

یہ ایک صنم خانہ ہے جہاں محمود بہت تیار ہوئے
اس خاک کے ذرے ذرے سے کس درجہ شرر بیدار ہوئے

From the Anthem of Darul Uloom Deoband

Shaikhul Hind, Hadhrat Moulana
Mahmoodul Hasan Deobandi
(*rahmatullahi alayh*)

شیخ الہند حضرت مولانا محمود الحسن دیوبندی

SHAIKHUL HIND

Hadhrat Moulana Mahmoodul Hasan Saahib Deobandi
(rahmatullahi alayh)

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Deobandi (*rahmatullahi alayh*)

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Ta'limi Board

4 Third Avenue / P.O.Box 26024

Isipingo Beach

4115

South Africa

Tel: (+27) 31 912 2172

E-mail: info@talimiboardkzn.org

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Permission is granted for reprinting this book without any alterations. A humble appeal is made to the readers to offer suggestions to improve the quality for future publications. May Allah Ta'ala reward you for this. The translators, editors, compilers and typesetters humbly request your duas for them, their parents, families, asaatzah and mashaaiikh.

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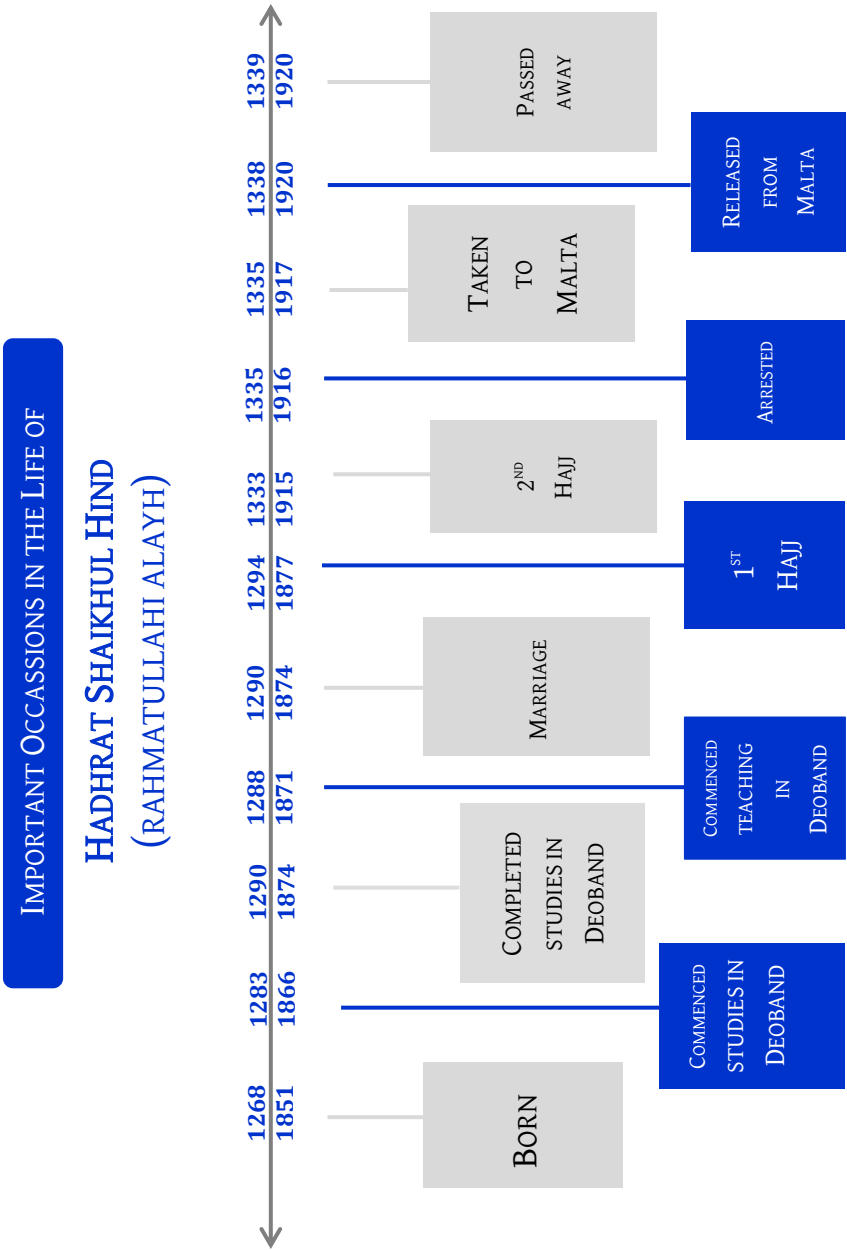
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

By Hadhrat Mufti Ebrahim Salejee Saahib (daamat barakaathu),
Principal of Madrasah Taleemuddeen, Isipingo Beach

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The thought process of an individual or an institute is the reflection of the spirit of its founders. Hence, we understand the importance of endeavouring to capture the actual spirit of the founders. By conforming with the thought process of our elders, we will join up with them in the hereafter by the grace of Allah Ta'ala if it's not possible to join up with them in this life. The Hadith explains "Man is in the company of those whom he loves"

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) being the first student of Darul Uloom Deoband is Mahmood (praiseworthy) by name and his teacher is also Mahmood (praiseworthy). What a praiseworthy initiation? His entire life was identical to the life of a Mujaahid. His life was not restricted to only teaching in a Madrasah, giving a bayaan or researching some masaail. Rather, it was an effort to revive the entire Deen in its true colour and spirit.

Once he stated, "My passion is that I be made shaheed in the path of Allah and that my limbs be scattered all over." More especially, in this day and age, we see the importance of emulating our Akaabir (elders) and reading their biographies. Undoubtedly the spirit of Deen lies in their beautiful examples and by remaining in their blessed company. Nowadays, it has become customary to only acquire ilm

without paying any attention to the association of the pious like it deserves.

If we pick up a biography of any of our leading Ulama who did some revival work, we will see that they were very attached to their elders. At any situation they would listen to them and follow them in their habits, ways and behaviour, understanding them to be emulating the Sunnah in its true form. May Allah Ta'ala bless us with this great bounty i.e. association with the pious, with focus and fikr.

The Qur-aan Shareef says that the stories of the Ambiyaa (as well as the pious) are related to strengthen the heart and keep us firm and steadfast on Deen.

May Allah Ta'ala accept this noble work, allow this series to continue and allow the Ummah to benefit and get the true understanding of Deen.

(Hadhrat Mufti) Ebrahim Salejee (daamat barakaatuhu)

Isipingo Beach

PREFACE

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَ عَلَى
آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

Shaikhul Hind, Hadhrat Moulana Mahmoodul Hasan Saahib Deobandi (*rahmatullahi alayh*), is that personality who is well known amongst the Ulama of the world. He was the very first student of Darul Uloom Deoband and benefited tremendously from the founder of the Madrasah, Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*). He drank from the spiritual fountain of his Ustaaz and quenched his thirst of knowledge and spirituality from him.

Allah Ta'ala blessed him with great knowledge of Deen and deep insight and wisdom. Although he was physically small in built, he was a giant in knowledge and spirituality. The khidmat and service of Deen that he rendered was so huge that one cannot fathom how one individual could render so much of *khidmat* and service all on his own. His works and efforts continue up to this day and will *Insha Allah* continue till the day of Qiyaamah. At one and the same time he was an Aalim of Deen, an Ustaaz of Hadith in Darul Uloom Deoband, a Shaikhe-Tareeqat in the khanqah, a Mujaahid ready to give his life on the battlefield, a humanitarian helping and assisting people on the ground, a Sufi who spent his nights awake in the worship of Allah Ta'ala as well as a leader for the poor of India. One person who was a combination of so many different works and portfolios.

وَلَيْسَ عَلَى اللَّهِ بِمُسْتَنْكَرٍ أَنْ يَجْمَعَ الْعَالَمَ فِي وَاحِدٍ

*And it is not impossible for Allah Ta'ala to gather the whole world into
just one individual*

Allah Ta'ala had blessed him with the best of Asaatizah and Mashaaikh as well as the best of students and followers.

He was blessed with great teachers and mentors like;

1. Haji Imdaadullah Muhaajir Makki (*rahmatullahi alayh*)
2. Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*)
3. Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*)
4. Moulana Muhammad Yaqoob Nanotwi (*rahmatullahi alayh*)

In a similar vein, Allah Ta'ala blessed him with illustrious students like;

1. Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*)
2. Moulana Husain Ahmad Madani (*rahmatullahi alayh*)
3. Moulana Muhammad Ilyaas Kandhlawi (*rahmatullahi alayh*)
4. Allamah Anwar Shah Kashmiri (*rahmatullahi alayh*)
5. Mufti Kifaayatullah Dehlawi (*rahmatullahi alayh*)

Up to this day, the sanad of Hadith of most of the Ulama of the world go through Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Allah Ta'ala had blessed his life with great barakah and every part of his life has a valuable lesson for us to learn.

Shaikhul Hadith, Moulana Muhammad Zakariyya Saahib (*rahmatullahi alayh*) writes in his famous masterpiece, Fazaail-e-Sadaqaat, "Reading the biographies of the pious Ulama and elders inspires us to engage in the ibaadat of Allah Ta'ala and will enable us to prepare for the Aakhirah." 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 in the ibaadat of Allah Ta'ala. If he cannot do this, he should study the biographies of the pious.

Today there is a great need to compile the thoughts and the concerns of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), so that it can be widely spread amongst the public and can also become a means of promoting his thoughts and ideas for generations to come. Reading

his life history, his piety, his taqwa, his love for Allah Ta'ala and Rasulullah ﷺ, his devotion for Deen, his humility and sacrifice for the Ummah will *Insha Allah* be a great inspiration for us all to also try and follow in his blessed footsteps.

There are very few biographies compiled of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). One biography in particular was written by his beloved student, Mia Asghar Husain Saahib (*rahmatullahi alayh*) which was titled "Hayaat-e-Shaikhul Hind". Most of the information in this book is taken from his writings.

This brief biography is a humble attempt to capture the life of this great luminary with the hope that it will serve as an inspiration and an encouragement for us all to at least imitate the lives of these great Awliyaa.

May Allah Ta'ala fill the grave of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) with noor and shower His special rahmat and mercy upon him.

It is with the special duas and encouragement of our beloved Ustaaz, Hadhrat Mufti Ebrahim Salejee Saahib (may Allah Ta'ala give him barakat in his life) that this task was undertaken. We make dua to Allah Ta'ala to accept this book and make it a means of earning His special pleasure. *Aameen*.

Ta'limi Board (KZN)

01 Ramadhaan 1439

Part 1



Chapter 1

Introduction to Hadhrat Shaikhul Hind

(rahmatullahi alayh)

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) saw the institute of Deoband from the very beginning and stood on the side of his Asaatizah and elders throughout the struggle against the British. He knew first-hand the reasons for the establishment of Darul Uloom Deoband and served the Madrasah thereafter as the head Ustaaz of the institute for almost fifty years. Shaikhul Hind (*rahmatullahi alayh*) followed very closely in the footsteps of his beloved Ustaaz, Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*) and dedicated his entire life towards his mission. Perhaps no one saw Deoband or understood Deobandiyat like Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

He was about six or seven years old when the Freedom Revolution of 1857 took place. Due to his relatively young age at that time, he

could 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 others of the inhumane oppression and the barbaric treatment the British meted out to the poor Indians.

Allah Ta'ala blessed him with an enquiring mind, a zealous spirit, an exceptionally strong memory and unmatched bravery and courage. 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.

Allah Ta'ala led him to the blessed doors of Hadhrat Moulana Muhammad Qaasim Saahib Nanotwi (*rahmatullahi alayh*) and Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*), who blessed him with their tutelage and the opportunity to stay in their illustrious company. In 1857, both these personalities were standard bearers during the Jihaad for Freedom in Shamli. 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 1857 and the incidents that occurred during the war for independence were all preserved in the mind of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). These factors aroused the spirit of Jihaad 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 possessed great mastery in Arabic, Persian and Urdu. His proficiency of quoting from the experts in the field was so

exceptional and apt, that the listener would be awe-struck and left wondering as to what other vast knowledge lay stored in his memory and what treasures were preserved therein. Similarly, Hadhrat's insight into historical events and political developments around the world was exceptionally deep and far-reaching. After hearing his views on this subject, one will be amazed at how these countless facts found its way into his treasure chest of knowledge.

Furthermore, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had an exceptionally deep insight into the biographies and historical records of 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, education, defence, health, etc. he had such depth in knowledge and such 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 atrocities meted out by the British Government compelled him to risk his life to oust this evil from its roots. He did not allow their threats to deter or influence him in any way. He 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 of Jihaad.¹

Witnessing the fall of the Usmaani Khilaafat, the wars fought in Balqan and daily hearing news of Muslim bloodshed in Russia caused him sleepless nights. His days were spent in worry and deep thought

¹ *Naqsh-e-Hayaat* by Shaikhul Islam, Hadhrat Moulana Sayed Husain Ahmed Madani (*rahmatullahi alayh*)

and his nights were spent crying to Allah Ta'ala. He sincerely felt that until the British are not removed from India, the difficulties and hardships of the Muslims will not come to an end. Eventually, he initiated an anti-British movement which later became popularly known as "Reshmi Rumaal Tahreek" (The Silken Letter Movement). If Shaikhul Hind (*rahmatullahi alayh*) did not promote such a movement, perhaps there would not have been a single practicing Muslim left in the entire country. The Masaajid and Madaaris would have become barren and these great institutes of learning would have turned into Museums for tourists to admire.

It was with this concern in mind that Shaikhul Hind (*rahmatullahi alayh*) launched an Anti-British Campaign in the whole of India. He called for a boycott of all British products and began seeking help from neighbouring countries like Afghanistan. He also sought help from the Turkish Muslim Khilaafat. The British had some idea of his plan and thus issued a warrant of arrest in his name. In 1915, Shaikhul Hind (*rahmatullahi alayh*) sent his student, Moulana Ubaidullah Sindhi (*rahmatullahi alayh*) to Kabul whilst he himself travelled to Hejaz where he met with the ministers of the Turkish Government, who promised to help and assist him. Letters were exchanged between Moulana Ubaidullah Sindhi and Hadhrat Shaikhul Hind (*rahmatullahi alayh*) about a military attack on India. These letters, which were written on pieces of silken cloth, were intercepted by the British. This is why they named this movement "The Silken Letter Conspiracy". Unfortunately, the entire political scenario changed in Hejaz. Shareef Husain, the governor of Makkah Mukarramah, revolted against the Turks with the assistance of the British and arrested Hadhrat Shaikhul Hind (*rahmatullahi alayh*) with some of his students. They were kept in prison for some time and then taken to Malta, where they spent almost four years. In 1920, Hadhrat Shaikhul Hind (*rahmatullahi alayh*)

was freed and brought back to Bombay. He continued his struggle against the British with even more fervour and force.

The efforts of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) were actually a continuation of the efforts of the Ulama of the past, viz. Shah Abdul Azeez Dehlawi (*rahmatullahi alayh*), Sayed Ahmad Shaheed (*rahmatullahi alayh*), Shah Ismaeel Shaheed (*rahmatullahi alayh*), Haji Imdaadullah Makki (*rahmatullahi alayh*) and Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*). All these Ulama, in their respective eras, fought the British with the niyyat of putting an end to their tyranny and oppression.

British presence in India dates back to the early part of the 17th century. Between 1601-1613, merchants from Britain under the name of the East India Company made twelve voyages to India. They presented themselves to the Indian Emperor Jahangir who granted them 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.

In the year 1688, The East India Company had gone to war with the great Moghul Emperor, Aurangzeb Aalamgheer (*rahmatullahi alayh*). 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.

Hadrat Shah Abdul Azeez Saahib (*rahmatullahi alayh*), assessing the situation at the time, issued a fatwa stating that India is now declared Darul Harb (a non-Muslim country) and that the Muslims must wage war against the British. Sayed Ahmad Shaheed (*rahmatullahi alayh*), the student of Shah Abdul Azeez (*rahmatullahi alayh*), together with some of his disciples, migrated to Kandahar in Afghanistan to search for a suitable place 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 Ahmad Shaheed (*rahmatullahi alayh*) and his favourite disciple, Moulana Ismail Shaheed (*rahmatullahi alayh*), were both martyred in the battlefield of Balakot. Those who survived continued their mission inside India.

Due to the sufferings of the Indians by the British, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was prepared to sacrifice his life to remove the British from India. 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 intention 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.

Indian children were not given the opportunity to learn and educate themselves. 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."

When the British finally left India, they left it poverty stricken and extremely destitute through their merciless 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. 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.

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*). 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 which 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 Rulers. Out 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. India now became a crown colony of Britain, to be governed directly by the British Parliament.

In 1861 the government launched a campaign against the Qur-aan-e-Majeed. 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 of the neck of an Aalim². 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

² Ulama were hanged to death on these trees.

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.”

It was due to these severe conditions faced by the poor Indians that the Ulama-e-Kiraam had to stand up in their defence. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) played a very important role in removing the British from India and liberating the country.

Every part of his life is filled with great lessons for the Ulama as well as the Awaam (general public). Hadhrat (*rahmatullahi alayh*) had dedicated his entire life for the cause of Deen and reviving the Sunnah of Rasulullah ﷺ. He was deeply concerned about the poor Muslims of India and tried his best to bring an end to their pain. Indeed he was a remarkable exemplar of his Ustaaz, Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*) and left behind a great legacy for us all to follow.

The following pages explain in detail the life of this great reviver, this Mujaahid, Muhaddith, Shaikh-e-Tareeqat, Hadhrat Shaikhul Hind Moulana Mahmoodul Hasan Deobandi (*rahmatullahi alayh*), the pain and difficulty he went through, the years he languished in prison, the dedicated efforts for Deen and his sacrifice for the sake of Allah.

May Allah Ta’ala reward our Akaabir (pious elders) with the highest positions in Jannatul Firdaus and may Allah Ta’ala bless us with the ability to at least try and follow in their footsteps. Aameen.

Chapter 2

BIRTH, CHILDHOOD AND FAMILY

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was born in the year 1268 A.H. (1851 C.E.) in Bareilly when his father was working there as an inspector of the Madrasahs. On the occasion of his birth, his father was extremely happy and kept his name Mahmoodul Hasan. This was 6 years prior to the uprising in 1857.

Shaikhul Hind's grandfather's name was Shaikh Fatah Ali and he had three sons viz.

1. Moulana Mehtaab Ali
2. Moulana Zulfikar Ali - The father of Shaikhul Hind (*rahmatullahi alayh*)
3. The 3rd son's name is not known

Moulana's father, Moulana Zulfikar Ali had four sons and two daughters. *Al-hamdulillah* all four sons were Ulama. Their names are as follows;

1. Moulana Mahmoodul Hasan (Hadhrat Shaikhul Hind)

2. Moulana Haamid Hasan
3. Moulana Hakeem Muhammad Hasan
4. Moulana Muhammad Muhsin
5. Daughter
6. Daughter

HADHRAT'S FATHER

The father of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was a great Aalim. He studied under the great Ustaaz, Moulana Mamlook Ali (*rahmatullahi alayh*) in the Arabic College of Delhi. Moulana Zul Fiqaar Ali was a contemporary of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*). He and his brother, Moulana Mehtaab Ali (*rahmatullahi alayh*), were also amongst the founders of Darul Uloom Deoband and rendered great assistance and help to the institute in its initial stages.

Moulana Zul Fiqaar Ali (*rahmatullahi alayh*) was a brilliant Aalim with a mastery in the Arabic, Urdu and Persian languages. Due to his profound knowledge and excellent administrative capabilities, he was promoted to the post of “Inspector of Madaaris”. It is for this reason that he did not live in one particular location but kept on moving around due to the need of the Madaaris. He passed away in the year 1322 A.H. (1904 C.E.) and left behind a total of 60 children, grandchildren and great grandchildren. He had written many books in Arabic, Persian and Urdu. Ulama who study his books are left astounded at the lofty standard of his Arabic. His main focus was on simplifying the books taught in the syllabus to make it easier for students with weak understanding and capability. Tasheelud Diraasah and Tasheelul Bayaan are two commentaries that Hadhrat Moulana had written on Humaasa and Mutanabbi.

HADHRAT'S MOTHER

Hadhrat Shaikhul Hind's (*rahmatullahi alayh*) mother was a pious and respected woman who was the daughter of Shaikh Bu-Ali Baksh. Being a pious, generous, Allah fearing woman who possessed a good and clean heart, her home was always full of goodness and barakah. By the grace of Allah Ta'ala, she was blessed with pious, righteous children. Very seldom are people blessed with such pious offspring. Both her daughters were extremely righteous and meticulous in their house work. All four of her sons were great, honourable and respected Ulama-e-Kiraam in Deoband. However, the pride of her children was Hadhrat Shaikhul Hind (*rahmatullahi alayh*) who was a great illustrious Aalim and the pride of the Ulama-e-Deoband.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) says, "All parents show love to their children but the love my mother showed me was such that no matter how much of love anyone shows me, it is of no value in front of my mother's love. I used to be busy teaching at the Madrasah whilst meals were served at home. Everyone would partake of their meals, but my beloved mother would keep some food aside for me and wait patiently for me to arrive from Madrasah. She would then feed me with great love and compassion. At 12:00 p.m. when I would go back to class, she would prepare fresh rotis for me and feed me before I left. She passed away in the year 1300 A.H., 23 years before my father."

How true is the saying, "Behind every successful man is a very hard working mother."

On the day she passed away, a very strange incident occurred. Hadhrat's father used to receive pension funds from the government every month. Approximately half an hour before this great woman passed away, a letter arrived from the pension department explaining that the monthly amount will now be halved. Hadhrat's father read

this and said to his sons, “With the passing away of your mother, our sustenance has halved.”

Shaikhul Hind (*rahmatullahi alayh*) was 32 years old at the time of his mother’s demise. He was fortunate to have spent at least half his life under the shade of his mother’s love and care.

WIFE AND CHILDREN

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) got married at the age of 22 to a pious, righteous woman from a respectable family. Both of them had the qualities of love, humility, khidmat and ikraam which complemented their marriage and allowed them to live a life of happiness and understanding. They lived together for 50 years. Hadhrat’s wife passed away four months before Hadhrat (*rahmatullahi alayh*).

Having children is not in our control. But, here too Allah Ta’ala blessed Hadhrat (*rahmatullahi alayh*) with conformity to the Sunnah. Allah Ta’ala blessed him with one son and four daughters. The son passed away in infancy and the four daughters survived and were all married in good homes.

The first daughter was married to Moulana Muhammad Haneef. A few of their children passed away in infancy. Thereafter, Allah Ta’ala blessed them with more children. After the nikah, Hadhrat (*rahmatullahi alayh*) kept his son-in-law in his own home and took care of him like a son. This daughter passed away before Hadhrat (*rahmatullahi alayh*) was arrested and taken away to Malta. During her illness, Hadhrat (*rahmatullahi alayh*) was very worried about her condition but when she passed away he was then at ease. After her death, Hadhrat (*rahmatullahi alayh*) still showed the same affection and love to his son-in-law and grandchildren as he did when his daughter was alive. He got his son-in-law married again and still kept him with his new wife in his home.

The second daughter was married to Hafiz Muhammad Shafee, Hadhrat's cousin's son. He was an ustaaz in Delhi. She also had a few children. Moulana Muhammad Rafiee is her son.

The third daughter was married to Munshi Muhammad Qaasim who lived in Deoband. Although he was not an Aalim, his knowledge, akhlaaq, ways and habits were no less than an Aalim.

The fourth and youngest daughter was married to Qadhi Masood Ahmad, the deputy Mufti of Darul Uloom Deoband. She stayed with her mother most of the time, making her khidmat and seeing to her needs. Her husband also looked after Hadhrat Shaikhul Hind (*rahmatullahi alayh*) like his own father.

Hadhrat (*rahmatullahi alayh*) loved his children and grandchildren and would spend much time with them, playing with them, amusing them and joking with them.

In Malta, he would write letters to each of them addressing them by name and giving them advice. He would encourage them to send esaal-e-sawaab for his daughter who passed away.

During the years that Hadhrat (*rahmatullahi alayh*) was imprisoned, the daughters took full care of their ailing mother. When Hadhrat (*rahmatullahi alayh*) returned home, it was his daughters who saw to the sea of visitors that flooded their home.

RESIDENCE

Hadhrat (*rahmatullahi alayh*) never built any buildings in his entire life. He lived in his father's house without making any renovations to the original structure at all. Initially, Hadhrat (*rahmatullahi alayh*) used to live in his own house. Thereafter, he used to reside in a nearby masjid and complete the studying of his kitaabs and engage in ibaadat. In the year 1317 A.H., when he was doing the proof reading of Abu Dawood Shareef, he moved over to the room of his Ustaaz, Hadhrat Moulana

Qaasim Nanotwi (*rahmatullahi alayh*), in the Chatta Masjid. Thereafter, at the end of his life, he moved back to the house of his father.

THE TOWN OF DEOBAND

Deoband is a small town on the west of Saharanpur, approximately 90 miles from Delhi. It is known to be amongst the very old towns of India. There are many old tales regarding the town of Deoband. Some say that Hadhrat Sulayman (*alayhis salaam*) and his Jinnaat lived in this town but this is obviously just a tale with no evidence to prove it. Many Muslims from Asia had migrated and settled down in India. They chose the area between the Ganga and the Jamna rivers as the area for their inhabitancy. This area is known as ‘do aabaa’

Up to this day, you will find people from the Siddiqi, Farooqi and Usmaani families in this area³. In fact there are many Usmaani families still living in Deoband. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) also hails from the family of Hadhrat Usmaan (*radiyallahu anhu*).

The town of Deoband needs no introduction as it gained much popularity globally through the great institute known as ‘Darul Uloom Deoband’.

Hadhrat Sayyid Ahmad Shaheed (*rahmatullahi alayh*) travelled the length and breadth of India with the intention of ousting the British and establishing an Islamic government in India. He would go from town to town preparing Mujaahideen to join this movement. Shah Abdur Raheem Wilaayati (*rahmatullahi alayh*) and Miajee Noor Muhammad Jhan-Jhanwi (*rahmatullahi alayh*) had also taken bay’at of jihaad at his hands. During these travels, Sayed Ahmad Shaheed (*rahmatullahi alayh*) came to Deoband and spent some time in this town. Sayed Saahib (*rahmatullahi alayh*) lived here for 10 days in a

³ i.e. families linked to Hadhrat Abu Bakr (*radiyallahu anhu*), Hadhrat Umar Farooq (*radiyallahu anhu*) and Hadhrat Usmaan (*radiyallahu anhu*).

small Masjid called the Qaazi Masjid. People would come at different times during the day and night and take benefit from the discourses and advices of Sayyid Saahib (*rahmatullahi alayh*).

His visit to Deoband had brought about a huge change to the entire area. Approximately 50 years before the commencement of Darul Uloom Deoband, Sayyid Saahib (*rahmatullahi alayh*) mentioned, “I perceive the fragrance of ilm from this area.” This prediction manifested itself 50 years later in the form of Darul Uloom Deoband.⁴

One of the Ulama who spent time with Sayyid Saahib (*rahmatullahi alayh*) was a person by the name of Moulana Fareedud Deen, the father of Shah Rafeed Deen Saahib (*rahmatullahi alayh*), who was one of the principals of Darul Uloom Deoband. Many people say that after he passed away, they used to hear the recitation of the Qur-aan Shareef from the grave of Moulana Fareedud Deen Saahib (*rahmatullahi alayh*).

Up to this day, Darul Uloom Deoband is well known to be a great institute of learning. Students from the Madrasah have gone throughout the globe and made great efforts for Deen. Whatever Deen we see today in the world is largely due to the efforts of the Ulama who are directly or indirectly linked to Darul Uloom Deoband. May Allah Ta’ala allow the barakah of Darul Uloom Deoband to continue till the day of Qiyaamah. *Aameen*.

⁴ *Pachaas misaali shakhsiyaat*, page 32

Chapter 3

TA'LEEM (EDUCATION)

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) commenced his maktab education of alif, baa at the hands of a great buzurg (saint) by the name of Miajee Manglori. He studied most of the Qur-aan Shareef at the hands of this buzurg. Thereafter, he began his studies of Persian and some of the primary books of Arabic by his illustrious uncle, Moulana Mehtaab Ali Saahib (*rahmatullahi alayh*).

From a young age, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had an aversion for sports and play. Although he enjoyed hunting, he had no enthusiasm for useless sports which children his age would normally play.

Hadhrat was about 15 years old when the foundation of Darul Uloom Deoband was laid. On the 15 Muharram 1283 A.H. / 30 May 1866, Mulla Mahmood (*rahmatullahi alayh*) was appointed as the first Ustaaz of the Madrasah. The first student who came and sat at the feet of this Ustaaz was none other than Shaikhul Hind, Moulana

Mahmoodul Hasan Saahib (*rahmatullahi alayh*). It was thus the plan of Allah Ta'ala that the first Ustaaz was Mahmood and the first student was also Mahmood. The first kitaab that he studied was Kanzud Daqaaiq, a book on Fiqh (jurisprudence).

SubhanAllah! What a mubaarak time it must have been. By the 1st year there were already 21 students that had gathered from Banaras, Punjab, Kabul and other areas. By the end of the next year 78 students had gathered at the Madrasah. By the grace of Allah Ta'ala and the efforts of these great Ulama, this small little Madrasah eventually evolved into a huge Darul Uloom. People from all over the world began to gather in Deoband to quench their thirst for knowledge.

MOULANA YAQOOB NANOTWI (*RAHMATULLAHI ALAYH*) JOINS THE MADRASAH

The Madrasah began growing in leaps and bounds. Student numbers began increasing and there was a great need for more Asaatizah (teachers) at the Madrasah. Hadhrat Moulana Yaqoob Nanotwi (*rahmatullahi alayh*) was at that time teaching in Bareilly for a monthly salary of 100 Rupees. Moulana Qaasim Nanotwi (*rahmatullahi alayh*) requested him to come over to Deoband and regard this as an important need of Deen. Hadhrat Moulana Yaqoob Saahib (*rahmatullahi alayh*) immediately relocated to Deoband and began teaching at the Darul Uloom for a paltry salary of 20 Rupees. He continued to serve Darul Uloom Deoband till he passed away in the year 1306 A.H.

STUDYING HADITH UNDER MOULANA QAASIM NANOTWI (*RAHMATULLAHI ALAYH*)

In his first year at the Madrasah, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) studied Kanz, Mebzi, Mukhtasarul Ma'aani and a few other kitaabs. At the end of the year he wrote the final exams and moved

onto the next year where he studied Mishkaat, Hidaayah and Maqaamaat. Thereafter he progressed into the final year where he studied the Sihaah Sitta¹ at the hands of his beloved Ustaaz and Mentor, Hujjatul Islam, Hadhrat-e-Aqdas, Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*). At that time Hadhrat Moulana (*rahmatullahi alayh*) was working in a printing press in Delhi where he was editing and printing the kitaabs which are used and taught in the Darul Uloom Syllabus. Shaikhul Hind (*rahmatullahi alayh*) thus moved to Delhi where he spent all his time in the company of his Ustaaz and studied the science of Hadith under his tutelage. Learning Hadith under Moulana Qaasim Saahib (*rahmatullahi alayh*) was no easy task. To read the ibaaat (text) incorrectly or hesitate in translating the Hadith was regarded as a major crime. If anyone read the text incorrectly or asked some silly question out of context, Hadhrat Moulana would get very upset. Only students who were extremely bright and intelligent would be able to understand his lessons easily as Moulana was of a very high calibre. Many Ulama and students would request to sit in his lessons. Hadhrat (*rahmatullahi alayh*) would gladly allow them on condition that they do not read the ibaaat (text) in class nor would they ask any questions. The students would gladly accept both these conditions and join in the lessons. Hadhrat Moulana's lessons were quite unique. Each lesson was filled with deep knowledge of Qur-aan and Hadith, Mantiq, Falsafah, Nahwu, and Balaaghaat² with extensive explanations of the Hadith, the ikhtilaafaat³, etc. Students would be left spell bound as this was the first time they ever heard such explanations on the Ahaadith of Rasulullah ﷺ.

¹ The six authentic books of Hadith taught in the final year of the Aalim Course

² Different subjects taught in the Aalim course

³ Differences of opinion of the Fuqahaa in the various mazaahib.

In this manner Hadhrat Shaikhul Hind (*rahmatullahi alayh*) slowly studied the Sihaah Sitta. Eventually on the 19 Zul Qa'dah 1290 A.H. he qualified as an Aalim on the occasion of the Madrasah Jalsah. Great Ulama who were present on this occasion tied the turban of excellence on his head and handed over to him the sanad¹ of ilm. Moulana Fakhrul Hasan Gangohi and Moulana Abdul Adal also qualified with him.

Although Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was not the brightest student in his class, he was indeed outstanding in adab (respect) and khidmat (service) to all his Asaatizah.

Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) once mentioned, "If Allah Ta'ala wishes, He can take work from a small blade of grass, whilst huge mountains get left behind. Moulana Fakhrul Hasan and Moulana Abdul Adal were amongst the most brilliant and outstanding students of Moulana Qaasim Nanotwi (*rahmatullahi alayh*). Moulana Ahmad Hasan Amrohi (*rahmatullahi alayh*) was one level lower than them in acumen and intelligence. My Ustaaz and Shaikh, Hadhrat Shaikhul Hind, Moulana Mahmoodul Hasan Saahib (*rahmatullahi alayh*) was regarded to be much lower than all of them in his class, but, the work that Allah Ta'ala took from him, no one else in his time did such great work for Deen. Today, the oceans of the Qaasimi knowledge that we see in the world flows through the Mahmoodi canals."

اللہ کے یہاں قابلیت شرط نہیں قبولیت شرط ہے

Acceptance is a pre-condition by Allah not capability and skill

¹ A certificate for studying Hadith with an unbroken chain of narrators reaching right upto Rasulallah ﷺ.

RESPECT AND SERVICE TO HIS USTAAZ

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had great respect and love for his Ustaaz, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and made lots of khidmat for him. On one occasion, Moulana Qaasim Saahib (*rahmatullahi alayh*) fell extremely ill and broke out into a severe fever. It was the rainy season and they needed to come to Deoband. Shaikhul Hind (*rahmatullahi alayh*) placed his Ustaaz on a horse and walked alongside the animal. He held an umbrella in one hand and supported the back of his Ustaaz with his other hand so that he does not fall off the animal. In this way they travelled 22 km.

Even after becoming an Ustaaz at Darul Uloom Deoband, he would still go daily to the home of his Ustaaz after Madrasah to serve him.

When Shaikh Asad Ali, the father of Moulana Qaasim Nanotwi (*rahmatullahi alayh*), was in the last days of his life, he stayed at the house of Shaikhul Hind (*rahmatullahi alayh*). Shaikh Asad Ali was very ill at that time and was suffering from severe bouts of diarrhoea. On one occasion he could not make it to the toilet and messed himself on the bed. Hadhrat Nanotwi (*rahmatullahi alayh*) was not there at that time. The young Shaikhul Hind (*rahmatullahi alayh*) was all alone at home. He immediately stood up and with his own hands, began cleaning the najaasat (filth) from the bed. As he was cleaning the mess, Hadhrat Nanotwi (*rahmatullahi alayh*) walked into the house and saw his beloved student cleaning the mess with his own hands. Hadhrat Nanotwi (*rahmatullahi alayh*) was deeply affected by this. He immediately raised his hands towards the heavens and made fervent dua for Hadhrat Shaikhul Hind (*rahmatullahi alayh*). The effect of this dua was seen by the entire world later on in his life. Allah Ta'ala blessed him so much that he eventually became the Shaikh of Hind (India), nay, rather he became the Shaikhul Aalam (The Shaikh of the whole world). Allah Ta'ala blessed him with so many students all over

the world that, wherever they went, they did great work of Deen in the field of Ta'leem, Jihaad, Tableegh and Tasawwuf.

When Hadhrat Shaikhul Hind (*rahmatullahi alayh*) left for Hejaz, he first went to the home of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*). At that time, Hadhrat Nanotwi's respected family was still alive. He sat in the veranda behind the purdah and respectfully asked for the shoes of his Ustaaz which were passed onto him from the inside. He placed them on his head for a long time and sat there weeping. He then said, "I have not fulfilled the rights of my Ustaaz and I am extremely grieved at this."

When Moulana Qaasim Nanotwi (*rahmatullahi alayh*) passed away, Shaikhul Hind (*rahmatullahi alayh*) was very affected by this and stopped coming to the Madrasah. He was so grieved by the loss of his Ustaaz that he refused to even meet anyone. He was still very young at that time. This obviously shows the great love and attachment he had with his teacher and mentor. Eventually, Shah Rafeed-Deen Saahib (*rahmatullahi alayh*), the principal of the Madrasah brought him back to the Madrasah to resume teaching.

In the year 1294 A.H. / 1877 C.E. Shaikhul Hind (*rahmatullahi alayh*) went for Haj with Moulana Qaasim Nanotwi (*rahmatullahi alayh*). They stayed in Madinah Munawwarah at the residence of Shah Abdul Ghani Mujaddidi (*rahmatullahi alayh*). During their stay there, many people had asked Shah Saahib (*rahmatullahi alayh*) for sanad of Hadith, but Shaikhul Hind (*rahmatullahi alayh*) out of respect for his Ustaaz, Moulana Qaasim Saahib (*rahmatullahi alayh*) did not ask for sanad. He felt it disrespectful to ask for sanad in the presence of his Ustaaz. It was only when Moulana Qaasim Saahib (*rahmatullahi alayh*) himself requested Shah Saahib (*rahmatullahi alayh*) to grant the sanad of Hadith to Shaikhul Hind (*rahmatullahi alayh*), did he go forward and accept it.

HISTORY OF DARUL ULOOM DEOBAND

Shaikhul Hind (*rahmatullahi alayh*) marks the beginning of Darul Uloom Deoband. With one Ustaaz and one student, the Madrasah commenced in the Chatta Masjid under a pomegranate tree with the intention to serve the entire mankind till the day of Qiyaamah. The Madrasah slowly grew and the Masjid and its surroundings became insufficient to house the pupils. After making mashwarah, the Madrasah was then moved to the Jami Masjid of Deoband. For approximately nine years the Madrasah continued at this venue. When the rooms around the Jami Masjid became insufficient, a few more rooms were constructed, but it was a foregone conclusion that in a few years' time the Jami Masjid would be too small for this huge international Madrasah. It was for this reason that the Shura purchased a land outside the town where they could lay the foundation of a Darul Uloom and if there was a need for further expansion, there would be enough land on all sides to increase the size of the institute. This was the foresight of none other than Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*). For a long time he had been searching for a large piece of land to build the Darul Uloom. Eventually, he found a good piece of land upon which stands Darul Uloom Deoband today.

Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*) had a very far reaching vision for Darul Uloom Deoband. He planned to create such an institute that will suffice for the whole of India and in fact the entire world, an institute that will put an end to all fears that the Muslims faced in the Indian Sub-Continent and to create hundreds and thousands of Ulama and Mujaahideen to stand up to the forces of oppression. Darul Uloom Deoband was to create such men who will go back to their respective areas and revive Deen-e-Islam.

Shah Rafeed Deen Saahib (*rahmatullahi alayh*), the second principal of Darul Uloom Deoband, saw Rasulullah ﷺ in a

dream who mentioned to him, “The area that is allocated for Darul Uloom is very small.” He then took his mubaarak stick and marked the ground saying that they should build the Madrasah according to these markings. Hence, accordingly the foundation was dug.

Upto this day, this building is called “*Nau-Darah*” (nine doors) which marks this very spot. Many of the students in the Madrasah learn their lessons at this spot. It is the experience of many Ulama and students that if anyone cannot learn his Qur-aan sabaq or a student cannot understand some ibaaarat (text) in the books of Tafseer and Hadith, when they come to this spot and study, these problematic areas are easily solved and they also manage to easily memorise the Qur-aan Shareef.

At the time of the foundation laying of Darul Uloom Deoband, the 1st brick was placed by Hadhrat Moulana Ahmad Ali Saharanpuri (*rahmatullahi alayh*). Thereafter Moulana Qaasim Nanotwi (*rahmatullahi alayh*) insisted that Haji Aabid Husain Saahib (*rahmatullahi alayh*) place the 2nd brick. Thereafter Moulana Qaasim Saahib (*rahmatullahi alayh*) and Moulana Rashid Ahmad Gangohi Saahib (*rahmatullahi alayh*) placed the 3rd and the 4th brick. Moulana Mazhar Nanotwi (*rahmatullahi alayh*) placed the 5th brick and all the others present also took part in this momentous foundation laying ceremony. The building work officially commenced in the year 1293 A.H.

ASAATIZAH OF SHAIKHUL HIND (*RAHMATULLAHI ALAYH*)

MULLA MAHMOOD SAAHIB (*RAHMATULLAHI ALAYH*)

Mulla Mahmood was the first Ustaaz of Darul Uloom Deoband. He is originally from Deoband and is the son of Moulana Mumtazi Ali Saahib. He is from the family of Saadaat (family of Rasulullah ﷺ). When Darul Uloom commenced, Moulana Qaasim Nanotwi

(*rahmatullahi alayh*) sent him from Meerut to come and teach at the Madrasah. He was an excellent Aalim with much tawaadhu and humility. He was a friend and contemporary of Moulana Qaasim Nanotwi (*rahmatullahi alayh*). He studied Hadith under Shah Abdul Ghani Mujaddidi (*rahmatullahi alayh*) and remained an Ustaaz at Darul Uloom Deoband for 20 years till he passed away in the year 1886 C.E. (1304 A.H.). He is buried in Deoband.

Hadhrat Moulana Thanwi (*rahmatullahi alayh*) once mentioned, “After Mulla Mahmood Saahib (*rahmatullahi alayh*) passed away, I saw him in a dream and I asked him, ‘How did it fare with you?’” He replied, “I have been forgiven.” I then asked him the reason for his forgiveness to which he replied, “One day when I sat down for meals, my wife gave me some kichri (rice dish) to eat which had no salt in it. I neither said anything nor complained in any way. I quietly lowered my head and ate it, practicing on the Hadeeth where Rasulullah ﷺ prohibited us from finding fault with food. Rasulullah ﷺ himself never found fault in any food. If he liked it, he ate it and if he did not like it, he did not partake of it. Allah Ta`ala liked this action of mine and forgave me¹.”

MOULANA YAQOOB NANONTWI (RAHMATULLAHI ALAYH)

Hadhrat Moulana Muhammad Ya'qoob Nanotwi (*rahmatullahi alayh*) is the illustrious son of Hadhrat Moulana Mamlook Ali Saahib (*rahmatullahi alayh*). His lineage reaches up to Sayyidina Abu Bakr Siddeeq (radiyallahu anhu). He was about the same age as Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*). They both hailed from the same village and as children, studied together in the same maktab. Moulana Ya'qoob Saahib (*rahmatullahi alayh*) also took an active part in the 1857 Jihaad in Shamli. He was arrested by the British who mistook

¹ Malfoozaat-e-Faqeehul Ummat

him for Moulana Qaasim Nanotwi (*rahmatullahi alayh*). When he was released from prison, the Madrasah where he was teaching offered him six months' salary which he refused saying, "How can I accept a salary when I did not teach?"

Hadhrat Moulana was a great Aalim with vast knowledge of Deen. He served Darul Uloom Deoband for nineteen years as the head teacher of this institute, until his demise. He was bay'at to Haji Imdaadullah Makki (*rahmatullahi alayh*) and was also blessed with khilaafat from him. He was well known to be a great Wali (friend) of Allah Ta'ala and the Qutub (highest ranking buzurg) of his time. He passed away at the age of 51 in Rabiul Awwal 1302 – January 1885 in the village of Nanota.

MOULANA MUHAMMAD QAASIM NANOTWI (RAHMATULLAHI ALAYH)

Shaikhul Hind (*rahmatullahi alayh*) had studied the Sihaah Sitta under the tutelage of Moulana Qaasim Nanotwi (*rahmatullahi alayh*). He was extremely attached to his Ustaaz and regarded it as his compulsory duty to sacrifice his life for the mission of his Ustaaz.

Hadhrat Nanotwi (*rahmatullahi alayh*) was an extremely simple person in his ways and habits but extremely brilliant and a genius in the field of Ilm (knowledge). There were very few who could match him in his piety, knowledge, wit, profound understanding and farsightedness. He passed away at a young age of 49, but the legacy he left behind took the world by surprise. Up to this day, his legacy flows throughout the Ummah.

He was born at a time when the Muslims lost their 600 year rule in India. Hadhrat Moulana was 25 years old when the uprising took place in 1857 and took part in the Jihaad in Shamli against the British.

The Muslims had become the target of attack from all sides. The English worked tirelessly day and night to destroy Islam, but who can extinguish the light of Allah?

Christian missionaries would stand on the stairs of the Jami Masjid of Delhi, and hurl abuse against Rasulullah ﷺ. Priests would distribute literature and challenge the poor Muslims to debates, saying that they would prove that the only road to success is Christianity. Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*) bravely challenged them in public and answered all their objections against Islam. In this way he saved the Imaan of thousands of people.

He was responsible for the establishment of Darul Uloom Deoband which became the institute most popularly recognised by the entire world. He suffered a severe asthma attack and passed away in Deoband. He is buried in the graveyard in Deoband which later on became known as the Qaasimi graveyard.

DARUL ULOOM DEOBAND IS IN NEED OF ANOTHER USTAAZ

As the student numbers increased, there was a need for the Madrasah to employ another Ustaaz. The first batch of students had qualified and all of them in that class were very capable. Moulana Fakhrul Hasan Gangohi, Moulana Ahmad Hasan Amrohi and Moulana Abdul Adl Saahib were extremely capable and brilliant students. Shaikhul Hind (*rahmatullahi alayh*) was also in this class but not as intelligent and brilliant as his peers. The Shura felt that one of these students should be employed as a full time Ustaaz at the Madrasah. Which of them should be chosen for this great task was indeed a difficult decision to make. How unique is the system of Allah Ta'ala. It is not capability or acumen that He looks at but rather it is His special grace that falls upon an individual. From these four Ulama who was going to be that fortunate soul to be accepted for this great khidmat of serving Darul Uloom Deoband under the guidance of his noble Asaatizah?

Chapter 4

TEACHING AT DARUL ULOOM DEOBAND

The Madrasah was growing in leaps and bounds and the shura sat for several sittings trying to decide who should be employed as an Ustaaz at the Madrasah. This was in the year 1288 A.H. (1871 C.E.). Everyone's eyes were on the young Mahmoodul Hasan. Eventually everyone agreed that he must be given this post. For one year he served the Madrasah as an assistant teacher and taught the different kitaabs in the syllabus. At the end of the year, the administration decided to employ him on a full time basis.

The Assatizah who were officially appointed by the Madrasah were as follows;

1. Moulana Muhammad Yaqoob Nanotwi (*rahmatullahi alayh*)
2. Moulana Sayed Ahmad Dehlawi (*rahmatullahi alayh*)
3. Mulla Mahmood (*rahmatullahi alayh*).

The principal of the Madrasah, Shah Rafeed-Deen Saahib (*rahmatullahi alayh*), who was a man of great piety and insight, had his

gaze focused on the young Moulana Mahmoodul Hasan. Through his motivation, Shaikhul Hind (*rahmatullahi alayh*) was officially appointed as the 4th Ustaaz at the Madrasah. Shaikhul Hind (*rahmatullahi alayh*) mentions, “When I started teaching at the Madrasah, I felt it a great favour of Allah Ta’ala on me to be teaching the primary books like Qudoori, etc. The elders of the Madrasah slowly began passing on some of the bigger kitaabs to me to teach.” By the year 1293 A.H. Hadhrat (*rahmatullahi alayh*) began teaching Hidaayah, Mishkaat and Tirmizi Shareef which is taught in the final year of the Aalim course. *Al-hamdulillah* by the year 1295 A.H. Hadhrat (*rahmatullahi alayh*) began teaching the most authentic book of Hadith, Al-Jaamius Saheeh more famously known as Bukhaari Shareef.

