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**Issue Dedicated to
MUHADDITHUL ASR SHAYKH YUNUS JAWNPURI (R)**

Editor

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ATTARBIYAH

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SHAYKH YUNUS JOWNPURI (R)

Birth and Early Life

Muḥaddith al-‘Aṣr Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus ibn Shabbīr Aḥmad ibn Sher ‘Alī was born on Monday 25 Rajab 1355 / 2 October 1937 in Jownpur in Uttar Pradesh, India. At the age of five, his mother passed away and he was looked after by his maternal grandmother who was extremely pious and affectionate towards him. He undertook his early Islamic education at Madrasah Ḍiyā’ al-‘Ulūm Jownpūr under the tutelage of Mawlānā Ḍiyā’ al-Ḥaq Fayḍ’ābādī for whom Shaykh always expressed gratitude.

Shaykh would regularly mention how his father had intended for him to work as a farmer or earn a living for the family through other means, however, he was interested in acquiring Islamic education. Thus, his pursuit of knowledge started in Jownpūr where he studied for several years and in Shawwāl 1377, he travelled to Saharanpur and enrolled at the famous seminary Maḏāhir al-‘Ulūm from which he graduated in 1380. During the three years, he studied under great luminaries most notably Shaykh al-Ḥadīth Mawlānā Muḥammad Zakariyyā Kāndhelwī (d. 1402/1982) and Mawlānā As‘adullāh Rāmpūrī, both of whom also gave him Ijāzah in taṣawwuf and acted as his mentor and guide. The

latter – Shaykh would regularly refer to him as Nāzim Ṣāhib – played an important role in the nurturing of Shaykh and Shaykh would regularly recall his encounters with him and his discourses. During his studies, Shaykh fell severely ill but persevered and completed his studies. Throughout his life, Shaykh endured hardships and illnesses but this did not prevent him from the pursuit of knowledge and continuing to study and serve.

Appointment as teacher and Shaykh al-Ḥadīth

A year after his graduation in 1380, in Shawwāl 1381, Shaykh was formally appointed as a teacher in Maḏāhir al-‘Ulūm Saharanpur. For the next few years, Shaykh taught various books including *Sharḥ al-Wiqāyah*, *Hidāyah*, *Uṣūl al-Shāshī*, *Mukhtaṣar al-Ma‘ānī*, *Nūr al-Anwār*, *Mishkāt al-Maṣābiḥ*, *Sunan Abī Dāwūd*, *Sunan Ibn Mājah*, *Sunan al-Nasā’ī*, *Ṣaḥīḥ Muslim*, *Muwattā’ Mālik*, and *Muwattā’ Muḥammad*. Thereafter, in Shawwāl 1388, at a relatively young age whilst some of his teachers were also alive, he was appointed by Shaykh al-Ḥadīth Mawlānā Muḥammad Zakariyyā Kāndhelwī (d. 1402/1982) as Shaykh al-Ḥadīth and honoured with the privilege of teaching *Ṣaḥīḥ al-Bukhārī*, a role Shaykh continued to fulfil to date. Herein is a lesson for Principals

to appoint staff based on merit and competency and not simply based on lineage, financial status, ethnicity or closeness to the Principal. Shaykh al-Ḥadīth Mawlānā Muḥammad Zakariyyā Kāndhelwī’s appointment demonstrates how the Amānah of leadership should be fulfilled. Shaykh taught the entire *Ṣaḥīḥ al-Bukhārī* for forty nine years and did so with an unprecedented level of devotion, passion and rigour, as clearly reflected in his unpublished Urdu transcripts of his lessons as well as the first volume of his Arabic commentary on the *Ṣaḥīḥ*. Shaykh would often advise his students to give charity on behalf of Imam Bukhārī.

It is worth noting that his appointment as Shaykh al-Ḥadīth at a relatively young age reflects the confidence of his teachers in him. Mawlānā Muḥammad Zakariyyā Kāndhelwī’s confidence in his student can be further gauged by the fact that he has quoted his student’s views in his *al-Abwāb wa al-Tarājim* in at least three places (1:268, 419; 6:788) as well as in his footnotes on *Lāmi‘ al-Dirārī* (10:319), and he would regularly consult him and refer senior scholars to him particularly for ḥadīth related queries (see *al-Yawāqīt al-Ghāliyah* vols. 1 and 2). Scholars who would refer their queries

to him include: Mufti Maḥmūd Ḥasan Gangohī, Shaykh Abū al-Ḥasan ‘Alī Nadwī, Mufti Yaḥyā, Mawlānā ‘Abd al-Jabbār, Mawlānā ‘Āqil, Mawlānā Abrār al-Ḥaq, Mawlānā ‘Abd al-Ḥalīm Jownpūrī, Mawlānā Sa‘īd Aḥmad Khānṣāḥib and many others. In fact, in 1387, Mawlānā Muḥammad Zakariyyā Kāndhelwī wrote a handwritten letter to Shaykh wherein he stated that he will surpass him after forty seven years.

