

شانِ حافظِ مِلّتِ رَحْمَةُ اللهِ عَلَيْهِ

Shan-e-Hafiz-e-Millat رَحْمَةُ اللهِ عَلَيْهِ

The Greatness of Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ

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The Greatness of Hafiz Millat رَحْمَةُ الْمَوْلَى عَلَيْهِ

The English translation of 'Shan-e-Hafiz-e-Millat رَحْمَةُ الْمَوْلَى عَلَيْهِ'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Greatness of Hafiz Millat رَحْمَةُ اللَّهِ عَلَيْهِ

Du'a of Attar

O Allah Almighty, whoever reads or listens to the 23-paged booklet, 'The Greatness of Hafiz Millat رَحْمَةُ اللَّهِ عَلَيْهِ,' grant him the blessings of your pious slave, Hafiz Millat رَحْمَةُ اللَّهِ عَلَيْهِ, and forgive him without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Virtue of Sending Salat

Allah Almighty's Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Adorn your gatherings by sending Salat upon me, for your sending of Salat upon me will be light for you on the Day of Judgement.'

(Firdaus-ul-Akhbar, vol. 1, p. 422, Hadees 3149)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A spiritual guide, a guide in Shari'ah, a leader of the nation, a leader of Ahl-us-Sunnah, a teacher of scholars, the Hadees scholar of Muradabad, Sayyiduna Hafiz Millat, 'Allamah

The Greatness of Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ

Maulana Shah Abdul Aziz's رَحْمَةُ اللهِ عَلَيْهِ name was Abdul Aziz, and his appellation was Hafiz Millat. He was the son of Hafiz Ghulam Noor, and the grandson of Maulana Abdul Raheem رَحْمَةُ اللهِ عَلَيْهِ.

Birth

Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ was born in 1312 AH (1894) in the district of Bhojpur (Muradabad, UP, India) on a Monday morning.

His grandfather's prophecy

Maulana Abdul Raheem رَحْمَةُ اللهِ عَلَيْهِ, the grandfather of Hafiz Millat, named him after Delhi's famous scholar of Hadees, Shah Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ. He did so whilst wishing that this child of his becomes a scholar. (*Mukhtasar Sawanih Hafiz Millat, p. 18, Slightly amended*)

His father's desire

Hafiz Millat's father, Hafiz Ghulam Noor رَحْمَةُ اللهِ عَلَيْهِ, desired from the very beginning for his son to serve the religion as a scholar. Therefore, whenever a senior scholar or Shaykh would arrive in Bhojpur, Hafiz Ghulam Noor رَحْمَةُ اللهِ عَلَيْهِ would take his son to them and request, 'Your honour, please make Du'a for this child of mine.' (*Hayat Hafiz Millat, p. 53 summarised*)

Hafiz Millat's parents

Hafiz Millat's رَحْمَةُ اللهِ عَلَيْهِ father was a practicing hafiz who strictly followed the rulings of Shari'ah, practised the Sunnah and had great love for the Quran. He would recite the Quran whilst sitting, standing and walking. His memorisation of the Quran was so strong, that he رَحْمَةُ اللهِ عَلَيْهِ was famous by the title 'Baray Hafiz Ji (*The Senior Hafiz*).' As soon as children would reach the age of seven, he would encourage them to perform Salah and observe fasts. If someone came to meet him, he would show them great hospitality. If his guests were people who would habitually offer Salah, he would have them stay the night, otherwise he would serve food and wish his guest farewell. When he was blessed with performing hajj, he had no money left on his return. Instead of asking anyone else for money, he worked hard as a labourer to gather [adequate] funds and returned after nine months. He departed from this temporary world aged approximately 100 years old. (*Hayat Hafiz Millat, p. 54, summarised*)

His respectable mother رَحْمَةُ اللهِ عَلَيْهَا was very steadfast in her Salah and fasting. She was very passionate and selfless about doing good to other Muslims. Despite experiencing poverty, she was very caring to her neighbours. It was often the case that she would give her food away to a widowed neighbour and remain hungry herself. (*Hayat Hafiz Millat, p. 55, summarised*)

