



آپ بیتی

AAP BEETI

AUTOBIOGRAPHY

*Shaikhul Hadeeth Hazrat Maulana
Mohammad Zakariya Kandhalwi*



IDARA ISHA'AT-E-DINIYAT (P) LTD.

تاریخ و روایا ائمه کرام

اپنی

AAP BETI
Autobiography

of

Kutbul Aktaab Shaikhul Hadith Hazrat
Moulana Muhammed Zakariyya Kandhlawi
(Rahmatullah Alayhi)

Vol. 1 • 2 • 3



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Moulana Muhammed Zakariyya Kandhlawi**

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Publishers Note.

This is the first English translation of the Urdu work "Aap Beti" and "Yad Ayaam" being the autobiography of Qutbul Aqtaab Hazrat Sheikhul Hadith Maulana Muhammad Zakarriyah Saheh Rahmatullah Alayh. It has been in the process of publication for a long time and Alhamdulillah we have now been favoured with the "tawfiq" to print it.

This is a South African publication directed mainly at the South African English reader who has some form of "Ta'alluk" (connection) with Hazrat Sheikh either directly (i.e. having taken ba'it directly on his hands) or through one of his honoured Khalifa's or by merely being an admirer of the respected personality and his literary works.

Despite the work being full of typographical, grammatical, compositional and other errors, for which we humbly request your forgiveness and forbearance we feel honoured to have been favoured with Allah's Grace in His using us who are so weak and incapable for doing this work.

We earnestly request you to remember the author, the translator, the publisher and all those who have assisted, in your duaas.

FOREWORD

We begin by praising Allah and sending choicest blessings upon His last and beloved Prophet Sallallahu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creatures, Hadhrat Muhammadur Rasoolullah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the day of Reckoning.

Aap Beti consists of 7 volumes. This is a publication containing only volume 1, 2 and 3. The work has been divided into 2 publications merely for the sake of expediency. It was decided that volume 4, 5, 6 and 7 should be published as a separate book because of it being so lengthy and also because it is the part more relevant to the person treading the path of "suluk" or "tasawwuf" (i.e. in terms of advises on spiritual evils).

Volume 1 is actually made up of two articles. The first sent in a letter form to Maulana Mohamed Al-Thaani (Rahmatullah Alayh) intended as a commentary on the latter's book "Sawaane Yusufi" and the second is an article which was sent to the teachers and authorities of Mazahirul Uloom. To this, the second article, our illustrious Shaikh added special notes (mainly from experiences during his sixty years of contact with the elders of Mazahirul Uloom). The first was completed in Shabaan 1386 Hijri and the second in Rabee-ul-Akhir 1388 Hijri. The first publication (Urdu) of this which forms volume 1 was made in Shabaan 1396 Hijri.

Volume 2 was originally intended to be made up of eight chapters which would be known as "Yad Ayaam". These cover a wide variety of themes and topics. In Hazrat Shaikh's own words he says that they would concern the following:

"The first chapter concerns 'Neyat'. The second deals with studies, lectures and writing in Mazahirul Uloom. The third concerns some bad habits. The fourth chapter is actually a part of chapter three and concerns my practises regarding sorrowful happenings and marriage functions. The fifth chapter deals with Allah's favours. The sixth concerns my pilgrimages. The seventh deals with the partition of India and the eighth deals with miscellaneous matters."

The voluminous knowledge of our illustrious Shaikh (Rahmatullah Alayh) is displayed in his penetrating handling of subject matters as varied as 'Neyat' and 'marriage functions'. The writing of Hazrat Shaikh (Rahmatullah Alayh) is such that the subject matter of one topic gradually flows into another. Thus, with specific reference to 'themes on tasawwuf', it would be difficult and more correctly wrong to say that a particular chapter deals with a specific theme.

In the introduction to volume 3, Hazrat Shaikh informs us that to prevent this work from developing into too lengthy a discourse, he has decided to alter his original idea of having eight chapters, into a book having four sections, each of which would have two sub-sections.*

At this point we feel it necessary to bring to the readers attention that, in as much as the book does follow this pattern (i.e. four volumes each having two parts, as detailed in the "contents" pages), it at times does become confusing due to the writers and the translators seemingly inconsistency in the use of words such as 'chapter,' 'part', 'section', 'volume' and 'book'. It will be found that when reference is made to a certain section of the book it is sometimes called 'chapter' and yet at other places the same section is either called a 'volume' or a 'part'. We feel that this problem is intensified by the incapacity of the

English language to accommodate the richness of Urdu.

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors. However, please do not read this work to criticize the English translation, presentation or style, for if errors is what you are looking for that is what you will most definitely find. On the other hand, if you read with an open mind, searching for spiritual advises, you are sure to find within these pages countless gems of 'naseehats' which will, Insha-Allah assist you in your spiritual reformation and be a guide for you on your journey towards the Love of Allah.

Remember that this is an overview of the lifestyle of a truly great servant of Allah, Qutbul Aqtaab, Hadhrat Shaikh-ul-Hadith Maulana Muhammad Zakarriyah Saheb Rahmatullah Alayh as described by himself. This is sufficient reason to gain spiritual benefit, blessings and divine light (noor) from Allah Ta'ala, if the correct intention is made when reading this book.

We pray that Allah Ta'ala grant Hazrat Shaikh (Rahmatullah Alayh) abundant reward for his lifelong service to Islam.

Zil-Hijjah
26th June, 1992.
Lenasia.
SOUTH AFRICA.

INTRODUCTION

Criticism and Commentary on Sawanikh Yusufi

This is not intended to be an independent new book nor a discussion on any fixed theme. Our respected Maulana Mohammad al-Thaani wrote a biography of Maulana Yusuf Saheb Rahmatullah Alayh (May Allah enlighten his resting place). In it he asked Maulana Ali Mia (Maulana Abul Hasan Ali Nadwi) to write the second chapter of it which concerns me. On reading it I wrote the following letter to Maulana Mohammad al-Thaani informing him that, that which should have been mentioned in it has been left out and that which should not have been penned down have been written.

When I gave the booklet - "Strike" for printing I decided to mention the warning which I had received from my late father to the students so that they may come to know that whatever rigidity and narrow-mindedness is found in me, were actually created within me as a result of all those grave warnings. Similarly I intended to bring to light my own faults together with the wrongs of others, so that a just balance could be established.

*"When I do my thing I hear no one else's word
This I say, what else is there to say?"*

Zakariyya.

نحمده ونصلي على رسوله الكريم

Beloved one of high rank. May Allah keep you safe and sound!

Greetings to you. Your book caused me great pleasure. May Allah in His Infinite Grace grant you tremendous reward in both worlds and cause great benefit to be derived from it in worldly as well as spiritual fields. It has been written in a manner better than could have been hoped for.

Although I have listened to many of its various chapters being read to me on different occasions previously, the pleasure derived from hearing it being read to me continuously was much more than on previous occasions. If only my eyes had been capable of reading it myself, I would have finished it in one or two nights. Throughout my life I have always had a great passion to read the biographies of the Saintly Elders. When I started reading any such biography I could hardly put the book down. By day I never found any opportunity to read. I always used to start reading at night after Esha after having prepared my lectures for the next day. Very often this reading continued until the next morning as I found it very easy in my younger days to remain awake throughout the night.

Maulana Madani (R.A.) (May Allah fill his resting place with noor) often used to arrive here in the latter part of the night around three or four o'clock. He was quite meticulous in sending telegrams advising of his arrival. Further, because I had one fault of finding it an extreme ordeal to wake up after sleep, hence, I always started my work after Esha, and used to proceed to the station by two or three o'clock. Before my illness, I hardly travelled by train. Anyway, I always used to finish reading the biographies of the elders

in two or three nights. In this manner, I completed reading the biographies and writings of Hazrat Gangohi, Hazrat Saharanpuri, Hazrat Shaikhul Hind, Hazrat Thanwy, Hazrat Madani, Hazrat Sayed Saheb, my late uncle and others. May Allah grant noor in their resting places! But unfortunately, now the weakness of my eye-sight has put me in need of other people's eyes.

"And irrespective of whether it's for joining another or for parting, staying awake by night an ordeal has become..."

Now this time I have had to listen to your book for an hour or two after having completed my duties to my guests at night. For this reason I have taken many nights to complete it. I derived great pleasure from all the chapters of the book except the one which you got Ali Mia to write. In a whole pond of rose-water you have mixed one bottle of urine. Or, to put it in civilized terms, by adding that chapter you have spoiled the beauty of the book.

But apart from that you have also left out many aspects. If only I had, had the opportunity of listening to the manuscript before its publication I would have suggested many changes and improvements. Those things which should not have been mentioned have been highlighted and those which should have been mentioned have been spoiled by mentioning it very concisely.

I have no objection to the writing of "Do Naazuk Imtihaan aur Taufeeq Ilahi" (Two testing trials and Divine help) simply for the reason that perhaps in future someone from Allah's servants will receive such Divine help. However, Ali Mia only mentioned two such occasions of trials and that too in concise manner, excluding others. In actual fact, such incidents occurred quite often on numerous occasions. I am surprised that in spite of them having taken

place or being mentioned in All Mla's presence, he was unaware thereof.

