Memories

Mufti Muhammad Taqi Usmani

An English translation of “Yadein”, the autobiography of Mufti Muhammad Taqi Usmani

To notify any typos, mistakes, improvements, etc. please contact:

kaiser_niz@hotmail.com

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Hadhrat Maulana Mufti Muhammad Taqi Usmani Sahib (may Allah Ta'ala protect and preserve him),

Vice President Darul Uloom Karachi

Memories

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم وعلى آله وأصحابه أجمعين وعلى كل من تبعهم بإحسان إلى يوم الدين

With the name of Allah, the All-Merciful, the Very-Merciful

All praise is for Allah who is the Lord of the worlds, and Prayers and Salutations on His Noble Messenger and on all of his family and companions, and on all those who followed them in righteousness till the Day of Judgment

Introduction

Many of my friends and well-wishers, after reading my travelogues, asked me to write my autobiography. But I always considered this request as stemming from their love and never gave a serious thought to it. I used to think that biographies are only written of eminent personalities in whose lives there are lessons for others. What benefit could anyone derive from reading the biography of someone like me who, if he were to look back at his past life, would attain nothing except regret and shame at his deeds?

Three years ago when my extremely respectable senior and Head Mufti of Darul Uloom Dabhel, Hadhrat Maulana Mufti Ahmad Khanpuri (whose services for Islam extend all over India, rather across various regions of the Muslim world) made the same request in the sacred *Haram*, I presented the same excuse at that time. However, after returning to Dabhel Hadhrat Mufti Sahib (may his shade be extended) wrote a detailed letter in which he repeated the same request with

great seriousness and emphasis, not only on his own behalf but also on behalf of several other scholars. This letter is reproduced below:

With the name of Allah, the All-Merciful, the Very-Merciful

27 June 2011,

Honourable and respected Hadhrat Maulana Muhammad Taqi Usmani (may his blessings continue to be upon us)!

Assalamualaikum Wa-Rahmatullahi Wa Barakaatuhu,

I ask Allah Ta'ala that Hadhrat is with *'aafiyah*[1] and safety. This lowly one has been fond of Hadhrat Mufti Muhammad Shafi's (may his grave be filled with light) and Hadhrat's writings since a very long time. The only reason for this is that these writings are completely in line with the temperament and disposition of *ulama-e-rabbaniyyin*[2], and portray the well-balanced understanding and pure ideas of our scholars. Especially what to say of the most recent era of Hadhrat's writings! The more religious-minded read them with voracious fervour and appetite; multiple editions are sold out as soon as they are released. When the writings are receiving such acclaim, how beloved would the writer be himself? There is no need to elaborate on this; last year this same month of July Hadhrat visited India, in which Hadhrat personally witnessed the fervent love the people of this country have for Hadhrat.

After this short introduction, I would like to humbly submit a request which is not only from this lowly one; rather it is the heartfelt yearning of a sizable segment of Muslims. If this request is fulfilled it will quench an ardent thirst, a rather sizable group of scholars will make heartfelt supplications for Hadhrat, and they will get their hands on a beacon of light. And people of

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[1] Translator: *'aafiyah*: peace and health

[2] Translator: *ulama-e-rabbaniyyin*: God-fearing scholars

knowledge will use this guiding lamp to disentangle the inextricable web of complexities of their lives.

The request is that Hadhrat should write his autobiography. To present examples of our elders writing their own autobiographies as a precedent of this practice to Hadhrat is like holding up a lamp to the sun. As such, I do not find the audacity to list out the names of their autobiographies. However one thing that occurred to the deficient mind of this lowly one is that autobiographies of people who are alive are more effective at motivating the present generation to follow in their footsteps. It is while the luminaries are alive that, after truly appreciating their excellence and brilliance (when it becomes accessible to the public in written form) benefit can be derived from them directly and on time, and the illuminated pathways they have paved for us can be treaded. As a result, the path to progress in *Deen*[1] and *Dunya*[2] can be traversed more easily and faster. Because if we read about the lives of those who have passed away, the truth is that the books recounting their life stories and character traits are mere "theoretical representations", not a living, breathing model to be followed. As a result, a crucial question begs to be answered in the minds of readers of their memoirs and virtues (especially those who did not get to witness them and their lives and times): "Who will show us how to practically implement these kind of lives and traits in our own lives?" On the other hand, both "theoretical representation" and "practical model" are to be found in the lives of those who are alive.

Sending a "*Noor-un Azeem*" (Great Light) together with "*Kitab-um Mubeen*" (Clear Book) is the law made by the Lord of the Worlds (Glorious is His Majesty) Himself, and Allah (Glorious is His Majesty) has Himself shown this way to His creation and made them follow it. Furthermore, His slaves have accepted this as something natural and have followed it. I hope Hadhrat would, in honour of this law of nature, consider this lowly one's request.

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[1] Translator: *Deen*: religion; religious affairs

[2] Translator: *Dunya*: world; worldly affairs

This lowly one's request is not about the autobiography of some common man, rather it is concerning such a great personality whose scholarly and religious services and literary masterpieces stand out on the world stage, and the entire Muslim world is heavily indebted to him. This is a personality who has single-handedly accomplished what normally requires an entire organization, a feat whose parallel cannot be found in these times.

It may be that some hypercritical individuals (whom Hadhrat had to face in the near past) label this autobiography as showing off and an unnecessary publicity of one's accomplishments, and they may smell self-aggrandizement and exaggeration in this. But it would not be appropriate to pay heed to the few pedantic critics, who have existed in all times and not a soul has been spared their criticism, while depriving those who prize and cherish (whose number is beyond counting) of this treasure and who are ever-ready to utilize such an autobiography as their fountainhead of wisdom. From students of religious knowledge and *Madrasa*s to members of governmental Assemblies and courts, and for each human being from within Pakistan and abroad, it would contain a great treasure of lessons, wisdoms and reminders.

What denunciation and slandering did Hadhrat Thanvi's contemporaries perpetrate when he went at length in "*Ashrafus Sawanih*"; and Hadhrat Madni when he penned his memoirs in "*Naqsh-e-Hayat*"; and Hadhrat Shaykhul Hadith when he wrote his autobiography! But all these elders deserve gratitude from us juniors and the coming generations for not punishing us for the faultfinding of their critics and enviers. And despite being the embodiment of humility and self-annihilation, they did not deprive the cherishers of their stories of life and scholarly and spiritual accomplishments.

This lowly one hopes that, following in the footsteps of his elders, Hadhrat would also not deprive us.

This lowly one has dared to indiscriminately pen his longstanding desire straight to the point. The reason for this is Hadhrat's favours and graces itself. Whenever this lowly one was blessed with meeting Hadhrat, he noticed that Hadhrat's trait of appreciating even minute and worthless things is increasing day by day. It is possible that I may not have been able to maintain Hadhrat's

due respect in this letter. If Hadhrat feels so, I humbly plead Hadhrat for forgiveness. And I supplicate from the depths of my heart that Allah Ta'ala keep Hadhrat alive and safe with '*aafiyah* for services to the Muslim world for a very long time. From me and the entire world, Ameen!

Dictated by: Lowly Ahmad (may he be pardoned) Khanpuri

Servant of Darul Ifta, Jamiya Islamiya Ta'leem-ud Deen, Dabhel, Gujarat, India

An additional piece of writing arrived together with this letter. It described a dream seen by a pious teacher at Jamiya Dabhel and contained glad tidings for this lowly one. I'm reproducing it here merely to attain blessings. Regarding this I am fully cognizant of the following words of Hadhrat Imam Muhammad Bin Sirin (may Allah's mercy be upon him) which I read in one of my respected father's (may Allah's mercy be upon him) writings. Hadhrat Imam Muhammad Bin Sirin is famous as an *Imam* of interpretation of dreams. He said: "الرؤيا تسرّ ولا تغر". Meaning that while it is alright to feel pleased at seeing a good dream, one should not be deceived by it. Because dreams are not the criterion to gauge a person's acceptance in the Court of Allah. Rather it is his actions while he is awake that is the real criterion. However, it is alright to consider them a good omen and to be pleased at seeing them. With this clarification I reproduce below the second piece of writing that came together with Hadhrat's (may his shade be extended) letter:

24 Rajab-ul Murajjab 1432H

With the name of Allah, the All-Merciful, the Very-Merciful

Around five years ago a Hifz teacher (who is a pious individual and regular in his daily *ma'moolat*[1]) saw the Noble Messenger ﷺ in a dream. I quote the dream in his own words (with minor edits):

[1] Translator: Daily routine of prayers, recitations, etc.

“This lowly one, Shabbir Ahmad Naroli, saw a dream during the days of Hajj (i.e. in the month of *Dhul Hijjah*). I would like to seek its interpretation. The dream transpired as such: It was *Tahajjud* time and this lowly one felt that *Khanqah*-related activities are proceeding in Jamiya Dabhel, and that this lowly one, after teaching in my village, also attends the *Khanqah* once in a while. When I arrived one day, I learned that the Noble Messenger ﷺ is sitting under the fan near the first window, at the first door when one enters from the direction of *Hayya ‘alal Falah*. At that time, some people were blessed with meeting him ﷺ. This lowly one also met, and for some time people continued coming and visiting him ﷺ. This lowly one felt a desire to meet a second time, so I went forward again. Seeing me, the Noble Messenger ﷺ quickly sat up and bestowed the honour of meeting him and said: “Are you alright?” This lowly one replied with *Alhamdulillah*. Soon after, tea was brought for the Noble Messenger ﷺ which he drank. I desired to present something from my house, so I signaled a student to hurry to my house and bring some food. He soon returned with chicken and *roti*. I respectfully presented it and he ﷺ partook of it. I was overjoyed at his eating his full and remembered the event during the *Hijrah* when the Noble Messenger ﷺ drank milk at the house of Umm Ma’bad (may Allah be pleased with her). When he ﷺ drank the milk Hadhrat Abu Bakr (may Allah be pleased with him) remarked: “He drank, until he became full and I became overjoyed.” I was having the same feeling. Thereafter the Noble Messenger ﷺ turned his gaze towards his left, towards the first window. A book named *Anwar-e-Nubuwwat* (authored by Mufti Shabbir Sahib) was placed upon it. “Bring that book”, he instructed me. I presented it and began opening it and explaining: “O Messenger of Allah! All his books are very well-referenced. For each Hadith, Mufti Sahib cites the name of the source book, the volume number, the page number and also the line number”. At this the Noble Messenger ﷺ remarked: “Yes! Mufti Shabbir in India and Mufti Muhammad Taqi Usmani in Pakistan are doing very good work”. After a while the Noble Messenger ﷺ proceeded towards the *Hayya ‘Alas Salah* side of the Masjid. A few people were eating something. It was rice mixed with milk. The Noble Messenger ﷺ put his blessed staff on one side and joined them. Meanwhile, Hadhrat Maulana Abdullah Kapodarvi Sahib came in, met the Noble Messenger ﷺ and remarked: “O Messenger of Allah! You have put aside your staff contrary to your habit. The Noble Messenger ﷺ replied: “Yes brother! One should bear difficulties for someone’s sake.” Several scholars were in attendance

at this time. Hadhrat Mufti Ahmad (may his shade be extended) was also present. Conversations were ongoing when the *adhan* of Fajr was announced and this lowly one woke up."

After receiving this letter, I sent the following reply to Hadhrat Mufti Sahib (may his shade be extended):

Honourable Hadhrat Maulana Mufti Ahmad Khanpuri (may his lofty shade be extended),

Assalamualaikum Wa-Rahmatullahi Wa Barakaatuhu,

I received the letter via email from your respected self at a time when I was on the verge of setting off for my travel to Britain. I have received propositions from numerous dear friends to write my autobiography, but each time I have sternly rejected the idea, because in reality this lowly one doesn't consider himself to be someone worth writing an autobiography about. Furthermore, the need to give time to other important works never ceases. However, the benevolently earnest tone in which your respected self wrote the letter has made me seriously mull over this proposition for the first time. The reality remains: what benefit can the autobiography of a mosquito or fly serve anyone? I have nevertheless begun seriously pondering over some of the points you directed my attention towards in your letter. One thought is still a major obstacle; I have a few other academic works in mind for whatever remains of my life. The question is: is it better to utilize my time on those works or this work? If I get the opportunity, *InshaAllah* I will seek guidance from your respected self in person regarding this.

I felt surreal beyond words after reading the dream your respected self narrated. May Allah the Glorious and Most High make this lowly one worthy of it. *Ameen*. I am interested in knowing Mufti Shabbir Ahmad Sahib (may his shade be extended) and his works. This lowly one is not introduced to him. Please write a few lines about him if possible.

Wassalam,

Muhammad Taqi Usmani

6/8/1432H

After this, I received the following letter from Hadhrat Mufti Sahib (may his shade be extended):

With His name, the Most High,

In the service of Hadhrat Maulana Muhammad Taqi Usmani (may his blessings continue forever),

I am well and hope from Allah that you are also well.

In the month of *Sha'ban Mua'zzam* this lowly one, through a letter, had requested Hadhrat to write his autobiography. Hadhrat honoured this request by accepting it, in person and also via writing. May Allah give you the best rewards for this.

This lowly one was blessed with the opportunity to visit *Makkah Mua'zzamah* in the Blesssed Month. Hadhrat had stated on that occasion: "I have started work on the autobiography".

On returning to my home town (India), Hadhrat's honourable letter addressed to this lowly one was received in which Hadhrat had mentioned pondering over it seriously.

This lowly one is overjoyed at Hadhrat's honouring his request with acceptance and beginning work on it. At the same time, this lowly one has also sensed Hadhrat's benevolence.

Whoever here has learned of this is overjoyed and is also making *dua* that may Allah Ta'ala grant a speedy progress to completion in this regard. (Ameen)

Hadhrat has stated the following in his honourable letter:

"One thought is still a major obstacle; I have a few other academic works in mind for whatever remains of my life. The question is: is it better to utilize my time on those works or this work?"

Only Hadhrat knows the real answer to this. This lowly one's deficient viewpoint is:

Hadhrat could get the academic works done by others under Hadhrat's supervision while Hadhrat can personally work on the autobiography. This is because the former can be done by other scholars and any shortcomings can also be addressed by them, while this is not possible for the latter. It is impossible for someone else to portray the true circumstances that transpired. If someone decides to attempt this, he will either exaggerate or understate the reality, similar to what some biographers in the past have fallen into.

From Hadhrat's own talks, thousands have learned, practiced and benefitted from the solution to this dilemma. I reproduce Hadhrat's own words from "Discourses":

The best trick to get things done

Our respected father Hadhrat Mufti Muhammad Shafi Sahib (may his secret be sanctified) used to say that a work which is deferred until one gets the opportune moment is a work deferred forever, never to be accomplished. This is because you put it off. The way to get things done is to insert it between two other works, i.e. when you want to add a third task to your routine then forcibly add it in between two such things which are already a part of your daily routine. This way that third work will also get done. But if you begin thinking that I will do that third task after finishing those two tasks first, then you will never get it done. Making plans to do something after finishing a work is one of the devices of procrastination. (*Islahi Khutbat*: 1/53).

I found courage and dared to present the above two solutions due to Hadhrat's words: "If I get the opportunity, *InshaAllah* I will seek guidance from your respected self in person regarding this." Otherwise a junior giving advice to his senior is like holding up a lamp to the sun.

Hadhrat stated in the letter, out of humbleness:

"The reality remains that what benefit can the autobiography of a mosquito or fly serve anyone?"

In this lowly one's opinion, the above sentence is full of meaning. It is enough as a reply to this that if a fly contained no benefit, then a Surah "An-*Nahl*" (honeybee) would not have been named after it in the Noble Quran.

Another point comes to mind, that both the mosquito and the fly are beings that fly. Hadhrat's autobiography is in reality a biography of the world. Hardly anyone from the people of knowledge has flown around the world as much as Hadhrat. Hadhrat's books "*Jahan-e-Deedah*" and "*Dunya Meray Aagay*" are evident proofs of this. When Hadhrat's travelogues are such that:

لذیذ بود حکایت، دراز تر گفتم

The tale was captivating, so I went on telling

Then what would be the state of the autobiography? I'm unable to put it in words.

Anyway, I repeat my request that please do continue the autobiography which you have started till its completion.

May Allah Ta'ala keep your benevolent shade over us until a very long time with '*aafiyah* and safety, and may He put *barakah*[1] in Hadhrat's time.

Dictated by lowly Ahmad (may he be pardoned) Khanpuri,

Servant of Darul Iftaa and Teaching Faculty,

Jamiyah Islamiya Ta'leemud Deen Dabhel

Dated: 10 Dhi Qa'dah 1432H

[1] Translator: *Barakah*: blessing

The views Hadhrat Mufti Sahib (may his shade be extended) has expressed for this lowly one in this letter are no doubt stemming from his good opinion and love. Otherwise, من آنم کہ من دانم (I know my reality). But together with this letter, another thought persuaded me to act on this request. Some of my admirers have written my biography, induced by their love, in Urdu and Arabic. Going through them made it clear to me that their love for me has led them to exaggerate in many matters. Additionally, while mentioning certain topics the full background and details could not reach them, and perhaps nobody can elucidate their true reality besides myself. Thus, to set the record straight, it is appropriate that I should clarify their reality myself.

On the other hand, the matter which was a great impediment for me, i.e. I had numerous academic works in mind and leaving them to stir up a personal tale weighed heavily on me. In order to meet both needs, I had promised Hadhrat Mufti Ahmad Khanpuri (may his shade be extended) that I will fulfill his request by penning the memories of my past life during my travels.

I thus wrote the letter below in reply:

With the name of Allah, the All-Merciful, the Very-Merciful

Honourable Hadhrat Maulana Mufti Ahmad Khanpuri (may his noble shade be extended)

Assalamualaikum Wa-Rahmatullahi Wa Barakaatuhu

I received Hadhrat's letter via email, and in compliance with Hadhrat's directive I have decided to begin this work with the name of Allah Ta'ala during my travels. Hadhrat is departing for Hajj soon. This lowly one requests for *dua*s. Even though this lowly one knows that Hadhrat makes *dua* for this useless one, my heart still desires to ask Hadhrat for *dua*s. And please also make *dua* that if Allah Ta'ala's pleasure lies in this work, then He grants the ability to complete it in such a manner that other works are not disturbed. Further, I also request to present *Salam* from this useless one on the sacred *Rowdah*. May Allah Ta'ala grant you the blessings of *Hajj Mabroor* and

return you with *'aafiyah*. And may your benevolent shade remain on us with the same blessings until a long time. Ameen! *Wassalam*.

Lowly Muhammad Taqi Usmani,

28 Dhul Qa'dah 1432H

Therefore, acting on this plan of action I began this work during flights and in travel accommodations. A decent amount had been completed when I met Hadhrat Mufti Sahib (may his shade be extended) after some time. When I informed Hadhrat Mufti Sahib (may his blessings continue) about this, he advised to begin publishing it as monthly episodes in the monthly "*Al-Balagh*". With the name of Allah Ta'ala, I am thus beginning this series from next month. May Allah Ta'ala make it beneficial for the readers. Ameen.

Episode 1

I hesitate to call myself a Deobandi in terms of school of thought because this smells of sectarianism, and also because some people, when they hear the word Deobandi, have the misunderstanding that Deobandi is a religious sect which has taken a different path from the majority of the Muslim Ummah. In reality the scholars who relate to the school of thought of Darul Uloom Deoband, in their beliefs and actions, subscribe to the same balanced understanding of the Quran and Sunnah of the Messenger ﷺ which the Ummah has been inheriting from generation to generation for the past fourteen hundred years. They have not laid foundation to a new sect, rather they uphold the same beliefs and follow the same actions which the majority of the Ummah has accepted and has been acting upon. However, if ever they saw some mud being flung on them, they tried to remove it with wisdom and steadfastness. Due to this, some people who bore malice towards them tried to promote the view that Deobandi is a different sect. On this topic Hakeem Ul Islam Hadhrat Maulana Qari Muhammad Tayyab Sahib's (may Allah have mercy on him) "The *Maslak* of the scholars of Deoband" is an excellent book, and I have further explained this point in the introduction of this book. What I wanted to say at this point is that despite considering the scholars of Deoband my ideals in religious matters, I hesitate in calling myself a Deobandi in terms of school of thought because it smells of sectarianism. But I am a Deobandi in terms of my place of birth, as by the favour and benevolence of Allah Ta'ala I had the good fortune of being born in the town where the Darul Uloom Deoband produced such mountains of knowledge and excellence, resolution and steadfastness and exaltedness of character, the equals of which it is difficult to find in this last era.

In Deoband our ancestors were famously known by the title of "*Mian Ji*". "*Mian Ji*" was a title in those times about which my respected father (may Allah's mercy be upon him) wrote:

"The elementary schools, which were spread throughout villages and towns, used to teach the Noble Quran and after that Urdu, Persian and Mathematics. The standard of their education was higher than today's middle schools. The teachers of those elementary schools were called by the title of "*Mian Ji*". Besides religious knowledge, they also used to possess purity in their deeds and

actions. For example Mian Ji Noor Muhammad, who was the *Sheikh*[1] of Haji Imdadullah Sahib Muhajir Makki (may Allah have mercy on both of them) was famous in Lohaari, and Mian Ji Munnay Shah Sahib was a saint in Deoband from whom *Kashf*[2] and *Karamaat*[3] were profusely witnessed."

My respected father (may Allah's mercy be upon him) also wrote:

"I could not find any reliable genealogy of my ancestors with a chain of trustworthy narrators. However, Shariah has not put a condition of a continuous chain of trustworthy narrators in these matters, rather whatever is heard from one's elders is considered sufficient. I have heard from many elders of my family that our family descended from Hadhrat Usman (may Allah be pleased with him)."[4]

I was born on the 5th of Shawwal 1362H. I saw the same date written in my repected father's (may Allah's mercy be upon him) personal notebook. Since, in those times, only Hijri months and years were used for recording dates, my respected father (may Allah's mercy be upon him) did not write the date according to the Gregorian calendar. But later, after using conversion calendars, it was found to be equivalent to the 3rd of October 1943. And I heard this incident from my respected mother (may Allah's mercy be upon her) that on the very same day that I was born, a snake fell from the roof onto the very bed on which I was laid. And were this snake not drive away and killed, perhaps this world would have been spared my misdeeds.

Anyway! I got to spend only four years and seven months (October 1943 to May 1948) in the town of Deoband. And I only spent that phase of my life there in which a child is oblivious to

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[1] Translator: *Sheikh*: Spiritual mentor

[2] Translator: *Kashf*: Unveiling of normally hidden knowledge

[3] Translator: *Karamaat*: Miracles

[4] These details of our genealogy are recorded in my respected father's (may his secret be sanctified) book "My respected father".

everything besides his world of play and amusement, and later when he grows up, the life of those days is forgotten. But I remember many events from the Deoband of my childhood as if I am seeing them with my eyes.

This was a time when the houses of Deoband did not have electricity, fans, water taps, or gas or oil stoves. Candles or lanterns were used instead of electric light bulbs. Instead of taps, water was stored in clay *matkas*[1] or brass *gharas*[2], to fill which the services of a water-carrier were often used, who would carry a big leather water-bag and deliver the water house-to-house. Fashionable and well-to-do localities would install a common borewell[3]. The metal handle of this borewell would be pushed up and down to extract water, which would be filled in some bucket or *lota* (ewer)[4]. Besides obtaining water, a side-benefit of operating this device was that the hands, rather the entire body, would receive a decent workout. Since I was too small to bear such rigorous physical activity, I would amuse myself watching others swing from its handle. *Surahis*[5] were used for drinking water in homes, which would be cooled up by a blistering flurry of smacks

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[1] Translator: A matka: 

[2] Translator: A ghara: 

[3] Translator: A borewell: 

[4] Translator: A *lota* (ewer): 

[5] Translator: A surahi: 

from the frigid wind. Instead of electric fans, hand-held fans were employed which are nostalgically missed even today during power outages.

In May and June, when torrid heat would emanate from every which direction, a water-man (who would also be called *bihishti* or *maashki*) would sprinkle water from his water-bag onto the brick floor. A swish of the hand-held fan would summon the montionless air towards one's face, and earthy scent from the moist floor would stir up at the same time, thus offering prospective tinges of coolness. In this kind of weather, when I would lie down in the courtyard on a netted *charpoy*[1] with my mother, there would be no veil of gas, petrol or diesel between me and the starry sky, and neither would the tiniest star in the sky be dimmed out by artificial lights. I would gaze for long at the canvas of the night sky, with scintillating stars studded all over it and a web of the galaxy sprinkling whiteness all around. We children would conjecture that the sky is a road that Allah Ta'ala has created for angels. I would fall asleep imagining angels diving down and soaring up this celestial highway.

I wish to begin narrating these memories with some random events from my childhood. But it is necessary to first introduce the members of my household.

There is no need to introduce my respected father Mufti Muhammad Shafi Sahib (may Allah's mercy be upon him) because I am known because of him, not that he is known because of me.[2] Whatever I am today is because of my relationship with him. If, with the grace of Allah, I received

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[1] Translator: A charpoy: 

[2] And Alhamdulillah I have mentioned about him in some detail in my book "My father my Shaikh", and the Mufti-e-A'zam edition of Al-Balagh was also published under my supervision. Besides other topics, it also contains a detailed biography, which was later published as a separate book, by my respected brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib (may his shade be extended). It also contains a description of our family and ancesters.

any goodness then it was through him and if evil came it was because of not taking benefit from his company. In short, whatever I am, I am his:

اگر سیاہ دلم، داغ لالہ زارِ توام

وگر کشادہ جبینم، گلِ بہارِ توام

If I am dark-hearted then I am a blotch of your tulip garden

And if I am cheery-faced then I am a flower of your spring

So InshaAllah his mention will be made again and again in this biography.

From the time I opened my eyes I found my respected father (may Allah's mercy be upon him) engaged in two activities. By that time he had resigned from the post of Grand Mufti of Darul Uloom Deoband and also from teaching there. However, many students wished to attain the honour of learning directly from him, so at their request he would teach them at home. This arrangement was what is today known as tuition. But a fundamental difference is that while today teaching tuition is a major source of income, in *Madrasa*s[1] the relationship between a teacher and a student is devoid of personal financial gains. This is to such an extent that if, for some students, it is perceived that they require extra classes beyond the lessons in Madrasa, teachers would not only happily teach them separately, rather they would fulfill the rights of the students with full responsibility. And to charge students any remuneration for this was considered blameworthy in Madrasa environment. Thus, my respected father would teach them with this same motivation in our home or in the Masjid.

Our neighbourhood Masjid was named "Aadeeni Masjid"[2] but people used to call it "Deeni Masjid". Initially, our respected paternal grandfather Hadhrat Maulana Muhammad Yaseen

[1] Translator: *Madrasa*: Islamic educational institute

[2] "Aadeena" means "Friday" in Persian and "Aadeeni" meant the Masjid in which Friday prayer took place.

Sahib[1] (may Allah's mercy be upon him) was its trustee. Later, my respected father (may Allah's mercy be upon him) became the trustee and would sometimes also teach there.

Secondly, whenever he was at home I found him writing something. During summer nights we would hang a lantern at a door to receive light in the courtyard of our house. My respected father would be seen dipping his wooden pen (which was called "*Kilik* pen" at the time) and writing something even under that lantern. Fountain pens were not in vogue in those days. Besides this, he had made a small room beside his sitting place which we used to call "*Hujra*". This was his place of worship from where the sound of his recitation of Quran and Zikr could be heard.

How could I appreciate the status of my father's achievements in terms of his knowledge and actions? (The truth is that I haven't recognized it fully even today). But in my small world he was the center of love and affection. And he too used to love me. Almost all my elder brothers have tasted, besides his love, his scolding and beating, but only his love came in my lot. Once (when I was around 12 years old) I accompanied my mother to visit my elder brother in Lahore. At that time my respected father wrote in a letter to my elder brother:

"It is also difficult for me to pass the days without Muhammad Taqi (may Allah keep him safe)."

During our stay in Deoband I only remember one of his travels, to Madras, in which separation from him was a real test of my patience. The salt on the wound was that at the time of his return I had convinced my brothers to let me accompany them to the railway station to receive him.

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[1] Hadhrat Maulana Muhammad Yaseen (may Allah's mercy be upon him) was born one year before the establishment of Darul Uloom Deoband, in the year 1282 A.H, and was therefore almost the same age as Darul Uloom Deoband. And I have heard his words from my respected father many times. He used to say: "We saw the time when everyone (in Darul Uloom Deoband) from the Shaikh Ul Hadith to the security guard was a *Sahib-e-Nisbat Wali* of Allah". This grandfather of ours was a special disciple of *Qutb Ul Aqtab* Hadhrat Maulana Rasheed Ahmad Gangohi, and was a contemporary of Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Thanvi (may Allah's mercy be upon him). He taught Persian and Mathematics at Darul Uloom Deoband all his life and generations of residents of Deoband attained the honour of being his student. My respected father has detailed his biography in his book "*Meray Walid-e-Majid*" ("My respected father").

The main motivation of going was to welcome my respected father, but there were two side-benefits I had in mind. Firstly, we would have to take a Tonga (horse-cart) to go to the railway station. A Hindu Tonga-man "Phaggu" was quite popular in our locality. He would be pre-booked for such occasions, which we duly did. We were rarely afforded the opportunity to travel in a Tonga because nearby distances could be covered by walking and slightly farther distances would be traversed in a Doli[1] (Palki) with my respected mother. We rarely travelled such distances where a Tonga would be required. The trip to the railway station would, therefore, entail me getting to enjoy this royal mode of transport, the very thought of which was rather enticing. Secondly, the railway station itself was a place of amusement for us, which we rarely got to visit. Today was therefore a rather delightful occasion for me on many fronts.

But just when we were about to leave, somehow my hand got burned and I had to remain at home for treatment. I was thus deprived of the trip to the station. However, I cannot forget the blissful moment when my respected father entered our home. Before turning his attention to anything else, he called out for me and, taking a few hastened steps towards me, took me in his arms. In the lantern-lit courtyard, his dense black beard and beaming face brimming with radiance and love is engraved in my memory as if I am looking at him now.

[1] Translator: A Doli (Palki): 

Episode 2

My respected mother (Respected Nafeesa Khatoon Sahiba), may Allah Ta'ala continue showering the downpour of His mercy on her at all times, was an ideal mother and an exemplary household lady. She belonged to a famous Ansari family in Deoband, and the manner in which she fulfilled the rights of my respected father's (may Allah have mercy on him) companionship, through thick as well as thin, is a separate topic in itself. I wrote something regarding this at the time of her passing away, which is included in my book *Nuqoosh-e-Raftagan*. She was also very devout in worship and an ascetic lady. Her (daily) routine of recitation of the Quran, *Zikr* and *Nafl* prayers was never missed as long as she remained conscious.

But for us she was an embodiment of love and affection, all moments of whose day and night were dedicated to providing us with comfort. And to this end, this she invariably sacrificed her own comfort and ease. She used to love all her children equally, but due to being the youngest, I perhaps received the most love and care from her. It was due to this that I used to eat from her hand until I was quite grown, and would not eat unless she fed me morsel by morsel. Besides this, if my respected mother ever had to visit a nearby house, it was not possible for me not to accompany her.

In those times in a town like Deoband there were no automatic modes of transport such as cars. Those residents who had never travelled outside Deoband may not even have seen a car. The best we could get was a Tonga (horse-cart) which could be used to traverse longer distances inside Deoband, but even that was only for males. For Muslim ladies to sit in a Tonga even while wearing a Burqa was considered inappropriate. If the distance was so far that it would be rather arduous to travel without a Tonga, a veil would be draped on all sides of the Tonga and burqa-clad ladies would sit inside that veil. Otherwise, to travel from one neighbourhood to another a *Palki* would be used, which is called *Doli* in Hindi language. This *Doli* was carried by two people on their shoulders, who were called *Kuhar*. When a lady had to travel in a *Doli*, the *Kuhar* would place it inside the house and then wait outside. The lady would sit inside, at times carrying a stone with her so that when the *Kuhar* lift the *Doli*, even the weight of her body is veiled from

them. Sometimes little children would want to enjoy the ride with their mothers. In this case the stone would not be needed. So when my respected mother would visit any house from her family's side she would take me with her. Due to the veil draped all around the *Doli*, I would not be able to see the places we passed by. But I would nevertheless be thoroughly entertained by the jolts of this bumping and bouncing *Doli*, about which we would say in the dialect of Deoband: "I'm enjoying the *Baariyan*" (which means that I'm having fun in the ride).

Among the children of my respected father (may Allah have mercy on him) we were nine brothers and sisters. The eldest sister was (late) respected Na'eema Sahiba whom we used to call *Aapa Jaan*. Her marriage took place before I was born. Two of her daughters and one son were born before my birth. Even though she had a very pleasant demeanor and all my siblings had an open and informal relationship with her, her aura inspired more awe and fear in me since my childhood than even my respected mother. Perhaps one reason for this was that her house was at some distance from ours in a neighbourhood which was called *Teela* (hillock). It was a small hillock but to us it appeared nothing short of a mountain. This sister of ours used to live on that hillock with her husband (late) Hakeem Sayyid Shareef Husain Sahib, who possessed such refinement and elegance of character as befitting the Nawab of Oudh. He was also rather particular about cleanliness in his house; he could not tolerate even a small crease on his bed.

Whenever I visited their house I would play with my similar-aged nephew and nieces. One day while playing I climbed my sister's bed with dirty feet. She shot a frown at me and exclaimed in exasperation: "*Bas qadam ranja na farmao"* [1]. I heard the word *qadam ranja* for the first time at that occasion, but more than the meaning of that word and the irony veiled in it, those frowning eyes lodged themselves in my heart as a constant source of awe, which took years before wearing off into some degree of informality. At that time, I did not even know that looking at someone with anger like she did is called "frowning". I heard the word "frowning" for the very first time when *Aapa Jaan* mentioned this incident to my siblings. This eldest sister of mine passed away

[1] Translator: This is an idiom the figurative meaning of which is "Don't come here" but the literal meaning has connotations towards the feet and also towards hurting someone.

at the age of only thirty-four, when I was thirteen years old. May Allah Ta'ala bestow the blessings and comforts of Jannah Al-Firdaus upon her. It is difficult to find a parallel for the self-respect and honor with which she lived her life, despite tough financial situations. At this point, the pen is raring to recount a peculiar incident of her life.

As I have mentioned, she often endured strained financial conditions after marriage. Once, in such a situation, she requested our respected father: "Please supplicate for me that Allah Ta'ala bestows on me the opportunity to go for Hajj". Our respected father asked: "Do you really desire to go for Hajj?" When she replied in the affirmative, he responded: "No, you don't have any desire". Bewildered by these words, she submitted: "I'm telling the truth. I have great desire to go for Hajj". At this our respected father asked: "Have you saved any money for this?" When she replied in the negative, he remarked: "This means that your desire is mere lip service. If your desire were genuine, you would have saved for it." She presented the excuse: "If only any money were left (from the income) that I could save." Our respected father asked: "Can't you save even one *aana* (one-sixteenth of a rupee)?" She replied: "This much I can save, but how can Hajj be performed with this?" Our respected father replied: "When a slave takes a step for a good deed according to his capability, then firstly there is help from Allah Ta'ala, and even if one is not able to carry out this good deed, its reward will definitely be received InshaAllah. But nothing can be achieved by harbouring mere wishes without taking any practical steps."

This incident was soon forgotten. After a very long time in 1956, when she passed away and her inheritors surveyed her belongings, a small cloth bag was discovered with the words "Money for Hajj" labeled on it. When it was opened, approximately sixty-five rupees were found inside. Our respected father's eyes welled up as soon as he laid his eyes on this, and it was at this point that he narrated this entire story to us. Later, our respected father spent this money for our sister's *Hajj-e-Badal*, and in this manner her *Hajj-e-Badal* was performed.

Afterwards, one time our respected father was in the plain of Arafah during Hajj. He dozed off for a few moments when he saw Aapa Jaan in a dream climbing Jabal Ar-Rahmah, the mountain in Arafat. In this manner Allah Ta'ala fulfilled the Hajj of his bondswoman. May Allah Ta'ala have infinite mercy on her.

The sister younger than her is respected ‘Ateeqa Khatoon Sahiba (may Allah extend her shade on us). MashaAllah she is very devout in worship and spends a very organized life. She also has the honour of having done *Baiy’ah* to Hadhrat Hakeem Ul Ummah Maulana Ashraf Ali Thanvi (may Allah have mercy on him). And today (23 February 2017 / 25 Jamadi al-Oola 1437H), to my knowledge there is nobody alive in the world besides her who had the honour of having done *Baiy’ah* directly with Hadhrat Hakeem Ul Ummah Maulana Ashraf Ali Thanvi (may Allah have mercy on him).

It was the habit of my respected father that he used to spend Ramadan in Thana Bhawan with Hadhrat Hakeem Ul Ummah (may Allah have mercy on him). He would bring his family along during this stay, and would often have to reside in Hadhrat Thanvi’s own house at the room on the upper storey. The location of this room was such that a courtyard extended in front of Hadhrat’s room and this courtyard ended at a staircase which led up to this room. Since there was only one toilet, Hadhrat introduced the following signaling system: a lamp would be affixed at a predetermined location in the courtyard. This lamp would signal to the residents in the room above that the toilet is available and that ladies can also use it. If the lamp was found missing from its place, it was a sign that the toilet is occupied.

This sister of mine recounts: “Our respected father used to observe extreme respect when in this room, and would also remind us children to avoid any noise lest we become a source of discomfort for Hadhrat Thanvi. I was a small girl at that time and was not even old enough to observe Hijab. During one such visit to Thana Bhawan, our respected father told me to go to Hadhrat and request him to do *Baiy’ah*. At first I considered this a joke, thinking to myself: “How can a small girl do *Baiy’ah*?” So when our respected father repeated the same thing I asked: “Can children do *Baiy’ah*?” Our father replied: “Yes of course. They can do *Baiy’ah*”. Thereafter I presented my request of *Baiyah* to the respected wife of Hadhrat Thanvi. Hadhrat’s wife told him: “This little girl wants to do *Baiy’ah*.” Hadhrat called for me and asked: “You won’t take *Baiy’ah* as a (futile activity like the) play of dolls, right?” When I replied in the affirmative, Hadhrat

gave an end of a cloth in my hand and took the other end in his own hand and did *Baiy'ah*. This is how she got the honour of being *Baiy'ah* in her childhood.[1]

The marriage of this sister of mine had also taken place before my birth and she even had a daughter before I was born and a son who was born at around the same time as me. She used to live with her husband and children in front of our house, towards the western side. I was technically the uncle of two daughters and a son of respected Na'eema Sahiba Marhuma and one daughter of respected 'Ateeqa Sahiba Marhuma, but these nephews and nieces of mine were older than me, and all four of them were ahead of me in the *maktab*[2] of aunt Amatul Hannan Sahiba (whose mention will be made later InshaAllah). But since the age difference was not much, they were more my friends than nephews, and my friends circle was also limited to them. Amongst them there was only one nephew, who later became known as Maulana Hakeem Musharraf Husain Sahib (may Allah have mercy on him), so my friendship was mostly with him only. He would be the lead in all our games and I would be his sidekick.

Anyway! Due to the great difference in age with these two sisters such that even their children were older than me, instead of having a relationship of sister-like informality with them, their presence would evoke feelings of awe and fear as one would feel from one's teacher.

After these two sisters, the third was our eldest brother respected Muhammad Zaki Kaifi Sahib (may Allah have mercy on him) whom we used to call *Bhai Jaan*. He had studied the *Dars-e-Nizami* curriculum at Darul Uloom Deoband until intermediate books, but could not complete his studies due to some reasons. He managed the Islamic bookstore Darul Isha'at which our respected father had established. Despite being unable to complete the *Dars-e-Nizami* syllabus, his knowledge on religious topics, especially with respect to Islamic history, biographies of prominent religious personalities, Tasawwuf, and the biographies and memoirs of the senior

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[1] It should be clear that the actual objective of *Baiy'ah* is only achieved after reaching puberty, but the blessings of entering the *Silsila* can be acquired even in childhood.

[2] Translator: *Maktab*: Elementary Islamic school

scholars of Darul Uloom Deoband and their sayings and writings, was so vast that even competent scholars could not match him. Other than this, he was *Baiy'ah* to Hadhrat Hakeem Ul Ummah Maulana Ashraf Ali Thanvi (may Allah have mercy on him) and was well-liked by all elders. Hadhrat Mufti Muhammad Hasan Sahib, Hadhrat Maulana Muhammad Idrees Sahib Kandhlavi, Hadhrat Maulana Dawood Ghaznawi, Hadhrat Maulana Rasool Khan Sahib (may Allah have mercy on them all) used to love him and whenever they passed by his bookstore at Anarkali, they would visit him and bestow him with the blessings of their company. *Bhai Jaan* was especially fond of recitation of the Noble Quran and would complete its recitation ten to fifteen times during the month of Ramadan. He was an excellent poet and his work titled "*Kaifiyat*", to which I have written a preface, has gained widespread popularity. His marriage took place in 1946, when I was three years old, with the daughter of Hadhrat Maulana Muhammad Mubeen Khateeb Sahib (may Allah have mercy on him) who was a student of Hadhrat Shaykhul Hind (may Allah have mercy on him) and the ancestral *Khateeb*[1] of the *Eid Gah*[2] of Darul Uloom Deoband. Besides his marriage, I also remember that before his marriage our respected father (may Allah have mercy on him) had built an extension of two rooms in the northern side of our house. By that time he was the manager of our respected father's (may Allah have mercy on him) bookstore Darul Isha'at. He was also at least fourteen years older than me, so besides the two elder sisters, his personality also inspired great awe and fear in me.

He also had a penchant for calligraphy and, as a hobby, would sometimes render a poem or words of wisdom into beautiful calligraphic writing on a large piece of paper or cardboard. One day, he was busily engaged in this hobby when he went away to attend to some work, leaving his unfinished work unattended. I walked in and began imitating him. While doing so, I accidentally knocked over the inkpot so badly that the ink blotted all over his work. While I used to fear him, this fear was entirely one-sided; he had never hit me. When I stared at my doing, something told me that my fear would become a reality today. However, I did not have any clue regardinig the

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[1] Translator: *Khateeb*: One who delivers the sermon for Friday or Eid prayers

[2] Translator: *Eid Gah*: Place where Eid prayers are conducted

severity of what was going to come to my lot, so that I could mentally prepare myself for the blow. With these thoughts flashing through my mind, I bolted towards my siblings, leaving the ink and papers in their place, and began asking around: "How hard does *Bhai Jaan's* hand smack?" (meaning: "when *Bhai Jaan* slaps, how hard is the blow?") My siblings, who were hitherto unaware of my blunder, threw a puzzled look at me, wondering why I would need to investigate the intensity of *Bhai Jaan's* slap all of a sudden. When I narratted my tale, they burst into a barrage of guffaws and laughter. And when *Bhai Jaan* came to know of the entire episode, instead of answering my question with a "handy" demonstration, he found my behaviour rather amusing. From that day onwards, this sentence of mine became a family joke which was shared in gatherings as the latest entry to my catalogue of clever exploits.

Later on, *Bhai Jaan* made me so informal and open with himself that our relationship grew into friendship, to such an extent that I would sometimes feel awkward after joking with him because of apprehension that I may have crossed limits of social decorum. It was a result of this openness and informality that I would consider every moment spent with him a blessing. He also kept a watchful eye on our activities at Darul Uloom and would bestow us with valuable counsels from time to time. From the time I began to write, he would read each of my writings and would give constructive comments and advices regarding them. I wrote the book *Hadhrat Muawiya Aur Tareekhi Haqaaiq* ("Hadhrat Muawiya and Historical Facts") at his request, about which I will write later InshaAllah.[1]

[1] I wrote about him at some length in *Al-Balagh* when he passed away, and that has also published in my book *Nuqoosh-e-Raftagan*.

Episode 3

This topic will not be complete without mentioning a few more special qualities of *Bhai Jaan* (Hadhrat Muhammad Zaki Kaifi (may Allah's mercy be upon him)), especially that out of all of us brothers he alone had the good fortune of being in the service and company, and even doing *Baiy'ah*, with Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Sahib Thanvi (may his secret be sanctified). Our respected father (may Allah's mercy be upon him) used to take him to Thana Bhawan every year and Hadhrat Thanvi (may Allah's mercy be upon him) also used to love him. On numerous occasions, Hadhrat gave him the opportunity to massage his head. Hadhrat was not used to eating *Paan* but would sometimes eat a plain one without *katha* (catechu) and *chuna* (slaked lime) after a meal. *Bhai Jaan* would often make a well-timed offer of *Paan* to Hadhrat due to which Hadhrat had humourously named him "*Paani*"[1]. Whenever Hadhrat desired to have a *Paan* and *Bhai Jaan* was not nearby, Hadhrat would say: "Where did our Paani go?" A great blessing that *Bhai Jaan* attained was that one day he requested Hadhrat: "Please teach me *Pand Nama-e-Attar*[2]". How would Hadhrat (may Allah's mercy be upon him) have the time to teach *Pand Nama* to a small boy? But owing to his extraordinary love and care for *Bhai Jaan* he replied: "I don't have any other time, but I go for a walk after Asr. You can come with me with the book at that time. I will teach you *Pand Nama* in that free time."

As planned, *Bhai Jaan* arrived with the book after Asr and the lessons began. At that time, senior *Khulafa*[3] of Hadhrat were also present. They rejoiced for *Bhai Jaan* when they received new of this lesson, and also sought permission to attend it themselves. Consequently, my respected father, Hadhrat Maulana Mufti Muhammad Hasan Sahib, Hadhrat Maulana Khair Muhammad Sahib and Hadhrat Doctor Abdul Hayy Sahib (may Allah's mercy be upon them all) also attended those enrapturing lessons, and this continued throughout Ramadan. Hadhrat Mufti Muhammad

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[1] Translator: "Paani" actually means "water" in Urdu but Hadhrat humourously meant "the Paan-bearer".

[2] Translator: *Pand Nama* of Shaikh Fariduddin Attar (may Allah's mercy be upon him) is an elementary book of Farsi

[3] Translator: *Khulafa* is a plural of *Khalifa* which means "spiritual deputy"

Hasan Sahib (may Allah's mercy be upon him) would often recount those lessons to *Bhai Jaan* with the words: "You are our classmate and it is due to you that we were blessed with learning the *Pand Nama* from Hadhrat."

When *Bhai Jaan* learnt how to write, our respected father (may Allah's mercy be upon him) asked him to write his first letter to Hadhrat Hakeem Ul Ummah (may Allah's mercy be upon him). The reply to this letter which Hadhrat bestowed was a lesson in itself as well as a treasure of blessing for *Bhai Jaan*. Hadhrat replied: "Dear son (may Allah keep you safe). *Assalamualaikum* with *dua*. I was pleased to see your writing. I make *dua* for your progress in terms of knowledge and action. Make your handwriting a bit more neat. That will be a source of ease and relief for the reader, and if you improve your hand-writing with this intention, you will also get reward for the effort you put in. See! I'm making you a *Sufi* from your childhood! For headache, wear this amulet on your head. *Salam* and *dua* for your entire household. Ashraf Ali."

A normal person would think: "What does making your handwriting more legible have to do with Tasawwuf?" But this was the forte of Hakeem Ul Ummah (may Allah's mercy be upon him); he would underscore the most important demands of *Shariah* and *Tariqah*[1]*, viz.* the etiquettes of social life, good character and having clean and clear financial dealings with others, to his associates at a time when people considered these branches of Islam as falling outside the ambit of Islamic teachings. Furthermore, Hadhrat never admonished his associates if they became lazy in daily recitations or *nawafil*[2] but would take strict action against anyone who lapsed in social behavior, in his dealings with others or did something which caused harm to others.

It was a result of this teaching of Hadhrat that *Bhai Jaan* would take extra precautions not to be a source of harm to anyone due to any of his actions.

The incident of *Bhai Jaan* becoming *Baiy'ah* to Hakeem Ul Ummah is also rather queer. *Bhai Jaan* had not even reached puberty by that time when one day, in view of the love and kindness he

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[1] Translator: *Tariqah*: *Tasawwuf*

[2] Translator: *Nawafil*: Plural of *Nafl*: Supererogatory prayers

received from Hadhrat, he requested Hadhrat for Baiy'ah. Hadhrat normally did not accept anyone's request for *Baiy'ah* who had not reached puberty, so he jokingly replied: "*Baiy'ah* is not done for free. I will only do *Baiy'ah* if you bring a guava". This was not guava season, so guavas were not available in the market. Hadhrat had replied with these words only to avert his request, as he would not be able to bring a guava. But out of nowhere, *Bhai Jaan did* return with a guava. Hadhrat was astonished at this, but since he had made a promise, he agreed to accept the request for *Baiy'ah*. At the same time, who could be more conscientious than Hadhrat in observing the commandments of Shariah? *Bhai Jaan* had not reached puberty by that time, and as it is not lawful to accept a gift from one who had not reached puberty without their parents' permission, he sent *Bhai Jaan* to ask his parents' permission to gift the guava to Hadhrat. *Bhai Jaan* got permission from his parents and thereafter Hadhrat did *Baiy'ah*.

After this event, on the 7th of Rabee' Ath-Thanee 1356H, our respected father wrote a letter to Hadhrat Hakeem Ul Ummah in which he mentioned:

Alhamdulillah the blessings of Muhammad Zaki (may Allah protect him) becoming your *Mureed* have become manifestly evident in that he has become very particular in offering prayers. Previously he used to sleep at the time of Isha prayer but now he waits for it."

Hakeem Ul Ummah wrote in reply:

"*MashaAllah*! Please make *dua* that I also receive the blessings of this sinless child and get motivation for good deeds, steadfastness and sincerity."

Several important matters related to *Bhai Jaan*'s life were decided after consulting Hadhrat Hakeem Ul Ummah. Our respected father wrote to Hadhrat Hakeem Ul Ummah in the letter sent on 10th Rajab 1355H:

"It has been more than a year since we arranged for Muhammad Zaki (may Allah protect him) to begin memorization of the Quran. Now he has remained ill for almost six months. Some relatives are suggesting that he is not able to bear the exertion involved in memorizing the Quran. I'm in a grave quandary as to what to do."

Hadhrat replied:

"If Zaki were my son I would suspend his memorization of Quran for the time being. Later (even if after finishing his studies), if he is found physically up to it, I would get him to complete memorization of the Quran then. It would be much easier at that time."

In this manner, *Bhai Jaan* continued benefitting from the guidance and kindnesses of Hadhrat Hakeem Ul Ummah until the age of eighteen. One time, our respected father wanted to send an letter to Hadhrat Thanvi and wanted it to reach Hadhrat the same day. However, it was not possible to catch the train from Saharanpur to Thana Bhawan by that time. *Bhai Jaan* took this task upon himself. He took a train from Deoband to Muzaffarnagar and from Muzaffarnagar to Shamli. From Shamli, he hoped to catch the train to Thana Bhawan but when he alighted he came to know that he had missed that train. *Bhai Jaan* rented a bicycle and travelled the long distance from Shamli to Thana Bhawan[1] on that bicycle and presented the letter to Hadhrat on time.

Besides Hadhrat Thanvi, in Deoband Hadhrat Miyan Sahib (Hadhrat Maulana Sayyid Asghar Husain Sahib) would also be very kind to *Bhai Jaan*, and *Bhai Jaan* also got many opportunities to spend time in his service and company. From his very childhood, *Bhai Jaan* possessed an innate zeal to benefit from the service and company of pious elders. He really deserved the right to say this poem:

اس وقت سے میں تیرا پرستار حسن ہوں

دل کو مرے شعور محبت بھی جب نہ تھا

I have been an adorer of your beauty from the time

When my heart did not even know what love is

[1] Translator: About 19km

And it was a result of this very company of pious elders that his personality seemed to be infused with Islam and a correct understanding of Islamic teachings, to such an extent that he would not be affected or awed by any social environmental influences, rather he would be the one to make a positive impact on others in whichever environment he was in:

رنگیں ہے ہم سے قصہ مہر و وفا کہ ہم

اپنی وفا کا رنگ ترے رخ پر مل گئے

The story of love and faith owes its exuberant colours to me

For it was I who rubbed my faithfullness upon your face

The fourth one was our sister Haseeba Khatoon[1] (may Allah have mercy on her) whom we used to call "*Bibi Jaan*", and the fifth one is respected Raqeebah Khatoon (may her shade remain on us for a long time) whom we call *Chhoti Aapa*. Both of them were much older than me but were not married at that time, and they made me so informal with themselves that despite the big age difference, we enjoyed a friends-like relationship. The entire universe of education for these sisters was also the *maktab* of aunt Amatul Hannan Sahiba (about which I will write later InshaAllah) and at home it was limited to "Bahishti Zewar". However, due to the excellent upbringing provided by our respected father (may Allah have mercy on him) their knowledge and literary tastes were unquestionably finer than university graduates. They were also well-read and not only did they possess a profound understanding of literature, they themselves composed high-class poems. As an example, take a look at the following poem of the elder one of them respected Haseeba Khatoon Sahiba Marhooma:

[1] I have mentioned about her in some detail in Al-Balagh at her passing away, which has also been published in my book "*Nuqoosh-e-Raftagan*"

ہمیں تو آتا ہے رونا مآلِ گلشن پر

بھلا یہ ہنستے ہیں کیوں، نہیں معلوم

گزر رہی ہیں نشیمن سے بے سلام و پیام

خفا خفا سی ہیں کیوں بجلیاں نہیں معلوم

We weep envisaging what tomorrow holds for the garden

But why do they laugh, O garden! I do not know

They are passing by my house without *salam* or greetings

Why do they seem so angry? I do not know

And this poem of respected Raqeeba Khatoon Sahiba (may her shade be on us for a long time):

ضبط غم پر بھی ڈبڈبا ہی گئ

آنکھ دل سے شکست کھا ہی گئ

سنتے سنتے مرا فسانہ غم

چاند تاروں کو نیند آہی گئ

Try as I might to suppress my sorrow, they moistened

At long last, the eyes were overpowered by the heart

Listening to my melancholic tale of grief

The moon and the stars fell asleep

At that young age, most of my time would be spent with these two sisters of mine because I was charged to their responsibility; they were assigned all duties related to me, from changing my clothes to fulfilling my whims and fancies. Their companionship sowed the seed of literary taste in my heart from that small age, which I will describe further later InshaAllah.

After them was respected Muhammad Razi Usmani (may Allah have mercy on him) who used to study in the Persian grade at Darul Uloom Deoband. Not only was he innately fond of children, he even fathomed their phsychological subtleties. He had pampered me and would try to fulfill all my wishes. We three younger brothers used to call him “Bhai Razi” (brother Razi) while I, in my lisping speech, “Bhai Laji". However, if ever he would be unable to fulfill my wish I would express my displeasure by removing the word “Bhai” (brother) when calling him and would take his bare name, thus yelling at him angrily “Laji!”.

One time he learned that I become ecstatic at seeing pigeons. A friend of his, who was a nephew of Allama Shabbir Ahmad Usmani (may Allah have mercy on him), used to keep pigeons. Perhaps Bhai Sahib had requested him to bring one for me, so he visited us one day with a pigeon in hand. Bhai Sahib excitedly took me to the doorstep. When I saw the pigeon and learned that it was for me, my happiness knew no bounds, and I remember that childhood joy until today.

May Allah Ta’ala bestow is complete forgiveness upon Bhai Sahib. He himself was of a young age at that time. He would sometimes draw different pictures on a paper to amuse me. One day he drew a picture of a guava (“*amrood*” in Urdu), lemon (“*leemoon*”), a bird (“*chirya*”), a donkey (“*gadha*”) and a crow (“*kawwa*”). Perhaps I had somehow come to know that our father would become displeased if we drew pictures of animate beings. So if ever I became angry with him I would call out his name and yell in my lisping tongue: “*Amlood*, *Neemoon*, *Chilya*, *Dadha*, *Tawwa*”. Perhaps this barrage of angry words contained a veiled threat: “If you don’t make me happy I will tell father that you made pictures of a bird, a donkey and a crow”. Over time, these became my curse words; whoever I became annoyed with, I would angrily blurt out: “*Amlood*, *Neemoon*, *Chilya*, *Dadha*, *Tawwa*”. These were my worst expletives which I would hurl at any child who fought with me.

May Allah Ta'ala shower his forgiveness and pleasure at brother Razi. His intense love for me was such that when our respected father was invited to teach Bukhari Shareef at Darul Uloom Dabhel to fill the place left by Shaykhul Islam Hadhrat Maulana Shabeer Ahmad Usmani (may His secret be sanctified), our respected father also took brother Razi along with him to Dabhel. They stayed in Dabhel for several months. During this time he would longingly miss me, and in the article he wrote in Al-Balagh at the death of our respected father he wrote:

"This lowly one used to learn how to read the Noble Quran in those days and had got admission there in the Quran class. I used to remain quiet after Madrasa. Neither did I have interest in eathing, nor in anything else. And the real reason for this was that today's Maulana Muhammad Taqi Usmani, the manager of Al-balagh, was two to two-and-a-half years old then. This lowly one had such love for him that in Deoband it used to be difficult to remain away from him for even one hour. Consequently, even in Dabhel I used to miss him all the time, and being utterly helpless at doing anything about it, I would write his name on the walls of the Madrasa (Mufti-e-A'zam number 1044:2).

One great sacrifice of Bhai Sahib was that after migrating to Pakistan all of us brothers were too young to help our respected father in any economic activity except him. Consequently, after acquiring initial education he became the manager of our respected father's bookstore Darul Isha'at and dedicated himself to it. One consequence of this was that he could not continue his education. However, due to his love for reading, with the grace of Allah Ta'ala he continued increasing his knowledge until his last moments. And even in practical life he was enviable for many for his religious knowledge. He possessed an ardent zeal for visiting the *Haramain Shareefain* and would perform either Hajj or Umrah almost every year with much fervour.

Then at number seven is respected Muhammad Wali Raazi Sahib (may his shade be extended). At that time he was memorizing the Quran at Darul Uloom Deoband. Allah Ta'ala had blessed him with the qualities of intelligence and wisdom, wittiness and humour. When he entered the field of poetry, he made for himself a distinguished position in this field. When he stepped into the field of teaching, he changed the lives of many while teaching Islamic Studies at Karachi Grammar School and Karachi University. When he did M.A. in English he translated several Islamic

books into English with this skill. The books “From Bible to Quran” and “Qadianism on Trial” were rendered into English by his pen. Al-Balagh English continues to be published under his supervision even now. The masterpiece of his intelligence and wittiness, his book “*Haadi-e-‘Aalam* ﷺ” (“The guide of the world” ﷺ), has now become famous throughout the world. He has written the entire *Seerah*[1] of the Noble Messenger ﷺ without using any word containing a dot. This book of almost four hundred pages is entirely devoid of dots. This is so peculiar that it would not be incorrect to call it a world record. In the introduction of this book, I have elaborated on the difficuly of writing a lengthy text in Urdu without using any dots, especially more so if it is related to the life of the Noble Messenger ﷺ. But with the special help from Allah Ta’ala, he accomplished this feat within just a few months and made a record. Several other books and articles of his are also reflective of the breadth of his knowledge, and of his highly cultivated academic, religious and literary taste. Allah Ta’ala has made him extremely humble and an embodiment of simplicity. Far removed from fame and name, he continues to serve the *Deen* and knowledge of *Deen* through his articles until today.

At number eight, my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib Usmani (may his shade be extended) is seven years older than me, but Allah Ta’ala kept us together from our childhood such that not only within our house, rather even in religious and national circles our names are taken together. From among all my siblings, I got the honour of having the longest companionship with him, from which I learnt a lot. However, my uncultured demeanour caused much hindrance in putting into practice what I learnt. He lives a very organized and principled life while I am chaotic and shambolic; every action of his exudes tranquility and dignity while I am hasty; he keeps everything well-organized, from his house to his office, while I am sloppy. The patience with which he has tolerated my foolishnesses is a testament to his mettle. His forbearance and nobility of character did not let this difference in natures, which is mainly due to my shambolic way of life, become a noteworthy cause of distress. And it is due to the eminence of his character that Alhamdulillah I got the opportunity to benefit from him and received kind

[1] Translator: *Seerah*: Life history of the Noble Messenger ﷺ

treatment from him from the time we were studying, then when we were doing Ifta (i.e. specializing in Fiqh) and then in national matters. After the demise of Hadhrat Mufti Wali Hasan Sahib (may Allah have mercy on him), the *Ulama* conferred upon him the title of Grand Mufti of Pakistan. And his Urdu and Arabic writings, his *Fatwa*s, and his structured, lucid and well-balanced lectures and talks are an unbiased witness to the aptness of this title. When earnest, well-balanced, sincere and insightful scholars of Pakistan are enumerated today, Alhamdulillah his name tops. Every nook and cranny of Darul Uloom bears witness to the exhaustive physical and mental energies he devoted to the construction and progress of Darul Uloom. It would probably not be an exaggeration if I were to say that each and every building of Darul Uloom, excepting one or two, was built under his direct supervision and that he personally put in effort for each brick that was used. May Allah Ta'ala keep his shade of mercy, with complete 'aafiyat, on us; he is like a kind and merciful father, not only for me but to the entire family and Darul Uloom. And his efforts for the country and Ummah are unforgettable.

Episode 4

This was the short introduction to my eight siblings. I am the youngest of them and as I have previously written I was born on the 5th of Shawwal 1362H. Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Thanvi (may Allah's mercy be upon him) had passed away approximately three months before. Consequently, all my siblings had the honour of either seeing him or for Hadhrat's blessed eyes falling upon them. I missed out on both these good fortunes. The names of all my siblings were also chosen by Hadhrat (may his secret be sanctified). Though there is no question of my name being picked directly by Hadhrat, it was nevertheless my respected father's (may Allah's mercy be upon him) habit of asking Hadhrat to suggest names for his children. Hadhrat would bestow a list of several rhyming names to choose from. One of them was "Muhammad Taqi" which had not been given to any of my brothers. It seems my respected father selected my name from this very list, and since after Hadhrat Hakeem Ul Ummah's demise my respected father would take advice from his beloved teacher and spiritual mentor Hadhrat Miyan Sahib (i.e. Hadhrat Maulana Sayyid Asghar Husain Sahib Deobandi (may Allah's mercy be upon him)), who was a saintly man from whom *Kashf*[1] and *Karamaat*[2] were witnessed, it therefore seems probable that his recommendation would have been involved in picking my name.

All three of my elder brothers used to study in Darul Uloom Deoband. I had not even formally started Qai'dah Baghdadi at that time so there is no question of me studying in Darul Uloom Deoband. However, I would sometimes accompany my three elder brothers to Darul Uloom so a faint map of the Darul Uloom of that time had become engraved in my mind.

طفلی و آغوش مادر خوش بہارے بودہ است

Childhood and being in mother's cradle are good times

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[1] Translator: *Kashf*: Unveiling of normally hidden knowledge

[2] Translator: *Karamaat*: Miracles

Behind our house (i.e. on the western side) was our paternal grandfather Hadhrat Maulana Muhammad Yaseen Sahib's (may Allah's mercy be upon him) house in which our paternal grandmother (may Allah's mercy be upon her) (who was *Baiy'ah* to Hadhrat Gangohi (may his secret be sanctified)) used to live. A tunnel-ish passageway, which we used to call *Neem Dari*, linked our house to hers. Several houses from our extended family lay beyond our paternal house. A narrow alley running amidst those houses led to a relatively wider area which we used to call *Chowk* (piazza), which was a popular playground for us children. For us children it was nothing short of a huge stadium in which all the neighbourhood children would play such games as required neither money to be spent nor training from any coach. Our elder brothers would also normally play local traditional games at this *Chowk* after Asr. As for me, the world of a 3 to 4 year old innocent child would start from his home and end at this *Chowk*, where more than playing I would amuse myself watching others play.

As I have mentioned before, three nieces and a nephew of mine were one to three years older than me, so there was no need to look for friends outside family. I had a friends-like relationship with these same nephew and nieces and we shared the camaraderie of childhood games. For our ages, Seek and Find etc. were the kind of games we could play those days, and for these the house was big enough; there was no need to use the "*Chowk*" stadium for these kinds of games. Games like *Gilli Danda* (Tip-cat) were beyond our capabilities. Besides, I could never attain much proficiency in any game.

I was the youngest out of the nine of us. Perhaps this was the reason that I was doted upon by all. I do not know if it was due to this love and endearment or there was any reality to it, but everyone from my parents to siblings used to mention my intelligence from this small age. And I still remember the events which were used as evidence for this as if they happened today. Some of those events, which perhaps you will also find entertaining, are eager to come on the pen:

May Allah Ta'ala shower his mercy and pleasure upon my respected father Hadhrat Maulana Mufti Muhammad Shafi Sahib. Despite the fact that he was the top Mufti of an institute like Darul

Uloom Deoband and the knowledge and excellence that Allah Ta'ala had bestowed upon him were renowned throughout the country, and his devoted students considered serving him a great honour for themselves; despite all this, he was by nature so humble and simple that he would go to the market to buy household items by himself, and at times when buying something for the house, he would even bring it home in the lap of his *Qamees* (shirt). In those days I had grown old enough to go to the bazaar holding my father's fingers. When this happened, he would let me buy something for myself on our way back home. The era of chocolates and toffees had not yet arrived, so what were our favourite things? Roasted grams, popcorn, puffed rice, frozen cream (which was a local form of ice cream) and local traditional sweets! When society advanced, a smallish chocolate look-alike sweet became available for one *paisa* (one-hundredth of a Rupee). This sweet was in the shape of a slice of orange and we would call it orange sweet. Now I notice that in those days children's desires revolved around such snacks as were healthy and contained natural benefits, and were also ubiquitously available at very cheap prices. The unhealthy and expensive snacks invented today were unheard of in those days.

Anyway! Whenever our respected father (may Allah's mercy be upon him) took us along anywhere, he would buy us one of the above-mentioned items. As a result, we would be recompensed for our effort of going and returning, and the trip to the bazaar would be a bonus. But he would buy us those snacks at his discretion; the custom of a child asking or demanding anything from his parent was nonexistent.

Accordingly, one time our respected father (may Allah's mercy be upon him) was bringing potatoes home. I was also with him holding his fingers. It so happened that our respected father forgot to buy me anything from the market that day. I kept telling myself that I should get something, but when I was still empty-handed by the time our respected father was about to turn into the alley which contained no shop selling anything of my liking, I realized that today I was not getting anything. As I have mentioned above it was against my habit, and also the norm, to request something by myself. At the same time, I also wanted to remind our respected father (may Allah's mercy be upon him) that he was forgetting something. My childhood mind found the following words to escape this quandary: "Father! If nothing else, put the potatoes in my

lap". My respected father burst into laughter at these words, and instead of potatoes he bought me something of my liking and we returned home. He narrated this story to our entire household and it later became a family joke.

Similarly, in Deoband a bazaar used to take place on Wednesdays where people from neighbouring villages would sell their products and where everyday household items could be found at a low price. It was called "Wednesday Bazaar". One time our respected father (may Allah's mercy be upon him) took me along when he was going. I do not remember the items he bought from that bazaar. Mainly household items were sold in this bazaar, and it did not contain anything of interest for children. Consequently, I did not get anything that day as well until we were returning home. My eyes fell on a pile of sugar *batashaa*[1] in the last shop. I could not hold myself and blurted out: "Father! You could ask for the price of the *batashaa*." And in this fashion I reminded my respected father of his forgotten duty.

The neighbourhood in which our house in Deoband was located was called *Baray Bhaiyon Kā Muhalla* (Big Brothers' Neighbourhood). Originally, our grandfather's children used to be called "*Baray Bhai*" (big brothers) and later the neighbourhood became known by this name. The main door (which was on the eastern side) of our house opened up to a small road which distinguished the Hindu community from the Muslim community. Only Hindu houses were located on the other side of this road. However, we had good neighbourly relations with them. On the same road opposite our house was a flour mill which we used to call "Engine". I remember that one time fire had struck that mill. Our respected father (may Allah's mercy be upon him) was the first person to come to their aid and continued trying to extinguish the fire with water and earth dug from the ground for a long time. Amicable neighbourly relations with non-Muslims was a distinguishing characteristic of all our elders. This was an amusing sight for me; after watching this scene from our house, I described the events to my elder siblings in my lisping speech and gesticulated with my hands and feet to illustrate the sequence of events. And while describing

[1] Translator: *Batashaa*: A kind of sweet made of sugar and jaggery

the situation, I climbed on them as I had seen the people helping to extinguish the fire climb on "Engine". My siblings would later ask me to re-enact this entire scene several times.

I would speak with a lisping tongue till the age of around six years and there are many jokes about this which became popular in our family. The elder son of Hadhrat Maulana Anwar Shah Sahib Kashmiri, Hadhrat Maulana Azhar Shah Qaiser (may Allah's mercy be upon them both), who was the editor of Monthly Darul Uloom Deoband for a long time, was a friend of my elder brother respected Muhammad Zaki Kaifi (may Allah's mercy be upon him), and thus would often visit us at home. He used to love me a lot. My family used to affectionately call me "Taqqoo" instead of "Taqi" and Maulana Azhar Sahib also used to call me by this name. He would often take me in his lap and tease me by calling me "Taqqoo, Taqqoo". On the other hand his name, was Azhar which I would twist and pronounce in my lisping tongue as "Ajhal"[1]. Consequently, when he would visit us and knock on the door and I would open the door and find him on the doorstep, I would return to *Bhai Jaan* and inform him: "Bhai Ajhal has come". Maulana Azhar Sahib would thoroughly amuse himself with my accent. Many years later, after we had migrated to Pakistan and monthly Al-Balagh started under my editorship and its first edition reached Maulana, he sent me a letter (which was his first letter to me after many years) in which he wrote:

"Today you are Maulana Taqi Usmani but to me you are still the same "Taqqoo Miyan" who used to call me "Ajhal".

And at the end of the letter, in place of his name he wrote: "Your very same Brother Ajhal".

Poetry and literature were very popular in our house. The compilation of my respected father's (may Allah's mercy be upon him) poems has already been published in his "Kashkol". Our elder brother (Maulana Muhammad Zaki Kaifi (may Allah's mercy be upon him)) was formally a poet and due to him many poets used to visit our house. My two elder sisters, despite the fact that they never attended any school or madrasa and their entire education was limited to what they learnt at home, possessed a very pure literary taste and would sometimes compose their own

[1] Translator: "*Ajhal*" in Arabic means "the most ignorant"

poems as well. Owing to this kind of home environment, I had already memorized several poems at that initial phase of my childhood. I would recite them in my lisping tongue and my family members would amuse themselves listening to them in my lisping accent. This was a time when Hindu-Muslim clashes had flared up in various parts of India. When one such clash took place in Garhmukteshwar, a poet of that area described this clash in a heart-rending poem. I had memorized the following verses of that poem at that time:

کیاا کیا ہوا موجودہ حکومت کے سہارے!

گنگا کے کنارے!

گھر جلتے تھے، اڑتے تھے ہواؤں میں شرارے

گنگا کے کنارے!

بوسے جنہیں ماں باپ دیا کرتے تھے سو بار

کرتے تھے جنہیں پیار!

کفار نے نیزے اُنہی رخساروں پہ مارے!

گنگا کے کنارے!

What all happened under the patronage of the current government,

At the shore of the Ganges!

Houses burned, flames danced in the air,

At the shore of the Ganges!

The (little) ones whom parents used to kiss a hundred times,

Who they used to love!

The disbelievers thrust spears into those very cheeks!

At the shore of the Ganges!

My sister who is the youngest of all sisters and elder than four of us brothers, whom we used to call *Chhoti Aapa* and with the grace of Allah Ta'ala she is still alive, had once recited this poem to me in a melodically rhythmic tone. I liked it so much that I would not go to sleep until I had listened to it from her. She would therefore recite this poem to me as a lullaby. Many years later I composed a poem about her. The first verse of that poem read:

جھوٹی آپا! مری اس نظم کا عنواں تم ہو

تم ہو اس بزم کی تزئین کا ساماں تم ہو

Chhoti Aapa! You are the title of this poem of mine, you

You are the adornment of this gathering, you

The last verse of this poem alludes to this lullaby:

لوریوں میں بھی مجھے درس دئے ہیں تم نے

ہاں مری بہن، مری دوست، مری ماں تم ہو

You have imparted me lessons even in lullabies

Yes, you are my sister, my friend, you are my mother, you

Besides this, when the movement for the creation of Pakistan started in the town, the poets composed emotionally inspiring poems. If ever I heard some such poem, I would recite it in my lisping tongue, twisting its words in every which way in my rendition of the poem. The following poem of Maulana Aamir Usmani (may Allah Tala's mercy be upon him) was one such poem which became quite well-liked and popular:

یا رنج و بلا کا خوف نہ کر، یا نام نہ لے آزادی کا!

گر دار و رسن کی تاب نہیں، الزام نہ لے آزادی کا

Either dare to face up to pain and anguish or stop dreaming about freedom!

If you cannot bear the gallows, then don't blame freedom

The following was another of his poems:

اگر لینی ہے آزادی تو مسلم لیگ میں آؤ

اخوت کا عَلم لیکر جہانِ کفر پر چھاؤ

If you want to attain freedom, come to Muslim League

Overpower the world of disbelief by carrying the flag of brotherhood

I would repeat such poems in my lisping voice, not understanding their meaning and jumbling up their words, and my family members would be amused by my recitation.

This was a time when the Independence Movement was at its peak throughout India, and Muslims' demand for the establishment of Pakistan was gaining momentum. To this end, rallies would often march through the small road on the eastern side of our house. Since the participants of most rallies would chant slogans for something being "*Zindabad*" ("long live"), whenever I heard the chants of any rally in the distance, I would inform my family members in

my lisping voice: “Jindabad aal coming” (Zindabad are coming). Having heard the various slogans many times over, I had memorized some of them. For example: “We will take the bullet on our chest, we will make Pakistan”. My lisping rendition of those slogans was rather amusing for my family members.

The In-House School of Aunt Amatul Hannan

In our neighbourhood, near the *Chowk* which I have mentioned before, was the house of an elderly lady of our extended family named Amatul Hannan. We used to call her aunt as she was a cousin sister of my respected father (may Allah’s mercy be upon him). Her house was not just any house; it was a school in which children from far and near used to come, and in which generations of families had received their elementary education. Officially, she used to teach how to read the Quran to girls and very small boys, but in reality she used to teach girls, through Bahishti Zewar, everything they would need to know even after marriage. And this was not limited to just theological concepts; she would make sure the students put it into practice. This teaching was her pastime and passion, through which she had taught basic human morals and ethics to hundreds of boys and girls. We had all studied under her, from my eldest sister to myself.

I was not old enough to be a formal student of this school but my parents would informally send me with the Qa’idah Baghdadi; and so I began learning the Qa’idah Baghdadi in that home-based school, where respected Amatul Hannan Sahiba (may Allah’s mercy be upon her) would assiduously fulfill her duties of teaching and upbringing the children in her booming voice.

I remember all these things, and much more which would perhaps not be of interest or benefit to the readers. How old was I then? I cannot say with certainty but it was definitely less than four-and-a-half years because we had migrated from Deoband to Pakistan before I reached five. However I do remember the marriage of my eldest brother respected Muhammad Zaki Kaifi (may Allah’s mercy be upon him) which took place in 1946. I was definitely three years of age at that time. It follows then that whatever I remember certainly transpired when I was between the ages of three and four-and-a-half years. It amazes me that today I sometimes cannot remember some of the things that happened just yesterday, but I remember these events of that small age as if I

am seeing them right now. This just shows how enduring and permanent childhood memories are. It is for this reason that we are advised to do good actions in front of children and not to think: "These topics are beyond the understanding of these blissfully ignorant children. What harm can come from discussing these in front of them?"

On the flip side, it is my deprivation, over which the heart remains regretful, that Deoband was home to great scholars and *Awlia* of Allah even at that time, but I was so young that I do not remember visiting any of them. I do remember visiting Thana Bhawan with my parents one time, and this was my first journey by train as far as I can remember, but at that time I did not have any idea about the significance of Thana Bhawan and the purpose of visiting it. However, the most beloved teacher of my respected father and his spiritual guide after the demise of Hadhrat Hakeem Ul Ummah (may Allah's mercy be upon him), Hadhrat Maulana Sayyid Asghar Husain Sahib (may Allah's mercy be upon him) (who was famously known as Hadhrat Miyan Sahib) was alive at that time. And it is likely that my respected father would have had my *Tahneek*[1] performed by him. Sadly, I do not remember seeing him, but I later saw him in a dream and when I described his appearance to my elder siblings they confirmed that this was indeed how Hadhrat looked like. Similarly, such great scholars as Shaykhul Islam Hadhrat Maulana Sayyid Husain Ahmad Sahib Madani and Shaykhul Adab Hadhrat Maulana I'izaaz Ali Sahib (may Allah's mercy be upon them both) were present in Deoband but I could not attain the honour of meeting them due to my small age.

It was during those days that on the 27th of Ramadan 1366H, equivalent to 14 August 1947, on the blessed night of the last Friday of Ramadan, Pakistan was created. I was eight days short of reaching the age of four. I do not remember that particular day, but since in those days this topic featured repeatedly in our family discussions, my childhood mind had imagined that perhaps a

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[1] Translator: *Tahneek* is the practice of a pious person chewing something sweet (preferably a date) until it is suitable for a newborn to consume. It is thereafter placed in the mouth of the newborn mixed with a little of the saliva of the pious person.

colossal edifice had been constructed which contained a vast hall with a picture of the moon and a star drawn on its wall.

As soon as Pakistan came into being, Hindu-Muslim riots erupted and an apocalypse of hair-raising atrocities from the Sikhs on the Muslims began in eastern Punjab. Since Saharanpur, which is a district of U.P. of which Deoband is a town, was adjacent to eastern Punjab, there was a sizable population of Sikhs inhabiting this area. Their brutality had extended to our district as well and they also wielded the patronage of Hindus. Their rallies chanting chauvinistic slogans also used to pass near our house. Since there was a Hindu population extending till far on the eastern side of our neighbourhood, which was known as Hindu Wara, we would hear rumours every night that tonight we would be attacked by the Sikhs or Hindus. In view of this danger, young men of the area would take turns to keep guard at various checkpoints of the neighbourhood. As a result of these circumstances, my childhood mind had formed a fierce image especially of Sikhs, and the idea had become infused in my four-year-old mind that Sikhs are some dangerous beings. One night, I became upset at some action of my family members. As an expression of socially boycotting them, I laid down at a corner of the eastern door of the house. From my point of view, this corner was dangerous for two reasons. Firstly, firewood would be stored there from which scorpions were sometimes discovered. Secondly, that door of our house which opened to the road leading to Hindu Wara, from which Sikh rallies would sometimes pass, was located at this corner, and the greatest threat of attack from them was from this side. But I, from my point of view, was taking on these two great dangers to highlight to my family members that something they had done was so intolerable that it had motivated me to stage such a serious and potentially fatal protest. Accordingly, when my siblings would take turns to try to appease me and take me home, I would have only one answer, which in my lisping tongue was: “Even if Sikhs come or a scorpion bites, I will not move an inch from here”[1]. At long last, when none of my siblings succeeded in ending this unyielding protest of mine, my respected father (may Allah’s mercy be

[1] Translator: The sentence was said with a lisp in Urdu which cannot be captured in translation

upon him) had to step in. He came, took me in his lap, kissed me and took me home in his arms. And probably my demands were acceded to thereafter.

Episode 5

Migration to Pakistan

Meanwhile, the question was heard in the house several times as to whether we should migrate to Pakistan or not. Our respected father (may Allah's mercy be upon him), on the instructions of his Shaykh Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Sahib Thanvi, and his teacher Shaykhul Islam Hadhrat Allama Shabbir Ahmad Usmani (may Allah's mercy be upon them both) had taken a prominent role in the Pakistan Movement. Shaykhul Islam Hadhrat Allama Shabbir Ahmad Usmani (may Allah's mercy be upon him) had already migrated to Pakistan and the Quaid-e-Azam (Great Leader) of Pakistan Muhammad Ali Jinnah had requested him to raise the flag of Pakistan for the very first time. After the creation of Pakistan, the first effort of Hadhrat Shaykhul Islam (may Allah's mercy be upon him) was for the formation of an Islamic Constitution. For this, he had persuaded respected Jinnah Sahib and the then-Prime Minister Nawabzada Liaquat Ali Khan Sahib to seek help from senior Islamic scholars of the time for establishing Islamic foundations of the Constitution. As a start, my respected father Hadhrat Maulana Mufti Muhammad Shafi Sahib, Hadhrat Maulana Manazir Ahsan Gilani and Dr Hamidullah Sahib (may Allah's mercy be upon them) were chosen for this task. They were invited to come to Pakistan and formulate Islamic foundations of the Constitution within three months and to present their proposals in the form of a report.

For various reasons, it was extremely challenging for our respected father (may Allah's mercy be upon him) to permanently leave Deoband and migrate to Pakistan. Firstly, he had various kinds of activities in Deoband which were not easy to leave. Secondly, our respected paternal grandmother (may Allah's mercy be upon her) used to live with him. It was difficult to leave her alone in Deoband, and also difficult to take her along due to her old age. Also, these were dangerous times in terms of safety. Furthermore, he had two married daughters whom it was difficult to take along at that time, and in those times the idea of one's children living in a different country was considered too painful to imagine. Thirdly, if he resigned from Darul Uloom the only source of income would be the bookstore Darul Isha'at, and transporting it to Pakistan, especially

in those perilous times, was going to be a tall order. Fourthly, Muslims were being openly killed by Hindus and Sikhs in various parts of the country, and anyone migrating to Pakistan had to cross rivers of fire and blood at each step. Fifthly, there was no stable source of income in Pakistan. Due to all these reasons, the question remained under discussion in the family for many days as to whether it was right for us to migrate to Pakistan or not. Hadhrat Maulana Ihtishamul Haq Sahib Thanvi (may Allah's mercy be upon him), who was the Khateeb[1] of the Delhi Secretariat Masjid prior to the creation of Pakistan, had migrated to Pakistan almost at the same time as Hadhrat Allama Shabbir Ahmad Usmani (may Allah's mercy be upon him). Allama Usmani (may Allah's mercy be upon him) had sent him to Deoband to invite our respected father to Pakistan. Several relatives opined against migrating due to the above-mentioned reasons, but the final decision our respected father (may Allah's mercy be upon him) made was that Pakistan, for the creation of which we had had struggled until now, deserved our contributions in the crucial task of building and developing it upon sound foundations.

This was a tough decision for our respected father (may Allah's mercy be upon him) but Allah Ta'ala had bestowed upon him extraordinary courage; notwithstanding all the challenges, he instructed his family members to prepare for *Hijrat* (migration). Being a small child, I was not aware of the problems but I could notice the mixed emotions of happiness and grief in the atmosphere of the house. Our respected father (may Allah's mercy be upon him) had spent most of his life in a small room of his ancestral house, and only few years ago he had had a new house constructed, with much zeal and zest, in which we were now living. In addition, he was interested in gardening for which he had planted a garden near G.T. Road. He would visit this garden, often after Asr, whenever he got free time from his scholarly duties. I accompanied him numerous times on these visits. He had especially planted mango trees in that garden and that year would reap the first harvest. He had also had a room built therein. Our entire family would sometimes gather in that room and enjoy the fresh garden air. Leaving all these belongings in one go was definitely testing, because it was certain that leaving them meant that all those possessions

[1] Translator: *Khateeb*: One who delivers sermons, e.g. for Friday and Eid prayers

would automatically be taken over by the government. Despite this, our respected father (may Allah's mercy be upon him) later on mentioned to us: "The day I took the step out of the house and the garden, all those possessions left my heart." The reality is that this definition of *Zuhd* (asceticism) which I later read in books and heard from elders, that one should not set one's heart on worldly possessions, and while one may possess wealth but the love of this wealth should not become ingrained in the heart; we saw the real-life example of this *Zuhd* (asceticism) in each stage of our respected father's life. May Allah Ta'ala have limitless mercy on him.

Our respected father had decided to take his unmarried children with him and to leave behind his married children for the time being. Two of our elder married sisters and Bhai Jaan, i.e. respected Muhammad Zaki Kaifi (may Allah's mercy be upon him), had to stay in Deoband according to this decision. Preparations began according to this decision, and soon enough the 1st of May 1948 arrived; we were to depart Deoband tonight. I still remember that several ladies of our family had gathered in the drawing room of the house, and two of my sisters who were migrating with us, about whom I have written previously that they used to say poetry, had composed a poem addressing the country. I remember the following couplet of that poem since then:

سلام تجھ پہ کہ اب دور جا رہے ہیں ہم

لے آج آخری آنسو بہا رہے ہیں ہم

Greetings to you, as we're going far away

Here, we're shedding our last tears today

Those two sisters of mine were reciting their poems while all the ladies were teary-eyed. That same night, we took the train at Deoband railway station. Our first stop was to be Delhi where, according to our plan, we were to stay for one day. An officer of the Delhi Secretariat had come to Delhi station to receive our respected father (may Allah's mercy be upon him), and we were to stay at his house for the night. He had come in a black Austin car. As far as I can remember,

this was the first time I was seeing and travelling in a car, and I still remember the ecstasy of this honour; the scent pervading the car is still infused in my memory.

How did the day pass in Delhi? I do not remember. But I do remember that the next day we boarded the train at Delhi Railway Station from the platform which is detached from the central platform (because this was the platform for trains which travel on the short railway line which goes towards Rajasthan). Even though it was decided for our elder brother to not migrate to Pakistan yet, he had come to send us off till Delhi. And our parting scene is etched in my memory; he was standing alone while our train steadily picked up speed and pulled away from the platform. I could see the turrets of the Red Fort beside the platform, so even after arriving in Pakistan, whenever I would think about Bhai Jaan I would picture him standing on that platform with the Red Fort in the background!

How could a four-year-old have any idea about the hardships of leaving one's country, the creation of a new country and permanently migrating to that country? Hence, I was blissfully ignorant of all those challenges, and knew only this much that I have a long train journey with my parents and siblings. Oblivious to all worries, I glued myself to a window of the training chugging ahead and would savour the hustle and bustle of each station the train stopped at. I did not even know that the steaming engine of the train whistled three times and that the train took off after the third whistle. Taking advantage of my naiveté, when my two elder brothers would hear the sound of the whistle or see the guard waving the green flag, they would ask me: "Do you want us to make the train take off?" At my nod in the affirmative they would push a wall of the train and the train would lurch into motion. And I would stare at them in amazement: "How can they control the train while sitting here inside the compartment?" I also remember from this journey that I was sitting near a window with a *roti*[1] in hand watching the scene of the train leaving the station when, out of the blue, an eagle swooped in and snatched the *roti* from my hand.

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[1] Translator: A roti: 

From Delhi, we reached Jodhpur, the city in Rajasthan, and spent a night there. Of that night I only remember that the house in which we stayed was located next to the railway track, from which I saw a foul-smelling cargo train which was probably used for throwing waste and garbage somewhere far away. On departing Jodhpur, one of the stations that we stopped at was Barmir, where a box containing clothes of two of our sisters was somehow misplaced, finding which caused much distress. The next station was the one after which we would enter Pakistan. We had to pass customs check here, and Indian officers were doing a strict check of the belongings of emigrants, especially not allowing them to carry any unstitched clothes. Perhaps this was aimed at making their slogan of "Hungry, naked Pakistan" a reality, to show the emigrants that they would not even have clothes to wear in the country they had demanded. Among our belongings was a sewing machine, which the Indian customs officers confiscated. After undergoing a grueling customs check, we boarded the train and soon we entered Pakistan. Our next station was Hyderabad, Sindh, where also we also stayed for one night. I only remember one thing from that stay: almost all houses featured slanted air ducts[1], which were fascinating for us natives of U.P.[2]

After the stay in Hyderabad, we finally reached Karachi City Railway Station on the 6th of May 1948. Hadhrat Maulana Ihtishamul Haq Sahib Thanvi and our respected father's friend Khaleefah Muhammad 'Aaqil Sahib (may Allah's mercy be upon them) had come to receive us. Since our respected father (may Allah's mercy be upon him) had arrived at the government's invitation, the government had arranged for our stay in a flat on the third storey of a building called King's Court which was located on Victoria Road in Saddar. We all slept on the floor for a few days, whereafter beds were arranged for us. This was a beautiful flat, the windows of which opened

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[1] Translator: A fancy example of roof air ducts, called "Mangh" in Sindhi language: 

[2] Translator: The town of Deoband is located in U.P. (Uttar Pradesh) district

into Victoria Road, which is today known as Abdullah Haroon Road, and looking at the hustle and bustle of two-way traffic and shops which exists today, it is difficult to imagine the Victoria Road of 1948 which was the most beautiful road of the city due to its cleanliness and tranquil atmosphere. On its right was Bandar Road, the central highway of the city, which is today known as Quaid-e-A'zam Road. It was here that the central Tram Station was located which was called Tram Berth. On the left was the lively market of Saddar, which offered innumerable items of interest for us village-dwellers from Deoband. It was also from this road that the Governor General, Prime Minister and foreign heads of state would pass by.

King's Court, which still exists with the same name, was a four-storey residential building and could be called a multicultural building owing to the ethnic mix of its residents. We were staying on the third storey. A renowned industrialist of Sindh, the late respected Muhammad Laiq Lakho Sahib, used to live above us on the fourth storey. He was a rather elegant representative of the Sindhi culture. "Lakho" is an esteemed community of Sindh, but at that time he was known as "Lakha Sahib" in the neighbourhood, and my childhood mind presumed that he was so named because he was a *Lakh-pati* (millionaire). We had almost family-like relations with them. Lakho Sahib's respected wife would treat us brothers very affectionately, like an elder sister. Their son respected Ghulam Basheer was like a brother to us. I was around five years old and would go to their house without any formality or hesitation. Lakho Sahib's wife used to make Ghee *Roti*s in the traditional Sindhi method of using a flat pan, which I used to like very much, and she used to feed me with great love and affection. Their house was also furnished with a traditional Sindhi swinging bedstead[1] in which we children would enjoy swinging. An open roof on top of the house would be our playground after Asr. Ghulam Basheer Sahib was also a small child and would come to our house without any formalities. The ladies of Lakho Sahib's house had a close relationship

[1] Traditional Sindhi swinging beadstead called "Peengho" in Sindhi language:



with the ladies of our house. In short, we were so much a part of the ups and downs of each other's lives that one could assume we all were one family. When we later moved out from that building, we kept in touch with each other. Respected Lakho Sahib and his son respected Ghulam Basheer Sahib have passed away, but the son of Ghulam Basheer Sahib, respected Ghulam Hadi Sahib, runs an estate agency and we still keep in touch with him.

Respected Wazeer Gul Sahib used to stay below us (i.e. on the 2nd storey). He was a Lieutenant Commander in the Navi and hailed from NWFP (today's Khyber Pakhtunkhwa). With them also we had such close relations that his wife would call our mother as her mother. Their son Shah Jahan and his sisters used to visit our house often, and if ever the wife of respected Wazeer Gul Sahib faced any problem she would turn to our mother for advice.

On the third storey, in front of our flat, was another flat in which a Parsi family belonging to the Memon community used to live. Chalk designs and motifs could be seen on their house door, which were considered a sign of Parsi houses in those times.

An immigrant government officer from Saharanpur resided on the first floor, and a middle-aged British couple on the ground floor. The British man was handicapped by one hand. A timeworn convertible car would be parked beside their house, which would require more service from its owner than providing service to him. We would notice that whenever they wanted to use it, he could be seen with the hood lifted, tools in hand, or sprawled underneath the car. Later in the evening, the husband and wife would enter the car showered and dressed up. The sound of the engine coughing to life would tell us that despite its groaning and grumbling, the car had acquiesced to serve them.

In this manner, an eclectic mix of colourful cultures was assembled in that four-storey building. Our respected father would fulfill the rights of all those neighbours, in accordance with the hierarchy defined in Shariah. And our childhood, which was not yet interested in anything besides play and amusement, would entertain itself from all of them. All these multi-coloured, multi-ethnic families had such brotherly relations that despite their cultural differences, all would share in the ups and downs of each other's lives. I remember that one time a terrifying fire had struck

a cotton warehouse. Even though it was located at least 3 to 4 miles away from our house, we could feel the frightening smoke of that fire just behind the building which was in front of ours. Perceiving the smoke billowing into the sky, all the young men from our building rushed in the direction of that smoke. Our elder brother respected Muhammad Razi Sahib was one of them. I looked through the window, and within moments throngs of people erupted from every neighbouring building and were racing towards the fire. When Bhai Sahib returned after several hours, he informed us that the fire had broken out very far from our house, at the cotton warehouse of City Station, and that everybody had helped in extinguishing the fire. While helping fighting the fire, a piece of burning cotton fell on Bhai Sahib's foot and the wound remained for several days.

In this manner, fascinating scenes of mutual love would often be witnessed in those days. Today, the eyes long to see such scenes again.

Those were challenging times for our parents. For the first three months, our respected father, Hadhrat Maulana Manazir Ahsan Gilani and Dr Hamidullah Sahib (may Allah have mercy on them) remained busy in preparing the report regarding recommendations for the Constitution, for which they would receive some honorarium. However, my respected father had no source of income once the report was completed. All four sons who had come to Pakistan with him were too young to work, while their most pressing need was education, so it was difficult to involve them in any significant income-generating activity. As for the cash we possessed in Deoband, it had been decided against carrying cash during the journey from Deoband to Pakistan. As an alternative, our respected father had bought a gold necklace from a goldsmith in Deoband for all that cash and had given it to our respected mother (may Allah have mercy on her) to wear, so that it could be sold in time of need. Consequently, when no other source of income remained, they took the gold necklace to a goldsmith in Karachi for selling. He examined the necklace and informed them that it was fake; the goldsmith from whom this necklace had been purchased had deceived them by perhaps gold-plating a brass necklace and selling it off as a gold necklace. With this, their only leftover money vanished into thin air. However, I still remember that our respected father (may Allah have mercy on him) would laugh when recounting this incident.

Our respected father had many contacts, from the Prime Minister to lower level officers, and many of them would also visit us at home. However, none of them knew about the challenges times our house was facing. Even we children were not aware what tough times our respected father was going through. We did notice, however, that our respected mother would cook lentil *daal* many days on end. I do not remember this myself, but my elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib (may his shade be extended), who was ten years old at that time, tells that one day he complained to our mother that she only cooked lentil *daal* every day. It was at this point, for the first time, that our respected mother said in front of him: "Do you even know that your father has no source of income?"

A friend of our respected father (may Allah have mercy on him), Khaleefa Muhammad 'Aaqil Sahib (may Allah have mercy on him), was a student of our paternal grandfather Hadhrat Maulana Muhammad Yaseen Sahib (may Allah have mercy on him) and was a teacher of Persian and Mathematics at Darul Uloom Deoband. However, due to his involvement in the Pakistan Movement he had resigned from Darul Uloom, and after Shaykhul Islam Hadhrat 'Allama Shabbir Ahmad Usmani (may Allah have mercy on him) he had also migrated to Pakistan, some time before we migrated. He had opened a grocery store here which was located between Saddar and Jacob Line. In those early days, when our respected father (may Allah have mercy on him) had no source of income, he would forcefully send some groceries from his shop to our house. It was only later that we came to know that for some time the food in our house was prepared from those groceries.

On the one hand was the sincerity and earnestness of Hadhrat Khaleefa Muhammad 'Aaqil Sahib (may Allah have mercy on him), for he would send us groceries without even keeping any record. On the other hand, our respected father's (may Allah have mercy on him) characteristic of keeping clean and clear business dealings was such that he would keep a record of everything we received from the shop. Therefore when Allah Ta'ala bestowed easy times upon us, our respected father presented a gift to Hadhrat Khaleefa Sahib whose value was equivalent to the total amount of groceries he had sent to us. (Coincidentally, later on he himself fell upon a hard time while our

respected father (may Allah have mercy on him) enjoyed financial ease, so he helped Hadhrat Khaleefa Sahib in those difficult times).

Episode 6

As I have mentioned before, my respected father (may Allah's mercy be upon him) had established a bookstore named Darul Isha'at, which he had left behind in Deoband and Bhai Jaan (respected Muhammad Zaki Kaifi (may Allah's mercy be upon him)) was taking care of it. However, it generated only a marginal revenue and there was also no way of transporting it to Pakistan. Even after migrating to Pakistan, our respected father had somehow got a few small booklets published, but this was a time when Urdu speaking immigrants were arriving in Pakistan battered, broke and distressed, and their biggest concern was their own food and shelter. As a result, the demand for Urdu books was not enough to generate any income, after accounting for printing and publishing costs.

Alongside this financial situation, our respected father also had a constant concern about his elderly mother whom he had left behind in Deoband. She was *bay'ah* to Hadhrat Gangohi[1] (may Allah's mercy be upon him) and we had never, in our entire lives, seen her void of remembrance of Allah Ta'ala. This was to such an extent that we could hear the words "Allah Allah" with each of her breaths. Our respected father (may Allah's mercy be upon him) wished to arrange for her to come to Pakistan as soon as possible, but owing to her advanced age she could not bear travel by train. Furthermore, our Bhai Jaan was left alone in our house in Deoband. He was only 22 to 24 years of age and would manage all matters related to Darul Isha'at. What were his emotions at being alone, away from parents and siblings? A card he wrote to us when Eid had come in those days provides a glimpse into his feelings. He wrote it as a poem and I still remember the following verses of that poem:

مانا کہ میں دل درد کا خوگر ہی بنا لوں

[1] Translator: Hadhrat Maulana Rasheed Ahmad Gangohi (may Allah's mercy be upon him)

لیکن جو خلش چھپ نہ سکے، کیسے چھپا لوں

تم عید کی خوشیوں سے کرو گھر میں چراغاں

میں اپنا ہی دل اپنے ہی داغوں سے سجا لوں

ماں باپ جدا، بھائی بہن پاس نہیں ہیں

ایسے میں بتاؤ کہ میں کیا عید منالوں

Translation:

Granted I should accustom my heart to pain,

But how can I conceal my unhideable agony

You can light up your house in merriment of Eid

I will decorate my heart with my own scars

Parents far away, siblings are not with me,

Tell me, how do I celebrate Eid in this state?

A third worry for our respected father (may Allah's mercy be upon him) was that the four of us brothers who had come to Pakistan needed education, and at that time there was only one Madrasa in Karachi which was located in Khadda area and known as Mazharul Uloom. It was so far away from our house that it was unfeasible for us to study there.

The biggest inconvenience our respected father (may Allah's mercy be upon him) faced was that the neighbourhood we were living in had a majority British and Parsi population, and the few Muslims who lived here sadly did not have much concern for Deen, except whom Allah Ta'ala willed; as a result there was no Masjid nearby. Initially, our respected father (may Allah's mercy

be upon him) would walk very far in order to attend congregational prayers, but later he had had a cabin built almost in front of our house, with cooperation from some Muslims, in which five times congregational prayers started. Gradually, space for a Masjid in the neighbouring alley was obtained, where, all praise is for Allah, a Masjid was built, and which still exists today.

An additional challenge was that caravans of immigrants were pouring into Karachi every day, with some of them being our relatives who had no support except from our respected father (may Allah's mercy be upon him). They therefore stayed in our house as almost permanent guests, and making effort to help them acquire a source of income was also among our respected father's (may Allah's mercy be upon him) duties. Besides this, he also used to try to help the broke and distressed immigrants in every possible way.

In short, our respected father (may Allah's mercy be upon him) was facing a myriad of problems, and today it is hard for us to even imagine how he went through those circumstances. However, to us he was an extremely kind father who would always appear happy and carefree in front of his family, to the extent that he would even take us out to cheer us. The most picturesque seaside attraction in Karachi in those days was Clifton which was usually called "*Hawa Banda*" in those days. Since it was considered far from the city center and very few bus services operated to it, it would often be empty and peaceful during daytime. Our respected father (may Allah's mercy be upon him) would take all of us family members there during that time. The sea used to stretch up to the place where the large park is located today, and the sea waves would roll up to beneath the front portion of the ancient bridge which today extends from the eastern to the western side of the park. We would swim in the sea waves, each of us according to his physical capacity, and would return home after eating the lunch we had brought from home. In similar vein, our respected father (may Allah's mercy be upon him) would sometimes take us for a sailboat ride from Kiamari to Manora; this day trip would be quite exciting for us kids.

On the one hand, notwithstanding the above-mentioned problems, he would plan such outings to refreshen us up (and at the same time nurture our minds by telling us stories and sayings of pious elders), but on the other hand, as a result of the scholarly disposition that Allah Ta'ala had bestowed upon our respected father (may Allah's mercy be upon him), he never stopped his

scholarly and *Fiqh*-related activities. Though he had resigned from the post of Head Mufti of Darul Uloom Deoband a long time ago, people used to send *Fiqh*-related questions to him from all over the world, and he would reply them even in those circumstances. And while he was not able to bring along many things from Deoband, he had brought along major books, manuscripts, handwritten writings, and letters and blessed relics of pious elders with much care. He used to say: “During customs check, my biggest concern was for those books and papers but the customs officers were not at all interested in them; their only worry was that no gold or silver, or unstitched cloth should be able to pass through.” Therefore a major portion of this scholarly property of our respected father had come together with him, so much so that even Shaykhul Islam Hadhrat ‘Allama Shabbir Ahmad Usmani (may Allah’s mercy be upon him) had not been able to bring as many books with him. Consequently, whenever he needed to do some research into some *Fiqh*-related query, he would climb up our third-storey flat and study here.

In time, these problems began solving themselves, by the grace of Allah Ta’ala, in the form of a publishing company which our respected father’s (may Allah’s mercy be upon him) friends opened in Karachi itself, in partnership with him. At the same time, it became possible for Bhai Jaan, who had been running the bookstore alone in Deoband, to somehow transport the bookstore to Pakistan and to also bring our respected paternal grandmother (may Allah’s mercy be upon her) along. Since she could not bear to travel by train, he brought her from Delhi by flight. It was a day of unforgettable joy for us family members when we went to receive her at the airport at Drigh Road. The airport at Drigh Road was deemed to be far from the city and one had to cross through a forest en route. In those days, only one airline by the name of Orient Airways would fly between Pakistan and India. When its Dakota aircraft taxied to a halt on the runway, it was my first time seeing an airplane up close. All our eyes were fixed on its door. A short while later Bhai Jaan appeared from the door, beaming, waved to us, and returned inside. A few moments later he came out again, this time carrying our grandmother in his arms. And in this way, a major worry of our respected father (may Allah’s mercy be upon him) was relieved.

Bhai Jaan brought as many books on the plane as he could, but the entire collection could only be transported by sea. Allah Ta’ala made this possible through a special student of our respected

father (may Allah's mercy be upon him), Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him), who hailed from district Akyab of Burma and who had come to Darul Uloom Deoband as a student. He was especially close with our respected father (may Allah's mercy be upon him). Since our respected father (may Allah's mercy be upon him) had participated in the Pakistan Movement, and he did not want to be part of any political activity while being affiliated with the Darul Uloom, he had resigned from Darul Uloom at the instructions of his Shaykh Hadhrat Hakeem Ul Ummah Thanvi (may his secret be sanctified). And Hadhrat Maulana Noor Ahmad Sahib was quite close to our respected father as he had studied some books from him, probably in his free time, and would stay in his service and company quite often. He was quite grieved at our respected father's (may Allah's mercy be upon him) departure to Pakistan and wanted to migrate himself. Allah Ta'ala had bestowed upon him a knack for enterprise, hard work and struggle. He took up the task of bringing the books by sea, and made it happen. In this way, the bookstore was transported to Pakistan through him. Our respected father had called his nephew, late respected Fakhr 'Aalam Sahib, to come to Pakistan with him. After the passing away of his parents, he was being brought up by our respected paternal grandmother (may Allah's mercy be upon him). After our grandmother's migration to Pakistan, he had been living at his maternal aunt's house in Deoband. Our respected grandmother had been quite anxious at his separation from her, so our respected father (may Allah's mercy be upon him) found it fitting to call him to Pakistan together with Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him). Consequently, the two of them arrived by ship.

The Beginning of My Education

Hadhrat Shaykhul Islam 'Allama Shabbir Ahmad Sahib Usmani (may Allah's mercy be upon him) did not have his own house in Karachi, however a leader of Muslim League, late S. M. Qureshi Sahib who lived in Amil Colony located on Jamshed Road, owned a bungalow in which he had requested Hadhrat to stay. Hadhrat was therefore staying in that house and our respected father (may Allah's mercy be upon him) would often visit him to discuss the problems facing the newborn country. He would also often take me along so that I could receive Hadhrat's prayers. I remember that one day I was sitting before Hadhrat with a Qa'ida Baghdadi in hand, which was

wrapped in a beautiful cloth satchel. It is likely that on that occasion our respected father (may Allah's mercy be upon him) had taken me along so that Hadhrat could initiate my education.

In the meanwhile, Hadhrat Maulana Ihtishamul Haq Thanvi (may Allah's mercy be upon him) had built a tin-sheet-roof Masjid in Jacob Line, with his house next to it. He had also established a small Madrasa in that Masjid in which children were taught reading and memorization of the Noble Quran. Our respected father (may Allah's mercy be upon him) enrolled my elder brothers in that Madrasa, whereby respected brother Muhammad Wali Raazi Sahib was memorizing the Quran under Qari Muhammad Zakariyya Sahib and Hadhrat Maulana Muhammad Rafi Usmani Sahib under Hafiz Nazeer Ahmad Sahib. Due to my small age, instead of enrolling me in that Madrasa our respected father put me under Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) to study the Qa'idah Baghdadi at home.

I had not yet completed the Qa'idah, rather a large chunk of it remained, when we received a letter from Deoband that a niece of mine (who was one year older than me) had started reading the first *Juz* (*Alif Laam Meem*) of the Quran. I have mentioned before that Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) had a penchant for accomplishing the most challenging goals in no time. When he came to know that my niece, who is almost the same age as me, has started the *Alif Laam Meem Juz* in Deoband, he told me: "You have read enough of Qa'idah Baghdadi. We shall begin the *'Amma Juz* for you." I therefore started reading the *'Amma* Juz before completing the Qa'idah. Hadhrat Maulana Noor Ahmad Sahib continued teaching me how to read the Quran in this fashion until I had finished seven *Juz*, whereby he said: "You can recognize the letters well enough now, so you can read the remaining *Juz* on your own every day." Thereafter, after briefly running through the Urdu Guide of "Bahishti Zewar", we started "Bahishti Gohar".

I still remember that when we started the lesson of "Bahishti Gohar", its first sentence was: "At first, this world was nonexistent". I found it quite difficult to comprehend the meaning of "nonexistent", and to fathom its meaning I shot questions and counter-questions at my teacher for a long time. Anyway! I had only studied a few lessons from "Bahishti Gohar" when Hadhrat Maulana Ihtishamul Haq Sahib (may Allah's mercy be upon him) began classes of more advanced

books in his Madrasa, and gradually this grew into full-time classes where such senior scholars as Hadhrat Maulana Badr ‘Aalam Sahib (may Allah’s mercy be upon him) also taught, and perhaps for some time my respected father (may Allah’s mercy be upon him) as well. Maulana Noor Ahmad Sahib (may Allah’s mercy be upon him) got busy with teaching at this Madrasa, so I had to study some chapters of “Bahishti Gohar” and “Seerat-e-Khaatamul Anbiya” from my respected mother (may Allah’s mercy be upon her), but I do not remember how many chapters I read from whom. These two books constituted my entire universe for learning Urdu language. I did not study any other book besides these two for learning Urdu.

In the meanwhile, I continued reading the Noble Quran daily on my own. I would sit on a charpoy and place the Noble Quran on a pillow, and would read some part of it every day. I would also read to my respected mother or some other family member on some days. This continued until one morning, all praise is for Allah Ta’ala, I completed the reading of the Noble Quran.

I used to notice that whenever a child completed the reading or memorization of the Noble Quran, a day for celebrating this achievement would usually be organized which would be called the celebration of “Aameen”. At times, sweets would also be distributed on such a day. However, I completed the reading of the Noble Quran in such a manner that the day I finished my “self-study”, not a soul was even aware that I was completing the reading of the Noble Quran that day. I still remember the disappointment of my heart when I read the last verse from the Quran and closed it; alone in the room, nobody to see me, nobody to listen to it, no celebration, no joyous gathering.

At long last I told my respected father (may Allah’s mercy be upon him) that I had completed the reading of the Noble Quran today. He was ecstatic and sent two of my elder brothers (Maulana Wali Raazi and Hadhrat Mufti Muhammad Rafi Uthmani (may their shade be extended)) to the bazaar to buy me a present. I awaited their return impatiently in the balcony of our house. When they finally loomed into view in the distance, I saw a blue toy car in their hands with which they were playing on their way home My delight knew no bounds at getting that toy car. It was a simple yet beautiful car (perhaps automatic toy cars were not available in those times), but for me it was a great treasure of the universe. Now I realize that in each stage of one’s mortal

existence, the things which one finds so dear and close to one's heart, one laughs at this attachment at a later stage of life. And a time will finally come when the entire world and all the properties and treasures it contains will become more meaningless than toys.

بد نامئ حیات دوروزے نہ بود بیش

آں ہم بتو کلیم چہ گویم چساں گذشت

یک روز وقف بستن دل شود بہ این و آن

روز دگر بہ کندن دل زین و آں گذشت

Translation:

The infamy of this life is no more than two days

Even those, O Kaleem! What can I say, how they passed by?

One day passed in attaching the heart to worldly pleasures

The other one passed in trying to detach the heart from worldly pleasures

Anyway! This is how my education started.

Episode 7

Pakistan was created in such a manner that the assets which came to Pakistan's share as a result of the partition of India were of a small proportion. Additionally, many assets had been left over in India, the dispute for reclaiming which continued for a long time. In the wake of these circumstances, the Government of Pakistan had begun its operations with extremely limited resources. At that time Karachi was the capital, and the Secretariat of Ministries used to operate from a tin-sheet room. Stones were used in place of paper weight, and thorns would be used to bind sheets of paper instead of pins. It was at that time that the Constituent Assembly of Pakistan formed a "Board of Islamic Teachings", which also made its office beside the Assembly in a room roofed with red-clay tiles. Hadhrat 'Allamah Sayyid Sulaiman Nadwi (may Allah's mercy be upon him) was invited to be the president of the board, and our respected father (may Allah's mercy be upon him) was also made a member. The purpose of this board was to draft proposals to incorporate Islamic teachings into the Constitution, which was still being developed at that time. In his capacity as a member of this board, our respected father (may Allah's mercy be upon him) was furnished with a quarter at rent in Jacob Line. At the same time, our eldest sister (late) respected Na'eema Khatoon Sahiba arrived from India, together with her husband and children. Consequently, after staying in "King's Court" for almost one year our respected father temporarily gave this flat to our sister and moved to the quarter in Jacob Line.

With this, the Madrasa at Jacob Line, which was established by Hadhrat Maulana Ihtishamul Haq Thanvi (may Allah's mercy be upon him) and where my elder brothers were already studying, became nearer to our new house, while I was now deemed old enough to attend this Madrasa. However, perhaps in view of my flimsy and skinny physique, in contrast to my four brothers our respected father (may Allah's mercy be upon him) did not enroll me for memorization of the Quran, and instead made me directly start learning a mix of Urdu and Farsi, beginning with the book "*Hamd-e-Baari*" (Praise of The Creator). This is a book written by (late) Maulana Abdus Samee' Bedil Sahib in which the meanings of various words are described in Mathnavi poems. Maulana Abdus Samee' Sahib (may Allah's mercy be upon him) belonged to the Barelvi school of thought, but since this book was considered beneficial for helping children memorize the

meanings of words, the scholars of Deoband did not let any sectarian bigotry come in the way of benefitting from it; this book was therefore taught in all Madrasas. I began studying this book together with "*Risalah Nadir*", which is a book about Persian words conjugation which was written by our respected paternal grandfather Hadhrat Maulana Muhammad Yaseen Sahib (may Allah's mercy be upon him), with Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) in the Madrasa at Jacob Line. However, due to my small age these lesssons would be quite informal; I would study whenever I liked and would take leave whenever I desired. Also, I would study one chapter with one teacher and another with some other teacher. Among the sons of Hadhrat Maulana Ihtishamul Haq Sahib Thanvi (may Allah's mercy be upon him), Maulana Ihtiramul Haq Sahib was a little older than me and Maulana I'tisamul Haq Sahib (may Allah protect them both) was around the same age as me. After finishing my informal lessons, most of my time would be spent either in their company or in sitting in the gatherings which took place at the house of Hadhrat Maulana Ihtishamul Haq Sahib Thanvi (may Allah's mercy be upon him). Another reason for my lessons being unsystematic was that in those days I suffered from Typhoid several times, due to which I had to spend entire months bedridden.

On the other hand, our Bhai Jaan (respected Muhammad Zaki Kaifi (may Allah's mercy be upon him)) had moved to Lahore at that time and had established a bookstore called Idara-e-Islamiyat. The birth of his first child was being expected in his house (who was named "Muhammad Mas'ood Ghawwas" and passed away few days after his birth), for which our respected mother had to travel to Lahore. Since I was her darling child, she would not travel without me. Honoured brother Hadhrat Maulana Mufti Muhammad Rafi Usmani (may his shade be extended), whom in the informal atmosphere of the house I call "Brother Rafi", and for the sake of brevity and to express informality I will continue to do so in this biography, accompanied our respected mother as her *Mahram*. We had to stay there with our respected mother for around two months. Since respected brother was memorizing the Quran at that time, he continued his memorization with a teacher at Jamiya Ashrafiya. My education was already unsystematic, so there was no question of finding a proper replacement for me. However, whenever our respected mother (may Allah's mercy be upon her) got some free time, she would teach me from Bahishti Gohar and Seerat-e-Khatamul Anbiya. The remaining time would be spent in sightseeing and leisure walks.

I cannot forget one particular incident from one of those leisure walks. It was a particularly chilly winter day. Bhai Rafi would often visit “Gulshan-e-Fatima” of Lawrence Garden in the evening, along with (late) Muhammad Mu’een Sahib who was the son of Hadhrat Maulana Muhammad Mateen Khateeb Sahib. I would also go along sometimes. It used to be an exceptionally pretty garden at that time, featuring a beautiful pond right in the middle. On one of our visits, I began a practice drill of walking on the thin perimeter of the pond. I was successful for a while, but then suddenly my foot slipped off the wet boundary and I plunged into the pond with a splash, and started drowning. Immersed in the freezing cold pond on a frigid December day, I could see death within a moment. The pond was not top deep, but it was deep enough to drown a child like me.

With much difficulty, Brother Rafi and Brother Mu’een rescued me out from the pond while I was semi-conscious, but I was shivering from head to two and my teeth were chattering unceasingly due to my sopping wet clothes. There was no way to change clothes there. Brother Rafi was wearing a Sherwani for protection against the cold. May Allah Ta’ala continue showering His mercies on brother Rafi in this world and the Hereafter; he took off his Sherwani, wrapped me in it, somehow brought me home, and made me sit in front of the heater. Only then did I feel life seeping back in me. In this manner, I learnt a lesson that day regarding the Prophet saying:

من رعى حول الحمى أوشك أن يقع فيه

“Whoever grazes his animals near a prohibited place is likely to get in it at any moment.”

But alas! Would that I had been able to practice upon this lesson in my actions and character!

In those days, Bhai Jaan was staying in a somewhat small, dim flat in Neela Gumbad, adjacent to the old building of Jamiya Ashrafiya. Hadhrat Maulana Muhammad Idrees Sahib Kandhlawi was staying in the floor above and the founder of Jamiya Ashrafiya, Hadhrat Maulana Mufti Muhammad Hasan Sahib (may Allah’s mercy be upon them both) was staying on the top floor. Hadhrat Maulana Mufti Muhammad Hasan Sahib (may his secret be sanctified) was one of the prominent *Khulafa* of Hadhrat Hakeemul Ummah (may Allah’s mercy be upon him). He had originally founded Jamiya Ashrafiya in Amritsar, but when Muslims started being massacred in

East Punjab at the time of the creation of Pakistan, he moved to Lahore and established the Jamiya Ashrafiya which holds the honour of being the first Madrasa to be established after the founding of Pakistan. Our respected father had emphatically instructed us to visit Hadhrat and to be present in his blessed company whenever we visited Lahore. I therefore vividly remember visiting him alongside Bhai Jaan, with me being seven years old and being showered by his kindness and prayers. Even though there was no question of me appreciating Hadhrat's high status in those days, neither do I today, but I still remember feeling a wondrous *Noor*[1] and spiritual peace even in that dark and cramped flat, and it would feel as if we had walked into a canopy of benevolence and mercy. May Allah Ta'ala have infinite mercy on him.

On one of those days, Bhai Jaan returned from the bookstore teary-eyed and told us that Shaykhul Islam Hadhrat Maulana Shabbir Ahmad Sahib Usmani (may Allah's mercy be upon him) had passed away. He had travelled to Bahawalpur University at the university's invitation and passed away there. *Inna Lillahi Wa Inna Ilayihi Raji'oon*[2]. How could I realize his lofty scholarly status in that childhood age? However, being deprived of his benevolence made us sad even in that childhood. It was only later that I realized the magnitude of the tragedy of his demise to the country and to Islam, as his passing away removed a central figure from scholarly circles, who had strung together all schools of thought into the higher objective of national interest. May Allah Ta'ala have infinite mercy on him.

Our second eldest sister respected 'Ateeqa Khatoon Sahiba (may her shade be extended) had been left behind in Deoband when her husband respected Munshi Basheer Ahmad Sahib (who worked in the administration of Darul Uloom Deoband) passed away there. After completing her 'Iddah, our respected father (may Allah's mercy be upon him) called her to Pakistan, whereupon she arrived in Lahore with her three daughters and later came to Karachi together with us. She

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[1] Translator: *Noor*: Spiritual light

2 Translator: "We certainly belong to Allah, and to Him we are bound to return". It is *Sunnah* to recite these words when one suffers from any kind of loss, harm, discomfort or tragedy.

also stayed in a portion of the quarter at Jacob Line. We stayed in Jacob Line for around two years. During this time, my elder sister respected Haseeba Khatoon (may Allah have mercy on her) got married and moved to her in-laws' place.

Built for government officers, these quarters at Jacob Line were of mediocre quality. They had short walls such that burglars did not have to bear much hardship in climbing over and breaking in at night. And so we would often be visited by burglars in that house. Nevertheless, burglars in those days had not advanced much; after silently creeping in, they would be content with any petty items they could get their hands on. And if they suspected someone awake in the house, they would vault out just as easily as they had vaulted in. As such, we incurred several petty burglaries. However, one time our respected father (may Allah's mercy be upon him) had intended to perform Hajj, and having completed all formalities, put his ticket, passport and perhaps also foreign currency into a large wallet. While all of us were aslelep that night, a burglar climbed in and somehow got his hands on that wallet. When our respected father woke up in the morning, he found all his preparations missing; no money, no ticket, no passport. The departure of the ship was so near that even if he could somehow arrange the money, there was no time to complete governmental procedures. As a result, our respected father could not perform Hajj that year despite all preparations. Allah Ta'ala had bestowed upon Hadhrat Maulana Ihtishamul Haq Sahib (may Allah's mercy be upon him) quite a sense of humour. When our respected father told him about this incident, he remarked: "Hadhrat! Now only the burglar can perform Hajj." The level of the praiseworthy characteristic of being content with destiny, which we always noted in our respected father in such situations, is rarely witnessed in anyone.

After the arrival of our sister, who had come to Pakistan with her three daughters after the death of her husband, the house at Jacob Line became too small for all of us. Therefore, our respected father (may Allah's mercy be upon him) rented a house in a building known as Iqbal Manzil at Campbell Street, near Burns Road. We therefore moved into this new house and stayed in it for five years (i.e. 1951 to 1956). These five years proved to be very blessed in many ways, and it was during these five years that we really settled into Karachi.

First Hajj in Childhood

One blessing I received after moving to this place is that our respected father (may Allah's mercy be upon him) intended to perform Hajj. The previous year as well, during our stay at Jacob Line, our respected father (may Allah's mercy be upon him) had completed all preparations for Hajj, but as I have recounted before he could not travel due to the theft of his passport, ticket, etc. He had made intention again this year. This year, our respected mother (may Allah's mercy be upon her) and Bhai Jaan (late respected Maulana Muhammad Zaki Kaifi Sahib) also accompanied him. I was eight years old and it was impossible for our respected mother to travel without me, so I received the good fortune of performing Hajj at that small age. Accordingly, we departed for this blessed journey on the 31st of July 1951.

Al-Haaj Zafar Ahmad Sahib Thanvi (may Allah's mercy be upon him), who was a *Khalifa* of Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Sahib Thanvi (may Allah's mercy be upon him), was an engineer in the Pan Islamic Steamship Company. A ship belonging to this company, named Safeena-e-'Arab, used to carry pilgrims during the Hajj season. He had booked a spacious cabin at the uppder deck of this ship, in one portion of which he stayed with his respected wife, his son Musharraf Ali Sahib, and a daughter. We stayed in the other portion with our respected father (may Allah's mercy be upon him). Though I was beginning to realize the sanctity of this journey of Hajj at that age, the fascination of travelling by ship had also crept into my mind. The son and daughter of Al-Haaj Zafar Ahmad were almost the same age as me, and I soon became so casual and open with them that the ship turned into a playground for us. I would spend whatever time remained from playing and running around in learning the supplications of Tawaf from a book about Hajj. After spending about an entire exciting and blissful week aboard the ship, I finally heard our respected father (may Allah's mercy be upon him) and others asking the Captain as to when the ship would pass by Yalamlam. (Until then, investigation of this issue indicated that it was necessary to be in the state of Ihram when the ship passed by Yalamlam. A later research concluded otherwise, the details of which can be found in Jawahirul Fiqh). Consequently, when it was announced that the ship was going to pass by Yalamlam soon, everyone put on their Ihram.

I was also made to wear Ihram. The entire ship echoed with proclamations of “Labbaik”. We reached Jeddah the very next day.

Jeddah was a small city at that time. A Pilgrims Building was built here to house pilgrims for their short stay in Jeddah. We therefore stayed in a wooden room of this building. The ground outside was so damp that our shoes would sink into it and walking would become a chore. There was only a single shop selling food, and we could clearly spot red insects (weevils) in the *Roti*s it sold. Even after cleaning the *Rotis*, the smell of the insects would linger and we would have to appease our hunger with something other than food. Paved roads were few and far between in the entire city of Jeddah. When it was time to depart for Makkah Mukarramah we came to know that we had to go to the bus stop, which was quite far. When we reached the bus stand, the bus arrived after several hours, and we finally departed for Makkah Mukarramah. Only a part of the road was paved, and I seem to remember that it took us four to five hours to reach Makkah Mukarramah. The destination we had been waiting for for an entire week finally loomed ahead.

It was a spiritually uplifting spectacle when we entered Makkah Mukarramah at ‘Isha time. The bus stopped at something which looked like a door, where several people carrying Zamzam in *Surahi*s were welcoming arriving pilgrims by offering them Zamzam to drink in white perfumed bowls. The blessings of Makkah Mukarramah had begun. Our luggage was unloaded at the Mu’allim’s place. The days of Hajj were quite near and all of us had put on Ihram for “Qiraan”. Hence, our respected father (may Allah’s mercy be upon him) took all of us to the sacred Haram the same night. I can still picture myself laying my eyes upon the *Baitullah* draped in a blue *Kiswah*. Despite my small age, I was mesmerized at the sight of this embodiment of awe and beauty, but it felt as if I had seen it before. My elders were crying, and in we began Tawaf in this state. I had read the method of performing Tawaf from the book about Hajj during the journey. The imagination had conjured up innumerable images of Hajar Al-Aswad and Rukn Al-Yamani, and I had also memorized some of the prayers of Tawaf from the book. However, my mind went completely blank as soon as I arrived here. I therefore completed the Tawaf by following our respected father (may Allah’s mercy be upon him) without understanding anything. We had to perform *Sa’ee* between Safa and Marwa next. At that time, the *Mas’aa*, i.e. place of doing *Sa’ee*,

was not a segregated place like it is today; rather a common street, flanked by shops on both sides, connected Safa and Marwa. Hawker carts were also parked around and cars would also pass by. Sa'ee had to be performed amidst those shops and traffic. At first our respected father (may Allah's mercy be upon him) kept us children with him, but then he feared we could get trampled under some vehicle or get lost in all the hubbub. He then hired a car and put us three children in it and told to the driver to stay with us at all times. He also set a place where the driver could meet him after Sa'ee in case they got separated. But soon after driving off, our father, mother and Bhai Jaan (may Allah's mercy be upon them) disappeared into a wave of crowd. Finding ourselves in the hands of a complete stranger who could not understand our language and we could not understand his, our patience and composure gave way and all three of us were on the verge of crying. After that, I do not remember how the Sa'ee was completed and how we met our respected father (may Allah's mercy be upon him).

Late Haji Dawood Maait Sahib was a friend of our respected father who resided in Makkah Mukarammah. He invited our respected father (may Allah's mercy be upon him) to stay at his place instead of the Mu'allim's. Perhaps very few people are alive today who had seen the sacred Haram of those days. The sacred Haram only had the (old) Turkish construction and was surrounded by three-storey flats on all sides. Where the internal stairs of Babul Fath are located today, there used to be a small door of the Haram near it called Bab Ar-Ribaat. Stairs from this Bab Ar-Ribaat would lead to the residential flats, and Haji Dawood Maait Sahib's house was located on the third storey. We stayed in a room of this house. A window of this room overlooked the Sacred Haram and we could behold the honourable *Baitullah*, *Meezab-e-Rahmat* and *Hateem* at all times.

In those days, Mina contained a small resident population and Haji Dawood Maait Sahib (may Allah's mercy be upon him) had rented a house there where we all stayed. We left for 'Arafah the next day. What understanding of the rites of Hajj could I have had at that small age? I just remember that I was fascinated by the sight of tents spread out as far as the eyes could see and everyone wearing the same kind of clothes. Despite the searing heat, people were fervently reciting the Talbiya and marching briskly towards the Jabal Ar-Rahmah. Inspite of the extreme

heat that day, our respected father (may Allah's mercy be upon him) at first left our tent for Jabal Ar-Rahmah. However, people told that even if he reached Jabal Ar-Rahmah, it would be impossible to return to his tent because the tents would be dismantled by the time he returned. He therefore came back and engaged in *Wuqoof*, with great devotion and humility, in our tent together with our mother and Bhai Jaan.

We departed 'Arafah after sunset and reached Muzdalifa. In those days, Muzdalifa was a sandy desert lit by nothing except moonlight. After the entire day's heat, the cool sand under us under the open sky felt like a great blessing. All of us were quite tired, but it was necessary to safeguard our belongings first, as thefts and robberies were frequent in those days. This was the era of the founder of the Saudi Government Sultan 'Abdul 'Azeez (may Allah's mercy be upon him). Law and order had not come under full control by that time. Therefore, all elders decided to place our belongings in the center while everyone's beddings were laid around them. With this security measure in place, all of us fell fast asleep as soon as we laid our backs on the ground. When we woke up in the morning, we found one box from our belongings missing. It contained our most essential items; our passports, some cash, as well as clothes we were supposed to wear after coming out of Ihram. Apparently the thief eyed the box in the middle with all of us protectively sleeping around it, and thus concluded that it must contain the most valuable loot. And in this way, our extraordinary precautionary steps proved to be the real reason for the theft. Mutanabbi has said regarding such cases:

الأمر لله رُبّ مجتهد

ما خاب إلاّ لأنّه جاهد

و متّقٍ والسّهام مرسلةٌ

يحيد من حابض إلى صارد

Meaning: The matter is in the hands of Allah; many a hard worker failed because of their hard work. It so happens sometimes that an arrow approaches someone from in front, whereupon he tries to evade it by getting out of its trajectory. But the arrow misses the target and still hits him.

As a result, all members of our family were left with nothing except the sheets of Ihram we were donning. Therefore when we returned to Mina that day and it was time to come out of Ihram after performing sacrifice, our respected father, late Bhai Jaan and I did not have any stitched clothes to wear. Later, Haji Dawood Maait Sahib and his sons gave us their clothes to wear, which we wore for three days. Now I do not remember what arrangements our respected father (may Allah's mercy be upon him) made after the loss of the passports.

Episode 8

We remained in Makkah Mukarramah for some days even after Hajj. During that time, I would take my respected mother (may Allah's mercy be upon her) for Tawaf. I had memorized almost all the *dua*s of Tawaf by now and would recite them aloud, with several ladies repeating after me.

Makkah Mukarramah was a small city at that time. I was allowed to go out up to a roofed Bazaar, which I came to know was known as "*Souq Ul Mudda'a*" or "*Souq Ul Layl*" (This Bazaar has now been incorporated into the *Haram* after the new expansion). The son of Haji Sahib (may Allah's mercy be upon him) had become our friend (and nowadays the grandson of late Haji Sahib is the owner of the famous perfume shop "*Surrati*"). He would sometimes take us to this bazaar. In those days, one Pakistani Rupee comprised of sixteen *Anna*s while one Saudi Riyal was equivalent to twenty *Anna*s. I liked a *sherbat* from that bazaar costing one Riyal. Besides performing Tawaf or helping others perform Tawaf, I had no other preoccupation in the remaining time except going to the Bazaar and having that *sherbat*.

When the time for our departure from Makkah Mukarramah to Madinah Munawwarah neared, we came to know that that entire road was unpaved. Travelling by bus was unsafe because when the driver raced the bus on an unpaved road, passengers' heads sometimes banged against the roof causing injury. Also, a bus ride used to take a long time to reach Madinah Munawwarah. With all this in mind, our respected father (may Allah's mercy be upon him) decided to travel by plane. We therefore returned to Jeddah. We had been told that the flight would depart around Maghrib time so we had reached the airport near Asr. The airport was a rather small building with insufficient space for passengers to wait inside. All passengers had to wait on the sandy ground outside the building. We therefore spread a cloth outside and sat down. This was going to be the first time I would be travelling by plane, so besides the zeal of visiting Madinah Munawwarah, I was also filled with the childish excitement of travelling by this new mode of transport. It was announced that the plane would depart around Maghrib time, but we remained

sitting there until Isha without any news of the plane. We continued waiting even after Isha till late into the night, until some passengers began to fall asleep.

An airline representative turned up around midnight and began calling out passengers' names from a list to confirm their attendance. At the end he reached the name of a lady with the word "Musammaat"[1] written next to it. He thought this was also someone's name and kept calling out "Mussammaat!", "Mussammaat!". How could any reply come to this name? He therefore kept calling out this name while walking from one end of passengers to the other without getting any reply. Finally, perhaps it was Bhai Jaan who explained to him that this is not a name, rather ladies write this word next to their names. Anyway! Our hopes were raised thinking that perhaps after this taking of attendance we would soon be asked to board the plane. However several hours passed by after his return without anybody visiting us, until the entire night passed by. When it was close to Fajr time, we were informed that the plane would depart soon and passengers were being boarded onto the plane. Our respected father (may Allah's mercy be upon him) said that if we were to sit in the plane at this time we would miss Fajr prayer, so we intentionally delayed boarding the plane until we could pray Fajr. This was a small Dakota plane, and since it was my first flight I thoroughly enjoyed myself.

At that time, an unpaved gravel strip constituted the runway of Madinah Munawwarah Airport. When our aircraft touched down, sparks of gravel flew up around the tire and, instead of landing, the plane bounced back up and began ascending. After ascending a short distance, it descended once more and when its tire touched down it again bounced up and started ascending. Perhaps this happened three or four times, and only then did it land. I presumed this to be the normal landing procedure of airplanes, but only later did I come to know that this had happened as a result of some fault in the plane, due to which an emergency could have arisen. It was by the grace of Allah Ta'ala that it successfully landed at the third or fourth attempt. When we

[1] Translator: "Musammaat" is an Urdu equivalent to the English word "Lady" which is sometimes written next to a lady's name

disembarked from the plane, we saw that there was no building in Madinah Munawwarah Airport except one small room.

It was only the eighth year of my life, but the love of Madinah Munawwarah was infused in me from the beginning and visiting in this holy city felt like a beautiful dream. In those days the north gate of Masjid Nabawi, which was called Bab Al-Majeedy, used to be located at the corner of the first courtyard of the Turkish construction; meaning that the length of the Masjid was hardly one-sixth of its present-day length. In front of this door, after some open space, a tunnel-like path which had shops on both sides lead to a building known as "Istafa Manzil". This was a building constructed by a friend of my respected father, late Haji Istafa Khan Sahib. He was a pious businessman of Lucknow and had had this building constructed to provide free residence to those visiting Madinah Munawwarah during Hajj or otherwise. We stayed in the basement of this building. A uniqueness of this basement was that it contained a well; this was the same well which was located in the garden of the Companion Hadhrat Abu Talha Ansari (may Allah be pleased with him) and was known as Bir Ha or Bir Abu Talha. When the following verse of the Noble Quran was revealed:

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ

Translation: You shall never attain righteousness unless you spend (in the path of Allah) from what you love.

The Noble Companions (may Allah be pleased with them) were ever-eager not to miss out on any opportunity of doing good deeds. Therefore, almost all of them began searching their hearts for their most dear and most beloved possession. Thereafter each of them began giving those possessions in charity for the pleasure of Allah Ta'ala. There are many events related to this which appear in various narrations.[1] One of those companions was Hadhrat Abu Talha Ansari (may Allah

[1] The details of these narrations can be found in Tafsir Maa'riful Quran Volume 2 Page 108 under the first verse of the 4th Juz.

be pleased with him). He submitted to the Noble Messenger ﷺ. "O Messenger of Allah! I love my garden Bir Ha the most and wish to give it in charity." The Noble Messenger ﷺ replied: "Excellent! It is a very profitable property indeed. I would suggest you to spend it on your near relatives." He therefore acted accordingly. It is mentioned in Sahih Bukhari that this garden was located in front of Masjid Nabawi. The Noble Messenger ﷺ himself used to relish the water of this well and would fondly drink it. This good fortune fell to our lot that we got the opportunity to stay near this blessed well twice and were inundated by its blessings. Now Istafa Manzil and the well have been incorporated into the expanded portion of the Masjid.

