

TASAWWUF AND THE ELDERS OF DEOBAND

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May Allaah protect all.

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COMMENT

By

Translator Mufti Afzal Hoosen Elias

All Praise due only to Allaah, Salaat wa salaam upon the final Nabi. Hadhrat Muhammad (saw).

This book will allow one to have a glimpse of the Elders of Deoband. The reader will glean some basic information.

However, we must understand the important role of the Elders as correctly expressed by Hadhrat Maulana Sayyid Muhammad Rabey Hasani Nadwi-“and they have also made an effort to remove the exaggeration found in them (Tasawwuuf)”

Hadhrat Ustaad, Allamah Mufti Saeed Ahmad Palanpuri, the current Sheik-ul-Hadith of Darul Uloom Deoband should say that the cleaning up of the exaggeration was the special quality of Hadhrat Moulana Ashraf Ali Thaanwi (ar).

The time has come that once again the present day Seniors of the ‘maslack’ (tact) of Deoband must clean up the various non-substantiated acts and rituals that are slowly creeping into the Divine pure Shariat in the name of Tasawwuf.

If we do not recognise that the Shariat supercedes, Tariqat, Marifat and Haqeeqat then soon there will be no difference between the Ulema –e- Deoband and the Ahle-Baatil. The above is what

Hadhrat Moulana Manzoor Nomani (ar) has clearly stated.(as quoted often by Allamah Mufti Palanpuri).

We make duaah Allaah grants us the true understanding of Shariat and He by His Grace and Mercy allows us to practice it.

A.H. Elias (Mufti)
May Allaah be with him
1437--2015

FOREWORD
BY
HADHRAT MAULANA SAYYID
MUHAMMAD RABEY HASANI NADWI

الحمد لله والصلاة والسلام على خاتم الانبياء محمد وعلى اله
 وصحبه اجمعين اما بعد!

Character and Tasawwuf has a huge impact with regards to adorning one's life and refining his conduct and behaviour. **In reality, Tasawwuf is to inculcate deen into one's life and to exercise abstinence and be disinclined from this world.** Using this world for deen attains it and, at the same time, not letting one's heart to become inclined towards this world. For it, dhikr, ibaadaat, abstinence and sacrifice are necessary. From among the chains of the pious predecessors with regards to this, the four chains, viz. the Qaadiiriyyah, Naqshbandiyyah, Chishtiyyah, and Sahrwardiyyah chains, have attained great fame and acceptance.

The Ulama of the Deoband school of thought have derived special benefit from these four chains of Tasawwuf and they have also made an effort to remove the exaggeration found in them. They have benefitted from these chains in the light of the Qur'aan and hadeeth due to which there was a huge impact on the tasks of Islaah, (reformation) Da'wat (invitation), Ta'leem (education), and Tarbiyyat (spiritual up-bringing).

By choosing this subject matter (and writing a brief introduction of the lives of the elders of Deoband), Mufti Muhammad Mas'ood Azizi Nadwi has compiled a booklet called 'Tasawuf and the elders of Deoband'. I express my gratitude for this work rendered by him and make du'aa that this booklet will assist people in adopting a life of deen that is according to the correct standard.

28-6-1435 Hijri
29-04-2014

Md. Raabey Hasani Nadwi
Rector
Nadwatul Ulama Lucknow

PREFACE
BY
THE AUTHOR

This booklet with regards to Tasawwuf and the elders of Deoband came into existence due to the indication of Qaari Muhammad Faarooq Mazharullaah Kiratpuri who is the Imaam and Khateeb of the royal Masjid in Bhogal Delhi. Due to the instruction of Hadhrat Qaari Saheb, I wrote something with regards to Tasawwuf and Sulook and sent it to him. He was greatly pleased with it. Immediately, he made me responsible of writing with regards to Tasawwuf and the Ulama of Deoband. Since Qaari Saheb is preparing a voluminous book with regards to Tasawwuf, I obeyed his instruction by writing this book. In it, the names of those elders of Deoband who came to my mind are included. Names of many of the elders could not be included in this book because this is a detailed subject and therefore it was impossible to encompass everyone.

The contents were sent to Qaari Saheb when the thought came to mind that if it is published in the form of a separate book, the benefit will be greater. Hence, I made arrangements for it to be published in a separate book and my Sheikh and spiritual leader, Hadhrat Maulana Muhammad Raabey Hasani Nadwi, wrote the foreword of it.

May Allaah keep Hadhrat with health and prosperity, accept this booklet, grant us the ability to lead our lives according to the elders whom are mentioned in this booklet, grant us death with complete Imaan and resurrect us with these elders of deen. و ما ذلك على الله بعزيز.

27 Rajab 1435
27 May 2014

Md. Masood Azizi Nadwi
Rector
Markazulhyail FikriIslami
Muzaffarabad,Saharanpur (U.P)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah the Most Gracious, the Most Merciful

TASAWWUF AND THE ELDERS OF DEOBAND

WHAT IS TASAWWUF?

Tasawwuf is one way that enables one to reach Allaah. In today's computer terminology, Tasawwuf is a type of software that requires the windows of Imaan. That software of Tasawwuf which runs with the windows of Imaan will be faster, and will provide excellent service and by means of it, one will directly reach Allaah. Although the Ulama have mentioned various definitions of Tasawwuf, the summary of all are the same. The manner and words in which it is explained are different.

THE VIEWS OF SOME OF THE SUFIS WITH REGARDS TO TASAWWUF

Hadhrat Junaid Baghdaadi رحمه الله عليه mentions that Tasawwuf is to turn away from the creation and become connected to Allaah.

Hadhrat Ma'roof Karkhi رحمه الله عليه says that Tasawwuf is to know the reality of everything and not to have hope in the things that are in the possession of people.

Hadhrat Mujaddid Alf e Thaani states that Tasawwuf is to practice upon the shari'at with sincerity.

Hadhrat Thaanwi رحمه الله عليه explains that Tasawwuf is to annihilate one's self.

According to Hadhrat Sheikh ul Hadeeth Maulana Muhammad Zakariyya Saheb رحمه الله عليه the beginning of Tasawwuf is انما الاعمال بالنيات "Innamal Aamalu Binniyyati" and the end of it is ان تعبد الله كأنك تراه "An Ta'abudallaha Ka'annaka Tarahu".

Hadhrat Maulana Peer Zul Fiqaar Saheb writes, "The example of man is a car. Shari'at is like the road and Tareeqat is like the fuel. If man desires to reach Allaah, he requires the road of the shari'at and the fuel of Tareeqat. Hence, those people who negate the shari'at or Tareeqat will find their car stuck on the road. A prosperous life is that man lives his life by saying labbaik to the command of ففروا الى الله "Fafirru Ilallahi" inculcating the characteristics of Allaah and beautifying himself with the qualities of Nabi ﷺ so that he may be included in the group of منيبين الى الله "Muneebeena Ilallahi" and obtain the glad tidings and pleasure of Allaah. This is Tasawwuf."¹

¹تصوف و سلوك ص 14

TASAWWUF IS THE PURIFICATION OF ONE'S SOUL, THE REFINING OF ONE'S CHARACTER AND INCULCATING THE QUALITY OF IHSAAN

Doctor Muhammad Abul Haq Ansaari writes, "According to some Sufis, Tasawwuf is the purification of one's souls, the refining of one's character and inculcating the quality of Ihsaan."

In his book تصوف کیا ہے "Tasawwuf kaya he?" Hadhrat Maulana Manzoor Nu'maani begins the discussion by mentioning that there are three branches of deen:

The first is Imaan, the second is righteous deeds and with regards to the third, he writes that it is spiritual qualities such as love, fear, conviction, reliance, Ihsaan and sincerity and Tazkiyyah comprises of good character. Thereafter he writes that these things are the subjects of Tasawwuf and Sulook and the development of them is the object of the actions and activities of Tasawwuf.

TASAWWUF IS AN INSPIRED SYSTEM

In his book تزکیہ و احسان یا تصوف و سلوک "Tazkiya wa Ehsan Ya Tassuf wa Sulook" Mufakkir e Islaam Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi mentioned that Tasawwuf is an inspired system and he introduces it by stating, "The purification of one's soul is an expansive and established system of the refining of one's character which has adopted the form of a separate science in the future centuries. The actual reality of the explanation and formation

of the means and methods of attaining an indication of the plots of one's soul and Shaytaan, a cure of spiritual and moral sicknesses and a connection with Allaah was before the words of tazkiyyah and ihsaan were stipulated in the shari'at and the Arabic and technical term for it became 'Tasawwuf' in the future centuries. It is an excellent example of this collective inspiration.

ONE ANGLE OF TASAWWUF IS TAREEQAT AND THE OTHER IS DHIKR AND REFLECTION

In both these definitions, one angle of Tasawwuf, which is Tareeqat, has been presented and only one portion of it has been made apparent. To purify the soul of man from evil characteristics, to beautify it with noble character, to prevent it from the disobedience of Allaah and to develop qualities such as the fear of Allaah, conviction, and reliance on Allaah, sincerity and the love for Allaah is only one portion of Tareeqat. The other portion of Tareeqat is to annihilate one's self and become connected with Allaah by means of dhikr and contemplation and possessing great love for Allaah.

THE OTHER ANGLES OF TASAWWUF

Apart from Tareeqat, there are two other angles of Tasawwuf. **One is connected with inspirational knowledge and sciences and the other is connected with the viewpoint of life and with the concept of deen.** Whoever has any familiarity with

1200 years history of Tasawwuf will have no difficulty or hesitation in accepting these two angles of Tasawwuf.

The second angle of Tasawwuf is called 'ma'rifat'. When one in Sulook passes the way or majority of the way of Tareeqat, a new door of knowledge opens in front of him. Some things come into his observation. Some realities are opened to him. He is inspired of some sciences. He hears some sounds. He sees some dreams. All these observations, manifestations, inspirations, voices, and good dreams hold the rank of a separate means of knowledge which is not intelligence and revelation. By means of it, the incidents, and occurrences of the past, present and future become known. In the light of this knowledge, the stages of Sulook can be discovered and the journey can be completed. By means of it, some Sufis discover various realities connected to Allaah, man, and the universe and based on it, they format philosophy and make decisions with regards to some matters of deen.

By Mufakkir e Islaam Hadhrat Maulana Sayyid Abul Hasan Ali Hasani Nadwi calling Tasawwuf an inspirational system, he has proven this in one way and in his book *تاریخ دعوت و عزیمت* "Tareekh Dawat wa Azeemat" he has also mentioned the ideologies of Hadhrat Mujaddid Alf Thaani and Hadhrat Shah Waliyullaah.

The third angle of Tasawwuf is that which is connected with the viewpoint of life and the concept of deen. Some Sufis have discussed this

angle in depth. Among them, Imaam Ghazaali and Sheikh Ibn ul Arabi stand out and from the views, lectures and lives of some, their stance can be known.¹

In short, whichever of the above-mentioned definitions is taken, Tasawwuf is to be honoured with internal knowledge together with external knowledge. Those people who attain this are the 'ahlullaah' (those of Allaah).

TASAWWUF AND THE SUFIS

Some people who take things for what they seem to be and some ignorant people have tried to change the reality of Tasawwuf with their un-Islamic methods and, in fact, sometimes with their incorrect views and ideologies. This has had a bad effect on the people and one group of the ummat regard Tasawwuf to be a synonym of some swearing word. Maulana Abdul Qayyoom Haqqaani writes, "Allaah has sent the Nabi as a purifier and an illuminated lamp. The company of Nabi ﷺ used to cleanse the hearts, remove evil qualities, and beautify the people with noble qualities. By this illuminated lamp, hearts used to become illuminated with guidance from Allaah, used to shine with the connection of Allaah and used to become intoxicated with the remembrance of Allaah and the love of the world used to exit the veins and nerves and they used to be filled with the love of Allaah. By his influence, such wealth of

1 تصوف اور شریعت 11/9

Imaan, conviction and sincerity was attained that in front of it the empires of the world used to seem like dust, all of one's ardent desires used to become suppressed in front of the grandeur of Allaah and the fear of Allaah used to become spiritual ecstasy, a natural connection used to be created with the commands of Allaah and deen used to become one's second nature, the pleasure of Allaah used to become one's aim and following the example of Nabi ﷺ used to become the objective of one's life.

This quality of Nabi ﷺ is called 'tazkiyyah' and due to the blessings of the completion of nabuwwat, like the other qualities of nabuwwat and deen, this quality has moved from generation to generation in this final ummat."

For thirteen years in Daar e Arqam in Makkah and then after hijrat, Muhammad ﷺ prepared such a group of which every individual was a soldier and a daring mujaahid. When the people saw the group of the Nabi spending the night in following the Nabi and remembering Allaah, they called them religious. When they saw rugged woollen clothes on their bodies, they called them Sufis. When they saw their bravery and valour on the battlefield, they called them mujaahideen. These were those Sahabah who have been described in the following words:

رُهْبَانُ بِاللَّيْلِ وَفُرْسَانُ بِالنَّهَارِ "Ruhbanum Billaili wa Fursanum Binnahari"

"In the night, they were engaged in worship and in the day, they were mounted on horses."

