



Relationship between Hadhrat Mufti Mahmood Sahib (rahmatullahi alaih) and Hadhrat Moulana Maseehullah Khan Sahib (rahmatullahi alaih)

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Mufti Farooq Meeruti (*daamat barakaatuhu*) states:

"Hadhrat Moulana Shah Maseehullah Khan Sahib (*rahmatullahi alaih*) was a companion of Hadhrat Mufti Mahmood Sahib (*rahmatullahi alaih*) in his student days. They used to often eat together. However, they were not classmates. Hadhrat Mufti Sahib (*rahmatullahi alaih*) was one or two years ahead. Generally, a person would be very casual with his friend, no matter how great a *buzurg* he may become. But the respect these two *Buzurgs* had for each other is truly enviable. During their student days, they were quite casual with each other but, as soon as Hadhrat Thanwi (*rahmatullahi alaih*) had given *Khilaafat* to Hadhratjee, Moulana Maseehullah Sahib (*rahmatullahi alaih*), Hadhrat Mufti Sahib began honouring him, and abandoned all forms of informality.

After completion, Hadhrat Moulana Maseehullah (*rahmatullahi alaih*) intended to go to Thanabawan and spend some time in the company of his *shaikh*. Hadhrat Mufti Sahib (*rahmatullahi alaih*) carried his bedding and they both went to Thanabawan by foot.

Someone has beautifully stated:

'In the veil of helplessness is hidden the height of your perfection. In humility is hidden your high position.'

It was almost impossible for Hadhrat Faqeeh-ul-Ummat (*rahmatullahi alaih*) to pass Jalalabad and not meet Hadhrat Maseeh-ul-Ummat (*rahmatullahi alaih*) even if it was for only a few minutes. Once, Faqeeh-ul-Ummat (*rahmatullahi alaih*) returned from a long journey, which he had undertaken for an eye operation that had previously been carried out in London. Due to certain complications, Hadhrat (*rahmatullahi alaih*) had to stay in Calcutta for about three months, during which he had undergone two further operations. He had become very weak, but this did not deter him from his *ma`mool* (routine). On his return, Hadhrat (*rahmatullahi alaih*) travelled by bus to Janjaanah to visit his daughter and other close relatives. Jalalabad was on the way.

The bus stopped near the Madrasah en-route from Nanotah and there were no rickshaws available here. From the bus stop to Hadhrat Moulana Maseehullaah Sahib's residence is quite a distance. This humble servant (Mufti Farooq Sahib (*daamat barakaatuhu*)) told Hadhrat Moulana

Ebrahim Sahib (*daamat barakaatuhu*), "Rickshaws are not available from here. We may get off at the bus rank where we will be able to get a rickshaw. This will be much easier." Hadhrat (*rahmatullahi alaih*) heard me saying this. He then asked Moulana Ebrahim Sahib what was the matter. Hadhrat Moulana informed him about the discussion. Hadhrat Faqeeh-ul-Ummat (*rahmatullahi alaih*) replied, "No *bhai*, we will get off right here. We should also walk a little when going to visit the pious. In fact, we should have walked from Deoband! If we were not able to do that, then shouldn't we at least walk from here?"

When I (Mufti Farooq Sahib) heard this, I was shocked. Was this a devoted, sincere *mureed* going to visit his *shaikh* or a companion going to meet his companion?

We don't even contemplate on such etiquettes when visiting our *Shaikhs*, let alone our friends. Our condition is such that we worship our desires, our own motives and desire fame. To understand these salient and noble actions of these saintly personalities is difficult. We cannot attain this unless we do not annihilate our desires and exert ourselves purely for the pleasure of Allah Ta'ala. However, such choice behaviour is rarely found in the world today. This was the respect Hadhrat Faqeeh-ul-Ummat (*rahmatullahi alaih*) had shown.

Now let us look at the other side. Hadhrat Maseeh-ul-Ummat (*rahmatullahi alaih*) was informed of Hadhrat's arrival. He immediately stood up and came outside to meet Hadhrat, who had already reached there. He then embraced Hadhrat, kissed his hands, took Hadhrat by the hand and led him into the house and requested Hadhrat to sit on his bed. Thereafter, a very informal conversation followed. When Hadhrat (*rahmatullahi alaih*) was departing, Hadhrat Maseeh-ul-Ummat (*rahmatullahi alaih*) came out to bid him farewell.

On one occasion, Hadhrat Faqeeh-ul-Ummat (*rahmatullahi alaih*) visited Jalalabad. Again there was this same mutual love and respect for each other. Hadhrat Maseeh-ul-Ummat (*rahmatullahi alaih*) enquired about many *masaa'il*. He showed Hadhrat (*rahmatullahi alaih*) his *wudhu khana*, bathroom etc., asking *masaa'il* pertaining to cleanliness. He also enquired about *salaam* and the reply to *salaam*.

Once, this humble servant (Mufti Farooq Sahib) went to Jalalabad to visit Hadhrat Maseeh-ul-Ummat (*rahmatullahi alaih*). I still relish the manner in which he had enquired about Hadhrat Faqeeh-ul-Ummat (*rahmatullahi alaih*). The words are more or less like this, "How is our respected and honourable Mufti Sahib?" He repeated this thrice in a most loving and warm manner.

Hadhrat Faqeeh-ul-Ummat (*rahmatullahi alaih*) and Hadhrat Maseeh-ul-Ummat (*rahmatullahi alaih*) also had differences in certain *masaa'il*. For example, in the *mas'alah* of *Shura* and administration, Hadhrat Moulana Maseehullah Sahib (*rahmatullahi alaih*) had published a *kitaab* by the name of '*Ihtimaam and Shura*'. A book of the same nature was also published by Hadhrat Mufti Mahmood Sahib (*rahmatullahi alaih*), by the name of '*Shura and Ihtimaam*' but, it had a totally different view. This *mas'alah* became the topic of discussion throughout the country but, it did not change the affection and respect these two saintly personalities had for each other." (Hadhrat Mufti Mahmood Hasan Gangohi (Rahmatullahi Alayh) - His life and works, pg. 162-164)