When he arrived from Haj, Shaikhul Hind (*rahmatullahi alayh*) in full earnestness continued teaching under the expert supervision of his Ustaaz, Hadhrat Moulana Qasim Nanotwi (*rahmatullahi alayh*). Daily he would teach 9-10 periods with lots of Mutala-ah and research. It was in this period that Hadhrat Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*) came to study in Deoband. At night besides making Mutala-ah, he would spend lots of time in ibaadat, zikr and wazaaif. Despite his busy schedule he still made time daily to make the khidmat of his Ustaaz who, after Haj, remained ill most of the time.

In the years that Shaikhul Hind (*rahmatullahi alayh*) taught at Darul Uloom Deoband, with the exception of Haj, he neither missed lessons nor went out on long journeys where the lessons were affected in anyway. Very seldom will you find an individual so dedicated in serving the Deen of Allah Ta’ala with such passion and zeal. Hadhrat’s lessons of Hadith became famous all over the world. His students spread out into different areas and they would all speak very highly of his lectures on Hadith. Eventually a time came when almost all the Asaatizah in Darul Uloom as well as other institutions were the

students or the students of the students of Hadhrat Shaikhul Hind (rahmatullahi alayh).

DEMISE OF MOULANA QAASIM NANOTWI *(RAHMATULLAHI ALAYH)*

In the year 1297 A.H. 1880 C.E. Hadhrat Moulana Qaasim Nanotwi (rahmatullahi alayh) passed away. Moulana never recovered fully from his illness which he contracted during Haj. He had a continuous cough and would find it difficult to breathe. In this illness Moulana went to visit his Ustaaz in Saharanpur, Moulana Ahmad Ali Saharanpuri (rahmatullahi alayh) who had suffered a stroke. His Ustaaz insisted that he stay over for a few days to undergo some treatment. Moulana remained there for two weeks. The people in Deoband were quite concerned about Hadhrat's health and eventually brought him back to Deoband by train. Moulana developed a severe temperature and would at times fall down unconscious. It was in this illness that Hadhrat Moulana (rahmatullahi alayh) left this temporary world and joined the company of his beloved Rabb.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily to Allah do we belong and to Him is our return

This came as a great shock to the people of Deoband. However, placing their trust in Allah Ta'ala and accepting His decision they completed the ghusl, kafan, Janaazah Salaah and buried him in a piece of land which was made waqf by a person named Hakeem Mushtaaq Ahmad. This graveyard thereafter became known as "Maqbar-e-Qaasimi" named after Hadhrat Moulana Qaasim Nanotwi (rahmatullahi alayh).

The very next day in Saharanpur, Moulana Ahmad Ali Saharanpuri (rahmatullahi alayh) also passed away. In a period of two days, the world was deprived of two great Muhadditheen. The Ulama especially, were drowned in grief at the loss of these two great personalities.

On the sudden demise of Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*), Shaikhul Hind (*rahmatullahi alayh*) was thrown into a state of grief. His heart felt disinclined towards teaching anymore. He mentioned to one of his friends, “The only reason why I was so involved in learning and teaching was to create some capability within myself so that I could properly understand the works and writings of my Ustaaz. Now that my Hadhrat has passed away how can I continue? If it happens that I find difficulty in earning a living then that is not a major issue. I will cut grass and live off that.”

Hadhrat Moulana (*rahmatullahi alayh*) stopped coming to the Madrasah and remained at home. He was persistent on not resuming his teaching activities. However, Allah Ta’ala had a different plan for him. Allah Ta’ala had planned that the knowledge of Hadith and the teachings of Hujjatul Islam, Moulana Qaasim Nanotwi (*rahmatullahi alayh*) would flow through him.

Shah Rafeed Deen Saahib (*rahmatullahi alayh*), the principal of the Madrasah was also deeply affected with the passing away of Hadhrat Nanotwi (*rahmatullahi alayh*), but the Ahlullah are such that they have their full reliance on Allah Ta’ala. They bring themselves under total control and submission and bring others also under control and submission. Shah Rafeed Deen Saahib (*rahmatullahi alayh*) tried explaining to Shaikhul Hind (*rahmatullahi alayh*) and did his best to encourage him to come back. On the third occasion he took the hand of Shaikhul Hind (*rahmatullahi alayh*) and brought him back to the Madrasah. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was a person who always submitted himself to his elders and obeyed humbly to their instructions. He always had the highest regard and respect for all his Asaatizah. Hence, Hadhrat (*rahmatullahi alayh*) once again resumed lessons at Darul Uloom Deoband. He would spend the entire day from Fajr till Esha teaching the students with a few breaks in between. At the same time he would also be engrossed in ibaadat and the worship

of Allah Ta'ala. He was a person who loved the Qur-aan-e-Kareem and would spend hours in the masjid looking into the Qur-aan Shareef and reciting. After Esha Salaah he would spend many hours in Mutaala-ah (studying and preparing the lessons for the next day). He would then sleep for a few hours and wake up for Tahajjud Salaah. After the Tahajjud Salaah he would conduct a lesson with the students before Fajr, perform the two Sunnats of Fajr and then leave on foot to the Masjid for Salaah.

In the year 1302 A.H. the head Ustaaz, Hadhrat Moulana Yaqoob Nanotwi (*rahmatullahi alayh*) passed away. He was the fountain head of the Madrasah and was known to be the most senior person at the institute. Day to day decisions were taken with his mashwarah and guidance. His demise was indeed a great loss for which there was no replacement. The only support one could get was in sabr and handing of ones affairs over to Allah Ta'ala.

Two years later Mulla Mahmood Saahib (*rahmatullahi alayh*), the first Ustaaz of the Madrasah also passed away. A year later Moulana Sayed Ahmad Saahib Dehlawi who was now the head Ustaaz moved away to Bhopal due to some personal reasons. At this point the Shura unanimously agreed that Shaikhul Hind (*rahmatullahi alayh*) will be appointed as the Head teacher at Darul Uloom Deoband. Till the end of his life, Hadhrat (*rahmatullahi alayh*) continued serving the Madrasah with great love and passion. He exhausted all his time, energy and efforts in the progress of the Madrasah. He regarded the Madrasah as the legacy left behind by his elders and teachers and took it as his incumbent duty to serve the Madrasah to the best of his ability. He was offered much higher salaries by many institutes, but Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was not chasing after dunya. His focus and goal was the pleasure of Allah Ta'ala and to continue the good work commenced by his Ustaaz, Moulana Qaasim Nanotwi (*rahmatullahi alayh*).

THE PURPOSE OF DARUL ULOOM DEOBAND

Moulana Manaazir Ahsan Geelaani (*rahmatullahi alayh*) writes; “Once our principal, Moulana Habeebur Rahmaan Usmaani Saahib (*rahmatullahi alayh*), sent me to inquire from Hadhrat Shaikhul Hind (*rahmatullahi alayh*) regarding his opinion about the present day siyaasat (politics) in India. I seized an opportunity one day after the Zuhr Salaah, when Hadhrat (*rahmatullahi alayh*) entered his room to write the Tafseer of the Qur-aan Shareef. I came in behind him and respectfully requested if I could ask him something. He looked at me with a smiling, welcoming face and asked, ‘What is it that you want to say?’ I sat down and asked him, ‘Hadhrat, what is your view-point regarding us getting involved in present day politics?’”

He sat and listened attentively. I noticed a unique condition overtaking him. He then took the name of his Ustaaz, Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*), using the words ‘Hadhratul Ustaaz’ which was the title 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.’”

Darul Uloom was established for the betterment of Islam in India, for the protection of the poor Muslims and for the protection of Islam from all evil and attacks. The wounds that were sustained by the Muslims after 1857 were slowly healing through the treatment received from Darul Uloom Deoband. The Muslims once again gained their strength and confidence to stand up and march forward onto the road of guidance.

Darul Uloom was built with the tears and the duas of the great senior Ulama of that time.

SALARY

Hadhrat (*rahmatullahi alayh*) initially did not want to accept a salary from the Madrasah but the Shura insisted on him taking some remuneration as they felt that there will be more benefit for the Madrasah in this way. Hence, on the insistence of his elders, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) accepted a salary of 15 Rupees a month.

In the year 1312 A.H. there was a need to increase the salaries of all the Assatizah at the Madrasah. Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*), who was the head of the Madrasah, decided that all the teachers will receive an increase and Shaikhul Hind, who was the head Ustaaz, will now receive 50 Rupees monthly. Shaikhul Hind (*rahmatullahi alayh*) was reluctant to accept this increase, the reason being that he had seen his Ustaaz, Moulana Qaasim Nanotwi (*rahmatullahi alayh*), twice in a dream saying to him, “Mahmood Hasan, until when are you going to accept a salary for teaching?” Both times he made a firm intention not to accept a salary anymore from the Madrasah. However, Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) did not accept this excuse and insisted on him receiving a salary. He would laugh and say, “Let him (i.e. Moulana Qaasim Nanotwi) say whatever he wants, you don’t stop taking a salary.” However, after the demise of Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*), Shaikhul Hind (*rahmatullahi alayh*) stopped taking a salary from the Madrasah but continued to teach with the same fervour and passion as before.

TEACHING WITH PASSION

After the Fajr Salaah, Hadhrat (*rahmatullahi alayh*) would commence his lessons and continue up to 12:00 p.m. and sometimes continue right until Zuhr. With the exception of answering the call of nature,

he would not get up from his place and continued teaching with great zeal and passion. He would teach Tafseer, Hadith, Fiqh, Mantiq and other books with much ease. In his young days, he would teach the entire day but later on, when he fell ill and his beloved students like Moulana Anwar Shah Kashmiri, Moulana Husain Ahmad Madani and Moulana Shabeer Ahmad Usmaani began teaching at the Madrasah, Shaikhul Hind (*rahmatullahi alayh*) then cut down his time to five hours per day. He would easily complete voluminous books like Bukhaari Shareef and Tirmizi Shareef in a span of nine months. After the Asr Salaah he would teach Abu Dawood Shareef in the Madrasah Masjid. He would sit on his musalla and the students would all line up on the chattaïs (straw mats) in front of him. Allamah Anwar Shah Kashmiri (*rahmatullahi alayh*) and Allamah Shabbir Ahmad Usmaani (*rahmatullahi alayh*) would also join this lesson.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) always sat on a straw mat and taught the books of Hadith. It was only when he fell ill with severe piles did the doctors insist that he sit on a special pillow which he did, but with great difficulty.

Hadhrat's lessons were full of peace and tranquility. Students would sit with great adab and respect and listen to the lessons carefully and enthusiastically. There was no extra talk, no jokes or laughter in the class. Many students who qualified in other Darul Uloom would come and sit in Hadhrat's lessons. Whatever questions they had, they would present it to Hadhrat (*rahmatullahi alayh*) who would answer each question carefully in such a way that the questioner would be left very satisfied with the answer. Students would be overwhelmed with Hadhrat's knowledge and many a times they would say, "Perhaps there is no Aalim like this in the whole world."

When sitting in his lessons, one would feel as if one is in the dars (lessons) of the Salaf-e-Saaliheen (great Ulama of the past). Qur-aan

and Hadith would flow from his tongue. He had memorised the sayings and the opinions of the Sahaabah (*radiyallahu anhum*), Taabieen and Fuqahaa which would flow from his lips. He was very calm and collected when delivering his lessons. He would neither get worked up nor get emotional. He would explain the Mubaarak Ahaadith of Rasulullah ﷺ in the most simple and easy manner.

The most outstanding quality of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was his simplicity. At the time of salaah, when standing in the saff, he looked like an ordinary student of Deen, yet when he sat on the seat of dars (teaching), he was like the Ameerul Mu'mineen in Hadith. Many would bear testimony to the fact that when he entered the 'Nau-Darah' and commenced his lessons, there was a pin drop silence and all those present would sit with full attention listening to his every word.

Allah Ta'ala had blessed Hadhrat (*rahmatullahi alayh*) with great effect in his bayaans (lectures). He would speak with such sincerity that his audience would be greatly affected by his simple speech. Even those who disliked the Ulama-e-Deoband and regarded it as kufr to take their names would be left with food for thought after listening to his beautiful talks.

In his lessons he would give beautiful explanations for each Hadith, at times quoting his Ustaaz and at times giving his own explanation but in such a way that he never ran down or disgraced any of the Ulama-e-Salaf (Ulama of the past) or any of the Mazaahib. When explaining the different Mazaahib, he would clearly and fairly furnish all the necessary proofs in support of the mazhab. But, when explaining the mazhab of Imaam Abu Hanifah (*rahmatullahi alayh*), his face would light up, his tongue would flow, his chest would expand, his voice would pitch and he would go on explaining one proof after the other, one Hadith after the other, one Aayat after the other endorsing the mazhab of Imaam-e-Azam (*rahmatullahi alayh*). At the

same time he would maintain the respect of all the other Imaams. He would very respectfully say, “All the Mazhabs are on Haq and all are derived from Qur-aan and Hadith. Anyone who shows disrespect to any of the Mazhabs is bringing ruin on himself.”

Once, whilst teaching Bukhaari Shareef, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) began explaining the mas’alah of “Qiraat Khalfal Imaam” to the students. He explained the view point of Hadhrat Imaam Abu Hanifah (*rahmatullahi alayh*) with so many proofs from the Hadith that the students were left awe-stricken. After the lessons one of the students mentioned to Hadhrat (*rahmatullahi alayh*), “Today you have explained this topic with such convincing proofs that if Imaam Shafiee (*rahmatullahi alayh*) were present here today, perhaps he would have also retracted from his viewpoint.” When Hadhrat (*rahmatullahi alayh*) heard this, he became angry and said to that student, “What do you know about Hadhrat Imaam Shafiee (*rahmatullahi alayh*). If he were alive today, I would have had no choice but to follow him.”

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would make lots of Mutala-ah (research) and study many books before coming into the class. On one occasion he mentioned to one of his students, “Please bring Ainy for me.” The student asked, “Which Ainy? The commentary of Bukhaari Shareef or the commentary of Hidaayah.” He replied, “The commentary of Hidaayah. The commentary of Bukhaari Shareef I have read many times already.”

Hadhrat (*rahmatullahi alayh*) had such a profound understanding of Bukhaari Shareef as though he enjoyed a special relationship with Imaam Bukhaari (*rahmatullahi alayh*). When he was in the confines of

Malta, he suddenly began writing the Taraajim¹ of Bukhaari. If anyone had to ask him a question about Bukhaari Shareef, he would enthusiastically answer his query.

During his 50 years of teaching, thousands of students quenched their thirst at this huge “ocean of knowledge”. For 38 years he never left the Madrasah for any travel or any other personal work but dedicated his day and night for the benefit of the Madrasah. He understood that the Madrasah was an amaanat (trust) left behind by his Ustaaz, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and he took it upon himself to look after this amaanat. The plan which was sketched out by Moulana Qaasim Nanotwi (*rahmatullahi alayh*) saw its fruition and completion through the efforts of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Although the founders of the Madrasah were a group of great pious Ulama, the Aalim who was responsible to nurture and grow the Madrasah to the heights it has attained is none other than Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

During his imprisonment in Malta he continued teaching. Ulama from around the world who were imprisoned there would sit in his lessons and benefit from his treasure chest of knowledge. His students, which number in the thousands, spread far and wide, dispensing the knowledge they received from their Ustaaz and mentor.

STUDENTS

In the 50 years that Shaikhul Hind (*rahmatullahi alayh*) taught at the Madrasah more than a 1000 students qualified at his hands directly. Indirectly i.e. the students of his students cannot possibly be counted.

¹ It was the style of Imaam Bukhaari (RA) that he would first write a topic and then bring a Hadith to support this topic of his. In the language of the Muhadditheen, this is called Tarjumatul Baab (i.e. the link between the Hadith and the topic that he has written).

There was probably no person who had such a ta'alluq (connection) with Darul Uloom Deoband like that of Shaikhul Hind (*rahmatullahi alayh*). He was the 1st student and the oldest Ustaaz. He saw the Madrasah from the very beginning. His father was amongst the founders of the Madrasah. He had seen the Madrasah through every phase and guided the Madrasah towards progress and advancement.

Students from Kabul, Kandahar, Balkh, Bukhara, Makkah Mukarramah, Madinah Munawwarah, Yemen and many other countries came to quench their thirst of ilm (knowledge) at his feet. One of Shaikhul Hind's students, Moulana Muhammad Ishaq Saahib Amratsari, migrated to Madinah Munawwarah and commenced teaching there. After he passed away, Shaikhul Islam, Moulana Husain Ahmad Madani (*rahmatullahi alayh*) began teaching in Masjidun Nabawi right near the Raudha Mubaarak of Rasulullah ﷺ. In this way, the knowledhe of Shaikhul Hind (*rahmatullahi alayh*) spread through the entire Arab world. Great Ulama of Madinah Munawwarah would come and sit regularly in Hadhrat Moulana's lessons.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

This is indeed the grace of Allah. He blesses it to whomsoever He wishes

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 Ilyaas Kandhlawi (*rahmatullahi alayh*)
6. Mufti Kifaayatullah (*rahmatullahi alayh*)
7. Moulana Mia Asghar Husain (*rahmatullahi alayh*)
8. Moulana Ubaidullah Sindhi (*rahmatullahi alayh*)

9. Moulana Izaaz Ali Deobandi (*rahmatullahi alayh*)
10. Moulana Habeebur Rahmaan Usmaani (*rahmatullahi alayh*)
11. Moulana Ahmad Ali Lahori (*rahmatullahi alayh*)
12. Moulana Uzair Gul (*rahmatullahi alayh*)
13. Allamah Ibrahim Balyawi (*rahmatullahi alayh*)
14. Moulana Fakhrud Deen Moradabadi (*rahmatullahi alayh*)

SANAD OF HADITH

Shaikhul Hind, Hadhrat Moulana Mahmoodul Hasan Deobandi
(*rahmatullahi alayh*)



Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi
(*rahmatullahi alayh*)



Shah Abdul Ghani Mujaddidi (*rahmatullahi alayh*)



Shah Muhammad Ishaq Dehlawi (*rahmatullahi alayh*)



Shah Abdul Azeez Muhaddith Dehlawi (*rahmatullahi alayh*)



Shah Waliullah Muhaddith Dehlawi (*rahmatullahi alayh*)

Chapter 5

SULOOK AND TASAWWUF

Being the first student of Darul Uloom Deoband, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was naturally very attached to his Ustaaz, Hadhrat Moulana Muhammad Qasim Nanotwi (*rahmatullahi alayh*). He had taken bay'at at his hands and began his journey of sulook towards Allah Ta'ala under his excellent guidance and supervision. Love for ones Shaikh is a very important part of Tasawwuf and the love that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had for his Shaikh was immense. He would say that I come to sit in Hadhrat's majlis just to look at him and listen to his words. I do not claim that I understand fully what Hadhrat is saying but I merely want to be in his company. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) stayed with his Shaikh at all times and benefitted from his mubaarak company, correcting and rectifying himself.

When he was appointed as an Ustaaz in Darul Uloom Deoband, he would still come every day after the Asr Salaah and spend time with

Hadhrat Nanotwi (*rahmatullahi alayh*). He never felt that he is a senior lecturer at the Madrasah and is now independent of his elders. It was because of this humility and the love that he had for his Shaikh that he progressed so much in Tasawwuf and was so widely accepted.

Hadhrat Nanotwi (*rahmatullahi alayh*) had never given khilaafat to any of his mureeds. Whenever he felt that a certain mureed is now worthy of khilaafat and that he has traversed the different roads of sulook, he would send him over to his Shaikh, Hadhrat Haji Imdaadullah Makki (*rahmatullahi alayh*). If Hadhrat Haji Saahib (*rahmatullahi alayh*) felt that this person is now capable, he would from his side grant him khilaafat.

After a few years, Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*) took Shaikhul Hind (*rahmatullahi alayh*) personally to Makkah Mukarramah in the khidmat of Hadhrat Haji Saahib (*rahmatullahi alayh*) who then granted him the mantle of khilaafat. Hence his name also appears under the list of Khulafaa of Hadhrat Haji Imdaadullah Saahib (*rahmatullahi alayh*).

Shaikhul Hind (*rahmatullahi alayh*) was very concerned about his islaah and reformation. He was very punctual on his daily mamoolaat¹ and strictly followed the teachings of Hadhrat Nanotwi (*rahmatullahi alayh*). Despite his busy schedule of teaching throughout the day, writing books at night and delivering lectures in different Masaajid, he would still engage daily in *zikh-bil-jahr*², *Muraqabah*³ and *Salaatul Layl*⁴ and never left this out till the end of his life. Even in the icy winters of Malta, he never left out his daily mamoolaat.

His humility and concern to conceal himself from others was such that if anyone had to see him performing salaah at night or making

¹ daily spiritual practices prescribed by the Shaikh.

² Loud zikr

³ Meditation

⁴ Tahajjud Salaah in the early hours of the morning

zikr, he would immediately get into his bed so that the person who saw him will think that perhaps he just woke up for a few minutes. He would not make a show of his ibaadat.

When Hadhrat Nanotwi (*rahmatullahi alayh*) suddenly passed away, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was deeply affected by this. He felt as if he was surrounded by darkness on all sides. He had become habituated with spending all his time in the Madrasah teaching up to 19 kitaabs daily and writing kitaabs at night. In the morning he would sit with his Ustaaz and take mashwarah from him as to what work needed to be done for the day. At night he would give him a report of what work had been accomplished. At his sudden demise, Shaikhul Hind (*rahmatullahi alayh*) felt as if something within him had also died. He couldn't go back to teach at the Madrasah. He used to say, "I won't be able to enjoy teaching anymore. I will cut grass and pass the rest of my life in the remembrance and in the thoughts of my beloved Ustaaz." However after some days, on the insistence of the principal, Shah Rafeed Deen Saahib (*rahmatullahi alayh*), he came back and resumed teaching.

IN THE COMPANY OF MOULANA RASHEED AHMAD GANGOHI (*RAHMATULLAHI ALAYH*)

Thereafter, Shaikhul Hind (*rahmatullahi alayh*) immediately linked himself with another great buzurg, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) who was a close friend of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*). Although he had already received khilaafat from Hadhrat Haji Saahib (*rahmatullahi alayh*), he still felt a need to link himself up to an elder to keep on guiding him along. He did not think himself capable and worthy of continuing the journey by himself. He immediately proceeded to Gangoh and requested Hadhrat Moulana Gangohi (*rahmatullahi alayh*) to accept him for bay'at. Hadhrat (*rahmatullahi alayh*) immediately

accepted him for bay'at. He then put him through the necessary steps of islaah and sulook. Shaikhul Hind (*rahmatullahi alayh*) rapidly traversed these roads and also received khilaafat from Hadhrat Moulana Gangohi (*rahmatullahi alayh*).

When listening to the haalaat (spiritual conditions) of Shaikhul Hind (*rahmatullahi alayh*), Hadhrat Moulana Gangohi (*rahmatullahi alayh*) would be so elated that he would write it down and send it by post to Hadhrat Haji Imdaadullah (*rahmatullahi alayh*) in Makkah Mukarramah. On reading these haalaat, Haji Saahib (*rahmatullahi alayh*) would get extremely happy. On one occasion he also wrote out the shajarah of khilaafat from his side for Shaikhul Hind (*rahmatullahi alayh*) and sent it to Moulana Gangohi (*rahmatullahi alayh*).

Every Thursday, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would leave after the Asr Salaah for Gangoh. The distance between Gangoh and Deoband is 45km. He would perform the Esha Salaah in Gangoh and spend the night and the next whole day in the company of Hadhrat Moulana Gangohi (*rahmatullahi alayh*). After the Asr Salaah on Friday he would return to Deoband. This practice continued for years whether it was summer or winter. One can well imagine how difficult it must have been to travel 45km by foot in the heat of India, but nothing deterred him from visiting his Shaikh every week. As great as he was, he would sit like a humble student in the majlis.

This dedication and love for his Shaikh, practicing on his teachings and taking mashwarah from him in every matter of his life, raised him to the heights of spirituality.

How true is the saying;

نہ وعظوں سے نہ کتابوں سے نہ زر سے پیدا

دین ہوتا ہے بزرگوں کی نظر سے پیدا

It is not with talks, books and wealth that Deen will come alive

Rather it will come alive with the (nazar) sight of the pious saints

Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya (*rahmatullahi alayh*) writes, “I have witnessed the love my elders had for their Mashaaikh. It even surpassed the level of ishq. Hadhrat Moulana Ganghoi (*rahmatullahi alayh*) would not eat paan. However, he did have a container in which he would use when experiencing a cough. The phlegm in it would sometimes harden in the container. On one occasion, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) quietly took this container outside, washed it and drank from it whilst no one was looking.”¹

Hadhrat Moulana Gangohi (*rahmatullahi alayh*) also loved Shaikhul Hind (*rahmatullahi alayh*) very much. He would lovingly say;

محمود حسن علم کا کھٹلا ہے

Mahmood Hasan is a personification of ilm

On one occasion a wealthy woman from Bhopal sent some gifts for Hadhrat Moulana Gangohi (*rahmatullahi alayh*) with a nawaab (wealthy person). At the time of meals the dastarkhaan was laid out. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was present on that day. He quietly washed his hands and sat down at a distance from everyone else thinking that the Nawaab may feel uncomfortable in his presence. Hadhrat Moulana Gangohi (*rahmatullahi alayh*) asked for Shaikhul Hind. He replied, “Hadhrat, I will eat later on.” Hadhrat Moulana Gangohi (*rahmatullahi alayh*) realised the reason for this and said, “The Nawaab may sit with you and eat if he so wishes, and if he is feeling uneasy in your presence then he can stand up and leave if he wishes.

میرا مرنا اور جینا تو آپ کے ساتھ ہے

My living and dying is with you.”

¹Akaabir ka sulook wa ihsaan Page 91

One can well imagine what happiness these words of Moulana Gangohi (*rahmatullahi alayh*) must have brought to Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

At the same time, if there was a need to reprimand him, he would do so without any hesitation. The following incident shows the great concern Hadhrat Moulana had for the *islaah* (reformation and correction) of his mureeds.

MOULANA GANGOHI (*RAHMATULLAHI ALAYH*) ADMONISHES HADHRAT SHAIKHUL HIND (*RAHMATULLAHI ALAYH*)

It was Hadhrat Shaikhul Hind's (*rahmatullahi alayh*) habit on Thursdays to go to Gangoh and spend time with Moulana Gangohi (*rahmatullahi alayh*). On one occasion, one of Hadhrat's friends who had studied with him but was employed by the government asked, "Mahmood! Tell me, what is there in Gangoh that makes you run there every Thursday?" Shaikhul Hind (*rahmatullahi alayh*) replied, "Zaalim! You haven't tasted the enjoyment that I experience there. Why don't you accompany me?" Hence, they set out for Gangoh. Coincidentally, on that day the urs at the mazaar of Hadhrat Shah Abdul Quddoos Gangohi (*rahmatullahi alayh*) was in progress.

It was Hadhrat Moulana Gangohi's (*rahmatullahi alayh*) practice that on the days of the urs, he would leave Gangoh and instruct everyone in the khanqah to do the same. When he fell ill in his old age, he stayed at home and would not present himself at the khanqah. He would however come to the masjid and lead the five times Salaah. The people in charge of the urs would be considerate enough to stop the qawwali at the time of the Azaan until the Salaah was over. On the days of the urs, no visitors were allowed to meet Hadhrat Moulana Gangohi (*rahmatullahi alayh*). He would not even allow anyone to greet him.

Nevertheless, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) proceeded to the house of Hadhrat Moulana Gangohi (*rahmatullahi alayh*). On seeing ShaikhulHind, Hadhrat Moulana Gangohi (*rahmatullahi alayh*) reprimanded him saying, “Go away from here immediately.” Shah Mazhar Husain Saahib Gangohi, the brother of Moulana Fakhrul-Hasan Gangohi was also present. He mentioned to Moulana, “Hadhrat, he has not come here to take part in the urs. He has come here to meet you.”

Moulana Gangohi (*rahmatullahi alayh*) replied, “I am aware that he hasn’t come here to participate in the urs. I am not so naive. I know he has come to meet me, but he had to pass through this crowd thereby (involuntarily) adding to its splendor and it is mentioned in a Hadith;

مَنْ كَثَّرَ سَوَادَ قَوْمٍ فَهُوَ مِنْهُمْ

He who adds to the splendour of a people is counted to be from amongst them.

If you wish, on the Day of Qiyaamah, you may go and present your excuses for him. Shah Mazhar Saahib took Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to his house and invited him to partake of meals, but he refused saying, “Hadhrat has asked me to leave immediately. What face do I have to stay and partake of meals?” He immediately left Gangoh and only returned some time later when the urs celebrations were completed.

سختیاں شیخ کی ہیں فنا کے لئے مت سمجھ مت سمجھ اسکو ہرگز ستم

The admonitions of the Shaikh is to create fanaa (humility) in you. Don't ever think that the Shaikh is hurting or oppressing you

KHULAFAA OF SHAIKHUL HIND (RAHMATULLAHI ALAYH)

As long as Hadhrat Moulana Gangohi (*rahmatullahi alayh*) was alive, Shaikhul Hind (*rahmatullahi alayh*) never accepted anyone for bay'at. He would always feel that in the presence of his elders it will be great disrespect if he accepted anyone for bay'at. However, when Hadhrat Moulana Gangohi (*rahmatullahi alayh*) passed away, people began flocking to him for bay'at. It was only then that he accepted some people for bay'at. Most of the time he would encourage them to go to Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*), Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*) and Shah Abdur Raheem Raipuri (*rahmatullahi alayh*). Whenever he initiated anyone into bay'at he would give them some wazaaf to read daily and some zikr to make. One aspect that he was very particular about and stressed on all his mureeds was the importance of Ittibaa-e-Sunnat (following the Sunnah in every aspect of our lives).

The following is a letter that he had once written to a mureed. This letter shows Hadhrat's deep insight in the science of Tasawwuf;

A LETTER OF HADHRAT SHAIKHUL HIND

To Moulana Fathud Deen Saahib, the honourable who is filled with Allah's grace and bounty

From your servant, Mahmood.

Assalaamu alaykum.

I received your letter through Molvi Abdullah Saahib. Moulana reminded me several times about replying to it but due to my many engagements at home and whilst on journey, I could not get an opportunity to reply to it.

My dear brother! Laziness and negligence are extremely harmful. It is essential that you restart your maamoolaat and different forms of zikr. It will be best to take a bath on a Friday night, perform two rakaats of salaah with humility, repent to Allah Ta'ala, beg Him to inspire you towards good actions.

Thereafter commence your work with diligence, adhere to it with determination and courage and do not allow any laziness to creep in. I am also making dua for you. Repeat the words;

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

O Allah, The Everlasting, The Sustainer, I sincerely beg Your mercy

101 times, and let the words Yaa Hayyu strike on your heart. Continue with the other forms of zikr as prescribed by Hadrat Aqdas (rahmatullahi alayh) (Reference is probably made to Hadhrat Moulana Muhammad Qaasim Saahib (rahmatullahi alayh).)

Do not worry about troublesome dreams. When you retire to bed, read Aayatul Kursi, Surah Fatihah, Surah Falaq and Surah Naas; and blow on yourself. If you have a bad dream, read Laa Haula... and A'oozu immediately. Spit in the direction of your heart and do not worry about the dream at all.

Do not bother about anyone when proclaiming the truth. Place your trust in Allah Ta'ala. May Allah Ta'ala protect you against the mischief of the opposition. Nonetheless, it is essential to interact with people in a soft, lenient, patient and forbearing manner. You must certainly proclaim the truth, but with softness and solely for the sake of Allah Ta'ala. Allah Ta'ala will guide them.

Tell your wife if she has the time, she must repeat the name "Allah" 4000 times a day, either all at once, or in the course of the day. Whisperings are evil miseries. Never pay attention to them. Be convinced in your heart that the thing which is pure in the Shariat can never be made impure through whisperings. In fact, whisperings are satanic thoughts. When you experience whisperings, read:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

and repulse them. Do not act according to their dictates. If not, the whisperings will increase. If you repulse them, they will, insha Allah disappear gradually.

Tell your daughter that she must read the Qur-aan Shareef according to whatever time is available to her. She must also read the following 100 times each in the morning and evening: Durood Shareef, Astaghfirullah, SubhanAllah, Al-hamdulillāh, Laa ilaha illallah and Allahu Akbar.

Read Bismillah and get your daughter married. There is no essential amount to be given for the jahez (a customary amount of money and gifts that is given by the bride). Give whatever is available either now or whenever suitable. It is better to stipulate a small amount as mahr (dowry). However, if there is any good reason, you may specify more than 500 Rupees. That is all. Was Salaam

Mahmood, may Allah pardon him.

Due to his tawaadhu and humility Hadhrat (rahmatullahi alayh) hardly had much mureeds and thus had very few Khulafaa.

The following are the names of his Khulafaa;

1. Sufi Muhammad Ikraam Punjaabi
2. Moulana Shah Waaris Hasan
3. Moulana Sahool Bhagalpuri

At this juncture it would be appropriate to mention a short biography of Hadhrat Moulana Rasheed Ahmad Gangohi (rahmatullahi alayh), the Shaikh of Hadhrat Shaikhul Hind (rahmatullahi alayh).

HADHRAT MOULANA RASHEED AHMAD GANGOHI **(RAHMATULLAHI ALAYH)**

Hadhrat Moulana Rasheed Ahmad Gangohi (rahmatullahi alayh) was born on the 6 Zul Qa'dah 1244 A.H. in Gangoh. He hailed from the noble ancestry of Hadhrat Abu Ayyoob Al-Ansari (radiyallahu anhu). Hadhrat Moulana was only seven years old when his father passed away. He grew up as an orphan under the guidance and protection of his mother and grandfather.

Hadhrat Moulana Gangohi (*rahmatullahi alayh*) went to Delhi to study the Aalim course in the year 1261 A.H. He first went around searching for a Madrasah but was not comfortable anywhere. Eventually, he reached the class of Moulana Mamlook Ali Saahib (*rahmatullahi alayh*) and his heart latched onto him. He decided that this is where he is going to study. He then studied the Sihaah Sittah¹ word for word under the great Muhaddith, Shah Abdul Ghani Mujaddidi (*rahmatullahi alayh*).

After his studies, he got married to his cousin, the daughter of his maternal uncle, Moulana Muhammad Taqi Saahib. Hakeem Masood Ahmad Saahib and Moulana Mahmood Saahib were born from this pure and chaste woman.

Hadhrat Moulana Gangohi (*rahmatullahi alayh*) commenced memorising the Qur-aan Shareef at around the time he got married. He strove tirelessly, and was eventually blessed with the honour of becoming a Haafizul Qur-aan. He then began reciting the Qur-aan Shareef in the Taraaweeh Salaah in the month of Ramadhaan. This is the bounty of Allah which He confers on whomsoever He wills.

After completing his studies, he began searching for a mentor. His search took him to Thanabawan, in the service of Hadhrat Haji Imdaadullah Muhaajir Makki (*rahmatullahi alayh*). Hadhrat Gangohi (*rahmatullahi alayh*) reached Thanabawan after the Zuhr Salah whilst Hadhrat Haji Saahib (*rahmatullahi alayh*) was reading the Qur-aan Shareef. Hadhrat Gangohi (*rahmatullahi alayh*) presented himself, offered the salaam and then sat down. After completing his recitation, Hadhrat Haji Saahib (*rahmatullahi alayh*) asked him: "What is your reason for coming here?" He replied: "I have come to debate with Shaykh Muhammad Saahib." Hadhrat Haji Saahib (*rahmatullahi alayh*) said: "You shouldn't have such an intention as he is our senior."

¹ The six authentic books of Hadith taught in the final year of the Aalim course

Hadhrat Gangohi (*rahmatullahi alayh*) said: “Hadhrat, if he is your senior, then he is my senior as well.” They continued speaking in this vein, and Hadhrat Gangohi (*rahmatullahi alayh*) eventually requested to accept him for bay’at. Hadhrat Haji Saahib (*rahmatullahi alayh*) declined. Moulana persisted but Haji Saahib did not give in. Moulana expressed his need and his intense restlessness had an effect on Hadhrat Haji Saahib (*rahmatullahi alayh*) who eventually accepted him for bay’at. Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) was the first Aalim to take bay’at to Hadhrat Haji Saahib (*rahmatullahi alayh*). Subsequently, many Ulama pledged bay’at to him that one would rarely find such an example. Hadhrat Haji Saahib (*rahmatullahi alayh*) had 700-800 Ulama who were his mureeds. The laymen were much more in number.

Hadhrat Gangohi (*rahmatullahi alayh*) had gone to Thanabawan with the intention of remaining there for just one day. However, on reaching the court of Hadhrat Haji Saahib (*rahmatullahi alayh*), he became completely enraptured by love for his shaikh and, in his own words said; “I obliterated myself completely.”

Forty days passed in this way. A forty-day-period has a special effect in the purification of the heart. When he acquired this wealth, Hadhrat Haji Saahib (*rahmatullahi alayh*) bid him farewell with these parting words: “If anyone requests to pledge bay’at to you, you must accept.” Hadhrat Gangohi (*rahmatullahi alayh*) replied: “Hadhrat! Who will make such a request to me!?” Hadhrat Haji Saahib (*rahmatullahi alayh*) replied: “Why should that concern you. Just do what I say.” In this way, Hadhrat Gangohi (*rahmatullahi alayh*) received khilaafat in 40 days.

Hadhrat Gangohi’s condition had changed completely when he returned to Gangoh. He neither had any interest in food and drink, nor did he bother about his clothing. He was immersed in a world of humility and reflection. He would often spend the entire night crying.

When he engaged in Allah's zikr, it felt as though the entire masjid was trembling.

Hadhrat Gangohi (*rahmatullahi alayh*) took part in the movement for freedom. He participated in the jihaad in Shamli. A warrant of arrest was issued in his name. He was arrested in Rampur from the residence of Hakeem Ziyaaud Deen Saahib, brought to Saharanpur, and sent to prison. He was confined to a dark room for a few days, and remained in prison for 15 days. Several investigations and court appearances ensued. The court eventually decreed that the incident is related to Thanabawan, so the case ought to be transferred to Muzaffarnagar. He was escorted by guards carrying unsheathed swords, taken on foot to Muzaffarnagar via Deoband. He was then placed into one of the cells in Muzaffarnagar. He remained incarcerated for about six months. Despite this, he did not allow the slightest difference in his zikr and other spiritual practices. Whenever he was presented in court, he would reply to whatever questions were posed to him without any hesitation. He was released after remaining in jail for six months.

After his release, Hadhrat Gangohi (*rahmatullahi alayh*) began teaching Hadith. During this period, he also performed a third hajj. He made it a point to teach the Sihaah Sittah within a period of one year and devoted himself fully to it. This programme of teaching Hadith commenced in 1265 A.H. and continued until 1314 A.H. During this period, more than 300 Ulama completed the Daurah Hadith under him.

He would instruct his associates to read durood shareef at least 300 times daily. If they could not do this much, they were not to read less than one tasbeeh. He used to say: "The favours of Rasulullah ﷺ on us are supreme. If we are still stingy in sending durood to him, then it is extremely inconsiderate on our part, and a tragic loss." From the different forms of durood, he preferred the Durood-e-

Ibraheem which is read in salaah. He adhered strictly to the different duas which Rasulullah ﷺ made at different times and occasions. He used to stress these on his associates as well. He used to follow the Sunnah in all his actions.

Hadhrat Gangohi (*rahmatullahi alayh*) suffered from a bout of fever. A harmful insect had stung him and this had an effect on his health. He eventually passed away on 8th or 9th Jumaadus Saaniy 1323 A.H. /11 August 1905, on a Friday after the Jumuah Azaan. To Allah we belong and to Him is our return.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) led the Janaazah Salaah. He was buried in Gangoh. May Allah Ta'ala illuminate his resting place. *Aameen*.

Chapter 6

Haj

Haj was another great chapter in the life of Hadhrat Shaikhul Hind (rahmatullahi alayh). Allah Ta'ala had blessed him with the opportunity of performing Haj thrice. His first Haj was in the company of his Ustaaz and Shaikh, Hadhrat Moulana Qaasim Nanotwi (rahmatullahi alayh). The second and third Haj was performed on one journey towards the end of his life. After performing Haj for the third time, he was arrested and taken away to the prisons of Malta.

Every Muslim yearns to go for Haj. Our hearts are always linked to Madinah Munawwarah and Makkah Mukarramah. We crave to stand in front of the Raudha Mubaarak of Rasulullah ﷺ and send durood and salaam directly to our beloved Nabi Muhammad ﷺ. We long to stand in front of the Ka'bah Shareef in ihraam chanting out the Labbaik before our Rabb and Creator, to cling with our chests against the wall at the Multazam crying before Allah Ta'ala in dua and supplication and to drink water from the well of zam zam.

To go for Haj is indeed a great ni'mat and favour of Allah Ta'ala but to go for Haj in the company of your Ustaaz and Shaikh is indeed a favour upon a favour. The Persian poet so beautifully mentions it;

یک زمانہ صحبت با اولیاء بہتر از صد سالہ طاعت ہے یا

One moment in the company of the Awliyaa (friends of Allah) is better than a 100 years of sincere ibaadat (worship) i.e. without riyaa (showing off)

In Shawwal 1294 A.H. Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) made niyyat to go for Haj. His classmate and best friend, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) also got ready to join him on this blessed journey. Together with performing Haj, they would also get a chance to meet their Shaikh, Hadhrat Haji Imdaadullah (*rahmatullahi alayh*).

As soon as the other senior Ulama of Deoband found out the intentions of these two great luminaries, they also prepared themselves to join the jamaat of Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*). Moulana Mazhar Saahib Nanotwi (*rahmatullahi alayh*), the founder of Mazaahirul Uloom in Saharanpur and his younger brother Moulana Muhammad Muneer Saahib as well as the principal of Darul Uloom, Shah Rafeeudeen Saahib (*rahmatullahi alayh*) and the head Ustaaz Moulana Yaqoob Nanotwi (*rahmatullahi alayh*) all got ready to join them. Thus, in a short period of time a large group of Ulama and Akaabir got ready for Haj. Very seldom will you find such a saintly group of Ulama and Awliyaa of such caliber travelling all together for Haj.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was only in his third year of teaching. Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*) called the young Shaikhul Hind (*rahmatullahi alayh*) and told him to prepare for Haj. One can only imagine the happiness and joy of Shaikhul Hind (*rahmatullahi alayh*). He could not express enough

thanks to Allah Ta'ala for allowing him such a great privilege at such a young age. To go for Haj in the company of these illustrious Ulama, benefit from their eminent company and be of service to them in the blessed lands of Makkah Mukarramah and Madinah Munawwarah is a favour which can never be enumerated.

Thousands of people gathered in Deoband to meet these great Ulama as they left home to fulfil the obligation of Haj. When they reached Bombay they had to wait for approximately 20 days before the ship arrived. It took them 13 days before they reached the shores of Jeddah. They then travelled on camel-back to Makkah Mukarramah where they were blessed with the opportunity of making tawaaf of the Ka'bah and performing Umrah. They were also blessed with the opportunity of meeting their Shaikh, Hadhrat Haji Imdadullah (*rahmatullahi alayh*) and sitting in his blessed company. They completed the rites of Haj and then travelled to Madinah Shareef where they stayed for 20 days. Here they were blessed to be in the company of Ustaazul Azaatizah, Shah Abdul Ghani Mujaddidi (*rahmatullahi alayh*), the Ustaaz of Moulana Qasim Nanotwi (*rahmatullahi alayh*) and Moulana Rashid Ahmad Gangohi (*rahmatullahi alayh*).

Being the youngest of them all, Shaikhul Hind (*rahmatullahi alayh*) would remain silent most of the time in the company of his elders. At times Shah Abdul Ghani Saahib (*rahmatullahi alayh*) would engage the young Shaikhul Hind (*rahmatullahi alayh*) in conversation in an effort to make him feel comfortable. Shaikhul Hind (*rahmatullahi alayh*) says, "A few times the thought came to my mind to ask for sanad of Hadith but I felt it highly disrespectful to ask for this in the presence of my beloved Ustaaz, Hadhrat Moulana Qasim Saahib (*rahmatullahi alayh*)."
A few days before leaving, Moulana Qasim Saahib (*rahmatullahi alayh*) himself suggested to Shah Saahib to convey the sanad of Hadith to us

and in this way I was also blessed with sanad from Hadhrat Shah Saahib (*rahmatullahi alayh*).

On the return journey, this group stayed over in Makkah Mukarramah for another month. Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*) discretely requested Hadhrat Haji Saahib (*rahmatullahi alayh*) to initiate Shaikhul Hind (*rahmatullahi alayh*) into bay'at, which he did most willingly. In-fact he blessed him also with the mantle of Khilaafat. Out of respect for the holy lands, Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*) would travel barefoot in Makkah and Madinah. Halfway to Jeddah, fell very ill. He broke out into a severe fever. When they boarded the ship in Jeddah he felt much worse. His sickness increased as the days progressed. Many people fell ill and almost every day, one or two people would pass away on the ship. This brought about much despondency. There was no hope of medication or treatment. Shaikhul Hind (*rahmatullahi alayh*) never left the side of his Ustaaz. He spent day and night taking care of him and making his khidmat. At times he would stay awake the whole night nursing his beloved Ustaaz. When they reached Aden they purchased some lemons and other citrus fruits and fed it to Hadhrat Moulana. This gave him some relief. Eventually after 14 days they reached Bombay. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) accompanied his Ustaaz to Nanota and left him in the care of his respected family. Then only did he go home to Deoband.

Since the first visit to the Haramain, Hadhrat Shaikhul Hind's (*rahmatullahi alayh*) heart was filled with deep love for the holy lands and he always wished to go again for Haj. Many a times he intended to go but due to his many responsibilities at the Madrasah he could not leave suddenly without making proper arrangements at the Darul Uloom.

In the year 1308 A.H. Hafiz Ahmad Saahib, the son of Moulana Qaasim Nanotwi Saahib (*rahmatullahi alayh*) and Moulana Habeebur

Rahmaan Saahib (*rahmatullahi alayh*), the principal of the Madrasah, both intended to go for Haj. Shaikhul Hind (*rahmatullahi alayh*) felt that it would be an ideal opportunity to join these Ulama and perform Haj once again. He had a great desire to once again present himself in the court of Rasulullah ﷺ. Before making any preparations, he went to Gangoh to seek the permission of his Shaikh, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) whom he consulted in all his affairs. Looking at the benefit of the Madrasah and the students, Moulana Gangohi (*rahmatullahi alayh*) felt that it was better for him to remain behind and serve the Darul Uloom. For 25 years thereafter Hadhrat (*rahmatullahi alayh*) did not leave the Madrasah to go anywhere. He stayed in Deoband and served the Madrasah with great passion and zeal.

Chapter 7

AKHLAAQ AND GOOD CHARACTER

One of the specialties of the Ulama-e-Deoband is that together with mastering the knowledge of the Qur-aan and Sunnah they were also unmatched in Akhlaaq and good character. They always displayed the highest levels of humility and never thought anything of themselves. Amongst others, this quality was really outstanding in the founder of Darul Uloom Deoband, Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*) and his favourite student, Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

Once someone asked Hadhrat Aaisha (*radiyallahu anha*), “Explain to us how was the Akhlaaq of Rasulullah ﷺ?” She replied, “Whatever is found in the Qur-aan is the Akhlaaq of Rasulullah ﷺ.”

When studying the life of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) one will realise that his entire life was a display of what is found in the pages of the Qur-aan and Hadith of Rasulullah ﷺ. His

ways, his habits, his speech, his actions all conformed with the Mubaarak sunnah of Rasulullah ﷺ. If one wishes to see a glimpse of the lives of the Sahaabah (*radiyallahu anhum*), one should study the lives of our pious elders.

IKHLAAS (SINCERITY)

Ikhlaas is what brings life and value into our actions. A person who does a small action with ikhlaas is far superior to the one who does huge actions for show and pride. It is perhaps for this reason that Hadhrat Imaam Bukhaari (*rahmatullahi alayh*) commenced his kitaab with the Hadith of sincerity.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was a personification of Ikhlaas and sincerity. Everything he did was based on the pleasure of Allah Ta'ala. He was never seen doing anything to show off or to come into the limelight. Rather, the focus of his work was the pleasure of Allah Ta'ala. The following incident explains Hadhrat's high levels of sincerity.

