

**HADHRAT MOULANA
MOHAMMED YASEEN SAHEB
JALALABADI
RAHMATULLAHI ALAYH**

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Daura Hadeeth Miftaahul Uloom Jalalabad

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَى وَ سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ :

All praises are due unto Allah Ta'aala who blessed us with Imaan and created us from the Ummah of Nabi Mohammed Sallallaahu Alayhi wa Sallam.

May the choicest blessings of Allah be on the final Nabi, upon the Sahaabah Kiraam and on those who follow in their footsteps, Aameen.

There is not a single student who studied at Madrasah Miftaahul Uloom Jalalabad, U.P. India established by Maseehul Ummat Hadhrat Moulana Shaah Mohammed Maseehullah Saheb Khan Rahmatullaahi Alayh who is not aware of our great and honourable Ustadh; Hadhrat Moulana Mohammed Yaseen Saheb Rahmatullaahi Alayh. Those who studied the Aalim course had to study one or more books under Moulana. In later years, Moulana was appointed as Shaykhul Hadeeth by Hadhrat Maseehul Ummat and he served in this position till the end.

Moulana was extremely brilliant, an epitome of humility, a master teacher, an orator, a spiritual guide and much more. He was completely detached from the Dunya and solely

focussed on studying, teaching and Ibaadat. Those who studied under him will understand that it is quite difficult to enumerate his virtues and noble qualities.

Moulana Mohammed Islam Saheb Halaalpuri Miftaaahi who is the Khaleefah of Moulana has compiled this book on Moulana and called it:

Makaateeb Maseehul Ummat Benaam Muslihul Ummat Moulana Mohammed Yaseen Saheb.

It also contains correspondence between Moulana and Hadhrat Maseehul Ummat. Those who wish to read the correspondence should refer to the original book.

The book was read to Moulana and approved by him.

This is a translation of a portion of the book in your hands.

May Allah Ta'aala accept and grant us the Taufeeq to practice.

May Allah Ta'aala fill Moulana's Qabr with Noor and tranquillity and may Allah Ta'aala grant full reward to Moulana on behalf of his students, Aameen.

Translator

BIRTH AND INITIAL LIFE

The birthplace of Hadhrat Moulana Mohammed Yaseen Saheb is Maajri which is near Nanotah. His maternal relatives are from here.

He was born on Monday 15 Rabee'ul Awwal 1346 Hijri (12 September 1927).

His family was originally Rajput and had accepted Islam.

His paternal forefather had a brother. The elder brother was Mohammed Bakhsh and the younger was Ilaahi Bakhsh. Nothing is known regarding the offspring of Mohammed Bakhsh.

Ilaahi Bakhsh had a son Ikraamullah. Ikraamullah had three sons; Nathu Shaah, Ameeruddeen and Ashraf Ali. Ashraf Ali was the father of Moulana.

Moulana had an elder brother Mohammed Yaamin.

When Moulana was six or seven years old his father Ashraf Ali passed away, thus Moulana became an orphan. The responsibility of his upbringing fell on his elder brother Mohammed Yaamin. The elder brother knew how to sew and also knew Hindi. He taught Moulana sewing and Hindi. Because Moulana had a thirst for Deeni knowledge, he studied Qur'aan recital (Naazirah) in Maajri and assisted his brother with the sewing from home.

FIRST MARRIAGE

Because all the responsibilities of the house were on the elder brother Mohammed Yaamin who was hot tempered and wielded a certain amount of control on their mother, she could not advise or make decisions. Moulana possessed natural nobility and innocence and would remain quiet.

At the age of fourteen his marriage was fixed to his maternal uncle's daughter and the marriage took place in Maajri. This uncle was Moulana's guardian after his brother.

One child was born from this marriage.

ATTENDANCE AT KHAANQAH IMDAADIYAH

The people of Maajri were Bay'at to Hadhrat Thanwi Rahmatullaahi Alayh thus they would frequent Thanabhawan and attend Majlis. Moulana also attended the Majlis during his childhood. He had the privilege of seeing Hadhrat Thanwi and attending Majlis on many occasions. This is where his zeal for Ilm and Islaah reached higher levels.