Our respected father (may Allah's mercy be upon him) took us to Masjid Nabawi, introduced each and every section of the Masjid to us, and then took us to present our greetings to the Noble Messenger ﷺ. I do not recall exactly how many days we stayed in Madinah Munawwarah, but most likely it was eight days. During this time our respected father (may Allah's mercy be upon him) took us to visit numerous historic sites, the first among which, after Jannat Al-Baqee', was Mount Uhud. We presented our greetings to the martyrs of Uhud, and I saw our respected father, Bhai Jaan and other companions trying to reconstruct the locations of the Pagan and Muslim armies and trying to identify the hill at which the Noble Messenger ﷺ had deployed the archers. This hill is called Jabal Ar-Rumat, and the discussion regarding the direction from which Hadhrat Khalid Bin Walid attacked this hill continued for some time without any decisive conclusion. We also visited Masjid Qiblatain during these visits, i.e. the Masjid in which the commandment to change the Qibla from Bait Al-Maqdis to the Honourable Ka'aba was revealed and the Noble Messenger ﷺ, during prayer itself, changed his direction towards the Honourable Ka'aba. It was a small Masjid at that time and contained two small *Mihrab*s opposite to each other. A north-facing *Mihrab* signified that the prayer was started facing Bait Al-Maqdis, and a south-facing one, in the direction of the Honourable Ka'aba, was the one towards which the Noble Messenger ﷺ and his companions turned during prayer itself. Similarly, we also got the opportunity to visit the place where the Battle of the Trench took place, and I observed my elders trying to estimate the location and dimensions of the trench. Further, we also visited Masjid Quba. At that time this was also a small Masjid. An iron rod protruding from a specific wall marked the place where the Noble Messenger ﷺ used to lead prayers. There was another small *Mihrab* in the courtyard of

the Masjid about which it was said that this was the place where the she-camel of the Noble Messenger ﷺ would sit. In front of the Western gate was a garden. This was the garden which contained the famous well which is mentioned in Ahadith as “Bir Arees”. Sahih Bukhari contains the following narration regarding this:

Sahih Bukhari (8:5)

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ أَخْبَرَنِي أَبُو مُوسَى الأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقُلْتُ لأَلْزَمَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَلاَكُونَنَّ مَعَهُ يَوْمِي هَذَا. قَالَ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ صلى الله عليه وسلم فَقَالُوا خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم حَاجَتَهُ، فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ لأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ صلى الله عليه وسلم الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ ذَهَبْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ ادْخُلْ، وَرَسُولُ اللَّهِ صلى الله عليه وسلم يُبَشِّرُكَ بِالْجَنَّةِ. فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ صلى الله عليه وسلم مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، كَمَا صَنَعَ النَّبِيُّ صلى الله عليه وسلم، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْرًا ـ يُرِيدُ أَخَاهُ ـ يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ. فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ". فَجِئْتُ فَقُلْتُ ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْجَنَّةِ. فَدَخَلَ، فَجَلَسَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ إِنْ يُرِدِ اللَّهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ مَنْ هَذَا فَقَالَ عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ عَلَى رِسْلِكَ. فَجِئْتُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرْتُهُ. فَقَالَ " ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ " فَجِئْتُهُ فَقُلْتُ لَهُ ادْخُلْ وَبَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ. فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وُجَاهَهُ مِنَ الشِّقِّ الآخَرِ. قَالَ شَرِيكٌ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَأَوَّلْتُهَا قُبُورَهُمْ

The gist of this narration is that Hadhrat Abu Musa Ash’ari (may Allah be pleased with him) narrates: ”One day I decided to remain with the Noble Messenger ﷺ for the entire day. I went to Masjid Nabawi but did not find him. People pointed out the direction towards which the Noble Messenger ﷺ had gone, so I followed that path in his search and found him sitting at Bir Arees.

He went to relieve himself, performed Wudu, then uncovered his blessed shins and sat in the middle of the well with his legs dangling." Hadhrat Abu Musa Ash'ari (may Allah be pleased with him) further says: "I reached the gate of the garden and told myself that I will be the gatekeeper of the Noble Messenger ﷺ today. Shortly, Hadhrat Abu Bakr (may Allah be pleased with him) arrived and pushed the gate. I asked "Who is this?" He replied "Abu Bakr". I told him to wait a while and went to the Noble Messenger ﷺ and informed him: "Abu Bakr has come and asks for permission to enter". He replied "Let him enter and give him glad tidings of Paradise". Thus, Hadhrat Abu Bakr entered and sat on the right side of the Noble Messenger ﷺ with his legs dangling". Hadhrat Abu Musa Ash'ari continues: "I then returned to the gate. I had left my brother performing Wudu and wished he would come (so that I could ask permission for him to enter and he could also receive glad tidings of Paradise) but when there was some movement at the door this time, it was Hadhrat Umar (may Allah be pleased with him). When I asked permission for him to enter, he was also given permission and glad tidings of Paradise. He sat on the left of the Noble Messenger ﷺ with his legs dangling. Then Hadhrat Usman (may Allah be pleased with him) came. The Noble Messenger ﷺ also gave him permission to enter, and gave him glad tidings of Paradise along with a trial which he will have to face. Now there was no more space to sit with the Noble Messenger ﷺ so he sat in front of him with his legs dangling. Hadhrat Sa'eed Bin Al-Musayyab (may Allah's mercy be upon him), who is narrating this Hadith from Hadhrat Abu Musa (may Allah be pleased with him), says, after narrating this incident, that I perceived this to be an omen for what transpired after their deaths, i.e. the graves of Hadhrat Abu Bakr and Hadhrat Umar (may Allah be pleased with them) came to be located adjacent to the Noble Messenger ﷺ while the grave of Hadhrat Usman (may Allah be pleased with him) was not together with them, rather it is located in front of them in Baqee'. (Sahih Bukhari, Book of Merits of the Companions).

When our respected father (may Allah's mercy be upon him) came to this well, he sat on it with his legs dangling, and also Bhai Jaan, and following in their footsteps I did the same.

A second remarkable feature of this well is that the Noble Messenger ﷺ had had a ring made for stamping on letters which had the blessed words "Muhammad the Messenger of Allah" engraved

on it. After his demise, this ring was passed on to Hadhrat Abu Bakr, then Hadhrat Umar and then to Hadhrat Usman (may Allah be pleased with them all). It is narrated in Sahih Bukhari that one day Hadhrat Usman sat on Bir Arees while wearing this ring and, removing the ring, began tossing it from one hand to the other, when it slipped and fell into the well. Hadhrat Anas (may Allah be pleased with him) narrates: "We searched for the ring in the well for three days but could not find it". Thereafter Hadhrat Usman (may Allah be pleased with him) had the well emptied but it still could not be found. (Saheeh Bukhari, باب هَلْ يُجْعَلُ نَقْشُ الْخَاتَمِ ثَلاَثَةَ أَسْطُرٍ؟). This well is therefore also known as Bir Al-Khaatam (the Well of the Ring).

I first visited this well with my respected father (may Allah's mercy be upon him) when I was eight years old, then in 1963 and then again probably in 1964. On my visit after that, the government had incorporated the garden and the well into a road.

I got the opportunity to visit Jannat Al-Baqee' many times during our stay in Madinah Munawarrah. It used to be open to visitors in those days. I also remember that I had broken a tooth during those days, regarding which my respected mother (may Allah's mercy be upon her) advised: "Bury it in Jannat Al-Baqee' so that at least one part of your body gets buried in Jannat Al-Baqee'". I therefore eagerly dug a hole in Jannat Al-Baqee' and buried the tooth there.

These are the few things I still dimly remember from that journey of Hajj. I also remember our return journey by Safeena-e-'Arab, and also that during the return voyage we received news that the first Prime Minister of Pakistan, respected Liaquat Ali Khan, had been martyred in the Company Bagh of Rawalpindi. It was the 16th of October 1951 and a wave of shock swept throughout the ship as soon as this news was broken. I saw tears in my respected father's (may Allah's mercy be upon him) eyes as well. Hadhrat Haji Muhammad Afzal Sahib, the *Khalifa* of Mufti Muhammad Hasan Sahib (may Allah's mercy be upon them both), was also travelling on that ship, and when this news reached us he was sitting close to our respected father (may his secret be sanctified). He was also teary-eyed and was repeatedly saying: "This is the decision of Allah Ta'ala". Our respected father was also repeating these words, and I remember that this was my first time hearing these words. The ship sailed with its flag at half-mast for several days, until it reached the coast of Karachi.

Episode 9

Elementary Education

Bab ul-Islam was the name of the Masjid near our house. Our respected father (may Allah's mercy be upon him) used to pray in that Masjid. A small Madrasa by the name of Imdadul Uloom was running in that Masjid but it was in the form of a *Maktab* (Elementary school). Our respected father gathered some scholars for teaching Arabic and Persian there, among whom Hadhrat Maulana Fazal Muhammad Sahib Swati (may Allah's mercy be upon him) was the most senior teacher (this is the same pious personality who had initially taught at Darul Uloom, then in Binnori Town and thereafter in a Madrasa in Swat which he had founded himself, and about whom I have written in some detail in *Nuqoosh-e-Raftagan*). Besides him, Hadhrat Maulana Noor Ahmad Sahib and Hadhrat Maulana Ameeruz Zaman Kashmiri Sahib (may Allah's mercy be upon them both) are especially worthy of mention. In addition, our respected father (may Allah's mercy be upon him) had a room built on the roof above the main door of the Masjid and established a Darul Iftaa therein. This was done because after migrating to Pakistan, our respected father continued receiving *Fiqh*-related questions but there was no process in place to copy them or to keep a record of the *Fatwa*s. Our respected father would personally receive and send the post. With the setting up of this Darul Iftaa a proper process for writing the Fatwas, copying and recording them, and contacting the individuals who had requested for the Fatwa was established. And an elderly individual, whose name I am unable to recall try as I may, was assigned the task of copying the Fatwas.

At that time our respected father (may Allah's mercy be upon him) was also a member of the "Board of Islamic Teachings", which was a sub-department under the Constituent Assembly. I had studied "*Hamd-e-Baari*" in Jacob Line. Our respected father made me start the Persian book "*Gulzar o Bustan*" and, after teaching me a portion from the book, would take me along to the Assembly. I would revise my lesson there, after which my respected father would test me. My respected father always treated me with love and kindness, but only one day did he slap me. At one place in "*Gulzar o Bustan*" the Persian word for monkey "*Bozeenah*" occurs. I kept reading it

as "*Boznah*". My respected father corrected me several times that it is "*Bozeenah*" and not "*Boznah*" but for some reason the word "*Boznah*" kept slipping off my tongue. Due to this, he slapped me one day and I came to my senses. Thereafter I never made the same mistake again. He had also hit me one other time after that, and that was when I would not wake up for Fajr prayer. May Allah Ta'ala continuously raise his status. He never hit me besides those two times.

When regular classes began in Masjid Bab ul-Islam, he put me under the tutelage of Hadhrat Maulana Fazal Muhammad Sahib Swati (may Allah's mercy be upon him). Hadhrat Maulana Fazal Muhammad Sahib was an erudite elder and possessed a rather awe-inspiring personality. Owing to my irregular studies I was still stuck at "*Gulzar of Bustan*" but some students from higher grades also attended his lessons, among whom Maulana Ashraf Ali Sahib Lahori (may his shade be extended) and Maulana Muhammad Ismail Balkhi are especially worthy of mention. Hadhrat Maulana Fazal Muhammad Sahib (may Allah's mercy be upon him) started teaching them from "*Gulistan*", "*Bostan*" and "*Ahsanul Qawaid*", etc. and would sometimes give me lessons as well. At the same time, to train me in good handwriting, he put me under the elderly personality who was responsible for copying Fatwas in Darul Iftaa. Hadhrat Maulana Fazal Muhammad Sahib (may his secret be sanctified) would review my day's lessons in the evening to make sure I had actually studied. I was anyway frightened of his awe-inspiring personality, and on top of that the apprehension of having to give an account of my day's studies to him would dwell on my mind throughout the day.

I remember a funny incident from those days. I was studying elementary Persian at that time, and that too irregularly, but that elderly person of Darul Iftaa, who was training me in good handwriting, would sometimes teach some students Arabic. I would notice that Arabic texts frequently contained the word "إِنَّ". One day I asked my handwriting teacher as to what "إِنَّ" means. He replied "*Tahqeeq*" ("Verily"). This word went over my head, at which I concluded that Arabic is such a difficult language that it remains incomprehensible even if you translate it.

My elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib (may his shade be extended) was completing his memorization of the Quran in the same Madrasa under respected Qari Fakhruddin Sahib (may Allah's mercy be upon him). When he finished his memorization, he

was also supposed to study Persian. After a few days Hadhrat Maulana Ameeruz Zaman Kashmiri Sahib (may Allah's mercy be upon him) also arrived, and he was also appointed as a teacher in the Madrasa, whereafter both of us, along with some other students, began receiving regular lessons in "*Rahbar-e-Farsi*", "*Tayseerul Mubtadi*", etc. Since this Madrasa did not have the facilities of a proper school, and it was not appropriate to teach in the Masjid on remuneration from Shariah point of view, Hadhrat Maulana (may Allah's mercy be upon him) used to teach us in the ablution area. This was the first time I was studying as a regular student. May Allah Ta'ala bestow high ranks of Paradise on Hadhrat Maulana Ameeruz Zaman Kashmiri Sahib (may Allah's mercy be upon him); he taught us with extreme love and kindness. He was a *Mujahid* and personally participated in the *Jihad* of Kashmir of 1948, and then again in the "police action" of Hyderabad Deccan, the stories of which he would passionately narrate. The passion for *Jihad* permeated his being, and due to his company we also developed this passion. And this prayer became part of my everyday routine: "O Allah! Grant me a life of a *Mujahid* and the death of a martyr."

Founding of Darul Uloom Karachi

After coming to Karachi, the concern weighed upon my respected father's (may Allah's mercy be upon him) mind day and night that renowned centres of Islamic learning were left behind in India, and the areas which came to Pakistan's share contained Islamic schools which were both few in number and of a lower quality of education. Especially in Karachi, there was no noteworthy Madrasa. A solitary Madrasa in Khadda, an inner locale of Karachi, by the name of Mazharul Uloom provided education up to *Dawra-e-Hadith*[1], but it was inadequate in catering to the needs of the city. As a result, our respected father was anxious for a quality Madrasa to be established here. It so happened by the will of Allah Ta'ala that a school belonging to Sikhs was located in Nanak Warah which was left abandoned after the Sikhs had left. Our respected father (may Allah's mercy be upon him) acquired it from the government for educational purposes. Our

[1]Translator: *Dawra-e-Hadith* is the last year of the *Dars-e-Nizami* curriculum of Islamic studies

respected father, together with Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon them both), cleaned the place and commenced formal classes in the name of Allah Ta'ala; Darul Ulooom was thus founded. And on the 11th of Shawwal 1371H, equivalent to the 3rd of July 1952, the Darul Uloom began functioning as a formal organization. In that first year, classes were only held until *Mishkat Sharif*; there was no class of *Dawra-e-Hadith*, and the lessons of *Mishkat* were taught by our respected father (may Allah's mercy be upon him) himself.

My respected brother Hadhrat Maulana Mufti Muhamamd Rafi Usmani Sahib (may his shade be extended) completed his memorization of Quran in the blessed month of Ramadan 1371H, and with the favour of Allah Ta'ala completed the recitation of Quran in Taraweeh prayers for the first time in Ramadan 1371H (equivalent to June 1952) in Masjid Bab ul-Islam itself, in the Darul Iftaa which was established by our respected father (may Allah's mercy be upon him). Darul Uloom was founded after Eid.

Allah Ta'ala bestowed this honour upon Darul Uloom Karachi that after the creation of Pakistan it was the first quality Islamic seminary in the entire Sindh province, rather there were only a handful of Islamic seminaries even in the entire Pakistan. As a result, it served as a launch pad for the religious services of many scholars who went on to become great luminaries for the country. For example, Hadhrat Maulana Mufti Wali Hasan Sahib (who, after our respected father and Hadhrat Maulana Mufti Mahmood Sahib, was conferred the title of Grand Mufti by the honourable scholars), in absence of any religious organization, was teaching Islamic studies at a secondary school (Metropolis School) at Burns Road. He had been a classmate of Hadhrat Maulana Noor Ahmad Sahib (the first Director of Darul Uloom Karachi) in Deoband. Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) brought him from the school to Darul Uloom and he began his teaching career from here. Similarly, Hadhrat Maulana Sehban Mahmood Sahib (who went on to become Shaykhul Hadith and Cordinator of Darul Uloom Karachi) used to teach Urdu literature at "*Danish Kada*", an institute of Oriental Studies which was located a short distance from our house at Burns Road. My nephew and friend Maulana Hakeem Musharraf Husain Sahib (may Allah's mercy be upon him) was preparing for "*Adeeb Urdu*" examination in those days. He used to study in "*Danish Kada*". One day I accompanied him

to "*Danish Kada*" when Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him) was teaching "*Shikwa Jaba-e-Shikwa*" of the Poet of the East the late Dr Iqbal. I heard him recite the following couplet which is still echoing in my ears:

نالے بلبل کے سنوں' اور ہمہ تن گوش رہوں

ہم نوا! مَیں بھی کوئی گُل ہوں کہ خاموش رہوں

How can I listen to the songs of the nightingale and remain unmoved?

Dear friend! Am I just a flower that I should remain silent?

After the establishment of Darul Uloom, Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) brought him to Darul Uloom and he started his teaching career from here. Even though the teaching careers of Hadhrat Maulana Fazal Muhammad Sahib Swati and Hadhrat Maulana Ameeruz Zaman Sahib Kashmiri (may Allah's mercy be upon them both) had already begun in Masjid Bab ul-Islam, as I have mentioned previously it was not an official Madrasa, so their teaching services formally began from Darul Uloom. Hadhrat Maulana Mazhar Baqa Sahib (may Allah's mercy be upon him), who later became a Mufti and in the end was appointed as a teacher of *Usoolul Fiqh* (Principles of Jurisprudence) at Umm al-Qura University in Makkah Mukarramah, according to his own words he was a liberal-minded person and was completely dissociated from Madrasa life. However, his life completely changed after meeting our respected father (may Allah's mercy be upon him), the stories of which he would pleasurably recount and has also narrated them in his autobiography. When our respected father (may Allah's mercy be upon him) spotted a valuable gem in him, he assigned him teaching services in Darul Uloom. At first he was only assigned the duty of copying the Fatwas, but later, after undergoing the training of issuing Fatwas, he was appointed as Vice Mufti. Hadhrat Maulana Qari Riayatullah Sahib (may Allah's mercy be upon him) also started his teaching life in Pakistan from Darul Uloom itself. Our respected father (may Allah's mercy be upon him) also invited Hadhrat Maulana Ubaydul Haq Sahib (may Allah's mercy be upon him), who later became a leader of the scholars in Bangladesh,

and received teaching services from him. And it was from here itself that his knowledge and scholarship gained renown. Hadhrat Maulana Muntakhab ul-Haq (may Allah's mercy be upon him) also served as a teacher here, and later became the principal of Faculty of Islamic Studies of Karachi University. Hadhrat Maulana Muhammad Mateen Khateeb Sahib (may Allah's mercy be upon him) also moved from Lahore and came to Darul Uloom, and began teaching *Tafsir Jalalayn*. Later, the responsibilities of Deputy Director were also assigned to him. Due to this Hadhrat Maulana Mufti Wali Hasan Sahib (may Allah's mercy be upon him) used to call Darul Uloom Karachi the "mother of scholars".

Soon, so many students began applying to Darul Uloom for their studies that it became impossible to separate classrooms and student hostels. Consequently, lessons began taking place with students' beddings lying rolled up near all four walls, with the same room thronging with beddings at night such that one would not find space even to walk between two beddings.

I was nine years old when I began studying in Darul Uloom and was scheduled to study Persian first. Since respected brother Hadhrat Maulana Mufti Muihammad Rafi Usmani Sahib (may his shade be extended) had memorized the Quran, while I missed out on this, we became classmates from Persian class onwards. Hadhrat Maulana Badee uz-Zaman Sahib (may Allah's mercy be upon him) had recently joined Darul Uloom after leaving the famous Madrasa at Anni, and all our books were assigned to him. *Risalah Nadir*, *Pand Nama*, *Insha-e-Farigh*, *Gulistan*, *Bostan*, *Ahsanul Qawaid*; we studied all these books from Hadhrat Maulana. The following is written in *Bhai Sahib's* (may his shade be extended) diary dated 10th Muharram 1372AH, circa 1st October 1952: "Today we started *Gulistan* under Hadhrat Maulana Badee uz-Zaman Sahib in Madrasa 'Arabiya Darul Uloom". He would train us in Persian composition at the same time. May Allah Ta'ala perpetually raise his status; he taught us with great love and kindness, and made us versed enough in Persian language that, all praise is for Allah, the ability to read and understand Persian poetry and literature was developed in us. The record of my examination results that year is published in the Darul Uloom Gazette. Since I had attained the good fortune of having performed Hajj with my parents at the age of eight, several of my teachers would call me "*Haji Jee*". (And Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him), due to my

naughtiness, would call me "*Pa Jee*" (rascal) on the same rhyme, and I would be delighted at this informality). Consequently, my name is published as "Haji Muhammad Taqi" in the Gazette as well. In those days, in line with the age-old marking system of Darul Uloom Deoband, 50 marks were allotted per book. Any student who attained 48 or more marks was considered to have passed 1st Class, 45 to 47 was 2nd Class, 40 to 44 was Lower Class, and thereafter 35 to 39 was considered Pass. Whoever attained more than 35 marks was deemed to have passed and would usually be allowed to proceed to the next class. Marks below 35 were considered Fail. It was also a tradition that even though the total marks per book were 50, any student who did outstandingly well in the exam would sometimes be awarded more than 50 marks. Therefore, good students sometimes attained 51 or 52 marks. According to this marking system, my exam results were as follows:

Subject	**Marks**
Gulistan	51
Bostan	45
Ahsanul Qawaid	50
Insha-e-Farigh	51
Mathematics	50
Handwriting	40
Tarjamatayn	48
Ma La Budda Minh	49
Jamalul Quran	51
Qira'ah	49

Beginning of Arabic Education

The next year, i.e. Shawwal 1372AH, equivalent to July 1953, we began our study of Arabic subjects. I had reached ten years of age, and all our books except "*Arbi Ka Muallim*" ("Arabic Tutor") were assigned to Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon

him). Consequently, we successively studied *Meezan o Munsha'ib*, *Panj Ganj* and *'Ilmus Seegha* for *Sarf* (morphology); for *Nahw* (grammar) we studied *Nahw Meer*, *Sharh Mi'ah Aamil* and *Hidayatun Nahw*; for literature we studied *Duroosul Adab* of Hadhrat Maulana Sayyid Sulayman Nadwi Sahib (may Allah's mercy be upon him) and thereafter *Mufeedut Talibeen*; we studied all these books from Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him). We studied "*Arbi Ka Muallim*" (Arabic Tutor) from Hadhrat Mufti Wali Hasan Sahib (may Allah's mercy be upon him). Hadhrat Mufti Sahib had a penchant for literature, due to which he enthusiastically made us practice Arabic composition. Due to my young age, I could not master the subtleties of Arabic grammar and morphology but I liked to write in Arabic from the beginning. As a result, I would often successfully pass writing exercises, though my handwriting was quite bad and it took a long time to improve it. My teachers, in consideration of my young age, would greatly appreciate my small efforts and would deal with me with love and encouragement. I would find practicing speaking in Arabic difficult because my tongue was not fluent and I would often falter while speaking. Therefore my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib, who *MashaAllah* conversed quite eloquently from the beginning, would often help me practice.

Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him) would conduct a test every Thursday, so we had to remain focussed throughout the entire week. And it was due to his excellent teaching skills that in that single year we studied the same number of books as are taught in two years today. We therefore studied *Sharh Mi'ah Aamil* and *Hidayatun Nahw* together with *Nahw Meer*; *Panj Ganj* and *'Ilmus Seegha* together with *Meezan*; and *Noorul Idah* of Fiqh together with *Duroosul Adab* and *Mufeedut Talibeen*, all in the same year.

Hadhrat used to carry a long cane, which merely served to inspire awe in students and was seldom used, though it would be used once in a while and I also attained the good fortune of being on its receiving end once or twice.

There was nobody my age in my class; all my classmates were older than me. As a result, I could not bond with them during play time after classes. I would therefore make extracurricular friendships with students in classes below mine. Besides my elder brother, among my classmates

was the elder brother of Maulana Habibullah Mukhtar Sahib Shaheed (the former Rector of Jamiya Arabiya Binnori Town), Maulana Muhammad Ahmad Sahib (who is currently residing in Makkah Mukarramah), while Maulana Habibullah Mukhtar Sahib was a year below us. My nephew Hakeem Musharraf Hussain Sahib as well as Qari Muhammad Ismail Meerathi Sahib were both his classmates. After lessons, I would play with them for a while in a nearby park, or sometimes outside the premises of Darul Uloom. Both of them had a knack for all games, from *Kabaddi* and *Gilli Danda* (Tip-cat) to cricket. I would anyway stick with them as a sidekick, but could never attain mastery in any game. Besides, we would be in a hurry to return home after Asr so we had anyway very limited time to play. At a corner of the park in front of the Madrasa, a street vendor would roast grams, puffed rice, popcorn, etc., the earthy smell wafting from which would intensify our hunger in the afternoon. My respected mother would give me one *Anna* daily as pocket money, which used to be ample to fulfil the cravings of a child in those days. I would spend half of my capital in buying the earthy-smelling popcorn or roasted grams from the street vendor and, after having the lunch which would come from home, would spend the remaining amount to buy raw guavas, raw mangos or sour almond fruit. And I would also play for a while during this time in the afternoon.

I still remember that there was a Memon boy named Yusuf who used to live near our house at Burns road. I was flabbergasted when he told me that he received four Annas as daily pocket money, considering it to be an outrageous amount to have for living a lavish lifestyle!

Yes, that's right! Today I also laugh at this, and you would surely be at least smiling, because what was the worth of four Annas to be envious about? But a day will come when the wealth and properties which we consider enviable today and over which we dispute and wage legal battles, we would consider them more worthless than four Annas, and we would laugh as to what trifling things did we used to cherish in the world? That day we will realize the truthfulness of what the Noble Quran has foretold us:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Translation: The worldly life is nothing but a material of delusion.

Anyway! My first year of Arabic studies thus ended and year-end exams approached. The following were my results that year:

Subject	**Marks**
Noorul Idah	49
Meezan o Munsha'ib	51
Arabic Ka Mu'allim (Arabic Tutor)	49
Nahw Meer	51
Duroosul Adab	49
Sharh Mi'ah Aamil	48
Hidayatun Nahw	45
Mufeedut Talibeen	50
Panj Ganj	48
'Ilums Seegha	50
Jamalul Quran	47
Tajweed	51
Mathematics	48
Handwriting	41

The next year (i.e. 1373 AH, equivalent to 1954) again all our books were assigned to Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him). Consequently, we studied *Kaafiya*, *Nafhatul 'Arab*, *Tayseerul Mantiq*, *Mirqat* and *Sharh Tahzeeb* all from him. We had become so accustomed to Hadhrat's captivating style of teaching that we could not get used to any other teaching style. We had studied *Noorul Idah* from Hadhrat the previous year and were scheduled to study *Qudoori* from him this year, when Hadhrat had to tend to some need of the Madrasa such that Qudoori had to be assigned to a new teacher. However, our class, which included, besides us two brothers, Maulana Muhammad Ahmad Sahib (who was the elder brother of Hadhrat Maulana Habibullah Mukhtar Sahib Shaheed, the former Rector of Jamiyatul Uloom Al-Islamiyyah Binnori Town), Maulana Abdur Razzaq Sahib Muradabadi Muhajir Madani

and several other intelligent students, could not get along with him. There was no culture of lodging complaints against teachers, but the management itself noted something amiss and assigned this book to Hadhrat Maulana Ameeruz Zaman Sahib Kashmiri (may Allah's mercy be upon him), with whom we were accustomed since long and so all students were comfortable with him.

Episode 10

Association for the Reformation of Children

Bab ul-Islam was a Masjid located near our house, mention of which has been made previously. Hadhrat Haji Muhammad Ayyub Sahib (may Allah's mercy be upon him) used to live in a house near that Masjid. He had many sons, among whom respected Muhammad Kaleem Sahib (may Allah keep him in peace and good health for a long time) was almost the same age as me. We became friends during our meetings at the Masjid for prayers, and *Alhamdulillah* this friendship has continued until today. *MashaAllah* his household was a religious household. I did not get much chance to play with him, but he proposed to form an association comprising children, the aim of which was to raise religious awareness among children. Accordingly, mainly due to his efforts, a (perhaps weekly) children's gathering began in the Masjid. Even though Kaleem Sahib studied in a secular school (perhaps in Grade seven or eight), due to the excellent upbringing he had received at home he was very knowledgeable about religious matters at his young age. Also, he was more adept at speaking than me. Thus, as far as I remember, he eloquently narrated the story of the acceptance of Islam by Umar (may Allah be pleased with him) in the first meeting, which the children liked very much. I have mentioned before that I would falter a lot while speaking. As a result, I found it very difficult to speak fluently like Kaleem Sahib. But when this children's gathering began taking place regularly, I also had to speak sometimes. For this, as far as I can remember, I would memorize some stories of a Companion from "*Hikayat-e-Sahaba*" and narrate it during the gathering. My nephew Hakeem Musharraf Husain Sahib (may Allah's mercy be upon him), despite staying very far from us at Bandar Road, would regularly attend this children's gathering. This gathering became such a regular thing that we thought of giving it a name. When we could not think up any suitable name, we began calling it "Department for the Propagation of Islam" and also began recording its minutes, etc. in a notebook. One day our respected father (may Allah's mercy be upon him) chanced upon this notebook and asked me: "What is this?" I told him everything, at which Hadhrat stated: "This name is not suitable. Name

it “Association for the Reformation of Children””. Subsequently, we even had a stamp made with that name. This program finally ended when we moved out from our house at Burns Road.

Arabic Language Teaching Centres

The ambassador of Syria in Pakistan, respected Jawwad Al-Murabit Sahib, despite adopting a Western outlook was a devout and religious person and would visit our respected father (may Allah’s mercy be upon him) with great love and respect. That same year, he proposed to our respected father that the Syrian Embassy, in collaboration with Darul Uloom, could help establish centres for teaching Arabic language through the Direct Method in various parts of Karachi. Our respected father liked this idea and agreed to it. Accordingly, with Darul Uloom being considered the base, such centres were established in several institutes throughout Karachi. Ustadh Muhammad Ameen Al-Misri was working as Cultural Attaché in the Syrian Embassy at that time. He not only took up the responsibility of overseeing the centres and drafting their curriculum, but also got ready to personally teach Arabic.

He began his classes in Darul Uloom. He would bring a prepared lesson every day and would deliver it in Arabic. His method of teaching was that for each word he would practically demonstrate its meaning and thereafter would make each student say that word, and would especially focus on accent and pronunciation. He first taught the word “*Kitab”* (book). Even though he knew that the word “*Kitab*” is also used in Urdu with the same meaning and all students understood its meaning, but I remember that he must have repeated the word “*Kitab*”, with a book in hand, at least fifty times. Thereafter, he made the students say the word the same number of times, so that they could pronounce it in the correct Arabic accent. Likewise, he would come with a prepared lesson every day and would make us practice it in class. Later, his lessons were compiled into a book and were published as *Tareeqah Jadeedah Li Ta’leemil ‘Arabiyyah* (A Modern Method for Teaching Arabic).

For the first few days, our class also attended the lessons of Ustadh Ameen Misri (may Allah’s mercy be upon him). Since he would prepare each day’s lesson daily, he would sometimes make some student stand beside him to demonstrate something. He would randomly pick some

students for this and I would often be picked, perhaps because I was the youngest student in the class. As a result, my name also appears in the book "*Tareeqah Jadeedah*".

After some days Ustadh Ameen Misri (may Allah's mercy be upon him) felt that there were students of varying abilities in the class, and to teach all of them at the level of "*Tareeqah Jadeedah*" was not suitable. He therefore divided the students into three levels according to their abilities and we were put in Level 2. For this purpose the services of three additional Syrian teachers were acquired; Ustadh Ahmadul Ahmad, Ustadh Abdul Hameed Hashimi and Ustadh Yaseen Al-Hilu. We did not get the opportunity to benefit from Ustadh Yaseen Al-Hilu as he taught the higher-level class. But we benefited greatly from the lessons of Ustadh Ahmadul Ahmad and Ustadh Abdul Hameed Al-Hashimi.

Ustadh Ahmadul Ahmad would remain serious all the time. Once, when a special guest was to visit Darul Uloom, he told me to deliver a speech in Arabic on that occasion. He also instructed me to prepare the speech myself. I concocted something by putting together whatever words I could muster and showed it to him. My speech began with a mention of my lack of knowledge and ability, reading which he interjected: "Avoid these kind of words as they cause the speaker to lose morale and make his speech insipid". Thereafter he wrote a speech himself and told me to memorize it. When I had memorized it, he said: "Now demonstrate to me how you will deliver the speech." I began reciting the memorized speech in our *Desi* style. "This is not how a speech is delivered" he interjected. "Come, stand next to me" he instructed. Thereafter he put his right foot slightly ahead of his left foot and said: "Stand like this. This will create self-confidence". He thereafter made me read each sentence and would correct me with: "Not like this, rather say it like this" and would go on to deliver the same sentence in a relatively thunderous voice, and would make me repeat it until my voice acquired the required level of clarity and thunder. He made me practice the entire speech in this manner. On the day of the occasion, he showered me with accolades when I made the speech according to how he had instructed.

In contrast, Ustadh Abdul Hameed Hashimi was a very handsome, jovial and fashionable young man. He would not come with any written lesson, but would rather teach children Arabic through joking and having fun with them. Sometimes he would write a verse of the Quran, or a Hadith, or

a literary text, and would elucidate its literary subtleties; at other times he would explain a couplet. He would also make us practice speaking with an Arabic accent. During class, he would make some student stand beside him and would ask questions related to what was written on the black board. At the same time, he would tell various jokes, or sometimes play pranks with the student standing next to him.

One day, he was probably teaching about "*Tanaafur-e-Huroof*" (separation of letters), i.e. similar sounding letters should not be combined in a sentence in such a way that they become difficult to pronounce. He related a story of a village fisherman to illustrate this. A small boat was called "*kakak*" in his native language, which comprises of three "*ka*" sounds. One day he went out fishing in his boat when he saw another man in a similar boat throwing a net in the river to catch fish. At this, he recited two couplets addressing the other man:

يا راكباً في ككَكِك و صائداً في شَرَكِك

ككَكُكَ ككَككِي وكَككِي ككَككِك

Transliteration:

Yaa Raakiban Fee Kakakika Wa Saa'idan Fee Sharakika

Kakakuka Kakakakee Wa kakakee Kakakakika

Translation:

O the one riding in your boat, And catching fish with your net,

Your boat is similar to mine, And my boat is similar to yours

He wrote this poem comprising of sixteen "ka" sounds on the black board and invited students to read it. The students kept faltering in reading the poem and the rest of the class convulsed with laughter.

In short, his lessons were very colourful and stimulating and we would eagerly await them. One day he clenched his fist and challenged the class: “I will give a prize to whoever is able to unclench my fist.” We had several tall and heavily built students in the class; all of them took turns to try to pry open his fist with all their might, but all failed. The last student to try was our classmate Maulana Abdur Razzaq Muradabadi (who later migrated to Madinah Munawwarah and passed away there), who was a tall, heavy-set young man and “defeat” was not in his dictionary. He swaggered forward with an air of bold confidence and began exerting all his might. The determined faces of both teacher and student reddened with exertion (and the teacher appeared even more handsome in this red complexion) but he also could not unclench the fist. At long last the teacher announced: “Alright. Let me help you a little”. He then loosened his fist such that a gap formed in the middle, so that someone could put a finger in the middle of his hand. He told Abdur Razzaq Sahib: “If you were to insert a finger in my fist, perhaps that could help you pry it open.” Abdur Razaq Sahib at once inserted his finger, but as soon as the finger entered the fist, the teacher tightened his fist and the finger became stuck in the middle. Now, let alone forcing open the teacher’s fist, Abdur Razaq Sahib himself got stuck with his finger in the teacher’s fist. He now began exerting all his might to get his finger released, while the entire class doubled over with laughter. At long last, Maulana Abdur Razzaq Sahib had to concede defeat and the teacher liberated his finger. In short, he would to teach us Arabic phrases, idioms and conversations related to different situations, while making students have fun.

May Allah Ta’ala recompense both those teachers the best reward. They played an unforgettable part in creating a taste for Arabic language in our class. Today when I have to communicate in Arab countries by conversation, speech or writing, people often ask if I studied in Egypt or Saudi Arabia. And they are astonished when I tell them that my entire Arabic and religious education took place only in Darul Uloom Karachi. But the reality is that whatever interest and ability for Arabic writing and speech Allah Ta’ala bestowed, the first reason for it was the teaching and training of our respected teacher Shaykhul Hadith Hadhrat Maulana Sehban Mahmood Sahib (may Allah’s mercy be upon him); he not only taught us Arabic grammar, but he also emphasised upon practicing Arabic composition. The other reason were those two Syrian teachers who would

speak on some literary aspect of some text, and based on that would make us practice Arabic speaking and composition.

At first their classes took place in a hall in Darul Uloom Nanak Warah. Later, they were moved to a school in front of Civil Hospital, and we would attend their lesson for around one hour after Asr.

That year, the following were my results which are recorded in the Gazette of Darul Uloom dated Ramadan 1373H to Sha'ban 1374H, equivalent to May 1954 to April 1955:

Subject	**Marks**
Qudoori	47
Kaafiya	50
Nafhatul Arab	53
Tayseerul Mantiq	45
Albalaaghah Al-Waadihah	50
An-Nahwul Wadih	50
Mirqat	45

Average: 48, Overall Grade: First class, and 1st position in Nafhatul Arab.

Episode 11

Beginning of Affinity with Poetry and Literature

Along with teaching us our syllabus, Hadhrat Maulana Sehban Mahmood Sahib (may his secret be sanctified) had also ingrained in me the taste for poetry and literature since that time. Hadhrat himself would compose fine poetry. He would sometimes recite his favourite couplets during class, and would explain their literary subtleties in such a profound manner that we would begin appreciating the deeper meanings of those couplets, and would enjoy them even more. At some point, he began the practice of putting forth a hemistich (first line of a couplet) and telling us to complete the couplet. With this exercise, we would create a line of poetry, according to our capabilities, rhyming with the hemistich and present it to him, and he would make appropriate corrections.

On the other hand, I have written previously that poetry and literature permeated the culture of our house. Our respected father (may his secret be sanctified) used to say couplets not only in Urdu, but in Arabic and Persian as well. Our eldest brother, Hadhrat Zaki Kaifi Sahib (may Allah's mercy be upon him) was formally a poet, and due to him renowned poets would visit our house often. Our sisters also had a remarkable taste for poetry, and respected Muhammad Wali Raazi Sahib would also sometimes say couplets. As a result, whenever all of us siblings would gather together in the house, we would sometimes start *Bayt Baazi*[1]*;* sometimes one of us would recite an interesting poem or *Ghazal* we had read or heard somewhere and all of us would enjoy it; sometimes we would read a literary article together; and at other times, *Chhoti Aapa* would read Hafeez Jalandhari's *Shahnama-e-Islam* to us, which we would listen with much eagerness and zeal. These were the recreational and entertainment activities in our household.

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[1] Translator: *Bayt Baazi* is a poetry competition where each participant has to say a couplet starting with the last letter of the previous participant's couplet

In the backdrop of this household environment, I had developed a zeal for poetry and literature from my childhood. I was only nine years old when I had already memorized several poems and *Ghazal*s. A children's magazine called "*Saathi*" ("Companion") used to be published in those days. My elder brother respected Muhammad Razi Sahib (may Allah's mercy be upon him) had signed up for this magazine under my name, and I would be overjoyed at receiving it. I would eagerly wait for the postman at the beginning of each month due to this magazine. When I would finally get my hands on it, I would not be satiated until I had read it cover to cover. It was from reading this magazine that the desire to write something myself arose in my heart. My sister, whom we used to call *Chhoti Aapa*, would especially encourage me in this regard. The magazines of those days had a page for pen friendship. Children would send their names and addresses to be published and would invite other children to become friends with them through postal mail. When this magazine initiated the page for pen friendship, my sister suggested that I should write a letter to one of the names listed on the page, and that this would help me practice composition. I therefore scanned through the names listed for pen friendship and liked the name "Mujahid" the most. From the address listed, I learned that he resided in the African city of Nairobi, which at that time was the capital of Tanganyika. (Later Tanganyika was renamed Kenya). I chose him for pen friendship solely because I loved the word "Mujahid". I put together some words as a letter and showed it to *Chhoti Aapa*. She made corrections and transformed it into a proper letter. I dropped it in the post, and also received a reply. This pen friendship continued for some days; I would initiate a letter to this unseen friend and would show it to *Chhoti Aapa*, who would review it and garnish it with literary flavour. In this manner, over time, I also began gaining some aptness for writing.

In those same days, in the Readers' Opinion section of the daily "*Jang*" newspaper, people would write letters which would spark some topic of debate, and letters from both sides of the argument would be published. One time, a pointless debate was stirred up as to whether a woman can be a poet or not. *Chhoti Aapa* told me to send my point of view to the newspaper. In compliance to her order, I wrote a letter to *"Jang"* which was published under the title "Women and Poetry". This was my first published piece of writing. At a later time, the debate arose as to whether *Quaid-e-Azam*'s face should be printed on currency notes or not. I wrote a letter titled

"Pictures on Currency Notes" in which I took the stand that pictures (of animate objects) are impermissible, and that this practice could serve as a breeding ground for personality cults, and therefore no pictures (of animate objects) should be printed on our currency notes. Another time, the debate started as to whether coeducation should be allowed in the country or not. At this, I sent a letter presenting arguments against coeducation. All these letters were published in "*Jang*", and not only was the moral support of *Chhoti Aapa* involved in writing them, she also reviewed and edited them. Therefore, it would probably not be incorrect to say that it was her teaching, nurturing and encouragement that were the foundation of my literary efforts. I was ten years old at the time. She got married to late respected Shafqat Ali Sahib of Lahore on 27 February 1953. Coincidentally, *Tahreek-e-Khatm-e-Nubuwwat* (Movement for the Finality of Prophethood) was at its peak in the entire country on her wedding day. A grand rally was being held in *Aram Bagh*, to which Hadhrat Maulana Ataullah Shah Bukhari (may Allah's mercy be upon him) was addressing, and arrest warrants for several senior scholars of the country had been issued. Rumours about the arrest warrant for our respected father (may Allah's mercy be upon him) were also circulating and we were unsure whether he could attend his daughter's wedding. But in the end Allah Ta'ala protected him and the wedding took place in peace and joy.

I still remember that I cried for weeks when *Chhoti Aapa* left our house. She used to visit Karachi once a year and those days would be like *Eid* for me. A long time after her wedding, I expressed my emotions in the form of a poem, in which I said:

چھوٹی آپا! مری اس نظم کا عنواں تم ہو

تم ہو اس بزم کی تزئین کا ساماں تم ہو

حضرتِ والدِ ماجد کی نگاہوں کا سرور

والدہ کے رُخِ پُر نور کی افشاں تم ہو

تم سے بہنوں کے دلوں میں ہے طرب نغمہ سرا

بھائیوں کے لئے ہر درد کا درماں تم ہو

مہر و الفت کے جہاں پھول مہکتے ہیں سدا

ہاں وہ گلشن، وہ گلستاں، وہ خیاباں تم ہو

جس جگہ شور ہے انسانوں کی افزونی کا

اُس جگہ میں بھی جو ملتا نہیں انساں، تم ہو

بے رخی اور لگاوٹ کے ان اندھیاروں میں

روشنی جس سے ہے، وہ شمعِ فروزاں تم ہو

تم سے ہے میری بظر میں رُخِ ہستی پہ نکھار

جس سے ہے بزمِ محبت میں چراغاں، تم ہو

تم سے چونک اُٹھتی ہیں ارمانوں کی نورس کلیاں

عید کا چاند ہو تم، صبحِ بہاراں تم ہو!

لوریوں میں بھی مجھے درس دئے ہیں تم نے

ہاں میری بہن، میری دوست، میری ماں تم ہو!

Translation:

Chhoti Aapa! You are the title of this poem of mine, you

You are the adornment of this gathering, you

The coolness of respected father's eyes,

You are the glitter of the illuminated cheeks of mother, you

Cheerfulness sings in our sisters' hearts due to you,

You are the cure for every pain of our brothers, you

Where flowers of love and kindness blossom all the time,

You are that garden, that flowerbed, you are that park, you

Amidst assertions that there is an abundance of people,

The one person who is missing is you,

Amidst glooms of apathy and (superficial) attachment,

You are the brilliant flame with which there is light, you

The world, in my eyes, appears beautiful due to you,

This gathering of love lights up with you,

Petals of hope blossom to life with you,

You are the crescent of Eid, a (beautiful) spring morning, you!

You have taught me lessons even in lullabies

You are my sister, my friend, you are my mother, you

I recited this poem to her when she visited Karachi and she wrote a reply with the same rhyme and rhythm after returning to Lahore:

چھوٹے بھائی! میری اس نظم کا عنواں تم ہو

آنکھ کا نور ہو، تسکینِ دل و جاں تم ہو

تم سے میکے کی فضاائوں میں ہے اک کیفِ نشاط

کیا چمن زار ہے وہ جس کی بہاراں تم ہو!

آنکھ کا نور ہو، والد کے جگر کی راحت،

والدہ کے لئے تسکین کا ساماں تم ہو!

بھائی کے خونِ شجاعت میں حرارت تم سے

اور بہنوں کا مچلتا ہوا ارماں تم ہو

سب سے چھوٹے ہو، تمہیں پیار ہے سب کا حاصل

ہے دلوں پر بھی حکومت، وہ سلیماں تم ہو

دیکھ کر تم کو میرے دور ہوں سب رنج و محن

بھول جائوں جسے پا کر غمِ دوراں تم ہو!

ہیں مرے گلشنِ ہستی میں بہاریں تم سے

کِشتِ دل جس سے ہے سیراب وہ باراں تم ہو

تم سے کھلتے ہیں یہ ارمانوں کے نورس غنچے

جس میں یہ پھول مہکتے ہیں، وہ داماں تم ہو

دل ہے یا علم کے انوار کا آئنہ ہے!

درس دیتا ہو جو پیہم، وہ دبستاں تم ہو

جہل و الحاد کے بڑھتے ہوئے اندھیاروں میں

روشنی جس سے ہے، وہ شمعِ فروزاں تم ہو

الغرض حمد اُسی ذات کی زیبا ہے مجھے

جس کا انعام ہو تم، رحمتِ یزداں تم ہو

Translation:

Little brother! You are the title of this poem of mine, you

The coolness of eyes, you are the peace of my heart, you

An invigorating aura pervades parents' home with you,

How wonderful must that flowerbed be, whose spring is you!

You are the light of eyes, the comfort of father's heart,

You are the source of serenity for mother, you

The brave blood of brothers stirs up with you,

And you are the ardent hope of sisters, you

You are the youngest, enjoying the love of all,

You are the Solomon who reigns even over hearts, you,

Your sight allays all my griefs and hardships,

Having you makes me forget all worries of life, you

My garden of life gets its spring from you,

You are the rain which waters the garden of my heart, you

Petals of hope blossom to life with you,

You are the valley in which flowers exude their scent, you

Your heart is a mirror of the enlightenment of knowledge,

You are the school that teaches at all times, you

Amidst shrouding glooms of ignorance and disbelief,

You are the brilliant flame with which there is light, you

In short, all praise befits that Being,

Whose gift you are, a mercy of God, you

Our new academic year was beginning from Shawwal 1374H, when I reached twelve years of age. In that year as well (i.e. 1374H to 1375H) *Sharh Jami*, *Maqamat Hariri*, *Kanz Ud Daqaiq*, *Usool ush-Shaashi*, *Qutbi*, *Sharh Tahzeeb* and *Albalaaghah Al-Waadihah*, all these books were assigned to Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him), and we continued

benefitting from his unforgettable teaching style. I have mentioned before that Hadhrat (may Allah's mercy be upon him) was especially fond of poetry and literature in those days and would himself compose fine couplets. As a result of his taste for literature, he would imbue colour even in books such as *Sharh Jami*. That year, when we studied *Albalaaghah Al-Waadihah* under him, this taste of his made the doubled joy of studying this book. *Albalaaghah Al-Waadihah* is itself replete with exquisite literary jewels. Hadhrat would explain the subtleties of eloquence and rhetoric with examples from Urdu poetry, as a result of which the entire lesson would become thoroughly vibrant and colourful. For example, I remember that while explaining "*Ta'qeed Ma'navi*" he recited this couplet of *Momin* as an example:

خیالِ خواب راحت ہے علاج اس بدگمانی کا

وہ ظالم قبر میں مومن مرا شانہ ہلاتا ہے

Translation:

The thought of dream is a relief, the cure for this mistrust

O Momin, that merciless one taps my shoulder even in the grave

Hadhrat explained that "علاج اس بدگمانی کا؟" (cure for this mistrust?) is actually a question whose meaning cannot be properly understood without a question mark at its end, or reading it in a questioning tone. In similar ways, we benefitted greatly from his literary disposition.

After returning home in the evening, we would play in Burns Garden or Polo Ground until *Maghrib* and thereafter remain busy in preparing for next-day's lessons and studying. Thereafter, all of us siblings would gather and often compete in *Bayt Baazi*, and due to my enthusiasm for this competition I had developed a zeal to memorize as many couplets as I could. In those same days, when we got *Shahnama-e-Islam* of Hafeez Jalandhary in our house, we would sit around *Chhoti Aapa* who would read it to us in a fluent and rhythmic tone. Her voice still echoes in my ears. I loved the *Shahnama* so much that I had memorized entire pages from it, and the reality is

that I had learnt the detailed events of Battle of Badr, Battle of Uhud and Battle of Trench through *Shahnama* first and only later in the books of my syllabus.

Sometimes someone would bring some good religious or literary book and we would all enjoy reading it together. At some time "*An-Nabiyyul Khatam"* ﷺ of Maulana Manazir Ahsan Gilani (may Allah's mercy be upon him) was being read; at some other time "*Ghubar-e-Khatir*" of Maulana Abul Kalam Azad was read; at some time Hadhrat Maulana Asghar Husain Sahib's (may Allah's mercy be upon him) "*Khwab-e-Sheereen"*, and at some other time the humorous articles of late Patras Bukhari were being read. In short, this gathering of brothers and sisters would be very lively and colourful. And if ever our respected father (may Allah's mercy be upon him) would get some time to join us, then we would not need any other pastime. Any time we got with him would be blissfully delightful. Our respected father (may Allah's mercy be upon him) would blend in with us and sometimes narrate stories of his elders, sometimes events from Islamic history, and sometimes about those of his daily engagements which we could comprehend.

In those days, some beneficial programs used to be aired even on Radio Pakistan. In the morning, it would begin with a recitation of the Quran by the late Qari Zahir Qasmi Sahib, after which the daily episode of Hadhrat Maulana Ihtishamul Haq Thanvi's (may Allah's mercy be upon him) lecture on Quranic Studies would be broadcast. On Fridays, at the request of the then-Director of Radio Pakistan late Zulfiqar Ali Bukhari, our respected father's (may Allah's mercy be upon him) lectures of *Ma'ariful Quran* would be aired. The programs after these would also feature less shamelessness than appear in today's radio and television programs. The programs in those days would be highly literary in nature, and several interesting and informative series would also be broadcast. We learned about the game of "*Cheestaan*", which was a competition of general knowledge, from the radio. A weekly poetic gathering also used to air, in which one hemistich would be put forth and the participants had to create the second line of the couplet, and several notable poets from around the country would take part in this. Hafeez Jalandhary, Adeeb Saharanpuri, Himayat Ali Shair, Shair Lakhnavi, Mahirul Qadri, Rais Amrohvi, Qamar Jalalvi, Iram Lakhnavi, they would all recite their latest poems almost every week in this gathering and all of us siblings would eagerly listen to it. If ever poets from India were visiting Pakistan, they would

also be invited. In this way, we listened to respected Jigar Muradabadi, Shakeel Badayuni, and Jagan Nath Azad for the first time in that poetic gathering.

Now it comes to mind that in those days even our pastimes were of an educational and literary nature which helped increase one's knowledge and also enhanced one's academic and literary taste. It was due to these gatherings that I developed a love for books.

Episode 12

The Land Near Allama Usmani's Grave (may Allah's mercy be upon him)

A notable event took place in that academic year (i.e. 1374H, equivalent to 1955) which I feel is necessary to mention in some detail:

At that time there did not exist any major Madrasa in Karachi except Darul Uloom, due to which the number of students was constantly increasing and the existing building in Nanak Warah became cramped. Everyone felt the need for the Madrasa to be shifted to a larger space. Who would have felt this need more than our respected father (may Allah's mercy be upon him)? To this end, he was actively searching for a bigger place. After a prolonged effort, he obtained the large piece of land lying empty near the grave of Shaykhul Islam Hadhrat Allama Shabbir Ahmad Sahib Usmani (may Allah's mercy be upon him).

The events leading up to obtaining this piece of land and thereafter giving it up are an extraordinary chapter of our respected father's (may Allah's mercy be upon him) life. Regarding these events, I heard my *Shaykh* Aarif Billah Hadhrat Dr Abdul Hayy Sahib Aarifi and Hadhrat Allama Sayyid Muhammad Yusuf Binnori (may Allah's mercy be upon them both) and several other scholars say that this single act of Hadhrat Maulana Mufti Muhammad Shafi Sahib (may Allah's mercy be upon him) was enough proof of the exaltedness of his character, and his truthfulness and sincerity. The details of this event have not been published until now, even though they are extremely instructive, so I will narrate this incident in some detail.

Our respected father (may Allah's mercy be upon him) was a student of Allama Shabbir Ahmad Usmani (may his secret be sanctified) and also his companion in the Pakistan Movement and other efforts. Furthermore, he was a distant relative of our respected father (may Allah's mercy be upon him), in that Hadhrat Allama used to call our paternal grandmother (may Allah's mercy be upon her) "aunt", meaning that our respected father was his distant maternal cousin. Hadhrat

Allama's family members used to affectionately call him "*Phool Abba*" and his respected wife (may Allah's mercy be upon her) "*Phool Amma*". They were childless. His brother, late respected Fazal Haq Sahib Fazli, had attained worldly education, as a result of which he was an officer in the Postal Department of Deoband. Hadhrat Allama had adopted his daughter, who was married to Maulana Muhammad Yahya (may Allah's mercy be upon him). Maulana Muhammad Yahya Sahib (may Allah's mercy be upon him) was a competent scholar.

At the time of Hadhrat Allama's passing away, the then-Prime Minister respected Liaquat Ali Khan Sahib had allocated a piece of land for his grave. A vast piece of land lay empty near the grave. On the one hand, our respected father (may Allah's mercy be upon him) wished for a Darul Uloom befitting Hadhrat Allama's stature to be established adjacent to his grave. On the other hand, in view of the services rendered to Pakistan by Hadhrat Allama (may his secret be sanctified), it was his right that his respected wife, his adopted daughter and his brother, who had migrated to Pakistan because of him and had left behind their properties in India, should be provided some place for residence. Therefore our respected father (may Allah's mercy be upon him), on behalf of the above-mentioned relatives of Hadhrat Allama and a few other prominent individuals, sent an application to the Government for the establishment of a Darul Uloom in memory of Hadhrat Allama Usmani (may his secret be sanctified) on that location, and that Hadhrat Allama's relatives should also be provided residence in that area. This application was filed on behalf of a few individuals, and as is the norm in governmental institutions, it remained in the cold storage and no action was taken on it for years, until another place had been found for Darul Uloom in Nanak Warah. When the place in Nanak Warah became cramped and need of a new place was felt, a suggestion was put forth to our respected father (may Allah's mercy be upon him) that no action had been taken by the government regarding the land near the grave of Allama Usmani (may Allah's mercy be upon him) because the application was a personal one on behalf of a few individuals. Now that Darul Uloom was no longer just a dream, rather it was an officially registered institution, if the application were to be filed by Darul Uloom itself to obtain the land for itself, it was hoped that it would be successful. Acting upon this advice, our respected father (may Allah's mercy be upon him), after informing Hadhrat Allama's relatives about this, invited the Chief Commissioner of Karachi to Darul Uloom Nanak Warah, so that he could personally

witness and appreciate the lack of space and Darul Uloom's need. At that point the above-mentioned relatives of Hadhrat Allama (may Allah's mercy be upon him) were also present, and a verbal proposal was made in their presence that that piece of land should be allotted to Darul Uloom as a memorial of Hadhrat Allama, and Hadhrat Allama's wife and relatives should also be allotted residential plots in that land. After this, a formal application was sent to the Chief Commissioner on the 3rd of July 1953, about which Hadhrat Allama's relatives were aware. Talks with various government officials continued and it was learnt that this application could not go through without approval from the Municipal Corporation. Consequently, an application was submitted to the Municipal Corporation on 5th January 1954 in which, besides the request to allot the land to Darul Uloom, it was also requested that Hadhrat Allama's respected wife, his adopted daughter's husband, and his brother should also be allotted residential plots of 800 square yards each in a section of that land. Additionally, five of Hadhrat Allama's distant relatives were also included in that list, for whom residential plots were requested.[1] After a lengthy struggle, on the 3rd of May 1954 the Municipal Corporation's Standing Committee issued a letter of recommendation for this application to be accepted. Thereafter, on 23rd July 1954 the Land Manager of the Corporation accepted this application with some conditions attached. After our respected father (may Allah's mercy be upon him) accepted those conditions, on 16 July 1954 the Corporation formally accepted both parts of the application in its Resolution #486. According to this Resolution, 16200 square yards were to be allotted to Darul Uloom while 2548 square yards were to be allotted to Hadhrat Allama's respected wife and other relatives. The land to be allotted to Darul Uloom was granted on lease, and it was stipulated that if Darul Uloom did not fulfil the conditions of lease the government had the right to reclaim that land. However the residential plots to be granted to Hadhrat Allama's respected wife and relatives were freehold, i.e. they would be made owners of those plots. In the same Resolution, our respected father and Maulana Noor Ahmad Sahib were granted plots of 800 and 500 square yards respectively in their

[1] This was because Hadhrat Allama and his relatives had left behind their properties in India and transfers of left-behind properties were still in process. This was also rightful due to Hadhrat Allama's services and sacrifices for Pakistan.

capacities as Rector and Director of Darul Uloom. However, our respected father (may Allah's mercy be upon him) filed an application that he and Hadhrat Maulana Noor Ahmad Sahib did not wish to take any land for their personal residence, and that the land allotted to them as their personal properties should also be allocated to Darul Uloom.

For legal follow-up of this Resolution, it was sent to the Chief Commissioner of Karachi. The Chief Commissioner, in his acceptance of this Resolution, wrote that 16200 square yard of the land was allotted to Darul Uloom, and the residential plots allotted to Hadhrat Allama's respected wife, son-in-law and brother by the Municipal Corporation were also accepted. However the plots allotted to Hadhrat Mufti Shafi Sahib (Rector of Darul Uloom Karachi) and Maulana Noor Ahmad Sahib (Director of Darul Uloom Karachi), since they had themselves applied to forgo them, were also to be allotted to Darul Uloom. However, the application to grant residential plots to the five distant relatives of Hadhrat Allama was rejected. (This order of the Chief Commissioner, with reference number L.c.g.L 1.54, was released on 7 December 1954, with the Resolution from the Karachi Municipal Corporation's Land Manager Office attached with it. This order and Resolution, along with all related documents, are preserved in Darul Uloom).

Having fulfilled all legal procedures, our respected father (may Allah's mercy be upon him) announced the construction of Darul Uloom at that place. A signboard was erected on that land with the words: "Darul Uloom Karachi, in memory of Shaykhul Islam Hadhrat Allama Shabbir Ahmad Usmani". Allah Ta'ala had bestowed the special traits of relentless struggle, enterprise, and getting the most difficult jobs accomplished in a short period of time upon Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him). It was he who had struggled day and night to get that piece of land. And when the land was finally acquired, he had had a few rooms quickly built so that construction works could be monitored and tracked from those rooms. He also got a telephone line installed for ease of communication, as well as an electricity connection.

Our respected father (may Allah's mercy be upon him) desired the official groundbreaking ceremony to be conducted by the senior scholars of the country. To this end, Hadhrat Maulana Mufti Muhammad Hasan Sahib, Hadhrat Maulana Muhammad Idrees Sahib Kandhlavi and Hadhrat Maulana Ahmad Ali Sahib Lahori (may Allah's mercy be upon them) from Lahore,

Hadhrat Maulana Khair Muhammad Sahib (may Allah's mercy be upon him) from Multan, and Hadhrat Maulana Athar Ali Sahib (may Allah's mercy be upon him) from East Pakistan were invited, and a two-day annual gathering was announced for Sunday the 26th and Monday the 27th of Jumaduth Thaniya 1374H, equivalent to the 20th and 21st of February 1955, in which the foundation stone of the new building was to be laid.

Our respected father had also sent a letter of invitation to Hakeem Ul Islam Hadhrat Maulana Qari Muhammad Tayyab Sahib (may Allah's mercy be upon him), Rector of Darul Uloom Deoband, to which Hadhrat replied:

The Office of Darul Uloom Deoband, District Saharanpur

My respected brother, may Allah Ta'ala increase your exalted honour.

I humbly present the Prophetic greetings (*Salam*). I was much obliged by your honourable letter. Firstly, I present my utmost delight and congratulations at the wonderful news (laying of foundation of Darul Uloom). During my stay in Karachi, I would hear the names of various Darul Ulooms. Some of them successfully came into being while others remained in dreams. All of their founders expressed their desire to attribute them to the mission of Hadhrat Maulana Shabbir Ahmad Sahib (may Allah's mercy be upon him). However, it is strange that the heart would not accept any of those plans with this attribution. It was firmly established in the heart that if a Darul Uloom were to be established under this mission, it would only be Maulana Mufti Muhammad Shafi Sahib who would establish it. When you informed about the creation of Darul Uloom, and I also received a brief tract regarding it, my happiness knew no bounds, because I felt that *that* mission had finally started off today and that it would progress with time. Today, this worthless one's dream has become a reality. At the same time, I had fantasized that this Darul Uloom should be built at the same place as Hadhrat Allama's resting place. I would look at that place longingly; it felt as if that place desired for Darul Uloom to be built on it. All thanks is for Allah who let me hear the wonderful news that the planned Darul Uloom will be constructed near the one who planned for it, and that it has reached the place where it would receive constant spiritual support.

Darul Uloom Deoband also first began operating and only later were the foundations of its building laid. The same is happening with this Darul Uloom. This similarity is a good omen. If that Darul Uloom was established by its notable sincere custodians, then this Darul Uloom is being established by their true successors, who are following in their footsteps in terms of knowledge and actions.

I will try my utmost to participate in this blessed ceremony, but you know that this is not in one's control, especially within a limited time. Please do pray that Allah Ta'ala makes me successful in this. السعي منا والإتمام من الله (Making an effort is our job and making it happen is from Allah).

Please accept my thanks for remembering me, to you and members of Darul Uloom. If all of us exert in our supplications then every difficulty will become easy. The exertion will be from the passion of our hearts. Please convey my *Salam* to *Khalifa Jee*[1]. I pray for your children. Please convey my *Salam* and my request for *dua* to your respected mother and wife.

With *Salam*,

Muhammad Tayyab

From Deoband, 27/5/1374H

Hadhrat Maulana Muhammad Idrees Sahib Kandhlavi (may Allah's mercy be upon him) replied:

Respected, may your bounties and blessings continue forever,

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[1] Hadhrat Khalifah Muhammad Aaqil Sahib (may Allah's mercy be upon him) is meant, who was a student of our paternal grandfather and used to teach Persian and Mathematics in Darul Uloom Deoband in his place. When Hadhrat Usmani and our respected father tendered their resignations from Darul Uloom Deoband due to the Pakistan Movement, he also tendere his resignation and participated in the Movement with Hadhrat Allama Usmani. He was a childhood friend of our respected father and Hadhrat Qari Muhammad Tayyab Sahib.

I offer you the *Sunnah* greetings (*Salam*). I received your letter, which was a source of much felicity. *InshaAllah* I will be present with my heart and soul. However, I would like to request that firstly, if a topic could be specified on which to talk then I could prepare for it. When Hadhrat *Farooq-e-Azam* remarked, before a speech: "زوَّرتٌ في نفسي مقالةً" (I prepared in my heart what I wanted to speak) then what to mention of us good-for-nothings.

Secondly, it would be good if the gathering could take place in front of the grave of Hadhrat Maulana Usmani.

Thirdly, I would like to request to free me in two days, so that I could do something else after the gathering. I am awaiting your reply.

With *Salam*,

Muhammad Idrees (may he be forgiven)

Hadhrat Maulana Khair Muhammad Sahib (may Allah's mercy be upon him) replied:

The Office of Madrasa Arabiyya Khairul Madaris, Multan, Pakistan

My noble and honourable Mufti Sahib, may your blessings continue forever,

Assalamualaikum Wa Rahmatullahi Wa Barakaatuhu,

After asking about your wellbeing, I would like to say:

Though such a long journey in February seems very difficult, but as they say "الضرورات تبيح المحظورات" (Necessity knows no rules). In compliance to your instructions I will depart from Punjab on Friday, 18 February, and *InshaAllah* reach Karachi on Saturday, 19 February. I will stay at Maulvi Aftab Ahmad Sahib's place at Madrasatul Islam Sindh. I will present myself in your service by myself at some time. Please do not make any arrangements for my reception. With *Salam*.

Requesting *dua*, lowly Khair Muhammad (may he be forgiven) from Multan

12 February 1955

Hadhrat Maulana Ahmad Ali Sahib Lahori (may Allah's mercy be upon him) wrote:

Anjuman Khuddamud Deen

Sheranwala Gate, Lahore

My master and the master of scholars and the learned, Hadhrat Maulana Mufti Muhammad Shafi Sahib, may your blessings continue forever,

Assalamualaikum Wa Rahmatullahi Wa Barakaatuhu,

Getting land for the establishment of Darul Uloom is a great blessing. *InshaAllah Ta'ala* this land will be a source of guidance for Muslims. I humbly pray in the Court of Allah that Allah Ta'ala brings it to its utmost completion during your blessed life, and that this spring of life satiates students of Islamic knowledge for ever and ever, and that God-fearing Islamic scholars, who are accepted in the Court of Allah, should continue being produced from it forever. وما ذلك على الله بعزيز (And that is not difficult for Allah). Due to my constraints, I am unable to attend. Please forgive me.

The lowliest of all creatures, Ahmad Ali (may he be forgiven)

Our respected father's (may Allah's mercy be upon him) teacher, Hadhrat Maulana Rasool Khan Sahib (may Allah's mercy be upon him) wrote:

Honourable Maulana Sahib, may your bounties and blessings continue forever,

Assalamualaikum Wa Rahmatullahi Wa Barakaatuhu,

I received your venerable letter. It was a source of great honour and pride for me. May Allah Ta'ala continue bringing you success in your religious as well as worldly affairs forever. Ameen.

I will be most pleased to attend. I consider participation in this gathering a blessing. However, you know about my daughter's court case. Next hearing is on 7th February 1955. If that does not cause a hindrance, I will definitely take part in this blessing, *InshaAllah*.

Please do not send my transportation cost. If there are no hurdles, I will not be deprived from this groundbreaking ceremony. I am extremely thankful for remembering me. With Salam.

If you happen to meet respected Haji Wajeehud Deen convey *Assalam* from me.

Muhammad Rasool Khan (may the Most Merciful forgive him)

Maulana Azhar Shah Qaiser Sahib, the son of *Imamul Asr* Hadhrat Allama Anwar Shah Sahib Kashmiri (may Allah's mercy be upon him) replied:

Respected, may your bounties continue forever. I present the *Sunnah* Salam.

I received Darul Uloom's prospectus and your invitation and express my heartfelt gratitude. I read the announcement regarding the building with great satisfaction. What is the worth of my opinion? But I would at least say that on the one hand, an offshoot of the community of (scholars of) Deoband branched off and went to the people of Gujarat and Kathiawar, and they spread the *Deen* as far as Africa. On the other hand, at a later time they were entrusted with the responsibility of protecting Islamic practices in the newly-created country. Fortunate is the ground which opened its arms for Maulana Usmani, and blessed is the piece of land which received such a driven achiever as Maulana Mufti Muhammad Shafi Sahib. If the people of Pakistan were to ponder, they would realize that the groundbreaking and construction of Darul Uloom is a momentous event taking place in their country, towards which all, the rich as well as the poor, should contribute according to their means. With *Salam*.

Sayyid Muhammad Azhar Shah Qaiser

Accordingly, those who had promised to come arrived. Together with addresses by senior scholars, speeches and plays by students of Darul Uloom were also organized. I was twelve years old and Ustadh Ahmadul Ahmad had prepared me, with much affection, for an Arabic speech, and perhaps I was also included in an Arabic play performed by students. Due to my young age, my speech was much appreciated.

The first sitting was convened on the 20th of February under the chairmanship of the Ambassador of Saudi Arabia, respected Abdul Hameed Al-Khateeb (may Allah's mercy be upon him), who was himself a good scholar. The second sitting was presided over by Hadhrat Maulana Khair Muhammad Sahib (may Allah's mercy be upon him), the third sitting, on 21 February, was held under the chairmanship of Hadhrat Mufti Muhammad Hasan Sahib (may Allah's mercy be upon him) and the fourth sitting under Hadhrat Maulana Athar Ali Sahib (may Allah's mercy be upon him). Besides these elders, Hadhrat Maulana Muhammad Idrees Sahib Kandhlavi (may Allah's mercy be upon him), Hadhrat Maulana Sayyid Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him), Khalifa Abdul Haq Sahib from Quetta, and Hadhrat Maulana Sher Muhammad Sahib (may Allah's mercy be upon him) from NWFP also addressed the gathering. Besides them, respected Sardar Abdur Rab Nishtar Sahib, Abu Hossain Sarkar Sahib and Dr Malik Sahib from amongst State Ministers, and also Speaker of the Constituent Assembly respected Maulvi Tameezud Deen Sahib, the Ambassador of Syria respected Jawwad Al-Murabit Sahib (may Allah's mercy be upon all of them) also attended.

The following was published in Daily Jang on 21st February 1955:

Contributions Totalling Rs. 93000 Announced for Darul Uloom

Karachi: 20 February – Today the Opening Ceremony of Darul Uloom took place under the chairmanship of the Ambassador of Saudi Arabia, As-Sayyid Abdul Hameed Al-Khateeb. Besides large numbers of residents of Karachi, several notable scholars from all over Pakistan, including Maulana Mufti Muhammad Hasan (Lahore), Maulana Khair Muhammad (Multan), Khalifa Abdul Haq (Quetta), Maulana Athar Ali the president of Nizamul Islam party (East Pakistan), as well as local scholars participated. The Ambassador of Syria respected Jawwad Al-Murabit Sahib, Maulvi

Tameezud Deen Khan Sahib and Sardar Abdur Rab Nishtar Sahib also attended. Students who had learned Arabic through novel teaching methods delivered speeches in Arabic[1], which the audience greatly appreciated. The chairperson of the meeting expressed his heartfelt delight at the establishment of Darul Uloom, which would become a means of acquiring and furthering knowledge of Islamic studies. He also elaborated on the significance and eminence of knowledge and prayed for the success of Darul Uloom. During the gathering a businessman from Karachi, respected Seth Abdul Latif Bawani, pledged Rs. 93000 towards the construction of Darul Uloom. Before the chairperson's address Maulana Muhammad Idrees Sahib Kandhlavi, Shaykhul Hadith of Jamiya Ashrafiya Lahore, and Ustadh Ahmadul Ahmad of Syria gave speeches. The second sitting of the convention took place after Isha. The third sitting was convened from 2:30pm to 5pm today. And the fourth sitting took place today after Isha, in which Maulana Mufti Muhammad Hasan and other scholars delivered speeches."

(Daily Jang, 21 February 1955)

But in an unexpected turn of events, someone sowed a misconception among the relatives of Hadhrat Allama Shabbir Ahmad Usmani (may his secret be sanctified) that they had the foremost right over this land near Hadhrat Allama's burial place which Mufti Muhammad Shafi Sahib was usurping, and that he must be stopped from this. It is not appropriate to delve into the identities of those who fanned the flames of this matter because they have all returned to Allah Ta'ala. May Allah Ta'ala forgive all their sins. However, the situation deteriorated to such an extent that even the ears of Hadhrat Shaykhul Islam's (may his secret be sanctified) respected wife, who was a simple domestic lady and had no concern for worldly matters, were filled against our respected father, and a letter was also published in Jang newspaper with her name as the sender, and a poster was also published against our respected father (may Allah's mercy be upon him).

When news of these developments reached our respected father (may Allah's mercy be upon him), he visited the respected wife of Hadhrat Allama and tried to clarify the situation. However,

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[1] One of them was lowly Muhammad Taqi.

she was a simple household lady in whose heart the seed of mistrust had been sown. As a result, she did not give any positive reply. And the matter escalated to such a degree that newspapers reported that she would personally protest at the venue of the Opening Ceremony.

I have written before that when the Chief Commissioner was invited to Darul Uloom, a verbal request was made in the presence of the aforementioned relatives of Hadhrat Allama Usmani (may Allah's mercy be upon him) that that piece of land should be allotted to Darul Uloom as a memorial of Hadhrat Allama Usmani. And later an official application was sent to the Chief Commissioner on 3rd July 1953 about which Hadhrat's relatives were aware but no protest was lodged from their side at that time. Now, when all legal procedures had been duly completed with their full awareness, this protest was launched out of the blue.

When our respected father (may Allah's mercy be upon him) came to know of all this, he made a decision which is almost unimaginable in today's atmosphere. Our respected father said: "I am opening this *madrasa* for the pleasure of Allah Ta'ala; I am not opening a shop for doing business. And I do not want to create a *madrasa* by displeasing my teacher's wife. So the foundation stone of Darul Uloom will not be laid in this Ceremony. However, since eminent scholars and leaders of the nation have arrived from far and wide, this gathering will continue as planned so that people can benefit from their speeches. But this is not the groundbreaking ceremony of the *madrasa*, rather this will be an ordinary annual gathering. And construction of the *madrasa* will remain suspended until this contention is cleared with Hadhrat's respected wife agreeing to the final outcome."

Consequently, the following news was published regarding the Ceremony in *Naee Roshni*, dated 23 February 1955:

The Businessman Who Does Not Serve the *Deen* and Nation is Guilty of Ingratitude

Issues Faced in Promoting Arabic Language Deliberated Over in Darul Uloom's Convention

Karachi: 22 February (Special Correspondent) – His Excellency Sayyid Abdul Hameed Al-Khateeb, Ambassador of Saudi Arabia to Pakistan, announced the ground-breaking of new building of Darul

Uloom, a magnificent Islamic seminary similar in model to Jamiya Azhar built as a memorial of Shaykhul Islam Allama Shabbir Ahmad Usmani (may Allah's mercy be upon him) in the capital of Pakistan. The announcement was made in a grand ceremony in which eminent Islamic scholars and intellectuals from all over Pakistan participated. Among them were Hadhrat Maulana Athar Ali Sahib president of Jamiyat Ulama-e-Islam and Nizam-e-Islam Party East Pakistan, Maulana Khair Muhammad Sahib from Multan, Mufti Muhammad Hassan Sahib from Punjab, Shaykhul Hadith Allama Muhammad Idrees Qasmi from Lahore, Shaykhul Qurra Qari Hamid Husain Sahib, Hadhrat Khalifa Abdul Haq Sahib from Balochistan, Hadhrat Maulana Sher Muhammad Sahib from NWFP, and others.

Besides leading Islamic scholars, Maulana Tameez Ud-Deen Khan Sahib, Sardar Abdur Rab Nishtar, Abul Husain Sarkar (State Minister), Abdul Muttalib Malik (State Minister), Sayyid Ameen Al-Misry, His Excellency the Ambassador of Syria, Seth Abdul Latif Bawani, Mr A.M. Qureshi (former president of Muslim League and president of Ikhwan Pakistan) were among the noteworthy attendants.

Maulana Mufti Muhammad Mateen Al-Khateeb presented Darul Uloom's charter as well as a summarized Annual Gazette which explained that Darul Uloom was established in the form of a trust in memory of Hadhrat Shaykhul Islam Allama Shabbir Ahmad Usmani. He mentioned that Seth Bawani, Hakeem Muhammad Saeed (owner of Hamdard Laboratories), Khan Bahadur Fazal Kareem, Khan Bahadur Haji Wajeehud Deen, Seth Haji Sharif and Mufti Muhammad Shafi Sahib were appointed trustees, and that the trust was registered with the Government of Pakistan which had granted it tax-exemption. The Municipal Corporation had allotted the land to this registered trust with the recommendation of the Honourable Chief Commissioner. The government had also gifted land of 800 square yards, other than the land allotted to Darul Uloom, to Shaykhul Islam's widowed wife, and another 800 square yards to Shaykhul Islam's brother.

The proceedings began with recitation of the Noble Quran. Thereafter, in line with Darul Uloom's campaign towards promoting Arabic language, various speakers delivered speeches in Arabic. These speeches underlined the importance of Islamic knowledge and also encouraged Muslims to benefit from modern worldly knowledge in accordance with the needs of today's times. In his

opening address, the Ambassador of Saudi Arabia delivered a scholarly sermon about *Tawheed*[1] and the beliefs of a Muslim and advised Muslims to unite together under the banner of *Tawheed* and *Risalat*[2]. Regarding Darul Uloom, he stated that he felt proud to be given the honour of inaugurating it.

It was announced at the end of the first day's sitting that the ceremony of laying the foundation stone would be postponed due to some recommendations from the wife of Allama Usmani being under consideration of the Trust. Seth Haji Abdul Latif Bawani donated Rs. 93000 in Darul Uloom's building fund and construction works have started. Eight lakhs (800,000) would be spent on the building, as a result of which the construction of a great Islamic seminary would be completed in this Islamic state. Seth Bawani remarked that he is a businessman and it is incumbent upon a businessman to spend from the blessings that Allah Ta'ala has bestowed on him in service of his country and his *Deen*, and that it would amount to ingratitude for a businessman not to fulfill this obligation. All Islamic scholars and speakers emphasized on promoting Arabic language and exhorted that it was of utmost importance for the Muslims of Pakistan to learn Arabic. (Naee Roshni, 23 February 1955).

Those who heard from our respected father that he had suspended construction of Darul Uloom were left flabbergasted. People tried to reason: "This land has been allotted to Darul Uloom and nobody has the legal right to impede its construction. The governmental machinery has also assured us of its full cooperation. Blueprints of the building have been officially approved and some rooms have been constructed. Haji Abdul Latif Bawani Sahib has pledged Rs. 93000 for its construction. Notable Islamic scholars from around the country have arrived, and a groundbreaking ceremony has been conducted in their presence. Relinquishing this land in the present situation, especially when the building in Nanak Warah has become extremely cramped, will be a cause of much dejection and disrepute". However, our respected father declared that he could not base the foundation of Darul Uloom upon a dispute with the respected wife of his

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[1] Translator: *Tawheed*: Oneness of Allah

[2] Translator: *Risalat*: Belief that Prophet Muhammad ﷺ was the last Messenger of Allah

teacher. My elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib narrates that our respected father went on to tell the Board of Trustees: “Since the land has been allotted to you, you have the full right to proceed with the legal actions necessary to continue the construction. But I will not be part of it. I will continue my work in my *madrasa* in Nanak Warah until I get a piece of land without involving myself in any dispute.”

Thereafter, the late Hakeem Muhammad Saeed and Khan Bahadur Fazal Kareem Sahib were dispatched to discuss the matter with the relatives of Hadhrat Allama Usmani. Our respected father (may Allah’s mercy be upon him) accepted most of their demands. For example, their first proposal was that the Madrasa should be established with the name of Hadhrat Allama Usmani (may Allah’s mercy be upon him), which was already being done. The signboard erected on the construction site had “In memory of Shaykhul Islam Hadhrat Allama Shabbir Ahmad Usmani” clearly written on it. Their second condition was that respected Fazal Haq Sahib be made the trustee of Hadhrat Allama’s burial place and the Masjid near it. Our respected father (may Allah’s mercy be upon him) accepted this condition as well. However, their third demand was that the Trust of Darul Uloom should be altered and re-named Allama Usmani Trust which would comprise of the heirs of Hadhrat Allama Usmani (may Allah’s mercy be upon him). This point was fundamentally wrong, firstly because a *Waqf* (endowed) educational institution could not be permanently established on the basis of ancestry. Secondly, the land had been allotted to the Board of Trustees of Darul Uloom, which would have to be disbanded to fulfil this condition, which was practically impossible in the current situation and governmental circles also disapproved of it. Thirdly, from among Hadhrat’s heirs only Maulana Muhammad Yahya Sahib (may Allah’s mercy be upon him) was a scholar, which means that he was the only one who could be interested in matters pertaining to the *madrasa*. For this reason, our respected father offered to include him in the Board of Trustees of Darul Uloom. However, it seems that those people who were instigating them neither desired to establish a *madrasa* nor were they well-wishers of Hadhrat’s relatives. As a result, the objections continued despite our respected father accepting all their demands. And our respected father (may Allah’s mercy be upon him) maintained his stance with the words: “I do not wish to lay the foundation of the Madrasa on dispute, especially by hurting my teacher’s respected wife”.

Our respected father (may Allah's mercy be upon him) would often quote the Hadith of the Noble Messenger ﷺ:

أنا زعيم ببيت في وسط الجنة لمن ترك المراء وهو محقّ

Meaning: "I guarantee a house in the center of Paradise for the one who gives up a dispute, despite being in the right."

We always found our respected father (may Allah's mercy be upon him) acting upon this Hadith, but this was a juncture at which persisting in one's habit of giving up one's right required extraordinary resolve and valour. We were all heartbroken at the outcome. It seemed an almost certainty that a Darul Uloom befitting the stature of Hadhrat Allama would not be built at this place, and God knows what this place would come to be used for. And it so transpired that neither could a religious seminary be constructed at that place nor did Hadhrat Allama's relatives get any residential plots, and nor was Hadhrat's brother made the trustee of his burial place and the nearby Masjid. Rather, when these relatives of Hadhrat could not consent to Darul Uloom's construction by any means and our respected father ultimately relinquished all his rights from the land, Mr A.M. Qureshi Sahib (in whose house Hadhrat Shaykhul Islam and his respected wife had been residing) constructed his private institute named Islamia College on this land, where worldly education was imparted at a fee. This college made no reference whatsoever to having any association with Hadhrat Allama. Hadhrat Allama's grave remained in the compound of this college for years in such a derelict state that even reaching it was difficult. The college's administration also did not have much concern for keeping it clean. Years later, on my request, the late General Ziaul Haq Sahib had a separate path made for it after which it became accessible.

If one of us was in our respected father's position, we could easily furnish the argument that if we leave this place, it is possible for it to be used for something which is contrary to Hadhrat Allama's dignity. However, the heart which contained no considerations except the pleasure of Allah Ta'ala decided that it was incorrect to lay the foundation of Darul Uloom upon dispute. This is what our respected father (may Allah's mercy be upon him) had learned from his elders.

Qutbul Irshad Hadhrat Maulana Rasheed Ahmad Gangohi (may his secret be sanctified) had also revived the decrepit *Khanqah* of Hadhrat Shaykh Abdul Quddus Gangohi (may Allah's mercy be upon him) and began classes for learning the Quran and Hadith. However, when Hadhrat Shaykh Abdul Quddus Gangohi's (may Allah's mercy be upon him) inheritors objected to this, he moved the Madrasa, which had been running for years, to the nearby Masjid without even a moment's qualms. Our respected father was his spiritual successor. Therefore, however astonishing and heartbreaking his decision may have been for us, for him it was a routine decision. His thought process was that if Allah Ta'ala willed, He would provide another better place for Darul Uloom. It was due to this that I heard eminent scholars remark that this single act of Hadhrat Mufti Sahib (may his secret be sanctified) was enough proof of the exaltedness of his character, and his truthfulness and sincerity.

This event regarding the land near Allama Usmani's (may Allah's mercy be upon him) grave took place in Jumaduth Thaniya 1374H. Our academic year ended after this in Sha' ban and the new academic year began in Shawwal 1374H. However, it was due to the blessings of our respected father's (may Allah's mercy be upon him) sincerity and trust in Allah that just a few months later Allah Ta'ala provided a much bigger land in Sharafi Goth, the details of which I will present later *InshaAllah*.

Episode 13

At the House in Lasbela House

We stayed in an apartment at Campbell Street near Burns Road until Ramadan 1374H (approximately May 1955). We stayed there for five years, which proved to be very fortuitous for us. It was during our stay in this house that we were blessed with the opportunity of performing Hajj, about which I have mentioned before. It was also here that my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended) completed his memorization of the Quran and also recited the Quran in Taraweeh prayers for the first time. While we were staying in this house, Darul Uloom was established in Nanak Warah and we formally began our studies. It was here that our elder sister respected Ateeqah Khatoon Sahiba, who had arrived from Deoband as a widow, got married to Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him). It was here that our second sister, whom we call *Chhoti Aapa*, got married to the late Hafiz Shafqat Ali Sahib of Lahore, and our elder brother, the late respected Muhammad Razi Sahib, also got married here, with his wedding being conducted by Hadhrat Maulana Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him). And it was during our stay in this house that our respected father (may Allah's mercy be upon him) and his companions, as members of the Board of Islamic Teachings, drafted the Islamic foundations of the Constitution of the country, as a result of which a first draft of the Constitution, together with enforceable Islamic articles, was prepared in 1954. (Even though Governor-General Ghulam Muhammad later dismissed the Constituent Assembly and threw the country off track, whereupon this draft Constitution was deposited into the vault of forgetfulness).

Despite all this, this was also a rented house and our respected father (may Allah's mercy be upon him) desired to have his own house in Karachi. Before migrating from India, our respected father (may his secret be sanctified) owned considerable properties. Besides a large house, he also owned inherited agricultural lands as well as a garden which he had planted with much zeal, and mango trees of that garden were expected to bear their first fruits in the year he migrated to Pakistan. However, our respected father (may his secret be sanctified) used to say: "The day I

took the step out of the house and the garden, all those possessions left my heart." After our migration, the Indian Government took possession of all those properties.

A long time after this, Pakistan and India made an agreement according to which migrants who had left behind their properties due to the population exchange would be alotted a share, according to a defined formula, from the abandoned properties in the new country. As a result, in lieu of the properties he had left behind in India, our respected father (may Allah's mercy be upon him) received a plot of land in Karachi's locality of Lasbela House, on which he built a four-room house. (I remember that our respected father (may Allah's mercy be upon him) had mentioned that Rs. 8000 had been spent in building those four rooms.)

Construction of that house was completed in Ramadan 1374H and we were awaiting *Eid* to move in. We brothers decided to spend the 27th night of Ramadan Ul Mubarak by conducting *Shabeena*[1] on the roof of the house. My respected brother Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended) is *MashaAllah* a Hafiz. He invited several of his classmates who had also memorized the Quran and conducted *Shabeena* in *Taraweeh* prayer itself. Probably ten or twelve *Juz* of the Quran were recited in the *Taraweeh* prayer. And after *Eid*, on the 4th of Shawwal 1374H (circa 25 May 1955), we moved to that house.

While we could walk to the Madrasa from our house at Burns Road, the house at Lasbela House was around 3 to 3.5 miles away from the Madrasa, so we two brothers would cycle there. Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended) would ride the bicycle while I would sit either behind on the carrier or on the frame in front. Sometimes, in case the cycle was unavailable for some reason, we would have to travel by bus, in which case we had to change two buses to reach the Madrasa.

Trip to Lahore and Deoband

[1] Translator: *Shabeena*: Prayer in which large portions of the Quran are recited in a single night.

In this same academic year, when I was twelve years old, my respected mother had to undertake two journeys; one was to Lahore while the second was to Deoband where our respected mother wished to meet her brothers and other relatives. This was in the middle of my academic semester and these journeys were expected to take around a month or more. Absence of such a period of time would be detrimental to my studies. However, I was only twelve years old at the time and my mother could also not travel without me, nor could I stay without her. I therefore departed together with her on the 1st of November 1955. Our respected father (may Allah's mercy be upon him) had exhorted me to attend the classes in Jamiya Ashrafiya as long as I remained in Lahore, and in Darul Uloom Deoband as long as I remained in Deoband. After reaching Lahore, in line with these instructions I presented myself to Hadhrat Maulana Mufti Muhammad Hasan Sahib (may his secret be sanctified) and mentioned our respected father's (may Allah's mercy be upon him) instructions. He kindly permitted me to sit in the relevant classes. With this arrangement, I continued attending all my lessons there. Coincidentally, two of the sons of Hadhrat Mufti Sahib, i.e. Hadhrat Maulana Abdur Raheem Sahib (may Allah's mercy be upon him) (who later passed away at a young age) and Hadhrat Maulana Fazl Ur Raheem Sahib (may his shade be extended) (who is the current Rector of Jamiya Ashrafiya) were also studying the same books as me. In this way, I received the honour of being their class fellow, and we would attend all the classes together.

The lessons here were not at the same point as I had left in Darul Uloom, and it also takes some time to get accustomed to new teachers. Therefore the detriment to my studies which was bound to occur due to this kind of travel could not be fully compensated. However, something is better than nothing, so I was contented with this opportunity. And later this opportunity turned into a great treasure. It so transpired that our teacher of *Sharh Jami* and *Sharh Tahzeeb* went on leave. I took this development as salt on my wounds and proposed to the two sons of Hadhrat Mufti Sahib (may his secret be sanctified), who were both my classmates: "We should present ourselves to Hadhrat and request for a substitute teacher for these two books." They agreed and the three of us made our way to Hadhrat and presented our petition. Hadhrat was delighted at our request and replied with something beyond our wildest expectations. Hadhrat said: "Do not worry at all. I will teach you these books. You can come here during the scheduled time of those classes."

Hearing this, our elation knew no bounds. Hadhrat had stopped teaching since a very long time. He had become handicapped by one leg after it had to be amputated, and his mere existence in this state was an embodiment of enlightenment and right guidance. His company was ever-replete with anecdotes and quotes of his Shaykh Hakeem Ul Ummah Hadhrat Thanvi (may Allah's mercy be upon him). In that small age of mine, he appeared to be the most holy personality in the entire world, and whenever the thought of doing *Baiy'ah* with a pious elder would occur, my heart would not incline to anyone other than him. Someone looking at his condition at that time would not be able to imagine that he could teach books like *Sharh Jami* and *Sharh Tahzeeb*. However, Hadhrat showered us with his benevolence. His house was located on the third storey of an apartment in the Madrasa of Neela Gumbad. We would present ourselves in his service daily. We would appreciate during those lessons as to how simply this epitome of holiness and *Wilayah*[1] made us understand the intricacies of *Nahw* (Arabic grammar) and *Mantiq* (Logic). The discussion about *Hasil* and *Mahsool* in *Sharh Jami* is considered quite abstruse, but I remember that Hadhrat had explained it to us in a breeze. Similarly, our syllabus of *Sharh Tahzeeb* was until the discussion about *Daabitah*, and the topic about *Daabitah*, being difficult to understand, was removed from the syllabus. But Hadhrat said: "I will teach you this topic as well". And he did teach it, and taught it wonderfully. May Allah Ta'ala have infinite mercy on him.

After staying in Lahore for around twenty six days, our respected mother had to travel to Deoband on 27 November 1955. *Bhai Jaan* (respected Muhammad Zaki Kaifi) got ready to accompany our respected mother to Deoband, so we departed by train with him. Travelling to India offered newfangled hardships in those days. Clearing customs and thereafter boarding the train were no less than a Plain of Gathering of this world. The train took us to Amritsar, and a second train from there, which traversed across the entire Eastern Punjab, reached Deoband station late into the night. Having become accustomed to the urban life of Karachi and Lahore for six years, the places of Deoband etched in my childhood memory suddenly appeared much smaller. It seemed as if someone had suddenly miniaturized the images of the station, platform,

[1] Translator: *Wilayah*: The state of being a Wali, i.e. a friend of Allah

and other places of Deoband which had been entrenched in my mind. There was a considerable crowd of our relatives on the platform, and the scene of our respected mother (may Allah's mercy be upon her) meeting them and exuberance reflecting from their beaming faces was worth beholding.

We stayed in the house of our maternal uncle, respected Anwaar Kareem Sahib (may Allah's mercy be upon him). The next day I visited my childhood streets and our house. Our house was taken over by immigrants but they let us in. The following inscription affixed by our respected father (may Allah's mercy be upon him) was now inviting us to take lesson:

دنیا کا کچھ قیام نہ سمجھو، کرو خیال

اس گھر میں تم سے پہلے بھی کوئی مقیم تھا

Do not count on your stay in this world, take heed

Someone else used to stay in this house before you

Our respected father (may Allah's mercy be upon him) had affixed this couplet when this house was being constructed, at a time when we could not even imagine that we would have to leave it soon. Today, however, this couplet was inviting its new inhabitants to take heed. Besides this, when we were about to leave this house my elder brother respected Muhammad Razi Usmani Sahib (may Allah's mercy be upon him) had inscribed a couplet with coal under an eave on the upper storey. This couplet could also be made out at the time:

یہ چمن یونہی رہے گا اور ہزاروں جانور

اپنی اپنی بولیاں سب بول کر اُڑ جائیں گے

This garden will remain, while thousands of birds

Will chirp their songs and fly away

Anyway! After entering our own house with others' permission and becoming grateful to them for allowing us in, we left for our neighbourhood. Everything of our neighbourhood was where we had left it, but appeared smaller than before. Even the piazza, about which I have mentioned before that to us it seemed to be a huge ground or stadium, appeared as if it had shrunk into a small courtyard.

Throughout the different stages of life one considers various things big and important, but later when their reality manifests itself one laughs as to how trifling a thing I considered big and important. This world also appears trememdously vast today, but once we reach the Hereafter, when the true reality of this world will reveal itself, we will surely laugh at today's myopic view of ours.

Anyway! During my stay in Deoband I began attending my lessons in Darul Uloom Deoband, as my respected father (may Allah's mercy be upon him) had instructed me. At that time, *Sharh Jami* was being taught by Hadhrat Maulana Naseer Ud Deen Sahib (may Allah's mercy be upon him) (who later became Shaykhul Hadith). *Alhamdulillah* I got the opportunity to benefit from him. *Kanz Ud Daqaiq* and *Sharh Tahzeeb* were under Hadhrat Maulana As'ad Ullah Sahib, and *Maqamat Hariri* was under Hadhrat Maulana Jalil Ur Rahman. My paternal cousin Hadhrat Maulana Sayyid Hasan Sahib (may Allah's mercy be upon him) was a competent and well-liked teacher at Darul Uloom at the time. He also used to teach *Maqamat Hariri* and both of us wished that I could study *Maqamat* under him. However, his class conflicted with my class of *Kanz Ud Daqaiq*. I therefore missed out on benefitting from him. But a great benefit coming out of our visit to Deoband was that I received the good fortune of being a student, though an informal one, of Darul Uloom Deoband. And during my time there, I also received the honour of seeing some pious personalities belonging to this institute. I was so young that I did not get the courage to meet Shaykhul Islam Hadhrat Maulana Husain Ahmad Sahib Madani (may Allah's mercy be upon him), but Alhamdulillah received the good fortune of seeing him from far.

A maternal aunt of mine was residing at a small distance from Deoband in a village of Tehsil *Khatauli* called *Sarai Rasulpur*. Our respected mother (may Allah's mercy be upon her) went to visit her for two days and I accompanied her. *Khatauli* is the town which was home to our spiritual

forefather Hadhrat Mian Ji Munnay Shah Sahib (may Allah's mercy be upon him). From here, a dirt road along the bank of a stream led to *Sarai Rasulpur*. We took this route on a Rickshaw. *Sarai Rasulpur* was a small lush, verdant and idyllic village, the Imam of whose sole Masjid was our maternal uncle, who had taken up residence here for this very purpose. These two days spent in that village were extremely pleasant and enjoyable. This was my first time witnessing a purely rural life, and the following interesting incident also took place during this visit. When a neighbour of our aunt came to know that we were visiting from Karachi she called for me to her house. She was an old lady, and since I was only a twelve-year-old child she did not observe *purdah* from me. Making me sit in her house, she asked: "Have you come from Karachi?" When I replied in the affirmative, she continued matter-of-factly: "Then ofcourse you would know my son Husain. How is he doing?" I replied: "I do not know him." Her look of incredulity at these words was worth seeing. She exclaimed in a tone of utter astonishment: "*Hai*! You live in Karachi and still do not know Husain?" I asked: "Where does he live?" She replied: "*Aray*! He lives in the very same Karachi as you." Now I understood that she thought Karachi was similar to *Sarai Rasulpur*, i.e. just as all residents of *Sarai Rasulpur* know each other, similarly all residents of Karachi must also know each other. At this I tried to explain to her that Karachi is such a big city that if one end of Karachi is considered to be in *Sarai Rasulpur*, the other end would be in Meerath. She was so dumbfounded at these words as if I were telling her a tale from the Arabian Nights.

Now it comes to mind that when the Noble Quran describes Paradise to be comparable in size to all the heavens and the earth, or when the Noble Messenger ﷺ informs us that the lowest inhabitant of Paradise would be bestowed a place twice the size of the entire world, then our astonishment at hearing this is comparable to that old village lady's amazement who was unable to comprehend that Karachi could be so much bigger than *Sarai Rasulpur* that all of its residents do not know each other and whose simplicity makes us laugh. But when those Noble Messengers, who have either personally witnessed the world above with their own eyes or the Creator of the world above has directly informed them about it, when they look at us naïve inhabitants of the earth expressing our astonishment, they do not laugh at us, rather they have pity on us.

Anyway! These trips to Lahore and Deoband with my respected mother were quite pleasant and enjoyable, and turned out to be means of many blessings for me.

In those days, our respected father (may his secret be sanctified) was on a tour of West Pakistan on behalf of Jamiyat Ulama-e-Islam. While I was till in Lahore, he reached here as part of that tour and was schedule to continue onwards to other places in Punjab and then to NWFP. I got the chance to accompany my respected father (may his secret be sanctified) on those trips. Before giving an account of those tours, it seems appropriate to describe my respected father's activities of those times.

Episode 14

Some Events from 1955 and 1956

Our respected father's (may Allah's mercy be upon him) life was one of continuous struggle. After coming to Pakistan he was ever-absorbed with the concern that Pakistan should become a beautiful model of its purpose of creation, i.e. the implementation of Islam. To this end, he desired for such a constitution to be implemented in the country which reflected Islamic teachings. Due to this, he was ever at odds with the secular circles of the country. On the other hand, the teaching and administrative responsibilities of Darul Uloom required dedicated time. The task of writing Fatwas was on top, which did not stop at any time. The daily routine of delivering a lecture on Quranic Studies after Fajr in Masjid Bab ul-Islam was never missed, and later on he also gave lessons on Radio Pakistan every Friday titled *Maariful Quran*. He also wrote books and articles based on the needs of the country. In the field of *Tasawwuf* and *Sulook*, in order to pass on the trust of Hadhrat Hakeem Ul Ummah Maulana Ashraf Ali Sahib Thanvi (may Allah's mercy be upon him) he gave an *Islahi*[1] talk every Sunday, and responding to letters from seekers of *Sulook* was an additional task. Family issues were on top of all these. And for all these matters he also had to travel frequently, which also consumed time.

However, especially the years 1955 and 1956 brought numerous challenges for our respected father (may Allah's mercy be upon him) and several significant events transpired in these years, which seem appropriate to mention one by one.

The Struggle for the Constitution of Pakistan

Our respected father had spent endless days and nights to preparate the Constitution, which was now in its final stages. He was now holding frequent meetings and dialogues with the relevant

[1] Translator: *Islahi*: Pertaining to reformation of morals

stakeholders to improve it as much as possible. In the first three months after coming to Pakistan our respected father (may Allah's mercy be upon him), together with Hadhrat Maulana Manazir Ahsan Gilani Sahib and Dr Hameedullah Sahib (may Allah's mercy be upon them both), had drawn up a draft outline of the Constitution. Thereafter the Constituent Assembly of Pakistan formed a department called the "Board of Islamic Teachings" and made it a Sub-Department of the Assembly. This department was operating under the presidentship of Hadhrat Maulana Sayyid Sulaiman Nadvi Sahib (may Allah's mercy be upon him) while our respected father was a core member. From its very inception, certain quarters in Pakistan were utterly averse to giving it an Islamic identity and wished to bring a secular constitution in the country. To this end, one propaganda being promoted was that Muslims have many sects which would never collectively agree to a single version of the Constitution. To counter this, scholars from all schools of thought decided to jointly define the Islamic foundations of the Constitution. For this Hadhrat Maulana Ihtishamul Haq Sahib Thanvi (may Allah's mercy be upon him), with cooperation from other scholars, convened a meeting of 33 scholars, in which Deobandi, Barelvi, Ahl-e-Hadith and Shia scholars participated. These scholars unanimously agreed to 22 points for the Constitution of Pakistan, which was a major milestone in the religio-political struggle in the country. Later when the government presented its proposals in the Nazimuddin Report regarding the Constitution, another meeting of these 33 scholars was convened in which amendments to this Report were unanimously agreed by scholars of all schools of thought, which were then compiled and published. Finally most of the proposals of the Board of Islamic Teachings were accepted in the draft Constitution of 1954, but then Governor General Ghulam Muhammad dismissed the Constituent Assembly and brought the matter back to square one, and disputes with secular quarters restarted during the preparation of the new Constitution.

One propaganda being spread from their side was that acting (or not) upon Islamic commandments is one's personal matter and the state should not interfere in this. In support of this, it was even claimed that the Noble Quran is devoid of any guidance regarding national laws. In response to this our respected father (may Allah's mercy be upon him) wrote a detailed booklet titled "Quranic Constitution" in which he compiled verses of the Quran, together with their detailed explanation, in which clear guidance regarding national laws is provided.

Subsequently, the propaganda was raised that if the State were made Islamic the rights of the minority non-Muslims could not be protected. In response to this our respected father (may his secret be sanctified) wrote a booklet titled “Rights of non-Muslims in an Islamic State”. These booklets were also translated into English, and thereafter thousands of copies were published and also sent to members of the Assembly and other influential state officials. They helped in orientating the mindsets of members of the Assembly.

Before the partition of India, Shaykhul Islam Hadhrat Allama Shabbir Ahmad Sahib Usmani (may Allah’s mercy be upon him) had created the Jamiyat Ulama-e-Islam in order to unite the efforts of Islamic scholars in the Pakistan Movement. This organization had breathed life into the Movement and played a vital role in attaining Pakistan. After the creation of Pakistan, this Jamiyat continued to work for the implementation of an Islamic Constitution and Islamic laws under the chairmanship of Hadhrat himself. After his demise, Hadhrat Maulana Sayyid Sulaiman Nadvi (may Allah’s mercy be upon him) became its president, and after his death Hadhrat Maulana Mufti Muhammad Hasan Sahib (may Allah’s mercy be upon them all). During most of this time our respected father (may Allah’s mercy be upon him) served as its Vice President, and later, due to the debility and handicap of Hadhrat Maulana Mufti Muhammad Hasan Sahib (may Allah’s mercy be upon him), he was made its acting President. Since in those days the country was divided into Eastern and Western parts, the provincial committee of the Jamiyat in East Pakistan (present-day Bangladesh) operated under the chairmanship of Hadhrat Maulana Athar Ali Sahib (may Allah’s mercy be upon him). The history of the Jamiyat’s struggle for an Islamic Constitution is rather lengthy and this is not the appropriate place to delve into it, but in summary the Jamiyat, with its limited resources, continued its struggle to make the constitution of Pakistan Islamic and tried to promote Islamic practices through publications and speeches, engaging in dialogue with those in power and the Constituent Assembly, and also by organizing public speeches. However, the Jamiyat was weak in its district-level foundations and there were also organizational disagreements in certain locations. After taking over leadership of the Jamiyat, our respected father was concerned about making its internal branches more structured and active. He planned a tour of West and East Pakistan towards the end of 1955 in which the Director of the Jamiyat Hadhrat Maulana Muhammad Mateen Khateeb Sahib (may Allah’s mercy be upon him) also

accompanied him. This tour had two main objectives. Firstly, the draft version of the Constitution of Pakistan was in its final stages. To make it Islamic, it was necessary to cultivate people's mindsets, and in the same rein the secular forces would also need to be rebutted at an intellectual and public level. The second objective was to create branches of the Jamiyat in various cities and to unite and organize them.

Constitutional Tour of Punjab and NWFP with My Respected Father

I was still in Lahore, having just returned from India with my respected mother (may Allah's mercy be upon her), when our respected father (may Allah's mercy be upon him) arrived in Lahore together with Hadhrat Maulana Muhammad Mateen Khateeb Sahib (may Allah's mercy be upon him) and my respected brother Hadhrat Mufti Muhammad Rafi Usmani Sahib (may his shade be extended). They had toured various cities of Sindh and Punjab and were scheduled for onwards journeys to Jhelum, Rawalpindi, Akora Khattak, Peshawar, Mardan, and then on their return, Sargodha, Faisalabad (which was then called Lyallpur) and Sheikhupura. I desired to accompany our respected father (may Allah's mercy be upon him) in this journey, so after seeking his permission I joined them from 23 December 1955. This was my first time travelling beyond Lahore and I eagerly desired to see this part of my country. It was the end of December 1955 so the cold was intense. We took a train from Lahore to Jhelum where our respected father's (may Allah's mercy be upon him) student Hadhrat Maulana Abdul Lateef Sahib had arranged for a grand public gathering. A massive crowd congregated after Friday prayer to which our respected father addressed, and a meeting of the Jamiyat was convened in the evening. I had entered the thirteenth year of my life and was more interested in sightseeing and leisure walks than the public gathering and meeting. Accordingly, while our respected father's *Tafsir* lecture was held the next morning, we went to visit the river Jhelum with Hadhrat Khateeb Sahib. We saw huge wooden logs floating on the river. Our hosts explained that those logs were obtained by cutting trees in the forests of Kashmir. The sellers of these logs cut the trees in Kashmir and cast them into the river, whereupon they floated all the way here. Each log had a name and number inscribed on it

which were used to identify the intended recipient. This was also my first time beholding sunrise over a river, and the picturesque scene is still fresh in my mind.

From Jhelum, we departed for Rawalpindi by bus on the 24th of December. Hadhrat Maulana Abdul Hannan Sahib (may Allah's mercy be upon him) had arranged for a public gathering during the day in the Masjid of Mohalla Workshapi, while Hadhrat Maulana Ghulam Ullah Khan Sahib (may Allah's mercy be upon him) (whom I was seeing for the first time) had arranged for another one at night. The night gathering was especially awe-inspiring, and despite the extreme cold, people sat listening intently to all the talks. Our respected father (may Allah's mercy be upon him) was the last to address the audience, and it seemed as if in this extreme cold the massive crowd of people extending as far as the eyes could see were expressing their zeal for an Islamic Constitution in one voice.

Our next stop was Akora Khattak. We departed by car from Rawalpandi on the 25th of December, and on reaching the Attock River we found the road blocked, perhaps due to a train crossing. We therefore had to wait. A breathtaking view loomed before us; a confluence of Attock and Kabul rivers flanked by lush mountains on either side. I had never seen such a stunning scene in my life. At this point our respected father (may Allah's mercy be upon him) narrated: "When we toured NWFP (present-day Khyber Pakhtunkhwa) with Hadhrat Allama Shabbir Ahmad Usmani (may Allah's mercy be upon him) before the creation of Pakistan, our car had stopped at this very place. Looking at the beautiful view in front of us, Hadhrat Allama (may Allah's mercy be upon him) made a wondrous remark. He said: "Do you see any order in this scene? Look, neither is the river flowing in a straight line nor do the contours of the mountains seem to have any pattern. The river is meandering across the mountains, while some mountains are high and some are low. Even the trees growing on them are not aligned in a straight line; some are straight while others are bent. However, as a whole the view is so beautiful that one wants to look at it again and again. From this we come to know that its beauty lies in its disorderliness. If one were to force a pattern and order into it, it would lose its spontaneity and innate beauty and would lose its charm by degenerating into something artificial."

He then continued: “People sometimes go to great lengths in trying to find order between verses of the Quran. However, in order to feel the innate beauty of the Quran there is really no need to go to such lengths.”

We reached Akora Khattak at twelve noon. The following is noted in my diary of that day:

“Reached Akora at 12. A huge crowd came to receive us. The air echoed with chants of “Law of the Quran *Zindabad*![1]”, “Mufti Muhammad Shafi *Zindabad!*”, “Mufti-e-Azam *Zindabad!*”, and two boys were reciting an Arabic anthem in a very melodious voice”.

Here, Shaykhul Hadith Hadhrat Maulana Abdul Haq Sahib (may Allah’s mercy be upon him) was imparting his knowledge through Darul Uloom Haqqania. We stayed in Hadhrat’s madrasa itself. In those days Hadhrat Maulana Samee ul-Haq Sahib (may his shade be extended)[2] was also studying there. I met him there for the first time through an unforgettable favour that he did to me. Akora Khattak was a model of “*husn badaawat*” (rustic beauty) in those days. Hadhrat’s house in which we stayed was made of mud. In those days, the ancient Arab tradition of having a toilet inside the house being considered socially unseemly was still in vogue. We had never experienced this “*husn ghair majloob”* of “*badaawat*”[3]. In the chill winter night, I needed to use the toilet. The young man who appeared to be closest to my age was Maulana Samee ul-Haq Sahib himself. It felt awkward to express my need due to my young age but my body was in no position to observe formalities, so I spontaneously divulged my problem. His brows furrowed and he fell into thoughtful contemplation for a few moments, but immediately declared: “Follow me.” In the darkness of the night, he took me by my hand across the street and onto the rooftop of a house. Pointing to a small room, he relieved me of my predicament. Though it somewhat felt

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[1] Translator: “*Zindabad*!” is the Urdu equivalent of “Long Live!”

[2] Regrettably, today when this narrative is being published, we have to write (may Allah’s mercy be upon him) instead of (may his shade be extended)

[3] “*Badaawat*” means rural ways of life and “*husn ghair majloob*” alludes to Mutanabbi’s couplet in which he says: حسن الحضارة مجلوب بتطرية... وفي البداوة حسن غير مجلوب (Beauty of urban life is contrived through pampered softness, while beauty of rural life is uncontrived)

that my action in this place was not devoid of the unscrupulousness of *wad'ush shay'i fee ghairi mahallihi*[1] but this was not the time to go into such subtleties, so I did not bother. I did not get a chance to talk to him while going but but we exchanged introductions on our way back, after becoming indebted to him for his favour. This acquaintance eventually blossomed into friendship, regarding which I will elucidate somewhere later *InshaAllah*.

Hadhrat Maulana Abdur Rahman Sahib Kamilpuri (may Allah's mercy be upon him) (whom Hadhrat Hakeem Ul Ummah used to called "*Kamil Puray*" (fully complete) was Shaykhul Hadith in Akora Khattak itself. Our beloved teacher Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him) was a student of his, and having heard about him from our respected teacher innumerable times, I yearned to meet him. Alhamdulillah this wish was fulfilled there. This was the first and last time I met that embodiment of *noor*[2]. I mentioned to Hadhrat: "Hadhrat Maulana Sehban Mahmood Sahib is our beloved teacher who was your student. I am therefore your indirect student". Hadhrat smiled and was very kind.

From Akora Khattak, we reached Nowshera at 9am the next morning. Here a huge crowd had gathered to receive us and slogans of "*Mufti-e-Azam Zindabad*"[3] and "*Nazim-e-A'ala Zindabad*"[4] echoed in the atmosphere. We stayed there for only three hours, in which a huge gathering took place in the Jami' Masjid Nowshera. After Zuhr, we departed for Multan where we stayed near Masjid Peeran. Maulana Midrar Ullah Sahib (may Allah's mercy be upon him) had scheduled a meeting of the Jamiyat at Ganj Bazaar after Asr. And a public gathering was convened in Masjid Peeran after Isha. On the morning of 27 December our respected father delivered a lecture of *Tafsir* in the same Masjid. At 4pm the same evening, we reached Peshawar via Charsadda. A

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[1] This term means "using something inappropriately" and is normally used as the technical definition of "*Zulm"* (injustice).

[2] Translator: *Noor*: Spiritual light

[3] Translator: *Mufti-e-Azam Zindabad*: Long Live the Grand Mufti

[4] Translator: *Nazim-e-A'ala Zindabad*: Long Live the Director

gathering was held at night in a Masjid of Qissa Khwani Bazaar which, similar to the attendance in other gatherings, was attended by a big crowd.

This was my first time visiting NWFP (present-day Khyber Pakhtunkhwa) and I especially remember that we would do rounds of bright red blood oranges after each meal. Thereafter the famous "*Kahwah*", i.e. green tea, of Peshawar would help speedily digest the heaviest foods such that we would begin feeling hungry soon after.

From Peshawar, we departed for Hatiyan by bus on 28 December. Hadhrat Maulana Ghulam Ullah Khan Sahib (may Allah's mercy be upon him) had planned to take us to his home town of "Darya Khan". From Hatiyan, we reached "Darya Khan" on a horse-cart. We prayed Zuhr here and enjoyed Hadhrat Maulana Ghulam Ullah Khan Sahib's (may Allah's mercy be upon him) hospitality. Thereafter, again on a horse-cart, we reached Hazro where we visited Hadhrat Maulana Naseer ud-Deen Sahib Ghorghushti (may Allah's mercy be upon him). After a successful public gathering, we departed for Campbellpur (present-day Attock) on a bus, where our respected father (may Allah's mercy be upon him) addressed the crowd after Isha. Thereafter we headed for the train station and boarded the train for Sargodha. Hadhrat Maulana Abdul Hannan Sahib (may Allah's mercy be upon him), who had accompanied our respected father (may Allah's mercy be upon him) throughout his journeys until now, alighted at Rawalpindi Station, while we spent the night in our respected father's (may Allah's mercy be upon him) company. Our train reached Hasan Waal station while it was still dark, where a crowd had been waiting for God knows how long just to see our respected father. The train stopped for only a few minutes in which the admirers fulfilled their rights of appreciation. The train reached Sargodha at sunrise, where Hadhrat Maulana Muhammad Shafi Sahib Sargodhvi (may Allah's mercy be upon him) welcomed us at the train station along with a sizeable crowd. A great public gathering took place there as well.

The next morning, i.e. the 30th of December, we boarded the same train for Lyallpur (present-day Faisalabad) where a large crowd had come to receive us. We prayed Friday prayer in a Masjid near the *Ghanta Ghar*, where a packed gathering took place after the prayer. I saw the Agriculture College of Faisalabad for the very first time there. We reached Sheikhupura by bus on 31st

December and a gathering was convened after Zuhr prayer. At 4pm the same evening we returned to Lahore, and on 1st January 1956 we reached Sialkot by bus, where we stayed at the house of our paternal cousin Maulana Hamid Hassan Sahib (may Allah's mercy be upon him). Our respected father (may Allah's mercy be upon him) addressed an assembly of scholars there and we returned to Lahore on the 2nd of January. Our respected father and Hadhrat Maulana Muhammad Mateen Khateeb Sahib (may Allah's mercy be upon them both) continued onward to East Pakistan for a similar whirlwind tour, while we had missed too many classes already so we returned to Karachi and continued our lessons.

News reports of these whirlwind tours of our respected father (may Allah's mercy be upon him) were published in bold headlines in newspapers. Two major benefits were achieved through them. Firstly, the draft Constitution was nearing completion and secular circles had been scheming towards making it a secular Constitution. Through these tours, an atmosphere of resistance was created against these secular quarters throughout the country and their schemes were pushed back. Secondly, in order to make the Jamiyat Ulama-e-Islam active at a district level, our respected father (may Allah's mercy be upon him) had created branches of the Jamiyat throughout the places he visited, and also succeeded, to a large extent, in resolving internal disagreements and creating an atmosphere of unity among its members.[1]

The untiring efforts for the Constitution of Pakistan of our respected father (may Allah's mercy be upon him), the Jamiyat Ulama-Islam and other religious circles finally bore fruit in that the Constitution of 1956 contained several Islamic articles. As a result, the lobby which wanted to base the Constitution of the country upon secular foundations suffered an overwhelming defeat and the country was saved from the threat of becoming secular. It was announced that this Constitution would come into effect on the 23rd of March 1956. This was the same date on which the Pakistan Resolution of 1940 was passed. That day was celebrated as "Republic Day" across the nation and the ruler of the country, instead of being called Governor General, was called

[1] These details of the tours are narrated from my diary

President. It would not be unreasonable to say that that was the day our nation attained complete independence. An aura of celebration engulfed the entire country. Students of Darul Uloom used to prepare weekly speeches as practice exercises. That day, the theme of their speeches was this memorable event itself. And I had also prepared a half-baked poem on this topic which was read in that gathering.

Episode 15

It may appear relevant to briefly introduce the Jamiyat Ulama-e-Islam, whose tours I have described in the previous pages, and to also answer the question which arises in most minds: “Is the present-day Jamiyat Ulama-e-Islam the same as at that time or different”? But at this point I am writing reminiscences from my childhood and adolescence, so it does not feel appropriate to stir up that story now. InshaAllah a mention of that will come at its appropriate time.

End of Academic Year

I remained absent from Darul Uloom for more than two months due to the travels to Lahore, Deoband, NWFP and Punjab. Consequently, I had sustained a substantial loss to my studies. Though I had continued attending classes in Jamiya Ashrafiya and Darul Uloom Deoband for some time, they could obviously not make up for a regular course of study. After returning to Karachi, hardly three months were left for our annual exams. I therefore had to work quite hard to catch up. The following is my result recorded in the Gazette of Darul Uloom for Ramadan 1374 to Shaban 1375, equivalent to May 1955 to April 1956:

Subject	**Marks**
Kanz Ud Daqaiq	51
Albalaaghah Al-Waadihah	50
Translation of the Noble Quran	50
Sharh Jami	49
Maqamat Hariri	46

Qutbi	41
Usool ush-Shaashi	45
Sharh Tahzeeb	44
Handwriting	45

It is recorded in my diary that Mufti Sabir Ali Sahib took our exam of *Kanz Ud Daqaiq;* Hadhrat Maulana Sehban Mahmood Sahib took our exams of *Albalaaghah Al-Waadihah* and Handwriting; the exam of translation of the Noble Quran was taken by Maulana Muhammad Mateen Khateeb Sahib; Maulana Ziyarat Gul Sahib (who later changed his name to Abdul Haq at our respected father's recommendation) took our exam of *Sharh Jami*. The exam of *Maqamat Hariri* consisted of a written paper. Maulana Badee Uz Zaman Sahib took our exam of *Sharh Tahzeeb*, Mufti Wali Hasan Sahib of *Qutbi*, while Maulana Fazal Muhammad Sahib took our exam of *Usool ush-Shaashi*. May Allah Ta'ala have mercy upon them all.

Practice Exercises in Tajweed

Until now, I had not been able to complete a reading of the Noble Quran in front of a teacher. After reading seven *Juz* in front of my teacher in my childhood, I had read the remaining *Juz* on my own. As a result, my pronunciation left much to be desired and a feeling of inferiority gnawed at me. To remedy this, I practiced Tajweed under several *Qari*s during my study in Darul Uloom. The first of them was the late Qari Muhammad Ilyas Sahib, who was the son of our respected father's (may Allah's mercy be upon him) class fellow Hadhrat Qari Muhammad Yusuf Sahib (may Allah's mercy be upon him), and was a brother-in-law of our brother respected Muhammad Razi Sahib. He would conduct *Qira'at* classes in Darul Uloom. I studied Jamal Ul Quran from him and began introductory lessons in *Qira'at* from Surah Yusuf. Thereafter when Hadhrat Qari Abdul Wahab Makki Sahib (may Allah's mercy be upon him) was handed over this responsibility in Darul Uloom, I began practicing under him. I still remember this point from his lessons, that according to one *Riwayah* in the *Qira'at* of Hafs, *Ishmaam* is done in only one place in the entire Quran,

which is in the letter "ن" of the Noble Verse of Surah Yusuf **مَا لَكَ لَا تَأْمَنَّا** . In reciting this "ن" the lips are twisted similar to when one recites the *Dammah* (ُ), but the *Dammah* is not pronounced.

After him, Hadhrat Qari Hamid Hasan Sahib (may Allah's mercy be upon him) was renowned in those days for his melodious voice. He possessed a sensitive temperament and a decorous personality. He would be unable to sleep if even a minor crease formed on his bed sheet. His room seemed as if it belonged to some Nawab of Oudh. He never married but kept a cat which was his source of entertainment at home. He used to play with it like one plays with children. When it died he was seen crying with tears in his eyes. He was an expert in several recitations of the Noble Quran and his recitation would mesmerize listeners. I tried to learn from him, but he was as much touchy and irritable as decorous. I recited to him for one or two days but then he flared up at some unseemly conduct from me and scolded me. After that, I could not muster the courage to approach him again and was therefore deprived of benefitting from him. Besides him, during my stay in Lahore I would also visit Qari Abdul Malik Sahib (may Allah's mercy be upon him) sometimes. He made me practice the last passage of *Surah Hashr*, and I still remember that when reciting the last sentence of the Surah **"وَهُوَ الْعَزِيزُ الْحَكِيمُ"** I would inadvertently do a *Qalqala* when reaching the "ل" of **"الْعَزِيزُ"**. Hadhrat Qari Sahib (may Allah's mercy be upon him) corrected me several times but my habit remained. At this, Hadhrat taught me the following trick: when reaching the letter "ل" I should read the letter "ع" together with it. In this way a *Qalqalah* would not be produced when reciting the "ل". In short, he taught me so much in that single passage as would be difficult to learn in months. May Allah Ta'ala have infinite mercy on him.

Last Year of Darul Uloom Nanak Warah

From Shawwal 1375H, our last year at Darul Uloom Nanak Warah began. We were scheduled to study *Hidayah Awwaleen*, *Noor Ul Anwar*, *Mukhtasar Al-Ma'ani*, etc., and this was the first time none of our lessons were under Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him). *Hidayah* was assigned to Hadhrat Maulana Mufti Wali Hasan Sahib. We started *Noor Ul Anwar* with Hadhrat Maulana Qari Riayatullah Sahib (may Allah's mercy be upon him), who was an extremely well-liked teacher and would make his lessons sweet as honey with his

affable style of conversation. However, he was later assigned a higher-grade book so Noor Ul Anwar was transferred to Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him), and we thus received the blessing of being with our beloved teacher for at least one lesson.

Mukhtasar Al-Ma'ani, *Sullam Ul Uloom* and *Deewan Mutanabbi* were allotted to Hadhrat Maulana Fazal Muhammad Sahib Swati (may Allah's mercy be upon him), who was a highly competent and experienced teacher. We had had the opportunity of studying some part of *Gulistan* from Hadhrat in Masjid Bab ul-Islam and an overwhelming awe of his personality was entrenched in our hearts. But the love and kindness with which he taught us those lessons was extraordinary and it is impossible for us to repay him for his favours on us. He also possessed a charming teaching style. It so happened that owing to my aberrant temperament I could never get along with *Mukhtasar Al-Ma'ani*; the logical acrobatics contained in *Mukhtasar Al-Ma'ani* were too burdensome for my taste. Besides, just the previous year we had studied *Albalaaghah Al-Waadihah* under Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him) with such rhythm and relish that in the process of studying that book we had also learned how the rules of rhetoric were practically applied, and also did practice exercises in their application. After such a tasteful course I was rather half-hearted in going through the logical gymnastics of *Mukhtasar Al-Ma'ani.* Similarly, after learning the necessary terminologies of *Mantiq* (Logic) I did not have the taste for delving into its detailed discussions. Thus, I did not find much enthusiasm while studying *Sullam Ul Uloom*. On the other hand, we studied *Deewan Mutanabbi* with much zeal and fervour and Hadhrat (may Allah's mercy be upon him) also taught it with great diligence. I even memorized several couplets from it. But I experienced the greatest pleasure in studying *Hidayah* and *Noor Ul Anwar*. During the lessons of *Hidayah*, Hadhrat Maulana Mufti Wali Hasan Sahib (may Allah's mercy be upon him) would not only expound upon noteworthy points related to *Fiqh*[1] and *Usool Ul Fiqh*[2], but would also bring up such topics as would aid in nurturing us holistically and in honing our thought processes. In addition, he would also guide us with regards

[1] Translator: *Fiqh*: Islamic Jurisprudence

[2] Translator: *Usool Ul Fiqh*: Principles of Islamic Jurisprudence

to broadening our study of reference books. I remember that observing my zeal for writing in Arabic, he told me one day: “There is a book in the library named *Fiqh Ul Lughah*. You should read it”. This was the “*Fiqh Ul Lughah*” of Abu Mansoor Tha’laby which I found very interesting and kept it in my perusal until I began teaching. And it helped a lot in diversifying my choice of words in speech and writing.

It is an age-old tradition in Islamic schools that after attending the teacher’s lecture, students form into groups to revise it. For this, they choose a competent classmate from among themselves to re-deliver the teacher’s lecture to them. In the lingo of our Madrasas, this process is called “*Takrar*”. And the class fellow who is nominated to deliver *Takrar* would try his utmost to present it in the exact same manner as the teacher had delivered his lecture. To do this he would have to thoroughly understand the lesson himself. In addition, since *Takrar* is also a form of teaching, he would need to possess the ability to get through to the students. When a class had more than one student who possessed such abilities, they would take turns to do *Takrar*. From experience, this process of *Takrar* has been found to be very beneficial for all students, and especially the students who are nominated to conduct *Takrar* get excellent opportunities to develop their teaching skills.

There was nobody my age in my class. As a result, whenever we divided into groups to do *Takrar*, the responsibility of conducting *Takrar* would always fall to the share of someone older than me. I would therefore normally participate in the *Takrar* as a listener. Often times, my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib Usmani (may his shade be extended) would deliver the *Takrar*. Besides a solid scholarly ability, Allah the Glorious and Most High has bestowed on him admirable eloquence. For this reason his *Takrar* was well-liked by students. My speech was not fluent and I would stammer while speaking. It is therefore understandable that my class fellows would be perturbed by this, and I would therefore seldom be given the chance to conduct *Takrar*. This also meant that I would not get any opportunity to overcome this deficiency of mine.

I was aware of my shortcoming and was concerned about overcoming it. A godsent remedy to this occurred in the form of a student from Quetta. He was much older than me and in his

Balochistani turban would appear twice my size. He joined Darul Uloom in the middle of the academic year, in the first year of Arabic studies. He began studying the lessons he had missed from various fellow students. I offered to teach him "*Arabi Ka Muallim*". Perhaps he would not have been too keen to study under a scrawny, flippant student who was half his age, but because of the Arabic speeches which I would parrot out in the various gatherings in Darul Uloom, a positive perception of my Arabic skills, despite my young age, had arisen among students. He therefore agreed to study with me, and I started teaching him "*Arabi Ka Muallim*" in the afternoon, after the fourth period.

Instead of the bearded "student", it was the twelve-year old "teacher" who would eagerly await the appointed time. As soon as the fourth period would end, I would immediately head over to our agreed place and wait for him. He transpired to be rather nonchalant. He would arrive unhurriedly, while each minute of waiting for him would bear heavily on me. At times he would be absent without informing me, and I would remain tangled in the dilemma as to whether I should seek him out, which felt to be against "teacherly" dignity, or not, in which case how could I miss out on the pleasure of teaching? At long last the zeal to teach would defeat the "teacherly" dignity, and I would seek after him in various classrooms. When the appointed time would elapse, I would wait for the next day. The next day, he would arrive nonchalantly, and I would not have the courage to ask him the reason for his absence. And he would open up the book as if nothing had happened. I would sometimes assign him homework to translate from Urdu to Arabic, which he would sometimes do and sometimes not. I was not in a position to interrogate him regarding this, because I feared he may stop coming and leave me high and dry.

I needed him so that I could deliver the lecture to him and make my speech accustomed to fluency. And Alhamdulillah! The ability to convey my thoughts did gradually develop to some extent. He would tolerate me with patience and composure, while I would put up with his nonchalance. By the time we had finished the first part of "*Arabi Ka Muallim*" my speech had acquired a certain level of confidence. In this manner, he was my real teacher who taught me how to teach and speak, because it was through him that I received the training to develop my speech. I do not know his whereabouts now. I do not even remember his name with certainty (I

seem to recall that his name may be Akhtar Muhammad). But wherever he may be, may Allah the Glorious and Most High bestow His mercies and blessings on him for the great favour he did to me.

Anyway! After going through this training course, my classmates agreed to let me deliver the *Takrar*. Due to Bhai Sahib's eloquence, it would have been difficult for his group to endure my *Takrar*, so I sought out such companions as would be ready to put up with my half-baked speech. And in this manner, I also began getting more opportunities of conducting *Takrar*, and my speech improved further as a result.

Once, an institute in Nazimabad, Karachi organized a Speech Competition around the theme of *Seerat Un Nabi* ﷺ. They invited students from various Madrasas and schools to take part. The topic of the speech was to be: "The Noble Messenger ﷺ was the Greatest Lawmaker". Hadhrat Mufti Wali Hasan Sahib (may Allah's mercy be upon him) instructed us to participate. Until now I had only delivered the few-minutes-long parroted speeches in Arabic in Darul Uloom's internal gatherings, and had never delivered one outside Darul Uloom ever. I was thus a bit diffident. But Hadhrat encouraged me and not only told me important points related to the topic, but even dictated some to me. I thereafter delivered the speech based on those points. I was thirteen years old. Students much older than me had also participated in the competition. It was either a miracle of the points dictated by Hadhrat Mufti Wali Hasan Sahib (may his secret be sanctified) or perhaps the judges were emotionally affected by my young age, that I got the first position in the competition. I was presented an Urdu translation of Imam Ghazali's (may Allah's mercy be upon him) "*Al-Murshid Al-Ameen*" as the prize. This was my first speech in a public gathering.

At that time, a pool of highly knowledgeable, erudite teachers was teaching at Darul Uloom. Besides the teachers I have mentioned above, Hadhrat Maulana Muntakhab Ul Haq Sahib, Hadhrat Maulana Mazhar Baqa Sahib, Hadhrat Maulana Ubayd Ul Haq Sahib of Sylhet, Hadhrat Maulana Taseen Sahib, Hadhrat Maulana Muhammad Mateen Khateeb Sahib, Hadhrat Maulana Mufti Sabir Sahib (may Allah's mercy be upon them all) were all imparting their knowledge. I was also keen to spend some time in the service of those teachers under whom I was not studying

any book. To this end, I would occasionally visit them. And due to my young age, all of them would treat me very kindly, and would also counsel me through their teaching experiences.

Our respected father (may his secret be sanctified) was such a personality that whenever scholars or dignitaries from throughout Pakistan would visit Karachi, they would be certain to visit him. And our respected father (may Allah's mercy be upon him) would invite them to visit Darul Uloom and request them to advise the students. I thus saw Hadhrat Maulana Mufti Muhammad Hasan Sahib, Hadhrat Maulana Muhammad Idrees Sahib Kandhlavi, Hadhrat Maulana Khair Muhammad Sahib, Hadhrat Maulana Ahmad Ali Sahib Lahori and Hadhrat Maulana Ataullah Shah Bukhari (may Allah's mercy be upon them all) on such occasions. I remember that Hadhrat Maulana Ataullah Shah Bukhari Sahib (may Allah's mercy be upon him) was wearing an ochre-coloured dress, and when someone introduced me to him as Hadhrat Mufti Sahib's son, he picked me up in his arms.

American and British Invasion of the Suez Canal

The most harrowing news that year for the Muslim world was the Israeli attack on the Sinai Peninsula on 29 October 1956, and two days later Britain and France attacked the Suez Canal. This event had a deep effect on our respected father (may his secret be sanctified), and he wished for the entire Muslim world to stand up for Egypt. To achieve this, he wrote letters to leaders and notable personalities of the Muslim world. Also, in order to demonstrate Muslim solidarity against this attack, he tried to prepare a medical team to aid the Muslims.

To this end, our respected father (may Allah's mercy be upon him) wished to arrange for military training in Darul Uloom so that trained volunteers from Darul Uloom could be sent to Egypt, if the need arose. When this could not be set up immediately, our respected father (may Allah's mercy be upon him) contacted the Civil Defense Department and persuaded them to send their instructors to Darul Uloom to train the students in civil defense. Consequently, a civil defense training program began to take place daily after Asr. Initially, respected Badrul Hasan Farooqi Sahib started coming from 7 November 1956, equivalent to 3 Rabee' Ath-Thanee 1374H, and conducted training for civil defense and first-aid. We students participated in that course with

much zeal and zest. I was in the thirteenth year of my life, and I remember that we were under the misconception that this course will eventually culminate into a training for Jihad. We would thus fantasize ourselves in the battlefield in Egypt, and in our childish minds would conjure up scenes of us engaged in fierce combat with the Israeli and British soldiers. The war eventually ended after Russia's intervention and the areas captured by Israel were also returned, but we continued attending the course with the same fervour, in the false hope that if nothing else, we may perhaps still be sent to attend to the injured of the war.

While attending the training I also recorded all the lectures of Farooqi Sahib in a notebook, and also noted, to the best of my ability, the practical exercises he had conducted. I later passed this notebook to Farooqi Sahib to review. While I do not know if he reviewed it or not, he returned the copy after a few days with the following note:

"Though youngest of all the trainees yet paced with others throughout the training. Intelligent and keen student. Proved himself to be a willing worker. Remained anxious to learn more and more from his elders.

Recommended for higher training.

BH Farooqi.

Gen Instructor."

When he had written this note I did not know enough English to understand it. I therefore got it translated from my elder brother, respected Maulana Muhammad Wali Raazi Sahib, and got the translation written below the note:

"اگرچہ طلبہ میں سب سے زیادہ کمسن ہیں، لیکن تمام طلبہ کے ساتھ پوری ٹریننگ کے درمیان ساتھ ساتھ رہے، ذہین اور شوقین طالب علم ہیں، خود میں مہارت پیدا کرنے کا شوق ہے، اپنے بڑوں سے سیکھنے کے ہمیشہ مشتاق۔ اعلیٰ ٹریننگ کے لئے بھیجا جائے۔"

Though the war had already ended, this training, at least in terms of intention, had instilled in us such zeal for Jihad that we requested our respected father (may Allah's mercy be upon him) to

organize regular military training in Darul Uloom. Our respected father accommodated this request, to the extent which was legally permissible at the time, when we moved to the new building of Darul Uloom, a mention of which may come later.

The following were my results in the annual exams that year:

Subject	**Marks**
Hidayah Awwaleen	51
Noor Ul Anwar	50
Mukhtasar Al-Ma'ani	45
Talkhees Ul Miftah	47
Sullam Ul Uloom	40
Deewan Mutanabbi	49
Handwriting	45

Episode 16

Construction of Darul Uloom in Sharafi Goth

I have mentioned previously that it was due to the blessings of our respected father's (may Allah's mercy be upon him) sincerity and trust in Allah that only a few months after giving up the land near Allama Usmani's grave, a businessman came to our respected father (may Allah's mercy be upon him) and explained that a friend of his living in South Africa owned some land at a small distance from Karachi, behind Malir in a village known as Sharafi Goth. That land had a few bungalows with servant quarters built on it, and also contained a well. He was willing to donate the land to Darul Uloom on condition that Darul Uloom's construction is promised to be done within five years. When our respected father and Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon them both) went to survey the land, it was found to be very far away from the city, and filled with sand dunes and shrubs. Also, one had to traverse an arduous route to reach it. No paved road lead to this land. The present-day Defence Housing Society, which is located on the road leading up to Korangi Creek, was unimagined at that time. Therefore, after traveling for miles through the desolate Korangi Creek Road, one had to descend into a dirt road (near the place where the Industrial Area's road starts today). Thereafter one had to travel more than five miles on this rough unpaved pathway such that the car, juddering along the bumpy road, could not cross twenty miles per hour. On the other hand, the route taken by the bus was also quite strenuous. This was because at that time Korangi Township was not even dreamed of, and settlement into Landhi Colony had only recently begun. The last bus stop of Landhi Colony was around one and a half miles away, which entirely consisted of sand dunes and shrubs, and no separate pathway existed for walking.

The truth of the matter is that envisioning the construction of Darul Uloom at that place required extraordinary grit and guts. Only few would have the courage to embark upon this momentous enterprise in that desolate place. Thereafter, respected Haji Ibrahim Dadabhai Sahib donated twenty-five acres of that land to Darul Uloom on 19 July 1955 (approximately 28 Dhul Qa'dah 1374H). Later, six additional acres were added, making it a total of 31 acres as a gift from him.

(Later when this area was included in Town Planning, the government needed some land from these thirty-one acres in order to implement its plans. In exchange for that land, an additional 25 acres of vacant land was received from the government, increasing Darul Uloom's total area to fifty-six acres. However, the initial construction began on the twenty-five acres.)