Once, in the prison of Malta, Hadhrat (*rahmatullahi alayh*) was seen extremely sad and grieved. Some of his companions tried to console him. They thought that perhaps he is thinking of home or he fears that they will be executed shortly. Hadhrat's reply to them was, "I am not sad because I am far away from home. What worries me is that I don't know whether our striving is accepted by Allah Ta'ala or not."

When Hadhrat Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*) was an Ustaaz in Kanpur, he invited Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to deliver a lecture in the annual jalsah. In Kanpur, there were some Ulama who were well known for their expertise in Ma'qoolaat (logic). It seemed that they were also inclined slightly towards bid'aat (innovations). Since the Ulama-e-Deoband were more inclined towards practicing the Sunnah, the Kanpur Ulama felt that our Ulama have no knowledge of Ma'qoolaat (logic). Hadhrat Moulana Thanwi

(*rahmatullahi alayh*) at that time was still quite young and one of his intentions of inviting Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was that when he delivers his lecture at the Jalsah, the local Ulama will then see the lofty status of the Ulama-e-Deoband and their expertise in both Ma'qoolaat (logic) and Manqoolaat (Qur-aan and Hadith). Eventually, the jalsah took place and Hadhrat Shaikhul Hind (*rahmatullahi alayh*) commenced his talk. It so happened that during the talk a discussion on some M'aqooli issue commenced. At that point, the Kanpur Ulama were not present. They walked in just when Hadhrat Shaikhul Hind (*rahmatullahi alayh*) reached the peak of this discussion. Hadhrat Moulana Thanwi (*rahmatullahi alayh*) was extremely pleased to see them walking in at that time hoping that these Ulama will now get to see the high levels of ilm possessed by our Ulama of Deoband. However, it so happened that the moment Hadhrat Shaikhul Hind (*rahmatullahi alayh*) saw these Ulama coming in he abruptly ended his talk and sat down. Hadhrat Moulana Fakhrul Hasan Gangohi (*rahmatullahi alayh*) who was present at the Jalsah said, "Hadhrat! This was actually the time for you to continue your talk. Why did you abruptly end your talk?" Hadhrat Shaikhul Hind (*rahmatullahi alayh*) replied "Yes! Actually, this thought also crossed my mind." What he meant was that up to this point the lecture was being delivered with a good niyyat only for the pleasure of Allah Ta'ala but after this thought had come to mind, it would now mean that he wanted to impress others with his knowledge. Hence, he abruptly ended the talk.

When Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was the Shaikhul Hadith of Darul Uloom Deoband, he was earning 10 Rupees. With the passage of time when he had become quite experienced in the field of Hadith, the shura (Madrasah committee) felt his salary to be quite less. They felt that now that he has aged, his needs will be much more. Hence, they decided to increase it to 15 Rupees. When Hadhrat

(*rahmatullahi alayh*) learnt that his salary had increased, he refused to accept the increase. He wrote a letter to the principal saying, “You have increased my salary to 15 Rupees whereas presently I am now quite old. Previously I used to teach with lots of fervour and enthusiasm for 2-3 hours at a time. Presently I am teaching much less and giving less time to the Madrasah. There is no justification for the Madrasah increasing my salary. Please take back what you have added to my salary and leave it at 10 Rupees.” Others came to Hadhrat (*rahmatullahi alayh*) and respectfully begged him to accept the increase saying, “You are rejecting the increase because of your taqwa and piety but it will become difficult for other Asaatizah to receive an increase. Please do accept it.” Then too Hadhrat (*rahmatullahi alayh*) refused to accept it.

TAWAADHU (HUMILITY)

Tawaadhu (humility) is the hallmark of the Ulama-e-Deoband. Wherever they went they always showed the highest levels of humility. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was really outstanding in this quality. He always tried to conceal himself. He would never ever praise himself or mention any of his achievements to others. Despite this deep rooted humility, he still attained lofty positions and became famous all over India.

Hadhrat Mufti Muhammad Shafi Saahib (*rahmatullahi alayh*) narrates the following incident:

I was around 16 or 17 years of age at the time when plans were submitted to build a much bigger Darul Hadith behind the existing No-Darah building of Darul Uloom Deoband. Deep trenches were dug for the foundation of this new building which was going to be attached to the old building. Coincidentally, heavy rains occurred which caused the foundation trenches to fill up with water as they were situated on lower ground putting the Darul Uloom building at risk. Fire-brigades

and fire-engines were not in vogue in those days. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) came to know of the situation. He quickly gathered whatever buckets and pots he could find in his home and together with the students and mureeds living nearby, he began removing the water with his own hands from the foundation trenches. This news spread like lightning and before long every ustaaz, student and passer-by fetched buckets from his home and began removing water from the trenches. I also helped in removing the water according to my capability. I noticed after a few hours that all the water was removed. Thereafter, Shaikhul Hind (*rahmatullahi alayh*) went to a nearby pond and told the students to swim in it to clean themselves.¹ As the most senior Ustaaz of the Madrasah, he did not feel it below his dignity to roll up his sleeves and work with the students. How many of us possess that level of humility?

Moulana Mueenud Deen Saahib (*rahmatullahi alayh*) was a famous Aalim teaching at Madrasah Mueeniyya in Ajmer. He was well known to be proficient in the field of Ma'qoolaat (logic). He heard about Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and was very desirous to meet him. Once he came to Deoband and visited the home of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). It was extremely hot and at the entrance he met a person wearing a lungi and a vest. Moulana Mueenud Deen Saahib introduced himself and said, "I want to meet Hadhrat Moulana Mahmoodul Hasan Saahib." This person with much humility took Moulana into the home and made him comfortable saying, "We will meet him shortly." Moulana Ajmeri waited a while and this person brought some sharbat (sweet drink) for him to drink. After drinking the sharbat Moulana Ajmeri said to him, "Please inform Hadhrat Moulana Mahmoodul Hasan Saahib that I want to meet him." This person replied by saying, "Don't worry, sit comfortably and be

¹ Chand Azeem Shakhsiyaat Page 11

relaxed.” A little while later this person brought some food and insisted that he partake of it. Moulana Ajmeri said, “I have come to meet Moulana Mahmoodul Hasan Saahib, please inform him that I am here.” This person replied, “He has been informed already. You enjoy your meal now. You will meet him shortly.” After Moulana Ajmeri had his meal, this person began fanning him with a hand fan. After some time had passed, Moulana Ajmeri got up all of a sudden and said, “You are wasting my time. I have come especially to meet Hadhrat Moulana. So much of time has passed and you have not taken me to him.” Then only did this person speak up, “Actually, there is no Moulana over here, however this lowly sinful servant’s name is Mahmood.” Hearing this Moulana Ajmeri was dumbstruck. It was only then that he came to know who Shaikhul Hind (*rahmatullahi alayh*) really was.

In the early days of Darul Uloom Deoband, it was not customary to call Ulama by lengthy titles. The name “Shaikhul Hind” came much later in his life. Most people would refer to him as *Bare Molisaab* “بڑے مولوی صاحب” (Big Moulana). Hadhrat’s humility was such that he preferred not being addressed even with these words.

Mufti Shafee Saahib (*rahmatullahi alayh*) says, “My father Moulana Yaseen Saahib (*rahmatullahi alayh*) was a student of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Whenever he came to our house and knocked on our door, we would ask, “کون ہے” (who is there?). In reply he would say, “بندہ محمود آیا” (this slave Mahmood has come.).”

Once whilst teaching Bukhaari Shareef, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) began explaining the mas’alah of “Qiraat Khalfal Imaam”¹ to the students. He explained the viewpoint of Hadhrat Imaam Abu Hanifah (*rahmatullahi alayh*) with so many proofs from the Hadith that the students were left awe-stricken. After the lessons one

¹ This is a mas-alah which discusses whether a musalli should recite qiraat behind the Imaam or not.

of the students mentioned to Hadhrat (*rahmatullahi alayh*), “Today you have explained this topic with so much of proofs that if Imaam Shafiee (*rahmatullahi alayh*) were present here today perhaps he would have also retracted from his viewpoint.” When Hadhrat (*rahmatullahi alayh*) heard this, he immediately became angry and said to that student, “What do you know about Hadhrat Imaam Shafiee (*rahmatullahi alayh*)? If he were alive today I would have had no choice but to follow him.”

In the lessons he would never use the words like, “According to me” or “I feel” or “My opinion in this regard” etc. He would rather say; “It seems as if this is the best opinion but Allah Ta’ala knows best.”

In those days, during the winter months, people would spread out hay on the floor of the Masaajid. This would soften the ground and keep it warm. This hay would grow in small ponds. When the grass would dry up, they would use it on the floors of the masaajid to sit upon. These were the carpets that people used in the villages. During the winters, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would also spread this hay out in his Masjid. Once, when the winter season came in he told a few of his students, “Come, let’s go and fetch some hay for the Masjid.” Four students got ready and joined Hadhrat (*rahmatullahi alayh*) to fetch the hay from the orchid. In the middle of the orchid was a pond where the hay grew. Hadhrat (*rahmatullahi alayh*) himself cut the hay with a sickle and after cutting it, suggested it to be made into five bales. The students asked the reason for dividing it into five bales whereas there were only four of them.” “What about my share?” he asked. Saying this, he placed one bale on the head of each student and took one bale on his own head. The students at first insisted that it be divided into four bales and that they will manage but Hadhrat (*rahmatullahi alayh*) would not relent. In this way they walked out of the orchid with a bale on each of their heads. Eventually they came into the town and had to pass by a part of the city. Possibly these

students were feeling embarrassed to walk in the bazaar with bales of hay on their heads but Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was a man of such humility that in no way did he feel embarrassed. He sincerely felt that he was worthy of doing such menial duties. Carrying this load on his head was something normal and ordinary for him.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) says, “On several occasions when I went to Gangoh, I thought of asking Hadhrat Moulana Gangohi (*rahmatullahi alayh*) for ijaazat (permission) of Hadith. However, this thought always came to my mind that what if Hadhrat has to ask me, ‘What do you know about Hadith that you are asking for sanad?’ What reply will I give him? Thus I would then remain silent.”

After Hadhrat Nanotwi (*rahmatullahi alayh*) passed away, Shaikhul Hind (*rahmatullahi alayh*) would go every Thursday to Gangoh to spend time in the khidmat of Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*). The moment the bell would ring on Thursday afternoon for the last period, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would stand up and immediately commence his journey to Gangoh on foot. The distance from Deoband to Gangoh was 30 miles (48 km). Hadhrat (*rahmatullahi alayh*) would leave after Asr Salaah and would reach Gangoh by Esha Salaah. He would spend the whole of Friday with Hadhrat Moulana Gangohi (*rahmatullahi alayh*) and would return to Deoband by Esha on Friday night. For years this was his practice. He never missed this out whether in winter or in summer.

On one occasion, few students decided to travel with Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Hadhrat (*rahmatullahi alayh*) agreed to take them along with him. However, keeping in mind these young students, he hired a pony with this intention that these three students will take turns to ride the pony. After the Asr Salaah, these students got ready to join Hadhrat Shaikhul Hind (*rahmatullahi alayh*). The pony

was waiting at the door of Darul Uloom Deoband. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) suggested that they all take turns to ride the animal. The students respectfully requested Hadhrat (*rahmatullahi alayh*) to ride first but he declined and insisted that they ride first. Eventually one of the students mounted the animal and the other two walked behind with Hadhrat (*rahmatullahi alayh*) who took a small whip with him to drive the animal from behind.

The student says, “I was extremely uncomfortable knowing that Hadhrat (*rahmatullahi alayh*) is walking behind me whilst I am riding an animal. What was I to do? I was commanded by him to ride the animal. After a few miles I jumped off the pony and Hadhrat (*rahmatullahi alayh*) immediately forced another student to mount the animal whilst he continued to drive it from behind. After a few miles he put the next student onto the animal. In this way 30 miles were completed. We reached Gangoh without Hadhrat (*rahmatullahi alayh*) taking a turn to ride the animal. Then only did we realise that Hadhrat (*rahmatullahi alayh*) did not hire this pony for himself but rather out of compassion and consideration for us.” When the time came to leave Gangoh, the students were now concerned that once again Hadhrat (*rahmatullahi alayh*) will walk the whole way back to Deoband. They discussed amongst themselves and eventually decided on a plan where they will ensure that he rides the animal the whole way. As they left Gangoh, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) attempted to force them to ride but this time they insisted that he should ride first for a short while and then only will they take a turn. Thus, Hadhrat (*rahmatullahi alayh*) was forced to mount the animal for a short while. As Hadhrat mounted the animal, they began to work their plan to ensure that Hadhrat (*rahmatullahi alayh*) will continue riding until Deoband. The moment Hadhrat got onto the animal they began walking next to the animal and started asking him questions about Hadhrat Nanotwi (*rahmatullahi alayh*), Hadhrat Haji Imdaadullah

(*rahmatullahi alayh*) and Hafiz Zaamin Shaheed (*rahmatullahi alayh*). It was Hadhrat's habit that when he started talking about these buzurgs he would get so immersed in their talk that he would become completely oblivious of what is happening around him. As Hadhrat narrated the incidents of our pious elders, he became so absorbed in this that he became totally oblivious of the road ahead of him. As he completed about 26 miles and they came to the river near Deoband, Hadhrat was shocked and said "Oho! We have reached the river of Deoband." He immediately jumped off the pony. He asked them all for forgiveness saying that he had unknowingly taken away their right. They tried to force him to sit but he had already made a firm intention not to ride the animal. He refused to listen to any of them. When they entered the town of Deoband the students were riding and Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was driving the pony from behind with his small whip. What they feared is exactly what had happened eventually. *Subhanallah!* Look at his compassion, love and humility.

Moulana Mahmood Raampuri says that once a Hindu collector accompanied me to Deoband for some work. I stayed at the home of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and this Hindu went to eat by some of his friends. At night he came to ask me if he could spend the night by me. I gave him a bed and he went to sleep in Hadhrat's house. When everyone slept away I saw Hadhrat Shaikhul Hind (*rahmatullahi alayh*) coming quietly into the room. I acted like I am sleeping so as not to disturb Hadhrat's work. I thought to myself that if Hadhrat (*rahmatullahi alayh*) has any important work to do I will wake up and assist him. I was so surprised to see Hadhrat (*rahmatullahi alayh*) sitting at the bedside of this Hindu and massaging his feet. The Hindu was fast asleep enjoying the massage. When I saw this I sat up and said, "Hadhrat! Please don't take the trouble. I will rub his feet." Hadhrat Moulana (*rahmatullahi alayh*) addressed me firmly saying, "Go back to sleep. He is my guest and I will serve him." I was forced to go

to sleep whilst Hadhrat (*rahmatullahi alayh*) continued to massage his feet.¹

Once, a crowd of people were sitting in the majlis of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Just before Maghrib Salaah everyone stood up to get ready for Salaah. Moulana Taahir Saahib, the brother of Qari Tayyib Saahib (*rahmatullahi alayh*) stayed in the house to make wudhu. Shaikhul Hind (*rahmatullahi alayh*) quickly went into the house and brought a jug of hot water for him to make wudhu. He burst into tears saying, “Hadhrat, how can you bring a lota of water for me?” To this Hadhrat Shaikhul Hind (*rahmatullahi alayh*) replied, “Do you know who I am?” I am the slave of Peeru. (Peeru was the maid servant working in the house of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*)).²

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) often quoted his Ustaaz, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) as follows, “There is barkat (blessings) in using the toilets of the common people.” Hadhrat would avoid using toilets that were allocated as a special facility for the wealthy or high profile guests. Although these toilets were much cleaner and usually don’t have any bad odours, there is much harm caused by going to these toilets as compared to using the general toilets. When one uses a special facility toilet, his nafs gets bloated and he thinks great of himself. This pride and thinking great of oneself is actually the root cause for all the evil in this world and the Akhirah. It is for this reason that the Ahlullah (pious) are so particular about any form of pride and arrogance no matter how small it may seem to be. They always looked at it with disgust and disdain. On the other hand, they looked up to and appreciated any form of humility and submissiveness. Physical filth

¹ Arwaah-e-Salaasah

² Akaabir ka Maqaam-e-Tawaadhu Page. 135

and dirt is no comparison to the dirt and filth of the heart. By using a special facility toilet, pride and ostentation is created in one's heart compared to when one uses the public toilets. If this is the experience one goes through by merely using the toilets of the rich and wealthy, you can well imagine what will happen to ones nafs by using their homes, villas, etc.

There are numerous examples of humility in the life of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). It was this deep rooted humility that gave him superiority over all the Ulama of his time. The Hadith is so explicit in this regard;

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

*He who humbles himself for the sake of Allah Ta'ala, Allah Ta'ala will
elevate him in rank*

Hadhrat Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*) used to say, "People call him Shaikhul Hind (the Shaikh of India) whereas in reality, he is Shaikhul-Aalam (The Shaikh of the world)."

He humbled himself so much that he thought nothing of himself at all. He regarded himself as the lowest Muslim. Although he was such an ocean of knowledge he regarded himself as nothing. May Allah Ta'ala imbibe us with this quality of humility.

CONSIDERATION

Moulana Mahmood Rampuri (*rahmatullahi alayh*) is the father-in-law of Hadhrat Qari Muhammad Tayyib Saahib (*rahmatullahi alayh*). He belonged to a family in Rampur that was well known for their wealth as well as their Deeni services. When he came to study in Deoband he stayed in a room of a Masjid that was known as "The small Masjid." Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would daily pass by this Masjid on his way to the Madrasah. One day when he was passing by

he noticed Moulana Mahmood Rampuri studying in the Masjid. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was not aware of his coming to study and asked him what he was doing in Deoband. He explained why he had come and mentioned that he is living in a room here in the Masjid. Hadhrat (*rahmatullahi alayh*) entered his room. He noticed a bedding spread out on the floor. Hadhrat (*rahmatullahi alayh*) thought to himself, “Moulana Mahmood is the son of a very wealthy person and they are not used to sleeping on the floor. It must be very difficult for him to sleep like this.” Hence, he quickly went home, took a *chaarpai* (bed) and returned to the small Masjid which was quite a distance. Hadhrat (*rahmatullahi alayh*) walked through the gulley’s and streets whilst carrying the bed until he reached the Masjid. At that time Moulana Mahmood was leaving the Masjid. Shaikhul Hind (*rahmatullahi alayh*) thought to himself, “If he sees me carrying this bed, he may feel awkward because of my taking the trouble of bringing the bed for him.” Thus the moment he saw him, he immediately placed the bed on the floor and said, “Here take this bed into your room by yourself. I am also the son of a wealthy person. I am not anyone’s slave.” In this way he camouflaged his humility in-front of the student.

Once, Shaikhul Hind (*rahmatullahi alayh*) and Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) went somewhere. The people there insisted that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) deliver a lecture, to which he replied, “If Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) was not here, I would have definitely said a few words.” Upon hearing this, Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) stood up saying, “Why is it that all of you must be deprived on account of me. Allow me to leave immediately.” Thus, he went out (of the masjid). Subsequently, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) commenced the talk whilst Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) quietly entered from another

entrance and sat down behind the mimbar in such a manner that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had no idea that he was there. When the lecture was over, Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) quickly stood up and left. When Hadhrat Shaikhul Hind (*rahmatullahi alayh*) returned to his room, Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) mentioned to him, “I also heard your lecture today.” “And how did you do that,” queried Hadhrat Shaikhul Hind (*rahmatullahi alayh*). “I sat down behind you, next to the mimbar,” replied Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*). Hadhrat Shaikhul Hind (*rahmatullahi alayh*) commented, “Oh, I see. You were sitting behind my back. You promised to leave the room. Why did you then break your promise?” “I promised to leave the room but I didn’t promise not to return from another entrance,” replied Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*). “In my entire life, this was the only chance I had to sit in your lecture. Everyone else was able to sit and take benefit. Why should I be deprived?” replied Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*).

DIFFERENCES OF OPINION

Hadhrat Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*) is the student of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). A difference of opinion occurred between him and Hadhrat Shaikhul Hind (*rahmatullahi alayh*) regarding the formation of Pakistan. However, the respect and love for each other was always maintained. Hadhrat Moulana Thanwi (*rahmatullahi alayh*) says; “Hadhrat Shaikhul Hind (*rahmatullahi alayh*) did not feel upset in the least regarding my differences with him. On one occasion some people were sitting at Hadhrat’s residence and mentioned some stiff words against me. Hadhrat (*rahmatullahi alayh*) somehow heard some of these words. He came outside immediately and reprimanded them saying, “Be careful of saying something like that in the future. Does wahi (revelation) come to me that whatever I

am saying is 100% correct. I have an opinion and Moulana also has an opinion.”

In the last days of his life, when Hadhrat (rahmatullahi alayh) was in his final illness, some news regarding the differences of opinion amongst the Ulama reached his ears. On this occasion he said, “Let me move away from my opinion. These differences don’t seem to be good.” Look at the broad mindedness of Hadhrat (rahmatullahi alayh). Where in this day and age can we ever match up to these great pious elder;

کار پاکاں راقیاس از خود گئیر گر چه ماند در نوشتن شیر و شیر

*Don't compare the works of the righteous to your works
Is not the word sher and sheer written out the same?*

On one occasion, one of the senior members of the freedom movement intended to have a jalsah in Thanabawan. They felt that Hadhrat Shaikhul Hind (rahmatullahi alayh) should address the crowd. However, when they presented this request to Hadhrat (rahmatullahi alayh), he bluntly refused saying, “I cannot do such a thing. If I have to address this jalsah it will cause much takleef and hurt to Moulana Ashraf Ali and if he comes to know that I am going to be in Thanabawan, it will not be possible for him not to come and meet me. And if he has to come for the jalsah then this will be going against what he feels to be right. Hence, I will not participate in this program.” Eventually, this is exactly what happened. Hadhrat Shaikhul Hind (rahmatullahi alayh) travelled the length and breadth of India but did not attend the jalsah in Thanabawan.

Regarding the freedom movement in India, there was a difference of opinion amongst the Ulama of Deoband. Haafiz Ahmad Saahib (rahmatullahi alayh) and Moulana Habeebur Rahmaan Saahib (rahmatullahi alayh) who were in charge of the administration felt that

it is inappropriate for the Madrasah to get involved in anything that will affect the smooth running of the institute. On the other hand, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was very concerned about liberating India and waging Jihaad against the British. These issues were discussed on many occasions between these great Ulama. Mufti Muhammad Shafee Saahib (*rahmatullahi alayh*) says that on one occasion I happened to be present at one of these discussions. I was still very young and I can't remember the details of the discussion. I am still not sure how they allowed me to be present in the room. Perhaps it was because of my young age. I noticed these buzurgs discussing something in earnestness. I think that the discussion was centred around Darul Uloom being included in the effort of liberation. After a long time these buzurgs left the room. Despite this difference the principal was fully supportive of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and he at the same time was very considerate towards them. When Hadhrat Shaikhul Hind (*rahmatullahi alayh*) proceeded for Haj, some people began passing rumours that Hadhrat (*rahmatullahi alayh*) has cut-off ties with the Darul Uloom and the differences he has with the administration has now intensified. Eventually, Hadhrat (*rahmatullahi alayh*) was arrested and spent some years in Malta. When he was released and he heard that rumours of this nature were doing its rounds, Hadhrat (*rahmatullahi alayh*) was extremely affected and hurt. When he reached the Deoband station, half of the town including the Asaatizah and students of Darul Uloom were there to receive him. Everyone thought that Hadhrat (*rahmatullahi alayh*) would go directly to his residence, hence all arrangements were made accordingly. However, when he got off the train he made an announcement, "I will not go home. I am going straight to the Darul Uloom and I will meet everyone at the Madrasah." Hence it happened such that Hadhrat (*rahmatullahi alayh*)

proceeded directly to the Madrasah and in this way he eradicated all suspicions that people had in their minds.

ADAB (RESPECT)

Adab and respect is the main ingredient for *qabuliyat* (acceptance) in a person. Depending on the amount of respect a person has, accordingly he will progress on the road of sulook.

There is a famous Urdu saying;

با ادب با نصیب بے ادب بے نصیب

One who has respect is a fortunate person and the one who has no respect is unfortunate.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) always portrayed the highest levels of adab and respect for all his elders and would instruct his students to do the same.

Once in Deoband there was a wedding and all the Asaatizah of Darul Uloom Deoband were invited for the walimah. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) as well as the principal, Hafiz Ahmad Saahib were all present. Like it was his normal habit, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) sat with the common people. During the course of the function, some wrong practices began to surface. Some of the Ustaads came to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and requested him to go and speak to the host and stop him from these practices. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) pointed towards Hafiz Ahmad Saahib and said, "In the presence of these great elders why have you people come to me? If I say anything in their presence it will amount to disrespect." Mufti Shafee Saahib (*rahmatullahi alayh*) says that Haafiz Ahmad Saahib was a contemporary of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) but the humility Hadhrat Shaikhul Hind (*rahmatullahi alayh*) possessed was of such a level that he had

absolutely no regards for himself. He regarded his contemporaries as his elders.

When Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was leaving for Hejaz he said to himself, “I am going for such an important work and I don’t have the shade of my Ustaaz over my head anymore. How can I still take his duas?” (By now Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) had already passed away). He began thinking of his Ustaaz and broke down crying. He then went to the house of his Ustaaz. He knocked on the door and stood behind the wall and shouted, “Ammijaan. This is Mahmood Hasan standing here. If you have a pair of shoes of Hadhrat Nanotwi (*rahmatullahi alayh*), please send it outside.” She sent a pair of shoes out for him. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) took the pair of shoes and placed it on his head and made dua to Allah Ta’ala, “O Allah! Today my Ustaaz is no more here to guide me. I have placed his shoes on my head. O Allah, because of this you provide me with Your divine protection and make me successful in my objectives.”

TAWAKKUL

Hadhrat (*rahmatullahi alayh*) had great trust in Allah Ta’ala. He was never seen in a state of worry or panic over worldly matters. Salary or income never concerned him. He always had full trust in Allah Ta’ala to take care of all his affairs. He had no attachment with wealth although Allah Ta’ala had placed the world at his feet. Thousands of people were ready to spend on him but he showed the highest level of *istighnaa* (independence). At times people would give him large amounts of money. Hadhrat (*rahmatullahi alayh*) would not even count it. He would leave them in a draw or pass it over to Moulana Uzair Gul (*rahmatullahi alayh*) to keep and use for any Deeni need. It was difficult to find such a person who had no interest in the dunya and had no love for the wealth of the world.

When Darul Uloom Deoband had its first jalsah, a rivulet was dug to supply water to the Madrasah. In those days, there were no arrangements for water as we have nowadays. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) himself dammed the river and stopped the flow of water. Thereafter, he called Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*), Hadhrat Moulana Raipuri (*rahmatullahi alayh*) and Hadhrat Moulana Thanwi (*rahmatullahi alayh*) to estimate the food rations. These three buzurgs circled it in the manner Rasulullah ﷺ had gone around the heap of dates prepared by Hadhrat Jaabir (*radiyallahu anhu*) as is mentioned in the Hadith. Thereafter Hadhrat Shaikhul Hind (*rahmatullahi alayh*) got the food prepared, which consisted of zardah (a sweet dish) and pulawu (a rice dish). The number of guests turned out to be more than anticipated. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) first fed the students. Thereafter, he tied a belt around his waist, sat on a chair and began feeding the visitors himself until everyone had eaten. *Al-hamdulillah*, there was still food left over. Shaikhul Hind (*rahmatullahi alayh*) then sent one of his students to the Chatta Masjid to announce, “With the *fadh*l (grace) of Allah Ta’ala everything is now complete and the food did not run short.” When this person came to the Chatta Masjid, he found no one there. Thus, he began thinking to himself that to whom should he make this announcement as no one was present, but since it was the command of his Ustaaz, he obliged. Immediately, Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*), Hadhrat Moulana Raipuri (*rahmatullahi alayh*) and Hadhrat Moulana Thanwi (*rahmatullahi alayh*) emerged from the inner recess of the Masjid, with tears in their eyes. These three buzurgs were sitting in *muraqqabah* (meditation) for a long period of time making dua to Allah Ta’ala.

SIMPLICITY

Simplicity is part of Imaan and extravagance is from shaytaan. Rasoolullah ﷺ encouraged us to adopt simplicity in everything we do. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was extremely simple in everything he did. His home was simple, his clothing was simple, his food was simple, in-fact his entire life was full of simplicity. His clothing especially was very simple. He looked like a simple Madrasah student. His clothing was not torn and tattered like a beggar whereby people will think that he is in need neither was it so smart that he stood out amongst people. Hadhrat Moulana Qasim Nanotwi (*rahmatullahi alayh*) was such that if someone gave him very expensive clothing to wear, he wore it and if they gave him very old simple clothes he wore that also without a frown or flinch. Shaikhul Hind (*rahmatullahi alayh*) would encourage others to wear simple clothing rather than dressing up smartly in public.

When his daughters got married, Hadhrat (*rahmatullahi alayh*) showed the highest levels of simplicity. There was no wedding ceremony or any pomp and glory at the time of nikah. Rather with much simplicity he performed the nikah and sent them off with their husbands.

Hadhrat Moulana Thanwi (*rahmatullahi alayh*) was an Ustaaz in Kanpur. He once held a jalsah and invited his Asaatizah from Deoband, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and Hadhrat Mufti Azeedur Rahmaan (*rahmatullahi alayh*). In his letter to Hadhrat Shaikhul Hind (*rahmatullahi alayh*), he wrote, “Hadhrat, there is one request that I have. I know it is foolish of me to write this, but at times, the elders tolerate the foolishness of their juniors. My request is that when you come, please wash your clothes and then come.”

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) owned only one pair of clothing consisting of a kurta, a trouser, and a topee. He did not own a

second pair of clothing and in those days there were no washing machines, washing powders, etc. Clothing was washed by hand; hence, it was difficult to cleanse it thoroughly. Furthermore, the cloth that was used was khaddar (a coarse type of cloth). It was for this reason that Hadhrat Moulana Thanwi (*rahmatullahi alayh*) made such a request. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) replied saying that he would try to make these considerations.

Hadhrat Moulana Thanwi (*rahmatullahi alayh*) was overjoyed. He announced in Kanpur the arrival of his great Ustaaz. When the guests from Deoband arrived, Hadhrat Moulana Thanwi (*rahmatullahi alayh*) went to receive them at the station. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had his kurta that was washed in his hands whilst his lungi slung over his shoulder. The Ulama that came to receive him were all dressed in stylish jubbahs. From the outer appearance of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) it seemed as though he was a very ignorant person.

When they requested him to deliver a talk, he mentioned to Hadhrat Moulana Thanwi (*rahmatullahi alayh*), “Don’t you think that my talk will be an embarrassment for you. People will think that you are the student of such a person who doesn’t even know how to speak properly, whereas you deliver such wonderful talks.” Hadhrat Moulana Thanwi (*rahmatullahi alayh*) insisted that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) deliver the lecture. Eventually he agreed saying, “No problem, I will deliver a speech. People will then come to know that the student has surpassed his Ustaaz.”

May Allah Ta’ala bless us all with these excellent qualities and give us the *taufeeq* of following in the footsteps of our great Akaabir (elders). *Aameen*.

Chapter 8

IBAADAT AND PIETY

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was extremely pious and righteous. His day and night was spent in the ibaadat and worship of Allah Ta'ala. Even at the end of his life, in the prisons of Malta, Shaikhul Hind (*rahmatullahi alayh*) would spend his time in salaah, zikr and the tilaawat of the Qur-aan-e-Kareem.

The best Ibaadat (worship) according to the Shariat is to impart the knowledge of Deen. i.e. to teach the Qur-aan and Hadith. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) spent his entire life learning and teaching. He remained committed to Darul Uloom Deoband for more than 50 years. At the same time, Hadhrat (*rahmatullahi alayh*) was immersed in other forms of Ibaadat as well. From his student days, he was very punctual on Tahajjud Salaah.

Whilst studying his Daurah Hadith (final year of the Aalim course) in Delhi under the guidance of his beloved Ustaaz, Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*), he would be busy

learning Hadith during the day but at night he would keep himself busy with zikr, salaah and dua as practiced by our pious predecessors. At nights he would sit with Hadhrat Moulana Qaasim Saahib (*rahmatullahi alayh*), busy in his khidmat (service) till about 10:00 p.m. and thereafter he would spend some time studying his kitaabs. After having a short rest, he would wake up for Tahajjud Salaah.

During the Madrasah holidays, most pupils spend their time in games and amusement but Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would spend his time in the ibaadat of Allah Ta'ala.

When Hadhrat (*rahmatullahi alayh*) started teaching at Darul Uloom Deoband, despite him being busy the entire day teaching different kitaabs, he would wake up at night at about 2:00 a.m. and engage in Tahajjud Salaah. He would lengthen the ruku and sajdah postures. Most of the time he would remain awake engaged in silent zikr right till Fajr. Sometimes he would go back to sleep and perform the Fajr Salaah with a fresh wudhu.

During his stay in Malta, Hadhrat (*rahmatullahi alayh*) would remain silent most of the time. After completing his translation of the Qur-aan he would remain busy with zikr and fikr. He kept his tasbeeh in his pocket at all times. Whenever he got some free time, he would take out his tasbeeh and engage in silent zikr, practicing on the Hadith. "Keep your tongue always busy with the zikr of Allah Ta'ala."

THE MONTH OF RAMADHAAN

The month of Ramadhaan was a very special time in the life of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). He would spend all his time in the ibaadat and worship of Allah Ta'ala.

Hadhrat Moulana Mia Asghar Husain Saahib (*rahmatullahi alayh*) writes that Hadhrat's spiritual state in the month of Ramadhaan was unlike any. He rested in the day for a little while but spent most of his night, in fact the whole night, in listening to the Qur-aan-e-Kareem.

Shaikhul Hind (*rahmatullahi alayh*) was not a Haafiz. He assigned various Huffaaz to lead him in Nafl Salaah throughout the night. If a Haafiz was from out of town, he provided him with a place to sleep, food and drink and took care of all his expenses. Sometimes he insisted upon having his Shaikh's son, Haafiz Ahmad Saahib (principal of Darul-Uloom) to recite and listened to him recite the Qur-aan Shareef many times. Sometimes he assigned his dear friend, Haafiz Anwaarul Haq or his younger brother, Moulana Muhammad Muhsin, and at other times his nephew, Moulana Muhammad Haneef. In the last years of his life, Haafiz Kifaayatullah took over this duty and Hadhrat (*rahmatullahi alayh*) listened to his recitation of the Qur-aan Shareef.

After Taraaweeh, Hadhrat (*rahmatullahi alayh*) would deliver a lecture. People enjoyed these gatherings in which Hadhrat (*rahmatullahi alayh*) narrated stories of the elders and explained intricate matters of tasawwuf. If he had some time, he rested for a short while and then awoke to perform Nafl Salaah. A Haafiz would complete two to four paras and go to rest while Hadhrat waited for the next Haafiz to arrive. In this way, Hadhrat (*rahmatullahi alayh*) listened to many Huffaaz throughout the night. The reciters changed but Hadhrat (*rahmatullahi alayh*) stood in one spot. Sometimes, he listened until 3:00 a.m. and sometimes right until sehri.

In Ramadhaan, Hadhrat (*rahmatullahi alayh*) performed the Fardh of Esha in the Masjid then returned to his house where a congregation of his followers stood waiting to read the Taraaweeh Salaah with him. Sometimes, they completed four to six paras or even ten paras in Taraaweeh. After Taraaweeh, a Haafiz would stand up to lead Hadhrat (*rahmatullahi alayh*) in Nafl Salaah. This program continued throughout the night. Hadhrat's feet swelled from continuous standing. His students would become very concerned, but Hadhrat (*rahmatullahi alayh*) would be ecstatic that he followed the Sunnah of

Rasulullah ﷺ to the extent that his feet would become swollen due to excessive salaah.

Once, he became extremely weak due to lack of food and sleep. His feet swelled up, but the love of listening to the Qur-aan never let him rest. He wished to continue listening to Qur-aan as much as he could the entire night. Eventually, Hadhrat's family became desperate. They called Haafiz Kifaayatullah and told him to make an excuse to Hadhrat so that he could shorten the salaah. Thus, Haafiz Saahib recited a small portion of the Qur-aan and complained of some pain in his feet. Hadhrat (*rahmatullahi alayh*), who was always concerned for the comfort of others, immediately accepted his excuse and allowed him to rest. Haafiz Saahib went to lie down whilst Hadhrat (*rahmatullahi alayh*) continued to perform salaah. A little while later Haafiz Saahib felt somebody massaging his feet. When he looked up, he saw that it was Hadhrat Shaikhul Hind (*rahmatullahi alayh*). He immediately jumped off the bed but Hadhrat (*rahmatullahi alayh*) said, "My brother, don't worry. You are not well. This will help you feel better."

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) writes that when they were in Hejaz they had to go to Taaif. At that time Taaif was in total chaos and it was the month of Ramadhaan. People could not leave their homes for food nor could any proper arrangements be made for Taraaweesh Salaah in the Masjid. The biggest Masjid in Taaif is Masjid ibn Abbaas (*radiyallahu anhum*). Surah Feel (and other such short surahs) were recited in Taraaweesh but only a few people would come due to the fear of attack from Shareef Husain's army. Most people would read their salaah at home or in their local masjids due to the heavy cross fire. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) performed all his salaah in Masjid Ibn Abbaas (*radiyallahu anhum*) during the first days of Ramadhaan even though the route to the masjid was really dangerous. One night, Hadhrat (*rahmatullahi alayh*) had just begun performing his Nafl Salaah for

Maghrib when the Bedouins suddenly attacked a Turkish stronghold (near the masjid). Small squadrons of Turkish troops were standing guard on the minarets and the roof of the masjid and a few lay behind the barracks at the entrance of the masjid. The battle between the two was fierce and heavy firing continued for several hours. The inside of the masjid was also riddled with bullets. People stayed in the masjid huddled in one corner to protect themselves from stray bullets. Taraaweeh Salaah was not read on that night except for some men who gathered for Esha and performed the salaah in one corner. When the firing stopped and the situation calmed down, they rushed home. After that incident, Hadhrat's colleagues begged him not to go to Masjid Ibn 'Abbaas and to perform the Salaah in jamaat in the local masjid next to where he stayed. It was only then that Hadhrat (*rahmatullahi alayh*) performed all his salaah with jamaat in the local masjid for the remainder of Ramadhaan.

Hadhrat (*rahmatullahi alayh*) did not have a habit of writing out taaweez for anyone. He felt that his valuable time would be wasted in this activity. Some of our Buzurgs wanted to teach Hadhrat (*rahmatullahi alayh*) the art of writing taaweez but Hadhrat (*rahmatullahi alayh*) did not want to learn it. His dua was far more effective than 100's of taaweezs. Now and then if some very close friend came and asked him for a taaweez he would write it out for that person.

LOVE FOR THE QUR-AAN SHAREEF

Although Shaikhul Hind (*rahmatullahi alayh*) was not a Haafiz, he would spend much of his time reciting the Qur-aan Shareef. In Ramadhaan the Huffaaz would recite 10-15 paras in Nafl Salaah. The Huffaaz would get tired but Hadhrat (*rahmatullahi alayh*) would never get tired of listening to the Qur-aan. Allah Ta'ala only knows what kind of love he must have had for the Qur-aan Shareef. He would stand up the whole

night listening to the Qur-aan Shareef and would show absolutely no sign of any tiredness. This was obviously due to his deep love for the Qur-aan Shareef and his immense spiritual strength. In the confines of Malta he would recite one khatam of the Qur-aan daily whilst looking inside the Qur-aan.

Chapter 9

ADHERENCE TO THE SUNNAH

Every part of the life of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was in adherence to the Sunnah of Rasulullah ﷺ. Indeed our Deobandi Ulama are the true inheritors of Rasulullah ﷺ. Every action of theirs was in conformity with the Mubaarak Sunnah. Those who lived with Hadhrat Shaikhul Hind (*rahmatullahi alayh*) say that they never saw him do any action against the sunnah. This was whether it was day or night, in good health or in sickness, at home or on journey, alone or in public, in every condition Hadhrat (*rahmatullahi alayh*) was cognisant of practicing the sunnah of Rasulullah ﷺ. He would ensure that he practiced on the sunnah and would make others do the same. In reality, the sunnah became his nature. He did not have to think that he must act in a particular way, rather he would naturally practice on the ways of Rasulullah ﷺ.

At times people around him would not even perceive that he was practicing the sunnah. If someone gave him a fruit which was new in the season, he would take it, smell it and place it on his eyes. Then he would call a child and give him to eat first.

At times he would go out in the rain and allow a few drops of water to fall on his head and body saying.

حَدِيثُ عَهْدِ لَرِّي

It came now directly from my Rabb

Once, Hadhrat Shaikhul Hind (rahmatullahi alayh) went to visit his student Mia Asghar Husain Saahib (rahmatullahi alayh) when he had fallen ill. After making Musaafaha (shaking hands) and asking him how he was, Hadhrat immediately stood up to leave. Mia Asghar Husain Saahib (rahmatullahi alayh) sadly said to him, “Hadhrat, today also you wish to practice on the Hadith.” Hadhrat smiled and said;

الْعِيَادَةُ كَفُؤَاقِ نَاقَةٍ

“Visiting the sick should be to the extent of the interval between the milking of a camel.”

His walking, talking, eating, sleeping, sharing and caring was all in conformity with the sunnah of Rasulullah ﷺ. The beauty was that he did it discreetly with no pomp and glory, without exposing himself at all.

Whilst on journey, Hadhrat (rahmatullahi alayh) was very calm and informal with his travel mates. They would all feel relaxed and forget the difficulties of the journey. He would continue narrating to them incidents and stories whereby one would understand the wisdom of;

لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ

“It is not correct to sit and talk at nights (after Esha) except for a Musalli or a Musafir”

He would feel happy and comfortable in the company of people who had no formalities and protocols like students of Deen. At the same time he felt uncomfortable in the company of the rich and wealthy. On one occasion he had to attend a function organised by the nawaab of Rampur. It so happened that the person he was travelling with took him into the personal room of the nawaab. It was very well decorated. Frames and portraits were hanging on the walls. Thick expensive carpets were laid on the floor. Hadhrat (*rahmatullahi alayh*) says, “I was so uncomfortable I thought that I’ll suffocate there. I immediately came out of the room.” He was not at all comfortable in the company of the wealthy. At the same time he never showed his uneasiness in their presence. He showed them some respect but within the limits. He always met them respectfully and if they showed any inclination to him he would go out of his way to see them.

SIMPLICITY IN NIKAHS

Hadhrat had four daughters and he got them all married according to the Sunnah, in a very simple manner which was amongst the teachings of his Ustaaz, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*). At times he would announce the nikah after a salaah in the Jami Masjid. The son-in-law to be was made to sit down in the front of the Masjid and the nikah was performed with no show and pomp. At times it was done in the madrasah amongst the Ulama and students. Hadhrat (*rahmatullahi alayh*) would send his daughters off in simple clothing and in a simple manner.

At the time of their marriages, he gave them some basic necessities with which they could start off their lives. Never in any of their nikahs were there signs of bid’at or any customs. This was a practical example which he set before the people. It was through Hadhrat (*rahmatullahi alayh*) and his blessed Ustaaz that bid’at was totally eradicated in Deoband. Weddings were held according to the

sunnah with complete simplicity. People realised how easy it is to get married and how difficult it is to practice on these unfounded innovations.

THE DAY OF JUMU'AH

Whilst Hadhrat Shaikhul Hind (rahmatullahi alayh) was living in Deoband, on the day of Jumuah, he would go to the river to wash his clothing. Thereafter, he would take a bath whilst his clothing dried. He would then wear the moist clothes and walk towards the masjid at a time when the azaan was about to be called out. As the Azaan was called out, he would hasten his steps in order to practice on the aayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ

When the azaan is called out for the Jumuah Salaah, then hasten towards the zikr of Allah Ta'ala

TWO RAKAATS NAFL AFTER WITR

Hadhrat (rahmatullahi alayh) had a habit to perform the two rakaats of nafl salaah after the witr sitting. Somebody once said to him, “You will only get half the reward if you sit.” Hadhrat (rahmatullahi alayh) replied, “That is true my brother, but my heart is more inclined to follow the sunnah of Rasulullah ﷺ, though I may not gain the full reward.”

STRICT ADHERENCE TO ISLAM

Hadhrat Shaikhul Hind (rahmatullahi alayh) was at the forefront of liberating India. It was through his sincerity, efforts and sacrifice that this movement spread to every corner of India. Although it was the Muslims who headed this movement but due to the oppression of the British on the citizens of India, the Hindus also joined the Muslims in this effort. Since the Muslims were in full control of this movement,

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) allowed the Hindus to join in. However, Hadhrat (*rahmatullahi alayh*) was always concerned that this union with the Hindus must not affect the Islamic way of life in any way, nor must it affect the salient signs of Islam.

Once a joint gathering was held wherein the Hindus joined the Muslims. It was decided in this gathering that in order to show each other their support and commitment, the Muslims on the occasion of Eidul Adha will not slaughter any cows. When Hadhrat Shaikhul Hind (*rahmatullahi alayh*) heard about this he was extremely perturbed. Although verbally he did not say anything but he refuted this resolution with his actions. During the course of the year, he deliberately purchased a cow for Qurbaani whereas normally he would slaughter goats. Thereafter, openly and publicly, he slaughtered several cows for Qurbaani that year.¹

He had a special love and affection for Muslims and naturally disliked kufr and disbelievers. Once Hakeem Masood Gangohi, the son of Moulana Rasheed Ahmad Gangohi (*rahmtullahi alayh*) visited Deoband. When he was leaving, some of the people had made the travel arrangements for him in a fancy, decorated ox-cart. The driver of the cart was a Hindu. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) commented, “I don’t mind an old broken down cart, but I would have preferred the driver to be a Muslim.”

Once Hadhrat Moulana Muhammad Ilyas Saahib Kandhlawi (*rahmatullahi alayh*) mentioned; “I attended a dawat (invitation) with Hadhrat Shaikhul Hind (*rahmatullahi alayh*). During the dawat, the host went on praising the excellent character and ways of an English officer. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) tolerated this and listened patiently for a while. However, after some time this weighed

¹ Akaabir-e-Deoband kya the

heavily on his temperament. He quietly said to me, “Is it even possible for a non-Muslim to have good character?”

Once, a friend came to visit Hadhrat Shaikhul Hind (*rahmatullahi alayh*) with two guests. They were wearing suits and ties with Turkish hats. Hadhrat (*rahmatullahi alayh*) did not even turn his face towards them. Hadhrat says, “I initially thought that they were atheist.” However, when the guest mentioned that they are Muslims from Turkey and had to come to India for some work, Hadhrat (*rahmatullahi alayh*) immediately stood up to greet them. He personally went and fetched chairs and seated them with respect. This was when he came to know that they were Muslims.

FOOD

Hadhrat (*rahmatullahi alayh*) was a very easy going person. He was not a man of formalities. Whatever food was prepared, he ate with relish. If there was very good food at a dawat, he ate that also with relish. If he ate at someone else’s house, he would express to that person how well the food was prepared and that he really enjoyed the meal.

Even at home he did not have a special place reserved for him to eat. Wherever he found a place he would sit down to eat like a normal, humble person. When eating with others, he would continue to eat until the last person finished eating. He showed extra desire and inclination towards those foods mentioned in the Qur-aan and Hadith.

Rasulullah ﷺ has explained vinegar to be the best of foods. Hence if vinegar was found on the dastarkhaan, he ate it with extra enjoyment. Once, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) fell ill. The doctors stopped him from eating vinegar. Hadhrat (*rahmatullahi alayh*) would still partake of some of it despite the doctor’s prohibition. This was because of the deep love he had for Rasulullah ﷺ.

