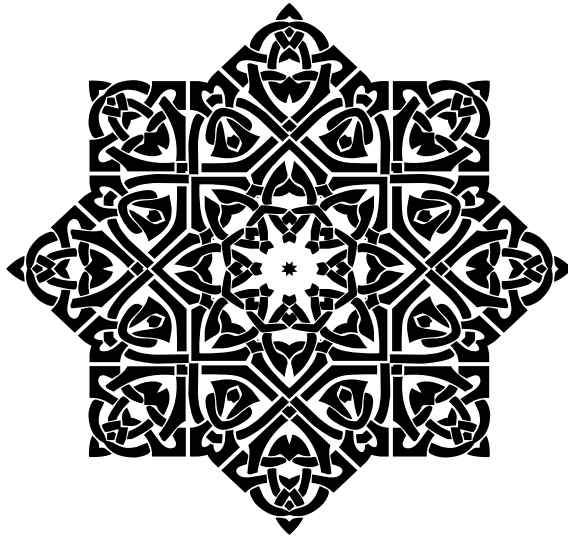


THE LEGACY OF THE ULAMA OF DEOBAND



Ml. Moosa Kajee & Ml. Imraan Kajee

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<i>Author</i>	Maulana Imraan Kajee
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Trustworthy people of every succeeding generation will bear this knowledge. They will eradicate from it the alteration of those who exceed the bounds, the lies of the people of falsehood, and the false interpretations of the ignorant. [Bayhaqi, Tahawi, Bazaar]

Hadith

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PREFACE

By Maulana Fazlur-Rahman Azmi (daamat barakaatuhu)

Shaykhul-Hadith at Darul-Uloom Azaadville

Special student of Allamah Habeebur-Rahman Azmi

Khalifah of Maulana Shah Hakim Muhammad Akhtar

بسم اللہ الرحمن الرحیم

حامداً و صلياً و سلماً اما بعد !

عزیز سرگرمی مولوی عمران قاضی (سلا) نے علماء و دہشتگرد کے حالات اور ان کی علمی خدمات، ان کی علمی زندگی، زہد و تقویٰ اور اخلاقی و فطری صفات پر ایک کتاب 'تقریرات' تیار کی ہے۔ معتبر مآخذ سے استفادہ کیا ہے جس میں دوسریوں کی تائید کرنا ہوں اور امید کرتا ہوں کہ اس کتاب کے مطالعہ کو تو ان کو علماء دہشتگرد کے علمی و اخلاقی میدان میں ان کے اعلیٰ مقام کا علم ہوگا۔

ہماری معلومات کے مطابق جس اخیر زمانہ میں پورے دنیا کے علماء اور شیوخ میں علماء دہشتگرد اپنی مثال آپ ہیں۔ ان کی مثال دنیا میں نہیں ہے، حالات اور خدمات علمی کرنے سے پہلے تصدیق ہوگی۔ ان شاء اللہ تعالیٰ۔ اس کتاب کا مطالعہ صرف سے عقیدت میں اضافہ ہوگا۔ اور ان کے طرز پر زندگی گزارنے کی توفیق ملے گی۔ و ما زاد الا علی اللہ تعالیٰ

فضل الرحمن غفرلہ ۱۴ زوالہ

۲۹، مہینہ الاول ۱۴۳۱ھ ۲۹ دسمبر ۲۰۱۰ء

In the name of Allah, The Most Beneficent, The Extremely Merciful

After praising Allah, and sending Salawaat and Salaam on Nabi (sallallahu alaihi wasallam)

My dear Moulana Imraan Kajee (may Allah protect him) has prepared a book in the English language on the life of the Ulama of Deoband, their services to Ilm - knowledge, their practical lifestyle (in conformance to the Sunnah), their zuhd - abstinence from the world, Taqwa - piety and abstention from sins, sincerity and carrying out all activities solely for the sake of Allah and other such qualities. He has quoted from reliable sources. Based on that, I recommend this book. By the study of this book, I have hope that people will come to know of the lofty status of the Ulama of Deoband in the aspects of both their academic knowledge and its practical application (i.e. the extent to which they practiced upon their knowledge).

According to our understanding, from amongst the Ulama and Mashaayikh of the last era, the Ulama of Deoband were unique and unparalleled. To find examples similar to them will prove to be a difficult task. By studying their lives and their services to Deen, this (fact) will be substantiated.

Insha Allah Ta'ala, by studying this book, one's confidence and love for them will grow and one will be blessed with the tawfiq - ability of passing one's life in accordance to the (lofty) standards set by them. And that is not in the least bit difficult for Allah.

(Shaykhul-Hadith Moulana) Fazlur-Rahman Azmi - Azaadville

29 Rabiul-Awwal 1438 / 29 December 2016

PREFACE

By Mufti Muhammed Saeed Motara (daamat barakaatuhu)
Head Mufti and Ustaadh of Hadith at Darul-Uloom Azaadville
Khalifah of Mufti Mahmudul Hasan Gangohi ﷺ

Bismillah hirRahmaan nirRaheem

Alhamdulillah, I had the privilege of casting a cursory glance through the manuscript of the book ‘Ulama of Deoband’ which has been penned and compiled by one of our young and budding Ulama of South Africa, Moulana Imraan Kajee Saheb (may Allah ﷻ keep him under His Divine protection and safeguard him against all trials and tribulations).

Many of our youth (and in fact, adults too) are unacquainted with the hardships that the Ulama of Deoband had to endure and the mind-boggling sacrifices that they made in order to keep aloft the flag of Islam and to keep alight the Nur of Imaan on the Indian Subcontinent, especially in the face of the challenges that they faced during the oppressive British regime that was hell-bent on extinguishing the light of Islam in the region.

Undaunted by the fact that many of their colleagues in the Ulama fraternity were brutally and ruthlessly butchered by the tyrannical British government, these Ulama of Deoband – in order to keep the lamp of Islam burning – not only established

a Darul-Uloom in the then little-known town of Deoband, but also continued their untiring efforts in freeing the country from the shackles of the oppressive government that boasted that their sun of colonial expansion would never set. Great Ulama such as Shaikhul-Hind (Hadhrat Moulana Mahmood Hasan Deobandi رحمہ اللہ) and Shaikhul-Islam (Hadhrat Moulana Husain Ahmad Madani رحمہ اللہ) were incarcerated, imprisoned and subjected to torture and solitary confinement on the island of Malta.

Nonetheless, Moulana Imraan Kajee Saheb (Sallamahu) has done a sterling job in giving the reader an insight into the lives and struggles of these great bastions of Islam that were produced from Darul-Uloom Deoband, the seed of which was planted in 1283 A.H./1866 C.E. With the humble beginnings of one teacher and one student (both having the name Mahmood), this seed has blossomed and spread its tentacles of Islamic knowledge and practice to all corners of the globe, East to West and North to South.

The reader of this book will come to learn that, in order to get the message of Islam to the entire world, the Ulama of Deoband rendered their Deeni services in every sphere and dimension of Islam. Whether it is the field of Aqaa'id and Ilmul-Kalaam, or that of revival of Sunnah and repulsion of Bid'ah, whether it is the field of Tafseer and Hadeeth, or that of Tableegh and Tasawwuf; whether it is the field of Fiqh and Fatwa or that of Linguistics and Lexiconology; whether it is the field of Literary excellence and oratory skills or that

of Logic and Philosophy, they have strived in every field and it is well nigh impossible to find any similar parallel in recent history.

Their humility, sincerity, piety and adherence to Deen and Sunnah had reached such exemplary heights that a great luminary once commented that it is as if the caravan of the Saahabah ﷺ proceeded ahead and this group got left behind; intimating that the Ulama of Deoband were a group of people who had embraced the lifestyle and the example of the Saahabah ﷺ.

It is my fervent Du'aa that Allah ﷻ makes this book a beacon of guidance and inspiration for its reader, grants it acceptance in His August Court on the Day of Qiyaamah and makes it a means of salvation for its compiler and every other person who may have contributed in any way towards its publication. May Allah ﷻ also make this book a means of creating love in our hearts for the Ulama of Deoband and also a means of reigniting and rejuvenating the love for the Sunnah of Rasulullah ﷺ as was espoused by these great luminaries. Aameen

(Mufti) Muhammed Saeed (Khaadim at Madrasah Arabia
Islamia, Azaadville)
8 Zul-Qa'dah 1440 (11 July 2019)

PREFACE

By Maulana Shabier Ahmed Saloojee (daamat barakaatuhu)

Principal of Darul-Uloom Zakariyya

Khalifah of Mufti Mahmudul Hasan Gangohi رحمہ اللہ

Bismillah hirRahmaan nirRaheem

عن معاوية رضي الله عنه قال : سمعت رسول الله ﷺ يقول لا يزال من أمتي أمة قائمة بأمر الله لا يضرهم من خذلهم ولا من خالفهم حتى يأتيهم أمر الله وهم على ذلك (متفق عليه)

Rasulullah ﷺ said: A group from my Ummat will always remain steadfast on Allah ﷻ's commands. Those who forsake their help and oppose them will not deter them. They will continue in this manner until Allah ﷻ's decision (Qiyaamat or Death). (Bukhari/ Muslim)

Allah ﷻ has taken the responsibility of protecting His Deen until the day of Qiyaamat. There will always be a group in the Ummat whom He will use for this purpose. There is no doubt that the Ulama of Deoband are amongst those whom Allah ﷻ has conferred this great honor. In the words of Hazrat Mahmood Gangohi Saheb رحمہ اللہ, Deobandiyyat does not imply the four walls of the Madrasah. Rather it means incorporating the following qualities irrespective of where a person is.

1. To instil in the heart the special burning love of Allah ﷻ.
2. To believe in pure Tawhid and to refrain from all practices of shirk, innovations and customs.
3. To possess such love for Rasulullah ﷺ which surpasses the love of all creation.
4. To bring every facet of one's life in accordance to the sunnah of Rasulullah ﷺ.
5. To devote oneself to the propagation and spread of deen.

In recent times Allah ﷻ has chosen those affiliated to Deoband to serve in almost every branch of deen, whether it be in Jihaad, against oppression, Ta'leem, Tazkiyah, Tableegh or Khidmate-Khalq (serving mankind). The foundation of Darul Uloom Deoband was established to preserve deen after the effort of 1857 against the oppressive British Imperialist in which many Ulama were martyred or imprisoned. (For a glimpse of their sterling efforts against oppression, read the books 'The Prisoners of Malta' and 'The Silken Movement')

They have made valuable contributions in the fields of Tafseer, Hadith, Fiqh, Tableegh of Deen and Tazkiyah. The Ulama of Deoband have written excellent commentaries of the Quraan Kareem and many of the major books of Hadith. They have also contributed to the protection of the Aqa'id of the Ahlus Sunnah wal Jama'ah and academically combating the deviant ideologies and deviant sects.

May Allah ﷻ reward Muhtaram Moulana Imraan Kajee abundantly for his sterling efforts on enlightening the Ummat on some of the efforts, sacrifices and contributions of our pious

predecessors. Allah ﷻ accept this noble effort and reward
Moulana in both the worlds.

(Maulana) Shabier Ahmed Saloojee

1 Safar 1440 / 10 Oct 2018

FOREWORD

By Maulana Abdul-Hamid Ishaq (daamat barakaatuhu)

Principal of Darul-Uloom Azaadville

Student of Maulana Fakhrud-Deen Muraadabadi ؒ

Special Khalifah of Maulana Shah Hakim Muhammad Akhtar ؒ

The Ulama of Deoband and the Ahlus Sunnah wal Jama'ah

بِسْمِهِ تَعَالَى
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Allah ﷻ has blessed the Ummah of Nabi-e-Karim ﷺ with the absolute correct Aqaa'id (beliefs), A'maal, Akhlaaq, Mu'aamalaat and Mu'aasharaat and Allah ﷻ completed His Deen and perfected it for this honourable Ummah.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
Today I have perfected for you your religion, and completed upon you My favour, and I have chosen for you Islam as your religion.

So the Deen that Allah ﷻ gave from Adam ؑ through all the Ambiya ؑ came to completion and perfection with our beloved and honourable Nabi ﷺ. Then Allah ﷻ favoured this Ummah with another great blessing when Allah ﷻ promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ
It is We who revealed this admonition, and We are its protectors (i.e. Allah ﷻ will propagate and protect this Dîn forever).

This perfect, complete Deen has been transmitted to us and protected by the great Fuqaha, Mujaahideen, Muhaddith-een, Mufasssireen, Mutakallimeen, Sufia, etc. in its perfect and complete form under the banner of the Ahlus-Sunnah wal Jama'ah.

In our circles, the Ulama of Deoband is synonymous with Ahlus Sunnah wal Jama'ah. This is the Sawaade-e-A'zam (the main stream of the Ummah) which is flowing from Nabi-e-Karim till today and forever till Qiyaamah Insha-Allah.

No matter how much shukr we make to Allah ﷻ and thereafter Rasulullah ﷺ, all the Sahabah ﷺ, Tabi'in, Tab'e Tabi'in, all the Ulama, Mujaahideen and Sufia for blessing us with this perfect and complete Deen (lifestyle) i.e. the Ahlus Sunnah wal Jama'at and inter alia Ulama-e-Deoband which guarantees true enjoyments of dunya in this world and eternal pleasures of Jannah, it is less. Many fitnas (trials and tribulations) in the history of Islam have come and gone, but the main stream flow of the Ahlus Sunnah wal Jama'ah has persevered and pulled through all storms and opposition from within and without. Today we have our great Ulama of Deoband representing the Ahlus Sunnah wal Jama'ah - the true Deen of Islam.

Darul-Uloom Deoband has not only produced Ulama but together with great, very great Ulama, Darul Uloom Deoband has produced Darul Ulooms in the length and breadth of the world, from North America to Australia,

from Indonesia, Malaysia to Southern Africa, from England and Europe to South America. Darul-Uloom Deoband has produced Darul-Ulooms throughout the entire world.

Shaikh Abdullah ibn Subayyil رحمہ اللہ of the Haram of Makkah Sharif said that the Ulama of Deoband are serving at least 50% of the Ummah in Deen. Darul-Uloom Deoband has produced luminaries of the calibre of Hadhrat Maulana Ashraf Ali Sahib Thanwî رحمہ اللہ who has revived Tasawwuf according to the Sunnah of Rasulullah ﷺ, who is a Mujaddid and wrote over 1000 kitabs on every aspect of Islamic sciences, who has been acclaimed as the greatest reformist in the world in our times.

Darul-Uloom Deoband has produced luminaries like Hadhrat Maulana Muhammad Ilyas Sahib رحمہ اللہ who started the work of Tabligh and Da'wat in its present form, by which a great and tremendous change has come in the whole Ummah. The stalwarts of Darul-Uloom Deoband are luminaries like Hadhrat Maulana Anwar Shah Kashmiri Sahib رحمہ اللہ, the walking library whose memory cannot be matched and who dismantled the cloak of Qadianism and preserved the Din.

The stalwarts of Darul-Uloom Deoband are luminaries like Hadhrat Maulana Husain Ahmed Madani Sahib رحمہ اللہ who was amongst the first to recognise the fitna of Maududiasm and unmasked it when others were supporting it. A special quality which the Ulama of Deoband have been blessed with is to recognise a fitnah, to smell the rat of a fitnah in its initial stages, unmask it and oppose it tooth and nail while others support it.

The stalwarts of Darul-Uloom Deoband are luminaries like Hujjatul-Islam Maulana Qasim Nanotwi Sahib رحمہ اللہ who fought the English and drove them out from the subcontinent after which their empire crumbled in the whole world. Darul-Uloom is an inspiration from Allah ﷻ to protect the Muslims from evil forces of the British Empire who came with the intention of converting all the people of the subcontinent to Christianity. Darul-Uloom is the manifestation of the Du'a of Hadhrat Haji Imdaadullah Sahib Muhaajir Makki رحمہ اللہ.

The architect of Darul-Uloom Deoband was Rasulullah ﷺ, whom the first principal of Darul-Uloom saw in a dream drawing the lines where Darul-Uloom should be built and actually found those lines on the ground where the classes of Darul-Uloom are and is famously known as Nodra. The same Principal saw Rasulullah ﷺ in a dream giving milk to students to drink from the well of Molsri, which was interpreted as the giving of knowledge, which each one took according to his own capacity.

Darul-Uloom is the name of Tauhid, following the Sunnats and simplicity. Just the mere names of the Ulama of Deoband fill a person's heart with the nur of Imaan, what then to say of their A'maal, Akhlaaq, Mu'aamalaat and Mu'aas-haraat, names like Hadhrat Maulana Masihullah Sahib رحمہ اللہ, Hadhrat Mufti Mahmudul Hasan Sahib Gangohi رحمہ اللہ, Qari Muhammad Tayyib Sahib رحمہ اللہ, Hadhrat Maulana Fakhrud-din Sahib رحمہ اللہ, Hadhrat Maulana Umar Sahib Paalanpuri رحمہ اللہ,

Hadhrat Shaikhul-Hadith Maulana Muhammad Zakariyya Sahib ﷺ and many, many others. What is important today is to stick firmly to the Ulama of Deoband and guard ourselves and ward off all the present day fitnas like Salafiaism, Shiaism, Bid'aat, Qadianiaism etc. May Allah ﷻ guide us to the Siraatul-Mustaqim (the straight path) and be pleased with us. Aameen.

I have read through the following book and am pleased with its contents. I make dua that Allah ﷻ accepts this book and makes it a means of guidance for mankind at large, and especially for the Ulama who are affiliated with the Ulama of Deoband. May Allah ﷻ also accept this book as a means of uplifting, perpetuating and spreading the legacy of our pious predecessors and may He bless the author of the book and all those who read it with the tawfiq of understanding its contents and implementing it.

INTRODUCTION

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَصَىٰ نَجْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

Allah ﷻ says, “Amongst the believers, there are those who are true to the pledge which they have taken with Allah. Of them are those who have fulfilled his pledge and those who are waiting. They have not changed their resolve in the least.” [Surah Ahzaab, v.23]

عن معاوية رضي الله عنه قال : سمعت النبي ﷺ يقول لا يزال من أمتي أمة قائمة بأمر الله لا يضرهم من خذلهم ولا من خالفهم حتى يأتيهم أمر الله وهم على ذلك (متفق عليه)

Rasulullah ﷺ said, “A group from my Ummah will remain steadfast on Allah’s commands. Those who do not assist them and those who oppose them will not harm them. They will continue in this manner until Allah’s decision (Qiyaamah or their death) occurs.” [Bukhari, Muslim]

عن عمرو بن عوف رضي الله عنه أن رسول الله ﷺ قال : إن الدين بدأ غريبا ويرجع غريبا فطوبى للغرباء الذين يصلحون ما أفسد الناس من بعدي من سنتي (أخرجه الترمذي وقال هذا حديث حسن صحيح وضعفه غيره)

Rasulullah ﷺ said, “Verily Deen began as something strange. Soon it will return to being strange, as it began. Glad tidings to the strangers! They are the ones who will correct

that which the people have corrupted of my Sunnah after me.”
[Tirmizi]

عن رسول الله صلى الله عليه و سلم قال : يحمل هذا العلم من كل خلف عدوله
ينفون عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين

(رواه أبو نعيم ، والبيهقي ، وابن عساكر عن إبراهيم بن عبد الرحمن العذري وهو مختلف في صحبته
والخطيب ، وأبو نعيم وابن عساكر عن أسامة بن زيد . وابن عساكر عن أنس . والدلمي عن ابن
عمر . والعقيلي عن أبي أمامة . والبخاري ، والبزار ، والعقيلي عن ابن عمرو وأبي هريرة معا والطبراني عن أبي هريرة
في مسند الشاميين والطحاوي في مشكل الآثار عن أبي الدرداء . قال الخطيب سئل أحمد بن حنبل عن
هذا الحديث وقيل له كأنه كلام موضوع قال لا هو صحيح سمعته من غير واحد)

Rasulullah ﷺ said, “Trustworthy people of every succeeding generation will bear this knowledge. They will eradicate from it the alteration of those who exceed the bounds, the lies of the people of falsehood, and the false interpretations of the ignorant.” [Bayhaqī, Tahawi, Bazzaar]

The Ulama of Deoband aptly fit the above descriptions. This book outlines the history of Darul-Uloom Deoband, the services it has rendered in different spheres, its acceptance, the qualities and ideology of the savants of this Madrasah, and a brief summary of its aims and objectives.

It has been compiled with the hope that the present and future Ulama who are affiliated with Darul-Uloom Deoband or any of its branches will come to appreciate the great sacrifices, achievements and methodology of their predecessors, gain inspiration from their vast legacy and stick firm to their way which was in close emulation to the Sunnah and an excep-

tionally beneficial method of spreading Deen in this modern era. Added to that, they will value their broad vision and comprehensive ideology which encompasses the various branches and aspects of Islam, as well as their deep insight and farsightedness which has already provided solutions to the problems facing Muslims in the current world.

We particularly appeal to the Ulama of the Darul-Uloom and Madaaris who are affiliated to Darul-Uloom Deoband to include this kitab as part of their syllabus. It will Insha-Allah prove to be of great benefit for the students who are studying ilm.

The basis of this book was a special edition of the Al Muballigh (Rajab 1429); a newsletter published by the students of Darul-Uloom Azaadville for the students. It was then edited by Maulana Moosa Kajee (daamat barakaatuhu), who enhanced it greatly with valuable additions and had it published in book form. This effort which is before you is just an expanded reproduction of the same book with added points, quotations and references.

This useless compiler would like to take this opportunity to thank all my Asaatizah and Mashaayikh (daamat barakaatuhum), especially my Shaykh Maulana Abdul-Hamid Ishaq, Shaykhul-Hadith Maulana Fazlur-Rahman Azmi and Mufti Muhammad Saeed Motara (may Allah ﷻ perpetually benefit us with their fuyoodh). They are embodiments of the maslak of the Ulama of Deoband, and have passed on

this legacy to their students in the most beautiful manner. We make du'a that Allah ﷻ accepts this meek effort, and grants us the ability to appreciate the sacrifices of our elders. May it inspire us to study their lives, to make their object our object, and to imbibe their qualities and characteristics! Aameen.

HISTORY

In 1601, an East India company trade delegation under the leadership of Vasco da Gama anchored at Bombay Harbour. They requested the government of that time for assistance. They promised to improve trade links with India by exporting Indian goods back to the European market, and then reinvesting the profits back to India. The Mogul king of that time, Ahmad Shah Abdaali, was very short-sighted and failed to understand the policies of the British. He provided this trade delegation with a number of concessions. By 1701, a hundred years later, a number of territories were already under British rule.

The British came to India in 1601 and Shah Waliyyullah ﷻ was born in 1702. By 1740, Shah Waliyyullah realized that the British had already seized control of four main territories. When Shah Waliyyullah witnessed the British seizing authority from all four sides and their efforts to wipe out Islam, as well as the deterioration of the imaan and good actions of the Muslims and the setting in of a host of un-Islamic customs and rituals which was corroding the very spirit of Islam from the hearts of the Muslims, he translated the Qur'aan into Persian

and added to it a few explanatory notes, which he named 'Fathur-Rahmaan'.

Due to the general obsession of the Ulama in that era with rational sciences only, the study of Ahaadith was not given much importance. Shah Waliyyullah travelled to the Haramain and returned fourteen months later after having studied many books of Hadith, including the Sihaah-Sitta, and receiving authorization to narrate them from the great Ulama of the Haramain. For the rest of his life, Shah Waliyyullah continued to spread the knowledge of Qur'aan and Hadith, from whom thousands had benefitted, and due to which the knowledge of Qur'aan and Hadith became alive once again all over India.

Shaykh Abdul-Hayy Kattani wrote the following regarding him:

Shah Waliullah was from the unique and exceptional latter-day scholars, in knowledge, practice and prominence. Allah brought alive Hadith and Sunnah in India, after this knowledge had died out, through him, his children, his grand-children and his students... By Allah, he is worthy of the greatest admiration and honour.¹

He had realized that the foundation of Hidaayah (guidance) is centred upon two things: The Book of Allah and the Sunnah of Rasulullah ﷺ. His disappointment at the Muslim government's failure to take action, led him to chalk out a

plan of complete revolution which he referred to as 'fakku kulli nizam'. His various books reflect this thought and propound a complete framework. Shah Waliyyullah thus laid the foundations for a revolution in India.

In 1762, after the demise of Shah Waliyyullah, Shah Abdul-Aziz succeeded his father. Along with his brothers and family, he promoted his father's mission for the remaining portion of his life. For the first time in history, he planted the seeds of antagonism against the British. He was the first person to pass a fatwa on the validity of jihad against the British and their supporters in India. Due to the fatwa, Fatah Ali Sultan Tipu, accompanied by his army, eventually fought four battles in Mysore. Sultan Tippu himself engaged in physical combat against the enemy. He was martyred in 1792 while fighting alone right up to the very end. This mujaahid was martyred at the fort of Mysore whilst his chief general, Mir Saadiq (Shi'i) betrayed him for 22,000 acres of land by the British.

During the rule of Rajah Ranjit Singh over Punjab, he initiated a spell of tyranny and oppression against the Muslims. He transformed the courtyard of the Shahi Masjid into a stable. His aggression did not even spare the honour of women. Eventually, news of this tyranny reached Ray Bareli. In Ray Bareli there lived a pious servant by the name of Sayyid Ahmad (Shaheed), a student of Shah Abdul-Aziz. When Sayyid Ahmad heard of this, he made an appeal to the Muslims to submit their names for jihad. He informed all his disciples that jihad against Rajah Ranjit Singh has become obligatory upon them.

Finally, in 1826, together with 750 mujaahideen and 10,000 disciples, he set out from Ray Bareli. This force treaded its way through the mountain passes of Khaybar and Julan and finally landed in Peshawar in their very first attack. They established such a khilaafah in certain areas which was a model of the Khilafat-e-Rashidah and endeavoured to create an Islamic state, with the hope of eventually bringing the entire subcontinent under Islamic rule. They continued advancing and, on the 1st of May 1831, they landed on the mountains of Balakot and set up a camp that night on the mountain. One of the local villages betrayed the mujaahideen to the Rajah's forces, who launched an attack at night from the rear of the mountain. On the 5th of May, the enemy beheaded Sayyid Ahmad Shaheed while he was in sajdah in Tahajjud Salaah. On the same day his vicegerent, Shah Ismail (the grandson of Shah Waliyyullah), took command and went on fighting for the next four days.

When a Sikh verbally abused Nabi ﷺ, Shah Ismail retorted, "By Allah, I will not die till I have beheaded you". When Shah Ismail was attacked by the enemy, his head got severed and fell to the ground. In spite of him being decapitated, he miraculously still held onto his sword and ran after that enemy who spoke ill of Rasulullah ﷺ. From a distance of about a furlong (approx. 200m), he hurled his sword on the enemy. The sword found its way through the enemy's body and he fell to the ground. Thereafter, Shah Ismail Shaheed also fell to the ground. 450 mujaahideen were also martyred. Only about a 100 mujaahideen returned.

After 1831, the Ulama realized that the British government was getting more and more fortified in the country. They organised a number of meetings. Many warriors gathered from all parts of the country and many decisive battles were fought against the British. This continued for some time. In 1856, a meeting of all the senior Ulama of India was called up in Delhi. This meeting was attended, amongst others, by Maulana Ja'far Thanaseri, Maulana Wilaayat Ali, Haji Imdaadullah, Maulana Qasim Nanotwi, Maulana Rasheed Ahmad Gangohi and Hafiz Dhaamin (Shaheed). In this meeting, Maulana Qasim Nanotwi is reported to have said, "Aren't you aware that the British are sitting right on our heads? They have laid a snare of their rule throughout the country. Be prepared for some rather decisive battles against them. We will either be cut into pieces or fight against them right up to the end. We will not allow the British to live in this country." As Maulana Qasim Nanotwi mentioned this, one person stood up and remarked, "We are few in number and our resources are very limited." Maulana replied, "Is our number less than the number of the Mujaahideen of Badr?" These words rekindled the spirit of Jihad in their hearts.

In 1857, 'The Battle of Independence' was fought on many fronts. One battle took place in Ambala under the leadership of Maulana Ja'far Thanaseri and another in Shamli under Haji Imdaadullah. One of the leading politicians of India, Sir William Muir, had written his comments on this particular battle:

The Muslims defied our government in the most insolent manner. All the ancient feelings of warring for the faith, re-

minding one of the days of the first caliph, were resurrected.²

Through the expert strategic planning of Maulana Qasim Nanotwi in the battle of Shamli, the Muslims who initially suffered great losses managed to secure a victory and make their way safely back to Thanabowan. However, due to their limited resources and betrayal of a few people, the Ulama failed to win the war against the British. It was the plan of Allah that this defeat would later become a catalyst to great goodness for the Muslim Ummah.

At the termination of this battle of 1857, the British viceroy to India requested his own ministers and counsellors of India to submit a report on how they can firmly secure the British government's hold over India in the post-war period. Sir William Muir submitted a report to the viceroy. He wrote:

Of the entire population of India, the Muslims are the most spirited and vigilant. The battle of independence was fought mainly by the Muslims. As long as the Muslims cherish the spirit of jihad, we will not be able to impose our rule upon them. Hence, first and foremost, the snuffing out of this spirit is imperative. The only way this can be achieved is by weeding out the Ulama and by eradicating the Qur'aan.

In 1861, acting on this advice, the government launched a campaign against the Qur'aan. 300,000 copies of the Noble

2 Records of the Intelligence Department of the North West Provinces of India during the Mutiny of 1857

Qur'aan were set alight by the government. Thereafter, they made a resolution to eradicate the Ulama. An English historian, Mr. Thompson, writes in his memoirs:

From 1864 to 1867, the British government firmly resolved to eradicate all the Ulama of India. These three years are one of the most heart-wrenching periods of Indian history. The British hanged 14,000 Ulama to death. From Chandi Chowk of Delhi up to Khaibar, not a single tree was spared the neck of the Ulama. The Ulama were wrapped in pig-skin and hurled alive into blazing furnaces. Their bodies were branded with hot copper rods. They used to be made to stand on the backs of elephants and tied to high trees. The elephants would then be driven away and they would be left hanging by their necks. A makeshift gallows was set up in the courtyard of the Shahi Mosque of Lahore and each day up to eighty Ulama were hanged. The Ulama were at times wrapped up in sacks and dumped into the Rawi river of Lahore after which a hail of bullets would be pumped into each sack...

As I got into my camp at Delhi, I perceived a stench of putrefied flesh. As I stepped out and went behind my camp, I saw a blazing fire of live coals. I saw a group of forty naked Ulama being led into the fire. As I was witnessing this scene, another group of forty Ulama were brought onto the field. Right before my eyes, their clothes were taken off their bodies. The English commander addressed them thus, "O Molvies! Just as these Ulama are being roasted over this fire, you will also be roasted. To save yourselves, just one of you must proclaim that you were not part of the 1857 uprising of freedom. I will

release all of you the moment I hear just one of you affirming this.” By the Lord who has created me! Not one of the Ulama said any such thing. All of them were roasted over the fire and another group was also brought and roasted over the blazing fire. Not a single Aalim surrendered to the demands of the British.

The educational institutions that had been imparting Islamic knowledge to the Muslim youth all over India had all closed down after the establishment of British rule. This was mainly because they were being run with grants from the Mogul court and from Muslim nobles. They also received financial aid from waqf - charitable trusts that had been founded in the past for this very purpose, and that had all stopped functioning or had been confiscated by the government after the establishment of British rule in India. The British author, W. W. Hunter, has pointed out how the British had deprived the indigenous educational institutions of financial aid:

Most of the families of the nobles in Bengal used to bear the entire expenses of the madrassahs where their own children received education along with the children of their poor neighbours. Such family educational institutions, however, dwindled and their influence diminished as the noble families that had sustained them fell victim to economic depression and poverty.³

The British Government went beyond this and misused the income of Muslim charitable trusts. Religious education

3 W.W. Hunter, —The Indian Musalmans

had no place at all in the educational system that was introduced by the British after the establishment of their rule. This fact has been acknowledged by Hunter: "There was no provision for the religious education of the Muslim youth in the British educational system." Having destroyed the educational system of the Indian Muslims, the British Government turned its attention towards their religious life and sought to undermine their existence as a separate community. To quote W. W. Hunter again:

With a view to destroying the religious and personal laws of the Muslims, an act was passed by the Legislative Council by which the Muslims were deprived of the management of their religious affairs by officially appointed functionaries... The Muslims complain that we have taken away from them the means for the discharge of their religious duties and have thus brought about circumstances which have endangered their Faith. The British Government stopped the appointment of Qadhis in order to reduce the importance of religion. It was suggested by the government that the continuance of the Qadhis in the judicial system would be tantamount to a tacit acceptance by the British Government of their (Qadhis) religious importance.

All these legislative changes had already been established during the rule of the East India Company (i.e. before 1857) and Muslims had been deprived of these privileges. The revolution of 1857 put a complete end to whatever little power and dignity that had remained with the Muslims. Everything was now apparently doomed for the followers of Islam in In-

dia – honour, material welfare and political power. Religious freedom was also not spared. Educational institutions and centres of religious learning were closed one by one.

One would be quite astonished to know that in 1601, when the British arrived in India for trade, there were a thousand Islamic institutes in Delhi alone. By 1867 not a single Islamic institute remained. It was around this time when Maulana Qasim Nanotwi saw Nabi ﷺ in a dream, in which he was instructed to build a madrasah in the village of Deoband. In compliance to the command, Maulana Nanotwi established the madrasah under a pomegranate tree on the 15th Muharram 1283 A.H./ 30th May 1866 in the courtyard of the Chattah Masjid. (The foundation of the madrasah building was only commenced 8 or 9 years later). Maulana Qasim Nanotwi informed his Shaikh, Haji Imdaadullah, who had by that time already migrated to Makkah Mukarramah, that they had just started a madrasah. Haji Imdaadullah remarked in surprise, “What! Have ‘you’ founded the madrasah? No, this is actually the result of countless nights which we had passed, crying before Allah ﷻ to protect Deen and Islamic knowledge.”

The first ustaaz (teacher) appointed was Mulla Mahmud. The first student also possessed the name Mahmudul Hasan (who was studying Mukhtasar Quduri and Tahzeebul-Kalaam at that time), who served the Muslims of India and later Muslims of the world. He was given the title ‘Shaykhul Hind’, which he thoroughly deserved after his innumerable

sacrifices and services to Islam. It was primarily through his efforts and that of his students that India finally received its independence. All the while, he had already formulated plans of getting rid of the imperialists all over Asia and re-establishing an Islamic Khilafah over the entire Asian continent right up to Europe. However, his plans did not reach fruition due to his imprisonment in Malta during the last few years of his life.

This imprisonment was also the result of betrayal by fellow Muslims and the abolishment of the Khilafah in Turkey. Allah had blessed him with a very comprehensive and wide-ranging personality. He therefore produced such students in every field who were revivers and stood out in their respective fields. From amongst them were: Maulana Ashraf Ali Thanwi, Allamah Anwar Shah Kashmiri, Mufti Azeedur-Rahmaan Deobandi, Mufti Kifaayatullah Dehlawi, Maulana Husain Ahmad Madani, Maulana Muhammad Ilyas Kandehlawi, Allamah Shabbeer Ahmad Uthmani, Maulana Ubaydullah Sindhi, and countless others who were stars of guidance and beacons of piety, from whose teachings hundreds of thousands benefitted and continue benefitting till today.

The Darul-Uloom Deoband had brought massive social, religious, educational and political reform in the lives of millions of the Muslims in the Indian subcontinent. This reform movement revived within Muslims their religious identity and kept them firm upon practical traditional Islam. Deoband's influence became greater than any other movement throughout Indian history. The institute, developed and founded by Maulana Qa-

sim Nanotwi in Deoband, emerged as one of the most influential ‘schools of thought’ in the Muslim world. The Darul Uloom later developed many other reform movements in the Muslim world, from amongst others; the world’s biggest Islamic propagation movement known as the Tablighi Jama’at, the most powerful religious-cum-political organization within India aka Jami’at Ulama-e Hind, the All India Muslim Personal Law Board, and many other such movements.

It is the promise of Allah ﷻ to protect His Deen no matter how hard the enemies try to extinguish it. A manifestation of this came in the form of Darul Uloom Deoband whose rays extended throughout the world in the defence and spread of our great Deen.⁴

MASLAK (IDEOLOGY)

* Their Deen is Islam which incorporates aqaaid (beliefs), ibaadaat (worship), mu’aamalaat (social dealings), akhlaaq (character) as well mu’aasharaat (social conduct).

* They are a branch of, and belong to, the group known as the Ahlus Sunnah wal Jama’ah, which is based totally on the Qur’aan, Sunnah and the understanding of Deen in the light of the understanding of the Sahabah ﷺ, which has

⁴ Mainly abridged from ‘The Ulama of Deoband - their majestic past’ of Maulana Dhiyaa-ur-Rahmaan Faaruqi, ‘Tareekh Darul Uloom Deoband’ of Sayyid Mahboob Ridhawi and Darul Uloom Deoband: A Brief Account of its Establishment and Background by Mufti Muhammad Zafiruddin Miftahi.

reached us through a direct sanad (chain) of reliable Ulama.

* Their fiqhi mazhab is Hanafi, since the akaabir (elders) of the Darul Uloom were Hanafi. At the same time, they refrain from slurring or insulting any of the other Imaams or their mazaahib, since all the Imaams were on the haqq (truth). They have preferred staunch taqlid over giving their nafs a free reign and following their whims and fancy.

* Their spirituality is based on Tasawwuf which conforms totally to the Shari'ah, comprising of purification of the soul, beautification of one's character and establishing a connection with Allah ﷻ.

* Their beliefs (in the field of kalām (beliefs)) are according to the beliefs of the group known as Maaturidiyyah (a partner-group to the Ash'aris), who are a part of the Ahlus Sunnah wal Jama'ah and who are on haqq (the truth).. They do not believe in only that which appeals to their intelligence, without considering the Qur'aan, Sunnah and Ijma', nor deny that one's intelligence is a useful tool which expounds the beliefs of Islam.

* Their chain of Tasawwuf is mainly Chishti, but in fact a combination of all chains which are on haqq. They are generally given khilaafah (permission to accept pledges of allegiance) in four famous chains namely, Chishti, Qaadiri, Naqshbandi and Suhrwardi.

* Their fikr (intellectual inclination) is according to the fikr of Shah Waliyullah who combined between naql (divinely revealed knowledge) and ‘aql (rational and logical promptings).

* Their principles and ideology regarding the beliefs of Deen are according to that of Maulana Qasim Nanotwi, who had expounded on the beliefs of the Ahlus Sunnah wal Jama‘ah using logical and rational proofs and reconciled the differences between the Ashaa’irah (the followers of Abul Hasan Ash‘ari) and the Maaturidiyyah (the followers of Abu Mansur Maaturidi), both of which are upon the Straight Path.

* Their ideology regarding the furu‘ (subsidiary laws) of Deen i.e. fiqh is according to that of Maulana Rasheed Ahmad Gangohi, who had a deep insight into the intricacies of the subject and expounded on it.

* Their nisbah (affiliation and attribution) is Deobandi, since their starting point was the Darul Uloom in Deoband. When we refer to the Ulama of Deoband, we are not referring to merely the graduates of Darul Uloom Deoband, but are also referring to all those Ulama who studied at any of its affiliate Madaaris or branches and even those who share the same ideology and outlook as the founders. In simple words, Darul Uloom Deoband was the catalyst for an entire movement and school of thought, and was not just confined to a single institute.