Of those events was one, which with regard to the description of my life, was very important and took place the third day after my father's death. The same love and sympathy showed to me by Hazrat Maulana Abdul Raheem Raipuri was also shown to me by his successor Hazrat Raipuri the Second - Maulana Abdul Qadir Raipuri. In this, he followed the footsteps of his Shaikh. All this is known to you. Hazrat Raipuri Senior had even greater love, contact and closer relationship with my late father. The love and sympathy shown to me by him after my father's death at the beginning of my orphanhood were such that should I mention them all, it would be sufficient to fill the whole "Sawanikh Yusufi".

On the third day after my father's death, while discussing my childhood, my father's debts, the problem of disposing of my father's bookshop as well as my mother and sisters' maintenance, Hazrat Maulana Abdul Raheem Raipuri said: "These matters are all very worrying. You are still a child with no knowledge of business. Maulana Ashiq Ilahi of Meerut has great business experience and ability. Take the bookshop to Meerut and settle there. Go and make business there under the able supervision of Maulana Ashiq Ilahi. Insha-Allah your debts will soon be settled and the arrangements for the maintenance and upkeep of your relatives will be made easy for you."

Hazrat said all this in a very sympathetic and long speech. I have quoted it in very concise form. I still remember, to this day, how I felt that the very earth underneath me had sunk in. With tears in my eyes and very heartsore, I said: "If this is your command then I accept it most willingly, but if it is your advice, then I know that Hazrat Thanwy will surely also come here and I would like to consult with him too."

At that time Hazrat Saharanpuri was detained in Nanital jail in connection with an investigation against him (see complete story in 'Tazkira-e-Khalli').

"It is my desire not to leave this place to settle anywhere else as long as Hazrat Saharanpuri is alive."

On hearing my reply Hazrat Raipuri exclaimed: "Enough, enough!" Greatly pleased and with great sincerity he expressed duas in my favour. The duas of these Elders caused me great ecstasy at all times. Hazrat said: "What you have said, is exactly what I desire. But Moulana Ashiq Ilahi had been very persistent in asking me to let you come to him. In spite of his insistence you do not accept his offer. He wanted me to prevail upon you to move to Meerut. The reasons why Maulana wanted that is quite clear and reasonable. For this reason I gave you that advice."

On hearing this reply from Hazrat, (may Allah forgive me), I felt extreme anger against Maulana Ashiq Ilahi Rahmatullah Alayh. Maulana had actually done that for my welfare and in my interest but my own foolishness made me become enraged and I repaid his kindness rather unkindly. If at that time it so happened that I uttered something unbecoming to Maulana, then I beg Allah's forgiveness, and may He grant Maulana the best reward.

The second and third trials and difficulties are those mentioned by Ali Mia in concise form yet correctly written.

The fourth trial was one which happened about three or four years after my return from Haj. I will surely find the correct date thereof among my papers stored away in some bag somewhere in my old wardrobe. It happened that after my return from Haj in 1346 Hijri that the teaching of the Daura hadeeth Kitabs for the final year students fell to me.

Because of the fact that my late father had always and continuously taught Abu Dawood Shareef and because I had been so involved with the writing of Bazal Majhood (by Maulana Khalil Ahmad); hence, as long as Maulana Abdul Lateef, Nazim of the Madressa was alive, I also had to teach this kitab. Similarly, I also had to teach Nisai Shareef, Bukhary Vol. 1 etc. As for Abu Dawood Shareef, the Madressa authorities always considered it to be my duty to teach, and so did I. Therefore, the students who studied it under me, out of their love and faith in me, used to make mention of it as is the general habit of people to sing the praises of their teachers. Among those who praised my handling of the subject, was a very sincere friend Maulana Adil Quddoosi Gangohi who passed away in 1342 Hijri. At this moment, I do not even remember which kitabs he studied under me. After graduating from here he proceeded into employment with Da-iratul-Ma-Aarif in Hyderabad as a manuscript reader and corrector. He became quite well known and respected in those circles.

I do not know what true or false stories he must have told the people attached to the press in Hyderabad, but the result was that after two or three years a long letter of about seven or eight pages reached me from him. In it he informed me that a decision has been made by the authorities of the Da-ira to print a special book on the persons involved in the transmitting of the hadeeth of Baihaqi (Asma-ur-Rijaal). The printers have before them only two names of persons for the job - Maulana Anwar Shah Kashmiri and myself. Of the two I was preferred because the work would take considerable time. At that stage Hazrat Anwar Shah Saheb had already become quite old and weak while I was quite young.

It was feared that should Hazrat Anwar Shah Saheb be given the job, it may be that it would not be completed in his lifetime.

The salary was fixed at 800 rupees per month together with a government car for my transport with petrol, driver etc. All these will be paid for by the government so that I could go wherever and whenever I felt like going. The place of residence will also be provided by the Hyderabad government.

Among these things there was nothing really about which to become enthusiastic other than to praise Allah for His favours. But what was really of interest and worthwhile considering was the fact that my employment would only be for four hours daily. For the rest of the day I would be free to do as I wished. The library of the Da-ira was open for me and at all times I could come and go and it would allow me ample time to do my own writing. As far as the Asifia library was concerned I would have full permission to remain there in research and study and would also be able to request whatever books I needed. He also wrote: "You are presently busy writing 'Owjazul-Masaalik' on the Muatta of Imam Malik. The facilities that you will have in the compilation of this work in Hyderabad are not available to you there in Mazahirul-Uloom. Furthermore the services required from you by the Da-ira will after all be a service in connection with hadeeth." He also mentioned some advantages which will assist in the writing of Owjaz.

In reply to this long letter I merely wrote one simple card without any formalities. The card consisted of only one sentence: "Mujhko jeena hi nahim banda ihsan hokar." "I never wish to live the life of one to whom others have to do favours." (signed) Zakariyya.

May Allah reward him well. He had written to me once more with great kindness and affection asking me to reconsider my decision and once again pleading that the writing and compilation of Owjaz would be better facilitated in

Hyderabad than in Saharanpur. But at that time I had such a dislike for being employed that there was no question of me reconsidering the offer made.

However, thereafter and even now the doubt haunts me as to whether I did the right thing in refusing. At that time, no doubt, I was horrified at my being in the employment of anyone. But on the other hand there were the benefits and facilities which would help the writing of Owjaz.

The fifth trial came about two or three years before the partition of India. It came from the side of some of the Bengali students who because of the barakat of that same Abu Dawood Shareef came to study here. Up to the time of partition many Bengali students used to come here. (Even now many of them are Sheikhs of Hadeeth in the Madressas of Bangladesh). I do not know what kind of praises some of them had sung elsewhere about me and to whom. As a result a long letter arrived from Chatgam or from the authorities of Madressa Alia, in Dacca offering me the post of Shaikhul-Hadeeth to teach Sahih Bukhary and Sahih Tirmidhy at a monthly salary of twelve hundred rupees. I do not now recall the name of the writer but the letter was written in a very persuasive tone. Even before the letter reached me an urgent telegram arrived informing me of their awaiting my reply. Two days later another reply paid urgent telegram arrived telling me how anxiously they awaited my response. By that time the letter had arrived. In reply to their letter I merely wrote: "Sorry, unable to accept offer."

Later in a detailed letter I wrote: "Whatever some friends had mentioned to you, they had merely reported wrong information. It was merely their exaggerated good opinion. Neither am I capable of the honour nor am I able to carry it out..."

Anyway, Allah be praised that thereafter no such incident again happened. And except for the tempting offer from Hyderabad, I thanked Allah for His favours. If I had accepted any of the offers I would have become caught in some trap from which escape would have been difficult. But with regard to the Hyderabad offer I must admit that the thought continuously came to mind that had I accepted, then 'Owjaz' and 'Laami' would have been better written and because of not being involved with Madressa responsibilities, I would have found more time which means that they would have been completed in shorter time. However, the best is that which happened.

These few incidents are from that time which is generally considered to be the age of one's intellectual wisdom. Real wisdom and perception has not yet been my lot till this day. Then there was the time when I was generally considered to be immature or if I may say so the time of the earlier tests in life.

The name of the late Mirza Soraya Jah has already been mentioned many times in the biographies of my late uncle Maulana Ilyas and Maulana Yusuf. Mirza Saheb had great love and affection for my late grandfather. He once spoke to my grandfather saying: "It is my desire that my daughter Qaysar Jehan Begum shall be married to your son Molvi Yahya Saheb." My grandfather did not approve of the match but due to the insistence of Mirza Saheb still put the matter before my father for his opinion. My father politely declined the offer. This caused the respected lady great anguish and disappointment.

The relationship between that family, my father and my late uncle was so close (in my young days) as if we were all family. My father and my uncle used to frequent the residence of Qaysar Jehan Begum. Whenever I went there,

then in spite of refined and withdrawn delicate nature, she made me sleep by her side, well-wrapped and covered. I was about seven or eight at the time. May Allah grant her great reward. On various occasions I have heard her say to my father with great persistence: "You did not accept me for marriage. But Zakariyya is my child. I want to make him my child, keep him by my side and let him marry my daughter."

My father always replied: "How can I like for him that which I did not approve for myself?"

She still insisted. Perhaps it was because of this insistence that my father once asked me for my opinion. I replied: "I would not like to walk about with the paan-box..."

(The story behind this is that her husband Mirza Mohammad Shah had great love for her. She used to remain seated on a settee, and then her husband would bring the paan-box to her, place it before her and say: "Begum, give me one paan (to chew)." I always found this very irritable and disliked it very much. This was the very opposite of what happened in our family. Here the wife was always the subservient one, the serving one. By us it was appropriate that the husband should just ask his wife to prepare paan for him).

