

Shaykhul Hadith Hazrat Mawlana Muhammad Yunus Sahib Jaunpuri (RA)



Compiled by : Mehmood Hasan Hasani Nadwi



Shaykhul Hadith Hazrat Mawlana Muhammad Yunus Sahib Jaunpuri (RA)

Life and achievements, intellectual position, attributes and specialities, thoughts and notions. Teaching and preaching, (Ij azaat-Waasaneed) educational and religious journey, last journey, utterances, circumstances and conditions, letters, writings and related personalities, introduction and review.

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DEDICATION

Hazrat Maulana Muhammad Talha Kandhelvi is worth mentioning in relation to Hazrat Maulana Mohammad Zakariya Kandhelvi (R) and as an old friend of the pioneer of Muhaddiseen Hazrat Maulana Mohammad Yunus Jaunpuri (R). Maulana Talha (R) was in deep sorrow over his death even he led the funeral prayer of Sheikhul Hadees. At one occasion he also expressed his desire to me that Sheikhul Hadees must be remembered through written words. And now Malulana Talha (R) left for his heavenly abode. So this writing is a continuous charity for him.

Monday, 25th Zul Hijja, 1440 H.

In the name of Allah the most beneficent the most merciful

FOREWORD

Hazrat Maulana Syed Mohammad Rabey Hasani Nadwi.

(President All India Mualim Personal Law borad, Rector, Nadwatul ulama, Lucknow)

All praise be to Allah and His blessings and favours upon the last prophet Mohammad (S.A.W.)

Dear readers!

The tremendous and successful efforts made by our noble and dignified clerics in order to paint this country with Islamic colour through their intellectual and religious efforts and the danger feltregarding Islamic identity and Shariat the most effective way before the Muslim intellectuals and clerics was to motivate the high minded Muslims and try to make them obedient to higher values to strengthen this an educational set up was necessary for spreading the Islamic sciences Obviously they had only public support and no compassion was expected from the ruling class as this initiative was totally against their wishes.

Courageous and resolute Ulama, the pioneer among them was Hzarat Maulana Mohammad Qasim Nanotavi. He established amadrasa with the name Madrasa Arabia Darul Uloom and on the same line a Jamia was established in Saharanpur with the name Madrasa Mazahirul Uloom. Among them Hazrat Maulana Saadat Ali Faqih(Islamic jurisprudent) from Saharanpur was the first to establish this educational institution. At first he started education from his home then in the

month of Rajab 1283 H.a full-fledged madrasa was established in a masjid. Maulana Saadat Ali Saharanpuri was a member of Hazrat Syed Ahmad Shaheed (R)'s group. Same other persons are Maulana Mohd. Mazhar Nanotavi (R) Maulana Ahmad Ali Saharanpuri (R) Muhaddis and Hakeem Syed Ahmad Husain Saharanpuri (R) etc.

The both (jami'at) universities shared the preserving the Shariat and commandments of Islam was accepted whole heartedly and both of the institutions enjoyed the sincere services of pious and dedicated Ulama in the field of education and management. Thus a number of Ulama were available in every age to make the Muslim community acquaint with the religion and streamline their conduct and habits according to Islamic teachings.

Mazahirul Uloom is similar to Darul Uloom Deoband in its. functioning. But in comparison to Daruloom Deoband , Mazahirul Uloom remained busy in task of education and training within its specific area, on one hand its administrators and teachers served religious education a lot and on the other they paid full attention to instill Islamic values and religiosity . So, Mazahirul Uloom performed a tremendous job in these two aspects, which was similar to Darul Uloom Deoband but in some aspects it was unique. It played a vital role in the educational service of Hadees (the sayings of the prophet) and streamlining of the conduct of students and all Muslims as per the teachings of Hadees.

In the educational services to Hadees in the present period of Hazrat Maulana Khaleel Ahmad Saharanpuri (R) Hazrat Maulana Yahya khandhelvi and Hazrat Maulana Sheikhul Hadees Malulana Mohammad Zakariya Kandhelvi(R)

Hazrat Maulana Mohammad Yunus Jaunpuri (R), who was a famous scholar of Islam and great Muhaddis succeeded Hazrat Shakhul Hadees Maulana Mohammad Zakariya Kandhelvi in the present time and earned a distinctive place as a successor of his teacher and Sheikh serving to the sciences of Hadees and appointed as the Sheikhul Hadees of Mazahirul Uloom. On one hand Hazrat Sheikhul Hadees proud and able successor of his father, Maulana Mohd. Yahya Kandhelvi's distinctive qualities and on the other hand he helped his Sheikh and teacher Hazrat Maulana Khalil Ahmad Saharanpuri (R) in connection with the writing of "BAZL UL MAJHOOD" a famous guide for "SUNAN ABI DAWOOD" So this guide acquired a significant position and utility among other guides. Besidesthis, he presented several precious writings in the field of Hadees and its sciences. Islamic thinker Hazrat Maulana Khalil Ahmad Saharanpuri acknowledged his services.

Hazrat Maulana Khalil Ahmad Saharanpuri burdened himself beyond his strength in research, study, writing, parayer and spirituality. It caused weakness to his physical potentiality and his health stayed affected. Allah (S.T.) proved him useful for a mass of people and as a result of his training and striving a group of Ulama, spiritual masters and reformers came into being .This group rendered great service in spreading the Islamic sciences, purification of beliefs, reformation of s. ociety and propagation of Islam

Among them the most famous personality is the founder of Tablighi jamat and great reformer of India Maulana Mohd Ilyas Kandhelvi(R) and the second one is Sheikhul Hadees Maulana Mohd Zakariya Kandhelvi (R) Hazrat Maulana Mohd Yahya Kandhelvi is among the renowned Hadees students of Hazrat Maulana Rasheed Ahmad Gangohi (R). He also rendered invaluable services to the science of Hadees. He wrote down the lectures of SUNAN TIRMIZI delivered by Hazrat Maulana Rasheed Ahmad Gangohi(R) and thus served Hadees tremendously well. After that his son Hazrat Sheikhul Hadees Maulana Mohd Zakariya Kandhelvi published those lectures with his research under the title "AL KAUKAB –UL- DURRI" and with further exertion of Maulana Mohd Aqil Saharanpuri and Maulana Taqiuddin Nadwi the same book became very useful.

Maulana Mohd Yahya (R) undertook teaching of Hadees at Mazahirul Uloom perfectly and his son Hazrat Sheikhul Hadees Maulana Mohd Zakariya Kandhelvi (R) with higher qualities and turned his attention towards acquiring mastery in Hadees.

It was a tremendous achievement of him and a great service to Hadees Shareef. So Hazrat Sheikhul Hadees Maulana Mohd Zakariya Kandhelvi (R) learned specially from his Sheikh and teacher as well as his father's Sheikh and teacher.Hazrat Maulana Khalil Ahmad Saharanpuri(R) earned such attention of him in which none could be associated with him, this is why he represented him. Seeing his thriving skills Hazrat Saharanpuri took him his assistant in his research and Hadees work.Hazrat Maulana Mohammad Zakariya Kandhelvi adopted this position on a higher standard. He participated with his teacher in his great task which was carried out very minutely and then he also succeeded him intellectually and spiritually.

Thus, Mazahirul Uloom became a great center for the students of Hadees, mysticism and Sufism. And seekers of education and religion started increasing year after year with the grace of Allah, thus useful work remained continuing.

Mazahirul Uloom acquired a central positon in every aspect for the Muslim community in training and religious work. Through this the method of education and training adopted by past Ulama could be presented by their successors. Particularly, successors and people attached to Sheikhul Hadees Hazrat Maulana Mohd Zakariya Muhajir Madani are busy rendering useful service. It covers a history of more than one century. For its utility and contribution a grand history could be produced.

The said educational and religious services of Hazrat Saharanpuri (R) and Hazrat Sheikhul Hadees (R), which brought laurel to Jamia Mazahirul Uloom, are the extension of their predecessors. Services rendered just after the establishment of Madrasa for its progress and

utility by their predecessors are significant and praiseworthy. Hazrat Maulana Saharanpuri (R) and Hazrat Maulana Kandhelvi (R) reached the line of beneficence started from their time to its peak.

Mazahirul uloom found great and skilled ulama since its establishment. Among them Hazrat Maulana Saadat Ali (R) who was its founder and first teacher, holds higher position and significance. He was one of the members of Hazrat Syed Ahmad Shaheed's mujahideen group and there also he did the work of education and training. Thus institution flourished through the services of Maulana Mohd Mazhar Nanotavi and Maulana Ahmad Ali. Besides this Mazahirul Uloom enjoyed the patronship of Hazrat Maulana Rasheed Ahmad Gangohi(R) who was the patron of Darul Uloom Deonband and its teachers.

The name of Hazrat Maulana Ahmad Ali among the renowned figures of Mazahirul Uloom is worth mention. Centrality of Mazhirul Uloom in the field of Hadees sciences started since his teachingperiod. His distinctive services and teaching skills of Hadees spread far and wide. During the same period founder and first rector of Nadwatul Ulama Lucknow, Hazrat Maulana Mohd. Ali Mungeri(R) came to take lessons from himand stayed there for one year and attended the lectures of Hadees passionately. Besides him first Director of Education Allama Shibli Nomani also spent some time.

Among some other initial personalities of Mazahirul Uloom is also Maulana Shaukat Ali Ambethavi. Through the educational and spiritual beneficence of these personalities, the utility of Mazahirul Uloom spread around the world.

During the period of Hazrat Sheikhul Hadees Maulana Mohammad Zakariya (R) with the education and training of Maulana Abdur Rahman Kamilpuri, Maulana Abdul Lateef Purqazawi and Maulana Asadullah Rampuri (R). The fame of Mazahirul Uloom spread far and wide and all religious persons acknowledge its contributions. And today its impact can be seen in different part of the world. Including America, Africa, and

European countries, where the students of the said scholars are serving Islam and Hadees Sciences

Hazrat Sheikhul Hadees Maulana Mohd. Zakariya (R) not only an intellectual disciple of Hazrat Maulana Khalil Ahmad Saharanpuri(R) but also his successor in the field of mysticism and spirituality. He spread the beneficence acquired from his teacher on a very high level. From the aspect of service to Hadees he graced the seat of Sheikhul Hadees at Mazahirul Uloom. Through this he ignited the position and taste of Hadees and its service. He served Hadees Shareef a lot in written and intellectually. A great guide of MUATTA IMAM MALIK (R) research work on the same aspect of BUKHARI SHAREEF and some other excellent writings on the subject of Hadees are to his credit. On the other hand he undertook the task of religious and spiritual training effectively and widely.

Among the renowned personalities who presented tremendous services to Hadees sciences in past. Maulana Zafar Ahmad Thanvi (R) is also worth mentioning. He was a great Alim and son of Hakeemul Ummat Hazrat Maulana Ashraf Ali Thanvi's sister. His book " ELAUL -SUNAN" is aprecious and high ranking writing on the subject of Hadees. It has been published with the preface of towering Muhaddis of Syria, Sheikh Abdul Fattah Abu Ghudda. This book has two volumes and its preface itself is a book under the title"INHA-UL-SUNAN" which has been published after editing and research by famous scholar of Syria, Abu Ghudda under the title"QAWAIDU FI ULOOMIL HADEES".In addition to this there are several books of Maulana on the subjects of Tafseer, mysticism, Islamic jurisprudence and inspiration. Maulana Syed Badr-e- Alam Merathi Muhajir Madani(R) is also a great personality. He was also one of the favourite desciples of Hazrat Maulana Khalil Ahmad Saharanpuri(R)The book " TARJUMANUS SUNNAH" is the most significant book of him. It has four volumes and a master piece on the subject. He wrote it in his advanced age. Therefore its fourth and last volume could be published posthumously. Its striking feature is that it

produces essential and authentic treasure of Hadees shareef in Urdu language with new setting and titles. To get benefit out of the Hadees treasure, and intimate and persuasive explanation also presented.

In this chain of Ulama, Maulana Ashfaqur Rahman Kandhelvi(R) and Maulana Mohd. Idrees Kandhelvi(R) cannot be skipped. In the field of Hadees Maulana Ashfaqur Rahman's contributions are significant and valuable. He wrote an exalted guide of JAME- TIRMIZI with Allama Anwar Shah Kashmiri's appreciation under the title " TAYYIBUSH SHAZA". In addition to this he wrote intellectual research notes on SUNAN NASAI and MUATTA of Imam Makki. He also wrote a book about the Hadees narrators of MUTTA of Imam Makki under the title "KASHF-UL- MUGHATTA UN RIJALIL MUATTA" second precious and significant work presented by Maulana Mohd. Idrees Kandhelvi(R). Among them "MAARIFUL QURAN" (commentary of the Holy Qur'an) and "ATTALEEOUS SABEEH ALA MISHKATIL MASABEEH" earned fame and good reputation. Maulana (R) also has a book on the chapters and renderings of BUKHARI and solution its difficulties under the title "TOHFAT-UL-QARI BIHALLI MUSHKILATIL BUKHARI" Hadees service of the second generation personalities such as Hazrat Maulana Mohd. Yusuf Kandhelvi (R), Maulana Ubaidullah Balyavi (R) and Maulana Ashiq Ilahi Bulandshahri (R) are worthy to note. Maulana Mohd. Yusuf presented the book"AMAANIYUL AHBAAR FI SHARHI MAANIL AASAAR" in four full length volumes. Maulana Ubaidullah Balyavi (R)compiled and abridged edition of SUNAN TIRMIZI under the title "TALKHISUT TIRMIZI" and that of TAHAWI SHAREEF under the title "TALKHISUT TAHAWI". Maulana Ishaq Ilahi Bulandshahri Muhajir Madani compiled "MAJANIUL ASMAAR MIN SHARHI MAANIL AASAAR" and compiled a precious collection of Hadees Shareef under the title"ZAADUT TALIBEEN MIN KALAMI RASOOLI RABBIL AALAMEEN". Besides this he has also some other works on Hadees to his credit.

"TARAJIMUL AHBAR FI RIJALI MAANIL AASSAR" is also a precious book by Maulana Hakeem Syed Mohd. Ayyub Saharanpuri. Besides this

Hakeem Saheb also paid attention towards TAHAWI SHAREEF. Even he wrote its short notes in Arabic. Some of his writings are also on "TAHZEEBUT TAHZEEB"

It is a source of pleasure that even today such skilled teachers and trainers are available to Mazahirul Uloom who are busy doing spiritual and educational training of the new generation and they are providing guidance to cultivate research and writing skills among them.

Apart from the intellectual and research works of Hazrat Sheikul Hadees Maulana Mohd. Zakariya Kandhelvi (R) thousands of students also benefited his attributions of Islamic training, and spirituality and mysticism. Besides the regular lecture of "MUSALSALAAT" was also held. In this special lecture along with the students of Jamia thousands of dignitaries and Ulama of some other Jamia't became his desciples.

In addition to the aforementioned students who are serving the sciences of Hadees staying at different places. Among them renowned scholar Maulana Dr. Taqiuddin Azmi Mazahiri Nadvi is worth mentioning. He developed his interest in Hadees under the guidance of Hazrat Sheikhul Hadees Maulana Mohammad Zakariya Kandhelvi (R) and published "BAZUL MAJHOOD FI SHARHI SUNANI ABI DAWOOD" and "AUJAZUL MASAALIK SHARHU MUATTAIMAM MALIK" after much research. Along with this he presented a precious collection of Hadees Shareef.

Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi (R) set an example by handing over Mazahir Uloom's seat of learning to his favourite and trusted disciple, Hazrat Maulana Mohd. Yunus Jaunpuri (R) and expected that he would spread the beneficence for a long time. So, the same happened and he engaged in the teaching of Hadees Shareef more than fifty years and served as the teacher of BUKHARI exactly fifty years. As a result of sound teaching, powerful memory and intelligence, intellectual position and magnificence of spirituality he acquired such a position that students of Arab countries from every

school of thought headed towards him in pursuit of Hadees sciences. And they acquired such a mastery over Hadees Shareef through their concentration and profound knowledge that they became authority in Hadees.On account of these achievements as well as his reformative character his demise proved an irreparable loss. Particularly it was a great loss to the intellectual circles. So, they offered their tributes through articles, papers and feelings. Indeed it is a much felt vacuum which took place. The profoundness of knowledge and diversity of study he possessed and moderacy in thought and quest of learning from Ulama of different schools of thought introduced him as an excellent Mohaddis in India as well as Arab countries. It was his distinction which was evident in his contemporary Ulama and Mohaddiseen especially in the teachers of Hadees. This can be well understood through books, papers and seminars organised about him. Even to me this quality of him became threadbare during several meetings and intellectual discourses. His quality of divinity and sincerity was also fascinating. All these attributes made him centre of attraction. May Allah accept his services and benefit the people through his intellectual assets and as well as heighten his position. The personality of Hazrat Maulana Mohd. Yunus Jaunpuri (R)has been acknowledged very much in India and abroad through seminars, papers and special editions of magazines , full length book " BIOGRAPHY OF SHEIKHUL HADEES MAULANA MOHAMMAD YUNUS HAUNPURI (R)" is not only an addition to the books written about him but rather it possesses some peculiarities of biography writing. He fully deserves for this because the writer of the book, Maulavi Syed Mehmood Hasan Nadwi enjoyed his attention and affection. The writer holds honour of writing about many towering and religious personalities. And his books appreciated wholeheartedly. One of his books is about his maternal grandfather and my elder brother Hazrat Maulana Syed Mohd. Sani Hasani(R). Maulana Sani (R) was a well-known biographer. So the writer inherited this skill from his ancesstor. And Maulana Sani was inspired by his maternal grandfather, Hazrat Maulana Syed Abul Hai Hasani Nadwi (R) former rector Nadwatul Ulama(father of Syed Abul Hasan Ali Nadwi(R) in the art of biography and history writing.

The present book consists of more than 90 pages and it covers beautifully the life of Sheikhul Hadees, his family, education and peculiarities ,circumstances and utterances, chain of narrators and his status among his contemporaries,his intellectual and religious beneficence including India, Arab countries,Europe and Africa along with the records of his students.

I hope that the present book will prove useful and it will help understand the personality of Maulana Mohd. Yunus Jaunpuri(R). And to an extent the readers will come to know about his intellectual perfection and religious peculiarities. May Allah accept this work (Ameen)

Maulana Rabey Hasani Nadwi

Daera -e- Hazrat Shah Alamullah, Takiya Kalan

Raebareilly

The day of Arafa1440H

Rector, Darul Uloom Nadwatul Ulama,

FROM THE WRITER'S DESK

All praise be to Allah, sustainer of the world, His blessings and favours upon the last prophet Mohammad, upon his family and companions.

Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi declaring Hadees a good parameter has written: Words of the prophet is an exact scale in which the reformers and revivalists can weigh the action, beliefs, notions and thoughts of UMMAH and can have awareness of alternations and deviations that take place in the long historical and worldly affairs of the UMMAH. Complete balance and moderacy in action and conduct cannot be gained unless the Qur'an and Hadees are kept before simultaneously. If the collection of authentic Hadees had not been in existence that represents moderate, complete and balanced life, and those wise teachings of the prophet had not been and the commandments which the messenger of Allah implemented on the Islamic society, the Ummah would have fallen prey to two extremes and it could not maintain balance. And that practical ideal ceased to exist which has been asked by Allah (S.T.) to follow.

"Verily there is the best example for you in the personality of the prophet." And exhorted to follow him: "Say, if you love Allah, follow me, Allah will love you."

It is such a practical ideal which is needed by human beings to gather trust, strength and life. And can ensure that the implementation of religious commandments not only easy but rather a reality.

Hadees of the prophet (s) is full of life, strength, effectiveness and always exhorts for reformative task and introspection of the society and fight against the corruption and heresy. And due to its influence in every age and country such persons continued to exist who raised the flag of reformation. They jumped in the field bravely and waged an open war against the heresy and uncivilized habits and they called the people towards pure Islam. So, Hadees is an inevitable reality for the Muslim

community and a necessary condition for its existence. Without its preservation, compilation, memory and publishing the religious, practical and behavioural continuity of UMMAH cannot be retained."

And he further writes aptly:

"If the book of Hadees had not been in the reach of clerics of Islam and authentic and easy source of distinction between SUNNAT (way of the prophet) andBIDAT(innovation in Islam), from the time of Sheikhul Islam Ibn Taimiya (D.in728H.) up to the age of Hakeem UI Islam Shah Waliullah (D.in 1176H.) the line of reformers and preachers of pure Islam would not have come into existence and pioneers of revival in belief and customs would not be on the scene"

Imam Shamsuddin Zahabi (D.748 H.)Hafiz Ibn Katheer Damashqi (D.774H.) Ibn Rajab Hambali (D.795H.) Ibn Abdul Hadi (D.744H.) Allama Ibn -Al-Qayyim-Al –Jauziya (D. 791H.) and Hafiz Ibn Hajar Asqalani (D. 852 H.)ImamShamsuddin Sakharvi(D.902H.)Imam Jalaluddin Suyuti(D.911H.)and further in Indian Subcontinent Hazrat Mujaddin Alf Thani, Imam Ahmad Bin Abdul Ahad Sarhindi(D.1034H.). Head of Muhaddiseen Hazrat Sheikh Abdul Haq Muhaddis Dehlavi(D.1052H.) and prior to the writer of KANZUL AAMAAL, Sheikh Ali Muttaqi Burhanpuri (D.975H.)

Sheikh Wajihuddin Alavi Gujrati (D.998H.)Allama Mohd. Bin Tahir Pattani, the wonderful personalities to whom Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi has pointed.However, Sheikhul Islam Imam Ibn Taimiya (D.828H.) the writers prior to Sheikh,Sunan and Masaaneed and earlier to them several masters of Fiq,contributions of Islamic reformers and Ulama have their place. Madrasa Rahimiya established by Hazrat Shah Waliullah Dehlavi (1114-1174H.) developed the task of Hadees,drew attention to have excellency and concentration, and exhorted to spend energies for learning of Hadees.His excellent disciples put it on the path of progress and his true successor Hazrat Shah Abdul Aziz Dehlavi(1159-1239H.) and his

maternal grandson and successor in spreading of Hadees and its teaching Hazrat Shah Mohd. Ishaq Dehlavi (1197-1262H.)brought laurels to the Madrasa and their students spread its beneficence and Madaris affiliated to it in Dehli, Panjab, Deoband, Saharanpur, Jaunpur, Azamgarh, Lucknow, Tonk, Bhopal and at other places kept spreading its utility.In short among the Madaris set up by Hazrat Shah Waliullah and his successor, Darul uloom in Saharanpur and Lucknow earned fame a lot. Mazahirul Uloom of Saharanpur adopted Hadees as an area of specialization and produced such scholars, teachers and writers who treasured a precious assets for UMMAH. Among its scholars the name of Hazrat Maulana Khaleel Ahmad Saharanpuri(D.1344H.) is on the top and his personality became center of attraction for all. His sanad was of higher rank even teachers of Hadees of Haramain benefitted fromhim. Among his famous students Maulana Zafar Ahmad Usmani Thanvi,the writer of ELAUS SUNAN (D.1973A.D.) holds a remarkable position because the renowned Allama Abdul Fattah Abu Ghuddah (1917-1997A.D.)published some of his books, Allama Syed Badr-e- Alam Meeruti (D.1385H.) is one of its kind and warmly received by intellectuals.But the name and fame Hazrat sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi (R) earned through his writings in the science of Hadees and his intellectual and spiritual beneficence spread far and wide, in this aspect he is second to none. The people attracted to him in such a large number that he appeared like the sun in his radiance. The group trained by him in the field of science and publishing of Hadees, it consists of more than 40 Ulama who served in diverse fields. They were fortunate to establish madaris, apart from India and Pakistan,in Arab countries, Haramain,America,Africa and European services in Hadees their countries and they rendered Shareef. However, his most favourite disciple and successor, Hazrat Maulana Mohd. Yunus Jaunpuri (1356-1438H.) occupied his seat of Hadees on which he remained about half a century and Maulana Jaunpuri continued to give lectures of SAHEEH AL BUKHARI with full devotion and broad mindedness exactly for fifty years. The distinctive feature of Maulana was knowledge and learning,his especiality was diversity and profoundness in knowledge. But his center of gravity was the science of Hadees. Broad knowledge of Hadees,sharpness of mind bright conscience made him famous particularly in Arab countries where he stayed at least twice a year during his Hajj and Umrah journeys. This was the period of vacations in Mazahirul Uloom Saharanpur. To get benefit out of it he quenched the educational and spiritual thirst of the people through his religious and educational Journeys. In this respect the example of Allama Syed Murtaza Zabidi Bilgrami (D.2005 A.D.) fits on him because he was appreciated more in Arab countries than his mother land. And according to Hazrat Maulana Syed Abul Hasan Ali Nadwi, "Whose excellency and profoundness of Hadees knowledge echoed in the Arab world."

The same happened to Hazrat Maulana Mohd. Yunus Jaunpuri (R). The Impressions expressed on the death of Sheikh Yunus (R) by the Ulama of Egypt, Syria, Yeman, Bahrain,Qatar,Kuwait, Tonis, Al-Jazair,Turkey and specially by the Ulama of Hijaz in the form of articles and papers,it is the acknowledgement and testimony to his extraordinary fame and sound knowledge of Hadees. The writer felt necessary to take part in this noble task despite the feeling of his incapability and lack of knowledge so that some other aspects of his life should be brought forth which are sources of choice and selection and means of people's reformation individually and collectively. The writer is much indebted to him for his love, affection and religious training.

I wrote this book not only as personal tribute but rather as a tribute from the whole Ummah. This task was impossible without Allah's Taufeeg.

May Allah accept and bless it. (Ameen)

Brother Maulana Ismail Bhola Nadwi is the most worthy of acknowledgement who asked for this before anyone and took constant care of it. Then my beloved maternal uncle, Maulana Bilal Hasani who encouraged me and wrote a preface as Publisher's Note. Precious words of Hazrat Maulana Syed Mohd. Rabey Hasani Nadwi,Hazrat Maulana Mohd. Wazeh Rasheed Hasani Nadwi(R) and Hazrat Maulana Dr. Saeedur RahmanAzmi Nadwiare jewels to this book. Renowned Islamic jurist Hazrat Maulana Khalid Saifullah Rehmani directed towards some important aspects.Syed Ehsanullah Husaini Nadwi Balkhi did the proof reading and Maulana Abdus Salam Khateeb Nadwi Bhatkali (Faculty Member, Darul Uloom Nadwatul Ulama), Maulana Kalamuddin Nadwi(Assistant incharge,Acadmy of Islamic Research and Publications,Lko.) and Late Maulana Syed Mohammad Ghufran Nadwi Bandavi (Faculty Member,Darul Uloom Nadwatul Ulama),maternal grandson of Hazrat Maulana Qari Syed Siddique Ahmad Bandavi(R) also extended their help.May Allah grant them the best reward.

Thursday, 3rd Rabiul Awwal 1439 H.

Mehmood Hasan Hasani

Meadow Park, Jogeshwari, Mumbai

Pioneer of Muhaddiseen

Hazrat Maulana Mohd. Yunus Jaunpuri(R) At a Glance

Compiled by: Maulana Abdur Raheem Falahi(Faculty Member, Jamia Ishatul Uloom, Akkal Kua)

Death of Birth:25th of Rajab 1355H. corresponding to 2nd October 1937A.D.(according to solar calendar it is 1356H.)

Place of Birth: In an unpopular village, Chaukiya of Shiraz---e-Hind Jaunpur (U.P.)

Father's name:Late Sheikh Shabbir Ahmad.

Mother: She passed away while he was less than six years old.

Childhood and Upbringing: His maternal grandmother, who was a pious lady, brought him up.

Early Education: In a makatab situated at a distance one and ahalf mile along with his maternal uncle. Then he read Qaeda-Baghdadi at another maktab.

Early Education: He received from Maulana Noor Mohd. at his native village in Ziyaul Uloom, Chaukiya.

Early Persian up to middle Arabic: He learned from Hazrat Maulana Shah Abdul Haleem Jaunpuri and Hazrat Maulana Ziyaul Haque Saheb at Madrasa Ziyaul Uloom, Mani Kalan.

Admission in Mazahirul Uloom Saharanpur: In the month of Shawwal 1377H.corresponding to May 1958 A.D. One or more classmates. Only two ordinary clothes and 5 rupees.

First educational year at Mazahirul uloom: In 1377H.corresponding to 1958A.D.JALALAIN,1st and 2nd,MAIBAZI.

Second Educational Year At Mazahirul Uloom:In 1378H. corresponding to 1959A.D.TAFSEER-E BAIZAWI, MISHKAT, HIDAYA 3 ,SULLAMUL ULOOM.

Third Educational Year At Mazahirul Uloom:In 1379H.corresponding to 1960 A.D.DAURA-E-HADEES SHAREEF(Recitation of Hadees)

Fourth Year At Mazahirul Uloom: HIDAYA 1V,DURRE MUKTAR,SADRUSH SHAMS BAZIGHA.

Teachers of Daura -e- Hadees: BUKHARI SHAREEF by Hazrat Sheikhul Hadees Maulana Mohd. Zakariya (R)SAHEEH MUSLIM by Hazrat Maulana Manzoor Khan (R) TRIMIZI SHAREEF by Hazrat Maulana Ameer Ahmad Kandhelvi (R),ABU DAWOOD SHAREEF and TAHAWI SHAREEF by Hazrat Maulana Shah Asad Ullah (R), (Rector Madrasa Mazahirul Uloom) and Hazrat Mufti Muzaffar Husain (R)respectively.

TEACHING

As an assistant teacher for two years in 1381H. - 1962A.D. Then in the third year he was appointed on permanent basis at 30 Rs.per month without fooding.

In Shawwal 1384H. - 1965A.D. he taught QUTUBI,HIDAYA and USOOLUSH SHASHI.

In 1385H. – 1966 A.D. he taught MISHKATUL MASABEEH from the chapters of Alkabaer and Alamatun Nifaq after the death of his favourite teacher Hazrat Maulana Ameer Ahmad Kandhelvi which he got after Mufti Muzzafar Husain(R).

From the Post of Hadees Teacher to the Post of Sheikhul Hadees:ABU DAWOOD SHAREEF and NASAI SHAREEF in Shawal 1386H. – 1967A.D. MUSLIM SHAREEF, IBN -e- MAJA and MUATTA 1st and 2nd in Shawwal 1387H.-1968A.D.After this from 1388 H.to 1438 -1969A.D. to 2017 A.D. BUKAHARI SHAREEF and MUSLIM SHAREEF were handed to him due to

illness and poor health of Hazrat Sheikh Zakariya and then his migration to Madina. Since last two or three years Hazrat Maulana Salman Mazahiri (Rector of the madrasa) has been teaching MUSLIM SHAREEF and Hazrat Maulana Mohd. Aqil Sb. is teaching BUKHARI SHAREEF after the death of Hazrat Sheikh Jaunpuri.

Bukahri shareef 's Period of Teaching: 50 years.

Permission and Succession: First Rector of Mazahirul Uloom, successor of Hazrat Thanvi (R) Shah Asadullah Rampuri (R)called Hazrat Sheikh Maulana Yunus and Hazrat Mufti Muzaffar Husain in the room of his old house and conferred them the Khilafat (succession) simultaneously. Probably it was the time between Zuhar and Asar. Then Hazrat Sheikh Maulana Mohd. Zakariya (R) also did the same.

Age: Nearly 80 years.

Funeral prayer: Hazrat Maulana Mohd. Talha Kandhelvi led the funeral prayer.

Burial: He was laid to rest in Shah Kamal burial ground, Saharanpur next to his Sheikh, Hazrat Shah Asadullah(R)

Estimated Number of Participants in Janaza:

People exaggerated the number more than ten Lac under influence of great respect. But as per the careful estimate the gathering was between 3 Lac to 5 Lac. It was the largest gathering in a funeral prayer in the history of Saharanpur.

First Chapter

BEARERS OF PROPHETIC LEGACY, THEIR CONTINUITY, POSITON AND CONTRIBUTIONS

It is the history of striving to preserve Islam from tampering, false connection and ignorant interpretation. Hazrat Maulana Syed Abul Hasan Ali Nadwi (R) has described this historical fact clearly in the Foreword of the book HAYAT-e-KHALIL (Hazrat Maulana Khalil Ahmad Saharanpuri (R) by Maulana Syed Mohd. Sani Hasani Nadwi(R). Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi(R) describes the period of reformers in India:

REFORMATIVE AND REVIVALIST EFFORTS IN INDIA:

"This arrangement is continuous periodically since after the depature of the prophet upto our century and by palce from the eastern part of the Islamic world across the western part and from Northern frontier upto Southern frontier due to several historical reasons. Which cannot be detailed here, since 8th century Hijri the subcontinent (India) turned the center for revivalist and reformative efforts. This effort was started here in the form of propagation of Islam, purification of soul and developing close relation with Allah. The greatest center for this were monasteries and great preachers were divine Ulama. And when in 10th century Hijri this work was completed somehow and it was felt that along with the propagation of Islam, warmness and delicacy of hearts and souls, even customs, superstitions, thoughts and habits of neighbouring communities and ancient religion and civilization of India started mingling with the living and life of Muslims and it affected their beliefs and worships. In such a situationthe orientation of this revivalist and reformative service turned towards the revival of Sunnat, purification of beliefs, refutation of bidat (Innovation of Islam) and removal of customs."

Propagation of True Religion and Spread of Prophetic knowledge:

The Ulama and spiritual teachers focused on the propagation of true religion, spread of prophetic knowledge and especially on the development of Hadees sciences and teaching of Hadees books and their explanation.

Some of them opened tirade against the Greek and hypocrisy, philosophy of vedanta based on atheism, challenges and call of bold and fanatic preachers of pantheism, access to Allah without the obedience of the prophet (s), and challengers of closeness to Allah, and those who preferred Tareeqat(-) over Shariat and truth over the Qur'an and Sunnat (the way of the prophet). The torchbearer of this group was Hazrat Mujaddid Alf Sani.

A group felt that the main reason behind these evils and ill deeds in a large country like India is ignorance and distance from direct knowledge of the Quran, Sunnat and Hadees sciences. Unless this pious knowledge is coneyed in this country, knowledge of the Quranic teachings is the urge reading it with curiosity is developed among them, Ulama and those who are related to madaris are devoted to the books of Hadees especially to Sihah Sitta (Six authentic books of Hadees) and Include them in their curriculam, it will not be possible to develop true sense of the religion, love of Sunnat, hatred with innovations in Islam (bidat) and getting rid of customs and habits of Hinduism. The leaders of this group were Hazrat Shah Waliullah Dehlavi (R) his clan, his disciples and trainees who translated the Qur'an into many languages, introduced the lectures of Sihah Sitta and strengthened the broken bond of Muslims with the Qur'an and Sunnat again.

Combat With Beliefs and Civilization of Atheism and Bidat (Innovation in Islam) and Customs.

There was a group whom the profound study of the Quran, sound knowledge of the Qur'an and Sunnat and long-experience of the life of Muslims related to the conclusion that due to ignorance to religious knowledge, distance from the Qur'an and Hadees, mixing with other communities, and carelessness and flattery of worldy Ulama a large number of Muslims are away from basic teachings of Islam, strange to oneness of Allah and involve in polytheism openly. Beliefs of atheism, superstitions,

customs of Hinduism and innovation in Islam are rampant among them. Polytheist civilization of Indian and mythology has affected a large group. No complimentary effort and external treatment was useful. The most important need of the time and the most important question of Muslims is that their beliefs must be corrected. They must be preached openly.

قر أنبأبت

Difference between oneness and polytheism and distinction between bidat and Sunnat should be described clearly no one should be spared because it is the greatest goodness to Muslims. This group published in Urdu which become the language of Muslims, such easy magazines and books which separated chalk from cheese. They also clarified the reality of oneness and polytheism through their preaching tours and public addresses and unveiled the innovations in Islam and customs. Then not satisfactory with it they tried to cultivate the power in order to bring over all change, to release the life from the clutches of ignorance, selfishness and customs and rites so that they might bring revolution in the lives of Muslims in a very short span of time and (,,,,,,),might be apparent . This group tried tooth and nail for this and breathed such a spirit of sacrifice and courage in Muslims which revived the memory of the earlier ages of Islam.

These persons produced from madrasa and monastery of Hazrat Shah Waliullah and Shah Abdul Aziz who were the founders of this group. Among them Hazrat Syed Ahmad Shaheed and Hazrat Shah Ismail Shaheed were the most prominent . The book "Taqwiatul Iman" by Hazrat Shah Ismail Shaheed (R) illuminated Lacs of heart with the light of oneness and purified thousands of colonies and houses from polytheism and innovation in Islam (bidat). In the intellectual and reformative history of India we do not find a book which introduced such a deep effect on the life of Muslims and attacked the foundations of Shirk and Bidat so violently. May Allah grant them best reward on behalf of Islam and Muslims.

