



This special edition is dedicated to the personality of Faqihul Ummah, Hazrath Mufti Mahmoodul Hasan Saheb Gangohi (rahmatullah alaihi). Mainly, excerpts from the writings and advices of Hazrath Mufti Saheb (rahmatullah alaihi) have been included here. These aspects will insha-Allah be of benefit to one and all, especially to those who were associated with Hazrat Mufti Saheb (rahmatullah alaihi).

HAZRATH FAQIHUL UMMAH RAHMATULLAHI ALAIHI

Rasulullah (sallallahu alaihi wasallam) is reported to have said: “*Qiyaamah* will not be established until knowledge will be taken away (by the death of the *Ulama*). Earthquakes will be frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you.” (*Sahih Bukhari*)

The signs of *Qiyaamah* are indeed apparent all around us. However, in this latter period of time, the demise of the personality who was aptly titled “*Faqihul Ummah*” is a clear sign that the knowledge of Deen is being taken away. The heart-rending demise of Hazrath Mufti Mahmoodul Hasan Gangohi Saheb (*rahmatullah alaihi*) on 19 *Rabi-us Thani* 1417 (2 September 1996) at 7:30 p.m. is a clear sign that we have come very close to the Last Day. *Inna Lillahi Wa Inna Ilaihi Raajioon*. May Allah Ta’ala Grant Hazrath Faqihul Ummah (*rahmatullah alaihi*) a lofty rank in the hereafter and enable us to continue implementing his advices and teachings. *Aameen*.

Describing the personality of Hazrath Mufti Saheb (*rahmatullah alaihi*) is an almost impossible task. The most eloquent words would hopelessly fail in truly describing the knowledge, brilliance, piety, kindness, compassion, humility and the numerous other qualities which he embodied. He was an *ustaad* to thousands of students, a mentor to thousands of disciples and a kind and compassionate father to all who came into contact with him. His compassion and kindness knew no bounds. It was indeed his first nature. Every year he personally took care of the monthly expenses and of the various needs of numerous students of Darul Uloom Deoband, Saharanpur and other institutions. There were instances when he gave away his valuable personal kitaabs ... and there were occasions where he even gave away the clothing he had been wearing at that time. Despite this, he never regarded himself as having shown any favour to anyone. He greatly loved the poor, he loved being with them and he loved living and even passing away like them. Hazrath (*rahmatullah alaihi*) was also forever concerned about the *Deeni* progress of others, especially the poor.

It was the normal practice of Hazrath Mufti Saheb (*rahmatullah alaihi*) for many years that daily he would recite 15 *paras* or more in *salaah*. During the month of

Ramadaan, he would complete one Qur’an daily.

Nothing, and simply nothing, can truly convey the extent to how much poorer the world has become with the demise of Hazrath Mufti Saheb (*rahmatullah alaihi*). It is not the demise of just one individual. Rather, it is the demise of an entire “world” as the Arabic saying goes:

“*Mautul Aalim, mautul aalam*” (the death of an *Aalim* is the death of the world).

Hazrath Mufti Saheb (*rahmatullah alaihi*) taught *Bukhari Sharief* for many years at Kanpur as well as at Darul Uloom Deoband. Besides teaching *Bukhari Sharief* and other books of *hadith* at Deoband, he also graced the distinguished position of Grand Mufti of that august institution for many years.

To date 22 thick volumes of his *fatwas* have been published (further volumes are still being published). Besides the *fatwas* he authored several books and booklets. Upon his instruction the publication of many magazines and newsletters was undertaken by various institutions. [The publication of AL-HAADI was also commenced upon his advice. The name was also chosen by Hazrath (*rahmatullah alaihi*) himself].

Together with this Hazrath Mufti Saheb (*rahmatullah alaihi*) travelled to many countries for the purpose of disseminating the *Deen* of Rasulullah (sallallahu alaihi wasallam). South Africa was particularly fortunate that Hazrath Mufti Saheb (*rahmatullah alaihi*) repeatedly blessed our shores with his presence and benefitted the *Ummah* with his teachings. It was also the good fortune of South Africa that this country was blessed with the last days of the life of this great luminary of Islam.

While the hearts of thousands are greatly grieved at the loss of their guide and mentor, the point to consider at this juncture is: What would have pleased Hazrath Faqihul Ummah (*rahmatullah alaihi*) had he been present?” The simple reply is: “Implementing his teachings and practicing on his advices.” In this light, the ensuing pages

are dedicated to various aspects which are important for one and all to keep in mind.

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THE TEACHINGS OF FAQIHUL UMMAH (R.A.)

