

Barakatul Asr (The Blessing of our time)

Hadhrat Maulana Hashim Saheb (Hafidhahullah)



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A Journey of Spiritual Awakening – from Jamia Hussainiyah Rander to Mazahirul Uloom Saharanpur

In 1957 Hadhrat commenced his studies in Dhabhill at the age of 12. After completing Farsi Awwal, he enrolled in Jamia Hussainiyah, Rander and remained there for the next five years. Throughout the studies Hadhrat would consistently secure the top position.

Hadhrat's bond with the Asatiza at Jamia Hussainiyya Rander ran deep, a connection that gripped his soul so fiercely that parting from it felt like tearing away a piece of himself. Yet, fate led him to Daftar Wali Masjid in Saharanpur, where, amidst carrying out Wudhu, a sudden emergence shook his core.

Hadhrat Shaykh Maulana Zakariyyah Khandelwi (Rahimahullah) appeared, leaning on someone for support, yet emanating a profound aura of spiritual strength. In that moment, as his glance fell upon him, the weight of grief and unease lifted, replaced by an overwhelming sense of serenity. This marked the moment when he came to the profound realization that Hadhrat Shaykh was indeed his spiritual guide and mentor.

Subsequently, from 1962-1964, Hadhrat completed the final two years (Dawrah) at Mazahirul Uloom Saharanpur, completing a comprehensive study of Dawrah Hadith under Hadhrat Shaykh (Rahimahullah).

The first Imam in Tayyibah Masjid, Bolton¹

Upon finishing his education, he spent a year in the company of Hadhrat Shaykh, during which he memorized the Quran and received Ijaazah. Returning to his hometown, he embarked on a teaching career. Hadhrat Shaykh then advised him to maintain contact with Hadhrat Maulana Yusuf Motala Saheb (Rahimahullah).

When Hadhrat Maulana Yusuf Saheb intended to travel to India, he entrusted Maulana Hashim Saheb with the responsibility of covering his lessons and leading prayers at Zakariyyah Masjid, Bolton. Upon Hadhrat's return, another Masjid was designated for Maulana Hashim Saheb's service. Eventually, he served for seven years at Tayyibah Masjid, Bolton before devoting himself entirely to Darul Uloom.

During the time he was serving in Tayyibah Masjid, Hadhrat Mufti Shabbir Ahmed (Hadhrat's wife's brother) arrived in the UK as a teenager. Mufti Shabbir Saheb did Hifdh under Hadhrat Maulana Hashim Saheb in Tayyibah Masjid, Bolton.

In 1970 and 1972, Hadhrat Maulana journeyed to Saharanpur to observe the entire month of Ramadan alongside Hadhrat Shaykh. Then, from 1974 to 1976, he was privileged to spend Ramadan in I'tikaaf under Hadhrat Shaykh's guidance.

In 1977, Hadhrat Shaykh intended to personally confer Khilafah upon Hadhrat Maulana, either in Madinah Munawwarah or Saharanpur. However, due to Hadhrat Shaykh's illness, he conveyed the Khilafah through a letter, instructing Hadhrat Maulana to grant Bay'at to anyone who sought it. Nevertheless, based on his experience, he warned against post-Bay'at complacency, noting that Hakeemul Ummah would revoke the Bay'at of such individuals.

¹ Tayyibah Masjid is a Masjid in the BL1 area, Bolton. So Hadhrat Maulana Hashim Saheb was also the first Imam in the BL1 area

One of the Forefathers of Darul Uloom Bury

Hadhrat Maulana Hashim saheb was one of the founding fathers of Darul Uloom Bury along with Hadhrat Jee Maulana Yusuf Saheb (Rahimahullah) and he served as a teacher there since the very beginning. At Darul Uloom, Hadhrat Maulana Hashim Saheb would teach Abu Dawud Sharif (complete), Mishkat (Volume one), Jalalayn (Volume two), Kafiyah and Talkhees. Hadhrat Maulana has also authored many books, amongst them are 'Bad Nazri Ka Ilaj Quran Wa Hadith Ki Roshni Mai', 'Zaadus Sabireen', 'Fazail e Shuhadah' and 'Hasad aur Kina ka Ilaj'.

