LIFE AND WORKS OF ‘ALLĀMAH 
MUḤAMMAD ANWAR SHĀH KASHMĪRĪ

by

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Dedicated to the loving memory of my father, Abdul Satar Osman, who encouraged me to pursue studies in Islam, but did not live to share the joy of this fruit

and

to my mother, Hanifa Satar, who continues to encourage me in my educational pursuits.
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INTRODUCTION

‘Allāmah Anwar Shāh Kashmirī (d. 1933) was one of the most distinguished Islamic scholars of the Indo-Pak Subcontinent. He was recognised as an authority on ‘Ilm al-Hadīth (the science of Hadīth). His works on Hadīth won him the title of Shaykh al- Ḥadīth (an expert in the field of Hadīth) and was also acclaimed as a Muḥaddith (scholar of Hadīth).

Although ‘Allāmah Anwar Shāh Kashmirī’s speciality was primarily in the field of the science of Hadīth, he was equally competent to teach and write in other relevant Islamic sciences such as, al-Fiqh (Islamic Jurisprudence) and ‘Ulūm al-Qur‘ān (Qur’anic Sciences), etc. His research and findings sometimes led to him engaging into intense intellectual debates with other Muslim scholars in various parts of India.

He had a passion for Hadīth and he spent all his life teaching the Ṣiḥāḥ Sittah (The Six Authentic Collections of Hadīth). Students used to flock to the institutions where he taught and it was considered an honour and privilege to study under him.
'Allāmah Anwar Shāh Kashmirī’s contribution in the field of Ḥadīth benefited and continue to benefit scholars and students alike to this day.

To date no systematic study on the life and works of 'Allāmah Anwar Shāh Kashmirī has as yet been accomplished in the English language. Biographies on him exist in the Urdu language and they are mostly of a popular nature and have generally not discussed in detail his academic uniqueness and peculiarities. Thus, the objectives of this study will be to:

1. Discuss the evolution of the Islamic institutions of Islamic learning in India and what impact it had in moulding and shaping the intellectual pursuit of 'Allāmah Anwar Shāh Kashmirī.

2. Analyze his literary works and assess his contributions in the field of the science of Ḥadīth and Ḥadīth literature.

3. Examine his unique position and individual stance on matters pertaining to Tafsīr al-Qur'ān (Qur'anic Exegesis),
'Ilm al-Ḥadīth (the Science of Ḥadīth) and some Fiqhī (legal) issues.
Chapter One

INSTITUTIONS OF HIGHER ISLAMIC LEARNING IN INDIA: HISTORICAL BACKGROUND

1. BACKGROUND

The history of the arrival of Muslims in India and their positive contributions in the field of knowledge and culture, the socio-economic sphere and political structure are all well documented.¹ Thus, this chapter gives an overview of the circumstances that led to the establishment of the institutions of higher Islamic learning in India and highlights the salient features of at least five prominent ones.

When Muslims came to India they brought with them the message of equity and social justice which was non-existent in India at that time.² Many progressive features in the socio-cultural structure of the different communities in India, for example, respect for women and their rights, can be traced back to the influence of Islam.³ It is

³ Muslims in India, op. cit., p. 12.
unfortunate, however, that some historians chose to grossly distort the contributions of Muslims in India.⁴

The Moghul Empire was founded in 1526 by Babar (d. 1530). He was one of the most important Muslim rulers in the East. Babar laid down the foundation of a great empire that continued to flourish for several hundred years. Tremendous progress and prosperity were achieved during the Moghul era.⁵ As far as Awrangzeb (d. 1708) is concerned, he was the last of the powerful Moghul emperors and he will always be remembered in the annals of the history of Muslims in India for his pristine character, Islamic fervour and commitment.

Muslim emperors and conquerors on the whole never aspired to destroy the religions nor cultures of other communities, nor did they force Islam upon their vanquished subjects. The Sāfī Shaykhs (Islamic mystic masters) and the ‘ulamā’ (Muslim religious scholars) who were instrumental in the propagation of the din (religion of Islam) were well aware of the fact that forced conversion was strictly prohibited by the Qur’ān.⁶ Had there been a policy of forced

⁵ Muslims in India, op. cit. p.8.
⁶ Qur’an, 2:256.
conversions during the period of Muslim rule in India, which lasted for about nine hundred years, the Muslims in India would today not have ended up to be classified among the minority groups in India.

