



Ash-Shaykh Abu ‘Abdullaah Muhammad Ghondalawee

His Name and Lineage:

He is the ‘Allaamah, the Muhaddith, ash-Shaykh Abu ‘Abdullaah Muhammad Ghondalawee. His father’s name was Mian Fasal-Deen who had named him Azaam. His mother was named Zaynab who gave him the name Muhammad, and it was with this name that he would become famous.

His Fathers’ Knowledge and Rank:

His father himself was a great scholar who studied under ash-Shaykh ‘Alaa-ud-Deen, who himself had studied under the great scholar al-‘Allaamah Ghulaam Rasool, and it was al-‘Allaamah Ghulaam Rasool who spread the message of Tawheed and Sunnah far and wide. al-‘Allaamah Ghulaam Rasool, al-‘Allaamah ‘Abdullaah Ghaznawee and al-‘Allaamah ‘Abdul-Mannaan Wazeerabaadee were all great students of the great scholar, the Muhaddith, al-Imaam Sayyid Mian Nazeer Hussain Dehlawee. The Da’wah spread immensely through the efforts of these three Shaykhs. Mian Fasal-Deen studied under al-‘Allaamah Ghulaam Rasool, and then studied under ash-Shaykh ‘Alaa-ud-Deen. He then went and studied under al-‘Allaamah ‘Abdul-Mannaan Wazeerabaadee, and also studied under ash-Shaykh ‘Abdul-Jabbaar Ghaznawee, who would become his biggest influence.

His Education:

His father, being a scholar himself, was the first one to give him his Islaamic education. When he was 5 years old, he started to memorize the Qur’aan. His father commanded him to memorize a quarter of a Juz every night, and if he were unable to then he would have to sleep hungry. At the age of 9 years, his father passed away and the responsibility of his Islaamic education fell upon his mother, and the first thing she did was to have him memorize the remaining portion of the Qur’aan.

Shaykh ‘Alaa-ud-Deen gave him his primary education, and at the age of 13 years he was sent to Madrasah Ghaznawi in Gujurawala. Here, under various instructors, he received

studies in the six books of Hadeeth, Usool ut-Tafseer, Usool ul-Hadeeth, Usool ul-Fiqh and lessons in 'Arabic logic and grammar, as well as Urdu logic and grammar. After finishing his studies here, and receiving Ijaazah for Hadeeth transmission, he went and studied under Ustaadh-al-Punjab, al-Muhaddith, al-Haafidh 'Abdul-Mannaan Wazeerabaadee, whose Duroos were very famous for Hadeeth. Shaykh Muhammad Ghondalawee received Ijaazah for Hadeeth transmission from him as well.

His Teachers:

- ash-Shaykh 'Alaa-ud-Deen, who was the top student of al-'Allaamah Ghulaam Rasool.
- ash-Shaykh al-Muhaddith 'Abdul-Jabbaar Ghaznawee, who was his biggest teacher.
- ash-Shaykh 'Abdul-Awwal Ghaznawee.
- ash-Shaykh 'Abdul-Ghafoor Ghaznawee.
- ash-Shaykh Muhammad Hussain Hazarve'ee, the son-in-law of ash-Shaykh 'Abdul-Jabbaar Ghaznawee.
- ash-Shaykh 'Abdur-Razzaaq.
- al-Muhaddith, Ustaadh-al-Punjab, ash-Shaykh 'Abdul-Mannaan Wazeerabaadee.

His Family:

After completing his studies from al-Muhaddith al-'Allaamah 'Abdul-Mannaan Wazeerabaadee, the Shaykh went to Delhi and gained admission in the College of Medicine (*Tayyba College*), and obtained a degree in herbal medicine. The Shaykh had two wives. From the first wife, he had one son and one daughter. And from the second wife, he had two sons and four daughters.

Teaching and the Scholars' Praise for Him:

Shaykh Muhammad Ghondalawee taught in various Madaaris and institutions in the Subcontinent, as well as in al-Jaamiyah al-Islaamiyyah fee Madeenatin-Nabawiyyah (The Islaamic University of Madeenah). The university scholar of Hadeeth at the time was the Muhaddith, al-Imaam Muhammad Naasir-ud-Deen al-Albaanee, who resigned from his post and departed from the University. To fill his post, al-Imaam al-'Allaamah 'Abdul-'Azeez ibn Baaz sent his personal secretary to Pakistan with a personal request for Shaykh Muhammad Ghondalawee to accept the vacant position, which he did. Numerous students as well as teachers gained benefit from the lectures and classes that the Shaykh gave there.

ash-Shaykh Muhammad al-Ameen ash-Shanqeetee said about him, ***"I have not seen upon the whole earth a bigger scholar than him."***

His Strength in Knowledge:

One time a question was posed to the Shaykh: "Who is better, Shaykhul-Islaam Ibn Taymiyyah or al-Haafidh Ibn Hajar al-Asqalaanee?" The Shaykh replied: "In Uloom-al-Aqaliyyah, Ibn Taymiyyah, and in Uloom-an-Naqaliyyah and Usool-al-Hadeeth, Ibn Hajar."

When Shaykh ‘Abdul-‘Azeez ibn Baaz was notified of this statement, he required a detailed explanation so that the matter may be settled. So one day after Salaat-udh-Dhuhr, suddenly, Shaykh Muhammad Ghondalawee was given an invitation to explain himself in front of the University’s ‘Ulemaa, Shuyookh, teachers, students, and others who were present. The Shaykh gave a speech on ‘Eemaan, and based on the works of Ibn Taymiyyah and Ibn Hajar, he gave detailed evidences to prove his statement. After the gathering was over, Shaykh ‘Abdul-‘Azeez ibn Baaz and the others who were present were satisfied with the answers and congratulated the Shaykh, and said that up to this day they had not seen this kind of gathering before. The Shaykh gave this speech without any preparation, as he did not know the date or time that this was going to take place.

His Death:

After spending 2 years in Madeenah, the Shaykh went back to Pakistan. However, once he was there, the Shaykh decided not to return to Saudi ‘Arabia due to weakness in his eyes, and returned the ticket back to Saudi ‘Arabia. He remained in Pakistan and taught classes on Hadeeth until his death.

May Allaah have Mercy on this noble Imaam of Ahlus-Sunnah, the Muhaddith Abu ‘Abdullaah Muhammad Ghondalawee, and bless him with the Jannah. Aameen.