To achieve the spread of this school of thought and to preserve Islam in its pristine form, the Darul Uloom was founded on the following ten objectives:

1) To spread the teachings of the Qur'aan and Sunnah and to bring alive all branches of Deen through the system of ta'leem (teaching) and ta'allum (learning). Since every facet of Deen is dependent upon knowledge, the Ulama of Deoband gave greater significance to knowledge over all other branches of Deen.

Method: Established Darul Ulooms and primary makaatib or madrassahs.

Practical implementation: Maulana Qasim Nanotwi himself founded Darul Uloom Deoband. Furthermore, he travelled to the nearby areas or wrote letters to those who were far off, encouraging the Ulama to also establish similar Madrasahs.

2) Islaah and tazkiya-e-nafs (spiritual reformation and purification of the soul).

Method: Through the medium of Tasawwuf and spiritual training under the Ulama of Tasawwuf, better known as the Mashaayikh.

Practical implementation: Maulana Qasim Nanotwi himself began a programme of spiritual training within the Darul Uloom, and all were encouraged to connect with the Mashaa-

yikh of Tasawwuf. The spiritual rectification and nurturing of the students were accorded great attention.

3) To protect and establish the personal and social interests of the Muslims, handling and arbitrating their disputes and problems through Islamic law and guiding them in matters affecting their lives to the Shar'i rulings. This would necessitate according great importance to fiqh (jurisprudence) and Islamic justice (which was certainly evident from the lives of the Ulama of Deoband).

Method: Through Ulama bodies and councils (Jamia'tul Ulama), establishing Muslim personal law or at least private organizations which can judge between Muslims in their cases and disputes, and Iftaa boards (Darul Iftaa) who will promote the importance of fiqh and teach the public the rulings of the Shari'ah.

Practical implementation: Maulana Qasim Nanotwi established a legal court within the Darul Uloom and appointed Maulana Muhammad Ya'qub Nanotwi as the judge. Many complicated problems faced by Muslims were resolved according to the Shari'ah, and Islamic law came to be recognized by the common Muslims as a better resort.

4) To keep alive the spirit of jihad.

Method: Continuous training and learning the arts of war.

Practical implementation: Maulana Qasim Nanotwi employed a teacher to train the students in fencing, stick-fighting and other arts of warfare. Certain critics objected, claiming that this was no longer a Madrassah of Islamic education, but rather a centre for battle training. Maulana paid no attention to such criticism.

5) To correct the incorrect beliefs of the masses, remove misconceptions regarding Islam which are spread by non-Muslims and deviated sects and root out bid‘aat (innovations) and customs, which mostly stems from an un-Islamic culture and society. Along with that, to reform the general condition of the masses and bring them onto an Islamic way of life.

Method: Through the means of lectures, sermons and advice, sometimes defending Islamic beliefs and sometimes advising towards general reform. Added to that, practically, the leaders and responsible people of society should be made to understand their social and cultural problems along with its harms, after which they should be given the responsibility of also seeing to its reformation.

Practical implementation: Maulana Qasim Nanotwi undertook journeys to the outlying areas and also sent his students. The purpose of these journeys was to deliver lectures to the masses on important Islamic issues, answering the objections of the non-Muslims against Islam and clarifying doubts created by deviant sects. For the purpose of reforming the social ills of society, Maulana delivered lectures, whereby he would

explain the harms of the evil customs which had become part of their culture. A written pledge was also taken from the leaders and responsible people of the community, which they were made to sign and endorse, in which they pledged to take an active role in bringing an end to these social ills and customs. Some of the results of Maulana's efforts were;

- a) The revival of widow's re-marriages, a practice regarded as contemptible in society
- b) Women of affluent households began discarding the dress of the Hindu women, which was customary for women of such households
- c) The practice of taziyaat - mourning the death of Sayyiduna Husain  in every Masjid on the 10th of Muharram by means of a procession acting out the scene of Karbala, was brought to an end
- d) Customs of marriage and death were slowly rooted out.

6) To establish and promote all on the path of the Ahlus Sunnah wal Jama'ah, ensuring they do not fall into misguidance and deviation, and extricating those who had gone astray from their incorrect beliefs.

Method: By endearing oneself to the people and showing them one's love and willingness to sacrifice for them. By realizing that you are their well-wisher, they will begin to respect you and will be willing to obey and follow your creed. Then, even if some members wish to oppose you, the rest of the people will make sure they are unsuccessful.

Practical implementation: Deoband was an area which was deeply sympathetic towards and influenced by Shia ideology and inclinations, although the people were not Shia. Maulana Qasim Nanotwi made great efforts to remove these evil effects from the people. Maulana said regarding his effort in this direction, “First I became part of the people of Deoband, then I made them part of me.” Maulana Zul-Fiqar Ali once commented, “We could not oppose Maulana in the least bit, as our children had already entered into his grasp and influence.”

7) To spread Islam and its beautiful teachings to all countries of the world, to non-Muslims as well as Muslims, regardless of their nationality or language.

Method: Tabligh in the people’s local language, explaining to them that true wisdom and success lies in the way of the Ambiyaa (messengers) of Allah, not in their superficial wisdom and so-called progress. Other languages should be learnt for this purpose.

Practical implementation: Maulana Qasim Nanotwi expressed this desire at the end of his life when he said:

If only I knew English, I would have travelled to Europe to prove to the claimants of wisdom and philosophy that true wisdom and philosophy is not what they have understood it to be, but is rather that knowledge which emerged from the hearts of the Ambiyaa and settled in the enlightened hearts of their followers, and that success and progress in this world is hidden in that wisdom and philosophy.

This desire of his was fulfilled after his demise, in the form of foreign students who studied at the Darul Uloom and translated and conveyed the message of Deen to all parts of the world.

8) To fill the vacuum of writing and authoring by presenting Islam according to the necessity of the hour.

Method: Authoring books oneself and encouraging other graduates to do the same, especially on pressing issues affecting the Muslim Ummah.

Practical implementation: Maulana Qasim Nanotwi himself wrote many books in a new unique style and format, to counter certain modern and deviated ideologies, especially from a philosophical point of view. He also encouraged his students to author books on certain relative subjects, whom he assisted with his input.

9) To keep international Islamic brotherhood alive and work towards maintaining (and presently establishing) an Islamic Khilaafah.

Method: Rendering assistance to other nations and people solely on the basis of Islamic brotherhood, and assisting those who have established a true Islamic Khilaafah (or even reside in a country of Muslims) whose existence is being threatened by the enemies of Islam.

Practical implementation: Maulana Qasim Nanotwi and other teachers of the Darul Uloom established ties with the khalifah of the Muslims, the Sultan of Turkey. They practically supported the Turks by establishing a fund to assist them in battle expeditions, for which they collected thousands of rupees. Maulana himself donated all his and his wife's possessions for this cause.

10) To maintain freedom and independence in their expression of knowledge so that their teachings remain free from the influence of other groups and governments.

Method: By avoiding any assistance from the state and sufficing upon the sincere assistance, albeit limited, of the Muslim public.

Practical implementation: This was one of the policies of the Madrasah drafted out by Maulana Qasim Nanotwi. In the draft, he had written:

... (6) As long as there remains no fixed definite means of income for the madrasah, the madrasah will, by the will of Allah, continue to run, on condition that our attention is turned to Allah for assistance. In the case that such a fixed means of income is attained, for eg. a property, factory, shopping centre or the promise of a rich man who is true to his word, then I feel that the fear and hope in Allah which is the basis of Rujoo' ilAllah (turning to Allah for assistance) will slip from our hands, the unseen help of Allah will cease and dissension will ensue between the men in charge of the

madrasah. In brief, with regards to income and building expenditure etc. there should always be some sort of disorder or lack of means. (7) I understand the aid of the government and even of the leaders to be extremely harmful. (8) As far as possible, such people's contributions who have no hope or desire for name and fame from their contributions seem to be a means of greater barakah (blessings). In short, the sincerity of the donors will be a means of more stability for the madrasah.⁵

Thus, it is not the system of the Ulama of Deoband to limit Deen to a few aspects, labouring under the misconception that this is the entire Deen. Rather, every aspect and branch of Deen is firmly adhered to in a moderate, enveloping maslak (ideology).⁶

CONTRIBUTION TO KNOWLEDGE

The Ulama of Deoband have played a mind-boggling role in spreading the knowledge of Deen in this day and age. Their efforts to preserve the pristine purity of Islam were mostly directed to spreading the knowledge of Deen in every facet.

From the various aspects of knowledge, the greatest knowledge is that of the Qur'aan, towards which the Ulama of Deoband gave the greatest attention. Shaykhul Hind Mau-

5 Tareekh Darul Uloom Deoband v.1 pg.154

6 Condensed from 'Maslak Ulama Deoband' by Qari Muhammad Tayyib, with minor changes.

Ulama Mahmudul Hasan Deobandi, on being released after four years of imprisonment in Malta, said to a large group of Ulama who had come to meet him in Deoband:

We learnt two lessons during our stay in Malta. The more I pondered over the decline and fall of the Ummah in all aspects, whether deeni or dunyawī (religious or worldly), the more I was convinced that there were two primary causes for it:

(1) Deserting the Qur'aan

(2) Fighting over petty issues

Thus, I intend to spend the rest of my life in propagating the words and meanings of the Qur'aan, by establishing makaatib (primary madrasahs for Islamic learning) in every single area to teach children the method of reciting the Qur'aan, and by initiating adult lessons in which the meanings of the Qur'aan will be taught to the public and in which they will be encouraged to practice on its teachings. I have also resolved not to allow any internal fights to break out (especially amongst the Ulama).⁷

As a result, the effort of the Ulama of Deoband with regards to spreading the knowledge of the Qur'aan amongst the masses, can be summed up in the following points:

(1) They established thousands of makaatib, if not millions, not only in India, but all over the world, wherein the recitation of the Qur'aan and basic Deeni knowledge was taught to Muslim children.

(2) Great emphasis was placed on reciting the Qur'aan with

7 Akaabir-e-Deoband kya thei pg.17

Tajweed, which was taught to children and adults alike.

(3) Classes for the memorization of the Qur'aan were established all over the world.

(4) They conducted lessons of the Qur'aan daily after a specific Salaah, for the benefit of the adults.

Maulana Aashiq Ilaahi Barni writes:

The Ulama of Deoband have chosen a special course of action to advise the people coming for Salaah and to reform them; to translate the Qur'aan and explain it in the local languages after the Fajr or Isha Salaah in the local Masjids. There is great need for this, and since the people are present in the Masjid for Salaah, and are in need of self-reformation as well as the rectification of their families, (this is the ideal opportunity). When they daily get a chance to listen to the Qur'aan speaking to them, it becomes easier for them to reform themselves, as well as their wives and children. Without doubt, advice and reminding is beneficial for the believers. Without advice and reminders, Shaytaan would make a man do whatever he wishes.⁸

In the academic sphere, they introduced kitaabs (books) on the different aspects of the Qur'aan into their syllabus and curriculum. The translation of the entire Qur'aan with a brief tafsir of the verses, begins from the very early years of the Aalim course. After completing this, tafsir (detailed commentary) is made of the entire Qur'aan, using 'Jalalain' of Allamah Jalaalud-Deen Mahalli and Allamah Jalaalud-Deen

8 Al-Anaaqeedul Ghaaliyah pg.285

Suyuti as the basis of discussion. After this, a portion of the tafsir of Qadhi Baydhawi is taught, in which the intricacies of tafsir are pointed out. Tafsirul-Madaarik is also taught at some institutes.

Different books on Tajwid are taught, a favourite being ‘Jamaalul Qur’aan’ of Maulana Ashraf Ali Thanwi and the famous ‘Muqaddamah’ of Allamah Jazari. Those madaaris which have the faculty of Qira’ah generally teach ‘Hirzul Amaani wa Wajhut Tihaani’ of Allamah Shatbi, after which some works of Allamah Jazari are taught. The entire Qur’aan, according to the seven and ten qira’aat, are also recited before one’s teacher, after which one normally receives ijaazah in the subject. With regards to Usoolut Tafsir (the principles of Tafsir) and Uloomul Qur’aan (the sciences of the Qur’aan), the basic principles and important aspects are dictated to the students at the beginning of their study of Jalalain and Baidhawi, and the study of ‘Talkhisul-Itqaan’ is recommended. ‘Al-Fawzul Kabir’ of Shah Waliullah on this subject is also taught. Along with this, many kitaabs were authored or written on different subjects pertaining to the Qur’aan by the Ulama of Deoband, many of which were masterpieces.

Hereunder is a brief introduction to some academic services which were rendered by the Ulama of Deoband to some of the aspects of Qur’aanic knowledge.

TAFSIR

One such field, in which the magnificent works of our Ulama stand out like a rose in a concrete floor, is the field of tafsir (commentary of the Qur'aan). All the various tafaasir written by our Ulama, despite each having its own unique style, are unified in their objective, which is to simplify the understanding of the Noble Qur'aan for the Ummah. A few of the famous tafaasir are:

Tafsir-e-Uthmaani: After realising that the rut in the Ummah has set in due to abandoning the Qur'aan, Shaykhul Hind Maulana Mahmudul Hasan Deobandi decided to simplify the Urdu translation of the Qur'aan rendered by Shah Abdul-Qaadir Dehlawi, the son of Shah Waliyyullah. Shaykhul Hind commenced writing while he was imprisoned in Malta by the British. After completing the translation, Shaykhul Hind began to write footnotes, which was actually the tafsir of the verses. He only managed to finish until the end of Surah Aal Imraan before death overtook him. Maulana Shabbeer Ahmad Uthmaani thereafter took up the great task of finishing the footnotes, bringing the book to completion in 1350 A.H.

Allamah Yusuf Banuri (or Binnori), after commenting on a few beneficial books of tafsir and some concise works of tafsir, briefly expounds on the merits of this work:

Whoever wishes to understand the words of the Qur'aan in the Urdu language in a most amazing manner, through the most eloquent expressions, in the shortest amount of time,

should study the notes of tafsir of the Qur'aan which were written by our Mashaayikh, the Shaykh of his time Al-Aarif Maulana Mahmudul Hasan Deobandi (passed away in 1339 A.H.) who was famously known as Shaykhul Hind, and the researcher of the present era, our teacher Maulana Shabbeer Ahmad Uthmaani. They have accomplished an amazing feat in this book, with regards to explaining the words of the Qur'aan and clarifying the purpose of its revelation in words which are all like shining pearls and sparkling gems.

Many a time, a confusion or academic problem that cannot be solved by paging through these huge voluminous works and searching through this vast material (of Tafsir books) has been solved herein in the shortest of words or by the most fine and deep indications. May Allah reward their beautiful efforts. This book is such that even the scholars cannot be independent of it in any situation, let alone the students during their student days. There is no book from amongst the published books of tafsir which have reached us which can take its place or substitute it.⁹

Maulana Ashraf Ali Thanwi, the Ustaaz and Shaykh of Maulana Shabbeer Ahmad Uthmaani, expressed his admiration of this kitab to Maulana Uthmaani during the last few days of his life in the following words:

I have already endowed all the books I owned as waqf to the library. However, I kept two books behind by me, both of which are very beloved to me; one is your Tafsir of the

9 Yateematul Bayaan pg.40-41

Qur'aan and the second is Jam'ul Fawaaid.

Maulana Husain Ahmad Madani, a contemporary, had commented:

Without doubt, Allamah Uthmaani has condensed the ocean in a water-bag by abridging voluminous works of Tafsir (in these pages).¹⁰

Bayaanul Qur'aan: Maulana Ashraf Ali Thanwi completed Bayaanul Qur'aan in 1353. Some parts of Bayaanul Qur'aan were written after spending up to half an hour in pondering over the verses, walking around in circles and making dua to Allah, till Allah would finally open his heart and inspire him with a tafsir and explanation of the verses he was writing on. Whichever tafsir and explanation Allah placed in his heart, he would search for in the books of the salaf (pious predecessors) and quote it directly from there, whereas the tafsir was actually what Allah had placed into his heart. Due to this, writing it took up alot of time, and many books of tafsir had to be consulted.¹¹

Commenting on this book, Allamah Anwar Shah Kashmiri said:

I would always think that Urdu books are empty of Ilm (knowledge) and tahqeeq (thorough research). However, after studying the tafsir of Maulana Thanwi, I had to change my view. I now have realized that Urdu books too

10 Kamaalaate Uthmaani pg.102, 103

11 Ashrafus-Sawaanih v.3 pg.50.

are filled with academic research of the highest level.¹²

He had also stated to Qari Muhammad Tayyib:

I thought that there was no (new) knowledge to be found in Urdu books, due to which I considered reading Urdu books as useless and a waste of time. However, after I got a chance to read Bayaanul Qur'aan, I realized that there is (great) Uloom (knowledge) to be found in Urdu books. From then on, I developed a desire to read Urdu books, and the insignificance which I had previously attached to Urdu books in my mind began disappearing.¹³

This three-volume masterpiece is unique in the following aspects:

- (1) Lengthy narratives and rulings were excluded, the object being a basic understanding of the Qur'aan.
- (2) In those verses in which many opinions have been proffered regarding the meaning, only the preferred one is mentioned.
- (3) This tafsir benefits both, the general masses and the Ulama. For the Ulama, a special foot-note has been added in Arabic consisting of balaaghah (eloquence), nahw (grammar), fiqhi masaa'il, the different qira'at as well as the masaa'il of Tasawwuf extracted from the Qur'aan.
- (4) Short notes of tafsir have been written which are profound in meaning and answer many objections, questions or doubts which might occur to one who merely sees the translation.

12 Foreword of Bayaanul Qur'aan, published by Idarah-Talifaate-Ashrafiyyah

13 Taqadduse Anwar pg.95

Ma'aariful Qur'aan: Maulana Muhammad Idrees Kandehlawi began writing this tafsir consisting of eight volumes in 1382 (1962). He had based his translation on that of Shah Abdul-Qaadir. He was known to have a special talent in pointing out the connection between the verses, which is an important aspect of tafsir. Masaa'il of aqaa'id (beliefs) and fiqh have been explained in ample detail. Aayaat which are used as proofs by the other religions and deviated sects have been given special significance, and all their objections have been answered. Before he passed away, he was only able to finish till Surah Saaffaat. His son later completed the tafsir.

Ma'aariful Qur'aan: In 1373 (1954), Mufti Muhammad Shafi' Uthmaani commenced lessons of tafsir on Radio Pakistan. The lesson was delivered every Friday on a selected portion of the Qur'aan and was meant to cater for the needs of every average Muslim. However, upon receiving numerous requests from enthusiastic listeners to publish the tafsir in book form, he began its compilation and completed it in 1963.

Shaykhul Hadith Maulana Muhammad Zakariyya had written:

Nowadays, many bright thinkers and commentators of the Qur'aan have sprung up who are, in their assumption, self-proclaimed Mujtahids. They write books which they claim to be commentaries of the Qur'aan, wherein they liberally separate themselves from the path of the Ahlus-Sunnah wal Jama'ah. Because the language of their books is

clear and attractive, the new generation cling to them and exaggerate their praises. Writers and reporters who have similar inclinations write forwards and reviews to their books and reviews for it, which are then published in the newspapers. I have heard from my friends that such books have lost attraction in the eyes of many people due to the publication of this Tafsir. Because it has been written in modern clear language, and is totally in accordance with the path of the Ahlus-Sunnah wal Jama'ah, people from all walks of life are turning their attention towards it (and benefitting).¹⁴

Some of the specialities of this tafsir are the following:

- (1) During the writing of this tafsir, Mufti Shafi' kept in mind that it should be simple, since the average Muslim is not able to understand technical terms and finer points.
- (2) Special importance was given to discussing those topics which generate the love and greatness of Allah ﷻ and Nabi ﷺ in one's heart. Likewise, those points have been adequately discussed which encourage a person to correct his actions and to practise on the Qur'aan. Masaa'il have been discussed in detail, since it needs to be practically implemented. Modern issues and ideologies have also been tackled.
- (3) Before the detailed tafsir, an overview of the verses is mentioned which suffices for a busy person to understand the Qur'aan.

These are just a few examples of their endeavours in this field. Many more deserve mention, especially the services of Ulama

of the calibre of Allamah Shamsul Haqq Afghaani, Maulana Ahmad Ali Lahori, Maulana Abdul-Haqq Haqqaani etc., which is beyond the scope of this small treatise. The above briefly proves that the Ulama of Deoband did everything in their ability to fulfil the need of the time i.e. to create in the masses an understanding of the Qur'aan. May Allah ﷻ accept their concerted efforts and ignite in our hearts that same flame of desire to serve Deen.

TAJWID AND QIRAA'AH

Maulana Rahmatullah Kiranwi, the famous debater, migrated to Makkah Mukarramah shortly after the battle of Independence in 1857. While there, he sensed that the Arab Ulama had no respect or reverence for the Ulama of India. This was primarily due to the fact that they were generally unable to recite the Qur'an correctly, despite being learned, as the madaaris gave little importance to this branch of knowledge. After establishing Madrasah Saulatiyya in Makkah, he enlisted the services of Qari Abdul-Qaadir of Madras, an expert Qari who had just recently qualified from Azhar University.

As a result of his efforts, sincerity and dedication, the Indian children studying in the madrasah began reciting so correctly and beautifully that the Arabs, on hearing their recitation in the jalsah, became ecstatic. Years later, Qari Abdullah Makki, an expert Qari from India who migrated with his father to Makkah, took the Madrasah to new heights, till it came to be regarded as the centre of Qiraa'ah in Makkah.

Haji Imdaadullah Muhaajir Makki wrote a letter to Maulana Ashraf Ali Thanwi in 1310 A.H., in which he complained of the condition of the Ulama of India who are unable to recite Qur'aan properly, because of which the Arab Ulama look down upon and despise them, and refuse to perform Salah behind them. Maulana Ashraf Ali Thanwi soon took up the opportunity of studying Tajwid and Qiraa'ah under the tutelage of Qari Abdullah Makki, whom Maulana Thanwi would imitate to perfection.

Maulana Thanwi gave great importance to these subjects. He wrote several books, one of the most famous being Jamaalul Qur'aan, which is a wonderful primer to the subject of Tajwid and is taught in majority of the Madaaris. It was due to the encouragement of Maulana Thanwi, or rather upon his insistence, that the faculties of tajwid and qiraa'ah were started in various Madrasahs all over India, and these subjects began to flourish amongst the Ulama.¹⁵

When Maulana Husain Ahmad Madani assumed the role of Shaykhul Hadith and the head teacher of Darul Uloom, he stressed the importance of these subjects to the extent that the study of tajwid was made mandatory for all students. Only those students who had studied the books of tajwid and had recited a portion of the Qur'aan correctly according to the laws of Tajwid to their teachers, would be given sanad and

15 Condensed from an article prepared by Mf. Mahfoozur-Rahman Uthmaani on 'The role of the Madaaris of Gujraat in spreading the knowledge of Tajwid and Qiraa'ah

allowed to qualify. When Maulana would hear anybody reciting incorrectly, he would become infuriated.¹⁶

Qari Abdur-Rahman Makki, the younger brother and prized pupil of Qari Abdullah Makki, had rendered a great service to these sciences. He was from amongst those who had introduced this subject to the Ulama of India on a wide scope. His Fawaa'id Makkiyyah, a simple but comprehensive introduction to tajwid, is also included in the syllabus by most madaaris affiliated to Darul Uloom. He sent one of his selected and distinguished students, Qari Abdul-Waheed Illaahabadi, to Deoband, who became the first Qari to teach the subjects of Tajwid and Qiraa'ah in Deoband. His first student was Qari Muhammad Tayyib Sahib (the grandson of Maulana Qasim Nanotwi) who was the first Qari to qualify in Darul Uloom. Qari Abdul-Waheed served Darul Uloom for 45 years.

After his demise, Qari Hifzur-Rahmaan Partaabgarhi, another student of Qari Abdur-Rahman Makki, took over his position as the head Qari of the institute. He had memorized all the books of Tajwid and Qiraa'ah which he had studied. Qari Fatah Muhammad Paani-Patti, a blind Qari who graduated and studied qiraa'ah at Darul Uloom Deoband under Qari Hifzur-Rahmaan Partaabgarhi, was also one of the leading Ulama in these sciences. His Inaayaate-Rahmaani, a three-volume commentary of Hirzul Amaani which deals

16 Darul Uloom Deoband aur Khidmaat-e-Tajwid wa Qiraa'at by Qari Abul Hasan Azmi

with the 7 qiraa'ats, is the first Urdu commentary of this kitab, an astounding feat and a well-researched work of this Qari.

Qari Dhiyaa'ud-Deen, another student of Qari Abdur-Rahman Makki, the author of Khulasatul Bayan in Arabic on Tajwid, and his son, Qari Muhibbud-Deen of Illaahabad, are also worthy of mention, due to their great services which they had rendered in these subjects. In recent times, Qari Abul Hasan Azmi, the head Qari of Darul Uloom for over thirty years, had compiled more than 100 books on these subjects.

Because of the efforts of these great Qurra and others of their calibre, Tajwid and Qiraa'ah has become much more common in the madaaris. Consequently, many common people have also become aware of the importance of this branch.

HADITH

The Ulama of Deoband had understood that the primary and most important source by which the Qur'aan could be understood is the Ahaadith of Rasulullah ﷺ, since one of the primary duties of Rasulullah ﷺ was to explain the Qur'aan to mankind. We have also been commanded to obey and follow Rasulullah ﷺ, for which one will have no other option but to study the Hadith as well. Trying to understand the Qur'aan on one's own without seeking guidance from the Hadith is actually deviation. The Ulama of Deoband gave so much importance to this branch of knowledge that they surpassed all others in this field in the last century, as was attested to by

Shaykh Abdul-Fattah Abu Ghuddah.

An important part of the Hadith syllabus at Darul-Uloom Deoband and its branches¹⁷ is the teaching of Mishkatul Masaabih. In the final year of the course, lessons are delivered on the Sahih of Imaam Bukhari and that of Imaam Muslim, the Sunans of Imaam Tirmizi, Imaam Abu Daud, Imaam Nasa'i and Imaam Ibn Maajah, Sharh Ma'anil Aathaar of Imaam Abu Jafar Tahaawi, Ash-Shamaailul Muhammadiyyah of Imaam Tirmizi and the Muwatta of Imaam Maalik acc. to the narration of Yahya Masmoodi and Muhammad ibn Hasan Shaybaani. Other books of Hadith are also taught in the initial years. With regards to Usoolul Hadith (the principles of Hadith), Nuzhatun Nazar, the commentary of Nukhbatul Fikar, both authored by Hafiz Ibn Hajar Asqalaani, as well as the Muqaddamah of Shaykh Abdul-Haq

17 The syllabus taught in Darul-Uloom Deoband and the various Madaaris which are affiliated to it is a revised version of the Dars-e-Nizaami. The Dars-e-Nizaami was originally formulated by Mulla Nizaamud-Deen Sahaalwi who passed away in 1161 A.H. He was a great scholar of that era and a contemporary of Shah Waliullah. When revising this syllabus, the Ulama of Deoband added to it many of the ideas which were expressed by Shah Waliullah. It mainly consists of books on the classical Islamic sciences; Tafsir, Hadith, Fiqh, the principles of Tafsir, of Hadith and of Fiqh, Arabic grammar and Arabic literature. This syllabus has produced thousands of men well-versed in the fields of knowledge. The great peculiarity of this syllabus is that more attention has been paid in it to the creation of depth, insight and the power of reading in the student. Although immediately after the completion of this course, proficiency is not acquired in any particular subject, this much ability is surely created that, through one's own independent reading and labour, one may acquire proficiency in any subject of one's liking.

Dehlawi are taught. The 'Muqaddamah' of Ibnus-Salaah is also taught in some madaaris.

One speciality with regards to their method of teaching Hadith, is that they try not to miss a single Hadith from the books they are teaching. At the very least, they complete the entire Sahih of Imaam Bukhari and that of Imaam Muslim, the entire Sunan of Imaam Abu Daud and the entire Sunan and Ash-Shamaail of Imaam Tirmizi. Various portions from the other books are also taught.

Their lessons are not centred around a few selected chapters of these books of Hadith, as is the common practice in the Islamic Universities nowadays. During the lessons, the students sometimes recite the Ahaadith to their teacher, while the teacher sometimes recites it to the students. Their lessons of Hadith include discussions on the mazaahib of the different Imaams, their proofs, and their understanding of the Ahaadith being taught. Respect is maintained at all times for all the Imaams of Fiqh and the Muhadditheen. Every Hadith is understood in light of the statements and explanations of the Salaf (pious predecessors) and remaining within their mizaaj (outlook and way of thinking). At the same time, the scope of the Hadith is expanded to shed light on current-day matters and deviations, along with their solutions or answers provided within the Hadith, proving its relevance to modern times.

They endeavour to first ascertain the objectives and temperament of Rasulullah ﷺ by looking at the deeper meaning or

general principle found in all the narrations dealing with that subject, and explain all the related Ahaadith accordingly. This enables them to place every Hadith in its correct context and apply it to its appropriate circumstance and situation. For this reason, they give great attention to reconciling between all such Ahaadith which are apparently contradictory. If they opt for a particular view which is the apparent meaning of a certain narration, they do not reject or brand all the other ahaadith on that subject as weak. They prefer to interpret or explain each narration in a sensible, logical and palatable manner, which appeals to one's heart.

Allamah Zaahid Kawthari writes about the achievements of the Ulama of Deoband:

Their achievements in the field of hadith in the last century has been above all expectations. Their illustrative commentaries on the Sihaah Sittah are vast treasures of ahaadith pertaining to the laws of Shari'ah.”¹⁸

He goes on to mention by way of example, Fathul Mulhim, Faydhul Baari and Badhlul Majhud, as well as I'laa'us Sunan and Aathaarus Sunan. Sayyid Rashid Ridhaa, a famous liberal and modernist scholar of Egypt, wrote the following:

Had it not been for the attention which the Ulama of India had devoted to the subject of Hadith in this day and age, this subject would have died out in the Eastern countries. In Egypt, Syria, Iraq and Hijaz, this knowledge had been declining from the tenth century, till this knowledge had

weakened to that extent that it had reached its pinnacle of weakness by the beginning of the fourteenth century.¹⁹

Let us take a look at some of their scholarly achievements in the science of hadith:

SAHIH BUKHARI

(1) After ten years of effort, Maulana Ahmad Ali Saharanpuri published a corrected version of Sahih Bukhari from his Ahmadiyyah printing press. In this print, he added many footnotes (which in itself, is a complete commentary and a unique synopsis of all the commentaries written before). He also had written a wonderful foreword to Sahih Bukhari, which comments on the different characteristics of the kitab. The last tenth of the kitab was corrected and annotated by Maulana Qasim Nanotwi, from Kitaabul Muhaaribeen till the end (according to the opinion of Shaykh Yunus Jaunpuri). The first volume was printed in 1851, and the second in 1853. It is important to understand that this was the first time in the entire world that Sahih Bukhari was published in printed form. Before this, all existing manuscripts were handwritten. It was not until ten years later that the printing of Sahih Bukhari began in Egypt.²⁰ Maulana Ahmad Ali is also known to be the first to have published the *Sahih* of Imaam Muslim together with its commentary by Imaam Nawawi.

(2) Laami'ud Daraari: This is a compilation of the amazing

19 Introduction to 'Miftaah Kunuzis Sunnah' Pg.6

20 Al-Furqan pg.47-53, vol.80, issue 12, Muharram 1434.

and insightful lessons of Imaam Rabbani Maulana Rashid Ahmad Gangohi. They were penned down in Arabic during the course of the lessons by his student, Maulana Muhammad Yahya Kandehlawi. His son, Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi, then forwarded the Kitab with a splendid introduction to Imaam Bukhari, his Sahih and the science of Usoolul Hadith. He also added many beneficial footnotes to the commentary.

Allamah Yusuf Banuri wrote in the introduction to this great commentary:

The Muhaddith and Faqeeh of these times, Shaykh Rashid Ahmad Gangohi had perfectly combined between the knowledge prevalent amongst the Ulama and the knowledge of the men of hearts (Sufiyaa). He was also blessed with a nur in his heart which would reveal to him that which other people were unable to perceive. He would bring forth such explanations for intricate, confusing matters of Fiqh and Hadith which were not to be found in huge voluminous works. He was granted the fortune for his entire blessed life to teach the six Sihaah throughout the day except for a short period in between. For almost half a century, he taught Hadith and Sunnah, without ever becoming tired, exhausted or weary, in spite of his preoccupation with spiritual training of the nafs and purification of hearts through the means of azkaar and spiritual attention (towards the seekers)...Along with this, he would also pass fatwa regarding matters which would crop up and answer

questions sent to him.²¹

Allamah Banuri also wrote the following:

The seeds which were planted by Shah Waliullah with regards to Tafaquh fil Hadith (creating a deep understanding in the subject matter of the Ahaadith) were transformed into a tree by Maulana Gangohi. He was the last person in this chain who were able to understand the Ahaadith in the light of the spiritual Nur which they possessed in their hearts and as a result of their deep connection with Allah. Allah had blessed him with faqaahatun-nafs (deep understanding of Deen which was ingrained within him). He successfully fulfilled the responsibility of proving the Hanafi mazhab through sound proofs from Hadith and correctly interpreting and explaining those Ahaadith which apparently seem conflicting.

He absolved the Hanafi Fiqh from those minor subsidiary details which were mentioned by some latter-day Hanafi Fuqaha which were in opposition to the Ahaadith. He chose a moderate path in Fiqh, between excessive laxity and extreme stringency. He (often) explained the Ahaadith in a manner which surpassed the explanations of the (previous) commentators of Hadith, including Ibn Battaal, Muhallab, Ibnut-Teen, Ibnul Muneer, Qadhi Iyaadh, Khattaabi, Ibn Hajar and Ayni. There are innumerable examples of this in Al-Kawkabud Durree and Laami'ud Daraari. In particular, with regards to the chapter headings (of Bukhari), Maulana Gangohi had proffered such explanations which are mind-boggling and by far supercedes what Hafiz Ibn

21 Muqaddamah Laami'ud Daraari

Hajar and Ayni have written.²²

(3) Faydhul Baari: The discourses of Allamah Anwar Shah Kashmiri on the Sahih were penned down in Arabic by Maulana Badre-Aalam Meerthi, after attending his lessons for a few years and taking notes. A renowned Syrian Scholar, Shaykh Abdul-Fattah Abu Ghuddah remarked about Faydhul Baari in the following words:

This book is filled with abundant knowledge which one will not be able to find in the previous commentaries of Bukhari.²³

(4) Al-Abwaab wat Taraajim: Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi had herein mentioned seventy principles which will aid one in understanding the chapter headings of the Sahih. He provided useful comments on every chapter, showing the link between the chapter heading and the Ahaadith which would follow.

Allamah Yusuf Banuri has written:

The debt of commentating and explaining the Sahih of Bukhari was certainly a responsibility upon the shoulders of the Ummah, as stated by Ibn Khaldun. Sakhaawi has claimed that the debt had been paid off and fulfilled by the work Fathul Baari. Our teacher, Imaam Kashmiri had said that their teacher, Shaykh Mahmudul Hasan Deoban-

22 Muqaddamah Baqiyaat Fataawa Rashidiyyah, quoting from Bayyinaat 1398 A.H.

23 Muqaddamah of At-Tasreeh bimaa Tawaatara fee Nuzulil Ma-seeh

di who was known as Shaykhul Hind, used to say that the debt of commentating and explaining the chapter headings of Bukhari is still a responsibility upon the shoulders of the Ummah which is yet unfulfilled.

I used to previously say that had ‘Sharh Al-Abwaab wat Taraajim’ of Shaykhul Hind been completed, this debt would have been paid off, but it was unfortunately not completed. I now say that this fortune was destined in the lot of Shaykh Zakariyya, who has now fulfilled and paid off this debt (on behalf of the Ummah).²⁴

(5) Anwaarul Baari: Maulana Sayyid Ahmad Ridha Bijnori had written an Urdu commentary of Bukhari in 19 volumes. He only managed to complete till the end of Kitaabus Salaah, along with a discussion on the last chapter regarding Imaan and Tawhid. This kitab is filled with amazing research and knowledge, gleaned mostly from the knowledge of the various Ulama of Deoband, specifically Allamah Anwar Shah Kashmiri.

SAHIH MUSLIM

(1) Fathul Mulhim: This is the masterpiece commentary written by Maulana Shabbeer Ahmad Uthmaani. Allamah Zaahid Kawthari wrote:

It can rightfully be said that there hasn’t been a commentary which fully expounds on Sahih Muslim in all aspects. If one finds a commentary which, for example, delves into fiqh or

24 Condensed from his foreword on ‘Laami’ud Daraari’

aqaa'id of one specific mazhab, it will overlook the views of all the other mazaahib. This method does not satiate a true student. In some, one will see that disregard was shown to a muqaddamah (introduction), although this was one of the earliest works of the Ulama of hadith, which serves as an introduction to the technical terminology applied by the Muhadditheen and which rightly deserves detailed commentary. One will also find many commentaries which do not comment on the narrators albeit the dire need. I was immensely pleased by this bulky splendid commentary since I found it to be adequate in every aspect and it has successfully filled the void which I have mentioned. We have now found the lost treasure we had been searching for.²⁵

This book had remained incomplete for many years after the death of Maulana, but had finally been completed by Mufti Muhammad Taqi Uthmaani. This completion earned him praise from the Ulama fraternity worldwide. In it, he discussed many modern-day pertinent issues and clarified many misconceptions of the modernists and the western world.

(2) Al-Hallul Mufhim: This is a compilation of the brief commentary delivered by Imaam Rabbaani Maulana Rashid Ahmad Gangohi. They were penned down in Arabic during

25 He had said much more regarding the kitab which has been left out here for the sake of brevity. One may refer to 'Maqalaatul Kawthari' for more details.

the course of the lessons by his student, Maulana Muhammad Yahya Kandehlawi. Beneficial footnotes were added by Maulana Muhammad Aaqil.

SUNAN ABI DAUD

(1) Bazlul Majhud: This commentary was written by Maulana Khaleel Ahmad Saharanpuri. Maulana Ashraf Ali Thanwi had written:

I found this kitab to be sufficient in explaining the subject of sanad (chain of narrators), satisfactory with regards to fiqh and detailed in the discussion of logical and Shar‘i proofs.²⁶

Shaykhul Azhar Dr. Abdul-Haleem was requested to write a few introductory words to this kitab. He said, “This great kitab is in no need of any introduction”. Similar sentiments were expressed by Shaykh Abu Zuhrah of Egypt.²⁷

The famous Egyptian Muhaddith and Sufi, Shaykh Muhammad Haafiz Tijaani wrote:

This beautiful commentary is a clear proof of the mastery and talent of the author in the science of Hadith, which is only Allah-given... Allah opened through him many finer and deep meanings in the beautiful garb of the Arabic language. This commentary is actually a blessing from the blessings of Allah which has been specially granted to the author. Allah purified him, his mind and his choice of words, and thereby

26 Foreword of Bazlul Majhud.

27 Zikre Zakariyya pg.216

enabled him to remove any apparent kind of contradiction or confusions within the Sunnah, utilizing strong proofs, impartiality and keeping in mind the respect of Ulama, and abstaining from prejudice which is caused by one's environment and blind following.

