



Ash-Shaykh Abul-Hareez Maalik ‘Abdul-‘Azeez Munaazar Multaanee

He was born approximately at the turn of the 19th century at about 1899 ce in the eastern part of Multan, a major city of the state of Punjab, in Pakistan. He was born in a district 7 miles to the east of Multan, in an area known as Khudadwala in a family of farmers.

Seeking Knowledge:

He started seeking knowledge from an early stage, however the environment around him was not entirely scholarly. So he moved to the city where he sought knowledge and achieved the studentship of the two famous and well-known scholars teaching there. They were:

1. ash-Shaykh al-‘Allaamah ‘Abdul-Haqq Multaanee
2. ash-Shaykh al-‘Allaamah ‘Abdut-Tawwaab Multaanee

1. ash-Shaykh al-‘Allaamah ‘Abdul-Haqq Multaanee

He was originally from the town of Daira Isma’il Khan and was a Farani Afghan, and he later moved to Multan. He was from amongst the first people who started to call the people to the Tawheed of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) in that area. Suffice it to say that he was one of the foremost students of al-‘Allaamah al-Muhaddith al-Muftee Mian Nazeer Hussain Muhaddith Dehlawee (d. 1318H), from who he learnt all the different branches of Islaam. His rank and position with his teacher was such that he (Mian Nazeer Hussain) would have complete trust and reliance in him. When questions would come to Mian Nazeer he would pass them onto Shaykh ‘Abdul-Haqq, who would answer them and Mian Nazeer would then just add his approval. So when one looks at ‘*Fataawaa Nazeeriyyah*’ of al-‘Allaamah Nazeer Hussain, some of the verdicts have the name of ‘Abdul-Haqq next to them. This was his rank. Then another well-known students of al-‘Allaamah Mian Nazeer Hussain, ash-Shaykh al-‘Allaamah al-

Muhaddith Abul-A'laa 'Abdur-Rahmaan Mubaarakpooree, author of *Tuhfatul Ahwadhee*, checked '*Fataawaa Nazeeriyah*.'

2. ash-Shaykh al-'Allaamah 'Abdut-Tawwaab Multaane

Born in 1288H, he also learnt Ahaadeeth from the Hadeeth master, al-'Allaamah al-Muhaddith al-Muftee Mian Nazeer Hussain Muhaddith Dehlawee.

Thereafter, he gained permission to narrate Hadeeth from:

1. Imaam Ahmad ibn 'Abdur-Rahmaan al-Banna al-Misree, the one who put *al-Musnad* of Imaam Ahmad in an order.
2. Shaykh al-'Allaamah Muhammad Raaghib at-Tabbakh al-Halabee ash-Shaamee (d. 1370H).

He was highly influenced by the works of the two Shaykayn, Shaykhul-Islam ibn Taymiyyah and Imaam Shams-ul-Islam ibnul-Qayyim, as well as the works of Imaam ibn Hajar al-Asqalaanee. He would often re-print their books and give them out for free, especially '*A'laam al-Muwaqqi'een*.' He authored many books. He died in 1366H.

Thereafter, Shaykh Abul-Hareez Maalik 'Abdul-'Azeez travelled to Siyalkot and studied in 'Jaamiyah Ibraheemiyyah,' where he benefited from Shaykh Muhammad Ibraaheem Meer Siyalkotee. Then when the seeking of knowledge further instilled zealously in him, he travelled to 'Jaamiyah Sa'eediyyah' in Delhi and learnt from Shaykh al-'Allaamah Abu Sa'eed Sharf-ud-Deen Dehlawee, the famous student of al-'Allaamah Mian Nazeer Hussain Muhaddith Dehlawee, where he completed his studies.

He spent most of his life as the rector of 'Daar-ul-Hadeeth Muhammadiyyah' in Multan. He spent years teaching the Prophet's Hadeeth in this institution, as well as delivering the Friday sermon at the Jaamiyah Masjid. He also travelled and visited other cities where he helped to establish and propagate the Da'wah.

One of his most memorable such programs was in the town of Daira Ghazi Khan, where he, alongside another Shaykh, severely refuted the Madh'hab of the Raafidhee's and the censurable concepts of shirk and innovation.

Debates:

During his life he had many victories whilst debating with Ahlul-Bid'ah on various issues. He was a close companion of Shaykh al-'Allaamah Thana'ullaah Amritsaaree, and both of them would indulge in defending Ahlus-Sunnah equally against the accusations and objections of the people of shirk and innovation. Some of his well known debates were with the Shee'ah, one of them was with the Shee'ee Sayyid Zain al-A'abideen Shaah and another one with Ismaa'eel ash-Shee'ee, both of whom were severely refuted and their arguments annihilated by the Shaykh, (walillaahilhamd).

In the district of Shah Ghardaiz in Lucknow (a place known for Shee'ah residency), in the house of Sayyid Asghar 'Alee Shaah, Sayyid Zain al-A'abideen in the presence of

other Shee'ahs debated with the Shaykh on different issues between Ahlus-Sunnah and the Shee'ahs. The Shaykh was so knowledgeable about the Shee'ah Madh'hab that his opponent began to sweat, as the expertise of the Shaykh was such that all his arguments were based and referenced from the books of the Shee'ahs themselves. The Shaykh would always return victorious.

He also debated with the famous Hanafee Mullah, Maulana Khayr Muhammad Jalandhree, and it has been narrated that after the debate the Hanafee Maulana did not know his way back home.

His Works:

The main areas of writing and research of the Shaykh were Shee'ism and the refutation of Taqleed, hence most of his works revolve around this.

In refutation of the Shee'ah he wrote:

1. The Decisive Word on who Murdered Hussain.
2. The Decisive Word on the Marriage of Umm Kulthoom (bint 'Alee to 'Umar ibnul-Khattaab).
3. Hadeeth Qartaas.
4. The Garden of Fidak.
5. Ehtimaam Janaazah Khayr al-Anaam.
6. al-Burhaan al-Ma'qool fee Tarbee'ah Binaat ar-Rasool.
7. Khilaafat Saadiqah.
8. Fadhaa'il Khulafaa ar-Raashideen.
9. Fadhaa'il Abu Bakr, 'Umar and 'Uthmaan from Shee'ah Narrations.

On the Hanafees he wrote:

10. Istisaal at-Taqleed.
11. Faisalaha Raf-ul-Yadayn.
12. Faisalaha Munaazarah Raf-ul-Yadayn (Murattab).
13. Risaalah Qiraa'ah Khalf al-Imaam.
14. Tahqeeq at-Taraaweeh.

Other books include:

15. Akaadheeb Mirzaa (Ghulaam Ahmad Qaadiyaanee).
16. Hayaat Masheeh ('Eesaa ibn Maryam).
17. Fadhaa'il Durood Shareef.

And many more.

He would work on his farm in the early mornings preparing the produce and generally carrying out the daily duties associated with running and maintaining a farm with the help of his children. Later during the morning, he would teach the students 'Aqaa'id, Ahaadeeth, Fiqh, and Usool ul-Fiqh in the institution and he would continue this until

the end of the day. In the evening he would retire to his home and engage in seeking knowledge and research. He never took any money for teaching or for delivering sermons and lectures during his whole life.

At the end of his life, he left Daar-ul-Hadeeth Muhammadiyyah and approximately 2-3 years after he died due to asthma. He died in the first week of July in 1969 ce.

May Allaah grant him Jannatul-Firdaws. Aameen.

Source: The Shaykh's book, *The Decisive Word on who Murdered Hussain (radiyAllaahu 'anhu)*.