Efforts To Establish Religious Madaris For Preservation of Islamic Signs and Civilization:

Some people asserted that in a large and populated country like India, Muslims have fallen prey to carelessness and ignorance and puppet in hands of materialistic and so called challengers of knowledge and spirituality due to ignorance to Arabic language and away from the center of Islam. They are true upholders of this verse:

Quranic Aayaat

So the utmost necessity of this country is establishment of religious madaris, spreading of religious sciences and production of such Ulama who might undertake the service of teaching and spirituality, leadership, oratory and service of Ifta in an effective way. They should keep intact religious spirit, relation to Allah and Islamic sense of honour in Muslims and preserve the Islamic signs and civilization. This requirement intensified at the time when ultimately rule and power shifted from Muslims and came under the management of British rule fully. Britishers not only possessed over the management but rather they were preachers of a civilization, Philosophy of life, educational system and even Christianity. This group of Muslims thought the establishment of madaris on a large scale is the most important need of the time and the most suitable treatment. The leader of this group was Hazrat Maulana Mohd. Qasim Nanotavi(R).Malulana Saadat Ali, founder of Madrasa Mazahirul Wahab Uloom, Saharanpur, Maulana Abdul Dailuri, Malulana Sved Mohd.Ali Mungeri, founder αf Nadwatul Ulama, Lucknow, Maulana Anwarullah Khan Hyderabadi, founder of Jamia Nizamiya, Hyderabad and Maulana Abu Mohd. Ibraheem Aarvi, founder of Madrasa Ahmadiya, Ara are included in this decent list . May Allah grant them the best reward on behalf of Islam and Muslims.

Combat With the Challenges and Ulama from the Line of Hazrat Shah Waliullah(R)

These four groups were busy with their efforts in different cities of India. Sometimes they were seen active in Delhi, Saharanpur, Muzaffarnagar, Kolkata, Amritser, Rampur, Lucknow, Patna and Lahore. One of them was a great center for learning of Hadees. Other was pioneer of revival of Sunnat and refutation of innovation in Islam (bidat). Someothers were submerged in spiritual training. Somewhere passion of Jihad and supremacy of Islam was more evident. May Allah grant all these servants of Islam and heirs of prophet the best reward, because they left no stone unturned in the preservation of religion, propagation of the Qur'an and Sunnat and combating with the challenges of their time.

AAAyat Qurani

Ulama and Reformists Professing the Way of Hazrat Syed Ahmad Shaheed (R) and His Party and Patronship of Hazrat Maulana Rasheed Ahmad Gangohi(R):

In the early 14th century Hijri the region where the educational and spiritual desciples of Hazrat Shah Waliullah Dehlavi (R) and Ulama and spiritual leaders professing the way of Hazrat Syed Ahmad Shaheed (R) and his party established madaris and monasteries everywhere the same region became a great centre for preservation of religion, spreading of knowledge,call to Allah and refutation of polytheism and innovation in Islam (bidat). After some time the leadership and patronship of the whole series came in the hands of a noble Alim, complete spiritual leader and legendary Muhaddis Hazrat Maulana Rasheed Ahmad Gangohi(R). He represented the said four groups in spirit and letter. On one hand he was a confluence of Shariat and Treeqat, Muhaddis and Faqeeh, propagator of Sunnat, remover of innovation in Islam (bidat), excellent professor of Hadees, upholder of high positon in mysticism, submerged with the passion of supremacy of Islam and

Jihad, patron of two great madaris and master of saints. On one hand he would import the knowledge of mysticism and training. In this regard he possessed the legacy of love, compassion and passion from chisht Saints (with whom he had spiritual attachment) in abundance.

On the other hand he was abound with the decency, firmness in Shariat and following of Sunnat on the line of Saints of Naqshbandiya Mujaddidiya (with whom he had spiritual attachment through Hazrat Syed Ahmad Shaheed(R). On one hand he was an authority in Figh (IslamicJurisprudence) usually issued Fatwa according to the Hanafi school of thought. On the other hand he held a prestigious position in teaching of Hadees and in this field he was so much devoted that Gangoh occupied the central position for the learners of Hadees and passouts of other madaris. As far as his beliefs and way of life concerned he was follower of Hzarat Shah Waliullah (R) and Hazrat Maulana Shah Ismail Shaheed (R) in totality, believers of their saintliness and popularity and a shield for "Taqwiyatul Iman". These diverse qualities and superficially contrast attributes are evident in his personality simultaneously. Despite being in isolation and concentration he was not detached from welfare of Muslims and Islam. Useful work and supervision of the institutions which had been establishd by his sincere friends, colleagues or disciples in order to spread and preach the religion. At a time he is the patron of Darul Uloom Deoband and Mazahirul Uloom, Saharanpur and their spiritual warden. As perfect and obedient disciples and representatives provided to Hazrat Maulana Rasheed Ahmad like them (as per my knowledge and at least in this age) a very few spiritual trainers and Saints would have found. Whenever the achievements of his disciples and representatives are described it seems that Allah (S.T.) gave them Taufeeq to change the hearts of Lacs of Muslims and enlightened the minds and cultivate good habits. Some of them published the knowledge of Hadees and managed the teachers training on a large scale. Some other undertook the responsibility of purifying the beliefs and reforming the customs and moulding of hearts towards the love of Allah and His prophet(S). Thus they proved a source for thousands of people to occupy the highest spiritual positon. Someone opened the tirade of struggle for freedom and made the

efforts to spread Islam and served the knowledge and religion through writing and publishing. All of them are perfect in their respective fields and deserve full respect and honour.

Hakeemul Ummat Hazrat Maulana Mohd. Ashraf Ali Thanvi(R) has written in his book YAAD-E YARAN about Hazrat Maulana Rsheed Ahmad Gangohi(R) and his intellectual and spiritual favours upon him:

His two favours are more worthy to mention

1.about physical knowledge and 2.about spiritual knowledge."Then he wrote after giving its details:

"It is hoped that I will never forget that these two favours

in my life. And the same has been required. One who is not grateful to people, he is not grateful to Alllah.

Then he mentions the attributes of Hazrat Maulana Rasheed Ahmad one by one:

- 1. I found a finer attribute in Hazrat that his laughing was never heard neither he was seen laughing heartily.
 - 2. In the same way he was never found angry beyond limit.

These two attributes are the signs of complete and natural obedience to Sunnat (the way of the prophet)

- 3. The behaviour of the prophet with the villagers described in Hadees was evident in Hazrat Gangohi.
- 4. The example of less talking and more memorization of Allah within the limits of Sunnat as Hazrat did was least seen by anyone.
- 5. Cheerfulness with prestige was found in Hazrat with an unknown delicacy.

6. Consolation and solace found in him in such an eloquent and powerful style that is second to none. Once a person described his dream that Hazrat was no more. He was much worried with the dream. Hazrat said spontaneously,

"I am sitting alive before you and ultimately I will die oneday.But is it necessary that the dream must come true.

- 7. Naturally,as per my assessment he had developed such delicate mood that he felt unpleased with a smaller harmful issue on the other hand he had control to the extent that if this might harm anyone,he would control himself.
- 8. He liked the good rapport among his attendants and disciples and if ever he was informed of anyone's bitter relations,he tried to compromise between them.
 - 9. He had good opinion about his friends very much.
- 10. He had solidarity to the extent that he never took back foot due to the most unfavourable circumstances.
- 11. Despite his courteousness and politeness he had so much god gifted awe that even the most courageous could not muster courage to speak to him much.
- 12. His company had the efficacy that it removed ill thoughts and worry and soother the heart and soul
- 13.It purified the hearts from the ill will. Almost each of his disciple was epitome of love for Allah and enmity for Allah, right beliefs and solidarity of religion. This is the grace of his company and there are so many incidents to prove these attributes.

The Work and Stature of Hazrat Maulana Khalil Ahmad Saharanpuri(R)

There is a book "KHWAN-E-KHALIL" by Hakeemul ummat Maulana Ashraf Ali Thanvi(R) about Hazrat Maulana Khalil Ahmad Saharanpuri(R), which according to Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi is like putting something in a nutshell. Some of his most important attributes are quoted here from that book, Hazrat Maulana Thanvi (R) writes:

"Maulana possessed humility like that of his predecessors. Because in terms of intellectual difficulties and queries he even consulted his juniors and after satisfaction he would accept the opinions of the juniors."

He further writes:

"It is strange that despite I was junior to him in all aspects even in age,position, knowledge and practice. In terms of knowledge and practice I had no comparison with him. Comparison of junior and senior in this regard is some sort of claim of knowledge and practice. But the behaviour of Maulana was surely equal. Sometimes he behaved in such a way as elders do with the younger. What class of humility can be higher than this.

Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi (R) writes in his book "BASAER" about Hazrat Maulana Khalil Ahmad Saharanpuri(R)describing the series of men who performed the service of the preservation of religion, service to Hadees Shareef and spreading of Sunnat: "Without least criticism and objection to anyone it can be said that Hazrat Maulana Khalil Ahmad Saharanpuri had close attachment with his sheikh and mentor which is known as complete attachment, full confidence and lastly contemplation in Sheikh.

In return he was conferred with the comprehensiveness and compassion of his Sheikh.It can be assessed with the words which Hazrat Gangohi used for him in some of his letters.He wrote in a letter:

"Now my attention to you is neither as a begger nor as a giver. Whoever knock at the door of the generous he makes the door open."

He writes in another letter:

"I take you as a source of pride and saviour. I am nothing but attached to good people."(1)

At one place he describes him in these words:

"So, my beloved and fortunate Khalil Ahmad got developed a little of this attachment (memorizing and benevolent action)."

His comprehensiveness in which he is a complete successor of his Sheikh can be briefly assessed by the fact that his spiritual position, awareness to secrets of mysticism and sound knowledge of this field is unanimous among the representatives of Hazrat Gangohi (R). Thus master of saints Hazrat Shah Abdur Raheem Raipuri(R), a critic and great saint, said to his successor Hazrat Maulana Abdul Qadir Raipuri(R) at the time of his death," Consult with Hazrat Sheikhul Hind in the matters of Politics and in the field of mysticism turn to Hzarat Saharanpuri. Since I have found him on a higher position in this line."

One more testimony to this is that like the great Daee (preacher of Islam) Hazrat Maulana Mohd Ilyas (R)and saint of the time, Sheikhul Hadees Hazrat Maulana Mohd. Zakariya, who benefitted lacs of people, are trained by him. It can be slightly assessed from the letters he wrote to his representatives and disciples in connection with complexities and problems of mysticism. On the other hand he got the passion to serve Hadees as the legacy and representation of Hazrat Gangohi(R). He gave the lectures of Hadees the whole life and left the tremendous book "BAZLUL MAJHOOD" behind him.It gave him recognition as great Muhaddis and profound intellectual. He held such a high position in the time of Chishtiya Sabiriya that unanimous Sheikh Hazrat Haji Imdadullah Muahajir Makkai (R) acknowledged him in these words: "You are the pride of my line.I am much pleased and happy with you." On the other hand he followed this way very sincerely like his Shiekh. Its foundation at least in India was laid by the writings of Hazrat Shah Waliullah Dehlavi(R), Hazrat Syed Ahmad Shaheed 's book "SIRAAT-E -

MUSTAQEEM" and Hazrat Shah Ismail Shaheed's "TAQWIYATUL IMAN." The same sense of honour compelled him to write "BARAAHIN-E-QATIA"in reply to "ANWAAR-E-SATIA." It is the reason that his rivals targeted him the most and even today he is. Its glimpses can be found in "HUSAMUL HARAMAN" and dozens of booklets written against him. But he remained firm and satisfied with this way until his death. The same passion would trigger him to participate in debates and to defend Ahle Sunnat and right way. However, these activities did not match to his concentration, seclusion and intellectual bent of mind. Along with his spiritual practices, seclusion and concentration which are special attributes of his sheikh) He participated in collective works for the national and collective welfare of Muslims. He graced the post of senior professor at Madrasa Mazahirul uloom after this he accepted its patronship which remained with him until his death. He extended his full support to bosom friend Sheikhul Hind Maulana Ahmad Husain in order to make Islam supreme, for freedom of holy places and Islamic countries and welfare of India and Indian Muslims.It was the reflection of the comprehensiveness which was conferred upon him by his great sheikh as legacy and representation.

Further he was given a unique quality by Allah (S.T.). It is the peculiarity that Allah (S.T.)not only kept illuminating the lamp of Chishtiya Sabriya line but rather the light and activity of mysticism exists at this time it is mostly the outcome of all round efforts and familiarity of his two most favourite successor.

They are Hazrat Maulana Mohammad Illyas Kandhelvi(R) and Hazrat Sheikhul Hadees Malulana Mohd Zakariya.

The former spread the beneficence of this line and way through his epoch making and international movement of Dawat-o- Tabligh(preaching of Islam) which has covered from Morocco up to Indonesia and from Asia and Africa up to Europe and America. And the latter performed the same through his writings, lectures of Hadees and spiritual guidance. This act of theirs is unmatchedHAZRAT SHEIKHUL HADEES MAUALANA MOHAMMAD ZAKARIYA KANDHELVI (R)

Hazrat Maulana Syed Abul Hasan Ali Nadwi (R) has described about the extention and bounty of this line in the biography of Hazrat Sheikhul Hadees Malualana Mohd. Zakariya (R): "The efforts put in to record the life, religious and intellectual services, internal and external perfections of a sincere and pious servant of Allah it might become a source of bounty in both the worlds.

Educational and training system which prevailed since centuries not only in India but all over the Islamic world and which covered the four walls of the houses, madaris and universities, educational circles, writing and compiling corners, peaceful atmosphere of monasteries and battle field of struggle and striving. All these activities were based on sincerity, pleasure of Alllah, belief and accountability, complete obedience to teachers and spiritual guru, complete acceptance in terms of trainers and guardians, contentment and trust about the purpose of life, faith in Allahbut rather preference and sacrifice, self-denial and absorption regarding struggle, study and attainment of perfection, humility and acknowledgement in relation contemporaries, good opinion regarding individual and groups of different thoughts, ability and skill to accept excuses and adjustment between opposites, courage and struggle for attainment of intellectual perfections and spiritual development, only aim to undertake responsibilities towards the colleagues and life partners and silence in demand of rights. The last ideal (as per my limited knowledge) made out of this educational and training system was Hazrat Sheikhul Hadees. So, to present even a slightest picture of his life is like presenting the draft and conclusion of the best result attained through the educational and training factors of this age(with the grace of Allah all these things collected in his childhood and youth and in his surroundings). It's an effort to depict the effect and success of the age which apparently comes to an end with the death of Hazrat Sheikh. So it is not only the biography of a contemporary marvelous person but rather the story of an age of famous man, a society producing skilled persons, a life giving system of education and training and a last spring of fruitful and blossom branch. Therefore the struggle and sound study and responsibility of the biographer is not restricted to the biography of a single person but it is more delicate

and vast. At the time of presenting these pages before the readers, the heart and mind are in vacillation whether this duty was performed or not? (1)

Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi's Trust on Maulana Mohd. Yunus Jaunpuri (R) and Succession on the Seat of Hadees.

Hazarat Sheikhul Hadees Maulana Mohd Zakariya Kandhelvi (R) writes abott his journey of Hijaz in 1388H.:

"In 1388 H. the Hajj was scheduled. The ticket of this sinful along with Maulana Inamul Hasan's sent by friends from Africa. Since due to so many diseases. I had discontinued the lectures of Bukhari Shareef. So, it was the insistence of Zakariya that if he should go, stay there at least one or two years not return early." (1)

Hazrat Maulana Syed Abul Hasan Ali Nadwi(R), Hazrat Maulana Inamul Hasan Kandhelvi(R)and people from Deboand, Nadwa, Nizamuddin and other dear ones gathered at Mazahirul Uloom for farewell meeting with Hazrat Sheikhul hadees, Hazrat Sheikh made Maulana Mohd. Yunus read Musalsal Bilawwaliyah and he himself recited the first Hadees of BUKHARI SHAREEF and then asked Maulana Yunus to explain it. He also inaugurated the new building of Darul Hadees. Hazrat Sheikh described in his autobiography:

"Haji Hakeem Mohd. Ayyub constructed Darul Hadees in the new hostel under his supervision with much interest. He insisted that Zakariya should inaugurate it. Therefore on Wednesday, 25th Shawwal I asked Maulavi Yunus to recite the first Hadees from Almusalsal Bilawwaliyah in the morning then Zakariya recited the first Hadees of BUKHARI SHAREEF orally since I was suffering from cataract and said brothers its explanation is very long and it will be done by Maulana Yunus. As benediction I have performed "Bismillah". After this Maulana Inamul Hasan solemnized the Nikah of brothers Zubair and Shahid with the sister of other one on Mehar-E- Fatmi (Dower given to Hazrat Fatima(R) and made prayers for half an hour and in Nikah pind dates distributed in place of dry dates."

Hazrat Sheikh went on the journey of Hijaz along with Hazrat Maulana Ali Miyan Nadwi(R) and his fellow passengers Maulana Muinullah Nadwi (R) and Maulana Saeedur RahmanAzmi Nadwi when people from Nizamuddin returned from Hajj.lt was the migratory journey of Hazrat Sheikh. Its details are mentioned in his autobiography Vol.4,p.544-545:

"Letters for Mekka arrival from brother Saadi kept receiving. They were detailed and full of pathetic incidents. I do not know what effect produced on Ali Miyan after reading them that he forced me to leave for Mekkah urgently. And insisted passionately to make dua that a way should be made for my accompanying as well. Allah (S.T.) grants at once the dua made in need. The government decided to organize a programme in Madina University unexpectedly and issued orders to invite Ali Miyan specially and the tickets for the fellows are received. He insisted Zakariya passionately to accompany him.

On Wednesday, 5th Safar 1389H.correspondily to 23rd April 1969 A.D after the morning Azaan organized our congrational prayer, visited the grave at Gangoh in the car of people from Aligarh with the intention of fasting and then reached Nizamuddin Saharanpur upto Medina might complete in the state of Wudhu and fasting.Allah(S.T.) completed it with His grace.However, frequency of urination was much feared in the flight.Because it is not known how many miles might pass even in performing of Wudhu just after urination.But Allah (S.T.) showered His grace and bounties.All praises deserve to Allah.Ali Miyan also reached Delhi one day prior to departure along with Maulavi Saeedur Rehman and Maulavi Muinullah.On Saturday 26th -8th Safar 1389H.Zakariya and Abul Hasan left for Mumbai from Delhi along with people from Lucknow at 9:20 to 10:55. At the airport there Ali Miyan prayed for a longer time".(1)

Hazrat Maulana Syed Abul Hasan Ali Nadwi describes Hazrat Sheikhul Hadees Maulana Mohd Zakariya Kandhelvi's migratory journey to Holy

Medina and his extraordinary attachment to the prophet (S.A.W.) as a memorial journey to Hijaz in his book" KARWAN-E ZINDAGI"V01.2:

"However,I visited Hijaz almost once or excluding 1966A.D. because at that time my passport was with the government of India. Owing to this I could not participate in Maqdeshu (an Islamic conference held in Somaliya). I was its executive member. The government of India sent a reliable representative in my place. About the representative, the secretory of conference commented that the guest was illiterate we had invited Maulana Abul Hasan Ali Nadwi. But the journey to Hijaz made on 8th Safar 1389H.-26th April 1969A.D. in order to participate in the committee of Jamia Islamia. This journey is memorable because it was made along with Hazrat Sheikhul Hadees Maulana Mohd. Zakariya (R).