Rasulullah ﷺ used to regard meat as اطيب الطعام (the best food). It was for this reason that Hadhrat (rahmatullahi alayh) loved meat a lot. When he was young he would go hunting and enjoy eating the meat of his prey. In his old age, he would eat the meat of animals hunted by others. At times Hadhrat (rahmatullahi alayh) would place the meat on a blazing fire turning it around until it was properly cooked. During the days of Qurbaani he would eat the meat of the Qurbaani animal several times in the day saying that this is the hospitality of Allah Ta'ala upon us. He would feed it to his guests and also dry up some pieces with salt and store it to eat later. In Malta he did not eat meat for many months. Eventually, his friends purchased a live rabbit and slaughtered it taking the name of Allah Ta'ala. They ate it with much delight.

If someone gave him honey as a gift he would accept it happily and use it in different ways as Allah Ta'ala has mentioned;

فِيهِ شِفَاءٌ لِلنَّاسِ

In it (honey) is shifa (cure) for mankind

He would be extremely delighted if someone gave him zam-zam water to drink. He would make a point of asking people to bring zam-zam for him if they were going to Makkah Mukarramah. Hadhrat Moulana Husain Ahmad Madani (rahmatullahi alayh) would fill big canisters with zam-zam and send it for Hadhrat (rahmatullahi alayh) who would drink it and offer it to his guests as well.

When Rasulallah ﷺ travelled to Shaam he partook of some cheese. This was also amongst Hadhrat's favourite foods especially if it was made in Makkah Mukarramah. Friends and relatives would purchase it in the Holy Lands and bring it for Hadhrat (rahmatullahi alayh).

The olive tree is regarded as a great boon of Allah Ta'ala in the Qur-aan-e-Kareem. Allah Ta'ala says;

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَنِيعٌ لِلْأَكْلَيْنِ

The olive tree that springs forth from the Mt Sinaai that produces oil and is a relish for those who eat

This tree bears fruit for hundreds of years. It is similar to the camel. Allah Ta'ala has mentioned them both in the Qur-aan. The oil is used to burn in the lamps. It is also eaten with bread like gravy. It is beneficial to use as medication. It is also rubbed and massaged on the body. Farmers use it to tan animal skins. Rasulullah ﷺ has said;

كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Eat the oil of the olive and apply it for verily it is from the blessed tree

In Malta, olive oil was very easily available. One could buy a tin of olive oil for only three Rupees. Hadhrat (rahmatullahi alayh) cooked with it, ate it, drank it and applied it on his body. Hadhrat Moulana (rahmatullahi alayh) always kept a container with him and would apply it on his body, nose and ears.

Hadhrat (rahmatullahi alayh) never had a habit of drinking tea but if his friends presented it to him, he would partake of it. Hadhrat Moulana Husain Ahmad Madani (rahmatullahi alayh) would prepare excellent tea and serve Hadhrat (rahmatullahi alayh). If guests arrived, he would make sure tea was prepared and given to them to drink on the appointed time.

Hadhrat (rahmatullahi alayh) loved paan (betel leaf). He always kept a container of paan and its ingredients whether at home or on journey. Whilst teaching also, Hadhrat (rahmatullahi alayh) would eat paan. It was so surprising to see how well and clearly he spoke with the paan in his mouth. In Malta he made an intention to give up paan but it was so easily available there from India that Hadhrat (rahmatullahi alayh) continued enjoying it there as well. There was no

need for him to give up the habit. When he came back to India he again intended to give up the habit. Allah Ta'ala made it such that without much effort he eventually gave up the habit.

HEALTH

Hadhrat (*rahmatullahi alayh*) enjoyed good health. He did not need to take any chronic medication. His eyesight was also very strong. In his old age, he needed spectacles for reading. His mind was extremely strong. At one stage he suffered from piles but later on that was cured by the grace of Allah after taking some home medication. During his stay in Malta, Hadhrat (*rahmatullahi alayh*) never fell ill. Once, a pandemic broke out in jail and all the prisoners suffered with high fever. Hadhrat (*rahmatullahi alayh*) was divinely protected by Allah Ta'ala. On his way back from Malta, he suffered with severe toothache during his stay at the Suez.

Part 2



Chapter 10

JIHAAD AND THE POLITICAL SITUATION IN INDIA

Thus far we have discussed the academic life of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), his piety, righteousness, good character and adherence to the Sunnah. However, there was another dimension to his life other than learning and teaching. A part of his life which he dedicated with passion and fervour which he felt was the fulfilment of the aims and objectives of his beloved teacher and mentor, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and that was the effort of liberating India from the evil clutches of the British.

Witnessing the hard-core tyranny of the British in India as well as the attack on Islam in other parts of the world made Hadhrat Shaikhul Hind (*rahmatullahi alayh*) extremely restless. The Hadith of Rasulullah ﷺ kept on playing in his mind, “The Muslims are like one body. If the eye is in pain the whole body is in pain. If the head is in

pain the entire body is in pain.” Every morning he would wait to hear some good news filtering in. After the Fajr Salaah, one of his *khaadims* (attendants) would bring the news to him and in this way he kept himself abreast with what was happening around the world.

He used to often mention the purpose for which his Ustaaz had established Darul Uloom Deoband in the following words; “As far as I know, this Madrasah was established after the defeat in 1857 with the objective of preparing men who will compensate for the loss of this war.”

SHAIKHUL HIND’S ROLE IN INDIAN POLITICS

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) writes;

My Ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was only six or seven years old when the Freedom Revolution of 1857 commenced. 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 powerful 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 heart. Allah Ta’ala led him to the blessed doors of Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim 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 in him the 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 poetry. His proficiency of quoting from the poets in the field 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 very deep and far-reaching. After one hears his views on this subject, one is amazed and wonders how these innumerable 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 past kings, especially the kings of India, 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 globally 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.¹

SPIRIT OF JIHAAD

Hadhrat Qaari Muhammad Tayyib Saahib (*rahmatullahi alayh*) writes;

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) always had a great passion for Jihaad. He was constantly in thought and preparation to fight in the path of Allah. Once, I went to his room and found the door closed. I opened it slightly to look inside. I was surprised to see him swinging a sword in his hand (as is done by a person practicing sword fighting). His heart and mind was always attached to Jihaad.

On one occasion, Moulana Uzair Gul Saahib (*rahmatullahi alayh*) accompanied him to the grave of Hadhrat Moulana Muhammad Qaasim Nanotwi (*rahmatullahi alayh*). Moulana Uzair Gul was very free with Hadhrat and spoke to him without any formalities. Standing at the graveside he said to Hadhrat Shaikhul Hind (*rahmatullahi alayh*), “Hadhrat, you should choose this resting place over here for yourself next to your Shaikh.” Hadhrat Shaikhul Hind remained silent for a while and then responded by saying; “I do not want this to be my final resting place.” Moulana Uzair Gul was surprised to hear this answer and said, “Hadhrat! What are you saying? This is the resting place of your Shaikh and your Ustaaz and you are saying that you do not want

¹ Naqsh-e-Hayaat

to be laid to rest over here!” Hearing this, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) answered, “I would love to be on the battlefield and gain Shahaadat (martyrdom) in the path of Allah Ta’ala, my head lying on one side and my hands and legs on another side, my head separated from my body. This is what I would love.”¹

Hadhrat Mufti Muhammad Shafi Saahib (*rahmatullahi alayh*) narrates:

“From a young age, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was brave and lived like a mujaahid. He was an experienced swimmer. Those students who knew how to swim, at times, joined Hadhrat (*rahmatullahi alayh*) for a swim in the ponds, whilst those who didn’t know how to swim, like me, stood in one corner of the pond. Many friends and elders have mentioned that he used to run, swim, hunt and go for walks with the students in such a way that an onlooker could not differentiate between the Ustaaz and the student.”²

THE OPPRESSION OF THE BRITISH

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 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 intention of allowing the Indians to progress. Their sole intention was to loot India. They were totally unconcerned as to whether the Indians lived or perished. Indian children were not

¹ Majaalis-e-Hakeemul Islam Page 147

² Chand Azeem Shakhshiyaat Page 12

given the opportunity to learn and educate themselves. Yes, the British established schools and universities with the sole intention of creating an Indian who 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.”

When the British finally left India, they left it poverty stricken and extremely destitute through their 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.

The Ulama were the main target of the British because they were the advisors of the Muslim rule. Of the 200 000 people who 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. 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 Ulama.”¹

FORMATION OF SAMARATUT TARBIYAH

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was very concerned about the conditions in India. It was his 5th year of teaching at Darul Uloom Deoband when he formed an organisation with his friends called Samaratut Tarbiyah in the year 1878. This was the beginning of Hadhrat’s political activities. Due to British scrutiny, he had to work

¹ Ulama were hanged to death on these trees.

undercover and stay below the radar as it was only 21 years after the uprising in Shamli. The British were in their height of power and were on the lookout for such organisations and freedom fighters. Samaratut Tarbiyah was not confined only to Ulama. Rather it was an organisation made up of courageous men whose main objective was to accomplish the unfinished agenda of 1857. The head of this organisation was Hadhrat Shaikhul Hind, Moulana Mahmoodul Hasan Saahib (*rahmatullahi alayh*). It was indeed a great achievement of Hadhrat (*rahmatullahi alayh*) that he managed to ignite the spirit of Islam within the youth of India on the same mizaaj and thinking of his elders, Moulana Muhammad Qasim Nanotwi (*rahmatullahi alayh*) and Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*).

Samaratut Tarbiyah lasted for a period of 30 years. British police and intelligence were always stalking this organisation like hawks seeing to their every move. Thus, it was due to this pressure that they had to dismantle this organisation and reappear in the name of another group which they called “Jamiatul Ansaar”.

This was clearly explained in an address by Moulana Ahmad Hasan Amrohi (*rahmatullahi alayh*) on the 15 April 1911 where he mentioned, “Necessity is the mother of invention, and necessity demanded that Samaratut Tarbiyah be revived in the name of Jamiatul Ansaar.”¹

Conditions on the ground demanded that the organisation changes its strategy. They were forced to cease all activities within India and divert their energies towards the northern frontier province (Afghanistan) with the hope of gaining the support of the Afghani Muslims. From there they planned to work their way slowly towards India.

¹ Aseeraan-e-Malta Page 25

BOYCOTT

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) then called for a boycott of all British products which he felt will be an effective way to cripple the government. All methods were adopted to promote this movement among the common people in India. Moulana Abul Kalaam Azaad (*rahmatullahi alayh*) and Moulana Muhammad Ali Johar (*rahmatullahi alayh*) were very active in arousing Anti-British sentiments amongst the masses and regularly published articles in their monthly journals. Both these Ulama were arrested and put behind bars. If all the Muslims and Hindus in India which amounted to more than a billion people boycotted British products, this would bring an immediate end to their financial strength which would automatically incapacitate them.

KHILAAFAT MOVEMENT

In the year 1874, a major war broke out between the Balkan States and the Ottoman Empire. Russia launched a sudden attack on Turkey which was the base of the Usmaani Khilaafat. This attack was not only an attack against Turkey but in reality an attack against Islam. The Usmaani Khilaafat represented the Muslims of the world and a defeat to the Ottomans would mean a defeat to Islam. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) could not bear to see the Usmaani Khilaafat collapse. He extended whatever help he could to them. Daily he would make dua and cry to Allah Ta'ala for help and assistance. He tried his best to do whatever he could in the form of conducting programs informing people of what is happening. He closed down Darul Uloom Deoband temporarily and sent the Ustaads and students to collect monies to be donated to the Ottoman Empire. He realised that the British were not only trying to obliterate the Usmaani Khilaafat, they were actually trying to extinguish the light of Islam.

On this occasion Darul Uloom Deoband was closed down temporarily on the instructions of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). During that time, the Asaatizah and the students of the Madrasah went out to collect money for this war. Hadhrat Mufti Muhammad Shafee Saahib (*rahmatullahi alayh*) also went from village to village, collecting monies under the guidance of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).¹

The British were trying to force the Ulama to pen a fatwa with the following points;

- Turkey willingly and happily joined the war. They were not forced into this by the British.
- This war is a political war. It is not a jihaad.
- The British respect all Muslim sites like Makkah and Madinah.
- The Usmaani leader is not the Caliph of the Muslim world. He does not deserve such a position as he is involved in corruption.

Some Ulama signed this fatwa without questioning it. The authorities sent this fatwa twice to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) for his signature but he refused to sign it. In a public meeting he tore the draft of this fatwa in front of the crowd and condemned those who signed it.

WHY MUSLIMS STOOD UP AGAINST THE BRITISH?

There were many issues that made the Muslims restless. Amongst them were;

1. British injustice against the Ottoman Empire.
2. Division of Muslim countries after the Balkan and Tripoli wars.

¹ Akaabir Deoband kiya the, page 11

3. The mosque controversy in Kanpur.¹
4. The formation of the Muslim league and the Hindu Mahasabha, thus causing friction between Hindus and Muslims.
5. The police firing at Muslims in Calcutta who were protesting against the blasphemy levelled against Rasulullah ﷺ.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was extremely distressed at the current situation in India and the decline of the Muslims in Turkey. He kept himself abreast of what was happening and spent most of his time in contemplating and thinking of solutions for the Muslims. With full faith in Allah Ta'ala he marched forward with his plan of liberating India from the clutches of the British. Many were scared to take this step as they feared the wrath of the English. However, Allah Ta'ala had sent a group of dedicated and fearless men who rallied around Hadhrat Shaikhul Hind (*rahmatullahi alayh*). They had studied under him in Darul Uloom Deoband and were prepared to sacrifice their lives for the course of their mentor. Amongst them were Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) who supported this movement from Hejaz and the other was Moulana Ubaydullah Sindhi (*rahmatullahi alayh*) who gave his support from Afghanistan.

¹On 20 July 1913, Sir James Meston visited the Kanpur mosque and showed complete disregard to the feelings of Muslims. He demolished the Eastern part of the mosque. This action sparked off an outrage among the Muslims and was condemned throughout India. On 3 August, Muslims gathered at the Eidgah and proceeded to the mosque with black flags. They began to place the loose bricks over the dismantled structure as a symbol of reconstruction. As the Muslims gathered at the place where the eastern part of the mosque once stood, the British Magistrate of Kanpur Mr. Taylor ordered them to disperse. When they refused to do so, Taylor ordered the police to fire 600 cartridges which were fired over 15 minutes on unarmed civilians. Hundreds of people were killed.

AFGHANISTAN

Kabul was part of India during the Muslim rule. The British tried to annex this area as well but faced strong resistance from the militant Afghans. The movement of Hadhrat Sayed Ahmad Shaheed (*rahmatullahi alayh*) brought the Muslims together in Afghanistan on one line of thinking and they thus united against the English Rule. The British, with all their might and influence, failed to penetrate Afghanistan. In the first group of Ulama who qualified at Darul Uloom Deoband there were students from Punjab and Afghanistan. They were the colleagues of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) who gave him their full support. Thus, there was a strong link between Darul Uloom Deoband and the Mujaahideen in Afghanistan. The presence of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) gave them strength and courage and many then pledged bay'at of sulook as well as bay'at of jihaad on his hands.¹

The number of students and followers in Afghanistan were much more than in India. However, they were disorganised and entangled in in-fighting. This caused them to lose much of their strength and energy. The greatest task in Afghanistan was to unite the different tribes and prepare them for Jihaad. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) sent Haji Turangzai, a student of his, to bring about unity amongst the tribes and prepare them for Jihaad. This program proved very successful by the grace of Allah Ta'ala.

When the British forces entered the frontier province, the Afghans allowed them entry and gave them the opportunity of taking over some territory. When they were well rooted and had established themselves properly, the Mujaahideen attacked them suddenly and killed most, if not all, of their troops. They cut off supplies into their camps and left them completely helpless. Thousands of British troops

¹ Aseeraan-e-Malta Page 26

were killed in this battle. In this part of the world, the Mujaahideen on the ground were always victorious. They had perfected the art of guerrilla warfare and knew the terrain very well. The long barrel gun of an Afghani soldier proved more fatal than the army tanks of the British soldiers. Despite the might and clout of the British, they always emerged defeated and overcome. Their claims of invincibility and strength were always reduced to dust in this part of the world.

Hadhrat Shaikhul Hind's programme was to try and bring the governments of Afghanistan and Iran closer to each other and gain the military support of Turkey to attack India through Iran and Afghanistan. The contact between Darul Uloom Deoband and the tribal areas of Afghanistan strengthened as hundreds of students from the frontier province had studied under Hadhrat (*rahmatullahi alayh*) and carried with them the spirit of Jihaad. Hadhrat (*rahmatullahi alayh*) was fully aware of the strategic position of Afghanistan and knew that the Afghans could be roused easily against the British provided they were united for a common cause. The success of his programme also demanded a well-knit organisation of the Muslims in India. It was a dangerous game since the government of India kept a watchful eye on Deoband and therefore the whole activity had to be carried out with much caution and total secrecy.

When the British realised that they could not penetrate Afghanistan, they resorted to their old treacherous trick of buying over the leaders. Tribal chiefs were slowly bought off for hard cash. Habibullah Khan was the leader in Kabul. They bought him off and spread a fatwa saying that jihaad is only valid if it's done under the leadership of an Ameerul Mumineen (a leader accepted by all Muslims). Hence, in order for the jihaad to be valid and virtuous, all Muslims should take bay'at at the hands of Habibullah Khan. This led to much division amongst the Afghans.

The Mujaahideen had been requesting Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to come over explaining that their numbers will swell among the masses the moment he arrives. They further said that his presence will stop the bickering amongst the tribes and would strengthen their spirit of jihaad. Shaikhul Hind (*rahmatullahi alayh*) realised that the Mujaahideen had now run out of arms and ammunition. Basic food rations were depleted. There was now a dire need for material and financial support from a strong foreign government to support their struggle.

It was for this reason that he decided to go to Hejaz to meet with Turkish officials and gain their support for the Afghanis. Eventually, he sent his student Moulana Ubaydullah Sindhi (*rahmatullahi alayh*) to Kabul whilst he slowly made his way towards Hejaz.

Moulana Ubaydullah Sindhi (*rahmatullahi alayh*) says, “Initially, I did not know why I was being sent. I only realised when I reached there that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) wanted me to establish his organisation and grow it into a huge powerful movement. I felt so elated that my Ustaaz had chosen me for this purpose.”

SHAIKHUL HIND LEAVES INDIA

By now a warrant of arrest was issued in India on the name of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). His close friend and confidant, Dr Ansaari wanted him to leave the borders of India as quick as possible so that he would be safe from the clutches of the British. The doctor quickly made all arrangements for Hadhrat (*rahmatullahi alayh*) to leave immediately.

The warrant may have reached Deoband long before Hadhrat (*rahmatullahi alayh*) left for Bombay but due to the large number of people around him all the time, they could not just manage to arrest him. Allah Ta’ala mysteriously protected Hadhrat (*rahmatullahi alayh*).

Eventually, the authorities planned to arrest him in Bombay. By then, Shaikhul Hind (*rahmatullahi alayh*) had already embarked the ship just before the message reached them. Thus, he was once again saved from their traps. The governor of UP sent a telegram to the governor of Aden requesting him to disembark Shaikhul Hind (*rahmatullahi alayh*) from the ship. The official who was sending the message was a close friend of Dr Ansaari and delayed sending the message. When the message reached Aden, Shaikhul Hind (*rahmatullahi alayh*) had already left the harbour and was on his way to Jeddah. Another warrant was issued to arrest him at the port, but by now he had already disembarked and was on his way to Makkah Mukarramah in the protection of Allah Ta'ala. He performed Umrah with much ease and spent his time in the Haram of Makkah Mukarramah.

From here Hadhrat Shaikhul Hind (*rahmatullahi alayh*) expressed his desire to go to Afghanistan via Istanbul. Jamal Pasha explained that this was not possible as the Russians had shut off all routes from Iran to Afganistan. The only way to reach Afghanistan was through India. The fear was that if Hadhrat (*rahmatullahi alayh*) took this route, the British would arrest him before he reached there. Jamal Pasha suggested that Shaikhul Hind (*rahmatullahi alayh*) establish a center in Hejaz and plan out his work from here.

At around the same time the World War commenced. On one side was Germany and Turkey and on the other side were Britain, France and Russia. The severity of this war shook the entire world. The world war gave much courage to the freedom fighters that there is great hope of gaining freedom in India. Muslims around the world began preparing for jihaad. Many took the cue from Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

CONDITIONS IN HEJAZ

In the meantime, things had become extremely volatile in the Arab lands. The British had made their way into Hejaz and were spurring the residents to revolt against the Turks. The residents were not at all happy to rebel against the government. They were happy with the Turkish administration. The British then resorted to a very inhumane tactic. They cut off all food supplies to Hejaz. There was no food brought into the country and prices of basic food items began to soar. The man on the street could not afford to purchase any food and people began to starve. A ship load of grains were sent by the Indian Muslims of Calcutta with thousands of sacks of rice as aid for the people of Hejaz. That too was forcefully offloaded at the port of Aden. It reached Jeddah only after the Ottomans were removed completely from Hejaz. British war ships began arresting sailors, confiscating foodstuff and destroying all ships that passed through the Red Sea carrying food grains to the Jeddah Port. Many ships were destroyed like this at sea. People went into a panic when they realised that there is no food available. These conditions lasted for more than two years. The British army besieged the Mubaarak city of Madinah Munawwarah, dynamited the railway tracks and closed off all routes to the blessed city. Thousands of people starved to death. There was absolutely no food available for consumption. It was in these conditions that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) travelled to Hejaz with the niyyat of Haj.

Chapter 12

TOWARDS HEJAZ

In the year 1333 A.H. the conditions in India were extremely volatile. The future of the Indians in general and the Muslims specifically seemed very bleak. There was a strong need to gain outside assistance. Hence, Shaikhul Hind (*rahmatullahi alayh*) felt it an opportune moment to go for Haj and at the same time meet with the officials of the Usmaani Khilaafat. Since Hadhrat (*rahmatullahi alayh*) had not made his intentions explicitly clear, people were not sure where and why Hadhrat was going. Many felt that Hadhrat (*rahmatullahi alayh*) was making Hijrat to Makkah Mukarramah. People began flocking to Deoband from all over India to meet Hadhrat (*rahmatullahi alayh*) thinking that he is now leaving India forever. Hadhrat began his preparations for travel and had many sittings with his family and children as well as the Madrasah authorities where he discussed important issues and gave them guidance on how to run the Madrasah.

There was a discussion among the Ulama concerning who would be appointed as the *sadarul mudarris* (head teacher) in the absence of Shaikhul Hind (*rahmatullahi alayh*). When this news reached the ears of Hadhrat Shaikhul Hind he said: “In the presence of Moulana Anwar Shah Kashmiri, I do not see why such a question has arisen.” Thus, Moulana Anwar Shah (*rahmatullahi alayh*) was chosen as the *sadarul mudarris* (head ustaaz).

On the first day of Madrasah, Hadhrat Shah Saahib (*rahmatullahi alayh*) came into the classroom to teach a lesson of Tirmizi Shareef. He opened the kitaab and the Hadith was read out but Shah Saahib was unable to explain even one word due to the severe pain of separation of his Ustaaz. He closed the kitaab and went directly to Hadhrat Shaikhul Hind’s house. Hadhrat (*rahmatullahi alayh*) was seated on his bed. Shah Saahib knelt down, embraced Shaikhul Hind’s shins and burst out crying uncontrollably. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) did not react to this and allowed him to cry. When his sobbing subsided, Hadhrat placed his hand on his head and pacifying him said: “Shah Saahib! In my presence you were always confronted with objections and doubts. In my absence such doubts will not occur. If they do occur, then Allah Ta’ala Himself will guide you. Go now! I entrust you to Allah Ta’ala. Go and teach the lesson.”

On the 29th Shawwaal, i.e. the day he was going to leave, he called all the administrators, teachers, workers and students of Darul Uloom Deoband into the “*Nau-Darah*”. After praising Allah Ta’ala he mentioned clearly that his niyyat is only to visit the Haramain Shareefain but it is difficult to say exactly when he will return.

He then spoke about the founders of the Madrasah and the role they played in establishing Darul Uloom Deoband. He further explained that the work of the Madrasah is in reality the work of Allah Ta’ala and that every person should regard it as an *amaanat* (trust) and

discharge this *amaanat* with responsibility and care. He then ended the sitting with a heart rendering dua.

Everyone felt uplifted when they heard this lecture. At the same time their fears were put to ease knowing that Hadhrat (*rahmatullahi alayh*) will be returning soon. Many people gathered at Hadhrat's home after the Maghrib Salaah to meet him. After the Esha Salaah he stopped at the house of his Ustaaz, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and requested duas from his respected family before leaving. Shaikhul Hind (*rahmatullahi alayh*) then went to the Madrasah, met the students and left for the station.

HAJ

They travelled to Bombay and boarded the ship from the port. A few people joined Hadhrat (*rahmatullahi alayh*) on this blessed journey and stayed in his service throughout. As they approached Yamlam, which is the Meeqaat (boundary) for the Hajis of India, they made ghusl and put on their Ihraam. Hadhrat (*rahmatullahi alayh*), who was a man of great courage, made niyyat for Haj-e-Qiraan¹. Others who were not so courageous made intention for Tamattu². When they reached the port of Jeddah, they had to remain in quarantine for five days. On the sixth day they left for Makkah Mukarramah where they completed all the rites of Umrah to their hearts desire at the Baitullah Shareef. It was on this journey that Hadhrat's *khaadim* (special attendant) Moulana Haji Khan Muhammad fell ill with severe stomach complications until he eventually passed away in Makkah Mukarramah. His Janaazah Salaah was performed in the Haram Shareef and he was buried in Jannatul Mu'allah.

¹ When Umrah and Haj are both performed with one Ihraam

² Tamattu is where one will wear an Ihraam for Umrah and then come out of Ihraam after the Umrah is complete. He will then don the Ihraam again on the days of Haj

Chanting out the Labbaik, the Hujjaaj moved forward to Mina on the 8th of Zul-Hijjah and completed all the rites of Haj with great ease. On the 5th day of Haj, they all expressed their thanks and gratitude to Allah Ta'ala for allowing them to perform Haj.

The host of Shaikhul Hind (*rahmatullahi alayh*), Sayyid Ameen Aasim selected one of his best workers to take Hadhrat and his jamaat to Madinah Shareef. He made sure that Hadhrat (*rahmatullahi alayh*) was most comfortable on the journey. For every salaah he stopped the camels so that Hadhrat (*rahmatullahi alayh*) could perform all his Salaah with Jamaat. As they were engaged in Salaah, he and his companion would stand guard with their guns in their hands to ensure their safety. By the grace of Allah Ta'ala, after twelve days they reached the beautiful city of Madinah Munawwarah with much comfort and ease.

MADINAH MUNAWWARAH

In Madinah Munawwarah, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) and his brother, Moulana Sayyid Ahmad Madani (*rahmatullahi alayh*) were waiting eagerly for their beloved Ustaaz. Their nephew, Waheed Ahmad was with Hadhrat and travelled with him from India. Some of the people of Madinah Munawwarah had met Shaikhul Hind (*rahmatullahi alayh*) in Makkah Shareef and informed Moulana Husain Ahmad Saahib of Hadhrat's departure. He tried to estimate the date of their arrival and would come out of Madinah Shareef daily with a huge group of Ulama and students to a place called Bir-e-Urwa which is about 2 ½ miles out of Madinah Shareef. He would prepare some food and tea and wait patiently till the evening. After the Maghrib Salaah he would return to Madinah Shareef. This continued for several days, bringing back the memory of the people of Madinah awaiting the arrival of Rasulullah ﷺ on the occasion of Hijrat.

Eventually, on the 6th Muharram Shaikhul Hind (*rahmatullahi alayh*) and his Jamaat reached Bir-e-Urwa. Hadhrat Madani (*rahmatullahi alayh*) and his students were awaiting them to give them a grand welcome. As the people received news of Hadhrat's arrival, they came in droves to meet him. Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was overjoyed to meet his beloved Ustaaz and Shaikh. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was also elated to meet his most beloved and favourite student. They immediately left for the residence of Moulana Husain Ahmad Madani (*rahmatullahi alayh*). This house was built by his father and was situated very near the Haram Shareef. When he built it, he spent lavishly on it to make it comfortable especially for mehmaan (guests) visiting the beautiful city of Rasulallah ﷺ. He had a separate section for the men and a separate section for the women each one with its own entrance. It was the deep desire of Hadhrat Moulana Madani (*rahmatullahi alayh*) that one day his beloved Ustaaz will come to Madinah Shareef and will live in his home. Finally, that dream came true. The entire Jamaat stayed here at the residence of Hadhrat Madani (*rahmatullahi alayh*). The news spread like wildfire in Madinah Shareef that the Ustaaz of Shaikh-e-Hindi (i.e. Moulana Husain Ahmad Madani) has arrived. Everyone knew his great position and the knowledge of Deen he possessed. For days on end people from all the over the beautiful city would come to meet Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and take benefit from the ocean of his knowledge and piety.

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) requested his Ustaaz to conduct lessons on Bukhaari Shareef to which Shaikhul Hind (*rahmatullahi alayh*) most happily obliged. However, due to his extreme respect for Sayyiduna Rasulallah ﷺ, he did not have the courage to conduct the lessons in the Haram Shareef. He preferred to conduct the lessons at the house of Hadhrat Madani (*rahmatullahi alayh*). Lessons would take place daily from Zuhr to Asr.

All the students of Hadhrat Moulana Madani (*rahmatullahi alayh*) would attend the lessons with great enthusiasm. Other Ulama and Mashaikh in Madinah Shareef would also attend. The house would be so full of people that there would be no place for anyone to sit.

Being in the Mubaarak lands of Madinah Munawwarah and daily enjoying special moments at the Raudha Mubaarak had an unusual effect on the heart of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). This further enhanced his lectures on Bukhaari Shareef and as he explained each Hadith it seemed as if Allah Ta'ala was inspiring his heart directly. The lessons were delivered in the most eloquent Arabic and all those who attended benefited tremendously from his discourses. The students of Hadhrat Moulana Madani (*rahmatullahi alayh*) would notice him sitting like a humble student in the *tashah-hud* position in front of his Ustaaz, listening carefully to every word. Looking at this scene they would say "Indeed the words of the Qur-aan are so true;

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

And above every knowledgeable person is someone more knowledgeable

Many senior Ulama would come to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to obtain his sanad of Hadith. It was a unique six months that passed. The *ilmi mahol* (environment of learning and teaching) was vibrant and the Ulama and students took great benefit from Hadhrat (*rahmatullahi alayh*). Allah Ta'ala had planned it such that the *fuyooz* (blessings) of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) will flow from Madinah Munawwarah directly into the Ummah.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) stayed for six months in Madinah Shareef but due to the difficult conditions he experienced, he was now forced to leave. The government began investigating every person in Madinah who hadn't returned home after Haj. If they found any suspicious person, they would arrest him and send him away to Syria. At the same time there were many bidatis in Makkah

Mukarramah who harboured hatred and malice for Hadhrat Madani (*rahmatullahi alayh*) in particular. They began passing false information to the police that Shaikhul Hind (*rahmatullahi alayh*) and his people are British spies and they are leaking out information regarding the Turks. Thus, investigations began and it became very difficult for Hadhrat (*rahmatullahi alayh*) to remain any longer in Madinah Munawwarah.

Shaikhul Hind (*rahmatullahi alayh*) expressed his intention to visit Baitul Muqaddas and the graves of the Ambiyaa (*alayhimus salaam*) in Shaam but he was refused permission to go. The police were now very suspicious about this jamaat and kept a very close eye on them.

It so happened that the wazeer-e-jang (minister of warfare), Anwar Pasha and the wazeer-e-bahriyya (chief of naval operations), Jamal Pasha as well as many other generals were coming for ziyaarat to Madinah Munawwarah. The entire city got busy in preparation for their arrival. They beautified the entire city to welcome them. At 10:00 a.m. on Friday morning the entire jamaat arrived on a special train. Thousands of people gathered at the station to give them a grand welcome. Tea and refreshments were prepared and a special vehicle was arranged to take them directly to the Haram Shareef. However, Anwar Pasha refused to go by car and walked barefoot all the way to Masjid-e-Nabawi (ﷺ) showing his deep love and respect for Sayyiduna Rasulullah ﷺ. Numerous jamaats got ready to present their salaam to Rasulullah ﷺ and right at the end of all these groups was Anwar Pasha and Jamal Pasha. They stood silently with full adab and respect, gazes lowered like humble servants. Slowly they edged their way towards Baabus Salaam. As the jamaats entered and presented their salaam to the leader of both the worlds, these two ministers entered last. When the Muallim recited the dua for entering the masjid and together with the dua he recited;

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

both ministers burst into tears as they slowly moved themselves in the crowd to present their salaam in the court of our beloved Nabi Muhammad ﷺ.

After making ziyaarat, they sat down in the masjid for the Jumuah Salaah listened to the Khutbah and performed the Salaah in the masjid of Rasulullah ﷺ. Thereafter they went to rest at their places of residence. That night Mufti Mamoon Saahib, the Mufti of Madinah Munawwarah, sent a message to Anwar Pasha that all the Ulama should gather after Ishraq Salaah and deliver some important advices. Mufti Mamoon Saahib was a student of Shah Abdul Ghani Mujaddidi (*rahmatullahi alayh*) and he always had lots of time for the Ulama-e-Deoband. He sent a message to Hadhrat Madani (*rahmatullahi alayh*) saying that he should come to the Haram Shareef with Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and Hahdrat Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*) who was also in Madinah Munawwarah in those days. He felt that this was an opportune moment to introduce the Ulama-e-Deoband to the Turkish Ministers and an excellent chance to remove the doubts that the opposition had put into their minds. The next day the three of them arrived. Mufti Mamoon Saahib seated them next to him.

The program commenced with a beautiful lecture by Mufti Mamoon Saahib (*rahmatullahi alayh*). He delivered an inspiring lecture and rendered important advices. Thereafter he requested Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to speak but Hadhrat declined insisting that Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*) should speak. Hadhrat Moulana Saharanpuri Saahib (*rahmatullahi alayh*) also declined putting forward an excuse that he was old and weak and not so fluent in Arabic. Both these elders then insisted that Moulana Husain Ahmad Madani (*rahmatullahi alayh*) should speak.

Seizing the opportunity, Hadhrat Madani (*rahmatullahi alayh*) stood up and in his fluent, eloquent Arabic delivered a powerful, inspirational lecture that left the entire crowd dumb-founded. The Turkish guests were very impressed with Hadhrat's lecture. Thereafter, other Ulama came forward and delivered their talks.

After the Jalsah, Mufti Mamoon Saahib managed to introduce our Ulama-e-Kiraam to the Turkish Ministers who met them with great respect. After introducing them to the Wazeers, Mufti Mamoon Saahib also managed to mention to them the difficulty and hardship given to them by the police. He went on to explain that the Haram Shareef is a protection and sanctuary for one and all, but due to this oppression, it has become difficult for even the pious Awliyaa to remain safe here. This had a major impact on the wazeer. He immediately issued a ruling that any person visiting the Haram Shareef must be respected and given full protection.

Anwar Pasha had given 5000 pounds as a gift for the Ulama, the workers in the Haram and for the people of Madinah Shareef. He also sent 5 pounds for Shaikhul Hind (*rahmatullahi alayh*), Moulana Saharanpuri (*rahmatullahi alayh*) and Moulana Husain Ahmad Madani (*rahmatullahi alayh*). Initially Shaikhul Hind and Moulana Saharanpuri refused to accept it saying that they had enough monies with them but when it was explained to them that this is not charity but rather it is a royal gift to them, they accepted it willingly and both of them gave it as a gift to Moulana Husain Ahmad Madani (*rahmatullahi alayh*).

Anwar Pasha also sent 5000 Pounds to Makkah Mukarramah but the merciless Shareef Husain confiscated the entire amount for himself and deprived the poor people of Makkah Mukarramah. Jamal Pasha had sent wheat from Syria to be distributed to the people of Madinah Munawwarah. Unfortunately at that time, Shareef Husain's men were in charge of the affairs in Madinah Munawwarah. They distributed most of it to the army and very little reached the people of

Madinah Shareef. Ramadhaan was now getting close and Hadhrat Shaikhul Hind (*rahmatullahi alayh*) desired to go to Makkah Shareef and perform Umrah in the month of Ramadhaan. Umrah in Ramadhaan has a special virtue. Rasulullah ﷺ has said, “Umrah performed in Ramadhaan is like performing Haj with me.” (i.e. with Rasulullah ﷺ). Hadhrat (*rahmatullahi alayh*) also wanted to perform Haj once again. However, unfortunately a war broke out between the Shareef and the local residents of Hejaz. It was now not safe to travel to Makkah Mukarramah.

It so happened that a Bedouin Shaikh by the name of Shaikh Dafeeda' who was known for his piety and righteousness, intended to go to Makkah Mukarramah. It was understood that if he travelled to Makkah, no one would attack him and anyone who travelled with him would have a safe journey through. It was thus decided that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would travel with him for Umrah. Moulana Uzair Gul, Moulana Husain Ahmad Madani and his nephew Moulana Waheed Ahmad also intended to travel with Hadhrat for Umrah. Hence on the 12th Jumaadus Saani, they left Madinah Munawwarah with a heavy heart and tears streaming down their cheeks as they left the beautiful city of Rasulullah ﷺ. This small group of Ulama and Awliyaa joined the jamaat of Shaikh Dafeeda'. They reached Makkah Mukarramah at the end of Jumaadus Saani. When they reached Makkah Mukarramah, they rented a place near Babul Umrah. Hadhrat (*rahmatullahi alayh*) and his noble jamaat performed Umrah with much peace and sukoon. Once again Allah Ta'ala blessed them with the opportunity of making tawaaf of the Ka'bah, drinking the pure water of zam zam, performing salaah in the Haram Shareef and multiplying their rewards by a hundred thousand.

Chapter 13

TAAIF

Taaif is a lush green city, situated on a high mountain, 65 km away from Makkah Mukarramah. The weather here is extremely pleasurable. During the hot summers when the temperatures reach upto 50 degrees in Makkah Mukarramah, the weather in Taaif is very different. You may need a light blanket to sleep with even in summer. All kinds of fruits grow in Taaif. Grapes, figs, guavas, litchis, etc. grow very well in these lands. There is abundant rainfall in this area and there are many rivers and wells with sweet, fresh water. Many of the governors and ministers come to live in Taaif during the hot summers.

The weather was extremely hot in Makkah Shareef and there were still five months left for Haj. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) thought of going to Taaif for some time to visit the grave of Hadhrat Abdullah Ibn Abbaas (*radiyallahu anhum*) and other Sahaabah-e-Kiraam (*radiyallahu anhum*). He intended to return to Makkah Shareef before Ramadhaan.

They discussed this matter with their agent, Sayed Ameen Aasim and booked a room in a place called Sulama which was next to a lush orchard. The agent took the upper storey and Shaikhul Hind (*rahmatullahi alayh*) with his three companions stayed at the bottom floor.

In Madinah Munawwarah rumours were spreading about the conditions in Makkah and when they reached the mother city they realised that all this news was true. They heard that the Shareef of Makkah had joined the English and that he was going to rebel against the Turkish Government because of instructions he received from his masters to get rid of the Turks from the Holy Lands. They threatened that if he did not obey, they would remove him from his post and replace him with his brother-in-law Shareef Ali. The situation was extremely tense and the public were awaiting a revolt at any time. Some friends suggested that Shaikhul Hind (*rahmatullahi alayh*) go to Taaif and when things settle down in Makkah he should return. Shaikhul Hind (*rahmatullahi alayh*) accepted this suggestion and left immediately for Taaif. As they reached the city, news reached them that a revolt had taken place and Shareef Husain, the governor of Makkah, together with the help of the British, the enemies of Islam, rebelled against the Turkish Khilaafat and put an end to the 500 years of Islamic Rule in Saudi Arabia.

In the month of Shabaan 1334 A.H., a full scale war broke out between Shareef Husain and the Turks. Makkah, Madinah, Jeddah and Yambo all fell under the rule of the Shareef. On the 2nd of Sha'baan 1334 A.H., Shareef Husain sent his son Abdullah with a huge army to capture Taaif. He surrounded the entire city with his soldiers and attacked the civilians.

In the year 8 A.H. the army of Rasulullah ﷺ captured Taaif from the idol worshippers. 1326 years later, a Muslim governor is attacking the Muslims of Taaif to satisfy the enemies of Allah. He

closed off all the entrances and imprisoned the inmates within the city.

Since the Turks were involved in a war against the Christians and Agnostics, they had only 4000 soldiers left in Hejaz. In Taaif they had only 800 armed soldiers. Other soldiers were unarmed. No one was prepared for war. On the other hand, the soldiers of Shareef Husain were armed to their teeth. He had with him a large number of Bedouins who joined him in this war. Each soldier carried an expensive rifle which they obtained from the British Government. They were also eagerly awaiting reinforcements from the Egyptian army.

The army of Shareef Husain kept on firing at the residents from the outside and the Turkish soldiers tried to defend the city by shooting back. This continued till the 15th of Ramadhaan. The Egyptian troops also arrived after conquering Jeddah. They placed their cannons in 8 spots around Taaif and kept on bombarding the city from all sides.

The small Turkish army with hardly any arms and ammunition tried their best to fight back. The mubaarak month of Ramadhaan passed in this way. The heartless, merciless Shareef did not even have mercy on the poor residents of Taaif on the day of Eid. They kept on firing bullets and cannons at them throughout the day of Eid.

The city of Taaif was in deep trouble. Basic commodities were not available. They were surrounded by the enemy from all sides. Nothing could come in and nothing could go out. Residents could not even get basic food items. People were suffering from hunger. Roti that normally cost 1 Aana was now sold for 8 Aanas. Shareef Husain's army cut off the water supply and made the battlefield of Taaif a replica of the battlefield of Karbala. It was only the grace of Allah Ta'ala that the private wells dug in people's homes provided some water for the people of Taaif.

Eventually, whatever food they had was now depleted. The soldiers had hardly a grain of rice left. People had become extremely weak due to acute hunger. There was no way of escape. Death was staring them in the face. However, these brave soldiers never gave up even in this situation. They were prepared to give their lives to protect the people.

Our small group of Buzurgaan-e-Deen spent their Ramadhaan in much difficulty and hardship. They were locked down in their accommodation without any food or rations. An Indian businessman would send some rice for them. They survived on this for a few days. He also had some honey with him which he sent with the rice. They would boil the rice with some salt and use the honey with their tea. They survived on this for a few days. This hunger and thirst brought much nooraaniyat and spirituality to their already illuminated hearts, but now they were obviously yearning for Makkah Mukarramah, and whose heart won't yearn for the Mubaarak city? In Makkah, the reward of one salaah is multiplied by 100 000 and that is further multiplied by 70 in the blessed month of Ramadhaan. They craved to make an Umrah in Ramadhaan and earn the reward of performing Haj with Rasulullah ﷺ. They desired to break their fast with the fresh water of Zam Zam and the fresh dates of Madinah Munawwarah. If only they could perform the Taraaweeh Salaah in front of the Ka'bah Shareef.

Amidst all this difficulty, the day of Eid arrived and all their hopes and desires of going to the Haram Shareef were shattered. Due to the volatile conditions in Taaif, most of the masajid were closed. The largest masjid in Taaif is called Masjid Ibnu Abbaas (*radiyallahu anhum*). Despite the unstable conditions, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and his companions would come to the masjid and perform the Esha and Taraaweeh Salaah with jamaat. People who were frightened of being shot at would stay at home and read their

salaah at their residence. Despite the shooting, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would still come to this masjid and perform his salaah with jamaat. Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) who was not yet a Haafiz would perform the Taraaweeh Salaah reciting from Surah Feel to Surah Naas.

One day, whilst performing the nafl of Maghrib, the Bedouins attacked the masjid. Some of the Turkish soldiers fought back and a rain of bullets flew right through the masjid. On that day there was no Taraaweeh Salaah. A few brave musallies got together and performed the Esha Salaah with Jamaat. Eventually, their guide Sayed Ameen begged them to read their salaah in a small masjid nearby the residence. They spent the whole night in the masjid engaged in nafl Salaah, Zikrullah, Tilaawat and Dua. As the time for sehri drew near, they came back to their room and made preparations for sehri. It was in this manner that they spent the mubaarak month of Ramadhaan. The days were spent in roza and the nights in nafl ibaadat, zikr and dua.

After Eid, conditions worsened. The people of Taaif began dying of hunger. Eventually, a group of individuals sent a request to the governor to allow them to leave Taaif. The governor accepted this request and permission was granted for those who wished to leave the city. However no guarantee was given that the Shareef's men will not kill them on the road to Makkah. The people had no choice. In Taaif, death was staring them in the face and if they left the city, chances were that they would get shot. They opted to rather leave for Makkah Mukarramah as there was a greater chance of survival there. Amnesty was given from 8:00 am to 12:00 pm and whoever wished to leave had to fill in an indemnity form at the exit of the city. They would then leave from "Baab ibn Abbaas". Some fortunate souls would make it to the Haram Shareef and some unfortunately would become the target of the bullets of the soldiers of the Shareef and would die on the way.

Shaikhul Hind (*rahmatullahi alayh*) and his companions tolerated all this difficulty for two months. As they saw groups of people leaving Taaif, they also decided to leave. They came to Baab ibn Abbaas, filled in the forms and requested to leave for Makkah Mukarramah. The soldiers happily allowed them to go but warned them to take care of themselves as many before them were killed on the road. Remaining any longer in Taaif meant imminent death. With their trust in Allah Ta'ala, they left for Makkah Mukarramah. On the way they came across a camp which belonged to the Shareef and was manned by his son, Abdullah Baig. The officer in charge knew Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) and showed him great respect and honour. They put them up in a special tent and offered them some hospitality. They then slaughtered a sheep and prepared it for the jamaat and also arranged some fruit for them. In the morning they hired a camel to take them safely to Makkah Mukarramah. The journey was a mountainous journey but the strong animal, known as the ship of the desert easily completed the rest of the arduous journey. This jamaat reached the shade of the Ka'bah Shareef safely on the 10th of Shawwaal reciting the Labbaik as they entered the blessed city.

INVESTIGATIONS COMMENCE

Prior to Shaikhul Hind (*rahmatullahi alayh*) going to Taaif, Hadhrat Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*) decided to leave Hejaz and go back to India. After performing Umrah he saw the signs of war and unsafety, thus he cancelled his plans for Haj and left immediately for Jeddah. Due to some technical problem, he had to wait in Jeddah for about a month before boarding the ship for Bombay. Eventually, he got on board and reached India in Zul Qadah.

In Bombay, the police stopped Hadhrat Moulana Saharanpuri (*rahmatullahi alayh*) and detained him for three days. After questioning

him, they decided to imprison him in Nainital. Moulana Sayed Haadi who was also travelling on that ship was also arrested and sent to Nainital Jail. The Ulama of India were extremely worried. Hafiz Ahmad Saahib (*rahmatullahi alayh*), the principal of Darul Uloom Deoband, took a group of Ulama along with him to Bombay to find out what had happened to Hadhrat Moulana. This group reached Nainital after two days and appealed for his release. The authorities eventually released Hadhrat Moulana and allowed him a free passage home. This group of Ulama returned to Deoband where they were received by a huge group of Ulama and students. They went immediately to Darul Uloom Deoband where Hadhrat Moulana delivered a short talk and made dua to Allah Ta’ala. Thereafter he took the next train to Saharanpur and reached home safely. All praise due to Allah Ta’ala for this.

Whilst in Nainital, the authorities kept on asking him where he had hidden a letter from Anwar Pasha and Jamal Pasha to the people of India. They had received some information that Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*) was carrying a letter in one of his boxes. As a result they broke all his boxes looking for that letter which they never found.

In desperation, they began arresting and questioning other Ulama as well. They arrested Moulana Matloobur Rahman who travelled with Moulana Saharanpuri (*rahmatullahi alayh*) for Haj. They then went to Deoband and began harassing Hadhrat Shaikhul Hind’s family and brothers. They came to Moulana Habeebur Rahmaan, the vice principal and interrogated him as well. In a frenzy to get some information, they began wildly questioning and arresting anyone who had any link with Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

Everyone was extremely uneasy as police and investigating officers kept on coming and going, arresting and taking people into custody for questioning. They arrested Moulana Hamdullah Panipatti who was the scribe of Shaikhul Hind (*rahmatullahi alayh*) and was

helping him with the translation of the Qur-aan Shareef. They tortured him and put him through much difficulty and hardship. He was freed only when Shaikhul Hind (*rahmatullahi alayh*) returned from Malta.

