

Extracts from the works of Shaikhul Hadith Hadhrat Maulana Fadhlur Rahman Azmi Sahib (D.B). Azaadville, South Africa.

Hadhrot Shaykh Maulana Fadlur Rahman Sahib Azmi (D.B) has mastered and lectured upon many Islamic sciences including the seven modes of Qu'ran recital, intricate works of logic and complex books on the Arabic language. Hadhrot currently holds the Shaykhul Hadith post in Madrasah Arabia Islamia, Azaadville, South Africa. Hadhrot is also a prominent scholar in the field of Hadith analysis and is teaching the canonical works of Hadith such as Sahih Al-Bukhari & Sahih Muslim for the past two decades. Hadhrot also strives worldwide calling people to the oneness of Allah and the way of his Messenger (s.a.w)

“A man of his calibre is scarce, scarce, scarce!”

(As quoted by Shaykh Muhammad Zuhayr ibn Nasir An-Nasir who is a prominent scholar of Hadith in Madina)

A Brief Biography of the Grand Mufti of India Hadhrat Maulana Mufti Mahmud Hassan Sahib Gangohi (R.A)

Hadhrat Mufti Mahmud Hassan Sahib (R.A) was born on the 8th or 9th of Jumadal Ukhra 1325 A.H. (Approximately 19th or 20th July 1907) in Gangoh, in Saharanpur district and was the senior Khalifah of Hadhart Shaikul Hadith Maulana Muhammad Zakariyya Sahib (R.A).

Hadhrat Mufti Sahib was well-versed in all contemporary sciences and his expertise in Fiqh and Hadith was so profound that few can ever match him. He taught Bukhari for years on end and spent his lifetime issuing fatawa under the guidance of his seniors. His Fatawa Mahmudiyah, a masterpiece that pays tribute to his deep understanding.

Hadhrat Mufti sahib (R.A) on the 4th Dhul Qa'dah 1352 A.H. was employed as assistant Mufti at Mazahirul uloom. In 1353 he was appointed Deputy Mufti and occupied this post until the year 1370 A.H. During this period, Hadhrat Mufti sahib (R.A) also taught books from Mizanus sarf up to classical works like the first two volumes of Hidayah and Jalalayn.

In 1371 A.H. Hadhrat Mufti Sahib proceeded to Jami'ul Uloom Kanpur, where he was appointed as Shaikul Hadith in 1375 A.H. It was here that he started teaching Sahih Bukhari for the first time. Thereafter in the year 1384 Hadhrat Mufti Sahib (R.A) was appointed as the chief Mufti of Darul Uloom Deoband, where he also lectured the second volume of Bukhari upon the instruction of Hadhrat Maulana Fakhruddin Sahib (R.A). Eventually in the year 1386 Hadhrat Mufti Sahib (R.A) was appointed rector of Mazahirul Uloom.

Hadhrat Mufti Sahib (R.A) left the world on the 18th Rabi'uth Thani 1417 A.H. (2nd September 1992) in Johannesburg (South Africa).

(All the above extracts of Hadhrats life was obtained from the book 'Hadhrat Mufti Mahmud Hasan Sahib Gangohi (R.A) and the Tabligh jama'at' by *Shaikhul Hadith Hadhrat Maulana Fadhlur Rahman Sahib Azmi (D.B)*)

Dawat (speech delivered) of Hadhrat Mufti Mahmud Hasan Sahib Gangohi (R.A)

By: Shaikhul Hadith Hadhrat Maulana Fadhlur Rahman Sahib Azmi (D.B)

Hadhrat Mufti Sahib (R.A) would often visit Dhabel where he would stay for several days. He would conduct lectures and gatherings there. After Fajr namaz, he would conduct dhikr gatherings where those participating would sit in a room that faced the qiblah and complete their dhikr audibly. Hadrat Mufti Sahib (R.A) would also be present. He would also conduct a gathering after Asar salah in which he mostly answered people's questions. He would also travel to the neighbouring villages to give dawat (delivering speeches).