This commentary of 'The Sunan of Abu Daud' is the 'cherry on the top' of all commentaries, and the author is the 'cherry on the top' of all commentators. He is a symbol of knowledge and sincerity, and a result of Taqwa. In this commentary, you will notice the author implementing the maslak of Imaam Maalik with regards to the Sunnah, imbibing the soul of Imaam Abu Hanifah in the delicate art of extracting and deducing (laws from the Hadith), portraying the knowledge of Imaam Shafi'ee in deriving principles and their subsidiary branches (which branch out from the origin) and adopting the piety of Imaam Ahmad due to his downright precaution.²⁸

SUNAN TIRMIZI

(1) Ma'aarifus Sunan: This is a masterpiece of Allamah Muhammad Yusuf Banuri which only reached till Kitabul-Hajj. He mainly quoted, explained and referenced the statements of his teacher Allamah Anwar Shah Kashmiri and also added many valuable points from his own research. This work is a treasure-house of deep and fine knowledge,

28 Condensed from his comments, which can be found at the Ikhtitaam of Badhlul Majhud

much of which might not be found elsewhere.

Shaykhul Azhar Dr Abdul-Haleem Mahmud said:

Ma'arifus Sunan stands out at times due to the amazing nature of its explanations, the method of its deductions and the style of its Arabic in terms of Adab (literature).

Mufti Muhammad Taqi Uthmani states:

Whoever wishes to take a glance at some glimpses of the Hadith mastery of Shaykh Muhammad Anwar Shah Kashmiri should peruse through the book 'Ma'arifus Sunan'.²⁹

(2) Al-Kawkabud Durree: This is a compilation of the amazing and insightful lessons of Imaam Rabbani Maulana Rashid Ahmad Gangohi. They were penned down in Arabic during the course of the lessons by his student, Maulana Muhammad Yahya Kandehlawi. His son, Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi, then added many beneficial footnotes.

SUNAN NASA'EE

(1) Maulana Muhammad Ishfaaqr-Rahmaan Kandehlawi has written marginal notes on the Sunan which encompasses all the important points that have been mentioned in other footnotes and commentaries. These notes contain such commentary and many details and which cannot be found in any other commentary on this kitab.

29 Bayyinaat Special Edition on Allamah Banuri.

(2) Al-Faydhus Samaa'ee: This is a compilation of the brief commentary given by Imaam Rabbani Maulana Rashid Ahmad Gangohi during the lessons of Sunan Nasa'ee, which was compiled by his student, Maulana Muhammad Yahya Kandehlawi. His son, Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi, had added many additional points to it, which he had heard from his teacher, Maulana Khalil Ahmad Saharanpuri, or which he found in commentaries of other books of Hadith, in the form of footnotes. All of this was then collected by Maulana Muhammad Aaqil who also added many supplementary notes and an introduction to it. It has now been completed and published in 3 volumes.

SUNAN IBN MAJAH

(1) Injaahul Haajah: The Hadith teacher of Maulana Qasim Nanotwi and Maulana Rashid Ahmad Gangohi, Maulana Shah Abdul-Ghani Mujaddidi, had written a concise, but very beneficial annotation on this Sunan. He was helped greatly by his student Mulla Mahmud Deobandi who wrote a major portion of the kitab, and who later became the first teacher of Darul Uloom Deoband.

(2) Maa Tamassu ilaihil Haajah: This is an introduction by Maulana Abdur-Rashid Nu'maani to Ibn Majah, his Sunan, and many other aspects linked to Hadith and Hadith compilation. This book is filled with amazing quotations and rare points. The renowned Syrian Scholar Shaykh Abdul-Fattah Abu Ghuddah had written:

When I read it, I was amazed by it, due to its comprehensiveness, detail and the beautiful style in which it was written, in spite of the fact that the Shaykh had written it in twenty odd days, along with his engagements of teaching. Allamah Habibur-Rahman Azmi has also generously praised this kitab.³⁰

MUWATTA IMAAM MAALIK

(1) Awjazul Masaalik: This was the magnum opus of Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi. He completed this work in the period of approximately thirty years. It can be regarded as a kind of encyclopaedia on the knowledge of Hadith and Fiqh. Regarding this work, Maulana Sayyid Abul Hasan Ali Nadwi said:

I had heard the Allamah Of Hijaz, the Mufti of the Maalikis, Sayyid Alawi Maaliki who is an aalim (a scholar), not only of Hijaz but of (the world) in the present times, a possessor of vast knowledge and a broad vision, whose vast knowledge and splendid memory could be compared to that of Allamah Anwar Shah Kashmiri, I heard him praising Awjaz. He was expressing his amazement over it, amazed at the deep knowledge and precise quotations (by the author) of the views and masaa'il (laws) of the Maalikis. He said, "Had Shaykh Zakariyya himself not written in the introduction that he was a Hanafi, I would never have believed anyone who might claim

30 Foreword of the print published by Shaykh Abdul-Fattah Abu Ghuddah.

him to be a Hanafi, and would have insisted that he is a Maaliki. The reason for this is that there is such an abundance of juz'iyyaat (minor subsidiary laws) of the Maaliki Fiqh in Awjazul Masaalik which would take us (Maaliki scholars) a long while to locate it in our own books.³¹

He also said regarding it to Sayyid Sulaiman Nadwi, "A similar book cannot be found even from amongst the books of the Mutaqaddimeen (earlier scholars)." A certain Maaliki Aalim had said, "This author has converted the Muwatta into a Hanafi book."³²

A student from Mauritania stated the following:

I have gifted this book to five different Ulama of Mauritania, two of whom are considered among the most qualified Fuqaha here, and the comments I received have been the same each time: 'The person who wrote this is a real Aalim' or 'This book is greatly beneficial.'³³

SHARH MA'AANIL AATHAAR

(1) Amaanil Ahbaar: This was an excellent work of Maulana Muhammad Yusuf Kandehlawi on this difficult and intricate work of Imaam Tahaawi. It was an original work for which he did not have many commentaries to rely on. Despite this, he explained it in a unique and impressive

31 Zikre Zakariyya pg.149

32 Zikre Zakariyya

33 Pearls of the Elders

manner, proving the depth of his knowledge and proficiency in the science of Hadith. He had completed till the end of the chapter on witr, and passed away without completing the commentary on even half of the kitab.

MISHKAATUL MASAABEEH

(1) **At-Ta'leequs Sabeeh:** Allamah Anwar Shah Kashmiri had ordered one of his prized students, Maulana Muhammad Idrees Kandehlawi, to write this commentary on Mishkaatul Masaabeeh. Shaykh Muhammad Haashim Rashid Shafi'ee of Damascus had made the following observation on this kitab:

Most of the discussions herein are sufficient proof and just testimony to the mastery of the author... Whoever compares between many of the discussions brought up in this commentary of his and what Allamah Muhaqqiq Mulla Ali Qari has written on it will be compelled to exclaim 'How much work did the former (ulama) leave for those coming later on,' (Arabic proverb) and it will become clear to him that the commentary of Mulla Ali Qari does not suffice, nor does it make one independent of studying this great beneficial commentary named At-Ta'leequs Sabeeh.³⁴

ORIGINAL WORKS OF HADITH

(1) **Tarjumaanus Sunnah:** The author was Maulana Badre-Aalam Meerthi, the famous student of Allamah Anwar Shah Kashmiri. This is a unique kitab in the Urdu language

34 At-Ta'leequs Sabeeh - Maktabah Rasheediyah v.3 pg.505-506

wherein the author had gathered various Ahaadith under novel chapter headings which mostly concern aspects of Imaan (belief). In it, he has answered many modern ideologies and provided solutions to the challenges faced in these contemporary times.

(2) Ma'aariful Hadith: A simple but wonderful kitab in which Maulana Manzur Nu'maani has gathered Ahaadith pertaining to every aspect of life, and translated it into Urdu. A brief commentary has been added to each hadith. It was written for the benefit of the general public, in the hope that every person can lead life in accordance to the Sunnah of Rasulullah ﷺ with insight and understanding.

(3) Hayaatus Sahabah: This is a priceless and unmatched book in Arabic which has no parallel in the history of Islamic literature. It was compiled by the great Da'ee of Islam, Maulana Muhammad Yusuf Kandehlawi. Maulana Abul Hasan Ali Nadwi writes:

The author has collected in these (three) volumes such reports that cannot be found in any other book, which are all sourced from a myriad of books on Seerah (the life of Rasulullah ﷺ) and Islamic history. He has prepared an encyclopaedia that depicts the lives, the behaviour and the attributes of those living during the time of Rasulullah ﷺ. The painstaking details mentioned in this book give it an inspirational effect not felt in books that suffice with brief accounts.³⁵

35 Foreword to Hayaatus Sahabah.

(4) Fadhaa'ilul A'maal, Fadhaa'ilus Sadaqaat, Fadhaa'ilul Hajj, Fadhaa'il Durood and Fadhaa'il Tijaarat: Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi has written all of these books on the instruction of his elders, specifically his uncle, Maulana Muhammad Ilyas, for the benefit of the general masses and for their spiritual reformation. Fadhaa'ilul A'maal, probably the most widely read kitab after the Qur'aan, is one of his most accepted works. It has changed and reformed the lives of millions of people globally, and is the programme of study of all the Jamaats moving throughout the world.

(5) I'laaus Sunan: This book contains immense benefit with regards to the science of hadith and in providing proofs for the Hanafi position. Maulana Ashraf Ali Thanwi was very impressed with the talents of the author and used to say, "My nephew, Maulana Zafar Ahmad, is the Imaam Muhammad of this era and the fountainhead of Deeni knowledge."

Allamah Kawthari writes:

MI Ashraf Ali Thanwi advised his nephew, Maulana Zafar Ahmad Thanwi, that he should bring together the proofs for hanafi fiqh by gathering the ahaadith used as proof and commenting on their authenticity according to the laws of the field of hadith. This zealous aalim engaged in this difficult task and was perpetually engrossed in it for approximately twenty years until it was marvellously completed by the grace of Allah ﷻ in twenty volumes. It was compiled in the very format of 'Aathaarus Sunan' and was named 'I'laaus Sunan'. He also added an extra volume as an introduction to the laws

and principles of hadith which is extremely beneficial in this subject. Actually, I was shocked at this compilation, the author's thorough research and complete discussion on every hadith in compliance with all the laws and principles (of the Fuqaha and Muhadditheen), relating to both the text and the chain of narration without the slightest manifestation of establishing a biased view. Fairness was his guide whilst speaking about the view of other mazaahib. I was extremely pleased with this kitab. This is the courage of the mighty and perseverance of the brave. This is just a small example of the achievements of our Indian brothers (i.e. the Deobandi Ulama). For the like of this competitors should compete for.³⁶

Maulana Ashraf Ali Thanwi had said that if this madrasah of Thanabowan accomplishes no other work besides the writing of this book, this book will be sufficient as an achievement, because of its unique nature.³⁷

PUBLISHING, RESEARCHING AND ANNOTATING RARE WORKS

Maulana Aashiq Ilaahi Meerthi was the first person to publish 'Jam'ul Fawaaid' of Allamah Muhammad Maghribi, which is a collection of the Ahaadith mentioned in Jaamiul Usool and Majmauz Zawaaid. By the instruction of Allamah Anwar Shah Kashmiri, Al-Majlisul Ilmi published 'Nasbur

36 Maqaalaatul Kawthari.

37 Eminent Ulama pg.61.

Raayah' with footnotes entitled 'Bughyatul Alma'ee'.

Sayyid Maulana Mahdi Hasan Shahjahapuri also edited and added footnotes on 'Kitaabul Hujjah alaa Ahlil Madinah', a kitab of Ahaadith written by Imaam Muhammad Ibnul Hasan Shaybani as an answer to some opinions of Imaam Maalik and the Ulama of Madinah. This kitab was lost to the majority of the academic world for hundreds of years, till Maulana completed his work on it and it was published by Lajnatu Ihyaail Ma'arifin Nu'maaniyyah.

Allamah Habibur-Rahmaan A'zmi was the foremost from the Ulama of Deoband in collecting, researching, annotating and comparing the rare works of the Muhadditheen of the past which were in manuscript form. After thorough research, they would be sent for publishing. Some of these are;

- (1) Musnadul Humaidi
- (2) Volume two of Sunan Saeed ibn Mansur
- (3) Kitaabuz Zuhd war Riqaaq of Abdullah ibnul Mubaarak
- (4) Al-Mataalibul Aaliyah
- (5) Mukhtasar of At-Targheeb wat Tarheeb of Hafiz Ibn Hajar
- (6) Kashful Astaar of Hafiz Haithami
- (7) Musannaf Ibn Abi Shaibah
- (8) Musannaf Abdir Razzaaq. This book, which Hafiz Zahabi has called 'a treasure chest of knowledge', is a collection of approximately 21,000 Ahaadith and statements of the Sahabah  and Tabieen. It was lost to the vast majority of the Ulama for approximately 600 years. After ten years of research, edit-

ing and annotating by Allamah Azmi, it was published in eleven volumes. This kitab is considered to be his magnum opus and greatest achievement.

SOME GREAT MUHADDITHEEN FROM AMONGST THE ULAMA OF DEOBAND

1) Shaykhul Hind Maulana Mahmudul Hasan Deobandi: He was the first student of Darul Uloom Deoband, and studied Hadith under Maulana Muhammad Qasim Nanotwi and Maulana Ahmad Ali Saharanpuri. He began teaching the books of Hadith at the age of 25 and became the Sadr Mudarris (head-teacher) and Shaykhul Hadith of Deoband at the age of about 37. He had taught in the Darul Uloom (from the age of 20) for a period of almost 44 years, and produced students who were geniuses and masters in all the different subjects of Islamic sciences. He was an expert in all fields, but his expertise and depth in the science of Hadith was outstanding.

Regarding Shaykhul Hind's lessons and its peculiarities, Sayyid Mia Asghar Husain has written:

He would deliver the lesson in a most dignified and respectful manner. During the lesson, there would be no useless or vain talk. There was no sign of self-adoration and self-praise during the lesson, nor would he deride others with contempt...Weak students would fear reading the text before him, and none would dare ask an inappropriate question. Capable students would continuously present their doubts

and objections, which would sometimes result in the lesson turning into a debate. He would sometimes give a silencing reply, while on other occasions he would reply comprehensively in a manner which would satisfy the hearts.

Many talented, intelligent students, after having studied under different teachers, used to come to Hadhrat Maulana, and, on finding satisfactory answers to their doubts and hearing the deep meanings and lofty topics concerning the Qur'aanic verses and the Ahaadith on the tongue of Maulana, would submit and admit that such knowledge was directly from Allah and that they had not seen such a research scholar in the world. Seeing his lessons, the lessons of Hadith of the pious predecessors and great Muhadditheen used to come to life before one's eyes. He had learnt by heart (many verses of) the Qur'aan and (many) Ahaadith (which he would constantly quote from during the lesson), the Mazaahib of the four Imaams were on his tongue, while the statements of the Sahabah , Tabi'een and Mujtahideen were stored in his mind.

While lecturing, neither would the veins of his neck swell, nor did his mouth foam, nor would he make his lecture incomprehensible and difficult by the use of technical and difficult words. He would use such light and easy words in idiomatic Urdu and speak with such fluency and order that it would seem as if a strong river was gushing forth and overflowing. There is no exaggeration in this. Thousands of those who had seen him are present (to testify) that the same humble, skeletal, weak and frail man of Allah, who seemed like an ordinary,

poor student in the saffs (rows) of salaah and who would often be seen lying down on the masjid carpet without any bedding, used to appear while teaching as if he was a lion of Allah who was proclaiming the truth with force and might. There was no striking high-pitched tone, but his clear audible voice easily reached up to the door of the Madrasah.

There was not a bit of pretence and artificial show in his tone, never would he simulate tears, nor would his face change shape, but Allah had endowed his speech with effect, due to which the subject matter would be remembered and the listener would rise up being convinced that what he was saying was true...He would quote the knowledge and subtle points of his teacher (Maulana Qasim Nanotwi), and would explain his own unique research and lofty subject matter, while at the same time keeping in mind the respect of the Mufasssireen, Muhadditheen, commentators and authors to that extent that no bit of disregard and contempt might ever be felt for them.

In those masaa'il wherein difference of opinion exists, he would explain the Mazaahib of the **Three Imaams** (may Allah's mercy be on them) and that of other Mujtahids and used to quote their arguments briefly, but when the mazhab of **Imaam Abu Hanifah** was discussed, his heart would expand, his face would shine, his speech would flow and his tone would raise higher. He would go on stating proof upon proof, and reason after reason; and he would explain the great Imaam's Mazhab in such a way that a fair-minded

student with sound nature would just rock with admiration. Presenting Ahaadith on different topics which minds had never conceived (its link to this subject), he would prove his claim in such a way that it would sink into the heart. In spite of all the above, respect and reverence of the Imaams of Islam and acknowledging of their accomplishments had become an inseparable part of his lessons. He would himself lecture in such a manner and would clearly instill in the minds of all the listeners that all the mazaahib of the Mujtahid Imaams are true and proven through the Qur'aan and Sunnah, and that to find fault with them is a cause of misfortune, and disrespect towards them is the cause of loss.

He would, with great effort, engage himself in studying and reading kitabs, into the late hours of the night. He had specifically studied the commentaries written on the books of Hadith with deep thought and perfect understanding, many of which he had read quite a few times (from amongst which were Al-Binaayah of Ayni, as he himself had admitted)... However, he would not confine his lessons upon what the commentators had written in their commentaries, but would also expound on those amazing topics which would descend into his pure mind based on what he had read in those commentaries and foot-notes.

He would extract and present the essence and core of what was mentioned in the commentaries, and would elucidate in great depth and detail on the concise and vague proofs mentioned by the Fuqaha and commentators. He had a special

attachment to **Imaam Bukhari** from amongst the Mu-hadditheen and to **Imaam Abu Hanifah** from amongst the Mujtahid Imaams. Allah had opened upon him great knowledge regarding Imaam Bukhari, to the extent that, in the solitude of the Malta jail during his arrest, he was forced by an Allah-inspired urge to begin writing on the chapter-headings of Sahih Bukhari (and their connection to the Ahaadith mentioned thereafter). (He was unable to complete this before his death, but the subject matter was later used and elucidated upon by Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi in his 'Al-Abwaab wat Taraajim', which has already been discussed.)³⁸

2) Allamah Anwar Shah Kashmiri: He had acquired the necessary skills of Arabic, fiqh, usool, tafsir and hadith. He had mastered these subjects by the tender age of 13. He used to issue fataawa at the age of only 12, which were agreed to and attested by the senior scholars of Kashmir. After graduating from Darul Uloom Deoband, he taught for a few years in Delhi and thereafter in Kashmir. He was then appointed as a teacher of Hadith in Darul Uloom Deoband. He later assumed the post of Shaykhul Hadith in Darul Uloom Deoband after being appointed by his teacher, Shaykhul Hind, who regarded him to be most suitable for this grand post, even though some of his senior teachers were still living. For the next 18 years, he taught the books of Hadith in Deoband. Towards the end of his life, he taught Hadith in

38 Condensed from 'Hayaat Shaykhul Hind' of Sayyid Mia Asghar Husain pg.34-36.

Jaami'ah Islaamiyyah Dabhel. More than 2000 students graduated as Ulama under his tutelage.

He contributed greatly to the Hanafi Mazhab, and was able to provide substantial evidence from the Sunnah for almost any issue. He once said, "Alhamdulillah, after thirty years of effort, I am now confident that our fiqh is totally in accordance to the Qur'aan and Hadith."

In his old age when one's memory usually deteriorates, his condition was such that after just merely perusing through a kitab once and taking a superficial glance at its contents, he would remember the subject matter mentioned therein, as well as their page numbers for at least the next fifteen years. During his lesson, he once quoted a lengthy Arabic passage from Fathul Qadeer, a voluminous technical work of Hanafi Fiqh, and mentioned to the students that he had read the book 26 years ago in 26 days, and never again got a chance to look over it.

In the court case of Bahawalpur against the Qadiyanis, Allamah delivered a unique speech to prove their kufr. During that speech, he stated, "Such a person is a kaafir who rejects any matter of Deen which is proven by tawaatur." The representative of the Qadiyanis objected, "In that case, you ought to brand Imaam Raazi as kaafir too, since Allamah Bahrul Uloom has written in Fawaatihur Rahamoot, the commentary of Musallamus Thuboot, that Imaam Raazi has rejected Tawaatur Ma'nawi (as being a proof in Shari'ah)." The Ulama

present were shocked, stunned and speechless. None had any idea how to answer that objection.

Allamah Kashmiri's voice rang out, "Dear judge, I had seen this book some 32 years ago. At the present moment, we do not have this book with us. Imaam Raazi had written that the Hadith "My Ummah will never unite on misguidance" has not reached the level of Tawaatur Ma'nawi, whereby he has denied the fact that this Hadith is Mutawaatir in meaning, and not that he has denied Tawaatur Ma'nawi being a proof (in Shari'ah). This man has tried to deceive us in his quotation. Ask him to read out the text, or else I will take the book from him and read it out before all." When the Qadiyani read out the text, the crowd realized that it meant exactly what Allamah had explained. The audience were dazzled. Allamah then commented, "Dear judge. This man wishes to silence us. Since I am a student, and have studied a few kitabs, I will, Insha Allah, never be silenced and left speechless."

On one occasion, Qari Muhammad Tayyib needed some information on Abul Hasan Kazzaab (a historical figure notorious for lying, who had no association with knowledge). He enquired from Allamah Kashmiri, who referred him to eight or ten books on history and literature, wherein his details are mentioned. Qari Tayyib requested Allamah to relate just a few incidents concerning this man, which was all that he needed. Allamah smiled and, after mentioning his date of birth, began expounding on every year of Abul Hasan's

life, including the amazing and strange incidents of his lying sprees in sequence. He concluded by mentioning the date of his demise and how he died while telling a lie.

It seemed to Qari Tayyib as if Allamah had read his biography just the night before. He enquired, "It seems as if Hadhrat had seen his biography recently?" Allamah replied in his simple manner, "Not at all. About forty years ago, during my visit to Egypt, I happened to see a biography of Abul Hasan Kazzab in the Khadyawi library, which I read. Whatever I had seen in that book was retained in my memory, which today came to the fore due to your question. That is what I have related to you." This was just a few weeks before his demise, when weakness had already taken hold of him during his final illness.³⁹

Allamah Zaahid Kawthari, commenting on Allamah Anwar Shah, stated:

No scholar the like of Allamah Kashmiri has graced the world since the demise of Shaykh Ibnul Humam in the expertise of extracting extraordinary and rare delicate discussions from the ahaadith - and that is a long period of time.⁴⁰

During a visit to India, Allamah Ali Misri Hanbali, who had memorised Bukhari and Muslim, attended the lessons of Allamah Anwar Shah. Allamah delivered the lectures in Arabic. During the lessons, he posed many questions which Allamah

39 Akaabir-e-Deoband kya thei?, Taqaddus-e-Anwar

40 At-Tasreeh bima Tawaatara fi Nuzulil Masih p. 26

answered. After witnessing this ocean of knowledge, he commented: “I’ve travelled the Arab countries and met the great Ulama of this time. I myself have taught hadith for many years in Egypt. I haven’t seen a muhaddith or an aalim the like of Allamah Anwar Shah anywhere, from Shaam right up to India.” He also exclaimed, “If I have to take an oath that Allamah Anwar Shah is more knowledgeable than Abu Hanifah, I would not be lying.” However, Allamah expressed great dislike to this incorrect statement and said, “We are completely unable to even understand the ijtihaad of Imaam Abu Hanifah.” Shaykh Rashid Ridha of Egypt said that he had never previously met a greater Muhaddith than Shah Sahib.⁴¹

Maulana Shabbeer Ahmad Uthmaani expressed his sentiments on the death of Allamah as follows:

If an Egyptian or Syrian man had to ask me if I had seen Hafiz Ibn Hajar Asqalaani, Shaykh Taqiyyud-Deen ibn Daqeeqil Eid or Sultaanul Ulama Izzud-Deen ibn Abdis-Salaam, I would reply that figuratively, I had seen them, since between t⁴²hem and Allamah was only a difference of era. Had Shah Sahib lived in the sixth or seventh century, his virtues and praises too would have been a valuable addition to the books of history. It seems to me today that Hafiz Ibn Hajar, Shaykh Taqiyyud-Deen and Sultaanul Ulama (of our times) have left the world.

Maulana Shabbeer Ahmad also referred to Allamah in the

41 Malfoozaat Muhaddith Kashmiri pg.41-42.

42 Taqadduse-Anwar pg.427.

following words:

The Shaykh, Allamah, Taqiy (abstinent) and Naqiy (pure) personality, who is such that people have never seen anyone like him, nor did he ever see anyone like himself. Had he lived in the past eras, he would have enjoyed a great rank and status amongst the people of knowledge. I am referring to our leader, Maulana Anwar Kashmiri Deobandi.⁴³

Maulana Husain Ahmad Madani had said:

I know such Ulama who have memorized 100,000 Ahaadith, and such Ulama who have memorized Bukhari and Muslim. However, besides Maulana Anwar Shah, I have never seen anyone in whose chest libraries and libraries of books are recorded and stored.⁴⁴

3) Shaykhul Islam Maulana Husain Ahmad Madani: He went to Deoband at the tender age of 13 and was fortunate enough to receive the great affection of Shaykhul Hind who insisted that he would teach Maulana Madani the basic kitabs. Maulana studied sixty-seven kitabs in Deoband over a period of six and a half years. He then moved to Madinah Munawwarah. He began teaching in Masjidun Nabawi and was so engrossed in teaching that he would only rest for three hours daily. He delivered fourteen to fifteen lessons daily. Once, en route to Madinah, Maulana was blessed with a dream of Nabi ﷺ. He asked Nabi ﷺ to make dua for him, for he wished to remember the kitabs he had studied and understand the kitabs

43 Fathul Mulhim.

44 Taqaddus-e-Anwar pg.439.

he hadn't studied. Nabi ﷺ replied, "That has been granted for you". He taught hadith in Masjidun Nabawi for a period of eighteen years. In those eighteen years, he made three trips to India, due to which his teaching was interrupted for approximately four years. Many Ulama from around the world benefitted from him during those eighteen years.

The Algerian Shaykh Al-Bashir Al-Ibrahimi had attended many lessons of different Ulama in Masjidun Nabawi. He later preferred two of them whose lessons he began to frequent: Shaykh Muhammad Aziz Wazeer of Tunisia and Shaykh Husain Ahmad of India. This was after he had memorised much and had acquired a firm grip on Islamic knowledge. He said:

I bear testimony that I have not seen any of the Ulama of Islam who can compare to these two personalities till today. I have never seen anyone similar to these two in clarity of expression, deep insight, extracting the actual meanings, clearness of thought, elucidating of difficult aspects and simplifying difficult meanings.⁴⁵

From 1335 A.H to 1338 A.H., Maulana was imprisoned in Malta together with his beloved teacher, Shaykhul Hind. Upon his release, he returned to India. A few years later, he was requested to take up the post of Shaykhul Hadith at Deoband in 1346 A.H. He continued teaching there and benefiting the Ummah until 1377 A.H., the year of his de-

45 Darul Uloom Deoband pg.286, quoting from Al-Bashir Al-Ibrahimi Nidhaaluhu wa Adabuhu.

mise. During this period, almost 4000-5000 students had the honour of studying under him.

4) Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi: He had dedicated his entire life for hadith, from the time he studied Mishkaat until close to his death, which was a period of approximately sixty-five years. He was constantly involved in teaching or writing during this time. This was a result of the duas his father made for him before he began Mishkaat under the tutelage of his father. Before teaching him, his father took ghusl and performed two rakaats of salaah, after which he implored and entreated Allah to accept his son for the service of Hadith from that moment until the end of his life. He studied under his father, Maulana Muhammad Yahya Kandehlawi, and Maulana Khalil Ahmad Saharanpuri. He assisted Maulana Khalil Ahmad in the compilation of 'Bazlul Majhud', a commentary on Sunan Abu Daud. On completing this, he began a commentary on the Muwatta of Imaam Maa-lik titled 'Awjazul Masaalik'.

He remained the Shaykhul Hadith of Mazaahirul Uloom Saharanpur for approximately forty years. He taught the first half of Bukhari twenty-five times, the entire Bukhari sixteen times and Abu Daud thirty times. He had written many other books on the subject of Hadith. His Ustaaz (teacher) of Hadith, Maulana Khalil Ahmad Saharanpuri, conferred upon him the title of 'Shaykhul Hadith', after which it became synonymous with him and even surpassed his name in fame.

The mufti of the Maalikis, Sayyid Alawi Maaliki, once visited him in Madinah Munawwarah. When leaving, he said to the attendants of Moulana:

I really envy you attendants. By Allah, you are in the service of the Imaam Maalik of this era. This is my claim. And I can even back my claim with proof. Take a look at the similarities between Imaam Maalik and Shaykh Zakariyya:

- a) Imaam Maalik possessed a passionate love for Madinah Munawwarah. The passionate love of Shaykh for Madinah Munawwarah is of a similar kind.
- b) Just as Imaam Maalik was involved with the Ahaadith of Rasulullah ﷺ and loved it dearly, so too is Shaykh.
- c) The Muwatta of our Imaam Maalik is counted as one of the greatest kitaabs in the entire world. Likewise, in the entire world at the present moment, the greatest commentary of the Muwatta and one of the greatest books in the commentary of Hadith is the commentary Awjazul-Masaalik which was written by Shaykh.
- d) The fourth similarity shall insha-Allah occur in the future; just as Imaam Maalik was buried in Jannatul-Baqee', so too shall Shaykh be buried therein.

An Aalim who had heard this incident commented:

There is a fifth similarity. Just as Imaam Maalik lays buried near his teacher Naafi' رضي الله عنه in Jannatul-Baqee', so too is Hadhrat Shaykh resting in Jannatul-Baqee' near the grave of his Shaykh and teacher Moulana Khalil Ahmad Saha-

Maulana Abul Hasan Ali Nadwi had stated that ‘Hadith’ was not only a profession or science for him, but was an obsession in which he lived and a passion which he lived for.

Maulana Saeed Ahmad Akbarabadi, one of his contemporaries, writes:

It is evident to one who takes a look at his works that he had a brilliancy, both in knowledge and in the quantity and quality (depth) of his writings, like that of Ibnul Jawzi and Imaam Ghazaali. Of the scholars of his era, except Imaam Abdul-Hayy Farangi Mahalli (of Lucknow) I know no one comparable to him in this regard.⁴⁷

Shaykh Abdul-Fattah Abu Ghuddah had conferred upon him the title of ‘Rayhaanatul Hind wal Hijaz’ (the fragrant flower and sweet basil of India and Hijaz).

Allamah Yusuf Banuri, a contemporary Hadith scholar, commented:

Indeed, there are some remnants of the scholars of past generations living today amongst present-day scholars. They have been granted the ability to accomplish praiseworthy efforts in multiple aspects of ilm (knowledge) and fiqh. They are living examples of those of the previous generations in their knowledge, excellence, piety and abstinence. They stir up memories

46 Mere Bhaijaan by Moulana Yusuf Motara.

47 Zikr-e-Zakariyya pg.147,148.

of the blessed golden age of ilm. Amongst these scholars is a unique figure, admirable for his excellence in knowledge and practice, the author of outstanding, beneficial works and beautiful superb commentaries; Hadhrat Shaykh Muhammad Zakariyya Kandhlawi Saharanpuri.⁴⁸

5) Maulana Habibur-Rahmaan A'zmi: He was amongst the greatest Muhadditheen of recent times. He had a deep interest in rare manuscripts, especially those relating to collections of Hadith. During his extensive travels, he would make it a point to visit libraries, institutes and museums in search of manuscripts. He had published a score of rare manuscripts coupled with his valuable annotations, and all of this during the last thirty years of his life. This formidable output, comprising 30 volumes and over 10,000 printed pages, was accomplished almost single-handedly and with extremely meagre resources. It will be no exaggeration to say that Maulana individually accomplished what an institute or academy could have only achieved with abundant resources.

He had also written many valuable works on a host of subjects, specifically in refutation of the rejecters of Hadith and the ghair muqallideen. His book 'Nusratul Hadith' was of such a high academic level that Maulana Ashraf Ali Thanwi commented on seeing it:

Whatever my eyes fell on in this book, I had to acknowledge that I could not have written a book so thoroughly

48 Zikr-e-Zakariyya pg.141.

researched and comprehensive like this.⁴⁹

Once, someone asked him, “Hadhrat, most of the pious predecessors made some special dua in the Hateem and at the Mulatazam. What dua did you make?” After seeing the questioner’s insistence, he replied:

Ibn Hajar, while drinking Zam Zam, asked for the knowledge of Allamah Zahabi. While I was at all the places of acceptance, I asked for the knowledge of both Hafiz Ibn Hajar and Allamah Zahabi. I thank Allah that he has granted it to me.⁵⁰

When Shaykh Ahmad Shaakir, the famous Egyptian scholar, published a corrected and critical edition of the Musnad of Imaam Ahmad, this earned him acclaim and admiration from Muslim scholars across the world. After perusing through the volumes, Maulana forwarded to the Shaykh his corrections, critical evaluation and detailed comments on the errors found in it. Shaykh Ahmad Shakir expressed his appreciation to this rejoinder, which he discussed in the 15th volume and wrote to him, thanking him. One sentence of his letter reads thus:

The impression that I have gathered from your present writing is that you are one of the greatest scholars of Hadith in the present era.⁵¹

49 Allamah Habibur-Rahmaan Azmi pg.65.

50 Ibid pg.39.

51 ibid pg.80.

Allamah Yusuf Banuri who had travelled the world and met the great Ulama would say regarding Maulana:

In my opinion, at the present moment, there is no greater Muhaddith than Maulana on the face of the earth.⁵²

Once, during a Jalsah in Dabhel, an official from Egypt Shaykh Mahmood Husain Zahabi pointed towards Maulana and said, "This is the greatest Muhaddith of India." At this, Shaykhul Azhar Dr. Zaakir Abdul-Haleem Mahmood remarked, "No, as far as we know, he has no equal in the whole world." He also once said, "I testify that if anyone deserved the title of 'Al-Muhaddithul A'zam' (the greatest Muhaddith), then it is this man," referring to Maulana.⁵³

These are just a few examples of our elders and their association with the knowledge of Hadith.

FIQH

The Ulama of Deoband contributed greatly to the science of fiqh and they attached great importance to its study in their madaaris. Since the Hanafi Mazhab is the dominant Mazhab in the Subcontinent, books concerning the fiqh of Imaam Abu Hanifah are generally taught. The other mazaahib are taught in those Deobandi madaaris which have a large number of students who are followers of another mazhab

52 The compiler heard this from Maulana Muhammad Mazhar of Karachi, the son of Maulana Shah Hakeem Muhammad Akhtar of Karachi.

53 Allamah Habibur-Rahmaan Azmi pg.95-96.

or where the predominant mazhab is another. Some of the Fiqhi books which are generally taught are; Nurul Iydaah of Shurumbulaali, The Mukhtasar of Quduri, Kanzud Daqaaiq of Abul Barakaat Nasafi, Sharhul Wiqaayah of Sadrus Shari'ah Ubaidullah ibn Mas'ood and Al-Hidaayah of Murgheenani. Concerning the science of Usoolul Fiqh; Usoolus Shaashi, Nurul Anwaar of Mulla Jeewan (commentary of Al-Manaar) and Al-Muntakhabul Husaami are generally taught. Some institutes also teach At-Tawdih wat Talwih. During the lessons of Hadith as well, particular attention is paid to diraayah (the understanding of the Hadith), wherein the teachers illustrate how the Imaams of Fiqh derived their fiqhi rulings and judgments from the Qur'aan and Hadith. The proofs of the Hanafi mazhab are also elucidated upon, refuting the common misunderstanding that the Hanafi mazhab is based on mere opinion.

When determining the syllabus of Darul Uloom Deoband, Maulana Qasim Nanotwi had desired that the deep link between fiqh and the Qur'aan and Sunnah be highlighted. He wished that the student creates within himself the ability of referring ijtihaadi matters to the Qur'aan and Hadith in the light of fiqh, so that fiqh does not remain confined to the memorization of a few juz'iyyaat (subsidiary laws), but incorporates within it the nurturing and harnessing of true tafaquh (understanding) within every student. Despite the fact that the Ulama of Deoband are staunch muqallids (followers of a mazhab), they do not make blind taqleed, but follow their mazhab with insight into the proofs.

In many of the Madaaris, senior Ulama are appointed to the position of iftaa (passing religious and legal verdicts). They are tasked with issuing fatawaa to the general public who need to know the Shar'i ruling regarding any specific matter. Students are also trained in this field, due to which many become specialists in the fields of Fiqh and iftaa, and then serve their communities in these fields.

Maulana Saleemullah Khan states:

Although the Ulama of Deoband have proven their comprehensive expertise in every subject and science, yet their attachment to the science of fiqh is unique. Glimpses of their vast knowledge in the science of fiqh can be gleaned from 'Fataawa Rashidiyyah', 'Imdaadul Fataawa', 'Fataawa Mahmudiyyah', 'Imdaadul Ahkaam', 'Fataawa Darul Uloom Deoband', 'Fataawa Khaliliyyah', 'Kifaayatul Mufti', 'Fataawa Raheemiyyah' and separate essays and treatises written on contemporary issues. Through the medium of their fataawa, the Ulama of Deoband presented the science of fiqh in a clear and refined manner (with tan-qeeh and tahzeeb), specified the mufta bihi views and applied contemporary questions to traditional principles and precedents. Seeing this, if one claims that the Ulama of Deoband are revivers of Hanafi fiqh, there should not really be any doubt to the veracity of that statement.⁵⁴

54 Muqaddamah Fataawa Mahmudiyyah v.1 pg.29-30.

SOME GREAT FUQAHA FROM AMONGST THE ULAMA OF DEOBAND

1) Maulana Rashid Ahmad Gangohi: He was a Faqeeh (jurist possessing deep understanding) of great standing. Maulana engrossed himself in the acquisition of knowledge in his student days to such an extent that he devoted only seven hours daily to his other needs. He had studied fiqh and most other subjects under Maulana Mamluk Ali, while he had acquired the knowledge of Hadith from Shah Abdul-Ghani Mujaddidi. He re-inhabited the khanqah of Shah Abdul-Quddus Gangohi in Gangoh, where he would teach ilm and impart spiritual training. His specialities in teaching were fiqh and hadith. He taught the kitab Al-Hidaayah more than fourteen times and had taught the six Sihaah (authentic famous compilations of Hadith) a number of times consecutively, according to his special methodology of teaching all these books one after another over a period of one year.

