

**Dar al-‘Ulum Deoband and Taawwuf:
A Brief Study of Maulana Rashid Ahmad Gangohi¹**

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ABSTRACT:

Dar al-‘Ulum Deoband (or ‘Deoband School’) of North India – perhaps intellectually most influential and historically substantial centre of Islamic learning – founded in 1867 in the wake of an uprising against British rule a decade earlier, aimed to reassert Muslim identity intellectually and spiritually amidst a sharp decline in Islamic political power in the Indian subcontinent. It favored its committed followers with the heights of knowledge as well as ornamented them with human morals like slave hood (*‘ubudiyat*) and humbleness. The followers adorned themselves with the virtues of humility and submission, also mixed freely with the masses and yet remained "unique among the people". While they displayed warrior and crusader like zeal, at the same time, they sought seclusion for striving with the unregenerate soul (*Mujtahadah*) and spiritual union or meditation (*Murabahah*).

Maulana Rashid Ahmad Gangohi (1829-1905), an Indian Islamic scholar who was the cofounder of Dar al-‘Ulum Deoband – of which he became principal or *sarparast* following the death of Maulana Muhammad Qasim Nanotawi – authored nearly fourteen literary works on *Fiqh* and *Taawwuf*. His followers considered him to be an *‘Alim* (legal scholar), a *Hakim* (judge), and an authority on *Shari‘ah* law and the *Ma‘arif* of *Taawwuf*. The current paper is a humble effort to bring into lime light the contribution of Maulana Gangohi towards *Taawwuf*, a stalwart of his age who has contributed to the cause of Islam through his zealous work and spirit multi-dimensionally.

Key words: Dar al-‘Ulum Deoband, *Taawwuf*, *Ma‘arif*, Maulana Rashid Ahmad Gangohi, India, Maulana Muhammad Qasim Nanotawi, *Shaykh ‘Abd al-Quddus*,

Introduction:

Dar al-‘Ulum Deoband came into existence in 1866C.E. at a place some ninety miles northeast of Delhi.² It was a pioneer effort to transmit to the Muslims the religious sciences, at the time when needed the most. The circumstances which prevailed after the failure of the Uprising of 1857, followed with the dispossession of the Muslims not only from the power but also from the other affairs of the social strata, compelled some broad minded and visionary

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Muslims especially *Maulī na Qasim Nī notawī* (1833-1880) to work for the betterment of the Muslims. The school came into existence after many hardships; thanks to the fervor, zeal and enthusiasm of its founder. The school was established while keeping in mind different aims and objectives, among them the most important as described by Barbara D. Metcalf³ was to keep intact Islamic teachings in a period of non-Muslims and considerable social change by firmly establishing Muslims to a standard of correct practice, pivotal to that goal was the production of a class of formally trained and popularly supported 'Ulama'. The wider role which *Dī r al- 'Ulum Deoband* played in the matter of religion, society and polity of the Indian Muslims can be rightly interpreted in terms of the aims and objectives that lay behind the endeavors of its founders during the period of the Uprising.⁴ The future strategy to change the status quo was brilliantly developed by its founders, replacing the sword with the pen and tongue.

In the curriculum, thus much of the stress was given on *ḥadīth* and legal traditions developed by Imam Abu *ḥanīfa* (RA), utilizing both sources as a guiding force to scrutinize customary practices and to enjoin the real form of observance of the rituals pertaining to various life cycle events.⁵ In addition of the above mentioned formal scholarship, the school sought the personal transformation of *Taḥawwuf* by taking the aid of a spiritual guide; and also multiple initiations into various *Silsilahs* (chains) was common, with much of the influence of *Chishtī-Sabirī* and *Naqshbandī-Mujaddidī* traditions was particularly strong.

