

CHAPTER 2

Allama Uthmani AS A MUHADDITH OF DARUL ULOOM DEOBAND.

Allama Uthmani as a Muhaddith of Darul Uloom' Deoband.

Allama Shabbir Ahmed Uthmani was the first Muhaddith, who was appointed Senior Muhaddith just after the completion of his study in the month of Sawal, 1326 AH/1909 A.D. During his student life. his reputation spread in Darul 'Uloom, so he was relevant to higher ranks and entrusted with the duties of teaching in upper classes.

Allama Uthmani as a Sadra Mudarrith of Fathehpur Madrasah.

When Allama Shabbir Ahmed Uthmani was serving in Darul Uloom, Deoband, Maulvi Abdul Ahad proprietor, Matbay Maztabai, Delhi wrote a letter to Maulana Habibur Rahman, Deputy Rector of Darul Uloom, Deoband, asking him to sent an eminent Muhaddith for the Sadra Mudarrith of the Alia Madrasah of Fathehpur, Delhi. The Rector of Darul Uloom, Deoband, looked upon the scholars of Darul 'Uloom, Deoband. But he did not find any one except Allama Uthmani fit for this post. So he sent him for Delhi. The Fathehpur Madrasah is considered as the biggest Madrasah in Delhi. Allama Uthmani served there from 1326 AH/ 1909 AD to 1328 AH/1911 AD. He taught "Sihah Sittah" and other books of higher classes. (دوره حدیث)

Delhi is the capital of India. Allama Uthmani participated various religious programme in and out side the Madrasah. His reputation flourished in the greater Delhi. His language became more rich and wealthy. After two years, he returned back to Darul Uloom, Deoband.

Allama Uthmani Again in Darul Uloom, Deoband.

According to the annual report of Darul Uloom, Deoband of 1333 A.H. the authorities of Darul Uloom decided to bring back the appropriate Muhaddith for Darul Uloom for Delhi. So the Deputy Rector of Darul Uloom, Maulana Habibur Rahman brought him back in Sawal 1328 A.H. (1910 AD) and the authorities re-appointed him in Darul Uloom, Deoband as a senior Muhaddith.

The Historical Address in Mutamirul Ansar

In 1328 AH/1911 AD a symposium on "Al Islam" was held in Muradabad under the care of "Jamiyatul Ansar" in the name of "Mutamirul Ansar". Eminent Scholars gathered in this symposium and expressed their views on the particular Subject. But Allama Shabbir Ahmed Uthmani surprised the scholars as well as the delegates by his

address. In his lecture he discussed about the existence of Allah His oneness, the prophet hood, the existence of angels, resurrection and other important topics. This historical lecture elevated his status among the religious as well as the intellectual circles kept the audience spell - bound by his marvellous speech.

Allama Shabbir Ahmed Uthmani re-joined in Darul Uloom, Deoband, at a period when Shaikul Hind Maulana Mahmudul Hasan was the Sadra Mudarrith of Darul Uloom, Deoband. Allama Uthmani was given the task of teaching the Muslim Sarif in the final classes. Sometimes he had to teach Abu-Daud Sarif also.

Though Allama Shabbir Ahmed Uthmani taught from the very beginning in the upper classes, but he taught in the lower classes also. According to the report of Maulana Ahsanullah Khan, Najibabadi that Allama Uthmani taught in the period of 1326-1336 A.H. "Usul-E-Sashi. Talkisul Miftah, Mullah Hasan, Baizawi, Miskwat, Abudawd, Muslim Sarif. Hamdullah" etc. Mufti-E-Azam, Maulana Safi narrated that he studied 'Qazi', 'Hamdullah' and other books in the hand of Allama Shabbir Ahmed Uthmani.

The Visit of Aligarh & Opening of Jamia Milliya

Allama Shabbir Ahmed Uthmani's close association with the Jamiya Millia Islamia of Aligarh dated back to last decade of the nineteenth century when he was a Muhaddith of Darul Uloom, Deoband. During the non-cooperation movement, when the Muslim leaders requested the authorities of Muhammadan Anglo-oriental College of Aligarh not to accept any grant from Government, they also asked the students to come out of the college. The request was again repeated by Hakim Azmal Khan, Dr. Ansari, Maulana Muhammad Ali, Maulana Sawakat Ali And Sherwani.¹

T.A.K. Sherwani and Abdul Mazid² in a meeting of the university court urging non-cooperation with the government with a view to running the institution on the national lines. The authorities replied with a non-confidence motion against them. The non-cooperators including Mahatma Gandhi And Ali brothers were, therefore, forced to call upon the students of the M.A.O. College to leave their alma-mater and join the national