HANDING MOULANA TO HADHRAT MASEEHUL UMMAT

Moulana requested Hadhrat Thanwi to make him Bay'at but because at this time Hadhrat was already weak and aged, he had

stopped making people Bay'at. He advised Moulana to become Bay'at to Moulana Maseehullah Khan Saheb and said: "it will be as if you are Bay'at to me."

Hadhrat Maseehul Ummat Rahmatullaahi Alayh made Moulana Bay'at and commenced the process of Islaah.

MARRIAGE AND STUDYING

By reading the books of Hadhrat Thanwi and attending his Majlis Moulana developed an intense zeal to gain knowledge. When he mentioned this to Hadhrat Maseehul Ummat that he wants to become an Aalim, Hadhrat said: "now you cannot become an Aalim because you are already married and carry the responsibility of a family." When he heard this response he became grieved and sad.

A MIRACLE AND DIVINE AID

After this discussion he left for Maajri from Jalalabad. He cried on this journey and prayed. This effect lasted fully for three days. He would think that if only I never had the responsibility of a family then I could have studied. The effect of his grief was that after three days his wife and child passed away. He lost them but gained closeness to Allah Ta'aala.

HIS TRAVEL FOR KNOWLEDGE AND THE PROPOSAL OF HADHRAT MASEEHUL UMMAT

Again he presented himself to Hadhrat Maseehul Ummat in Jalalabad and said that the obstacles in gaining knowledge have been removed and that now he could study. When Hadhrat Maseehul Ummat heard of the loss of his wife and child, he remained silent for a while then said: “now you can study.” Moulana Saleemullah Shaeb Khan Lohaarwi Rahmatullaahi Alayh was sitting at that moment with Hadhrat. Moulana Saleemullah Saheb was the special student of Hadhrat and in charge of the Ta’leem at Jaami’ah Arabiyyah Miftaahul Uloom Jalalabad (Naazime Ta’leemaat). Thereafter (after a few years) Moulana Saleemullah left for Pakistan and established a Madrasah there; Jaami’ah Farooqiyyah and also became the head of Wifaaqul Madaaris.

Anyway, Moulana Saleemullah Saheb said to Hadhrat: “hand this boy over to me and I will teach him.” Hadhrat said: “this boy has only three years, he has to become a Molwi in three years.”

THE TEACHER WHO IS JAAMI’UL KAMAALAAAT AND THE PROMISE OF A SINCERE STUDENT

Moulana was admitted to Miftaahul Uloom in the year 1362 Hijri (1943) The Ustadh who was Jaami’ul Kamaalaat (well

versed in all the sciences) said he will make him a Molwi in three years but the condition is the student must do exactly as the Ustadh says. So this sincere student and lover of the knowledge of Rasulullah Sallallaahu Alayhi wa Sallam said: “Hadhrat, I will do exactly as you tell me. If you tell me to stay awake the entire night and engage in Mutaala’ah I will do so; I accept everything.”

Ta’leem during that era at Miftaahul Uloom was till Mishkaat and it was a course of eight years. Moulana completed this eight year course in just two years! In fact, he would make Takraar for the Mishkaat students! Moulana would be ready for lessons at any time the Ustadh called him; sometimes before the Adhaan of Fajr, after Fajr, after Asr, before Thuhr, etc. Most lessons were taught out of Madrasah time. His colleague, classmate and companion in these lessons was our honourable Hadhrat Mufti Naseer Ahmed Saheb Rahmatullaahi Alayh.

YASEEN IS MU’AYYAD MINALLAH

The Ustadh came to realise the natural qualities, excellence and capability of the student. Moulana sacrificed everything; sleep, food, rest, etc and handed himself over to the Ustadh. Observing his effort and sacrifice Naazim Saheb often said: Yaseen is Mu’ayyad Minallah (possessor of Divine assistance). Moulana’s memory was phenomenal and he would remember the entire discourse of the Ustadh. When making Takraar he would repeat

the entire discourse word for word! Moulana was the recipient of Ilme Wahabi (inspired knowledge). There was never enough time to revise but when the Ustadh posed a question, Moulana would answer with all the necessary proofs and facts.

