

CHAPTER - 4

His Works As a

Scholar of Islamic Sciences

**ALLAMA SHABBIR AHMED UTHMANI AS A SCHOLAR OF
QURANIC SCIENCES**

The Holy Qur'an:-

The Qur'an is the treasury of Arabic literature. It represents according to the most widely professed Muslim belief, a collection of divine message conveyed to the Prophet through the angel Gabriel (جبرئيل). The Qur'an was revealed through the piece-meal over a period of about twenty three years. It consists of one hundred and fourteen chapters (سورۃ) of which ninety three were revealed in about thirteen years at Makkah (610 A.D) and twenty one in the remaining ten (623 A.D.) at Madinah.

The Makki chapters deal with the most important part of the prophet's mission, namely belief in the existence of God, His oneness, His apostles, His angels and the day of judgement. The language of these chapters is impassioned, marked by prophetic fervour and consisting of short, rhythmic verses, rich in similes and metaphors.

The Madani chapters are mainly concerned with legislation, religious rights, civil as well as military and comments on and has

references to the prophets war and other incidents. In them theological dogmas and ceremonial regulations relating to the institution of public prayer, fasting, pilgrimage and the sacred months are laid down. They moreover, contain laws prohibiting wine, pork and gambling, fiscal and military ordinances relating to alms-giving (¹ زكاة) and holy war (² جهاد) civil and criminal laws regarding homicide retaliation theft, usury, marriage, divorce, adultery, inheritance and the freeing of slaves. The language of these chapters embodied in plain of which the sentences are long and style for less rhetorical.

The Qur'an is the first book compiled in Arabic when he (prophet Muhammed) was forty years old, Muhammed became convinced . It became the nucleus of all the religious and philological sciences cultivated by the Muslims. such as the science of jurisprudence (علم الفقه), the sciences of inheritance (علم الفرائض), the science of rhetoric (علم البيان). It indirectly influences other branches of literature. It preserved and standardized the Arabic language.

1 Zakat is the 4th duty enjoined to a Muslim. It is not just a form of charity or alms giving, the literal and simple meaning of Zakat is purification. The technical meaning of the term 'Zaka' designates the annual amount in cash or kind which is to be paid by every well to do Muslim.

2 Jihad an effort or strife, Jihad is an all round struggle in the way of Allah

Collection and compilation of the Holy Qur'an

The Holy Qur'an was revealed to the prophet Muhammad, over a period of more than twenty two years. When the prophet received a divine message, he recited it to such of his companions as were present, and they committed it to memory. Besides the ordinary companions, there were also special recorder of the verses known as the Katibut-al-wahyi (كاتب الوحي), who put them down on leafless palm- branches, stone slabs, ribs of sheep and camel etc. The process of revelation stopped about three months - exactly eighty one days before the death of the prophet.

During the life time of the prophet, a huge number of his companions committed to memory the whole of Holy Qur'an. There was no necessity to compile it for preservation.

During the Khilafat of Abu Bakr (632-634), a good number of qurra & rememberer of Holy Qur'an (حافظ القرآن), lost their life in the battle of at Yamama (12/633 A. D.) specially at Bir Ma'una¹. Foreseeing in this

¹ Introductory chapter of the interpretation of Holy Qur'an by Abdullah Yusuf Ali.

recurring loss of the qurra an extension of the Holy Book, 'Umar pressured Abu Bakr to collect and preserve it. Accordingly Abu bakr appointed Zaid ibn Thabit, as convenor of the collectors of the Holy Qur'an who had been one of prophets recoders of the revelation to collect the scattered parts of the Qur'an and put them together, Zaid and his companions collected the whole from various sources, compiled into a book and put under the custody of Abu-Bakr and after his death were entrusted to the prophet's wife Hafsa, the daughter of Umar ¹.

According to another, authentic report, the caliph had confined the great task of collection to a commission of no less than seventy five people of whom twenty five belonged to the Quraish and fifty to the Ansar.

It also appears from this report that the commission that no part of it remained on other stuff.

A dangerous situation arose during the reign of the third caliph "Uthman Ibn Affan" (644/655), Islam had spread far and wide. The Arab had learnt the Qur'an from different companions, many of whose

1 Al-Faruque by Shibli Numani. p. 324-25.

readings differ from one another. During the military expedition in Armenia, the soldiers of Syria, Al-Iraq and some other places happened to meet in one camp and listen to the different readings prevalent amongst them. They become to condemn one another even charged with Kufr, disbelief etc.

The caliph, Hajrat, Uthman came to know textual variations of the Holy Qur'an. With a view to control such variations among the Quran-teachers, Uthman sent for the collection which was in Hafsha's possession and appointed a committee of four consisting of Zaib ibn Thabit and three young Qurashis. According to another report, the committee consisted of twelve members, including 'Ubayy ibn Ka'b and Zaid ibn Thabit. They set about the task in right earnest, arranged the chapters in descending order. Nine copies of this edition were made and sent, except one which was retained at Al-Madina, to the capital cities. Under a caliphal order all other copies of the Qur'an were collected and burnt or washed with a solution of hot water and vinegar. The official compilation of the Qur'an took place most probably about 30 A. H./650 A.D¹

1. Short Encyclopedia of Islam by H.A.R. Gibb and T.H. Kramers, P.558.

Necessity of commentary:- The Qur'an can not be properly understood without the help of a suitable commentary. not because of difficult words, but mainly because of the fact that the majority of its verses are invariably bound up with context and a background.

Tafsir, explanation, commentary, a term applied to commentaries on scientific and philosophical works as an alternative to sharh (شَرْح) in theory and practice - in short, exegesis of the Qur'an is known as Tafsir¹.

In Islam, the word "Tafsir" means particularly the commentaries on the Qur'an and the science of interpreting the sacred book. This branch of learning entitled " علم الكلام والتفسير " is a special and important branch of Hadith.

Kinds of commentary

Commentaries are of two kinds : They are either traditional like those of Ibn Jarir Tabari (310 H.), Qurtabi, Ibn Kathir etc. or wholly rational like those of Abu Muslim Nishapuri, Bukhari, Raghīb Isphani, Imam Razi of Nishapur, Mudarik etc. But a commentary comprising a careful balance of reason and traditional authority in which the traditions

1. The Oxford encyclopedia of the modern Islamic world by Oxford University press. 1995 volume IV. P. 169

are thoroughly tested by the principles of evidence and reason, and reason is itself free from the Tyranny of Plato and Aristotle was never achieved in Islam except by Allama Ibn Taimiya (علامہ ابن تیمیہ) and Hafiz Ibu Qayyum. The Ulama who followed tradition, became hopeless victims of Jewish Folklore, while those who preferred reason lost themselves in the toils of Greek extravagances. Their commentaries were based upon truth, reason and wisdom.

During the Abbasid period the Greek and European philosophers attacked Islam in various phase; particularly in the Holy Qur'an. A large number of interpreter of Holy Qur'an stood up and replied all the charges. Among them Allama Razi & Imam Gajjali are remarkable.

Various Urdu Commentaries :- A good number of commentator interpreted the Holy Qur'an in Urdu to fulfill the necessity of time. Among them the most famous commentators are Shah Waliullah (d.1150), Shah Abdul Quadir (d.1802),. Shah Rafiuddin (1804 A. D.), Maulana Ashraf Ali Thanawi, Sir Sayyid Ahmed Khan, Maulana Abul Kalam Azad, Dr. Nazir Ahmed, Allama Shabbir Ahmed Uthmani, Abul Mazid Daryabadi (English and Urdu), Sayyid Abul Ala Maududi, Maulana Abdul Haque, Maulana Ahmed Reja Khan etc.

Unique position of Tafsir-e-Uthmani

Among the Urdu translation and interpretations of the Holy Qur'an, the translation made by Maulana Mahmudul Hasan and interpretation made by Allama Shabbir Ahmed Uthmani, occupied the highest rank in several fields. This work is uncomparable in sense, rhetoric and eloquence, ideal and mental. Allama Uthmani fulfilled a great necessity of time interpreting the Holy Qur'an. This interpretation contains unparalleled historical, Jurisprudence and linguistic values. It is beneficial for both the scholars as well as common people.

This interpretation is welcomed and praised by the erudites of India and abroad. It has been published several times from India, Pakistan, Bangladesh, Hongkong, Saudi Arabia.

The Government of Saudia Arabia took a plan to print and publish the Holy Qur'an for the propagation of the Book of Allah into most of the languages of the world. To implement the directions of the Custodian of the two Holy Mosques (*خادم الحرمين الشريفين*), The presidency of the Islamic researches, Ifta, call and Gudience printed and published tafsir-e-Uthmani from Saudi Arabia.

A COMPARATIVE STUDY IS MENTIONED BELOW TO CLEAR THE STYLE AND CHARACTERISTICS OF THE SCHOLARLY NOTES AND COMMENTARIES OF ALLAMA SHABBIR AHMED UTHMANI WITH OTHER COMMENTATORS.

(1)

Ustad Abdullah Yousuf Ali was an widely recognised and revered Egyptian scholar. His interpretation of the Holy Qu'ran was referred and consulted as an authentic and correct one by the Presidency of Islamic Researches, IFTA, Call and Guidance of Saudi Arabia for writing the commentary in English of the Holy Qu'ran printed and distributed throughout the world.

”قل هو الله احد - الله الصمد - له ريلن ولم يولن - وله يكنى له كفواً احد -“
(پاکستان ۳۲ سورۃ اخلاص)

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Ustad Abdullah Yousuf Ali.
ترجمہ و تفسیر - تو کہہ وہ اللہ ایک ہے۔ اللہ ہے نیاز ہے۔ نہ کسی کو جنانہ کسی سے جنانہ اور نہ اس کے جوڑ کا کوئی۔ یعنی جو لوگ اللہ کی نسبت یوحیٰ ہیں کہ وہ کیسا ہے، ان سے کہہ دیجئے کہ وہ ایک ہے۔ جس کی ذات میں کسی قسم کے تعدد اور دوئی کی گنجائش نہیں۔ نہ اس کا کوئی مقابل، نہ مشابہ، اس میں جو سب کے عقیدہ وارد ہو گیا جو کہتے ہیں کہ خالق دوسرے ہیں۔ خیر کا خالق لا یزدان اور شرکاء اہرمین ”نیز ہنود کی تردید ہوئی جو تینیس کروڑ دیوتاؤں کو خدائی میں حصہ دار ٹھہراتے ہیں۔ الخ	Translation – Say : He is Allah. The one; Allah, The Eternal, Absolute. He begteth not, nor is He begotten, And there is none like unto Him. Interpretation : The nature of Allah is here indicated to us in a few words, such as we can understand. The qualities of Allah are described in numerous places else where. Here we are specially taught to avoid the pitfalls into which man and nations have fallen at various

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Ustad Abdullah <u>Yousuf</u> Ali.
<p>(Those who ask about Allah, say them, He is one, in which there is no provision in any kind of excess, opposite and equal. The faith of fire worshippers were condemned through it, they said that there are two creatorﷻ: creator of good (...بیردان) and creator of bad (قرس) (according to the faith of Jarasturian). Instead of it, through which driven away the faith of Hindus who shared thirty three crores of gods with the One-ness of Allah.</p> <p>The interpretation of صمر is done in many ways. <u>Tabrani</u> after maintaining all the ways said that –</p>	<p>times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a personality. "He" and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him.</p> <p>Secondly, He is the One and only God, the Only One to whom worship is due; all other things or being that we can think of are His creatures and is no way comparable to him.</p> <p>Thirdly, He is Eternal, without beginning or end, Absolute, not</p>

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Ustad Abdullah Yousuf Ali.
<p>«وكل عذة صحيحة وعي صفات ربنا عز وجل عوانته بصمنا اليه في الحوائج وعوانته قد انتهى سؤده وعوانته الذي لا خوف له ولا ياكل ولا يشرب وعوانته بعون خلقه - (ابن كثير)</p> <p>(All the meanings are correct and all these are the glory of our Lord towards Him, all the necessities returned that is we all dependent upon Him, He is not dependent upon any body.</p> <p>The absolute qualities of Allah demolished here the faith of those ignored who thought the existence of any spirit having absolute qualities beyond Allah. Moreover it has demolished the faith of the Ariyans</p>	<p>limited by time or place or circumstance, the Reality.</p> <p>Fourthly, we must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him.</p> <p>Fifthly, He is not like any other person or thing that we know or can imagine. His qualities and nature are unique.</p>

