Khan Saahib and other elders appointed the late Moulana Hafiz Ahmad Saahib (*rahmatullahi alayh*) as the permanent rector.

Thereafter there was complete tranquility and peace and the door for the progress of Darul Uloom opened up on a very high level. However, since the number of students who had graduated was estimated at more than a thousand, just to secure delivery of the *imaamahs* (turbans) would require a great deal of money. Further, expenditure in excess of this will be needed for catering, which is necessary in this type of a gathering. The administrators were apprehensive over the financial implications for two reasons.

Firstly, since the number of Ulama who had graduated was so large, that to host them would require a substantial amount of money.

Secondly, due to the fact that the Darul Uloom's fame had spread so wide, that it was estimated that by a mere announcement, about ten to fifteen thousand Muslims from the nearby areas would definitely gather.

Since people's requests for this function to be held was growing on a large scale, the rectors of Darul Uloom emphasised the need to hold this jalsah to Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) together with its benefits and requirements. Hadhrat (*rahmatullahi alayh*) also agreed with them and then these eminent personalities presented this plan to the Majlis-e-Shura and were successful in securing an approval.

An announcement was made that the jalsah will be held on the 16th, 17th and 18th April 1910. A substantial amount of money was needed to provide the necessities required for the jalsah. Thus delegations of students were sent far and wide to raise funds. The Muslims of every province and town responded, and when the delegations returned, they had collected a total of approximately eighteen to twenty thousand Rupees (in less than a month). The hosting of the jalsah was also announced through them.

The necessary arrangements were put into place on a large scale. *Alhamdulillah*, all the related activities reached completion in a beautiful and excellent way. Leave alone the general public, even the elite scholars and experts were amazed as to how these poverty stricken Ulama who sit on straw mats, could carry out this exceptionally great and majestic task.

Muslims from far and wide came together with great enthusiasm and love. The residents of the town (Deoband) vacated their homes to host the visitors. A massive kitchen was constructed for catering and famous cooks were called from Delhi. Arrangements were made for every necessity and need. Departments were set up for every related activity. Groups, comprising of students, staff and the *asaatizah* were fully engaged and dedicated to their duties and responsibilities.

However, I observed that Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) remained silent and seemed deeply immersed in the ocean of concern. He would, sit here (for a moment) and then for a little while sit there. Hadhrat (*rahmatullahi alayh*) seemed to be in meditation during those days. It appeared as if a great responsibility had fallen on his shoulders. He was continuously pleading and begging his Rabb.

Hence all the difficulties disappeared on their own and tasks that appeared to be impossible to carry out and beyond the powers of

ordinary beings, would be solved in a matter of the wink of an eye. The local municipality also did not fall short in giving their full co-operation and assistance. The Madrasah water pond was filled with water that was piped in from the river and this facilitated the water needs of the gathering for wudhu, bathing, etc. Tube wells were also dug at various points and spacious tents were erected. Besides the perfect external organisation, spiritual blessings were manifest everywhere. A small point that was observed was that despite the fact that tons of wheat, rice and meat were being cooked all the time, yet we did not spot a single dog anywhere nearby. Further, despite this jalsah being held in the heat of summer, we did not spot a single fly. Refuse and dirt, which is generally strewn around in such a huge gathering, was not visible anywhere. No person in this huge gathering was deprived of food and hospitality whereas such violations do occur numerous times in small gatherings and functions too. The newspapers published lengthy articles praising the success of this extraordinary gathering.

I was entrusted with the responsibility of preparing the students to deliver lectures in Arabic. In a few days, about twelve or fifteen students became experts at delivering lectures in Arabic on different topics. The administrators requested that all these students deliver a lecture in Arabic before the entire gathering.

In the jalsah, firstly the late Janaab Qari Abdul Waheed Khan Saahib, the ustaaz of Tajweed, and his students, particularly Moulana Muhammad Tayyib Saahib (Qari Muhammad Tayyib Saahib) and Moulana Muhammad Taahir Saahib recited the Qur-aan with tajweed.

Thereafter, the late Hadhrat Moulana Hafiz Ahmad Saahib delivered his now famously published lecture entitled “The Golden past and the future of Darul Uloom Deoband.” In this lecture, he

explained a detailed account of the past service that Darul Uloom had rendered to Deen and ilm and he also shed light on the future needs and plans of the administrators.

Thereafter, Hadhrat Allamah Anwar Shah Kashmiri (*rahmatullahi alayh*) was the first to deliver a detailed lecture in Arabic. After him, I delivered a lecture. The theme of my lecture was the superiority and virtues of Rasulullah ﷺ. Thereafter two or three students delivered their lectures.

However, their enthusiasm turned to despondency when a few lay-men, in the gathering, requested that the lectures be delivered in Urdu because they could not understand anything. Thus the administrators were compelled to cancel the Arabic lectures and the talks were then delivered in Urdu.

Thereafter, in another gathering, the tradition of Dastaar Bandi commenced. Hadhrat Moulana Anwar Shah Kashmiri (*rahmatullahi alayh*) was the first student to be adorned with the dastaar bandi. My name was called after his.

I was awarded a green *imaamah* by the blessed hands of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). This *imaamah* is generally accorded to all graduates, in accordance with the rules of the Madrasah.

I was then awarded a second *imaamah* besides the *imaamah* that the Madrasah accords, by Hadhrat Moulana Hakeem Mas'ood Ahmad Saahib, the son of Hadhrat Moulana Gangohi (*rahmatullahi alayh*).

Thereafter, Janaab Hakeem Ahmad Saahib Rampuri, a member of the Majlis-e-Shura, awarded me a third *imaamah*.

Besides the Arabic lecture, I was also given the opportunity to deliver a lecture in Urdu. The audience took great delight from the lectures of Hadhrat Moulana Ahmad Hasan Saahib Amrohi (*rahmatullahi alayh*) and Hadhrat Moulana Ashraf Ali Saahib Thaanwi

(*rahmatullahi alayh*) and they benefited greatly from these lectures. It is a pity that in this large gathering, despite the spaciousness of the tent, the voice of the speaker could not reach everybody. In those days there were no amplified loud speakers, otherwise this difficulty would not have been experienced. The late Aaftab Ahmad Khan Saahib also delivered a lecture.

This jalsah was one of its kind. No jalsah of this sort was witnessed anywhere else. A detailed report of this jalsah was published in a special booklet, which is preserved in the records of Darul Uloom Deoband. In this jalsah, the Darul Uloom also managed to secure a substantial amount in donations. Thereafter, Darul Uloom progressed in leaps and bounds. Such immense progress started, which was not even imaginable before this. All praises and thanks be to Allah Ta'ala alone.

Back to Madinah Munawwarah

By now Hadhrat Shaikhul Islam (*rahmatullahi alayh*) had spent almost three years in India. Letters upon letters began pouring in from Madinah Munawwarah begging him to return. Hence after the dastaar bandi jalsah, Hadhrat made a firm intention to go back to Madinah Shareef. Hadhrat's wife had passed away in Madinah Munawwarah and upon the instruction of his Shaikh and ustaaz, Hadhrat remarried in India. Thus he returned to Madinah Shareef with his newly wed wife.

The main reason for going back to Deoband was to revise his lessons of Hadith under the tutorship of his ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Spending such a long time in his service only increased his ilm (knowledge). When he reached Madinah Munawwarah, he immediately commenced his *dars* (lessons) in the Haram Shareef and this time with much more fervour and enthusiasm.

In a few days, the news of Hadhrat's return spread like wildfire and Ulama and students from all over Madinah Munawwarah began flocking to Hadhrat's lessons, to such an extent that there was no group in the Haram Shareef as large as that of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*).

Shaikhul Hind (*rahmatullahi alayh*) comes to Madinah Munawwarah

By now the title 'Shaikhul Hind' was a household name to the students of Madinah Munawwarah. Whenever Hadhrat Moulana Madani (*rahmatullahi alayh*) would teach the lessons of Hadith, after quoting the opinions and explanations of the *Mutaqaddimeen* (Ulama of the past) he would always end off his explanation by giving the opinion of his ustaaz and shaikh, Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Students were now exceedingly desirous to meet the shaikh of their shaikh, the ustaaz of their ustaaz.

Allah Ta'ala had decreed that Hadhrat Moulana Khaleel Ahmad Saharanpuri (*rahmatullahi alayh*) as well as Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would come together to Madinah Munawwarah. After completing Haj in Muharram 1334 AH (1915), these two great luminaries reached Madinah Munawwarah. For days on end the students, together with their ustaaz, would go out of Madinah Munawwarah to a place called Bir-e-Urwah to receive this delegation. Eventually on 6 Muharram 1334 AH, the delegation arrived. The Ulama, Imaams, Khateebes and the *Ahl-e-Ilm* of Madinah Munawwarah came out of their homes to receive this blessed delegation.

This group consisted of many Ulama amongst whom were Hadhrat Shaikhul Hind, Hadhrat Moulana Saharanpuri, Hadhrat Moulana Uzayr Gul, Hadhrat Moulana Haadi Hasan, Moulana Murtadha

Hasan Chaandpuri and Moulana Muhammad Mia (*rahmatullahi alayhim*). All these Ulama stayed at the residence of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*).

The Ulama of Madinah Munawwarah insisted that these great luminaries also deliver some lectures of Hadith in the Haram. It was upon their insistence that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) conducted some lessons of Bukhari Shareef, as well as the first Hadith of the other books of Hadith. They also gave permission of their *sanad* (chain of transmission) to the students.

From here onwards there is a lengthy incident that took place which will be discussed later on in the book, insha Allah, of how Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was captured in Hejaz by the British and taken away to Malta for imprisonment. Hadhrat Shaikhul Islam (*rahmatullahi alayh*) also handed himself over to the British and had himself arrested just to be in the khidmat of his shaikh and ustaaz.

Back to India

After spending almost four years in Malta, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) went back to India in the company of his ustaaz. By now his entire family had passed away in Madinah Munawwarah with the exception of his brothers families. Shaikhul Hind (*rahmatullahi alayh*) advised him not to go back to Madinah Munawwarah as it was not safe to do so. Shareef Husain, the governor of Hejaz, had turned traitor and was harassing the Ulama and the foreginers living there. Hadhrat (*rahmatullahi alayh*) advised him to remain behind in India until things settled down in Hejaz. The advice of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to him was a direct command. Shaikhul Islam

(*rahmatullahi alayh*) would never think twice or apply his mind contrary to the advice of his elder. He would never go against the *mashwarah* (council) of his shaikh and ustaaz.

Amroha

Hafiz Zaahid Hasan Saahib Amrohi was the principal of the Jami Masjid Madrasah of Amroha. At that particular point in time, the Shaikhul Hadith of the Madrasah had resigned and moved over to another madrasah. Hafiz Saahib was extremely concerned about the Madrasah. He thus approached Hadhrat Shaikhul Islam Saahib (*rahmatullahi alayh*) to come over and take the post of the head teacher there. Hadhrat (*rahmatullahi alayh*) was very affected with Hafiz Saahib's plea and found it very difficult to refuse. He thus said to him, "I will accept this post on one condition; you first take permission from Hadhrat Shaikhul Hind (*rahmatullahi alayh*). If Hadhrat grants me permission to come then I have no reason to decline this post."

Hafiz Zahid immediately left for Deoband and presented himself in the court of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). He put forward to him his concerns and requested him to send Hadhrat Moulana Madani (*rahmatullahi alayh*) to teach Hadith at the Madrasah in Amroha. After some pondering and thinking, Shaikhul Hind (*rahmatullahi alayh*) agreed and granted permission to Hadhrat Madani (*rahmatullahi alayh*) to go.

When Hafiz Ahmad Saahib, the Principal of Darul Uloom Deoband heard about this, he immediately objected and refused to allow Hadhrat Madani (*rahmatullahi alayh*) to go to Amroha. He argued that Hadhrat Moulana was already appointed as an ustaaz in Deoband. How is it possible for him to then go away to Amroha? However, after

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) explained the condition, he also agreed and allowed Shaikhul Islam (*rahmatullahi alayh*) to continue.

As mentioned in these issues, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) had absolutely no opinion of his own. He did only what his elders commanded him to do and in this he found great peace of mind. Thus he prepared himself and moved over to Amroha.

He took over all the responsibilities at the madrasah and began teaching all the books of Hadith. The soul and spirit of the madrasah was reinfused, and it now became a centre of knowledge and spirituality. Hardly two months passed and Shaikhul Hind (*rahmatullahi alayh*) sent a message to him, “I think it is better that you come back to be close to me.” Hafiz Zaahid was shocked at the news. He immediately proceeded to Deoband to ask Hadhrat Shaikhul Hind (*rahmatullahi alayh*) as to what the matter was. Hadhrat (*rahmatullahi alayh*) replied, “It is necessary for Molvi Husain Ahmad to be near me.” Hafiz Zaahid requested one month respite to get all his affairs in order and to find another suitable ustaaz. Thus after a month, Shaikhul Islam (*rahmatullahi alayh*) returned to Deoband in the khidmat of his ustaaz.

Calcutta

Hadhrat Moulana Abul Kalaam Azaad (*rahmatullahi alayh*) was a famous freedom fighter as well as a student of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). One day he came to his ustaaz, and explained the pathetic condition in Calcutta. He mentioned that people there have no direction. The students of Madrasah Aaliyyah have moved away from the local madrasah and are planning to open their own institute. There is a dire need to send a very capable Aalim who will steer this lost ship into safe waters. Another Aalim by the name of Moulana

Abdullah Misri also brought the same news to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) who eventually felt that the only person who will be able to save these people from misguidance is Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*). He thus decided to send Hadhrat Moulana to Calcutta. At the time of departure, Shaikhul Hind (*rahmatullahi alayh*) placed his hand on the head of Shaikhul Islam (*rahmatullahi alayh*), hugged him, made dua for him and with tears in his eyes bade him farewell.

Hadhrat Moulana then left for Calcutta. On the way he stopped at Amroha where he met his ustaaz, Hadhrat Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*) who instructed him to stay over for a few days and deliver a talk in a large jalsah that was taking place in Amroha. On the instruction of his ustaaz he delivered an inspiring talk which affected the hearts and minds of those present. After the jalsah, Hadhrat Moulana began preparing to leave for Calcutta when Dr. Ansaari brought the painful news of the demise of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) in Delhi.

There was no question of Hadhrat (*rahmatullahi alayh*) now continuing to Calcutta. He immediately boarded the train towards Deoband and reached the station at 9:00 a.m. He rushed towards the house of his ustaaz only to find the people returning after the burial.

One can well imagine the pain and grief that must have passed through his heart. He remained in the khidmat of his shaikh for thirty years, making his day and night into one, and sacrificing his blood and sweat for him. Not for a moment did he ever leave the side of his beloved ustaaz for any of his personal work or needs. What pain, what anguish must he have gone through when he heard this shocking news. One may perhaps understand a glimpse of this pain from the following incident mentioned by Moulana Raashid Hasan Usmaani;

“On the day Shaikhul Hind (*rahmatullahi alayh*) passed away, I witnessed with my own eyes Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) walking into the house of his beloved ustaaz. The two brothers of Shaikhul Hind (*rahmatullahi alayh*) received him and seated him on the bed with both of them on either side. Hadhrat Moulana, with great grief, mentioned to them, ‘What is left for me now in India? My guide no more remains here to lead me ahead. I have become completely helpless.’ Both brothers burst out into tears. They both said in one voice, ‘Please don’t say this. You are the head of our family and the vicegerant of our brother Hadhrat Shaikhul Hind (*rahmatullahi alayh*). This house belongs to you. Just as you used to live here when our brother was alive, you may continue living here. It will only be an honour for us.’”

Shaikhul Islam (*rahmatullahi alayh*) stayed for a few days in Deoband and then got ready to complete the mission for which his ustaaz had sent him. He began his preparations for Calcutta. When Hafiz Ahmed Saahib, the principal of Darul Uloom heard about this, he insisted that he remain in Deoband and continue teaching at the Madrasah. However Hadhrat Moulana felt that the mission that his ustaaz had sent him for was much more important at that point in time. He thus respectfully excused himself and proceeded to Calcutta where he commenced teaching all the books of Hadith. He stayed in Calcutta for approximately eight months until the madrasah was properly established.

Sylhet

By now, many other institutes, including Deoband and Ali Garh, were exerting pressure on Hadhrat (*rahamatullahi alayh*) to grace their institutes with his august presence.

There was a group of Ulama in Assam who had acquired many degrees from Madrasah Aaliya of Calcutta, from the Dhaka University and from the Assam University. They had earned high profile diplomas and certificates, were masters in Arabic Literature, were well versed in the English language and had good knowledge of contemporary subjects. However, they had not studied Hadith from any renowned Muhaddith, and were deeply longing for this opportunity. The Ulama in this area were astounded by Hadhrat Moulana's deep knowledge in the field of Hadith and begged him to stay over in Sylhet. Hadhrat (*rahmatullahi alayh*) assessed the situation and felt that this was an important need that had to be fulfilled.

The Muslims in this province were much more in number than any other province in India. The little villages here were full of Muslims. However, ignorance prevailed everywhere. Hadhrat (*rahmatullahi alayh*) also found that the thirst of the Ulama for knowledge was real and full of sincerity. He thus agreed to their requests and stayed behind. Many influential personalities of Darul Uloom Deoband, Delhi and other Darul Ulooms insisted that Moulana join their institutes but he preferred to stay on in Sylhet looking at the need of the time. He began teaching there from the first week of Rabi-us-Sani 1343, corresponding to December 1924.

It seemed that Hadhrat Moulana's (*rahmatullahi alayh*) stay in Sylhet was a special arrangement made by Allah Ta'ala for the reformation of the Assam province. During his stay there, besides teaching, he engaged himself in the propagation of Islam. This was not done merely in urban areas, but also in the remote and far-flung villages. Water bodies, rivers and marshlands abound in the countryside of Bengal and Assam. After crossing these rivers and marshes, Hadhrat Moulana (*rahmatullahi alayh*) would reach the remote

villages. Whatever the number of people gathered there, he would convey to them the message of Allah Ta'ala. Sometimes it happened that after bearing all sorts of trouble, wading through deep waters, walking through high forests, he visited a place and no more than seven or eight people turned up to listen to his lectures. He, however, never felt grieved or disheartened by the lack of crowds. He addressed those assembled and called them towards Allah Ta'ala's message with the same enthusiasm and cheerfulness that he showed while addressing a crowd of thousands. These journeys were often made on foot and sometimes he returned home late at night. This selfless and relentless effort did wonders to the people of this province. Through his efforts, madaaris and makaatib began springing up in various places. The lamp of Deeni education was lit. People who were ignorant of Imaan not only became aware of Deen, but eventually escalated to high positions of tasawwuf.

Hadhrat Moulana (*rahmatullahi alayh*) spent three years here but made such an effort in this short time that the fruits of his efforts showed as if he had stayed on for thirty years. Most of the people in this area took bay'at on Hadhrat's hands and such men were trained by him who then took on the work in these areas. He began opening makaatib and madaaris in every part of this area.

Suddenly a need arose in Deoband and the elders of Darul Uloom insisted that Hadhrat should return. Looking at Deoband's pitiful condition, Hadhrat (*rahmatullahi alayh*) felt it necessary to go back and look after the amaanat of his elders. The entire province of Assam were drowned in grief. They tried their best to stop Hadhrat, reasoning with him that their little town of Sylhet had transformed into a mini Deoband because of Hadhrat's presence and if he has to leave, the light of the entire area will be extinguished. After much discussions and

persuasions it was eventually agreed upon that they will allow Hadhrat (*rahmatullahi alayh*) to go on condition that he must spend the month of Ramadhaan every year in Sylhet. Hadhrat (*rahmatullahi alayh*) promised that he will come every year which he did right until the year 1946 when this area now fell in the hands of the Muslim League and travelling to this area became very risky.

Every year, after the khatam of Bukhari Shareef, Hadhrat (*rahmatullahi alayh*) would immediately take his family and leave for Sylhet. They would spend one day in Saharanpur and then a few days in Taanda, and from there he would leave immediately for Sylhet. Thousands of people would gather at the station to receive Hadhrat (*rahmatullahi alayh*). Although it was the beginning of Ramadhaan, the atmosphere seemed like that of Eid.

The barkat and blessings of Hadhrat's presence in Assam can still be witnessed upto this day. Deeni Madaaris, Ulama, Da'wat and Tableegh and a general environment of Deen can still be perceived in these areas.

Head Ustaaz at Darul Uloom Deoband

After spending three years in Sylhet, Hadhrat Moulana Madani (*rahmatullahi alayh*) received a letter from Moulana Habeebur Rahmaan Saahib Usmaani (*rahmatullahi alayh*), the principal of Darul Uloom Deoband instructing him to come over to Deoband immediately. Since Moulana Habeebur Rahmaan Saahib (*rahmatullahi alayh*) was his ustaaz, Hadhrat (*rahmatullahi alayh*) never gave it a second thought and acted immediately on his instruction. He quickly made his way towards Deoband.

The reason for this invitation was that, for the first time in its history, Darul Uloom Deoband witnessed the ugly face of mutual

discord in the year 1346 AH, corresponding to 1927. Students resorted to an educational boycott. The whole student body and the management of Darul Uloom were divided into two parties. Students lost all respect for even the most learned scholar and expert of Hadith, Allamah Anwar Shah Kashmiri (*rahmatullahi alayh*) and the head ustaaz of Fiqh, Mufti Azizur Rahmaan Saahib Usmaani (*rahmatullahi alayh*).

When Hadhrat (*rahmatullahi alayh*) reached Deoband and Hafiz Ahmad Saahib (*rahmatullahi alayh*) and Moulana Habeebur Rahmaan Saahib (*rahmatullahi alayh*) explained to him the need to relocate and take up the post as the head ustaaz in Deoband, Hadhrat (*rahmatullahi alayh*) was surprised at this, as this was not mentioned in the letter.

Two things prevented him from taking up this post. One was his extreme humility. He felt himself incapable of sitting on the *masnad* (threshold) of his ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*). The second reason was that Darul Uloom Deoband did not allow any of the ustaads to take part in any political activities as long as they were employed by the madrasah. Therefore, Hadhrat Moulana (*rahmatullahi alayh*) respectfully excused himself from accepting such a post.

After Zuhr Salaah the next day, the elders of Darul Uloom came to the residence of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) where Moulana Madani (*rahmatullahi alayh*) was residing, as was his habit whenever he was in Deoband. Once again they began insisting that he take up this post. When Hadhrat (*rahmatullahi alayh*) kept on declining, Hafiz Ahmad Saahib (*rahmatullahi alayh*) stood up and very firmly said to him,

*“Darul Uloom Deoband is an amaanat of our elders.
Just as it is compulsory for us to take care of it, to a greater
extent it is compulsory for you to look after it. If you are not
going to accept this post, then we will also wipe our hands off*

Darul Uloom. If, in the future, Darul Uloom remains or is destroyed, on the Day of Qiyaamah in front of Allah Ta'ala, you and I will be equally answerable for not taking care of the Madrasah."

When Hadhrat Moulana (*rahmatullahi alayh*) heard this from Hafiz Ahmad Saahib (*rahmatullahi alayh*) who was also his ustaaz, he had no recourse but to accept the post as the head teacher in Darul Uloom Deoband. However Hadhrat Moulana (*rahmatullahi alayh*) made it very clear to the Shura from the beginning, "I am compelled to accept your decision in this regard but I also want you to consider the fact that I have made the mission of my ustaaz, Shaikhul Hind (*rahmatullahi alayh*) the main purpose of my life. As long as I am alive I will continue to work against the British. Either my life will go in this effort or the British will leave India. How can I continue this mission when Darul Uloom does not allow any of their teachers to participate in political activities?"

On mentioning this, all the elders in one voice declared, "You are exempted from the rules of the madrasah." It was with these words that the sitting ended.

In the famous book Aseeraan-e-Maalta, Moulana Muhammad Mia (*rahmatullahi alayh*) explains Hadhrat's move to Darul Uloom Deoband in the following words:

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was considered such a fighter who always brimmed with emotions and feelings. His actions however, showed him otherwise. His actions were always thoughtful and intelligent. This time too, his actions proved it. Although he was in Sylhet, two thousand miles away from Deoband, the situation in Deoband reflected before his eyes. He thought to himself that the edifice of Darul Uloom Deoband, whose foundation

was laid by pious and religious Ulama could not be demolished like this. He considered it necessary to extend his full support and co-operation not for the sake of Darul Uloom, but for the continuation of Deeni ta'leem in the coming generations.

Everything was lucrative for him in Sylhet. He was already famous for his knowledge and piety. People had also accepted him as a national leader there, but when the invitation of the principal, Moulana Habeebur Rahmaan Saahib Usmaani (*rahmatullahi alayh*) of Darul Uloom Deoband reached him, he realised that the interest of Darul Uloom was far greater than any of his personal interests. Darul Uloom was a thorny place to live in those days, but the sword and the spear of the battlefield had made him habitual of such a life. He thus bade farewell to the lovely, pleasant Sylhet and made the thorny desert of Darul Uloom Deoband his nest. It was through his deep sincerity that the windstorm subsided and Darul Uloom marched on the road of progress.

Mufti Ateequr Rahmaan Saahib (*rahmatullahi alayh*) explains this era of Darul Uloom in the following words:

“During this period, Darul Uloom Deoband gained exceptional popularity. It became such a renowned treasure-house of spiritual guidance that Darul Uloom had never enjoyed such a status in history. Moulana (*rahmatullahi alayh*) was both, the head teacher as well as the Shaikhul Hadith at the same time. His love for the downtrodden and his hospitality towards them made this small town of Deoband a garden of peace and tranquillity.”

To lecture on Hadith, particularly Bukhari Shareef, where around 250 students attended at a time, was the best service an Aalim could render. This, in fact, is a matter of envy for those who value knowledge. At the same time, to liberate India from the yoke of the

British was also the duty of the time. Although he was now fulfilling the best and most envious service to Deen, he could not side-track the duty of the day, which was to liberate his country from their oppression.

Conditions for accepting the post at Darul Uloom

Hadhrat Moulana (rahmatullahi alayh) accepted to teach in Deoband on certain conditions. The following is a summary of the letter that Hadhrat (rahmatullahi alayh) had written to the madrasah authorities:

This useless and incapable individual is prepared to stay here and serve Darul Uloom on the following conditions:

1. *If any news reaches the admin regarding me, please first verify this information with me directly before taking any decision in this regard.*
2. *If any institute or Darul Uloom requests me to come and teach there, please reply to them on my behalf, saying that you have kept me behind to teach here.*
3. *If a need arises to go to the Bengal province for the purpose of islaah and ta'leem then I should be allowed to go for a month or two.*
4. *There should be no impediments in my work for the freedom of the country.*
5. *I should be given permission once a month for a week to complete my political responsibilities. For this I wouldn't need to take formal permission.*
6. *In the month of Rajab and Sha'baan, when the lessons are completed, I should be allowed to travel out for the purpose of my political activities. The same would apply in Shawwaal before the lessons commence.*

7. *I should not be given any administrative responsibilities. If there is anything that I feel may improve the admin, I will write it down and present it.*
8. *I should not be compelled to join any party or stay aloof from any party.*
9. *I should not be sent out for madrasah collection.*
10. *The office should please make available whatever books I may need to study before teaching the books of Hadith.*
11. *The office should cut off my salary for those days I am unable to be present in class for lessons;. If, for any reason, my salary is not deducted, I will not be answerable for making a detailed account of my times.*

If these conditions are acceptable to you then please sign this form and hand it back to this unworthy person, otherwise inform me within a week of whatever decision you have made in this regard and I can then make further arrangements.

The Shura Council of Darul Uloom Deoband accepted all these conditions and appointed him as the head ustaaz of the madrasah.

Hadhrat's inauguration

The administration was so overjoyed with Hadhrat's (rahmatullahi alayh) decision that they arranged a jalsah to welcome Hadhrat (rahmatullahi alayh) back to the institute. The jalsah took place in the Jamiah Masjid of Deoband where Hadhrat Moulana Madani (rahmatullahi layh) was asked to deliver a lecture. The crux of his lecture was as follows;

There are three things that motivate a person.

1. The first is *jalb-e-manfa'at* (securing benefit through wealth).
What wealth can the people of Darul Uloom give to me? If I

- was desirous of having wealth, the British were prepared to open up all their treasures for me.
2. The second is *dafe-madharat* (repelling of harm or injury). What do they have in their possession that can instill fear into me? The British, with all their threats and pressure, could not stop me from speaking out the truth even after imprisoning me. What threats can Darul Uloom carry out?
 3. The third aspect is *jazbah-e-mahabbat* (spirit of love). Yes, we have a deep sense of love for the institute from which we have attained our knowledge. We respect and honour the children of our principal. It is with this spirit of love that we will stay here and withstand all difficulty.

May Allah Ta'ala bless us all with this spirit of love for His Deen. Aameen.

The speciality of Hadhrat Madani's (rahmatullahi alayh) lessons

The greatest secret in the success of Hadhrat Moulana Husain Ahmad Madani's (*rahmatullahi alayh*) *dars* (lessons) was the cleanliness of his heart. He always stressed on the importance of *asaatizah* making *tazkiyah* (purification) of themselves. When he sat down to teach, the students would say, "It was as if a flood of *tajalliyyaat* (effulgence) and *barakaat* (blessings) was raining down upon us. It was as if the *nur* of *ilm* could be seen clearly emanating from the pure and clean heart of Hadhrat (*rahmatullahi alayh*). We would feel as if we were sitting in the *dars* (lessons) of the pious *Awliyaa* of the past.

The year that Hadhrat Moulana (*rahmatullahi alayh*) took up the post in Darul Uloom, the number of students in the *Dorah Hadith* (final year) was forty three. When Shaikhul Islam (*rahmatullahi alayh*) arrived

in Deoband and began conducting the lessons of Hadith, these numbers kept on increasing until it surpassed 200, which is five times the amount of the original number. Students from all over the world began pouring into Deoband to sit at the feet of this great Muhaddith.

Allah Ta'ala blessed him with such *qabuliyat* (acceptance), that, if you go to any part of the world today, you will find the students of Hadith with a *sanad* (chain) that is linked to Hadhrat Shaikhul Islam (*rahmatullahi alayh*). He served the madrasah for thirty-two years from 1345 to 1377. (In the year 1957) When Hadhrat Moulana Madani (*rahmatullahi alayh*) passed away, the number of students that qualified at Darul Uloom Deoband till that point equalled 6630 of which 3856 were the students of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*). The blessings of his hard work was that the *fikr* (concern and mindset) of Deoband now travelled to every corner of the world and *bid'aat* and innovations were slowly dispelled.

Moulana Naseem Ahmad Fareedi writes, “Only those students who studied under Hadhrat Madani (*rahmatullahi alayh*) will understand what effort and sacrifice Hadhrat (*rahmatullahi alayh*) put into his lessons.” He says, “I used to be totally astounded as to how Hadhrat (*rahmatullahi alayh*) found the time to prepare for the lessons.” One of his students explains in detail the manner in which Hadhrat (*rahmatullahi alayh*) would conduct a lesson on Hadith.”

He says, “After the Hadith was recited in the class, Hadhrat (*rahmatullahi alayh*) would first explain the chain of narrators in detail as explained by the experts of Asmaaur Rijal¹. At times he would even

¹ These were those Ulama who dedicated their lives to scrutinise the authenticity of each narrator of Hadith. In this manner they were able to sift out the fabricated Ahaadith from the genuine ones.

give a brief history of the narrator. When he came across the name of any Sahaabi, he would explain the speciality of that Sahaabi. He would then explain the meaning of the actual wordings of the Hadith itself in such a way that the students would thoroughly understand the Hadith. If, in the wording of the Hadith, any difficult word appeared, he would give a detailed grammatical explanation of the word. He would explain the status of the Hadith i.e. whether it is Hasan, Saheeh, Ghareeb, etc.¹ If there were any (apparent) contradictions in the Hadith, he would give such a detailed and comprehensive answer that one would feel that in reality there was no contradiction whatsoever. His lessons included explanations on Grammar, Syntax, specialities of the kitaab, the explanation of technical terms, Fiqhi laws, Shar'ee and logical proofs, the number of Ahaadith narrated by each Sahaabi, the reasons why the four Imaams chose a certain mas-alah, explanation of those Ahaadith that were cancelled, the dates when each command came from Allah Ta'ala, the circumstances in which the Hadith was narrated, the beliefs of the deviated groups with opposing proofs from the Qur-aan and Sunnah, Tafseer of the Qur-aan, explanation of the miracles of Rasulullah صلى الله عليه وسلم, authentic stories of the Ambiyaa (*alayhimus slaam*), discussions on Imaan, biographies of the Imaams and many more topics which the mind cannot even comprehend.

If, in the lesson, a Hadith regarding some Shar'ee law was explained, Hadhrat would go into detailed explanations of the view of the four Imaams with their proofs. At the end he would explain the reason for us following the mazhab of Imaam Abu Haneefah (*rahmatullahi alayh*). Everything that he said was always backed up with

¹ These are technical terms used in the field of Hadith that describe the authenticity of a Hadith.

solid references. He never spoke anything without making an accurate reference for what he was saying.

Etiquettes of Dars

During the lessons, whenever the name of any Nabi of Allah Ta'ala appeared, he would say;

عَلَيْهِ وَعَلَى نَبِيِّنَا الصَّلَاةُ وَالسَّلَامُ

If the name of any Sahaabi came, he would say 'radiyallahu anhu' and if the Sahaabi's name came with a chain of other narrators, he would say, radiyallahu anhu wa anhum. If the name of any Imaam or any of the Ulama of the past were mentioned, he would say: rahmatullahi alayh. He was very particular about this and would instruct the students to do the same.

If any student posed any question to him, he would happily answer it even though the question was not at all related to the lesson. From time to time he would, also mention some light hearted incident to create familiarity between him and the students. During the lessons, Hadhrat (rahmatullahi alayh) always remained in wudhu and always had a habit of first applying some itr before commencing the lesson.

Night lessons

When half the year would pass by, Hadhrat Shaikhul Islam (rahmatullahi alayh) would announce that lessons will now be conducted at any time. Students must remain alert at all times. Some times he would return from a journey at 12:00 a.m. and would announce that lessons on Bukhari Shareef are about to commence. The students

also, may Allah Ta'ala reward them, would get ready in a few minutes and fill up the Darul Hadith.

In the second half of the year, lessons would take place every night after Esha for approximately two and a half hours. These lessons were somehow very special and filled with *barakaat*. Every student looked forward to the night lessons and ensured that they were not slack in this regard. After the Esha Salaah, the students would quickly get their kitaabs and start moving towards the Darul Hadith. Some students would walk in front of Hadhrat (*rahmatullahi alayh*), some behind him whilst Hadhrat Shaikhul Islam (*rahmatullahi alayh*) himself would walk peacefully with great dignity. He would have a green shawl on his head, a jubbah covering his body, leather mozas on his feet, a solid built, a shining face, a thick beard and eyes full of noor. Anyone looking at him would feel that the *Ameerul Mu'mineen fil Hadith* is walking towards the Darul Hadith. Thereafter, with great love and affection, he would deliver the lessons of Hadith.