Islam spread in India long before Muslims conquered it. Many people had accepted Islam even prior to the arrival of Muḥammad Ibn Qāsim (d. 98/723), the great Muslim general during the Umayyad rule (685-750). Simplicity of Islamic beliefs and Islamic values of equity, justice, truthfulness and honesty attracted many people in India and that led them to accept Islam. The caste system that prevailed in India denied the people their basic human rights, especially those who were regarded to belong to an inferior caste.7

Muslim rulers, on the other hand, generally adopted a neutral policy towards all religions and religious communities that were in existence in India. Moreover, the ‘ulamā’ preached tolerance towards peoples of other faiths. Throughout the centuries of Muslim rule in India, necessary mechanisms were set in place in order to foster inter-communal relationship between Muslims and Hindus.8

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Akbar the great Moghul emperor (1556-1605) proclaimed himself as the *Mahdî* (the awaited reformer). He was influenced by the thoughts of Messianism of Aḥmad Jawnpuri, who in the first half of the sixteenth century, introduced Messianism in India by assuming the role of the *Mahdî*. Although Akbar established *Dīn-e-ilāhî* (divine faiths), motivated by the need to unite all the various religious communities and forge mutual understanding among the different communities, he ended up diluting the pristine teachings of Islam with that of Hinduism and the traditions of other religions. Shaykh Aḥmad Sirhindī (d. 1624), who was popularly known as *Mujaddid Alf al-Thānī* (religious renovator of the second millenium), and other Muslim scholars rejected *Dīn-e-ilāhî* and condemned Akbar for bringing about this bizarre innovation. Their timely reaction succeeded in neutralizing the effects of imperial heresy on Muslims.

During the middle of the seventeenth century Shāh ‘Abd al-Haq Muhaddith (scholar of *Ḥadîth*) of Delhi and Shaykh Aḥmad Sirhindī struggled in order to rehabilitate Islam in India. Shaykh Aḥmad exerted the last powerful Moghul ruler Awrangzeb (d. 1708) to return
to the pristine teachings of Islam. Awrangzeb later on came to be recognized as the preserver of the pristine faith of Islam.

Shāh Wālī Allāh who was born in India in 1703, five years before the death of Awrangzeb, was considered to be the one who succeeded in building a bridge between medieval and modern Muslim India. Fully aware of the religio-political and socio-economic disintegration of Muslims in India, he launched his two-fold reform movement.\textsuperscript{12} His Jihad (Active) Movement, spearheaded by Sayyid ʿAḥmad Shahīd (d. 1831) and his disciples, carried on its endeavours against British rule throughout the eighteenth and nineteenth centuries. His educational and religious reforms led to the emergence of many great centres of Islamic learning, one of which was the Dār al-ʿUlām in Deoband in the Uttar Pradesh Province of India.

1.1 BRITISH COLONIZATION

The death of Awrangzeb in the early eighteenth century marked the end of Muslim rule in India. Subsequently, by the middle of the nineteenth century, Muslim India was completely colonized by the

\textsuperscript{12} Sayid Ahmed Shahid – His Life and Mission, pp.10-11.
British. This new colonial power introduced drastic changes in the political, economic, educational and cultural spheres, which in turn drastically reduced Islamic influences in India in practically every sphere of Muslim life.

1.2 REACTIONS OF MUSLIMS

The 'ulama' and other religious leaders, in order to counteract the British onslaught on their religion and culture, called upon Muslims to:

- return to pristine Islam
- conform strictly to the Sunnah (precepts laid down by the Prophet Muḥammad (s.a.w.s.)
- revive the spirit of jihād (active struggle) in order to effect religious, social and political reforms.

The Jihād Movement, launched by Syed Aḥmad Shahīd (d. 1831) and his faithful disciple Syed Ismāʿīl Shahīd (d. 1831) in northern India against the British and other anti-Islamic forces, who had succeeded in making inroads into the lives of the Muslim, was the result of that same spirit. Since the Muslims lost the armed combat and could not
prevent the British from forcefully occupying India, their religious leaders changed their strategy and directed their efforts towards protecting the Islamic faith and their cultural identity from the British and western onslaught.