A remarkable prediction not least because no one would have envisaged that Shaykh would live for this long due to his illnesses. Indeed, as Shaykh would regularly say in recent years that all my contemporaries have passed away. Mufti Shabbīr Ahmad once said to Shaykh in response that this is a blessing of his attachment and devotion to ḥadīth for there is a famous Arabic saying that the scholars of ḥadīth live for long.

Students

Thus, from Shawwāl 1381 to 1438, Shaykh taught thousands of students from all over the world. For most of this period from 1388 onwards, he taught *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. It was only a few years ago that he requested his student the current rector of the seminary, Mawlānā Salmān Ṣāḥib to teach *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ al-Bukhārī* or appoint someone to do so. Mawlānā Salmān Ṣāḥib insisted that Shaykh continue to teach *Ṣaḥīḥ al-Bukhārī* and

agreed to teach *Ṣaḥīḥ Muslim*. He told Shaykh that if he does not manage to complete the *Ṣaḥīḥ*, he will assist him if necessary. May Allah Almighty reward Mawlānā Salmān Ṣāḥib for he played a pivotal role in taking care of Shaykh until the very end.

Thousands of Shaykh’s students are benefiting humanity in different ways and many are leading scholars teaching *Ṣaḥīḥ al-Bukhārī*. Due to Shaykh’s knowledge and selflessness, he possessed universal appeal and attracted students from all over the world. Students from various schools of thought both in terms of creed and jurisprudence benefited from him and held him in high esteem. Along with the thousands of students from the Indian sub-continent, Shaykh has students in Saudi Arabia, Qatar, Bahrain, Syria, Somalia, Tunisia, Malaysia and many other countries. Many of the leading scholars of the Middle East benefited from Shaykh’s knowledge and company. Some regularly travelled to India whilst others would maximise benefit during Shaykh’s visits to Saudi Arabia for Hajj and Umrah.

Publications

Shaykh spent his entire life teaching the sacred sciences. I have heard Shaykh say on several occasions that he never thought of publishing any of his works. Nevertheless, attempts were made in recent years by his students to publish

them.

The first most notable publication was the four volume *al-Yawāqīt al-Ghāliyah*, a unique collection of articles, questions and answers and treatises, mostly pertaining to ḥadīth matters. It would be remiss of me if I do not mention the efforts of our beloved Shaykh al-Ḥadīth Mawlānā Ayyūb Surtī who worked tirelessly from 2006 onwards to make this collection publishable. This collection is invaluable for students of knowledge and scholars particularly the final volume which is dedicated to reviewing all those narrations in the four *Sunan* that have been critiqued and deemed to be fabricated narrations. The third and fourth volumes are in Arabic whilst the first two volumes are a combination of Urdu and Arabic. Work has begun to translate the first two volumes into Arabic for wider benefit.

More recently, Shaykh had been working tirelessly on his Arabic notes on *Ṣaḥīḥ al-Bukhārī*. The first volume of *Nibrās al-Sārī ilā Riyāḍ al-Bukhārī* was published a few months ago and the second and third volume is due soon, with the will of Allah. We pray to Allah to give Shaykh’s students and in particular Shaykh al-Ḥadīth Mawlānā Ayyūb Surtī the ability to collate the remaining notes on the *Ṣaḥīḥ* and publish them. It is envisaged that the commentary will exceed ten volumes.

In addition to this, Shaykh has

invaluable Arabic footnotes on the four *Sunan* including *Sunan al-Tirmidhī* the only book from the *Ṣiḥāḥ Sittah* which he did not teach. In addition, his footnotes on *Mishkāt al-Maṣābīḥ*, *Badhl al-Majhūd* and *Fath al-Bārī* deserve particular attention because they are invaluable. Shaykh also has extremely beneficial Arabic notes on the entire *Ṣaḥīḥ Muslim* which I have benefited from and found useful. It focuses predominantly on that which is not in the prevalent commentaries of *Ṣaḥīḥ Muslim* and thereby adds real value. We pray to Allah Almighty to make these and other efforts of Shaykh see the light of the day in a published format. Āmīn.

Marriage and family

Shaykh's commitment and devotion to the sacred sciences and in particular the science of ḥadīth can be further gauged from the fact that he did not get married. He followed in the footsteps of great luminaries like Imam Nawawī, Shaykh al-Islam Ibn Taymiyah and others who decided not to marry out of their commitment and devotion to the sacred sciences and to the service of the faith, not because they opposed marriage or regarded it as contrary to the Sunnah. Indeed, Shaykh expressly writes that denying the concept of marriage is akin to disbelief. Shaykh leaves behind three nieces and eight nephews, four of whom are also scholars. Since his appointment as a

teacher, Shaykh always resided in the seminary and would say that my students are my family and encourage them to give charity on his behalf after his demise. Shaykh lived a life of loneliness, his mother passed away whilst he was five and his father passed away in 1987. Shaykh had one brother who also passed away in 1995.