Consequently, our respected father (may his secret be sanctified), Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) and other members of the Board of Trustees, putting their trust in Allah, began construction at this new place on Friday 30th Rabee' Ath-Thani 1375H, equivalent to 16 December 1955.[1]

Haji Abdul Lateef Sahib Bawani (may Allah's mercy be upon him) was a member of the Board of Trustees. Besides worldly wealth, Allah Ta'ala had bestowed on him great devotion for *Deen*. He had pledged 93000 rupees for construction of Darul Uloom on the land near Hadhrat Allama Shabbir Ahmad Sahib Usmani's (may Allah's mercy be upon him) grave, about which I have mentioned previously. However, due to the reasons mentioned before, the construction could not take place there. When Darul Uloom received this new piece of land, he took it upon himself to get two buildings of Darul Uloom constructed by his own and his associates' contributions. He fulfilled this undertaking with such valour that we would be left amazed. He would often endure the toilsome journey to Darul Uloom himself, and would personally stand and oversee the construction. Allah Ta'ala had bestowed Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) with a penchant for being proactive and getting things done. The harder a job, the more enthusiastically he would accomplish it. Consequently, he toiled day and night to get the building ready in as short a time as possible. And with the grace and favour of Allah Ta'ala the construction of two blocks, facing each other, was completed in the short span of ten months; one for students' accommodation and the other one for classrooms.

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[1] This date is recorded on page 87 of Darul Uloom's Gazette of Ramadan 1373H to Shaban 1374H, equivalent to May 1954 to April 1955.

At the same time, construction of this Darul Uloom, located in the middle of nowhere, had to reach at least such a level as to allow classes to begin from the next academic year. But a serious hurdle in beginning classes cropped up; those teachers on whom the classes at Nanak Warah depended upon to a large extent were leaving from the next year. This was because in that same year Hadhrat Maulana Sayyid Muhammad Yusuf Binnori Sahib (may his secret be sanctified) was laying foundation to a new Madrasa in the Jami Masjid of New Town, which is today *MashaAllah* counted among the most prestigious Madrasas of Pakistan. Hadhrat Maulana Fazal Muhammad Sahib, Hadhrat Maulana Mufti Wali Hasan Sahib and Hadhrat Maulana Badee uz-Zaman Sahib (may Allah's mercy be upon them all) had promised to serve as teachers there. Hadhrat Maulana Muntakhab ul-Haq Sahib and Hadhrat Maulana Mazhar Baqa Sahib had become affiliated to the Faculty of Islamic Studies of Karachi University. Hadhrat Maulana Ubaid ul-Haq Sahib had moved to Dhaka. It was not easy to find replacements who could fill their shoes. Furthermore, our respected father (may Allah's mercy be upon him) had been personally teaching a major portion of Sahih Bukhari. Owing to his numerous engagements pertaining to matters of the city, it was not possible for him to continue teaching after moving to Darul Uloom's new building. As a result, quite a large number of new teachers were required to begin classes in the new building of Darul Uloom.

At the same time, our respected father (may Allah's mercy be upon him) always adopted the principle of not inviting any teacher who was already teaching at another Madrasa to join his Madrasa. He considered this inappropriate, and used to say that it is improper to hurt one Madrasa in order to develop another; with the exception of a teacher who, at his own initiative, wanted to leave his Madrasa.

But with the grace and favour of Allah the Glorious and Most High, a solution to this quandary emerged in the form of our respected father (may Allah's mercy be upon him) being informed of some teachers who wished to leave the Madrasas they were teaching at. There was thus nothing wrong in inviting them. Consequently, Hadhrat Maulana Ubaidullah promised to come from Bahawalpur; Hadhrat Maulana Mufti Rasheed Ahmad Sahib from Therhi; Hadhrat Maulana Akbar Ali Sahib from Mazahir ul-Uloom Saharanpur; and Hadhrat Maulana Saleem Ullah Sahib (may

Allah's mercy be upon them all) from Tando Allahyar. In addition, Hadhrat Maulana Muhammad Idrees Sahib Meerathi (may Allah's mercy be upon him), who until now used to prepare students for the exams of *As-Sunnah Sharqiyyah* at Idara Sharqiyyah at Jacob Line, also promised to teach some classes as a volunteer. Furthermore, Hadhrat Maulana Shams ul-Haq Sahib (may Allah's mercy be upon him) was a young man at the time and had freshly graduated from Jamiya Ashrafiya Lahore. He also decided to render his services in Darul Uloom. Similarly, our paternal cousin Hadhrat Maulana Khurshid Alam Sahib had also graduated from Darul Uloom Deoband in those days. Our respected father (may Allah's mercy be upon him) invited him from Deoband as well. And in this manner the issue of shortage of teachers was largely resolved.

Relocation to Sharafi Goth

Until now we had been receiving our education while staying at home; we would go to the Madrasa in the morning every day and return in the evening. But after the Madrasa shifted to its new building, this routine was no longer possible, because the new building was quite far away from our house and it took hours to reach it. In order to continue our education there, we thus were to stay at the students' hostel at the Madrasa the entire week. I had never stayed away from home until now. On top of that, our house had only recently been built, and we had been able to enjoy its comforts for barely a year. I was in the fourteenth year of my life, and the thought of staying away from my parents was agonizing enough on its own. But there was no other option to continue our education. We therefore moved to the students' accommodation in Darul Uloom. The students' hostel consisted of two blocks in those days. We stayed in Room Number 16 at a corner of the Eastern Block (that block is part of the *Madrasatul Banat* (Girls' Madrasa) today). A bigger room under the dome was located two rooms from ours. Rooms under the dome were exclusively allotted to teachers. And Hadhrat Maulana Shams ul-Haq Sahib (may Allah's mercy be upon him) was residing in that room. He was a young man at the time, and had freshly graduated and started teaching. For a few days, our lessons of *Husami* were also assigned to him, so he was one of our teachers. However, he was quite affable and good-natured, and had made us so informal with himself that he had become more a friend to us than a teacher.

This was the first time in our life that we moved out from our home, and shifted to this new building of Darul Uloom in Sharafi Goth. At the time two blocks had been finished, including paint works; one located to the south which contained fifteen rooms for student accommodation, and the second one on the northern side facing the first block (where Bab Fatima of the new Masjid is situated today). Initially it consisted of twelve classrooms. Later, after the addition of two round rooms, the number increased to fourteen classrooms.

About a hundred yards separated the two blocks, which were entirely filled with sand dunes and shrubs. Besides accommodating snakes and scorpions, these sand dunes and shrubs were also home to chameleons, iguanas, hedgehogs and sand lizards, and God knows how many other kinds of wild animals. They feared us during the day while we feared them during the night, because this was their time to get some fresh air. Scorpions in particular would roam freely after Isha prayer, and perhaps finding this the opportune time to take revenge for what they went through during the day, they would often sting some student in the foot. Screams of some student would often be heard after Isha, and we would learn that a scorpion had stung him. With neither a doctor nor a hospital nearby, various traditional remedies would be tried out. Someone suggested that immersing a dead scorpion in oil transformed the oil into an antidote for the sting. Consequently, this was experimented on several students, and also proved to be somewhat effective. But after all experiments, the cure recognized as the most effective was to get some child to shoot a jet stream of urine on the wound of the sting. Thus, whenever someone was stung by a scorpion, a child would be brought to the victim and made to urinate on demand.

Across the eastern side of the South Block, beyond a small space left for a street, lay a third unfinished block which was still pending for paint works. Located on the western corner of this block was a Room Number 16 which was provided to us for our accommodation. We two brothers and our nephew Hakeem Musharraf Husain Sahib (may Allah’s mercy be upon him) resided therein. We brought three small charpoys and placed them in the room. Government-installed water taps had not reached Darul Uloom, and the ancient well situated within the precincts of Darul Uloom was unpotably salty. As a result, water for our daily use would come from a well in Sharafi Goth which was around a mile away. A donkey cart was bought to transport the water.

The task of bringing the water on the donkey cart, laden with a large tank, was assigned to a perky young man whom we used to call Musa Bahishti. He would bring water two to three times every day and, standing in the middle of students' accommodation, would yell out: "*Paani*!" ("Water!") Rather his accent made it sound more like "*Paanri*". Hearing this call we would bring our *Ghara*s[1] and *Surahi*s[2] to the donkey cart, and Musa Bahishti would fill our vessels one by one.

Though even this water was not entirely sweet, it was still drinkable. Water would be stored in *Surahi*s for drinking and in *Ghara*s for ablution etc., and would be transferred into ewers for ablution. Later, when we wished for some luxury, we put a small cistern in the hall outside our room, whereafter it became easy to do ablution under its tap, and to wash hands, etc. But if ever its water ran out, there would be no other immediate solution except to make do with the salty water from the well inside the Madrasa, until Musa Bahishti arrived with the water.

An additional perk of the donkey cart was that whenever a VIP guest would be arriving in Darul Uloom using the bus, the donkey would be dispatched to the bus stop to spare the guest the long walk from Landhi to Darul Uloom, and would thus arrive in this VIP carriage instead. The sick would also be bestowed this royal treatment.

An electricity connection was out of the question in this remote area. But may Allah Ta'ala shower His mercies upon Hadhrat Maulana Noor Ahmad Sahib. During the initial days he had somehow arranged for a small generator and installed it in Darul Uloom. This was a peculiar generator which made the light bulbs shimmer while it was turned on; meaning the brightness of the electric bulbs would constantly change from bright to faint every moment. However, the loudness of its roar remained unaffected. We would be grateful for this generator in this middle of nowhere, and recognized its true value when, only a few weeks later, it reached the end of its life and became incurable. And this wilderness returned to its status quo.

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[1] Translator: *Ghara*: An earthen water-pot

[2] Translator: *Surahi*: A long-necked clay flask

We kept a lantern in our room, whose oil could be obtained by queuing up. The responsibility of keeping its chimney clean and replacing its wick when it was used up was assigned to me. We would study by sitting around this lantern. We bought another lantern when my respected brother's and my groups of *Takrar* became separate. We would take our own lanterns to a classroom and conduct *Takrar* therein. On the other hand, a gas cauldron would be lighted in the Masjid around which students would sit, and the need for light for study and *Takrar* would be fulfilled collectively.

One *roti* per student would be provided for breakfast from the kitchen, and we had to heat our own tea or milk. We had weaned ourselves off tea, and would eat *roti* with milk instead. Buffalo milk was not available. Cow's milk had to be brought from a kilometer away from Goth. Either the late respected Hakeem Musharraf Husain Sahib or I would carry out the service of bringing the milk. It took a long time to get used to its taste. An old kerosene oil stove was available to heat the milk during breakfast and lunch or dinner. The burner of this stove would spoil frequently, and igniting it was a rather grueling endeavour.

The geographic location of the Madrasa was such that a desert stretched towards the west for miles; until reaching the sea, there existed neither a house nor a building nor a tree. Though occasional wild shrubs could be spotted strewn over the desert, they would be extremely sandy. Westerly winds blew into the Madrasa all year round and would carry grains of sand with them. Sometimes dust storms would form during summer, and would persist for days. Nothing beyond one yard could be seen during such storms, and everything in the room, including our beds, would be blanketed by a thick layer of sand.

To the south as well, a desert stretched for around a mile, but rows of wild trees could be spotted here and there. The neighbourhood of Landhi Colony 6, which was only just beginning to get populated, began after the mile-long forest.

However, at some distance to the east of the Madrasa was a date garden, and a series of gardens continued till far beyond. To the north as well, after traversing the desert for some distance, agricultural land and gardens began. And to the northeast was the village known as Sharafi Goth.

It began with a small restaurant, which looked more like a shack and was called “Sheedal” restaurant after the name of its owner. Beyond this restaurant were some houses, in the middle of which was the well from which we used to receive our water.

The normal route from the city to Darul Uloom was to take Bus Number 47 from Lea Market, which would reach Landhi via Drigh Road and Malir, and would go through the entire Landhi Colony before reaching the stop at Landhi Number 6. This bus passed through Lasbela House but it would reach Malir after going through numerous stops, and would wait at Malir for a long time. This route would therefore take two to three hours to reach Landhi Number 6. Thereafter would start the approximately one-and-a-half-mile long walk through the forest to the south of Darul Uloom. Thus, a total travel time of three to four hours was not out of the ordinary. And if ever it rained while walking across this forest, there would be no place to take shelter. And rain did chance upon us while we were crossing this forest. Not only did the clothes we were wearing become drenched, even the clothes in our bags, which were supposed to last us the entire upcoming week, were soaked up. May Allah Ta’ala shower His mercies upon Hadhrat Maulana Shams ul-Haq Sahib. Seeing us arrive in that state from the back window of his room under the dome, he beckoned us to his room and provided us with temporary dry clothes.

The second route to Sharafi Goth was to take Bus Number 52, which operated its service two or three times a day from Lea Market. It would go to Chakra Goth (where Korangi Number 1 is located today) via Kala Pull and Korangi Road, and from there would take a dirt track to Sharafi Goth itself. If ever we caught this bus, it would be nothing less than a blessing out of the blue, because with it we saved time and also had to walk less. But to catch it one had to reach Lea Market at a specific time. If one missed the window for reaching Lea Market, this bus would be missed and the only fallback option would be the same Bus Number 47, and the journey would thus be extended.

On reaching Darul Uloom we would be cut off from the rest of the world, because no phone connection was available nearby. Just two or three days after moving here, Hakeem Musharraf Husain Sahib caught Influenza. The fever reached such heights that he became delirious. No reliable treatment was available nearby so it was decided to inform his family and send him

home. But there were no means at hand to inform his family. Eventually *Bhai Sahib* (Hadhrat Mufti Muhammad Rafi Sahib (may his shade be extended)) rented a bicycle, mounted me behind and, cycling through the forests, called home from a Police Station near Babar Market. Thereafter he called a taxi and sent him home.

Maulana Abdur Rahman Sahib Faizabadi (may Allah's mercy be upon him) was a year ahead of us, and was supposed to be in *Dawra-e-Hadith* that year. But Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) had sent him to this place at a time when only a security guard and some goats resided here. Furthermore, he assigned all kinds of administrative duties to him and also got him married to a Burmese lady. May Allah Ta'ala bestow His special grace upon both husband and wife. In that extremely difficult phase of Darul Uloom, they had taken up such responsibilities of the entire Darul Uloom upon themselves which only a true homemaker can accomplish. He would be the one taking care of everything from overseeing the construction works to fulfilling all kinds of needs of students and teachers. Whenever someone faced any problem, he would look for none other than Hadhrat Maulana Abdur Rahman Sahib. His sole helper was a security guard whose real name, we learned much later, was Abdul Aziz. Everyone called him "Lala". He was a perky young Pathan and was friends with all students. He would speak very fast, but would protect even the minutest belongs of Darul Uloom like a mother bird protects her nest.

During our first few days in Darul Uloom, Maulana Abdur Rahman Sahib Faizabadi (may Allah's mercy be upon him) felt that since we were accustomed to eating home food, we may not be able to cope with food from the Madrasa's kitchen. He thus proposed to our respected father (may Allah's mercy be upon him), after getting agreement from his wife, to have our meals prepared at his house. Our respected father (may Allah's mercy be upon him) accepted this proposal on condition that the expenses would be borne by him. Consequently, our meals began coming from his house for some time. May Allah Ta'ala recompense both husband and wife the best rewards; despite their unquestionable sincerity, taking this favour from them as a regular arrangement weighed heavily upon us. Our respected father (may Allah's mercy be upon him) therefore discontinued this arrangement after some time, and told us: "*Alhamdulillah* I can afford

to hire someone to cook separately for you. But my heart desires that you eat the same food that other students eat, so that you can truly taste the life of a seeker of knowledge, and can attain the blessings thereof." We happily accepted this and would thereafter buy food from the Madrasa's kitchen.

In those days the kitchen was located in a garage-like room to the south-east of Darul Uloom. This room had no door, and a scrap of tin draped over its walls served as the roof. Towards its north was a *Tandoor* (kiln), beside which a stove or two, lit by firewood or coal, served to cook the gravy. The daily menu consisted of *Chana Daal* (split chickpeas) in the afternoon and a watery broth in the evening. But Mahmood the cook was such a craftsman that a tantalizing earthy aroma wafted from that extremely thin broth, which I still miss today. Since the kitchen had no door, particles from the sand outside would often find their way into whatever was being cooked, be it *Roti*, *Daal* or broth. Respected Maulana Mujeeb ur-Rahman Sahib Momin Shahi (may his shade be extended), who is currently residing in Dhaka, was the manager of the kitchen. May Allah Ta'ala grant him success in both the worlds; he would exercise great financial judiciousness in managing the kitchen. In those days, transporting necessities to this remote desert was a considerable challenge, but he would fulfill his duties with great diligence. At the same time, he could neither control the sand-carrying winds nor could he exceed the allotted budget.

Our respected mother (may Allah's mercy be upon her) would send us *Ghee* every week. We would use it to fry our *roti*s in breakfast, and would put it in the *Daal* for lunch for as many days as it would last us. Hadhrat Maulana Shams ul-Haq Sahib (may Allah's mercy be upon him), who was a young man at the time and was residing in the room adjacent to ours, taught us to fry small pieces of the *roti* in Ghee, put them in the Daal, and then to heat the Daal. This recipe made the Daal twice as delicious. Consequently, this would be our special meal whenever we got the opportunity to prepare it. Sometimes we would visit fields of green chilies and pluck some with the owner's permission. These would add further taste to the Daal.

Acquainting ourselves to this life of isolation after having lived a royal life at home, and cutting ourselves off from our luxurious urban life into this tough rural environment was no less than a *mujaahadah* (struggle) for us. I was around fourteen years old and had never had to live away

from my bustling household of parents, brothers and sisters. Thus, during the initial days I would secretly cry to myself. But Allah Ta'ala has created man's nature such that once he firmly resolves to carry out something which is (initially) difficult for him, it gradually becomes a habit and, eventually, the difficulty also lessens. It was clear to us that we had to do this at all costs to improve our education. We thus braced our minds for this, and in time we blended ourselves into this environment to such an extent that soon we contrived new means for our relaxation and entertainment in this very environment. And I can say this without fear of rebuttal, at least for myself, that had I not undergone those small inconveniences at the time, then, though I remain ignorant today, I would have turned out an even bigger ignorant.

We spent the first few months in the same Room Number 16 of the student hostel. Later a patron of Darul Uloom, Haji Kabeer ud-Deen Sahib, who was a businessman from East Pakistan, built a small two-room house near the classrooms and donated it to Darul Uloom. This was also to serve as his residence whenever he visited Karachi. He proposed to us to move into one of the rooms. We thus moved into that house. This small house was far apart from other buildings. Being near to our classrooms, we would not feel its isolation during the day. But dead silence would enshroud us at night. However, a dirt track passed by the northern side of this house, along which some camel cart would trundle along once in a while, and the ringing of bells around their necks would be the only sound heard in the silence. Other than this, especially in the cold winter nights, hyenas would often besiege our house, and we could hear their screams till late into night. But this house, owing to its relatively bigger size, was more comfortable, and the greatest facility was a bathroom located right outside the rooms. We thus did not need to use the common bathrooms. Later, when our paternal cousin respected Maulana Khurshid Alam Sahib (may Allah's mercy be upon him) graduated from Deoband and joined as a teacher here, one room was allotted to him. This room would serve as his classroom during the day and his residence at other times. And we two brothers and Maulana Hakeem Musharraf Husain Sahib (may Allah's mercy be upon him) stayed in the other room. Since this house was close to the classrooms, several other teachers would also sometimes stop by to take rest in between classes.

Rural life, while comprising some hardships, offers some unique benefits which cannot be acquired in urban life. As I have mentioned before, the location of Darul Uloom was such that to its west was a bleak and barren desert until one reached the sea, but to its east was a vast lush garden. Beyond that was a beautiful orchard, with trees of various fruits such as sapodilla, guava, lemon, etc. lined in a beautiful orderly pattern. This was called the garden of Pir Bakhsh. Besides this, till about a kilometer to the north of Darul Uloom, were gardens of chilies and other vegetables. And beyond them began Sharafi Goth. At the farther end of Sharafi Goth is a government-owned farm for animal breeding. It is known as Cattle Farm to this day. Besides raising and breeding high breed oxen, various scientific experiments would also be conducted therein. This cattle farm owned vast tracts of land; to the south were thriving lush gardens, extending for miles, for the cattle to graze. They extended up to where Shah Faisal Colony is located today. These spectacles of nature were simply not available in city life. Thus after Asr prayer, having studied for the entire day, we would enjoy those scenes of nature in various ways.

I have made a mention of my nephew Hakeem Musharraf Husain Sahib several times. He was two years older than me, but I was his maternal uncle and was a year ahead of him in class. My younger age was therefore offset by being his uncle, as a result of which he was my only friend who was with me in everything from the time we used to play together in our childhoods to our life in Madrasa. The two of us would go out from the Madrasa after Asr, our first stop being Goth. Here, we would first have tea at a shack-like restaurant, known as "*Sheedal* Hotel" after its owner, and thereafter head out for the fields and gardens. Guavas in those gardens were especially pleasant smelling and succulent, and the landowner would allow us to hand-pluck them at eight *Anna*s (half a rupee) per kilo. How could one enjoy such pleasure in the city? Having spent our time after Asr in that rejuvenating verdure, we would return to our Madrasa, light the lantern, and, until Isha, pore over our lessons for the next day such that nothing would distract us from our study. After Isha we would heat our food, bought from the Madrasa's kitchen, which would often be thin, soupy gravy. One benefit of it being thin as water was that if ever we spilled it on our clothes (which would happen often to me), removing its stains would not require much effort. We would have it with *Tandoori Naan*, bought before Asr, and, with pangs of hunger gnawing at

our stomachs, had come to find it tasty. Immediately after would be our time for *Takrar*, which would continue under the burning lantern late into the night.

During our initial days in Darul Uloom our classmates had formed a volley ball team. We would play after Asr, and besides us students Hadhrat Maulana Shams ul-Haq Sahib and Hadhrat Maulana Khurshid Alam Sahib (may Allah's mercy be upon them both) would also join us. Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) told us: "If you were to play "*Banot*" instead of volleyball, I will also join you."

"*Banot*" was a game played with sticks, which comprised a rather impressive demonstration of the art of wielding and fighting with a stick. An expert of "*Banot*" can single-handedly deal with an entire crowd. This game was taught in Darul Uloom Deoband and had a dedicated teacher for it. Hadhrat Mufti Sahib had learnt this art there, and all four of my elder brothers would practice it since their time in Deoband. And our eldest brother respected Muhammad Zaki Kaifi was considered a decent master of this art. Thus, as a result of Hadhrat's campaigning, we practiced *Banot* after Asr for some time.

We had received training for civil defense and first aid during our studies in Nanak Warah. Thereafter, we desired to receive formal military training. When we presented this request to our respected father (may Allah's mercy be upon him) he sought the services of a retired military inspector, and to the best of my memory, we began receiving training from him after Asr from 10 August 1958. He began by teaching us how to do parade, and thereafter conducted practice sessions for techniques in subduing an enemy. He also taught us how to climb up buildings and walls, and then moved on to techniques of climbing them while carrying the injured. Finally he taught us, using artificial guns, how to use firearms. But this training only continued for a short period and was thereafter discontinued.

That year, we were to study *Mulla Hasan*, *Tasreeh* and *Siraji* under Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him); *Hidaya Akheereen* and *Meebazi* under Hadhrat Maulana Saleem Ullah Khan Sahib (may Allah's mercy be upon him); *Tawdeeh* under Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him); *Sharh Aqaid* and *Husoon*

Hameediyah under Hadhrat Maulana Qari Riayatullah Sahib (may Allah's mercy be upon him); and *Deewan Hamasa* under Hadhrat Maulana Muhammad Idrees Sahib Meerathi (may Allah's mercy be upon him).

All of these respected teachers MashaAllah, in their knowledge, scholarship and wonderful style of teaching, were one better than the other. And their captivating lectures had imbued beauty into this tough desert lifestyle.

I have already mentioned about Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) in *Nuqoosh-e-Raftagan*. The reality is that we owe a lot to him. Three of our classes were assigned to him that year; *Mulla Hasan*, *Siraji* and *Tasreeh*.

I have mentioned before that after *Sharh Tahzeeb*, I did not find much interest in higher books of *mantiq* (logic). But Hadhrat's fascinating style of teaching made even those books interesting. It was not my habit to prepare for lessons of *mantiq* beforehand, but I would prepare for *Mulla Hasan* beforehand, and would also listen to the lecture attentively, and would later also do *Takrar*. In this way, there was a considerable improvement in the weaknesses I noticed in my knowledge of *mantiq*.

The second book was *Siraji*, which is a famous book on the topic of Islamic laws of inheritance. Hadhrat had himself written a book on inheritance named "*Tasheel Ul Meerath*" in which he had explained the laws of inheritance in an easy-to-understand manner. Furthermore, he had also devised a methodology, based on mathematical techniques, for calculating the shares of inheritance, which was different than the old methodology. Instead of teaching us *Siraji*, Hadhrat taught us the foundations of the laws of inheritance based on "*Tasheel Ul Meerath*", and gave us extensive practice exercises, to the extent that we were able to solve complex problems of inheritance very easily. Later, studying *Siraji* became easy for us.

The third important class under Hadhrat was *Tasreeh*. Besides *Fiqh*, Hadhrat possessed extraordinary prowess at astronomy and mathematics, and we greatly benefitted from this expertise during our classes of *Tasreeh*. After *Tasreeh*, Hadhrat also taught us, as an additional text beyond the syllabus and on his own initiative, a part of "*Khulasatul Hisab*", and also trained

us in the use of the astrolabe, the sine quadrant, and the astrolabe quadrant. (These were ancient instruments used for measurements in astronomy and geography.) *Tasreeh* covers Ptolemaic astronomy, which Hadhrat would explain using a ball. Side by side, he would also explain modern Pythagorean theories and concepts.

The teacher of teachers, Hadhrat Maulana Saleem Ullah Sahib (may Allah's mercy be upon him), was in his youth at the time. He was a student of Shaykhul Islam Hadhrat Maulana Husain Ahmad Madani (may Allah's mercy be upon him), and after having served as a teacher in my second Shaikh Hadhrat Maulana Maseeh Ullah Khan Sahib's (may his secret be sanctified) Madrasa Miftahul Uloom in Jalalabad for a long time, had come to Pakistan with the intention of permanently settling here. That year two of our books, *Hidaya Akheereen* and *Meebazi*, were under him. If my memory serves me right, his class of *Meebazi* was in the evening on the first day of term. Thus, the very first class we attended under him was of *Meebazi*. By nature, I was not much inclined towards philosophy and *mantiq* (logic) and would suffice with the compulsory books thereof. As for philosophy, this was the first and last book I studied. May Allah Ta'ala bestow His special favours upon him in both the worlds. He delivered the very first lecture with such charm that I became intensely fond of both book and teacher, and, as opposed to my previous habit, I studied *Meebazi* the entire year with hard work and great zeal. The second class under him was *Hidaya Akheereen*. That too, MashaAllah, went greatly well. Hadhrat (may Allah's mercy be upon him) had studied *Hidaya Akheeren* under *Shaykhul Adab wal Fiqh* Maulana Aizaz Ali Sahib (may Allah's mercy be upon him), due to which he liked to follow in the footsteps of his teacher. He would therefore always arrive punctually in class, and would deliver the lecture for two continuous hours. He would enchant us with his ever-smiling face and captivating style of speaking, such that we would end the lesson without a trace of fatigue.

Our third teacher that year was Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him). He was a highly competent and well-loved teacher at Mazahir ul-Uloom Saharanpur; well-liked by Shaykhul Hadith Hadhrat Maulana Muhammad Zakariyya Sahib (may Allah's mercy be upon him), and oft-present in the gatherings of Hakeem Ul Ummah Hadhrat Thanvi (may Allah's mercy be upon him). It was our good fortune that he decided to migrate to Pakistan and accepted

to teach at Darul Uloom. A specialty of his style of teaching was that he would skillfully demystify the most abstruse topics, such that the student's mind would not be burdened much. His lecture would be so well-arranged and gripping that were it to be penned down word-for-word, it could be published as an engrossing read without needing much editing. "*Tawdeeh*", the book on principles of jurisprudence, was assigned to him that year, and he taught us in such a simplified manner that we did not even realize that this was supposed to be a complicated book. It was much later, when I had to teach it myself, that I realized that the book is not as easy as we considered it to be while attending his classes. May Allah Ta'ala have infinite mercy on him.

We were fortunate to welcome an additional prized addition to the teachers of Darul Uloom that year. Hadhrat Maulana Muhammad Idrees Sahib Meerathi (may Allah's mercy be upon him) was running an educational institute by the name of "*Idarah Sharqiyyah*" at Jacob Line at the time, in which students were prepared for exams of Oriental languages (Arabic for the exam of *Fazil-e-Arabi*, Persian for the exam of *Fazil-e-Farsi*, Urdu for the exam of *Fazil-e-Urdu*, etc.). However, he wished to serve as a teacher at a Madrasa in which the *Dars-e-Nizami* curriculum was taught. That year, he expressed his desire to teach at Darul Uloom as a volunteer. I have mentioned before that in those days, one had to undergo a strenuous journey to travel from the city to the new building of Darul Uloom. But Hadhrat made this great sacrifice every day by travelling from the city until Landhi bus stop, and then walking the last mile to Darul Uloom. He was highly habituated to having tea and *paan*, but it was difficult to arrange for them in that remote place at the time. He would therefore bring along a supply of their ingredients with himself. We studied "*Deewan Hamasa*" under him that year. And the great diligence with which he taught us that book is among the very pleasant memories of our student life. He would not only explain the poems in *Hamasa* with excellent elucidation of the meanings of Arabic idioms and proverbs, but would also vividly describe the entire tribal and cultural outlook of life before and at the beginning of Islam.

That year, instead of forming one big group for *Takrar*, students were paired up instead. Among our classmates, we had become especially close with two Burmese students, because they would cook very tasty fish. They had also invited us over once or twice. We loved it so much that later,

if a long time would pass since the last time we had it, we would ourselves request them to invite us over. One of them was Maulana Muhibbullah Sahib (may Allah's mercy be upon him), and the other was Maulana Mufti Abdullah Sahib (may his shade be extended) (who is a teacher and a supervisor for *Takhassus Fil Iftaa* (specialization in issuing *Fatwa*s) at Darul Uloom nowadays). Maulana Muhibbullah Sahib fell in the share of my elder brother Hadhrat Mufti Muhammad Rafi Sahib (may his shade be extended), while Mufti Abdullah Sahib had to cope with me. Perhaps out of consideration for me, he asked me to do the *Takrar*, and I accepted the offer without any formalities. Consequently, I would take a small lantern, flickering and fluttering in my hand, after Isha to a corner of an under-construction round room in the middle of the classrooms. Maulana would arrive here as well, and I would be the one doing *Takar* for all the books. With regards to Burmese students, I have experienced that the intelligent and capable among them would be really brilliant and competent. Maulana (may his shade be extended) would quietly listen to my *Takrar* and would never utter a single word during it. May Allah Ta'ala forgive me. I misconstrued this to be due to his lack of understanding of the lessons. One day I could not attend the lesson of *Meebazi* due to some reason. The lesson that day was about "*Burhan Sullami*", which was considered quite an abstruse topic. After the lesson, when I tried to fathom it by going through the reading material, I could not. When it was time for *Takrar*, I told Maulana Abdullah Sahib: "I couldn't attend the lesson today, and neither could I comprehend it enough by going through the reading material as to conduct its *Takrar*, so you do its *Takrar* today." Owing to his taciturn personality and my above-mentioned misapprehension, I feared he may give some excuse or shy away. But I was pleasantly surprised when Maulana immediately accepted this proposal. And when he conducted the *Takrar* that day, his true brilliance shone through. He presented that rather abstruse topic in such a fascinating manner that I grasped all the points which I could not fathom before. I still remember the joy I felt at his *Takrar* that day. May Allah Ta'ala keep him safe with '*aafiyah* and continuously increase his ranks. My love for him, which first began in the days that we used to do *Takrar* together, has only increased since then. Besides his vast

knowledge, I always envied him for his love for worship, his *Zuhd*[1] and *Taqwa*[2], and his unflinching resoluteness. His unwavering determination can be gauged by the fact that he memorized the Noble Quran in the very year of *Dawra-e-Hadith*. Even today, he is not only a teacher of Hadith in Darul Uloom, but is also among the most respected companions in Darul Ifta. He is the one supervising *Takhassus Fil Iftaa*[3].

That academic year of ours finally came to an end and the following were my results in the annual exams:

Subject	**Marks**
Tasreeh	50
Hamasa	50
Meebazi	47
Tawdeeh	50
Mulla Hasan	47
Hidaya Akheereen	50
Siraji	49
Husami	45

[1] Translator: *Zuhd*: Avoiding overindulgence in worldly pleasures

[2] Translator: *Taqwa*: Fear of Allah

[3] Translator: *Takhassus Fil Iftaa*: Specialization in issuing *Fatwa*s

Episode 17

Since this was the end of the first academic year after moving to Sharafi Goth, our respected father (may Allah's mercy be upon him) convened a three-day annual public gathering from 15-17 Shaban 1377H (circa 7-9 March 1958). I found some notes about this gathering in my diary, and after going through them I recalled some additional things, which will not be devoid of benefit InshaAllah.

Hadhrat Maulana Athar Ali Sahib, Hadhrat Maulana Shams ul-Haq Afghani Sahib and Hadhrat Maulana Sayyid Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon them all) were especially invited for this gathering. Other prominent scholars of the country were also present. Two ex-prime ministers of Pakistan, respected Chaudhary Muhammad Ali Sahib and Ismail Ibrahim Chundrigar Sahib were also invited. The first day featured a talk by Hadhrat Maulana Athar Ali Sahib, after which the late Chundrigar Sahib delivered a speech. Thereafter the foundation stone of the Masjid was laid. The first session on day two was presided over by the ex-prime minister of Pakistan, Chaudhary Muhammad Ali Sahib. It was in this gathering that Bin Yamin, a Malaysian school mate who was studying here, and myself were told to deliver speeches in Arabic. I had jotted down a ramshackle speech and showed it to my Syrian teacher Ustadh Ahmadul Ahmad. He made necessary corrections and transformed it into a meaningful speech. And I memorized it by rote. Ustadh Ahmadul Ahmad also made me practice the manner of delivering it. It was a result of this practice that when I delivered the speech from rote memory, it sounded as if I was delivering it extempore. I wasn't even fifteen so the audience, especially Chaudhary Muhammad Ali Sahib, showered me with words of encouragement.

Hadhrat Maulana Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him) delivered a speech in the next session and I still remember one thing from that speech. Describing the richness of Arabic language, Hadhrat cited the example of race horses. He mentioned that from first place to tenth place, each horse in a race has a different name in Arabic. The horse winning the race is called سابق (*Saabiq*). Runner-up is called مصلّي (Musolli). Third-place finisher is called مسلّي (Musalli) or مجلّي (Mujalli). Fourth-place finisher is called تالي (Taalee). Fifth-place finisher is

called مُرتاح (Murtaah). Sixth-place finisher is called عاطف ('Aatif). Seventh-place finisher is called حفظيّ (Hifdhiyy). Eight-place finisher is called مؤمل (Mu'mal). Ninth-place finisher is called لطيم (Lateem). And tenth-place finisher is called سَكيَت (Sakait). The entire crowd was left awestruck at the fluidity with which Hadhrat called out those words. Hadhrat simply enumerated the words without any previous preparation to display the richness of Arabic language. But the awe and amazement with which the audience listened to him gave me the idea, may Allah forgive me, that this is a good trick to capture the crowd. To this end, I looked up all these words in Tha'laby's *Fiqh Ul Lughah,* and also other similar words. For example, I memorized all the different words in Arabic for the different stages of sleep, and captured the audience in various gatherings, and instilled awe among students while teaching Arabic literature. Later when I realized that this is pure *riya*[1], I asked Allah for forgiveness and made myself forget all those words, so much so that, not being able to recall any of the above names while writing this incident, I have taken help from *Fiqh Ul Lughah* to write them.

The morning session of Day Three of the gathering was chaired by Hadhrat Maulana Athar Ali Sahib (may Allah's mercy be upon him). Another student was to deliver a speech but he was absent. Out of the blue, Hadhrat Maulana Muhammad Mateen Khateeb Sahib announced my name. I was dumbfounded, and plunged into the dilemma of whether to regurgitate the previous day's speech, in which case the reality of my speech having been memorized by rote would be exposed, or to deliver a fresh speech extempore, which I did not have the capability to do. To solve this quandary, I began my speech with the following words:

"أمرت أن أعيد كلمتي التي ألقيتها بالأمس، وليست ذاكرتي قوية و لَكني أحاول أن أعرضها عليكم كما كانت"

Meaning: "I have been commanded to repeat the speech I made yesterday. But my memory is not very strong. However, I will try to deliver it exactly as it was delivered yesterday".

[1] Translator: *Riya*: Ostentation

My elders, Maulana Zafar Ahmad Ansari Sahib in particular, were much amused by these words. Anyway, I somehow saved face. The last session was chaired by Hadhrat Maulana Shams ul-Haq Afghani Sahib (may Allah's mercy be upon him), and my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended) delivered a speech on the topic of compilation of *Fiqh*, which was a genuine speech and was much appreciated by our elders. The gathering ended with *Dastaar Bandi*[1] after Maghrib.

We spent our holidays at home. I suffered from Typhoid for most of Ramadan, and when our new academic year began after Eid on 15 Shawwal 1377H, circa 5 May 1958, we were to study *Mishkat*, *Jalalayn* and *Sharh Aqaid*. *Mishkat* was assigned to Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him); *Jalalayn* to Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him); *Sharh Aqaid*, and thereafter *Husoon Hameediyah,* were assigned to Hadhrat Maulana Qari Riayatullah Sahib (may Allah*'s* mercy be upon him).

Though I owe so much to all my teachers that I can never repay them in my entire life, the favours of Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him), especially during my early education, and Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) during higher classes, are more than others. Allah Ta'ala had bestowed upon Hadhrat Mufti Rasheed Ahmad Sahib (may his secret be sanctified) a distinct penchant for research. If ever Hadhrat had any doubts regarding the minutest of matters, he would remain restless until he got to the bottom of it. And what was remarkable is that he would involve his students in such investigations as well, due to which this trait was transferred to them as well. Besides learning the relevant topics from the book under study in class, students would also gain additional research-based knowledge. Among our lessons assigned to him, the most important was of Mishkat Sharif, and being our first formal study of Hadith, we would attend it with much zeal and enthusiasm. Instead of delivering long-winded and superfluous speeches, Hadhrat would correct the student's reading of the text, provide a clear explanation of its meaning, and would present

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[1] Translator: *Dastaar Bandi* is the ceremony in which certificates of completion are conferred upon graduating students of a Madrasa. An elder also ties a turban around the graduating student's head during this ceremony.

a sifted summary of the relevant discussions in such an easy-to-understand manner that it would be easy to memorize it. Additionally, he would also mention pertinent points related to *Nahw* (Arabic grammar), *Sarf* (Arabic morphology), *Fiqh* (Islamic jurisprudence) and *Usoolul Fiqh* (principles of Islamic jurisprudence). And while explaining the lesson, or as a result of a question from a student, if a point worthy of looking into arose, he would immediately assign it to a student to investigate from a particular book. As a result of this exercise, the student would get acquainted with extra-curricular books, and would also learn the methodology of benefitting from them.

During class, Hadhrat would often mention witty points from scholarly or literary texts, a few of which have come to mind now.

I heard this incident for the first time from Hadhrat that Abul Ula Mu'arra, who was a famous poet from Syria and was renowned for his atheistic notions, wrote a poem objecting to the chopping off of a thief's hand. His argument was that if a person were to cut another person's hand, he would have to pay a *diyat* (blood money) of five hundred dinars of gold. But if someone stole one-fourth of a dinar then (according to the Madhab of Imam Malik) his hand would be cut. As a result, a hand was worth five hundred dinars in one case and one-fourth of a dinar in another. He thus said:

يدٌ بخمس مئٍ من عَسجدٍ عُقِلت

فما بالها قُطعت في رُبع دينار

"The *diyat* (blood money) of a hand is five hundred pieces of gold (dinars). Then how come it is cut for (stealing) just one-fourth of a dinar?"

Replying to this, Imam Shafi (may Allah's mercy be upon him) countered with the following couplet:

هُناك مظلومةٌ غالت بقيمتها

وههنا ظلمت، هانت على الباري

"The former is a hand suffering from injustice, so it is valued highly. The latter is a hand perpetrating injustice, so it is worthless."

And Abul Fath Busti replied with the following couplet:

عزّ الأمانة أغلاها، وأرخصها

ذلُّ الخيانة، فافهم حكمةَ الباري

"The honour attained from being trustworthy increased the value of the former hand, while the humiliation from being treacherous made the latter worthless. In like fashion, understand the wisdom of Allah Ta'ala."

One time Hadhrat said: "Consider the *Sughra* (Minor Premise) "الغَلْط غَلَطٌ" (The wrong is wrong) where its *Kubra* (Major Premise) is "والغَلَط صحيحٌ" (And the wrong is right). The conclusion of these two is: "الغَلَط صحيحٌ" (The wrong is right), which is wrong despite being the conclusion of Type A." Then he explained: "In this example the Middle Term is missing, because by "غَلَطٌ" (wrong) in the Minor Premise, the meaning of this word is meant, while in the Major Premise, by "الغَلْطُ" (the wrong) the word itself is meant and not its meaning. Therefore, there is no Middle Term here through which one could reach the conclusion."

One day he said: "Explain the meaning of the following couplet."

هست استثنا ز مثبت منفي و از عكس عكس

شد "عليّ عشرةٌ إلاّ توالي" پنج تا

Exception from an affirmative is negative, and vice versa

As a result, "I owe except" follows until five

I somehow managed to understand the first hemistich that if we make an exception from an affirmative sentence then the exception is negative, and if an exception is made from a negative sentence then it is in the affirmative, but I could not make out the meaning of the second line. Hadhrat explained that "I owe except" means that if a person confesses like so:

"لفلان عليّ عشرة دراهم، إلّا تسعة، إلّا ثمانية، إلّا سبعة، إلّا ستّة، إلّا خمسة، ،إلّا أربعة، إلّا ثلاثة، إلّا اثنين، إلّا واحداً"

"I owe so-and-so ten Dirhams except nine, except eight, except seven, except six, except five, except four, except three, except two, except one" then it would mean that he owes five Dirhams, because each "except" in the chain would minus out all numbers except the number being excepted, which will give five as the solution.[1]

Hadhrat was once highlighting the importance of the rule "الأهمّ فالأهمّ" ("most important first") in teaching and propagating Deen, and in carrying out religious activities. In this regard he said that one of the reasons for Muslims being massacred by Tartars was that instead of facing this great tribulation facing the Muslim world with a united front, they were engrossed in internal disputes, and were busy in debating minor secondary issues among themselves. Hadhrat said that a poet nicely put his observations as such:

جب چلی بغداد میں تاتار کی تیغ نیام

مفتیانِ شرع میں جاری تھی اک جنگِ کلام

ایک کہتا تھا کہ کوّا ثابت و سالم حلال

دوسرا کہتا کہ کالی چونچ سے تا دُم حرام

[1] Translator: The solution to this riddle will be provided in Episode 18

اُس زمانے کے مؤرخ نے جو دیکھا تو کہا

مفتیاں را مژدہ! کار ملت بیضا تمام

While the Tartars brandished their swords in Baghdad

The Muftis of Islam were busy in a war of words

One said “Crows are no doubt entirely Halal”

The other said “From beak to tail they are Haram”

When the historian of the time saw this, he said

“Congratulations to the Muftis! The Muslim world is doomed”

I also learned this from Hadhrat himself for the first time that the difference between “وَسْط” (pronounced *wast*, with a sukun on the س) and “وَسَط” (pronounced *wasat*, with a *fatha* on the س) is that the former (i.e. “وَسْط”) constitutes the entire area between the two extremes of something, whereas “وَسَط” is the exact center-point between the two extremes. It is due to this that there is a famous saying about the س of وَسَط: إذا تحرّك سكن، وإذا سكن تحرّك. Meaning that when the س of وَسَط is *saakin* (literal meaning: still) then it moves, i.e. any place between the two extremes can be called وَسْط. And when it is *mutaharrik* (literally: moving, it denotes that the س has a *harakah* on it), then it is *saakin* (literally: still), because only the center-point between the two extremes can be called وَسَط. If anything deviates from the exact mid-point then it cannot be called وَسَط.

We also heard the following wise words of someone from Hadhrat several times:

بزرگے رفت بخواب در فکرے

دید دنیا بہ صورتِ بکرے

اکرد از وے سوال: "اے دلبر

"بکر چونی بہ ایں ہمہ شوہر؟

گفت: "یک حرف با تو گویم راست

کہ مرا آنکہ بود مرد نہ خواست

وانکہ نامرد بود خواست مرا

زیں بکارت ہمیں بجاست مرا

Meaning:

“A pious man once saw the world as an unwed girl, so he asked her: “You have so many husbands. How come you are still unmarried?” She replied: “The reason is that real men did not desire me, and those who desired me were not real men. I am therefore still unmarried."

I once narrated these couplets to my Syrian friend Dr Abdus Sattar Abu Ghuddah and also explained their meaning. He liked them very much, and since he also composes poetry himself, he translated them into a poem in Arabic as follows:

رأيت في التوم دنيانا وقد بقيت

عذراءَ، مع أنّها زوجٌ لاجيالٍ

فقلت: ما اسرّ؟ قالت: إنّ مَن طلبوا

صنفان ما غيّراً ما كان من حالي:

ذو عُتّةٍ، أعرضتُ عنه أنا

وذو الفحولة، عتّي راغبٌ سالي

It was also from Hadhrat that I heard the two couplets which I later saw inscribed on the blessed *Rawdah* of the Noble Messenger ﷺ, and can still be found today. Hadhrat mentioned that those two couplets were first recited by a Bedoin at the blessed *Rawdah* and were later inscribed onto the pillars of the grill:

يا خيرَ من دُفنت في التّراب أعظمه

فطاب من طيبهنّ القاع والأَكم،

نفسي الفداء لقبرٍ أنت ساكنه

فيه العفاف، وفيه الجود والكرم،

In short, Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) would narrate many similar points and amusing anecdotes in class, which would not only be engaging for us students but would also broaden our knowledge.

It was during those days that Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) trained me and my elder brother (may his shade be extended) in extracting *Fiqhi* answers from books of *Fiqh*. Hadhrat would give us a *mas'ala* (jurisprudential question) and instruct us to bring the relevant text from *Raddul Muhtar*. On the first day Hadhrat asked: "If a girl marries without permission from her *Wali* (guardian) and without adhering to her *Kufu*, what is the ruling of this marriage?" We replied: "Hadhrat! We have learnt this issue in our books, that the marriage takes place but remains suspended on permission of the *Wali* (guardian)." Hadhrat replied: "It is for this reason that I am asking you to find it in *Shaami*." When I referred to *Raddul Muhtar* I learned that the famous ruling from Imam Abu Hanifah (may Allah's mercy be upon him) is the same, but according to Hadhrat Hasan Bin Ziyad (may Allah's mercy be upon him) the marriage does not take place at all, and the *Muta'akhireen* (later scholars) have given Fatwa based on this.

In brief, in this manner Hadhrat acquainted us with extra-curricular books of *Fiqh*, and also trained us in extracting rulings from them.

It was the graces of those respected teachers that gradually diluted our feeling of being away from home. Still, we would be looking forward to Thursday the entire week, because it was on Thursday evenings that we would return home. We would depart from Darul Uloom after Asr and reach home around Isha time, and would return after spending a day and a night with our parents and brothers. I loved books from my childhood, and the favours and graces of my teachers had further increased this love. On the other hand, a sizable treasure trove of books from our respected father's (may Allah's mercy be upon him) personal collection was at hand at home. Thus on Thursday or Friday, after meeting my family members, I would intrude into our respected father's personal library and spend the remaining time flipping through each book to check what topic it was about and who was its author. And having scanned through sufficient part of it so as to become acquainted with it, I would put it back in its place. And if, while flipping through its pages, a particular book caught my attention I would take a deeper look into it. As a result, I had memorized the location of each book, and whenever I needed to look into a particular issue in detail, I would easily locate the relevant book for study. Furthermore, I would also avidly select topics of interest from the weekly and monthly magazines which would come to our respected father (may Allah's mercy be upon him), and would benefit from them when the opportunity arose.

Episode 18[1]

The Masjid of Darul Uloom

After shifting to Sharafi, while classrooms and student hostels of Darul Uloom had been constructed, a proper Masjid could not be built immediately, and initially the prayers would be offered on the floor near a well. Later when the number of students increased, the hall of the northern classroom building was used as a *Musalla* (prayer place). The official groundbreaking of the Masjid took place on 15 Shaban 1377H (circa 7 March 1958) during the annual gathering. Its construction steadily continued, and it was on 6 Rabee' Ath-Thani 1378H that its roof was to be laid. Our respected father (may Allah's mercy be upon him) said that instead of getting it done by construction workers, the task of laying the roof should be done by Darul Uloom's students and staff themselves. Consequently, all the teachers, students and admin staff of Darul Uloom remained busy in laying the roof that entire day. We too, Alhamdulillah, attained this blessing. For years upon years, congregational prayers continued taking place in that Masjid. After the passing away of our respected father (may Allah's mercy be upon him) this Masjid also became cramped for space, whereafter a bigger plan for its expansion began under the supervision of my respected elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib (may his shade be extended), and which has Alhamdulillah reached its completion now. The old Masjid has been entirely incorporated into the new one.

Various events would be convened in Darul Uloom to give students the opportunity to apply (and hence enhance) their speaking and writing skills. In *Jamadi Ath-Thanee* of that year (1378H), equivalent to December 1958, a writing competition was held in which students were given three questions related to acquiring knowledge to choose from. I wrote an article on "Islam's stance on knowledge" which was declared first-place winner.

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[1] Translator: Solution to the riddle in Episode 17: 10-(9-(8-(7-(6-(5-(4-(3-(2-1)))))))) = 5

Anyway! In this manner our academic year, with the grace and favours of Allah Ta'ala, safely and successfully came to an end, and Alhamdulillah the results of the annual exams were also good. But I still remember the heartache from an incident during those exams. We had prepared quite well for the exams and thus hoped that InshaAllah we would get good marks. And this did happen in most of the subjects. But our exam of *Sharh Nukhbatul Fikr* was set by Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him) who was well-known for setting tough exam papers, and also for being stringent in giving marks. So I remained apprehensive about this exam. When we sat for the paper, I was dazzled at one particular question. I even remember that question till this day. The question cited the following passage from *Sharh Nukhbatul Fikr*:

"فإن قيل: إنما اتفقوا علي وجوبِ العملِ به لا علي صحته، معناه"

The following question was written below this passage: "Explain this passage, and describe the "سند منع" (*sanad man'*)". Since only this portion of the passage was quoted, due to my lack of understanding I was unable to understand it without its context being mentioned. Neither could I fathom what the *dameer* (pronoun) of "وجوبِ العملِ به" referred to. What to say of "سند منع"? I could not even grasp what was meant by "منع". Consequently, I wrote some nonsense answer. As a result, Hadhrat Maulana Akbar Ali Sahib (may his secret be sanctified) allotted me forty-one marks (perhaps due to answers to other questions), which meant I passed at Lower Class for this book. Even though I had studied hard for Mishkat Sharif, I attained much less than expected marks in that exam as well. I do not remember getting fewer marks in the exam of any other book. I was heartbroken at this, and it is a blessing of that heartache that today, after fifty-six years since that exam, I still remember the question.

The following were my results in the annual exams that year:

Subject	**Marks**
Mishkat Sharif	41
Nukhbatul Fikr	41
Sharh Aqaid	50

Jalalayn Sharif	50
Al Fauzul Kabeer	49
Husoon Hameediyah	49

I had put the following note beside these results in my personal diary: “The exams of Mishkat and *Nukhbatul Fikr* were set by Maulana Akbar Ali Sahib.”

My first *Fiqhi* writing

After the end of our academic year, we returned home to spend our vacations of Shaban and Ramadan. A detailed question regarding the ruling of conducting congregational *Tahajjud* prayers during Ramadan had come to our respected father (may Allah’s mercy be upon him). Our respected father (may Allah’s mercy be upon him) instructed me: “Gather the relevant references from books of *Fiqh* regarding this issue, so that replying to it becomes easy for me and you get to practice the methodology of referring to *Fiqhi* books.” This suited me as well, as I got the chance to satisfy my craving. I thus gathered the relevant passages from all the books of *Fiqh* I could get my hand on from our respected father’s (may Allah’s mercy be upon him) personal library, and collected a heap of books, each marked at the relevant pages, on my bed. When our respected father saw the heap, he was delighted and remarked: “By gathering so many books, you have acted according to my own temperament”. Encouraged by these words, I submitted: “If you permit, shall I pen down what I can deduce from these references and present it to you?” Our respected father gave his permission, whereafter I wrote a detailed answer and presented it to him. He was overjoyed at reading it and made several supplications for me. And thereafter in his reply to the question (dated 4th Shawwal 1378H) he wrote the following as a preface:

“I assigned this question to my youngest son Muhammad Taqi (may Allah keep him safe) who will begin his studies of *Dawra-e-Hadith* this year. What I had in mind is that finding the relevant references would help him practice the methodology of referring to *Fiqhi* books, and thereafter I would write the answer. But *MashaAllah* this boy is intelligent. He extracted all the relevant references without any help from me, and thereafter used those passages to write the answer

by himself. When I looked at what he had written, I found it entirely satisfactory. I am thus sending the same answer with my verification on it."

And he wrote the following at the end of the Fatwa:

"لله درّ المجيب، حيثُ أصاب فيما أجاب، وأجاد فيما أفاد، مع ملاحظة أدب الأكابر، وفقه الله تعالى لما يُحبّ ويرضي"

This was my first academic writing which the late respected Majd Ud Deen Sahib of Sylhet later published as a pamphlet titled "*Jama'at Tahajjud Dar Ramazan*". I was in the fifteenth year of my life, and our *Dawra-e-Hadith* began after Eid.

The Year of Dawra-e-Hadith

Our lessons of Bukhari Sharif that year (Shawwal 1378H, equivalent to April 1959) were assigned to Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him); Tirmidhi Sharif was under Hadhrat Maulana Saleem Ullah Khan Sahib (may Allah's mercy be upon him); Sahih Muslim was under Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him); Abu Dawood Sharif was assigned to Hadhrat Maulana Muhammad Haqeeq Sahib (may Allah's mercy be upon him), but was later transferred to Hadhrat Maulana Qari Riayatullah Sahib (may Allah's mercy be upon him), and we studied most of it under him. Sunan Nasai and Muwatta Imam Muhammad were assigned to Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him), Sunan Ibn Majah to Hadhrat Maulana Muhammad Haqeeq Sahib (may Allah's mercy be upon him) and Muwatta Imam Malik and Shamail Tirmidhi to our respected father (may his secret be sanctified). In those days, our respected father (may Allah's mercy be upon him) used to live in the city and would visit Darul Uloom once or twice a week, and would also conduct the classes during those visits.

Engrossment in Studies

The year of *Dawra-e-Hadith* is a memorable one in the life of a student of knowledge. Detaching himself from all other topics, the student makes the *Ahadith* (sayings) of the Noble Messenger ﷺ

the focal point of all his attention, and remains engrossed day and night with thoughts of the same. Lessons of *Ahadith* take place in each and every period of study in the Madrasa. The following couplet of Hadhrat Majzoob (may Allah's mercy be upon him) would often come to my mind:

اُن کا ذکر، اُن کی تمنا، اُن کی یاد

وقت کتنا قیمتی ہے آج کل

Discussing him, yearning for him, remembering him

How precious is time nowadays

Due to the blessings of companionship with Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him), the love for books had already been instilled in my heart since the previous year. When *Dawra-e-Hadith* began, the heart desired to sit in each class by preparing well for each lesson before-hand. To this end, we would bring with us some books from our respected father's (may Allah's mercy be upon him) personal library; one was *Fathul Mulhim*, the commentary on Sahih Muslim; the other was an incomplete commentary of Tirmidhi Sharif titled "*At-Teeb Ash-Shadhee*" which had been written by Hadhrat Maulana Ashfaq Ahmad Sahib Kandhlavi (may Allah's mercy be upon him) and had been printed as a big-sized book using an old typeface. Hadhrat Binnori's commentary "*Ma'arifus Sunan*" had not been published by that time, so this was the best commentary of Tirmidhi as of that time. However, it only covered up to *Kitab Ut-Taharah*. In addition, our respected father (may Allah's mercy be upon him) also kindly gave us *Al-Urf Ash-Shadhee* and *Al-Kawkab Ad-Durree*. Besides these, the lectures of Tirmidhi delivered by Hadhrat Allama Anwar Shah Sahib Kashmiri (may Allah's mercy be upon him), which our respected father (may his secret be sanctified) had himself penned down, were also available. And our respected father (may Allah's mercy be upon him) had them separately copied over by his paternal cousin, Hadhrat Maulana Zahoor Ahmad Sahib (may Allah's mercy be upon him), and thereafter added marginal notes from *Al-Kawkab Ad-Durree* and *Al-Urf Ash-Shadhee*, and kept it

as a large bounded volume. He kindly gave this to us as well. As a result, we had excellent reference material available for Tirmidhi Sharif. For Bukhari Sharif, the heart desired to refer to *Umdatul Qari* and *Fathul Bari* as much as possible. We did not possess these two books, so we had to visit Darul Uloom's library for studying them. The library in those days was located inside the rundown building which was called *Purana Bangla*. This was the same bungalow that the late Haji Ibrahim Dadabhai Sahib, the one who had endowed his land to Darul Uloom, had gifted it to Darul Uloom together with the land. On its eastern side was a two-storey residential building. On its west, after a courtyard, was a tallish building, a part of which was used as the Admin Office. What was the Admin Office? It consisted of a long Dari rug laid on the floor, with a wooden floor desk and a bolster pillow placed on one side. The other side of this same tallish building was converted into a library in which several disorderly wooden cupboards were haphazardly strewn around, with each cupboard containing books arranged according to subject. Hadhrat Maulana Abdul Khafi Sahib Saharanpuri (may Allah's mercy be upon him) was its manager and was renowned for being strict. But noticing our zeal for books, he had become very kind to us. We would visit the library after our class of Tirmidhi in the fourth period. We would study *Umdatul Qari* and *Fathul Bari* as much as we could, and would also acquaint ourselves with other books during this time. Once or twice it even so happened that I was so immersed in my study that I did not notice the library's closing time approaching. I requested Maulana (may Allah's mercy be upon him) to let me stay until Zuhr while he could go for lunch, and he kindly allowed this.

Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) would deliver a fluent lecture in his class of Sahih Bukhari and I would pen it in Urdu. I still have a copy of those notes with me. On the other hand, Hadhrat Maulana Saleem Ullah Khan Sahib (may Allah's mercy be upon him) would dictate his lessons of Jami Tirmidhi in class, and since we got more time during dictation, I would make my notes in Arabic. And the truth of the matter is that Hadhrat's lectures would be so well-organized that all aspects of the topic under discussion would be holistically gathered together. And the discussions which one would otherwise have to collect from topics scattered around in other commentaries, would be readily available, sifted and laid out in a very logical sequence. I still have the manuscripts of both of those lectures.

This kind of pleasure and absorption during student life meant that one would be oblivious even to one's own body and health. In those days, *Kharawein* would be used in Darul Uloom for walking around. Perhaps few would have remained today who even know the meaning of *Kharawein*. This was a wooden slipper with a rubber strap, and one had to wear it by putting one's foot under the rubber strap. If used on a hard floor, it would produce a loud clacking sound which could be heard till far. They were customarily used for going to bathrooms for ablution, but we used it as normal slippers. After returning home on Thursdays, we would wear fresh clothes on Friday and bring another pair to Darul Uloom, and change into this pair on Monday or Tuesday. Due to *Takrar*, studying, or sometimes even lessons till late into the night, we got less time for sleep. And lessons would start from early morning. But if ever there was time before a teacher's arrival for lessons, we would get the chance to lie down in a corner of the walkway. We would thus relax for a while on the bare floor.

The practical exercises of extracting *Fiqhi* rulings from *Fiqhi* books, meant to train us in deriving Fatwas, which Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) had begun from the previous year continued this year as well. Besides this, our respected father (may Allah's mercy be upon him) would also assign some writing tasks to us. At that time, our respected father (may Allah's mercy be upon him) was publishing a new and revised version of *Imdadul Fatawa*. He said that a short biography of the author, i.e. Hakeem Ul Ummah Hadhrat Thanvi (may Allah's mercy be upon him), should be added in the introduction. For this, he commanded me to pen a brief account of his life. I had only just entered *Dawra-e-Hadith*. Using "*Ashrafus Sawanih*" and the late Munshi Abdur Rahman Sahib's book "*Seerat-e-Ashraf*" as references, I wrote a brief article which was perhaps my first article to be published in a book. It is still published at the beginning of *Imdadul Fatawa*, and the date Muharram 1379H (July 1959) is written at its end, which means that I had written it before our tri-monthly exams, and I would have been sixteen years and three months old, rather not even sixteen years old according to the solar calendar. I am writing this because if one were to find lack of refinement and maturity in that piece of writing, then the reason becomes known.

I received the honour of coming first in class in Sahih Bukhari and Jami Tirmidhi in the tri-monthly exams. I received 52 marks in Sahih Bukhari, which no student before me had ever attained, and also the same marks in Jami Tirmidhi, Shamail and Muwatta. I came first in Jami Tirmidhi in the six-monthly exams as well, and other than Sunan Abi Dawood, in which I got 47 marks, I did not receive less than 50 in any other subject. Rather I received 52 marks in Bukhari, 51 in Tahawi and 50 in all other books.

After the six-monthly exams in *Dawra-e-Hadith*, classes normally continue at night as well. Our class consisted of around thirty students. Thus after Isha, in the light of a cauldron, Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) would conduct his class of Sahih Bukhari under two trees near *Purana Bangla*. These were Neem and Tamarind trees whose branches were intertwined at the top, and are still alive. Memories of those lessons flash through my mind when I pass under them today.

Especially in the lessons of Sahih Bukhari, the classes at the end of the year often comprise of those Ahadith which have already been discussed before and the teacher had already explained them previously. Therefore, merely reading the text is sufficient for such Ahadith. As a result, classes are quite fast-paced and only those selected students are allowed to read the text who can read fast and correctly. For this, our teacher had assigned four students to read the text. Two were us two brothers. The third was Maulana Muhammad Ameen Quettavi Sahib and the fourth was Maulana Muhammad Irani. When the teacher noticed the student getting slow after reading for some time, he would say: "Let's change the driver", and calling out one of our names would then say: "You read now". The lesson would continue in this fashion till late into the night.

I have mentioned before that Hadhrat Maulana Saleem Ullah Khan Sahib (may Allah's mercy be upon him) would dictate his lecture during the lessons of Jami Tirmidhi. However, it is natural that this took time. The lesson would therefore be slow-paced. As a result, we had only completed until the four pillars when the end of the academic year approached. Side by side, Hadhrat had begun Volume Two without dictation which continued at a relatively swifter pace. When very little time had left for the end of the academic year, Hadhrat said: "Now a majority of the remaining Ahadith are those which you have already read in Sahih Bukhari, Sahih Muslim or

Abu Dawood, etc., so it is sufficient to just read the remaining book". For this, Hadhrat conducted extra classes to complete the book. When approximately the last hundred pages remained, Hadhrat conducted a lesson which continued throughout the night. For this, a stove was brought into the classroom and we would do rounds of tea during breaks, and the book was completed in one or two nights.

It was in those days that, in God knows what state of mental absorption, I composed the following poem addressing my classmates:

بہت ہی سخت آگے گردش ایام ہے، پی لو!

غنیمت ہے کہ گردش میں ابھی تک جام ہے، پی لو

تمہیں تصویر ہستی میں وفا کا رنگ بھرنا ہے

جفا و جور کی ظلمت جہاں میں عام ہے، پی لو!

تمہیں طاغوت کی بے رحم طغیانی سے لڑنا ہے

بہت سا کام ہے، پی لو، بہت سا کام ہے، پی لو!

سخاوت جام و مینا کی بڑی نعمت ہے دیوانو!

یہ ساقی کی توجہ بھی بڑا انعام ہے، پی لو!

Translation:

Tumultuous vagaries of time await us, drink!

Consider it fortunate that drinks are still making rounds, drink!

You have to imbue the colours of faithfulness into your essence of life,

The darkness of oppression and tyranny have enshrouded the world, drink!

You have to battle the merciless tempests of evil,

Much needs to be done, drink, much needs to be done, drink!

Provision of glasses and drinks is a great blessing, O crazy lovers,

And attention from the cup-bearer is a great gift too, drink!

At this juncture, it feels appropriate to clarify a point. Noting the way *Dawra-e-Hadith* is taught in our *Madrasa*s, the educationists of our time may object as to what is achieved by teaching so many books from start to end in this manner? Especially when similar Ahadith often repeat in those books. Several teachers often explain similar Ahadith and, near the end of the year, the teacher often suffices with mere recitation of the text. If instead summaries of the books were prepared and taught, as is done in universities, then less effort would be needed and there would also be no need of merely reciting the texts.

The answer to this objection is that there are two objectives when teaching and learning Hadith, and neither of them can be considered unimportant. The first objective is to learn the topics and discussions related to the Hadith, so that the student can understand it and is also able to learn the methodology of extracting the correct conclusions from them, and also gets acquainted with the *Jarh* and *Tadeel* of Ahadith. In other words, we can call this "*Dirayatul Hadith*[1]". But the second objective is "*Riwayatul Hadith*[2]", which means to read the principal books of Hadith in front of the teacher so that the student himself becomes part of the *sanad*[3] of those Ahadith. In order to protect Ahadith, Allah (the Glorious and Most High) has established such a unique mechanism in the form of *sanad* of Hadith, that it is unparalleled in any other knowledge or art of the world. It is thanks to this *sanad* that we can confidently say as to who all narrated any Hadith, and how reliable they were. The practice thus continues from our pious predecessors

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[1] Translator: *Dirayatul Hadith*: Knowledge of the Hadith

[2] Translator: *Riwayatul Hadith*: Narration of the Hadith

[3] Translator: *Sanad*: Chain of Transmission of a Hadith

that when a teacher teaches Hadith, he quotes his *sanad*, i.e. the *sanad* with which the Hadith reached him. This practice of the student reading the Hadith in front of the teacher is continuing from the time of the Companions, and our pious elders continued this even after the books of Hadith were compiled and published, because becoming a part of the *sanad* through this practice is a blessing in itself. Mere recitation of the Hadith in front of a teacher is sufficient to achieve this blessing, as one becomes connected to the golden chain which, passing through the pious predecessors, reaches the Noble Messenger ﷺ himself. The blessings of this cannot be attained by merely reading summaries of the relevant topics. Since unadulterated Islamic Madrasas have disappeared in the Muslim world outside the subcontinent, this practice has been made obsolete therein at a Madrasa level. However, some scholars still teach the Hadith *riwayatan* (i.e. including the complete narration thereof) in an individual capacity, and aficionados can attain this blessing if they want. But with the favour of Allah Ta'ala, this practice continues until today in the Madrasas in the subcontinent.

Anyway! The year of *Dawara-e-Hadith* came to an end with the grace and benevolence of Allah Ta'ala. And on Thursday 7 Rajab 1379H (circa 4 January 1960) our respected father (may Allah's mercy be upon him) taught the last chapter of Bukhari Sharif and we thus completed it.[1] And it was time for exams in Shaban 1379H (equivalent to February 1960). I was two months short of reaching seventeen years of age according to the lunar calendar, and eight months short according to the solar calendar. Darul Uloom Karachi was not affiliated to *Wifaqul Madaris Al-Arabiya* (federation of Islamic seminaries) by that time. The *Wifaq* did not enjoy the same status in those days as it does, by the grace and benevolence of Allah Ta'ala, today. And our respected father (may Allah's mercy be upon him), due to various reasons, preferred to remain separate from it at that time. As a result, all exams of Darul Uloom were conducted at its own level. However, some of our respected teachers wished for Darul Uloom to become a part of *Wifaq*,

[1] This date is recorded in my notes of *Taqreer Bukhari*.

and they also presented various recommendations to resolve the issues due to which our respected father (may his secret be sanctified) disliked becoming affiliated to it.

On the other hand, it was the special grace and benevolence of Allah Ta'ala that we enjoyed extraordinary graces from our teachers, and they all viewed us favourably as well. We wrote all our exams in Arabic, which our teachers usually appreciated. It was due to this that on one occasion Hadhrat Maulana Saleem Ullah Khan Sahib (may Allah's mercy be upon him), amidst a gathering of teachers, remarked that if Darul Uloom were to be affiliated with the *Wifaq*, then this year was the most appropriate time, because if this year's exams of Darul Uloom were conducted under *Wifaq* then InshaAllah Taqi would come first in the entire *Wifaq*, and thus Darul Uloom could attain the first position in its first year of affiliation with the *Wifaq*.

Though Darul Uloom could not get affiliated to the *Wifaq* even in that year and the exams were conducted at the level of Darul Uloom itself, it was the grace and benevolence of Allah Ta'ala that our teachers showered us with encouraging words at the answers we wrote. In those days, in line with the age-old marking system of Darul Uloom Deoband, the paper consisted of fifty marks. But if a student wrote the paper very well, the examiner would award more than fifty marks. Such papers were normally awarded fifty-one marks, but for exceptional answers fifty-two marks were also given, and very rarely fifty-three as well. Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him) was renowned for being stringent in giving marks. I have cited one instance of this when mentioning last year's exams, when in the exam of *Nukhbatul Fikr* he gave me forty-one marks, which was considered Lower Class in the marking system of those days, and at which I was heartbroken. This time the exam of Sunan Nasai was conducted by him, and he gave me fifty-five marks in that paper (which is a record in the history of Darul Uloom which can never be broken) and even put a note on the paper with words of praise. Sadly, I did not get to see this note myself because students were not shown their exam paper. But Hadhrat Maulana mentioned this to (probably) our respected father and Hadhrat Nazim Sahib (the Director of Darul Uloom, may Allah's mercy be upon them both) that I have never seen such an answer paper in my entire teaching career. Additionally, though we learnt our results later, while Hadhrat

Maulana Mufti Rasheed Ahmad Sahib was marking my paper, he made a congratulatory phone call to our respected father and awarded me fifty-four marks. The following were my results:

Subject	**Marks**
Bukhari *Sharif*	54
Muslim *Sharif*	52
Abu Dawod *Sharif*	52
Nasai *Sharif*	55
Tirmidhi *Sharif*	50
Tahawi *Sharif*	52
Muwatta Imam Muhammad	52
Shamail Tirmidhi	50
Muwatta Imam Malik	51
Ibn Majah	51

My elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib (may his shade be extended) also had similar results.

Episode 19

Our respected father (may his secret be sanctified) was so delighted at the completion of our *Dawra-e-Hadith* that he convened a banquet on the occasion and named it *Waleemah*. Besides relatives, close acquaintances were also invited. Later, our *dastaar bandi*[1] also took place during the Madrasa's Annual Day. Since it had not yet been decided as to what we would do after completing *Dawra-e-Hadith*, I composed a poem bidding farewell to Darul Uloom. Some of its couplets are as follows:

سلام اے میرے گلشن، علم و فن کے پاک گہوارے

ہدایت کے فلک پر علم کے تابندہ سیارے

تری آغوش شفقت سے نکل کر جا رہا ہوں میں

مرے قلب و جگر بے چین ہیں، گھبرا رہا ہوں میں

چلا جاؤں گا میں ان علم کی دلکش فضاؤں سے

تری ان روح پرور اور کیف افزوں ہواؤں سے

جہاں پر عمر کے میں نے سہانے دن گزارے ہیں

جہاں کے پھول تو ہیں پھول، مجھ کو خار پیارے ہیں

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[1] Translator: *Dastaar Bandi* is the ceremony in which certificates of completion are conferred upon graduating students of a Madrasa. An elder also ties a turban around the graduating student's head during this ceremony.

جہاں کا ذرہ ذرہ واقف اسرار الفت ہے

جہاں کا ایک اک گوشہ مرے خوابوں کی جنت ہے

جہاں آ کر میں آسی اپنی ہستی بھول جاتا ہوں

خدا کی نعمتوں میں خود پرستی بھول جاتا ہوں

مگر اے میرے گلشن! تو نہ ہو اندوہگیں اتنا

ہماری اس جدائی پر ملول اتنا، حزیں اتنا

سبق تو نے پڑھایا ہے ہمیں عزم اور ہمت کا

صداقت کا، شجاعت کا، امانت کا، عدالت کا

نہ بھٹکیں جس سے ہم تو نے ہمیں وہ رہ دکھائی ہے

تری تعلیم ہی تو ہم پر بنکر نور چھائی ہے

خدا توفیق دے، اس سے ہمیں زائل نہ دیکھے گا

اور اپنی کوششوں کو ہم پہ لا حاصل نہ دیکھے گا

امنگیں ہیں ہمارے دل میں اب کچھ کام کرنے کی

ترے پیغام کو مشہور کرنے، عام کرنے کی

چمن میں باغباں کے بھیس میں صیاد بیٹھے ہیں

نہیں ہے کوہکن کوئی، مگر فرہاد بیٹھے ہیں

بسے، پھولے پھلے تُو، اور جہاں میں جگمگائے تُو

بہاروں کے حسیں جھرمٹ میں رہکر مسکرائے تُو

Translation:

Greetings, O my garden! My pure cradle of knowledge and art

The star of knowledge, shining on the celestial canopy of guidance

From your fold of love, I am departing today

My heart is restless, I am worried today

I will leave these enchanting breezes of knowledge

These soul-nourishing and vitalizing winds of yours

The place where I spent the most beautiful days of my life

The place where, let alone its flowers, I hold its thorns dear to me

The place whose each nook and cranny is aware of the secrets of love

The place whose each nook and cranny is the paradise of my dreams

The place where, upon entering it, I forget my existence

The place where, engulfed by the blessings of Allah, I forget self-worship

But, O my garden! Do not be so sad

At our departure, so dejected, so grieved

It is you who taught us determination and perseverance

Truthfulness, courage, trustworthiness, justice

You showed us such a path that we should never go astray

It is your teachings itself, engulfed in whose radiance we stay

May Allah give us the ability! You shall never see us bereft of them

And you shall never see, gone to waste, your hard work upon us

Our hearts now desire to get some work done

To publicize your message, to spread it to all and one

Many a hunter roams the garden, guised as a gardener

None is a mountain digger, but each pretending to be Farhad

May you blossom in the world, grow and keep shining

May you, amidst the beautiful spring, ever keep smiling

After Dawra-e-Hadith

Both of us brothers returned to our house at Lasbela House after completing *Dawra-e-Hadith*. Until then, it was not clear as to what we would do next. One opinion was for us to be sent to Al-Azhar University for further education and also to attain mastery over Arabic. Due to my young age, our respected mother (may Allah's mercy be upon her) was not agreeable to sending me to Egypt, but she was willing to somehow bear this about my elder brother (may his shade be extended). Thus, many people insisted upon sending him to Al-Azhar. A second opinion was for us to begin teaching at Darul Uloom itself. A third opinion was for us to learn English, in order to

serve Deen in keeping with the needs of the time. A fourth opinion was for us to receive training in Fatwa under the guidance of our respected father (may his secret be sanctified).

Our respected father (may his secret be sanctified) was not convinced about sending us to Egypt, because "Al-Azhar" was no longer the "Al-Azhar" of old times, and considerable changes had occurred to its environment. Perhaps our respected father had also done *Istikhara* for this, as a result of which he decided not to send us there. The final decision he made was for us to teach in Darul Uloom for two hours, and to spend the remaining time in receiving training for issuing Fatwas. Until then, there was no department of *Takhassus* (Specialization) in Darul Uloom. It was decided to set up the department for *Takhassus* in Fatwa from the next year. On the other hand, I was enthusiastic about learning English so that I could try serving the Deen through it in whatever way I could. To this end, I requested my elder brother Maulana Muhammad Wali Raazi (may his shade be extended) to teach me English during those holidays of Ramadan and Shaban. Allah Ta'ala has blessed him with extraordinary intelligence and exceptional acumen in teaching. He perceived that instead of taking me through a reader-like book, it would be more appropriate to teach me a reasonable amount of English grammar within the two months. He judged, and rightly so, that since I have studied Arabic *Sarf*[1] and *Nahw*[2] in detail, it would be easy for me to understand and apply the rules of English grammar.

He thus began teaching me English tenses without using any guide books, which I not only easily understood but also got to practice their usage. And in this manner, I began understanding the basic structure of English sentences.

Beginning of Teaching and *Takhassus*

[1] Translator: *Sarf*: Arabic Morphology

[2] Translator: *Nahw*: Arabic grammar

When the month of Shawwal (1379H) arrived, I was completing seventeen years of my life, and having completed my formal studies was entering the next stage of life. The next ten years of my life revolved around four spheres: teaching, *Fatwa*, writing, and learning English.

Beginning of Teaching

It was decided for us that the year after completing *Dars-e-Nizami* we were to spend two hours in teaching and the remaining time in undergoing training for writing *Fatwas*. Thus, for the first time I got to conduct two classes in the capacity of a teacher in Darul Uloom. I was assigned "*Arbi Ka Muallim*" and "*Tareeqah Jadeedah*" for students in Year One. I did not mind this teaching responsibility as I had also taught a student "*Arbi Ka Muallim*" when I was studying *Hidayah*, the amusing story of which I have narrated before. I thus had no qualms as far as teaching was concerned. But my physique was such that even my beard had not begun growing. And when I sized up my boyish age and thin and skinny build, merely entering the classroom in the capacity of a teacher seemed a challenge in itself. On top of that, the class I was assigned to teach had a good number of students who were older than me, and one or two of them had sizable beards as well. I felt somewhat embarrassed to enter the classroom by myself, so I requested my beloved teacher Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him) to escort me to the class. He agreed, and even taught the first lesson himself. I began conducting the class thereafter. To cover up my young age and thin and skinny physique I would wear a *Sherwani*[1], even though it was summer, and would walk in with self-presumed dignity. And in a bid to at least save some face as a teacher, I would speak with a louder-than-normal voice. When I first walked into the classroom unaccompanied, the composed faces of a few of the bearded students

[1] A knee-length coat buttoning to the neck, worn as a formal dress by men in South Asia



betrayed a subtle smile, as if saying: “So this is our teacher to whom we have to behave like students!”.

But it was purely the grace and benevolence of Allah the Glorious and Most High that all of them got along with me within a few days, and the awareness of my young age gradually faded away from their hearts, to such an extent that they even began tolerating my strictness when I wanted them to do some work. Among the students of that batch who I still remember, Maulana Abdus Samad Irani (may Allah keep him safe) is especially worth of mention, because he would attain outstanding results in all exams, and with the grace and benevolence of Allah Ta’ala, is counted among the senior scholars of Iran today. Besides him Maulana Abdul Qayyum Gilgiti Sahib, as far as I remember, would come first in all exams, and later worked in *Umm Al-Qura* University in Makkah Mukarramah as a researcher for a long time. He accomplished numerous research-related works there and is now working in *Maktaba Al-Haram Al-Makki* as a researcher.

That year, my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib Usmani (may his shade be extended) was assigned second-year books *Hidayatun Nahw*, *‘Ilmus Seegha* and *Tayseerul Mantiq* to teach. Among his students of that year were Maulana Azizur Rahman Sahib (who is nowadays *MashaAllah* a teacher in *Dawra-e-Hadith* and the director of monthly *Al-Balagh* magazine), Maulana Muhammad Ishaq Jehlami (who is a teacher in *Darjah Ulya* and Manager of students’ hostel in Darul Uloom nowadays) and Maulana Mehtab Sahib (who is *MashaAllah* one of the prominent scholars of his area and is an active member of Tablighi Jamat). A few of them also studied some topics from me outside Madrasa hours, and later some of their lessons, such as *Maqamat Hariri*, were also assigned to me.

The books we were assigned to teach advanced each year. We both brothers were highly enthusiastic about teaching and preparing for the lessons. When we returned to our rooms, even during meal times our conversations would often revolve around the distinctive points of the books under us, the overall state of the students, and ideas aimed at making our classes as effective as possible. Even though Darul Uloom had largely retained its tough desert lifestyle, after becoming teachers several loving students insisted upon taking upon themselves some of the responsibilities which previously we would undertake by ourselves, such as bringing kerosene

oil for lanterns and stoves, or buying other necessities. But we would be so immersed in teaching and working on *Fatwa*s that the adversities of this desert lifestyle had become pleasurable to us. Even during our leisurely strolls after Asr through the nearby gardens, our topic of discussion would usually be some aspect of the lessons we were teaching.

It was during one of those days that I had become mentally drained after studying at night. Hadhrat Maulana Shams ul-Haq Sahib (may Allah's mercy be upon him) also came to our room. It was a moonlit night of the fourteenth, so we all decided to go outside for a stroll. Thus, brother Rafi Sahib, Hadhrat Maulana Shams ul-Haq Sahib, Hakeem Musharraf Husain Sahib and myself went out for a walk. Since the desert seems more scenic than gardens in moonlit nights, we headed towards the western side. In those days, no building or any structure existed in that direction until reaching the sea. With moonlight enveloping everything till far, the cool sand felt very pleasant. While talking, we wandered so far away that we could no longer see Darul Uloom's buildings.

After rambling a bit further, we made out a dark figure standing motionless in the distance. We were surprised as to why anyone would stand still in the middle of this desert at this hour of the night. Anyway! We gradually drew closer to him only to realize that he was holding a rifle in his hand. Eying us from afar, he took aim at us and bellowed in a thunderous voice: "Hey you! Don't move!" We stopped in our tracks while he began heading for us. When he came into closer view, we noticed that he was wearing army uniform. His uniform gave us relief that he was not a robber, but he continued standing in a shooting stance with the rifled aimed at us and asked: "Who are you? And what are you doing here at this time?" We told him: "There is a Darul Uloom located at a distance from here towards the east. We are teachers there and wandered here while out on a walk." After cross-examining us for a while, he believed our words, and after making sure that we were unarmed, lowered the rifle as well and thereafter sat us down on the sand and began chatting.

On our enquiry, he informed us that his name was Major Sultan and that he was a Major in the army. Some sensitive pipes passed through that area, which he was stationed to protect. Within a few minutes Major Sahib became friends with us and informed us that his home town was

Chakwal, and that he often met Qazi Mazhar Husain Sahib (may Allah's mercy be upon him) as well. We invited him to visit Darul Uloom. He later visited several times and also gave us his phone number.

A long time after this incident, when Darul Uloom's walls and gates had been built, some people who bore malice towards Darul Uloom incited some people from Sharafi Goth against Darul Uloom, saying: "Darul Uloom has blocked your route to Korangi by building its walls" (even though a path for them existed along Darul Uloom's eastern wall, rather that path was nearer for them). Misled by these words, some of their armed men attacked the southern gate, and even fired at it and attempted to break through. I observed an uproar at the gate when returning from Maghrib prayer, and heard gunshots as well as the sound of the gate being hammered from outside. Seeing this, I called Major Sultan Sahib. He told that he was nearby and would arrive soon. At that time, we used to keep some licensed firearms for Darul Uloom's security and had also armed the security guard with a pistol. In view of the situation and with my permission, he stood near the gate and fired a shot into the air. The attack lost some steam at the sound of this gunshot. At the same time, Major Sultan Sahib arrived in his military vehicle. He not only dispersed the mob, but also made a complaint to the elders of the Goth about the attackers. As a result of this, the elders of Goth later visited Darul Uloom and expressed their regret at the incident, and a course of action for the future was also agreed upon. Alhamdulillah! The relations between Darul Uloom and residents of Goth never deteriorated after that episode.

Major Sultan Sahib played a crucial role in this entire episode. This is the same Major Sultan who is today popularly known as Colonel Imam, who later made outstanding achievements in the Jihad in Afghanistan against Russia. We maintained contact in those days as well, and also met in Kandahar. The last time we met was in Rawalpindi. But sadly the Pakistani Taliban declared this man of Jihad a spy, and very cruelly shot and martyred him. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (We certainly belong to Allah, and to Him we are bound to return).

This isolated world of ours was sometimes used as a picnic point by those who wanted a break from the hustle and bustle of city life. Thus our brothers, relatives and friends would sometimes

visit us to spend some time in this tranquil atmosphere. In this way, we also got to spend enjoyable moments with them.

One time some friends of my honourable brother Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended) came to spend a night. A camel cart was rented after Isha, and it was decided to go for a ride along the beach at Korangi Creek. The moon of the fourteenth was glowing in its full glory and it had enshrouded the desert, spread as far as the eyes could see, with a brilliant blanket of moonlight. The camel trotted along in its carefree gait over waves of desert dunes. In this enchanting atmosphere, Bhai Sahib's friend began reciting a poem about moonlight in a melodious tone, which cast an entrancing spell on us. After spending the night at Korangi Creek, we returned early next morning.

Our elder brother Hadhrat Muhammad Zaki Kaifi Sahib (may Allah's mercy be upon him) was a gifted poet and had friendly relations with famous poets of that time. Thus, one time the late respected Jigar Muradabadi was visiting Karachi and *Bhai Jaan* was in Karachi as well. On the instructions of our respected father (may Allah's mercy be upon him), he invited respected Jigar Muradabadi to spend a night in Darul Uloom. For this occasion, he invited famous poets of Karachi as well. Therefore at evening time, along with Jigar Muradabadi Sahib, respected Mahirul Qadri, respected Adeeb Saharanpuri and respected Tabish Dehlvi (may Allah's mercy be upon them all) came to Darul Uloom. Our respected father (may Allah's mercy be upon him) had arranged dinner for all these guests at the oldest building of Darul Uloom, which we would call *Purana Bangla*. A buoyant get-together of poetry ensued after dinner. Hadhrat Jigar Muradabadi (may Allah's mercy be upon him) recited two of his *Ghazals* in his unique tuneful style, which are still echoing in my ears in the exact manner in which he recited them:

لے تاب ہے، لے خواب ہے معلوم نہیں کیوں؟

دل ماہئ لے آب ہے، معلوم نہیں کیوں؟

دل آج بھی سینے میں دھڑکتا تو ہے، لیکن

کشتی سی تہِ آب ہے، معلوم نہیں کیوں؟

ساقی نے جو بخشا تھا بصد لطف و بہ اصرار

وہ جرعہ بھی زہراب ہے، معلوم نہیں کیوں؟

Translation:

It is restless, it is sleepless, I don't know why?

My heart is a fish out of water, I don't know why?

My heart still beats in my chest, but

Like a ship sunk under water, I don't know why?

The one the cup-bearer had bestowed so benevolently and so insistently

That sip also feels poisoned, I don't know why?

And the following Ghazal:

نغمہ ترا نفس نفس، جلوہ ترا نظر نظر

اے مرے شاہدِ حیات اور ابھی قریب تر

عرض و نیاز عشق کا چاہیئے اور کیا صلہ؟

میں نے کہا بہ چشمِ نم، اُس نے سُنا بہ چشمِ تر

Translation:

Each breath sings your name; each gaze sees a sight of you

O the one witnessing my life! Come even nearer to me

What can I ask in return for getting the chance to plea and express my love?

I said this with moist eyes, he listened with teary eyes

Other poets also recited their poems, and then *Bhai Jaan* informed them that our respected father (may his secret be sanctified) also says poems. At this, everyone insisted on him to recite his poetry. Thus, *Bhai Jaan* recited two Persian poems of our respected father (may Allah's mercy be upon him).

The first Ghazal was:

دیوانہ خوشتر است، نہ فرزانہ خوشتر است

کانانکہ خواست جلوۂ جانانہ خوشتر است

زاہد! مبیں حقیر گدایانِ عشق را

انفاسِ شاں ز سُبحۂ صد دانہ خوشتر است

دیدی کہ رنج ہائے جہاں را کنارہ نیست

پس با منے بہ گوشۂ کاشانہ خوشتر است

خوش درسِ علم و شغل فتاوي بہ دیوبند

لیکن شبے بہ خانقہِ تھانہ خوشتر است[1]

Translation:

Neither a crazy lover is praise-worthy, nor a pragmatic one

Rather the one who desires a sight of the beloved is the best

O *Zahid*! Don't look down upon the beggars in the path of love

Their (purified) souls are better than (hymning on) a hundred-bead rosary

You observe that there is no way to avoid the sorrows of this world

So for me, sitting in a corner of my hut is more desirable

Teaching knowledge and giving Fatwa in (Darul Uloom) Deoband is great

But one night in the Khanqah of Thana (Bhawan) is better

Hadhrat Jigar Sahib deeply enjoyed each line of this poem and would spontaneously utter words of praise at each line. The second Ghazal was:

بگزر زمن کہ حالت زارم نہ دیدہ بہ

بگزار حال من کہ ہمیں ناشنیدہ بہ

چشمت اگر رود بتماشائے غیر دوست

زیں گونہ دیدہا، بخدا، کور دیدہ بہ

[1] Both these *Ghazals* have been included in their entirety in our respected father's (may Allah's mercy be upon him) collection of poetry titled "*Kashkol*". Only a few couplets have been reproduced here.

ناکندنی ست در رہِ محبوب خارِ پا

کیں خارِ عشق در رگِ جانم خلیدہ بہ

Translation:

Leave me to myself, for my disdainful condition is not worth watching

Don’t ask about my condition, for it is not worth listening

If your gaze transgresses into seeing other than the Friend

All such gazes, I swear by God, are blind sights

Thorn in the foot in the path of the beloved is unremovable

As this is the thorn of love which has pierced my jugular

Episode 20

Development of Korangi Township

This was a time when the late General Muhammad Ayub Khan's martial law had only recently been declared, and he had begun several revolutionary works. Immigrants had been continuously pouring into Pakistan since its founding, and the issue of their housing had not, until now, been fully solved. A majority of the immigrants put up makeshift tents and settled into them. Many lived on footpaths. General Muhammad Ayub Khan Sahib began the Korangi Township project for their housing, and assigned the responsibility of bringing it to completion to the late General Muhammad Azam Khan Sahib. To this end, he began construction of houses in the vast area of Korangi at lightning speed, and would personally visit to monitor its progress from time to time. Thus in a very short period of time, within a few years, a vast residential society extending from Korangi road all the way till Darul Uloom rapidly came into existence. As a result, we also gradually got access to some of the facilities of city life. When water pipes were laid for Korangi Town, we also received a share of them, and thus the pipeline extended until Darul Uloom. The trouble of having to bring water all the way from Sharafi Goth was thus eliminated. A tank was constructed underground, and water was stored in it. After some time electricity supply also reached us, and instead of having to use lanterns and cauldrons, we began enjoying the good graces of electricity itself.

As before, we continued staying in the smallish house which the late Haji Kabeer Ud Din Sahib had constructed and gifted to Darul Uloom. Hadhrat Maulana Khurshid Alam Sahib (may Allah's mercy be upon him) had brought his family from Deoband and shifted into a separate house. Both rooms of this house were now in use by the three of us: myself, *Bhai Sahib* and the late Hakeem Musharraf Husain Sahib. When Hakeem Musharraf Husain Sahib completed his studies the next year, only the two of us were left in the house. This house was far apart from other buildings of Darul Uloom. On its right was a dirt track from which the sound of camel carts would sometimes be heard. The area beyond that was entirely covered in forest. In front of the house, towards the west, a sandy desert stretched for miles. The nearest buildings were the classrooms

towards the south-west which would be deserted at night. Thus when the darkness of the night deepened, an eerie silence would enshroud the air. After some time, when *Bhai Sahib* got married, he had to travel to Lahore quite often. As a result, I would often have to stay alone in this atmosphere of dead silence.

Links with the City

From our days as students until the time we started teaching, our residence remained in Darul Uloom most of the time. But since our parents and two brothers stayed in our house in Lasbela House, we would visit home every Thursday.

While people normally have numerous friends during their boyhood days with whom they play and enjoy spending leisure time, I did not have any such friends. My only friend who could best match that description was the late Hakeem Musharraf Husain Sahib whom I have mentioned many times before. But he was a charismatic person who had many friends himself with whom he would spend his holidays, while I would be deprived of their company during holidays. However, respected Muhammad Kaleem Sahib, with whom we had become friends during our stay at Burns Road, would sometimes visit us on Fridays. In those days Hadhrat Maulana Shah Abdul Ghani Sahib Phoolpuri (may Allah's mercy be upon him), the illustrious *Khalifa* (spiritual successor) of Hakeem Ul Ummah Hadhrat Thanvi (may Allah's mercy be upon him), had come to Karachi. Kaleem Sahib had become *Baiyah* to him, and his personality had become tinged with a distinct colour of his teachings. Thus whenever he visited, his talks would often revolve around Hadhrat himself, and I would greatly benefit from them.

Later, the late Hakeem Musharraf Husain Sahib also began visiting our house sometimes on Fridays after Asr. And then for a long time it became our weekly routine that the three of us would go out somewhere after Asr. The hustle and bustle witnessed today in the city was not the same in those days. Our outing itinerary would thus include having tea somewhere in Sadar, and thereafter walking till Frere Hall or *Aiwan-e-Sadr* (The Presidential Palace). We would sometimes also visit the beach at Clifton.

I did not have friendships beyond this during my boyhood life. Rather, looking at other boys my age, I would even feel a sense of loneliness sometimes.

I would stay in the city from Thursday evening to Friday evening or Saturday morning. Our respected father (may Allah's mercy be upon him) had built up an excellent library in his house. This consisted of books which our respected father (may Allah's mercy be upon him) had purchased, despite his low income, from various places, and besides *Tafsir*, *Hadith* and *Fiqh*, they also covered various branches of History, Poetry and Literature, Philosophy and Science. Since I loved books, after returning home on Thursdays and meeting my family, I would connect myself to this library of our respected father's (may Allah's mercy be upon him). Obviously it was not possible to read every book, but I would scan each book for its name, topic and information about the author, and glancing through the table of contents, would flip over to whichever topic I found somewhat interesting. In this manner, Alhamdulillah I had gradually become familiar with each book in each bookshelf in our respected father's library, and had also memorized the location of each book. Thus whenever our respected father (may Allah's mercy be upon him) needed any book, he would tell me to bring it, and I would bring it immediately without having to search for it. In this way, I also learned which books can provide help when researching a particular issue.

Our respected father (may Allah's mercy be upon him) used to receive several noteworthy magazines and weekly newspapers of the subcontinent. I would at least glance through each newspaper and magazine received every week, and would get awareness of the topics under discussion in the scholarly circles of the subcontinent. Besides this, since I loved reading and literature, I would also read books written by scholars and noteworthy authors of the time. Besides the writings of the senior scholars of Deoband, I would read the books of Hadhrat Maulana Manazir Ahsan Gilani, Hadhrat Maulana Sayyid Sulaiman Nadvi, Maulana Abul Kalam Azad, Maulana Shibli Numani (may Allah's mercy be upon them) and others. More than the subject-matter of their writings, I would especially take note of the way they presented literary and scholarly topics in easy-to-understand and eloquent literary language. Reading of novels is not considered something good in religious households, but I read all the novels of the late Naseem Hijazi as well. I did this with the thought that if *Maqamat*, *Mutanabbi* and *Sab'*

Mu'allaqat can be read to learn Arabic literature, then in order to learn Urdu literature and history the novels of Naseem Hijazi should be much less objectionable. Also, a distinct taste for Urdu literature is attained through them and, on the whole, religious thought also gets support through this.

It was for the same reason that I also read numerous books of Maulana Sayyid Abul A'la Maududi (may Allah's mercy be upon him) with great zeal. Since, with the grace and benevolence of Allah Ta'ala, I had the companionship and nurturing of my teachers and especially my respected father (may Allah's mercy be upon him), and overall had also become attuned to Islamic knowledge, I would sense and also disagree with any views in Maulana Maududi's books which appeared to be deviated from what the *Jamhoor* (majority) hold. But the truth of the matter is that I found his literary style, aimed at making scholarly topics easily understandable, much more effective as well as eloquent than the above-mentioned authors. I also found the manner in which he critiqued Western thoughts rather admirable. At the same time, I regretted that alas! Would that this highly effective critic of Western thought not deviated from the path taken by the *Jamhoor* (majority), or at least not adopted a scathing tone for other scholars in support of his own views, then the Muslim Ummah would have been saved from a great discord. But may Allah Ta'ala bestow his forgiveness upon him. Carried away by literary passion, he displayed almost the same acrimony and sharpness towards traditional scholars as towards Western ideas. A result of this was that those who, in terms of religious literature, limit themselves to his books, (and at least in those days this did apply to members of *Jamaat-e-Islami* and *Islami Jamiyat-e-Talaba*) then, intentionally or intentionally, the idea becomes entrenched in their minds that the understanding of Deen which Maulana Maududi has presented has not been presented by other scholars, and that traditional scholars, instead of appreciating the holistic nature of Deen, shut themselves into a shell of a few religious verdicts, which resulted from their following of their elders. And as a result, they failed in correctly guiding the Muslim Ummah. And especially in the political aspect of Islam, they did not play any notable role.

This view gets so deeply ingrained in some people's minds that their conduct with traditional scholars and students of knowledge radiates contempt towards them and arrogance at their own

views. Alhamdulillah later on, especially under the leadership of Qazi Husain Ahmad Sahib (may Allah's mercy be upon him), there was much improvement in this regard. But in those days the condition was still like this.

I remember that a team of *Islami Jamiyat-e-Talaba* had come to tour Darul Uloom when I was in the class of *Mishkat* or *Dawra-e-Hadith*. I had a file in hand which contained my notes from the lessons which our teacher gave in class. I encountered that team of *Islami Jamiyat-e-Talaba* while I was on my way somewhere. Their leader (with whom I developed somewhat friendly relations afterwards, and later on he moved to London), after replying to my *Salam*, inquired about the file with a somewhat slanted neck:

"Maulvi Sahib! What are you carrying there?"

I replied: "These are my teacher's lectures which I note during class."

"Does this contain discussions about *Ilm-e-Ghayb* (knowledge of the Unseen)?" he retorted with a condescending smirk on his face.

This question was asked with a thinly veiled sarcasm that: "You people remain embroiled in such sectarian disputes. What relation do you have with the real effort of Deen (which, in reality, it is us who are doing)?"

In view of their manner of speech, I did not find it appropriate to prolong the conversation any further. So I gave a brief reply and moved on. Due to numerous incidents I had personally witnessed, it was clear that to them every service of Deen besides what Maulana Maududi Sahib was doing was an expression of sectarianism, narrow-mindedness and myopia.

The neighbourhood of Lasbela House had only recently begun being populated when we moved there. Previously, there used to be some huts of construction workers. At that time, the very same poor people had built a shack-like Masjid and gave it the name "Masjid Nu'man". They also selected the Imam of the Masjid by themselves, and his recitation was such that the validity of prayers behind him was concluded after prolonged deliberations. Some *bid'aat* (religious innovations) were on top of that. But instead of praying alone, our respected father (may Allah's

mercy be upon him) tolerated praying behind that Imam. Afterwards the founder of English Boot House, the late respected Taj Sahib, renovated the Masjid by taking up all expenses upon himself. At that time, he provided appropriate support to that Imam Sahib and appointed Maulana Azizur Rahman Sahib as Imam in his place, who is *MashaAllah* fulfilling his duties admirably until today.

But the surroundings of the Masjid witnessed a constant inflow of educated people. A shop-owner of the locality, the late respected Masood Sahib, was an active member of *Jamaat-e-Islami*, and he played an active role in spreading the work of *Islami Jamiyat-e-Talaba* among the youth of the neighbourhood.

Whenever I would meet members of *Islami Jamiyat-e-Talaba* of my age in Masjid Nu'man, instead of avoiding them I would meet them cordially, and would also cooperate with them in their good works. Gradually, they began feeling that this is not some stranger. Consequently, a few of them also became informal with me, and would also sometimes ask me *masail* (religious verdicts) pertaining to prayer, fasting, etc., but together with the words:

"We are asking you, but together with your reply also cite the evidence from the Quran and Sunnah for what you say. Because we are not from those who blindly trust the words of a Maulvi Sahib (scholar), rather explain your reply based on the Quran and Sunnah."

I was asked this by such a fellow of the *Jamiyat* who used to meet me often, and had also become informal with me. I replied to him:

"My brother! Complying with your request, if I were to recite a verse from the Quran or a Hadith, would you understand its meaning? And would you understand whether my reply is correctly derived from that verse or Hadith?"

He replied: "No, but you tell its translation as well. With the translation, we would understand whether your evidence is correct or not."

I said: "How would you know whether I have translated it correctly or not?"

He replied: "We know you will not mistranslate it."

I said: “Sometimes the same passage can have multiple possible translations. How would you know which translation I have done? And assuming the translation is correct, how would you know if, for the verse or Hadith I quote, there does not exist another verse or Hadith which indicates a different ruling?”

At this he became quiet. And gradually his demands also became less, and then later his mindset also changed.

I was aware of this mindset of theirs, but at the time I was not aware of any other effective movement for the implementation of Islam in the country. I thus considered it appropriate to help and support them in their efforts towards resolving the issues faced by the Muslim Ummah as a whole. And our respected father (may Allah’s mercy be upon him) would often quote about them the following saying of Hadhrat Usmani Ghani (may Allah be pleased with him):

"إن هم أحسنو فأحسن معهم، و إن أساؤوا، فاجتنب إساءتهم"

Meaning: “When they do something good, then do good with them, and if they do anything bad then avoid the bad.”

For this reason, I had maintained good relations with the workers of *Islami Jamiyat-e-Talaba*, and would also sometimes, on their request, address them in their gatherings. In those same days respected Munawwar Hassan Sahib, who later became *Ameer* (leader) of *Jamaat-e-Islami*, was a member of *Islami Jamiyat-e-Talaba*. He was also present in many of those gatherings. I observed many good characteristics among the workers of the *Jamiyat* as well. And I also found the passion and determination for struggle and hard work in many young men among them quite enviable. I have also always been an admirer of their organizational skills. However, I would also occasionally convey my counsels regarding the mindset which I have mentioned above, and Alhamdulillah their effect was also witnessed. Later I became so busy myself that these activities came to an end.

Teaching of *Nahw* and *Sarf*

During my initial years of teaching, I came to teach all books of Arabic *Nahw* and *Sarf*, from *Nahw Mir* to *Sharh Jami*, but I never came to terms with teaching *Nahw* and *Sarf* as some philosophical concepts. Thus the dialectical debates, based on *Tahreer Sumbat*, *Sawal Kabuli* and *Sawal Basooli* etc., which are often generated when going through *Kafiya* and *Sharh Jami* (rather nowadays these debates have begun from *Hidayatun Nahw* itself), though I had undergone them myself, I always bore in mind, and also impressed upon the students, that the real foundation of *Nahw* and *Sarf* is their use by the Arabs. And to assert that they are subject to logical reasoning is such a far-fetched idea that by getting entangled in this their real objective (which is to be able to write and speak correctly) is lost. Normally, delving into these dialectical debates is rationalized with the reasoning that students' minds are broadened through these, and they get to develop astuteness by getting used to dissecting arguments, which in the terminology of Madrasas is called "تشحيذ الأذهان" (sharpening the mind). But this point would have been generally correct if the ability to apply the rules of *Nahw* and *Sarf* had been fully inculcated in the students, and when students had fully developed the ability to read, write and speak correctly. In that case this objective could have been attained as an additional benefit, and perhaps this is what used to happen initially. But now the situation is such that students are not even able to read Arabic texts correctly, let alone writing and speaking, and they become entangled into these debates from the start, as a result of which they are not able to reap the real benefits of *Nahw* and *Sarf*.

However, students had become habituated with the method of teaching "*Kafiya*" etc. which had been continuing in Madrasas since ages, and for a teacher to deviate from this method was sufficient to render himself unpopular among the students. If a teacher did not initiate those debates on his own, then a student would ask a question related to them. The solution I devised for this is that during the first few days of teaching "*Kafiya*" I employed the same customary method. But then I explained its flaws to the students. From my respected father's (may Allah's mercy be upon him) personal book collection, I got my hands on Allama Suyuti's (may Allah's mercy be upon him) book "*Al-Iqtiraah Fee Usool An-Nahw*". With its help, I presented the real foundations of *Nahw* to the students. And if ever a student asked a question pertaining to the dialectical disputes, I would ask him to read the text of the book. He would invariably falter, and through this he would realize that in pursuing those philosophical debates, how far he had

strayed from the real purpose and objective of *Nahw* (which is احتراز عن الخطاء اللفظي في الكلام (avoiding grammatical mistakes in speech)). And thereafter I taught the entire book with my own method.

Episode 21

Teaching Arabic Literature

Since childhood, I had a keen interest and affinity for poetry and literature. In view of this, whichever class I would be teaching *Sarf* (Arabic morphology) and *Nahw* (Arabic grammer), *Fiqh* (Islamic jurisprudence) or any other subject, I would invariably be assigned to teach Arabic literature to the class one year ahead of them. Thus when *Maqamat Hariri* was allocated to me, though I was not fond of its *musajja'* (rhyming prose) and affectedly rhyming style, I nevertheless worked very hard in teaching it, because it contains a great treasure of Arabic vocabulary and idioms. While preparing for its lessons, I would not only refer to every commentary from "*Sharishi*" to "*Ifaadaat*", rather for researching its semantics I would also directly reference lexicons, and would also save all my notes in a notebook. However, I would only present to the students what they were capable of digesting. Especially while teaching the application of words I would cite verses of the Quran, and sometimes Arabic idioms. After that, I taught "*Deewan Mutanabbi*", "*Sab' Mu'allaqat*" and "*Deewan Hamasa*" with the same zeal and enthusiasm. "'*Akbari*" the commentary of "*Mutanabbi*", and "Zozani" the commentary of "*Sab' Muallaqat*" and "*Hamasa*" were my constant references. Together with "*Hamasa*", I tried to keep "*Mufaddaliyaat*" among my references, so that the poetic taste of those times could be kept in view.

Before beginning the lessons of "*Maqamat*", when I perused various books regarding the introduction to the knowledge of literature, I came across a saying that Arabic literature has four pillars: "*Al-Bayaan Wat-Tabyeen"* of Al-Jaahiz, "*Al-Kaamil* "of Al-Mubarrad, "*Adab Al-Kaatib"* of Ibn-Qutayba and "*Al-Amaali"* of Abu Ali Al-Qaali. Among these, the third and fourth books were not available in Darul Uloom's library in those days, but the first two were available, and I would do a *leisurely* reading of those two in my free time. Besides these I found "*Al-'Iqd Al-Fareed*" of Ibn 'Abd Rabbihi in the library, which I liked more than both of the above books because it contains excellent selections of Arabic prose, poetry, and speeches. Thereafter I would refer to it often. On the topic of *Usool Al-Lughah* (principles of linguistics), I liked *Allamah* Jalaluddin

Suyooti's (may Allah's mercy be upon him) book "Al-Muzhir" and benefited greatly from it as well. I bought Ibn Rasheeq's "*Al-'Umdah*" and 'Askari's "*Kitab Us-Sana'atayn*" from a junk dealer. Their perusal also used to be quite pleasurable.

Besides these, I was also interested in reading modern Arabic literature, and would also read the writings of Hadhrat Maulana Sayyid Abul Hasan Ali Nadvi (may Allah's mercy be upon him), Shakeeb Arsalan, Abbas Mahmood Al-Aqqaad, Manfaluti, Shaykh Mustafa As-Siba'i (may Allah's mercy be upon him) and others with interest as well.

Introduction to the Knowledge of Literature

Before starting the lessons of any book, the teacher customarily gives a definition of that branch of knowledge, its subject of discussion, its aims and objectives, and also its brief history as an introduction. For all other branches of knowledge, their introduction is generally found at the beginning of the books dealing with it. But for literature, I could not find such a systematic and comprehensive introduction. I was not satiated with whatever is written at the beginning of "*Maqamat*" with regards to this. For this reason, I got the idea to write an introduction to the knowledge of literature myself, and to include the gist of the above-mentioned books in that introduction in such a manner that a description of the various types of literature and their brief history becomes clear. I therefore penned down this introduction in Arabic with great zeal and zest, in which I presented, besides the definition of *adab* (literature), the reason for its so being named and its aims and objects, I also divided it into two parts: prose and poetry. Thereafter I listed the various types of prose, which included *mukalamah* (dialogue), *khutbat* (speeches), *maktoobat* (letters), *maqaalah* (essays), *tawqee'aat*, etc. And for each type, I also described how its style evolved over different times, and also cited examples to elucidate this. Similarly in the section on poetry, I began by describing how poetry began. Thereafter I introduced the various types of poetry, and besides *Qaseedah*, *Ghazal* and *Rajaz*, it also included an introduction to the Andalusian "*Muwashshahaat*" and "*Ajzaal*". Thereafter I introduced the various eras of Arab poets, including *Jahileen*, *Mukhdarimeen*, *Islamiyyin* and *Mawlidiyyin*, and pointed out their peculiarities, and also cited a selection from each type. Consequently, this had become a

comprehensive book which I dearly kept in a file, and continued revising it during my teaching years.

One day I received news that Hadhrat Maulana Sayyid Abul Hasan Ali Nadvi (may Allah's mercy be upon him) was visiting Karachi. I wished to present this endeavour of mine to Hadhrat, with the intention of improving it. And if nothing else, the mere falling of Hadhrat's gaze on it would be a blessing in itself for me. I thus went to visit Hadhrat, taking the file along. Hadhrat very kindly scanned through it, and as far as I remember, also bestowed encouraging words regarding it. I was aware that Hadhrat remained very busy, so I did not request him to write a *Taqreedh*[1] for it. Hadhrat's mere looking at it was a source of blessing for me. However, a shiver runs down my spine every time I recall the tragedy that followed. What happened next is that in my return taxi, I had to bring back a relative to our house. She had a lot of luggage with her. When we reached home I became so engrossed in unloading her things that I completely forgot the file I had put behind the seat. Consequently, all things were unloaded, but my file which contained the manuscript of that book was left in the taxi. And the taxi went off. It was when the taxi went beyond my reach that I remembered the file. And I could do nothing except crying over spilt milk. Thereafter I tried all means possible at the time to locate the taxi, and perhaps also placed an advertisement in the newspaper. But neither was it destined for me to find it, nor did I find it. ما شاء الله كان وما لم يشأ لم يكن (Whatever Allah wishes takes place, and whatever He does not desire, does not occur). The age of computers and photocopying had not arrived yet, so that a copy of the manuscript could be made and kept protected. The result was that the effort of a long time was lost.

Anyway, Allah desired for this book of mine not to become public, and definitely there was some benefit in this happening.

Arabic Speeches

[1] Translator: A favourable review added as a prologue to a book

I was used to delivering speeches in Arabic during my student life thanks to my Syrian teachers, especially Ustadh Ahmadul Ahmad. Thus, whenever a guest would be visiting Darul Uloom I would be told to give a welcome speech for them in Arabic. It was during those days, in *Jamadi al-Oola* 1382H (circa October 1962), that the famous Syrian scholar Hadhrat Shaikh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him) came for a visit during his first tour of Pakistan. Our respected father (may Allah's mercy be upon him) had met him during his tour of Syria, and he had mentioned Shaikh in highly praising words in the letter he sent us from Syria. I was immediately fascinated by his personality when I was blessed with spending some time in his company on this occasion. As usual, I was told to give a welcome speech for him when he visited Darul Uloom. Besides welcoming him I had also described, in a somewhat emotional fashion, the backdrop in which Darul Uloom Deoband was founded, as well the services rendered by the senior scholars of India. At this, Hadhrat wrote the following words, for my encouragement, in Darul Uloom's guestbook:

"لقد كان من فصاحة الأخ الحبيب في الله الشّيخ محمد تقي العثماني ما كشف عن تقصير العرب في لغتهم"

(Gazette of Darul Uloom Karachi, 1380H to 1382H, Page 26)

"My brother Shaikh Muhammad Taqi Usmani, whom I love for the sake of Allah, his eloquence was such that it manifested to the Arabs themselves their weakness in their own language."

This note was definitely meant for encouragement of his young student, in which he did not consider exaggeration to be blameworthy. But it is a fact that I received extraordinary graces from him during this visit. Wherever he went, I would try to stay with him, translate his talks into Urdu, and would greatly benefit from his scholarly discourses. To such an extent that at one point he said to me: "لو كنت تفاحةً لأكلتك". Meaning: "If you were an apple, I would eat you." Thereafter he gave me the title of تفاحة الهند و باكستان (The apple of India and Pakistan), and also prefixed my name with this title in a book of his ('*At-Tasreeh*"). I have given an account, in some detail, about our relationship in the section about him in "*Nuqoosh-e-Raftagan*". And some more will details come later InshaAllah. May Allah the Most High have infinite mercy upon him.

Besides *Nahw* and *Sarf*, Alhamdulillah I got the opportunity to teach books of all subjects traditionally taught to students in Madrasas, including *Balaghah* (eloquence), *Fiqh* (jurisprudence), *Faraid* (law of inheritance), *Mantiq* (logic), philosophy and *Kalaam* (theology). As a result, I got the opportunity to teach all books of the *Dars-e-Nizami* curriculum over the years, except three. One was "*Mukhtasar Al-Ma'ani*", the second was "*Sullam Ul-Uloom*" and the third was "*Meebazi*". However, for *Balaghah* (eloquence) I continued teaching "*Duroos Al-Balaghah*" and "*Al-Balaghah Al-Wadihah*", and for *Mantiq* (logic) I could only reach until "*Sharh Tahzeeb*" and "*Qutbi*". I did not get to teach "*Sharh Aqaid*" as a formal lesson, but for some reason Maulana Iftikhar Ahmad Sahib (who *MashaAllah* teaches Sahih Muslim at Darul Uloom at this time) had missed its lesson, so I taught him a part of it outside scheduled classes.

Travel to East Pakistan, 27 January 1961

At the beginning of 1961 I happened to visit East Pakistan (present-day Bangladesh) for the first time, together with my respected father (may Allah's mercy be upon him). A pious wealthy individual of Sylhet, respected Majd Ud-Deen Sahib (may Allah's mercy be upon him), had been writing to our respected father (may Allah's mercy be upon him) for a long time that Sylhet had remained a focal point of attention of senior scholars of Deoband. Also, Hadhrat Maulana Sayyid Husain Ahmad Sahib Madani (may Allah's mercy be upon him) had made prolonged stays here several times. Furthermore, the second student of Hadhrat Shaikhul Hind (may his secret be sanctified), Hadhrat Maulana Sahool Usmani Sahib, had also stayed here for a long time, and the people of Sylhet have a great taste for benefitting from pious personalities in this manner. We thus desire that you should visit Sylhet. We do not intend ceremonial rallies or public gatherings, rather we wish for you to stay here for a few weeks during which people will benefit from your company according to their convenience. At long last, our respected father (may Allah's mercy be upon him) decided to undertake this journey for two weeks in January 1961, and what was extremely thrilling for me was that he expressed his desire for me to accompany him. This was in the month of Shaban (1380H) and our academic year was coming to an end, so there was no detriment for being absent from Darul Uloom. I had heard a lot about the state of affairs in Bengal and was enthusiastic to witness it myself. I was so exhilarated at this unexpected journey in our

respected father's company that I still remember that feeling of being overjoyed. Consequently, we departed on this memorable journey on the morning of 27 June. A student of our respected father's, Maulana Jameel Ahmad Sahib Akyabi, who at the time was a copier of Fatawa at Darul Ifta and would also copy our respected father's letters and speeches, was also together on this journey. This was my first long flight since the short flight from Jeddah to Madinah Munawwarah in 1951 (which was during my childhood). I was in the eighteenth year of my life, so besides the real thrill of spending some time in our respected father's company and looking forward to sightseeing in Bengal, the flight itself was also exciting for me. Jetliners had not come in vogue by then, so our flight was on a Super Constellation plane with propellers. It did not fly higher than ten or eleven thousand feet, so the ground could be seen from its windows. Throughout the flight, I watched the world below from the window, first Sindh then India. I still remember seeing the confluence of rivers at Allahabad, then Bhopal, and then Kolkatta extending till far. When we finally reached Dhaka after a flight of around five-and-a-half hours, I saw a huge crowd waiting to receive our respected father (may Allah's mercy be upon him). Hadhrat Maulana Mufti Muhyi ud-Deen Sahib (may Allah's mercy be upon him) was an especially devoted student of our respected father. We stayed at his Madrasa Ashraful Uloom which is located in "*Bara Katra*" locality of Dhaka. The principal of this Madrasa was famously known as "*Pir Ji Huzoor*", and in his piety was considered the most senior scholar in Bengal and was counted amongst the *Ahlullah* (people close of Allah) of the region. I got the opportunity to visit him. We spent the next day in Dhaka itself and visited the Madrasa at Lalbagh, where we visited Hadhrat Maulana Shams ul-Haq Sahib Fareedpuri and Hadhrat Maulana Ahmadullah Sahib (who was famously known as Hafiz Ji Huzoor). From Sylhet, respected Majd Ud-Deen Sahib's son or daughter's father-in-law, who was himself a big Nawab of that region, had personally come to Dhaka to fetch our respected father. And the manager of the library of Madrasa Aaliya Sylhet, Maulana Tafazzul Ali Sahib, had also come with him, with whom I later developed very informal relations. We departed for Sylhet by train after Isha, and spent the night in a First Class compartment of the train. When I woke up early the next morning, the train had stopped at Kalaura Station. The remaining journey of a few hours was spent watching the lush and verdant sceneries from the window. There is one thing about Maulana Tafazzul Ali Sahib which I remember to this day. An attendant of Nawab Sahib

was accompanying him and was travelling in another compartment. When it was time to fold up the beddings the next morning, Nawab Sahib waited for the next station so that the attendant could come and fold them. When Maulana Tafazzul Ali Sahib saw the beddings still spread out, he proceeded to fold them up himself. Nawab Sahib said: “Leave them. A person will come in a while and fold them.” Maulana Tafazzul Ali Sahib replied: “I am also a person.” And thereafter folded all the beddings by himself. The lesson learned from this sentence is that if one can do a task by oneself, why delay it in wait of the attendant?

Such a huge crowd had come to receive our respected father (may Allah’s mercy be upon him) at Sylhet station that it was difficult to walk through. I had heard about respected Majd Ud-Deen Sahib that he was a wealthy personality of this area. But when I met him the first time, his outlook and attire gave the impression of an extremely humble and pious elder, and his appearance would remind me of Bahadur Shah Zafar, the last Emperor of India. He had done M.A from Aligarh University and was a friend of the then-President of Pakistan, the late General Muhammad Ayub Khan Sahib. And Ayub Khan Sahib would stay at his house whenever he visited Sylhet. He took us to his house which was then called “Phool Bari House”. The skin of a lion, which he had himself hunted, hung in the drawing room. Our respected father stayed in an external room of this beautiful house. This house was situated in the “*Dargah Mahalla*” locality of Sylhet, which was located near the grave and Masjid of Hadhrat Shah Jalal Mujarrad al-Yemeni (may Allah’s mercy be upon him). It is narrated about Hadhrat Shah Jalal Mujarrad al-Yemeni (may Allah’s mercy be upon him) that he had come here from Yemen. His status as a pious personality in this region was similar to the status of Hadhrat Khwaja Mueen ud-Deen Sahib Chishti Ajmeri (may Allah’s mercy be upon him) in India.

The late Majd Ud-Deen Sahib’s house was situated in a rather lush and pleasant area. He treated us with such appreciation, detail-orientedness towards our preferences, and courteousness, that the deep impression of his hospitality remains till today. His son, the late Muhyi us-Sunnah Sahib, was a young man at the time, and would take care of all our travel and other arrangements. Considering my young age, two young men would take special care to entertain me. One of them was Maulana Tafazzul Ali Sahib and the other was respected Najabat Ali Sahib, who was

responsible for "*Anjuman-e-Taraqqi-e-Urdu*" (Organization for the Promotion of Urdu Language). He was quite interested in learning Urdu idioms, and would take me to nearby areas every morning. Sylhet is dotted with small green hills which are called "*Teela*" there. After Fajr, we would go sightseeing to some *Teela* and enjoy the natural landscapes. Sylhet used to be part of Assam at some time, and from here Assam's Khasi and Jaintia Hills can be seen in the horizon, draped in mist. The Surma river, which flows to Sylhet, has its source at those very mountains, and the city is populated across both sides of the river. We would sometimes visit the bridge over it for sightseeing.

Lailat ul-Bara'ah (the night of fifteenth of Shaban) occurred during our stay, and we saw the bizarre scene of caravans of people flocking towards the grave of Hadhrat Shah Jalal Sahib (may Allah's mercy be upon him) with their beddings, not only from Sylhet city but also nearby villages and distant cities. Not only was the Masjid and its courtyard packed to the brim, people had spread their beddings even on the adjacent streets and roads till far. All these people had come to spend *Lailat ul-Bara'ah* at the Masjid next to the grave, and they could not number less than two or two-and-a-half hundred thousand. We came to know that this happens here every year at *Lailat ul-Bara'ah*.

Our respected father (may Allah's mercy be upon him) stayed in Sylhet for around two weeks. His *majlis*[1] (gathering) would take place twice every day, which scholars and lay people of the area would attend. During this time, a large number of people established *Islahi Ta'alluq*[2] with our respected father (may Allah's mercy be upon him) and some also became *Baiyah* to him. Hadhrat Maulana Sahool Usmani Sahib was a special student of Hadhrat Shaykhul Hind, and stayed in Sylhet for a very long time. (Majd Ud-Deen Sahib had stayed in his company for a long time, the signs of which were evident in his personality.) Hadhrat Maulana Sahool Usmani Sahib's son, Maulana Mahmood Sahib, would visit our respected father (may Allah's mercy be upon him)

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[1] Translator: A gathering where a Shaikh (mentor) gives advice regarding reformation of morals and actions

[2] Translator: A mutual agreement between a Shaikh (mentor) and a seeker in which the seeker would seek advice from the Shaikh for his *Islah* (moral reformation) without formally becoming *Baiyah* to the Shaikh at this point

daily and would quench his spiritual thirst through his *majalis* (gatherings), and eventually became *Baiyah* to our respected father (may Allah's mercy be upon him). Our respected father (may Allah's mercy be upon him) was staying in our house at Lasbela House in those days, while we two brothers would stay at Darul Uloom due to our duties there. As a result, I seldom got the opportunity to benefit from our respected father's (may Allah's mercy be upon him) *Islahi* gatherings. Alhamdulillah, Allah Ta'ala gave this opportunity during this journey.

Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him) was the *Imam* of the Jami Masjid of *Dargah Mahalla.* He was an extremely humble and simple elder, and owing to his utterly unembellished appearance and unpretentious demeanour, one would not even assume that he could be a scholar. Every aspect of his persona radiated utter innocence. He would bring tea for our respected father every day at *Tahajjud* time. It was during this stay that our respected father suggested to him to start a Madrasa next to the Masjid. He thus established Madrasa Qasimul Uloom, which is today counted amongst the distinguished Madrasas of Bangladesh.

Respected Majd Ud-Deen Sahib owned four tea farms in Sylhet and neighbouring areas. He took our respected father to two of them to spend one night in each. It was my first time seeing tea farms. But these were not ordinary farms. In fact they were entire estates spread across miles. Each farm contained its own factory and a magnificent bungalow. And the truth of the matter is that I had never before seen any farms which were as well-organized, scenic and beautiful as these. And of their type, perhaps never after as well. Keeping in view our respected father's (may Allah's mercy be upon him) comfort, Majd Ud-Deen Sahib had not scheduled any public talks. But a big Madras in a village near the border of India was having its Annual Day. They sent an invitation to our respected father, which he accepted. The journey to that village involved travelling over the river Surma. For this, Majd Ud-Deen Sahib arranged for a beautiful and comfortable boat, which took us to our destination in about two hours. The crowd at the Annual Day was so massive that only heads could be seen as far as the eye could reach. A majority of them were scholars and students of Madrasas. Our respected father (may Allah's mercy be upon him) delivered an approximately one-hour long speech, and I remember that after reciting the *Khutba* and before beginning his talk, he recited the following couplet:

امیر جمع ہیں احباب، درد دل کہ لے

پھر اجتماع دل دوستاں رہے، نہ رہے

Translation:

O Ameer! Friends are gathered, pour your heart out,

This gathering of friends may come again, or not

Thereafter he especially highlighted the matters pertaining to students and teachers of religious knowledge which needed rectification.

Anyway! This stay at Sylhet proved to be very beneficial, interesting and memorable. We returned home shortly before Ramadan.

I got the opportunity to visit Sylhet one more time with our respected father (may Allah's mercy be upon him), but that time the stay was shorter.

Episode 22

Until now our respected father (may Allah's mercy be upon him) had been staying at our house at Lasbela House. Our two elder brothers, respected Muhammad Razi Sahib (may Allah's mercy be upon him) and respected Muhammad Wali Raazi Sahib (may his shade be extended) were also staying in the same house. We two were staying at Darul Uloom in Sharafi and only got to go home during holidays. In view of our respected father's (may Allah's mercy be upon him) administrative responsibilities at Darul Uloom, he should have been staying at Darul Uloom. However, he was engaged in various activities in the city which did not allow this. At long last, at our insistence, he decided to move to Darul Uloom. Two additional rooms with tiled roofs were built adjacent to the two rooms built by the late Haji Kabeer Ud Deen Sahib in which we were staying. Finally on 4th April 1963 (equivalent to 9th *Dhi Qa'dah* 1382H), our parents left their house at Lasbela House and moved to Darul Uloom.[1] Our joy knew no bounds at this, because after having lived away from our parents for six years we were now getting the opportunity to stay in their cool shade permanently. Also, we could now benefit from our respected father (may Allah's mercy be upon him) at all times.

Hajj season was near, so soon after moving to Darul Uloom our respected father (may Allah's mercy be upon him), together with our respected mother and elder brother Muhammad Razi Sahib (may Allah's mercy be upon them both), left for Hajj. And the loneliness returned! However, together with rendering teaching services at Darul Uloom and working on Fatwas and publications, I was also preparing for Intermediate exams, so I became busy.

Sea Journey for Umrah, 1963H

The heart of every Muslim remains ever-desiring to visit the *Haramain Shareefain*. However, especially after reading the events of the Noble Messenger's ﷺ life and conduct in the year of

[1] This date is recorded in my diary of 1961.

Dawra-e-Hadith, this desire had kindled into a blazing fire. With the grace and favour of Allah Ta'ala I had been blessed with performing Hajj in the company of our respected father (may Allah's mercy be upon him) during my childhood. But I was only eight years old then, so I could not recall anything more than a few foggy remnants of semi-faded memories (which I have mentioned before). Besides, I was too young to appreciate the spiritual and historical significance of the sacred places. As a result, feelings of envy and longing would stir up in my heart every year when people would go for Hajj. And I would conjure up visions of them enjoying spiritual blessings from the sacred places, and would pray that Allah Ta'ala bestow this treasure to me as well. It was during those days (Muharram 1382H, circa June 1962) that my elder sister (respected 'Ateeqa Khatoon Sahiba (may her shade be extended)), whom we call Apa Bi, returned from Hajj. I composed the following poem for her:

مبارک تم کو آپا بی! بڑی دولت ملی تم کو

جو ہر نعمت سے بڑھ کر ہے، وہی نعمت ملی تم کو

مبارک ہو دیار مصطفی کو دیکھ کر آنا

خدا کی رحمتوں سے دامن امید بھر لانا

تمہارے یہ قدم بیتِ خدا کے گرد گھومے ہیں

انہوں نے وادئ بطحا کے سنگریزے بھی چومے ہیں

مجھے تو رشک آتا ہے تمہاری ان نگاہوں پر

جو سجدہ کر کے آئی ہیں نبی کی سجدہ گاہوں پر

الٰہی اپنے آسی پر تُو یہ احسان فرما دے

کہ اُس کو اک دفعہ پھر وادیٔ بطحا میں پہنچا دے

Congratulations Api Bi! A great treasure have you earned,

Which is above every other blessing, that blessing have you earned,

Congratulations on visiting the city of Mustafa,

On returning with your lap filled with mercies from God,

These feet of yours have circumambulated the House of God,

They have also kissed the stones of the valley of *Bathaa*,

I envy these eyes of yours,

Which have prostrated on places where the Messenger prostrated

Oh Allah! Grant the blessing to this one who is grief-stricken,

Return him to the valley of *Bathaa* a time once more

I wished, and also had hope from the mercy of Allah (the Glorious and Most High), that He would certainly grant this huge favour to this unworthy slave of His. But outwardly, there were no visible signs or means of this happening any time soon. Our respected father, along with my respected mother and brother Muhammad Razi Sahib (may Allah's mercy be upon them all) departed for

Hajj in 1963. Regarding this, I found the following note in my diary[1] of 14 May 1963, equivalent to 3 Muharram 1383:

"The night rings 2am, and in this tranquil silence I am picturing the blissful events which today brought in its lap. Today morning, first my second paper (of Intermediate) completed very satisfactorily. The time from evening to 10pm passed excruciatingly slowly, because today my parents were returning from the city of the beloved ﷺ. Their plane landed at 11pm, and my parents had reached home by 1am. Listening to the enchanting tales from the city of the beloved, the imagination remained lost in those enticing scenes for hours, from where the vitalizing rays of peace and tranquility rose upon mankind."

The following is noted in the next day's entry:

"Today I remained lost in fantasy the whole day, wandering around in those charming valleys of peace and tranquility from where, fourteen hundred years ago, the saviour of mankind raised the beacon of enlightenment. I saw myself today in the vivifying cradle of the land of Hijaz. The eyes of my imagination were kissing those gardens of date-palm trees under whose dense and cool shade a weeping mankind drank the Water of Life of justice and equity. At times I would gaze upon those swords under whose shade that light was born which later illuminated the East and the West. And at times I would look towards those soul-nourishing gatherings whose "wick" established the imprints of the greatest way of life upon this universe. I would be transfixed into a reverie of rapture, but upon return to the world of existence the melody of imagination would mutate into those night-time cries and laments which the cruel tempests of the world have stirred up in the heart of every Muslim whose heart has not been numbed:

"اے خاصۂ خاصان رُسل! وقت دعا ہے

[1] Note that I used to write my diary during my boyhood years, not so much as for recording events, but to improve my writing skills. So it should not come as a surprise if the writing appears lacking in refinement and maturity.

امّت پہ تری آکے عجب وقت پڑا ہے

جو دین بڑی شان سے نکلا تھا وطن سے

پردیس میں وہ آج غریب الغربا ہے"

O the cream of the crop of the Messengers! It is time for supplication

A surprisingly tragic time has come upon your Ummah

The Deen which had spread out from its home-town with grandeur and glory

Has today become, in foreign lands, the most estranged of the estranged

In this fashion the desire to visit the *Haramain Shareefain* was snowballing in my heart, and the intensity of yearning in my fantasies is manifest from this emotional writing from my teenage years. But there appeared to be no apparent means for this desire to be fulfilled in the near future. However, when our respected father returned from Hajj, he mentioned something which kindled new lamps of hope. He said that the owner of the Pan-Islamic Steam Ship Company had informed him that when their ships, after dropping off *Haji*s from Jeddah to Karachi, return to Jeddah from Karachi to pick up more *Haji*s, their ships go back almost empty. He offered that if anyone wanted to go for Umrah during this return journey of their ship, they could do so at a very nominal fare. (As far as I remember, the fare was only ninety rupees).

My happiness knew no bounds when our respected father (may Allah's mercy be upon him) narrated this offer in the house. It seemed that what I was dreaming about just a day ago could become reality soon. Thus me and my elder brother respected Muhammad Wali Raazi Sahib right away decided to take advantage of this opportunity. But I did not have a passport at the time, and in those days getting an international passport was an extremely uphill task. And one also had to get permission for overseas travel from the State Bank. In short, many challenges lay ahead. To get approval from the police headquarters, I spent days on end in its veranda from

morning until evening. I would arrive in the veranda in the morning and begin beseeching the police officers and would spend the day enduring their indifference, and sometimes their rebuke as well. After spending many days in this manner, I finally got the NOC (No Objection Certificate) from them. Thereafter began the rounds to the passport office. At long last, after jumping through several hoops at various offices at McLeod Road (present-day Chundrigar Road) for a week, all challenges had been cleared with the favour and benevolence of Allah Ta'ala. And on 17 Muharram 1383H, equivalent to 10 June 1963, I boarded *Safeena-e-Hujjaj* together with my elder brother respected Muhammad Wali Raazi Sahib (may his shade be extended).

This ship had about ten decks and was equivalent to an entire city. Since it was returning to Jeddah to pick up passengers, there were hardly any passengers on board. We were provided a comfortable First-Class cabin in which we two brothers and one more passenger were travelling. The captain of the ship, in respect of our respected father, treated us with much benevolence. Soon after we reached our cabin, another officer of the ship suddenly entered and asked: "Who is Muhammad Taqi Usmani?" When I replied, he said: "My name is Rasheed and I am the chief engineer of this ship. I was reading your book about birth control when I was informed that you are on board this very ship, so I came by to meet you." In this manner I developed acquaintance with both the main officers in charge of the ship, i.e. the captain and the chief engineer. And due to them, the entire crew of the ship became friends with us during the journey. They took us on a tour of the ship and showed us everything from the Bridge to the Engineering Room, and also revealed all the secrets of piloting the ship with us, and even let us hold the steering wheel for a while.

The truth of the matter is that the indescribable feeling of ever-escalating excitement one feels every moment of a journey by sea to the *Haramain Shareefain*, today that feeling cannot even be imagined during air travel. I penned brief reminiscences each day of that journey in my diary. Sadly when I opened that diary now, I found that ink has spread over many of its pages such that it is difficult to make out the writing. But some pages are still readable. The following was read in the diary of the day of departure (10 June 1963):

“Here I am, sitting in *Safeena-e-Hujjaj* and plunged in wonder at contemplating the limitless powers of my Lord through which, in just one week, He set the one who is more lowly than a particle of dust en route to the destination reaching which was unimaginable for him just a few days ago. Our ship is surging forward, tearing through tumultuous waves, and the sound of the waves thrashing against it is creating a dreamy melodic tune. The moon of the eighteenth night has just risen on the Eastern horizon, and it has rendered the rising waves aglow as if they were molten silver.”

The next day’s account is noted with these words:

“It is night time and our ship is rocking in the cradle of waves. Nothing is visible outside the ship except darkness. Darkness has blended the sky into the earth such that it is not only difficult to discern the sea from the sky, rather it is impossible. (The truth is that the manner in which the Noble Quran has mentioned sea waves during thick darkness, it is not possible to truly appreciate their depth without physically experiencing and observing the darkness at sea.) I am lying in my room, talking to the mixed fantasies with which my heart and mind had remained preoccupied the whole day… And my entire existence has become a lush garden with the thought that each passing minute is drawing me closer to that great and beloved land whose imaginations have made innumerable imprints on my mind since God knows when. Extreme love for each nook and cranny of that land, the craving to gaze upon it and the desire to prostrate, with one’s eyes, upon each and every crest and trough of that land have been infused into the very DNA of every Muslim.”

As mentioned before, *Safeena-e-Hujjaj* was such a gigantic ship that it looked like an entire city. On the other hand, we were undertaking this journey in June when the sea was at the peak of its powers. Thus when the humongous mountainous waves of the sea would rise, the ship would appear as if it were an insignificant piece of straw in comparison. The hall where we would have our breakfast overlooked the sea on both sides. It was a daily scene for us to gaze over the sea extending far into the horizon, and beyond the sea’s outer edge the sky would begin. Thereafter the ship would ride a wave and begin tilting towards the left, as a result of which the sea, extending till far, would begin dwindling and within moments the entire sea would disappear

from the right and appear on the left side, and only the middle part of the sky would be visible on the right side. Then the sea would steadily disappear from the left side and a boundary of the sea, below the sky, would protrude on the right side, and the sea would re-emerge in a few moments.