1. Tassaduq Ahmed Khan Sherwani. Belong to a Zamindar family of UP and practiced as a barrister at Aligarh before joining the nationalist movement, President UP Provincial Congress 1931(d. 1935).
2. Abdul Majid Khwaja (1885-1962); a contemporary of Jawarhalal Nehru at Cambridge and a Lawyer of Aligarh. He Joined the Congress in 1915 and in 1920 he gave up his legal practice. Six years later, however, he retired from active politics. G.N S.W P-109

movement to make the dream of a free university a reality. Despite threats posed by the authorities and restriction imposed on students not to leave the college, nearly 300 boys came out of it and announced their decision to join non-cooperation movement. It was followed by a set of coercive measures. The authorities sought to chill the enthusiasm by stopping the food and water supply, sanitary arrangements and medical aid to the agitating students. When nothing could deter the students the authorities resorted to use of police force in throwing them out of the college. On eviction from premises of the college both the staff and students came out in the open and lingered in tents which Hakim Ajmal Khan, Allama Shabbir Ahmed Uthmani and others, had arranged to be pitched there. Later a few bungalows were rented to house the institution and shelter the striking students whose number was swelling every day.

It was at this juncture that there divergent views came to be expressed by the leaders of the movement. Maulana Muhammad Ali was not in favour of vacating the premises even in the face of police repression, he wished the students to stay on in order to capture the university and liberate it from official control. The fiery poet Maulana Hasrat Mohani (d.1951) and his supporters desired to use force against

the police excess. But Hakim Ajmal Khan was among those who adopted a pragmatic approach. Allama Shabbir Ahmed Uthmani. Hakim Ajmal Khan had advocated the establishment of another institution which would be free from Government control. Ultimately their decision prevailed and the Jamia Millia Islamia (National Muslim University) was founded at Aligarh on Friday the 29th October 1920 by Shaikhul Hind Maulana Mahmudul Hasan of Deoband who had just returned from the exile in Malta where he had been interned for alleged involvement in the Silk-letters conspiracy case. Shaikhul Hind had given the charge Allama Shabbir Ahmed Uthmani to write and prepare the presidential address. Accordingly Allama Uthmani prepared it following the advice of Shaikhul Hind. Shaikhul Hind had grown so feeble in health that his presidential address was read out by his dear disciple Allama Shabbir Ahmed Uthmani. In his historical address Shaikhul Hind said : (of course, it was prepared by Allama Shabbir Ahmed Uthmani.)

"..... Comrades, I, with a few of my friends, took a step forward towards Aligarh when I felt that I shall find sympathisers in my grief (when has been consuming bones), not in Madrashes and Khanqahs (monastries) but in school and colleges; thus we been able to

establish intimate relations between two historic centers of learning in India, Deoband and Aligarh"

" The informed ones among you know that my elders never issued a fatwa (of Kufar) prohibiting the learning of any foreign language or the sciences of others peoples. Yes, they did say that the ultimate result of education, as has been generally seen, was that its acquires were dyed deep in the ways of the Christians, were in the habit of showering blasphemous remarks over their religion and co-religionist or turned out to be the worshippers of the Government of the day. Hence they considered it better to remain in ignorant than to acquire to knowledge in such fashion "

" The great leader of our nation have, as a matter of fact, realised the basic need of the Ummat-I-Islamiyah. If the students of the Muslim institutions are taught, were modern sciences, are kept ignorant of their religion, there by forgetting their Islamic and National duties, then such institution became instrumental in weakening the prestige of the Muslims. Therefore, it has been announced that there will be laid the foundation of an independent university which has nothing to do with government

subsidy and interference and whose organisation is based on Islamic principles and national inspirations¹."

This historic words explain the objectives that led to the birth of the Jamia Millia Islamia, which aimed at producing Muslims with nationalist outlook².

It was an event of great significance in the history of India that the Muslim students came out their colleges and gave a led to the founding of similar other educational institution throughout the country.

Hakim Azmal Khan (d. 1927)³ was appointed the first Amir-e-Jamia (Chancellor) and Mulana Muhammad Ali⁴ became the first Shaikhul Jamia (Vice-chancellor) of the Jamia Millia Islamia.

1. Shaikhul Hind, Maulana Mahmudul Hasan, Khutba-I-Sadarat Jalsa-I-Iftitah, (29th October 1920), Delhi, 1920, PP-6-9.
2. Builders of Modern India, Hakim Ajmal Khan, by Jafar Ahmed Nizami, December 1888, PP-153-156
3. Hakim Ajmal Khan: (1865-1927); Leading Unani Physician of Delhi, President, Indian National Congress 1921. Of a shy and retiring disposition, he commanded great respect among his fellow country men, and his association with the national movement was prestigious.
4. Maulana Muhammad Ali (1878-1931), Educated at Aligarh and Oxford, Editor The Comrade; interned (1915-1919); one of the Muslim Leaders of the Khilafat Agitation; in jail for sedition (1921-1923); President of the Congress 1923; thereafter dissociated himself from the Congress and attended the First Round Table Conference.