Zuhd, piety and selflessness

Shaykh's commitment to the Prophetic ḥadīths and his academic credentials are well known. A facet of his life which is perhaps less well known is Shaykh's piety, zuhd and selflessness. Mufti Shabbīr Ahmad once said, "I have not seen anyone more selfless than Shaykh." Shaykh would regularly give him large amounts of money, sometimes hundreds of thousands Indian Rupees and send him to Mazāhir al-'Ulūm Qadīm as well as Mazāhir al-'Ulūm Jadīd to donate the money. This was regular and Shaykh would make significant contributions to both institutes. Understanding the context of this is necessary. In the 80s, the seminary split into two with Shaykh staying at Mazāhir al-'Ulūm Jadīd and major differences emerged with court battles which unfortunately continue to date. Despite this, Shaykh always remained objective and maintained relations by supporting the other seminary with large amounts of funds too. In fact, Shaykh once mentioned to my

respected father that he has donated a house, which was gifted to him, to Mazāhir al-'Ulūm Qadīm. On one occasion he mentioned that for every book that has two copies, he has endowed a copy each to both seminaries. Shaykh's passion for charity was such that for the past few years he had informed Ḥājī Ajmal of Saharanpur to sacrifice a goat on his behalf every day and distribute the meat to the poor.

Shaykh's simplicity and selflessness is such that he spent his entire life in a room within the seminary. Shaykh himself mentions that during the first few years of becoming a teacher, he would take a salary from the seminary. However, he decided after a few years to adopt the path of tawakkul (total reliance on Allah) and stopped taking a salary. This proved extremely difficult for a few months and Allah Almighty opened other doors and accepted his supplication. Overall, Shaykh has endured lots of hardship and illnesses and was also affected by Sihir. Over the past few years, he would sleep on the floor in his room surrounded by books. Even when Shaykh would travel to Saudi Arabia and stay in the Ka'bah view apartments of Shaykh Bakr bin Laden, he would sleep on the floor.

Shaykh's assistant Mawlānā Yūnus Randerā mentioned that every year Shaykh would receive thousands of pounds of


gifts from his visits to the UK and H̄aramayn. Shaykh would say to Mawlānā Yūnus to distribute all the money for the tahfiz project in H̄aramayn or for some other good cause. In his most recent visit two months ago to Reunion, UK and H̄aramayn, Shaykh received a very large sum of money as gifts. All of this was donated for the tahfiz project and Shaykh did not take a single penny back to India. Shaykh was very supportive of children memorising the Qur'ān. In doing so, Shaykh was following the Sunnah of the Prophet ﷺ who would immediately distribute whatever he would receive. What is even more amazing is that several years ago, Shaykh visited the UK and was informed that one of his students in the UK is in debt. Shaykh sent him £1,000 from his own money which he had received as gifts. I have never heard of an Indian scholar, let alone a scholar who is not financially wealthy, gift money to a person in the UK. It is unheard of. There are many more examples of Shaykh's detachment from the world and selflessness. Shaykh often described how in his early years he only possessed one bowl and would use it for cooking, eating, drinking, washing and other purposes.

Shaykh was so poor that he did not have money to afford medicine or even paper to write on. This is why so many of his invaluable notes are written on the back of envelopes, postcards

and old diaries. As my respected father says that Shaykh's early life was spent in poverty without choice and Shaykh's latter life was also spent in poverty by his own choice.

Shaykh's piety and taqwā is also worth mentioning. Mawlānā Yūnus narrates that a few years ago when Shaykh fell extremely ill, he phoned Ḥaḍrat Mawlānā Ṭalḥa Ṣāhib, the son of Mawlānā Muḥammad Zakariyyā Kāndhelwī requesting forgiveness for a small piece of a newspaper which he had used in the era of his father from his house without his explicit permission. Shaykh explained that he has never used anyone's possessions without their permission except on this one occasion in the house of Mawlānā Muḥammad Zakariyyā Kāndhelwī when Shaykh came across a reference and urgently required paper to make a note of it. He had no paper so he cut the side of a newspaper without taking express permission from the owner, Mawlānā Muḥammad Zakariyyā Kāndhelwī. Shaykh remembered this and sought forgiveness from his son Mawlānā Ṭalḥa. This is a quality we observed in Shaykh regularly, to seek forgiveness and encourage others to forgive. Shaykh would regularly quote the statement of Ḥaḍrat Mawlānā Ṣiddiq Bāndwī who said, "Forgive without being asked for forgiveness." Another example of Shaykh's caution is that a few years ago, Shaykh

decided to purchase several new books for the seminary's library despite those books existing in the library. Shaykh explained that he would regularly use some books from the library and sometimes add some useful references and notes therein. Whilst this was only adding value to the books and is of immense benefit to the reader, Shaykh decided to purchase new books by way of precaution. I have heard my respected father mention on numerous occasions, and I have also experienced this personally, that Shaykh generally adopts the cautious view in matters of jurisprudence. Shaykh's piety was such that I once heard him say that I have only uttered a lie thrice and all three occasions were during my youth, once in fear of my mother, once in fear of my father, and once in fear of my teacher Mawlānā Ḍiyā' al-Ḥaq. Apart from these occasions, I have never lied.