Dī r al- 'Ulum Deoband strictly opposed different customs, the most important being the celebration of the 'Urs (death anniversary). *Maulī na Rashīd Aḥmad Gangohī* played an active role in this regard and to show a slight negligence in such a reformation process, to the pivotal role as played by an eminent scholar and authority as that of *Maulī na Rashīd Aḥmad* will be absolutely unfair and excessive. Here the paper makes a humble attempt to bring into limelight the approach of *Maulī na Rashīd Aḥmad* towards *Taḥawwuf* and also at the same time some of his committed efforts to bring it in conformity with the *Sharī'ah*.

Maulī na Rashīd Aḥmad Gangohī : Life and Legacy

In a town, named Gangoh, situated in the south-west of Saharanpur, a child was born on Monday, 6th of *Dhī-qa'dah* 1244 A.H.⁶ corresponding to 1829 C.E. The child was none other than *Maulī na Rashīd Aḥmad Gangohī* known by the title of *Qutb al- Irshad*⁷ and *Imam al- Rabbani*.⁸ His father, *Maulī na Hidayat Aḥmad*, who was an impressive religious divine and also a disciple of *Shah Ghulam Aḥmad Ali Mujaddidi* of Delhi,⁹ passed away in 1252 A.H. at an early age of 35 and *Maulī na Rashīd Aḥmad Gangohī* was at that time only seven or eight years old.

After the demise of his father, his maternal uncle *Muhammad Maulī na Taqī*, who lived at *Karnal* raised and took great care of him and *Maulī na Rashīd Aḥmad* under his maternal uncle studied different books of Persian.

Here it is also important to mention that *Maulana Rashid* had learnt the holy *Qur'an* at his native place and most probably from his mother as in those days the females were well versed in the holy *Qur'an* and knowledge of the *Sunnah*. Then after learning Persian, *Maulana Rashid A.F.M.* started to learn and study Arabic grammar and syntax under *Muhammad Bakshi Rampuri*. At the age of seventeen *Maulana Rashid A.F.M.* encouraged by *Muhammad Bakshi Rampuri* went to Delhi in 1261A.H. (1842 C.E.) in the pursuit of further knowledge. It was in Delhi that *Maulana Rashid A.F.M.* became the disciple of *Maulana Mamluk Ali N. notawi*. About the scholarship and depth of *Maulana Mamluk Ali*, Barbara Metcalf writes: “*Mamluk Ali* was a superb teacher who carefully drilled his young students to understand thoroughly what they read.”¹⁰ It was also in Delhi that he met and cultivated rigorous relationship and attachment with *Maulana Qasim N. notawi*.¹¹

Both *Maulana Rashid A.F.M.* and *Maulana Qasim N. notawi* made an unending progress, proved by an anecdote which revealed that they felt very proud in confiding their cleverness and superiority to their elders. Under Mufti Sadr al-Din Azurdah, *Maulana Rashid A.F.M.* learnt rational sciences and studied *Fiqh* under Mawlawi Abd al- Ghani Naqshbandi.¹²

***Maulana Rashid A.F.M.*'s Spiritual Guide: Haji Imdad Allah:**

After the completion of education *Maulana Gangoh* attached himself to *Haji Imdad Allah* (1815-1899 C.E) and *Maulana Rashid A.F.M.* had the privilege of taking *bay'ah* on his hands.¹³ *Haji Imdad Allah* was a common Sufi preceptor to both *Maulana Gangoh* as well as *Maulana N. notawi*. Metcalf presents *Haji Imdad Allah* in her own words, as: “He was their guide in every decision, their model in piety and deportment.”¹⁴ To describe *Maulana Gangoh*'s friendship with *Maulana N. notawi* and also how at a rapid pace *Maulana Gangoh* developed his spiritual qualities, *Shaykh Muhammad Ya'qub N. notawi* writes, there has been “class-fellowship and friendship between *Mawlawi Rasheed Ahmed Gangoh* and *Mawlawi Muhammad Qasim* from this time onwards. In the end he read *Fiqh* under *Shah Abdul Ghani* and during the same period both of them vowed allegiance to *Hadhrat Haji Imdadullah* (may his shadow last long!) and started the *Suluk* (traversing of the Sun way).” *Maulana Rasheed Ahmed* traversed the path very quickly; accordingly, within the short span of 40 days, he was awarded khilafat and, returning to Gangoh, he made his abode in *Hadhrat Shaikh Abdul Quddus Gangoh*'s cloister. During this period the means of livelihood was medical practice.¹⁵