May Allah Ta'ala fill his qabar with noor and allow his *fuyoodh* (blessings) and *barakaat* to continue till the day of Qiyaamah. Aameen.

Some of Hadhrat's outstanding students

The number of students that qualified under Hadhrat Moulana Madani (*rahmatullahi alayh*) in Deoband equal to 3856. Besides these, there were many students from all over the world that studied under Hadhrat (*rahmatullahi alayh*) in Madinah Munawwarah, Calcutta, Sylhet and Delhi. The names of some of his famous students are as follows:

1. Hadhrat Mufti Mahmood Hasan Gangohi (*rahmatullahi alayh*)
2. Hadhrat Moulana Maseehullah Khan (*rahmatullahi alayh*)
3. Hadhrat Moulana Naseer Ahmad Khan (*rahmatullahi alayh*)

4. Hadhrat Moulana Marghubur Rahmaan (*rahmatullahi alayh*)
5. Moulana Fakhrul Hasan Moradabadi (*rahmatullahi alayh*)
6. Moulana Mi'rajul Haq Deobandi (*rahmatullahi alayh*)
7. Moulana Shareef Husain Tirmizi (*rahmatullahi alayh*)
8. Mufti Nizamud Deen A'zami (*rahmatullahi alayh*)
9. Moulana Shareef Hasan Deobandi (*rahmatullahi alayh*)
10. Moulana Saleemullah Khan (*rahmatullahi alayh*)
11. Moulana Sayyid Haamid Mia Deobandi (*rahmatullahi alayh*)
12. Moulana Abul Hasan Barabankawi (*rahmatullahi alayh*)
13. Moulana Sayyid Anzar Shah Kashmiri (*rahmatullahi alayh*)
14. Moulana Waheeduz Zamaan Keeranwi (*rahmatullahi alayh*)
15. Moulana Haashim Bukhari (*rahmatullahi alayh*)
16. Qadhi Mujaahidul Islam (*rahmatullahi alayh*)
17. Moulana Muhammad Umar Paalanpuri (*rahmatullahi alayh*)
18. Moulana Khursheed Aalam Deobandi (*rahmatullahi alayh*)
19. Hadhrat Moulana Abdul Haq Omarjee (*rahmatullahi alayh*)
20. Moulana Burhaanud Deen Sambhali (*rahmatullahi alayh*)
21. Moulana Muhammad Saalim Deobandi (*daamat barakatuhu*)
22. Hadhrat Moulana Yusuf Pandor (*daamat barakatuhu*)
23. Hadhrat Moulana Ni'matullah Azami (*daamat barakatuhu*)

Chapter 7

Character and Attributes

What can one write regarding the character and attributes of such a comprehensive personality like Shaikhul Islam (*rahmatullahi alayh*). Some people describe as a Muhaddith par excellence, some say he is a Shaikh-e-Kaamil of which there was none that could match him. Others say that he was a Mujaahid and a leader for the people, guiding them throughout. The reality is that he was a man who had perfection in every field. These are the words of Mufakkir-e-Islam, Hadhrat Moulana Abul Hasan Ali Nadwi (*rahmatullahi alayh*).

This entire chapter has been dedicated to the special qualities and attributes of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*).

Adherence to the Sunnah

Every part of the life of Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was filled with the Sunnah of Rasulullah ﷺ. He was extremely particular that every small or big issue of his life must be in conformity with the ways of Rasulullah ﷺ.

In the last stages of his life he had to recline on a pillow for support. He was extremely ill at that time and was reclining on a pillow when meals were brought to him. Some of the family members requested him to remain on the pillow and partake of the meals. Hadhrat (rahmatullahi alayh) immediately responded, “Bhai, Rasulullah ﷺ has prohibited us from leaning and eating.” He immediately removed the pillow and then only partook of the meals.

He would not tolerate anyone standing up to greet him out of respect. If anyone did so, he would immediately quote the Hadith of Rasulullah ﷺ:

لَا تَقُومُوا إِلَيَّ كَمَا يَقُومُ الْأَعَاجِمُ يُعَظِّمُ بَعْضُهُمْ بَعْضًا

“Do not stand for me like how the non-arabs stand for one another out of respect”

He would also not tolerate anyone praising him. On many occasions, at jalsahs and programs, people would compose nazams in praise of him. Hadhrat (rahmatullahi alayh) would take hold of the nazam and tear it up in front of the public, quoting the following Hadith:

إِذَا رَأَيْتُمُ الْمَدَاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ

“When you see people praising you, then throw sand in their faces”

He was very particular about reciting the *Tiwaal-e-Mufasssal*¹ in the Fajr Salaah, the *Awsaat-e-Mufasssal*² in the Esha Salaah and the *Qisaar-e-*

¹ The lengthy Surahs: From Suratul Hujuraat till Suratul Inshiqaaq

² The medium Surahs: From Suratul Burooj till Suratul Qadar

Mufasssal¹ in the Maghrib Salaah, as this was the noble practice of Rasulullah ﷺ. If he happened to read salaah at a particular masjid and found the Imaam reciting contrary to the Sunnah Qiraat, he would immediately correct him. This was Hadhrat's practice whether at home or on a journey. On Fridays he was very punctual on reciting Surah Sajdah and Surah Dahar in the Fajr Salaah.

At the time of nikah, he would insist on stipulating the Mahr-e-Faatimi. In fact, if someone had to stipulate a mahr more than this, Hadhrat (*rahmatullahi alayh*) would refuse to perform the nikah. He would say to the nikah parties, "Do you think that our daughters enjoy a status greater than that of the daughter of Rasulullah ﷺ that you are stipulating a higher mahr than that?"

He was so firm on the adherence of the Sunnah that if he ever noticed the slightest action not in conformity with the Sunnah, he would immediately show his displeasure towards that action.

Once, Hadhrat Madani (*rahmatullahi alayh*), together with some of his friends, were invited by an Aalim who held a senior position in the Indian cabinet. Hadhrat Moulana (*rahmatullahi alayh*) attended the invitation but unfortunately the meals were served on a table. Hadhrat (*rahmatullahi alayh*) partook of the meals but remained completely silent throughout the da'wat to show his resentment. The host immediately sensed Hadhrat's displeasure. After a few days he again invited Hadhrat Moulana (*rahmatullahi alayh*) as well as some other Ulama, but this time he made arrangements on the floor in accordance to the Sunnah. Hadhrat (*rahmatullahi alayh*) was extremely pleased and this time showed his happiness to the host.

¹ The short Surahs: From Suratul Bayyinah till Suratul Naas

Practicing on the smallest Sunnah of Rasulullah ﷺ brought immense pleasure to him.

Sitaram Shakal's comment

When Hadhrat (*rahmatullahi alayh*) was in jail, a fellow prisoner Sitaram Shakal, upon noticing Hadhrat's pristine angelic character, spoke out, "I will not stay any longer with you in the same cell. You are upon such a high pedestal of kindness and nobility that if I spend a few more days with you, I will become a Muslim." Hadhrat Madani (*rahmatullahi alayh*) said, "You are a Muslim for many days now. What is the meaning of, 'I will become a Muslim?' When the order for Shakal's release had come, he said, "I will not prefer to leave Moulana and go even into Paradise." (Seerat Shaikhul-Islam pg. 204)

Staying awake at night

It was the noble habit of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) to stay awake in the last portion of the night. This was his practice whether on journey or at home. He would generally perform four rakaats of Tahajjud Salaah every night. In the first two rakaats he would mostly recite the last ruku of Surah 'Aali Imraan and thereafter in the next two rakaats he would lengthen his qiraat. He would often recite two paras of the Qur-aan-e-Kareem in his salaah. His recitation used to be fairly audible. Those sitting near him would be able to identify which para of the Qur-aan he was reciting if they listened carefully. He would perform his Salaah with *khushoo* and *khudhoo* (concentration) and cry so profusely in his recitation that one would remember the Hadith of Rasulullah ﷺ;

كَانَ يُصَلِّي وَ لِحُوفِهِ أَرْزُزٌ كَأَرْزِزِ الْمَرْجَلِ عَنِ الْبُكَاءِ

“When Rasulullah ﷺ used to perform salaah, due to excessive crying, a sound would emanate from his chest like the sound of a boiling kettle”

After performing the Tahajjud Salaah, Hadhrat (rahmatullahi alayh) would engage in making fervent dua. Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya Kandhlawi (rahmatullahi alayh) writes in his Aap Beeti: “During my lifetime, I have never heard anyone weeping so much in dua before Allah Ta’ala in the latter part of the night as I have heard Hadhrat Moulana Madani (rahmatullahi alayh) and my respected father. Very often, in-spite of my deep sleep, I used to be woken up by this profuse crying. Hadhrat Madani (rahmatullahi alayh) would recite lamentations with so much pain and sorrow. I was unacquainted with Hindi and could not understand, but the wailing and crying still echoes in my ears. It was almost like a child who was receiving a hiding and is crying. As brave as he was and as courageous as he was, I have not seen this (type of crying) in any of my elders.”

After making dua, Hadhrat (rahmatullahi alayh) would then engage in abundant Istighfaar. It was his habit to keep his tasbeeh in his hand and place his handkerchief before him. This was a scene that was worth witnessing. He would wail like a child and keep on reciting

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

and with his handkerchief he would keep on wiping his tears. In this vein he would also recite some very inspiring poems in Urdu or Faarsi. This would continue until Fajr. This aspect of the life of the Sahaabah-e-Kiraam which the Qur-aan speaks about

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

“During the last portion of the the night they seek forgiveness (from Allah Ta-ala)”

could be seen in the life of Shaikhul Islam (*rahmatullahi alayh*).

Humility

Humility was such a speciality in the life of Hadhrat Madani (*rahmatullahi alayh*) that none of his contemporaries could match him in this. Hadhrat Thaanwi (*rahmatullahi alayh*) used to say that *tawaadhu* (humility) was the most outstanding quality in Hadhrat Moulana Madani (*rahmatullahi alayh*).

Tawaadhu and humility is such a quality in a person that adds great value to his life. Many a times we try to adopt this quality of humility by pretending, but unfortunately this form of *tawaadhu* (humility) is termed as pride and vanity.

For a Shaikh of his calibre, who taught Hadith Shareef in the Haram of Rasulullah ﷺ for eighteen years, a man on whose hands thousands of people had made taubah, a person whom Muslims as well as non-Muslims throughout Asia regarded as their leader, to portray such sincere humility is indeed a sign of great perfection.

Moulana Baksh Multaani narrates an incident that took place in Madinah Munawwarah at a time when Hadhrat Madani (*rahmatullahi alayh*) had the largest group of students in the Haram Shareef. The incident is as follows: Moulana Abdullah Farooqi was a senior Aalim of Lahore. He was a student of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and was ba'yat to Hadhrat Moulana Raipuri (*rahmatullahi alayh*). He narrates, “Once, during the Haj season, I was staying at the residence of Hadhrat Moulana Madani (*rahmatullahi alayh*). We used to go together to perform our salaah at Masjid-e-Nabawi. As we were about

to leave the Masjid, I picked up Hadhrat Madani's shoes and carried it for him upto the doorway. Hadhrat (*rahmatullahi alayh*) remained silent. The next time we came for salaah, Hadhrat picked up my shoes first and placed it on his head and began walking swiftly into the Masjid. I began running behind him but he continued walking even faster. As much as I tried to get my shoes, he would not give it to me. Eventually I begged him, 'Please for Allah's sake, don't put my shoes on your head.' He replied, 'First promise me that you will never carry Husain Ahmad's shoes again.' Only when I promised him did he place my shoes down."

Think for a moment that this was during the Haj season at a salaah time when Hadhrat (*rahmatullahi alayh*) was recognised to be the greatest Muhaddith in the Masjid. It seemed as if he had no nafs at all.

Once he was travelling on a train when a Hindu sitting opposite him stood up and left, but returned rather quickly. Seeing this, he asked, "What is the matter?" The Hindu said, "I went to the toilets but returned because they are very dirty."

The attendant who was with Hadhrat Moulana relates: "Hadhrat (*rahmatullahi alayh*) immediately got up and stood by the window for a while. Then he slowly headed towards the toilet door and entered it. After locking the door, he cleaned it thoroughly, came back and told the Hindu: "I have been to the toilet and it is now clean." Can one imagine Hadhrat's humility? He himself cleaned the toilet, and that too not for his ustaaz or shaikh but for a non Muslim. Do we possess such qualities towards non Muslims?

In 1922, when Hadhrat Moulana Madani (*rahmatullahi alayh*) was imprisoned for two years in Pakistan, Moulana Muhammad Ali Johar (*rahmatullahi alayh*) was also detained with him. They both shared the same cell and during that period, Moulana Muhammad Ali used to

study the tafseer of the Qur-aan Shareef by Hadhrat Madani (rahmatullahi alayh). He would show great amount of respect to Hadhrat (rahmatullahi alayh) in the manner a student will show respect to his ustaaz.

Moulana Muhammad Ali was suffering with diabetes. Hence he needed to keep a container near him throughout the night to use whenever he needed to relieve himself. In the morning, Moulana Muhammad Ali would always find the utensil washed and cleaned and kept neatly at his bedside. This surprised Moulana Muhammad Ali as he could not figure out how this utensil was cleaned out every day. One night his eyes opened and he was most surprised to see Hadhrat Madani (rahmatullahi alayh) quietly taking the container away to have it washed and cleaned. This was the level of Hadhrat's *tawaadhu* and humility, as if he had made complete *fanaa* of himself (annihilated himself).

These are just a few incidents showing Hadhrat's immense *tawaadhu*. In reality, a separate book could be prepared only on the humility of Hadhrat Madani (rahmatullahi alayh). When people would write to him requesting him for bay'at. he would use such words to describe himself that one doesn't have the courage to even write down these words. He would address himself as follows: "Do you wish to take bay'at to me? I am a dog of this dunya; I am soaked in worldly pursuits. I am a worshipper of my desires." This was how he addressed himself. Hadhrat (rahmatullahi alayh) knew fully well the worth of humility in the sight of Allah Ta'ala.

Rasulullah ﷺ has mentioned in a Hadith:

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

“Whosoever humbles himself for the sake of Allah, Allah Ta’ala elevates him.”

The world then saw to what heights Allah Ta’ala had elevated Hadhrat Shaikhul Islam (*rahmatullahi alayh*).

Below is a letter written by Hadhrat Moulana Madani (*rahmatullahi alayh*) that shows his extreme humility;

‘I swear by Allah’ (Hadhrat mentioned this thrice). I am so incapable, so worthless, such a sinner, so devoted to the world, a dog of the world and so evil in my ways, that if Allah Ta’ala, Who is the forgiver of sins and the One who conceals faults, does not treat me with His grace and favour, I would be the most severely punished person and the greatest of losers. So to Allah is all praise, for His tolerance and pardon despite His power (to punish).”
(*Seerat Shaikhul-Islam* pg. 249)

In another letter, a great Aalim and author requested Hadhrat Madani (*rahmatullahi alayh*) to accept his bay’at (to guide him spiritually). Hadhrat replied, “I am greatly amazed that a great Aalim like you with such experience has fallen in such error. My respected brother, is there any sense in going to a person who is devoted to the dunya and his desires, and one who is totally useless to reform himself? A thirsty person makes his way to a river, but definitely not to a fire.”

Yet in another letter Hadhrat (*rahmatullahi alayh*) says, “I take an oath and say that I am speaking the truth. I am ashamed and regretful over my sins. Let alone being worse than people, my condition is really worse than the lowest animals.” (*Seerat Shaikhul-Islam* pg. 247)

Service to the Creation

Serving the creation of Allah Ta'ala was an outstanding quality in the life of Rasulullah ﷺ even before he became a Nabi. He was well known in the whole of Hejaz to be a person who assists and helps people in trouble.

In this regard, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was a shining star who served not only a few individuals, but worked tirelessly for the service of the entire Indo-Pak region. Hadhrat (*rahmatullahi alayh*) had made this the purport of his life. He greatly assisted in freeing the Muslims of India from the clutches of the British. There are numerous incidents mentioned of how Hadhrat Madani (*rahmatullahi alayh*) spent his life serving the creation of Allah Ta'ala.

One incident in particular is as follows: One night after teaching Bukhari Shareef for three hours, Hadhrat (*rahmatullahi alayh*) returned home after midnight. As he was passing the mehmaan khana (guest quarters), a visitor shouted out aloud, "Who's there?" Hadhrat (*rahmatullahi alayh*) replied, "Is there anything that I can do for you?" The visitor replied, "Yes, please fill my hookah." Hadhrat (*rahmatullahi alayh*) immediately took the hookah and suggested to the visitor that he first clean it and light the charcoal once again so that he may thoroughly enjoy the hookah. The visitor stood up and decided to relieve himself whilst his hookah was being filled. Hadhrat (*rahmatullahi alayh*) kept his face covered with his shawl so as to disguise himself. Hadhrat (*rahmatullahi alayh*) quickly went home, cleaned out the hookah, filled it and lit it for the visitor. As he was approaching the guest house, the visitor recognised that it was Hadhrat Shaikhul Islam (*rahmatullahi alayh*) that was serving him. He

stopped in his tracks and didn't know what to say. Hadhrat (*rahmatullahi alayh*) immediately put him at ease by saying, "It is actually your favour upon me that you allowed me to serve you. My father used to also take the hookah and that is why I know how to fill it." With these words he comforted the visitor and served him with total humility and compassion.

One can well imagine from this incident the deep love Hadhrat (*rahmatullahi alayh*) had, to serve people. At this part of the night, after teaching Bukhari Shareef to hundreds of students, Hadhrat (*rahmatullahi alayh*) does not feel it below his dignity to serve a normal unlearned person, where, besides Allah Ta'ala, there was no third person present to witness this deed.

Dr. Ashraf was a famous communist leader in the time of Hadhrat Moulana Madani (*rahmatullahi alayh*). He was linked to the Aligarh University. He explains his experience with Hadhrat (*rahmatullahi alayh*) as follows:

"I was once in Deoband for some work. It was perhaps the fourth day that I was living there, when one night as I retired to bed at about 10:00 p.m., I extinguished the lamp and fell off to sleep. We would normally keep the door open during the summers. Suddenly I felt a hand upon my leg and to my utter shock and amazement I saw Hadhrat Moulana Madani (*rahmatullahi alayh*) himself in my room massaging my legs. You can well imagine my embarrassment at that time. I immediately pulled in my legs and respectfully stopped him. Hadhrat (*rahmatullahi alayh*), with great amount of remorse, said to me, "Why are you stopping me from earning reward? Am I not worthy of serving a guest like you?" Can you imagine what passed through my mind at that time."

The following is an incident of Hadhrat Shah Ataullah Bukhari (*rahmatullahi alayh*) which is mentioned in his own words as follows:

“I was appointed to deliver a lecture at a certain place in the UP province. The lecture ended at about 3:00 a.m. and I then retired to bed. Whilst lying down, I felt someone pressing my feet. I thought to myself that perhaps this is a well-wisher who is rendering his services to me, but I noticed that the hand that was massaging me was very different from a normal massage. When I lifted my head, I saw that it was Hadhrat Madani (*rahmatullahi alayh*). I immediately jumped out of my bed and said to Hadhrat, ‘Are my sins so little that now you have to push me into the fire of Jahannam?’ Hadhrat Madani (*rahmatullahi alayh*) replied, ‘You had delivered a lengthy bayaan and I’m sure you need to have a rest. For me this is a chance of good fortune. It’s also almost the time of salaah, I thought that I can also perhaps wake you up so that you don’t miss your salaah. Now tell me what wrong have I done?’”

Hadhrat Moulana Zuhoorul Hasan Saahib (*rahmatullahi alayh*) also narrates a similar incident about himself. There are many other incidents of this nature where Hadhrat Moulana Madani (*rahmatullahi alayh*) presented himself to serve the creation of Allah Ta’ala. It did not matter who the person was and from which background he came. Hadhrat (*rahmatullahi alayh*) was always ready to serve them. This quality is absent in many of us today. We are ready to deliver lectures and do other types of ibaadaat, but to lower ourselves to this level and serve the common public is indeed a very special quality.

خلق خدا خوش کرنے سے خدا خوش ہوتا ہے

Bringing happiness to the creation of Allah brings happiness to Allah Ta’ala
Himself

Hospitality towards his Guests

Hospitality towards the guest was the special quality of Sayyiduna Ibraaheem عَلَيْهِ السَّلَامُ which is mentioned admirably by Allah Ta'ala Himself in the Qur-aan-e-Kareem. Hadhrat Shaikhul Islam, Moulana Husain Ahmad Madani (*rahmatullahi alayh*) portrayed this very same spirit of serving guests on a daily basis.

The house of Hadhrat Moulana (*rahmatullahi alayh*) served as a musaafir khaana (guest house) for one and all. No visitor left without having something to eat. Hadhrat Moulana Manzoor Nu'maani Saahib (*rahmatullahi alayh*) says that he had witnessed for years that at least forty to fifty guests would eat daily at the home of Hadhrat Moulana Madani (*rahmatullahi alayh*). Among his visitors were Ulama, Saalikeen (those who came for their islaah), the poor of Deoband and businessmen who came for their personal work.

Hafiz Tayyib Saahib (*damat barakatuhum*), khalifah of Hadhrat Madani (*rahmatullahi alayh*), was once asked during his trip to South Africa, "What was the most unique quality you had seen in Hadhrat Madani (*rahmatullahi alayh*)?" He replied, "Humility and hospitality."

Indeed this special Sunnah of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was shining in the life of Shaikhul Islam (*rahmatullahi alayh*). It is mentioned in a Hadith that Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has said:

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

“He who believes in Allah Ta'ala and the last day should show hospitality to his guests.”

Anyone who visited the house of Shaikhul Islam (*rahmatullahi alayh*) will bear testimony to the manner in which he would go out of his way

to feed people. Despite being such a great Muhaddith, Shaikh-e-Kaamil and a leader of the community, he would himself, like a servant, attend to his guests and serve them with love and honour to the best of his ability. On a normal day, he would feed between twenty and thirty people and on some days, many more people would partake of meals at his home. People from all walks of life would be present on Hadhrat's dastarkhaan; the wealthy, the Ulama, Mashaaikh, villagers, town dwellers, the poor, the needy, people with torn clothing, people with no knowledge and etiquettes, Muslims and non-Muslims. Hadhrat (*rahmatullahi alayh*) would show respect and honour to every visitor no matter who he was.

It was Hadhrat's habit that he would present whatever food was available. There were no special arrangements made in preparing meals for anyone. However, if something special was prepared, Hadhrat (*rahmatullahi alayh*) would make sure that everyone received a full share. He never became worried or upset if many visitors came suddenly all at once. Although Hadhrat (*rahmatullahi alayh*) himself would eat very little, he would remain on the dastarkhan with the guest until they ate to their full. In fact, he would encourage them to eat more in order to make them feel comfortable.

Moulana Faizullah Saahib was a student and khalifah of Hadhrat Shaikhul Islam (*rahmatullahi alayh*). During his student days, he was in charge of holding Hadhrat's lantern at night to show him the road to and from the Madrasah. He narrates, "On one occasion, we were returning home after lessons at about 12:00 a.m. when we passed by the Madrasah guest quarters. We noticed an old man with shabby clothing sitting outside. Hadhrat (*rahmatullahi alayh*) asked him what was wrong. He replied that someone had chased him away from the dastarkhan because of the manner in which he was dressed and as a

result he did not eat or receive any bedding for the night. Hadhrat (*rahmatullahi alayh*) was greatly disturbed at this and kept on asking him who it was that had removed him from the dastarkhan. He then went home, arranged for some food and then took his own bedding and gave it to the begger. I insisted that Hadhrat allow me to bring my bedding but he refused. He gave his own bedding to this person and he himself slept the night covering himself with his jubba.”

It was the habit of Hadhrat (*rahmatullahi alayh*) that he would show special attention and care to the very poor villagers and sat and ate with them. One day someone came and sat on the dastarkhan. This person was extremely dirty and his hair and body were full of lice. Other guests were feeling uncomfortable sitting with him. When Hadhrat (*rahmatullahi alayh*) arrived on the dastarkhan, he noticed that this person was being kept aloof from the rest of the crowd. He immediately called him to come and sit right next to him as one would do for a close friend. After eating, Hadhrat (*rahmatullahi alayh*) gave him his personal towel to wipe his hands and then sent him off with much honour and respect. Some of the lice from this person even came onto Hadhrat (*rahmatullahi alayh*) but he showed absolutely no disgust towards it. In fact, he went himself and removed the lice from his body and clothing. He then turned to his *khuddaam* (attendants) and said, “Who knows what position these simple people may hold in the sight of Allah Ta’ala? The Hadith explains that there are many shabby, dusty looking people whose position is such that if they take an oath in the name of Allah, Allah Ta’ala will ensure that it will be fulfilled on their behalf.”

To try and enumerate all the incidents of this nature is extremely difficult as this was like a daily occurrence in the life of Hadhrat Shaikhul Islam (*rahmatullahi alayh*). *Insha Allah* we will end this section

with a very inspiring incident from which we will be able to understand the love and attachment he had for his guests.

Moulana Fareed Waheedi narrates the following incident; “Someone once came and stayed over at Hadhrat’s place for two months. During that period, he never went for salaah nor would he participate in Hadhrat’s majlis. The attendants in the mehmaan khana (guest quarters) reproached him saying, “You have now stayed here for two months. You don’t perform salaah, neither do you explain what you have come here for. If you have no work here, please go back to your village and take care of your family.” After some months Hadhrat (*rahmatullahi alayh*) came to know of this incident. He severely admonished me in the following words, “Who told the guest to go back home? You donkey, is this what you were created for?” I began explaining myself saying that it was not me that had removed the visitor from the guest quarters and besides, he had spent over two months here without performing salaah and with no real purpose for staying. Hadhrat (*rahmatullahi alayh*) became even more upset at this and shouted at me, “If you did not remove him, why did you not stop them when they asked him to leave? Were you not present at that time? Besides, a person who is not performing salaah is not hurting you in any way. That is his problem directly with Allah Ta’ala, not with you. You should have advised him. In future, if any visitor stays for two months or stays for 100 months, no one has the right to even stare at him sharply. Don’t think that I am on a journey and that I am not aware of what is happening. If anyone of you has to cause harm to any visitor, I will catch hold of him on the Day of Qiyaamah.”

Istighnaa and Tawakkul

Amongst the very special qualities of the Awliyaa (friends of Allah Ta'ala) is *istighnaa* (remaining aloof from the things of this world). Man naturally is inclined towards this world and the attractions of this world. He works hard, day and night, to amass the necessities and luxuries of life. He keeps before him his entire life and projects how he can earn enough to carry him through the short stay of life.

The world had also come forth and presented itself before Hadhrat Shaikhul Islam (*rahmatullahi alayh*) but Hadhrat never, for a moment, lifted his gaze towards it.

In this regard, Moulana Ahmad Husain Saahib Laaharpuri narrates the following incident:

In 1936, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) visited Sambhal and mentioned in a majlis that when he was released from the Sabramati jail, a member from the Bengal council came to meet him. He offered him 40 000 Rupees as a gift and promised that he will send 5 500 rupees every month thereafter. Hadhrat (*rahmatullahi alayh*) asked what work was expected from him. He replied, "Nothing. All we want is that you must remain silent and not take part in the struggle against the British." Hadhrat (*rahmatullahi alayh*) replied, "I am sorry, but I will never move away from the path upon which my ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had placed me upon."

40 000 rupees in those days may equal to a few million Rupees today. This was a time when Hadhrat (*rahmatullahi alayh*) had absolutely no income. A few days after this incident, he took up a post in Madrasah Islamiyyah Sylhet for a salary of 150 Rupees.

This quality of *istighnaa* in Hadhrat Madani (*rahmatullahi alayh*) was inherited from Hadhrat Moulana Gangohi (*rahmatullahi alayh*) and

Hadhrat Haji Imdaadullah Saahib (*rahmatullahi alayh*). Whilst living in Madinah Munawwarah, days would pass in his home without any food, yet he would continue teaching in Masjidun Nabawi without taking any salary. In this difficult condition, the father of Moulana Abdul Haq Saahib Madani requested Hadhrat (*rahmatullahi alayh*) to come daily to his residence to teach his son for a suitable salary. Hadhrat (*rahmatullahi alayh*) blankly refused saying to him, “Send him to the Haram Shareef and I will teach him there for free. Forgive me but I will not be able to come to your residence and teach for a salary.”

Qari Asghar Husain Saahib was in charge of Hadhrat’s household affairs. One year, he began saving some monies and kept it aside for Eidul Adha. Eventually he gathered about 300 Rupees with the hope that at the time of Eid there would be no difficulty in purchasing an animal. It so happened that a thief came and stole all the money. When Hadhrat (*rahmatullahi alayh*) heard about this he commented, “This action of hoarding was against tawakkul, therefore the money got stolen.”

Generosity

Hadhrat Madani (*rahmatullahi alayh*) used to receive 500 Rupees monthly from Darul Uloom Deoband. If he had to be away from the madrasah for any reason, he would deposit the salary of those days back into the Madrasah eventhough he may have gone for some work of the Madrasah.

In the last days of his life, when he had fallen extremely ill, the Madrasah owed him two months salary for some leave that was owed to him as well as some sick leave which amounted to over a thousand Rupees, but Hadhrat Shaikhul Islam (*rahmatullahi alayh*) refused to accept this money. He kept on saying, “How can I accept this money

when I have not taught at the Madrasah?” After his demise, Qari Muhammad Tayyib Saahib (*rahmatullahi alayh*), the Principal of Darul Uloom, took the monies and offered it to Hadhrat’s respected wife but she too refused saying, “When Hadhrat (*rahmatullahi alayh*) was not happy to take this money, how can I take it? Anyway, jazakallah for the offer. I am more in need of your duas.”

Most of Hadhrat’s life was spent in debt, but despite this condition, he was extremely generous. There are numerous incidents depicting his generosity and kindness.

Moulana Rasheed Waheedi narrates “When Hadhrat (*rahmatullahi alayh*) was in the final stages of his life, I went to visit him one afternoon. As I entered the room, he immediately lifted his gaze and called me close to him as if he had been waiting for someone to come. He then said to me, ‘Please take these money orders and have them deposited.’ This money was for four people who had requested some help from Hadhrat (*rahmatullahi alayh*). One was for a lady who was teaching at a girls madrasah did not receive any salary due to the madrasah not receiving any fees. She complained to Hadhrat (*rahmatullahi alayh*) that she did not have anything at home for her needs, etc. Hadhrat (*rahmatullahi alayh*) sent her full salary as well as some extra money for her. Another woman had complained that she had no money or blankets for the cold. Hadhrat (*rahmatullahi alayh*) sent money for her to purchase all her necessities. In this manner, on a daily basis, people would request help and Hadhrat (*rahmatullahi alayh*) would render whatever assistance he could to them.”

Proclaiming the truth openly

Expressing the truth openly was part of his daily routine in the life of Hadhrat Moulana (*rahmatullahi alayh*). He would come out into the

open like a lion and, in large audiences, say whatever needed to be said without having any fear in the least. In most instances this would be done in the presence of the British, despite the threats to have him locked up and killed. The criticism from his own people did not deter him in the least from proclaiming the truth openly. Was there anyone the like of Shaikhul Islam (*rahmatullahi alayh*) in this century?

The following incident narrated by Sehbaanul Hind, Hadhrat Moulana Abul Wafaa Shaah Jahaanpuri, explicitly shows the bravery of Hadhrat Shaikhul Islam (*rahmatullahi alayh*) and the manner in which he expressed the Shariat.

There was a lecture that Hadhrat Madani (*rahmatullahi alayh*) delivered in Shaah-Jahaanpur. The opposition was extremely upset with Hadhrat's talk and challenged that if ever he came again to deliver a lecture of this sort, he should also bring his kafan along. After hearing this threat, Hadhrat (*rahmatullahi alayh*), in that very jalsah, announced, "Next week, at the same time and the same venue, another lecture of this nature will take place." When he arrived the next week and entered the jalsah, he walked in with a small parcel. He then opened up the parcel and said, "Look here, I have brought my kafan along with me." He then delivered such a fiery talk that in that very jalsah, most of the people made taubah (repented) from their bid'at (innovations) and entered into the *silsilah*.

Patience and Steadfastness

The life of Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was filled with trials and tribulations. In fact, those servants of Allah Ta'ala who are very close to Him are tested more than others.

Rasulullah ﷺ has mentioned in a Hadith:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ ثُمَّ الْأَمْثَلُ

“Those who are put through the most severe trials and tribulations are the Ambiyaa عليهم السلام then those who are closest in rank to them.”

Despite all this difficulty and hardship, Hadhrat (rahmatullahi alayh) never expressed any complaint to anyone. He bore every difficulty with patience and forbearance.

The time that he spent imprisoned in Malta was full of difficulty and hardships. Three and half years passed languishing in jail with no details of any release. His respected father, Sayyid Habeebullah, was arrested and sent to Adrianople. His father could not bear the severe cold there and passed away after a few days. Prior to that, Hadhrat Shaikhul Islam (rahmatullahi alayh) lost his beloved mother who underwent much difficulty and hardship in Madinah Munawwarah. His two brothers were also detained in an unknown place. His eldest daughter passed away on the road to Madinah Munawwarah. Thereafter his wife and both his sons passed away.

Before going to Malta, his home was filled with happiness and people, and after returning home, it seemed as if his house was now empty. He had no mother to show him any motherly love, nor the shadow of his father for him to rest under. He had no wife to console him and grant him peace and solace nor any children to bring a smile to his face. He came back home to an empty house.

Allah Ta'ala alone knows what grief may have gripped his heart, but Shaikhul Islam (rahmatullahi alayh) was such a pillar of strength and patience that in one sip, he gulped down his grief and went straight back to India. To be so firm and strong where one does not even express one word of complaint, is indeed a very special quality of the

close servants of Allah Ta'ala which is called *Radha bil Qadha* (being pleased with the decision of Allah Ta'ala).

The following incident which was narrated by Haji Ahmad Husain Saahib, Khalifah of Shaikhul Islam (*rahmatullahi alayh*) explains the level of Hadhrat's sabr and patience.