Hadhrat Maulana had a very close friendship with Hadhrat Maulana Yusuf Motala Saheb. The title 'Barakatul Asr' was given to Maulana Hashim saheb. Hadhrat would say 'The mere existence of Maulana Hashim saheb amongst us is a great source of blessings'. As the weekly Durood and Dhikr Majlis concluded every Thursday evening at Darul Uloom Bury, the air vibrant with Dhikrullah would suddenly hush to a pin-drop silence.

All eyes turned to Hadhrat Maulana Yusuf Saheb as he made his way towards Maulana Hashim Saheb's seat and having a brief conversation, sparking a collective sense of awe and fascination. All present would be spellbound, motionless, captivated by the majestic spectacle unfolding before them.

Hadhrat Maulana would remain in Darul Uloom bury for many years in the same room Hadhrat Shaykh had stayed until a few years ago where he moved to Blackburn. Anwar bhai mentioned that 'During the month of Ramadhan, both Hadhrat Jee Maulana Yusuf Saheb and Hadhrat Maulana Hashim Saheb would complete a Quran daily. They would complete one Khatam, then the following day start another one. This was done throughout the entire of Ramadhan'.

In 1980, a few teachers were involved in a car crash as a result, they had passed away and became Shaheed. Hadhrat Maulana Yusuf Saheb requested Hadhrat Maulana Hashim Saheb to write something regarding the Shuhadah. Maulana Hashim Saheb had authored a book titled 'Fazaail e Shuhada' dedicated to the Shuhadah of Darul Uloom, Maulana Yakub Desai (Rahimahullah)- father of Maulana Junaid Desai Saheb and Maulana Ibrahim Desai (Rahimahullah). After the burial, a person from the Kazi family witnessed both Maulana Yakub Saheb and Maulana Ibrahim Saheb with the booklet in their hands passing it to one another whilst smiling and saying, "Look what they have written about us!".

The Senior of our Seniors

Maulana Aqil Saheb, Shaykhul Hadith of Saharanpur, India. Who is also both Khalifah and son-in-law of Hadhrat Shaykh, attests that Maulana Hashim Saheb exhibited piety even during his student days. He would also counsel both grandson and relatives to seek Dua's from Maulana Hashim Saheb and engage in his Khidmah.

Hadhrat Maulana Junaid Desai Saheb (Hafidhahullah) was asked regarding Hadhrat Jee's relationship with Hadhrat Maulana Hashim Saheb, he mentioned that 'every Mashwera he would do with Hadhrat Maulana Yusuf Saheb was regarded as a directive and implemented accordingly. He would urge all students to follow the guidance of Hadhrat Maulana Yusuf Saheb'.

Maulana Ilyas Saheb (Hafidhahullah), the principal of Darul Uloom Zakariyya in Jogwar, India, highlighted Hadhrat's unwavering dedication to Dhikr, even during his travels, and his consistent practice of Tahajjud. Particularly during Ramadan, Hadhrat immersed himself in the Quran, Dhikr, and

sacrificed sleep. He would awaken those observing I'tikāf and, if necessary, correct them firmly, yet afterward, he would extend compassion by apologizing for any wrongdoing.

Such deep affection for Hadhrat Shaykh was unparalleled in my experience. I have never witnessed anyone exhibiting such profound affection for Hadhrat Shaykh. Hadhrat Maulana Hashim Saheb frequently spoke of Hadhrat Shaykh. During the month of Ramadan, Hadhrat would sleep only a few hours each night demonstrating extraordinary devotion. On one occasion, a Qari saheb had lead Salah overlooking the Masnun Qira'ah, Hadhrat became quite disappointed by this and encouraged reciting according to the Masnun method, even if one is in Safar (Travelling).

Haji Muhammad Faruq Saheb (Rahimahullah) used to express that a wealthy millionaire father wouldn't settle for his child merely becoming a millionaire; rather, he would aspire for them to reach billionaire status. Likewise, a dedicated and sincere Ustaadh and Shaykh, desires nothing less than the success and excellence of their students, viewing their achievements as personal triumphs.