Hadhrat's nephew, Moulana Masood Ahmad was arrested when he arrived from Hejaz. He was detained in Ilaahabad for some time before they sent him home. Whilst all of this was taking place in India, lots of happenings were taking place in Hejaz. Police were frantically looking for Hadhrat Shaikhul Hind (*rahmatullahi alayh*) in Makkah Mukarramah. Despite all their searching and investigations Shaikhul Hind (*rahmatullahi alayh*) was nowhere to be seen.

Chapter 14

ARRESTED

Shaikhul Hind (*rahmatullahi alayh*) quietly slipped away to Jeddah to spend some time with his beloved friend, Hadhrat Moulana Khalil Ahmad Saharanpuri (*rahmatullahi alayh*) who was waiting for a ship to arrive. His love for his dear friend prompted him to leave Makkah Mukarramah and proceed to Jeddah to meet Moulana Saharanpuri (*rahmatullahi alayh*). He spent fifteen days with him in Jeddah until he boarded the ship for India. Then only did Shaikhul Hind (*rahmatullahi alayh*) return to Makkah. Upon his return, he immediately occupied himself in some Deeni *khidmat* (service). Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) suggested that he commence with lessons on Bukhaari Shareef. Many people would come daily and listen to the lessons. During the day many Indians would come to his residence where lessons were conducted in Urdu.

Things were becoming difficult in Makkah Shareef. It was difficult to get even basic commodities. Prices of basic items began soaring.

Shaikhul Hind (*rahmatullahi alayh*) and his jamaat made intention for Haj. Qadhi Masood Ahmad, the son-in-law of Shaikhul Hind (*rahmatullahi alayh*) went back to India. Some of Hadhrat's relatives sent cash for him as his money was now depleted. All eyes were focused on Shaikhul Hind (*rahmatullahi alayh*) and his jamaat. Police kept on following them and spying on their every move. Since they had already made niyyat (intention) for Haj they tied their Ihraam and completed all the rites for Haj with ease. All praise be to Allah Ta'ala for this.

There was no chance of going to Madinah Munawwarah. The conditions were extremely volatile and most people were killed on the road by Shareef Husain's men.

In India the news of what was happening in Makkah began spreading. Many Ulama bravely passed fatwa against the actions of Shareef Husain whilst some Ulama remained silent due to the consequences they feared from the British.

TEHREEK-E-RESHMI RUMAAL-SILKEN LETTER CONSPIRACY

In the meantime, Moulana Ubaydullah Sindhi (*rahmatullahi alayh*) in Afghanistan worked with the leaders, trying his best to unite them for one cause. It was difficult to get much work done as there was too much of in-fighting amongst them. Moulana slowly began rallying support amongst the people he knew. Maulana Abdur Razzaaq, the head Aalim of Kabul, actively helped Moulana Ubaydullah in his plan to raise an army which they called "Hizbullah" (the Army of Allah). Shaikhul Hind (*rahmatullahi alayh*) was supposed to be the head of this army whilst Moulana Ubaydullah Sindhi was appointed as the army general. When he felt confident of his plan, he wrote a letter on pieces of silken cloth with details of his activities in Kabul as well as the names of other lieutenants and generals on pieces of yellow silk and

sent it to a person in Hyderabad for onward dispatch to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) in Hejaz. These letters were supposed to be given to his confidant, Abdur Raheem Sindhi emphasising that it must be delivered personally to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) when he reaches Makkah Mukarramah. Shaikhul Hind (*rahmatullahi alayh*) was to then convey this message to the leaders of the Ottoman Government. These letters contained a complete outline of Hizbullah. Instead of this letter reaching Abdur Raheem Sindhi, it reached the hands of a person called Rabb Nawaaz, the magistrate of Multan, who then handed it over to the British governor. The contents of the letter explained the present conditions in Afghanistan, the interim government that had been established and that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) should try and establish some links with Turkey to send help and assistance for the Mujaahideen. When the British intercepted these letters they arrested 222 leaders who faced tough interrogation and torture. Immediately a warrant of arrest was sent out for Hadhrat Shaikhul Hind (*rahmatullahi alayh*). This is why the British named this movement, “The Silken Letter Conspiracy.”

IN HEJAZ

In the meantime, a person by the name of Bahaadur Ali Khan, who was very fluent in his speech and an articulate speaker, came to Makkah Mukarramah from India. He began speaking out against the Turks and spoke with much praise of Shareef Husain and his men. He demanded that a Fatwa be given by the Ulama of Makkah wherein the faults of the Turks are spelt out and the good works of the Shareef are expounded. He wished to circulate this Fatwa to the countries of the world to try and gain their support. This Fatwa was prepared by the stooges of the Shareef wherein they declared the Turks as Kaafirs and rebels against the government. Many of the Ulama in Makkah who

were afraid of what the Shareef will do to them signed the fatwa and put their official stamp on it. When Bahaadur Ali Khan saw this, he suggested that this fatwa should also have the signature of some of the Indian Ulama. This Fatwa would then hold weight in the Indian sub-continent. He then suggested that Shaikhul Hind (*rahmatullahi alayh*) and his students should be made to sign the Fatwa. They then took this fatwa to the residence of Shaikhul Hind (*rahmatullahi alayh*). It was the end of Muharram after the Asr Salaah and Shaikhul Hind (*rahmatullahi alayh*) was conducting lessons of Bukhaari Shareef. When the Fatwa was brought to them, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) looked at it and refused to sign it saying that at the top of the fatwa it says.

من علماء مكة المكرمة المدرسين بالحرم الشريف المكي

*“From the Ulama of Makkah Mukarramah, the Asaatizah of the noble
Haram Shareef.”*

He explained that; “We are not from Makkah and we are not Ustaads of the Haram Shareef.”

He then explained to the messenger that it is incorrect to pass a fatwa of kufr against a Muslim and especially the Usmaani Khilaafat who have been a great asset to the entire Muslim world.

News spread that Shaikhul Hind (*rahmatullahi alayh*) refused to sign the Fatwa. Bahaadur Ali Khan and his colleagues were very upset with this. Other Ulama in Makkah were extremely perplexed regarding this Fatwa. On the one hand they knew that they could not sign such a fatwa, yet on the other hand if they did not sign it, they would be thrown out of the Holy City and their lives would be at risk. When they heard that Shaikhul Hind (*rahmatullahi alayh*) refused to sign it, this gave them much strength and courage. At the same time they saw the firmness and Imaani strength of Hadhrat (*rahmatullahi alayh*).

Eventually, they removed the section which stated that the Turks are kaafir and got the fatwa printed in a magazine called “Qiblah”. The Shareef was furious and began threatening the Ulama with all kinds of threats. People who cared for Hadhrat Shaikhul Hind (*rahmatullahi alayh*) warned him that the government may do something detrimental to him. Hadhrat Shaikhul Hind calmly replied, “There is no way I can sign such a fatwa. Whatever is to happen will happen.”

In those days there was a shopkeeper by the name of Ahmad who harboured great malice and hatred for our Ulama. One day when he happened to be in a shop where books are bound, he met Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*). Moulana commented on the style of the binding saying, “Look at how the mind-set of the English is spreading over here. Previously you would not see books bound in this fashion.” He was referring to the manner in which the books were bound.

This businessman immediately stood up and sent a message to the Shareef saying that Moulana Husain Ahmad Madani (*rahmatullahi alayh*) is inciting the people against the government, creating a situation of havoc amongst the people. He says, “Now even the city of the Ka’bah Shareef is not safe from the effects of the English. British values are spreading in Makkah Shareef.”

This incident was a perfect reason for them to now arrest our Ulama and get them out of Makkah Mukarramah. Shareef Husain went himself to Jeddah and met with Colonel Wilson who was the minister of warfare. He explained his predicament and the need to get rid of these Ulama. A warrant of arrest was issued via telephone that these Ulama from India must be arrested immediately and sent over to Jeddah.

The police came with a message saying that the British government has sent a command that Shaikhul Hind and his Jamaat must be sent immediately to the headquarters. All arrangements for

their travel must be arranged. This obviously was a cause of great concern for our group of pious Ulama. Why would they send for them and where were they going to take them?

Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) tried his best to talk to the ministers and explained to them that Hadhrat is an old pious Aalim and has no intentions of overthrowing the Shareef. He spoke to the Shareef himself who was over awed with Moulana's eloquent Arabic, his bravery and courage. A group of well-known businessmen from Delhi also tried their best to speak to the Shareef saying to him that, "If you had to arrest Moulana in Makkah Mukarramah there would be a huge uproar in the entire Muslim world. People will protest that how is it that a person could not be safe in the Haram Shareef whereas it has been declared a place of safety by Rasulullah ﷺ himself."

No matter what logical proofs were explained to the Shareef, he would give one standard answer, "The English government has classified him a rebel. My friendship with the English is fairly new. Hence, I do not want to do anything that will upset them and hamper our relationship."

When they realised that this matter was now non-negotiable with the government, Hadhrat Moulana Madani (*rahamtullahi alayh*) felt that Shaikhul Hind (*rahmatullahi alayh*) should somehow be taken away secretly. "We will have to bear the brunt of what will happen. If in the process our lives are lost, then be it. At least our names will be recorded in the list of those who sacrificed their lives for their Ustaaz," he said. Very secretly they made a deal with a reliable transporter to make sure that Hadhrat is protected from the Shareef. They sent Moulana Waheed with him to make his khidmat and kept him in a much protected environment until they found a suitable time to move him safely away.

Whilst these plans were in motion, the Shareef gave the instruction that these Ulama must be arrested immediately. When the police arrived they did not find Shaikhul Hind (*rahmatullahi alayh*) and Moulana Waheed as they had already left. Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was apprehended immediately and taken away to be tried in court. He was told that since he had spoken out against the government he will now have to bear the brunt of his brave statements. An edict was passed that he must be taken away immediately to jail. The officer who took Hadhrat Moulana in was a Muslim. He felt embarrassed to imprison the Shaikh of Masjid-e-Nabawi. He thus put him in one of the V.I.P. cells which was not so bad. In this section one does not have to change into prisoners clothing. A special cloth was laid out for him to perform his Salaah. With the permission of the guards he would be able to meet visitors and also receive food from friends. The second level for prisoners is where you are taken deep down into a dungeon where it is so dark that you cannot differentiate between day and night. The third level is even worse than this. One is stripped of one's clothing and one's legs are fettered in wood which makes one physically disabled.

Hadhrat Moulana Madani (*rahmatullahi alayh*) was not at all concerned about himself. His heart and soul was with his Ustaaz. On the other hand Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was in hiding and was disturbed to hear about the arrest of his beloved student. What else could he do besides make sabr.

Soldiers began searching for Hadhrat Shaikhul Hind (*rahmatullahi alayh*). They searched every street and every gulley but could not find him anywhere. They found Moulana Uzair Gul, Hakeem Nusrat Husain and their guide Sayyid Aasim. When they questioned them about Hadhrat Shaikhul Hind (*rahmatullahi alayh*) they expressed their ignorance in this regard. The police returned with no information at all. This angered the Shareef and he made a public announcement that

if by Esha time there is no news of Moulana Mahmoodul Hasan, they will take the guide, strip him off his clothing, whip him in public and cancel his licence as a guide for Haj and Umrah. Hakeem Nusrat Husain and Moulana Uzair Gul will be shot dead. This created quite a stir in the whole of Makkah Mukarramah. People were worried as to what will happen. The news slowly filtered down to Shaikhul Hind (*rahmatullahi alayh*). He was extremely worried when he heard this. How could he ever allow his friends to be killed and the tour guide to be embarrassed like this in public? He thus built up the courage, tied his Ihraam and with his life in his hands came out of hiding to the residence of his friends. He preferred being captured and taken away rather than his friends going through such difficulty and hardship.

The police found out that Hadhrat was there. They came immediately and arrested him, Waheed Ahmad, Moulana Uzair Gul and Hakeem Nusrat Husain. After the Esha Salaah, four camels were brought and in the company of four armed guards on the 23 Safar 1335 A.H, they were taken away to Jeddah.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was extremely composed at that time and said to his friends who were with him;

الحمد لله بصيت گرفتاريم نه بعصيت

Alhamdulillah we have been put to trial with difficulty not with disobedience

Who was going to inform Moulana Husain Ahmad Madani (*rahmatullahi alayh*) that his beloved Ustaaz has been arrested and is being taken away? How will he manage such devastating news? After the Fajr Salaah some of his close friends informed him that Shaikhul Hind (*rahmatullahi alayh*) was arrested last night and taken away to Jeddah. When Moulana heard this, his body became lame, the earth beneath him began to disappear. Moulana could not feel his feet on

the ground. What was he to do? He needed to go immediately to find his Ustaaz and fall at his feet even if he lost his life in the process.

He quickly wrote out a note in the following words; “The only reason I left Madinah Munawwarah, the city of Rasulullah ﷺ was to spend time in the service of my respected teacher and mentor. It was only because of this that I am now in Makkah. I am ready to hand myself over to you and whatever you decide to do to him, you may decide the same fate for me. Please send me away as quick as possible to Jeddah. I know that the British Government has not issued a warrant of arrest in my name but I can also become one of Hadhrat’s attendants and like the others I would like to be arrested.” He sent this note to the Shareef.

At the same time he also got someone to speak to the Shareef saying to him that,

“Husain Ahmad is the main cause for all this corruption. It will not be a good idea to keep him here as he will incite the Muslims against the new government. The Muslims around the world may also stand up in his defence. This is an excellent occasion to send him away to Jeddah as he is requesting to do so himself. In this way there will be no criticism hurled against the government.”

What prompts a person to hand himself over to the authorities and be imprisoned? Hadhrat Moulana Husain Ahmad Madani (rahmatullahi alayh) could have safely returned to Madinah Shareef under the shade of the green dome but he chose to be jailed and locked up with his Ustaaz. This is what love and Muhabbat does.

حُبُّكَ شَيْئًا يُعْمِي وَيُصِمُّ

Love for something makes you deaf and blind (towards everything else)

Moulana Madani (rahmatullahi alayh) is prepared to leave the comfort of his home, the company of his wife and children, the environment of Masjidun Nabawi ﷺ to serve his Ustaaz and Shaikh. Aah, if

only we could also possess such deep love. This is the fastest way a saalik (one threading the path to Allah) can cover this journey. Whoever possessed a deep love for his Shaikh, traversed this journey with great speed and reached heights that none could reach. Hadhrat Moulana Madani (rahmatullahi alayh) eventually became the greatest buzurg of his time.

Hadhrat Moulana hired the fastest camel he could find and in just two days reached Jeddah where he joined the companionship of Hadhrat Shaikhul Hind (rahmatullahi alayh) and his saathies (companions). Hadhrat (rahmatullahi alayh) was very surprised to see him and asked how he had come there. Obviously Shaikhul Hind (rahmatullahi alayh) was extremely delighted to have his most beloved student with him although he didn't say so at that time. What duas must have flowed from the tongue and heart of Shaikhul Hind (rahmatullahi alayh) for his beloved student? Our Elders teach us:

دعا مانگنا اور چیز ہے اور دعا لینا اور چیز ہے

“To ask for dua is one thing and to take duas is something else.”

A person excels and progresses in this world and the Aakhirat through the pious duas of his parents and Asaatizah.

تیری طلب بھی کسی کا کرم کا صدقہ ہے

یہ قدم اٹھتے نہیں اٹھائے جاتے ہیں

Your motivation and drive towards good is through the good duas of some well-wisher.

These legs do not stand up on its own, it's made to stand up

This incident clearly shows the deep rooted love Hadhrat Moulana Husain Ahmad Madani (rahmatullahi alayh) had for his Shaikh and Ustaaz. Can one ever find an example of such love and affection for

ones Shaikh in this day and age? On the one side he had the honour of being the Shaikhul Hadith of Masjid-e-Nabawi ﷺ, living in the blessed city of Madinah Munawwarah, staying in the khidmat (service) of his father, living with love and joy with his wife and children and on the other side he has to sacrifice all of this to be in the khidmat (service) of his Shaikh. With his life in his hands, Moulana Madani (*rahmatullahi alayh*) displayed the highest form of love and loyalty. He gave up all his comforts and presented himself in the service of his Shaikh. We heard of stories of mureeds in the past who displayed the highest form of love and dedication to their mentors. Shaikhul Islam (*rahmatullahi alayh*) once again showed the world an exemplary example of sacrificing everything for his Shaikh.

The group of hostages now numbered five. They stayed for three days in the Jeddah Jail and then they were moved to “Bahaaud Deen’s House” under the surveillance of a British inspector. They stayed here for 25 days. Shaikhul Hind (*rahmatullahi alayh*) and his companions lived in the upper section whilst Bahaaud Deen lived at the bottom section. Guards were placed 24 hours at the bottom of the building. All five salaah were read in the room. On Fridays they were allowed to go to the Jaami Masjid and perform their Jumuah Salaah with jamaat and return to the building under full security. Daily, food rations were brought to them twice in the day from the shop of a Muslim trader.

In the meantime, the students of Hadhrat Moulana Madani (*rahmatullahi alayh*) in Madinah Munawwarah received the sad news of their Ustaaz being arrested. Their lessons of Hadith came to a sudden stop. They felt totally helpless as they could do nothing to gain the freedom of the Ustaaz. The Shareef was now in power and there was no way of working with the new government. However, the greatest weapon of a believer is dua and the key to any lock is in the hands of Allah Ta’ala. Placing all their trust in Allah Ta’ala, these students spent

hours in the Haram Shareef turning and crying to Allah Ta'ala. It is these tears that hold weight in the sight of Allah.

کونین خریدے ہیں اسی ایک گہر سے

"You can purchase both the worlds with just one tear"

Chapter 15

THE COMPANIONS OF SHAIKHUL HIND (RA) IN MALTA

In this chapter, we will *insha Allah* discuss a brief account of each of the four companions of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) who accompanied him on his journey to Malta. Each of them showed their deep love and loyalty to their Shaikh and sacrificed everything they had for his comfort and ease. They each enjoyed the special attention and tawajjuh of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and each of them then spent their entire lives to serve his noble mission. This sacrifice can never be forgotten for the rest of time. The first companion was;

1. HADHRAT MOULANA SAYYID HUSAIN AHMAD MADANI (RAHMATULLAHI ALAYH)

Hadhrat Moulana Madani (*rahmatullahi alayh*) was born in India in the village of Tanda. By lineage he is a Husaini Sayed from both his parents. His father Sayed Habeebullah was a khalifah of Moulana Fazlur Rahmaan Ganj Moradabadi (*rahmatullahi alayh*). Moulana's two elder brothers commenced their studies at Darul Uloom Deoband before him. At the age of 13, his father sent him also to study. It was his good fortune that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) showed him more affection and attention as compared to his two brothers. Whilst in his initial years, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would teach Hadhrat Moulana Madani his books on Sarf, Nahwu, Adab, etc. in his spare time. Although Hadhrat Madani (*rahmatullahi alayh*) loved all his Asaatizah, his special love and allegiance was with Hadhrat Shaikhul Hind (*rahmatullahi alayh*). On several occasions he requested Hadhrat Shaikhul Hind (*rahmatullahi alayh*) for bay'at but Hadhrat would make some excuse and turn him away.

Hadhrat Madani (*rahmatullahi alayh*) had barely completed his studies when his father intended to leave India and migrate to Madinah Munawwarah. When it was confirmed that his family were sure to move to Madinah Shareef, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) instructed Moulana Siddiq Ahmad, the elder brother of Moulana Madani (*rahmatullahi alayh*) to take him to Gangoh and request Hadhrat Gangohi (*rahmatullahi alayh*) to accept him for Bay'at.

Moulana Husian Ahmad Saahib (*rahmatullahi alayh*) knew very well that Shaikhul Hind (*rahmatullahi alayh*) would not accept anyone for Ba'yat as long as his Shaikh was still alive. Thus he agreed to go to Gangoh and take Bay'at at the hands of Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) who was accepted by one and all

as the leading saint of his time. In the month of Sha'baan 1316 A.H. Hadhrat Moulana Gangohi (*rahmatullahi alayh*) initiated Moulana Husain Ahmad Madani (*rahmatullahi alayh*) into Bay'at. Since they were going to leave immediately for Madinah Shareef, Moulana Madani (*rahmatullahi alayh*) could not spend much time in Gangoh. Thus, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*) instructed him to go to Makkah Mukarramah and commence his zikr, etc. by his Shaikh, i.e Hadhrat Haji Imdaadullah Makki (*rahmatullahi alayh*).

Eventually, the entire Madani family with the women and children left India with the intention of hijrat after living there for fifteen generations. They first went to Makkah Mukarramah, performed Haj and then went to Madinah Munawwarah to spend the rest of their lives in the city of their great, great grandfather, Sayyidunah wa Moulana Muhammadur Rasulullah ﷺ. Initially they underwent much difficulty and hardship but eventually Allah Ta'ala blessed them with a house for themselves in the blessed city.

Moulana Husain Ahmad Madani (*rahmatullahi alayh*) first spent some time in the company of Hadhrat Haji Imdaadullah (*rahmatullahi alayh*) where he commenced with the different forms of zikr. He then proceeded to Madinah Shareef after receiving khilaafat from Hadhrat Haji Saahib (*rahmatullahi alayh*). Hadhrat Moulana Madani (*rahmatullahi alayh*) then started teaching in the Haram Shareef. Many students from all over the world began benefitting from his discourses. Although he had gained much popularity in Madinah Munawwarah, he was still very concerned about his islaah and reformation. He kept on writing to Hadhrat Moulana Gangohi (*rahmatullahi alayh*) explaining his *haalat* (spiritual conditions). One day he received a note from Moulana Gangohi (*rahmatullahi alayh*) saying, "Come to Gangoh for a few days." Although Moulana Husain Ahmad Saahib (*rahmatullahi alayh*) was teaching in Masjid-e-Nabawi

ﷺ, he regarded it as an important priority to go back to Gangoh for his islaah. He immediately left everything aside and made his way to Gangoh.

Moulana had absolutely no means to go to India. Whatever monies he had was spent on basic necessities but where there is a will there is a way. Moulana immediately went to his father, took permission from him, requested his duas and then, placing his trust in Allah Ta'ala, left for India. Although Hadhrat Moulana's students were very wealthy, they did not have the slightest hint that Moulana was going through such difficult times. Hadhrat Moulana never stretched his hands out to anyone besides Allah Ta'ala. The Hadith اذا سألت فاسأل الله "When you ask then ask from Allah" was firmly entrenched in his heart and mind. Whatever little he possessed, he took with him and left on his journey in search of the love of Allah Ta'ala. First he stopped in Makkah Mukarramah, performed Haj and then left for India.

He spent almost seven months in Gangoh and then returned to Madinah Munawwarah. His father was extremely happy to see him and once again, Hadhrat commenced lessons of Hadith in Masjid-e-Nabawi ﷺ.

In the year 1325 A.H. Hadhrat Moulana went back to India and spent some time with his Ustaaz, Shaikhul Hind (*rahmatullahi alayh*). He stayed for three full years and formally sat in his Bukhaari Shareef and Tirmizi Shareef lessons. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would deliver the lessons on a much higher level than normal, knowing that Hadhrat Moulana Madani (*rahmatullahi alayh*) was present in the lessons. Moulana Madani (*rahmatullahi alayh*) also taught at the Darul Uloom for these three years that he was there. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) suggested that Moulana Husain Ahmad Saahib (*rahmatullahi alayh*) should get married as his wife had passed away in Madinah Munawwarah. He thus took permission from his respected father and married a pious woman in

Moradabad. He brought her to Deoband and they lived together in the house of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

Although Hadhrat Madani (*rahmatullahi alayh*) did not want to leave the company of his Shaikh, but due to the insistence of his aged father and the students of Madinah Munawwarah, he had to return. He brought his new wife along with him and first went to Makkah Mukarramah, performed Haj and then went to Madinah Munawwarah where he once again commenced the lessons of Hadith in the Haram Shareef. This time, even more students gathered around him and his halqah (circle) was the largest in Masjid-e-Nabawi ﷺ.

Since Hadhrat Madani (*rahmatullahi alayh*) had promised his in-laws, that every two years, he will bring his wife back to India to visit her family and folks, in the year 1331 A.H. he came back to India for the third time. He also brought his nephew Waheed Ahmad with to enrol him at Darul Uloom Deoband. After leaving his wife by her family he came back to Deoband where he spent a few months with Hadhrat Shaikhul Hind (*rahmatullahi alayh*). As the days of Haj drew closer, Hadhrat Madani (*rahmatullahi alayh*) took his wife for Haj and returned to Madinah Munawwarah. Thereafter for many years, Hadhrat (*rahmatullahi alayh*) continued teaching at the Haram Shareef without undertaking any journeys.

One day Hadhrat Madani (*rahmatullahi alayh*) received news of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) coming for Haj. He waited eagerly for this day to come. When he arrived in Madinah Shareef, Hadhrat Madani (*rahmatullahi alayh*) was overcome with joy and happiness. Shaikhul Hind (*rahmatullahi alayh*) lived at his residence for six months. When Shaikhul Hind (*rahmatullahi alayh*) left for Makkah Mukarramah, Hadhrat Madani (*rahmatullahi alayh*) joined him for Umrah.

The day Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was arrested, Hadhrat Madani (*rahmatullahi alayh*) presented himself to the authorities to be arrested with his Shaikh.

For four years he remained at the side of his Ustaaz in the prison of Malta and served him day and night. It was in these days that Hadhrat Madani (*rahmatullahi alayh*) memorised the entire Qur-aan to have it recited in the Taraaweeth Salaah.

نکل جائے دم تیرے قدموں کے اوپر یہی دل کی حسرت یہی آرزو ہے

My hearts desire and wish is that I give up my life at your feet

During this period, Hadhrat Madani (*rahmatullahi alayh*) experienced many other difficulties and challenges. His father and two brothers were implicated as being spies for the Turkish government and were arrested and taken away to Adrianople. The womenfolk were left all alone at home with no men to take care of them. His father passed away in Adrianople with much grief and pain. First he received the news of the death of his father, then his step mother, then his wife, then his little daughter who was the light of his heart and then his niece. All this sad and painful news was received in the prisons of Malta. He exercised extreme sabar in the face of all these hardships and happily submitted himself to the will of Allah Ta'ala. He consoled himself saying that he was fortunate to be in the companionship of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and thus patiently tolerated all these difficulties.

On several occasions Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would say to Hadhrat Madani (*rahmatullahi alayh*), "The British have labelled me a criminal. You have no criminal record on your name. Why don't you make an effort to get released from jail and go back home to your family?" His reply was,

حضرت جان جائے مگر ایسی حالت میں آپ کی خدمت سے جدا نہ ہوں گے

“My life can go but I will never separate myself from you in this condition.”

Once when Mia Asghar Husain Saahib (*rahmatullahi alayh*) was living in Jonpur, Shaikhul Hind (*rahmatullahi alayh*) was returning from Bhagalpur. Hadhrat stayed over for one night at his place. Moulana Husain Ahmad Madani (*rahmatullahi alayh*) was also with. It was the third day of Ramadhaan. Since Hadhrat (*rahmatullahi alayh*) spent the entire night in ibaadat he wanted to take a rest after the Fajr Salaah. His bedding was placed for him on the upper story of the masjid so that no one would disturb him. Moulana Husain Ahmad Madani (*rahmatullahi alayh*) who was Hadhrat's full time Khaadim began massaging his feet.

Moulana Asghar Husain Saahib says, “I also felt an urge to massage Hadhrat's feet so I started to massage the other foot. Jokingly I said to Moulana Husain Ahmad Saahib (*rahmatullahi alayh*), ‘Molisaab! Today I have become equal to you.’” Hadhrat Shaikhul Hind (*rahmatullahi alayh*) heard this and said, “Bhai where can you ever be equal to him?” At that time this sounded like one simple sentence but later on in life when we saw Hadhrat Madani (*rahmatullahi alayh*), his stay in Madinah Shareef, his untold sacrifice for Deen, his service to Shaikhul Hind (*rahmatullahi alayh*) in Malta, his boldness in expressing the truth and all his other accolades showed that the words of Shaikhul Hind (*rahmatullahi alayh*) on that day was definitely a sign of how he would prosper and excel in every aspect of life.

After being released from prison, he remained at the side of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) serving him with great love and passion till the end of his life. It was indeed very sad that at the time of the demise of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), Hadhrat Moulana Madani (*rahmatullahi alayh*) was not present. An

important Jalsah was taking place in Calcutta and Shaikhul Hind (*rahmatullahi alayh*) was invited to attend. However, due to illness he could not go, hence he sent Hadhrat Madani (*rahmatullahi alayh*) in his place. When he received the news of Shaikhul Hind's demise, he immediately made his way back to Deoband but reached there about an hour after the burial.

These are just a few lines about this great personality. *Al-hamdulillah* a complete biography on his life is now available in the English language.

2. MOULANA UZAIR GUL (RAHMATULLAHI ALAYH)

Hadhrat Moulana Uzair Gul Saahib (*rahmatullahi alayh*) was originally from Peshawar. In the year 1327 A.H., he came to India to study Arabic. For a few years he stayed in Panipat and thereafter he was honoured to go to Darul Uloom Deoband to continue his studies. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had taken his enrolment exams and it was from this point that he developed a deep love for Hadhrat. He always showed lots of Adab and respect to him. He studied Bukhaari Shareef three times under Hadhrat and Tirmizi Shareef four times. He qualified in Darul Uloom Deoband in the year 1332 A.H. When Hadhrat Shaikhul Hind intended to travel to Hejaz, his respected father gave him permission to go with his Ustaaz despite the fact that he had lots of work for him at home. He remained with his Ustaaz in Hejaz and then in Malta for almost four years. He then remained with Hadhrat Shaikhul Hind (*rahmatullahi alayh*) right until he passed away. He continued with the mission of his Ustaaz till the end of his life.

3. MOULANA WAHEED AHMAD MADANI (RAHMATULLAHI ALAYH)

He is the nephew of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*). He was born one year before his family migrated to Madinah Munawwarah. He started his initial studies at the hands of his illustrious uncle, Moulana Husain Ahmad Madani (*rahmatullahi alayh*). He was then blessed with the opportunity of coming with his uncle to Darul Uloom Deoband and being enrolled at the Madrasah. Allah Ta'ala blessed him with the opportunity of being in the service and companionship of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) whom he served with great love and passion. He had so much of love and muhabbat for Hadhrat (*rahmatullahi alayh*) that he would not be at ease if he did not see Hadhrat. When Hadhrat intended going for Haj he begged Hadhrat to allow him to accompany him as he could not imagine separating from his beloved Ustaaz. Hadhrat (*rahmatullahi alayh*) happily agreed and allowed him to come with. Hence, he remained with Hadhrat (*rahmatullahi alayh*) throughout his journey to Hejaz and was also with him when he was arrested and sent to Malta. Allah Ta'ala blessed him with the opportunity of serving Hadhrat (*rahmatullahi alayh*) right till his last moments. Whilst in Malta he continued his studies under the tutelage of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) as well as his uncle, Hadhrat Moulana Madani (*rahmatullahi alayh*).

He had mastered the Turkish language and also learnt English under Hakeem Nusrat Husain Saahib. This helped him a lot in Malta when he needed to speak to the wardens in prison. His deep love and attachment to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was such that he put his life on edge to see to the comforts of his Ustaaz. Never once in all that time did he experience fear for death. He practically portrayed the words of the Qur-aan.

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ

“O my Father! Do with me as you are commanded”

He stayed with Hadhrat (*rahmatullahi alayh*) till his demise. Then only did he continue his studies and qualified as an Aalim in Darul Uloom Deoband.

4. HAKEEM NUSRAT HUSAIN

Hakeem Nusrat Husain Saahib (*rahmatullahi alayh*) hailed from a noble family in Fatehpour. He studied in Darul Uloom Deoband and qualified in the year 1322 A.H. He also studied Unani Tibb and would treat patients who were ill. He had great love for Hadhrat Shaikhul Hind (*rahmatullahi alayh*). In the year 1334 A.H. he travelled with his cousin to Hejaz and joined Hadhrat (*rahmatullahi alayh*) for Haj. Since Shareef Husain had taken over Makkah Mukarramah and the rebels were all along the road to Madinah Munawwarah, there was a slim chance of making ziyaarat without getting killed. Hence, his cousin became despondent after Haj and returned to India without visiting Madinah Shareef. Hakeem Saahib bid farewell to his cousin and remained in Makkah Mukarramah hoping for a safe passage to Madinah Shareef. At that time Shaikhul Hind (*rahmatullahi alayh*) was living in Makkah Mukarramah and he suggested that Hakeem Saahib come and live there with him. Hakeem Saahib was overjoyed with this suggestion and immediately came to live with his Ustaaz. Three days later Shaikhul Hind (*rahmatullahi alayh*) was arrested and Hakeem Saahib was also taken away as one of the suspects.

Hakeem Saahib was a very intelligent and capable person. He stayed with Shaikhul Hind (*rahmatullahi alayh*) in Malta and gave his life in the prison. On several occasions the authorities allowed him a free passage back to India but he refused to leave his Ustaaz and friends alone in Malta. His standard answer to them was, “If you set us all free then only will I go.” When he fell ill, Hadhrat (*rahmatullahi*

alayh) himself suggested that he go back home but he refused to go without his friends.

لَنْ يُسْلِمَ ابْنُ حُرَّةٍ زَمِيلَهُ حَتَّى يَمُوتَ أَوْ يَرَى سَيِّئَهُ

*“A noble man will never forsake his companion in need until he dies or
he finds a way out.”*

After two years in Malta, he fell ill in prison. The winters in Malta are extremely cold. He developed pneumonia and shortly thereafter passed away at the feet of his Ustaaz. He is buried in the Muslim graveyard in Malta. He left behind an aged mother and two sons. One son was seven years old and the other was ten.

Chapter 16

IMPRISONED IN EGYPT

News of Hadhrat's arrest brought about shock waves in the whole of India. No one knew any details of what was happening. Where was Hadhrat being taken to and what they were going to do to him was known only to Allah Ta'ala. However, back home people were very anxious.

Our group of noble Ulama were first detained in Jeddah for approximately one month. On the 18th Rabiul Awwal 1335 A.H. / 12 January 1917 the government loaded their fugitives onto a ship under strict security. After four days they reached the Suez where they were received by a platoon of twenty soldiers who were armed with automatic weapons and mounted on horses. They were taken to a military camp and made to sleep in a tent out in an open field. On that day an Indian cook prepared the meals for their prisoners which was enjoyed with much relish. The next day they were taken by train to Cairo, the capital of Egypt. They passed by the famous Arabic

University Al-Jaamiatul Azhar which is on the banks of the River Nile and were taken to a prison camp where approximately 150 prisoners were housed most of whom were Muslims. They first searched our Ulama, confiscated their shaving blades, pocket knives, etc. and then took them into a camp where they were to spend the night. They were given some food and then they were made to go into their cells. The doors of the cells were made of thick iron plates which made it almost impossible for anyone to escape.

Al-hamdulillah the night passed with much ease. However, the next morning was like Qiyaamat. A special security guard came and took Hadhrat Shaikhul Hind (*rahmatullahi alayh*) away with him leaving the four Khuddaam (attendees) totally helpless. They had absolutely no idea where Hadhrat was taken to and what they were going to do with him. They had no one to bring any information to them about their beloved Ustaaz. This made them extremely uneasy. They spent the entire day in deep worry and concern. Some of the guards who saw them so worried mentioned to them that nothing was going to happen and that they should not worry. But love is such that creates a thousand doubts in your mind.

عشق است و ہزار بدگمانی

Infatuation is such that it creates a thousand doubts in the mind

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was first taken to an office where he was interrogated regarding his name, lineage and hometown. Thereafter, they took him by train to the main military base which was some distance away from where they were. Here he was interrogated by three Englishman two of whom knew Urdu very well. They cross questioned him for five full hours. The following is a dialogue of the interrogation between Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and the British officer;

Officer: Why did the Shareef of Makkah arrest you?

Hadhrat Moulana: Because I refused to sign and endorse his fatwa.

Officer: Why didn't you endorse it?

Hadhrat Moulana: Because it was against the Shariah.

Officer: Was Abdul Haq Haqqani's Fatwa shown to you in India?

Hadhrat Moulana: Yes

Officer: What did you do with the Fatwa?

Hadhrat Moulana: I threw it away.

Officer: Why?

Hadhrat Moulana: Because it was against the Shariah.

Officer: Do you know Moulana Ubaidullah?

Hadhrat Moulana: Yes.

Officer: From where?

Hadhrat Moulana: He was my student in Darul Uloom Deoband.

Officer: Where is he now?

Hadhrat Moulana: I have no idea. It is more than one and a half years that I have lived in Hejaz.

Officer: What is the truth behind 'Reshmi Roomaal movemnet' (silken letter conspiracy)?

Hadhrat Moulana: I have no knowledge of it nor have I seen it.

Officer: He (Moulana Ubaidullah) writes that you are involved in a conspiracy against the British government and that you are the military commander of the movement?

Hadhrat Moulana: If he so writes, he himself would be responsible for this writing. Me, a military commander?

Officer: Why did Moulana Ubaidullah establish Jamiatul Ansaar in Deoband?

Hadhrat Moulana: For the benefit of the madrasah.

Officer: Why was he dismissed?

Hadhrat Moulana: Because of internal differences.

Officer: Didn't he want Jamiatul Ansaar to serve his political purpose?

Hadhrat Moulana: No.

Officer: What is the truth behind Ghaalib Naama?

Hadhrat Moulana: What Ghaalib Naama are you talking about?

Officer: The Governor of Hejaz Ghalib Pasha's letter that Muhammad Mia had taken to India from Hejaz and that you had acquired from Ghalib Pasha?

Hadhrat Moulana: I know Mohammad Mia because he had been a fellow traveller on my journey to Hejaz. We parted in Madinah. After he left me, he stayed for a month in Jeddah and Madinah. Where is the letter of Ghaalib Pasha that you are associating with me?

Officer: With Moulana Mohammad Mia.

Hadhrat Moulana: Where is Moulana Mohammad Mia?

Officer: He has fled to Afghanistan.

Hadhrat Moulana: Then how do you know about the letter?

Officer: Some people have informed us.

Hadhrat Moulana: I am an ordinary man and Ghalib Pasha is the Governor of Hejaz. You tell me how an ordinary man like me can approach him? Moreover, neither do I know the Turkish language nor do I have any contact with any Turkish official. I reached Hejaz only a few days before Haj and got engaged in performing my Haj. Neither could he have entertained me before Haj, nor after Haj. The whole thing is illogical, a rumour spread by someone without knowing any truth

Officer: Did you meet Anwar Pasha and Jamal Pasha?

Hadhrat Moulana: Yes, of Course!

Officer: What for?

Hadhrat Moulana: He Visited Madinah one morning where in the early hours he addressed the Ulama who had gathered there. The Mufti of Madinah

and Molvi Husain Ahmad took me to this gathering where at the end of this public meeting, I shook hands with them.

Officer: Did you address this gathering?

Hadhrat Maulana: No.

Officer: Did Moulana Khalil Ahmad give any speech?

Hadhrat Maulana: No.

Officer: Did Moulana Husain Ahmad speak?

Hadhrat Maulana: Yes.

Officer: Did Anwar Pasha hand something over you?

Answer: A gentleman from Anwar Pasha visited the house of Moulana Husain Ahmad and handed over five pounds to each of us.

Officer: What did you do with the money?

Hadhrat Maulana: I gave it to Moulana Husain Ahmad.

Officer: The paper we have here says that you are trying to unite the Sultan of Turkey with Iran and Afghanistan in order to make a united attack on the Indian government to overthrow the British rule in India and establish an Islamic government?

Hadhrat Maulana: I am really surprised at your naiveté. You have been ruling the country for a long period now. Do you think that the plea of an ordinary person like me can reach the ears of kings? Do you think a person like me can remove the animosity of years between them? Supposing this is achieved, do they have enough soldiers that they would spare them to go to India and fight a war? And even if they spare and make contingents of soldiers to reach India, do they have strength to challenge the British might?

The questioner: What you say is correct, but the paper we have says something else.

Officer: What is your opinion concerning Shareef of Makkah?

Hadhrat Maulana: He is a rebel

Officer: Do you know Hafiz Ahmad?

Hadhrat Moulana: Very well! He is the son of my teacher and a good friend of mine. I have lived with him for most of my life.

Hadhrat (*rahmatullahi alayh*) answered all the questions truthfully with ease without leaking out any pertinent information.

After the interrogation, they took Hadhrat Shaikhul Hind (*rahmatullahi alayh*) into a holding cell and locked him in there all alone. Hadhrat (*rahmatullahi alayh*) remained silent and patient throughout this hardship and kept himself busy engaged in the zikr of Allah Ta’ala. He was not at all worried about his condition. His other four companions were still together in another prison cell. Hadhrat requested the warden to bring his Qur-aan Shareef, Dalaailul Khairaat, his tasbeeh and lota (jug). They brought all of this for Hadhrat (*rahmatullahi alayh*) and also brought along some paan for him to eat.

Next they took Hadhrat Moulana Madani (*rahmatullahi alayh*) in for interrogation. He too was brought into the courtroom for questioning. They asked him more or less the same questions. Since Hadhrat Moulana Madani (*rahmatullahi alayh*) was a young Aalim full of fervour and youth, he would give lengthy answers mixing up all unrelated facts and frustrating the questioner. The officer taking notes kept on saying, “We have been given instructions to execute you but we just can’t seem to find you guilty of any crime.” Moulana Madani (*rahmatullahi alayh*) was then also taken away to a holding cell away from his companions. It was only now that Hadhrat Moulana Madani (*rahmatullahi alayh*) realised that perhaps Shaikhul Hind (*rahmatullahi alayh*) is also kept in a holding cell like himself.

The next day they took Moulana Waheed Ahmad in for questioning, thereafter Moulana Uzair Gul was taken in and each of them like their companions were interrogated and put into solitary confinement.

Last they called Hakeem Nusrat Husain. Since he was well versed in English, he explained to them in detail why Shaikhul Hind (*rahmatullahi alayh*) was innocent and how the Shareef turned against the Muslims. Since there were no more holding cells, they put Hakeem Saahib with Shaikhul Hind (*rahmatullahi alayh*) so that he could take care of his old Ustaaz and Shaikh.

This was a great test for our five Ulama. For six days they had not seen each other nor did they know what the future held for them. They were in a state of worry and concern. At the time of meals, basic food was arranged and presented to them. They could hardly eat anything due to anxiety and worry. They would eat only a morsel or two and somehow satiate themselves. However, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) due to his deep worry and concern for his companions would not place a single morsel of food in his mouth. “How can I eat when I don’t know if my companions have any food with them?” he said. This was his deep love and affection he had for his companions. Some of the prison wardens who were aware of Hadhrat’s condition explained to him that the food was fully halaal and that he should partake of it but still he would not eat. His main concern was his companions. In that duration he did not even lie down on the bed. Whilst sitting he would fall off to sleep or whilst making zikr he would doze off for a little while but he never had the courage to lie down on the bed and go to sleep. He kept a blanket on the ground where he would sit and recite the Qur-aan Shareef, make zikr, perform Salaah and read from the book of Durood “Dalaailul Khayraat.” He brightened the darkness of his cell with the noor of Zikrullah. The other Ulama, in their respective cells also kept themselves busy in zikr and dua.

For six days, Hadhrat (*rahmatullahi alayh*) did not place a single morsel of food in his mouth. He would at times sip some tea and eat some paan but he did not partake of anything for that entire duration.

It was only after six days when Hakeem Nusrat Husain was put into his cell did he come to know that the others were well and were given food daily. Then only did he partake of food on the insistence of Hakeem Saahib.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) displayed the highest form of Tawakkul (reliance in Allah) and Tafweez (entrusting ones affairs to Allah). Not for a moment did he buckle under any kind of pressure. When the fear of Allah Ta'ala is deeply embedded in one's heart, how can one fear anyone or anything else? He always remained calm and collected. The prison officers were left astounded at how calm he was in the face of all these hardships. His companions were also very relaxed and at ease. This was undoubtedly the barkat of staying in the company of their beloved Shaikh. They knew for sure that they were going to be imprisoned. They also knew that perhaps they would be executed but this did not deter them from speaking the truth and standing up in the defence of Islam. The army commanders had never before seen such prisoners neither did they hear of such people. These saintly souls practically showed the western world who a Muslim really is.

The cell was small and dingy. Two beds with no mattresses were spread out on the floor. A bucket was kept in the corner of the room for a toilet. If prisoners had money they could buy water and a lamp for light at night. The cell remained locked at all times. High above was a small window for light and air. There was a small courtyard outside. Once a day when the workers would come to clean the cells, the prisoners were allowed to come out into the courtyard for about an hour to enjoy some fresh air and sunlight. The next hour, the second prisoner would come out and so forth and so on. In this way each prisoner had a chance to come out alone from his cell into the prison courtyard. On the seventh day the authorities allowed all five prisoners to meet in the courtyard at one time. One can only imagine

the excitement and happiness they experienced to meet each other. These sincere students who could not sleep a wink out of concern for their Shaikh were bursting with joy when they saw Hadhrat Shaikhul Hind (*rahmatullahi alayh*). He also was at ease when he saw his companions. They greeted him, hugged him and sat down to discuss each other's interrogation. When each person explained his experience of being interrogated and the answers he had given they couldn't hold back their joy when they realised that they all had given the same answers and replies whereas they never had a chance to sit and discuss anything prior to being arrested.

The authorities kept them in this premises for some time. However, our group of pious sincere Ulama transformed the prison into a Khanqah and a Madrasah. They would keep themselves busy in the recitation of the Qur-aan, Zikrullah, Hisn-e-Haseen and Hizbul Bahr. Some would read the tasbeeh of Hadhrat Yunus (*alayhis salaam*);

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Some engaged in tasbeeh (reading *subhanAllah*) and tahleel (reading *laailah illallaah*). Some began memorising the Qur-aan Shareef and in this period of incarceration, they progressed spiritually in leaps and bounds. For many days they were allowed one hour in the day to meet in the prison courtyard for a breath of fresh air and some sunlight. Later on due to the wonderful charisma of these saintly personalities as well as some extra funds which they had to put into the hands of the prison wardens they were allowed to meet daily from 7:00 a.m. to 4:00 p.m. In this time they would eat together, have tea and perform their salaah together. Thereafter, they would be taken back to their cells where they would spend the night mostly in the ibaadat (worship) of Allah Ta'ala.

Until now there was no news in India about Hadhrat's condition. Hadhrat Moulana Madani (*rahmatullahi alayh*) managed to send a

telegram to Deoband and Hadhrat Shaikhul Hind (*rahmatullahi alayh*) also sent a letter wherein he confirmed that they were arrested and imprisoned. They also explained in the letter that they were at ease and were not being tortured or hurt in anyway.

A month later, this blessed jamaat now moved from Egypt to Malta. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) used to say that “Malta is the “High Court” for hardened criminals.” Only dangerous criminals and political activists were kept there. Allah Ta’ala planned it for them that after going through this difficult phase of solitary confinement in Egypt, they experienced somewhat ease and comfort in Malta.

The young, frisky Moulana Waheed Ahmad, due to his young age and sharp mind, managed to work his way into the hearts of every officer, every warden and every shopkeeper in the jail. The security guards were eating out of his hands. Through the barkat of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), the prison wardens also had a soft spot for this young boy. Someone said it nicely,

ان کی تو وہاں سلطنت تھی اسیری نہ تھی

It seemed as if they were the ruling class over there. They were not convicts.

BACK IN INDIA

When the people of India heard that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was arrested, they became extremely worried and uneasy. They appeased themselves by saying that this whole case will be investigated. Moulana will then be declared innocent and he will be sent back home safe and sound. Hadhrat Moulana (*rahmatullahi alayh*) would send letters home and each of his letters were filled with words of sabr, tasleem and ridhaa bil qadha. When they realised that many weeks had passed, their hopes in Hadhrat Moulana (*rahmatullahi alayh*)

coming back slowly diminished. However, they did not give up. They continued increasing their focus on Allah Ta'ala and also tried to work with some contacts they had in government circles.

Muslim Bodies in India, especially the different Madaaris and Darul Uloom, wrote many letters to London, addressing the viceroy to free Hadhrat Moulana and send him home safely as he was totally innocent.

When one of the leaders of Agra questioned the arrest of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), he received the following reply; "Moulana Mahmoodul Hasan has been arrested. He has been taken away to Malta where he is kept in a political prison camp. The government of India can do nothing to help him as he was involved in international crime. He has rendered assistance to the rebels against the British Government."

Many people continued appealing to the government for help, explaining that Hadhrat Moulana is innocent and that he has not committed any crime.

Hadhrat Moulana's respected family took the courage and also wrote a letter to the government, explaining the condition of her husband, his piety, his good character, his old age, his weakness and his inability of being able to do anything against the government. At the end of the letter she requested that he be released and be brought back home safely.

The administrators of Darul Uloom Deoband tried their best to gain the release of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Delegations were sent to the government seeking Hadhrat's release but, unfortunately, time passed with no results. The authorities kept on promising some information but with no response at all.

Eventually, despondency set in and there was no hope of Hadhrat Moulana returning home. During this period, many people had written to Hadhrat Moulana. Some letters would reach him in good

time whilst others would take up to nine months before it reached him. Every letter was first scrutinised before it reached the hands of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

By now Hadhrat realised that there was no chance of being released. He wrote a letter home informing them that he was imprisoned for an unknown period and that they all should make dua for aafiyat and ease.

In his letters he would give his family and friends lots of targheeb, encouraging them to turn their attention towards the life of the Aakhirat which is the ever-lasting life and turn their minds away from the dunya which is so quickly perishing before our eyes. He always wrote about the importance of being pleased with the decision of Allah Ta'ala. The following is a letter that he had written to the women in his family.

“In this world nothing happens of its own. Whatever happens, happens with the will of Allah Ta'ala. Allah Ta'ala is the doer of all actions. There is great wisdom and mercy in everything that He does. He alone knows the wisdom behind every action. One day He will destroy everything and will re-create everything in a different world. Undoubtedly there is good in all that Allah Ta'ala does whether it is good conditions or difficult conditions. Have courage and accept everything that Allah Ta'ala does. Never become despondent of His mercy.”

The following is a letter Hadhrat (*rahmatullahi alayh*) wrote to his respected family:

“Besides Allah there is no one who can do anything. All things in this world has to end up one day, whether it is good or bad. Therefore, do not put your mind in it. Try and pass your days in sabr (patience) and sukoot (silence). Have hope in the mercy of Allah and fear Him getting disappointed with us.”

ANOTHER LETTER:

“This world is indeed transitory and very filthy. It is absolutely incorrect for us to put our hopes in anyone or anything besides Allah. If anyone does a favour to you then acknowledge that favour. Also show your thanks to Allah Ta’ala that He allowed one of his servants to help and assist you. And if someone refuses to help you, never ever complain about him.”

ANOTHER LETTER:

The only thing to be really concerned about is that Allah Ta’ala must bless us with death on Imaan out of His kindness and grace. Anything else besides this should be of no worry or concern to us. The good fortune of a person is that he should remember Allah Ta’ala, Who is most kind and most merciful in every condition. As far as possible obey Him in every condition. Besides this, there is nothing else to worry about.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ANOTHER LETTER:

I regard this as my good fortune that whatever Allah Ta’ala has decided, no matter how difficult it may be on the nafs, I have accepted it with sabr (patience) and radha (pleased with the decision of Allah). I have put all my trust in His mercy. I am not perturbed in anyway. Allah Ta’ala is fully in control of everything. In front of Allah, there is no problem without a solution. For Allah it is not hard to make a difficult situation easy or make an easy situation difficult.

LETTER TO HIS WIFE:

“Don’t forget to send Sawaab and rewards for your daughter who has passed away. Whatever little or lot you can read and send for her, keep on sending the sawaab for her. Remember her always in whatever good action you do.”

Note: This is the same Moulana Mahmoodul Hasan Deobandi who the Bareilvis say that he rejects the concept of Esaal-e-Sawaab. How ironical?

“Time and tide waits for no man. Whether a person is in comfort and luxury or he is in difficulty and hardship, time will eventually pass and the past eventually is just like a dream. Remember that these moments will also pass one day.”

Chapter 17

MALTA

JOURNEY TO MALTA

On the 22 Rabi-us Saani 1335 A.H. / 15 February 1917 C.E. the chief commander of the army called our Ulama and informed them that they will be going to Malta. He instructed them to get all their belongings and prepare for the long arduous journey. They first requested for their luggage which had been taken away for safekeeping. They took two Guineas and paid out their debt which they had incurred for purchasing tea and some necessary food. The next morning they were taken by armed guards in an armed vehicle to the railway station in Cairo. They boarded the train to Alexandria, the port city of Egypt. From the station to the ship they were taken in armed vehicles. When they boarded the ship, they were sent to the upper deck and were given a room with five beds and a toilet. Our group of saintly Ulama lied down on their beds and fell into a deep sleep. By now they were exhausted. In the evening, Hakeem Nusrat

Husain spoke to the Captain requesting some food from the kitchen.
He took with him;

1. Chana
2. Dhall
3. Potatoes
4. Ghee
5. Salt
6. Masaala
7. Tea
8. Rice.

They filled their containers with these ingredients and requested to prepare their own food. Both Moulana Waheed Ahmad and Hakeem Nusrat Husain were excellent cooks. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) did not want to eat the food which was provided in the ship as it was prepared by non-Muslims and obviously the meat, etc. would not be halaal. Daily they were given a few loaves of bread which they ate with the curries they prepared. That evening, the ship left the harbour and five days later, they reached the island of Malta.

When the ship left the port of Alexandria, the administration gave each passenger a life belt made with a special type of wood and cork material. If for some reason the ship had to sink, the passenger should tie this belt on his waist and in this way he will be able to stay afloat. Passengers were told to keep these life belts with them all the time as there was no guarantee as to what could happen. In those days there was a fierce war between Britain and Germany. German submarines and war ships moved about the waters searching for British vessels. Whenever they caught sight of a ship, they shot it down.

One morning, the captain caught sight of a submarine in the distance and realised that they were in trouble. He perceived his ship to be in line with the barrel of the submarine's gun. Immediately, he sounded an S.O.S., urged all passengers to put on their life belts and

wait patiently for his signal. The moment he made an indication to them, they should all jump off the vessel into the deep ocean. Everyone went into a state of panic. However, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was totally at ease. He was only concerned about the tarjuma (translation) of the Qur-aan Shareef that he had. He tied the manuscript onto the neck of Moulana Uzair Gul (*rahmatullahi alayh*) with this hope that the manuscript of the Qur-aan Shareef will be saved. After some time the captain announced, “It seems that we are out of dangers way.” The enemy had surveyed the ship with a binoculars and realised that this ship was carrying only poor passengers who were not a threat to them at all.

THE PRISON

Malta is a place which most people never heard of before. After Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was imprisoned, the name Malta became famous on the tongues of one and all.

Malta is a small island off the coast of Italy. For many centuries it was under Muslim rule. Thereafter the government changed many times until eventually it came into the hands of the British. The capital of this island is a town called Valletta. Malta is an absolutely beautiful place surrounded by the waters of the ocean. It has an extremely huge harbour which brings good revenue to the country. The area is lush with beautiful springs and streams flowing through the grasslands. It was well populated with beautiful homes and mansions throughout the island. It is very clean and looks very beautiful.

In Malta, pomegranates and grapes grow in abundance. Three other things are also found in abundance in this place; children, goats and stone. Every household has a minimum of eight children. That is why wherever you go, you will find a whole army of children. You will also find lots of goats in this island. The surprising thing is that one

goat will give you more milk than a buffalo. In every corner you will find quarries of stone.

In Malta there is a huge fortress that is carved into the mountains. The walls and foundations are extremely strong. In the centre of this fort is a huge field. During the days of the war, if there was a need to imprison dangerous criminals, they would be brought to Malta for incarceration. This fort was protected by high security which made it virtually impossible for anyone to escape. If per chance, any prisoner did escape, he would be trapped in the shark infested waters around the island. The prison was separated into many camps with different names. Prisoners from one camp were not allowed to meet prisoners from another camp. Each camp was heavily guarded with armed security. No prisoners were allowed to leave the prison and go into the town. All necessities were found in the prison. A fruit and vegetable shop was also available where seasonal fruit and vegetables were sold to the prisoners. Some camps had simple tents for prisoners to sleep in whilst other camps had proper rooms with beds. Within the prison were two small hospitals for those who fell ill. In the centre of all the camps was a huge building for administration. The head warden and his managers would come daily to these offices to maintain smooth running operations. A postal system was also properly functional. Twice a week, prisoners were given a post-card to send home. However, all letters were censored before sent off. Once a week, letters that came in from other countries were checked and then delivered to the prisoners.

SHAIKHUL HIND (RAHMATULLAHI ALAYH) ENTERS THE PRISON

On Monday, the 21 February 1917, at about 10:00 a.m. the ship docked at the harbour. The authorities were in no hurry to offload the passengers. At about 4:00 p.m. they disembarked the ship and loaded

the older passengers into vehicles to be taken to the prison. Shaikhul Hind (*rahmatullahi alayh*) was also put into a vehicle. The other four Ulama had to go walking in the company of armed guards. As the prisoners were taken in, the local people who were Christians by creed, came in droves to watch the whole spectacle. They clapped hands and shouted out mocking slogans against Islam and the Muslims. This was the main reason why they delayed disembarking the ship. They were waiting for the local people to come back from work and gather to jeer and mock at the prisoners.

Hadhrat (*rahmatullahi alayh*) reached the prison at about Maghrib time. He was put into a camp where Turkish officers and some people from Makkah Mukarramah resided. This camp had no solid building. All the prisoners lived in tents. Hadhrat (*rahmatullahi alayh*) made wudhu and performed his Maghrib Salaah. His companions came much later as they were on foot. After the Salaah, they partook of some food and tea and then put their luggage away. In one tent, Hadhrat Shaikhul Hind, Hadhrat Moulana Madani and Moulana Uzair Gul slept. Hakeem Nusrat Husain and Moulana Waheed Ahmad slept in another tent. They were extremely tired and thought that they will retire immediately after Esha Salaah but so many people came to meet these great Ulama that it got quite late before they actually managed to get into bed.

The news of their arrival had spread amongst the prisoners and they were all eagerly awaiting this blessed group of saintly Ulama. The prisoners consisted mainly of Arabs from Makkah Mukarramah, Turks, Syrians, and Germans. Prisoners came in one at a time to meet Shaikhul Hind (*rahmatullahi alayh*) and were left astounded with his piety, knowledge and good character. Amongst the prisoners was a man by the name of Major Hasan Izzat Baig who was very anxious to see Hadhrat Shaikhul Hind (*rahmatullahi alayh*). The moment he met him, he fell in love with him. Major Hasan was an officer from

Damascus, who possessed good ways and good akhlaaq. He served the Usmaani Khilaafat in many countries and was given a very high position amongst them. He was once travelling by ship from Yemen to Hejaz when they were intercepted by a British war ship. They captured all the sailors, took away their belongings and sent them to Aden where they were locked up. From here they were taken to Egypt and from Egypt to Malta.

On his first meeting with Hadhrat Shaikhul Hind (*rahmatullahi alayh*), with utmost humility and etiquette, he offered whatever help and service he could render to them. He also offered to give them whatever wealth they needed. Hadhrat (*rahmatullahi alayh*) respectfully declined the offer saying that their money had been confiscated by the Egyptian government and that in a few days' time it will arrive. Unfortunately, the money did not arrive causing them much difficulty and hardship. Our Ulama were then forced to borrow five pounds from the major and his friends. After three months their money arrived from Egypt and they managed to pay back all that was outstanding.

In prison, our Ulama-e-Kiraam would get their ration of food monthly. The rations would consist of masoor, dhal, rice, salt, tea, etc. They would also get a ration of baked bread and raw meat. The meat was imported from Australia and kept in freezer rooms. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) never ate from this meat as it was not slaughtered by Muslims. Despite his desire to eat meat, he did not partake of any meat for approximately 15 months.

Some of the Egyptian and Turkish prisoners would eat of the meat as there were no halaal alternatives. Some of the Ulama amongst them would say that an animal slaughtered by a Jew or Christian is halaal because they are the Ahl-e-Kitaab. Some would say that it is not possible to live without eating meat and since there is no halaal meat

available we are now compelled to eat this meat out of necessity applying the Fiqhi law, “Necessity makes the unlawful lawful.”

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and his companions practically showed them that it was possible to survive without eating the haraam meat. For the pleasure of Allah Ta’ala they left it out. The prisoners were really affected with Hadhrat’s piety and taqwa. They came to ask him the reason why he did not eat of the meat and when Hadhrat Moulana Madani (*rahmatullahi alayh*) explained this to them in detail, the Ulama as well as the Non-Ulama stopped eating this meat. Jokingly, Hadhrat Moulana Madani (*rahmatullahi alayh*) would say that now we are like the Hindu Jogies who spend their entire lives without eating any meat.

The young Moulana Waheed Ahmad was trying for a long time to get a live animal into the prison so that he could slaughter it and cook the meat for Hadhrat Shaikhul Hind (*rahmatullahi alayh*). The guard who by now was quite friendly with him, explained that it was not possible to bring a live animal into the prison. However, if he wanted, they could slaughter a chicken, freeze it and bring it frozen into the cell. This was of no use to our Ulama as they needed to slaughter the animal themselves. The poor guards were bound to the rules of the prison and could not manage to bring in a live animal. Eventually, an official request was put forward to the admin explaining the needs of Muslims and why they needed to slaughter the animal themselves. By the grace of Allah Ta’ala their request was accepted and they were allowed to purchase a live animal and slaughter it in the presence of a guard. Thereafter they would have to clean it according to their standards. *Al-hamdulillah* they managed to purchase some rabbits slaughtered them and ate them. In this way once or twice a week they would partake of meat in the prison. Allah Ta’ala says in the Qur-aan-e-Kareem,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Who fears Allah, He will make a way out for him and sustain him from avenues which he never imagined

This is the promise of Allah Ta'ala in the Quraan-e-Kareem. They remained firm on the principles of Deen and Allah Ta'ala blessed them with pure halaal meat to eat.

LIFE IN PRISON

Daily, they would receive an allowance of seven Shillings for their necessities. They also had monies of their own. As a result, they experienced no difficulties in this regard. In Malta, one would easily get masoor and white lentils. Other dhalls would be difficult to find. However, friends and relatives from Makkah Mukarramah and India would send parcels of dhall, tea and rice. In one letter, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) wrote back to his family, "We received two parcels the day before yesterday. One of them had maash ki dhall. Waheed Ahmad cooked some kitchri with it which was very tasty. We all ate it with relish." Other vegetables were also easily available. They would cook the vegetables in olive oil rather than ghee which actually enhanced the taste of the food making it even more delicious. Shaikhul Hind (*rahmatullahi alayh*) would also use this olive oil to rub on his body and apply to his ears and nose.

Other prisoners would also come and join Hadhrat (*rahmatullahi alayh*) for meals. One prisoner from Syria, who was extremely poor, would offer to do simple work for a fee. He would sweep, clean, light the fire for cooking, etc. In this way he would earn some extra money for himself. Hadhrat Moulana Madani (*rahmatullahi alayh*) would make sure that the labourer ate both the meals with them.

Hadhrat Madani (*rahmatullahi alayh*) was always seen with a big spoon in his hand cooking the food for his jamaat. Although others

would insist that they will cook, Hadhrat Madani (*rahmatullahi alayh*) would not allow this khidmat to be taken away from him. He would, however allow others to help him with the cooking. Every morning he would make tea. They all would dip bread in the tea and have that for breakfast. However, since Shaikhul Hind (*rahmatullahi alayh*) was gone quite old by now, Hadhrat Madani (*rahmatullahi alayh*) would also make two half boiled eggs for him in the morning. Shaikhul Hind (*rahmatullahi alayh*) did not prefer this special treatment for himself, but what was he to do, his khuddaam (attendants) would make sure that he ate it. At about 10:00 a.m. / 11:00 a.m. the food would be prepared. Shaikhul Hind (*rahmatullahi alayh*) would sit down on the dastarkhaan in the sunnah manner and eat with his companions. The second meal would be prepared and served just before Maghrib. After both the meals, tea was made and served to all those present. Many times others who were present would also join in the meals and at times a huge dawat would be held by Hadhrat Moulana Madani (*rahmatullahi alayh*) and his nephew Waheed Ahmad. Many people were called for this dawat and, just as the dastarkhaan of Shaikhul Hind (*rahmatullahi alayh*) was open to one and all in his home in Deoband, here in Malta, thousands of kilometres away, as a prisoner of war, Allah Ta'ala blessed him with the ability of feeding others.

هَذَا مِنْ فَضْلِ رَبِّي

This is only the grace of Allah Ta'ala

Darul Uloom Deoband dispatched a special delegation seeking the release of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and his companions. The government sent their special secretary Mr. Breen to go with this delegation and meet Shaikhul Hind (*rahmatullahi alayh*). Mr Breen was really impressed with Hadhrat's piety and akhlaaq. Unfortunately, they did not accept the request of Darul Uloom to set Hadhrat free. They did however, make arrangements for him to be

moved into another home within the fortress which was much more comfortable. He also increased their allowance to nine Shillings a day. This new home was very spacious and had a huge yard where they could spend the day outside in the sunlight. Moulana Waheed Ahmad started planting in the garden and in a short time, he had vegetable beds consisting of chillies, dhanya, tomatoes, and other vegetables. The friends of Allah are such that wherever they go, Allah Ta'ala takes care of them with izzat and respect.

Hadhrat (*rahmatullahi alayh*) spent his entire life in Ibaadat and in the Khidmat of Deen which is the means of gaining the closeness of Allah Ta'ala and spiritual progress. He would teach Hadith only for the pleasure of Allah. Even the books that he had written were done as a service to Deen and for اعلاء كلمة الله (to ensure that the name of Allah Ta'ala reigns supreme). Taking care of one's mehmaan (guests) and seeing to their needs was done also in the spirit of following the Sunnah of Rasulullah ﷺ and to earn the pleasure of Allah. Despite all these engagements, Hadhrat (*rahmatullahi alayh*) was very particular about his zikr, nawaafil, tilawat and ibaadat. However, in Malta he had so much of time at hand that he immersed himself totally in the worship of Allah Ta'ala. Perhaps this was part of the hidden plan of Allah Ta'ala for Hadhrat (*rahmatullahi alayh*) to traverse all the roads of sulook and gain the special qurb (closeness) of Allah Ta'ala. In those days he cut himself off from all makhlooq. In-fact he disliked even meeting with people. If he met or spoke to anyone, it was done out of extreme necessity. Hadhrat Moulana Madani (*rahmatullahi alayh*), who was the closest person to him, mentions, "At times we would feel it difficult to speak to Hadhrat as he was totally immersed in the remembrance of Allah Ta'ala."

On his release from Malta he once mentioned to his beloved student, Mia Asghar Husain Saahib (*rahmatullahi alayh*), "Bhai! What are you asking about solitude over there? Sometimes in enjoying the

solitude of Malta, I would think to myself, “How nice it would have been if these companions of mine were not with me.” This was a very special condition that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) enjoyed in Malta.

DAILY PROGRAM

In prison, Hadhrat (*rahmatullahi alayh*) would remain silent for lengthy periods of time, turning all his attention to Allah Ta’ala. He was always seen with a tasbeeh in his hand busy in the zikr of Allah. After the Esha Salaah he would complete his wazaaif. Then he would sit with the prisoners and discuss some Deeni aspects with them or give them some advice and then go to rest. At about 2:00 a.m. he would wake up quietly so that he does not disturb the others. After relieving himself and making wudhu he would go to the salaah room and perform the Tahajjud Salaah. He would then come back to his bed and remain there till Subh Saadiq in *muraaqabah* (meditation) and silent zikr.

After the Fajr Salaah, he would remain on his musalla for a long time in *muraaqabah* (meditation) until the time of Ishraq. He would then perform the Ishraq Salaah and go into the room to partake of some tea and bread. Thereafter he would recite the Qur-aan Shareef and Dalaailul Khairaat. From then till about 11:00 a.m. when meals were served, he would be busy writing some kitaabs or teaching some student. Most of his time was spent in translating the Qur-aan Shareef or proof reading and checking what was already done. He would also answer his correspondence and teach sabaq to Moulana Waheed Ahmad. After meals he would take siesta for about two hours and then make wudhu and engage once again in the recitation of the Qur-aan Shareef and Hizbul A’zam until the time of Zuhr. After Zuhr Salaah, Hadhrat would either teach Moulana Waheed Ahmad, write the translation of the Qur-aan Shareef or read out what was done to the other Ulama. He also had a habit of going to the other camps to meet

the prisoners there and talk to them about Allah Ta'ala and other Deeni aspects.

After the Asr Salaah he would remain busy in silent zikr until the time of meals. He would partake of the meals with his companions and then come back to his place and continue with zikrullah. After Maghrib Salaah he would engage in Awwaabeen, zikr and dua till Esha.

After the Maghrib Salaah, Moulana Waheed Ahmad used to light the lamp and get ready to study Mishkaat Shareef. Hadhrat (*rahmatullahi alayh*) would complete his Awwaabeen and come to teach the lessons of Hadith. Many prisoners from other camps would come to participate in these great lessons. Hadhrat (*rahmatullahi alayh*) would explain the lessons in Arabic, Persian and Urdu so that all the prisoners may benefit from the lessons.

RAMADHAAN

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

EIDUL ADHA

Six months had passed and the day of Eidhul Adha arrived. Qurbaani is not waajib on a person in prison but because Hadhrat (*rahmatullahi alayh*) would so passionately make Qurbaani in India, he felt it very difficult to leave out this great ibaadat. He explained to the wardens

and the officials in charge that Qurbaani is an important part of Islam and they are humbly requesting to allow them to fulfil this obligation in prison. Truth and sincerity has its own effect. These kuffaar wardens acceded to Hadhrat's request. They bought a sheep for seven Guineas and brought it right into the prison. Hadhrat (*rahmatullahi alayh*) happily paid its price. Who would ever imagine that in Darul Kufr this great Sunnah of Hadhrat Ibraheem (*alayhis salaam*) will be fulfilled? On the 10th of Zul Hijjah, all the prisoners gathered around Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and with the sounds of Takbeer-e-Tashreeq echoing all around, they fulfilled this command of Allah right in the centre of the prison.

ہمت مرداں مددِ خدا

“When man has courage Allah will definitely help him.”

In the prison Hadhrat (*rahmatullahi alayh*) never performed Jummuah or Eid Salaah as one of the conditions for Eid and Jummuah is “izne aam” (open permission for one and all to attend). Some prisoners would perform the Jummuah Salaah but Shaikhul Hind (*rahmatullahi alayh*), respecting the laws of Deen, would not read these Salaah in prison as it would go against what the Fuqahaa (jurists) have mentioned.

THE ICY WINTERS OF MALTA

The winters in Europe are far more severe than the winters in India. The winters in Malta are so severe that even if you wear warm clothing at night and use warm blankets, during the night you will wake up because of the intense cold. The icy cold winds would blow so strongly that one would think that his body may break up into pieces. Water left outside would be completely frozen by the morning. In the initial days of Malta, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had to

put up with this severe cold. He had to make wudhu in this severe cold weather at the time of Tahajjud in an open field outside the tent. Despite this, he never missed out his daily mamoolaat.

Prisoners would heat some water and place it into a tin wrapped in a blanket. This water remained somewhat warm for Shaikhul Hind (*rahmatullahi alayh*) to use whenever he wished at night.

Hadhrat Moulana Madani (*rahmatullahi alayh*) who was fanaa fish Shaikh¹, would fill a pot of water at night and hold it to his stomach the entire night to warm it. At the time of Tahajjud, he would then present it to his Ustaaz with great respect. One can only imagine what duas Hadhrat Moulana Madani (*rahmatullahi alayh*) must have earned on these occasion. The duas of your Ustaaz, at the time of Tahajjud and that too at a time of need. These duas must have reached direct to the Arsh of Allah Ta'ala.

PRISONERS RESPECT FOR SHAIKHUL HIND (RAHMATULLAHI ALAYH)

Daily, Shaikhul Hind (*rahmatullahi alayh*) and his jamaat would perform their Salaah in a place which they demarcated as a musalla for their five daily Salaah. Other prisoners from nearby camps would hear the Azaan and join them for Salaah. Many German Christians would come and stare at those performing Salaah. They would say to each other “Look! They are speaking to their Lord!”

Allah Ta'ala had made this imprisonment a means of hidaayat for many people around the world. People from Tripoli, Egypt, Syria and Turkey especially were amazed with Shaikhul Hind (*rahmatullahi alayh*) and his jamaat and took great benefit from them. Indeed Allah Ta'ala is perfect in His knowledge and wisdom.

¹ One who has sacrificed everything of his for his Shaikh

Muslims and non-Muslims all respected him. Everyone in the prison looked up to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) as a great pious saint of Allah. On the day of Eid, people from Germany and Spain would come to meet Hadhrat and congratulate him on the auspicious occasions. Senior Generals and Colonels would salute him and take out their hats for him which was a sign of great respect. Many Muslim prisoners took ba'yat at Hadhrat's hands and began walking the path of sulook under his guidance. Some prisoners were Ulama from Arab countries. They would come and engage Hadhrat (*rahmatullahi alayh*) in scholarly discussions and remove any doubts they had in their minds. Many would then follow his opinion. Ulama who used to eat the meat slaughtered by Christians and Jews stopped this practice after understanding the law as explained by Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

Some Ulama were of the opinion that taking photos was permissible as it is not like drawing pictures. They argued that the entire picture is captured immediately on the camera. However, when they heard Hadhrat's reasoning in this regard and the fiery lecture delivered by Hadhrat Moulana Madani (*rahmatullahi alayh*) on the impermissibility of taking photos, those who requested Hadhrat to take a picture with them were silenced by his explanation of why such an action was haraam.

In the prison, there was a senior Mufti from Turkey who was arrested. His name was Moulana Fakhrud Deen Afendi. He would come and meet Hadhrat Shaikhul Hind (*rahmatullahi alayh*) with lots of adab and respect. Hadhrat (*rahmatullahi alayh*) could manage to speak to him in simple Turkish language which he learnt in Madinah Munawwarah. There was another old Aalim from Constantinople who was also imprisoned in Malta. He was also translating the Qur-aan Shareef into the Turkish language. When he came to meet Hadhrat (*rahmatullahi alayh*) and learnt that he is also doing the translation of

the Qur-aan Shareef, he was overjoyed. Shaikhul Hind (*rahmatullahi alayh*) had an old copy of the Qur-aan Shareef which was translated into four languages. Two translations were done in Farsi. This Aalim showed great interest in reading the Persian translation. Every day, he would come and borrow the tafseer for a few hours, study it and return it to Hadhrat (*rahmatullahi alayh*). Shaikhul Hind (*rahmatullahi alayh*) once mentioned, “When I saw his desire and enthusiasm for the Tafseer of the Qur-aan, I thought to myself that I have now completed the translation of the Qur-aan Shareef, let me gift this tafseer to him as it will be of great help to his translation. I can always purchase another copy when I get back to India.” Hence he gave this Tafseer to him as a gift. This Mufti was overjoyed to receive such a valuable gift in Malta from such a learned Aalim.

Once, a fight broke out between two prisoners. One was an officer from Tripoli by the name of Haji Ali and the other was a Turkish prisoner by the name of Doctor Saadi. In the heat of the scuffle, Haji Ali stabbed Doctor Saadi which lead to his imminent death. Haji Ali was taken away immediately and put under heavy security. They immediately announced the death sentence for him. This person knew Hadhrat Shaikhul Hind’s (*rahmatullahi alayh*) piety and expressed his desire to meet with the old Shaikh. Since he was now on the death roll, Hadhrat felt very sorry for him and went up to meet him. Hadhrat (*rahmatullahi alayh*) encouraged him to make sincere taubah and gave him lots of courage and hope.

صد بار اگر توبہ شکستی باز آ

*Come Back! Come Back! Even if you break your taubah a hundred times,
Come back*

On the day of his sentence he requested Hadhrat (*rahmatullahi alayh*) to stand near him and asked Hadhrat to perform his ghusl and

janaazah salaah. He also requested Hadhrat (rahmatullahi alayh) to make dua-e-maghfirat for him. As he was taken to be hanged, Shaikhul Hind (rahmatullahi alayh) and Hadhrat Moulana Madani (rahmatullahi alayh) held his hands and walked him to the place of execution. This gave him lots of strength and courage. This Libyan gave his life with much firmness and strength. Hadhrat (rahmatullahi alayh) fulfilled all his bequests.

HAKEEM NUSRAT HUSAIN PASSES AWAY

Whilst in prison Hadhrat Shaikhul Hind (rahmatullahi alayh) was tested once more with the loss of his close companion, Hakeem Nusrat Husain Saahib (rahmatullahi alayh). For some time Hakeem Saahib had fallen ill and was not keeping too well in Malta. The winters are very severe and most of the time he ended up with severe fever and flu. Moulana Husain Ahmad Madani (rahmatullahi alayh) sent many messages to the officials that the cold weather is having a major impact on their health. Hence they requested to be freed or moved to some other place where they will be more comfortable. These requests always fell on deaf ears and no one would heed to their pleas. One day Hakeem Nusrat Husain fell very ill. No matter what treatment they used, there was no improvement in his health. Eventually, with the will of Allah Ta'ala, this soldier of Islam passed away in the confines of the walls of Malta, a death of martyrdom in the path of Allah.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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

When he fell ill, he was taken away to the hospital section in the prison. They treated him with all kinds of medication and his friends would come and take care of him in the hospital. After he passed away, his friends were concerned about his ghusl, kafan and burial. Unfortunately, these paranoid doctors fear that every disease is

contagious and ordered that the corpse must be cremated. The wardens by now had already burnt all his clothing and belongings out of fear of contacting the disease. They were now preparing to burn his body as well. Shaikhul Hind (*rahmatullahi alayh*) was informed of this. He immediately objected saying that this is totally against our Deen. We will give the Ghusl, Kafan and bury him according to the sunnah. Some of the security guards were being hard and refused to give over the body saying that we have to obey the instructions of the doctors. This time Hadhrat (*rahmatullahi alayh*) stood up and said to the guards very firmly, “Take him away if you have the strength to do so. Under no circumstances will we allow you to cremate his body. We will definitely perform the Salaatul Janaazah and bury him according to the sunnah.”

Seeing the courage of this old saint, the soldiers backed off. They realised that his help is coming from above. Eventually, they softened up and agreed that he be buried but they still insisted that the ghusl, kafan and Janaazah Salaah be left out. They insisted that by giving ghusl the sickness may spread with the droplets of water. Hence they advised that only a few people should read the Janaazah Salaah and then very quickly bury him. In the meantime other prisoners came to know of what was happening. They got ready to give their lives saying, “We will give him ghusl and all of us will get together and perform the Janaazah Salaah. No one will stop us from this.” Eventually, the authorities had to relent and allow them to perform the Janaazah Salaah. According to their law, only fifteen people were allowed to go with the Janaazah to the graveyard but the prisoners insisted and forced their way through. Eventually fifty-five people reached the graveyard and performed the Janaazah Salaah behind Hadhrat Shaikhul Hind (*rahmatullahi alayh*). They buried him in the graveyard built by Sultan Abdul Aziz Khan thousands of miles away from his home and family.

May Allah Ta'ala reward our Akaabir, as prisoners in a land of kufr they established the law of Allah and held the flag of Islam.

Hadhrat (rahmatullahi alayh) was extremely grieved at the demise of Hakeem Saahib (rahmatullahi alayh). It pained him to see his companion die in a state of poverty and imprisonment far away from home and far away from his family, but the friends of Allah are such that no matter what condition they face, they entrust their affairs to Allah Ta'ala and express their happiness on the decision of Allah Ta'ala.

His old mother, his beloved wife and two small children were waiting eagerly for the return of their father. Years passed in this hope that one day my husband will return home safely, one day my father will come back home. Perhaps we may spend the next Eid together as a family. This painful news shattered all their hopes. They knew that their father gained his freedom from the prison of Malta but at the same time they also knew that he will never return to them. On the day of Qiyaamah, on the plains of Hashar, all friends will meet once again. May Allah Ta'ala keep us always in the company of His Awliyaa, in this world and the next. Aameen.

The family were pacified by their old granny who explained to them that this separation is only temporary and shortly they will all meet in the gardens of Jannah. Indeed this is eternal success; submitting your life for the cause of Deen, for the sake of Allah Ta'ala.

نفاں کہ مولوی نصرت حسین حامی دین

کہ بود جامع فضل و کمال و لطف کرم

بغیر قتل و سلاح درجہ شہادت یافت

ز فضل رحمت رب غفور جل و عم

THE GRAVEYARD IN MALTA

When Sultaan Abdul Aziz Khan, the 32nd Sultaan of the Ottoman Empire, visited Europe in his reign of rule, he passed through Malta as well. He was disturbed to see the entire area void of any salient signs of Islam. The sound of the Azaan could not be heard at all on this island. He could only see signs of christianity, monasteries, churches and christian grave yards. A thought crossed his mind, “What if a Muslim has to die in this land? What will happen to his body?” Hence, he purchased a beautiful piece of land outside the city and built a graveyard for the Muslims. On the side of the graveyard he built a Masjid and appointed an Imaam whom he paid from the public treasury. “At least if a Muslim dies in this land of kufr, he can be buried respectfully in a Muslim graveyard near a Masjid”, he thought.

There were only a few graves of travellers and businessmen who passed away in Malta whilst doing business. People always wondered who will ever be buried in this graveyard in a land of kufr and disbelief.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) thought of putting a marking on the grave of Hakeem Nusrat Husain so that people may know which grave is his. One of the Turkish prisoners by the name of Ashraf Bay heard about this desire of Shaikhul Hind (*rahmatullahi alayh*). Having extreme love for Hadhrat (*rahmatullahi alayh*) and his companions he hoped to fulfil this wish. Thus, he obtained a stone and engraved Hakeem Nusrat Husain’s name on it in Arabic as well as the date when he passed away. He placed it at the head side of the grave and called Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to come and see it. Hadhrat (*rahmatullahi alayh*) was very pleased to see it and thanked brother Ashraf for his work.

After some time, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) expressed his desire to once again visit the graveyard and make dua-e-maghfirat for his friend. They sought permission from the prison

authorities and decided to go one day after Zuhr. Hadhrat (rahmatullahi alayh) thought that they will go on foot and receive the rewards of walking to the graveyard. This would give them enough time to return by Maghrib. Moulana Waheed Ahmad who was a young student, full of energy and strength spoke to some of his contacts in jail and arranged for a vehicle to pick Hadhrat (rahmatullahi alayh) up from the prison. By now most of the guards and wardens were taking instructions from him.

After the Zuhr Salaah, Hadhrat (rahmatullahi alayh) started walking when suddenly a vehicle pulled up next to him and the door opened for him to embark the vehicle. Hadhrat (rahmatullahi alayh) looked around and with a broad smile on his face climbed into the vehicle. Everyone desired to jump in the car with Hadhrat (rahmatullahi alayh).

The vehicle could take only five passengers. Shaikhul Hind (rahmatullahi alayh), Moulana Uzair Gul, Muhammad Halabi Bay Afandi, Lieutenant Abdur Rahmaan Afandi and the driver, who was also a British guard, got into the vehicle. Moulana Waheed Ahmad was also going to jump in but when he saw Ashraf Bay and his desire to join Shaikhul Hind (rahmatullahi alayh) he stepped back and allowed him to take his place. He thus stayed behind with his uncle Moulana Husain Ahmad Saahib (rahmatullahi alayh). Knowing Moulana Waheed Ahmad and his playful temperament, he probably made Ashraf Bay pay him back for this favour in the form of some sweets and candy.

They reached the graveyard in a few minutes. Hadhrat (rahmatullahi alayh) stood at the graveside, recited some portions of the Qur-aan Shareef and made dua. By now the time of Asr had set in. They performed their Asr Salaah at this Masjid and once again got into the vehicle to return to the prison. Quite some time had passed and they hadn't yet reached their residence. At first Hadhrat (rahmatullahi alayh) thought to himself that perhaps they were taking another route. It was only much later that they reached their residence.

Hadhrat (*rahmatullahi alayh*) once mentioned this incident in Deoband saying, “As we were travelling, I noticed that the road was very different from the one we came on. I thought that we will reach the prison after a few minutes. Then I noticed that I was travelling in some lush orchards and ahead of us were beautiful rivers, springs and waterfalls and beautiful mountains with lovely sceneries. Again we went on another route along the coast with mountainous landscapes and beautiful views. Later on I realised that Ashraf Bay and Waheed Ahmad arranged with the driver to show me the beautiful sceneries of Malta.”

This normally was not something possible but since they had permission to come out, they thought of making the most of it. In total they covered 47 miles. Ashraf Bay paid the driver a good fee which he was quite happy with.

Moulana Uzair Gul Saahib (*rahmatullahi alayh*) was very thrilled with the trip but Hadhrat (*rahmatullahi alayh*) was not overcome by the beautiful landscape. His mind and heart was occupied in the remembrance of Allah Ta’ala. However, when he came to know exactly the details of what was going on and he saw his companions so excited with the long drive, he also showed his happiness and delight because his companions were happy. His happiness was because of their happiness.

Hadhrat (*rahmatullahi alayh*) was always very considerate to his saathies (companions). On one occasion he received a parcel from home. In it was some beetle nut and paan. Hadhrat (*rahmatullahi alayh*) wrote back on the receipt of that parcel. “I received two parcels today. One had paan and the other had the ingredients that go in it. Everyone here has made qurbaani and is in difficulty. Why did you people send one parcel only (i.e. for myself). You took out the time to send two parcels from so far but only one person can benefit from it. If you had

also sent some ginger, jeeru, mithai or some sweets, everyone would have benefitted from its sweet smell and delicious taste.”

DEENI KHIDMAT IN JAIL

The Muslim prisoners were very attached to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and his jamaat. Even the non-Muslim guards and prisoners were impressed with their good akhlaaq and conduct. The guards also showed lots of compassion to them and never treated them like hardened criminals.

The non-Muslim German prisoners gave the guards a very hard time. They would set the storeroom alight, break the locks on the doors and steal food from the stock room. They knew that by law, the government had to look after the prisoners. They also knew that when you are imprisoned there is no extra punishment that could be given to them. Some of the Germans even planned an escape route but the ocean stopped them from going any further. They were caught and brought back to jail. Some even boarded a ship but were brought back shortly when informed that they were criminals who had escaped.

Our Hadhrat Shaikhul Hind (*rahmatullahi alayh*) kept himself busy with his Deeni work, his Ibaadat and Zikr etc. with total sabr and reliance in Allah. Such thoughts of escaping never crossed his mind but at the same time he never showed weakness towards the kuffaar. He always kept a brave front and showed strength and courage.

Once, two officers came to call Hadhrat (*rahmatullahi alayh*) to the admin office for some questioning. Two guards stood next to him to take him away. Hadhrat (*rahmatullahi alayh*) stood up firmly and started walking so fast that no one would have thought that this was an old weak prisoner. He says that he thought of the incident of Umratul Qadha and how Rasulullah ﷺ told the Sahabaah (*radiyallahu anhum*) to stand up erect and sway their shoulders as they walked showing their strength. When these guards returned with

Hadhrat (*rahmatullahi alayh*) they said to their friends, “Your Shaikh is an old man but he is very fit and strong. He walked far ahead of us and we could not keep up with him at all.” When he heard this, he laughed silently to himself.

Hadhrat (*rahmatullahi alayh*) had commenced the translation of the Qur-aan Shareef at home. He managed to complete only ten paras of the Qur-aan due to his responsibilities at the Darul Uloom as well as seeing to his numerous visitors daily. Hadhrat’s broad Akhlaaq did not allow him to send a guest away without feeding him and giving him some of his precious time. By the grace of Allah Ta’ala, in the confines and solitude of Malta he managed to complete the entire Quraan Shareef in just two years. Out of extreme happiness, Hadhrat (*rahmatullahi alayh*) wrote a letter to his family in India stating, “*Al-hamdulillah* by the grace of Allah Ta’ala, I managed to complete the Qur-aan Shareef after Ramadhaan. Please do inform Hadhrat Moulana Abdur Raheem Raipuri about this.”

Moulana Abdur Raheem Raipuri (*rahmatullahi alayh*) had a great passion for the tarjuma (translation) of the Qur-aan Shareef and had been encouraging Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to do this work. He was eagerly waiting for this work to be completed. Unfortunately, Hadhrat Raipuri (*rahmatullahi alayh*) never lived to see this great work reach completion. However, it was obviously his duas and tawajjuh that brought acceptance to this great work.

In the field of Hadith, Hadhrat (*rahmatullahi alayh*) had gained a total mastery. Whilst translating the Qur-aan Shareef, a passionate desire engulfed his heart to write something on the taraajim of Bukhaari Shareef. Unfortunately, this work was not completed as Hadhrat (*rahmatullahi alayh*) passed away before completing it.

One day, Hadhrat (*rahmatullahi alayh*) appeared to be extremely disheartened. His companions tried to console him by saying some words of solace to him. “If we are executed then this will mean

martyrdom and this is actually what we are seeking” they said. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) breathed a heavy sigh and said, “How can one be distressed over a pain which is going to come to an end one day (referring to the pain of imprisonment)? My real worry is whether my pain and strife will be accepted by Allah Ta’ala or not. I really hope that there are no hidden agendas of the nafs in all of this.”

For a prisoner, one day is like one year. Time moves very slowly when you are in jail. There is no work to do and there are no deadlines. All you do is sit and allow time to pass. However, Shaikhul Hind (*rahmatullahi alayh*) used every second of his profitably and transformed the confines of the jail into a Khanqah and a Madrasah. He was a means of great benefit to the prisoners of Malta who benefitted tremendously from his blessed company and valuable advices.

Chapter 18

RELEASED

Slowly, prisoners were being moved around in Malta. Some were freed and sent home whilst others were moved to other prison camps. Ashraf Bay and others were set free. Rumours were going around that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) and his jamaat were going to be released soon. At one time it was even announced that within the week they will all be sent home, but unfortunately nothing materialised. One day, an official message came to say that they will be released on a certain date, hence they should pack up all their belongings and stay ready. When the date arrived, nothing happened and they remained as they were. Other prisoners would lose control of themselves, screaming and swearing, but our jamaat of pious Ulama would bear all of this patiently, placing their trust in Allah Ta'ala with the hope of gaining huge rewards for their patience. This, in essence, is the meaning of the dua of Rasulullah ﷺ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ

O Allah! I beg you to bless me with the ability of being pleased with your decision

Many months passed in the prisons of Malta and nothing really materialised. There was no talk of release or freedom. By December 1919, news began filtering down that the prisoners will soon be released. In India, it was like the day of Eid. Everyone was celebrating, Muslim and non-Muslim. Every person felt that the first prisoner to be released will be Hadhrat Shaikhul Hind (*rahmatullahi alayh*), the leader of the people of India. Daily prisoners began obtaining their freedom but the name Mahmoodul Hasan featured nowhere on the list. People would buy the newspapers daily to look at the list of those who will be set free but, against their wishes and desires, Hadhrat's name was not on any of the lists.

All of Hadhrat's students were very perturbed. Everyday letters from all over India would come to Darul Uloom Deoband asking whether Hadhrat Moulana is still imprisoned. When will he be set free? How long will they keep him? But, no one had the answers to these questions besides Allah Ta'ala.

Once, news reached them that Moulana Abul Kalaam is freed. People wrongly read the message that Moulana and Abul Kalaam are freed. In a frenzy of excitement, letters started circulating from Delhi to Deoband and the wrong message spread that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) is freed. However, when the correct news eventually surfaced, people fell into despair giving up all hope that Hadhrat (*rahmatullahi alayh*) will ever come back home.

In this grief and hope that Hadhrat (*rahmatullahi alayh*) will come back home one day, many people composed touching poetry expressing their feelings and hopes for Hadhrat's return. Many of these poems were published in the newsletters "Al-Qaasim" and "Ar-

Rasheed". The following words were written by Qaari Muhammad Taahir Saahib, the brother of Hadhrat Qaari Muhammad Tayyib Saahib (rahmatullahi alayh).

آئیے تشریف لانا ہے تو جلد آجائیے

ورنہ حضرت اب تو اپنا خاتمہ ہونے کو ہے

راہ سنت میں قدم رکھا ہے جس نے پھونک پھونک

سجدہ گاہ اولیا وہ نقش پا ہونے کو ہے

وہ بھی دن ہو یوں کہے طاہر کہ حضرت آگئے

روز کتا ہے روانہ قافلہ ہونے کو ہے

مالٹا سے جلوہ گر ہونے کو ہے شمس العلوم

جس سے ہندوستان پر نور و ضیا ہونے کو ہے

ہو چکی ظلمت نظر آئے گا اب آب حیات

اب مرا خضر طریقت رہنا ہونے کو ہے

آ رہے ہیں دیکھ کر جنکو خدا آتا ہے یاد

دیکھنا ہر گھر میں اب ذکر خدا ہونے کو ہے

ابر رحمت آ رہا ہے صورت محمود میں

وعدہ لاتقنطوا بیشک وفا ہونے کو ہونے کو ہے

کہتے ہیں آئیں گے حضرت کلبۂ احزان میں

رشتہ قالین آج میز بویا ہونے کو ہے

People were becoming despondent. They could see no light at the end of the tunnel. There was no news of any release from the prison. Once again the Shura of Deoband sat down and discussed what needed to be done. It was decided that a delegation should approach the viceroy, who was in Delhi at that time, to request the release of these Ulama.

Eventually, Moulana Habeebur Rahmaan Saahib and Mufti Kifayatullah Saahib, with the help of Hakeem Muhammad Ajmal Khan, proposed the release of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) to the English Government. By the grace of Allah Ta'ala this time they were successful. Eventually, on the 12 March 1920, Hadhrat (*rahmatullahi alayh*) was released from Malta to be sent back home.

This was a period of anxiety and anxiousness. People went to Bombay to wait at the port for the arrival of the ship. They kept a close watch on which vessels were arriving and which were leaving. The moment they received a slight idea of Hadhrat (*rahmatullahi alayh*) arriving, they would send a letter to Deoband informing them of the latest news. Waiting indefinitely is indeed difficult on the nafs. The poet says;

الْإِنْتَظَارُ أَشَدُّ مِنَ الْمَوْتِ

“Waiting is even worse than death”

A long time passed with no news of Hadhrat (*rahmatullahi alayh*). People were now getting anxious. What were they to do? No news is not always good news. Moulana Habeebur Rahmaan (*rahmatullahi*

alayh), the vice principal of the Madrasah, after making mashwarah with others, decided to hold Jalsahs in different towns to speak on the current conditions and gain the support of the public. This could then be relayed to the viceroy on what are the sentiments of the people on the ground. On the 26 Rajab 1338 / 16 April 1920 a huge jalsah took place in Deoband on the day of Jumuah. A large crowd gathered and the principal, Hafiz Ahmad Saahib, the vice principal, Moulana Habeebur Rahmaan Saahib, and Allamah Shabeer Ahmad Usmaani Saahib delivered talks to the public demanding the release of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Similar programmes were held in Saharanpur, Bijnor and Moradabad. The viceroy was timeously informed of the happenings in these towns.

Thereafter, Moulana Habeebur Rahmaan Saahib (*rahmatullahi alayh*) prepared a report in Urdu, seeking Hadhrat's release. He took the report to Meerut to have it translated in English and then took it to the commissioner personally who presented it to the viceroy.

Now they had to wait patiently to see the outcome of this appeal. Muslims all over India spent the nights crying to Allah Ta'ala to bring Hadhrat (*rahmatullahi alayh*) back home safely.