These were those personalities who were the heirs of the knowledge of nabuwwat, entrusted with

the concern of nabuwwat and standard bearers of the propagation of deen. They are called Sufis and people of Tareeqat and Tasawwuf. The Qur'aan and the sunnat of Nabi ﷺ was the syllabus of their education and nurturing. It was their code of life.

The wrong people always change good traditions and noble customs into evil customs and ways. This seems to have also happened to Tasawwuf. Ignorance adopted the place of knowledge. Not practicing and, in fact, evil practices took the place of practice. Tasawwuf and Tareeqat were given the name of a disguised form of shari'at and deception was called karaamat. Impostors and people who followed their desires made Tasawwuf a target of oppression and the engineers, doctors, professors etc. of nowadays who are ignorant of true knowledge and the Qur'aan and hadeeth have corrupted this branch. In fact, they have held its trusteeship without any fear. Now it is apparent and it can be gaged what will occur and what Tasawwuf will become in such a condition.

A pious person excellently mentions, "Tasawwuf was spiritual ecstasy. Now it has become an evil condition in this period of deterioration. First it was done out of hope of gaining reward. Now it has taken form of earning. First it was done with sincerity. Now it is done for gaining fame. First it was a building of humility. Now it has become a centre of arrogance. First it was simplicity. Now it has worn the robe of extravagance. First it was

embodying the qualities of Allaah. Now it has become the total opposite. First it was contentment. Now it has taken the image greed."

THE ORIENTALISTS AND TASAWWUF

Although our own people have committed injustices, the orientalist of Europe have committed the most injustice on Tasawwuf which is a spectacle and resemblance of Ihsaan in Islaam. Among them, the majority is the Jews and the standard bearers of concealed Zionism. The amount of their effort and their continuous endeavours to sabotage the ideologies of Tasawwuf can be gaged from their books on Tasawwuf. It is apparent that they did not do all of this out of enthusiasm of serving Islaam and neither can they be established to be sincere to the Muslims and Islaam while they remain in the condition of Kufr.

The purpose of all their endeavours is to spoil the ideologies of Tasawwuf and thus fulfil their mission of having enmity for Islaam and leave the image of Tasawwuf spoiled. Hence, they have published approximately thirty-six books in English, French, and German on Tasawwuf for this purpose and they made a great effort to fulfil their impure objective. This has had an effect on the Western world. Many Muslim researchers who rely upon the West were also affected and they began to have doubts with regards to Tasawwuf and the Sufis and began to regard Tasawwuf as something corrupt. It is as if the Arabs become irritated by the word Tasawwuf.

THE BEARERS OF TASAWWUF

In reality, Tasawwuf is a branch of righteousness. It is a means of purification of the soul and a path of reaching Allaah. With regards to it, there is a lengthy chain of transmission. **This chain came to the ummat by means of Hadhrat Abu Bakr ؓ and Hadhrat Ali ؓ.** In every place and era, such people who attained inner knowledge together with external knowledge, pious people, determined people who invited towards deen, people who engaged in the remembrance of Allaah and expressed their gratitude to Allaah, people who were accepted in the court of Allaah, esteemed Sufis, people who were kind and people who were saints were born and the chain of such people was continuous for one thousand four hundred years.

From the four objectives of nabuwwat, purification of the soul is a separate branch. The bearers of this branch are the Sufis who fulfilled the responsibility of reviving da'wat, Imaan, the concern for Islaam and deen in every group of the ummat.

Tasawwuf and the people of Tasawwuf cannot be confined to a specific place and time. However, in this booklet of ours, which is named 'Tasawwuf and the elders of Deoband', some elders of Deoband have been mentioned. Encompassing all was not the purpose and neither is it possible. Hence, the names of those elders that came to mind when writing this booklet are mentioned here. This is a subject that is lengthy and requires detail and everyone interested

in it can write about it. May Allaah accept this effort and booklet and raise us in the hereafter with these pious personalities.

THE ELDERS OF DEOBAND

As has been mentioned, this is a detailed discussion. Here, we have begun the chain by the best flower of the elders of Deoband, Hadhrat Haaji Imdaadullaah Muhaajir Makki, and we have and we have made it incumbent to include those elders who have attained Tasawwuf, Sulook and Tareeqat and Tazkiyyah and Ihsaaan and together with external knowledge, they have attained a large amount of internal knowledge and have sent the spiritual benefit of it to the masses of the ummat. In the first part those elders of Deoband who have left this world are mentioned whilst those elders of Deoband who are still alive and whose spiritual benefit is continuing are mentioned in the second part. May Allaah accept this and grant us the ability to tread the footsteps of the pious.

HADHRAT HAAJI IMDAADULLAAH SAHEB
MUHAAJIR MAKKI رحمه الله عليه

The world has acknowledged the magnitude and the prominence of the rank held by Hadhrat Haaji Imdaadullaah Muhaajir Makki. In the understanding of deen, farsightedness of Imaan and the collectiveness of one's internal and external condition, there can be no parallel to him. He attained leadership in matters of deen and his excellence in explaining worldly matters is accepted. On one side, he fulfilled the great task of spiritual nurturing and the purification of the heart and called out the praises of Allaah in the bosom of the earth. On the other side, he led the war for independence in the historical field of Shaamli against the British.

Hadhrat Haaji Saheb was born in 1223 Hijri (1808) in Naanota, Saharanpur. His ancestors used to reside in Thaanabawan, Muzaffar Nagar. The lineage of Haaji Saheb reaches Umar رضي الله عنه. At the age of seven, his mother passed away. The responsibility of his upbringing fell on Sheikh Muhammad Ameen Thaanwi. At the age of sixteen, he undertook a journey to Delhi and apart from Arabic Grammar and Arabic Morphology, he studied Hadeeth. The Mercy of Allaah opened the doors of knowledge upon him and in a short period, he developed a special connection with the understanding of deen and the Quraan and Sunnat.

Righteousness and piety were naturally instilled in him and consequently the secrets and wisdoms of the universe later on became apparent to him. Being

connected to Allaah, keeping an eye on the creation of Allaah, being concerned about the problems of Islaam and the Muslims and possessing love for Rasulullaah ﷺ became unique features of his life.

Haaji Saheb did not practice upon only one angle of deen like most of the Ulama and mashaa'ikh. Rather, he regarded deen to be all-encompassing and all-comprising and he was regarded to be a leader in the broad picture of life. To revive the deen and education of the Muslims, he studied the current situations in depth and he made an extensive effort to plant the seeds of Imaan and beliefs in the hearts of people.

The failure of the revolution of 1857 was a painful incident for the Muslims of India. Thereafter, the effects of the British spread and their feet became firm in the entire country. In the punishment for leading this revolution, the Muslims were troubled in various ways. With regards to this, a warrant of arrest was also issued for Haaji Saheb. Therefore, he migrated with some of his friends to Makkah and made Makkah his home. However, even after going to Makkah, Hadhrat Haaji Saheb had an interest in the Muslim and liberation of India and continued sending instructions from there.

Hadhrat Haaji Saheb attained the wealth of spirituality and **the recognition of Allaah from Hadhrat Miyaanjee Noor Muhammad Saheb Jhinjhaanwee** and he passed the stages of Sulook and Tareeqat under his guidance. He became an Imaam of Sulook and Tareeqat and gave thousands

of people to drink from the goblet of Sulook and Tareeqat and granted them Khilaafat. Due to the efforts and sacrifices of Hadhrat Haaji Saheb, a complete group of righteous Ulama and sincere saints were prepared who followed him in the field of Islaah, adopted the methods of da'wat, participated in the jihaad for the independence of India and strove to invite others towards the gatherings of deen knowledge.

The first digging of the sincere endeavours of these sincere Ulama was the central institution (Daarul Uloom) of Deoband which was the interpretation of the dreams and the completion of the desires of Haaji Saheb.

Similarly, the service rendered by Haaji Saheb in the land of Hejaz cannot be forgotten. It is not known how many hearts he filled with the light of Imaan and how many minds he polished. He created an honour for deen and enthusiasm for sacrifice and he opened the doors of the understanding and practice of deen in the society of the Arabs. **Hadhrat Haaji Saheb spent forty years in the vicinity of the Haram.** On Friday, the 13th of Jumaadal Thaanial 1317 Hijri corresponding to the 20th of October 1899, **he passed away at the age of eighty-four years, three months and twenty days and he was buried in Jannat ul Mua'lla.**

**HADHRAT MAULANA MUHAMMAD
QAASIM SAHEB NAANOTWI رحمة الله عليه**

Hadhrat Maulana Muhammad Qaasim Saheb Naanotwi was born in 1248 Hijri in Naanotah Saharanpur. His lineage reaches Abu Bakr رضي الله عنه. From childhood, Allaah had blessed him with the gem of intelligence and understanding. Therefore, from a young age he was distinguished from the other children. In his childhood, he saw a dream in which he was given the good news of knowledge and spirituality and being the leader of the Ulama.

He learnt the Qur'aan and acquired his initial education from some asaathidhah (teachers) of Deoband and Saharanpur. Thereafter, he went to Delhi to complete his deeni education. **He studied the major books of hadeeth under Shah Abdul Ghani.** Thereafter, he worked in numerous places in search of a livelihood. However, his self-respect was preparing him for some great work and worthy action. Thereafter, he became engaged in teaching for a brief period of time. However, he still had not acquired the lost valuables of his temperament and dignity.

From he was studying, he got into contact with Hadhrat Haaji Imdaadullaah Muhaajir Makki. Allaah had granted Haaji Saheb the highest rank in having the capacity of rectifying others and spirituality. Hence, he pledged allegiance to him and made him his spiritual leader. In the name of assisting and serving the deen of Allaah, he had pledged allegiance to Haaji Saheb and he endured

severe difficulties for this until together with ibaadat, dhikr and contemplation, every desire left his heart and he acquired his ancient chattels. In this manner, he passed the stages of sulook and tareeqat in an extremely short period and he reached the throne of spirituality and became the centre of faith of the people.

With the strength of his Imaan and his extensive knowledge, he opposed the false ideologies that were conquering the minds of people and at that time, he highlighted his worry and concern by speaking openly against the conditions of evil in the Muslim society. He saw that the British desire to hunt the entire Muslim nation with iron, steel and swords, they have laid the traps of the Christian missionaries and with their schemes and deception, they desire to create ill feelings for Islaam among the Muslims and promote Christianity. The Ulama were the first to perceive this danger and the head of their troop was Haaji Imdaadullaah Muhaajir Makki. Hence, he started making an effort to oppose this danger. For this internal worry and to remove the British from the country, Hadhrat Maulana Muhammad Qaasim Naanotwi planned to establish a big madressah in Deoband which would be a place of refuge and the centre of guidance for the Muslims.

Hence, on the side of the Jaame Masjid in Deoband, he started a madressah which became the first brick of the great university in Deoband. This institution was established upon sincerity and Imaan. Gradually, its fame and service began increasing and

from then until now this institution has fulfilled the responsibility of guiding the Muslims towards deen and the straight path.

The greatest achievement of Madressah Deoband is the preservation of the correct deeni opinion and Islaamic believes within the Muslims and creating the enthusiasm for resigning one's life in the hands of another in the path of Islaam. From this institution, great Ulama and mashaa'ikh were born who participated in the war for liberation, led the freedom movement, and until today zealously strive for the benefit of deen and the country.

Apart from this, there are countless of achievements and favours of Hadhrat Naanotwi for the future of the Muslim's deen which are impossible to be forgotten for even one moment. He was that individual who opened the ways for the preservation of the deen of the Muslims in future, illuminated the windows of the minds and ideas and removed the Muslims from the slavery of imperialism. His accomplishments and efforts play a major role in the preservation of the capital of Imaan and Islaam in India.

Hadhrat Naanotwi had also left behind numerous, renowned books as memories from which the vastness of his knowledge and the depth of his concern can be gaged. Among them, specific reference has to be made of تقریر دل پذیر "Taqreere Dil Pazeer" "آب حیات" "Aabe Hayat" انتصار الاسلام "Intisarul Islam" and تحذیر الناس "Tahzeerun Nas" This distributor of knowledge and striving personality passed away on

Thursday, the 4th of Jumaadal Ulaa 1297 Hijri and he is buried in Deoband.

**HADHRAT MAULANA RASHEED AHMAD
SAHEB GANGOHI رحمه الله عليه**

Hadhrat Maulana Rasheed Ahmad Saheb Gangohi was born on Monday, the 6th of Zul Qa'dah 1244 Hijri corresponding to the 11th of May 1829. His lineage reaches up to Hadhrat Abu Ayyoob Ansaari رضي الله عنه. He was seven years old when his father passed away. Hence, the responsibility of his education fell upon his paternal grandfather, Sheikh Peer Bakhsh.