THE INITIATION OF DAURAH HADEETH AT MIFTAAHUL ULOOM

When Mishkaat was completed then the question of Daurah Hadeeth arose. Both elders (Hadhrat Maseehul Ummat and Naazim Saheb) advised him to go to Darul Uloom Deoband. Moulana responded: “I will study Daurah here under you elders.” Hadhrat Maseehul Ummat said: “we do not have Daurah here and we do not have the facility for it.” Moulana said: the hue (Rang) on me through the blessings of your esteemed company will not remain (if I go somewhere else).” When Hadhrat saw his insistence he ordered the Kitaabs for him from Darul Uloom Deoband and Mazaahirul Uloom Saharanpur. Daurah was now initiated for Moulana and his companions. They were five in total.

MOULANA’S SANAD

All the Kitabs were studied under these two personalities but most were under Hadhrat Naazim Saheb.

When exams took place at the end of the year and after listening to his answers, both Akaabir; Shaykhul Islam Hadhrat Moulana Husayn Ahmad Madani and Hadhrat Allaamah Ebrahim Balyaawi (Rahmatullaahi Alayhima) said: “this student is so capable that he is able to teach Sullam and Mulla Hasan immediately.”

THE RELIANCE OF THE AKAABIR OF DEOBAND ON MIFTAAHUL ULOOM

Hadhrat Moulana Shaah Mohammed Maseehullah Saheb Khan Nawwarallaahu Marqadahu was one of the top-ranking products of Darul Uloom Deoband and his Taqwa, Tahaarat, knowledge of both Zaahiri and Baatini was well known. There was complete reliance on the Ta’leem and administration of Miftaahul Uloom. The elders of Darul would come to conduct the exams. When students of Miftaahul Uloom went to Deoband for admission, they would be accepted without giving an entry exam. This was because of their complete trust and reliance on the level of education and reformation of Hadhrat Maseehul Ummat which was approved by Hadhrat Hakeemul Ummat Thanwi Rahmatullaahi Alayh. Moulana Saleemullah Saheb and Allaamah Rafeeq Ahmad Saheb (former Shaykhul Hadeeth Miftaahul Uloom) were among the special students of Hadhrat. Once, Hadhrat said just after the demise of Allaamah Saheb: “I have not taught these two; rather, I have given them Ilm to drink.

میں نے ان دونوں کو علم پڑھایا نہیں بلکہ پلایا تھا

I taught them Meezaan Munsha'ib, Nahw Meer etc. in such a manner that after that they were able to read the texts in the big Kitaabs.”

These two received admission in Darul Uloom Deoband without giving the entry exams.

THE FIRST DAURAH STUDENTS OF MIFTAAHUL ULOOM

Through the insistence of Moulana, Daurah Hadeeth was initiated. Thus it was through his blessings that Bukhaari Shareef was now being taught here.

Moulana Mufti Naseer Ahmad Saheb Idrispuri Rahmatullaahi Alayh was with Moulana from the very beginning till the end. There were five classmates in this first year of Daurah. One was Moulana Abdul Hafeez Saheb from Bengal. He remained for a few months, went home during the year and never returned. Thus four completed Daurah:

1. Hadhrat Moulana Mohammed Yaseen Saheb, Shaykhul Hadeeth Miftaahul Uloom Jalalabad.
2. Hadhrat Moulana Mufti Naseer Ahmad Saheb, Mufti of Miftaahul Uloom Jalalabad.
3. Moulana Noor Mohammed Saheb Ghargaanwi, founder and Principal of Madrasah Madeenatul Uloom, Keranah.

4. Moulana Mohammed Shafee'ullah Saheb from Nawa Khaal Bangla Desh, Shaykhul Hadeeth in Decca.

When Moulana Noor Mohammed Saheb Keranwi passed away, the Principal of Miftaahul Uloom Hadhrat Moulana Mohammed Safiyyullah Saheb (Bhaijaan) Rahmatullaahi Alayh said: “four people are the pillars of Miftaahul Uloom. The only one still living is Hadhrat Shaykhul Hadeeth Saheb; he is the last pillar.”