**FORTY
AHĀDITH
ON MASJID
AQSA**

3) Abu Dard (R.A.) relates that the Prophet of Allah (Sallallahu Alaihi Wasallam) said, "A prayer in Haram of Makkah is worth 100,000 times, a prayer in my Masjid (Madinah) is worth 1,000 times, and a prayer in Al-Aqsa Haram is worth 500 times more than anywhere else." (Al-Tabrāni/ Al-Bayhaqi/ Al-Suyyuti).

Love of the Sunnah

One of the qualities that Shaykh will be remembered for is his uncompromising love of the Sunnah and his devotion to the ḥadīths. So much can be written in this regard. Shaykh left no stone unturned when it came to following or practising or defending the Sunnah and refuting innovations. I have witnessed Shaykh rebuke those who trim or shave their beards citing the Prophetic Sunnah. Likewise, Shaykh has no hesitation in refuting practices or ḥadīths that are not substantiated, for example, the sole fast of 15 Sha'bān and regarding it as Sunnah.

During Hajj Shaykh would always reside in Mina on 13th Dhū al-Hijjah in accordance with the Sunnah. On one occasion, the 13th was a Friday and Shaykh said I will perform the Jumu'ah Ṣalāḥ in Mina and not in Maṣjid al-Ḥarām because it is Sunnah to stay in Mina on the 13th. During Hajj, Shaykh would always perform the stoning of the devil at the Sunnah time and in the Sunnah position. A few years ago when Shaykh was extremely ill, he was advised to avoid the rush hour. He refused and said I will go and I will die if I have to die whilst practising the Sunnah.

Two years ago, I also learnt that whilst travelling in Madinah Munawwarah, Shaykh would avoid using the AC and prefer to take in the blessed natural air of Madinah. Shaykh's love of the Sunnah was such that despite his weakness he would visit the date trees orchard in Madinah

Munawwarah. When he would consume the dates of Madinah Munawwarah, he would not throw the seeds in the bin but instruct for them to be buried out of respect.

Dreams regarding Shaykh

It should therefore not come as a surprise that many people have seen good dreams regarding Shaykh. A scholar from Tunisia saw a dream more than a decade ago wherein the Prophet ﷺ described Shaykh as *Amīr al-Mu'minīn fī al-Ḥadīth* (the leader of the believers in ḥadīth).

A dream that is relevant to his demise was seen by his Arab student and disciple Shaykh Muḥammad ibn Aḥmad al-Ḥarīrī. Three years ago, he saw the Prophet ﷺ in his dream covered in a cloth, and when he uncovered his face, the person with the closest appearance was Shaykh. Today, Shaykh Ḥarīrī received the photographs of Shaykh and the surrounding scenery and suggested that the image was exactly what he saw in his dream three years ago including the greenery in the background.

Similarly, a local scholar from Manchester saw a dream today in which he saw Shaykh enter the Baqī' graveyard in the blessed city of Madinah and raising his hands to make du'ā. Our teacher Shaykh 'Abd al-Raḥīm ibn Dāwūd narrates that another scholar saw a dream that Shaykh is sitting with another pious saint on a bed.

Both have a glass in their hands and are enjoying the tasty drink.

Demise

After completing *Ṣaḥīḥ al-Bukhārī* in Saharanpur two to three months ago, Shaykh travelled to the UK to participate in the completion of the *Ṣaḥīḥ* in Darul Uloom Blackburn and other institutes. May Allah reward our beloved Mufti 'Abd al-Ṣamad Aḥmad for inviting Shaykh year on year and hosting all the guests. From the UK, Shaykh travelled to Saudi Arabia for Umrah where Mawlānā Yūnus and my elder brother Mawlānā Muḥammad accompanied him. After spending a few days of Ramaḍān in Saudi Arabia, he travelled to India and spent the remaining month in Saharanpur. During Ramaḍān, he fasted all the days and performed the night prayer. During the final ten days, more than hundred students and associates spent time in the company of Shaykh. One of Shaykh's final advices to the senior teachers in Saharanpur on 7 Shawwāl was to stay away from *fitnah* (turmoil) as it is more severe than killing. On the Friday before Shaykh passed away, he undertook a bath and arrived at the mosque very early, it was always his habit on Fridays to arrive at the mosque early.