When the mother of Hadhrat Moulana As'ad Saahib (*rahmatullahi alayh*) passed away, the entire congregation of Ulama and Asaatizah gathered at Hadhrat's residence after the burial. A few moments later, Hadhrat (*rahmatullahi alayh*) stood up and began walking towards the Darul Hadith. Everyone was shocked to witness this, as this calamity had just fallen upon him. Many Ulama tried to explain to him to delay the lessons as his grief was still fresh and there was no need to go immediately to the classroom. However, nothing deterred him and he proceeded immediately to the Darul Hadith to commence the lessons on Saheeh Bukhari.

When Hadhrat Moulana Shabbeer Ahmad Usmaani (*rahmatullahi alayh*) who was, at that time, the head teacher of the Darul Uloom, tried to explain to him for the second time, he answered, "Is there anything that can grant ones heart more solace than the zikr of Allah Ta'ala?" He thereafter continued for his lessons.

Compassion and Love

Despite Hadhrat Moulana Madani's (*rahmatullahi alayh*), high position in society, his deep knowledge and his busy schedule, he always found time to express his compassion and love to everyone around him. In fact, his compassion also included the parrots that were brought up in his humble home. He kept parrots and mynahs as pets and whenever these little birds saw Hadhrat (*rahmatullahi alayh*) they would flutter their wings and fly onto the bars of the cage seeking Hadhrat's

attention. One of his parrots would start making the zikr of ‘Allah Allah’ and ‘Illallah’. Hadhrat (*rahmatullahi alayh*) would then fill fresh water for them and fill their bowls with seeds. It was surprising to note that in his extremely busy schedule, Hadhrat (*rahmatullahi alayh*) would find time to show kindness to even these little birds.

On one occasion, when Hadhrat (*rahmatullahi alayh*) was in Sylhet, he wrote to his daughter mentioning that he saw a dream in which one of the birds were complaining to him. He then wrote, “It seems that you are not giving it any attention.” His daughter wrote back to him saying that she had cleaned the cage and showed it some attention but it seems that the bird is a big tale carrier. Why is it complaining to you like this? Hadhrat (*rahmatullahi alayh*) replied that, “I am pleased that you are now showing attention to it. You are complaining that it is carrying tales. This poor bird has no way of expressing itself, therefore it has complained to me in the dream in this manner.”

Explaining Hadhrat’s compassion and love, Moulana Fareed Waheedi Saahib narrates the following incident;

“My late father, Moulana Waheed Ahmad Madani was the son of Hadhrat’s brother, Moulana Muhammad Siddeeq Saahib. During the lifetime of my grandfather, Hadhrat Moulana Madani (*rahmatullahi alayh*) had already taken it upon himself to bring up my father. In Malta, my father was imprisoned with Hadhrat (*rahmatullahi alayh*) and when Hadhrat returned to Madinah Munawwarah, my father went along with him. He took it upon himself to look after, educate and marry off my respected father. He purchased a house that costed approximately 25 000 Rupees. My father passed away in the bloom of his youth. My two brothers and two sisters were instantly orphaned, but Hadhrat (*rahmatullahi alayh*) made sure that he kept his compassionate hand over us. He took such care of us, that right until

his death, we never felt for a moment that we were orphans. There were many people in Deoband who really thought that I was Hadhrat's son. When I was still young, he bought a bicycle which Moulana As'ad Saahib and I shared equally. When he purchased a horse later on, he stipulated equal days for Moulana Asad Saahib and myself to use. When the time came for us to get married, he found suitable partners for us both and settled us down. Where can one ever find such an example of compassion in this time and age?"

Hadhrat's brothers mention that whilst they were living in Madinah Munawwarah, Hadhrat (*rahmatullahi alayh*) would prepare the meals himself. He would then divide the meal into five portions, giving one portion to each of his brothers. It was a time of difficulty and constraint. His youngest brother Mahmood would quickly eat his share and begin crying for more. Hadhrat (*rahmatullahi alayh*) would often give him his entire share and tie a stone to his stomach and spend the rest of the night hungry.

Tolerance and Forgiveness

Tolerance, forgiveness and clemency are the special qualities of the *Muqarrabeen* (the very close servants of Allah Ta'ala). These special servants of Allah Ta'ala don't take revenge for anything. How much of oppression did not the Quraysh mete out to Rasulullah ﷺ, yet the only words that flowed from his mubaarak lips were duas of hidaayat and guidance for his people. Hadhrat Mu-aawiyah (*radiyallahu anhu*) narrates that Rasulullah ﷺ was such a person that no matter how harshly he was treated, he never retaliated with harshness. Rather, he retaliated with kindness and duas for them.

The Awliyaa (friends of Allah Ta'ala), in emulation of our beloved Nabi ﷺ, followed suit in this regard. Hadhrat Shaikhul Islam

(*rahmatullahi alayh*) was one of those servants who also passed his life in this manner. How much of difficulty and harm didn't he undergo? What harsh words were not said to him? The people swore at him with the worst words possible, spat on his face, tugged at his beard, pushed him around, threatened him with a knife, took out his topee and burnt it in front of him and even planned to assassinate him. His attendants would insist that he curse these wretched people, but he would stop them and say, "When Allah's Nabi ﷺ did not take revenge for the atrocities that were meted out to him, how can a lowly slave like me ever take any revenge." He would announce openly that, "Whoever has done any wrong to me, I have forgiven them all, hence no person has a right to criticise these people."

The superintendent of the Nêni Jail had treated Hadhrat (*rahmatullahi alayh*) very badly. This news spread like wild fire and people began protesting. He was really shaken up and requested forgiveness from Hadhrat (*rahmatullahi alayh*). Hadhrat immediately forgave him and wrote to his people that, "I have forgiven this person. There is no need to take the matter any further."

Once, whilst teaching Bukhari Shareef in the Darul Hadith, a student sent a note to Hadhrat (*rahmatullahi alayh*) saying, "We have heard that you are illegitimate." When Hadhrat (*rahmatullahi alayh*) read this note out aloud, the 250 students that were present turned red in anger. Who could be so rude to write such a derogatory thing to Hadhrat (*rahmatullahi alayh*)? They were hoping that his name be publicised so that they would teach him a lasting lesson. However, Hadhrat (*rahmatullahi alayh*) very calmly replied, "The witnesses to my father's nikah are still alive today. Whoever wishes may contact them and verify it with them." He then very calmly continued his lessons without even mentioning one harsh word against that person.

Hadhrat Mufti Mahmood Hasan Gangohi Saahib (*rahmatullahi alayh*) narrates that Hadhrat Madani (*rahmatullahi alayh*) was once on a journey in the train when some members of the League Party were rude to Hadhrat (*rahmatullahi alayh*) and poured liquor over his beard. Hadhrat (*rahmatullahi alayh*) did not say a word to them. He also asked his companions not to retaliate, saying, “Beware! No one should utter anything. Let them do as they wish.”

Once, someone removed Hadhrat’s topi and trampled it. He then undressed and danced naked in front of Hadhrat. Yet, Hadhrat did not retaliate in the least. After some time, this same person’s house was raided by his enemies. They forced the women of the house to dance naked in front of him. He then realised and said, “I understand this to be the punishment for that (the incident of being rude on the train).” May Allah Ta’ala protect us.

A woman in Saharanpur used to speak ill of Hadhrat Madani (*rahmatullahi alayh*) and Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya (*rahmatullahi alayh*). At the time of her death, she was in misery and discomfort and her rooh (soul) could not leave her body. Someone who realised her predicament came to Hadhrat Shaikhul-Hadith (*rahmatullahi alayh*) and related the incident and sought his forgiveness. Hadhrat Shaikh (*rahmatullahi alayh*) replied, “From my side I have forgiven her, and on behalf of Hadhrat Madani (*rahmatullahi alayh*) I have also forgiven her.” This person had not yet returned to the woman, and her difficulty was removed (her rooh came out easily).

His attendants of Hadhrat Madani (*rahmatullahi alayh*) have mentioned, “Throughout our lives, we have never witnessed Hadhrat retaliating against anyone who tried to degrade him or disgrace him in any way. He would not even get angry with that person, leave alone cursing him.”

Salaah

In the mubaarak Hadith of Rasulullah ﷺ, salaah has been likened to the head in a body. Just as a body without a head is lifeless, similarly a person without salaah in his life is also lifeless. A person who is blessed with the gift of salaah is indeed blessed with a great gift. It is for this reason that Sayyiduna Umar رَضِيَ اللہ عَنْہُ would often write to his governors in different parts of the world saying, “The most important thing to me in regards to your affairs is your salaah.”

Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was amongst those blessed souls who was a reflection of the Hadith of Rasulullah ﷺ

قُرَّةُ عَيْنِي فِي الصَّلَاةِ

“The coolness of my eyes is in salaah.”

Hadhrat Moulana Manzoor Nu'maani Saahib (*rahmatullahi alayh*) writes, “Whenever we got an opportunity to perform salaah next to Hadhrat Moulana Madani (*rahmatullahi alayh*) we would feel that Hadhrat has been blessed with such a quality of salaah that we have never experienced. When Hadhrat (*rahmatullahi alayh*) would perform the Fajr Salaah and recite the Qunoot-e-Naazilah, we would feel that his heart was about to burst. For many years Hadhrat (*rahmatullahi alayh*) suffered with knee ailments. It became very difficult for him to stand or sit in salaah especially standing up from sajdah. It was painful even for an onlooker to watch him. Despite this, he ensured that he performed all his salaah standing, including his Awwaabeen and Tahajjud. In this condition, he would perform lengthy rakaats of salaah reciting many paras of the Qur-aan-e-Kareem in each rakaat. It seemed

as though he was in great difficulty but, in reality, he enjoyed peace and comfort in the performance of salaah.

Once, Hadhrat was performing salaah on the platform with some of his companions when suddenly the whistle blew for the train to go. All his companions broke their salaah and ran into the train but Hadhrat (*rahmatullahi alayh*) continued his salaah with great ease and calmness. After performing his salaah, he made dua and then boarded the train. When his companions asked him, “How is it that when we heard the whistle, we broke our salaah and ran inside but you continued your salaah so peacefully?” He replied, “If I heard the whistle I would have also broken my salaah and ran into the train.” *Subhanallah!* Such was the level of the salaah of Hadhrat Madani (*rahmatullahi alayh*).

نہ غرض کسی سے نہ واسطہ مجھے کام اپنے ہی کام سے
ترے ذکر سے ترے شکر سے تری یاد سے ترے نام سے

I have no intention of having any relation or connection with anyone. I just want to do my work and i.e. Your zikr, Your shukar, Your remembrance and taking Your name

We are living in a time when salaah is becoming extinct in the lives of many people. Even at times, Ulama and Mashaikh are not particular about performing their salaah with jamaat. Hadhrat Khwaajah Mueenud Deen Chishti (*rahmatullahi alayh*) used to say, “People will only be able to gain the closeness of Allah Ta’ala when they are completely obedient to Allah Ta’ala in the aspect of salaah.”

Moulana Rasheedudeen Saahib Moradabadi (*rahmatullahi alayh*), the son-in-law of Hadhrat Moulana Madani (*rahmatullahi alayh*), mentioned that when Hadhrat (*rahmatullahi alayh*) was in the last days of his life and the doctors had stopped him from going anywhere, he would humbly request his attendants, “The masjid is not far from my house. Please allow me to join the jamaat. I will perform my salaah and return immediately.” The doctors replied, “Please Hadhrat, remain in the house for a few days and have a rest. Once you recover you may go back for salaah. We need you to remain in the house and we want you to sit and perform your salaah.” Out of compulsion Hadhrat had to perform his salaah at home but he would not sit and perform his salaah. He made sure that he performed his salaah standing.

One month before Hadhrat (*rahmatullahi alayh*) passed away, he was extremely ill. In this condition he would continuously ask, “Has the azaan been called out as yet?” If he came to know that the time of salaah has come, he would immediately begin preparing for salaah. On one occasion he was lying down and his attendant was massaging his body when the time of the next salaah entered. He immediately asked, “Has the azaan been called out as yet?” The attendant replied, “Yes, the azaan has been called out but it’s only a few minutes that have lapsed, there is still plenty of time. Hadhrat (*rahmatullahi alayh*) replied, “No my brother, until one has not completed his salaah, one feels perturbed.”

When Dr. Barkat Ali Saahib came to visit Hadhrat (*rahmatullahi alayh*), he mentioned to Hadhrat Shaikhul Hadith Saahib (*rahmatullahi alayh*) that, “I don’t know how Hadhrat is still alive. From a medical point of view it does not seem possible for him to be alive.” But despite all of this, Hadhrat (*rahmatullahi alayh*) refused to perform his salaah

sitting. He would calmly make wudhu and perform his salaah in the courtyard.

Once, Hadhrat was performing his Fajr Salaah and in the second rakaat he collapsed. This was about a month before he passed away. Moulana Asad Saahib (*rahmatullahi alayh*) walked into the room and found him lying on the floor. He began shouting until other members of the household ran in to see what had happened. Each person grabbed onto Hadhrat to see if he was hurt in any way. The zikr of ‘Allah Allah’ was on his tongue and he was gasping for breath until gradually his breath began slowing down. As they were carrying him to the bed, he asked Moulana Asad Saahib, “Is there still time for salaah?” Moulana replied, “Yes.” Immediately (upon hearing this) Hadhrat (*rahmatullahi alayh*) started his salaah and only after completing his salaah did he lie down on the bed. One of the attendants asked him, “Did you feel anything when you fell down?” Hadhrat (*rahmatullahi alayh*) replied, “I only felt everything spinning around me. This is the first time I had this kind of an experience.”

When Hadhrat (*rahmatullahi alayh*) started feeling a little better, he started going to the masjid for Fajr Salaah. Hakeem Muhammad Yaseen Saahib, a member of the shura, advised the family not to allow Hadhrat to go to the masjid in the early parts of the morning due to his ill health. However no one had the courage to say this directly to Hadhrat. One of the family members decided to lock the door from the outside to prevent Hadhrat (*rahmatullahi alayh*) from going to the masjid. In this way Hadhrat will be forced to perform his salaah in the room. At the time of Fajr, when Hadhrat (*rahmatullahi alayh*) tried opening the door, he found that the door was closed from the outside. At the time of breakfast, when the family brought Hadhrat’s food and medication, he hit his hand on the table so hard that the bowl of

medication overturned. He refused to eat or take any medication until the family apologised. Hadhrat (*rahmatullahi alayh*) only ate on condition that no one would stop him from going for salaah.

He also mentioned to them, “You people are stopping us from going to the masjid whereas our beloved Rasulallah صلی اللہ علیہ وسلم, in his final illness, would still go to the masjid with his mubaarak feet dragging on the ground whilst taking support on the shoulders of two people.”

The friends of Allah Ta’ala are such that they will never sacrifice their salaah for anything in the world. When Hadhrat Madani (*rahmatullahi alayh*) and his ustaaz, Shaikhul Hind (*rahmatullahi alayh*), were surrounded by the army in Taaif and bullets were flying over their heads, even in this situation, these Allah Wala’s made sure that they would perform all their salaah with jamaat in Masjid Ibnu Abbaas.¹

Recitation of the Qur-aan

Hadhrat (*rahmatullahi alayh*) had a deep sense of love for the Qur-aan-e-Kareem. Although he did not complete his hifz during his student days, he always had a deep desire in his heart to memorise the Qur-aan Shareef. In “Aseeraan-e-Maalta”, Hadhrat (*rahmatullahi alayh*) writes, “I had made a few duas, amongst which one was to become a Hafiz of the Qur-aan.” Allah Ta’ala had accepted this dua and Hadhrat (*rahmatullahi alayh*) completed memorising the Qur-aan whilst in jail.

He had such love for the Qur-aan-e-Kareem that daily he would recite many paras of the Qur-aan. He could be heard reciting the Qur-aan in his nafl salaah at night, especially at the time of Tahajjud. He

¹ This was when they were captured and taken away to Malta for detention

was extremely particular about its recitation whether on journey or at home, whilst walking or travelling. He was always seen reciting the Qur-aan. It was through his encouragement that the love of the Qur-aan entered the hearts of many a soul. The desire that crept into the hearts of people to make their children Huffaaz was largely through the encouragement of Hadhrat Moulana Madani (*rahmatullahi alayh*).

Moulana Abdul Hameed Saahib Azami mentions, “Hadhrat (*rahmatullahi alayh*) would usually perform the Fardh Salaah and the Taraaweeh Salaah himself. He had a very beautiful manner of reciting that captivated the hearts of the listeners. The salaah of Hadhrat Madani (*rahmatullahi alayh*) was not famous only in India but in Hejaz as well.”

In Sylhet, Hadhrat used to perform the full Taraaweeh. Thousands of people from far and wide would come and take part in his Taraaweeh Salaah to listen to the Qur-aan-e-Kareem.

How unfortunate are we today that we have forgotten the Qur-aan. We wake up in the morning and the first thing we do is read the newspapers or check the news on our phones. If only we had that desire to also recite the Qur-aan-e-Majeed with such passion.

Obedience to his Elders

Shaikhul Hadith, Moulana Muhamamd Zakariyya (*rahmatullahi alayh*) mentioned: “I have never seen anyone so obedient to the instructions of his elders as I have seen Hadhrat Moulana Madani (*rahmatullahi alayh*). In the presence of his elders, he disregarded his own reasoning and followed the command of his elders even if their opinion was completely opposite to his.”

Simplicity

Hadhrat Madani (*rahmatullahi alayh*) was a very simple person. His dressing, living and his ways were all very simple.

Hadhrat Shaikhul Hadith Moulana Zakariyya (*rahmatullahi alayh*) writes that Hadhrat Moulana Madani (*rahmatullahi alayh*) had a great liking for *khaddar* (hessian cloth) and a great dislike for foreign imported (British) material. Everyone knew this, but when it came to me, he went to this extent that when he saw me wearing a kurta made from imported material, without any second thought, he would put his hand into the front of the kurta and tear it off my body till it fell to pieces before me.

During Hadhrat's lifetime, I took great precautions to wear only *khaddar* at home because there was no fixed time when he would suddenly make his appearance. He would, at times, come suddenly, sometimes by night and sometimes by day. Hence, even on hot days I wore *khaddar* (hessian cloth) even though it was quite difficult.

Sleep

Hadhrat (*rahmatullahi alayh*) was exceptionally hard on himself. He could make major adjustments in his daily routine for the sake of Deen. At times, nights would pass and Hadhrat (*rahmatullahi alayh*) would not have a wink of sleep. All this was done in the spirit of Deen and Islam. In Madinah Munawwarah, due to the number of kitaabs he was teaching, he would suffice only on three hours of sleep daily.

Hadhrat Mufti Mahmood Saahib (*rahmatullahi alayh*) mentioned that once Hadhrat Madani (*rahmatullahi alayh*) stood up to give a lecture in Deoband. His eyes were overwhelmed with sleep. He said to the crowd, "Brothers, please give me permission to lie down for a few

minutes. I have not slept for eleven nights. Thereafter I will deliver the lecture.”

Hadhrat Shaikh Zakariyya (*rahmatullahi alayh*) says, “In this respect I remember that another occasional practice of Hadhrat Madani (*rahmatullahi alayh*) was that he would come to my place for the sake of having a restful sleep or perhaps to write an article. He would come here and say: ‘For three days I have not had any time to sleep and now I am quite drowsy. There is no place for me to sleep in Deoband. I thought that I will come and sleep here by you.’ I would reply: ‘Most certainly.’ He had absolute control over his sleep. Very often, for the sake of his comfort, I would make sure that there was no noise and absolutely no movements where he slept, hoping that he would oversleep and miss his train. However, without fail, he would wake up on his own, half an hour before the time for the departure of the train.”

Chapter 8

Differences of Opinion

Differences in viewpoints amongst the Ulama are existent from the time of Rasulullah ﷺ. These differences are allowed in the Shariah. As time passed, the world witnessed many differences of opinions amongst the Sahaabah, Taabi'een, Fuqaha, Muhadditheen and Ulama. However, in every era, the great and illustrious Ulama, by way of their beautiful example, displayed to the Ummah the manner in which a scholar should conduct himself in the face of these differences. These traits will remain a legend for mankind till the end of time.

In the recent past, the Ulama of India were faced with great challenges. Some of the senior Ulama, the likes of Hadhrat Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*), were of the opinion that Pakistan should be formed so that the Muslims may have an independent land to enforce the laws of Islam, whilst other Ulama, the likes of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), were of the opinion that the Muslims would stand a better chance to practice Islam if they remained in India. He felt that the British were misleading them towards their age old trick of “Divide and Rule” by

breaking them up into different groups and factions. He felt that in this way, the Indians will lose their strength and great infighting would take place.

However, this difference did not, in any way, lead to any kind of malice or hatred between them. Indeed they were a gleaming example of the noble Sahaabah-e-Kiraam (*radiyallahu anhum*). Every facet of their lives serves as great inspiration for every one of us.

Below are a few incidents in the life of Hadhrat Moulana Madani (*rahmatullahi alayh*) and the manner in which he conducted himself with those Ulama who differed with his view point.

The section below has been reproduced from the book ‘Hudood-e-Ikhtilaaf’ (Boundaries for differences) which is a compilation of the lectures of Faqeehul Ummat, Hadhrat Mufti Mahmood Hasan Gangohi (*rahmatullahi alayh*).

Incident of Moulana Zafar Ahmad (*rahmatullahi alayh*)

Shaikhul Hadith, Hadhrat Moulana Muhammad Zakariyya Saahib (*rahmatullahi alayh*) writes,

“Before the partition i.e. during the time of the League and Congress, everyone knows how fervently Hadhrat Madani (*rahmatullahi alayh*) supported the Congress. Hadhrat Thanwi (*rahmatullahi alayh*) however, was totally against the Congress. Moulana Zafar Ahmad Saahib Thanwi (*rahmatullahi alayh*) was in full support of the League. The intensity and vigour with which they used to refute each other on the mimbars, in conferences and posters is well documented. These elders used to be my guests. Moulana Zafar Ahmad Saahib Thanwi (*rahmatullahi alayh*) used to stay for two to three days, and Hadhrat

Madani (*rahmatullahi alayh*) used to spend a few minutes (or a few hours by me.)

Once, Moulana Zafar Ahmad Saahib (*rahmatullahi alayh*) was my guest. He had arrived two or three days previously, and his accommodation was at the Madrasah. When I went to the hostel, a student informed me that Hadhrat Moulana Madani (*rahmatullahi alayh*) had just arrived, and that he was at my home (which was called *kacha ghar*). The earth disappeared from beneath me. Upto this moment I can still visualise how shaken-up I was. I rushed to the Madrasah and requested Moulana Zafar Ahmad Saahib (*rahmatullahi alayh*) to remain there for a while, as Hadhrat Madani (*rahmatullahi alayh*) had arrived and was at my home. Moulana should not present himself at the house now, as Hadhrat Madani (*rahmatullahi alayh*) will be there for about an hour. When he departs after having meals, I will call you.

Moulana Zafar Ahmad Saahib (*rahmatullahi alayh*) asked, 'Why? What harm will my presence cause? I will come now.' I pleaded and begged him for the sake of Allah Ta'ala not to come. The more I begged him, the more he insisted on coming, saying, 'Hadhrat is my elder, whatever he says, I will not retaliate.' I became despondent of convincing him and thus went home and informed Hadhrat Madani that Moulana Zafar Ahmad Saahib had been here for the past few days as my guest. I explained to Hadhrat that I had tried to convince Moulana Zafar Ahmad Saahib to return home only after Hadhrat had left but he refused to relent.

Hadhrat Madani (*rahmatullahi alayh*) said, 'Why, what would I snatch from him and what would he snatch from me?' Meanwhile Moulana Zafar Ahmad Saahib arrived. Hadhrat Madani (*rahmatullahi alayh*) saw him and happily stood up, shook hands with him and said,

“O yes, Abu Dheek (father of chickens) is also here. (The explanation of this is that when Moulana Umar Ahmad, the son of Moulana Zafar Ahmad Saahib (*rahmatullahi alayh*) was born, his date of birth was equal to the numerical value of ‘Murgh Muhammad’, which means ‘Chicken Muhammad’. Thus he was also called ‘Murgh Muhammad’). Hadhrat Madani (*rahmatullahi alayh*) used to often light heartedly call him with the title ‘father of the Chicken’, when he used to meet him. Moulana kissed Hadhrat Madani’s hand. I was still afraid, and was continuously reading:

يَا رَبِّ سَلِّمْ سَلِّمْ

‘O my Rabb maintain peace, maintain peace.’

I quickly laid the dastarkhaan. The two elders sat opposite each other to eat, enquiring about one another’s condition, their families and other matters. Hadhrat Madani (*rahmatullahi alayh*) left approximately forty-five minutes later. Then only could I breathe easily. Not a single political word was mentioned in that sitting. Moulana Zafar Ahmad Saahib (*rahmatullahi alayh*) instructed me, ‘Serve sweetmeats.’ I said, ‘Most definitely, but Hadhrat Madani is more deserving than you. I was worried about what will happen if he reprimanded you.’ Moulana replied, ‘I assured you from the very beginning that if Hadhrat reprimands, then I would not utter a single word. I do not deny the high rank of Hadhrat Madani (*rahmatullahi alayh*). I regard him to be my elder in all aspects, but what should we do? We consider Congress to be harmful for the Muslims. Therefore, we are forced to refute it in the newspapers, posters and on the mimbars.’”

The story of Moulana Abdul-Maajid Daryabadi Saahib's (rahmatullahi alayh) bay'at

Moulana Abdul Maajid Daryabadi (*rahmatullahi alayh*) wished to take bay'at at the hands of Hadhrat Moulana Madani (*rahmatullahi alayh*). Hadhrat Moulana refused to accept him for bay'at and took him personally to Thanabowan to request Hadhrat Thanwi (*rahmatullahi alayh*) to accept his hand in bay'at. Hadhrat Thanwi (*rahmatullahi alayh*) agreed but suggested, "The work should be shared, either he takes bay'at by me and maintains contact with you for his *islaah* (reformation), or he takes bay'at on your hands and communicates with me for *islaah* (reformation)." Finally he took bay'at on the hands of Hadhrat Madani (*rahmatullahi alayh*) and maintained his contact for his *islaah* with Hadhrat Thanwi (*rahmatullahi alayh*).

A letter of Hadhrat Madani (rahmatullahi alayh) regarding Hadhrat Thanwi (rahmatullahi alayh)

In reply to a letter, Hadhrat Madani (*rahmatullahi alayh*) once wrote, "Hadhrat Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*), Allah Ta'ala forbid, certainly did not have beliefs of shirk. He had firm belief in the Oneness of Allah Ta'ala. He was a great worshipper and had a firm standing in the field of Tasawwuf (spiritual reformation). He used to accept mureeds on the instruction and permission of the Qutub of the whole world, (Hadhrat Haji Imdadullah Muhaajir Makki (*rahmatullahi alayh*) and Hadhrat Moulana Ganghohi (*rahmatullahi alayh*). In masaail pertaining to external deeds and actions, Hadhrat Thanwi (*rahmatullahi alayh*) had profound knowledge. I don't only believe him to be a true Muslim, but I accept him to be a great practicing Aalim, and a perfect Sufi. Yes, I do not regard his view about the Freedom Movement of

India to be correct. In this regard, I have firm conviction that our ustaaz i.e. Hadhrat Shaikhul Hind's (*rahmatullahi alayh*) view is totally correct and is compulsory to be followed. I understand the error of Hadhrat Thanwi (*rahmatullahi alayh*) to be a miscalculation from his side, thus I do not defame him in any way, nor do I sanction anyone being rude towards him."

Hadhrat Madani's letter to Moulana Sayyid Mia Saahib (*rahmatullahi alayh*)

Moulana Sayyid Mia Saahib wrote to Hadhrat Madani (*rahmatullahi alayh*) requesting an explanation for the differences between himself and Hadhrat Thanwi (*rahmatullahi alayh*). Hadhrat Madani (*rahmatullahi alayh*) replied,

Honourable (Moulana),
May Allah increase your honour.

A firm and important principle of Tasawwuf, which is difficult upon the nafs, is 'To think evil of oneself, and to think good of others'. Hadhrat Mujaddid Saahib (*rahmatullahi alayh*) writes regarding this aspect. "Do not, at any time, be self assured and feel safe from the plots and schemes of your nafs (carnal self)."

'Most surely you recognize the plot of an opponent. I do not say my nafs is pure, verily the nafs enjoins towards evil.' Thus one should not lose faith in those personalities who were reliable before, or whose actions and speech were preferred except in certain masaa'il. Rather, one should have good thoughts regarding them. The differences of the Sahaabah رضي الله عنهم are a great lesson for us all. There is a possibility that the opinion of these personalities is correct, even though the dominant view is this that our opinions and actions are totally

accurate. Therefore there should be no disrespect, nor should one lose confidence in them. In fact, one should make du'a for them, as well as for oneself.

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا
اجْتِنَابَهُ

‘O Allah, show us the truth as the truth, and grant us the ability to follow. And show us the falsehood as false, and grant us the ability to abstain from it.’

Do not be unmindful of zikr. Consider time to be valuable. Time that passes is never to return again. Do work today, as it maybe impossible for you to do tomorrow. Become hardworking and diligent. Leave the comfort and ease for the hereafter.

Was Salaam,
This lowly one is a disgrace to the elders,
Husain Ahmad.

What a great personality and what high and noble conduct Moulana Husain Ahmad Madani (rahmatullahi alayh) portrayed. Despite their great differences, they never spoke ill of their rivals, nor did they harbour ill feelings against them. In fact they stressed on cultivating good thoughts about them. O, how I desire that we get a portion of their conduct and character. At the time when the political struggle was at its height, there was a political meeting being held in Gangoh. During the meeting, someone began raining a torrent of objections and accusations against Hadhrat Thanwi (rahmatullahi alayh) in his speech. When Hadhrat Madani's (rahmatullahi alayh) turn came to speak, he was

furious and his entire lecture was filled with the virtues and sublime qualities of Hadhrat Moulana Thanwi (*rahmatullahi alayh*).

Reprimand for speaking ill against Hadhrat Thanwi (*rahmatullahi alayh*)

One person arrived in Deoband to invite Hadhrat Madani (*rahmatullahi alayh*) to a jalsah. During the discussion, he mentioned Thanabowan and spoke ill of Hadhrat Thanwi (*rahmatullahi alayh*). Hadhrat Madani (*rahmatullahi alayh*) became enraged as never before, and with a harsh tone, said, “You keep contact with me, whilst you speak ill of my buzurgs (saints).” He told his attendant, “Take this persons bedding away. He has no permission to stay with me.” Hadhrat Madani (*rahmatullahi alayh*) generally would not utter a word when he was sworn at or abused in any way, but he would not tolerate a single word or sentence to be said against his elders even though he differed with them in political matters. It was very rare for Hadhrat Madani (*rahmatullahi alayh*) to go to the extent of expelling someone and not permitting that person to stay by him.

Hadhrat Madani’s visit to Thanabowan

Once, Hadhrat Moulana Madani (*rahmatullahi alayh*) arrived in Thanabowan. Someone informed Hadhrat Thanwi (*rahmatullahi alayh*) that Moulana Husain Ahmad Madani has arrived. Hadhrat Thanwi (*rahmatullahi alayh*) said, “Eh, who are you referring to? Is it our Moulana Husain Ahmad Madani of Deoband?” The person replied, “Yes.” Hadhrat asked, “Where is he?” He stood up and went to the door, made salaam, shook hands and embraced Hadhrat Madani (*rahmatullahi alayh*) who responded by kissing Hadhrat Thanwi’s (*rahmatullahi alayh*) hand. Hadhrat Thanwi (*rahmatullahi alayh*) took him

by the hand and seated him parallel to him on his personal sitting place. Hadhrat Madani (*rahmatullahi alayh*) refused to sit there, but Hadhrat Thanwi (*rahmatullahi alayh*) insisted saying, “It is my command that you sit here.” Thereafter they engaged in a lengthy conversation. Hadhrat Thanwi (*rahmatullahi alayh*) said, “You have done wrong not to inform me of your coming. If you had informed me, I would have made arrangements for your transport and sent a few people to welcome you.” Hadhrat Madani (*rahmatullahi alayh*) said, “Is there any need to inform when coming home?”

Hadhrat Thanwi (*rahmatullahi alayh*) then said, “I am extremely happy with this answer. You have regarded this place as your home. Okay tell me, what will you have to eat?” Hadhrat Madani (*rahmatullahi alayh*) replied, “Roti and turnip achaar (pickle).” Hadhrat Thanwi (*rahmatullahi alayh*) sent some people to both his homes to bring roti and the achar from whichever house it was available. Hence roti, turnip achar and lassi were brought. Hadhrat Madani (*rahmatullahi alayh*) said, “I have two companions with me. If there is permission, may they also join in the meal?” Hadhrat Thanwi jokingly said to him, “When you have referred to this as your home, why are you then asking for permission?” Hadhrat Madani (*rahmatullahi alayh*) replied, “The guest is only permitted to partake of the food that comes before him. He does not become the owner of it. He does not have the right to use it as he pleases. This is why I sought permission.” Hadhrat Thanwi (*rahmatullahi alayh*) then said, “Yes, you have permission.” After the meals, Hadhrat Thanwi (*rahmatullahi alayh*) asked for a turban to be brought and presented it to Hadhrat Madani (*rahmatullahi alayh*) who, after accepting it, put it to his eyes saying, “Hadhrat knows that I don’t use English cloth.” Hadhrat Thanwi (*rahmatullahi alayh*) said, “This was a mistake, I did not do so intentionally.” He then sent a person to fetch

a turban made from local cotton material from his home. He then presented this to Hadhrat Madani (*rahmatullahi alayh*) along with two silver rupees. Hadhrat Madani (*rahmatullahi alayh*) tied the coins in the turban and placed it in front of Hadhrat Thanwi (*rahmatullahi alayh*). He then lowered his head so that Hadhrat could tie the turban on his head. Hadhrat Thanwi (*rahmatullahi alayh*) tied the turban with his blessed hands on the blessed head of Hadhrat Moulana Madani (*rahmatullahi alayh*) in such a way that the coins were on the top. Hadhrat Madani (*rahmatullahi alayh*) then tucked it into his turban from above.

When Hadhrat Thanwi (*rahmatullahi alayh*) was seeing Hadhrat Madani (*rahmatullahi alayh*) off, he said to him “I regard you as the successor of my ustaaz, ‘Shaikhul Aalam’¹

Once, when Hadhrat Madani (*rahmatullahi alayh*) arrived at Thanabowan, the khanqah door was closed. He asked the doorkeeper to open the door, but he refused, since it was against the khanqah rules. Hadhrat Madani (*rahmatullahi alayh*) carried his bedding to Hadhrat Thanwi’s (*rahmatullahi alayh*) house and found that there too the door was closed. He thus laid his bedding outside the doorstep and fell asleep. In the morning, Hadhrat Thanwi (*rahmatullahi alayh*) opened the door and saw him sleeping outside the front door, “Why are you here at this time of the morning?” he asked. Hadhrat Madani (*rahmatullahi alayh*) replied, “Where would the rules of the khanqah give permission to a poor traveller to spend the night?” Hadhrat Thanwi (*rahmatullahi alayh*) took Hadhrat Madani (*rahmatullahi alayh*) with him to thekKhanqah and said to the doorkeeper, “Look! Moulana is exempted from this rule. Regardless of what time Moulana comes, the door must be opened for him.”