Hearing my reply my father told the story of his proposed marriage: "In my childhood my father asked my opinion about marriage to Qaysar Jehan Begum. I replied that if I marry that princess, I will never be allowed to sleep on simple mats. (In other words I will have to provide decent things). There is tremendous difference between your reply and mine. From your reply I seem to detect a taste of arrogance."

May Allah reward my father well. He used to look at my every action with very perceptive eyes. Anyway, all these things belonged to one era of trials and tests. I just mentioned a few. If I should want to quote them all it will take the stories of a thousand nights. At every step of the way Allah showered me with His Grace and Help.

Thereafter there is the very important subject of my spiritual education and training, which has been almost completely neglected and ignored by Ali Mia, except for one or two incidents which are mentioned by the way. This too is quite a long story. My father was responsible for my 'tarbiat' and in this he was extremely meticulous, very strict, very stringent in his supervision over me.

If there had been any spiritual potential or capability, then something would have been made out of me by now. But, of course, the saying is quite well known that even if the tail of a dog is placed in 'nilky' for twelve years, it will never become straightened.

In my father's opinion the greatest emphasis was placed upon eliminating relations with others. There is a saying of his in this regard which I have heard from him numerous times: "No matter how devoid of intellect or intelligence a person may be - if he is not involved with the disease of mixing with people, he will surely become capable and competent. And a person may be intelligent, brainy and no matter what love he has for acquiring knowledge but if he is fond of mixing with people, he will lose his capability." Apart from that, in his opinion, it was considered very dangerous and harmful to associate with beardless youths.

Ali Mia has made mention of this on page 79 but has put the matter upside down. This is not like me that I should greet someone or of my own accord (purposely) go to stand

by the side of someone after having performed the previous salaah next to him. If some stranger had greeted me then it would have called for an answer from me to find out who he was. If it so happened that a person who had in a previous salaah stood by my side in the jamaat came to stand by my side by accident or unintentionally by mere chance, I would out of fear (for familiarity) think of some excuse or other to break off my niyat and go somewhere else. In this way I had to pay some price and come up with some sort of excuse because the person alongside me would surely wonder what happened. Thus, I sometimes either used coughing as an excuse or left holding onto my nose which made them think that perhaps my nose started bleeding.

The result of both these things is still very much with me and not only in salaah. As a result of my illness the two persons standing by my sides are fixed and regularly do so.

As far as my father was concerned he also attached great importance to the question of Sahebzaad-ghi viz., that I should grow into a fine personality with good character. I have heard him say on many occasions that the signs of a fine gentleman only appears quite late. He was so keen to see me not acquire any ill-mannered character traits that whenever he had the slightest doubt about any deed done by me, then there was trouble in the form of punishment for me. In this regard some incidents will be quoted.

Beloved friend, these were the things to be written down. Ali Mia mentioned things about Iran, Turan and other irrelevant things which will not benefit anyone in the least. And in my opinion, he made use of much exaggeration. Now I intend writing a few incidents about my 'tarbiat' at the hands of my father even though it is too late now after the time. If I had, had the opportunity of scanning through the manuscript before its publication, then I have no hope that

Ali Mia would have included these things in his article, but still I would have insisted. During my lectures on hadith I always relate some of these incidents with great pleasure. And I make much dua for my father that, Alhamdulillah, through the blessings of his shoes today, I have at least the outward appearance of one who is Allah-fearing. And even today I pray for him for every beating which he ever gave me. At that time because of my young age and lack of understanding, I cried a lot and even became very angry.

And now kindly listen to a few incidents. You, too, will enjoy them.

Incident No. 1:

I was about three or four years old and had not even learnt to walk properly. I still remember it very well as such things generally are very deeply imbedded in the mind.

My mother had great love for me. Women generally all love their children but for the way she loved me, may Allah grant her high rank in the hereafter. I have very seldom seen any mother with so much love for her child. At that time she sewed a beautiful small pillow for me. It was much smaller than the one used by me today. I will not even forget what it looked like. It was beautifully decorated in gold and silver lace etc. I loved this pillow so much that, instead of placing it under my head, I placed it upon my breast. At times I used to keep it in my embrace and at times kept it close to my chest.

Once my father shouted: "Zakariyya bring me a pillow!" At that moment, my love for my father rose inside me and with great enthusiasm and heartfelt sincerity with the purpose of offering him my pillow asked: "Shall I bring my pillow?"

He replied: "Come here."

I became very excited and happy as I rushed towards him. As I reached him he took hold of both my arms with his left hand and with his right hand gave me such a smack in the face that even today I experience the ecstasy thereof. And I don't think that I will forget it till my dying day. As he beat me he said: "Shall I bring mine? Have you ever earned something which gives you the right to say: Shall I bring mine?"

I am extremely grateful to Allah that from that day onwards whenever this incident comes to mind, I am reminded time and again that we in this world do not own anything. And through Allah's grace, this idea becomes continuously more strengthened in me.

Incident No. 2:

The second incident concerns the time when I was but eight years old at a time very shortly after the demise of Hazrat Gangohi, when my father had started to teach the children in the Khanqah of Gangoh. At the time there were about eighty children. Among them were those learning Qaida Baghdadi and also those studying Hama'sa, Hidaya etc. My father himself used to teach the higher students and those in the higher grades were responsible for teaching the grades beneath them, which meant that they had to study themselves and also teach the others.

My father himself used to lead the prayers in the Khanqah Masjid. At the time when Zuhr salaah had already begun I was trying to put my hand onto a niche in the wall to hang on it, but my hand could not reach. A certain Molvi Sagheer Ahmed was at that time making wudoo (I do not know if he is still alive or not. He was a student at the time and hailed from Gangoh. Later he settled in Bombay and became one of the most well known lecturers there). This Molvi Saheb out of kindness for me, and having finished his wudoo

while the jamaat was just going into ruku quickly took me, lifted me up and made me hang from the niche. This made me become instantly very angry at his interference in my effort. When the whole jamaat went into ruku I struck him heavily on the back. This did not really cause him any pain but he uttered a loud exclamation. Immediately after salaah the court case started as everyone gathered under the fig tree in the courtyard before Hazrat Gangohi's last residence.

The whole investigation was before my father, my biggest fear. The question was: Who had struck the blow and who was struck? Out of fear no one spoke. After about ten or twelve minutes with no one answering, he said: "Well the time for lessons is being wasted. After class no one will be let off for a break until such time that the truth comes out."

After Asr the case resumed for the reckoning. Once again there was no reply to father's question. My father then said: "Not one of you will be allowed to leave even if Subuh should dawn upon us."

At that time I was making dua in my heart that whatever should happen will happen. Why does Molvi Sagheer not just tell the story and get done. What will be will be. Now he is causing all to be entangled in one thing. The whole story was just like the Day of Qiyamat will be. About fifteen minutes later, Molvi Sagheer said in a low voice: "I was the one who was struck."

This meant that much of the case had now been settled. Thereupon my father asked in a harsh voice: "Who did it?" Again Molvi Sagheer remained silent. But when he realized that a beating was going to be given to someone, he looked in my direction and said: "He did it." Greatly surprised and angry my father looked at me and thrice repeated "He did it"

At that time my father had the habit of visiting Hazrat Gangohi's grave dally after Asr and I accompanied him. I used to carry a small umbrella which was broken. Its handle was of wood. At the time of visiting the grave this umbrella was in my hand. My father grabbed it from my hand and beat me with it so severely that the handle broke in two places. All the time he beat me and with every blow he uttered: "So this is the signs of your Sahebzaad-ghi."

It was his opinion that in order to make a child grow into a gentleman with good character, it was the duty of the father to punish. It was winter time and although I normally wear a long woollen coat at Fajr and Esha time, I was not wearing it at the time. I only had a kurta on my body with the result that all the blows caught me on the body. My arms were beaten red and bruised so much so that for fifteen days I could not wear the long coat. He often used to say at times: "If from being beaten you should die, you will be a martyr and I will be rewarded."

You can imagine that if one has this kind of policy, how will he ever fail to do justice to a good beating.

Incident No. 3:

This concerns that time when this humble soul was quite keen to be entered among the righteous ones. I started performing long rak'ahs of nafal salaah after Maghrib in front of Hazrat Gangohi's room in the mosque. My father came along and gave me a heavy smack, saying: "Why don't you learn your lesson?"

At that time my late uncle used to perform long rak'ahs of nafal salaah from Maghrib till near the time for Esha azaan. My father, on the other hand performed his nafal salaah before starting to teach.

At the time I was greatly disturbed at my father having smacked me. I felt unfairly treated because my father himself did not perform such salaah but also did not allow another to do so. However I soon realized that he was completely right. Nafal salaah is another of the ways of shaytan to keep one away from acquiring proficiency in his studies. Therefore when the time for really performing nafal salaah comes along one looks for every excuse not to perform it.

Incident No. 4:

When I was ten years old my mother was travelling from Gangoh to Raipur. On the cart with my mother were a few other women and myself, while my father sat on a pony which also had a driver with it. He was not used to riding a pony except from having once or twice having sat on a meek pony with a driver. Along the way my father out of kindness said to me: "Do you want to sit on the pony?"

With great enthusiasm I said: "Yes", jumped from the cart and was lifted onto the pony. I rode the pony to the front of the cart on which my mother sat. As I came near to them, my mother indicated with signs and the ladies said: "You are smart. Your father is walking on his feet and your are on horse-back."