On Saturday, we received reports that Shaykh has fallen ill. It was not thought that the illness was in any way life threatening. Allah is the best of planners and He is the wisest.

On the morning of 11th July at 7.30am local time, Shaykh became unconscious or semi-unconscious and was taken to hospital and he passed away there. He passed away at approximately 5am British Summer Time (9.30am local time) on Tuesday 11 July 2017 / 17 Shawwāl 1438 (16 Shawwāl in India).

Shaykh's disciple Qārī Ayyūb Ṣāhib, who is based in Saharanpur narrates that yesterday (Monday) he visited Shaykh and Shaykh confided in him that he does not want any more medication or treatment, because someone came and informed him that do not do any treatment, otherwise you will remain in this condition. Then he said to Qārī Ṣāhib thrice: Have you understood this? He added do not tell anyone otherwise they will take me to the doctors. The following day Shaykh passes away and does not leave anything behind except his invaluable collection of books. Shaykh's assistant mentions that a day before Shaykh passed away, he wrote some notes on Musnad Aḥmad.

Shaykh's Janāzah Ṣalāh was led by Ḥaḍrat Mawlānā Ṭalḥa Ṣāhib, with whom he enjoyed a very good and open relationship, in the Ḥājī Shāh graveyard after 'Aṣr Ṣalāh. Reports suggest that the Janāzah Ṣalāh was attended by approximately 1 million people. This has been confirmed by Mawlānā Junaid Ṣāhib, the son in law of

Mawlānā 'Āqil Ṣāhib. Other estimates suggest 200,000 people though this appears to be an underestimation. A more accurate estimate suggests 450,000. Either way, this reminds us of the Janāzah of Imam Aḥmad ibn Ḥanbal in Baghdad that was attended by 800,000 people and the Janāzah of Shaykh al-Islam Ibn Taymiyah in Damascus that was attended by 200,000 people. Shaykh had immense love for both Imams.

Qārī Ayyūb Ṣāhib, one of Shaykh's disciples, who was also present in the Ghusl of Shaykh describes how the numbers of people were such that people were unable to pick up what was dropped. There were slippers and other possessions found later in the area. Local people suggest that Saharanpur has never seen such a Janāzah. This despite the fact that many people from other parts of India and elsewhere were unable to reach Saharanpur.

Shaykh was buried as per his wishes close to his beloved teacher Mawlānā As'adullāh Rāmpūrī. It was Shaykh's waṣiyyah that Sūrah al-Fātiḥah be recited in the Janāzah Ṣalāh. It was also Shaykh's Waṣiyyah to place a piece of the Ka'bah's cloth and soil from the blessed city of Madīnah in his grave, this was duly acted upon. May Allah Almighty shower his mercy on Shaykh, grant him an abode in paradise and resurrect him with the Prophets, martyrs and pious

people. May Allah bless Maḥāhir al-'Ulūm Saharanpur with a good replacement and protect it from all forms of evil and turmoil's. Āmīn.

Shaykh Yusuf Shabbir
17 Shawwāl 1438 / 11 July 2017

(Full obituary available at www.nawadir.org)

CONCISE DUĀ

Muhaddith al-Asr Shaykh Yunus Jownpuri (R) advice regarding a concise Duā;

ربنا اتنا في الدنيا حسنة وفي الآخرة حسنة
وقنا عذاب النار

(O Allah, grant us every good in this world and every good in the hereafter and protect us from the punishment of the fire.)

Muhaddith al-Asr Shaykh Yunus Jownpuri (R) explains that this Duā is from the Jawami al-Kalim of the Prophet صلى الله عليه وسلم. The Duā is concise and comprehensive and includes every good of this world and the hereafter. He explained that he had attributed this point to himself until he found that Qadi Iyad Maliki had written that this Duā was from the Jawami al-Kalim, so he attributed this to him. He praised Qadi Iyad and said that his knowledge in the sciences of Hadith as well as his piety and 'Wilayah' are accepted by all. Shaykh further shared that once Mawlana Athar Sahib was asked by a person travelling for Hajj to prescribe a Duā. He mentioned the aforementioned Duā. The person commented that this Duā is a common Duā. Mawlana Athar Sahib replied that this is a 'registered Duā'. Shaykh Yunus Sahib stressed that this Duā should be read frequently.

ANECDOTES OF MUHADDITHUL ASR SHAYKH YUNUS JOWNPURI (R)

"Sahih Al-Bukhari is an encyclopaedia of Islam."

"Sahih al-Bukhari is a miracle of the Prophet .□Allah delayed this miracle until the era of Imam Bukhari."

"Generally, people have a view and search for evidence accordingly. I review all the evidence and then form a view."

"I read the entire Musnad of Imam Ahmad four times in pursuit of one particular word in a Hadith."

"Knowledge does not increase merely by teaching; it increases by extensive Mutalah (study) of books."

"Utilise your spiritual, intellectual and physical energy in the pursuit of the science of Hadith."