Hadhrat Mufti Sahib (R.A) once gave dawat (speech) in the village of Itawa (close to Dhabel) students and teachers of Dhabel were also present there (Hadhrat Maulana Fadhlur Rahman Sahib Azmi (D.B) was also present in this lecture). When Hadhrat Mufti Sahib (R.A) sat on the chair to give dawat (speech) after Isha salah, an Alim whispered to him that they had just completed their weekly ghusht that night. As far as I can remember, Hadhrat Mufti Sahib (R.A) then dedicated the entire dawat (speech) to the importance on the effort

of Tabligh. He highlighted its importance and extolled its virtues. He mentioned that the effort of Tabligh is like rain, which reaches every area whether people like it or not. Without asking remuneration from people, it pours over the rivers and oceans just as it falls on mountains, rocky ground and salt flats. It is then according to the potential of the ground that it either derives benefit from the rain or it is deprived. The rain water then collects in dams and watering holes from which humans and animals derive benefit for a long time. It is with this water that fields are irrigated and crops grown. Had it not been for the rain, even dams and wells would run dry.

Hadhrat Mufti sahib (R.A) further stated that the Madrasahs and Khanqahs are like the dams and wells. It is only those people who go there who will derive benefit, and then too, only according to the effort they make. The rivers and wells neither go to the person suffering from thirst nor to those who really need water. In fact, even these rivers and wells will dry up without the rain. When the effort of Tabligh takes place its benefit reaches the average Muslim as well as the Madrasahs and Khanqahs. Tabligh creates the urge in people, which in turn drives people to become students of Madrasahs and murids (disciples) at Khanqahs.

Hadhrat Shaikul Hadith Hadhrat Maulana Fadlur Rahman Sahib Azmi (D.B) further Explains

Sahih Buhhari and Mishkat both contains a Hadith in which Rasulullah (s.a.w) says, "The knowledge and guidance that Allah (s.w.t) has sent me with is like heavy rain. When it reaches the ground, certain types of ground that are soft and fertile absorbs the water and then it grows grass and vegetation (from which humans and animals receive their food). Then there is that type of ground that is in the form of a shallow ditch. Although it can grow nothing, it is capable of collecting water. People drink from it, water their animals with it and irrigate their fields with it. Another (third) type of ground is the (hard) rocky plain that neither grows anything

nor has the ability to collect the water. The rain does not benefit this ground at all. Similar is the example of people. There are some people who benefit from this knowledge and guidance. They acquire the knowledge of the Qur'an and Sunnah and teach it to others as well. There are also those who refuse to accept this knowledge and guidance and do not even bow their heads before it".

In fact, the Qur'an also mentions that, it is by the Qur'an that many people are led astray and the impurity within them increases.

Shaikh Sa'di (R.A) has written a couplet which means:

"Nobody disputes the fact that rain is benevolent, generous and giving, yet falling on a garden with good soil, tulips growing you will see, but when falling on arid ground, only thorny bushes it will be."

In a like manner, although the knowledge of the Qur'an and the Sunnah have come to earth to guide people, people who are inherently impure would receive no benefit from it. Rather than deriving good, all they receive will be harm. This is simply due to the person's ill fortune.

(The above is Extracted from the book Hadhrat Mufti Mahmud Hasan Sahib Gangohi (R.A) and the Tabligh Jama'at by Shaikhul Hadith Hadhrat Maulana Fadlur Rahman Sahib Azmi (D.B)

An Extract from the lecture of Maulana Inamul Hassan (R.A)

Hadhrat Maulana In'amul Hassan Sahib (R.A) once gave a speech to the Ulama regarding Da'wah, Tazkiyah and Ta'lim during an Ijtima held in Chandpur which is in the province of Bajnur, on the 15th Shaban 1395 A.H (23rd August 1975). This is the Extract from his dawat (speech);

Allah (s.w.t) has said:

“It is He who sent among the unlettered nation a Rasool (s.a.w) from themselves who recites His Aayaat to them purifies them and teaches them the Book and wisdom. Without doubt, they were in clear deviation before this”

Allah (s.w.t) sent Rasulallah (s.a.w) with three duties:

1. *Da'wah*
2. *Tazkiyah and*
3. *Ta'lim.*

Da'wah was the primary duty of the Messenger as the existence of the other two depends on it. During the era of Rasulallah (s.a.w) and the sahabah it was Da'wah that gave life to Tazkiyah and Ta'lim. Da'wah is essential in this day and age for the very same reason. (Da'wat ki Basirat Aur Us ka Fahm wa Idraak, Pages 27 and 28, Maulana Muhammad Shahed Saheb).

(The above was extracted from the book Da'wah, Ta'lim & Tazkiya written by Shaykhul Hadith Maulana Fadhlur Rahman Azmi (D.B.)