His esteemed father made special effort upon the nurturing and education of his young son. From childhood, he was intelligent, pious and righteous. After attaining his initial education, he went to Rampur to acquire deeni education and he studied the initial kitaabs of Arabic Grammar and Morphology under Maulana Muhammad Bakhsh Rampuri. At the age of seventeen, he went to Delhi and there he became engaged in acquiring knowledge under the prominent asaatidhah **especially Hadhrat Maulana Mamlook ul Ali Naanotwi**. Due to Allaah's special mercy, he acquired a sincere and trustworthy friend while studying in Delhi collage. They became each other's assistant in studying and exchanging views. This was Hadhrat Maulana Muhammad Qasim Naanotwi.

Due to their sharp minds, intelligence and capabilities in the field of knowledge, these two

friends became extremely famous and proverbs in the gatherings of knowledge in Delhi.

He studied the science of hadeeth under Shah Abdul Ghani Mujaddidi and as a result of his endeavours and enthusiasm for research, he attained proficiency in this science and he became renowned as a scholar of deen who was a unique intellectual and researcher. After completing his studies, students began turning towards him until it was regarded as an honour and good fortune for anyone to acquire the knowledge of deen from him and study under him.

After attaining external knowledge, he became concerned about internal knowledge, purification of the soul and gaining proximity to Allaah. Allaah assisted him and sent him to the excellent sheikh of the time, Hadhrat Haaji Imdaadullaah whose nurturing and care refined him. **Within forty-two days, Hadhrat Haaji Imdaadullaah made him a complete sheikh.** Once, Hadhrat Haaji Saheb said, "There is no necessity for people to come to me. Maulana Rasheed Ahmad Saheb will suffice them as a spiritual leader."

Hadhrat Gangohi remained engrossed in the work of da'wat for teaching sometimes and for islaah sometimes and he dedicated all of his capabilities granted to him by Allaah in this path. Great ulamaa have acknowledged his prominence in the field of knowledge and practice and this was the blessings of his sincerity and connection with Allaah.

Hadhrat Gangohi undertook a journey to Makkah thrice for hajj. He remained teaching Sihaah Sittah during the last portion of his life. Similarly, he remained involved in teaching, advising others, rectifying others spirituality and guiding the Muslims. On Friday, the 5th of Jumaadal Thaanial 1323 Hijri corresponding to the 11th of August 1905, he left temporary abode after spending seventy-eight years, seven months and three days in this world.

**HADHRAT MAULANA SHAH ABDUR
RAHEEM SAHEB RAIPURI رحمة الله عليه**

Hadhrat Shah Abdur Raheem Raipuri was born in 1270 Hijri corresponding to 1853 in Tigri, Ambala (presently Yamangar, Haryana). His father Rao Ashraf Ali Khan Saheb had pledged allegiance to Hadhrat Haaji Imdaadullaah Muhaajir Makki. His mother was the daughter of Rao Zul Fiqaar Ali Raipuri. She was a pious and chaste woman. She was also connected to Hadhrat Haaji Saheb. His grandfather, Janaab Chaudhri Rahmat Ali Khan Saheb, was a big landlord in his place and a leader in his locality. He had pledged allegiance to Hadhrat Shah Ghulaam Ali Naqshbandi Qaadri رحمة الله عليه who was the Khalifah of Hadhrat Mirzaa Mazhar Jaane Jan Shaheed رحمة الله عليه and by traversing the stages of Sulook and Ihsaan, he was blessed with Khilaafat.

In his childhood, Hadhrat Shah Abdur Raheem Raipuri attained the fortune of visiting Hadhrat Gangohi and Hadhrat Naanotwi. The father of

Hadhrat Maulana Abdur Raheem Saheb, Rao Ashraf Ali Khan was an affluent landlord of Tigri and a person with righteous qualities and deen. Rao Saheb was not introduced to Hadhrat Gangohi. However, coincidentally when Hadhrat Gangohi was going to meet Hadhrat Haaji Saheb in Panjlaasah, he resided by him and Rao Saheb attained the presence of this gem in his house without requesting for it. At that time, Maulana Abdur Raheem Saheb was only three or four years old.

His education began in an extremely blessed manner. Hadhrat Maulana Shah Abdul Qadir Saheb Raipuri mentions that once Hadhrat said, "When I was most likely five years old, I once saw Hadhrat Hujjatul Islam Maulana Muhammad Qasim Naanotwi in a dream. He focused upon me and my body began to perspire. Thereafter, it returned to its normal condition and Hadhrat said, 'Read!'"

Thereafter Hadhrat began to learn. First of all, he memorized the Qur'aan and most likely this occurred in his hometown, Tigri. After memorizing the Qur'aan, he went to Ludhyaanah for some time. The family of the great Mujaahid of the war for independence, Hadhrat Maulana Mufti Abdul Qadir Saheb Ludhyaanwi, was extremely renowned for their knowledge and virtue there. Hadhrat studied the initial kitaabs under the son and Khalifah of Hadhrat Maulana Mufti Abdul Qadir Saheb Ludhyaanwi, Hadhrat Maulana Mufti Muhammad Ludhyaanwi (the grandfather of Maulana Habeebur Rahman Ludhyaanwi). Thereafter, by the

marshwera of Hadhrat Haaji Imdaadullaah Muhaajir Makki Saheb, he enrolled in Madressah Mazaahir ul Uloom, Saharanpur. He completed the remaining kitaabs here. In 1291 Hijri (1874), he completed the Dars e Nizaami.

He completed Sulook and Tareeqat under Hadhrat Miyaan Abdur Raheem Saheb in Saharanpur and he attained Khilaafat. Thereafter, he became connected to Hadhrat Gangohi and he was also blessed with Khilaafat from Hadhrat Gangohi. During his stay in Makkah, Hadhrat Haaji Imdaadullaah also granted him Khilaafat. Thereafter, he established Khaanqah Raheemiyyah in Raipur which is running until today. He established makaatib (small madressahs) and made a great effort for the spreading of deen and Imaan. **He was the head of the movement of Sheikh ul Hind Darul Uloom Deoband and Mazahirul Uloom.** He passed away on 26 Rabi ul Thaani 1337 Hijri corresponding to 29 January 1919 and he was buried in nearby the Khaanqah Raipur.

**HADHRAT SHEIKH UL HIND MAULANA
MAHMOOD HASAN SAHEB
DEOBANDI رحمة الله عليه**

Hadhrat Sheikhul Hind Maulana Mahmood Hasan Saheb was born in the house of Hadhrat Maulana Zul Fiqaar Saheb in 1268 Hijri (1851). After acquiring his primary education, **Maulana Mahmood Hasan became the first student of the first ustaadh of Deoband, Mullah Mahmood.**

After completing his studies in 1290 Hijri, he began teaching in the same Daarul Uloom and **he reached the position of Sheikh ul Hadeeth extremely quickly.** In 1294 Hijri, he performed his first Hajj and he pledged allegiance to Hadhrat Haaji Imdaadullaah Muhaajir Makki. In fact, he also received Khilaafat at the same time. Together with teaching hadeeth in Daarul Uloom Deoband, he worked with great enthusiasm coupled with caution for the fundamental object of Daarul Uloom Deoband (liberation of the country) until 1323 Hijri and **he established the Silk Letter Movement.** To complete this objective, he undertook a journey to Hejaz in 1333 Hijri and by means of his trustworthy student there, Hadhrat Maulana Sayyid Husain Ahmad Madani, **he made preparations after asking the Turkish government for assistance for the liberation of the subcontinent when the world-war commenced.**

By the schemes of the British, he was imprisoned in Malta. After gaining freedom in 1337 Hijri, he returned home. Despite his sickness and weakness, he initiated his movement again through another tactic. After a few months, he fell ill and on the 18th of Rabi ul Awwal 1339 Hijri corresponding to the 30th of November 1920, he passed away and he was buried at the feet of Hadhrat Naanotwi in Deoband. **The translation of the Qur'aan is one of his greatest achievements.** Similarly, his thousands of students, disciples, and muhjaahideen are his achievements.

**HADHRAT MAULANA SAYYID
MUHAMMAD ALI MUANGIRI رحمه الله عليه**

Hadhrat Maulana Sayyid Muhammad Ali Muangiri was born on the 3rd of Sha'baan 1262 Hijri corresponding to the 28th of July 1846 Hijri in Kanpur. He learnt the Qur'aan under his respected uncle, Sayyid Dhuhoor Ali, and he studied the initial books of Farsi under Maulana Sayyid Abdul Waajid Balgraami. He completed his studies under Maulana Lutfullaah Ali Garhi and Mufti Inaayat Ali Kaakori. After completing his studies, he established the link of Sulook and Tareeqat with Hadhrat Maulana Fadhlur Rahmaan Ganjmuradabadi and he passed the stages of Sulook under his care. Furthermore, he was granted Khilaafat.

Together with apparent knowledge, Allaah had blessed Maulana Muangiri with the wealth of concealed knowledge. In addition, he possessed proficiency in eloquence and debating. In that era, he participated in many debates in which he gained victory. **He fulfilled a special role in refuting Christianity and Qaadianism. He wrote over one hundred books and booklets on the refutation of Qaadianism.** In 1301 Hijri, Maulana Muangiri laid the foundation of an acknowledged and all-comprising movement called Nadwatul Ulama which presently is regarded as an excellent movement and university. In his latter life, he was relieved of the responsibilities of Nadwatul Ulama and in 1320 Hijri corresponding to 1902, he laid the foundation of Khaanqah Rahmaaniyyah in Muanger,

Bihar. Until his demise, he remained making an effort in the line of da'wat and Islaah and due to his company, the ummat benefitted tremendously and deen came into their lives. At two o' clock after Dhuhr salaah on the 6th of Rabi ul Awwal 1346 Hijri corresponding to the 13th of September 1927, Maulana passed away.

HADHRAT MAULANA KHALIL AHMAD
SAHEB SAHARANPURI رحمة الله عليه

Hadhrat Maulana Khalil Ahmed Saharanpuri was born in the end of Safar 1269 Hijri corresponding to the beginning of December 1852 in Naanotah, Saharanpur. **His mother was also a blessed woman. She was the sister of Maulana Muhammad Ya'qoob Saheb, the headmaster of Darul Uloom Deoband, and the daughter of Hadhrat Maulana Mamlook ul Ali Saheb.** Due to her husband being employed in the government, she used to reside with her family. At the age of five, his maternal grandfather began teaching him Qaa'edah.

After gaining his initial Urdu and Farsi education, he began studying Arabic under his maternal uncle in Gwalior. **When Darul Uloom Deoband was established on the 15th of Muharram 1283 Hijri, he enrolled there. Six months later when Madhaahir ul Uloom was established, he went to Madhaahir ul Uloom. At the age of nineteen in 1288 Hijri, he graduated from the Madressah.** After completing his studies, he gained permission and sanad of Hadeeth from various asaathidhah and

mashaa'ikh of Hadeeth. The first sanad was from Maulana Mazhar Saheb. The second was from Maulana Abdul Qayyoom Saheb Budhaanwi. The third was from Sheikh Ahmed Dahlaan in Makkah. The fourth was from Hadhrat Shah Abdul Ghani Mujaddidi in Madinah. The fifth was from Sheikh Ismaa'eel Rumi in Madinah. The sixth was from Sheikh Badrud Deen Muhaddith of Damascus. Thereafter, he also memorized the Qur'aan. After completing it, he was appointed as a teacher in Mazaahir ul Uloom. At the age of thirty-five in 1314 Hijri, he was appointed as headmaster with a monthly salary of forty rupees.

Under the supervision of Hadhrat Gangohi, he passed the stages of Sulook and in 1297, Hadhrat Haaji Saheb granted him Khilaafat in Makkah. Thereafter, he went to Gangoh and Hadhrat Imaam Rabbaani also granted him Khilaafat. **Then, he taught for thirty-one years in Mazaahir ul Uloom and some other places.**

It is not only the Indian Ulama who acknowledge the virtue and excellence of Maulana. **The Arab Ulama also acknowledge it.** بذل المجهود ابو داود **“Bazlul Majhood” the commentary of “Abu Dawood” is one of his greatest achievement in the field of knowledge.** Sheikh ul Hadeeth Maulana Zakariyya Kaandhelwi became the successor of his internal spirituality and external knowledge. For his entire life, he gave the people to drink from the goblet of knowledge and recognition of Allaah and he continuously quenched the thirst of

thousands of students with the knowledge of nabuwat. This portrait of knowledge and action illuminated the Arabs and non-Arabs with his rays of knowledge and he passed away on Thursday, the 15th of Rabi ul Thaani 1346 Hijri corresponding to the 13th of October 1927 in Madinah Munawwarah and **he was buried in Jannatul Baqee in the vicinity of the Ahl e Bait.**

**HAKHEEM UL UMMAT HADHRAT
MAULANA ASHRAF ALI THAANWI**

رحمة الله عليه

Hadhrat Maulana Ashraf Ali Thaanwi was born on Sunday, the 5th of Rabi ul Thaani 1280 Hijri corresponding to the 20th of September 1863 in Thaanabawan, Muzaffarnagar. He acquired his initial education in Thaanabawwan and **he attained his higher education in Daarul Uloom Deoband where he qualified.** Thereafter, he went to Makkah where he pledged allegiance to Haaji Imdaadullaah Muhaajir Makki and he was granted Khilaafat.