Many of the teachings of Hazrath Mufti Saheb (*rahmatullah alaihi*) which he imparted to his *mureeds* have already been compiled in many volumes of his *Maktoobat* (writings), *Mawaa'iz* (discourses) and *Malfoozat* (sayings). In the limited space available, just a few gems are being chosen. May Allah Ta'ala grant us all benefit from them. *Aameen.*

THE PURPOSE OF BAI'AT

Explaining the various reasons for *bai'at*, Hazrath Mufti Saheb (*rahmatullah alaihi*) mentioned the following:

“Among the reasons for taking *bai'at* is to tread the path of *sulook*. What this means is that a person wishes attain *ma'rifat* (the recognition of Allah Ta'ala) and gain Allah Ta'ala's pleasure. Hence he makes an effort to rid himself of all evil actions and habits and adopts good character and noble actions. Also, in the pursuit of this goal he wholeheartedly follows the advice of the *sheikh* and happily undertakes whatever *mujaahadah* (striving against the *nafs*) the *sheikh* prescribes for the purpose of *islaahe nafs* (inner-self purification). As a result he eliminates from himself the desire for the perishable things of this world. Rather, he develops a strong and deep connection with Allah Ta'ala and becomes forever conscious of his Creator. In order to guide him on this path, the *sheikh*, by the medium of his *mashaikh* [who link up in an unbroken chain right upto Rasulullah (sallallahu alaihi wasallam)], act as the deputy of Rasulullah (sallallahu alaihi wasallam).” (*Fatawa Mahmoodiyya* - vol.1, pg. 33)

THE NECESSITY OF BAI'AT

In reply to a question as to whether complete *islaah* (reformation and inner-self purification) can take place without becoming associated with a *sheikh-e-kaamil*, Hazrath (*rahmatullah alaihi*) writes:

“Firstly, without associating oneself with a *wali-e-kaamil*, generally one does not manage to practice fully on all aspects of the *Shariah*. Secondly, without such an association, true sincerity is not attained in one's actions. It is for this reason that after the demise of Rasulullah (sallallahu alaihi wasallam) the Sahaaba (*radhiallahu anhum*) took *bai'at* on the hands of Hazrath Abu Bakr (*radhiallahu anhu*), thereafter on the hands of Hazrath Umar (*radhiallahu anhu*) and so on. This *bai'at* was not only for allegiance to the *khilafah*. It was also for strengthening the purification of the inner-self. It is also for this very reason that all senior *Ulama* of every era, despite being masters in the field of *Deeni* knowledge, felt the necessity to take *bai'at* on the hands of a spiritual mentor.....”

(*Fatawa Mahmoodiyya* - vol. 1, pg.134)

NEGLECTING ZIKR

Explaining the harms of neglecting *zikr* Hazrath (*rahmatullah alaihi*) mentioned:

“This is an extremely dangerous thing. As soon as *zikr* is neglected, sins engulf one. The evils of the heart once again become manifest. *Zikr* is the weapon with which one fights off *shaitaan*. It is by means of this *zikr* that we manage to ward off *shaitaan*. When one neglects one's *zikr*, *shaitaan* attacks with full force. *Shaitaan* then takes control and leads one to commit sins.”

STRAY THOUGHTS

Many people are often extremely perturbed by stray thoughts that engulf the mind at the time of *zikr*, *salaah*, etc. In this regard Hazrath (*rahmatullah alaihi*) gives the following advice:

“Some people at times think that since the mind is filled with stray thoughts while engaged in *zikr*, what benefit is there in such *zikr*. One should not entertain such thoughts. Even such *zikr* (where the mind is preoccupied with stray thoughts) has great benefit. It is Allah Ta'ala that has engaged the tongue in His remembrance. Upon this one should make *shukr* to Him. At the same time make *dua* that He engages the heart as well in His remembrance. The heart is also in the control of Allah Ta'ala. The tongue is also in his control. Beseech him to engage one's heart also in his remembrance just as he granted the *tawfeeq* (ability) to one's tongue to engage in *zikr*. If one cannot personally experience the effects of this *zikr*, one should have trust in those who have experienced it.”

(*Khulasa-e-Tasawwuf* - pg.126)

MA'MULAAT

Hazrath (R.A.) greatly stressed punctuality upon the *ma'mulaat* (daily practices such as *salaah*, *zikr*, *tilawat*, etc. In reply to a letter he writes:

“...This practice of sometimes completing one's *ma'mulaat* and at other times neglecting them, must be completely refrained from. One cannot progress in this manner. Punctuality is absolutely necessary. According to the *Hadith*, the best of actions is that upon which one is punctual. Without this constancy one cannot achieve the *islah* of one's *nafs* (the purification and reformation of the inner-self).

HUMILITY

Hazrath Faqihul Ummah (*rahmatullah alaihi*) was indeed an embodiment of humility. His teachings are filled with lessons of humility. The desire for name and fame was nowhere to be seen.