¹ Hadhrat Thanwi (*rahmatullahi alayh*) used to call Hadhrat Shaikhul-Hind, Shaikhul-Aalam.

Shock on the arrest of Hadhrat Madani (rahmatullahi alayh)

When Hadhrat Thanwi (*rahmatullahi alayh*) received the news of the arrest of Hadhrat Madani (*rahmatullahi alayh*), he was extremely upset. Hadhrat said, “I never realised that I have so much of love for Hadhrat Madani (*rahmatullahi alayh*).” One of the attendants said that Moulana Madani (*rahmatullahi alayh*) got himself arrested voluntarily. Hadhrat (*rahmatullahi alayh*) said, “Do you wish to console me with these words? What about Hadhrat Husain رَضِيَ اللہُ عَنْہُ. Did he not go to battle with Yazid voluntarily, yet up to today, every person is still distressed by this event and misfortune.”

Mia Sulayman’s episode

Munshi Noorul Hasan Saahib of Dhorala was a mureed of Hadhrat Thanwi (*rahmatullahi alayh*) and was a pious person. He narrates his story, “Because Hadhrat Thanwi (*rahmatullahi alayh*) was a supporter of the Muslim League and had written a book in favour of it, my inclination was also towards it. Thus I was a member of the Muslim League of Meerut. Once I mentioned in a meeting, ‘Brothers, our Hadhrat Thanwi (*rahmatullahi alayh*) is a supporter of the League and Moulana Madani (*rahmatullahi alayh*) who is also a Buzurg (Saint) supports the Congress. What should we do?’ Someone replied, ‘He (Moulana Madani) cannot be a saint.’ I was greatly hurt by his answer and said, “If any buzurgs honour is trampled in the Muslim League, then I resign from such an organization, and, in future, I will not participate in activities with this pain in my chest.

I presented myself at the khanqah in Thanabowan and met Mia Sulayman that night, who was the attendant of Hadhrat Thanwi

(*rahmatullahi alayh*). I mentioned the incident that occurred in Meerut to him. He said, 'Is Hadhrat Madani (*rahmatullahi alayh*) a saint in your eyes? Shaytaan is also a saint.' I was shocked to hear such a reply from Hadhrat's attendant. I said, "I will mention this answer to Hadhrat in the morning." He said, 'Yes, do mention it to him.' I became even more grieved, and hurt at heart, thinking that if this was the condition of Hadhrat's attendant, then what will be the condition of others. I passed the entire night in restlessness. In the morning, I presented myself in Hadhrat's majlis but did not have the courage to speak.

Coincidentally Hadhrat read out a letter, which he had received. The words of the letter were, "Hadhrat, I have gone to Deoband as well. There I have seen and experienced mercy and peace. However here (in Thanabowan) I experience inconvenience. It is as though in Deoband there is limitless pardon, whereas over here, there is criticism for every word and action. What is the reason for this?"

Hadhrat replied and read out the letter aloud, "Is there no difference for you between the ocean and a small utensil? I am a small utensil and Hadhrat Moulana Madani (*rahmatullahi alayh*) is the ocean. A small utensil cannot bear a little impurity, whereas if one urinates in the ocean, then too it does not become impure." I gained courage when I heard this answer and spoke up, "Hadhrat, you regard yourself to be a small utensil and Hadhrat Madani (*rahmatullahi alayh*) as the ocean whereas Mia Sulayman says such and such things about him." I then mentioned my experience the previous night. Hadhrat said, "Will you say this in his presence?" I replied, "Most certainly, I had told him then that I would mention it to Hadhrat." Sulayman was called and Hadhrat asked him, "Do you know him?" (Munshi Noorul-Hasan.) He replied, "Yes, he is my friend's brother." Hadhrat then said, "If he says something about you, will you accept it to be correct? Do you have

confidence in him?” He replied, “I have full confidence in him.” Hadhrat then asked, “Did you have any quarrel with him?” He replied in the negative. Then Hadhrat turned towards me and said, “Relate your story.” I related the whole incident about what had transpired at the meeting of the Muslim League in Meerut and that I had related it to Mia Sulayman who in turn asked me, “Do you regard Hadhrat Madani as a Saint, even shaytaan is a saint.” Hadhrat then asked Mia Sulayman, “Is he relating the exact words that you had uttered?” He admitted and said, “Yes, what he says is correct.” Hadhrat then called for another attendant and told him, “Hold Sulayman by his ears and expel him from the khanqah.” Hadhrat then continued, saying, “As of today, my connection with you is over. There is no permission to speak, nor to write to me, nor to be present in my majlis.”

Mia Sulayman left the khanqah extremely worried and perturbed at the turn of events. He wrote through the medium of Hafiz Muhammad Ismail Saahib Panipatti (who had close links with Hadhrat) and requested forgiveness from Hadhrat. Hadhrat replied, “Ask forgiveness from that person whom you spoke ill about, and bring a letter from him stating in it that he has forgiven you. Thereafter I will decide as to what action to take.” Mia Sulayman thus proceeded to Hadhrat Madani (*rahmatullahi alayh*) and explained the situation and his plight, and asked Hadhrat to forgive him. Hadhrat Madani (*rahmatullahi alayh*) forgave him, and wrote, “I have forgiven Sulayman, and you also forgive him.” He brought the letter to Hadhrat Thanwi (*rahmatullahi alayh*) who then said, “We have no assurance that you explained the situation in its entirety. Go back and explain in detail and then request Hadhrat Madani (*rahmatullahi alayh*) to write with his own pen that Sulayman has explained thus, and I have forgiven him.”

Consequently, he went back to Hadhrat Madani (*rahmatullahi alayh*) and requested him to write as per Hadhrat Thanwi's request. Hadhrat Madani (*rahmatullahi alayh*) obliged and wrote, "Sulayman has mentioned such and such incident, and I have forgiven him and I intercede on his behalf that you also forgive him." Subsequently Hadhrat Thaanwi (*rahmatullahi alayh*) forgave him, and permitted him to sit in his majlis, but permission was not granted for him to speak to Hadhrat (*rahmatullahi alayh*). The permission to speak came much later.

Someone mentioned to Hadhrat Thanwi (*rahmatullahi alayh*) that Hadhrat Madani (*rahmatullahi alayh*) takes part in politics. Hadhrat Thanwi (*rahmatullahi alayh*) replied, "Have you seen only this much? Did you not see him teaching Bukhari Shareef until midnight?"

After the resignation of Allamah Anwar Shah Kashmiri (*rahmatullahi alayh*) and his companions, it was none other than Hadhrat Hakeemul-Ummat (*rahmatullahi alayh*) that initiated the appointment of Hadhrat Shaikhul Islam Moulana Husain Ahmad Madani (*rahmatullahi alayh*) as the head of staff at Darul Uloom Deoband. The following notion was recorded by the Shura committee of the Darul Uloom, 'The nomination of Hadhrat Moulana Husain Ahmad to the post of Chief of Staff with a monthly salary of 150 rupees has been approved by the Shura Committee. The said salary is definitely not fitting for such a great personality and Aalim like Hadhrat Moulana, but we hope and expect that he will accept the offer because of his sincerity and sentiments to serve Darul-Uloom. Furthermore, he would focus his attention and saintly qualities towards the Darul-Uloom and do his utmost to control it for the sake of Allah Ta'ala, as his Saintly mentor Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) had done.'

(Ashraf Ali 20th Rajab 1346 Hijri)

Hadhrat Madani (rahmatullahi alayh) leads the salaah in Thanabawan

Haji Tauli Wali narrates: “I was once in Thanabowan when Hadhrat Madani (*rahmatullahi alayh*) arrived there and stayed over that night. In the morning, Hadhrat Thanwi (*rahmatullahi alayh*) requested him to perform the Fajr Salaah. Hadhrat Madani (*rahmatullahi alayh*) replied, “Perhaps some people may feel offended if I perform the salaah.” Hadhrat Thanwi (*rahmatullahi alayh*) replied, “Whoever feels that his salaah will not be done, should read his salaah in any other masjid, but you are indeed going to lead the salaah over here.” Hadhrat Madani (*rahmatullahi alayh*) then performed the Fajr Salaah. It was a Friday morning, so Hadhrat read Surah Alif Laam Meem Sajdah in the first rakaat and Surah Dahr in the second, as this is sunnah to recite in the Fajr on a Friday. In the first rakaat he made sajdah at the aayat of sajdah but some people mistakenly went into ruku. When Hadhrat made the takbeer to return to the standing position they returned from their ruku. After Salaah, the chattering began. Some said that the Salaah was not done. Hadhrat Thanwi (*rahmatullahi alayh*) mentioned, “I have hope that through the blessing of today’s Salaah, our entire lives Salaah will be accepted.”

Conclusion

Understanding differences of opinion in the light of the Shariah is an extremely important part of our lives. As Muslims we will always have to face up to differences amongst Ulama, and it is important for us to understand how to conduct ourselves in these differences. Many a times, we hurl abuse and slander against the senior Ulama whom we disagree with, only to bring destruction and peril to ourselves. When

we analyse the lives of our pious elders we see how they maintained the respect and love for each other despite their disagreement in certain issues.

Shaikhul Hadith, Hadhrat Moulana Muhamamd Zakariyya Kandhlawi (*rahmatullahi alayh*) has written a detailed book called “Al-‘Itidaal fi Maraatibir Rijaaal” which is also translated in the English language wherein he outlines in detail, the manner in which our elders had differed with each other. This book must be read and understood correctly as many a times we deprive ourselves of great blessings due to the manner in which we conduct ourselves with the opposite parties.

May Allah Ta’ala, in His infinite Mercy, guide us and allow us to always maintain respect and honour for our elders. *Aameen*.

Chapter 9

Politics

Up to this point we have discussed the personal life, family life and the sterling qualities of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), together with his *khidmaat* (services) in the line of *ta'leem* (education) and *islaah* (self-reformation). There was another major dimension to his life, which, in fact, brought about an entire revolution in the whole of India. It was his struggle for the freedom of India from the clutches of the oppressive British colonialists.

Together with his enthusiasm to strive for the freedom of India, Hadhrat Moulana (*rahmatullahi alayh*) upheld the honour of the Ulama in the political arena. The sacrifices he made for the freedom of his country and for Islam can never be erased from the pages of history. Generally, politicians are not cautious. They are free-minded and radical. But on the political stage, Hadhrat (*rahmatullahi alayh*) was as steadfast upon Deen as an ustaaz is in his classroom. It was as though the political arena was another platform to propagate the lessons of the Qur-aan and Hadith.

The majority of people in politics are there generally to fill their own pockets and coffers. However, Hadhrat Moulana (*rahmatullahi alayh*) was a shining example and a forerunner for sincere politicians till the end of time. He worked with dedication and loyalty, and every deed of his was full of *ikhlaas* and sincerity. His motto by which he lived was, giving preference to others over himself, working selflessly for the sake of Allah Ta'ala, not seeking any position, name or fame. He had neither inclination for wealth nor any desire for power. He dedicated his entire life for this mission.

In Naqsh-e-Hayaat, Hadhrat (*rahmatullahi alayh*) writes, "The World War added a new chapter in my life. My association with politics began and I took up the courage to overthrow the British Empire in India. The fountainhead of inspiration in my life was my ustaaz, Hadhrat Shaikhul-Hind, Moulana Mahmoodul Hasan Saahib (*rahmatullahi alayh*). Similarly, the inspiration of my political life was the thoughts, opinions and the spirit of Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) which were embedded in his illuminated heart and mind. The World War fanned the flames of those thoughts.

At this point, I consider it necessary to first give a brief introduction to my ustaaz, Hadhrat Shaikhul-Hind (*rahmatullahi alayh*):

Hadhrat Moulana Mahmoodul Hasan Saahib Deobandi (*rahmatullahi alayh*), was given the title of Shaikhul-Hind by the Muslims during the Khilaafat Movement. He lived in Deoband, in the district of Saharanpur. Hadhrat was only about six or seven years old when the Freedom Revolution of 1857 broke out. Due to his relatively young age at the time, he did not fully remember witnessing the events that unfolded in 1857 but did recall a few incidents briefly.

As he grew up, he continued hearing and enquiring from his parents, teachers and the people around him of the inhumane

oppression and the barbaric treatment the English meted out to the oppressed Indians.

Allah Ta'ala blessed him with a penetrating mind, a zealous spirit, an exceptionally strong memory and unmatched courage. An account of these historical incidents coupled with an in-depth research into the details of these developments were stored in his memory and engraved in his blessed bosom like all other scholarly details.

Allah Ta'ala then led him to the blessed doors of Shamsul-Islam wal Muslimeen, Hadhrat Moulana Muhammad Qaasim Saahib Nanotwi (*rahmatullahi alayh*) and Shamsul ilmi wal Ulama, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*), who blessed him with their tutelage and with the opportunity to stay in their illustrious company.

In 1857, both these personalities were standard bearers during the Jihaad for Freedom in Shamli. They rendered exceptional services under the guidance and leadership of Hadhrat Haji Imdaadullah Muhaajir Makki (*rahmatullahi alayh*). Although the British tried to eliminate these two personalities, the Hand of Allah Ta'ala protected them in a miraculous way.

The company, tutelage and service of these two personalities, particularly Hadhrat Nanotwi (*rahmatullahi alayh*), as well as the events that provoked the Indian Muslims to rise in the 1857 revolution and the incidents that occurred during the war for independence were all preserved in the heart of Hadhrat Shaikhul-Hind (*rahmatullahi alayh*).

These factors aroused the spirit of freedom in him and developed an ability to critically analyse decisions of the government. With the exception of the initial era of Islam, one may not find an example of such passion for Muslim independence anywhere else in the Islamic world.

Whilst he was an ocean of knowledge in the field of Tafseer, Hadith, Fiqh, Mantiq, Philosophy, Mathematics, Geometry, Astronomy and Logic, he also had a great mastery of Arabic, Persian and Urdu, prose and poetry. His proficiency of quotating from the masters in the field and from the Eulogies, Odes and Masnawis was so exceptional and apt, that the listener would be awe-struck and left wondering about what other vast knowledge he stored in his memory and what treasures he preserved therein.

Similarly, Hadhrat's insight into historical events and political developments was exceptionally deep and far-reaching. After one hears his views on this subject, one is amazed and wonders how these countless facts found its way into the treasure chest of his knowledge.

Further, Hadhrat Shaikhul-Hind (*rahmatullahi alayh*) had an exceptionally deep insight into the biographies and historical records of the past kings, especially the kings of India and the events that shaped their lives and their methods of government and administration.

In matters of Indian economics, culture, politics, commerce, industry, educational planning, defence, health, etc. he had such depth of knowledge and facts at his disposal that highly ranked PhD graduates and academic professors could not match him. He showed a great interest in studying news reports of current events in the world and kept himself informed accordingly.

The English Government and the atrocities committed by them compelled him to risk his life to oust this evil from its root. He did not allow their idle threats to deter or influence him in any way.

Hadhrat (*rahmatullahi alayh*) personally witnessed the aftermath of 1857, the unreported heartless oppression and the inhumane barbarity that the British unleashed against the Indians. He also personally

heard accounts from people who were affected by it. These events left an indelible impression on his heart and further stirred his spirit.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) always felt it necessary that the Ulama-e-Haq should always be ready to present themselves for any work of Deen. If Deen needs them, they should assist in which ever way possible. This, he portrayed by way of example throughout his life.

Before commencing this chapter, it is important for us to understand why Darul Uloom Deoband was established and what were the intentions of the founders when they established this great institute.

Below is an incident that took place in Deoband which clearly highlights the reasons why this institute was established.

Hadhrat Moulana Manaazir Ahsan Gilaani (*rahmatullahi alayh*) writes in his famous book, “*Ithaata-e-Darul Uloom Deoband me Beete huwe din*”,

“One day, after the Zuhr Salaah Hadhrat Moulana Habeebur Rahmaan Saahib Usmaani (*rahmatullahi alayh*), the vice principal of Darul Uloom Deoband, called for me. He requested me to go to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and ask him what exactly was his *maslak* (view point) with regards to *siyaasat* (politics). I was perplexed when I heard this. Why was Hadhrat Moulana Habeebur Rahmaan Saahib asking such a lowly person like me to go and ask such an important question to such a great personality? But, what was I to do? This is how it came to me.

Near the masjid there was a room that was commonly known as Daarut Tasneef (publications room). In his last days, Hadhrat Shaikhul Hind (*rahmatullahi alayh*), would spend much of his time in this room, completing the translation and tafseer of the Qur-aan Shareef which

was among his last works. I used to reside around the same area. After salaah, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) retired to his room to complete his translation of the Qur-aan. He was alone at the time, hence I seized the opportunity, came in behind him and respectfully requested if I could ask him something. He looked at me with a smiling, welcoming face and asked me, “What is it that you want to say?” I sat down and conveyed the message that I was asked to convey to him.

He sat and listened quietly. When I finished speaking, I noticed a unique condition overtaking him. He then took the name of his ustaaz, Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*), the rector of Darul Uloom, using the words ‘Hadhratul Ustaaz’ which was the name he fondly called his ustaaz by, and said,

“Did Hadhratul Ustaaz establish this Madrasah for the purpose of education and teaching only? This Madrasah was established in front of me. From what I understand, after the defeat in 1857, their intention was to establish an institute which will prepare such men under its guidance who will make up for the loss incurred in 1857.”

Before continuing the political life of Hadhrat Shaikhul Islam (*rahmatullahi alayh*) and his efforts to overthrow the British, it is necessary to first understand some Indian History and learn how the British had infiltrated India and how they oppressed the poor Indians.

British India

British presence in India dates back to the early part of the seventeenth century. On 31 December 1600, Queen Elizabeth of the United Kingdom consented to the demands of a large body of merchants to be given a chance to trade in Asia under the name ‘East India Company’. Between 1601–1613, merchants of the East India

Company made twelve voyages to India, and in 1609, William Hawkins arrived at the court of Jahangir to seek permission to establish a British presence in India. Hawkins was rejected by Jahangir, but Sir Thomas Roe, who presented himself before the Moghul Emperor in 1617, eight years later, was successful. Two years later, Roe gained Jahangir's permission to build a British factory in Surat. The company then set up three bases viz. Calcutta, Bombay and Surat, thus occupying the three most important ports of India.

The company had gone to war with the Moghul Emperor, Aurangzeb Aalamgheer (*rahmatullahi alayh*), between 1688-1691 in which the company suffered a great loss at the hands of the Pious Muslim King. They continued their efforts after the death of Aalamgheer (*rahmatullahi alayh*) and eventually put an end to the seven century Muslim Rule in India.

In 1757, the company began to expand its area of influence. A military force led by Robert Clive defeated the forces of Sirajud-Daulah in Palasi (Bengal). This now opened the door for Britian to occupy the whole of Bengal.

A man by the name of Haidar Ali and his son Tipu Sultan stood up to stop the English from progressing any further in South India. This campaign suffered a major loss due to internal treachery and Tipu Sultan was martyred fighting in Sragnapattam in the year 1799.

The East India Company now found itself transformed from an association of traders to a bunch of rulers exercising political authority over a largely unknown land and people. In the year 1765, the Company acquired the right to collect revenue on behalf of the Moghul Emperor in Bengal, Bihar, and Orissa.

Hadrat Shah Abdul Azeez Saahib (*rahmatullahi alayh*), assessing the situation in India at the time, issued a fatwa saying that India has now

become Darul Harb (a non Muslim country) and that the Muslims must now wage war against the British. Sayed Ahmed Shaheed (*rahmatullahi alayh*), the student of Shah Abdul Azeed (*rahmatullahi alayh*), together with some of his disciples, migrated to Kandahar in Afghanistan to search for a suitable place land to run their movement from and prepare a devoted team for the revolution. Here he established an Islamic government but was confronted by the Sikh Community who were a great obstacle in the way of this movement. However, due to severe odds against them, this movement collapsed in the year 1831 when Sayed Ahmed Shaheed (*rahmatullahi alayh*) and his favourite disciple, Moulana Ismail Shaheed (*rahmatullahi alayh*), were both martyred in the battlefield of Balakot. Those that survived continued their mission inside India.

British rule was now so-called “justified”, on the baseless claims that the Indians required to be civilized, and that British rule would introduce a reliable system of justice in place of anarchy and disorder. In the 1840’s and 1850’s, more territories were absorbed into British India, either on the grounds that the native rulers were corrupt, and notoriously indifferent about the welfare of their subjects, or that since the native ruler had failed to produce a biological male heir to the throne, the territory was bound to “lapse” into British India upon the death of the ruler.

Such was the fate of Sambalpur (1849), Baghat (1850), Jhansi (1853), Nagpur (1854), and most tragically Oudh (1856). The Nawab of Oudh was especially reviled by the British as the worst specimen of a ruler who was more interested in girls, frivolous amusements like kite-flying, cock-fighting, etc. rather than taking care of the affairs of the Indians.

The Oppression of the British

Due to the severe oppression of the Indians by the British, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was prepared to sacrifice his life to remove the British from India. Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) has given an account of this oppression in his autobiography, *Naqsh-e-Hayaat* wherein he mentions in detail the oppression unleashed by the British. Most of the facts that he narrates are from the writings of English authors who themselves acknowledge the oppression perpetrated by their own people.

The respect, dignity and honour of the Indians were acknowledged throughout the world. They had advanced in Maths, Algebra and Geometry to such incomparable heights, that other Asian countries as well as African countries benefitted tremendously from them.

The English government slowly began removing Indians from their posts and replacing them with Englishmen. Any post that was made available was allocated to the English. In this way, they slowly removed all Indian officials and replaced them with Englishmen.

The English had no intentions of allowing the Indians to progress. Their sole intention was to loot India day and night until their coffers were filled. They were totally unconcerned as to whether the Indians lived or perished or whether they educated themselves or not.

Indian children were not given the opportunity to learn and to educate themselves. Yes, the British established schools and universities with the sole intention of creating an Indian that lived and thought like the English. In his famous book “The Indian Musalman” W.W.Hunter writes, “No young man, whether Hindu or Muslim, passes through our Anglo Indian schools without learning to disbelieve in the

religion of his forefathers. The religions of Asia shrivel into dry sticks when brought into contact with the icy concepts of Western science.”

Looting and Plundering

When the British finally left India, they left it poverty stricken and extremely destitute through their shameless looting and plundering. Prior to the British coming to India, it was known for its affluence. No other country in the world could be compared to it. One will be able to understand its affluence from the following example:

When Aalamgheer (*rahmatullahi alayh*) ascended the throne of India, he ordered that the treasury of Agra and Delhi be audited. A few thousand people were engaged in counting and weighing the silver coins in the royal treasury. After six months of work they realised that they had counted the wealth in one corner only. They had not even started counting the gold and jewellery collection. Aalamgheer (*rahmatullahi alayh*) then put a halt to the audit.

The greed of the English to loot India was such that by the end of the First World War, India was regarded as a destitute nation with a ruined economy.

1857 – The Mutiny

In 1857 the sparks of hatred for the British once again exploded. There was a mass revolt against the British throughout the country. In Shamli, the Mujaahideen fought under the leadership of Hadhrat Haji Imdaadullah Makki (*rahmatullahi alayh*) and in Lucknow and Faizabaad under the leadership of Moulana Ahmadullah Saahib (*rahmatullahi alayh*). The Indian army in Meerut and Delhi fought under the leadership of Bahaadur Shah Zafar, the last Moghul king. The Indians

were defeated in this battle and this brought about an end to the Moghul rule.

The Ulama were the main target of the British because they were the advisors of the Muslim rule. The word Molvi or Moulana became synonymous to rebellion. Of the 200 000 people that were martyred during the revolt, 51 200 were Ulama. Edward Timus himself admitted that in Delhi alone 500 Ulama were hanged to death. Many others were imprisoned for life.

Delhi was recaptured by British troops in late 1857. The Emperor, Bahaadur Shah was put on trial for treason and then convicted. By mid 1858 the rebellion had been entirely crushed. India now became a crown colony of Britain, to be governed directly by the British Parliament. The responsibility for Indian affairs would fall upon a member of the British cabinet. In India itself, the man at the helm of affairs would continue to be the governor-general, otherwise known as the Viceroy of India.

Moulana Ziaur Rahmaan Farooqi in his famous book, 'Ulama-e-Deoband' mentions, At the termination of this battle of 1857, the British viceroy to India requested his ministers and counsellors to submit a report on how they could firmly secure the British government's hold over India in the post-war period.

One of the leading politicians of India, Doctor William Yur submitted a report to the viceroy. He wrote in this report: "Of the entire population of India, the Muslims are the most spirited and vigilant. The Battle of Independence (1857) was fought mainly by the Muslims. As long as the Muslims cherish the spirit of Jihaad, we will not be able to impose our rule upon them. Hence, first and foremost, the extinguishing of this spirit is most imperative. The only way this

can be achieved is by weeding out the Ulama and by eradicating the Qur-aan.”

Acting on this advice, in 1861 the government launched a campaign against the Qur-aan. 300 000 copies of the Qur-aan Shareef were set alight by the government. Thereafter, they made a resolution to eradicate the Ulama.

An English Historian, Mr. Thompson writes in his memoirs: “From 1864 to 1867, the British government firmly resolved to eradicate all the Ulama of India. These three years are one of the most heart-wrenching periods of Indian history. From the Chandi Chowk of Delhi up to Khaibar, not a single tree was spared the neck of the Ulama¹. The Ulama were wrapped in pig skins and hurled alive into blazing furnaces. Their bodies were branded with hot copper rods. They were made to stand on the backs of elephants and tied to high trees. The elephants would then be driven away and they would be left hanging by their necks. A makeshift gallows was set up in the courtyard of the Shaahi Masjid in Lahore and each day up to eighty Ulama were hanged to death. The Ulama were at times wrapped up in sacks and dumped into the Ravi River of Lahore after which a hail of bullets would be pumped into each sack.”

Thompson writes further: “As I stepped out of my camp in Delhi, I saw a blazing fire of live coals. I saw a group of forty naked Ulama being led into the fire. As I was witnessing this scene, another group of forty Ulama were brought onto the field. Right before my eyes, their clothes were taken off their bodies. The English commander addressed them thus: ‘O Molvies! Just as these Ulama are being roasted over this fire, you will also be roasted. To save yourselves, just one of you must

¹ Ulama were hanged to death on these trees.

proclaim that you were not part of the 1857 uprising of freedom. I will release all of you the moment I hear one of you affirming this.”

Thompson writes: “By the Lord who has created me! Not one of them said any such thing. All of them were roasted over the fire and another group was also brought and roasted over the blazing fire. Not a single Aalim surrendered to the demands of the British.”

Silken Letter Movement (Tahreek-e-Reshmi Rumaal)

After the defeat in 1857, the Ulama changed their strategy in their struggle for freedom. The plan was to now set up educational institutes to create men that will oust the British from India and once again grant India the freedom it always enjoyed. In the forefront of this movement was Hadhrat Moulana Qasim Nanotwi (*rahmatullahi alayh*), who established Darul Uloom Deoband in 1866, to produce a team of Ulama who will fight face to face with the oppressive British. The first student of this institute was Hadhrat Shaikhul Hind (*rahmatullahi alayh*) who was the very person who led this freedom struggle. He established several institutions in order to train his students for the cause of freedom. He appointed his loyal students to work from different areas together with the Ottoman Empire. The plan was to attack the British bases in India and prepare the people on the ground for a revolt.

However, this plan was sabotaged and, in Multan, the English captured the letters wrapped in a silken cloth sent by Moulana Ubaydullah Sindhi to Hadhrat Shaikhul Hind (*rahmatullahi alayh*). It was due to the letters being wrapped in a silken cloth that the British called this movement “Reshmi Rumaal Tehreek” or “The Silken Letter Movement.” Eventually, Shaikhul Hind (*rahmatullahi alayh*) was captured by the British and taken away to Malta where he was imprisoned for three years and some months.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was in favour of complete freedom of India from English occupation. His contemporaries could not aim for such a high target. He was of the view that if the British leave a vast country like India, it will also have to liberate other colonized nations and states. Hadhrat was not only striving for the Muslims but rather he felt the pain of the entire nation. He wished for the prosperity of every person no matter what caste or religion he belonged to.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had taken an oath of allegiance at the hands of his teacher, Moulana Qaasim Nanotwi (*rahmatullahi alayh*), and received great spiritual blessings from him. Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*) was that personality who made jihaad against the British in the first war of India's independence in 1857.

Shaikhul Hind (*rahmatullahi alayh*) was infused with the same spirit of his ustaaz and Shaikh and dedicated his entire life for the mission of his mentor. In the year 1878, he formed an organisation called Samarut Tarbiyyah. The purpose of this organisation was to liberate India and free themselves from British domination. The British realised this and tried their best to destroy this group. They used their age old trick of "Divide and Rule" which is the corner-stone of British Policy on which the edifice of their colonial rule rested in India. This was their most powerful tool used to destroy the united Indian Nationalism. Samaratut Tarbiyyah continued working for thirty years. The British kept a close check on this organisation until eventually it had to reappear in the name of Jamiatul Ansaar. That is when Hadhrat Shaikhul Hind (*rahmatullahi alayh*) felt it necessary to seek help and planned to rope in the rulers of the Ottoman Empire. It was for this

purpose that he intended to travel to Hejaz to meet the Ottoman leaders and discuss with them his noble intentions.

He eventually left India with the intention of Haj. After performing Haj he came to Madinah Munawwarah. Here he met with Anwar Pasha and Jamal Pasha who were ministers of the Usmaani Khilaafat and held lengthy discussions with them. Both of them gave their full support to Hadhrat Shaikhul Hind's anti-British sentiments and wrote a letter of appeal to the Turks requesting their help and support for the Indian Muslims against the British. In the letter they also exhorted the Ottoman Empire to have full confidence and trust in Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and provide full support to his movement.

Somehow news of Hadhrat Shaikhul Hind's plans leaked and warrants of arrest were sent out by the British to apprehend Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Shareef Husain of Makkah Mukarramah turned traitor and handed out the warrants for Hadhrat Shaikhul Hind (*rahmatullahi alayh*) on behalf of the British. Hadhrat was forced to sign a fatwa of kufr against the Usmaani Khilaafat which he blankly refused. This lifted the spirits of many Ulama and Muslims around the world. Shareef Husain ordered the police that if Shaikhul Hind does not surrender by the time of Esha of that day, his two colleagues Moulana Uzayr Gul and Hakeem Nusrat Husain would be shot dead. The licence of his kafeel (sponsor) would also be confiscated and the sponsor would be lashed 100 times. When Shaikhul Hind (*rahmatullahi alayh*) heard this, he said, "I shall never allow my colleagues to suffer because of me." Thus, before Esha Salaah on that very day, he came out of hiding and surrendered himself to the authorities. Shaikhul Hind (*rahmatullahi alayh*) was arrested and was

sent to Jeddah in a caravan of sixty camels. When he met his associates he said to them, “

الحمد لله بمصيبت گرفتاريم نه بمعصيت

“Alhamdulillah I was tested with calamity and not with sin.”

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) tried his best to have him released but all his pleas fell on deaf ears. The news of Shaikhul Hind’s arrest spread like wild fire and influential Muslims of Hejaz approached Shareef Husain to release the great saint. His reply was: “Our friendship with the British is fairly new. We need to preserve this friendship and strengthen it. We will do nothing that will dissappoint them.”

Hadhrat Moulana Madani (*rahmatullahi alayh*) was also arrested, locked in a local cell and was unaware of what was transpiring with Hadhrat Shaikhul Hind (*rahmatullahi alayh*). He was later informed that Shaikhul Hind (*rahmatullahi alayh*) was going to be moved to another country. He pleaded to the authorities to be kept with his shaikh and was happy to be arrested along with him. An order was issued the next day and Hadhrat Moulana Madani (*rahmatullahi alayh*) was sent to Jeddah riding on a mule where he met his ustaaz and shaikh.

The following day they were all taken by ship, escorted by armed European police, to a place called Khaira situated opposite the Suez Canal. Shaikhul Hind (*rahmatullahi alayh*) was separated from his colleagues and put into a narrow dark prison cell. The source of light was a small air brick in the wall close to the roof. There was no toilet in his cell. A small bucket was left there for him to answer the call of nature.

Hadhrat Moulana Madani (*rahmatullahi alayh*) was also called up and interrogated for two days. Thereafter, Moulana Uzayr Gul, Hakeem Nusrat Husain and Moulana Waheed Ahmad were also interrogated separately. Each Aalim was put into a cell of his own. Once a day they were taken out for a walk but were not allowed to meet their friends. This continued for about a week. Later on they were taken out for a walk altogether where they could meet and converse with each other. They were sure that they would be hanged very soon. Due to lack of solid proof, their lives were spared. They were then dispatched to Malta on 21 February 1917.

Malta

On 29th Rabi-us-Sani 1335 AH, corresponding with 21 February 1917, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) together with his ustaaz reached the island of Malta under the supervision of heavily armed British police. They were exiled in this little island for a period of three years and some months. The island of Malta is a small independent state located in the centre of the Mediterranean approximately 93 km south of Italy. The British government used this island to hold political prisoners. Many of those who fought in favour of the Ottoman Empire were detained here.

They reached Malta at night. At that time, there were approximately 3000 prisoners, half of whom were Germans. The remainder were mainly from Egypt, Syria, Turkey and Bulgaria. Since there were so many high ranking Ulama and officials from different countries gathered at this detention centre, this became an unofficial college of learning and teaching, especially in the field of politics. After all, it was at this institute that Hadhrat Moulana Husain Ahmad

Madani (*rahmatullahi alayh*) completed the Hifz of the Qur-aan-e-Kareem.

In Malta, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was treated harshly and tortured but remained firm and steadfast. The torture left scars on his chest and sides. While he performed Tahajjud Salaah, the British sentries would pierce Hadhrat Shaikhul Hind (*rahmatullahi alayh*) on his chest and sides with a metal stick, the edge of which was as sharp as a knife. The officer in charge was also an Englishman. He once said to his authorities, “What in heaven are you people doing? This man is such that even if you kill him and burn his body, the words, ‘Haq! Haq!’ would emit from his blood and ashes.”