On the fifth day of the journey our ship reached the shores of Aden. The port of Aden could not accommodate a ship this size, so it dropped anchor at a distance from the port. It was supposed to remain there for one day, while we got permission to go to the coast. Therefore we climbed down the ship using rope stairs and got on board a small boat which took us ashore. This area was called "Steamer Point" and there was a small population around it as well. However the main city, called "Crater", was at quite a distance. We thus boarded a taxi and, passing through a neighbourhood or city (which was probably named "Ma'allaat") on the way, we reached Crater. On our way, we also visited a Masjid named Masjid Abaan. There was a grave next to it, and the Masjid was named after the person residing in that grave. At the time we thought this was perhaps the name of a Sahabi. Later, in a writing of our respected father (may Allah's mercy be upon him) which he had penned regarding his journey for Umrah in 1382H (and InshaAllah will be published in the collection of his travelogues), it was learnt that this grave belonged to Hadhrat Hakam Bin Abaan Bin Uthman, who was a pious personality of the second century Hijri, and from whom Hadhrat Imam Ahmad Bin Hanbal (may Allah's mercy be upon him) has narrated Ahadith.[1] The Imam of the Masjid, Shaikh Mutahhar Al-Ghurbani who was a scholar and a prolific author, also told our respected father that this Masjid was built during the lifetime of the Noble Messenger ﷺ, and that when Hadhrat Ali (may Allah honour his face) came to Yemen, he prayed in this Masjid two times.

[1] However this lowly one could not find, after a cursory search, Hakam Bin Abaan Bin Uthman among the teachers of Imam Ahmad Bin Hanbal (may Allah's mercy be upon him), and neither could I find the name Hakam among any sons of Abaan (the son of Hadhrat Uthman). It is possible that he was the grandson of some other elder named Uthman, other than Ameerul Mumineen Hadhrat Uthman.

Anyway, after sightseeing in Yemen our ship set sail again towards its destination. The following is written in my diary of the next day:

“The nearer we are approaching Jeddah, the faster is my heart beating. We are just 180 miles away from Jeddah, and InshaAllah will reach that destination by 12 tomorrow just imagining which transforms the mind into a fragrant garden. Today the ship has changed its course towards north-west. Towards the west is the continent of Africa, and the breathtaking mountains of Yemen and Saudi Arabia lure the eyes on the east. Just today we went for a detailed tour of the Control Room and Engine.”

And the next day’s (17th June) diary has these words:

“Today our ship-to-the-desired-land reached that coast which guides to a life-giving valley of peace and tranquility. Already at half-past-twelve we could make out the misty mountains of the Arabian Peninsula towards the right. My heartbeat has been fluttering every moment since morning, until the skyline of Jeddah loomed into view on the horizon and each minute became excruciatingly difficult to pass. However, Allah had planned one more test of patience. The ship anchored at some distance from the port and remained standing for almost forty-five minutes, and finally began moving after a long wait. According to the time on the ship, we had alighted at Jeddah Port at about two o’clock. We put our luggage at the place of an acquaintance of our respected father’s (may Allah’s mercy be upon him), respected Ashraf Saroji Sahib… Now the heart desired to reach Makkah Mukarramah as soon as possible, but considering a night’s stay here necessary I put off my heart’s desire till tomorrow.”

In fact we had to undergo some necessary legal processes before departing for Makkah Mukarramah, which could only take place the next morning. May Allah Ta’ala recompense the best rewards to Ashraf Saroji Sahib. He was among those who considered our respected father (may Allah’s mercy be upon him) their spiritual leader. He had opened the doors of his house for those visiting for Hajj or Umrah. He even came to the port to receive us and we spent the night at his house. When we went for prayer to the Masjid of the neighbourhood, during *Sajdah*

(prostration) the heart was brimming with exhilaration and gratitude, with the thought the *Ka'ba* towards which we have been prostrating until now is just 54 kilometers away.

We passed through a roofed bazaar on our way back from prayer. I saw makeshift stalls with merchants selling olives in big plates, their oil scattered on the plates. I had never seen olives before, nor had I had the opportunity to taste them until then. They appeared to me like small *gulab jamun*s drenched in syrup. With this in mind, I eagerly put one in my mouth thinking that it would be some sweet fruit. But after putting it in my mouth, completely contrary to my expectations when its briny and bitterish taste reached my tongue and palate, it became difficult to even chew and swallow it. I was bewildered. Is this what the olive I had heard praised so much really tastes like? But what followed next is that during that very stay in Hijaz I began tasting it occasionally due to peer pressure. Gradually I became habituated to its taste, and the same briny and bitterish taste became delectable to my tongue and palate. And today it is among my favourite foods. The lesson learned was that when one begins acting upon certain commandments of Shariah, they also feel bitter at the beginning. But if one musters up courage and determination and habituates oneself to them, they eventually become so beloved that one feels restless without them.

Anyway! I remember about that night that the humid heat was so severe that the sweat would not dry up despite sitting in front of the fan. In spite of enjoying the hospitality of Ashraf Saroji Sahib, the heart wanted the night to melt away in moments and for us to somehow reach Makkah Mukarramah. The night passed agonizingly slowly, and the next morning by around eight we reached the taxi stand, where taxis charged the fare per passenger. We took a cab which soon left Jeddah and got onto the road leading to Makkah Mukarramah. The present-day highway had not been built by then, and the road was narrow but smooth. Shortly, mountains loomed into the view on the right and left, and tear-filled eyes could gaze upon those mountains and tracks which at some time would have kissed the feet of the leader of the two worlds ﷺ and his gallantly devoted Companions. We were silently flashing back to the past while gazing upon the rocky deserts when "Shumaisi" arrived. Our respected father had told us that this is the new name of "Hudaibiyyah". Nowadays the highway from Jeddah to Makkah Mukarramah passes at a distance

from this place, but in those days the road passed right through “Hudaibiyyah” itself. Thus when we reached here, images from the Noble Messenger’s ﷺ journey of Hudaibiyyah flashed through my mind one after the other. The arrival of the leader of the two worlds ﷺ for Umrah, his she-camel’s refusal to move further from here, sending Hadhrat Uthman (may Allah be pleased with him) to Makkah Mukarramah for dialog with the Quraysh, rumours about his martyrdom, the leader of the two worlds’ ﷺ taking *Baiyah* from the Companions that in case war became necessary they would all gallantly lay their lives on the line, thereafter the arrival of delegations of Quraish, and negotations of a peace agreement, preparation of the treaty with lenient conditions, the coming of Hadhrat Abu Jundal (may Allah be pleased with him), and his being returned in compliance with the conditions of the treaty, the passion and fervor of the Companions, and finally the Noble Quran declaring the treaty a “*Fath Mubeen*” (clear victory). The sacred land at which all these events took place was right before our eyes. The boundaries of the Haram were beginning at a short distance from here, with two pillars erected on either side of the road to demarcate it. A Masjid was built right under the shade of these pillars, about which it is popularly believed that during his stay at Hudaibiyyah, the noble leader of the two worlds ﷺ would come to this place to pray so that the prayers could be performed within the precincts of the *Haram*. And this belief is also supported by narrations from *Seerah* (Prophetic biography).

Episode 23

A mountain range loomed ahead of us as we proceeded from Hudaibiyyah, and one mountain-top appeared as if it had a crown on its head. Pointing to it, an Arab fellow traveler said: "Jabal An-Noor!" Meaning the mountain which contains the cave of Hira where the noble leader of the two worlds ﷺ was bestowed Prophethood, and from where that Revelation first descended which spread the light of guidance throughout the world.

We thus entered Makkah Mukarramah with a tempest of emotions in our hearts. Madrasa Sawlatiyya was located in Haaratul Baab in those days. The dean of the Madrasa, Hadhrat Maulana Muhammad Saleem Sahib (may Allah's mercy be upon him), very graciously granted us a room in the Madrasa to stay. In those days, most people from India and Pakistan used to come for Hajj by sea and would stay in the *Haramain Shareefain* for months. Instead of hotels, they would either rent houses near the Haram or would stay in traveler lodges called "*Ribaat*" which were built by philanthropists from various countries for the people visiting for Hajj. Many people used to stay in these "*Ribaat*". Hotels were not much in vogue. Thus, *Hujjaj* would come equipped with cooking paraphernalia. Flour, rice, spices etc. would all be transported by ship. And many charitable people would send food items for *Haji*s to Madrasa Sawlatiyya which the administrators of the Madrasa would distribute among *Haji*s. The room in which we spread our beddings on the floor also contained a huge pile of wheat for the same purpose.

After keeping our luggage, we performed a fresh *Wudu* (ablution) and entered the sacred Haram with throbbing hearts. This must have been around ten in the morning. When I first gazed upon the *Ka'aba*, I could not believe my eyes that I was really looking at the very *Baitullah* (House of Allah) I had been imagining for years. Fortunately, the *Mataaf* was totally empty at that time with hardly twenty or thirty people performing *Tawaf*. I thus got the chance to kiss the *Hajar al-Aswad* in each round without any trouble. Thereafter I presented myself at *Multazam*. There were only a few people here as well, so I got a great opportunity to pour my heart out. In those days, *Maqam Ibrahim* was located inside a small structure and during our stay we had made it our permanent abode, because from here the door of the *Ka'abah* and *Multazam* remained right

before our eyes at all times. And the Imam Sahib would stand right in front from here while leading prayers. The well of Zamzam was also situated inside a structure and one could draw its water by throwing in a bucket by one's own hands. We got this blessing as well.

While proceeding towards the sacred Haram the next morning before Fajr, that night of *Hijrah* (migration) passed through my mind in which the noble leader of the two worlds ﷺ broke the siege of the enemies and departed through the streets of Makkah. After Ishraq, we went to *Souq al-Mad'aa* to pass a letter to our respected father's (may Allah's mercy be upon him) friend the late respected Haji Dawood Maait Sahib. This was a bazaar (which no longer exists) towards the north-east of the honourable *Haram*. The route to this bazaar began with an incline. At the end of this incline, when the street began to slope downwards, was a square palisade. It was popularly believed that this was the place where Hadhrat Ibrahim ﷺ, after leaving his wife and son Hadhrat Ismail ﷺ in the dry valley and before departing for *ash-Shaam*, made the supplication which the Noble Quran has narrated in Surah Ibrahim. It was popularly believed by the locals that this *bazaar* was named "*Mad'aa*" for the same reason, because it means "place of supplication". And one supportive evidence which lends to its plausibility is that the incline was ending here, so it is possible that this was the place where he could take a last look at his respected wife and son, because after going down the slope they would disappear from sight. This inimitable chapter of history, comprising of unparalleled determination and steadfastness and trust in Allah, which Allah Ta'ala gave an everlasting life till the end of the world in the form of Hajj and Umrah, was apparently written here.

It is from this very bazaar of "*Mad'aa*" that the noble messenger ﷺ entered the *Haram* at the time of the conquest of Makkah. Thousands of blessings and greetings upon that conqueror who conquered his blood-thirsty enemies without spilling a single drop of blood; who forgave all and did not enter his conquered land strutting proudly with his chest held out, rather with his neck bowed in humility and tears of gratitude flowing down his eyes. And instead of chanting slogans of victory, his blessed tongue was reciting the verse: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ("Surely, We have granted you a clear victory").

While passing through this bazaar towards the *Haram*, on the left side was that house of Hadhrat Abu Sufyan (may Allah be pleased with him) about which the noble leader of the two worlds ﷺ had publicly announced: “Whoever enters the house of Abu Sufyan shall be safe.” This house was empty and would be opened to visitors at special request. Alhamdulillah! We got the opportunity to visit it, with the heart echoing the supplication: “O Allah! Your beloved had declared peace for the one who entered this house. Thus, O Allah! Please grant us peace from your anger and punishment.”

While returning through the bazaar of “*Mad’aa*”, we also visited that piece of land which is the envy of the lofty sky, which Allah the Glorious and Most High had chosen as the blessed birth place of his beloved ﷺ. At the time, a library was built at this place. We entered it with hearts throbbing. How blessed was that land at which was born the greatest benefactor of mankind ﷺ!

Royal palaces had not been built at the south of the honourable *Haram* at the time, and the peak of Mount Abu Qubais could be clearly seen from the courtyard of the *Haram*. A small Masjid could also be seen at the top of the Mount which was called Masjid Bilal, and it was popularly believed by the people of Makkah Mukarramah that this was the very spot where the noble messenger ﷺ performed the phenomenal miracle of splitting the moon in two, which has been alluded to in Surah Qamar in the Noble Quran. For this reason, a second name of the Masjid is also given as “Masjid Shaqqul Qamar”. Mount Abu Qubais had some inhabitants as well, and some trails led to the top. After Asr we followed the trails and reached the peak and visited the Masjid. From here, the entire valley of Makkah Mukarramah was visible in one sight. The view took me back the memory lane thousands of years, when Allah the Glorious and Most High chose this rocky valley for His house to be built, and as a result granted it far more beauty and charm than lush gardens. The heat was so severe that walking without shoes was akin to burning one’s feet. Even in the sacred Haram, one could not put one’s feet on rocky or cemented floor for more than a few seconds. But we were so absorbed by the sights of this sacred land that our hearts and minds did not even sense the heat, and the heart was overflowing with such joy as is not experienced even amid lush verdant gardens.

After spending two days in Makkah Mukarramah, for some reason we decided to present ourselves in Madinah Munawwarah first, and to thereafter return here for a relatively longer stay. There existed no direct road from Makkah Mukarramah to Madinah Munawwarah in those days. Thus, one had to go to Jeddah first and then take a bus or taxi from there.

Therefore, on 20 June 1963 (27 Muharram 1383H) we prayed Zuhr in the *Haram* and thereafter boarded a taxi, which charged its fare per passenger, and were on our way. The heat was at its peak and the hot sirocco wind blew even at Fajr time, and after Zuhr the heat knew no bounds. Air-conditioned vehicles were also not so much in vogue in those days. When the car left the precincts of the city, it felt as if the entire car had become an oven. It was then that we realized that in our zeal to visit Madinah Munawwarah we had not chosen the right time to travel. We managed to get through the grueling journey and reached Jeddah by Asr. From there we took a second taxi and the rapturous journey to Madinah Munawwarah began. The following couplets of the late Maahir Sahib came to mind:

پاک دل، پاک نفس، پاک نظر کیا کہنا

بعد مکے کے مدینے کا سفر کیا کہنا

سنگریزے ہیں کہ جاگی ہوئی قسمت کے نجوم

خار منزل ہیں کہ انگشت خضر کیا کہنا

تپش شوق بھی ہے، گرمئ موسم بھی ہے

اور اُس پہ مرا سوزِ جگر کیا کہنا

Translation:

Pure heart, pure soul, pure sight, how wonderful

After the journey to Makkah, a journey to Madinah, how wonderful

Are these rocks or the stars of my fortune?

Are these thorns on the path to the destination or the finger of Khidr, how wonderful

Along with the heat of passion is the heat of the weather,

And on top of that is the heat of my heart, how wonderful

In those days the road towards Madinah Munawwarah used to pass through the strip of land known as Tihama, whose nights are famous for being cool and pleasant. Thus, the heat subsided by Maghrib time and the already-blissful journey became comfortable in terms of the weather as well. On reaching the town of Mastoorah we had dinner at a traditional coffee shop. The fresh fish from the Red Sea offered great hospitality to the taste buds. The person in charge of serving the food was an Aseel Arab whose name was Hamood Bin Ghaali. He displayed the traditional Arab hospitality so warmly that we became very informal with him. As a gesture of goodwill, I offered to him: “Come to Pakistan”. He replied: “Never”. I asked: “Why not?” He replied: " إنّ الراقد في بلادنا كالعابد في بلادكم". Meaning: “The person sleeping in our country is like the one engaged in worship in yours.” We became such friends that while travelling towards Madinah Munawwarah many times afterwards as well, we would look for him in Mastoorah. And he would also be very affectionate towards us. Thus, when we came for Hajj the next year with our respected father, I looked for Hamood and introduced him to our respected father. In that very meeting, it was as if he became infatuated with our respected father, and took a promise from us to meet him whenever we passed through this area. Therefore, this routine of meeting him continued for many years, until *Tareeq al-Hijrah* was constructed when the route changed and Mastoorah no longer fell in the way.

That road towards Madinah Munawwarah passed through Badr as well and we had negotiated with the driver that he would let us stay for a while at Badr. By Isha, we had reached that valley which had witnessed the first battle between Islam and disbelief under the leadership of the leader of the two worlds ﷺ, and where Allah Ta’ala bestowed a manifest victory to three hundred and thirteen poorly armed men over one thousand armed warriors. We first visited the hill which the noble Quran has recounted with the words "العدوة الدنيا" where the Muslims had encamped. From here, we saw "العدوة القصوي" in front where Abu Jahl’s battalion had pitched their camp. It was between these two hills that that battle took place which should be called a miracle in the history of wars. At a short distance from here was a Masjid called “Masjid ‘Areesh”. In Arabic, a

thatched canopy is called "'Areesh". This was the place where a thatched canopy had been erected for the noble leader of the two worlds ﷺ. It was here that he had supplicated for victory in the battle. Each step taken on this holy land unleashed tempests of emotions in my heart, and scenes from the past flashed through my eyes. In the end we presented ourselves at the graveyard of the martyrs of Badr, which was located at some distance. May Allah Ta'ala shower His mercies upon them; these were those blessed souls who attained the blessing of being the first to present their lives as offerings during Jihad. After passing our *salams* (greetings) to them, we continued our journey.

This journey to Madinah Munawwarah was so rapturous that despite the prolonged journey in this searing heat, each step towards it awakened a fresh fervour in the heart. When Madinah Munawwarah drew near and its lights loomed ahead, Bhai Sahib (respected Muhammad Wali Raazi) impulsively began reciting the following couplet of respected Nazar Amrohi:

سجدہ طلب ہے راہ کا ہر ذرّہ اے نظر!

کیا ہم حدودِ کوچہ جاناں میں آگئے؟

O eyes! Each particle of this path deserves deep reverence!

Have we reached the precincts of the neighbourhood of the beloved?

With fluttering hearts we reached Madinah Munawwarah in the last part of the night. Masjid Nabawi used to remain closed at night in those days so we could not present ourselves immediately. A *Ribaat* named Istafa Manzil was located in front of Masjid Nabawi, which had been made *waqf* (endowed) for visitors from Pakistan and India. Its *Mutawalli* (manager), the late Istafa Khan Sahib, hailed from Karachi. (Now this place has been annexed to the extension of the Masjid Nabawi). We were supposed to stay there but when we came to it, its doors were also closed. However, charpoys on the street in front of the Masjid were available for rent. We rented two charpoys at two riyals each and slept therein.

With the grace and favour of Allah Ta'ala, the moment finally arrived the next morning, waiting and yearning for which years had passed. A worthless particle was standing before that sacred

Rawdah (chamber), in front of whose awe and splendour all powers of words and eloquence are left breathless:

ادب گا ہے ست زیر آسماں از عرش نازک تر

نَفَس گُم کردہ می آید جنید و با یزید ایں جا

There is a place of propriety, though under the sky, more delicate than the '*Arsh* (throne)

It is the place where Junaid and Ba Yazid came with hushed breaths

It is normally said and felt that Makkah Mukarramah is a place of *Jalal* (awe) while Madinah Munawwarah is a place of *Jamal* (splendour). But this worthless one found it at once a manifestation of *Jalal* (awe) and *Jamal* (splendour). Standing before that embodiment of *Jamal* ﷺ, the concern remains each moment that in expressing my love nothing should be done which goes against his honourable temperament. As my elder brother respected Muhammad Zaki Kaifi Sahib has said:

میرے محبوب! میری ایسی وفا سے توبہ!

جو ترے دل کی کدورت کا سبب بن جائے

My beloved! I reject such expressions of love!

Which become a source of distress for your heart

Anyway! The feelings experienced when standing before the sacred *Rawdah* (chamber) at that time cannot be fully put into in words.

Thereafter we were blessed with staying in Madinah Munawwarah for eleven days. Istafa Manzil, where we were staying, was located at an especially blessed location because it was there that Hadhrat Abu Talha Ansari's (may Allah be pleased with him) garden, known as "*Bir Ha*", was located. The Noble Messenger ﷺ used to like the water of its well. That well still existed at the time and we were also blessed with visiting it and drinking from its water. During our stay in Madinah Munawwarah, we would spend most of our time from Fajr to Zuhr in visiting various

sites. Maulana Ahmad Abdullah Memoni Sahib, who was a friend of our respected father's (may Allah's mercy be upon him), was very knowledgeable about the various sites of Madinah Munawwarah, and our class fellow Maulana Abdur Razzaq Sahib Muradabadi had also migrated to Madinah Munawwarah at the time. Both of these respected individuals provided us with invaluable guidance, and besides the notable sites which can be visited even today, we were also blessed with visiting several such sites which are impossible to visit today. For example, on our first visit to Quba we visited the house of Hadhrat Kulthoom Bin Hadam (may Allah be pleased with him) in which the noble leader of the two worlds ﷺ had stayed for fourteen days. This house still existed for a long time afterwards as well, but today no signs of it remain. Similarly, on the western side of Masjid Quba was that garden and well which is called "*Bir Arees*", and in a Hadith it is mentioned that the noble leader of the two worlds ﷺ and his three successors sat on the well with their blessed legs dangling. We presented ourselves there as well. Now that well has been incorporated into the road. During that stay, we visited Quba on foot three times, and may Allah Ta'ala bestow his complete forgiveness upon Maulana Abdur Razzaq Sahib; he showed us various routes which went through date gardens. The heat was so severe at the time that the hot sirocco wind would blow even at Fajr time, but these paths through date gardens were cool and pleasant. And the thought that these may have been the paths once trodden by the noble leader of the two worlds ﷺ would infuse us with delight at each step. On all three of those days, we would pray Fajr behind Shaykh Abdul Aziz bin Salih (may Allah's mercy be upon him) and then head for Quba through the path which featured date gardens, and pray Ishraq in Masjid Quba. I was twenty years old and brother Muhammad Wali Sahib was twenty nine, and our bodies were not acquainted with fatigue yet. Thus, for most of our visits to notable sites we would walk. We walked to the valley of Uhud as well. On our way we visited Masjid Mustarah, where the noble messenger ﷺ had stayed while on his way to Uhud. We stayed there for a while then continued to Uhud. While in the ground of Uhud we imagined God knows how many scenes from the battle of Uhud, and then prayed Ishraq in the cave where the noble messenger ﷺ stayed while he was wounded. The heart just desired for this blessed atmosphere of Madinah Munawwarah to become infused into each and every vein and artery of my body.

Adjacent to the Masjid Nabawi, the houses (after renovation) of Hadhrat Usman, Hadhrat Abbas and Hadhrat Hasan (may Allah be pleased with them all) were still conserved in those days. And a bow was kept for visitation about which it was popularly believed that this was the bow which the noble messenger ﷺ had give to Hadhrat Sa'd Bin Abi Waqqas during the battle of Uhud with the words: "ارم يا سعد! فداك أبي وأمي" ("Shoot, O Sa'd! May my father and mother be sacrificed for you"). There was no way to verify that this was the same bow, but in such matters at least the probability stemming from popular belief is sufficient for one who loves. We thus cooled our eyes with visiting it. A narrow street on the eastern side of Masjid Nabawi would lead to Jannah al-Baqi. It contained houses built on old architecture, and the area of *Awali* would begin behind Baqi which contained date gardens and some mud houses as well. I would sometimes pass by this area to engrave scenes from the past into my mind, and it would fill me with a surreal feeling of elation. In short, we desired that:

جہاں جہاں ترے نقش قدم نظر آئے

جبینِ شوق لئے ہم وہیں وہیں پہنچے

Translation:

Whichever place we spotted your footprints

We reached there with our zealous foreheads

Many pious seniors had gathered in Madinah Munawwarah at the time. Hadhrat Maulana Badr Aalam Sahib Muhajir Madani (may Allah's mercy be upon him), though he had become incapacitated due to illness by that time, would continue his writings through dictation while lying down, and would also conduct *Islahi* gatherings every day. Alhamdulillah! During this stay we got the opportunity to greatly benefit from his *Islahi* gatherings. We were also blessed with attending the gathering of Hadhrat Maulana Abdul Ghafoor Sahib Madani (may Allah's mercy be upon him), who was a venerable Shaikh of the Naqshbandi Silsila, and we also received a great share from his gracious hospitality. We were also blessed with presenting ourselves in the service of Hadhrat Maulana Sher Muhammad Sahib Sindhi (may Allah's mercy be upon him), whose book

Zubdatul Manasik is considered an authority on the topic of *manasik* (rites) of Hajj, and it would not be an exaggeration if he were called the Imam of *manasik* of his time. We got the opportunity to visit him many times, and the mind was left bewildered observing his ascetic way of life, that how simple a life is this mountain of knowledge and excellence living. We also visited Hadhrat Maulana Abd ash-Shakkoor Sahib Deobandi (may Allah's mercy be upon him), who was a great *Waliulllah* (Friend of Allah) of his time, after locating his house with some difficulty. He was the father of our maternal aunt's husband. He had also become incapacitated and was living in an extremely constricted and dark house. There was no one present in the house to serve him except his old wife. We learned that some of his associates sometimes visited him to serve him. He was suffering from various illnesses and had become extremely weak, but was an embodiment of patience and self-sufficiency!

All of these elders were those who had migrated to Madinah Munawwarah, not for earning a living, but solely because of Madinah Munawwarah, and with the desire to be buried there. They underwent tremendous hardships and made great sacrifices for this. Today they all have reached their destination:

خدا رحمت کند ایں عاشقان پاک طینت را

Translation:

May God have mercy upon these lovers possessing pure characters

Having spent eleven days in this paradise of our emotions and fantasies, we departed for Makkah Mukarramah. We entered *Ihram* from *Dhul Hulaifah*. On our way we were blessed with presenting our *salams* (greetings) to the martyrs of Badr one more time, and with Jeddah occurring on our way, we re-entered the cradle of Makkah Mukarramah. This time we stayed here for about seventeen days.

Episode 24

During this stay in Makkah Mukarramah, we received abundant favours from the elder of the Tablighi Jamaat, Hadhrat Maulana Sa'eed Khan Sahib (may Allah's mercy be upon him). No Pakistani restaurants existed in the Haramain Shareefain in those days, so *desi* food was not available and we were not accustomed to Arab cuisine. After a long search we found a Moroccan restaurant which sold a dish named "*Dawud Pasha*", which looks similar to "*Kofta*". We would go there on days we were not invited anywhere for food. "*Ful*" would be traditionally served here for breakfast, which is a type of *daal* (lentil) which I was not fond of. This breakfast did away with eggs, but our bad habit would not recognize any food as breakfast which did not contain eggs. After much search we discovered that "*Mutabbaq*" is sold in certain shops long after sunrise, at about 9 am (which was equivalent to 3am according to the Arabic Time prevailing in those days), which is a *paratha*-like bread stuffed with eggs or bananas. We began having it as breakfast, but the restaurants serving *Mutabbaq* did not serve tea. Black tea would thus be drunk in some coffee shop afterwards. But after a few days, Hadhrat Maulana Sa'eed Khan Sahib (may Allah's mercy be upon him) insisted and began sending breakfast from his house.

Hadhrat Maulana Sa'eed Khan Sahib (may Allah's mercy be upon him) had a distinctive taste for visiting the notable sites of Makkah Mukarramah, and was also quite knowledgeable about them. He personally took us to several of the sites. The house of Hadhrat Khadeeja tul-Kubrah (may Allah be pleased with her), in which the noble leader of the two worlds ﷺ resided, was located in a high neighbourhood in front of Bab us-Salaam. It had been converted into a Madrasa in those days. We got to visit it several times. Regrettably, it has not been conserved any more. The house of Hadhrat Siddiq al-Akbar (may Allah be pleased with him) was located to the south-west of the *Haram*, near where today Sharikah Makkah (Abraaj Hilton's) eastern part is located (God knows how long even this building will remain). A Madrasa for teaching the Noble Quran was established here as well. When we reached this place, I recalled that one time Hadhrat Siddiq al-Akbar (may Allah be pleased with him) had left Makkah Mukarramah with the intention of migrating from it. On the way, a tribal leader named Ibn ad-Daghanah dissuaded him and brought him back to Makkah Mukarramah under his protection. After some time Hadhrat Siddiq al-Akbar (may Allah

be pleased with him) made a Masjid in the courtyard of his house. When he would pray there, he would become engrossed in the recitation of the Quran and weep much, and a crowd of women and children of the polytheists would throng around him. The polytheists feared that the miraculous charm of the Noble Quran may induce their women and children to leave their religion. At this, they complained to Ibn ad-Daghanah: "You had granted him your protection on the condition that he would not recite the Quran publicly. Now he has started doing it openly, due to which we fear for our women and children". Ibn ad-Daghanah tried to convince Hadhrat Siddiq al-Akbar (may Allah be pleased with him), but Hadhrat Siddiq al-Akbar (may Allah be pleased with him) replied: "I don't need anyone's protection besides Allah's". At that very place where the polytheists feared that their children may leave their religion due to his recitation, today children were learning the Noble Quran!

Under the guidance of Hadhrat Maulana Sa'eed Khan Sahib (may Allah's mercy be upon him), we were blessed with visiting the grave of Hadhrat Khadija tul-Kubra in Jannat ul-Ma'laa. He also pointed out the location of the graves of Hadhrat Haji Imdadullah Sahib Muhajir Makki and Hadhrat Maulana Rahmatullah Kairanvi (may Allah's mercy be upon them both), and we visited them as well. He also showed us the valley of Abi Talib, where the noble leader of the two worlds ﷺ resided during the boycott of Banu Hashim by the polytheists, as well as the house of Hadhrat Ali (may Allah be pleased with him).

One of the neighbourhoods in the lower areas of Makkah Mukarramah is called "*Haarrat ush-Shuhadaa*", and it is popularly believed that Hadhrat Khalid Bin Walid (may Allah be pleased with him) entered Makkah Mukarramah through this route, and that some skirmish also took place here. Some graves are located in this area, about which it is popularly believed that they are the graves of those noble Companions who were martyred during that clash, and it is for this reason that this neighbourhood is called "*Ash-Shuhadaa*" (Allah the Pure knows best). A Masjid is located here which is also the *Markaz* (centre) of the *Tablighi Jamaat* here, and similar to the *Markaz*es in other places, *Shab-e-Juma* (weekly program on Thursday night) takes place here as well. We went there on the evening of Thursday, 12 Safar 1383H (equivalent to 20 July 1963), with Hadhrat Maulana Sa'eed Khan Sahib (may Allah's mercy be upon him) and spent the night there and also

participated in the gathering of the *Tablighi Jamaat*. The next morning, Maulana informed us that the grave of Hadhrat Abdullah Bin Umar (may Allah be pleased with him) is located nearby. He thus took us to the grave, and we were blessed with the opportunity to present our reverential *Salaam* (greetings) to that prominent companion whose childhood and early youth was spent in the companionship of the noble leader of the two worlds ﷺ, and whose middle and old ages in teaching and spreading his sayings and actions to the world.! رضي الله تعالى عنه وأرضاه (may Allah the Most High be pleased with him and make him pleased!) We prayed Friday prayer back in the sacred *Haram*.

Since most of the people had gone back after performing Hajj, there was no crowd in the sacred Haram at all, and we would get to kiss the *Hajar al-Aswad* (black stone) during *Tawaf* with ease. It was also easy to present oneself at *Multazam* and *Hajar* Ismail ﷺ, so the bliss and tranquility experienced in the sacred Haram is indescribable.

A lecture of Hadith by an elderly Maliki scholar of Makkah Mukarramah, Hadhrat Shaykh Hasan al-Mashaat (may Allah's mercy be upon him), took place here after Maghrib. He was teaching Sunan Nasai at the time. We presented ourselves in his service, and on the evening of 18 Safar 1383H, equivalent to 10 July 1963, he read the Hadith *Musalsal Bil Awwaliyyah* and granted me *ijazah* for it and all his *marwiyyaat* (narrations), and also bestowed his *thabat* (endorsement) with his signature, which is still preserved with me. Thereafter I was blessed with the opportunity to attend his lectures of Sunan Nasai as well. His appearance, dressing and habits exuded the Sunnah. His white turban was similar to the turban worn by the scholars of the Indian subcontinent. He would meet every visitor very warmly, and would also answer their questions and advise them, and being present in his lectures would infuse us with such rapture, as if we were sitting in the lecture of a pious personality from the *Salaf* (pious predecessors). The enjoyment experienced in this lecture would sometimes put me in a dilemma; should I perform *Tawaf* after Maghrib or attend this lecture?

After praying Juma and Asr in the sacred *Haram* on 20 Safar 1383H (equivalent to 12 July), we departed for Taif along with some companions. We prayed Maghrib in Mina and, passing through Arafah on the way, reached the foot of Mount Kura'. Apparently this route to Taif which passes

through Mount Kura' was the same which the noble leader of the two worlds ﷺ took to Taif for preaching the Deen. The highway had only recently begun being constructed at the time, so this route remained closed for most of the week and one had to take the long route from "*Sayl*". But that day it was open, and we reached Taif in around three hours. The heat was at its peak in Makkah Mukarramah, but here the weather was cool. We spent the night in a Masjid here, and the next day we were blessed with praying in the Masjid of Hadhrat Abdullah Bin Abbas (may Allah be pleased with him) and offering *Salam* (greetings of peace) at his grave. Hadhrat Abdullah Bin Abbas (may Allah be pleased with him) had migrated to Taif for the reason that it is difficult to fulfill the rights of the sanctity and honour of Makkah Mukarramah while residing therein. He only reached the tender age of ten during the lifetime of the noble leader of the two worlds ﷺ, but as a result of his ﷺ supplication, Allah Ta'ala had bestowed upon him an extraordinary understanding of the Noble Quran, due to which he is considered the *Imam* (leader) of *Mufassirin* (commentators of the Noble Quran). We students can never recompense him for his favours.

That same day, with some acquaintances as our guides, we visited "*Hada*" which is a place that is situated somewhat lower than Taif. The noble leader of the two worlds ﷺ, losing heart from the oppression and cruelty of the people of Makkah, went to Taif with the hope that perhaps the people of Taif will accept guidance. But the leaders of Taif treated him very rudely, and roguish boys threw stones at him until he became wounded. Hadhrat Zaid Bin Harithah, who was his sole companion, would himself stand in front of the stones to protect the noble messenger ﷺ. Despite this, his ﷺ feet were so severely wounded that they began to bleed. On his return from Taif on that occasion, he passed by the garden of Utba and Shaiba and rested under the shade of a tree. It is said about a garden in "*Hada*" that that is the garden where the noble messenger ﷺ rested for a while. And the locals say about a stone under the shade of a particular tree that he ﷺ had rested on that very stone. While there is no way to investigate and verify this, there is also no reason to reject it since it is popularly believed by the locals. We thus also visited that garden and that stone. The eyes welled up imagining the greatest well-wisher of the universe ﷺ bloodied with the worry for the Ummah; the one who had come as a mercy for the entire universe, what reception did he receive from those who were ingratitude personified? And how did that embodiment of mercy reply? He ﷺ made this emotionally powerful supplication:

اللهم إليك أشكو ضُعفَ قوّتى و قلّةَ حيلتى و هوانى على الناس. يا أرحم الراحمبن! أنت ربُّ المستضعفين، إلى من تَكِلُنى؟ إلى عدوّ بعيد يتجهّمنى، أم إلى صديق قريبٍ ملّكتَه أمرى. إن لم تكن غضبان علىّ فلا أُبالى، غير أنّ عافيتَك أوسعُ لي. أعوذ بنور وجهِك الّذى أشرقت له الظّلمات، و صلح عليه أمر الدنّيا و الآخرة من أن تُنزل بى غضبَك او يحِلّ بى سخطُك، و لك العُتبى حتّى ترضى و لا حول ولا قوّة إلّا بك.

“O Allah! It is to you alone that I complain of my weakness, lack of means, and my significance in the eyes of people. O the Most Merciful of those who show mercy! You are the Lord of the weak. To whom will you entrust me? To a malicious enemy who will oppress me, or to the hands of a sympathetic friend whom You have entrusted my affair? (O Allah!) if You are not displeased with me then I do not care for such things. Even so, Your protection will be easier for me. I seek protection in the Light of Your Countenance – which has lighted the darknesses and which sets right all affairs of this world and the Hereafter – from that You send down Your anger on me, or that Your displeasure descends upon me. Your good will is to be constantly sought until You are pleased. There is no power or strength except through You.”

Probably this was also the place where Allah Ta’ala sent the angel responsible for mountains with the message that, if you wish, two mountains can be brought together to crush the people of this town. But millions of blessings and *Salam*s (greetings of peace) on that embodiment of mercy ﷺ who said that perhaps Allah Ta’ala will produce such people from their progeny who would accept the truth and spread it. Thereafter such a time did come to pass when the people of Taif accepted Islam. Not only that, a member of their tribe of Thaqif was Muhammad Bin Qasim who later conquered Sindh and spread the light of Islam in the subcontinent, and it is through him that we are blessed with the gift of *Iman* (belief) today.

We returned from this site with our hearts imagining those favours of the leader of the two worlds ﷺ. To return to Makkah Mukarramah the next day, we took the other route which is called the route of “*Say*l”. This route does not feature any mountains, rather level ground so subtly slopes downwards that one does not even notice that one is moving down from higher ground. On this way occurs that place where, in the time of *Jahiliyyah* (pre-Islamic times), the festival of “*Okaz*” used to be held. Gatherings of poetry and dance would take place here, and the noble messenger ﷺ used to come here as well to spread the message of Islam. Thereafter came the

place called "*Ji'ranah*", which is opposite "*Qarn ul-Manazil*", the *Meeqat* for people coming from this side. The noble messenger ﷺ had donned the Ihram from here on his return from the battle of Hunayn, and also after returning from Taif, and performed Umrah. We were also blessed with donning the Ihram from here, and performed Umrah after reaching Makkah Mukarramah.

After returning from Taif we were blessed with the treasure of spending five days in Makkah Mukarramah. And eventually, after praying Juma, we departed from Makkah Mukarramah with heavy hearts. We kept looking behind us at the minarets of the sacred Haram for long, not knowing when we would get to see them again. After reaching Jeddah we spent the night there, and on the afternoon of Saturday 20 July 1963, equivalent to 28 Safar 1383H, we boarded *Safeena-e-Hujjaj* for our return journey. The ship raised anchor after Asr, and we remained standing on the upper deck till long, gazing at the coastline of the Arabic Peninsula receding from us, until it appeared like a khaki line sketched on the horizon. Gradually that line fainted away into the darkness and the sun also hid itself into the sea. And then there was the sea for seven days, and us. As long as the ship sailed atop the Red Sea, the sea remained so tranquil that it appeared like a plain ground extending into the horizon. And the humidity was also intense, with the wind not felt even at the top deck. Despite the weather I would spend most of my time at the upper deck, sitting in a comfortable chair and penning down the travelogue of this most holy and beautiful trip. And the ship reached Aden in due course. After Asr, we sailed to the port on small boats, as we did the previous time, and after spending some time at the shore and offering our *salam*s (greetings) at the grave of Shaykh Ahmad Iraqi (may Allah's mercy be upon him), we took a taxi and headed for the market of Crater. The market of Crater was a free port, so items were sold tax-free here. We thus strolled around and did some shopping for our family. Both of us brothers had put our passport, ticket and all cash in a small bag which could be hung around the neck, and I was the one wearing it. I would remove it from my neck whenever we had to buy something and hold it in my hand. After Isha, we took a taxi to return, but when we reached Steamer Point and it was time to pay the taxi driver, I suddenly realized that the bag was missing. We searched the entire taxi whatever we could, but were left shell-shocked when it was not to be found. Now we did not even have enough money to pay the taxi driver; nor passports, nor tickets which are the lifeline for any traveler. Without passports and tickets, there was also no

way we could return to the ship and complete our remaining journey. Furthermore, we were also aware that the ladder used by passengers to climb onto the ship will be removed by midnight, and we would be left alone as aliens in this strange land, without any means to return home or any place to stay. We also had no idea where we may have left the bag, while the taxi driver was demanding to get his fare and return. Even to return with him we needed money, which we did not have. Shivers run down my spine whenever I recall that state of utter helplessness.

In such states of utter helplessness, man finds no support except supplication to Allah Ta'ala. Heartfelt supplication poured out from the bottom of my heart: "O Allah! Please remove us from this trial somehow." In the meanwhile, another taxi stopped next to ours from which some high-ranked officers of the ship, with whom we had become friends in the past five days, alighted. They had arrived to return to the ship. We told them the whole story. As for the missing passports and tickets, they also had no solution, but they lent us sufficient cash to be able to pay the current and later fares of the taxi. As a result, we at least had a way to return to Crater. The second thing we requested from them was to inform the captain of our predicament, and since the ship was scheduled to depart at nine or ten the next morning, to request him not to remove the ladder to the ship until just before departure. They promised to do this and we headed back to Crater. We racked our brains throughout the journey to remember where we may have left it, but to no avail. We had been to so many places throughout the day that there was no way to pinpoint where we may have left it. We just continuously recited إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (We certainly belong to Allah, and to Him we are bound to return) and the following verse of the Noble Quran, about which we had heard from elders that recitation of this verse is beneficial when trying to find something missing:

يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

(Luqman: 16)

Translation: (Luqman went on saying to his son,) "My dear son, in fact, if there be anything to the measure of a grain of rye, and it be (hidden) in a rock or in the heavens or in the earth, Allah will bring it forth. Surely, Allah is All-Fine, All-Aware."

When we reached Crater while continuously reciting this verse, we found its shops winding down for the day. Amongst the labyrinth of intertwined streets we did not even remember where all we had been to. Whichever closing shop we would visit, the shopkeeper would blankly refuse, until all the shops closed down one by one and silence permeated the air. We were completely lost for what to do next. Utterly exhausted from the lack of rest the whole day, we thought that the last option remaining for us was to spend the night here and resume our search the next day, since shops open early in the morning. We spotted a small hotel nearby and decided to spend the night there. But the room rate turned out to be beyond what we possessed. There was a Masjid nearby, but when we visited it we were told that it was locked after Isha. Thus, it was not possible to sleep therein. All apparent means were exhausted, and it seemed we had no option but to spend the night out in the street. We were rambling around in that state of utter helplessness, continuously reciting the verse, when, while crossing the next street, we spotted a light bulb shimmering feebly along that street. It seemed like that shop was still open, and we could also faintly recall visiting that shop before. When we reached the shop, the shopkeeper had half-closed the shutter and was doing bookkeeping. Finding two strangers popping up at such an inopportune time upset his mood and he announced the closure of the shop in a rather stern tone. But we narrated our story to him with our tone exuding humility and helplessness. Hearing us, he replied that there is no such *shintah* (bag) here. With our last ray of hope fading away, such helplessness and gloom engulfed our faces that it evoked sympathy in his heart. He asked: “What did that *shintah* look like? And what did it contain?” We blurted out all the details. He said: “OK. Wait a while.” And with that he went to the upper portion of the shop. Each passing moment spent waiting grew more agonizing than the previous one, and we began supplicating with increased humility. When he returned after a while, the bag could be clearly seen in his hand. Beholding it, it felt as if we had received a new life. He passed it to us with the words: “Never do this again.” What else did we need! We returned as gratitude personified, took a taxi and reached Steamer Point, and found the last boat to the ship ready to sail. When we boarded the ship at around 12am, we found the crew members to whom we had narrated our predicament waiting for us, and they were delighted to see us. We repaid our debt with thanks, and when we reached our beds in our rooms, we realized how great a blessing this temporary

place of rest is, though we had received it for only a few days. My *Shaikh* (spiritual mentor) Hadhrat Aarifi (may Allah's mercy be upon him) used to say that when you lie down on your comfortable bed at home, just imagine for a while if you were on a journey and lost your way in the night, or your car broke down in the middle of a jungle, how much would you miss this bed of yours, and how great a blessing would you consider it? Now that you have been given it without any effort, do excessive thanks for it before going to sleep. We enjoy innumerable blessings of Allah Ta'ala while taking them for granted, and do not thank Him for them. The cure for this negligence is to imagine our plight if this blessing were taken away from us. Situations like these provide an opportunity to value the blessings of Allah Ta'ala.

Episode 25

Performance of Obligatory Hajj with My Respected Father

Allah Ta'ala had made such arrangements for performing Umrah that not much expenditure was required for it. However, I did not possess enough wealth to perform Hajj. But Allah Ta'ala made extraordinary arrangements for that as well. Our respected father (may his secret be sanctified) had a special taste for visiting the Haramain Shareefain, but for the Hajj of 1383H (equivalent to 1964) he was reluctant, because he had to fulfill some necessary *Deeni* tasks in Pakistan itself. Our brother-in-law, Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) (who was also the Director of Darul Uloom), brought to our respected father's attention: "You often feel that there are several matters in the Muslim world, and especially in the Hijaz, that need correction and towards which it is needed to direct the attention of the scholars as well as those in authority. Since scholars and spiritual leaders will gather at Hajj, if you were to go for Hajj you will also get an opportunity to accomplish this task. Since our respected father also felt the need to make all efforts possible to bring this plan to fruition, he decided to perform Hajj together with Hadhrat Maulana Noor Ahmad Sahib. He also wrote brief reminisces of this journey. Among them was the following:

"When the thought of accomplishing this objective together with Hajj came to mind, it felt necessary to have two teachers of Darul Uloom, my sons Maulvi Muhammad Rafi and Maulvi Muhammad Taqi (may Allah keep them both safe) as my companions, because they are quite capable in expressing themselves in spoken and written Arabic. Also, in view of my old age, there was expectation of much support from them in terms of settling the necessities of travel."

Despite perceiving this need, we did not possess enough wealth to perform Hajj on our own expenditure. But within a few days, Hadhrat Maulana Noor Ahmad Sahib told that in view of supporting our respected father to accomplish the above-mentioned objective, a friend of his wished to send two persons for Hajj on his own expenditure, and that this would be a good

opportunity for me and my elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib (may His shade be extended) to go for Hajj. We were already keen to perform Hajj, and on top of that was the blessing of performing this blessed journey in the companionship of our respected father (may his secret be sanctified). We thus eagerly began procedures. But since our names were not included in the ballot, there were hurdles upon hurdles. Besides those obstacles, there was only one way to go for Hajj if one did not participate in the ballot, which was through buying a Bonus Voucher. But the cost of this was higher than the normal method (meaning approximately three thousand rupees, which was a hefty sum in those times). Time went by in fulfilling governmental processes, until it was time for our respected father and Maulana Noor Ahmad Sahib to depart. And they departed in the hope that our procedures would be completed in two or three days, and we would join them thereafter. Hadhrat Maulana Noor Ahmad Sahib had also passed to us the address of the person who wished to sponsor our Hajj, so that when the time came to pay, he could be contacted. Therefore when we were done with all the procedures, we contacted that person. But he suddenly (perhaps due to some dire necessity) excused himself. We were thunderstruck when we heard this apology. We did not possess enough wealth to take advantage of this opportunity by paying for it ourselves. On the other hand, we had struggled for weeks to get this opportunity and losing it was very painful. Some people suggested to get a loan from some acquaintances of our respected father (may Allah's mercy be upon him), but Allah Ta'ala had saved from asking anyone for a loan the entire life. (The decision to perform Hajj on someone else's sponsorship had been made without any inducement whatsoever from our side, and the desire to sponsor us had also been initiated by him). Finally, the heart decided that there were no valid grounds to ask anyone for a loan to perform Hajj, so we put off our intentions for some other year. Perhaps only a few hours had passed when a student of Darul Uloom, the late Maulvi Muhammad Ali Sahib, came to meet us. He was a single man without any dependents, and had left his government job to attain knowledge of Deen. In an earnest, imploring tone he said: "I have come with a request. Please do not reject it. My request is that I have some left-over money from the days I used to work, which is lying idle. I am a single man and will not need it for years to come. It is my heartfelt desire that this money, or a part thereof, is used in your Hajj. I know that you would not take it if I present it as a gift. So I

would like to present it with the request that I have no urgency for its return. I would consider it a blessing for myself if this amount is used for your Hajj with your respected father."

He made this offer in such a manner that rejecting it felt like ingratitude to Allah Ta'ala. We thus accepted this offer with the intention that InshaAllah we will reduce our other necessary expenditures and try to repay it as soon as possible. And Allah Ta'ala so made it happen; a year had not elapsed after Hajj that arrangements for repayment of the debt were made, and we returned the money to him. But his deepfelt emotions had such an impact on me that heartfelt supplications for him pour out from the bottom of the heart. Now he has returned to Allah Ta'ala. May Allah Ta'ala grant him the best recompense for this good deed, and bestow on him a high station in Jannat ul-Firdaus. Ameen.

The flight we had originally intended to take had already flown. Only the last flight was left. It was quite difficult to get a seat in it, but with the grace and favour of Allah Ta'ala we were able to get it and landed in Makkah Mukarramah on the 7th of Dhul Hijjah. Our respected father (may Allah's mercy be upon him), having waited for us for so long, had all but lost hope. He used to perform Hajj through the late Mu'allim Shakir Sikandar Sahib, who had also helped us a lot during our Umrah. We thus headed for his office straight after Asr, where a heap of luggages of Hajis lay cluttered around, and behind it in a corner was our respected father (may Allah's mercy be upon him), with a *lota* in hand preparing for Wudu (ablution). His delight was worth seeing when we appeared out of the blue. His blessed face beaming with jubilation is still fresh in my mind, and the heart feels the pleasure of that meeting even today. We came to know that our respected father was staying in this very office of the Mu'allim, where the Hajis' belongings were cluttered around and where people kept coming and going all the time.

He had such an ascetic temperament that besides the desire to visit the Haramain Shareefain he did not pay much attention to having good arrangements for food and accommodation. He was the beloved of many, and if he so wished he could have got much better accommodation. But the time of Hajj was near, and in lieu of investing time in finding a better accommodation, he preferred to spend it in the *Haram* instead. Perhaps this was the reason that he did not even inform others about his arrival. But we strongly felt that staying in such a place at this advanced

age was detrimental to his health. However, we were to depart for Mina the next morning and did not have enough time to find a suitable place. We therefore spent the night in the same place and left for mina the next morning. And Alhamdulillah we were blessed with performing the rites of Hajj under the guidance of our respected father.

This was in April and the weather in Makkah Mukarramah was quite pleasant. Our respected father (may his secret be sanctified) was also feeling so refreshed and high-spirited that we would have hardly seen him as such. Thus, each and every moment spent with him on this journey of Hajj proved to be a treasure-trove of memorable blessings. He would inundate us with exquisite jewels of knowledge and *ma'rifah* (gnosis) at each and every step. I was teaching *Deewan Hamasa* in Darul Uloom in those days, so its poems were fresh in my memory to a good extent. But on this occasion I realized that our respected father (may his secret be sanctified) had memorized poetry of the Age of Ignorance (pre-Islamic times) as well as post-Islamic times to a much greater extent than that. He would benefit us by quoting couplets pertinent to the situation from time to time. Two of our teachers, Hadhrat Maulana Akbar Ali Sahib and Hadhrat Maulana Sehban Mahmood Sahib, were also performing Hajj that year. The way Hadhrat Maulana Sehban Mahmood Sahib served Hadhrat Maulana Akbar Ali Sahib, as well as his own father, had a deeply profound impact on my heart.

After Isha on 11th Dhul Hijjah, our respected father was invited to a dinner hosted by the Pakistan Embassy. But before that he went to visit Shaykhul Hadith Hadhrat Maulana Muhammad Zakariyya Sahib Saharanpuri, Hadhrat Maulana Muhammad Yusuf Sahib the Ameer of the Tablighi Jamat, and Hadhrat Maulana Qari Muhammad Tayyib Sahib (may Allah's mercy be upon them all), who were all staying in a house near *Jamara al-Oola*. According to the reminisces of this journey that our respected father had penned down, at this meeting Hadhrat Shaykhul Hadith Sahib (may Allah's mercy be upon him) said that the famous ruling of the Maliki Madhhab that doing *Qasr* (shortening the prayers) in Mina, etc. is a part of the *manasik* (rites) of Hajj and hence it is also *wajib* (compulsory) on a *muqeem* (non-traveler), the real reason for this is that according to them, when a resident of Makkah Mukarramah departs for Hajj, the total combined distance traversed when travelling to Mina, Arafat, Muzdalifa, and then the return journey,

exceeds the distance required to be travelled to be considered a *musafir* (traveler). Here the combined distance is considered because the *Haji* cannot stop his journey at any place on his own will, rather he has to travel this entire distance. This is different as compared to other travelers, because they can stop their journey anywhere they wish, so for them the combined distance of going and returning is not considered.[1]

We offered Isha prayer in Masjid Khaif, where Hadhrat Qari Fateh Muhammad Sahib (may Allah's mercy be upon him) was also staying. We visited him, and thereafter we attended an invitation of the Ambassador of Pakistan, Abdul Fattah Memon Sahib, in which he had gathered together eminent dignitaries from the Muslim world. Here the Prime Minister of Nigeria Bello Sahib, in his speech, criticized the calls for Arab unity made by Egypt's General Nasser, and stressed on the unity of the Muslim world. In this strain, he also persuasively addressed the issue of freedom of the people of Palestine and Zanzibar, and also Kashmir. In his reminisces, our respected father has written that after him the Ambassador of Syria also emphasized on Muslim unity. Thereafter the head of the Arab delegation delivered a speech, and he also addressed the need for unity of the entire Muslim world, and also talked about the Kashmir dispute. At the end, the Grand Mufti

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[1] This issue needs further investigation:

البيان والتحصيل (٢/ ٥٦) سئل ابن القاسم عن أهل مني هل يقصرون إذا أرادوا الإفاضة، أو أهل عرفة؟ فقال: أما أهل عرفة فيقصرون ولا يقصر أهل مني، قال ابن القاسم: وكل من كان بمني يقصر، فإذا أفاض قصر، وكل من كان بمني يتم، فإذا أفاض أتم. قال محمد بن رشد: قوله في الحاج من أهل مني أنهم لا يقصرون في إفاضتهم من مني إلى مكة صحيح، لقرب ما بين مني ومكة، وقوله في أهل عرفة: أنهم يقصرون في إفاضتهم من مني إلى مكة صحيح أيضاً، على قياس قوله إنهم يقصرون بمني، لأنهم إذا كانوا يقصرون بمني فهم على ذلك يرجعون إلى وطنهم بعرفة. وفي قوله إنهم يقصرون بمني نظر، لأنه إنما قال إنهم يقصرون بها قياساً على تقصير الحاج من أهل مكة بها، وذلك إنما فيه الإتباع لرسول الله صلى الله عليه وسلم في تقصيره بها، ولا يتعدى بالسنة موضعها. إذا لم تكن موافقة للأصول، لا سيما وقد قيل إن رسول الله صلى الله عليه وسلم لم يكن مقيماً بمكة، ولذلك قصر بمني. وإلى ذلك ذهب أهل العراق، فلم يجيزوا للحاج من أهل مكة التقصير بمني وعرفة، وقد مضى هذا في رسم شك في طوافه من سماع ابن القاسم. وقول ابن القاسم وكل من كان بمني يقصر، فإذا أفاض قصر، مثل قوله أولاً أما أهل عرفة فيقصرون، لأن أهل عرفة يقصرون عنده بمني، على ما تقدم. ووقع في بعض الروايات: وكل من كان بعرفة يقصر، فإذا أفاض قصر. وهو غلط، لأن قوله يتناقض بذلك، من أجل أن أهل مني يقصرون بمني، وهو قد قال إنهم يتمون إذا أفاضوا.

of Palestine Sayyid Ameen Husaini delivered an elaborate speech in which he powerfully addressed the Kashmir dispute.

On the 12th of Dhul Hijjah, we boarded a bus on our return from Mina which, instead of dropping us in the Haram, dropped us somewhere else. After alighting we learnt that that place was *Muhassab*, where the noble messenger ﷺ had rested for a while after returning from Mina. Though the stay here is not part of the rites of Hajj according to most scholars, we anyway received the blessing, though unintentionally, of staying where the noble messenger ﷺ had stayed. A Masjid had been built here in the Turkish era. We prayed Maghrib in that Masjid and after Maghrib our respected father rested for a while. Thereafter we began walking towards Makkah Mukarramah. This was a distance of almost two miles. Our respected father was quite exhausted by the time we reached Makkah Mukarramah, and did not have the energy to continue walking to our accommodation (the house of Shakir Sikandar Sahib). He therefore decided to spend the night in the Haram Sharif itself. We brought our beddings, pillows and bedsheets from our accommodation, and some food in a bowl as well. Thereafter the night was spent on one side of the Haram Sharif.

The next day was spent trying to find an appropriate accommodation for our respected father, because it was difficult to permanently stay at Shakir Sikandar Sahib's place due to the constant crowd and noise in his office. At long last, through an acquaintance of our respected father's, we found a room at a reasonable rate in a moderate hotel named As-Surrati Hotel at Ajyad Road. We thus moved to this room together with our respected father. But this room was situated on the fourth floor and the lift was out of order. We spent two days here and thereafter stayed in Khouqeer Hotel near Bab al-Umrah for two days. By then the lift in Surrati Hotel had been repaired, so we moved back and remained there until 2nd of Muharram.

Hadhrat Shaikh Hasan al-Mashaat (may Allah's mercy be upon him), from whom I had received *Ijazah* in Hadith and also got the blessing of attending his lectures, was still teaching in the sacred Haram. I presented myself in his service, and our respected father was also happy to meet him. Hadhrat Mufti Muhammad Rafi Usmani Sahib (may his shade be extended) obtained *Ijazah* of

Hadith from him, and Hadhrat Shaikh Mashaat obtained *Ijazah* of Hadith from our respected father.

Since only ten months had elapsed since my previous Umrah, the sites of the Haramin Shareefain were quite fresh in my memory. I would readily go to those sites with my elder brother Hadhrat Mufti Muhammad Rafi Usmani Sahib (may his shade be extended). But I had not got the opportunity to visit the Cave of Thawr during my previous visit. After returning from Hajj, we made a plan to visit it during our stay in Makkah Mukarramah. We thought we would leave after *Ishraq* (sunrise) so that we can return by Zuhr and get *Jamat* (congregational prayer) in the Haram. Besides us two brothers, an eleven-member caravan comprising of Hadhrat Maulana Sehban Mahmood and Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon them both), and some more people got ready, and soon we reached the foot of Mount Thawr. The mountain before us did not seem too tall, but when we climbed it we realized that ahead is another mountain which is even higher than the first one. Infused with zeal and eagerness, we proceeded and began climbing it. When we reached its summit, we realized that we need to climb another peak. From what I remember, it took us two to two-and-a-half hours to finally reach Mount Thawr. But our jubilation knew no bounds when we finally reached the opening of the Cave of Thawr. This cave is actually a huge stone placed on top of the mountain, which is hollow from the inside and enclosed from all around. It has only a hole at its bottom, from which it is possible to enter by crawling through while lying down. This is the very opening over which a spider had spun its web while the noble messenger ﷺ was hiding inside. This opening was open when we reached, so we crawled in one by one. Inside, a curious sight unfolded before us; two stone slabs lay side by side, each long enough for one person to lie on it. But one of the slabs was slightly higher than the other, as if Allah Ta'ala had naturally allocated places to lie down for the leader of the world ﷺ and his Companion of the Cave (may Allah be pleased with him) which respects the difference in their statures. After the House of Allah, this was the second piece of land about which we knew for certain that it had received the blessing of being touched by the blessed body of the leader of the world ﷺ, and which had remained intact until now. Here the two most superior souls of the *Ummah* spent three days and three nights in hiding. What has come in narrations, that the enemies had reached the opening of the cave in his ﷺ search, and

Hadhrat Siddiq al-Akbar (may Allah be pleased with him) submitted to the sacred messenger ﷺ that if the enemies were to just look at their feet they would see us; the true meaning of this became clear when we reached here inside the cave. This is because the opening of the cave is very low, touching the ground, and anyone outside can only see inside the cave if he were to bend down to look at his feet. It was on this occasion that the noble messenger ﷺ replied with the words which the noble Quran has related:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا (Surah at-Tawba: 40)

“Do not grief. Allah is surely with us.”

And it occurs in the narration of Hadhrat Anas (may Allah be pleased with him) that he ﷺ also said:

ما ظنّك باثنين اللهُ ثالثُهما

“What do you think of those two whose third is Allah himself.”

Millions of *salaam*s (greetings of peace) be upon that pure soul who, despite finding his blood-thirsty enemies so near, remained an embodiment of calmness and tranquility, and trust on his Lord. Allah the Blessed and Most High had pre-arranged for a spider to spin a web at the opening of the cave, so the pursuers left after seeing this web.

After remaining lost visualizing scenes from history for some team, we began our return journey. Walking downhill took less time than climbing up; while the ascent took us more than two hours, we reached the foot of the mountain in around 45 minutes. The excitement of the journey had numbed our bodies to fatigue, but when we reached home several companions caught fever and the shoes of several had torn apart; everyone suffered from severe exhaustion at the very least. This made me remember that Hadhrat Abdur Rahman Bin Abi Bakr (may Allah be pleased with him) would gather information about the daily plots of the enemies of the noble messenger ﷺ all day long, and then come to Cave of Thawr after Isha. He would brief the noble messenger ﷺ, spend the night with him and thereafter return to Makkah Mukarramah before daybreak.

Similarly, Hadhrat Amir Bin Fuhayrah would visit there with a herd of goats. May Allah Ta'ala be pleased with them all.

Our Respect Father's Meeting with Saudi Scholars and His Letter of Appeal to Them

For a long time, our respected father (may Allah's mercy be upon him) used to feel that the influential scholars in Najd and Hijaz emphasized upon secondary *Fiqhi* (jurisprudential) and doctrinal issues more than needed, and were not paying enough attention to the wrongdoings subtly permeating this sacred land under the influence of Western thought. Therefore one of the objectives of this trip was to meet certain influential scholars and to direct their attention to this matter. To this end he wrote a letter, in the drafting of which he gave me some share as well. Hadhrat Shaykh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him) had also come for Hajj that year, and our respected father wanted to get this letter reviewed by him as well. He thus sent a message to him to meet under the *Meezab-e-Rahmat* after Maghrib. When the time approached, our respected father sent me to search for him. When I reached there I could not find him, but I saw a group of Syrian scholars. When I enquired from them about Shaykh, I became acquainted with them. The leader of their gathering was Shaikh Taiseer Makhzoomi, who met very kindly and became very pleased when I told him about our respected father. He thereafter went to our respected father to meet him and said:

شبلكم جال جولة لطلب الشيخ عبد الفتاح ، ولم يجده ، فصادنا صيدا ، فها أنا بمحضركم

(Your son made a round in search of Shaykh Abdul Fattah but could not find him, so he caught us and brought us to you. We are thus present before you.)

Shaykh Taiseer was a very good-natured and good-humoured scholar. Our respected father became very happy to meet him. He also requested our respected father to grant him *Ijazah* in Hadith and, during the conversation, mentioned that he belonged to the Banu Makhzoom tribe.

Pointing to Mount Safa, he explained that his family once lived there. Our respected father said: "But now you must be saying:

كان لم يكن بين الحجون إلا الصّفا

أنيس ، ولم يسمُر بمكّةَ سامر[1]

Shaikh Taiseer enjoyed this very pertinent couplet a lot, and thereafter remained with us until Isha, discussing various scholarly topics. After Isha, we met Shaikh Abdul Fattah as well and scheduled a meeting for the next day's morning, in which the draft letter was finalized together with him. Hadhrat Maulana Sehban Mahmood Sahib, whose Arabic handwriting was so beautiful that his written words appeared as if they were pearls decorated on paper, created a copy of the letter. It was mainly addressed to the then-Grand Mufti of Saudi Arabia, Shaikh Muhammad Bin Ibrahim (may Allah's mercy be upon him), and through him to other scholars. Thereafter after Maghrib on 23rd Dhul Hijjah we went to meet the Grand Mufti at his residence in Shisha. We met his son there, who was also the Chief Justice. His brother Shaikh Abdul Malik Bin Ibrahim, who was the President of the *Commission for the Promotion of Virtue and the Prevention of Vice*, also came, and Muhammad Ahmad Bashumaill, the author of the famous book "al-Qawmiyyah Fee Nazar il-Islam" was also present. We discussed the issues facing the Muslim world with them, but for some reason the Grand Mufti could not come at the time. We thus presented the letter to his son, to present it to him, which he promised to do so. On 24th Dhul Hijjah, through Shaikh Abdul Hameed Farsi Sahib, our respected father sent me to get the letter typed in the office of the monthly "Al-Hajj" magazine, where a typed version was drafted. We were scheduled to meet

[1] This is a famous Arabic couplet. Some people from the descendents of Hadhrat Ismail ﷺ had to leave Makkah Mukarramah due to some adversaries. Thereafter one of them somehow covertly made it to Mount Safa and gazed upon the valley of Makkah Mukarramah, on one side of which was Mount Safa and on the other Mount Hajoon. At that point he recited this couplet, which means that now it seems as if no acquaintance of mine had ever lived anywhere between Mount Hajoon and Mount Safa, and neither had I ever conversed with anyone in the moonlit nights of Makkah.

Shaikh Abdul Malik Bin Ibrahim, the President of the *Commission for the Promotion of Virtue and the Prevention of Vice*. He met us warmly and told us that the letter sent to the Grand Mufti yesterday was diligently read in our presence. We all consider it a beneficial effort, and the Grand Mufti will send a reply to it as well. Our respected father gifted his *thabat* of Hadith "*Al-Izdiyād as-Sanī*" to him. He thoroughly enjoyed reading the Arabic couplets of our respect father at its end, and also presented five copies of Shaikh Ibn Daqeeq al-Eid's (may Allah's mercy be upon him) book "*al-Ilmam*", which he himself had got published.

Episode 26

It seems appropriate to reproduce the letter our respected father had presented to the Saudi scholars, because it made a positive impact on the conditions in Saudi Arabia. The original letter was in Arabic and is being published in the collection of our respected father's Arabic letters. However, the Urdu translation done by my elder brother, Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended), is as below:

With the name of Allah, the All-Merciful, the Very-Merciful

Honourable Grand Mufti Muhammad Bin Ibrahim and noble scholars (may Allah Ta'ala protect you all),

Assalamualaikum Wa Rahmatullahi Wa barakaatuhu,

First and foremost I thank that Being, besides Whom there is no one worthy of worship, for the innumerable blessings he has bestowed upon me; who gave me the ability to present myself in His court, and furthermore allowed me to participate in gatherings with scholars like yourself, who spent their glorious past in serving the Deen and protecting Islam, and who stand upon the noble pedestal of *amr bil ma'roof* (commanding the good) and *nahi 'anil munkar* (prohibiting the evil) in the most holy city of Allah.

My appreciation and acknowledgment of your present and past religious services obliges me to openly say everything about this sacred land that I wish to say.

Anyone cognizant of the state of Muslims today will not be oblivious to the epidemic of heresy, ridicule of Deen and general repulsion from Islam, which has seeped into the youth as well as adolescents of the Muslim world. To such an extent, that these sicknesses of heresy and repulsion from Deen have even broken out in Egypt's al-Azhar University and, spreading therefrom, are now reaching the Haram of Makkah as well.

No discerning mind will have any doubt that this epidemic is not accidental, rather it is playing out under a carefully orchestrated scheme of the enemies of Islam, and these schemes are devised and operated by organizations established in Muslim as well as non-Muslim countries.

Now that this all-encompassing disease has infected our country, our youth and our students as well, we have come here to ask our friends and the noble scholars who reside in the sacred Hijaz, as to what they prescribe to free the Ummah from the claws of this new form of idolatry, which has cast its shadows over the hearts and minds of the world today.

There can also be no doubt to any Muslim that there is no other way to unite the dispersed fragments of the Ummah and to guide them back to the straight path, than for the Muslims to return to the Wisdom-filled Quran and the *Sunnah* of the Messenger of Allah ﷺ.

Imam Malik has said: “The last part of this Ummah will only be rectified through that which rectified its first part.”

But today, our eyes are seeing the youth rapidly turning away from the Quran and Sunnah. It is another matter that this aversion from Islam is more in some places and less in others. In our opinion, the only cause of this is that the Muslims’ unity has become fragmented, and a united platform of the scholars of Islam has also not remained. This is despite the fact that such a war is underway between *Kufr* (disbelief) and Islam which is not limited to a specific community or country, rather it is an all-encompassing and global war.

This situation demanded from the authoritative scholars of the Ummah to forget their differences, and to launch a united struggle to face their mutual enemy, and to collectively take up this effort for the protection and propagation of the fundamental principles of Islam and the mutually agreed-upon doctrines.

The lives of the companions of the Noble Messenger ﷺ, who spread Islam from the east to the west, are an excellent model for us. They always remained united and were one voice for helping

and spreading Islam. And as for their differences of opinions on *Ijtahadi*[1] issues, they never let these differences ever affect the efforts to spread, uphold and protect Islam. And this is the very obligation which, in our opinion, applies to the custodians of Deen and its knowledge today as well.

When a Christian king, finding the mutual disagreement between Hadhrat Ali and Hadhrat Muawiya (may Allah be pleased with them both) an opportune moment, offered his help to Hadhrat Muawiya, the reply Hadhrat Muawiya gave will always echo in our ears. He wrote to the Christian king:

"I received your letter in which you offered to meet me, so that you can provide me with support against my friend Ali. But listen with open ears! I am my friend Ali's comrade and your worst enemy, and remember! If ever Ali's armies attack you, I will be the first of its soldiers to face you, and I will rip your head off from your body like carrots are plucked from the earth."

History has preserved innumerable such incidents for us. Even during the darkest epoch, when Islam was facing incursions from all directions, such examples did not become extinct. Shaikh Ibn Taymiyyah's (may Allah's mercy be upon him) example is also in front of us; when he saw the Tartars raising the flag of revolt against Allah and His Messenger, and were descending upon Muslims like a heavenly punishment, and were bent upon destroying the populations and progeny of Muslims, he brought the scholars of his time together with him to face the enemy, and did not glance even once at the differences, which had been ongoing from before, between him and his comrade scholars.

History repeats itself. The war being fought against the Muslims today is more threatening than the Crusades as well as those fought against the Tartars. This is because today, Islam's enemies have different resources of destruction and their strategies of warfare have also changed. As a

[1] Translator: Matters which are open to interpretation.

result, today all kinds of weapons are being used against us: intellectual, rational as well as material.

Honourable scholars! These conditions demand from us to unite our voices, and to gather on a single platform by forgetting our mutual resentments and conflicts. Because today we are standing in the middle of a battlefield and a vicious enemy confronts us.

No Muslim in the Muslim world dismisses the need for unity and harmony. Everyone invites Muslims to unity and harmony, as is witnessed during Hajj and during the gatherings convened by the Muslim World League. Thus, advising others to unity is no issue for Islam and Muslims; because the entire Muslim world is unanimous on the need for unity. Rather the difficult and most important issue is to deep dive into the underlying root causes of Muslims' discords and divisions among themselves, and to muse over the possible courses of action to salvage them from these conflicts. And to identify the measures needed to protect Islam and its *sha'aair* (symbols), and through which we can become united for the important objectives of *Deen* and for protecting its *sha'aair* (symbols).

We have been contemplating over this complicated issue for a long time. And the more we pondered the more this historical reality came to mind that the noble Companions (may Allah be pleased with them all) and *Tabi'een*, who are the best people of this *Ummah* and are the best examples for us, also had disagreements with respect to *ijtihadi* issues. However, these differences did not affect their unity for Islam and its protection in the least bit. It is for this reason that Shaikh Ibn al-Qayyim has expounded that differences in terms of secondary issues did arise among the *salaf* (predecessors), and one declared something *Haram* (prohibited) while another declared it *Halal* (permissible), but these differences never stopped any of them from praying behind each other, or from fulfilling each other's mutual Islamic rights.

It is understood from the practice of those emulation-worthy elders that the desired Muslim unity cannot be achieved without turning a blind eye on the differed-upon *ijtihadi* issues, and to strictly follow and protect the agreed-upon issues.

But sadly we have turned the matter upside down; we declare war when someone disagrees with us on secondary issues or when they go against our personal interests, about which Allah and His Messenger ﷺ have instructed us to excuse and overlook; but we have left Islam and its fundamental principles in the lurch against the enemy, so that they can do anything, and in whichever manner, with them they wish.

Adultery and fornication, immorality, *riba* (interest), bribery, alcohol, nudity, music, and cinemas and theaters are rampantly seeping into various strata of Muslims day by day. These are such evils that no one has any difference of opinion about their prohibition. But regrettably we find very few guiding scholars who are perturbed or restless about them. On the other hand, we observe that if anyone differs with them with respect to secondary issues, they become upset and spend all their energies in proving their opinion right. However, difference of opinion about such secondary matters existed even in the times of the Companions and *Tabi'een*, and it is not possible to settle them through proofs and debates in the future as well.

Then isn't it compulsory for the preachers and custodians of Islam to devote their concerted efforts in eliminating the agreed-upon evils, and to keep the disagreed-upon secondary issues to classroom discussions and *Fatwa*s (legal verdicts)? The method of this would be for each scholar of Islam to explain the Quran and *Sunnah* in his personal lessons according to his school of thought and to also act according to it, but at the same time to overlook his differences with those of other schools of thought. But against evils and in protecting Islam, scholars of all schools of thought should become a leaded wall by unifying into a single body.

In my opinion, there is no other way for the unity of Muslims living from the east to the west except this. And it is Allah alone who bestows success. We have also done a lengthy analysis of the state of Muslims in Muslim countries, and the scholars and rulers of the sacred Hijaz appear the best-suited of all to unite them upon the Book and the Sunnah. This is because whoever faces any tribulations in the Muslim world, he turns to them only. And it is in their cities only that he finds, through Islam, peace, security and honour. It is this very distinction (that you possess) which has led us to place our hopes on you, that perhaps we may be able to provide some beneficial service to Islam and Muslims through this gathering. The Muslim World League, which

is located in this blessed country, can also prove to be a good means to achieve this goal. This is an organization which has laid the foundations of its aims and objectives upon the fundamental principles of Islam, and which desires to put all its energies into uniting Muslims and in cleansing the Muslims dispersed all over the world from discord and division.

But this monumental objective demands a determined struggle which is collectively undertaken by a large majority of the scholars of the Muslim world, and these scholars should also be of such caliber that general Muslims should trust their knowledge and integrity; who are guardians of Islam and possess a deep-seated concern for it, and whose dignified religious and scholarly personalities are unanimously agreed-upon by all. In this manner, the Muslim World League will be able to bring together the most influential and outstanding personalities from the various communities and countries of Muslims from all over the world. Through this, the League will achieve such strength which will be immensely powerful as well as reliable.

It is our opinion that gatherings of the Muslim World League should be convened in other cities and places besides Makkah Mukarramah as well, wherever possible. This is so that the League can observe the conditions of those places from up close, and the people in those places can also boost their aspirations and strengthen their religious connections through the League.

Before I end this letter, I consider it my duty to bring to the attention of the authoritative scholars, who are responsible for the obligation of *amr bil ma'roof* (commanding the good) and *nahi 'anil munkar* (prohibiting the evil), to those evils which came to my observation in this blessed city of Makkah Mukarramah, and which are totally against the Quran and Sunnah.

> Prevalence of statuettes of living beings, which are idols in themselves, which Islam has prohibited and which we are commanded to destroy without any ado. But it is regrettable that we have observed some *Haji*s that together with buying other souvenirs from this blessed land for their relatives, they buy these idols as souvenirs as well. This is happening despite the fact that these pictures and figures have been brought from non-Muslim countries purely to pollute the beliefs of Muslims, and to erode away notions about the

peculiarities of Islam from their hearts. Stopping this is an obligatory job responsibility for the rulers.

The Islam that has prohibited *zina* (illegal sexual intercourse) and everything that can lead to *zina*, it has also prohibited musical instruments. Because it is also a close precursor to many grave evils. The Noble Messenger ﷺ has alluded to this when he said:

لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ

Translation: From among my followers there will be some people who will consider *zina* (illegal sexual intercourse), the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful.

But today the sounds of music and singing are frequently heard from the shops and houses of Makkah Mukarramah. This evil in a blessed city like Makkah Mukarramah, which is the place of refuge for the Muslims of the entire world, will eradicate moral values and will stir up such storms of depravity and immorality here as well, which have already battered other countries in various ways.

Mixing of men and women during *Tawaf* is something that kindles anguish in the heart of every Haji, common man as well scholar. And it is such a wrongdoing and depravity that it will not be acceptable by any means to be heedless of it in. Because the pure Shariah has not allowed this mixing of men and women even during prayer. It is for this reason that Hadhrat Umar (may Allah be pleased with him) had made separate arrangements for men and women to perform Tawaf, so that no kind of evil can arise and also so that everyone could perform their Tawaf with concentration and devotion. Therefore, in our opinion making arrangements for this is the biggest obligation to protect the Deen. This matter relates to that most sacred place on which Allah Ta'ala sent the Revelation, and which has remained the center for the recitation of the verses of the Quran.

Another matter that wounds the hearts of Muslims is that even during prayers in the honourable Haram, women generally stand in the rows of men, and this is now

aggravating to an extremely painful and horrendous situation. We have not seen this situation in any Masjid anywhere in world, from the east to the west, then how can it be acceptable in the very Masjid al-Haram which Allah Ta'ala has made the *Qibla* (direction of prayer) for the entire world? Any Muslim coming for Hajj will be astonished at seeing this scene in Allah's holiest house. The scholars of this land who possess *ghairah* (sense of honour), whose services in opposing *bid'aat* (innovations) and other evils are well-recognized, are the most worthy to remove this evil, and to make arrangements for women's prayers in such an allocated place which should be for women only. So that such a painful transgression should not repeat itself in the very middle of the sacred Haram.

Since it is our heartfelt desire that this center of Islam and its inhabitants should remain safe from all plots of disbelief, it feels necessary to narrate to you the things we felt or observed in some of the Muslims here.

It was clearly felt that the Islamic Arab traits are rapidly eroding away day by day, and instead the misguiding social norms of non-Muslims are progressing, until this sickness has even entered and laid its roots in the Haram and adjoining areas as well. If this continues, no refuge will exist for Muslims which remains undefiled from such contamination of disbelief. Because other countries have already been engulfed by this storm.

The most powerful medium which is infusing heedlessness from the commandments of Shariah, repulsion from Deen and transgression and immorality into the youth is those books of literature which, imbued with Western influences, are commonly seen in the bookstores and libraries here. The reality is that this modern literature is based upon the concepts of freedom from religion, ridiculing Deen and heretical notions. These magazines, which comprise of despicable romantic novels and shameful half-naked pictures, do not teach the youth anything besides heresy, transgressions and immorality. And every person possessing insight knows that these magazines and books are among the most powerful means of influencing the youth. We thus deem it a job responsibility of our friend scholars that they should pay attention to these matters without any delay, so that this torrent can be blockaded before it engulfs us up to our heads. And similar to

books of people of innovation, they should also ban the bringing of such magazines into this holy kingdom. May Allah Ta'ala give them the best of rewards.

We are drawing your attention to the above matters in the hope that those having concern and insight will rectify them. Allah Ta'ala continues helping His slave as long as he continues helping his brother. So why won't Allah help those who stand up to help His Deen and Shariah? Allah Ta'ala's help for such people will be even more extensive and absolute.

We supplicate to Allah the Pure and Most High that He grants us and you the ability to serve His Deen in such a manner as is pleasing and beloved to Him. Please accept my deepest regards of respect and esteem. Wassalamu Alaikum Wa Rahmatullahi Wa Barakaatuhu

Lowly Indigent Muhammad Shafi, President Darul Uloom Karachi,

Currently residing in Makkah Mukarramah,

24 Dhul Hijjah, 1383H

Our respected father was still in Makkah Mukarramah when he received the reply from the Grand Mufti, whose text is reproduced below:

With the name of Allah, the All-Merciful, the Very-Merciful

Kingdom of Saudi Arabia ------ Number 4602

Special Office, Dated 25/12/83

Copy for: Mufti and Chief Justice and Faculties and Institutes of Knowledge

From: Muhammad Bin Ibrahim, to respected Shaikh Muhammad Shafi, Dean Darul Uloom Karachi

Assalamualaikum Wa Rahmatullahi Wa barakaatuhu,

We received the letter dated 24/12/1383 from your respected self, and we read with delight the matters of *ma'rifah* (gnosis) that Allah Ta'ala has made plain to you. You have indeed pointed out

very important issues, paying attention to which and taking action regarding which is essential at all cost. Without a doubt, we and your scholar brothers share your feelings. If Muslims do not pay attention to the matters you have mentioned, and instead of safeguarding against those sicknesses by taking preventive measures, they take action against them only after contracting them, and only then begin purging their societies from them, then that will lead to terrible results. May Allah Ta'ala save us from this. I supplicate to Allah Ta'ala that He grants Muslims and their rulers the ability to call towards the truth, and to help the truth and elucidate it, and to eradicate falsehood. Indeed He has power over all things. Wassalamu Alaikum Wa Rahmatullahi Wa Barakaatuhu.

Episode 27

Meeting with Shaikh Abdul Aziz Bin Baz

Shaikh Abdul Aziz Bin Baz (may Allah's mercy be upon him) was the Dean of the Islamic University of Madinah Munawwarah in those days. Our respected father had met him in previous visits as well, and that time he had himself come to meet our respected father. When our respected father left after his meeting with Shaikh Abdul Malik, Shaikh Bin Baz's house was nearby, so he went to visit. Since he was blind, he did not recognize our respected father at first. Later, when our respected father presented his *thabat* "*Al-Izdiyād as-Sanī*" he was startled and said: "We had not recognized you. Now please stay a while longer." Then their conversations began. When our respected father mentioned his letter of appeal he said: "Please do send a summary of it to King Faisial (who was the Prime Minister of the Kingdom at the time)." Later he took our respected father to the sacred Haram in his own car and after the prayer brought him to the *Maktaba tul-Haram* (Library of the Sacred Mosque) as well, and also invited our respected father to lunch the next day after *Jum'a* (Friday prayer), which our respected father accepted. Accordingly, the next day after *Jum'a* we went to his house together with our respected father. Our respected father has noted this meeting in his recollections in the following words:

"After *Jum'a*, we went to the house of Shaikh Abdul Aziz Bin Baz as we had promised. Meetings with him are always very simple and scholarly. When we reached, he was personally teaching a son of his. When the lesson ended, he began listening to my booklet "*Al-Izdiyād as-Sanī*" from his secretary, and would seek clarification from me every here and there. At the end he said: "Please give me *ijazah* (authorization) of your *isnaad*s (chain of authorizations) as well." I excused myself saying: "You are a senior scholar yourself. I do not find myself of such a stature." However, when he insisted to give it in writing, I promised the same. When Muhammad Rafi and Muhammad Taqi requested him for *ijazah* (authorization) in Hadith, he said: "When you bring my *ijazah* I will give you yours." Thereafter food came. With utmost simplicity, everyone present gathered on the same tablecloth and ate together, even his chauffeur. It was a rather pleasant

gathering and an enjoyable feast. When we sought permission to leave after lunch, he asked us to stay on for tea. We left after tea. He sent his car to drop us till Surrati Hotel."

Later, after reaching Madinah Munawwarah, our respected father gave him *ijazah* (authorization) in Hadith, together with a letter of authorization. He stated his *isnad* (chain of authorization) up to the authors of the *Sihah Sittah* and Imam Malik (may Allah's mercy be upon them all) at the start of this letter, and at its end he wrote:

"ولمّا رزقني الله تعالى زيارة المدينة المنورة في محرم سنة ١٣٨٤ وزرت الشيخ العلامة عبد العزيز ابن باز، نائب رئيس الجامعة بها، سألني مع ما هو فيه من مقام رفيع في العلم والفضل أن أجيز له رواية الحديث بجميع ما يجوز لي روايته، فأجزته با الأسانيد المذكورة رجاء حصول بركته أطال الله بقاءه في نشر العلم والإقتفاء بسنن المصطفي صلّي الله عليه وسلّم في صحّة وعافية".

A photo of this letter of authorization of our respected father (may Allah's mercy be upon him) has also been published in some of the biographies of Hadhrat Shaikh Abdul Aziz Bin Baz (may Allah's mercy be upon him). Under "S*ilsilatu mu'allifaat wa rasaa'il samaahat ash-Shaykh Abdul Aziz Bin Baz Rahimahullah*" number 52, two of his students Abdul Aziz Bin Ibrahim Bin Qasim and Muhammad Ziyad Bin Umar at-Taklah have published a collection with the following words:

مجموع فيه ترجمة سماحة الشيخ عبد العزيز بن عبد الله بن باز رحمه الله تعالي (١٣٣٠ - ١٤٢٠) وترجمة العلامة المحدث عبد الحقّ بن عبد الواحد الهاشميّ (١٣٠٢ - ١٣٩٢)، وتحقيق "الثبت الوجيز" وهو إجازة العلامة الهاشميّ لسماحة الشيخ عبد العزيز بن باز مع ملحق إجازته للشيخين حماد بن محمد الأنصاريّ، وإسماعيل بن محمد الأنصاريّ، وإجازة الشيخ المفتي محمد شفيع العثمانيّ لسماحة الشّيخ رحم الله الجميع.

This book has been published by "*Daar Asaalah al-Haadir*" at the expenses of Shaikh Abdul Aziz Bin Sulayman al-Muqrin and a brief biography of our respected father, together with references to myself and my elder brother (may his shade be extended), has also been mentioned therein.

He gave *ijazah* (authorization) to us two brothers as well. At the wish of Shaikh Bin Baz (may Allah's mercy be upon him), our respected father wrote a second letter to Emir Faisal and sent it to him via registered mail. This letter was written in Arabic language and is being published in the

makateeb (collection of letters) of our respected father(may Allah's mercy be upon him). I am reproducing its Urdu translation here, which has been done by dear respected Maulana Shakir Jakhura Sahib.

Letter to King Faisal

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

To His Highness Prime Minister Faisal (may Allah protect him)

Assalamu Alaikum Wa Rahmatullahi Wa Barakaatuhu

I praise Allah the Exalted who has made your Highness the trustee of the everlasting trust of Islam and Muslims, and has made your honourable self the custodian of the Haramain Shareefain.

Your Highness! The trials and tribulations and the humility afflicting Islam and Muslims, and (as a result thereof) the agony and anxiety of self-respecting Muslims cannot be concealed from individuals like you.

We and our *Mashaikh* (scholars and elders) in Pakistan have been ruminating for a long time over the causes of this extremely dangerous sickness plaguing the Muslims, which has afflicted their bodies as well souls. And the deeper we delved into it, the stronger our conviction became that:

Since the advent of Islam, the Christians have not let go of any opportunity to harm Muslims and to obliterate them from the face of the earth. But Allah the Exalted assisted His Deen and defeated the enemy forces all by Himself, and humiliated them. When they returned failed and fruitless from their Crusade Wars and their missionary activities, they joined their heads together and came to the conclusion that the secret to the Muslims' success lies in two things:

Their unity, as they are like a single body such that when one body part is hurt the entire body experiences fever and sleeplessness.

Firm knowledge of the teachings of their book (the Noble Quran) and their Messenger ﷺ.

They therefore exerted their efforts on breaking Muslim unity and fragmenting their strength. And to this end, stirred up nationalistic sentiments and breathed soul into those idols of patriotism which the Noble Messenger ﷺ had himself trampled beneath his feet.

From then on, the sacred communal relationship of Islamic brotherhood again weakened, and the fraternities binding together the Muslims of the East and the West were loosened. The result of this was that the swords of Muslims were drawn against their own brothers and they began chopping each others' heads, due to which the monolithic rock of Islam fragmented into pebbles.

Secondly, they also conspired to divert the thinking of Muslims away from the highway of the Quran and Sunnah. To this end, they promoted a new system of education among Muslims and incorporated such elements into it which would corrupt their thinking towards degradation of Shariah, disbelief, apostasy and *Ibahiyyah* (licentiousness), and to steer their lives towards the highway of shamelessness and misconduct. Muslims acquired those sciences in the present times in view of achieving financial relief, and also to achieve expertise in those fields in keeping with the needs of the time. However, they could not discern the slow-release poison which the foreigners had masqueraded under the guise of this new system of education, until the Muslims became utterly alien to the Quran and Sunnah and to their own glorious history. And merely the word "Muslim", utterly bereft of its true reality and soul, was left for graduates of such educational institutes. (This is because) in every walk of their lives, they have adopted such inappropriate ways of others which the pure temperament of our Deen does not accept by any means.

While highlighting all this, we do not mean to deny the need for these modern sciences, because it is our conviction that not only acquiring these sciences, rather inculcating expertise in them is indispensible for any country that wishes to live with peace and security in today's times. Rather our sole aim is to not fall for their conspiracy in the process of acquiring these sciences, which can be achieved by avoiding their immodesty, delinquency and mockery of religion, and at the

same time we wish for Muslims to continue holding firmly to the teachings of their Book and the Sunnah with utmost acumen and sagacity.

Having said that, it is an immensely lamentable matter that the condition of our youth is the opposite; they took all the evils from those people and embraced immodesty and music, did away with *purdah*, adopted corrupt beliefs regarding Allah and His Messengerﷺ, and turned away from the Book and Sunnah. However, as for the sciences and arts which were supposed to be acquired, they did not attain even enough of them as could suffice the needs of their own country and society. Despite this, they are blissfully under the delusion that they have attained success, and that the secret to their success is those very useless things that they acquired. However, it can be seen with the naked eyes that those things did not benefit them in the least, except for granting them debilitation and humiliation in their political and social objectives.

This is the chronic ailment of Muslim nations, which first began in Egypt and has now spread all over the world, to the extent that it has now even reached upon the doorstep of the Haramain Shareefain. The following is the aftermath of this:

The sound of music can be heard from every vehicle, coffee shop and restaurant here, and Muslims generally appear engrossed in it.

The existence of books containing vulgar pictures and romance stories which are available in most of the bookstore in Makkah Mukarramah and Madinah Munawarrah, and which are leading the youth towards immodesty, and which are normally imported from Europe or some other Western country. And this (calamity) is what is leading the Muslim youth towards the path of perversion and dissociating them from the path of Islam and its ways the most. If this deluge continues unabated, we apprehend all those (social) ailments from seeping into the sacred lands which have jolted the social fabric of Europe as well as every country which follows in its footsteps in propagating immodesty.

This is to such an extent that even their own intellectual leaders are grieved by this, but they do not find any way out from this calamity.

Similarly, existence of figures, which are labeled as toys but are in fact large idols, and are rampant in most of the markets of Makkah, Mina and Madinah. And along with other souvenirs from these holy lands, people bring these idols as well back to their home countries. This is despite the fact that the making and use of these is prohibited according to the *mutawatir* Ahadith as well as *Ijma'* (consensus).

Abandoning the simple and elegant way of life of Arabs and swiftly melting away in the face of the propaganda to adopt the mannerisms of other nations in all walks of life, including manners of eating and clothing (and adopting those ways as a result).

All these things are wrongs in their own right, but at the same time they also indicate how deeply (the people here) are affected by Western thought. And they also reveal that they are internally slaves to people of other nations, and are deprived of the love for Allah and His Messenger ﷺ.

Therefore, your Excellency! May Allah bestow righteousness upon you, and through you to all the Muslims. According to our knowledge, there is no country on the face of the earth besides your sacred country which has laid its foundations upon compliance to the Quran and Sunnah, and which has made it their trusted support in their governance and politics. And it is your country only from where gushed forth springs of goodness, and wherein Muslims find peace and honour, and they consider it to be their center and headquarter. We praise Allah the Exalted that the effects of Western thought and heresy have not yet reached their pinnacle, rather they have just started. It is therefore hoped from your Excellency that you stop this deluge before it reaches its tipping point, and that you step forward to cleanse this sacred country from this great calamity, just as your honourable predecessors stepped forward to eradicate *shirk* (polytheism) and *bid'aat* (religious innovations) and they purged this country from those evils. Allah Ta'ala continues helping His slave as long as His slave continues helping his brother. And when he is busy helping Allah's *Shariah* and the center of Islam, what to say (of the help he will receive)?

We believe liberation from these evils is only in the following:

Holding firmly to the Noble Quran (in the following ways) as is its right:

Through its recitation: such that no child, boy or girl, remains who is unable to recite the Noble Quran according to the rules of *Tajweed* and with the accompanying etiquettes.

Through learning it: that no student remains in any educational institution who does not possess the necessary knowledge pertaining to the *tafsir* (exegesis) of the entire Quran, the Sunnah and Hadith.

And through practicing upon it: i.e. to call towards the preachers of Deen. Similarly, *amr bil ma'roof* (commanding the good) should be carried out by its department. Furthermore, this should be done through the rulings issued by the Department of Justice (that they should be issued according to the Quran and Sunnah).

The preachers of the True Deen should be spread out throughout the country.

The circle of influence of the Department of *Amr Bil Ma'roof* (Commanding the Truth) should be widened.

(It is clear that) we cannot do without learning modern sciences and arts and giving practical training of these to students, but this training should be conducted in such a manner that students grasp the spirit and core of these sciences and arts, but at the same time they should not become influenced by the *Kufr* (disbelief) and *Ilhaad* (heresy) of those who teach it. And this cannot be achieved by us sending our youth to non-Muslim countries. Because their young minds are quick to take in the corrupt beliefs and evil actions they see there. Islamic countries have seen this again and again, that most students waste their time in play and enjoyment, and therefore find very limited time for the hard work needed for their studies, which ends up being insufficient to inculcate expertise in those sciences.

We are therefore of the opinion that safety and benefit lies in us creating such institutes of arts and sciences in our own countries, and inviting the relevant experts to teach therein at salaries befitting their stature. At the same time, it is necessary that we only invite such experts who are engrossed in their area of expertise and are not involved in preaching their religion.

Though this matter requires continuous efforts and struggle, InshaAllah it is not difficult for such determined and unwavering individuals as your honourable self. We seek help from Allah the Exalted alone, and upon Him alone we rely. As a result of these steps, such individuals will be produced from these institutes who will possess a distinguished knowledge of those sciences, and at the same time will be untainted from the impurities of corrupt beliefs and immodest actions. InshaAllah these individuals will benefit the Kingdom much more in building it and in strengthening its pillars.

A ban on musical instruments, theatres and vulgar newspapers and magazines, which are constantly leading our youth towards immodesty and shamelessness. This is similar to what the government has previously done --- may Allah Ta'ala reward them for this --- by banning the books of the people of *bid'ah* (religious innovations).

No lady should be permitted to enter the Haramain without donning a *burqah* and *hijab*, similar to the government of Iraq not allowing any lady to visit Karbala and Najaf without donning a *burqah*. On the contrary, we see here in the Haram of Allah that some ladies walk around in such clothes as if they are not wearing any clothes at all, and they parade around flaunting their beauty and adornment. *La Hawla Wa La Quwwata Illa Billah*.

Your Highness! These are the wishes that Muslims of the East and the West dream about, and there is no hope of their fulfillment from anyone other than your Highness. We ask Allah the Exalted to make these dreams a reality through your endeavours. And InshaAllah you will attain a great reward for this. We ask Allah to make you a key for goodness and a lock for shutting the doors of evil. And we pray that you remain in ease and comfort at all times.

Wassalam,

With the deepest respect,

Lowly Muhammad Shafi'

Mufti of Pakistan

President, Darul Uloom Karachi

This letter reached Emir Faisal, and his reply reached the address of the late Shakir Sikandar Sahib in Makkah Mukarramah at a time when we were in Madinah Munawwarah. Hadhrat Maulana Sehban Mahmood Sahib was in Makkah Mukarramah at the time, and he sent a letter by hand in which he informed our respected father that the reply letter (probably by Muallim Shakir Sikandar Sahib) has been dispatched to Madinah Munawwarah. However, we did not receive that letter during our stay in Madinah Munawwarah. When we reached Jeddah, Hadhrat Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) went to Emir Faisal's office to obtain a copy of the letter. Suddenly vehicles of the Foreign Minister arrived. To make way for him, the driver reversed a military vehicle and parked it close to the wall while Maulana was standing there; he was thus squeezed between the vehicle and the wall. By the time the vehicle was removed after his screams, he had sustained considerable injuries. He had to stay in a hospital for treatment, through the intermediary of the Pakistani Embassy, for several days. With the grace and mercy of Allah Ta'ala his bone had not fractured, so he recovered after treatment of a few days. Nonetheless, as a result of this accident all our attention remained preoccupied with this matter and our time of departure approached. We therefore could not receive a copy of Emir Faisal's reply.

Further Meetings

We had several other notable meetings during our stay in Makkah Mukarramah. Shaikh Rasheed Farsi was a knowledge-loving elder of Makkah Mukarramah. He organized a lunch gathering in Madrasa Sawlatiya in honour of the scholars of Pakistan and India, in which Hadhrat Shaykhul Hadith Maulana Muhammad Zakariyya Sahib, Hadhrat Maulana Muhammad Yusuf Sahib the Ameer of the Tablighi Jamat, and the rector of Madrasa Sawlatiya Maulana Muhammad Saleem Sahib were also in attendance. Our respected father has noted in his recollections:

"After food Hadhrat Shaykhul Hadith sought counsel, saying: "Today Maulvi Muhammad Sa'eed Sahib, the Ameer of the Tablighi Jamat in Makkah Mukarramah, took the second volume of *Hayat us-Sahaba* to Mufti Akbar Muhammad Ibn Ibrahim Sahib. He said in a complaining tone that

Maulana Muhammad Yusuf Sahib has been here for so long but still has not intended any meeting with us. Maulana Sa'eed Sahib presented some excuse of him not feeling well and his busy schedule, but now the matter which requires advice is whether it is appropriate to meet him now or not." Maulana Saleem Sahib opined that it is not suitable to meet now. It would have been appropriate if it had been done earlier. But Shaykhul Hadith and this lowly one opined that we should meet them. It would have been better if this was done earlier, but there is nothing wrong even now. It was thus decided to visit him after Asr, and that this lowly one should also go together with Maulana Muhammad Yusuf Sahib. Maulana Sa'eed Sahib brought Maulana Yusuf Sahib to our residence at Surrati Hotel, where both of them arrived at 10am. Maulvi Noor Ahmad Sahib and I joined them. When we reached the house of Mufti Akbar Sahib, his brother Abdul Malik Ibn Ibrahim was also present. I introduced Maulana Muhammad Yusuf Sahib and the Tablighi Jamat to them, after which Maulana Muhammad Yusuf Sahib outlined his effort of *Dawat* (propagation of Deen) and its methodology in more detail. Mufti Akbar and Abdul Malik Sahib were quite pleased and continued supplicating for it. We left shortly before Maghrib and arrived at the Haram Shareef."

In Madinah Munawwarah

We were blessed to present ourselves in Madinah Munawwarah in the company of our respected father on the 4th of Muharram 1384H. Here as well, besides visiting the Haram Shareef, our respected father continued having meetings with scholars as well as officials. Accordingly, the teacher of Principles of Tafsir in Madinah University, Shaikh Saleem Bin Saalim Bin Sarhaan Shurraab, who is a citizen of Palestine, came to our place of residence to meet our respected father. Our respected father noted the meeting with him in these words:

"Had detailed discussions with them that I observe the focus of the common scholars here to be on *furoo'i* (secondary) matters and *Ijtihadi* (interpretative) differences, but they are not paying any attention to those wrongs which are agreed-upon by all to be wrong, rather not even to the tsunami of *Kufr* (disbelief) and *Ilhaad* (heresy) which has enveloped this country from all sides, and has even entered the Haramain. It is fine to side with one opinion in *Ijtihadi* (interpretative)

matters, but the other opinion cannot be called *baatil* (falsehood) or *munkar* (condemnable) which must be effaced. And *nakeer* (condemnation) of something which is not *munkar* (condemnable) is itself *munkar* (condemnable). It is my opinion that what these people are exhausting all their energies upon, while considering it to be scholarly *Jihaad* and a service to Deen, is included in the list of *mafroogh 'anha* (indisputable) issues and which fall under *nakeer* (condemnation) of that which is not *munkar* (condemnable). As for matters regarding which they are responsible and questionable in front of Allah and His creation, they are least concerned about them. There is a market selling figures and statues imported from Europe in front of Masjid Nabawi. Just above it is the office of the Department of *Amr Bil Ma'roof* (Commanding the Good), but they do not see this as *munkar* (condemnable). Instead they are engrossed in considering the differed upon *Ijtihadi* (interpretative) issues of the *Mujtahid Imam*s and the actions of their *Muqallid*s (followers) as *munkar* (condemnable), and in trying to put an end to them.

What is beyond belief is that ladies with bared calves walk around in Masjid Nabawi without the least hesitation. Is this not a cause of hurt to Rasulullah ﷺ? But the scholars here, the extent to which they consider it condemnable to stand in front of a grave and therefore depute police for this, or for women to enter *Baqee'* and therefore use police to prevent it, they are unmindful that police is more worthy to be used to prevent those wrongs which are unanimously considered wrong by all, and to protect the sacred Haram from them. No lady should be allowed to enter the Haram without complete *Burqah*. However, these people have no time to spare from the disputes of *Hanafi* and *Shafi'*; how could they turn their attention to those matters? Shaikh Saleem *MashaAllah* is *Saleem* (courteous) indeed; he concurred with all that I said enthusiastically and promised to make efforts accordingly. Shaikh Abdul Kareem Madani also joined this same gathering. It continued until Maghrib."

Our respected father made a note of his meeting on the day of *Ashura* with another influential teacher of Madinah University, Shaikh Atiyyah, as follows:

"Today Qari Abbas Sahib invited to lunch at Ribaat Bukhari. After lunch after Zuhr, rested at Istafa Manzil. Stayed in the sacred Haram from Asr till Isha. Here Shaikh Atiyyah, teacher and academic

coordinator at Madinah University, came to visit me near Suffah at *Hasiyaat*[1]. The observation that the scholars here often exert all their energies in *furoo'i* (secondary) matters and neglect basic principles and important matters, mention of this came up in the conversation with him as well, and a detailed discussion of the objectionable things occurring in the Haramain was also made. Shaikh Atiyyah is *Shaikhul Jami'ah* and a confidant of Shaikh Bin Baz, and also the coordinator of examinations and academics. MashaAllah he is a very good scholar, possessing expertise in all sciences and arts, and is also concerned about matters of importance in Islam. He concurred enthusiastically and said that it would InshaAllah be very beneficial if such discussions are held regularly. He also read the letters this lowly one wrote to Mufti Akbar and Emir Faisal and expressed his approval and liking for them and also that the matters mentioned therein were essential. When mention came up of *Ahkam Ul Quran*, authored by this lowly one in Arabic language and a few parts of which were with me at the time in the form of individual booklets, he expressed his desire to see them. In accordance with this wish, those booklets were sent to him in the morning. When he mentioned them to *Shaikhul Jami'ah*, he also said that if the Mufti of Pakistan gives permission, we will arrange for its publication here. I already had it in mind that these Arabic booklets would not be as useful for Pakistan as for here. I therefore promised to send them after review."

A classmate of our respected father, Maulana Mughees ud-Deen Sahib Bijnori, came to meet him. They discussed various matters. Also, Shaikh Atiyyah invited for breakfast where Maulana Nazim Nadvi Sahib was also invited. That same day after Isha prayer we came to know that the senior-most teacher of Madinah University and the teacher of *Tafsir*, Shaikh Muhammad Ameen Shanqeetee (author of *Adwaa Ul Quran*), came to visit our respected father at his residence. This is the same scholar whose *Tafisir* (commentary of the Noble Quran) "*Adwaa Ul Quran*" has now been published and has become much approved and liked in scholarly circles. At that time only the first volume had been published. He presented the same to our respected father and

[1] The current expansion of Masjid Nabawi had not taken place at that time, and a courtyard containing pebbles was located below Suffah. These are referred to as "*Hasiyaat*" here.

discussed the topic of *Tafsir bit-Tafsir* (exegesis of the Quran with the Quran) for a long time. When mention came up of the letters our respected father had sent to Mufti Akbar and Emir Faisal, he firmly backed them and thereafter the conversation continued for long regarding how the emphasis on *furoo'i* (secondary) disagreements had made many scholars of the time heedless to the important matters of Islam. The said scholar also mentioned some of his efforts in this direction, that when Emir Faisal visited the University, the same issues were voiced to him with regards to the topic of *Tafsir* of the Quran.

Another teacher of the University, Shaikh Abdul Qadir Sahib, came to our respected father in the sacred Haram after Maghrib. They had met the previous year. He was the one who had arranged for our respected father's meeting with Shaikh Abdul Aziz Bin Salih (may Allah's mercy be upon him), the Imam of Masjid Nabawi and Head of Judges, the previous year. Maulana Noor Ahmad Sahib went to the Imam of the Haram Shaikh Abdul Aziz Salih and read to him the letters sent to Mufti Akbar and Emir Faisal. Several other scholars and eminent personalities were in attendance in that gathering. All of them not only agreed with the proposals but also expressed their necessity.

We were to depart from Madinah Munawwarah on the 15th of Muharram after Asr. Shaikh Atiyyah arrived immediately after Asr and brought with him the booklets of our respected father which are part of *Ahkamul Quran* and said: "I have read four of them completely. I found them very beneficial." He also gave some suggestions at some places.

Just before leaving, when we had packed our beddings and belongings, suddenly *Shaikhul Jamiyah* Shaikh Abdul Aziz Bin Baz also came to our room for farewell meeting. Ustadh Atiyyah was with him. We did not have anything for him to sit on, not even a mat. We immediately opened a packed bedding and sat the Shaikh on it. We were deeply affected by his simplicity and care for travelers. And the words he uttered after sitting are also worth remembering. He said: "This world, in its entirety, is a place of *nuzool* (settling for a while) and *irtihaal* (setting off again)." Thereafter he made many supplications for us and then sought permission to leave. We were also concerned about leaving immediately. After bidding him farewell we went to the Haram

Sharif for farewell *Salam* (greetings). Our taxi was ready when we returned after a short while. Our respected father recited the following couplet at the time of departure:

تَلَفَّتُّ نحو الحيّ حتي وجدتني

وجعت من الإصغاء ليتا وأخدعا

"I kept turning my head behind to see my tribe, until the veins of my neck began aching."

We stayed in Jeddah after returning from Madinah Munawwarah. It was during this stay that the incident of Hadhrat Maulana Noor Ahmad Sahib being admitted to hospital took place, which I have mentioned above. When we were reassured about his condition, our respected father and we two brothers departed for Umrah, stayed there for two nights and thereafter returned to Jeddah. By that time Hadhrat Maulana Noor Ahmad Sahib had, Alhamdulillah, recovered enough to be able to travel. We therefore returned from this blessed journey of Hajj on 20th Muharram 1384H. Besides fulfilling the obligation of Hajj, Allah Ta'ala bestowed innumerable other benefits in the company of our respected father (may his secret be sanctified).

With the grace and mercy of Allah the Exalted, we saw some results of the efforts of our respected father with our own eyes. For example, it was a common sight at the time to hear music from shops as soon as one exited the sacred Haram, and one could also see figures of animate beings available for sale. Alhamdulillah these painful sights are no longer seen now. Similarly, some Western-influenced ladies could be seen walking around with their calves bared. Our respected father had made a special mention of these things in his letters. Therefore it is likely that the Department of *Amr Bil Ma'roof* (Commanding the Good) took notice of these matters and undertook practical measures regarding them. A temporary wane was also felt with regards to the issue of emphasizing upon *furoo'i* (secondary) matters beyond necessity. After bringing these matters up to the noble scholars of Saudi Arabia, our respected father's booklet "*Wahdat-e-Ummat*" was translated into Arabic by Maulana Suhaib Sahib. At this lowly one's suggestion it was titled "*A Khilaafun Am Shiqaaq*?", and was later widely distributed there.

Regrettably, later some extremist individuals did not let these efforts to bear more fruit, and as of now there is more effort needed on this front.

Episode 28

Teaching Career

These events of Hajj are from 1964. In those days, one of the responsibilities I was assigned at Darul Uloom was teaching. At the same time, I was also undergoing training in writing Fatwas under the tutelage of our respected father (may Allah's mercy be upon him). Thirdly, at the instructions of our respected father (may Allah's mercy be upon him) I had started learning English and some other contemporary subjects on my own. Let me present a summary of each of these three areas of work below.

My teaching career at Darul Uloom began with the very initial books, and I was gradually assigned books of higher years. Eventually, I happened to teach all books except *Sullam ul-Uloom* and *Meebazi*. The method of teaching we had learned from our honourable teacher Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him) was that he would first get a student to read the passage and would correct mistakes in his reading, if any. He would try to make the student identify his own mistake. Thereafter he would leave the book and directly explain the main points of the passage to the students. When he would be satisfied that the students had grasped his explanation, he would return to the book and translate the passage, and would point out how the passage being read applied to the explanation he had given. I followed this method of teaching during my teaching career and found it greatly beneficial. Our respected teacher (may Allah's mercy be upon him) also advised us that while studying a book in preparation of a class, besides understanding the lesson ourselves, we should also consider how best to systemize the lesson and what methods to adopt in teaching it such that the students' minds are least burdened during class. To this end, when teaching any book of any subject I would refer to its Arabic explanations, rather even other reference books, but would only present that much to the students which they could easily digest.

A major difference between our teaching method and the teaching method employed in colleges and universities is that in those institutions more importance is laid on the subject being taught

than the book of that subject, and the main points of the subject are taught through lectures. But normally, no formal book is rigorously followed. In this way, though the student grasps the fundamental principles of the subject, since he has not built a relationship with a particular book, he does not normally get habituated to understanding something by self-study. In our teaching method on the other hand, a particular book is made the base for teaching any subject of any class, and a bond is created between the student and the book. In this way, the student becomes habituated to directly study the book and to understand its finer points on his own. However, sometimes the effort to understand the book is exaggerated to such an extent that the explanations provided by the book become primary and the knowledge of the subject becomes of secondary importance. Furthermore, sometimes the book is taught in such a manner that it is considered imperative to reject any criticism raised against the author, and it also considered essential to make up alternative interpretations for any genuine mistakes made by the author.

The middle path between both these extremes is that the primary focus should be to teach the subject, and at the same time such a bond should be created between the student and the book that he should face no difficult in carrying out self-study of the books of the subject whenever he desires.

Our respected father (may Allah's mercy be upon him) used to narrate about his teacher Hadhrat Allama Anwar Shah Kashmiri (may Allah's mercy be upon him) that he also used to teach in this way. He would not only teach the book, rather he would teach the subject together with the book. For all the books we studied under our respected father (may Allah's mercy be upon him), he also taught them in the same manner, and I tried to follow this myself as well. But for this, besides the book under study, one has to seek help from other books as well.

Teaching Tafsir

Darul Uloom's curriculum features a lesson on the Tafsir (exegesis) of the Noble Quran in each year from the third year onwards. I happened to teach all parts of the Noble Quran across several years, and also taught Tafsir Jalalayn. But I felt the need for higher-level lessons on Tafsir. To this end, I requested our respected father (may Allah's mercy be upon him) to begin a *Dawra-e-Tafsir*

in the same format as the *Dawra-e-Hadith*. For this, I proposed that while it is not possible to teach a comprehensive book on Tafsir within one year, the following method can be employed: similar to the classes of *Dawra-e-Hadith*, in which the teacher and students follow a text and the teacher studies various commentaries of the text and then presents the main points in a lecture format, the same method can be followed for the *Dawra-e-Tafsir*. The teacher and students should follow the text of the Noble Quran, and the teacher should self-study the various Tafsir-related discussions, and thereafter present the main points to the students in a lecture format. Our respected father (may Allah's mercy be upon him) liked this idea and assigned ten parts each of the Noble Quran to three teachers, and instructed them to teach according to this method. The parts from Surah Shu'ara till the end were assigned to me. I taught them with great enthusiasm in such a way that I would study the important books of Tafsir, such as Tafsir Ibn Kathir, Tafsir Mazhari, Tafsir Qurtubi, and especially Imam Razi's (may Allah's mercy be upon him) Tafsir Kabir, and would thereafter present a summary of the main points of discussion before the students. In this process, I got the opportunity to go through Tafsir Kabir almost in its entirety. I realized that the critique regarding it that: فيه كلّ شيء إلّا التّفسير (meaning "it contains everything besides Tafsir") is a major injustice to this Tafsir. The reality is that the systematic way in which Imam Razi (may Allah's mercy be upon him) has presented Tafsir-related issues is unparalleled in any other Tafsir. It is true that he has elucidated upon *kalam*-related matters in elaborate details, but he has done so after clarifying the Tafsir-related discussions, and this was also the need of his times. But this cannot be used to downplay the value of his Tafsir in any way. Especially with regards to the topic of the arrangement of the Noble Quran and the mutual connections between its verses, his explanations are rather satisfactory most of the time. Anyway! I benefitted a lot from that year's lessons on Tafsir. Some students wrote down my lectures as well. Especially Maulana Muhammad Ishaq Jehlami (who is currently a teacher of *Dawra-e-Hadith* at Darul Uloom) recorded it with great diligence.

Teaching Hadith

In this manner, we continued teaching various books until we reached Mishkat Shareef. And thereafter we began being assigned some book from *Dawra-e-Hadith* as well. As far as I

remember, the first book of *Dawra-e-Hadith* I was assigned was Ibn Majah. In those days, Dr Fazl Ur Rahman Sahib was the head of Idara Tahqeeqat Islami, and his unique views were quite popular. He held certain bizarre views regarding "Sunnah" which would lead one to distrust Ahadith altogether. Before beginning lessons on Ibn Majah, we presented an introduction to the students in which, besides stating the fundamental principles of the science of Hadith, we also discussed Dr Fazl Ur Rehman Sahib's concept of Sunnah al-Jariyah at length, and also had this introduction recorded. This discussion is now being published among my Urdu articles. Thereafter I happened to teach Sunan Nasai, Tahawi and Shamail Tirmidhi in various years. During this time the lessons of Muwatta Imam Malik were also assigned to me. I felt that besides the four main books (Bukhari, Tirmidhi, Muslim and Abu Dawud), the remaining books which are partially taught all concurrently go through the same chapters of *Kitab ut-Taharah* (Book of Purity) and *Kitab us-Salah* (Book of Prayer). Therefore when I was assigned to teach Muwatta Imam Malik, I felt that instead of beginning it from the start, it would be more beneficial for myself and the students to begin it from *Kitab ul-Buyoo'* (Book of Transactions). I therefore began from *Kitab ul-Buyoo'*. I did not appreciate the complexities of this book at that time, but I began realizing this as the lessons progressed. And at some points I felt hopelessly lost. In fact Imam Malik's Fiqhi terminology is quite unique, so sometimes it would take hours just to understand them and I would have to refer to all the available commentaries of Muwatta. But the benefit to me of all this was that I developed some aptitude for the methodology of the Maliki Fiqh.

From the time we were studying *Dawra-e-Hadith*, the lesson of Saheeh Bukhari used to be conducted by Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) and the lesson of Tirmidhi Sharif was under Hadhrat Maulana Saleem Ullah Khan Sahib (may Allah's mercy be upon him). When both these elders left Darul Uloom one after the other, our respected father (may his secret be sanctified) took up the lesson of Saheeh Bukhari, while the lesson of Jami' Tirmidhi was transferred to Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him). Our respected father (may Allah's mercy be upon him) initially used to reside in our house at Lasbela House and would visit Darul Uloom a few times every week. But as I have written before, on the 4th of April 1963, equivalent to 9th of Dhil Hijjah 1382H, he wound down his activities in the city and moved to Darul Uloom for the sake of the lessons of Saheeh

Bukhari. Our two elder brothers, respected Muhammad Razi Usmani Sahib (may Allah's mercy be upon him) and respected Muhammad Wali Raazi Sahib (may his shade be extended), continued residing in the house at Lasbela. While previously we had to stay away from our parents, Alhamdulillah after our parents moved to Darul Uloom we also attained the comforts of living at home under the shade of our parents. Besides this, the biggest benefit was being able to stay in the constant company and service of our respected father (may his secret be sanctified). Now we were blessed with being under the direct care and nurture of our respected father, and we also got an opportunity to understand his efforts.

But our respected father's (may his secret be sanctified) efforts and activities were so varied that he often had to undertake lengthy journeys for these, and would also have to often go to the city. As a result, it eventually became difficult for him to continue with the lessons of Saheeh Bukhari and he decided to transfer them to Hadhrat Maulana Sehban Mahmood Sahib, who used to teach Jami' Tirmidhi until that time. Since the responsibilities of Academic Coordinator were also under Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him), it was not possible for him to continue teaching the lessons of Jami' Tirmidhi together with the lessons of Saheeh Bukhari. Therefore the question arose as to who should the lessons of Jami' Tirmidhi, which is considered a rather important class of *Dawra-e-Hadith*, be assigned? At this point Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon him) proposed to our respected father (may his secret be sanctified) that this lesson should now be transferred to Taqi. I was conscious of my lack of ability and unworthiness, so I was reluctant at first. But since this was an order from my elders, I thought to myself that if one's elders assign some work without oneself desiring or asking for it, then InshaAllah one will be given the ability to accomplish it from Allah the Blessed and Most High. I therefore began this lesson with the name of Allah the Most High, and thereafter this lesson remained with me for about twenty years. Initially, the preparation of this lesson would take me about three to four hours. My memory was weak, so I would prepare notes during my preparation and would briefly go through them before the class. I would dictate the lecture in my first year of teaching, but discontinued this method from the next year. An Iranian student Maulvi Ata Ullah Sahib had recorded my lecture. For many years I would keep his notes before me during the lesson, and would edit and revise them every year. I

would also cite the source of most points on its margins. This continued until my nephew Maulana Rasheed Ashraf Sahib (may Allah keep him safe)[1] (who is now MashaAllah a much-loved teacher of Jami' Tirmidhi himself) completed his *Dawra-e-Hadith*, and he expressed his desire to compile my lectures of Tirmidhi along with *tahqeeq* (researched analysis) and *takhreej* (authentification of Hadith), so I passed my notes to him. He then went on to compile it with MashaAllah such competence, deep research and conscientiousness, and made valuable additions to it from himself, that with the grace of Allah Ta'ala it was published as "*Dars-e-Tirmidhi*", and it became a useful resource for students as well as teachers of Tirmidhi. Sadly Maulana Rasheed Ashraf Sahib (may Allah keep him safe) was assigned numerous administrative responsibilities, due to which he could only continue his efforts up to three volumes, till *Kitab ut-Talaq*. On the hand, students began insisting for the remaining lectures to be published as soon as possible as well. In view of their needs, Maulana Abdullah Memon Sahib (may Allah keep him safe) (who is currently the Director of Darul Uloom's branch Bayt ul-Mukarram) recorded the lectures of the remaining chapters using a tape recorder and expressed the idea to publish it exactly as it is, without any additional *tahqeeq* (researched analysis) and *takhreej* (authentication of Hadith), and that Maulana Rasheed Ashraf Sahib could continue his research on those chapters whenever he got the opportunity. I accepted this proposal with the addition that this part should be titled "*Taqreer-e-Tirmidhi*" instead of "*Dars-e-Tirmidhi*". This then happened. The chapters after *Kitab ut-Talaq*, from *Kitab ul-Buyoo'* onwards were published as *Taqreer-e-Tirmidhi*, which is Alhamdulillah fulfilling the needs of the students. But there remained work to be done on it in the manner that Maulana Rasheed Ashraf Sahib (may Allah keep him safe) had done in "*Dars-e-Tirmidhi*". For this, another graduate and Muhaqqiq of Darul Uloom, Maulana Abu Bakr Ihsaan

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[1] Maulana Rasheed Ashraf Sahib was still alive and teaching Jami' Tirmidhi when this text was written. But sadly he is not with us any more when this is being published. His passing away on the 1st of January 2019 was, and is, a huge tragedy for us as well as his thousands of devoted companions. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (We certainly belong to Allah, and to Him we are bound to return). Looking at his services, the following line of poetry spontaneously comes to mind: *خوش درخشید ولے شعلہ مستعجل بود. (How brilliantly it flashed, but it was a flame which extinguished soon) May Allah Ta'ala have infinite mercy upon him.*

Sahib (may Allah keep him safe), who is the head of a big Madrasa and research center in Mardan, personally began this work with great competence and deep research, and now it will soon be completed and published.

I continued teaching Jami' Tirmidhi for about twenty years, and Sahih Bukhari was under our beloved teacher Hadhrat Maulana Sehban Mahmood (may Allah's mercy be upon him).

After Eid ul-Adha of the year 2000, I departed for India to participate in some Fiqhi (jurisprudential) discussions at the invitation of Hadhrat Maulana Mujahid ul-Islam Qasmi (may Allah's mercy be upon him). The discussions were to take place in Patna, the capital of Bihar. Afterwards, I intended to visit Lucknow, Deoband, Thana Bhawan, etc., and thereafter I had booked a flight from Delhi to London, as I was supposed to participate in a gathering there. I arrived at Patna via Delhi, and then participated in the discussions. But I received a phone call from my elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib (may his shade be extended) on the second day in which he broke the harrowing news that Hadhrat Maulana Sehban Mahmood Sahib (may his secret be sanctified) had passed away. This traumatic news shook me to the core, and I postponed my remaining planned journeys and hastily rushed back utterly stunned. Neither was I destined to see him for one last time, nor could I participate in his funeral and burial. Gloom had engulfed everyone at Darul Uloom. Hadhrat's passing away created immense voids on many fronts, and especially important among those was the lesson of Sahih Bukhari. My respected brother (may his shade be extended) commanded: "Now you have to conduct the lessons of Sahih Bukhari." Other teachers were also unanimous on this proposal. I was plunged into a world of astonishment. Who am I to teach such a (lofty) book as Sahih Bukhari? Acting upon this recommendation appeared to be presumptuous audacity on my side. However, this was the command of my elders. Therefore, despite realizing my unworthiness, I took up this responsibility relying upon Allah. To this end, I reduced other activities and travels that year and focused more on the lessons of Sahih Bukhari. I made a habit of studying for about three to four hours every day in preparation for its lessons, during which I would refer to most of the commentaries of Bukhari. But after several trials, I made Shaykhul Hadith Maulana Muhammad Zakariyya Sahib's (may Allah's mercy be upon him) "*Lami' ud-Durari*" and, until the

beginning of *Kitab us-Salah*, Hadhrat Allama Shabbir Ahmad Sahib Usmani's (may Allah's mercy be upon him) lectures on Bukhari, i.e. "*Fazl ul-Bari*", as the main basis of my studies.

For a few years, I had to teach both parts of Sahih Bukhari. During this time Maulana Anwar Husain Sahib, who had graduated from Darul Uloom a few years before, began recording my lectures using a tape recorder and then penning them down. He later published this as "*In'am ul-Bari*", of which eleven volumes have been published until now. After a few years, I passed the second part of Sahih Bukhari to my highly capable and competent nephew Maulana Mahmood Ashraf Usmani Sahib, which he taught with great ability, and the students greatly benefited from his lessons. Then he suffered from a severe heart attack due to which he was unable to conduct any lessons for one year. As a result, I got the opportunity to render my services for both the parts. Thereafter for some years, he taught most of the second part while I taught the remaining part. Alhamdulillah now he has been teaching the complete second part for many years. May Allah Ta'ala put *barakah* (blessing) in his health, life, knowledge and action, and may He let his blessings continue for a long time. Ameen.

Episode 29

Training in Issuing Fatwa

In the beginning, besides the two hours of teaching, the remaining time was spent undergoing the training in issuing Fatwa. To this end, our respected father (may Allah's mercy be upon him) personally taught us the introduction to "*Durr Mukhtar*" and instructed us to meticulously study "*Imdad ul-Fatawa*"[1]. And for this, the method he taught us was to read the question and reflect upon the answer I would give if this question were posed to me. If an answer comes to mind, Hadhrat's answer should then be read and it should be cross-checked if there is a difference between my answer and Hadhrat's answer. Furthermore, with respect to the *Fiqhi* excerpts Hadhrat has cited in the answer, it should be understood as to how those excerpts lead to that answer. If, after reading the excerpts, it was clear as to how the verdict was deduced from them, then that was fine. If not, then the source cited in the answer should be referred to and its context understood. In addition, an eye should also be kept on the writing style employed in the answer. Our respected father (may Allah's mercy be upon him) used to say that the ability to issue Fatwas is not inculcated by merely memorizing the minute details of Fiqhi books. Rather issuing Fatwas requires a peculiar disposition which is acquired by staying in the company of an expert and insightful Mufti and engaging in this work under his supervision for a substantial period of time. This is the same for every branch of knowledge; i.e. the systematized rules and principles of that knowledge assist one up to some level, but no fixed formula as straightforward as two and two make four can be taught for applying them to the real world. It is one's disposition and ability which helps in this case, which is passed on to one by staying in the company of experts and undergoing training under their supervision. It is for this reason that the noble *Fuqaha* have said

[1] Translator: Collection of Fatwas issued by Hakeem ul Ummah Shaykh Maulana Ashraf Ali Thanvi (may Allah's mercy be upon him)

that if someone memorizes books of *Fiqh* by rote but has not undergone training to give Fatwa under an expert Faqeeh and Mufti, then it is not permissible for him to give Fatwa.

Moreover, even after resigning from Darul Uloom Deoband, our respected father (may his secret be sanctified) used to receive many jurisprudential questions requesting for his answers. Though there was no formal arrangement to record them, our respected father had preserved copies of some of those Fatwas. Our respected father (may his secret be sanctified) tasked me with the work of beginning their compilation. The aim of this was for me to get some familiarity with his temperament and disposition of writing Fatwas. Besides this, we would also be assigned some jurisprudential question every day and would answer it with the help of the relevant books. We would present our answers to Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) every day, while three days a week our respected father (may his secret be sanctified) would visit Darul Uloom from the city and would personally review many of the answers and affirm them. One incident that took place during this time is that one day our respected father came to Darul Uloom and led Asr prayer. After the Sajda (prostration) of the first or third Rakat, instead of standing up directly he forgetfully sat down for a few moments but then immediately stood up, and since he had sat for only a few moments he did not perform *Sajda Sahw* (prostration of forgetfulness) at the end. After the prayer Hadhrat Mufti Rasheed Ahmad Sahib said to our respected father that he should have performed *Sajda Sahw* in this case. Our respected father replied: "*Sajda Sahw* would have become compulsory if I had sat for the duration of reciting *SubhanAllah* three times. Since I did not sit for that duration, it was not compulsory for me to do *Sajda Sahw*". Hadhrat Mufti Rasheed Ahmad Sahib said: "Hadhrat Thanvi (may Allah's mercy be upon him) has written in Imdadul Fatawa that *Sajda Sahw* should be performed if one sits for any duration of time." Our respected father asked for Imdadul Fatawa to be brought and found that someone had asked regarding this issue. The enquirer cited *Munyatul Musalli* and mentioned the same opinion as Hadhrat Mufti Rasheed Ahmad Sahib had described, but at the same time quoted a different view from some other books. In reply, Hadhrat Hakeem Ul Ummah wrote:

"I also have this doubt since a long time, but my habit is to perform *Sajda Sahw* in case of merely sitting forgetfully (for any duration). لا لأنه ترك السنه، بل لتأخير القيام (Not because this entails leaving out a Sunnah, but because of delaying standing up). And (if one does sit forgetfully then) sitting for the duration of one *SubanAllah* does normally take place. Contemplate this a bit."

In this way, Hadhrat Mufti Rasheed Ahmad's opinion was supported by Imdadul Fatawa. But since Hadhrat Thanvi had expressed his doubt, both elders wished for a more detailed research on this issue. For this, both the elders commanded me to investigate this. Complying with this command, I wrote an article in which I concluded that the more preferred view is that sitting for less than the time taken to recite *SubhanAllah* three times does not necessitate *Sajda Sahw*. Rather it does not become necessary even if one sits for the duration of the *Jalsa Istiraahah*[1] recommended in the Shafi' school of thought. I showed this article to both the elders and both of them affirmed this view. Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) also pointed out some more references which support this view and I added them to the article. This article was written on the 1st of Muharram 1380H, and our respected father also got it published as a marginal note in the above-mentioned place in the next edition of Imdadul Fatawa. Our respected father wrote the following at the beginning of this marginal note:

"My son Maulvi Muhammad Taqi (may Allah keep him safe) has written a marginal note with a detailed analysis of this point, which in my point of view is correct."

(Imdadul Fatawa Volume 1, Page 252, Question 445)

During one of those days, a question had come to Hadhrat Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) regarding (the permissibility to consume) our Desi crows. Alongside the question was a detailed reply of a Mufti Sahib in which he had cited evidences pointing to its impermissibility. Hadhrat Mufti Sahib instructed me to investigate this issue. I wrote an in-depth reply to the question, which was my second detailed Fatwa after the Fatwa about congregational Tahajjud prayers, and it eventually took the form of a booklet. This Fatwa was penned on the 4th

[1] Translator: Sitting for a short while after the second Sajda of the first and third Rakat

of Rabi Ul Awwal 1380H and has now also been published in Ahsanul Fatawa Volume 7, Page 441. Some Fatwas of that time have also been published in my "Fatawa Usmani". At the end of the training of Fatwa, we were tasked to write a research paper on a topic which our respected father (may Allah's mercy be upon him) himself named "*Bay' ul Huqooq*" (Sale of Rights). The purpose of choosing this topic was that the sale of numerous rights has become a norm in today's world, such as copyright, import license, goodwill, etc. Research was needed for the permissibility or otherwise of the sale of these rights in the light of Shariah. Though our respected father (may his secret be sanctified) had already written a booklet on the topic of copyright titled "*Thamaraat ul-Taqteef Fee Huqooq il-Ta'leef*" (which has now also been included in "*Jawahir ul-Fiqh*"), but with respect to new issues which arise out of the changing times, our respected father (may Allah's mercy be upon him) would always continue pondering over them and reviewing his writings. To this end, his objective behind choosing this topic was to let further research continue on this topic. We were a number of students undergoing this training, and all of us wrote essays on this topic. I also wrote an essay, but my heart was not fully satisfied with what I had written and my respected father also suggested to do further research on it. Regrettably, I did not get the opportunity to further this work during the lifetime of our respected father. However, when this topic came under discussion during a convention of the Islamic Fiqh Academy in Jeddah, I wrote a detailed article on this, which has been published in my book "*Buhooth Fee Qadaya Fiqhiyya Mu'aasira*" under the title "*Bay' ul-Huqooq*".

Our respected father (may Allah's mercy be upon him) would also receive questions on telephone. In the beginning, he instructed us to let him speak directly to the enquirer instead of listening to their question and relaying it to him. This was to avoid the possibility of us misunderstanding the question. Gradually, when we had spent a considerable duration undergoing the training in writing Fatwas, we were given permission to listen to the question and relay it to our respected father, and to relay our respected father's answer back to the enquirer. After some more time we were also allowed to answer simple, doubt-free questions by ourselves.

We eventually completed the course of *Takhassus Fil Fatwa* (Specialization in Fatwa) but the work of writing Fatwas continued even after it and Alhamdulillah continues until today.

Nevertheless, during our respected father's (may Allah's mercy be upon him) lifetime we did not issue any Fatwa without showing it to him. After his demise, the Fatwa would normally be issued after showing it to our respected teacher Hadhrat Maulana Sehban Mahmood Sahib and sometimes Hadhrat Maulana Muhammad Ashiq Ilahi Sahib (may their secret be sanctified). After the passing away of those two elders, Fatwas were also apprehensively issued with my signature only. Later I would also review the *Fatwa*s written by students who were undergoing the training of Specialization in Fatwa, and this continues until today. While reviewing their writings, I would sometimes have to rephrase the student's answer in its entirety and also rectify technical mistakes in some places, such that it would transform into a completely new Fatwa. But it would still be issued with that student's name, with our attestation.

Now dear Maulana Zubair Haq Nawaz Sahib (may Allah keep him safe) has compiled my written Fatwas in four volumes as "Fatawa Usmani". These have been published and he is now working on the fifth volume.

Issuing Fatwas is a heavy responsibility and the fear of mistake grips the heart at all times. Sometimes suggestions or questions regarding this lowly one's Fatwas and other writings are received from some people of knowledge. Alhamdulillah I ponder over them and whenever I realize any mistake on my side I take back my mistake or rectify the text. And if the doubt does not seem correct, I clarify the same. To this end, I started publishing these in Al-Balagh under the topic of "Mistakes in Writings", which was later renamed to "Rectification and Clarification". I cannot thank Allah enough for the fact that this lowly one's Fatwas and writings are read and reviewed by people of knowledge, and in this way I continue benefiting from their views and recommendations.

Learning English Language

While teaching in Darul Uloom, I was also interested in somehow continuing my learning of English language which I had begun with my brother Wali Raazi Sahib (may his shade be extended). He had already taught me the very basic and fundamental rules of grammar, but my vocabulary of English was very limited. For this, I bought an English Reader of seventh grade and

began reading it. I could not find any formal teacher at the time. Maulana Muhammad Ishaq Jehlami Sahib (may Allah keep him safe) used to study in the second year in those days and I was also assigned to teach one or two books to his class. Since he had completed Matric[1], I began reading it with him and in a few days became able to somehow read and understand the passages with less difficulty. I found it difficult to pronounce English words. May Allah Ta'ala reward my elder brother respected Muhammad Wali Raazi Sahib (may his shade be extended) for his advice: "However much you get stuck, read the English passage loudly". When I followed this advice, the words became easier to pronounce and I gradually became able to read fluently.

Alhamdulillah! With all my zeal to learn English, no desire arose in any corner of my heart that I should learn it to acquire a good job or to attain worldly benefits. The real motive was, firstly, to become aware of Western thought. And secondly, to deliver the message of Islam, while being aware of their way of thought, to those circles who are brought up in Western atmosphere and are not able to reach out to traditional Islamic circles.

After completing *Dawra-e-Hadith* I wanted to privately sit for Matric exams and to continue my studies until Master's degree. However, sitting for all the exams of Matric together with rendering my services of teaching and writing Fatwas was difficult. In those days, there used to be a degree program under Punjab University called Oriental Languages. For Urdu language, three degrees: *Adeeb*, *Adeeb Alim* and *Adeeb Fazil*, in this order, were awarded; for Farsi: *Munshi*, *Munshi Alim* and *Munshi Fazil*; and for Arabic: *Maulvi*, *Maulvi Alim* and *Maulvi Fazil*. One could attain these degrees by passing the respective exam. Hadhrat Maulana Muhammad Idrees Sahib Meerathi (may Allah's mercy be upon him) had established an institute in Jacob Line called "*Idarah Sharqiyyah*" for preparing students for these exams, and he would also encourage us to prepare and sit for them.

[1] Translator: Matriculation: Tenth standard in the education system in Pakistan, equivalent to Secondary School

Anyone who had passed any of those exams was granted the benefit that he could thereafter sit for the exam of English language only and attain a certificate in Matric and FA[1]. Having completed my education from Darul Uloom, sitting for the exam of *Maulvi Fazil* (which was later renamed to *Fazil Arabi*) was no difficult for me. I therefore got myself registered as a private candidate and wrote the paper rather easily, and attained the first position in the entire university.

Thereafter I began preparing for the exam of Matric. I could not avail any formal teacher at the time. I had purchased the course books of Matric and would study them under random teachers. Since I had an affinity for Arabic *Sarf* (morphology) and *Nahw* (grammar), I did not find any difficulty in understanding English grammar. The basics of grammar which my brother Muhammad Wali Raazi Sahib (may his shade be extended) had taught me in two months had made me able enough to be able to read books of English grammar by myself and also to solve the practice exercises given in them. I therefore began reading Wren and Martin, which was a part of the curriculum of Matric and was very popular in those days among students and teachers alike, on my own, and wherever I faced any difficulty, I would make do by asking someone. However, I had a nagging feeling that my vocabulary was severely lacking.

Our respected father (may Allah's mercy be upon him) also felt the need for at least some people to be trained who, besides being proficient in Islamic knowledge, were also familiar with English language, so that they could serve the Deen using this language. To this end, our respected father (may Allah's mercy be upon him) appointed a teacher to teach English in Darul Uloom as an optional subject. This was respected Master Muhammad Sultan Sahib (may Allah's mercy be upon him). He had a life-long experience of teaching English language and at the same time was *MashaAllah* enviably devout in worship. He would always be seen in the first row during congregational prayers, and I have never seen him miss, let alone a complete prayer, even a single Rakat behind the Imam. I considered this opportunity a bounty and studied several Readers from him and also practiced composition. He also possessed a vast experience in teaching grammar.