In this journey dear Maulavi Qazi Muinullah Nadwi and Maulavi Saeedur Rahman Nadwi, Editor "Al Baasul- Islami" also accompanied me.On 8th Safar left for Mumbai by air from Delhi.Having stayed there for some days, left for Jeddah via Karachi.I assessed the attachment of Hazrat Sheikh with Medina and the prophet (S.A.W.) during this journey.On the way as per schedule anything offered to eat by the crew and I passed it to Hazrat Sheikh,as I was sitting next to him,he said: "Maulavi Saheb I am in the state of fasting." Then I came to know that Hazrat Sheikh had intended for two months' fasting as thanksgiving to visit Holy Medina.This continued during his stay at Medina.Sheikh would break his fast with dates and ZamZam at his place .Then after offering Isha prayer he would leave for Masjid-e-Noor I sat with him on the front seat.Having taken dinner I returned to my residence (Bustaan Noor Wali Baab- Al-TIMAR)

I returned to Mekka from Medina along with Hazrat Sheikh in the car of the Jamia reserved for me in Medina. During the journey and stay I experienced such examples of special treatment presented by Hazrat Sheikh while I was suffering from eye problem. This compassion and treatment was so delicate that it revived the compassion of father and mentor."

Thus the succession of Hazrat Maulan Yunus came into practice in the life of Hazrat Sheikhul Hadees Maulana Mohd. Zakariya kandhelvi. However,he was young and the students aspiring to get knowledge from Hazrat were in vacillation. Hazarat Sheikh declared clearly BUKHARI will be taught by Maulavi Yunus and the students who are not willing they can take admission in any other madarasa.

He did not occupy such a grand position easily. Along with profound knowledge he had a background of love of the prophet(S). An essayist has pointed to it in these words:

"Sometimes when ecstacy fell on him, he uttered the name of Allah with so much reverence, greatness and love that even it impacted the audience and there was complete silence.

In the same manner he loved the prophet, Muhammad(s) so much. He himself followed the way of prophet(Sunnat) very much. If the attendant wore slipper in the left foot first,he drew his foot and scolded and sometimes slapped. He always asked and his emphasized students and disciples to follow the way of prophet (Sunnat).

Whenever during the lecture or sitting the name of the prophet pronounced, he recited Durood Shareef passionately. He was on the higher pedestal of solidarity in religious matters. He objected without hesitation whenever someone acted against the way of prophet (Sunnat).

Due to this religious modesty and sense of honour he participated in a historical protest programme in Saharanpur held on Tusesday, 28th February,2006.However, he avoided the programmes generally. He conveyed the message through his speech,abound with the love of prophet,powerful,pathetic and full of wisdom.

Hazrat Sheikh solved several difficulties of BUKHARI SHAREEF from the teacher of the humanity, Hazrat Mohammad (S.A.W.). In the same manner

he solved a number of difficulties from the guiding stars, the companions of the prophet (s). May Allah grant them the best reward.

Title of Ameerul Momineen Fil Hadees:

Maulana Syed Marghoobur Rahman writes the reason behind his title of "Ameerul Momineen Fil Hadees":

"It is the incident that Sheikh Safwan bin Adnan Dawood (professor of Hadees, Prophet's Mosque) visisted the Holy prophet in his dream and asked, "Who is Ameerul Momineen in the field of Hadees at this time?"

The prophet (s) replied," Mohammad Yunus Jaunpuri." Prior to this Sheikh Safwan did not know him. From that time onwards he kept searching him. Once he came to know that Sheikh Yunus Jaunpuri visited the city of the prophet. He went to see him and told his dream. On listening to the dream Hazrat Sheikh started weeping. After this Sheikh Safwan read BUKHARI and MUSLIM from him.

The second testimony of Sheikhul Hadees and Head teacher, Darul Uloom Deoband, Hazrat Maulana Seed Ahmad Palanpuri has been described by Sheikh Mohd.bin Wael Hambali (Turkey) in these words:

"The head teacher, Allama, Muhaddis, Faqeeh Mohd. Saeed Palanpuri was asked,"Does anyone in our time deserve to be called Ameerul Momineen Fil Hadees then who is that person?" He replied at once," That person is Sheikh Mohd. Yunus Jaunpuri."

The famous Salafi Alim, and renowned disciple of Allama Nasiruddin Albani and a renowned professor of Hadees at Jamia Islamia, Medina, Dr. Asim Qaryuti also bears testimony to this in his condolence statement. Thus this little became so much famous that the proverb "......" fits to it. Maulana Mohd. Yahya Nomani Nadwi (Maternal grandson of Maulana Mohd. Manzoor Nomani(R):

"Without any exaggeration he deserved for the title "Ameerul Momineen Fil Hadees" which was given to Hazrat Sufyan Sauri, Shoba bin Alhajjaj and Imam Bukhari in their time".

This write would also address Hazrat Sheikh in his letter as Ameerul Momineen Fil Hadees.

His Dignity As Muhaddis and Intellectual Soundness: Hazrat Maulana Mohd. Yunus Jaunpuri(R) is being remembered as a great scholar of Hadees even as Ameerul Momineen Fil Hadees, Ameer Karwan-E- Hadees, Sheikhul Muhaddis, Zabdatul Muhadddiseen,RaihanatulMuhaddiseen and Fakhrul Amaasil. He was rightly deserving to this and occupied a distinct position in the field of Hadees in his period. Intellectual absorption and attachment to Hadees reached to the extent that without it his life had no meaning.Like water is necessary for the survival of a fish. He spent his whole life within books and he preferred educational service over marriage and came in the list of Ulama who preferred education over marriage. Had Allama Sheikh Abdul Fattah been alive,he must have included Sheikh Jaunpuri in his tremendous book"AL- ULAMA AL- UZZAB ALLAZEENA ASARUL ILMA ALAZ ZIWAJ".The book is decorated with the description of Imam Tabari,Imam Nawawi and like them.

Hazrat Allama Jaunpuri possessed such god gifted qualities along with his intellectual perfection which are rare to find. In this materialistic world when everyone increased his expenses he could also increase. Contrary to this he kept decreasing his expenses and stopped receiving his salary since 30 years back from now. However, he had no other source of income. Because he had been a guest but rather a family member in the house of Hazarat Sheikhul Hadees Maulana Mohd Zakariya kandhelvi(R) since his student life and he had no burden of family so he decided not to take salary. Maualana Dr. Mohd Akram Nadwi has rightly written that learning was his flesh, learning was running in veins, knowledge was his food, knowledge was a source of enjoyment and knowledge was everything for him (It was taken from an article written in his life).

CHAPATER-2

BRIEF BIOGRAPHICAL DESCRIPTION

BIRTH:

The great Muhaddis Hazrat Maualana Mohd. Yunus Jaunpri then Saharanpuri was born on Saturday,25th Rajab 1356H.-2nd October 1937 A.D. This date is inscribed on the tombstone.

Religious Atmosphere:

Religious atmosphere prevailed at both paternal and maternal homes. There was a time when Hazrat Maulana Syed Mohd. Ameen Naseerabadi (D. 1930 A.D.) and Sheikhul Islam Hazrat Maulana Syed Husain Ahmad Madani (D.1957 A.D.) would make reformative visits there. At one accasion Hazrat Maulana Mohd. Yunus(R)said those who did not attach to Hazrat Madani (R), they inclined towards Bidat (innovation in Islam). And Maulana's teacher, Hazarat Maulana Abdul Haleem Jaunpuri described the same attribute of Hazarat Maulana Syed Mohd. Ameen Naseerabadi: He even met him. To him there was no compromise regarding reformation of beliefs, obedience to the way of prophet, abolition of unislamic practices and Bidat. Hazrat Maulana Mohd. Yunus (R) remembered passionately a saint of Naqshbandi line, Hazrat Chand Shah. He also proved beneficial for the region. Maulana Yunus described Hazrat Shah Waliullah Fatehpuri(R) as a mentor of his spiritual teachers.

His mother Umdatun Nisa left for her heavenly abode. He was brought up by his father and maternal uncle. He supervised particularly the primary education.

Fducation AtMaktab:

Sheikhul Hadees Maulana Mohd. Yunus Jaunpuri (R) writes about his primary education, "When I was between 6 and 7 years old I started attending

a maktab with self interest .I did so because my mother had died when my age was 5 years and 10 months. My maternal grand mother brought me up.

He further says: "Once she was beating my younger maternal uncle for not attending maktab. At that time I spoke spontaneously that I will also attend the Maktab. At once meal was prepared and I left for a maktab situated one and half mile away with my elder maternal uncle. When I got tired on the way, the maternal uncle sat me on his shoulders. And after some distance he put me down. Thus sometimes he picked me up and then put me down. And finally we reached the destination. But due to childhood no learning could be done only playing. After this I joined another maktab. There I learned Qaeeda Baghdadi a little. When my maternal uncle stopped attending the maktab, my education also stopped."

He further writes, "After some days a primary school was established in our village. I started attending it and remained there up to class 2nd. Then I took admission in class 3rd at the primary school of Mani Kalan.

When I passed class 3rd, my father stopped my education saying, "It is not the age of English and I don't want Hindi to be taught. An interesting incident occured while I was reading first book of Hindi myself, it was written in the book, "Tota Ram Ram karta hai" (The parrot repeats Ram Ram.) when my father listened to me reading it, he said," Put down the book, it is enough."

After this, education remained suspended almost for two years.

Education of Arabic and Persian:

Maulana writes, "Then at the age of 13 I took admission in Madarsa Ziyaul Uloom, Qasba Mani Kalan. I read there basic Persian, Sikandarnama, basic Arabic, Mukhtasar Maani, Maqaamaat Hareeri, Sharh-e- Waqaya and Noorul Anwar."

Most of the books were taught by my teacher Maulana Ziayul Haq Sahab and Sharh -e- Jami, chapter Noun, was taught by Hazrat Maulana Abdul

Haleem Sahab. But due to illness my education interrupted so completion delayed much. Then it happened that my class scattered. At first I read Sharhe-Jami, Sharh-e- Waqaya and Noorul Anwar from Maulana Ziyaul Haq Sahab. Since there was no class, Hazrat Maulana Abdul Haleem Sahab himself taught the book."

Probably in 1949-50 (1366-68H.) he went to Fatehpur Tal Nirja for acquiring knowledge. There Hazrat Shah Wasiullah Fatehpuri stayed and it enjoyed his patronship as well. Hazrat Maulana Qamaruzzaman Allahabadi told this.(3)

In Jamia Mazahirul Uloom:

Hazrat Maulana Mohd. Yunus Jaunpuri entered Mazahirul Uloom, Saharanpur in Shawwal 1378H., where he enjoyed special compassion and patronship of Hazrat Maulana Mufti Muzaffar Husain(R). In the first year he read Tafseer Jalalain, Hidaya I and 2, and Maibazi.In the second year in 1379 H. he gained the knowledge of Tafseer Baizawi, Hidaya 3, Mishkatul Masabeeh and Tajweed (recitation of the Holy Qur'an). Then in Daura -e-Hadees he read SAHEEH BUKHARI from Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi,SUNAN ABU DAWOOD from Maulan Asadullah Rampuri, SAHEEH MUSLIM from Maulana Manzoor Ahmad Khan, SUNAN TIRMIZI and SUNAN NASAI from Maulana Ameer Ahmad Kandhelvi and secured distinction marks. Among his class mates Maulana Syed Mohd. Aqil Saharanpuri, who has been appointed Sheikhul Hadees of Mazahirul Uloom after his death, and late Maulana Mohd. Ijtebaul Hasan Kandhelvi s/o Hazrat Maulana Ehteshamul Hasan Kandhelvi are worth mentioning.

Educational Stages:

For higher education he shifted from madrasa Ziyaul Uloom, Mani Kalan Jaunpur to Mazahirul Uloom with the guidance of Hazrat Maulana Abdul Haleem Jaunpuri (R). Mazahirul Uloom has been a great centre for Hadees Shareef in India. People come here from far and wide with the passion of profound knowledge and complete obedience to Islam. Hazrat Maulana

Mohd. Yunus Saheb fulfilled the desires of his elders and became famous all over the world as the pionner of Hadees in this age (Ameerul Momineen Fil Hadees).

He describes the story of his admission in Mazahirul Uloom, completion of the course and appointment as a teacher:

After this I was sent to Madrasa Mazahirul Uloom in Shawwal 1377. In the first year I read Jalalain, Hidaya 1, 2 andMaibazi. Next year I read Baizawi, Muslim, Hidaya 3 and Mishkat Shareef. I did Daura-e- Hadees Shareef in Shawwal 1379H.- Shaban 1380H. And the next year I read some more books such as Hidaya1V, SADRA, SHAMS BAZIGHA,IQLEEDUS, KHULASATUL HISAB and DURRE MUKHTAR.

I was appointed as assistant teacher in Shawwal 1380 H. I got 7 Rs. in addition to scholarship. I was assigned Sharh-e- Waqaya and Qutubi. Next year remained the same books but the scholarship increased to 10/Rs. Monthly. After this year he was appointed on 30/Rs. Without allowance and the books Magamat and Qutubi were assigned.

After this in Shawwal 1384 H. Hidaya 1, 2, Qutubi and Usoolush Shashi were assigned.

Due to the demise of my teacher Maulana Ameer Ahmad Saheb in the month of Zil Hijja the same year Mishkat Shareef was assigned to me from my teacher Mufti Muzaffar Husain Saheb (current rector of Mazahirul Uloom)which I taught from 'Babul Kabaer.'

Next year in Shawwal 1385 H.I taught Mukhtasar Maani, Qutubi, Sharhe- Waqaya and complete Mishkat Shareef. And in Shawwal 1386 H. I took Abu Dawood Shareef and Nasai Shareef. Then in Shawwal 1387 H.I taught Muslim Shareef, Nasai, Ibn Maja and Muatta 1 and 2. After this in Shawwal 1388 H. I taught Bukhari Shareef, Muslim Shareef and Hidaya 3. All praise be to Allah (S.T.) and with the grace of Allah, Bukhari and any other book is completed.

After some days of coming to Mazahir I suffered with cold and fever and then blood came out of mouth. Hazrat Nazim Saheb suggested that I should go to my home. But I denied. Hazrat Sheikh called me and said:

"When you are sick and even other people suggests the same so go your home." I gave the reply which is still fresh in my memory, "Hazrat! If I am going to die, I will die here. What I will listen to, it will be stored in the mind." On this Hazrat said, "Then remain stayed." This is the first conversation with Hazrat. After this I remained seriously ill. And every now and then I attended the class. During that period I wrote a letter to Hazrat Maulana Abdul Haleem Saheb about my illness. Maulana wrote in reply, "It can not be said surely that the blood was from lungs." His reply gave me consolation. But chest pain remained permanently.

I want to write that when I was ill, sometimes I would listen to the lectures of Hazrat sitting in the eastern corner of Darul Hadees and think whether I will be destined to read Bukhari Shareef or not. And would weep.

"I am much thankful to Allah(S.T.) that with His grace I completed the course and then He granted Taufeeq for teaching. It was least expected due to unavoidable circumstances. This is the bounty of Allah."

Books and booklets:

As far as his books and booklets are concerned. There is a long list of Maulana's books. The collection of research works have been published by his disciples. It has been pointed in the previous lines. His last important work is the guide of Saheeh Bukhari "NIBRASUS SARI LI RAIYAZIL BUKHARI." Its first volume covers the chapters from Babul Wahi to Kitabul Wudhu. Maulana Mohd. Ayyub Surati published it from Maktabatul Ilm,Surat.

Maulana Mohd. Akram Nadwi's book "AL FAWAED FI AWAALIL ASANEED WA GHAWAALIL FAWAED SABATAL ALLAMA AL MUHADDIS AL SHEIKH MOHAMMAD YUNUS AL JAUNFURI" on the Sanad of Sheikh yunus was published in his life from Maktaba Nizam Al-Yaqoobi, Bahrain, and presented to him.

Besides these there are several books and booklets on the subjects of Aqeeda, Hadees, Usool Hadees, Fiqh, Usool Fiqh, Tareekh and Seerat. Such as reference of Hadees part "innamal Aamaal Binniyaat," and TAZKIRA HAZRAT ABDULLAH BIN AL ZUBAIR(R).

Reasons Behind Celibacy:

When Hazrat Sheikh entered Mazahirul Uloom it was the age of marriage. But Maulana Abdul Azeem Nadwi (s/o Maulana Shah Abdul Haleem Jaunpuri(R)) says the main reason behind celibacy is his ill health. Due to this he fell ill after some days. This is the reason why he did not dare to get married. He told on the narration of his father Hazrat Maulana Shah Abdul Haleem that once Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi(R)told him that Yunus is your student. Ask him to get married. My father asked Maulana the same, Maulana Yunus said, "I find myself physically so weak that if I have to bathe, I suffer from fever." However, he felt its need in his last age he should not present excuse of ill health and should have got married. Now, it is felt very much.

Hazrat Sheikh himself describes the same reason. He wrote about this in an article when he was in his forties:

"Due to several diseases I could not dare to get married. Now, its need is felt very much due to my illness. But it is too late to compensate."

Teaching:

He was appointed a teacher at Mazahir Uloom, Saharanpur in Shawwal 1382 H. In the beginning he was assigned QUTUBI, MAQAMAT -e- HAREERI, HIDAYA 1, 2, MUKHTASARUL MAAANI and USOOLUSH SHASHI. In 1385 H. he was assigned MISHKAT SHAREEF, SUNAN ABU DAWOOD and SUNAN NASAI. It was the first year of Daura-E- Hadees between Shawwal 1386 H. Shaban 1387 H. It is the same year when Maulana Noorul Hasan Kandhelvi was in Daura-E-Hadees. However, in 1387 H. when Maulana Mohd. Zubair Hasan and Maulana Syed Mohd Shahid were in Daura-E- Hadees, MUSLIM SHAREEF, SUNAN IBN MAJA, MUATTA IMAM MALIK and MUATTA IMAM MUHAMMAD

also included. When in 1388 H. due to eye problem and ill health Hazrat Sheikhul Hadees Maulana Mohd. Zakariya handed BUKHARI SHREEF over to him. And in Zi Qada 1390 H. he was appointed Sheikhul Hadees of Mazahir Uloom in place of Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi. Notes of SAHEEH AL BUKHARI but rather an authentic guide is one of the most research based achievements among his intellectual and written works. It is the outcome of his intellectual devotion of fifty years. Now, it is ready to be published. Its first volume under the title "NIBRASUS SARI LI RIYAZIL BUKHARI" has been published in his life. It covers chapters from "BABU BADIL WAHI" to Hadees of Wudhu. In the same way there is also the work on SAHEEH MUSLIM SHAREEF. It will be presented by his student Asim Ubaidullah Nadwi, Mazahiri (Burma). A number of his students have collected his intellectual notes separately. Among them "AL YAWAQEETUL GHALIYA" by Maulana Mohd. Ayyub Surati, London, "KITABUT TAUHEED FIR RADDI ALAL JAHMIYAH" by Maulana Mohd. Ayyub and "NAWADIRUL HADEES WA NAWADIRUL FIQH" by Mufti Mohd. Zaid Mazahiri, Nadwi, teacher Darul Uloom Nadawatul Ulama, Lucknow, have been published. Apart from Hadees he has works in Figh and Usool Figh. Maulana Dr. Akram's book "AL FARAED FI AWALIL ASANEED WA GHAWALIL FAWAED" is a precious work on his position and Sanad in Hadees science. This book was also published in his life.