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Ustad Abdullah Yousuf Ali.
<p>according to whom, though Allah created the Universe, but He is in need of both the element (مَادَّة) and spirit (رُوح), which have original existence.</p> <p>Nobody has begotten from Allah and He is not begotten. It retreated the faith of those people, who believed that Hajrat Masih (I'sha) and Hajrat Ujair are the sons of Allah and Angels are the daughters of Him. Moreover it has withdrawn the faith of those people who supposed Hajrat Masih or any other personalities as their Lord. Everybody knows that Hajrat Masih was begotten from a</p>	

Translation and Interpretation made by Allama Shabbir Ahmed Uthmani	Translation and Interpretation made by Ustad Abdullah Yousuf Ali
<p>pious lady that is Mariyam, so how he can be a Lord ?</p> <p>As Allah has no companion, then how He would be the father of twins. that is <u>Hajrat</u> Masih and Ujair. This verse retreated the faith of those people who shared mankind in some of qulities of Allah. As for example we find in the books of Jews that once a fighting was fought between Allah and <u>Hajrat Yakub</u> (Jacob) and <u>Yakub</u> defeated Him (- العياذ بالله - We seek protection from Allah.)</p>	

Dr. Najir Ahmed Dehlwai occupied a high position in Urdu and Arabic literature. He was a scholar among the five in Urdu, said Mehdi Hasan Dr. Abdul Haque, (بابا اردو) Secretary Urdu Development Board. Ram Babu Sakesena (Department of the History of Urdu Literature) parised Dr. Najir Ahmed and his interpretation of the Holy Qu'ran.

The critics opined that the translation and interpretation of the holy Qu'ran is the best one among the works done by Dr. Najir Ahmed. On the other hand , his interpretation was criticised by Maulana Ashraf Ali Thanawi and pointed out some faults writing a separate book named The Ulamas of Nadwa pointed out fifty objections in his interpretations which are available in the book Hayatun Najir (حیات النذیر).

” الله الذى يرسل الرياح فتثير سحابا فيبسطه فى السماء كيف يشاء ويجعله كسفا فترى الودق يخرج من خلاله - فاذا اصاب به من يشاء من عباده اذا هم يستبشرون - وان كانوا من قبل ان ينزل عليهم من قبله لمبلسين - فانظر الى اثر رحمة الله كيف يحيى الارض بعد موتها - ان ذلك لمحيى الموتى - وهو على كل شئ قدير - (پارہ ۲ سورۃ روم رکوع ۵)

(Allah is He who sendeth the winds so that they raise clouds and spreadeth them along the sky as pleaseth Him, and causeth them, and when He maketh it to fall on whom He will of His bond man, lo! they rejoice; Though before that, even before it was sent down upon them,

they were indespair. Look therefore, at the prints of Allah's mercy (in creation) how He quickeneth the earth after her death. Lo! He verily is quickener of the Dead and He is able to do all things).

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Dr. Najir Ahmed
<p>۱۔ پہلے فرمایا تھا کہ مقبول اور مردود جدا کر دئے جائیں گے۔ منکروں پر ان کے انکار کا وبال پڑے گا۔ وہ اللہ کو اچھیر لگتے۔ اب بتلاتے ہیں کہ اس کا اظہار دنیا ہی میں ہو کر رہے گا۔ نیز کہ اللہ کی عادت اور وعدہ ہے کہ مجرمین و مکذبین سے انتقام لے اور مومنین کا ملین کو امداد و اعانت سے دشمنوں پر غالب کرے۔ بیچ میں ہوا کا ذکر اس واسطے آیا کہ جیسے بارانِ رحمت کے نزول سے پہلے ہوائیں چلتی ہیں اسی طرح دین کے غلبہ کی نشانیاں روشن ہوتی جاتی ہیں۔ ۲۔ یعنی پہلے کسی طرف اور پچھلے کسی طرف اسی طرح دین بھی پھیلے گا چنانچہ پھیل دیا۔ ۳۔ اسی طرح جو ایمانی اور روحانی بارش سے منتفع ہوں گے وہ خوشیاں منائیں گے۔ ۴۔ یعنی پہلے سے لوگ ناامید ہو رہے تھے حتیٰ کہ بارش</p>	<p>۱۔ باد کے اصل یہ ہے کہ وہ ایک طرح کے بھاپ سے جو آتش کی گری کی وجہ سے عریک ٹیل اور سیلیں چیز اور خصوصاً سمندر سے پیدا ہوتی ہے۔ پھر عواجم خدا بھاپ کو اٹھائے اٹھائے پھرتی اور اوپر کی سردی یا ترو، بھاپ پانی ہو کر برستی ہے بعینہ ایسی صورت ہے جیسے دیگچی میں پانی گرم کرو اور پھر سے دیگچی کو ڈنگ دو تو گرمی پائے پانی سے بھاپ اٹھے گی اور جب سے لگ کر بوندوں کی شکل میں ٹپکے گی مگر شروع سے اخیر تک یہ تمام تصرفات خدا ہی کے حکم سے ہوتے ہیں ورنہ سمندر اور سیلیم اور دعوب اور ہوا سبھی چیزیں ہوتی ہیں اور برسات اور مھاوٹ دونوں موسم سو گئے نذر جاتے ہیں۔ الخ</p>

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Dr. Najir Ahmed
<p>آنے سے ذرا پہلے تک بھئی امین نہ تھی کہ میں برس کر ایسی چگ پر لو ہو جائے گی۔ انسان کا حال بھئی عجیب ہے۔ ذرا دیر میں نا امین ہو کر بیٹھ جاتا ہے پھر ذرا سی دیر میں خوشی سے کھل پڑتا ہے وہ یعنی چند گھنٹے پہلے مرطوف خاک اڑ رہی تھی اور زمین خشک، بے رونق اور مردہ پڑی تھی ناگہاں اللہ کی مہربانی سے زرخیز ہو کر لہلہانے لگی بارش نے اس کی پوشیدہ قوتوں کو کتنی جلو ابھار دیا الخ</p>	<p>The origin of cloud which forms from sea with the help of sun rays then wind by the order of Allah spreads them (steam) in the sky The vapour mixing up coldness forms cloud and then it falls as rain As for example we see drops of water in the inner portion of the cover when we cook water. All these transformations are done by the order of Allah.</p>
<p>Allama Shabbir Ahmed Uthmani at first said that, beloved and unbeloved persons will be devided. The curse of Allah will fall upon the infideal one. He dislikes them. Then he said that His dislikeness will be brought to light in this world, because it is His habit and promise that He will take revenge from the vicious and liars and make the perfect believers victorious upon the enemies.</p>	<p>Having all these that is sea, steam, sun rays and wind, some times of the summer and winter passed away without rain. This punishment is due to the disobey of His slaves He stops His mercy. In this situation, the earth remains as dead, where nothing produces But after rain the earth becomes alive and crops grow up, this condition of land is compared with alive How beautiful it is!</p>

Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Dr. Najir Ahmed
<ol style="list-style-type: none">1. The description of wind comes in the midst for this reason as the grace of Allah flew before wind, likewise the sign of the victory of religion grows and falls.2. That is it (wind) flows hither and thither, likewise triumph of religion flows.3. In this way, the people will enjoy rejoice who will be benefitted by the rain of faith and soul.4. From the beginning people become hopeless till the rain come, after its coming they enjoy rejoice. Likewise people sometime sat hopeless but after a while they enjoy rejoice.5. That is a few hours ago dust rose every where land becomes dry, dead, after the rainfall it becomes	

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Translation and interpretation made by Allama Shabbir Ahmed Uthmani.	Translation and interpretation made by Dr. Najir Ahmed
<p>alive and grows its invisible strength. You think the some condition in case of the favour of Allah the heart of a dead man got the spirit and in His land نظر الفساد في البر والبحر becomes alive after its death, it will be seen in every side, the sign of the grace of Allah and His religion which have been in dead condition.</p>	

The eminent scholar, journalist and writer of Urdu Maulana Abdul Mazid Daryabadi (b.1892AD – d.1977AD) interpreted the Holy Qur'an both in Urdu and English languages, which mark out a place for him among the notable scholars of modern age. With a view to compare the method and style of both the commentators-Allama Shabbir Ahmed Uthmani and Maulana Abdul Mazid Daryabadi, here we cited an example.

والعصره ان الانسان لفي خسر الا الذين امنوا
وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر-
(پارہ ۳۵، سورہ عصر)

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	Translation and interpretation made by Allama Shabbir Ahmed Uthmani.
1. By the time, (through the ages, where in man is the author of the undoing) is any unlimited extent of time, during which people pass away and become extinct. (Lane's 'Arabic-English lexicon', 8 vols.)	۱۔ عصر زمانہ کو کہتے ہیں یعنی قسم ہے زمانہ کی جس میں انسان کی عمر رہن داخل ہے۔ جس میں انسان کی زندگی بسر کرتا ہے اور اس کے بعد اس کی زندگی ختم ہو جاتی ہے۔ یا قسم ہے زمانہ کی جو کاروباری دنیا میں خاص ہے۔ اور شرعی نقطہ نظر سے نجات دہندہ اوقات ہے۔ (جس کی ضرورت)
2. Verily man (who employs himself in acts of disobedience)	

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Translation and Interpretation made by Maulana Abdul Mazid Daryabadi	Translation and Interpretation made by Allama Shabbir Ahmed Uthmani.
	<ol style="list-style-type: none">1. Asar is called the ages i.e. by the time, where in the life of a man is included, which should be considered as an important article (thing) for gaining proficiency and glory of man or swear is by the time of the prayer of Asar, which is an important time for the business world as well as the religious point of view. The Prophet of Allah said, who missed the prayer of Asar, all his internal and external activities be overturn. Or swear is by the age of our Prophet in which the prophethood and the light of the messengership was glorified.2. Verily man is in loss Allama Uthmani compared mankind with ice seller who losses his capital, materials, likewise every man is lossing from among his total breaths i.e his life is decreasing. If you looks to the

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Translation and Interpretation made by
Maulana Abdul Mazid Daryabadi

Translation and Interpretation made by
Allama Shabbir Ahmed Uthmani.

History or think in the affairs of our life we find that the person could not success who works without thinking its ultimate result, engage himself in passions, plays etc. If a man passes the moments of his valuable life in vain, certainly he is in loss.

3 A man can save himself from loss if performs four duties

- ✎ He has to faith in Allah and his apostle, their guidance and promise whether relating to this earth or hereafter.
- ✎ The influence of the above faith should expose through the five organs of sense without confining in the heart and his activities should be according to his faith.
- ✎ He should not think for his own soul rather he thought for the welfare of the common people.

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	Translation and interpretation made by Allama Shabbir Ahmed Uthmani.
	<p>When two muslim meet, each of them should encourage through his sayings and deeds the true religion and for the truthfulness</p> <p>✎ Each and everybody should advice the other to be stand against all kinds of evils firmly, to be ready for all kinds. of troubles, life risk etc for the cause of Islam.</p> <p>Those people who qualified himself through the four qualities mentioned above, he will be remembered for ever in the earth, the signs which he will left in this earth will increase the reward upto the ressurection.</p> <p>In conclusion Allama Uthmani remarked that this small Sura is the gift of religion. He quoted the comment of Imam Safi "If this small Sura is revealed in the Qur'an, it will be enough for the intelligent</p>

Translation and interpretation made by Maulana Abdul Mazid Daryabadi	Translation and interpretation made by Allama Shabbir Ahmed Uthmani.
	people". The ancient prominent Ulamas used to recite the Sura before their separation from the meeting .