According to Maulana Ubaydullah Sindhi, more than 3000 Ulama had the honour of studying under him. (Shah Waliyullah aur unki siyaasi tahreek) His fataawa have been compiled by the name of 'Fataawa Rashidiyyah'. Recently, approximately 1000 more fataawa were published in a book entitled 'Baaqiyyaat Fataawa Rashidiyyah'. Maulana Qasim Nanotwi gave him the title of 'Abu Hanifah of our time'. He would also say regarding his colleague:

If someone had to take a qasm (an oath) that he will make sure he sees a Faqeeh today, his qasm will not be fulfilled till

he sees Maulana Rashid Ahmad Gangohi.⁵⁵

Allamah Kashmiri said concerning Maulana, “None from amongst the Ulama of Deoband had reached such depths in fiqh like Hadhrat Gangohi”. Allamah Kashmiri, in spite of acknowledging the great knowledge of Allamah Ibn Aabideen Shaami would not refer to him by the title ‘Faqeehun-Nafs’, regarding none other than Maulana Gangohi fit for this title. Allamah Kashmiri had also stated the following:

Imaam Rabbaani Maulana Gangohi was not only a master of the Hanafi Mazhab, but was a Faqih of all four Mazaa-
hib. I had never seen anyone who was a master of all four Mazaa-
hib besides him.⁵⁶

Once, when Maulana Gangohi dictated an answer giving reference to Shaami, an aalim objected that the ruling is certainly not in Shaami. Maulana asked for the kitab to be brought to him, whereas he was blind at this time. Passing his hands over the breadth of the kitab, he roughly estimated, turned to a page and said, “Look to the bottom of the left page.” It was exactly as Maulana had stated.

In the subject of Fiqh, Maulana is regarded as the forerunner of the Ulama of Deoband, due to which his fataawa (religious and legal verdicts) are generally given credence to and relied upon. Maulana Ashraf Ali Thanwi said:

55 Irshaadaate Gangohi pg.33-35.

56 Anwaarul Baari v.2 pg.412.

Among my teachers, I was spiritually attached to Maulana Gangohi more than anybody else, with the exception of Haji Imdaadullah Muhajir Makki. I have never witnessed such a unique personality, one in whom external and internal goodness merged so comprehensively, like Maulana Rashid Ahmad Gangohi.⁵⁷

2) Maulana Khalil Ahmad Saharanpuri: He too was a great Faqeeh and Muhaddith. He had studied under Maulana Muhammad Mazhar Nanotwi, and was a spiritual disciple of Maulana Rashid Ahmad Gangohi. He remained for many years the Sadr Mudarris (head-teacher) and patron of Mazaahirul Uloom in Saharanpur. He migrated to Madinah Munawwarah towards the end of his life, and passed away there. Allamah Kashmiri said concerning him:

There are presently enough teachers who are able to teach. However, in these days, only one man is a true faqeeh. Search in the East or West, North or South, you will never find anyone to match him. If you wish to see him, go to Mazaahirul Uloom (in Saharanpur) where you will get a chance to see him.⁵⁸

Some of his fataawa have been published in a single volume by the name 'Fataawa Khaliliyya'. His commentary on Abu Daud named Bazlul Majhud is a clear testimony to his great faqaahat (deep understanding) with regards to Qur'aan and Hadith.

57 Ma'athir Hakeemul Ummat.

58 Muqaddamah Fataawa Khaliliyyah.

3) Maulana Ashraf Ali Thanwi: He was responsible for a great scholarly and religious awakening in India. He had studied under some of the greatest Ulama of that time, from amongst whom were Maulana Ya'qub Nanotwi and Shaykhul Hind Maulana Mahmudul Hasan. He taught in Kanpur for fourteen years, and thereafter, on the advice of his spiritual mentor, Haji Imdaadullah Muhaajir Makki, re-inhabited his khanqah in Tahnabowan where he remained till the end of his life serving Deen, teaching and imparting spiritual training and advice. He compiled his first book at the age of eighteen, which was a commentary of the Mathnawi of Maulana Rumi. He is probably one of the scholars in this century with the most written books.

His fataawa which are published in six volumes entitled 'Imdaadul Fataawa' proves his great depth of understanding and insight. He had also written many amazing booklets and books on different masaa'il after intense research and contemplation. Many of these booklets are compiled together by the name 'Bawaadirun Nawaadir', which is a treasure box of knowledge. His book, 'Behishti Zewar', explaining the basic rulings of Deen in a simple manner, which was originally written to educate the womenfolk, and then began being used by all laymen as well, has become one of the most famous books in the world. Mufti Muhammad Taqi Uthmani writes, "The likeness of his accomplishments is not found in many preceding centuries."⁵⁹

59 Hakim al-Ummat ke siyasi afkar.

4) Mufti Muhammad Shafi' Uthmaani: After his studies, he served Darul Uloom Deoband for 27 years, during which, for a great portion of the time, he was given the task of heading the Darul Iftaa, inspite of his young age. He had also written many books on fiqh and conducted much research under Maulana Ashraf Ali Thanwi and Mufti Azeezur-Rahmaan Uthmaani for a period of approximately 20 years. Maulana Thanwi once said:

May Allah lengthen the life of Mufti Sahib, for I achieve two joys due to him: Firstly, I obtain knowledge from him and, secondly, I have the satisfaction that there are people after me that will continue the work.⁶⁰

After moving over to Pakistan, he established Darul Uloom Karachi in 1370, from where he taught, issued fataawa and trained many students in the field of fiqh and fataawa. He assumed the position of 'The Grand Mufti of Pakistan'. He had written extensively regarding many difficult matters, and had solved many modern-day issues and challenges from a fiqhi viewpoint. His 'Jawaahirul Fiqh' is a collection of some of those modern-day complicated masaa'il and their detailed elucidation, which was just recently published in 8 volumes. Some of his fataawa were published by the title of 'Imdaadul Muftin', which is probably only a tenth of the questions he answered during his time in Deoband. His fataawa reached up to 200000 in number. Allamah Zaahid Kawthari has referred to him as 'Faqeehun-Nafs in the true sense of the word' in a

60 Eminent Ulama pg.159.

letter of his, which is an exceptionally lofty praise in the terminology of the Fuqaha.

5) Mufti Mahmud Hasan Gangohi: He was blessed with all the qualities needed within an exceptional and genius Mufti. He served for 25 years as the assistant Mufti of Mazaahir-ul Uloom Sahaaranpur. He was then appointed as the head teacher of Jaamiul Uloom Kanpur, where he taught and issued fataawa for 14 years. He then remained the head Mufti of Darul Uloom Deoband for 18 years. He was famous as 'The grand Mufti of India'. His teachers and Mashaayikh, from amongst whom were the likes of Maulana Muhammad Zakariyya Kandehlawi, had great confidence in his abilities due to his outstanding qualities. His fataawa have recently been published in 31 volumes.

Maulana Saleemullah Khan writes:

Each one of the aforementioned fatwa collections have their own specialities and occupies its own position. However, Fataawa Mahmudiyyah, which is ascribed to the Faqeeh (jurist) of the ummah, the grand Mufti of India, Hadhrat Mufti Mahmud Hasan Gangohi, due to its comprehensive, moderate, simple and enjoyable format, holds a unique and distinguished position. Due to his distinctions, the revered Mufti was certainly a point of reference for the common folk, but the people of knowledge also focused their gazes towards him (for guidance in fiqh).⁶¹

61 Muqaddamah Fataawa Mahmudiyyah v.1 pg.30.

6) Mufti Azeezur-Rahmaan Uthmaani: He was first head Mufti of Darul Uloom Deoband, a post he held for 36 years. He had practically memorized the detailed works from which fataawa are in the Hanafi fiqh, from amongst which were Rad-dul-Muhtaar of Ibn Aabideen Shaami and Fataawa Aalamgiri. (Anwaarul Baari) His fataawa of the last 18 years only were recorded and preserved, which number 38000, in which most queries consisted of a number of questions. If an average of 3-4 questions are assumed per query, his recorded fataawa exceed 125000. If we assume a similar amount for the first 18 years, it will reach a staggering amount of 250000 fataawa issued. (Eminent Ulama) He passed away whilst writing a fatwa. His fataawa were published as ‘Azeezul Fataawa’ and revised and republished by the title ‘Fataawa Darul Uloom’.

7) Mufti Kifaayatullah Dehlawi: When his fataawa were presented to the Ulama of Egypt, they submitted, “We have not come across an aalim of his calibre anywhere in the world.”⁶² His fataawa were published in ‘Kifaayatul Mufti’ in 9 volumes.

8) Mufti Abdur-Raheem Lajpori: The Mufti of Gujarat whose fataawa were compiled into ‘Fataawa Raheemiyah’ in 10 volumes.

9) Mufti Rashid Ahmad Ludhyanwi: His fataawa were compiled in ‘Ahsanul Fataawa’ in 10 volumes.

62 ‘The Ulama of Deoband - their majestic past’ of Maulana Dhiyaa-ur-Rahmaan Faaruqi.

These are just a few examples of the services of the Ulama of Deoband to the knowledge of Fiqh and Fataawa.

TASAWWUF

Tasawwuf is an important branch of Islam, dealing with purification of the internal illnesses (like pride, jealousy, love for name and fame, love for wealth, excessive anger, etc.), imbibing of beautiful character (like the love and fear of Allah ﷻ, sincerity, generosity, humility, etc.), and attaining nisbat (connection), love and recognition of Allah ﷻ. Just as the Sahabah ؓ acquired outward knowledge from Nabi ﷺ, which was transmitted to us via the Ulama and fuqaha, the Sahabah ؓ acquired this branch of knowledge and transmitted it to us via the Sufiyaa.

However, as time passed after the era of Nabi ﷺ, many innovations crept into Tasawwuf. Throughout the centuries, the reliable and genuine Ulama, Sufiyaa and Da'ees (propagators) always separated the objectives from mere customs and rituals, sifted the truth from falsehood and reformed the people's belief regarding the reality of tasawwuf. Clear examples of this are found in 'Ghunyatut Taalibeen' and 'Futuhul Ghayb' of Shaykh Abdul-Qaadir Jilani, in 'Awaariful Ma'arif' of Shaykh Shihaabud-Deen Suharwardi, in the 'Maktoobaat' (letters) of Mujaddid Alf Thaani, in the works of Shah Waliullah Dehlawi and in 'Siraate-Mustaqeem' of Sayyid Ahmad Shaheed. In a similar manner, the Ulama of Deoband paid special attention

to this branch of Islamic knowledge, so that the focus on the objectives was not lost. Regarding tasawwuf, we encounter three groups of people;

For one group, tasawwuf is something alien to Islam, something fabricated by some deviant mystics (sufis), which has absolutely no basis in shari'ah. This is largely due to their lack of knowledge regarding the shar'i standpoint regarding tasawwuf, and their misgivings are generally founded on the excesses and innovations of many deviant and misguided individuals who claim to be adherents of tasawwuf, but are in reality the slaves of their whims and desires, who ply their trade under the guise of their own concocted version of tasawwuf.

Then there are the second group of people who we will find on the other extreme. They are under the false impression that, once a certain level of love and recognition has been acquired, the shari'ah then becomes irrelevant. This group is more dangerous than the former because such beliefs often take a person out of the fold of Islam. For them, Deen consists mainly of dhikr and wazaa'if, coupled together with various other forms of innovations and customs, very often imbibed from other religions due to frequent intermingling.

Between these two extremes, we find a group of people who have drawn the middle path, combining both shari'ah (the external acts of worship) and tariqah (tasawwuf - the internal acts of worship). At the same time, they shun all forms of rituals and customs which are foreign to the teachings of Islam. It

is this very moderate path that the Ulama of Deoband have adopted with regards to the various aspects of tasawwuf.

From the Ulama of Deoband, Maulana Rashid Ahmad Gangohi (the khalifa and spiritual successor of Haji Imdaadullah Muhaajir Makki) and his spiritual successors had weeded out many innovations which had crept into tasawwuf, through their writings, teachings and practical example. This effort was then further enhanced by the writings, teachings and practical example of Maulana Ashraf Ali Thanwi (also a khalifa and spiritual successor of Haji Imdaadullah Muhaajir Makki), who fully explained and proved tasawwuf in the light of the Qur'aan and Ahaadith of Nabi ﷺ and established that tasawwuf is an inseparable part of Deen. Later, Maulana Muhammad Zakariyya Kandehlawi (the khalifa and spiritual successor of Maulana Khalil Ahmad Saharanpuri), who emphasized the importance of this field, dedicated the last portion of his life to bringing alive the true teachings of Tasawwuf for which he travelled the world.

Hundreds of great Awliyaa were produced from amongst the Ulama of Deoband, who taught unadulterated pure Tasawwuf and propagated it far and wide. Khanqas (centres for the treatment of spiritual ailments) were established in Thanabowan, Deoband, Gangoh, Raipur and many other areas, towards which multitudes of people would flock for spiritual treatment and to adopt the company of these great luminaries of Tasawwuf.

Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi has mentioned the following regarding Tasawwuf and our Akaabir (pious predecessors):

Tasawwuf was an extremely important activity of our pious predecessors. These great personalities on the one hand were true followers and vicegerents of the fuqaha-mujtahideen and muhadditheen in the sciences of Fiqh and Ahaadith, and on the other hand in the field of tasawwuf they had followed in the footsteps of Junayd Baghdadi and Imaam Shibli. These great luminaries engaged in tasawwuf within the limits defined by Fiqh and Hadith, and both verbally and practically demonstrated that this blessed science is in reality a science established from Qur'aan and Hadith, whilst simultaneously putting a nail in the coffin of those customs and innovations which found their way into this blessed science through the passage of time. Today, there are certain ignorant people who, if they have not regarded Tasawwuf as something which is completely against Shari'ah, then they have regarded it as something totally separate from it. This is a severe transgression of the limits and is complete ignorance.⁶³

Let us now analyse a few pertinent issues of Tasawwuf, and appreciate the moderate stance that the Ulama of Deoband have adopted.

63 Aap Beeti.

WHAT IS TASAWWUF ACCORDING TO THE ULAMA OF DEOBAND

Maulana Rashid Ahmad Gangohi had written, during his early days, the summary of Tasawwuf on a small piece of paper in the Arabic language:

The knowledge of the Sufis is the knowledge of the outer (zaahir) and inner (baatin) aspects of Deen and strong conviction (yaqeen (also known as ihsaan)) which is the loftiest form of knowledge. Their condition is that they have reformed their character and humble themselves before Allah at every moment. The aim of Tasawwuf is to imbibe within oneself the attributes of Allah (Takhalluq bi Akhlaaqillah), to rid himself of his own intentions and wishes (by making them subservient to the wishes of Allah) and to be busy with that which pleases Allah. The akhlaaq (character) which they strive to attain is the very akhlaaq of Rasulullah ﷺ, regarding which Allah has stated, “Verily, you are on the highest pinnacle of great character”, regarding which the Hadith declared “The character of Rasulullah ﷺ was (the practical demonstration of) the Qur’aan.” The details of their character is as follows:

- 1) Humility (tawaadu’), the opposite of pride (kibr).
- 2) To treat all courteously (mudaraat) and to bear patiently their harm.
- 3) To treat all with gentleness (rifq) and good character, avoiding anger and rage (ghadhab and ghaidh).
- 4) To be sympathetic (muwaasaat) and to give others pref-

erence (ithaar) over oneself due to overwhelming kindness towards the creation i.e. to accord preference to their rights over one's desires.

5) Generosity (sakhaa).

6) Overlooking and forgiving others (tajaawuz and afw).

7) To be cheerful and smiling.

8) To be soft and kind.

9) To abstain from rudeness (ta'assuf), and formalities (takalluf).

10) Spending, avoiding stinginess and hoarding.

11) Trust in Allah (tawakkul).

12) To be content (qana'ah) with little of the world.

13) Abstention (wara')

14) To avoid arguments (miraa'), fights (jidaal) and criticizing (itaab), except to establish the truth.

15) To be devoid of ill-feelings (ghill), hatred (hiqd) and jealousy (hasad).

16) To be free from love of wealth (maal) and fame (jaah).

17) Fulfilling promises (wafaa).

18) Forbearance (hilm).

19) To be calm and composed (anaat).

20) To love and befriend your (Muslim) brothers, and to disassociate with those of other creeds.

21) To be grateful (shukr) to your Benefactor.

22) To sacrifice your honour (bazlul jaah) for the good of the believers.

A Sufi is one who reforms his external and internal character. Tasawwuf is all about adab (etiquette). The adab of Allah is to

turn away from all besides Him, out of shame, admiration and fear for Him. The worst of sins is (to obey) the whispers of one's evil desires (hadeethun nafs), which causes spiritual darkness (zulmah) to spread (in the heart).⁶⁴

Qari Muhammad Tayyib Sahib wrote regarding shari'ah and tariqah:

The Ulama of Deoband accept and acknowledge the institution of perfection of character and purification of the soul through the medium of bay'ah (the pledge of allegiance). However, tariqah, which has been passed on from bosom to bosom, is no separate entity from dīn. The internal and characteristic aspect of shari'ah is termed as tariqah. This is the path which is treaded for the rectification of the heart. The principles thereof have been proven from the Noble Qur'aan and Sunnah. However, those customs, unprincipled ways and fabricated methods which are alien to Deen, are not regarded as tariqah. To accept these ways is contrary to the Sunnah and is completely rejected. The pious personalities are regarded as beacons of blessings and benefit, but they are not made objects of prostration.⁶⁵

Regarding love for the awliyaa, Qari Tayyib mentioned the following:

It is the maslak (ideology) of the Ulama of Deoband that the awliyaa and sufiyaa are like the soul of the Ummah, whereby the Ummah gains spiritual enlightenment and

64 Tazkiratur Rasheed v.2 pg.12.

65 Maslak Ulama-e-Deoband.

guidance. It is for this reason that the Ulama of Deoband regard mahabbah (love) and honour for them to be incumbent for the preservation of imaan. However, excessiveness in mahabbah (love) should not lead one to deitise them (i.e. to raise them to the rank of a deity). Whilst respect and honour for them is necessary, it should not be translated into acts of worship, where people prostrate at their graves, circumambulation around their graves, take oaths on their names, make sacrifices on their names, etc. They should never be looked upon as being able to remove one's grief and sorrows. Their graves should not be made venues of festivities. On occasions when these saints are remembered, under no circumstances should singing and dancing form a part of such gatherings. To refrain from all such acts, thereby acting in obedience to the Sunnah and desires of nubuwwah, is not a matter over which one should be rebuked, but rather it is something praiseworthy. The mashaayikh are guiding lights whereby one gains spiritual upliftment, and are not pawns for satisfying one's nafs (carnal desires), whims and fancies.⁶⁶

Accurately summarizing the approach of the Ulama of Deoband regarding Tasawwuf, a non-Muslim historian by the name of Kenneth W. Jones writes:

Deobandis conceived Islam as having two points of focus, Shari 'a (the law, based on textual and religious knowledge), and the Tariqa (spiritual path, derived from religious practice). Thus they accepted Sufism with its form of discipline and the role of the 'Ulama' in interpreting the four schools

66 Maslak Ulama-e-Deoband.

of Islamic law. The Qur'an, the Hadith, qiyas (analogical reasoning), and ijma' (consensus) provided the foundation of religious knowledge, but understanding them required the 'ulama' as guides. Uneducated Muslims could not make judgments on belief or practice. The Deobandi 'Ulama', while accepting Sufism, rejected numerous ceremonies and the authority of pirs (spiritual leaders) who claimed sanctity by their descent rather than by their learning. Knowledge granted authority and not inheritance. Pilgrimages to saints' tombs, the annual death rites of a particular saint, and grave exaltation (the urs) also lay outside acceptable Islamic practice. Among the types of behaviour seen as erroneous innovations was any social or religious practice that appeared to come from Hindu culture.⁶⁷

Another historian wrote:

The scholars of Deoband purified Islamic mysticism in the Indian subcontinent from all un-Islamic elements and practiced a tasawwuf that earlier Muslims, such as Hasan al-Basri, Junayd al-Baghdadi, and 'Abd al-Qadir al-Jilani would advocate if they were living in the twentieth century. Pure, unadulterated Sufism is an important part of the Islamic faith. Dar al- 'Ulum Deoband trained individuals to become rational scholars as well as sound practitioners of tasawwuf. Through the Deoband movement, Islamic history once more witnessed the combination of the jurist and the mystic into a well-rounded Islamic scholar.⁶⁸

67 Socio-Religious Reform Movements in British India.

68 See 'Islamic Revival in British India' by Barbara Daly Metcalf.

An Arabic proverbial expression goes as follows: ‘True virtue is that which is attested to by even one’s enemy’.

KITAABS WRITTEN ON TASAWWUF BY THE ULAMA OF DEOBAND

Besides their practical and verbal demonstration of Tasawwuf, they had also outlined the objectives and limits of Tasawwuf in the manner of the past reformers in many of their books and letters. Some clear examples of this are:

1) The letters of Maulana Rashid Ahmad Gangohi and ‘Imdaadus Sulook’ which he authored. His Shaykh and spiritual guide, Haji Imdaadullah Muhaajir Makki, wrote the following regarding this disciple of his:

Whosoever has love for me and faith in me should consider both Molwi Rashid Ahmad (may Allah protect him) and Molwi Muhammad Qasim (Nanotwi) (may Allah protect him) – who are both embodiments of both outward (zaahir) and inward (baatin) perfection – as my equals. In fact, he should consider them to be of a loftier rank than me, even though apparently it is the opposite, in that I am in their position and they are in mine (i.e. Although I am their Shaykh and they are my disciples, they possess a higher rank and position compared to me) He should value their company, because such people are not found in this age. He should attain benefit from their blessed service and under their guidance traverse the path of *tasawwuf*, and he will not be deprived (by doing so), Inshaa Allah. May Allah bless them in their life,

bestow upon them the different forms of His recognition and the highest levels of perfection of His proximity, elevate their status, enlighten the world with the light of their guidance and, through the intermediary of the Leader of both worlds , perpetuate their spiritual legacies until the Day of Judgment.⁶⁹

At a later stage, Haji Imdaadullah mentioned that what he had written here concerning these Ulama was written by way of ilhaam (inspiration).⁷⁰

He also wrote a letter to some friends in which he described the accomplishments of this disciple of his:

In the name of Allah, Most Beneficent, Most Merciful. We praise Him and send blessings upon His honourable Messenger.

From the needy servant Imdaadullah Chishti, in the service of all my friends:

This needy servant has recently received some letters from India, in which was written that some people harbour ill-thoughts concerning Molwi Rashid Ahmad (and they wish to know) what they should make of him. Therefore, let it be announced and published on behalf of this needy servant that Molwi Rashid Ahmad is an Allah-fearing (Rabbaani) aalim and a scholar of the truth. He is an image of

69 Kulliyaat-e-Imdaadiyyah/Dhiyaaul Qulub pg.72-73.
70 Maktoobaat Akaabir-Deoband.

the pious predecessors. His personality is an embodiment of the combination of the *shari'ah* and *tariqah*.

His days and nights remain occupied in seeking the pleasure of Allah and his Messenger ﷺ. He is preoccupied with the teaching of Hadith. After the era of Molwi Muhammad Ishaq (the great-grandson of Shah Waliullah and authority of Hadith during his time), the dissemination of Islamic knowledge has uniquely spread through Maulana.

Maulana is a unique individual in the sub-continent. Many complex masaa'il are solved at the hands of Maulana. Every year, about 50 people complete their Hadith studies under his tutorship, and acquire *sanad (ijaazah)* from him. He is obsessed in following the Sunnah of Rasulullah ﷺ and is absorbed in the love of Allah and his Rasul ﷺ. He is fearless the truth and is not afraid of the reproach of any critic, being a manifestation of a portion of verse 54 Surah 5.

His complete reliance is solely on Allah. He shuns *bid'ah* (innovation) completely; propagating the Sunnah is his occupation. His specialty is converting those with corrupt beliefs into those with sound beliefs. His company serves as alchemy and is the greatest elixir for Muslims. One is reminded of Allah by sitting with him, which is the sign of the men of Allah. He is Muttaqi (pious), is uninterested in the world and is desirous of the Akhirah. He has attained perfection in *tasawwuf* and *sulook*. The rich and poor are equal in his eyes, and he treats each the same; he is free from greed.

Whatever this needy servant has written as praise for him in *Dhiyaul-Qulub* is the truth, and my good opinion and love for him is now far more in comparison to what it was previously. This needy servant considers Maulana the means of my salvation. I say openly that whosoever speaks ill of Maulana pains my heart. I had two arms: one was the late Molwi Muhammad Qasim (Nanotwi) and other is Molwi Rashid Ahmad. People have begun to cast evil eyes on the only one who now remains.

My *aqidah* (belief) and Maulana's *aqidah* is one and the same. I also condemn innovation. Whosoever is an opponent to Maulana in religious matters, is actually my opponent, and is an opponent to Allah and His Rasul ﷺ. Those ignorant people who claim that Shari'ah and *Tariqah* are separate entities do so due to their lack of understanding. *Tariqah* without Shari'ah is unacceptable to Allah. The heart can also be made to shine by non-believers. The heart is like a mirror. A rusty mirror can be shined with urine as well as with rose water. However, the difference between both is one of purity and impurity. Adherence to the Sunnah is the yardstick for recognizing a friend (*wali*) of Allah. One who adheres to the Sunnah is a *wali* of Allah, whilst the innovator acts in vain. Even Dajjal will display many unnatural feats. Allah says, "Say (o Rasul): "If you really love Allah, then follow me." The one who is not a follower of Rasulullah ﷺ and promotes innovative practices cannot be a friend of Allah. The people of knowledge who love this needy servant only do so because of adherence to the

Sunnah. Any person's opposition does not harm Maulana. In fact, he harms himself.

Maulana is a person from whom scholars should benefit and whose company they should consider a tremendous boon. It is my desire that no one says nor writes to me any words of disrespect concerning Maulana. I am deeply pained by such matters. It is strange that you inflict pain upon my beloved and then consider yourself my friend. This can never be! Maulana is firmly a Hanafi by *mazhab*, sufi in conduct and a pious, *wali-kaamil*. His company should be treasured. Wassalaam.

Imdaadullah Faaruqi

Makkah /25th Zul-Qa'dah 1310 A.H.⁷¹

2) Thereafter, the library of works of Maulana Ashraf Ali Thanwi followed, including 'Qasdu Sabeel', 'At-Takasshuf an Muhimmaatit Tasawwuf', 'At-Ta'arruf bi Ma'rifati Ahaadeethit Tasawwuf', 'Tarbiyatus Saalik', Volume seven of 'Behishti Zewar' on Tasawwuf, and a most comprehensive discussion clarifying different aspects of Tasawwuf and clearing many misconceptions which forms a part of 'Ta'leemud Deen' and is regarded by some Ulama as one of his great reformative achievements. Maulana Abul Hasan Ali Nadwi had the following to say of him:

From their successors was the great reformer Shaykh Ashraf Ali Thanwi (who had re-established the spiritual centre or

71 Quoted from '*Ash-Shihaabus Thaaqib*' p. 291.

Khanqah of his Shaykh in Thanabawan) who is amongst the senior Ulama Rabbaaniyyeen (men of Allah) of these times, and the greatest author of today's times without exception, and one of the greatest of those who benefitted the people of the subcontinent by correcting their beliefs, practices, turning them to Allah and reforming their souls, and from whose works people have benefitted far more than can be seen from the works of any other scholar of today's times. Allah had inspired his heart to simplify this path (of Tasawwuf) which had become confusing and difficult and separate the objectives from the means and the essence from the additions and extras. He had reached in this field the rank of an imaam (leader) or mujtahid to the extent that the senior Ulama and Shuyukh testified to his being unique in this field and his being a mujaddid (reviver) of this branch (of Deen).

Allah has granted him the ability, through the means of spiritual training, writing and lecturing, to shed light on the reality of Tasawwuf, to get people to realize its importance and necessity, to simplify it for every person according to his status, occupation, background and mental condition, till it became easy to acquire. The Ulama, leaders, writers, government officials, high ranking intellectuals and educators in the universities, some of those who were deeply influenced by western culture and modern science who were on the brink of apostasy and exiting from Deen, the employed and unemployed, the talented and geniuses, the workmen and professionals, the strong willed and the

weak minded all turned to him seeking guidance, till Tasawwuf and reformation of the soul acquired importance in the eyes of even the intellectual class; even in these materialistic times.⁷²

The Turkish scholar and reformer Shaykh Mahmud Effendi in his Tafsir called Ruh al-Furqan has therefore titled Maulana Thanwi as “Shaykh al-Mashayikh”.⁷³

3) Other wonderful works on this subject by the Ulama of Deoband are ‘Shariat aur Tareeqat ka Talaazum’ of Maulana Muhammad Zakariyya Kandehlawi, ‘Shariat wa Tasawwuf’ of Maulana Maseehullah Khan Jalaalabadi, ‘Tasawwuf aur Nisbata Sufiyyah’ of Shah Wasiullah Illahabaadi, ‘Ruh ki Bimaariyaa aur unka Ilaaj’ and ‘Kashkole-Ma’rifat’ of Maulana Shah Hakeem Muhammad Akhtar and many books compiled by Maulana Qamaruz Zamaan Illahabaadi in recent times. Besides this, the number of books in which the precious statements of the Ulama of Deoband regarding Tasawwuf have been collected are innumerable.

From the above, we can see the moderate standpoint of the Ulama of Deoband, and the great sacrifices they made to keep alive unadulterated Tasawwuf.

72 Al-Manhajul Islaami li Tarbiyatin Nafs.

73 Ruh al-Furqan in Turkish, volume 4, page 724.

DA'WAH AND TABLIGH

Every one of our pious predecessors were concerned regarding the unfortunate condition prevailing on the Ummah and each one had in his own way made efforts to rectify the rut which had set in, but Maulana Muhammad Ilyas Kandehlawi was the one chosen by Allah ﷻ to carry out this rectification on a universal and general basis. His teacher, Shaykhul Hind Maulana Mahmudul Hasan once remarked “When I see Muhammad Ilyas, I am reminded of the Sahabah Kiraam ﷺ.”

He had spent the prime years of his life in the company of Maulana Rashid Ahmad Gangohi, from the age of eleven till the age of twenty, at whose hands he had taken the pledge of bay'at (allegiance). After his death, he approached Maulana Khalil Ahmad Saharanpuri for spiritual guidance and reformation. He was a man who would generally remain silent and spend most of his time in meditation. He had taken up residence in Nizamuddin after the death of his elder brother Maulana Muhammad, where his father had started a Madrassa within Bangla Wali Masjid, wherein only primary education was imparted and the pupils of which were mostly people from Mewat.

The people of Mewat were Muslims only by name. They would celebrate several Hindu festivals, keep Hindu names, dress in Hindu clothing and have the initial ceremonies of marriage performed by the Brahmins, the only difference being that the real nikaah would be performed by the Qa-

dhi. Many of them would even worship Hindu idols and sacrifice animals in the name of Hindu gods and goddesses, and pray at the shrines to the Awliyaa, believing that they are able to fulfil their needs. Few of them knew the kalimah, and even fewer ever performed salaah. They were generally totally ignorant of the hours and laws of salaah. Intoxicants and music was rife amongst them. Highway robbery and pillage had been their traditional profession. However, they were blessed with many chauvinistic and excellent moral qualities, which reminded one of the Sahabah ﷺ in the days of ignorance.

Maulana Mohammad Ilyas felt that the only way to reform and correct the Mewatis was to promote Islamic knowledge and make all familiar with the rules and principles of the Shari'ah. Maulana's father and brother would keep the Mewati children with them and educate them in their Madrasa, and, then, send them back to Mewat to carry on the work of Deen. Maulana Muhammad Ilyas went a step ahead and decided to establish Maktabas and Madrasas in Mewat itself, as he had realized that, after the students completed their studies and returned home, due to their mixing with the locals, they would be affected by the environment and go back to their old ways. 260 such makaatib were established within a period of a few years. However, after some time, he realized that even these makaatib were not enough, since only a few children who came from religious families would come to the makaatib to study, which was not bringing any change in the environment, especially amongst the adults. Maulana had already taught many students Arabic and the Darul Uloom

syllabus and, as a result of his unique method of teaching, produced many brilliant students and Ulama. He later, after receiving permission from Maulana Khalil Ahmad, turned his attention towards the reformation of those seeking to find Allah through the path of Tasawwuf. He realized that all the above branches were restricted to only a few people who themselves had an interest and desire. His worry was to create the thirst and enthusiasm of Deen in every person, and to spread the teachings of Deen on a general basis, so that the environment becomes conducive and every person could become one obedient to Allah's commands.

After exhausting all the above avenues, Maulana decided to migrate to Madinah Munawwarah and pass the rest of his life in the worship of Allah. While there, he was blessed with a dream of Rasulullah ﷺ, in which he was told that he should return to India, since great work of Deen was going to be taken from him. On his return, after a deep study of Qur'aan and Hadith and excessive dua, Allah inspired his heart with a programme and method by which his objectives could be achieved on a worldwide basis, which he began in Mewat. His system was to form small Jama'ats (groups) who would leave their home environments and go out into the pure environment of the Masaajid to learn and practice true Islam, and to encourage the people of every locality to do the same.⁷⁴ This effort has now reached nearly every country in the world.

74 Condensed from 'Deeni Da'wat' and 'Tareekh Da'wat wa Ta-bligh'

Millions of people's lives have changed, practical Islam has entered into the lives of people, and enthusiasm for Deen has been created in the hearts of people. The Madaaris and Khanqahs have begun flourishing as a result of this effort. This work continues to grow very rapidly and definitely enjoys the special help of Allah. This effort has also defeated the ends of the kuffaar who had worked very hard in the last two centuries to create within every person a western materialistic outlook. Maulana Muhammad Zakariyya Kandehlawi had the following to say regarding this effort:

It is the habit of Allah that, in accordance to the situation, He prescribes an antidote to treat the sickness of the Ummah and He inspires some with the method of uplifting Deen. The British, one hundred years ago, used all kinds of means in the effort to annihilate Islam and Islamic laws. At that time, according to those circumstances, Allah inspired some hearts to establish the madaaris (darul ulooms). Subsequently, at that time, our elders placed so much of emphasis on establishing madaaris that they were established all over. The Darul Uloom of Deoband, Mazaahirul Uloom of Saharanpur, Madrasah Shahi of Muraadabad, Madrasahs in Amroha and in the surroundings of Delhi, all these institutes were established around that time. This was the assistance of Allah, through which Allah granted victory to Deen, inspite of the fact that it was the era of British rule, whose only concern and effort was to suppress Deen, in which they never fully succeeded.

However, because they were the ruling class and because they possessed riches and wealth, even though they were not ful-

ly successful due to the efforts of our pious elders, within one hundred years, they were able to spoil the minds of the younger generation. The younger generation and the ignorant masses were certainly influenced (by the scourge of westernism), the effects of which can clearly be seen today and which are increasing day by day due to which conditions are fast changing. Now, after a hundred years, Allah chose the work of tabligh as a cure for this disease. We should pay full attention to this treatment. The reason is that if a treatment is prescribed, and the prescription is not appreciated, the sickness will surely increase (and the condition will deteriorate).⁷⁵

Another method of spreading and conveying Deen which the Ulama of Deoband utilized to its fullest was that of da'wah through the medium of lectures (wa'z). The Ulama would themselves go to various areas and locations where they would deliver lectures concerning aspects related to the people's reformation. Some Madaaris had even employed certain Ulama specifically for this task. Maulana Ashraf Ali Thanwi was from amongst the Ulama who shone out in this regard, through whose lectures thousands of people had corrected their beliefs and reformed their lives.

Throughout his life, he travelled to many cities and villages, delivering lectures with the hope of reforming people. He would be highly organized and plan his lecture routes well in advance. Thousands used to attend these lectures, which usu-

75 Kya Tablighi kam dharoori he.

ally lasted two to three hours and some even up to five hours. Printed versions of his lectures and discourses would usually become available shortly after these journeys. Until then, very few scholars in the history of Islam had their lectures printed and widely circulated in their own lifetimes. Later, Ulama like Qari Muhammad Tayyib, Maulana Abul Hasan Ali Nadwi, and many others of their ilk travelled the world for this very purpose.

With regards to da'wah towards non-Muslims, the Ulama of Deoband were not neglectful in this regard as well. Maulana Qasim Nanotwi had himself travelled to many huge gatherings of people of diverse religions wherein he delivered the message of Islam and invited one and all to enter into its fold. He had even prepared a transcript discussing the proofs of the truthfulness of Islam which he had intended to present before the addressees in Shahjahapur. It has been published by the name 'Hujjatul Islam', which was actually his complete da'wah, as well as a clear answer to all other religions. After the debate in Shahjahapur, Priest Frank, one of the participants, admitted frankly:

I will not comment on whether he has spoken the truth, but if faith was based on lectures, then we would have professed faith in Islam based on his lectures.⁷⁶

His burning desire at the end of his life was to even go as far as Europe to present before them the message of Islam. He would say:

76 Muqaddamah Hujjatul Islam.

If only I was fluent in English, I would have travelled to Europe and showed those false-claimants of wisdom that wisdom is not what they claim and imagine to be wisdom, but is that wisdom which has been passed on from the hearts of the Ambiyaa into the hearts of spiritually enlightened ones. I would also have proven to them that success and progress does not lie in their superficial wisdom and science, but is actually hidden in that true and accurate wisdom (which was revealed to the Ambiyaa).⁷⁷

Maulana Ashraf Ali Thanwi had beautifully elucidated its importance:

Since Islam alone is the perfect religion, it should be conveyed to those who have not been blessed with this bounty. Firstly, it is contrary to human compassion and sympathy to benefit from something beneficial and deprive others of it. Secondly, we have been commanded by the Shari'ah to present the beauty of Islam to those unacquainted with its specialities. There are thus two types of people; those who have the bounty of Islam, but only partially, for whom an effort has to be made to turn them into complete Muslims- a branch which could be called 'perfection of Islam', and those who have not received this bounty, to whom Islam has to be conveyed - a branch which could be called 'preaching Islam'. The Muslims have been very lax in this regard (tabligh to non-Muslims) for quite a long time. All have forgotten this responsibility, whereas this was the actual work of the Ambiyaa ﷺ...Our condition has reached

77 Maslak Ulama-e-Deoband.

such a level that this work is understood as very insignificant. Even those who have understood its necessity and rank go to such places for the purpose of tabligh where they will be respected and honoured. None go to the kuffaar for tabligh, since there is no question of being respected and honoured there. One will sometimes have to even hear a mouthful from them. This is the reason many abstain from making tabligh to the kuffaar.⁷⁸

Maulana Yusuf Motala (daamat barakaatuhu) writes the following about the concern of Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi:

It was most probably in 1979 that I was in Madinah Tayyibah and was in the servant's room next to Hadhrat's room when Hadhrat's special servant, Muhammad I'jaaz Champarni came to call for me. When I arrived in Hadhrat's room, I found him weeping profusely as he said, "Hear what he has to say." Bhai I'jaaz then said, "I asked Hadhrat whether there would be punishment for the kuffaar who had never heard the name of Islam and to whom no one had brought the message of Islam." In tears, Hadhrat said, "Some work should be done in this regard. There must be books highlighting the beauty of Islam." I then named a few books of the kind; especially naming Maulana Manzur Nu'maanî's book 'Islam Kiya He' (What is Islam). Hadhrat suggested that such books should be published in English...When Hadhrat visited England some time afterwards, I introduced Maulana Ibrahim to him and informed him that Maulana had already begun

78 Dawat wa Tabligh ke Usool wa Ahkaam ch.13 pg.185.

the work and wanted to know what type of book it should be. Hadhrat said that it should be a book that clearly outlines the beauty of Islam so that it could be an invitation to the non-Muslims. Hadhrat then made a lot of du'a for the task.⁷⁹

Hadhrat Shaykh himself had written a brief book which explains the basic aspects of Islam and the method of accepting Islam for a new Muslim. However, much more effort certainly needs to be channelled in this direction.