A Memorable Letter And Good News:

A memorable letter is being presented below. It has been written by Hazrat Sheikh to Maulana Mohd. Yunus. When we go through it attentively, it comes to the fore what expectations Sheikhul Hadees Hazrat Maulana Mohd. Zakariya had with Maulana Yunus (R).He was seeing his intellectual position higher than him in future. He writes:

"It is first year of Daura as a teacher. It is the forty first year of Daura for this sinful and the forty seventh year of teaching Hadees. May you live long. When you reach the age of forty seven, you will be more ahead than me."

Chapter -3

Clan, parents, attachment to Ulama and Reformers of Region, Education and Training, Intellectual Absorption and Acquisition of Knowledge

Clan and Region:

Hazrat Sheikh Allama, Muhaddis Jaunuri(R) belonged to such a clan of Sheeraz-E- Hind which gave a number of genius to Ummat. Among them internationally acclaimed personalities are Shamsul Ulama Allama Shibli Nomani(R)(D.1914 A.D.) Allama Hameeduddin Farahi (R) (D.1930 A.D.) famous poet late Iqbal Suhail, Hazrat Sheikh Muhaddis Jaunpuri (D.2017 A.D.) They have an upper hand over their subjects. Besides them there are many such personalities who proved beneficial for Ummat very much.

Maulana Abdu Azeem Nadwi Jaunpuri s/o Hazrat Maulana Shah Abdul Haleem Jaunpuri tells about the clan of Hazrat Maulana Mohd. Yunus Jaunpuri(R):

"When it comes to clan of Sheikh Yunus(R), we and other people of the area called his father, Sheikh Shabbir Ahmad. Muslim community of Qasba Gorini consists of Sheikh and Pathan families.Maulavi Mohd. Arshad Nadwi Jaunpuri (Mumbai) also bears testimony to this. He has relation with his clan. Once Maulana Dr.Taqiuddin Nadwi told me, "My and Maulana Yunus Saheb's family is common. It lives in Azamgarh and Jaunpur. And Allama Shibli Nomani(R) also belongs to this family. He writes about his clan in his autobiography "DASTAN MERI" vol. 1 P. 43:

"Azamgarh is a famous district of eastern Utter Pradesh. Once it was considered a district Jaunpur. This land produced renowned personalities. The district consist of a particular community of Sheikh and Pathan. Their ancestral profession is agriculture in general." Allama Syed Sulaiman Nadwi discusses this in "HAYAT-E-SHIBLI" in detail, "The members of this community

are generally hardworking and intelligent. If there are two Alims in the same family, there are hundreds of ordinary persons."

Maulana Dr. Mohd Akram Nadwi (Oxford, London) writes about Jaunpur:

"He belongs to a village of Gorini. The famous institution of eastern Uttar Pradesh "RIYAZUL ULOOM" is situated here. It was established by Hazrat Maulana Abdul Haleem (R) almost 30 years back. Hundreds of Students are benefitted every year. The region of Jaunpur has always been famous for knowledge and learning. Once Shahjahan....... He also gave Jaunpur the title of جونپور شیراز است said:

"DARUL ILM". According to Maulana Safi Lucknowi.

About the intellectual history of Jaunpur very much has been written. Allama Syed Sulaiman Nadwi(R) has presented the intellectual history of Jaunpur in "HAYAT –E- SHIBLI" after extensive research. This short piece of writing does not allow the detail. The following couplets show the bright past of Jaunpur:

The analysis of Allama Syed Sulaiman Nadwi (R) writes in "HAYAT-E-SHIBLI" about Azamgarh, Jaunpur and its Muslim population:

"Azamgarh is a new population. However most of its Qasbat are ancient. Once they fall in Jaunpur. That is why most of the previous famous personalities of Azamgarh were known as Jaunpuri. In those days the vastness of Jaunpur government was different to that of today. On this occasion it is necessary to remove a technical fault. The division of government during the Mughal period was quiet different to the existing English division. On going through the 'Aain-E- Akbari' it comes to the fore that in those days the area of Jaunpur governmet spread from the frontier of present Faizabad to existing Ghazipur. These days they are called the eastern districts."

He writes further:

"Azamgarh has two vast parts. One part consists of Rajputs or the population of other newly converted Muslims. Another part is populated with the clan which ancestors migrated from other Islamic countries and settled here. In the regional language they are called MULKI."

Among the newly converted families who embraced Islam from time to time, remained original in their lineage. Among the families of Kings from Azamgarh and the families of Babus from Sidhari adjacent to Azamgarh are worth mentioning. Since then they have been Muslim Rajput originally. Another community started marrying in the families of Mughals, Pathans, Sheikh and others. In formally they are called 'Rotarah', which is the distortion of Hindi word 'Rawat.' The word Rawat was earlier spoken for Rajputs. Even today somewhere it is spoken. " Ameer Khusru Dehlavi says in QIRANUS SAADAIN:

In Marathi language the word Rawat is used for the Knight. It is a surname of many families.

Allama Syed Sulaiman Nadwi (R) has mentioned the Rawat clan to describe the clan of Allama Shibli Nomani (R), it is known as 'Rotarah'. He writes:

'Maulana's lineage is newly converted Muslim Rajputs who are called 'Rawat.'

The name of his ancestral forefather Shiv Raj Singh's Islamic name has been mentioned as Sirajuddin. He writes:

"The grandson of Sirajuddin, Sohrab gained religious honour apart from worldly position. It means that he progressed spiritually so much that his master permitted him to take the oath of allegiance (Baiat) and conferred upon him the honourable title of Sheikh. This is the reason why they are called Sheikh instead of Khan against the general custom of newly converted Muslim Rajputs."(1)

His father, Shabbir Ahmad Jaunpuri(R):

The family of Hazrat Sheikh has been living in Chowkiya Gorini for four generation. His forefather,"Ghamon Sheikh" went there from Sultanpur. His grandfather, Ghamon Sheikh had a son named "Hubba". Hubba Sheikh had five sons. The eldest of them was "Jahangeer Sheikh." The second son was "Haider Ali Sheikh." The third one was "Ameer Ali Sheikh" who was known as "Ameeran." The fourth son was "Sher Ali Sheikh." The youngest son was "Chiragh Ali Sheikh."

Hazrat Sheikh was the grandson of Sher Ali Sheikh. Sher Ali Sheikh had two wives. The name of first wife was "Amatun Nisa." She was the real grandmother of Hazrat Sheikh and mother of late Sheikh Shabbir Ahmad. The second wife was late Sameenatun Nisa. Her only daughter is "Mufeedun Nisa." She is the aunty of Hazrat Sheikh.

The surname of Sheikh was prefixed with the name of Maulana. So he was called Sheikh Shabbir. Maulana Abdul Azeem Nadwi s/o Hazrat Maulana Shah Abdul Hleem Jaunpuri describes about him:

"Sheikh Shabbir Ahmad died in 1988 A.D. in his hometown Chowkiya Gorini, district Jaunpur at the age of 90 years. Almost two years before his death he had gone for Hajj. Hazrat Maulana Mohd. Yunus was much worried that he should perform Hajj but he was unable to go alone. Due to old age he started forgetting. One day Maulana Yunus said to my father, Hazrat Shah Abdul Haleem, "You must take my father on Hajj." So, it was arranged. Maulana Yunus said," It seems that now my father will not return." My father, Hazrat Maulana Abdul Haleem said," I arranged for the same." Finally they made journey for Mekka and my father took full care of Sheikh Shabbir. Along with my brother Abdul Kareem and Abdullah were also with my father. I had gone along with him in 1985 A.D. All of them took full care of him specially my brother Abdul Kareem. Due to old age and disease he was in need of caring. The group consisted of sixteen persons. When we returned from Hajj via Mumbai, the group expanded to twenty four persons including the receivers. After reaching Jaunpur we took late Sheikh Shabbir to his home and informed

my father that I had given him under the care of his grandson. My mother asked me to inform Maulavi Yunus."

Maulana Abdul Azeem Nadwi Jaunpuri further describes, "Late Sheikh Shabbir offered Namaz punctually. He took care of purification very much. He was always cautious for legal earning. For this he reared a buffalo and and he was also fond of it. He dealt in original ghee. He was a skilled farmer and had property too. He had two sons, Maulana Yunus Saheb and Mohd. Ayyub Saheb. Maulana Yunus was weak and feeble. That is why he was unable to cultivate and work hard. But Mohd. Ayyub did cultivation like his father. Maulana Mohd. Yunus nothing to do with the property. He handed everything over his brother. Although late Sheikh Shabbir was uneducated, yet his study was broad. Due to staying for a longer time in Burma he was acquainted with the history of Englishmen. He was much fond of study. His memory was very sharp. Once he said that although Yunus had become Sheikhul Hadees yet he could not cross me in conversation. He knew good Urdu. He spoke very good Urdu. He spoke very well. Once he told me, "I have determined to offer Taraveeh behind you."

He managed to offer Taraveeh behind me. He would come carrying lantern in one hand and his stick in the other. He was tall and strong. He was much considerate to my father (Hazrat Maulana Shah Abdul Haleem) He did not face him. He said I had read that we must not compete the noble men,lest we might hurt them and utter an unsuitable sentence.

Sheikh Shabbir Ahmad was married to Umadatun Nisa. She died when Maulana Mohd. Yunus Jaunpuri was five years old. He was brought up by his maternal grandmother. In 1986 A.D. he left for Hajj with Hazrat Maulana Shah Abdul Haleem Jaunpuri (R) and died on 24th Rabiul Awwal 1408H. at the age of 90 years in his home town and laid to rest there.

His Brother Late Mohd. Ayyub and His Offspring:

Maulana Mohd.Yunus Jaunpuri had only brother, Sheikh Mohd Ayyub. He was younger to him and had many children. He had eight sons and three daughters. His sons are Mohd Khalid, Mohd Aleem, Mohd Shahid (Nanhe), Mohd Saleem, Mohd Hamid, Mohd Akhtar, Mohd Azam and Abdus Salam. They are the heirs of Maulana. In his life itself Maulana handed all his property such as his house, land, field and legacy of his parents over to them. Even his belongings at Saharanpur were given to them by the administrators. He donated his personal house of Saharanpur, however it was not his residence, to Mazahir Uloom Waqf. His personal library which consisted of books worth Lacs was donated to Mazahir Uloom, Dar-E- Jadeed where he was a professor. It was named after him as 'MAKTABATUSH SHEIKH MOHAMMAD YUNUS AL JAUNFURI' in his beloved memory. Apart from this his other used and unused personal belongings were given to his nephews. Because he had neither parents, maternal and paternal grandparents, Uncles nor brothers etc. Only his nephews were there who were in the capacity of his sons and heirs.

His Mother and Her Clan and Hometown:

Hazrat Sheikh himself describes, "The name of my mother was Umadtun Nisa. My mother was known as 'Dattan.'(1)

His mother late Umdatun Nisa was famous with the name'Dattan' in the village. She was very punctual to religious duties and was a noble and pious lady. She died very early. She attained almost the age of the head of all women, Hazrat Fatima Zahra(R). She died of tuberculosis. All the time it was careless When she died, Hazrat Sheikh was 5 years and 10 months old. It means she died in 1943A.D. Hakeemul Ummat Hazrat Maulana Ashraf Ali Thanvi (R) also died in the same year. Because Hazrat Sheikh's date of birth is 12th October 1937-25th Rajab 1356 H.

Mohtarma Umdatun Nisa is the daughter of late Mr.Shuaib Ali. He was a resident of Bara Kalan village. Bara Kalan is situated near Kheta Sarai at a distance of seven or eight kilo meters from Chowkiya. The maternal grandmother of Hazrat Sheikh from'Dubaya' village. Dubaya is 25 kilo meters away from Chowkiya. She did the first marriage with Maulana's real maternal grandfathe,Mr. Shuaib Ali. Mr. Shuaib Ali had died before Maulana's mother

was born. Her second marriage was solemnized with the brother of Maulana's grandfathe, Sheikh Ameer Ali. Hazrat treated him both as grandfather and maternal grandfather. He also reciprocated equally.

Birth:

There is a contradiction between Hazrat Maulana Mohd. Yunus Jaunpuri's lunar and solar date of birth. Hazrat Maulana Habeebur Rehman Azmi's grandson Maulana Masood Azmi writes, "As per the statement of hisautobiography, Maulana's date of birth is 25th Rajab 1355H.-2nd October 1937 A.D. In Maulana's intellectual notes namely "Al- YAWAQEET AL-GHALIYAH" compiled by Maulana Mohd. Ayyub Surati under the title 'An Autobiographical Statement' the aforementioned date of birth has been written. I also wrote the same. Likely other writers have written the same date in their articles relying it. For this refer to 'Monthly Mazahir Uloom, Saharanpur' and 'Zia-E- Ilm, Hyderabad'edition dated 7th August 2017. In these monthlies the personal details, intellectual, practicle achievements and his thoughts have been discussed at tength. But it seems to me that there is some doubt. As per my calculations 25th Rajab 1355 H. corresponds only to 2nd October not 1937 A.D, but rather it corresponds to 12th October 1936 A.D."(2)

Maulana Masood Azmi made correction in solar date believing lunar date authentic. So this opinion might be correct. But rather correction should be made in lunar date believing the solar date as original. Thus the month of Rajab its date will remain intact and the year will be 1356 H. instead of 1355 H. Maulana Ayyub Surati has also written the same. Thus his death of birth will be 12th October 1937 corresponding to 25th Rajab 1356."

Age of Maturity, His First Fast and Precept From An Incident of His Father:

Hazrat Sheikh did not describe definitely about his first fast as per Islamic jurisprudence but the pointed towards it from an incident of his father. As the narrator of his utterances narrates. He said: One day a humorous incident took place. My father would break his fast first before

Azan by looking at the sky. One day it rained heavily and every one had reached the masjid. Everyone assumed that the sun must have set, they broke their fast and even Azan was called. But my father did not break his fast and waited for a while. After sometime the clouds flew away and the sun rays became evident. Even my grandfather broke his fast. This incident took palce when I started observing the fast."(1)

His Father Sheikh Shabbir Ahmad's Disappointing Illness And Consolation of A Saint:

When Hazrat Sheikh's father Sheikh Shabbir Ahmad came from Sangapur to his village chowkiya, someone did witchcraft on him. Due to this he remained bedridden for seven years. The cousin of Hazrat Sheikh's maternal grandmother, Shah Mohd. Saheb came to know about his illness. He was a very pious and noble person. Most of the time he remained in the state of absorption. He came for his treatment. At that time Hazrat must have been 12 or 13 years old. Then the saintly man addressed Hazrat Sheikh's father and said, "Your son, Yunus will become a great Alim of his time. In his time no Alim will be great like him" and said about Hazrat Sheikh's younger brother, Sheikh Mohd. Ayyub, "He will do farming."(1)

Thus Allah (S.T.) granted health and long life to Sheikh Shabbir Ahmad. He lived almost 90 years and performed Hajj as well. He was fortunate to see the progress of Hazrat Sheikh in his life and was grateful to Almighty Allah. Earlier it has been mentioned that in the childhood Hazrat's father did not want to give him education. A distant relative convinced my father for my education.(2)

Childhood Details And First Impression of Hazrat Maulana Syed Husain Ahmad Madani's Honour And Love:

In fact the childhood impression is lasting. In this regard first of all the honour and love of Hazrat Maulana Syed Husain Ahmad Madani(R) enterd his heart. Regarding this Hazrat Sheikhul Islam's maternal grandson, Maulana

Mufti Syed Mohamamd Affan Mansoorpuri writes: "The prestige and honour of the personality established in my heart first, it was the personality of Hazrat Madani(R). He would tell the stories of his childhood that once Hazrat madani(R) visited our village. So all villagers and people of the adjoining areas gatherd to see Hazrat. A large number of people took oath of allegiance to him. Compassion and honour of the people was worth seeing. Not noly men but also women and children were happy and clad in new clothes. It was like Eid. I did not notice such enthusiasm among the people of area(Plzzz corrent the the line with the original)

On the arrival of a personality ever since I had attained the age of maturity. From that day onwards the prestige of his glory established so much in my heart that it kept increasing day by day. He would describe these incidents with so much love and devotion that he started sobring and the eyes of the listeners welled up."(1)

Religious and Spiritual Effects of Hazrat Shah Miyan Chand Shah Tandvi

Hazrat Shah Miyan Chand Shah Tandvi belongs to Hazrat Khwaja Mohd. Masoom Sarhandi as follows:

"His Sheikh, Hazrat Maulana Syed Abul Hasan Naseerabadi was the successor of Maulana Shah Muradullah Thanesari. He was the successor of Hazrat Shah Naeemullah Behraichi. He is of Hazrat Shah Mirza Mazhar Jan-E-Jana Delvi. He is of Hazrat Sheikh Noor Mohd. Badayuni. He of Hazrat Khwaja Mohd. Masoom Sarhandi and he was the successor of Hazrat Mujaddid Alf Sani(for further study of his life see the book of this writer "(SALA-E- ARBA" published by Syed Ahmad Shaheed, Daera-E- Shah Alamullah, Raebareilly)

Hazrat Shah Miyan chand Shah Saheb belonged to Yusuf Zai tribe of Afghanishtan. His grandfather came to India and his father Karam Khan lived in Tanda.

Hazrat Chand Shah was born in 1227 H. and married at the age of 18 years. Then he seprated himself from the worldly affairs and got himself busy

with the rememberance of Allah. He had oath to allegiance with Hazrat Shah Syed Abul Hasan Naseerabadi. He passed the stages of spriritualilty under his training and was conferred with the robe of Khilafat. His Sheikh directed him to serve and told him that he would shine like the moon wherever he would be. His popularity kept increasing. However he was illiterate but he was favoured with the inspired knowledge. The group of Ulama would remain with him for reformation and enlightenment. He lived long and on 27th Zil Hijja 1317 H. at the age of 90 he left for his heavenly abode.(2)

A great task of the reformation of beliefs and deeds was performed by Hazrat Miyan Chand Shah Saheb in the eastern region. Several miracles appeared from him. Hazrat Maulana Qamruzzaman Allahabadi has described it in "AQWAL-E- SALAF". This writer listened to the incidents of his miracles frequently through Hazrat Maulana Mohd. Yunus Jaunpuri. Sheikhul Hadees, Mazahirul Uloom. These were not related to his observation but rather to his predecessors.