I rode back to my father and told him what the ladies had said. In anger he replied: "Are you blind? Can't you see anything else but what the ladies are saying. Have your eyes popped out?"

I immediately left the pony and went to sit on the cart. Praise to Allah! I did not feel offended at this rebuke. In my heart I told myself that I had done the wrong thing.

Incident No. 5:

My father took special care that I should never have any

money on me. For me to borrow or accept any money from another was completely out of the question, but even to accept any eatable or drink from another was impossible. If it did so happen, deep investigations would take place if ever there was any doubt involved (as will be seen in a following story).

However he always had a habit of giving me some money but together with this was his desire that money should not remain in my possession. Thus whenever he intended to give me something, he first informed my mother thereof. Thereupon my mother (may Allah bless her with high rank in paradise) who loved me intensely, would impress upon me the great reward in giving to others, as well as great benefits thereof in the hereafter together with the non-beneficial nature of spending it on worldly things. Then she would say to me: "If you have any money, then give it away. You will be rewarded."

Thus I learnt to give, mostly because of my mother's love and also to an extent for the sake of reward. In this manner the picture of that hadeeth was before my eyes at that early age without having studied hadeeth:

من نوقس في الحساب فقد عذب

"Whoever is called to account, is surely punished."

I looked upon giving away whatever money I had as being a deed of righteousness. The effect of it was that even up to this day I have not got the habit of keeping money on me. Allah has been kind indeed by granting me such friends who are at all times prepared to see to my needs, and send the bill to me after a couple of days. And this is that remedy of the Divine Helping Hand which at some Tableeghi Ijtima was given to Sufi Abdul Rab Saheb.

Incident No. 6:

In the previous story mention was made of investigations taking place in the event of any doubt. In the old Madressa Mazahirul Uloom my father had his room and toilet on top of the roof. My father was once proceeding towards his toilet when from somewhere he got the smell of kabaab. It was that kabaab which Maulana Zafar Ahmad, Sheikhu'l Islam of Pakistan had asked a student to bring for him after Maghrib and put in a certain place. When he had finished his nafal salaah, he would take it. Subsequently he started performing his nafal prayers.

After he had returned from passing water, I visited the toilet to pass water. My father had immediate doubts that I had been the one who had ordered the kabaab and now had hit upon the idea of seemingly going to pass water while actually having gone to eat the kabaab. On my return he immediately called me to come to him and said: "Open your mouth."

As I opened my mouth he realized that there was no kabaab smell at all. Then he asked me: "Whose kabaab are those?" I replied that I did not know. At first he spoke in a very harsh tone. Then he went to see and found the kabaabs in the same place. At that time Maulana Zafar Ahmed Saheb used to eat with us. We all sat down to eat and as we sat down he told one of the students: "There are some kabaabs over there. Go and bring it." Only when he said that did my father feel at ease.

Incident No. 7:

Regarding money, here is a story. My father's way of teaching was unique. On the commencement of the teaching of a kitab or on the completion thereof some money was also distributed among the students, ostensibly for purchasing mithai (sweetmeats). This was not only

for me but also for all his special students. However, as far as I was concerned, it was considered most inappropriate for it to be used for 'mithai'. In fact he looked upon this as being criminal, and the waste of money on fancy things. He intended such monies to be used rather for purchasing something useful like a kitab or, through the advice of my mother, for purchasing something strengthening the brain.

When I started studying fiqah, at a time when there was also a change in the teaching programme of my father which also affected my late uncle, whose lessons were not given in strict accordance with the curriculum. In his class books were chosen according to the ability and calibre of the students. He had the students learn the Alfia of Ibn Malik Rahmatullah Alayh by heart while he daily listened to it. And in his class Hidayatun Nahu and Kaafiya were taught together. As much as he taught in Kaafiya at night, so much was taught in Hidayatun Nahu in the morning, so that whatever of Hidayatun Nahu was read became preparation for the understanding of Kaafiya. And so was done in the case of 'Qudoori' and 'Kanz'.

When I started studying 'Qudoori' and 'Kanz', I received a present of twenty rupees. As he gave it to me he asked: "What do you plan to do with it?"

Because I had learnt my lesson well, I replied: "It is my desire to present five rupees worth mithai each to Hazrat Saharanpuri, Hazrat Deobandi, Hazrat Thanwy and Hazrat Raipuri."

This decision of mine was definitely not based upon sincerity but because of the fact that *من نوقس في الحساب فقد عذب* "Whoever is called to account, is most certainly punished."

My father heard this reply and congratulated me on my decision and my good understanding....

(At this stage the writer of my dictation said that Ali Mia had mentioned this story in his writings on page 79. Hence I end it here. However the introductory remarks to this story concerning the early stages of my tarbiat is not mentioned in Ali Mia's writing).

Incident No. 8:

Ali Mia has mentioned the story about Eid in Kandhla on page 74, but in very concise form. When in Ramadaan 1328 Hijri I was thirteen years old I happened to celebrate Eid in Kandhla for the first time since arriving in Saharanpur. Before that I had perhaps been in Kandhla for Eid once when I was three or four years old. I could still remember having gone to the Kandhla Eidghah with its laden fruits trees which I had visited together with the other village children.

On or about the 15th of Ramadaan my late father asked me with love and kindness: "How would you like to enjoy Eid in Kandhla?"

With great eagerness I said: "Yes."

Then he said: "Good, I will send you there on the 29th."

I can still remember that I was so happy while waiting for Eid that every day of the next fifteen days was Eid for me and every night was Laylatul-Qadr as I jumped about in joy. In this way the fifteen days passed by. When the 29th came along I was so overjoyed as it had by then been fixed that I was to proceed to Kandhla in the company of someone.

I awaited for him to say: "Alright you are leaving with so

and so." But on the morning of the 29th round about ten o'clock (still seeing my excitement) he said to me in a stern voice: "Enough! What do you want to go and do there?"

On hearing that, it was like cold water being thrown over me as the disappointment hit me. I could not cry out aloud in front of him, but at the same time I could not control the tears flowing from me. With tears flowing I took refuge in my room and then burst out crying and wailing. May Allah forgive me! Whatever came into my mouth I uttered. What was the need for such false promises? Why does he as a seemingly holy person have to cheat me? I do not even know what kinds of promises I made in my sorrow. After all he himself had promised! That day and the day of Eid passed in extreme sorrow. It was no Eid for me. He saw my eyes, red from crying and the tears but said nothing. On the second day after Eid he spoke: "It was my desire to send you to Kandhla and I had intended to do so. But I did not like the joy which you showed."

At that time you can well imagine what went through me. But now I realise the whole situation:

"That you may not grieve over what you missed, and be joyful over what came to you.."

Incident No. 9:

I cannot remember ever wearing smart clothes in my childhood days. If my mother had put some smart clothes on me before the time that I can recollect, then I do not know. At that time it was necessary to have all my hair cut off every Friday, because hair too was considered a form of adornment.

Kandhla is actually my home-village but except for thrice in my life I cannot recall having stayed there for more than

one or two nights. The first time was during my father's lifetime. (This story will be told). It happened twice since his demise. The first time was in 1336 Hijri, then my late uncle moved from Saharanpur to Delhi. His illness started here before he moved. He desired to stay in Kandhla for a couple of days for treatment, but his illness increased so that it was feared that every day would be his last day. The story of this illness was also quite strange and some strange incidents took place, which in itself is quite a long narrative.

During his illness some Jinns took bai'at at his hands. This stay of mine in Kandhla was the longest.

The third time was in 1342 Hijri during the illness of my aunt who subsequently passed away. The story of her illness is another strange one. She was very sick and had to perform her salaah by signs (ishaarah). For quite a number of days she suffered from a liver complaint and passed away at the time of Subuh on Monday 24th Shabaan 1342 Hijri. On that morning she suddenly called my name. I was awake. She exclaimed: "Let me sit up. Let me sit up and keep me up."

I was under the impression that it was the time for Fajar azaan. I feared that I may become delayed. Hence I pointed to another relative to let her sit up. She again exclaimed: "Sit down. Huzoor is coming." Then she waved with her hand in the direction of the door, saying: "Huzoor, come inside." As she said this, her neck dropped to the back and she was gone. May Allah shower His Mercies upon her.

The incident which I wish to relate here is very important and strange. During 1330 Hijri when I was fifteen years old my mother became very ill in Kandhla, so much so that every day looked like her last day. (She did not die during

this illness). When my father heard of this severe illness, he thought initially that this will only last a couple of days and he sent me to Kandhla. He gave me so many tasks to perform which I could not complete even in fifteen or sixteen hours. I had to write one hundred words daily from Maqumaat and had to write the translation of each word by using various dictionaries and books like Suraa'.

My uncle, Rizal-Hasan Saheb had to teach me Sullam. Then I had to recite one manzil repeatedly daily and recite it to my grandmother, who was herself a hafiza of the Quran. Then also I had to study three Persian books - Gulistan, Bostan and Yusuf wa Zuleikha from the late Haji Muhsin.

Because I had never worn smart clothes, my mother had a great desire to see me well-dressed, but because of fear for my father no such clothes could be made. But now because it was feared that she was in her last days on earth she told my two aunts what her desire was. At that time all the relatives were trying their utmost to please her. Therefore all of them together made me a very beautiful set of clothes. My mother promised that if she recovered from her illness she would pay for it. All of them told her not to say such a thing: "Is this only your child and not also ours?"

