



## The Purpose for establishing Darul Uloom Deoband.

By Hadhrat Mufti Radha Ul Haqq

Hazrat Moulana Abul Hasan Ali Nadwi (R.A.) used to say that the people have a misunderstanding of the purpose for which Darul Uloom Deoband was established, it is like reducing and wanting to contain an entire ocean into a container by saying that it was established solely as an educational center.

Teaching and learning formed a part of the broader purpose for which it was established.

Amongst the various purposes for its establishment was:

The Khanqah (Center for spiritual remedies), Amr bil Ma'roof wa Nahi anil Munkar (Enjoining virtue and forbidding evil), Creating an awareness of the Deen and Sunnah, to oppose Baatil (falsehood) and make people aware of the harms in society, to establish Haq (Truth), and to unite the Ummah.

The great scholar, Hazrat Haji Imdaadullah Muhaajir Makki Rahmatullahi Alaihi migrated from India to Makkah Mukarramah in 1857 after defeating the British and in 1866 Darul Uloom Deoband was established.

The personalities that contributed towards establishing the Darul Uloom were:

Moulana Mohammed Abed Saheb had contributed generously with finances, Moulana Fazlur Rahman Saheb the father of Moulana Shabbir Ahmed and Moulana Habibur Rahman Uthmaani, Ml Zulfiqaar Saheb, the father of the prominent Sheikhul Hind Moulana Mahmoodul Hassan along with Moulana Fazle Haq Sahib.

The Aalim that coordinated and was the Director of the Darul Uloom was Ml Qaasim Nanotwi RA.

The institute had served as a Maktab for basic learning along with training people for doing Zikr and Tableegh i.e. Da'wah etc.

Amongst Sheikhul Hind Hazrat Moulana Mahmoodul Hassan's students was Moulana Ilyas (R.A.) the reviver of Tabligh.

Moulana Anwar Shah Kashmiri R.A., a great scholar in addition to Taaleem (teaching), had revived the spirit of resistance and Jihaad by declaring India as a Darul Harb (a country which does not have a treaty of nonaggression or peace with Muslims) as long as the English are present and it should become a Darul Islam.

Moulana Ashraf Ali Thanwi R.A., who authored many books whilst reviving the Sciences of Tasawwuf and cleansing it from misconceptions and adulterations.

Mufti Kifaayatullah R.A., mastered the Art of issuing Fataawah and participated in politics, he was gifted in speech and had the ability to convey much in a few words; Moulana Husain Madani RA, who actively resisted the imperialist British and participated in Politics.

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The Darul Uloom established a system for the protection of حقوق الله as well as حقوق العباد.

انتظام حفظ حقوق الله وحفظ حقوق العباد.

The earlier mentioned dynamic team of individuals served with honour, respect and harmony under Hazrat Moulana Qaasim Nanotwi RA whilst he was the director of Darul Uloom Deoband until his demise.

Thereafter, Hazrat Moulana Rashid Ahmed Gangohi R.A. served as the director until his demise followed by Sheikh Hind Hazrat Moulana Mahmoodul Hassan RA who also served as the Sheikhul Hadeeth and Sadarul Mudarris (Head Teacher) at the same time.

Sheikhul Hind had participated in the resistance, he raised the flag of Jihad against the British for which he was detained in Malta for 4 years. During Sheikhul Hind Moulana Mahmoodul Hassan's detention in Malta Hazrat Moulana Raipuri RA was appointed as the Director and Guardian followed by Hazrat Moulana Ashraf Ali Thanwi RA.

Later Hazrat Moulana Ashraf Ali Thanwi RA resigned, which brought the position to a close.

In essence Darul Uloom Deoband was established for the defense and protection of the broader Deen.

Hazrat Moulana Habibur Rahman RA who was the principal of Darul Uloom Deoband and Hazrat Mufti Shafi RA on one occasion mentioned that Deoband saw an era when the guard ringing the bell, the servicemen (Khadims) upto the top, were occupied permanently in Zikr & meditation even while carrying out their respective tasks.

Zikr for the believer is like eating food and taking in fresh air.

In Jannat the people will do the Zikr of Allah Ta'ala with every breath.

A person asked for advice from Rasoolullah Sal-

lallahu Allaihi wasallam who advised him to keep his tongue moist with the remembrance of Allah.

The gatherings of Zikr are held to create an awareness and to form a habit of doing the Zikr of Allah.

We are advised to remember Allah standing, sitting, walking and talking, infact, to be constantly in the remembrance of Allah.

Shaytaan pegs the unmindful heart and makes it neglectful but runs away from the person doing Zikr.