**Allama Shabbir Ahmed Uthmani
As a Senior Muhaddith of Darul Uloom, Deoband.**

Allama Shabbir Ahmed Uthmani was a famous Muhaddith & Mufassir of Darul Uloom, Deoband. In 1325 A.H.,^{he} expedited the final Exams of Uloom-E-Arabia Islamia in 'Daura-e-Hadith'. He was the first in this examination standing first in first class from Darul Uloom, Deoband. He was the first personality in the history of the Madrasah, who was appointed as a senior Muhaddith in Darul Uloom, Deoband, Just after the completion of his study in the month of Sawal, 1326 A.H. (1809 AD). He was entrusted the task to teach 'Sihah Sittah' (*صاح سنه*) and other important books in Higher classes.

**Allama Shabbir Ahmed Uthmani as a Sadr-e-Mudarrith of
Fathehpur Madrasah (1909-1911 AD), Delhi.**

Delhi is the capital of India. As a capital city, there sprang up several Islamic Institutions since the Mugal rule. Among them, Fathehpur Madrasah occupied a unique position in Islamic theology. The Secretary of Fathehpur Madrasah, Maulavi Abdul Ahad (Proprietor, Mujtaba press, Delhi) appealed the Deputy Rector of Darul Uloom, Deoband, Maulana

Habibur Rahman, asking for an eminent Muhaddith for the post of Sadra Mudarrith of Fathepur Madrasah in 1909 A.D ¹.

When Maulana Habibur Rahman was thinking deeply for the purpose, the wide statesmanship, well versed knowledge and unparalleled personality of Allama Shabbir Ahmed Uthmani struck his attention to be the most able person to be sent. Accordingly, he was transferred from Deoband to Delhi and joined Fathehpur Madrasah as a Sadra Mudarrth in 1909 A.D./1326 A.H.

Allama Shabbir Ahmed Uthmani was a true follower of Qasim Nanotawi & Mahmudul Hasan. So the duties of Madrasah could not confine him in the Madrasah campus. In Madrasah, he had to teach "Sihah Sittah" (six true books of Hadith) and other books of higher classes. On the other hand he took an active part in various religious programme in and outside of the Madrasah. His reputation flourished in greater Delhi and Northern India.

The information available in Hayat-e-Uthmani suggests that, for better public service, Shaikhul Hind, Maulana Mahmudul Hasan advised

1. Hayat-e-Uthmani By Prof. Anwar-ul-Hasan-Saikuty, P-92.

Maulana Ubaidullah Sindhi to form an organisation. Subsequently "Jamiyat-UI-Ansar" was formed in 1327 A.H. Allama Uthmani was in the forefront of the organisation which consisted a committee of eight members.

In 1327 A.H. a meeting of Jamiyat-UI-Ansar was held in Darul Uloom, Deoband regarding the course and curriculum and internal management of the Madrasah. Allama Uthmani came from Delhi to Deoband and placed valuable suggestions before the meeting.

Meeting of Jamiyat-UI-Ansar

A meeting of Jamiyat-UI-Ansar was commenced from 11th to 13th Muharram 1328 A.H. for the reformation prevailed in the then education system. 27 members attended the meeting. Allama Shabbir Ahmed Uthmani, Sadra Mudarrith of Fathehpur Alia Madrasah of Delhi also attended the meeting. The meeting accepted few resolutions on the reformation of education system.

On the 8th Rabi-us-Sani 1328 A.H., another meeting of Jamiyat-ul-Ansar was held under the Chairmanship of Maulana Ashraf Ali Thanawi. In the meeting, Nabab Mohi Uddin, Justice - Bhopal State. Alhaj Sayeed Ahmed, Leautanent of the Nabab of Malerkutla were the pivot of the meeting. Many people including those who were awarded degree (Turban) for the success in course of studies on Hadith were also present in the meeting. Maulana Ubaidullah observes about this meeting:

” حضرت مولانا اشرف علی صاحب نے حضرت مولانا (محمد قاسم صاحب) مرحوم کی تصانیف کی طرح توجہ دلاتے ہوئے مولوی سید مرتضیٰ حسن صاحب سے فرمایا کہ مولوی شبیر احمد صاحب مدد رس اول مدد رس فقہ چپوری دہلی کو جو کہ مولانا مرحوم کی کتابوں سے ایک خاص مناسبت ہے اس لئے میں چاہتا ہوں کہ اپنا عمامہ ان کو دوں۔ آپ اس امر کا اعلان فرمادیں۔ مولوی مرتضیٰ حسن صاحب نے حضرت مولانا کی اس قدر افزائی کا اعلان فرمایا اس کے

بعد حضرت سلطان العلماء (مولانا محمود حسن صاحب شیخ الحداد)
من نللم سے اجازت لیکر مولانا اشرف علی صاحب عہ فیضہم نے
ایک عمامہ مولوی شبیر احمد صاحب سر پر رکھا ۱

"(Hajrat Maulana Ashraf Ali Thanawi recollects the writings of Quasim Nanotowi & says Maulana Maulavi Sayyid Murtaza Hasan that the head teacher of Fathehpur Madrasah, Maulana Shabbir Ahmed deserves a deep knowledge about the writings of Maulana Quasim Nanotowi. It is for this reason I wish to offer him my Turban, which may be announced in the meeting., accordingly Maulana Murtaza Hasan announces the joyous news, then Maulana Ashraf Ali put his own Turban on the head of Allama Shabbir Ahmed Uthmani after taking a formal permission from the Sultan of Ulama Maulana Mahmudul Hasan.)