CRITICISM

If we look both the explanantions made by Maulana Abdul Mazid Daryabadi and Allama Shabbir Ahmed Uthmani, we find that Maulana Daryabadi interpreted the verses quoting from another books, which is simple, free from philosophical ideologies, while Allama Shabbir Ahmed Uthmani interpreted the verses as much as possible. He mentioned three opinions regarding the swear of Asar. Maulana Daryabadi remained silent about the swear and abstained from saying any comment. Allama Shabbir Ahmed Uthmani interpreted the second and third version in a philosophical way while Maulana Daryabadi could not expressed the inner mystery of the verses.

The Government of Saudi Arabia printed and published the interpretation of Holy Qu'ran made by Allama Shabbir Ahmed Uthmani. An Arabian critic, named Abdur Rashid Azhari contradicted in few portion of this commentary. Moreover the great Mufti of Arabia Samahatus Shaikh Abdul Aziz Ibn Baz (شيخ عبدالعزيز بن باز) blindly agreed upon the contradictions and adviced the common muslims to avoid the commentary written by Allama Shabbir Ahmed Uthmani in the 15th Convention of مجلة بحوث الاسلاميه in 1406 A.H. The critic has pointed out thirteen contradictions under five titles.

Maulana Sayyid Tahir Hussain Giyawhi (گیاہوی), the famous Indian scholar retreated the objections raised by Abdur Rashid Azhari supporting the commentary of Allama Shabbir Ahmed Uthmani. All the thirteen contradictions and its reply have been printed in " Tarjaman-e-Darul Ulloom, Jadid (ترجمان دارالعلوم), Issue 4&5, Sept & Oct. 1993".

As for example one of the contradictions and its reply is mentioned below:

Under the verse اياك نعبد واياك نستعين , the interpreter that is Allama Shabbir Ahmed Uthmani wrote that in reality the true sense of the term 'seeking help other than Allah is unlawful'. Of course, it is permissible to seek help from a pious man as a media to get Allah's

mercy. Because in reality it means the seeking help from Allah. Abdur Rashid Azhari pointed out this interpretation as incorrect.

In the reply of above contradiction Maulana Tahir Hussain Giyawhi said in this place there is no alternative scope for a person including the critic to interpret the verse except the way as explained by Allama Shabbir Ahmed Uthmani. Because in the apprent sense, it is unlawful to seek any kind of help from any creation as the seeking help from a king, weapons, soldiers, seeking food from the king by the soldiers, seeking medicine from a doctor for patient, seeking help to Allah through the good deeds of a pious men are lawful. All these things are lawful as we find in the other verses as well as in the traditions of our prophet.

Hajrat Sulaiman sought help from his nobles, as Allah said
قال يا ايها الملا ايكم يا تيني بعرشها قبل ان ياتوني مسلمين (سورة غل)
(He said' O Chiefs! Which of you will bring me her throne before they come to me, surrendering?

In the other place Allah said استعينوا بالصبر والصلوة (البقرة)
(You seek help with patience and namaj).

This explains the correctness of the interpretation made by Allama Shabbir Ahmed Uthmani and proved that the contradictions are baseless and incorrect.

Allama Shabbir Ahmed Uthmani As A Tradionist

The Word "Hadith" (حديث) primarily means 'new'. It is used as opposed to Qad'im which means 'old'. From this Followed the use of the term for a peace of news, a tale, a story or a report - be it historical or legendary, true or false, relating to the present or past, immediate or remote. In this sense the word has been used by the pre-Islamic poets. and in the Qur'an and the tradition of the prophet (peace be upon him). the story letters also called Huddath (حدث).

This general can notation of the word hadith has , like that of many other words (e.g. Salat ,سجود , zakat , etc.), been changed under the far -reaching influence of Islam. The Muslims since the very life of prophet Muhammad called the reports with regard to his sayings and doing the best hadith and by and by its use was confined to the reports of Muhammad's words and deeds only.

The foundation of the hadith was firmly laid down during the Rashida Khilafat (خلافت راشدہ) . It comprehends the whole range of the prophets private and public life such as his behests religious practices, his dealings with men and women, his wars. agreements and

correspondence. The stories of the prophets are mentioned briefly in the Qur 'an, the hadith fills up the gaps by supplying some details, more were added by various narrators. The hadith was the most important source of legislation in matters relating to religious rights, civil and criminal affairs.

Groups of Hadith:- We can classify the group of hadith under the following heads :-

1. Those which related to the religious practices of the prophet .
2. Those which related to the interpretation of the difficult or obscure expressions of the Qur 'an .
3. Those which related to good and bad, the desirable and the undesirable.
4. Those which related to his life in general, his career, his struggle against idolatry, his wars and ultimate victory.

Development of Hadith literature :-

Hadith meant all that the prophet said or did or approved. During the life time of prophet Muhammad many of his companions tried to get by heart whatever he said, and observe whatever he did, and they reported these things to one another. some of them, wrote down what he

said, in Sahifas (صیفات) which were later on read by them to their student, and which were preversed in their families and also by the followers (تابعین). Subsequent generations always went back to establish a chain of evidence through the Tabi'in and the companions. As this literature grew, it become necessary to establish strict rules by which the evidence could be examined and tested, so as to separate that which was considered to be established from that which was doubtful or weak., and that which was to be rejected as un-proved. In the evolution of the science of Hadith, it become clear that even among the companions certain persons had better memories than others or better opportunities of becoming really acquainted with the Apostles true meaning, or in other ways, a better title to be called true expositors and the number of such persons came to be limited to ten only. Similarly the claims of the Tabi'in came to be examined and graded, and so on. Thus arose a new science in which the names and positions of persons in Hadith literature were examined biographically and in other ways.¹

Some important names of the Hadith narrators :-

Among others who have quoted most extensively from the prophet are Abu Hurayrah (d. 57 A. H./ 676 A. D) Ayshah, the wife of the prophet

1 The meaning of the glorious Qu'ran by Abdullah Yosuf Ali, v. 1, p - IX

(d.58 A. H./ 667 A. D.), Abdullah Ibn 'Umar 'Abdullah Ibn 'Abbas, Jabir and Anas Ibn Malik. The largest number of the traditions (5374) have been narrated by Abu Hurayrah, Ayshah comes next with (2214) Abdullah Ibn Umar and Anas Ibn Malik have nearly the same number to their credit. Abdullah Ibn 'Umar, Abdullah Ibn Abbas and Jabir have narrated 1500 traditions each. As against this large number 'Umar Ibn Khattab is stated to have related not more than 537 traditions, out of which only about 50 proved to be correct (*صحيح*)¹

General prohibition of Hadith writing;-During the life time of the prophet (peace be upon him), he issued general strictures on compilation of Hadith. As he said; *قال النبي صلى الله عليه وسلم لا تكتبوا عني غير القرآن* (don't write from me except the Holy Qur'an).² Several reasons are behind such prohibitions, he feared that if it is written down. it will be mixed up with the Holy Qur'an..Most of the companions of our prophet were not expert in writings, if they are allowed to write hadith they would do mistake Of course such temporary prohibition was not legal prohibition (*شرعي منع*) because we find in Sahih Bukhari³ that the prophet allowed to write hadith Hazrat Abdullah Ibn ' Amr Ibn ' Aas and

1. The Islamic Review, Nov. 1960 Vol. X1, V111 No.11

2. Sahih Al- Muslim, vol. II, p.414.

3. Sahih Al- Bukhari, Vol - I, p 32

Rafay Ibn Khadij¹ .

Due to prohibition, though it was not written in a systemic method. instead of this, a large number of legal order were preserved in the hands of his noble companions.

As for example we find a written document regarding charity (صدقة) as dictated by our prophet, another document regarding Zakat was in the hand of Hazrat 'Umar .

After the farewell address in Arafat. a man of Yaman named , Abu-shah asked our prophet to supply him a copy of his address. As per instruction of the prophet, it was supplied to him. Some documents also were in the hand of Abdullah Ibn 'Umar.

Hadith in the first century of Islam

No attempt was made in the first century of Islam to collect authentic traditions of the prophet. No Caliph, for example even ordered any collection or even made an effort to ascertain the accuracy of the traditions which were known and were being circulated among the people

1. Al-majma' (المجمع) P 152

during this period. Even though it occurred to some to collect all the available traditions in the form of one book, it was probably not a practical proposition, because we are told that at the death of the prophet, there were about 114000 companions who quoted from him. Each of them knew one or more traditions. Most of them depends on memory. 'Umar Ibn Khattab wanted to carry out this plan but abandoned it after serious thought.

The same idea later occurred to Umar Ibn 'Abdul Aziz (d.714.A.D.), the Umayyad Caliph. He wrote to different parts of the kingdom ordering the collection and examination of the traditions of the prophet. but he did not live long to see any result. Those who succeeded him did not pay much attention to this matter. Abu Ja'far Al-Mansur, the second Abbasside Caliph, also thought of doing the same thing. Ibn Sa'd quotes, Malik Ibn Anas as saying, when Al-Mansur wanted to go for a pilgrimage to Mecca he told me that he had decided to order copies of the books which I had written and send them to every Muslim country with instructions to follow what was contained in the books and ignore what was written in other books. Malik Ibn Anas advised him against this course of action, saying that each country had followed what had come to it by way of traditions

and they should be left alone to choose for themselves. It appears that Al-Mansur not only wanted to collect the Hadith in one book but his attention was to treat the book of the Imam Malik as a basis for a unified Islamic code, according to which the entire Muslim empire could be administered. This is borne out by Al-Milal, which quotes Malik Ibn Anas as saying, ' Harun Al-Rashid consulted with me whether he should instal Al Mu'atta of the Imam Malik's in the Ka'bah and order the people to follow it. Imam Malik replied "don't do this, because the companions of the prophet differed only in details and went to different countries. Each of them is right."

In the first century of Islam traditions were neither recorded nor written. They were only told verbally and were stored in the memory of the people. Those who happened to write them down did so only for their own benefit and not for circulation among the people

During the second century, however, certain groups of scholars in different parts of the Muslim Empire started collecting traditions, but not for the purpose of compiling an authentic copy of all available material . Each scholar tried to collect all the authentic traditions related to him .

The initial collections of Hadith

According to Sahih al-Bukhari, the first to collect traditions was at Rabi ' Ibn Sabih (d. 160A.H./776 A.D.) and Sa'id Ibn Abi 'Arubbah (d. 156 A.H./772 A.D.) untill the matter reached the leading scholars of the third generation, when Imam Malik wrote al-mu'atta in Madinah, 'Abd-al-Malik Ibn Jarir wrote in Mecca, Al-Auzaiy (d.159 A.H. (الاوزعي) in Syria. Sufyan al-Thauri (d. 160 H. (سفيان ثوري) in Kufa and Hammad Ibn Salmah (d.165 A.H.) Ibn Dinar in Basrah. The example of these scholars was later followed by others. Some collected traditions from the point of view of Jurisprudence like al-Mu'atta of Malik and the two Sahihs of Al-Bukhari and Muslim, others collected them according to the chain of narrators. .

Diffrent Kinds of Hadith

Traditions are devided into various classes (مراتب) accoring to the degree of authority they posses, the persons from whom they are derived, the manner in which they have been transmitted. and other characteristics. Traditions may be صحيح (genuine), handed down by pious men, distinguished for their integrity, حسن (good), ضعيف (weak or inferior as to their trustworthiness). they may

also be traced up (مرفوع) to Muhammed himself, or restricted (موقوف) or intersected (مقطوع). They may also be connected (متصل) or interrupted (منقطع). They may be generally accepted (متواتر) wellknown

¹. (موضوع) ; or strange (غريب) ; or invented, false (مشهور)

The collection of traditions now considered as of the great authority, in fact the standard canonical collections are called the six books *الكتب الستة* are those of :

1. Muhammad Ibn Isma'il Bukhari (محمد بن اسمعيل البخاري) who was born in 194 A.H. His plan was only to collect genuine traditions and his book is, therefore, called *صحيح البخاري* or their sound traditions of Bukhari. He is said to have chosen out of 600000 (six lakhs) traditions only 7275 which he considered genuine. As these are repeated under various heads they can be reduced to about 4000. A learned doctor of Islam says ' The collection of Bhukhari is the most excellent book of Islam after the book of Allah'²

2. Muslim Ibn Hajjaj al-Qshairi (مسلم بن حجاج القشيري) who died in 261 A.H / 875 A.D. The Imam Muslim, born in 206 A.H/821 A.D. in

1 *The Social Contract and the Islamic State* by Ilyas Ahmed, Ahmedabad, 1944, p.26.