AQAAID AND ILMUL KALAAM (ISLAMIC THEOLOGY)

The subject of Islamic Aqaaid (beliefs) and their detailed proofs, whether they be divinely revealed proofs or rational logical proofs, has always been regarded as extremely important and significant within the circles of knowledge. Two major schools of thought had sprung up historically amongst the Ahlus Sunnah wal Jama'ah in this sphere; the school of thought of Imaam Abul Hasan Ash'ari and that of Imaam Abu Mansur Maaturidi. Their followers were titled the Ashaa'irah and the Maaturidiyyah. Both Imaams were upon the truth and the straight path, and these schools differed in only a few technical subsidiary matters. The Ulama of Deoband recognized both these schools as valid, although they tended to subscribe to the school of thought of Imaam

79 Iqra Digest, November 1986, as quoted in Fataawa Rahimiyyah v.1, p.223-228.

Abu Mansur Maaturidi, and were later successful in their attempt to reconcile the few differences between the Ashaa'irah and the Maturidiyyah in a most suitable and logical manner.

Incorporated within the syllabus of Darul Uloom Deoband is the famous Aqeedah text 'Sharh Aqaa'idin-Nasafiyyah', the text of which was written by the great Maaturidi scholar Imaam Umar Nasafi, upon which is the commentary of the Allamah Sa'dud-Deen Taftaazaani, a prolific Ash'ari scholar. Before studying this kitab, books on logic and philosophy are taught, to acquaint the students with the terminology and method of argumentation used within the books of kalaam. The Aqeedah manual, commonly known as 'Aqeedatut Tahaawiyyah', written by the great Hanafi Imaam Abu Ja'far Tahaawi, in which he expounded on the creed of the Ahlus Sunnah wal Jama'ah according to the teachings of Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad, is also taught within our Madaaris. The study of 'Al-Musaamarah' and 'Sharh Aqaaid Mulla Jalaal' are optional.

Some great Mutakallimeen (scholars of Ilmul Kalaam) from amongst the Ulama of Deoband

1) Maulana Muhammad Qasim Nanotwi: Allah had chosen Maulana Qasim Nanotwi specifically for the science of Aqaaid and Ilmul Kalaam. After the battle of Shamli was fought and the Ulama were betrayed by their own people, resulting in their defeat, Allah inspired Maulana Qasim Nanotwi and a few others to establish the Darul Uloom in Deoband which initiated the

establishment of many such Islamic institutes all over. Since the British possessed great political and administrative power in India, they desired to use these means to wipe out Islam, along with all its tenets, laws and signs. To achieve this end, they burnt thousands of Qur'aans, killed thousands of Ulama and made all out efforts in the form of different movements to get Muslims to renege from Islam and leave its fold. Along with that, the 19th century brought with it a great tough challenge for Islam, i.e. the cyclone of western arts, sciences and European culture which swept across the world, taking all into its fold. By establishing these madaaris, Ulama were produced, who had full insight into the Qur'aan and Hadith, enabling them to preserve Deen, save the imaan of the Muslims and ward off any type of intellectual subjugation of the Muslims, by presenting Islam to the people in a convincing manner and by answering all objections raised by other religions or groups with clear proofs and logical answers.

In the academic sphere, Allah had blessed Maulana Qaasim Nanotwi with a very deep understanding of Islamic beliefs and Ilmul Kalaam. He had formed and outlined a new style and approach of presenting Islamic beliefs to the world, such a style and approach which has no parallel in this science. He developed new laws and principles of Ilmul Kalaam which was in accordance with the demands of modern times. Whoever has read his books would realize that Allah had blessed him with deep knowledge and wisdom, by which he was able to appease even the greatest critics of Islam in a most logical and simple manner. Some have

claimed that he is the founder of ‘modern religious philosophy and modern intellectual dialectics’ in the Asian Islamic world.

He uses philosophical, theological and rational proofs to establish his claims. The most unique part of his writings is that he neither supports his claims using ancient philosophical premise, nor does he cite from any book. He bases his conclusions upon practical and pragmatic philosophy and deductions which can be comprehended by one’s sensory capacity (the five senses). Throughout the discussion, he establishes his claims in a manner which emulates the philosophy of the Qur’aan. If his writings are searched with great care, a research scholar will realize that he has translated whole paragraphs of the Qur’aan philosophically and logically and yet his addressees are unaware of this fact.

During a debate with a Christian priest, the priest attempted to use a logical premise upon which he could base his deduction, but erred in the definitions which he had presented (by defining Mutlaq as Muqayyad and vice-versa). Maulana commented on his blunder by saying:

You claim to understand the principles of logic. The problem is that you have never even seen a man proficient in logic. By the grace of Allah, there are such people existent in the world today (referring to himself) who are able to, from scratch, re-invent and recreate the entire science of logic by themselves.⁸⁰

80 Kamaalaate Uthmaani pg.375.

His works ‘Taqreer Dil Pazeer’ and ‘Hujjatul Islam’ are clear representations of the above, in which he clarified and explained the truthfulness of Islam. Maulana Ubaydullah Sindhi writes:

I studied Maulana Muhammad Qasim’s ‘**Hujjatul-Islam**’ under Hadhrat Shaykhul Hind. Sometimes, while reading the book, I used to feel as if Ilm and Imaan were descending upon my heart from above (from the skies).⁸¹

‘Intisaarul Islam’ and ‘Qibla Numa’ are detailed answers furnished by him to some objections levelled against Islam. Many of his letters have solved the most difficult and intricate aspects of Ilmul Kalaam. His debates which were penned down are filled with amazing proofs of the truthfulness of Islam and the falsity of other religions. Regarding his mastery in the subject of Ilmul Kalaam, Maulana Ashraf Ali Thanwi would say:

Had his books been translated into Arabic without mentioning the author’s name, it would have been misunderstood to be the works of Imaam Raazi or Imaam Ghazaali.⁸²

Maulana Husain Ahmad Madani had said during a lesson of his that the knowledge contained in the booklets written by Maulana Qasim Nanotwi was not even contained in the books of Imaam Ghazali, Sa’dud-Deen Taftaazaani, Meer Sayyid Shareef Jurjaani and Qadhi Baidhawi.⁸³ It should be

81 Hayaat Shaykhul Hind pg.25.

82 Eminent Ulama.

83 Malfoozaat Faqeehul Ummah.

borne in mind that Maulana Madani had studied and even taught the books of the above great scholars, and has quoted from them extensively in his writings, letters and during his lessons, hence his comments were not based on conjecture, but on personal experience and knowledge-compiler. Maulana Madani had also explained that the deep research and subtleties which were found in the books of Maulana were such which would appease and satisfy the heart and create within one the spiritual condition of Sharhus-Sadr. He considered it to be of a higher academic level and more satisfying to heart compared to the deep research and subtleties explained by even Shah Waliyyullah.⁸⁴

Shaykhul Hind Maulana Mahmudul Hasan explained:

I had made it my practice to check the works of Shah Waliyyullah (on the related subject) before coming to the lessons of Maulana. During the lesson, I would ask questions concerning those matters discussed in the books of Shah Sahib which were complex and difficult to fathom. The highest pinnacle and apex which Shah Sahib reached while discussing that subject matter would be what Maulana would say right at the very beginning (from whence he would begin his discussion). I had experienced this innumerable times.⁸⁵

Haji Imdaadullah, the Shaykh and spiritual guide of Maulana commented regarding him:

84 Naqsh Hayaat.

85 Arwaah Thalaathah.

In the distant past, at irregular intervals, such people (like Maulana) could be found. Now, for ages, such people have not been created...Preserve the writings and speeches of Maulana, and appreciate its value.⁸⁶

His contemporary, Maulana Muhammad Ya'qub Nanotwi, himself a mountain of knowledge, described his knowledge in the following words:

He would explain and expound on such aspects which none had ever heard of, nor ever understood. He had unique and amazing research in every subject. Only that person who was extremely intelligent and who had studied the original book from before (due to which he was acquainted with that subject) would be able to understand Maulana's explanations (which he would deliver during the course of his lessons).⁸⁷

His contemporary Syed Ahmad Khan, the Founder of Aligarh Muslim University, whose ideology Maulana opposed very vehemently, had witnessed Maulana during student days and therefore wrote:

The people thought that after Maulwi Muhammad Ishaq (Dehlawi), no man like him in all those qualities would ever be born, but Maulwi Muhammad Qasim has proved by his consummate righteousness, religiosity, piety, abstinence and humility that, through the education and training of this city of Delhi, Allah has created another man similar to

86 Sawaanih Qaasmi.

87 Sawaanih Qaasmi.

Maulwi Muhammad Ishaaq, rather superior to him in certain aspects.⁸⁸

He was followed in his new approach to Ilmul Kalaam by a host of Ulama of Deoband who excelled in this science in its different aspects. Mufti Muhammad Shafi' Uthmaani, the grand Mufti of Pakistan, had made the following comment:

The divine knowledge (uloom wahbi) which Allah had granted Hujjatul Islam Maulana Muhammad Qasim Nanotwi, the founder of Darul Uloom Deoband, specifically those intricate deeper aspects of understanding regarding philosophy, ilmul kalaam and hikmah (wisdom) of Deen which he was bestowed with, was not understood by many great Ulama as well. From the fraternity of the Ulama of Deoband, two Ulama were such who had accomplished outstanding achievements as far as expounding, clarifying and simplifying the hikmah with which Maulana Qasim was blessed with. One was Allamah Shabbeer Ahmad Uthmaani and the other was Maulana Qari Muhammad Tayyib.⁸⁹

2) Allamah Shabbeer Ahmad Uthmaani: His works include 'Al-Islam'-a philosophical discussion on the beliefs of Islam, 'Al-Aql wan Naql' - which proves that Naql (divine revelation and commandments) never contradicts Aql (logic and intellect) on the condition that it be moderate and balanced, 'Ar Rooh fil Qur'aan' - on the reality of the soul, 'Ad Daarul Aakhirah' - proving the life of the hereafter, and 'Islam wa

88 Sawaanih Qaasmi, Tarikh Darul Uloom Deoband.

89 Akaabir Deoband kya thei.

Mujizaat'-proving the reality of miracles. All of the above are important topics dealing with Ilmul Kalaam and his books on these subjects were praised lavishly by the great Ulama of his time, including his own teachers, due to the depth of the discussion and the simple, yet amazing, manner in which he established his claims.

Maulana Muhammad Idrees Kandehlawi had stated that Allamah Uthmaani was an interpreter and tongue for the knowledge of Imaam Abul Hasan Ash'ari, due to his deep research, accurate scrutiny in the most delicate issues and his expertise in his presentation of the subject matter.⁹⁰

His proficiency in this subject can actually be gauged from his notes of tafsir, known as Tafsir Uthmaani, in which he has laboured to explain how the Qur'aan, in different manners and approaches, proves the beliefs of Islam. His commentary on 'The book of Beliefs' of Sahih Muslim, which is included in Fathul Mulhim, is also an amazing work in this regard.

3) Qari Muhammad Tayyib Qasmi: Almost every work of his can be understood as a simplified explanation of the knowledge of Maulana Qasim Nanotwi on a certain subject. He had written an exceptionally amazing book on Taqdeer, which displays his mastery in Islamic philosophy. In 'Maqaamaat Muqaddasah', he has dealt with many amazing aspects pertaining to the being of Allah, His Sifaat (qualities)

and His Tajalliyyaat (manifestations) in detail. His lecture regarding ‘Science and Islam’ is a wonderful exposition of this topic. He has written regarding different aspects pertaining to Nubuwwah in many books, for example, ‘Shaane Risaalat’ and ‘Aaftaabe Nubuwwat’. He had penned ‘Aalame Barzakh’ on the life of the grave. Even his lectures were dyed with the discussions of Ilmul Kalaam which he simplified most beautifully.

4) Allamah Anwar Shah Kashmiri: ‘Dharbul Khaatam ala Hudoothil Aalam’ is an Arabic poem of 400 couplets written by him in which he proved the existence of Allah and the genesis of the world through proofs of theology, metaphysics, philosophy and modern science. He then wrote ‘Mirqaatut Taarim’ in which he elucidated and explained some portions of ‘Dharbul Khaatam’. The previous Shaykhul Islam of Turkey, Shaykh Mustafa Sabri, a master on this subject and a great opponent to atheism and materialism, said after reading this book:

I had no idea that there was someone living in the world presently who could understand the intricacies of Ilmul Kalaam and philosophy in this manner. I give preference to this small booklet over everything which has been written on this subject so far, even over the four volume ‘Asfaar Arba’ah’ of Saadud-Deen Shirazi.⁹¹

He also said:

91 Taqadduse Anwar pg.40.

Verily I was astonished by the deep and delicate insight of the author and the expansion of his heart towards this knowledge. I had an opinion in an issue regarding kalaam and I thought that none ever has thought of it before me, only to find out that Shaykh has already beaten me to such issues.⁹²

He himself later quoted extensively from this book in his 'Al-Qawlul Faisal'. Allamah Kashmiri also wrote many academic works in refutation of Ghulam Ahmad Qadiyani; 'Aqeedatul Islam' - to prove the life of Isa u and the belief regarding his descent before Qiyaamah, 'Khaatamun Nabiyyeen' - to prove the belief of Khatmun Nubuwwah (finality of Prophethood), and 'Ikfaarul Mulhideen' - to establish that a rejecter of any of the essential aspects of Islam cannot be called a Muslim, all of which were praised generously by Allamah Zaahid Kawthari and others.

5) Maulana Ashraf Ali Thanwi: In his fataawa and 'Bawaadirun -Nawaadir', he tackled many deep issues of Aqeedah and Ilmul Kalaam. He wrote 'Al-Intibaahaatul Mufeedah' in answer to many modern objections which were raised against Islamic beliefs. It was translated into English by the name 'Islam and Modernism'. Fuad S. Naem has written:

[His] analysis and refutation of the principles of modernism is not a merely theoretical exercise, but is meant to remove the obstacles to intellectual and spiritual understanding and growth for the pious and practicing Muslim.⁹³

92 Hayaat Muhaddith Kashmiri, p.332.

93 A Traditional Islamic Response to the Rise of Modernism.

Many of his sayings have been collected under the title ‘Ashraful Jawaab’ which answers a host of objections posed by non-Muslims and deviant sects to Islamic beliefs.

6) Maulana Muhammad Idrees Kandehlawi: He wrote ‘Aqaaidul Islam’ and ‘Ilmul Kalaam’ in which he has condensed the discussions which span over hundreds of pages in the original works of Ilmul Kalaam. He has also quoted Maulana Qasim Nanotwi frequently in ‘Ilmul Kalaam’ and his other works and simplified many of his detailed and intricate arguments. His tafsir also contains many discussions on this subject. ‘Seeratul Mustafa’ is regarded by many Ulama as the finest and most thoroughly researched Seerah book written in the last century. It also contains many discussions pertaining to beliefs and answers many modern objections.

Other masters of Aqaaid and Ilmul Kalaam from amongst the Ulama of Deoband also include Maulana Hakeem Raheemullah Bijnori, Maulana Sayyid Husain Ahmad Madani, Maulana Ubaidullah Sindhi, Allamah Muhammad Ibrahim Balyaawi, etc. Maulana Munaazir Ahsan Gilani had authored ‘Ad Deenul Qayyim’, which is one of the most brilliant books written by our Ulama on Ilmul Kalaam, wherein he has presented and proven Islamic beliefs through an approach which appeals to the modern mind.

OPPOSITION TO FALSEHOOD

The Ulama of Deoband had surpassed the rest as far as preservation of Deen, defending the beliefs of Islam, opposition of the propagators of falsehood and the reformation of the Muslim Ummah is concerned. They always held fast to the shari'ah and were never influenced by external factors. This was actually from the very objectives of the Darul Uloom upon which it was founded.

1) Westernism and Christianity: The “East India Company”, disguised behind the garb of being a business enterprise, in reality aimed to propagate Christianity and gain Christian political power over India. They constantly interfered in the political, educational, and administrative affairs of the country. Their missionary efforts had started from the latter days of the Mogul rule. In the year 1228/1813, a resolution was passed to establish missionary schools, missionary hospitals and bible societies wherever possible. Millions of rupees were spent for this cause. Male and female missionaries were sent to the cities and villages, so as to be able to work amongst all classes and genders of society. After the “East India Company” had consolidated their rule, by the year 1242/1826, missionaries spread across the country. The priests would detail the beauties and merits of their religion in huge public gatherings and spread literature which was aimed at attacking or mocking Islam, which all was part of a structured programme to weaken the spirit and morale of the Muslims, with the hope that the weak Muslims would thereby leave Islam. In 1857, Priest Edmond sent out letters

throughout the country, and specifically to government departments, stating therein that since all are working and striving towards one cause (the betterment of India), the entire country, and specifically all government employees, should become Christian. 4 efforts were established by the missionaries to spread Christianity amongst the locals:

a) Missionary Schools: Education was imparted via the medium of the English language in these schools, which was actually just a guise used to lure children to these institutes. An inferiority complex was created within the students, who began regarding their own religion, language and culture as backward, out-dated and uncivilized. Free education and all sorts of amenities and luxuries were provided to those who enrolled in missionary schools, wherein biblical studies was not only part of the syllabus, but was mandatory and conditional for passing. If the students performed well in their exams on Bible studies, they would be rewarded with prizes and gifts. Due to poverty, many parents felt compelled to send their children to such institutes, in the hope that their children would acquire a degree and later qualify for a good job.

These schools proved to be the most successful and effective method of propagating Christianity, even more than their missionary endeavours. Actually, education imparted to children is the best method of spreading any ideology or religion, since their minds are innocent and vulnerable, making it the easiest to influence, the effects of which then lasts for life. Lord Thomas B. Macaulay stated in an official meeting to his com-

patriots:

We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.⁹⁴

Method of combating this evil: The Muslims abstained from sending their children to these schools, and opposed this English education, at the behest of the Ulama who were in the forefront of awakening this spirit and imaani dignity within the hearts of the public.

b) Missionary Hospitals: Hospitals were opened by the missionaries, where patients were treated for free or at a low cost. They were shown great love and care, with the object of winning them over to Christianity.

Method of combating this evil: Our Ulama encouraged Muslims to return back to the age-old method of Tibb-e-Nabawi (Prophetic Medication) and to take treatment from natural substances and herbs, as is common in hikmat etc.

94 February 1835 - Lord Macaulay's 'Minute on Indian Education'.

c) Public Lectures and Debates: Through this, the priests were able to attack Islam and Nabi ﷺ, as well as invite towards their religion, by detailing the beauties and merits of their religion in huge public gatherings which they would organize.

Method of combating this evil: Maulana Rahmatullah Kiranwi, Maulana Muhammad Qasim Nanotwi, Maulana Abul Mansur, Dr. Wazeer Khan, Maulana Muhammad Ali Mongeri and others themselves practically confronted these Christian missionaries (and even some Hindu movements) by entering into debates with them and thoroughly defeating them, or by lectures to the public aimed at educating them on the beauties and merits of Islam and exposing to them the feeble beliefs of Christianity, not allowing their dreams of converting the Indian Muslim population to Christianity (or Hinduism) to materialise.

d) Authoring and Distributing of booklets and newsletters in the local languages on Christianity or attacking Islam and Nabi ﷺ: In 1250/1834, Dr. Karl Gottlieb Pfander of Germany, a priest proficient in Arabic and Persian, was sent by the CMS (Christian Missionary Society which represented both the Anglican and Protestant Church) of England to strengthen missionary activities. He wrote ‘Mizaanul-Haq’ in Persian, which was the first book to be published in India against Islam. The Bible was also translated into all Indian languages.

Method of combating this evil: Our Ulama authored books which responded to and refuted all their propaganda and false

claims. Maulana Rahmatullah Kiranwi refuted the Christians, and in particular ‘Mizaanul-Haq’ by compiling the book ‘Izaalatul Awhaam’ in which he challenged Christian priests, to which no proper and convincing replies was ever given. They suffered overwhelming defeats while debating with Maulana. Maulana also compiled the book ‘Izhaarul Haq’ at the request of Shaykh Sayyid Ahmad ibn Zayni Dahlaan and Sultan Abdul-Aziz (Sultan of Constantinople 1860-1876) wherein Maulana answered the objections which were raised against Muslims in the debates and actually clearly pinpointed the fallacies and inaccuracies of the Bible and the illogical ideas of the Christians.

The London Times, in a review of the English translation of ‘Izhaarul Haq’ stated that if this book is to be read around the world, Christianity would cease to progress. Mufti Muhammad Taqi Uthmaani has written:

It is commonly understood regarding the branches of Deeni knowledge which the Ulama of the first centuries had served, that the Ulama of latter times could never come close to them in research and findings. This type of understanding is absolutely correct. However, Maulana Rahmatullah Kiranwi has, by writing ‘Izhaarul Haq’, proven an exception to the rule. Before him, many of the past Ulama had written comprehensive books on the subject of Christianity which are still present with us. However ‘Izhaarul Haq’ is the weightiest of the lot. I myself have read the works of Allamah Ibn Hazm, Allamah Abdul-Karim Shahristani, Allamah Ibnul Qayyim Jawziyyah, and have even had a chance

to study the writings of Imaam Raazi and Allamah Qurtubi. However, by looking at ‘Izharul Haq’, the following stanza instantly escapes from my lips ‘How much have the former people left for the latter people (to accomplish)’.⁹⁵

The world-famous debater Shaykh Ahmad Deedat had explained that in 1939, while working as a shop assistant near a Christian seminary, he and his fellow Muslim workers would be harassed by the preachers and priests from that seminary who would hear insults upon Islam, Nabi ﷺ and the Qur’aan. He would spend sleepless nights in tears for not being able to defend our beloved Nabi ﷺ. He writes:

My discovery of the book ‘Izhaarul Haq’ was the turning point in my life. After a short while, I was able to invite the trainee missionaries of Adams Mission College and cause them to perspire under the collar until they developed a respect for Islam and its Holy Apostle.⁹⁶

Mufti Muhammad Taqi Uthmaani had researched and annotated the Urdu version of ‘Izhaarul Haq’ and added to it a priceless introduction to Christianity which was translated by the name ‘What is Christianity’. Maulana Muhammad Ali Mongeri and Maulana Muhammad Idrees Kandehlawi have also written priceless works in this regard, which refute Christian beliefs from their own sources and present arguments based on pure logic.

95 Foreward to ‘Bible se Qur’aan tak’.

96 Is the Bible God’s Word.

Above, the methods of combating the evils of the Christian onslaught were reviewed. But being proactive, our noble Ulama also established numerous Islamic institutes (madaaris and makaatib), which to a great extent warded off the possible intellectual subjugation of the Muslims and saved the imaan of thousands, and established printing presses for the publishing and dissemination of Islamic literature, especially such works which would strengthen imaan, explain the beliefs of Islam in a simple, logical and attractive manner and repel the doubts created by the enemies of Islam.⁹⁷

2) Qadiyanism: The first group which was chosen by Allah I for the important work of repudiating and branding the Qadiyanis as disbelievers was the group of the Ulama of Deoband. According to the schemes of the British, Mirza Ghulam Ahmed Qadiyani made claim of being a muballigh (sent with a message), munaazir (debater), mujaddid (reviver), mahdi (rightly-guided), maseeh (messiah), zilli and buruzi and tashree'i Nabi ﷺ and finally Allah himself (May Allah protect us!).

At the time when his first book was published for public viewing and Mirza was still attempting to complete the first stages of introducing and preparing his group, a man of Allah ﷺ, not due to reading or studying, but due to his internal purity, raised the slogan of Mirza being a kaafir, a rejected one and an apostate of Islam. This was none other

⁹⁷ Mainly condensed from 'Tareekh Darul Uloom Deoband' and the Muqaddamah of 'Hujjatul Islam'.

than one of the leaders of the Ulama of Deoband, Shah Abdur-Raheem Raipuri. A Qadiyani delegation came to him to review Mirza's book. He said: "Are you asking me? Listen, in a few days this man will make such claims which will not be kept nor raised." The Qadiyani delegation, on hearing this, said: "Look, Ulama are Ulama, even the Sufis feel it hard for others to get famous." He replied, "You have asked me, whatever has come to mind, I have said. We won't be alive at that time. You will see later on."⁹⁸

Mirza Ghulam Ahmad Qadiyani later began displaying his true colours. In 1301 A.H. (1884), he came to Ludhiana to form his group. Maulana Abdullah Ludhianwi, Maulana Muhammad Ismail Ludhianwi and Maulana Muhammad Ludhianwi (the grand-father of the famous Ahraar leader Maulana Habibur-Rahmaan Ludhianwi) passed a fatwa that Mirza Ghulam Ahmad Qadiyani is not a mujaddid but a zindeeq and mulhid (heretic).⁹⁹ The first people to pass a fatwa of kufr on Mirza Ghulam Ahmad Qadiyanî were these Ulama of the Deoband school of thought. Maulana Rashid Ahmad Gangohi came to realize the evil schemes of Qadiyani by the year 1308-1891, when he first passed a fatwa establishing the kufr of Qadiyani.¹⁰⁰

Divine power had made Allamah Muhammad Anwar Shah Kashmiri (author of Aqeedatul Islam, Khaatamun Nabiyyeen,

98 Taken from Irshaadaat Qutbul-Arshaad Hadhrat Shah Abdur-Qadir Raipuri pg.128.

99 Fataawa Qaadiriyya pg. 3.

100 See Baaqiyaat Fataawa Rashidiyyah pg.36,37.

Ikfaarul Mulhideen and At-Tasreeh bima Tawaatara fi Nuzulil Maseeh) a complete movement against Qadiyanism. He placed a special group of his students to write and lecture against Qadiyanism. Mufti Muhammad Shafi' (author of Khatme Nubuwwat and Hadiyyatul Mahdiyyeen), Maulana Shabbeer Ahmad Uthmaani (author of Ash Shihaab), Maulana Manzur Nu'maani, Maulana Habibur-Rahmaan Ludhianwi, Maulana Badre Alam Mirthi, Maulana Muhammad Ali Jalendheri, Maulana Ghulaam Ghouth Hazaarwi, Maulana Sayyid Muhammad Yusuf Banuri, Maulana Muhammad Idrees Kandehlawi and Maulana Ghulaamullah Khan (may the Mercy of Allah be upon them all); such great Ulama of the Ummah who tormented and vexed Qadiyanism, were all the students of Allamah Kashmiri. Sitting and teaching Hadith in Darul Uloom Deoband, this scholar and saint established such a front against this blind fitnah of Qadiyanism that a trustworthy historian is forced to write this in golden letters.

To stem the efforts of Qadiyanis, in March 1930 in Lahore, Allamah Anwar Shah Kashmiri gave the title of Ameer-e-Shari'ah to Maulana Sayyid Ataullah Shah Bukhari and placed the responsibility of opposing Qadiyanism on him. A separate branch in the Ahraar party was established for this purpose. The founder of Nadwatul-Ulama, Maulana Sayyid Ali Mongeri (author of Faislah Aasmaani and Shahaadat Aasmaani) also took charge of the khatm-e-nubuwwat movement.

Due to the blessing of the noble efforts of the Ulama of Deoband, all the different schools of thought came together and united against the Qadiyanis. The kufr of the Qadiyanis in the whole of the sub-continent was made manifest to the Ummah. Many courts of India passed judgment against the Qadiyanis. However, the case which received most fame and which became the focal point for all was the case of Bahawalpur. On the invitation of the Ulama of Bahawalpur, such elders of Deoband like Allamah Sayyid Muhammad Anwar Shah Kashmiri, Maulana Abdul-Wahhaab, Mufti Muhammad Shafi' and Maulana Sayyid Murtada Hasan Chandpurî ﷺ (author of *Fathe Qadiyan*) came to this distant city and pleaded the case. In this case, the judge placed a judicial stamp on the kufr of the Qadiyanis which hammered such a nail into the existence of Qadiyanism by which Qadiyanism became uneasy. The basis of all the judgments of the Supreme Court is this judgment in which the sons of Deoband were most conspicuous in attaining victory therein.

At the formation of Pakistan in 1947, the Qadiyanis managed to secure key posts in the government and firmly established themselves. Sayyid Shah Ataaullah Bukhari and his assistants were not unaware of the designs of the Qadiyanis. Thus, in new conditions, to establish a programme against Qadiyanism, a gathering took place in Multan (1949), at which the foundations of a non-political propagation organization "Majlis Tahaffuze Khatm-e-Nubuwwat" were laid.

After Shah Ataaullah Bukhari's death, many great Ulama led

this organization, till it was finally placed on the shoulders of Allamah Sayyid Muhammad Yusuf Banuri. In 1974, the Muslims of Pakistan gathered on one platform named ‘Majlise Amal Tahafuzze Khatm-e-Nubuwwat Pakistan’ which was led by Allamah Sayyid Muhammad Yusuf Banuri. In the national assembly, Allah ﷻ granted Mufti Mahmud the chance to represent the Muslim Ummah. By law, the Qadiyanis had reached their logical end and were labeled as a non-Muslim minority. In 1984, the above organization also led a movement to get passed “The Ordinance for the restraint of Qadiyanism” in Pakistan, which closed the doors to plotting and scheming regarding the national laws concerning the Qadiyanis. The chief leader and priest of the Qadiyanis group, Mirza Tahir, had to finally leave the country and abscond to London.

The annual meeting of the ‘Rabitah Aalame-Islami’ took place in April 1974. Mufakkirul Islam Maulana Abul-Hasan Ali Nadwi, Allamah Sayyid Muhammad Yusuf Banuri and other Akaabir of Deoband were not only present, but called for the above resolution to be passed internationally. Rabitah Aalame-Islamî unanimously accepted this resolution against the Qadiyanis which had far-reaching consequences. Though this, there was unanimity of all the Ulama of Islam throughout the world on the kufr of Qadiyanism.¹⁰¹

3) Shiasm: Being one of the most successful enemies of Islam, Shiasm presents itself world-wide under the banner of

101 Mostly condensed from ‘Aa’inah Qadiyaniyat’.

‘True Islam’ or ‘Ahlul Bayt Islam’ with fancy but empty slogans of ‘No Sunni, No Shia’. They have captured many innocent hearts from true, pure Islamic beliefs and embroiled them in the indecent and immodest world of Shiasm.

At the inception of the Darul Uloom, Deoband and its surrounding areas were either predominantly Shia populated or at least deeply influenced by Shia beliefs. Actually, towards the end of the Mogul Empire, the Shias had acquired for themselves high positions in the courts of the Mogul kings, many of whom were even inclined towards their beliefs. After the fall of the Mogul Empire, the Shias assumed leadership in many areas across India, and were extremely successful in spreading their beliefs and ideologies, even amongst the Sunnis. It is shocking how, in a country brimming with the Ahlus-Sunnah, a handful of Shias were able to cause their beliefs, customs, practices and mindset to penetrate the hearts and minds of millions of people.

The Ulama of Deoband had made great efforts to remedy the situation, following in the footsteps of their predecessors like Mujaddid Alf-Thaani Shaykh Ahmad Sirhindi, Shah Waliyullah (whose hands were amputated by Najaf Ali Khan, a Shia who was the ruler of Delhi), his children and grandchildren. They opposed the Shias verbally, through public lectures in which they exposed their evil beliefs to the masses and through debates in which the hollowness of the Shia claims were exposed. They also authored many masterpieces on Shiasm which served to academically and intellectually clarify the

stance of the Ahlus Sunnah and expose the hidden designs of the Shia. Shah Abdul-Aziz Dehlawi (who was poisoned twice by the Shias) was one of the first Ulama who managed to obtain the books of the Shias and uncover their true beliefs, which resulted in his work ‘Tuhfa Ithna Ashariyyah’ becoming a famed reference source on this topic. Maulana Qasim Nanotwi had written ‘Hadiyyatush Shia’, one of his most detailed and thoroughly researched works, in answer to their objections on the Ahlus Sunnah. He had written other books too on this subject. Thousands of Shias had also repented at his hands, as he would, fearlessly yet prudently, lecture even in their areas on the subject of true Islamic beliefs. Maulana Rashid Ahmad Gangohi authored ‘Hidaayatush Shia’, which briefly answers their objections, while Maulana Khalil Ahmad Saharanpuri, who had debated and defeated them, wrote a few books rejecting their beliefs, from amongst which were Hidaayaatur Rasheed and Matraqatul Karaamah.

The beginning of the Iranian revolution had influenced many intellectuals and scholars all over the world, who were deeply impressed by the claims and slogans of Khomeini and his party. Maulana Muhammad Manzur Numaani, in his ripe old age, wrote ‘Khomeini, Iranian Revolution and the Shite faith’ wherein he quoted their beliefs from their original sources and exposed the hidden evil agendas of the Iranian Revolution which so many had fallen for. Maulana Abul Hasan Ali Nadwi had written ‘Suratan Mutadhaaddan’ (Two conflicting portraits) in which he has simply explained

how illogical their belief is regarding the Sahabah ﷺ. Worthy of mention also are the great endeavours of Imaam Ahlis Sunnah Maulana Abdush Shakoor Lucknowi, whom Allah had used to save thousands from the evils of the Shias, inspite of living in Lucknow where the Shias held significant control and authority. He had also written extensively on their evil beliefs and the standpoint of the Ahlus Sunnah concerning it. He was fully supported in all his efforts by Maulana Husain Ahmad Madani who was a pillar of strength to him.

In Pakistan, many groups were founded to counter the Shias, including Tahreek Ahlus-Sunnah and Tanzim Ahlus-Sunnah wal-Jamaat. The Sipah Sahaaba ﷺ was founded and established in 1405-1985 by Allamah Haq Nawaaz Jhangi to counter the Shias. Many great leading Ulama have been martyred by the Shia such as the founder himself in 1990, Maulana Ithaarul Haq Qasmi, Maulana Dhiyaaaur-Rahmaan Faaruqi, as well as Maulana Muhammad A'zam Taariq. Many other members were also imprisoned and tortured. One of their greatest contributions against Shiasm was the compilation of 'Tareekhi Dastaswez' (The Historical Record) which contains photocopies of portions of the books written by the great Shia scholars which are clear kufr (disbelief) and misguidance. The Shias who had always denied such beliefs as being part of their religion on the basis of Taqiyyah (holy hypocrisy) have been silenced by this book, in which clear evidence of the disbelief of their predecessors has been preserved. Maulana Dhiyaaaur-Rahmaan Faaruqi was instrumental in its compilation.

4) Rejecters of Hadith: This group, who falsely take on the title of Ahlul-Qur'aan, had brought about a new sect with age-old objections and claims which had been answered long before by the Ulama many centuries ago. The Ulama of Deoband crushed their claims and exposed their evils. From amongst the many works of our Ulama written against them, 'Nusratul Hadith' of Allamah Habibur-Rahman A'zmi and 'Tadweene Hadith' of Maulana Munaazir Ahsan Gilani stand out. It has been the practice of the Ulama of Deoband to refute their ideologies before commencing with the teaching of the major Hadith works.

5) Modernism: Many modern ideologies had crept into the hearts of certain so-called learned men, who propagated these theories in the name of Islam. These men were mostly influenced by Western civilisation and thought, or by Orientalists whose very mission was to create doubts regarding true Islam. From amongst them were people like Sir Syed, Ghulam Ahmad Parwez, Abul-A'laa Moududi, Dr. Fazlur-Rahman, amongst others, some of whose beliefs were outright disbelief, while others held beliefs which were incorrect, un-islamic, and deviated from the straight path. Through lectures and discussions held by the Ulama of Deoband, many of these aspects were clarified before the masses. At the same time, the Ulama had written extensively in response to these modern ideologies, on subjects like the authority of Hadith literature, the importance of sticking to one mazhab, the great rank of the Sahabah ﷺ, the importance of Tasawwuf, concerning science and its limits, rajm

(stoning to death an adulterer), polygamy, hizaab (veiling and concealment of women), jihat (war fought for the sake of Islam), slavery, etc.

6) Salafis: Another ideology which has gained much prominence in the recent past is that known as Salafism. Their name tends to give the impression that they are the true followers of the Salaf Saaliheen (pious predecessors), whereas they have abandoned their path in many issues. The Ulama of Deoband have shed light on these issues in their lectures, as well as in their writings. Maulana Khalil Ahmad Saharanpuri in 'Al-Muhammad' and Maulana Husain Ahmad Madani in 'Ash-Shihaabuth Thaaqib' have both clarified the fact that the Ulama of Deoband do not agree with, nor hold similar beliefs to, that of the Salafis.

With regards to their anthropomorphism and ascribing to Allah human attributes or traits, Maulana Ridha Ahmad Bijnori, the son-in-law and special student of Allamah Anwar Shah Kashmiri, has refuted their claims in detail in his 19 volume commentary of Bukhari entitled 'Anwaarul Baari'. Many of our other Ulama like Allamah Anwar Shah Kashmiri in his lessons, Maulana Ashraf Ali Thanwi in numerous booklets which form part of 'Bawaadirun Nawaadir', as well as others in their commentaries of the books of Hadith and their fataawa, have discussed this issue.

Many Salafis have abandoned strict adherence to one of the four mazaahib, a subject on which dozens of books had been

written by our Ulama. A sect even emerged in India by the name Ghair-Muqallideen who were extremists in this regard. From the most wonderful books written on this issue is 'Inhaaus Sakan' in Arabic by Maulana Habib Ahmad Kiranwi, which has been included as an introduction to I'laaus Sunan. Maulana Rashid Ahmad Gangohi wrote 'Sabeelur Rashaad' and Maulana Ashraf Ali Thanwi wrote 'Al-Iqtisaad' concerning this subject. Mufti Muhammad Taqi Uthmani has also written a simple yet interesting book on this subject called 'Taqlid ki Shar'i Haithiyat' (the legal status of following a mazhab).

As for some of them having denied the Ambiyaa being alive in their graves, Maulana Qasim Nanotwi had countered this in many of his works and letters. His most comprehensive and detailed work on this topic was 'Aabe Hayaat', a book filled with amazing aspects of knowledge, insight and wisdom. 'Taskeenus Sudoor' of Maulana Sarfaraz Khan Safdar is also an insightful book in this regard.

THE BACKGROUND TO 'AL-MUHANNAD ALAL MUFANNAD' AUTHORED BY MAULANA KHALIL AHMAD SAHARANPURI

In the year 1323 A.H. doubts were raised by a certain individual in a book entitled 'Husaaamul-Haramain' questioning the imaan of the Scholars (Ulama) of Deoband and whether they belonged to the Ahlus Sunnah wal Jama'ah. These misgivings were conveyed to the Ulama of the two

blessed cities of Makkah Mukarrama and Madina Munawwara (Hijaaz), many of whom, due to lack of information, endorsed the book. The great Scholar, Shaykhul Islam Maulana Husain Ahmad Madani was, in those days, residing in the blessed city of Madinah teaching the science of Hadith in the blessed Masjid of Rasulullah ﷺ. He informed the Ulama of Hijaaz that the Scholars of Deoband have always followed the path of the Ahlus Sunnah wal Jama'ah as demonstrated by the Sahabah ﷺ and Tabi'een, and as explained by scholars over the centuries such as Imaam Abul Hasan Ash'ari, Imaam Abu Mansur Matureedi, etc. He reiterated that the Scholars of Deoband follow the Matureedi (and Ash'ari) Schools in Aqida, the Hanafi School in Fiqh and the Chishtiyya, Naqshabandiyya, Qaadir-yya and Suharwardiyya orders in Tasawwuf and Ihsan.

