

# CHAPTER – 5

## Conclusion

A thread-bare study relating to the present research work entitled "life and works of Allama Shabbir Ahmed Uthmani" reaches conclusion that -;

Allama Shabbir Ahmed Uthmani is one of the most dynamic and resplendent personalities in the field of Quranic Sciences and Hadith literature. As a theologian, social reformer, author and politician, he contributed many essential elements to the Muslims of undivided India. On the basis of our discussion in the foregoing chapters, it may be asserted that the great theologian was born on 10<sup>th</sup> Muharram in 1305 A.H. The date of his birth remembers the birth of many prophets and it had a great significance in Islamic history as well as holiday in Islamic Calendar. The history of Darul Uloom, Deoband, will remain in complete devolving the activities of Allama Shabbir Ahmed Uthmani. Regarding this Prof. Anwarul Hasan Shaikh observes,

”ہمارا خیال ہے کہ جس طرح حضرت عمر رضی اللہ عنہ کی شہرت و عظمت اسلام کی ممنون ہے اور اسلام حضرت عمر رضی اللہ عنہ کا ممنون ہے۔ اسی طرح حضرت (شبیر احمد) عثمانی بھی جس طرح دارالعلوم کے ممنون ہیں اسی طرح دارالعلوم بھی ان کا بے حد ممنون ہے۔“ 1

1. H.E.U. p.143.

( we think that as the fame and name of Hazrat Umar was much obliged to Islam and Islam was much obliged by Hajrat Umar, likewise Hazrat Uthmani was loyal to Darul Uloom, Deoband and Darul Uloom was much benefited by him ).

He spent the Major part of his life in Deoband as a student, as a Muhaddith (1328 – 1346 A.H.) as a Sadra Muhtamim (1337 – 1353 A.H.) of the Madrasah. In this long period he did not confine himself with the teaching only, moreover, he took active part in the formation of Mutamimt Ansar, Jamiyatul Ansar and participated in the seminars organised by both the organisations. Allama Uthmani addressed on the topic "Al-Islam" held in Muradabad on October 1911 A.D., "Al – Darul – Akhirah" in Merut on April 1912 A.D., "Al-Mujijat " in Shimla on August 1913 A.D.

The foundation stone of Darul' Hadith, Deoband was laid by Maulana Ashraf Ali Thanawi, Maulana Uthmani collected money for the construction of the building of Darul Hadith visiting Bhuddana in Mujaffar Nagar district and Khurja in the district of Buland Sahar. Allama Uthmani appealed the nation through a written pamphlet, which is published later on in "Al-Quasim" <sup>1</sup>. In his writings, he mentioned the value of Hadith, the

1. Al – Quasim Rabi – us Thani, 1335 A.H. p.5,6,7,8,9.

history of Darul Uloom as well as Darul Hadith and appealed the Muslim

Ummah to help for the construction of the building which is as follows :-

عشق و محبت کی بحث میں تم نے مجنون و لیلیٰ کے تذکرے  
پڑھے۔ قیس و فرہاد کی داستانیں سنیں اور یہ تو..... میرے  
اس بیان کو تم محض شاعریت مت سمجھو بلکہ اصحاب رسول اللہ  
صہم کی سیرت پڑھو

( In relation to love you can read the evidences of Layla and

Maznun and can hear the volume of Qais and Forhad You Should not  
regard my narration as poems, rather you should read the biographies of  
the companions of Prophet ).

In 1915 A.D. a controversy arose taking the title of "Shamsul  
Ulama" awarded to Maulana Muhammad Ahmed, Muhtamim, Darul  
Uloom, Deoband and 'Shaikhul Ahrar' to Mr. Mohandas Karamchand  
Gandhi by the British Government. Maulana Abul Kalam Azad criticised  
such titles. In this regard, Allama Shabbir Ahmed Uthmani contradicted  
and wrote :-

"مشہور وطن پرست گاندی اور مدرّس دیوبند کے تنخواہ دار مہتمم  
مولانا محمد احمد صاحب دونوں کو ایک صف میں کھڑا کرنا آپ کو کیا  
استحقاق تھا۔ ۱۹

1. H.E.U. p.150.
2. H.E.U. p.161

( what right have you got to make stand the famous patriot Mr. Mohan Das Karamchand Gandhi and the paid rector of Darul Uloom, Deoband, Maulana Muhammad Ahmed on the same rank ?) .

Allama Shabbir Ahmed Uthmani achieved a great name and fame in writing interpretation of 'Sahih Muslim' in Arabic language in the name of Fath-hul – Mulhim' in three volumes according to the Hanafite School. This valuable work depicts the vast horizon of his knowledge and wisdom to the Islamic world to a great extent. It was Highly praised by Allama Jahidul Kauthari of Egypt and many other Muslim scholars of Muslim world. He also acquired a great fame in writing commentary on the Holy Qur'an in Urdu while in the literal translation of the text was done by Shai-khul Hind, Maulana Mahmudul Hasan in Urdu. In this commentary he summerised all the views of ancient and modern scholars on this subject. The Govt. of Afganistan was pleased to translate his commentary of the Qur'an from Urdu to Persian. Besides these works, he wrote some other valuable books – such as 'Sujudus-Shams' ( سجود الشمس ), 'Al-Aqlu-Wal-Naglu' ( العقل والنقل ), 'Ijazul-Qur'an' ( اعجاز القرآن ) etc.

After the partition of India Allama Shabbir Ahmed Uthmani migrated from India to Pakistan. He was selected as a Chairman of the

Muslim personal law and was regarded as a guide in the religious as well as political field with title of 'Shai-khul Islam'.

After the <sup>death</sup> of the Allama Shabbir Ahmed Uthmani, the University of Punjab (Lahore) offered him Ph.D. degree on 19<sup>th</sup> December, 1949 in a convention of it<sup>1</sup>.

Maulana Muhammad Manjur Nu'mani (d.1997) wrote in the December issue of "Monthly Al-Furqan" in 1949 about Allama Shabbir Ahmed Uthmani, the abstract of which is as under.

» استاذ جلیل حضرت مولانا شبلی راجن صاحب عثمانی (رحمہ اللہ تعالیٰ رحمۃ  
الابرار الصالحین) ..... ہندوستان و پاکستان میں بلکہ پورے عالم

اسلامی کی جن چند عسلیوں کے علمی رسوخ اور دینی اصیت پر اس دور میں اعتماد کیا جا  
سکتا ہے، بلاشبہ حضرت مولانا ان میں سے ایک تھے۔  
(Honourable teacher, Hajrat Maulana Shabbir Ahmed Uthmani (Rah.)

undoubtedly is one of the excellent personalities not only India and Pakistan but also through the Muslim world, who disseminated the knowledge of Islam in its realistic and transparent manner depending on which any religious scholar can get the real path in the modern age).

<sup>1</sup> Hayat e-Uthmani, p.301.

### **Impact of my research work on the people of Assam**

The present work though neglected by most of the scholars of India, is undoubtedly a tremendous work and it has been held by me not as an interested topic but also as the most beneficial theme among the learners of various branches of Islamic Knowledge in Urdu and Arabic Languages within and outside India. I hope and expect that the present work will certainly open the mind of learners and encourage them to pick off more findings for further development in their field of literary as well as religious activities.