2. *Bukhari's Commentary*, i, 19, Sprenger iii, c ii Ibn Khaldun i 369

Nishabur, a desciple of Imam Bukhari, followed the plan of his Master in writing his Masnad , recieving in his collection, the only what he considered genuine traditions of which he collected 4000. The collection of Bhkhari was in high reput and preferred to all others in Asia and Egypt, that of Muslim chiefly in Spain and Africa.

3. Abu Dau'd al-sajastani (ابو داود السجستاني) who died in 275 A. H. His collection is called the sunan-e- Abi Daud (سنن أبي داود) and contains 4000 traditions.

4. Abu Isha Al-Tirmidhi (ابو عيسى ترمذي), who died in 279 A.H., was a discipline of Ahmed Ibn Hambal. His work is called 'Jam'a Al-Tirmidhi. جامع ترمذي

5. Abu Abdur Rahman Al-Nasa'i (ابو عبد الرحمن النسائي) who died in 303 A. H. He was the author of the سنن النسائي

6. Ibn Ma'ja Al-Quajwani (ابن ماجه القزويني) died 273 A. H. His collection the كتاب السنن is also highly esteemed.

Imam Muslim visited with a view to collect Hadith Arab, Syria, Iraq etc. and met famous Muhaddith like Ahmed Ibn Hanbal and others, gathered 3,00,000 Hadith¹. His Sahih differs with the books of other Hadith. In this book, the chapters are not divided, But in Bukhari the chapters are divided into titles (ترجمة الباب). Inspite of this, it is not a difficult task to find out hadith in the Sahih of Imam Muslim, because in setting Hadith, there is a deep relation with the problems of Fiqh (Jurisprudence). In practical, all the Hadith are under a particular chapter, in this regard it is comparable with the chapter of Bukhari. Of course Imam Muslim did not do it, because the chapters are not equal in different editions. In Bukhari repetition of a particular Hadith is mentioned under different chapters, which is absent to Muslim.

Another difference with Sahih Muslim and other books of Hadith is that Imam Muslim emphasised on Isnad (narrators), in certain places of his Sahih, he mentioned a single hadith through different narrators or a simple change in its narrators. He expressed such Isnad in his original text with ' Ha ' (Tahwil-or-Hawala, which means that the hadith had reached him through other sources also) word. He secured praise for his

¹ Sanakipta Islami Biswakus, Vol.-II, published by Islamia Biswakus prakalpa, Islamic Foundation, Bangladesh, P.288.

such excellence innovations. In other side Bukhari is more excellent, Allama Nawawi (disciple of Imam Muslim) also admitted it.

COMMENTARIES ON SAHIH MUSLIM

A good number of remarkable commentaries have been written down by famous traditionists in various times according to different schools. In Hanafite schools, the commentary on Sahih Muslim entitled 'Fat-hul Mulhim', by Allama Shabbir Ahmed Uthmani, occupied the highest rank. The writer of "Kashf-ul- Junun" (كشف الظنون), discussed the matter elaborately. The names of most famous few commmentary books on Sahih Muslim are given below:

1. Al-minhaju Fi-Sarha Sahih Muslim Ibn-ul-Hajjaj
(المنهاج في شرح صحيح مسلم بن الحجاج) written by Hafiz Abu Zakharah Yahya Ibn Sarf Al-Nawawi, d. 676 A.H. ¹.
2. Muktasaru Sarh Al-Nawawi (مختصر شرح النووي) by Shamsudddin Muhammad Ibn Yusuf Al-Qawnawi Al-Hanafi d.288 A.H.

1. Muhaddithin-e-A'ajam 'Awr 'Ilmi Kamama by Maulana Taq-Uddin Nadawi October 1966, p 160

3. Akmal-ul-Muallim Fi-Sarh-e-Muslim (أكمال المعلم في شرح مسلم) by Allama Quazi 'Ayaz Al-Maliki d.544 A.H.
4. Al-Muallim-u-bifawaid-e-Kitab-u-Muslim: (المعلم بفوائد كتاب مسلم) by Abu Abdullah Muhammad Ibn 'Ali al-Mazari d. 536 A. H.
5. Al-Mufhimu Limastala Fi-Talkhisa kitaba-Muslim (المفهم لما اشتمل في تلخيص كتاب مسلم) by Abul Abbas Ahmed Ibn Umar Ibn Abi Ibrahim al-Quratabi d. 656 A.H.
6. Akamal -ul-Muallim (أكمال المعلم) by Imam Abdullah Muhammed Ibn Khalifa al-Maliki, d. 877 A. H.
7. Al-Mufhimu Fi-Sarha Gariba-Muslim (المفهم في شرح غريب مسلم) by Imam Abdul Fakhir Ibn Ismail al-Farsi d. 529 A. H.
8. Sarha-Sahih Muslim (شرح صحيح مسلم) by Imam Ud uddin Abdur Rahman Ibn Abdul Ali al-Misri.
9. Sarha-sahi Muslim (شرح صحيح مسلم) by Allama abul Faraz l' sa Ibn Mas'ud aj-jawai d.744 A. H.

10. Ad-dibaju 'Ala Sahih Muslim Ibn-Ul-Hajjaj (الذیباج علی صحیح مسلم بن الحجاج)

Allama Jalal Uddin Sayuthi d. 911. A. H.

11. Wasi-ud-Dibaj (وشی الذیباج) By Allama Majmui d. 1298 A. H.

12. Al-Sirajul-Wahhab (السراج الوهاب) By Maulana Nawab Siddiq Hasan Khan d. 1307 A. H.

13. Muktasaru Sahih Muslim (مختصر صحیح مسلم) By Allama Abdul Ajim Munjin.

14. Fath-hul-Mulhim (فتح الملهم) This commentary of Sahih Muslim is written by Allama Shabbir Ahmed Uthmani in Arabic. He Completed it in three volumes, perhaps it would have been finished in five volumes, but death snatched him away, so he could not.

Regarding the time & date of compilation of Fathful Mulhim

Ahsanullah Fahad Fallahi said:

”فتح الملهم شرح مسلم مولا نانے کتب سے لکھنی شروع کی اس کے کوئی خاص سن یا ماہ متعین کرنا مشکل ہے۔ تحقیق سے معلوم ہوتا ہے کہ ۱۳۳۶ھ سے پہلے ہی آپ نے اس مبارک کام شروع کر دیا تھا۔ مولا ناسیر سلیمان ندوی صاحب لکھتے ہیں ”مجھے خیال آتا ہے کہ مرحوم ۱۹۱۶ء یا ۱۹۱۷ء

میں انجمن اسلامیہ اعظم گڑھی کی دعوت پر اعظم گڑھ آئے تھے اور شبلی منزل
میں میرے پاس ٹھہرے تھے اس وقت انکے پاس شرح مسلم کے کچھ اجزاء ساتھ تھے
جن میں قرأت فاتحہ خلف الامام وغیرہ اختلافی مسائل پر مباحث تھے جن کو مجھے جا بجا
سنایا۔

(It is a difficult task to ascertain the year or month from which Maulana (Shabbir Ahmed Uthmani) started writing Fath-hul-Mulhim, the interpretation of Muslim. After investigation we came to know that he started the benevolent work before 1336 A. H. Maulana Sayyid Sulaiman Nadawi writes, "I think that concerned when Maulana visited Ajmogarh at the invitation of Anjuman-e-Islamia in 1916 A. D. or 1917 and hosted with me At 'Shibali Manjil' . At that time a few parts of the interpretation of Muslim was in his hands in which chapters قرأت فاتحہ خلف الامام وغیرہ were discussed and made listened to me¹").

From the above discussion we came to the conclusion that Maulana Uthmani started his remarkable work from long ago, because the problem of reading Surah Fathiha behind Imam is related to the chapter of prayer (کتاب الصلوٰۃ) which written down in the 2nd volume

1 Burhan (Urdu), April 1991, p.9

of Fath-hul-Mulhim. So it is cleared that Allama Uthmani started writings, of Fath-hul-Mulhim before 1916 A. D. According to his own writing it is known that, he started the noted work in 1914 A. D.

Reason for writing Fath-hul-Mulhim

In his ripe age Allama Shabbir Ahmed Uthmani started to write Fath¹-ul-Mulhim, because Hafiz, Bdarruddin 'Aaini had written the interpretation of Sahih Bukhari according to Hanfi school, had no commentaries on Sahih Muslim. So Allama Uthmani took up his pen for this and continued it till his death.

The author of Fath-hul-Mulhim wrote a long introductory chapter consisted 108 pages where he discussed about the rules of Hadith and it's a science (علم حدیث کے اصول) and the speciality of the book (کتاب کی خصوصیات). Moreover he mentioned specially the mystery of the Hadith in (اسرار حدیث) this chapter . He narrated in this chapter the kinds of traditions, qualities of narrators, , compilation of Hadith and other things related to Hadith.

He tried his level best to analise & enlight the difficult tasks of hadith like the existence of Allah and His virtues , activities of other

goddess and their reality which are above the knowledge of other people .

He mentioned the best and selected comments of experts in every problem (مسئلہ) and tried to express his views with various proofs (دلائل). He explained difficult problems with easy and equal examples. He mentioned the sayings of four Imams (Imam Shafi, Imam Malik, Imam Abu-Hanifa & Imam Ahmed Ibn Hambal) from authoritative books (قابل اعتماد کتاب). He gathered all the traditions in one place relating to a subject and tried to minimise the contradictions of traditions (تعارض حدیث).

Justifying all this, we come to the conclusion that he was a great scholar of hadith literature.

The chief characteristics of Fath-hul-Mulhim are mentioned below:-

1. The controversial problems regarding faith (ایمانیات) among the Ahl-as-sunnat wal-jam'at (اهل السنة والجماعة) is described carefully in this book minimising its differences.
2. Allama Shabbir Ahmed Uthmani mentioned in Fath-hul-Mulhim the famous and important events of narrators, unknown names of narrators, and mentioned demerits where necessary.

3. In special places he removed the doubts from the links (*اسناد*) of narrators.
4. He analysed and dissolved the difficult of the words of Hadith.
5. He described Quotations in various places from famous books related to the concern subject.
6. He mentioned in special cases the references of the books written on mystry of Sariat (legality) like the books written by Shah Wali-Ullah, Imam Gajjali, Shaike-Akbar & others.
7. He gathered the searchical truth of a lesssion in his book in one place scattered under various lession in Fath-hul-Ban and other books.
8. He mentioned necessary quotations from the books of the hanafi school in analysing (*مسئله*), establishing eluminating the problems.

9. He mentioned in his book the searchical truth of his teachers as well as the pioneers of Hanafi schools, elaborately in Arabic which was spoken orally or written in other than Arabic language.
10. He described in his book a number of searchical truth, which have not been heard earlier and which is understood after reading the book.
11. The author tried his level best to write clearly and with easy language where he mentioned his own comments with the word.
قال العبد الضعيف أو قلت
12. He tried to identify the Holy Qur'an as the basis of all traditions (احاديث).
13. In particular places, he refuted the recent doubts and arguments upon Islam.

Publication of Fath-hul-Mulhim

Fath-hul-Mulhim occupied a great popularity, for which it has been printed & published in three times within a short period. It has been published from 'Matbai Madani of Bijnur in 1361 A.H./1933 A.D., 1352 A. H./1355 serially. The third volume was published from Matbai Handa of Jalandhar in 1357/1939. A good number of scholars explained Sahih

Muslim in Arabic to fulfill the necessity of time according to various schools. Among them the explanation made by Hafiz Abu Jakaria Mahi Uddin Nawawi Safiyi & Maulana Shabbir Ahmed Uthmani Hanafi occupied a high position. A comparative study is given below to clear the style and characteristics of the scholarly notes and explanations of both the explainers.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إن الله عز وجل تجاوز لأمتي عما حدثت به أنفسها ما لم تعلم أو تتكلم به -

(Abu Hurairah has reported the prophet (peace be upon him) as having said : Allah, the exalted has forgiven my follcwers that which the self whispers to itself so long as one does not act according to it or speak about it.)