RELIANCE BY HADHRAT MASEEHUL UMMAT AND THE POSITION OF SHAYKHUL HADEETH

Although Moulana had completed the Dars Nizaami in just three years, he always passed his exams with high marks and never failed any subject or Kitaab. Allah Ta'aala had blessed Moulana with great understanding and intelligence. He was a possessor of fantastic Ilmi capabilities. Thus he started teaching while still studying. And after completion of his studies he was appointed as a teacher at Miftaahul Uloom. He has taught all the Kitaabs from Meezaan to Bukhaari numerous times. When Allaamah Rafeeq Saheb left Jalalabad, Hadhrat called Moulana and handed him the responsibility of Bukhaari Shareef saying: “I consider you to be fit for this position.” After receiving Bukhaari Shareef he would spend entire nights in Mutaala'ah. This is ample proof of his zeal for studying, Mutaala'ah and love for the Hadeeth of Rasulullah Sallallaahu Alayhi wa Sallam. He was blessed with Divine Aid from the beginning,

thus acceptance from Allah was always on the increase. His lessons were accepted and appreciated by Ulama and students alike.

THE RESPONSIBILITY OF KHATAM OF BUKHAARI SHAREEF AND GLAD TIDINGS

After Hadhrat Maseehul Ummat Rahmatullaahi Alayh passed away on 17 Rabee'ul Awwal 1413 Hijri (1992), the completion of Bukhaari Shareef was also handed to Moulana. The completion of Bukhaari Shareef was always conducted by Hadhrat Maseehul Ummat.

Miftaahul Uloom is the result of the sacrifices and effort of such a personality who was trained and prepared by none other than Hadhrat Hakeemul Ummat Rahmatullaahi Alayh and one of his most special Khaleefas. Hadhrat Maseehul Ummat possessed both Ilme Zaahiri and Ilme Baatini. At the completion of Bukhaari Shareef (annually), oceans of knowledge, esoteric gems and intricacies of Deen would flow. Everyone; Ulama, Fuqahaa and the general public would benefit from these discourses. Just anyone could not fulfil this position after Hadhrat Maseehul Ummat. This honourable position was handed to Moulana.

Moulana was nurtured by Hadhrat Maseehul Ummat and drank from his fountains of knowledge and spirituality, thus he kept up the Khatam of Bukhaari Shareef on a similar standard. Three

days after Moulana conducted the first Khatam of Bukhaari Shareef, he saw Hadhrat Maseehul Ummat in a dream. Hadhrat said: Maasha Allah, you have fulfilled the right (Haq) of my deputyship very well. Then expressing his happiness Hadhrat patted him on the back.

The audience also felt that Moulana had brought alive the memories of Hadhrat Maseehul Ummat and all those linked to Hadhrat Maseehul Ummat were satisfied.

This glad tiding in the dream expresses the unique bond between teacher and student, between Shaykh and Mureed.

THE PATH OF SULOOK, BAY'AT AND IJAAZAT

Moulana was pious and virtuous from childhood and these qualities were apparent on his countenance. The people of Maajri who were connected to Hadhrat Hakeemul Ummat would often say: Allah made a rose grow from a barren shack!

His childhood and youth are free from any blemish.

He never got involved in anything besides Qaalallah and Qaalarrasool.

He regularly wrote to Hadhrat related to his Islaahi matters. Hadhrat gave him verbal Ijaazat but because of his extreme humility and annihilation, he rendered excuses.

When Hadhrat was on his deathbed he said to Moulana: “Those who are connected to me; none of them have traversed the Malakooti path (Sayre Malakooti). Yes many have traversed Sayre Naasooti. My desire is that I take you on this path and

thereafter give you Ijaazat, you have this capability within you.” Hadhrrat Maseehul Ummat passed away a few days after saying this to Moulana.