A Dream of Hadhrat Mufti Mahmud Hassan Sahib Gangohi (R.A)

Hadhrat Mufti Sahib (R.A) once wrote the following letter to his Shaikh Hadhrat Shaikul Hadith Maulana Muhammad Zakariyya (R.A):

“When this lowly servant met Rasulullah (s.a.w) in a dream, he said to me, “Continue doing the effort of ta’lim (teaching) and Tabilgh and you will be my companion in Jannah.” I have arranged to start translation (of the Qu’ran) after Fazr in a nearby Masjid and the people performing salah there are also prepared to engage in Tabligh. I plan to start this Thursday.”

Hadhrat Shaikul Hadith (R.A) wrote the following in reply to this letter:

“The dream is blessed. May Allah (s.w.t) bless it. Both efforts mentioned are extremely important. It has always been my desire that you should be at the head of Tabligh Jama’at in Saharanpur, but this was not meant to be.”

(Sawanih Hadhrat Mufti Mahmud Hasan Sahib (R.A) by Maulana Mauhammad Shahid Sahib Saharanpuri (D.B) page 35.)

The Dream of a Grand Mufti of Palestine

When a Jama'at went to Palestine, the Grand Mufti cried as he watched them. When asked the reason for this, he replied, "In a dream, I saw Rasulullah (s.a.w) walking hastily. When I motioned to shake his hand, he jerked back his hand and said, "My guest are arriving and I am off to meet them." (Pointing to the members of the Jama'at).The Grand Mufti used to say: "I also saw that man, that man and that man in my dream." Rasulullah (s.a.w) referred to them as his guests and was off to greet them.

(Both these dreams were extracted from the book Hadhrat Mufti Mahmud Hasan Sahib Gangohi (R.A) and the Tabligh jama'at by Shaikul Hadith Hadhrat Maulana Fadhlur Rahman Sahib Azmi (D.B))

The statement of some senior Ulama

Hadhrat Maulana Qari Muhammed Tayib Sahib (R.A) rector of Darul Uloom Deoband and Khalifah of Hadhrat Moulana Ashraf Ali Thanwi (R.A) made the following statements in one of his lectures (delivered in the Saharanpur Ijtima):

"If you think well, you will realise that the effort of Tabligh combines all these four ways of reformation. The Tabligh Jama'at is therefore a type of broad-spectrum, medicine and a prescription for the nector of life because it combines the four methods of self-reformation. The point is that one stands to benefit tremendously by engaging in it." (Islahe Nafs aur Tablighi jama'at page.21)

Hadhrat Maulana Qari Muhammed Tayib Sahib (R.A)

“Nevertheless, there are four ways of attaining self-reformation and by good chance, they all happen to be in the Tabligh Jama’at. It includes sitting in the company of the pious, it includes dhikr and concern, it includes brotherhood for the pleasure of Allah, and it includes taking lessons from enemies and also taking account of oneself. The Tabligh Jama’at is a conglomeration of the four. For the average person, there can be no better way than this for attaining self-reformation.” (Islahe nafs aur Tablighi Jama’at page 27)

Some statements from the lips of Shaikhul Islam Hadhrat Moulana Husain Ahmed Madni (R.A)

“Respected people! Not only are the members of the Tabligh Jama’at fulfilling an important and vital obligation, but there is also a tremendous need to keep encouraging them.”

“Dear Brothers! This is a Tablighi gathering and this Tabligh was originally the practise of Rasulullah (s.a.w). The work you are doing is therefore not insignificant. I give you the glad tidings that Allah has granted you the opportunity to carry out a great service.”

(Jama’ate Tabligh par i’tiradat ke jawabat p.46)

Shaikul Hadith Hadhrat Muhammad Zakariyya (R.A)

Shaikul Hadith Hadhrat Muhammad Zakariyya (R.A) has written: "In my opinion, this movement is extremely beneficial in today's world and will yield limitless fruits..."

"Besides this, there are numerous other reasons because of which the humble servant believes that it is dangerous to oppose it." (Jama'ate Tabligh par i'tirdat ke jawabat pg.38, 39)

HADHRAT MOULANA ASHRAF ALI THANWI (R.A)

HAKIMUL UMMAH ONCE SAID "MOLVI ILYAS HAS CHANGED DESPONDENCY INTO HOPE

(Dawat wa tabligh ke usul wa ahkam)

(The statements of our Senior Ulama have been extracted from the Book Hadhrat Mufti Mahmud Hasan Sahib Gangohi (R.A) and the tabligh jama'at written by Shaikul Hadith Hadhrat Maulana Fadlur Rahman Azmi (DB)