Explanation made by Allama Nawawi	Explanation made by Allama Shabbir Ahmed Uthmani
قال النووي في شرح عن الحديث - إذا عمَّ عبدي بسيئته فلا تكتبوا عليه - فان عملها فالتبوعا سيئته	ما حدثت به أنفسها الخ ضبط أنفسها بالنصب لا كثر ول بعضهم بالرفع وقال الطحاوي بالثاني

Explanation made by Allama Nawawi	Explanation made by Allama Shabbir Ahmed Uthmani
<p>واذا هم بحسنه فلم يعملها فالتبوا حسنة فان عملها فالتبوا عشر وفي الحديث الاخر في الحسنه الى سبع مائة ضعف النسخ (شرح نووي، كتاب الايمان) (المجلد الاول صفح ٤٨)</p>	<p>وبه جزم اهل اللغة يريدون بغير اختيارها لقوله تعالى ونعلم ما توسوس به نفسك - قوله ما لم يتكلموا ويعملوا به الخ قال الكرمانى فيه ان الوجود الخ معنى لا اثر له وانما الاعتبار بالوجود القولى فى القو ليات والعملى فى العمليات وقد احتج به من لا يرى المؤخذة بما وقع فى النفس ولم عزم عليه وانفصل من قال يواخذ بالعزم بانه نوع من العمل يعنى عمل القلب قلت وظاهر الحديث ان المراد بالعمل عمل الجوارح لان المفهوم من لفظ ما لم يعمل يشعر بان كل شئى فى الصدر لا يؤاخذ به سواء توطن به او لم يتوطن - كذا فى الفتح (فتح الملهم كتاب الايمان صفح ٢٤٤)</p>

Explanation made by Allama Nawawi	Explanation made by Allama Shabbir Ahmed Uthmani
<p>(Basing upon their opinion on certain subtle grammatical points, it has been said that the <u>Hadith</u> is talking of those thoughts that one does not make an effort to think of. Allama Nawawi says in the explanation of <u>Hadith</u> that Allah, the exulted directed the Angels not to write any saying which the self whispers to itself so long as one does not act according to it. But whenever a person wished to do good, write benefit against his name, though he did not act. If he did, write benefit ten times. In the another <u>Hadith</u> benefit</p>	<p>(Allama Shabbir Ahmed Uthmani explained the <u>Hadith</u> after discussing certain subtle grammatical points and quoted different views of the scholars regarding this. Allama Kirmani said that there can be no basis of ideas which the self whispers to itself. But if anybody speaks or acts intentionally, it should be counted. He brought a proof and said that there is no sin upon evil thinking untill he did not determine. A group of thinkers hold that firm determination in a work will be counted as if it may be considered as a practical work and it is the firm</p>

Explanation made by Allama Nawawi	Explanation made by Allama Shabbir Ahmed Uthmani
may be seven hundred times.)	decision of the heart. Allama Shabbir Ahmed Uthmani is of the view that the action with limbs (as the legs, hands etc) because the word <i>ما لم تعمل</i> indicate that the evil deeds which are not performed with limbs will not be counted. The writer of Fath-hul-Bari expresses the same view.)

If we look at the explanation of the Hadith made by Allama Nawawi & Allama Shabbir Ahmed Uthmani, we find that Allama Nawawi begins the explanation of the Hadith in the narration of Allah, the exalted as he said *إِذَا عَبْدِي* i.e. whenever a slave of me thinks etc and ends the same with the words of Hadith. He did neither express his own view nor cited any view of the other scholars. On the other hand we find that Allama Shabbir Ahmed Uthmani at first discussed various meaning of the Hadith quoting the verse of the Qur'an. Then he mentioned the views

of different scholars regarding the Hadith and finally adorned the explanation adding his own view according to the Hanafi school of thought.

(2)

فقال ابو سعيد اما هذا فقد قضى ما عليه سمعت رسول الله صلى الله عليه وسلم يقول من رأى منكراً فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذلك اضعف اليمان-

(Abu Sa'yeed at Khudri has reported the Prophet (peace be upon him) as having said : He who saw an evil may stop it with his hands If he cannot than with his tongue, and if can not then with his heart. And that is the weakest of Iman.)

Explanatory notes of the <u>Hadith</u> made by Allama Nawawi.	Explanatory notes of the <u>Hadith</u> made by Allama Shabbir Ahmed Uthmani.
قوله صلى الله عليه وسلم فليغيره فهو امر ايجاب باجماع الامة وقد تطابق على وجوب الامر بالمعروف والنهي عن المنكر الكتاب والسنة واجماع الامة وعوايض النصيحة	قوله فليغيره بيده الخ فان الامر المعروف والنهي عن المنكر هو القطب الاعظم في الدين وهو المهم الذي ابعث الله له النبيين ولو طوى بساطه واهل علمه وعمله لتعطلت النبوة وضممت الى يانة وعمت الفترة ونشبت

Explanatory notes of the Hadith made by Allama Nawawi.	Explanatory notes of the Hadith made by Allama Shabbir Ahmed Uthmani.
<p>التي هي الرين ولم يخالف في ذلك الا بعض الرافضة ولا يعتد بخلافهم كما قال الامام ابوالمعالى امام الحرمين لا يكثر بخلافهم في صرا فقد اجمع المسلمون عليه الخ (شتر نووى من صحيح مسلم المجلد الاول صفح ٥٨) (Allama Nawai said in the explanation of the hadith that stopping of evil with hand and tongue is a binding one according to اجماع امت just like the commanding of good deeds and forbidding of evils which is a part of nasihat (advice). None opposed this view except few Rafiji, as the view of the Rafiji's is uncounted . Imamul Haramain said that the opposition of the Rafiji is not acceptable as it was commonly accepted before the birth of Rafiji</p>	<p>الضلالة و شاعت الجهالة الخ قوله فلبسانه الخ - ومخرجه هي وظيفة السلام كما ان التغير باليد و وظيفة الامراء والولاية الخ قوله وذلك اضعف الايمان الخ يعنى اضعف افعال الايمان قاله الشرحى في باب صلوات العبد ين من مبسوطه - مسلم (المجلد الاول من فتح الملقم بشرح صحيح مسلم) (In the explanation of the hadith Allama Shabbir Ahmed Uthmani says that commanding of good deed and forbidding of evils is a great horizon in the religion. It is most valuable for which Allah has sent His Apostle then he described several lines quoting from 'Ahyaul- Uloom'. احياء العلوم قوله فلبسانه Under the above contents he says that this is the duty of Ulamas just like the duty of Caliph and executive officer to stop the evil deeds with hand that is forcibly. The author of النظميريه</p>

Explanatory notes of the Hadith made by Allama Nawawi.	Explanatory notes of the Hadith made by Allama Shabbir Ahmed Uthmani.
<p>school of thought. The order of mendatory is fixed by Shariat, not the concious of mankind. But according to the Mutajilite school of thought the order of mendatrory is on the basis of their own view. To establish their view, they quoted the verse لا يضرکم من ضل اذا اعتديتم that is those who astraid will not harm you provided you are in the right path.</p> <p>Ahluss Sunnat Wal – Jamat</p> <p>condemned the argument raised by the Mutajilites and said that the above verse is strictly inconformity with Ahluss Sunnat Wal – Jamat. The correct meaning of the verse will be – when ever you will perform all the mendatory duties the sin of others will not effect you, just like</p> <p>لا تضر وزارة وزراخرى</p>	<p>(Al-jahiriya) said " command to do good deed with hand is the duty of Caliph, with tongue is the duty of Ulama and with heart is the duty of the common people .</p> <p>وذلك اضعف الايمان الخ And that is the weakest deed of Iman, as Saraksi (السرخسي) said in the chapter Idain in his book " Mabsut" (مبسوط).</p>

Explanatory notes of the Hadith made by Allama Nawawi.	Explanatory notes of the Hadith made by Allama Shabbir Ahmed Uthmani.
<p>that is the burden of one's sin is not imposed upon another. Whenever a person performs the mendatory duty – commanding of good deed and forbidding from evils, he will be free from its responsibility. The sin will remain upon the person who did it. It must be known that the commanding of good deed and forbidding from evils is a فرض كفايه</p> <p>(mendatory) upon few persons not each individuals. If a group of people fulfils the duties, the whole community will be saved. Otherwise all will be responsible. Incertain cases it is mendatory to an individual person where no body is present except him.</p>	

(3) "عن طلحة بن عبيد الله يقول جاءني رجل الى رسول الله صلى الله عليه وسلم من اهل نجد ثائر الرأس يسمع دوي صوته ولا يفقه ما يقول حتى دنا من رسول الله صلى الله عليه وسلم فاذا هو يسأل عن الاسلام فقال رسول الله صلى الله عليه وسلم خمس صلوات الخ (تفهيم المسلم جزلة، كتاب الايمان صفحہ ۲۵)

(Talha Ibn Ubaidullah reports, a man came to the Apostle of Allah, (peace be upon him) the hair of whose head was disorderly, his humming sound was heard without understanding its meaning. At last he came nearer to the Apostole and seemed to be ask him about Islam. The Apostol of Allah said – (in Isalm) in a day and night five times of prayer is obligatory. He said : Inspite of these whether any other prayer is indispensable ? He (prophet) said no more prayer except if you wish to perform nafal (accessory). Moreover he said: the fast of Ramzan is compulsory. He said: in addition to these any fast is compulsory? He said: no more fasting except nafal, if you wish you may fast. Then he described about Zakat. He asked, in addition to these whether any more is obligatory? He said: no more except if you wish to donate voluntarily. The narrator described that the man returned back saying: By Allah! I will not increase or decrease except what the prophet said. The Apostole of Allah said, the man will attain success provided he is true in his word.)

قوله طلحة بن عبيد الله الخ هو احد العشرة المبشرة - قوله جاء رجل الخ قال ابي عبد الله وابن بطال و عياض وابن العربي والمنزى وغيرهم رضمان بن ثعلبة وافد بن سعد بن بكر والحاصل لهم على ذلك ايراد مسلم رحم قصه عتب حديث طلحة رضي

وكان في كل منهما اندجوى وان كلا منهما قال في اخر حديثه
لا اريد على عز ولا انقص، لكن تعقبه القرطبي رح بان
سياقهما مختلف واستلهما متبائنه - قال ودعوى انهما قصه
واحدة دعوى فرط وتكلف شطط من غير ضرورة قال الحافظ رح
في مقدمه الفتح وهو كما قال - قوله من اهل نجد النخ
(المجلد الاول من فتح المظهر لشيخنا المحترم
صفي محمد مسعود)

(Allama Shabbir ahmed Uthmani started the explanation of the above
Hadith describing the critical notes about the narrator and the words of
Hadith. As he said: Talha Ibn Ubaidullah is one of the ten who were
informed in this world that paradise is their abode. The person who came
to the prophet is Jimam Ibn Sa'alaba of Bani S'ad tribe according to the
opinion of Ibn Abdur Barr. Ibn Battal, Quazi Ayaz, Ibn Arabi, Imam Manjir
and others. They opined that, perhaps after the Hadith of Talha, Imam
Muslim will mention its story. It is clear from both the Hadith that the man
was a Nomad (bedouin) and the words لا اريد عز ولا انقص is mentined in
both the Hadith . Qurtabi strongly opposed this opinion. Later on Hafiz
Ibn Hajar opined like Qurtabi in the introductory chapter of Fath-hul Bari.
In the eye of Qurtabi, both the incidents have separate indentity. It is very

troublesome one to understand both the incidents as a common one.

Najd is a land situated between Hijaz and Iraq.