Anyway in spite of the haste a beautiful set of clothes was prepared, which I can even see today. It consisted of a beautiful pants with a nicely embroidered kurta plus a silken turban. At that time all my relatives were studying in Aligarh and all of them wore slippers. Before that I had never worn slippers, nor did I like it. All my life I had worn simple dhory shoes without any adornment. It is true that a person's environment has an effect upon him. Brother Zaheerul Hasan and Master Mahmood all wore slippers but the slippers were quite simple. Because of mother's desire and mine, the slippers were bought for me.

Thus a very strong pair of Bata slippers were bought for me costing sixteen rupees. Sixteen rupees in those days will not be less than fifty rupees of today. Quickly in two or three days my two aunts sewed these clothes with great care.

(Let us also look at what the house was like. In those days no matter what the situation was in other villages, ours was like this that just inside the main gate we had the sitting room of the men. The second gate was such that if it was closed, then all the women folk living in various houses with their own doors and windows, could go from one house to another without necessarily having to wear full purdah. The distance between the back gate and the front one was about two furlongs. All the family houses were situated within this walled "family city". I imagine that this situation brought security and protection for the houses. Apparently this started at the time of the 1857 Rebellion, so that if an assault was made upon the main gate, the women could escape through the back gate. At the time of the Rebellion, Hajee Imdadullah Saheb remained hidden in those types of houses for many days).

My father came to Kandhla to find out how it was going with mother and me. He did not arrive at the main gate so that a big fuss could be made about his arrival. He came through the back gate and moving past one house after another, allowing the ladies to make purdah, he told them all that he would later come to meet them. So he came along till he was opposite the house wherein my mother lay sick. I was wearing those beautiful clothes and in order to show it to others was just going out of the door right into his path. As our eyes met, I saw him looking at me with eyes of a lion or tiger in anger. I was caught in his eyes like a small monkey hypnotised before a baboon. I stood as if there was no ground under my feet. In a very threatening

tone he called out: "Come here." There was nothing else I could do but to obey. Within a second the beautiful shoe which was on my feet was in his hand. He beat me on the head, on my arms, on my legs, while shouting: "Did I send you here to become a darling?"

Immediately the second gate was closed and all the women from the various houses came rushing forward to save me. My father warned them harshly: "Anyone who tries to save him will be beaten with these shoes!"

Without exaggeration almost a hundred blows must have struck me on the head. Alhamdu lillah. It was Allah's Grace that no blows were struck with the heel of the shoe so that my head was not split open.

However, this beating was the best remedy for the mind. The turban was put aside for the marriage of my youngest sister, the embroidered kurta was also placed aside for the day of the marriage while the vest and slippers were given as a present to Zaheerul Hasan. Even the fine pants had to be taken off at the time of the beating. The result was that through Allah's Grace the dislike I had for fine clothes became even more increased. The position is now that without any hypocrisy not only have I got a dislike for smart clothes on my own body but even on others. In fact the idea has become fixed in my mind that there is no benefit in such clothes. If one eats good food it is beneficial, giving strength to the body. But neither does fine clothes make any difference to a person's colour or countenance, nor does it grant any bodily strength. In fact after ten, fifteen days it becomes even more dirty than Khaddar clothes.

Hazrat Raipuri Saheb used to always present me with nice clothes and often used to say: "I so much would like to see you dressed in fine clothes."

However, it must be my foolishness that all those fine clothes given by Hazrat have always been given to my children on the occasions of their marriages.

Colonel Iqbal Bhopali is another of my sincere friends who has shown me great kindness. He visits Mecca frequently and everytime he comes back, he brings me some presents, musallas, head clothes etc., even though every time he does so I argue with him over it. May Allah reward him well.

Once he said to Maulana Yusuf and Maulana In-amul Hasan Saheb that he would very much like to have a very fine kurta sewn for me. Both these gentlemen stopped him most emphatically that he should not do so without permission from me because as they told him: "He will never wear it."

He replied: "I have purchased five yards of very fine material at sixty rupees per yard. Try to acquire one of Sheikh's kurtas which may be used as a measure for sewing. I will myself see him put it on."

Maulana In-amul Hasan said: "No, most definitely not. He will most surely tear even the newly sewed kurta to pieces. First ask him." Colonel Saheb had learnt his lesson from my previous argument with him. He said: "I have not got the courage to ask him. But I have an idea that if the kurta is sewed for him, it will not be useful for anyone else and he will somehow wear it."

Alhamdulillah! Numerous similar incidents happened. The beating of the slipper on my head has caused such dislike for fine clothes in me that even if I see fine clothes on someone else's body I disapprove thereof. Even seeing fine clothes worn at times of marriages fills me with such disap-

proval and resentment which I cannot describe. So much money is being wasted on fine things in dowries which are of no benefit. Those royal clothes given as wedding gifts and dowries cost hundreds of rupees and all boil down to a terrible waste of money. Those clothes are not even suitable for wearing inside the home. Apart from being worn once or twice at the times of weddings to show off to others, they have no other use. They are merely being kept and kept till they rot and fall apart. And when the owner dies, those clothes are sent to some Madressas where they are auctioned for funds. I am not opposed to giving such fine clothes to girls. In fact I approve thereof but I am very much against all those huge functions (at weddings). The amount of money being wasted on these nonsensical things in these days is phenomenal.

If that money is rather given to the bride in the form of jewellery it would be better because she may one day use that jewellery if needed in future. As for jewellery, I am very much against such jewellery in which there is workmanship or in which there is little value because when at an hour of need it has to be sold, the price for it is very little. On the other hand if such jewellery is given wherein there is little workmanship and real value eg. rings, bracelets, these items may be sold to be of benefit in times of need. And if one wished to go for haj he may find that he has the money at hand. Look how I diverted from my actual topic!

This was actually the last of the beatings I received from my father. Thereafter if I did receive some blow or smack, I do not remember. May Allah grant my late father the best reward for those beatings, and shower thousands of mercies upon him for every blow he gave me. Ameen. However this humble one is like the tail of a dog which the owner had placed in a straight pipe for twelve years so that it may be straightened out. But after all these twelve years, the

tail remains crooked. I remained un-reformed. But what did happen was that through Allah's grace and these admonitions and tarblat I have become one of the human beings. Otherwise I do not know where I would have landed.

Incident No. 10:

Yes I certainly remember the beatings I got. These beatings ended with the one mentioned under number 9. However, admonitions and scoldings continued. As I have already stated my father's teaching methods were completely unique. He taught the whole of Mishkat without translations. He did however give translations of hadeeth when asked to do so and by way of testing he himself used to ask for translations of hadeeth. It was a crime for any student to look up translations in Mazahir-haq. But it was necessary to look up Tahawi and Hidayah, and to take out the hadeeths appearing in Mishkat from the Sihaah Kitaabs. It was also necessary to judge the hadeeth and indicate whether they were in favour of the Hanafi Mazhab or against.

Should a hadeeth appear to be against the Hanafis, it was my duty to provide the arguments of the Hanafis as well as the answer to that specific hadeeth. I cannot remember not providing any Hanafi arguments for any Masala because I had the opportunity of checking Hidayah, its commentaries, side-notes and various other fiqah books on numerous occasions. It did however often happen that I was unable to provide an answer to some hadeeth, in which case he would do so.

Once in a discussion a certain hadeeth wherein grave warning was expressed, I said: "The grave warning is merely to warn and frighten." On my saying this he scolded and admonished me in such a harsh manner and I do not remember too well, but I think I also received a slap. He said in an angry tone: "This means that Rasulullah

Sallallahu Alayhi Wasallam spoke an untruth in order to frighten and warn the Ummat? Did you consider what you were saying? Will Rasulullah Sallallahu Alayhi Wasallam tell a lie in order to frighten you?"

Thereafter he said: "The interpretation of something being said for the sake of frightening off is given in cases pertaining to commandments as for example in the case where it is said that if a person drinks wine four times, he should be killed. But when such grave warnings are mentioned in hadeeth informing of some event, such an interpretation is not acceptable."

After that whenever I read any of the works of the Elders and commentators, commenting on hadeeths regarding warnings where they too mentioned that it was to emphasise the warnings to frighten off, I remember the scolding I received.

My father was very insistant that a student should never treat his Ustad with disrespect. I had studied Mishkat in the manner described above. In the rest of the Madressa Mishkat and other hadeeth kitaabs were taught with long explanatory lectures given. On various occasions I had sought permission for listening to lectures on some hadeeth kitaabs from some other teachers but my father refused to grant permission that any hadeeth kitaab should be studied under anybody else but himself and Hazrat Khalil Ahmad Saheb. I was however allowed to study logic kitaabs and language from others. In this there was no harm. He used to say: "Disrespect to an Ustad is an insult. Should you show any disrespect to any Ustad teaching logic or philosophy, you will not derive benefit from those books which in itself is a calamity. But should you show disrespect to any Ustad teaching hadeeth, this will be unforgivable and not tolerated and your knowledge of hadeeth will be wasted."

Incident No.11:

This whole narrative of mine has become some sort of a dream. All this came to an end roughly one and a half years prior to the demise of my father. Before his death Hazrat Abdul Rahim Raipuri had persistantly called him. About a year or so before my father's death, he dictated a letter to me to be sent to Hazrat in which he said: "Up to now my duty of caring for and looking after my son Zakariyya had become like a chain binding my feet, as a result of which I could hardly go anywhere. I thank Allah that now I feel secure about his future and have no worries."