Due to his service of deen, knowledge and Islaah and his accomplishments in reviving deen, **he is accepted by the ummat as the Mujaddid of the 13th century.** In نزهة الخواطر "Nuzhatul Khawatir" mention is made of him in the following words: "He was a renowned aalim and a prominent spiritual guide of India. He was an asylum for all in knowledge, nurturing, guidance, purification of the soul and rectification of one's conditions. People used to take their problems to

him and return after being quenched by the fountain of knowledge and recognition of Allaah. They used to go to him with sick hearts and internal diseases and they used to return home after being cured by his guidance of wisdom. Through his advice, instructions, lectures, gatherings, books and letters, thousands of people were blessed with the ability of following the sunnat, and adhering to the shari'at and attained salvation from their ignorant habits, beliefs of polytheism and practices and customs that were contrary to Islaam which had penetrated the Muslim society and used to be seen in abundance during occasions of happiness and sadness due to the previous interaction with the Hindus.

He presented Tasawwuf and Tareeqat in a general understanding and in words easy to understand. He fitted it to life. He explained the difference between objectives and means. **His lengthy and short booklets and his voluminous and brief books reach eight hundred to a thousand.** On the 16th of Rajab 1362 Hijri corresponding to 1943, he left this world.

**HADHRAT MAULANA MUHAMMAD
ILYAAS SAHEB KAANDHELWI** رحمة الله عليه

Hadhrat Maulana Muhammad Ilyas Saheb was born in 1303 in Kaandhlah. Ilyas Akhtar was his chronogrammatic name. He spent his childhood in Kaandhlah and by his father in Nizaam ud Deen. Like the other children of the family, he also learnt the Qur'aan and went to maktab and according to the

custom of his family, he completed the memorization of the Qur'aan. He memorized one and a quarterpara under Haafiz Mangatoo Saheb of Kaandlah and the rest under his father in Nizaam ud Deen.

In 1314 Hijri or the beginning of 1315 Hijri, he went with his brother, Maulana Muhammad Yahya, to Gangoh and began studying under his brother. **When he went to Gangohhe was a lad of ten or eleven years. When Hadhrat Gangohi passed away in 1323 Hijri, he was twenty years old.Hence, he spent ten years in the company of Hadhrat Gangohi.**

He studied hadeeth under his brother, Maulana Yahya Saheb, and under Hadhrat Sheikh ul Hind in Deoband. After graduating in Shawwaal 1328 Hijri, he was appointed as an ustaadh in Mazaahir ul Uloom. During that time, he pledged allegiance to Hadhrat Gangohi and began making dhikr. Hadhrat Maulana Ilyas Saheb himself mentions, "When I used to make dhikr, I used to feel a load. When I mentioned it to Hadhrat Gangohi, Hadhrat trembled and remarked, 'Maulana Muhammad Qasim Saheb Naanotwi complained of the same thing to Hadhrat Haaji Imdaadullaah Saheb and Haaji Saheb told him that Allaah will take some work from him.

After the demise of Hadhrat Gangohi, he turned towards Hadhrat Maulana Khaleel Ahmed Saheb Saharanpuri. **After completing Sulook, Hadhrat Saharanpuri granted him Khilaafat.**

Until Hadhrat Maulana Muhammad Saheb was alive, he represented his respected father, Hadhrat Maulana Muhammad Ismaa'eel Saheb, in Basti Nizaamud Din and ran the madressah in which Mewaati children used to learn and the people of Mewaati used to come. However, after his demise, the position was left vacant. Maulana Muhammad Ilyas Saheb was residing in Delhi from the time his brother had fallen ill to attend to him. The people of Mewaati insisted that Maulana Muhammad Ilyas Saheb should permanently stay there and fill the vacant place of his brother and father. Hence, he took leave for one year from Mazaahir ul Uloom and came to stay in Basti Nizaamud Deen.

Thereafter, Allaah created the worry and concern in his mind and heart for the rectification of the conditions and actions of the general Muslims and by his effort, sacrifice and concern, he laid the foundation of da'wat and tableegh and established such a movement that today the propagation of deen is occurring in the entire world due to the blessings of this movement.

In 1356 Hijri, he performed his last hajj. During that Hajj, from boarding the ship until Hejaz, there was a lot of talk about da'wat and tableegh. The Arabs heard it and greatly approved it. On returning from hajj, Maulana devoted his entire life for this work. The Ulama and students of various Arabic madaaris of India, especially the graduates of Daarul Uloom Nadwatul Ulama, Mazaahir ul Uloom Saharanpur and Daarul Uloom Deoband and those

who studied in Aligarh, came to Hadhrat Maulana and began the work in their areas. This occurred in 1358 and 1359 Hijri when articles were published in various magazines of the country with regards to this movement and da'wat and the people in the madaaris paid attention towards it.

Afterwards he fell ill and on the 11th of Rajab 1363 corresponding to the 13th of July 1944 before the adhaan of Fajr salaah, he passed away.

HADHRAT ALLAAMAH SAYYID SULEMAAN NADWI رحمه الله عليه

Hadhrat Allaamah Sayyid Sulemaan Nadwi was born on Friday morning, the 23rd of Safar 1302 Hijri corresponding to the 22nd of November 1884 in the home of Hakeem Sayyid Abul Hasan Desanwi. He had an extremely beautiful appearance. When the eyes of the grandfather, Hakeem Muhammadee, fell on his new-born grandchild, in the radiance of his forehead, he saw the heights his grandson will gain in the future. He named him Anees ul Hasan and kept his patronymic appellation Abu Najeeb.

He acquired his primary education and basic nurturing from Maulana Habeeb. In 1899, he stayed for one year in Khaanqah Mujeebiya in Phulwaari Shareef and completed some kitaabs under Maulana Muhyud Deen. After Phalwaari Shareef, he was sent to Madressah Imdaadiyyah Darbhangah. He stayed there for one year and completed some kitaabs of the Darse Nidhaami. **Thereafter in 1901 Hijri, Hadhrat**

Maulana was enrolled in Daarul Uloom Nadwatul Ulama Lukhnow where he stayed for five years and graduated in 1906. After graduating, he became engaged in teaching and writing.

With regards to Sulook and Tareeqat, he requested to pledge allegiance to Hadhrat Hakeem ul Ummat. In response to his request, Hadhrat Hakeem ul Ummat said, "When you have written 50 letters, then In sha Allaah." Thereafter, he said, "Complete this number even if you write letters daily or every morning and evening." In view of his administrative condition, Hadhrat Thaanwi added this condition of a sufficient amount of letters. However, Hadhrat accepted this condition.

Nevertheless, this submission granted him this honor that after receiving few letters, Hadhrat Thaanwi responded by granting him allegiance. It was as if a present was made even more enjoyable due to him not asking for and not expecting it. **After this pledging of allegiance, Hadhrat Thaanwi remarked, الحمد لله "Al Hamdulillah" all the intellectuals have come into my portion.**

After Hadhrat Allaamah completed his Sulook, Hadhrat Thaanwi granted him Khilaafat. Together with teaching, writing, and offering advice, Hadhrat Allaamah guided the ummat and befitted the creation of Allaah in the field of Sulook and Tareeqat.

Later on in life, he fell ill and after remaining ill for a lengthy period of time, he passed away on Sunday evening, the 14th of Rabi ul Awwal 1373

Hijri corresponding to the 22nd of November 1953 in Karachi.

**SHEIKH UL ISLAAM HADHRAT
MAULANA SAYYID HUSAIN AHMAD
MADANI رحمه الله عليه**

Hadhrat Maulana Sayyid Husain Ahmad Madani was born on the 19th of Shawwaal 1296 Hijri corresponding to 1879 in Bangarmau, Unnao. His chronogrammatic name was Chiraagh Muhammad. He acquired his primary education from his father. At the age of thirteen, in the beginning of Safar 1309 Hijri, he went to Deoband and completed his studies in Daarul Uloom Deoband. Thereafter, he began teaching. For a few years, he taught Hadeeth in Masjid un Nabawi. Thereafter, he was appointed as headmaster and Sheikh ul Hadeeth in Daarul Uloom Deoband. He remained engaged in hadeeth until the end of his life. **He passed the stages of Sulook and Tareeqat under the shadow of Hadhrat Gangohi and Hadhrat Sheikh ul Hind and he was granted Khilaafat.**

Although Hadhrat Madani was swimming in all four chains of Tareeqat, he used to grant the pledge of allegiance in the Chishtiyyah and Saabiriyyah chains. Thousands of people were fortunate to pledge allegiance to him. The people of Panjab were disrespectful towards Hadhrat due to which there was extensive destruction there and the entire Panjab became void of Muslims. In a hadeeth e qudsi, it is

mentioned that Allaah mentions, "I declare war with the one who harbours enmity for any of Myfriends."

With regards to the independence of India, he frequently went to jail. He endured the difficulties of being imprisoned in Malta with his spiritual guide, Hadhrat Sheikh ul Hind. Until his last breath, he made an effort and underwent sacrifices for the exaltation of the deen of Allaah and service of the country. In the end, the promised time arrived and on Thursday, the 13th of Jumaadal Ulaa 1377 Hijri corresponding to the 5th of December 1957, Hadhrat passed away and was buried in Deoband.

**HADHRAT MAULANA SHAH ABDUL
QAADIR SAHEB RAIPURI رحمه الله عليه**

His name was Abdul Qadir. He was born in 1290 or 1291 Hijri corresponding to 1873 or 1874 in a village of Panjab called Dhudiyaan in the Sargodha district. When he went to Raipur in 1322 or 1323 Hijri, he mentioned that his name is Ghulaam Jeelaani when being asked by Hadhrat Maulana Shah Abdur Raheem Saheb Raipuri. Hadhrat Maulana then told him that his name is Abdul Qadir. Hence, from that time he was known as Abdul Qadir.

He acquired his initial education from various teachers in Pakistan. He undertook a journey to India to complete his studies and he studied under great ustaadhs in Saharanpur, Rampur, Delhi, Bareli etc.

Whilst residing in Bareilly, the restlessness of his temperament and his heart increased greatly. Hence, he was searching for a true lover of Allaah.

Whilst studying, he had already met Hadhrat Shah Abdur Raheem Saheb Raipuri once in 1314 Hijri in Saharanpur. In addition, he also met some of the disciples of Hadhrat. Hence, his heart was attracted towards Hadhrat. Consequently, he went to Hadhrat for the first time in Raipur most likely in 1322 Hijri or 1323 Hijri. He requested to pledge allegiance, but Hadhrat did not allow him to pledge allegiance. The second time he went, he was honoured with being allowed to pledge allegiance to Hadhrat. After being informed about the method of making dhikr, he intended to reside in Raipur permanently and he became engaged in passing the stages of Sulook. When he passed the stages of Sulook, Hadhrat first granted him Khilaafat in the Qaadiyyah chain.

Thereafter, Hadhrat granted him Khilaafat in all four chains (Qaadiyyah, Chishtiyyah, Naqshbandiyyah and Sahrawiyyah). After the demise of Hadhrat, he took the place of Hadhrat. Thereafter, his love and acceptance among the general public increased. Many of the Ulama and leaders of the ummat benefitted from him and due to him, the Kahaanqah once again became inhabited due to which a huge amount of people benefitted from him and passed the stages of spirituality.

At half past eleven on Thursday, the 16th of August 1962, this sun of guidance set forever in

Lahore, Pakistan and he was buried in his hometown, Dhudiyan.

HADHRAT MAULANA MUHAMMAD

YUSUF KAANDHELWI رحمة الله عليه

Hadhrat Maulana Muhammad Yusuf Saheb Kaandhelwi was born on Wednesday, the 25th of Jumaadal Ulaa 1335 Hijri corresponding to the 20th of March 1917. On the 2nd of Jamaadal Thaaniala, the seventh day after he was born, his aqeeqah was made. At the age of ten, he began studying Arabic under his father, Hadhrat Maulana Muhammad Ilyas Saheb, in Madressah Kaashiful Uloom Basti Nizaamud Deen. Molvi Muneerud Deen Saheb also played a part in his initial education and taught him numerous books. In fiqh, he studied until **كنزالدقائق** “Kanzud Daqaiq” under Haafiz Maqbool Hasan Gangohi.