"I cannot describe how much attachment I have with the Ahadith of the Prophet ."

"It was the practice of Hadith scholars to apply Itr (perfume) before narrating Hadiths."

"I acquired the science of Hadith from 'Allamah Ibn Taymiyah, Hafidh Dhahabi, Hafidh Ibn Kathir, Hafidh Ibn al-Qayyim, Hafidh Ibn Rajab, Hafidh Ibn Abdul Hadi, Hafidh Zayla'ee and Hafidh Ibn Hajar."

"Generally, people have a view and search for evidence accordingly. I review all the evidence and then form a view."

"Recite the Qur'an in Salah as much as you can."

"Huffaz should recite one Juz of the Quran in Salah daily. If you cannot read it in one go, split it throughout the day. First this will be difficult then you will not be able to live without it."

"Upon reaching Makkah, my tiredness goes. Allah has put amazing blessing in the Ka'bah."

"Make 3 intentions when you marry (1) Following Sunnah (2) Increasing Ummah (3) Protecting chastity."

"Shaykh al-Hadith Mawlana Muhammad Zakariyya's advice to his daughter: Muhaddith al-Asr Mawlana Muhammad Yunus Jownpuri mentioned that once one of the daughters of Hadrat Shaykh Mawlana Zakariyya asked her father: "What should I do?" Hadrat Shaykh replied: "What can I tell you! (1) Be obedient to your husband and (2) Keep the family of your husband happy."

"Safeguard your children from smoking cigarettes as it is very harmful."

"Ensure your children do not wear tight trousers and clothes as they reveal the shape of the body."

"First repent from your sins & then make Dua. Imam Bukhari began the book of Duas with chapters of Istighfar & Tawbah."

"The soul is reformed and purified by adhering to the Sunnah."

"Contemplate upon your faults and mistakes at all times."

"No work is achieved without Taqwa."

"Any work that is done for the sake of Allah, the end result will always be good."

"Migration (Hijrah) totally transforms a person's life."

"Tasawwuf in reality is following the Sunnah with the correct intention."

"Whoever follows the Sunnah, he does not need to worry about his Deen or Dunya. Allah looks after him."

"Do not waste your time. Always engage in reciting the Kalimah and Durood."

"Durud should be read at the start and end of all Duas. Duas are accepted by it."

“Durud is the cure for all problems. Read it with sincerity.”	Forgive without being asked for forgiveness.”	hadiths.”
“There is no action more Mabrook (Blessed) after Quran and Kalimah Tawheed than Durood Shareef.”	“Use and consume Olive Oil for it has been described as blessed in the Quran & Hadith.”	“Tasbih beads are extremely useful as it serves as a reminder and helps a person not to forget.”
“Be punctual with Masnun Duas. A short Masnun Duaa is superior to long Wazifa not from Sunnah.”	“Feed your guests with the intention of Sunnah.”	“To enter and exit the house with the right foot is closer to the Sunnah.”
“Repent from your sins truly; true repentance is to hate your sins like you hate fire of Jahannam.”	“If Nazim Sahib Mawlana Asadullah Sahib saw a fault in a teacher he would rectify it in private.”	“A bit of humility can resolve major disputes.”
“The evil eye (Nazar) is averted by saying بَارِكْ اللهُ (May Allah bless).”	“To protect itself from the punishment of Allah, the Ummah must collectively seek forgiveness from Allah.”	“Mawlana Siddiq Bandwi would say support all Madaris as they are pillars of Islam and put aside your differences.”
“Mawlana Siddiq Bandwi said:	“There will be Oud in Jannah but the best form of perfume is Musk as mentioned in the	“Those who do not regard digital images as Taswir have made a mistake.”

The Importance of the First Ten Days of Zul-Hijjah

- ◆ Allah has taken oath of ten nights in Surat Al-Fajr. According to the majority of the commentators of Qur'ān, the nights are those of the (first) ten days of Zul-Hijjah.
- ◆ Abu Hurairah (R.A.) related that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "On no days is the worship of Allah desired more than in the (first) ten days of Zul-Hijjah. The fast of each of these days is equal to the fast of a whole year, and the worship of each of these nights is equal to the worship of Laylatul Qadr." (Tirmizi, Ibn Majah)
- ◆ The mother of the believers, Hafsa (R.A.) reports that the Messenger of Allah (Sallallahu Alaihi Wasallam) used to fast the (first) nine days of Zul-Hijjah. (Nasa'ee, Ahmad, Abu Dawud)
 - ◆ Abdullah Ibn 'Umar (R.A.) related that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "No days are as weighty with Allah and so liked by Him for good deeds than the first ten days of Zul-Hijjah. So on these days increasingly read Subhanallah, La ilaha illallah, Alhumdulillah and Allahu Akbar." (Musnad Ahmad)

Virtues of the Day of Arafah (9th Zul Hijjah)