Description of His Garandfather:

In a meeting Hazrat Sheikh said describing about his grandfather, "When my grandfather would bathe, he poured water over his body three times. I was a child. So, I asked my grandfather why you wash your body three times. My grandfather would wash his body three times because it was the way of prophet (Sunnat). From where this Sunnat came to him. Actually a noble man came to my home and he taught him the Islamic etiquettes.

The Teacher of Qaeda Baghdadi, Late Hafiz Abdul Hai And Attention of Maternal Grandmother:

It was the quality of the great Muhaddis, Hazrat Maulana Mohd. Yunus Jaunpuri and the secret of his popularity that he never forgot any of his patrons. Even he remembered the teacher who taught him Qaeda Baghdadi. Maulana Mufti Syed Mohd. Affan Mansoorpuri quotes a passage from his atterances, "Regarding my education whenever my maternal grandmaother saw me she asked me to go to madras."

Either father should be polite and mother should be strict or vice versa. Family members made youngers fearful, they said, "Abba is coming." Hearing this everyone became silent. He had an awesome personality. All his children and grand children became Hafiz at the age of 7 years. Only two children became Hazfiz at the age of 11 years. It is only bounty of Allah. It is not known how he adopted the suitable way for different students. He did not beat the students much like other Hifz terachers. I learnt Qaeda Baghdadi from him. The student who did no learn the lesson, he was punished. When I was six years old he said to me, "Open your hand. Now the second one." He would beat in the manner that the student only felt the striking. After a moment this feeling vanished away. No physical mark was visible. He said, "He had taken oath of allegiance with your maternal grandfather. He attained perfection in this field." Hazrat Sheikh remembered the favours of his first teacher late Hafiz Abdul Hai so much that he gained many bounties. Hazrat Sheikh further described to Maulana Syed Mohd. Affan Mansoorpuri about his maternal grandfather, "When his funeral processoion was going, there was a sea of people. Despite many bamboos were tied to the funeral cot but it was not easy for the people to shoulder. There was a flood of people. We did not attend. If we had gone, we would have been trampled. It was his popularity."

He described one more quality of his patron and the first teacher pointing to the beneficence of Hazrat Maulana Syed Husain Ahmad Madani, "He was also a great spiritualist. No case was unsuccessful. Either it be the case of sorcery or that of Jinn. As soon as it was referred to Maulana Husain Ahmad Madani, it was alright. He took oath from the group of Jinn who were in his custody, not to tease the noble children. He took the oath and released them."

Student Life at Madrasa Ziyaul Uloom Mani Kalan, Jaunpur and Secial Attention of His Favoruite Teacher Maulana Ziyaul Haq Faizabadi:

Sheikh Shabbir Ahmad Jaunpuri enrolled his son in Madarsa Ziyul Uloom Mani Kalan. It was the only madrasa close to his village, Hazrat Maulana Shah Abdul Haleem(R) established Madrasa Riyazul Uloom at village Chowkiya, Gorini in 1973-74 A.D. it flourished very much and was counted

among the big madaris. This period is Maulana Mohd Yunus'student life at Mazahir Uloom. Maulana migrated from Madarsa Ziyaul Uloom Mani Kalan Jaunpur to Mazahir Uloom Saharanpur. Its credit goes to Hazrat Maulana Shah Abdul Haleem (R). Since the beginning Hazrat Maulana Shah Abdul Haleem Saheb had been compassionate and thoughtful to him.

Maulana Ziyaul Haq Mazahiri, Fazabadi was his favourite teacher at Madarsa Ziyaul Uloom Mani Kalan, who was the maternal cousin and student of Hazrat Maulana Shah Abdul Haleem Jaunpuri. Thus Maulana Mohd. Yunus is the student of HazratMaulana Shah Abdul Haleem Jaunpuri (R) both directly and indirectly.

Hazrat Maulana Shah Abdul Haleem Saheb trained Maulana Ziyul Haq Faizabadi in such away that he taught the books of the class and asked him to teach the previous class. Thus he engaged him both as a learner and teacher. Such as he taught him Sharh-e-E- Waqaya and asked to teach Qudoori. When he was teaching the books of the third class of Arabic (Arabic Som) and asked him to take the second class of Arabic (Arabi Dom). The same method was applied to Maulana Yunus Saheb.Maulana Ziyaul Haq made the students solve the lessons and stick was always with him. He took strigent action. Maulana Ziyaul Haq Saheb was so much thoughtful and compassionate to Maulana Yunus Saheb that whenever he fell ill and went from Mani Kalan to his village Chowkiya, Gorini, Maulana Ziyaul Haq himself came to take him and consoled him. Thus he brought him back to continue the studies. However, Maulana Ziyaul Haq had disability in his leg. But he took pain for this noble purpose.

Hazrat Maulana Abdul Haleem Jaunpuri's son and Hazrat Sheikh's student, Maulana Abdul Azeem Nadwi Jaunpuri syas that Hazrat Sheikh would describe the favours of Maulana Ziyaul Haq very passionately during the lectures of Bukhari Shareef and addressed the students saying my sons the credit of my present position goes to Maulana Ziyaul Haq Saheb. Further Hazrat Sheikh says, "My father was not in favour of my studies and even circumstances were unfavourable. It was the favour of Maulana Ziyaul Haq that he remained hopeful. The book which was finished in twenty days due to me took three months. Because frequently I remained ill. Every next day I fell

ill. I am much grateful to Maulana Ziyaul Haq that due to his efforts I got education otherwise there were no sources. Even he beat in order to make the students learn lessons. But due to my illness he spared me."(1) Hazrat Maulana Shah Abdul Haleem Jaunpuri (R), a wise and pious Alim and great patron and teacher of Madrasa Ziyaul Uloom Mani Kalan, Maulana Mohd. Yunus Saheb was also his student and his attention and training sent him to Mazahirul Uloom. Thus he completed his primary and secondary education at Madrasa Ziyaul Uloom itself. Later on Hazrat Maulana Shah Abdul Haleem Saheb left madaras due to some reasons and established an educational institution with the name of Madarsa Riyazul Uloom. With the grace of Allah it is on the path of progress.

Maulana Mohd. Akram Nadwi Jaunpuri writes about the madarsa, "I heard his name in 1392H. at the age of nine when I was a student of class1 (Persian) at Madarsa Ziyaul Uloom Mani Kalan. My favourite teacher was Maulana Abdul Ali Manavi who taught me Gulsitan, Bostan and Yusuf Zulaikha etc. Hazrat Sheikh and Maulana Abdul Ali were classmates. Having completed the middle class education at Madarsa Ziyul Uloom, he did completion from Mazahir Uloom, Saharanpur and appointed there as a teacher. After some years he occupied the most dignified positon i.e. the post of Sheikhul Hadees. Naturally he was the topic of discussion at Madarsa Ziyaul Uloom Mani Kalan. It was a proud moment for the madarsa that one of its students flourished and accupied such a great position. I listened about him within the four walls of Madarsa from my teachers and senior students. That is why the impression of his greatness set in my heart since beginning."(1)

Quest for Education and Struggles:

Although after the death of his mother, Hazrat Sheikh started attending a maktaba with his maternal Uncle under the care and dua of his maternal grandmother, yet his father was not in his favour. He wanted that he should earn money. Hazrat Sheikh says, "I would get up in winter night. My mother had died. I kneaded the flour and prepared food for family members. Merely that my father should not stop me from studying. Once when I had finished all works, he said, "Take the buffalo to the shepherd. It was running

so I got late. While roaming it was 11 'o clock. The school was over. I wept bitterly. Next day the teacher scolded me. He further said, "Father was not in favour of my education because he was poor. There is hardly a father who does not want to make his child educated. But everyone knows better about his problems. He said, "Once I reached madarsa drenched in incessant rain.Madarsa was at the distance of 5 K.m. As soon as I reached there the teacher asked me to change my sheet in the room. Such compassionate and well wisher teachers are hardly found."(3)

During his student life at Mazahir Uloom there was not enough stuff at the time of Iftar. Maulana Jabir Palanpuri describes what Hazrat Sheikh Shared with the students of Daura-E- Hadees, "When I was in your age, I took a piece of bread in my pocket. When Azan was called, I ate the bread and drank water."

The students of Hazrat Sheikh Jaunpuri(R)

(Daura-E- Hadees)

Compiled by the author

Allama Muhaddis Sheikh Mohd. Yunus Jaunpuri rendered his services at Mazahir Uloom for 57 years. He started teaching the books of Hadees just after the death of his favourite teacher, Hazrat Maulana Ameer Ahmad Kandhelvi till his death. Go through its detail in his own words, "Due to the death of my teacher Maulana Ameer Ahmad in Zil Hijja 1384 H. Mishkat Shareef was assigned to me from my teacher Mufti Muzaffar Husain Saheb, Rector, Mazahir Uloom. I took it up from Babul Kabaer. Then next year in Shawwal 1385H. I taught Muktasarul Maani, Qutubi, Sharh-E- Waqaya, Mishkat Shareef (complete). In Shawwal 1386H. Abu Dawood Shareef, Nasai Shareef, and Noorul Anwar remained under my teaching. And since Shawwal 1387 H. Muslim, Nasai, Ibn Maja, Muatta1 and 2 had been under my teaching. After that in Shawwal 1388 H. I taught Bukhari Shareef and Hidaya vol.3."(1)

Renowned Alim and author, Maulana Mohd. Yunus Matala (founder, Darul Uloom Holcumb Berry, Britain) learned the books of conditional Daura such as Mishkat Shareef. Nukhbatul Fikar and preface of Mishkat from Maulana Mohd. Yunus Saheb. In Daura-E- Hadees he learned Saheeh Muslim, Sunan Nasai, Sunan Abu Dawood, Sunan Ibn Maja and Muatta from Sheikh Yunus(R).

Maulana Mohd. Yunus Matala's classmate and my teacher, Maulana Abdul Qadir Nadwi, Pattani (Hadees Professor and vice principal, Darul Uloom Nadwatul Ulama) says: "We learned Abu Dawood Shareef from the Sheikh and Saheeh Bukhari from Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi(R).

While Hazrat Maulana Mohd Yusuf Matala and Maulana Abdul Qadir Pattani, Nadwi were in Daura-E- Hadees it was the first year of Hazrat Sheikh Jaunpuri as the teacher of Daura-E- Hadees. In the second year Hazrat Maulana Abdul Hafeez Makki(R) was in Daura-E-Hdees. Maulana Syed Mohd. Shahid Saharanpuri, who served Hadees Shareef through establishing Madaris, Printing press and book depots, wrote that he learned Sunan Ibn Maja, Sunan Nasai, Muatta Imam Malik and Muatta Imam Muhammad in Daura-E- Hadees from Hazrat Maulana Mohd. Yunus Jaunpuri(R). His classmate Maulana Mohd. Haroon Nadwi(R)told since that time itself his inner self was pure and he was the star of his teachers and spiritual guides.

Renowned scholar Maulana Noorul Hasan Kandhelvi's year of Daura-E-Hadees was Hazrat Sheikh Jaunpuri's first year of Saheeh Bukhari. He learned complete Bukhari and Muslim from Hazrat Sheikh.

Among the famous students of Hazrat Maulana Mohd. Yunus Jaunpuri(R), in the second year of Bukhari, are Maulana Zubairul Hasan (Sheikhul Hadees Madarsa Kashiful Uloom, Markaz Nizamuddin, Delhi) Maulana Waseem Ahmad Saharanpuri (Sheikhul Hadees Jamia Ashraful Uloom Rashidi, Gangoh) Maulana Syed Mohd. Shahid Saharanpuri (Secretary, Mazahir Uloom, Saharanpur) and famous Alim and authority in Hadees Maulana Habeebullah Qurban Muhajir Madani.

Among his students other than Daura-E- Hadees is famous Alim and Muslim leader, Maulana Abdul Aleem Farooqi, Lucknowi (Principal,Darul Muballigheen Lucknow. Member of council, Darul Uloom Deoband. Member of Administrative council, Nadwatul Ulama, Lucknow). Although he did Daura-E- Hadees from Darul Uloom Deoband and learned Bukhari Shareef from Hazrat Maulana Syed Fakhruddin Muradabadi, yet his foundation of Hadees and Fiqh education was laid at Mazahir Uloom. He acquired his education from the classes of Sharh –E- Jami to Mishkat at Mazahir Uloom. He remained in the company of Hazrat Sheikh Jaunpuri's favourite teacher, Hazrat Maulana Asadullah (Rector, Mazahir Uloom) and benifitted from him personally. He stayed at Mazahir between 1386-1388 H.

Hazrat Maulana Asadullah (Rector, Mazahir Uloom, Saharanpur) was so pleased with the service and loyalty of Maulana Abdul Aleem Farooqi that he composed a couplet (with the grace of Allah, Maulavi Abdul Aleem Lucknwi is enough of me.)

Maulana Abdul Aleem Farooqi learned Sharh-E- Waqaya (Islamic Jurisprudence)Qutubi (Logic) and Rasheediya (Debate)

Renowned scholar Maulana Noorul Hasan Rashid Kandhelvi was his classmate. He also remained the student of Sheikh Jaunpuri in Daura-E-Hadees and learned Bukhari and Muslim. He also told that he had learned Mishkat from him. His year of Daura was the first year of Sheikh Jaunpuri as the lecturer of Bukhari Shareef. Late Maulana Ehteshmul Hasan Kandhelvi also learned Sharh-E- Waqaya from Sheikh Jaunpuri.

However, Maulana Mohd. Yusuf Matala (Britain) laearned even Mishkat Shareef, and Sharh- E- Nukhbatul Fikar from Sheikh Janupuri. In Daur-E-Hadees he learned soeme other books of Hadees particularly Sunan Abu Dawood. Maulana Abdul Qadir Pattani nadwi (Vice principal Darul Uloom Nadwatul Ulama, Lucknow) was also with him.

Maulana Syed Mohd Salman Mazahiri (Rector, Mazahir uloom) learned early part of Mishkat from the former rector of Mazahir Uloom, Maulana Mufti Muzaffar Husain Ajrarvi.

Maulana Mufti Muzaffr Husain Saharanpuri (R) was assigned Sunan Tirmizi after the death of his Daura-E- Hadees teacher, Maulana Ameer Ahmad Kandhelvi in Zil Hijja 1384 H. And Maulana Mohd. Yunus Jaunpuri was assigned Mishkat Shareef and he taught it from Babul Kabaer and finished it. Maulana Syed Mohd. Salman recorded all the lectures of Mishkat Shareef with utmost interest. It is a significant intellectual achievement in several volumes. It proved a bounty for him because in 1396 H. Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Kandhelvi(R) assigned Mishkat Shareef to him. He served it for two decades. His lectures made him famous. Maulana Mufti Muzaffar Husain Ajrarvi gave the lectures of Mishkat Shareef. After him Maulana Mohd. Yunus Jaunpuri (R) then Maulana Mohd. Aqil Saharanpuri and after him Maulana Mohd. Syed Salman Mazahiri.

However, Hazrat Sheikh Yunus Jaunpuri was known as a renowned scholar and professor of Hadees in the Islamic world. He also had a deep interest in Islamic Jurisprudence. He was assigned its most important books. He taught some books of Figh (Islamic Juriprudence) to the students of Darul ifta after Daura-E- Hadees, for example he taught Rasmul Mufti and preface to Durr-E-Mukhtar to Maulana Mufti Zaid Mazahiri Nadwi (professor of Hadees and Figh, Darul Uloom Nadwatul Ulama) in Daura-E- Hadees he learned Tahayi Shareef (Sharhu Maanil Asar) as well. In this class one of his famous students, Maulana Mohd. Yunus Palanpuri s/o Hazrat Maulana Mohd. Umar Palanpuri is mentioned. This fact bears testimony to his versatality in the field of Hadees and Figh as well. The administration of Mazahir Uloom appreciated his services. Sheikh taught Hidaya-3 from among the books of conditional Daura along with Bukhari and Muslim in Daura-E- Hadees, Maulana Yaseen Kakosi (Principal and teacher of Sunan Tirmizi, Darul Uloom Nazeeriya Kakosi) and Maulana Ahmad Husain Pattani are fortunate to learn Hidaya-3 from Sheikh. In the same year Mishkat Shareef was assigned to Maulana Syed Mohd, Salman Mazahiri, He learned it from him.

The Year 1386- 87 H. (The first year of Sheikh Jaunpuri as a techer of Daura-E-Hadees)

- Maulana Mohd. Yusuf Matala(R) founder, Darul Uloom Holcumb Berry, Britain and successor of Hazrat Sheikh Zakariya (R) and Sheikh Yunus.
- Maulana Naseebullha Pratapgarhi, Madarsa Hifzul Uloom, Dara, Pratapgarh.
- Maulana Bilal Ahmad Saharanpuri, successor of Hazrat Qari Ameer Hasan Seewani (R).
- Maulana Shah Muneer Ahmad Kaleem, Mumbai, successor of Hazrat Maulana Abdul Haleem Jaunpuri(R)
- Maulana Abdul Qadir Pattani Nadwi, vice principal, Darul Uloom Nadwatul Ulama and authorized by Hazrat Maulana Syed Mohd. Rabey Hasani Nadwi.

- Maulana Mohd. Shafi Mazahiri Raebarelvi, former principal and head teacher of Jamia Islamia Falahul Muslimeen, Ameen Nagar (Tendwa) Amethi (formerly Raebareilly).
- Maulana Ansar Ahmad Kandhelvi(R) (Father of Maulana Maaz Ahmad Kandhelvi, teacher of Mazahir Uloom, Saharanpur).

The year 1387-88 H.(The second year)

- Maulana Malik Abdul Hafeez Abdul Haq Makki (R),successor of Hazrat Sheikhul Hadees Maulana Hassan Ahmad Bihari,Makki, successor of Hazrat Sheikhul Hadees (R).
- Maulana Mohd. Haroon Nadwi Indori(R),former librarian of Nadwaul Ulama.
- Maulana Abdul Aakhir (R)s/o Maulana Abdul Awwal Ajrarvi, authorized by Hazrat Shah Hakeem Mohd. Akhtar(R),Karachi.
- Maulana Abul Barkat Mazahiri,founder and principal of Darul Uloom Agra.