[1] Translator: Twelfth standard in the education system in Pakistan, equivalent to Higher Secondary School

However, instead of systematically studying grammar from him I would seek his help only in places where I needed guidance. The concept of direct and indirect speech in English grammar is one which has no parallel in Arabic, Urdu or Persian, and students of this level also find it quite difficult. However, since I had understood its basic principles quite well, I would not feel any difficulty in it. One time Master Sahib (may Allah's mercy be upon him) gave me an entire page-length of passage to convert from direct to indirect speech. Alhamdulillah it did not take me more than a few minutes to do this. Master Sahib was not only astonished, he even said: "Nobody can beat you in grammar."

I had to sit for the exam of Matric through Punjab University, so I travelled to Lahore during exam period and stayed at my elder brother respected Muhammad Zaki Kaifi Sahib's (may Allah's mercy be upon him) house. Since my entire preparation was done privately, I was a bit apprehensive as to how I could compete with those students who had attended formal classes in schools. *Bhai Jaan* comforted me saying: "*InshaAllah* you will pass with flying colours". Dayal Singh College was designated as the exam center. I nervously reached the exam center, which was brimming with students. My respected father had taught me the following practice when sitting for any exam: before reading the exam paper, read كهيعص ("kaaf haa yaa 'ayn sawd") on the fingers of your right hand, such that read "kaaf" on the little finger and then close it, then continue closing each finger after reading a letter on it, until all fingers are closed on reading "sawd". Thereafter say: "*Kufeetu*" (I have been sufficed). Thereafter read حمعسق ("haa meem 'ayn seen qaaf") such that you open your little finger after reading "haa", and thereafter continue opening a finger after reading a letter on it. When all fingers are opened, say: "*Humeetu*" (I have been supported). I followed this practice in all my exams and Alhamdulillah always passed with distinguished grades. I did the same for this exam, and when I opened the paper I did not find any question difficult. The last question asked to write an essay in English. I wrote one spanning several pages, and wrote it in a rather interesting style. When the results were announced, I happened to achieve second position in the entire Board. All praise is for Allah for granting it.

Thereafter I began preparing for Intermediate[1] exams. The course books were of a relatively higher standard. This time as well, I sought help from various teachers. A factory belonging to a brother of respected Dr Israr Ahmad Sahib (may Allah's mercy be upon him) was located near Darul Uloom. There, respected Dr Sahib's brother respected Iqtidar Ahmad Sahib kindly offered to teach me. I would go to his factory after Maghrib, where a flurry of mosquitoes would buzz around nonchalantly, and we would exchange hostilities throughout the duration of the study. Iqtidar Sahib had deployed numerous green coils for our defense, which aided in pushing back the army of mosquitoes to some extent, but then the room would be clouded with fumes of the coils, and their acrid smell would also diffuse throughout the room. My head would ache due to the fumes. But may Allah reward him abundantly, for he taught me with much kindness. This continued for some days but was discontinued afterwards due to some reason. And I do not remember how I somehow finished the book later. I began studying another book, which was actually an ancient novel, under respected Master Sultan Sahib (may Allah's mercy be upon him). It featured rather complex linguistic expressions. He taught it *MashaAllah* with great diligence. However, after my duties of teaching and writing Fatwas, I would not get much time to learn English. As a result, I could not complete the study of that book lesson by lesson, and in the end had to suffice with self-study. The exams began on the 1st of Muharram 1383 / 25th of May 1963. I somehow wrote the exams. Though I did not get any position in it, I nevertheless passed reasonably well (perhaps second division). According to my diary, I received news of my result on the 17th of August 1963, equivalent to 26th of Rabee' Ul Awwal 1383.

Examination of B.A.

In order to do B.A., it was required to take two additional subjects besides English language. I took Economics and Political Science. I chose Political Science purely to increase my knowledge about the subject, and I also did not need any teacher for it because the relevant books in the syllabus were easily understandable by self-study. However, I felt the need of a teacher for

[1] Translator: Twelfth standard in the education system in Pakistan, equivalent to Higher Secondary School

Economics. I wanted to study Economics because in the rapidly evolving world we were living in, the Economic system of a nation had become the most crucial factor for its success and triumph. And in the times I am talking about, the world was polarized into the radically different systems of Capitalism and Socialism, and a constant cold war raged between the two. The yawning gap between the rich and poor that Capitalism had spawned, and the woes resulting therefrom, had catapulted Socialism to a roaring acceptance throughout the world. And those Islamic countries which had become fed up with a capitalistic system of economy were also leaning towards it; rather efforts were also being made towards declaring the economic system of Socialism to be in perfect harmony with Islam. I wanted to side-step all the populist rhetoric to grasp the philosophical foundations of both these systems, and at the same time also wanted to understand where they diverged from Islamic teachings and where they had erred.

As the science of Economics has advanced significantly in today's age, and it has now also branched into various sub-fields, it would have been rather difficult, or at least unreliable, to learn it relying solely on self-study. I was therefore looking for a teacher but there was none available in Darul Uloom at the time. And it was not practical for me to study it in some educational institute in the city, as I was busy rendering my services of teaching and writing Fatwas and other publications, while hours were needed for the trip from Darul Uloom to the city and back. At long last, a friend of mine respected Hasan-uz-Zaman Akhtar Sahib, who was a son-in-law of Hadhrat Maulana Zafar Ahmad Ansari Sahib and the head of the Islamic Research department of the State Bank, agreed to teach me Economics on the condition that I teach him *Hidaya Akheereen* in return. And it was decided that I would visit his house some days of the week in the evening while he would visit Darul Uloom on some days. I therefore began studying Economics from him in this manner. Both of us found Samuelson's book, which was part of the syllabus of B.A., to be too lengthy for our needs. He therefore began teaching using another book which was not as lengthy. In return, I would teach him Hidaya, and later my elder brother and my first teacher of English language respected Maulana Muhammad Wali Raazi Sahib also took part in those lessons. Whenever Akhtar Sahib would introduce me to someone he would say: "He is my teacher." And I would reply about him: "He is my teacher". The person hearing these words

would not only be perplexed, but even begin entertaining doubts whether we were joking. However, both sentences were true.

I eventually finished studying the book on Economics from Akhtar Sahib, but my thirst was not quenched regarding many aspects, especially that I could not attain any meaningful results towards the main purpose for which I had chosen to study Economics in the first place. My thirst therefore sought such a person who had done some research on those topics, and at the same time also possessed experience in teaching.

I had very good relations with the leader of *Jamaat-e-Islami* Professor Khurshid Ahmad Sahib (may Allah protect him). He was a scholarly and research-oriented elder, and would be very kind to me since the days I had freshly graduated from *Dawra-e-Hadith* and had begun studying for Specialization in Fiqh. I was seventeen years old at the time and had written my first book on birth control. Professor Khurshid Sahib had also written a powerful introduction to it. When I mentioned my quandary to him, he made a kind offer saying: “I have some notes from my teaching days. I can teach you some important topics using them.” He also said that this would not take too long. Taking full advantage of this offer, I began presenting myself in his service and benefited from his masterly lectures for seven to ten days, or perhaps two weeks. Those lessons of a week or two removed many thorns related to Economics from my mind, and a systematic picture of its topics became clear in my mind, and I became able to read and understand books of Economics on my own. I thereafter used those lessons as the base to study other books by myself.

Though I had previously read numerous critiques on Capitalism and Socialism, they largely comprised of mere lyrical, journalistic commentaries and didactic discourses, and I did not gain much insight into the philosophical foundations underlying these two theories. Now, as a result of this study, I grasped the philosophical foundations of these two theories and also recognized the points at which they diverge from Islamic commandments. Consequently, I later gave a lecture comparing the three systems of economy in Darul Uloom first, and thereafter wrote an article on this topic in Arabic in the beginning of *Kitab ul Buyoo’* (Book of Transactions) in *Takmila*

Fath ul-Mulhim. And later elucidated upon this topic in more detail in my book “Islam and Modern Economics and Commerce”.

Anyway! I completed my B.A. by taking Economics and Political Science along with English. I did not attain the same kind of marks in B.A. as I had attained in Matric and Intermediate, but Alhamdulillah passed in second division. And on the 16th of April 1966, I attained the degree of B.O.L (Bachelor of Oriental Learning), which is equivalent to B.A.

Episode 30

Law Education and LLB

After completing B.A, I had initially planned to do M.A in Economics. However, this would not have been possible by mere self-study. Secondly, if truth be told Economics was not a subject I enjoyed studying. I studied it only due to the above-mentioned needs, and those needs were met to a great extent during my B.A studies. My heart did not fancy expending any more time to delve into further technical debates related to Economics. On the other hand, I wished to acquire an education in law so that I could serve Islam to the best of my ability in the field of law as well.

To this end, I would have to study for LLB. But one impediment in undertaking an LLB was that one could not sit for its exams privately; it was compulsory to be admitted to some law college. There were two law colleges in Karachi at the time: Urdu Law College which used Urdu as the medium of instruction, and S.M Law College which used English as the medium of instruction. S.M Law College was renowned for its quality of law education, and since English was the language of law, in order to properly fathom law and its principles it was appropriate to learn it in English itself. At the same time, owing to my hectic schedule at Darul Uloom, it was almost impossible for me travel every day all the way from Darul Uloom to S.M Law College to attend classes. To solve this predicament, I made my way to meet the principal of S.M Law College respected Aziz Ullah Shaikh Sahib. He was a competent teacher and lawyer, and also, I think, the President of the National Awami Party Sindh at the time. I explained my quandary to him. He quizzically asked: “If you want to practice law, how can you do so without attending formal classes?” I explained: “Firstly, I do not want to study law with the intention of practicing law nor do I have any plans to become a lawyer. I want to study for research purpose. Secondly, with the grace and favour of Allah Ta’ala, I have endeavored to study *Fiqh* scrupulously in Darul Uloom. I will therefore require less assistance from a teacher to comprehend legal matters.” I presented similar arguments to the Principal. He was persuaded within that short meeting and acceded with the words: “Alright! Just come to the college for necessary matters. We will submit your name as a student of our college for the exam. However, you must attend our functions.”

After admission, I purchased the course books in both Urdu and English and began studying them bit by bit at home. As the Principal had instructed, I would also visit the college once in a while. Although the university permitted studying in Urdu and also writing the exam in Urdu – and therefore Urdu was used as the medium of instruction in Urdu College – since English was the language of even our own country's laws, I found studying law in Urdu similar to someone who wished to become a scholar of *Fiqh* and, instead of studying books of *Fiqh* in Arabic, studies their Urdu translation. It is obvious that he cannot develop expertise in *Fiqh* in this manner and neither will he inculcate in himself the ability to access the primary sources of *Fiqh*. Furthermore, my intention was not to merely pass the exam and get the degree, rather I genuinely wanted to gain insight into law, and wished to be able to access its primary sources directly. I therefore studied it using the English-language books. At the same time, I kept the Urdu books close by so that I could seek help from them whenever needed.

Students often buy Test Papers to prepare for exams, but I never used this method, because my intention was never to merely pass the exam, rather I wanted to actually acquire knowledge of the subject. I would visit the college from time to time and also attended some classes, but my main source of learning was self-study. One of the students of the Principal was Amiruddin Qureshi Sahib. May Allah immerse him in His mercy. He had opened a bookstore selling course books within the college campus. We had become friends during my study. May Allah Ta'ala reward him much. He would help me in matters related to my registration and other administrative matters, and whenever I faced any difficulty during my self-study, it would be solved by receiving help from a teacher through him.

When exams approached, I took about a two-week leave from Darul Uloom. I would immerse myself in study from morning till late night, and would also take notes from important books. As I had anticipated, my studies of *Fiqh* had made the study of law very easy. I would therefore rarely face difficulties, and if I ever did come across something I could not understand, I would get it clarified through the help of a teacher at the college.

While studying books of law, I would compare them with books of *Fiqh* and would appreciate the brilliance of the noble *Fuqaha* at each step. The truth of the matter is that the contemporary legal

terminology which is considered prideworthy today, our *Fuqaha* of Islam have authored books of *Fiqh* with much more detail-orientation and meticulousness. Especially with regards to the famous texts of *Fiqh*, it is extremely difficult to find parallels in other fields for the way they packed a world of meaning into succinct words.

Similarly, there is a separate topic in law called "Interpretation of Statutes" in which the methods of interpreting legislation are discussed. When I read the book on this topic, I felt that the way our *Fuqaha* have systemized the interpretation of Islamic laws in *Usoolul Fiqh* (Principles of Fiqh) by penning extensive discussions on *Ibaratun Nas*, *Isharatun Nas*, *Dalalatun Nas*, *Iqtida un-Nas* and *Mantooq* and *Mafhoom*, these books on "Interpretation of Statutes" felt like child's play in comparison.

Anyway! Exam day arrived and I reached the exam center with the inferiority complex that I have not attended formal classes and relied solely on self-study; I would therefore not be able to fare well against the formal students of the college. However, when I got to sit with my classmates before the exam and listened to their conversations, I observed that many topics which they found challenging, I did not find them hard at all. When we sat for the exams, I did not find any difficulty answering any questions, until one by one all the exams were finished. When the results were announced, I found my name in the list of students whose results were withheld due to some administrative procedure being incomplete. I visited the college and asked for the reason, and came to know that I had forgetfully missed paying some fee. I passed my fee to my companion Amiruddin Qureshi Sahib. He reassured me that he would remove this hurdle by paying the fee. He also told me to visit the college on an appointed date a few days later to collect my results. I passed those days rather anxiously. When I finally arrived at the college on the appointed date and time, I found him waiting to receive me, together with some other classmates. They began congratulating me the moment they saw me. I assumed they were congratulating me for passing the exam, but they told me that I had attained second position in the entire university and first position in the college.

This was the first year. I employed the same method of study in the second year as well. Eventually, both years of LLB were completed successfully without any hitches Alhamdulillah. And finally on the 21st of June 1969 I also received the degree.

In attaining my law education, I did not have any intention whatsoever to become a lawyer or to work in courts. I had done my LLB with the intention that this knowledge would assist me in critiquing the laws of the time in order to render some service in the compilation and systemization of Islamic laws. But Providence wished something else. Only a few years after completing LLB, I got the opportunity to first serve as a judge in the Federal Shariat Court and then in the Shariat Appelate Bench of the Supreme Court for almost eighteen years. I will mention details of this later InshaAllah.

And it was in one of those days that a queer coincidence transpired. One night I was going through the files of the next day's cases in the Supreme Court when I saw "Aziz Ullah Shaikh" written as the name of the lawyer on one of them. I was startled, wondering whether this was the same Aziz Ullah Shaikh who was the Principal of S.M College during my LLB days. When I arrived in court the next day, I found the very same Aziz Ullah Shaikh Sahib presenting himself before me as the lawyer, and Amiruddin Qureshi Sahib, i.e. my companion who used to help me in administrative matters for my LLB exams, as his Assistant. After pronouncing the verdict of the case, both of them visited my chamber and we had an interesting conversation. And that was my last meeting with them. They have both departed this world now. May Allah Ta'ala bestow complete forgiveness upon them. Ameen.

Exam of M.A.

I had become B.A LLB now and, to a certain level, had studied all subjects which I wished to learn. At the same time, I had reached the classes of *Dawra-e-Hadith* as a teacher in Darul Uloom. The works of writing Fatwas and other publications was on top of this, and I had also got married. As a result, I did not have time for any new educational ventures. However, people used to say: "Since you have already studied this much, you might as well do M.A too." In order to tread a middle path between both considerations, I decided to do M.A in a subject which did not require

much study and efforts. The easiest available option was to do M.A in Islamiat from Karachi University since the standard of education was minimal. However, my self-respect did not allow this because I was well-aware of its standard of education, and I had also personally marked exam papers for M.A Islamiat from there. I therefore chose instead to get admitted for an M.A in Arabic Language from Punjab University as a private candidate. Alhamdulillah, as a result of my education in Darul Uloom, Arabic Language and Literature were quite easy for me. I therefore did not need much preparation. Also, I had a personal interest in reading all the course books, though I did not get much time to read them throughout the year. When exams drew near, a one-week gap was scheduled between all papers, which was sufficient for me to prepare.

I therefore took a one-and-a-half months leave from Darul Uloom during exam period and stayed at my elder brother respected Muhammad Zaki Kaifi's (may Allah's mercy be upon him) house in Lahore. I would prepare for each upcoming exam in the week preceding it. I was quite fond of Arabic Literature myself, so this preparation was more like leisurely reading sessions than some burdensome chore. It was during those days that I read "*al-Kamil* Lil Mubarrad" and "al-*Mufaddaliyaat*" with great zeal and zest. I also read the poetry of Shawqi Misri, who would become disgruntled at being called King of Poets because this implied the existence of other poets with him being their King, while in reality there did not exist any poet except him. Besides him, I also enjoyed the literary marvels of Taha Husain, Ahmad Ameen[1] and Manfaluti. When the results were announced after the exams, I came to know that I had attained the first position in the University. All praise is to Allah for this. And in this way on the 2nd of March 1972, M.A was added to my list of degrees.

After this, the thought of undertaking a PhD would sometimes cross my mind. However, the notion of writing an essay merely to pass an exam and get a degree weighed heavily on my mind. This is because several writing works were concurrently ongoing at the time and none of them

[1] This praise is from a literary perspective only. His views and beliefs have no connection with this. I have commented on them in my article "*Tahreek-e-Tajaddud Aur Us Ki Fikri Bunyaden*" (Modernist Movement and Its Intellectual Foundations")

could become a topic for PhD. And I did not find much affinity for the topics being offered and the standard and quality of the articles being written to obtain a PhD. Time flied while I mulled over the idea, and eventually discarded the thought of doing PhD altogether. And eventually the time also came when, instead of becoming a student of PhD, I became an examiner of PhD.

Writing and Compilations

I had a penchant for writing since childhood. As I have narrated regarding my childhood days, my first published writings were three articles I sent to Daily Jang newspaper. The topic of the first article was "Women and Poetry", the second was "Co-education" and the third was "Pictures on Currency Notes". I was twelve years old at the time. Subsequently, when I was in the class of *Hidaya Awwaleen*, I wrote an essay under the tutelage of my teacher Hadhrat Maulana Mufti Wali Hasan Sahib (may Allah's mercy be upon him) for a speech competition among students. The title of that article was "The Noble Messenger ﷺ was the Greatest Lawmaker", and I also won a prize for that.

First Compilation

It was the beginning of the late General Ayyub Khan Sahib's rule when we were undergoing training for *Takhassus* (Specialization) in Fiqh. In numerous speeches that he delivered at various locations, he frequently emphasized upon the need for family planning. Some prominent authors of the time also produced books and articles in his support. Our respected father (may Allah's mercy be upon him) commanded me to write on this topic. My first officially published book titled "Birth Control" was hence drafted at that time. I was in the seventeenth year of my life and held the callow impression that while elucidating religious matters to those who had received modern education, it is more effective to employ logical arguments. The reality only later dawned on me that it is more befitting of a Muslim to accept a religious matter from a religious point of view. While there is nothing wrong in presenting logical rationales to substantiate them, it is not correct to make logical evidences as the primary considerations in such discussions. Anyway! This immature mindset of mine is ubiquitous throughout the book. As a result, I have delved more

into the rational and social aspect of this topic than the religious standpoint. And as for what I wished to writing regarding the religious ruling of this topic, I myself found it quite lacking in the book. I therefore requested my respected father (may Allah's mercy be upon him) that if he were to write on this point by himself, not only would it be much better than what I had written, it was also a need of that time for a senior authorized and reputable personality to elucidate upon the Shariah ruling of this matter. Our respected father (may Allah's mercy be upon him) therefore personally wrote this chapter, and as a result my unseasoned piece of writing also became credible. This was my very first book, so I was quite eager for it to get published. My late brother respected Muhammad Razi Usmani Sahib published it at his publishing house Darul Isha'at, and also congratulated me with words of encouragement at becoming the compiler of a published book at such a young age.

Tijarati Sood (Commercial Interest)

After this, my second compilation was probably "*Tijarati Sood*" (Commercial Interest). In those days, certain modernists had stirred up debate that the interest-based transactions in vogue in banks do not fall under the ambit of the "*Riba*" which the Noble Quran has declared impermissible. Our respected father (may Allah's mercy be upon him) wrote a book titled "*Mas'ala-e-Sood*" (The Issue of Interest) rebutting them, in which he expounded the commandments of the Quran and Sunnah which affirm the impermissibility of interest. In this book, he also rebutted the claim that commercial interest did not exist in the time of the Noble Messenger ﷺ. After the compilation of this book the late Yaqoob Shah Sahib, the Auditor-General at that time, contacted our respected father regarding this issue and presented his doubts. Our respected father (may Allah's mercy be upon him) replied to his questions and passed him to me for further discussions. I met him in April 1963 and we also exchanged correspondences. While clarifying his doubts, I realized that further elucidation was needed regarding this topic of commercial interest. I therefore wrote an essay on this very topic, and our respected father (may Allah's mercy be upon him) incorporated it as a second part of his book.

Hamaray 'Aili Masail (Our Familial Issues)

My third formal compilation was "*Hamaray 'Aili Masail*" (Our Familial Issues). It was the beginning of the late General Muhammad Ayyub Khan Sahib's era. He issued an ordinance titled "Muslim Family Law" which contained several sections that were contrary to Shariah. Especially with regards to the grandson's inheritance, polygamy, and divorce and *Iddah*, the position those sections advocated was contrary to *Ijma* of the entire Ummah. Our respected father (may Allah's mercy be upon him) wrote a letter to General Ayyub Khan Sahib in which he pointed out the fallacies of that law in light of the Quran and Sunnah. This letter has been published under the title "*Aili Qawaneen Par Mukhtasar Tabsara*" (A Brief Critique of Family Laws).

When the noble *'Ulama* (Islamic scholars) raised objections against these laws, certain quarters penned articles and books in defense of the government's stance. One of those books was "*Auraton Ka Aili Maqam*" (Position of Women in the Family). A lady's name was cited as the author and, in the book's preface, she was introduced as the wife of a famous Islamic scholar and the daughter-in-law of a Muslim elderly scholar of the sub-continent. Upon further investigation, it appeared that the lady whose name was cited as the author was a domestic houselady and the authoring of this book was beyond her capabilities, and that in reality the book was compiled by her husband who, despite being the son of an eminent scholar, had come into the hands of contemporary modernists and rejecters of Hadith. For some reason, he had this book published under his wife's name instead of his own. And since he was an intelligent scholar in his own right, this book could lead a lay person to fall into serious fallacies. Our respected father (may Allah's mercy be upon him) therefore commanded me to write a reply to this book.

I was in my youth and had freshly completed the *Dars-e-Nizami* syllabus. I also had a penchant for writing and literature. Consequently, I wrote the rebuttal in such a style that, along with scholarly discussions, I also shot daggers of sarcasm and satire with unrestrained freedom, and leveraged my full arsenal of literary powers into writing it. When the manuscript of around two hundred pages was prepared, I as usual presented it to my respected father (may Allah's mercy be upon him). I read out some parts of it to our respected father (may Allah's mercy be upon him) and some parts he read by himself. He then addressed me with the words: "MashaAllah. You have written a fine rebuttal. But tell me, what was your intention behind writing this? If your

goal was for those people who already agree with your standpoint to praise you, that they should say: “Wow! What a knockout rejoinder!” then no doubt this text is completely successful in achieving that goal. But if your aim was for those people in whose hearts doubts and suspicions have arisen to come to the right path after reading it, then for that purpose this text of yours is utterly ineffective. Because by firing daggers of sarcasm and satire, you have created obstinacy in the hearts of such people due to which, instead of listening to the truth and accepting it, their hearts will be predisposed towards defending themselves.”

Our respected father (may Allah’s mercy be upon him) continued: “I will tell you my own experience. In “*Khatm-e-Nubuwwat*”, the book I wrote rebutting the Qadianis, I used harsh words for Mirza Ghulam Ahmad Qadiani and his followers and employed a rather cheeky and witty writing style. When it was published for the very first time, I received a letter from a Qadiani in which he said: “I was much swayed by the evidences you have cited in this book. However, your writing style hinders my heart from accepting it, with the thought that those who are upon the truth do not hurl sarcasm and derision, nor harsh words. Rather their tone exudes sincere well-wishing[1].” Our respected father (may Allah’s mercy be upon him) said: “When this person expressed his heart’s hindrance, be it true or not, I considered it imperative to be extra careful in my writings so as not to unnecessarily employ words that could hurt someone. I thereafter reviewed this book with this point in mind and deleted those words which could sow seeds of obstinacy in the reader’s heart.”

And our respected father (may Allah’s mercy be upon him) re-iterated the point numerous times that when Allah Ta’ala was dispatching Hadhrat Musa and Hadhrat Haroon (peace be upon them both) to Fir’awn to invite him towards belief in God, the directive He imparted to them was:

قُولَا لَهُ قَوْلًا لَّيِّنًا

[1] This is correct to a great extent, but alas! Would that he had looked at the “pure” and “well-wishing” words of Mirza Ghulam Ahmad Qadiani himself, which he used for his critics. Perhaps he did not read those words. Otherwise he would have used these words for Mirza Ghulam Ahmad first.

Speak to him in soft words

Our respected father (may Allah's mercy be upon him) used to point out: "Your adversary cannot be more misguided than Fir'awn, and neither can you be a better guide than Hadhrat Musa and Hadhrat Haroon (peace be upon them both). When they were instructed to speak in soft words even with Fir'n, how could it be permissible for you to use harsh words for your adversary merely to vent your anger?"

Perhaps it was at this occasion that he also remarked: "There have passed two poets in our era who played a major role in using their poetry to awaken religious consciousness among people, and employed poetry to promulgate reformative messages; one was the Poet of the East Dr Iqbal Sahib and the other was Akbar Ilahabadi. Among the two, Akbar Ilahabadi's views were more balanced and correct as compared to the former, but the late Akbar's poetry did not benefit the nation as much as the late Iqbal's, and neither could his message spread as far and wide as the late Iqbal's." Our respected father (may Allah's mercy be upon him) concluded: "The reason behind this, in my view, is that the late Akbar employed satire, about which it is said that it is the weapon of the weak."

Anyway! Noting the satirical writing style in my manuscript, our respected father (may Allah's mercy be upon him) imparted all these counsels in such a manner that Alhamdulillah they immediately became imprinted onto my heart. And thereafter I made numerous changes to the manuscript from this point of view and only then was the book published.

This was my first independently authored book. Since that time until today, I do not remember any period of time wherein some book or the other was not under writing. Rather at times several books or articles would be underway concurrently.

I would sometimes write articles for monthly magazines as well. My elder brother Maulana Muhammad Wali Raazi (may his shade be extended) had begun publishing a semi-literary monthly magazine in 1961 called "*Fikr-e-Naw"* (Modern Outlook). I wrote in it for several months. One of the articles was titled "The Mercy for All ﷺ". I also wrote book reviews in that magazine. Hadhrat Allama Sayyid Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him) had

initiated monthly Bayyinaat magazine. At the request of its editor, I wrote an article in 1963 titled "A Glance at the Topics of the Noble Quran". This article has now become a part of my book "*Uloomul Quran*" ("An Approach to the Sciences of the Quran").

Editing and Annotation of Izhar ul-Haq

The year in which I was studying in *Dawra-e-Hadith*, proselytizing activities of Christian missionaries had surged to a great extent. Their rallies were being organized in various parts of the country. One such gathering was being convened in an open ground near Darul Uloom Nanak Warah at Lawrence Road (present-day Nishtar Road). Some apparently disabled individuals would be brought to that gathering and presented before the crowd. Thereafter the Bible would be read over them and it would be announced that Hadhrat Maseeh (peace be upon him) has cured their disability. Their healing would be demonstrated before a large crowd and people would be invited to accept Christianity. And it would be announced that so-and-so has accepted Christianity.

On the first day of this gathering, my elder brother Hadhrat Mufti Muhammad Rafi Usmani Sahib (may his shade be extended) and I also attended this exhibition, and personally witnessed this sham demonstration. A good number of lay people were also in attendance and seemed to be getting affected by this demonstration. Speeches by Christian priests were also delivered in the program. We were deeply disturbed by this sight, that this endeavour to drive people towards apostasy was being carried out openly in broad daylight.

Hot blood of youth raged through our veins and our religious sense of honour was also being sorely tested. Under these circumstances, we were unable to restrain our composure. We put our heads together as to what steps could be taken to put an end to these gatherings. We did not cherish any expectations from the government to stop them. We finally decided to write an article and distribute it among the attendees of the rally. We thence wrote a rather passionate essay in which the religious sense of honour of those Muslims was invoked, and it was demanded from this religious sense of honour to not only boycott these gatherings, but also to not let these manifest attempts to spread apostasy succeed. We finished drafting the article, but getting it

published by a printing house was a problem in itself. This is because it was problematic for common printing houses to agree to print this; this passionate essay could provoke problems for them.

During those days, our elder brother respected Muhammad Wali Raazi Sahib (may his shade be extended) used to run a printing press named Mahboob Printing Press. He declared: “Come what may, I will print this essay in my printing press.” He then got hundreds of copies of this article printed in his printing press in a matter of a few hours. Thereafter that evening the three of us, together with a few other friends, took this handbill with us to the venue of the gathering and distributed it among the attendees. All the while, voices protesting the permission granted to organize these gatherings had also been raised, I think, in print media by scholars as well as various religious circles. Additionally, several Muslim youth had arrived at the scene of the gathering to apprise themselves of the situation. A blazing fire erupted in the hearts of those youth the moment that handbill was distributed among them; they began voicing their dissent midway through the program. A few individuals closed in very near the stage and demanded for the show to be terminated, and that if it was to be continued then it must be in the form of an evidence-based debate with the scholars. Warily eying the passion and zeal of those closing in on the stage, the priests sitting or standing on the stage gauged that safety lied in making off from the stage. The moment they stepped off from the stage, the entire program plunged into disarray. Without warning, the electricity of the stage somehow went out and the stage paraphernalia were scattered around. In a matter of moments, darkness engulfed the ground and the crowd dispersed.

After the abrupt end to this program the Christians filed a police report against the distributors of the handbill. The police began tracing the writers and publishers of the handbill, and the search finally led them to us three brothers. We went through police interrogation for a few days, but despite the passionate tone of the handbill, it did not contain anything for which the law could lay its hands on us. Therefore this case against us was dismissed within a few days.

Anyway! This was just one example. Such activities of the Christians were in full swing throughout the country at that time, and reports of apostasy were being received from various parts of the

country. There was a pressing need, therefore, for a group of people to be trained to counter this tribulation. However, very few people were well-versed about Christianity and its elaborations at the time. Our respected father said: “During the initial years of British rule, Christian missionaries arrived in India with great glint and glamour. At that time, they began debating Muslims with much more intensity than today. At this, the noble scholars probed their books inside out and devoted themselves to thwarting this tribulation. At that time, several debates were organized in rebuttal of Christianity and numerous books were also written. Though a great number of scholars valiantly faced this tribulation, and did so in an evidence-based manner, Hadhrat Maulana Rahmatullah Kairanvi’s (may Allah’s mercy be upon him) services on this subject proved to be the most effective and prominent. He inflicted a resounding defeat upon Pfander, the Christian evangelist, and wrote numerous books. Among them, the most comprehensive was “*Izhar ul-Haq*” (The Truth Revealed). He had written this book in Arabic and it was later translated into English and French as well. However, it had not been translated into Urdu. At our respected father’s (may Allah’s mercy be upon him) instructions, the then-Director of Darul Uloom Hadhrat Maulana Noor Ahmad Sahib (may Allah’s mercy be upon him) took up the responsibility of getting it translated into Urdu and getting it published. He thereafter persuaded our respected teacher Hadhrat Maulana Akbar Ali Sahib (may Allah’s mercy be upon him) to translate it into Urdu.

Therefore in the year we were doing *Takhassus* (Specialization) after completing our *Dawra*, Hadhrat Maulana Akbar Ali Sahib (may Allah’s mercy be upon him) was busy day and night translating it into Urdu. He completed the translation at an astonishing pace, and in such a manner that he did not require the assistance of any reference book. When the translation was completed, Hadhrat Maulana Noor Ahmad Sahib (may Allah’s mercy be upon him) assessed that further work was needed on it to make it easier for the reader to benefit from it. He told me: “You edit this translation. Its publication will be beneficial thereafter.” Our respected father (may Allah’s mercy be upon him) also commanded me to work on it.

Though I did possess general knowledge regarding Christianity, one could not suffice with general knowledge to edit a research-oriented book of the standing of *Izhar ul-Haq*; it required deep

study. The translation done by our respected teacher Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him) reflected his great capabilities. However, it felt necessary to edit it at numerous places to make it simpler and more reader-friendly for lay people. The first point was that *Izhar ul-Haq* was replete with references to the Bible. The Bible is a book of which reliable translations are available in all languages. Hadhrat Maulana Rahmatullah Kairanvi (may Allah's mercy be upon him) has cited Arabic translations of the Bible in his book. Hadhrat Maulana Akbar Ali Sahib (may Allah's mercy be upon him) himself translated those Arabic citations into Urdu. Perhaps what he had in mind is that numerous revisions are done to the translations, so perhaps the present-day Urdu translations may not contain what Hadhrat Maulana (may Allah's mercy be upon him) was referring to in the book. This is quite true to a large extent, but this line of action leaves a window of opportunity for someone to claim that the citation has been incorrectly translated. I therefore found it appropriate to replace all those citations with texts from the present-day accepted Urdu translation of the Bible. And in case this translation differed from the author's (may Allah's mercy be upon him) translation, then I would point this difference out in the footnotes.

Furthermore, the book would be quite abstruse for the common man without presenting an overview of the terminologies used in Christianity and some background information about their prominent books and their authors. And some passages could be seriously misconstrued without this introductory information. On the other hand, neither did I possess any books to aid me in dealing with these concerns, nor the guidance of any individual who had mastered this subject. I visited one and all about whom I heard that they possessed good knowledge about Christianity, and sought their guidance. However, this was not a matter of any single point which could be clarified by discussing it with someone. Besides, everyone was entangled in their own affairs, so I could not receive any noteworthy assistance.

May Allah recompense the late respected Ibrahim Bawani Sahib the best of rewards, for when he came to know that I was working on this topic and that I was in need of books, he passed me his entire set of Encyclopedia Britannica to assist me wherever needed. This was the edition of 1950, and the truth of the matter is that it was of immense help to me. Besides this, I also visited

the libraries of various Churches and purchased any and all books which I found helpful towards my work. Furthermore, I also found some books in Liaquat National Library and State Bank Library which proved useful for my task. I had to personally visit those libraries to use those books. As a result, the routine had become such that after Isha, I would go through the next day's lessons which I had to teach and then work on *Izhar ul-Haq*. During the work, I would note any points which required further research and which could not be cleared up using the books at hand. The next day, after teaching in Darul Uloom for three to four hours and working on Fatwas for an hour or two, I would arrive at the Korangi area bus stop slightly before Asr and take the bus. More often than not, it would be too crowded to get a seat so I would stand holding the pole throughout the journey. The bus would drop me at Empress Market, where I would often pray Asr at the Masjid of Jahangir Park. I would then catch a second bus to Merewether Tower, where the Liaquat National Library was then located. I would ask for the needful book at the library and scan through it in search of the topic of interest. I was in the middle of my B.A at the time, so my English language skills were not much refined. I would therefore frequently require the assistance of a dictionary to comprehend the passages. In this fashion, I would sometimes unearth the prized jewel I was after and on other days return without it. After expending my time in the library, I would return in a similar manner as I had arrived; first to Saddar and thereafter to Darul Uloom, all the while standing in the bus with pole in hand. I would thereafter tromp home the last kilometer or so from the bus stop, traversing through the gloomy desert late at night. This is because no boundary wall fenced Darul Uloom at that time, and from the bus stop to Darul Uloom and from Darul Uloom until our house, one would come across neither any dwelling nor light. May Allah Ta'ala shower His mercies upon my respected mother; she would be anxiously awaiting my arrival and feed me, and after spending a few moments in her service I would walk over to my study table. If I had obtained anything particular during the day's excursion, I would find a place for it in the book and thereafter prepare for next day's lessons and retire to bed.

More or less two days a week were spent in this manner. And on three other days I would board the bus close to Asr time and, hanging by the pole as described above, would visit Hasan-uz-Zaman Akhtar Sahib in accordance with the mutual agreement we had contracted (which I have alluded to previously). I would study Economics from him and thereafter teach him *Hidaya*. In

this manner, most of my evenings of those days were spent in journeys to and from the city. I would therefore hardly be afforded two days every week whose evenings I could spend at home.

I would, at times, lose heart during my work on *Izhar ul-Haq*; when the thought would cross my mind that much more work remained to be done compared to what had already been achieved, my willpower would cave in. I would, Alhamdulillah, repel the despondency and nevertheless proceed with the task at hand. And I have experienced this phase in nearly every book I have compiled; right in the midst of writing, a period of time would invariably transpire during which the mind would plunge into despair, and the heart would itch to run away from the book and its writing. However, soon enough Allah Ta'ala would grant His Tawfeeq (ability). I would perceive that phase to be the real test, and that it is not possible to absolve myself in this trial without sternly opposing my heart's desire. I would therefore continue the work by forcing myself, and Alhamdulillah soon enough that state of the heart would pass on.

When the work of editing and annotating the book was completed, I felt a need for a detailed introduction to be appended to it. However, I would require more books to prepare it. During a trip to Lahore, I came to know that some good books about Christianity were to be found in Lahore's Punjab Public Library. I therefore planned a trip to Lahore solely for this purpose and spent some days there in such a fashion that I I would arrive at the library early in the morning, study the relevant books and prepare notes from them. In the process, I would sometimes have to copy lengthy passages. This exercise culminated in a rather voluminous notebook. I returned to Karachi with this notebook and began drafting the introduction, which has now been published as an introductory section in *Izhar ul-Haq*, and also in the form of a separate book titled "*Eesaiyat Kya Hai*?" ("What is Christianity?"). Later it was translated into English by my South African friend Shoaib Omar Sahib, and into Arabic by respected Maulana Noor Alam Ameeni Nadvi Sahib (may his honour continue increasing), and Hadhrat Maulana Abul Hasan Ali Nadvi Sahib (may Allah's mercy be upon him) also wrote a preface to it.

The author of *Izhar ul-Haq* Hadhrat Maulana Rahmatullah Kairanvi's (may Allah's mercy be upon him) grandson, Hadhrat Maulana Muhammad Saleem Sahib (may Allah's mercy be upon him), was the rector of Madrasa Sawlatiyya which was founded by Hadhrat Kairanvi himself. When he

learned that I was working on it, he encouraged a philanthropic businessman of Karachi to take up the publishing and other related expenses of the book upon himself. And he expressed this intention of his to me. This philanthropic elder was quite well-known among religious circles. Despite his piety and elderliness, he bore a somewhat touchy temperament and would, at times, complain about even minor things. I therefore demurred about the idea of receiving aid from him. Meanwhile, in order to introduce my work to people and as a channel to receive constructive suggestions from them, I got a part of the work published in monthly Faran magazine. When I met him thereafter, he strongly objected to this action and said: “You have devalued our work by pre-publishing this portion.” He voiced this objection in such a tone and choice of words that it felt as if by offering to take up the publishing costs he now considered this entire work as his own property. And a naïve youth as myself also sensed that in his view, it was as if I was undertaking this work under his supervision or as having been hired by him for it. Keeping in view his elderliness, I sufficed with informing him about my intention for getting that portion published and did not articulate any reaction to his inappropriate conduct. Later again, he expressed his thoughts regarding the pace of the work in such a manner as if this entire work was being carried out under his supervision. I would calmly reply to him, but resolved in my heart not to receive any monetary assistance from him.

Some time elapsed from this when he presented a cheque of a thousand rupees to me (a thousand rupees of those days would, perhaps, match a hundred thousand today with respect to their purchasing power) and indicated that he was presenting this cheque as a gift to me. The anguish in my heart spawned by his demeanor spurred me to write a letter in which I should recount the details of his inappropriate conduct and to conclude it with the words: “I am returning this cheque to you due to this”. I seem to remember that perhaps I even wrote the letter and thereafter presented it in the service of our respected father (may Allah’s mercy be upon him). Our respected father (may Allah’s mercy be upon him) was himself unhappy with this conduct of his, but he addressed me saying: “Your manner of returning the cheque hints at severing of your relation with him. Severing relations is easy and can be done any time. However, true courage lies in maintaining relations and displaying forbearance.” Thereafter, while our respected father agreed to return the cheque, instead of my letter he wrote one himself in which

he mentioned the returning of the cheque in such words that they comprised of gratitude for his offer and concluded with: “This work was started relying on Allah Ta’ala and it is continuing while relying on Him. As of this moment, some work remains to be done and there is still time left for publication. I am therefore returning the cheque.” In this manner, the objective of returning the cheque was attained without engendering any acrimony between us. May Allah Ta’ala shower His mercies upon our respected father; in similar fashion he would impart lessons of good character, patience and forbearance at each step of our lives.

Anyway! Alhamdulillah! This work on *Izhar ul-Haq* came to a conclusion in about three-and-a-half years and was published from Maktaba Darul Uloom Karachi under the title “*Bible Say Quran Tak*” (“From the Bible to the Quran”). And with the grace and beneficence of Allah Ta’ala, it was well-received among scholarly circles, and reports were also received of Christians reading this book and thereafter attaining the honour of entering Islam.

Episode 31

Legal Status of *Taqleed*

The late respected Mahir ul-Qadri was a famous poet of Pakistan. At the same time, he had developed a good taste for reading religious books. He used to publish a literary-cum-educational monthly magazine named Faran. He once visited a Masjid for prayer which was run by some extremist Ahl-e-Hadith individuals. The person delivering the sermon publicly declared *Taqleed* as *Shirk* and the followers of the four *Madhhab*s as *Kafir* and *Mushrik*. Respected Mahir ul-Qadri Sahib was quite disturbed by this and asked me to write an essay about *Taqleed*. Based on what I had understood about *Taqleed* from my respected father (may Allah's mercy be upon him), I wrote an article titled "What is *Taqleed*?" in an easy-to-understand style, and it was published in Faran magazine. I penned that article in our respected father's (may Allah's mercy be upon him) style, i.e. awash with positivity and altogether avoiding the least connotations of sarcasm or derision towards anyone. Neither did I desire to stir up any debates or arguments. However, soon after the publication of this article, a wave of critiques one after the other were published. One of them was "A*t-Tahqeeq Fee Jawab it-Taqleed*" which was in book form, in which *Taqleed* was declared outright *Shirk* and this lowly one was proclaimed a *Kafir*. Another critique was published in eleven parts in the weekly "*Al-I'tisaam*" magazine which did not feature the same kind of bigotry as the book, rather overall, it was a purposeful, academic piece of writing. The author's name was not cited in the magazine, but it was later learned to be the writing of the famous Ahl-e-Hadith scholar Hadhrat Maulana Muhammad Ismail Salafi (may Allah's mercy be upon him).

Since debate and argument was not my aim, I did not even attempt to answer the objections raised. However, some time later when it was decided to publish the essay in book form, I re-reviewed it and added several additional topics, and at the same time I also commented on the evidences cited by the authors of those critiques without naming anyone.

It is through the grace and benevolence of Allah Ta'ala that this small book was widely read and many individuals wrote me letters stating that it cleared up many of their doubts and confusions. It was later translated into English, Arabic and Bengali languages as well.

Editorship of Monthly Al-Balagh Magazine

In 1967, our respected father (may Allah's mercy be upon him) decided to publish a monthly magazine from Darul Uloom and proposed "*Al-Balagh"* as its name. An editor was required for it. Maulana Khaleel Ur-Rahman Nu'mani Sahib was the Director of Darul Uloom's publishing wing "Maktaba Darul Uloom" at the time, and initially it was opined for him to be designated as the editor of this magazine. I was twenty-four years old at the time. Owing to my young age, my name was initially not considered for entrusting Al-Balagh's editorship. From what I remember, it was one of my teachers who first proposed to our respected father (may Allah's mercy be upon him) to make me its editor and Maulana Nu'mani its Coordinator. Before this, several of my essays had been published in various magazines and I would show every single one of my writings to our respected father (may Allah's mercy be upon him) before its publication. Rather, whenever our respected father (may Allah's mercy be upon him) had to give his views on any major national issue to newspapers, he had begun getting its first draft written by me. Therefore from his point of view, there was no hindrance to acting upon this proposal besides my young age. He therefore eventually accepted this proposal, and the first edition of Al-Balagh was published in Muharram 1387H, circa April 1967, under my editorship, which is Alhamdulillah continuing for the past fifty-five years until the writing of this text (26 Shawwal 1441H, equivalent to 18 June 2020).

I would write "Al-Balagh's" editorial under the title "*Zikr-o-Fikr*" (Remembrance and Reflection). Alhamdulillah it was always well-received by readers, and heartening messages were also received from scholars and other prominent dignitaries. In his weekly "*Sidq*" magazine, Hadhrat Maulana Abdul Majid Daryabadi (may Allah's mercy be upon him) went to the extent of declaring it the best monthly magazine of Pakistan, and he would also frequently publish excerpts from this unworthy one's editorial in his magazine.

Regarding editorials, the notion in my mind was that they should not be mere commentaries on contemporary events; rather they should discuss and present propositions as to how to how to implement Islamic teachings related to the various spheres of Islamic life against the backdrop of contemporary societal context. Especially with respect to the doubts arising in the minds of Western-thought-inspired quarters of society, efforts should be made towards dispelling those doubts in an easy-to-understand manner. As a result of writing editorials for a long time with this goal in mind, a sizable collection of Islamic teachings pertaining to the social, economical, political, individual as well as collective life advocated by Islam had been assembled. The thought therefore arose to publish a collection of these editorials. A suitable name for this collection was "*Islam Aur Asr-e-Hazir*" (Islam and Contemporary Life) but dear honourable Maulana Samee ul-Haq Sahib had already published his editorials of "*Al-Haq*" magazine with this name. I therefore named my collection "*Asr-e-Hazir Mein Islam*" (Islam in Today's Age) and it was published by Maktaba Darul Uloom. Later, the then-Manager of Maktaba Darul Uloom Maulana Farooq al-Qasmi Sahib felt that instead of one large volume, it should be published as smaller booklets according to the various topics. These editorials were then published as several smaller books: "*Islah-e-Muashirah*" (Reformation of Society), "*Hamara Nizam-e-Taleem*" (Our Educational System), "*Islam Aur Siyasat-e-Hazira*" (Islam and Contemporary Politics), "*Islam Aur Jiddat Pasandi*" (Islam and Modernism), "*Hamara Muashi Nizam*" (Our Economic System) and "*Nifaz-e-Shariat Aur Us Kay Masail*" (Implementing Shariah Laws and Related Issues)

A Trip to NWFP1 in 1967

That same year, a Wing Commander of Pakistan Air Force visited our respected father and informed him that it was decided for a new department to be established in the Air Force named "Islamic Education". The objective of this department was to introduce Islamic teachings to the officers and staff of the Air Force, so that the character traits of a true Muslim can be inculcated in them. He made two requests to our respected father regarding this. Firstly, that he should

[1] Translator: North-West Frontier Province of Pakistan, later renamed to Khyber Pakhtunkhwa

render his support in drafting the procedures of this department. And secondly, that he should provide them with an Islamic scholar who was familiar with the English Language and could oversee this department. He would be initially appointed to the post of Squadron Leader and would also be eligible for promotion in due time. At the same time, he requested our respected father to release me for this position. Since the headquarters of the Air Force were based in Peshawar, it meant that I would have to move to Peshawar and also suspend my services in Darul Uloom. Our respected father advised, and I was also of the same opinion, that it is not appropriate for me to discontinue whatever shoddy services I was rendering to Darul Uloom. However, one proposal was for me to render my services to this new department during its initial stages in order to assist in laying its foundations, and to return to Darul Uloom once it was established on sustainable foundations. But before acting upon even this proposal, it was considered appropriate to visit Peshawar to assess the situation therein and to gauge the extent to which we could contribute towards this, and to make a final decision regarding this only afterwards. Our respected father therefore instructed us two brothers to travel to Peshawar and apprise ourselves of the state of affairs there. When it was time for us to leave, Maulana Hakeem Sayyid Musharraf Husain Sahib (who is more of a friend than a nephew) got ready to accompany us. And thus the three of us arrived in Peshawar on the 11th of September 1967 under the lead of my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib Usmani. We apprised ourselves of the situation in the Air Force and also conducted meetings with the relevant officers. However, we sensed that this work required more than a few months or a year. Secondly, after being formally inducted into the Air Force, based on the regulations in place, it would not be so straightforward to leave after only a year. Thirdly, I was not even twenty-four at the time. Due to my young age, it would be challenging to exert my influence on the atmosphere. And fourthly, I had never lived away from the shade of my parents or the companionship of my siblings; and the thought of living alone here weighed heavily on my mind. Due to all these reasons, it was later decided to search for some other suitable person for this task, which was later found in the form of Dr Fida Muhammad Sahib.

This is the how this matter was resolved. During this trip, we once visited Masjid Mahaabat Khan for a prayer when we came to know that the Imam and Khateeb of that Masjid as well as the

Administrator of the Madrasa Ashrafiya established therein was Hadhrat Maulana Abdul Wadood Qureshi Sahib's (may Allah's mercy be upon him) son Hadhrat Maulana Muhammad Yusuf Qureshi Sahib. (Sadly, I received the news of his passing away just a few days before writing these lines. May Allah Ta'ala have infinite mercy upon him). When we met him after prayer, he warmly received us and did not leave any stone unturned in extending his traditional hospitality. It was on his invitation that I partook that Karhai Gosht which is in reality a specialty of this region. Later, people tampered with the original recipe by injecting a motley of "innovations" and began labeling all kinds of muddled mishmash as Karhai Gosht. But I cannot forget the pleasure of that real Karhai Gosht until today.

He also offered: "While you're here in Peshawar, you should make use of this opportunity to enjoy sightseeing some of the famous places here". He thence first took us to Warsak Dam which is built over the Kabul River. It was the month of May and we enjoyed a bath in the river on that summer day. He then told us that "Warsak" is actually the name of a place which is located in the Tribal Areas, and that his friend had a house, rather a mini-fort, there. We thus visited Warsak and his friend welcomed us with his traditional hospitality. I still cannot forget the experience of lying down atop our hilltop bedding and gazing into the starry sky on that summer night. And I also cannot forget the sight, after dinner, of our host startlingly clad in war clothes, rifling dangling from his shoulder; as if ready to embark upon a military expedition. When we astonishingly asked him the reason for this sudden transformation, he informed us: "I need to go somewhere and due to our enemies we cannot leave our houses unarmed." He then took us a short distance from his fort-cum-house, in which firing holes could also be noticed, and told us: "This is our ancestral graveyard and a great number of its residents are those who died during tribal wars." He then showed us another fort-cum-house located at some distance beyond the graveyard and told us: "That is the fort of my paternal cousins with whom we have familial enmity." Hearing all this, the societal conditions of Pre-Islamic Arabs came to mind, in which hostilities often engendered among paternal cousins. We narrated some incidents from those times to our host and requested him: "Alhamdulillah Islam put an end to those hostilities and made everyone brothers. Please make some efforts towards diffusing this atmosphere and for

all to become united under the shade of Islam." This was in 1967, about 54 years from now. Alhamdulillah now the situation has improved considerably.

Anyway! That was a rather pleasant night. After finishing our work in Peshawar, we decided that since Akora Khattak was not far, we could get the blessing of visiting Shaikhul Hadith Hadhrat Maulana Abdul Haq Sahib (may Allah's mercy be upon him) and we could also meet his son respected Maulana Samee ul-Haq Sahib (I have described the interesting episode of our introductory meeting in the events from 1956). We hence spent a day and night in Akora Khattak. The Living Memorial of the Salaf Shaikhul Hadith Hadhrat Maulana Abdul Haq Sahib (may Allah's mercy be upon him) treated us with much warmth and kindness, and we had interesting academic and literary sittings with respected Maulana Samee ul-Haq Sahib and Maulana Sher Ali Shahh Sahib[1]. Akora Khattak was an important center of Hadhrat Sayyid Ahmad Shaheed's (may Allah's mercy be upon him) *Jihad* and a major battle also took place here. We saw the Sikh fortress at which that battle had taken place and also enjoyed a boat ride in the flowing Kabul River around evening time. During the war of 1965, I had composed a poem named "*Ay Wadi-e-Kashmir*" (O Valley of Kashmir). My companions asked me to recite it so I complied. None of my poems or Ghazals had been published until then. Maulana Samee ul-Haq Sahib published it in his monthly "*Al-Haq*" magazine for the first time and fondly narrated these gatherings in his editorial.

This trip to Peshawar and Akora Khattak was so enjoyable that the next year, at Maulana Samee ul-Haq Sahib's proposal, we planned a solely leisure trip to this region. The late Hakeem Musharraf Husain Sahib and my friend respected Muhammad Kaleem Sahib also accompanied us. We spent a night at Maulana Qari Sa'eed ur-Rahman Sahib's (may Allah's mercy be upon him) house in Rawalpindi, and he also got ready to accompany us in this trip. Hadhrat Maulana Nafi' Gul Sahib's son Maulana Abdullah Kakakhel Sahib also joined us. After a night or two of rather

[1] This text was written in 2014 when both of these elders were alive. Sadly when this is now being published, Maulana Samee ul-Haq (may Allah's mercy be upon him) has passed on to the exalted status of martyrdom, while Maulana Sher Ali Shah Sahib (may Allah's mercy be upon him) has also departed from the world. *Inna Lillahi Wa Inna Ilayhi Raji'oon*. (We certainly belong to Allah, and to Him we are bound to return.)

cheery and pleasurable gatherings in Akora Khattak, we requested Maulana Abdullah Kakakhel Sahib to arrange a visit to Hadhrat Shaikh ul-Hind's[1] (may Allah's mercy be upon him) companion Hadhrat Maulana Aziz Gul Sahib. He used to reside in a village between Mardan and Swat called Sakhakot. Maulana Samee ul-Haq Sahib's friend the late respected Shafeeq Sahib also accompanied us. Accordingly, our caravan of seven arrived in Sakhakot. This was a rather lush and verdant location, offering fresh invigorating air. We visited Hadhrat Maulana Aziz Gul Sahib (may Allah's mercy be upon him). Though his mother tongue was Pashto, as a result of Hadhrat Shaikh ul-Hind's companionship he was quite fluent in the local dialects of Deoband and Saharanpur. Hadhrat inundated us with his warmth and kindness. His brother and Maulana Abdullah Kakakhel's father Hadhrat Maulana Nafi' Gul Sahib also resided there. Together with enviously close bonds of brotherhood between the two brothers, free flow of delightful academic banter also continued to be exchanged between them. In short, all of us thoroughly enjoyed the sittings with them.

It was during this trip that one particularly interesting incident transpired. It was Isha time. Owing to his captivating recitation, we requested Sa'eed ur-Rahman Sahib to lead us in Isha prayer. He was also a *musafir* (traveler) similar to us, so he did *Qasr* and offered *Salam* after two *Rakat*s. Incidentally, a local villager also joined the prayer. When he saw the Imam offering *Salam*, he also followed and offered *Salam* and ended his prayer. Maulana Samee ul-Haq signaled to him to stand up and complete his prayer, but he did not understand. At this, Maulana Samee ul-Haq explained to him in Pashto: "The Imam is a *musafir* (traveler), that is why he offered two *Rakat*s only. You being a resident of this place should offer complete four *Rakat*s." Whatever that villager replied in Pashto made everyone laugh. At our inquiry, he told us: "He is saying: "Do you eat half a meal during travel? If not, on what grounds can you halve prayers?"

From Sakhakot we arrived at Batkhela, the gateway to Swat, where a local community leader had arranged for our lunch. He had laid various kinds of bird meat in that lunch, and had also prepared

[1] Translator: Hadhrat Maulana Mahmood Hasan of Deoband (may Allah's mercy be upon him)

them with such artisanal culinary skill that my taste buds still remember the pleasure of that delectable gastronomic experience. Thereafter, we travelled past Bahrain and arrived in Kalam. This picturesque valley rife with natural landscape captivated us desert-dwellers. We decided to spend a night there and return the next morning, but came to know that the roads had become perilous due to rain and bus services were also suspended. However, later a truck driver agreed to take us. We clambered into the truck and somehow reached Mingora. We had planned to travel to Balakot from there. We thus journeyed to Balakot, passing by Abbotabad on our way. Here, we were blessed with offering our *Salam*s at the grave of Hadhrat Maulana Muhammad Ismail Shaheed (may Allah's mercy be upon him). This entire region is covered with mountains and meadows, and it is also here that artifacts and memorabilia from that battle recount undying tales of the passion, fervour and ardour of the *Mujahid*s till this day. We returned to Abbotabad from here and passed by Nathia Gali to reach Murree. The entire route from Abbotabad to Nathia Gali, and then until Murree is brimming with picturesque natural treasures in the form of snow-covered mountains and lush, flowery meadows. And it was during this trip that I composed my poem "*Murree Ki Ik Shaam*" (An evening in Murree) which, at repeated insistence, was recited several times.

Islamabad International Conference 1968

It was the era of the late President Muhammad Ayyub Khan Sahib's rule. Though Pakistan's economical situation improved during his reign, on the one hand political parties declared his rule a dictatorship, while religious circles were disgruntled with him because he had entrusted leadership of the Islamic Research Institute to Dr Fazl ur-Rahman Sahib, who had arrived in Pakistan after doing a PhD in Islamic Studies from McGill University, and in a bid to mold Islam according to Western ideas, was exploiting the unanimously agreed-upon matters of Islamic law as a test bed for his "research". And his newfangled ideas had opened the door to new debates among scholarly circles throughout the nation. These endeavours of his were being declared as "*tahreef*" (tampering) in Islam by religious circles. I had also written several academic essays on his ideas in my editorial of Al-Balagh, which were published under the titles of "*Ulama Aur Waqt*

Ka Taqaza" ("Scholars and the Need of the Times"), "*Tahqeeq Ya Tahreef*?" ("Research or Alteration"?), "*Nai Ta'beer*" ("Novel Interpretations"), etc.

It was during this time that an international conference was organized by the Islamic Research Institute, in which a majority of those issues were tabled for discussion in which the scholars of Pakistan disagreed with the Islamic Research Institute. Numerous prominent scholars of the Muslim World were invited in this conference, including the Head of Al-Azhar University. It was commonly believed that the objective behind the Islamic Research Institute convening this gathering was to get support for their views from international Islamic scholars, especially the scholars from Arab countries. Our respected father, Hadhrat Maulana Muhammad Yusuf Binnori and Hadhrat Maulana Mufti Mahmood Sahib were also invited. These elders initially demurred whether it was appropriate to participate or not. However, it was eventually decided that since eminent scholars from the entire Muslim World were participating, we should enunciate our stance with evidence by actively participating. Among the key topics in the conference was "The System of Wealth Distribution in Islam", where one could debate in favour of either Capitalism or Socialism, and it was these two economic systems which had influenced proselytizers of Western Modernism into hankering after alterations in Islamic teachings. Our respected father (may Allah's mercy be upon him) therefore chose this topic for his article and commanded me to prepare the initial draft based on some guidelines he verbally conveyed. I consequently began writing this essay relying on Allah. Our respected father's supplications were with me. Alhamdulillah! The essay was prepared. Our respected father reviewed it and added some more points. This conference was convened on the 10th of February 1968 (equivalent to 10th of Dhi Qa'da 1387H) in Rawalpindi's Intercontinental Hotel (which has now been renamed to Pearl Continental Hotel). Our respected father took me with him. Renowned scholars from the Muslim World were, in truth, present at the conference, among them being the Grand Mufti of Palestine Sayyid Ameen al-Husaini, the Rector of Al-Azhar University Baquri, Chief Justice of Libya Shaikh Mansoor al-Mahjoob, Dr Hubb Ullah of Egypt, and others. We met all of them and our respected father presented his essaay, which was much lauded, in the Opening Session of the conference. The noble scholars presented a rather equitable and balanced point of view regarding the topic of *Ijtihad*. Though the essays of some other Pakistani participants mirrored Western modernism.

Hadhrat Binnori and Hadhrat Mufti Mahmood Sahib critiqued those speeches. I summarized the entire proceedings of this conference, and this was published in Al-Balagh's edition of Muharram al-Haram 1388H Volume 2, Pages 31 to 42.

It was early days into the founding of Islamabad city. The site where the Ministry of Foreign Affairs is located today was then occupied by the only hotel of the city named Shehrzad. A dinner was hosted by the Ministry of Law one evening and the invitees were also shown around the new city. Several other gatherings were also organized in honour of the invitees. During some of them, a speech by the Grand Mufti of Palestine was also scheduled, in which case I was made to translate it into Urdu. At the conclusion of the conference, the invitees were scheduled to be taken on a leisure trip to Lahore so that they could behold the beautiful land of Pakistan. Our respected father could not participate in this program due to his old age and busy schedule, and I was also supposed to return with him. But it was probably the Grand Mufti of Palestine who requested our respected father: "Send Taqi with us, so that he can help with translation." Our respected father granted me permission, so I departed with them. En route, we stayed at several sites including Mangla Dam. At the end, a gathering for food was also organized in Gujranwala at Hadhrat Maulana Sarfaraz Khan Safdar's (may Allah's mercy be upon him) Madrasa Nusratul Uloom, and I rendered my translation services. This trip finally came to an end on reaching Lahore.

Episode 32

Islahi Ta'alluq[1] and *Baiyah* with Hadhrat Dr Abdul Hayy Sahib Arifi (may Allah's mercy be upon him)

As a result of my respected father's (may Allah's mercy be upon him) teachings, guidance and upbringing, it had become manifest to me that merely learning letters and words through books is insufficient for reformation of one's character, and that normally one's actions and character are not reformed without undergoing practical training under the mentorship of a spiritual guide. Our respected father (may Allah's mercy be upon him) would often narrate stories of his relationship with his elders and would diligently bring us along to visit contemporary pious elders. It was a result of this that Alhamdulillah from my childhood itself I received the honour of meeting Hadhrat Allama Shabbir Ahmad Sahib Usmani, Hadhrat Allama Sayyid Sulaiman Nadvi, Hadhrat Maulana Mufti Muhammad Hasan Sahib Amritsari, Hadhrat Maulana Khair Muhammad Sahib, Hadhrat Maulana Shah Abdul Ghani Sahib Phoolpuri, Hadhrat Maulana Sayyid Muhammad Yusuf Binnori, Hadhrat Dr Abdul Hayy Arifi, Hadhrat Maulana Abdul Ghafoor Sahib Madani, Hadhrat Maulana Rasool Khan Sahib, Hadhrat Baba Najam Ahsan Sahib (may Allah's mercy be upon them all) and innumerable other pious elders. As a consequence, with the grace of Allah Ta'ala the importance of the company of the pious was entrenched in my heart, and from childhood itself the heart was filled with certitude that establishing a formal *Islahi Ta'alluq* with a *Shaikh* is necessary. Initially, my heart was greatly inclined towards Hadhrat Maulana Mufti Muhammad Hasan Sahib (may Allah's mercy be upon him). Our respected father had exhorted us to diligently visit him whenever we visited Lahore. Alhamdulillah I acted upon this advice, but I was so young at the time that I could not muster up the courage to request Hadhrat for *Islahi Ta'alluq* or *Baiyah*.

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[1] Translator: *Islahi Ta'alluq*: A mutual relationship between a *Shaikh* (mentor) and a seeker in which the seeker would seek advice from the *Shaikh* for his *Islah* (moral reformation) without formally becoming *Baiyah* to the *Shaikh* at this point.

In the meanwhile, Hadhrat passed away while I was still a child. Nonetheless, in 1955 Allah Ta'ala bestowed the honour of studying under Hadhrat in an extraordinary and fortuitous turn of events, which I have described previously.

After completing the *Dars-e-Nizami* syllabus from Darul Uloom, the urge to establish *Islahi Ta'alluq* with a pious elder burgeoned in my heart. In those days, our respected father's weekly *Islahi*[1] gathering used to take place in our house itself. Alhamdulillah I was blessed with regular attendance in that gathering. Our respected father (may Allah's mercy be upon him) would normally read or have someone else read the sayings of Hadhrat Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Sahib Thanvi (may his secret be sanctified) in that gathering and would thereafter expound upon them. I remember that when I mentioned that gathering to my teacher Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him), he advised: "When you sit in Hadhrat's gathering, do not sit with the thought that he is your father; rather sit with the thought that he is a pious elder who is close to Allah. You will reap more benefit if you sit with this intention." Alhamdulillah I thereafter sat with this intention, and it was through this gathering that with the grace and benevolence of Allah Ta'ala my heart developed a natural affinity with the teachings of Hadhrat Hakeem Ul Ummah (may Allah's mercy be upon him). In those days, when the thought of establishing *Islahi Ta'alluq* would come to mind, the heart would spontaneously voice out: "What is the need to look elsewhere when, with the grace and benevolence of Allah Ta'ala, our own house is a river of blessings in the form of our respected father?" My relationship with my respected father was not merely that of a father and a son, rather Alhamdulillah my heart was also filled with devotion towards him, and I would feel every word of his finding its way into the depths of my heart. For this reason, one time I presented my request for *Baiyah* to him. He replied: "Though there are precedents of a father doing *Baiyah* to his son, it is quite difficult to fulfill the rights of this relationship together with the rights of being a son, and normally this relationship of being a son becomes an impediment towards benefitting

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[11] Translator: *Islahi* gathering: A gathering in which a *Shaikh* (spiritual mentor) imparts teachings to seekers for reformation of character.

and receiving benefit. It is therefore more appropriate to establish *Islahi Ta'alluq* with someone else."

Hadhrat Dr Abdul Hayy Arifi (may Allah sanctify his secret) was among the distinguished spiritual successors of Hadhrat Hakeem Ul Ummah, and our respected father would recite the following couplet of the late Asghar Gondvi regarding him:

خطِ ساغر میں رازِ حق و باطل دیکھنے والے

ابھی کچھ لوگ ہیں ساقی کی محفل دیکھنے والے

Translation:

O the one who looks at the line of the goblet to differentiate truth from falsehood

There still remain those who have witnessed the gathering of the cup-bearer

And sometimes the following couplet:

مجھے دیکھ آئنۂ یار ہوں میں

جلا کردۂ حسنِ دلدار ہوں میں

Translation:

Look at me, I am a mirror of my friend

I have been polished by the beauty of the beloved

Our respected father and Hadhrat Dr Sahib would meet regularly, and through this we also got opportunities to present ourselves in his service. However, until now we had not established a formal *Islahi Ta'alluq* with Hadhrat. At long last, our respected father recommended us to establish *Islahi Ta'alluq* and do *Baiyah* with him. To this end, one day in 1389H (circa 1969) he took me and my honourable brother Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his

shade be extended) in Hadhrat's service and requested Hadhrat to accept our *Baiyah* to him. Hadhrat treated this request with his usual love and kindness, and instructed us to visit him alone the next day. We presented ourselves in his service the next day and Allah Ta'ala blessed us with doing *Baiyah* at his blessed hands.

Hadhrat's weekly gatherings used to take place on Fridays. Alhamdulillah, after Baiyah we regularly attended this gathering every week. Later on, Hadhrat began another weekly gathering on Mondays especially for us seekers. Alhamdulillah, for years upon years we were blessed to regularly attend this gathering as well. Besides these gatherings, we also presented ourselves in Hadhrat's service at other times as needed and especially to receive Hadhrat's guidance for any important matters. And at the same time, with the grace and benevolence of Allah Ta'ala, we also continued informing Hadhrat about our spiritual states and receiving Hadhrat's instructions and trying to act upon them through *Islahi* correspondence as well.

Allah Ta'ala honoured us to establish *Islahi Ta'alluq* with Hadhrat for seventeen years. When I look back upon those seventeen years, a wondrous panorama of unending graces and favours and love and kindness from Hadhrat unravels itself. Every time we presented ourselves in Hadhrat's service, it felt as if he were restlessly anxious to somehow pour into us the teachings that he had acquired from his *Shaikh*. May Allah forgive me; my conduct throughout this period consisted entirely of negligence upon negligence. However, Hadhrat's extraordinary benevolence forced some teachings into me such that Alhamdulillah the correct understanding of *Tasawwuf* became ingrained in my mind. Alhamdulillah, I have preserved the letters I wrote to Hadhrat for my reformation as well Hadhrat's inspirational and touching replies (each of which left indelible imprints on my heart), and to this day they are a beacon of light for me. I present a few of those letters below, which should be beneficial for everyone:

One time I wrote to Hadhrat:

"The doubt remains in the heart regarding our actions, i.e. how do we ascertain that our intentions are correct, especially when it is sometimes witnessed, and the texts also point to this, that many a times the action itself is good but the intention is wrong due to which the action

goes to waste. It is due to this that diligently safeguarding one's intentions is emphasized in the Prophetic sayings. Regarding this, what is the way to be diligent in safeguarding one's intentions? Though we say that our intention is correct, the heart fears that these may be just hollow words. Intention, which is an action of the heart, cannot be performed by merely articulating some words through the tongue. And when I survey my heart, I see other thoughts as well together with correct intention. In this case, how can one be satisfied about correctness of one's intentions?"

Hadhrat wrote in his reply: "When it is understood that intention refers to the heart's motive, it follows that our daily routines often take place through these motives of the heart though we are not actively aware of this. It is not necessary to renew one's intention at each moment. If the thought comes during an action that this action is being done for show, then this is a baseless doubt because the action was not started with the intention of show. However, the action which is done with the intention to show off from the start, that is pure *riya* (ostentation). Intention cannot be changed in the middle of an action, rather the action should be completed and afterwards these thoughts can be compensated for by seeking Allah's forgiveness."

Regarding my question: "And when I survey my heart, I see other thoughts as well together with correct intention. In this case, how can one be satisfied about correctness of one's intentions?" Hadhrat replied: "Intention is a voluntary action while mere thoughts and doubts are involuntary, therefore they are not taken into account and there is no need to worry about them. "

In another letter, this lowly one wrote to Hadhrat: "The heart was quite affected by Hadhrat's insightful talk about "*Ujb*[1]" and "*Kibr*[2]" last Monday. However, when I try to apply it on my own self, the thought comes that though I do not consider any of my qualities as my own excellence, however, as a gift from Allah, sometimes some good qualities seem to be present in me. I thank Allah for these, but at the same time this realization of possession of good qualities also brings

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[1] Translator: "*Ujb*": Vanity

[2] Translator: "*Kibr*": Arrogance

some enjoyment and pleasure to the heart. How can one know if this enjoyment and pleasure is *ujb* or not? If this is indeed *ujb*, what would be its treatment? And if this is not *ujb*, then I frequently get such thoughts. Should I remain satistfied with the thought that these thoughts are not *ujb*?"

Regarding the enjoyment and pleasure mentioned in this letter, Hadhrat replied: "These feelings arise out of faith itself and are a sign of truthfulness." And regarding the suspicion of *ujb* in the afore-mentioned letter, Hadhrat replied: "Suspicion of *ujb* is a sign of sincerity. May Allah Ta'ala bestow unending progress in sincerity. I make heartfelt supplication for you."

In the days that this lowly one was appointed as a judge in the Shariah Appellate Bench of the Supreme Court, in one of the letters I wrote: "For some time now, I have especially noticed in myself that fear of blame from people has mushroomed in my heart. I especially feel a heightened apprehension that since this lowly one got the opportunity to be involved in some matters of the government or serving in some governmental posts, that people should not begin considering me a government sycophant. Though after repeated *Istikhara*s as well as receiving counsel from Hadhrat, I can say from the bottom of my heart that the heart is satisfied that InshaAllah this work is correct for this lowly one for achieiving religious objectives and I must continue doing it, however fear of this reproach from people often hangs heavy on the heart."

In reply to this, Hadhrat wrote: "Has anyone ever actually considered so or is it merely a doubt or apprehension? If it is merely an apprehension, then no doubt it arises from *Hubb-e-Jah* (love of fame). It is obligatory to feel remorse over it and to ask Allah for forgiveness. Do you consider yourself as possessing any religious excellence or quality whose loss could be feared? This possibility can be atoned for by seeking Allah's forgiveness. The following supplication is tried and tested to be quite effective for this: "اَللّٰهُمَ اقْذِفْ فِي قَلْبِي رَجَاءَكَ، وَاقْطَعْ رَجَائِي عَمَّا سِوَاكَ". Read this after every prayer. I make heartfelt supplications for you keeping all states of affairs in mind. May Allah the Most High protect you from all machinations of the *nafs*, and may He keep you in His protection and safety with honour and wellbeing wherever you may be, and may He help and support you in every situation. Ameen."

After this, this lowly one wrote: “As Hadhrat has confirmed, this apprehension stems from *Hubb-e-Jah*. Due to this, there is much worry that Allah the Most High should save me from it. Whatever treatment Hadhrat prescribes for this, Insha Allah I will follow it.”

Hadhrat replied: “Whenever you suspect *Hubb-e-Jah*, immediately ask Allah for forgiveness and remain busy with your tasks. May Allah the Most High keep you safe and protected from the machinations of *nafs* at all times. Ameen.”

In another letter, this lowly one wrote that he had become much more worried about the above-mentioned thoughts and *Hubb-e-Jah*. To this Hadhrat replied: “Do not pay any attention to anyone. Intention is in one’s own control. After *rujoo’ ilallah*[1] is established, do not worry about anything. Perceiving *Hubb-e-Jah* is itself the cure for it, and it can be made up for by asking Allah for forgiveness.”

One time, after returning from a visit to the Haramain Shareefain I wrote to Hadhrat: “This lowly one is always engulfed with an extraordinary feeling at the Blessed Rowdah. After presenting the well-known words of *Salam* (greetings), the heart does not desire to leave too soon but no more words come to mind to say. I often just stand silently and thereafter repeat the *Salat* and *Salam* or the blessed Durood--- If Hadhrat could teach the correct way of presenting *Salam*, then this confusion could be allayed for the future. I also do not know whether it is correct etiquette to remain standing there for too long?”

Hadhrat wrote in his reply: “The etiquette of love is to be succinct in whatever one wants to say. It comes in narrations that the Noble Companions would stand in front of the Blessed Rowdah for a very short while --- they would present S*alam* with just the words: السلام عليك أيها النبي ورحمة الله وبركاته and would thereafter move ahead. However, in today’s times since one rarely gets the opportunity to visit, if one respectfully presents S*alam* and also makes some supplcations to Allah at the same place then there is nothing wrong with it, but this should also be brief. This is my

[1] Translator: *Rujoo’ Ilallah*: Turning one’s heart’s attention towards Allah

personal preference. However, sitting facing the Qibla in the direction of the blessed feet near the grill and saying whatever one wants to say or just sitting quietly, in either case this is a great blessing through and through."

Regarding visits to the Haramain Shareefain, I wrote to Hadhrat: "Since the stay in the Haramain Shareefain was quite short this time, this lowly one did not inform anyone of his visit in both the blessed cities except a few individuals. This was so that whatever time was available could be spent inside the Haramain. Due to this some individuals complained, and the thought also arose in the heart as to whether the rights of relationships were not being correctly fulfilled with this mode of action. I would like to request Hadhrat to instruct the correct mode of action in such situations."

Hadhrat replied: "I personally do not like to inform anyone of my arrival there so that maximum time can be spent inside the Haramain Shareefain. However, it is also naturally inappropriate to ignore close acquaintances. For this, some brief time from one's schedule could be alotted only to particular acquaintances, so that the mind does not get distracted. One does not visit those places to fulfill the rights of relationships, and neither are those rights among the obligatory rights."

Episode 33

My Marriage

My parents were in search of a suitable bride for me, and their search finally ended upon the daughter of respected Sharafat Husain Sahib (may Allah's mercy be upon him). Respected Sharafat Husain Sahib was a businessman by profession but had a reverential relationship with my respected father and all other pious elders of the city, to such an extent that each of them would think that he was closer to them. He was originally from Allahabad, and even there he had a special relationship with Hadhrat Hakeem Ul Umma's *Khalifa* Hadhrat Maulana Wasi Ullah Sahib (may Allah's mercy be upon him). My mother was quite ill in those days so the marriage proposal was sent through my elder sisters. Hadhrat Baba Najam Ahsan Sahib was an ascetic *Khalifa* of Hadhrat Hakeem Ul Ummah (may Allah's mercy be upon them both) from whom *Kashf*[1] was witnessed. He resided in a small room of my childhood friend respected Kaleem Sahib's house (whom I have mentioned while relating my childhood days). It was from this small room that his teachings would spread and people would benefit from them. I also received the good fortune of frequently presenting myself in his service, and he would be extremely benevolent towards me. He would also advise me at my mistakes through fatherly reprimands. When he learnt that my proposal had been sent to respected Sharafat Husain Sahib's house, rather perhaps my mother-in-law to-be requested his opinion about this proposal, he wrote a letter to her of which I was not aware until a long time later, when my mother-in-law gave it to me. I preserved it as a good omen in my file of glad tidings. The letter contained the following words:

"Assalamu Alaikum Wa Rahmatullahi Wa Barakaatuhu. Whatever I am writing, Alhamdulillah I am writing with complete honesty and truthfulness. There is no reason for me to deceive myself or anyone else due to any ulterioir motives. I like (this proposal) so much that I wish I had such a worthy, blessed and capable child. I am telling the truth; I have even heard an unseen voice in a

[1] Translator: *Kashf*: Unveiling of normally hidden knowledge

dream saying: “Allah will take work from this child.” I have no qualms about him after hearing this glad tiding. From his outward appearance, he does not look effeminate, does not shave his beard and moustache, and follows the *Sunnah* of Allah’s beloved ﷺ. His health is also quite good, and with the Grace of Allah he is also well-groomed and well-dressed. He is quite jovial and lighthearted, and masterful in speech and writing. Arabic and Urdu are like mother tongue to him, and in English he has passed Graduate and L.L.B Final examinations. Youth nowadays often adopt effeminate appearances and possess similar courage, as well as similarly weakened intelligence and health. Allah has set an entirely different standard of beauty for man. Furthermore, nowadays it also sometimes happens that within a week or two, the husband begins beating his wife. This happens because both are unwilling to concede to each other. The husband considers his wife a slave, which sparks the dispute. The wife is not a slave; she is a life-partner and should be treated as such.

Our young man earns a decent living, but he does not earn by cheating anyone, and InshaAllah Allah will continue bestowing. The best conduct and appreciation is hoped for your daughter. I am well aware of all kinds of young men. It is with this in mind and after carefully contemplating this matter that I have reached the opinion I have stated. What use is a well-groomed stylish young man if he is bereft of humanity, love, and competence, is unconcerned about the Hereafter, and his mentality is not properly Islamic? Do not at all fear any ill-treatment, harshness or strictness. Wassalam.”

Anyway! In this manner, my *Nikah* took place on the 17th of Dhul Hijjah 1388H, equivalent to the 5th of March 1969, in Masjid Bab ul-Islam Aram Bagh. This is the same mosque near which five years of my childhood were spent, which I have described before. Our respected father had requested Hadhrat Allama Zafar Ahmad Sahib Usmani (may Allah’s mercy be upon him) to conduct the *Nikah*. Despite his old age and frailty, Hadhrat benevolently came all the way from Tando Allahyar and conducted the *Nikah*, and carried out the *Eejab Wa Qubool* (Offer and Acceptance) with me in Arabic. Senior scholars and pious elders of the time were in attendance at the *Nikah* Ceremony, including all of my teachers, my *Shaikh* (spiritual mentor) Hadhrat Arifi, Hadhrat Allama Yusuf Sahib Binnori, Hadhrat Baba Najam Ahsan Sahib (may Allah’s mercy be

upon them all) and others. My respected father organized a *Walima*[1] in Darul Uloom Korangi the next day, which was mostly attended by teachers and students of Darul Uloom and some close relatives. Since it was quite difficult for acquaintances and relatives residing in the city to come to Darul Uloom, a second *Walima* was organized in the city in our house at Ashraf Manzil, where food was served on the floor. In those days, Delhi Muslim Hotel served Delhi cuisine as its specialty. The owners of that restaurant, who were neighbours of my father-in-law, prepared the food with much love and affection. Through the supplications of those elders, Allah Ta'ala put *Barakah* in this marriage and with the grace of Allah my wife is fulfilling the rights of companionship in the best possible manner till this day. May Allah Ta'ala reward her the best of rewards. However, I do not know how much I lived up to the expectations that Hadhrat Baba Sahib (may his secrets be sanctified) had expressed about me.

A year after the marriage, on *Ashura* 1390H, equivalent to 23rd March 1970, Allah Ta'ala bestowed my first son upon me. Our respected father named him "Muhammad Imran Ashraf" and Hadhrat Baba Najam Ahsan Sahib (may Allah's mercy be upon him) gave him the historical name of "Farrukh Taqi".

A Small Service to Maariful Quran

During the last years of his life, our respected father (may Allah's mercy be upon him) remained busy day and night authoring Maariful Quran. This was a time when our respected father (may Allah's mercy be upon him) was plagued by ill health and at the same time was also exceptionally busy with national and communal activities. Incredibly, he would still find time for authoring Maariful Quran in the midst of all these activities. This was to such an extent that during the war of 1965, when the entire city was engulfed in darkness due to the black out, he would close a room, carefully light a table lamp inside such that its light could not reach outside, and would

[1] Translator: *Walima*: Marriage banquet

continue with his work in this way. Sirens signally air strikes would sound, bomber jets would zoom and boom about in the sky, and his pen would continue writing.

Since our respected father (may Allah's mercy be upon him) would often be plagued by various illnesses, he was anxious to complete Maariful Quran within his life time. To this end, in 1972, equivalent to 1392H, he assigned two tasks related to Maariful Quran to me: Firstly, he commanded me to pen the first draft of the Tafsir of some Surahs, and secondly, he instructed that there was a need for an introduction at the beginning of Maariful Quran which should contain some general information related to the Noble Quran. Though I found both tasks beyond my capability, I considered my respected father's (may Allah's mercy be upon him) instructions as a good omen and soothed my heart with the thought: "Whatever I write, I will anyway present it to respected father at the end. In this way my mistakes will be corrected and I will also learn." I therefore divided my time such that whatever time remained from teaching during the day, I devoted it to writing the Tafsir of Surah Saffaat as my respected father (may Allah's mercy be upon him) had commanded. In writing the Tafsir, I tried to keep in mind the points that our respected father (may Allah's mercy be upon him) paid particular attention to in his Tafsir. When the Tafsir of Surah Saffaat was completed, I began the Tafsir of Surah Saad with my respected father's (may Allah's mercy be upon him) instructions, and Alhamdulillah it was also completed soon. By this time, my respected father (may Allah's mercy be upon him) had reached Surah Yaseen, and at this point I presented by manuscript of Surah Saffaat and Surah Saad. Hadhrat read the entire manuscript and also made corrections at some places. Later, my respected father assigned Surah Zukhruf to me, and Alhamdulillah I was blessed to write its Tafsir as well, and he reviewed it thereafter. This work began in Muharram 1392H (March 1972) and, with the help of Allah Ta'ala, was completed in Rajab 1392H. For these three Surahs, our respected father commanded me to write the entire first draft of their Tafsir and thereafter reviewed it himself. And later one day, when I was not in his presence but could hear his words in another room, he said to someone: "Alhamdulillah, whatever work I assign to Taqi, I do not have to use my pen much on it." And all praise is to Allah for this.

In such cases, when a senior takes work from his junior, authors normally do not feel the need to mention it, because it is in fact a process used by the senior to nurture the junior and the work produced by the junior is actually through the teachings and blessings of the senior himself. However, my respected father (may Allah sanctify his secrets), either due to scrupulousness or for encouragement, mentioned this insignificant service of mine in the preface of Maariful Quran. While mentioning writing of Maariful Quran, he wrote:

"The middle two *Manzil*s from Surah Shu'ara to Surah Hujuraat remained. I began them as well with the name of Allah. From these, I assigned Surahs Saad, Saffaat and Zukhruf to my dear son Maulvi Muhammad Taqi (may Allah keep him safe) and reviewed them myself and began writing the other Surahs myself. About two-and-a-half *Juz* of the Noble Quran remained when on the 24th of Rabi Uth-Thanee (8 June 1972) I was afflicted with a sudden and severe heart ailment… When I came to some senses, the notion of completing the remaining Tafsir seemed to melt away into an unattainable longing. I lightened my heart's burden by bidding my dear son Maulvi Muhammad Taqi (may Allah keep him safe) to complete the remaining parts." (Preface to Maariful Quran, Page 66 Volume 1).

When Allah Ta'ala bestowed recovery from this illness and my respected father restarted work from Surah Shoora, he again involved me in the Tafsir of several Surahs and I was blessed to receive a partial share in their writing. My respected father mentioned this also in a marginalia in the Tafsir of Surah Shoora:

"The status of Maariful Quran is that when this incident took place, I had almost finished writing Maariful Quran until the end of the Quran. The middle sixth Manzil was left due to certain reason. Its writing had reached the current point in Surah Shoora and a further one-and-a-half *Juz* remained till Surah Hujurat. Now it is as if Allah Ta'ala has given a second life and doctors have given permission to read and write, so I have restarted this work in the name of Allah by involving my son Maulvi Muhammad Taqi together with me in this work. And Allah alone is the Helper!" (Maariful Quran Page 686 (Marginalia) Volume 7)

Uloom ul-Quran

For the second task, i.e. writing an introduction to Maariful Quran, I had allotted my evening time at home. When I began this work, I came across numerous important relevant topics about which I felt the need to research more and write at more length. And in this manner, instead of an introduction to Maariful Quran, this work took the form of a separate book in its own right. The topic which required the hardest work and which caused me the most mental perplexity was the discussion of "*Sab'ah Ahruf*" (Seven Huroof). I tried to ferret out and digest any information on this topic wherever I found it, and this chapter was finally completed after several months. However, despite all this I did not trust my understanding and the heart remained unsettled as to whether I had reached the correct conclusion or not.

Finally, I thought that the biggest Imam of Qiraat of the time was Hadhrat Maulana Qari Fateh Muhammad Sahib Panipati, who with the grace of Allah was spreading his knowledge in the Nanak Warah branch of Darul Uloom. I therefore presented myself in his service and submitted: "I will not feel contented until I present whatever I have written on this topic to you for review." Since Hadhrat was blind and all his knowledge was saved in his memory, presenting my writing to him meant reading out the entire text to him. Hadhrat kindly replied: "I will visit Darul Uloom one day and spend the night there. You can read your writing to me at that time." Thereafter Hadhrat visited after a few days and spent the night at Darul Uloom, and I read out the entire chapter to Hadhrat after Isha. Hadhrat listened to the entire text attentively, and perhaps also advised some improvements at some places, but gave his full support to the position taken in that text. The *Imam* of *Qiraat* Hadhrat Allama Jazari (may Allah's mercy be upon him) has also stated in his book "*An-Nashr*" that he had reached the same conclusion regarding the explanation of "*Sab'ah Ahruf*" after pondering over it for twenty years, and to my knowledge Hadhrat Maulana Qari Fateh Muhammad Sahib (may Allah's mercy be upon him) was certainly the Allama Jazari of his time. After his concurrence, Alhamdulillah the qualms regarding this chapter were allayed and I made it part of this book.

Besides this, non-Muslim Westerners, in the name of academic research, had raised doubts and suspicions regarding the Noble Quran. I found it necessary to discuss those as well in this

introduction. To this end, I referred to as many books of those Westerners as I could and delved into detailed discussions on their claims, and proved their doubts and suspicions baseless.

In those times, incorrect and misguiding methodologies of various groups with respect to the exegesis of the Noble Quran were gaining popularity. In view of this, it was also felt necessary to describe the correct principles of Tafsir. I therefore created a separate section for it and explained the fundamental reasons for the misguidances found regarding this, and for this discussion made Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Sahib Thanvi (may Allah's mercy be upon him) book "*Al-Intibaahaat ul-Mufeedah*" as the base.

I had alotted the time after Maghrib for this work and would try my best to spend that time in this work only. One day my beloved brother respected Muhammad Zaki Kaifi Sahib (may Allah's mercy be upon him), who used to stay in Lahore and would come only once or twice a year to visit his parents and siblings and would spend a few weeks or a month in Karachi, was sitting with our respected father after Maghrib. His conversations with our respected father were quite interesting and informative. He was widely read and would often ask our respected father academic questions. Additionally, he was an excellent poet so sometimes the topic of poetry would be kindled during those conversations. I liked all these topics and would savour whatever time I got in *Bhai Sahib's* company. For this reason, I wanted to be part of this conversation, but this was the time I had alotted to writing Uloom ul-Quran. If I attended the conversation, it would mean skipping the writing of this book for the day. The heart did not accept this as well. The solution I found to this dilemma was that I brought the manuscript and the books relevant to the topic under writing near the two elders, such that I could hear the conversation and also continue adding something to the manuscript. For a while, Bhai Jaan eyed me sitting neither here nor there, then remarked: "What are you doing, neither completely being part of our conversation nor focusing on your work. Choose one thing." At this, our respected father (may Allah's mercy be upon him) replied: "This is the way of those who work. A busy person has to take care of multiple tasks at the same time, so his action is correct." I felt reassured by our respected father's encouraging words and the qualms were allayed.

In short, this writing mushroomed from an introduction into a separate book. When I presented it to our respected father, though he liked it much, he also said: “It is not appropriate to include this in Maariful Quran. It is a separate academic and scholarly book and should be published as such.” It was also named “*Uloom ul-Quran*” at our respected father’s directions and he also wrote an extremely encouraging preface to it which stemmed from his extreme humility and an extraordinary encouragement of an unworthy son of his. I do not find the courage to even narrate his words from that preface. Thereafter he commanded me: “Now write a simple and brief summary of this which can be beneficial for common people and can help common readers of the Tafsir of the Quran.” Hadhrat himself chose the topics to be included in that summary and I prepared it in light of Hadhrat’s instructions. Thereafter Hadhrat published it as the introduction to Maariful Quran.

Trip to Islamabad for a New Constitution

During those days the National Assembly of the country was mulling over a new draft of the Constitution. General Muhammad Ayub Khan Sahib had annulled the Constitution of 1956. Then in 1962 he implemented a new Constitution over which the political parties had raised objections. A new Constitution was to be drafted after West Pakistan’s separation in 1971, and the People’s Party Government, under the leader of the late Zulfiqar Ali Bhutto Sahib, had presented a draft Constitution in the National assembly. In this backdrop, the debate was re-stirred in the country as to what kind of Constitution should be formulated. Secular circles always attempted to make it irreligious, but this time it was presumed from the People’s Party Government, which had come to power promising Socialism, that it would try to steer the country towards Socialism by somehow inserting Socialism into the Constitution. It was therefore necessary to take academic as well as practical steps to steer the Constitution in the right direction. I stayed away from practical politics, but I would write detailed editorials in Al-Balagh on these topics. I wrote two editorials in the Muharram and Safar 1391H editions of Al-Balagh titled “The Meaning of an Islamic Constitution” and “Islamic Articles to the Constitution”. In the first editorial, I described the Constitutional foundations of an Islamic State. This editorial was actually based on my respected father’s booklet “Quranic Constitution” in which some additions were made in

accordance with contemporary times. The second editorial explained how to incorporate those Islamic foundations into legislative articles in the current Constitution, so that their aims could be attained in the current environment. Copies of both these editorials were also distributed among members of the National Assembly so that they could ponder over them.

The founder and Principal of Darul Uloom Haqqania Akora Khattak, Shaikhul Hadith Hadhrat Maulana Abdul Haq Sahib (may Allah's mercy be upon him), was a member of the National Assembly. I have previously mentioned the incident of my first meeting with his worthy and capable son Maulana Samee ul-Haq Sahib (may Allah protect him)[1] while describing the tour of 1955. Thereafter our friendship became closer through Al-Balagh and Al-Haq magazines. We would also sometimes get to meet during gatherings convened to discuss any noteworthy matters, rather we would also create opportunities just to meet up. He considered the current circumstances as a good excuse to meet, so it was probably him who must have recommended to his honourable father (may his secret be sanctified) to call Taqi to participate in the task of compiling Amendments to the draft Constitution. He therefore gave me Hadhrat's message and, after getting my respected father's permission, I departed for Islamabad. I stayed at a relative's house there. I began getting a glimpse of the brilliance of the spiritually radiant personality of Shaikhul Hadith Hadhrat Maulana Abdul Haq Sahib (may allah's mercy be upon him) during this time. Despite his brilliance and accomplishments, I witnessed amazing incidents of his extreme humily. A day after arriving in Islamabad, when I arrived in the Gallery of the National Assembly together with Maulana Samee ul-Haq Sahib, Hadhrat was sitting at his place in the Assembly Hall. Seeing me arrive, he came out of the Assembly Hall. Seeing him leave his place, we climbed down the stairs to the entrance of the Assembly Hall. When I respectfully presented by *Salam*, Hadhrat replied with extreme innocence: "Hadhrat! You have been very benevolent." I was his son's age, so these words submerged me in embarrancement. However, this angelic individual had no idea

[1] This text was written in 2014 when Maulana Samee ul-Haq Sahib was alive. Sadly, Maulana Sahib (may Allah's mercy be upon him) has attained the high station of martyrdom when this text is being published. *Inna Lillahi Wa Inna Ilayhi Raji'oon*. (We certainly belong to Allah, and to Him we are bound to return).

at all what a meaningless particle he was addressing, and was completely oblivious to the lofty status of his own knowledge and accomplishments. He did not consider himself to be anything at all, and this is the highest level of humility which I have observed in a handful of individuals besides my respected father (may Allah's mercy be upon him), and Hadhrat Maulana Abdul Haq Sahib (may Allah's mercy be upon him) is at the top of this list. Anyway! I got to spend a few days in the company of Hadhrat Maulana Samee ul-Haq Sahib which left several happy memories. We both analyzed the draft Constitution and wherever we found a need for amendment from an Islamic point of view, we prepared the Amendment under the guidance of Hadhrat Shaikh Maulana Abdul Haq Sahib (may Allah's mercy be upon him). These Amendments were later presented in the Assembly on his behalf, of which some were accepted and some not.

The People's Party had come to power promising Socialism, so the word "Socialism" had been incorporated into the draft Constitution from their side, which created apprehensions that this could potentially open the door to declaring the country a Socialist state. In those days, members from religious circles were in much smaller number in the Assembly than members from the People's Party, but Alhamdulillah due to the efforts of people like Hadhrat Maulana Mufti Mahmood Sahib, Hadhrat Maulana Sahah Ahmad Noorani Sahib, respected Professor Abdul Ghafoor Sahib and Hadhrat Maulana Zafar Ahmad Ansari Sahib, as well as pressure from an overwhelming majority of the nation, they had to take back this proposition, and with the grace and benevolence of Allah Ta'ala, such a Constitution was prepared which, overall, was agreed upon by all parties of the time, and considering the circumstances of the time, it was more than what could be expected.

Episode 34

Hadhrat Muawiya and Historical Facts

I have previously written my experiences regarding my respected father's (may Allah's mercy be upon him) balanced position and my own mode of action towards *Jamat-e-Islami* and Maulana Maududi (may Allah's mercy be upon him). Around 1969 when his new book "*Khilafat Aur Mulookiyat*" (Caliphate and Kingship) was published, a barrage of objections was raised against it from all directions. However, I had not got the opportunity to personally read it. In the meanwhile, when my elder brother respected Muhammad Zaiki Kaifi Sahib (may Allah's mercy be upon him) came to Karachi during those days, he mentioned to me that he had the read the book and that he had been restless since reading it, because this book raised criticism about Hadhrat Usman, Hadhrat Muawiya and some other Companions (may Allah be pleased with them all) in such a manner as reaches the bounds of demeaning and insulting them. The late *Bhai Jaan* would often meet various individuals of *Jamaat-e-Islami*, rather even Malana Maududi himself, but despite his disagreements he had never been so severe about them; this time, however, he was much perturbed that their conduct regarding the Companions was now exceeding beyond limits. He also advised me that there was a dire need to write an academic critique of this book. He had also brought the book "*Khilafat Aur Mulookiyat*" with him and passed it to me for reading. I read it the same night and found his concerns valid, as it featured such denunciation of some of the Companions, especially Hadhrat Muawiya (may Allah be pleased with him), that the heart was left extremely distressed. The very next day, I began studying the reference books based on which those accusations were levelled. When following the references cited in that book, it was found that in some places the references were wrong, while at other places minor points were blown out of proportion. In order to clarify the reality of those accusations, I then wrote an essay which was published in Al-Balagh as a series of monthly parts. Only a few parts of that series had been published when Maulana Maududi's (may Allah's mercy be upon him) special aide respected Malik Ghulam Ali Sahib (may Allah's mercy be upon him) began publishing acrimonious replies to it in Maulana Maududi's magazine "*Tarjumaan ul-Quran*". Even after my series of

articles was completed, essays in rebuttal to my articles and in defence of Maulana Maududi continued to be published in *Tarjumaan ul-Quran* for several months.

By nature, I prefer remaining aloof from debates and argumentations, so initially my heart was unwilling to respond to their replies. However, several friends pointed out that respected Malik Sahib's essay had engendered some new misunderstandings which should be responded to at least one time. Instead of protracting this debate any further, I finally decided to review respected Malik Sahib's essay in a single edition of *Al-Balagh*. To this end, a special edition of *Al-Balagh* (Dhul Hijjah 1390H) was published especially for this critique. It was clarified in that edition that this would be my last writing on this topic and that I would not reply to any more responses to this. Scholars could compare both essays and decide for themselves. Afterwards a collection of both my essays was published in the form of the book "*Hadhrat Muawiya Aur Tareekhi Haqaiq*" (Hadhrat Muawiya and Historical Facts), and innumerable people of insight and understanding wrote letters to me informing that this book had removed several thorns of doubt and suspicion from otheir hearts. Some non-partisan members of *Jamat-e-Islami* also expressed their happiness at it. Since the late *Bhai Jaan* was the main motivator for this entire essay, he would diligently read each and every word of this discussion. On publication of this edition *of Al-Balagh*, he expressed his special happiness and shared encouraging words.

Later, respected Malik Sahib replied to this book as well and his response was published as "*Khilafat o Mulookiat Par Tabsaron Ka Jaiza*" (An Analysis of Critiques of the Book *Khilafat o Mulookiat*"). I had already clarified that this would be my last writing on this topic, so instead of dragging this debate any further I left the decision to the readers.

However, after quite some time another individual wrote a reply to this book and sent that reply to me, which was published titled "*Hadhrat Muawiya Aur Tareekhi Riwayaat*" (Hadhrat Muawiya and Historical Narrations).

This was a time when the late Zulfiqar Ali Bhutto Sahib's People's Party was gaining tsunami-like political momentum over the country and the Socialist Movement was at its peak in the country. Coincidentally, some scholars also supported Socialism, considering these slogans as being in

favour of the poor and thinking that opposing it would portray a wrong impression about Islam. On the other hand, senior scholars, including my respected father (may Allah's mercy be upon him), were of the opinion that Socialism was an early form of the same Communism which unleashed unfettered injustices and cruelties upon the Muslims of Russia and East Turkistan and obliterated all religious symbols. For this reason, instead of following the slogans of the times, we should elucidate the economic system of Islam and demand its implementation, and oppose both Socialist as well as Capitalist economic systems.

In this environment, when this difference of opinion among the scholars came to light, one day the prominent leader of *Majlis Tahaffuz Khatm-e-Nubuwwat* Hadhrat Maulana Muhammad Ali Jalandhari Sahib (may Allah's mercy be upon him) called me to his office, which was located in Maulvi Musafirkhana area in those days. When I presented myself, he spoke about this matter at length, the gist of which was: "We had sided with Nationalist circles to gain independence from the British, and even went to jail together with them. These Nationalist individuals supported Socialist notions as well. It appeared from their words that their primary grievance was against the *Zamindari Jagirdari* system which unleashed flagrant injustices against poor peasants." He also narrated several heart-rending examples of this and remarked: "One cannot turn a blind eye to these realities. The scholars should ponder over their problems and provide solutions in light of the Shariah. In order to end the environment of disagreements among the scholars regarding Socialism as well, I feel that scholars from both sides of the argument should form a committee to investigate those problems, and to jointly find solutions from the Shariah for those poor peasants. In this manner, instead of merely opposing Socialism, an alternative solution can be presented before the public." He also said: "Please convey this message from me to your respected father, and request him to form this committee. I will request the same from Hadhrat Maulana Sayyid Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him) as well."

This heartfelt proposition of his made complete sense, so when I mentioned it to my respected father, he welcomed it. To ponder over the *Fiqhi* issues collectively, our respected father had already formed "*Majlis Tahqeeq Masail Hazira*" (Committee for Research on Contemporary *Fiqhi* Issues) together with Hadhrat Binnori (may his secret be sanctified). Consequently, he instructed

to organize a meeting of this Committee to investigate the relevant *Fiqhi* issues, and to also invite Hadhrat Maulana Mufti Mahmood Sahib in this meeting. However, since our respected father (may Allah's mercy be upon him) was ill during this time, he instructed us two brothers (i.e. Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended) and myself) to participate in this Committee on his behalf, and to receive counsels from him by reporting the minutes of those meetings to him. Accordingly, Hadhrat Binnori (may his secret be sanctified) convened this gathering in his Madrasa in which he also invited Hadhrat Maulana Mufti Mahmood Sahib as well as Hadhrat Maulana Mufti Rasheed Ahmad Sahib, and also included Hadhrat Maulana Muhammad Idrees Meerathi Sahib (may Allah's mercy be upon them all).

This gathering continued for several days. Us two brothers would arrive in Hadhrat Binnori's (may Allah's mercy be upon him) Madrasa every morning, where *Fiqhi* issues would be discussed the entire day. This was my first time having in-depth meetings with Hadhrat Mufti Mahmood Sahib (may Allah's mercy be upon him), in which on the one hand we got a glimpse of his *Fiqhi* stature, and on the other hand received a first-hand experience of his captivating style of speech and pleasant demeanour. Though the political environment of those times was such that accusations were being hurled against him of supporting Socialism by forming political partnerships with Socialist elements, and he was aware that we also had academic doubts regarding his actions, this neither led us to treat him with any less veneration nor did this have any effect on his delightful demeanour and pleasant conduct. He would very kindly and lovingly participate in *Fiqhi* discussions wholeheartedly, and the questions and answers which are part and parcel of such discussions also continued in a pleasant environment. However, the debates with our teacher Hadhrat Maulana Mufti Rasheed Ahmad Sahib (may Allah's mercy be upon him) led to some amount of harshness. Nevertheless, all agreed on a final draft, which I am reproducing below for the record:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحمدلله وكفي، وسلام على عباده الذين اصطفي

Introduction

It is an undeniable reality that Islam is a complete way of life. It comprises its own unique general principles as well as detailed laws related to beliefs, acts of worship, politics, economy, social life and moral characteristics, basically every part of man's life, which are distinct from and superior to every other religion, nation and way of life. It therefore does not tolerate, at any stage, that its teachings should be confused with or get mixed up with any other religion or way of life, either in word or meaning. In this respect, Islam's system of economy is also completely distinct from all other systems, be it Capitalism, Socialism or Communism.

With this background, according to this Committee the question of whether Capitalism or Socialism is in line with Islamic teachings is not worth delving into, rather the Committee considers it a given that Islamic opposes both systems. If a certain principle of either of these systems happens to be in accordance with Islamic teachings, then neither can that system be considered to be in line with Islamic teachings on account of this nor can that system be declared to be the one proposed by Islam.

Rather the point under discussion is: Numerous economic difficulties have arisen in the current times. What is the solution for these difficulties in the light of Islam's system of economy? And how is this solution distinct from both Capitalism and Socialism? In this respect, the following principles should be kept in mind:

Principles and Methodology

1. The Islamic system of economy, without any alterations, shall be presented in a modern compilation.
2. While drafting this new compilation, practical means of implementing it shall also be provided as offer an effective and practical solution to contemporary economic difficulties. This shall be done without altering or modifying any Islamic commandment in the least, and without taking in any influence from any other system of economy.
3. One cannot turn a blind eye from the fact that ninety percent of the population is suffering from poverty and other economic difficulties, and that it is necessary to find solutions to this situation.

To solve these, all four Madhhabs shall be referred to while taking the rulings of the Hanafi Madhhab as the main source, and in times of need rulings from whichever Madhhab offers a solution shall be taken, provided:

4. No ruling shall be taken other than the four Madhhabs.
5. It should be clear that whatever solution this Committee proposes for any issue, that solution shall be considered ready for implementation and valid for issuing a *Fatwa* according to it when a true Islamic Government, all of whose laws are in accordance with the Islamic Shariah, is established.
6. A book shall be compiled on this topic with a detailed introduction at its beginning which shall describe the economic life of the *Quroon al-Oola* (first few generations of Muslims) and the remaining book shall be compiled according to the order of modern economics.
7. This entire work shall be undertaken at a purely religious level. In no way shall this work be related to or attributed to any political party.
8. After the completion of this work, it shall be presented before scholars of all schools of thought, after which it shall be published as the Islamic System of Economics.

Issues Related to Agricultural Land

1. If an Islamic Government gives a *Mawaat* land[1] to someone to rehabilitate and he rehabilitates it either through his own efforts or by hiring someone as an *Ajeer Khaas* (employee) for this, then he becomes the owner of that land. (لأن من أحيا أرضا ميتة فهي له).
2. Regarding *Mawaat* lands which previous governments gave to people but have still not been rehabilitated, if three years have not elapsed since giving it to those people then the government shall wait for three years to complete from the date of giving that land for rehabilitation, and if three years have already elapsed since giving that land then those lands shall be taken back from them and given to those people who do not possess any land.

[1] Translator: *Mawaat* land: A wasteland that has no owner

(لما في الدر المختار: ومن حجّر أرضا ثم أهملها ثلاث سنين رفعت إلا غيره وقبلها هو أحق بها وإن لم يملكها... ألخ) (شامي ص ٢٧٨ ج ٥)

3. The agricultural *Mawaat* lands which the Government of Pakistan or the British gave to anyone to rehabilitate, after which those who took the lands neither rehabilitated it themselves nor hired workers or employees to rehabilitate it, rather rented it out to farmers to rehabilitate on the basis of a *Muzaara'ah*[1] contract, then an Islamic Government which is run by honest and trustworthy leaders has the right to declare all such *Mawaat* lands as being under the ownership of the farmers who rehabilitated it in the *Muzaara'ah* contract, and for those farmers who passed away, to declare it as being under the ownership of their inheritors.

(لأن المعطي له لم يملك الأرض بمجرد التحجير فلم تنعقد المزارعة وصار المزارع هو المالك لأنه هو الذي أحياء الالرض. وأما إذن الإمام فليس بشرط عند الصاحبين، وأما عند ابي حنيفة فالإذن اللاحق يقوم مقام السابق، فإذا أجازت الحكومة ذلك وقع الملك للمزارع باتفاقهم)

4. Regarding the agricultural *Mawaat* land which has been leased out to someone for a specified duration before being rehabilitated, so that the lessee rehabilitates it as well as cultivates it and pays the annual rent to the one who told him to rehabilitate it (i.e. the lessor), when the lessee makes such a land cultivable, from that time he shall become the owner of the land and he shall not owe any rent to anyone. Rather whatever rent the lessor has already collected from him shall have to be returned.

(لما ذكرنا أن المأذون له لا يملك الأرض قبل الإحياء فلم تنعقد الإجارة لعدم الملك وصارت الأرض لمن أحياها)

5. If someone is commissioned to rehabilitate a *Mawaat* land and his salary is also specified for this task as an *Ajeer Mushtarak*, then this rehabilitation shall be considered from the person hired and he shall be considered the owner of the land after rehabilitation, and whatever salary he took from the one who commissioned him for this task shall be returned.

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[1] Translator: *Muzaara'ah*: Share-cropping

(لما في الدر المختار: استأجره ليصيد له أو يحتطب له، فإن وقت لذلك وقتا جاز وإلا لا. ولو لم يوقت وعين الحطب فسد. وفي رد المحتار --- قوله جاز لأنه أجير واحد وشرطه بيان الوقت. قوله: وإلا لا --- أي الصيد والحطب للعامل. شامي ص ٥٩ ج ٥)

6. If any Muslim government usurped the cultivable land of any Muslim or *Dhimmi*[1] and thereafter gave it to anyone else as an estate then such lands shall be returned to their owners. (لأنه غصب ولا إستيلاء لمسلم علي مسلم)
7. Regarding cultivable estates which were owned by someone whereafter the British gave them away to Muslims either as a political bribe or in return for treachery against the nation, there are three cases:
   a) If they had given away those lands by usurping them from Muslim owners then the Islamic Government shall take it back from the *Jagirdar*s (feudal lords) and return it to their original owners. In case the original owners have passed away, the Islamic Government shall give it to their inheritors. In case the original owners or their inheritors are not known, the Government shall take over those lands and distribute it among those citizens of Pakistan who do not possess any land.
   b) If those cultivable lands originally belonged to non-Muslims and were usurped from them and given to *Jagirdar*s either as bribe or in return for treachery to the nation, then such lands shall be taken back from the *Jagirdar*s as *Maal al-Fay* and given to those people who do not possess any land.
   c) If those lands were barren (*Mawaat*) then the laws of rehabilitating *Mawaat* lands shall apply, which have been described above.
8. An Islamic Government has the right to allot more than half (e.g. two-thirds) of the produce to the *Muzaar'i*[2].
9. In case of rental contract (*Ijaarah*) of agricultural land also, an Islamic Government has the right to fix an appropriate limit to the rent so that the renter earns a suitable return on his effort.

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[1] Translator: *Dhimmi*: A non-Muslilm living in an Islamic state

[2] Translator: *Muzaari'*: The farmer who rents an agricultural land on a *Muzaara'ah* (share-cropping) contract

10. There is a difference of opinion among scholars regarding the validity of a *Muzaara'ah* contract. According to Imam Abu Hanifah, this contract is Faasid. *Sahibayn*[1] consider *Muzaara'ah* a valid contract. The majority of the Ummah has acted upon this opinion of validity. However, if a true Islamic Government feels that the relationship between a landlord and farmer is generally not being established upon correct Islamic principles, free from *Faasid* contract conditions and injustices from landlords, then in times of need it has the right to issue an order for lands to be cultivated on *Ijaarah* (rental) contracts instead of *Muzaara'ah*.
11. Can any limits be imposed upon the ownership of lands and factories? Or any restrictions? Is *Milkiyyah Bil 'Iwad* (ownership in exchange) permissible in any case? These issues are still under contemplation.
12. In the future, only those people shall be allowed to rehabilitate *Mawaat* lands who do not possess any lands.

Issues Related to Rahn[2]

A land pledged as a *Rahn* in which the *Murtahin* has put a condition that he shall be entitled to benefit from it or if he is benefitting from it because of "*Al-Ma'roof Ka al'Mashroot*" (a norm is as good as a condition), then such a *Rahn* is *Faasid*. Therefore, such a land shall be forthwith returned to the *Raahin* and for the time in which the *Murtahin* occupied the land, an *Ujrah al-Mithl* (market value of the rent of such a land) shall be due upon the *Murtahin*. This *Ujrah al-MithlI* shall be deducted from the debt, and if the *Ujrah al-Mithl* is found to be more than the total debt, then the remaining amount shall be returned to the *Raahin*.

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[1] Translator: *Sahibayn*: The two most prominent students of Imam Abu Hanifah, Imam Abu Yusuf and Imam Muhammad Bin Hasan ash-Shaybani.

[2] Translator: *Rahn*: A contract in which a debtor provides a collateral to the lender as security for the loan.

Raahin: The person providing the collateral

Murtahin: The person taking the collateral

Marhoon: The collateral item

(لأن ذلك ليس برهن، وانما هو اجارة فاسدة فيجب أجر المثل لما في رد المحتار: قال في التتارخانية ما نصه: ولو استقرض دراهم وسلم حماره إلا المقرض يستعمله إلا شهرين حتى يوفيه دينه أو داره يسكنها فهو بمنزلة الإجارة الفاسدة، إن استعمله فعليه أجر مثله ولا يكون رهنا --- الأخ)

13. If the *Murtahin* gave the *Marhoon* land to the *Raahin* on the basis of a *Muzaara'ah* contract, then this *Rahn* contract becomes invalid. Therefore the entire produce of the land shall belong to the *Raahin* and whatever portion of the produce he gave to the *Murtahin* shall be deducted from the loan. However, if the seeds were provided by the *Murtahin* then the *Raahin* shall return the same amount of seeds, or the price of the seeds if the *Murtahin* agrees, to the *Murtahin*.

Issues Related to Commercial Transactions

1. All types of interest shall be declared legally prohibitted and banks shall operate on the principles of *Shirkah Mudarabah*, and whatever interest banks, insurance companies and other private, government or semi-government financial institutions have collected since the time Pakistan was founded until now shall be distributed among the poor.
2. All forms of gambling and betting, including insurance etc., shall be declared illegal and all earnings through these means shall be confiscated and distributed among the poor.
3. Business shall be made free and open, i.e. the monopoly of a few individuals over imports and exports shall be abolished.
4. It shall be deemed unlawful for Pakistani capitalists to store their capital in foreign banks and the amounts currently stored shall be somehow transferred back to Pakistan.
5. Import of alcohol and other prohibited items as well as luxury goods shall be deemed illegal.
6. Hoarding of any consumer goods shall be deemed a punishable crime and anyone incriminated in this shall be forced to sell them.

   (آخذا بقول أبي يوسف في أن الإحتكار في كل ما أضر للعامة حبسه. الهداية ص ٤٧ ج ٤)

Issues Related to Factories

1. An Islamic Government can fix such salaries for workers in a factory as suitably recompense them for the type of work they perform and also allow them to be financially self-sufficient and to help them grow financially.
2. An Islamic Government shall declare unlawful any collusion of industrialists which is harmful for common good, e.g. cartel, merger, syndicate, and the like.

(لما في الهداية: ولا يجبر القاضي الناس علي قاسم واحد، معناه: لا يجبرهم علي أن يستأجروه، لأنه لا جبر علي العقود، ولأنه لو تعين لتحكم بالزيادة علي أجر مثله، ولا يترك القاسم يشتركون، كيلا تصير الأجرة غالية بتواكلهم، وعند عدم الشركة يتبادر كل منهم إليه خيفة الفوت، فيرخص الأجر. الهداية ص ٤١٥، ومثله في البدائع ص ١٩ ج والعالمگيرية)

It had been decided regarding this manuscript that since it was still a draft, it would be planned to be presented before a larger gathering of scholars for review and would be published after further discussions with them and reaching an agreement from all. Also, that it would not be attributed to any political party. However, what actually happened is that it was immediately published in monthly "*Al-Haq*" in the *Rabee ul-Awwal* 1389H edition and attributed to Jamiyat Ulama-e-Islam, an act over which Hadhrat Binnori (may his secret be sanctified) expressed his ire in monthly *Bayyinaat*'s *Jamadi al-Oola* 1389H edition. Due to this, misunderstandings resurfaced between the two sides and this work could not progress further at a communal level. Instead, Hadhrat Maulana Muhammad Idrees Sahib Meerathi (may Allah's mercy be upon him) wrote an erudite essay on the Economic System of Islam which was published in *Bayyinaat* in seven parts. Also, under my respected father's (may Allah's mercy be upon him) guidance, I compiled an "Economic Blueprint" which was later verified and concurred by 118 scholars and published as "*Islami Nizam Mein Mu'aashi Islaahaat Kya Hongi*?" ("What Economic Rectifications Would Take Place in an Islamic System of Economy?"). This has also been published in my respected father's book "*Jawahir ul-Fiqh*".

The above-reproduced manuscript was decided not to be published at that time because it was still a draft version and further contemplation was planned for it, and it was therefore possible for changes to be made to it. For this reason, I also had qualms regarding reproducing it here.

However, since it was already published in "*Al-Haqq*", and also because at one stage Hadhrat Maulana Muhammad Idrees Sahib's (may Allah's mercy be upon him) above-mentioned essay was misunderstood to be the outcome of that Committee, regarding which, at my request, a clarification was also published in *Bayyinaat*'s edition *Dhul Hijjah* 1433H edition, I did not find it inappropriate to reproduce it here to set the record straight. However, it should be borne in mind that that paper was only a first draft upon which further work was planned. Therefore it would not be correct to declare all the points proposed in that paper as the final decison of that Committee.

Episode 35

Our Respected Father's First Heart Attack

Our respected father (may Allah's mercy be upon him) suffered from bouts of various ailments since middle age. Physically as well, he was not much strong. However, through his spiritual and faith-induced strength, he would continuously remain busy in such tasks as would be envious even for us youngsters. His writing and *da'wah*-related activities would continue even in the midst of ailments and illnesses. As I have written before, for a more effective supervision of Darul Uloom he had left his comfortable house at Lasbela House to move into rooms in Darul Uloom made of red-clay tiles. These rooms did not even have attached bathrooms, and guest rooms were also at some distance from his bedroom. He spent years in these rooms. And since it was necessary to be linked to the city for Darul Uloom's as well as the nation and Islam's communal matters, he would have to travel to the city every two-to-three days. In this manner, his days and nights were being spent in a whirlwind of activities.

In Rabee uth-Thanee 1392H, circa June 1972, he felt severe chest pain. Initially, it was presumed to be gastric pain. Since our respected father (may Allah's mercy be upon him) was used to Unani medicine from the start, I immediately went to Hakeem Naseer ud-Deen Nizami Sahib's Nizami Dawakhana. He prescribed ginger vinegar and some medicines but the pain did not subside, so we tried the treatment from another Hakeem, Hakeem Yameen Sahib. However, the pain continued to increase. Finally, our respected father's (may Allah's mercy be upon him) friend the late Dr Sagheer ud-Deen Hashmi Sahib was called. As soon as he arrived, he expressed the possibility of a heart attack and told us that it was necessary to take him to a heart hospital immediately. Our respected father (may Allah's mercy be upon him) detested being admitted into a hospital and it was difficult to persuade him regarding this. However, the late Dr Sahib not only persuaded him, he even personally stepped forward to help lay him on a stretcher. When we arrived at the hospital, it was confirmed to be a heart attack. The late Dr Shaukat Ali Sayyid Sahib told us that it was a clear heart attack but of medium intensity. He also explained that there was still risk for another twenty-four hours, and if Allah Ta'ala helped pass this time safely, then

InshaAllah the risk would be less. However, any movement during this time could be severely detrimental. Allah Ta'ala benevolently let those twenty-four hours pass safely and his condition relatively improved. Dr Sayyid Aslam Sahib was his special doctor. May Allah Ta'ala recompense him, for he administered his treatment with much care and love. Thereafter our respected father (may Allah's mercy be upon him) had to remain in hospital for several weeks. We brothers would divide our time to remain with him. Our *Bhai Jaan* also arrived from Lahore and did not leave any stone unturned in serving him.

Coincidentally, the famous Shia scholar Rasheed Turabi Sahib was also staying in the room in front of our respected father's due to a heart attack. Our respected father (may Allah's mercy be upon him) would sometimes send him some gifts. This was summer time and air coolers were not commonly available, so ice slabs were kept in Turabi Sahib's room, and from time to time he would send cold water to our respected father's (may Allah's mercy be upon him) room. Our respected father (may Allah's mercy be upon him) sent him the message: "Turabi Sahib! You have set up a *Sabeel*[1] here as well!"

The two doctors had told us that our respected father (may Allah's mercy be upon him) would have to review all his daily activities and avoid tiring himself at all costs. Even after being discharged from the hospital, he would have to observe bed-rest for at least six weeks and would have to limit meeting people. The precautions they advised were not possible to implement in our present house, so two new rooms were quickly constructed and the house was re-arranged in such a manner that when needed, visitors could meet him in his bedroom. And the drawing room adjacent to this bedroom was converted into my office, so that any visitors would first come to me so that I could speak to them according to our respected father's (may Allah's mercy be upon him) condition, and if really necessary, I could take them to meet Hadhrat. On the other hand, our respected mother was also quite ill and her illness required different modes of care, so it was necessary to make the room adjacent to his as her bedroom. During construction of those

[1] Translator: *Sabeel*: A kiosk set up by Shias during Muharram serving water or sweet drinks

two new rooms, our respected father (may Allah's mercy be upon him) first stayed in the hospital, and thereafter in the house of our two elder brothers at Lasbela House. When construction of those rooms was completed, he moved to Darul Uloom. Thereafter his activities were limited to that room, but he would continue writing and compiling books, writing Fatwas and carrying out Darul Uloom's administrative tasks from his charpoy in that room. Even the weekly *Islahi* gathering, which used to take place after Asr on Sundays, began taking place here. After some time, he would come out to the drawing room in the evenings after Asr, and would also walk inside the house after Fajr. Besides heart problems, he also had some other ailments during this time. Respected Dr Aslam Sahib would come to Darul Uloom from time to time to check on his heart, and respected Dr Sagheer Ahmad Hashmi Sahib would very lovingly treat the other ailments.

One time a hemorrhoid developed in the lower part of his body, due to which even sitting on the charpoy became difficult. Various medicines were tried without much success. Finally, Dr Hashmi Sahib suggested that there seemed to be no way to remove it except by surgery. However, it would be a minor operation which did not require general anesthesia. He even made arrangements in the house itself so that our respected father would not have to go to the hospital for this. The pain was such that our respected father begrudgingly agreed. Arrangements for this were finalized in the house and it was decided that Dr Sahib would perform the surgery the next morning. With these arrangements in place, we went to sleep at night.

The next morning after Fajr, when I arrived in my respected father's service, I found him smiling. At my curiosity, he explained: "I saw a strange dream last night. I saw that the late Sardar Abdur Rab Nishtar Sahib was to visit our home, but suddenly his plan was cancelled. I interpreted this dream to mean that the surgical *nishtar* (scalpel) which was planned to come our house, its visit was cancelled. And with the grace of Allah Ta'ala, by morning the hemorrhoid burst and all the pus was drained. Apparently, now I do not need an operation." Our happiness knew no bounds at this news. We informed Dr Sahib about this and he confirmed that surgery really was no longer required. In this manner, Allah Ta'ala not only saved his helpless slave from surgery, but even pre-informed him about it in a dream. سبحانه ما أعظم شأنه

Bhai Jaan's Demise

In 1974, our respected father received a severe shock in the form of the demise of our eldest brother respected Muhammad Zaki Kaifi Sahib (may Allah's mercy be upon him). After returning from Hajj, he suddenly had a severe heart attack and met his true Lord within a few hours. I have written the details of this incident in my article about *Bhai Jaan*, and it has also been included in my book *Nuqoosh-e-Raftagan*. Our respected father received the harrowing news of *Bhai Jaan*'s demise in such a state that besides weakness of heart, he was also suffering from hemorrhoid, while his hands were covered with blisters of herpetic whitlow. When the late Hakeem Muhammad Saeed Sahib came to visit, he remarked: "It is Hadhrat Mufti Sahib's courage that he is bearing this pain. Otherwise, the kind of pain this kind of herpes causes is like placing embers on the body." It is difficult to describe his patience and mental strength at the passing away of his beloved young son with any word other than miracle. I wrote two elegies at the passing away of my late brother, one of which was published in Al-Balagh. The other was not published. Though I did not recite the unpublished one to my respected father, I recited it to my other family members. One of its couplets was:

کیا خبر تھی یہ زہر بھی پینا ہوگا

آپ دنیا میں نہ ہونگے، ہمیں جینا ہوگا

Translation:

Who knew we would have to drink this poison

That we would have to live, while you would not be around

Somehow our respected father heard this couplet. Though he did not say anything about it to me, in those days when the late respected Agha Shorish Kashmiri Sahib visited our house for condolence, our respected father said: "Taqi has composed a couplet. Though he must have

composed it as poetry, it accurately expresses my emotions." And with these words, his eyes watered and his voice quavered a little.

Tehreek-e-Khatme Nubuwwat[1] 1974

The *Tehreek-e-Khatme Nubuwwat* began in 1974. From the beginning, Muslims had been demanding that since the *Qadiyani*s did not believe in the fundamental Islamic doctrine of Finality of Prophethood and considered a person like Mirza Ghulam Ahmad Qadiyani as a Prophet, they were out of the fold of Islam and should be declared a non-Muslim minority. A national Movement had also begun in 1953 for this, in which thousands of Muslims offered their lives to protect the Sanctity of Prophethood. However, sadly due to some political reasons, though the late Khwaja Nazim ud-Deen's government ended, the demands were not fulfilled.

The Qadiyanis founded a city named "Rabwah" on the coast of River Chenab. It entirely consisted of Qadiyanis. On 29 May 1974, the incident occurred that while a group of students from Nishtar Medical College Multan were on a train which stopped at Rabwah station, the Qadiyanis attacked them, which resulted in heavy bodily injuries to the group of students. This incident ignited the sentiments of the entire nation and once again the demand to declare Qadinayis non-Muslims rose with renewed force. In those days, Hadhrat Maulana Sayyid Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him) had been designated as the *Ameer* (leader) of the "*Majlis Tahaffuz-e-Khatme Nubuwwat*", and this Movement restarted under his leadership with great power and glory. A series of rallies and gatherings began in every part of the country, for which Hadhrat toured the breadth and width of the country, and using his God-gifted insight, he kept the Movement peaceful while presenting a fine example of balance between passion and sanity. Constitutionally declaring Mirza Ghulam Ahmad's followers as non-Muslims could only be possible if an Amendment were introduced in the Constitution declaring them non-Muslim minorities. For this, Alhamdulillah besides the "*Majlis-e-Khatme Nubuwwat*", among the

[1] Translator: *Tehreek-e-Khatme Nubuwwat*: Movement for the Protection of Finality of Prophethood

religiopolitical parties the Jamiyat Ulama-e-Islam under the leadership of Hadhrat Maulana Mufti Mahmood Sahib, the Jamiyat Ulama-e-Pakistan under Hadhrat Maulana Shah Ahmad Noorani Sahib and Jamaat-e-Islami under Miyan Tufail Muhammad Sahib did not leave any stone unturned for this. And eventually, thirty-eight members of the National Assembly belonging to each and every Islamic political party presented the historic Resolution demanding for this, which had signatures of the below members of the Assembly:

Signatories of the Resolution

1. (Signature) Maulana Mufti Mahmood
2. (Signature) Maulana Abdul Mustafa Azhari
3. (Signature) Maulana Shah Ahmad Noorani Siddiqui
4. (Signature) Professor Ghafoor Ahmad
5. (Signature) Maulana Syed Muhammad Ali Rizvi
6. (Signature) Maulana Abdul Haq (Akora Khattak)
7. (Signature) Chowdry Zahoor Ilahi
8. (Signature) Sardar Sher Baaz Khan Mazari
9. (Signature) Maulana Zafar Ahmad Ansari
10. (Signature) Mr Abdul Hameed Jatoi
11. (Signature) Sahibzada Ahmad Raza Khan Qasoori
12. (Signature) Mr Mahmood Azam Farooqui
13. (Signature) Maulana Sadr ush-Shaheed
14. (Signature) Maulana Naimatullah
15. (Signature) Mr Umar Khan
16. (Signature) Makhdoom Noor Muhammad
17. (Signature) Mr Ghulam Farooq
18. (Signature) Sardar Maula Baksh Soomro
19. (Signature) Sardar Shoukat Hayat Khan
20. (Signature) Haji Ali Ahmad Talpur
21. (Signature) Mr Rao Khurshid Ali Khan

22. (Signature) Mr Rais Ata Muhammad Khan Muree

Note: Afterwards, below members also signed the Resolution.

23. (Signature) Nawabzada Mian Muhammad Zakir Qureshi
24. (Signature) Mr Ghulam Hasan Khan Dhandala
25. (Signature) Mr Karam Baksh A'wan
26. (Signature) Sahibzada Muhammad Nazeer Sultan
27. (Signature) Mehar Ghulam Haider Bharwana
28. (Signature) Mian Muhammad Ibrahim Barq
29. (Signature) Sahibzada Safiullah
30. (Signature) Sahibzada Naimatullah Khan Shinwari
31. (Signature) Malik Jehangir Khan
32. (Signature) Mr Abdus Subhan Khan
33. (Signature) Mr Akbar Khan Mohmand
34. (Signature) Major General Jamaldar
35. (Signature) Haji Salih Khan
36. (Signature) Mr Abdul Malik Khan
37. (Signature) Khawaja Jamal Muhammad Koreja

This Resolution was only a demand. For its implementation, a Constitutional Amendment had to be presented in the Assembly. Since the People's Party was in majority and the government was also under them, it would be impossible for any such Amendment to be presented without their support. To this end, on the one hand Hadhrat Binnori (may Allah's mercy be upon him) gathered scholars and thinkers of all schools of thought on one platform and orientated their opinions in favour of that unanimous demand. On the other hand, meetings with various leaders were also conducted. For this, he also met the Prime Minister of the time, the late respected Zulfiqar Ali Bhutto Sahib. In that meeting, my elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani Sahib also accompanied Hadhrat. He informed that in that meeting, Hadhrat also mentioned to the late Bhutto Sahib the various conspiracies the *Qadiyani*s had plotted against Muslims. On this point, he also mentioned that the *Qadiyani*s had also martyred several Muslim leaders or had

been the cause of it. At this Bhutto Sahib joked: “So Maulana! Do you want me to get martyred?” Hadhrat spontaneously replied: “Get martyred, for the sake of Allah.” Anyway! Hadhrat employed both counsel as well as protests in this Movement, and gatherings in support of his *da’wah* were organized throughout the nation in which Sunni, Shia, Ahl-e-Hadith, Barelvi; scholars of all schools of thought raised their voices in support of this demand in complete unity.

When this Movement began, our respected father had already suffered his first heart attack and was consigned to his sickbed. I had even made my office next to his bedroom, such that whoever came to visit him would have to meet me first, and I could arrange for the meeting based on Hadhrat’s health situation. With this arrangement, it was also convenient for our respected father to call me and give me instructions. In a way, in this respect I served as our respected father’s secretary in those days, and after completing my teaching responsibilities, I would carry out all my tasks in that office. In these circumstances, any travel out of Karachi would weigh heavily upon me as well as my respected father. On the other hand, I wished that if I could contribute to this blessed effort of protecting the sanctity of Prophethood, then it would be a great blessing for me, and my respected father had also told me not to hesitate in assisting Hadhrat Binnori (may Allah’s mercy be upon him) in this work whenever the need arose. In this regard, one day when Hadhrat Binnori came to meet our respected father, I presented my request to him with the words: “If you feel that I could be of any service to this Movement, then please do bestow the opportunity to me.” In this respect, one time Hadhrat Binnori (may Allah’s mercy be upon him) took me along on a trip to Quetta, and I received the honour of travelling with Hadhrat. There Hadhrat stayed in the Madrasa of Hadhrat Maulana Abdul Wahid Sahib (may Allah’s mercy be upon him), Principal of Madrasa Matla ul-Uloom Barori Road Quetta, and during the day met the Khan of Kalat, who was then the Governor of Balochistan. The same night, he addressed a grand public gathering. Before his speech, he also gave me the opportunity to deliver a brief speech on the topic of Finality of Prophethood. When it was finally time for Hadhrat’s speech, the people filled with passion and zeal expected a similarly passionate speech from

Hadhrat. However, in his entire speech Hadhrat emphasized upon sincerity, *lillahiyyat*[1] and *rujoo' ilallah*[2]. He explained that this Movement should be carried out purely for the sake of Allah's pleasure, and that this was more a religious Movement than a political one, which could not attain success without a strong bond with Allah Ta'ala. Due to the extraordinary kindness Hadhrat would bestow upon me, I would sometimes be stuck in difficult scenarios. Hadhrat insisted that I should sleep in Hadhrat's room at night, and for this Hadhrat had my charpoy laid in front of his. Due to Hadhrat's high stature, I would feel embarrassed at this arrangement so I expressed my desire to sleep in some companion's room outside, but Hadhrat did not permit this, so I laid curled up in front of Hadhrat's charpoy. After Fajr, local newspapers were brought to Hadhrat in which Hadhrat's speeches and meetings were mentioned in bold headlines. After a cursory glance at those newspapers, he mentioned something along these lines: "Such public Movements sometimes ensnare people into the traps of fame and the desire for high status in society. One should continuously seek Allah's refuge from this."

Some time after this trip to Quetta, it was learned that Hadhrat had gone to Rawalpindi, and that discussions were going on with those members of the Assembly who had presented the Resolution. At that time, the Prime Minister of Pakistan late Zulfiqar Ali Bhutto Sahib had made the entire Assembly into an investigative committee to examine this matter, which had also been accorded legal rights, so that they could hear the positions of both Mirza Ghulam Ahmad's followers as well as Muslims, and after necessary investigations it could reach some conclusion.

In the meanwhile, Hadhrat Binnori (may Allah's mercy be upon him) informed me by phone that both groups of the *Mirzai*s had presented their positions via detailed signed documents. The Qadiyani group's documents consisted of hundreds of pages and the Lahori group's was also of similar length. It had been decided through mutual discussions in Rawalpindi that the Muslims' position should also be elucidated through detailed evidences, which should also contain

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[1] Translator: Lillahiyyat: Single-minded devotion to Allah

[2] Translator: *Rujoo' Ilallah*: Turning to Allah in all matters

rebuttals to both of their documents. Hadhrat informed that for compiling this document on behalf of the Muslims, my name had been proposed, and that I would have to go to Rawalpindi for this for some days because the expert scholars of this topic had all arrived there, and that they would assist me in writing the document. Though this was a great good fortune and blessing for me, it was a doubly severe trial as well. On the one hand, compiling an extremely prudent document on behalf of all the Muslims was a difficult task on its own, and on the other hand due to my respected father being consigned to his sickbed, it naturally weighed heavily on me to leave him for an indefinite period of time. However, when I mentioned Hadhrat Binnori's (may Allah's mercy be upon him) phone call to my respected father, in view of the importance of this work, he told that I should go. As for his health, he said that Alhamdulillah it had improved, and that my elder brothers, especially Hadhrat Maulana Mufti Muhammad Rafi Sahib, were available to tend to me. At receiving my respected father's permission, I immediately prepared for this trip and departed for Rawalpindi. In those days, whenever I had to travel to Rawalpindi, I would normally stay in a room in the Madrasa of Hadhrat Maulana Abdur Rahman Sahib Kamilpuri's (may his secret be sanctified) son, Hadhrat Maulana Qari Saeed ur-Rahman Sahib (may Allah's mercy be upon him). We also had brotherly informality with each other. At reaching Rawalpindi, I headed straight for his Madrasa. At that time Hadhrat was staying in a hotel next to the Madrasa, named Kamran Hotel. When I presented myself in his service, my joy increased on learning that dear honourable Maulana Samee ul-Haq Sahib would also be part of this work. Also, that Hadhrat Maulana Hayat Sahib (may Allah's mercy be upon him), who had almost memorized all of Mirza's books and had participated in smashing debates in Qadiyan, had also arrived with all his reference materials. And besides him, the Director of Multan's *Majlis Tahaffuz Khatm-e-Nubuwwat*, respected Maulana Abdur Raheem Ash'ar Sahib (may Allah's mercy be upon him), was also present with his treasure-trove of reference books, and that all of them would be available to assist us in writing the document. On the other hand, for help in writing the political aspect of the document Hadhrat Maulana Taj Mahmood Sahib and Hadhrat Maulana Muhammad Shareef Jalandhary Sahib were available.

At this point, Hadhrat Binnori (may Allah's mercy be upon him) told me: "I wished from the beginning that our stance should be written by you, but I left this matter to mutual consultation.

And I was very happy that when various names were put forth for this, it was Hadhrat Maulana Mufti Mahmood Sahib (may his secret be sanctified) who first proposed your name. I wished for this from the start, so I backed this proposal and finally this is what was decided."