Three days after Hadhrrat passed away Moulana turned to Faqeehul Islam Moulana Mufti Muzaffar Husayn Saheb Rahmatullaahi Alayh, Khaleefah of Hadhrrat Moulana As’adullah Saheb Rahmatullaahi Alayh and Principal of Mazaahirul Uloom Waqf. Mufti Saheb granted him Khilaafat. Mufti Saheb counted Moulana among his most senior Khaleefas. In the Arabic booklet Naf’ul Mashmoom Fee Mad’hi Mazaahiri Uloom Moulana’s name is mentioned first in the list of Khulafaa. Mufti Saheb said: “I do not know why Hadhrrat Maseehul Ummat waited to give you Khilaafat and the wisdom behind waiting. You were fit to receive Ijaazat a long time ago; Maasha Allah your condition is extremely elevated.”

Hadhrrat Mufti Saheb expressed a lot of respect to Moulana. When Moulana used to go to Saharanpur, Mufti Saheb would stand when receiving him and would insist that Moulana sit on his place.

INCLINATION OF THE PEOPLE TOWARDS MOULANA

After Hadhrrat Maseehul Ummat passed away, some people made Istikhaarah as to who should they now turn to. Moulana had already turned to Mufti Muzaffar Husayn Saheb at this time

and received Khilaafat. Many saw visions wherein Hadhrat Maseehul Ummat held the hand of Moulana and said: “his hand is my hand.” Some were clearly told in these visions: “become Bay’at to him (Moulana).”

This is one of the reasons that many among the Ulama and students turned to Moulana, became Bay’at and started Islaah with him. Many from the laity also turned to Moulana. Moulana travelled to many places and Halqas were established by his Khulafaa.

MOULANA’S MAJAALIS AND MAWAA’IZ

Moulana was a master in teaching (Dars wa Tadrees) and also excelled in lecturing and addressing the public. Allah Ta’aala had blessed Moulana with acceptance in all circles. Moulana was sought and invited to lecture at Madrasah Jalsahs not only around Jalalabad but also in other districts and cities. A request would be sent and dates confirmed months in advance. Moulana’s heart rendering lectures were filled with issues of Islaah, eternal success and various issues on Tasawwuf and Ilmi subtleties which Ulama and students will appreciate.

Moulana would speak in simple language so that the public could benefit.

Moulana frequented Meeruth for approximately eight years (when the book was compiled) to hold Majlis every Thursday. Thereafter it was reduced to once a month and was held at the

residence of Haji Noor Ilaahi Qurayshi at Ismail Nagar, Meeruth.

SECOND MARRIAGE

The second marriage took place in Saharanpur. His children were born from this wife. His second wife Haseena Begum was from a Pathan family and branches of this family were in Jalalabad. She was regular on Saum, Salaah and Qur'aan recital from a young age. Her father would frequently visit Hadhrat Shaykhul Hadeeth Moulana Zakariyya Saheb Rahmatullaahi Alayh and Hadhrat Maseehul Ummat Rahmatullaahi Alayh. He mentioned to these two Buzurgs that he was looking for an Aalim to marry his daughter. Moulana was already an Ustadh at Miftaahul Uloom and often met Hadhrat Shaykhul Hadeeth. Thus Hadhrat Shaykhul Hadeeth suggested Moulana to the father.

Six children were born from this marriage; four boys and two girls. The eldest son at the age of fourteen or fifteen became upset over something at home and ran away. Till today his whereabouts are not known. The parents were extremely grieved at his disappearance. From the remaining three sons two are Aalims. The elder daughter teaches girls from home and lectures the womenfolk once a week. The younger daughter is a teacher at Madrasatul Banaat in the Chartaawal district.

Although the second wife was chaste, regular on Salaah etc. but she was also short tempered and temperamental. Through her, Moulana reached high levels of Sabr (patience), Hilm (perseverance), control of the Nafs and steadfastness. This was the Divine plan for him to achieve those stages. This is similar to the incident of Hadhrat Mirza Jaane Jaana Rahmatullaahi Alayh. He was inspired that if he marries a certain woman who is harsh and sharp-tongued then he will be rewarded with high stages. Moulana too underwent those difficulties and the result was that Allah Ta'aala blessed him with high levels of spirituality, acceptance and respect.