When Hadhrat Maulana Muhammad Ilyas Saheb began his journey for hajj in 1351 Hijri, he enrolled Maulana Muhammad Yusuf Saheb in Madressah Mazaahir ul Uloom Saharanpur. **There, he studied under Maulana Zakariyya Saheb Quddoosi Gangohi and Maulana Jameel Ahmed Saheb Thaanwi.** Then sometime after his father returned from hajj, he came to Nizaamud Deen and studied under his father and he studied Jalaalayn under Maulana Ihtishaam ul Hasan Saheb Kandhelwi. At that time, he began his research on the Sahabah and Taabi'een narrators. In 1354 Hijri, he again enrolled in Mazaahir ul Uloom. However,

he had to return to Nizaamud Deen before the end of the academic year due to sickness and he studied the remaining portion of Sihaah Arba'ah, the two remaining kitaabs of Sihaah Sittah (Ibne Maajah and Nasa'ee), Sharh Ma'aaniul Aathaar and Mustadrak Haakim under his father. From an extremely young age, he was passionate about his studies.

Unlike the other children, he was not negligent of his faraa'idh and neither should he like to waste his time in games. All the time, he used to be engaged in acquiring knowledge.

When he was a student, he was completely engaged in his studies. Day and night, this remained his work. After graduating, approximately until his father's demise he remained engrossed in the field of knowledge. In addition, he was also enthusiastic about writing. This passion and engagement was so predominant that it was difficult for him to concentrate fully on extremely necessary work to such an extent that he never have any special interest and deep connection with the da'wat of his father. Together with his passion for knowledge and deeni books, he also had a slight passion for literature. He had inherited the condition of taqwa and complete precaution from his forefathers.

On Thursday, the 21st of Rajab 1363 Hijri corresponding to the 13th of July 1944, Maulana Muhammad Ilyaas Saheb passed away. Thereafter, by the consultation and selection of the elders and masha'ikh, Hadhrat Maulana Muhammad Yusuf Saheb Kaandhelwi was made the successor of

Maulana Muhammad Ilyaas Saheb and he was chosen as the ameer of the Tablighi Jamaat. The qualities and excellence of his father penetrated into him. His Sulook was also completed. The pain, concern and restlessness for deen, complete reliance in Allaah and completed conviction penetrated into the fibres of his body. His tongue became a treasure of knowledge and realities.

That Maulana Muhammad Yusuf Saheb who until yesterday was engrossed in the field of knowledge instead of being restless about the da'wat of deen today after the demise of his father became one who is restless for the concern of deen and da'wat towards Allaah and he fulfilled the rights of being a true vicegerent.

During his era, the Tablighi Jamaat became a universal group and it was being spoken of in all four corners of the world. When the work became extensive, accepted and all-comprising, Allaah called him and on Friday, the 29th of Zul Qa'dah 1384 corresponding to the 2nd of April 1965, this blessed person left this world which is temporary for the hereafter which is eternal.

HADHRAT MAULANA SHAH
WASIYULLAAH SAHEB رحمه الله عليه

Hadhrat Maulana Shah Wasiyullaah Saheb was born in 1312 Hijri corresponding to 1895 in Fatahpur Talnarjaa, Mau. He acquired his initial education in the maktab of his village and he was blessed with memorizing the Qur'aan under the care

of Haafiz Wali Muhammad Saheb. In 1328 Hijri, **he went to Daarul Uloom Deoband and enrolled there. He completed his studies there. In 1336 Hijri**, he completed Daurah Hadeeth, i.e. the dars e nidhaami. From his student days, he was conscious of his rectification and nurturing and the purification of his soul. Hence, he pledged allegiance to Hadhrat Sheikh ul Hind Maulana Mahmood Hasan Saheb and continuously benefitted from his company by sitting in his gatherings. However, during this time, the incident of the imprisonment of Hadhrat Sheikh ul Hind in connection with his movement for independence occurred.

Hence, he became connected to Hadhrat Hakeem ul Ummat Maulana Ashraf Ali Thaanwi, pledged allegiance to him and began frequenting the khaanqah in Thaanabawan.

When Hadhrat Thaanwi trusted him and he completed the stages of Sulook, he granted him Khilaafat and instructed him to return home and begin the work. Hence, he fulfilled the responsibility of teaching in various madaaris. Thereafter, for his entire life he became engaged in da'wat, advising others and Islaah. In 1957, he went to reside in Allaahabad and he continued making an effort in the field of da'wat and islaah.

Although Hadhrat had performed his fardh hajj in 1938, he desired to go for hajj again in the end of his life and he undertook a journey for it. **During the journey for hajj, he fell ill on the ship on Friday, the 22nd of Sha'baan 1387 Hijri**

corresponding to the 24th of November 1967 after Maghrib salaah, he passed away at half past eleven in the night. **After his Janaazah salaah was performed, his body was lowered into the sea.**

HADHRAT MAULANA ABDUL BAARI
SAHAB NADWI رحمة الله عليه

Hadhrat Maulana Abdul Baari Nadwi was from the village Gadyaa in the Barabanki district. Maulana was born in a well to do family. Together with their prosperous and high worldly position, his family was also prosperous with the wealth of deen. i.e. they had happiness and wealth. He was born in 1307 Hijri.

His father enrolled him in Nadwah. Until that time, the few kitaabs of mantiq (logic) were removed from the syllabus in Nadwah. The rest of the syllabus was the same as the syllabus was here. The teachers were also from those madaaris. Hence, in the initial stages, the Daarul Uloom in Nadwah did not possess any unique condition compared to the other madaaris. Its international fame and reputation in the field of knowledge, which is acknowledged by the entire world today, was not found at that time when his father in Nadwah enrolled Maulana Abdul Baari.

Hence, the fountain of his intelligence could not be opened. When Allaamah Shibli Nu'maani, who had painted a picture of the conduct of Nabi ﷺ, joined Nadwah and took control of its syllabus, the time of discussion and research began and the

propagation of deen was dressed with the jewellery of علمه البيان "Allamahul Bayan" At that time Maulana Abdul Baari again was enrolled in Nadwah and his skill shone from here. The excellent care of Maulana Shibli Nu'maani nurtured this competent gem, created a perception of ancient philosophy, and acquainted him with Islaamic Philosophy. The mind of Maulana Abdul Baari Nadwi was sharpened greatly by the nurturing of Maulana Shibli. After studying ancient philosophy, Maulana studied modern philosophy. His proficiency in English was increased. He dived into the ocean of modern philosophy and presented its rare pearls at the feet of deen.

Hadhrat Maulana Abdul Baari Nadwi pledged allegiance to Sheikh ul Islaam Hadhrat Maulana Husain Ahmed Madani just as how Maulana Abdul Maajid Daryaabadi had pledged allegiance to Hadhrat Madani. **However, Hadhrat Thaanwi nurtured both of them and due to their determination they became beloved to the sheikh of Thaanabawan, Hakeem ul Ummat, and close to him.**

Now when Maulana used to study philosophy, he used to examine it in the light of the words of Hadhrat Thaanwi. If he noticed any complication with regards to the political economy, he used to get it solved through the planning of Hadhrat Thaanwi. If there was any problem concerning education or nurturing, he used to discuss it by referring to the nurturing of Hadhrat Thaanwi. Hence, by studying those books which Maulana Abdul Baari had

written after the demise of Hadhrat Thaanwi, viz. تجديد معاشيات "Jamiul Mujaddideen" جامع المجددين "Tajdide Ma'ashiyat" تجديد تصوف وسلوك "Tajdide Tasawwuf Wa Sulook" and تجديد تعليم وتبليغ "Tajdide Ta'alimo w Tabligh" it is known that Maulana was overpowered by such a condition that he encouraged the solution to all the complications and difficulties of the current era with regards to materialism, education and spiritually to be attained from the hospital of Thaanabawwan and if these books are studied with seriousness and without being prejudiced and opinionated, they will make sense and seem opportune.

Since Maulana completed his Sulook in the company and under the nurturing of Hadhrat Thaanwi, therefore Hadhrat Thaanwi granted him Khilaafat. Maulana Abdul Baari excellently fulfilled the responsibility of Islaah, da'wat and writing for his entire life until the time for his journey to the hereafter arrived.

On Friday, the 30th of January 1976, Maulana left this temporary world for the eternal abode. Maulana had left behind a remembrance of **approximately 20 books which is sadaqah jaariyyah** for him.

HADHRAT MAULANA AS'ADULLAAH

SAHEB MAZAAHIRI رحمة الله عليه

Hadhrat Maulana As'adullaah Saheb, former rector of Mazaahir ul Uloom Saharanpur, was born in Shawwaal 1317 Hijri corresponding to March 1897 in Rampur. His chronogrammatic name was

Marghoobullaah and Chiraagh Ali. He learnt Qur'aan under his father and acquired English education for some time in a government school in Rampur. In Shawwaal 1329 Hijri, he reached Thaanabawan and began his studies there. He studied the translation of the Qur'aan and Mishkaat under Hadhrat Thaanwi. On the 22nd of Shawwaal 1333 Hijri, he went to Mazaahir ul Uloom where he studied Mishkaat, Hidaayah etc.

In 1334 Hijri, he began Dorah Hadeeth and completed the Sihaah Sittah. In 1335 Hijri, he entered the class of arts. In 1337 Hijri, he was appointed as a teacher in Madhaahir ul Uloom. **One year later, in Shawwaal 1338 Hijri, he was appointed as an ustaadh on a salary of fifteen rupees.** In 1354 Hijri, he undertook a journey for hajj. For three years, he resided in Burma. On the 1st of Safar 1365 Hijri, he was appointed as deputy rector of Mazaahir ul Uloom and on the 1st of Muharram 1374 Hijri, he was appointed as the rector and he fulfilled the responsibilities of this position until 1385 Hijri. After he became weak, Mufti Muzaffar Husain Saheb was made his successor.

Majority of the life of Hadhrat Maulana As'adullaah Saheb passed in the service of Hadeeth. In 1389 Hijri, he stopped teaching and thereafter he remained firm in the work of da'wat and tableegh and islaah for the remainder of his life. Together with being proficient in hadeeth and literature, he was skilled in poetry.

His islaahi connection was with Hadhrat Thaanwi. Frequently, he used to visit Hadhrat. Sometimes he used to stay for long. Whilst he was studying, he requested Hadhrat to allow him to pledge allegiance. Hadhrat Thaanwi never used to allow students to pledge allegiance. However, on seeing his capabilities and brilliant future, Hadhrat Thaanwi allowed him to pledge allegiance at that time and then granted him Khilaafat in all four chains. In this manner, he was also blessed with spirituality. Due to sicknesses, he became extremely weak. He passed away between the night of the 14th and 15th of Rajab 1399 Hijri corresponding to the 10th and 11th of June 1979 and he was buried in Haaji Shah. He had many Khulafaa and students.

Similarly, he had written twenty-one books. May Allaah raise his stages.

**HADHRAT SHEIKH UL HADEETH
MAULANA ZAKARIYYA SAHEB
KAANDHELWI رحمة الله عليه**

Hadhrat Sheikh ul Hadeeth Maulana Muhammad Zakariyya was born on the 11th night of Ramadhaan 1315 Hijri at eleven O' clock in Kaandhla. His grandfather, Maulana Muhammad Ismaa'eel Saheb, was in Nizaamud Deen Delhi. **On hearing the news of the birth of his grandson, the following befitting words emanated from his tongue: "Our replacement has arrived."** In Shawwaal of that same year, he passed away.

On the seventh day after the birth of Hadhrat Sheikh ul Hadeeth Maulana Muhammad Zakariyya, his aqeeqah was performed.

After the age of seven, the education of Sheikh began. He was residing in Gangoh. At that time, a pious person of Muzaffarnagar, Doctor Abdur Rahmaan Saheb, was residing there. Maulana Muhammad Yahya put his son by this person to learn and Sheikh completed Qaa'idah Baghdaadee by him. Memorising the Qur'aan was the special feature and the first, necessary stage of education of this family. Hence, Sheikh started memorising it until he had completed the memorization of the Qur'aan.

Until 1328 Hijri, i.e. until the age of thirteen or fourteen, he resided in Gangoh. In that time, he had studied under his uncle, Maulana Muhammad Ilyas Saheb. Thereafter he went to Madhaahir ul Uloom and acquired his education.

He began studying hadeeth with great supervision. After Dhuhr salaah, on the 7th of Muharram 1332 Hijri, he began studying Mishkaat. First Maulana Muhammad Yahya Saheb performed ghusl. Thereafter, he made Sheikh begin with بسم الله "Bismillah" He recited a khutbah and then he made du'aa for long while facing the qiblah. Sheikh says, "I do not know what du'aas my father made. However, I made one du'aa. It was: 'The connection of hadeeth began late. May Allaah never let it end.'"