In order to clarify this, the Ulama of Hijaaz sent a questionnaire consisting of 26 questions to the Ulama of Deoband, asking them to elucidate their position with regards to many important issues of belief. Maulana Khalil Ahmad Saharanpuri ﷺ took on the task to compile a detailed response to these questions in Arabic. The answers written by him were verified and endorsed by 24 other major Scholars affiliated to the Deobandi School. Thereafter this compilation was sent to the Ulama of Hijaaz who approved and endorsed the answers and also wrote short letters declaring that the answers and viewpoints penned by Maulana Khalil Ahmad were in accordance with the beliefs of the Ahlus Sunnah wal Jama'ah. It was also sent to other Arab lands such as Egypt and Syria where it was endorsed by numerous other Scholars. Those who endorsed

the work from the various Arab lands included:

- (1) Shaykh Muhammad Sa'id Ba Baseel Shafi'i (Shafi'i Mufti of Makkah, Imaam and Khateeb of Al-Masjidul Haraam, Shaykhul Ulama of Makkah)
- (2) Shaykh Ahmad Rashid Khan Hanafi
- (3) Shaykh Muhibbud-Deen Muhaajir Makki Hanafi (great Sufi of that era)
- (4) Shaykh Muhammad Siddiq Afghani Makki
- (5) Shaykh Muhammad Aabid ibn Husayn Maaliki (Maaliki Mufti of Makka)
- (6) Shaykh Muhammad Ali ibn Husayn Maaliki (brother of the Mufti and teacher in Al-Masjidul Haraam)
- (7) Shaykh Sayyid Ahmad Barzanji (Mufti of the Shafi'is in Madina).

The Ulama who endorsed the book in which Shaykh Ahmad Barzanji declared that all the beliefs mentioned in Al-Muhannad alal Mufannad are not kufr or bid'ah (but are all acceptable beliefs of the Ahlus Sunnah wal Jama'ah) are; Shaykh Rasuhi Umar (teacher in Madrasa Shifa), Mullah Muhammad Khan (Hanafi scholar from Bukhara and a teacher in Masjidun Nabawi), Shaykh Faydhul Karim Khalil (teacher in Masjidun Nabawi, Sayyid Ahmad Jazairi Maaliki (from Algeria originally and a teacher in Masjidun Nabawi), Shaykh Umar ibn Hamdan Mahrsee (teacher in Masjidun Nabawi), Shaykh Muhammad Zaki Barzanji (teacher in Masjidun Nabawi) Shaykh Muhammad Aziz Wazeer Tunusi (teacher in Masjidun Nabawi) Shaykh Muhammad Soosi Khiyari (teacher

in Masjidun Nabawi) Shaykh Ahmad ibnul Ma'mun Balgeesh, Shaykh Muhammad Tawfiq (originally of Damascus), Shaykh Musa Kaadhim ibn Muhammad (teacher at Babus Salaam), Shaykh Ahmad ibn Muhammad Khayr al-Haaj Abbasi (teacher in Masjidun Nabawi), Shaykh ibn Nu'man Muhammad Mansur (teacher in Madina Munawwarah), Shaykh Ma'sum Ahmad Sayyid (teacher in Masjidun Nabawi) Shaykh Abdullah Qaadir ibn Muhammad, Shaykh Yasin Farra Dimashqi, Mullah Abdur-Rahmaan (teacher in Masjidun Nabawi), Shaykh Mahmud Abdul-Jawwad (teacher in Masjidun Nabawi), Shaykh Ahmad Bisaati (teacher in Masjidun Nabawi), Shaykh Muhammad Hasan Sindi (teacher in Masjidun Nabawi) Shaykh Ahmad ibn Ahmad As'ad (teacher in Masjidun Nabawi), Shaykh Abdullah Nablusi Hanbali (teacher in Masjidun Nabawi), Shaykh Muhammad ibn Umar Fulaani (teacher in Masjidun Nabawi)

- (8) Shaykh Ahmad ibn Muhammad Khayr Shanqiti Maaliki (of Madinah Munawwarah)
- (9) Shaykh Saleem Bishri (Shaykh of Al-Azhar in Egypt)
- (10) Shaykh Sayyid Muhammad Abul Khayr Ibn Aabidin Dimashqi (Hanafi Faqih of Damascus, grandson of the famous Faqih Ibn Aabideen Shaami)
- (11) Shaykh Mustafa ibn Ahmad Shatti (Hanbali Faqih of Damascus)
- (12) Shaykh Mahmud Rashid Attaar (Hanafi Faqih of Damascus, student of the Muhaddith Badrud-Deen Hasani Shaami Hanafi)
- (13) Shaykh Muhammad Bushi Hamawi (of Hama in Syria)

- (14) Shaykh Muhammad Saeed Hamawi (of Hama in Syria)
- (15) Shaykh Ali ibn Muhammad Dallaal Hamawi
- (16) Shaykh Muhammad Adeeb Hauraani
- (17) Shaykh Abdul-Qadir
- (18) Shaykh Muhammad Saeed
- (19) Shaykh Muhammad Saeed Lutfi Hanafi
- (20) Shaykh Faaris ibn Muhammad Hamawi Shafi'i
- (21) Shaykh Mustafa Haddad

As such, this book became a standard reference which clearly expresses the beliefs and viewpoints held by the Ulama of Deoband in those specific matters and disassociates the Ulama of Deoband from the beliefs of the Qadianis and some major viewpoints held by the Salafis.

7) Bid'ah, the people of Bid'ah and customs: On account of wide spread ignorance and scores of pseudo-shaykhs and sufis, many innovations had acquired such a status in people's minds that it had become even more important to them than the faraaidh (compulsory acts of Islam). In certain instances, matters had reached such proportions that even shirk (polytheism) began being openly perpetrated in the name of Islam. Many deceased Awliyaa had become objects of worship, to whom dua was made, in whose names animals were slaughtered, and before whose graves people performed sajdah (prostration). Festivities were held in the remembrance of these pious personalities, wherein all types of haraam (impermissible) activities took place viz. singing and playing musical instruments, dancing, intermingling of

sexes, sacrificing in the name of these pious people, abandoning of salaah, narrating fabricated narrations, etc. Similar was the condition of the gatherings of meelaad (commemoration of the birth of Rasulullah ﷺ). These gatherings were held with such devotion and accorded such importance that any person not participating in it was regarded as an enemy of Rasulullah ﷺ and the pious. Ta'ziyah (mourning over the death of Sayyiduna Husain (عليه السلام)) during the first ten days of Muharram was common amongst the Shias and Sunnis alike. Many innovations were held firmly onto at the occurrence of anyone's death, and many customs were abided by on the occasions of marriage. Hindu customs and rituals had entered and found place in the lives of the Muslims. One significant example was that of considering the remarriage of widows as most despicable, shameless and treacherous, which is actually totally against Islamic teachings.

It is the work of true Islamic reformers to root out the irreligious practices people perform in the name of religion. The Ulama of Deoband utilized all their energies and did whatever was in their capacity to root out these evil beliefs, innovations and customs. Evil beliefs and innovations were strongly denounced and declared as bid'ah, while the social, financial and religious harms of customary practices and their senselessness were clearly outlined in public and private, although with much less stringency and strictness as compared to their stance regarding innovations.

With regards to the evils prevalent in Meelaad and Urs (year-

ly commemoration of the life of any specific pious personality), the Ulama issued many fataawa (religious verdicts) in which the evils of such gatherings were enumerated, as well as the proofs which necessitate leaving and abandoning such gatherings. 'Al-Baraahinul Qaati'ah' was written by Maulana Khalil Ahmad Saharanpuri on the instruction of Maulana Rashid Ahmad Gangohi, to clarify this matter and answer common objections posed against the stance of the Ulama of Deoband. The Ulama themselves stopped attending these gatherings and delivered many lectures explaining the harms thereof. Despite severe criticism, Maulana Rashid Ahmad Gangohi displayed great steadfastness on account of his deep attachment to Sunnah, by which many other Ulama gained courage to stand up against these innovations and customs. After great efforts of Maulana Qasim Nanotwi, over which he was threatened with murder, and thereafter the products of Darul Uloom Deoband, Ta'ziyah on the 10th of Muharram was curtailed in many places, which resulted in this practice gradually dying out amongst the Ahlus Sunnah.

Maulana Ashraf Ali Thanwi played a great role in rooting out the innovations of mourning like three day, ten day and forty day commemorations and customs of marriage, etc. He was a man at whose hands thousands of people repented from their lives wasted in innovations and customs, either under the influence of his lectures or after reading his books written on this subject. Some of his famous compilations concerning these matters are 'Islaah Inqilaabe Ummat', 'Is-

laahur Rusum' and 'Aghlaatul Awaam' wherein he has made an earnest effort to root out all un-Islamic beliefs and rituals prevalent among people. Innovations in belief, worship, social matters and transactions are discussed in these books, as well as customary practices and their harms. He also wrote 'Hifzul-Imaan' which clearly explains the evils in acts such as grave worshipping, beseeching other than Allah, believing in the omnipresence of Rasulullah ﷺ and pious people, and so on.

To rid society of marriage customs, Maulana Muhammad Qasim Nanotwi, Shaykhul Hind Maulana Mahmudul Hasan, Maulana Muhammad Zakariyya Kandehlawi and many others presented beautiful examples of simple marriages according to the Sunnah, particularly when marrying their daughters off, wherein extravagance and wastage were non-existent, customs were not adhered to and no expenses were incurred at all, which offered the common masses guidance and a solution to their greatest social problem-the marriage of their daughters. They accomplished this despite great opposition from even their close family members.

Until the end of the thirteenth century Hijri, the re-marriage of widows was considered very reproachful and taboo. No one had the courage to put an end to this evil custom. Maulana Qasim Nanotwi, in the footsteps of his elders like Sayyid Ahmad Shaheed, Shah Ismail Shaheed, Maulana Mamluk Ali Nanotwi, Maulana Muzaffar Husain Kandehlawi and Maulana Muhammad Ahsan Nanotwi, worked determinedly to remove the stigma attached to this, due to which he even had

his own elderly widowed sister, who was much older than himself, remarried. He encouraged and succeeded in getting many other Ulama to do the same for their widowed family women. By and large, this evil belief was weeded out from the people's hearts and this act came to be no longer regarded as an act of shame and disgrace.¹⁰² The Ulama of Deoband made such an effort against innovations and customs that later resulted in its eradication, or at least its decline, in place of which the pristine sunnah was brought alive.

The Ulama of Deoband have also opposed many other astray sects, including the Arians, Bahais, Naturists, Khaksaris, etc.

MISCELLANEOUS ASPECTS REGARDING THEIR TEMPERAMENT, INSIGHT AND VISION

Worldly Sciences within the Darul Uloom: On seeing the syllabus of Darul Uloom Deoband, the question arises: 'Why were the modern sciences, which had already reached India at the time this syllabus was compiled, not included in it?' The reason for this non-inclusion, according to Maulana Muhammad Qasim Nanotwi, was that these subjects were being taught in the government schools that had been established in the country at various places from which everyone could take advantage. On the contrary, the old (sacred reli-

102 Compiler's note - Nowadays, a similar attitude is held by many with regards to polygamy. May Allah save all from such evil and revive every Sunnah.

gious) sciences were in a state of abandonment and there was not even an inferior arrangement for teaching these. Moreover, in this syllabus itself, attention had been paid to the creation of so much ability (isti'daad) in the student that would enable him to acquire knowledge of other sciences through self-study. This question had also cropped up at the inception of the Darul Uloom itself; at the graduation jalsah in 1290 A.H., Maulana Nanotwi threw full light on this question. Another reason put forward by him therein was that the acquisition of numerous sciences at one and the same time proves detrimental to ability in respect of all the sciences, since one is unable to focus wholeheartedly in one direction.¹⁰³

On another occasion, replying to the objection that modern sciences have not been included in the curriculum of Darul Uloom, he says:

If this thought is a barrier that there is no importance attached here at all for the teaching of the worldly sciences, then the answer (to this objection) firstly is that treatment is only taken for a disease. To take medicine when one is not sick is useless. Only when there is a crack in the wall should it be filled. What is it but foolishness to be anxious about the brick that has not yet fallen down? What are the government schools for? If the worldly sciences are not taught there, what else is done? If these schools for worldly education were far less than required, there would be no problem. However, all know that, by the efforts of the government, let alone the cit-

103 The details of the lecture can be seen in Tareekh Darul Uloom Deoband, Volume 2, pg.276-279.

ies, schools have even been established in the towns and villages. In their presence, it is not an action of farsighted intelligence for our madaaris to attach importance to worldly sciences and exhibit negligence to Deeni knowledge.¹⁰⁴

Maulana Ashraf Ali Thanwi, commenting on the way of our pious predecessors, explained:

It has been gleaned from the writings of great Englishmen regarding Darul Uloom Deoband that, if imparting of worldly education had to be included alongside the religious education in the Madrasah, its special religious aura would not remain, which is the speciality of the Madrasah. Maulana Ya'qub Nanotwi explained this aspect in a graduation jalsah, "Many people, seeing the condition of the Madrasah, wonder why there is no arrangements made here for those sciences which assist one in earning a livelihood. The answer to that is that the Madrasah was never meant for that purpose (of becoming a means of livelihood), nor have we ever claimed that all sciences will be taught here. This Madrasah is specifically for those people who have become mad in the concern of the Akhirah.

On another occasion, he stated, "Maulana Ya'qub Nanotwi used to say:

Some intellectuals and well-wishers of Islam and the Muslims propose the following to us: The present syllabus of the Madrasah includes within it no arrangements for the live-

104 Tareekh Darul Uloom Deoband, Volume 2 pg.276-279, 302-308.

lihood of the graduating students. Uptil now, these madaaris are only servicing those people who have become mad in the concern of the Aakhirah and who are ready to sacrifice everything for it. If some western education or some arts and crafts had to be introduced in these madaaris, this education would be beneficial for all Muslims on a general scale.

Our answer is that we have made whatever possible arrangements we could make for the seekers of Deen and Aakhirah. Now, whichever servant of Allah is granted the ability, he should try to make arrangements for these people's livelihood. Experience has proven that whenever cash and credit come together, every person prefers the cash and will not be happy with credit. Understand that the knowledge of Deen and the sciences of the Aakhirah are like credit (the benefits of which will be seen in the next world), whereas worldly sciences can be likened to cash. When these two come together, people will always incline more towards cash, while the knowledge of Deen and Aakhirah will take second place, rather it will no more remain the primary objective." SunhaanAllah, what a solid and far-sighted answer! This conclusion can only be the effect of the nur of imaan which Allah has blessed their hearts with by virtue of the company of the pious.

On yet another occasion, Maulana Thanwi explained:

This will never produce beneficial results, rather only harm will come out of it. By introducing English subjects in the Madrasah, matters will become confused. Then, that work which the Madrasah is at least accomplishing now will not

even be accomplished. The Madrasah will become one mixture of different ingredients. A better option is to leave the Madrasahs in their condition accomplishing what they already are involved in, while a separate institution for contemporary (worldly) studies be established and handed over into the care and supervision of those running the Madrasahs.¹⁰⁵

Shaykhul Hadith Maulana Muhammad Zakariyya said:

I have always been a great opponent to introducing English and Hindi into the Madrasa curriculum. Our elders never gave permission for introducing English into the Madrasah. They always opposed it. The same is the case with Hindi. I also oppose its inclusion in the Madrasahs. When I was a member of the Darul Uloom Deoband Shura, a certain member, influenced by the needs of the day, introduced a motion to include Hindi in the madrasa. I opposed the motion strongly. There are schools and colleges in almost every village. In comparison to their thousands of students, these few madrasah students have come to study Arabic. Why should we push them too into that line? Maulana Hifzur-Rahman was still alive at that time. He delivered an effective speech in my favour and said, "All of you know what a great supporter I am of learning Hindi. But as far as Hindi within the walls of the Darul Uloom is concerned, I support Shaykhul Hadith. Most certainly, we should try to keep Darul Uloom as much as possible on the lines envisaged by our predecessors."...

105 Tuhfatul Ulama pg.116, 117.

Similarly I have always been and am very much opposed to the introduction of industrial arts and crafts in the Madrasahs. In the lifetime of Hadhrat (Maulana Khalil Ahmad Saharanpuri), if anyone tried to introduce it into Mazaahirul Uloom, he himself would oppose it, due to which there was no need for us to put up a struggle. After his demise, during the era of Hadhrat Naazim Sahib (Maulana Abdul-Lateef), many generous people with good intentions tried to introduce a department of industrial arts and crafts training. Whenever anyone came to discuss it with him, he would refer them to me, and when they spoke to me, my reply was always, "Instead of introducing it into the Madrasah, why don't you open an independent centre somewhere in the city. When anyone graduates from here and thinks that he will not be able to find employment as a religious teacher for his future, then I will recommend that he come to you to learn these arts and crafts. He should not become a beggar.

He then went on to explain the reasons for his strong opposition to the above. The first reason is that 'his elders felt that any activity during student days is most distracting and harmful to the acquisition of knowledge'. The second reason in his words was:

It was the practice of many of the predecessors to teach for Allah's sake and earn through arts and crafts. But I say without exaggeration that I have seen many intelligent and capable students who, out of their own desires or due to being forced by their parents, have started to study English (contemporary worldly sciences), with the result that English (contemporary

worldly sciences) pulled them to its side. Their intelligence and capabilities are still a cause of great anguish. Many friends had applied in our own Madrasah to become assistant part-time teachers, and promised that there would be no expenditure for them upon the Madrasah. They would spend their free time in business. However, within one year, business pulled them completely into its fold, with the result that they soon bade farewell to the Madrasah. The magnetic attraction of worldly things and the attraction of wealth are things natural to men. Allah has also spoken of this aspect of human nature. He says in Surah Qiyaamah- 'Nay, but you love the world, and you forsake the Aakhirah.' This is the general trend in the world. This is why I was always and am still opposed to these things. All these things are dunya (worldly attractions), and knowledge of Deen is aakhirah. The world has become our conqueror, while the aakhirah is being lost to us. However there are exceptions when Allah grants His grace.....But these are exceptional cases. If we judge, we must look at the general trend.¹⁰⁶

He has also written:

Nowadays, an outbreak has erupted and began spreading, in the form of the concept that Ulama should pursue a degree or engage in some trade or skill for earning their daily bread. This notion is gaining ground, and quite a few Ulama, disgruntled at the reproaches by worldly-orientated individuals, have come to regard it as a necessity. Some

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religious institutes have launched programmes for training the students in various technical skills. The truth is that this practice is detrimental to the cause of knowledge. Those who support this practice present (as proof) instances from the lives of some of our pious predecessors who, in order to earn a living, used to do business etc., notwithstanding their devotion to the cause of knowledge and their great services for the cause of Deen. If one is afforded such an opportunity by Allah, then it is truly the best way to serve the cause of Deen. But with weak minds and bodies in such evil times like today, we cannot manage both things concurrently. Besides, our greed and love for the world will not allow us to devote sufficient time to the pursuit of knowledge and the cause of Deen for the pleasure of Allah, when we find that we are able to increase our earnings. The result of this would be that both the pursuits will commence simultaneously, but before long, the wish to earn more money will overpower the pursuit for knowledge.¹⁰⁷

THE PRIMARY WORK AND RESPONSIBILITIES OF THE GRADUATES OF DARUL ULOOM DEOBAND

Qari Muhammad Tayyib related:

My father, Hafiz Maulana Muhammad Ahmad, was once by the Nizam of Deccan (the ruler of the state of Hyderabad) for some work, when the Nizam said to him, “In our Hyderabad state, two graduates of Darul Uloom Deoband were appointed to official administrative positions in a certain area. The report we received regarding them was that they have excelled,

107 Fadhaailus Sadaqaat.

and completed their duties meticulously. My heart desires to take on the entire expenditure of the Darul Uloom upon my shoulders and upon our state, and to start such a system within the Darul Uloom to produce such individuals, like the two graduates who are working for our state, who are capable of officially running our state and government, and who will be able to take care of the people's Deen and do work of Dunya as well." Maulana Muhammad Ahmad said, "This is a matter regarding which I will have to make mashwarah. I will consult with the Ulama in Deoband." When he sought the mashwarah (counsel) of Shaykhul Hind, who was also his teacher, in this matter, Shaykhul Hind said, "Molwi Ahmad, I hope you didn't make any promise (to conform to his proposition)." He replied, "I didn't make any promises. I suspended the matter upon mashwarah. Their proposal is that they will bear the expenses and keep the Madrasah running." Shaykhul Hind said, "Our senior is Maulana Rashid Ahmad Gangohi. Let us go to him, and seek his mashwarah (counsel)."

After putting the proposal before him, Maulana Gangohi asked the very same question that Shaykhul Hind had posed, "I hope you didn't make any promise (to conform to his proposition)." He replied, "I didn't make any promises. I suspended the matter upon mashwarah. That is why we have come." Maulana Gangohi remarked, "Bhai Maulana Ahmad, we established this Madrasah with the following basic aims and objectives; so that teachers are made available for the makaatib (and madaaris), muazzins and imaams

and lecturers are made available for the masaa'id, da'ees and muballighs (inviters towards Islam and propagators of Deen) are created, competent writers and compilers (on Islamic sciences) are produced, Qadhis (judges) and Muftis (experts in Islamic law) are produced, and debaters to defend Islam are created. Inform the Nizam that we have not established this Madrasah to run the administrative affairs of his state of Hyderabad.¹⁰⁸

DEEN MAY NOT BE PROMOTED OR SPREAD USING THOSE MEANS AND METHODS WHICH THE SHARI'AH HAS DECLARED IMPERMISSIBLE

A few days before his demise (in Zul Qa'dah 1397 A.H.), Maulana Muhammad Yusuf Banuri رحمہ اللہ attended a meeting of the 'Islamic Advisory Council' in Islamabad. On the second day of the meeting, some people approached Maulana, requesting him to deliver a bayaan (lecture) which would be broadcasted on television. Maulana politely excused himself and did not accede to their request. This then led to the question of whether television, videos, etc. should be used for the sake of spreading and propagating Deen, if it is kept free from immodesty, shamelessness and other such elements which negatively affect people's character. Although not on the agenda of the meeting, this topic was unofficially being discussed. Maulana Banuri رحمہ اللہ then expounded on a principle of Deen, the crux of which is given hereunder:

I would like to mention one important usool (principle) re-

108 Mufti Radha ul Haq has narrated this incident from Qadhi Zahid ur Rashidi, who heard it from Qari Tayyib.

garding the topic under discussion: Allah ﷻ has not made us mukallaf (duty bound) to use any and every means possible, whether permissible or impermissible, in order to bring people onto Deen. Yes, we have most definitely been made mukallaf (duty bound) to use the various **permissible** means and methods of propagating Deen at our disposal. Together with commanding us to propagate and spread Deen, Islam has shown us the method and aadaab (etiquette) of propagating Deen as well. We are mukallaf (duty bound) to propagate Deen, but within the confines of those methods and aadaab.

If we, by adopting the **permissible** methods and means of propagating Deen, achieve our goals and objectives, then well and good. But, supposing we adopt the permissible means and methods, and by so doing, we do not achieve our goals, then we have **not** been made mukallaf to adopt those methods and means which have been declared **impermissible** by the Shari'ah, just for the sake of propagating the message of Deen and winning people over to our side.

If by adopting those methods and means which the Shari'ah has permitted, together with the aadaab of propagation, only one person is brought onto Deen, then our propagation efforts have been successful. On the other hand, if, by adopting those methods and means which are declared **impermissible** by Shari'ah, scores and droves of people are affected and won over, then this 'success' or 'achievement'

holds no value in the sight of Allah ﷻ. How can success ever be achieved when our propagation entails trampling upon the laws of Deen. That can never be the propagation of Deen, but rather it is propagation of something else.

Videos and films are in itself against the laws of Islam, therefore we have **not** been made mukallaf (commanded) to use it for the propagation of Deen. We will extend our heart and soul for those who are prepared to listen to our Da'wah through the correct and permissible means, but as for those who are only prepared to listen to our Da'wah if it is done via those means and methods which are **not** permissible, like videos and films, then we are ma'zoor (excused) from conveying the message to such persons in such a manner. If we do not adopt this stance which has been explained, then today, for the sake of the people, we will be using films to propagate Deen, tomorrow unveiled women without pardah/hijaab will be used for spreading Deen, and we will try to bring people onto Deen through gatherings of music and dancing...and in this way, in the name of propagating Deen, we will be trampling upon and destroying the laws of the Shari'ah, one by one.

Mufti Muhammad Taqi Uthmaani, after penning the above incident, writes:

These last advices of Hadhrat Banuri ﷺ should be inscribed in the heart of every person involved in propagating and spreading Deen.¹⁰⁹

109 Adapted from Ulama Deoband ke aakhiree lamahaat pg.170/171.

THE REQUIREMENTS OF A TRUE AALIM

Qari Muhammad Tayyib has written the following:

The ilm of the Ulama of Deoband is not based merely on the books a person may have studied, but is actually based on;

- a) who are his teachers,
- b) what is his sanad (chain of learning upto Nabi ﷺ and whether it reaches, through reliable people, upto Rasulallah ﷺ,
- c) how much he had studied under his teachers,
- d) how much tarbiyat (spiritual training) he received,
- e) and what level of khashiyah (fear and love of Allah) he had acquired during the course of his studies?

If he has no sanad and had not studied under the tutorship and training of any Aalim and has become an alleged scholar by research and reading, or has a sanad which breaks before reaching upto Rasulallah ﷺ, he will be regarded as a half-baked self-proclaimed Aalim. Because of the absence of a continuous chain and the lack of the legacy of tarbiyat (spiritual training) under qualified righteous teachers, this person can never be a true inheritor of knowledge of the Ambiyaa, and his speech or actions will never be regarded as reliable in Deeni matters. Such people's understanding, outlook and piety are always questionable, and is many a time flawed. The study of books gains true value and worth only if it is accompanied by the company and training of an authentic teacher.

The above is borne out by that Hadith wherein we have

been taught that Allah will remove knowledge from the world by removing the Ulama, till such a time will dawn upon man when no Ulama will remain, resulting in the people taking ignoramus as guides who will pass verdicts without knowledge, who will be astray and lead others astray. This Hadith proves that ilm is not acquired by mere reading or research, but has to be acquired by studying under and receiving tarbiyat and a correct zauq (outlook and temperament) from reliable and authentic Ulama. When such Ulama no longer remain, all that will remain is jahaalah (ignorance).

Ilm, in reality, is the inheritance of Nabi ﷺ. Only those whose chain and educational ancestry reaches up to Nabi ﷺ directly can truly inherit. Any person whose chain and educational lineage is cut off from the origin can never inherit, and will certainly be deprived. He may be able to memorize some words of knowledge which will remain confined to his tongue, or express some of his fanciful ideas which stem from his thoughts and enthusiasm, but he will never be regarded as reliable and worthy of consideration in Deeni matters, nor will he generally succeed in spreading guidance, but will usually become a means of spreading deviation.¹¹⁰

Mufti Mahmud Hasan Gangohi had written in a letter:

The important aspect which one is required to achieve in the company of the mashaayikh is their zauq (outlook and temperament with regards to the correct understanding of

110 Condensed from 'Ulama Deoband ka Deeni Rukh aur Maslaki Mizaj' pg.40-42.

Deen) The knowledge within books could be achieved at times through individual study, but will be enhanced by the guidance of one's elders. However, the *zauq* of the *mashaayikh* can never be achieved through studying books. If one acquires the correct *zauq*, he will seldom err in understanding the books (of Deen). If a person only suffices on self-study, without the *zauq* of the Elders, he will definitely make blunders.¹¹¹

FREE EDUCATION

To make the acquisition of knowledge as easily available as possible, so that the knowledge of Deen may spread and society progress, the Ulama of Deoband arranged free education in their *madaaris*, so that no barriers remain which could differentiate between the rich and poor in relation to

acquiring knowledge. Kitabs (books) too are distributed free of charge for the use of the students who cannot afford to buy them. Even boarding, lodging, water, electricity and food are provided as a service from the Madrasah, without any charge for the students who are unable to afford it, and even arrangements for clothing are made on their behalf. There is no restriction of age, occupation, race or wealth. Therefore, young and old, men of any profession or class of society, poor and rich, are all welcome in these *madaaris* to pursue top-notch, high quality Islamic education free of

111 'A Gift to the Ulama', quoting from 'Maktoobaat Faqeehul Um-mah' v.5 pg.49.

charge. Darul Uloom Deoband was the first educational institute in India founded on the basis of free education.¹¹²

THE ACTUAL MARK OF DISTINCTION OF THE ULAMA OF DEOBAND

Maulana Ashraf Ali Thanwi once remarked:

My allegiance to our elders is not because I regard them as the greatest and most learned Ulama in the world. I know that it is very possible that there are some Ulama present in the world, whom we do not know, who are more learned than them. But according to me, my allegiance to them is because they were Ahlullah (men of Allah), and not dunya-daar (slaves of the world). They lived in this world but they were not affected by the winds of the world. Their work and efforts were motivated by the desire to serve Deen even if it led to their own personal loss and destruction.

Mufti Muhammad Taqi Uthmaani writes:

Who were the Ulama of Deoband? The answer in brief can be given that they were the memory of the best of eras, an example of the pious predecessors, and a living picture of an Islamic temperament and thought. If one decides to explain in detail these few lines, then volumes will not be sufficient. The truth is that it is difficult, nay impossible to encompass their specialities and perfections in words. The reason for this is that these qualities are actually drawn from the temperament and thought which shine forth from the lives of the Sa-

112 Tareekh Darul Uloom Deoband, v.2 pg.284-287.

habah ﷺ. Temperament and thought is something which can be perceived but cannot be explained clearly in words. The fragrance of a flower can be smelled, but to explain its reality in words is impossible. Similarly, to understand the temperament and thoughts of these personalities can only be understood by staying in their company and by their life-incidents. To merely convey it verbally is not possible.

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Amongst their outstanding qualities, some were:

a) Sincerity – Maulana Ashraf Ali Thanwi writes: "When the people of Deoband wanted to become part of the Shura (consulting) board of the Madrasah, Maulana Gangohi refused. There was an uproar and fear of problems arising. I wrote to Hadrat Gangohi stating, "Hadrat, what harm will there be, just to stop the commotion? If one or two of them are placed in the board, we are still in the majority, and judgement is generally passed according to the majority view." Maulana Gangohi wrote back stating, "To appoint an unworthy person is a sin, which will cause the displeasure of Allah ﷻ and His Rasul ﷺ. Thus we cannot make unworthy people members, whether the madrasah remains or not. Our aim is divine happiness, and not the madrasah." Similarly, when Maulana Khalil Ahmad and Shaykhul Hind were on one occasion perturbed by opposition, he wrote a letter to them stating, "My beloveds, why are you perturbed? The madrasah is not the aim; the pleasure of Allah ﷻ is the aim. There are many, many ways to attain this, one being the ma-

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drasah. If the madrasah remains, then continue doing work, and if not, then sit somewhere else and do work."¹¹⁴

Once, Maulana Ashraf Ali Thanwi called his teacher Shaykhul Hind to lecture at a jalsah in Kanpur. Some scholars there were experts in rational sciences. Maulana Thanwi wished to show them that the Ulama of Deoband also had expertise in these subjects. Whilst lecturing, Maulana started a discussion on some interesting and intricate rational topic. Just then, these scholars entered. Immediately, Shaykhul Hind completed his lecture and sat down. Maulana Fakhru'l Hasan Gangohi uttered in surprise, "Hadhrat, this was the actual time for lecturing and continuing the discussion. Why did you sit down?" He replied, "Yes, this thought also came to me. But I stopped, because I would then be lecturing to expose my knowledge, and not for the sake of Allah."¹¹⁵

Their teaching and service to Deen was solely for the pleasure of Allah, and never for the sake of earning and gathering wealth. Those from amongst them who accepted monthly salaries would only take so much as was sufficient to fulfil their necessities. Even this meagre amount was never regarded as their right, or as a duty of the Madrasah or Shura towards them, but rather as a favour of the Madrasah upon them. They were actually grateful to the Madrasah for giving them the chance to teach and serve Deen. On some occasions, their monthly salaries were even decreased due to insufficient funds, which

114 Tuhfatul Ulama.

115 Akaabir Ulama Deoband kya thei?, Aap Beeti v.6

they accepted happily without any complaints. The books which they had written were also written with the genuine desire to benefit the Ummah, and never for mere earning. They never had their books registered and copy-righted, with the result that after spending great amounts to print their books in the best possible layout, other booksellers would copy and sell these books at a fraction of the original price, due to which the original copies would remain unsold and the cost would sometimes not even be covered. This would never bother them. Instead, it would actually please them that some people are at least benefitting from their books. Sterling examples of this can be found in the lives of Maulana Ashraf Ali Thanwi and Shaykhul Hadith Maulana Muhammad Zakariyya.

b) Humility- Maulana Ashraf Ali Thanwi said: “Our Elders were men of moderate temperaments. Neither was there pride in them, nor artificial humility. And, together with their simplicity with regards to their lifestyle, they were quite independent by nature.”¹¹⁶

Maulana Qasim Nanotwi was an embodiment of humility. His clothing was so tattered and appearance so shabby, that people mistook him for a farmer. He would not respond when called by the title Maulana. Instead he would be pleased if people would call him by his first name. He was also very informal with everyone. He treated his students and mureeds as his equals. He would even straighten the

shoes of students, if he noticed humility in them.

Maulana Rashid Ahmad Gangohi was also an absolute example of humility. He once mentioned to Maulana Roshan Ali that when he hears about his disciple's spiritual achievements, he feels ashamed of himself that people have such a high opinion of him whereas he knows himself to be worthless. On one occasion, while teaching Hadith, it began to rain. The students ran into the shelter, carrying their kitaabs along with them. Their teacher, Maulana Rashid Ahmad Gangohi, remained in the rain to gather their shoes and carry it away, so that their shoes do not become soaked.¹¹⁷

Maulana Muhammad Ya'qub Nanotwi, the first Shaykhul Hadith and head-teacher of Darul Uloom Deoband, had an amazing habit; if ever, during the course of a lesson, he could not understand something or he was not convinced over his understanding of that matter, he would immediately stop the lesson, take the kitab to a lower grade teacher (who sometimes happened to be his own student) for a second opinion and humbly say, "Maulana, I do not understand this section very well. Please give me your explanation of it." On returning to class, he would then quote that explanation and attribute that explanation to the teacher he had heard it from. Similarly, if any student opposed his view on an issue and he realized that the student was correct, he would unashamedly admit in front of all, "I have made a mistake. You are completely right." This

117 Arwaah-e-Thalaathah.

practice later passed on to his students as well.¹¹⁸

Shaykhul Hind Maulana Mahmudul Hasan Deobandi was once asked to give a lecture. He attempted to excuse himself by insisting that he is unworthy of doing so. On their insistence, he finally conceded. While lecturing, he quoted the hadith, 'A single faqeeh is more difficult upon Shaytaan than a thousand worshippers' and provided its translation. An elderly scholar who was also present abruptly corrected him, claiming the translation of 'more difficult' is incorrect and scolded him saying, "It is not permissible for such a person to lecture". Immediately Maulana stopped lecturing and said to the elderly aalim, "I knew from before that it is not permissible for me to lecture, I tried to excuse myself but these people wouldn't listen. Your observation has just proven what I had said earlier".

Later, in privacy, Maulana questioned that aalim regarding the mistake, who explained that the word 'ashadd' ought to have been translated as 'more harmful', not 'more difficult'. Maulana respectfully responded by saying, "What do you then say of the Hadith regarding wahy wherein Rasu-lullah ﷺ said "Sometimes wahy (revelation) comes to me with a sound similar to that of the ringing of a bell, and this is 'ashadd'- the most difficult for me." Should this also be translated as 'the most harmful', since the same Arabic word is used in both places?" The aalim then conceded his mistake. Although Maulana was correct, he did not answer

in public and embarrass the other aalim, but rather preferred to humble himself.¹¹⁹

Maulana Mueenud-Deen Ajmeri was renowned for his mastery in the field of logic. He once heard of the prominence and piety of Shaykhul Hind Maulana Mahmudul Hasan, the then Shaykhul Hadith of Darul Uloom Deoband. He decided to travel to Deoband and pay him a visit. It was mid-summer at that time. On arriving at the home of Shaykhul Hind, he met a person dressed only in a lungi and a vest. He introduced himself and said, "I have come to meet Hadhrat Maulana Mahmudul Hasan Sahib." The man welcomed him in with a lot of respect and seated him, saying, "You will soon meet him." Whilst waiting, the person served Maulana Ajmeri refreshments. Maulana Ajmeri said to him, "Kindly inform Hadhrat Maulana Mahmudul Hasan." The person replied, "Don't worry and make yourself comfortable."