Eventually, in Rabi-us-Sani 1338 A.H. an officer appeared in their cell with an official letter stating that they are freed and they will be sent home. When other prisoners heard this announcement, they could not bear the separation from these great personalities. The prison echoed with the sounds of their sobs and cries. How were they to bear the separation of these saintly souls?

When Hadhrat Yusuf (*alayhis salaam*) was released from prison, the prisoners broke down weeping at his separation. Hadhrat Yusuf (*alayhis salaam*) made this dua for them at that time;

اللَّهُمَّ عَظِّفْ عَلَيْهِمْ قُلُوبَ الْأَخْيَارِ وَلَا تَعُمَّ عَلَيْهِمُ الْأَخْبَارِ

“O Allah! Let it be that the pious always have a place for them in their hearts and do not conceal from them the happenings /information (of this world).”

As Yusuf (alayhis salaam) exited the prison, he inscribed the following words on the door of the prison;

هَذَا بَيْتُ الْبَلْوَى وَقَبْرُ الْأَحْيَاءِ وَشِمَاتُ الْأَعْدَاءِ وَتَجْرِبَةُ الْأَصْدِقَاءِ

“This is a place of test, a grave for the living, a place where enemies remain happy and an experience for friends.”

For five years the prison of Malta echoed with Zikrullah, Tilaawat of Qur-aan, Azaan, Salaah, QaalalAllah and Qaalar-Rasool. The effort of Dawat, Ta’leem and Tazkiyah took place in the confines of this jail.

All the prisoners were very happy to hear about the freedom of Hadhrat Shaikhul Hind (rahmatullahi alayh) and his jamaat and why should it not be so. Such an old, pious and saintly figure deserved to be freed from the shackles of prison. But at the same time other prisoners realised what they were losing. Days before the date of release, prisoners were seen crying at the thought of separating from this great wali of Allah. Prisoners were coming in droves seeking advice and asking for duas. On the day of the release, a huge jalsah was held in the prison under the leadership of Shaik Khairud Deen Afendi. He delivered a beautiful talk about Hadhrat Shaikhul Hind (rahmatullahi alayh), his piety, his taqwa, his good character and how unfairly he was imprisoned. He also expressed his grief and sadness over the fact that they will now be separated from his blessed company. Some people rendered some poetry in Arabic. At the end of the jalsah they requested Hadhrat Shaikhul Hind (rahmatullahi alayh) to make dua. Hadhrat raised his hands. The sounds of Aameen could be heard from all directions. This fervent dua continued for 15 minutes with sounds of weeping and sobbing from all sides.

As they were leaving the gates of the prison, the prisoners lined up to make salaam and musaafahah. Some hugged Hadhrat (*rahmatullahi alayh*) and some kissed his hands. With a heavy heart and moist eyes, they saw him and his jamaat leave the four walls of the jail. Armed guards accompanied them till the harbour. Until now, they did not have the slightest idea where they were going to. None of the authorities informed them where they were off to. As they proceeded, the guards slowly lessened until they reached the ship going to Alexandria. They boarded the ship and reached Alexandria after twenty-two days. From there they travelled to the Suez by train. Their stay in Alexandria and the Suez was with much difficulty. There was no place to stay. They had to stay in a tent that was used by many people. Basic necessities like water and food were not available. Every day they would get news of moving out but that day just wouldn't come. There was no news of a ship arriving and when the ship did arrive there was no place for them on board. They had no money and no rations with them. Whatever money they had was depleted in Malta. There was no one to see to them and no one to look after them. Out of necessity, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) had to write to some of his friends in Makkah Shareef requesting some money which he had kept by them as an amanat. Two and half months passed in this way. Whilst they were still at the Suez, news reached them that the moon of Ramadhaan was sighted. They thought that they will be at home for Ramadhaan. Who knew that they will have to spend Ramadhaan at such a miserable place?

People in India were grieved that Hadhrat (*rahmatullahi alayh*) would have to spend the mubaarak month of Ramadhaan and Eid in such difficulty. But, the tears of the Muslims in India and their cries at night brought about a quick change of events. A letter reached India from Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*)

saying that they had reached Aden on the 13th Ramadhaan and would shortly reach Bombay. A new life entered the hearts of the Indians. Shaikhul Hind (*rahmatullahi alayh*) and his companions were on their way home.

Our Ulama commenced the fast of Ramadhaan and performed the Taraaweesh Salaah at night. They survived on very basic rations. The monies from Makkah had not yet arrived when the news of a ship arriving at the port reached them. It was now the 5th fast when they boarded the ship. It was only the mercy of Allah Ta'ala upon them that when they boarded the ship they were given a place in the 1st class apartment. At this point, all security had left them. From here onwards they could taste their freedom.

Hadhrat (*rahmatullahi alayh*) used to say to his friends that in the first class apartments, there were no fans in the cabin. They used some other kind of advanced technology that kept the cabin cool in the severe heat and warm in the colder areas. This kept them very comfortable. They continued the Fasts and Taraaweesh on the ship. When they reached Aden, Hadhrat Moulana Madani (*rahmatullahi alayh*) wrote many letters to India, informing them of their arrival. Hadhrat Madani (*rahmatullahi alayh*) was also concerned about completing the Taraaweesh Salaah before they reached Bombay as they were not sure what would be the way forward from there. On the 20th of Ramadhaan, Hadhrat Moulana Madani (*rahmatullahi alayh*) completed the Qur-aan Shareef in the Taraaweesh Salaah. On the 8th June 1920, they reached the port of Bombay. All praise due to Allah, The Rabb of all the worlds.

Chapter 19

BACK IN INDIA

BOMBAY

People were overjoyed when they heard this news. They abandoned whatever they were doing and rushed to present themselves at the port to welcome Hadhrat Shaikhul Hind (*rahmatullahi alayh*). The distance was far, the heat was severe and it was the month of Ramadhaan. It took lots of courage and strength to proceed from Deoband all the way to Bombay, but love will drive a person in any condition. Many Ulama, out of love for their Ustaaz and mentor, left home and travelled through the heat of India till they reached Bombay. Others could not manage the distance and the travel.

Haafiz Ahmad Saahib, the principal of Darul Uloom, and the son of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) put everything on hold and regarded this matter as his most important responsibility. Despite his old age, ill health, the severe heat and being in the state of

roza, he left for Bombay. He travelled through the desert of Rajput and the mountainous regions until he reached the port of Bombay on the 7 June at about 10.00 a.m. Hadhrat Shaikhul Hind's two brothers had already reached Bombay a few days earlier.

Moulana Sayed Murtadha Hasan from Moradabaad had also come with some of Hadhrat's students from Amroha. Haji Ahmad Mirza and Mufti Kifaayatullah from Delhi also arrived in Bombay. From Lucknow, Moulana Abdul Bari presented himself and Mr Gandhi also arrived to welcome Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

The government had appointed Moulana Raheem Baksh to officially welcome Hadhrat Shaikhul Hind (*rahmatullahi alayh*) as he was the president of the Indian council in Bahawalpur. He reached Bombay on the 7 June. Everyone had been informed via telegram that Hadhrat (*rahmatullahi alayh*) was going to reach Bombay on the 8 of June. As they reached the port, they were informed that a vessel from Malta has arrived but has anchored two miles out at sea. Moulana Raheem Baksh, because of his contacts with government, immediately sent a message to the captain of the ship enquiring if Hadhrat (*rahmatullahi alayh*) was on board the ship. When he received the reply in the affirmative, he immediately hired a small steam boat to go out to sea and meet Hadhrat Shaikhul Hind (*rahmatullahi alayh*). At that time Hadhrat Moulana was making wudhu for Zuhr Salaah.

Shaikhul Hind (*rahmatullahi alayh*) says, "When my eyes fell on Moulana Raheem Baksh, I was apprehensive to meet him as I knew the close ties he had with the government. I was hoping that he will not bring some bad news to us. But after speaking to him, I realised that there was no need to worry and that Moulana was here to welcome us and take us to safety."

The port was filled with boats and ships from different countries. It was for this reason that Hadhrat's boat was docked far out at sea. This made it very difficult for him to come to shore. The severe rains

also added to the difficulty. The entire day passed and Hadhrat (rahmatullahi alayh) and his companions remained on the ship. To off load a ship at sea is very difficult. They had to wait until a ship left the harbour and space was made for the vessel to dock. Another 24 hours passed in this way. Those who had arrived at the port to welcome Hadhrat (rahmatullahi alayh) were now losing patience. Why was all this taking so long?

The next morning the Ulama who had come from Deoband, hired a sail boat to go and fetch Shaikhul Hind (rahmatullahi alayh) from sea. As they got close to the ship, a severe storm ensued and the wind pushed the boat away from the vessel. They tried once again to come close to the ship but a strong gust of wind threw them back towards the shore. They were helpless against the strong winds. As much as they tried, they could not get close enough to the vessel. It was such a strange sight. Hadhrat Shaikhul Hind (rahmatullahi alayh) was standing on the deck of the ship. He could see his close friends and family, make salaam to them and speak to them with indications but the boat would just not come close to the ship. Everyone was hoping to bring Hadhrat (rahmatullahi alayh) down into the boat and bring him safely to the shore but unfortunately they could not manage to do this. For two hours consistently this continued. The boat circled the ship several times hoping that the wind will not be so strong on the other side. It was the same scenario on all sides. As the boat drew close to the ship, the wind threw it back towards the shore. Eventually, everyone gave up. An Aalim mentioned an old Arabic saying,

إِذَا لَمْ تَسْتَطِعْ شَيْئًا فَدَعْهُ وَجَاوِزْهُ إِلَى مَا تَسْتَطِيعُ

“When you are unable to accomplish something, then leave it and try to do something that you can manage.”

They thus abandoned the idea. On the ship, there was a life-boat tied to the side of the ship. A musaafir, who had some urgent work in

Bombay, had already intended to take this life-boat to the shore. They requested him to allow Hadhrat (*rahmatullahi alayh*) to join him on the boat to the shore of Bombay. Knowing Hadhrat's piety and angelic qualities, he happily agreed to take Hadhrat (*rahmatullahi alayh*) on this boat.

By now, Hadhrat (*rahmatullahi alayh*) was quite old and weak. For him to get down from the ship into the boat was no easy task. Thus, with the help of his beloved student and Khaadim, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), he somehow got down from the ship into the rickety life-boat with much difficulty. This boat took them to the small steam boat where some of Hadhrat's special people were eagerly waiting for him. There were seven of them on the steam boat, viz. Hafiz Ahmad Saahib, Hakeem Muhammad Hasan, Hafiz Muhammad Muhsin, Hafiz Muhammad Taahir, Qari Muhammad Tayyib, Moulana Muhammad Haneef and Moulana Raheem Baksh.

They met Hadhrat (*rahmatullahi alayh*) with salaam and muaanaqah (embrace). They hugged Hadhrat (*rahmatullahi alayh*) and cried profusely out of extreme happiness and joy. Such was the feeling of extreme delight that cannot possibly be explained in words.

First, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) met Hafiz Ahmad Saahib and embraced him for a long time. Both of them cried as they met each other. Then Hadhrat (*rahmatullahi alayh*) met his two brothers and thereafter he greeted the other saathies, asking them briefly how they were. The steam boat then took off and after a few minutes reached the shores of Bombay where thousands of Muslims and Hindus had gathered to meet this great Aalim of Deen, the saint of the time, Hadhrat Shaikhul Hind, Moulana Mahmoodul Hasan Saahib, Deobandi (*rahmatullahi alayh*). It was one o'clock in the afternoon on the 20 Ramadhaan 1338 / 8 June 1920 when Hadhrat placed his foot on the ground of India. As he put his foot on the ground he exclaimed the Takbeer "Allahu Akbar" loudly with the greatest respect and

happiness showing his thanks and gratefulness to Allah Ta’ala for bringing him back safely to his country.

Some volunteers in Bombay took Hadhrat (*rahmatullahi alayh*) in their vehicle towards the home of Haji Ahmad Siddeeq Saahib. Despite the heavy rains, people had come in hoards from all over the country to meet Hadhrat (*rahmatullahi alayh*). Sounds of *Allahu Akbar* could be heard from all sides. People were hoping to take out a huge procession in the name of Shaikhul Hind (*rahmatullahi alayh*), but those who knew Hadhrat’s mizaaj and temperament quietly took him to the residence of Haji Ahmad Siddeeq. Thousands of people gathered here also to meet Hadhrat (*rahmatullahi alayh*).

Some of the respected people of Bombay requested Hadhrat (*rahmatullahi alayh*) to stay over for a few days so that others could also come and meet him but because it was Ramadhaan and that too the last ten days of Ramadhaan, Hadhrat (*rahmatullahi alayh*) did not want to take people out of their schedules and cause them takleef. They had also received news that Hadhrat’s wife had fallen ill, as a result Hadhrat (*rahmatullahi alayh*) was uneasy and did not want to stay any longer. He intended to leave the next day i.e. 21 Ramadhaan, but an old class friend, Qadhi Muhyud Deen Saahib Moradabadi, who was a student of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*), reached Bombay that morning. Qadhi Saahib was quite old and sickly and he had travelled all the way out of love for his dear friend. Shaikhul Hind (*rahmatullahi alayh*) could not bear to see his friend dismayed, hence he stayed over for one more day to meet him. This was obviously the broad Akhlaaq and character of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

Looking at Hadhrat’s old age, Moulana Raheem Baksh decided to arrange a first class ticket for Hadhrat (*rahmatullahi alayh*) and his companions but Hadhrat (*rahmatullahi alayh*) was a man of simplicity and humility who was always down to earth. He preferred to travel in

the third class so that others could also be with him on the journey. They managed to find an empty coach in the third class and immediately stowed their luggage inside. Thus, they travelled in this way the entire journey to Delhi. Although the Shariat has allowed one not to fast on a journey, these saintly souls did not want to miss out the great rewards of fasting in the month of Ramadhaan. A few saathies could not manage to fast the long hot days whilst travelling and thus took the concession of not fasting whilst on journey. It was a replica of the journey of the Sahaabah (*radhiyallahu anhum*).

من الصائم ومن المفطر فلا يعيب بعضنا علي بعض

“Some of us would fast and some would not fast and we would not pick faults at each other (for not fasting).”

DELHI

The principal, Hafiz Ahmad Saahib, came to know that Hadhrat (*rahmatullahi alayh*) was going to reach Delhi on Friday 11 June and by Saturday he will be in Deoband. He thus made an announcement on Friday after the Jumuaah Salaah, informing the public of Hadhrat's arrival. In the meantime thousands of people in the U.P. province began gathering at the Delhi Station to meet this great wali of Allah who was coming back home after spending years in jail. People from Moradabad, Amroha, Khorja, Bijnor and other areas started gathering at the station. The public of Delhi consisting of the wealthy and the poor, students, office workers, Muslims and Non-Muslims, all began moving towards the station in droves. At 8:00 a.m. on Friday morning the train eventually reached the Delhi station.

This scene was something to behold. People were running towards the platform. The crowd was neck to neck waiting for the train doors to open so that their gaze may fall on this great Qutub (pious saint). The doors of the train opened and from inside the coach this great

personality slowly placed his foot out of the train onto the platform. All eyes were fixed on him. Clad in a simple kurta, an old lungi with a turban tied on his head and signs of tiredness and fatigue on his face, Hadhrat (*rahmatullahi alayh*) climbed off the train and stood up straight on the platform. As people looked at him, the sounds of *Allahu Akbar* could be heard from all sides. People could not hold back their tears. Was this real? Allah Ta'ala, out of His sheer mercy, brought Hadhrat (*rahmatullahi alayh*) back home safely.

As he placed his foot onto the platform, a flood of people swept towards Hadhrat (*rahmatullahi alayh*). They surrounded him from all sides. Some shook hands with him, some embraced him, some placed his hands on their eyes and chest showing their deep rooted love and attachment for him. Shaikhul Hind (*rahmatullahi alayh*) also happily greeted everyone as much as he could until eventually people feared that Hadhrat (*rahmatullahi alayh*) may lose his life in this chaos. A group of friends formed a circle around him holding their hands to protect him from the enthusiastic crowd. Somehow, they managed to get him out of the station. Many people still didn't get a chance to see or greet Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Dr. Ansaari was waiting patiently in his vehicle to take Hadhrat (*rahmatullahi alayh*) to his residence which was quite a distance away. Somehow, people came to know where Hadhrat was going and by means of private vehicles and bicycles they also came there. Throughout the day people were coming to meet and greet him and Hadhrat (*rahmatullahi alayh*) out of his good nature, accommodated each person asking them briefly about their health and their families. Towards the afternoon he went to meet his classmate, Moulana Abdul Ali Saahib who, due to illness and weakness, could not come to meet Hadhrat (*rahmatullahi alayh*). He also went for condolences to the house of Moulana Ameenud Deen Saahib, the principal of Madrasah Ameeniyah in Delhi.

DEOBAND! AT LAST

They spent most of the night awake. Before Fajr they began preparations for Deoband. After performing the Fajr Salaah they left immediately for the station. Hundreds of people had already gathered there to meet Hadhrat (rahmatullahi alayh). Once again people offered to buy a 1st class ticket for Hadhrat but he declined the offer saying that he preferred to travel with his companions on an ordinary coach. At 5:00 a.m., the train sounded its siren and left the Delhi station for Deoband. On the way to Deoband, at every station, people were waiting to meet Hadhrat (rahmatullahi alayh) or at least catch a glimpse of him. Many would stretch their hands into the coach to meet him. Hadhrat (rahmatullahi alayh) with his broad Akhlaaq would be considerate to them and also greet them by making musaafaha. He would not pull his hands away from the window until the train picked up a good amount of speed.

Some people desired to sing some poetry in the praise of Hadhrat Shaikhul Hind (rahmatullahi alayh) but he was not at all keen on them reading out anything. Eventually, through the insistence of some friends, half-heartedly, he allowed Moulana Mazharul Islam to read out a few lines that he had written. The poem is as follows:

دھوم ہے محبوب محبوب خدا آیا ہے آج
 وارث کل انبیاء و اولیا آیا ہے آج
 جس قدر جاتا رہا اس سے سوا آیا ہے آج
 کل شہیدان وطن کا خون بہا آیا ہے آج
 لائے ہیں تشریف مولانا مبارک دلیوند

نوش ہو اے کنگاں کہ پھر یوسف تر آیا ہے آج

وہ محدث جہاں استاذ محمود الحسن

یعنی شیخ الہند اسیر مالٹا آیا ہے آج

اے تماشا دیکھنے والو خدا کی شان کا

بھیس میں درویش کے فرماں روا آیا ہے آج

کل تلک جو غیر ممکن تھا وہ ممکن ہو گیا

بیٹھ کر کشتی میں دریا علم آیا ہے آج

Everyone was really impressed with the beautiful poetry. The meaning really affected them as you could see tears streaming down their eyes. However, Hadhrat Shaikhul Hind (rahmatullahi alayh) was not at all impressed. At the end of the session, he mentioned, "Poetry is such that the more exaggeration there is in the poem, the better it sounds." He was referring to the Arabic saying,

”اشعرهم اکذبهم“

The best poet is the one who is the biggest exaggerator

The Muslims of Meerut sent a letter of acknowledgement and support to Hadhrat (rahmatullahi alayh) for his efforts and sacrifice. As the train stopped at the Meerut station someone stood in the coach and read out the whole letter which he had printed and distributed to others. Amongst other things mentioned, it was expressing their thanks to Allah Ta'ala for bringing Hadhrat (rahmatullahi alayh) back home safely, the pain and grief the Muslims faced when Hadhrat

(*rahmatullahi alayh*) was imprisoned and the injustices of the government. They also explained Hadhrat's firmness, truth, sincerity and the feeling they had for Hadhrat's hardships. Further on they explained the clear intentions of the government in regards to the khilaafat movement and the need for Hadhrat's guidance and help in this regard. On behalf of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), his beloved student, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) stood on the platform and addressed those Muslims who were present. The crux of this talk was based on the following five aspects;

1. Shukr and thanks to Allah Ta'ala for all His favours and ni'mats.
2. Shukr and thanks to the Muslims in general.
3. Difficulties and calamities are from Allah Ta'ala.
4. There's no benefit in discussing and reminiscing over past problems and difficulties. A Muslim must look forward at what needs to be done.
5. The hardships Muslims went through in the past, their firmness on the truth and their acceptance of guidance from their elders.

At every station, crowds of people would gather to see Hadhrat (*rahmatullahi alayh*). After Muzaffarnagar there is just one small station before Deoband. Here too many people had gathered. Now they were just eight miles away from Deoband with no stops in-between.

As they approached the outskirts of Deoband, a unique condition overtook Hadhrat (*rahmatullahi alayh*). The orchards and lush gardens of Deoband were now in sight. Hadhrat (*rahmatullahi alayh*) immersed himself in thinking of how Allah Ta'ala had favoured him. His heart was overcome with an overwhelming feeling of shukr. He marvelled at the thought of how Allah Ta'ala took him, such a weak servant, through a journey of thousands of miles through so many countries,

crossing over so many oceans and continents. Allah Ta'ala allowed him to perform Haj and Umrah, visit Makkah Mukarramah, teach Bukhaari Shareef in the city of Rasulullah ﷺ and provided for him meals and nourishment in every place. Now, after all of this, Allah Ta'ala is bringing him back home to his family and friends. There are no words that can express enough thanks to Allah Ta'ala. A unique condition overtook Hadhrat (*rahmatullahi alayh*) as the train meandered its way through the plantations of Deoband. With a sparkle in his eye and a smile on his face, he summarised the entire situation in just four words.

الْحَمْدُ لِلَّهِ عَلَى ذَلِكَ

All praise is due to Allah for all of that

Eventually, at 9:00 a.m. they reached the Deoband station. The prisoners of Malta were back home after 5 long years. The entire station was full of people. It was not possible for our Ulama to get off the train. The atmosphere was filled with the sounds of Takbeer (*Allahu Akbar*) which could be heard from all sides. The moment Hadhrat (*rahmatullahi alayh*) got off the train, the people ran to meet him. Some brave people managed to pick Hadhrat (*rahmatullahi alayh*) up and place him into a horse-cart which saved him from the attack of the crowd. Initially, some people suggested that a special carriage be made for Hadhrat (*rahmatullahi alayh*) which they would all carry themselves and take Hadhrat back to his house. But Hadhrat (*rahmatullahi alayh*), who was an embodiment of *tawaadhu* and humility, would never allow such a thing. How could he allow his students to carry him in a carriage? The very first stop off-course was Darul Uloom Deoband, the institute of his Ustaaz, Hujjatul Islam, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*). This institute, which is the foundation of the Qur-aan and the Hadith of Rasulullah ﷺ, was most beloved to Hadhrat. When he left Deoband 5

years ago, he left from the Madrasah and when he returned, he returned back to the Madrasah. He went straight to the Darul Hadith and made a collective dua with all those present.

At approximately 11:00 a.m. Hadhrat (*rahmatullahi alayh*) went home where all the mastooraat (family ladies) were waiting eagerly to meet him. Hadhrat's respected wife, who was quite ill, his daughters, grand-daughters and nieces were overjoyed to see him. Hordes of people were still coming to the home to meet him. Eventually, his brother took him to one section of the house and put him to rest. It was only then that the crowd dispersed.

A SEA OF GUESTS

Thousands of people gathered in Deoband to meet Hadhrat (*rahmatullahi alayh*) and spend time with him. A number of people had come from far and wide to meet him. It was the last ten days of Ramadhaan and guests were pouring in. The atmosphere was excellent with so many Ulama and pious people around. Obviously, with so many people around, proper arrangements had to be made for the boarding and the lodging of the guests. To feed so many people daily with sehri and iftaar was no easy task. Hafiz Ahmad Saahib, the principal of Darul Uloom Deoband, had anticipated this problem long before the arrival of Shaikhul Hind (*rahmatullahi alayh*). He had already made a long list of potential people to prepare meals. In this way all the guests were fed in the Madrasah dining hall two meals daily. The very first iftaar and sehri was arranged by the principal himself, Hafiz Ahmad Saahib, the son of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*).

Shaikhul Hind (*rahmatullahi alayh*) would also join in these meals for the sake of the visitors. The students of the Madrasah would passionately lay out the dastarkhans to serve the meals. They regarded this as a great khidmat for Hadhrat (*rahmatullahi alayh*). Since

it was the Madrasah holidays, the students also had much free time to make khidmat for the guests. After Ramadhaan more people began pouring into Deoband, but no matter how many people came, by the grace of Allah, the Madrasah catered for their boarding and lodging.

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) regarded this aspect of taking care of the guests as an important Islamic duty. He regarded this as an Ibaadat and a command of Rasulullah ﷺ.

إِنَّ إِضْيِيفَكَ عَلَيْكَ حَقًّا

Indeed your guests have a right over you

He always took care of them and gave them his precious time even though at times it impacted on his rest, sleep or nafl ibaadat. Most of the time his house was full of people. After the Fajr Salaah, Hadhrat (*rahmatullahi alayh*) would go and sit with the guests and narrate to them incidents that took place in Malta. These incidents brightened up their faces. If someone questioned him about some ilmi aspect, he would listen carefully and give a full explanation whereby all those sitting would benefit tremendously from his talks. Most of the time there were many Ulama present. He would explain some aspects of the taraaweesh or tafseer that he was busy with. In this he always displayed a very high level of tawaadhu and humility. Never did he act proudly or show off in-front of those present. If by chance the name of his Ustaaz was mentioned he would get overcome with emotion. His eyes would fill with tears and for hours he would go on talking about his beloved teacher and if a salaah time did not come in-between, this topic would not come to an end. In the Mubaarak nights of Ramadhaan he would come to the Darul Uloom after the Taraaweesh Salaah. Students, Asaatizah and the general public would all gather to listen to Hadhrat's wonderful advices. People would be left awe-stricken with the golden words that flowed from his blessed tongue. Aah! Who knew that these were the last few days in Hadhrat's life.

One day, a huge gathering of Ulama assembled around Hadhrat (rahmatullahi alayh) hoping that he would give them some important advice. After sitting silently for some time, he mentioned the following advice. “In the time I spent in Malta, I learnt two important lessons.” On hearing these words, there was pin drop silence. Everyone sat up straight to listen to what this great Aalim, who spent his entire life teaching Deen to the Ulama, could have learnt in Malta. He continued “Whenever I sat and pondered in the loneliness of the jail the reasons for the downfall and the destruction of the Muslims in Deen and dunya, I came to realise that there were two reasons for this.

1. We have left out the Qur-aan Shareef
2. Fighting amongst each other

It is for this reason that I have come back with this firm intention that I will spend the rest of my life in spreading the word and the meaning of the Qur-aan Shareef. We will establish Makaatib for children in every village so that they can learn the words of the Qur-aan and for the adults we will conduct lessons of the Qur-aan so that they will become aware of the meaning of the Qur-aan. In this way they will get prepared to practice on the teachings of the Qur-aan Shareef. Furthermore, under no circumstances will we be prepared to tolerate any kind of fighting amongst the Muslims.”

How accurately Hadhrat Shaikhul Hind (rahmatullahi alayh) diagnosed the sickness of the Ummah. He then spent the remainder of his life, despite his weakness, illness and busy schedule, in propagating this great work. He himself commenced delivering the lessons of Qur-aan in the local Masjid wherein senior Ulama like Hadhrat Moulana Sayed Husain Ahmad Madani (rahmatullahi alayh) and Allamah Shabeer Ahmad Usmaani (rahmatullahi alayh) would participate. A large number of people from the public would also attend.

Everyday, hundreds of people would take bay'at at his hands. The environment in Deoband brought back memories of the time of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*). For those who were there, every day was like the day of Eid and every night was like Shabb-e-Baraat. Who knew that all of this will so quickly disappear into a dream?

دھونڈتی پھرتی ہیں آنکھیں آج ان ایام کو

آہ وہ راتیں کہاں اور بائے ایسے دن کہاں

دیکھنے والوں نے کیا دیکھا بتائیں کس طرح

خواب کی تھی اک کہانی خواب کا تھا اک سماں

My eyes are wondering around today looking for those days

Aah! Where are those days and where are those nights?

Show me what is it that they saw?

This story was just like a dream

At one time in the life of Hadhrat Moulana Gangohi (*rahmatullahi alayh*), there were many people who began gathering around him, taking bay'at at his hands and benefitting from his majalis. One of Hadhrat's Khulafaa, looking at the large numbers of people gathering for the programs, commented, "It seems that there is not much time left for Hadhrat to live." This Buzurg had the very same foresight of Hadhrat Abu Bakr Siddeeq (*radhiyallahu anhu*) who when Surah Nasr was revealed, feared the demise of Rasulullah ﷺ. Shortly thereafter, Moulana Gangohi (*rahmatullahi alayh*) passed away.

On several occasions, this incident would flash in the mind, looking at the huge crowds of people gathered in Deoband around Hadhrat Shaikhul Hind (*rahmatullahi alayh*), but this was just a fear in the mind. Hadhrat Moulana was well and healthy and these were just wild thoughts in the mind.

Hadhrat Moulana (*rahmatullahi alayh*) would never make Imaamat. This was due to his natural humility. There may have been only a few lucky people who performed salaah behind Hadhrat (*rahmatullahi alayh*). On the occasion when Hadhrat returned home from Malta there were only 5 days left for Eidul Fitr. The Imaam for the Eid Salaah, who was one of Hadhrat's students begged him to lead the Eid Salaah to which he happily obliged. Thousands of people were overjoyed to perform the Eid Salaah behind Hadhrat (*rahmatullahi alayh*).

On the day that Hadhrat (*rahmatullahi alayh*) arrived, he intended to go straight to the house of Hakeem Nusrat Husain who was his companion in Malta. He wished to express his condolences to his grieved mother, wife and orphaned children. However, due to the large number of visitors and people who were coming from far and wide, he could not manage to do this. He once mentioned, "I had this intention on the ship that when I reach India, I will go immediately to the house of Hakeem Nusrat Husain, but when I reached Bombay and saw such a huge crowd of people, I was compelled to first see to them. It would not be appropriate for me to abandon them and depart. At the same time I could not take everyone along with me. Thus I had to delay my intentions."

After Eid, visitors were still streaming in, thus it became difficult to leave immediately. Eventually, Hadhrat (*rahmatullahi alayh*) announced that on the 10th Shawwaal he will be travelling. He travelled to Delhi where he stayed for one night. Although Hadhrat (*rahmatullahi alayh*) intended to go to Fatehpour, he had to first stop in

Lucknow, Kanpur, Ilaahabad, Ghazipur, Jonpur and Faizabad. Here too, thousands of people came to meet him. The biggest crowd was in Lucknow and Ilaahabad and thereafter Moradabad.

Hadhrat (*rahmatullahi alayh*) had intended to go to many places but in Moradabad, he received a telegram saying that his respected wife had fallen severely ill. Hence on the 25th Shawwaal, he returned quickly to Deoband. He immediately began to see to her needs and arranged for all the necessary medical treatment needed. At the same time, he also saw to the guests that arrived and still conducted some programmes for them on a daily basis. This was his excellent Akhlaaq and good character.

In those days, Qaari Muhammad Taahir Saahib, the grandson of Moulana Qaasim Nanotwi (*rahmatullahi alayh*) got proposed. He requested Hadhrat (*rahmatullahi alayh*) to perform his nikaah. Hence the date was set for 28th Shawwaal. Many people from far and wide came for the nikaah regarding it to be a great opportunity to be present at the nikaah of the grandson of Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and to witness the greatest Buzurg of the time perform his nikaah. It was indeed a blessed gathering full of Ulama and Sulahaa.

One can well imagine this nikah; the grandson of Moulana Qaasim Nanotwi (*rahmatullahi alayh*) and performed by Hadhrat Shaikhul Hind (*rahmatullahi alayh*), what an occasion this must have been. There can be no iota of bidat and wrong customs at such a nikah. After the Asr Salaah the groom went to the house of Shaikhul Hind (*rahmatullahi alayh*) and then both of them went to the home of the bride. Hadhrat (*rahmatullahi alayh*) sat down read the masnoon Khutbah and performed the nikah. Thereafter he made a short dua for barkat. Sweetmeats were distributed to those present. That night, Hafiz Ahmad Saahib invited all the students and Ustaads for the waleemah. Many of the town people also partook of the meals.

Visitors kept on pouring into the guest quarters of Hadhrat's home. In the meantime Hadhrat's respected wife began feeling weaker by the day. Her daughters were fully engaged in her khidmat. Hadhrat (*rahmatullahi alayh*) would also go and spend some time with her. He would remain silent for long periods of time. Signs of worry and concern could be seen on his face, but when he had to meet with the visitors, he would do so with a broad smile and good character.

Chapter 20

FINAL ILLNESS

Before leaving for Haj, the respected wife of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had fallen very ill. She became very weak and did not have the strength to even stand or sit on her own. Her condition would become critical at times and sometimes she would feel much better. She would be seen crying at times saying that she fears something may happen to her whilst Hadhrat (*rahmatullahi alayh*) was gone for Haj. She would then be deprived of his blessings in her Janaazah Salaah and burial. Out of consideration for her, Hadhrat (*rahmatullahi alayh*) delayed his journey hoping that she will recover, but no matter what treatment they tried, her condition did not improve. Eventually, Hadhrat (*rahmatullahi alayh*) was compelled to answer to the call of Haj. He thought that after six months to a year he would return home safely. He thus left her in this sickly condition. Before his departure she asked him, “In whose care are you leaving

me?” “In the care of Allah” he replied. “Don’t be worried. Insha Allah, I will come back to see you again just like this.”

رشته در گردنم اگلنده دوست می برود هر جا که خاطر خواه اوست

The friend has tied a rope around my neck and He pulls it wherever He wishes

Hadhrat (rahmatullahi alayh) then left for Haj. He intended to return after spending a year in Hejaz but unfortunately was arrested and imprisoned in Malta. The period of separation lengthened and there was no hope that he will ever return home. This lengthy separation increased the grief and pain of Hadhrat’s family. She spent her days and nights crying to Allah Ta’ala. She would become very uneasy when she received news of his arrest and imprisonment. On one occasion, she took up the courage to write up a request to the viceroy to send some aid and money for Hadhrat (rahmatullahi alayh) but this request was rejected. She spent five long years in this way. Her sickness increased at times and at times she felt much better. Towards the end, her health improved tremendously. She would hear news of Hadhrat’s release from time to time and that would give her some glimmer of hope. One day some rumours reached Deoband that Hadhrat (rahmatullahi alayh) was going to be released. After verifying the news it seemed that the information was correct and that Hadhrat (rahmatullahi alayh) would be returning home soon. Hadhrat’s family was so excited that she began preparing for Hadhrat’s arrival as well as for the many guests that would arrive to meet him. Unfortunately, it surfaced that this news was incorrect and her hopes were all shattered.

Many months later, they received a telegram from Aden saying that the prisoners of Malta were released and were on their way home. As this news reached her, she fell ill once again and returned to

the condition that she had been in when Hadhrat (rahmatullahi alayh) left for Hejaz. When Shaikhul Hind (rahmatullahi alayh) reached home she was in a state of unconsciousness. She could not express her happiness or say anything at all. It was indeed unique to see how true Allah Ta’ala made the words of Hadhrat (rahmatullahi alayh). He found her after five years in the exact same condition that he had left her.

خدا کا شکر ہے تم آگئے ہو میری بلی پر

میری قسمت میں تھا یہ آخری دیدار ہوجانا

All thanks to my creator that you have come back to my doorstep

It was indeed my good fortune to see you for last time

For five long years she patiently waited for this day to arrive. What happiness it must have brought her to see her respected husband return home safely. She had been doing some treatment from before. Hadhrat (rahmatullahi alayh) contacted some doctors for further treatment and medication but when the visa of life expires then there is no treatment or cure for death. Thus, on the 17th Zul Qa’dah 1338 A.H. at the time of Chaast her soul departed from her body.

انا لله وانا اليه راجعون

To Allah we belong and to Him we return

The moment she passed away, the Madrasah students commenced reciting Qur-aan Shareef and the 1st kalimah in abundance sending the esaal-e-sawaab to her. Her Janaazah Salaah was performed after the Zuhr Salaah and she was laid to rest in the Qaasimi graveyard.

Indeed she was a very pious woman with excellent qualities. She was intelligent, far-sighted and very hospitable. Throughout her life, Hadhrat (rahmatullahi alayh) never had to worry about his home or seeing to his guests. She did this khidmat with a cheer and took good

care of all Hadhrat's guests. In her sickness, her daughters took over the kitchen and saw to the needs of the home as well as to the needs of the guest.

To separate from one's life partner after 50 years is no easy task. It's only natural for a person to feel grieved at the loss of one's wife especially when she was a pious, righteous and obedient woman, but despite the natural grief, Hadhrat (*rahmatullahi alayh*) never once mentioned anything out of place or complained to Allah Ta'ala about the loss of his life partner. He happily accepted the decision of Allah Ta'ala. This shows the highest level of رضا بالقضاء "being happy with Allah's decision"

However, Hadhrat (*rahmatullahi alayh*) was quiet for a few days. One could notice signs of pain and grief on his face. Those around him understood his predicament and out of respect for him did not speak unnecessarily giving him his space and time.

The news of her demise spread far and wide and people began streaming into Deoband for *taziyat* (consolement). Once again crowds of people came into Deoband. Hadhrat (*rahmatullahi alayh*) gave his precious time to them and saw to all their needs.

This continued until Eidul Adha. As was his normal habit, he prepared for Qurbaani days in advance looking for a good animal to sacrifice for the pleasure of Allah Ta'ala. After Eid, he went to Gangoh to pay his respects at the grave of his Shaikh Imaam-e-Rabbaani, Hadhrat Moulana Rasheed Ahmad Gangohi (*rahmatullahi alayh*). En-route he stopped in Saharanpur and Raipur where he stayed for a few days.

Many Ulama and pious people joined Hadhrat (*rahmatullahi alayh*) on this journey to Gangoh where they met Hakeem Masood, the son of Moulana Gangohi (*rahmatullahi alayh*). People say that it brought back the fond memories of the era of Hadhrat Gangohi (*rahmatullahi alayh*). Hadhrat (*rahmatullahi alayh*) then proceeded to Raipur to the grave of

his close friend, Shah Abdur Raheem Raipuri (*rahmatullahi alayh*). Shaikhul Hind (*rahmatullahi alayh*) and Shah Abdur Raheem Raipuri (*rahmatullahi alayh*) were close friends and both were the senior Khulafa of Hadhrat Moulana Gangohi (*rahmatullahi alayh*). Shah Abdur Raheem Raipuri had encouraged Shaikhul Hind (*rahmatullahi alayh*) to do the translation of the Qur-aan and from time to time Shaikhul Hind (*rahmatullahi alayh*) would come to Raipur to read out what work was done thus far. He stayed the night in Raipur and then returned home to Deoband.

Hadhrat (*rahmatullahi alayh*) disliked giving anyone any form of *takleef* (trouble). In Phulat there was a student of Moulana Qaasim Nanotwi (*rahmatullahi alayh*) by the name of Moulana Muhammad Faadhil. He was extremely old and had become bed-ridden. He expressed his desire to meet Hadhrat (*rahmatullahi alayh*). Hadhrat (*rahmatullahi alayh*) undertook a journey to Phulat and spent some time with him there by saving him the trouble of coming all the way to Deoband. Dr. Raheemullah, who resided in Meerut sent a telegram seeking permission to visit Hadhrat (*rahmatullahi alayh*) in Deoband. Hadhrat replied saying that he would be coming to Meerut on a certain day. Hadhrat (*rahmatullahi alayh*) thus proceeded to Meerut and took some of his colleagues along. Thousands of people were also blessed to meet Hadhrat (*rahmatullahi alayh*) in Meerut.

HADHRAT (*RAHMATULLAHI ALAYH*) FALLS ILL

In Zul Hijjah, in the year 1338 A.H. a sickness broke out in Deoband which worsened by the day. It seemed like some pandemic had broken out because in almost every home 2 or 3 people had fallen ill. Men, women, children and old people all fell prey to this illness. Some homes were such that there was no healthy person to even fetch water for them. Some would recover after 2 or 3 days whilst others took much longer to get better. It was indeed a time of much

difficulty. Many students in Darul Uloom had fallen ill and by now the Asaatizah also were getting sick. It was for this reason that the Eidul Adha holidays had been lengthened from 5 days to 12 days. When this also was not sufficient it was increased to 18 days.

Hadhrat (*rahmatullahi alayh*) was quite well and as was his normal habit, he would visit those who were ill. He kept on finding out about those who were sick and saw to their needs. If he came to know that someone was severely ill he would make a point of going to visit that person irrespective of whether he was rich or poor, well known or unknown. He would go there and make dua for them. If someone was seriously ill one would notice the signs of worry on Hadhrat's face. Although people were getting very sick, within 3 or 4 days they were recovering by the grace of Allah Ta'ala. Very few people passed away through this illness. Hadhrat's presence and kind words during this pandemic was a means of strength for the Muslims. Hadhrat would give them encouragement and make dua for them which would really pick up their spirits.

After the 10th of Muharram, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) also fell ill. He broke out into a severe fever which was very intense. This made him very weak. He had to remain in bed the entire day. His brother, Hakeem Muhammad Hasan had administered some medication for him. It was Hadhrat's habit to practice on a prophetic prescription of Rasulullah ﷺ i.e. to take a ghusl with fresh water from the well. At this juncture, due to extreme weakness it did not look appropriate to administer this treatment but Hadhrat (*rahmatullahi alayh*) who was an ardent lover of the sunnah of Rasulullah ﷺ could not leave out this practice even in this condition. One day, he sat next to the well and poured 50 buckets of water over himself. He felt better for about 24 hours but thereafter fell unconscious for a day or two. On the fourth day he felt much better and sat up and spoke to those present.

Hadhrat had absolutely no strength to go to the masjid and perform salaah. He would read his salaah at home standing and with jamaat. Sometimes if no one was around he would read the salaah alone. Despite his severe illness, when he commenced his salaah, he would read with such ease and peace that one would not imagine that Hadhrat (*rahmatullahi alayh*) was ill. One would fully understand the meaning of the Hadith,

جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

The comfort of my eyes is in Salaah

When Dr. Ansaari from Delhi heard that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was not well, he brought some of the best medication he could get and came to Deoband. Previously besides once or twice, Hadhrat never used modern, English medication. It was for this reason that Dr. Ansaari brought along his brother, Hakeem Abdur Razzaaq to explain to Hadhrat (*rahmatullahi alayh*) the need to take the medication.

All necessary means were taken. Hadhrat would take his medication on time and at the same time his family and friends would be engaged in dua and asking from Allah Ta'ala. At Darul Uloom Deoband, the students completed a khatam of Bukhaari Shareef and everyone recited *يا سلام* in abundance. In short, everyone had their full attention towards Allah Ta'ala seeking His help and assistance. There were no signs of fever and illness on Hadhrat (*rahmatullahi alayh*) but due to severe weakness his eyes remained closed and he remained in bed without saying a word.

Hadhrat (*rahmatullahi alayh*) had such a strong contact with the institute of his Ustaaz, i.e. Darul Uloom Deoband that in all conditions he never lost sight of the madrasah whether he was well or ill, whether at home or on a journey, whether in difficulty or at ease. At

one time, Hadhrat (rahmatullahi alayh) was the only student in the madrasah and as time progressed, he became a teacher, then the head teacher and then the head of the institute. If anyone brought this topic up he would say,

كَبَّرَنِي مَوْتُ الْكِبَرَاءِ

“The passing away of my elders has now given me seniority.”

ذَهَبَ الْكِرَامُ فَسَدْتُ غَيْرُ مُسَوِّدٍ وَمِنَ الشَّقَاءِ تَفَرَّدِي بِالسُّوِّدِ

The pious people have gone and in place of them I have become a leader. It is of great misfortune that I be left alone for this situation

The following is a quotation from one of the newspapers dated October 1920 that shows Hadhrat's close contact with Darul Uloom Deoband.

“Last week Hadhrat Shaikhul Hind (rahmatullahi alayh) broke out into a severe fever. He could not manage to eat any food or take any medication. His weakness increased daily. He would remain lying down without saying a word. People began spreading news about Hadhrat's condition and as a result people from far and wide began flocking to Deoband. Doctors and Hakeems came to Deoband with medication. Dr Ansaari and his brother came from Delhi but Hadhrat (rahmatullahi alayh) did not want to take any medication.”

Initially he poured 50 buckets of water over himself as this has been narrated in a Hadith of Rasulullah ﷺ. Thereafter he also took some Unaani medication.

In this condition of sickness, he thought of Darul Uloom Deoband, the legacy of his Ustaaz, Hadhrat Moulana Qaasim Nanotwi (rahmatullahi alayh). He was placed in a paalki (hand-drawn carriage) and was carried by many senior Ulama and students to the Darul Hadith where he spent many years of his life teaching the Mubaarak Hadith of Rasulullah ﷺ. Many people from the town as well as

the students of the madrasah gathered to meet him. People started reading the Aayat-e-Kareemah,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

The day before a khatam of Bukhaari Shareef was made and *يا سلام* was recited. For about an hour everyone immersed themselves in turning to Allah Ta'ala for help and assistance, making dua for Hadhrat's good health. By the grace of Allah Ta'ala Hadhrat felt a little better and even managed to drink a few sips of tea. The principal, Hafiz Ahmad Saahib, happily fed everyone that had come to the Darul Uloom with his own money. Thereafter the Ulama once again carried him to his home. Today on the 10th October *Alhamdulillah*, Hadhrat (*rahmatullahi alayh*) is feeling much better. He is speaking, sitting and all the guests who had come from far and wide are now returning."

On the same day a rumour spread in Saharanpur that Shaikhul Hind (*rahmatullahi alayh*) passed away. Many people began pouring into Deoband. A telegram was sent immediately informing them that this was just a rumour.

Every day there was a noticeable difference in Hadhrat's health. He would partake of two small meals per day. Most of the time, he would be lying down and sometimes he would sit up and lean on a pillow. At times because of the visitors, he would remain seated for a long time to keep them happy. People who heard that Hadhrat was critical, would get overjoyed to see him well.

Gradually his health improved and he regained his strength. He once again began frequenting the Masjid. He also resumed going to the Madrasah and spending some time there. At times he would even go upstairs to the mishkaat class. A time came when he began walking and going to the Darul Uloom.

On the 2nd of Safar some of Hadhrat's students held a jalsah on the day of Jumuah where all Hadhrat's students and mureeds attended. It was an occasion of such happiness to see Hadhrat (*rahmatullahi alayh*) in good health. However, who knew that this good health was going to be short lived.

On the 6 Safar 1339 A.H. Hadhrat (*rahmatullahi alayh*) developed a fever once again. This fever caused him to become bedridden. Many people were falling ill and developing fevers but in a few days time they recovered. People felt that Hadhrat (*rahmatullahi alayh*) will also recover. Who knew that at that time, this fever was the call from Jannat and a greeting from Malakal Maut. Moulana Hakeem Muhammad Hasan administered some medication which gave him some relief. He was however still very weak and confined to his bed. His voice was very soft and he could speak very little.

ALIGARH (UNIVERSITY)

It was in this illness that a need arose to go to the university in Aligarh. Moulana Muhammad Ali Johar and others had initiated a programme in the universities to gain the support of the professionals. Shaikhul Hind (*rahmatullahi alayh*) regarded this to be an important duty towards Deen and towards the people. He felt that his presence there would be a means of support and strength to Moulana Muhammad Ali and others. He felt that this will also strengthen his drives for boycotting the English. When the people saw Hadhrat (*rahmatullahi alayh*) preparing to travel in this condition they were shocked and bewildered at the thought of him going at this age. Respectfully, they suggested that he cancel his plans and remain at home. However, Hadhrat (*rahmatullahi alayh*) tolerated all the difficulties of the journey and travelled to Aligarh with a few friends on the 16 Safar / 29 October 1920. He reached there on the day of Jumuah. People were elated with his arrival and welcomed him into

the campus. They took him to the room of Moulana Abdullah Ansaari who was the head of Islamiyaat in the university. With difficulty Hadhrat (*rahmatullahi alayh*) managed to read the Jumuaah Salaah. The Jalsah commenced with a talk of Hadhrat (*rahmatullahi alayh*) which was read out by someone else. (The talk was prepared by Hadhrat (*rahmatullahi alayh*) and written out). Thereafter Hadhrat (*rahmatullahi alayh*) sat for a little while and then went back to lie down as he was feeling very weak. Moulana Abdul Baari Saahib was the head of the Jalsah. After three days Hadhrat (*rahmatullahi alayh*) returned to Deoband.