In 1333 Hijri, he began Daurah Hadeeth. This was the year when Hadhrat Saharanpuri intended to

go to Hejaz and remain there for long. Sheikh thought that since he does not have to work and there is no hurry, it is not necessary to complete Dorah Hadeeth in one year. Hence, he began Abu Daawood by his father, Maulana Muhammad Yahya Saheb. He postponed Tirmidhi for when Hadhrat Saharanpuri returns. However, due to some reasons, apart from Ibne Maajah, he studied the remaining kitaabs of Sihaah under his father. This was a year of great effort and concentration.

He took great care that no hadeeth should be recited without wudhu. Hadhrat Saharanpuri went to Madinah with the intention of staying there permanently. He had no intention of returning. Since Hadhrat Sheikh was also with, he gave Hadhrat Sheikh the title of Sheikh ul Hadeeth from there and after granting him Khilaafat in all four chains, he sent him to India.

Gradually the scholars and others began becoming inclined towards him and he began rising and then Allaah granted him such acceptance and the scholars and public became inclined towards him to such an extent that he became Sheikh ul Arab Wal Ajam (the sheikh of the Arabs and non-Arabs).

In Shawwaal 1341 Hijri, he began teaching hadeeth until 1388 Hijri corresponding to 1968-69. Thereafter, he stopped teaching due to cataracts. However, he continued writing.

Despite his concentration in teaching, his full attention to dhikr and nawaafil and the great crowds of his visitors, he had a passion for writing from the

beginning. **The books and commentaries written and compiled by him come to 103.**

Hadhrat Sheikh remained ill for many years. Between Asr and Maghrib on Monday, the 1st of Sha'baan 1402 Hijri corresponding to the 24th of May 1982, he passed away.

**HADHRAT MAULANA QAARI
MUHAMMAD TAYYIB SAHEB** رحمة الله عليه

Hadhrat Maulana Qaari Muhammad Tayyib Saheb was born in Muharram 1315 Hijri corresponding to June 1897. Hadhrat Qaari Saheb had benefitted from the great asaathidhah of his time. With regards to acquiring knowledge, he made great effort and showed the devotion and effort of his pious predecessors. Due to his effort and sacrifice, he became loved by all his asaathidhah. On seeing the star of prosperity rising in his forehead, those asaathidhah who were honest and had a pure nature had great affection for him due to which immediately after completing his studies, he was appointed as vice chancellor of a magnanimous institution such as Daarul Uloom Deoband.

In history, there are a very few people who attained the responsibility or management of any institution in so little time as Hadhrat Qaari Saheb.

Hadhrat Qaari Saheb also attained spiritual and internal nurturing like the pious predecessors of the ummat. With regards to this, he had pledged allegiance on the hands of Hakeem ul Ummat and he passed the stages of Sulook and Tareeqat with great

success. He was habitual of visiting Hadhrat Hakeem ul Ummat. Until the demise of Hadhrat, he continued to benefit from him. **Hadhrat Thaanwi granted Hadhrat Qaari Saheb Khilaafat.** He is counted from the unique Khulafaa of Hadhrat Thaanwi.

In this manner, in various branches of life, Hadhrat Qaari Saheb irrigated Imaan, conviction, knowledge, da'wat, teaching, nurturing, piety, righteousness, guidance, oration, writing, and contentment. He guided those who were deviated and lost. Day and night, he remained extremely busy in making Daarul Uloom Deoband thrive, making it renowned on a worldwide scale, and making its message, mission and ideology spread in the entire world to such an extent that he took Daarul Uloom Deoband to its greatest heights and made it an international institution.

However, sadly after the meeting of hundred years, the internal differences in Daarul Uloom Deoband took the form of such riots that all the previous riots were outdone and the reward granted to him by his juniors after his sixty years of service was extremely upsetting. Despite the sixty years of service of Hadhrat Qaari Saheb and the vastness of his dignity and honour, when one thinks about the incident of separation from Daarul Uloom Deoband, one's hairs stand up and it is difficult for one to control his heart. What must have passed through the heart of Hadhrat Qaari Saheb? No one can imagine it. If only Hadhrat Qaari Saheb had not

witnessed this incident in his life and left this world without suffering this misfortune of separation from his irrigated garden. Allaah is the Owner of everything and He is the best of helpers.

This true servant of Daarul Uloom Deoband could not tolerate the grief of the separation he quickly left this world after this. On the 6th of Shawwaal 1403 Hijri corresponding to the 17th of July 1983, he passed away.

HADHRAT MAULANA SHAH

ABDUL AZEEZ SAHEB RAIPURI رحمة الله عليه

Hadhrat Maulana Shah Abdul Azeez Raipuri was the grandson of Hadhrat Maulana Shah Abdur Raheem Saheb Raipuri and the Khalifah of Hadhrat Maulana Shah Abdul Qaadir Saheb Raipuri. He was a righteous aalim and was constantly engaged in the dhikr of Allaah. He was born in Gamathla in 1905.

He obtained his education in Mazaahir ul Uloom.

After the demise of Hadhrat Maulana Shah Abdul Qaadir Saheb, he moved to Pakistan and he resided there until his demise. He went to Raipur from there four times. The first was in 1965. The second was in 1971. The third was in 1987. The fourth was in 1991. The fifth and final time was when he passed away in Pakistan on Wednesday night, the 1st of Zul Hijjah 1412 Hijri corresponding to the 3rd of June 1992 and on Sunday night, the 5th of Zul Hijjah 1412 Hijri corresponding to the 7th of June 1992, his body was brought to Raipur and he was buried

next to his maternal grandfather, Maulana Shah Abdur Raheem Saheb Raipuri.

India and Pakistan benefitted tremendously from Hadhrat Shah Abdul Azeez Saheb. Thousands of people pledged allegiance to him and passed the stages of Sulook and Tareeqat under his guidance. **On seeing him, people used to recall the era of Shah Abdul Qadir Saheb. It was as if he was an illuminated image of Shah Abdul Qadir Saheb.**

**HADHRAT MAULANA MASEEHULLAH
KHAN SAHEB JALALABADI رحمه الله عليه**

Hadhrat Maulana Maseehullaah Khan Saheb Jalabadi was **from the unique graduates of Daarul Uloom Deoband**. He fully possessed the qualities of his name. He was an embodiment of mercy and compassion. He was a fountain of generosity and munificence. He was an appearance of guidance. He was an example of the pious elders and a spiritual guide. He was born in 1330 Hijri. After completing his studies, he passed the stages of Sulook and Tareeqat under the guidance of Hadhrat Thaanwi. Thereafter, **Hadhrat Thaanwi granted him Khilaafat**. For the remainder of his life, together with Islaah and Da'wat, he fulfilled the responsibility of teaching and he established a huge institution in Jalabad of which he remained the soul and the Sheikh ul Hadeeth.

Within the country and abroad, a great number of his students and disciples are engaged in the spreading and conveying of deen. On the 17th of

Jumaadal Ulaa 1413 Hijri corresponding to the 13th of November 1992, he passed.

**HADHRAT MAULANA IN'AAM UL HASAN
KAANDHELWI رحمة الله عليه**

Hadhrat Maulana In'aam ul Hasan Kaandhelwi who was known as Hadhratjee was born on Wednesday, the 18th of Jumaadal Ulaa 1336 Hijri corresponding to the 20th of February 1918 in Kaandhlah. **He attained his education in Mazaahir ul Uloom.** Thereafter, he became affiliated with the Tableeghi Jamaat in Nizaam ud Deen Markaz. There, he also fulfilled the responsibility of teaching in Kaashif ul Uloom.

In 1965, he was appointed as ameer of the Tableeghi Jamaat and he fulfilled the responsibility of leadership excellently until his demise. He was a compassionate spiritual doctor. He showed people the way to reach Allaah. He was a proficient doctor of spiritual sicknesses and he was always inviting people towards Allaah. **He stayed in the company of Hadhrat Maulana Muhammad Ilyas Saheb and was nurtured by him.** With regards to Sulook and Tareeqat, he had also benefitted from him. He passed away on Friday, the 10th of Muharram 1416 Hijri corresponding to the 9th of June 1995.

**HADHRAT MAULANA MUFTI MAHMOOD
UL HASAN SAHEB GANGOHI** رحمة الله عليه

Hadhrat Mufti Mahmood ul Hasan Saheb Gangohi was born on the 9th of Jumaadal Thaania 1335 Hijri in Gangoh. **He attained his education in Daarul Uloom Deoband and Mazaahir ul Uloom Saharanpur.** Furthermore, he also taught in both these institutions. He completed the stages of Sulook and Tareeqat under the shadow of Hadhrat Sheikh ul Hadeeth **Maulana Muhammad Zakariyya Saheb Kaandhelwi.** **After completing it, Hadhrat Sheikh granted him Khilaafat.**

Thereafter, he benefitted a huge number of people. He was extremely humble and down to earth. He used to study extensively. He was constantly engaged in the Dhikr of Allaah. He was high-minded, generous, and extremely hospitable. **His students and disciples in India and out of India are more than one hundred thousand. His discourses and fataawaa can be viewed in 32 volumes.**

Hadhrat Mufti Saheb was born on the 9th of Jumaadal Thaania 1335 Hijri and he passed away on the 18th of Rabi ul Thaani 1417 Hijri **corresponding to the 3rd of September 1996** in Germiston South Africa.

**HADHRAT MAULANA MANZOOR
NU'MAANI** رحمة الله عليه

Hadhrat Maulana Manzoor Nu'maani was born in Sambhal in 1905 Hijri. **He completed his studies**

in Daarul Uloom Deoband and he fulfilled the responsibilities of teaching for some time in Daarul Uloom Nadwatul Ulama Lucknow. **He completed the stages of Sulook and Tareeqat under the guidance of Hadhrat Maulana Shah Abdul Qadir Saheb Raipuri and he was granted Khilaafat.** Thereafter, he fulfilled the responsibilities of da'wat and tableegh, advising others and writing for the remainder of his life. He wrote numerous books. He established one magazine by the name of الفرقان "Al- Furqan" which is still being published until today.

He was an author of many books. He was pious and righteous. He was a leader in the field of knowledge. He was a compassionate spiritual doctor and he used to debate for Islaam. On the night of the 4th of May 1997, he passed away in Lukhnow.

**HADHRAT MAULANA QAARI SAYYID
SIDDEEQ AHMAD SAHEB
BANDWI رحمة الله عليه**

Hadhrat Maulana Qaari Sayyid Siddeeq Ahmad Saheb Baandwi was born in 1343 Hijri. **He studied in Madressah Shaahi Moradabad and Mazaahir ul Uloom.** He completed Sulook and Tareeqat under **Hadhrat Maulana As'adullaah Saheb**, the former rector of Mazaahir ul Uloom Saharanpur, and **he was granted Khilaafat by Hadhrat.** Thereafter, he established an institution in his hometown Hathoora by the name of Jaami'ah Arabiyyah of which he was the founder and Sheikh ul Hadeeth.

His endeavours, effort, and sacrifices for deen are well known. In abstinence, piety, humbleness, and simplicity, he was a model of the pious predecessors. The creation of Allaah benefitted from his spirituality and Knowledge. On Thursday, the 23rd of Rabi ul Thaani 1418 Hijri corresponding to the 28th of August 1997, he passed away.

**MUFAKKIRE ISLAAM HADHRAT
MAULANA SAYYID ABUL HASAN ALI
NADWI رحمه الله عليه**

Hadhrat Maulana Sayyid Abul Hasan Ali Hasani Nadwi was a famous personality in the Islaamic world. If on one side he was an excellent meditator, researcher and intellectual, a prominent historian, a literature of the highest standard and a brilliant aalim, then on the other side he invited others to Allaah with sincerity, he possessed piety and righteousness, he was an excellent leader, guardian and scholar. **He was from the prominent and special Khulafaa of Hadhrat Raipuri.**

He was born in the family of Hadhrat Sayyid Ahmed Shaheed Rai Bareli in the house of Allaamah Abdul Hay, the author of نزهة الخواطر "Nuzhatul Khawatir" on the 6th of Muharram 1333 Hijri corresponding to the 24th of November 1914. **He obtained his education in Daarul Uloom Nadwatul Ulama, Lukhnow University, Daarul Uloom Deoband and Lahore.** Thereafter, he passed the stages of Sulook and Tareeqat under the shadow of Hadhrat Raipuri and he was granted Khilaafat.

He was also appointed as an ustaadh in Daarul Uloom NadwatulUlama. Thereafter, he became the deputy of education and then the rector of the Daarul Uloom and he fulfilled the responsibilities of this until his demise. A huge amount of people benefitted from him. The call of his Islaah and Da'wat reached every corner of the world. By means of lectures, writings, books, da'wat and tableegh, advices and islaah, he benefitted the entire world. **He left behind 176 books as a memory.** On Friday, the 22nd of Ramadhaan 1420 Hijri corresponding to the 31st of December 1999, he passed away.