This historical honour increased the reputation of Allama Shabbir Ahmed Uthmani. Afterwards another meeting of Jamiyat-ul-Ansar was held on 12 the Rabi-us-sani 1328 A.H. which were attended by executive members. Allama Shabbir Ahmed Uthmani also participated the said meeting during his service period in Delhi.

1. Annual Report Of Jamiyat-ul- Ansar, Muharram, 1328AH, PP-59-60.

Delhi to Deoband:

Allama Shabbir Ahmed Uthmani, an able teacher of Fathehpur Madrasah, had been taking part in the various religious and social works since his appointment. The authority of Madrasah looked upon with heavy heart, his participation in such socio-religious programme willfulness. Regarding this, Anwarul Hasan remarks:¹

” یعنی ۱۹۱۱ء مطابق ۱۳۲۸ھ کا سال ہے کہ دارالعلوم دیوبند سے شعبان کے ماہ میں القاسم کا پہلا پرچہ نکلا ہے۔ اور اسی سال میں دارالعلوم کی تاریخ کا زبردست کارنامہ جلسہ دستار بندی ہوا۔ اندریں حالات علامہ کو دارالعلوم میں بلانے کے سوا اور کیا چارہ تھا۔ علاوہ ازیں ایک اور وجہ بھی دہلی ترک کرنے پر مجبور کر رہی تھی وہ تھی آپ کی خود دارانہ طبیعت کہ مولوی عبد الاحد صاحب مالک مطبع مجتہائی دہلی کے سامنے، جو ان دنوں مدرسہ فتحپوری کے کل کلان تھے علامہ جھک نہ سکے۔ لیکن مولوی عبد الاحد صاحب نے جو شکایتی خط مولانا حبیب الرحمن صاحب کو لکھا اس میں انہوں نے تحریر کیا تھا کہ آپ نے ان کو وقت سے بڑا بنادیا ہے۔“

1. Hayat-e-Uthmani, P-94

Life And Works Of Allama Shabbir Ahmed Uthmani

(The magazine "Al-Qasim" was published for the first time from Darul Uloom, Deoband in the month of S'aban 1328 A.H. (1911 AD). The historical Turban offering ceremony was convoked in the same year also. What was the solution excepting the bringing of Allama Shabbir Ahmed Uthmani (from Delhi to Deoband) for the cause of internal management? Apart from this, another factor compelling him to leave Delhi, was his wilforce, and his habit of non-flattery, which was not tolerated by the propriter Matba-e-Mujtaba, Maulavi Abdul Ahad, the all in all of the Madrasah. In the Grievencing letter, Maulavi Abdul Ahad complained to Maulan Habibur Rahman that the letter had over estimated him (Uthmani) from the prevailling time and circumstances.)

In one hand the intolerant attitude of the authority of Fathehpur Madrasah, on the other hand the supreme necessity of Darul Uloom Deoband and unanimous demand of his well wishers of Deoband led Allama Shabbir Ahmed Uthmani to come once again in Deoband from Delhi in the month of Sawal 1328 A.H./1911 AD.

Allama Shabbir Ahmed Uthmani as a Shaikhul Hadith of Jamia Islamia, Dabhil (Surat).

Short description of Dabhil:

Dabhil is a small place nearby the port of Surat. In 1326 A.H Maulana Ahmed Hasan Samlukhi established a Madrasah at Dabhil named Talimuddin (تعليم الدين), where two teachers were appointed. The classes of the Madrasah were started at first in the Mosque, but within a few days a large building was built for classes. In spite of this, a large Mosque, reading room, library, Hostels, Quarters for teachers and other Administrative buildings were constructed within a short period. In 1339 A.H. Maulana Ahmed Hasan, become the reactor of the Madrasah.

In 1346 A.H. Maulana Ahmed Hasan invited Maulana Anwar Shah Kashmiri, Maulana Shabbir Ahmed Uthmani and other few Scholars in Taliuddin Maddrash. According to his invitation Shah Anwar Kashmiri (d. 1393), Allama Shabbir Ahmed Uthmani, Mufti Azizur Rahman (d. 1347 A.H.), Maulana Ibrahim Balyawi (d. 1387 A.H.), Maulana Badra Alom Meruti (1898 –1965), Maulana Hifzur Rahman. Maulana Sayeed Ahmed Akbarabadi, Siraj Ahmed, Md. Idris Sukrudowi, Maulana Atiqur Rahman

Uthmani (1901 – 1984) came from Deoband to Dabhil. 275 (two hundred seventy five) of higher classes students also followed them.¹

The common people of Gujrat under mind the Deobandi Ulamas and call them “ Gulabi Wahabi” (گلابی وصابی). But the arrival of the Deobandi Ulama in Dabhil changed the whole situation in the light of Qur'an and Sunnah. The light of knowledge was extended from Deoband to Dabhil and proved itself a parallel institution like Darul Uloom, Deoband.