- ◆ A'ishah (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said, " There is no day in which Allah sets free more souls from the fire of hell than on the day of Arafah. And on that day Allah draws near to the earth and by way of exhibiting His Pride remarks to the angels, 'What is the desire of these (servants of mine) ? " (Muslim)
- ◆ Talhah (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said, " Apart from the day of the Battle of Badr there is no day on which the Shaytān is seen to be more humiliated, more rejected, more depressed and more infuriated, than on the day of Arafah, and indeed all this is only because of beholding the abundance of descending mercy (on the day) and Allah's forgiveness of the great sins of the servants." (Mishkāt)
- ◆ Abu Qatadah Al-Ansari (R. A.) narrated that Rasulullah (Sallallahu Alaihi Wasallam) was asked about the fast on the day of Arafah. He said, "It compensates for the (minor) sins of the past and the coming year." (Muslim, Tirmizi, Ibne Majah)

The following Masā'il have been taken from the tenth annual seminar held by the Islāmic Fiqh Academy of India in 1997, wherein important Masā'il of Hajj were discussed by great Ulamā.

☞ An Āfāqi (one who resides outside the boundaries of the Meeqāt) whilst performing Hajj Tamattu can perform as many Umrah's as he wishes before putting on the Ihrām for Hajj.

☞ It is against the requisites of Hajj for a Hājji to appoint someone else to perform the Ramy (pelting) without any valid excuse. To appoint someone else to discharge this obligatory act is not valid, hence making the Dam (to give a sacrifice) compulsory.

However, one who cannot walk to the Jamarāt or is ill or too weak can appoint someone else.

☞ Mere over crowdedness is not a valid excuse to appoint someone else to carry out the Ramy. The best solution would be to complete the Ramy after the Masnoon time and if even this is too difficult then in the Makrooh time. It will not be regarded as Makrooh for such a person.

☞ It is Wājib according to the most accepted view of the Hanafi's to complete the Ramy, Sacrifice and shaving of the head in sequence on the 10th of Zil Hijjah.

According to Imām Abu Yusuf and Imām Muhammad and the majority of the Jurists it is Sunnah (i.e. sequence) and completing them contrary to the sequence will not make Dam compulsory.

The Hājji's should observe the sequence at all times. However, in circumstances where it becomes difficult it will become



permissible to follow the view of Imām Abu Yusuf and Imām Muhammad. Hence, it will not become compulsory to give Dam if the sequence is changed.

☞ The Shar'i term of Hajj badl refers to Hajj Ifrad, hence, a person doing Hajj badl should obtain permission from the one he is performing Hajj for to perform Hajj Tamattu. However, if permission was not taken it will be permissible for the Hājji to perform Hajj Tamattu, as Hajj Tamattu is commonly performed. In this condition the Umrah Ihrām will be put on from the Meeqāt in behalf of the client (the person for whom the Hajj is being performed) and Dam Shukar will be given from the expenses of the client.

☞ If before the Tawāf Ziyārah any woman's menstruation or Nifas (post natal blood) begins and according to her travel arrangements it is not possible for her to become clean then it is important that she try everything possible to delay her journey. However, if all efforts fail and her journey home is imminent, then she can perform Tawāf Ziyārah in the state of menstruation or Nifās. This Tawāf will be considered valid according to the Shar'iah and she will become Halāl. However, she will have to give a Budna (sacrifice of a large animal) due to her perpetrating an offence. This sacrifice must be offered within the boundaries of the Haram.

☞ If during the Hajj journey any woman's husband dies before she has put on the Ihrām for Hajj and it is possible for her to return home then she must return home and complete her Iddat at home. But if she has already put on her Ihrām or her return is difficult then she may perform her Hajj and Umrah during the days of Iddat.

☞ A person who spends less than fifteen days in Makkah before the days of Hajj will be considered a Musāfir. He will have to do Qasr of Salāh's which have four Rak'āts.