**HADHRAT MAULANA MUFTI
MUZAFFAR HUSAIN SAHEB
MAZAAHIRI رحمة الله عليه**

Hadhrat Mufti Muzaffar Husain Saheb was the rector of Madressah Mazaahir ul Uloom Waqf Saharanpur. He was born on the 29th of August 1929. He was the beloved of a learned family. His father, Hadhrat Maulana Qaari Sa'eed Ahmed Saheb Ajraarwi, was an extremely learned scholar of deen. In the field of knowledge, Hadhrat Mufti Saheb was a respectable personality. The Ulama acknowledged his knowledge and actions. **After completing his studies in Mazaahir ul Uloom,** he passed the stages of Sulook and Tareeqat under the guidance of **Hadhrat Maulana As'adullaah Saheb.** After this, he was **granted Khilaafat** by Hadhrat.

Thereafter, he spent his entire life in teaching, the administration of Mazaahirul Uloom and da'wat.

On the 28th of Ramadhaan 1424 Hijri corresponding to the 22nd of November 2003, he passed away.

**HADHRAT MAULANA SHAH ABRAAR UL
HAQ SAHEB HARDOI** رحمة الله عليه

Hadhrat Maulana Shah Abraar ul Haq Saheb Hardoi was the **Khalifah of Hadhrat Thaanwi**. While studying, he established a connection of Sulook and Tareeqat with Hadhrat Thaanwi and whilst studying, Hadhrat Thaanwi granted him Khilaafat. He adhered to the sunnat, loved neatness and he was handsome and modest with an illuminated forehead. **He completed his studies in Mazaahir ul Uloom**. In 1362 Hijri, he established Madressah Ashraful Madaaris in Hardoi which has started developing. There are many of his lectures and writings.

He was engaged in benefitting a great number of people in the field of spirituality, knowledge, and islaah when the promised time arrived and he passed away on the 9th of Rabiul Thani 1426 Hijri corresponding to the 17th of May 2005.

**HADHRAT MAULANA SAYYID AS'AD
MADANI** رحمة الله عليه

Hadhrat Maulana Sayyid Muhammad As'ad Madani, who was the head of Jami'atul Ulama India, was the son of Hadhrat Sheikh ul Islaam Maulana Sayyid Husain Ahmed Madani. He was born on the 28th of April 1928. **He studied in Daarul Uloom Deoband**. Thereafter, he taught for a few days in the

Daarul Uloom. He possessed compassion and complete pain for the guidance of the nation. Together with piety, honour, and nobility, Allaah had granted him proficiency in politics due to which he was a member of parliament.

He completed the stages of Sulook and Tareeqat under Hadhrat Madani. **However, he was granted Khilaafat by the Khulafaa of Hadhrat Madani after the demise of Hadhrat Madani.** Thereafter, he devoted his life for the service of deen, the nation, and the country. Until his demise, he remained engaged in the fields of da'wat and islaah. On the 6th of February 2006, he passed away in the Apollo Hospital in Delhi and was buried in Deoband.

**HADHRAT MAULANA SAYYID SHAH
ANWAR HUSAIN NAFEES HUSAINI
LAHORI رحمة الله عليه**

Hadhrat Maulana Sayyid Shah Anwar Husain NafeesHusaini was born on the 13th of Zul Qa'dah 1351 Hijri corresponding to the 11th of March 1933 in Goryaalah, Sialkot. He obtained his initial education in the high school of his village. He attained an Intermediate degree from the government college in Laa'ilpur (current day Faisalabad). He learned the art of calligraphy from his father, Sayyid Muhammad Ashraf Ali. In 1948, he began calligraphy. On the 23rd of September 1951, he moved from Faisalabad to Kareem Park Lahore.

From the beginning, the household of Hadhrat Shah Saheb was a standard bearer of the universal truth and spirituality of Islaam. Hence, Hadhrat Shah Saheb also searched for this spiritual nourishment. Since his maternal grandfather, Hadhrat Abdul Ghani Shah Saheb, was a prominent Sheikh of the Qaadiriyyah and Naqshbandiyyah chains, the leaven of the nature of Shah Saheb was kneaded with the four elements of shari'at, viz. spirituality, refinement and love. His temperament was naturally inclined towards Tasawwuf. Allaah granted him an emotional and compassionate heart. Day by day, his restlessness and longing to meet his spiritual leader increased and finally the intention of Allaah brought him to the spiritual leader of the mashaa'ikh **Hadhrat Maulana Abdul Qadir Raipuri**. He pledged allegiance to Hadhrat and completed his Sulook and **he was granted Khilaafat by Hadhrat**. Thereafter, he devoted himself for the work of da'wat and tableegh for the remainder of his life and he rectified and nurtured his people until the promised time arrived. Before Subah Saadiq, on the 5th of February 2008, he passed away in Lahore.

**HADHRAT MAULANA KHWAJAH KHAN
MUHAMMAD SAHEB PAKISTANI** رحمة الله عليه

Hadhrat Maulana Khwajah Khan Muhammad Saheb was born in 1920 to Khwajah Muhammad Umar in the village of Dang (MiyaanWaali).

Hadhrat Khwajah Khan Muhammad Saheb learnt the Qur'aan and initial books of Farsi. From

childhood, he was extremely serious, tolerant, obstinate, quiet, and polite. Naturally, he used to serve others. Professor Allaamah Miyaan Manzoor Ahmed Saheb, Sheikh ul Hadeeth of Daarul Uloom Shahaabiyyah Sialkot, studied for some time with Hadhrat Khwajah Khan Muhammad Saheb in Daarul Uloom Deoband.

He mentions, **All the asaaticah of the Daarul Uloom** used to respect Hadhrat Khwajah Saheb even during his student days and every young and old person of the Daarul Uloom used to say "that he would become a great saint of Panjab".

Here, the following saying fits perfectly: "What all men say is always true."

Hadhrat Khwajah Khan Muhammad Saheb stayed under the guidance of his **sheikh Hadhrat Khwajah Abu Sa'd Ahmad Khan Saheb in Khaanqah Siraajiyah**. After passing the stages of Sulook and Tareeqat, he was granted Khilaafat. Thereafter, he became the sheikh of Khaanqah Siraajiyah.

The Sheikh ul Hadeeth of Jaami'ah Ashrafiyyah Lahore, Hadhrat Maulana Mufti Hamidullah Jaan Saheb mentions, "In that era, Hadhrat Khwajah Khan Muhammad Saheb was a prominent and excellent sheikh of the Naqshbandiyyah chain. Thousands of people quenched their thirst from his fountain of benefit. His company was a great means for spiritual progress in the remembrance of Allaah and the purification of the soul. By his du'aas, words and company, darkness used to be removed and

internal light used to be attained. He was a portrait of knowledge and practice, abstinence and piety and character and sincerity. He was an Imaam of Tasawwuf and Sulook and a live image of the righteous people. He was from those prominent people whose sight reminds people of Allaah.

When Hadhrat Khwajah Khan Muhammad qualified from Daarul Uloom Deoband and went to Khaanqah Siraajiyah, he taught for some time in Madressah Sa'eediyah in the Khaanqah. He taught "Usoolush Shashi" اصول الشاشي "Qudoori" قدوري "Gulistan" گلستان "Muniyyatul Musalli" منية المصلي and other kitaabs. Hadhrat Khwajah Khan Muhammad Saheb was one of the signs of Allaah. He was the sheikh of Khaanqah Siraajiyah, a graduate of Daarul Uloom Deoband, a leader of the preservation of the seal of nabuwwat and a prominent sheikh of the Naqshbandiyyah chain. Allaah favoured him with many specialities. **For approximately ninety years he served the creation of Allaah.** On Thursday, the 22nd of Jumaadal Ulaa 1431 Hijri corresponding to the 5th of May 2010, he passed away.

HADHRAT MAULANA SAYYID

ABDULLAAH HASANI NADWI رحمه الله عليه

Hadhrat Maulana Sayyid Abdullaah Hasani Nadwi was born on the 29th of January 1957. He attained his education in Nadwah and thereafter he began teaching there. He completed the stages of Sulook and Tareeqat under the shadow of his

grandfather, Mufakkir e Islaam Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi, and he was granted Khilaafat. He remained in the field of da'wat for the entire duration of his life. He was from the special guided servants and, in fact, the signs of Allaah. Through his actions, he conquered the hearts of thousands of people and became the means of the guidance and rectification of thousands of people. He never ever allowed his words and actions to contradict one another. He was a pure servant of deen, a servant of the nation and a leader of humanity.

He spent his days and nights in the concern and restlessness that he had inherited from his forefathers, Hadhrat Maulana Doctor Sayyid Abdul Ali Saheb and Mufakkir e Islaam Hadhrat Maulana Sayyid Abul Hasan Ali Hasani Nadwi, with regards to how the ship of the nation that was caught or wanted to be caught in a whirlpool can reach the shore, how the deviated people can turn to Allaah and how those who do not have Imaan can get Imaan and be saved from the eternity of the fire of Jahannam.

He was concerned about the general public, the youngsters, the new generation, and even the Ulama. He spiritually nurtured the young and new Ulama in such a manner that they developed a restlessness of knowledge and da'wat. A huge group of students and Ulama used to always walk with him. His life continued in this manner until his demise on the 30th of January 2013.

**HADHRAT MAULANA HAKEEM
MUHAMMAD AKHTAR SAHEB** رحمة الله عليه

Hadhrat Maulana Hakeem Akhtar was born in 1924 in Partabgarh. After completing his studies, he established a connection with Hadhrat Maulana Shah Abdul Ghani Phulpuri Saheb for his spirituality and he remained in the service of Hadhrat for eighteen years. **Thereafter, he benefitted from Hadhrat Maulana Muhammad Ahmad Saheb Partabgarhi and is regarded as one of the prominent Khulafaa of Hadhrat.** After the demise of Hadhrat, he established a connection with Hadhrat Maulana Shah Abraar ul Haq Saheb Hardoi and he also became the Khalifah of Hadhrat.

In 1955, he migrated to Pakistan and he established a madressah by the name of Jaami'ah Ashraful Madaaris in Karachi which became renowned there and gained acceptance at that time. Allaah granted him acceptance among the learned people as well as the general public and the creation of Allaah were nurtured by him with regards to their spirituality and Imaan and derived benefit from him. Until his demise, he remained engaged in teaching, tableegh and advising. Thousands benefitted from him. Europe, Africa, England, and Canada in particular received tremendous benefit from him.

A great number of his advices, booklets, and books were published. In his old age, he endured numerous sicknesses. On Monday, the 23rd of Rajab 1434 Hijri corresponding to the 2nd June 2013, he passed away in Karachi.

THE PRESENT ELDERS OF DEOBAND

HADHRAT MAULANA IFTIKHAAR UL HASAN SAHEB KAANDHELWI

Hadhrat Maulana Iftikhaar ul Hasan Saheb Kaandhelwi is from the fifth generation of **Hadhrat Mufti Ilaahi Bakhsh Saheb Kaandhelwi (who was the disciple of Hadhrat Sayyid Ahmad Shaheed Rai Bareli** and the author of numerous kitaabs). He was born to Maulana Ra'oof ul Hasan Saheb Kaandhelwi on the 19th of Jumaadal Ulaa 1340 Hijri corresponding to the 10th of January 1922. He completed his studies in Mazaahir ul Uloom and he passed the stages of Sulook and Tareeqat under the guidance of **Hadhrat Maulana Shah Abdul Qadir Saheb Raipuri.**

Hadhrat Shah Saheb granted him Khilaafat. From very long, his engagement is teaching the tafseer of the Qur'aan. Hadhrat Maulana Iftikhaar ul Hasan is a saint of a great rank, an excellent commentator of the Qur'aan, anaalim of deen, and a perfect wali who has attained the recognition of Allaah. He does not at all tolerate anything that is contrary to the shari'at. Whenever something contrary to the shari'at occurs, he immediately becomes furious. Visitors and students continuously go to him and derive benefit from him. May Allaah keep him with health and prosperity.

**HADHRAT MAULANA SAYYID
MUHAMMAD RAABEY HASANI NADWI**

Hadhrat Maulana Sayyid Muhammad Hasani Raabey Hasani Nadwi was born in 1929. **In 1948, he completed the studies in Daarul Uloom Nadwatul Ulama. He also stayed for some time in Daarul Uloom Deoband.** Thereafter, he passed various stages of teaching in Daarul Uloom Nadwatul Ulama. In 1993, he became the Principal of the Daarul Uloom and after the demise of Hadhrat Mufakkire Islaam Maulana Sayyid Abul Hasan Ali Hasani Nadwi in 2000, he became the rector of Nadwatul Ulama.