Factors leading to their departure from Darul Uloom, Deoband to Dabhil:

Towards the beginning of the second quarter of the 20th century, a fluster took place in Darul Uloom, Deoband. Maulavi Gulmuhammad Khan was the in-charge of hostels of the Madrasah. But he did not furnish the necessities of the students, which resulted a conflict between him and the students. The students began to foster several complain against him But the authority remained cooled in talking any action against Maulavi Gulmuhammad Khan. Moreover to stop the students agitation, the authority expelled five leader of the students rather expelled five chief

1. Al-Anwar, By Abdur Rahman Kundu, Nadwatul Musannifin, P-198.

agitators from the Madrasah and directed the hostel in-charge to remain alert. But the expulsion of the students resented most of the students of the Madrasah which brought a unity among the students in the name of "Iujnatul Ittehad" (لجنة الاتحاد) with a view to fight unitedly to get their grievances fulfilled. The Madrasah authority declared the union illegal and against the interest of the Madrasah. The union gradually gathered more and more strength and fortunately it got the favour of some senior most teachers like Maulana Anwar Shah Kashmiri, Allama Shabbir Ahmed Uthmani, Maulana Azizur Rahman Uthmani and others. Maulana Kashmiri supporting the demands of the students, delivered two lecture in the Mosque of Darul Uloom, Deoband. During the time of Annual Examination, the students demanded the resignation of the hostel in-charge and started a great agitation. Their demands were posed to the countryman through the dailies. To calm the situation, the Governing Body of the Madrasah met at Thana Bavan instead of Deoband and discussed the problems. The meeting made certain changes in the internal management of the Madrasah. Though the situation was pacified to some extent, but it was not quite germ free. In such moment, in the month of Zilkad – 1345 A.H. Shah Anwar Kashmiri went to Kashmir and from there sent his resignation letter from the post of Sadrul Mudarrithin

of Deoband. Later on, he visited Darul Uloom, but did not take any classes. As a result the students union began to boycott classes which continued for ten days. This was the first time strike of the students in the history of Darul Uloom, Deoband. By dint of the selfless services & efforts of Mufti Maulana Kifayatullah and Maulana Ahmed Sayyid of Delhi, the strike suspended for a while.

In the month of Rajab (1345 A.H.) a meeting of the Governing Body was held which sought the resignation of Maulana Mufti Azizur Rahman Uthmani & Maulana Siraj Ahmed with a view to tranquilise the tense situation. Accordingly they submitted their resignation and with them a few other teachers submitted the same. Allama Shabbir Ahmed Uthmani was one of them.

Publication of Fath-hul-Mulhim:

Allama Shabbir Ahmed Uthmani visited Hyderabad in 1927 (1345 A.H.), before his arrival at Dabhil. The chief aim of this visit to Hyderabad was to get financial patronage to print and publish the interpretation book of Sahih Muslim named, "Fath-hul-Mulhim", two volume manuscripts of which was ready by this time. At that time Nabab Uthman Ali khan, Nizam

of Hyderabad, who had a great veneration towards the Ulamas as well as a great patron of learning.

It did not take much time for Allama Uthmani to be the most popular in Hyderabad for his erudition and his power of oration. The reputation of his philanthropic activities pleased the Nizam of Hyderabad. He was so over whelmed upon the wisdom of Allama Uthmani that the Nizam readily offered him a post of Jurist with salary of Rs 1000/- per month. But Allama Shabbir Ahmed Uthmani rejected the proposal. Lastly, the Nizam fixed a life long pension of Rs. 50/ per month for him and requested to visit Hyderabad atleast once a year.

In 1928 AD (1346 A.H) Allama Shabbir Ahmed Uthmani visited Hyderabad and applied for financial grant for printing and publishing "Fath-hul-Mulhim Sarah Sahih Muslim" with the advice of higher officials of the Religious Affairs Ministry. Accordingly when the application reached to Nawab Mir. Uthman Ali Khan, the letter at once invited him personally and was very much pleased seeing the manuscripts, resulting the grant of Rs. 25,000.0 for publishing Fath- hul-Mulhim in five volumes. He also deputed a person with a monthly salary of Rs. 400/ for the works relating

his publications within a period of two(2) years. Unfortunately three volume of Fath-hul-Mulhim were published & the rest of the volumes remained in complete due to his illness & his active participation in the politics.