In the narration of Ismail Ibn Jafar, the questioner asked in the words of *أخبرني ما إذا فرض الله على من الصلوة فقال الصلوة الخمس*

Imam Shafi mentioned in his book "Umma" (*أم*) that five times of prayer is obligatory or compulsory, remaining these all are non-mandatory. Though Imam Shafi and his followers thought that compulsory donation (*صدقة الفطر*) is binding but in this hadith it is narrated about *قال لا إلا أن تطوع - زكوة*

which denies the essentiality of *صدقة الفطر*. According to the Hanafi school of thought *صدقة الفطر* is not obligatory (*فرض*) but necessary (*واجب*). Regarding prayer such words are mentioned which denied the obligation of other prayer. Then how this hadith is against about the necessity of *وتر* ? Hafiz Ibn Hajar wrote in Fath-hul Bari that no more prayer is necessary except the five times of prayer, so this hadith denies the necessity of *وتر*. Mulla Ali Quari wrote in the reply of this argument in Sarah Miskat that this hadith is either

before the instruction of وتر came in to being وجوب وتر or ...عشا...is the succession. وتر.

. Imam Sawkani said in his book Nailul Awtar that it is unreasonable to place the hadith as proof against the necessity of, because fundamental things are taught in this hadith.

Allama Shabbir Ahmed Uthmani pointed out under the caption

والذي يظلم العبد الضعيف وتر and said that the order of وتر in Islam is the supplementary of the five times of prayer, just like the position of Sunnat prayer in every prayer of فرض for its fulfilment. The time of the وتر prayer is not a separate one but it is a success of l'sa. It has no separate اذان , اقامت , جماعت , and in each rakayat, recitation of the Holy Qur'an is compulsory).

Views of commentators about Fath-hul-Mulhim

After looking the depth knowledge in Hadith literature of Allama Shabbir Ahmed Uthmani, the world famous tradionists, Maulana Shah Anwar Kashmiri remarked:-

”یقیناً اپنے زمانے کے علاوہ علامہ شبیر احمد عثمانی دیوبند کے اس زمانے کے محدث مفسر حکم ہیں اور احقر کے علم میں کوئی شخص اس کتاب ”مسلم“ کی خدمت ان سے زیادہ بہتر اور برتر نہ کر سکا۔ اس خدمت کی طرف متوجہ ہو کر انھوں نے اہل علم کے گردن پر احسان کیا۔ 1

(certainly Allama Shabbir Ahmed Uthmani, Deobandi beyond his age is a traditionist, interpreter and orator of the age. So far my knowledge is concern, nobody explained the 'Sahih Muslim' better than him. He made benevolence upon the educated section doing this work.)

Dr. Sayyid Muhammad Khalid Ali, Professor, Jamia Millia Islamia said regarding the Fath-hul-Mulhim :-

” هذا شرح مهم و جامع بسيط ” صحيح مسلم يعني قامد
عن الشرح الكثرة فاستوعب فيه المؤلف الفاضل تحقيق المسائل
والامور الخلا فيه فوفاه حسابه واعتنى فيه بكل الفاظ الحديث
وغرائبها و رخص الشبهات التي تخطر بالبال في عصر الجريد“ 2

1. Burhan (Urdu) April '91 P 18

2. Musan imatul-Hind Bilugatil Arabia Fi Adabil Hadith. Al Nawawyah by Muhammad Khalid Ali, P 151.

(This is a mixed comprehensive and simple explanation of Sahih Muslim. It makes one free from reffering many explanations. The honourable author has done in it the investigation of the disputed problems and affairs, thus he treated it exhaustively. He has given care to analyse the words of the Hadith and its addities and simplified the obscurities which are of important in the modern period)

Dr. Jubair Ahmed Faruqi , Head of the Arabic Department of Jamia Millia Islamia said regarding Fat-hul- Mulhim:

” يعد هذا الكتاب الذى ألفه الشيخ شبيب احمد عثمانى فى ثلاثه اجزاء من اعظم الكتب شانا وارفعها مكانة واكثرها فائدة ونفعا وقد وقع الاعجاب والقبول لدى العلماء فى كافة البلدان الاسلامية. ويعتبره البعض اكبر شانا من شرح النوى المعروف من عدة نواح كما كتب له مقدمة تفصيلية تحتوى على بحث فنى فى علم الحديث. طبع الجزء الاول والثانى من الكتاب فى مطبعة مدينه في بنجور فى ١٣٥٢/ ١٩٣٣ م و ١٣٥٤/ ١٩٣٥ والجزء الثالث فى مطبعة بهالندة فى جالندهر فى ١٣٥٤/ ١٩٣٨ واخيرا قامت بطبع ادارة شركة علميه فى ديوبندر “

Life And Works Of Allama Shabbir Ahmed Uthmani

(This book which was written by Shaikh Shabbir Ahmed Uthmani in three volumes is considered one among the most important and useful books. It has been admired and accepted by the scholars of the entire Islamic nations. And some of them consider it most important than the commentary of (Allama) Nawawi in many aspects. He also wrote for it a detailed introduction which contains an expert study of the Hadith. The first and second volumes of the book were printed at Madinah press at ^{Bijnaur} Bijnur in 1352 A.H./1933 A.D and 1354 A.H./1935 A.D respectively and the third volume at Bulanda Press at Jalandhar in 1357 A.H./1938 A.D. And then it has been printed by 'Idarat Sirkat-e-Ilmiyah' at Deobond.)¹

1. Musahamatu Darul Uloom, Bideobond, by Dr. Jubair Ahmed Faruqi, P.215

**ALLAMA SHABBIR AHMED UTHMANI AS A SCHOLAR OF
JURISPRUDENCE**

Fiqh (فقه) means learning, knowledge of jurisprudence, which includes religious, ceremonial, civil and moral laws and regulations. It properly means knowledge, science in general, but has been adopted as the technical term to designate the science of the law of Islam.¹

Jurisprudence is derived from the Latin word "Jurisprudentia" the knowledge of law which in its generic sense includes the entire body of legal doctrine.

Fiqh is also called the علم الفروع or knowledge of the branches, as distinguished from علم الاصول or knowledge of the roots. According to Hanafi school. الفقهاء والعلم بالاحكام الشريعة الفرعية المكتسب من ادلتها التفصيلية

(Jurisprudence is a kind of knowledge which deals with the law of Shariat and its branches accepted from detail proofs.²)

¹ The social contract and the Islamic state by Ilyas Ahmed, p.117

² Islamic Adalat by Quazi Mujahidul Islam Qasimi, p.1

According to Imam Abu Hanifa Islamic Law is the knowledge of what is for a man's self and what is against a man's self. Fiqh, in short, signifies comprehension of one's rights and obligation while Usul-al-Fiqh is methodology of Islamic Jurisprudence which goes to establish legal standards.

It is considered according to the last definition of Fiqh mentioned above. Allama Ibn Abedin said in the definition of Fiqh,

الفقه الجمع بين العلم والعمل

Imam Abu Hanifa said in the definition of Fiqh معرفة النفس ماله وما عليه i.e the knowledge through which a man can know his profit and loss, utmost duties and responsibilities, is called Fiqh (Jurisprudence)

Some say that a man is a فقيه (*fakqih*), a lawyer, a Jurist, when he knows the laws and regulations together with the proofs in support of the same from the Qur'an, Sunnah, Ijma (إجماع), and Qias (قياس), the majority however agree that a man may be considered a Faqih if he knows the laws and regulations and without being able to produce the proofs in support of the same; that he need not even know them all. Some take a higher view of the Fiqh and say that, if he combines good

works with the knowledge of the law, he describes to be called a Faqih.

Allama Shabbir Ahmed Uthmani was a great Faqih or a scholar of Islamic Jurisprudence .

Few examples are given below with a view to prove the scholastic opinions of Allama Shabbir Ahmed Uthmani, which indicates that he was great Faqih.

USES OF MICROPHONE AND LOUDSPEAKER

IN PRAYER (صلوة) AND LECTURES (خطبة)

During the time of Allama Shabbir Ahmed Uthmani a debate, arose on the use of microphone and loudspeaker at the time of Friday prayer and the Prayer of Idd to increase the sound of Imam to the Muktadis or followers. The common Muslim expressed their view to use microphone and loudspeaker in the prayer of large gathering, like Idd, Jum'a (جمع) etc. they placed the problems before the Ulamas.

Hakimul Ummat, Maulana Ashraf Ali Thanawi issued a legal decision against the use of microphone and loudspeaker in prayer. According to him, Muktadis are the obedient of Imam, who guides the

prayer and his Qirāt should be followed without any mediator, means. So nothing can be used as media between Imam and Muktadi (مقتدى), which guides the Muktadis with his own indications. Because the Jurist do not allow any means or person or media to follow in prayer which does not performs prayer himself. For this reason, Hakimul Ummat issued the legal decision (فتوى) i.e. the use of microphone and loudspeaker in prayer is not lawful for safety (احتياط).

The famous Jurist Allama Shabbir Ahmed Uthmani contradicted the legal decision given by Maulana Thanawi in this respect and said that, the position of Azan (اذان), Khutba (خطبة) and Qirat of Namaz in Shariat is so that. it should be reached to the listeners and those who perform Namaz. The rectification of common people, the inspiration towards the remembrance of Allah, the good advises are given in the Khutbas, Qirats etc. So it is necessary for a مؤذن (announcer) who belongs to high and sweet sound. In the other hand we see the verse of the Holy Qur'an, where Allah said:-

إِذَا قُرِءَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ -

(when the Holy Qur'an is recited, listen to it and remain silent, so that peace be sent upon you.)

It is cleared that at the time of recitation of the Holy Qur'an in mind fullness as well as uproar is a factor of punishment. So we came to the conclusion that Shariat gave important on high sound. About the Friday lecture (خطبة جمعہ), Allama Shabbir Ahmed Uthmani quoted a Hadith from Sahih Bukhari:-

فلما قعر على المنبر وسكت الموزنون الحديث النخ

(When Hajrat Umar seated on Mimbar (tribune) and the announcers (موزنون) after performing Azan became silent....

From this narration (روایت) Allama Uthmani proved that a number of Mu'azzin have the azan of Khutba to circulate the sound an around. So, in the present time, if loudspeaker is used to make high sound of Qirat or Khutaba & Azan, then Namaz will not be cancelled.

Moreover he replied the arguments that, if it is not harmful. if a number of people try to highlight the voice of Khutba and Qirat of Imam.

Maulana said :- if it is done in this way, then the real purpose of listening Qirat & Khutba will be obstacled (interrupted). Instead of this, when a group of people try to reach the sound of Qirat & Khutaba, the sequence of sound will be extended. It will be an obstruction at case, where the order of simplicity should be maintained. so, the performer of prayer should not fall upon difficulty.

Maulana Thanawi proclaiming the invalidity of prayer. wrote that, it seemed a sports & game to hear the sound of Imam through loudspeaker or microphone.

Allama Shabbir Ahmed Uthmani replied against the argument of his spiritual leader, saying that:-

ابتداءً ایک چیز عجیب معلوم ہوتی ہے لیکن کثرت استعمال سے اس کا عجیب رفع ہو جاتا ہے پھر اس کی طرف توجہ بھی نہیں رہتی ہے۔ -

(At the beginning a thing seems to be astonishing, but such strangeness removes at the excessive use. Afterwards none looks upon it.)

Allama Uthmani analysed another legal point (فقهی نقطہ) and said that for the مسائل فقہی (problems of Fiqh), it not essential to investigate it Philosophically. For example, he pointed out that, to see the new moon & to ascertain the Qiblah (direction of Ka'aba), no machine is necessary.¹

THE ADDRESS OF JUM'A (جمعہ) SHOULD BE IN ARABIC

Prof. Abdul Hai of Jamiya Milliya Islamiya, Delhi, had a view that the address of Zum'a should in the mother tongue, so that the people could easily understand the sermons and implement it to his own life . The modern educated people supported it. Without knowing the guideline of Shariat in this regard. Of course the Islamic scholars contradicted it. Shaikul Hind, Maulana Mahmudul Hasan, Mufti Maulana Azizur Rahman Uthmani, Shah Anwar Kashmiri and Maulana Shabbir Ahmed Uthmani criticised and opposed the opinion of Professor Abdul Hai regarding the language of the sermon Khutbha of Zum'a . The famous Jurist Allama Shabbir Ahmed Uthmani proceeded and issued a

1. Burhan, April, 91, p 20

legal opinion in the name of "Tahqiqul Khutba (Reality of sermon)", which was published in Zilqa'da 1332 A. H. in the Al-Qasim magazine.