The 'ulamā' symbolized the aspirations of the ummah (Muslim nation) and as such were mostly concerned to safeguarding the faith of the Muslim masses, rekindling in them the spirit of commitment to Islamic norms and practices. Their immediate task was to preserve the religio-cultural identity of Muslims and towards this end they concentrated their efforts on Islamic education. The 'ulamā' of Delhi and Farangī Mahal13 spearheaded this task.

After the demise of Shāh Wali Allāh (d. 1762), the Delhi 'ulama' were led by his four sons, namely Shāh 'Abd al-'Azīz (1746-1824), Shāh Rafīʿ al-Dīn (1749-1818), Shāh 'Abd al-Qādir (1754-1815), and Shāh 'Abd al al-Ghanī (d. 1831) and all of them upheld the reformist teachings of their father.14

14 Islamic Resurgent Movements in the Indo-Pak Subcontinent, op. cit., p. 45.
At Balakot, a place in the Northern Frontier Province of the present day Pakistan, the *jihād* waged by Syed Aḥmad Shahīd and his *mujāhīdīn* (soldiers) against the Sikhs ended in tragedy with their martyrdom in 1831. Moreover, the failure of the 1857 uprising led by *Mawlānā* ‘Ināyat ‘Alī (d. 1858), who tried to liberate all Muslim areas annexed by the Sikhs and British, gave the British an opportunity to unleash their savage atrocities against the Muslims. They banished the Moghul King Bahadur Shāh (d. 1858) to Burma and many Muslims, especially the ‘ālāmā’, were tortured and mercilessly killed. Their properties were appropriated and many *masājid* (mosques, sing. *masjid*) and centres of Islamic learning were either destroyed or closed down.  

The educational policy imposed by the British after the seizure of Delhi in 1803 and after its full occupation in 1857 was totally alien to Muslims. The British established colleges and schools with the aim of imposing western culture and values on their occupied subjects, which in turn aimed at promoting a kind of secularism.

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15. *Islamic Resurgent Movements in The Indo-Pak Subcontinent*, op. cit., p. 53.
The 'ulamā' in the post-1857 period were convinced, more than ever before, that they had to rise to the situation and thus they decided to evolve an alternative educational system in order to counteract the influence of the British. There was growing fear that future Muslim generations would be totally alienated from their rich intellectual legacy and that they would end up neither being versed in the Shari‘ah (Islamic Law) nor in the moral values of Islam and its civilization.

The strategy of the 'ulamā' in the domain of Islamic education was to concentrate their efforts on the establishment of madāris (sing. Madrasah). These madāris imparted education in the various Islamic disciplines with the hope that from these institutions there would arise a new band of Islamic scholars who would be able to meet the challenges posed by the new turn of events. Foremost among these Muslim educational revivalists were Mawlānā Qāsim Nanotwi (d. 1879) and Mawlānā Rashid Ahmad Ganghohi (1908). Both of them were dedicated educational reformists and spiritual disciples of Ḥājī ‘Imdād Allāh (d. 1899).16 Born on 3rd January 1818 in a village near Saharanpur, Ḥājī ‘Imdād Allāh was instrumental in guiding many

scholars belonging to the reformist school of Delhi. He finally migrated to Makkah and from there he continued to guide the generation of ‘ālamā' who were committed to the resurgent movement in India. About eight hundred of such ‘ālamā' who hailed from the north and south of the Indian Subcontinent took the bay'ah (spiritual allegiance) on his hands.

Referring to the positive contributions made by Mawlānā Nanotwi (d. 1879) in the field of Islamic education in the Indian Subcontinent, Mawlānā Manāzir Aḥsan Gilānī (d. 1956) notes, in his biography on that illustrious scholar, that it was after the failure of the 1857 War of Independence that Mawlānā Nanotwi's mind was actively engaged in the establishment of new fronts of resistance and struggle of which the educational design of the Dār al-'Ulūm was the most important of it all.17

Education bears relation to the social system in which it is carried out. The structure of society depends on the type of education that is imparted to the younger generation. The early Muslims were pioneers in various branches of knowledge precisely because Islam, from its

