

THE DEMISE OF SHAIKHUL HADITH

Written by Administrator
Tuesday, 26 May 2020 15:40 -

THE DEMISE OF SHAIKHUL HADITH OF DARUL ULOOM DEOBAND

Rasulullah (Sallallahu alayhi wasallam) said:

“The Saalihoon will depart (from this dunya) one after the other (in quick succession). Then will remain only the hufaalah (rubbish / scum / flotsam) such as the chaff of dates or barley. Allah will have no care whatsoever for them.”

Shaikhul Hadith of Darul Uloom Deoband, Hadhrat Maulana Saeed Palanpuri (Rahmatullah alayh) passed away on the 25th night of Ramadhaan, 1441 (19 May 2020) at about 3 a.m. After having dedicated his life to teaching Hadith, Allah Ta’ala granted him the most auspicious occasion of one of the last ten Nights of Ramadhaan.

Hadhrat Shaikhul Hadith is among the very last of the Ulama-e-Haq remaining in this world flooded with ulama-e-soo. Darul Uloom Deoband has indeed lost a Great Soul. The Darul Ulooms all over the world, including Deoband, are mere skeletons of their former grandeur. These institutions are no longer the Madaaris which were established by the noble Akaabireen for the attainment of the objectives of the Aakhirat.

We narrate here some episodes which may be interesting to such Muslims who still have an affinity with the Ulama-e-Haq and who had some relationship with Shaikhul Hadith.

* Hadhrat Palanpuri (Rahmatullah alayh) was the Ustaadh of Mr. Taha Karan of the Carrion body, MJC. Some years ago Karan had written a fong kong article to show that it is permissible

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for women to cut their hair. In refutation the Ulama-e-Haq published a book, *Tresses of Jannat* which is available on our website. Hard copies are also available.

We had written to Shaikhul Hadith drawing his attention to the extreme deviation of his student, Karan. The following is the response of Hadhrat Palanpuri (Rahmatullah alayh):

“Maulana Taha Karaan Sahib is a graduate of Daarul Uloom Deoband. He had studied under me. He had a good ability. In Dorah (the Final Year) he attained first position. His father, Maulana Yusuf Karaan is also a graduate of Daarul Uloom Deoband. His isti'daad (ability) too was very good, and he (i.e. Maulana Yusuf Karaan) is my colleague.

As you have written, Maulana Taha Karaan Saahib after having studied here (at Daarul Uloom) went to Egypt and there too he pursued studies. As you have written, having gone to Egypt he set aside the Maslak and Mashrab of his Ulama of Deoband. Now what is there to lament about?”

(Our comment: By this, Hadhrat Saeed Ahmad Sahib implies that what his student has said on the issue of hair-cutting should not be attributed to the Ulama of Deoband. He acquired his views from elsewhere, not from the Ulama of Deoband.)

Hadhrat Maulana Saeed Ahmad Sahib continues:

“He has imported liberalism from Egypt. Furthermore, he is not a Mufti. Neither did he learn to be a Mufti here (at Daarul Uloom) nor in Egypt. He has begun to interfere with Masaa-il (of the Shariah) merely on the strength of his own knowledge. Thus, his writings could be called articles. It cannot be described as Fatwa.”

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There are many Usool (Principles) for (competency in) Fatwa. It is obligatory on a Mufti to take into consideration such principles (of Ifta). Awareness of such principles is the first obligation of a Mufti. For example in his writings he differentiates between Haraam and Makrooh whereas these terms are technical terminology. If the prohibition of things is substantiated on the basis of the Qur'aan, the Ulama describe it with the term, Haraam, and if the prohibition is substantiated on the basis of Ahaadith, the term Karaahat (being Makrooh) is used. But in Urf this differentiation is not made. The word Haraam is used for Makrooh Tahrimi as well. **This reality is not in front of Maulana Taha.**

Similarly, he has understood the act of the Azwaaj-e-Muttahharaat (the Holy Wives of Rasulallah – sallallahu alayhi wasallam), which was restricted to aged widows, to be the general hukm of the Shariat (i.e. applicable to all women). However, he (i.e. Taha) did not reflect on this fact that the other Ladies of Islam of that age did not adopt that act (the assumed hair-cutting) as their practice. (As a warning Hadhrat wrote the following Qur'aanic aayat after his comment):

“Verily, in this is a lesson for the People of Intelligence.”

In addition, he (Taha) has not correctly understood the riwaayat (Hadith narration) pertaining to tashabbuh (emulation) of males. In this age the women who have the desire for hair-cutting, entertain this fancy on account of fashion. This, in fact, is tashabbuh with aliens.

I have sent your letter to Daarul Ifta and the answer is annexed hereto. Muslims should repose reliance on only this Fatwa (of Daarul Uloom). **They should not accord any reliance to the research of Shaikh Taha Karaan.**

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Was-salaam.”

Saeed Ahmad Palanpuri, Khaadim (Servant) of Daarul Uloom

3rd Rabiul Awwal 1424(5th May 2003)

(End of Hadhrat Maulana Saeed Ahmad's letter.)

There is much ibrat (lesson for reflection) for Mr. Taha Karan in the unambiguous Naseehat of his Ustaadh. There is no need for further comment. Shaikhul Hadith Sahib has spoken with profound clarity.

* About 2 or 3 years ago Hadhrat Palanpuri (Rahmatullah alayh) visited South Africa. On that occasion, the NNB jaahil / munaafiq clique was his host. Shaikhul Hadith had expressed the desire to meet the molvi of *The Majlis*. These miserable characters ensured by crook that the meeting does not take place, hence Shaikhul hadith did not meet us.

* Shaikhul hadith again visited South Africa. This time his host was Mufti E. M. H. Salejee of Estcourt. Shaikhul Hadith expressed the same desire. Shaikhul Hadith accompanied by Mufti Salejee Sahib came to meet us in Port Elizabeth.

Hadhrat Palanpuri (Rahmatullah alayh) said personally to this writer: *“I had two wishes: (1) To*

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meet Hadhrat Maulana Yusuf Binnuri (Rahmatullah alayh), and (2) To meet you (i.e. the molvi of The Majlis). My first wish was not fulfilled. Due to circumstances I was unable to meet Hadhrat Binnuri. My wish to meet you has been fulfilled.”

After emerging from our Musjid in Malabar (Musjidul Fuqara), Shaikhul Hadith saw a prominent notice on the outside door of the Musjid. In a nutshell, the notice stated that Salaat with jeans and t-shirt is not valid, and that whoever performs Salaat with such lewd clothes, should repeat the Salaat. Commenting, Hadhrat Palanpuri said:

“I too propagate against such lewd dress, especially for Salaat. However, I would have phrased the notice (as follows): “A person who wears jeans and t-shirt is like a naked person, and the Salaat of a naked person is not valid.”

* At our home, he said to the molvi of *The Majlis*. *“You are free. You can say and write as you please while I in Darul Ifta have to contend with eight Muftis.”*

Shaikhul Hadith implied that he was not totally free and had to take into consideration the attitudes of the other Muftis. Alhamdulillah, by Allah’s fadhI, we at *The Majlis* are not encumbered with such considerations and restraints. Allah Ta’ala has left us unfettered to proclaim the Haqq in the manner Rasulullah (Sallallahu alayhi wasallam) advocated: *“Proclaim the Truth even if it is bitter.”*

May Allah Ta’ala bestow lofty mansions to Hadhrat Shaikhul Hadith Maulana Saeed Palanpuri (Rahmatullah alayh).

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2 Shawwaal 1441 – 26 May 2020