Later the responsibility of publishing the incomplete volume was undertaken by Mufti Maulana Taqi Uthmani ¹ of Pakistan which was hoped to be accomplished soon.

During this time, there survived in Hyderabad a racial clash between the Siah and Sunni. This mutual clash of the two groups ultimately got a great set back by his selfless service, restless-endeavour, farsighted intelligently & his relation with the great personalities. The two Muslim groups ultimately, forgetting their mutual differences, got united. In this regard Quari Tayyib (Vice - Chancellor of Darul Uloom, Deoband) observed in the condolence meeting of Allama Shabbir Ahmed Uthmani as follows:

آپ نے تقسیم ملک سے اپنی مدبرانہ سیاسی قابلیت سے ریاست
حیدرآباد کو اپنے وقت میں بعض مہلک مذہبی فتنوں سے بچانے
کی سعی جمیل فرمائی۔ جبکہ اس کے معاملات بھی بہت زیادہ خطرے میں تھے۔ 2

1. Chief Justice of Pakistan and the son of Mufti Safi of Deoband.
2. Akbar-e-Madinah, Bijnur, Published 21st Dec'1949.

(Before the participation of the country, He (Allama Uthmani) by his political farsightedness endeavored to rescue the state of Hayderabad from the devastating consequences of the religious conflicts of his time.)

**Allama Uthmani as a senior Muhaddith Of
Jamia Islamia Dabhil (جامعہ اسلامیہ ڈابھیل)**

Allama Shabbir Ahmed Uthmani was appointed in Jamia Islamia Dabhil, an Assistant Shaikhul Hadith (مفتی الحدیث دوم) while Shah Anwar Kashmiri was appointed the First Shaikhul Hadith of the Madrasah (مفتی الحدیث اول)¹. Allama Uthmani taught Muslim Sarif, Baizawi Sarif and other books of Hadith and tafsir in this Madrasah. At first Allama Shabbir Ahmed Uthmani & Shah Anwar Kashmiri resided in the house of Haji Muhammad of Surat, later on they halted in a big quarter of the Madrasah, built by Mufti Shait of Surat for teachers. His salary was not a fixed amount, but was given rupees one hundred per month for maintenance. It was increased up to two hundred rupees.

¹ Hayat-e-Uthmani, P-401

Academic institution of Dabhil

(مجلس علمی ڈابھیل)

For the purpose of writing, printing and publishing extreme costly and valuable books, Shah Anwar Kashmiri & Allama Shabbir Ahmed Uthmani, established an institution in the name of Majlis-e-l'Imi, Dabhil. (Academic institution of Dabhil). They took their attention to interpret the books of Hadith, fiqh etc. along with their principal duties of teaching in Madrasah. Within a short time, the interpretation of Sahih Bukhari, according to the lecture as delivered in the classes by Shah Anwar Kashmiri, was prepared in the name of "Faizul Bari" (فیض الباری), which was later on published from Egypt. The credit is reserved for Majlis-e-l'Imi-Dabhil.

Allama Shabbir Ahmed Uthmani started to interpret the Holy Qur'an, he completed the valuable work in Dabhil. Some times he sought help and advice in his valuable works from Maulana Shah Anwar Kashmiri¹.

1. Al-Anwar, P-519

A remarkable incident:

After the death of Shah Anwar Kashmiri, Allama Shabbir Ahmec Uthmani narrated the incident that when he was interpreting the Holy Qur'an in Dabhil and reached the following verse:

وَلَا تَأْكُلْ أَمْوَالَكُم بَيْنَكُم مِّن دُونِهَا ۚ ذَٰلِكُمْ يَكْبِتُ عَنكُم ۚ
وَلَا تَقْرَبُوا أَمْوَالَكُم مِّن دُونِهَا ۚ ذَٰلِكُمْ يَكْبِتُ عَنكُم ۚ

(Has the story of the disputants reached you? Behold, they climbed over the wall of the private chamber, when they entered to David, and he was terrified of them they said, fear not.)

Hajrat David (*داود*) divided the time of week in various programme. One day for Judgement, one day for family affairs & one day for prayer. In the scheduled day of prayer he shut down doors of the room and watchman were engaged in the gates. One day, suddenly, his privacy was invaded by two men who had obtained access by climbing over a wall. David was frightened at the apparition. But they said: "we have come to seek the justice as king, we are brothers & we have a quarrel, which we wish you to decide."

Regarding the interpretation of this verse, the former commentators described various stories whose are not suitable for a prophet like David ¹.