A vast space was needed to carry out this work, so that the entire team could stay together. Furthermore, it was also necessary to gather those members of the Assembly on whose behalf the Resolution had been put forth, so that they could muse over it. The *Majlis Tahaffuz Khatme Nubuwwat* possessed limited resources and Hadhrat Binnori wished to spend them cautiously, so it was difficult to carry out this work in a large hotel. One of Hadhrat Maulana Mufti Muhammad Hasan Sahib's (may his secret be sanctified) followers was a famous elderly businessman, the late respected Butt Sahib. His sons owned a hotel near Mall Road in Rawalpindi (perhaps it was named Park Hotel). It was an old hotel, but it was designed in old barracks-style over a large area, (it does not exist now) and it contained a reasonable number of separate rooms. Its owners emptied it and presented it for us to use. Hadhrat Binnori (may Allah's mercy be upon him) accepted this offer and all of use moved in. Though this was a rundown sort of hotel, it fulfilled the requirements of a peaceful space needed for this work. When we moved in the first night, Hadhrat Binnori (may Allah's mercy be upon him), as in Quetta, had my charpoy placed in his room and ordered me to stay there. I re-iterated my excuse but Hadhrat stated: "Safeguarding the writers is also a crucial need, so this place is appropriate for you as there are appropriate security arrangements here". I complied to this command the first night, but then submitted: "I am used to staying awake till late so I would be working at night as well, but I would not be able to work freely here." At this Hadhrat permitted me to move to an adjacent room.

Hadhrat had decided that the religious part of the document, in which religious evidences would be presented regarding Mirza Ghulam Ahmad and his followers, would be written by myself, whereas regarding the political harms that they had inflicted upon the communal goals of the Muslims and the way in which they had separated themselves from the Muslim Ummah in terms of political goals, details of that part would be written by Maulana Samee ul-Haq Sahib. Thereafter work began according to this.

Episode 36

A mountain of a difficulty before me was that literature filling entire bookshelves had already been written regarding Mirza Ghulam Ahmad and his followers. Their beliefs also had numerous aspects to write about. It was thus not easy to collect and summarize that entire material into a single piece of writing. Secondly, only those easy-to-understand arguments had to be selected which Members of the Assembly could comprehend without delving into technical intricacies. Thirdly, I considered it paramount to take utmost care when attributing anything to Mirza Ghulam Ahmad and his followers, as well to avoid quoting anything out of context, so that nobody could accuse this statement of incorrect attribution or quoting out of context.

I therefore supplicated to Allah for help and began the work relying solely upon Him. Before beginning, I found it essential to personally read Mirza Ghulam Ahmad's writings in which he claims to be a Prophet. May Allah Ta'ala shower His mercies upon Hadhrat Maulana Muhammad Hayat Sahib and Hadhrat Maulana Abdur Raheem Ash'ar Sahib; they had devoted their entire lives for protection of the belief in the Finality of Prophethood. They had brought cartons of books which included everything written by Mirza and his followers, to such an extent that they even had original copies of very old editions of their daily newspapers "Al-Fazl" and "Review of Religions". With respect to those aspects of their beliefs which I found necessary to elucidate upon, I personally read the original books with help from these two elders, and ended up going through hundreds of pages. Thereafter I began writing relying upon Allah. Allah Ta'ala has made my nature such that once I begin some work, I become completely engrossed in it. I thus became so absorbed in this work that other than eating and prayers, the heart and mind would be preoccupied with it the entire time. Dear honourable Maulana Samee ul-Haq Sahib also worked on his part day and night, though he was staying at his friend's house near the hotel. On the other hand, the Members of Assembly on whose behalf this statement was to be presented would come to the hotel every evening after Asr, and would listen to whatever we had written in the past day, and also provide suggestions. Of them, besides Hadhrat Binnori (may Allah's mercy be upon him), Hadhrat Maulana Mufti Mahmood Sahib, Hadhrat Maulana Abdul Haq Sahib (of Akora Khattak), Hadhrat Maulana Shah Ahmad Noorani Sahib and Ahmad Sahib are especially worthy

of mention. The draft would be immediately updated with whatever suggestions or instructions they would provide (which were not a lot).

Meanwhile, for some reason it was decided to present this statement in a book form to the Assembly within the next ten days. It was therefore necessary for its typesetting to proceed simultaneously (computerized composing was not in vogue in those days). A consultation was held regarding who should be chosen to do its typesetting. I requested Hadhrat Maulana Mufti Mahmood Sahib (may Allah's mercy be upon him): "If you were to request Hadhrat Sayyid Nafees Shah Sahib (may Allah's mercy be upon him), it is hoped that he would accept it immediately." Hadhrat Mufti Sahib replied: "Nafees is, after all, *nafees* (elegant)", and thereafter he telephoned Hadhrat Nafees Shah Sahib, who then gladly arrived at the hotel with his team. Whatever would be written by evening, his companions would immediately begin its typesetting.

Regarding those followers of the Qadiyani group who believed in Mirza Ghulam Ahmad to be a Prophet and considered anyone not accepting his Prophethood as a disbeliever, it was clear even to common Muslims that they could not be within the fold of Islam. However, regarding followers of the Lahori Group, who apparently reject Mirza as a Prophet and consider him only a religious leader, many people entertained doubts as to how these could be considered out of the fold of Islam. In reply to this, it is said, and rightly so, that Mirza's disbelief is clear and confirmed because of his claim to Prophethood. Thus, how could anyone who take him to be their religious leader be considered to fall within the fold of Islam? Besides this, it is also rightly pointed out that the Lahori Group's leader Muhammad Ali Lahori himself believed and proclaimed Mirza to be a Prophet until 1914. He began distancing himself from this belief only after the death of Nur ud-Deen, when the issue of succession arose.

While these points are correct in themselves, I thought that since they believed in every word of Mirza to be true, they definitely believed in those claims of his as well in which he claims to be a *Nabi* or a *Rasool*. Therefore, even after 1914, they would surely declare him to be a Prophet in some way or the other. If any of their writings were found in which they declare this, the reality of their beliefs would become more manifest to the people. I therefore began perusing through their publications after 1914. Their book "*An-Nubuwwah Fee al-Islam*" is written after 1914. I

read almost that entire book and it became clear as day that even after 1914 they believed in Mirza to be a Prophet. I therefore included extracts from that book into the statement which clearly show that in reality there is no significant difference between them and the Qadiyani group.

Though I was busy day and night preparing the statement, it was a time when passionate public gatherings in support of demands regarding upholding the belief in Finality of Prophethood were taking place throughout the country. In Rawalpindi and surrounding areas as well, major gatherings would take place almost every day. Organizers of those gatherings would often ask me to participate in them and deliver speeches, but I would excuse myself due to the writing work I was busy with. One time I was sitting with Hadhrat Binnori (may his secret be sanctified) for some food gathering when one of the organizers requested Hadhrat: "Hadhrat! Today's gathering is quite important. Please ask Taqi to participate and deliver a speech." Hadhrat replied: "O servant of God! Take work from people according to what is appropriate for them. Do you have a shortage of speakers that you ask him to deliver a speech? If I send him with you in public gatherings then who will do the work he is doing?" After this nobody asked me to participate in those public gatherings.

Dear honourable Maulana Samee ul-Haq Sahib (may Allah keep him in safety and good health[1]) possessed an ever-lively and spirited personality. Despite working hard day and night, his buoyant personality would remain high-spirited at all times, which was no less than a blessing for me. Whenever I would feel physically or mentally exhausted, just a few moments in his company would breathe a new spirit into me. As has been mentioned before, perhaps it was due to a lack of resources as well as frugality in using them that only *Daal* would be cooked morning and evening for several days straight. Though we did not care for these things due to the significance of the work, and we were anyway used to simple food in our Madrasa life, the two of us would anyway joke about the experience of eating *Daal* every day. When several days passed in this

[1] Regrettably, now when these lines are being published, we have to write (may Allah's mercy be upon him) with his name. Allah Ta'ala called him unto Himself by granting him martyrdom.

manner, I one day asked the person in charge of food: “What’s cooking today?” He replied: “Daal!” Spontaneously and in a nervous tone, the words escaped my mouth: “Today again?” Maulana Samee ul-Haq Sahib made this sentence of mine a separate topic of his jokes, and for a long time would enjoy taunting me with it. In reply, I would taunt him by quoting a sentence of Hadhrat Binnori, the background of which is that one afternoon, at lunch time, Hadhrat Binnori sent Maulana Samee ul-Haq to buy a watermelon. He returned with such a large watermelon that it was difficult for him to even carry it. However, when it was cut after lunch, it turned out to be entirely white from inside. Hadhrat Binnori was astonished and said to Maulana Samee ul-Haq Sahib: “O servant of God! You brought such a large watermelon but did not even check if its ripe? What was the need to buy such a large watermelon?” Maulana Samee ul-Haq Sahib was informal with Hadhrat Binnori to envious levels. He replied: “Hadhrat! You have a sensitive personality. If I brought a small watermelon, I feared that you would be upset. How would I know that you neither like small nor large watermelons?” Hadhrat smiled at these words and sighed in helplessness with the words: “Indeed, cleverness is a strange being.”

Anyway! Those were very memorable days. Due to the presence of Hadhrat Binnori, a beautiful vase of scholars and thinkers would gather there. Hadhrat Sayyid Nafees Shah Sahib, though he is noted as a great calligrapher, was a person with a spiritually enlivened heart. Besides supervising the printing process, various scholarly and literary gems would emanate from his tongue. His companionship of about ten days mushroomed into an extremely pleasurable and affable relationship, which, with the grace of Allah, continued until his demise.

In this manner, working day and night, the preparation, review and typesetting of the statement all happened at the same time. However, the time for submitting it approached while several points remained to be elucidated upon. Finally, one night I sat down to write after dinner and became so immersed that time flew away unnoticeably, and the entire night faded away writing. It was raining during Fajr Azan and I was writing the last part. In the meanwhile, the door of the room next door opened and Hadhrat Binnori (may Allah’s mercy be upon him) entered my room, and asked if I was still writing. I submitted: “Hadhrat! Time flew and Alhamdulillah I am now near the end.” Hadhrat prayed for me and returned to his room. Later, he telephoned my respected

father and said: “Hadhrat! We were reminded of the Bahawalpur Case. The way you spent an entire night writing the statement, last night Taqi Miyan also did not sleep at all and spent the entire night writing.” Later, in the editorial note that Hadhrat Binnori wrote at the time of our respected father’s demise, he referred to this incident in the following words:

“(Hadhrat Maulana Mufti Muhammad Shafi Sahib) was the right-hand-man of *Imam al-Asr* Shah Sahib, and it was through his pen that Hadhrat Shaikh’s (may Allah’s mercy be upon him) intricate and deep explanations were compiled into simple Urdu, which is famed as “*Muqaddimah-e-Bahawalpur*” (The Bahawalpur Case). He informed me: “During this work, there was one night I was so engrossed in writing that I continued from after Isha straight until morning to complete it.[1]” In this manner, he remained the focus of Hadhrat Shaikh’s prayers and care. For the

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[1] The details of this incident that I personally heard from my respected father are like this: In 1926, a Muslim lady residing in Ahmadpur East, Bahawalpur instituted a suit in the Bahawalpur Court to annul her marriage after her husband became a Mirzai. After moving through lower courts for seven years, this case finally reached the Special Judge. In 1933, the Special Judge wrote to the Court that further investigation of this matter was required; statements from both sides should be taken and only then should a judgment be made.

At this point, the Qadiyani leaders spent a large amount of money to prepare Qadiyani witnesses and lawyers, but the Muslim claimant was a poor lady; it was beyond her means to gather Muslim scholars and have their statements presented. However, the Vice Chancellor of Jamiya Bahawalpur Maulana Muhammad Hasan Sahib wrote a letter to notable scholars of the country and invited them to act as witnesses. *Imam al-Asr* Hadhrat Maulana Sayyid Anwar Shah Sahib Kashmiri (may his secret be sanctified) was also invited. Due to the significance of this matter, he decided to travel to Bahawalpur and took Hadhrat Maulana Sayyid Murtaza Hasan Sahib Chandpuri with him, and also asked my respected father Hadhrat Maulana Mufti Muhammad Shafi Sahib (may Allah’s mercy be upon him) to go along. Coincidentally, my paternal grandfather Hadhrat Maulana Muhammad Yaseen Sahib (may Allah’s mercy be upon him) was sick in those days and he had no other male child besides our respected father to take care of him. However, Hadhrat Shah Sahib (may his secret be sanctified) said: “You come along. I will pray for your father. InshaAllah he will recover.”

Thus, my respected father went to Bahawalpur along with Hadhrat Shah Sahib and remained in Bahawalpur for about twenty-five days. During this time, with Hadhrat Shah Sahib’s instructions, the first statement was made by my respected father which continued for three days, and he was then cross-examined for two days. This statement comprises sixty pages and has been published.

Movement created in 1967 with respected to the Qadiani issue in which Allah Ta'ala took work from the writer of these words due to the blessings of being in Hadhrat Shaikh's (Hadhrat Kashmiri (may Allah's mercy be upon him)) servitude, I called Hadhrat Mufti Sahib's (Hadhrat Maulana Mufti Muhammad Shafi Sahib (may Allah's mercy be upon him) son dear honourable brother Maulana Taqi Sahib to Rawalpindi. While compiling "*Mas'ala-Qadianiyat Mein Ummat-e-Muslima Ka Mawqif*" ("Qadianism on Trial: The Case of the Muslim Ummah"), one time he spent an entire night writing it without getting a moment's rest. I said to Hadhrat Mufti Sahib on phone, and later in person: "Allah Ta'ala created an exact resemblance in this to *Muqaddimah-e-Bahawalpur* and your assistance to Hadhrat Shaikh". Hadhrat Mufti Sahib was quite glad to hear this. Allah Ta'ala made respected brother a true successor of his honourable father. فطوبي له هذه السعادة وهنيئاً له بهذه الخلافة (Al-Bayyinaat Magazine, Quoted in Mufti-e-A'zam Edition of Al-Balagh Magazine, Volume 1, Page 31)

When the statement was completed in two hundred pages and it was time to give it a name, people proposed various passionate names. However, Hadhrat Maulana Mufti Mahmood Sahib said: "It should be given a serious academic name." Thereafter he himself proposed the name: "*Millat-e-Islamiyyah Ka Mawqif*" (The Stance of the Muslim Ummah). He then said to me: "While

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Thereafter Hadhrat Shah Sahib's statement continued for three days. This was not a mere statement; a sea of gnosis poured forth from his tongue. As a result, the court minute takers were incapable of penning it. Later, the Judge informed that Hadhrat Shah Sahib's statement could not be written down and so the file was empty regarding it. He then asked us to present his statement in written form. At that point, Hadhrat Shah Sahib commanded my respected father to write it. Complying with this instruction, our respected father began penning the statement. My respected father (may his secret be sanctified) used to say: "Writing a statement on behalf of Hadhrat Shah Sahib was quite a challenge for me. However, with his prayers Allah Ta'ala helped accomplish it." It was during this time that one night my respected father (may his secret be sanctified) continued writing the entire night. After Fajr Azan, when Hadhrat Shah Sahib entered from the room next door, he found him still writing. Our respected father said: "I am writing the final lines". At this, Hadhrat prayed for him profusely. Finally, Alhamdulillah the judgement was made in favour of the Muslims on the 27th of February 1935, which was a first on this issue. Hadhrat Binnori has referred to this incident.

it was necessary to keep the tone of the actual statement serious and not to get carried away by emotions so that the evidences remain weighty, there is no doubt that since the topic concerns the honour and Prophethood of the Leader of the Two Worlds (ﷺ) and belief in the Finality of Prophethood, it *is* an emotional matter for a Muslim. Therefore, write a page or two at the end of this statement as a heartfelt appeal to Members of the Assembly keeping in mind this sentimental aspect. There is no harm if this appeal carries an emotional tone." To this end, I added two pages at the end of the statement in accordance with Hadhrat Mufti Sahib's instructions.

Anyway! At this lightning speed, this two-hundred-page book was compiled, typeset, printed and bound in ten days.

Since the Qadiani Group's leader Mirza Nasir Ahmad and the Lahori Group's leader Sadr ud-Deen Sahib would also give their statements in the Assembly and would also be cross-examined, after compilation of the book it was proposed to compile those questions as well which were to be asked during the cross-examination. While I returned to Karachi, Mirza Nasir and Sadr ud-Deen Sahib's statement and cross-examination continued, with intervals, from 5th of August to 28th of August. The Attorney-General of the time, General Yahya Bakhtiar, was to conduct the cross-examination. Hadhrat Maulana Zafar Ahmad Ansari and Hadhrat Maulana Mufti Mahmood Sahib greatly helped him in compiling the questions to be asked. Details of this cross-examination have been published by *Aalmi Majlis Khatm-e-Nubuwwat* titled "*Qawmi Assembly Mein Qadiani Mas'alay Par Behes Kee Musaddiqa Report*".

After both of their statements and their cross-examinations, on 29th and 30th August Hadhrat Maulana Mufti Mahmood Sahib (may Allah's mercy be upon him) read the statement which had been published titled "*Millat-e-Islamiyyah Ka Mawqif*" (The Stance of the Muslim Ummah").

Finally! In September 1974, both chambers of the Assembly fulfilled this long-sought plea of the Muslims by introducing an Amendment to the Constitution and declaring both groups of the Mirzais as non-Muslim minorities. In relation to this, Hadhrat Maulana Muhammad Yusuf Ludhianvi Sahib (may Allah's mercy be upon him) had said to me: "We had some differences of

opinion regarding the partition of India, but after this event we have come to realize the true value of Pakistan, because this judgment would have been impossible in unpartitioned India."

Episode 37

Trips to Umrah and Africa 1975

The next year, around Sha'ban 1395H, Hadhrat Maulana Sayyid Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him) called this lowly one and informed: "Due to the activities of the Qadiyanis in African countries, the Majlis Tahaffuz Khatm-e-Nubuwwat has proposed a trip to the African countries to enlighten the residents of those nations regarding the reality of the Qadiyanis. This trip would require someone who, besides being well-versed on this topic, is also proficient in English language. I want you to join me on this trip. We shall first perform Umrah during Ramadan, and InshaAllah depart for African countries after Eid." An Umrah during Ramadan, Hadhrat's companionship and that too for this blessed purpose! What could be a greater blessing for me than this? The only qualm was that our respected father was confined to a sickbed since the time he suffered a heart attack, and an extended separation from him weighed heavily on my heart. However, Allah Ta'ala made arrangements for this in the form of an invitation that our respected father received from Muslim World League for a conference during Ramadan titled "*Mu'tamar Risaalah al-Masjid*". In normal circumstances, our respected father was not in a state to undertake any journeys. However, he could not bear missing this opportunity to perform Umrah in the blessed month of Ramadan. Due to his illness, he was also invited to bring along one companion. Our respected father had suspended all travels due to his illness, but in view of performing Umrah during the blessed month of Ramadan, he decided to undertake this journey. And as his travel companion, he decided to bring along my honourable brother Hadhrat Maulana Mufti Muhammad Rafi Sahib. With these arrangements, I was contented that I would be able to remain with my respected father at least during the Umrah, i.e. until Eid. On the other hand, our elder brother Muhammad Wali Raazi Sahib, Hakeem Musharraf Husain and my childhood friend respected Muhammad Kaleem Sahib also got ready for this trip. In this manner, with the grace and benevolence of Allah Ta'ala a caravan of the five of us got ready to accompany our respected father. It was agreed with Hadhrat Binnori (may Allah's mercy be upon him) that I would stay with my respected father during Ramadan and

would present myself in his company when my respected father returned. We thus departed on the 13th of Ramadan 1395H on a Saudi Airlines flight. The plane took off at about 5pm, and God knows how the airlines was managed in those days, but flight attendants offered food immediately after take-off. Since we were fasting, we excused ourselves and thought that they would offer again at Iftar time. However, the plane landed at Dubai at Iftar time and the flight crew sufficed with offering a few dates. We had a very short stay at Dubai airport. When we took off again from Dubai airport and asked the flight attendants for dinner, they replied that we had already refused food in the evening. The plane landed at Riyad after a while. When we entered the airport, such chaos ensued that we could not even get a seat to sit. The staff in one room would send us to another and the staff in the second room would signal towards the first. We somehow found a place for our respected father to sit and thereafter ping-ponged between those rooms, until the flight took off again. This time again the flight crew retained their aloofness, until we landed at Jeddah airport. We had to wait here for quite some time for representatives of the Muslim World League to come, and at the end we learned that one suitcase of Hakeem Musharraf Sahib was missing. When we registered the missing baggage complaint and finally arrived in Makkah Mukarramah, we were allotted a room in Funduq Makkah, which is located to the north-east of the sacred Haram, opposite Bab al-Umrah. This was considered the best hotel in Makkah Mukarramah at the time. But by the time we reached our rooms, we saw that perhaps only 10-15 minutes remained for Suhoor time to end. We rushed to the hotel's restaurant but the food was almost finished. Our hunger had reached a crescendo, so for Suhoor we gulped down bread, butter and whatever remained, and found it all a great bounty in this state. Soon the time of Suhoor ended, and upon hearing the captivating sound of adhan, we headed for the sacred Haram. We were concerned about our respected father's health after such an arduous journey, so we had requested him to pray in the hotel room and rest there. After praying Fajr in the sacred Haram, our hearts desired to perform Umrah right away. With the grace and benevolence of Allah, we performed Umrah after the prayer. The heat was at its apex and the throat felt completely dry during Sa'ee. But that Umrah performed in Ramadan had its own charm.

When we returned to the hotel after Umrah, our respected father was ready to perform his Umrah. The late Hakeem Musharraf Husain Sahib, Kaleem Sahib and myself took him to the sacred Haram. In view of his ailing health, we expected him to be unable to perform Tawaf on foot. We thus insisted on him to perform it on a conveyance, but he did not accept this and began Tawaf on foot, and completed it on foot. For Sa'ee, however, he used a wheelchair. By the time we returned to the hotel, the time for Friday prayer was approaching. We offered Friday prayer in the sacred Haram and thereafter rested for some time. This was my first time breaking fast in the Haram. There used to be a pebbled floor in front of the Turkish building of the Haram. We all sat there. Water coolers were not in vogue, so we filled *zamzam* in small clay *surahi*s for drink. A peculiar feature of these *surahi*s was that the hotter and dryer the weather and the more intense the hot wind, the cooler would be the water stored inside. When the adhan was called during the intense heat and the sound of cannon shot was heard, it felt as if the cool water in the *surah*i had breathed a new life into the body.

"*Mu'tamar Risaalah al-Masjid*" was being convened in an old royal palace, said to originally belong to the founder of the Saudi kingdom King Abdul Aziz bin Saud (may Allah's mercy be upon him), located beyond Ghaza. Eminent scholars and speakers from various parts of the Islamic world presented gems of eloquence and rhetoric. Hadhrat Maulana Qari Muhammad Tayyib Sahib (may Allah's mercy be upon him) was also in attendance. An article was supposed to be presented from our respected father as well, but due to his illness he could not bear the toil of writing. He commanded me to write and present something, which I complied with. This article has been published in our respected father's collection of Arabic articles.

We were blessed to continue staying in Makkah Mukarramah for a few days after the conference, and this stay in our respected father's (may Allah's mercy be upon him) company was quite memorable. His condition would go through crests and troughs, but his eagerness to perform Tawaf was unabated. Some time each day, he would go to the sacred Haram with one of us and perform Tawaf.

Thereafter we presented ourselves in Madinah Munawwarah. The best hotel there was Funduq at-Tayseer (which has now probably been merged into the Haram), located to the north-east of

the Haram. We stayed there. We were blessed to spend the last ten days of Ramadan in Madinah Munawwarah itself, and returned to Jeddah on the 28th. Here, we stayed in a hotel named "Funduq ar-Riyad" near the Old Airport of Jeddah. Our respected father's (may Allah's mercy be upon him) flight was booked for 11pm the next day. Hadhrat Mufti Rafi Sahib and elder brother Maulana Muhammad Wali Raazi Sahib would accompany him on this flight. Our respected father (may Allah's mercy be upon him) desired to perform an Umrah during this time, but he was quite exhausted due to continuous journeys, so we requested him to rest in the hotel. Since I had to remain in Hijaz until after Eid, I stayed with him in the hotel, while all other companions went for Umrah. Our respected father (may Allah's mercy be upon him) slept at night, after which, with the grace of Allah, he was rejuvenated to some extent. I spent the entire next day with him, until my companions returned from their Umrah in the evening and the flight time at night approached. Separation from my respected father (may Allah's mercy be upon him) weighed quite heavily on me, because a few days after Eid I was supposed to depart for Africa with Hadhrat Binnori (may Allah's mercy be upon him) and I had no idea when I would return. The mere thought of this prolonged separation in his state of illness weighed like a mountain on me. My face showed signs of grief. When bidding farewell to any relative or friend for a journey, our respected father would recite Ayat al-Kursi and blow on him. And though he would love his children a lot, it was not his habit to express this love by kissing them. But when he bid me farewell that time, he recited the supplication and thereafter spontaneously kissed me on the forehead, the sweetness of which I cannot forget. Thereafter he went inside and disappeared from view. The late Hakeem Musharraf Husain Sahib and my friend Kaleem Sahib had planned to spend another day with me and celebrate Eid here, and to return to Pakistan on the evening of Eid itself. After seeing off my respected father, the three of us departed from the airport at about 1:30am. We had been staying in hotels until now, but now after reaching Makkah Mukarramah we would be staying at a quarter in Madrasa Sawlatiyyah, whose key was with Kaleem Sahib. The crescent was not seen that night so the next day would be the last fast. From the airport, we reached the bus stop from where one could take a wagon to Makkah Mukarramah, and boarded one such wagon. When it stopped at a village named Bahrah, which is about half-way between Jeddah and Makkah Mukarramah, I noticed Kaleem Sahib suddenly expressing signs of extreme

nervousness and anxiety. Initially he did not tell anything because he was apprehensive that we would rebuke him, but when we insisted, he informed that he had forgotten the key to our room in Madrasa Sawlatiyyah at Funduq ar-Riyad in Jeddah. We were thunderstruck; even if we reached Makkah Mukarramah, we would not get a room, and it was also not appropriate to awaken any caretaker at this time. Besides, we were also not sure if he would have an extra key. There remained no other option except to get off this wagon, take another wagon to the wagon station, go to the hotel from there, take the key, return to the wagon station and take another wagon to Makkah Mukarramah. We thus had to follow this mode of action. It was the grace of Allah that we found the key in the hotel, and finally boarded another wagon for Makkah Mukarramah. We had lost sleep over several days, so when the wagon moved, gusts of cool wind put all three of us into a deep sleep. And we awoke when we had reached Bab Ibrahim of the Haram and the captivating sound of Fajr adhan was echoing from the Masjid al-Haram, which meant that Suhoor time had ended. We thus began the last fast of Ramadan such that we did not get time to even moisten our dry throats with water. All the hotels we had stayed in so far were airconditioned, but now we were staying in an old quarter in Madrasa Sawlatiyyah a portion of which was packed with sacks of grains. Though it was furnished with a fan, it only blew hot wind during daytime. Anyway, we reached the sacred Haram in the evening and helped ourselves to a blissful Iftar. Thereafter we returned to our room. After Isha, we had dinner amidst the graces of Hadhrat Maulana Muhammad Saleem Sahib. And we learned that to be able to pray Eid prayer in the Haram, we would have to leave by about 3am.

Eid in Makkah Mukarramah

When we left at 3am, caravans upon caravans of people were thronging towards the Haram. Alhamdulillah, we found a place in the courtyard. After spending the remaining part of the night there, Fajr prayer was held, after which Takbeers were proclaimed on loudspeakers from the Mukabbirah until sunrise. Those attending for prayers also recited the Takbeers. At that point, an elderly Arab person sitting a few rows behind us stood up and loudly complained against communal Takbeers with the words: “هذه بدعة شنيعة منكرة”, meaning: “This is a very reprehensible

bid'ah". What he meant is that in his knowledge, such communal loud proclamations of Takbeer at the time of Eid are not proven from the practice of the Noble Messenger (ﷺ) and the Companions (though some traditions do support this practice). Anyway! The Eid prayer took place in great glory and splendour. After the prayer, the crowd gradually dispersed and we returned to Madrasa Sawlatiyyah. After Asr, the late Hakeem Musharraf Husain Sahib and Kaleem Sahib were to return to Jeddah for their return flight to Pakistan. I went to the bus stop to see them off, and they departed. After enjoying seventeen full days in their lively company, I was left all alone. My mind was quite affected by this, and I alleviated this feeling by presenting myself in the sacred Haram. Thereafter I observed the bizarre scene of the entire city becoming desolate and quiet immediately after Eid. All bazaars, including restaurants and coffeeshops which would be seen bustling with activity day and night during Ramadan, were closed and silence engulfed them.

On the second day of Eid, I was thinking that it must be Eid in Pakistan. After spending the morning in the sacred Haram, when I returned to the quarter in Madrasa Sawlatiyyah, I was alone there as well. This was my first time spending Eid away from parents and siblings, and I was also worried about our respected father's health. No news had arrived until now regarding their safe arrival in Pakistan. These thoughts and feelings weighed heavily on the heart. In this condition, while I was all alone in the room, suddenly Hadhrat Maulana Saleem Sahib's son Maulana Muhammad Shameem Sahib's voice called from outside the room; "Brother Taqi! There is a telephone call from Karachi." International calls were not so easy to dial in those days. I arrived at his office amidst mixed feelings of happiness and anxiety and picked up the phone. Elder brother Hadhrat Mufti Muhammad Rafi Sahib was on the other side, who then passed the phone to our respected father. It was learned that Alhamdulillah they had reached home safely. I still remember the delight and sweetness felt during that call.

Hadhrat Maulana Muhammad Yusuf Binnori Sahib (may Allah's mercy be upon him), with whom I was to visit Africa, was still in Madinah Munawwarah and was planned to arrive in Makkah Mukarramah by the 5th of Shawwal, and the trip would begin thereafter. This meant that I had to spend these five days after Eid here in Makkah Mukarramah itself. Alhamdulillah the crowd at

the sacred Haram had subsided by that time, so there were excellent opportunities to peacefully perform Tawaf and visit blessed sites. I can never thank Allah Ta'ala enough for bestowing those opportunities. However, the silence prevailed outside the sacred Haram for all those five days. May Allah Ta'ala bestow the highest stations in Jannah to Hadhrat Maulana Muhammad Saleem Sahib and Hadhrat Maulana Muhammad Shameem Sahib, for they inundated this lowly one with their graces, until Hadhrat Binnori arrived. Hadhrat Maulana Dr Abdur Razzaq Iskander Sahib (may his shade be extended) arrived together with him, and soon the trip began in their blissful companionship. We first stayed in Jeddah for a night or two, after which we departed for Nairobi, which was our first destination in the tour of Africa.

Trip to Nairobi

The weather in Nairobi was rather cool and pleasant. This was my first visit to this city, and I experienced the lush green landscapes and charming climate here for the first time. Since this city is quite close to the equator, the prayer times do not change much throughout the year. And though countries near the equator have a relatively warm climate, the weather here is pleasantly cool most of the year due to its high elevation. Here, a student of Hadhrat Binnori's Maulana Mutee ur-Rasool Sahib had arranged our accommodation in a spacious bungalow belonging to a local businessman, about whom I only remember that he was called Agha Sahib and was probably originally from Afghanistan.

Allah Ta'ala had bestowed the companionship of Hadhrat Binnori (may Allah's mercy be upon him) numerous times and he would always treat me very benevolently despite me not deserving the least of it. But this time, I desired to study something from him and receive the blessing of being his direct student. To attain this honour, I had brought Hafiz Ibn Kathir's book on Principles of Hadith from Makkah Mukarramah, so that I could read it before Hadhrat. When I presented my request, Hadhrat accepted and instructed to read it to him after Fajr. Regarding the method of teaching, he said: "Go on reading the text. I will comment at whichever point I want to say something." This would take place after Fajr during our stay in Nairobi, and Dr Abdur Razzaq Iskander Sahib would also participate in those sessions.

Hadhrat Binnori (may Allah's mercy be upon him) was an elder with a rather jovial demeanour and had a penchant for sightseeing, and he was also aware of my fondness for sightseeing. In view of this, he took this lowly one for sightseeing around Nairobi under the guidance of Maulana Mutee ur-Rasool. I "visited" chimpanzees for the first time in my life in a safari park. It was also here that an indigenous tribal woman was seen about whom the locals informed that this indigenous tribe was originally cannibalistic, but when its members migrate to cities, they become civilized over time. During this stay, we also went out of Nairobi city up to the equator, which goes through lush green mountains and valleys.

On Friday, Hadhrat Binnori's (may his secret be sanctified) talk was held in the Central Mosque of Nairobi, after which I gave an English speech, which was probably a summary of Hadhrat's talk. Thereafter the itinerary for working in various parts of Africa was drafted. For this, we had to buy tickets to further destinations in Africa from Nairobi itself. To this end, we contacted a travel agency through Maulana Mutee ur-Rasool Sahib and began proceedings to purchase tickets to various countries.

I was constantly anxious about my respected father's ailing health. Hadhrat Binnori (may Allah's mercy be upon him) would also sense this. Due to this worry, I had lost my hunger as well, but one effect of the pleasant weather and environment in Nairobi was that I ate one lunch with appetite. Afterwards, Hadhrat Binnori remarked to me: "I was quite glad to notice that today you ate with appetite." These words made me realize that Hadhrat loved this lowly servant like a son and would take care of such minute things as well. May Allah have infinite mercy upon him.

After breakfast one morning, I received an urgent message that my elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani had called Maulana Mutee ur-Rasool Sahib's office, asking this lowly one to call back. This foreboding phone call fanned the flames of apprehension about our respected father's health. I frantically made my way to an office from where an international call could be made. Alhamdulillah the call went through as soon as the trunk call was booked. Bhai Sahib informed that our respected father had suffered a second heart attack and was admitted to the same hospital as before. Now I plunged into a quandary. While the heart ardently yearned to be with our respected father as soon as possible, the objective for which this

trip was undertaken was at its very initial stage, and I had promised Hadhrat Binnori (may his secret be sanctified) to accompany him in the entire tour. I was thus embarrassed to talk to him about returning to Pakistan. At the same time, it was also necessary to inform Hadhrat of everything. He loved our respected father very much, so as soon as he heard the news about his health, he instructed: “You should return to Karachi as soon as possible.” And he also said something along the lines: “I am aware that you adore Hadhrat Mufti Sahib and he adores you, so I am hopeful that InshaAllah his health will have a positive effect if you visit him. His life is very valuable, so do not worry about cutting off this trip in the middle.” Hearing these words from Hadhrat, my heart was also contented. However, it was not known when the next flight to Karachi would be available, because flights from Nairobi to Karachi did not operate daily. But it was the grace of Allah the Blessed and Most High that a flight was schedule to fly to Karachi that very evening, and Alhamdulillah I got a seat. One major process for travelling from Kenya to Pakistan was Yellow Fever vaccination. A lengthy procedure had to be followed to fulfill this, in absence of which one had to spend several days in quarantine at the airport. But may Allah Ta’ala recompense Maulana Mutee ur-Rasool Sahib the best of rewards, for he completed all procedures by evening through his special contacts, and I departed for Karachi by night. After supplicating throughout the flight, I landed in Karachi and went straight to the hospital. Our respected father was delighted at seeing this lowly one. Alhamdulillah the effects of the heart attack were subsiding and his health was improving. It felt as if I had acquired Paradise on earth. Alhamdulillah he had to stay in hospital for relatively fewer days this time and he soon returned home. But now his life had become confined to his room and bed. He would carry out everything from this sickbed, from management of Darul Uloom to writing Fatwas, Maariful Quran and other works.

Episode 38

Demise of My Respected Father (may Allah's mercy be upon him)

My respected father had suffered the first heart attack in *Rabee ath-Thanee* 1392H, equivalent to 8 June 1972. From then on, his debility continued to increase. Initially, he desired to complete Tafsir Maariful Quran and would remain busy writing it on his bed. The Sunday gathering would also take place in his room itself, and Hadhrat Maulana Qari Riayatullah Sahib (may Allah's mercy be upon him), who was the Director of Darul Uloom in those days, would visit his room every day before Zuhr, sit on a chair in front of him, and would apprise him of important matters related to Darul Uloom, and would also receive his guidance. Hadhrat Maulana Muhammad Ashiq Ilahi Sahib (may Allah's mercy be upon him) was managing the Darul Ifta, and he would also sometimes visit Hadhrat to seek his counsel regarding some Fatwa. And I had made my office in the room next door to my respected father's (may Allah's mercy be upon him) and was acting as his nameless secretary. From time to time, Hadhrat would feel pressure on his heart, and signs of the sorrow it evoked in him would be evident on is blessed face. At such instances, some home remedies would be employed. Hadhrat would lie on his side, while I or brother Rafi (may his shade be extended) would gently press on both sides of his spine. This would alleviate the pain to some extent. However, this condition continued increasing in frequency and the sorrow on his face also increased, until one day he remarked: "Now my heart does not desire anything. So much so, that the desire to complete Maariful Quran has also perished. I am pleased with whatever amount Allah Ta'ala allows to complete." And he would also often recite the following Verse:

مَا عِنْدَكُمْ يَنْفَدُ وَ مَا عِنْدَ اللّٰهِ بَاقٍ

"What is with you shall perish and what is with Allah shall last." (Surah Nahl, 16:96)

Despite this, he continued working on the Tafsir, and with the grace and favour of Allah Ta'ala, it was completed on 21 Shaban 1392H. In those days, large financial resources were required to

publish such a large eight-volume Tafsir, which were unavailable at first. But then a South African devotee of our respected father (may Allah's mercy be upon him), respected Haji Abdul Hayy Warachchia (may Allah's mercy be upon him), offered to cover the expenses of publishing the first volume. Thereafter our respected father (may Allah's mercy be upon him) arranged for the sale of the first volume through my elder brother Hadhrat Muhammad Razi Usmani Sahib's (may Allah's mercy be upon him) publishing house Darul Ishaat, and saved the entire revenue from its sale to publish the second volume. At first, he would keep the record of the revenue and expenses by himself, but later assigned this task to me. I would record the entire income from sale of one volume and use this amount to cover the expenses incurred in the publication of the next volume. In this manner, Allah Ta'ala arranged for the publication of all eight volumes.

After the completion of Maariful Quran, our respected father (may Allah's mercy be upon him) made some old works the focus of his attention. These were those he had started working on at some point but were left incomplete. Between the end of 1392H and the Umrah trip of 1395H, he completed several such works.

After this second heart attack, which occurred during my trip to Nairobi and whose details I have mentioned previously, our respected father's (may Allah's mercy be upon him) health deteriorated further. From then on, he had handed over most management duties to my elder brother Hadhrat Maulana Mufti Muhammad Rafi Sahib (may his shade be extended), Hadhrat Maulana Qari Riayatullah Sahib and Hadhrat Maulana Sehban Mahmood Sahib (may Allah's mercy be upon them both), and from the way he conducted himself, it appeared as if he were waiting to be taken to Allah like a traveler waiting for a train. His entire life had been spent in writing, and my late mother, who was herself ill at that time, had always seen him writing something. Now when she would see him without a pen in hand, it appeared as if this sight hurt her. She would say to our respected father (may Allah's mercy be upon him): "Write something", which would evoke a wistful smile on our respected father's (may Allah's mercy be upon him) face. Nevertheless, the work of reviewing Fatwas continued till the end. Also, the Sunday gathering would continue such that Hadhrat Maulana Mufti Abdur Rauf Sahib (may his shade be

extended) would read aloud the discourses of Hadhrat Hakeem Ul Ummah and our respected father (may Allah's mercy be upon him) would elucidate upon them at some places.

In the last Sunday gathering before his demise, I arrived late. The room was full by the time I reached, so I was trying to find some place to sit in the last row. When Hadhrat (may Allah's mercy be upon him) saw me, he said: "Come, sit here with me on the charpoy." When he saw signs of hesitation on my face, he said: "Come, I will narrate to you an anecdote." Complying with his order, I made my way towards my respected father's (may Allah's mercy be upon him) charpoy and sat on the foot-side. Then he narrated: "One time, it happened with me as well that I was late for Hadhrat Hakeem Ul Ummah's gathering and was trying to find some place in the last row. At this, Hadhrat called me to sit near him (perhaps on a seat or charpoy). When I hesitated, Hadhrat said: "Come, I will narrate to you an anecdote." I complied with his order and sat near him. Thereafter Hadhrat related the following incident: "After Shah Jahan's death, the question arose as to who among his two sons Aurangzeb Alamgir and Dara Shikoh should succeed him as the king. There lived a Sufi elder (whose name I cannot remember now) in those days. Both of them visited him to attain his supplications in their favour. Dara Shikoh went first. The elder instructed him to sit beside him on the chair, but he excused himself with the words: "I am not worthy of sitting beside you." Later Aurangzeb Alamgir visited him. The elder instructed him as well to sit beside him on the chair, at which he proceeded and sat on the chair without any hesitation. At that, the elder remarked: "Both of them have decided for themselves regarding who should sit on the throne." And it so transpired later that Aurangzeb acquired the royal throne."

Anyway! Our respected father (may Allah's mercy be upon him) passed his days waiting for his demise. One day, someone visited him to enquire about his health and supplicated for our respected father's complete recovery. When he went back, our respected father's eyes spontaneously moistened and he began reciting the following couplet:

وہ لوگ جو میرے لئے خواہاں ہیں شفا کے

وہ کوس رہے ہیں مجھے پردے میں دعا کے

Those who are desirous of my recovery

In fact curse me, behind the veil of supplication

In the meanwhile, Ramadan arrived and his health remained worse than normal the entire month. He would feel pressure on his heart every now and then and his sorrow continued to increase. After Eid, he remarked one day: “My situation is strange. During the blessed month of Ramadan, the heart would sometimes desire: “My time appears close by. It would be good if I passed away in Ramadan.” But I could never get myself to supplicate for this, because I thought: “If I pass away in Ramadan, my household and associates, besides having to undergo this distress during fasting time, would also have to undertake the hardships of arranging for my funeral.”” Thereafter he recited the following couplet:

تمام عمر اسی احتیاط میں گزری

کہ آشیاں کسی شاخ چمن پہ بار نہ ہو

The entire life was passed in this cautiousness

That my nest should not bear heavily upon any branch of the garden

Finally, the promised time arrived exactly ten days after the end of the blessed month of Ramadan. He wrote a Fatwa in the morning, and immediately after he had a severe heart attack. The same evening, which was the night of 11th of Shawwal 1396H, the entire surroundings were plunged in darkness due to a power blackout. Our respected father’s (may Allah’s mercy be upon him) doctor Dr Aslam Sahib insisted upon taking him to the hospital. At first he was not willing, but at Dr Sahib’s insistence he agreed. The respected doctor had already informed us that his condition was critical. In short, he was taken to the hospital and it was there that he relinquished

his soul to his Creator. *Inna Lillahi Wa Inna Ilayhi Raji'oon* (We certainly belong to Allah, and to Him we are bound to return.)

During our respected father's (may Allah's mercy be upon him) lifetime, whenever the thought of his demise would occur to me, it would feel as if I would be unable to bear this tribulation. However, when the time actually arrived, it felt as if my tears had dried. Allah Ta'ala gave strength to us four brothers, three sisters and our late mother, and this biggest calamity of our lives also passed by. رحمه الله تعالى رحمةً واسعة وأسكنه جنات النعيم في مقعد صدق.

Regarding our respected father (may Allah's mercy be upon him), I published Al-Balagh's Mufti-e-Azam edition in two volumes, in which Hadhrat Maulana Mufti Muhammad Rafi Usmani (may his shade be extended) wrote a brief biography of our respected father (may Allah's mercy be upon him) titled "*Hayat-e-Mufti-e-Azam*", and I wrote a detailed essay regarding his temperament and disposition under the title "*Meray Walid Meray Shaikh*". Both of these writings have also been published as separate books. Furthermore, extremely beneficial articles regarding our respected father (may Allah's mercy be upon him) written by eminent scholars of the time were also included in that edition.

Educational Conference in Makkah Mukarramah

This is from the days of our respected father's illness. I do not remember the exact year now, but perhaps it was 1973. When the time of Hajj approached, I received an offer to perform *Hajj al-Badal* on someone's behalf. I had not received an opportunity to visit the Haramain Shareefain since the Hajj of 1964. Therefore, the heart was quite tantalized by this offer. However, due to my respected father's illness, the heart could also not be convinced to leave him in this state. Somehow our respected father came to learn about this offer and he also granted tacit permission. However, after musing over this matter the heart gave the verdict: "Alhamdulillah the Fard Hajj has been performed. It is not suitable to perform Nafl Hajj in the present circumstances." I thus decided to decline this offer. At some point, our respected father asked: "What happened to your Hajj?" At this, the following words escaped my mouth: "Father! My Hajj

and Umrah are here itself." Our respected father was much pleased at hearing these words, supplicated for this lowly one and said something along the lines: "InshaAllah you will be granted numerous opportunities to visit the Haramain Shareefain." It is a result of my respected father's prayers that Alhamdulillah after that year, no year passed by without getting opportunities to visit the Haramain Shareefain more than once. Rather it has now been years upon years that an opportunity to visit comes by every three to four months. Shortly after this incident, first the opportunity to perform Umrah in Ramadan in the company of my respected father was attained, details of which I have presented before. Later, a few months after my respected father's demise, the Head of Karachi University's Department of Arabic Studies came to me and said: "In collaboration with Jeddah's King Abdul Aziz University, we are organizing an international conference in Makkah Mukarramah under the title "Islamic Education". Please write an article describing the educational system and curriculum of religious Madrasas in Pakistan, and participate in this conference with that paper." I thus wrote an essay titled "*Manhaj at-Ta'leem ad-Deeniyy Fee Bakistan*" and sent it to the conference organizers, which has now been published separately as well, and now, after revision and some additions in light of modern circumstances, has become a part of my collection of Arabic essays titled "*Maqalaat al-Uthmani*".

When the time of the conference approached, my childhood friend respected Muhammad Kaleem Sahib (*mujaz-e-baiyah* of Hadhrat Arifi (may his secret be sanctified)) decided to go for Umrah together with me, and remained with me on this entire trip at his own expenses. The conference started on 12th Rabee ath-Thanee 1397H, equivalent to 31 March 1977. In those days, a powerful movement against the late Zulfiqar Ali Bhutto Sahib was raging in the nation, due to which the country was reeling from unrest. As a result, it took time to obtain permission from the government of Pakistan and I could only depart two days after the start of the conference. In those days, in a suburb of Makkah Mukarramah called "*Umm al-Jood*", the Intercontinental Hotel had newly been constructed with great glory and splendour. The conference was taking place in it and the participants were also accommodated in the same hotel. We thus arrived there. A room had been booked in this hotel for me. However, due to its distance from the Haram, staying in this hotel weighed heavily upon me. I therefore requested the organizers to shift my accommodation to Funduq Makkah. Though it was not as grand as Hotel Intercontinental, it was

located right in front of Bab al-Umrah of the Haram, and in the Ramadan of 1974, we had stayed there with our respected father. The heart's desire was thus fulfilled and closeness to the Haram was achieved. We would go to Hotel Intercontinental during conference times and enjoy the blessing of the Haram at other times. While I had participated in several international conferences as an attendant of our respected father, this was my first time attending one as an invitee. Fortunately, Hadhrat Maulana Sayyid Abul Hasan Ali Nadvi Sahib (may Allah's mercy be upon him) was amongst the distinguished invitees, so I received the opportunity to benefit from his company during the conference, and was showered by Hadhrat's blessings and graces throughout that time.

This conference was successful in this respect that 313 representatives from 40 countries compiled detailed foundation principles, with much wisdom and insight, with regards to the system of education in Islamic countries. I have described the details of this conference and my impressions in Al-Balagh's editorial of Jamadi ath-Thani 1397H, and perhaps it may be included in some collection of my essays which is under compilation.

But it was at this very occasion that Hadhrat Maulana Sayyid Abul Hasan Ali Nadvi (may Allah's mercy be upon him) one time advised me in private: "Having participated in several such conferences, it is my experience that there is not much benefit in participating in them. Real work is that which you are doing alone. You should focus more on your writing works, and it would be better for you if you were to minimize participation in useless conferences as much as possible." After that, I tried to avoid political and general conferences as much as possible, and would excuse myself from most conferences of such nature. And if ever I participated, it was due to some compulsion or in hope of some benefit. At the same time, I got numerous opportunities to participate in Fiqh-related gatherings, because they are a beneficial means for scholars to come together and discuss communal Fiqh-related issues. And besides gaining knowledge, numerous Fiqh-related issues were cleared up in these. I will mention a few details of these at an appropriate place InshaAllah.

It was at this occasion that Hadhrat Maulana Sayyid Abul Hasan Ali Nadvi Sahib (may Allah's mercy be upon him) also asked me: "With regards to communal Fiqh-related matters, besides a

balanced approach, I have also observed flexibility in your respected father's (may Allah's mercy be upon him) viewpoint. What is his opinion with regards to benefiting from other madhhabs together with the Hanafi madhhab?" I submitted: "With regards to communal needs, he does not consider it an issue to benefit from any of the four madhhabs, but he avoids going beyond the four madhhabs." At this he remarked: "In my point of view, all our communal needs can be fulfilled within the four madhhabs. There is no need to go beyond them."

I also remember from this trip that by that time, Hadhrat Maulana Ashiq Ilahi Sahib (may Allah's mercy be upon him) had taken leave from Darul Uloom with the intention of migrating to Hijaz. In those days, he was residing in Makkah Mukarramah such that he had no source of income. He came to Funduq Makkah to meet me. I privately asked him: "What is the arrangement for your expenses?" He replied with a smile on his face: "What are my expenses in the first place? A riyal a day." From this we can imagine how he was living his life for the sake of migrating to Madinah. There was arrangement for tea in front of my hotel room. Offering him my hospitality, I offered him tea, but he replied: "You are the guest here, so while this tea is permissible for you, it is not permissible for me." I submitted: "This tea is arranged here so that it could be partaken any time one wanted, and it is customarily understood that the guest of a guest is also one's guest. It is for this reason that I offered the tea. Otherwise, in instances where this is not customary, I do not make such offers." At this he replied: "What is the need to go into such detailed reasoning? What is the harm if I do not take the tea?" The heart was much affected by this *Taqwa* of his. May Allah Ta'ala raise his status. He would impart lessons even in light-hearted conversations.

After staying in Makkah Mukarramah, a few days were spent in peace and well-being in Madinah Munawwarah as well, and thereafter I returned home.

A Small Service to *I'la us-Sunan*

Hakeem Ul Ummah Hadhrat Maulana Ashraf Ali Sahib Thanvi (may Allah's mercy be upon him) had started a major scholarly project by the name of "*I'la us-Sunan*". The basic objective of this was to collect and provide a detailed commentary of those Hadith which are the foundation of the Hanafi school of thought. Initially, he had assigned this task to Hadhrat Maulana Ahmad

Hasan Sunbhuli (may Allah's mercy be upon him). Later, he entrusted it to Hadhrat Maulana Zafar Ahmad Sahib Usmani (may Allah's mercy be upon him), and it is difficult to find a parallel for the immense hard work and competence with which he compiled this momentous book. Nonetheless, this feat was still in the form of a manuscript. And due to lack of resources, Hadhrat Maulana Shabeer Ali Thanvi (may Allah's mercy be upon him) published its first edition on low-quality paper and mediocre typesetting and publication quality, so that it could be preserved and reach the scholars, and with a view to re-publish a better-quality edition when such an opportunity arose.

When Maulana Noor Ahmad Sahib (may Allah's mercy be upon him) took up the mission of republishing *I'la us-Sunan* as a composition print through his Idaarat al-Quran, Hadhrat Maulana Zafar Ahmad Sahib (may Allah's mercy be upon him) reviewed its first volume, details of which I have mentioned in the introduction to *I'la us-Sunan*. At that point, the thought occurred to me that editions of the books cited in *I'la us-Sunan* have changed, which means that it could now be difficult for readers to find the references cited in it. To this end, I thought it would be convenient for readers if I were to update the citations with respect to new editions of the books and the relevant chapter headings for its new edition. I thus began this task relying on Allah. This required referring to numerous books, so I began this work while sitting in Darul Uloom's library, which was in an extremely dilapidated state at that time. Initially, the only point in mind was to update the references, but when work was started, other aspects presented themselves. For example, with respect to the explanations provided by Hadhrat Usmani (may Allah's mercy be upon him) related to Fiqh-related issues, if the original source book did not mention the opinions of the jurists of the various schools of thought, then some details regarding the rulings of other madhhabs were added. Similarly, the *takhreej* of Hadith in some places was also added.

Hadhrat Shaikh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him) was residing in Riyadh in those days. He expressed his happiness at this work. Thereafter I sent some pages from the first volume in Hadhrat's service. He was ill at the time, but in spite of this sent a reply letter comprising of seven pages. This reply contained detailed instructions regarding the way the book should be published as well as a four-page *taqreez* which has been published at the beginning of

I'la us-Sunan. Whatever Hadhrat wrote regarding that *taqreez* in the letter sheds some light on the lofty level of Hadhrat's humility. I am reproducing that part of the letter below:

"أخي الأعزّ: ما أزال في أعقاب المرض والحمد لله، وكاد يزول عنّي وقبل زواله خلفه زكام شديد، سد الخياشيم والأسماع، وذهب بالفكر والذهن إلي أعمق الأصقاع، وصرت في أشدّ الخجل والحرج من تأخري بالكتابة اليكم، فكتبت والعينان تكفان، والذّهن كليل عليل - الكلمات الّتي ترونها صُحبةَ هذه الرّسالة، وأرجو أن أكون قاربتُ المقام، ومَعذرةً من التّقصير والتّأخر، وأستحلفكم بالله أن تكونوا علي أتمّ الحرّيّة والاختيار في إلغاء الكلمة، أو إثباتِها أو طيّ ما شئتم منها، أو تعديلَ ما ترون تعديلَه فيها، فهي كلمةُ محبّ ولا ريب -، ولكنّه عليل كليل فعذرُه مقبول، وبضاعتُه مزجاة، ورحم الله امراء أعرف حدّه ووقف عنده، فتصرّفوا فيها بما ترَون دون ما حرجٍ أو تلكأ، والله ينفع بكم ويرعاكم.

وأما الملاحظات حول النهج في الإخراج، فأبعث بها إليكم مشاراً إليها على ذات الملازم الّتي أتحفتموني بها، نظراً إلى أنّي الآن مريض، وإلى أنّ الإشارة المجرّدة دون الإشارة المعرّفة، الّتي قال فيها الإمام أبو حنيفة رضي الله عنه: هي أشهر طرق التّعريف. وآمل أن لا أتأخر في إرسالها طوالا."

"My dearest brother! I am currently indisposed and my illness is in its final stages. Though I am near recovery, a severe flu has replaced the illness, which has blocked the nose and ears and has taken the mind and intellect somewhere far away. And I am in a state of deep regret and embarrassment at the delay in replying to your letter. The words (of *taqreez*) which you find with this letter have been written in such a state that the eyes are flowing and the ailing mind is weary. I hope I have reached near, and please excuse me for any deficiency and delay! And I beseech you in the name of Allah that you have complete freedom to remove any word from it you wish and to retain any word you wish, or to delete any part you want or modify it in any way you feel appropriate, because though indeed these are the words of one who loves you, he is frail and sick, and his capital is meager. And may Allah have mercy on the person who recognizes his limits and stops within them. Therefore make any changes (to the *taqreez*) as you wish without any hesitation or qualms. May Allah make you a means of benefit, and protect you.

As for my opinion regarding the methodology of the book, I have put my comments in the margins of the pages you sent."

Thereafter with regards to the pages I had sent to Hadhrat, Hadhrat bestowed his opinions by commenting on various places in those pages. And on 6th of Shawwal 1366H, he wrote the following letter addressed to me:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إلي الأخ الكريم فضيلة الأستاذ الشيخ محمد تقي الثماني الموهوب المحبوب حفظه الله تعالي ورعاه وأكرمه وأولاه.

السّلام عليكم ورحمة الله وبركاته، وبعد، فأرجو أن تكونوا بخير من الله ونعمة وعافية سابغة وارفة.

أبعث اليكم بالملازم الّتي نعِمتُ بالنّظر فيها، امتثالاً لأمركم الحبيب، وأشرتُ بعض الإشارات علي خِطتها المطبعيّة رجاء التحسين التجميل، فوق الكَحَل الجميل، ولعلّ الإشارات بالقلم تفيد ما رغبتم بيانه، ولكم النظر الأسدّ في الإثبات والإلغاء لما نهجتموه، والّذي أشرتُ إليه أظنّ أنّه يلائم ذوقكم الرفيع، ونظركم البديع، ولكم تحياتي وشكري، وارفعوا تحياتي إلي سماحة السيد مولانا الوالد حفظه الله تعالي وأمدّه بالعافية والشفاء، ونفعنا بصالح دعواته وأنفاسه العالية، وتحيّاتي أيضاً إلي فضيلة الأخ العزيز محمد رفيع رفع الله مقامه وأتمّ عليه فضله وإنعامه، وإلي أنجالكم المحبوبين، أقرّ الله بهم العيون والقلوب، وأكرمني بصالح دعواتكم جميعا، وأستودعكم الله، إلي لقاء حبيب قريب بإذن الله، والسلام عليكم ورحمة الله وبركاته.

الرياض، الأربعاء ١٣٩٦/١٠/٦

عبد الفتاح أبو غدة

أرجو إرسال نسخة (إعلاء السنن) مع حامل هذه التحية، وشكراً.

Just five days after the date he wrote this letter, i.e. on the 11th of Shawwal, our respected father (may his secret be sanctified) passed away, and I probably received this letter after his demise.

In this manner, Alhamdulillah work on the marginalia of two volumes of *I'la us-Sunan* was completed. However, I could not keep up with the speed at which the volumes of *I'la us-Sunan* were (MashaAllah) being published. And later it was deemed suitable for the publication of this momentous book not to be delayed due to this work of mine. Therefore further volumes were published without my added notes, and Alhamdulillah this momentous task was completed. Anyway! Though on only two volumes, I at least received the blessing of a small service to this landmark book.

Episode 39

Writing of Takmilah Fathul Mulhim

Prior to the partition of India, Shaikh ul-Islam Hadhrat Allamah Shabbir Ahmad Usmani (may Allah's mercy be upon him) had written a masterpiece commentary of Sahih Muslim in India titled "*Fathul Mulhim*", which received praise not only from within India, but even Arab scholars, and people of knowledge are well-aware of its worth and value. However, this commentary of Hadhrat's had only reached *Kitab un-Nikah* when Hadhrat's political and communal activities engulfed him and he could not finish it, until he passed away in 1949. Our respected father (may Allah's mercy be upon him) had a heartfelt desire for this book to be completed. He was himself busy with such variegated activities that it was difficult for him to take time out for completing it himself. He therefore expressed his desire to several scholars who specialized in the science of Hadith, but they were also very busy.

Finally, some time before his demise, our respected father (may Allah's mercy be upon him) implicitly instructed me to begin this work and to have the manuscript reviewed by him on a regular basis. Prior to this, I had not even imagined taking up such a weighty project. However, at my respected father's (may Allah's mercy be upon him) implicit instruction and at receiving reassurance that he would review my entire draft and would make corrections wherever correction was needed, I began working on the *Takmilah* from Sahih Muslim's *Kitab ur-Rada'* relying upon Allah. The intention was that through this process, I would receive training under his supervision. I would therefore write something every day and submit it to my respected father (may Allah's mercy be upon him), who would bestow his comments.

However, God had planned something different. I had only written eighty pages of the manuscript when my respected father's (may Allah's mercy be upon him) illness aggravated, and finally the time arrived whose mere thought would keep the heart anxious at all times. My respected father (may Allah's mercy be upon him) returned to his Creator on the 11th of Shawwal 1396 AH, circa October 1976. This incident, and the issues arising in its wake, kept the heart numb

for a long time. I had started this work of completing *Fathul Mulhim* at my respected father's (may Allah's mercy be upon him) reassurance that he would supervise it, but now that support had gone. I therefore remained in the thought for a long time:

آں قدح بشکست وآں ساقی نہ ماند

The goblet had broken and the cupbearer was no more

But when the senses began to return after some time, the heart said: "The work that respected father (may Allah's mercy be upon him) had eagerly initiated should be brought to completion to one's best effort. When Allah the Blessed and Most High has granted the *tawfeeq* to start a service, it should be hoped from His grace itself that He would help to bring it to completion as well. Who are we and what is the reality of our knowledge? If He wants, He can take whatever work He wants from a worthless speck of dust. Whatever happens, happens through His *tawfeeq* alone. The work should be resumed by begging for *tawfeeq* from Him. If He wants, He will bring it to completion. And if He does not want, what power do I possess to write even a single word?" This thought gave some courage, and after *istikharah* I restarted this work with the intention of studying the commentaries of the Hadiths and thereafter writing a summary of my study in order to increase my own knowledge.

When Hadhrat Shaikh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him) came to know that I had started this work, he provided further encouragement and at the same time expressed his intention of getting the Introduction to *Fathul Mulhim* published together with his *tahqeeq* and *ta'leeq*. Regarding this, he wrote in a letter to me:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إلى الأخ الأعزّ والحبيب المحبّ، زهرة العلم والعلماء، وعيد أهل النّبل والفضلاء، فضيلة الشيخ محمد تقي العثماني حفظه الله ورعاه ونفع به

من أخيه ومحبه عبد الفتاح أبو غدة

السلام عليكم ورحمة الله وبركاته، وبعد فأحمد الله إليكم، وأصلي وأسلّم على سيدنا محمد عبده ورسوله، وأرجو أن تكونوا أنتم وسائر الأهل والإخوة بخير حال وأنعم بال ...

وآمل أن تحدثوني أيضا عن مشاريعكم العلمية، فقد حدثني بعض محبيكم وهو الأخ محمد إلياس ظفر أنكم تعزمون إتمام (فتح الملهم) لمولانا شبير أحمد العثماني، وهذا فضل جسيم ومغنم عظيم. فأرجو أن يحقّقه الله علي يديكم، ويقرّ به العيون ويشرح به الصدور والقلوب.

وإذا كنتم تعزمون هذا، فأنا أشارككم بلُبَينة صغيرة في رفع هذا الصرح الشامخ، والفضل الباذخ، وهو خدمة مقدمة (فتح الملهم) وتحقيقها وطبعها طبعاً رفيعاً وأنيقاً وخليقاً بأن يكون مقدمة لذلك الكتاب العظيم والشرح الجسيم.

وقد توجهت إليها بالقراءة والتنظيم منذ شهر تقريباً، مُراعياً فيما أقرأ منها النّشر والطبع في هذه القراءة الأولي، وسأقرأها مرّة ثانية للتّعليق والتخريج إن شاء الله تعالي، لتكون قرّة عين لي ولك، فدعواتكم لي بالتوفيق والعون من الله تعالي.

وفي أوّل المطبوعة التي كان آثرني بها مولانا البنوري رحمه الله تعالي المطبوعة على حدة، ترجمة لمولانا عاشق إلاهي لمولانا شبير أحمد العثماني، أراها قصيرةً عن طويل نجاده، ورفيع عماده، وشامخ أمجاده، فحبّذا لو رفعتم لي ترجمته بقلمٍ أوفي جمعاً، وأصفي نبعاً، وأحرق طبعاً، وأحسن صنعاً، وأنا لكم من الشّاكرين، وتكرّموا عليّ بنسخة ثانية للتي عندي احتياطاً عند الطبع إن شاء الله تعالي.

وإذا طبع شيء من الكتب الحديثية أو الفقهية عندكم، فتكرموا بشراء نسخة لي منه، لأشّم ريّا الديار ولو بَعُدَ المزار، وتكاليفه من شرائه حتى إرساله إليّ كلها عليّ، فتكرموا بذلك دون تردّد، ولكم الشكر الدّائم والأجر الدائم إن شاء الله. وسلامي للأنجال بريرة ومحمد عمران، وباقي إخوتها بارك الله في الجميع وتحياتي للعلماء كافة عندكم وللطلبة البررة، وأستودعكم الله، والسلام عليكم ورحمة الله وبركاته.

أخوكم

عبد الفتاح أبو غدة

١٣٩٨/٣/٣ هـ

عنواني الرياض. كلية أصول الدين.

كتبت لكم هذه الرسالة والأخ محمد إلياس ظفر عندي، فحرّك شوقي وشدّ يدي إلي القلم فكتبت هذه الكلمات، ولكم تحياته.

Translation:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Very honourable brother and beloved, the flower of knowledge and scholars, the delight of people of honour and excellence, honourable Shaykh Muhammad Taqi Usmani (may Allah preserve and protect you and make you a means of benefit)

From your brother and well-wisher, Abdul Fattah Abu Ghuddah

Peace be upon you and Allah's mercy and blessings,

I praise Allah and send salutations and blessings upon Allah's slave and messenger our Master Muhammad. I hope that you, your entire family and brothers are in the best of states.

I also hope that you will inform me about your scholarly plans. One of your well-wishers, i.e. brother Muhammad Ilyas Zafar, informed that you have undertaken the task of completing Maulana Shabbir Ahmad Usmani's *Fathul Mulhim*. This is a work of great virtue and benefit.

When you have undertaken this, I wish to contribute to the construction of this lofty and grand palace through a small brick, by way of presenting my services with regards to the Introduction to *Fathul Mulhim*, its *tahqeeq,* and high-quality printing as befits the stature of this majestic book and magnificent commentary.

To this end, I have been focusing my attention towards studying the Introduction and organizing it for the past one month, and am doing so with consideration to its publication and printing in this first reading itself. And in the second reading, InshaAllah its *ta'leeq* and *takhreej* shall be kept in consideration, so that this Introduction proves to be a coolness of my and your eyes. I request your prayers to receive *tawfeeq* and help from Allah.

The published copy that Maulana Binnori (may Allah's mercy be upon him) had granted me contains a biography of Maulana Shabbir Ahmad Usmani written by Maulana Ashiq Ilahi. I find it somewhat brief for his great stature and personality. How good would it be if you could get his biography compiled for my sake by a pen which is more comprehensive and clearer, and which possesses deep emotions and a better style of presentation. I would be most grateful to you. Also, please bestow another copy of the book at the time of publication besides the one I already possess, as a precaution.

Whenever a new book of Hadith or Fiqh is published on your side, please favour me by purchasing a copy, so that I can at least smell the air of the city, if visiting is not possible. The entire costs from purchasing to shipping are on me. So please do this favour on me without any hesitation. I shall remain ever-grateful to you and InshaAllah there shall be ever-continuing rewards for you. Please convey my *salam* to your children Bareerah and Muhammad Imran and to their siblings. May Allah grant barakah to all. And my *salam* to all the scholars and pious students. I entrust you to Allah. And peace be upon you and Allah's mercy and blessings.

Your brother,

Abdul Fattah Abu Ghuddah

3/3/1398 AH

My address: Riyad, Kuliyah Usool ud-Deen

I wrote this letter to you at a time when brother Muhammad Ilyas Zafar was with me. He stirred my emotions and motivated my hand to take up the pen and I wrote these words. He also sends his *salam* to you.

Thereafter he wrote in another letter:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إلى الأخ الأعزّ والحبيب المحبّ العلامة الموهوب مولانا الشيخ محمد تقي العثماني حفظه الله ورعاه وأكرمه وأولاه ونفع به البلاد والعباد.

من محبه وراجي دعواته: عبد الفتاح أبو غدة

السلام عليكم ورحمة الله وبركاته، وبعد فأحمد الله إليكم وأرجو أن تكونوا أنتم وسائر الأسرة الكريمة بخير من الله ونعمة. تلقيت رسالتكم اللطيفة الشريفة، فأحيَتْ من النفوس مواتها، وردّت على الرّوح أقواتها، فلله أنتم، ولله أبوكم رحمه الله تعالي وأغدق عليه شآبيب رحمته ورضوانه، وأسكنه فسيح رحمته وجنانه.

سُررت بكتابكم جدّاً، وكسبني نشاطاً ونشوةً وحيوية، وأعاد عليّ من العزم والجلد خيراً وإحساناً، فجزاكم الله عما كتبتم فأحييتم (ومن أحيي أرضا ميتة فهي له) كما هو نص الحديث الشريف.

وتلقّيت بعد الكتاب هديتكم الكريمة: الازدياد السني على اليانع الجنّي، ومقدمة فتح الملهم بشرح صحيح مسلم، فأكرمكم الله وأبقاكم لمحبيكم ملاذاً وموئلاً، ومنهلاً ومَعْلَماً. وسرّني عزمكم على استكمال (فتح الملهم) فذلك الحقّ الّذي أشير إليه بمثل قوله تعالي (وعلى الوارث مثل ذلك)، فالحمد لله الّذي آتاكم، وأكرمكم وأولاكم، ونسأله المزيد من فضله وكرمه للشيخ والمريد والطارف مثلي، ومثلكم التليد المجيد.

وقديماً قال أبو العباس المبرّد، وهو القائل المحق: ليس لقدم العهد يفضّل القائل، ولا لحدثانه يُهتضم المصيب، ولكن يُعطي كلُّ ما يَستحقّ. وتبعه ابن مالك، وما ابن مالك؟ خير من ذلك، فقال فيما هنالك، في أوّل كتابه (التسهيل) ليُبصِر كلّ عليل وكليل مقامَ ذوي التأويل والتنزيل: وإذا كانت العلومُ مِنَحاً إلهية، ومواهب اختصاصية، فغيرُ مستبعَد أن يُدَّخَر لبعض المتأخرين ما عَسُر على كثير من المقدّمين، نعوذ بالله من حَسَد يسُدّ باب الإنصاف، ويصُدّ عنه جميل الأوصاف.

فأقرّ الله بكم وبآثاركم ومآثركم العيون، وأفرح القلب المحزون بفقدِ إبراهيمه الجوهرِ المكنون. وآمل أن يسعدني الله سبحانه بزيارة غير بعيدة أعرّج فيها على زيارة الشيخين والترحم على صاحبي المرقدين بمشهد من القلب والعين، فتؤدّي العينُ حقَّها، وتَسكُب الآماق وَسُقَها، ويبرُد ببرْد سَكب الدّموع ظاهرُ القلب المفجوع. وإنّ لله ما أعطي، ولله ما أخذ، وكلّ شيء عنده بمقدار.

وآمل أن يسعدني الله باستكمال خدمة (مباحث في علوم الحديث) مقدمة فتح الملهم، فأكونَ كقائد المحمل الشريف إلي الحجّ المنيف، البركات والرحمات إليه وعليه، وقائده يشدّ بمَقُوده إليه، لعلّه يناله ممّا لديه، ويَسعد بسعديه، فدعواتكم بالإتمام ولإكمال، والإنجاز ولاحتمال، والله مجيب الداعين.

وبارك الله بالمولود حسّان إلي إخوته الأكارم الحسان، وسلامُ جمانة وسلمان، ولبابة وحسناء ـ من الباقيات ـ إلى إخوانهن وأخواتهن الصّالحات عمران وبريرة ومحمّد زبير.

وتحياتي واحتراماتي للأخ الأعز الأكبر مولانا الشيخ محمد رفيع، رفع الله قدره العالي، وأمكنه من تحقيق الأماني الغوالي في المعهد العتيد المتلالي، ليُكمل الخلفُ ما رفعه السّلف، وتأتي اللّبِنة تلك في موضعها، وختاماً أستودعكم الله،

والسلام عليكم ورحمة الله وبركاته.

راجي الدعاء عبد الفتاح أبو غدة

الرياض ١٣٩٨/٤/٢٤ هـ

Translation:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Dearest brother and beloved, Allamah Maulana Shaikh Muhammad Taqi Usmani, whom Allah the Most High has bestowed with great bounties and favours. May Allah Most High protect and help you, grant you honour, shower His favours upon you and make you a source of benefit for one and all.

From: One who loves you and hopes for your prayers: Abdul Fattah Abu Ghuddah

Peace be upon you and Allah's mercy and blessings,

I praise Allah before you and hope that all of you and your honourable family are in Allah's graces and bounties. I received your gracious and honourable letter. It breathed life into me and nourished the soul. Bravo to you! And bravo to your respected father! May Allah Most High shower His mercy and pleasure upon him and enter him into His mercy and Paradise.

I was delighted at your book. It rejuvenated me and granted me strength and renewed my motivation in an excellent and gracious manner. May Allah reward you for your writing, for you rehabilitated through it (and whoever rehabilitates a barren land becomes its owner), as has been narrated in a Hadith.

I also received your kind gift: *Al-Izdiyād as-Sanī ʿAlā al-Yāniʿ al-Janī* and the Introduction of *Fathul Mulhim bi-Sharh Saheeh Muslim*. May Allah grant you honour, and may He preserve you as the oasis and refuge, the fountainhead of benefit, and a beacon of light for your well-wishers and admirers. The heart was much pleased at learning of your intention to complete *Fathul Mulhim*. This is a right which I refer to by quoting the words of Allah Most High (وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ) "and the heir has a like duty". All thanks to Allah for granting you this blessing, granting you honour, and favouring you, and we ask Allah for more favours and bounties for Shaikh and disciple, and for novices like myself as well as the likes of you who possess familial legacy of honour since time immemorial.

Abul Abbas al-Mubarrid had said long ago, and rightly so: "Excellence cannot be deemed merely because of being earlier in time, and neither can one who does a good work be deprived of appreciation merely because of doing it later. Rather, each is granted what he deserves". And Ibn

Malik had also said to the same effect: وما ابن مالك؟ خير من ذلك "And what is Ibn Malik? Better than all your imaginations"[1]. Regarding this, he writes at the beginning of his book "Tasheel": Every ill and weak person should look at the stature of scholars of Tafseer. When God-given knowledge is granted together with special favours from Allah, it is not far-fetched for some people from later times to take up something which is very difficult for their predecessors. We seek refuge in Allah from such jealousy as shuts the doors of fairness, and which obstructs praiseworthy traits.

May Allah cool eyes through you, your legacy and the trails you leave behind. And may He grant joy to the heart which is grieved at losing its treasures. I hope Allah the Sublime and Most High will soon bless me with a trip in which I can visit both the Shaikhs and make heartfelt prayers for mercy for both residents of graves with tearful eyes, so that the eyes can fulfill their rights and moist eyes can pour their tears, and the grieved heart can find some solace by shedding tears. Verily to Allah belongs what He grants and what He takes, and everything has an appointed time with Allah.

In like manner, I hope from Allah that He grants me the blessing of completing *Mabahith Fee 'Uloom al-Hadith*, i.e. Introduction to *Fathul Mulhim*, so that I can be like one carrying an honourable passenger for Hajj to the House of Allah, who is destined to receive blessings and mercies, and the carrier briskly carries his passenger in the hope that he can also receive what his passenger shall receive, and he can also be blessed with the good fortune which his passenger attains. I therefore request for your prayers for this work to be completed and accepted in the Court of Allah. Indeed, Allah accepts prayers of those who supplicate to Him.

May Allah grant blessings to newborn Hassaan and his honourable brothers, and *salam* from Jamanah, Salman, Lubabah and Hasna – from among those who remain, to their pious brothers and sisters Imran, Bareerah and Muhammad Zubair.

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[1] These are actually words of praise expressed by a wife regarding her husband, which have been narrated in a Hadith. Here, Hadhrat Shaikh has alluded to that.

And my *salam* and greetings to dearest elder brother Maulana Shaikh Muhammad Rafi. May Allah Most High further elevate his high stature, and may He fulfill his precious wishes for the longstanding, noble and radiant institute, so that the later ones can complete the building whose foundations the predecessors had laid, and the special brick can be placed at its place. In the end, I entrust you all to Allah.

And peace be upon you and Allah's mercy and blessings,

Riyad, 24/4/1398 AH

Requesting your prayers --- Abdul Fattah Abu Ghuddah

Episode 40

Since work on *Takmilah Fathul Mulhim* required frequent and extensive reading of reference books, and it was difficult to anticipate which reference books would be needed each day, after teaching the lessons assigned to me from morning until afternoon and after completing the Fatwa work assigned to me, I began visiting the library for two hours after Zuhr every day for this work. In those days, the library was located in a dimly lit room of that dilapidated building which we used to call *Purana Bangla* (Old Bungalow). Here, books sat crammed in cluttered wooden book-cases, and besides a small sitting area on the floor for the manager of the library Hadhrat Maulana Abdul Khafi (may Allah's mercy be upon him), there was no proper place for anyone else to sit. I made space for myself by squeezing between book-cases containing books on the science of Hadith so that I could sit on the bare floor with a small study table before me. The study table would hold the books and my writing register, while I would study and write sitting on the floor.

Though Alhamdulillah I had bolsters, pillows, etc. available at home which could have been brought here, it can only be put to my stupidity that the thought did not occur to me at all that I should bring them here and make my sitting more comfortable. However, may Allah Most High shower His mercies upon Hadhrat Maulana Abdul Khafi Sahib, who was the manager of the library at that time. When he saw me working on the bare floor, he laid an oldish mat for me to sit on, which reduced the hardness of the floor. A small timeworn study table would lay before me, its jagged surface riddled with cracks and crevices. I would lay a pile of books on it, but even then, other books would be frequently required, which I would often bring from the book-cases by myself, and when needed would take assistance from Maulana Abdul Khafi (may Allah's mercy be upon him), who would gladly provide the books I required.

Those were days when the need for travel would seldom arise and I was also not acquainted with many people. Therefore, these two hours after Zuhr would be peacefully spent doing this beloved work. Even if someone came to visit during this time, I would meet them at that simple sitting place itself. At the same time, I had decided to undertake this work for my own benefit, in order

to increase my own knowledge. I was therefore in no rush to finish it, and would not proceed ahead until I was satisfied with the relevant discussions of the Hadith under discussion. As a result, the pace of work was not very fast. In those days, I had no association with any institute whatsoever besides Darul Uloom. And in Darul Uloom, I had no other work besides teaching, some service to Fatwa, editorship of monthly Al-Balagh Magazine and writing *Takmilah Fathul Mulhim*. In parallel to this work, writing the editorial of Al-Balagh and any other article based on the needs of the times would also continue. Political storms ebbed and flowed in the country but I remained engrossed in my work. Little did I know that this time of peace and tranquility would not last long, and that ceaseless storms of hectic activities lay quite near.

First Trip to South Africa

The writing of *Takmilah Fathul Mulhim* had only reached *Kitab ul-Itaaq* when, at the end of the 14th century Hijri, elder brother Hadhrat Maulana Muhammad Rafi Usmani (may his shade be extended) and I received an invitation to visit South Africa. Among the individuals who had invited our respected father (may Allah's mercy be upon him) to South Africa, respected Abdul Hayy Warachia, who was a very devoted disciple of our respected father (may Allah's mercy be upon him), had passed away by that time. However, his companion the late Mr Ahmad Laher continued fulfilling the rights of his relationship with our respected father (may Allah's mercy be upon him) to the fullest. He invited both of us brothers for a *tablighi* tour of South Africa. We therefore embarked on that trip in Dhul Hijjah 1400 AH (circa November 1979) and spent about a month in South Africa, and were also blessed to perform Umrah during this journey. I wrote an account of this trip in "Al-Balagh" which is also included in "*Jahan-e-Deedah*".

After returning from this trip, I resumed writing *Takmilah Fathul Mulhim* from *Kitab ul-Buyoo'*. Afterwards, this work was interrupted, at times for months on end, due to other activities and travels (some details of which will be mentioned later). The above-mentioned library of Darul Uloom was rather cramped and dark. Also, neither could more books fit into it nor did it contain a suitable place for students and teachers to study. The plan of the library that the late Colonel had prepared was at that time estimated to require perhaps 1.8 million rupees. However, hardly

a few thousand rupees were available for this project. Our respected father designated a place for the construction of the library and began its construction relying on Allah Most High, and instructed: “construction of the library should be continued according to whatever amount Allah Most High arranges for it”. In line with these instructions, foundations of the building had been gradually laid during our respected father’s lifetime, when the tragic incident of his demise took place. At that time as well, a few thousand rupees were available for this project. It was Allah’s grace and favour that this construction work continued bit by bit. Allah Most High has bestowed a special taste and acumen for construction works to my elder brother Hadhrat Mufti Muhammad Rafi Usmani (may his shade be extended), which is fully manifest in all construction works in Darul Uloom. I did not possess much aptitude for construction works, but to receive some share of rewards in these works, I would make a round of the under-construction buildings after Fajr prayer, and in the meantime would also complete my brief daily routine of *tasbeehaat*. Alhamdulillah its construction was eventually completed. I now desired that books should be arranged in it following such a classification system as would make locating any book easy. Modern libraries usually implemented a system of arranging and classifying books known as the Dewey system. When I studied it, I found it quite inadequate for classifying and numbering books related to Islamic sciences. Therefore, after quite some time and effort, I modified it according to the needs of the Islamic sciences, and also consulted experts of library science for this, until such a classification system was prepared which, in my opinion, was suitable for libraries of Islamic sciences. Maulana Abdul Khafi (may Allah’s mercy be upon him) had passed away by that time. After his demise, we arranged for training in library science for a graduate of Darul Uloom, Maulana Abu Tahir Arkani (may Allah protect him), and designated him as the manager of the library. Alhamdulillah he worked hard to arrange the books according to the new classification system.

With the construction of the new library, working on *Takmilah Fathul Mulhim* also became easier for me. I now received a designated space in this new library, with a suitable place for sitting as well as placing the books. I also changed my time for sitting here for this work to two hours in the morning, instead of after Zuhr.

An incident related to this is especially worthy of mention. The heart would desire to spend the two hours allotted for this work with complete focus, without any disturbance from anyone. However, it would often occur that I would study the books and come to an opinion about a certain issue, gather my thoughts, and take up the pen to write, when someone would come to greet me and begin talking about something they wanted to say. I would be quite irked by such interruptions as the entire chain of thoughts would be disrupted. When such situations increased in frequency and began hindering this work, I mentioned my quandary to my Shaikh Hadhrat Arifi (may his secret be sanctified). Hadhrat replied: "Are you doing this work of writing the commentary of Sahih Muslim for your own pleasure or to please Allah Most High? If your goal is Allah's pleasure, then at any given time, it is achieved by fulfilling the need of that time. When you were studying and writing, Allah's pleasure lied in your studying and writing at that time, and when a visitor arrived, the need of that time was to receive the guest. Now InshaAllah Allah's pleasure will be achieved by paying attention to the guest and listening to them. So what do you have to lose? You were engaged in a deed to please Allah Most High before the visitor arrived, and you were also engaged in a deed to please Him afterwards. However, if the visitor stays for a longer duration than necessary, it is fine to excuse yourself in an appropriate manner." These words of Hadhrat (may Allah's mercy be upon him) penetrated the heart so deep that it opened up a new chapter of knowledge and gnosis, and Alhamdulillah after this the predicament was alleviated to a great extent.

It was during the writing of *Takmilah Fathul Mulhim* itself that I received the opportunity to work first in the Council of Islamic Ideology, and later in the Federal Shariat Court and Supreme Court (details of which shall come later). For this, I had to frequently travel to Islamabad and many times for long durations. While I would carry the work on *Takmilah* with me during those trips, I would seldom get the opportunity to work on it due to my official duties. Besides these, this was the time when my struggle for interest-free banking was at its peak, for which frequent domestic as well as international journeys had to be undertaken one after the other. Furthermore, I had become the Vice Chairman of Islamic Fiqh Council in Jeddah and had to write essays for it as well.

Anyway! The travels would continue and essays would also be written based on the needs of the times, as a result of which lengthy gaps occurred in this work of the *Takmilah*. Nonetheless, it was the grace and favour of Allah Most High that He granted *tawfeeq* to this unworthy speck of dust to eventually complete it.

As mentioned before, I had originally started this work as a student of knowledge and for my own benefit, so that I could understand the correct meaning of Ahadith and gain familiarity with the discussions regarding them. I therefore never tried to speed up this work. For each Hadith under study, I would try to read all of its *turuq* that could be found in any book and would make sure to mention in the commentary any *tareeq* which would aid in understanding the meaning or backdrop of the Hadith. With regards to this, I received the most help from Hafiz Ibn Hajar and Allamah Aini's (may Allah's mercy be upon them both) commentaries of Sahih Bukhari. I would try to add something to the *turuq* they have mentioned in their commentaries, and would thus open the Hadith in several books which contain the *matn* of Ahadith. But the reality is that there are very few places where any addition can be made to the *turuq* and *shawahid* mentioned by those elders. At the time when I was doing this work, neither computer composing nor software like *Maktabah Shamilah* or *Jawami' al-Kalim* were in vogue. However, books such as "*al-Mu'jam al-Mufahras*", "*Tuhfatul Ashraaf*", "*Jaami' al-Usool*" and "*Majma' az-Zawaid*" and other books of *Zawaid* were available to aid in finding the Ahadith. But I wonder at those elders as to how, in those times, they combed through all books of Hadith directly, when neither published manuscripts nor modern indexes were available.

To the best of my ability, I have tried to mention the evidences of the Hanafi Fiqh after thorough investigation and with complete conviction. However, with the grace of Allah I never forgot the fact that these are *ijtihadi* differences of opinion, not a war between truth and falsehood in which every tactic must be employed to make one party win, and in which far-fetched interpretations of Ahadith must be asserted and insisted upon. I had heard the following saying of my respected father (may his secret be sanctified) from Hadhrat Maulana Mufti Sayahuddin: "If you want to be a Hanafi yourself, be. But do not try to make the Hadith Hanafi." Therefore, wherever I could not

comprehend the supporting evidences of the Hanafi school of thought, I openly acknowledged my inability to understand.

It was also decreed by Allah that the part of Sahih Muslim whose commentary I had to write mostly consisted of topics related to family life, economics, social life, manners, and politics, and existing commentaries would often become brief by the time they reached these topics. At the same time, these were the topics in which the modern world had raised up newfangled issues. Instead of avoiding them, I tried to include a research and clarification of these issues in the book to the best of my ability. Due to this, several such issues have been discussed in the book which are not discussed in previous commentaries of Hadith.

While writing this work, without exaggeration hundreds of books had been referred to and almost all commentaries of Hadith had also been perused. Nonetheless, on the day I wrote the last lines of the *Takmilah*, the thought engulfed the mind that had my respected father been alive, I would have presented this manuscript in his service and received his prayers. Nevertheless, my teachers and elder brother were available. I came down the library and first brought it to my beloved teacher Hadhrat Maulana Sehban Mahmood (may Allah's mercy be upon him). He showered me with prayers. Thereafter I conveyed the good news to my elder brother Hadhrat Maulana Mufti Rafi Usmani (may his shade be extended) and received his prayers. At that time, my eldest brother respected Muhammad Razi Usmani (may Allah's mercy be upon him) was still alive. When he heard news of the completion of the commentary, he gifted me five hundred rupees with the words: "This gift is on behalf of our respected father." I remember the delight of receiving that gift till this day. At the completion of *Fathul Bari*, Hafiz Ibn Hajar (may Allah's mercy be upon him) had organized a banquet in which contemporary scholars were invited. On this happy occasion, I also desired to hold a banquet for my respected teachers and other scholars. On the other hand, Hadhrat Maulana Mufti Muhammad Rafi Usmani and other teachers of Darul Uloom wished to convene a gathering in Darul Uloom at the completion of this *Takmilah*. Consequently, a banquet was organized on a small scale and an introductory gathering was also convened, chaired by my extremely beloved teacher Hadhrat

Maulana Sehban Mahmood (may Allah's mercy be upon him). And I also received prayers from well-wishers. فالحمد لله تعالي حمداً كثيراً طيباً مباركاً فيه مباركاً عليه كما يحبّ ربّنا ويرضي.

When it was time for the book to be published, *Takmilah Fathul Mulhim* was completed in six volumes with the grace and favour of Allah Most High. Initially, I had thought to name the book "*Fathul Mun'im*" but was unsure whether to give it this new title or to just call it "*Takmilah Fathul Mulhim*". When I consulted Hadhrat Shaikh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him), he replied: "As a junior, instead of giving your work an independent status, it is more befitting to retain the name chosen by the original author Hadhrat Shaikhul Islam (may Allah's mercy be upon him), and to be tagged to a senior by declaring your work to be a completion of *Fathul Mulhim*. Instead of being independent, the honour of a junior lies in being deemed a follower of a senior." And this is the same teaching which I had heard from my respected father innumerable times, who would narrate it from Hadhrat Thanvi (may Allah's mercy be upon him). My heart was thus settled upon the name "*Takmilah Fathul Mulhim*" instead of giving it an independent name. At that point, I found it necessary to publish the original "*Fathul Mulhim*" as the initial volumes and the "*Takmilah*" as the volumes at its end.

While publishing "*Fathul Mulhim*", the thought occurred that I had cited the Hadith numbers in the *Takmilah* while they were not cited in the original "*Fathul Mulhim*". Also, this lowly one had taken care to do *takhreej* of each Hadith in *Takmilah* up to at least the *Ummahat al-Sittah* and *Majma' az-Zawaid*, which I would initially do by myself and later Maulana Abdullah Memon and Maulana Abu Tahir completed. On the other hand, *takhreej* was not done in the original *Fathul Mulhim*. To ensure consistency between the two parts, I assigned the task of numbering of Hadith and brief *takhreej* of Hadith of *Fathul Mulhim* to a bright graduate of Darul Uloom Maulana Noorul Bashar (who is now MashaAllah running a quality institute by the name of Ma'had Usman Bin Affan). He MashaAllah completed this work with great zeal and hard work. Additionally, my elder brother Grand Mufti Hadhrat Maulana Mufti Muhammad Rafi has been teaching Sahih Muslim for years upon years. During this time, he had written annotations at various places of Sahih Muslim. He included those annotations to the original *Fathul Mulhim*. After completion of these works, "*Fathul Mulhim Ma'a' Takmilah*" was published in twelve volumes through

Maktabah Darul Uloom, of which six volumes were the original commentary penned by Hadhrat Shaikhul Islam (may his secret be sanctified) and the remaining six were written by this incapable one.

Hadhrat Shaikh Abdul Fattah Abu Ghuddah was very happy when he came to know of this, and he also wrote an elaborate *taqreez* to it for my encouragement. Besides him, the famous Egyptian scholar Shaikh Yusuf al-Qaradawi (may his shade be extended), the Mufti of Tunisia Shaikh Mukhtar as-Salami (may Allah's mercy be upon him), and Shaikh Wahbah az-Zuhayli (may Allah's mercy be upon him) also wrote lively *taqreez*es to it. In a letter, I had requested my beloved elder Hadhrat Sayyid Abul Hasan Nadvi (may Allah's mercy be upon him) to write something regarding it. In his reply, at first he excused himself with the words: "The science of Hadith is not my field". However, after a few days he wrote in a letter: "Since I have written prefaces to *Awjaz ul-Masalik* and *Badhlul Majhood*, the thought to write one to the commentary of Sahih Muslim has arisen". Thereafter he wrote a *taqreez* which was much beyond what I deserved.

I wished for this entire book to be published in an Arab country. Several Arab scholars who were my good friends were aware that I was writing this commentary. Especially Shaikh Wahbah az-Zuhayli, whose brilliant book "*al-Fiqh al-Islamiyy wa Adillatuhu*" has attained global fame, would ask me regarding its progress from time to time. When I informed him that with Allah's grace and favour the work had been completed, he was quite delighted, and in a gathering of Islamic Fiqh Council which was taking place in Jeddah, he brought Shaikh Muhammad Ali Dawlah Dimishqi (may Allah's mercy be upon him) to me and informed: "He is the owner of the famous publishing house of Damascus "Darul Qalam" and loves knowledge of Deen. He wants to publish *Fathul Mulhim* through his institute". I was quite affected by Shaikh Muhammad Ali's love for knowledge and promised to InshaAllah bring the manuscript of *Fathul Mulhim* in our next meeting and pass it to him for publication. And this happened. However, the manuscript I passed to him was a mix of composed and hand-written pages. He remarked: "We would have to do much work to organize and refine it." He thus passed this manuscript to an editing scholar in Damascus (from what I remember, his name was Shaikh Ali). He spent quite some effort on this manuscript. While I had mentioned citations to my references within the text of the commentary, he moved them

to footnotes, and also inserted additional citations in some places. Due to this, it took several years for the Darul Qalam manuscript to be published. Nonetheless, when it was finally published, it enhanced the prestige of the book much beyond its original state. And due to it, the book's circle of readers extended beyond the sub-continent to Arab countries.

Alhamdulillah, especially teachers of Sahih Muslim in the sub-continent encouraged this lowly one by keeping it in their study, and favourable remarks were also received beyond the sub-continent. After some time, a Malaysian lady respected Zunaidah Bint Muhammad Marzuki informed me by email that she was writing a PhD thesis on the *fiqhi manhaj* (jurisprudential methodology) of *Takmilah Fathul Mulhim*. She remained in contact with me through correspondence, and during a trip to Malaysia, she passed the essay to me saying that the International Islamic University of Malaysia had awarded her a doctorate degree for it. The essay was titled:

الشيخ محمد تقي العثماني: منهجه وأفكاره في شرح أحاديث المعاملات المالية في كتابه "تكملة فتح الملهم بشرح صحيح الامام مسلم "

The essay was written in Arabic language and consisted of four hundred pages. I was pleasantly surprised to note that she had studied the book with a keen eye for detail and had commentated on various aspects of it after reading each and every letter of it, which is in itself a very scholarly work. جزاها الله تعالي خيرا الجزاء

After that, recently a bright female student of Punjab University's Faculty of Islamic Studies respected Zille Huma has written her PhD thesis under the supervision of Dr Muhammad Saad Siddiqui on *Fathul Mulhim* and its *Takmilah*, which is titled: تکملہ فتح الملہم ۔ منہج کا تحلیلی جائزہ (*Takmilah Fathul Mulhim*: An analytical review) and consists of 833 pages. This is also quite a valuable essay which is written in Urdu language, and the unique features of *Takmilah* have been discussed in it in great detail.

In short, by the grace and favour of Allah the book was quite well-received, and I continued to learn from various circles that it is regularly referred to by many scholars. However, the real prayer is for it to be well-received in *that* Court whose acceptance is the real acceptance.

Episode 41

Appointment in the Council of Islamic Ideology

In 1977, a country-wide movement was launched against the then-Prime Minister the late Zulfiqar Ali Bhutto. Initially, the reason for launching this movement was that his People's Party had recently won a large majority of seats in the recently conducted General Elections, in which the Opposition claimed massive electoral rigging to have taken place and thus called for fresh elections. Nine political parties of the country had united for this, and their main demand was for fresh elections to be conducted. This group of parties also included major religio-political parties of the country, including Jamiat Ulama-e-Islam, Jamiat Ulama-e-Pakistan and Jamat-e-Islami. These parties declared the implementation of "*Nizam-e-Mustafa* (ﷺ)" as being the objective of this movement, and public protests and demonstrations were staged all over the country demanding for an end to Mr Bhutto's government. In the end, the then-Chief of Army Staff General Muhammad Zia-ul-Haq overthrew Mr Bhutto's government and imposed martial law.

Perhaps it was a blessing of the sincerity of those individuals who sacrificed their lives and wealth in this Movement that the General who took over power after the imposition of martial law (i.e. the late General Muhammad Zia-ul-Haq) was himself regular in prayer and fasting, and overall possessed a religious mindset, while the Movement as a result of which he came to power was launched for implementing "*Nizam-e-Mustafa*" (Movement for the Implementation of System of Prophet Muhammad (ﷺ)). After coming to power, he thus expressed his intention to implement the Shariah in the country. And while political elements were expected to oppose martial law, he was well-received by all religious and political parties at the time.

According to the Constitution of the time, the only method for implementing Islamic laws in the country was for a "Council of Islamic Ideology" to be formed by the government, which it was required to do according to the Constitution. This Council would draft proposals to give legal status to Islamic laws. Until now, the various governments had been making excuses regarding the formation of this institute, its constitutive body, and implementing its recommendations.

Regarding this, I had myself written numerous editorials in Al-Balagh describing the steps needed to strengthen this institute and make it more effective. At this point, General Zia-ul-Haq announced that he would establish this institute anew and would ensure that its proposals were implemented. While this announcement was encouraging, it was unclear as to what extent practical steps would be taken for it.

In the meanwhile, Hadhrat Maulana Sayyid Muhammad Yusuf Binnori (may his secret be sanctified) informed me that the respected General had sought his counsel as to who should be made part of this Council, and that he had sent my name in his list of recommendations. At the same time, Maulana Zafar Ahmad Ansari (may Allah's mercy be upon him) informed me of the same, that he had also proposed my name in his list of recommended members of this Council.

Besides my inability, I was hesitant regarding this for two reasons. Firstly, martial law does not hold any constitutional status, and according to the respected General's announcement, he had come to power for only ninety days after which fresh elections would be conducted. Any noteworthy initiative through the Council of Islamic Ideology in such a short period seemed difficult. Secondly, it was still unclear if any reliable mechanism for implementation of the Council's recommendations would be established, or would its recommendations end up sitting in bookshelves, as had been happening until now?

However, both of these elders, who had had detailed meetings with the respected General, expressed hope that InshaAllah this time the proposals would be implemented. Also, that enough work could be done during this short duration as could serve as a foundation for future work. Not only did these elders express their confidence regarding this, they also personally accepted to become members of this Council. This encouraged me with the thought: "whatever happens, it will happen under the guidance of these elders".

On the other hand, I recalled the words of a saintly elder of mine, Hadhrat Baba Najam Ahsan (may Allah's mercy be upon him). Hadhrat Baba Najam Ahsan (may Allah's mercy be upon him) was among those high-standing disciples of Hadhrat Hakeem Ul Ummah (may his secret be sanctified) who had been granted permission of *mujaz-e-suhbat* by Hadhrat, and those who knew

him were aware that Allah Most High would bless him with true dreams and sometimes *kashf*. At the request of respected Muhammad Ayyub, the father of my friend respected Muhammad Kaleem, he had taken up residence in the outer room of their house, and would bestow his teachings and blessings from there itself to whoever visited the house. I would visit respected Muhammad Kaleem's house from time to time and would also present myself in Hadhrat Shaykh Baba's service. He would also be very kind to me and would bestow his valuable advices, such that almost every time I visited, I would return home with some valuable saying of Hadhrat entrenched in my mind.

In 1971, when respected Zulfiqar Ali Bhutto's government had newly come to power, Hadhrat Shaykh Baba conveyed a message to me through respected Muhammad Kaleem to meet him. It was due to my negligence that I got entangled in some other work and could not present myself in Hadhrat's service immediately, and thus visited him after a few days. Hadhrat first expressed his love-infused displeasure at my being so late in visiting him. When I asked for forgiveness, he stated: "I saw a dream that you were sitting before Aurangzeb Alamgir (may Allah's mercy be upon him) and he was saying to you: "Write Islamic laws". The interpretation of this dream is that at some time, Allah Most High will take work from you with respect to Islamic laws. When such an opportunity comes, do not reject it."

This was a time when religious circles were heart-broken at the separation of East Pakistan as well as the coming to power of the People's Party, and there did not appear any possibility whatsoever for implementation of Islamic laws. I considered this saying of Hadhrat a good omen and thanked Allah Most High for it, and thereafter forgot about it. However, now that the question of becoming a member in the Council of Islamic Ideology came up, I remembered Hadhrat Shaykh Baba's (may Allah's mercy be upon him) words and thought to myself that that dream may perhaps come true in the form of me getting an opportunity for some service to Islamic laws through this Council.

After seeking counsel from my Shaikh Hadhrat Arifi (may his secret be sanctified), I accepted membership in this Council putting my trust in Allah, and it was from here that my activities outside Darul Uloom began.

According to the Constitution, the Chairman of the Council of Islamic Ideology had to be a judge of a higher Court. It was therefore formed under the leadership of Justice Muhammad Afzal Cheema. Besides myself, the following were its members:

Hadhrat Maulana Sayyid Muhammad Yusuf Binnori (may Allah's mercy be upon him)

Hadhrat Maulana Mufti Sayahuddin Kakakhel

Hadhrat Maulana Mufti Muhammad Husain Naeemi

Hadhrat Peer Qamaruddin Sialvi

Hadhrat Mufti Ja'far Husain Mujtahid

Hadhrat Maulana Zafar Ahmad Ansari

Mr A.K. Brohi, Advocate

Mr Khalid Ishaq, Advocate

Mr Justice (retired) Salahuddin, former judge of the Supreme Court

Dr Ziauddin, Deputy Governor of the State Bank of Pakistan

The opening meeting of the Council took place in Islamabad. Hadhrat Maulana Sayyid Muhammad Yusuf Binnori (may his secret be sanctified) said to me: "Travel with me on the same flight". One factor that lured me to accept membership in the Council was that I would be blessed with frequent companionship of Hadhrat Binnori (may his secret be sanctified) and would receive the opportunity to work under his guidance. Alhamdulillah I received both of these blessings. I booked my ticket for the same flight as Hadhrat and arrived in Islamabad together with him. Maulana Dr Abdur Razzaq Iskandar (may his shade be extended) had also accompanied Hadhrat to serve him. Our accommodation was arranged in the Government Hostel and I was allotted a room near to Hadhrat's.

The late General Muhammad Zia-ul-Haq also participated in the opening session. In his speech, he reaffirmed his determination to forthwith act upon the proposals that the Council would put

forward. He especially requested members of the Council to propose Islamic modifications to the country's banking system, so that the interest-based system could be abolished in the country, and to make this their top priority. After his speech, members of the Council, especially Hadhrat Binnori (may his secret be sanctified), lauded his sentiments with the words: " إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ"[1]

Thereafter when the Council's first sitting commenced, it was discussed as to how to begin this work. Some members were of the opinion that since the Council's primary objective was to bring the existing laws into conformity with the Shariah, the work should be commenced by drafting recommendations regarding the laws. Dr Ziauddin said: "The first priority should be given to economic reforms in the country." After debate, it was unanimously decided to form two panels to carry out work on both these aspects in parallel. One panel would work on laws of the country while the other would draft recommendations to implement Islamic economic teachings by purging interest from the banking system and also implementing a system for Zakat.

With regards to the laws of the nation, Hadhrat Binnori said: "The awe of the Shariah is established through the Hudood laws. Laws to implement these should therefore be given priority." All members agreed to this. Those members of the Council who were experts in contemporary law were of the opinion that the existing framework of the laws should be retained and such reforms should be proposed in them as would make them conform to the Shariah laws. In this way, lawyers and judges would not face any difficulty in interpreting and implementing these laws. I opposed this proposal and submitted: "The very philosophy and foundation principles of Islamic laws and contemporary English laws are different. Patching existing laws would thus not achieve the objective, rather it could give rise to grave misunderstandings. This is because if their framework were retained, the legal verdicts issued based on those laws could continue to be used as precedent even after Islamic modifications were made to those laws. This

[1] Translator: "If you will help (the religion prescribed by) Allah, He will help you, and will stabilize your footings." (Surah Muhammad 47:7)

would lead to such serious ambiguity with respect to the principles of Islamic law that the laws of Shariah would become distorted beyond recognition. Thus, my definitive opinion is that laws should be made anew for implementation of Shariah laws, for modifications to the current laws will not work." Arguments and counter-arguments continued for long on this topic. In the end, I felt that instead of a theoretical debate on this topic, the situation could be better clarified by presenting a practical sample. I thus submitted: "If you allow, I would like to present a draft as a working paper." Since I was the youngest in the Council (I was thirty-four at the time based on the Gregorian calendar), no one rejected this proposal and neither did anyone encourage much. However, Hadhrat Binnori (may his secret be sanctified) had already told me: "You have to carry out the important work of drafting in the Council". I was eager myself to receive the opportunity to write Islamic laws, and it is also my personal experience that in collaborative works, the opinion of the one who holds the pen often prevails. I thus took this task upon myself.

However, the Council had only two meetings when Hadhrat Binnori (may his secret be sanctified), whose companionship and guidance was a major pillar of support for me, had a severe heart attack, and soon after returned to his Creator. (I have written a detailed account of Hadhrat's demise and my impressions in *Nuqoosh-e-Raftagan*). Though I had accepted membership in the Council at Hadhrat's instructions and hoped to receive Hadhrat's guidance at each and every step, it was also necessary to fulfil this responsibility once it had been taken up. I therefore continued the work, and as I had promised, prepared a draft of the laws related to the *Hadd* for *Sariqah* (theft), and distributed copies of this draft among all members of the Council so that they could review it before the next meeting. I presented it in the Council's sitting of the next day (5 January 1978). One elderly member of the Council (who did not want to declare a young Maulvi's work as an effort in law-making) remarked: "InshaAllah we will benefit from this work. However, pardon me, but this cannot be considered a draft law." I submitted: "Whether you call it a draft law or not, I have already mentioned that this should be reviewed as a working paper, and requested to make amendments to it wherever you deem appropriate." Hearing this, the Chairman of the Council Justice Afzal Cheema (who was the senior-most judge of the Supreme Court at the time) immediately said to me: "No! No! Maulana. I congratulate you. I was pleasantly surprised at reading your draft. Firstly, because it reflects the comprehensiveness of Islamic laws.

And secondly, the purely legal style in which you have prepared this draft and the way you have taken legal subtleties into consideration is something I did not expect. This also inspires confidence in us that InshaAllah we will succeed in compiling Islamic laws."

Thereafter he addressed the other members and said: "This is definitely a draft law and provides us with a foundation for discussion. We will therefore read it article by article, and whoever wishes to raise any objection or recommend any modification to it can do so at the relevant place."

Thereafter discussions continued for several days based on this draft, and modifications were also made to it as a result of the discussions. Nonetheless, it was eventually unanimously accepted by the Council. Thereafter the Chairman and other members of the Council asked me to prepare laws related to other *Hadd* laws of the Shariah. I therefore prepared the initial drafts for *Hadd* for *Haraabah* (robbery), *Hadd* for *Zina*, *Hadd* for *Qazf* (false accusation of *Zina*) and *Hadd* for *Shurb al-Khamr* (drinking intoxicating liquor).

After lengthy debates, they were also passed by the Council. Alhamdulillah throughout this work, the warmth, tirelessness and sincerity with which Hadhrat Mufti Sayahuddin Kakakhel and Hadhrat Mufti Muhammad Husain Naeemi (may Allah's mercy be upon them both) helped me and bestowed their valuable advices, and the way they encouraged this lowly one at each and every step of the work, are signs of their nobility of character. May Allah Most High recompense them with the best of rewards. Ameen.

While no issues were faced in preparing other drafts, when the topic of *Hadd* of *Rajm* (stoning) came under discussion, the lawmaker members of the Council were quite hesitant. These included Mr Khalid Ishaq, Justice Salahuddin and Justice Afzal Cheema himself, and on the basis of Maulana Amin Ahsan Islahi's *Tadabbur-e-Quran*, Maulana Zafar Ahmad Ansari as well. This debate continued for long among members of the Council, and perhaps it was due to the wish of some of the members that respected Dr Maaroof al-Dawalibi (former Prime Minister of Syria), who was then an adviser to the Saudi king and was known as a *Muhaqqiq* in the Arab world, was invited from Saudi Arabia. The reason given for inviting him was to benefit from his experience

in moulding the laws to conform to Islamic Shariah, and also so that Arab countries could have a representation in this work.

He wrote a draft of Hudood laws in Arabic language by himself and presented it to the Council, and in view of his personal stature, for some time my Urdu draft was relegated to the side-lines and his draft was accepted as a working paper for debate for many days. However, it was becoming very difficult for those members of the Council who were not familiar with Arabic language to discuss it. Thus, eventually it was decided for it to be read together with my Urdu draft. In this manner, over time my draft became the basis of discussions. On the topic of *Hadd* of *Rajm* (stoning), he had taken the stance that *Rajm* should be implemented as a *Ta'zeer* instead of *Hadd*. Though Dr Maaroof Dawalibi did not possess much formal specialization in terms of religious knowledge, he possessed a high reputation as a former Prime Minister of Syria and as a royal adviser to Saudi Arabia. As a result, those members of the Council who were already opposed to *Rajm* received support in the form of Dr Maaroof Dawalibi. This topic was thus debated over for many days. Besides myself, the scholar members of the Council, especially Hadhrat Maulana Mufti Sayahuddin Kakakhel and Hadhrat Maulana Mufti Muhammad Husain Naeemi (may Allah's mercy be upon them both) stressed on the point that this opinion, which is against the opinion of the majority of the Muslim Ummah, cannot be made into a law of Pakistan. Respected Dr Ziauddin also lent support to this. In support of those members who did not want to accept this law as *Hadd*, at one point Dr Maaroof Dawalibi stated: "The Shariah status of *Rajm* was abrogated by the first Verse of Surah Nur". I had anticipated this argument, so I had researched this point. With regards to it, at the end of this discussion I asked for permission to present a detailed explanation of this point, and focused on three points. Firstly, all incidents of *Rajm* that took place during the lifetime of the Noble Messenger (ﷺ) took place after the first Verse of Surah Nur was revealed, because Surah Nur was revealed in the 5th year of Hijrah while the first incident of *Rajm* was that involving the Jews, in which Hadhrat Abdullah ibn Abi Awfa (may Allah be pleased with him) was personally present, and he had accepted Islam in the 8th year of Hijrah. Thus, it is not at all correct to declare this commandment as abrogated. Secondly, the Ahadith related to *Rajm* are not *Akhbaar Aahaad*, rather with respect to their meaning are *Mutawatir*. Thirdly, if this commandment were abrogated, Caliph Umar and Caliph Ali (may Allah

be pleased with them both) would not have implemented these punishments during their caliphates and would not have declared it a Sunnah of the Noble Messenger (ﷺ).

I presented evidences of each of these three points with references to the relevant books. In the end, a majority of the Council members concurred with us and it was decided to include the *Hadd* of *Rajm* in the laws.

During this time, a letter from the Grand Mufti of Saudi Arabia Shaikh Abdul Aziz bin Baz (may Allah's mercy be upon him) addressing the Council was received, in which he expressed his concern at Dr Maaroof Dawalibi taking up the stance of *Ta'zeer* for *Rajm* instead of *Hadd*. He clarified in his letter that Dr Maaroof Dawalibi had come to the Council in his personal capacity and that he did not represent the scholars of Saudi Arabia. He also stated that the clear stance of the scholars was that the punishment of *Rajm* is a *Hadd* according to Shariah, and advised the Council to make laws according to this. This letter lent much support to our view in the Council. Regrettably, I do not have the original letter preserved with me. However, the reply letter I sent on behalf of the Council is preserved. It reads:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إسلام آباد --- في --- ربيع الأول ١٣٩٩هـ

إلي سماحة العلامة المحقق الشيخ عبد العزيز ابن عبد الله بن باز، الرئيس العام لإدارات البحوث العلمية والإفتاء والإرشاد، حفظه الله تعالي ورعاه.

السلام عليكم ورحمة الله وبركاته، وبعد!

فقد استلمت بسرور كتابكم المؤرخ في ١٣٩٩/٣/١٣هـ والذي احتوي على تأييدكم لما ذهبت إليه أكثرية مجلس الفكر الإسلامي من "وجوب حد الزاني بالجلد مئة جلدة إذا كان غير محصن ورجمه إذا كان محصنا".

ويسرّني أن أفيدكم في هذا الصدد أن المشروع القانوني الّذي وصلكم لم يكن آخر ما شفع به المجلس، وإنما كان مشروعاً ابتدائياً، ثم إننا قد وفّقنا لإعادة النظر فيه وجعله أشمل وأوضح وأوفق بالقرآن والسّنّة، فالمشروع الأخير الذي أرسلناه إلي الحكومة، والذي وفّقت الحكومة بتنفيذه قد بتّ في حد الزنا علي ما ذهب إليه جمهور علماء المسلمين وعلي ما أيّدتموه من رجم الزاني المحصن حدّاً لا تعزيراً، فالقانون الذي وفق الله سعادة

الرئيس الجنرال ضياء الحق لتنفيذه يقوم علي أساس مذهب الجمهور من غير أيّا خلاف والحمدالله، وقد حتم المجلس بهذا الرأي خلال جلساته الأخيرة.

أما المشروع الأول الذي تشرّف بمطالعتكم إياه، فكان بعض أعضاء المجلس قد اختاروا فيه الرأي القائل بأنّ الرجم تعزير، وقد أيده معالي الدكتور معروف الدواليبي، لا لأنّهم ينكرون ثبوت الرجم بالسنة، وإنما فعلوا ذلك بالنظر إلي ظروف محلية خاصة، وهي أنه كانت هناك دعايات قوية وعنيفة في أوساط بعض المثقفين ثقافة علمانية، والطلاب، والقضاة المحامين وغيره ضد تطبيق أحكام الشريعة الإسلامية، وخاصة في أحكام الحدود الّتي وصفها بعضهم بكلّ وقاحة بالأحكام الوحشية والرجعية، وإن علماء هذه البلاد وقادة الفكر من أهل الدين قد قاوموا هذه الأفكار الباطلة بكل عزيمة. ولقد كان لمعالي الدكتور معروف الدواليبي كبير الفضل في هذا الصدد، فإنه قد ساعدنا في هذه المهمة مساعدة مشكورة، وتولي خلال أشهرٍ الحوار مع الفئات المختلفة بالحكمة والموعظة الحسنة مع شرح محاسن الشريعة الإسلامية بما فيها الحدود بأسلوب علميّ جذّاب.

غير أن تلك الدعايات المسمومة ضد الشريعة الإسلامية في الخارج والداخل قد جعلت النّاس يخشون من أن يكون نصيب هذه القوانين مثل نصيبها لدي الحكومتين الليبية والمصرية، حيث تراجعتا عن إعلان هذه القوانين بعد الانتهاء من صياغتها، وذلك تحت ضغط تلك الدعايات الخبيثة.

ففي هذا الجوّ اقترح بعض أعضاء المجلس وأيدهم معالي الدكتور الدواليبي بأن يبدي المجلس رأيين في حق الرجم ليمكن للحكومة الأخذ بما هو أسهل في تلك الظروف.

وكان كل ذلك في مبدأ الأمر، وأما الآن فقد انقشعت السّحب والحمدالله، وقد استطاع ساعدة الرئيس الجنرال ضياء الحق بفضل الله تعالي أن يتغلب على العقبات، وأعلن بكل قوة وحزم تنفيذ الشريعة الإسلامية، وخاصةً الحدود منها، على أساس رجم المحصن حدّاً لا تعزيراً.

ولا بد لنا أن نشكر هنا المملكة العربية السعودية الشقيقة التي بعثت إلينا معالي الدكتور معروف الدواليبي، حفظه الله فإننا قد استفدنا بعلمه وتجاربه وحكمته في شتى مراحل صعبة، ونعترف بكل إجلال وتقدير ذلك الجهد الذي بذله لمساعدتنا في هذه المهمة الجليلة.

ويجدر هنا بالذكر أنّ معالي الدكتور الدواليبي لم يقل قط إنه يمثل علماء المملكة السعودية، وإنما استفدنا من آرائه الشخصية القيمة اعترافاً بعلمه.

وأخيرا نشكر فضيلتكم لما تفضلتم برأيكم الثمين، فإنه يدلّ على اهتمامكم البالغ نحو المجلس ونحو باكستان بما يجعلنا مفتخرين به شاكرين لله سبحانه.

كما نشكر فضيلتكم لإرسال سماحة الشيخ عبد الله بن حسن عضو هيئة كبار العلماء الذي يرافقنا في المجلس منذ يومين ولا نزال نستفيد من علمه وعرفناه، ونرجو فضيلتكم مساعدتنا في مهمتنا التي توليناها بكل ما أمكن، وإرشادنا إلى الصواب في المستقبل أيضاً، ولفضيلتكم الشكر والمنة.

والسلام عليكم ورحمة الله

Translation:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Islamabad, Rabee al-Awwal 1399H

Honourable Allamah *Muhaqqiq* al-Shaikh Abdul Aziz Bin Abdullah Bin Baz, General President of the Department of Academic Research, Ifta and Guidance, may Allah Most High preserve and protect you,

Assalamualaikum Wa Rahmatullahi Wa Barakaatuhu,

I was pleased to receive the letter dated 13/3/1399 AH from your honourable self which was written in support of the position taken by a majority of the Council of Islamic Ideology, i.e. the position that a *Hadd* of one hundred flogs is obligated on an unmarried person who commits *Zina* while *Rajm* (stoning) for a married person.

I am also pleased to inform you that the draft laws that reached your honourable self were not the final proposals from the Council, rather they were an initial draft after which we reviewed them with the *tawfeeq* of Allah and made them more comprehensive, clearer and closer to the Quran and Sunnah. Thus, in the final draft we sent to the government and which the government had the *tawfeeq* to implement, the position definitively adopted with respect to *Hadd* of *Zina* is the same as taken by the majority of the scholars (ulama) and which you also supported, i.e. *Rajm* (stoning) of a married person who commits *Zina* is a *Hadd* and not a *Ta'zeer*. In short, the law that Allah Most High granted His Excellency President Zia-ul-Haq the *tawfeeq* to implement was, without any difference of opinion whatsoever, the same as adopted by the majority of scholars. In its final sittings, the Council has adopted the same as its ultimate position.

As for that first draft which received the honour of your perusal, in it some members of the Council had adopted the position that *Rajm* (stoning) is a *Ta'zeer*, and this opinion was lent support by Dr Maaroof Dawalibi. They had not adopted this position because they rejected the evidences of *Rajm* from the Sunnah, but due to some specific local circumstances. Specifically, that a powerful and intense propaganda against implementation of the commandments of Shariah is being spread by some individuals who have been nurtured under secular culture. This is also found amongst students, judges and lawyers as well. Especially regarding *Hudood* laws, some of them have even unabashedly called them barbaric and regressive. The scholars and balanced-minded leaders of this country have bravely counteracted these fallacious notions, and His Excellency Dr Maaroof Dawalibi has played a major role in this respect. He has greatly helped us in this mission, about which we are grateful to him. He took up the task of discussing this topic with several groups here for several months with wisdom and good counsel, as well as by describing the merits of the Shariah, including *Hudood* laws. He accomplished this work in a rather attractive and scholarly style.

However, these local as well as foreign venomous propagandas made the people apprehensive that the eventual outcome of the implementation of these laws may end up being the same as what transpired in Libya and Egypt, wherein after formulating similar laws and even announcing their implementation, the government retreated after coming into pressure from similar dirty propagandas.

It was in this backdrop that some members of the Council had put forth this recommendation, and which His Excellency Dr Dawalibi lent support, i.e. that the Council present both opinions before the government, so that the government has the option to select that opinion which is easier in present circumstances.

All this occurred at the beginning. Now Alhamdulillah the clouds have parted, and with the grace of Allah, His Excellency President General Zia-ul-Haq has succeeded in overcoming all obstacles, and has announced with complete authority and conviction for the implementation of Shariah, especially the Hudood laws, including that the *Rajm* (stoning) of a married person is a *Hadd* and not a *Ta'zeer*.

At this point, it is necessary to thank our brother country the Kingdom of Saudi Arabia which sent His Excellency Dr Maaroof Dawalibi (may Allah preserve him) to us. We benefited from his knowledge, experience, and wisdom in testing circumstances, and we acknowledge his support in this great mission with deep respect and gratitude.

It is also appropriate to mention here that His Excellency Dr Dawalibi never stated that he was representing the scholars of the Kingdom of Saudi Arabia. Rather, we benefited from his valuable personal opinions in view of his knowledge.

In the end, we thank your honourable self for bestowing your valuable counsels upon us, as it shows your great concern for the Council and for Pakistan, which is a matter of pride for us and we thank Allah Most High for it.

Similarly, we thank your honourable self for sending Shaykh Abdullah bin Hasan, member of the Council of Senior Scholars, to us. He has been with us in the Council for the past two days and we have been continuously benefiting from his knowledge and understanding. We hope for all possible support from your honourable self for the mission we are working on, and also for guiding us in the right direction in the future as well. We are grateful and indebted to your honourable self.

Wassalamualaikum Wa Rahmatullah

Episode 42

It was the first time in the history of the Council of Islamic Ideology that, due to the personal interest of President Zia-ul-Haq, the Council's recommendations would be immediately presented before the Cabinet, and after the Cabinet's approval, would immediately reach the relevant ministries for implementation. To this end, when draft laws were prepared by the Council in Urdu language, the Cabinet approved them in principle and forwarded them to the Ministry of Law, so that it could examine them from a legal perspective and thereafter translate them into English. We were of the opinion that our laws should be written in Urdu language---for our laws to be written in a language which not even 0.1% of the country's population can understand is nothing more than intellectual slavery. However, the difficulty expressed was that since the language of the law had been English until now, a vast repository of legal verdicts was available in English language which served as references for interpreting law, and which our courts had become habituated to; if we were to change the language of the law at short notice, the courts would face difficulties. Though this argument was not strong enough and solutions could be found for this difficulty, at that point of time the main issue was to somehow change the laws to make them conform to Shariah. Insisting on the issue of language at that time could potentially jeopardize this main issue, so we grudgingly expressed our consent to get these laws translated into English. At the same time, all Council members were apprehensive that when the Law Ministry translated them into English, the translated version could end up with major changes in their intended meaning in some place. Since the staff of the Law Ministry were not familiar with the terminology and laws of Shariah, they could make inadvertent mistakes. When this concern was discussed in the Council, it was decided that the Ministry of Law should include the Council in drafting the laws in English, and that a committee comprising of members from the Ministry of Law and some members of the Council should be formed, which should undertake the work of drafting the laws in English with mutual consultation. Since I had prepared the initial Urdu draft of the laws, and this committee also required someone who was familiar with Islamic jurisprudence, the English language, as well as legal English, all members of the Council

unanimously entrusted this work to me. The Council's meetings ended with this decision, but since I was assigned this duty, I had to remain in Islamabad for an indefinite period.

The Additional Secretary of the Ministry of Law, respected Mir Muhammad Ali, was the Chief Draftsman at that time. He would arrive every morning with an assisting draftsman to carry out the work of drafting together with me. In those days, the office of the Council of Islamic Ideology was located in a small Bungalow at Margalla Road. Respected Muzaffar Ashraf was the Council's Secretary, who would also attend our meeting, and sometimes Justice Muhamad Afzal Cheema, the Chairman of the Council, would also participate. Respected Muhammad Ali was a jovial and experienced officer hailing from Hyderabad Deccan, and we developed a good rapport with each other.

The process that respected Muhammad Ali followed was that he would translate into English the Council's approved draft (which was basically prepared by me) article-by-article, and would read out the translation to me. I would examine it from a Fiqhi point of view, and would inform him if I had any doubts related to some words or their framing, and would also propose alternative translation. With regards to selection of words, sometimes lighthearted debate would also stir up between us, but may Allah Most High reward him, for with respect to interpreting Shariah laws and putting them into appropriate words, he would not only give weight to my opinion, rather would eventually praise it as well. And he would not forgo any translation I insisted upon, and would also acknowledge the deep attention to detail of our noble Islamic jurists (*fuqaha*). At the same time, I learnt much from him regarding law and its language, and my knowledge also increased while working with him.

One thing common between us was that he was also a *paan* enthusiast, and one day he had to pay for this "like-mindedness" with me. I would keep an extra *paan* with me in the *paan* box and would take care to offer him one from time to time. To this end, when we would be discussing our work for a long time, I would present a prepared *paan* to him, which he would happily accept. Since he was aware that our common liking for *paan* was something that made me happy and my store of *paans* contained his share at all times, after having tea he would sometimes take my *paan* box by himself and help himself to one. One time, I went out for some work for a few

minutes. When I returned, respected Muhammad Ali laughingly said: “Maulana! I have received a full punishment for stealing your *paans* today. It has torn my mouth apart!” I suddenly realized that a silver leaf containing only *chuna* (slaked lime) was placed in my *paan* box. The purpose of this was that if the *paan* were bitter some day, a bit of the *chuna* could be added to it to compensate for its bitterness. I came to know that respected Muhammad Ali mistook it for a prepared *paan* and put it in his mouth, and thereafter became engrossed in his work. He probably only realized his mistake when the *chuna* had done its work, the result being that his inner mouth developed ulcers, which perhaps lasted for several days. He would later recount this incident with great enjoyment.

Anyway! These meetings continued for weeks such that we would arrive at the Council’s office at nine in the morning and work continuously until Zuhr. We would then take a break in the afternoon and resume work after Asr until Isha, and sometimes continue after Isha till late night.

While other members of the Council had returned home after the few days of meetings, I had to stay in Islamabad for weeks on end due to this work. Whenever there was need to seek counsel, I would request for advice from various scholars. In those days, especially Hadhrat Maulana Mufti Mahmood (may Allah’s mercy be upon him) would frequently stay in our respected friend Maulana Qari Saeed ur-Rahman’s (may Allah’s mercy be upon him) Madrasa Jamia-e-Islamia Kashmir Road, Rawalpindi. I would visit him whenever I got the opportunity and would seek his guidance on various Fiqhi issues.

I was not used to staying outside Karachi for so long. This extended stay in Islamabad was thus quite difficult on me. The duties of teaching and Fatwa that Darul Uloom had assigned to me were also quite badly affected due to my stay in Islamabad, and I was also deprived of the intellectual and spiritual peace I used acquire from sitting alone and writing.

Initially, accommodation for members of the Council was arranged in Government Hostel, which had been constructed for Members of the Assembly. Since members of the Council of Islamic Ideology had an official position equal to a member of the Assembly, they were also granted rights to stay at the Government Hostel at a rent, and to buy food from its restaurant. The late

respected Chaudhary Afzal had established a commercial rest house in a bungalow at F-6/3, where rooms could be taken up at a rent. The Council's management later arranged our accommodation in this rest house, which was called Chaudhary Afzal Accommodator. One benefit of staying here was that it offered a homely atmosphere. Respected Chaudhary Afzal was a very friendly and hospitable man and we developed homelike relations. The rest house also had a chef who could be asked to cook whatever we wanted, and it was also cheaper. We would receive air fare from the government for one PIA economy class return plane ticket from Karachi to Islamabad as well as daily allowance for our accommodation and food, which would suffice for these. Besides these, we would also receive one thousand rupees as honorarium for one meeting of the Council (which would normally continue for one week at that time). And if a member had to stay beyond this meeting, for example as I had to stay for work with the Ministry of Law for a long duration, neither did I ask for any additional honorarium for this stay nor did the government provide it on its own accord. However, the daily expenses for accommodation and food that I had to pay were received as daily allowance. Perhaps "received" is not the right word, for their reimbursement involved a lengthy procedure which would take months for the amount to reach us. As a result, we would have to bear all these expenses from our own pockets at first. We would thus receive our dues from previous months after having purchased several plane tickets and paying accommodation and food expenses from our own pocket for months. And when this amount would finally reach us after going through all the red tape, we would already have paid the expenses of several further months. In this manner, the Council was always in debt to us. It never happened that we receive the expenses before beginning our journey or immediately after it. However, since it included an honorarium of one thousand rupees, overall we would be able to save some amount. For storing this saving, I had opened a bank account in Islamabad itself. The real reason for this, besides the convenience of depositing and withdrawing cash, was that I did not want to include the income received from the Council in my daily life, because I remembered this action of my respected father (may Allah's mercy be upon him) that if he ever worked for a governmental department, he would do so for purely religious needs. And whenever he would feel a deviation from his objective, he would be ever-ready to resign immediately. He would therefore maintain his daily expenses at the same level as before the

governmental income. I therefore did not include the income from the Council, which was not much for those times anyway, in my daily life, and would instead restrict them to my expenses in Islamabad. This is because besides my accommodation and food expenses, sometimes some guest would also reside with me. Also, on some weekends on Thursdays or Fridays, I would sometimes travel to Akora Khattak for two days to visit my friend Hadhrat Maulana Samee ul-Haq, and my mind fatigued from dry legal issues would be rejuvenated through his exuberant personality, and at other times would travel to Lahore and find solace under the shade of the graces of my *Chhoti Aapa*, whose mention I have made numerous times before. She would feed me my favourite dishes and recite poetry to me. I would also recite some of my new poetry to her at which she would provide me with encouraging words. Sometimes I would remind her of our childhood days. In this manner, after spending two days in the cool shade of her companionship, I would return to Islamabad refreshed. When many days would pass by since meeting her, I would invite her to Islamabad by phone and would book a room for her adjacent to my residence. She would sometimes arrive with my late brother-in-law and sometimes with a son. She was aware that I partook of food from governmental accommodations only because I did not have any other options. Roosters are frequently served there, which, in my opinion, are more worthy of being used for waking people up at dawn and providing eggs than being slaughtered for their meat. As for goat meat, only a personal well-wisher can possess the disposition required for cooking it right; the hands which cook for earning money sometimes do not possess the same taste as a loving well-wisher. All this is from the time when household tasks were considered to be the true skill of a lady, and their familial duties were limited to this. Now that women are leaving their homes, the tendency to eat out has increased in people.

Anyway! *Chhoti Aapa* was aware that I ate little in Islamabad, and that I really liked her cooking, especially dishes of *qeema* (minced meat) and drumstick, as well as green-chilly *achar* and spicy rice. She would thus cook these dishes for me. Sometimes when she could not come by herself, she would send these dishes through someone who was visiting Islamabad.

Later, Sindh House was built for officers belonging to the Sindh province. At that time, it was the most beautiful, comfortable and scenic residence in Islamabad, and its garden provided a

fantastic view of Islamabad. Nonetheless, staying there after work would feel like being in solitary prison. And when it would be time for me to return to Karachi, I would feel like a prisoner being released.

Besides the Hudood Laws, the Council formed a panel of experts in Economics who were responsible for drafting recommendations for developing a system for collection and disbursement of Zakat as well as purging the economy of interest. This panel was led by a member of the Council, the late respected Dr Ziauddin, who was also the Deputy Governor of the State Bank of Pakistan at that time. He was a religious-minded person and we had developed a good intellectual rapport. He had included renowned economic experts in this panel, and the first report it presented before the Council was that related to Zakat.

The late Dr Ziauddin possessed a heartfelt passion in his heart that the system of Zakat in the country should be such that it helps eradicate poverty. While this sentiment was admirable, in view of the widespread mismanagement and financial misdeeds we had been observing in the country for years, we feared that if the collection and disbursement of Zakat fell in the hands of the government, in view of the widespread financial misconducts across the country, the chances of this system failing and people's Zakat being wasted was higher. If this bridge of wealth falls under the control of government officers, what havoc would they wreak on it? I presented these apprehensions in the Council and expressed the opinion that haste should not be made in implementing a system of Zakat at a government level, rather the first step should be to purge the government administration of mismanagement. After this, when confidence is achieved for such an important pillar of Islam as Zakat to be disbursed in a transparent and trustworthy manner, at that time certainly the system of Zakat would produce its correct results. Until that time, safety lied in letting the people search for deserving recipients of Zakat by themselves, as they were already doing.

I stated this point several times in various different ways, and the Council's scholar members also supported this. However, Dr Ziauddin and Justice Afzal Cheema were insistent that this important pillar of Islam's economic teachings should be implemented at a government level as soon as possible. With respect to our arguments, they were under the misunderstanding that since we

belonged to religious Madrasas and people gave a large amount of their Zakat to religious madrasas, we perhaps feared that as a result of the government handling Zakat, Madrasas would not receive it. As a result of this, at one point the late respected Justice Afzal Cheema said: “Maulana! Rest assured that religious Madrasas will also have an ample allocation in the scheme of Zakat we are rolling out.”

At this I submitted: “We are not at all against this idea because of fear that religious Madrasas would become deprived of Zakat. Alhamdulillah, these religious Madrasas are running with reliance on Allah alone, independent of any government benefaction. And supposing the government takes up the responsibility of collecting and disbursing Zakat upon itself, we will not take Zakat from the government. It is hoped from Allah’s mercy that similar to how He has taken care of them until now, without any fixed source of income, so will He continue in the future as well. Furthermore, we also deem it inappropriate for religious Madrasas to become a hindrance for the implementation of a system of Zakat on a national level, on the condition that we are satisfied that the collection as well as disbursement of Zakat will take place in a correct manner. However, our greatest objection is that this appears difficult in present circumstances.”

Nonetheless, a majority of the Council members replied to this objection with the argument: “We will design this scheme in such a manner that government officers will have the least involvement in their collection and disbursement.” To this end, such individuals were designated Chief Managers for Zakat at the federal and provincial levels as held positive fame among the people. Furthermore, selection of Zakat committee members on district levels was proposed to be done through local mosques. It was also proposed to keep Zakat funds separate from common government treasury, and their disbursement was entrusted to Zakat committees comprising of common people.

When this much had been decided, discussions regarding collection and disbursement of Zakat ensued. Dr Ziauddin’s panel had proposed for Zakat to be collected from bank accounts, but there was a possibility that people could withdraw their wealth one day before the Zakat collection date. To prevent this, they proposed that instead of deducting Zakat based on the account

balance on the date of Zakat collection, Zakat should be deducted based on the average account balance over the past one year.

With respect to collecting Zakat from bank accounts, several issues are worth examining from a Shariah point of view. Firstly, the Shariah grants the government the right to collect Zakat from *amwaal zaahirah* but not *amwaal baatinah*. Can bank accounts be considered *amwaal zaahirah* from which the government could collect Zakat? Secondly, for Zakat to become obligatory from a Shariah point of view, one year has to pass over the amount of *nisab*. For the money in bank accounts, how could it be ascertained that the amount is the property of the account holder, and that a year had passed since they possessed *nisab* amount? Thirdly, could the proposal of deducting Zakat based on an average of one year's account balance be acceptable from a Shariah point of view?

Among these, regarding the first point (i.e. to consider bank accounts as *amwaal zaahirah*) I had heard from my respected father (may Allah's mercy be upon him) that in current circumstances, they should be considered *amwaal zaahirah*. Furthermore, Hadhrat Maulana Zafar Ahmad Thanvi (may Allah's mercy be upon him) was also of the same opinion. Therefore, there were no real objections to accepting this. As for a year passing on the wealth and ascertaining whether the account holder possessed *nisab* amount or not, it was decided that whichever account holder declared himself not being in possession of *nisab* amount or that Zakat was not obligated on him for any reason, he would be exempted from the deduction of Zakat. However, regarding the third issue, i.e. that Zakat should be deducted based on the average yearly account balance, there was no basis for this from Shariah point of view. We thus rejected this point. Lengthy debates ensued on this topic. In the end, the then-Finance Minister, late Ghulam Ishaq Khan, convened a gathering in which he presented several arguments in support of deducting Zakat based on average yearly account balance. However, in the end our position was accepted and this matter was thus resolved.

In this manner, eventually two kinds of laws were prepared for implementation. Justice Samdani was the Secretary of the Ministry of Law at that time. He reviewed those laws with great diligence, and also included me in the review sessions. I had been staying in Islamabad's Sindh

House for a long time to finalize those laws. Here, joint efforts were made to fine tune them. I would review the laws even after the meetings, and one or two times even called Justice Samdani on phone to ask him to change some wording. At long last, these drafts were presented before the entire Cabinet for review. Thereafter President General Zia-ul-Haq called a meeting of the Cabinet, in which besides Justice Afzal Cheema and Justice Samdani, Maulana Zafar Ahmad Ansari, Mufti Muhammad Husain Naeemi, Mufti Sayahuddin (may Allah's mercy be upon them) and I were also invited. During the Cabinet's sessions, each article of the laws was discussed in detail over two days, and ultimately the respected President approved them and announced for Hudood Ordinance and Zakat Ordinance to be formally implemented on the 12th of Rabi ul-Awwal, which according to the famous opinion is the blessed date of birth of the Holy Prophet (ﷺ).