Hadeeth: When a person remembers Allah alone, Allah remembers him alone and if he remembers Allah in a gathering, Allah remembers him in a gathering of angels, if he remembers Allah secretly in his heart, Allah remembers him secretly.

A visiting person from India requested Hazrat Haji Imdaadullah Muhaajir Makki RA to make Duaa for the Madrassah that they had established, namely Darul Uloom Deoband. Hazrat Haji Imdaadullah Sahab who was the Ustaad of Moulana Rashid Ahmed Gangohi R.A. and the other Asaatizah of Deoband responded that for years have I been making lengthy Sajda and Duaa that an Institution be established for the protection and revival of the Deen, the Darul Uloom is therefore equally ours.

A person had seen a dream of Moulana Qaasim Nanotwi RA on the Ka'aba from where rays of light had shone.

A further inspiration was the dream in which Rasoolullah SAW had drawn a line at the point where the Madrassah foundation was to be layed, only to find the line literally drawn in the morning.

On one occasion a student approached the deputy principal at the time Moulana Rafiuddeen and put water like gravy in front of him stating that the students can make Wudhu with it. Ml Rafiuddeen exclaimed that this is not a student of the Darul Uloom, it turned out that another student with the same name had left due to illness and this boy was not on the register resulting in his dismissal.

Darul Uloom Deoband was established to combat Baatil (falsehood).

Further, a dream was seen that from the well in the courtyard Milk had flown, some drank a little while others drank more to their hearts content. A narration has that Milk is one form and image of (Ilm) knowledge. It is also narrated that Milk serves as food as well as drink.

'Ilm is satisfying to the Soul as well as a nourishment to the mind and body.

Nourishment for the body is harvested from the ground whereas nourishment for the Soul comes from above and is divine.

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

'Ilm (knowledge), Quraane Kareem and Hadeeth have all been sent from above, divinity.

The Ulama had collectively stood firm against the forces of Baatil (falsehood) for the protection of the Deen and the Country.

The Ulama had collectively dedicated their day and night to the upliftment of every facet of the Deen.

In Shaam and Turkey when the praises of Rasoolullah Sallallahu Allaihi wasallam are sung from the Qasidah Burdah they use drums, the Ulama of Deoband disallowed the use of drums which would inevitably have lent itself to the use of other instruments and taken to music.

The Ulama of Deoband retained the purity of the practices and did not allow for any leniency nor lean towards the doubtful.

Hadeeth: Halaal is clear and Haram is clear, in between is the doubtful which is unreliable. The use of the drum is doubtful and would open doors to the use of other instruments.

Likewise, due to the effects of Zikr, swaying, swirling, dancing and instruments were introduced into Tasawwuf in the name of worship and in reaching a

state of mind.

Mufti Mahmood Sahib R.A. would do loud Zikr in solitude to avoid any misunderstanding. Zikr is done to connect with the heart which is better achieved when Zikr is done collectively.

May Allah grant us the Taufeeq to walk in the footsteps of the Ulama of Deoband. Aameen.

### Reflections on A Trip to Sabie, South Africa By Syed Ahaz B. Atif

During this past October holiday, I went with five of my classmates on a four-day hike on the Fanie Botha Trail in Sabie. This was my first-time hiking for an extended period, and I had prepared for it by jogging (almost) every day for a month.

The trail begins at a cabin where you leave your car and take the necessary food and belongings on your back. The trail is loosely marked by painted stones which take you to the next cabin where you spend the night. The length, terrain, and difficulty of the trail varies each day and the goal is to reach the cabin before nightfall. The cabins themselves had toilets, showers, beds, and firepits but sadly, no electricity.

Although the trail was long and difficult, what made it all worth it were the diverse sights of nature we saw such as dense forests, misty waterfalls, cloudy mountaintops, starry skies, calm rivers, and rolling hills. After the four-day hike, we also explored the various tourist sites in Sabie and the nearby areas.

I wish to share a few of the things I learned from my experience on this trip along with some reflections, so that others can be encouraged to learn and reflect from their experiences as well when they go on their holiday trips.

Hiking through the mountains, I could not help but think of all the various ways Allah Ta'ala has men-

tioned mountains in the Holy Qur'an. The different colored paths in the mountains we saw are mentioned in Surah Fatir: "And in the mountains are streaks of varying shades of white, red, and raven black." The trails we traversed in between the trees and the mountains brought to mind the verse of Surah Ta Ha: "(He is) the One who made the Earth a cradle for you, and made in it pathways for you to move..." While walking on top of the mountains, one is reminded of how Allah Ta'ala states in Surah Anbiya: "And we have placed firm mountains upon the Earth so it does not shake with them..." The clouds rolling off the peaks of the mountains helped understand the verse of Surah Naml: "You will see the mountains and think they are firmly fixed, but they will float away like clouds..." We read all of these verses often, and although we may have seen mountains, many of us have not experienced mountains, and so we cannot understand the true impact of the verses. Experiencing the mountains in person creates a whole new dimension of understanding the beauty and might of Allah Ta'ala expressed in these verses.