Because Hazrat Raipuri had long expressed the desire for his presence, my father went to stay with him for a long time. When I wrote to him expressing my longing for him and the great loss which I suffered through his absence, I received this reply: "The need for the supervision of the Elders is only necessary as long as one is not in close communication with Allah. Thereafter that supervision is no longer necessary. Praise be to Allah that through His Grace that communication has now been created in you. Hence my presence and supervision is no longer required."

I only wish that Allah in His Merciful Grace and Beneficence should make my father's favourable opinion and the good opinions of other Elders and friends become true in the light of His Word that: "I am in accordance with the opinion of My servant regarding Myself." That is nothing impossible for His Grace and Kindness, and His ever prevailing Generosity which has always been with me in spite of my iniquities.

All that was written above was merely a critique of one chapter of your book. Apart from that I have also recalled some other things from the reading of the book. I will now deal with them so that in a second edition notice will be taken thereof.

Mohammad Zakariyya
Mazahirul Uloom.
Saharanpur
Friday 6 Shabaan 1387

This is the tale of these eyes
That have seen this and that

“Whatever the eyes have the lips cannot relate
And dumbstruck am I as to what happens to this world.”

The article which I had sent Maulana Mohammad al-Thaani is only the section written up to the above. When the idea arose regarding the printing of the same, the suggestion came from some friends that the article which I had written and sent to the teachers and authorities of Madressa Mazahirul Uloom a few days ago, should also be published together with the above article.

Thus I also felt that it would be advisable that whatever I had seen or heard from the Elders during my sixty years of contact with Mazahirul Uloom, should also be added in a concise manner for the benefit of well-wishers and friends. No doubt, up to now these stories of events will be known to numerous people, who may from time to time talk about them. But it is also true that nowadays those who actually heard about or saw these things taking place, are becoming less and less. Very soon in the future no one will know how strict and precautionary the Elders were in their attitude to the affairs of the Madressa.

I arrived here in 1328 Hijri as a student who had not yet reached the age of thirteen and now it is Rabee-ul-Akhir 1388 Hijri. Sixty years of my life has been spent in this Madressa. I have indeed seen and heard much and to mention all, will be extremely difficult and for it a very thick and heavy volume will be required. But still it is my desire to pen

down a few things for the benefit of Madressa authorities and organisers, so that perchance some of them may be induced through Allah's assistance towards following in the footsteps of the Elders. I will only mention a few incidents briefly by way of example.

No.1.

I have often heard the late Allah fearing Hazrat Maulana al-Haj Shah Abdul Raheem Raipuri, the patron of Darul Uloom Deoband and Mazahirul Uloom Saharanpur, saying: "I do not fear anything as much as I fear being patron and supervisor of a Madressa. If a person is an employee of someone and neglects his duty, or betrays his employer or causes him any loss and leaves his job, or at the time of death begs his employer's forgiveness, he may be forgiven and pardoned. But the money of the Madressa, comes from the general Muslim public, the poor ones, and has been collected in two-two rupees from them. We the supervisors, trustees and protectors are not the owners thereof. We are the trustees. If we are guilty of any misuse or embezzlement in this regard it will never be pardoned even if people should pardon us. What right have we to pardon someone in connection with the misuse of another's money? It is however also possible that should we in the interest of the Madressa conceal any mismanagement, there is a strong hope and possibility that Allah will forgive.

On the other hand if because of our personal contact with someone we overlook a person's fault, we also will be responsible for the crime. And moreover our pardon to the criminal will not be a pardon at all, because that falls in the category of Huqooq-ul-Ibaad."

No.2

Hazrat Shaikhul-Mashaa-ikh Maulana Ahmad Ali Saheb Saharanpuri Rahmatullah Alayh was the writer of commen-

tatory notes on Bukhari, Tirmidhi and other hadeeth books and was a well-known Alim and Muhaddith. He visited Calcutta to solicit financial assistance for the erection of the old Mazahirul Uloom structure, as he had previously stayed there for a long time and had good connections with the people.

On his return he gave a detailed account of his journey and the expenditure and income of his trips. I myself read the report.

In one place he wrote that he had visited a certain place to meet a certain friend. Although he collected well in that place, but because his niyat (intention) in going there was not for collection but to meet a friend, he did not add the expenses incurred in going and coming from the list of expenditure.

No. 3.

Hazrat Maulana Mohammad Mazhar Saheb Nanotwi Rahmatullah Alayh is almost looked upon as the actual founder of Mazahirul Uloom. It was a generally well known fact that during the days of youth that if anyone visited him for a personal visit while he was busy teaching, and talk to him, he took very careful note of the amount of time that went into the meeting. Then he use to write the number of minutes down day by day, count them all together at the end of the month. If by then it all added up to less than half a day he had half a day subtracted from his monthly salary, as having gone for unpaid leave of absence. And if it amounted to more than half a day, one day was subtracted. For this day or half a day of his leave salary had to be adjusted. On the other hand if it so happened that during Madressa time someone came to ask some fatwa or if any time went into Madressa work, it was not subtracted.

No. 4.

When Hazrat Maulana Khalil Ahmad Saheb Rahmatullah Alayh returned to Mazahirul Uloom after having resided in Hejaz, Arabia for a full year, my late father Maulana Mohammad Yahya Saheb Rahmatullah Alayh had already passed away at the beginning of Zil-Qadh 1334 Hijri. Hazrat then declined to accept any salary from the Madressa stating that because of his old age and weakness he had for quite some time upto then not been able to give his best service to the Madressa. He stated further: "But now during my absence Maulana Mohammad Yahya Saheb had in my place been teaching the Duara Hadeeth books without accepting any salary. He did this work considering it to be done on my behalf and in my place as my substitute. And he and I had been doing more work than one teacher. But at this moment, he is now no more with us and because I am unable to do the work of one teacher properly I ask to be excused from accepting any salary."

In this regard a long session of correspondence by letter ensued with Maulana Abdul Rahim Raipuri Saheb Rahmatullah Alayh. Hazrat responded: "Your presence in Mazahirul Uloom is of the utmost importance. Because of your presence the whole setup and administration of the Madressa is effected positively. Should you excuse yourself and absent yourself from the Madressa it will suffer great loss. Therefore the Madressa will now not give you a salary for teaching but as supervisor of the Madressa."

Hazrat Maulana Thanwy seconded and supported this view very strongly. Upon this Maulana Khalil Ahmad Saheb accepted the salary. It was quite well-known that the salary was forty rupees per month and so it remained for a very long time. Whenever the Madressa administration wanted to discuss the matter of an increase in salary for him, Maulana used to say: "Leave it alone. Even this is too much for my position."

However when the salaries of the other junior teachers had reached up to forty, many officials urged him to accept an increase stating that because of his attitude the salaries of other teachers were stopped from being increased. Only then did he reluctantly accept.

It is also known about Hazrat Shaikhul-Hind Maulana Mahmoodul Hasan that he also refused to accept an increase above fifty rupees. Only after a long time and because of his attitude being the cause of the other subsidiary teachers not being able to get increases, he accepted finally.

No. 5:

I have not seen or experienced this incident at first hand but have heard it from two impeccable sources. Once a very high personality from among Hazrat's relatives, who holds a high position, came to visit him, while he was teaching. Upto the end of the class Hazrat paid no attention to him and only came to him at the end of his teaching hour. The man told him: "Hazrat, please remain seated where you are." Hazrat replied: "The Madressa has supplied this carpet for teaching purposes, not to sit on it and engage in personal discussions. For this reason I moved away from that spot." I have never seen him use anything belonging to the Madressa for his personal needs.

No. 6.

At the time of the annual Jalsa of Mazahirul Uloom, I have never seen any teacher or administration official partaking of the Madressa food, tea or paan. All the teachers used to eat their own food whenever they found the time to eat. Hazrat Khalil Ahmed Saheb, however, used to eat with the V.I.P. guests of the Madressa, but food for about ten or twelve people came from his own home. This he placed before the guests, and he himself ate from it.

The principal of the Madressa, Maulana Inayat Ilahi Saheb always spent the two days and nights of the function in the Madressa. At Zuhr time and late at night he used to sit down alone in a corner of his office, to eat his own simple and cold food. Maulana Zuhoorul Haq a teacher was the supervisor of the kitchen during the annual Jalsa and as such remained in the kitchen for twenty-four hours daily.

When the need arose for the food to be tasted for salt etc., he had one of the students to taste the food. He himself did not taste it. Whenever he found time, he used to go home to eat. In this manner I have not seen any of the teachers even tasting the food of the Madressa.

In spite of all the precautions, Hazrat Saharanpuri Rahmatullah Alayh, on leaving for Hejaz with the intention to settle there permanently, took one added precaution. He granted his own personal library as a waqf to the Madressa saying that he did not know how many of the Madressa's rights are still due against him.

No. 7.

During my fathers time the Madressa did not yet have a kitchen to supply students, nor was there a cook or restaurant in the vicinity of the Madressa. Because his family was not staying here, his food was coming from a cook who had a restaurant near Jamia Masjid. His name was Ismail.

From the time that the food arrived till the time that he ate it, the food used to get cold, especially during the cold days of winter. Then he placed the pot with food in front of the Madressa's hamaam (the fireplace heating the water) not in it and so the food would become warmed by the hamaam's warmth. Then he used to contribute two or three rupees monthly towards the Madressa funds, saying that he had derived some benefit of the fire of the Madressa. He never

took any salary from the Madressa for services rendered to teaching.