After the Constitutional change declaring Qadiyanism to be a non-Muslim minority, this was the first time some laws were being implemented based on the Shariah. An aura of festivity and celebration was in the air. After staying away from home for several weeks and toiling day and night, it felt as if a traveler of a long journey had reached an intermediate milestone and were resting. A huge load came off my mind that day and I felt quite light. My elder brother Hadhrat Mufti Muhammad Rafi Usmani (may his shade be extended) had also arrived in Islamabad for some work, and shared in the happiness of that day. For relaxation, we went to Shakarparian hill in the evening. From there, a panoramic view of the entire landscape of Islamabad loomed before us. Government offices were showering in lights, and it felt as if this was the beginning of Islamabad really turning into Islam-abad (City of Islam), for some important laws of Shariah were being implemented in it and doors of possibility had opened up for further work along this line. This is because the way President General Zia-ul-Haq Shaheed was cooperating with the Council to the fullest gave hope that implementation of these laws was only a first step, and that InshaAllah the drafting and implementation of more laws would follow in similar manner. I remember the bliss felt that day like a pleasant dream even today.

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Consequently, on the 12th of Rabi ul-Awwal 1399 AH (1979 CE), a solemn and majestic ceremony for the implementation of these laws was convened in the *Aiwan-e-Sadr* (President House). At the start of this ceremony, Maulana Qari Saeed ur-Rahman (may Allah's mercy be upon him) recited the following Verse in his melodious and moving voice:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

Then We have put you on a certain way of the Matter (i.e. the religion); so follow it, and do not follow the desires of those who do not know. They will never help you against Allah in the least. The wrongdoers are friends to one another, and Allah is the friend of the God-fearing. (Al-Jathiyah, 45:18-19)

Thereafter the late President delivered a speech in which he emphasized on the importance of Islamic laws and expressed his intentions regarding their implementation in the future. Among ceremonies attended in the President House, this was the first time where faces of all participants were seen beaming with genuine delight.

Besides laws for Hudood and Zakat, a panel of the Council had also prepared a detailed report on the topic of interest-free banking. However, the Council was still reviewing it, so it was not implemented on this occasion, rather this took some time, about which I will mention later InshaAllah.

How could enemies of Islamic Law be happy with this ceremony? They had already been spreading the propaganda since a long time that implementing Islamic laws is not possible as long as various sects were in existence. Scholars of various schools of thought had already rebutted this propaganda as long back as 1952, when they presented a unanimous twenty-two-point recommendation for the Constitution of Pakistan. It had already been declared in those points that all laws would be made in accordance with the Quran and Sunnah, but with respect to

personal laws which are specific to any school of thought (such as Marriage, Divorce, Inheritance, Will, etc.), only that interpretation of the Quran and Sunnah would be applicable to each school of thought which it considers to be correct. This point is also stated in the Constitution of Pakistan. The obvious meaning of this was that common laws of Pakistan would be applicable to adherents of all schools of thought, while laws for Marriage, Divorce, etc., which are called personal laws, would be created separately for each school of thought. Since Hudood laws do not fall under personal laws, in accordance with this agreed-upon principle, there was no question of making separate Hudood laws for each school of thought. Consequently, when the Council of Islamic Ideology was drafting these laws, the topic of drafting separate laws for each school of thought did not arise. So much so, that it was not even decided for laws to be made according to the Hanafi school of thought, though in view of the majority population and ease of implementation, most of the laws came to be drafted according to the Hanafi school of thought. Nonetheless, in view of necessity and expedience, for certain issues the opinions of other schools of thought were also availed. For example, when cutting a hand was declared to be the punishment for theft based on the Noble Quran, in accordance with the opinion of the majority, the entire hand until the wrist was proposed. At that point, the Shia member of the Council, Mufti Jafar Husain Mujtahid mentioned that according to their school of thought, only the fingers of a thief are to be cut. After a short discussion, he presented his difference of opinion in writing, but in accordance with the above-mentioned unanimously agreed-upon principle, on which thirty-three scholars had signed on the twenty-two-point recommendations, he did not insist much, and the law eventually drafted and implemented was for the thief's hand to be cut.

When implementation of the Hudood laws was announced, a representative from the BBC, Mark Tully (who was famed for being against religious circles), went to Mufti Jafar Husain Mujtahid and asked: "These laws do not take into consideration your school of thought at all. Why did you accept them?" The obvious answer to this was that common laws of the country could not be made separately for each school of thought. However, on this occasion he demanded for Hudood laws to be amended for those people who follow the Shia school of thought. The BBC representative blew this story out of proportion, to the extent that emotional people made it into a matter of ego, and based on this a "*Tahreek-e-Nifaz-e-Fiqh-e-Jafariya*" (Movement for the

Implementation of Fiqh al-Jafariya) was launched under the leadership of Mufti Jafar Husain. This group began employing such modes of action for demanding the fulfillment of their requests as are customarily used in today's times. We discussed this matter with Mufti Jafar Husain in the Council as well as outside, and explained: "This is a matter of principle. If we were to accept making laws based on schools of thought for other than personal laws, Islamic law would be reduced to a joke. And the ultimate result of this would be that the secular circles who are opposed to Islamic laws would acquire a weapon, as a result of which the very implementation of Islamic laws would be jeopardized. Therefore, please do not touch the principle which has been decided upon in the twenty-two points as well as in the Constitution." However, regrettably the respected Mufti did not agree and his Movement continued, to such an extent that at one point, his group surrounded government buildings in Islamabad and staged a *dharna* (sit-in demonstration).

In order to end this *dharna*, few representatives of the government assured them that their demands would be looked into, at which point the *dharna* ended. In the wake of this incident, the Council received a letter from the Ministry of Law in which it was asked to make modifications in the *Hadd* punishment for theft such that a separate punishment for the Shia people is proposed.

We realized the gravity of the situation when we received this letter from the Ministry of Law. In those days, the late Ghulam Ishaq was the Finance Minister but the late President Zia-ul-Haq trusted him much. The Council members had a meeting with him, in which I submitted: "Our disagreement to this recommendation is not due to any sectarian prejudice, rather it is based on the principle that if a precedent is established for making separate laws for each school of thought in public laws, then there will be no end to this, and the drafting and implementation of Islamic laws would become practically impossible. And this will also be contrary to the Constitution of Pakistan." Respected Ghulam Ishaq acknowledged this point in principle and said: "I am aware of all these potential outcomes. However, we cannot think of any other way to resolve the issue that has been raised up."

Despite this turmoil, the Council of Islamic Ideology continued its work. After Hudood, the laws of *Qisaas* and *Diyat* were also initially drafted by me and presented to the Council.

This draft was still in its preliminary state and under review when I transferred to the Federal Shariat Court. There, I received the opportunity to serve these laws in a different capacity, details of which I will present when describing the Court-based services InshaAllah.

Besides these, I also drafted and presented an amendment to Family Laws, which the Council had also approved. However, it had not yet been implemented when I moved to the Federal Shariat Court.

The scope of work of the Council of Islamic Ideology was not limited to compiling recommendations regarding laws, rather proposing reforms in the various spheres of life was also in its ambit. And it is obvious that educational reforms top this list. To this end, I also prepared a detailed report regarding the changes needed in Pakistan's system of education. This has been published in my book "*Hamara Ta'leemi Nizam*" (Our System of Education). It was during this time that we had several meetings with the Ministry of Education, and numerous issues came under discussion during those meetings. At that time, I had written a letter to the then-Secretary of the Council respected Muzaffar Ashraf. Since it discusses several important issues, I am reproducing it here:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Respected and Honourable S.M.A. Ashraf,

Secretary, Council of Islamic Ideology, Islamabad,

Assalamualaikum Wa Rahmatullahi Wa Barakaatuhu,

I received your letter 9 (A) /78 C.I.I / 1827, dated 18 October 1978. I have studied the files of the Ministry of Education that you sent with the letter. I had previously attended the last meeting with the Curriculum Committee of the Ministry of Education as a representative of the Council of Islamic Ideology. In relation to this, my recommendations are as below:

1. The syllabus for Islamic Studies for ninth and tenth grades that has been proposed in the aforementioned files has been prepared on the proposition that in these grades as well, the syllabus for both Sunni and Shia schools of thought should be completely uniform. However, before expressing any detailed opinions on this proposed syllabus, I want to say something regarding this principle upon which this syllabus has been prepared.

   This topic has been debated in the country for the past few years, i.e. whether the educational syllabus for Shia and Sunni students should be uniform or separate. One view opines that in view of national unity, the syllabus should be uniform, whereas another view favours a separate syllabus. After deeply pondering over this matter and exchanging thoughts with scholars of various schools of thought, I have come to the conclusion that the syllabus for Sunni and Shia students should not be entirely uniform, rather a part should be common and another part separate. The reasons for this are as follows:

A) If the entire syllabus is made uniform, it will mean that none of the schools of thought would be able to provide sufficient knowledge to the students as is necessary for an educated Muslim. As a result, we would not be able to bring up the standard of education in the subject of Islamic Studies to a level which is necessary to fulfill our religious needs. This is because there are such deep differences of opinion with respect to beliefs and religious commandments, and religious solutions to practical problems of life are so different in both schools of thought, that it is difficult to create uniformity between the two. Therefore, in a uniform syllabus, very little knowledge could be provided to students, as otherwise the differed upon issues would have to be touched.

B) An inevitable result of a common syllabus of Islamic Studies would be that besides a few basic beliefs, virtues of the different forms of worship, and a few social etiquettes, nothing more could be added to the syllabus. For example, while the virtues of prayer would be part of the common syllabus, the method of praying and other commandments related to prayer could not be taught, because both schools of thought differ in these details.

   The fact is that the virtues of prayer and fasting and reprehensibility of lying, deception, fraud, etc. are teachings which a Muslim child learns in the cradle of his mother, or at

least he should learn. Formal books in the syllabus are not much needed to teach these. It is obvious that Islam is not a religion comprising of a few forms of worship and rituals or a few moral teachings, rather its commandments and teachings encompass all spheres of life, and in order to make Muslims students realize the greatness of Islam and to inculcate in them religious self-esteem, and also to make them true Muslims, it is indispensable that they should acquire enough knowledge of Islamic teachings related to all spheres of life as to be able to respond to the challenges of the time. And if the principle that no such topic should be brought up before the students which is differed upon by the Shia and Sunni schools of thought is accepted, then achieving the above-mentioned goal will become impossible.

C) A cursory glance at the proposed syllabus described in the files that the Ministry of Education sent confirms the above-mentioned points. This is because besides basic beliefs, virtues and common moral teachings, it does not contain anything which could provide more detailed guidance regarding how to fulfill the *Huquq Allah* (Rights of Allah) and *Huquq al-Ibad* (Rights of Creation). When I had participated in the meeting and asked as to what kind of details would be taught under the topic of prayer, the reply received was that the virtues and benefits of prayer would be described under this topic. At this I asked: “When and who will teach student how to pray and the detailed commandments related to prayer?” The reply I received was: “They will learn these things at home from their parents or other family members.” I believe that this matter could work the other way round, but if the student can learn about prayer, Zakat, etc. and all the relevant details at home, then there is not much need to take up the trouble of drafting a syllabus and appointing a teacher merely to teach virtues and benefits.

In the meetings that I had attended, the question: “Should the *Khulafa Rashidin* (Rightly-Guided Caliphs) be mentioned in the syllabus?” was quite hotly debated. This lowly one submitted: “In this lowly one’s opinion, a syllabus in which the exemplary era of the *Khulafa Rashidin* is intentionally omitted is not worthy of being called a syllabus of Islamic Studies.” With this, those individuals who were in favour of including the topic of the *Khulafa Rashidin* in the syllabus received support. And eventually, the Committee

included this in their list of recommendations. The reason for mentioning this incident is to highlight how far away the principle of avoiding differed upon teachings can take us.

D) If one compares the detailed recommendations regarding education that the Council of Islamic Ideology has sent to the government, specifically the proposed standard of education for the subject of Islamic Studies for students of Grade nine, with the one under discussion here, one can find a world of a difference between the two. And the only reason for this is that in order to keep the entire syllabus common, every differed-upon topic has been sidestepped.

Therefore, in my opinion, the only solution to all these problems is to keep a part of the syllabus common for students adhering to both schools of thought. This part should only consist of beliefs, virtues, etc. And a second part, in which detailed commandments, beliefs and history should be taught, should be kept separate for both schools of thought. Examination papers should be separate for this second part, and any school in which students of either school of thought are more than twenty percent of the total student population should have a separate teacher assigned to teach Part Two of the syllabus. And if the number of students belonging to any school of thought are less than twenty percent, then a separate teacher is not needed. Instead, students of that school of thought should either take the exam of Part Two based on self-study, or the same teacher should teach both parts.

2) The above was this lowly one's point of view on the issue of common vs separate syllabus, which is supported by many scholars from various schools of thought. As for the recommendations presented by the current Curriculum Committee, my above-mentioned comments are not at all intended to denigrate them, because it was instructed to draft recommendations based on a common syllabus, and in my opinion the efforts they have made within this limited scope are overall not that bad. And if the expected scope of topics of Islamic Studies could not be included in it, then the Committee is excused to a large extent because the basis of a common syllabus greatly limited its scope of work. Nonetheless, even within this limited scope, a few important advices are

presented below with the aim that until the ideology of having a shared syllabus is changed, at least the following additions should definitely be made to it so that the standard of the syllabus could be improved as much as possible.

A) Part one, chapter one should teach about the miraculous nature of the Quran, its importance and the proofs of it being from Allah. Additionally, detailed academic essays should be included which describe how it has been preserved and protected from alteration.

B) With respect to the choice of Hadiths, it seems only those Hadiths have been selected which are available in the books of both schools of thought. Thus, with respect to the virtues of the Quran, only two Hadiths have been cited. However, even in a common syllabus, the principle should be that any Hadith occurring in the *Sihah Sittah* which does not relate to any differed-upon issue should be used, even if those Hadiths are not present in the books of the other school of thought. If Hadiths are selected base on this principle, several more necessary and beneficial Hadiths can be selected from *Mishkat* alone.

C) Part one, chapter two mentions basic principles of Arabic Language, but their standard is quite low. For students of Grades 9 and 10, besides *ism*, *fi'l*, *harf*, *wahid*, *jama'* and *mudhakkar*, *mu'annath*, additionally *mubtada*, *khabar*, *murakkab idaafi* and *murakkab tawseefi*, *faa'il* and *maf'ool* should also be taught.

D) Sections from the Quran have been quoted in Chapter three, in which six Surahs from 'Amma Juz and various Verses are quoted. In the syllabus which was taught from a long time until a few years ago, fifteen complete Surahs were taught, whereas even then the syllabus was common. Thus, there is a need to add more in the currently proposed syllabus.

E) Part three is related to the Seerah, but only *Mi'raj* (Ascension), *Hijrah* (Migration) and *Khatm-e-Nubuwwah* (Finality of Prophethood) have been emphasized here, whereas in this lowly one's opinion, those aspects of the Seerah should be highlighted more which are related to actions and which provide guidance in the various spheres of life.

F) Part four, chapter four is related to the pillars of Islam. The historical background of these pillars as well as the wisdom and philosophy behind them should also be explained in this chapter.

G) Chapter nine is related to *Huquq al-Ibad* (Rights of the Creation). Here, the rights of brothers and sisters, friends and teachers should also be included. Besides these, the rights of buying and selling, business, economy, and employer and employee should also be added.

H) Chapter ten is titled "*Amr Bil Ma'roof*" (Enjoining Good) whereas no mention of the obligation of *tabligh* is made here, rather it mentions good deeds such as honesty, fulfilling promises, etc. Therefore, this chapter should be named "*Awamir*" (Good Deeds) and a separate sub-chapter under the title of "Obligation of Tabligh" or "*Amr Bil Ma'roof*" should be added to it, wherein relevant Verses from the Quran and Ahadith should be mentioned with their commentaries. In this chapter, the Verses and Hadiths cited under the section of "Status of Women in Islam" are quite wanting. There is need to add more.

I) Similarly, the title of chapter eleven should be changed from "*Nahi Anil Munkar*" (Forbidding Evil) to *Nawahi* (Forbidden Deeds) or *Munkarat* (Evil Deeds), and bribery, grudge and malice, jealousy, selfishness, and greed should also be included in it.

J) Chapter twelve is related to etiquettes of social life. An acute dearth is felt with respect to etiquettes of seeking permission before entering, eating and drinking, walking, etc. Regarding etiquettes of travelling, this chapter only cites "*Bismillahi Majrayha Wa Mursaahaa*" as the supplication for a journey, whereas numerous Verses and Hadiths are available on this topic.

3) Overall, without denigrating the work of the Curriculum Committee, I believe that even within the limitations of a common syllabus, the syllabus falls short of the amount of knowledge that could be included in it. Considering the standard of students of Grade nine and ten, much addition is not only possible in it, rather even necessary, and relevant Verses of the Quran from "*Fehrist Mazameen Quran*" and Hadiths from Mishkat should

be added to the chapters selected for this syllabus, as well as the chapters this lowly one has mentioned, with their commentaries also added from relevant books of Tafsir and Hadith Commentaries.

Wassalam

Muhammad Taqi Usmani

Work on the report for interest-free banking continued in parallel. Alhamdulillah it was our good fortune that after the demise of Hadhrat Binnori (may Allah's mercy be upon him), Hadhrat Maulana Shamsul Haq Afghani (may Allah's mercy be upon him) was made a member of the Council. Therefore, during this work I continued to be honoured with his companionship and counsels.

Regarding the aforementioned demand of *Tahreek-e-Nifaz-e-Fiqh-e-Jafariya*, from the way their protests were proceeding, it felt that the government was preparing to accept it, and the Council received a written note regarding it as well. When no other way remained despite several attempts, I wrote a detailed letter to the late President Muhammad Zia-ul-Haq and resigned from the Council. Some time after this, the Council's term ended and it disbanded. On the other hand, the late Justice Muhammad Afzal Cheema, with whom Alhamdulillah we had spent a very good time and in the matter of implementing the Shariah, we always found him very sincere, received an offer from the Muslim World League for the position of Secretary General for their office in Pakistan, and thus the position of Chairman of the Council was vacated, and in the new Council that was later formed, Justice Dr Tanzeel ur-Rahman was made Chairman.

While I had already resigned from the Council, it is indicative of President Muhammad Zia-ul-Haq Shaheed's high character that he continued a personal contact with me even after, and would also seek counsel in some matters. The reason why I had resigned from the Council, which I have mentioned above, had also ceased, and the late President requested me to accept membership in the newly formed Council. However, my heart had reservations with respect to joining the Council a second time.

During this time, I received a call from the late President. He said: “My son is going to get married soon. My marriage was conducted by Hadhrat Mufti Muhammad Hasan (may Allah’s mercy be upon him), and my brother’s marriage was conducted by your father Hadhrat Mufti Muhammad Shafi (may Allah’s mercy be upon him). Both of them were *khulafa* (deputies in *Tasawwuf*) of Hadhrat Maulana Ashraf Ali Thanvi (may Allah’s mercy be upon him). It is my wish that my son’s marriage should also be conducted by a *khalifa* of Hadhrat Thanvi (may Allah’s mercy be upon him). Hadhrat Dr Abdul Hayy Arifi is your *Shaykh* (spiritual mentor). Please request him on my behalf that if it would not trouble him, he could conduct my son’s marriage. I do not want to personally request him this because it could put a burden on him. You could ask him frankly. If he agrees, it would be my good fortune, but if it could trouble him, then there is no worry.” When I mentioned this to Hadhrat, he accepted. When I informed the late President of this by phone, he was quite happy, and said: “Please escort Hadhrat by yourself.”

Thus, I went to this marriage ceremony together with Hadhrat. The late President arranged for Hadhrat’s accommodation in the old *Aiwan-e-Sadr* (President House) in Rawalpindi, and the marriage ceremony took place at the same place. It was a very simple event. The late President sat very respectfully before Hadhrat, with his legs folded underneath his thighs throughout. After the marriage, he said: “Hadhrat! I want to request something from you. Maulana Muhammad Taqi Usmani has resigned from the Council of Islamic Ideology. My request is that you should ask him to accept re-joining the Council as a member.” Hadhrat replied: "How could I ask him to do this when he complains that the recommendations he puts forth in the light of Shariah are not properly implemented?” The late President replied: “I promise you that InshaAllah we will try our best to diligently act upon the Council’s recommendations. However, sometimes some extenuating circumstances arise due to which their implementation gets delayed.” Hadhrat said: “If any difficulty arises which makes them difficult to practically implement them, you should inform the Council about this, and the Council should carefully consider those difficulties and propose a solution. However, there is no scope for ignoring the verdicts that the noble scholars issue in the light of the Quran and Sunnah.” He continued conversing with Hadhrat on this topic for quite some time, and in the end Hadhrat beckoned me to accept membership in the Council once again.

Anyway! At the end of this conversation, Hadhrat promised the respected President. On the other hand, I kept in touch with Hadhrat Maulana Sayyid Abul Hasan Ali Nadvi (may Allah's mercy be upon him) through correspondence, and would also seek his counsel in matters pertaining to the Council. On this occasion, he wrote in a letter:

Beloved and honourable! May your legacy continue increasing,

Assalamu Alaikum Wa Rahmatullahi Wa Barakaatuhu

Your letter dated 17 Jamadi ath-Thania 1400 AH was a source of pride and joy. By trusting me on the important matter, the distinctiveness and trust that you have expressed is a source of happiness as well as embarrassment. Your letter and its contents are so important that if travel were easy, and the restrictions in place did not exist, there was a possibility I would have personally come to you in Karachi and we would have analyzed all aspects of this matter together and exchanged our thoughts over multiple sittings. However, regrettably I am not in a condition to undertake a cross-border journey. I was informed of your intention of visiting Rae Bareli. I was quite pleased that you would be arriving there. However, I later learned of the extenuating circumstances, more details of which I learned through the letter. Had I learned of these circumstances earlier, I may perhaps have myself visited you from Lucknow. However, by the time I came to know of the situation, you had already departed. Your impressions that you have penned regarding Darul Uloom are a source of strength and moral support for us.

Regarding the matter at hand, I cannot express my opinion in detail. If I find someone travelling, I may perhaps be able to write in more detail. At this moment, I would like to write that you should not leave your current responsibilities at any cost. Your participation will be a means of great goodness and blessings, and will help maintain equilibrium and balance. Do not at all hesitate in being as close as possible to the focal point of this work and being part of its discussions. I have observed numerous organizations, from Ribat up to Rabitah. Among their responsible personalities, none was seen as true a Muslim from inside as the above-mentioned (despite all his weaknesses and faults). I desire for the scholars, especially yourself, to play such a role in this respect as "Rajaa bin Haywa" played in the court of Abdul Malik, as a result of which

Muslims were blessed with a rightly-guided Caliph in the form of Umar bin Abdul Aziz. Or at least the role that Hadhrat Khwaja Ubaydullah Ahrar played during his era and governance, which Hadhrat Mujaddid Alf Thani has mentioned several times in his letters:

"من اگر شیخی کنم، ہیچ شیخ در دنیا مریدے نیابد، لاکن مرا کارے دیگر فرمودہ اند"

Thereafter Hadhrat Mujaddid explains this task, which was to meet those in power and develop close relations with them to be able to work towards the implementation of the laws of Shariah and eradication of *bid'aat* (religious innovations) and other evils. As for the work of drafting and writing that you wish to perform, it is extremely important and you should take out time for it. I have reached the conclusion from day one that if this knowledge is not compiled according to the current times, it is feared that this experiment may fail. For this, you should take out maximum time from your duties of management of Darul Uloom and Editorship of Al-Balagh, and should delegate these duties to some other trustworthy individuals. You should see how much you can cope with the translation of Mariful Quran, etc. May Allah Most High put *barakah* in your time. You should delegate the tasks of teaching and Fatwa to others as well. I would have advised to relieve yourself from the responsibilities of the Council. However, firstly, I cannot see any replacement for you. Secondly, your being a member will help you in your other works as well, and this kind of membership will be beneficial for doing work in this country.

I hope this letter will at least prevent you from making any hasty decision. If it succeeds in accomplishing this much, it will be a big service in itself. At the same time, you should also perform Istikharah continuously for one week, and thereafter see what reveals itself from the curtains of the Unseen. May Allah make this letter reach you. Please do acknowledge its receipt.

Wassalam,

Sincerely,

Abul Hasan Ali, 23 May 1980

Anyway! Due to these reasons, I re-joined the Council. After re-joining, I tried to complete the works I had left incomplete, such as the laws of Qisaas and Diyat, and also prepared a draft Amendment to Family Laws, and participated in finalizing the report on interest-free banking.

Episode 44

First Trip to America

On the 14th of July 1978, circa Shaban 1398 AH, I received a telephone call from the Secretary of the Council of Islamic Ideology, respected Muzaffar Ashraf, informing: "A convention is being held in America on the 20th of July. Respected President Zia-ul-Haq has formed a three-member delegation to participate in it. This includes, besides yourself, respected Khalid Ishaq Advocate and respected Dr Tanzeel ur-Rahman. Please prepare for this trip to America immediately." To this end, he made gratis (official) passports for us expeditiously, and our flight reservations were also confirmed within a few days. On the return flight, I desired to visit London, then Cairo and Hijaz as well, as in those days one could stay over in a few countries which were on the way of a long-distance trip without having to pay any extra amount for the flight fare. We thus made our tickets according to this itinerary. Until this time, no one in our family, Madrasa or acquaintances had visited the Western world. In my sphere of interactions, I was the first one travelling to these regions. I thus remember that when we arrived at the airport on the 18th of July, a large crowd of my relatives had come to the airport to see me off. Besides all three of my brothers, my maternal and paternal nephews, relatives from the in-laws' side, people from Darul Uloom, all had gathered. Dr Tanzeel-ur-Rahman's and my seats were together in the First-Class section of the PIA flight. Respected Khalid Ishaq was to travel separately. The plane was to fly to Dubai first, then Cairo, then Frankfurt, then stop over in Paris, and finally cross the Atlantic Ocean to reach New York. We boarded the plan late at night, around 1 am, and after re-taking off from Dubai, we were travelling towards the West, along with the sun. As a result, that day was extended much beyond normal hours for us. When we first entered Europe, our first stop was Frankfurt. At that time, this city was enveloped in clouds, and the beauty of the city streaking through wispy clouds was a new experience for me. The airport itself was so large and well-furnished with modern facilities that I had never seen any airport like this. When we took off from here, the Orly Airport of Paris invited us to take in its traditional beauty. We offered Asr prayer in Paris. Thereafter the plane soared over the Atlantic Ocean for eight straight hours, and when it finally

landed at New York's Kennedy Airport, some time was still left for Asr time to end. By the time we got off the plane and completed immigration procedures, it was already Maghrib time, which we offered at the airport itself. The Vice Consul of the Pakistani Embassy had come to receive us. The Conference was scheduled to take place in Charleston, the capital city of the state of West Virginia. We had arrived in New York at night, and perhaps no flight to Charleston was available at the time, so the Embassy arranged for our accommodation for the night in a hotel in front of LaGuardia Airport. This was our first night in America, but it was daytime based on Pakistan time. Thus, despite trying all night, I could not fall asleep. In the morning, we went for a walk outside. There was a highway in front of the hotel on which vehicles zoomed across. After a short walk, we came to the hotel's restaurant for breakfast. As soon as we sat down, a waiter poured black coffee into a large mug without even asking. This was cold as well as without milk, and was so bitter that it was difficult to gulp it in, as well as to spit it out. We learned that American whites begin their breakfast with this black coffee, so the waiter did not find it necessary to even ask. After somehow clearing off the bitter after-taste of this coffee from my tongue, I took the toast and egg. When I took the tea, it was also cold, as well as sugarless. While many sugar packets were available, their sweetness was rather lackluster.

In those days, there were very few acquaintances in New York. I had the phone number of the son of Hadhrat Maulana Muhammad Mateen Khateeb, respected Muhammad Ameen, who was a childhood friend of mine. When I called him, he arrived and took me to his house. Our flight to Charleston was scheduled for afternoon the same day. We reached Charleston around Asr time. This was a time when the number of Pakistanis living in America was quite small, especially so in Charleston. When we landed in Charleston airport, it was a Pakistani couple who were more active in receiving us than even the organizers of the conference. At our asking, they informed that they were doctors in a hospital in Charleston (sadly, I do not remember their names). They had heard that two participants from Pakistan were arriving to take part in the conference, and their love for Pakistan carried them to the airport. In fact there were very few Pakistanis living there at that time, and the few who lived there were eager to see and meet other Pakistanis. It was this eagerness that drove them to arrive at the airport and welcome strangers from Pakistan.

We were quite touched by this spirit of theirs. Later, they took such care of us during our stay in Charleston as if we were members of their household.

Our accommodation was arranged in Holiday Inn Hotel. We arrived here around late afternoon. After a short while, the aforementioned doctor brought two large bags of dry fruits and tidbits with the words: “Pakistanis suffer from jet lag when arriving here and their routine is disturbed. Perhaps you may feel hungry at odd hours. You can use these at such times.” We were tired so we went to sleep to get some rest. Our biological cycle was indeed quite disturbed. When I woke up, it was 11pm at night. Maghrib prayer had become Qada. I quickly got up and prayed Maghrib and Isha. Thereafter when we came to the restaurant to eat something, it was closed. The waiter informed: “The restaurant at the top-most floor of the hotel is open. You can go there.” When we arrived here, it was all dark except small flames glowing atop the tables. We sat at a table and asked the waitress for fish, as no other Halal food could be expected. While the waitress took the order, she returned shortly and said: “Pardon me, but this place may not be appropriate for you. You could place an order through room service.” Her words and tone implied that this place would soon be transformed into a night club. And from the beards on our faces and our dressing, the waitress deduced that we were Muslims, and that shortly when the night club would begin its activities, we would not want to sit here. In this manner, Allah Most High removed us from this difficulty with ease. And this was the first time I realized the value of my beard and Pakistani dressing, as due to these, even a non-Muslim lady realized that the activities soon beginning in this place were not appropriate for these, and in this manner Allah Most High protected us from a test. After this, the heart did not desire to eat anything, and we appreciated the bags of dry fruits that the respected doctor had brought for us, and sufficed with them.

I went for a stroll outside the hotel after Fajr. A river flowed beyond the road on which the hotel was located, and both sides of the river were quite lush and verdant. However, the smell of oil saturated the environment throughout the walk, which ruined the pleasure of the walk. It was learned that this is an industrial city, and that the air here is polluted by this odour due to the large number of factories. It was surprising as to how this kind of environmental pollution was being tolerated in such a developed country as America.

At that time, there were numerous Muslim organizations in existence in America, most of which were established by Arab Muslims. A conglomeration of these organizations, called “Federation of Islamic Associations”, existed, whose secretary was a Lebanese Muslim named Mr Asad. It was he who had requested the late President Zia-ul-Haq to send representatives from Pakistan to participate in their convention planned to be held in July. The late President sent the three of us for this. We presumed it to be an educational convention in which Muslims and their children would be taught something about their religion, and we would also receive an opportunity to contribute something in this respect. However, when we arrived here, it turned out to be a social gathering with one session titled “Islam in America”, in which I was to deliver a talk. This was the first time for me to deliver a speech in English. As such, I had prepared the speech before-hand and read that prepared speech itself, a summary of which has been published in “Jahan-e-Deedah”. Respected Tanzeel-ur-Rahman and Khalid Ishaq delivered extempore speeches. However, when we arrived for dinner in the evening, we saw the unfortunate scene of several Muslim ladies donning half-naked Western dresses sitting in mixed gatherings with men, and it was being announced on the loud speaker: “Whoever wishes to eat Halal should suffice with fish”, which meant that the meat being served was not Halal. The atmosphere was immersed in Western immodesty. An Arab youngster came to the mic and objected to the ladies’ dressing, at which chants of “Backwardness, Backwardness” were raised from the hall. We remained sitting hunched up in a corner for a while, but then quickly escaped to safety.

The next day, a ship ride in a nearby river was planned. In this program as well, we could not perceive even a sliver of Islamicness. Looking at this, we went to meet Mr Asad, the President of the Federation, and said: “We are quite hurt observing this kind of atmosphere. If you cannot teach these people the Islamic way of life through this convention, then what is the benefit of organizing it in the first place?” His eyes welled up when he heard this, and replied: “Sir! We are ourselves worried about this situation. However, the truth is that most of these are the children of those Arab families who had settled in America for the sake of livelihood years ago, and adopted the way of life here. Therefore, they are quite badly influenced by the atmosphere in America, and as of now, we consider it a great blessing if they somehow continue to call and consider themselves to be Muslims. We thus do not treat them strictly in these kinds of

gatherings fearing that they may turn apostate if we do so." These words made our hair stand on end. Thereafter we presented some recommendations to them, and heartfelt supplications gushed forth from the bottom of the heart, that may Allah Most High safeguard the faith of the Muslims here. After this trip to America, I recounted this eye-opening incident to my Muslim brothers and sisters during many travels and cautioned them that safeguarding the *Iman* (faith) of their future generations was a paramount obligation upon them, and that if they did not pay attention to it, then, may Allah protect us, the situation can deteriorate to such distressing extents. Alhamdulillah, as more Muslims began living in these countries, the circumstances improved to a large extent. However, the reality is that looking at the condition of the majority of the Muslims residing there, the issue of preserving the *Iman* (faith) of their children is still quite worrisome.

After the conference in Charleston, we went to Washington. Here, the Science Museum was especially interesting and we also toured the White House. Thereafter Mr Khalid Ishaq returned to Pakistan while Dr Tanzeel-ur-Rahman and I stayed in New York at the house of an acquaintance, Mr. Nazim, for a few days. This was my first visit to New York, so I visited some of the famous sites here, such as the Empire State Building. At that time, there were very few mosques in New York and finding Halal food was a tall order. Therefore, I happened to eat vegetarian pizza there for the first time.

In those days, if one stopped over at several places through various airlines enroute a long-distance flight, the airfare would be almost the same. Thus, we first visited London from New York. Here also, we stayed at the house an acquaintance of mine, respected Ansarullah. This was also my first time visiting London, so I visited the notable sites here as well, and I was also asked to deliver a talk in the mosque of Regent's Park. There were very few mosques here in London as well, and the Balham Mosque was also quite small.

I had a desire to see Muslim countries from a young age, especially Egypt. To this end, we took an Ethiopia Airlines flight from London to Cairo. I had no acquaintances in Cairo in those days, so we booked a medium class hotel at the airport itself. This was located in the Duqqi neighbourhood of Cairo, which is situated on the other side of River Nile, in Giza. We wished to

visit al-Azhar University as well as to meet the Shaykh of al-Azhar. When we called to make an appointment with him, he asked to come the next morning.

Our evening was free while I had to buy sheets of Ihram besides sightseeing around the city. I asked Dr Tanzeel-ur-Rahman to accompany me but he was tired and wanted to rest. I thus asked for directions at the hotel and took a taxi, and asked the driver to take me to a bazaar where Ihram could be purchased. He drove to some bazaar across the River Nile and alighted me. While I could speak Arabic even at that time, the local Egyptian dialect was utterly incomprehensible to me. Thus, the sheets of Ihram were discovered after a lengthy quest. Then when I hailed a taxi to return to the hotel, communicating the address to the driver turned out to be quite a problem. Anyway! This complication was somehow resolved, but then I myself forgot the way back to the hotel. It was during this trip that I realized the difficulties one could face in a foreign land without a guide. Finally, after supplications to Allah, I somehow managed to reach the hotel.

We went to al-Azhar University the next day. At that time, Shaykh Jaad ul-Haq (may Allah's mercy be upon him) was the Shaykh of al-Azhar. He met us with warmth and love. I mentioned the services of the scholars of Deoband to the science of Hadith, and my work on Fath ul-Mulhim came up, at which he said: "The Director of al-Azhar, Shaikh Husaini, is working on Musnad Ahmad. You should meet him." Thereafter he himself took us to him. Shaykh Husaini also met us quite warmly, and informed that he was planning to convene a conference on the topic of Hadith. In view of the services to Hadith rendered by the scholars of Deoband, he said to me: "I will invite you when the conference is convened. Please write an essay on the Hadith-related services of the scholars of Deoband for this conference." (Consequently, he later sent me this invitation and I also wrote the essay, which has been included in Maqalat al-Usmani, but the conference was postponed for some reasons).

As a result of having acquaintances in al-Azhar, we also received some guidance for seeing various notable sites in Cairo. Besides al-Azhar University and Hayy Sayyiduna Husain, we visited the museum containing the mummies of pharaohs as well as the newly built eighty-storey Cairo Tower located on the bank of the Nile. That evening was the 29th of Shaban. It was learned that a committee of scholars had announced the sighting of the crescent of Ramadan. It was at this

time that I learned that the rumour that Egypt relies on astronomical calculations instead of actual sighting of the moon is utterly false. We had a seat reserved for the flight to Jeddah that night. We departed the same night and arrived in Makkah Mukarramah late into the night and began our first fast of Ramadan there itself. We stayed in Madrasa Sawlatiyyah. By that time, the pebbled courtyard between the Mataf and Turkish building was still in existence, and Taraweeh prayer would take place inside the Mataf itself. Alhamdulillah! The opportunity to spend a few days of Ramadan in Makkah Mukarramah and Madinah Tayyibah was received. The second Saudi extension had not yet taken place in Madinah Munawwarah. In a street adjacent to the eastern side of Bab Umar, the Ribat Bengal was established under the management of Hadhrat Maulana Abdul Quddoos (may Allah's mercy be upon him). Accommodation was arranged here. Thereafter, after a second visit to Makkah Mukarramah, I returned to Karachi from Jeddah. I had penned a very short mention of this trip in Al-Balagh, which has been included in "Jahan-e-Deedah" under the title "Few Days in Europe and America".

Offer of Teaching Position in Imam Muhammad Bin Saud Islamic University

In Shaban 1399 AH (July 1979), I received a sudden telegram from the Director of the Imam Muhammad Bin Saud Islamic University in Riyad which stated that I had been appointed as a teacher in the university, and that I should confirm my acceptance of this appointment. I was surprised as to how I could be appointed to this position without even applying for it? While now there is a good number of Saudi scholars who are acquaintances of this lowly one, in those days I was unknown at least in that country. Then the thought crossed my mind that Hadhrat Shaykh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him) is a teacher in the Faculty of Usool ud-Deen in this very university, and he had also visited here a month or two ago. Perhaps he may have presented my name for this position. And within a few days, I received two letters from Hadhrat Shaykh which confirmed this conjecture. In one of the letters, he wrote:

"أكتب لكم هذه الكلمة العجلي تحية وصلة. قدّمت اسمكم الكريم للجامعة، وسيأتي إن شاء الله الطّلب إليكم، وأرجو أن نسعد بكم في الرّياض لتكون رياضا نفاحة بهجة"

Translation:

“I am writing these words in haste to convey my Salam and dua. I have presented your name to the university and InshaAllah you shall soon receive a request to join them, and I hope that we will receive blessings through you in Riyad, and Riyad will become saturated with fragrance and joys.”

With respect to this matter, the second relatively more detailed letter from Hadhrat is a great example of his extreme benevolence. I am reproducing it in full:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إلي الأخ الحبيب المحب الحب ابن الحب فضيلة الشيخ العلامة المحدث الفقيه مولانا محمد تقي كان الله له وبلغّه أمله، وأكرمني بصالح دعواته آمين.

من أخيه راجي دعواته عبد الفتاح أبو غدة

السلام عليكم ورحمة الله وبركاته.

وبعد: فأحمد الله تعالي إليكم، وأرجو أن تكونوا وكلّ من معكم ويعزّ عليكم بخير من الله ونعمة.

لعل البرقيّة الّتي أرسلت من قبل مدير الجامعة بدعوتكم وصلت إليكم في حينها، فإنّي منذ عدت إلى الرياض قدّمت التقرير عن اختيار فضيلتكم لتكونوا في أسرة التّدريس المختارة الممتازة في الجامعة، ورحّب المدير بذلك والحمدالله، ثم أرسل برقية بهذا كما وعدني، واليوم قبل إرسال هذه التّحيّة إليكم ذهبت إلي مدير الجامعة وسألته عن إرسال البرقية للسفير عندكم لإعطاء التأشيرة ... فأجاب أن قد أُرسلت من أيام، فأرجو أن يكون تم ذلك بعون الله تعالي.

والدّراسات عندنا تبدأ من ١/ ذي القعدة في هذا العام إن شاء الله ومعني بدايتها منه أنّ المدرّسين يعودون إلي الجامعة في هذا اليوم أو الّذي يليه ١٣٩٩/١١/٢ هـ ويكون الاختبار الثاني للطلاب، ولعل الدراسة الفعلية تبدأ حقيقة في ١٥/ أو ٢٠/ منه، أذكر لكم هذا لتنظموا عملكم وسفركم من الآن، وحبّذا لو أخبرتموني برسالة قريبة عن عزمكم للحضور بعون الله تعالي جزماً، لعلنا نوفّق باختيار مسكن لكم مناسب إذا

علمت به، فإن اختيار المسكن مهم، وإذا كانت الجامعة تقدمه لكم فأولي، ويعطون ١٠/ آلاف لتأثيث المسكن للقادم، هذه منحة غير داخلة في الراتب الشهري وتعويض المسكن، فإن تعويض المسكين ١٧/ الفاً لغير الأستاذ، ولمرتبة الاستاذ ٢٠ الفاً، ولكن الأجرة الفعلية قد تزيد وقد تنقص بحسب المسكن سعة وضيقاً، فكم غرفة ترغبون وكم عدد الاسرة العزيزة بارك الله فيها؟

وعلي كلّ حال لعلّي آخذ علم ذلك منكم مع الأخ الوارد إلينا بعد نحو عشرة أيام كما أخبرني بذلك الأخ إلياس، وختاماً تحياتي لكم وللأخ الأعزّ فضيلة الشيخ محمد رفيع وإلى باقي الأحباب والأصحاب، وأستودعكم الله، إلى لقاء قريب حبيب بإذن الله، والسلام عليكم ورحمة الله.

الرياض ١٣٩٩/٨/٢٣ هـ أخوكم عبد الفتاح أبو غدة

ملاحظة: يوجد في الرياض مدرسة للأولاد الباكستانيين خاصة بهم مأذون بها من الدولة هنا، فقد تحتاجون إلى معرفة هذا. والله ولي التوفيق.

Summarized translation of the letter:

“After Salam and dua,

Perhaps the letter from the director of the university in Riyad may have reached you in time. After returning to Riyad, I had sent a detailed recommendation regarding yourself to the director of the university, i.e. that you should be included among the specially chosen and distinguished teachers at the university. Alhamdulillah the director of the university welcomed this recommendation, and consequently sent you the telegram. I asked him about this today itself, at which he replied that he had sent the telegram and also asked the Ambassador of Pakistan to help arrange for your visa, and I hope this matter would also have been settled.

Our academic year shall begin from the 1st of Dhi Qa’dah this year, which means that teachers would be returning on this date or a day later. Thereafter a test of the students shall take place, and actual lessons shall begin from the 15th or 20th of Dhi Qa’dah. I am informing you of this so that you can prepare for your travel accordingly. How good would it be if you could inform me of your final decision of coming here, so that I could search for an appropriate house for you, for housing is an important matter. If the university arranges for accommodation by itself, that would be good. In that case, they shall provide 10 thousand riyals for the furniture and other necessities of the house. This amount is on top of the monthly salary and house allowance. For non-teaching staff, house allowance is 17 thousand riyals and for teachers it is 20 thousand riyals. However,

the rent of the house could be more or less depending on the type of house. How many rooms would you like in your house? And how many family members would be staying with you?

InshaAllah I shall gather all this information through a companion who should be visiting you soon, as Maulana Ilyas has informed me. Salam to Hadhrat Maulana Muhammad Rafi.

Note: A separate school for Pakistani children is available here in Riyad, which also has official permission from the Kingdom. I am mentioning this as perhaps you may need it."

I was inundated by the extraordinary benevolence of Hadhrat Shaykh that this letter exhibits. May Allah Most High shower him with His mercies. Caring for an unworthy student to such an extent and honouring him so much bear witness to such lofty character as only he possessed. Nonetheless, this honourable letter put me in a quandary. It was the effect of my respected father's (may Allah's mercy be upon him) upbringing and the blessings of his companionship that Alhamdulillah there was no noteworthy attraction towards the worldly benefits of being appointed as a teacher in the university in Riyad. On the other hand, the heart was not willing to permanently leave the services being rendered to Darul Uloom. My respected mother (may Allah's mercy be upon her) had also been unwell for quite some time, and leaving her in this condition weighed heavily on the heart. Additionally, it felt necessary to remain involved in the implementation of Islamic laws that had recently started in Pakistan. However, the biggest attraction for me was that this would give me an excellent opportunity of benefitting from the companionship of Hadhrat Shaykh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him). Furthermore, it was hoped that the knowledge of Arabic language could be improved by staying in Arab environment. I thus began pondering over this decision from this viewpoint, and considered accepting this offer for one year. During this period, Alhamdulillah Hadhrat Maulana Mufti Muhammad Rafi Usmani (may his shade be extended) was ready to take care of Darul Uloom as well as our respected mother. Also, it was hoped to remain involved in the compilation of Islamic laws in some capacity from Riyad as well. I thus began performing Istikhara prayer from this angle, and also consulted others. My elder brothers were of the opinion that this offer should be taken up. However, the more Istikhara I performed the less was my heart inclined towards this proposal. In the end, I sought counsel from my Shaykh (spiritual mentor) Hadhrat Arifi (may

his secret be sanctified) and informed him of all my circumstances. After listening to all my circumstances, Hadhrat advised to excuse myself. In the wake of the extraordinary graces and benevolence of Hadhrat Shaykh Abdul Fattah Abu Ghuddah (may Allah's mercy be upon him), it was not easy for me to excuse myself, and I was in a quandary: with what face can I excuse myself before him? However, it so transpired with the will of Allah that he wrote me a letter at the end of Ramadan, informing that he would be visiting Karachi immediately after Eid. After explaining the circumstances of his visit, he wrote:

"ولعلي بهذه المناسبة أدرك آخر العيد عندكم، فأجمع فيه بين عيدين لقائكم وعيد الفطر السعيد، ولقاء الأحباب الأنجاب لديكم، ولعلكم تهيأتم للسفر إلينا على أوائل ذي القاعدة، لتكونوا في أول العام الدراسي في مقر عملكم المنتظر لكم، أعانكم الله ويسّر عليكم كل عسير."

الرياض الأربعاء ٢١/ من رمضان المبارك ١٣٩٩هـ

أخوكم عبد الفتاح أبو غدة

Translation:

"On this occasion, perhaps I may be with you on the last day of Eid, and in this manner I would enjoy two Eids on the same day: one, the Eid of meeting you and other brothers, and second, Eid al-Fitr. And perhaps by this time you may have become ready to travel to us in the beginning of Dhi Qa'dah, so that you could reach the destination that is awaiting you at the beginning of the academic year itself. May Allah Most High make it easy for you and remove all obstacles."

Consequently, Hadhrat visited Darul Uloom on the occasion of Eid and stayed here for several days. On this occasion, I received an opportunity to talk to Hadhrat regarding moving to Riyad. After thanking Hadhrat for his kindnesses, for which I did not even possess words that could do justice to them, I mentioned my difficulties. Hadhrat listened to them large-heartedly, and especially at hearing of the illnesses of my respected mother (may Allah's mercy be upon her), he accepted it with an open heart, and at the same time advised me to write this excuse to the Director of the university. I thus did this. Thereafter I received a telegram from the Director of the university in which, while accepting my excuse, he also wrote: "You have an open invitation

from the university, i.e. whenever your respected mother's health gets better and it becomes possible for you to join us, you shall be most welcome."

Episode 45

Considering the zeal with which Hadhrat Shaykh Abdul Fattah (may Allah's mercy be upon him) had tried to call me to Riyad, I was apprehensive that due to my excusing myself, traces of displeasure may have remained in his heart. However, the letter that he sent after his return to Riyad was filled with the same love as before, rather even more. The heart desires to reproduce this honourable letter in its entirety here:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إلا الأخوين الحبيبين فضيلة الشيخ محمد رفيع وفضيلة الشيخ محمد تقي حفظهما المولي ورعاهما وأكرمهما بعونه وإمداده وفضله وإسعاده.

من أخيهما: عبد الفتاح أبو غدة

السلام عليكم ورحمة الله وبركاته

وبعد فأحمد الله تعالي إليكم، وأرجو أن تكونوا أنتم وسائر الأهل الكرام بخير من الله ونعمة.

فارقتكم وقلبي عندكم مرهون، والروح لديكم موثوق، فقد لقيت في رحابكم الأخوة والإيناس، والإفادة والإكرام، فكنتم كما قيل:

ولا عيب فيهم غير أن نزيلهم يعاب بنسيان الأحبة والوطن

وقد كان والله ذلك، فلم أكن يخطر ببالي أحد من الأهل كبيرهم أو صغيرهم، وكأنني في منزلي وبين أسرتي وأولادي، يغمرني هذا الجوّ الكريم المشبع بالحب والإخاء، والمكان المقصور عن صنوف الإيذاء، فللّه دَرّكم، ولله أنتم، ورحم الله سيّدنا الوالد سماحة المفتي الشّيخ محمد شفيع، فقد كان ظله عليّ وارفاً في حياته، وبعد انتقاله إلى دار الرضوان إن شاء الله تعالي.

وأذكر التّاريخ أنّه أوّل شيخ من كبار الأفاضل علماء ديار باكستان والهند، حَظِيت بخدمته ودخلت في قلبي محبتُّه، فقد كان رحمه الله تعالي أُنسَ العقل والقلب والرّوح جميعاً، وكان لديّ من الشّوق والتّوق إلي سادتي علماء الهند وباكستان ما اللهُ به عليم، وذلك لكثرة ما تذوّقتُ من آثارهم وسُعِدت بأفكارهم، فكان ذلك كما قيل:

أتاني هواها قبل أن أعرف الهاوي فصادف قلباً خالياً فتمكّنا

وكما قيل أيضاً:

مناسبةُ الأرواح بيني وبينها وإلّا فأين التُّرك من ساكني نجدِ؟

فالحمد لله الّذي أكرمني بخدمته والتشرّف بصحبته أوّل ما شرّف الشام وديارها، فكان ذلك من النّعمة المسوقة إلى شائقيها، وإن كانوا غيرَ مستحِقّيها، وإذا اختاره الله تعالي إلى جواره في مقعد الصّدق عنده إن شاء الله، فقد سُعدت بأنجاله وآله وفي طليعتها الأخَوان الهمامان أنتم، فالحمد لله على سعة النّوحة الفاضلة، وبقاء ظلّها الوارف العارف فيكم، وزادكم الله من فضله وعونه، وحقّق فيكم الآمال والمقاصد، كما كان يحبّ سماحة مولانا الوالد، نوار الله مرقده، وتقبل منه صالح عمله، آمين. وتحياتي للسادة الأساتذة والطلبة الّذين سعدت بهم جميعاً.

وإنّني أكتب لكم هذه الكلمات قبل دخولي في غمرات الأعمال المترقّبة لي، وأجدّد لفضيلتكم شكري وتحياتي، وللأنجال والأسرة الكريمة كذلك، وأستودعكم الله إلي لقاء قريب حبيب بإذن الله، والسلام عليكم ورحمة الله وبركاته.

الرياض الأحد ٢/ من ذي القعدة ١٣٩٩هـ

أخوكم المفتقر إلى دعواتكم عبد الفتاح أبو غدة

عنواني: الرياض -كلية أصول الدين أو الرياض ص.ب-٣٥٥٣

After conveying *Salam* to us two brothers and praising Allah and sending prayers and salutations upon the Messenger of Allah (ﷺ), he wrote:

“I departed you all in such a state that my heart was pledged to you and my soul was bonded to you, because I attained brotherhood, affection, benefit and honour from your environment. And you proved to be what an Arab poet says:

ولا عيب فيهم غير أن نزيلهم

يعاب بنسيان الأحبة والوطن

There is no flaw in them except that their guests,

are reproached for forgetting their families and homes

The truth is that this happened to me; during my stay at your place, I did not think of anyone from the household, neither the young ones nor the old ones, and it felt as if I were staying in my own home with my own family and children. I remained immersed in that graceful aura which is saturated with love and brotherhood and is free from all kinds of harms. Thus, your praise is from Allah alone, and you are His alone. And may Allah Most High shower His mercies upon our master, respected father Shaykh Hadhrat Mufti Muhammad Shafi, for his shade remained upon me during his lifetime, and even after he was moved to the house of Allah's mercy InshaAllah.

And I remember history, that he was the first of the elder and senior-most scholars of Pakistan whom I was honoured to meet, and whose love was infused in my heart. This is because, may Allah Most High shower him with His mercies, he was a source of intimacy for the intellect, the heart and the soul all at once. And Allah alone knows my zeal and special taste for (meeting) my elders, i.e the scholars of India and Pakistan, and this was borne out of the pleasure I enjoyed from their legacies and the blessings I attained from their thoughts. And this is as an Arab poet says:

أتاني هواها قبل أن أعرف الهاوي

فصادف قلباً خالياً فتمكّنا

Her love seized me before I ever knew love

It found an empty heart wherein it took hold

And similar to what another poet says:

مناسبةُ الأرواح بيني وبينها

وإلّا فأين التُّرك من ساكني نجدِ؟

Our hearts already had an attachment from before

Otherwise, how far apart are residents of Turkey and Najd

I thus thank Allah Most High that when he (Hadhrat Mufti Muhammad Shafi) bestowed the honour of his visit to Syria, it was a blessing that arrived at the doorstep of those who were desirous of it without them deserving it, and when Allah Most High (InshaAllah) chose him to be near His *Maq'ad Sidq*, He granted me good fortune through his sons and family. And the most distinguished of them are you two erudite and honourable brothers. Thus, thanks is to Allah alone that this dense tree of excellence is so vast that its deep shades extend amidst you. May Allah Most High increase His special favours and assistance to you, and may those hopes and goals be fulfilled through you which Hadhrat Maulana (may his grave be enlightened) was desirous of, and may He accept his good deeds. And my *Salam* to all those teachers and students whom I was delighted to meet."

Hajj of 1399 AH

The same year, the Council of Islamic Ideology received an invitation from Hadhrat Shaykh Abdul Aziz bin Baz (may Allah's mercy be upon him) which stated that he wished to invite some members of the Council to perform Hajj under the auspices of his "*Hay'ah at-Taw'iyah al-Islamiyyah*" as his guest. This was, in fact, an expression of his pleasure at the work done by the Council, and a great occasion of good fortune for all of us. Members of the Council thus welcomed it and Justice Afzal Cheema, Justice Salahuddin, Maulana Mufti Sayahuddin, the Secretary of the Council respected Muzaffar Ashraf and I departed together for Hajj in early Dhul Hijjah. My wife had not performed her obligatory Hajj by that time so I took her along at my own expenses, and Justice Afzal Cheema and Justice Salahuddin also travelled with their wives, and in this manner a caravan of eight people was formed.

Since this trip was taking place at the invitation of Hadhrat Shaykh Abdul Aziz bin Baz (may Allah's mercy be upon him), arrangements for receiving us, accommodation, etc. were to be done from his side. However, there was no one to receive us when we landed at Jeddah airport. We could also not contact our hosts by phone at that time. (It was later learned that they made a mistake

regarding our flight timing). It was night time and arranging for night stay for eight people, among them ladies, seemed difficult. In the end, respected Muzaffar Ashraf suggested to spend the night at the house of a friend of his who resided in *Hayy al-Balad*, near "*Imarah al-Malikah*" (Queen's Building). We thus arrived there from the airport.

His friend's apartment was located on the tenth floor and the building did not have a lift. I had a suitcase with me which I had foolishly filled with several boxes of Pakistani food, due to which it had become very heavy. I still remember the strenuous toil of heaving it up ten floors of old-style high stairs while being in the state of Ihram. Anyway! The night was somehow spent there. When we telephoned our hosts of Makkah Mukarramah in the morning, they apologized for the mix-up and informed that they were sending a large wagon to Jeddah to bring us all to Makkah Mukarramah. At last, the wagon arrived and we departed on it for Makkah Mukarramah and performed Umrah. By that time, the guest house of the Muslim World League had been constructed in Mina. After Umrah, our accommodation was arranged there. After spending a night there, we wished to stay near the Masjid ul-Haram.

When we met Hadhrat Shaykh Abdul Aziz bin Baz (may Allah's mercy be upon him) the next morning, he benevolently expressed his happiness at the work done by the Council of Islamic Ideology, and thereafter himself said: "We are arranging for your stay near the Masjid al-Haram." We were thus moved to a hotel near Bab al-Umrah of Masjid al-Haram called Funduq al-Ansar, and we stayed here until the end of our Hajj. My elder brothers respected Muhammad Razi Usmani (may Allah's mercy be upon him) and Hadhrat Mufti Muhammad Rafi Usmani (may his shade be extended) were also here for Hajj together with their families, and were staying in Madrasa Sawlatiyya. In this manner, I was blessed to spend a memorable time with all of them during Hajj.

During this time, Hadhrat Shaykh Abdul Aziz bin Baz (may Allah's mercy be upon him) had also planned for us to meet distinguished scholars of the time. To this end, we met the Mufti of that time Hadhrat Shaykh Abdul Malik (may Allah's mercy be upon him) and Shaykh Abdullah bin Humaid (may Allah's mercy be upon him), who was the father of the current Imam of Masjid al-Haram Shaykh Salih bin Abdullah bin Humaid, as well as numerous judges, and while expressing

their warm sentiments for Pakistan, they all said: “We have great hopes and expectations from Pakistan, the current government as well as the Council of Islamic Ideology”. Several of them also asked: “Which sources do you refer to for the work being done in the Council?” When details of those sources were mentioned, they expressed satisfaction and happiness.

This was the Hajj of 1399 AH. While we had returned home before the start of Muharram, respected elder brothers began the year 1400 AH in Makkah Mukarramah itself. And it was while they were there that the regrettable incident of Juhayman and his companions seizing the Masjid al-Haram took place. My elder sister-in-law was inside the Masjid al-Haram at that time and came out with much difficulty.

Qatar Conference

After returning from Hajj, in Muharram 1400 AH (circa November 1979 CE), Justice Afzal Cheema and I travelled to Doha to take part in an international conference at the invitation of Qatar’s Ministry of *Awqaf*; we were in Qatar when the aforementioned incident in Masjid al-Haram took place. A brief account of that conference has been published in my collection of travelogues “*Jahan-e-Deedah*”.

Demise of My Respected Mother

It was in the same year that the great personal tragedy of my respected mother’s (may Allah’s mercy be upon her) demise occurred, who had been bedridden for a long time. While every child is a darling of their mother, I have written while describing my childhood that my mother treated me with extraordinary pampering. Even by the age of eleven or twelve, I would eat from her hands. She was a personification of love and affection for me even during her lengthy illness. She was suffering from stomach illness since years and her afflictions increased after the demise of our respected father (may Allah’s mercy be upon him). She was also admitted to the hospital several times, and eventually reached her appointed time on the 23rd of Rajab 1401 AH, equivalent to 28 May 1981 CE. *Inna Lillahi Wa Inna Ilayhi Raji’oon*. I have written about her in some detail in *Nuqoosh-e-Raftagan*. May Allah Most High grant high positions in Jannah al-Firdaus to her. After she left, that shade over the head was also lost which provided support in

every difficulty, and through whose prayers Allah Most High has bestowed His grace and favour at every step of life.

Shortly after her demise, my newborn baby girl, whom we had named Juwairiah, also passed away due to jaundice. *Inna Lillahi Wa Inna Ilayhi Raji'oon*.

Appointment in the Federal Shariat Court

One issue that was discussed during the first period of my membership in the Council of Islamic Ideology was that the practical process for implementing Islamic laws that the Constitution had laid down was for the Council of Islamic Ideology to draft proposals and present them to the Parliament, and that the Parliament would then make the final decision regarding them. In this manner, under the Constitution, the Council of Islamic Ideology was merely a recommendatory institution; it did not possess any powers to change the laws by itself. Consequently, before the government of President Zia-ul-Haq, its proposals were never given any practical importance, rather its proposals would not even be presented in Parliament. In this manner, the implementation of Islamic laws would be postponed, theoretically, by seven years, but practically for an indefinite period of time.

For this reason, we had generally agreed to propose a Constitutional Amendment on behalf of the Council. According to this, if the question arose as to whether a particular law is in conformance to the Quran and Sunnah or not, the judge of a higher court could hear the opinions of the scholars and experts of law and thereafter if they reached the conclusion that that law is contrary to the teachings of Quran and Sunnah, they would have the authority to declare it null and void. In this manner, implementation of Islamic laws would proceed from two directions. In our opinion, this Constitutional Amendment was entirely appropriate, and the amendments that the 33 scholars had proposed to the Nizamuddin Committee in 1953 also stated that a separate bench should be formed in the Supreme Court for this purpose. However, those amendments also stated that expert scholars of Islamic laws should also be appointed as judges in this bench. We thus also proposed this at this point. This was debated over for quite a long time and several drafts of this proposed amendment were also prepared. Our stance was that leaving the decision

of whether a law is in accordance with the Quran and Sunnah or not entirely to those judges who have not acquired education and training in the sciences of the Quran and Sunnah would be dangerous. On this point, lengthy discussions took place in the Council and the recommendation that was ultimately drafted mentioned this proposition of ours as a side-note, with a remark that this point was differed upon.

After the formation of the new Council, this amendment was acted upon by way of making an Amendment to the Constitution through which a new court by the name of Federal Shariat Court was established. This Court had the authority to hear the petition of any citizen who asserted a particular law to be contrary to the teachings of the Quran and Sunnah, and if the court concurred, it could declare that law null and void from an appointed date. No mention was made of including scholars in relation to the establishment of this court. However, scholars could be presented as advisors to the court. The selection of judges for this court also did not require any affinity for Islam. The result was that when this court began proceedings, bizarre verdicts were issued from it, and on the 21st of March 1981, it declared that part of the Hudood Ordinance as being contrary to the teachings of the Quran and Sunnah which appointed *Rajm* (stoning) as the punishment for a married adulterer. Besides this, one judge even tried to raise doubts with regards to the prohibition of alcohol.

When these kinds of verdicts came out, a strong opposition against them stirred up in the entire country and the demand to appoint such judges in this court as possessed the correct knowledge of the Quran and Sunnah gained momentum. This demand was re-iterated through statements and articles in newspapers as well as public rallies. May Allah Most High recompense Hadhrat Maulana Mufti Zainul Abidin and Hadhrat Maulana Hakeem Abdur Raheem Ashraf (may Allah's mercy be upon them both), for they convened a gathering of 45 scholars belonging to all schools of thought, and at their order I prepared a thoroughly referenced paper which was presented before the 45 scholars in Rawalpindi, and which all of them signed after minor amendments.

Those two elders would regularly meet President Muhammad Zia-ul-Haq to discuss the religious issues of the country and he would also highly value their sincere opinions. In the present circumstances, they thus organized a meeting of these 45 scholars with the late President. I was

also among them. This paper, which asked for scholars to be appointed as judges in the Federal Shariat Court and the Shariat Appellate Bench of the Supreme Court, was presented to the respected President. After lengthy discussions, the respected President accepted this request, but said to the attendants: “You unanimously present the names of those scholars who could be appointed as judges in the Federal Shariat Court”. In this manner, the responsibility of proposing the names of the scholars was placed on those 45 scholars themselves.

It was a courteous habit of President Muhammad Zia-ul-Haq that he would see off visitors until their cars. Accordingly, at the end of this meeting, when he came out to bid us goodbye, he took me aside and said: “I am going to entrust a new responsibility to you. Be prepared for it.” Saying this, without giving me any opportunity to reply, he went back to the others to see them off. While he had not described what this “responsibility” would be, I guessed that he was considering sending me to court. Since he had put the responsibility of nominating the names of judges on those 45 scholars, the two above-mentioned scholars re-convened a meeting of those scholars in Rawalpindi itself. However, I somehow excused myself from attending this gathering and sent my proposed names of scholars to them who I considered to have scholarly ability as well as familiarity with the English language. Of the names I proposed, I remember Maulana Abdul Quddoos Qasimi (may Allah’s mercy be upon him), graduate of Darul Uloom Deoband, and respected Mufti Shuja’at Ali Qadiri of the Barelvi school of thought. After passing my nominations to Hadhrat Mufti Zainul Abidin and Hadhrat Hakeem Abdur Raheem Ashraf, I returned to Karachi. I was apprehensive that the respected President and the scholars may insist upon me to accept the position of a judge, but one major obstacle for me, besides the sense of unworthiness for this duty, was that I could also not leave Darul Uloom, while after being appointed a judge, I would have to live in Islamabad. Secondly, I was also unsure as to whether I could actually render any effective services as a judge. After returning to Karachi, I did not seek any information regarding whose names were decided in the meeting of the scholars in Rawalpindi. Several days had passed that meeting when one day it was suddenly broadcast on radio and TV that the Federal Shariat Court was reconstituted and that three scholars were appointed as judges in it through a Constitutional Amendment. One of them was myself, the other two being respected Pir Karam Shah (may Allah’s mercy be upon him) and respected Malik Ghulam Ali (may Allah’s mercy be

upon him), who was a special aide of Maulana Sayyid Abul A'la Mawdoodi and with whom I had a debate through the pen on the topic of "*Khilafat o Mulookiyat*". I plunged into a serious quandary at hearing this news. This lowly one used to have phone discussions with the late President on various topics, and sometimes he would also call, but on this occasion, he did not contact me before making the announcement. I have mentioned above my difficulties due to which it was very difficult for me to accept this offer, so I thought I would call the respected President and excuse myself. On the other hand, I also realized that a good situation had arisen after much effort. Completely distancing oneself from it could jeopardize the original objective. I was in this dilemma when Hadhrat Mufti Zainul Abidin and Hadhrat Hakeem Abdur Raheem Ashraf both came to Darul Uloom. They told: "The gathering of scholars in Rawalpindi had unanimously nominated your name, and it is on the basis of this that the respected President has made the announcement. Now you must fulfill this duty." When I presented my above-mentioned difficulties, they said: "In our opinion, it is obligatory for you to accept this position. And if you excuse yourself, then you must retract your demands for the implementation of Islamic laws".

I was anyway embarrassed at those elders having to personally come to Darul Uloom, and their instructions had weight as well. I thus reported the entire situation to my Shaykh Hadhrat Arifi (may his secret be sanctified). Hadhrat gave an advice that put the heart to rest. He said: "Sha'ban holidays are approaching in which the academic year in Darul Uloom will end. Thereafter you will have holidays until the end of Shawwal. It is not appropriate for you to reject the offer of taking up this position at this time. Therefore, go there with the intention of staying for two months, and during this time, try to convince the government to appoint another reliable scholar in your place." I thus decided to go to Islamabad relying solely on Allah, and after arriving there in May 1981, took the oath as a member of the Federal Shariat Court together with Hadhrat Pir Karam Shah and respected Malik Ghulam Ali. I was thirty-six years old at the time and was perhaps the youngest judge in higher courts.

Episode 46

Appointment in Federal Shariat Court

While I had done an LLB, and passed with flying colours, I had never even imagined working in a court, as I have mentioned previously. Thus, prior to now, I had only once been to a court when I was sought in Karachi's High Court as an advisor to the court regarding some Fiqhi issue. However, I did not address the court even at that time as the case was deferred. I had accepted my appointment in the Federal Shariat Court because its main task was to analyze laws in the light of the Quran and Sunnah and to annul non-Shariah-compliant laws. This followed from the recent amendment to the Constitution of the country which accorded every citizen of Pakistan a right to challenge any law of the country which they considered to be contrary to the Quran and Sunnah, and to present their arguments before this Court. Thereafter if this Court concurred with this position, they could declare that particular law to be null and void from a set date. This was the most important responsibility of the Federal Shariat Court. However, with respect to verdicts of criminal cases issued by lower courts under the Hudood Ordinance, hearing appeals against such verdicts was also among the responsibilities of the Federal Shariat Court.

At that time, the Federal Shariat Court comprised of seven members. Its chairman was Justice Aftab Husain, while Justice Zahoorul Haq, Justice Chaudhary Muhammad Siddiq and Justice Kareemullah Durrani had been selected from High Courts. And three members were scholars, whose names I have mentioned above. At that time, judges of the Federal Shariat Court were called Members and the head judge was called Chairman. Later, the members were called Judges and the head judge was called Chief Justice.

My reluctance in accepting this position was based on personal difficulties, but in principle I considered the establishment of this Federal Shariat Court, despite its shortcomings, as a positive step towards the implementation of Islamic laws. Those individuals who did not fully comprehend contemporary laws objected to my accepting this position, and some of them even openly expressed this, rather some individuals, who have now departed from this world, even

accused this lowly one of making a fundamental error in judgment owing to this lowly one's desire to acquire a high position and a good salary.

There were three main reasons for their objections. Firstly, this Court comprised of more common judges than scholars, and if the scholars and other judges differed upon any matter, the opinion of the other judges would prevail. This was indeed true, but though this Court had only three scholars compared to four judges coming from High Courts, I believed that gaining concurrence from at least one of those judges would not be too difficult, and in this way an effective channel for changing un-Islamic laws would be created. Later, this presumption of mine proved to be correct.

A second objection was that verdicts issued by the Federal Shariat Court could be challenged in the Supreme Court, and the ultimate verdict lay in the hands of the Supreme Court. People were under the impression that the Supreme Court could cite secular laws when changing the verdicts issued by the Federal Shariat Court. This was a misconception, because for appeals against the verdicts issued by the Federal Shariat Court, there was a separate Shariah Appellate Bench in the Supreme Court which heard those appeals. This Bench could not change the verdicts issued by the Federal Shariat Court based on secular laws, rather it was also bound to listen to the arguments in the light of the Quran and Sunnah, and if it reached the conclusion that the Federal Shariat Court had erred in its interpretation of the Quran and Sunnah, only then could it rule against those verdicts. Though there were no scholars in that Bench at that time, the late President had promised to appoint scholars in it.

A third objection raised by religious circles against the Federal Shariat Court was that four kinds of laws were out of its jurisdiction. Firstly, the Constitution. Secondly, laws relating to court procedures. Thirdly, Muslim Personal Law. And fourthly, fiscal laws, which remained out jurisdiction for a long duration. Those individuals who did not possess sufficient knowledge of contemporary laws and court proceedings assumed that with these four kinds of laws being declared out of its scope, there were no other laws which this Court could change. Especially due to the Muslim Personal Law being declared out of its scope, the common impression was that contemporary family laws could also not be changed. It is true that these exceptions to the

Federal Shariat Court's jurisdiction were a weakness in it, but firstly, I believed that several un-Islamic laws could still be changed even with these exceptions in place, and thus, this was the first good opportunity to work in this direction, which was a positive step and much benefit could be acquired through it. Secondly, in my view these exceptions were of a temporary kind, and if this Court were used correctly, these exceptions could be gradually removed. Additionally, I was also aware that in light of the Constitution, higher courts could delineate their own jurisdiction, and some of these exceptions were such that the Court itself could interpret them and define logical boundaries for its jurisdiction. For example, I believed that the exception of "Muslim Personal Law" did not necessarily mean the exception of family laws, and that this topic could be raised for discussion at some point. Secondly, fiscal laws were anyway excepted for a limited time, after which they would automatically come under the Court's jurisdiction. Furthermore, the Court could itself define which fiscal laws were out of its scope. And as I will describe ahead InshaAllah, in practice my assumption proved to be largely correct. Thus, I considered it a serious mistake to consider this Court useless. A major harm that this misconception caused is that religious circles did not try to benefit from this Court, and due to their lack of interest, its benefits were much less than its potential, to the extent that it has now regressed into an almost defunct institution, details of which I will mention ahead InshaAllah.

Anyway! I was by no means under any misconception that this Court was useless. I thus accepted my appointment as a member of this Court at my elders' instructions despite my personal difficulties.

Since this was vacation time in Darul Uloom, I moved to Islamabad with my family with an intention to stay there for two to two-and-a-half months. Our accommodation was arranged in a two-room suite in the Government Hostel. At that time, the Federal Shariat Court was temporarily located in a bungalow. When court proceedings began, some appeals against the Hudood Ordinance came for hearing. Files of those cases would be sent to the judges before-hand. I diligently studied them until late night. The process for issuing verdicts was like this: when the hearing was completed, the head judge would send files of the cases to various judges for them to write their verdicts. After hearings of the very first day, Justice Aftab Husain sent files of

a case to me to write my verdict, and I wrote the verdict of the case in Urdu on the first day itself. And this was perhaps the first verdict written in Urdu language in higher courts. Afterwards, other judges, such as Justice Kareemullah Durrani, Justice Zahoorul Haq and Justice Aftab Husain also wrote many verdicts in Urdu.

It was perhaps my second or third day in court when a case came for hearing in which a husband had accused his wife of Zina (adultery) and the lower court had handed the wife a *Ta'zeer* punishment for the crime of Zina. When appeal of this case came for hearing, the respected judges were in favour of sustaining the verdict issued by the lower court. I told them: "When a husband accuses his wife of Zina, the Shariah grants her a right to demand for *Li'aan*. We should thus grant this right to the wife." At this, Justice Aftab said: "This is the job of a family court. A criminal court cannot do this job." Since I was directly involved in drafting the Hudood Ordinance, I stated: "The method of *Li'aan* is stated in the Hudood Ordinance itself." However, the other judges were not aware of this and proceedings of *Li'aan* had never before taken place in any criminal court. According to those judges, this proceeding was completely foreign to criminal courts, so they did not pay much attention to this and rejected the appeal based on majority opinion. The verdict of this case was written by the late Justice Aftab, who was the Chairman of the Court at that time. When his verdict came to me for my signature, I wrote a note of contention to it in which I referred to the relevant articles of Qazf Ordinance and wrote: "The woman should have been offered *Li'aan* in this case, and if she so demanded, the court should have conducted the proceedings of *Li'aan* between the husband and wife." The next day, after this note reached Justice Aftab, he said in a complaining tone: "You did not have to write a note of contention for such a small matter." While we were in the midst of this conversation, the late Justice Kareemullah Durrani entered the room and said to Justice Aftab: "Today I have realized the benefit of including these scholars in the Court. What Maulana said was absolutely correct." Thereafter he showed the relevant articles of Qazf Ordinance to Justice Aftab and said: "The process of *Li'aan* has been clearly stated, and we can also conduct this proceeding in our capacity as a criminal court." Consequently, the Court conducted these proceedings in several future cases at my request.

As I have mentioned before, my main interest was not in criminal cases, rather in those appeals in which contemporary laws were challenged as being contrary to the Quran and Sunnah. The court procedure stated that for such petitions, neither a lawyer was required nor any fees were charged nor any stamp paper needed. Any common citizen could write his petition on a plain piece of paper and present it. Regrettably, due to the above-mentioned misconceptions as well as not realizing the importance of this work, no such petitions were filed by religious circles. I reminded people in several gatherings, especially scholars, to take advantage of this opportunity. I stated that despite the limitations to its jurisdiction, there were still hundreds of laws which were within the jurisdiction of the Court. These talks of mine were also published in bold headlines in newspapers, but religious circles did not pay attention. However, those people who disliked some laws due to personal interests would file petitions against them.

As I have mentioned, this was vacation time in Darul Uloom, so I had moved here with the intention of staying for two to two-and-a-half months. I thought I would request President Zia-Ul-Haq to appoint someone else in my place and thereafter return back to Karachi. Accordingly, the month of Sha'ban was spent in Islamabad. Besides a private secretary, I had also been provided with a Toyota car, a chauffeur and a chef from the Court. The salary was also good for those times. Despite all these conveniences, I was not settling well here. My two children were small, and all of us were used to living in a house bustling with family members and were accustomed to the hustle and bustle of Karachi. On the contrary, we were not accustomed to the quiet atmosphere in Islamabad. To keep the children happy, I would take them out to the tourist spots in Islamabad such as Shakarparian, Daman-e-Koh, Rawal Dam, etc. in the evening, and to Murree on weekends. But for how long? At the same time, I was anxiously waiting for an opportunity to meet President Zia-Ul-Haq and inform him of my intention. In the meantime, Ramadan arrived, and this was my first time spending Ramadan outside Karachi.

There is a peculiar pleasure in spending the blessed month of Ramadan in Karachi, as a special aura of Ramadan seems to engulf the entire city. In comparison, Ramadan in Islamabad felt rather bland. Taraweeh prayer would be conducted in the mosque of the Government Hostel, but the Imam would recite in such a *Qira'ah* (recitation) as I had never heard before. I would thus visit

Islamabad's central Jami' mosque (Lal Masjid), where Hadhrat Maulana Abdullah (may Allah's mercy be upon him) would lead Taraweeh prayers. May Allah Most High raise him to the highest stations of Paradise, for he never left any stone unturned in fulfilling the rights of love towards this lowly one.

At long last, I had a meeting with the late President Zia-Ul-Haq during Ramadan itself, and I informed him: "I cannot leave Darul Uloom. I am therefore unable to stay in Islamabad permanently. You can appoint Maulana Abdul Quddoos Qasimi in my place". Maulana was a very competent elder and was a graduate of Darul Uloom Deoband. At that time, he was the Head of the Faculty of Arabic Studies in Peshawar University, and was also familiar with the English language. After listening to my words, the respected President said: "I intend to transfer you from the Federal Shariat Court to the Shariah Appellate Bench of the Supreme Court, as two scholars need to be appointed there as well. Your wish of not leaving Darul Uloom would be fulfilled there, as the Shariah Appellate Bench of the Supreme Court does not hold court on a daily basis, rather the sessions occur for a week or two every month or other month. You can remain in Darul Uloom and continue your work when the Court is not in session, and you would not have to permanently settle in Islamabad. I also intend to do the same for Pir Muhammad Karam Shah. Thereafter I shall appoint your recommended scholars to your current positions." I had no reluctance in proceeding with this proposal so I expressed my agreement. At the same time, I stated: "It would be good if this can be done by the middle of Shawwal so that I can resume work in Darul Uloom." The respected President replied: "InshaAllah efforts shall be made to do this." I was thus quite content regarding this matter. Meanwhile, Ramadan came to an end and I celebrated Eid in Lahore. The middle of Shawwal arrived but there was still no news regarding the matter of the Supreme Court. I met the respected President again. He said: "This matter is getting delayed due to some reasons. If you wish, you can take leave for a month or more from the Court and visit Karachi. I thus took a one-month unpaid leave from the Court and came to Karachi. However, the matter regarding the Bench of the Supreme Court continued to be delayed and my leave ended. I thus returned to Islamabad for some time, and after some time, again took unpaid leave and came to Karachi. I do not correctly remember how many times these to-and-fro visits to Karachi took place, but they resulted in me not being able to do much work in the Federal Shariat Court.

At long last, I received the appointment to the Shariah Appellate Bench of the Supreme Court. Of the verdicts that I had issued until this time, there were very few which I agreed to be published in the PLD. Among those, two or three were related to criminal laws and one elaborate verdict was related to the punishment of "*Rajm*" (stoning).

Regarding the verdict that the Federal Shariat Court had issued to annul the law of *Rajm*, the government had already filed an appeal in the Shariah Appellate Bench even before this lowly one's appointment. During the hearing of this appeal, several scholars, lawyers and thinkers from both sides were invited to present their arguments. This hearing continued for several weeks, after which this review petition was eventually accepted. I wrote an elaborate verdict regarding it which was published in the PLD. However, Justice Aftab Husain maintained his initial stance, which was that *Rajm* is not a *Hadd* but a *Ta'zeer*. However, since the law of *Rajm* could not be declared to be contrary to the Quran and Sunnah on the basis of his individual opinion, the original verdict of the Federal Shariat Court was agreed to be rescinded and the law of *Rajm* was maintained.

This court environment was a new experience for me. Respected Justice Pir Karam Shah and respected Justice Malik Ghulam Ali (may Allah's mercy be upon them both) had been appointed as judges under the quota of scholars together with me, and we would regularly consult each other regarding Shariah-related matters. Hadhrat Justice Pir Karam Shah (may Allah's mercy be upon him) followed the Barelvi school of thought, but was a very erudite, moderate and balanced elder. His writing and speech were very elegant and eloquent. Tafsir Zia-Ul-Quran bears witness to his ideological moderation. He would treat me very kindly, and his valuable and harmonious cooperation in national matters was a source of much strength for me. Later, I worked with him in the Supreme Court as well for years upon years and continued to be honoured with his company. During this entire time, we did not have even a sliver of any unpleasantness whatsoever.

The second elder was respected Justice Malik Ghulam Ali, who had been the special aide of Maulana Sayyid Abul A'la Mawdudi. With respect to the book "Khilafat o Mulukiat", our correspondence argument was famous, which I have described previously. I had not known him

in person before the appointment to the Court, and our very first meeting took place in court when we were sworn in. However, Alhamdulillah that debate had no effect on our relationship of well-wishing and mutual consultation, rather he did not even ever mention that argument. Thus, overall I had good companionship with him as well. The tradition in higher courts is that when more than one judge is sworn in at the same time, their seniority is based on their age. To this end, Justice Malik Ghulam Ali was declared the most senior of us as he was older than both of us. After him was Justice Pir Muhammad Karam Shah, while I was the junior-most of the three as I was the youngest. Respected Justice Aftab would often express his intellectual conformance with respected Malik Ghulam Ali by including him in the Bench together with himself.

This lowly one gradually developed closer ties of fellowship with the judges coming from High Courts as well, with quite frank relationships especially with Justice Kareemullah Durrani, Justice Zahoorul Haq and Justice Chaudhary Siddiq (may Allah's mercy be upon them). And may Allah recompense them the best of rewards, for they always treated this lowly one with great love and respect, and mostly concurred with us in Shariah-related matters. The late Justice Kareemullah Durrani passed away soon. MashaAllah Justice Zahoorul Haq was a man of very sound thinking and had been brought up in a religious environment. We received all kinds of support from him. Respected Chaudhary Siddiq would fast every day. During tea breaks, he would be seen writing something on a piece of paper. I once asked him as to what he wrote. He replied that he was a disciple of a Shaykh who had instructed him to write *Salawaat* a certain number of times every day. He would thus write *Salawaat* during tea breaks. Now I do not know about his whereabouts.

The Chief Justice of the Court was respected Aftab Husain. May Allah Most High forgive him. He also possessed many good qualities. He was regular in prayer and fasting and would remain in a state of ablution at all times. Despite not knowing Arabic language, he would diligently research books of Tafsir, Hadith and Fiqh with the help of the extremely competent Research Officer of the Court, Maulana Anwaarullah (may Allah preserve him). He lived alone in Islamabad and would be engrossed in reading and Court duties day and night. Prior to our appointment to the Federal Shariat Court, he was the one who wrote most of the verdicts for cases in which some law had been challenged as being contrary to the Shariah, because nobody else could match him in

research. However, not only that he did not get along well with scholars, he would often harbour suspicions about them. Consequently, he would often form his own “Mujtahid”-like opinions on the basis of his aforementioned research. Furthermore, he was of the mindset that contemporary English laws did not have any significant flaws. Therefore, whenever a petition challenging a contemporary law as being contrary to the Quran and Sunnah would be filed, he would be inclined to reject it. Once, a petition challenging the law of *Shirkat* (Partnership) was filed. After a cursory hearing, he rejected it saying that it was related to “Fiscal Laws” which are out of the jurisdiction of the Federal Shariat Court. Justice Zahoorul Haq and I strongly disagreed with his opinion that this law was not in the jurisdiction of the Federal Shariat Court. However, when the late Justice Aftab looked towards other members of the Bench with respect to his opinion of rejecting this petition, nobody else expressed their disagreement except Justice Zahoorul Haq and I, so he rejected the petition. Since I disagreed with this decision, when it came to me for my signature, I decided to write a separate verdict from my side. With respect to the fiscal laws declared to be out of the jurisdiction of the Federal Shariat Court, I did not believe they included every law that had anything to do with money, rather the term “Fiscal Law” in English had been used for it. The reason why these laws had been declared out of the Federal Shariat Court’s jurisdiction was that the government wanted to maintain the banking and tax-related laws for three years, so that interest-free banking could be implemented in the meantime. I thus had to interpret and explain this term in my verdict, which could be better done in English. I thus wrote a verdict in English for the first time and also showed it to respected Justice Zahoorul Haq. In the verdict he wrote, he overall agreed to my verdict. All three verdicts have been published in the PLD.

Episode 47

With respect to laws related to Agricultural Reforms, prior to our joining the Federal Shariat Court, the late Justice Aftab had issued a verdict that the Constitution had granted protection to these laws and that they were thus out of the jurisdiction of the Federal Shariat Court. I was of the view that while the Constitution *is* out of the jurisdiction of this Court, those laws that the Constitution had granted protection could not be considered the Constitution itself. Such laws were thus not out of this Court's jurisdiction. However, this verdict had already been issued before our joining the Court. Nonetheless, after our joining, a case had been filed related to this, and Justice Aftab wrote his verdict to it in which he gave reference to his past verdict that declared these laws to be out of the Court's scope. When his verdict came to me for signature, I wrote a short note to it in which I stated that in my opinion, that verdict should be reviewed. (Later, the Supreme Court unanimously issued a verdict in favour of my opinion).

The late Justice Aftab would dislike my disagreeing with him in this manner, and he had also expressed some umbrage at this conduct of mine, i.e. as to why I disagreed with him even in purely legal matters. Rather, at one instance he even said: "In this matter, my opinion is the final word." However, firstly, difference of opinion among judges and writing dissenting verdicts is neither something unheard of in legal convention nor is it an apt occasion to take offense. Secondly, he probably considered his opinion in legal matters as the "final word" compared to mine because certainly he was much more knowledgeable and experienced in these matters. However, when Shariah-related matters would come under discussion, he would not be prepared to give the opinions of the scholars the same weight as he would give his own opinion in legal matters, and he would sometimes also needlessly argue over Shariah-related matters. His temperament also had some anger which would sometimes reflect in his words while debating over some point of disagreement. Due to these reasons, despite maintaining outwardly courtesy, a kind of tension would frequently build up. His somewhat annoyance with me would sometimes affect his administrative decisions as well.

Initially, this Court could rule on existing laws only when a citizen filed a petition challenging them. The Court could not issue verdicts regarding existing laws of its own accord. However, as I have mentioned above, such petitions were rarely received. Nevertheless, later the Court received mandate to take suo motu notice of such laws. At that point, we decided to examine various laws by ourselves, and for those laws that appeared to be contrary to the Quran and Sunnah, to issue a general notice and invite scholars and lawyers as well as the government to present their arguments before the Court. To this end, at the initiative of Justice Zahoorul Haq, I was assigned the "Contract Act" to analyse, and to point out those laws that appear to be contrary to the Quran and Sunnah. The reason for selecting these particular laws was that they form the foundation of most civil dealings, and if these were corrected, numerous civil dealings could be reformed. I thus began this work, and after quite some hard work which involved referring to numerous resources, prepared a detailed text. It had been decided for this draft to be presented to all the judges for review, after which a meeting of all judges would be convened to discuss it. And this meeting was thus convened.

I have mentioned before that the late Justice Aftab was not in favour of making any major changes to the existing laws. Consequently, throughout the meeting, whenever I would point out some flaw from Shariah point of view in any law, he would spontaneously begin defending it, and would often not be ready to even consider my point. This occurred for all the laws, so-much-so that he did not find any law in the Contract Act to be contrary to the Quran and Sunnah. I would also be surprised that Justice Malik Ghulam Ali (may Allah have mercy on him) would support him in every point. While discussing some point, if I would cite any of the noble *fuqahā*, sometimes the late Justice Aftab would even become irate. I continued expressing tolerance at this conduct for several days, but at one point, he openly said something in the presence of everyone that was not only inappropriate, but unbearable for me, and that contained connotations of contempt for the *fuqahā*. This inflamed me somewhat. I put the file before him and said: "If this is your conduct, then excuse me, but I cannot work with you. You can continue working according to your way and I will work according to my way." Saying this, I left the meeting and returned to my chamber.

As the Chief Justice, he was indeed senior to me, and he also possessed administrative powers. However, as far as court-related authority and scope of power were concerned, there was no difference between us. I possessed the same authority to issue verdicts as him. I thus decided to work on my own, without him. After I returned to my room, Justice Zahoorul Haq and Justice Chaudhary Siddiq came to me and apologized for what happened, and said: "Justice Aftab possesses a sharp temperament. Do not be disheartened due to him. InshāAllah we will try to talk to him later." They later talked to Justice Aftab, whereby he promised to redress my grievance and promised not to adopt such a conduct in the future. Accordingly, when I arrived for the hearing of a different case the next day, he greeted me with more warmth than usual, and while he did not express any words of apology, he invited me to work with him and said to me: "We are led by you".

After this, there was indeed much change in his conduct and I resumed participating in the discussions with him. However, this work was still in progress when I was appointed in the Shariat Appellate Bench of the Supreme Court, and thus this work remained incomplete.

Appointment in the Supreme Court

The head of the then-newly constituted Shariat Appellate Bench of the Supreme Court was Justice Muhammad Afzal Zullah (who later retired as the Chief Justice of Pakistan). It also included Justice Naseem Hasan Shah and Justice Shafi ur Rahman, while Hadhrat Pir Muhammad Karam Shah Azhari (may Allah have mercy on him) and myself were included as scholar judges. *Al-Ḥamdulillāh* we all had very good rapport with each other. We also had difference of opinion in some matters, but this disagreement remained within its limits.

In those days, the Supreme Court was established in a building in Rawalpindi. A rest house of the Court used to exist in a bungalow in front of that building. Whenever the Bench would sit, I would stay in that rest house for a week or two, often alone and sometimes with my wife and children.

I got the opportunity to work with more ease of mind after coming to the Supreme Court. As I have mentioned before, I was not much interested in criminal cases; my main interest lay with

those cases in which existing laws had been challenged to be reviewed in light of the Quran and Sunnah. *Al-Ḥamdulillāh* here I received the chance of deciding many such cases.

During the initial days, the most important case was related to Punjab's and NWFP's laws of *shufʿah*. The laws of *shufʿah* in both these provinces had been contrary to the Shariah since a long time, as a result of which the residents of these provinces had been suffering from an unending cycle of lawsuits. For example, one aspect of these laws contrary to the Shariah was that they did not contain any mechanism to verify that the claimant of *shufʿah* did indeed possess the right of *shufʿah* according to the conditions set by the Shariah. The Shariah did not grant the right of *shufʿah* so that people could amass more properties, rather this right was granted for the case where the owner of a property feared that a new owner of a land neighbouring his could harm him. In such a case, he could immediately, without any delay, claim the right of *shufʿah*. However, the laws in these provinces allowed for the claim of *shufʿah* to be made within a year. Consequently, if someone sold his property, the buyer would not know if anyone were claiming *shufʿah* for the property he had purchased for an entire year. It would sometimes happen that someone would claim *shufʿah* just before one year had elapsed, and thereafter both parties would waste their time and money in lawsuits, and the land would remain hanging for years without reaching a decision as to who would be the rightful owner of the land.

Similarly, the Shariah grants the right of *shufʿah* either to one who has a share in the land being sold or to one who owns a neighbouring piece of land. However, in the laws implemented in Punjab and NWFP, some additional people had been granted the rights of *shufʿah* whom the Shariah had not granted these rights.

Some individuals had challenged these laws in the Federal Shariat Court, and prior to our appointment in that Court, the late Justice Aftab Husain had issued a verdict according to which the petition was dismissed and the laws upheld. In his lengthy verdict, he had ruled that there was no problem with those laws from Shariah point of view. An appeal against this verdict had been filed in the Shariat Appellate Bench of the Supreme Court, and its hearing began after our appointment to the Supreme Court. After arguments were presented by lawyers from both sides, the Court reserved its judgement, and Justice Zullah sent the file to Hadhrat Pir Muhammad

Karam Shah (may Allah have mercy on him) to write the verdict. He wrote a rather erudite verdict. In those days, Justice M.H.S Qureshi was also part of our Bench. He disagreed with the verdict written by Pir Karam Shah and wrote a separate verdict, in which he raised certain points that were not very important in themselves but could potentially be appealing for those modern-educated individuals who had not formally studied the Islamic sciences. At the same time, these points were so consequential that once affirmed in Court, they could nullify the Shariah-based economic and financial laws. In one of our meetings, respected Justice Zullah also remarked to this lowly one: "He has presented quite strong arguments." I said: "I also have to write my verdict, so please wait before forming any final opinion regarding this matter." Subsequently, I wrote a detailed verdict in which I also analysed the arguments presented by respected Justice Qureshi. After writing, I sent this verdict to the other judges. After reading it, other judges (Justice Afzal Zullah and Justice Shafi ur Rahman) concurred with it and endorsed it with their signatures, while Hadhrat Pir Karam Shah's verdict had already been written. At long last, the legal verdict issued on the 23rd of February 1986 declared those laws to be contrary to the Quran and Sunnah. According to the Constitution, when the Shariat Bench of the Supreme Court declares any existing law to be contrary to the Quran and Sunnah, it appoints a date until which the government is to amend that law to make it conform with the Quran and Sunnah. In case the government is unable to amend that law by the appointed date, that law is automatically annulled on that date. Thus, the following legal order was issued in relation to the *shufʿah* laws:

"Appeals no 4 and 5 of 1979 are dismissed, and all other appeals are allowed in terms of the formal last part of the judgment of Maulana Muhammad Taqi Usmani J. If possible, a consolidated law of pre-emption be enacted accordingly till 31.7.1986." (PLD 1986 Supreme Court)

In the wake of this verdict, thousands of criminal cases, due to which hundreds of lands had been left hanging since years in Punjab and NWFP, were dismissed. Thereafter those individuals whose interests were harmed by this change continued to challenge and debate on this ruling in higher courts, and also challenged the amended law that the governments of Punjab and NWFP passed in the wake of this verdict. This matter was thus presented in our Court more than once, and I

wrote a detailed verdict on those petitions as well, one in Urdu and one in English, after which these cases came to an end. These decisions of mine were reported in PLD[1] and have also been published in my book "*ʿAdālatī Faislay*".

Similarly, another important case was related to *qimār*, in which article No. 294-A of the Pakistan Penal Code was annulled. According to that article, the government lottery was excepted from the prohibition of gambling, and it also granted authority to the provincial governments to issue any specific lottery with a license to operate. In that verdict, a comprehensive definition of *qimār* was presented and thereafter all forms of it were declared to be impermissible and illegal. (PLD 1992 Supreme Court, Pages 166 to 179).

Another law that had continued to be implemented in our country since British rule was the law of "adverse possession". According to article no. 28 of the Limitation Act, if someone illegally occupied a property for twelve years and the actual owner did not file any claim during this time, the actual owner would automatically relinquish his ownership in favour of the illegal occupier. I wrote a comprehensive verdict on this topic as well, in the wake of which the law of "adverse possession" was abolished. (NLR 1991 SD, page 700)

The Pakistan Penal Code was entirely based on the British-formulated Indian Penal Code. It did not contain the Hudood and *Qisās* laws. For implementing the Hudood laws, the Hudood Ordinance had already been enacted on the recommendations of the Council of Islamic Ideology during the time of President Zia-ul-Haq, which I have mentioned in detail previously. In order to implement the Islamic laws of *Qisās* and *Diyat*, I had prepared and presented an initial draft of those laws during my appointment in the Council of Islamic Ideology. However, before it could be implemented, I had transferred to the Federal Shariat Court. Here, some individuals had

[1] Since judgements made by higher courts become precedent for future cases, if a case contains some important legal point, the ruling judge writes: "this verdict is permitted for publication". There are several monthly magazines in our country that publish these judgments, among which Pakistan Legal Decisions (short for PLD) is more well-known. Several other magazines also publish selected verdicts.

challenged article 302 of the Pakistan Penal Code as being contrary to the Shariah-defined laws of *Qisās* and *Diyat*[1], and that they should thus be amended. I wrote the judgement of this case in quite some detail as well, in which I elucidated upon all those aspects of article 302 that were contrary to the Shariah. This judgement was published in the PLD as well as my book "*ʿAdālatī Faislay*".

When the government decided to implement the laws of *Qisās* and *Diyat* in the wake of this judgement, the initial manuscript of these laws that I had prepared as a member of the Council of Islamic Ideology was made as the base to draft the actual laws. At the request of the Ministry of Law, I was involved in this drafting process. The task of drafting was assigned to the Additional Secretary of the Ministry, Mr. Amjad. I participated in this task with him, and it was eventually implemented in its final form after several weeks of sittings. While this final version retained the basic laws mentioned in my original draft, several points had been omitted, and the order of laws stated in it had also to be altered, as unlike the Hudood Ordinance, these were to be made a part of the Pakistan Penal Code. Anyway! In this manner, *Al-Ḥamdulillāh* most of the laws in the Pakistan Penal Code were reformed to comply with the Shariah.

Here, I do not intend to mention all the decisions I had written in those days. Most of those decisions have been collected in my book "*ʿAdālatī Faislay*". Nonetheless, these few examples were described so that one could get an idea of the significance of the Federal Shariat Court and the Shariat Appellate Bench of the Supreme Court, i.e. as to how effective they could be in reforming the laws and bringing them in line with Islamic principles. I do not recall any contemporary law being reformed and brought in line with the Shariah by way of the Parliament except declaring the Qadianis to be non-Muslims, but several laws were changed through these

[1] It is regrettable that these petitions to change the laws were not filed by any religious circle or group, rather they were filed by those individuals who had killed a relative and would thus face the death penalty, but had obtained a statement of pardon from the heirs of the deceased. However, the crime under article 302 of the Pakistan Penal Code did not admit any pardon. They thought that under Islamic laws, they could reach an agreement with the heirs of the deceased and thus escape the death penalty, so they filed this petition.

Courts based on academic foundations. I still regret the fact that the religious circles and groups of the country did not pay any attention to take advantage of these institutions and endeavour to reform the laws through them. The petitions for which we issued the verdicts were mostly filed by those individuals who hoped to receive some personal benefit through Islamic laws. God only knows how many times I appealed to the noble scholars and heads of religious groups to form a committee of scholars and lawyers to examine contemporary laws, and to file petitions against those laws that were contrary to the Shariah. I even passed a general list of laws to some individuals for them to examine. However, not a single petition was filed by them during my entire seventeen-year tenure as a judge. This resulted in legal circles forming an impression that people were not interested in challenging any laws on the basis of Shariah. The Chief Justices of the Court, who possessed the authority to assign any case to any bench, had also adopted a neglectful attitude towards such cases. They would not schedule such petitions for hearing for a long time, and as a result our Bench would mostly be assigned criminal cases. I requested the Chief Justices again and again: "the main purpose of the Shariat Appellate Bench is to hear appeals against contemporary laws. Criminal laws are only supplementarily assigned to it, as is clear from the order in which they are mentioned in the Constitution. Such laws should thus be prioritized." However, almost each time they would reply: "there are more people asking about their criminal cases while no one asks as to why their petitions against existing laws are taking a long time to hear." Rather, secular-minded individuals would derive from this that the public is uninterested in implementing Islamic laws. Though I would reply: "we should not schedule the hearing of cases based on people's demands, rather we should do it based on the date of filing", these words would often go unheeded. As a result, such cases would be postponed for years. No one would follow up on them or demand for their hearing from outside.

Besides these, the final appeal with respect to the Hudood Ordinance would also come to us. Several *fiqh*-related and legal issues would come under discussion in these cases as well. Their ultimate verdicts were also issued during that time. These decisions have also been published in legal magazines, and are now being published in the new edition of my book "*ʿAdālatī Faislay*".

Episode 48

Judgement on Family Laws

I have written before that among the laws that the Constitution had declared to be out of the jurisdiction of the Federal Shariat Court was the "Muslim Personal Law" (i.e. the personal laws of Muslims related to marriage, divorce, inheritance, etc.). This was commonly understood to mean that the "Muslim Family Laws Ordinance" that had been enacted during the rule of the late General Muhammad Ayyub Khan (and which is commonly known as "*ʿĀilī Qawānīn*" and had been strongly opposed by the noble scholars) was also out of our jurisdiction, i.e. that we could not annul any article of that law on the basis of it being contrary to the Quran and Sunnah. Prior to our appointment to the Federal Shariat Court, a bench of the Supreme Court had also issued a judgement in a case in which it declared these Family Laws to be out of our jurisdiction. This case is famously known as the *Musammāt* Farishta case.

However, from the very beginning I did not agree with this interpretation. I believed that the exception of the "Muslim Personal Law" from the jurisdiction of the Federal Shariat Court did not mean that any verdict issued by the government related to marriage, divorce, etc. could not be declared by the Federal Shariat Court or the Shariat Bench of the Supreme Court as being contrary to the Quran and Sunnah, rather the goal of this exception was to protect the personal laws of the various schools of thought, such as Sunni, Shia, etc. However, since a three-member bench of the Supreme Court had already delivered its judgement according to that interpretation in the *Musammāt* Farishta case, the judges had formed a general notion that this matter is settled and that there is no need to re-open it for discussion.

Nevertheless, I believed that this matter could be reviewed when the Shariat Bench consisted of five members. In relation to this, when some articles of the "Zakat Ordinance" were challenged before us, the government's lawyer took the stance that this Ordinance was out of our jurisdiction. Firstly, on account of it being a "Fiscal Law", and secondly, due to it being a part of

"Muslim Personal Law". He also cited the precedent of the *Musammāt* Farishta case, in which it was declared that any law that applies to Muslims only is part of "Muslim Personal Law".

In my judgement of this case, I acknowledge it to be a "Fiscal Law". However, regarding it being a "Muslim Personal Law", I only wrote: "Since the Zakat Ordinance is out of this court's jurisdiction due to it being a "Fiscal Law", there is no need to discuss whether it falls under the definition of "Muslim Personal Law" or not." With this sentence, I gave a signal that there was scope to review the *Musammāt* Farishta case.

After some time, another case was presented before us in which, in view of the *Musammāt* Farishta case, it appeared that the law under discussion fell within the definition of "Muslim Personal Law". At that time, our Bench consisted of five members and was headed by Justice Abdul Qadeer Chaudhary. At this point, the lawyer representing the government cited the *Musammāt* Farishta case in defence. At that, I said: "The definition of "Muslim Personal Law" in the *Musammāt* Farishta case needs to be reviewed". At this, he said: "That judgement has already been issued. It cannot be re-opened". I said: "No, that verdict was issued by three judges while currently the Bench has five judges and can review it". Justice Chaudhary supported this, but said: "We can certainly review it, but what is the flaw in that verdict?" At this, I presented: "The intention of the Constitution is not that any laws created regarding marriage, divorce, etc. should be impossible to review as to whether they conform to the Quran and Sunnah or not. Instead, the real reason is that it has been stated in article 227 of the Constitution that with regards to the personal laws of the various schools of thought, only that interpretation of the Quran and Sunnah will be considered which the adherents of that school of thought consider to be correct. For example, if, in the issues related to marriage and divorce, the followers of the Hanafi, Shafi, Maliki, Hanbali or Ahl al-Hadith or Shia school of thought have their own stance, their stance cannot be declared to be contrary to the Quran and Sunnah and thus annulled. However, if a law is not specific to any of these schools of thought and it is implemented on all of them, then there is no prohibition on reviewing it in the light of the Quran and Sunnah".

Some lawyers of the case backed this point of mine, and Justice Saeed-uz-Zaman Siddiqui also presented arguments in support of it. Eventually, in a unanimous decision of all five judges of the

Bench, the definition of "Muslim Personal Law" stated in the *Musammāt* Farishta case was discarded. This judgement was penned by Justice Saeed-uz-Zaman Siddiqui and was published in the PLD.

Until now, it had been assumed that the "Family Laws" implemented by the late General Ayyub Khan were protected by the Constitution, and that the Federal Shariat Court or the Supreme Court's Shariat Appellate Bench could not abolish them if they were proven to be contrary to the commandments of the Quran and Sunnah. In the wake of this verdict, this assumption was proved to be incorrect, and a path was opened to challenge those laws as well. However, it is regrettable that no religious group filed any petition against those Family Laws. While some other individuals did file a petition against the Family Laws in the Federal Shariat Court, no one from the religious groups followed up on that petition. That case continued for quite some time and its judgement was also issued. An appeal to that judgement came to us in the Shariat Appellate Bench of the Supreme Court, but I had parted from the Supreme Court before its hearing.

In the meantime, after the martyrdom of the late President Muhammad Zia-ul-Haq, the People's Party came to power under the leadership of the late respected Benazir Bhutto. During their rule as well, I continued working as usual for some time, but one day I suddenly received news that the government had dismissed me from the Bench. I thus remained away from the Supreme Court for some duration. However, later Mr Farooq Leghari, in his capacity as President of the country, dismissed the government of respected Benazir Bhutto. During that time, one day I received a phone call from Mr Leghari, informing that I had been reinstated in the Supreme Court. I had nothing to do with politics; I was only interested in the work, so I resumed working in the Supreme Court.

"Fiscal Laws" had been kept out of the jurisdiction of the Federal Shariat Court and the Shariat Appellate Bench of the Supreme Court for ten years. The apparent reason for this was that in order to rid the banking system of interest, President Muhammad Zia-ul-Haq had instructed the Council of Islamic Ideology to present an alternative system, which was under preparation. When the Constitution was amended to allow for any law to be challenged in the Federal Shariat Court, there was a concern that if banking laws were annulled through the Federal Shariat Court before

the alternative banking system could be implemented, it could lead to voids in the law. Therefore, fiscal laws were granted protection for ten years. Regrettably, there was no one to follow up on this ten-year period after the demise of President Zia-ul-Haq. It had been granted to implement an alternative system in the Constitution, but later governments not only paid no attention to it, rather took up all steps in the opposite direction, and in this manner this ten-year period eventually elapsed.

When ten years passed, fiscal laws also came under the jurisdiction of the Federal Shariat Court. In the wake of this, several common Muslims challenged those laws that legalized commercial interest and filed petitions against them in the Federal Shariat Court. Dr Tanzil ur Rehman was the Chief Justice of the Federal Shariat Court at that time. In his detailed judgement dated 14-11-1991, he declared all forms of commercial interest to be against the Quran and Sunnah and declared the relevant laws to be null and void from an appointed date.

However, United Bank Limited filed an appeal against this judgement in our Shariat Appellate Bench of the Supreme Court. Since it was generally deemed very difficult to eradicate interest from banks and government dealings, and it was also thought (we seek Allah's refuge) that this could negatively impact the economy, the respected judges of the Supreme Court continued deferring the hearing of this appeal. On my side, I would ask the Chief Justice of the time, Justice Afzal Zullah: "It would be unjust to intentionally put off this appeal". On one occasion, he said to me: "We can now set that appeal for hearing any time", and for this, he held me in Islamabad for a month. However, for some reason he changed his mind and the appeal was not set for hearing. Another reason for this delay was that there was no one asking for an earlier hearing of these appeals from outside. I have stated earlier that religious circles never at all heeded the importance of this Court or considered making use of it. Consequently, no one had any concerns whatsoever if those appeals continued to dwell in the cold storage.

It was perhaps seven years that those appeals remained in the cold storage. Three Chief Justices had been changed during this time. Finally, when Justice Ajmal Mian became the Chief Justice, he said: "Let us first hear all the criminal appeals that are awaiting a hearing. Thereafter we shall set those appeals for hearing". Subsequently, when all criminal appeals were heard, he finally

formed a bench to hear those appeals. This bench comprised of, besides myself, Justice Khalil-ur-Rehman, Justice Munir A. Shaykh, Justice Wajihuddin and Justice Mahmood Ahmed Ghazi.

The hearing of this appeal continued for several months, and we invited several *ʿulamā* (scholars), experts of economy, bankers and other intellectuals to the court on behalf of the Court. They registered detailed statements. The lawyer who had been appointed to represent the government, respected Syed Riaz-ul-Hassan Gilani, requested for more time several times, which was granted, and finally began presenting his arguments. However, after some time, he filed an appeal to defer the hearing of this case by several months. He had been granted sufficient time and opportunities to present his point of view in detail, but what was heard is that he had some disagreement with the government over his contract which could not be resolved, so he asked for a prolonged extension of the case, which was unacceptable in the eyes of the Court. Additionally, he had already presented the basic framework of his arguments. Therefore, the Court continued the hearing instead of deferring it, and after hearing the case for several months, reserved its judgement. On this occasion, Justice Khalil-ur-Rehman wrote the longest verdict, which was perhaps six hundred pages long. A second verdict was written by me, which comprised of about two hundred and fifty pages. In this, all the arguments presented in support of the permissibility of commercial interest were rebutted, including the arguments presented by Riaz-ul-Hassan Gilani. Also, the impression that interest is a vital part of the system of economy was rebutted from a Shariah as well as academic point of view, as well as based on experience. Besides PLD, this verdict of mine was also published under the title “The Historic Judgement on Interest”, which was originally published in English and afterwards translated into Urdu by my son Maulana Dr Imran. Justice Wajihuddin also wrote a judgement, in which interest-related laws had been declared to be un-Islamic.

It is a court process that if multiple judges write their own judgements, after issuing all the verdicts, the Court issues a Court Order which the government is obliged to comply with. This Court Order is usually brief, but in view of the significance of this issue, it was decided to draft this order in more detail. On behalf of the bench, I was appointed to write the order. I therefore wrote the draft of this Court Order, and finally in the blessed month of Ramadan, on the 23rd of

December 1999, just before the beginning of the new millennium, this historic judgement was announced in Lahore. It consisted of about 1100 pages and was perhaps the longest verdict in the history of the Supreme Court, and was very warmly received by numerous circles. Mr Arshad Ahmad Haqqani, who was a prominent columnist for Jang newspaper and was inclined towards the modernists on many matters, wrote a column titled “A History-making Judgement”. In it, he not only backed this judgement from a theoretical as well as practical point of view, but also called it a very good omen.

In this verdict, we had granted the government one year to abolish the laws legalizing interest and to implement an alternative interest-free system, and had also outlined the steps that would be necessary to accomplish this in this time period.

When this verdict was issued, the Governor of the State Bank of Pakistan, Mr Ishrat Husain, visited me and asked: “Is an extension to this one-year duration possible?” I said: “If the government immediately begins taking serious steps in compliance with the verdict, firstly the extension may not be needed. And if the government asks for an extension, according to court procedures, it would have to present an account of each and every day, as to what was done on that day. Thereafter if the Court feels that the government has made sincere and hard efforts to accomplish the goal, and in spite of this, is facing impediments which would require more time, then it is possible to consider the request for extension. However, if the government does not do anything the entire year and thereafter presents a request for extension, then it would be deemed a mere excuse for inaction”.

During this time, a bank filed a request to review this judgement. A request for review in the Supreme Court is not the same as an appeal, rather there are conditions for this request to be entertained. Firstly, as far as possible, the same bench should hear the arguments for reviewing the verdict that issued the verdict in the first place. Secondly, the request should point out some evident mistake in the judgement. It is not intended from this review that the entire case should be heard from the beginning. Also, the same argument cannot be presented that had already been discussed in the judgement.

Coincidentally, when we announced the judgement on interest, the government of General Pervez Musharraf had only recently come to power through Martial Law. In some gatherings, he stated: “this judgement is a conspiracy to prove my government a failure”. Thereafter the application to review it was once again put in the cold storage. In the meanwhile, the respected General suspended the Constitution and issued the PCO (Provisional Constitution Order), in which several articles of the Constitution of the country were suspended, and the judges were invited to take oath according to the PCO. Consequently, the Chief Justice of the time Saeed-uz-Zaman Siddiqui, Justice Khalil-ur- Rehman and Justice Wajihuddin refused to take oath under the PCO, and became retired as a result. Justice Munir A. Shaykh took the oath. I plunged into a dilemma at this juncture. At that time, I thought: “I have taken oath based on the original Constitution. If I now take oath based on the PCO, I would be contravening my previous oath”. I therefore abstained from taking oath for several months. By that time, Mr Irshad Hasan had become the Chief Justice. He repeatedly urged me to take the oath. The late Dr Mahmood Ahmad Ghazi had become the Minister of Religious Affairs by that time, and Mr Irshad Hasan related his words to me, that he was requesting me to take the new oath. While my opinion could not be swayed by those requests, after pondering over this matter for a long time as well as performing *istikhārā* and seeking counsel, I felt that the matter of the judges of the Shariat Appellate Bench was different compared to other judges. This is because both the oaths were taken to protect the Constitution. The situation of the scholar judges of the Shariat Appellate Bench was that they had not been made protectors of the entire Constitution, rather a part of it. If someone contravened other articles of the Constitution, the Shariat Appellate Bench would not even have jurisdiction to hear a case against it. However, the one chapter of the Constitution that had been assigned to it to protect was completely unchanged in the PCO as well. Therefore, taking oath under the PCO would not be incompatible with the first oath, rather it would be equivalent to affirming and corroborating it. At the same time, if I decided to refuse to take oath like others and parted from the Court, the entire bench for reviewing the judgement on interest would become dismantled. For these reasons, I eventually took oath and resumed work a third time.

When a year was about to elapse since the judgement on interest was issued and the timeframe granted to the government to abolish the relevant laws was nearing an end, it filed an application

for an extension. At that time, the other scholar judge in the Shariat Appellate Bench, Justice Mahmood Ghazi (may Allah have mercy on him), had left the Bench due to being appointed the Minister of Religious Affairs, and there was no one in the Bench on the quota for scholars except myself. Additionally, Chief Justice Irshad had formed such a bench whose other members were not much familiar with this issue. Normally, the principle is that if the Court sets any timeframe for some law and the government requests an extension, it is asked as to what steps it took in following the orders of the Court during the given timeframe, and what further steps need more time. However, Justice Riaz, who was the senior-most member of the Bench at that time, did not deem it necessary to ask these questions of the Attorney General. When I asked these questions to the Attorney General, he replied: “The government has formed a commission headed by the Governor of the State Bank that is continuously working on this”. At this, I showed him the relevant part of the Court Order and said: “It is specifically stated that this commission should have authority in implementing an alternative system to the interest-based system, and that it should oversee the entire process. However, the commission actually formed can merely formulate recommendations. Such recommendations have previously been compiled as well. What is the new action that the government has taken during this one year?” At this, the Attorney General reiterated the same oft-repeated reply: “This is such a huge work that cannot be accomplished overnight.” I said: “We have been hearing this for the past sixty years. Change of any system does indeed require time, but this can only be reasonably said when a clear planning and timeframe is defined for this work. Otherwise, every matter can be left hanging like this for centuries”. Since the general inclination of the Bench was in favour of granting more time to the government, at this point I said to Mr Riaz: “While granting them more time, we should make it incumbent upon them to present a plan of action for this year, with detailed milestones, which should follow the mode of action specified in the previous Court Order”. However, it felt like he was in such a hurry to wrap up this request that he did not even deem it necessary to have any lengthy conversation regarding it. Therefore, he eventually accepted their request and the government received one more year. Initially, I had thought of writing a dissenting note on this decision, but the respected Chief Justice had previously said: “We shall soon complete the Shariat Appellate Bench and set the original review request for hearing”. I thought that the original issue

would come under discussion during that hearing and I would thus be able to present my view in more detail at that time. Also, even if I wrote a dissenting note at this time, there would be no practical benefit obtained from it. Therefore, other members of this bench had requested me not to write any special note to this decision. I thus did not write any dissenting note, but later I regretted this and felt that I had made a mistake. I could at least have expressed my view clearly in that note, which, while it would not have had any practical benefit, at least the record could have been set straight. ما شاء الله كان وما لم يشأ لم يكن

But what transpired soon after this incident is that when the time came for the review request of the judgement on interest to be set for hearing, General Pervez Musharraf terminated my appointment in the Shariat Appellate Bench and appointed Dr Rashid Jalandhari in the scholar's quota, along with Allamah Khalid Mahmood, who was residing in Britain at the time and was called to Pakistan and made a judge. On this occasion, in complete contrast to the normal procedures of higher courts, scholars were interviewed for appointment as judges. And Maulana Mufti Munib-ur-Rahman told me that during his interview, he was asked: "What is your stance on "*riba*" (interest)? Do you consider bank interest to be impermissible?" He gave a reply along the lines: "How can I declare something to be permissible that the Noble Quran has declared to be impermissible? However, with regards to what steps should be taken to rid the country of this, and how much time would be needed for it, this can be thought over". After the interview, he was not appointed as a judge.

This new bench was formed in this manner and it was made to review our judgement on interest, and it unanimously dismissed our judgement and sent the case back to the Federal Shariat Court. Consequently, the case went back to square one and was once again put in the cold storage. From then until now (4th of March 2016)[1], the case is still at the same stage. In the wake of our parting from the Supreme Court, the Federal Shariat Court and the Shariat Appellate Bench of

[1] And today, on the 15th of October 2021, the situation is the same, rather the government's lawyer has said to the Federal Shariat Court, which has already become lifeless, that it does not have jurisdiction to hear any case on this topic. The game of continuously deferring this case is thus still being played.

the Supreme Court are virtually suspended. According to the Constitution, the Federal Shariat Court should contain three scholar judges, but it has been years upon years that only Dr Fida Muhammad (may Allah have mercy on him) was included in it on the quota of scholar judges, while the remaining two judges have not been appointed since years. Now after his demise, the Court comprises of only three judges, which apparently does not include any formal scholar. There is no one to even protest against this blatant contravention of the Constitution. A few hard-headed individuals are still pursuing this case, but no effective voice raises for this purpose. According to the Constitution, the Shariat Appellate Bench of the Supreme Court should contain two scholar judges, but only one judge, Dr Ghazali, is part of the Bench on the quota of scholars. However, the Bench does not sit at all, and he has repeatedly complained about this to the respected Chief Justice, but his words have so far proven to be a voice in the wilderness. I myself brought this matter to the notice of Prime Minister Nawaz Sharif at least three times, but there was no effect.

I tried to draw the attention of Jamaat-e-Islami, Jamiat Ulama-e-Islam, Jamiat Ulama-e-Pakistan, and other religious groups to this matter several times, that they should make it a top-of-the-list demand from their side to complete the number of scholar members of these courts, as there is no method more effective than this in bringing Islamic laws to the country. While the Council of Islamic Ideology was a merely advisory council and had been unable to change any laws whatsoever since the rule of the late President Zia-ul-Haq, some of the religious groups did demand from the government to improve its management. As for the process for changing the laws through these two courts, perhaps it was due to the ill-effects of my own misdeeds that I could not convince anyone of their importance. Some of the individuals upon whom I tried to impress the importance of these courts said: “We were not aware of their importance until now. We will now focus on them”. These include Qazi Husain Ahmad and some other religious leaders, and they even expressed their willingness to immediately act in this direction. I remember that one time the leader of the Tanzeem-e-Islami, respected Dr Israr Ahmad (may Allah have mercy on him), with whom this lowly one had old acquaintance, once visited Darul Uloom. Prior to that visit, he had openly and quite sternly criticized my inclusion in the Supreme Court. I described the true work of the Federal Shariat Court and the Shariat Appellate Bench of the Supreme Court

to him as well, and informed him that religious groups had not realized its true significance until now, due to which these courts could not be used as much as was possible. I also informed him of the work done through these courts despite this. He was not only convinced of their importance but even expressed his intention to form a committee immediately after returning home that would examine the laws and file petitions in these courts against those laws that were contrary to the Quran and Sunnah. However, he could not act on his intention afterwards, perhaps due to being busy with other activities. May Allah have infinite mercy on him.

Anyway! It is a tragedy for us that these courts have now been left virtually suspended due to our indifference, and now their composition is such that even if efforts are made to take work from them, it would not be easy for the efforts to bear fruit. As for those government officials who have the authority to correct their composition, why should they worry about this when neither the common people feel the need for it nor those religious groups who should feel this need the most. وإلي الله المشتكي

Episode 49

A Few Miscellaneous Incidents

I remained affiliated with the Supreme Court for almost seventeen years. During this time, many instructional or interesting incidents occurred. The heart desires to relate a few of them.

1. As judges of the Supreme Court, we had been accorded certain protocol, as is the custom. However, my temperament preferred simplicity and disliked certain aspects of it. At the same time, I considered them logically appropriate as the honour of the Supreme Court deserved this. For example, whenever our vehicle, which would bear a waving green flag of Pakistan, would arrive before a police officer, he would salute us while standing at attention.

   One time, our bench's sitting was to take place in the High Court building of Karachi. After completing my court-related tasks, when I returned to my flag-bearing vehicle and departed from the High Court, police officials saluted me as usual. After leaving the High Court, my chauffeur informed that something urgent had come up at his home due to which he would send me home and then return to the city. I thought to myself that the poor man had some unexpected urgent need at home, and it would be very late by the time he sent me to Darul Uloom and then returned home. I thus told him to head for his house from there itself, and to then remove the flag from the vehicle and hand me the vehicle, and that I would drive myself to Darul Uloom. Initially, the chauffeur was not ready for this, but I insisted and persuaded him.

   He removed the flag from the vehicle and I came to the driver's seat and began driving myself. Since I did not have to drive myself since a long time, I found slight difficulty at the start, but then I regained fluency. However, I had forgotten which roads were one-way and which two-way. At the Saddar area, I thus drove into a road which was one-way, where it was against traffic laws to do so. I had just turned into that road when I realized my mistake and was thinking how to rectify it, when a traffic constable stopped me and yelled in anger: "Can't you see that this is a one-way road?" I stopped the vehicle and said to him: "I have indeed erred. I did not remember if this road was one-way or two-way". He again said in a harsh tone: "You

did not remember, then can't you see this board?" I apologized again, but he began writing a traffic ticket. I said: "I indeed erred. Sure, you can write a traffic ticket". In the meanwhile, someone who recognized me stopped on their way and said to the policeman: "He is a judge in the Supreme Court. Why are you quarrelling with him?" His state transformed when he came to know that I was a judge in the Supreme Court. He came to me shamefaced and apologetic and began asking for forgiveness. I said: "You have performed your duty, so you have done nothing wrong. However, whenever such a situation occurs, you should not make your tone harsh. Writing a ticket is your duty, but it can be done with good manners". Thereafter I asked him to write the ticket, but he stood clasping his hands together and said: "Sir! I cannot perpetrate this impudence". I said to him: "This is not impudence, rather it is your duty to write the ticket". I eventually compelled him to write the ticket.

Nonetheless, after a person reaches high positions, Allah Most High continues to remind him of his reality through such incidents.

2. I had a blue official passport during my appointment in the Supreme Court. Several facilities were received with such a passport, for example visa would not be required to visit many countries. However, there was some inconvenience as well, which is that whenever I had to travel overseas, I would have to get an NOC[1] from either the President or Prime Minister of the country. While it would always be received, the process of receiving it would take quite some time, and sometimes the procedures would be completed shortly before the flight time.

   When the People's Party came to power and I had to travel for the very first time during their tenure, it was a trip to Bahrain to participate in the Shariah Board of *Maṣraf al-Baḥrain al-Islāmi*. To obtain NOC from the government for this trip, a file was sent to the Prime Minister, but it took quite some time to get the reply. And when the reply came, the following kind of words were written by Madam's own pen:

[1] Translator: NOC: No Objection Certificate

"Permitted, and Mr…. MNA will accompany his lordship."

Next to "Mr" was the name of a minister from interior Sindh. I was astonished at reading these words as the meeting for which I was travelling was an internal meeting of a private organization which only its members could attend, and sending anyone else to participate in that meeting was meaningless. I did not even know the individual who was being ordered to accompany me. I was perplexed as to why he was being attached to me, and what was the objective of doing this? It was also unclear as to who would bear his travel expenses? And will he travel with me or separately, and where will he stay and who will pay for his accommodation? These questions remained unanswered until the time for my trip arrived and I reached Bahrain. There, my accommodation was arranged by *Maṣraf al-Baḥrain* in Hotel Regency Intercontinental.

It was later learned that the Pakistani embassy had been instructed to arrange for his accommodation in the same hotel as myself, but at that time the embassy could not arrange for the finances for his accommodation in that hotel, so they contacted the Chief Execute of *Maṣraf al-Baḥrain al-Islāmi*. He said to them: "We must excuse ourselves from allowing him to participate in the meeting. However, since he has arrived at the instructions of the Prime Minister of Pakistan, we shall arrange for his accommodation in the hotel". Thereafter when I arrived for the meeting, that individual's sudden arrival was being discussed with subtle smiles, while I was feeling embarrassed as to how to explain this incident?

The next day, I received a phone call from the individual who was sent with me. He was staying in the same hotel. He said: "I have arrived in Bahrain". I asked: "What brought you here?" He said: "Madam has sent me to participate in the meeting with you". I said: "This is a meeting of a private organization in which only members can participate, and all participants of this meeting are scholars and the discussions will be in Arabic. Thus, your participation in this meeting is meaningless. I could not understand as to why you have been sent on this occasion." At this he said: "Oh! Perhaps Madam has sent me for sightseeing". Later he met me in my room. It was then that I realized that this was in fact a way of rewarding a Member of Assembly of one's party. He was sent to Bahrain on the government's expenses but had to receive the

favour of a foreign business institution for hotel accommodation. Due to this, the Pakistani embassy had to endure embarrassment in a foreign country, and so did I. He went for sightseeing around Bahrain for a few days and then returned home, and this incident remained in my memory with feelings of bewilderment, lamentation, and regret.

3. During various cases, we would have consultations with other judges as well. Many legal points would come under discussion in those consultations. On such occasions, I would also present my opinion regarding the legal points under discussion. On one such occasion, respected Justice Afzal Zullah heard my point and then said to the other judges regarding me: "He grasps legal points very fast. If he had taken up a career as a lawyer, he would have been an excellent lawyer." Justice Nasim Hasan Shah said: "He was a medallist of his cohort in LLB". At this I said: "I you find in me an understanding of legal points, then it is not because I studied LLB, but because Alhamdulillah I have tried to study and teach *fiqh* (Islamic jurisprudence) and *usūl al-fiqh* (principles of Islamic jurisprudence) in religious madrasas properly and by understanding them thoroughly." Thereafter I informed them of the kind of intricate discussions that take place in *fiqh* and *usūl al-fiqh*, and that if one studies them properly, then the ability to comprehend law is automatically inculcated in one.

Trip to South Africa for the Case Filed by the Qadianis

During this time, it so transpired in the South African city of Cape Town that a group of the Lahori Qadianis filed a petition against the Muslims in the Supreme Court of Cape Town, in which they complained that Muslims did not allow them to bury their dead in the Muslims' graveyards. With respect to this petition, they were able to obtain a temporary prohibitory injunction. I received a telegram from my friend Mr Abu Bakr Warachia in which he informed that 6th of August had been set as the date for the hearing to ratify this prohibitory injunction. (This hearing was later deferred to 9th of September). He stated: "Your presence here to assist the Muslims is necessary". The Muslim organizations in South Africa contacted the government of Pakistan as well as the Muslim World League, requesting their support in this case. The Majlis Tahaffuz Khatm-e-Nubuwwat also decided to extend support to the Muslims. In this manner, a delegation became

ready to travel to South Africa, in which I went in my personal capacity, while Maulana Abdur Raheem Ashʿar, Mufti Zainul Abideen and Haji Ghias Muhammad (former Attorney General of Pakistan) were sent on behalf of the Majlis Tahaffuz Khatm-e-Nubuwwat, and Maulana Zafar Ahmad Ansar and Justice Muhammad Afzal Cheema were nominated on behalf of the Muslim World League. Consequently, all of us travelled together on the 5th of September 1982, and ultimately the Court annulled the prohibitory injunction that had been granted to the Qadianis. This trip proved to be successful to this extent. An account of this trip and case is available in my book "Jahan-e-Deeda" under the description of the second trip to South Africa.

Hajj of 1402 AH

It was the beginning of Dhu al-Hijjah when the case came to a close. I planned to attain the blessing of Hajj from here. Initially, I had thought of undertaking this journey alone, so that I could perform this worship with single-minded focus. However, when I departed for Jeddah, Mufti Zainul Abideen (may Allah have mercy on him) said to me: "Maulana Abdur Rahim Ashʿar of Majlis Tahaffuz Khatm-e-Nubuwwat has also made intention of Hajj, and he would be visiting the Hijaz for the very first time. He suffers from high blood pressure, so performing Hajj alone would be difficult for him. You take him with you". Thus, Maulana (may Allah have mercy on him) became my travel mate. Prior to Jeddah, we visited Madinah Munawwarah. Hadhrat Qari Basheer had arranged our accommodation near Bab as-Salam to the south of the Haram al-Nabawi, and by the grace of Allah, a few days were spent there in great ʿāfiyah and blessing. We had intended to depart for Makkah Mukarramah early morning on the 7th of Dhu al-Hijjah, so that we could proceed for Hajj from there the next day. However, a friend of ours in Madinah Munawwarah vehemently insisted that he would also be performing Hajj so we should travel with him. He had said that we would depart from Madinah Munawarrah after *zuhr* InshaAllah and reach Makkah Mukarramah by night. Meanwhile, through the intermediary of my late friend Mr Imtiaz, I had coordinated with Jeddah's Mr Qadirullah Siddiqui (may his shade be extended)[1], who takes a

[1] Mr Qadirullah Siddiqui nowadays resides in Madinah Munawwarah after retiring from Saudi Arabian Airlines.

wagon for Hajj, that when he would come to Makkah Mukarramah on the 8th of Dhu al-Hijjah at 8am, I would travel to Mina with him. On the assurance of the friend of Madinah Munawwarah who insisted on taking me to Makkah Mukarramah, I agreed to travel with him instead of taking a separate taxi. However, he delayed in departing from Madinah Munawwarah and we eventually departed after isha.

Though it was quite late, I still thought that we should reach Makkah Mukarramah by late night. However, due to high traffic, the vehicle moved slower than usual, and the icing on the cake came at around 2am when we reached Asfan, where the routes to Makkah Mukarramah and Jeddah branch out, when he turned the vehicle towards Jeddah instead of Makkah Mukarramah. At asking he said: "I have to take some things from Jeddah, so we shall travel to Jeddah first". This was a very painful revelation for me, but there was nothing we could do except follow him. We eventually reached Jeddah and he took his things and thereafter we headed for Makkah Mukarramah. When it was about one hour to morning, he stopped the vehicle on the side of the road and said: "I am feeling very sleepy and driving in this condition is dangerous, so I will sleep for a while here". Saying this, he spread a mat on the side of the road and also invited us to have a nap, and within moments dozed off to a world of sweet dreams.

Since morning was approaching and we had to perform *Ṭawāf Qudūm* first and then depart for Mina at 8am, I sat waiting for the aforementioned individual to somehow wake up and we could resume our journey. In that situation, the following couplet of the late Mr Mahir was quite fitting:

راہرو ہے کہ بیٹھا ہے، تو اب اٹھ نہیں سکتا

منزل ہے کہ جز زحمت یک گام نہیں ہے

The traveller has sat down such that he cannot get up again

While the destination is not beyond the exertion of a single step

And sometimes the following couplet of the poet of Ḥamāsah:

فبتّ أريه عِرسَهُ وبناتِه

وبات يُريني النّجم أين مخافقُه

The aforementioned individual woke up at long last, may Allah Most High grant him a place in the fold of His mercy, and we proceeded. Soon after, the police stopped our vehicle and said that our wagon could not proceed ahead. We would have to park the wagon and then continue our journey by bus. The distance from the parking lot to the bus stop was not less than a kilometre. Carrying heavy luggage, we would make rounds from one bus to another, trying to find a place, but due to the large number of travellers, the buses would be filled up immediately. At long last, we loaded our luggage on the roof of a bus and found some place to stand, and the bus crawled forward. Makkah Mukarramah was nearby. We entered Makkah Mukarramah and the sound of fajr adhan echoed from the sacred Haram, but we could not alight from the bus nor could we reach the Haram. When the sun was near rising, we somehow alighted from the bus, quickly offered fajr prayer on the footpath, and re-boarded the bus. As before, the bus would creep along a few feet and then come to a stop. This continued until 7:30am, while 8:30am had been set as the time to meet Mr Qadirullah Siddiqui (may his shade be extended) to depart for Mina. I finally decided to get off the bus mid-way and to take the luggage to Madrasa Sawlatiyya on foot, and to take Maulana Abdur Raheem Ashʿar along. I thus did this and reached Madrasa Sawlatiyya at around 8am and deposited the luggage there. I then took Maulana Abdur Raheem Ashʿar along to perform *Ṭawāf Qudūm*.

This was Maulana's first journey of Hajj, so I feared that if he separated from me in the crowd, he would face severe difficulties. I thus stressed on him that he should not let go of my hand during Tawaf. However, during a middle round, such a wave of the crowd came between us that he got separated from me. I somehow completed the Tawaf and thereafter searched the entire Haram but could not find him. I finally thought that he may perhaps had reached Madrasa Sawlatiyya, so I returned to the Madrasa, but he was not there. Meanwhile, I was receiving repeated messages from Mr Siddiqui that he was waiting for us at Shariʿ al-Mansoor together with other companions, and that I should reach him as soon as possible. This was a tough moment

for me. I was aware that Maulana Ashʿar suffered from high blood pressure and that crowds made him very anxious, and that if he was left behind alone, he would suffer from unbearable difficulties. On the other hand, I did not have any other arrangement for going to Mina and performing Hajj. However, I sent a message to Mr Qadirullah Siddiqui that he should not wait for me beyond 11am nor make other companions wait due to me. If I could not arrive by 11am, he should proceed without me, but I could not go without Maulana.

When 11am approached, I again came out to further search for him. On the way, I met Hadhrat Maulana Ashiq Ilahi Bulandshahri (may Allah have mercy on him) who was leaving for Mina together with his companions. He offered: “You can come with me”, but I could not bear going without Maulana. While I mentioned this excuse to him, I was at a loss as to how I could perform Hajj after declining both of them?

I was still supplicating to Allah when suddenly, by the grace and favour of Allah Most High, Maulana Ashʿar somehow reached the Madrasa, and I breathed a sigh of relief at seeing him. While it was past 11am, at that moment Mr Qadirullah Siddiqui’s phone call came to Maulana Shameem (may Allah have mercy on him), Rector of Madrasa Sawlatiyya, that he had not departed yet and that we could still join them if we reached Shariʿ Mansoor. May Allah recompense the best of rewards to Mr Saʿdi (may Allah have mercy on him), for he got ready to take us to Shariʿ Mansoor in his vehicle, and going through a sea of traffic, we somehow reached the wagon and departed for Mina.

Mr Siddiqui had arranged our accommodation in a building in Mina where Hadhrat Maulana Faqir Muhammad (may Allah have mercy on him), *khalifa* of Hadhrat Thanvi (may Allah have mercy on him), was also staying, and I received the good fortune of his blessed company during the days in Mina, and Hadhrat’s benevolence inundated me. He commanded: “You have to lead the prayers”. I thus complied with his command, and when Hadhrat would see me, he would say: “This is our Imam”.

Alhamdulillah, I received the good fortune of performing Hajj in this blessed company, and also received the companionship of Hadhrat Maulana Abdur Raheem Ashʿar. Due to his health issues,

he would be anxious of crowds, and he wanted to perform Ṭawāf Ziyārat and Saʿee on a conveyance. In those days, the use of wheelchairs for Tawaf was not in vogue. Instead, incapacitated individuals would be carried for Tawaf on a platform similar to a bedstead, which was called “Shubri”. He was insisting on doing Tawaf on Shubri, but when I asked for its rent, it was very high. I thus performed my Ṭawāf Ziyārat first, went out of the Haram, and brought several bottles of cool water (water coolers were not available in the Haram in those days). I told him that during Tawaf, I would pour water on his chest every now and then which would keep him comfortable. He agreed to this, and we held each other’s hand and Alhamdulillah completed Tawaf in such a manner that I would pour water on his chest every now and then. We came to Jeddah immediately after Hajj, where we stayed in the house of our very beloved friend the late Mr Imtiaz. He was the same enviable young man who had compiled and published the malfūẓāt (sayings) of Hadhrat Arifi. May Allah Most High grant him high ranks in Paradise, for he always treated this lowly one with love and warmth. He had designated a separate room for me. He later passed away in his youth due to brain tumour. رحمه الله تعالى رحمة واسعة. By the grace of Allah, we returned home safely on the 1st of October 1982.

