



Al-‘Allaamah Ash-Shaykh ‘Abdullaah Ghaznawee

His Name:

He was the ‘Allaamah, the Mujaahid, the caller to Tawheed and the Sunnah, ash-Shaykh ‘Abdullaah Ghaznawee ibn Muhammad.

His Birth:

He was born in a pious family of Ghazni, Afghanistan. His father and grandfather were both named Muhammad, and they were known for their Taqwaa and righteousness in the area in which they lived.

His Education:

His main teacher was Shaykh Habeebullaah Qandaharee who was renowned for piety and knowledge in Ghazni. Shaykh ‘Abdullaah Ghaznawee read the books of Hadeeth under his tutelage. It was he who advised Shaykh ‘Abdullaah Ghaznawee to read “*Taqwiyatul ‘Eemaan*” of Shaah Ismaa‘eel Shaheed (rahimahullaah). This book had a profound effect on him, and motivated him to raise the call for Tawheed and uproot Shirk in his area. Upon reading the books of Hadeeth, especially *Saheeh al-Bukhaaree*, he rejected the Hanafee Fiqh in issues which were against the authentic Ahaadeeth. Then onwards, he started praying in accordance with the Sunnah in that he started performing Raf-ul-Yadayn regularly and offered prayer at its correct timings as is found in the books of Hadeeth, contrary to the Hanafee timings which were a bit late.

His Da‘wah of Tawheed and His Exile:

Most of his Duroos and speeches revolved around the topic of Tawheed and the rejection of Shirk, innovation and the blind following of Madh’habs. Due to this, the majority of the people in his hometown and their scholars went against him, and started creating problems and hurdles in his Da‘wah. Some people made complaints to the ruler of Kabul, Dost Muhammad Khaan. The prominent scholars who asked the ruler to punish him were Khaan Mullah Durranee, Mullah Mashkee and Mullah Nasrullaah

Lobanee. All of them were staunch blind-followers of the Hanafee Madh'hab. Resultantly, the Ameer of Kabul asked the Shaykh to leave his area.

The Shaykh then left his home in Ghazni and traveled to many areas like Sawat, Hazara, Punjab, and finally reached Delhi. Upon reaching Delhi, he found the Muhaddith of the era, the Imaam of the Da'wah to Tawheed and the Sunnah, Shaykh-ul-Qul al-'Allaamah Sayyid Mian Nazeer Hussain Muhaddith Dehlawee (rahimahullaah). He read under him for some years and thus completed his studies, and also got an Ijaazah of teaching Hadeeth from him. During his stay in Delhi, Shaykh 'Abdullaah Ghaznawee was known for his Taqwaa and Khushoo in prayer. Referring to him, Sayyid Mian Nazeer Hussain Dehlawee said, ***"Abdullaah obtained the knowledge of Hadeeth from us and he taught us how to pray."*** This is because once he was praying in a Masjid and suddenly a part of the ceiling collapsed, however, this did not disrupt his prayer and when he was asked about this, his reply was that he was not aware of what was happening in his surroundings.

In 1857 ce, he traveled to Punjab and stayed there for a few years before going back to Daira Isma'il Khan, thinking that the Ameer of Kabul might change his verdict. However, within a few days, the Ameer of Kabul sent him a letter asking him to leave the area. So he traveled to another location known as Nawa, which was also under the control of the same Ameer. The Ameer did not let him stay there either, so he left the area and migrated to the mountains of Yagistan and started calling the local people to Tawheed. The scholars of Nawa did not like this, so they attacked the Shaykh's house with an army. They burnt his home, caused injuries to the Muwahhideen and tried to kill the Shaykh. Nevertheless, some local people and those who accepted his call defended him. They allowed the Shaykh to move from the area with his family. This was the most difficult period in his life. He traveled through the mountains with his family and wherever he stopped, he would call the people towards Tawheed. However, the blind-followers always created problems for him.

In the mean time, the ruler of Kabul passed away and his son Sher 'Alee Khaan became the ruler. The Shaykh thought that the situation might have changed so he returned to his hometown Ghazni. The same scholars again forwarded their complaints to the new Ameer. Hence, the Ameer ordered the Shaykh to leave. However, a rebellion caused Sher 'Alee to flee from Kabul to Harat, and afterwards, Muhammad Afzal took control of Kabul. Nonetheless, the scholars did not stop from their venomous attacks on the Shaykh and asked the new Ameer to punish him. So the Shaykh and his sons were arrested by the warlord Muhammad 'Umar Khaan. However, 'Umar Khaan was very impressed by the manners and the upholding of the Sharee'ah by the Shaykh and his sons. So he asked the Shaykh as to why these people were against him and the Shaykh replied by saying, "How can I stop myself from calling people towards Tawheed and the Sunnah?" This impressed the warlord and he wrote a letter to the Ameer of Kabul saying that, "I arrested this man and fulfilled your order. He seems to me to be a pious and upright man and detests the Dunyaa. What is your order now?"

The Ameer asked the warlord to send the Shaykh to Kabul. So he sent him to Kabul with armed men. Mullah Mashkee and Mullah Nasrullaah, who were primarily responsible

for the exile of the Shaykh, asked the Ameer to punish him. They claimed that his Kufr was established and that there was no need to do any new research. So the Ameer and the scholars issued a command for him to be flogged. The Shaykh and his sons were ruthlessly beaten in public and the ruler's men would beat him by whips. They were made to sit on a donkey and sent around the streets of Kabul. The Ameer then put him and his family in prison where they spent two years.

In due time, Afzal Khaan died and Aazam Khaan took over as the Ameer of Kabul. He released the Shaykh but forced him to move to Peshawar. His two students accompanied him in this journey.

The Shaykh stayed in Peshawar for quite some time and then moved to Amritsar where he spent the rest of his life teaching Ahaadeeth.

His Death:

He died in Rabee'-ul-Awwal 1298H and was buried in Amritsar.

His Sons:

He left behind twelve sons and most of them contributed significantly towards the Salafee Da'wah, especially his son Shaykh Daawood Ghaznawee, who spread ad-Da'watus-Salafiyyah in India and then Pakistan. His sons Shaykh 'Abdul-Jabbaar Ghaznawee and Shaykh Muhammad were prominent scholars of their time.

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