17. Muslims in India, op. cit., p. 5.
inception, always laid great emphasis upon education and it may be
noted here that the very first word revealed in the Qur'ān, namely,
‘iqra’ (i.e. a command to read) has a direct bearing on learning. 18

Initially, wherever Muslim abound, even in India, the masjid was not
only a place of worship, but its extensive open space also served as a
school where the young and old learnt how to recite the Qur’ān. It
was here that they listened to discourses on Hadith (Traditions of the
Prophet Muḥammad - s.a.w.s.), studied Islamic calligraphy, and learnt
basic Fiqh (Islamic jurisprudence) and other Islamic sciences.
Gradually thereby, maktabs (religious schools), separate from the
studies conducted in the masjid, were established wherein formal
education in the Islamic sciences were imparted. Eventually, various
Dār al-‘Ulūms (Institutions of Higher Islamic Learning) came into
existence. 19

The Mongol invasion in the 13th century of Central Asia and other
Islamic lands was in a way responsible for the influx of numerous
scholars into India. These scholars brought with them their own

system of education that subsequently led to the establishment of many educational institutions throughout India. Some Muslim scholars chose to hold private classes, while others took employment in State-run schools and colleges or other institutions that were established and run from private donations. Many such institutions continued to flourish and among them were the Mu‘izz Madrasahs in Delhi and Badaun and the Firuz Shah at Hauz Khas in Delhi where eminent Muslim scholars were engaged in teaching.

The Bidar Madrasah in Delhi occupied a three-storey building that comprised of a masjid, a library-hall, lecture rooms, lodging quarters for lecturers and students. This model of educational institution has more or less continued throughout India to this present day.

Today, the syllabus of these Institutions of Higher Islamic Learning may have undergone some modifications, but by and large, the nature of the curriculum still remains the same. Religious sciences occupy the most prominent position in the curriculum with the Qur‘ān being considered the source and fountain-head of Islamic learning with

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Arabic not only being taught as a language, but most of the textbooks are in Arabic as well.

The British Government, the most powerful representative and advocate of western civilization in the East, entrenched its authority in India by the early eighteenth century and imposed an army of ideas, institutions and techniques upon its Indian subjects. The Indian Muslims, on the other hand, were at that time a defeated lot, dejected, baffled and humiliated. The failure of the 1857 uprising dealt a severe blow to the morale of the Muslims. The British viewed the Muslims as their enemies and were determined to forcefully take over the Indian Subcontinent from them.

1.3 SOME INSTITUTIONS OF HIGHER ISLAMIC LEARNING

At this critical juncture in the history of Muslims in India, two types of institutions of higher Islamic learning came into existence. One was totally religious under the patronage of the ‘ulama’ and the other combined in its curriculum both religious and secular education. Sir Sayyid Aḥmad Khān (d. 1898) and his colleagues who were
influenced by modern education and the British system of education spearheaded the latter.

When Britain colonized India, the ‘ulamā’ finally decided to leave beloved, but desolate Delhi and opted to move to the villages and towns where many of them had their roots. Deoband, Saharanpur, Kandelah, Gangoh, Lucknow and Bareilly were some of these villages in which they chose to settle in and establish their educational institutions. British presence in these villages was nominal and hence they were considered the safest venues for the preservation and promotion of Muslim culture and Islamic religious knowledge. The ‘ulama’ channeled all their efforts towards imparting religious education with the hope that in due course a host of prominent Muslim scholars would emerge from these Islamic institutions of higher Islamic learning.

1.3.1. **DĀR AL-‘ULŪM FARANGĪ MAḤAL**

At the turn of the eighteenth century a notable Muslim family, whose members were respected for their religious knowledge, settled in

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Lucknow. *Mulla* Quṭb al-Dīn (d. 1691) who had always retained close links with the Moghul court in Delhi was the head of that family. He was a member of the committee that was appointed by Emperor Awrangzeb (d. 1708) with the task of compiling religious edicts on various issues affecting the Muslim community which came to be known as *al-Fatāwā al-ʿAlamghīriyyah*. At this juncture, it may be pertinent to mention that since that particular Muslim family occupied a French mansion that was given to them by the Moghul rulers, that family came to be referred to as *Farangi Mahal*.