Early education and memorisation of the Quran

Sayyiduna Hafiz Millat's رَحْمَةُ اللهِ عَلَيْهِ early education, recitation of the Quran and its memorisation took place under the tutelage of his noble father, Hafiz Ghulam Noor رَحْمَةُ اللهِ عَلَيْهِ. In addition to this, he studied Urdu until fourth grade in his hometown of Bhojpur, and he رَحْمَةُ اللهِ عَلَيْهِ also studied the foundational books of Farsi (Persian language) in Bhojpur and Pipalsanah (Muradabad). However, he had to suspend his education due to domestic issues and went on to serve as a teacher in the madrasah of Hifz-ul-Quran in Bhojpur and as an imam in the main masjid. *(Mukhtasar Sawanih Hafiz Millat, p. 22, summarised)*

In 1339 AH, aged approximately 27, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ gained admission in Jami'ah Na'eemiyyah in Muradabad and spent three years there. However, his thirst for knowledge had increased, and he sought after an ocean of knowledge to quench this thirst of his. *(Mukhtasar Sawanih Hafiz Millat, p. 24, summarised)*

Dear Islamic brothers, there is no age limit for acquiring knowledge. Indeed, acquiring knowledge is a share of the fortunate people. If possible, gain admission for Dars-e-Nizami (the 'Aalim course), seek knowledge with sincerity and attain its plentiful blessings. If this is not possible, then travel on a Sunnah inspired Madani Qafilah with Dawat-e-Islami, the Madani organisation of the Prophet's devotees, for this is also a way to gain knowledge and receive many blessings. Let us look

at a Hadees in order to boost our enthusiasm and occupy ourselves in seeking knowledge:

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘He who seeks knowledge and attains it will have a double portion of reward, but if he does not attain it, he will have a single portion of reward.’

(Mishkat-ul-Masabih, vol. 1, p. 68, Hadees 253)

In explaining ‘double portion of reward’, the renowned commentator, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ writes: ‘One [portion of reward] is for seeking knowledge, and the other is for attaining it, because both of these are acts of worship.’ Commenting on ‘single portion of reward’, he writes, ‘[this is because] he either passed away as a student and did not have the opportunity to complete [his studies], or [because] his mind did not fully function and yet he continued to study, for which he will also be rewarded.’ *(Mirat-ul-Manajih, vol. 1, p. 218)*

Sadr-ul-Sharia’s Kindness

During the month of Shawwal-ul-Mukarram in 1342 AH, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ visited Ajmer Shareef with some of his fellow students, amongst whom Imam-ul-Nahw, Sayyiduna ‘Allamah Ghulam Jilani Meerthi رَحْمَةُ اللهِ عَلَيْهِ was also present. Nonetheless, everyone was given admission for Jami’ah Mu’eeniyah by Sadr-ul-Shari’ah رَحْمَةُ اللهِ عَلَيْهِ. All of the Darsi books had been assigned to the other teachers respectively.

However, out of kindness, Sadr-ul-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ would free himself up from his commitments and teach Tahzeeb and *Usool-ush-Shashi*. After having studied up to the book of Logic called *حَدِّدُ اللهُ*, because of his financial problems and personal commitments, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ intended on discontinuing his studies but expressed his desire to study Daurah Hadees¹ Sharif. Responding affectionately, Sadr-ul-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ said, 'The heavens can become the earth and the mountains can move from their place, but it is not possible for you to leave out a single book [from your studies].' As a result, Hafiz Millat cancelled his plans and wholeheartedly remained in the company of Sadr-ul-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ to ascend the levels of knowledge. In the end, the efforts of his noble teacher, Sadr-ul-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ, bore fruit, and Hafiz Millat completed Daurah Hadees and graduated from Dar-ul-Uloom Manzar-e-Islam in Bareilly Sharif in 1351 AH (1932).