Allama Uthmani Quoted in his writing the views of Shamsul Aaimma Sarakh si ¹ (شمس الرحمن سرخسی), The writer of Hidayah ², the writer of Fath-hul-Qadīr ³, Allama Ibn Abidin ⁴, and cleared the meaning of Khutba according to Sariat. He also mentioned the opinions of the Imam of four schools and proved with proof and Hadith that the address of Friday must be in Arabic language. As the two lecture of Friday represent two Rak'at of Juhar prayer (mid-day prayer), and the prayer should be in Arabic language.

Fatwa against Quadiani

Mirja Gulam Ahmed Quadiani was the founder of Quadiani group. On 31st August 1924 A. D.. Niamatullah Quadiani was killed throwing stones (رجم) by the royal order of Kabul Shah Aman Ullah. After the event, criticism arose from every corner over the issue. whether death is the punishment for apostasy (ارتداد).

1. Shamsul Aimmah Abu Bakr Muhammad Ibn Ahmad Sarakhsi (483 A.H.- 490 A.H.)
2. Burhan Uddin Ali Ibn Abu Bakr Murginani d. 593 A.H.
3. Kamal Uddin Muhammad Ibn Abdul Wahid d. 861 A. H.
4. Alaiddin Muhammad Amin Ibn Umar Ibn Abdul Aziz Ibn Abidin, d. 1252 A. H.

The newspaper of India highlighted the issue, The president of Ahmadia group Mr. Muhammad Ali of Lahore published a pamphlet in the name " پیغام صلح " (Paigam-e-Suleh) against the Government of Afganistan as well as the Ulamas of Deoband. who were in favour of such killing .

Allama Shabbir Ahmed Uthmani wrote a book entitled الشهاب لرحم الخاطف المرتاب i.e the evidence of the apostasy of Quadianites and Islamic proofs for killing the apostate" and sent into Shah Aman Ullah, of Kabul on 18th Safar 1344 A. H./September 1924 AD.

In this book Allama Shabbir Ahmed Uthmani mentioned the definition of apostasy (ارتداد), the apostasy of the Quadianites, the proclamation of prophood by Mirja Gulam Ahmed Qadiani. the punishment for apostasy in Islam in a lucid manner in favour of Shah Amanullah, king of Kabul.

ALLAMA SHABBIR AHMED UTHMANI AS AN ORATOR

Allama Shabbir Ahmed Uthmani was the parrot of undivided India as well the spokesman of Darul- 'Uloom, Deoband (وکیل العلوم دیوبند). He had tremendous command in Arabic and Urdu languages. He could speak in both the languages fluently and wrote a large number of books in these languages. As a great teacher and an orator he was internationally well known. The remark of Mufti Kafilur Rahman in this regard runs as follows :-

" Through address and speeches communicating your own point of views to the audience in an effective manner is an art by itself. There are only a few who are successful both in writing and oratory, Shaikhul Islam, Maulana Shabbir Ahmed Uthmani was equally efficient in both these fields"¹

Allama Shabbir Ahmed Uthmani at the age of twenty four delivered a lecture at Muradabad on 15th April 1911 AD on the topic "Islam" organised by Jami'yat-ul-Ansar. About this Lecture, the Secretary of Jami'yat-ul-Ansar observes :-

”شیخیر احمد عثمانی صاحب دیوبند کھڑے ہوئے اور اسلام کے عنوان پر اپنی تقریر شروع کی یہ وہ زبردست تقریر ہے کہ جس کی کوئی بات

1. A face in the Crowd, by Kafilur-Rahman, Mufti Darul 'Uloom, Deoband P-16

دلائل عقلیہ سے خالی نہیں۔ فلسفہ و حکمت اور علم کلام سے زریعہ سے جو آجکل تعلیم یافتہ گروہ کا تختہ منطبق ہیں ان تمام اعتراضات کو اٹھایا گیا۔

(Shabbir Ahmed Uthmani started to deliver his lecture on the

topic 'Islam'. It was a stood up & tremendous speech, which was not devoid of logical proof . He mentioned all the controversial issues raised by modern educated people and gave its solution through the scientific and philosophical arguments.)¹

Allama Shabbir Ahmed Uthmani in his two-hour lecture surprised the scholars as well as delegates who were present therein by his address. Allama Shibli Numani, the scholar of Darul 'Uloom, Deoband, Nadwatul Ulama, Lucknow and Aligarh were also the participants of the meeting. In this lecture, he discussed about the existence of Allah (واجب الوجود), His Oneness, (وحدانیت) prophethood (رسالة), the existence of angels, resurrection (حشر و نثر) and other important topics. this historical lecture elevated his status among the religious as well as the orators of India.

As an Orator, the name and fame of Allama Shabbir Ahmed Uthmani flourished all over India. In October 1991 AD. (Shawwal 1329 A . H) , an organisation of Karachi named "Jia-Ul-Islam" (ضیاء الاسلام) sent

Life And Works Of Allama Shabbir Ahmed Uthmani

a message inviting Allama Shabbir Ahmed Uthmani to face a debate with Aryans . Accordingly Allama Uthmani started for Karachi on 22nd Ramzan 1329 A . H . He took part in the debate. and influenced the participants through his vast knowledge. Allama Uthmani opened a branch of Jamiyatul Ansar in Karachi in the name of "Quasimul Maarif" and on 30th Ramzan 1329 A . H, he came back to Darul 'Uloom. Deoband.

On the first august 1914 A.D/ 27 Sa'ban 1332 A.H. a historic lecture was delivered by Allama Shabbir Ahmed Uthmani in the meeting of Jamiyat-ul Ansar, held in Shimla. In this regard Abdul Quadir observed:

"فصیح البیان مولانا شبیر احمد عثمانی کا برکاتِ رمضان شریف پر
وعظ شروع ہوا۔ آپ کی تقریر نہایت دل فریب تھی اور عرصہ جملہ سے
مصاحبت میں تو علمی نکات کا ذمہ نشین کرنا آپ کا حصہ تھا۔"

(the eloquent speech of Maulana Shabbir Ahmed Uthmani began on the abundance of Holy Ramzan. His speech was attractive and full of eloquence. He had the credit to understand the scientific point of views)¹

On the 6th April , 1912 A.D , Allama Shabbir Ahmed Uthmani delivered a lecture in a philosophic way in Meerut on the topic "Al-Darul-A-Khirah" (الدارالآخری) which pleased the Senior Ulamas of India

Regarding this lecture Maulana Siraj Ahmed comments as follows:

”اس کے (علامہ شبیر احمد عثمانی) بعد حضرت طبیب امت مولانا مولوی اشرف علی صاحب مدظلہم کے وعظ شروع ہوا..... وعظ شروع کرنے سے پہلے مولانا شبیر احمد عثمانی کو اپنے برابر کھڑا کیا اور فرمایا۔ ”میں اپنے چھوٹوں کو بھی بڑا سمجھتا ہوں۔ اگر میرا کوئی معتقد نہ مانے تو وہ جائے میں تو یہی خیال کرتا ہوں۔ یہ مولوی شبیر احمد عثمانی جن کی تقریر آپ نے سنی ہے، میرے چھوٹے ہیں مگر میں انکو بڑا سمجھتا ہوں۔ ان کی ذات سے ہیں امید ہے کہ یہ سب کچھ کریں گے۔“

(after the lecture of Allama Shabbir Ahmed Uthmani, Maulana Ashraf Ali Thanawi began his lecture he brought Allama Uthmani near him and remarked” I regard the juniors as seniors”. If any one of my supporter did not believe this, he should learn that I believe this. I hold him great one, whose lecture you have heard. From his personality, he so far I believe it appears that is able to do everything.)¹

From the above incident , we saw that Allama Uthmani was a great orator and his oratory helped him to acquire such honour.

Maulana Emad Uddin Ansari, a friend of Allama Shabbir Ahmed Uthmani. reported that, at the time of his service in Khajinul Uloom

1. Report supplied by Abdul Qadir, Manager, Army Press, Shimla.

Madrasah, Buland Sahar, as head of the institution, Allama Uthmani used to visit there and sometimes halted there for fifteen days. Maulana Ansari remarked about this :-

وہاں آپ (علامہ عثمانی) تقریریں ہوتیں اور لوگ محبت کے پھول آپ پر پھلنے لگتے۔

Allama Shabbir Ahmed Uthmani delivered lecture there, people become pleased at this , they used to invite him so much so that. a programme was to made. Allama Shabbir Ahmed Uthmani had a great contribution in the building construction of Darul 'Uloom, Deoband. On the request of Nawab Salim Ullah of Dacca, a high level representative of Darul Uloom consists of Maulana Ashraf Ali Thanawi, Maulana Muhammad Ahmed (Muhatamin) Mufti Azizur Rahman Uthmani, Maulana shah Anwar Kashmiri, Maulana Sayyid Murtaza Hassan, Maulana Shabbir Ahmed Uthmani, Maulana Sayyid Hussain Ahmed Madani and others visited Dacca via Calcutta.

In every place, warm reception was given to the representatives. On 15th April 1914, a meeting was held in Dacca, Allama Shabbir Ahmed Uthmani delivered a lecture before the leaders of Dacca about an hour in his traditional philosophic method on behalf of the representatives, which

convinced the audience. Nawab Salimullah gave an amount of Rs.5,280/- in the meeting and arranged rupees one lakh for the construction of Hadith Building. ¹(دارالحديث)

When the group of representatives was returning from Dacca they halted in Calcutta. A meeting was organised in the residence of Maulana Shamsul Huda with a view to discuss about the course curriculum of Calcutta Alia Madrasah. Besides, the representatives of Deoband, Principal of Calcutta Alia Madrasah, Assistant Director of Education, Government of West Bengal, teachers of Calcutta Alia Madrasah, And the Ulamas of Calcutta attended the meeting.

In the meeting, Maulana Shamsul Huda welcomed the representative of Deoband on behalf of the Government of Bengal.

Qasim reports regarding this :-

مہتمم صاحب کی جانب سے مولانا شبیر احمد صاحب، مدرس، دارالعلوم کے
مبسوط تقریر فرمائی اور نصاب کے متعلق اپنی رائے کا اظہار فرمایا جن کو سن کر
نواب صاحب، صدر مدرس صاحب و پرنسپل صاحب نے پسند فرمایا۔

(Maulana Shabbir Ahmed, teacher of Darul-Uloom addressed and expressed elaborately his opinion regarding course curriculum on behalf of Muhtamin (Secretary) listening which Nawab Sahib, Sadra Mudarrith

1. AL-Qasim, Jamadiul-Ukhra, 1332 A . H. P.P 4,5,6

and principal were pleased)¹ Allama Shabbir Ahmed Uthmani remained as an executive member of Jamiyat-UI-Ulama-i-hind which effect from 1919 A.D to 1945 A.D. In this long term, he took an active part in Khilafat Movement and addressed the nation for Hindu Muslim unity.