No. 8.

Maulana al-Haaj Inayat Ilahi Rahmatullah Alayh was the principal of the Madressa. (May Allah grant him a lofty place in paradise). He was not only the principal but also a Mufti (jurisconsultant) and all the Madressa's legal affairs were entrusted to him. Apart from that he was also responsible for collecting funds monthly.

Whenever the collector came to report someone not having given his monthly contributions towards Madressa expenditure after having already been to him once or twice, he himself would on his way to or from the Madressa to his house, go to that person and request the voluntary payment, explaining that the funds did not yet come in. The manner of soliciting would be so beautiful as to be effective. We cannot go into detail in this short discussion.

Anyway, in his office he had two ink-stands and pens, one belonging to the Madressa and the other being his own together with some personal writing paper. Whenever he had to write any personal letters, he used his own pen and paper, not the Madressa's.

He used to come to the office at eight o'clock in the winter and at about seven o'clock in summer, leaving only after Asr. After working the whole afternoon, he visited the houses of contributors towards Madressa funds en route to and from the office.

In spite of that, Hazrat Saharanpuri Rahmatullah Alayh once or twice recommending an increase in salary for the other officials insisted that his increase be withheld, because of his arriving at Madressa late in the morning. I

immediately indicated that he worked for more than six hours daily, but Hazrat in spite of recommendations and pleas by others persisted, saying: "Punctuality is of the utmost importance for Madressa employees."

No. 9.

Regarding Hazrat Mohtamim's devotion to duty, his extreme diligence and his always being busy with Madressa affairs there are so many incidents that I feel a special biography of his may be written. During the latter part of his life when he was plagued by ill-health and weakness, it was my suggestion that he be placed on pension. He was one of those who were students in the early days of the Madressa, whereafter he became a teacher progressing till he became a secondary teacher. He went so far as to teach some Daura students in the final year.

From 1323 Hijri onwards in spite of declining the position, he was appointed as Mohtamim (principal). It was while he was still in this position during Jamadul-Thani 1347 Hijri that he passed away. (May Allah grant him pardon).

During his latter days he was quite ill and weak. Yet he came to and from the Madressa in a wheelchair. Seeing all this made me feel extreme pain on his behalf. I thus wrote to the authorities - of the Madressa - the trustees - and putting before them the great services he had rendered for the Madressa, advised and recommended that as a special case, he should be put on pension.

However, Hazrat Maulana Ashraf Ali Thanwy Rahmatullah Alayh, one of the patrons of the Madressa retorted that under the then prevailing financial arrangements of the Madressa, the paying of a pension was not permissible. He advised that a special fund be organised from which pensions may be paid. Maulana further wrote: "Whatever you

have written about Hazrat Mohtamim Saheb is completely true. I know it even better than you. Decide whatever pension you wish to give him, and appeal to special well-wishers for assistance. I myself will contribute five rupees monthly."

No. 10.

Hazrat Saharanpuri was very strict and adamant that teachers should teach with punctuality. He insisted that classes commence five minutes after the bell. It should not commence before that time and not end more than five minutes before the bell, so that students can in time transfer from one class to another, otherwise they could lose some part of the lessons.

Whenever any complaints were received from students regarding any teachers, the teachers had to answer. There was such fear and respect for him that his mere asking a teacher about a complaint was sufficient to put fear into them.

He also insisted that lessons should be given regularly and in a uniform manner. He greatly resented that a teacher should in the beginning give long and detailed explanations and then towards the end of the year let the kitab be recited (without explanation) like Ramadaan Taraweeh. In the case of complaints in this regard he did not hesitate to scold the most senior lecturers.

In accordance with his opinions a teaching time-table was prepared in his last years of teaching which to this day is in operation in the Madressa. Similarly he also had the habit of personally supervising the teaching and manner of teaching. Whenever any complaint was received regarding a teacher, he would just as that teacher was starting to teach, send a message to the specific teacher, informing him that the "lesson will be given, under the bell".

In our days that was a special term used to indicate that the teacher had to come and teach his students in the hall of the room where he sat, under a bell that up to this day hangs there in front of his room. In those days classes were small and Hazrat himself would listen for the full hour, without making any comments or passing any criticism. However if he found the complaint to be partly true he reprimanded the teacher.

If the complaint was of a serious nature he had someone else take over that class. If on the other hand, it was found that the students' complaint was not in order, Hazrat ordered that such a student be punished by not receiving food from the kitchen. But where serious complaints were discovered to be completely unfounded, such students were at times expelled.

The effect of this was that teachers were always concerned about the fact that at any time they could be called upon to teach "under the bell". Even students thought carefully before making any complaints, as it could lead to their "food being stopped" or their own expulsion.

Further, Hazrat had the habit of personally taking special visitors to show around the Madressa. He would pass all the teaching rooms, stopping for ten or fifteen minutes at any class where he wanted to listen.

I never had the ill-fortune of having had 'to teach under the bell', but have had to endure the second ordeal numerous times. In my younger days because of suffering much from fever, I did not have the habit of daily preparing lessons for the following day. Once while teaching Mishkat while suffering from high fever, Hazrat brought the then Indian Ambassador stationed in Jeddah around to the classes. They stood outside my classroom for about fifteen minutes

listening to me as I discussed 'the question of Musirraat' with the fever being at its height. At the time I knew nothing of his presence. As I looked in that direction I suddenly saw him and was so taken aback that my tongue immediately got stuck. I was like one dumbstruck. Seeing this Hazrat moved further. Only afterwards the students informed me that Hazrat had stood there listening to me for over fifteen minutes.

No. 11.

In my early days of teaching no student of Mazahirul Uloom had the habit of reading newspapers. Even in Darul Uloom, apart from a few students, no one even knew what a newspaper was. In those days the best past-time activity was to read the writings of the Elders of the Soofi order to which you belonged viz., Hazrat Nanotwi, Hazrat Gangohi, Hazrat Shaikhul-Hind, Hazrat Saharanpuri, Hazrat Thanwy Rahmatullah Alayhim. These writings were our newspapers. Generally great enthusiasm was shown by both teachers and senior students to persue their works. Now unfortunately the interest has shifted towards newspapers and useless writings.

No. 12.

Hazrat Abdul Qadir Raipuri Rahmatullah Alayh very often told many stories about incidents of his student days. He says: "Once during winter I had no warm clothes or blankets. I felt it shameful and embarrassing to tell anyone of my predicament, and tried my utmost that no one should know about it. As long as the mosque gate was open I remained seated in front of the 'hammaam' - the water-heating fireplace to warm myself. Then after all had left the mosque I lay down on one edge of the mat and rolling over in the opposite direction, rolled the mat around me. In this way the mat became a mattress as well as a blanket. From the two open sides my feet and head did indeed feel the

cold air during the night. Then at the time of Tahajjud I again unrolled myself by rolling to the other side."

Then he said: "Somehow the cold of winter passed by. But since then through the Grace of Allah it has happened every year that from His side I receive as presents one or two beautiful high quality eiderdowns."

So many are the incidents related by Hazrat regarding the days of his studies and his early days in Raipur that volumes are required to note them all down.

He once said: "When I was a student in Saharanpur, there were no kitchen arrangements in the Madressa. The students merely received a sort of grant. There were also no residential quarters for students and students slept in the mosques. In one of the mosques five of us were sleeping. One was the Imaam of the mosque and he received food from the people of that mohalla. Two of us received a grant from the Madressa to cover our food needs. After lessons they had to make their own roti. Sometimes they cooked 'dhal' and at times a bit of curry. In other words the food of three people had to suffice for five of us. Our stomachs were only filled on those days when we were invited out to eat or on some Thursdays when something was given to us in the mosque. Otherwise we were almost always hungry."

When Hazrat saw the various times of student agitations, he often used to say: "This is caused by you people having started kitchen arrangements. Because the food for lunch and supper are supplied, they have become unmindful of their true objectives. Thus you find them complaining of the roti and at times about the curry which they dislike. In our days after classes we used to get involved with preparing our own food. The students used to cook with their own

hands, and whether the food was well-cooked or not, they just considered it as manna from heaven. They never complained or found fault with their own food. But now that food is prepared by the kitchen they find endless fault with it. And getting filled to the brim they find the opportunity to busy themselves with nonsense. We never found time for those things. This is also dealt with in this hadeeth:

"Near at hand is the time when a man sitting on his couch, with filled belly, will say: 'Hold onto this Quran alone. And what is mentioned to be halaal therein, consider as halaal. And whatever it has prohibited, consider as being prohibited. But verily, that which the Rasul Sallallahu Alayhi Wasallam of Allah had made haraam is as prohibited as that prohibited by Allah.'"

This hadeeth refers to those who are rejectors of hadeeth. Rasulullah Sallallahu Alayhi Wasallam indeed spoke the truth that these things are started by people, well-fed and from an abundance of money. When one suffers hunger and want he does not perform in a nonsensical way.