JAMIAH MILLIAH

From Aligarh, Hadhrat (*rahmatullahi alayh*) laid the foundation of Jamiah Milliah Islamia in Delhi. The idea of this university was to impart contemporary education to Muslims in an independent Islamic atmosphere without any aid, assistance or interference from the government. It was hoped that this institution would be based on Islamic values and will fulfil the aspirations of the Indians.

A jalsah was held at the Jamiah and the head of this jalsah was Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Doctors and physicians tried to stop Hadhrat from attending this jalsah as his health was not at all good. Despite this he still attended and said, “If it is that by my attending this jalsah it will cause pain to the English, then I will most definitely attend.”

FROM DEOBAND TO DELHI

Dr Ansaari and Hakeem Ajmal Khan were insisting that Hadhrat (*rahmatullahi alayh*) come to Delhi from Aligarh for treatment but Hadhrat wanted to go back to Deoband. However, his illness worsened in Deoband. Once again Dr. Ansaari requested Hadhrat (*rahmatullahi*

alayh) to come to Delhi. This time Hadhrat (*rahmatullahi alayh*) agreed. After staying for few days in Deoband, he left for Delhi on the 21 Safar.

Moulana Mia Asghar Husain Saahib (*rahmatullahi alayh*) expresses his feelings, “Aah! This scene is still before my eyes. They carried him out of his home in a Paalki (carriage). They waited for a few minutes outside his house whilst we all greeted him. He then left for the station. Who knew on that day that Hadhrat (*rahmatullahi alayh*) was leaving Deoband never to return? Just the thought of it sent a shiver up my spine and caused my body to tremble.”

The separation of Hadhrat (*rahmatullahi alayh*) on that day caused the heart to become uneasy and the eyes to tear. His beloved students then carried him on their shoulders and this ocean of knowledge left the home of Moulana Zul Fiqar Ali Saahib (*rahmatullahi alayh*) forever.

A crowd of people gathered at the station to meet Hadhrat (*rahmatullahi alayh*). He then boarded the train with ease. His brother Hakeem Muhammad was with him and at 11:00 am Hadhrat bid farewell to Deoband forever. Besides being unwell, the signs of pain and sadness could also be noticed on Hadhrat’s face.

Many people had invited Hadhrat (*rahmatullahi alayh*) to stay at their residence in Delhi but Allah Ta’ala had favoured Dr. Ansaari with this ni’mat of taking care of Hadhrat (*rahmatullahi alayh*) in his last days. Thus, Hadhrat (*rahmatullahi alayh*) and his khuddaam stayed at the house of Dr. Ansaari.

Hadhrat’s special friends had made it clear with Dr. Ansaari that there will be many people coming and going, and that they will make their own arrangements for food etc. but Doctor Saahib did not agree. Daily, his family would make arrangements for three meals for all the guests. Allah Ta’ala will reward them handsomely for this.

Hadhrat’s treatment was decided by Hakeem Ajmal Khan, Dr. Ansaari and Hadhrat’s brother. They tried their utmost to see that the best medication was administered to him. One of the things that was

put into place was that no one would be allowed to sit for long periods with Hadhrat (*rahmatullahi alayh*) as this would put a severe strain on him.

Good health and shifa is only in Allah's hands. Without any exaggeration, Hadhrat (*rahmatullahi alayh*) had access to such medication which kings and monarchs are unable to achieve. Hakeem Saahib and Dr Ansaari obtained the best medication they could get their hands on and they administered it with much love and affection.

Hadhrat (*rahmatullahi alayh*) would take the medication eagerly as this is also in conformity with the Sunnah, but being an Aarif billah, Hadhrat (*rahmatullahi alayh*) kept his sight on Allah Ta'ala alone, knowing fully well that everything is in the hands of Allah Ta'ala.

He kept on thinking of Deoband, his home town. Although he had all kinds of comfort here in Delhi, in fact much more than what he had in Deoband, but after all home is home and the comfort one gets at home cannot be obtained anywhere else. He asked a few times if he could be taken back to Deoband but everyone felt that he should stay and complete his treatment. A huge Jalsah of the Jamiatul Ulama was to take place in Delhi and participation in this Jalsah prompted him to stay behind. The lecture for this Jalsah was written by his students as he was too weak to say anything at the Jalsah. The entire speech was read out to him and he edited and corrected it where he felt it necessary.

The Jalsah was just an excuse. The Ulama wanted to go and meet him. He would also meet the Ulama with much affection and love. When meeting some of the Ulama he would say to them in an effort to pick up their spirits, "This Jalsah was indeed a unique speciality of Allah Ta'ala. So many Ulama of one thinking gathered together for one purpose. They left their differences aside and presented themselves sincerely before Allah Ta'ala." At the end of the Jalsah, Hadhrat (*rahmatullahi alayh*) was overjoyed. He felt as though an army of

Muslim soldiers who had just gained victory against the enemy had gathered around him. The Jalsah ended on the 9th Rabiul Awwal. Ulama met Hadhrat (*rahmatullahi alayh*) and left for their homes. Who knew at that time that this great Aalim of Deen was only going to live for a week more and that this would be their last meeting.

Hadhrat Moulana (*rahmatullahi alayh*) wished to return immediately after the Jalsah to Deoband but taqdeer had decided already that this great Muhaddith who was a true successor of Shah Waliullah Muhaddith Dehlawi (*rahmatullahi alayh*) will have to follow in his footsteps and also give up his life in the same city where Shah Waliullah and his Jamaat had passed away. The doctors insisted that he remain behind and Hadhrat (*rahmatullahi alayh*) did not force his way with them.

There was a distinct improvement in his health. The doctors had realised that his liver had also improved and the swelling on his face had also lessened. However, he was still very weak. There were no critical signs on Hadhrat (*rahmatullahi alayh*) hinting that he was a visitor in this world for just a few days.

HADHRAT MADNI (*RAHMATULLAHI ALAYH*) LEAVES CALCUTTA

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 felt the 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 his ustaaz more important than following 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.

Chapter 21

DEMISE

On Friday the 14th Rabiul Awwal, Hadhrat (*rahmatullahi alayh*) was feeling very well. On Saturday his condition changed and he developed a severe fever. He could hardly speak or do anything for himself.

He remained ill the entire night. His chest was congested with phlegm. Due to weakness, he could not cough it out. In the morning he was given soup and honey. He then went to the toilet and made istinjaa by himself. His weakness increased and now it seemed as if he slipped into a state of unconsciousness. A few selected people were allowed to remain with him all the time. On the 18 Rabiul Awwal 1339 / 30 November 1920, Hadhrat's condition deteriorated further. He became completely oblivious of what was happening around him and his breath began to shorten. One could now notice that he was cut off from this world and focused towards Ar-Rafeequl Aala (Allah Ta'ala, the highest companion).

Moulana Shabbeer Ahmad Saahib (*rahmatullahi alayh*) relates that Hadhrat (*rahmatullahi alayh*) opened his eyes and looked momentarily at the ceiling. He then said: “I have no regret about death. However, I regret over the fact that I am dying on my bed. It was always my desire to die on the battlefield of jihaad, and that I be chopped into pieces for the “crime” of elevating the word of Allah Ta’ala.” He then repeated the word “Allah” seven times in a loud voice and his voice fell at the eighth time.

Moulana Kifaayatullah Saahib started reading Surah Yaseen but could not manage to continue as he was overcome with emotions. Haafiz Muhammad Ilyas Saahib then continued with the recitation. As he reached the end of the Surah, Hadhrat (*rahmatullahi alayh*) straightened his body, opened his fingers, opened his eyes, moved his lips, faced the Qiblah and closed his eyes forever. His breath stopped and his rooh departed from his body towards the everlasting realm of the Aakhirat, to join the company of his Rabb and Creator.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Allah do we belong and to Him we return

All those who were present were struck with grief. Sounds of *Inna Lillah* could be heard being read several times. People began crying at the loss of this great Aalim and Buzurg. After about half an hour, Dr Ansaari broke the ice by saying, “If you want to make the Janaazah in Delhi, then we can bury him in the graveyard of Shah Waliullah (*rahmatullahi alayh*) and the other Muhadditheen and if he is going to be buried in Deoband, arrangements need to be made to transport the body to Deoband.”

People felt that Hadhrat should be buried next to his Ustaaz, Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*). Furthermore, Hadhrat’s daughters and other family were all in Deoband. Hence it was decided that the Janaazah will be taken back to Deoband.

Doctor Saahib sent a telegram immediately to Deoband informing them that Hadhrat (*rahmatullahi alayh*) had passed away and that the Janaazah will reach Deoband by the evening. Others had also sent telegrams to friends and relatives informing them of what had transpired. In this way the news spread through the length and breadth of India.

Dr. Ansaari immediately started preparing for ghusl, kafan and a bier to take Hadhrat's body by train to Deoband. Hadhrat's brother, Hakeem Muhammad Hasan and other students and mureeds performed Hadhrat's ghusl and put on his kafan. Doctor Saahib arranged the death certificate and also permission to transport the Janaazah by train. May Allah bless Doctor Saahib. He took charge of the situation as well as all the expenses incurred for all these arrangements.

When the people in Delhi heard about the demise of Hadhrat Shaikhul Hind (*rahmatullahi alayh*), they closed their shops and gathered at Doctor Saahib's residence. After the ghusl and kafan was done the Janaazah Salaah was performed at the residence of Doctor Ansaari by Hadhrat Moulana Muhammad Ilyas Saahib Kaandhlawi (*rahmatullahi alayh*).¹ Thereafter the Janaazah was taken to the station.

Thousands of Muslims carried the Janaazah to the station. It was difficult to even touch the bier. People engaging in zikrullah carried the Janaazah with tears in their eyes and grief in their hearts over the loss of this great Aalim of Deen. As they came close to the Jami Masjid of Delhi, people felt that the Janaazah Salaah should be read there once again, but due to time constraints they were forced to proceed straight to the station. Once again the Janaazah Salaah was performed at the station. Approximately 20 000 people had gathered here. A

¹ Aap Beeti

special coach was reserved for this purpose. Eventually, the train left Delhi with the Janaazah of this great buzurg.

At every station, people would gather in hoards to see the janaazah. Janaazah Salaah was read again at the Meerut station. The janaazah would be placed facing the qiblah and the Imaam with 10-20 followers would come into the coach. The rest of the people would be outside the train and in this way they would read the salaah.

Some people from Deoband were intending to go to Delhi to meet Hadhrat (*rahmatullahi alayh*). On the day Hadhrat (*rahmatullahi alayh*) passed away they left for Delhi with the intention of going to visit him least realising that he had passed away. Amongst them were Hadhrat's daughters, sons-in-law and Hadhrat Allamah Anwar Shah Kashmiri Saahib (*rahmatullahi alayh*). They reached the station in Ghaziabad at 4:00 p.m. only to see a train returning from Delhi full of Muslims as well as Hadhrat's khaadims and students. At first they were surprised to see them. They thought that perhaps Hadhrat (*rahmatullahi alayh*) is returning to Deoband. In that time some of the people got off the train and informed them that Hadhrat (*rahmatullahi alayh*) has continued his journey to the Aakhirat which is his real home and that it is only his body that is returning to Deoband. This news left them speechless. The ground began disappearing beneath their feet. They kept on reciting *انا لله وانا اليه راجعون* and with tears in their eyes they quickly disembarked the train and boarded the train going to Deoband. Hadhrat's daughters could not manage to get onto this train hence they remained behind in Ghaziabad.

By now many people had gathered at the home of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Mufti Azizur Rahmaan Saahib (*rahmatullahi alayh*) suggested that a grave be dug next to Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) for Hadhrat Shaikhul Hind (*rahmatullahi alayh*). This graveyard which is full of Ulama, Sulahaa and Talabaa was about to receive another great Aalim, a

Buzurg of his time which would just add to the splendour of the qabrastaan. The whole of Deoband was in mourning. Women and children were also weeping at the loss of this great Buzurg.

After the Maghrib Salaah thousands of Muslims and Hindus gathered at the train station in Deoband to receive the janaazah of their leader and Imam. Only Allah Ta'ala knows where so many people came from. When Hadhrat (*rahmatullahi alayh*) returned from Malta, there were not so many people to meet him as there were today to receive his janaazah.

The train arrived at the station at 7:00 p.m. When the doors opened and the people's eyes fell on the bier, they involuntarily started to weep. A few months ago the people were smiling and overjoyed at the station when Hadhrat (*rahmatullahi alayh*) arrived from Malta. Today at the same station the people were crying and weeping at the arrival of his janaazah. Due to the huge crowds it was difficult to control the people or put any system in place. It was difficult to even touch the janaazah. Some were happy to just walk along with the janaazah. From the station people walked the janaazah through the town. Muslims and Hindus closed their shops and stood outside as they watched the janaazah move peacefully towards the Darul Uloom. Eventually the janaazah reached the home of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). The people could not contain themselves. They cried and wept out of grief. How sad it was to see that home which was always bursting with people and guests. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) would be busy serving his guests and seeing to their needs. Today his lifeless body dressed in three pieces of Kafan was now lying in that same home. Aah! Who can pacify these wounded hearts besides Allah Ta'ala, the Almighty.

The bier was brought down and left on the floor. Discussions regarding the burial commenced. Some felt that the janaazah should not be delayed and that the burial should take place immediately.

Others felt that they should wait for Hadhrat's daughters who were left behind in Ghaziabad and that they should be considerate to their feelings as they were in shock to see the janaazah of their father on the train. They then decided to wait until the morning and have the Janaazah Salaah after Fajr.

The house was full of people. No one wanted to leave. Eventually, the people were asked to leave with this excuse that the family women wish to see the janaazah. The people then dispersed for the Esha Salaah and engaged in the tilaawat of the Qur-aan, tasbeeh and zikr. Some who were very tired went to sleep. Hundreds of guests who came only for the Janaazah Salaah had to now spend the night in Deoband. Many more people arrived with the night trains. Hadhrat's daughters also took the next train from Ghaziabad to Deoband.

The Janaazah was taken out of the bier and placed on the chaarpai (wooden bed). Some people spent the entire night sitting around the Janaazah reading Qur-aan and making zikr. After the Fajr Salaah, crowds of people came to the house to pick up the janaazah. Once more they allowed the people to see Hadhrat's face and then finally they picked up the Janaazah. It was as if the walls of the house were shouting out Al-Wadaa Al-Wadaa (farewell farewell).

The Janaazah was carried slowly towards Darul Uloom Deoband. Everyone was desirous of seeing Hadhrat's face one more time. The janaazah was then placed near the *Nau-Darah* and the people were made to enter from the right hand side, walk pass the janaazah and exit of the classroom on the left hand side. The janaazah was then placed in the *Nau-Darah* where Hadhrat (*rahmatullahi alayh*) spent his entire life teaching Hadith. Hadhrat's brother Hakeem Muhammad Hasan Saahib stood in the front to lead the Janaazah Salaah. With a heavy heart and moist eyes he led the Janaazah Salaah of the Qutub of the time. There was a feeling of peace and sukoon all over the place. After the salaah Hadhrat's janaazah was picked up from the area

where he spent his entire life serving the Deen of Allah never to return again.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

Everything will be destroyed except the countenance of Allah. It is His decision and to Him will we return

The rooh (life) of Darul Uloom left the Madrasah. The madrasah was now empty. Who can ever fill these shoes? Deoband had never seen a janaazah like this. The entire Deoband was filled with people. The graveyard is not far from the madrasah. Eventually, Hadhrat Shaikhul Hind (rahmatullahi alayh) was relieved of the pains of this dunya and joined into the companionship of his Rabb. Hakeem Muhammad Hasan and Hadhrat's son-in-law went into the qabar and lowered this great ocean of knowledge into the belly of the earth.

مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

From it (sand) we created you and in it we will return you and from it we will resurrect you once again

مٹی میں کیا سمجھ کے چھپاتے ہو دوستوں گنجینہ علوم ہے یہ گنج نہیں

The soil does not comprehend what it has concealed. This is a treasure of knowledge not just a treasure

The people stood around the grave for a long time grieving over the loss of this great Aalim, Muhaddith, Faqeeh, Sufi and Buzurg of his time.

وَكَيْفَمَا سَتَرُوهُ فِي التُّرَابِ وَمَا يَكُونُ لِلشَّمْسِ مِنْ سِتْرٍ وَتَذْفِينِ

How is it possible to conceal him in the sand? Can the sun ever be concealed or buried?

A Muslim does not lose hope in Allah Ta'ala. He exercises patience and places his trust in Allah. We all are moving towards the destination of the Aakhirat and only Allah Ta'ala can take care of us. After the Janaazah Salaah, most of the guests returned home.

فَمَا كَانَ شَيْخٌ حَتْفُهُ حَتْفٌ وَاحِدٍ لَا تَحْسَبُوهُ مَاتَ شَخْصٌ وَاحِدٌ
وَلَكِنَّهُ بُنْيَانٌ قَوْمٍ تَهَدَّمَا فَمَاتَ كُلُّ الْعَالَمِينَ مَمَاتُهُ

It is not just the demise of a single person. Do not think that it is just one person who has died.

It is the entire edifice of a people that has collapsed. His death is as if the entire world has died.

Moulana Muhmmad Ali Johar was also in Deoband with tears streaming down his eyes. He delivered a talk in the Jaami Masjid after Zuhr Salaah explaining the wonderful qualities of Hadhrat Shaikhul Hind (rahmatullahi alayh) and encouraged others to follow in his footsteps.

Every person according to his capacity kept on sending esaal-e-sawaab to Hadhrat Shaikhul Hind (rahmatullahi alayh). The students of Darul Uloom Deoband read three sets of 125 000 kalimah and read twenty-five khatams of the Qur-aan Shareef on Friday and Saturday. Besides this, many individual men and women also read their own khatams of the Qur-aan. This was only in Deoband. Almost every town and village in India was busy reciting Qur-aan and Kalimah and sending the sawaab to Hadhrat (rahmatullahi alayh). One wonders whether previously so much of esaale sawaab was ever sent for anyone. How true is the verse of the Qur-aan.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Those who believe and do good deeds, soon (Allah Ta'ala), the Most Merciful, will place love for them (in the hearts of the believers)

Hundreds of condolence letters were received by Darul Uloom Deeoband and thousands of articles regarding Hadhrat's life were printed in Islamic journals.

Hadhrat (*rahmatullahi alayh*) had spent his entire life in the service of Allah's Deen and eventually passed away into the mercy and rahmat of Allah Ta'ala to join the special company of Allah Ta'ala and His Rasulullah ﷺ.

In Aap Beeti, Hadhrat Shaikhul Hadith Saahib (*rahmatullahi alayh*) writes; "I saw the funeral of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). I have had only a few chances of being present in Hadhrat's presence and yet I was privileged to have joined in his funeral preparations, kafan and burial. However, my senior buzurg, Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), who had been Hadhrat's companion everywhere whether on travel, at home or in Malta's jail never left his side. Moulana Madani (*rahmatullahi alayh*) leaves his side for only one day and as a result he could not be present at his funeral and burial."

"Hadhrat Moulana Madani (*rahmatullahi alayh*) was on his way to Calcutta for some important work which Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had sent him for. I reached Hadhrat Shaikhul Hind's residence in Delhi at about Maghrib time. At that time Hadhrat Shaikhul Hind was seriously ill. He passed away the next morning. Telephone calls were made to all places. Telegrams addressed to Hadhrat Maulana Madani (*rahmatullahi alayh*) were sent to various stations around Calcutta, to places where according to the opinion of people the train must have reached."

"Hadhrat Moulana Madani (*rahmatullahi alayh*) only arrived at Hadhrat Shaikhul Hind's house on the morning of the third day. His arrival will always remain indelibly imprinted in my mind. He stepped forward in complete silence. He could hardly lift his feet off the ground. He came forward slowly as if at every step he was going to

collapse. One or two people came forward to greet him. Everyone stood quietly in their places. He proceeded down to the veranda in front of Hadhrat Shaikhul Hind's house. A few of those who were there came to sit down with him."

"I stood there thinking of Allah Ta'ala's unique system. The man who had been the companion of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) at all times, even on travel and in exile, has to come to his grave one day after his burial, and the man who never had the opportunity of spending time with him has the opportunity of accompanying his janaazah from Delhi right up to the burial."

عجب نقش قدرت نمودار تیرا

"My Rabb, How strange is the exhibition of Your Qudrah"

Chapter 22

PUBLICATIONS

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had spent the initial years of his life teaching at Darul Uloom Deoband. Thereafter, he was very much involved in Indian Politics trying to help the Indians against the oppressive British. As a result of his many occupations, he did not have much free time to write many books. However, in his spare time, he had written a few books. The names of some of the books are mentioned hereunder;

1. TRANSLATION OF THE QUR-AAN (TAFSEER-E-USMAANI)

This kitaab is indeed the greatest compilation of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). It has gained great acceptance all over the world. Shaikhul Hind (*rahmatullahi alayh*) says that some friends had requested him to translate the Qur-aan Shareef in easy, simple, spoken Urdu which will be a means of great benefit for the public.

He writes, “A thought occurred to this disgrace to humanity¹ that the translation of the Qur-aan Shareef that was done by Shah Abdul Qaadir Saahib Dehlawi (*rahmatullahi alayh*) should be revised. People are finding two problems with it presently. One is that some words and idioms are no more in use. The second problem was that in some places the translation is extremely brief. Initially, this actually helped to improve the translation but with the passage of time it has now reached a stage where there is a fear that this translation will no more be used. Thus, I thought that if we replace the words that are no more used with words that are more commonly used and where the translation is very brief, if we add on a few words that will expound the meaning, then *insha Allah* there is hope that this great work that was done by Shah Saahib (*rahmatullahi alayh*) will continue and the Muslims of India will still be able to take benefit from it. After giving it much thought, I shared this idea with other friends and colleagues who also agreed with my idea.”

Hadhrat (*rahmatullahi alayh*) commenced this work in April 1909 whilst he was an Ustaaz in Darul Uloom Deoband. When he commenced with this tarjuma, Hadhrat would keep in front of him the following three Tafseer books;

1. Fathur Rahmaan of Shah Waliullah
2. Shah Rafeed Deen Saab's Tarjuma
3. Mudhiul Qur-aan itself of Shah Abdul Qaadir Dehlawi (*rahmatullahi alayh*).

Very seldom did he add any tarjuma from his own side. He would become so immersed in his work that he would become totally oblivious of everything around him. Whenever he had a chance he would go to Raipur to his beloved friend Shah Abdur Raheem Raipuri

¹ This was the level of his humility and the more one humbles himself the more Allah Ta'ala raises him in rank

(*rahmatullahi alayh*) and read out whatever work was done so far. Shah Abdur Raheem Saahib would sit respectfully with his eyes closed and listen carefully to Shaikhul Hind (*rahmatullahi alayh*) reading out the tarjuma.

Due to his many occupations and work, he was unable to complete this tarjuma. In the year 1915 he was arrested and taken to Malta where he had so much of time that in under a year he completed the remainder 20 paras of the Qur-aan Shareef. In fact he had so much of time in Malta that he got a chance to review his work over and over again. In that time he gained a mastery over the Qur-aan Shareef like how he had a mastery of Bukhaari Shareef.

After the Fajr Salaah in Malta, Hadhrat (*rahmatullahi alayh*) would complete his mamoolaat and zikr and then engage in this work of translating the Qur-aan Shareef. His students who were in jail with him, Moulana Husain Ahmad Madani (*rahmatullahi alayh*) and Moulana Uzair Gul (*rahmatullahi alayh*) would proof read whatever work was done and would also suggest any additions or corrections. In under one year he completed the remaining 20 paras and then started with the Tafseer of the Qur-aan Shareef. He had hardly completed Surah Nisaa when he was freed and came back to India.

On the way to Malta the ship was about to be attacked by a German submarine. There was a great fear that the ship will sink. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was very concerned that this tarjuma (translation) of the Qur-aan Shareef will be lost. He thus tied it onto the neck of Moulana Uzair Gul as he was a very good swimmer and said to him, "If you are saved, there is hope that Allah Ta'ala will protect this tarjuma and make some way for this work to be published."

The first edition of this Tafseer was printed by Majeed Hasan in 1923. He obtained the notes from the family of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). At that time the Tafseer of Surah Baqarah and

Surah Nisaa was already done. For some reason Surah Aali Imraan was left out. For the remainder 26 paras he used the original notes that were written by Shah Abdul Qaadir Saahib (*rahmatullahi alayh*) which were very brief. *Al-hamdulillah* in the second edition, Moulana Shabeer Ahmad Usmaani (*rahmatullahi alayh*) completed the remaining paras and the Tafseer of the whole Qur-aan was then printed.

Prior to the printing of this Tafseer, Moulana Majeed Hasan saw a dream which he narrated to an Aalim, Janaab Nasrullah Khan Azeez who interpreted the dream to mean that he must print the Tafseer of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Thus he immediately went to Deoband and obtained the Tafseer from the family.

Initially, the Ulama in Deoband made mashwarah that the Tafseer of the remainder paras must be completed by Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*) but due to his busy schedule, in two years he did not manage to complete even one para. He thus suggested that this work be given to Moulana Abdur Rahmaan Amrohi (*rahmatullahi alayh*) who was also a great Mufasssir of the Qur-aan Shareef. However, due to some reason he also did not manage to do this work. Eventually, on the mashwarah of Hadhrat Moulana Husain Ahmad Madani (*rahmatullahi alayh*), this work was given to Allamah Shabeer Ahmad Usmaani (*rahmatullahi alayh*). He took up the courage and commenced with this great work. From the beginning he decided not to accept any money for this work. However, he requested for two assistant Ulama to help him with research, etc. The two of them were given a salary of 200 Rupees per para. Moulana Shabeer Ahmad Saahib (*rahmatullahi alayh*) worked tirelessly with this Tafseer and completed one para a month. Thus, in two years and two months the Tafseer of the entire Qur-aan Shareef was completed.

When printing this Tafseer, Moulana Shabeer Ahmad Saahib (*rahmatullahi alayh*) was very particular about the font, the paper and

the size of the paper. He also instructed all the workers at the press to be in the state of wudhu when printing the Qur-aan Shareef. Hadhrat Moulana's respected family also took a great interest in the printing of this Tafseer. She would daily prepare meals for all the workers and feed them. It was with much effort, blood and sweat that this Tafseer was prepared.

Subsequently, this Tafseer was printed several times over in many countries. Printers in Pakistan took a special interest in printing it. It was also printed in Saudi Arabia by the King Fahad Press and distributed free of charge to the Hujjaaj that visited the Holy Lands. This Tafseer which is now known as Tafseer-e-Usmaani is famously accepted all over the world. Indeed this is amongst the very great accomplishments of Hadhrat Shaikhul Hind (*rahmatullahi alayh*).

2. ADILLAH-E-KAAMILAH – ادلة كاملة

Another name for this book is Izhaarul Haq. This was Hadhrat's very first publication whilst he was still very young. The reason for writing this book was that a person by the name of Moulana Muhammad Husain Bataalwi made many objections against the Hanafi Mazhab. He then placed a challenge to the Hanafi Ulama that if any Hanafi Aalim can prove the mazhab of Imaam Abu Hanifah (*rahmatullahi alayh*) from the Qur-aan and Hadith regarding Rafa yadain, Qiraat khalfal Imaam, Aameen bil jahr, etc. (there were 10 mas-alahs in total) then in exchange of every mas-alah he would reward him with 10 Rupees. Hadhrat Moulana Qaasim Nanotwi (*rahmatullahi alayh*) was very upset with this as this challenge was an insult to Hadhrat Imaam Abu Hanifah (*rahmatullahi alayh*). He felt that if no one answers this, it will become an allegation against the Hanafi Mazhab. Shaikhul Hind (*rahmatullahi alayh*) took up this challenge with the permission of his Ustaaz and gave a detailed answer to each of these mas-alahs. In

addition to this he levelled 11 objections against the Ghair Muqallids which up to this day has remained un-answered.

3. IDAAHUL ADILLAH - ايضاح الادلة

A ghair Muqallid wrote a radd (refutation) against the above kitaab, Adillah-e-Kaamilah. He named his book Misbaahul Adillah. Hadhrat Shaikhul Hind (*rahmatullahi alayh*) wrote a refutation against this called Idaahul Adillah.

4. AHSANUL QURA

This was a book prepared by Hadhrat Shaikhul Hind (*rahmatullahi alayh*) regarding the mas-alah of performing the Jumuah Salaah in the villages. He explains this entire mas-alah in detail with Aayaat of the Qur-aan and Ahaadith of Rasulullah ﷺ. Initially, Hadhrat Moulana Gangohi (*rahmatullahi alayh*) wrote a book called Awsaql Ura. Shaikhul Hind (*rahmatullahi alayh*) further expounds on this kitaab especially in refutation of two Ghair Muqallid Ulama, Moulana Saeed Banaarasi and Moulana Muhammad Ali A'zami who were claiming that it is permissible to perform the Jumuah Salaah in a village. Hadhrat Moulana Yahya Kandhlawi (*rahmatullahi alayh*) was the first person to publish this book and distribute it in the public.

5. JUHDUL MUQIL

A person by the name of Moulana Ahmad Hasan Panjabi had written a book criticising Hadhrat Moulana Ismail Shaheed (*rahmatullahi alayh*). Shaikhul Hind (*rahmatullahi alayh*) prepared a booklet answering all these objections and silenced him forever.

6. TASHEEH ABU DAWOOD

Sunan Abu Dawood is a famous book of Hadith studied in the final year of the Aalim course. For many years Hadhrat Shaikhul Hind (*rahmatullahi alayh*) taught this kitaab in Darul Uloom Deoband. During the years of teaching, he found many mistakes and errors in the edition which they were using. Hadhrat (*rahmatullahi alayh*) felt the need to correct these errors. Thus, placing his trust in Allah Ta'ala, he took up the courage to correct these mistakes and print a new, corrected edition. He gathered all the different manuscripts he could find. Some of them were printed and some were hand written. He then compared all the different copies of the kitaab and eventually compiled a corrected version of Abu Dawood Shareef. He spent many years burning the midnight oil to complete this mammoth task. He engaged a few capable students to assist him. Eventually, by the grace of Allah Ta'ala this new edition was printed in the year 1318 A.H. / 1900 C.E. and is currently being used in all the Madaaris around the world. This has been a great contribution to Hadith from Hadhrat (*rahmatullahi alayh*).

7. AL-ABWAAB WAT TARAAJIM

This was the last publication of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). It is a commentary of Bukhaari Shareef which was one of the specialties of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). Hadhrat (*rahmatullahi alayh*) commenced this work in the prisons of Malta. He started off the chapter of wahi and reached upto Kitaabul Ilm. Subsequently, Hadhrat (*rahmatullahi alayh*) was freed from prison. Thereafter, he did not get an opportunity to complete it due to his many commitments and thus passed away before its completion. The specialty of this book was to explain the munaasabat (link) between the chapters and the Ahaadith explained afterwards.

Hadhrat Moulana Yusuf Binnori (*rahmatullahi alayh*) has mentioned that this debt lies on the neck of the Ummat which has not been fulfilled upto this day. What a pity that no one has taken up the courage to complete this great masterpiece.

8. TAQREER-E-BUKHAARI

Some of Hadhrat's students compiled his lessons on Bukhaari Shareef. It was later on printed under the name Al-Faizul Jaari ala Saheehil Bukhaari.

9. TAQREER-E-TIRMIZI

This is a compilation of some of the lessons of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) which was compiled by his beloved student, Moulana Sayed Mia Asghar Husain Saahib (*rahmatullahi alayh*). His Arabic lessons have been printed with the original text of Tirmizi and is widely accepted all over the world. It has also been printed separately in a book form. Despite this kitaab being very concise, it explains most of the difficult parts of Tirmizi Shareef with much ease. The Fiqhi laws with differences of opinion amongst scholars are explained in such a beautiful manner that all one's objections are repelled. The translation of this in Urdu has also been published in the name of Al-Wardush Shazi.

10. KULLIYAAT-E-SHAikhul HIND

This is a compilation of the ashaar (poems) of Hadhrat Shaikhul Hind (*rahmatullahi alayh*) that has been compiled by Moulana Sayed Mia Asghar Husain Saahib (*rahmatullahi alayh*). This book has been printed only once and is very rarely obtainable.

Chapter 23

MALFOOZAAT (ADVICES)

The advices and words of our great Ulama and Akaabir have a profound effect on us. Their hearts are illuminated with noor and they enjoy a special connection with Allah Ta’ala. Below are some of the words and advices of Hadhrat Shaikhul Hind (*rahmatullahi alayh*);

THE REASON FOR THE DOWNFALL OF THE UMMAT

اسباب زوال امت

After spending almost four years in the jail of Malta, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) returned to Darul Uloom Deoband. In-front of a gathering of Ulama he mentioned the following important advice. “In the time I spent in Malta, I learnt two lessons.” On hearing these words, there was a pin drop silence. Everyone sat up straight to listen to what this great Aalim, who spent his entire life teaching Deen to the Ulama, had learnt in Malta. “Whenever I sat and pondered, in the

loneliness of the jail over the reason for the downfall and the destruction of the Muslims in Deen and dunya, I came to realise that there were two reasons for this;

1. We have left the Qur-aan Shareef.
2. Differences and fighting amongst each other.

It is for this reason that I have come back with this firm intention that I will spend the rest of my life spreading the word and the meaning of the Qur-aan. We will establish Makaatib for the children in every village so that they can learn the words of the Qur-aan, and for the adults, we will conduct lessons of the Qur-aan on a public level so that they will become aware of the meaning of the Qur-aan. In this they will get prepared to practice on the teachings of the Qur-aan.

Furthermore, under no circumstances will we be prepared to tolerate any kind of fighting amongst the Muslims.

How accurately Hadhrat Shaikhul Hind (*rahmatullahi alayh*) diagnosed the sickness of the Ummat. He then spent the remainder of his life, despite his weakness, illness and busy schedule, in propagating this work. He himself commenced delivering the lessons of Qur-aan wherein the senior Ulama of the town including Hadhrat Moulana Sayed Husain Ahmad Madani (*rahmatullahi alayh*) and Allamah Shabeer Ahmad Usmaani (*rahmatullahi alayh*) would participate. A large number of people from the public would also attend.

TEACHING FOR ALLAH TA'ALA ALONE

Once, someone came to Hadhrat Shaikhul Hind (*rahmatullahi alayh*) with a request to send esaal-e-sawab for his friend who passed away. At that time Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was teaching "Qutbi" a book on mantiq (logic). Hence, he said, "We will pass on the sawaab of this lesson which we have just taught now on mantiq." This

person was surprised and asked, “You are sending esaal-e-sawaab for teaching Qutbi?” Normally, we send esaal-e-sawaab after reading the Qur-aan Shareef or teaching Bukhaari Shareef.” Hadhrat (*rahmatullahi alayh*) replied, “According to us there is no difference in teaching Bukhaari Shareef and Qutbi. The reason for this is that the intention for teaching Bukhaari Shareef and Qutbi are the same i.e. for the pleasure of Allah Ta’ala. I have hope in Allah’s mercy that He will grant the same reward for Qutbi as he would for Bukhaari Shareef.” i.e. provided the niyyat is correct.

WORKING AT A COLLEGE AND TRYING TO SERVE DEEN

One of Hadhrat Shaikhul Hind’s (*rahmatullahi alayh*) students who was teaching at Darul Uloom Deoband was offered a job to teach at a college for a fairly handsome salary. He mentioned to Shaikhul Hind (*rahmatullahi alayh*), “We are teaching presently 8–10 periods in the day and whatever time remains goes into Mutala’ah (studying and preparing). We get very little time to write books or deliver lectures. I was thinking that the teaching time in a college is very minimum and the remaining time can be spent in writing books or delivering lectures. In this way I will get more time to engage in other Khidmaat (services) of Deen. Hence, I humbly plead to you to accept this proposal of mine.” Hadhrat Shaikhul Hind (*rahmatullahi alayh*) vehemently opposed his view and said to him “Molvi Saahib! I don’t think that by going there you will be able to do so much of Deeni Khidmat in your free time as you would be able to do over here.” However, it did not appeal to this Moulana that despite having so much of free time why would he not be able to do so much of khidmat? Despite Hadhrat Shaikhul Hind (*rahmatullahi alayh*) not being happy, he saw his deep desire to go, hence he allowed him to continue. Approximately a year later, he came back to Deoband in his holidays to meet Hadhrat Shaikhul Hind (*rahmatullahi alayh*). After

greeting him and finding out how he was feeling, Hadhrat (*rahmatullahi alayh*) asked him, “Jee Molvi Saahib! In this duration, how many books did you author? How many Fataawa did you write? How many lectures did you deliver? When this Aalim heard this, he began to cry and said, “Hadhrat! I could not understand what you were trying to say using my mathematical calculations, but I understood it now after experiencing it first-hand. The reality is that the amount of work that gets done in Darul Uloom despite not having the time, over there with the ample time we have, one cannot do such work.”

Hadhrat Mufti Muhammad Shafee Saahib (*rahmatullahi alayh*) comments on this incident by narrating a story of Hadhrat Moulana Gangohi (*rahmatullahi alayh*). In those days a factory was established in Rurki. Machinery was something unique and uncommon. People had not seen machinery and would be amazed to see how a machine works. This factory was quite famous because of its machinery. People used to call it “Rurki ki godaam” (The factory of India). Once when Hadhrat Moulana Gangohi (*rahmatullahi alayh*) was addressing the Asaatizah in Darul Uloom Deoband he mentioned, “Our example is like the parts of the machinery working in the factory of Rurki. As long as each part remains attached to the machine it will be of use and will be beneficial and valuable. The moment it separates itself from the machine, it has no value nor does it have any benefit.”

THE HARMS OF SECULAR EDUCATION

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) explains that the outcome of secular education is such that those who hanker after it, very often, eventually adopt the ways of the Christians. Together with this, they have no concern or respect towards Deen and make a mockery of Deen as well as the people of Deen. Furthermore, they begin to flatter and appease the government. Therefore in this instance, it will be better

for a Muslim to remain illiterate rather than fall into these vices to attain this type of education.¹

ASSIGNING ONE'S AFFAIRS TO ALLAH

Those people who knew Hadhrat (*rahmatullahi alayh*) were well aware that his involvement in the freedom of the country was unlike the involvement of other political leaders. In this effort of his, his only intention and motive was the pleasure of Allah Ta'ala and the betterment of the Ummat. One will be able to understand the levels of his ikhlaas and sincerity from the statement that flowed from his lips on the occasion when he was arrested. When they arrested him, the words that emanated from his mouth was,

الحمد لله بصيئة گرفتاريم نه بعصية

All praise is due to Allah that He afflicted me with a calamity and not with involvement in sin

FULFILLING THE RIGHTS OF A SALARY

Moulana Sahool Usmaani was a student of Hadhrat Shaikhul Hind (*rahmatullahi alayh*). He was one of those Ulama whom Allah Ta'ala had blessed with perfection in both Fiqh and Hadith. On one occasion he asked his Ustaaz, Hadhrat Shaikhul Hind (*rahmatullahi alayh*), “Hadhrat, we teach Deeni Knowledge and take a salary for it as well. For such lessons will we receive any rewards?” Hadhrat Shaikhul Hind (*rahmatullahi alayh*) replied, “Molvi Saahib! What are you saying? We should regard it as a favour of Allah upon us if we are not taken to task for our weaknesses and wrongs committed in the course of these lessons.”

¹ Musalmaan Aurat-Mufti Ahmed Bemath

Hadhrat Mufti Shafee Saahib (*rahmatullahi alayh*) after narrating this incident, would explain that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) did not mean that one should not be desirous of attaining rewards if he takes a salary because if one's niyyat is correct then *Insha Allah*, he will earn the full rewards for his teaching, but this will be only if he properly fulfills the rights of accepting a salary. If he taught for less than the appointed time, stayed absent for no reason, was deficient in as far as preparing adequately for the lessons, etc. then in such a case his salary is doubtful. This is what Hadhrat Shaikhul Hind (*rahmatullahi alayh*) was referring to.

COLLECTION FOR THE MADAARIS

Once, someone posed a question to Hadhrat Shaikhul Hind (*rahmatullahi alayh*), "There are lots of difficulties in collecting monies for the Madrasah. People disgrace ilm and the Ulama and in the end, they don't even contribute anything for the Madrasah. How is it then possible for the Madrasah to continue?" Hadhrat (*rahmatullahi alayh*) replied, "Go out for collection, but go and collect from the poor people."

What Hadhrat (*rahmatullahi alayh*) has mentioned here is 100% correct. The poor do not disgrace the Ulama. They respect the Ulama and whatever they give, they give with a good, happy heart which is always full of barkat.

ABUNDANT KNOWLEDGE BUT WEAK IMAAN

Hadhrat Moulana Aashiq Ilaahi Saahib Meeruti (*rahmatullahi alayh*) narrates that Hadhrat Shaikhul Hind (*rahmatullahi alayh*) mentioned to him the following:

"Molvi Aashiq Ilaahi! We have heard from our pious elders that the knowledge of Deen was so little in India that it was hard to even find a single person who could lead the Janaazah Salaah in our

provinces. Nowadays the conditions are such that we find Ulama in our cities, towns and even our villages. Take a look at these conditions which had passed from a different angle. A long time has not passed since the Mutiny (the 1857 war in Shamli). Infact some of those who witnessed it are still alive today. During that period, hanging-posts were erected and innocent people were unjustly hanged whilst their bodies were left to dangle in mid-air. People watched on as one body was lowered after being hanged and the next person was raised up to be hanged. Death was right before them and they knew that in a few minutes their time was up.

Despite these circumstances, no one can slander them that they had weak Imaan, so much so that even the young children were not prepared to give up their Imaan out of fear of death. Despite the lack of knowledge and abundance of ignorance, these people had such firm Imaan that they were prepared to accept death instead of renouncing Islam. Nowadays there is an abundance of knowledge but weakness in Imaan. A person is prepared to give up his Imaan due to a little fear of harm, for a few Rupees or for some English degree. The point to consider is that despite so much of ignorance and lack of knowledge in the former times, people's Imaan was unshakable as opposed to the current era.

Hadhrat then went on to say that how true the Mubaarak words of Rasulullah ﷺ are regarding the signs of Qiyaamah. In one narration Rasulullah ﷺ mentioned that knowledge will be little whilst in another narration mention is made that knowledge will be in abundance. Therefore the men of deep insight (our spiritual elders) reconcile the above narrations, through the divine insight which they have been blessed with, by saying that information will be

abundant but real knowledge will be little. We unfortunate ones are witnessing this era.¹

HADHRAT SHAIKHUL HIND'S OBSERVATION REGARDING THE CURRENT STATE OF THE MADAARIS

On one occasion, after pondering deeply, Hadhrat Shaikhul Hind (*rahmatullahi alayh*) said: "Molvi Aashiq Ilaahi! I have been thinking that just a few years ago the Madrasah had such little funding that a few Rupees were greatly appreciated. The teachers and pupils considered sitting in a shaded area for lessons to be a great bounty. Despite these conditions, such Ulama were produced who their likeness is hard to come by nowadays. Today we are seeing the radiance of Deen shining through their efforts even though they sufficed on eating simple dry food.

In current times, the funding is such that thousands of Rupees have been stipulated by the government and huge amounts are donated by influential people and wealthy businessmen. However, there is no barkat in the knowledge nor is there sincerity in amal (practice). Take a look at the Madaaris and see how the structures have progressed into palatial buildings. Take a look at the students and see how they complain despite having kitchens which resemble the kitchens of high-class people.

Aah! The times have changed. The only concern is that the external appearance must look good in everything whilst there is no worry at all for the internal aspects. Why is it such that a few Rupees in the past produced such great results compared to hundreds of Rupees in present times producing such poor results?

In my opinion the reason for this is that the importance of Halaal and Haraam is leaving the hearts of Muslims and love for wealth has

¹ Mahmoodul Fataawa. Vol.5 Page 570

become the primary objective. Furthermore, people dislike even speaking about the boundaries of Shariah when it relates to their ways of earning an income.

Hence, the little income which the Madrasah received previously was full of barkat (blessings) because the source was pure and halaal and had been earned through hard work. The fruits of this wealth were sweet and blessed. Nowadays the wealth pouring in is abundant but most of it is doubtful because no consideration is given to the laws of Shariah when earning it. This doubtful wealth should be buried in the sand.

Money is spent on extra buildings and other avenues which are not needed. A little pure income which is left-over is then spent on Ta'leem. Therefore, that Ilm which produces Amal (practice) is also very little.¹

¹ Mahmoodul Fataawa. Vol.5 Page 572

Chapter 24

CONCLUSION

We have now come to the end of this biography. How is it ever possible to describe and explain the life of such a great luminary in so few pages?

Hadhrat Shaikhul Hind (*rahmatullahi alayh*) had spent his entire life serving the cause of Islam. Every part of his life is worthy of emulation. His love for the Qur-aan and Hadith, his strict adherence to the Sunnah, his passion for spreading the word of Allah and His Rasul ﷺ and his zeal to sacrifice his life for Islam is a great inspiration for weaklings like us. May Allah Ta'ala grant us the ability to appreciate our Deeni elders and at least try and follow in their blessed footsteps. Every moment in the lives of these great luminaries have great lessons for us. Reading about the life of Shaikhul Hind (*rahmatullahi alayh*), the difficulties and hardships he went through, the strife and struggle he underwent, the treachery he bore, the incarceration he suffered in his old age brings tears to the eyes of the

reader. If only we can find a place in our hearts for these great Ulama and at least try and follow in their footsteps.

May Allah Ta'ala fill Hadhrat's qabar with noor and grant him the highest stages in Jannatul Firdaus. *Aameen*.

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*

مناجات

از

حضرت شیخ الہند رحمۃ اللہ علیہ

سب مراتب میں تری ذات مقدس سے ورے

You are above any rating or status

کس زباں سے کہوں مرتبہ اعلیٰ تیرا

So how can I, with my tongue, speak about Your Greatness?

نور خورشید چمکتا ہے ہر اک ذرہ میں

Just as the rays of the sun shine on every particle of dust

چشم بینا ہو تو ہر شے میں ہے جلوہ تیرا

Your Greatness is apparent in everything for the one who has sight

ہم دوزخ ہے اسے اور نہ شوق جہنم

Neither do I fear Jahannam, nor do I desire Jannah

جس کو مطلوب ہے اک درد کا ذرہ تیرا

It is only a little of Your Dard (immense love), do I desire

تیرے دیوانوں کو کیا قید علائق سے گزند

How can those in love with You be harmed by the shackles of relationship
with others?

دوونوں عالم سے بھی آزاد ہے بردا تیرا

As Your servant is free from trouble in both the worlds

دل صد پارہ و ہر پارہ میں ہو داغ جنوں

My heart is split into hundred pieces and in every piece is the stain of
Your love

نام کندہ ہو ہر اک داغ پہ مولا تیرا

O Master, Your name is written on every piece

نفس و ابلیس کے پھندے میں پھنسا ہوں لیکن

I am caught up in the traps of nafs (carnal desires) and shaytaan. But

دل سے اقرار یہی ہے کہ ہوں بندہ تیرا

From my heart, I confess that I am Your servant

ہم سیہ بخت اگر ایسے ہی ناکام رہے

If we, the unfortunate, remain failures

کیسے جانیں گے کہ کیا فضل ہے ربا تیرا

O Allah, How will we ever know what Your grace is?

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Muhammad Ishaq Multani

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Ahsan Mehtaab

5) *Aseer-e-Malta*

Hadhrat Moulana Husain Ahmad Madani (rahmatullahi alayh)

6) *Aseeraan-e-Malta*

Moulana Muhammad Mia

7) *Tazkirah-e-Shaikhul Hind*

Mufti Azeezur Rahmaan Bijnori

8) *Chand Azeem Shaksiyaat*

Mufti Muhammad Shafi Saahib (rahmatullahi alayh)