The year 1388-89 H. (The third year of Daura-E- Hadees and the first year of Saheeh Bukhari)

- Maulana Ahmad Laulati Gujrati(R), former Sheikhul Hadees Darul Uloom, Baroda and successor of Hazrat Sheikhul Hadees Maulana Mohd. Zakariya Muhajiri(R).
- Maulana Mohd. Abbas Raepuri, rector of Madarsa Faiz-E-Hidayat Raheemi Raepuri.
- Maulana Noorul Hasan Rashid Kandhelvi, former president of Hazrat Mufti Ilahi Bakhsh Academy and editor of the magazine "Ahwaal-O Asar" Kandhla, successor of Hazrat Mufti Iftekharul Hasan Kandhelvi and member of council, Nadwatul Ulama, Lucknow.

The year 1389-90 H.

 Maulana Mohd. Zubairul Hasan Kandhelvi (R) former Sheikhul Hadees, Jamia Kashiful Uloom, Bangla Wali Masjid, Markaz Nizamuddin, Delhi. Son of Hazrat Maulana Inamul Hasan Kandhelvi. Authorized by Hazrat Sheikh Zakariya(R), Hazrat Maulana Ali Miyan Nadwi and Hazrat Maulana Iftekharul Hasan Kandhelvi(R).

- Maulana Abdul Hannan, founder and rector of Darul Uloom Zakariya, Begu Sarai, Bihar.
- Maulana Syed Mohd. Shahid Saharanpuri, Secretary Mazahir Uloom, Saharanpur, maternal grandson and authorized by Hazrat Sheikh Zakariya(R).
- Maulana Mufti Abdul Wahid Midnapuri, Sheikhul Hadees Darul Uloom Bindwa, Western Bengal.
- Maulana Habeebullah Champarani Muhajir Madnai, attendant and secretary of Hazrat Sheikh.
- Maulana Waseem Ahmad Saharanpuri, Sheikhul Hadees, Madarsa Ashraful Uloom Gangoh.
- Maulana Sameeruddin Bihari, teacher of Jamia Rehmaniya, Munger, Bihar.

They year 1390-91 H.

- Maulan Faquer Mohd. Andmani, founder and rector of madarsa
 Nasirul Uloom, Andman Nicobar and authorized by Hazrat Sheikh Zakariya(R).
- Maulana Mohd. Ilyas s/o Banda Ilahi Surati, principal of Madarsa Dawatul Haq, Surat, Gujrat.
- Maulana Babuddin Kanpuri, teacher of Jamia Arabiya, Hathora, Banda.
- Maulana Syed Mohd. Mushtaq, founder and rector of Darul Uloom Kholapur, Amrauni.
- Maulana Syed Mehmood, founder and rector of Madarsa Misbahul Uloom, Akola, Maharashtra, authorized by Maulana Mufti Abdul Aziz Raipuri(R) successor of Hazrat Maulana Syed Abul Hasan Ali Nadwi(R).
- Maulana Mohd. Mazhar Alam Muzaffarpuri, founder and principal of Al-Mahadul Islami, Canada and authorized by Hazrat Sheikhul Hadees(R).

The year 1391-92 H.

- Maulana Zafar Ahmad Nadwi Azmi, lecturer, department of Arabic, Muslim University Aligarh. Former lecturer, Hindu University Banaras and nephew of Hazrat Maulana Ammar Ahmad Allahabadi(R).
- Maulana Mohd. Tahir Saharanpuri, successor of Hazrat Sheikh
 Jaunpuri, Saharanpur.
- Maulana Abdul Ghaffar Bastavi teacher of Hadees, Madarsa Ameeniya, Delhi.
- Maulana Najeebullah Champarani, authorized by Hazrat Sheikhul Hadees(R).
- Maulana Syed Ghayasuddin Allahabadi, rector of Al- Markazul Islami, Allahabad and commentator of the Holy Qur'an.
- Maulana Ateeullah Champarani,authorized by Maulana Asadullah Saheb.
- Maulana Mohd. Ayyub Surati, Sheikhul Hadees, Darul Uloom Lecester and president of Majlis Dawatul Haq, Lecester, Britain.
- Maulana Mifzalur Rehman Sultanpuri (s/o of Hazrat Maulana Basharat Ali, Hardoi) teacher of Madarsa Ashraful Madaris, Hardoi.
- Maulana Mufti Dawood, founder of Tahqeeqat-e-E-Sharaiya Institute, Agra.

They year 1392-93 H.

- Maulana Rafeeq Ahmad Gujrati, founder Sheikhul Hadees, Darul Uloom Barada, Gujrat. Presently Sheikhul Hadees, Darul Uloom AL- Markazul Islami. Ankleshwar1392 H.
- Maulana Mufti Syed Mohd. Khalid s/o Maulana Mufti Mohd. Yahya Saharanpuri,teacher of Mazahirul Uloom,Saharanpur and successor of Hazrat Maulana Mufti Mehmood Hasan Gujrati(R).
- Maulana Qari Syed Habeebullah Ahmad Bandvi, the elder successor of Hazrat Maulana Qari Syed Siddique Ahmad Bandvi,(Rector of Jamia Arabia Islamia, Hothora, Banda) authorized by Hazrat Maulana Ali Miyan Nadwi, Maulana Mufti Muzaffar Husain and Maulana Mohd. Yunus (R).

- Maulana Ghulam Mohd. Wastanvi, founder and rector of Jamia Ishatul Uloom, Akkal Kua, authorized by Hazrat Bandvi and Hazrat Sheikh Jaunpuri(R).
- Maulana Shah Abdur Raheem Jaunpuri, rector of Madarsa Riyazul Uloom, Gorini, Jaunpur, son and successor of Hazrat Maulana Shah Abdul Haleem Janunpuri(R).
 - Maulana Syed Mohd. Shuaib Idrees Bastavi, Vapi, Gujrat.

They year 1393-94 H.

- Maulana Ubaidullah Seewani Nadwi, former lecturer of Hadees,
 Darul Uloom Nadwatul ulama. Presently staying at Dubai.
- Maulana Najeebul Hasan Thanvi, rector of Madarsa Imdadul Uloom,Thana Bhawan and Chairman of Khanqah Ashrafiya Imdadiya, Thana Bhawan.
- Maulana Mohd. Anwar Gangohi, lecturer of Tafseer and Hadees, Madarsa Ashraful Uloom Rasheedi, Gangoh.
- Maulana Raeesuddin Bijnori, lecturer of Hadees, Mazahir Uloom, Saharanpur and authorised by Hazrat Maulana Asadullah(R).
- Maulana Mohd. Yunus Palanpuri, authorized by Hazrat Sheikh Maulana Syed Abul Hasan Ali Nadwi (R)Sheikh Zul Fiqar Ahmad Naqshabandi and Hazrat Maulana Mohd. Rabey Hasani Nadwi.

They year 1394-95

- Maulana Abdul Zahir Azmi, teacher of Madarsa Baitul Uloom, Sarai Meer, Azamgarh.
- Maulana Mufti Mohd Ismail, Sheikhul Hadees, Madarsa Madeentul Uloom Memari, Bardwan, Western Bengal.
- Maulana Mufti Abdullah Patel Ruvedarvi, founder of Jamia Mazhar Sadat, Hansot and authorized by Hazrat Maulana Mohd. Yunus Jaunpuri(R).
- Maulana Mufti Abdul wadood Hyderabadi, teacher of Darul Uloom Sabeelus Salam, Hyderabad.

- Maulana Syed Abdul Qadeer Mazahiri Hyderabadi, Newyork,
 America.
- Maulana Abdul Rasheed Sultanpuri, teacher of Madarsa Baitul Uloom, Sarai Meer and authorized by Hazrat Maulana Mufti Mehmood Hasan Gangohi(R).

They year 1395-96 H.

- Maulana Malik Abdul Waheed Makki, chief of Matabiur Rasheed,
 Medinah and authorized by Hazrat Maulana Mohd. Talha Kandhelvi(R).
- Maulana Abdul Azeem Nadwi Jaunpuri, son and successor of Hazrat Maulana Abdul Haleem(R)and authorized by Hazrat Maulana Mohd. Talha Kandhelvi(R).
- Maulana Abdul Azeem Mazahiri, teacher of Hadees Jamia Rehmaniya, Tanda Badli, Rampur.
- Maulana Kabeeruddin Farar Araryavi, founder and rector of Madarsa Qadiriya Missar Wala, Himachal Pradesh, author of the books "Ummeedon Ka Chiragh," and "Mitti Ka Chiragh" etc.
- Maulana Mohd. Ilyas Roorki, former Imam Masjid, Makka, founder and rector Jamia Khadeeja Lil Banat Madarsa Tahfeezul Quran, Roorki, Uttara Khand and authorized by Sheikh Yunus(R).
- Maulana Mohd. Uzair Husain Bastavi, Sikrori Dubgga, Lucknow, authorized by Hazrat Maulana Syed Mohd. Rabey Hasani Nadwi and Hazrat Mufti Ahmad Kanpuri.

The year 1396-97 H.

- Maulana Mohd. Ibraheem Mazahiri, principal and lecturer of Hadees, Jamia Qasmiya, Kharod, Gujrat.
- Maulana Mohd.from Johnsberg, successor of Hazrat Sheikhul
 Hadees.

Thy year 1397-98 H.

- Maulana Mohd. Bilal Bawa Bermi, lecturer of Hadees, Darul Uloom Holcomb, Berry, Britain and authorized by Hazrat Sheikh Zakariya (R).
- Maulana Mohd. Iqbal Bawa Rangooni, former editor, monthly "Al-Hilal", Manchester, Britain.
- Maulana Mohd. Yaseen Kakosi, principal and lecturer of Hadees, Darul Uloom Nazeeriya, Kakosi, Gujrat.
- Maulana Ahmad Husain Pattani, founder and rector of Madarsa Kanzul Uloom, Ahmedabad, Gujrat, commentator of Sunan Nasai and successor of Hazrat Maulana Syed Mohd. Rabey Hasani Nadwi.
- Maulana Izharul Haq, head teacher, Madarsa Ashraful Uloom, Kanwah, Bihar.
- Maulana Abdul Khaliq Azmi, teacher of Hadees, Madarsa Matlaul Uloom, Banaras.
- Maulana Mufti Kazim Ali, Sheikhul Hadees, Darul Uloom Islam Nagar, 24, Pargana, Bengal.
- Maulana Mohd. Salman Gangohi, teacher of Hadees, Madarsa Ashraful Uloom Rasheedi, Gangoh.

The Year 1398-99 H.

- Maulana Ahmad Ali, Hardoi, teacher of Hadees, Madarsa Ashraful Madaris, Hardoi, successor of Hazrat Qari Ameer Hasan(R).
- Maulana Mufti Shabbir Ahmad Gujrati, teacher of Hadees, Darul Uloom, Berry, Britain.
- Maulana Mufti Abdul Ghani,vice rector and teacher of Darul Uloom Sabeelul Falah, Hyderabad.

The Year 1399-1400 H.

- Maulana Mufti Majdul Quddus Khubaib Rumi bin Hazrat Maulana Mufti Abdul Quddus Rumi(R), former teacher of Mazahir Uloom Waqf, Saharanpur and Head Mufti of Agra.
- Maulana Mufti Abdul Lateef, Sheikhul Hadees, Jamia Nazeeriya Kakosi, Gujrat.

- Maulana Mufti Mohd. Aslam Lucknowi, Mazahiri, teacher of Hadees, Darul Uloom Nadwatul Ulama, Lucknow.
- Maulana Mohd. Yusuf Tankarvi, teacher of Hadees, Falah-E-Darain Tarkesar and successor of Hazrat Sheikh Jaunpuri.
- Maulana Habeebur Rahman Palanpuri, teacher of Hadees,Darul Uloom Ashrafiya,Randeir,Gujrat.
- Maulana Mohd. Iqbal Dewla Nadwi Madani(Falahi Mazahiri) teacher of Hadees and literature Darul Uloom Falah-E- Darain Tarkesar and successor of Hazrat Maulana Mohd. Rabey Hasani Nadwi.
- Maulana Mohd. Ibn Musa Junagarhi, teacher of Tafseer and Hadees, Darul Uloom Mankarol.
- Maulana Syed Abdul Rasheed bin Hazrat Maulana Ubaidullah Banyalwi,teacher of Madarsa Kashiful Uloom, Markaz Nizamuddin,Delhi.
- Maulana Mohd. Arifur Rehman Darbhangvi, founder and rector of Madarsa Khaliliya,Ratanpur, Darbhanga,Bihar.

The Year1400-1401 H.

- Maulana Mufti Abdullah,Sheikhul Hadees,Madarsa Riyazul Uloom, Gorini.
- Maulana Mufti Mohd. Zaid Nadwi Mazahiri,teacher of Hadees and Fiqh,Darul Uloom Nadwatul Ulama and authorized by Hazrat Bandvi (R) and Hazrat Maulana Qamruzzaman Allahabadi.
- Maulana Mohd. Zainul Abideen Rashadi Mazahiri, Principal and teacher of Hadees, Darul Uloom Shah Waliullah Bangalore and authorized by Hazrat Sheikh Jaunpuri(R).
- Maulana Naseem Ahmad Bihari, Sheikhul Hadees, Madarsa Noorul Islam, Meerut.

The Year 1401-1402 H.

• Maulana Yahya Bham, Africa,authorized by Hazrat Maulana Abrarul Haq.

- Maulana Syed Abdur Raheem bin Hazrat Maulana Syed Ubaidullah Bangalori, teacher of Madarsa Kashiful Uloom, Markaz Nizamuddin, Delhi.
 - Maulana Ansar Ali Shamsher Ali, 24 Pargana, West Bengal.
- Maulana Mohd. Yusuf bin Hazrat Maulana Mohd. Umar Palanpuri.
- Maulana Riyazul Hasan Nadwi Mazahiri, editor, Monthly "Aaina-E- Mazahiri" and teacher of Mazahir Uloom Waqf, Saharanpur.

The year 1402-1403 H.

- Maulana Sufiyan Ahmad Azmi, Sheikhul Hadees, Madarsa Matlaul Uloom Banaras and authorized by Hazrat Sheikh Jaunpuri(R).
- Maulana Ataullah Nahaarvi, teacher of Baitul Uloom Sarai Meer, Azamgarh.

The Year 1403-1404 H.

- Maulana Abu Bakar Mosali,teacher of Hadees, Falah-E- Darain Tarkesar,Gujrat.
- Maulana Abdul Aziz Sani Raebareilvi,teacher of Madarsa Falahul Muslimeen, Ameen Nagar,Tendva, Raebareilly.(Amethi)
 - Maulana Qari Mohd. Isa, rector Darul Uloom Begu Sarai, Bihar.
- Maulana Mufti Abdullah Phoolpuri, former rector Baitul Uloom, Sarai Meer,Azamgarh,grandson of Hazrat Shah Abdul Ghani Phoolpuri and successor of Hazrat Shah Hardoi(R).
- Maulana Mashooq Ahmad Bastavi, head teacher of Jamia Raheemiya, Dadhara, Basti.

The year 1404-1405 H.

- Maulana Abdur Raheem Falahi Runedri, director of education,
 Jamia Ishaatul Uloom Akkal Kua, Maharashtra.
- Maulana Haseeb Ahmad bin Hazrat Maulana Qari Siddique Ahmad Bandavi,teacher of Jamia Arabiya, Hathora, Banda.

- Maulana Mohd. Shabbir, South Africa.
- Qari Syed Mohd. Ammar Hashmi bin Maulana Hakeem Syed Israil Saharanpuri,teacher of Tajweed and Qirat, Mazahir Uloom,Saharanpur.

The Year 1405-1406 H.

- Maulana Hakeem Fakhrul Islam, Allahabadi, lecturer, Ahmad Ghareeb Tibbiya College, Akkal Kua, Maharashtra, President, Jamiat Ulama-E-Hind, Saharanpuri.
- Maulana Syed Mohd. Rashid bin Maulana Hakeem Mohd. Ilyas, Saharanpuri(maternal grandson of Hzrat Sheikh Zakariya(R).
- Maulana Ahmad Tankarvi,teacher of Hadees, Falah-E-Darain Tarkesar,Gujrat.

The year 1406-07 H.

- Maulana Abdul Bari Sultanpuri,principal,Madarsa Arabiya Mehmoodiya, Sultanpur.
- Maulana Mohd. Haneef Lohari, Sheikhul Hadees, Jamia Qasimiya, Kharod, Gujrat and successor of Hazrat Sheikh Jaunpuri (R).
- Maulana Mufti Mehfoozur Rehman Usmani,founder and rector of Jamiatul Qasim,Supol,Bihar.
- Maulana Akram Mustafa Naseerabadi,staying at Firozabad, Uttar Pradesh.

The Year 1407-08 H.

- Maulana Syed Abdul Aleem bin Hazrat Maulana Syed Ubaidullah Balyavi,teacher of Madarsa Kashiful Uloom,Markaz Nizamuddin,Delhi.
- Maulana Mohd. Ismail Kavi,teacher of Hadees,Jamia Islamia Matli wala,Bharoch,Gujrat.
- Maulana Qari Mohd. Riyaz Mazahiri, Unno, Head department of Tajweed and Qirat, Darul Uloom Nadwatul Ulama,Lucknow.
- Maulana Anees Ahmad Lahori, Head of Madarsa Ehsanul Qur'an,Lahore.

- Maulana Nisar Ahmad Aurangabadi, Head, Department of Hifz, Jamia Ishatul Uloom, Akkal Kua.
- Mufti Saleem Ahmad Mazahiri,Qazi of Shariat,Dehradun,UttaraKhand.
- Maulana Syed Mohd. Jafar bin Hazrat Maulana Mohd. Aqil Saharanpuri,teacher of Mazahirul Uloom,Saharanpur.

The year 1408-09 H.

- Maulana Mohd. Ayyub Panoli Falahi,director of education,Jamia Qasimiya,Kharod,Gujrat.
 - Maulana Waliullah Siddique, teacher of Tahfeezul Quran, Madina.
- Maulana Mufti Laeeq Ahmad Phoolpuri,vice rector, Madarsa Baitul Uloom,Phoolpur.
- Maulana Mufti Abdur Rehman Behari,teacher of Hadees,Darul Uloom Bandipura,Kashmir.
- Maulana Ashraf Ismail Gujrati,teacher of Madarsa Miftahul Uloom,Barbadose,West Indies.
- Maulana Syed Mohd. Suhail (R) bin Hakeem Mohd. Ilyas Saharanpuri (R) (Maternal Grandson of Hazrat Sheikh Zakariya (R).
- Maulana Mohd. Saeedi,rector and caretaker of Mazahir Uloom Waqf,Saharanpuri.

The Year 1409-10 H.

• Maulana Mufti Mohd. Roshan, founder of Jamia Siddiqiya, Tanpul, West Bengal.

The Year 1410-11 H.

 Maulana Mufti Ubaidur Rehman, Gulbarga, teacher of Madarsa Ashraful Uloom, Hardoi, authorized by Hazrat Shah Hardoi (R) and Hazrat Hakeem Kaleemullah.

Maulana Mohd. Anwar Lonawadi, teacher of Hadees, Lonawada, Gujrat.