Daily program in jail

While in prison Hadhrat Moulana Madani (*rahmatullahi alayh*) dedicated most of his time and efforts in serving his ustaaz and shaikh. They were very particular about utilising their time correctly and ensured that no time was wasted even in jail. At 3:00 a.m. they used to wake up for Tahajjud Salaah. Fajr Azaan used to be called out immediately when the time had set in and Jamaat would commence closer to the time of sunrise as this is mustahab according to the Hanafi Mazhab. Hadhrat Moulana Madani (*rahmatullahi alayh*) would generally perform the Fajr Salaah. According to the Sunnah method, he would recite the lengthy Surahs of *Tiwaal-e-Mufasssal*¹ in the Fajr Salaah. After the Fajr Salaah, Hadhrat would go into his room and exercise. This was his practice throughout his life. Even at the age of seventy, when Hadhrat was quite old, he would still exercise every morning. This he did with the niyyat of Jihaad.

¹ Surahs from Surah Hujuraat to Surah Inshiqaaq

Thereafter, everyone would get together and have breakfast. On this dastarkhaan, many important aspects of Deen, Shariat and politics were discussed. After breakfast, he would engage in the tilaawat of the Qur-aan until 12:00 p.m. After lunch, they would have *qaylolah* (afternoon nap) for a short while and then perform the Zuhr Salaah. After Zuhr, lessons of Tafseer of the Qur-aan would take place. After Asr they would all engage in loud zikr and after Maghrib they would perform the Awwaabeen Salaah. In the Awwaabeen Salaah, Hadhrat Moulana Madani (*rahmatullahi alayh*) used to recite one and half paras of the Qur-aan Shareef. They would all then partake of the evening meal, perform the Esha Salaah and go back to their cells.

Although they were in jail, they transformed the prison into a khanqah and a madrasah.

Qurbaani

In the month of Zul Hijjah, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) expressed his desire to make Qurbaani on the occasion of Eidul Adhaa. Although they were far away from civilisation, the love for Islam, Deen and the Sunnah were brimming in the hearts of these great Ulama. Prisoners were not allowed to slaughter animals in jail, but these great sons of Islam took the courage to put forward a request for an animal to be made available for Qurbaani. When someone is sincere and does something for the sake of Allah Ta'ala, Allah Ta'ala makes all the means available for him. A sheep was sold to them for seven guineas¹ which Hadhrat Shaikhul Hind (*rahmatullahi alayh*) paid for very happily. On the 10th of Zul Hijjah, Hadhrat Shaikhul Hind (*rahmatullahi alayh*),

¹ Guinea is a coin that was minted in the UK between 1663 and 1814. It was worth one Pound Sterling and equal to twenty Shillings.

together with his comrades, offered the Qurbaani while calling out the Takbeer in a loud voice in the land of kufr, where the Sunnah of Ibraaheem (*alayhis salaam*) had not been carried out since the fall of the Islamic rule.

On the day of Jumuah Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would wash his clothes, perform ghusal and prepare for Jumuah Salaah. He would then go to the gates of the prison only to find them locked. He would shed a few tears and return to his place to perform the Zuhr Salaah. He would do whatever was within his capacity to perform the Jumuah Salaah and would then say, “I did whatever was in my capacity.”

Translation of the Qur-aan

During his stay in Malta, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) translated the Qur-aan Shareef into the Urdu language. He also compiled the *tafseer* of the Qur-aan up to Surah Nisaa. Hadhrat Moulana Madani (*rahmatullahi alayh*) was in charge of proof reading and checking the *tarjumah* (translation) and *tafseer*. This *tafseer* unfortunately was not completed in the lifetime of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Allamah Shabeer Ahmad Usmaani (*rahmatullahi alayh*) had then taken up the task of completing this *tafseer*. *Alhamdulillah* this masterpiece is a very comprehensive and widely accepted *tafseer* famously known as Tafseer-e-Usmaani. Our elders have recommended that the Ulama should keep referring to this *tafseer* as it is the *khulasa* (crux) of many Tafseer books.

Khidmat of his Ustaaz

The only reason that Hadhrat Madani (*rahmatullahi alayh*) had given himself up for imprisonment was to make the khidmat of his ustaaz.

Hadhrat Madani (*rahmatullahi alayh*) made such khidmat that Shaikhul Hind (*rahmatullahi alayh*) once mentioned to his wife, “My own son would not have been able to make the khidmat which Molvi Husain Ahmad had made for me.” Because Malta was extremely cold, and there was no hot water to make wudhu with, Hadhrat Moulana Madani (*rahmatullahi alayh*) would hold the water bag to his stomach the entire night just so that it would be warm enough for his ustaaz to use at the time of Tahajjud.

Hakeem Nusrat Husain passes away

Hakeem Nusrat Husain Saahib was among the loyal companions of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) who stood with him through every difficulty and adversity. Towards the last few days of their stay in Malta, he underwent severe trials and torture at the hands of the oppressive wardens. Eventually, in this pitiable condition, he passed on to the everlasting Mercy of Allah Ta’ala and was laid to rest forever in the graveyard of Malta. May Allah Ta’ala fill his qabar with noor and bless him with the highest stages of Jannah. *Aameen*.

Release from Malta

In 1338 AH the prisoners of Malta were freed. They reached Bombay on 26 Ramadhaan 1338 AH Thousands of people came to meet them. Moulana Raheem Baksh Saahib cried profusely when he met Shaikhul Hind (*rahmatullahi alayh*) and begged him to now give up politics. He advised him to go straight back to Deoband and spend the rest of his life in the worship of Allah Ta’ala and to abandon politics completely. However the age old saying goes,

“The intoxication to liberate the motherland is not such that the bitter taste of prison may take it away.”

In fact, this (imprisonment) had infused a new life in the veins of Shaikhul Hind (*rahmatullahi alayh*). He used to say on his death bed that, “When I recover, I will take an all India tour for the cause of liberation.”

Advice to Ulama

A few days after his release, a large number of Ulama gathered around Hadhrat Shaikhul Hind (*rahmatullahi alayh*) one night after Esha in Darul Uloom Deoband to listen to some of his advices. Hadhrat (*rahmatullahi alaihi*) addressed them saying: “I learnt two lessons during my stay in Malta.” On hearing this, the entire congregation became very attentive to hear what this great Aalim, the ustaaz of all the Ulama, had learnt at the age of eighty and after lecturing the Ulama for so many years. What lesson could he have learnt now? Hadhrat (*rahmatullahi alaihi*) then mentioned: “Whilst sitting in the confines of the jail, I kept pondering over the reason for the downfall of the Muslims all over the world in their Deen and in their dunya. After much contemplation, I concluded that there are two reasons for this:

- (1) Their abandoning the Qur-aan Majeed and
- (2) Their differences and fighting amongst themselves.

Thus I made a firm resolve whilst in the prison that I will spend the rest of my life in spreading the words and the meanings of the Qur-aan to the Ummah. In order to learn the words of the Qur-aan Shareef, makaatib for the children must be established in every village and in order to learn the meanings of the Quraan Majeed, lessons of Tafseer should be conducted. People should be encouraged to practice on the

Qur-aanic teachings. Furthermore fighting and arguing with one another should never be tolerated.

Ulama Conference

On the 20th October 1920, the Jamiatul Ulama Hind held a conference in Delhi wherein the Jamiat outlined its objectives and sought the support of the public. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) also briefly addressed the conference. In his short address, he gave a few guidelines to the Ulama and Muslim leaders. Some of the important aspects that he mentioned in this talk are as follows;

1. The greatest enemy of Islam is the British. It is therefore incumbent upon the Muslims to stop all cooperation with them.
2. Whilst striving to protect the interest of the Ummah, if our countrymen belonging to other religions extend their help and support to us, then we should accept their assistance and graciously thank them.
3. In order to free our country from the yoke of the British, it is permissible for us to work with our fellow countrymen provided it is not against the principles of Islam.

In the same year Hadhrat Shaikhul Hind (*rahmatullahi alayh*) fell very ill. He was gripped with severe fever most of the time and had to be mostly in bed during this illness. Hadhrat Moulana Madani (*rahmatullahi alayh*) did not leave his side for a single moment. He saw to every need of his ustaaz. How could it be possible for him to leave his side now, when he had not left his side for more than three years in the icy winters of Malta?

At about the same time, Moulana Abul Kalaam Azaad (*rahmatullahi alayh*) had established a Darul Uloom in Calcutta and wished that this madrasah could commence under the auspices of Hadhrat Shaikhul

Hind (*rahmatullahi alayh*). Hadhrat Shaikhul Hind (*rahmatullahi alayh*) felt the urgent need to go to Calcutta, but due to his ill health he was unable to travel. Thus he appointed his most beloved and favourite student, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), to undertake this journey and officiate the commencement of this Madrasah.

Although Hadhrat Moulana Madani (*rahmatullahi alayh*) felt it very difficult to leave his shaikh at this critical juncture, he deemed the obedience to the command of his ustaaz as much more important rather than to follow his own emotions and feelings. This is actually the real meaning of muhabbat and this is true obedience i.e. not to follow what you desire but rather in bringing comfort to the beloved in whichever way possible. This was the level of his love. He was prepared to sacrifice the last moments with his shaikh to fulfil his command. Two or three days after he left for Calcutta, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) passed away.

At the time when Hadhrat Shaikhul Islam (*rahmatullahi alayh*) came to meet his ustaaz before leaving for Calcutta, Shaikhul Hind (*rahmatullahi alayh*) was so ill that he could not even stand up from his bed. He took hold of Hadhrat Madani's hand, placed it on his head and upon his eyes and then held him tight to his chest and passed his hands over his entire body. At that time, a unique condition overtook them. The Ulama mention that this moment was a moment of passing on his spirituality to Moulana Husain Ahmad Madani (*rahmatullahi alayh*). Hadhrat Madani (*rahmatullahi alayh*) then left for Calcutta.

Demise of Shaikhul Hind (*rahmatullahi alayh*)

Two or three days later Hadhrat Shaikhul Hind (*rahmatullahi alayh*) approached his final moments with this same fikr and concern at the

top of his mind. Hadhrat Moulana Shabeer Ahmad Saahib related that when Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was on his deathbed, he opened his eyes for a short while and looked towards the roof of the house. He then said, “I am not unhappy about dying. What I am unhappy about is that I am dying on my bed. My wish was to die on the battlefield of Jihaad and that my body could be shattered into many pieces for the sake of propagating the name of Allah Ta’ala.” Thereafter in a loud voice he said, Allah, Allah, Allah, seven times. At the eighth time his voice stopped but his tongue continued moving. Mufti Kifaayatullah Saahib (*rahmatullahi alayh*) began reciting Surah Yaaseen but due to his excessive tears, as well as the respect for his shaikh, he could not recite it aloud. Hafiz Muhammad Ilyaas Saahib also began reciting. The Surah was nearly completed when Hadhrat Shaikhul Hind (*rahmatullahi alayh*) straightened his body and his hands. As Hafiz Saahib reached the end of the Surah, Hadhrat’s rooh left his body.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

‘To Allah Ta’ala we belong and to him do we return’

Shaikhul Islam (rahmatullahi alayh) takes over

After the demise of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), the world had taken Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), to be his vicegerent. Even though he did not like anyone to call him by this title, the reality of the matter was that there was no one else who could fill this gap and do the work of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

At that time in India, amongst the many political groups fighting for freedom, three were more popular.

1. **Indian National Congress:** led by Mahatma Gandhi fighting for the freedom of India.
2. **Muslim League:** Led by Mohammed Ali Jinnah fighting for the formation of Pakistan.
3. **Jamiatul Ulama (HIND):** Led by Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*). Stood with the Congress for the freedom of India but fought primarily for the rights of the Muslims.

Programmes

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) now felt it his responsibility to continue the mission of his shaikh in India. He felt this need to be more important than returning to Madinah Munawwarah, and he began passionately driving the movement of freedom in India. In fact, Jamiatul Ulama Hind was amongst the first organisations in India that called for freedom even before the Indian National Congress. Hadhrat Moulana (*rahmatullahi alayh*) began

travelling the length and breadth of India delivering lectures in various venues. In every lecture of his, the first issue he targeted was the need to boycott English products. He felt that this strategy will hit them where it hurts the most. Over time he compiled a great deal of data regarding the economic exploitation of the British in India which he stored in his vast memory.

In his lectures, he would explain that India, at one time, was a “Golden Bird” before the arrival of the British. India enjoyed prosperity, wealth, health and education much more than most countries of the world. He would explain in detail the facts and figures of India’s economic situation and then its decline after the arrival of the British. Slowly prosperity turned to poverty, basic commodities became costly, necessities became scarce and instead of literacy, there was now an abundance of illiteracy. All this data was captured in his mind and he would present these facts in every conference to conscientise people of what the British were stealthily doing. His main purpose was to prepare the masses for a political change for the freedom of India. Initially, people would not listen to Hadhrat’s lectures and would walk away when he would commence explaining the fluctuation of prices of commodities, but Hadhrat Moulana (*rahmatullahi alayh*) never lost heart. He persevered and continued. Slowly and gradually, people became attentive and began enjoying Hadhrat’s bayaans.

Boycott

When Hadhrat (*rahmatullahi alayh*) called for a national boycott against all British products, he was serious about what he was saying. He himself would ensure that he never used any British products. Whatever he used was made in India or was from Madinah

Munawwarah. In those days the best soap came from England. If anyone presented him with British made soap to wash his hands, he would politely decline. If he was asked to perform the salaah in a masjid and the musalla of the Imaam was a carpet made in England, Hadhrat (*rahmatullahi alayh*) would remove the carpet and perform the salaah on the straw mat. He would never perform salaah on mats with square prints as they resembled the cross. His kurtas were also made with *khaddar* material (hessian cloth). Hadhrat Shaikhul Hadith (*rahmatullahi alayh*) says that, "If I was wearing a kurta made with English material and Hadhrat Moulana Madani (*rahmatullahi alayh*) saw me wearing it, he would take hold of my collar and tear the kurta into pieces." Slowly people began understanding what Hadhrat was speaking about and over a period of about twelve years he won the confidence of the masses. He now enjoyed a large following of Indians.

Hadhrat (*rahmatullahi alayh*) never took a break. He merged his day and night into one for no ulterior motive but for the pleasure of Allah Ta'ala. He had to deliver lessons of Hadith in Darul Uloom Deoband as well as deliver lectures and speeches in political conferences. He conducted daily majalis for his mureeds and also entertained many guests at his home. He never slacked in his daily ma'moolaat and his performance of Awwaabeen and Tahajjud Salaah. Only a man like him could manage such a heavy schedule during his day.

But, instead of appreciation and thanks from his people, he received slander and accusations. He was abused and humiliated. There was a conspiracy to assassinate him and many murderous attacks were made on him. It was only a Mujaahid of his calibre who could still continue in the face of such hardships. His sincerity, selflessness and trust in Allah Ta'ala did not allow him to give up his efforts. He persevered and continued despite all the criticism.

Struggle for Freedom

The period from 1923 to 1929 was termed “The period of political turmoil.” The British were trying their best to suppress the feelings of the public. Various groups began springing up in the name of freedom, but most of these groups stood up with no vision and had no idea of what they were fighting for. Besides the Indian National Congress, the other two major political groups were the Muslim League and The Hindu Mahasabah. Due to the large number of groups springing up, instead of uniting the Indians, this became the means for more disunity amongst them. The British capitalised on this and stealthily began sowing the seeds of discord among the different factions. Each party presented their ideas on how to reform the condition in India. However, the Jamiatul Ulama Hind were firm on their stance that the British must leave India and give India her independence. It was only then that the Congress also changed their stance in accordance to that of the Jamiat. Eventually, every party saw the light, and slogans of independence were chanted from every corner. People were now prepared to make any sacrifice for freedom.

Participation of the Jamiatul Ulama (HIND)

The Jamiatul Ulama, from a long time, was driving this idea. When the Congress also agreed with them, the Jamiatul Ulama felt it necessary to now work with them to achieve their ultimate goal. Thus keeping the Shariat before them as their main objective, without compromising Deen in any way, in order to oust the enemy and achieve freedom, they marched forward hand in hand with the Congress towards a non-violent path of independence.

An AGM was held in Amroha where Moulana Hifzur Rahmaan Saahib (*rahmatullahi alayh*) presented the resolutions of the Jamiat before the Ulama. He explained their stance from all angles and stressed on the fact that this was a Deeni obligation on every Muslim. Moulana Sayed Sulayman Nadwi (*rahmatullahi alayh*) and Moulana Ahmad Ali Lahori (*rahmatullahi alayh*) were among the first Ulama to support this view point. Majority of the Ulama then followed.

Some were not in agreement with the Jamiat's stance. They did not like joining hands with the Hindus at all. "Where will this lead us to?," they asked. Many felt that the Muslims should unite and form their own body rather than standing hand in hand with the Hindus. However, from 1922, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) tried his best to create a platform from where the Muslims will all work together. However all he achieved for his hard work was treachery and lies from Muslim politicians. Many of these politicians had their own agendas and cared less for the common Indian. All they worried about was their own coffers and their own pockets. Many of them were even responsible for creating discord between the Hindus and the Muslims. How was it then possible to work with such treachery?

There was no question of the Muslims not joining the movement of Independence. So much was done already and the road was paved for a bright future. Many had risked their lives and many were martyred for the cause of peace. If the Muslims now stepped back, what position would they have when independence is achieved? The Muslim minority would have to hang their heads in submission before the Non-Muslim majority. Now was the time to move forward and set the pace for the Muslims.

In politics, one can only secure one's rights if one walks the path of struggle, otherwise it remains a wild dream. The Jamiatul Ulama were firm on the fact that India was snatched away from the Muslims by the British. Therefore Hadhrat Shaikhul Hind (*rahmatullahi alayh*) regarded it as his primary obligation as well as the obligation of every Muslim to win it back from the British. When he saw the Hindus joining hands with the Muslims in this regard, he expressed his happiness as the British were their common enemy. Together they would have to work and oust the British from India.

Mr Jinnah and The Muslim League

The Muslim League was a dying party with absolutely no seats in parliament. Muhammad Ali Jinnah, the leader of the party, felt that by joining the Unity Board of the Jamiat and the Indian National Congress, he would be able to revive his almost dead party. When he presented his case to the Jamiat, expressing his intention of assisting to the best of his ability, the Jamiatul Ulama granted him a warm welcome.

The Ulama were concerned about one aspect which they presented to Mr Jinnah. How were they going to control certain elements that Mr Jinnah had in his cabinet? Some of his people were stooges of the British and were totally against the thinking of the Jamiat. Most of the Ulama felt it was impossible to work with them. Mr Jinnah reassured them that he would remove every one of them from their positions and if he failed in this regard, he would himself resign from the Muslim League and join the Jamiatul Ulama. The elections were now closing in and it was a critical time in Indian history. Mr Jinnah immediately nominated twenty members of the Jamiat on his central board and also granted positions to members from other

parties. This created an atmosphere of pleasantness and all felt that uniting the parties will give them the necessary strength.

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) now plunged himself totally into the election process. For more than two months he campaigned and spoke at hundreds of public meetings. With the support of the Ulama, people began commenting that it seems that the Muslim League is the new-born baby of the Congress. This was all because of their love and confidence they had in Hadhrat Moulana Madani (*rahmatullahi alayh*). Due to Hadhrat's efforts, the Muslim League achieved a tremendous success in the elections. However, a few weeks after the elections, the majority of the Muslims began distancing themselves from the Muslim League. People began questioning Mr Jinnah as to why this had happened to which he replied, "I don't know, this is indeed a mystery."

Shortly thereafter, Hadhrat Moulana Madani (*rahmatullahi alayh*) published a lengthy article which he titled, "The answer to Mr Jinnah's mystery." Below is a summary of that article;

"I have been engaged in politics since 1914. I was with Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and worked tirelessly for his course. I was imprisoned in Malta with him. Thereafter I joined the Khilaafat movement, the Jamiatul Ulama Hind and also the non-violent movement of the Indian National Congress. Many Muslims left the Muslim league and joined the Khilaafat movement as well as the Congress. In 1936 Mr Jinnah made efforts to revive the Muslim League. He joined hands with the Jamiat and other progressive parties saying that he now wanted to change his stance and viewpoint to conform with the Jamiatul Ulama.

When I heard this, I took leave without pay for two months from Darul Uloom Deoband and strived to the best of my ability to win the

elections. Opposing parties were all defeated and more than thirty members of the Muslim League were secured seats in parliament. I introduced the Muslim League in every lecture of mine and made its voice reach every nook and corner. Khaliqz Zamaan, a member of the party, wrote me a letter saying, “You have given life to a party that was dead for thirty years.” Mr Jinnah was elated and assured me that if any religious matter arose, the Jamiats view-point on these issues would be given priority. This assurance he published in “The Daily Taj.”

Unfortunately, in the first sitting that took place in Lucknow, it was told to Mr Jinnah that he promised to remove the elements from the Muslim League who were known to be the stooges of the British and who condemned all National Freedom Movements. They were sell outs to Islam and the Muslims. Mr Jinnah reassured their seats in his cabinet and made sure that no one was removed. When he was asked why he wouldn't remove them, he replied, “Which world are you living in Moulana? This was a political promise. Where have you ever seen a politician keep his promise?”

We were extremely grieved to hear this response and this is what forced us to distance ourselves from the Muslim League. Mr Jinnah did not allow the Shariah Bill to be passed, he opposed the bill of Qadha and agreed to accept the rulings of Non-Muslim judges instead of Muslims. The Muslim League proved that they were not at all beneficial for Muslims or for the citizens of India. They were, in actual fact, well-wishers and helpers of the British. Now you ask yourself, how was the Jamiat ever going to support such an organisation?”

The Beginning of Partition

The Jamiatul Ulama was of the opinion that the respect of the Indians was jeopardised because of the British presence in India. Hadhrat

Moulana Madani's (*rahmatullahi alayh*) dream was to remove the British and live once again in peace with his fellow countrymen. After his release from prison in Karachi, he devoted himself to propagate this viewpoint. In every lecture that he delivered, he propagated the same theme.

Once, in a public meeting in Delhi, Hadhrat Moulana Madani (*rahmatullahi alayh*) mentioned, "An Indian is an Indian whether he is a Muslim or a Hindu, and all Indians are hated today because they are known to be the slaves of the British. It is for this reason that we must gain independence and free ourselves from the shackles of our enemies. Today, a nation is made on the basis of its country. If there are different religions in a country, the nation does not become different."

The objection of Dr. Iqbal

One of the newspapers in Delhi published by the Muslim League, known as "Al-Amaan" misquoted the statement of Hadhrat Moulana Madani (*rahmatullahi alayh*) and published an incorrect version on its front page. Many Muslims were not pleased with this statement. When Dr. Iqbal read this statement he refuted it and churned out the following stanzas in Persian:

نعم ہنوزنداندر موز دیں ورنہ	زدیوبند حسین احمد، ایس چہ بوا العجبی ست
سرود بر سر منبر کہ ملت از وطن ست	چہ بے خبر ز مقام محمد عربی ست
بہ مصطفیٰ برساں خویش را کہ دیں ہمہ اوست	اگر بہ اُوزر سیدی تمام بولہبی ست

The Non-Arab does not know the religion of Islam, What a strange person is Husain Ahmad from Deoband. He stands on the Mimbar and says that Nationality is Deen. How ignorant is he of Hadhrat Muhammad ﷺ. Attach yourself to Rasulullah ﷺ because Deen is from Him. If you can't attach yourself to Nabi ﷺ, all these efforts are futile and this is the life of Abu Lahab

No sooner had Dr. Iqbal uttered these words, the local newspapers began printing it. Many newspapers published lengthy editorials in this regard. These stanzas opened a door for criticism and blasphemy against Hadhrat Moulana Madani (rahmatullahi alayh). Members of the Muslim League began swearing Hadhrat, branding him with names like Shaikhul Asnaam (Shaikh of idols) instead of Shaikhul Islam. They accused him of being a sell out to the Muslims and that he was bought over by the Hindus.

It was indeed strange that a person like Dr. Iqbal latched on so quickly to the information he read in an opposition newspaper and jumped to such a conclusion. Was he not aware that oppositions will write anything and everything to defame their opponent? Was it not necessary for him to first verify what he heard or what he read especially when it was regarding another Muslim? Did he have to so quickly liken him to Abu Lahab and say that he is unaware of who Hadhrat Muhammad ﷺ is? Did his conscience not prick him about what is he saying regarding this great personality? Should he not have first investigated the speech of Hadhrat Madani (rahmatullahi alayh) and find out what actually was said and in what context it was said before making up his poetry and publishing it. Was Hadhrat Moulana Madani (rahmatullahi alayh) any ordinary personality? Could a man of such calibre and standing, a man who was such a great

Muhaddith sitting on the seat of Hadith in the greatest Institute of the world ever say something so un-Islamic? His piety and taqwa was such that every Muslim and Non-Muslim bore testimony to it. Is he not the very person who taught Hadith for eighteen years in the Masjid of Rasulallah ﷺ where thousands of people benefitted from his lessons? Did he not drink from the cup of *ma'rifat* held in the hands of Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*)? Was he not the person whom all the Ulama and Non-Ulama regarded to be the vicegerent of Hadhrat Shaikhul Hind (*rahmatullahi alayh*)? Is he not the one who was initiated into the path of sulook at the hands of none other than Shaikhul Arab wal Ajam, Hadhrat Haji Imadaadullah Muhaajir Makki (*rahmatullahi alayh*). His day and night revolved around conveying the message of Allah Ta'ala and His Rasul ﷺ. He spent years in jail only for the sake of Islam and the Muslims. Was he not the one who said that if the British announce their intention to destroy Islam in India, then he will be the first one to stand up and sacrifice his life for the sake of Deen? Could such a person ever make a statement like this? Dr. Iqbal should have first given some thought before spreading his poetry and branding Hadhrat Moulana Madani (*rahmatullahi alayh*) as a person who doesn't know who Rasulallah ﷺ is. He should have contemplated upon the verse of the Qur-aan:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

"If a transgressor brings some information to you, then first verify it."

(Hujaraat V: 6)

But the damage was done, and who was going to take the responsibility for this?

A person by the name of Bhai Talut, who had great respect for Hadhrat Moulana Madani (*rahmatullahi alayh*) and for Dr. Iqbal, wrote a letter to Hadhrat Madani (*rahmatullahi alayh*) explaining exactly what had transpired. Hadhrat Madani (*rahmatullahi alayh*) wrote a lengthy response to Bhai Talut.

A summary of the letter is produced below:

Respected and honourable brother

Assalaamu alaykum warahmatullahi wabarakaatuhu

How are you?

I feel honoured to receive your letter. I am thankful to you for your love and affection. I have received many letters in this regard. From the time I joined this movement, there has been a flood of continuous accusations and abuse towards me. I consider it a waste of time to even answer these accusations. I have adopted the attitude of the believers mentioned in the Qur-aan:

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

“When the foolish address them, they reply with salaam” (Furqaan V: 63)

Until this moment I was silent, but your letter to me has forced me to now explain the truth. The truth of the matter is that Moulana Noorud Deen had completed the memorisation of the Qur-aan Shareef in about three or four years and a jalsah was held for his completion. Lectures on the virtues of the Qur-aan were given by different speakers. I was

also asked to deliver a lecture in this gathering. Moulana Mazharud Deen Siyalkoti and others from the Muslim league were extremely angry and planned to disturb the jalsah. When my turn had come and I began speaking about some national and international issues, about freedom and struggle, I mentioned in my talk that

ملتیں اب وطن سے بنتی ہے مذہب سے نہیں

“Nations” are formed on the basis of countries, and not based on religion

At this point, the League members began shouting and protesting. I could not understand what the commotion was all about, but the entire jalsah erupted in total chaos. The next day the Al-Amaan newspaper published that Husain Ahmad said, “Nationality is your religion.” This news created much commotion. In other newspapers, malicious reports were published regarding me. They omitted the beginning and ending of my statement and printed only what they wanted to, but totally out of context. I kept silent at the distortion of my statements and the accusations made against me. Other newspapers began carrying these distorted versions and vented their anger against me. But what was I to do when some people have made it their business to hurl abuse and malicious statements against me.

What I was surprised about is that an honourable person like Dr. Iqbal should also fall into such ranks. I have no direct communication with him, and it is almost impossible for a humble Indian like myself to find my way into his royal court. If you can, please send him the following message:

Knowledgeable and intelligent people like yourself know that unscrupulous journalists publish immoral and unethical propaganda against their opposition. Could not an experienced and knowledgeable

person like Dr. Iqbal, who has great insight in religious affairs, first investigate the issue before publicising it. Did the verse of the Qur-aan not flash before his eyes:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

“O You who believe, if a transgressor has to bring you information, verify it.”

(Hujaraat V: 6)

My respected friend, this blood sucking, alien, selfish government has pushed the Indians into darkness, death and poverty. They are pushing to destroy the Indians, day by day, and this is as clear as daylight. We can see that every group is seeking liberation for the country but really the most effective and powerful means of seeking liberation is in UNITY. The entire British army with all their arms and ammunition is worthless before this power. In this way the Indians will achieve their goal. It is for this reason that the Congress always maintained that they should bring all the Indians together as a single nation. This is what creates fear in the British. That is why they are doing their best to ensure that this never materialises. They keep on applying their policy of ‘Divide and Rule’ to fragment us further and weaken our strength. Read the book “Musalmano ka Roshan Mustaqbil” and see how the British have planned to fulfil their agendas through the Muslim League.

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

Take lesson, O men of wisdom

A disgrace to his elders

Husain Ahmad

8th Zul Hijjah 1356 / 11 January 1938

Bhai Talut's letter to Dr. Iqbal

Most respected

Assalamu alaykum wa rahmatullahi wabarakaatuhu

I wrote a letter to Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) pertaining to your poem that was published in many newspapers. He replied to me in detail explaining what he mentioned and how it was misinterpreted. I have excerpts of his letter produced below.

Thereafter Bhai Talut wrote:

It was necessary for me to clear this up with Hadhrat Moulana so that my mind is clear in this regard. I needed to also inform you about this as it is quite clear from Hadhrat Moulana's response that your poem is based on propaganda. If you agree with what Hadhrat Moulana has said, it will be necessary for you to publish this in the newspapers and make your view clear. In case you don't agree with what is written here, please make that clear as well. For a humble person like myself I feel double pain, as I regard myself to be a follower of both of you.

When Dr. Iqbal read the letter of Hadhrat Moulana Madani (*rahmatullahi alayh*), he published a retraction in the Ihsan Times explaining in detail the letter that Bhai Talut wrote to Hadhrat Madani (*rahmatullahi alayh*) and the response he received. He also explained that after hearing the explanation from Hadhrat Madani, no person should in future criticise him.

The following response of Dr. Iqbal was also published in the Bijnori newspaper "Al-Madinah"

"Indeed I have erred. Incorrect information reached me and I very hastily responded to what I read. The reality of what Hadhrat

Moulana said has now come to my attention. For this reason, I am humbly apologising to Hadhrat Moulana and I have hope that Hadhrat Moulana will forgive me.”

Three weeks after the retraction, Dr. Iqbal passed away.

Journey of Haj

In 1939, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) left for Haj. It was after eighteen or nineteen years that Hadhrat Moulana (*rahmatullahi alayh*) once again set foot in the mubaarak lands of Makkah Mukarramah and Madinah Munawwarah. When he was arrested in Hejaz, he was detained in Malta for a few years and after his release he went straight back to India with his ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Due to the political conditions in India, as well as Hadhrat’s busy schedule, he never got a chance to go back to Madinah Munawwarah and meet his family. During the Haj season, Sultaan ibn Sa’ood gave Hadhrat Moulana a grand welcome and showed him great respect. He also gave him some new books for the library of Darul Uloom Deoband. These books are still in the library under the section of “Atiyah-e-Saudia” (The gift of Saudia).

World War Two

01 September 1939 marks the date for the beginning of World War Two. Germany, under the leadership of Hitler, attacked Poland, and this became the beginning of World War Two. This war lasted for approximately five years in which the earth was watered with the blood of humanity. The German forces very forcefully marched ahead and the British army realised that they needed urgent help. They sent an SOS to the Indian viceroy seeking his assistance in this regard. They were in desperate need of money and men. The Indian National

Congress sent out a message that no Indian should heed this call. When the British realised that they were getting nowhere, they immediately requested a meeting to be held with the Congress. Moulana Abul Kalaam Azaad represented the Congress and refused to render any assistance.

Proposal for Partition

On March 22 1940, a meeting was held in Lahore by the members of the Muslim League chaired by Mr Mohammed Ali Jinnah. A lengthy resolution was adopted in which the demand for partition was presented. This resolution was termed “The Proposal for Pakistan.”

Hadhrat Moulana Madani (*rahmatullahi alayh*) tried his best to explain the devious intentions of the British and the need to reject this proposal but all his efforts fell on deaf ears. Least did they realise that they were falling deep into the trap of the British, into their plot of Divide and Rule. The British in the meantime played into this game. From all angles, they assured the Muslims that this was no wild dream but was something that could be achieved easily.

In a presidential address, Hadhrat Moulana Madani (*rahmatullahi alayh*) explained, “Nowadays the talk of Pakistan is on everyone’s lips. The establishing of an Islamic government on the pattern of Hadhrat Muhammad ﷺ is indeed something that is desired and no Muslim will ever go against such a proposal. However, it does not seem possible in the present situation. It seems that the British are just waiting to establish another rule for themselves under a Muslim name. In my humble view this is totally foolish as it easily allows the British to enforce their ‘Divide and Rule’ policy. This is what they have done everywhere. They divided Turkey. They divided Arabia and now they are doing the same in India. At the same time, this becomes a great

hurdle in our path. It prevents us from forming a united body in the defence of our country. This is actually the means of creating disunity amongst us and will dispel all happiness and freedom.”

Nationalism

In the same address, Hadhrat (*rahmatullahi alayh*) went on to explain the benefits of Nationalism as follows;

“We, the residents of India, have something in common despite our religious and cultural differences. From a nationality point of view, we are all Indians. Culture and religion do not hinder our national partnership. It is the responsibility of all Muslims, as well as individuals from other religions, to keep the benefit of our country before us and to protect it from any harm. If a house in a village catches on fire and all the residents do not work together to extinguish it, the whole village will be destroyed. Everyone will have to join hands to assist in putting out the fire. Likewise, if the country is in trouble, it is the duty of all the inhabitants to strive together to assist it. This duty can still be fulfilled whilst remaining true to one’s religion. This is the meaning of Nationalism.”

Arrested

After delivering a talk in a village in Amroha, the government issued a warrant of arrest against Moulana Husain Ahamad Madani (*rahmatullahi alayh*). They waited for him to leave Deoband and, while he was on the way to Punjaab, Moulana was arrested at 2:30 a.m. at the Telhari Station. The Police inspector presented to him the warrant of arrest and detained Moulana in the Saharanpur jail for the night. The next day he was sent to the Moradabad Station. Despite the Jamiat seeking the assistance of senior advocates, the case was lost in court.