Various confusions arose before Allama Uthmani in this regard. He searched fifteen days for solution of this interpretation. At that time, Shah Anwar Kashmiri had been suffering from diseases, one day at last Allama Uthmani went to Shah Anwar Kashmiri and asked him for a suitable interpretation of the controversial issue. Shah Anwar Kashmiri replied that no doubt there is except some controversy in this verse. Nevertheless. "I remember one hadith, written down in "Mastadrak-e-Hakim" (*مستدرک حکیم*). With his worse physical condition, he took the mentioned book and after turning some pages, he showed a hadith and told that there lies the most appropriate solution of the controversy. Allama Uthmani read the hadith but could not find good solution. At last seeking permission of Shah Anwar Kashmiri, he brought the book and after the minute observation found fantastic solution which he included

. 1. Al-Anwar, P.520, and Hayat-e-Uthmani P.40.

in his interpretation book of Holy Qur'an. He completed this valuable work on 9th Zilhajj, 1350 A.H and also continued his writing on Fath-hul-Mulhim in Dabhil.

Apart from this, Majlis-e-l'Imi-Dabhil has many other great contribution to enlighten the Muslim world. Among the most important works printed & published from this institution mention may be made of:

1. 'Muskilatul Quran' (مشکلات القرآن)
1. 'Nafhatul Ambar' (نفحة الانبر) by 'Maulana Yusuf Bannauri' (مولنا يوسف بنوری) , Muhaddith of Jamia Islamiyah, Dabhil.
2. Islam & Mujijat (اسلام و معجزات) by Allama Shabbir Ahmed Uthmani- Rabiul Awwal, 1928 AD

Death of Shah Anwar Kashmiri

Shah Anwar Kashmiri served in Jamia Islamia Dabhil from 1928 AD (1346 -1351 A.H.) to 1932 AD as a Sadra Mudarrith. On account of ill health he returned to Deoband & passed away in Deoband on 29th May 1933 and was buried near the Darul Uloom Idgah, (Deoband). After his death, Allama Shabbir Ahmed Uthmani was upgraded as 1st Shaikhul Hadith of Jamia Islamia Dabhil. He began to teach Sahih Bukhari &

Muslim Sarif. The all-round activities of Jamia Islamia, Dabhal went on in full swing under the guidance of the Shaikhul Hadith Allama Shabbir Ahmed Uthmani.

Additional responsibility in Deoband

After the departure of Shah Anwar Kashmiri & Allama Shabbir Uthmani with a group of teachers from Deoband, the governing body of the Madrasah appointed Maulana Sayyid Hussain Ahmed Madani as Shaikhul Hadith & Maulana Tayyib as Muhtamin (Rector). But in spite of this, the Governing Body of the Madrasah highly realised the absence of the great personality like Allama Shabbir Ahmed Uthmani. At that time a political conflict was going on between Allama Shabbir Ahmed Uthmani and the patron of Darul Uloom, Deoband, Maulana Ashraf Ali Thanawi. Few members of the Governing Body, specially, Hakim Maqsood Ali Khan of Hyderabad and Maulana Munajir Ahsan Gilani created pressure upon Allama Shabbir Ahmed Uthmani to accept the post of Sadra Muhtamin (Chief Rector) of Darul Uloom, Deoband. They also convinced the patron Maulana Ashraf Ali Thanawi to accept their proposal. Though few teachers of Darul Uloom, Deoband raised their voices against the proposal but the majority members of the governing body and the well wishers of the Madrasah became very much adamant to bring Allama

Shabbir Ahmed Uthmani in Darul Uloom Deoband. As a result of which, Allama Shabbir Ahmed Uthmani was appointed an honarary Sadra-Muhtamim (Chief Rector) of Darul Uloom, Deoband in 1937 AD. Although he was appointed as a Sadra Muhtamim of Deoband but he did not cut of his connection with Jamia Islamia, Dabhil from where he continued his duty of Sadra Muhtamim of Deoband. In the Ramzan vacation he used to come to his homeland and spent the whole vacation as a full time Sadra Muhtamim of Deoband.

In the absence of Qari Tayyib Saheb, Allama Shabbir Ahmed Uthmani did the duties of Muhtamim. About this Qari Tayyib Saheb said in the Annual Report of 1354 A.H.

”احقر کی غیبت (عدم موجودگی) میں بحیثیت قائم مقام مہتمم حضرت مولانا شبیر احمد صاحب عثمانی کا تقرر کیا گیا تھا۔ مولانا ممدوح اس عہدے میں دارالعلوم کی خدمات میں مشغول رہے اور بعد واپسی کے ڈابھیل تشریف لے گئے اور پھر اجلاس شوریٰ منعقدہ ۱۳۵۴ھ میں مولانا ممدوح کا صدارت پر تقرر کیا گیا۔ مولانا ممدوح کا تعلق ملازمت مدرسہ ڈابھیل سے بھی بدستور باقی ہے۔ اور سال کا اکثر حصہ وہیں گزارتے ہیں۔ ماہ شعبان میں تعطیل کے زمانہ میں دیوبند تشریف لاتے ہیں۔ دوران غیبت میں

بلسلسہ معاملات مدرسہ مراسلت ہوتی رہتی تھے درمیانی مدت میں شرکت
جلسہ ہائے شوری وغیرہ کے لئے دعوت و طلب پر تشریف آوری ہوتی
رہتی تھے۔ دوران قیام دیوبند میں دارالعلوم میں تشریف لاتے ہیں اور
معاملات کی انجام دہی میں حصہ لیتے ہیں۔¹