Thereafter, he was elected as head of All India Muslim Personal Law Board. Together with being engaged in teaching, he is also involved in the field of writing. Keeping in mind the necessity and demands of the time, he has written and continues to write precious books in Arabic and Urdu. Together with benefitting from the company and nurturing of Hadhrat Mufakkir e Islaam, he also benefitted from the other prominent mashaa'ikh and elders of the time.

Among them, the names of Hadhrat Maulana Shah Abdul Qadir Saheb Raipuri, Sheikh ul Islaam Hadhrat Maulana Sayyid Husain Ahmad Madani and Sheikh ul Hadeeth Hadhrat Maulana Muhammad Zakariyya Saheb Kaandhelwi are worthy of being mentioned specifically. He is that prominent person in history whose nurturing took place until he was seventy years old **and who**

received **Khilaafat** from **Hadhrat Mufakkire Islaam Maulana Sayyid Abul Hasan Ali Hasani Nadwi** at the age of seventy and who was declared as the deputy of Hadhrat after his demise.

Today, his benefit is spread in all parts of the world. May Allaah keep him safe with good health and prosperity and guide us to appreciate him and to follow in the footsteps of His pure servants.

HADHRAT MAULANA MUFTI ABDUL QAYYOOM SAHEB RAIPURI

Hadhrat Mufti Saheb was born in January 1933. **He completed his studies in Mazaahir ul Uloom** and taught for some days in Madressah Khaadim ul Uloom BaaghonWaali Muzaffarnagar. Thereafter, he went to Mazaahir ul Uloom with the consultation of the elders. Thereafter, he inhabited the khaanqah in Raipur. He acquired the knowledge of Sulook and Tareeqat from Hadhrat Raipuri and he completed it under the guidance of his uncle Hadhrat Haafidh Abdur Rasheed Saheb Raipuri. **Hadhrat Haafiz Abdur Rasheed Saheb granted him Khilaafat.** Thereafter, some other saints granted him Khilaafat. **Mufakkire Islaam Hadhrat Maulana Sayyid Abul Hasan AliHasani Nadwi also granted him Khilaafat.**

He has a quiet and humble nature. He is extremely mindful of refinement, cleanliness, neatness, and purity. Nowadays, the condition of absorption has dawned upon him. He is all the time engaged in the Dhikr of Allaah and the khaanqah in

Raipur is inhabited with his existence. May Allaah grant him a lengthy life with health and prosperity.

**HADHRAT MAULANA SAYYID MUKARRAM
HUSAIN SAHEB SANSAARPURI**

Hadhrat Maulana Sayyid Mukarram Husain sb. Sansaarpuri was born in March 1933. **He completed his studies in Mazaahir ul Uloom** and he learned philosophy from his father. From childhood, he used to go to Hadhrat Maulana Shah Abdul Qadir Saheb Raipuri because his father, Hadhrat Maulana Muhammad Is'haaq Saheb, was from the Khulafaa and special people of Hadhrat Shah Saheb. He passed the stages of Sulook and Tareeqat under the guidance of Hadhrat Shah Saheb and Hadhrat Shah Saheb granted him Khilaafat. From the beginning, he benefitted the creation of Allaah with his wisdom and medication and nowadays a huge group of people benefit daily from his company and gatherings.

Whoever comes to him, he advises them in the light of the Qur'aan and Hadeeth, invites them to turn their attention to Allaah and guides them with regards to the deficiencies in their deen that he perceives. May Allaah keep him with health and prosperity.

**HADHRAT MAULANA QAMRUZ ZAMAAN
SAHEB ALLAAHABADI**

Hadhrat Maulana Qamruz Zamaan Saheb Allaahabadi was born in Kaarisaath, Mau. After

completing his studies, he passed the stages of Sulook and Tareeqat under Hadhrat Shah Wasiyullaah Saheb Allaahabadi and he was granted Khilaafat. He has a huge group of disciples. His benefit has spread in India, Europe, and Africa. He is also active in the field of writing. Many of his works have been published. May Allaah grant him a lengthy life.

**HADHRAT MAULANA
PEER ZUL FIQAAR SAHEB JHANG
PAKISTAN**

Hadhrat Maulana Peer Zul Fiqaar Saheb was born in Jhang (Pakistan). After completing his studies and nurturing, he established a connection of Sulook and Tareeqat with Hadhrat Maulana Ghulaam Habeeb Saheb Naqshbandi and he passed the stages of Sulook and Tareeqat and he was granted Khilaafat. From a long time, he advises others and is active in propagating the truth. He is also the head of Daarul Uloom Jhang. Close to thirty of his discourses, sermons and writings can be read and his popularity is increasing. May Allaah grant him a lengthy life with health and prosperity.

**HADHRAT MAULANA MUHAMMAD YUSUF
SAHEB MOTALA ENGLAND**

Hadhrat Maulana Muhammad Yusuf Saheb Motala was born on the 1st of Muharram 1366 Hijri Corresponding to the 25th November 1946 in Nani Naroli, Surat, Gujarat. He obtained his initial

education there. Thereafter, he went to study in Jaami'ah Husainiyyah Rander. He completed his studies in Jaami'ah Mazaahir ul Uloom. At that time, he pledged allegiance to Hadhrat Sheikh ul Hadeeth Maulana Muhammad Zakariyya Saheb Kaandhelwi and he passed the stages of Sulook and Tareeqat. Hadhrat Sheikh granted him khilaafat, and he attained the complete trust of Hadhrat Sheikh. Thereafter, he went to England and established a huge Daarul Uloom from where external and internal knowledge began being imparted.

Currently, his institution is regarded as one of the unique institutions of Britain. At this time, he is not only the Sheikh of Britain, but the Sheikh of the entire Europe. Through the company of and connection with Hadhrat Sheikh, Allaah granted him an extremely lofty status. His benefit has spread in England and many other countries of Europe. A great amount of people are benefitting from him. Numerous publications are among his noble deeds. A great accomplishment in his life is that he translated the Qur'aan into general words which has been published in Urdu, Hindi and Gujarati under the name of **اضواء البيان** "Adhwaul Bayan" and has gained acceptance. May Allaah grant him a lengthy life with health and prosperity.

**HADHRAT MAULANA ZAREEF AHMAD
SAHEB QASMI NADWI MADANI**

Hadhrat Maulana Zareef Ahmad Saheb Qasmi
Nadwi Madani was born on the 15th of February

1954 in Lakkar bhil Pura, Ambala (present day Yamuna Nagar) Haryana. He attained his initial education in the Masjid of his village and memorised fourteen paras of the Qur'aan under Miyaanjee Abdul Lateef. In 1385 Hijri corresponding to 1965, he enrolled in Jaami'ah Islaamiyyah Rerhi. There, he memorised the Qur'aan in three years. He remained there for another five years and completed his studies until شرح جامي "Sharah Jami" **Thereafter, he enrolled in Daarul Uloom Deoband for his higher education.**

He remained in the Daarul Uloom for five years and completed his Daurah Shareef. Thereafter, he enrolled in Daarul Uloom Nadwatul Ulamaa Lucknow and studied Arabic Literature there. Thereafter, he started teaching the second level students there. After few days, he enrolled in Madinah Munwwarah University and studied there for four years.

After graduating from Jaami'ah Islaamiyyah Madinah Munwwarah, he was sent to an institution of Haryana called 'Jaami'ah Baitul Uloom' in Pipli Mazra'ah. He remained there for two years and on the 13th of September 1987, he began working in the Qatar ministry of the interior. He worked there for twenty-one years and was dismissed in 2008. Thereafter, he fulfilled the task of da'wat and tableegh in the da'wat and irshaad branch of the Ministry of charitable endowments.

Already while reading in Nadwah, he pledged **allegiance to Hadhrat Mufakkire Islaam**

Maulana Sayyid Abul Hasan Ali Hasani Nadwi and he passed the stages of Sulook and Tareeqat under the guidance of Hadhrat until Hadhrat **granted him Khilaafat** in all four chains and especially in the chain of Hadhrat Sayyid Ahmad Shaheed. **Thereafter, Hadhrat Maulana Qamruz Zamaan Saheb Allaahabadi also granted him Khilaafat.**

From he was in Nadwah, he used to undertake journeys for da'wat. He also took Hadhrat Mufakkire Islaam around Haryanah and Panjab in March 1976. In 1985, he established an institution by the name of 'Ma'had ur Rasheed al Islaami' in the city of Jagadhri. There is a appropriate arrangements for deeni and secular education. With the assistance of Qatar, he constructed numerous Masaajid in Haryanah and Panjab. Now he comes three or four times a year from Qatar to India to check the institutions established by him and he benefits the people in the area. **During my journey to Qatar in 2014, Hadhrat granted me Khilaafat in all four chains and especially in the chain of Hadhrat Sayyid Ahmad Shaheed.** May Allaah grant Hadhrat a lengthy life with health and prosperity and spread his benefit in the entire world.

HADHRAT MAULANA MUHAMMAD HASHIM SAHEB QASMI

Hadhrat Maulana Muhammad Haashim Saheb Qasmi was born on the 12th of Rabi ul Awwal 1366 Hijri corresponding to the 3rd of February 1947 in

Sarsawah Saharanpur. He attained his initial education in the village. Then in 1380 Hijri, he enrolled in Jaami'ah Kaashif ul Uloom Chhutmalpur. There, he studied Arabic. After residing for many years in Kaashif ul Uloom, **he enrolled in Daarul Uloom Deoband** in 1384 Hijri and he completed Daurah Shareef there in 1388 Hijri corresponding to 1968.

From his student days, he was intelligent, wise and possessed competence. Hence, immediately after graduating, he was called to teach in Kaashif ul Uloom by the Principal of Kaashif ul Uloom, Hadhrat Maulana Shareef Ahmad Saheb, and he was employed there on the 15th of Sha'baan 1388 Hijri. He thought kitaabs of different levels and progressed and thus attained the reliance on the trustees of the madressah and in 1998, he was appointed as deputy inspector of Kaashif ul Uloom. At that time, the Principal of the Kashiful Uloom, Maulana Muhammad Aslam Saheb said **that he has full reliance in Maulana with regards to honesty of wealth and the rights of the people**. After the demise of Hadhrat Maulana Muhammad Aslam Saheb on the 9th of Jumaadal Ulaa 1433 Hijri corresponding to the 2nd of April 2012, the committee appointed him as the Principal of Kaashif ul Uloom.

From his student days, he made effort with regards to Sulook and Tareeqat and he pledged allegiance to the Khalifah of Hadhrat Maulana Shah Abdul Qadir Saheb, Hadhrat Shah Haafiz Abdul Sattaar Saheb Naankawi, and passed the stages of

Sulook and Tareeqat under his guidance until Hadhrat Haafiz Saheb granted him Khilaafat in 1990. Before this in 1985, Hadhrat Maulana Muhammad Ahmad Saheb Allaahabadi, the Khalifah of Sheikh ul Islaam Hadhrat Maulana Sayyid Husain Ahmad Madani, granted him Khilaafat.

Together with managing Madressah Kaashif ul Uloom, Hadhrat Maulana benefitted the people in the field of Tasawwuf and Sulook and his associates are benefitting from him. Similarly, by means of lectures, teaching and rectifying others, he is fulfilling the responsibility of making an effort for the guidance of the ummat. **I also gained the trust of Hadhrat Maulana and was thus granted Khilaafat in the chains of Sulook and Tareeqat.** May Allaah guide us to appreciate Hadhrat and spread the benefit of Hadhrat in the entire world.

THE OTHER ELDERS

Apart from those elders of Deoband whose names have been mentioned, there are many others who are not working in India only, but also in Pakistan, Bangladesh, Africa, England and many other countries of the world. Many of them have returned to Allaah and many of them are fulfilling the services of deen, knowledge, and spirituality. May Allaah grant them blessings in their lives. This is a brief booklet. All of them cannot be mentioned in it. Furthermore, this is a detailed subject. Hence, those elders who receive this booklet and find that their names are not mentioned in it should not be offended. May Allaah forgive us. We have mentioned the names of those elders which were in our mind at the time of writing this booklet. Encompassing everyone was not the objective and neither was it possible. If Allaah grants us an opportunity, then we shall shed light on the other elders in detail. The readers are requested to make du'aa for a noble death of the writer.

Was Salaam

Md. Masood Azizi Nadwi

Rector

Markazu Ihyail Fikril Islami
Muzaffarabad, Saharanpur (U.P)

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May Allaah be with him

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ABOUT THE BOOK

In this book, the author sheds light on the reality of tasawwuf and mentions a brief description of the lives of some of the illustrious elders of deoband who have benefitted and are benefitting the ummat tremendously in the field of tasawwuf. May Allaah grant us the ability to appreciate them and follow their footsteps.