*Dār al-ʿUlūm Farangi Mahal* came into existence in 1693. It was founded by Mullā Niẓām al-Dīn Sīhal (d. 1748) and was a direct descendent of the *Farangi Mahal* family of Lucknow. He was responsible for evolving the syllabus of that educational institution and as a result, the curriculum of studies was named after him, i.e. *Dars-e-Niẓāmī (Niẓāmī Curriculum).* This curriculum came to be implemented in practically every Muslim religious institutions in the Indo-Pak Subcontinent and in other parts of the world, including South Africa.

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23. *Centres of Islamic Learning in India*, op. cit., p. 27.
Dār al-'Ulmā Farangi Māhal was noted for the training of qādīs (judges), muftīs (those competent to issue legal opinions) and other legal officials that were, from time to time, required in Muslim courts. Thus Dār al-'Ulmā Farangi Māhal succeeded in filling the void in Islamic scholarship which existed after the displacement of religious centres in Delhi.24

1.3.2 AL-MADRASAT AL-RAḤĪMIYAH

Like the ‘ulamā’ of the Farangi Māhal, Shāh Walī Allāh aspired for the restoration of Muslim rule in India in which the ‘ulamā’ would play an important role. He succeeded his father, Mawlānā ‘Abd al-Raḥīm (1644-1718), as principal of Madrasah al-Raḥīmiyāh in Delhi which was named after his father who devoted his entire life studying and teaching Islam.25 Mawlānā ‘Abd al-Raḥīm effected some reforms in the religious curriculum26 and later on Shāh Walī Allāh and the Farangi Māhal ‘ulamā’ paved the way for further reforms to be effected within the Dars-e-Nizāmī Curriculum.27

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After the demise of *Shāh Walī Allāh* in 1762, his eldest son, *Shāh ‘Abd al-‘Azīz* (1746-1824), continued to bring about changes in the curriculum. He and his brothers, namely, *Shāh Rafī’ al-Dīn* (1749-1818), *Shāh ‘Abd al-Qādir* (1754-1815) and *Shāh ‘Abd al al-Ghanī* (d. 1831) taught the religious sciences in Delhi, particularly studies in *Ahādīth*, to a large number of students. Muslim public gained further access to instruction in the *Shari‘ah* through his famous *Fatāwā* (Legal Opinions).

During the second half of the nineteenth century the Muslim intelligentsia felt that it was necessary to effect further changes into the *Dars-e-Nizāmī* Curriculum. Thus these changes were finally made and implemented in the emerging Islamic religious institutions, like *Dār al-‘Ulūm* of Deoband, U.P., India.

1.3.3 DĀRAL-‘ULŪM DEOBAND

The town of Deoband lies ninety miles northeast of Delhi and is typical of other large villages scattered across northern India. Muslim

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27 *Islamic Revival in British India: Deoband, 1860-1900*, op. cit., p. 44.
28 *Islamic Resurgent Movements in India*, op. cit., p. 45.
scholars in Deoband belonged to two prominent families, namely the 'Uthmānī and Siddiqī families. Their influences had persisted since Moghul times. The famous Dār al-'Ulam Deoband was finally established by in 1867, ten years after the mutiny. Credit goes to Mawlānā Qāsim Nanotwī (1832-1880), Mawlānā Rashīd Aḥmad Ganghohī (1829-1904), Mawlānā Muḥammad 'Abid Ḥusayn Fatehpuri (d. 1927), Mawlānā Dhū al-Fiqār (d. 1904) - the father of Mawlānā Maḥmūd al-Ḥasan, Mawlānā 'Abd al-Raḥmān 'Uthmānī (the father of Mawlānā Shabbīr Aḥmad 'Uthmānī) and Mawlānā Mehtāb 'Alī Ḥāji for the establishment of that institution. Mawlānā Muḥammad 'Abīd Ḥusayn who initiated the first contribution towards the establishment of that institution became its first Principal.