After a while, the person brought some food and insisted that Maulana Ajmeri partake of that food. Maulana said to him, "I have come to meet Hadhrat Maulana Mahmudul Hasan. Please inform him." This person said to Maulana, "He has been notified. Partake of the meal and you will soon meet him." After Maulana completed his meal, this person began fanning him. When this continued for some time, Maulana became annoyed and said, "You are wasting my time. I have come to meet Maulana. So much time has passed, yet you have still not allowed me to meet him." The person responded

119 Aap Beeti v.6.

humbly, “The reality of the matter is that there is no Maulana over here. This insignificant one’s name, however, does happen to be Mahmud.”¹²⁰

The head-Mufti of Darul Uloom Deoband, Mufti Azeezur-Rahman would himself go to the market-place to purchase the household necessities and groceries for his family, as well as for all the widows and underprivileged people of his area. He would then carry it in a bundle under his arm and deliver it to their homes, providing along with it the precise account. On certain occasions, the women would say to him, “Molwi Sahib, you brought the wrong thing” or “I never asked you to bring so much, I only wanted this much”. He would then return to the market-place, exchange the goods and happily carry out their orders.¹²¹

Hakimul-Ummah Maulana Ashraf Ali Thanwi used to say to himself frequently, “I consider myself inferior and worse than every Muslim at present, and inferior and worse than every non-Muslim with regards to the future” He meant that at present, I am inferior to every Muslim since I have no idea what my position is in the sight of Allah, and I am inferior to every non-Muslim with regards to the future, because a non-Muslim may accept Islam in the future and become better than myself, while I have no assurance of death upon Imaan. He was always concerned of rectifying his own self. He once commented, “Wherever I find the

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need to reform myself, I speak on that specific shortcoming of mine. This method is very beneficial. My speech entitled Ghabhab (Anger) is an example of this.”¹²²

Maulana Thanwi said regarding Maulana Husain Ahmad Madani: Our elders of Deoband possess, by the bounty of Allah, many special qualities. Shaykh Madani has, in particular, two Allah-given excellent qualities which exist in him to the highest degree of perfection. One is *mujaahadah* (striving for the sake of Allah), which no one else has as much as him. The second is humility. Therefore, despite being everything, he considers himself nothing.¹²³

Our elders were those who had realised, ‘How can I hold my head up in arrogance whilst I do not know what my condition will be in front of Allah ﷻ?’

c) Taqwa – It was the mutual predisposition of all the elders of Deoband that they would not give importance to book knowledge unless it was combined with establishing a relationship with Allah ﷻ, taqwa and piety. When Maulana Thanwi established Madrasah Imdaadiyya in Thanabowan and he informed Maulana Gangohi, he replied, “Very good. However actual happiness will be when people who say ‘Allah, Allah’ gather there (whereby an environment of piety may be created).”¹²⁴

122 Aap Beeti v.6.

123 Takmilah Al-I’tidal.

124 Arwaah-e-Thalaathah p.224.

The basis of Darul Uloom was inaabah ilAllah (turning to Allah ﷻ). Maulana Yaasin, the father of Mufti Shafi' Uthmani once stated:

We saw that time of the Madrasah when the highest to the lowest teacher, and even the door-keeper and orderlies were sahib-e-nisbah and awliyaa. At that time, the madrasah was a place of knowledge during the day and a khanqah in the night. During the last portion of the night, the sounds of tilaawah and zikr could be heard from most rooms. This in reality is the special distinction of Darul Uloom.¹²⁵

Upon completing his studies, Maulana Muhammad Qasim Nanotwi recalculated his family properties and farm-lands according to the Islamic law of inheritance, due to some being derived from doubtful sources and others being usurped land which had been forcefully taken generations ago. His father opposed this vehemently and refused to allow it, but Maulana would respectfully encourage and advise his father and warn him of retribution on the day of Qiyaamah, if the correct shares were not handed over to their rightful inheritors. He would say to his father, "My father, whatever I am doing, I am only doing it for the sake of your welfare in the Hereafter. My father, I am your only son. Usually, whatever a man earns, he earns and collects it for his children. I do not want it, nor am I happy with it, so why are you still uncompromising to my request?!" Finally, his father gave in and acceded to his requests. He redistributed the inheritance, and gave the full shares to even the progeny of those

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who had been deprived of their rightful share generations ago. After this redistribution, when the crops would be harvested, a very small amount would now remain for his family, which resulted in poverty and difficult days for them. Maulana Ashraf Ali Thanwi later followed in his footsteps, when the occasion arose to distribute his own father's inheritance.¹²⁶

Once Maulana Muneer Sahib, the second principal of Darul Uloom Deoband took 250 rupees of the Madrasah to Delhi to get the madrasah's report printed. It was the will of Allah that the money got stolen. Maulana did not inform anyone about the theft. He returned home, sold one of his properties, took 250 rupees from its profit and returned to Delhi where he printed the report of the madrasah and brought it back to Deoband. After some days, the madrasah authorities came to know about the incident. They wrote to Maulana Gangohi asking for a fatwa (legal ruling). The answer was that the money had been lost without any laxity on Maulana's part. Therefore, Maulana is not liable. The madrasah pleaded with Maulana to take the money back and also showed him the fatwa (legal ruling). On seeing the fatwa, Maulana Muneer remarked, "Has Maulana Rashid Ahmad studied jurisprudence (fiqh) only to find a loop-hole for me? Imagine if this incident had to occur to Maulana Gangohi himself. Would he have agreed to take the money? Take this fatwa away. I will not even take 2 cents."¹²⁷

It was the habit of Maulana Mazhar Nanotwi of Mazaahirul

126 Al-Imaamul Kabir Maulana Muhammad Qasim Nanotwi.

127 Akaabir ka Taqwa pg.42.

Uloom that if anyone came to meet him during madrasah time, he would look at the time before starting the conversation and again at the end of the conversation. A paper was kept in Maulana's kitab in which the date and the amount of time he had spent in speaking were noted. At the end of the month he would add up all the time used in speaking. If it would come to less than half a day, he would write in the madrasah's register that he had taken half a day off. If it worked out to more than half a day, he would write that he had taken a full day off.¹²⁸ All our Ulama were very particular of Madrasah time, which they regarded as a sacred trust, and would never be negligent regarding its correct utilization. If they were unable to attend Madrasah due to some personal work or responsibility, they would return their salary to the Madrasah in proportion to their absence. The money and facilities of the Madrasah were never used for their personal work and purposes.

Once, Hakimul-Ummah Maulana Ashraf Ali Thanwi was travelling from Saharanpur to Kanpur. Maulana had sugarcane with him which he wanted to be weighed at the station. Normally in India when travelling by train, luggage is weighed which must be paid for accordingly. But no one weighed Maulana's sugarcane. Some non-Muslim workers, due to the respect that they held for Maulana, said, "You may proceed freely without weighing it. We will speak to the guard (on the railway train) to permit you to pass through". Maulana enquired, "Till where will the guard accompany me?" They re-

128 Akaabir ka Taqwa pg. 36.

plied, "Till Ghaziabaad". Maulana then asked, "What will happen after Ghaziabaad?" The workers replied, "This guard will inform the next guard". Maulana enquired, "What will happen thereafter?" The workers answered, "He will take you to Kanpur where your journey ends". Maulana remarked, "My journey will not end, the journey towards the hereafter still remains. What arrangements will be made there?" On hearing this, the workers were astonished and were greatly affected by Maulana's taqwa.¹²⁹

Maulana Khalil Ahmad Saharanpuri was once invited to attend a function in Delhi, on the occasion of a wedding. He was asked to dress the groom for the sake of barakah (blessings). On seeing that the clothes were silken, he cast the clothes aside. Someone else picked them up immediately and made the groom wear them. He immediately left, which caused an uproar amongst most of the guests, who began speaking evil of him. A few people left with him. He said sorrowfully: "This is why we are not suited to attend the functions of the rich. They are so firm in their customs that they do not even distinguish between halaal and haraam. On the other hand, we, due to our firmness on the Shari'ah, cannot worry of their pleasure and displeasure when they ignore the Shari'ah. They may criticize me. Alhamdulillah, we are not hungry for invitations, nor do we have the desire to attend any of their functions. We like to attend in order to please them, but that does not mean that we must commit sin (by becoming complacent and neglecting the duty of nahy anil munkar). Those who wish to leave us aside may do so, but they must not expect us to leave Allah

129 Akaabir ka Taqwa pg.131.

and His Rasul just to please them."¹³⁰

In the year 1970, Allamah Yusuf Banuri went to Cairo to attend the fifth 'Majma'ul Abhaathil Islaamiyyah' conference as a representative of Pakistan. At the end of the conference, the former president Jamal Abdun-Nasser invited the participants to the Government House. Each individual was to go forward as his turn came along, greet the president and would be allowed to say a few words if they wished to do so. The president had, to honour each guest, called for a photographer to take a photograph of each of those scholars while posing with the president. When this desire of the president was made known, most of the guests were overjoyed at the prospect of having their pictures taken with the president. One by one, they stood on the president's left and had their photos taken. Allamah Yusuf Banuri states: "I do not have piety and Taqwa by which I would be able to avoid such sins. Nonetheless, when my turn came closer, I went into the other room and sat down. It so happened that the president was directly in front of me and kept looking at me. When my turn came, he said to two Shaykhs of Azhar, "Go and call that Pakistani Shaykh (Aalim) to take a photo with me." All praise is due to Allah that my Deeni ghayrah (sense of honour) came to the fore. My heart said to me, "Remain firm on the viewpoint of your pious elders and shun this 'honour'. Today it is necessary to practice on this Hadith 'It is not permissible to obey the creation when it entails disobedience to Allah. Obedience is only allowed in

Ma'roof-permissible actions.” When those two seniors said to me, “The leader is calling you to have your photo taken with him”, I replied, “I do not consider it to be correct, nor is there any value in this as far as my Deen goes.” They went back to him and related my excuse to the president.

I was not able to hear their words and determine how they interpreted my viewpoint. When departing, nobody made bold to shake hands a second time. Before departing, I approached the president with this thought in my mind, “Today I have the opportunity. Allah alone knows whether I will have another chance or not. Therefore, I should give him some good advice.’ While shaking his hands, I said, “Respected president, Allah has granted you a strong heart in your bosom. My hope and desire is that this strong heart should build up a strong contact with the Strong and Mighty Creator in whose control lies all kingdom.” The president smiled, pondered deeply over my words, then shook my hands with force and lowered his hands slightly, as is done on an occasion of joy. This was my final meeting with the president which ended on this advice.”¹³¹

d) Following of the Sunnah – The Ulama of Deoband gave great importance to following the Sunnah. They would search the books of Hadith and adopt the sunan in every aspect of life, even if a specific sunnah was done by Rasulullah ﷺ out of habit or on a particular occasion. They were particular about the sunan of clothing, eating and drinking, travelling and of the home, gatherings and all affairs of life. Whoever had spent

131 Condensed from ‘Basaair wa Ibar’

even a little while with them would recognize this as a significant trait in their lives. Their hearts' desire was to bring alive every Sunnah of Rasulullah ﷺ.

Amongst the unique works prepared by the Ulama of Deoband with regards to the Sunnah, which illustrates their devotion and love for bringing alive the Sunnah, are:

- a) Uswah Rasul-e-Akram of Dr. Abdul-Hayy Aarifi, a disciple of Maulana Ashraf Ali Thanwi.
- b) Shamaail-e-Kubra - an Encyclopaedia on sunan pertaining to every aspect of man's life in 12 volumes – of Mufti Muhammad Irshaad Ahmad Qaasimi.
- c) Gulzaar-e-Sunnah of Maulana Mia Asghar Husain.
- d) Pyaare Nabi ﷺ ki Pyaari Sunnate (Beautiful Sunnats of our Beloved Nabi ﷺ) of Maulana Shah Hakeem Muhammad Akhtar.

From the abandoned sunan, three sunnah actions (which are all actually waajib-compulsory according to the classification of the Hanafi Fuqaha) were such that they would attach great importance to and would express their disgust on those who neglected it:

(1) Lenthening of the beard till at least one fist length:

Maulana Muhammad Zakariyya Kandehlawi had said that he wished to slap the faces of those who shaved their beards. He writes:

(At a certain point in my life) I would become unusually infuriated over the matter of the beard...Whenever I saw a

person who had shaved his beard, my emotions would flare up. I began to denounce this act in every gathering and would stress on abstaining from cutting the beard whenever any person wished to take bay'ah. I could not determine the cause of this, except for the fact that I had noticed that even the mashaayikh (pious elders) had given up condemning this evil practice. Shaykhul Islam, during the last few years of his life, would denounce this action very strongly.

Seeing such people, the thought crosses my mind that if this person has to die in this state-and death has no fixed time-upon entering the grave, he will first be shown the countenance and blessed face of Rasulullah ﷺ. How will he have the guts to face Rasulullah ﷺ?! It also often comes to mind that there are many major sins like adultery, sodomy, consumption of intoxicants and interest, but all of these sins are confined to a certain period of time. But shaving or cutting the beard is such a sin which stays with a person permanently. Whether he be in salaah, fasting, Hajj or any form of worship, the sin accompanies him everywhere.¹³²

From our Ulama, some of those who have written on this subject are:

- a) Maulana Muhammad Zakariyya Kandehlawi who wrote 'Wujubu I'faail-Lihyah (The Compulsion of Lengthening the Beard) in Arabic (which the Turkish scholar Shaykh Mahmud Effendi quotes in his Tafsir called Ruh al-Furqan (in Turk-

ish, volume 4, page 724) where he introduces the author as “Imaam, Muhaddith and Allamah.”) which has become famous worldwide, and ‘Daarhi ka Wujub’ in Urdu.

b) Maulana Husain Ahmad Madani whose two replies to letters on the question of the beard formed an entire book on the philosophy and position of the beard in Islam by the title ‘Daarhi ka Falsafah aur uski Haythiyat,

c) Maulana Aashiq Ilaahi Meerthi who authored ‘Daarhi ki Qadr wa Qeemat’ (The Value of the Beard).

d) Qari Muhammad Tayyib who wrote ‘Daarhi ki Shar’i Haithiyat’ (The Shar’i position of the beard).

e) Maulana Saeed Ahmad Paalanpuri who compiled ‘Daarhi aur Ambiyaa ki Sunnate’ (The Beard and the Sunnats of the Ambiyaa).

f) Maulana Fadhlur-Rahmaan Azmi, the author of ‘Daarhi, Moonch aur Baal ke Masaail’ (Laws of the Beard and Hair in the light of the Ahadith)

as well as many others.

(2) Keeping the trousers and qamees (kurta) above the ankles: The Ulama of Deoband had written in detail concerning this aspect in their commentaries on the books of Hadith and their Fataawa. They never shied away from cautioning those in their company over neglect of this important aspect. Maulana Shah Hakim Muhammad Akhtar has also authored ‘Mas’alah Isbaalul-Izaar’ on this subject.

(3) For women to cover their bodies from head to toe when emerging from their homes, leaving only the eyes

open. Added to that, they propagated and established total segregation between males and females in personal or public gatherings, whether it be between so-called family members who are not mahram to one another or Mashaayikh/Ulama and their female disciples and students: This was a dead Sunnah which the Ulama of Deoband revived within the subcontinent and later throughout the world.

a) Maulana Ashraf Ali Thanwi had written a beautiful treatise named 'Al-Qawlus Sawaab fi Tahqeeqi mas'alatil Hijaab' (The Correct Stance in the research of the law of Hijaab) and a concise booklet by the name of 'Islam me Pardah ki Haqeeqat' (The reality of Pardah in Islam) on this subject.

b) Mufti Muhammad Shafi' Uthmaani had prepared a scholarly treatise on this subject upon the instruction of Maulana Ashraf Ali Thanwi named 'Tafseelul Khitaab fi Tafsiri Ayaatil Hijaab' (A Detailed discussion on the Tafsir of the verses of Hijaab), which was included as part of Ahkaamul Quraan.

c) Qari Muhammad Tayyib had authored 'Shar'i Pardah' on this very subject.

Many others have discussed this Sunnah in detail in their works.

Besides the above three Sunnahs, the Ulama were very particular of inculcating Islamic Sunnah dressing and were averse to all clothing which was worn in imitation of the disbelievers. They were regular in tahajjud salāh, daily tilaawah of Qur'aan, the prescribed daily azkaar, daily recital of salawaat on Rasulullah ﷺ, and the Masnoon Duas to be recited at every occasion.

They were particular with regards to the use of miswaak, and would endeavour to never perform wudhu' without using a miswaak. They would never miss salaah with jama'ah, except if they had a valid excuse, and were meticulous in performing it with takbeer-ula. They adopted the Islamic calendar for personal use and shunned the non-Muslim calendars. They tried to emulate Rasulullah ﷺ in every matter, until the Sunnah had become a natural way of life for many of them. Details of these incidents can be seen in their biographies and in the treatise of Shaykhul-Hadith Maulana Muhammad Zakariyya entitled 'Akaabir Ulama-e-Deoband Ittibaa-e-Sunnat ki Roshni me'.¹³³

e) Difference of opinion with moderation and respect:

There are two types of differences within Islam; those matters in which there is no scope for differences, in which the differences revolve around Haqq and Baatil (truth and falsehood) or hidaayah and dhalaalah (right-guidance and deviation). Regarding such differences, there is no question of becoming complacent and allowing those involved in their

133 I will quote just one example here to show their extreme love for the Sunnah: Qaadhi Athar Mubaarakpuri narrates about Moulana Husain Ahmad Madani: "(On a certain journey by ship) The captain of the ship had arranged an elaborate feast in honour of Moulana Madani. Numerous people had participated. Tables and chairs were beautifully arranged and laden with food. When Moulana Madani went upstairs and saw the arrangement, he said: "I do not eat from tables and chairs." Immediately on hearing this comment, the captain instructed the workers of the ship to remove the tables and chairs, and to arrange the food on the floor." I have mentioned this incident here since this Sunnah is unfortunately leaving the lives of many of the Ulama in these times.

evil to continue unchecked. It is the duty of the Ulama to forbid from all types of such evil and establish the truth. However, even in such matters, moderation and fairness should be one's guide and the bounds should not be trespassed. Qari Muhammad Tayyib writes:

The temperament of the Ulama of Deoband is one of moderation. There is no exceeding of the bounds in it, nor is there any exaggeration. By virtue of their moderation and broad-mindedness, they have not made it their occupation to brand others as kaafir (disbelievers), use abusive and vulgar language, hurl insults, curses and swear-words or to foul-mouth others. There is no question of hatred, jealousy or fury... Rather, only explaining the laws (of Shari'ah), exposing the reality of matters, establishing the truth and falsifying falsehood, or in simple terms, rectifying the Ummah and uniting the Muslims, were considered important. In their temperament, there is no room for despising, humiliating or disparaging individuals who oppose them, condemning and ridiculing them, nor have they made the subject of their lectures and talks unnecessary criticism of those with opposing ideologies and incessant provoking the masses to hate them and continuously inciting the people's emotions to oppose them. Since they are always occupied in just merely explaining the laws of Shari'ah, where can they ever find time to indulge in all of the above futilities? Let alone branding their opposition as kaafir, they would never even discuss those people who have made it their mission to disparage them.¹³⁴

134 Ulama Deoband ka Deeni Rukh aur Maslaki Mizaaj pg.192-193.

Consider the above in the light of a few incidents:

Maulana Muhammad Qasim Nanotwi had come to Delhi, along with Maulana Mahmudul Hasan (Shaykhul Hind), Maulana Ahmad Hasan Amrohi and Haji Ameer Shah Khan. Maulana Ahmad Hasan suggested that they perform Fajr salaah the next morning in Laal Kuaa Masjid, since the Imaam recited Qur'aan very beautifully. Maulana Mahmudul Hasan objected very harshly, "Don't you have any shame? That man brands our teacher as kaafir, and you wish that we perform salaah behind him." Maulana Qasim Nanotwi overheard this conversation. The next morning, Maulana purposely set out for that very masjid to perform Fajr salaah therein.

After the salaah, the Imaam noticed some strangers in the masjid who seemed to be Ulama. He enquired from them as to who they were, and they introduced themselves. Hearing their names, he was taken aback. He came forward, shook Maulana's hands and said, "Maulana, I would brand you as kaafir. I feel so embarrassed today, as you have performed salaah behind me, whereas until now, I would label you as kaafir." Maulana replied, "There is nothing to feel embarrassed about. I appreciate the passion and zeal (you possess for Deen), due to which you brand me as a kaafir. This has increased my respect for you. The reason for this is that you have been informed that I am disrespectful to Rasulullah ﷺ. Any Muslim who is guilty of this crime must certainly be branded as a kaafir, since he has left the fold of Islam. To

label me as kaafir was therefore the demand of your imaan. However, I do have one complaint; it would have been good for you to have investigated the matter to ascertain whether the information is true or false. Anyway, I have come to inform you that the information which reached you was false, and I too regard any person who has disrespected Rasulullah ﷺ in the least as one who has left the fold of Islam. If you do not believe me, I am ready to re-accept Islam at your hands.” Maulana then recited the Shahaadah. The Imaam fell at the feet of Maulana, begging him for forgiveness.¹³⁵

When Maulana Rashid Ahmad Gangohi began teaching and lecturing, he paid special attention to notifying the masses of the different forms of innovations which had crept into their lives, and even had a few books written in this regard. Certain Ulama who were promoting these innovations spread many false rumours regarding Maulana and wrote books and pamphlets against Maulana, in which very derogatory and offensive language was utilized. As long as Maulana was able to read himself, he would study those refutations himself. After becoming blind, he once said to Maulana Muhammad Yahya Kandehlawi, “Molwy Yahya, Maulana ... has for a long time been refuting and attacking me. Read out some of his writings to me.” He replied, “Hadhrat, that I cannot do.” Maulana enquired, “Why not?” He responded, “It is full of abusive words.” Maulana advised, “What effect can that swearing have from far off? Never mind the abusive language. Let me hear what his arguments are. It is possible that he may have written

135 Khutbaat Hakeemul Islam.

some point which makes sense, which would force me to retract some view of mine.”¹³⁶

A certain person belonged to particular sect whose beliefs Maulana was completely opposed to. However, that person would claim that Maulana actually belonged to their sect. When Maulana was informed of this, he said, “The only reason that this man has a good opinion of me and regards me favourably is that I do not adopt a harsh approach when dealing with people. Instead, when dealing with people, I display politeness and good character, together with remaining within the limits of the Shari’ah (by not adopting an attitude of compromise). Even when dealing with those involved in Bid’ah, I do not conduct myself in a harsh or unpleasant manner. I display politeness and good character, according to the Sunnah...This approach that I adopt, of dealing with people (with whom I disagree) in a pleasant manner, is the approach which Haji Imdaadullah would adopt.

Maulana Ashraf Ali Thanwi had written:

For a long time, I have been receiving various forms of criticism from critics, most of which were based purely on prejudice, which I did not consider as worthy to reply to. I also realized that to answer these objections meant a continuation of a dispute, which would be a waste of time, without succeeding in one’s aim. Moreover, I have so much work to do that I hardly find the time to devote to neces-

136 Arwaah-Thalaathah pg.199.

sary tasks. Then again, I looked into my heart and found that in answering these objections, my niyyah did not seem correct. My nafs was more inclined towards the thought that if I did not respond, my supporters would become less-inclined towards me. In that case, I would be answering in order to please people, which was not good for me.”¹³⁷ A certain person belonged to particular sect whose beliefs Maulana was completely opposed to. However, that person would claim that Maulana actually belonged to their sect. When Maulana was informed of this, he said, “The only reason that this man has a good opinion of me and regards me favourably is that I do not adopt a harsh approach when dealing with people. Instead, when dealing with people, I display politeness and good character, together with remaining within the limits of the Shari’ah (by not adopting an attitude of compromise). Even when dealing with those involved in Bid’ah, I do not conduct myself in a harsh or unpleasant manner. I display politeness and good character, according to the Sunnah...This approach that I adopt, of dealing with people (with whom I disagree) in a pleasant manner, is the approach which Haji Imdaadullah رحمۃ اللہ علیہ would adopt.”¹³⁸

A certain person wrote a rebuttal against a book prepared by a devotee of Shaykhul Hind Maulana Mahmudul Hasan, in which he passed a verdict of kufr against Maulana. The Aalim who authored the book wrote two Persian couplets in response to that fatwa, the translation of which was:

137 Aap Beeti v.6.

138 Malfoozaat Hakeemul-Ummat v.5 pg.16.

*If you have called me a kaafir, then I will not let it grieve me.
The lanterns of lies cannever remain alight and burning.
Since you have called me a kaafir, I will in response call you
a Muslim,
since only a lie can be stated in response to a lie.*

(What the poet meant here is that since you have lied by calling me a kaafir, I too will lie and call you a Muslim.)

When he presented these couplets to Shaykhul Hind, he remarked, "This poetry is undoubtedly a very good piece, but you have still called the man a kaafir, even though in a very discreet manner. It is not our way to brand others as kaafir (just because they are our opposition) even though they are not deserving of the title." Maulana then revised the poetry in the following words:

*If you have called me a kaafir, then I will not let it grieve me.
The lanterns of lies cannever remain alight and burning.
Since you have called me a kaafir, I will in response call you
a Muslim,
in lieu of bitter poison (which you have given me), I will feed
you with sugar.
If you are a true believer, then that is wonderful, and if not,
then a lie has be stated in response to a lie.¹³⁹*

Regarding the above, there were a few matters in which the Ulama of Deoband were very particular about:

1) One should be very careful when declaring anyone to be

139 Akaabir Ulama Deoband kya thei? Pg.119.

kaafir, since many types of deviations are such which are not absolute kufr.

2) The truth should be expressed without any fear of criticism, but should be done without being abusive and vulgar, hurling insults at or ridiculing the opposition. One should be polite and display good character, but the truth must also not be compromised.

3) Declaring the truth should be done solely for the sake of Allah, and not due to any personal vendetta.

4) Proper investigation must be carried out before branding anyone as a kaafir, a deviate or as astray. Other Ulama should also be consulted before passing a decision in public.

The second type of differences are those regarding which there is scope for difference of opinion, due to there being no clear, explicit and unequivocal verse of Qur'aan or Hadith on this subject, or due to there being no authentic texts regarding this matter, or due to there being an outward apparent contradiction between different proofs of the Shari'ah. In such matters, the Sahabah  or those after them from the former and latter Ulama have also differed with one another in their inferences on these matters. Such differences are still found today, and should never be condemned, but should rather be understood as Allah's mercy upon this Ummah. Qari Muhammad Tayyib has written:

In this moderate path (of the Ulama of Deoband) how can it ever be possible for ill feelings to crop up due to differences in opinion. In fact, the opposite is applicable. If both sides have proper proofs and basis for their arguments, it should increase their mutual respect and honour. Why should it not increase

the mutual respect, whereas differences with proofs adds new dimensions to the knowledge of nubuwwah and opens up new doors of understanding, which is precisely why differences in the Ummah are referred to as a mercy?!¹⁴⁰

Mufti Muhammad Shafi^c has written that difference of opinion is neither contrary to the unity of Islam, nor is it harmful to anyone. We find severe ikhtilaaf between Sahabah ﷺ, the taabi'een and our pious predecessors, yet despite all their differences, they would still meet each other, have meals together and live with such love that at times, an outsider would never even perceive their differences. The Ulama of Deoband followed diligently in the Sahabah ﷺ's footsteps with regard to the etiquette which they displayed with their contemporaries in spite of great difference of opinion between themselves. Hereunder are some of the most wonderful examples of their beautiful character:

Maulana Ashraf Ali Thanwi differed with his teacher Shaykhul Hind Maulana Mahmudul Hasan in a certain political stance of his, which he believed to be incorrect. Once, one of Shaykhul Hind's supporters spoke out against Maulana Thanwi in a gathering. Shaykhul Hind was utterly displeased when he came to know of this. He reprimanded that supporter, "Go back to that gathering and withdraw your statement. Do you think that wahi (revelation) was revealed to me regarding this issue?! It is only my opinion upon which I am acting. It is quite possible that his opinion

140 Maslak Ulama Deoband.

may be correct.”¹⁴¹

Hakimul Ummah Maulana Ashraf Ali Thanwi and Shaykhul Islam Maulana Husain Ahmad Madani had great political differences. Maulana Ashraf Ali Thanwi was a strong supporter of the Muslim League Party and regarded the Congress (opposition party) to be harmful for the Muslims, while Shaykhul Islam considered support of the Congress as beneficial for the Muslims and supported it fervently. This was quite a big issue in India, yet Shaykhul Islam would advise the people who wished to pledge bay‘ah (a pledge of allegiance) at his hands to go to Maulana Thanwi, saying, “He is the elder of our group.” He also said, “This useless one greatly admires Maulana, and regards respecting and honouring him to be extremely essential and important. In front of his abilities and perfections, my position is not even similar to that of a baby child before Plato.” Maulana Madani expressed that he was convinced that ‘Maulana Thanwi was certainly a reviver of Deen, who served Deen at a time when there was great need for such service’. A certain guest of Maulana Madani, commenting on these different viewpoints, spoke ill of Maulana Thanwi. Maulana Madani became enraged and admonished him in a harsh tone, “You keep contact with me, yet you speak ill of my Elders.” He then instructed his attendant, “Take this man’s bedding away, he has no permission to stay by me.”

Maulana Ashraf Ali Thanwi had at the same time commented on Maulana Husain Ahmad Madani in the following words:

141 Aap Beeti v.6.

“Maulana Husain Ahmad is a man of an extremely honourable nature. In spite of political differences between me and him, no word was ever heard uttered by him which exceeded the bounds.” He also praised the courage, sincerity, humility and spiritual rank of Maulana Husain Ahmad.

Munshi Noorul Hasan, a disciple of Maulana Thanwi, once felt very hurt when a member of their political party commented that Maulana Madani cannot be a wali (pious saint). He resigned from that organization and later went to Thanabowan, where he met Bhai Sulaiman, a close attendant of Maulana Thanwi, to whom he mentioned this incident. Bhai Sulaiman sarcastically commented, “If Hadhrat Madani is a wali in your opinion, then Shaytan ought to also be a wali.” Shocked on hearing this comment, Mushi Noorul Hasan, asked permission to relate this comment the next day to Maulana Thanwi, which Bhai Sulaiman happily consented to. In the gathering of Maulana Thanwi the next morning, Maulana, while commenting on a letter he had just received, explained that his example was like that of a small utensil of water, which cannot bear even a little impurity, while the example of Maulana Madani was like a sea which can tolerate anything. Hearing this, Noorul Hasan queried, “Hadhrat, you regard yourself to be a small utensil and Maulana Madani the sea, whereas Bhai Sulaiman is saying this and that about him,” and he related the entire incident which had transpired. After investigating the matter properly, Maulana Thanwi asked another attendant of his to grab hold of Bhai Sulaiman by the ears and remove

him from the Khanqah. He then directed, “As of today, my connection with you is over. There is no permission for you to speak to me, to write to me or to be present in my majlis.”

Bhai Sulaiman was forced to leave, and became extremely worried and perturbed at this turn of events. After a while, he managed to get a letter delivered to Maulana in which he requested pardon. Maulana replied, “Ask forgiveness from that person whom you had spoken ill of, and bring a letter from him stating that he has forgiven you. Thereafter, I will decide what to do.” After explaining his plight and situation to Maulana Madani, the latter readily forgave him and wrote a letter to Maulana Thanwi, requesting Maulana to also forgive him. Maulana Thanwi required from him another letter in which the entire incident should be written out, at the end of which Maulana should write that he has forgiven Sulaiman, so as to make sure that the full story had been narrated to Maulana Madani. Maulana willingly obliged. Bhai Sulaiman was thereafter permitted to return to the khanqah, but was only given permission to speak to Maulana after a long while.

Maulana Khalil Ahmad Saharanpuri and Maulana Yahya Kandhlawi had different views in certain rulings. When people would ask Maulana Khalil Ahmad the ruling, he would say, “According to me, this is the ruling, but according to Maulana Yahya, it is so. Go and find out from him and if he permits, practice on his ruling.”¹⁴²

142 Takmilah Al-I'tidaal and Hudud-Ikhtilaaf.

Maulana Ashraf Ali Thanwi had written:

I have established a system called Tarjeehur-Raajih, so that if anyone notices any mistake in any of my writings, he should make me aware of it. If I become convinced of my mistake, I will publicly withdraw. Hence, wherever I had committed such errors, I have openly and willingly admitted so (and publicized that admission). Where I was not convinced of having erred, I have also quoted the views of others on the issue, so that whoever wishes may accept whichever version he prefers. I have always felt that it is not correct to insist on the correctness of one's own view. This is as a result of what we had learnt from Maulana Ya'qub Sahib (Nanotwi).¹⁴³

Regarding the above, there were a few matters in which the Ulama of Deoband were very particular about:

1) Never did they allow such issues to become means for dividing their hearts, or for allowing disrespect and contempt to crop up within them for those whom they differed with. They would never harbour evil thoughts regarding them, nor backbite or slander them. In fact, they would praise them, publicize their good qualities and would severely reprimand any person who dared hurl abuses at them.

2) They would never scorn at the followers of those who differed with them, and would not make it their objective to win over to their side the followers of those whom they differed with.

143 Aap Beeti v.6.

- 3) They would never regard their views as infallible and their opinions as final, but were always conscious that they may be mistaken and those with whom they differed might also possibly be correct. Therefore, they were always ready to reconsider their views and publicly retract if they realized their mistake.
- 4) They would never shy away from presenting their own research and findings in the matter at hand, on condition they were capable and knowledgeable regarding that aspect. They would not hypocritically remain quiet, despite having sometimes reached a conclusion which differed from others after thorough study and deep thought, merely out of consideration for the feelings of others, or just to please others like friends, family, or colleagues, etc, so as to avoid ikhtilaaf.
- 5) Differing with one's teachers and even Shaykh in subsidiary matters were not looked down upon as pride or disrespect, on condition it was done respectfully, humbly and with sincerity. Such occurrences were common between our Ulama, like the differences of Maulana Rashid Ahmad Gangohi with Haji Imdaadullah, Maulana Ashraf Ali Thanwi with Shaykhul Hind, and Mufti Muhammad Shafi' Uthmaani with Maulana Thanwi. Besides the above, they were imbued with many other qualities. For the sake of brevity, we have mentioned only a few by way of example.

FIVE UNIQUE QUALITIES OF THE ULAMA OF DEOBAND

Mufti Mahmud Hasan Gangohi  had written:

The Deobandi school of thought consists of five things, (which every one of its graduates should make binding upon himself);

- 1) To instil in the heart the special burning love of Allah.
- 2) To believe in pure Tawhid (the oneness of Allah) and to refrain from all practices of shirk, innovations and customs.
- 3) To possess such love for Rasulullah  which surpasses the love one has for all creation.
- 4) To bring every facet of one's life in accordance to the Sunnah of Rasulullah .
- 5) To devote oneself to the propagation and spread of Deen.¹⁴⁴

OBSERVATIONS OF SENIOR ULAMA WORLDWIDE

Shaykh Abdul-Fattah Abu Ghuddah (A famed Syrian Hanafi scholar and researcher-author and annotator of numerous works, researcher and publisher of many rare manuscripts):

It was my lifelong wish and dream to visit this centre of knowledge. Praise be to Allah who has today honoured me with visiting and viewing the Darul Uloom, thereby ful-

144 Maslak Ulama Deoband aur Hubbe Rasul .

filling this old dream of mine. What I have seen today is far beyond the expectations I had and what I had heard regarding it. The Noor (celestial light) of knowledge emanates from every inch of this blessed institute, wherein the Ahaadith of Rasulullah ﷺ are taught and the laws of Deen and Shari'ah are explained and elucidated upon in a unique, systematic, methodological and intellectually-enhancing high minded manner from which shines forth the spiritual effulgence of the pious and the vestiges and effects of the Ulama and researchers,... It is the mere favour of Allah that I have had the honour of listening to part of the Hadith lesson regarding Banu Salimah (who desired to shift closer to Al-Masjidun Nabawi) conducted by Shaykh Muhaddith Sayyid Fakhrud-Deen Ahmad Muradabaadi who delivered it in Arabic out of consideration for this humble servant, which seemed to be a collection of shining pearls and bright stars...

While mentioning the splendid services of Deen offered by the venerable scholars of this blessed institute, I wish to express one of our desires, or rather if I take the courage to say: I am demanding one of our rights which is this, that the Ulama should translate their rare findings, unique research and monumental masterpieces, which were products of their unique intellects, into Arabic, which should then be widely distributed in the Arab world thereby tremendously benefiting our Arab Ulama. The reason why this obligation should get first priority is that when one studies the books of these research scholars of India, one finds such unique research which apart from being based on profound knowledge and deep study, is

also powered by piety, righteousness and spirituality. Since the Ulama of India not only fully possess the qualities of piety, righteousness, spirituality and profound knowledge, but are in fact the perfect examples and true inheritors of the Salaf Saaliheen (the righteous and pious predecessors), therefore, their works are inundated with benefit. “This is the favour of Allah which he bestows to whom He wishes.” (Qur’aan)

In fact, you’ll find in some of their books those aspects of knowledge which is not found even in the works of the great Ulama, Mufasssirin, Muhaddithin and Hukamaa etc. of former times. But, with remorse and regret, we are forced to say that most of these rare literary masterpieces are in the Urdu language which is certainly the common Islamic language of India. But it is clear that it does not hold the rank which Arabic does, due to Arabic being so universally used and due to it being the special language of Islamic knowledge. For this reason, if these priceless researches and findings, which are the exclusive accomplishments of our Indian Ulama, are kept bound within the Urdu language (and not translated into Arabic), I fear that we, the Arabs, will really be deprived of a lot, which will be unfair upon us on your part, and will be of great detriment to ilm and Deen.¹⁴⁵

He also wrote:

145 Condensed from Tareekh Darul Uloom Deoband v.1 pg.374-378.

The great madrasah of Deoband is (like) a radiant sun that has illuminated various parts of India. It revived the Prophetic way (sunnah) academically, practically and in terms of sulook, and it removed the darkness of innovation (bid'ah), which had amassed in those lands for a lengthy time. It stripped the pools of knowledge and shari'ah from all that which was alien to them in the same way that it stripped the sulook of the Sufis from new customs - such as sima' and stringed instruments and their like - of the gatherings of bid'ah that were prevalent in India in those days. It replaced those innovations with the clear and radiant sunnah - in terms of teaching and studying, suluk and propagation - until it (the madrasah) became a powerful, great and authentic source of light from which came droves of Allah-fearing (Rabbaniyyin) Ulama, who combined the excellence of knowledge and action (amal), while adhering to the sunnah and eliminating bid'ah.¹⁴⁶

Shaykh Muhammad Mahroos Al-Azmi Al-Mudarris of Baghdad (a Hanafi scholar, teacher and author of valuable works):

Today, for me, is a special day of my life. No day of my life can equal it, except the day I entered the holy Ka'bah. Al-hamdulillah, I entered the Ka'bah three times. On the first occasion, I was overcome with an amazing sensation which is not possible for man to explain or interpret. Today, I have entered your institute. Had it not been for the holiness of the house of Allah which is the purest land on earth, I would have said that my happiness today is like my happiness on that day.

146 Taraajim Sittah min Fuqaha'il Aalamil Islami.

However, the Ka’bah has a holiness of its own. The fame of your institute has spread throughout the world, and has found mention in all the lands. By Allah, he who gave it the name ‘Azhar of India’ has been unfair to it. It is more appropriate to compare Azhar to it, and confer Azhar with the title ‘Deoband of the Arab lands’. I myself had studied at Azhar.¹⁴⁷

Shaykh Muhammad Hasan Hitu of Kuwait (a Shafiee scholar who is famously known for his contributions to Usoolul Fiqh):

The position of your institute is not hidden from anyone who has the slightest connection with the knowledge of Islamic Shari’ah, not in the past and not at present either. This institute’s fame and mention has become widespread, and has reached all lands and people. By Allah, and Allah is my witness, tears flow from my eyes when I see you **sitting on the carpeted floors in front of the Ulama and Mashaayikh, just as the Salaf would sit.** It is this (the humility of their sitting posture) which produced great Ulama. When we began sitting on chairs and stands, we emerged from our universities ignorant.¹⁴⁸

Shaykh Muhammad Fahhaam of Egypt (who at one time occupied the position of Shaykhul Azhar):

For a long time, I had been desirous of seeing Darul Uloom Deoband. This desire of mine increased day by day. I had

147 Darul Uloom Deoband (Arabic) pg.361.

148 Darul Uloom Deoband pg.362.

actually made dua to Allah that the time of my death should not arrive before I get the chance to witness Darul Uloom. Alhamdu lillah, my desire has been fulfilled, and I will never forget this experience. What I have seen here with my own eyes was far superior to that which I had heard regarding it... This Darul Uloom is a fortified fort from amongst the forts of Islam.¹⁴⁹

Shaykh Abdul-Qadir of Halb (Aleppo) Syria (former head of the Deeni institutions in Halb) said in 1345 AH in Saharanpur:

The academic potential and abilities that the Ulama here possess are not found in the Ulama graduating from our Madaaris. Therefore, I have come to observe the system of education implemented here.¹⁵⁰

Shaykh Muhammad al-Hasan ibn Ahmad al-Khadim, (one of the most senior Ulama of Mauritania, a master in every field of the Islamic sciences, and a senior Sufi shaykh who is very strict in following the Sunnah), when being gifted with Bazlul Majhud and being informed about the author, said:

The Ulama of India are ajeeb (wonderful and amazing), they are very strong Sunnis in their aqidah (creed).¹⁵¹

Shaykh Abdullah ibn Subayyil (former imaam of the Haram of Makkah Mukarramah):

An Aalim who had graduated at Deoband was once invit-

149 Tareekh Darul Uloom Deoband v.1 pg.415.

150 A Gift to the Ulama, quoting from Maqaalaat-e-Tirmizi.

151 Pearls of the Elders.

ed by Shaykh Abdullah ibn Subayyil r, the old Imaam of the Haram of Makkah Mukarramah, for a meal. Two Arab Ulama of Riyadh also were present, and they introduced themselves to one another. When the Aalim mentioned that he happened to be a graduate of Deoband, the other two visitors took offence and started off on a tangent, criticizing all the Ulama and Muslims of India of being mushrik (polytheists), grave-worshippers, muftadi' (innovators), etc. Shaykh Abdullah ibn Subayyil enquired from them whether they had ever been to India. They replied in the negative. He commented, "I have visited India. I have been with these people, and have scrutinized them inside out. They are 100% staunch Muwahhids whose belief is 100% correct. And in the matter of the love of Rasulullah ﷺ and his Sunnah, they surpass us by far." Remember that he himself was a Salafi, although not an extremist. He then said, "The Ulama of Deoband are serving at least 50% of the Ummah in Deen."¹⁵²

Shaykh Muhammad Awwaamah (A famous Syrian Hanafi Muhaddith who resides in Madinah Munawwarah):

I wish to say a few words regarding this great Imaam (Maulana Qasim Nanotwi) who Allah sent to the world in this latter era out to His kindness and as a bounty upon us, as an evidence and proof for us in these latter days, and as a reminder and reminiscence of the great individuals who passed in the early eras. I regard this great man as a great

¹⁵² Narrated by Maulana Abdul Hamid Ishaq, principal of Darul Uloom Azaadville.

role-model from amongst our Ulama and Elders (all of whom were rightly guided and upon goodness), specifically with regards to the Ikhlāas (sincerity) in his actions. We can understand from his example how Ikhlāas brings in its wake amazing outcomes. This man witnessed the fitnah of the British who colonized India and practically enslaved its inhabitants. He made abundant dua to Allah to guide him towards such good by which the Muslims could be saved.