This attribute was evident in the character of Hadhrat Maulana Hashim Saheb. Hadhrat Maulana Muhammad Saleem Dhorat Saheb (Hafidhahullah) would be amongst the khuddam who would drive Hadhrat around during his younger days and take Hadhrat to deliver lectures. Hadhrat Maulana Hashim Saheb would say to Maulana Muhammad Saleem Dhorat saheb that 'Seeing your work and accomplishments, my heart becomes filled with joy as I see your every accomplishment as my own'.

When Hadhrat Shaykh arrived in the UK, the corridors of Darul Uloom was blessed with the presence of Hadhrat Shaykh. To this day, the corridor wherein he had stayed was known as Hadhrat Shaykh's passage. After Hadhrat Shaykh (Rahimahullah), Maulana Hashim saheb decided to stay in the same room that Hadhrat Shaykh stayed in and would say 'Darul Uloom Ki tarah aur koi jagah nahi hai' (There is no other place like Darul Uloom).

Numerous Ulama are a witness to the fact that Hadhrat Maulana Hashim Saheb very much resembles Hadhrat Shaykh. Hadhrat Maulana Yusuf Motala Saheb (Rahimahullah) describes in his Jamaal e Muhammadi the concept of when a student resembles his mentor and teacher, this is known as 'Silsile Shabaahat'.

Mufti Ibrahim Raja Saheb (Hafidhahullah) highlights the profound humility and gentleness of Maulana Hashim Saheb, emphasizing his prioritization of spiritual connection with Allah, his deep concern for the Hereafter and the spiritual growth of others. Personally, I've greatly benefited from Maulana Hashim Saheb's teachings in this regard.

Frequently, he would express, "The Shawq of this Dunya no longer captivates me, for it offers little kindness. What truly matters is forging a profound bond (Ta'alluq) with Allah, nurturing Muhabbah for Him, and seeking His Ma'rifah and pleasure above all else." Maulana Hashim Saheb dedicated prolonged periods in Muraqabah and engaged extensively in Dhikr. Moreover, he actively encouraged others to engage in remembrance and recitation of the Quran while cautioning against Ghafiah.

Maulana Ismail Nakhuda (Hafidhahullah) mentions "Hadrat Mawlana Hashim Sahib's weekly Dhikr majlis in Ramsbottom was a cherished event, marked by spiritual richness and warmth, where his teachings and hospitality left a lasting impression. His insightful evening sessions during the 40-day Dawra Hadith I'tikaf, peppered with anecdotes about the Akabir and guidance on Tazkiyah and Tasawwuf, were equally enlightening. Through his teachings and the compilation "Mere Hadrat keh Khutut," documenting his spiritual journey under Hadrat Shaykh (Rahimahullah), Hadhrat Mawlana Hashim Patel Sahib exemplified the essence of discipleship and dedication to one's spiritual guide, inspiring students like myself to emulate his commitment and seek guidance from our own mentors".

Mufti Yusuf Shabbir (Hafidhahullah) mentions that 'Maulana's health continues to deteriorate. However, when prompted to perform Salah or read a Surah of the Quran or a supplication, Mawlana does so proficiently and without any hesitation. Subhānallāh! This is a result of his lifelong attachment with acts of worship particularly Dhikr'.

One of his grandchildren recounts two remarkable qualities he observed in his grandfather. Firstly, in matters of Huqooqullah, Hadhrat showed profound devotion through his Ibaadah, Dhikr, and Durood Shareef. Secondly, concerning Huqooqul Ibaad, Hadhrat's life centred around serving the religion of Allah and serving others. Many esteemed scholars warmly recall and highlight both the Ihsanat and Khidmaat rendered by Maulana Hashim Saheb, particularly in the early days of Darul Uloom Bury.

May Allah bestow upon us the ability to appreciate and derive benefit from such esteemed figures. May Allah shower His blessings upon him, granting him good health and prosperity. May Allah grant steadfastness to his descendants, enabling them to follow in his righteous footsteps.



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