(Hafiz Millat, p. 232 summarised)

Arriving in Mubarakpur

On 29 Shawwal-ul-Mukarram 1352 (14 January 1934), Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ arrived in Mubarakpur and remained occupied in his teaching duties at Madrasah Ashrafiyyah Misbah-ul-Uloom (in the region of Purani Basti). Only a few months had

¹Daurah Hadees is usually the final year of the 'Aalim course in which books of Hadees are studied.

passed before his method of teaching, knowledge and practice became widely spoken of in high regard. Consequently, a flood had surged full of people who were thirsty for knowledge, resulting in a lack of space in the madrasah and the need for a larger institute. Subsequently, in 1353 AH, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ strived in forming one of the most prestigious educational institutes of the Islamic world, which he named Dar-ul-Uloom Ashrafiyyah Misbah-ul-Ilm after Sultan-ul-Tarakeen, Sayyiduna Makhdoom Sayyid Ashraf Jahangir Simnaani رَحْمَةُ اللهِ عَلَيْهِ. (*Sawanih Hafiz Millat, pp. 39-40*)

Sayyiduna Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ resigned from his post in 1361 AH due to some reasons and went to Jami'ah Arabiyyah in Nagpur. Due to his expertise in acquiring funding and in educational matters, his departure from Dar-ul-Uloom Ashrafiyyah severely debilitated its educational and financial matters. Upon Sadr-ul-Shari'ah's رَحْمَةُ اللهِ عَلَيْهِ specific order, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ resigned from his post in Nagpur in 1362 AH and returned to Mubarakpur. Thereafter, he remained affiliated with Dar-ul-Uloom Ashrafiyyah and served as a teacher and fulfilled other religious works for the rest of his life. Hafiz Millat's رَحْمَةُ اللهِ عَلَيْهِ endeavours led to the Grand Mufti of India, the son of A'la Hadrat, Mufti Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ laying down the foundational stone of Al-Jami'ah Al-Ashrafiyyah (Arabic University) during the year 1392 AH (1972) in a large open space. (*Hayat Hafiz-e-Millat, pp. 650-700, selected*)

Respect for his teacher

Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ would always sit on his knees before Sadr-ul-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ. If Sadr-ul-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ had to leave the room out of necessity, the students would stand up out of respect, sit down after he had left and then stand up again upon his return. However, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ would remain standing for this whole duration and would only sit down after Sadr-ul-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ had returned and sat back in his seat. (*Hayat Hafiz Millat, p. 70 summarised*)

Respect for books

Irrespective of whether Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ would be at his residence or in the classroom, he would never read or teach a book whilst lying down or reclining against something; in fact, he would place it on a prop or a desk. If he needed to take a book from his home to the madrasah, or vice versa, he would have it in his right hand and hold it against his chest. If he ever saw a student walking whilst swinging his arms with a book in his hand, he would say, 'When a book is held close to the chest, it will penetrate the heart, and when it is kept away from the chest, the book will also remain far from the heart.' (*Hayat Hafiz Millat, p. 66, Slightly amended*)

Respect for the glorious Quran

On one occasion after the classes had ended, some students

stood waiting near the stairs of Dar-ul-Uloom Ahl-us-Sunnat Ashrafiyyah so that they could see and meet Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ. When he arrived, all of the students walked behind him out of respect. Suddenly, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ instructed one student, ‘Walk in front.’ Listening to this, the student became hesitant. So, Hafiz Millat clarified, ‘You have the glorious Quran with you, which is why I am telling you to walk in front.’ (*Hayat Hafiz Millat, p. 66*)

Mehfooz sada rakhna Shaha bay-adabon say

Aur mujh say bi sarzad na kabhi bay adabi ho

(Wasail-e-Bakhshish, p. 193)

Affection towards students

Sayyiduna Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ had a lot of love for students of knowledge. He strongly disliked for students to be expelled from the madrasa because of some mistake and would say, ‘To expel students from the madrasa is just like a father separating his son from himself, or just like someone amputating an ailing part of their body.’ He would further state, ‘Although sharia permits excluding a student in light of an organisation’s policies and interests, I deem it to be an act from the most disliked acts that are permitted.’ (*Hayat Hafiz Millat, p. 181*)