Hazrat also often told interesting stories about the early days at Raipur. He was the most noted disciple of the late Maulana Abdul Raheem Raipuri Rahmatullah Alayh. He says:

"In the afternoons after having laid Hazrat Sheikh down to sleep, I used to close the door and proceed to where the food for guests was being prepared. Muizzudeen was at that time in charge of preparing the food. In the afternoons after feeding the guests, he closed the kitchen and went home. On arriving there I would perhaps find a roti or so and then eat it with what was left sticking to the inside of the food pots. There were times when I found nothing. Or I

would find a piece of dry roti from previous days. This I would put in a saucer, soak it in water, add a bit of salt or without salt and eat. Sometimes the stomach got filled, sometimes not. I never told anyone. In fact I never even told Muizzudeen: "Bhai, how is it you have left nothing for me?"

He used to tell more similar stories and said: "If today no food is left for the special servant, the poor cook will have a lot of explaining to do."

No. 13.

My late uncle Maulana Mohammad Ilyas Rahmatullah Alayh once wrote me a card:

"For quite some time I had wanted to write you a very important letter but unfortunately I had no money. Now Allah has granted some money; thus I write to you now...."

Then also the story of Hajee Imdadullah Saheb is quite well-known. For many days he suffered extreme hunger while in Mecca. Thereafter he asked a very close friend of his with whom he had a very strong relationship to lend him two halalas, but the friend had to excuse himself as he could not. This caused Hazrat great sorrow as to why he had begged from another. Thereafter in a dream he was told that the time of trials and setbacks was over. Now only successes will come. The successes he attained thereafter are well-known to all. We people are such that even in cases of a little suffering we have no patience.

No. 14.

The following story is one which is not my own personal experience but was told to me repeatedly by a close friend. He was the Imam of a mosque in Delhi during the early years of Maulana Ilyas's mission. Once in Ramadaan while considering Maulana Ilyas as the Saint of Delhi who had

great spiritual powers and successes, went to Nizamuddin after Zuhr and near to the time of Asr. That was time when Hazrat was busy with his Zikr bil Jahr, lasting till Maghrib. Right at the time of iftar he asked some attendants: "Is there anything with which to break the fast?"

(It was the habit of the attendants to bring forth whatever was available and this was eaten at iftar time. That was his iftar for breaking the fast and also his food for eating after iftar).

At this time he again according to his habit asked an attendant who answered: "Hazrat there is nothing except the wild figs we had yesterday."

He replied: "How nice, bring it."

The wild figs were brought and my friend also joined in. My late uncle ate a couple of figs and drank water whereupon he thanked Allah. After leading the congregation for Maghrib salaah, Hazrat started performing the Nafil salaah until shortly before the Esha azaan, when for a short while he lay down to rest. While all this was happening my friend was all the time wondering when it would be time for the evening meal. At that time the students in Nizamuddin were cooking their own food and then they each received two rotis and then ate supper.

This friend of mine passed the night in great distress. Then at the time of sehri the same scene of iftar time was repeated. Again those same wild figs were put forth and again the same thanks giving. Then after Fajr my friend sought permission to return to Delhi.

My uncle started laughing and said: "No, you have not got my permission!" The man started mentioning all the

necessary things he had to do, but still my uncle did not agree. In the end he had to continue fasting after having only eaten a couple of wild figs for iftar and sehri. He said: "Whatever I felt at that time, is known only to me."

The next day we had the same scene of zikr after Asr and already my mind was telling me that the same wild fig story was to be repeated. Shortly before Maghrib a large pot of delicious, well-cooked chicken biryani was brought from Delhi on a cart. The fragrance of the biryani filled the whole mosque. Uncle called my friend and said: "Come brother Lateef, this biryani has come specially for you." The brother used to say afterwards: "I enjoyed myself eating that biryani for iftar and sehri so much that for the rest of my life I still remembered it."

No. 15

Numerous people in India and Pakistan are still acquainted with the name of Maulana Muzaffar Hussain, the paternal grandfather of my grandmother. He did his initial studies in Delhi during which time he had to buy his own food from shops in the market. He only bought rotis, never any curry. Thus he only used to eat dry roti. The basic reason for this was that in those days in Delhi almost all curries was prepared with dry mangoes.

He used to say: "The mangoes in the orchards are sold before the colour of ripeness had set into the fruit, which is not permissible, and for this reason I never eat curry with my rotis."

Hazrat was such a man who would not eat anything about which there was any doubt as to its permissibility. His stomach did not accept such things and if ever he did eat any such thing it was immediately vomited out. Many incidents are known about him in this regard. There are many such incidents quoted in Tazkira-e-Khalil, the biography of

Hazrat Khalil Ahmad Saheb Rahmatullah Alayh, in which short biographies appear of Hazrat Maulana Muzaffar Hus-sain, Hazrat Maulana Shah Abdul Raheem Raipuri, Hazrat Shaikhul Hind, my late father Hazrat Maulana Yahya Saheb, Hazrat Maulana Siddeeq Saheb Ambetwi and Hazrat Gangohi (May Allah sanctify their resting places). The biographies of these saintly personalities as well as that of Hazrat Gangohi, Hazrat Nanotwi, Hazrat Shaikhul Hind, Hakeemul Ummat Maulana Thanwy (May Allah enlighten their resting places) have all been published independantly. In these one can get a good impression of their spiritual vigils, their devotions, spiritual purity, disregard for worldly pursuits and how they perpetually strove for the attainment of the Hereafter. We should learn from their lives that no matter how long the life of this world will be, it will surely end. It is the duty of every intelligent person to do whatever he can for attaining that life. Rasulullah Sallallahu Alayhi Wasallam said: "By Allah I do not fear poverty on your behalf. But I fear that the world will become spread out before you just as it became spread out (easily accessible) to those before you. You will then put your hearts into it (emulating each other in acquiring it) as those before you have done. And the world will destroy you just as it destroyed them." (Mishkat quoted from Bukhary and Muslim)

These saintly elders have taken the saying of Rasulullah Sallallahu Alayhi Wasallam deep into their hearts and acted upon it diligently. As for us today, we do not have the guidance to follow the prophetic utterances, neither do we follow or emulate the practice of those saintly persons whose every act we have seen while they were practising the Islamic injunctions before our eyes. To Allah alone is our complaint.

“These are our fathers, bring forth the like of them
When you enumerate them all, O counter of destinies
Such are they that the remembrance of Allah
is refreshed on seeing them
These are the heirs of the prophets
The Shadow of Allah's mercy
These are they whose sleep is more virtuous
than the worship of others
Such are they-the pride of Musalmans
Theirs is the task of custodians
of the Deen;
In this world have they resided
yet devoid of worldly ties;
In its oceans have they been submerged
yet no wetness touched their clothes;
When in solitude they were seated
the pleasure of joyful communication they feel,
And when in company of others,
its for solitude that they pine.

There is so much I would have liked to write but for all that
great volumes will be required. All the above will suffice by
way of example.

Mohammad Zakariyya
Mazahirul Uloom
Saharanpur
15 Rabee-ul-Akhir 1388 H
Published with notes Friday 1 Shabaan 1396

Aap—Beti

No. 2

or

Yad Ayaam No. 1

INTRODUCTION

It will become known from the introductory section to this series this booklet will be known as Aap Beti No. 2. And just as I had an idea the time of writing that some short anecdotes or stories appear in the first, so also should there be some in this one. And so also will be the case of Aap Beti No. 2 and 3 wherein I intend mentioning those incidents which came to mind during the period of my stay in Aligarh.

However from the very beginning I decided that various themes should be discussed and mentioned under separate headings and for this I have in mind eight chapters. While I resided for a short period in Aligarh I have also written some stories pertaining to the theme of each chapter in abridged form.

When I finally arrived home and had my notes checked and corrected, I discovered that all amounted to a complete book. It was the wish and on the insistence of some friends, especially, Maulana Abdul Raheem Motala, that I should have it published as such and that it should become a book to be printed under the heading of 'Yad Ayaam' (Reminiscence of my days). These stories are of various different themes. For this reason it has been called: Aap Beti No. 2 or Yad Ayaam No. 1.

My intention is to let every chapter consist of two sections. The whole will be comprised of eight sections. Each section can then be published in separate volumes as is seen suitable.

Wassalaam
Mohammad Zakariyya Kandhlawi
15 Shabaan 1390

NOTE: Everyone of the works whether in Arabic or Urdu from my pen may be reproduced by anyone on condition that no fabrication or misrepresentation takes place and on the further condition that special precautions be taken regarding correctness and authenticity.

CHAPTER ONE

Allah says:

فاعبد الله مخلصا له الدين

Allah says:

لن ينال الله لحومها ولأدمائها ولكن يناله التقوى منكم

انما لأعمال بالنيات وانما لامرء ما نوى فمن كانت هجرته الى الله ورسوله فهجرته الى الله ورسوله ومن كانت هجرته الى الدنيا يصبها او الى امرأة ينكحها وهجرته الى ما هاجر اليه

Rasulullah Sallallahu Alayhi Wasallam said: "Verily all actions are judged according to intentions and for every man shall be what he intended. Whosoever migrates with the intention of migrating towards Allah and His Rasul, his hijrat will be to Allah and His Rasul (as far as Allah is concerned and as far as his hereafter is concerned). And whosoever migrates in order to acquire worldly things or the hand of a woman in marriage, his hijrat will be towards those things."

This is a very comprehensive hadeeth. Some Ulema have looked upon this hadeeth as being half of all knowledge. In my opinion this hadeeth is the very essence of all that 'tasawuff' means and stands for.

It consists of two sentences and thoughts viz. firstly; that the basis of every act is its intention and that a person shall gain whatever his intention is. Most Ulema have said that

