

# Ḥayāt-us-Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ

Mawlānā Muḥammad Yūsuf Kādehlawī رَضِيَ اللهُ عَنْهُ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



قيل للحسن رَضِيَ اللهُ عَنْهُ حب أبي بكر وعمر رَضِيَ اللهُ عَنْهُ من السنة؟ قال: لا، بل فريضة

*It was said to Ḥasan رَضِيَ اللهُ عَنْهُ, “Is love for Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُ from the Sunnah?” he said, “No, but it is fard.”*

## MAWLĀNĀ MUḤAMMAD ILYĀS ﷺ & THE ṢAḤĀBAH ﷺ

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Mawlānā MuḤammad Ilyās ﷺ was very closely attached to the pure personalities of the Ṣaḥābah ﷺ from his childhood days. His maternal grandmother used to remark, “Ilyās, I see the appearances of the Ṣaḥābah ﷺ in you.”

Shaykh-ul-Hind ﷺ used to say, “Mawlānā MuḤammad Ilyās’s appearance immediately reminds me of the Ṣaḥābah ﷺ.”

For this reason, Mawlānā MuḤammad Ilyās ﷺ used to find extreme joy in narrating the incidents of the Ṣaḥābah ﷺ to others. Love for the Ṣaḥābah ﷺ caused him to make his nephew – Shaykh-ul-Ḥadīth Mawlānā MuḤammad Zakariyya ﷺ, write a kitāb called Ḥikāyāt-e-Ṣaḥābah.

Intense love for the Ṣaḥābah ﷺ caused him to desire that the lives of the Ṣaḥābah ﷺ be presented on the lines of da’wat. He selected his son, Mawlānā MuḤammad Yūsuf ﷺ, to fulfil this task. Hence, work on Amāni-ul-Aḥbār was halted, and the kitāb, Ḥayāt-us-Ṣaḥābah ﷺ, was compiled. The name of the kitāb was given by Mawlānā Abul Ḥasan ‘Alī Nadwī ﷺ.

Mawlānā MuḤammad Yūsuf ﷺ himself had intense love for the Ṣaḥābah ﷺ. He used to study their lives and incidents from childhood. He loved reading kitābs like Ṣamṣām-ul-Islām and Muḥārabat-us-Ṣaḥābah. It was a practice of Mawlānā MuḤammad Ilyās ﷺ to read a Sīrah work to others daily after the ‘Ishā’ Ṣalāh. Mawlānā MuḤammad Yūsuf ﷺ was subsequently given this task, which he continued with after the demise of his father.

When his father began teaching him Mishkāt Sharīf, he gave him the task of researching the lives of the Ṣaḥābah ﷺ. His father was the one who instructed him to pause work on Amāni-ul-Aḥbār, and start preparing the kitāb Ḥayāt-us-Ṣaḥābah ﷺ.

## ḤAYĀT-US-ṢAḤĀBAH ﷺ

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Ḥayāt-us-Ṣaḥābah ﷺ is a unique work in Islāmic literature. Mawlānā Abul Ḥasan ‘Alī Nadwī ﷺ has written a lengthy review on this kitāb too. Towards the end of his review, he wrote, ‘The incidents, character, and narratives of the

Ṣaḥābah ﷺ have been compiled in this kitāb. The compilation of such a kitāb is unique.’

In this kitāb, selected incidents of the Ṣaḥābah ﷺ from the works of Sīrah, tārīkh, rijāl, and ṭabaqāt, wherein the aspects of da’wat is most manifest have been compiled. I have heard great ‘Ulamā’ asking, “Do such incidents exist?” Nevertheless, when they saw the kitāb furnished with references, they admitted their lack of knowledge and the lofty academic status of Mawlānā Muḥammad Yūsuf ﷺ.

Mawlānā Muḥammad Yūsuf ﷺ was extremely busy, yet Allāh ﷻ granted him barakah in his time. Despite his tight schedule, he made time for the compilation of Ḥayāt-us-Ṣaḥābah ﷺ. It was his practice to set aside time after ‘īshā’ for reading and editing the work. Thereafter, he would explain the text in detail.

Ḥayāt-us-Ṣaḥābah ﷺ comprises of 3 volumes, all of which have been translated into multiple languages, and is read in many parts of the world.

## STUDENT DAYS

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Mawlānā Muḥammad Yūsuf ﷺ came to live in Nizām-ud-Dīn at the age of 7. He completed the Ḥifẓ-ul-Qur’ān at the age of 12. After this, his father began teaching him all the primary kutub. He was later admitted at Madrasah Maẓāhir-ul-‘Ulūm, Saharanpur (1351 AH) where he studied under Shaykh-ul-Ḥadīth Mawlānā Muḥammad Zakariyya ﷺ.

His desire to study caused him to frequently visit the bookshops of Delhi. Booksellers dealing with old and rare books used to sell them cheaply. The desire Mawlānā Muḥammad Yūsuf ﷺ caused him to visit these booksellers frequently.

He once said, “When my father used to send me in Jamā’at to Mewat, I used to keep my kutub in the two-wheeled bullock cart. I occupied myself in study during the entire journey. When we reached our destination, I wrote down whatever I studied.”

## GLITTERING ADVICES

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### Compromising in Islām:

There are scores of people affected by modern trends and pass remarks like, “We have to compromise in Islām.” “We have to make it suit modern times and conditions.” “We have to remove antiquity from Islām.” With regards to such people, Mawlānā Muḥammad Yūsuf ﷺ said, “Today it is claimed that Islām cannot be practiced in modern times. Well, how can the method of giving be practiced amongst those who possess the mentality of taking? Nothing at all will remain of Islām if you make it suit your desires and conditions. In such a case, it will become your brand of Islām.”

### Success and Failure:

“It is erroneous to think that the acquisition of authority and wealth will cause Islām to prosper. In fact, political authority and wealth is causing much harm to Islām. Today’s political leaders are no longer the representatives of Sayyidunā Abū Bakr ؓ and Sayyidunā ‘Umar ؓ. They represent Qaysar, Kisra, Shaddād and Namrūd. There remains no hope in them for the revival of Islām. The condition of Islām under their rule has caused the heart to cry out, ‘how will Allāh ﷻ revive this dead corpse?’”

“Honour and disgrace is not in the planning of Russia and America, but it is in the control of Allāh ﷻ. Allāh ﷻ has based honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allāh ﷻ will make them successful. On the other hand, whoever chooses the actions of failure, Allāh ﷻ will destroy him.

When the Jews broke the principles of success, Allāh ﷻ struck them with destruction. The Ṣaḥābah ؓ were the children of idol-worshippers. When they chose the principles of success, Allāh ﷻ caused them to become successful. Allāh ﷻ has no relationship with anyone. He has reserved success for anyone who chooses to adhere to its principles.”

### Adapted from:

Biography of Ḥaḍrat Mawlānā Muḥammad Yūsuf Ṣaḥīb – Amīr-e-Tablīgh ؓ,  
Mawlānā Muftī ‘Azīz-ur-Raḥmān Bijnorī, Madrasah Arabia Islamia, Ṣafar 1423 |  
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