His punctuality

Sayyiduna Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ was very punctual and would

value time. He would do everything at its stipulated time. For example, he would punctually offer Salah in congregation at the local masjid, fulfil his duty [of teaching] in an excellent manner during teaching hours and have a siesta after his meal upon returning home from the madrasah. The time for the siesta would always be the same, irrespective of whether there were one or two sessions at the madrasah. Nevertheless, he would awaken at the specified time of Zuhr. After having offered Salah in congregation, he would attend the madrasah if there was a second session, otherwise he would read books or deliver a lecture from a book. Alternatively, he would hand out amulets to those who needed them. In the early stages, he would go for a stroll outside the urban area after Asr Salah. Even at that time, he would be amongst students who would ask knowledgeable questions and receive satisfying answers. If he was to visit the sick, he would usually go after Asr. Whilst passing a cemetery, he would often stand on the roadside, recite Fatihah and convey its reward to the deceased. After Maghrib Salah, he would have his evening meal and walk in his courtyard. After Isha Salah, he would read books and also supervise the residential students to ensure that they are studying. Usually, he would go to sleep at 11 o'clock and wake up for Tahajjud in the last part of the night. Subsequent to offering Tahajjud, he would sleep for a short while. Regardless of how long he had to stay awake for in the night, he would not miss Fajr Salah. (*Hayat Hafiz Millat, pp. 79-80 summarised*)

Dear Islamic brothers, we should also value our time, remove laziness and fix a schedule for our daily activities so that we develop the habit of doing everything in a timely manner. In relation to this, Shaykh-e-Tareeqat, Ameer-e-Ahl-us-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ states: ‘Try and specify a time for all matters from the time you wake up in the morning until the time you go to sleep at night. For example, specify the time for [the following]: offering Tahajjud; seeking knowledge; offering Salah in congregation with Takbeer Oola; offering Ishraq and Chasht; eating breakfast; earning a livelihood; having the afternoon meal; dealing with domestic matters; fulfilling evening commitments; spending time in good company (if this is not possible, it is better to stay alone); and meeting with Islamic brothers for matters pertaining to the religion. Those who are not used to this may experience some difficulty in the beginning, but once they become accustomed to this, they will see its benefit themselves.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Love for the Sunnah

Sayyiduna Hafiz Millat’s رَحْمَةُ اللهِ عَلَيْهِ whole life exemplified the way of the Teacher to the Universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Shaykh-e-Tareeqat, Ameer-e-Ahl-us-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ states on page 213 of his book *Call to Righteousness*: ‘Hafiz Millat

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رَحْمَةُ اللهِ عَلَيْهِ was very mindful of the Sunnah in every action of his. Once, a wound had appeared on his right foot. Someone brought medicine and said, ‘Your honour, the medicine has arrived.’ Because it was winter, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ was wearing leather socks. As he removed his left sock first, the individual who brought the medicine claimed, ‘Your honour, the wound is on the right foot’, to which he replied, ‘It is Sunnah to remove [the sock] from the left foot first.’

Mentioning another incident, Ameer-e-Ahl-us-Sunnah writes: ‘Once, when Sayyiduna Hafiz Millat’s age was beyond 70, he was travelling on a train. There also happened to be a doctor in the same carriage who decided to initiate a conversation. The doctor became extremely impressed with his vast knowledge and kept looking at Hafiz Millat in amazement. Expressing his amazement, the doctor stated, ‘I am an ophthalmologist, and I have noticed that even in this age, your eyesight has not deteriorated. Rather, your sight is as good as that of children. Tell me, what do you use for this?’ Hafiz Millat responded, ‘Doctor, I do not use any specific medicine, etc. However, there is something that I always act upon. Before sleeping at night, I use kohl in accordance with the Sunnah, and it is my belief that there is no medicine in the world that is better for the eyes.’

Hafiz Millat’s simplicity and modesty

Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ life was one of simplicity and tranquillity.

His clothes would be made of thick cotton. His shirt would be long and gusseted, and his trousers would be above his ankles. In every weather, he would wear a hat with a turban tied above it. He would also wear a long coat-like garment (*Shayrwani*). He would use a walking stick, keep his gaze lowered whilst walking and say, 'I do not wish to see people's faults.' Even when at home, he would still be mindful in observing modesty. As his daughters grew elder, he would only rest in a specific room of the house. Upon entering the home, he would tap his walking stick firmly on the ground to create a sound so that anyone inside the house would know [of his arrival and presence]. Never would he allow non-Mahram women to be in his presence. (*Hayat Hafiz Millat, pp. 175-179*)

Sufficing on dry Roti and water

In his private life, his level of simplicity and contentment with little was such that once, for the evening meal, his elder daughter placed Rotis before him inside a basket and then brought some dal and placed it nearby. However, due to little light in the room, he رَحْمَةُ اللهِ عَلَيْهِ did not notice the dal (lentil curry) and only ate the roti and drank some water. As he was reciting the post-meal prayer, his daughter said, 'Father, you have not eaten the dal.' Responding with surprise, he said, 'Oh, there is also dal? I thought there was only roti for today.'

سُبْحَانَ اللهِ! May blessed personalities like Hafiz Millat be

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applauded a thousand times, for they rejected temporary worldly pleasures for the sake of Allah Almighty and adopted simplicity and humility instead of adornment and comfort. For the sake of these noble people, may Allah Almighty also grant us the steadfastness to perform good actions and be content with His decree at all times.

*Hamayshah nigahon ko apni juka kar
karon khash'annah Du'a ya Ilahi*

*Mayn mitti kay sadah say bartan mayn khaon
chatai ka ho bistara ya Ilahi*

(Wasail-e-Bakhshish, p. 85)

Sayyiduna Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ would regularly perform the obligatory and Sunnah acts since his childhood days. After reaching puberty, he began offering Tahajjud Salah and continued to do so for the rest of his life. He would offer Salat-ul-Awwabeen and recite Dalaail-ul-Khayraat without failure. In his final days, he would have others recite it for him to listen to it. Daily, he would recite Surah Yaseen and Surah Yusuf in the morning, and reciting Surah Kahf on a Friday was also part of his schedule. Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ would say that one should only perform [voluntary] actions which one is able to uphold. *(Hayat Hafiz Millat, p. 79 summarised)*

His frugality and generosity

Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ would find happiness in spending on

others instead of himself. Reading his biography instinctively brings this Hadees to mind: ‘لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ’ Translation: ‘None of you is a perfect believer until he loves for his brother that which he loves for himself.’ (Bukhari, vol. 1, p. 16, Hadees 13)

There are many people who Hafiz Millat had shown generosity to. After his passing away, an old bundle of mail of his was found. It contained letters from all over the country. Amongst these were letters of appreciation from those who Hafiz Millat would [financially] help, namely scholars and people who served the religion. (Hayat Hafiz Millat, p. 189 summarised)

Dear Islamic brothers, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ was a practicing scholar indeed. However, it is important to point out here that if there seems to be a shortcoming in the quantity of the preferable and voluntary acts of worship that a scholar performs, this does not mean that he is unworthy of being respected and served. Elaborating on the greatness of the scholars, A’la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes: “The glorious Quran has declared all of them [the scholars] the heirs of the prophets عَلَيْهِمُ السَّلَام. So long as their beliefs are correct and they call towards the right path, scholars who carry out the obligatory (Fard) and compulsory (Wajib) acts of worship but fall short in preferable and voluntary acts of worship have also been deemed the heirs [of the prophets عَلَيْهِمُ السَّلَام]. This is

contingent upon them having sound beliefs, because the one whose beliefs are incorrect and who calls others towards incorrect beliefs is misguided himself and also misguides others. Such a person is not the heir of the Prophet عَلَيْهِ السَّلَام, rather he is a representative of Satan. Therefore, only those [scholars] who have sound beliefs and call towards this path are the heirs of the Prophets عَلَيْهِمُ السَّلَام, even if they leave out preferable and voluntary worship. (Shari'at-o-Tareeqat, p. 14)

*Saaray Sunni 'Aalimon say tu bana kar rakh sada
kar adab har aik ka, hona na un say juda*

*Mujh ko ay Attar Sunni 'Aalimon say piyar hay
do jahan mayn mayra bayra paar hay*

(Wasail-e-Bakhshish, p. 646)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

[A saintly Miracle of] A vehicle continuing without fuel

On one occasion, when returning from a journey in a car, the petrol ran out. The driver claimed, 'The car will not be able to continue any further.' Those who were in the car became distressed when they heard this. However, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ stated with complete confidence, 'Continue, the car will move إِنَّ شَاءَ اللهُ.' As instructed, the driver turned the key,

and the car actually started. The remaining journey continued without it stopping. (*Hayat Hafiz-e-Millat, p. 212, summarised*)

[A saintly Miracle of] causing a falling roof to halt

On page 213 of *Call to Righteousness*, the following miracle of Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ has been recorded: ‘The founder of Al-Jami’ah-tul-Ashrafiyyah, the Hadees scholar of Muradabad, Hafiz Millat, Hadrat ‘Allamah Shah Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ was a saintly figure of a high rank. Biographers have mentioned many saintly miracles of his, one of which is as follows: Jami’ Masjid Mubarak Shah was previously relatively small and dilapidated. Taking into consideration the local population, the masjid required expansion, leading to its demolition and the foundations of the new masjid being laid down. The Muslims of Mubarakpur participated in its construction with much enthusiasm. Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ was the project manager for this work, and he exerted a lot of effort and attention in financially resourcing the masjid. There was a lot of zeal in Mubarakpur. Despite its level of poverty, the Muslims exhibited their complete support for religious matters; the men contributed towards this cause by offering their earnings, and the women also aided by offering their jewellery. After the roof had been fitted, Haji Muhammad Umar came running to Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ in a state of worry and said, ‘Hafiz sahib, the Jami Masjid’s roof is sagging, what will happen now!’ Haji Muhammad then began to cry.

The Greatness of Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ

Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ stood immediately, performed Wudu, left his home with his neighbour Khan Muhammad sahib and Haji Muhammad. When he reached the masjid, he recited بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and affixed some wooden (or bamboo) beams. اَلْحَمْدُ لِلّٰهِ Not only did the roof remain balanced and intact, but even if you were to look at it today, you would not be able to tell that it was sagging at one point.’

Hafiz Millat’s religious accomplishments

Sayyiduna Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ was an exceptional teacher, author, debater and manager. His most significant accomplishment was the establishing of Al-Jami’ah-tul-Ashrafiyyah in Mubarakpur (Azamgarh, UP, India). Its graduates have busied themselves in exalting Islam and disseminating the teachings of A’la Hadrat across India and various countries of Europe, America and Africa. (*Hayat Hafiz Millat, p. 533 summarised*)

Hafiz Millat’s influence

In addition to fulfilling the needs of the students and educating and nourishing them like an affectionate father, Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ would refine their character. *Raees-ul-Qalam*, ‘Allamah Arshad-ul-Qadiri رَحْمَةُ اللهِ عَلَيْهِ stated: ‘A student and teacher relationship is usually confined to the classroom. However, Hafiz Millat was very amiable and approachable at

all times. It was his affection and ambition that led him to tend to the needs of the students at his institute. If a student was in class, he would teach him. If a student was outside of class, he would monitor his character and behaviour. If a student was in a gathering of scholars, he would bless him with awareness of a scholar's attributes and qualities. If a student was unwell, he would offer spiritual treatment in the form of amulets. If a student was undergoing financial difficulties, he would provide financial aid. If a student graduated, he would find him a job and address any issues experienced during the course of that job. He would take care of matters concerning a student's personal life, ranging from marriage to adversities and family issues. Irrespective of whether a student continued his studies or left after graduation, he stood as a guardian and a surety in all matters like a father. This unparalleled trait of being so influential is what differentiated Hafiz Millat from his contemporaries. (*Hayat Hafiz Millat, p. 307, Slightly amended*)

Books by Hafiz Millat

Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ also had expertise in writing books and wrote on various topics. Some of these are mentioned below:

1. *Ma'arif-e-Hadees* (A compilation of Hadees translation and scholarly analysis)
2. *Irshad-ul-Quran*