One of the first teachers at Dār al-'Ulam Deoband was Mullā Maḥmūd, and one of its first students was Maḥmūd al-Ḥasan, and both shared, by coincidence, the first name Maḥmūd. Maḥmūd al-Ḥasan was born in Bareili, U.P., India and later on became well known as Shaykh al-Hind. It was during the time when he had been

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30. Centres of Islamic Learning in India, op. cit., p. 34.
31. Islamic Resurgent Movements in the Indo-Pak Subcontinent, op. cit., p. 56.
studying Islam under the local ‘ulamā‘ in his village that the Dār al-‘Ulūm Deoband was established. He was the first student to enrol at that institution. The first batch of students comprised of 16 young Muslim students and Mawlānā Maḥmūd al-Ḥasan was declared the most outstanding student in the first annual examinations which were conducted by Mawlānā Qāsim Nanotwī. He completed his studies in 1873 and a year later was appointed as one of the most famous teachers at that institution. In all he spent 40 years at that institution where he played an important role in its teaching programme as well as in its administrative affairs. He passed away in Dehli in 1919 and lies buried in Deoband. Mawlānā Qāsim Nanotwī was instrumental in establishing Dār al-‘Ulūm Deoband which was officially opened on 30th May 1866. He passed away at the age of 46 and lies buried in Deoband. After his demise, the Majlis-i-Shārā of Dār al-‘Ulūm Deoband elected Mawlānā Rashīd Gangohī as the new Principal. He passed away at the age of 75 in 1904. Both he and Mawlānā Qāsim Nanotwī were the students of the famous Muḥaddith Shāh ‘Abd al-Ghanī Dehlawī (d. 1878). They both took spiritual allegiance on the hands of Ḥājī Imdād Allāh Muḥājir Makkī (d. 1899).


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In the early stages when Dār al-ʿUlūm Deoband was first established, classes were conducted in an old Masjid which came to be known as Chatta Wali Masjid (Mosque with a thatched roof) under a spreading pomegranate tree that still stands. Later on, as the student population increased, some nearby houses were rented and used as classrooms and dormitories for students and staff. Classes were also conducted in a section of the Jāmiʿ Masjid (Friday Congregational Mosque). Dār al-ʿUlūm Deoband was in a position to procure its first building in 1897 and thereafter a number of buildings were gradually built for housing students and staff and a separate lecture halls were built in which the various Islamic disciplines were imparted.

Over the years, Dār al-ʿUlūm Deoband expanded and became a fully-fledged institution of higher Islamic learning. A total number of about 1500 students were enrolled and 50 teachers were employed. It attracted students from all over the world. Its budget, which runs into millions of Indian rupees, is met through public donation raised from among Muslims.

The decision not to accept financial assistance from the Indian Government nor from any other government agency is strictly adhered
to, lest there may be interference in the autonomous functioning of the institution.\textsuperscript{33}

\textit{Dār al-ʿUlam} Deoband is administered by a governing body comprising of the Patron (\textit{Sarparast}), Principal (\textit{Muhtāmīm}), Head Lecturer (\textit{Ṣadr-i-mudarris}), and Head of the \textit{Fatwā} (legal opinion) Department. It has 13 academic departments and among some of the 22 Islamic sciences which are taught are: \textit{Qurʾān}, \textit{al-Tafsīr} (Qurʾānic exegesis), \textit{Ḥadīth} (Traditions of the Prophet – s.a.w.s), \textit{Uṣūl al-Ḥadīth} (Principles of the Traditions), \textit{al-Fiqh} (Islamic Jurisprudence), \textit{Uṣūl al-Fiqh} (Principles of Islamic Jurisprudence), Arabic grammar, Persian, etc.\textsuperscript{34}

\textit{Dār al-ʿUlam} Deoband is ranked as one of the greatest institutions of its kind in the Muslim world and is perhaps second only to the famous \textit{Al-Azhar} University in Cairo, Egypt. For over a century now, this great seat of Islamic learning has occupied an unrivalled place amongst the many Islamic religious institutions worldwide.


\textsuperscript{34} Centres of Islamic Learning in India. op. cit., p. 20.
The goal of this institution is to train the ‘ulamā’ who are dedicated to promote the cause of Islam through their expertise in the field of Islamic Sciences. Some of the scholars produced by this institution serve as a’immah (sing. imām) in the various masājid where they lead Muslims in the five congregational Ṣalāt (Prayers), the Jumu‘ah (Friday) Ṣalāh and the ‘Id (Festival) Ṣalāh. They are also engaged in imparting religious education to the general Muslim public. Some of its graduates choose to take up employment at any of the many Islamic educational establishments either in India or in other parts of the world. Others choose to be du‘āt (preachers) and some others devote their energies in disseminating the knowledge of Islam via the medium of the pen.35 Most importantly, the ‘ulamā who have emerged from Dār al-‘Ulūm Deoband have always served as role models for leadership and guidance for the Ummah (the Muslim community), both in the political and non-political fields.