The following incidents from his life are a lesson to one and all, especially to those who were associated with him:

Mufti Kifaayatullah Gangohi Saheb (*rahmatullah alaihi*) was appointed as the mufti of Deoband. At that time Hazrath Faqihul Ummah (*rahmatullah alaihi*) was the assistant mufti of Mazahirul Uloom, Saharanpur. On one occasion when Mufti Kifaayatullah (*rahmatullah alaihi*) met Hazrath Faqihul Ummah (*rahmatullah alaihi*), he said to him: "There are thousands of letters and queries that are lying unanswered in the Darul Ifta of Darul Uloom Deoband." Hazrath Faqihul Ummah (*rahmatullah alaihi*) replied: "Every week send a hundred or so letters to me. If you cannot arrange this, I will have somebody collect a hundred letters from you every week. At the end of the week he will bring back the replies of the first hundred and collect the next hundred. I will write the replies and leave the place for the signature blank. You can sign them and send them off." (Introduction to *Fataawa Mahmoodia*, vol.3)

This incident is filled with great lessons for us. The extent of compassion, the eagerness to assist others, the readiness to undertake difficulty upon oneself for the cause of *Deen* and shunning name and fame is all apparent from the above. Thus we also have to follow in these footsteps. May Allah Ta'ala grant us the ability to do so. *Aameen*.

PRIDE

Together with practically and verbally teaching the lesson of utmost humility, Hazrath (*rahmatullah alaihi*) would constantly severely warn his *mureeds* of pride. His informal talks, letters and lectures bear ample testimony to this. On one occasion Hazrath (*rahmatullah alaihi*) said:

"In the soul is a disease of pride. Pride means to regard oneself as better than the next person and to regard the next person as inferior to one. This is a disease — an extremely dangerous disease. This disease can be (spiritually) fatal. In the *hadith* it is mentioned that the person who has a speck of pride in him will not enter *jannah* until he rids himself of it." (*Mawaa'iz* - vol.8, pg.19)

On another occasion, describing the evils of pride Hazrath (*rahmatullah alaihi*) said: "Despite tremendous progress (in the line of *sulook*), pride causes a person to fall to such depths that it will be difficult to rise up from there." (*Khulasaa-e-Tasawwuf*, pg. 97)

Further elucidating this point, Hazrath (*rahmatullah alaihi*) writes: "If one can overcome pride (i.e. rid oneself of it) then *insha-Allah* one will be saved from numerous external and inner sins. One resorts to speaking lies due to pride. Greed and jealousy also occur due to pride. This is indeed

THE REASONS FOR CORRUPTION

On one of his visits to South Africa Hazrath (*rahmatullah alaihi*) was asked as to what is the reason for the corruption and anarchy that is prevalent throughout the world. Hazrath (*rahmatullah alaihi*) replied:

"The type of food that is consumed, that is the type of effect that will become apparent. Generally the attention of people does not go towards the type of food that is being consumed, whether it is *halaal* or a mixture of *halaal* and *haraam*. If the food is from *halaal* sources, *insha-Allah* there will be no problems." (*Malfoozaat* - vol.3, pg.42)

DA'WAT & TABLIGH

Hazrath (*rahmatullah alaihi*) would time and again greatly emphasise the work of *da'wat* and *tabligh*. He personally has spent much time out in the *jamaats* with Hazrath Moulana

Muhammad Ilyas Khandelwi (*rahmatullah alaihi*). In one talk delivered in South Africa, Hazrath (*rahmatullah alaihi*) said:

"..... Therefore this (work of *Da'wat* and *tabligh*) is a great bounty of Allah Ta'ala. Every person can take part in this work of *tabligh*. Those who dedicate their entire lives to this effort, what can then be said — it is *nurun ala nur* (absolutely excellent).

Those who cannot do this can go for seven *chillas* or three *chillas*. Even those who spend just a little time will also benefit. However, to the extent of one's sacrifice one will gain success."

(*Mawaaiz* - vol.8, pg.26)

In a letter addressed to Hazrath Sheikhul Hadith Moulana Muhammad Zakariyya Saheb (*rahmatullah alaihi*), Hazrath (*rahmatullah alaihi*) writes: "I was blessed with the *ziyaarah* of Rasulullah (sallallahu alaihi wasallam) in a dream. Rasulullah (sallallahu alaihi wasallam) said to me: "Do two things, you will be my companion in *Jannah* — *ta'leem* and *tabligh*." Hence I have commenced with *tafseer* of the Qur'an after *fajar* in a nearby *musjid*. Some musallies are also ready for *tabligh*. We have decided to commence this Thursday." (dated 25 *Rabi-us Sani* 1372 A.H.)

On several occasions while in South Africa, despite his ill health Hazrath (*rahmatullah alaihi*) travelled all the way from Johannesburg to Cape Town specifically to attend the *Ijtima* there. At many *Ijtimas* he addressed the gathering and encouraged them to take part in this work.