Our meals during the four days consisted of oats and tea for breakfast, tuna/sardines with bread for lunch, and noodles for dinner. Along the hike we ate a few chocolates here and there, but that was pretty much it. Thinking back, I am amazed at how we were able to manage hiking with heavy backpacks for hours on end with just a small amount of food. Keeping this in mind, I realized that the amount of food we eat on a regular basis without any strenuous activity is unnecessary. It's now easier to understand how the Messenger of Allah (s.a.w.) and the Companions (r.) managed to march and fight in battle while subsisting on meager meals.

While hiking through the forest, we saw many trees that had fallen over and inside them fungi and other plants were growing in strange ways. What came to my mind at first was the saying "Life always finds a way." But then I thought to myself that that's such a

godless way of looking at nature. Rather, we should say: "Allah always provides a way." Plants growing out of fallen trees is a perfect example of how Allah Ta'ala brings forth the living from the dead.

During one of the nights in the mountains, I went outside for something and when I looked up, I saw the night sky with all its stars for the first time in my life. I was staring at the sky out of amazement and wonder for so long that my neck started hurting! The stars were so clear that I felt I could reach up and touch them. It was then that I remembered what Allah Ta'ala states in Surah Hijr: "We have set constellations up in the sky and made it beautiful for all to see," I also got the chance to see three shooting stars, which the Qur'an and Hadith mention are used to shoot down and repel the Shayatin from the heavens. On a side note, seeing the stars clearly in cities is difficult nowadays due to light pollution, which is when all the lights that are used in buildings, cars, and other things get reflected into the sky which block out the light of the stars. According to Mufti Rida ul Haqq (d.b.), this what the verse of Surah Mursalat "When the stars are dimmed," could refer to, as a sign of Qiyamah.

As I was the only Hanafi in the group with five Shafi'is, I got to experience some of the differences of the two schools first-hand. For example, they would combine salahs whereas I could not. Or when I forgot a part of my body in wudu, I went back and washed it whereas they could not do that. Or when determining the direction of the Qiblah, I told them that it was in a general direction and that it's permissible to be off by 45 degrees. They explained that for them it must be exact. I also learned some nuances in the different opinions. For example, when we saw a crab in the mountains, I remarked that they could eat it, but they explained that only sea crabs are permissible for them, not land crabs.

When I saw Blyde Canyon and the other magnificent rock formations, I was amazed at how Allah Ta'ala formed them over millions of years simply through

water and erosion. I was further amazed at how Allah Ta'ala gave water the ability to break solids such as rocks over time, even though it itself is a liquid. After thinking about it later, it came to my mind that just like how the process of water breaking down rock is apparent to us but the breaking of the rock itself is not apparent, likewise is Allah Ta'ala in that His processes in creation are apparent by which we recognize Him, but He Himself is not apparent to us.

When we stopped over at a masjid in Barberton, we met a Gujrati uncle who invited us to his house for tea. He was a simple man of simple means, but he had a big and kind heart. While conversing with him, there were a few things he mentioned by-the-way to us by which it occurred to me that he must be a hidden friend of Allah. The first thing he mentioned was when I asked him about the crime in South Africa and in his town, he replied that he was not worried at all; he reads Ayatul Kursi and places his tawakkul on Allah. I was taken aback, as I was not expecting such an answer from him. I asked myself if I—as a student of Deeni knowledge—even have that level of tawakkul. The second thing he mentioned was that he had went the other day to the graveyard to supplicate for the deceased there. I thought to myself that people are usually busy in their daily lives, so to go specifically to the graveyard and supplicate for them when he could have done it from his home is truly praiseworthy. The third thing he mentioned was that before sleeping he always checks to see whether his good deeds that day were more than his bad deeds and if not, he seeks forgiveness. I thought about how at night I simply fall asleep without the slightest thought of my deeds. When he said all these things, it was in a quiet tone, not giving the least impression of showing off. It was as if Allah Ta'ala had inspired him to say these things to us so that we may learn from him.