Maulana Rashid A.F.M. was providential enough to have *Haji Imdad Allah* as his spiritual guide and he was also among the first of some seven or eight hundred learned men who shared *bay'at* from him. *Haji Imdad Allah* held a unique position as a spiritual guide of many of the famous 'Ulama' of north-India. *Maulana Rashid A.F.M.* developed a firm attachment with his spiritual guide and while doing so his quest to gain the recognition of Allah and to tread the path of piety and *taharah* increased without bounds about which *Haji Imdad Allah*

uttered, whatever Allah has bestowed upon me, *Maulana Gangoh* has all of that.¹⁶

It is also reported that when *Haji Imdad Allah*'s time came to say good bye to *Maulana Rashid A'afmad*, *Haji Imdad Allah* held latter's hand firmly and instructed him that if any one makes a request to take *bay'at* on your hands, do so without refusing. In its reply *Maulana Rashid A'afmad* said, who will ask me for a *bay'at*? To this *Haji Imdad Allah* responded: you don't need to worry about who will come to you. What I am telling to you is that if anyone approaches you never refuse and do what I say.¹⁷ This message had an inherent meaning that *Maulana Rashid A'afmad* had progressed from the status of *murid* to *khalifa* that too in only forty days.

His Activities: A Brief Survey

After getting education of different sciences, *Maulana Rashid A'afmad* returned to his home town and got married to the daughter of his uncle named *Khadijah*. It was here in *Gangoh* that *Maulana* started the profession of teaching. Further the period also witnessed the raising of the revolt against the British and *Maulana* was accused of participating in the revolt. So the authorities began to search him and finally succeeded in arresting him in 1859 C.E. *Maulana* was then incarcerated, first for some days in *Saharanpur*, and then was shifted to *Muzaffarnagar* where actually the case was filed and also a warrant of arrest was issued against him.¹⁸ For him such a state affair continued for about six months and finally the orders of his release came.

After his release *Maulana Rashid A'afmad* started the profession of teaching *fiqh ad-din* that too very meticulously. He also established a school there known as *Dars-gah fiqh ad-din Khayr al-Anam*. While mentioning his teaching qualities, some sort of justice can be done if *Maulana Ashiq Illahi* is quoted. He says:

“The power of *ijtihad*, his ability to use the original sources, his specialty in drafting his tremendous intelligence, his just fullness memory, sacredness, his ability to convey in easily understandable language, his cogency, his graciousness, his mercifulness on students. These were the fruits of his search for the truth, he was the *Bukhari* of his time and always blossoming rose of the science of *fiqh ad-din*. His teaching of *fiqh ad-din* had such an impact on the listeners as would create in their hearts a desire to act in accordance with the Prophetic commands. In his lessons one would get so much engrossed that one wanted it never to end. His lectures were so lucid that even the common men would easily understand them. He was very particular about the *Isnad* of *fiqh ad-din*.”¹⁹