MOULANA'S GRIEF AT THE DEMISE OF HIS WIFE

She suffered from blood pressure. Eventually a vein in the head burst and she went into a coma. She was admitted to a hospital in Saharanpur but did not recover. She remained in this condition for over four months. Just before she passed away she opened her eyes and saw her servant (Sister Shaa'istah) and tears flowed from her eyes. After a short while she recited Kalimah and departed from this world. She passed away on Thursday 20 Safar 1426 Hijri (31 March 2005) in the afternoon at approximately 1.30 pm.

On the separation from his wife Moulana recited the following poem:

دے گئی اس جان کو بے کلی

مجھ کو تنہا چھوڑ کر جانا نہ تھا

تو تو مر کر باغِ جنت کو گئی

تجھ کو اگر وعدہ وفا کرنا نہ تھا

Thousands of Rupees were spent during those four months on treatment.

Allah Ta'aala favours His servants with difficulties and sickness prior to death so that they are cleansed before leaving this world. This is a mercy in the guise of difficulty.

MOULANA'S LOYALTY AND HIS STATUS IN THE EYES OF THE SHAYKH

Moulana is that loyal student and teacher of Miftaahul Uloom who spent his entire life according to the wishes of the Shaykh. He sacrificed all his aspirations and desires to please the Shaykh.

There may have been a very few years wherein he was not present for the Khatam of Bukhaari Shareef either conducted by Hadhrat Naazim Saheb or Hadhrat Maseehul Ummat. Moulana has conducted the Bukhaari Shareef Khatam for over twenty-five years himself.

His loyalty can be gauged from the following incident. When his beloved Ustadh Moulana Saleemullah Saheb left India for

Pakistan he told his beloved student: “you will also relocate to Pakistan on my instruction.” After Naazim Saheb went to Pakistan he told Moulana to also come. Moulana went to Hadhrat Maseehul Ummat and informed him that he will be leaving for Pakistan. Hadhrat asked him: “why?” Moulana replied: “My honourable Ustadh extracted a promise from me that I will go to him in Pakistan.” Hadhrat responded with tears in his eyes: “okay, go to Pakistan. Here is the keys of Madrasah Miftaahul Uloom, lock it (and go).” When he heard this love-filled statement from his Shaykh he immediately cancelled all plans of leaving. He made the intention at that moment of remaining at Miftaahul Uloom till his end and said: “Hadhrat, I am willing to do as you say, but what about the promise?” Hadhrat replied: “I will make arrangements for it.” Thereafter with absolute wisdom Hadhrat got Hadhrat Mufti Naseer Ahmad Saheb Idrispuri ready to go to Pakistan. Mufti Saheb stayed in Pakistan for a few months and returned to India. It can be gauged from this incident the love and trust of the Shaykh on his student and Mureed. Moulana too remained at Miftaahul Uloom till the end. Moulana’s obedience was his hallmark. He never opposed the wishes of Hadhrat Maseehul Ummat.

SELFLESSNESS

When Moulana qualified as an Aalim the following discussion took place between Hadhrat and Moulana.

Hadhrat: Maasha Allah you are now an Aalim, may Haq Ta'aala bless you with increase in Ilm and Amal. You should serve Deen somewhere.

Moulana: Hadhrat Wala, I wish to serve at Miftaahul Uloom.

Hadhrat: there is no proper arrangement here for salaries.

Moulana: I do not need a salary.

Hadhrat: how will u fulfil your needs and meet expenses?

Moulana: I will sew in my spare time and fulfil my needs.

Hadhrat finally accepted and Moulana was appointed as a teacher.

Moulana never ever asked for an increase in salary. Once some teachers wrote to Hadhrat asking for an increase in salary and they all signed this letter. When they went to Moulana for his signature he refused to sign it. Hadhrat refused the request on the basis that it did not have Moulana's signature.

He was regular and punctual in teaching and was like the key of the Madrasah. Hadhrat made the following Du'aa for him:

حق تعالیٰ آپ کا سایہ تادیر قائم فرمائیں

NOTE: The book was written during Moulana's lifetime and approved by him. Thus there are no details of his demise in this book.

May Allah Ta'aala bless all our Mashaa'ikh and Asaatizah with His special mercies, favours and grace, Aameen.

Rabee'ul Aakhir 1439
(January 2018)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ،
وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ ،
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ،