

*A Modern-Day
Role Model*



Sayyidah Khairun Nisaa (rahimahallah)

*The Mother of Moulana Sayyid Abul Hasan
'Ali Nadwi (rahimahullah)*

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ROLE MODELS FOR THE MUSLIMAH

A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.

The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Asaatizah and Mashaayikh.

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Introduction

Moulana Sayyid Abul Hasan ‘Ali Nadwi (rahimahullah) was an internationally renowned ‘Aalim of the recent past, who was aptly given the title of “Mufakkirul Islam” – the great thinker of Islam.

Despite hailing from the land of India, his proficiency in Arabic was such that he authored many books in Arabic which received fame and acclaim in the Arab and non-Arab world. In fact, many of his Arabic books are studied in madaaris and universities world-wide as elementary text books for learning the Arabic language.

Together with his command of the Arabic language, Moulana’s (rahimahullah) other field of specialty was history – specifically studying the rise and fall of nations and the factors that led to their decline.

Moulana (rahimahullah) was also actively involved in the effort of da’wat and tableegh and delivered talks in many ijtimaas. Furthermore, he played a major role in introducing the work of da’wat to the Arab countries. Allah Ta’ala had granted Moulana (rahimahullah) international acceptance as he travelled to almost all the Muslim countries, from Malaysia in the east to

Morocco in the west, and to many non-Muslim countries as well, conveying the message of Deen.

Moulana (rahimahullah) passed away on the Day of Jumu'ah, 22nd Ramadhaan 1420 A.H. (31st December 1999). Janaazah salaah in absentia was performed in the Harams of Makkah Mukarramah and Madeenah Munawwarah (which is permissible according to the Shaafi'ee and Hambali mazhab). It is thus estimated that 3.5 million people performed his janaazah salaah in the Harams alone.

As Moulana's (rahimahullah) father had passed away when he was still a young child, it was Moulana's (rahimahullah) mother, Sayyidah Khairun Nisaa Behtar (rahimahallah), who saw to his upbringing and single-handedly raised him. She was undoubtedly an exceptional mother to have raised such an exceptional son. The fruits of her efforts are evident in the success and acceptance which Allah Ta'ala granted Moulana (rahimahullah).

Being a prolific writer, Moulana (rahimahullah) wrote a detailed biography of his mother. Furthermore, his sister, Amatullah Tasneem (rahimahallah), and other family members also wrote smaller articles regarding specific aspects of her life. All of these were published in the Urdu language under the title "Zikr-e-Khair".

This book, "A Modern-Day Role Model", is primarily a summarised and paraphrased translation of "Zikr-e-Khair", with a few additional relevant lessons.

Since Khairun Nisaa (rahimahallah) was a woman of the 20th century, and thus lived relatively recently, it is hoped that the

women of this age would find it easy to relate to her life and take lesson and inspiration from it.

May Allah Ta'ala accept this humble effort, grant her the highest of stages in Jannah, and allow us to follow in her noble footsteps, aameen.



Foreword to Zikr-e-Khair

By Moulana Sayyid Abul Hasan 'Ali Nadwi (rahimahullah)

My respected mother, Sayyidah Khairun Nisaa Behtar (rahimahallah), departed from this temporary abode on 6th Jumaadal Ukhraa 1388 A.H. (31st August 1968).

My mother's esteemed personality was a true example of the pious, devout and content Muslim women of the past blessed eras who were pure and chaste in both their behaviour and their nature. She serves as a role model to not only her own family but to all women of this day and age.

Her unshakeable imaan (faith) and conviction, love for Allah Ta'ala, aversion for material possessions, eagerness for the Aakhirah (Hereafter), openly preferring Deen to the Dunya (material possessions) for both herself and her children, disinterest in wealth, fame, clothing and adornments, her asceticism and contentment, love for engaging in du'aa and communicating with Allah Ta'ala, firm faith in the acceptance and special effect of du'aa, the masnoon azkaar (sunnah forms of zikr) and recitation of the Quraan Majeed, and her understanding that these were the key to every lock and the means to fulfilling her every need and attaining success in both worlds, the passionate

manner in which she made du'aa, the love with which she communicated with Allah Ta'ala through salaah, her respect and value for Deen and the people of Deen which permeated every fibre of her body until it became her second nature – all these were qualities within her that reminded one of the eminent, saintly women of the past whose incidents can be found in various biographies and other similar books.

When seeing my mother, one would immediately wonder that if a woman of such strong imaan and proverbial piety can be found in this era of evil, corruption, materialism and disinterest in Deen, then what must have been the piety of those women who lived in the centres of Islam during the first centuries and were thus raised in an environment that was unsurpassed in its conduciveness to instilling qualities of Deen within people and imparting the knowledge of Deen to them? On seeing my mother, one would understand that the incidents of these pious and learned women, which are recorded in reliable books, definitely contain no exaggeration and are not in any way fabricated.

Two months after my mother's demise, the monthly publication, 'Ridwaan', printed a special edition (November/December 1968 – Sha'baan/Ramadhaan 1388) of their journal, which included numerous incidents and details of my mother's life, and also discussed the works that she had authored and some of the valuable statements that she had uttered. This journal for Muslim women is actually published under the editorship of her own family, as the editor is her grandson, Moulana Sayyid Muhammad Thaani, and the assistant editor is her daughter and my sister, Amatullah Tasneem.

This special edition consisted of 96 large pages, and was written and compiled by her own family members, who were obviously most acquainted with her life, qualities, activities and 'ibaadah (worship), as they had lived with her and were eyewitnesses to whatever they were relating.

This special edition of 'Ridwaan' received wide acceptance and acclaim and was soon unavailable. Many people held on to it and valued it as if it were a book and even today, there are many people who ask for a copy. Sadly, there are no longer any copies to be given away. However, seeing the enthusiasm and zeal with which people search for this journal, and having personally witnessed the positive effect it has had, it occurred to me that it should be printed and published in book form. In this way many more people may benefit, and it may also be preserved in libraries and the homes of people.

At present, on account of the large number of requests received, while my mother's compilation of du'aas is being re-printed, this special edition of 'Ridwaan' is also being published under the title 'Zikr-e-Khair' with some revisions and changes.

It is hoped that this compilation of articles will be valued by people and read with enthusiasm. It is also hoped that this book will have a positive effect and influence on people, and will assist in the upbringing and education of young girls.

We humbly request the readers to make du'aa that Allah Ta'ala forgive my mother and elevate her rank, and to include her family and progeny in their du'aa as well.

Abul Hasan 'Ali Nadwi
7th Safar 1394 (2nd March 1974)

Family Background

Birth

The mother of Moulana Abul Hasan (rahimahullah) was born in 1296 A.H. (1878) and was appropriately named “Khairun Nisaa” – the best of women.

Pious Father

Her father was Sayyid Shah Dhiyaaun Nabi (rahimahullah), who was a seventh-generation descendant of Shah ‘Alamullah (rahimahullah), one of the leading saints of his time.

Shah Dhiyaaun Nabi (rahimahullah) himself was a very pious person whom Allah Ta‘ala had blessed with the wealth of both Deen and the dunya. His salaah was proverbial among his family members and those who lived in the nearby vicinity. On commencing salaah, he would enter into such a state of devotion that he would be totally oblivious of the world.

Towards the end of his life, he was afflicted with Parkinsons disease. When he walked, then with every step he took, he would feel as if he was on the verge of collapsing. However, when he

stood in the saff (row) for salaah and the imaam made the takbeer, the tremors would disappear and he would be as steady as an unshakeable pillar.

Khairun Nisaa (rahimahallah) was thus blessed with a very pious father whose piety and saintliness rubbed off on her and which was already evident in her from a young age. When her father would awaken at the time of tahajjud and descend from the upper story of their home to proceed to the masjid, her eyes would open and she too would awake. Then, together with her sister, Saalihah, she would ascend to the upper story where they would engage in performing nafl salaah with their mother.¹

Two Distinguished Women

In that era, there were two women in the family who were distinguished in regard to their knowledge, Deeni understanding and intelligence. One was the mother of Khairun Nisaa (rahimahallah) and the other was her paternal aunt.

Great Mother

The mother of Khairun Nisaa (rahimahallah) was a woman of firm

¹ What a child observes and experiences serves to mould the mindset and outlook of the child. Thus, when a child receives an upbringing of this nature, where her very first sight, on awakening, is that of her father proceeding for salaah, and her first action on awakening is to perform Tahajjud Salaah, we can well imagine the piety of that child later in life.

faith. She was particular regarding her time, extremely intelligent, devout in her worship and very pious.

She married at a very young age and her husband, Shah Dhiyaaun Nabi (rahimahullah), gave her additional Deeni education due to which the level of the Deeni literature that she studied was at a higher level than that which others read. People would come to her for advice and mashurah (consultation) and her opinion was greatly valued.

Paternal Aunt

The name of her paternal aunt was Faatimah and she was the mother of Moulana Sayyid Fakhrud Deen (rahimahullah), who later on became the father-in-law of Khairun Nisaa (rahimahallah). Thus, Faatimah was her husband's paternal grandmother.

Moulana Fakhrud Deen (rahimahullah) wrote the following regarding his mother:

“My mother was truly a product of her father's² upbringing. From the time she reached the age of understanding until she passed away, together with the faraa-idh and sunnats, she was punctual on the salaahs of Ishraaq, Dhuhaa (Chaasht) and Awwaabeen, the six Shawwaal fasts, the fast of the tenth of Muharram, the fasts of Zul Hijjah, as well as other nafl fasts.

² Her father was Moulana Muhammad Zaahir (rahimahullah), the khaleefah (spiritual successor) of Sayyid Ahmad Shaheed (rahimahullah).

“Over and above this, she was extremely punctual on her recitation of the Quraan Majeed and on reading books of fiqh and hadeeth, Dalaa-ilul Khairaat, Hizbul Aa’zam, Hizbul Bahr and other such books.

“She was very skilled in domestic matters, running the home, cooking and treating women and children who were sick. Allah Ta’ala had indeed blessed her with excellent character, a sense of compassion and sympathy for the poor and needy, the ability to reach the correct conclusion, dignity and contentment of the heart.”

Pious Servant

The servant who took care of Khairun Nisaa (rahimahallah) in her childhood was also very pious, had good character and would engage in abundant ‘ibaadat. Although her real name is not known, the people of the house called her “Jawwaa”. Khairun Nisaa (rahimahallah) would often speak of her good heart, piety, and her enthusiasm to engage in ‘ibaadat.³

Care for the Elderly

Another factor that contributed to her upbringing and helped to

³ Since servants and domestic workers remain within the home for extended periods, and often interact with the children and even attend to them, it is not unusual for the children to be influenced by them. Hence, if we cannot find pious, Muslim staff, we should try to employ workers who possess good values, so that our children are not influenced negatively.

instil noble qualities in her was a special practice they maintained in their home, and which was also common in many other homes of the past. Her son, Moulana (rahimahullah), writes regarding this system:

“In those days, it was a common practice among prominent families for women who were widows or old, and either had nobody to care for them or wished to devote the remainder of their lives to the worship of Allah Ta’ala, to leave their homes and settle into the homes of their relatives. They would thereafter spend the remainder of their lives with respect, engaging in the zikr of Allah Ta’ala and preparing for the Hereafter.

“In our family, almost every home had such a woman who lived there for some years. The home of my nana (maternal grandfather) and his brother were among the most prominent and well-to-do homes and it was their home that housed the greatest number of these old women, the majority of whom were either bay’at⁴ to my nana or some other saint of the family.

“These women had very firm imaan, were very particular regarding their time and were sources of immense barakah (blessings). Their presence in the homes enhanced the Deeni discussions and activities of the home and had a very positive influence on the young girls of the family.”⁵

⁴ A pledge to follow the teachings of the spiritual mentor for one’s self-reformation.

⁵ While caring for the old was once a common practice, it has sadly become rare nowadays. Unfortunately, let alone other elderly women, even our own parents and grandparents are not welcome in our homes and are thrown into

Siblings

Khairun Nisaa (rahimahallah) had two brothers and five sisters. The elder brother's name was Sayyid Ahmad Sa'eed, and the younger brother was Moulana Haafiz Sayyid 'Ubaidullah. Khairun Nisaa (rahimahallah) was the fourth of her sisters. She had three elder sisters and one younger sister, all of whom passed away in childbirth, during the lifetime of Shah Dhiyaaun Nabi (rahimahullah).

Father's Favourite

Khairun Nisaa (rahimahallah) would often say – and people would concur – that her father loved her the most and his affinity with her was the greatest. She would mention that whenever a noteworthy book arrived, her father would give it to her to read – and this was the greatest proof of his love and regard for her.

old-age homes these days! These old people should not be viewed as burdens to be offloaded elsewhere.

The reality of the matter is that serving these old people, caring for them and seeing to their comfort, with love and respect, is the means for immense barakah (blessings) to enter the home and to secure the special mercy of Allah Ta'ala.

Education

Carefully Controlled

Khairun Nisaa (rahimahallah) was raised in a family in which the education of the womenfolk was very carefully monitored and was not allowed to exceed a certain level. Reading, writing and education beyond the basics were not approved of. Rather, their education was limited to learning the relevant, necessary masaa-il (rulings) of Deen and matters which would assist them in running a home and attending to domestic affairs. Additionally, the kitaabs (books) of those 'Ulama whom the family had confidence in, were included in the syllabus to some degree.

In fact, for the girls of the family, learning to write was actually discouraged to some extent, and some of the pious elders of the family were very strict in this regard. They would explain their stance and motive saying, "If girls learn to write, they may begin writing to strange men."

However, due to the outstanding piety of Khairun Nisaa (rahimahallah), a special concession was made for her to learn to write. She was thereafter blessed by Allah Ta'ala to use this talent

of hers for a very noble cause – to author beneficial and excellent books.⁶

Talented Seamstress

While strict control was exercised regarding education and writing, certain skills and talents which are prized within a woman were encouraged and imparted to them at a very advanced level. One of these skills is the ability to sew.

Khairun Nisaa (rahimahallah) had an inherent talent for sewing and embroidery. In fact, she was so skilled that her sewing seemed to be that of a professional seamstress, and such was her flair that she would regularly create new patterns and designs.

Moulana Abul Hasan (rahimahullah) wrote after her demise, “To this very day, we have a jubbah (coat) of my nana’s, which he would wear on the occasions of ‘Eid, on which my mother’s

⁶ Our Deen does not advocate that a woman should remain illiterate. However, it is extremely necessary that we recognize the dangers of literacy and modern education and put measures into place that will save ourselves and our children, both male and female, from falling prey to them.

A simple example is that of novels. How many young people have had a complete summersault in their thinking and behaviour after reading certain novels?

Likewise, how many boys and girls have fallen into illicit relationships via WhatsApp, Instagram or other similar communication platforms? Many of these ills and harms stem from the lack of careful monitoring and control by the parents who wish to empower their children, but fail to recognize the associated dangers.

embroidery can be seen. If you have to see the beauty of her embroidery, you would be convinced that it was the needlework of a professional.”⁷

The First Haafizah

Memorizing the Quraan Majeed was common among the males of her family, and the family had produced many outstanding huffaaz. However, among the women, there was nobody who had memorized the Quraan Majeed, until Khairun Nisaa (rahimahallah).

She was the first woman of the family who made the intention to memorize the Quraan Majeed. Thereafter, other females in the family also developed the enthusiasm and zeal to do hifz. Thus, together with her sister, Saalihah, her niece and two other cousins, she commenced memorizing the Quraan Majeed.

They had requested their brothers or some other mahram of the family to assist them and supervise their memorization. They thus maintained the highest levels of hayaa and hijaab when acquiring the knowledge of Deen.

Khairun Nisaa (rahimahallah) commenced her hifz under her youngest brother, Sayyid ‘Ubaidullah, who was an excellent

⁷ If a woman is a talented seamstress, baker, chef, etc. she will be of benefit to herself and others as well. If the need ever arises, she will be able to earn a livelihood with respect from the confines of her home. Furthermore, she will be occupied and productive and not driven by boredom to occupy herself in activities that are harmful to her Deen and imaan.

haafiz and would recite the Quraan Majeed both correctly and beautifully. As brother and sister, they had great love for one another – to the extent that Moulana Abul Hasan (rahimahullah) says that he seldom knew of a brother and sister who had a relationship such as theirs. There was an age gap of approximately four or five years between them. Nevertheless, she completed her hifz in three years and all her sisters completed their hifz as well.

Her eldest cousin, Moulana Sayyid Khaleelud Deen, would constantly encourage them and would also monitor their progress. She would mention that he would invite them for a meal on a weekly basis, and when she completed her hifz, he held a big feast (in honour of the Quraan Majeed).

Perfection in Recitation

Moulana Abul Hasan (rahimahullah) writes:

“They all recited the Quraan Majeed excellently and their tajweed was extremely refined. If it was not for the fear of disrespect, I would venture as far as to say that they even recited better than many of those who graduate from madrasahs today. The enthusiasm and naturally beautiful tone with which they recited only served to further enhance their recitation. I remember once coming to discreetly listen to my mother recite the Quraan Majeed. (Such was the tranquillity and peace experienced that) it seemed as if rain was falling gently from the

sky, and until today, I still remember the enjoyment I derived from listening to her recitation.”⁸

Lifelong Commitment

Khairun Nisaa’s (rahimahallah) commitment to her hifz was such that even after her marriage, she would recite her dhor (revision of the Quraan Majeed) to her husband. Thereafter, from the time of his demise until the end of her life, she continued to recite to her nephew, Haafiz Sayyid Habeebur Rahmaan, so long as her memory served her.

Whilst there is great virtue and reward for a person who memorizes the Quraan Majeed, it is a lifelong commitment and responsibility. Furthermore, the sin for neglecting and forgetting the Quraan Majeed after memorizing it is very severe.

It was for this reason that despite wishing for her daughter, Amatullah Tasneem (rahimahallah), to become a haafizah, Khairun Nisaa (rahimahallah) advised her against continuing with her hifz after completing six paras (juz). She explained the reason to her saying, “There is nobody to listen to your dhor

⁸ Together with reciting the Quraan Majeed in our homes daily, we should also make an effort to ensure that we are reciting correctly. If we have not learnt to do so, we should approach someone who recites correctly and ask them to assist and teach us. We are never too old to apply ourselves to perfecting our recitation of the Quraan Majeed.

How embarrassing it is when a child asks the mother to assist them in their madrasah sabaq (lesson) to which the mother replies that she herself is unable to read!

(revision), so it will be very difficult for you to revise and retain what you have memorized.”



Marriage

When Khairun Nisaa (rahimahallah) came of marriageable age, many of her sisters and relatives who were of a similar age were already married. However, when it came to her marriage, her parents were unable to make a decision.

Within the Family

There was a suitable match within her family itself. Her cousin (father's brother's son) was married to her second eldest sister. However, she had passed away at a young age and had left a son and daughter behind. A proposal was thus sent for Khairun Nisaa (rahimahallah) to marry this cousin.

Living under this uncle's roof would ensure that she enjoyed a grand and comfortable lifestyle as they had abundant wealth and many properties at their disposal. However, there was no real spirit and environment of Deen and Deeni education in their home. Nevertheless, it seemed as if she would definitely marry into this home, especially as they were her family, she would not be moving to a distant place, her family shared certain properties with them and their residence was one.

Khairun Nisaa's (rahimahallah) mother was also very keen for her to marry into this home. Allah Ta'ala, however, had decreed that she marry elsewhere. It was during this period that Allah Ta'ala's arrangements from the unseen became manifest.

Sayyid 'Abdul Hayy (rahimahullah)

Moulana Sayyid Hakeem 'Abdul Hayy (rahimahullah), was married in 1309 A.H. to his cousin. He and his wife shared a very special bond. However, in 1319 A.H. his wife suddenly passed away in Lucknow, leaving behind one child, Moulana Hakeem Sayyid 'Abdul 'Ali (rahimahullah), who was nine years old at the time. At the time of his wife's demise, Moulana 'Abdul Hayy (rahimahullah) was 33 years old and this sudden, unexpected demise of his wife had such an effect on him that he decided against remarrying.

His father, Moulana Sayyid Fakhrud Deen (rahimahullah) and Shah Dhiyaaun Nabi (rahimahullah), the father of Khairun Nisaa (rahimahallah), were not only related, but also had a good understanding and got along very well with each other.

After Moulana 'Abdul Hayy's (rahimahullah) wife passed away, his father felt strongly inclined to his son marrying the daughter of Shah Dhiyaaun Nabi (rahimahullah), who was not only of marriageable age but was also very dear to him on account of her piety, character and enthusiasm for Deeni education.

Despite Moulana Fakhrud Deen's (rahimahullah) keenness, Moulana 'Abdul Hayy (rahimahullah) was disinclined to remarry and remained silent on the issue.

Eventually, wishing to please his father, Moulana ‘Abdul Hayy (rahimahullah), agreed to remarry and the proposal was sent to Shah Dhiyaaun Nabi (rahimahullah).

Poverty

Moulana Sayyid Fakhrud Deen’s (rahimahullah) family had owned no properties for some time and his branch of the family was renowned for their knowledge of Deen and as being a household of ‘Ulama. In this family, instead of inheriting properties, the family members would inherit precious books and the knowledge of Deen and it was this wealth that they treasured above all else.

At that time, the house was undergoing a period of difficulty and constraint. Sayyid Fakhrud Deen (rahimahullah) was an expert physician and also an accomplished writer. However, due to his sense of independence and disinterest in the world, he never turned his complete attention to earning a livelihood and if there was occasional hunger in the home, it would not concern him greatly.

His son, Moulana Sayyid Hakeem ‘Abdul Hayy (rahimahullah), was initially employed by the administration of Nadwatul ‘Ulama and would receive a monthly salary of thirty to forty rupees. After some time, however, he gave up this employment.

When he proposed for Khairun Nisaa (rahimahallah) in this state, her mother was very reluctant to accept the proposal. Women, by nature, tend to be more concerned regarding these matters, and as their homes were like one, she knew the condition in which Moulana ‘Abdul Hayy (rahimahullah) was living. She

could not see why anyone would prefer him over the first proposal. In her understanding, to knowingly marry your daughter into a home where she would undergo financial difficulty was not an intelligent choice.

Preference to Deen

The father of Khairun Nisaa (rahimahallah), Shah Dhiyaaun Nabi (rahimahullah), however, had great love for Moulana ‘Abdul Hayy (rahimahullah). He was well aware of the extent of his Deeni knowledge. Furthermore, Moulana ‘Abdul Hayy (rahimahullah) had taken spiritual benefit from him as well. Hence, as soon as the proposal arrived, Shah Dhiyaaun Nabi (rahimahullah) was excited and felt as if what he had wished for all along had finally arrived.

He thus very clearly said to his wife, “Sayyid is young, pious, an ‘Aalim and intelligent. I cannot give preference to anyone else over him. Wealth and poverty have no importance in my eyes. The factor by which we must decide is piety and the knowledge of Deen.”⁹

⁹ When either we or our children approach marriageable age, it is only natural that we begin to look for a prospective partner. However, when looking for a partner, what are the criteria based on which we assess, judge and compare proposals?

Many of us largely base our decision on the financial strength of the person as we have concern for our material security and comfort. While this is not impermissible, it should not be the main basis for our decision, as Rasulullah (sallallahu ‘alaihi wasallam) encouraged us to base our decision on the person’s commitment to Deen.

Khairun Nisaa (rahimahallah) herself mentions: “My uncle’s family was making great effort to secure my proposal to my cousin. Two of my sisters were already married into their household. Their home, for some time, was a home of affluence and prosperity, and second to none when viewed from a material perspective. When it came to wealth and riches, honour, modesty and shame, etiquette and mannerisms, then their family had it all and it was thus considered an honour for me to marry into this home.

“It was also my mother’s heartfelt desire that I marry here, and in the matter of my marriage, she preferred this home to even the home of her own brother. I also liked this home as everything was to my liking. My father, however, wanted my husband to be pious and Allah-fearing, even if he was a pauper, and this quality (of piety) was not found in my uncle’s home (to the level that satisfied my father).”

Glad Tidings

During this period of deliberation and uncertainty, Khairun Nisaa (rahimahallah), who had a great affinity with dreams, saw multiple dreams where she was directed to the home of Moulana

While there is no guarantee that securing wealth will ensure comfort in this world, securing Deen will definitely secure comfort in this world and the Hereafter. How many women, married to wealthy men, face unhappy marriages and although seem to ‘have it all’, are secretly miserable? If the decision is made on the basis of taqwa (the consciousness of Allah Ta’ala), the husband will never ill-treat his wife as he has the fear of Allah Ta’ala.

‘Abdul Hayy (rahimahullah). The dreams indicated that her marriage to him would be a means of Allah Ta‘ala blessing her with special favours and bounties.

Around this time, she also saw a dream which conveyed exceptional glad tidings to her, and through which she continued to derive peace until the end of her life. Whenever she related this dream, she would be overcome by a special feeling of joy. She writes:

“One night, I had a dream where through the kindness of Allah Ta‘ala, who is Most Merciful, I was receiving a verse of the Quraan Majeed. The verse remained on the tip of my tongue until the morning, but I was also filled with a strange, indescribable fear and it was difficult for me to recite the verse. I was also unaware of the meaning of the verse.

“When I eventually learned the meaning of the verse, I could not contain my happiness and all my worries and concerns were forgotten. I was extremely delighted over my good fortune and every person who heard of my dream envied me. When my father heard of my dream, he began to cry out of happiness.” The verse was:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۗ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

“No person knows what delights of the eye are kept hidden for them as a reward for their good deeds.”

The wish of Shah Dhiyaaun Nabi (rahimahullah) eventually materialized and Khairun Nisaa (rahimahallah) was married to Moulana Sayyid Hakeem ‘Abdul Hayy (rahimahullah) in 1322 A.H (1904) with goodness and blessings.

In the Marital Home

Moulana Sayyid Fakhrud Deen (rahimahullah), her father-in-law, was delighted at the match and was totally pleased and satisfied with his choice. He felt such confidence in Khairun Nisaa (rahimahallah) that as soon as she arrived at his home, he entrusted his two young daughters (who were from another wife) to her care and made her completely responsible for the running of the home.¹⁰

Moulana Sayyid Fakhrud Deen (rahimahullah) and his wife were now completely free and absolved of seeing to the children and the affairs of the house.

¹⁰ It is evident that in the past, when a young girl married, due to her parents' training and her upbringing, she would enter the marriage possessing the skills and qualities required to successfully run a home. Whether it was cooking, cleaning, ironing, sewing, supervising the domestic worker, entertaining guests or nursing the sick children – she was trained and proficient in all.

Today, however, many girls get married lacking even the basic skills required of a wife, thus creating difficulties in the marriage from the very beginning. We should thus ensure that we equip our daughters with skills that will benefit them in life.

Era of Poverty

When Khairun Nisaa (rahimahallah) entered her new home, she found that the description she had always heard regarding the home was indeed true. It was a period of poverty and if there was food on one day, there would sometimes be hunger the next. There were many mouths to feed and Moulana Fakhrud Deen's (rahimahallah) income was not considerable.

Safeguarding the Honour of Her In-Laws

Despite this level of poverty, Khairun Nisaa (rahimahallah) did not disclose or reveal the situation to anyone. In fact, she went to extremes in concealing the poverty of her in-laws and safeguarding their honour.

Occasionally, her mother would send a maid to her home to see whether there was anything cooking on the stove. However, as soon as she spotted someone approaching, she would hastily place a pot of water on the stove and light the fire. Hence, the visitor would be under the impression that food was being cooked in the home. In this way she concealed the true reality – that there was nothing at home to cook. Nevertheless, her mother would sometimes perceive that there was no food in the home and would pack a tray of food and send it to her daughter.

Khairun Nisaa (rahimahallah) went beyond the call of duty, enduring hardship and difficulty, for the sake of safeguarding the honour of her in-laws. As a result, Allah Ta'ala not only blessed her with tremendous honour and respect, but He made her find

such happiness in her in-laws' home that she herself referred to it as being "like Jannah".

Blessings of the Marriage

After a short duration, Moulana 'Abdul Hayy (rahimahullah) decided to open a clinic. When he asked his wife, Khairun Nisaa (rahimahallah), what she felt regarding his idea, she strongly encouraged him and thus the clinic was started.

As soon as the clinic opened, their financial difficulties ceased as there was now a source of income. In a short space of time, his income increased and so much barakah (blessings) began to pour into the home that the entire home was transformed. A large portion of the home had been left undeveloped. Khairun Nisaa (rahimahallah), in her enthusiasm and passion, began to work on its construction until the home, slowly but surely, became large and spacious.

She cared for her husband's two sisters and his son¹¹ with such love and affection that they recovered from the loss of their mother and began to view her as their new mother for the rest of their lives.

The home which once had its inhabitants experiencing occasional starvation, now had more guests than any other home. In Rai Bareli and Lucknow, their home became a residence for guests who were non-relatives as well as close and distant relatives.

¹¹ Moulana Sayyid Hakeem 'Abdul Hayy (rahimahullah).

Home of Jannah

Khairun Nisaa (rahimahallah) has herself written regarding the condition of the home and the transformation which it underwent in that short period. Her enthusiasm, feelings and passion can be understood from her words. She writes:

“Undoubtedly there was no wealth to speak of in this home. However, this home was brimming with invaluable qualities that no amount of money can buy. One such quality was that of the knowledge of Deen. Even if a person spends all his wealth on acquiring the knowledge of Deen, it will not be enough. Apart from this, there were countless other qualities of virtue.

“Wealth is something which invariably leads to arguments, fights and disputes. Allah Ta’ala granted me more honour than what the wealthy possessed and He showed me such kindness and blessed me with favours that I do not have the words to describe.

“With our small income, we were able to achieve what even the wealthy were unable to achieve. We were now able to see to our needs whereas this was not possible before. Half the house had lain undeveloped for some time. Many people had unsuccessfully tried to complete the construction of that section.

“In this home, the standard of living was such that they would suffice on just the bare necessities. Any luxuries or items that were merely customary were done away with.

“It is not my intention to attribute any virtue or excellence to myself. Rather, my intention is to show the power of Allah Ta’ala

and the effect and blessings of du'aa. In just a few days, the home became an abode worthy of envy. It was no longer the same home and the poverty (which they experienced) was now a thing of the past.

“All the needs of the home were seen to with extreme comfort and ease. The undeveloped half of the house was built into a splendid structure. The house which was once filled with nothing but concern and worry now became a home which was filled with wealth, children and every form of goodness. There was now complete ease in every regard. The special mercy and barakah of Allah Ta'ala continued to pour over me as if the door of His mercy had been opened.

“(On account of this barakah and mercy,) it seemed as if this house was a home of Jannah. All hopes were rekindled and the aspirations which once lay forgotten now expanded until they extended far into the future. Whereas fulfilling our own basic needs was once difficult, we were now even able to see to the needs of others.

“Previously, we were unable to pass even a single month in ease. Now, years have passed and our home has never been without guests. Through the grace of Allah Ta'ala, we were enjoying every type of favour, blessing and comfort and had no worry and concern whatsoever.”¹²

¹² In the past, people did not enter a marriage expecting an instant 'heaven'. Instead, they understood that what they put into the marriage would be what they got out of it. Hence, they had a mindset of making the marriage and making the home no matter what adversities or difficulties they experienced.

Heaven on Earth

Khairun Nisaa (rahimahallah) herself writes: “This home became like Jannah for me, and the service (which I carried out for my in-laws) was a great source of Allah Ta’ala’s mercy for me. It felt as if I was now under the shade of Allah Ta’ala’s mercy. I had no worry or concern, and my every moment was spent in gratitude to Allah Ta’ala.”

کس زبان سے کروں میں شکر ادا تیرے انعام و لطف بے حد کا

“With which tongue will I express gratitude for your infinite favours and kindness?”

تو نے مجھ کو کیا بنی آدم اشرف المخلوق اکرم العالم

“You made me from the children of Nabi Aadam (‘alaihis salaam), the best of all Your creation, the most honoured in the world.”

Blessings of Her Father’s Advice

Undoubtedly, the happy and prosperous marriage that Khairun Nisaa (rahimahallah) enjoyed was on account of her accepting her father’s advice and basing her marriage decision primarily on piety. The barakah and blessing that followed was such that Allah Ta’ala not only blessed her with a pious husband, but He also

Thus, in those times, the divorce rate was far lower than today, the homes were fairly stable, and very few children became delinquents.

blessed her with wealth and prosperity, thus bestowing her with the best of both; Deen and dunya (material).¹³

Remaining Uninfluenced

Her husband, Moulana Sayyid Hakeem ‘Abdul Hayy (rahimahullah) did not interact with many people, and the people with whom he did interact were generally the mureeds (disciples) of his shaikh (spiritual mentor), Moulana Fazlur Rahmaan Ganj Muraadabaadi (rahimahullah).

For certain reasons, from all of them, he shared an extra special bond and relationship with Nawaab Sayyid Noorul Hasan Khan, who belonged to a wealthy family.

On account of their special relationship, Khairun Nisaa (rahimahallah) and her entire household would often go to Nawaab Noorul Hasan Khan’s home. Whether there was an occasion or not, the wife of Nawaab Noorul Hasan Khan would find some excuse to invite them, and in this way, there was

¹³ In the modern world of today, many young people find and choose their spouse on their own disregarding the pleasure of their parents. Finding a spouse independently generally involves pre-marital relationships, resulting in the relationship commencing with the displeasure of Allah Ta’ala, the outcome of which is generally a life of misery and problems.

On the other hand, pleasing one’s parents is an action that will draw barakah (blessings) and the pleasure of Allah Ta’ala. Thus, Khairun Nisaa (rahimahallah) pleased her father in accepting the marriage proposal of Moulana ‘Abdul Hayy (rahimahullah) and thereafter witnessed the great blessings of this decision.

seldom a month that passed in which they did not visit and spend the day with them.

Despite the intimate friendship with this wealthy family, and the interaction that came with it, Khairun Nisaa (rahimahallah) did not allow her ways and behaviour to be affected in any way. Her simplicity, love for solitude, contentment and disinterest in the world remained unchanged and as it had always been.¹⁴

Year of Grief

The year 1908 (1326 A.H.) was a year of grief and tragedy for her family. Within a span of approximately two months, both her father-in-law, Moulana Sayyid Fakhrud Deen (rahimahullah), and father, Hazrat Shah Dhiyaaun Nabi (rahimahullah), passed away. Thus, both spouses experienced the same tragedy (of losing their father) and they both truly shared in each other's grief.

Alhamdulillah, both Moulana Sayyid Fakhrud Deen (rahimahullah) and Shah Dhiyaaun Nabi (rahimahullah)

¹⁴ Socializing is something which is intrinsic within man. However, it comes with its harms as well. One of the great harms of not exercising control in socializing and interacting is that we become influenced by the wrong people, leading to our Deen becoming affected.

Previously, we would have to physically meet or phone each other for any form of interaction to take place. In today's world, social media has accelerated interaction to the point where it now dominates many people's lives. Although we live separately, it is as if we are permanently in each other's homes (due to social networking). It is thus even more imperative for us to exercise caution in this regard.

witnessed the success of their children's marriage and the prosperity which entered their home before they passed away.



A Selfless Soul

Khairun Nisaa (rahimahallah) resided primarily in Lucknow. All the affairs of the home were her responsibility and the stream of guests was never-ending. Many of the family children from the rural areas boarded with her while studying.

During this period, her life was an embodiment of selflessness and sacrifice and she fulfilled her domestic chores and responsibilities in a most excellent manner.

These qualities of selflessness and sacrificing one's own comfort for the comfort of others were always the distinguishing feature and the hallmark of pious and cultured Muslim women.

Personal Touch

When serving her husband, Moulana Sayyid Hakeem 'Abdul Hayy (rahimahullah), she did so with passion and devotion. Hence, although there was a servant employed to prepare meals, she would insist on personally cooking for him, and would go out of her way to serve him exquisite dishes and desserts. In fact, her expertise in the culinary department was such that she was later able to author a best-selling recipe book named 'Zaa-iqah'.

Her daughter Amatullah Tasneem (rahimahallah) relates regarding her, “My father had a habit of eating paan (betel leaf) and greatly relished it. My mother would personally prepare his paan and would fold his betel leaves and place them on a plate, arranging them to resemble a bouquet of flowers. Similarly, when serving fruit, she would arrange the slices and pieces on the platter with such creativity that all would stare and marvel at the beautiful pattern formed. She served my father until the very end of his life with exactly the same level of devotion as the first day of their marriage.”

In a relationship of love, it is the ‘personal touch’ that is valued, prized and enhances the relationship. Khairun Nisaa (rahimahallah) ensured that she put a ‘personal touch’ on every meal that her husband enjoyed. Had she wished, she could have relaxed and enjoyed some leisure time while the servant did the work. However, she realized that showing love and devotion to her husband in this manner would please him, and more importantly, it would please Allah Ta’ala. Thus, she went above and beyond in serving her husband.

Husband’s Permission

Although her husband had transferred the ownership of the home to Khairun Nisaa (rahimahallah), she considered it practically impermissible to deal in the household wealth and items without his permission.

Whenever seasonal fruit and gifts arrived in the home, let alone her nieces and nephews, she considered it a sin to give these

items to even her own children without her husband's explicit permission.

Hospitality

Her husband was a very hospitable person and would bring guests home for meals on a daily basis.¹⁵ Khairun Nisaa (rahimahallah) would always apply herself to the preparations, presenting multiple dishes and sweets to the guests.

Family Children

Khairun Nisaa (rahimahallah) not only took care of the family children who boarded with them, but she would also accommodate and cater for their different preferences, tastes, likes and dislikes.

Had she wished, she could have not pampered them, but instead, she took pity on them, sacrificed her own comfort, and tried to cater for each child's individual preferences. This was not at all an easy task.

Step-Son

Moulana Hakeem Sayyid 'Abdul 'Ali (rahimahullah), Khairun Nisaa's

¹⁵ Entertaining guests is encouraged in Islam and is a means of drawing immense barakah (blessings) into the home. Furthermore, honouring the guest is greatly emphasized in the ahaadeeth of Rasulullah (sallallahu 'alaihi wasallam).

(rahimahallah) step-son, knew her and was familiar with her, even during the lifetime of his mother. After her demise, he regarded Khairun Nisaa (rahimahallah) as his own mother.

As for Khairun Nisaa (rahimahallah), she always preferred him over her own children. Hence, when it came to his marriage and that of her two sisters-in-law, she happily attended to the planning and arrangements required for them to be carried out smoothly.

Stark Difference

Let us compare this selflessness of Khairun Nisaa (rahimahallah) to the condition of a Western-minded woman. Will she ever be prepared to make these sacrifices to keep others happy? Never! On the contrary, she will constantly harp on about equality and the issue of rights and duties, resulting in the problems, fights and complications which are commonly experienced nowadays.



Dealing with Her Husband's Demise

Life was full of happiness, joy and prosperity when suddenly, the tragedy of her husband's demise struck on 15th Jumaadal Ukhraa 1341 A.H. (2nd February 1923).

A relative had sustained an injury due to which Moulana Sayyid Hakeem 'Abdul Hayy (rahimahullah) had sent his wife, Khairun Nisaa (rahimahallah), to visit.

He completed his work after the Maghrib Salaah, after which he received some visitors. He thereafter attended to some documents that had come from Nadwah for his signature. On completing this, he suddenly fell ill, and in the span of one to two hours, passed away.

Patience at the First Instance

Khairun Nisaa (rahimahallah) was still at the relative's home when her husband passed away. Her son, Moulana Abul Hasan (rahimahullah), who was only nine at the time, went to fetch his mother. When she arrived and the news was broken to her, she fell into sajdah in submission before Allah Ta'ala. It was as if she was saying, "What was meant to happen has come to pass."

Let us read, in her very own words, a description of the tragedy and her patience and pleasure over the decision of Allah Ta'ala:

“When the time drew near for my husband to leave this world, Allah Ta'ala knew that it was better for me that destiny prevail. Hence, destiny followed the decision of Allah Ta'ala and transpired as He wished.

“I was pleased with the decision of Allah Ta'ala, but was carrying a burden of grief that was too great for me to bear. The mercy and wisdom of Allah Ta'ala enabled me to remain pleased with His decision. Otherwise, this calamity was such that every other calamity seemed trivial and insignificant in comparison to it.

“To me, the difficulty of being suddenly deprived of such a companion seemed no less than the difficulties of Qiyaamah. I cannot fathom how my heart managed to remain intact. Nevertheless, this decision of Allah Ta'ala was not a means of my destruction and ruin. Instead, it became a pure means of me receiving His blessings and favours as He did not destroy me through this calamity but rather used it to take me into the shade of His mercy. Allah Ta'ala was then my true comforter and the One who helped me in my every difficulty. Subhaanallah! How great is His mercy! The grey clouds of grief darken the horizon, yet soon after, they rain down mercy and cause the vegetation to become lush and flourish.”

No Family Men

At the time of Moulana ‘Abdul Hayy’s (rahimahullah) demise, the only male present in the Lucknow home was his son, Moulana Abul Hasan (rahimahullah), who was only nine years old.

His elder son, Moulana ‘Abdul ‘Ali (rahimahullah) was studying in the Medical College of Lucknow, and was sent by the Medical College to Madras with a group of fellow students, as Madras had a certain faculty that was not yet offered in Lucknow.

From all the elders of the family, only Moulana ‘Abdul Hayy’s (rahimahullah) cousin, Moulana ‘Azeezur Rahmaan Saheb Nadwi, was in Lucknow. However, he was ill at the time.

On the day following Moulana ‘Abdul Hayy’s (rahimahullah) demise, 16th Jumaadal Ukhraa 1341 A.H. (3rd February 1923), a small procession set out for their hometown of Rai Bareli where he was buried in the family cemetery.

Only One Rupee

As they departed, it seemed as if they were leaving Lucknow forever. The head of the home had passed away, his eldest son was far away and there was only one rupee in the estate left as cash, and even this single rupee was one that had been lying somewhere in his medicine bag for a few years. The only additional inheritance that his family would receive was an outstanding consultation fee that was owed to him.

Moulana 'Abdul Hayy's (rahimahullah) family had never owned properties. Whatever was earned was spent that very day and Moulana 'Abdul Hayy (rahimahullah) did not have the habit of balancing accounts and budgeting.

At the time, his elder son, Moulana 'Abdul 'Ali (rahimahullah) had not yet completed his studies and had about two years remaining to qualify.

Khairun Nisaa (rahimahallah) displayed such courage and strength of character that she did not allow her children to feel as though they had been orphaned or that their financial condition had changed.

Family Support

During that initial period, Khairun Nisaa's (rahimahallah) brother was extremely kind and compassionate and went out of his way to assist her family.

This is the manner in which true family conduct themselves – they try their best to assist their relatives and never forsake them or leave them in the lurch. Sadly, there are many people today who are millionaires, yet neglect to assist their own brothers, sisters or even parents who are struggling to make ends meet.

Father's Position

Approximately one week after Moulana 'Abdul Hayy's (rahimahullah) demise, his elder son, Moulana 'Abdul 'Ali (rahimahullah), who had learned of the tragedy while in Mumbai,

arrived in Rai Bareli. He stood before his father's grave, crying in grief. He thereafter arrived at his home where he greeted his mother and sisters.

From that day until the day he left this world, he showed his younger siblings the compassion of a father, served them like an obedient son and loved them like a possessive brother. He was now even more devoted to them and never for a moment, let them feel as if they were without a father.

Lifelong Occupation

During her 'iddat in Rai Bareli and afterwards as well, Khairun Nisaa (rahimahallah) remained engaged in mainly two occupations. One was listening to books of Deen being read to her. The second occupation which she spent most of her life in was du'aa and 'ibaadah.

Remaining Positive and Motivated

It was an excellent practice in their home that whenever a calamity occurred or there was a cause for some grief and concern, 'Samsaamul Islam' would be recited. This was an Urdu translation of 'Futoohush-Shaam' (The Conquests of Syria).

This translation was rendered by one of their family members. However, he did not merely translate the book. Rather, he compiled the entire translation into verses of poetry which totalled approximately 25 000 in number! This relative who had translated the book and compiled the poetry was the husband of

Moulana Sayyid Fakhrud Deen's (rahimahullah) sister, Munshi 'Abdur Razzaaq Saheb. Through his poetry, he drew scenes which drip with valour, bravery, pain and sacrifice.

When reading his words, one feels one's heart beginning to pound and one's pulse beginning to race. When he writes of martyrdom, he does it so attractively that a person's heart yearns to be martyred in the path of Allah Ta'ala. When reading of the pain and sacrifice of the Sahaabah (radhiyallahu 'anhum), one will forget his own grief and sorrow.¹⁶

Reading this book was one of the means they adopted to bring about an environment and atmosphere of consolation, patience and submission in the home. Within a few days of reading this book, they would find that their hearts were content.

Writing

Khairun Nisaa (rahimahallah) would console her heart and forget her grief through writing various du'aas and composing poetry.

¹⁶ When we regularly read the incidents of the Sahaabah (radhiyallahu 'anhum), it gives us an imaani strength which assists us in remaining firm on Deen and coping with the various challenges that we may face in life. It also provides us with perspective and makes us realize that although our struggles seem major, they are minor when compared to the difficulties faced by the Sahaabah (radhiyallahu 'anhum). This assists us to remain grateful to Allah Ta'ala for all the favours we still enjoy, and also helps us to remain positive and hopeful. A simple way of achieving this is to conduct ta'leem of Fazaail Aa'maal daily in our homes.

She would channel her mind and attention to teaching the young girls of the family whom she would keep in her company.

Her first compilation of du'aas and munaajaat (supplications), named 'Baab-e-Rahmat' (The Door of Mercy), was released in 1925 through the initiative and effort of Moulana Hakeem Sayyid 'Abdul 'Ali (rahimahullah) who wrote a very moving foreword under the name of his younger half-brother, Moulana Abul-Hasan (rahimahullah). This kitaab rapidly spread in people's homes and many women who were inclined to engaging in du'aa and munaajaat found it tremendously beneficial and perceived great enjoyment in reading its du'aas. In essence, this compilation of du'aas received great acceptance from the side of Allah Ta'ala.

For the young girls of her own family and others as well, she authored a book, *Husn-e-Mu'aasharat* (Excellent Social Conduct), which combined her two passions; writing and the upbringing of young girls. In this book, she drew on her vast experience and sound understanding of Deen to provide detailed and practical guidelines for Muslim girls. She provided insight into the different departments and aspects of social life and interaction, and outlined basic principles pertaining to domestic affairs and running a home, together with shedding light on how one should conduct in order to enjoy a blissful and happy life.

When it came to cooking, she was very creative and innovative and hence she compiled her recipes in a book named 'Zaa-iqah' (Taste) which was subsequently published in 1930 and enjoyed a lot of popularity.

Deep Attachment to Du‘aa

A time came when Allah Ta‘ala blessed Khairun Nisaa (rahimahallah) with His special favour by bestowing her with a great treasure and means of connecting to Him – the desire to engage in abundant du‘aa and to ‘speak’ to Allah Ta‘ala. It was this favour of Allah Ta‘ala upon her that became the actual means of her progress and the source of her enjoying countless special favours and blessings of Allah Ta‘ala.

This desire and motivation to engage in du‘aa is something generally witnessed in the lives of the special friends of Allah Ta‘ala and the pious seniors.

Moulana Abul Hasan (rahimahullah) writes, “In fact, my mother became an embodiment of the hadeeth in which Rasulullah (sallallahu ‘alaihi wasallam) mentioned, ‘Every one of you should ask his Rabb for all his needs, until he even asks for the strap of his sandal when it breaks and he even asks for salt.’ (Majma‘uz Zawaaid #17175)

“My mother’s entire life was spent in du‘aa and speaking to Allah Ta‘ala. When she was sitting or standing, going to sleep or awaking, and when there was a cause for some concern, she would recite the various sunnah du‘aas and poetic supplications.

“She had memorized so many of the sunnah du‘aas that are recited on specific occasions, that perhaps even the outstanding graduates of the madrasahs do not know so many du‘aas.”

Restlessness and Uneasiness

Generally, when Allah Ta‘ala intends to shower His special favour upon someone, and wishes to draw him closer to Himself, He creates within that person, restlessness, uneasiness and worry, which turns his attention and focus away from all people and drives him to the door of Allah Ta‘ala where he connects with Him alone.

Moulana Abul Hasan (rahimahullah) writes, “This unworthy and sinful servant has been blessed by Allah Ta‘ala to compile the biographies of many of our saintly personalities. What I have found is that most of the people who enjoyed the special favour of Allah Ta‘ala, He created a cause of restlessness in their lives and thereby made them disconnect from everyone else and only connect to Him. It was this very same feeling of restlessness that became the means of many people changing their lives and turning to Allah Ta‘ala. Many people have termed this condition as ‘ikhtilaaj’.”

The following couplet which she had composed aptly sums up and describes her condition:

تیرا شیوہ کرم ہے اور میری عادت گدائی کی نہ ٹوٹے آس اے مولا! تڑے در کے فقیروں کی

Your salient quality is generosity, and my habit is to beg from You

O Master! Do not let the hopes of those begging at Your door be dashed!

This couplet truly highlights the state of helplessness which she would feel. Moulana Abul Hasan (rahimahullah) would generally read this couplet while at the Multazam and on the Mataaf and would perceive great benefit and enjoyment through it.

Khairun Nisaa (rahimahallah) herself explained that in her experience, whenever Allah Ta'ala wanted to bless her with something, he would first make her beg for it in du'aa. She would be overcome by a feeling of acute distress and anxiety, and it was only through crying to Allah Ta'ala in du'aa that her heart would once again feel solace and peace.

New Discovery

Khairun Nisaa (rahimahallah) would often mention the occasion when she was reciting the Quraan Majeed and came across the verse:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

“When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me and have faith in Me so that they may be on the right path.” (Surah Baqarah v186)

She had definitely recited this verse many times in the past, however, this was a special moment in which her eyes suddenly opened and she felt as if she had found something which was long missing and she had now discovered a new reality.

She says regarding this, “It felt as if someone had written (this verse) on my heart, causing the message to penetrate into its very recesses.”

It was as if she had received a great wealth and the keys to all the treasures were placed within her grasp. She thus held on to it firmly and never let go. Such an urge to engage in du‘aa was created within her that her entire existence seemed to be dominated by it.

Together with this, she began to perceive a perpetual feeling of restlessness and worry. Her mind and heart were now consumed by the concern for the future and for the end of her life (i.e. leaving this world with imaan), and with the desire to be successful and fortunate.

In Her Own Words

There cannot be a better way to depict the condition that she was experiencing at that time than to quote the words that she herself has written in one of her books, wherein she says,

“It was as if du‘aa was my nourishment and sustenance. Without du‘aa, I was unable to feel satiated. My enthusiasm for du‘aa reached such a point that I was seldom engaged in anything else. Even if I spoke, I spoke with du‘aa, and there was no time in the day in which I was not making du‘aa.

“The day of Jumu‘ah was like ‘Eid as I would engage in du‘aa for practically the entire day – especially from ‘Asr until Maghrib. During this time, I would sit alone and engage in du‘aa and my

absorption in du'aa was such that I would not glance in any direction. As far as possible, I did not waste any moment of du'aa.

“(When making du'aa,) I would seek protection from every fear and beg for every goodness, not leaving any aspect out of my du'aa. It was the mercy and favour of Allah Ta'ala that He inspired me to make du'aa regarding different situations and circumstances – all of which I faced later on in my life.

“I would become so emotional in my du'aa that I would experience a state of ecstasy and my tears would flow uncontrollably. I would ponder over the power and grandeur of Allah Ta'ala and this would cause my body to tremble and shake, just as the body of a freshly slaughtered chicken twitches and shakes.

“I would not raise my head from sajdah until my heart had been soothed and felt at ease. After engaging in du'aa, I would feel such a sense of peace and tranquillity that it seemed as if the doors of Allah Ta'ala's mercy had been opened and I was now drawing from the special treasures of Allah Ta'ala.

“Allah Ta'ala created such an attachment to du'aa within me that I would not feel at ease until I had made du'aa. After performing salaah and engaging in du'aa, I would read Al-Hizbul Aa'zam¹⁷ and would repeat the du'aas over and over.”

¹⁷ A kitaab of various du'aas that Rasulullah (sallallahu 'alaihi wasallam) had made. This kitaab can be easily obtained and should be read by one and all.

Baab-e-Rahmat

When making du'aa, Allah Ta'ala would inspire her to ask for such things which only those people who are the special friends of Allah Ta'ala asked for.

Apart from reciting the masnoon du'aas, she would generally ask Allah Ta'ala and beg of Him in a poetic style. She had a natural affinity for poetry, and thus, while making du'aa, the words would flow from her lips in the form of poetry. These du'aas were even composed in a book named 'Baab-e-Rahmat' – The Door of Mercy.

A pious person once saw this compilation of her du'aas, and remarked, "It appears that the person who composed these du'aas has a very strong attachment and bond of servitude with their Rabb."

Conviction in Acceptance

Khairun Nisaa (rahimahallah) had firm belief and hope in her du'aa and in the mercy of Allah Ta'ala. Her esteemed son writes, "I have not even found in (the lives of) pious people the (extent of) enthusiasm to make du'aa and conviction of du'aa being accepted as much as I have seen in the life of my mother.

Instilling the Habit of Du'aa in her Children

She also instilled this same habit of du'aa in her children from their childhood.

Hence, when her son, Moulana Abul Hasan (rahimahullah), initially commenced writing, she said to him, “Before you write anything, ensure that the first words you write after Bismillah are the following:

اللَّهُمَّ أَنْبِيَّ بِفَضْلِكَ أَفْضَلَ مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ

‘O Allah! Through Your grace, grant me the best of that which You grant Your pious servants.’”

Her daughter, Amatullah Tasneem (rahimahallah), relates, “It was due to her effort that even today, we still remember those (masnoon) du'aas.¹⁸ My mother did not only make us memorize the du'aas, but also taught us the virtue and reward for reciting each du'aa.”

¹⁸ The ustaaaz or aapa (teacher) in the madrasah can only teach the child the words of the different du'aas. However, for the quality of reciting these important du'aas to be instilled into the child, the parents will have to make an effort through constantly reminding and encouraging him/her at home.

Ibaadaat and Ma'moolaat

Together with du'aa, Khairun Nisaa (rahimahallah) was extremely committed to her other ma'moolaat¹⁹, such as the recitation of the Quraan Majeed and performance of Tahajjud Salaah.

Through moments of happiness and joy, as well as moments of sadness and difficulty, she remained consistent and punctual on these ma'moolaat.²⁰

Tahajjud

The time of Tahajjud was that time which she cherished and anticipated the most. Each day, she made an effort to wake up for Tahajjud even earlier than the previous day.²¹

¹⁹ Nafil 'ibaadaat and devotional practices and that are carried out on a daily basis.

²⁰ The hadeeth teaches us that the most beloved of actions to Allah Ta'ala is that action which is carried out with consistency and punctuality – even if the action is small. (*Saheeh Bukhaari #6464*) Hence, istiqamah (steadfastness and punctuality) is a vital requirement for a person to progress.

²¹ This is the true spirit of a believer – he always strives to improve and better himself in Deen and acquiring the proximity of Allah Ta'ala. Moreover, it is easy for a person to exert himself in 'ibaadah. However, the true test of dedication

Although her eyes would automatically open at the time of Tahajjud, she always set an alarm. She was also very particular in ensuring that the clock was set to the correct time and ensured that she always knew the correct times for sunrise and sunset.

During summer, she would wake up for Tahajjud Salaah at 2:30 AM, while in winter, she would awake at 3 AM. When the month of Ramadhān fell in the summer season, she would awake for Tahajjud at 1 AM, and when it fell in the winter months, she would awake at 1:30 AM.

Towards the end of her life, due to her weakness and other ailments, her family members continuously tried to persuade her to wake up a little later for Tahajjud. However, she was not prepared to accept their suggestion.

In fact, it was when she had awoken for Tahajjud Salaah and was being led to the bathroom, due to the darkness and her sleepiness, she fell, breaking her shoulder and wrist, and it was this incident that caused her final illness to commence.

In her Tahajjud Salaah, she would recite lengthy surahs of the Quraan Majeed such as Surah Hadeed, Surah Hashr, Surah Dukhaan, Surah Yaaseen, Surah Alif Laam Meem Sajdah, Surah Haa Meem Sajdah, Surah Toor, Surah Najm, Surah Waaqi'ah, Surah Rahman, Surah Qaaf, Surah Zaariyaat, etc.

While engaged in Tahajjud Salaah, she would weep so profusely that her musalla would become moist with her tears. Although

is where a person remains committed all the time, and it is this dedication that draws the special love and mercy of Allah Ta'ala.

she begged Allah Ta'ala abundantly in du'aa, she never made du'aa for either herself or her children to receive anything of this material world. Instead, she only made du'aa for Allah Ta'ala to bless her and her children with His divine love and the love of His Rasul (sallallahu 'alaihi wasallam), Deeni virtues and the good fortune of serving Deen.

After completing her Tahajjud Salaah, she would remain on her musalla until the time of Fajr set in, engaged in reciting "Laa ilaaha illallah".

Khairun Nisaa (rahimahallah) emphasized to her son, Moulana Abul Hasan (rahimahullah), that he should let her know when he was proceeding for Fajr Salaah. Thereafter, when he would tell her that it was the time of subh saadiq, she would almost always ask him with great remorse, "Already? It seems as if I commenced Tahajjud just a few moments ago."

Fajr Salaah

She would also begin waking all those who were asleep and if anyone was lazy or delayed in waking up, she would become very angry. Similarly, if any member of the home slept after the Fajr Salaah, she would become very upset.

She had a very firm stance regarding salaah and would make it very clear by announcing, "If any person wishes to sleep in this home, they must perform their salaah. If they are not prepared to wake up and perform their salaah, they must sleep elsewhere."

After performing the Fajr Salaah, she would remain seated on her musalla, reciting tasbeehaat, until the time of Ishraaq.

Rest of the Day

After partaking of breakfast, she would recite the Quraan Majeed and attend to some of her domestic duties. After performing the Dhuhaa (Chaasht) Salaah, she would sit to write her munaajaat (supplications) and would remain engrossed in this task until lunchtime. After lunch, she would rest for a short period.

One hour before the Zuhr azaan would be called out, she would awaken, sit on her musalla and recite tasbeehaat until she heard the azaan. On hearing the azaan, she would perform her Zuhr Salaah, and would thereafter recite Surah Fatah and Surah Naba. She would then recommence reciting tasbeehaat until the time of 'Asr set in.

After 'Asr, she would further recite the Quraan Majeed until it was time to perform the Maghrib Salaah. Her eagerness for salaah was such that as soon as one salaah was over, she anxiously awaited the arrival of the next salaah.

Concern for Salaah

There was one worry and concern that constantly burned within her – the concern that no salaah should be missed and become qadhaa. It was this deep concern that compelled her, during her old age, to keep a clock at her head side and continuously ask those who were coming and going to tell her the time.

Her daughter, Amatullah Tasneem (rahimahallah), relates, “Although I would try to always remain at my mother’s side (when she had aged, to tend to her and see to her needs), I would sometimes leave her room for just a few moments. Even on those occasions, when I would briefly leave the room, her concern for salaah would urge her to shout for me and enquire the time. Generally, I would say to her, ‘I am seated nearby. I will inform you when the salaah time enters.’ However, even my assurance would not put her at ease, and she would thus continue to ask me the time every ten minutes.

“When the time of Maghrib drew near, she would make someone sit at her door. As soon as he heard the azaan, he was to inform her so that she could promptly perform her salaah.

“At night, she would ensure that she reminded us to wind the clock and set an alarm to wake up. When it came to setting the alarm then merely instructing us to do so was not enough. Rather, she would not rest until she had reminded us and confirmed that we had set the alarm. If perchance we forgot to wind the clock or set the alarm on any occasion, and she failed to wake up on time, she would become extremely angry, and the effects of her grief would remain with her throughout the day.

“My mother would retire to bed immediately after performing the Esha Salaah. However, after sleeping for just a short while, she would awake with a shock and ask in panic, ‘Did I perform my Esha Salaah?’ When we would reply in the affirmative, she would ask, ‘Are you absolutely sure? Did you see me performing it?’ After a few moments, she would herself remember that she had

performed her Esha Salaah, and only then would she go back to sleep.”



Sympathy and Compassion

Khairun Nisaa (rahimahallah) was the epitome of kindness, sympathy and compassion. She was always smiling and displayed a cheerful face, spoke in a gentle tone, and strove to unite people and bring them happiness. She assisted those in need regardless of who they were and supported them through happiness as well as sadness and difficulty.

Concern for One and All

Khairun Nisaa's (rahimahallah) focus and concern was always on gaining the rewards of the Hereafter. Hence, she gave special attention and sympathy to orphans, widows and those who were oppressed.

If she saw a poor woman, she was instantly overcome with sympathy and would call the woman to sit beside her, and patiently listen to her woes and difficulties. She would then encourage her to exercise patience, and if necessary, she would even feed the woman and attend to her other needs.

On hearing a child cry, she would immediately rush to carry and comfort him. If she was unable to pacify the child, she would

call for the mother and would subsequently reprimand her for neglecting the child and would place the child in her lap.

On seeing a downtrodden orphan, her heart would be pained and affected. She would call the orphan and speak to him, giving him comfort and consolation.

If she ever saw a person who was the victim of abuse and oppression, her eyes would redden and her veins would swell with anger. After enquiring and determining the injustice that had occurred, she would call for the oppressor. When he appeared, she would urge him to have shame and remind him of the warnings of Allah Ta'ala's punishment for the oppressors. She would then make him promise to compensate the person who was wronged for the injustice he had suffered.

When informed of any traveller arriving, she would hasten to make sleeping and meal arrangements, and would not rest until they were to her satisfaction.

Regardless whether it was summer or winter, the monsoon season or any other season, she remained concerned for the wellbeing of every person. If someone was uncomfortable due to the hot weather, she would provide him with a fan, and similarly if anyone was freezing due to cold weather, she would arrange for a blanket to be given to that person. If it was raining, she would not allow anyone to venture outdoors, and if it was a dark and stormy night, she would not allow anyone to travel or leave for the market.

She was always worried and concerned about the children of the family. She ensured that no child was barefoot or bareheaded,

no child was shouting while speaking, quarrelling or fighting, or disobedient to his parents or disrespectful to his elders. In essence, she maintained a watchful eye on all the children and carefully monitored their behaviour, activities and progress.

Irrespective of the boys and girls of the family having become adults, she still scrutinized their behaviour, ways and habits, correcting them when necessary. She would explain their mistakes and narrate such incidents from the lives of the pious through which they would understand the manner in which they were supposed to conduct themselves.

She would teach them the etiquettes of speaking and communicating, eating and drinking, interacting with people in gatherings and other similar etiquettes. When she taught, advised or corrected, her tone and manner was one of gentleness and softness. This is perhaps why people readily accepted her advice and correction and it settled firmly into the very recesses of their hearts.

Motivating Towards Righteousness

When interacting with people, out of concern, she always tried to mention things that would benefit and motivate a person to better himself.

She would never encourage or support a person who endeavoured to commit a sin. Instead, if she learnt that someone was involved in sin, she would become grieved and sternly reprimand that person. Thereafter, she would encourage him to reform himself. She always remarked, “I am only scolding and

advising this person for their own sake. I do not wish for any person to be harmed or for Allah Ta'ala to be angered.”

Guiding Young Girls

She often gathered the young girls and spoke to them, emphasizing the importance of salaah. She would also try to instil the love of reciting the Quraan Majeed in their hearts. She would instruct them to memorize certain selected surahs and would also teach them the virtues of these surahs. Thereafter, when she would meet these young girls again, she would enquire regarding their progress. If one of them informed her that she had memorized a few of the surahs, she became extremely happy and made du'aa for that girl.

She taught the young girls various du'aas and azkaar to be recited on various occasions. She would also give them advice and guidelines to teach them the proper manner of living and interacting with people. She always stressed the importance of good company and discouraged them from keeping bad company. Similarly, if any young boy of the family came to meet her, she would also give him appropriate advice.

Examples of Her Compassion

The level of her compassion and kindness can be understood from the following incidents related by her nephew (brother's son), Moulana Sayyid Abu Bakr Hasani:

“She was over eighty years of age and had become extremely frail and weak. At that time, health complications and difficulties would plague her on a daily basis. She was unable to walk more than a few steps, and even these few steps would tire and exhaust her, forcing her to rest. During this period, I happened to return to my home town of Rai Bareli, travelling from Delhi.

“On the very day of my arrival, I proceeded to (the house of) my relative, the mother of Moulana Muhammed Thaani. I had sat for just a few moments, when I suddenly noticed the mother of Moulana Abul Hasan (rahimahullah) coming towards me, walking with great care and effort.

“Seeing that she had undertaken the difficulty to walk and come to me, I felt shocked and ashamed. I said to her, “Aunty! Why did you come to me? I was about to come to you!” She replied, “Who knows when you will visit us again? As soon as I heard that you were seated here, I was filled with the desire to come and see you. What is the harm in my coming to see you, especially when I did not have to walk or travel very far? Currently, I find some difficulty in walking, and that is why I was slightly delayed. Otherwise, I would have come immediately.”

What a glaring example of her compassion for others!

“One day, she said to my daughter, Hafsah, ‘Are you able to read and write?’ My daughter replied, ‘Alhamdulillah, I am able to read and write.’ She thus asked, ‘If you are able to write, then why have you not written any letters to me, to at least make salaam?’ My daughter replied, ‘I always write letters to you. Probably, these letters have not been read to you.’ Hearing this, she became

pleased. She then said next to my daughter, 'Have you memorized any surahs? You should memorize such-and-such surahs as they have the following virtues and benefits.' Saying so, she named certain surahs and expounded on their virtues. She then said, 'You must come and visit us. Insha-Allah, we will try to teach you more surahs with their virtues.'"

Towards the end of her life, she lost her eyesight. At this time, a few sections at one of her daughter's home was being renovated. She would enquire daily, "How far has the work progressed? How much of work is left?" One day, in order to please her daughter, she went to her home, but due to her weakness, she had to be supported by a few people. When she arrived at the home, she passed her hands over the walls and doors, expressing happiness and gratitude to Allah Ta'ala.

At the time of her demise, she was approximately ninety-three years old. Although she had become extremely weak, as per her habit, every day before 'Asr, she would recite selected portions of the Quraan Majeed and thereafter blow onto countless family members, among whom were the young children and the old women. Despite the effort that it took for her to do this, she never complained that she was tired. Furthermore, she would not suffice on blowing once on all the people, but would do so on each person individually.

Often, noticing her weakness, those observing her would be overcome by sympathy and would implore her to blow once on all those present. However, she would insist on blowing on every person individually.

Correcting with Gentleness

Her nature was such that if she saw any person behaving incorrectly or inappropriately, she would correct them – even if that person was her own son or daughter or a close or distant relative. She always said what needed to be said, was just and fair and interacted with people with love and compassion.

One important aspect of compassion is that one should refrain from expressing anger over the errors and mistakes of others when it is possible instead to correct them with kindness, gentleness and softness.

Generally, if a person makes a serious mistake, some people become enraged and vent their anger at that person. However, when Khairun Nisaa (rahimahallah) saw these same errors, instead of becoming enraged, she chose to tread carefully and corrected the person with humility, teaching them the way of Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam) and doing whatever else she could to rectify the person. In adopting this approach, her purpose was to ‘kill the snake without breaking the stick’ (i.e. eradicate the bad habit or sin without breaking the heart of the person).



Upbringing and Education of Her Children

Her children's education had been entrusted to their uncle (father's brother), Sayyid 'Azeezur Rahmaan. Although he taught them and saw to their lessons, every night, after attending to all her responsibilities, Khairun Nisaa (rahimahallah) would sit with her children and personally teach them as well. During this time, she would make them memorize the small surahs of the Quraan Majeed and the various du'aas that are narrated in the ahaadeeth of Rasulullah (sallallahu 'alaihi wasallam).

Relating Incidents

Her daughter, Amatullah Tasneem (rahimahallah), says, "She would tell us stories from the blessed life of Rasulullah (sallallahu 'alaihi wasallam) with such feeling and emotion that our hearts would be immediately affected. She would also relate to us stories and incidents from the lives of the Sahaabah (radhiyallahu 'anhum) and the pious predecessors. It was from my mother that I first heard the well-known story of Shaikh 'Abdul Qadir Jeelaani

(rahimahullah) and his honesty. Similarly, there were countless other stories that we heard from her as well.”

Personally Supervising

As soon as her son, Moulana Abul Hasan’s (rahimahullah) formal education commenced, Khairun Nisaa (rahimahallah) had one more responsibility to attend to. So long as he lived with her in Rai Bareli, she personally supervised his moral and Deeni upbringing. During that time, she personally made him memorize many lengthy surahs of the Quraan Majeed.²²

Two Golden Principles

Despite playing the role of an educator and overseeing her son’s upbringing, Khairun Nisaa’s (rahimahallah) compassion and kindness was proverbial. Owing to her husband’s demise, she naturally gave him more attention and was more possessive over him than other mothers were of their children.

Nevertheless, there were two aspects in regards to which Khairun Nisaa (rahimahallah) was unrelenting and extremely strict.

²² No matter which institute we may enrol our children into or which classes we may send them for, it is ultimately our responsibility, as parents, to give them a Deeni upbringing, mould their mindsets correctly and instil Islamic qualities and values in them. If we fail to do so and our children tread the wrong path in life, then we will have no one to blame but ourselves.

The first was salaah. In this regard, she would not tolerate even the slightest negligence or laziness. If her son ever fell asleep without performing 'Esha Salaah, she would wake him up and make him perform it, even if he was in a very deep sleep. Similarly, she would wake him up at the time of Fajr Salaah and send him to the masjid. When he would return after salaah, she would make him sit and recite the Quraan Majeed.

The second aspect regarding which she was very strict and firm was her son's behaviour with the servants and the poor. If he ill-treated a servant or their child, or displayed arrogance and treated them rudely, she would not allow her love and affection for him to prejudice her response. Instead, she would not only make him ask them for forgiveness but would even force him to hold his hands together and beg their pardon. As disgraced as he may have felt at the time, she was unrelenting and would insist that he ask them for forgiveness in this manner.

Servant's Son

The nephew of Khairun Nisaa (rahimahallah), Moulana Sayyid Abu Bakr Hasani, relates an incident in this regard,

“Her son, who is popularly known as ‘Ali Mia’ (Moulana Abul Hasan ‘Ali Nadwi [rahimahullah]), was still a child. I do not know exactly what transpired, however one of the female servants in the home came to the mother of Moulana Abul Hasan (rahimahullah), appearing to be greatly hurt and upset. She complained saying, ‘Ma’am! ‘Ali Mia hit my child!’ As soon as she heard this, her facial expression and entire demeanour changed.

Without any enquiry, she called her servant's son and said, 'Hit 'Ali!' However, the child was reluctant to hit him.

"The servant on her part was utterly shocked and taken aback, as she had not expected that her son would be instructed to hit 'Ali Mia. Rather, she had merely complained hoping that he would be appropriately chastised and disciplined.

"'Ali Mia began to plead exclaiming, 'Mother! I didn't hit him!' But his pleading was to no avail, as his mother insisted, 'You definitely hit him!' She again turned to the servant's son and urged him saying, 'Hit him! Why are you not hitting him? Hit him exactly how he hit you!'

"Eventually, seeing that the child did not have the courage to retaliate, she turned to her son and said, "Ali! Clasp your hands together and beg him for forgiveness! Tell him that you will never hit him again!' With the entire family watching – myself included - 'Ali Mia stood with his hands clasped, begging the servant's child to forgive him, while the servant stood on the side, embarrassed that 'Ali Mia was being disciplined in this manner on her account.

"The compassion she showed to the poor servant and her child by ensuring that their feelings were not hurt, and the compassion she showed to her own son by disciplining him to ensure that he would never fall into the sin of oppressing people, was a lesson not only for her own son but for the servant and her son as well. She was a person of such compassion that Allah alone knows how many incidents of this nature must have transpired in her life."

Moulana (rahimahullah) explained the great impact that this had on him throughout his life in the following words, "This

(approach, which my mother adopted,) benefited me greatly in my life and instilled within me an intolerance for pride, arrogance and oppression. It also impressed upon me the seriousness of the sin of looking down at people and treating them badly. Furthermore, due to this, it was always easy for me to acknowledge my mistakes (throughout my life).”

Entire Deen

Although it appears that Khairun Nisaa (rahimahallah) was strict regarding only these two aspects, the reality is that she actually impressed on her son the importance of the entire Deen. This is because Deen is primarily divided into the duties of Allah Ta’ala and the duties of the creation. By being strict on salaah, she instilled the importance of the first category of duties in his heart, and by being strict on his behaviour with the servants and the poor, she instilled the importance of the second category in his heart.

Dream and Ambition

It was her dream and ambition that her son become the flag bearer and true representative of their pious predecessors and his father, and that he cultivates within himself the Deeni qualities which their family was renowned for. The dream to see her son carry the name of Islam throughout the world was indeed her greatest aspiration. The desire to make him a true daa’ee (propagator) of Deen was now the reason for which she lived. It was her sole concern and worry, and it was for this that she

constantly engaged in du‘aa and it was only this that she would primarily speak of.

Choosing a Career

At that time, the importance of English secular education was on the rise and was being promoted very strongly in their family. The leisure and wealth of those who owned properties, keeping up with the times, the desire to occupy positions of prominence and power and examples of people who had ‘made it in life’ were all factors that fuelled this drive for an English education. The enthusiasm for secular education came in such a flood that even people who were firmly rooted in Deen were swayed and at risk of being swept away by the tide.

Khairun Nisaa’s (rahimahallah) sister’s son went to London to study to become a barrister. On attaining his degree, he returned to India. Her brother’s son went to study in America. His letters which arrived regularly would be read out. A family friend went to Germany and Japan and returned with high degrees. Another family friend was selected for employment in the Indian Civil Services and was thus sent to England to complete his studies. On his return, he was soon occupying a prominent position.

In the midst of this drive for English education, Moulana Abul Hasan (rahimahullah) was the odd one out, studying to become an ‘Aalim in Lucknow. His brother, Moulana Hakeem Sayyid ‘Abdul ‘Ali (rahimahullah), had decided that he should pursue and attain mastery in the field of Deeni knowledge. Many of their family

members criticized him for this and accused him saying, “You are teaching this orphan Arabic and making him a Mulla²³!”

Moulana Hakeem Sayyid ‘Abdul ‘Ali (rahimahullah), by nature, was not inclined to argue and debate with people. With just a few astute words that could not be challenged, he replied, “I am not teaching him Arabic because it is what I want. I am merely teaching him what his father would have taught him (had he been alive today).” The ambition of Khairun Nisaa (rahimahallah), her imaani strength and disinclination to worldly honour and positions, further enhanced this decision and desire of Moulana Hakeem Sayyid ‘Abdul ‘Ali (rahimahullah).

The Best Career Decision

Khairun Nisaa (rahimahallah) thus dedicated her son to the Deen of Allah Ta‘ala and had high aspirations for him to render great service to Deen. This was despite her being a widow and not financially secure, as well as contending with the pressure being exerted by her family. She made this choice understanding that this was the best career decision that he could ever make, as this career would earn him more ‘profit’ than any other enterprise.²⁴

²³ A derogatory word for an ‘Aalim of Deen.

²⁴ A Muslim child must never be deprived of basic Deeni education, as without the basic knowledge of Deen, how can he fulfil the obligations that he owes to Allah Ta‘ala, and how can he fulfil the rights of people correctly? If we neglect to give our children a proper secular education, then at the worst, they will be called ‘unqualified’. Even then, this will not impact on their material progress, as many ‘unqualified’ people are millionaires today. However, if we neglect to

Allah Ta'ala showed her the day when her son became a world-renowned 'Aalim and served the Deen on an international level.

Remarkable Letters

When Moulana Abul Hasan (rahimahullah) went to Lucknow to study, Khairun Nisaa (rahimahallah) continued to monitor, advise and guide him through letters which she wrote.

Moulana (rahimahullah) kept these lengthy and detailed letters from his initial days of studying in Lucknow. They are a true reflection of the state of her heart and the perfection which she had acquired in Deen.

Many educated and pious parents have written letters to their children. Among all these, it is the letters of Khairun Nisaa (rahimahallah), who was born in a small village and received a limited education, that stand out and are the most distinguished. If there was nothing else to prove the level of her Deen and education, then these letters would suffice as a testament.

Although they are lengthy, we will reproduce some of them below, as they are filled with sterling advice, and they clearly highlight the level of concern which parents should have for their children.

give them a proper Deeni education, we will be handicapping them in their journey to Jannah, and for this, we will be held accountable before Allah Ta'ala.

Deeni vs Secular Education

At one point in time, Moulana Abul Hasan's (rahimahullah) interest in Deeni studies began to wane and he became inclined to secular studies and even began to entertain hopes of writing the government exams. Moulana 'Abdul 'Ali (rahimahullah), his elder brother, either on one of his trips to Rai Bareli or by means of a letter, complained to their mother of the new ideas and inclinations which had overcome him.

The letter which Khairun Nisaa (rahimahallah) wrote to her son on that occasion truly highlights the sentiments which she held in her heart and reveals her loyalty to Islam, the strength of her imaan and the love which she had for Deen.

Hereunder is a verbatim extract from that letter which although undated, was most likely written in 1929 or 1930.

“Ali! The condition of the world is extremely dangerous! In today's times, when even the beliefs of those who are studying Arabic are not totally in order, then what hope can we have in those who engage in secular studies? Besides 'Abdu (Moulana 'Abdul 'Ali's [rahimahullah] nickname) and Talhah (Moulana Abul Hasan's [rahimahullah] paternal aunt's husband, Moulana Talhah, who was a professor in the Oriental College of Lahore), you will not find a third example (of a person who managed to maintain his Deeni values and identity despite enrolling for secular studies).

“People are convinced that it is those who engage in secular studies who progress, excel and are successful, as they become

deputies (a very high position in the Indian government) and judges, or at the very least, they are guaranteed to become barristers or lawyers. However, I am completely against this notion and concept. I regard those who are the products of secular education to be absolutely ignorant and I consider secular education to be utterly worthless and useless – especially in this period.

“I do not know what the future holds and which knowledge it is that people will require. However, at that time (i.e. under the English rule), it (secular education) was more needed. A secular degree is something which even a humble tanner can achieve. Who is there that is unable to acquire a degree today?

“You should dedicate your life to acquiring that which is rare and lacking in today’s times, which very few people succeed in achieving, which the eyes of people desire to see and their ears desire to listen. This burning desire is consuming their hearts, but these good qualities are nowhere to be seen.

“Ali! How unfortunate we are to be living in this era! Ensure that you do not allow the comments of any person to influence you! If you want to acquire the pleasure of Allah Ta‘ala and you wish to fulfil my right over you then examine those people who spent their entire lives in the pursuit of the knowledge of Deen and look at the rank and status that they achieved. Look at Shah Waliyyullah, Shah ‘Abdul ‘Azeez, Shah ‘Abdul Qadir and Moulana Muhammad Ebrahim (rahimahumullah), and from your recent seniors, look at Khwaajah Ahmad and Moulana Muhammad Ameen (rahimahumallah) whose life and death were both enviable. They lived in the world with honour and respect and

departed from this world with good deeds and virtue. How can positions such as theirs be attained?

“From your family, all have acquired secular education and they will continue to do so. However, there is nobody who is acquiring this rank (i.e. the knowledge of Deen). This is the need of the time. Despite not possessing any English education, how did those pious elders attain such a position?

“Ali! If I had a hundred children, I would ensure that I give Deeni education to all of them. At present, you are my only child (who can study Deen). May Allah Ta‘ala allow me to see the fruit of my sincerity by allowing you to do the good work of a hundred children. May Allah Ta‘ala allow me to be successful and honoured in both worlds and may He allow me to be regarded as a mother of many children, aameen!

“I constantly make du‘aa to Allah Ta‘ala to bless you with the courage, enthusiasm and desire to achieve excellence in Deen and to divinely enable you to fulfil all your obligations, aameen! I do not have any aspiration or desire beyond this, besides that Allah Ta‘ala elevate you to the lofty ranks of the pious and keep you firm, aameen!

“Ali! I will give you one more piece of advice, provided that you will practice on it. My advice to you is that you study the books of your elders²⁵. Remain ever-cautious by first consulting

²⁵ Moulana Abul Hasan (rahimahullah) writes, “My mother was referring to the small library which comprised of the books which had been passed down through the generations by the ‘Ulama of the family. Many of these books were hand-written. My late father and brother would show a lot of importance to

‘Abdu (his brother) before purchasing any book that you do not have. Nevertheless, the books of your seniors will suffice you. By studying these books, you will discover good fortune, the books will not go to waste and your seniors will be pleased. It is my ardent desire that you have the good fortune to study these books.”

Obeying his Brother

The greatest desire and concern of Khairun Nisaa (rahimahallah) was for her son, Moulana Abul Hasan (rahimahullah), to always follow the guidance given by his elder brother, Moulana ‘Abdul ‘Ali (rahimahullah), and to unquestioningly obey his instructions. She had correctly judged him to be a complete embodiment of all the praiseworthy qualities of their family.

The translation and tafseer (commentary) of the Quraan Majeed by Shah ‘Abdul Qadir Saheb (rahimahullah) which was named “Moodhihul Quraan” was always given great importance in their family. It was even included to some extent in the syllabus to be studied by the men and women of the family who were literate. Despite Moulana ‘Abdul ‘Ali (rahimahullah) urging and emphasising that Moulana Abul Hasan (rahimahullah) study a portion of this tafseer daily, he was uninterested and chose to instead remain engrossed in studying books of Arabic literature and other books.

these books. On account of my tender age, I failed to comprehend the value of these books and I was not interested in studying them.”

Moulana ‘Abdul ‘Ali (rahimahullah) complained of this to his mother, probably by means of a letter, prompting her to write and send her son, Moulana Abul Hasan (rahimahullah), a long letter. Hereunder is an extract from that letter:

“When you were here, ‘Abdu (Moulana ‘Abdul ‘Ali [rahimahullah]) wrote to you and specifically emphasized that you should make it a point to daily study and ponder over the tafseer of Shah ‘Abdul Qadir Saheb (rahimahullah). However, you did not fulfil his instruction.

“I personally looked for the book, brought it to you and daily reminded you to open it, but you continued to procrastinate. Instead of this book, you chose to study every other book. I was extremely disappointed by your behaviour but chose to hide my frustration from you. I cannot explain the extent to which I was hurt when I read ‘Abdu’s letter.

“When I saw your condition and the manner in which you were behaving, I felt very uneasy and I saw that my dreams and aspirations for you were now threatened and in danger.

“‘Ali! This unbecoming behaviour of yours hurts (me) greatly. I did not expect this from you. I thought that you were completely compliant and subservient to the wishes of your compassionate, caring brother, and it was this thought that made me feel at ease. Alas! How unfortunate and lamentable it is that despite the fact that your brother loves you more than he loves even himself, and he is prepared to dedicate all that he has to seeing to your upbringing, you trivialize and fail to value his effort and concern, forget his right over you and repay him with carelessness and an

independent attitude! He is the same caring brother who took you under his care when there was nobody to care for you besides Allah Ta'ala!

“I am uneasy and in a state of anxiety regarding your Deeni education. ‘Abdu was also worried about you, but he continued to make an effort on you. Whatever you have achieved is solely and entirely on account of his attention and effort. Remember that what you are acquiring is only ‘ilm (knowledge), whereas ‘Abdu possesses the quality of correctly implementing and practising on the knowledge.

“Even if you progress a thousand times over in the field of Arabic literature, you will not be able to match ‘Abdu or create within yourself his excellence, as the ideas which you are currently entertaining in your mind will not allow you to progress. It is difficult to find another person in this day and age who possesses the capabilities, excellence and potential of ‘Abdu. He is an embodiment of every praiseworthy quality for which your family was renowned.”

Dedication to Studies

Khairun Nisaa (rahimahallah) wrote the following, encouraging her son to work hard, dedicate himself to his studies and strive to emulate the example of the luminaries of the past in the way they led their lives as students of Deen:

“Regard all passions and hobbies to be absolutely futile. Do not show any inclination to those who have the mindset and habit of

passions and hobbies. Students of Deen should only be occupied with their studies.

“Your clothing or shoes being tattered and torn should not cause you any embarrassment or shame. Rather, it should be a means of happiness as it is this condition that causes a person’s betterment and progress, and it is under these conditions of difficulty that a person learns to value and appreciate the knowledge of Deen.

“An intelligent person is he who acquires that which is most rare and difficult to find. What is it that is most rare and difficult to find? It is adherence to the sharee‘ah.

“Currently, there is an abundance of knowledge and knowledge is freely available to all. A person picks up a few books and soon feels that he is now capable and knowledgeable. However, there are a thousand dangers that are always threatening us. If you wish to benefit, then ponder over the contents of this letter and continue to read it from time to time.”

Following the Past ‘Ulama

In another letter, Khairun Nisaa (rahimahallah) wrote to her son encouraging and urging him to dedicate and devote himself to his Deeni and Arabic studies so that he would attain a mastery that would distinguish him from others. She also emphasized that he follow in the footsteps of the pious predecessors. She wrote:

“Now is the time for you to make an effort in studying Arabic. However, ensure that you take care of your health. When a person

has energy and strength then anything can be achieved. If you had made the same amount of effort in your Arabic studies, you would have excelled and achieved a lot²⁶. Become focused and apply yourself in completing the books that remain.

“As far as possible, try to create the capability that the previous ‘Ulama possessed. Acquire such knowledge that you will never carry out an action that is against the sharee‘ah and you will have a good grasp of the various rulings of Deen. It is the acquisition of this knowledge that is the need of the time as many of today’s scholars lack knowledge and thus become a means of creating dissension and fitnah.

“It is my heart’s desire that you reach the same rank in knowledge that the great, illustrious ‘Ulama of the past had reached. Those ‘Ulama were such that our eyes, ears and hearts yearn for them. ‘Ali! I have no greater desire than this. I make du‘aa that Allah Ta‘ala bless you with these same excellent qualities so that your time (to benefit people) will also come, aameen!”

Worldly Positions

Khairun Nisaa (rahimahallah) wrote the following in another letter:

²⁶ At that time, Moulana Abul Hasan (rahimahullah) commenced reading English books without any guidance and moderation. Hence his health and eyesight were becoming affected.

“Ali! With the grace of Allah Ta‘ala, it is my strong desire for you to never become impressed and influenced by any person’s position of prominence and worldly success as these are common and temporary. That alone is worthy of envy which only one person in a thousand acquires and which comes from the side of Allah Ta‘ala.

قسمت کیا ہر شخص کو تقسام ازل نے جو شخص کہ جس چیز کے قابل نظر آیا

“The eternal Being Who controls destiny decided the fate of each person

And blessed each person according to his capability”

“You should be happy that you are studying Deen and should apply yourself with determination and energy. I make du‘aa that Allah Ta‘ala continue to bless you with such a passion for Deeni education that you will always prefer it over excelling in any other field. If you became a judge or were appointed to any similar, common position, I would foresee a thousand dangers accompanying it.

“Allah Ta‘ala has placed me in a position wherein I am safeguarded from all evils. I now have no need for concern. In fact, instead of feeling concern, my heart is now perpetually happy – and this is something which people of prominent (worldly) positions have not achieved.”

Passion for the Propagation of Deen

Patience on Her Son's Deeni Travels

The lengthy journeys which Moulana Abul Hasan (rahimahullah) undertook were more than just a test or sacrifice for his mother – they were a great jihaad on her part. Allah Ta'ala, in His infinite wisdom, had destined and decided that he would travel extensively.

Khairun Nisaa (rahimahallah) was such an embodiment of compassion and so tender hearted that although her son was nearby, in Lucknow, if there was some delay in his letter reaching her, she would become anxious and worried. When this was her disposition, it is no exaggeration to say that for her to manage during the lengthy journeys which he undertook, both in India and abroad, was a great jihaad for her. Perhaps Allah Ta'ala had even granted her the reward of jihaad on account of the patience she exercised during his absence.

It was most probably in the year 1931 that Moulana Abul Hasan (rahimahullah) went to Lahore to study tafseer (commentary of the Quraan Majeed) under the renowned commentator of the Quraan Majeed, Moulana Ahmad 'Ali (rahimahullah), and to

benefit from his company. After staying in Lahore, he intended travelling to Khanpur which was on the border of Punjab and Sindh in order to visit and benefit from the great saint, Khaleefah Ghulaam Muhammad Deenpuri (rahimahullah). When he wrote to his mother informing her of his intention, she wrote the following reply:

“You expressed the intention of travelling to Sindh. This has definitely caused me concern and worry as I neither know the location of this place, nor its condition and environment, nor the duration of your stay. If ‘Abdu and Talhah approve and permit you, then you may go. However, it will be better that you write to me and inform me of all the details so that I may feel at ease.

“My only hope is that Allah Ta‘ala grant you complete success, and that is why I tolerated your departing on this lengthy journey. Otherwise, for a soft-hearted person such as me to allow you to leave is extremely difficult. I have already made you over into the protection of Allah Ta‘ala. He alone protects and assists and there is nothing that I can do.

ترے محفوظ کو کوئی ضرر پہونچا نہیں سکتا عناصر چھو نہیں سکتے فلک دھمکا نہیں سکتا

None can harm the one who is under Your protection.

Neither can the elements touch him nor can the stars threaten him.

“I repeat these words in order to make my heart understand that there is no need to fear. I have complete conviction in the mercy of Allah Ta‘ala. I make du‘aa to Allah Ta‘ala to grant you the ability to carry out righteous actions, to make you reach the highest

levels of knowledge in Deen and to keep you steadfast on Deen so that your name will shine in this world and the next.”

The series of Moulana Abul Hasan’s (rahimahullah) travels thereafter commenced, and in some instances, his journeying to a foreign country resulted in him being away from home for over a year. The letters which his mother wrote to him in Egypt, Syria and Hijaaz during this period are indeed moving and are a testament to her compassion as a mother and the strength of her imaan.

Effort of Da’wat and Tableegh

Moulana Abul Hasan (rahimahullah) met Moulana Muhammad Ilyaas Kandhelwi (rahimahullah) for the very first time in 1940 (1359 A.H.) and through this encounter, a new chapter in his life commenced. It was as if he had learnt of a new world, discovered a new personality and had a new reality revealed before him.

On his return from Delhi, Moulana Abul Hasan (rahimahullah) together with a few of his associates, who were largely teachers and students of Nadwatul ‘Ulama, made some effort to commence the work of Da’wat and Tableegh in Lucknow and the surrounding areas. Under the spiritual guidance of Moulana Muhammad Ilyaas (rahimahullah), they followed the procedure and rules laid down by the Tableegh Jamaat.

Moulana Abul Hasan’s (rahimahullah) participation in the effort of Da’wat and Tableegh brought immense happiness to his mother and brother as they both shared a great passion for this effort and it was their greatest desire in life that Deen spread and the work of Da’wat and Tableegh be fulfilled.

After some time, either through a letter that Moulana Abul Hasan (rahimahullah) had written or through a conversation with someone, Khairun Nisaa (rahimahallah) perceived that her son's passion for Da'wat and Tableegh was declining. She immediately voiced her concern and sent a letter to him in which she wrote the following:

“Continue striving in the path of Tableegh and you will progress. ‘Abdu has also noticed that your passion and enthusiasm for Tableegh is no longer as it initially was. It is obvious that the passion and enthusiasm which one initially experiences will not remain. However, if you persist and constantly make an effort, your enthusiasm will also increase.

“I make du‘aa that Allah Ta‘ala take the same work from you which He takes from his accepted, pious servants, that He save you from pride, ostentation and vanity, and that He grant you such progress that will be worthy of envy, aameen! May Allah Ta‘ala accept all my du‘aas, aameen!”

Moulana Muhammad Ilyas (rahimahullah)

Moulana Abul Hasan's (rahimahullah) affiliation to Moulana Muhammad Ilyas (rahimahullah) and participation in the effort of Da'wat and Tableegh continued to increase. As this happened, the household of Moulana Abul Hasan (rahimahullah) naturally began to speak more and more of Moulana Muhammad Ilyas (rahimahullah) and his piety.

When speaking to Moulana (rahimahullah) in person or when writing to him, Moulana Abul Hasan (rahimahullah) would

occasionally mention to him that his mother and brother were both extremely pleased and delighted with the effort of Da'wat and Tableegh. In some of his letters, Moulana Muhammad Ilyaas (rahimahullah) expressed his happiness and satisfaction over this and spoke of Khairun Nisaa (rahimahallah) very highly. He wrote the following in one of his letters:

“The fact that you, your brother and - most importantly - your respected and esteemed mother, view this effort of Da'wat and Tableegh with a sight of acceptance and approval, is actually testament to your excellence and the balance and moderation which you have in your temperament.

“It also indicates to this worthless servant that a blessed personality (referring to Moulana Abul Hasan [rahimahullah]) will assist in this effort. This gives me hope that this effort will reach its source (Makkah Mukarramah and Madeenah Munawwarah) and thus become firmly rooted and remain in the world.²⁷

اللَّهُمَّ اصْنَعْ بِنَا مَا أَنْتَ أَهْلُهُ ، وَلَا تَصْنَعْ بِنَا مَا نَحْنُ أَهْلُهُ

O Allah! Deal with us according to Your condition (of mercy and generosity) and do not deal with us according to our condition (of sin and un-deservingness).

²⁷ Together with being extremely proficient in the Arabic language, Moulana Abul Hasan (rahimahullah) had great recognition in the Arab world. Thus, Moulana Muhammad Ilyaas (rahimahullah) hoped that this would be a means of this effort reaching the Arabs, who are the first recipients and flagbearers of Deen. Allah Ta'ala allowed this dream of his to materialise and thus Moulana Abul Hasan (rahimahullah) spent lengthy periods of time in the Arab countries introducing them to this noble effort.

“When you write to your mother, convey my salaams to her and request her to make du‘aa for me.”

Moulana Abul Hasan’s (rahimahullah) relationship and affiliation with Moulana Muhammad Ilyaas (rahimahullah) continued to progress until July 1943 (Rajab 1362 A.H.), when Moulana Ilyaas (rahimahullah) came to Lucknow with a group of people, on the request and invitation of Moulana Abul Hasan (rahimahullah).

Moulana Muhammad Ilyaas (rahimahullah) and his associates stayed in the guest quarters of Nadwatul ‘Ulama for an entire week. In this period, on Sunday the 25th of July 1943 (22nd Rajab 1362 A.H.), Moulana (rahimahullah) showed further kindness and consideration to Moulana Abul Hasan (rahimahullah) by visiting his home district, the area of Shah ‘Alamullah (rahimahullah), which is located in Rai Bareli. Shaikhul Hadeeth Moulana Muhammad Zakariyya (rahimahullah), Haafiz Fakhrud Deen Paani Patti Saheb (rahimahullah) and a few others were also part of this group.

Bay‘at to Moulana Ilyaas (rahimahullah)

Despite the fact that her own father was an accomplished spiritual mentor, Khairun Nisaa (rahimahallah) did not feel the need to take bay‘at at his hands. This was on account of a dream she once had in which she felt that Rasulullah (sallallahu ‘alaihi wasallam) had accepted her into his own bay‘at. Hence, until this time, she had not pledged bay‘at at the hands of any shaikh.

However, on this occasion, the urge to take bay‘at (to Moulana Muhammad Ilyaas [rahimahullah]) entered her heart. She thus expressed her feelings to her son after which he approached

Moulana Ilyaas (rahimahullah) and asked him if he would accept her into his bay'at. Moulana (rahimahullah) performed two rakaats of istikhaarah salaah and immediately thereafter accepted her for bay'at.

There were a few other women of the family who also took bay'at together with Khairun Nisaa (rahimahallah). Her relationship and affiliation with Moulana (rahimahullah) remained until the end of his life.

Bay'at to Moulana Madani (rahimahullah)

After the demise of Moulana Muhammad Ilyaas (rahimahullah), Moulana Sayyid Husain Ahmad Madani (rahimahullah) came to Lucknow on one of his regular visits during which Khairun Nisaa (rahimahallah) took bay'at to him.

At this point, almost their entire household were bay'at to Moulana Madani (rahimahullah) and it was thus not surprising that she chose to take bay'at at his hands.

Desire for the Glory of Islam

It was her deep desire that Islam flourish and gain glory in the world. Whenever she received news of Islam progressing, her hopes were raised and she would forget her grief.

The fervour she had regarding the preservation and dominance of Deen was one that was not even witnessed in many of the pious and saintly men. The upliftment of Deen was her perpetual concern. In this regard, it was the zeal and spirit of her

first shaikh (spiritual mentor), Moulana Muhammad Ilyas (rahimahullah), that shone through and became apparent.

Whenever her grief and concern for Islam became intense, she would compose some poetry as an expression of her feelings.

She had an intense hatred for the enemies of Islam and those who wished to bring disgrace to Muslims and she would become extremely angry when hearing of them. She would make du‘aa that Allah Ta‘ala either bless them with hidaayah (guidance) or destroy them.

Entering into the Fold of Islam

Her greatest desire, for her son, Moulana Abul Hasan (rahimahullah), was that Allah Ta‘ala use him to strengthen and propagate Deen. She would sometimes ask him, “Ali! Has anyone ever accepted Islam at your hands?” He would reply, “Yes! One or two people did read the kalimah at my hands.” She would then say, “It is my desire for large groups of people to flock to you and accept Islam at your hands.”

One day, one of her daughters noticed her sigh deeply in sadness and asked her, “What is it that you ultimately want? Do you want ‘Ali to be a Nabi?” Khairun Nisaa (rahimahallah) replied, “Do you think that I am unaware of the fact that nubuwwah has come to an end? It is my desire that large groups of people flock to him and accept Islam at his hands, so that the slogan of Islam will be chanted in every corner of the world.”

The Journey of Hajj

In the year 1366 A.H. (1947), Moulana Muhammad Yusuf Kandhelwi and Shaikhul Hadeeth Moulana Muhammad Zakariyya (rahimahumallah) decided that Moulana Abul Hasan (rahimahullah) should travel to Hijaz²⁸ for the purpose of Da'wat and Tableegh.

Prior to this, Moulana Abul Hasan (rahimahullah) had not been blessed with the opportunity of performing hajj. Allah Ta'ala placed it in his heart that he should take his respected mother, wife and sister (Amatullah Tasneem [rahimahallah]) with him as well. He also planned to take his eldest nephew (sister's son), Moulana Muhammad Thaani (rahimahullah), as a companion and assistant for his work.

Karachi

This small group of five people departed to Hijaz via Karachi on Thursday 7th Sha'baan 1366 A.H. (26th June 1947).

²⁸ Refers to Makkah Mukarramah, Madeenah Munawwarah and other surrounding areas.

After residing in Karachi for eleven days, Moulana Abul-Hasan (rahimahullah) and his family departed for Hijaaz by ship and were also accompanied by an outstanding group of brothers of Tableegh. His mother, sister and wife were in the first-class cabin and his nephew as well as himself were on the deck of the ship.

Ease and Comfort

During every step of this journey, Khairun Nisaa (rahimahallah) and her family enjoyed the unseen help of Allah Ta'ala, inexplicable and unimaginable ease and amenities of comfort, great love from their fellow travellers, and divine assistance and guidance upon reaching Hijaaz.

Moulana Abul Hasan (rahimahullah) understood all these favours of Allah Ta'ala were on account of his mother's acceptance in His sight. Due to her weakness and advanced age, Allah Ta'ala was showering His special mercy on her.

Moulana (rahimahullah) says that from the numerous journeys which he later undertook, there were very few which were as enjoyable and where he witnessed the divine assistance of Allah Ta'ala arriving as often as he did on this journey.

Madeenah Munawwarah

Their arrival in Jeddah coincided with the sighting of the moon of Ramadhaan. They commenced fasting and stayed in Jeddah for two days after which they departed for Madeenah Munawwarah on the evening of the 2nd Ramadhaan.

With the grace of Allah Ta'ala, they spent the month of Ramadhaan in Madeenah Munawwarah and stayed on through the month of Shawwaal. On 20th Zul Qa'dah, they tied the ihraam of hajj.

They resided in a double-story building of Madrasah 'Uloomush Sharee'ah which was directly in front of 'Baabun Nisaa' (the women's entrance of the Haram). They also spent a night in Uhud, in the home of Moulana Mahmood (rahimahullah), and spent the entire day there as well.

Makkah Mukarramah

In Makkah Mukarramah, they resided in 'Ribaat Tonk' before the days of hajj and in Madrasah Fakhriyyah, which was situated at Baab Ebrahim within the Haram Shareef itself, after the days of hajj had terminated. There was a great amount of ease in performing salaah and tawaaf as well.

In 'Arafaat, Khairun Nisaa (rahimahallah) separated herself from the rest of the group and engaged in abundant du'aa, supplicating to Allah Ta'ala.

Return

While they were in Madeenah Munawwarah, the partition of India occurred and Pakistan was formed. Stories of bloodshed, killing and other horrifying stories continuously reached them. As they learnt of these tragedies, their hearts filled with concern for the Muslims of India and for their friends and family. They did not

know who they would find alive and who they would find killed on their return to India.

Moulana Abul Hasan (rahimahullah) and his family departed for India in the December of 1947. Following the advice of his brother, they did not disembark at Karachi (where they initially commenced their journey) but instead proceeded to Bombay (Mumbai). From Bombay, they boarded a train and sat in a compartment reserved for Muslim passengers and travelled to Lucknow with an escort of armed police, as was now the norm on account of the dangers and threats. Alhamdulillah, on reaching Lucknow, they found all their family and friends safe and sound.



Old Age

After returning from hajj, Khairun Nisaa (rahimahallah) took Rai Bareli as her primary residence. Occasionally, on the request of her step son, Moulana Hakeem Sayyid ‘Abdul ‘Ali (rahimahullah), she would go to Lucknow and stay at his home for a few weeks or months.

Moulana ‘Abdul ‘Ali’s (rahimahullah) Demise

On Sunday, 21st Zul Qa’dah 1380 A.H. (7th May 1961), Moulana ‘Abdul ‘Ali (rahimahullah) passed away in Lucknow. This was a heart-breaking calamity which took its toll on her in her old age, as it was the greatest calamity that had befallen her since her husband’s demise.

Floods in Rai Bareli

After Moulana ‘Abdul ‘Ali’s (rahimahullah) demise, Khairun Nisaa (rahimahallah) began residing in Rai Bareli on a more permanent basis. However, in Rabee‘ul Aakhir (September) of that same year (1381 A.H.), Rai Bareli was struck by severe floods. As the floodwaters had even penetrated the homes of the village, her

entire family was forced to move to Lucknow where they lived for approximately one year.

Thereafter, in Jumaadal Ukhraa 1382 A.H. (October 1962), Khairun Nisaa (rahimahallah) once again relocated to Rai Bareli, undertaking what became her final journey. She never again left Rai Bareli and the only journey she made thereafter was her journey to the Hereafter.

Extremely Weak Eyesight

At this time, Khairun Nisaa (rahimahallah) was considerably advanced in age and her weakness and frailness had thus increased.

In the year 1931, she underwent simultaneous operations for cataract in both her eyes. Despite the procedures being a success, due to her excessive reading and writing and not giving her eyes a rest, her sight rapidly deteriorated over the next few years until she was practically blind by the year 1963. She could barely see and her eyes could only perceive light and vague shadows.

Increase in 'Ibaadah

Despite this severe handicap, there was no decrease in her ma'moolaat (daily nafl 'ibaadaat), wazaa-if (du'aas recited on a regular basis), du'aas and munaajaat (supplications). In fact, she was even more committed than before and her 'ibaadah had actually increased. The only 'ibaadah which she was now unable to carry out was reciting the Quraan Majeed while looking in.

Serving and Nursing Her

Khairun Nisaa (rahimahallah) eventually reached the stage where moving about on her own became very difficult and needed someone to assist her to take even a few steps.

In this condition, it was a great favour of Allah Ta'ala, among His innumerable favours on her, that He blessed her with children and grandchildren who never let her feel that she was helpless and dependant.

Both her children and grandchildren served her for a long period with such devotion that even prominent and influential people do not receive such treatment. All those around her not only considered it their good fortune to serve her and give her comfort but actually considered it to be a means of earning great reward and thus devoted both their bodies and hearts to her.

Khairun Nisaa (rahimahallah) had two daughters who remained with her for many years. One of them was Amatul 'Azeez, the mother of Moulana Muhammad Thaani, Muhammad Raabi' and Muhammad Waadhih (rahimahumullah). She and her granddaughters were perpetually present and prepared to serve Khairun Nisaa (rahimahallah).

Her second daughter was Amatullah Tasneem (rahimahallah), a poet and writer, who was the editor of 'Ridwaan' and the author of 'Zaad-e-Safar' (an Urdu translation and commentary of the famous hadeeth book, Riyaadhus Saaliheen). She was the most fortunate and was blessed to remain in her mother's company and also served her the most. Her main occupation and goal in life was

to serve her mother, see to her wellbeing and nurse her when she was sick. From all her siblings, brothers and sisters, she earned the greatest blessings as she served her mother the longest.

Barely Eating

Towards the end of her life, her appetite had diminished to the point where she barely ate. For breakfast, she would partake of a single biscuit with a cup of tea and for lunch and supper, she would eat a little from a thin roti, and two morsels of rice. Considering how little she ate, her family members could not fathom how she managed to survive.

Sound Mind and Senses

Despite Khairun Nisaa's (rahimahallah) advanced age, there was no discernible decline or weakness as far as her hearing or her other senses were concerned. Her heart and mind were both fully functional. She would occasionally forget things that had recently occurred such as the names of people who had recently visited. Beyond that, however, she remembered all the old people extremely well and would sometimes mention some fine detail of a very old incident with such clarity that her family would all be amazed.

It was most probably on account of the barakah (blessings) of always spending her time correctly and the abundant zikr that she engaged in that until her end, she remained in her senses with her heart and mind sound.

Despite her weakness, frailness and an advanced age of over ninety years, she still remained committed and punctual on her zikr, recitation of the Quraan Majeed and other nafl 'ibaadah. The women, children and other members of the family would constantly visit her and spend time with her in order to benefit from her goodness and blessings.

Besides the few hours of the final days in her life which were spent in sleeping, there was never a moment that passed in which she was engaged in something besides the zikr of Allah Ta'ala or listening to or speaking about something related to Deen.

Favourite Occupation

At this point of Khairun Nisaa's (rahimahallah) life, one of her favourite occupations was to recite certain portions of the Quraan Majeed, those duroods and names of Allah Ta'ala which, according to various books and her own experience, had special and specific barakah and blessings.

After reciting these verses, duroods and du'aas, which would take her approximately 45 minutes to an hour, she would blow on the children and other members of the household.

Acceptance of a Du'aa

The request which Khairun Nisaa (rahimahallah) had placed before Allah Ta'ala and the du'aa that she had made to Him forty years ago had indeed gained the highest levels of acceptance.

How great was her passion when she made the following du'aa:

جینے کی تمنا ہے نہ مرنے کا مجھے غم ہے فکر تو یہ ہے تجھے نہ بھولوں کسی دم

“Neither does living hold attraction for me nor does dying concern me. My sole concern is that I do not remain negligent of You at any moment.”

چپ ہونہ زباں میری تری حمد و ثنا میں فرق آنے نہ پائے رہ تسلیم و رضامیں

“My tongue should never remain silent from praising and extolling You, I should never retrogress in the path of submitting before You and expressing contentment with Your decree.”

جب تک کہ رہوں زندہ تری الفت بھروں دم بھولوں نہ تجھے میں مجھے رکھ یاد تو ہر دم

“So long as I live, let me remain in Your love. Do not allow me to forget You, and keep me in Your remembrance at every moment.”

This du‘aa of hers was accepted, and submission before Allah Ta‘ala, contentment with His decision, His divine love, zikr and ‘ibaadah became her distinct and outstanding qualities.

Spiritual Strength

As her age progressed, she became very weak and frail. However, when it was time for her to complete her ma‘moolaat (daily nafl ‘ibaadah), her family would notice energy and strength miraculously enter her body. Allah Ta‘ala alone knows where this hidden strength came from. In fact, on one occasion some of her family members were present when they observed her carrying out her ma‘moolaat (daily nafl ‘ibaadah). On seeing her energy, they remarked, “Where does this strength come from? It can be nothing but spiritual strength.”

Khairun Nisaa (rahimahallah) always kept water near her on which she would read and blow. People suffering from illnesses and other problems would come from far and wide to benefit from this water and they would all speak of the barakah and cure which Allah Ta'ala had blessed them with through this water.

She was now so old and frail that whenever she fell ill, her family felt that her end had perhaps now arrived. Her body did not have the strength to resist and combat illness. It was only on account of her yaqeen (conviction in Allah Ta'ala), her passion and the barakah of Allah Ta'ala's name that she was able to continue fulfilling all her ma'moolaat (daily nafl 'ibaadah) and zikr with such punctuality.

Listening to Munaajaat (Supplications)

Towards the end of her life, Khairun Nisaa (rahimahallah) had a great desire to listen to her munaajaat.

During her life, she had composed countless munaajaat, but in her old age, however, she failed to remember when and what she had composed. When one of these 'forgotten' munaajaat was read out to her, she would become greatly pleased and delighted.

Special Advice

During her final illness, the woman who was employed as their cook went out of her way to serve and assist her. Khairun Nisaa (rahimahallah) offered her some advice saying, "Haleemah! Recite Surah Waaqi'ah daily, as it will save you from ever falling

into starvation and poverty. Continuously instil in your children the importance of salaah. If you fail to teach them the importance of salaah, you will be held accountable. After every salaah, recite 'Bismillah' nineteen times and make du'aa, your du'aa will not be rejected."

Disinterest in Material

Amatullah Tasneem (rahimahallah) says, "My mother had always been disinterested in the dunya (wealth and the material things of this world). However, towards the end of her life, this disinterest developed into an aversion and hatred for the dunya. Hence, she would say, 'Do not speak to me regarding anything of the dunya.'

Similarly, my mother had a deep hatred for fashion and would tell us, 'If any of you adopt any fashion or trend, I will develop a dislike and an aversion to you.'"

Fear of Inconveniencing Others

During the very last days of her life, there was once an occasion when she became very thirsty. Due to her weakness, she was unable to walk and fetch water by herself, but at the same time, she did not want to inconvenience anyone by asking them to fetch water for her.

After some time, she heard footsteps and realized that one of the young girls of the home was walking past. She thus called out,

“Who’s there? Is it so-and-so?” The girl responded that she was indeed that person whom Khairun Nisaa (rahimahallah) thought.

The girl then asked, “Do you need anything?” She replied in the negative. However, when the girl persisted, she relented and said, “Please call ‘Aaishah (her daughter).” The girl asked her, “Do you want water?” She replied, “Where will you undertake the difficulty to go and fetch water for me?” The girl immediately went to the water, which was kept nearby, and presented it to her.

She was extremely grateful, and as she drank the water, she continuously made du‘aa for the young girl saying, “You undertook such difficulty! May Allah Ta‘ala bless you with happiness! I was feeling thirsty for quite some time and you quenched my thirst! May Allah Ta‘ala keep you pleased and may you attain His happiness!”

Her daughter, Amatullah Tasneem (rahimahallah), served her, cared for her and attended to her needs in a manner that was totally worthy of envy and admiration. However, as far as possible, Khairun Nisaa (rahimahallah) avoided asking anyone else for anything on account of her dignity.

On one occasion, while resting, she suddenly perceived that someone was massaging her feet. She instantly asked, “Who is it?” In reply, her daughter, Amatullah Tasneem (rahimahallah), identified herself.

Realizing that there was a second person massaging her feet as well, she asked, “Who else?” The other person replied, “Raabi‘ah.” She immediately said, “Shame! Why are you massaging my feet? That’s enough, you don’t need to massage any more. I am not in

so much of pain. Enough! Enough!” Hence, on account of her dignity, it was very difficult for this person to gain the good fortune of serving her, and even then, it was only for a few moments.



Final Days

Moulana's (rahimahullah) Journey to Bhopal

Once, towards the very end of her life, she suffered from a stomach ailment and became very sick. Her condition grew worse and everyone became worried and anxious. However, with the grace of Allah Ta'ala, she finally opened her eyes and regained her senses.

While recovering from this bout, Moulana Abul Hasan (rahimahullah) approached her and said, "There is a need for me to travel to Delhi and Bhopal. However, your needs, comfort and happiness are my first priority."

He had even written to Delhi and excused himself on account of his mother's condition. However, when he saw that she was recovering from the illness and seemed well, he thought it appropriate to mention that he had been asked to travel to Delhi and Bhopal.

Moulana Abul Hasan's (rahimahullah) journeys away from home was the greatest difficulty for his mother. Nevertheless, she steeled herself and said, "Go and fulfil the task for which Allah Ta'ala has created you. However, how long are you going for?" He

replied, “I will definitely return by next Friday. If not on Friday, then I will return by Saturday (it was on this very Saturday that Khairun Nisaa [rahimahallah] passed away).” She then said, “Very well, you may go.” As he left, she saw him off, as was her habit, reading verses of the Quraan Majeed and reciting the sunnah du’aas. It was a Friday when he left home, travelling to Bhopal via Delhi.

Falling and Dislocating a Bone

On Sunday, when Khairun Nisaa (rahimahallah) woke up for Tahajjud Salaah, while being led to the toilet, due to the darkness and her drowsiness, she fell and broke her shoulder and wrist.

After a few hours, she began to experience extreme pain with her shoulder becoming quite swollen. They therefore gave her some medication which provided some temporary relief. By the evening however, they decided to call a doctor. After examining her, he informed them that her bone had been dislocated, but due to her weakness, it would be very difficult to reset. He thus advised them to relieve her discomfort and pain by giving her medication when the need arose.

Three days later, they carried her on a chair to her old room, as it was more spacious and better lit. The move weakened her so much that even her pulse became faint.

Return of Her Son

Her grandson, Moulana Muhammad Thaani (rahimahullah) sent a telegram to his uncle, Moulana Abul Hasan (rahimahullah), telling him to return immediately.

The following day, Moulana Abul Hasan's (rahimahullah) reply was wired through, informing them that he was on his way home. The news left her elated and she said, "My enjoyment and happiness is returning."

Moulana (rahimahullah) immediately departed for home and was in a state of such severe anxiety that it was his du'aa that Allah Ta'ala never again let him experience such anxiety. It was his earnest desire to reach his mother before she departed from this world. He had already missed one burial – that of his brother – and he always felt regret over not having been present.

With the grace of Allah Ta'ala, Moulana Abul Hasan (rahimahullah) reached Rai Bareli on the morning of Thursday 29th August.

A Blessed Dream

When Moulana Abul Hasan (rahimahullah) arrived and she saw him, she said, "It feels as if half my strength has returned." She made salaam to him, held him close and said, "I had a dream in which I saw that the praise and zikr of Allah Ta'ala was emanating from every pore of my body. In the dream, I felt extreme pleasure and enjoyment." On hearing this, Moulana Abul Hasan

(rahimahullah) said to his mother, “This dream does not need an interpretation as it is extremely clear and is a very blessed dream.”

Embodiment of Steadfastness and Patience

The following day was Friday and her family regarded it as a gift from Allah Ta’ala that she lived and remained with them through the day. Her injuries, however, were causing her a great amount of pain and discomfort.

Friday night passed with her still experiencing great discomfort and pain. Despite this, she performed all her salaah and completed all her zikr and tasbeehaat.

Although her pain and discomfort had intensified, and her injured bone was hurting severely, she did not utter a single word that was directly or even indirectly a complaint or an expression of impatience.

The excruciating pain she was suffering would have caused even a young, strong man to scream, yet at 93 years of age, weak and frail, she was an embodiment of patience and gratitude and did not allow her tongue to utter anything besides the zikr of Allah Ta’ala. At the most, when the pain was very intense, she said, “O Allah! Forgive our sins!”

Journey to the Hereafter

That which Khairun Nisaa’s (rahimahallah) family dreaded eventually came to pass. She spent Friday night in a state of

uneasiness. She awoke on Saturday and performed her Fajr Salaah. When the time of Dhuhaa (Chaasht) set in, without saying anything, she began to search for the soil, which was normally kept at the side of her head, to perform tayammum.

Seeing that she intended to make tayammum, somebody mentioned to her, “The time of Zuhr has not yet set in.” Hearing this, she remained silent and did not say anything. However, she kept feeling around with her hand, searching for the soil. It was thus given to her and she performed a complete tayammum. She had, by this time, become slightly unresponsive and there were lapses in her concentration. Nevertheless, she performed two rakaats of Dhuhaa Salaah, after which her level of consciousness further declined.

When the time of Zuhr set in, Moulana Abul Hasan (rahimahullah) said to his sister, “Assist mother to perform salaah.” Khairun Nisaa (rahimahallah) was told that it was the time for salaah, but she did not say anything. However, when the soil of tayammum was brought to her once again, she performed a complete tayammum and thereafter commenced salaah, placing her hand on her chest (she was only able to place her right hand on her chest as her left arm had been hurt, and she was unable to move it). She then proceeded to perform her Zuhr Salaah and completed all the four rakaats.²⁹

²⁹ Even though she was injured, in pain and very advanced in age, Khairun Nisaa (rahimahallah) remained punctual on her salaah and ‘ibaadah. On the other hand, we often shirk in our obligations based on the smallest excuse. On account of this commitment, ‘ibaadah had become her second nature.

Tasbeeh

The men then proceeded to perform salaah. Moulana Abul Hasan (rahimahullah) said to Moulana Muhammad Thaani (rahimahullah), “Ensure that you now remain nearby.” After performing salaah, they hastily returned and found that she was again unresponsive. However, strangely enough, she was feeling about with her right hand, as though was searching for something. They then realized that she was searching for her tasbeeh, as her tasbeeh would always remain in her hand.

After she fell and was injured, they had taken the tasbeeh out of her hand as they feared that moving the beads of the tasbeeh would aggravate her injury and cause her pain. However, the habit of making zikr on the tasbeeh was so deeply ingrained in her, that her hand automatically searched for it, and in its absence, her fingers formed a circle and rubbed against each other as they continuously moved, as if she was counting on the actual beads of a tasbeeh.

Continuous Zikr

At 3pm, her condition changed and she broke her silence. Now, with every breath she took, she began to make zikr aloud. Hearing her making zikr aloud in this manner, her family members all gathered around her. Her zikr of “Allah! Allah!” was so loud and clear that it could even be heard from outside the house.

She continued making zikr for approximately three hours and forty-five minutes! Her grandson, Moulana Muhammad Thaani

(rahimahullah), describes this amazing moment in the following words,

“We had never before witnessed a scene of such tranquillity. It seemed as if the mercy of Allah Ta’ala was raining down. All our hearts were still and as I beheld this blessed spectacle, a few verses of her munaajaat came to mind and I saw the degree to which she had gained complete acceptance in the court of Allah Ta’ala before me. The verses are:

رکھ مجھے اسلام اور ایمان پر ثابت قدم ساتھ آسانی کے نکلے یا الہی میرا دم
Keep me firm on Islam and imaan. O Allah! Let my life come out with ease.

روح میری جس گھڑی ہونے لگے تن سے جدا ذکر ہو جاری زباں پر ہر گھڑی اور بر ملا
At the time when my soul begins to leave my body, let Your zikr be flowing on my tongue at every moment, in full view of all.

The manner in which the words of her du’aa ‘at every moment’ and ‘in full view of all’ were accepted was such that all witnessed it unfolding with their very own eyes and heard it with their very own ears.

سفر کرنے لگوں جس دم عدم کا مرے آگے تری جنت کھڑی ہو
At the time when I commence my journey of death, and Your Jannah is before me,

زباں پر ہو ترا بس ذکر جاری کسی کی فکر ہو اس دم نہ طاری
Let it be only Your remembrance that is flowing on my tongue, and let me not be overcome by any concern at that time.

الہی دے زباں کو میری طاقت
کروں میں دم بدم ذکر شہادت

O Allah! Grant my tongue the strength to recite the shahaadah with every breath.

خوشی سے لے کے میں ایمان جاؤں
اور ترے احکام پر قربان جاؤں

Take me with happiness, let me go with imaan and let me be sacrificed for Your commands.

During her final moments, Zam Zam was continuously poured into her mouth with a spoon and it would immediately flow down her throat.

At the time of 'Asr, all the men went to perform salaah. They returned immediately and saw that she was still engaged in zikr. As time passed, more family members arrived and the number of people around her slowly grew.

Various people recited Surah Yaaseen softly. They did not feel the need to make talqeen (recite the kalimah aloud as a means of prompting and encouraging the dying person to recite it) as she was already engaged in the remembrance of Allah Ta'ala.

Shortly thereafter, she took the names of her three sisters who were deceased and said, "They have come to Lucknow." The pangs of death then commenced and those around her realized that she was now on the verge of departing from this world.

As she breathed, they could hear her repeating 'Allah! Allah!' It was only when the sound of 'Allah! Allah!' could no longer be heard that they realized that she had now left them and reached that Allah Ta'ala Whose name she had been taking and Whose door of mercy she had been knocking on for her entire life.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٣٠﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً ﴿٣١﴾ فَادْخُلِي فِي عِبَادِي ﴿٣٢﴾
وَادْخُلِي جَنَّتِي ﴿٣٣﴾

“O contented soul! Return to your Rabb in the condition that you are pleased with Him and He is pleased with you! Enter among My servants and enter into My Jannah!” (Surah Fajr v27-30)

Tranquillity and Serenity

Moulana Muhammad Thaani (rahimahullah) relates,

“Generally, when a person passes away, those present become distressed, and the close relatives fall into a state of grief and depression. On the occasion of my grandmother’s demise, however, the exact opposite transpired.

“The environment was one of peace and composure, and the tranquillity was such that all our hearts perceived it. We were all at ease, having witnessed the blessed nature of her demise, and the desire to meet our end in a similar manner entered our hearts. The manner in which this pious woman had undertaken her final journey to the Hereafter and her good fortune was such that we all envied her for it.

“Immediately after she passed away, we conveyed the news of her demise to Lucknow, Kanpur, Fatehpur and Delhi, and all those who were affiliated with her in some way arrived that very night. That night was a night of such peace, tranquillity and serenity, that I am unable to find the words to describe the feeling we experienced.

Ghusl, Janaazah and Burial

Her ghusl was carried out before Fajr Salaah on the following day which was Sunday 7th Jumaadal Ukhraa 1388 A.H. (1st September 1968).

As she had been a woman who had made every possible effort to follow the sunnah during her lifetime, special care was taken to ensure that every sunnah was adhered to in giving her ghusl as well. Her daughter, Amatullah Tasneem (rahimahallah), stood with the kitaab 'Behishti Zewar' in her hand while her other daughter participated in the ghusl, ensuring that no sunnah was omitted.

At 8am, the janaazah was brought out and her son, Moulana Abul Hasan (rahimahullah), performed the Janaazah Salaah in an open field. After the salaah, the bier was lifted, and due to the large crowd, many people were unable to participate in carrying the bier and thus sufficed on merely touching it as it was carried past. The pious, the 'Ulama, students of Deen and members of the Tableegh Jamaat all participated in her Janaazah Salaah.

She was laid to rest beside her husband, Moulana Sayyid Hakeem 'Abdul Hayy (rahimahullah). After being separated from him for 47 years, she was now finally united with him once again.

An Enviably End

Khairun Nisaa (rahimahallah) lived a life of obedience and loyalty to Allah Ta'ala, hence she was blessed with a most enviable

death. She passed away most peacefully, with the name of Allah Ta'ala on her lips. If we wish for such a death, we will have to lead lives like hers. If we live with Allah Ta'ala's name on our lips, insha-Allah we will die with His name on our lips.

May Allah Ta'ala reward Sayyidah Khairun Nisaa (rahimahallah) with the best of rewards, grant her the highest of stages in Jannah, allow us to follow in her noble footsteps, and grant us the ability to imbibe within ourselves the exemplary qualities which she possessed, aameen.