In 1926 A.D. the government of Saudia Arabia invited the Ulamas from India, Kabul, Egypt, Syria, Russia and others in a conference. Allama Shabbir Ahmed Uthmani, Mufti Kifayatullah & Maulana Abdul Halim Siddique attended on the behalf of Jamiyat Ulema-e-Hind and Maulana Muhammad Ali, Maulana Sawkat Ali & Maulana Sulaiman Nadawi attended the conference on behalf of Khilafat committee. They visited Mecca on the month of May 1927 A.D. and the meet King of Saudia Arabia. In the two days conference, Allama Shabbir Ahmed Uthmani delivered lectures regarding the destruction of the walls made on graves, warship of graves, expulsion of the British from Arabia, Gilaf of Kaba (velvet cover) etc. Maulana Muhammad Ali and Abdullah Sheb expressed their opinion to curtail the amount in the expenditure of Gilaf avoiding gold, silk etc. But Allama Shabbir Ahmed Uthmani described in

1. Al-Qasim, Rajab, 1332, A H. P.8.

his lecture the historical back ground of the (velvet cover) called Gilaf or Kiswah and advocated in the validity of the black velvet cover embroidered in gold with Qur'anic verses.

The Russian Scholar Saikh Qazi Abul Azim opposed the proposal of the expulsion of Christian from Arabia. But Allama Shabbir Ahmed Uthmani cancelled all the arguments raised by others and proved with divine verses in favour of expulsion of the Christian from Arabia.

Listening the lecture of Allama Shabbir Ahmed Uthmani, the King Ibn-Saud was convinced and changed some of his policies. The famous Arabian scholar Saikh Abdul Aziz Atiqi ¹ reports :-

” سلطان مولانا عثمانی کی تقریروں سے محظوظ ہوئے اور ان کی تقریروں کے نوٹ بھی لکھے۔ عتیقی صاحب نے علامہ کی تقریریں کر یہ کہا کہ اس قسم کے مضمون ہم نے پہلے مرتبہ سنے ہیں۔“

(Sulatan was convinced with the lecture of Maulana Uthmani and noted it. Listening the lecture Saikh Atiqi said that, he listened such type of topic for the first time)²

The above discussion proves that Allama Shabbir Ahmed Uthmani was an internationally recognised orator

1. A great scholar of Najd (Saudi Arabia)
2. Mu'arif, April 1950 A D

THE LANGUAGE AND STYLE OF ALLAMA SHABBIR AHMED UTHMANI

Allama Shabbir Ahmed Uthmani left indelible stamp of his personality both in his writings and speeches. He is considered as the spokes man of Darul 'Uloom, Deoband as well as the "parrot of India". There were many galaxies among his contemporaries who showed their skills in their respective fields, but Allama Shabbir Ahmed Uthmani towered above all by his extra ordinary works in the divergent fields. Though there have been voluminous work on the holy tradition by exponents of Hanafi School, but the same school was conspicuous by its absence of any work on Sahih Muslim, and this gap was fulfilled by Allama Uthmani with his outstanding contribution "Fath-hul-Mulhim" (فتح الملهم) a book on the commentary of Sahih Muslim.

Tafsir-e- Uthmani :- Saikhul Hind Maulana Mahmudul Hasan started to write the interpretation of the holy Qur'an when he was in the prison cell of Malta, after the completion of its translation in Urdu he died when he interpreted only first four chapter i.e Surah Fatheha, Al-Baqra. Al-Imran and Surah Nisa. Allama Shabbir Ahmed Uthmani fulfilled the

dream of his teacher by the completing the remaining interpretation in the same language and style as written Saikhul Hind. If a common reader does not know the fact he may not be able to find any differences in the language and style of the beginning and ending of the interpretation. It was possible due to his erudity and deep hand in the language. Professor Anwarul Hasan Shairkuty writes :-

تفسیر شبیری کی تحریر میں اس قسم کی (تفسیر نثری) غلطی کا
ارتکاب بالکل نظر نہیں آتا۔

(In the interpretation of Shabbir Ahmed no mistake is seen which is visible in the language of Dr. Najir Ahmed.)¹

Before the inaugural function of Jamia Millia Islamia, on the request of Saikhul Hind, Maulana Mahmudul Hasan, Allama Shabbir Ahmed Uthmani prepared the presidential address. On the day of inauguration, due to the illness of the president, Saikhul Hind Maulana Mahmudul Hasan, the presidential address was read out by Allama Shabbir Ahmed Uthmani in front of august house where many renowned freedom fighters were also present.

1. Hayat-e-Uthmani by Prof Anwarul Hasan Shairkuty, p.319

This incident proves his eloquent writing capacity over the thousand of disciple. of Saikhul Hind, Maulana Mahmudul Hasan (d. 30th. November 1920 A.D). He could only depend on the style and language of Allama Shabbir Ahmed Uthmani.

Allama Uthmani enriched his writings with the suitable and appropriate words of hadith and verses of the Q'uran, sometimes he noted the comments of Shah Abdul Quadir Dehlawi under the title "Shah Sahib" as for example:-

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ - اِنَّهٗ كَانَ تَوَّابًا -
(سورة نحر آية ٣)

(Celebrate the praises of your Lord and pray for His forgiveness. For He is oft-returning (in forgiveness)).

Allama shabbir Ahmed Uthmani explained the verse using the quotation of Shah Anwar Kashmiri.

"یعنی اپنے لئے اور امت کے لئے استغفار کی بجائے (تنبیہ) نبی کریم کا اپنے لئے استغفار کرنا اپنے لئے جگہ بیان ہو چکا ہے۔ وہیں دیکھ لیا جائے۔ حضرت شاہ صاحب لکھتے ہیں "یعنی قرآن میں ہر جگہ وعدہ ہے فیصلہ کا اور کا فر شتاب کرتے تھے۔ حضرت کی آخر عمر میں مکہ فتح ہو چکا۔ قبائل عرب دل مسلمان ہونے لگے۔"

وعدہ سچا ہوا۔ اب امت کے گناہ بخشوایا کہ درجہ شفاعت
کا بھی ملے۔ یہ سورۃ اتری آخری عمر میں حضرت نے جانا کہ میرا
جو کام تھا دنیا میں کرچکا اب سفرِ بے آخرت کا۔

(That is to beg pardon for own self and for the nations (emphasise). The prophets begging of pardon for own self has already been mentioned in several places vide therein. Hajrat Shah Sahib writes. "that there is the commitment of decision and the disbelievers disobey it. The Mecca was won at the last part of the life of the prophet. The Arabian tribes embraced Islam troops by troops. The promise was proved true and he (prophet) got pardoned the sins of his Ummah (nations) by Allah and the environment of pardon prevailed. This chapter was revealed to him (the prophet) in the last part of his life. The prophet could know that what ever he could do in this world has already been finished and then his journey towards hereafter started."¹

In 1935 A.D. (1352 A.H.) when Allama Shabbir Ahmed Uthmani took the charge as Principal (Sadra Muhtamin) of Darul Uloom. Deoband, Maulana Hussain Ahmed Madani Distributed sweets in respect

1. Tafsir-e-Uthmani by Allama Shabbir Ahmed Uthmani, p.806

if him. The students of Darul Uloom, gave him warm reception in the Hall of Darul Hadith, Allama Uthmani delivered a historical lecture in the meeting, which runs as follows :-

”جس طرح سمندر سے بخارات اٹھ کر بادل کی صورت میں برساتے ہیں اور پھر سمندر میں جا ملتے ہیں۔ گویا یہ بخارات اپنے مرکز سے جدا ہوتے اور سرکری طرف واپس آتے ہیں ٹھیک اسی طرح اب سے کچھ سال پہلے مجھے اپنے مرکز علمی کو چھوڑ کر جدا ہونا پڑا اور پھر آج وہ وقت آیا اس لئے سمندر سے اٹھے ہوئے بخارات پھر اسی سمندر میں آ کر مل گئے ہیں“

(“As the Vapour rises from the sea and falls as rains and again mingles with sea water. For example, this vapours become separated from the centre and again returns to the same, likewise. I also separated from this centre of knowledge (Darul Uloom, Deoband) some years ago and today the time has come that the vapour which had risen from the sea of knowledge has again been mingled with it”) ¹

The above mentioned quotation is full of rhetoric and the mark of the depth of his knowledge of Urdu language.

The Arabic language as well as the Urdu language of Allama Shabbir Ahmed Uthmani was beautified with correctness and fullness of

1. Printed lecture of Allama Uthmani. 1354 A.H., distributed in Darul-Uloom, Deoband

rhetoric. His languages are extremely philosophical, where in the glamorous of knowledge are evident. He was the erudite of several subjects. he had a deep talent in literature. In his lectures, the literary marks are abundant which are not available in other literary performances. Once, he gave unquestionable judicial trial on the saying of "Juhair, and Imr'ul Qa'is" the famous pre Islamic poets. He gave a series of lecture at the time of his being appointed the principal of Darul Uloom, Deoband on the Qur'an (rhetoric and eloquating) and indicated such points and offered such arguments which the scholars like Allama Sa'ad Uddin Taftajani, the writer of " Mukhtasaiul Ma'ni " and Abdur Rahman of Damascus, the writer of " Talkhis", could not even invent. According to Allama Shabbir Ahmed Uthmani, although there are separate definitions for "rhetoric and eloquation" if it is carefully taken in to account, both the themes are used as the standard of utility and proper places of uses in the Holy Qur'an. For example he referred ^١والقمل والجراد والضفادع in which the word ضفادع is the heaviest, but from the stand points of description and narration of the sentence it has become not only eloquent but also the most eloquent.

In 1960 A.H. in the month of Jul-Qa'dah, a delegate of Nadwatul Ulama, Lucknow under the leadership of Allama Abdus Salam, came to Darul Uloom, Deoband for establishing unity and equality among the different Madrasahs. On this occasion, a meeting was held, in which Maulana Abdus Salam gave a speech. In the concluding speech of the chairman Allama Shabbir Ahmed Uthmani offered a comparative deliberation regarding Darul Uloom, Deoband, Nadwatul Ulama, Lucknow and other Islamic Madrasahs and remarked:-

”اسلام کے دور اول سے علماء کا مقصد ہمیشہ ترویج علوم اور اشاعت اسلام رہا لیکن اس زمانہ میں غیر مسلم حکومت اور غیر اسلامی نظام کی بنا پر معاشی مشکلات کا سامنا کرنا پڑا اور اس کے بعد کچھ افراد تو ایسے پیدا ہو گئے جنہوں نے صرف دنیاوی ترقی اور دنیاوی اعزاز ہی کو سب کچھ سمجھا، اسلام اور مذہب کو اتنی اہمیت نہ دی۔“

(In the early part of Islam, the aim and object of the Ulama was to preach knowledge and propagate Islam, but at present, livelihood under the non-Muslim rulers, has become hard and there are some people who are busy at the worldly development and materialistic benefit. They do not like to give emphasis on Islam and religious learning.¹) And then he recited a poem composed by the tongue of the age (لسان الزمان) Akabar

Alahabadi comparing the thought of this world and the world hereafter and Darul Uloom, Deoband and Nadwatul Ulama, Lucknow which runs as:-

”پے دل روشن مثال دیوبند اور نہ وہ پے زبان ہوشمند

اب علیگڑھ کا بھی اک تشبیہ لو اک معز پیٹ تم اس کو کہو

پیٹ پے سب سے مقدم اے عزیز
گرچہ فکر عاقبت پے اصل چیز۔“

Ref :

(the Similie of Deoband is the light of heart, Nadwa is the language of cleverness. Now take a similie of Aligarh, call it, a respected belly. O my friend : belly is the foremost of all, of course the remembrance of the hereafter is the main thing)¹

Fathhul Mulhim, (A commentary of Muslim Sharif,) written by Allama Uthmani in Arabic language is a great contribution. In each and every explanation of the tradition, he mentioned the excellent commentary and the remarks of the Muslim Scholars and gave his own comment with appropriate proof, cited examples with a view to convincing others the complicated matters. He mentioned the comments of the four Imams from reliable books. He collected all the traditions for relevant

matters and he met up the mutual contradictions arising out of relevant matters.

Above all Allama Shabbir Ahmed Uthmani had the great prominence in Arabic and Urdu languages. He could speak and write in Arabic and Urdu languages very eloquently and correctly and in course of his speech, he used to recite poems of his own composition and also the poems composed by others which enriches his deliberations as well as writings. He was called the "parrot of India" because of his excellent communication skills. He could rightly be compared with Maulana Qasim Nan^uatavi, Founder of Darul Uloom, Deoband, for his writings.