All appeals for bail were rejected and eventually Hadhrat Moulana was confined to a solitary cell in the Moradabad prison. This cell was known as “The Execution House.” Even the wardens were scared of this cell as there were many rumours that an evil spirit lived there. However, Hadhrat Moulana Madani (*rahmatullahi alayh*) lived comfortably and happily in his cell, focusing all his efforts and time in the worship of Allah Ta’ala. After three months, many others from the Jamiat, as well as other freedom fighters, joined Hadhrat Moulana in this cell. Once again Moulana transformed the jail into a khanqah and a Madrasah. All the inmates became so close to Hadhrat Moulana (*rahmatullahi alayh*) that they forgot their near and dear ones. Even the jail wardens used to come to his cell and request his duas.

One of the inmates once saw a dream in which Rasulullah ﷺ was performing salaah and Hadhrat Madani (*rahmatullahi alayh*) and Moulana Hifzur Rahmaan Saahib (*rahmatullahi alayh*) were performing salaah behind him. Qari Abdullah Saahib interpreted the dream as the correct ideology of the Jamiat as both members behind Rasulullah ﷺ were members of the Jamiat.

Detention

After passing six months in jail, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was to be released on the 4th January 1943. However, about four days before his release, a notice was sent out for further detention for an unspecified period of time. On 23 January 1943, 14th Muharram 1362, news began circulating about Hadhrat’s transfer to Nêni Jail in Allahabad. Moulana’s jail mates were shattered at this tragic news. Such grief overtook them at Moulana’s separation that they had never experienced before. It was the first time they felt like they were in jail.

The grief they felt at Hadhrat Moulana's separation was even more than the pain they felt when they were sentenced to jail.

Nêni Jail

Hadhrat Moulana Madani (*rahmatullahi alayh*) entered the Nêni Jail on the 24th January 1943 and was detained here for nineteen months. On one occasion, the jail warden ill-treated him because he arrived late for the roll call. All the inmates were roaring with rage at the behaviour of the warden. This news leaked out and spread throughout the country like wild fire. Protests and marches were held all over India. The warden realised his mistake and begged Hadhrat Moulana for forgiveness. Moulana's supporters would not stop their protesting and insisted that the warden be suspended. The only time their anger subsided was when they received a message from Hadhrat Shaikhul Islam (*rahmatullahi alayh*) saying, "I have forgiven the jail warden and no action should be taken against him." This was the sublime character of our Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*). What an excellent example he was of our beloved Rasul ﷺ. Indeed he was a true *waaris* (inheritor) of Nabi Muhammad ﷺ. What a heart he must have had to be able to forgive even his enemies.

Release

On 6 Ramadhaan 1363, 6 August 1944, Hadhrat Moulana was released from jail. In total he spent two years, two months and two days in jail. Shaikhul Islam (*rahmatullahi alayh*) was suffering from a severe cough and fever. He lost approximately forty pounds in weight. His health had deteriorated considerably. It was necessary for him to go straight home and recover from his illnesses till the end of Ramadhaan. Many people began visiting him even before he reached Deoband, and

Hadhrat Moulana's good nature was such that he could not stop anyone from coming to meet him. On his way to Deoband, many people began insisting that Hadhrat come to visit them. As a result, Hadhrat (*rahmatullahi alayh*) stayed over in Jaunpur, Faizabad and Lucknow before reaching Deoband on the 14th Ramadhaan, a week after his release. Hadhrat Moulana (*rahmatullahi alayh*) received a grand welcome at the station where students, ustaads and the general public, in large numbers, came to welcome Hadhrat back home. After two days in Deoband, Hadhrat Moulana left for Sylhet as it was his practice to spend Ramadhaan there. He continued his normal practice of Ibaadat and Qur-aan recitation despite his ill health. After performing the Eid Salaah in Assam, he returned to Deoband.

Hadhrat Madani's Presidential Address

The Jamiatul Ulama Hind convened a meeting in Saharanpur over four days from 21 to 24 Jumadul Ula 1364 AH corresponding with 4--7 May 1945, where Hadhrat Shaikhul Islam (*rahmatullahi alayh*) delivered a forty-six page presidential address. This speech depicts the great courage Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was endowed with despite him being imprisoned for nineteen months. He openly criticised the British Government and fearlessly exposed their oppression and tyranny upon the poor citizens of India. He practically demonstrated the Hadith,

أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

“The best Jihaad is to speak the truth in the face of an oppressive king.”

In his book “Prisoners of Malta” Moulana Muhammad Mia records excerpts of this lengthy speech, some of these excerpts are mentioned hereunder:

Hadhrat Moulana said to those present:

“The selfish, inhumane, barbaric rulers of our country have pushed India to the verge of death. Mr MacDonald Ramsay has written in his book ‘Awakening of India’:

“If someone travels in this land, he will not see anything except weak and frail people whose lives revolve around working and toiling. The whole day, all they do is hard work, hard work and hard work. India has been turned into a village of miseries. What hurts me even more is that their poverty and wretchedness is veiled by their calmness and silence.”

In another article he writes,

“The poverty of India is not an accidental occurrence; rather it is deliberately put upon its citizens.”

Mr H.M. Henderson writes,

“India is becoming weaker day by day. It seems that the blood of the people is being sucked slowly and gradually but at an increasing pace.”

These are what English writers have to say about their personal observations.”

He further said:

“These cruel-hearted and merciless rulers have pushed this weak and half-dead country into war without its will and desire. Strangely, they have announced that India is with them, but (India) shouted out, ‘I am enslaved into the fetters of slavery in such a way that my life is at peril. I wish to breathe freedom. What have I got to do with friendship and

enmity, with war and peace? I am neither enemy nor friend of Germany, nor friend of America or its enemy. I am thirsty of one thing and one thing only, and that is freedom. I was not given a hearing, I was not consulted and on my behalf the war was declared.’ Nationalist organisations like the Indian National Congress and the Jamiatul Ulama Hind protested against it, raised their voices against it, elucidated over its feeble state, but all protests proved to be a cry in the wilderness.”

He also highlighted the following points:

- a. Even before the war, in the time of peace, the expenditure on the English army was way out of proportion. This increased manifold during the period of war. On the other hand, the citizens of India were afflicted with hunger and famine.
- b. From a hunger and famine stricken India, Rs. 8,350,000,000 was siphoned off as a war loan.
- c. Money was collected forcibly from citizens in the name of war contributions. More than fifty percent of this amount remained in the pockets of the collectors.
- d. The Indian army and officers surpassed the whites in their display of courage on the battlefield, yet they were always overlooked, and instead of them, the whites were promoted to higher ranks.
- e. Almost daily, there are reports in the newspapers that a woman committed suicide because, after great struggle, her husband couldn't procure a piece of cloth to cover her body. Not very long ago there was a report that somewhere in Bengal a march was organised and naked children, men and women participated in it. A dead body could not get a shroud for the burial.
- f. The following is the statement of no less a person than the chairman of the Textile Control Board, Mr. M.D. Thiker, himself:

“In the year 1939, the yarn manufactured by the Indian mills stood at 1,264,000,000 pounds. In 1944 it increased and reached 1,622,300,000 pounds. From this yarn, every year 6,730,000,000 yards of textiles are manufactured. Out of this, 4,800,000,000 yards of cloth are manufactured in textile mills. The rest is manufactured in power looms and in handlooms. If the whole quantity was given for equal distribution among the civilian population of the country, each individual in the country would receive sixteen yards of cloth. Unfortunately a great chunk of this product does not reach the civilian population. Out of the total textiles manufactured, 750,000,000 yards, and sometimes even 1,000,000,000 yards, are supplied to the army. No less than 600,000,000 yards are exported to other countries. I have repeatedly drawn this to the attention of the government that the quantity of textile exports should be decreased, but no one listened. And why should they listen? If it is decreased, how would the ‘United Kingdom Commercial Corporation’ benefit? In what way could their allies have benefited? Who cares if Indians are naked?”

Shaikhul Islam (*rahmatullahi alayh*) continued to explain this subject matter in detail, point by point, spanning over twenty pages of his speech. Continuing his address, Hadhrat Madani (*rahmatullahi alayh*), said:

This was the reason why Mr. Phillips was forced to say:

“The harm that the modern world has caused to India, perhaps no other country has suffered this much ever before.”

His statement was made in view of the fact that Russia, Germany, Italy, France and China had to also pass through much trouble. The fact is that these countries have faced wars and are still facing one, and

have suffered losses of men and materials and are still suffering. But the trials through which India has passed, none of these countries has ever faced.

This is the reason why Gandhiji and Nehru consider India as a large prison and the Viceroy as its warden. I am opposed to their view and consider them to be incorrect. That is because in a prison, a prisoner cannot live hungry, since it is a criminal offence to keep him hungry. No prisoner has died or can die from hunger in jail. Whilst here in Bengal alone, more than 9 000 000 people have lost their lives due to starvation. Only Allah Ta-ala knows how many people have lost their lives all over India. Mr. A. A. Brussel writes that, "In the year 1928, thousands of people died in India through gradual hunger."

No prisoner dies due to lack of medical treatment. In every jail, there is an arrangement for a doctor, medicines and the necessary medical treatment. Therefore, more or less, every prisoner receives medical attention. But reports published in newspapers say that more than 3 000 000 people died from malaria, small pox, cholera and other diseases in Bengal alone. According to the statement of Mr (Sardar) Patel, 87% of the deaths in the year 1933 were due to the lack of medical attention.

Besides, there are always some clothing for the prisoners to wear. No prisoner lives naked. But in the period when there was scarcity of textiles in Bengal, many women were committing suicide because they could not live naked. Nude protest rallies were held. Dead bodies were buried without a piece of shroud. Thus, to call India a jail is incorrect. It should be termed as an institution worse than a jail. Yes, if India were termed as HELL and the Viceroy its superintendent and the council members as its employees, then this description would be

correct. These cruel-hearted British rulers have turned our heaven-like India into a HELL.”

End of World War Two and India's condition

On 7 May 1945, Germany surrendered unconditionally to Europe. Japan, however, continued fighting for another three months. In the meantime, America had manufactured “The Atom Bomb” and tested it on Japan for the first time. It destroyed the entire Japanese military power and disfigured millions of innocent people. On 15 August 1945, the British Prime Minister Clement Attlee and his American counterpart, Harry Truman simultaneously declared from England and Washington that Japan had also surrendered.

At this juncture in history, Britain realised that India was no more on a good footing. It suffered heavy bombardment for four years and there was not much left of this once upon a time beautiful country. The war had taken its toll on India, and Britain had robbed the country of all its valuables. The English now felt that the time was right to hand over the ruined India to the destroyed Indians.

The British government was forced to make this decision under duress, but their greed for power did not allow them to merely hand over the war torn country back to its inhabitants without a price. Rather they had a nasty plan ahead of them. They planned to leave the country divided in such a way that the inhabitants would continue fighting with each other whilst the British would leave like champions of peace. The following resolution was made in the British cabinet:

“The Indian subcontinent should be divided into two parts, one for Muslims and the other for Hindus. If we have problems with Hindu establishments in Bombay, we can always continue our trade with

Muslims using the Karachi port. In this way, we can still maintain our influence and rule over the whole of India.”

The road to freedom was now no more a straight and easy path. A great hurdle and mountain was placed before it, and that hurdle was created in the name of Pakistan. Before moving forward, it was necessary to first level out this mountain. The white masters had succeeded in their plan. On one side was Gandhiji and on the other was Mr. Jinnah. The British had taken it upon themselves to pave the way for India's freedom, appointing themselves as the judges. A series of meetings between Gandhi and Jinnah ensued. They met repeatedly without any outcome.

Pakistan was now on the lips of all Muslims and the concept of an Islamic government had captured the Muslim mind. However, the far-sighted Muslim leaders had perceived a real problem that ordinary minds were unable to see. The question before them was: should they accept the Partition that would divide the minority and create further smaller groups, or should they live in a way that their strength remained and they became equal to the majority in terms of status and privileges?

The elections became a contest between these two ideologies. The Viceroy's full support was behind their 'toy' (Mohammad Ali Jinnah) of the Muslim League. The British did everything in their power to rig the elections. They had to ensure that the Muslim League wins and that Pakistan is formed at any cost. Hadhrat Madani (*rahmatullahi alayh*) issued a detailed statement regarding the election. The following excerpt from Hadhrat Moulana Madani's statement give a glimpse of the the severity of the contest in the election:

“There seems to be a deliberate conspiracy in the government's failure to maintain law and order during the elections. The conspiracy

was quite apparent in Bengal. In many incidents, the government openly sided with the Muslim League. A majority of Muslim officials had adopted an approach that made it difficult to differentiate whether they were government officials or workers of the Muslim League. Their approach and actions were such that renders the election results doubtful. For this reason, it is being alleged that, at several places, bogus votes were inserted into the ballot boxes. Candidates were restricted in their movement from one place to another, which is the essential part of an election campaign. Polling booths became the centre of violence and hooliganism. Votes were not cast in secrecy. Polling agents of other parties were intimidated and were not allowed to vote properly.”

Many candidates and their supporters not belonging to the Muslim League were beaten up and their houses were burnt. Many incidents of violence occurred. The non-League candidates were threatened with their lives.

A few examples of hooliganism by the Muslim League are given below:

Moulana Abul Kalaam Azaad was travelling from Shimla to Calcutta. Some leaders of the Muslim League also started their journey. Before commencing their journey, they phoned their supporters at the Aligarh Muslim University. As a result these heartless students in great numbers reached the Aligarh railway station. These students displayed the worst kind of behaviour. When the train started, they pulled the chain causing it to halt and then tormented Moulana Azaad.

Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was returning from Multan. When he reached the Lahore railway station, the Muslim League supporters repeated what they had done with Moulana Azaad. Indecent behaviour of rowdy elements continued from Lahore to

Ambala. Besides shouting slogans against Moulana, they pelted stones at the train's windows and broke the glass panes. A heap of stones was thrown at the second-class compartment in which Shaikhul Islam and Qadhi Ikraamul Haq, an employee of the Jamiatul Ulama Hind, were travelling. Fortunately they did not suffer any injuries.

Muslim Parliamentary Board

There were nationalist parties in every state. Many were operating all over India. In all sincerity, they considered the League's policy to be destructive. They also considered it their religious and national duty to struggle against it. However, they could not muster courage to sail against the wind from the opposite direction and raise their voices. The Jamiatul Ulama Hind was led by Allah-fearing people like Moulana Husain Ahmad Madani (*rahmatullahi alyh*) and Mufti-e-Azam, Mufti Kifaayatullah Saahib (*rahmatullahi alayh*). Allah Ta'ala inspired them and imbued them with courage to step forward and organise the people. They called for an all-India conference of the nationalist parties. These parties that were invited to the conference had become popular and had occupied an important place in Indian politics because of their selfless service.

The leaders of these parties had themselves felt the need for such a conference. They waited for a courageous man to stand up and convene such a meeting. Therefore, they warmly accepted the Jamiatul Ulama Hind's invitation and sent their representatives to participate in the conference. Approximately fifty representatives of these parties and approximately 125 members of the Jamiat ul Ulama Hind assembled for three consecutive days (September 17 to 19, 1945) in Delhi. The conference took stock of the political situation from every angle. Various suggestions came in from the participants. Eventually, the

conference decided to form a 'Joint Parliamentary Board' and also decided that the elections would be fought under its banner. Since there was no person better suited to preside over the Joint Parliamentary Board than Hadhrat Shaikhul Islam Moulana Husain Ahmad Madani (*rahmatullahi alayh*), the delegates selected him as their leader. After a great deal of persuasion and insistence from the delegates, he accepted the post. At the end of the conference Hadhrat Moulana Madani (*rahmatullahi alayh*) delivered an hour and a half long speech.

Hereunder are some excerpts from that speech. He said:

"It is the duty of every Muslim, especially the Ulama, to look for an opportunity to call the people towards good and forbid them from evil. When the Muslim rule in India came to an end, the total Muslim population in the country stood at 25 000 000. In less than a decade, it increased and reached almost one 100 000 000. The total credit for this goes to the Ulama for their efforts in Tableegh. Tableegh is one of the fundamental principles of Islam. Kindness, justice, service to mankind and pleasant relationship are some of the other important principles. Adhering to these principles has caused Islam to spread far and wide.

The noble cause, that is the propagation of Islam in the whole country cannot be achieved through hate. Our field of propagation and target are the non-Muslims. By making us hate the Hindus, the door of our field and target of Tableegh is being closed. To restrict Islam to a narrow, limited geographical territory is contrary to the Nubuwwat of Nabi Muhammad ﷺ. He was a *Rahmah* (blessing) for the whole of mankind.

With the formation of Pakistan, a gulf is being created. We should try to bridge this gap. The propagation of Islam should not be confined to one territory. The sacrifices and relentless efforts of our ancestors

have established Muslims' rights in every nook and corner of India. Today to maintain this and to spread it further is our duty."

The devotion with which Shaikhul Islam (*rahmatullahi alayh*), even in his old age, fulfilled this duty is indeed remarkable. The monetary help that the Muslim Parliamentary Board received from various donors was all Hadhrat Moulana's achievement.

Election campaign and risking his life

Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), had promised some Madaaris in Bengal and Bihar of his participation in their functions. Before launching an election campaign, he wanted to fulfil the promises he made to these Madaaris. Thus he left for Bengal towards the end of September.

At the time of his departure, his relative, Moulana Naseeruddin Ahmad Faizabadi, expressed his desire to accompany him. Other Jamiat members who were present also insisted that they would accompany Moulana. However, Moulana saw no need for this. When he was reminded of the hardships of such a long journey at his age, Moulana's reply was '*Inna Allaha Mae'*' (Allah Ta'ala is with me. I am not alone.)

At last, Moulana left for Bengal all alone. Later on, it was learnt that rowdy elements in the Muslim League had planned many disruptions during his journey. Moulana's unshakeable faith in Allah Ta'ala always came to his rescue and these hooligans plans amounted to nought.

A detailed account of Hadhrat Moulana's journey was given by Muhammad Tayyib Bhagalpuri in a letter he wrote to the Jamiatul Ulama.

Letter from Muhammad Tayyib Bhagalpuri

9 October 1945

Jamiatul Ulama Hind

Assalamu alaykum wa rahmatullahi wa barakatuhu

My heart tears whilst I write this letter to you. I am unable to control my emotions. My heart cries and my pen refuses to write the evil behaviour of the Muslim League with our honourable Shaikhul Islam (*rahmatullah alayh*). I don't know where this immoral behaviour with such a pious and devoted saint would lead us to.

I had the honour of meeting Hadhrat Moulana Madani in Katihar on September 26. Moulana had just arrived from Munger. At night, Moulana addressed a gathering of students and teachers at Madrasah Darul Lateef, Katihar. He gave a lengthy speech in which he exhorted the audience to adhere strictly to the Shariah. Along with it, he also spoke about the aims and objectives of the Jamiatul Ulama in the light of Islam and the prevailing political situation. Moulana's speech was very effective. The next day, about eight to ten miles from the city, he delivered a speech in a village named Islampur. He drew the audience's special attention towards Islam and the teachings of Rasulullah صلى الله عليه وسلم and encouraged them to strictly follow the Sunnah. He also spoke about the necessity of the Ulama's involvement in the political field and how important it was for them to make their voices heard so that they could defend Islam from the onslaughts of the British government.

Anyway, Moulana started his journey the same night and reached Bengal on September 28. Hadhrat Moulana (*rahmatullahi alayh*) led the Jum'uah Salaah in the Parbatipur Masjid and then travelled to Dumar

(district Rangpur) arriving in the evening. He addressed the gathering here for more than an hour. Moulana Riyaazuddin later translated Moulana's speech into the Bengali language because many among the audience who came from the countryside did not understand Urdu. After the Asar Salaah, he delivered a speech in Dumar, and then left for Syedpur after Maghrib. However, at the railway platform, a group of 'League' supporters surrounded Hadhrat Moulana and his associates and blocked their way. With great difficulty they exited the Syedpur's platform but the League's mischief-makers again blocked their way and didn't allow Hadhrat Moulana to enter the village. With black flags in their hands, they were shouting slogans of 'Murdabad'. Most of them were drunk. One of the League thugs snatched the topee from Hadhrat's head. They also hit Moulana's colleagues with their fists. The driver was badly injured. The police were informed but they refused to escort them to the village. Thus, the League members did not allow them to go any further. Moulana and his colleagues returned to the station and spent the night there. He left for Katihar in the morning.

The Muslim League supporters, who consisted of the town's folk as well as students from the schools, carried with them a jug full of mud, a garland of old shoes, and a container full of sewerage, while displaying their black flags and shouting slogans of 'Murdabaad'. Hadhrat Moulana Madani (*rahmatullahi alayh*) was in the second class compartment of the train. They approached his compartment and started shouting and abusing Moulana.

Hadhrat Shaikhul Islam (*rahmatullahi alayh*) was silent and continued reading his kitaab. He asked his colleagues not to respond to these hooligans. At last, after an hour and half, the train departed. The train reached Bhagalpur at nine that night. The next day there was a large meeting at Nath Nagar and then later at Champa Nagar.

Thousands of people had gathered there. The youth group ‘Ansaarullah’ (friends of Allah) were busy organising the meeting. Hadhrat Moulana spoke fervently for almost two hours. Like everywhere else, here too he encouraged the people to adopt taqwa (piety). He also drew their attention towards the Jamiatul Ulama and its mission. There was great enthusiasm perceived in the audience.

Students belonging to the Congress Party were organising a conference at Lajpat Nagar Park. The Congress leaders and members requested Hadhrat Moulana to grace the occasion with his presence. Upon great insistence, Hadhrat Moulana reluctantly agreed.

While he was leaving for the meeting, the Muslim League ruffians created such a scene that is beyond expression. These thugs surrounded Moulana and his colleagues. About forty students with black flags in their hands came in the way and started shouting slogans such as ‘Ghaddar-e-Qaum, Murdabad’ (Death to the betrayer of the community). However, the police had to be called when they started pelting stones. The police intervened and the police superintendent took Hadhrat Moulana into his own vehicle and escorted him to the conference venue where a gathering of eight to ten thousand people, both Muslims and Hindus, were awaiting his arrival. For approximately one hour Hadhrat Moulana spoke about the need for unity between the two communities. Thereafter at the time of Maghrib, he performed the Maghrib Salaah at the conference venue with approximately eight hundred Muslims. Hadhrat Moulana was requested to lead the salaah and he obliged.

The whole city was abuzz with the rumour that the police had arrested Moulana. When I (Muhammad Tayyib Bhagalpuri) came to know that Hadhrat was taken to the police station, I went there with fifteen others. On my behalf and on behalf of those who were present

with me, I requested Hadhrat Moulana to postpone his journey till the elections were over because, after witnessing the behaviour of the Muslim League workers, we feared danger to his life. Besides, it was clear they were ready to go to any extent to torture and insult him. Thus, it was our humble request to him that he should postpone his travels for at least four to five months. In reply to our plea, Hadhrat Moulana said:

“My brother, you say it is insulting and troublesome. But these atrocities and afflictions are easy for me to bear. You speak about honour and prestige! Whatever afflictions and insults I receive in the path of Allah and His Rasul ﷺ, are in fact an honour for me. If I am insulted for speaking the truth or I am abused, then I consider it an honour for me. As far as death is concerned, one has to die only once. Whatever time and place Allah Ta’ala has destined for me, no one on earth can postpone it. I am a simple worker of the Jamiatul Ulama and it is essential for me to follow their mashwarah. Besides, from every province and every nook and corner of India, people are calling me. How can I refuse them?”

We all, including the police inspector, were stunned to hear this. We were astonished at his taqwa, courage and faith in Allah Ta’ala. Shaikhul Islam (*rahmatullahi alayh*) used to travel and deliver lectures day and night. In his speeches, he would exhort the people to be pious and good in their behaviour and ways. It was indeed amazing to witness the manner in which he cared for his colleagues, followed the Sunnah in every action, entertained no hatred and rancour for his opponents, showed no trace of fear on being insulted, always wearing the same radiant smile on his face, offering his salaah on time, and offering Tahajjud Salaah even while travelling. Whoever saw him closely was deeply struck by these traits and qualities in him. It was a

miracle for one person to have all these traits in him. Everyone was dumbfounded and wondered whether he was really a human being or an angel in human form.

Sometimes there was no tea or bread to eat at lunch, while at other times the gravy was full of oil, but he never created a fuss over these things. Whatever was served before him, he ate it happily, with gratitude. If he got nothing to eat and remained hungry, no one would even know. Yet, such a person was being labelled with labels like ‘enemy of Islam’, ‘traitor of the community’ and the ‘agent of Hindus’.

When I saw Hadhrat Shaikhul Islam (*rahmatullahi alayh*) at the police station, I couldn’t stop my tears. I cried out, “O Allah, what has obsessed this servant of yours that he is so restless! He doesn’t care for his sleep, his food, his bath and even his rest. He travels day and night, faces atrocities from his opposition, and that too from Muslims. He leaves behind his near and dear ones and is still at the police station at this late hour. He travels through villages, through cities, and with complete humility calls people towards Allah Ta’ala and His Rasul صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.”

This question keeps on coming to my mind: “Why does Moulana not stay at home and spend all his time in the zikr of Allah Ta’ala? Why is he taking all this trouble? Ya Allah, please protect this servant of yours!”

The main purpose of writing this letter is that:

- a. There is a grave danger to the life of Hadhrat Shaikhul Islam. It is my fervent appeal that you force him not to take any further tours for the elections. He was almost killed twice. I myself am witness to the barbaric behaviour of the Muslim League gangsters. They were shouting at Katihar railway station saying that as soon as their government is formed, they will

remove all the Moulanas from the face of the earth. This is the first job to be undertaken.

- b. Leaders of the All India Muslim League are openly declaring in their speeches and writings that: “O Muslims! Do not allow these Mullahs (Moulanas) to come to you. Don’t allow them to speak, and don’t allow Muslims to listen to their speeches. They will mislead you. They will come as representatives of the Congress, which is bent on destroying the Muslims. If these people reach you suddenly, in whichever way possible, throw them out, and so on and so forth.”

Muhammad Tayyib Bhagalpuri

Disrespect to Hadhrat Moulana Madani (rahmatullahi alayh)

Allamah Arshad Saahib, a senior Aalim of Pakistan relates, “After the partition I once went to Karachi and met a Muhaajir who was a member of the Muslim League in Amritsar. He held a high position in the National Guard of Amritsar. He mentioned to me that on one occasion, Hadhrat Moulana Madani (*rahmatullahi alayh*) was returning from Punjab. The train stopped in Amritsar and the National Guard was informed that Hadhrat (*rahmatullahi alayh*) had arrived at the station. On my instruction, many of the Muslim league members stripped their clothing and began dancing naked around Hadhrat Moulana just to degrade and humiliate him. This incident happened a few months before the partition (of India and Pakistan). When Pakistan was formed, the Indians underwent much turmoil and chaos. The Sikh Ghundas (thugs) entered my home and tied me to a pillar of the house. They stripped the womenfolk of my house and made them dance naked in front of me. At that time the thought stormed my mind that,

‘Today I am paying for the evil consequence of my sin.’ Allamah Arshad Saahib mentioned that the person thereafter said to him that once the conditions in both countries improved, he will go immediately to Deoband and beg Hadhrat Moulana Madani (*rahmatullahi alayh*) for forgiveness.

In one of the newspapers in Pakistan called Chatan, another incident which was published in several editions is mentioned. The incident is as follows;

Hadhrat Moulana Madani (*rahmatullahi alayh*) was travelling by train and passed by the Jalandhar station. Two members of the Muslim League entered Hadhrat Moulana’s coach. One took hold of his beard and the other spat on his face. Hadhrat Moulana (*rahmatullahi alayh*) did not retaliate in the least. When Moulana Azami, who was the leader of the Muslim League in Jalandhar, heard of this, he became extremely upset and summoned those two youngsters. He then asked them, “Did you really do this action or are you joking?” They confessed that they had indeed perpetrated such a deed. Moulana Azami then told them, “Hadhrat Moulana Madani (*rahmatullahi alayh*) is amongst the Awliyaa (friends) of Allah Ta’ala. For many years he taught the Hadith of Rasulullah ﷺ in Madinah Munawwarah in the masjid of Nabi ﷺ. I strongly feel that any person who showed such disrespect to Hadhrat Moulana will either be drowned or burnt alive.” Doctor Ikramul Haq Saahib narrates that I witnessed the death of both these youngsters. The first youngster, at the time of the partition, was drowned in the river of Bias and the other was burnt alive by one of the Muslim League leaders after having an argument with him.

In the same election campaign, Hadhrat Moulana (*rahmatullahi alayh*) had to go to Multan. His companion, Moulana Hifzur Rahman Saahib Sehaarwi (*rahmatullahi alayh*), accompanied him on this journey.

League members came to know of Hadhrat's journey and informed all the upcoming stations that Hadhrat Moulana and his companion, Moulana Hifzur Rahmaan, were on that train. They were told to bring as many members as they could and disrupt this journey as much as possible. Thus, at every station, large groups of people gathered and surrounded Hadhrat Moulana's coach and began shouting immoral and disgusting slogans against Hadhrat Moulana. They began shouting out, "The guide for the Hindus, a sell-out of the Muslims, Pakistan Zindabad, we will make sure we get Pakistan. We'll take bullets on our chest but we will get Pakistan." They then began pelting Hadhrat Moulana's coach with stones. All the windows of the coach were broken but, *al-hamdulillah*, Hadhrat Moulana was not injured in the least.

When Hadhrat Moulana (*rahmatullahi alayh*) reached the station in Sayyedpur, a group of more than 600 league members were waiting for him shouting out 'Pakistan Zindabad'. The moment Hadhrat (*rahmatullahi alayh*) stepped out of the train, the mob pounced upon him. One person on the railway station, who had a loud hailer, began shouting, "Come quickly, hurry, the traitor Moulana has come." Hundreds of people now began running towards the station. Moulana's saathies, who amounted to ten or twelve students, surrounded Hadhrat Moulana. These Ghundas (thugs) began striking at him with their sticks and shouting at the top of their voices. "Drop this traitor who has no Imaan, trample him under your feet, cut him up into pieces, send him to Jahannam." Allah Ta'ala only knows how Hadhrat's saathies managed to get him through those rioters into an ox-cart that was waiting for Hadhrat. As Hadhrat climbed into the ox-cart, the mob swiftly moved towards the cart and began attacking. They began flinging dung and mud on Hadhrat and his saathies. Some of them

climbed onto the ox-cart and began swinging their sticks and batons. One person took off Hadhrat's topee and trampled it under his shoes shouting out that Moulana was a slave of the Hindus. They burnt Hadhrat's topee on the ground. Others began tugging his Jubbah. It seemed as if they were going to take hold of him, drag him into the forest and kill him. The madrasah students that were with Hadhrat put their lives at stake and protected Hadhrat Moulana from all sides. They all were drenched in blood. Eventually Moulana was brought back into the waiting room of the station. He consoled his saathies saying, "This incident that you have witnessed happening to me today is nothing new. It has happened in the past and may continue in the future. But very soon a day is coming when the Muslims of India will witness a very tragic incident. This is something that you will see with your own eyes." They spent the night in the waiting room.

These are only a few of the many incidents that took place at the time of the elections. During those months, the League members inflicted much hurt and abuse upon Hadhrat Shaikhul Islam (rahmatullahi alayh), but it was only possible for a mountain of perseverance like him that could tolerate all this and still make dua for these people, in total emulation of Rasulullah ﷺ,

اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ

"O Allah guide my people for they know not"

His only sin was that he kept on expressing his view that the formation of Pakistan was a means of destruction for the Muslims. Islam in India will be totally destroyed. The Muslims in India will have to face a small Qiyaamat in this world. He tried explaining to the people that Pakistan

was a political trick for the British to continue their selfish agenda and the Ulama are being used for this agenda. Once Pakistan is formed, they will get rid of all the Ulama and they will appoint their people in all prominent positions who have studied in British schools and British universities and think like the British. What then will be left of Islam? However, most of the Muslims were living in this dream that an Islamic country will be established where the laws of Allah Ta'ala and the Qur-aan will be carried out. They felt that just as it was not possible for the Muslims in Makkah Mukarramah to establish the laws of Allah Ta'ala and it was necessary for them to migrate to Madinah Munawwarah, in the similar manner it was now necessary for the Muslims of India to move away to Pakistan and establish Deen there. They felt that this would be a means of reviving the Khilaafat-e-Raashida and once again, after 1400 years, the Ummat will witness the revival of Islam on the face of the earth.

Chapter 10

Partition and Indian Independence

Despite all the negativity, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) continued his efforts most fervently. It seemed as if every friend had turned into an enemy and no one could be trusted anymore. The elections took place and, as it was prophesised a year ago, the Muslim League won the votes by 85%. This now finalised the formation of Pakistan and it seemed as if no force on the face of the earth was going to stop this. On 2nd September 1946, the Prime Minister of Britain arrived in India to form an interim government. This government consisted of members from the Muslim League and the Indian National Congress. This government would run for one complete year.

Violence

For some time, resistance was felt from the public and this now spurred the Muslim League members to once again incite violence in the country. In Bombay, severe altercations between Hindus and Muslims occurred. Thousands of people were killed in these faction fights. In Calcutta, the Muslims had killed many Hindus. In retaliation a

great number of Muslims were killed by the Hindus in Bihar. They became thirsty for each other's blood. The Muslim League very shrewdly interpreted these clashes as *Jihaad fi Sabilillah* (fighting in the path of Allah).

In the intoxication of liberation, people lost their minds. In India alone, many Muslim children, women and elderly were slaughtered, burnt alive or trampled to death. Perhaps history had never witnessed humans behaving with such hard heartedness before.

Sikhs were found parading in gangs, searching for Muslims in their areas. The moment they found a Muslim, they would attack him like vultures attacking a dead carcass. They visited as many Muslim villages as they could and burnt and killed any Muslim that came in sight.

These beasts were so ruthless that whenever they killed a Muslim male, they would cut off his private part and place it in his mouth as a sign to show the world that this person was killed by the Sikhs. A similar scenario prevailed in Lahore where Muslims were killing the Hindus living there. The entire country was on fire.

It is reported that in Amritsar, the Hindus would carry acid with them and the moment they saw a Muslim, they would throw the acid onto his face. The Sikhs would enter Muslim villages and attack the elderly with their swords and weapons. They would strip the women off their clothing and make them parade the streets naked. Many women were raped and then killed.