It was Allah's will to honour him with a dream, in which he saw Rasulullah ﷺ instructing him to establish a Madrasah for the imparting of Shar'i knowledge... It started with one teacher and one student. It continued progressing, until now when more than 150 years have passed. For years, I have been trying to find out from the Ulama of India or Pakistan an approximate figure of the branches of Darul Uloom Deoband (around the world). Once, a senior Aalim from Karachi (Shaykh Muhammad Ameen Harwali) visited me, who is the principal of a huge Madrasah in Karachi. I posed this question to him. He said to me, "In Karachi alone, Darul Uloom Deoband has more than 30 000 branches." Even if this is regarded as an exaggeration, whereas that Aalim is a truthful person, if we assume the number to be only half of his claim, the number of branches will number at least 15 000. One of the Ulama who is personally involved in the running of 'Wifaaqul-Madaaris' in Pakistan said to me in response to this very question, "I have no idea of the number of branches. All I can tell you is that the students of (the Madaaris affiliated to) 'Wifaaqul-Madaaris' in Pakistan alone, whose names are

recorded in our registers, number 1 700 000.” This is the fruits of a single teacher and student. In actual fact, it is the fruits of Ikhlāas... May Allah have mercy on him and reward him on behalf of the Muslim Ummah with the best of rewards.¹⁵³

Testimony of an Iraqi scholar: Mufti Muhammad Taqi Uthmaani has written regarding his journey to Baghdad:

Baghdad is that city which for centuries had been at the centre of the Islamic world. The mere sight of this city reminds one of the glorious days of the Abbaasi khilaafat, where the knowledge of Deen and various sciences was at its height. Upon reaching Baghdad, I enquired whether there were any madaaris present in which Islamic knowledge is imparted (in accordance with the ways of the pious predecessors). I was informed that all such madaaris had now been converted into schools and universities. Now, the knowledge of Deen can only be attained from university faculties, such places wherein Islam is taught as mere theory, similar to ancient philosophy (falsafah). No sign of Islam can be seen in the lives of the students or in the teachers. Forget being religious scholars, on seeing their appearance, one wonders if they are even Muslim. This is just like how orientalist study Islam today, in the universities of America, Canada and Europe, where they too study Hadith, Fiqh and Tafsir. If you read their books and articles, you will come across the names of such books which

153 2nd conference of ‘Al-Mu’tamar Al-Ilmi Al-Islami’ held in Azaadville 1425-2014.

many of our Ulama have never even heard about. It seems as if great research (tahqeeq) is being made. But alas! In spite of swimming in the ocean of Islamic knowledge from morning to evening, they return dry as a bone. No effect of what they so rigorously study can be seen in their lives. The soul of this knowledge has been destroyed.

Thereafter, Mufti Taqi asked if they could at least direct him to an aalim of the old school of thought, so that he could present himself at his service. He was directed to a masjid close to the tomb of Shaykh Abdul-Qaadir Jilani, in which was a maktab. Here he met an old pious-looking man, surrounded by kitaabs. His name was Shaykh Muhammad Abdul-Karim Al-Mudarris. His face which was like a rose was adorned with a permanent smile. His innocent and informal nature could be discerned through his speech, and he was free from any form of formality, pretence and ostentation. He writes:

Instead of choosing to acquire a degree in Islamic studies at a modern university, he preferred to study Deeni knowledge under the tutelage of expert Asaatizah and Shuyukh in the old traditional system of study in accordance with the ways of the pious predecessors. Few people in this modern age of 'doctorates' and 'masters' recognize the value of such Ulama. However, the truth of the matter is that the fragrance of true knowledge and the aroma of the Sunnah and Shari'ah can be sensed in the presence of these people who have chosen to sit on simple mats. These treasures are generally not found in the tall impressive buildings of the universities and in their lavish luxurious environments.

Mufti Sahib described his meeting with him in the following words:

On seeing him, I felt that I was in the presence of a pious Allah-fearing aalim. He was one of those people who had studied Ilm by sitting on simple mats, dressing in coarse clothing and eating coarse food. By the grace of Allah, the light of the knowledge of shari‘ah could be discerned on his forehead. While sitting for a short while in his presence, I felt as if I was in a garden of Jannah.

After making salaam, he enquired regarding my name and the place from which I had come. He also asked about the condition of the madaaris of our country, its syllabus and the manner in which the kitabs (books) are taught. Tears flowed from his eyes as I mentioned the names of the kitabs found in the Dars-Nizami (syllabus) (such as Kaafiyah, Sharh Jaami, Sharh Tahzeeb, Nurul-Anwaar and At-Tawdeeh). He asked, “Are these kitabs still being taught!?” I replied in the affirmative. He said:

Never ever leave and abandon such a syllabus. It is such books which create high levels of capabilities within the students. In our country, these books are no longer taught. We have seen the harmful and evil effects of leaving such a syllabus with our very own eyes...Today, we have been deprived of even hearing the names of these kitabs. Today, just by hearing the names of these kitabs, I feel like crying. These kitabs create Ahlullah (Allah-conscious men), they create true Muslims. In our country, these books are no longer taught. I beg you to convey this message and advice

of mine to the Ulama and the masses of your country that, for the sake of Allah ﷻ, they should bear everything but should never allow the destruction of such madaaris!!!

The enemies of Islam are fully conscious of the fact that as long as these simple Maulana's, sitting on simple mats are present in society, they cannot remove imaan from the hearts of the Muslims. Therefore, the enemies of Islam are making all out efforts to remove these madaaris.¹⁵⁴

EFFECTS UNDERSTOOD BY THE ENEMIES

After the division of Pakistan, many of the influential people of the country were gathered to discuss the way forward. At this juncture Sayed Husayn, who was at that time the chief engineer of Pakistan, narrated his personal experience. He explained:

Before the division of Pakistan I undertook a journey to America. While taking rest at a hotel lounge, two high- ranking Americans entered and sat nearby. During their light-hearted discussion that followed, I was surprised to hear them discuss the following topic:

American A: Why does religion influence the lives of the locals of Hindustan so greatly, so much so that such influence is not even found in the Islamic countries of the Middle East?

American B: The reason most probably, is that the Middle

154 Translated and condensed from 'Islaahi Khutubaat' v.7 pg.92-94. A few additions have been added from 'Jahane-Dida' pg.22-23.

East lies close to Europe and has thus, due to continuous intermingling with Europeans, taken to their ways and accepted their culture.

American A: No, that cannot be! Undivided India remained under British dominance and rule for almost a century, yet the conquering nation was still unable to separate the locals from the clutches of their religion.

American B: Perhaps it is due to the fact that Hindustan is a poor country and its poverty has prevented western civilization taking root.

American A: Rather, experience shows that attracting poor people is much easier. I have pondered over this matter for a very long time. As far as I understand, one of the main causes for religion controlling the masses of that country is due to an institute known as Deoband. Through their writings and lectures, they have and continue spreading the teachings of their religion, thus ensuring that religion remains alive in those far away regions.

Dr. P. Hardy, an orientalist and Islamic lecturer in the London University once admitted:

The Islam which we had read about in books and that Islam which the Prophet of Islam had presented (to the world) in the first century of Islam, the truth of the matter is that we have found that Islam alive in Deoband and amongst the Ulama of Deoband.¹⁵⁵

155 Tarikh Darul Uloom Deoband v.1 pg.361.

ACCEPTANCE

Pir Zul-Fiqar says:

Allah ﷻ has granted this weak servant the ability to travel to more than 40 countries in connection with Deen. This servant has been to a place where there is six months day and six months night, he has been to Siberia where one can only see snow and howling winds - we even performed salah on the snow- , he has seen the place referred to as the end of the world. The government has written this there since during the month of June, there is one day in which approximately 100000 tourists gather to see a spectacular sight. The sun comes close to the ocean water ready to set, when instead of setting, it rises again. For this reason, scientists refer to it as the end of the world. This servant has seen the jungles of Africa and the cities of America. Wherever this weak one went, in urban areas or rural areas, on the tops of mountains or deep down in valleys, I have seen some spiritual son of Darul Uloom Deoband doing some effort of Deen. Darul Uloom Deoband has attained so much of acceptance.¹⁵⁶

CONCLUSION

Qari Muhammad Tayyib had written that the Ulama of Deoband have been blessed with four rivers: (1) Correct imaan and established beliefs (2) A life style according to the Sunnah (3) Ihsaan, the spirit of Islam (4) Spreading the above mentioned three points (which are all extracted from Hadith-Jibreel) to

156 Khutubaat-e-Faqir.

the four corners of the world.¹⁵⁷

In short, the Ulama of Deoband have been chosen as the protectors of every aspect of Allah ﷻ's Deen in the recent past. May Allah ﷻ bless us with the ability to follow their footsteps and accomplish their mission of bringing Islam alive in the entire world! Aameen.

SHAJARATUN TAYYIBAH-A GOLDEN CHAIN

عن مكحول عن حدثه عن معاوية بن أبي سفيان أنه قال وهو يخاطب الناس
على المنبر سمعت رسول الله صلى الله عليه وسلم يقول : يا أيها الناس إنما العلم
بالتعلم والفقہ بالفقه ومن يرد الله به خيرا يفقهه في الدين وإنما يخشى الله من
عباده العلماء ولن تزال أمتي على الحق ظاهرين على الناس لا يباليون من خالفهم
حتى يأتي أمر الله وهم كارهون

(رواه والطبراني في مسند الشاميين وابن عساكر وأبو نعيم وذكره البخاري في صحيحه

تعليقا . قال الهيثمي وفيه رجل لم يسم وعتبة بن أبي حكيم وثقه أبو حاتم وأبو زرعة وابن حبان وضعفه
جماعة-مجمع الزوائد وقال الحافظ ابن حجر إسناده حسن إلا أن فيه مبهما اعتضد بمحيته من وجه آخر
وروى البزار نحوه من حديث ابن مسعود موقوفا (ورجاله موثقون كما قال الهيثمي) ورواه أبو نعيم الأصبهاني
مرفوعا وفي الباب عن أبي الدرداء وغيره... والمعنى ليس العلم المعتبر إلا المأخوذ من الأنبياء وورثتهم على
سبيل التعلم-فتح الباري)

عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ إِنَّ هَذَا الْعِلْمَ دِينٌ فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ
(رواه مسلم)

Islam and its correct understanding has been passed on from one generation to the next, originating from Rasulullah ﷺ,

157 Ulama Deoband ka Dini Rukh aur Maslaki Mizaaj pg.190.

upto the present times. Rasulullah ﷺ said, “Trustworthy people of every succeeding generation will carry this knowledge (from the preceding generation).” (Bayhaqi, Tahawi, Bazaar, etc.) Rasulullah ﷺ also said, “O people! Certainly, (true) knowledge can only be gained by learning it (from true Ulama), and fiqh-the understanding of Deen- can only be gained by seeking it (from true Fuqaha).” (Tabraani, Ibn Asaakir, Abu Nuaim) It is of utmost importance for one to be cautious when choosing a teacher, and seek reliable scholars who had learnt their Deen from reliable scholars in a chain linking up to Rasulullah ﷺ. Alhamdulillah, the Ulama of Deoband have received their Deen from such chains. Hereunder, we have endeavoured to trace a few of the significant chains from which the Elders of Deoband had received knowledge, such chains which were not merely based on ijaazah, but on actual ta’leem and ta’allum (learning and teaching). We have sufficed on mentioning just single chains in the most important branches of Islamic knowledge.

SANAD OF HADITH (SAHIH BUKHARI)

1. Maulana Muhammad Qasim Nanotwi (1248-1297) and Maulana Rashid Ahmad Gangohi (1244-1323)
2. Shah Abdul-Ghani Mujaddidi (1235-1296)
3. Shah Muhammad Ishaq Dehlawi (1197-1262)
4. His grandfather Shah Abdul-Aziz Dehlawi (1159-1239)
5. His father Shah Waliyyullah Muhaddith Dehlawi (1114-1174)
6. Shaykh Abu Taahir Muhammad ibn Ibraahim Kurdi (1081-

1163)

7. his father Shaykh Ibraahim Kurdi Kauraani (1025-1101)
8. Shaykh Ahmad ibn Muhammad Qushaashi (991-1071)
9. Shaykh Ahmad ibn Ali Shinnaawi (975-1028)
10. Shaykh Shamsuddin Muhammad ibn Ahmad Ramali (919-1004)
11. Shaykhul-Islam Zainuddeen Zakariyyah Ansari (823-926)
12. Shaykh Hafiz Shihaabud-Deen Ahmad ibn Hajar Asqalaani, author of Fathul-Baari (773-852)
13. Shaykh Abu Ishaq Zaynud-Deen Ibraahim Tanookhi (709-800)
14. Shaykh Abul-Abbaas Ahmad ibn Abi Taalib Hajjaar (Around 622-730)
15. Shaykh Siraajud-Deen Husayn ibn Mubaarak Zabeedi (544/5-631)
16. Shaykh Abul-Waqt Abdul-Awwal ibn Isa Sijzi (458-553)
17. Abdul-Rahmaan ibn Muzaffar Dawoodi (374-467)
18. Abu Muhammad Abdullah ibn Ahmad ibn Hammuyah Sarakhsi (293-381)
19. Abu Abdullah Muhammad ibn Yusuf ibn Matar Firabri (231-320)
20. Imaam Abu Abdullah Muhammad ibn Ismaa'eel Bukhari (194-256)

The Musnid of his era, Shaykh Abdul-Hayy Kattani, commenting on this chain of narrators starting from Shah Abdul-Ghani Mujaddidi upto Shah Waliullah, wrote:

From the asaaneed I possess, there is no sanad more enjoyable to me, nor any sanad more revered, than this sanad, because the men of this chain were all Imaams (leaders) in

Deen and Du'aat (inviters) towards the straight perfect path (Siraat-Mustaqeem).¹⁵⁸

Referring to this very chain from Shaykh Abdul-Ghani through Shah Waliullah to Haafiz Ibn Hajar, he states:

There is no chain from the chains of the latter-day scholars which is more reliable and authentic than this chain. Along with its uluw (loftiness due to there being a lesser amount of narrators compared to many other such chains¹⁵⁹), this chain comprises of such people who were the Imaams (Islamic Leaders) of their eras and their cities, who were the Aqtaab (leading personalities) of uplifting the Sunnah, who were men of knowledge and practice. It is for this reason that when I intend to narrate, I narrate from my father from Shaykh Abdul-Ghani from his chain and I feel as if I am saying, with relation to our times and to this latter era, that Maalik has narrated to me from Naafi' from Ibn Umar  (i.e. when narrating through this chain, I feel as if I am narrating through the golden chain of this era). Through this chain, I experience such sweetness (a sense of joy) and perceive for it such acceptance and grandeur before which even the vigor of youth sighs in admiration and in front of which the force of those who possess shallow knowledge which they blabble and chatter about suddenly comes to a humble halt. May Allah raise me up in their group and include me with them in the company of the earlier group viz. the former predecessors.¹⁶⁰

158 Fihrisul-Fahaaris wal Athbaat pg.179.

159 However, other such chains can be found which contain less narrators than this one as well.

160 Fihrisul-Fahaaris wal Athbaat pg.760-761.

SANAD OF FIQH

1. Maulana Muhammad Qasim Nanotwi (1248-1297) and Maulana Rashid Ahmad Gangohi (1244-1323)
2. Maulana Mamluk Ali Nanotwi (1204-1267)
3. Maulana Rasheedud-Deen Dehlawi (?-1243)
4. Shah Abdul-Aziz Dehlawi (1159-1239)
and
1. Maulana Muhammad Qasim Nanotwi (1248-1297) and Maulana Rashid Ahmad Gangohi (1244-1323)
2. Maulana Sadrud-Deen Dehlawi (1204-1285)
3. Shah Abdul-Aziz Dehlawi (1159-1239)
4. His father Shah Walyyiullah Muhaddith Dehlawi (1114-1174)
5. His father Shah Abdur-Rahim Dehlawi (1054-1131)
6. Qaadhi Meer Muhammad Zaahid Harawi Hanafi (?-1101)
7. His father Qaadhi Muhammad Aslam (-1061)
8. Mulla Muhammad Faadhil Badakhshi Hanafi (?-1051)
9. Mulla Yusuf Kawsaj (?)
10. Mulla Habeebullah Mirza Jan Sheerazi Shafi'ee(?-944) and others
11. Mulla Jalaal Muhammad ibn As'ad Dawwaani Shaafi'ee (828-908) and his student Jamaalud-Deen Mahmood Sheerazi (?-932)
12. Mulla Jalaal's father Sa'dud-Deen As'ad (?)
13. Allamah Meer Sayyid Sharif Jurjaani Hanafi (740-816)
14. Akmalud-Deen Muhammad ibn Mahmood Baabarti, author of Al-Inaayah (After 710-786)
15. Qiwaamud-Deen Muhammad Kaaki, author of Mi'raajud-Diraayah (?-749)

16. Husaamud-Deen Husain Saghnaaqi, author of An-Nihaayah (?-711 or 714), and Alaaud-Deen Abdul-Aziz Bukhaari (?-730)
17. Hafizud-Deenil -Kabir Muhammad ibn Muhammad ibn Nasr Bukhari (615-693)
18. Muhammad ibn Abdis-Sattar Kurduri (599-642)
19. Ali ibn Abi Bakr Murgheenani, author of Al-Hidaayah (511-593)

from

20. As-Sadr Ash-Shaheed Husaamud-Deen Umar ibn Abdil Aziz (483-536)
21. His father Burhaanul-A'immah Abdul-Aziz ibn Umar ibn Mazah
22. Shamsul-A'immah Sarakhsi (400-483), author of Al-Mabsoot
and
20. Najmud-Deen Abu Hafs Umar ibn Muhammad Nasafi (461-537) and Ahmad ibn Umar Nasafi (his son) who narrates from his father
21. Sadrul-Islam Abul-Yusr Muhammad ibn Muhammad Bazdawi (421-493) and Fakhrul Islam Ali ibn Muhammad Bazdawi (Around 400-482), author of book known as Usoolul Bazdawi, (brothers)
22. Shamsul-A'immah Muhammad ibn Ahmad Sarakhsi (400-483), author of Al-Mabsoot
23. Shamsul-A'immah Abdul-Aziz Halwaanee (?-448)
24. Abu Ali Husain ibn Khidhar Nasafi (About 344-424)
25. Abu Bakr Muhammad ibnul Fadhl Kammaari Bukhari (?-371 or 381)
26. Abdullah ibn Muhammad Sabazmuni (258-340)

27. Abu Hafs As-Sagheer Muhammad ibn Ahmad ibn Hafs (264)

28. His father Abu Hafs Al-Kabir (217)

29. Muhammad ibnul Hasan Shaybaani (132-189)

and

20. Najmud-Deen Abu Hafs Umar ibn Muhammad Nasafi (461-537) and Al-Majd Ahmad ibn Umar Nasafi (his son) (507-552) who narrates from his father

21. Sadrul-Islam Abul-Yusr Muhammad ibn Muhammad Bazdawi (421-493)

22. Ismail ibn Abdis-Saadiq Bazdawi (494)

23. The great-grandfather of Sadrul-Islam, Abdul Karim Bazdawi (?-390)

24. Abu Mansur Muhammad Maaturidi (?-333)

25. Abu Bakr Ahmad ibn Ishaq Jawzjaani (?)

26. Abu Sulaiman Moosa ibn Sulaiman Jawzjaani (?-after 200 above the age of 80)

27. Muhammad ibnul Hasan Shaybaani (132-189)

and

20. Najmud-Deen Abu Hafs Umar Nasafi (461-537) and Al-Majd Ahmad ibn Umar Nasafi (his son) (507-552) who narrates from his father

21. Sadrul-Islam Muhammad Bazdawi (421-493)

22. Abu Ya'qub Yusuf ibn Mansur ibn Ibrahim Sayyari (?)

23. Abu Ishaq Muhammad ibn Mansur Nauqadi (434)

24. Abu Jafar Muhammad ibn Abdillah Hindawaani (300-362)

25. Abul Qasim Ahmad ibn Ismah Saffaar (approx.239 -326 or 336)

26. Naseer ibn Yahya (?-268)
 27. Muhmmad ibn Sima'ah (130-233)
 28. Al-Qadhi Abu Yusuf (113-182)
- from
29. Al-Imaamul-A'zam Abu Hanifah Nu'maan ibn Thaabit Kufi (80-150)
 30. Hammad ibn Abi Sulaiman (-120)
 31. Ibrahim ibn Yazid Nakha'ee (-95)
 32. Alqamah ibn Qays (-62), Aswad ibn Yazid (-75)
 33. Abdullah ibn Mas'ood Sahaabi
 34. Rahmatullil-Aalameen Khatamun-Nabiyyeen Sayyidul-Ulama wal Fuqaha wal Ambiyaa wal Mursaleen Muhammad Rasu-lullah ﷺ

And

29. Al-Imaamul-A'zam Abu Hanifah Nu'maan ibn Thaabit Kufi (80-150)
30. Hammad ibn Abi Sulaiman (-120)
31. Ibrahim ibn Yazid Nakha'ee (46-95 or 96)
32. Abu Abdullah Abdur-Rahman Sulami (?-74)
33. Ali ibn Abi Taalib (-40)
34. Rahmatullil-Aalameen Khatamun-Nabiyyeen Sayyidul-Ulama wal Fuqaha wal Ambiyaa wal Mursaleen Muhammad Rasu-lullah ﷺ

SANAD OF ILMUL KALAAM

1. Maulana Muhammad Qasim Nanotwi (1248-1297) and Maulana Rashid Ahmad Gangohi (1244-1323)
2. Maulana Mamluk Ali Nanotwi (1204-1267)
3. Maulana Rasheedud-Deen Dehlawi (?-1243)

4. Shah Abdul-Aziz Dehlawi (1159-1239)
and
1. Maulana Muhammad Qasim Nanotwi (1248-1297) and
Maulana Rashid Ahmad Gangohi (1244-1323)
2. Maulana Sadrud-Deen Dehlawi (1204-1285)
3. Shah Abdul-Aziz Dehlawi (1159-1239)
4. His father Shah Waliyyullah Muhaddith Dehlawi (1114-
1174)
5. His father Shah Abdur-Rahim Dehlawi (1054-1131)
6. Qaadhi Meer Muhammad Zaahid Harawi Hanafi (?-1101)
7. His father Qaadhi Muhammad Aslam (-1061)
8. Mulla Muhammad Faadhil Badakhshi Hanafi (?-1051)
9. Mulla Yusuf Kawsaj (?)
10. Mulla Habeebullah Mirza Jan Sheerazi Shafi'ee (?-944)
11. Mulla Jalaal Muhammad ibn As'ad Dawwaani Shaafi'ee
(son), author of Sharhul Aqaaidil Adhudiyyah (828-908)
and his student Jamaalud-Deen Mahmood Sheerazi (?-
932)
12. Mulla Jalaal's father Sa'dud-Deen As'ad (?)
13. Allamah Meer Sayyid Sharif Jurjaani Hanafi (740-816),
author of Sharhul Mawaaqif and Allamah Sa'dud-Deen
Taftaazaani Hanafi (722-792), author of Sharhul Aqaaidin
Nasafiyyah and Al-Maqaasid.
14. Allamah Meer Sayyid Sharif Jurjaani from Mubaarak Shah
Mantiqi (?) (freed slave of Qutbud-Deen Raazi)
15. Mubaarak Shah Mantiqi and Sa'dud-Deen Taftaazaani
Hanafi from Qutbud-Deen Raazi (most probably Shafiee,
according to Al-Fawaaidul Bahiyyah) (692-766)
16. Adhudud-Deen Iyji Shafi'ee, author of Al-Mawaaqif and

Al-Aqaaidul-Adhudiyyah (after 680-756)

from

17. Zaynud-Deen Hinki

18. Naasirud-Deen Baidhaawi Shafi'ee (572-685)

And

17. The students of Taajud-Deen Muhammad ibnul Husain Armawi

18. Taajud-Deen Muhammad ibnul Husain Armawi, author of Al-Haasil (After 573-653 or 655)

19. Ibnul Khateeb Fakhrud-Deen Muhammad ibn Umar Raazi, author of the famous Tafsir Kabir (544-606)

And

17. The students of Siraajud-Deen Mahmood ibn Abi Bakr Armawi

18. Siraajud-Deen Mahmood ibn Abi Bakr Armawi, author of At-Tahseel (594-682)

19. Ibnul Khateeb Fakhrud-Deen Muhammad ibn Umar Raazi, author of the famous At-Tafsirul Kabir (544-606)

From

20. His father, Al-Khateeb Dhiyaaud-Deen Umar ibnul Husain Raazi (?-559)

21. Abul Qaasim Sulaiman ibn Naasir Ansaari (-512)

22. Imaamul Haramain Abul Ma'aali Abdul Malik ibn Abdillah Juwaini (417/9-478)

And

20. Al-Majd Jeely

21. Muhammad ibn Yahya Nayshaburi

22. Abu Haamid Ghazaali, author of the famous Ihya' Ulumid Deen (450-505)

23. Imaamul Haramain Abul Ma'aali Abdul Malik ibn Abdil-lah Juwaini (417/9-478)
 24. Abul Qaasim Abdul-Jabbaar ibn Ali Isfaraaini Al-Iskaaf (?-452)
 25. Al-Ustaaz Abu Ishaq Ibrahim ibn Muhammad Isfaraaini (418)
 26. Abul Hasan Baahili (?-380)
 27. Shaykh Sunnah Imaam Abul Hasan Ali Ash'ari (260/70-324)
- As for the Sanad to Imaam Abu Mansur Muhammad Maturidi, it has already passed in the chain of Fiqh.

SANAD (OR SILSILAH) OF TASAWWUF

1. Maulana Muhammad Qasim Nanotwi (1248-1297) and Maulana Rashid Ahmad Gangohi (1244-1323) and Maulana Ashraf Ali Thanwi (1280-1362)
2. Haji Imdaadullah Muhaajir Makki (1233-1317)
3. Miyanjee Noor Muhammed Jhanjhanawi (1201-1258)
4. Sayyid Shaykh Abdur-Raheem Shaheed Wilaayati (?-1246)
5. Shaykh Abdul-Baari Amrohi (?-1226)
6. His grandfather, Shaykh Abdul-Haadi Amrohi (1084-1190)
7. Sayyid Shaykh Adhudud-Deen Amrohi (1077-1172)
8. Sayyid Shah Muhammed Makki (?)
9. His father, Sayyid Shaykh Muhammadi (1021-1107)
10. Sheikh Muhibullah Illaahabaadi (?-1058)
11. Sheikh Abu Saeed Gangohi (?-1040)
12. Sheikh Nizaamud-Deen Balkhi (?-1036 or 1035)
13. Sheikh Jalaalud-Deen Thaniseri (894-980 or 989)

14. Sheikh Abdul-Qudoos Gangohi (860-944 or 945)
15. Sheikh Muhammed Rudolwi (?-about 898)
16. His father Sheikh Makhdoom Aarif Rudolwi (815-882)
17. His father Sheikh Ahmed Abdul-Haq Rudolwi (?-837)
18. Sheikh Jalaalud-Deen Kabirul-Awliya Paani-Patti (695-765)
19. Sheikh Shamsud-Deen Turk Paani Patti (?-711 or 715)
20. Sayyid Makhdoom Alaaud-Deen Ali Ahmed Saabir Kalyari (592-650 or 690)
21. Sheikh Fareedud-Deen Masood Shakar Ganj (584 or 585 or 609-664 or 668 or 690)
22. Sayyid Khwaja Qutbud-Deen Bakhtiyaar Kaaki (582-633)
23. Sayyid Khwaja Mueenud-Deen Hasan Sijzi Chishti (537-632 or 633 or 636 or 637)
24. Khwaja Uthmaan Harooni Chishti (526-617)
25. Khwaja Hajee Shareef Zindaani (492-584 or 612)
26. Sayyid Khwaja Qutbud-Deen Maudud Chisti (430-527)
27. His father, Sayyid Naasirud-Deen Abu Yusuf Chisti (375-459)
28. His uncle, Sayyid Abu Muhammed Chisti (331-411)
29. Sayyid Abu Ahmed Abdaal Chisti (260-355)
30. Shaykh Abu Ishaq Chishti Shaami (?-329)
31. Shaykh Mumshad Ilw Dinawari (?-298/9)
32. Shaykh Abu Hubaira Basri (167-279 or 287)
33. Shaykh Huzaifa Mar'ashi (?-206/7)
34. Sultan Ibrahim ibn Adham Balkhi (100-161/2)
35. Shaykh Fudhail ibn Iyaadh (105-187)
36. Shaykh Abdul-Waahid ibn Zaid (?-176 or 186)
37. Imaam Hasan Basri (21-110)
38. Ameerul Mumineen Sayyiduna Ali ibn Abi Taalib (-40)

39. Rahmatullil-Aalameen Khatamun-Nabiyyeen Sayyidul
Awliyaa wal Ambiyaa wal Mursaleen Muhammad Rasu-
lullah ﷺ

SANAD OF QIRA'AH

1. Qari Muhammad Tayyib (1315-1403)
2. Qari Abdul-Waheed Illaahabadi (1296-1365)
3. Qari Abdur-Rahman Makki (-1341)
4. His brother Qari Abdullah Makki (-1337)

And

1. Maulana Ashraf Ali Thanwi (1280-1362)
2. Qari Abdullah Makki (-1337)
3. Shaykh Ibrahim Sa'd ibn Ali Misri (-1315)
4. Shaykh Hasan ibn Muhammad Budair (-after 1305)
5. Shaykh Muhammad Mutawalli (1248-1313)
6. Shaykh Sayyid Ahmad Durri Tihami (-1269)
7. Shaykh Ahmad Salamoona (-after 1254)
8. Shaykh Sayyid Ibrahim Ubaidi (-after 1237)
9. Shaykh Abdur-Rahman Ajhori (?-1198) and others
10. Shaykh Ahmad Baqari (1074-1189) and others
11. Shaykh Shamsud-Deen Muhammad Baqari (1018-1111)
12. Shaykh Abdur-Rahman Yamani (975-1050)
13. Shaykh Ahmad ibn Ahmad ibn Abdil Haq Simbaati (Be-
fore 930-999)
14. Shaykh Shahhaazah Yamani (918-981)
15. Shaykh Naasirud-Deen Muhammad Tablaawi (866-966)
and others
16. Shaykhul-Islam Zakariyya Ansaari (823-926)

17. Shaykh Ridhwaan Uqabi (769-852) and Shaykh Abul Qaasim Muhammad Nuwairi (801-857)
18. Shaykh Ibnul Jazri Shamsud-Deen Muhammad Jazri (751-833)
19. Shaykh Abu Muhammad Abdur-Rahman Baghdaadi Misri (702-781) and also Shaykh Ibnul Jazri directly from
20. Shaykh Abu Abdillah Muhammad ibn Makki Swaa'igh (636-725)
21. Shaykh Ali ibn Shujaa' Abbaasi (572-661)
22. Shaykh Abul-Qaasim ibn Fiyarraah Shaatbi (516-614)
23. Shaykh Abul-Hasan Ali ibn Muhammad ibn Huzail (470/1-564)
24. Shaykh Abu Daud Sulaiman ibn Najaah Undulusi (413-496)
25. Shaykh Abu Amr Uthmaan ibn Sa'eed Daani (371-444)
26. Shaykh Al-Muqri Abul-Hasan Taahir ibn Abdul-Mun'im ibn Ghalboon (?-399)
27. Shaykh Abul-Hasan Ali ibn Muhammad ibn Saalih Haashmi (?-368)
28. Shaykh Abul-Abbaas Ahmad ibn Sahl Ushnaani (?-307)
29. Shaykh Abu Muhammad Ubaid ibnus Sabbaah (?-219)
30. Imaam Hafs (90-180)
31. Imaam Aasim ibn Abin Najud Ibn Bahdalah (?-127)
32. Abu Abdillah Abdur-Rahmaan Sulami (?-74) and Zirr ibn Hubaish Asadi (?-82 or 83)
33. Sayyiduna Uthmaan, Ali, Ubay ibn Ka'b, Abdullah ibn Mas'ud, Zayd ibn Thabit
34. Rasulullah ﷺ, upon whom the Quran was revealed via Jibreel عليه السلام, which was revealed by **Allah Rabbul-aalameen**.¹⁶¹

161 These Asaaneed and their details have been extracted from the fol-

PRIMARY SOURCES

from which a major part of the subject matter was drawn from:

‘Al Muballigh’ (Rajab 1429), a newsletter published by the students of Darul Uloom Azaadville

‘The Ulama of Deoband - their majestic past’ by Maulana Dhiyaa-ur-Rahmaan Faaruqi

‘Tareekh Darul Uloom Deoband’ by Sayyid Mahboob Ridha-

lowing kitaabs: Al-Anaaqeedul Ghaaliyah, Hadiyyatul Daraari, Al-Qawlul Jameel, Ithaafun Nabeeh, Qawaaidul Fiqh of Mufti Muhammad Aameemul Ihsaan Mujaddidi, Fawaaid Jaamiaah dar Ujaalahe Naafiah, Mashaayikh Chisht, Al-Fawaaidul Bahiyyah, Maqaalaatul Kawthari and At-Tahreerul Wajeez, Zafrul Muhassileen bi Ahwaalil Musannifeen, An-muzajul Uloom, Fihrasul Fahaaris wal Athbaat, Silatul Khalaf bi Mausulis Salaf, Al-A’laam, Nuzhatul Khawaatir, Ghaaytaun-Nihaayah of Ibnul Jazari, Husnul Muhaadharaat, Awdahud-Dalaalat fi Asaaneedil Qira’at, Khulaasatul Bayaan, A gift for the Qari, various books on the Tabqaat of the Hanafiyyah, Shaafi’iyyah, Qurra, Sufiyaa, Wafayaatul A’yaan, etc.

(ملاحظات : 1) نقلت هذه الأسانيد من الكتب المختصة بسرد الأسانيد ، ولم أتنبئ اتصال الأسانيد إلا سند الحديث ، ولكنني ذكرْتُ سني ولادة مشايخ الأسانيد ووفياتهم لكي يكون القاري على بصيرة ما على إمكان اتصالها ذكرت هذه الأسانيد ابتداءً لسلسلة الإسناد التي خُصَّت بها هذه الأئمة ، وترتّباً وتيمناً بأساء هؤلاء الأعلام 2) الذين نقلوا الدين القويم جيلاً بعد جيل حتى بلغوه إلينا ، وعلمنا بأن فيها فوائد تاريخية كثيرة وفي سند الفقه غريبة ، وهي وجود أسماء عالمين شافعيّين في وسطه ، وقد صرح الشاه ولي الله المحدث 3) الدهلوي بأسانئها في سنده للهداية في الفقه الحنفي (انظر: إتحاف النبيه والقول الجميل والعناييد الغالية أيضاً) ، وأكبر ظني أنّها كانا يقرئان الهداية ويدرسانه ، ولا عجب ، وكانت عادة العلماء الجهابذة في الزمن الماضية إقرار كتب علماء المذاهب الأربعة لاتساعهم في العلم ووسعتهم في النظر كما سيتضح لمن يتصفح كتب التراجم . واليك ايها القارئ مثالا واحدا لهذا - في إسناد الهداية لشيخ الحنفية أمين الدين يحيى بن محمد بن ابراهيم الحنفي الأقصرائي القاهري عالمان شافعيّان ، أخذهُ الأقصرائي عن قاضي القضاة زين الدين ابو بكر بن الحسين العثاني المراغي الشافعي عن الحافظ علم الدين القاسم بن محمد بن يوسف البرزالي الشافعي عن الامام مظفر الدين أحمد بن علي الساعاتي الحنفي صاحب مجمع البحرين الخ (انظر: إتحاف النبيه) نكتة : وقد كتب الشاه ولي الله في إجازته لتلميذه محمد بن بير محمد بأنه حنفي وعملا وحنفي وشافعي تدرّيسا ، ولعل هذا سبب كونه كذلك . والله أعلم

wi

‘Darul Uloom Deoband: A Brief Account of its Establishment and Background’ by Mufti Muhammad Zafruddin Miftahi

‘Eminent Ulama’ by Maulana Ebrahim Muhammad

‘Maslak Ulama Deoband’ by Qari Muhammad Tayyib

‘Ulama Deoband ka Deeni Rukh aur Maslaki Mizaj’ by Qari Muhammad Tayyib

‘Akaabir-e-Deoband kya thei’ by Mufti Muhammad Taqi Uthmani

‘Al-Anaaqeedul Ghaaliyah’ (Arabic) of Maulana Aashiq Ilaahi Barni

‘Darul Uloom Deoband’ (Arabic) by Maulana Ubaydullah As’adi

‘Arwaah-e-Thalaathah’ by Maulana Ashraf Ali Thanwi

‘Sawaanih Qaasmi’ by Maulana Munaazir Ahsan Gilani

‘Al-Imaamul Kabir Maulana Muhammad Qasim Nanotwi’ by Maulana Abdul-Qayyum Haqqani

‘Aap Beeti’ by Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi

‘Akaabir ka Taqwa’ by Shaykhul Hadith Maulana Muhammad Zakariyya Kandehlawi

Many other books were quoted from, reference of which has been given in the kitab already.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ، ما
شاء الله لا قوة الا بالله-الحمد لله الذي بنعمته تتم الصالحات ، سبحان الله و
بحمده سبحانك اللهم و بحمدك أشهد أن لا إله إلا أنت أستغفرك و أتوب إليك
، سبحان ربك رب العزة عما يصفون وسلم على المرسلين والحمد لله رب العالمين