Thus Hazrath (*rahmatullah alaihi*) was himself at the forefront of the effort of *da'wat* and *tabligh* as well. May Allah Ta'ala enable us to emulate his example. *Aameen*.

NEED FOR A SHEIKH

In reply to a question with regards to what is the need for a *sheikh*, Hazrath (*rahmatullah alaihi*) said:

“There are two aspects of the human — his *zaahir* (outer-self) and *baatin* (inner-self). The *islaah* (reformation) of the *zaahir* as well as the *baatin* is necessary. There are many laws of the *Shariah* which pertain to the *zaahir* while many aspects pertain to the *baatin*. *Salaah, Zakaah, Haj*, etc. pertain to the *zaahir*. Likewise, to adopt humility and regard oneself as inferior to others, not to become jealous over the bounties that Allah Ta’ala has granted others, etc. pertain to the *baatin*. Just as it is compulsory to fulfil the laws pertaining to the *zaahir*, similarly it is incumbent to fulfil the laws that relate to the *baatin*. As for the aspects which pertain to the *zaahir*, every Muslim knows them and easily understands them. For example, every Muslim knows that he must perform his five daily *salaah*, fast in the month of *Ramadaan*, etc. However, as for those aspects that pertain to the *baatin*, neither are they visible nor can every person understand them. Furthermore, often one is in need of an *Aalim* so that one may enquire from him the laws pertaining to the *zaahir* aspects. In this regard if one constantly refers to a specific *Aalim* for all one’s queries, it is much

better. ... Likewise, in order to reform one’s inner-self and to fully comply with and to practice upon all the laws that pertain to the *baatin*, it is necessary that one chooses a guide who is well-versed with these aspects. Thus one constantly refers to him and seeks his guidance. According to one’s temperament, etc. he will prescribe remedies for the problems one experiences in those aspects.

In the time of Rasulullah (sallallahu alaihi wasallam) the Sahaaba (*radhiallahu anhum*) would refer all their matters (pertaining to the *zaahir* and *baatin*) directly to him. The same procedure continued in the time of the *Khulafa-e-Raashideen* (the four righteous *khalifas*), the Sahaaba (*radhiallahu anhum*) would refer all their matters to them. After the Sahaaba (*radhiallahu anhum*) the attention of the people began shifting more towards the worldly aspects. Hence in the time of the *Taabieen* and *Tab’ut-Taabieen* (those who came after the *Taabieen*) many great *sheikhs* existed who codified all the aspects pertaining to the *baatin*. Many other books were thereafter compiled of the same nature such as *Ihya Ulumud Din, Risala Tasawwuf*, etc. (*Khulasa-e-Tasawwuf*, pg.60)

REASONS FOR DEPRIVATION

Elaborating on the reasons for deprivation, Hazrath (*rahmatullah alaihi*) mentioned the following incident: Once Hazrath Thanwi (*rahmatullah alaihi*) was busy replying to his letters after *zuhr salaah*. During this time if anybody wished to enquire anything, they would do so. A person sitting in front had wished to ask something. Hazrath Thanwi (*rahmatullah alaihi*) would repeatedly look at him but would not say anything. This continued until *Asr*. Finally at *Asr* time Hazrath turned his attention to him. The person requested forgiveness (for causing the distraction). Hazrath Thanwi (*rahmatullah alaihi*) then said to him: “Every time I looked at you, the incident where you swore at me pierced me like a dagger in the heart. As a result I was greatly disturbed by this... when you have pierced the dagger into me, did you also do anything to help to heal the wound ?” The person replied: “You had clearly announced that you have forgiven all those who had abused you, etc. Hence I understood from this that I too have been forgiven.”

Upon this Hazrath Thanwi (*rahmatullah alaihi*) said: “**Even now I say the same thing — that I have totally forgiven everyone including you. I will take**

no revenge, neither in this world nor in the hereafter. But what can I do about my heart? Whenever I want to turn my attention to you, the incident stabs me like a dagger. I have forgiven you, but what have you done to remedy the situation?” The person replied that he had made *tawba* from the act he had committed. Hazrath Thanwi (*rahmatullah alaihi*) further said: “It is fine that you have repented. However, did you inform me of this repentance? I was under the impression that you still hold the same views that you expressed at that time. Now you will not derive any benefit from me. It is best that you go to some other *sheikh*.” (*Malfoozaat*, v.8 pg.18)

A great lesson is to be taken from this incident. **While the *mashaaiikh* totally forgive those people who have harmed them and they harbour no malice for anyone**, being human they are also hurt emotionally by the ill conduct of people. This natural feeling becomes a barrier for the *mureed* from deriving any benefit. May Allah Ta’ala save us from causing inconvenience to anyone, especially His special servants.

He who causes harm to my wali (friend), I have declared war against him. (Hadith-e-Qudsi, Mishkaat)

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