One of the things that can make or break a good trip is the companions one goes with. I went with five

Malaysians and besides the slight language barrier, they were the best companions I could have asked for. They treated me like their guest and always made sure I was comfortable. Whenever I would help them out in some way, they would appreciate it as if I was doing them a favor. Although they were combining salahs and I wasn't, they always made sure to remind me to pray and would stop just for my salah. They never got angry and always maintained a positive attitude. The one quality of theirs (and really that of all Malaysians) which stood out for me the most was their sense of brotherhood; the bond between them makes one think that they are blood brothers. This commendable quality of theirs is one that all Muslims should learn from and should try to develop amongst ourselves, as we are all brothers in Islam.

In the end, I am grateful to Allah Ta'ala for allowing me to go on such a beneficial trip and I ask that He allows others to do the same. Ameen.

### Ihsan Towards Parents By Jareer Zakariyya

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ  
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا  
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ  
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"And your Lord has decreed that you worship none but Him, and that you be excellent to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy and say: "My Lord! Bestow on



them Your mercy as they did bring me up when I was young.” (Isra 17:23-24)

Ihsan is a beautiful word, and the wisdom behind the use of this word with regards to parents is stunning. Ihsan comes from husn, which literally means beauty or to make beautiful. Ihsan means to do the utmost good, and it is usually translated as “excellence.” When one does ihsan, they beautify their deeds to the fullest. They go “all out” and make sure every little detail is done properly. They do not do the least amount of good to get the job done, but rather they do the utmost good—the greatest possible good they are capable of doing and they do not fall short in this.

Ihsan with our parents has three basic components:

- 1) To do good to them in general.
- 2) To continue to do good to them, showing no signs of irritation, even if they respond to you with evil words or actions.
- 3) To do more than just good, to strive to do the most good you are able of.

The amazing thing about “birr al wali-dayn” (righteousness to parents) is that Allah Ta’ala did not define what ihsan to them is. Usually, Allah Ta’ala gives us the definition or instruction on what we should do, such as how to fast and who zakah is given to, but Allah Ta’ala did not say “X, Y and Z acts” automatically mean ihsan to parents. The word birr actually means “a vast piece of land with all types of herbage,” so the word birr implies that it is not just one good deed, but rather it is all types of good deeds that lead to righteousness.

Out of Allah Ta’ala’s knowledge, wisdom, and mercy, He told us the goal (righteousness to parents) but leaves it up to us to figure out the means, because

there are so many ways to be good to them and each parent has different expectations.

When Allah Ta’ala commands us to do ihsan to our parents, He specifically mentions the mother in one ayah:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ  
كُرْهًا ۚ وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

“And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she birthed him with hardship, and the bearing of him, and the weaning of him is thirty months.” (46:15)

Allah Ta’ala specifically mentions our mothers because it is easy for us to forget what they’ve done for us during our most vulnerable stage of life. Allah Ta’ala reminds us of a time that we cannot even remember: when we were fetuses, newborns and toddlers. We forget how weak we were and how our mothers did everything from feeding us and changing us to giving us clothing and comfort. The relationship between the mother and child is by far the greatest display of mercy amongst all of Allah Ta’ala’s creation.

One way to better our relationship with our parents is to make dua for them. We sometimes belittle the simple act of raising our hands and asking Allah Ta’ala to grant our parents success and guidance. We are so quick to complain about them when it comes to our own rights, yet look at what the Prophet (sallahu alayhi wa sallam) relates to us:

إِنَّ الرَّجُلَ لَتَرْفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أَتَى لِي هَذَا؟ فَيُقَالُ:  
بِاسْتِغْفَارٍ وَلَدِكَ لَكَ”

“Indeed a man’s status will be raised in Paradise and he will ask, ‘How is this for me?’ He will be told, ‘By your child’s seeking forgiveness for you.’” (Ibn Maajah, Hadith no 3660)

Imagine your mother or father reaching a higher level of Jannah just because YOU made dua for them. When was the last time you made dua for your parents? What are you waiting for?

We ask Allah Ta'ala to guide and forgive all of our parents. May He guide the non-Muslim parents of our brothers and sisters to Islam. Ameen.

### Don't Quit By Musharraf Syed

When things go wrong as they sometimes will,  
When the road you're trudging seems all up hill,  
When the funds are low and the debts are high And  
you want to smile, but you have to sigh, When care  
is pressing you down a bit, Rest if you must, but  
don't you quit.

Life is strange with its twists and turns As every  
one of us sometimes learns And many a failure  
comes about When he might have won had he stuck  
it out; Don't give up though the pace seems slow—  
You may succeed with another blow.

Success is failure turned inside out The silver tint of  
the clouds of doubt, And you never can tell just how  
close you are, It may be near when it seems so far;  
So stick to the fight when you're hardest hit It's  
when things seem worst that you must not quit.

For all the sad words of tongue or pen The saddest  
are these: "It might have been!"