When the Amritsar Express arrived at the station on the 15th August 1947, the station master was surprised to see from the outside that the train was totally empty. Only when he opened the door, did he realise that the train was not empty; it was full of the dead bodies of the passengers. Amongst the dead you would also find a few people

alive hoping in all earnestness that they too would die with their comrades. One woman was found alive in her coach with her dead husband and her dead children lying around her. She burst into sobs when the station master walked into her coach. One child was found alive on the chest of his dead mother. At the back of the train it was written in big bold words, “We have sent this train today in the name of independence.”

The condition was such that people, in the thousands, began fleeing their homes. But where were they to go? Where were they running to? This was in fact a scene of Qiyaamat that played itself in the face of the 1947 Independence.

Independence

It was in this environment that on 3rd June 1947, Lord Mount Batten, the viceroy of India announced the partition of Pakistan. Two months later on 15th August 1947 the independence of India was announced.

This brought an abrupt end to Hadhrat Shaikhul Islam’s (*rahmatullahi alayh*) fifty years of effort. The ship that sailed through the seven oceans now sunk at the shore. The course for which he fought day and night, and for which he patiently bore the swearing, abuse and humiliation, all came to an abrupt halt. The Taqdeer of Allah Ta’ala had decided that Pakistan was going to be formed. This dream that had settled in the minds of many Muslims now became a reality. Yes, a reality at the expense of the lives of thousands of innocent people. The Muslims in India were now left at the mercy of the heartless Hindus who intended to drown every last one of them in the ocean of blood. Riots erupted in every nook and corner of India. Delhi, Punjab, Pathyala, Bharatpur, Panipat, Mewat, Madhya Pradesh, Hyderabad, Uttar Pradesh and almost the entire country was on fire

and the flames of this fire were slowly leaping up towards the skies. Unfortunately, in this critical situation, there was no one to have mercy on this nation that was burning in this inferno and no one to extinguish this fire and save the burning victims.

It was only at this juncture that those who were drunk in the intoxication of Pakistan sobered up, only to realise what detriment the partition brought to them. Millions of Muslims were now held hostage in India whilst thousands of Masjids and Madrasahs became desolate overnight. It was now too late to understand the wisdom in keeping India united. The damage was already done. It was no use harping over the past. The condition in India began worsening. Who was there to now help and come to the assistance of the oppressed Muslims? Who was there to extinguish the huge flames burning up the Muslims of India? Who had the courage to turn the tide of the floodwaters that engulfed this entire country?

Hadhrat Madani (rahmatullahi alayh) comes to the rescue

In all this chaos and madness, there was only one man who came forward and flung himself into the thick of the inferno. It was either that this fire was going to be extinguished or that his life would come to an end in his attempt to douse it. Hadhrat Shaikhul Islam, Moulana Husain Ahmad Madani (*rahmatullahi alayh*), thrust himself forward and tried his best to put an end to this madness. Approximately 10 000 people were killed in Delhi and 150 000 homes were deserted. With his kafan in his hand, Hadhrat Shaikhul Islam (*rahmatullahi alayh*) bid farewell to Darul Uloom Deoband and began travelling to every city, town, village and settlement, gathering the Muslims and encouraging

them to remain firm in these trying times. Slowly people began regaining their confidence.

The following is an excerpt of one of the talks he delivered in the Jami Masjid of Deoband;

“Although we gained our independence on 15th August 1947, the English Government is still working within us and is still ruling over us. The old guard of the British still lurks within our ranks. They set our country alight and left us burning from within. The current rulers of the country are left bewildered with no idea of what to do and how to put an end to this chaos. The ball now lies in your court. The only way forward to gain the upperhand and to ensure that things normalise, is to place your full trust in Allah Ta’ala and stand up against these merciless rebels. In this way you will save yourselves and your people from this Jahannam.

It is shameful to see what cowards we have become. People sit in their homes, scared to emerge. They are scared to walk in the streets and are petrified to leave their hometowns. Are you not the vicegerents of those Ulama who came in a few numbers into this country when it was filled with enemies on all sides? Now you number upto 40 000 000 in this country but you are so scared that you put your tail between your legs and run for your lives. Where are you running to? Are you searching for a place where death will not find you?

My dear brothers! Death is not something to be afraid off. A true Muslim is never afraid of death. In Islam, to aspire for death is the criterion of truth. While addressing the hypocrites, the Qur-aan says:

فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ

“Aspire for death, if you are truthful”

Thus, if you believe in the truthfulness of Islam, this fear is meaningless.

الْمَوْتُ جِسْرٌ يُوصِلُ الْحَبِيبَ إِلَى الْحَبِيبِ

“Death is a bridge that makes a lover reach his beloved.”

To die in the cause of Islam is not death. It is life in itself. The Qur-aan Shareef says:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

“Those who are killed in the way of Allah, don’t call them dead. Nay they are alive but you do not know...”

Remove this cowardly behaviour and this fear from your hearts. Islam and cowardice cannot settle in one place. Oppose the hardships you are undergoing with patience and firmness. Do not incite trouble, but if these rebels come to you, then be courageous and attack them in such a manner that they remember the day their mothers gave birth to them. No matter how small you are in number, don’t turn your backs towards them. In the protection of your honour and respect, be prepared to give your lives; you will enjoy the honourable death of a martyr.”

In this way Hadhrat Moulana Husain Ahmad Madani (rahmatullahi alayh) encouraged people to move forward and be brave in the face of these hardships.

Riots in Saharanpur

The riots had hardly settled in Delhi when suddenly they erupted in Saharanpur. On 3rd October 1947 Saharanpur was set alight. Rioters

were roaming the streets and setting alight homes and shops. No one could leave their homes. People became prisoners in their own homes. If per chance anyone had to leave his home, he was immediately killed. It was impossible to travel by train as most of the rebels camped at the train stations. In this risky condition, Hadhrat Moulana Madani (*rahmatullahi alayh*), with his life at stake, travelled to Saharanpur with the sole intention of helping the oppressed Muslims. After carefully surveying the situation, he contacted the Premier of Uttar Pradesh, Mr Panit, to come immediately to Saharanpur. The Premier obliged and met with Hadhrat (*rahmatullahi alayh*) who explained to him how to bring the situation under control. Mr Panit immediately replaced the mayor with another good person who sincerely tried his best to douse the huge fires in Saharanpur. By the next day, sanity prevailed in the entire district. As long as the new mayor remained in Saharanpur, peace and tranquility reigned. This eventually brought about some sanity in the surrounding areas like Meerut, Muzaffarnagar and Dehra Dun.

Hadhrat Shaikhul Islam (*rahmatullahi alayh*) now began travelling from village to village and town to town gathering the people in the masajid, madaaris, in the bazaars and at any other venue that he could find to encourage people to continue with life and assuring them that everything was going to be okay. He encouraged them to be brave and to stand up in the face of the rebels. As a result of these lectures, people began building up their confidence. It was a time where, in Delhi alone, up to 4000 people were being killed in one day. People had lost all hope of living in India. Had it not been for Hadhrat Shaikhul Islam (*rahmatullahi alayh*) and his keen encouragement, Delhi and its surroundings would have become empty of Muslims.

You would have perhaps not found a single Muslim in any part of India. Muslims who suffered cowardice would have turned murtad (renegade) and the Muslim who had some spark of Imaan and Islam in him would have opted for *Shahaadat* (martyrdom). India could have ended up with the same fate as Spain and Russia, where Muslims ruled for centuries but after gaining their Independence, it became difficult to find a single Muslim in these countries.

Hadhrat Shaikh Zakariyya (rahmatullahi alayh) trapped in Delhi

Hadhrat Shaikhul Hadith (*rahmatullahi alayh*) writes that they were horrified with the violence leading up to the elections of August 1947. It was his practice to spend the last ten nights of this blessed month at Markaz Nizaamud Deen in the Banglawali Masjid with his cousin Hadhrat Moulana Yusuf Saahib (*rahmatullahi alayh*), the then Ameer of the Tableegh Jamaat. It so happened that on August 15, the day of Independence, fell on the 27th of Ramadhaan that year.

Hadhrat Shaikh (*rahmatullahi alayh*) writes that they had witnessed a spectacle of Qiyaamat in Delhi during those days, where people would abandon their children on the train stations and leave for Pakistan. One of the most horrifying sights was that of mothers departing for Pakistan after abandoning their children at the station. When they were asked as to why they left their infants behind, they would say, “When we get to Pakistan we will make more children there. For now all we want is a safe passage to our new home.”

Hundreds of people would gather at the markaz before the trains departed and would listen to the lectures of Hadhrat Moulana Yusuf Saahib (*rahmatullahi alayh*), wherein he would encourage them in the strongest of terms not to flee from Delhi. Hadhrat Shaikh (*rahmatullahi*

alayh) had advised many of the people that Pakistan does not enjoy the sanctity that India enjoys in as far as the Masjids, Madrasahs and the graves of our pious elders are concerned. However, all this advice fell on deaf ears.

People would arrive at Nizaamuddeen Markaz with a handful of air tickets and urge Hadhrat Moulana Yusuf Saahib (*rahmatullahi alayh*) and the other elders to leave Nizaamuddeen because they were so desperately needed in Pakistan. Hadhrat Moulana Yusuf Saahib (*rahmatullahi alayh*) would say that he could not go unless Hadhrat Shaikh (*rahmatullahi alayh*) went, and Hadhrat Shaikh (*rahmatullahi alayh*) in turn would say that he could not go without the guidance of his two elders, i.e. Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) and Hadhrat Moulana Abdul Qadir Raipuri (*rahmatullahi alayh*). Approximately seventy percent of Delhi's half a million Muslim population fled the city.

Hadhrat Shaikh (*rahmatullahi alayh*) and his family were trapped for four months in Nizaamuddeen, where they feared that the masjid would be taken over by the Sikhs due to the great number of attacks upon the Muslims in the neighbourhood. They could not leave the markaz as their lives were in danger. Hadhrat Moulana Madani (*rahmatullahi alayh*) travelled frequently to Delhi from Deoband. The road from Saharanpur to Delhi was completely closed after a bloody massacre, so he would travel by whatever routes seemed relatively secure at the time.

On November 12, he managed, with great difficulty, to get to Delhi, at which point Nehru and Gandhi assigned him a truck with four armed guards for protection. He proposed to use this vehicle to get the women at the markaz out of Delhi and bring them back safely to Saharanpur. Eventually, Hadhrat Shaikh (*rahmatullahi alayh*) and his

family, all set out on this journey back to Saharanpur with their lives at stake. The truck broke down twice along the way. Hadhrat Shaikh (*rahmatullahi alayh*) says that it was only the duas of Hadhrat Moulana Madani (*rahmatullahi alayh*) that brought them back home safely.

Mashwarah (consultation) of the three senior Ulama

Hadhrat Shaikh Zakariyya (*rahmatullahi alayh*) and Hadhrat Moulana Raipuri (*rahmatullahi alayh*) were under great pressure to accompany their followers to Pakistan. They managed to sit with Hadhrat Moulana Madani (*rahmatullahi alayh*) for a mashwarah in Saharanpur. Hadhrat Moulana Raipuri (*rahmatullahi alayh*) explained the needs of those who had migrated and why his *mureedeen* (followers) were calling him to Pakistan.

Hearing this, Hadhrat Moulana Madani (*rahmatullahi alayh*) drew a deep, despairing sigh and with tears in his eyes commented, “Our scheme has failed. If it had not, there would not have been any of this bloodshed. Now I will stop no one from leaving. Although my home is in Madinah Munawwarah and my brother Mahmood is insisting that I come back home, I cannot leave the Indian Muslims in this wretchedness and turmoil. What will happen to the poor people of India? Whoever is ready to sacrifice his life, wealth, honour and respect for the Muslims of India should stay, and who cannot bear this should go.”

Hadhrat Shaikh (*rahmatullahi alayh*) immediately answered that he was going to remain behind with him, and Hadhrat Moulana Raipuri (*rahmatullahi alayh*) said that he also could not leave without them. Although Hadhrat Shaikh Zakariyya (*rahmatullahi alayh*) did not tell anyone about this conversation and he was sure that the others also did not do so, by Zuhur time this discussion was on everyone’s lips that

“The Three Saintly Elders” have decided to stay. Hadhrat Shaikh (*rahmatullahi alayh*) writes: Through the grace of Allah Ta’ala and the blessings of my elders, those who, a day earlier, were wracked with anxieties now grew calm. Reports of this Mashwarah were widely reported in newspapers, pamphlets and books.

Qari Tayyab Saahib (*rahmatullahi alayh*) in Pakistan

Hadhrat Qari Muhammad Tayyab Saahib (*rahmatullahi alayh*), the principal of Darul Uloom Deoband, was also of the opinion that Pakistan would be favourable and beneficial for the Muslims. He strongly felt that perhaps with the partition of India, an Islamic State could be established. Great Ulama such as Moulana Manaazir Ahsan Geelani (*rahmatullahi alayh*), Allamah Sayed Sulayman Nadwi (*rahmatullahi alayh*), Dr Hameedullah (*rahmatullahi alayh*), and others were called away to Pakistan to assist in establishing the Islamic government. Similarly, Hadhrat Qari Muhammad Tayyab Saahib (*rahmatullahi alayh*) was also asked to come over and thus migrated to Pakistan. However, when he reached there, against his expectations, he realised that this was a far-fetched dream that would perhaps never materialise. Hadhrat Qari Saahib (*rahmatullahi alayh*) was now perplexed. He also understood that there was now no return for him as the Indian Government had passed a law that any Indian who migrated to Pakistan would not be allowed to return to India.

In the meantime, the Pakistani government began ridiculing the Ulama and embarrassing them saying that Pakistan was going to adopt European law instead of Islamic Shariat. They began mocking the Ulama, calling them derogatory names like *Istinja ka dehla* (the clods of earth used for Istinja). In all this turmoil, Hadhrat Qari Saahib

(*rahmatullahi alayh*) now felt an urge to return immediately to Deoband, but unfortunately there was no passage for him to return. The leaders of the Congress had made it clear that there was no passage back to India. In the midst of this commotion, Hadhrat Qari Saahib (*rahmatullahi alayh*) sent a letter to Hadhrat Shaikhul Islam (*rahmatullahi alayh*) wherein he expressed his sincere desire to come back home and that if anything could be done for him.

Hadhrat Shaikhul Islam (*rahmatullahi alayh*) received the letter and felt it necessary to do whatever he could to get Hadhrat Qari Saahib (*rahmatullahi alayh*) back. Normally he would never go to the government for assistance, but on this occasion Hadhrat Shaikhul Islam (*rahmatullahi alayh*) felt it necessary to get help from the highest authority. After all, Hadhrat Qari Saahib was the grandson of Hujjatul Islam, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*), the founder of Darul Uloom Deoband, for whom Hadhrat Madani (*rahmatullahi alayh*) had the greatest regards.

One of the members of the Jamiat narrates this entire incident as follows:

Suddenly one day Shaikhul Islam (*rahmatullahi alayh*) arrived at the Jamiat offices in Delhi. He called for Moulana Abul Kalaam Azaad who subsequently presented himself immediately the office. Hadhrat Moulana Madani (*rahmatullahi alayh*) mentioned Hadhrat Qari Saahib's plight to him and explained to him the need to get him back to Darul Uloom Deoband. "See what you can do to get him back to India with the Indian citizenship that he has requested." After hearing the discussion, Moulana Azaad suggested to Hadhrat Madani (*rahmatullahi alayh*), "Hadhrat, rather leave him over there in Pakistan." Shaikhul Islam (*rahmatullahi alayh*) now with a firm voice said, "No! You will have to get him back. Darul Uloom needs him urgently." Thus Moulana

Abul Kalaam Azaad personally phoned the president, Mr Nehru, and informed him that Hadhrat Moulana Madani (*rahmatullahi alayh*) was at the office and that He was requesting that Qari Tayyab Saahib should be brought back to India. The president agreed to this request and mentioned that Hadhrat Madani should officially send him an invitation, calling him back to India. Hadhrat Madani (*rahmatullahi alayh*) requested the president to ensure that Qari Saahib has a safe journey back to India and that no one should harass him or ridicule him in any way. The president reassured him that nothing unpleasant will happen to Qari Saahib. Shaikhul Islam (*rahmatullahi alayh*) immediately sent a message to Pakistan and Hadhrat Qari Saahib (*rahmatullahi alayh*) was escorted safely back to Deoband.

On his arrival in Deoband, an Ijtima took place in the upper level of the Darul Hadith where Hadhrat Qari Saahib (*rahmatullahi alayh*) delivered a talk. In the talk he thanked Hadhrat Moulana Madani (*rahmatullahi alayh*) for his assistance and commenced the lecture with the following poem:

کہاں میں اور کہاں یہ نکبت گل نسیم صبح تیری مہربانی

*Where am I and where is this (lofty position), O the morning breeze, this is only
your grace (upon me)*

Thereafter, he mentioned, "In Pakistan, it had become almost impossible to return home. It was only the kindness of Hadhrat Moulana Madani (*rahmatullahi alayh*) that I am standing here today." He also mentioned that he had gone to what he thought would be Pakistan, but in reality it was a Qabrustaan (a graveyard). There was no way of him returning to Deoband, but through the efforts of Hadhrat

Moulana Madani (*rahmatullahi alayh*) he was able to come back home safely.

On that occasion Hadhrat Shaikhul Islam (*rahmatullahi alayh*) read out the following poem:

اے تماشا گاہ عالم روئے تو تو کجا بہر تماشا می روی

“O the one who is such that the whole world comes to see you; what spectacle did you go to see?”

Support to the work of Da’wat and Tableegh

Allah Ta’ala had chosen Hadhrat Moulana Muhamamd Ilyaas Saahib (*rahmatullahi alayh*) for this great work of Da’wat and Tableegh. Millions of people around the world have benefited directly or indirectly from this great work. Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was a contemporary of Hadhrat Moulana Ilyaas Saahib (*rahmatullahi alayh*). In age, Hadhrat Madani (*rahmatullahi alayh*) may have been about six years elder. Both these luminaries spent much time in Gangoh in the company of Qutubul Aqtaab, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*). It was so amazing to see the respect and love they had for each other.

Hadhrat Moulana Ilyaas Saahib (*rahmatullahi alayh*) would always send jamaats to Deoband and instruct them to meet Hadhrat Moulana Madani (*rahmatullahi alayh*) and take his special duas. Hadhrat Moulana Madani (*rahmatullahi alayh*), in turn, would show these jamaats great love and give them lots of encouragement and duas. One will be able to understand the love and conviction Moulana Muhammad Ilyaas (*rahmatullahi alayh*) had for Hadhrat Madani (*rahmatullahi alayh*) from the following statement:

“If I was not involved in the work of Da’wat and Tableegh, I would have taken bay’at to Hadhrat Moulana Madani (*rahmatullahi alayh*) and been part of his work. If, for some reason in the future, I have to leave this work of Tableegh, I will immediately join up with Hadhrat Moulana Madani (*rahmatullahi alayh*) and if, per chance, Hadhrat Madani (*rahmatullahi alayh*) has to give up his political strife, he will come and join me in the work I am doing. The fact that Hadhrat Moulana Madani (*rahmatullahi alayh*) is working with the Congress is sufficient proof for others to join them.”

This statement was narrated by Hadhrat Moulana Ihtishamul Hasan Saahib (*rahmatullahi alayh*) who was a very close companion of Hadhrat Moulana Ilyas Saahib (*rahmatullahi alayh*).

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) would instruct his mureeds to participate in the effort of Da’wat and Tableegh. Most of his students and mureeds would take active part in the work based on the fact that Hadhrat Madani (*rahmatullahi alayh*) would instruct them to be a part of it. Munshi A’la Data Saahib (*rahmatullahi alayh*), who was one of the Muqeems in the Markaz, was a mureed and Khalifah of Hadhrat Madani (*rahmatullahi alayh*).

Hadhrat Madani (*rahmatullahi alayh*) wrote the following statement regarding the effort of Da’wat and Tableegh:

“This work of Da’wat and Tableegh is not such that we should do it as and when we find the time, but rather we are most in need of it and should encourage it as far as possible. It is a means of joining the Muslims together. I have great hope in Allah Ta’ala that this work will bring lots of good in the Ummah.”

Below is a unique incident that shows the love and affection these two luminaries had for each other.

Once, Hadhrat Moulana Madani (*rahmatullahi alayh*) was invited to deliver a lecture at a jalsah in a place called Katholi in the district of Muzaffarnagar. The jamaat brothers of that area held an Ijtima on the same date and invited Hadhrat Moulana Muhammad Ilyas Saahib (*rahmatullahi alayh*) to deliver a talk. Both Ulama agreed to attend and neither of them knew that a separate gathering was to be held there on the same day. Hence, both the elders set off (for the particular place) on the appointed day. When Moulana Muhammed Ilyas Saahib (*rahmatullahi alayh*) arrived, he came to know that Hadhrat Madani (*rahmatullahi alayh*) was going to give a talk in another part of the town. He immediately made an announcement that the Ijtima was cancelled because Hadhrat Moulana Husain Ahmad Madani Saahib (*rahmatullahi alayh*) is going to give a lecture at such and such a venue. All brothers should attend Hadhrat Madani's lecture. Hadhrat Moulana Ilyas Saahib (*rahmatullahi alayh*) himself proceeded on foot with the crowd to participate in Hadhrat Moulana Madani's gathering. On the other side, Hadhrat Madani (*rahmatullahi alayh*) arrived and came to know of the Ijtima. He addressed his gathering and told them, "Because there is an Ijtima today in another part of this town wherein Moulana Muhammad Ilyas Saahib (*rahmatullahi alayh*) will be giving a bayaan, therefore this gathering is dismissed. Everyone should participate in the Ijtima." Hadhrat Madani (*rahmatullahi alayh*) himself set off with the people to attend the Ijtima. When they reached the Ijtima, they found that it had been cancelled. The brothers from the Ijtima reached the jalsah and found it to be cancelled also. Neither did the Ijtima take place nor was the jalsah held. This is the meaning of the Divine words "They give preference to others over themselves."

When Hadhrat Moulana Ilyas Saahib (*rahmatullahi alayh*) passed away, Hadhrat Madani (*rahmatullahi alayh*) was deeply affected.

Immediately he began sending Esaal-e-Sawaab and requested others to do the same. He also delivered a lecture to the public explaining Hadhrat Moulana's effort and his great virtues. He also wrote a condolence letter to his son, Hadhrat Moulana Yusuf Saahib (*rahmatullahi alayh*).

Final Haj

In 1955, Hadhrat (*rahmatullahi alayh*) went for his final Haj. At that time he was close to his eighties and had become old and weak. As people came to know that Hadhrat (*rahmatullahi alayh*) was intending to go for Haj, many people got ready to join him. Amongst those that joined Hadhrat (*rahmatullahi alayh*) on this journey were the two sons of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), Qari Asghar Ali Saahib, Moulana Sajjaad Husain Saahib and Moulana Bayazeed Pandor Saahib Afriqi. Many of Hadhrat's family members also joined him.

The King of Saudi Arabia, Malik Saud bin Abdul Azeez made all the arrangements for Hadhrat's needs and necessities. Seven cars were arranged to fetch Hadhrat (*rahmatullahi alayh*) and his jamaat to take them wherever they needed to go. Although this was completely against his *mizaaj* and temperament, he did it for maintaining peace.

Hadhrat's younger brother, Moulana Mahmood Ahmad Saahib tried his best to persuade Hadhrat (*rahmatullahi alayh*) to stay permanently in Madinah Munawwarah and explained to him that all arrangements for him to remain behind was now made. Hadhrat (*rahmatullahi alayh*) refused, saying that the people in India were going through difficult times and it won't be correct for him to leave them in this condition by relocating to Hejaz. "Even though I am of no benefit to them, they feel secure and encouraged with my presence," he said to his brother Mahmood.

Many others in Madinah Munawwarah insisted that Hadhrat (*rahmatullahi alayh*) stay behind but he refused. Some of the local newspapers like Al-Bilaad and Ummul Qura carried articles about Hadhrat Moulana Husain Ahmad Madani's arrival in the kingdom. Students and Ulama would flock around Hadhrat (*rahmatullahi alayh*) for the duration of his stay to receive the *sanad* of Hadith from him and also to sit in his lessons of Hadith. Some of his students who studied under him in the years that he lived in Madinah Munawwarah also came to spend some time with Hadhrat. During his stay in Madinah Munawwarah, Hadhrat (*rahmatullahi alayh*) would spend long moments in front of the Raudha Mubaarak. On one occasion, he spent full three hours before the Muwaajah-e-Shareefah (the front section) and burst into tears as he stood conveying salaams to the Master of Mankind, Sayyiduna wa Mawlana Muhammad ﷺ.

Darul Uloom Deoband in financial constraints

After the partition, Darul Uloom Deoband began experiencing some difficult times especially with regards to their finances. Many of their well-wishers were now in Pakistan and lost contact with the institution. Much of the Madrasah's food came from those areas. In 1957, this financial drought reached its peak. It became extremely difficult to continue running the Madrasah any longer. For some months, the Madrasah had taken loans and continued meeting its expenses, but to run such a huge institute with borrowed money was no easy task. There seemed no way out of this financial drought.

Hadhrat Qari Tayyab Saahib (*rahmatullahi alayh*), the principal of Darul Uloom Deoband, called the asaatzah to the office and put forward to them the constrained condition of Darul Uloom. He requested their special duas. They sat together in the office and cried

to Allah Ta'ala to improve the situation of the Madrasah. They begged Allah Ta'ala to assist and help the institute from His Unseen help. After making dua collectively, Hadhrat Qari Saahib (*rahmatullahi alayh*) called Allamah Ibrahim Balyaawi (*rahmatullahi alayh*) and the Vice Principal, Moulana Muhamamd Mubaarak Saahib. He requested them to inform Hadhrat Shaikhul Islam (*rahmatullahi alayh*) about the condition of Darul Uloom and request him to undertake a journey to Madras to do some collection on behalf of the institute. They were reluctant to do this as Hadhrat Shaikhul Islam (*rahmatullahi alayh*) had made a condition in his contract with the Madrasah that he would not be burdened with doing any collection for the Madrasah.

They eventually tasked Allamah Ibrahim Balyaawi (*rahmatullahi alayh*), who was somewhat informal in his relationship with Hadhrat Moulana Madani (*rahmatullahi alayh*), to put forward this need to him. The three of them thus took up the courage and went forward to meet him. When Hadhrat Madani (*rahmatullahi alayh*) saw these three saintly figures at his home, he immediately seated them down and arranged for their breakfast.

The three Ulama kept on looking at each other to see who will commence the discussion. Eventually, Hadhrat Qari Saahib (*rahmatullahi alayh*) began the talk and explained in detail the difficulty they were experiencing. He also mentioned that the situation was such that they could not even afford to pay the salaries of the *asaatizah*. He then requested Hadhrat to make special dua in this regard. Hadhrat Moulana reassured them that he will make fervent dua to Allah Ta'ala as there is no shortage in the treasures of Allah Ta'ala who is Most Kind and Most Merciful.

Allamah Ibrahim Balyaawi (*rahmatullahi alayh*), with a smile on his face, then said to him, "Hadhrat, we understand that your health

isn't good but we humbly request you to please undertake one journey on behalf of Darul Uloom. We have great hope that, through this one journey, all this difficulty will be eroded. Our principal is feeling it difficult to mention this to you due to your old age and ill health. Hadhrat Shaikhul Islam (*rahmatullahi alayh*) immediately accepted and said that he will most definitely undertake this journey for the Madrasah. All three Ulama were elated and returned in very high spirits.

Hadhrat's final journey

Hadhrat Moulana Madani (*rahmatullahi alayh*) had now reached such an age that it was extremely difficult for him to even walk short distances, but Darul Uloom was extremely beloved to him. He could not bear to see the *amaanat* (trust) of his elders in such constraints and thus turned a blind eye to his weakness and illness and decided to travel to Madras. He took his son, Hadhrat Moulana Asad Saahib (*rahmatullahi alayh*), along with him and travelled all the way to Madras. This entire journey took about one month. The fruits of this trip were such that people opened up their treasures and poured their wealth at the feet of Hadhrat Shaikhul Islam (*rahmatullahi alayh*). So much money poured into Darul Uloom that all the previous month's unpaid wages were now paid, the debts that Darul Uloom incurred were all paid in full and a large amount of money was deposited into Darul Uloom's accounts for future needs. Even after he returned, money orders for Darul Uloom continued coming in. Thereafter, Darul Uloom never experienced any financial difficulty. This single journey of Hadhrat Shaikhul Islam (*rahmatullahi alayh*) proved to be full of blessings and barkat.

One month had passed in this work of collecting funds for the Madrasah, and since the coffers of Darul Uloom were now filled,

Hadhrat Qari Saahib (*rahmatullahi alayh*) sent the entire month's salary to Hadhrat Moulana Madani (*rahmatullahi alayh*). His khaadim, Qari Asghar Ali, accepted it as he was in charge of Hadhrat's household expenses. When Hadhrat (*rahmatullahi alayh*) heard that Qari Asghar Ali accepted this money, he became extremely upset and reprimanded him saying, "Who asked you to take this money? Why did you take it? Did I teach in the Madrasah for this one month that I am eligible for this salary?" Qari Asghar tried explaining to Hadhrat that he had gone to Madras for the Madrasah's work but Hadhrat would not want anything to do with it. He immediately instructed him to take the money and return it to Darul Uloom. This was the high level of Taqwa Hadhrat Moulana (*rahmatullahi alayh*) had.

Chapter 11

Demise

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

'Every soul has to taste death'

This is the stark reality of life. No person can bypass death. Every soul will have to drink from the cup of death which brings everything to an abrupt end. No power on the face of this earth has the ability to stop death in its tracks.

However, for the *Ahlullaah*, death is in reality, the pinnacle of their efforts. They wait their entire lives for this special moment when they will meet Allah Ta'ala. This is what crowns their efforts with eternal success. The happiness they perceive at the time of death surpasses the joys of a million Eids.

Weakness

Throughout his life, Hadhrat (*rahmatullahi alayh*) enjoyed relatively good health. He was saved from sicknesses that people are generally afflicted with in their old age like diabetes, pressure, back pain, etc. He

always had a sense of peace on his face which showed in the form of a perpetual smile on his beautiful countenance. The reason for this was that, throughout his life, he always placed his full trust in Allah Ta'ala and was always pleased with whatever Allah Ta'ala willed for him. Also, he always worked with proper system and order. As a result, he was never overcome by situations. Furthermore, he was very particular about exercising everyday, lived a very simple life and was content with eating less. He never entertained high hopes in anything. These were some of the factors that perhaps contributed to his good health.

By the time Hadhrat (*rahmatullahi alayh*) reached the age of eighty, weakness now began setting in slowly. It became a bit difficult for him to hear clearly. What he suffered with the most was weakness in his knees. However, despite this weakness, his daily ma'moolaat continued as normal. He would still go to the Madrasah for lessons of Hadith, perform all his salaah with jamaat, attend all the necessary jalsahs and programmes, etc. Some of the senior members of the Jamiat began insisting that Hadhrat should stop travelling due to his ill health but Hadhrat (*rahmatullahi alayh*) never relented. Eventually they begged him to at least stop going to the small villages where it was difficult to travel due to the bad roads and also due to the fact that there was no proper arrangements for his rest, etc. To this he replied, "How can you stop me from going? I have now come to the end of my life and I have nothing to take along with me to the Aakhirat. I fear, with what face will I meet my Allah? These simple people come to take me to their villages. I go with them only with this hope that Allah Ta'ala will accept this khidmat and perhaps through their duas, Allah Ta'ala will forgive me." Thus he continued travelling in his ripe old age to wherever the need arose.

He did, however, experience much difficulty climbing the stairs to the Darul Hadith until eventually it became virtually impossible for him to climb up anymore. He thus bid farewell to the Darul Hadith and arrangements were now made for him to teach on the ground floor. Hadhrat (*rahmatullahi alayh*), day by day, began growing weaker and weaker until he could no longer walk to the classroom from his home. Arrangements were now made for a vehicle to fetch him from home and take him back after the lessons.

Work continues despite severe illness

As Hadhrat's illness intensified, he could barely eat anything. Even if one spoon of food was placed in his mouth, he would, in a few minutes, spew it out. Despite this weakness, Hadhrat (*rahmatullahi alayh*) would still continue his work. He would answer all his correspondence, give necessary advice to people who came to him and would sign all necessary resolutions that needed to be passed.

When Hadhrat Shaikhul Hadith Saahib (*rahmatullahi alayh*) and Hadhrat Moulana Yusuf Saahib (*rahmatullahi alayh*) came to visit him, he welcomed them with a broad smile and never for one moment expressed any word of complaint to them. In fact the words “*Al-hamdulillah*, I am well” were continuously on his tongue.

Sudden progress in Hadhrat's health

On the 12 Jumaadul Awwal – 05 December 1957, on Thursday morning at about 10:00 a.m., Hadhrat Madani (*rahmatullahi alayh*) came out of his room and walked himself into the courtyard supporting himself on his stick. Everyone was amazed to see such progress in Hadhrat's health. The news spread like wildfire that Hadhrat's health is now improving. During that time Hadhrat (*rahmatullahi alayh*) began speaking, smiling

and even joking with those around him. At about 12:00 p.m. Hadhrat returned to his room, partook of meals and even sat and ate paan for some time. This brought about great happiness to everyone around him. Peoples hopes increased and the news spread that Hadhrat is now recovering.

Final Advices

Hadhrat (*rahmatullahi alayh*) then called his family around him and gave them the following advices:

1. Always have good akhlāq (character) when dealing with people.
2. Don't ever entertain things pertaining to this world.
3. When your elders speak to you, listen quietly to what they have to say.
4. Show love to one and all.
5. It is not correct to get angry with anyone when we know that we are going to be living only for a few days in this world.
6. Be helpful to others.
7. The most important thing is that we should never have our hopes in anyone or anything besides Allah Ta'ala. If we don't anticipate high hopes in people, we'll never have any complaints against anyone.
8. Don't cause hurt or takleef to anyone.
9. Your dealings with people must always be correct.
10. Always remain firm on the Shariat.

Besides these ten advices, Hadhrat (*rahmatullahi alayh*) had also given many other advices to the general public. Amongst these advices were;

1. Never deprive your children of Deeni education and proper tarbiyat (proper Islamic upbringing). Establish makaatib in every village, in every area, in every masjid and in fact in every home. As long as children attend secular schools, this secular education will definitely leave its mark on their clean hearts and minds. For this, we will have to establish makaatib so that they will learn true Islamic beliefs and values. Eventually we will have to establish and spread our own private makaatib and madaaris throughout the whole of India.
2. Always be courageous and keep your spirits high. Even though you are in the minority, don't lose hope. Remember that all minorities have a bright future. Imaan and cowardice cannot exist in one heart. In life, one has to make an effort and try his best. That is why the worst sin for a believer is to flee from the battlefield.
3. Pakistan has become a reality. Try your best to strengthen ties with them. Good relations between neighbouring countries are in reality goodness for the whole of Asia. Forget the past and replace your enmity for them with love. In this there is good for everyone.