The Greatness of Hafiz Millat رَحْمَةُ الْمَوْلَى عَلَيْهِ

3. *Al-Misbah-ul-Jadeed* (This booklet has been published by Maktaba-tul-Madinah by the name *Haq-o-Baatil mayn Farq*)
4. *Inba'-ul-Ghayb* (a unique booklet on the subject of the knowledge of the unseen)
5. *Firqah Najiyah* (An answer to a question posed)
6. *Fatawa Azeziyyah* (A compilation of the questions presented early on to Dar-ul-Uloom Ashrafiyyah Dar-ul-Ifta, unpublished)
7. *Haashiyah Sharh Mirqat*

(Sawanih Hafiz Millat, p. 73 summarised)

Sayings of Hafiz Millat

1. Exercise is necessary for strengthening the body, and Tahajjud is necessary for strengthening the soul.
2. Become a useful person; being of use is what makes a person respectful.
3. Being conscious of one's responsibilities is the most valuable asset.
4. Wasting time is the greatest misfortune.

(Sawanih Hafiz Millat, p. 74-76)

Hafiz Millat's allegiance and receiving of Khilafah

Hafiz Millat رَحْمَةُ اللهِ عَلَيْهِ was a disciple (*Mureed*) of the Shaykh of Shaykhs, Maulana Shah Sayyid Ali Husayn Ashrafi Miyan Kichochwi رَحْمَةُ اللهِ عَلَيْهِ. He also received Khilafah¹ from him. He also received Khilafah and Ijazah from his respectable teacher, *Sadr-ul-Shari'ah*, 'Allamah Maulana Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ. (*Sawanih Hafiz Millat*, p. 22 summarised)

Scholars' perceptions of Hafiz Millat's rank

Sadr-ul-Shari'ah, Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ stated: 'In my life, I have only come across two assiduous students: Maulvi Sardar Ahmad (Muhaddis A'zam Pakistan) and Hafiz Abdul Aziz (Hafiz Millat, Maulana Shah Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ'.

(*Hayat Hafiz Millat*, p. 825)

A'la Hadrat's son, the Grand Mufti of India, 'Allamah Maulana Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated: 'The void left by those people who depart from this world remains unfulfilled; in particular, it is very difficult to fill the void left by someone like Maulana Abdul Aziz, who was an illustrious scholar, a pious man, a warrior, a highly respected individual and saint.' (*Hayat Hafiz Millat*, p. 824)

¹ Appointment as representative or successor

Having regard for the rights of Allah whilst ill

Sayyiduna Hafiz Millat رَحْمَةُ اللَّهِ عَلَيْهِ worked tirelessly day and night for the noble cause of serving the religion and spreading Sunnis. As a result of working continuously and having little rest, he became ill. The doctors had strongly advised him to rest, but he did not forsake his teaching duties. During the month of Ramadan, he went home and did not miss a single fast despite his illness. He completed the Quran in Taraweeh and carried out all works in a timely manner. *(Hayat Hafiz Millat, p. 805 summarised)*

Hafiz Millat's passing away

On the 31st of May 1976, at approximately 4 p.m., those present were optimistic that Hafiz Millat رَحْمَةُ اللَّهِ عَلَيْهِ would recover quickly. In actual fact, until 10 p.m., signs of calmness and wellbeing could be seen. However, contrary to what people had hoped, at 11:55 on the eve of the 1st of Jumadal Ukhra (31 May 1976), Hafiz Millat رَحْمَةُ اللَّهِ عَلَيْهِ departed from this world.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(Hayat Hafiz Millat, p. 809 summarised)

His final resting place is situated in the courtyard of Al-Jami'ah-tul-Ashrafiyyah towards the west side of the old Dar-ul-Iqamah and the north side of Aziz-ul-Masajid. On the

anniversary of his passing away, his *Urs*¹ is celebrated every year.

May Allah Almighty give us the ability to follow the way of such blessed personalities. May He shower His mercy upon and forgive us for their sake. آمين

¹ Ceremony marking the death anniversary of a saint, scholar, etc.