THE DAYS OF HAJJ

8TH ZUL HIJJAH	9TH ZUL HIJJAH	9TH NIGHT	10TH ZUL HIJJAH	11TH ZUL HIJJAH	12TH ZUL HIJJAH	13TH ZUL HIJJAH
<p>On this day, after sunrise all Hujjāj should go to Minā (4.8 Km) in the state of Ihrām. Perform Zuhr, Asr, Maghrib, Ishā and Fajr in Minā. Talbiyah, Zikr, Tilāwat, Taubah and Istighfār should be done in abundance.</p>	<p>On this day, the greatest rite of Hajj is carried out the 'Wuquof in Arafāt'. After sunrise, leave Mina and proceed to Arafāt (9.6 Km). Without this stay Hajj is invalid and cannot be redeemed through penalty. It is Wājib to stay in Arafāt from after Zawwāl till sunset. Zuhr and Asar will be performed at Arafāt. Engage in abundant Tilāwat and Duā. A few minutes after sunset proceed to Muzdalifah (4.8 Km), without performing Maghrib Salāh.</p>	<p>Spend this night in Muzdalifah. Perform Maghrib and Ishā at Ishā time with one Azān and one Iqāmah (takbeer). Format: 1. Azān. 2. Iqāmah (takbeer). 3. Fardh of Maghrib. 4. Fardh of Ishā. 5. Sunnan of Maghrib. 6. Sunnan and Witr of Ishā. Collect pebbles in Muzdalifah. A total of 49 will be needed. If one intends pelting on the 13th 70 pebbles will be needed, (this is not Wājib but more virtuous). Remain here till Fajr.</p>	<p>Leave for Mina a few minutes before sunrise. Once in Mina fulfil the following: 1. Ramee: Pelting of the big Shaitān only (7 pebbles). (Wājib). 2. Nahr: Sacrificing of the animal. (Wājib). 3. Halaq or Qasr: Shaving or trimming of the hair. (Wājib). 4. Tawāf Ziyārah. Can be done upto 12th Maghrib. Wearing normal clothes can be done on completing 1,2,3,4). This sequence is Wājib. Relationship with ones wife permissible after 4. Return to Mina.</p>	<p>Ramee (pelting) of all three Jamarāt is the only ritual for this day. All three Shaitāns will be pelted from after Zawwāl time. The Sunnat method is to start from the small Shaitān followed by the middle Shaitān and then the big Shaitān, (7 pebbles each). Those who did not make Qurbāni on the 10th complete it on this day or on the 12th. The format as on the 10th has to be followed (i.e. 1,2,3,4). This sequence is Wājib. Spend night in Mina.</p>	<p>Same procedure as the 11th. Only pelting to be done. On completing the Ramee (pelting of all three Jamarāt), one can now leave for Makkah. One must leave before sunset. Those who have followed the sequence up till this point your Hajj is now complete. If one had not left Mina before sunset the night should be spent in Mina for the 13th of Zul Hijjah.</p>	<p>Ramee of all three Jamarāt after Ishrāq is virtuous not Wājib. Those who remained in Mina until subh/Sādiq of the 13th, to perform Ramee on this day is Wājib. Now proceed to Makkah. Hajj has now come to a complete end. May Allah accept your Hajj and of all the Hujjāj. Ameen.</p>

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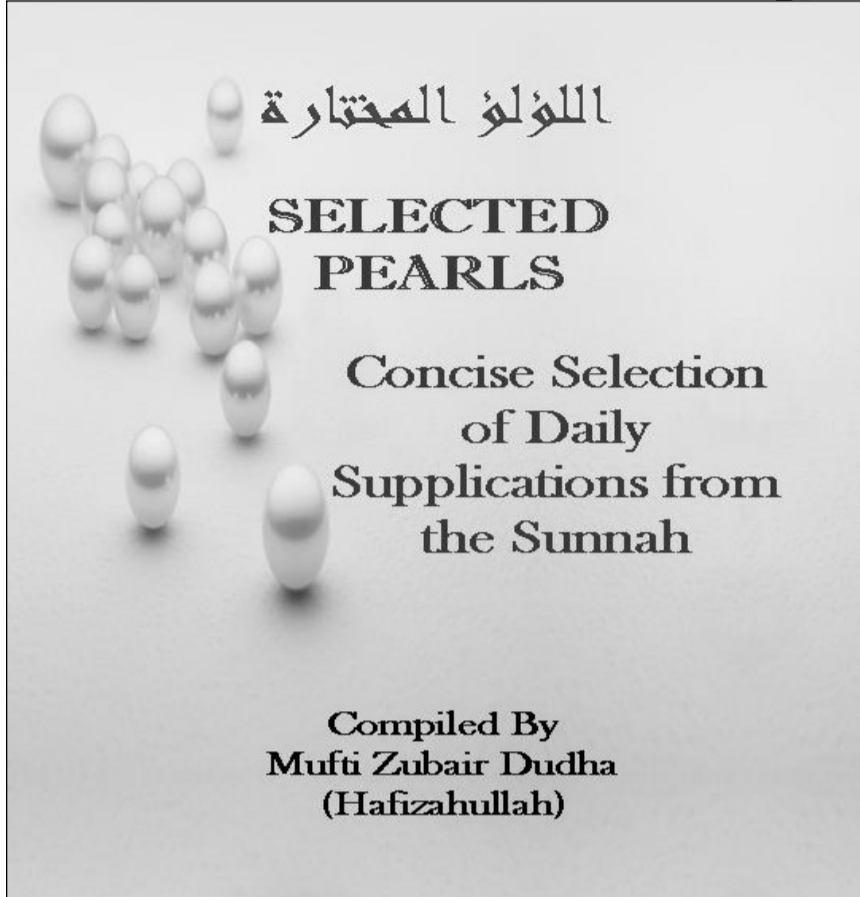
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