Episode 50

Second Trip to Cape Town for the Mirzai Case

With respect to the case in Cape Town that I mentioned before, the Court had rescinded the prohibitory injunction and ruled in favour of the Muslims, after which the Mirzais filed the actual case in the Supreme Court. In accordance with the legal processes there, it took two years to file the claim and counter-claim and complete other legal requirements, and the first hearing of the case was eventually set for the 1st of November 1984. The Muslims of Cape Town once again invited the delegation that had previously travelled there in 1982 for the hearing of the prohibitory injunction. This time, Dr Zafar Ishaq Ansari and Dr Mahmood Ahmad Ghazi (may Allah have mercy on them) and Mr Riaz al-Hasan Gilani Advocate were also with us, and we departed for Cape Town on the 25th of October 1984. However, this time only the preliminary legal points were debated in the Court after which the Court reserved its verdict. After returning from Cape Town, I visited Saudi Arabia and was blessed with a visit to the Haramain Shareefain by the grace and favour of Allah Most High, and also participated in the first meeting of the Majmaʿ Al-Fiqh Al-Islami (Islamic Fiqh Academy), a detailed account of which shall come later InshaAllah. After Saudi Arabia, I directly travelled to Iraq. A detailed account of all these trips is availables in my book “Jahan-e-Deeda” (The World Beheld) under the title “Wādi-e-Dajla o Furāt” (The Valley of Tigris and Euphrates).

Third Trip in Relation to the Case

When the case later began in 1987, we had to travel to Cape Town a third time and stayed there for an extended duration. This time, Hadhrat Maulana Muhammad Yusuf Ludhianvi (may Allah have mercy on him) was also with us. Statements from the Muslims had to be filed in the court, for which various topics were distributed among the English-speaking members of the delegation. To this end, Professor Khurshid Ahmad and Dr Mahmood Ahmad Ghazi wrote quite

detailed essays on some topics, while I wrote two essays in English; one about the Lahori group of the Mirzais and a second about those passages of the noble Sufis which the Mirzais employed in support of their fallacious arguments. Both of these essays have not been published yet but are under publication in my collection of English articles and essays which my colleague Maulana Shakir Jakhura (may Allah keep him safe) has compiled. For all citations of the books of the Mirzais referred to in these essays, we had to attach photocopies of the original books for the Court. Hadhrat Maulana Muhammad Yusuf Ludhianvi (may Allah have mercy on him) assiduously carried out this task. This was Dhu al-Hijjah 1407 AH. All of us would remain busy in this work from morning until evening, until the time of Eid al-Adha approached and work still remained. My friend Mr Shoaib Omar called from Durban and invited me to Durban for one day on the occasion of Eid al-Adha. I thus went to Durban one day before Eid, led Eid prayer there and returned to Cape Town after spending Eid day there, and thereafter completed my work and then returned to Pakistan.

Ijaza of Hadith from Hadhrat Shaykh Muhammad Yasin Al-Fadani

A special favour of Allah Most High on me was that I received opportunities to visit the Haramain Shareefain several times every year. It was perhaps Jamādi Al-Thāniyyah of 1405 AH (circa March 1985) that during a visit to Makkah Mukarramah, the Director of Madrasa Sawlatiyya Hadhrat Maulana Muhammad Shameem (may Allah have mercy on him) passed me the address of an elder of Makkah Mukarramah Hadhrat Shaykh Muhammad Yasin al-Fadani (may Allah have mercy on him). His ancestors hailed from Indonesia but he was born (in 1335 AH) and raised in Makkah Mukarramah itself and acquired education in Madrasa Sawlatiyya. Thereafter he studied various Islamic sciences from senior scholars of the Haramain Shareefain. He had a penchant for visiting scholars who would visit the Haramain Shareefain from all over the world, and would acquire ijaza of Hadith from them. In this manner, he possessed such a vast collection of ijaza of Hadith, and especially Aḥādīth Al-Musalsalah, which perhaps no one else possessed. He also

wrote over sixty treatises on various Islamic sciences, which include commentaries on Sunan Abi Dawud and Bulūgh al-Marām.

When a desire to visit him arose in my heart, Maulana Shameem sent someone to accompany me. He used to reside in the "Utaybiyyah" neighbourhood of Makkah Mukarramah. When I visited him, he treated me with extreme kindness and not only granted ijaza of all of his Hadith narrations, but also narrated numerous Aḥādīth Al-Musalsalah with the corresponding *Tasalsul*[1].

Aḥādīth Al-Musalsalah are a unique and unparalleled expression of love for the Noble Messenger ﷺ from the Muhaddithīn, and it is in this manner: if the Noble Messenger ﷺ uttered something in a particular state, the Companion who heard it also narrated that Hadith to his students in that same state, and this chain reached us in the same manner, i.e. each teacher would teach that Hadith to his students in the same manner as uttered by the Noble Messenger ﷺ.

To this end, Hadhrat Shaykh Fadani (may Allah have mercy on him) first recited the Ḥadīth Musalsal Bi al-Awwaliyyah, which is also called Ḥadīth Al-Raḥmah. I also possessed this Hadith from Hadhrat Shaykh Hasan al-Mashat (may Allah have mercy on him) (demised in 1399 AH) which I have mentioned while describing the Umrah trip of 1963. After this, from what I remember, he granted me the following Aḥādīth Al-Musalsalah with the corresponding *Tasalsul* in two different sittings:

1. *Musalsal Bi al-Maḥabbah*, which is narrated by Hadhrat Muadh bin Jabal (may Allah be pleased with him) who reported that the Noble Messenger ﷺ said to him:
   "إني أحبك، فقل: اللهم أعني علي ذكرك وشكرك وحسن عبادتك"

   "I love you, so say: "O Allah! Help me in remembering you, being grateful to You and in worshipping You in an excellent manner."

[1] Translator: *Tasalsul*: The unique and uniform way in which a *Musalsal* Hadith is transmitted

Thereafter Hadhrat Muadh said this same statement to his student before narrating this Hadith, and after him each teacher would say this same statement to his student. Hadhrat Shaykh Fadani also said this statement to me before narrating this Hadith.

2. *Musalsal Bi al-Muṣāfaḥah*, in which Hadhrat Anas (may Allah be pleased with him) narrated the following Hadith to his student Abu Hurmuz:

   صَافَحْتُ بِكَفِّي هَذِهِ كَفَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا مَسَسْتُ خَزًّا وَلا حَرِيرًا أَلْيَنَ مِنْ كَفِّهِ

   "I shook the hand of the Messenger of Allah ﷺ with this hand of mine, and I have not touched any silk softer than the hand of the Messenger of Allah ﷺ."

   At this, Abu Hurmuz said to Hadhrat Anas:

   صَافِحْنِي بِالْكَفِّ الَّتِي صَافَحْتَ بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

   "Shake my hand with the hand with which you shook the hand of the Messenger of Allah ﷺ."

   At this, Hadhrat Anas shook Abu Hurmuz's hand. Thereafter each narrator from him until us requested the same from his teacher, and the teacher shook his student's hand and said: "Assalāmu ʿAlaykum". Accordingly, when Hadhrat Fadani narrated the Hadith to me, I also requested him to shake my hand and he shook my hand and said: "Assalāmu ʿAlaykum".

3. *Musalsal Bi al-Mushābakah*: It is reported in this narration that while uttering a sentence, the Messenger of Allah ﷺ intertwined his fingers in the fingers of Hadhrat Abu Hurairah (may Allah be pleased with him). Thereafter each teacher would intertwine his fingers in his student's fingers when narrating this Hadith. Accordingly, Hadhrat Fadani narrated this Hadith to me while intertwining his fingers into mine.

4. *Musalsal Bi al-Ḍiyāfat ʿAlā al-Aswadayn*: It is narrated in this that the Holy Prophet ﷺ hosted Hadhrat Ali (may Allah be pleased with him) with dates and water, and uttered a long sentence with respect to the virtues of inviting someone for food. Thereafter each teacher would narrate this Hadith to his student while serving him dates and water. Hadhrat Fadani also gave me dates and water before narrating this Hadith. However, this

Hadith is extremely weak, so-much-so that some Hadith experts declared it to be *mawḍūʿ* (fabricated). Despite this, Hadith experts have been narrating this Hadith with *Tasalsul*.

5. *Musalsal Bi Qirā'at Sūrat al-Ṣaff*: This Hadith is narrated by Hadhrat Abdullah bin Salam (may Allah be pleased with him), which mentions that one time a group of the Companions were talking among themselves that if they could know the action which would be a means of getting the most closeness to Allah Most High, they would do it. At that, Surah Saff was revealed and the Holy Prophet ﷺ recited it to them in its entirety. Thereafter Hadhrat Abdullah bin Salam (may Allah be pleased with him) recited the entire Surah Saff to his student, and his student to his student, and so on. Likewise, this chain continues until our times. Accordingly, Hadhrat Fadani recited the entire Surah Saff to me when narrating this Hadith.
6. *Musalsal Bi al-Qabḍ ʿAlā al-Liḥyah*: This Hadith is narrated by Hadhrat Anas (may Allah be pleased with him) which mentions that the Holy Prophet ﷺ uttered a Hadith and then said the following sentence while holding his blessed beard:

   آمنت بالقدر خيره وشرّه، حلوّه ومرّه

   Thereafter each narrator narrated this Hadith to his student while holding his beard. Hadhrat Fadani also uttered these words while holding his beard. However, the chain of narrators of this Hadith contains weakness.
7. *Musalsal Bi al-ʿAdd Fī al-Yadd*: In this Hadith, Hadhrat Jibril (peace be upon him) counted upon five fingers of the blessed hand of the Messenger of Allah ﷺ and told him five different forms of Ṣalawāt. Thereafter he ﷺ taught these five forms of Ṣalawāt to Hadhrat Ali in the same manner, and then each narrator taught these to his student in the same manner. Accordingly, Hadhrat Fadani recited these five forms of Ṣalawāt to me by counting them on my fingers.
8. *Musalsal Bi Waḍʿ al-Yad ʿAlā al-Ra's*: This Hadith is narrated by Hadhrat Abu Hurairah (may Allah be pleased with him) who reports that the Messenger of Allah ﷺ said:

   "None amongst you can enter Paradise by virtue of his deeds alone". They (the Companions) said: "Allah's Messenger, not even you?" Thereupon he said: "Not even I, but that Allah should envelop me in His Mercy."

While saying this, he ﷺ placed his blessed hand on his blessed head. Thereafter each narrator placed his hand on his head while narrating this Hadith. Accordingly, Hadhrat Fadani also placed his hand on his head while narrating this Hadith. This Hadith is present in Sahih Muslim, and the narration of Ibn Awn only mentions pointing towards the head, while the *Tasalsul* of placing the hand on the head is from a different chain of narrators.

9. *Musalsal Bi al-Su'āl ʿAn al-Ism*: It is mentioned in this narration that the Holy Prophet ﷺ asked Hadhrat Anas (may Allah be pleased with him) his name, lineage, teknonym (kunya), hometown and place of residence. When he replied, he ﷺ said: "O Anas! Make more friends, for you shall become intercessors for each other." Thereafter each narrator of this Hadith asked the same questions from his student and then narrated this Hadith. This Hadith is weak in terms of its chain of narrators.
10. *Musalsal Bi Munāwalat al-Subhah*: This is a narration in which every teacher from us until Hadhrat Hasan Basri (may Allah have mercy on him) held a tasbih in his hand and handed it to his student. It is reported in this narration that Umar al-Makki saw a tasbih in the hand of Hadhrat Hasan Basri (may Allah have mercy on him) and asked him: "O my teacher! Despite your lofty status and excellent worship, you still hold a tasbih in your hand?" At this, Hadhrat Hasan Basri (may Allah have mercy on him) said:

"هذا الشّيء كنا استعملناه في البدايات ما كنّا نتركه في النّهايات ، أنا أحبّ أن أذكر الله بقلبي و يدي و لساني"

Translation:

"We used to use this thing in the beginning, and do not leave it now at the end. I love that I should remember Allah through my heart, my hand and my tongue."

Hadhrat Fadani gave me ijaza of this Hadith by holding a tasbih himself and handing it to me. However, the chain of narrators of this *Musalsal* narration is weak.

11. *Musalsal Bi Taqarrub al-Jubn Wa al-Jawz*: It is mentioned in this narration that once Hadhrat Abbas bin Abdul Muttalib (may Allah be pleased with him) visited the Noble Messenger ﷺ and found him eating cheese and walnuts, and asked: "O Messenger of

Allah! Cheese and walnuts?" He ﷺ replied: "Cheese is disease and walnut is disease, and when they combine, they become medicine by the command of Allah." Thereafter each teacher presented cheese and walnuts to his student when narrating this Hadith. Hadhrat Fadani also narrated this narration to me in this manner. However, the chain of narrators of this narration is also weak, rather Ibn Jawzi has declared it *mawḍūʿ* (fabricated). However, Allama Sakhawi (may Allah have mercy on him) has said that there is no reliable evidence for it to be declared *mawḍūʿ*, thought it certainly is *munkar*.

12. *Musalsal Bi al-Talqīm*: It is mentioned in this narration that the Holy Prophet ﷺ made a morsel and fed it to Hadhrat Ali (may Allah be pleased with him), who later did the same with Hadhrat Hasan Basri (may Allah have mercy on him), and thereafter each teacher from him until our times fed a morsel to his student. However, the chain of narrators of this narration is also weak.
13. *Musalsal Bi al-Ru'yah*: It is mentioned in this narration that a person came to Hadhrat Abdullah bin Umar (may Allah be pleased with them both) and said: "O Abu Abdul Rahman! Have you seen the Messenger of Allah ﷺ with these two eyes of yours?" He said: "Yes". The person again asked: "Have you talked to him with this tongue of yours?" He said: "Yes". He again asked: "Have you pledged allegiance to him with these hands of yours?" He said: "Yes". The person then said: "Glad tidings for you O Abu Abdul Rahman!". At this, Hadhrat Abdullah bin Umar (may Allah be pleased with them both) said: "Shall I not tell you something I heard from him ﷺ? I heard him ﷺ say:

((طوبي لمن رآني وآمن بي. طوبي لمن لم يرني وآمن بي)) ثلاثاً ((فمن رآني أو رأى من رآني إلي يوم القيامة دخل الجنة.))

At this point, it should be kept in mind that the chain of narrators of these *Musalsal* narrations with respect to the *Tasalsul* is weak in most of the narrations except *Musalsal Bi Qirā'at Ṣūrat al-Ṣaff*, and the chain of narrators of some of those Aḥādīth without the *Tasalsul* is reliable for deriving rulings, while some are weak even without the *Tasalsul*. In spite of this, major Hadith experts diligently sought them from their teachers with the *Tasalsul*. This is probably because with respect to any narration which contains a weak narrator in its chain, while no ruling of Shariah can be derived from such a narration, the meaning of it being weak is only that its chain

of narrators contains a weak narrator, but it does not mean that a weak narrator always narrates erroneously. Therefore, there is always a possibility that a weak narrator may have narrated correctly. While a ruling of Shariah cannot be derived from that narration based on this possibility, this mere possibility is sufficient for an ardent lover to express his love. This is similar to the claims made by many people who claim to possess the blessed hair of the Noble Messenger ﷺ. In most cases, there is no evidence for this, but a possibility does exist that perhaps the attribution of this hair to the Beloved Messenger ﷺ may be correct. If someone views these hair due to the existence of this possibility, then this action stemming from the urges of love is not blameworthy in any way. This is the same for Aḥādīth Al-Musalsalah.

Besides these Musalsalāt, Hadhrat Fadani also gave me ijaza of all of his Hadith narrations, rather he granted me the honour of citing my name in his *thabat*[1], which has been published by the name: الفيض الرحماني بإجازة فضيلة الشيخ محمد تقي العثماني, and he sent five hundred copies of it to me. Hadhrat wrote at the beginning of this *thabat*:

وممن أعتني بعد ما اقتني حضرة الشيخ الأجلّ الأبرّ الفائق في كلّ فنّ علي أقرانه والسامي في أندية الخير علي أخدانه محمد تقي العثماني ابن شيخنا العالم العلامة الجليل سماحة المفتي النبيل سيدي الشيخ محمد شفيع الديوبندي، فحضر إلي منزلي بمحلّة العتبية بمكة المكرّمة المحروسة المحميّة، ولما تشرّفت بطلعته البهيّة، وسرّتني أخلاقه المرضية، طلب منّي الإجازة مع سماع بعد المسلسلات المتّصلة إلي خير البريّة صلي الله عليه وسلم وزاده فضلاً وشرفاً لديه، ولما علمت أنّ ذلك ناشئ منه عن حسن ظنّ وسلامة طويّة، لم يسعني إلّا إجابته بهذه الأمنيّة، فأجبت طلبه وحقّقت أربه نزولاً علي حسن ظنّه وتشبّهاً بمشايخي الأعلام.

فتشبّهوا إن لم تكونوا مثلهم إنّ التشبّه بالكرام فلاح. فأسمعته جملةً صالحة من المسلسلات المتداوَلة، منها حديثُ الأوّليّة، والمسلسلُ بالمحبّة، والعدّ علي الأصابع، وأضفته علي الأسودين الماء والتمر، وناولته السُّبحةَ وصافحته، وشابكته وأسقيته وقرّبت إليه الجبن والجوز، ولقّمته وقبضت علي لحيتي وقلت: "آمنت بالقدر خيره وشرّه، حلوّه ومرّه"، وأسمعته المسلسل بالرؤية إلي غير ذلك، كما فعل معي ذلك كلُّه جمعٌ من مشايخي.

[1] A *thabat* is a book or booklet in which a Muhaddith collects his sanads, i.e. as to which book of Hadith he narrates with which *sanad*

ثم أجزت العلامة تقي الثماني المومئ إليه إجازة خاصّة بما تلقّاه منّي سماعاً أو عرضاً وأجزته إجازة مطلقة تامّة بما حصلت لي روايته وثبتت عنّي درايته من منقول ومعقول وفروع وأصول وبسائر مصنّفاتي من شروح وحواشي وتقريرات ومعاجم وأثبات ومشيخات، ثم كتبت هذه الإجازة له وسمّيتها:

((الفيض الرحماني بإجازة الشيخ محمد تقي العثماني))

Bizarre Incident of *Musalsal Bi Yawm al-ʿĀshūrā*

Due to the kindnesses of Hadhrat Shaykh Muhammad Yasin Fadani (may Allah have mercy on him), Alhamdulillah I had a special connection with him and I presented myself in his service more than once. One time, perhaps in relation to a meeting of Islamic Fiqh Academy, I visited Jeddah. It so happened that I only received a single day to visit Makkah Mukarramah, either during or immediately after the meeting. I thus visited Makkah Mukarramah to spend that day in the Sacred Haram. Since time was short, I did not inform anyone in Makkah Mukarramah of my arrival. When I exited the Sacred Haram after zuhr prayer, out of the blue a student of Hadhrat Shaykh Muhammad Yasin Fadani (may Allah have mercy on him) met me very warmly and said that Hadhrat Shaykh had called for me. I was astounded as to how he came to know of my visit. When I asked the student, he said that he did not know any details, and that the Shaykh had only instructed him to take a vehicle to the Sacred Haram where he would find Taqi, and to bring him along. Hadhrat Shaykh used to live in the Utaybiyyah neighbourhood of Makkah Mukarramah which was at quite some distance from the blessed Haram. I sat in the vehicle in compliance to the order and arrived at his house. After *salam*, he smiled at me and said: “You come secretly and don’t even inform?” I submitted: “Hadhrat! I apologize, but how did you know of my arrival?” At this he said: “Leave this aside, I have called you because today is the day of Ashura and there is a *Hadith Musalsal Bi Yawm ʿĀshūrā* which is narrated only on the day of Ashura. I thought since you are here today, it is a good opportunity to narrate this Hadith to you so that you can receive the blessing of this *Tasalsul* as well.” I plunged into embarrassment at his benevolence and self-regret. Thereafter Hadhrat Shaykh narrated the *Hadith Musalsal Bi Yawm ʿĀshūrā*. It is the famous Hadith regarding Ashura which is narrated in Sahih Muslim and other books, which

mentions that the Holy Prophet ﷺ said regarding the fast of Ashura: " إني أحتسب علي الله أن يكفر السنة التي قبلها" Meaning: “I hope it (i.e. the fast of Ashura) expiates for the sins of the year before”. While the Hadith is well-known, the chain with which Hadhrat Shaykh narrated it was one in which most of the narrators had narrated it to their students on the day of Ashura. Therefore Hadhrat also narrated it to me on the day of Ashura and thus granted me the honour of being part of this *Tasalsul*. But till this day, I do not know how he came to know of my presence in Makkah Mukarramah on that day. I could not think of any other outwardly means of it except that either a student of his saw me from far and then informed him, or Allah Most High revealed my arrival to him. And Allah knows best. This was my last meeting with Hadhrat Shaykh. رحم الله رحمة واسعة

When granting me ijaza of *Musalsalat*, Hadhrat Shaykh Fadani (may Allah have mercy on him) had also instructed me to disseminate them to others. It has therefore been my practice since a long time that I narrate various *Musalsalaat* to scholars on the day of Ashura, and also narrate some of them to my students of *Dawrat al-Hadith*.

Episode 51

Two Trips to Review the Laws in Sudan

Sudan's President Numairi had implemented Islamic laws towards the end of his regime in 1983, in which he implemented several of the Hadd laws and abolished *ribā* (interest). However, his regime was ousted through a coup. When the new government came to power under Sadiq al-Mahdi, it tried to abolish those laws saying that there were many flaws in them from Shariah point of view. The political and religious parties in Sudan had quite some friction on this topic. Eventually, some individuals convinced the government not to outright abolish those laws, but to instead rectify their shortcomings through discussions between scholars and lawmakers. For this, the Sudanese government formed a committee of neutral scholars and lawmakers in which Shaykh Mustafa Al-Zarqa from Jordan, Mr Salim al-Awa from Egypt, and Dr Tanzil-ur-Rehman, Professor Khurshid Ahmad and I from Pakistan were invited. To this end, the three of us began our journey in Rabi al-Awwal 1407 AH, equivalent to November 1986. We first presented ourselves in Makkah Mukarramah and received the blessing of performing Umrah, and then late afternoon the next day, headed for Sudan's capital of Khartoum from Jeddah. Our plane landed at Khartoum Airport in the evening, around asr time. Government representatives, led by the Attorney General of Sudan, were present to receive us. They took us to the VIP lounge, where we were in some hurry to perform asr prayer. When we reached the washroom of the VIP lounge to perform ablution, we found it in disarray. It felt as if we had arrived at a travellers' lodge of an old railway station. We awkwardly performed ablution and sat down in the lounge, where we were served "Karkadeh", the traditional Sudanese drink, which was my first pleasant experience of drinking it. We sat waiting for our luggage so that we could leave for our accommodation, but maghrib time arrived without any signs of it. We offered maghrib prayer and asked the lounge staff: "When will our luggage come?" They very kindly reassured us that the Attorney General had personally gone to bring our bags, so we would be the first ones to receive our luggage. Isha time arrived amidst these reassurances but no one brought our luggage. When quite some time passed even after isha, we said: "Please take us to the place where the baggage arrives, so that

we can identify our bags by ourselves". The relevant staff at first hesitated at this request, saying that this was against the protocol of the VIP lounge, but as the night wore on and waiting became unbearable, we insisted upon them to take us and stood up to walk through, at which they were compelled to take us to the baggage collection lounge. The scene we beheld there is something that can only be experienced through the eyes and cannot be described in words.

This was a small room filled almost to the ceiling with luggage from several flights, and passengers could be seen either standing upon each other in the unfilled crannies between bags, or standing upon the heaps of bags. When we finally managed to fumble through into the room and tried to find the Attorney General, we found him after a while standing on a heap of luggage and searching for the luggage tag number on a suitcase buried under his feet. In this state, finding one's own luggage was also not easy, but after much toil and struggle, Professor Khurshid's and my luggage were found, but Dr Tanzil-ur-Rehman's luggage could still not be found. A report was filed for this, and as a result we departed for the hotel six hours after landing, at about 11pm. Poor Dr Tanzil-ur-Rehman[1] had to wear the same pant and shirt at all times for several days. Since I have very rarely experienced this kind of situation in all of my countless travels, the entire scene became etched into my memory. This was the state of that airport thirty-six years ago. I hope it is not in the same condition now.

Anyway! We stayed in Khartoum for one week. During this time, several meetings of the committee took place in which the laws implemented by Mr Numairi were reviewed. Especially with Shaykh Mustafa Al-Zarqa (may Allah have mercy on him), this lowly one had some academic sittings as well. The committee was unanimous on the point that the laws were overall within the dictates of the Shariah, though they certainly needed amendments with respect to certain points. However, there were no grounds to outright abolish them due to those points. It was therefore decided that the necessary amendments should be written down article-by-article and presented to the government in the form of a report. The committee assigned me the task of working out

[1] Now he has also returned to Allah. May Allah have mercy on him.

the amendments for the laws of Hudood and Qisas, but since this task required a considerable amount of time, it was decided that I should work on them at my own pace after returning to Pakistan, and that later on, a second meeting should be convened in Sudan in which those amendments should be reviewed, and after that a detailed report should be presented to the government. We therefore returned from Sudan and arrived in Jeddah late at night. This time, I had made a booking in the Pakistan House in Makkah Mukarramah for a few days' stay. I therefore took a taxi from Jeddah and reached Makkah Mukarramah around 1am. The Pakistan House was located at Ajyad Road. When I stopped the taxi in front of it and alighted in the state of Ihram, icy winds were blowing. The gate of the Pakistan House was closed. I rang the doorbell a few times but perhaps the staff had gone to sleep. I have never experienced such cold in Makkah Mukarramah, neither before that day nor after. The wind was so biting and chilly that standing in the state of Ihram even for a few minutes in wait of the door to open became unbearable, so I returned to the taxi and asked the driver to take me behind to Funduq Abd al-Aziz, which was located at the end of Ajyad road (at the place where today Funduq al-Safwah stands) and was very near to the Haram. Alhamdulillah I got a room there and thereafter performed Umrah that night by wearing a blanket of the hotel over the sheets of Ihram, and by the grace and favour of Allah, received the tawfeeq to spend a few days in the shade of the honourable Haram. And as far as I remember, it was during that stay that I composed the supplication:

سرگشتہ و درماندہ، بے ھمت و ناکارہ

وارفتہ و سرگرداں، بے مایہ و بیچارہ

شیطاں کا ستم خوردہ، اس نفس کا دکھیارا

آج اپنی خطاوں کا لادے ہوے پشتارہ

دربار میں حاضر ہے اک بندہ آوارہ

After returning to Karachi, along with my other activities, I wrote a detailed critique on the Hudood and Qisas laws in Sudan and proposed article-by-article amendments to them. (This critique, comprising of the amendments, has been published in my collection of Arabic essays "Maqālāt al-Uthmānī"[1])

When this work was completed, a second meeting of the committee was decided for the 2nd of February 1987 in Khartoum. For participating in it, I departed for Jeddah at 4:30pm on the 31st of January 1987 together with Dr Tanzil-ur-Rehman and Professor Khurshid Ahmad. We reached Makkah Mukarramah at 10pm and performed Umrah by the grace of Allah. After completing Umrah around 1am, we spent the night at Pakistan House. The next day, when we reached Jeddah Airport at late afternoon, I received the sorrowful news of the passing away of my brother-in-law and former Director of Darul Uloom Hadhrat Maulana Nur Ahmad (may Allah have mercy on him). *Innā Lillahi Wa Innā Ilayhi Rājiʿūn*. The heart became restless at this news, but in view of the significance of the work ahead, it was not possible to postpone the journey, and neither was there any way for me to return in time to be able to participate in his funeral. Thus, with a gloomy heart, I departed for Khartoum at 3pm and reached there at 6pm. Alhamdulillah this time we did not have to undergo the same tribulation at the airport as in the previous visit.

The next morning, a conference was held in Khartoum's Qā'ah al-Ṣadāqah (Friendship Hall) titled "*Mu'tamar Minhāj al-Dawah wa Iqāmat al-Niẓām al-Islāmi*". My talk took place during its second session. After the conference, our committee's meeting to review the proposed amendments took place, and these review meetings continued until the next day. The amendments were finalized that night and a final report was prepared. The famous political leader of Sudan Mr Hasan al-Turabi (who was in the Opposition at that time) had invited us for dinner that same night, and we had a sitting with him till late. Thereafter on the 4th of February 1987, we had a meeting scheduled with the Prime Minister of Sudan Sadiq Al-Mahdi. We presented our report to him during that meeting, and thereafter broadcast it in a press conference. As a result of this

[1] Dar al-Qalam, Damascus has published this collection under the name "*Buḥūth Wa Maqālāt*".

effort, Alhamdulillah one dispute in Sudan came to an end and the idea to abolish Islamic laws was revoked.

After completing this work, we departed for our return from Khartoum at 7am on Friday the 6th of February, equivalent to the 7th of Jamadi Al-Thania 1407 AH. After landing in Jeddah at 10am, Alhamdulillah we offered the Friday prayer in the Haram in Makkah Mukarramah. We performed Umrah after asr and departed from Jeddah the same night at 8:30pm and reached Karachi at 2:30am.

Membership in the Islamic Fiqh Academy

During the days I was working in the Supreme Court, President General Muhammad Zia-ul-Haq was one time invited as a special guest to a ceremony organized by the Karachi High Court. At the end of the ceremony, he said to me: "The Organization of Islamic Conference (OIC) (which is an organization of Muslim countries[1]), intends to establish a subsidiary department under it called "Islamic Fiqh Academy" in which novel fiqh-related issues of contemporary times would be collectively deliberated. We had sent Justice Aftab Husain as the representative of Pakistan in its first session, but officials of the Academy have asked us to nominate such an individual for its membership who has specialized in the Islamic sciences and is well-versed in Arabic language. I therefore wish to nominate you as the representative of Pakistan. I hope you will accept." I was not aware of the complete background of the Academy at that time, but accepted this offer of the respected General for two reasons. Firstly, I was personally interested in this topic, and

[1] This organization was formed during the era of Mr Zulfiqar Ali Bhutto, and besides him, the late King Faisal also played a major role in its formation. The objective of this organization was for Muslim countries to solve their common problems through mutual cooperation. Initially, its Arabic name was "*Munaẓẓamah al-Mu'tamar al-Islāmi*" and English name "Organization of Islamic Conference", which was later changed to "*Munaẓẓamah al-Ta'āwun al-Islami*" in Arabic and "Organization of Islamic Cooperation" in English, while the abbreviation of both names was "OIC". Numerous beneficial departments have been formed under this organization, which include various scientific, economic and educational departments.

secondly, since the headquarter of the Academy was in Jeddah, it appeared that membership of this Academy would provide ample opportunities to visit the Haramain Shareefain. The respected General said: "I shall instruct the Ministry of Foreign Affairs to get in touch with you regarding this." Subsequently, officials of the Ministry of Foreign Affairs contacted me within a few days and sent me the relevant documents of the Academy.

It was learned from those documents that in a meeting of heads of state of Muslim countries, the late King Faisal had proposed the creation of a fiqh-related department under the OIC which would consist of the most eminent scholars from Muslim countries, in which new fiqh-related issues arising in the world which needed collective thought would be brought under discussion. A founding session of this department had already taken place. It had been resolved in that meeting that this department would be named "*Majmaʿ al-Fiqh al-Islami*" (Islamic Fiqh Academy), and each Muslim country would nominate one representative who would be a permanent member of the Academy. However, since sometimes political motives also play a role in such nominations, it had been decided in the Constitution of the Academy that the governments could only nominate their representatives, while the Academy would evaluate the nominee and either accept or reject their nomination. Also, once someone became a member of the Academy through this process, only the Academy would have the right to dismiss them and not the relevant government. The qualifications required for membership were also stipulated in the Constitution of the Academy, which stated that the member should have specialized in Islamic sciences and must be well-versed in written and spoken Arabic. Besides individuals nominated by governments, the Academy's General Council had also been vested the authority to nominate well-known scholars from the Islamic World who possess fiqh-related insight. Accordingly, numerous such individuals were made its member, which include Shaykh Siddiq Al-Dharir, Shaykh Wahba Zuhayli, Shaykh Yusuf Qaradawi, Shaykh Abdullah bin Manea, and others. Furthermore, it had also been decided by the Academy that besides its members participating in its meetings, other notable scholars from the Islamic world would also be invited in the capacity of "*Khabīr*" (expert), who would have the right to participate in the discussions and could also be included in the *Lajnah al-Ṣiyāghah* (Drafting Committee) of the Academy and give their opinions in this Committee. However, in case the verdict on any issue came down to voting, only members

would be allowed to participate in the voting exercise. Hence, when it would be time to pass the resolutions in the final session, those experts would not be able to participate in it, rather only members would participate in that session.

In the founding meeting of the Academy, the Grand Mufti of Tunisia Shaykh Habeeb Balkhouja (may Allah have mercy on him) had been appointed as the *Ameen ʿAam* (Secretary General) of the Academy, and the truth is, he managed the affairs of the Academy very competently, and his tenure as Secretary General was a golden era of the Academy.

Afterwards, the first formal conference of the Academy took place on the 20th of November 1984 in Makkah Mukarramah, in which I participated as a permanent member representing Pakistan. I had written an account of this conference in Al-Balagh, which has now been included in the first travelogue of my book "Jahan-e-Deeda" (The World Beheld). In this conference, Saudi Arabia's Shaykh Bakr Abu Zaid (may Allah have mercy on him) was appointed as the President of the Academy. According to the Constitution, besides the General Council, a committee called *Majlis Hay'ah al-Maktab* (Bureau Committee) was also to be formed, which would work in a capacity similar to an Executive Council. This was also appointed, and I was made a member of this committee as well. My name was nominated by Mauritania's Shaykh Younus Abdul Wadood (may Allah have mercy on him), who was a very erudite Sunnah-following Maliki scholar. During this conference, topics were also defined on which the Academy needed to work, and it was decided that scholars would be invited to write essays on those topics and then those essays would be presented in the next conference of the Academy, and thereafter resolutions regarding those topics would be drafted. This conference was mostly of an organizational and introductory kind and no academic topic came under discussion during it.

Second Conference of the Academy and the Resolution on Qadianism

Subsequently, the second conference took place in Rabi al-Thani 1406 AH, equivalent to December 1985, in which several academic topics came under discussion. It was around those

days that the case of the Qadianis was under trial in Cape Town's Court. With regards to that, I wrote a letter to the Secretary General of the Islamic Fiqh Academy in which I requested him to include this topic in the agenda of the first scholarly session of the Academy. I also wrote an essay on this topic and attached it with the letter. This letter and essay of mine were published in the Academy's journal (*Al-Dawrah al-Thāniyah al-Mujallad al-Awwal*), and have also been published in the first volume of my collection of Arabic essays. My letter is reproduced below, with its translation:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إلى فضيلة العلّامة المحقّق حبيب بلخوجه، حفظه الله تعالى ورعاه

الأمين العامّ لمجمع الفقه الإسلاميّ

السّلام عليكم ورحمة الله وبركاته

فإنّ الطّائفةَ القاديانيّةَ، كما تعرفون، من الفِرَقِ الزّائغةِ المنحرفةِ الّتي لا تألو المسلمين خبالاً. وقد صدرت من مُعظَم البلاد الإسلاميّة فتاوَى العُلماءِ في تكفيرهم، وفي الأخير أدخلت حكومةُ باكستان تعديلاً في دُستورِها، قرّرت فيه أنّ هذه الطّائفةَ من الأقلّيّاتِ غيرِ المسلمة، وذلك في سنة ١٩٧٤م، ثمّ أتبعته في العام الماضي بقانونٍ يَمنَعُهُم من استعمال المصطَلَحاتِ الإسلاميّةِ، كـ"المسجد" و "الأذان" و"الخلفاء الرّاشدين" و "الصحابة" و "أمّهات المؤمنين"، وما إلى ذلك، كما قرّرت رابطةُ العالَمِ الإسلاميّ في قرارها الصّادر سنة ١٩٧٣م أنّها فرقةٌ كافرةٌ منحرفةٌ.

وبعد هذا كلِّه، فإنّ هذه الطّائفةَ قد رفعت إلى المحكمة العالية بكيب تاؤن من جنوب إفريقيّا، قضيّةً ضدّ المسلمين، أنّ المسلمين يَحكُمون عليهم بالكُفر، ويَمنعونهم من الصّلاة في مساجدهم وعن دَفْنِ موتاهم في مقابرهم، وطَلَبُوا من المحكمة أن يُصدِر حُكماً ينهَى المسلمين عن كلِّ ذلك ويقرِّر أنّهم مسلمون.

وكان المحكمةُ قد أَصْدَرَتْ في مبدأ الأمر حُكماً على المسلمين بأن لا يَمنَعُوا القاديانيّين من دخولِ مساجدِهم إلى أن تبلُغ القضيّةُ نهايَتَها، فرفع المسلمون طَلَباً إلى المحكمة بإلغاء هذا الحكم، وأن لا يُمنع المسلمون من وضعهم السّابق إلى أن تَبُتَّ المحكمةُ بالحكم في القضيّة، فسافرنا من

باكستان- ونحن عشرةُ رجالٍ- إلى جنوب إفريقيا، لنُساعدَ إخواننا المسلمين هناك، والحمد لله الّذى رَزَقَنا النَّجاحَ فى هذه المرحلة الابتدائيّة، وقد ألغت المحكمةُ حكمَها السَّابِقَ بعد سَماع دلائلِ الفريقين، وكانت القاضيةُ إذ ذاك إمرأةً نصرانيّةً سمعت دلائلَنا بكلّ عنايةٍ وإصغاءٍ،

ثمّ رفع المسلمون طلباً آخرَ، أنّ الحكم بكُفر القاديانيّين وإسلامهم، إنّما هو أمرٌ دينيٌّ بَحتٌ، لا ينبغى لمحكمةٍ عَلمانيّةٍ أن يتدخّلَ فيها، بعد ما أجمع سائرُ المسلمين فى بِقاعِ الأرض أنّ أَتْباعَ مرزا غلام أحمد كلَّهم خارجون عن ملّة الإسلام. ولم يبق هذا الأمرُ بعد ذلك موضوعَ نقاشٍ أو جدالٍ.

وإنّ هذا الطّلب رُفع إلى قاضٍ يهوديٍّ، وإنّكم تعرفون أنّ القاديانيّين لهم مركزٌ فى إسرائيل، ولهم مع اليهود صلاتٌ قويّةٌ، وزاد الضِّغثُ على الإبّالةِ أنّ هذا القاضِيَ اليهوديَّ يُعَدُّ من فِرَقِهم المبتدِعة الّتى أخرجها الأرتودكسيّون عن دائرتهم، فبطبعه كان ميّالاً إلى مواساة القاديانيّين، فحَكَم فى جواب هذا الطّلب خلافَ المسلمين، وقال فى حُكمه: إنّ المحكمة العَلمانيّةَ هِيَ المصدرُ الوحيدُ الّذى يستطيع أن يَحكُم فى هذه المسألةِ الدّينيّةِ حُكماً لا يتأثّرُ بعَواطِفِ العَصَبيّةِ المذهبيّةِ، فيجبُ عليها أن تتدخّل فى هذا الأمر ويَبُتَّ فيه برأيٍ غير مُنحازٍ.

فاضطُرّ المسلمون بعد هذا الحكم أن يَعرِضُوا أمامَ المحكمة دلائلَ تكفيرِ القاديانيّين من الكتاب، والسّنّة، وإجماع الأمّة.

وقد طلب القاديانيّون من المسلمين إثبات أنّ علماءَ المسلمين فى جميع البلاد الإسلاميّة يعتبرون القاديانيّة كُفْرا، وذكروا للمحكمة أنّه ليس هناك فى العالم الإسلاميّ مجلِسٌ يُمثِّل علماءَ جميعِ الدُّوَلِ الإسلاميّةِ، حتّى يُقالَ: إنّ المسلمين أجمعوا على ذلك.

وفى هذا الصّدد يحتاج المسلمون فى هذه القضيّة إلى فتوى من مجلس دُوَلِيٍّ للعلماء يُمثِّل جميعَ البلاد الإسلاميّة، ولا شكَّ أنّ مجمع الفقه الإسلاميّ هو أعظمُ ما وُجِد حتّى الآن من المجالس فى هذا الشّأن، فيريد المسلمون فى جنوب إفريقيا أن يُصدِر المجمعُ فتوى يُصرّح بتكفير أتباعِ مرزا غلام أحمد القاديانيّ، ليكون سنداً لهم عند دعواهم الإجماعَ على ذلك.

وإنّ هذه القضيّةَ ستَشْرَع المحكمةُ فى سَماعِها للخامس من شهر نوفمبر هذا العام، ونرجو انعقادَ مجلسِ المجمع قَبْلَه، فمن المناسِب جدّاً أن يُصدِر المجمعُ فتوى من قِبَل مجلسه العامّ فى جلسته القادمة.

وإنّى، نظراً إلى أهمّيّة الموضوع، قد سوّدتُ هذه الفتوى، لتكون وَرَقَةَ عَمَلٍ لشُعبةِ الإفتاء أوّلاً، وللمجلس ثانياً.

فالمرجوّ أن ترسلوا هذه الفتوى إلى جميع الإخوة الأعضاء، كوَرَقَةِ عَمَلٍ للجلسة القادمة، وأرجو أنّ الإخوةَ الأعضاءَ نظراً إلى أهمّيّة الموضوع، يُسامِحون عن عَدَمِ دخول هذا الموضوع فى اللّائحة الّتى أَعَدَّتْها شعبةُ التّخطيط.

وأرجو أيضا أن تخبرونى عن وصولِ هذه الرّسالة، وإدخالِ الموضوع فى لائحة الجلسة القادمة.

والسّلام عليكم ورحمة الله وبركاته

محمد تقي العثماني

Translation:

With the name of Allah, the All-Merciful, the Very-Merciful

To his Honourable, Al-ʿAllamah al-Muhaqqiq Habib Balkhouja, may Allah Most High preserve and guard him[1],

Secretary General Islamic Fiqh Academy,

Assalāmu ʿAlaykum Wa Raḥmatullahii Wa Barakātuh

The Qadiani sect, as you are well-aware, is among those fallacious and misguided sects who do not spare any efforts in wishing ill for the Muslims, and Fatwas of their *kufr* (disbelief) have been issued by scholars from a majority of Muslim countries. Finally, the Government of Pakistan passed an Amendment in its Constitution in which this sect was declared a non-Muslim minority. This occurred in 1974. Thereafter last year, they were prohibited from using Islamic terms such as “Masjid” “Adhan”, Khulafa al-Rashidun”, “Sahaba” and “Ummahat al-Mu’mineen” through another law. Similarly, the Muslim World League also declared it a misguided and *kafir* (disbelieving) sect in a resolution it passed in 1973.

After all this, this sect has filed a case against Muslims in the High Court of the South African city of Cape Town in which they have objected against the Muslims for calling them *kafir* (disbelievers) and for not allowing them to pray in the Muslims’ mosques and not allowing them to bury their dead in the Muslims’ graveyards. To this end, they have asked the Court to prohibit the Muslims from this conduct and to declare them as Muslims.

[1] Urdu Translation by respected Maulana Shakir Jakhura

Initially, the Court had ordered the Muslims not to prevent the Qadianis from praying in their mosques until the case reaches a conclusion, at which the Muslims filed a petition to rescind this order, and to let the Muslims continue their previous conduct until the case comes to a conclusive end. In relation to this, our ten-member delegation travelled from Pakistan to South Africa in order to provide assistance to our Muslim brothers, and Alhamdulillah Allah Most High granted us success in this initial stage of the case. Consequently, after listening to the arguments of both parties, the Court repealed its previous verdict. At that time, a Christian lady was the judge who listened to our arguments with full attention.

After this, the Muslims filed a petition contending that the topic of whether the Qadianis are Muslims or not is a purely religious matter in which a secular court should not be involved. Furthermore, since all the Muslims of the world are in agreement that all followers of Mirza Ghulam Ahmad are out of the fold of Islam, it has no longer remained a topic of discussion or debate.

However, this petition was heard by a Jewish judge, and you are well-aware that the Qadianis have a center in Israel and they have strong ties with the Jews. On top of this, the Jewish judge belonged to a sect which is considered outside Orthodox Judaism, so he was naturally sympathetic towards the Qadianis. He thus ruled against the Muslims on this topic and stated in his verdict that a secular court is the very platform that could decide on this religious issue, for it would be unaffected by sectarian or religious sentiments, and that it is necessary for the Court to step in this religious matter and issue an unbiased verdict.

After this judgement, the Muslims were forced to present evidences in the court showing the *kufr* (disbelief) of the Qadianis from the Quran and Sunnah and Ijmā of the Ummah.

The Qadianis asked the Muslims to prove that scholars from all Islamic countries declare them to be *kafirs*, and they argued in court that there is no council in the world that represents scholars from all Islamic countries, with respect to which it could be said that there is a unanimous opinion among them declaring the Qadianis to be *kafirs*.

With regards to this, the Muslims need a Fatwa from an international council of scholars that represents all Islamic countries. There is no doubt that the Islamic Fiqh Academy is the biggest of all such councils formed until now. Therefore, the Muslims of South Africa wish for the Academy to issue a Fatwa which unequivocally declares the followers of Mirza Ghulam Ahmad Qadiani as *kafirs*, so that this Fatwa could become evidence in support of their claim.

The Court will begin hearing of this case on the 5th of November this year, and we hope that a session of the Academy will take place before this date. Therefore, it would be quite appropriate for the Council to issue this verdict on behalf of its General Council in the next conference.

In view of the significance of this topic, I have prepared a draft (attached) of the Fatwa so that it could be used as a working paper for the Fatwa Department first and thereafter the Academy.

I would like to request to please send this Fatwa to all member brothers as a working paper for the next session. Furthermore, in view of the significance of the matter, I would like to request all member brothers to overlook the fact that this topic could not be (previously) included in the agenda already planned by the Planning Committee.

I also hope that you shall inform me of receipt of this message, and also that you shall include this topic in the next session's agenda.

Wassalam ʿAlaykum Wa Rahmatullahi Wa Barakaatuhu.

Muhammad Taqi Usmani

Subsequently, in accordance with my proposal, this topic and my essay came under discussion in the above-mentioned conference of the Academy. The matter was so clear and evident that there was no possibility of a different opinion. Therefore, the Academy's resolution declaring the Qadianis to be non-Muslims was passed unanimously, and no one raised even a doubt. The resolution also supported the actions of Pakistan's National Assembly and the relevant Amendment that was introduced through it. Since the Islamic Fiqh Academy consisted of distinguished representatives from the entire Muslim world, this resolution holds the position of a milestone in the history of Qadianism. While the Fatwa of Qadianis being out of the fold of

Islam had already been issued by several other organizations, this was the first resolution that was passed in such a large gathering of representatives from the entire Muslim world. Its text is reproduced below:

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد خاتم النبيين، وعلى آله وصحبه أجمعين.

قرار رقم: 4[1](2/4)

بشأن القاديانية

إن مجلس مجمع الفقه الإسلامي الدولي المنبثق عن منظمة المؤتمر الإسلامي في دورة انعقاد مؤتمره الثاني بجدة من 10-16 ربيع الآخر 1406هـ، الموافق 22-28 كانون الأول (ديسمبر) 1985م،

بعد أن نظر في الاستفتاء المعروض عليه من مجلس الفقه الإسلامي في كيبتاون بجنوب إفريقيا بشأن الحكم في كل من القاديانية والفئة المتفرعة عنها التي تدعي اللاهورية، من حيث اعتبارهما في عداد المسلمين أو عدمه، وبشأن صلاحية غير المسلم للنظر في مثل هذه القضية،

وفي ضوء ما قدم لأعضاء المجمع من أبحاث ومستندات في هذا الموضوع عن ميرزا غلام أحمد القادياني الذي ظهر في الهند في القرن الماضي وإليه تنسب نحلة القاديانية واللاهورية،

وبعد التأمل فيما ذكر من معلومات عن هاتين النحلتين، وبعد التأكد من أن ميرزا غلام أحمد قد ادعى النبوة بأنه نبي مرسل يوحى إليه، وثبت عنه هذا في مؤلفاته التي ادعى أن بعضها وحي أنزل عليه، وظل طيلة حياته ينشر هذه الدعوة ويطلب إلى الناس في كتبه وأقواله الاعتقاد بنبوته ورسالته، كما ثبت عنه إنكار كثير مما علم من الدين بالضرورة كالجهاد،

وبعد أن اطلع المجمع أيضًا على ما صدر عن المجمع الفقهي بمكة المكرمة في الموضوع نفسه،

قرر ما يلي:

أولًا :أن ما ادعاه ميرزا غلام أحمد من: النبوة والرسالة ونزول الوحي عليه إنكار صريح لما ثبت من الدين بالضرورة ثبوتًا قطعيًّا يقينيًّا من ختم الرسالة والنبوة بسيدنا محمد صلى الله عليه وسلم، وأنه لا ينزل وحي على أحد بعده. وهذه الدعوى من ميرزا غلام أحمد تجعله وسائر من يوافقونه عليها مرتدين خارجين عن الإسلام. وأما اللاهورية فإنهم كالقاديانية في الحكم عليهم بالردة، بالرغم من وصفهم ميرزا غلام أحمد بأنه ظل وبروز لنبينا محمد صلى الله عليه وسلم.

ثانيًا :ليس لمحكمة غير إسلامية، أو قاض غير مسلم، أن يصدر الحكم بالإسلام أو الردة، ولا سيما فيما يخالف ما أجمعت عليه الأمة الإسلامية من خلال مجامعها وعلمائها، وذلك لأن الحكم بالإسلام أو الردة، لا يقبل إلا إذا صدر عن مسلم عالم بكل ما يتحقق به الدخول في الإسلام، أو الخروج منه بالردة، ومدرك لحقيقة الإسلام أو الكفر، ومحيط بما ثبت في الكتاب والسنة والإجماع: فحكم مثل هذه المحكمة باطل.

والله أعلم

Translation[1]:

In the Name of Allāh, the Entirely Merciful, the Especially Merciful

Praise is due to Allāh, Lord of the worlds, may the blessings and peace be upon our master Muḥammad, the last of prophets, on his family, and all his companions.

Resolution No. 4 (4/2) Qadiyanism

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabīʿ al-Awwal 1406H (22–28 December 1985),

Having considered the *fatwā* inquiry submitted by the Islamic Fiqh Council of Cape Town, South Africa, requesting the Shariah ruling concerning Qadiyanism and the group originating from it, called the Lahorites, as to whether to consider them as Muslims or not and whether a non-Muslim can adjudicate on a controversy of this nature.

[1] Translator: Official translation taken from https://iifa-aifi.org/en/32202.html

In light of the research papers and documents presented to the members of the Academy regarding Mirza Ghulam Ahmad al-Qadiyani, who appeared in India in the last century and to whom the Qadiyani and Lahorite sects are attributed,

Having examined the facts presented concerning these two sects that verified Mirza Ghulam Ahmad's claim to be a prophet sent and revealed upon,

Having confirmed the claims established about him through his writings, some of which he claims to be revelations sent to him, and that he continued to proclaim such a status all his life, calling people through his books and speeches to believe in his prophethood, and being a messenger and disbelieving in many of the obvious teachings of Islam such as *Jihād*,

Having recalled the resolution issued by the Islamic Fiqh Council of the Muslim World League in Makkah on this very issue,

Resolves

The declaration by Mirza Ghulam Ahmad concerning his prophethood and his claim of receiving a Divine Revelation is an open rejection of the obviously and categorically established religious doctrine concerning the ending of the prophethood with Prophet Muhammad SAW and that there is no revelation after him. Therefore, the said declaration from Mirza Ghulam Ahmad makes him, along with all those who accept it, apostates (*murtad*), who have apostatized from Islam. As far as the Lahorites are concerned, they too, like the Qadiyanis are apostates (*murtad*) despite their description of Mirza Ghulam Ahmed as the shadow and incarnation of our Prophet Muhammad SAW.

A non-Islamic court and a non-Muslim judge are not entitled to issue a judgment about someone's being Muslim or apostate, particularly when they defy the consensus of Ummah represented by its councils and scholars- This is so because a judgment concerning Islam and apostasy is not recognizable except when it is issued by a Muslim who knows all the pre-requisites for entering Islam or parting from it as an apostate and who has the grasp of the

essence of Islam and disbelief and knows in depth what has been established by the Quran, Sunnah, and Ijmāʿ (legal consensus). Therefore, the decision of such a court is void.

Indeed, Allāh is All-Knowing.

Episode 52

It was manifestly observed in conferences held in Arab countries that non-Arabs would be given very few opportunities to speak, and even if they were given an opportunity, they would seldom be listened to with attention. I also experienced this in my first one or two conferences, but then I complained about this to Shaykh Balkhouja (may Allah have mercy on him) and said: "Are non-Arabs not members of the Academy? Or do they not have a right to take part in the discussions just because they are not able to speak as fluently as the Arabs?" May Allah Most High shower His mercy upon Shaykh Balkhouja, for he was quite moved by these words, and from then on made it a habit to always consult me and ask my opinion in every matter. Subsequently, when I got the opportunity to talk on various issues more than once and my words were listened to with attention, the Arab/non-Arab distinction between my Arab colleagues and myself gradually faded away. The President of the Academy, Shaykh Bakr Abu Zaid, also became quite frank with me and we developed an open and friendly relationship. Until then, I was only aware that he was a Secretary in the Ministry of Justice of Saudi Arabia, who is known as "*Wakeel Al-Wizārah*" in Arab countries. He had also received the good fortune of being Imam in Masjid Nabawi for some time, and in the Academy, I had largely found him quite resolute in *fiqh*-related matters. He would often express his desire for separate meetings even after the Academy's sessions and this lowly one would have open-hearted discussions with him on various topics. In one such meeting, he suddenly asked me: "Does Abdul Jabbar bin Wael have *simāʿ* from his father Hadhrat Wael bin Hijr (may Allah have mercy on him)?" I used to teach *Jāmiʿ Tirmidhi* in Darul Uloom in those days so I remembered that Imam Tirmidhi (may Allah have mercy on him) has mentioned in *Kitāb al-Ḥudūd* that Abdul Jabbar bin Wael does not have *simāʿ* from his father, though his elder brother Alqamah bin Wael's *simāʿ* from his father is proven. I thus gave him this reply with reference to Imam Tirmidhi. He was quite thankful at this, and due to this coincidental incident, he became exaggeratedly impressed with my knowledge of Hadith. And he also acquired ijaza of hadith from me.

The Academy comprised of members nominated by various governments. I was thus apprehensive that in the present-day Western-influenced times, they might perhaps try to use

the Academy's platform to promote a Western-influenced interpretation of Islam. However, by the grace and favour of Allah Most High, such an atmosphere came to develop in the Academy's sessions that those who influenced the discussions the most through the strength of their evidences were those who believed in the correct and inherited interpretation of Islam without being affected by any external influences. Shaykh Bakr Abu Zaid (may Allah have mercy on him) played a major role in this. Besides him, Tunisia's Mufti Shaykh Muhammad al-Mukhtar Al-Salami, the famous Syrian jurist Shaykh Wahba Zuhayli, Sudan's Shaykh Siddiq al-Dharir, our Syrian friend Shaykh Abdul Sattar Abu Ghuddah, Jordan's Dr Abdul Salam Abbadi, Shaykh Abdul Latif Farfour, Shaykh Sulaiman Al-Ashqar, Iraq's Shaykh Ibrahim Fadil al-Dibbo, Kurdistan's Ali Mohiuddin al-Qaradaghi, Oman's Shaykh Ibrahim al-Khalili, and Shaykh Abdul Rahman al-Bassam of the Muslim World League's Fiqh Academy are especially worthy of mention. Besides them, the famous author on Islamic Fiqh Shaykh Mustafa al-Zarqa (may Allah have mercy on him) and Egypt's Shaykh Yusuf al-Qaradawi (may Allah preserve him) also held an influential status in the Academy, though a majority of us would respectfully disagree with them on certain issues. For years upon years, I would write at least one essay on a Fiqh-related topic for every conference of the Academy. Initially, the process followed was that each author would present a summary of his essay. Afterwards, if several individuals had written articles on the same topic, in order to avoid repetition, one of them would be selected by the Academy's Secretariat to present a summary of all the essays and the opinions presented in them. He was given the title of "*ʿĀriḍ*". I also happened to render services as an "*ʿĀriḍ*" in some meetings. After presentation of the summary, a detailed debate on the topic would ensue, which was called "*Munāqashah*". I had to express my view on almost all topics in this "*Munāqashah*" as well. It is a special feature of the Academy that all essays presented in it as well as the detailed debates on them are recorded word-for-word, and these are later published in the Academy's Journal word-for-word as well, through which the reader can get to know all the opinions on the topic as well as their evidences. In this manner, more than fifty volumes of the Academy's journals have been published so far, which are a valuable treasure of jurisprudential knowledge. After the "*Munāqashah*", a "*Lajnah al-Ṣiyāghah*" (Drafting Committee) would be formed which would comprise of representatives holding diverse opinions on the topic. This committee would sit together and prepare the draft

of the Academy's resolution. Thereafter this draft would be presented in the Academy's meeting and another debate would take place on it, after which a resolution would be passed, either unanimously or based on majority opinion. Usually, my name would invariably be put in the "*Lajnah al-Ṣiyāghah*", and in this way we would have a double-responsibility; we would participate in the general conference of the Academy, which would extend from 9am until *zuhr* and thereafter from *asr* until 9pm, and on top of this the meetings of the "*Lajnah al-Ṣiyāghah*" would continue sometimes after *fajr*, sometimes after *zuhr* and at times after 10pm, and thus the entire week would be very busy.

These meetings would sometimes take place in Makkah Mukarramah, sometimes in Jeddah, Kuwait, Jordan, Bahrain, Abu Dhabi, Dubai, Qatar or Sharjah, and sometimes in Kuala Lumpur or Brunei.

In accordance with the Academy's structure, three Vice Chairmen would be appointed besides the Chairman, and I was appointed as a Vice Chairman at some point and served in this capacity for nine years. Besides myself, Tunisia's Shaykh Mukhtar al-Salami and Jordan's Dr Abdul Salam Abbadi were also Vice Chairmen. However, the Vice Chairmen did not have any significant responsibilities besides one of them having to preside over the Academy's conference in case the Chairman was absent. It so happened that Dr Bakr Abu Zaid, who was the Academy's Chairman, would always be present in the Academy's meetings without fail. Therefore, there was no instance of any Vice Chairman having to take up this responsibility. It was only one time, when the Academy's conference was taking place in Brunei, that Shaykh Bakr Abu Zaid said to me: "I need to return to Saudi Arabia for some work, so I wish for you to preside over the Academy's conference during my absence". I replied: "Shaykh Mukhtar al-Salami is superior to me in age, knowledge and everything, so you could appoint him as your deputy in your absence." However, he insisted: "Before leaving, I will announce you as the Chairman during my absence". But then Allah Most High resolved the matter for which he had to leave and he eventually remained in Brunei until the end. I was thus spared the trial.

This much was clear to me that Shaykh Bakr Abu Zaid adhered to the Salafi school of thought, but due to the great love and respect with which he would meet me, I never imagined he could

be bigoted in his adherence to this school of thought. It was several years later that someone showed me his book "*Taḥrīf al-Nuṣūṣ*", and my disappointment knew no bounds when I saw that he had levelled the unfounded accusation against Hadhrat Shaykh al-Hind (may Allah have mercy on him) that he had perpetrated *taḥrīf* (alteration) in a verse of the Noble Quran (we seek Allah's refuge) in his book "*Īḍāḥ al-Adillah*", and he used quite strong words while mentioning this. I was in Karachi when I received this book. I immediately wrote a letter to Shaykh Bakr Abu Zaid and alerted him to his grave mistake. After a few days, I received his phone call and he said: "I have made changes for the new edition of the book and have also included your letter in it." (Though when the new edition of the book was released, while the strong words were omitted and my letter was also included, no significant change was seen which would indicate the omission of Hadhrat's name from the list of "*taḥrīf*" (alterations)).

I was severely grieved later on as well when I learned that while rebutting a book of Hadhrat Shaykh Abdul Fattah Abu Ghuddah (may Allah have mercy on him), he had used inappropriate words for him as well. My meetings with him were usually related to issues discussed in the Academy, and with respect to jurisprudential issues, our opinions would often match in response to West-inspired thoughts. We thus did not have discussions about Salafism and related topics. And if ever we happened to converse about this topic, he would listen to my words with an open heart. I thus could not know about his bigoted books, until one day while talking to a *Muhaqqiq* scholar of Syria Shaykh Muhammad Awwamah (may his shade be extended), when mention came that he was the Chairman of the Academy, he used quite strong words for him, and it was then that I came to know of this aspect of him.

Hadhrat Shaykh Abdul Fattah Abu Ghuddah (may Allah have mercy on him) had personally attended a conference of the Academy and quietly sat behind my seat. I was explaining an opinion of Hadhrat Imam Abu Yusuf (may Allah have mercy on him) regarding a certain issue. When I looked behind later, I saw him seated. I stood up to meet him and he bestowed words of encouragement at my words. Thereafter he listened to the proceedings for quite some time. This entire conference was taking place under the Chairmanship of Shaykh Bakr Abu Zaid (may Allah have mercy on him). However, he did not as much as hint anything about him at that time.

Later I came to know that someone had told Hadhrat that Taqi had become quite inspired by Shaykh Bakr Abu Zaid, and that this caused some displeasure in Hadhrat's heart. It perturbed me to imagine that such a great elder of mine harboured displeasure towards me in his blessed heart. When I received this news, I immediately wrote a long letter to Hadhrat in which I stated that my relationship with Shaykh Bakr Abu Zaid was limited to the Islamic Fiqh Academy, and since we remained united in opposing Westernism, we also had mutual meetings on this topic only and did not have any discussions on his Salafi school of thought, and if ever we had conversations around this topic, he accepted my words.

Alhamdulillah! What Hadhrat wrote in his reply to that letter not only relieved my worry, rather the following words infused an indescribable serenity into me:

"وفي الختام أنتم مني وأنا منكم من قبل ومن بعد وأستغفر الله لي ولكم وأرجو لكم كل خير وأرجو من الله أن يديم أخوتنا صافية وافية وتقبلوا أطيب تحياتي لكم وللأخ الجليل ".

"And the last thing is that you are mine and I am yours from before as well as after, forever, and I seek Allah's forgiveness for myself and yourself, and hope from Allah that our brotherhood shall remain untainted and eternal. And please accept my best greetings for you and your honourable elder brother (Hadhrat Maulana Mufti Muhammad Rafi Usmani (may his shade be extended))."

I had noticed in the meetings of the Islamic Fiqh Academy that representation of scholars of the subcontinent was close to non-existent, for nobody was invited from this region besides myself. I therefore talked to the Secretary-General of the Academy Shaykh Habib Balkhouja (may Allah have mercy on him) about this, at which he said: "You can send me the CV of the scholars of the subcontinent you wish to invite. InshaAllah they could be invited from time to time." To this end, within a few days of my becoming a member of the Academy, I wrote a letter to the eminent scholars of Pakistan and India, requesting them to send their CVs so that I could send it to the Academy's Secretariat. However, very few scholars replied to this letter. Eventually, from Pakistan only my elder brother Hadhrat Mufti Muhammad Rafi Usmani (may his shade be extended) and from India Hadhrat Maulana Mujahidul Islam Qasimi (may Allah have mercy on

him) and Maulana Badrul Hasan Qasimi (may his honour continue to increase) received invitations, and they participated as "*Khabīr*" in many meetings of the Academy.

Especially the scholars of Pakistan were perhaps under the impression that this was a governmental institute with Arab scholars having dominant influence over it, and with respect to Arab scholars (probably due to their appearance and dressing) it was presumed that they would be lax with respect to jurisprudential issues, due to which they did not hope to derive much benefit from the Academy. When I wrote letters to Pakistani scholars, one elder explicitly mentioned this reason for not participating in the Academy's meetings. As I have written above, initially I was myself apprehensive of this, but I also felt that if we were to actively participate in the Academy, we could influence its views and at the very least could present our point of view, with evidences, on a global level. And the truth of the matter is that after taking an active part in the Academy's meetings, my negative impression largely disappeared. After working with them closely, I realized that while their views with respect to appearance and dressing were certainly different from the scholars of the subcontinent, for which they have some reasons as well, be they correct or incorrect, I noticed that especially with respect to contemporary economic issues, they were quite cautious. This was something quite different from the impression of Arab scholars that we had formed from afar. Furthermore, I also gained a first-hand experience of the vastness of their knowledge. A review of the resolutions (Fatwas) passed by the Academy makes it very clear that they fully adhere to caution. Scholars certainly have a complete right to disagree with some of the verdicts of the Academy, but this difference of opinion is similar to those that Muftis have always had in their Fatwas, none of which can be declared as invalid or misguided. I have been asked numerous times in radio and newspaper interviews in Arab countries as well as Pakistan: Can the Fatwas of the Academy be declared as *ijmāʿ*? I have given the same reply each time that as long as there are Muftis in the Islamic world who are not present in the Academy's meetings in which the verdicts are discussed, the Fatwas of the Academy can never be considered *ijmāʿ*. Nonetheless, the Fatwas that filter out from the Academy are a result of open and serious discussions and deliberations over evidences by the Academy's scholars during its meetings, despite their differences of opinion. These Fatwas are thus certainly quite weighty, and there is no logical reason for other scholars to take them lightly. And when the organization's work will

gradually progress, upon the same methodology as currently followed, its influence will spread over the entire Muslim world InshaAllah, and it will be difficult to turn away from it without very strong evidences. All the jurisprudential verdicts of the Academy would be openly debated over, and there were even heated arguments once or twice, but Alhamdulillah this never led to factioning or bitterness among the participants, and even if it temporarily did, it was only during the session. Overall, all members were on friendly terms, and it never occurred that one person completely ignored another's opinion considering it to be unworthy of consideration. Despite epic disagreements during the sessions, when we would meet over a meal or in private, instead of resentment, the meetings would be full of frankness and respect. Rather, an onlooker would not be able to tell that these two individuals are opponents in terms of jurisprudential views. In this manner, eminent scholars from the Muslim world would, for the first time in such large numbers, participate in candid and close-knit debates, but at the same time would not declare any opposing views as outright invalid. And in this manner, I formed frank and brotherly relations with all of them. Thereafter when the resolutions would reach their final form in the final session, Bakr Abu Zaid's methodology was to put off those resolutions to the next session about which some point was not entirely satisfactory, and quite a long list of such issues had formed about which further deliberation was requested. Later, debate would renew on those issues after gathering further information and conducting more research on them.

The Academy's proceedings were recorded word-by-word, i.e. not only were the resolutions documented but rather every spontaneously presented opinion voiced by anyone was also recorded word for word in the Journal, with a single Journal consisting of numerous volumes. Currently, they comprise of fifty volumes. After publication, people of knowledge eagerly acquire them, and I have noticed that scholars or students of knowledge who possess a taste for fiqh regard these Journals as a precious treasure and cite them in their writings. And now, the Academy has acquired more global prestige than any other jurisprudential body.

For some issues, instead of presenting individual arguments it was felt more appropriate to call a smaller gathering called "*nadwa*" (seminar) in which introductory work was done and presented to the Academy. Such kind of seminars would take place several times in a year in

various countries, and I would participate in most of them. And if I could not participate in a seminar due to some reason, the heads of the Academy, especially Shaykh Habib Balkhouja (may Allah have mercy on him), would complain my absence. I would try to play an active role in these smaller gatherings as well, and as a result was blessed with repeated visits to the Haramain Shareefain.

One time, a similar kind of *nadwa* (seminar) was organized in Rabat through a cooperation of *Majmaʿ al-Fiqh al-Islami* (Islamic Fiqh Academy), *Maʿhad al-Buḥūth Wa al-Tadrīb* (IRTI) Jeddah, and Morocco's Ministry of Awqaf. The topic was "*Al-Awrāq Al-Māliyyah*", i.e. Financial Papers. In contemporary times, various documents are used as instruments for *qarḍ* (loan) and *dayn* (debt), such as bonds, bills of exchange, etc. The objective of this seminar was to elucidate upon the Shariah rulings related to their use and exchange, and in case these were found to be impermissible from Shariah point of view, to consider alternative financial papers which would be permissible to exchange or sell. This three-day seminar was to be convened in Morocco's capital city Rabat. To participate in it, I reached Rabat a night before, after a stopover in Paris. On behalf of the Ministry of Awqaf, the seminar was convened in the biggest hotel in the city. This was a time when voices were being raised in various parts of the Islamic world that commercial interest is not included in the ruling of "*riba*" that the Noble Quran has declared to be *harām* (impermissible). Though the Islamic Fiqh Academy had already unanimously rejected this view, voices from a few individuals were again heard in support of this opinion during this seminar. While a majority of the participants held the same view as had already been declared by the Academy, heated debates and arguments on this topic stretched over two full days, such that after checking into the hotel, we did not get a chance to come out.

Finally on the third day, when it was time to draft the resolutions as a conclusion of the seminar, we were confronted with a very distressing situation. As I have mentioned before, this seminar was hosted by Morocco's Ministry of Awqaf and Religious Affairs and had been much publicized as well, so-much-so that this seminar was repeatedly headlined in the media as a great feat of the Ministry. When we gathered to draft the resolutions, it was clear that with respect to interest-based financial papers, the seminar's verdict that was going to be published was that they were

impermissible. Thereafter the rulings related to exchange, etc. of these documents would be elucidated, and finally some proposal related to their Shariah-compliant alternatives would be presented. However, while we were in the process of preparing the draft of the results of the seminar, we were told that a delegation of the Ministry wanted to meet us and was waiting for members of the *Lajnah al-Ṣiyāgha* (Drafting Committee) in the adjacent room. We presumed it to be a goodwill meeting and proceeded to the delegation, who, from their appearance, looked like representatives of mosques. They greeted us with very warm and welcoming words and then began conversing about various side-topics. Then one of their representatives asked: "What are you writing in the resolution?" We briefly described our intention. At this, the words that came from their mouths left us in such amazement as knew no bounds. They said: "By all means proceed to declare "*riba*" to be impermissible but do not explicitly declare interest-based bonds, bills of exchange, etc. as impermissible." We tried to explain to them that this would render the entire seminar meaningless, and the topics for which scholars from all over the world had come together to deliberate, the outcome of that research would end up not being released to the people. We also argued that this gathering was, in fact, a meeting of the Academy, and so we had to write the resolution that was decided by all of its members and representatives, as well as members of the *Maʿhad al-Buḥūth*, and a large majority of those who presented their essays on this topic. However, they remained insistent: "Our request to you is: while you are here, please do not issue a Fatwa of the impermissibility of interest-based financial papers, rather use general words in the Fatwa." We tried to negotiate with them for a long time and eventually realized that the government did not wish for any such announcement to be made from this seminar.

Due to this regrettable situation, Shaykh Habib Balkhouja (may Allah have mercy on him) called a meeting of a few members of the Academy and the *Maʿhad*, where we protested: "If they did not wish for such a verdict to be issued, why did they convene the seminar in the first place?" At this, Shaykh Balkhouja said: "It is not appropriate to lengthen this matter any further. We should not put the members of the Ministry in any trouble. Nonetheless, we shall not back away from our resolutions and shall announce the results of the seminar at our headquarters in Jeddah instead of here." Willingly or unwillingly, all participants agreed to this proposal. The seminar formally ended without the issuance of any resolutions, and thereafter Shaykh Balkhouja

travelled to Jeddah and announced them there. (Since Spain was nearby, I travelled there, and my travelogue of that visit has already been published).

It can be imagined from this incident how difficult it was to raise any voice against an interest-based system in those days, even in Muslim countries. However, Alhamdulillah the situation improved over time, and the same Morocco where we could not announce the impermissibility of interest-based financial papers is now seeing the introduction of interest-free banks by the name of "*Al-Maṣārif al-Tashārukiyyah*". And about two years ago, I was invited to deliver a lecture on Islamic Finance in front of a packed audience in a hall of the Al-Qarawiyyin University in the same Morocco, and I delivered about an hour-long speech against the interest-based system of economy amidst an echoing ovation. And now we are being invited again to introduce interest-free system of economy there. All praise is to Allah for this.

Episode 53

Anyway! By working in the Islamic Fiqh Academy, I realized the importance of this organization. Today it is regarded as a highly esteemed organization all over the Islamic world and people of knowledge regard its resolutions as quite weighty. In new books and research, its resolutions and the essays presented in its meetings are considered as sources of reference. And I feel no hesitation in saying that the organization's President Shaykh Bakr Abu Zaid and Secretary-General Shaykh Habib Balkhouja both played a significant role in bringing it to this level. After a few years however, Shaykh Bakr Abu Zaid became so indisposed that it was no longer possible for him to continue working in the Academy, and eventually his appointed time arrived and he left this world. *Innā Lillāhi Wa Innā Ilayhi Rājiʿūn*.

After the demise of Shaykh Bakr Abu Zaid, the Imam of Masjid al-Haram Hadhrat Shaykh Abdullah bin Salih bin Al-Humaid[1] was made the President of the Academy. Alhamdulillah he also rendered this service with great ability. He has also remained the President of Saudi Arabia's Majlis Al-Shura (Consultative Council), and is currently an Advisor to the King in the Royal Court. I was acquainted to him from before, so by the grace of Allah we have established a good rapport. Until some time after he became President, Shaykh Habib Balkhouja remained as the Secretary-General. When Turkey's Mustafa Oglu became the Secretary-General of the Organization of Islamic Cooperation, the umbrella organization under which the Islamic Fiqh Academy was established, he created a committee consisting of old members of the Academy to review the Academy's Constitution in view of changing circumstances. At that time, Shaykh Habib Balkhouja was still the Academy's Secretary-General. He later became too weak to handle the responsibility, and Jordan's Dr Abdul Salam Abbadi was made the Secretary-General in his place. Numerous conferences of the Academy were organized by him, but after a few years, he was made the Minister of Awqaf in Jordan so he moved there, and the seat of the Secretary-General of the Academy remained vacant. Search to find a suitable replacement for him continued for

[1] Translator: This seems like a typographical error. It should be Hadhrat Shaykh Salih bin Abdullah bin Al-Humaid

some time, and due to this position remaining vacant, no conferences could take place during this time.

My Appointment as the Secretary-General of the Islamic Fiqh Academy

During those days, I was undergoing a severe illness of the bladder and prostate gland that continued for several months. I was in the midst of this illness when I suddenly received a phone call from the Secretary-General of the Organization of Islamic Cooperation (OIC) Mr Mustafa Oglu, who informed that after a high-level meeting of the OIC, I had been appointed the Secretary-General of the Islamic Fiqh Academy. He congratulated me at this appointment and informed that I would soon receive documents of this appointment. Soon after, I received a call from Hadhrat Shaykh Abdullah bin Salih bin Humaid as well. While congratulating me, he said: "Please come to Jeddah as soon as possible. InshaAllah we shall work together to advance the work of the Academy, and rest assured that you shall have my full cooperation." When I mentioned some of my difficulties, he said: "I personally request you to please accept this offer." After a few days, the official appointment letter also arrived. It mentioned a remuneration of four thousand dollars per month, a Grade A house in Jeddah, a car with a driver, a private secretary, as well as a personal attendant as the benefits. It stated that my position would be at the same level as an ambassador, and that I would be accorded all the privileges and benefits provided to the ambassador of any country, including during international travel.

This offer became a great trial for me. It was by the special grace and favour of Allah Most High that not much attraction was felt due to the financial benefits related to this offer. Nonetheless, there were several points of attraction for me. The first attraction was nearness to the Haramain Shareefain, and the ease with which I could visit them in that capacity appeared rather alluring. Secondly, the work of the Academy matched my taste and I have previously mentioned my heartfelt attachment to it. Thirdly, I thought that the administrative work for the Academy was mainly required during the time when a conference was being organized. I would thus receive a lot of time in between for writing. And access to books while staying in Jeddah would also be

much more convenient compared to Pakistan. Fourthly, I also thought that if a Pakistani student of knowledge was associated with this international organization in the capacity of a head, it would help create a link of the scholars of the subcontinent with the Muslim world, and I would also receive chances to introduce our elders' services to the Muslim world.

All these points were quite attractive, but there were some hurdles as well. The greatest hurdle was my own disposition. From the very beginning, my nature has become so habituated to the sweetness of working in the Darul Uloom that leaving it and working somewhere else feels a burden, and this is why I have excused myself on numerous previous occasions as well. Secondly, from the beginning I am accustomed to living with my children. In case of moving to Jeddah, it would not have been possible to move all my children with me, at least not immediately. Thirdly, I was apprehensive of being pressured after taking up responsibilities of the Academy. Alhamdulillah in the capacity of a member or Vice President of the Academy, I did not have to report to anyone nor was I compelled to adhere to any specific policies. I have thus been freely doing whatever I considered the right thing. However, I did not have any idea of the kind of restrictions I would have to face if I accepted this position. And if I were to restructure my present way of life and move to Jeddah, and at some later point my heart became dissatisfied, what issues would I have to face after so much upheaval?

In short, a peculiar anxiety stirred in my heart at the thought of all these issues. I was going through a lengthy illness at that time, and due to its strain as well, accepting any new responsibility felt very burdensome. When I sought advice from the colleagues and elders in Darul Uloom, all of them opined that I should definitely accept this position. Even my elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani (may his shade be extended) said: "Though Darul Uloom will face numerous issues due to your leaving, and your leaving bears heavily on my heart as well, in view of the overall (religious) benefits, accepting the position seems appropriate". At the same time, I received repeated messages from Pakistan's Ministry of Foreign Affairs to the effect: "Your appointment is an honour for Pakistan. Please do not reject it". I received the same messages from Arab scholars with whom I was friends, to such an extent that a very senior scholar of Riyadh Shaykh Abdul Rahman Atram (who is currently a member of the

Majlis Shura) phoned me several times with the words: “We have numerous apprehensions in case you do not accept the offer, and I have also had several meetings with Shaykh Abdullah bin Salih on this matter, and it is our unanimous opinion that you should accept this position”.

I also considered the possibility of serving the Academy from Karachi itself without moving, and to visit Jeddah from time to time. However, this scenario was not feasible from an administrative perspective. I anyway wished to travel for Umrah so I eventually decided to personally examine the conditions in the Academy’s offices after the Umrah, and to make any decision after meeting the relevant individuals. I thus travelled for Umrah with my wife and elder son dear Maulvi Imran Ashraf (may Allah keep him safe), and during the two-day stay in Jeddah, met the Secretary-General of the OIC Mr Mustafa Oglu. I also visited the Academy’s Secretariat and surveyed the conditions there. During the meeting with Mr Oglu, when I mentioned my difficulties, he said: “We will try our best to obtain Iqama for one married son of yours with his wife”. He also said: “I have discussed the matter with the Academy’s President Shaykh Abdullah bin Salih, and we have decided that you can first come here for six months. After that, you can decide whether you wish to continue, and if it does not suit you, you could go back”. Thereafter Shaykh Abdullah bin Salih, who was in Riyadh at that time, reiterated the same thing on phone.

It was very difficult to reject this generous offer. Coincidentally, my elder brother Hadhrat Maulana Mufti Muhammad Rafi Usmani (may his shade be extended) was also visiting for Umrah at that time. When this point came up while talking to him, he said: “Now you should not reject this request”. I felt much reassured at his words, but I was continuously performing *Istikhārah* throughout this time, and continued performing it in Masjid al-Haram as well. The more I performed *Istikhārah*, the less I felt inclined towards accepting this offer. Coincidentally, my illness also got protracted due to which my weight suddenly dropped by about ten kilograms. Meanwhile, I was receiving repeated phone calls from Shaykh Salih bin Humaid regarding this matter. I thus did not like to prolong the matter any further. The outcome of the *Istikhārah* was also that I should not accept this responsibility, and at the same time my illness was also an appropriate excuse. I finally excused myself from this responsibility by citing my illness, weakness and situation at home. Shaykh expressed his sadness at this, but at the same time magnanimously

accepted my apology. Albeit, at a later meeting he said, out of frankness: "I shall not shake your hand", at which I replied: "You have full right to do so, but I know that you cannot turn down my extended hand". At this, he smiled and almost wrapped me in his embrace.

Anyway! In this manner, I was absolved of the responsibility of being the Secretary-General of the Islamic Fiqh Academy. However, Alhamdulillah I am still associated with its worked until this day, and by the grace of Allah Most High, the work is continued with good rapport with Shaykh Salih bin Humaid. Albeit, later Allah Most High made it very clear to me that my excusing myself from this position was the correct decision. As I have mentioned before, Shaykh Bakr Abu Zaid (may Allah have mercy on him) was quite rigorous with respect to religious matters and would not let anything occur that could blemish the scholarly dignity of the Academy or give any hint of its being influenced by Westernism. At the same time, the government of Saudi Arabia was quite cooperative with the Academy. There was therefore no pressure on the Academy's resolutions or its administrative decisions. However, with respect to this point, the administration that came after Shaykh Bakr Abu Zaid and Shaykh Habib Balkhouja (may Allah have mercy on them) was not the same as them. Furthermore, among the Academy's members, the ones I have especially mentioned before passed away one by one or became incapacitated, and the Academy was deprived of such rigorous individuals as Shaykh Siddiq al-Dharir, Shaykh Wahba Zuhayli, Shaykh Abdul Rahman al-Bassam, Shaykh Ali Al-Saloos and others, and ever new young faces continued coming up, such that when I attended the last conference of the Academy that took place in Madinah Munawwarah (after which no conference could take place until now due to the Coronavirus), the following couplet kept coming to mind with minor alterations:

أما الخيام، فإنّها كخيامهم

وأري رجال الحيّ غير رجالها

Meanwhile, it also occurred that some matters which were not relevant to the topic of the Academy were circulated with the Academy's name. And when I protested this, some individuals became offended at my objection, rather some members told me not to say such things openly. It felt that there was some governmental pressure on the Academy's Secretary General and

President due to which they made that announcement. While it was said that that announcement was on behalf of the Academy's President and Secretary General and (not the Academy), the Academy's letter-pad and logo had been used for it, and the words did not clarify that that announcement was not on behalf of the Academy, rather its President and Secretary General.

Some other incidents also occurred which would not have been possible at least in the presence of Shaykh Bakr Abu Zaid (may Allah have mercy on him). At that time, I thanked Allah Most High for my not accepting the position of Secretary-General before, for those matters would have been unbearable for me and I would have been confronted with a trial regarding the steps I should take.

All of these issues were mostly of an administrative nature, and by the grace and favour of Allah Most High, until now no jurisprudential verdict has been issued from the Academy at which one would feel embarrassment. May Allah Most High protect this organization, which has acquired a high position in the Islamic world, from all kinds of trials, and may it never deviate from the straight path. *Āmīn*.

Episode 54

Practical and Literary Endeavours Towards Eradicating Interest

Since childhood, I would observe my respected father (may his secret be sanctified) not only detesting and shunning the interest-based system of banking, he would also endeavour towards ridding it of interest. For this, he held several meetings with the late Chaudhary Muhammad Ali, who was the finance minister at that time (and later also became the Prime Minister). The late Mr Chaudhary prepared a report of these meetings, which was written in English and I had seen it in my respected father's (may Allah have mercy on him) documents during my childhood. However, I could not find it later despite searching for it. Afterwards, one time during my initial days of teaching at Darul Uloom, the Auditor General of the time, Mr Yaqoob Shah, contacted my respected father regarding this issue and presented his doubts. My respected father (may Allah have mercy on him) replied to those doubts and then referred him to me for further discussions. I had meetings with him in April 1963, and afterwards we also communicated by correspondence. During that time, when I got the chance to study the teachings of the Quran and Sunnah regarding interest in some detail, I realized that after *Shirk* (polytheism), there was no other sin for which the Quran and Sunnah used sterner words than for interest. What could be a greater warning than a declaration of war from Allah and His messenger ﷺ for the person who does not desist from interest? And in the Hadith, consuming interest has been declared a worse sin than, may Allah Most High protect us, committing adultery with one's mother. On the other hand, when looking at the real world, it appeared that the entire system of economy was based on interest. Due to this state of affairs, a restlessness kindled in the heart, but a youthful student of knowledge had no means to change this system.

At the same time, after the meetings and correspondence with Mr Yaqoob Shah, I realized that the modern-educated segment of society was under the misunderstanding that the interest prevalent in present-day banks did not fall under the definition of the *ribā* that the Noble Quran

had declared impermissible. Numerous individuals had written books on this topic, among which a book by Mr Jafar Shah Phulwarvi "*Commercial Interest Kī Sharʿī Haithiyyat*" (Sharia Status of Commercial Interest) and some other essays passed my eyes which declared bank interest as permissible. Only two books had been published in reply to them at that time; one was the late Maulana Maududi's book "*Sūd*" (Interest) and the other was my respected father's (may Allah have mercy on him) book "*Mas'ala Sūd*" (The Issue of Interest). I read books in support of both sides of the argument, and felt the need to elucidate upon the reality of especially commercial interest. I thus wrote an article on "Commercial Interest" and my respected father (may Allah have mercy on him) included it as part two of his book. I wrote this article at the age of about twenty.

Afterwards, a project titled "Encyclopaedia of Islam" was started under the auspices of the Urdu Academy, supervised by the late Dr Syed Abdullah. This project consisted of not only translating the English Encyclopaedia of Islam, but also removing the misconceptions on Islamic topics propagated by Orientalists. Thus, new articles were being prepared for this. Dr Syed Abdullah requested my respected father (may Allah have mercy on him) to write an essay on the topic of "*Riba*". My respected father (may Allah have mercy on him) assigned this task to me. I observed that Orientalists and their like-minded individuals had created grave misunderstandings with respect to the definition, etc. of interest. I thus tried to remove those misunderstandings through the detailed essay, and that essay is now part of "Urdu Encyclopaedia of Islam". (Later Dr Syed Abdullah made me write several other articles as well. The essays under the title "*Ṭalāq*" ("Divorce") and "*Kāfir*" (Disbeliever) were written by me.)

Thereafter when Hadhrat Maulana Mufti Mahmood (may Allah have mercy on him) became the Chief Minister of NWFP province (present-day Khyber-Pakhtunkhwa), a prospect arose in the form of him perhaps beginning something in this direction on a governmental level. I thus requested him to establish an interest-free bank in at least his province, but he soon resigned from his post and could not get a chance for this.

The Council of Islamic Ideology was revived in 1977 and I also joined it as a member together with Hadhrat Maulana Sayyid Muhammad Yusuf Binnori (may Allah have mercy on him). At that

time, the priorities of its activities were decided in the very first meeting, and among the highest-priority tasks was the preparation of a comprehensive report on "Interest-free Banking". To this end, the Council drafted a panel of scholars and economists which was chaired by the late Dr Zia-ud-din, former Deputy Governor of the State Bank. This panel drafted the report within a short duration and presented it to the Council. The Council reviewed it from a *fiqh* point of view and proposed some amendments to it, after which the report was sent to the government. This was the first comprehensive report on this topic and the late President Muhammad Zia-ul-haq also issued orders to act on it, but unfortunately, during the phase of its practical implementation, bureaucrats badly disfigured it. In objection to this, I wrote several essays, issued newspaper statements and also directly apprised President Zia-ul-haq of its mistakes. In response to this protest, the government formed a commission headed by the Governor of the State Bank, of which I was also a member.

This matter required deliberation on numerous fiqh-related issues. Also, there were once again some positive signs heralding the potential implementation of an interest-free system of economy on a governmental level. Thus, at my request, a meeting of "*Majlis Taḥqīq Masā'il Ḥāḍirah*" was convened in which the following individuals took part:

Hadhrat Mufti Rasheed Ahmad, Hadhrat Maulana Mufti Abdul Shakoor Tirmidhi, Hadhrat Maulana Mufti Muhammad Wajeeh, Hadhrat Maulana Dr Abdul Wahid.

Hadhrat Maulana Mufti Rasheed Ahmad (may Allah have mercy on him) published the minutes of this meeting in "*Ahsanul Fatawa*". Various efforts were made based on the action points concluded during that meeting, but the oft-changing rulers kept them in cold storages and none of the endeavours could be fully successful at a governmental level.

It was perhaps 1986 when one day I was sitting in my office when suddenly Mr Nabeel Naseef, the paternal cousin of Mr Abdullah Umar Naseef, the Secretary-General of the Organization of Islamic Cooperation, came to meet me in my office. He informed that Prince Muhammad bin Saud has founded an interest-free bank by the name of "*Maṣraf Faysal al-Islāmi*", with headquarters in Bahrain, and Mr Nabeel Naseef was its Managing Director. A "*Hay'ah al-Raqābah*

al-Sharʿiyyah" (Shariah Supervisory Board) had been formed to oversee the bank's dealings from a Shariah point of view, which was headed by Shaykh Yusuf al-Qaradawi, with Saudi Arabia's Shaykh Abdullah bin Manea and another scholar from Bahrain as its members. Mr Nabeel Naseef told me: "I am bringing a message from Shaykh Yusuf Qaradawi and Prince Muhammad bin Saud that you should also accept to be a member of this Board. A branch of this bank will be opened in Pakistan as well, and all of its operations shall take place based on your instructions".

On the one hand, this offer kindled a ray of hope in the heart; some signs of the fulfilment of the desire that the heart had been cherishing since years upon years, i.e. the existence of at least one financial organization that is free from interest, were appearing. At the same time, I had some idea of the difficulties involved in this work and was not confident if I would be able to perform it correctly. Finally, after contemplating this matter and consulting others, I accepted this offer with the thought that I would at least get a chance to work on this to the best of my ability.

After the Islamic Fiqh Academy, this was the second international organization in which I received a chance to be a part of. After becoming a member of this organization, I travelled to Bahrain for the very first time on 30th March 1987 (circa 29 Rajab 1407) to take part in its meeting. At that time, I was not aware about the basic principles on which this bank functioned. During my time working in the Council of Islamic Ideology, I had understood that there were a few business models that could be employed for interest-free banking. Without going into technical details, the ideal business model was for the bank to collect moneys from the people based on the principles of Mudarabah and to also provide capital to entrepreneurs on the basis of Mudarabah itself. A second business model was to collect moneys from the people based on Mudarabah, but if it were difficult to conduct Mudarabah in other dealings, to conduct those dealings on the basis of Murabaha, Ijarah or Bayʿ Salam, etc. This second business model is such that if it is used according to all of its fiqh-based conditions, a permissible way of avoiding interest is certainly found. When I examined the business model of Faysal Bank, they had sufficed with this second method alone, i.e. a major portion of its business was conducted based on Murabaha Mu'ajjala. However, there were insufficient Murabaha-based business opportunities as compared to the amounts that people had given to the bank on the basis of Mudarabah. As such, in order to make

this capital profit-bearing, they had to invest a large amount of money into a currency-exchange business whose permissibility from Shariah point of view was doubtful. In the very first session of the meeting itself, I stated that there was a need to verify that the conditions for Murabaha that the Shariah Board had outlined were being followed correctly. To this end, Shaykh Yusuf Qaradawi assigned me the task of examining these things, and it was decided that I should arrive in Bahrain some time before the next session and examine the entire process, and to present a report to the Board if there were any weaknesses in the implementation of the process. This first meeting was concluded with this decision.

After the meeting of the Shariah Board, a talk by Shaykh Yusuf Qaradawi had been announced for after isha in the famous Abu Bakr Mosque of Bahrain. Shaykh Qaradawi said to me: “Come along with me”. I thus went with him. A large crowd had gathered in the mosque when the event started. Suddenly Shaykh Qaradawi said to me: “You deliver a speech first”. I tried to excuse myself with the words: “The entire crowd has gathered here to listen to your talk. A talk by a non-Arab like myself at this moment would be quite out of place”. But Shaykh did not accept this, and eventually I had to fulfil his request. This was my first time delivering a talk in Arabic in a public gathering in an Arab country. I supplicated to Allah in the heart and presented some of the teachings of my elders to the best of my ability. I was surprised as well as pleased that people listened to my words with attention. Thereafter the talk of Shaykh Yusuf Qaradawi took place. Writing words of praise for his way of speech is redundant and utterly unnecessary, but the truth is that he mentioned very useful points on the topic of *taqwa* which benefited me a lot. May Allah recompense him the best of rewards.

This was my very first visit to Bahrain. The next day was thus spent in some sightseeing and visits to bookstores, besides attending the meeting, and I also received a chance to deliver a talk to Pakistanis residing in Bahrain. My return flight was scheduled for the same night.

A peculiar incident occurred that day which I cannot forget. From what I remembered, the return flight was at 10pm. Accordingly, I had to be at the airport by 8pm. With this in mind, I reached the airport at exactly 8pm, but when I arrived at the counter to get the boarding pass, the officer looked at me in surprise and said: “Your flight has already departed”. I said: “It was supposed to

depart at 10pm". He said: "No! Its departure time was 8pm". He then showed me my ticket which stated the departure time as 20:00. I was not much used to international travel by that time, and for some reason I understood it to mean 10pm and planned everything accordingly, though it meant 8pm. When I looked closely at the ticket, it was as if the ground had fallen out from beneath my feet and I realized my blunder; I had not tried to understand the meaning of 20:00 more carefully. I asked the counter officer: "Is there any other flight to Karachi tonight?" He informed that there was a late-night indirect flight that had one stopover before reaching Karachi, but that it was fully booked.

Those who had driven me to the airport had already left and I had already checked out from the hotel room. The era of mobile phones had not yet arrived, through which I could have contacted someone. I did not even have coins in Bahraini currency to make a phone call from a phone booth, and I only had the phone number of Faysal Bank which had already closed at night. Thus, even if I were to petition someone to make a phone call for me, it would be useless. In short, darkness descended before my eyes. Even if I were to somehow take a taxi back to the hotel, I did not have enough cash to pay for one night's rent.

In this state of helplessness, there was no recourse except to plead to Allah Most High. I thus made heartfelt supplication to Him to deliver me from my plight. At that time, the design of Bahrain Airport was old-style and it did not even have sitting facilities. I thus stood in a corner of the airport and continued imploring Allah. Out of the blue, a young Arab staff member of Gulf Air came and said to me: "Shaykh! You appear troubled. What happened?" I recounted my tale to him at which he said: "Hand me your ticket and passport and stay here. I will try my best to resolve your difficulty". I became sceptical at the thought of handing over my ticket and passport to him, for I would be left absolutely helpless without them. Where would he take them? What if he did not return for too long? Where would I search after him? In that situation, the following sentence from Maqāmāt Harīrī came to mind: أَنُحْرَمُ ويُحَكِ القنَصَ والحِبالَةَ. والقَبَسَ والذُبالةَ؟ (Shall we be deprived of the catching net as well, along with the captured game? And the wick of the lamp as well, along with its light?)

I thus asked him: “How do you know me?” He read the doubts of my heart from my face and said: “Shaykh! Did you not deliver a speech in Abu Bakr Mosque last night?” I said: “Yes”. He said: “I am a staff of Gulf Air. I was present in Abu Bakr Mosque last night after isha, and I listened to your talk. I thus recognized you when I saw you here”. Saying this, he made me sit on a chair and said: “Do not worry. InshaAllah I shall try my best to get you a seat in the next flight. Otherwise, you shall be my guest”. In my state of utter helplessness, the young man proved to be an angel from the Unseen for me, and within a short while, he brought the Boarding Pass of the next flight and handed it to me. Thereafter, he continued to render hospitality to me until the plane departed. Even today, whenever I remember the manner in which Allah Most High provided relief from the Unseen for His delinquent slave, each and every hair on the body exudes gratitude to Him. Firstly, getting a seat in the next flight of Gulf Air on the same night is still a conundrum for me. This is because after that incident, I have travelled on Gulf Air flights to Bahrain tens of times, and my experience of years upon years is that there is only a single Gulf Air flight that operates from Bahrain to Karachi. Relatively recently, sometimes two flights also fly, but they operate with a difference of more than twelve hours between them. I have never experienced, since that incident, for two Gulf Air flights to fly to Karachi within only three or four hours of each other. For two Gulf Air flights to fly to Karachi that day within such a short time interval can only be called an arrangement from the Unseen. On top of that, while now I have many acquaintances in Bahrain, at that time no one knew me except a few individuals. It was thus unimaginable for some acquaintance of mine to be working in Gulf Air. My talk taking place in Abu Bakr Mosque in the presence of Shaykh Yusuf Qaradawi was also an almost impossibility. An employee of Gulf Air being present during that talk was also a God-arranged occurrence. Furthermore, for that employee to be on duty at that time, and to recognize me and express special sympathy for me and thereafter get my seat confirmed; how could all this occur except through the special favour and grace of Allah Most High? والحمد كله لله سبحانه.

A godless person attributes these kinds of incidents to mere chance, or at best a lucky coincidence, and moves on. However, for a person who believes that nothing in this world takes place without the supreme wisdom of Allah, there is no such thing as “coincidence”. Even

apparently unconnected events are part of the chain of Unseen wisdoms, wherein the links between most of the events is beyond our imagination and understanding. We thus declare them to be unrelated and isolated happenings and move on. And if we sometimes do notice some event to be linked to another, we declared it to be a "coincidence". However, the Noble Quran says:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

"With Him are the keys of the Unseen. No one knows them but He. He knows what is in the land and the sea. No leaf ever falls but that He knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book". (Al-Anʿām: 59)

The abovementioned event is just a small incident in which apparently unlinked occurrences combined together, through which Allah Most High's mercy was expressed on a delinquent slave of His. Someone could ask: "Why was I made to err with respect to the departure time? Why didn't everything occur at the correct time from the beginning?" But when *I* ponder over this incident, I learn so many lessons from it which could never be learned if I had reached the airport at the correct departure time.

After reaching Karachi on the 2nd of Shaban 1407 AH, equivalent to the 1st of April 1987, I was scheduled to undertake a long trip to South Africa and Saudi Arabia only two days later. To this end, on the invitation of my friend Mr Shoaib Omar, I departed for Nairobi with my wife and small daughter on the 6th of Shaban, equivalent to 5th April, and experienced Nairobi's extreme heat for the first time. After spending the night there, I travelled to Durban via Johannesburg, where the stay lasted from the 6th of Shaban to 18th of Shaban. Here, talks were delivered at various locations. A discussion on medical issues, convened by an organization of Muslim doctors, also took place, and several gatherings were held to discuss numerous local issues. Thereafter I left for Nairobi on the 19th of Shaban and visited Makkah Mukarramah via Jeddah on the 20th of Shaban, where the stay continued until the beginning of Ramadan.

During the stay in Makkah Mukarramah, a one-day conference took place in Jeddah which was jointly convened by the Islamic Development Bank and International Institute of Islamic Economics, Islamabad. The title of this conference was "Indexation", i.e. can the payment of *Qarḍ* (loans) or *Dayn* (debts) be linked to price indices in order to compensate for loss due to inflation? One session of the conference took place under my Chairmanship as well, and I presented evidences against this concept. Afterwards, the participants of the conference almost unanimously rejected this concept. I later wrote a detailed article on this which was presented in the Islamic Fiqh Academy under the title "*Aḥkām Al-Awrāq Al-Naqdiyyah*" and was also separately published afterwards, and is now included in Volume 1 of my book "*Buḥūth Fī Qaḍāyā Fiqhiyyah Muʿāṣirah*".

Shortly before Ramadan, both of my sons Maulvi Imran Ashraf and Maulvi Hassan Ashraf (may Allah keep them safe), who were children at that time, also came to Makkah Mukarramah together with their maternal aunt and her husband. I had planned to spend Ramadan in the Haramain Shareefain together with my brief family. To this end, from the 2nd to 10th Ramadan our stay was in Madinah Munawwarah's Ribat Bukhara, and we arrived in Makkah Mukarramah on the 10th of Ramadan. We stayed there from the 14th to 22nd Ramadan, during which I also participated in the second two-day meeting of Faysal Islamic Bank's Shariah Board. We returned to Karachi on the 24th of Ramadan.

During the days I was working with Faysal Bank, Pakistan's former Minister of Information Mr Moazzam Ali had very good relations with Prince Muhammad bin Faysal. He had moved to London during the time I was working with Faysal Bank. Since Muslims did not have any platform for Halal investment there, he had an idea to establish an organization in London named "Ummah Finance Fund" through which Muslims could invest in commercial companies whose business was halal from Shariah point of view. He contacted me with regards to this and expressed his wish to form a brief Shariah Board for this organization which could devise a standard for halal companies and select them based on this standard. Thereafter people could invest in this Fund and the organization could invest the people's invested moneys in those companies and distribute the profits among the shareholders of the Fund. He asked me to include a scholar from

the Arab world with me and to work as “Shariah Advisor” for “Ummah Finance”. I nominated the name of my Egyptian friend Dr Hasan Al-Shafi’i, who had also remained as the Vice Chancellor of Islamabad Islamic University. The two of us thus travelled to London on the 3rd of July 1987 at Mr Moazzam’s invitation. This was my second trip to London. We stayed at Kingston Palace’s Hotel Monte Carlo, and our meeting took place in Mr Moazzam’s office, which was located near the hotel. The basic skeleton of the fund was devised in this meeting and passed to him, and he was asked to send us details of the companies based on that standard, so that we could screen the companies in which investment would be permissible. He later sent us a long list of companies, of which we selected a large number. However, later on he did not receive sufficient cooperation to further advance the fund, so it could not proceed further.

During this trip to London, the famous British scholar Maulana Yaqoob Ismail Munshi (may his honour increase), who was living in Dewsbury, came to London to meet me, and asked me to accompany him to Dewsbury for one day. He thus took me to Dewsbury in his car. There, he introduced his scholarly works and we also visited the Tablighi Markaz, where a talk by this lowly one took place. We met respected Hafiz Patel (may Allah have mercy on him) there, who was the Ameer of the Markaz. As a result of his heartfelt and sincere struggles, the Dewsbury Markaz had grown remarkably. We also visited Darul Uloom Bury. Thereafter Maulana wished for a talk by this lowly one to take place in Nuneaton as well. We thus travelled there, and the heart was quite pleased to see the efforts of the Muslims.

I had met the General Manager of Saudi Airlines in Geneva, Mr Fazl-e-Rabbi, numerous times at various places, and I appreciated his religious spirit. When he heard about my visit to London, he asked me to make a two-day stop-over in Geneva on my return journey. In compliance to his request, I thus spent two days, 8th and 9th July 1987, in Geneva. Since childhood, the heart was filled with imaginations about the beautiful natural landscapes of Switzerland, and my host took me sightseeing around the city and its suburbs, and especially a Mount Jara which was 4000 feet high. However, I was surprised as to what was so special about those landscapes due to which they were famous the world-over. I later learned, and also personally experienced, that the real beauty of the country begins from other places, such as Zurich, which we did not visit at that

time. (I happened to visit it several times afterwards). Thereafter I departed from Geneva, and after a stop-over in Frankfurt, returned home on the night of the 11th of July.

Episode 55

A Discussion With the Shariah Board of Dar Al-Maal Al-Islami

Anyway! Faysal Bank was the first financial institute with which I was associated. Later, I observed several flaws in the mode of operation of Maṣraf Faysal, some of which were corrected at least in Bahrain. However, there were some other issues in which I differed with other scholar members of the Shariah Board. When I expressed my disagreement, it was said that Faysal Bank was in fact a subsidiary of another financial institute, “Dar Al-Maal Al-Islami”, under which several financial institutes were operating and which had its own larger Shariah Board. It was said that all financial institutes under "Dar Al-Maal Al-Islami" were bound to follow the resolutions passed by its Shariah Board, so if anyone disagreed with any of its resolutions, they would have to discuss them with the Shariah Board of “Dar Al-Maal Al-Islami”. This Shariah Board was headed by the former Mufti of Egypt Shaykh Khatir (may Allah have mercy on him), with Shaykh Yusuf Qaradawi, Shaykh Siddiq al-Dharir (may Allah have mercy on him), Dr Hussain Hamid Hassan, and from Pakistan Hadhrat Pir Karam Shah (may Allah have mercy on him) among its members.

Since “Dar Al-Maal Al-Islami” was headquartered in Geneva[1], Switzerland, most of the meetings of its Shariah Board took place in Geneva. To present my stance before the Board, I thus undertook my second trip to Geneva. This was a difficult occasion for me, for before me was an

[1] It was ironic that Prince Muhammad bin Faysal was the Prince of Saudi Arabia, but when he decided to establish interest-free financial institutes, it was not possible for him to get a license in Saudi Arabia at that time. This is because getting a license for an Islamic financial institute would be a confession that other institutes were un-Islamic or interest-based, even though it had been acknowledged at a governmental level that the local banks were un-Islamic or interest-based. Interest was re-named to commission, etc. in those banks. They were therefore forced to base their institute in Switzerland. Alhamdulillah now the situation has changed in Saudi Arabia, with Islamic banks being able to acquire licenses, and several Islamic banks are operating there.

assembly of senior scholars headed by the famous elderly scholar of Al-Azhar University, Shaykh Khatir (may Allah have mercy on him), and all other members were also much senior to me in age as well as experience, and I had to present my reasons for disagreeing on such issues over which they had all agreed. Anyway! I emboldened myself and presented my stance. I was pleased to note that they listened to my point of view with open hearts and did not outright reject it. Subsequently, some of my requests were accepted and some not. Shaykh Khatir (may Allah have mercy on him) possessed an awe-inspiring personality, but despite my young age, he greatly encouraged me on the scholarly points.

With regards to this, the most major flaw in my view was that in case of a contract of Murabaha Mu'ajjalah, if the buyer, who owes the cost price, cannot pay his dues by the appointed time, the bank would take an amount from him in the name of "*taʿwīḍ*" (compensation). The way of calculating the compensation was that if the bank had earned any profit in its investment account during the time that the buyer delayed paying his dues, the bank would take the corresponding amount from the buyer as compensation for the potential loss and include it in its own income. In other words, had the bank received the amount from the debtor on time and deposited it in its own investment account, it would have earned that much profit. Due to the debtor's late payment, it incurred a loss which was due to the debtor's not paying his dues on time, so he had to pay a compensation for this loss. In technical terms, this is called opportunity cost. In my view, there is no concept of opportunity cost of cash in Shariah, so this mode of operation was incorrect in my view and was similar to the *riba* of pre-Islamic times.

When I presented my stance, I was unsuccessful in changing their opinions at that time. They said: "In interest-based institutes, the interest meter would start running on a daily basis from the day someone delayed paying their dues. People are therefore careful to pay on time. On the other hand, if no extra amount is charged for late payments in interest-free banks, people would take advantage of this and not pay on time despite having the means. We therefore had to devise this principle of charging compensation for late payment. And this cannot be called interest because if someone were really not able to pay on time due to financial difficulties, the bank would not charge this compensation from them. Secondly, this is only charged if the bank earns

a profit in its investment account in the duration that the debtor delayed payment. If the bank did not earn any profit, no compensation would be charged from the debtor."

In my view, this reasoning was incorrect for many reasons (I have described details of this in my article on "*Bayʿ Bi Al-Taqsīt*" which has been published in the first volume of my book "*Buḥūth Fī Qaḍāyā Fiqhiyyah Muʿāṣirah*") and I believed that the continued existence of this compensation would be a blemish on the face of interest-free banking. When I could not convince the individuals from "Dar Al-Maal Al-Islami", I presented this topic in a meeting of the Islamic Fiqh Academy, so that collective deliberation on this topic in a meeting of global scholars could take place there. When this topic was discussed in those meetings, it was concluded based on almost unanimous opinion that collecting the aforementioned compensation is not permissible.

Nonetheless, the issue was certainly real and existent that people would misuse the lack of any deterrent for late payment and would make it a habit to delay payments, and in this way were causing continuous losses to interest-free organizations. To solve this problem, it was decided in a meeting of Majlis *Taḥqīq Masā'il Ḥādirah* in Karachi that instead of collecting a compensation, the debtor would bind himself to paying a fixed amount in charity in case of late payment. Since this amount would not be part of the bank's income, the bank would not gain any financial benefit through it, so this would not be interest. But this would act as an impetus for the debtor to pay his dues on time. This method is also lent support from the discussions of some Maliki scholars, details of which I have described in my aforementioned essay. From then onwards, the collection of a compensation by interest-free banks ceased, and even those scholars who previously supported the concept of collecting a compensation no longer insisted on its collection.

Based on my impression, the Karachi Branch of Faysal Bank worked correctly for some time, but then some flaws cropped up, and I spent so much time in trying to redress them that I have perhaps not spent so much time for any other organization. Regrettably, I was unsuccessful in rectifying them. Numerous changes occurred in the bank's management, each of whom would promise to amend the flaws and I would have lengthy meetings with them, but in practice the matter would not proceed much.

Eventually, a management came from whom I became completely hopeless. I described all the flaws in detail to the late Prince Muhammad bin Faisal in a private meeting, and also stated that if they were not rectified, I would have to excuse myself from rendering any further services. As mentioned above, the new management paid no heed to rectification, so I finally resigned from my services. It so transpired later that the very name of this bank in Pakistan was also changed. It used to be called "Faysal Islamic Bank". Presently, the very word "Islamic" has been removed from its name and it has become similar to other interest-based banks in terms of its name as well as mode of operation, and this is good in the sense that people could have been potentially deceived by the name, which would now be avoided.[1]

Founding of Meezan Bank

After the failure of Faysal Bank's experience in Pakistan, there was no trustworthy organization of Islamic banking in Pakistan. After some time, when I was one time returning from Bahrain to Karachi, my friend Mr Iqbal Ahmad Siddiqui mentioned during the journey: "A group from Bahrain wishes to establish an interest-free bank in Pakistan by the name of Meezan Bank. This bank would be established under the leadership of the honourable member of Bahrain's royal family Shaykh Ibrahim Khalifa. Your services would be required for this". I felt disheartened after the unpleasant experience with Faysal Bank so I did not promise anything at that time. Later when this bank was established, Mr Irfan Siddiqui was appointed its Chief Executive, whom I knew from long before and I was also aware of his religious temperament. He expressed, with utmost sincerity and seriousness, his intention to run this bank based on the teachings of Shariah, which was promising for me, and I accepted Chairmanship of its Shariah Board. Alhamdulillah he lived up to his intentions to a great extent, and the entire skeleton of the bank's operations was

[1] Now since a few years ago, this bank has again established a department called Islamic Banking and efforts are underway to once again make it a completely Islamic bank, with some scholars from among our colleagues supervising this. They informed that this time the management is sincerely endeavouring to do this. At the same time, as I shall mention ahead, Alhamdulillah now the State Bank also supervises the Shariah compliance of Islamic banks, so it is hoped that InshaAllah the current endeavour will prove successful.

formed according to my proposals. My son Dr Imran Ashraf (may Allah keep him safe) played a major role in keeping the bank on the right path. He drafted a competent team of about forty individuals to carry out effective supervision of the Shariah-based contracts and devising the various financing schemes. This team defined detailed rules for every kind of contract and bound the bank to following them. Thus, by the grace and favour of Allah Most High, the bank is running successfully, with its popularity growing day by day, so-much-so that it also received the award for being the best bank in Pakistan.

Association With Some Other Financial Institutes

During the days that I was part of the Shariah Board of Faysal Bank, several other Islamic financial institutes also invited me. After Faysal Bank, it was perhaps Arab Banking Corporation (ABC) which first invited me, which also had its headquarters in Bahrain. Among the assurances they gave was the promise to not repeat the mistakes of Faysal Bank. The head of its Shariah Board was the author of "*Al-Fiqh Al-Islāmī Wa Adillatuhu*" Shaykh Wahba Zuhayli (may Allah have mercy on him), and later I also got my friend Shaykh Abdul Sattar Abu Ghuddah included. Despite some weaknesses, the mode of operation here was certainly relatively better. I therefore remained with them for many years, but later resigned due to the activities of Darul Uloom, etc., even though Shaykh Wahba Zuhayli (may Allah have mercy on him) said to me: "I shall resign as Chairman of the Shariah Board in your favour. You can work here as the Chairman". However, I was unable to continue so could not fulfil his wish.

Global Banks Turning Towards Islamic Banking

One of those days, the following incident took place: I was in Bahrain. The head of the largest bank there, Gulf Bank, was a white Englishman. He came to meet me in the hotel and said: "We wish to open an Islamic department (which is technically called a "window") in our bank. Please guide us for this". I asked him: "You are not a Muslim, so how did the thought of opening an Islamic window come to you?" He replied: "When we try to do business with our customers based on interest, they demand for Shariah-based financing". I was pleased to hear this, that

Alhamdulillah this kind of consciousness was developing in Muslim businessmen, and if this consciousness continued and increased with steadfastness, it could turn the tables. While I later declined to work with him, since the demand for interest-free banking was increasing among Muslims, now the prominent global banks had understood it to be a new and developing market. Hence, most global banks such as Citi Bank, Hong Kong Shanghai Bank, Standard Chartered Bank, Saudi American Bank and others began opening interest-free departments in their larger banks. For this, one after the other, banks began contacting me to work in their Shariah Boards.

At that point, two kinds of thoughts kept me in a dilemma. On the one hand, the heart did not wish to work, in any capacity, in those global banks which had promoted the interest-based system of banking throughout the world, and I would feel disquietude at the thought that I should benefit them through my services. But there was another aspect to this. The avenues for promoting interest-free banking could also be opened up through them only. Secondly, our Muslim countries have a widely pervasive servile mindset through which it is relatively easier to promote concepts in them which the Western world considers acceptable. Preferring this aspect, I accepted membership in the Shariah Board of numerous global institutes.

With respect to this, a British company “Robert Fleming” contacted me saying that they wished to open a fund for shares of halal companies, similar to what the late Mr Muazzam Ali Shah had in mind. The common public and interest-free banks could take part in this. Since this work was lighter than the work involved in banks, I accepted this, and they formed a Shariah Board under my leadership, with my friend Dr Abdul Sattar Abu Ghuddah and Dr Nazeeh Hammad as its members. For this work, I had to undertake several trips to London and Luxembourg, but they resulted in good results. This company later liquidated and this work could not continue through it.

Citi Islamic Bank

Among global banks, the first bank to come forward for interest-free banking was the world-famous “Citibank”. It did not merely establish an Islamic branch, rather established a separate organization by the name of “Citi Islamic Bank” which was also headquartered in Bahrain. Dr

Nazeeh Hammad, Dr Abdul Sattar Abu Ghuddah and I were invited to accepted membership of its Shariah Board. Through working with them in the Islamic Fiqh Academy, I appreciated that both of them were well-versed in Fiqh. They started this work by making me the Chairman of the Shariah Board. A detailed skeleton of the preliminary work was drafted and work on it also began. Since Citibank was a global institute, its businesses were very widely spread throughout the world. Thus, there were ever-new large-scale programs which had to be understood and moulded to be performed within the limits set by the Shariah, for which the work had to be carried out with great rigorousness and hard work. But Alhamdulillah, overall the work was done satisfactorily.

In those days, the organization thought of creating a fund similar to the one created by Robert Fleming, which would entail buying and selling the shares of companies. What happens in this kind of business is that if the income of some company coincidentally turns out to be impermissible and that impermissible income is not more than five percent of its total income, the impermissible profits earned from it are donated in charity without any intention of earning rewards, and thereafter the permissible income is distributed among the participants. Citi Islamic Bank was headquartered in Bahrain, and at that time, its head was a Pakistani-origin Memon individual. He insisted that the impermissible profit should not be donated to charity, rather it should be distributed to the shareholders, and the shareholders should be instructed to donate five percent of their profits in charity. When I refused to accept this point, he said that they were legally not allowed to keep any portion of the shareholders' profits undistributed.

Based on my previous experience at Robert Fleming, I was quite positive that when the procedure is explicitly stated in the fund's prospectus, there was no legal prohibition from donating the impermissible income on behalf of the fund. But he repeated the same legal point with complete certitude. At this, I asked him to consult a legal expert and to present a written reply which cites the relevant law.

After a few days, he showed me the letter of a legal expert. I noticed that firstly, this was written by a lawyer belonging to Citibank itself and not an independent lawyer. Secondly, the reply was also quite ambiguous with respect to the original question. At this I said: "We shall draft the

question by ourselves. Please show us its reply from an unbiased and independent legal expert". When that reply came, it was confirmed that there was no such legal prohibition.

The reason why I insisted on this matter is that Shariah compliance of the fund could not be confirmed until it took care to purify itself from impermissible income. If only the shareholders were asked to donate the impermissible portion, there was a high chance for many shareholders not to act on this. When this legal point was also confirmed, I said to them: “Now we no longer trust that head, so I cannot work with him”. I thus resigned and came back.

I have written this incident became now MashaAllah quite a number of young scholars are working as advisors to numerous financial institutes. They should take care at all times not to be deceived by mere words of the management. Rather, whenever a legal impediment is mentioned before them, they should examine the relevant law by themselves and then make a decision whether there is a genuine legal hindrance or not, and if there is, then is it correct from a Shariah point of view to grant a leeway based on that legal hindrance?

An English Publication on Principles of Islamic Banking

Until now, no such book had been published for Islamic banks that could serve as a reference for their contracts. Until then, for all Islamic banks, only the Fatwas of their *Hay’āt Al-Riqābah Al-Sharʿiyyah* (Shariah Boards) were used, and the banks were also supervised based on them. I felt that since the contracts of banks were mostly in English, there was a need for a book in English that could serve as a reference for them. In view of this need, I wrote a book titled “An Introduction to Islamic Finance” which described the permissible Islamic ways of financing, their basic commandments as well as conditions in detail in such a style as can be easily understood by banks’ lawmakers and staff. Gradually, this book actually took up the place of a trustworthy reference for Islamic financial institutes, and until the “*Maʿāyīr Sharʿiyyah*” had not come into existence, this book continued to be used as a fundamental source. In the beginning, we had published it through our own publishing house “Idarat al-Maarif” in Karachi. Later, it was

published in some Western countries, such as by a publisher in Holland, and was also available on the internet.

This book described the principles of financial matters. Later, my elder son Dr Imran Ashraf (may Allah keep him safe) added practical applications and case studies to it and compiled a more comprehensive book, through which implementation of Islamic principles became even more easy for financial institutes.

Episode 56

Association With HSBC

After Citibank, another world-famous bank Hong Kong Shanghai Bank (which is famously known as HSBC) contacted me. It also established an interest-free branch, and appointed our friend Mr Iqbal Ahmad Khan as its head. I knew Mr Iqbal Ahmad Khan since a long time as a religiously spirited person and that he could be trusted to follow the decisions issued by the Shariah Board. I therefore accepted Chairmanship of this Board, which included Dr Nazeeh Hammad, Dr Abdul Sattar Abu Ghuddah and Bahrain's Shaykh Nazim Yaqoobi as members. I remained associated with this bank for some time.

Personally, I was not so passionate about economics and finance as for them to be my favourite subjects, but a kind of zeal to see interest-free banking grow and remain on the right direction had overtaken me. Thus, if I received invitation to join any organization that appeared promising, I would join it in some capacity or the other. In this manner, I got associated with the Shariah Boards of many financial institutes one after the other, and also undertook long journeys for this purpose. My main target would be to rectify their processes and relevant contracts from Shariah point of view once. Since these contracts would be in English, and other members of the Shariah Board would only rely on their translations, the responsibility of analysing the original contracts in English would fall on me alone. For this, I would have to rigorously analyse hundred-page to hundred-and-fifty-page contracts. Since these contracts would be prepared by common legal experts who did not grasp Fiqh-related subtleties, I would have to really cudgel my mind for these analyses, and would also have to study the relevant laws. I would then have to make amendments to the contracts and convince the legal experts. And while debating the proposed amendments with them, I would sometimes also have to employ sternness. It is very much possible in legal contracts to alter their very soul by changing a single word, and sometimes the entire impact of an article can be undermined or even annulled by the way another article of the verdict has been phrased. When I would catch such mistakes and make corrections, very experienced lawmakers

would also feel embarrassed, and when I would express my displeasure at this, they would apologize and say that it was not intentional, rather it was an inadvertently mistake.

In this manner, I received the opportunity to prepare detailed contracts of various organizations which later became examples for other organizations. However, whenever I would succeed in rectifying the basic skeleton and contracts of an organization, and devise a process for supervising their Shariah compliance, I would leave that organization. My real interest lay in teaching and academic writing, so working in any organization for an unnecessary period of time would weigh heavily on me. Thus, in whichever global financial institutes I was associated with, I would do my share of the aforementioned work and then leave it. The list of such institutes is quite long, and there is no need to mention it here.

Nonetheless, when I received the opportunity to observe these institutes from inside, I observed where all the disease of interest has spread its roots, and how deep its sphere of harm and destruction extends. The kind of work required to expunge it is similar to the situation of a garden attacked by dodder, where its shoots have to be removed from each and every leaf in the garden.

This stage of my life, where I was involved with various financial institutes for some durations, was the busiest and most difficult period of my life. This was due to the difficulties of the work itself as well as the fact that the works of teaching Hadith, writing Fatwas and academic writing in Darul Uloom continued in parallel. In order to continue with this main work, I had to undertake international trips such that many times, I would visit some country during the day and return home at night. Several times, I completed the travels to such a faraway country as America in only three days, so that absence from teaching in Darul Uloom could be as less as possible. Those who have travelled to America know that after reaching there, several days are needed just to adjust the body to the new timings of day and night and wakefulness and sleep, but I would depart on my return flight even before my body could adjust to this. Besides the journeys undertaken for financial institutes, I would also have to travel for other religious needs, which include participating in the meetings of the Islamic Fiqh Academy and Al-Majmaʿ Al-Fiqhi of Makkah Mukarramah's Muslim World League, as well as for preparing essays for them and delivering other religious and reformative talks

Writing During Journeys

I would utilize these lengthy flights in such writing works as could be carried out during travel. It would thus be my habit during flights that after take-off, I would spend most of my time working on the computer. Due to the frequent travels, many of the staff of PIA, Gulf Air and Emirate Airlines also recognized me.

One time, I boarded a PIA flight for London. The plane had not yet taken off and I was sitting on my seat, when a flight steward brought an airhostess and said to her: “You wished to ask some questions from Mr Taqi since long. He is now sitting on his seat and is not busy, so you can talk to him now. Otherwise, once the plane takes off, his computer will turn on and will not turn off until the plane reaches near London, and you will not get much chance to talk to him”.

In this manner, the first work to be completed during these travels was a comprehensive review of the English translation of Maariful Quran, which was published in eight volumes. This was not a superficial proofreading, rather I even had to re-write numerous paragraphs. After finishing this work, I began the work of myself translating the Noble Quran into English, along with brief explanatory footnotes. For this, I had to keep about twelve contemporary English translations before me. Since it was difficult to keep the hard copy of all of them with me during journeys, I would get the portion under translation typed and would keep those sheets of pages before me, while I would already have all major Tafsirs saved in my computer. Even then, I would have to do some work only after returning to Karachi. In this manner, by the grace of Allah Most High, this work was completed in about three years and published under the title of “The Meanings of the Noble Quran”. And by the grace of Allah Most High, it proved to be well-liked by people, in that its language is easy, simple and uses modern expressions. This is the first English translation of the Noble Quran done by a lowly student of traditional scholars, which has now been published with a high publishing standard from London as well, and is also available on the internet.

I remember another incident related to this. During a trip to Australia, when I landed at Sydney Airport and arrived before the customs officer, who was apparently a non-Muslim Australian, he asked me to open my suitcase. After examination, he put aside some food items as well as my

paan and betel nuts, which meant that I could not take these items inside. I had to stay in Australia for ten or twelve days, so this was a major blow to my habit of consuming *paan*, in that I would have to pass this entire duration without it. I was thus quite perturbed. Coincidentally, the suitcase also contained a copy of my English translation of the Quran, which I had brought to pass to a friend. When the customs officer saw it, he said: “What book is this?” I informed him that it was a translation of the Noble Quran. He asked: “Who wrote this?” I replied that I had written it myself. At this, he would sometimes look at me and sometimes at the book. Thereafter he picked it up and browsed it, and then asked: “How many days did it take you to write this?” I replied: “About three years.” He once again expressed his surprise, and then took the book and went to a nearby customs officer and said to him: “Look! This is a translation of the Quran and its author is present here in front of me. Come and meet him”. The other officer also came to meet, and he also treated me with much respect and honour. Thereafter he picked up the items he had taken out of the suitcase to confiscate and packed them back in one by one in an orderly manner and zipped the bag. He then returned me the luggage and apologized to me, and said: “I will personally accompany you to your hosts”. I told him not to, but he did not agree, and said: “I will accompany you so that you don’t have any difficulty in finding your way”. Saying this, he escorted me outside with great honour and handed me to my hosts.

After the English translation, when I began writing an Urdu translation titled “Aasan Tarjama-e-Quran”, a major portion of it was also completed during journeys, and for this as well, I placed other translations before me similar to the way I did for the English translation. In short, about ten to twelve years passed in such a manner that Allah Most High granted the tawfīq to render some service to the Noble Quran. I found the journeys afterwards bland in the sense that I had no service to render to the Noble Quran during them. Nonetheless, I would still almost always have some work of some essay, etc. during flights.

Preparation of New Standards of Accounting

After working in various financial institutes for quite a period of time, I felt that in terms of rendering services to individual financial institutes, to a large extent I had done what I could.

Now, instead of rendering services to individual institutes, I should get a share in such a work that holds a fundamental significance to interest-free banking as a whole, whose long-term benefits could be enjoyed by the entire industry. Allah Most High created means from the Unseen for this as well, some details of which I am describing below.

As I have written above, interest-based system of economy is a dodder infestation which requires multi-faceted efforts to expunge, and it is not possible to understand this fact without looking at this system from inside. The matter does not end with only modifying the banks' contracts from being based on *riba* (interest) to basing them on the Quranic alternative of "*bayʿ*" (sale), rather other amendments are also needed for this change. Just one example of this is that the method of accounting employed in commercial organizations globally is bound to follow the international accounting standards that have been defined based on fixed formulas. If we are to rid commercial organizations and banks of interest, these methods of accounting must also be changed. For this, it is necessary for interest-free commercial organizations to have separate accounting standards.

With this need in mind, interest-free banks established an organization by the name of "*Hay'ah Al-Muḥāsibah Wa Al-Murājaʿat Li Al-Mu'assisāt Al-Māliyyah Al-Islāmiyyah*" (Accounting and Auditing Organization for Islamic Financial Institutions) in Bahrain in 1990, which is popularly known by its abbreviation of "AAOIFI". Its inaugural Secretary-General was Sudan's Dr Rifaat Abdel Karim, who was a world-renowned auditor. For Shariah guidance of the organization, a Shariah Board under the Chairmanship of Shaykh Yusuf Qaradawi was formed, which included Saudi Arabia's Shaykh Abdullah bin Al-Manea and Syria's Dr Abdul Sattar Abu Ghuddah as members. I was also invited to join it as a member, and I worked as its member for some time. The standards would first be drafted by Muslim accountants and auditors, after which we would review it from Shariah point of view and amend them based on the requirements of Shariah. In this manner, through this institute we prepared comprehensive accounting standards for interest-free financial institutes in the form of a voluminous tome, and many central banks made it compulsory for interest-free institutes in their respective countries to follow these standards.

Establishment of Majlis Sharʿī and Preparation of Shariah Standards

When these standards had been prepared to some extent, one day I was sitting with AAOIFI's Secretary-General Dr Rifaat Abdel Karim waiting for a flight at Jeddah Airport, when he said to me: "While we have prepared standards for accounting, you must have observed that the Shariah Boards of interest-free banks differ with one another over some rulings of Shariah related to finance. One Board may consider a certain transaction as permissible while another considers it impermissible. Due to this, there is lack of harmony in the workings of financial institutes, and they also face severe hurdles in having dealings with one another. Isn't it appropriate that similar to the "Accounting Standards" that we have prepared, we should also prepare "Shariah Standards", and these could be made obligatory for financial institutes to adhere to?"

I myself felt this need since a long time and I expressed my concurrence with this idea. At this, he said: "I will try to form a global "Majlis Sharʿī" through my institute, which will consist of only eminent scholars". He thus began this mission, and after some time (on 11th of Dhu Al-Qaʿda 1419 AH, equivalent to 27 February 1998), he convened a meeting of the following scholars:

Shaykh Yusuf Qaradawi (Egypt and Qatar), Shaykh Abdullah bin Manea (Saudi Arabia), Shaykh Wahba Al-Zuhayli (Syria), Shaykh Siddiq Al-Dharir (Sudan), Shaykh Abdul Sattar Abu Ghuddah (Syria), Shaykh Abdul Rahman Al-Atram (Saudi Arabia), Shaykh Ajeel Jasim al-Nashmy (Kuwait), Shaykh Muhammad Ali Taskhiri (Iran), Shaykh Ghazali bin Abdul Rahman (Indonesia), Shaykh Daud Muhammad Bakar (Malaysia), and Shaykh Ahmad Ali Abdullah (Sudan).

The formation of "*Al-Majlis Al-Sharʿī*" (Shariah Committee) was proposed in this meeting, which would prepare "*Maʿāyīr*" (Shariah Standards) for non-interest-based financial institutes, which would, over time, be made obligatory for all Islamic financial institutes to follow, so that the system of interest-free economy could operate with harmony. All the above-mentioned participants vigorously supported this idea and expressed their readiness to voluntarily render their services for this.

When time came to appoint the Board's President and Vice President, my astonishment knew no bounds when Shaykh Yusuf Qaradawi put forth my name for President, and Shaykh Abdullah bin Manea's for Vice President. I tried to excuse myself from accepting this responsibility, but not only were all others unanimous on this, they insisted on me to accept it. Shaykh Yusuf Qaradawi had already excused himself from formally accepting membership of this Board citing his involvement in other activities, and had participated in this meeting as an honorary guest, but made me take up this service. Since then, while there have been many changes in the members since that time (1998) until now (2022), the responsibility of President of the Board has remained with me. In this period of twenty-five years, the Board would be re-formed every three years. Some members would be replaced by others and fresh elections to select the President and Vice President would take place through secret voting, but the members chose me as President each time.

With respect to the Shariah Standards that this Shariah Board was formed to prepare, what they meant is that with regards to the fiqh-related transactions that take place in Islamic financial institutes, the Shariah-based principles and the frequently occurring details that the financial institutes need should be written down into a legal form. The legal principles and rules for any single contract that are documented in this manner are called the "*Maʿyār*" (Standard) of this kind of contract. For example, the compilation of all principles and rules related to "*Shirkah*" (Partnership) are called "*Maʿyār Al-Shirkah*" (Standard of Partnership).

The process followed for this work was like this: First, an expert scholar would be asked to write a comprehensive essay on the topic for which a standard was to be drafted. He would have to compile all the basic principles related to the topic with evidences from the schools of thought of the four Imams. With respect to the modern issues related to that topic, he would be asked to present possible solutions based on the four Madhhabs and the opinions of contemporary scholars on those issues, and if he wished, he could also present the opinion he preferred with his evidences. Thereafter, in the light of this "*dirāsah*", he would present a draft of his proposed "*Maʿyār*" (standard). This draft of "*dirāsah*" and "*Maʿyār*" is first presented in lower committees of the Shariah Board. These committees consist of many scholars who perform rigorous reviews

of the draft and give it a final shape, so that it could be presented in the Majlis Sharʿī. The draft is thereafter presented in the Majlis Sharʿī after passing through the filter of the committees. Initially, for years upon years the Majlis Sharʿī would meet twice a year; one time in Makkah Mukarramah in the month of Ramadan, and a second time in Madinah Munawwarah six months later. Each conference would last a full week. After some years, the meetings were changed to four meetings per year, with each lasting three days, and due to visa and some other difficulties, some meetings would also take place in Bahrain. And when travel became difficult due to the Coronavirus, its meetings now take place online, with a two-day meeting taking place on the last Thursday and Saturday of every month.

In these meetings, each and every article of the Standard is discussed in detail. The decisions are usually unanimous, though sometimes differences of opinion remain even after detailed debates. In such cases, the decision is made based on majority opinion, while the differed upon opinion is noted in the conference's minutes. If there are equal opinions on both sides of an argument, the decision is based on the Chairman's opinion. There are members from each of the four schools of thought, and by the grace of Allah Most High, all members openly express their opinions, exchanging the evidences for their point of view. Sometimes this escalates to argumentation as well, but each individual fully respects the other opinion, and in this lowly one's twenty-five-year experience, this difference of opinion never led to resentment between members, rather exemplary brotherhood was always shown. In this manner, about sixty Standards have been prepared until now.[1] Together with them, the "*dirāsāt*" have also been published. With these, a valuable resource of contemporary fiqh related to finance has come into being. There is scope for difference of opinion in every research work, but overall, these Standards have provided a robust foundation for Islamic financial institutes. And now, in about fifteen Muslim countries, these Standards have become akin to a law for Islamic financial institutes, and it was been made

[1] It should be clear that similar to other global Boards, all Standards prepared by the Majlis Sharʿī are also published on its behalf. It is not necessary that each and every member agrees with every point of every Standard. If some member disagrees with something, it is noted in the minutes of the conference.

legally binding on them to conduct their dealings in accordance with these Standards. In these countries, the Central Bank supervises the implementation of these Standards in Islamic financial institutes.

At this point, the question would arise in some minds that since the Board comprises of members who adhere to each of the four schools of thought, i.e. Hanafi, Shafi, Maliki and Hanbali, and since there are differences of opinion between these Madhhabs on many jurisprudential issues, what is the way to achieve an agreement in those differed upon issues?

The answer to this is that firstly, a majority of the issues related to financial institutes are such that no Madhhab has any difference of opinion on it. For example, all unanimously agree that interest is impermissible, *ʿaynah* is impermissible, no partner could take *ḍamān* (guarantee) on the capital or profit or loss of other partners. Similarly, the *Rabb al-Māl* cannot take *ḍamān* (guarantee) of the profit of the *Muḍārib* nor can the *Muḍarib* take guarantee of the profit of the *Rabb al-Māl*, and in *Shirkah* (Partnership), the profit allotted to each partner does not have to be proportionate to his investment, while the loss would always be proportionate to the investment. A sale contract becomes *fāsid* if there is ambiguity in the item being sold, price or duration. The sale of *dayn* (debt) is not permissible, the *mabīʿ* (item being sold) and its price cannot both be deferred, forward sales are impermissible. Sale can only take place of something that is in the ownership and possession of the seller, etc. All these points are agreed upon by all four Madhhabs, so there is no question of a difference of opinion related to these.

However, there are certainly some details in which the various madhhabs have different opinions. For such details, the laws of international dealings can only be based on a single Madhhab. Otherwise, for example if there is an international contract between an institute following the Hanafi madhhab and another following the Shafi madhhab, then it is not possible for the seller to insist on the deal to be conducted according to his Madhhab and the buyer on his. International business operations cannot run in this way. Therefore, both would have to agree on one Madhhab. And since no side of the argument on a *Mujtahad Fīh* (differed upon) issue is completely invalid, for such issues, from Shariah point of view, the decision of the *Ḥākim*, whichever of the known Madhhabs it is based on, is considered as enforced on all, even on those

who hold a different opinion. In view of this principle, especially international contracts have to be made according to one Madhhab.

And almost all of our scholars of Deoband are unanimous on the point that for financial dealings, the opinion of any of the four Imams can be adopted based on business needs. Hakeem Al-Ummah Hadhrat Maulana Thanvi (may Allah have mercy on him) used to say: “I have taken explicit permission of this from Hadhrat Gangohi (may Allah have mercy on him)”. I have described details of this in my book “*Ghayr Sūdi Bankāri*” (Interest-Free Banking).

Thus, whenever such a kind of issue would come up, all members would deliberate over it without any Madhhab-based bigotry, and would usually agree on a common stance which keeps in view the texts of Shariah as well as the business needs and common benefits. If any disagreement remained even after this, the decision would be based on majority opinion. Consequently, the differences between Madhhabs do not create any noteworthy impediments in the preparation of these Standards. And if someone still had a different opinion, they would register it in the minutes. In this manner, the decisions of the Standards have been within the confines of the four Madhhabs.

And it is also a reality that the Hanafi Madhhab has proven to be broader is many dealings compared to other Madhhabs. Thus, it would perhaps not be an exaggeration to say that the Hanafi fiqh was preferred in most of the dealings.