Maulana Rashid A'afmad performed the *Hajj* many times in his life. For the first time, *Maulana Rashid A'afmad* went to perform *Hajj* in 1280 A.H. in the company of *Abd al-Haq Razi* and *fiqh al-Din Razi*. In the year 1294 A.H. *Maulana Rashid A'afmad* performed the second *Hajj* and it was the same year when Turkish and Russian forces were engaged in war. In this journey a number of other religious scholars also

accompanied him. The third and the last *Hajj* that *Maulana Rashid Ahmad* performed was in the year 1299 A.H. The preparations for this journey were made in a very short time, still the journey accomplished in peace and comfort. It is also important to mention that during all these three visits to Makkah, *Maulana Rashid Ahmad* was privileged enough to meet his spiritual guide *Haji Imdad Allah*. After performing third *Hajj*, *Maulana Rashid Ahmad* entirely engrossed himself with the job of teaching. He made obligatory for himself to complete the entire *Sihah Sittah* within one year only. Within no time *Maulana Rashid Ahmad's* fame spread far and wide, attracting the students from very remote places and sometimes even from outside India. He used to commence different lessons on *Fiqh* with *Tirmidhi*, which were later published under the title of *Kitab al-Durri*,²⁰ which is truly a comprehensive commentary on *Tirmidhi*. *Maulana* continued the job of teaching up to 1314 A.H. and then he stopped to deliver the lectures due the ailment of cataract in the eyes.

The year 1297 A.H. witnessed a great tragedy with the passing of the founder and the mentor of *Dar al-'Ulum Deoband*, *Maulana Muhammad Qasim Nanotawi*, thus creating a huge vacuum. After the tragedy *Maulana Rashid Ahmad* became the head and the *sarparast* of both the schools – *Dar al-'Ulum Deoband* and *Mazahir al-'Ulum*. Highlighting the virtues of *Maulana Rashid Ahmad*, Barbara Metcalf says: "Like the other great elders of the school, despite his eminence, he was known for his kindness to the students, and was not above chiding those he felt did not treat the students generously."²¹

Maulana Rashid Ahmad breathed his last on Friday 1323 A.H. (1905 C.E.).²² *Maulana Ashiq Ilahi* writes about him:

"It always happens that one who has to get born is born and one who has to die dies. But the birth of someone is equal to thousands of births and the death of someone is sometimes the death of a large crowd. With the death of *Imam Rabbani* the desires of innumerable persons died. And with his corpse were buried innumerable thoughts of innumerable people."²³

Maulana Gangohi on Taqawuf: An Assessment

Before throwing light on *Maulana Rashid Ahmad's* attitude towards *Taqawuf*, it is valuable to briefly mention the stand of *Dar al-'Ulum Deoband* with regard to *Taqawuf*. *Dar al-'Ulum Deoband* sought the transformation of *Taqawuf* by taking the help of spiritual guide, that is to say, it never rejected *Taqawuf* rather endeavored to reform some of its practices. Barbara Metcalf describes it in her own words, "Indeed, Deobandi opposition to certain Sufi customs notably that of *urs* and pilgrimage, directly challenged the centrality of the tombs and the networks of support for them. The Deobandis offered an alternate spiritual leadership..."²⁴ and among them some of the leading Sufis of the day were *Maulana Qasim*, *Maulana Rashid Ahmad*, *Maulana Ashraf Ali Thanvi* and others.

The contribution of *Maulana Gangohi* to *Taqawuf* in the twentieth century is supreme and unparalleled. *Maulana Rashid Ahmad* was very much

inclined towards Shah Abd al-Ghani and had an intention to take *bay'at* on his hands, but the fate had something different stored for him. Maulana Qasim, his friend and colleague had already explained him the details of *kashf* (spiritual unveiling) of *Haji Imdad Allah*, whose fame at that time had already spread, thus attracting a large number of people. But Maulana Rashid Ahmad was one of the first 'Ulama' to become the disciple of *Haji Imdad Allah*, which was followed by hundreds of others.

Maulana Rashid Ahmad remained in the guardianship of *Haji Imdad Allah* and got training from him that too in forty days only. On the forty first day, his guide permitted and gave right to him to take *bay'at* himself; the right which is given only after a long period of attachment and adherence to the guide.²⁵ Maulana Rashid Ahmad in turn loved his spiritual guide *Haji Imdad Allah* more than anyone. The strong relation and attachment that Maulana Rashid Ahmad had with his spiritual leader can be clearly viewed from the fact that when *Haji Imdad Allah* died, Maulana for months together wept and was only able to regain and recuperate his composure when someone appeared.²⁶

Maulana Rashid Ahmad was hard working and accepted any challenge howsoever difficult it was. His understanding of different things and his sayings represent his level of knowledge and extra ordinary power of expression. As a spiritual guide, Maulana had in him so many powers like *Tasarruf* which literally means, "Application." Maulana Ashiq Ilahi writes about *Tasarruf* with regard to Maulana Rashid Ahmad and says that Maulana through *Tasarruf* had brought thirty five disciples to the stage where they themselves could guide others.²⁷ Maulana Rashid Ahmad by making use of this power (*Tasarruf*) was able to inspire a person, absorbed totally in his work, to remain busy in meditation for hours together. One more important form of this power was called *Tawajjuh* that is the full concentration of the spiritual leader's attention on the disciple. In one of his writings, Maulana Rashid Ahmad says: "The fact is that the *Shari'ah* is obligatory and the real objective of life. || *ar-raqib* is also hidden *Shari'ah* and *haqiqah* and *ma'arifah* are the perfected forms of the *Shari'ah*. Perfect imitation is not possible without gnosis..."²⁸ At the other place Maulana Rashid Ahmad says that the "best centers of *suluk* were undoubtedly Companions. The real thing is to become a perfect slave of Allah, to have faith in the unseen, to be good nurtured and to feel ashamed of one-self." He further maintains: "Neither there was *Kashf-i- Haqa'iq* (unveiling of the realities) nor was discussion on the reality of the truth... thus the *kashf* and *inkishaf* invented by the later *buzurgs* were nowhere there in the case of Companions. In fact they regard them harmful."²⁹

About *muraqabah* Maulana Ashiq Ilahi has quoted excerpts of the speech of Maulana Rashid Ahmad delivered on 6th Ramadhan 1329 A.H. Maulana Rashid Ahmad says that the "essence of all *Ashghal* or *Muraqabah* is that man should always keep feeling the presence of God. Some Ulama have divided the presence (*Huduri*) into two degrees. The first is that *Ism-e-Dhat* (Allah, Allah) becomes established first in a vacuum and then the journey from

Ism (name) to *Musamma* (one having that name) becomes easy. The *buzurgs* who had devised the method of *Chilla* (40 days period) etc.-The aim of this was that any other mark doesn't appear on the *Mukhayyala* (vacuum). For example they used to advise people to go out covering their faces so that observation of any other object doesn't disturb. The way man knows about his own existence that- 'I am in the same way, he should know the Truth. The difference is that while he observes himself in the form of face, eyes, nose, ears etc., he should only feel the presence of God (i.e., he should not think Him in the form of a body). The way a new born knows Allah (and none else); one should feel the same way. The ancient *buzurgs* stressed on abandoning the evil doings in order to achieve the desired goal. But the later Ulama especially those belonging to our order liked to involve in Dhikr so much that the evil doings became suppressed by Dhikr and Dhikr dominates everything."³⁰

In a letter to Mawlawi Siddiq Ahamd, *Maulana Rashid Ahmad* defines the concept of *Ihsan*. He writes, "The real good is *Ihsan*. It was *Ihsan* which was the way of companions of the Prophet. The Gnosis is also the fruit of the same. But the way of *Anwar* (seeing lights) is risky. It is only *Ihsan* in which the *Satan* [devil] cannot interfere... In this condition, what is required is the proper imitation of the *Sunnah* and the fulfillment of the conditions of *Shari'ah*."³¹

Maulana Rashid Ahmad Gangohi not only believed in *Taqiyya* but followed its teachings vehemently. At the same time Maulana never failed to criticize and contest different innovative practices involved in it. Going through his *Fatawa-i-Rashidiyya*, Maulana's position and attitude towards *Taqiyya* and other related activities can be depicted to a large extent. In this direction some important points are worth to be discussed. First, related to *Taqiyya* and different practices included in it. For him *Shari'ah* and the *Taqiyya* are fundamentally one and the same thing. According to him *Shari'at* and *Tariqat* (Sufi Path) were interdependent: "to act from the outside is *Shari'ah*, to have injunctions enter the heart is *Tariqat*." So in his view, its outward form takes the shape of *Shari'at* and when its rules enter the heart, it assumes the shape of *Tariqat* and both *Shari'at* and *Tariqat* are derived from injunctions of the *Qur'an* and *Hadith*.³²

Second Maulana Rashid Ahmad Gangohi somewhat acknowledges the effectiveness of different Sufi practices, including meditative ones, and also the practices which are observed in the vicinity of tombs, but at the same time he feels that the popularization of these practices distracts the attention of the masses from the *Shari'ah*. Third important point which he makes is that many such practices might have been permissible at one point but with the change in the political and social system particularly with reference to the British rule and also the downfall of Muslim vitality dictate that Muslims should stop observing such practices.³³ In the fourth one, Maulana Rashid Ahmad Gangohi criticizes and intensely opposes the observance of the practices of Hindus and

Christians. To *Maulā na* such acts and practices are reprehensible as they resemble Hindus and Christians (*mushā bahah*).³⁴

In order to present a clear picture of the standing of *Maulā na Rashīd Aḥmad Gangohī* with reference to such practices, four domains involved in such practices worth to be discussed and deliberated. These are rituals of prescribed places and time, ritual gestures, words and incantations, and last one offerings and sacrifices. Different 'Ulamā' have made endeavors to regulate these domains and accordingly demarcated strict boundaries in terms of the *Qur'ān* and *Sunnah*. The first domain that is rituals of place and time, 'Ulamā' are of the opinion that *Hajj* is the only location bound ritual and *Ḥajāt* is the only time bound ritual which are fully legitimate practices. This meant the exclusion of different practices like 'Urs (death anniversaries), *Ziyārat* (pilgrimage to tombs) etc. To *Maulā na Rashīd Aḥmad Gangohī* such celebrations and practices are impermissible in Islam, providing the reason that in the very past such practices may have been permissible because at that time the collective morality of the *Ummah* was greater, but the present situation demands a stricter demarcation of permissible and impermissible acts.³⁵

The second important domain that is ritual of gestures about which the 'Ulamā' have again lucidly and clearly demonstrated boundaries between what is permissible and what is impermissible. According to them, the only legitimate ritual gesture in Islam is prostration towards *Makkah* while praying. They forcefully interdict and reject the prostration towards any other direction for example prostration before a saint's tomb. In this connection *Maulā na Rashīd Aḥmad* explains his position, relying yet again on the same logic that in the past these acts were permissible but in the present situation these acts are too risky to be acceptable and adds to it that such acts bear a resemblance (*mushā bahah*) to non-Muslim practices, who engage themselves in the similar acts around their idols.³⁶

Similarly 'Ulamā' presented their decision on the third domain of the ritual practices i.e., words and incantations and they again strictly forbade the practices like Invocations, and Oaths addressed to anyone other than Allah. Here *Maulā na Rashīd Aḥmad* defines his position and says that one should not invoke anyone other than Allah in a prayer or an in an oath.³⁷ To him, seeking help and aid and making petition to the *ahli qubur* (deceased saints) is not permitted in any respect³⁸ and he further points out that it is not acceptable for anyone to seek out divine refuge in anyone other than Allah.³⁹ *Maulā na Rashīd Aḥmad* further elaborated that praying to a saint so as to grant one's wishes was totally illegitimate, nothing less than *Shirk* (polytheism).⁴⁰ He doubted that the saints could even hear one's prayers.

The final dimension of the domain of ritual is that of making offerings and sacrifices. *Maulā na Rashīd Aḥmad* equates these activities like lighting of candles, leaving food at the shrines etc with *Shrik* (polytheism) and Hindu Idolatry and holds that it is abominable and detestable in every respect to leave

food and light candles at these tombs.⁴¹ *Maulana Rashid Ahmad* further argues that leaving food on a sacrifice day encroaches upon the *Sunnah* and thus amounts to innovation.

Maulana Rashid Ahmad affirmed the existence of wondrous deeds (*karamat*) but at the same time says that the masses mistakenly do believe that these wondrous deeds originate from the saint himself rather than from Allah alone.⁴² *Maulana Rashid Ahmad* also believed in the mysterious powers of 'effulgence' (*fa'idh*) and genuineness of miracles, but at the same time vehemently condemns any tomb-related practices that may result in *Shrik*.

Conclusion

For *Maulana Rashid Ahmad Gangohi Taqawwuf* is so intertwined with proper conduct and the very possibility of attaining a mystical state (*Haqiqat*) depends totally on the piety and the morals of the individual. *Maulana Rashid Ahmad Gangohi*'s piety for his own self was such that he hardly tolerated antinomian strains of early Sufi's of the past. It is very important to know that *Maulana Rashid Ahmad* did not dwell in a disenchanted universe; rather he insisted that different actions and practices had been so much adulterated on the popular level through the mass patronage from both the Sufis and non-Sufis.

If *Maulana Rashid Ahmad Gangohi*'s *Fataway-i-Rashidiyah* is closely examined, it exemplifies larger trend in reformist *Taqawwuf* and even intensifies some Sufi devotions like the necessity of the *Pur-murid* (guide-follower) relationships. Such a reformist thought "intellectualizes" *Taqawwuf* and promotes higher degree of the importance of the Sufi spiritual insight. Such insights found in *Dar al-'Ulum Deoband* in general and in *Maulana Rashid Ahmad* in particular can be seen as a part of trend in different Islamic movements during that period – Colonialism. Most of these movements criticized different Sufi observances, but nevertheless these movements themselves were injected with Sufi belief and piety.

When there is a mention about eliminating such practices both *Dar al-'Ulum Deoband* as well as *Maulana Rashid Ahmad Gangohi* were not notably influential in eradicating and eliminating such practices and observances. To give further maturity to the point made above, even *Maulana Rashid* in his own town *Gangoh* was totally unable to stop the celebration of the anniversary (*'Urs*) of *Shaykh 'Abd al-Quddus*.⁴³

Maulana Rashid Ahmad did not deny the importance and efficacy of certain *sufi* practices. In fact, he had an opinion that these rituals must be regulated all the way diligently so as to show their efficacy and value.

It can be concluded thus safely that *Maulana Rashid Ahmad* Gagoi toiled hard to purify *Taqawwuf* from the corrupting influence of different ideas, rituals and cultures through his lectures, deeds and writings.

NOTES & REFERENCES:

- ¹ An earlier draft of this paper was presented in a Conference on “*Taḡḡ awwuf and its Impact on Indian Culture*”, organized by Institute of Islamic Studies, Aligarh Muslim University (AMU), Aligarh, India, 18-19 March, 2013 (entitled as “Contribution of Dḡ r al- 'Ulum Deoband to Taḡḡ awwuf: A Study of Maulḡ na Rashḡ d Aḡ mad Gangohḡ ”)
- ² Metcalf, Barbara. *Deoband*. in John L. Esposito (Ed), *Oxford Encyclopedia of Islamic World* (New York: Oxford University Press, 2009), Vol.II, P.261
- ³ *Ibid.*,
- ⁴ Farḡ qi, ḡ iḡ 'ul ḡ asan. *The Deoband School and the Demand for Pakistan*. Asia Pub. House, University of California, 1963 p. 23
- ⁵ Metcalf, in Esposito, *op. cit.*, p. 262
- ⁶ *Ilḡ hḡ , Maulḡ na ḡ shiq. Tazkirḡ t al-Rashḡ d*, JK Offset Printers, Dehli 1977), Vol. I p. 13
- ⁷ *Maulḡ na Rashḡ d Aḡ mad Gangohḡ* , available on <http://www.haqislam.org/maulana-Rashḡ-d-ahmad-Gangohḡ> (accessed on 12/03/2013)
- ⁸ Imam Rabbḡ nḡ Shaykh Rashḡ d Aḡ mad Gangohḡ , available on <http://darululoomwaqf.com/Imam-Rabbani-Shaykh-Rashḡ-d-Ahmad-Gangohḡ-6Pillars.php> (accessed on 12/03/2013)
- ⁹ *Ibid.*
- ¹⁰ Metcalf, Barbara Daly. *Islamic Revival in British India: Deoband, 1860-1900*. Princeton, New Jersey, Princeton University Press, 1982, p. 77
- ¹¹ *Ibid.*
- ¹² See reference 7 above
- ¹³ Metcalf, in Esposito, *op. cit.*, p. 262
- ¹⁴ Metcalf, *op. cit.*, pp. 79-80
- ¹⁵ See reference 8 above
- ¹⁶ See reference 7 above
- ¹⁷ *Ibid.*
- ¹⁸ *Miyḡ n, Maulḡ na Sayyid Mu ḡ ammad. 'Ulamḡ -e-Hind Ka Shḡ ndḡ r Mḡ ḡ i*, Kitabistan, Dehli, 1958, Vol.4, p.301
- ¹⁹ *Jḡ ved, 'Iffat Masḡ d. Contribution of Mazḡ hir-e-'uloom of Sahḡ ranpḡ r to Taḡḡ awwuf* (Unpublished PhD Thesis). *Jamia Millia Islamia*, New Delhi, pp.42-43, available online at: <http://www.scribd.com/doc/67580069/Contribution-of-Mazahir-e-uloom-if-Saharanpur-to-Taḡḡ-awwuf> (accessed on 12/03/2013)
- ²⁰ See reference 7 above
- ²¹ Metcalf, *op. cit.*, p.108
- ²² *Ilḡ hḡ , op. cit.*, II:331
- ²³ *Jḡ ved, op. cit.*, p.50
- ²⁴ Metcalf, *op. cit.*, p.157
- ²⁵ *Ilḡ hḡ , op. cit.*, I:50-51
- ²⁶ Metcalf, *op. cit.*, pp.157-158
- ²⁷ *Ilḡ hḡ , op. cit.*, II:136-137
- ²⁸ *Jḡ ved, op. cit.*, pp.72-73
- ²⁹ *Ibid.*, p.73
- ³⁰ *Ilḡ hḡ , op. cit.*, II:12-13
- ³¹ *Jḡ ved, op. cit.*, p.70
- ³² *Gangohḡ , Maulḡ na Rashḡ d Aḡ mad. Fatawa Rashḡ diyyah*. Muhammad Sayyid and Sons, Karachi, n.d. p.196
- ³³ Ingram, Branon. *Sufis, Scholars and Scapegoats: Rashḡ d Aḡ mad Gangohḡ (d.1905) and the Deobandi Critique of Sufism*. *The Muslim World*, vol.99, July 2009, p.485

³⁴ *Ibid.*

³⁵ *Gangohi*, *op. cit.*, p.105

³⁶ *Ibid.*, p.130

³⁷ Ingram, *op. cit.*, p 487

³⁸ *Ibid.*

³⁹ *Ibid.*

⁴⁰ *Gangohi*, *op. cit.*, p.112

⁴¹ *Ibid.*, p.144

⁴² *Gangohi*, *op. cit.*, p. 93

⁴³ *Ilhām*, *op. cit.*, II:9