(In the absence of poor fellow (Qari Tayyib himself) Maulana Shabbir
Ahmed Uthmani was appointed as In-charge Rector. Honourable
Maulana maintained the works in Darul Uloom and after my arrival, he
went away to Dabhil. The advisory meeting appointed him in 1354 A.H.
as Vice- Chancellor (*صدرالمتعلمین*). The Hon'ble Maulana took
his relation with Dabhil and used to spent maximum time of the year. In
the month of Sa;ban on the eve of Ramjan vacation he used to visit
Deoband. Communications was done during his absence in Deoband
through letters. some times he used to visit Deoband if he was invited by
any one and also to attend the meeting of the Governing Body. During his
stay in Deoband, he used to come in Madrasah & look about the works of
the Madrasah) ¹.

At the request of the members of the Governing Body, Allama

1. Annual report of Darul 'Uloom, Decband, 1354 A H

Shabbir Ahmed Uthmani left Dabhiil and engaged himself extremely for the progress and development of the Madrasah in 1361 A.H. Under his endeavour, a road was constructed from Madrasah to Deoband Railway Station. A movement of the Old Boys Association was started under his guidance. Another notable contribution of Allama Shabbir Ahmed Uthmani was the development of Urdu language. Sayyid Moniuddin, Principal, Awrongabad College, proposed to introduce Urdu as parallel language with persian in Darul Uloom, Deoband at a meeting held in 1356 A.H. presided over by Allama Shabbir Ahmed Uthmani. The house accepted the proposal and as a result a resolution was passed to introduce Urdu and a few members were deputed to prepare the course & curriculum. Prof. Anwarul Hasan Sairkuti remarks “

” غور سے دیکھا جائے تو اردو کی ترویج اور ترقی کی تحریک مسلمانوں کی قومی وقار اور تہذیب کا سوال ہے۔ دارالعلوم ہی میں نہیں بلکہ تمام ہند و پاک میں آج کے دور میں اس کی ترقی نہایت ہی اہم اور مسلمانوں کی زندگی اور موت کا سوال رہا ہے۔ محی الدین صاحب کی ایماء پر ہی یہی لیکن علامہ کی تحریک پر مجلس شوق نے مجلس علمی کو نصاب مرتب کرنے کی خدمت سپرد کر دی۔“ 1

(If we deeply examine, we find the progress & development of urdu is the question of national honour and dignity of the Muslims of this sub-continent, Not merely within the campus of Darul 'Uloom, but also in the whole of the sub-continent, the development of Urdu is most essential and a question of life & death of muslim community.) With the direction of Allama Shabbir Ahmed Uthmani the introduction of Urdu in Darul 'Uloom, Deoband was made possible.)

Contemporaries of Allama Shabbir Ahmed Uthmani and his famous students :-

The famous Islamic theologian and the freedom fighter. Allama Shabbir Ahmed Uthmani was born on 10th Muharram, 1305 A.H. (1889 A.D.) and died in 1369 A.H. (1949 A.D.). He worked in Darul Uloom, Deoband, Jamiya Islamia, Dabhl, as a senior Muhaddith, Shaikhul Hadith and Sadra Muhtamim. In this long period, he assoiciated with his most famous fellow colleagues namely, Shaikhul Hind, Maulana Mahmudul Hasan, Hakimul Ummat, Maulana Ashraf Ali Thanawi Bukhari-e-Hind. Maulana Anwar Shah Kashmiri, Maulana Habibur Rahman Khan Shirwani, Maulana Habibur Rahman Uthmani, Maulana Sulaiman Nadwi.

Muṭī Azīzur Rahman Uṭhmani (d. 1928 A.D.), Maulana Ubaidullah Sindhi (d. 1944 A.D.), Mufti Kifayatullah, Maulana Hussain Ahmed Madani and others. In Political arena, Allama Shabbir Ahmed Uṭhmani associated with Mahatma Gandhi, Muhammad Ali Jinnah, Jawarlal Nehru. Maulana Abul Kalam Azad, Liyakat Ali Khan, Maulana Muhammad Ali, Maulana Sawkat Ali. Hakim Azmol Khan, Dr. Ansari and others.

Among his most remarkable and famous Students the following may be mentioned - : Mufti-e-Azom, Maulana Muhammad Shafi, Maulana Ibrahim Bilyawi, Maulana Munajir Ahsan Gilani, Maulana Sayyid Ahmed Akbarabadi, Maulana Sayyid Hamid Uddin, Maulana Habibur Rahman Azomi, Maulana Fakar Uddin Muradabadi, Maulana Muhammad Yousuf Bannauri. Maulana Badra Alom Meeruty, Maulana Siddique Najibabadi. Maulana Manjur Numani, Mufti Ateequr Rahman Deobandi and others,