Final Days

Hadhrat's health began deteriorating very fast. The doctors stopped him from going to the masjid to perform his salaah with jamaat but despite Hadhrat's severe weakness and inability, he would insist on performing all his salaah with jamaat. The doctors tried stopping him, suggesting that he should remain in his room and perform his salaah on his bed, but how is it possible to stop a man with such determination. Hadhrat refused and would insist on performing all his

salaah with jamaat. Eventually, when he fell extremely ill, he would then come out of his room into the guest quarters but still ensured that he performed all his salaah with jamaat.

The doctors were insisting that now he had to sit or lie down and perform his salaah but Hadhrat (*rahmatullahi alayh*) was not prepared for this. He would ensure that he stood and performed all his salaah.

A student's dream

The night before the demise of Hadhrat Moulana Madani (*rahmatullahi alayh*), one of his student's saw the following dream:

He saw himself standing outside Hadhrat's room when he heard the sound of horses' hooves moving swiftly towards him. He then saw someone dressed in white clothing informing him to be careful as Hadhrat Nabi ﷺ was arriving on horseback. Together with Rasulullah ﷺ was another horse without a rider. I asked this person why Nabi ﷺ was bringing along a horse without a rider. He replied that this horse was for Husain Ahmad. On the back of the horse was an egg. The student asked what the egg symbolised. He replied, "It symbolises the position of the Muhadditheen." Thereafter the student woke up.

Demise

One day, Hadhrat (*rahmatullahi alayh*) cleared out the room and requested to lie down for some time. His family members helped him onto his bed to lie down least thinking that perhaps Hadhrat may never wake up again from this sleep. After an hour or so, one of the youngsters in the family went in to check on Hadhrat and found him to be in a deep sleep.

When the time for salaah had come and the family members decided to wake him up, they found absolutely no movement. They began panicking and started shouting for the doctors and Hakeems. After examining him for some time, they made the announcement which everyone was dreading, “Shaikhul Arab wal Ajam, Shaikhul Islam, Muhaddith-e-Zamaan, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) has passed away.”

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

‘To Allah Ta-ala we belong and to him we will return’

Those who were present in the room were surprised to see such a broad smile on the face of Hadhrat Madani (*rahmatullahi alayh*). It seemed as if Hadhrat was in a sound sleep. Such a beautiful face was never seen before.

The news of Hadhrat’s demise spread like wildfire throughout the length and breadth of India and in fact the entire world. The national radio, newspapers and media, all carried the shocking news of the demise of Hadhrat Shaikhul Islam (*rahmatullahi alayh*). People all over India began closing their shops as is done on the death of the prime minister of the country. Many people commenced reciting Qur-aan Shareef and sending over the Esaal-e-Sawaab.

People in hoards began moving towards Deoband in all forms of transport. Buses, trains, rickshaws, bicycles, motorcycles, donkey carts, ox carts and whichever mode of transport people could find, they used to get to Deoband to be part of the Janaazah Salaah of such a great scholar of Islam. From a distance, it looked like a sea of people moving towards Darul Uloom Deoband. The sounds of people sobbing could be heard from all over the place. Announcements were continuously

being made from the azaan mikes to inform people of what was happening.

Moulana Yusuf Karaan Saahib (*rahmatullahi alayh*), a South African student who was studying in Darul Uloom Deoband at that time, says, “I was present in Deoband at the time of Hadhrat Madani’s demise. I happened to be going to the post office when the announcement was made from the mike that Hadhrat had passed away. I continued to the post office but was shocked to see everyone around me in tears. People were running out of their homes screaming and lamenting the death of Hadhrat Madani (*rahmatullahi alayh*). I was shocked to even see the womenfolk coming out of their homes and placing their faces in their hands and crying out aloud. I was even more shocked to see the Hindus all in tears. When I reached the post office, I could not believe my eyes to see the post master with his head on his desk crying uncontrollably. He was in so much of tears that he could not even serve me. This was the personality of Hadhrat Madani (*rahmatullahi alayh*) that, on his demise, all the creation around him mourned his death.”

Ghusal and Kafan

Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya Saahib Kandhlawi (*rahmatullahi alayh*) arrived in Deoband at the residence of Hadhrat Madani (*rahmatullahi alayh*). He bent down and kissed Hadhrat on his forehead and burst into tears. He cried so profusely that people thought his liver would split.

After Maghrib Salaah, at the same place where Hadhrat had passed away, his ghusal was given by the senior Ulama of Deoband. The ihraam which he used in his last Haj was used as the first cloth of his kafan. The Janaazah was then left in the room until 9:30 p.m. It was

then lifted and taken away to Darul Uloom Deoband and placed in front of the *Nou Darah*¹.

Janaazah and Burial

Shaikhul Hadith, Hadhrat Moulana Muhammad Zakariyya Khaandlawi (*rahmatullahi alayh*) performed the Janaazah Salaah. The janaazah was placed under the Darul Hadith for those who wished to make the final ziyaarah. Lines of people were made and with total order and system, people came to see Hadhrat's face for the last time. For three hours this continued until eventually at 2:00 a.m. the Janaazah left for the graveyard.

Moulana Abdul Aahad Saahib, Moulana Raashid Hasan Saahib, Moulana Shokat Ali Khan Saahib and Moulana As'ad Madani Saahib descended in the grave for the burial.

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was eventually laid to rest at the feet of his ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) in the Qaasimi Graveyard of Deoband. He spent his entire life in the service of Allah's Deen, trying his best to save the Muslims of India from the evil clutches of the enemies.

May Allah Ta'ala fill his qabar with noor and grant him the loftiest of stages in Jannatul Firdaus. *Aameen*.

It's a strange co-incidence that Hujjatul Islam, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) also passed away on a Thursday 12 Jumaadul Awwal after the Zuhr Salaah.

¹ This is the place in Darul Uloom Deoband that has 9 doors. This is why it is called *Nou Darah* (9 doors). This is the place where the founder of the Darul Uloom had seen Nabi ﷺ in his dream marking this section of the land for the Darul Uloom to be built.

Chapter 12

Malfoozaat (Advices)

Being pleased with the decision of Allah Ta'ala

It is necessary for man to be pleased and grateful to Allah Ta'ala for whatever condition He has kept him in. This is called *Ridha bil Qadha* (being pleased with the decisions of Allah Ta'ala). This is really the dictates of humility. It is necessary for a lover of Allah Ta'ala to be pleased with whatever his beloved decides for him. Therefore, for one to be uncomfortable and troubled in any way is incorrect, especially when we believe that Allah Ta'ala is our Rabb and the Rabb of the entire world. Whatever a Murabbi does, he does it for our tarbiyat and for our goodness even though one undergoes some difficulty. For this reason you should not feel any difficulty or hardship especially when the Hadith says "The Ambiyaa (*alayhimus salaam*) were the ones afflicted with the most amount of calamities, thereafter those who are closest to the Ambiyaa."

Don't be perturbed when you go through difficulties

If this despicable world was such that we were supposed to live here in enjoyment and comfort, then the Ambiyaa (*alayhimus salaam*) would have been in the greatest comfort and enjoyment. But look at their lives and see how much of difficulty and hardships they had to endure. Don't become perturbed with these difficulties and hardships. Don't even bring about a complaint on your tongues. In fact make shukar that Allah Ta'ala blessed you with what He blessed His beloved messengers. Despite the fact that He has the ability of putting you in much more severe trials and tribulations, he sufficed on afflicting you with a small trial. If you cannot make shukar then at least make sabar. Protect yourselves from complaining, moaning and grumbling. This world is a place of test and trial. One must always be concerned about passing this test.

Sahal Tastari (*rahmatullahi alayh*) used to say, "If there were no tests and difficulties to afflict us then the road to Allah Ta'ala would have been lost."

Abu Sa'eed Khazzaar (*rahmatullahi alayh*) mentions, "Difficulties and hardships for those who love Allah Ta'ala are a hidden gift from the side of Allah Ta'ala to them."

Ruwaym (*rahmatullahi alayh*) says, "The dunya begs that no calamities should afflict it but the one who has the recognition of Allah Ta'ala enjoys these calamities with ecstasy and does not wish for it to disappear."

Hadhrat Junaid Baghdadi (*rahmatullahi alayh*) says, "Calamities are a lamp for the Aarifeen¹. It becomes a warning for those who are

¹ Those who have the *ma'rifat* (recognition) of Allah Ta'ala.

treading the path and a destruction for those who have become unmindful of Allah Ta'ala."

Letter to a person in prison

There is nothing wrong in trying to get released from jail but one's *tawakkul* and trust must be only in Allah Ta'ala. If you are successful in this, well and good otherwise adopt patience. Being pleased with the decision of the beloved in whichever condition you may be is what is desired from a believer. Be happy with what Allah Ta'ala has decided for you. I am making dua for you. Ask your companions to increase their zikr if you find that they have the potential to increase.

Advice to a person who was terminally ill

In this condition as far as possible, keep yourself busy engaged in the zikr of Allah Ta'ala whether it is zikr with your tongue or zikr from your heart. Don't become unmindful of the zikr of Allah Ta'ala in any condition. Further, don't become despondent of the Mercy of Allah Ta'ala. He is extremely Kind and Merciful. He forgives sins. It is His promise that even if a person has sins as much as the space between the earth and the skies, by turning to Him and begging His forgiveness He will forgive all one's sins.

Courage at the time of difficulty

I have read your letter and have understood the difficulties you are facing, but for a person of your status, it doesn't seem appropriate to complain in this manner. A man must be firm like a mountain. No wind must move him and no earthquake must shake him. My brother, keep

your heart strong and remain firm. This was the outstanding quality of the people of courage.

General advice for Ulama

Firmly secure your hands, your heart and your tongue with *ikhlaas* (sincerity), *lillaahiyat* (working only for Allah Ta'ala), *taqwa* (righteousness) and *khashiyyat* (fear of Allah Ta'ala). This is what Qasimiyyat, Rasheediyyat and Imdaadiyyat is all about. The raging and violent winds of the times will blow, the waves of the ocean will come crashing against you, the tremors of your desires will shake you up, but you will need to be firm like the Himalayan Mountains. Don't pay attention to it at all and bravely move forward.

If Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) was able to go to the extent of massaging the feet of others in order to bring them onto the line of Deen, then his successors should not feel ashamed to do the same, nor should they feel apprehensive. With correct steps and true wisdom, once again, bring alive the ways and teachings of our Akaabir (pious predecessors).

Makaatib in the rural areas

It is extremely necessary to start off makaatib in the rural areas. In the maktab curriculum, the children may also be taught the basics of reading, writing and mathematics. All four parts of Ta'leemul Islam written by Mufti Kifaayatullah (*rahmatullahi alayh*) must be taught to the children. Those children who cannot attend the classes during the day due to their commitments to crop or stock farming should be taught at night between Maghrib and Esha. It is extremely necessary to

educate the poor Muslims in Deen. This basic education must spread in all the outlying areas.

The Harms of Secular Education

In reply to a letter, Hadhrat (rahmatullahi alayh) wrote the following advice;

I am extremely pleased to hear that your child has once again completed the recitation of the entire Qur-aan. Make abundant shukar to Allah Ta'ala for this. This is a means of Sadaqah-e-Jaariyyah for you. Nowadays, people from wealthy families are educating their children with secular education and are turning them into the fuel of the fire of Jahannam. The greed for the wealth of this world has pushed them into pursuing worldly education thus creating within them the fire of kufr and atheism. They become embarrassed of their Deen and in fact become enemies of Islam. They are actually placing the yoke of kufr on the necks of their children and making them into the slaves of the Kuffaar.

Making your children pious and educating them with the Qur-aan is a great favour of Allah Ta'ala. Insha Allah your child will become a great asset to your family. Keep on reading the following dua;

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“O Allah, bless us with spouses and children who will be the coolness of our eyes and make us an Imaam for the righteous”

If your children are pious and righteous and they don't have much wealth and live in poverty, this is much better for them than becoming wealthy barristers who become the stooges of the British.

Is it better to remain in India or to migrate to Madinah Munawwarah?

To remain in India with one's heart yearning for Madinah Munawwarah and to die in this extreme love is a thousand times better than living in Madinah Munawwarah with one's heart yearning for India. Whilst living in Madinah Munawwarah one is faced with much difficulty and hardship for which one will have to make lots of sabar. This is extremely difficult. Many people slip in this regard. It becomes very difficult for the women and children to remain firm in these trying conditions. At times the conditions become so difficult that people who have residency here run away to other countries.

Perhaps you may be able to withstand the difficulties in Madinah Shareef but will the women and children in your family manage. It is not necessary to go and live in Madinah Munawwarah. Thousands of Sahaabah (*radiyallahu anhum*) left Madinah Munawwarah to live in other countries. Hadhrat Ali (*radiyallahu anhu*) also left Madinah Shareef. There are thousands of Awliyaa who were born out of Madinah Shareef and passed away in their respective countries. Can we for one moment say that they did not have *ishq* (deep love) for Rasulullah ﷺ or they did not have Imaan. The *maqsood* (main purpose) is the pleasure of Allah Ta'ala wherever you attain it. This is what will benefit you. If one is living in the *Raudha Mubaarak* (pure chamber) of Rasulullah ﷺ but he has not achieved the pleasure of Allah Ta'ala, then this closeness is of no use to him. Hadhrat Uwais Qarni (*rahmatullahi alayh*) in obedience to his mother never met Rasulullah ﷺ yet he was soaked in the love of Rasulullah ﷺ and achieved the title of the leader of the Awliyaa. A great Sahaabi like Hadhrat Umar (*radiyallahu anhu*) was instructed to ask him

for duas whereas he was not chosen to see and meet Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Work where there is a need

My desire is to work for that which is most beneficial for the Muslims. It is for this reason that I travel far and wide and opted to live in India whereas my heart is in Madinah Munawwarah. I always remain uneasy because my thoughts are with Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and the residents of Madinah Shareef.

Advice for those visiting the Raudha Mubaarak

When you visit the Raudha Mubaarak of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, after reciting the masnoon Salaat and Salaam, then for the rest of your stay in Madinah Munawwarah it is extremely beneficial for you to engage in the abundant recitation of Durood Shareef with Seeghah-e-Khitaab¹. At the time of presenting yourself at the Raudha Mubaarak, go with the frame of mind that you are coming into the presence of the King of the entire creation. Be extremely mindful of all the necessary aadaab and etiquettes. Don't look down at those around you who are unmindful of the etiquettes and sunan. Don't turn your attention towards them. In fact at this place one should not even engage in *amar bil ma'roof* (inviting to good) and *nahy anil munkar* (stopping the wrong) except in a case of extreme necessity. Don't engage in useless talk whilst you are in Madinah Munawwarah. Stay far away from people's gatherings. Use your time profitably in the recitation of durood shareef, zikr, muraaqabah, recitation of Qur-aan Shareef and nafal salaah.

¹e.g. الصلوة والسلام عليك يا رسول الله.

The Durood that Hadhrat Moulana Gangohi (rahmatullahi alayh) used to like to recite

Hadhrat Moulana Rasheed Ahmad Gangohi (rahmatullahi alayh) used to like reciting the following durood;

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ كَمَا تُحِبُّ
وَتَرْضَى عَدَدَ مَا تُحِبُّ وَتَرْضَى

O Allah, send salutations upon our master and leader, Muhammad ﷺ his family and his companions. And bless them and send peace upon them as much as you would love and be pleased with to the extent that You would love and be pleased with.

The responsibility of those involved in the work of Tableegh

This effort of Tableegh is indeed a most excellent effort. It will be wonderful if every person involved in the effort of Tableegh introduces salaah to ten people who are not performing salaah. He then makes this person into a namaazi and such a namaazi who is punctual on performing his five times daily salaah with jamaat.

Advice to those in Tableegh

To engage oneself in advising people and calling them to Deen is indeed a great honour. However, in this path one has to undergo much difficulties and hardships. When the Ambiyaa (alayhimus salaam) had to undergo great difficulties and hardships then how can we be saved from it. It is extremely necessary for us to adopt sabr and have hope in the mercy of Allah Ta'ala.

When calling others to Allah Ta'ala, keep in mind the advice of the Qur-aan,

فَقُولَا لَهُ قَوْلًا لَّيِّنًا

Speak to him gently

This advice was given to Hadhrat Moosa (*alayhis salaam*) when he went to give da'wat to a tyrant like Firaun. Allah Ta'ala also commanded Nabi ﷺ with the following words when giving da'wat to the Arabs who were the worst of people at that time.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

“Call to the path of your Rabb with wisdom and good advice”

How much more important is it for us ignorant, sinful people to practice on these verses when inviting people to Deen.

Zikr of Allah Ta'ala's Name

Everyday you should make at least 6000 times zikr of Allah's name whether it is in one sitting or many sittings. At the time of making zikr keep this thought in your mind that, “My beloved is only Allah.” It is only because of my love for my Rabb that I keep on taking His name.

An inspirational letter of condolence

12 Jumaadus Saani 1363

Moulana Waheedud Deen Saahib Qaasimi

أَمَّا أَنْ تَرْضَى بِقَضَاءِ اللَّهِ وَلَا فِقْمٌ وَحَارِبُهُ , قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ :

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ – فَلْتَصْبِرْ وَلْتَحْتَسِبْ

Assalamu alaykum wa rahmatullahi wa barakaatuhu

I hope you are well.

I received the dreadful news of the demise of your mother in law and your son. To be grieved is only natural. I made special dua for their forgiveness at the Khatm-e-Bukhari and also on other occasions. To be so grieved on such an occasion for yourself and your wife is indeed surprising. Your wife is educated in Deen and for her to express such grief on this occasion is incorrect.

You must have read in Bukhari and Muslim Shareef that Hadhrat Umme Sulaim (*radiyallahu anha*) and her husband Hadhrat Abu Talha (*radiyallahu anhu*) had one son whom they were extremely attached to. When he fell ill, his parents did whatever treatment they could within their means. One day when the father went out for some work the child passed away. His mother, Hadhrat Umme Sulaim (*radiyallahu anha*), bathed the child, put on the kafan and placed it comfortably in one corner of the house. Thereafter she took a bath, applied perfume and prepared the meals for her husband. When the husband arrived after work, he asked how the child was feeling and the reply he received from his wife was, “He is much more at ease today as

compared to the other days.” The father was quite relaxed with this answer. He then ate and spent the night with his wife.

In the morning when he got ready to leave the house for the Fajar Salaah, his wife, Umme Sulaim (*radiyallahu anha*) called him and asked him a question, “I have something that belongs to the neighbour and she wants her item back but I have now become so attached to that thing that I don’t want to return it to her. I feel extremely saddened to give it back to her. What should I do?” Hadhrat Abu Talha (*radiyallahu anhu*) in a stern voice replied, “Return that item immediately. Under no circumstance should you delay in returning it. To delay in returning the belongings of someone else is indeed a major sin.”

When the wife heard this reply, she then said to her husband, “That child who was given to us as a trust has been taken back by his owner. I have already bathed him and put on the kafan. After you perform the Fardh Salaah, please come back home quickly and take the child for the Janaazah Salaah and then bury him.” When the husband heard this, he was totally shocked. He felt extremely grieved, but what could he do? What could he say? He just explained this important principle to his wife. He immediately went to the masjid and after performing the salaah explained the entire incident to Rasulullah صلى الله عليه وسلم. Nabi صلى الله عليه وسلم was extremely happy. He was overjoyed regarding the intelligence of the wife and made special dua for all of them. Allah Ta’ala blessed her with another child and the couple saw lots of barkat thereafter.

My beloved friend, look at the example of this mother. She understood that whatever we have with us is a blessing from Allah Ta’ala which will remain with us only for a few days.

مَا يَكُم مِّن تَعْمَةٍ فَمِنَ اللَّهِ

“Whatever blessings you enjoy is from Allah”

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ

“Whatever Allah Ta’ala takes away from us belongs to Him and whatever He gives is also His belongings”

Therefore, when the owner takes away His trust from us we should be happy, not sad. To be grieved that he has taken back His possession is actually *khiyaanat* (breach of Trust).

If someone takes away something from you and changes it into something far better, then isn't this an occasion of happiness and not sadness. If someone came and snatched away your copper coins and changed them into gold coins and gave it back to you and if for this you become sad then indeed this is foolishness.

Nabi ﷺ has mentioned that when a little child passes away, he becomes a barrier between his parents and the fire of Jahannam. This is mentioned in an authentic Hadith. Parents feel grieved at the loss of the child because they feel that the child could have benefitted them in this world, but in comparison to what Nabi ﷺ has said, this child now becomes a means of greater benefit to the parents in the Aakhirat and all other worldly benefits become totally insignificant. Take lesson from these Ahaadith and adopt patience in this difficulty. In fact make shukar and this shukar will become a means of enjoying even more favours from Allah Ta’ala.

Furthermore, Allah Ta’ala in His Power and Might has the ability of inflicting much more calamities upon us but it is His kindness that

He has sufficed only on this small calamity and saved us from many more major calamities. This also is His great favour for which we must be thankful and grateful.

Look at the nature of this world. The world and its contents are all temporary. To attach your heart to this dunya is itself a great mistake. Besides Allah Ta'ala, we should not attach our hearts to anything else. These calamities come to remind us of this relationship with Allah Ta'ala. Remove the love of everything else besides Allah Ta'ala and establish within your hearts the love of Allah Ta'ala alone.

Was Salaam

Advice for Ulama who deliver lectures

I am very happy to hear that you are making an effort to learn how to deliver lectures. I am making dua for you that Allah Ta'ala opens up your tongue. Take up the courage and start giving talks. Go to small venues and deliver lectures. Before commencing the talk, recite the following aayaat seven, five or three times and blow on your chest. Insha Allah, Allah Ta'ala will help you.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي

1. Initially you should lock yourself up in one room and imagine that you are standing in-front of a gathering and practice your lecture. Nawaab Sayyid Ali Khan used to rehearse his talks in this manner and he was then regarded to be from the great orators of his time.

2. Don't become overawed with anyone in the duration of your talk no matter how great the person may be.
3. Make sure you research your talks properly before delivering it.
4. Before lecturing on a new topic, if it is possible, rehearse the lecture two or three times to yourself in solitude. Churchill up to now rehearses his talks in this manner.
5. As far as possible speak with such language that the general public understands. I am of the opinion that those people who try to use fancy words and high language are in serious error.
6. When giving a talk, it is absolutely necessary to have the correct intention which is really a very difficult task. You should not deliver lectures hoping for people to praise you and for showing off, rather your intention must be to fulfil the obligation of passing the message of Deen to the Muslims and earning the pleasure of Allah Ta'ala. In this manner you will be divinely assisted by Allah Ta'ala.

Presently it is necessary to prepare a group of young Ulama to deliver good lectures and write articles on Deen and Islam. They can then deliver appropriate lectures on Deen as well as politics. Appropriate content matter can be gathered and a suitable date could be identified to meet and discuss the topic. After researching the topic, the lectures could then be delivered on the appointed date. In the same manner articles on different topics could be written and published in different magazines and newspapers. Slowly but surely these Ulama will gain a

mastery in this field. The senior asaatzah are present to assist in correcting the subject matter, and if they do not have anyone senior they can discuss the issues amongst themselves. To be afraid and scared of going ahead is indeed a grave error.

Khutbah of Hadhrat Moulana Madani (rahmatullahi alayh)

First Khutbah

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِحَبِيرِ الْأَدْيَانِ وَ مَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ وَ
 أَكْمَلَ لَنَا دِينَنَا وَ أَتَمَّ عَلَيْنَا نِعْمَتَهُ وَ رَضِيَ لَنَا الْإِسْلَامَ دِينًا فَلَا نَعْبُدُ وَلَا
 نَسْتَعِينُ إِلَّا إِيَّاهُ. أَلَّفَ بَيْنَ قُلُوبِ أَهْلِ الْإِيمَانِ فَأَصْبَحُوا بِنِعْمَتِهِ إِخْوَانًا وَ حَثَّهُمْ
 عَلَى أَنْ يَكُونُوا كَأَعْضَاءِ جَسَدٍ وَاحِدٍ أَنْصَارًا وَ أَحْدَانًا . نَهَاهُمْ عَنْ مُوَالَاةِ
 أَعْدَائِهِمْ أَعْدَاءِ الْإِسْلَامِ وَ الْمُسْلِمِينَ . وَ أَوْعَدَهُمْ بِمَسِّ النَّارِ وَ الْخُذْلَانِ عَلَى
 الرُّكُوفِ إِلَى الظَّالِمِينَ . وَ الصَّلَاةُ وَ السَّلَامُ عَلَى شَمْسِ الْهَدَايَةِ وَ الْيَقِينِ الْمُمَيِّزِ
 بَيْنَ الطَّيِّبِ وَ الْخَبِيثِ الْمُهَيِّنِ، الْمَأْمُورِ بِالْغَلْبَةِ وَ الْجِهَادِ عَلَى الْكُفَّارِ وَ
 الْمُنَافِقِينَ، وَ إِعْدَادِ الْمُسْتَطَاعِ مِنَ الْقُوَّةِ الْمُرْهَبَةِ قُلُوبَ أَعْدَاءِ اللَّهِ الْمَخْذُولِينَ
 - سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ الْمَبْعُوثِ رَحْمَةً لِلْعَالَمِينَ مُنْقِذًا لِلْخَلَائِقِ مِنْ غَضَبِ
 اللَّهِ ذِي الْقُوَّةِ الْمَتِينِ وَ عَلَى إِلَهٍ وَ صَحْبِهِ الْأَشِدَّاءِ عَلَى الْكُفَّارِ الرَّحْمَاءِ بَيْنَ
 الْمُؤْمِنِينَ وَ أَتْبَاعِهِ وَ تَابِعِيهِمْ إِلَى يَوْمِ الْقِيَامَةِ الْحَمَاةِ بِيْضَةِ الْإِسْلَامِ وَ الدِّينِ
 الْمُبِينِ . أَمَّا بَعْدُ. فَيَا أَيُّهَا النَّاسُ أَحْسِبْتُمْ أَنْ تَقُولُوا أَمَنَّا وَ أَنْتُمْ لَا تُفْتَنُونَ أَمْ
 حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَ تُبْتَلُوا
 بِمِثْلِ مَا كَانُوا يَبْتَلُونَ فَوَاللَّهِ لَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ اللَّهُ الَّذِينَ
 جَاهَدُوا مِنْكُمْ وَ لَيَعْلَمَنَّ الصَّابِرِينَ فَقَدْ وَرَدَ فِي الْخَبَرِ عَنِ النَّبِيِّ الصَّادِقِ الْأَبَرِّ

- صَاحِبِ الْقَبْرِ الْأَعْظَمِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ سَيَكُونُ بَعْدِي أَمْرَاءُ
فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَاعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَ
لَسْتُ مِنْهُ وَ لَيْسَ بِوَارِدٍ عَلَى الْحَوْضِ - وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَ لَمْ يُصَدِّقْهُمْ
بِكَذِبِهِمْ وَ لَمْ يُعْنَهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَ أَنَا مِنْهُ وَ هُوَ وَارِدٌ عَلَى الْحَوْضِ . وَ
قَالَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ: لَا تَحَاسِدُوا وَ لَا تَبَاغَضُوا وَ لَا تَدَابَرُوا وَ كُونُوا عِبَادَ
اللَّهِ إِخْوَانًا - وَ قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْعَظِيمِ بَشِيرِ الْمُنْفِقِينَ يَا أَيُّهَا الَّذِينَ آمَنُوا
إِنَّمَا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْنَبُغُونَ عَنْهُمْ الْعِزَّةَ
فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا - بَارَكَ اللَّهُ لَنَا وَ لَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَ نَفَعْنَا وَ
يَاكُم بِالْآيَاتِ وَ الذِّكْرِ الْحَكِيمِ

Second Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ - وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا - مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ - وَمَنْ يَضِلَّهُ
فَلَا هَادِيَ لَهُ. وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - وَنَشْهَدُ أَنَّ سَيِّدَنَا
وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارَكَ
وَسَلَّمَ. أَمَّا بَعْدُ: فَيَا أَيُّهَا النَّاسُ! اتَّقُوا اللَّهَ تَعَالَى فِي السِّرِّ وَالْعَلَنِ. وَذَرُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. وَحَافِظُوا عَلَى الْجَمْعِ وَالْجَمَاعَةِ. وَ وَطِّنُوا أَنْفُسَكُمْ عَلَى
السَّمْعِ وَالطَّاعَةِ . وَاعْلَمُوا أَنَّ اللَّهَ أَمْرُكُمْ بِأَمْرٍ بَدَأَ فِيهِ بِنَفْسِهِ - ثُمَّ ثَبَّتِي بِمَلَائِكَةِ
قُدْسِهِ - ثُمَّ ثَلَّثَ بِالْمُؤْمِنِينَ مِنْ بَرِيَّةٍ جَنَّتْ وَإِنْسِهِ - فَقَالَ تَبَجُّيلًا لِقَدْرِ حَبِيبِهِ

وَتَعْظِيمًا: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ - يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «الْبَخِيلُ مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ».

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا». اللَّهُمَّ فَصِّلْ وَسَلِّمْ وَبَارِكْ عَلَى أَحَبِّ خَلْقِكَ إِلَيْكَ - وَأَكْرَمِهِمْ لَدَيْكَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ - وَإِلَيْهِ وَصَحْبِهِ وَتَابِعِيهِ - كَمَا نُحِبُّ وَتَرْضَى عَدَدَ مَا نُحِبُّ وَتَرْضَى وَارِضَ اللَّهُمَّ عَنْ أَبِي بَكْرٍ صَدِيقِ نَبِيِّكَ - مَنْ قَالَ فِي حَقِّهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَأَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا». رَضِيَ اللَّهُ تَعَالَى عَنْهُ

وَارِضَ اللَّهُمَّ عَنِ النَّاطِقِ بِالْصِّدْقِ وَالصَّوَابِ - مَنْ قَالَ فِي حَقِّهِ سَيِّدُ الْحَيِّ وَالْبَشَرِ: «لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ» رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

وَارِضَ اللَّهُمَّ عَنْ كَامِلِ الْحَيَاءِ وَالْإِيمَانِ - مَنْ قَالَ فِي حَقِّهِ سَيِّدُ وَلَدِ عَدْنَانَ: «لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ - وَرَفِيقِي فِيهَا عُثْمَانُ بْنُ عَفَّانَ» رَضِيَ اللَّهُ تَعَالَى عَنْهُ

وَارِضَ اللَّهُمَّ عَنْ مَرْكَزِ الْوِلَايَةِ وَالْقَضَاءِ - مَنْ قَالَ فِي حَقِّهِ النَّبِيِّ الْأَوَّاهِ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ». رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

وَارِضَ اللَّهُمَّ عَنِ السَّيِّدَيْنِ - رِيحَانَتَي سَيِّدِ الْكَوْنَيْنِ - مَنْ قَالَ فِي حَقِّهِمَا سَيِّدُ الْكَوْنَيْنِ: «سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنُ وَالْحُسَيْنُ». رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا .

وَارِضَ اللَّهُمَّ عَنْ أُمَّهِمَا فَاطِمَةَ الزَّهْرَاءِ - مَنْ قَالَ فِي حَقِّهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ فَاطِمَةُ». رَضِيَ اللَّهُ تَعَالَى عَنْهَا

وَارْضَ اللَّهُمَّ عَنْ جَمِيعِ الصَّحَابَةِ - خُصُوصًا عَنْ مُعَاوِيَةَ -
وَارْضَ اللَّهُمَّ عَنْ بَنَاتِهِ زَيْنَبَ وَرُقِيَّةَ وَأُمَّ كَلْثُومَ وَفَاطِمَةَ - وَعَنْ أَزْوَاجِهِ خُصُوصًا
عَنْ خَدِيجَةَ وَعَائِشَةَ وَحَفْصَةَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُنَّ - وَعَنْ عَمَّتِي نَبِيَّكَ أَبِي
عُمَارَةَ الْحَمَزَةَ وَأَبِي الْفَضْلِ الْعَبَّاسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - وَعَنْ التَّابِعِينَ
وَأَتْبَاعِهِمْ أَجْمَعِينَ إِلَى يَوْمِ الدِّينِ.

اللَّهُمَّ وَفِّقْ وَلَاةَ الْإِسْلَامِ وَسَلَاطِينَتَهُمْ لِمَا تُحِبُّهُ وَتَرْضَاهُ.
اللَّهُمَّ انْصُرْ مَنْ نَصَرَ الدِّينَ الْقَوِيمَ وَاجْعَلْنَا مِنْهُمْ - وَاخْذُلْ مَنْ خَذَلَ الْمُسْلِمِينَ وَلَا
تَجْعَلْنَا مَعَهُمْ - وَاعْفِرِ اللَّهُمَّ لِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ - وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ
- الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ - إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ. عِبَادَ اللَّهِ! رَحِمَكُمُ
اللَّهُ.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى - وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ - يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾.
اُذْكُرُوا اللَّهَ تَعَالَى يَذْكُرْكُمْ - وَادْعُوهُ يُسْتَجِبْ لَكُمْ - وَلِذِكْرِ اللَّهِ تَعَالَى أَغْلَى
وَأَوَّلَى وَأَعَزُّ وَأَجَلُّ وَأَهَمُّ وَأَكْبَرُ - وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Conclusion

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was a gleaming example of the Ulama-e-Haq in his time. He was indeed a true vicegerent of Rasulullah ﷺ. It is difficult in this day and age to find a personality of his kind anywhere in the world. His entire life was a remarkable reflection of the Mubaarak Sunnah of Rasulullah ﷺ. His day and night revolved around serving Deen and serving the creation of Allah Ta'ala. Although the entire world fell at his feet, he lived his life as a *khaadim* (servant) of the entire world. Never for a moment did he refuse to assist anyone in need whether it was a Muslim or Non-Muslim. His personality revolved around *Ikhlaas* (sincerity), *Isaar* (giving preference to others over oneself), *Akhlaaq* (good character), *Muhabbat* (love) and care for the Ummah of Nabi ﷺ. If he was teaching Hadith at the highest institute in India, then he was also prepared to clean the toilets in a train for a Hindu youngster. This was the level at which this great son of Islam served the Deen of Allah Ta'ala.

May Allah Ta'ala, through His infinite Grace and Mercy, accept this humble treatise. May He inspire our hearts through it and give us the *taufeeq* (ability) to follow in the footsteps of this great luminary and

raise us on the day of Qiyaamah in the group of these great elders of Darul Uloom Deoband.

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

O Allah! Accept us for verily You are All Hearing and All Knowing and forgive us O Allah for verily You are All Forgiving and Most Merciful

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