The year 1411-12 H.

- Maulana Mufti Mohd. Tahir,Sheikhul Hadees,Darul Uloom Sufi Bagh,Surat.
- Maulana Syed Mohd. Junaid Hashmi,manager of Maktaba Darul Imaan,Mazahir Uloom,Saharanpur(a relative of Maulana Mohd. Aqil Saharanpuri.)

The Year 1412-13 H.

- Maulana Syed Mohd. Usman bin Hazrat Maulana Syed Mohd. Salman Saharanpuri, Kutub Khana Rasheediya,Saharanpur.
- Maulana Syed Mohd. Umair bin Hazrat Maulana Syed Mohd. Aqil Saharanpuri, rector of Tahfeezul Quran, Saharanpur.
- Maulana Nisar Ahmad, teacher of Hadees, Madarsa Matlaul Uloom, Banaras.

The Year 1413-1414 H.

- Maulana Hifzur Rehman Gulbarga, teacher of Madarsa Dawatul Haq(Hardoi) Hyderabad(A.P.)
- Maulana Mohd. Ifham, Kas Ganj, Madarsa Dawatul Haq (Hardoi)
 Ganj Dundwara (U.P.)
 - Maulana Mohd. Akhlaq Mazahiri, Khatauli, Muzaffar Nagar (U.P.)

The Year 1414-15 H.

- Maulana Mufti Kausar Ali Subhani,Arariyavi,teacher of Mazahir Uloom Waqf,Saharanpur and authourzied by Hazrat Sheikh Jaunpuri(R).
- Maulana Noor Alam Nadwi Mazahiri(Bresal,Bangladesh),authoriezed by Maulana Abdul Mateen(Dhaka).
- Maulana Dr. Hakeem Syed Mohd. Huzaifa,Aligarh,Anona House,Aligarh.
- Maulana Syed Mohd. Noman bin Maulana Syed Salman Mazahiri,Saharanpur.

 Maulana Ahmad Mujtab Laulati, Gujrat, teacher of Hadees, Madarsa Himayatul Islam, Aalipur Nausari, Gujrat.

The Year 1415-16 H.

- Mufti Faheem Bijnori,former teacher of Madarsa Ashraful Madaris,Hardoi.
 - Maulana Mohd. Abid bin Mahdi Hasan, Saharanpuri.
- Mufti Naiyer Iqbal,Saharsa,teacher of Jamia Mazahir Uloom,Saharanpur.

The Year 1416-17 H.

- Maulana Mohd. Shareef Ahmad Mazahiri Qasmi, rector Madarsa Anwarul Uloom, Hyderabad.
- Qari Salahuddin, teacher,department of Qirat,Mazahir Uloom,Saharanpur.
- Maulana Syed Abdul Azeem bin Hazrat Maulana Syed Ubaidullah Balyavi,teacher of Hadees,Jamia Mazahir Uloom,Saharanpur.
- Maulana Abdus Salam Khateeb Nadwi Bhatkali,teacher of Hadees, Darul Uloom Nadwatul Ulama, Lucknow.

The Year 1417-18 H.

- Maulana Mufti Syed Mohd. Saleh bin Hazrat Maulana Syed Mohd. Shahid Saharanpuri,teacher and Mufti of Mazahir Uloom,Saharanpur, authorized by Hazrat Sheikh Jaunpuri(R)and Hazrat Hakeem Kaleemullah Aligarhi.
- Maulana Mohd. Zuhairul Hasan bin Hazrat Maulana Zubairul Hasan bin Hazrat Maulana Inamul Hasan Kandhelvi,teacher of Madarsa Kshiful Uloom,Markaz Nizamuddin, Delhi and member of council,Markaz Nizamuddin,Delhi,authorized by Hazrat Maulana Iftekharul Hasan Kandhelvi and Hazrat Maulana Mohd. Talha Kandhelvi(R).
 - Maulana Mohd. Nasir bin Maulana Waris Ali Sitapuri.

- Maulana Mohd. Iqbal Naetey Nadwi Bhatkali,teacher of Hadees and Arabic literature, Jamia Islamia Bhatkal,Karnatak.
- Maulana Mohd. Yusuf Gujrati, teacher of Mazahir Uloom, Saharanpur.

The Year 1418-19 H.

- Maulana Abul Hasan Arshad Kandhelvi, rector, Madarsa Sulaimaniya Kandhla, authorized and grandson of Hazrat Mufti Iftekharul Hasan Kandhelvi(R).
- Maulana Qari Ziyauddin Chhtrawi,teacher of Madarsa Tarteelul Qur'an,Saharanpur.

The Year 1419-20 H.

- Maulana Mohd. Yusuf Aligarhi, Muslim University Aligarh.
- Maulana Mohd. Yunus Randera, staying in Madina,authorized by Hazrat Jaunpuri.

The Year 1420-21 H.

- Maulana Abdullah Makhdoomi Nadwi,secretary,principal office and Al Basul Islami magazine,Darul Uloom Nadwatul Ulama.
- Maulavi Hassan Akhtar Nadwi,teacher of Jamia Islamia Muzaffarpur,Azamgarh and assistant of Markaz Al-Sheikh Abi-Al Hasan Ali Al-Nadwi, Muzaffarpur, Azamgarh.
- Mufti Syed Mohd. Usama Rehan Mazahiri,teacher of Hadees and Fiqh,Madarsa Tameer-E Aligarh,favourite student of Hazrat Sheikh Jaunpuri(R) and relative of Hazrat Hakeem Kaleemullah Aligarhi.
- Maulana Inamul Haq Banarsi,teacher of Mazharul Uloom Banaras.
- Maulana Shakeel Ahmad Banarasi,teacher of Matlaul Uloom,Banaras.

The Year 1421-22 H.

- Maulana Abdul Aziz Banarasi, teacher of Matlaul Uloom Banaras.
- Maulana Syed Mohd. Tariq bin Mufti Syed Mohd. Khalid,teacher of Jamia Mazahir Uloom,Saharanpur.
- Maulana Mohd. Muaviya Gorakhpuri,teacher of Jamia Mazahir Uloom,Saharanpur.

The Year 1422-23 H.

- Maulana Abdul Qadir Azmi,teacher of Baitul Uloom Sarai Meer,Azamgarh.
 - Maulana Zahid Ali Banarasi, teacher of Matlaul Uloom, Banaras.

The Year1423-24 H.

- Maulana Abdullah Khateeb Nadwi, Mumbai, Maharashtra, former teacher of Madarsa Ziyaul Uloom Maidanpur, Raebareilly.
- Maulana Abdus Salam bin Maulana Mohd. Rizwan Nadwi Siddiqui Lucknowi,teacher of Mahad Sayyidina Abi Bakr Siddique, Mahipat Mau,Lucknow.
- Maulana Mohd.bin Maulana Mohd. Aqil Saharanpuri,Sheikhul Hadees.Mazahir Uloom.
- Maulana Mohd. Usama bin Maulana Izhar Ahmad Kandhelvi (a relative of Maulana Syed Mohd. Aqil Saharanpuri) staying in Madina.

The Year 1425-26 H.

- Maulana Mohd. Junaid Nadwi Palanpuri.
- Maulana Mohd. Yusuf Madrasi, teacher of Hadees, Madarsa Salahiya Qadir, Muhiuddin College, Madras.
- Maulana Ahmad Ibraeem Madrasi,teacher of Fiqh, Madarsa Salahiya Qadir Muhiuddin College, Madras.
- Maulana Fareed Ahmad Godhra, preacher of Islam and businessman, Godhra, Gujrat.
- Maulana Ahmad Zakariya Ghauri Nadwi, fellow of Daeratul Maarif Al- Usmaniya, Hyderabad.

The Year 1425-26

- Maulana Saleem Ahmad Lakheempuri,Leksar,Roorki,Uttarakhand.
- Maulana Javed Ahmad Saharanpuri, fellow, departmet of Khatm-E-Nuboowat and teacher, Madarsa Mazahir Uloom, Saharanpur.
- Maulana Maseehullah Bastavi,maternal nephew of Maulana Muneer Ahmad, Kaleena,Mumbai.
- Maulana Mehmood Roomi bin Hazrat Maulana Abdul Azeem Nadwi Jaunpuri,senior attendant,successor and authorized by Hazrat Maulana Mohd. Talha Kandhelvi(R).

The Year 1426-27 H.

- Maulana Mohd. Jabir bin Umar Palanpuri,teacher of Jamia Qasmiya,Kharod,Gujrat.
 - Maulana Rahmatullah Mazahiri, Bihar.
 - Maulavi Noor Nazar (2nd position).
- Maulavi Mohd. Marghoobur Rahman Mazahiri Poornavi,Bihar(3rdposition).

The Year 1427-28 H.

- Maulavi Mohd. Rizwan, Tamil Nadu(1st positon).
- Maulavi Mohd. Sadiq Mauvi (2nd position).
- Maulavi Mohd. Afroz Alam Poornavi (3rd position).
- Mufti Syed Mohd. Umar Hashim bin Maulana Syed Salman Mazahiri,rector of Jamia Mazahir Uloom,assistant Mufti, Darul Ifta,Jamia Mazahir Uloom,Saharanpur.
- Maulavi Mohd. Sadiq,principal,Jamia Ziyaul Uloom,Khanqah,Chalka,Saharanpur.
- Mufti Mansoor Taufeeq,founder and rector,Madarsa Suffa and Madarsa Hafsa Lil Banat,Ratnagiri,Maharashtra.
- Maulavi Syed Umair Ahmad bin Maulana Uzair Ahmad Saharanpuri.

Maulavi Ahmadullah bin Urwatullah Allahabadi.

The Year 1428-29 H.

- Qari Syed Ahmad Hashmi bin Maulana Syed Mohd. Hashmi Mazahiri, teacher,department of Tajweed and Qiraat,Jamia Mazahir Uloom,Saharanpur.
- Mufti Mohd. Asrar Saharanpuri,teacher Jamia Mazahir Uloom,Saharanpur(1st position).
- Maulavi Mohd. Asif,Saharanpur,teacher of Madarsa Nashirul Uloom, Pandoli,Saharanpur.
- Maulavi Abu Talha Nadwi bin Maulana Ahmad Nasar Banarasi,teacher of Madarsatul Uloom Al-Islamiya,Aligarh.
- Maulavi Syed Mohd. Badar bin Hakeem Syed Mohd. Uzair,Saharanpur.
 - Maulavi Mohd. Ahmad Gujrati(2nd position).
 - Maulavi Jafar Ali Gujrati (3rd position).
 - Maulavi Mohd. Ziya bin Late Qari Hammad Saharanpuri.
- Maulavi Syed Mohd. Usama bin Mufti Syed Mohd.
 Khalid,Saharanpur.

The Year 1429-30 H.

- Maulavi Mohd. Masroor Mazahiri Nadwi,Khadim,Jamia Mazahir Uloom,Saharanpuri.
- Mufti Imtiyaz Ansari Gadavi, Jharkhand, teacher of Madarsa Mazahirul Uloom, Kanakpur, Hanskoda, West Bengal.

The Year 1430-31 H.

Maulavi Mohd. Asim Ubaidullah Nadwi Bermi,teacher of Hadees,
 Jamiatul Kausar,Rangoon,Berma.

The Year 1431-32 H.

- Mufti Syed Abdul Waheed Masood Arafati bin Maulana Syed Abdur Rasheed Balyavi bin Hazrat Maulana Syed Ubaidullah Balyavi, New Delhi.
- Qari Qutubuddin Seewani,principal, Mahad Al-Rasheed Al-Islami,Durga Ganj,Kakori,Lucknow,grandson and successor of Hazrat Qari Ameer Hasan(R) and relative of Maulana Mohd. Khalid Ghazipuri Nadwi.
- Maulavi Syed Mohd. Yasir bin Maulana Syed Mohd. Shahid Saharanpuri, principal,Madarsatul Sheikh Mohd. Zakariya Li Tahfeezil Quranil Kareem,Saharanpur.
 - Maulavi Khizr Dehlavi, teacher of Madarsa Husain Bakhsh, Delhi.
- Maulavi Ismail Kosadi,teacher of Hadees Al-Markaz Al-Islami,Ankleshwar.

The Year 1432-33 H.

- Maulavi Usman Bijnori, teacher of Madarsa Mazahir Uloom, Saharanpur.
 - Maulavi Asjad Bulandshahri.
 - Maulavi Hafiz Mohd. Sufivan.Godhra.Guirat.

The Year 1433-34 H.

- Maulavi Mohd. Qasim bin Hazrat Maulana Mohd. Aqil Saharanpuri.
 - Maulavi Maaz bin Late Qari Hammad.
 - Maulavi Mohd. Argam Kandhelvi.

The Year 1434-35 H.

- Maulavi Mohd. Yusuf bin Maulana Mohd. Saad bin Maulana Mohd. Haroon bin Hazrat Maulana Mohd. Yusuf Kandhelvi,member of council and staying at Bangla Wali Masjid,Markaz Nizamuddin,Delhi.
- Maulavi Syed Mohd. Sauban bin Hazrat Maulana Syed Mohd.
 Salman Mazahiri,assistant Librarian, Maktabatush Sheikh Mohd. Yunus Al-

Jaunfuri, Mazahir Uloom, Saharanpur and Librarian, Maktaba Yahyavi, adjacent to Mazahir Uloom, Saharanpur.

The Year 1435-36 H.

Maulavi Abdul Ahad Patel Falahi, Surat, Gujrat.

The Year 1436-37 H.

 Maulana Maaz Ahmad Kandhelvi Nadwi,teacher of Jamia Mazahir Uloom,Saharanpur,a relative of Maulana Syed Salman Mazahiri,rector of Mazahir Uloom,Saharanpur(Fazilat Darul Uloom Nadwatul Ulama,1420 H.)

The Year 1437-38 H.

- Maulavi Syed Mohd. Zaid Nadwi bin Maulana Syed Abdul Aleem bin Hazrat Maulana Ubaidullah Balyavi, Nizamuddin Markaz, New Delhi.
- Maulavi Syed Mohd. Khulaid bin Maulana Syed Mohd. Junaid Hashmi,Saharanpur,Maktaba Darul Iman,adjacent to Mazahir Uloom,Saharanpur.(1)
 - Mufti Sanaullah Gorakhpuri.
 - Maulavi Mohd, Firoz Kandhelvi.
 - Maulavi Luai bin Adnan Batt (Madina).

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It is the utmost bounty of Allah that He has granted taufeeq (opportunity) to write about the pious man who devoted his whole life for the service of Hadees shareef (sayings of the prophet Muhammad (S). and he got immersed to the extent that it became only aim of his life. So, he was regarded as "Ameerul Mumineen Fil Hadees" in this age. He was also included distinctively in the book "Al-Ulama Al-Uzzab Allazeena Aasaru Al-Ilm Alazziwaj." I got much impressed by his compassion and attention. Though his company, observations of his disciples, successors near and dear ones, books and papers presented about his personality, I further acquinted with him. So, I tried to present a summary of his life.

All praise to be Allah. I ask Allah (S.T.) to accept my noble deeds, forgive us, grant us salvation and mercy. He is the most forgiving and merciful.

Monthly "Maarif Qasim" Bihar tops the list of special edition of books and magazines. Its editor and favourite disciple of Hazrat Sheikh Jaunpuri (R), Maulana Mufti Mehfoozur Rahman Usmani (Mazahiri) published a book under the title "Ameerul Mumineen Fil Hadees, Hazrat Maulana Mohd. Yunus Jaunpuri (R) along with precious papers and articles. Maulana Faisal Ahmad Nadwi Bhatkali, (teacher, Darul Uloom Nadwatul Ulama) much closer and more than a disciple, presented "Majalis Muhaddis Al-Asr". Maulana Nomanuddin Nadwi bin Hazrat Maulana Burhanuddin and Maulavi Hammad Kareemi presented magnificently special edition of Arabic Magazine "Al- Naseeha" Mardeshwar, Bhatkal very early. Another famous disciple, Maulana Muneer Ahmad Mazahiri (Kalina, Mumbai) published special edition of Quarterly "Faizan-E- Islam" with the name "Muhaddis Rabbani Mehboobul Asr Maswadul Qarn Al- Sheikh Mohd. Yunus Jaunpuri (R) Ki Pakeeza Zindagi Ke Tabinda Nuqoosh" under the editorship of Maulana Habeebur Rahman Nadwi from Idara Faizan-E-Rahmat, Tarkesar, Surat. Its last part consists of articles in

Gujrati Language. Apart from them monthly "Shahraah-E-Ilm" Akkal Kua, "Majallatun Noor" Akkal Kua, "Bahar-E- Nuboowat" Surat, monthly "Ashraful Jaraed" Hyderabad and monthly "Nuqoosh-E-Islam" Saharanpur look worthy. It was benefitted even from monthly "Al-Furqan" Lucknow, fortnightly "Tameer-E-Hayat" Lucknow and monthly "Hira Ka Paigham" Saharanpur. Besides this among the books about the Sheikh, Maulana Mohd. Jabir bin Umar Palanpuri's book "Ameerul Mumeena Fil Hadees, Maulana Mohd. Yunus Jaunpuri: Mukhtasar Sawaneh Wa Malfoozat" looks a unique one. Arab Ulama and scholars paid a tribute "Qalaedul Maqalat Wazzikriyyat Fi Sheikhil Hadees Al-Allama Mohd. Yunus Al-Jaunfuri". This book is also one of its kind.

Maulana Dr. Mohd Akram Nadwi's Arabic book "Al-Allama Al-Muhaddis Al- Sheikh Mohd. Yunus Al-Jaunfuri" and his another Urdu book "Fikr-E-Yunus" are the most valuable tributes. Jamia Qasmiya Kharod is worthy of acknowledgement from all of us that it held a seminar on the Life and achievement of Hazrat Sheikh Jaunpuri(R) and more than one hundred messages and papers were presented and even messages are still pouring in.

Apart from this tributes are being paid on Wikipedia and social media etc. I have benefitted from all these sources.

I am much grateful to Maulana Javed Akhtar Nadwi, Maulana Abdus Salam Khateeb Nadwi, Syed Ehsanullah Balkhi Nadwi, Maulana Mohd. Farman Nadwi, Maulana Mohd. Waseeq Nadwi and Maulana Mohd. Kalamuddin Nadwi for their unconditional support. The suggestions and support of Maulana Istefaul Hasan Kandhelvi Nadwi, Late Maulana Syed Mohd. Ghufran Nadwi and Maulana Ismail Bhola Nadwi (Jogeshwari Mumbai) can not be ignored. All of them are worthy of recognition.

"The person who is not thankful to people,he is not thankful to Allah". All praise to be Allah for the successful completion. May Allah accept this effort!

Mehmood Hasan Hasani Nadwi Manzil Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi Daera-E-Hazrat Shah Alamullah Raebareilly (After Asar) Ashura Moharram 1441 H.