Traditional Islamic religious education, based on the Dars-e-Nizāmī curriculum, is imparted over a six-year period. The medium of instruction is in the Urdu language. Education is thus essentially based exclusively upon the prescribed textbooks in the various branches of

35 Tarikh Dār al-‘Ulūm Deoband, op. cit., p. 98.
the Islamic sciences. The students read the prescribed works in the presence of their teachers and the teachers expound upon the texts and correct their readings as well.

At the end of their formal education, students are given the option to spend another two years in order to specialize in any one of the branches of Islamic Sciences such as Tafsîr, Ḥadîth, Fiqh etc. Academic certificates issued by Dâr al-‘Ulûm Deoband are recognized by almost all academic institutions worldwide.36

The ‘ulamā’ of Dâr al-‘Ulûm Deoband founded other institutions of higher Islamic learning on a similar pattern in other parts of India. For example, in 1875 Mawlânâ Mazhar (d. 1885) established Mazâhir al-‘Ulûm in Saharanpur, and in the same year he founded Madrasat-i-Shâhî in Muradabad. The Dâr al-‘Ulûm Deoband graduates also serve in these newly established educational institutions.

36. Centres of Islamic Learning in India, op. cit., p. 21.
1.3.4 THE ALIGARH COLLEGE

Sir Syed Aḥmad Khān (1817-1898) who witnessed the last days of the Moghul Empire and the failure of the 1857 War of Independence founded the Aligarh Movement. His family had close ties with the East India Company and his grandfather held a high post in that Company. Sir Syed Aḥmad Khān too joined the East India Company after resigning from the Moghul administrative services. He was fascinated by the administrative skills of the British and had great admiration for their intellectual insight. He opposed the war against the British and he was of the view that Muslims had no option but to cooperate with the British imperial power which had come to stay in India.

He advocated that Muslims should accept the Western educational system with all its materialistic implications and should study the modern sciences. He followed the theology of the Muʿtazilites, who believed in the rational interpretation of religion and the application of the laws of nature to metaphysical issues in an attempt to reconcile the

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37. Islamic Resurgent Movements in The Indo-Pak Subcontinent, op. cit., p. 123.
The Aligarh College, which was instrumental in disseminating Sir Syed Aḥmad Khān's thoughts, was founded in 1864. The 'ulamā' vehemently opposed his views. Sir Syed Aḥmad Khān soon realized that his intellectual scientific movement would fail if the religious sciences were not introduced into the curriculum of the Aligarh College. Thus in 1874, a committee was constituted to formulate a new curriculum which made provisions for the imparting of the Islamic religious disciplines alongside the modern scientific studies within that College. Several prominent Indian 'ulamā', for example, Mawlānā Qāsim Nanotwī, were invited to serve on that committee, but he declined the offer. In 1921 the Aligarh College became a fully-fledged University and none can deny the fact that that University served to foster the cause of Muslim education in India and even played a significant role in reshaping the political future of modern India.

1.3.5  *NADWAT AL-‘ULAMĀ’*

In 1893 *Mawlānā* Muḥammad 'Alī Mongheri (d. 1918) and some of his colleagues founded the intellectual movement of *Nadwat al-‘Ulamāʾ*. But it was only five years later in 1898 that *Nadwat al-‘Ulamāʾ*, as an educational institution of higher Islamic learning, came into existence at a crucial time when the Muslim intellectuals were divided into two groups. One group was termed the modernists since they were influenced by Western education and its sciences and civilization. They were in essence the product of the western system of education and indoctrination. The other group was the orthodox Muslims whose role models were the ‘ālāmā’. The great majority of ‘ālāmā’ was not ready to reconcile and accommodate the Western system of education. They regarded the Islamic religious curriculum that was already in vogue to be perfect and final. Hence, they viewed any attempt not to conform to that set Islamic religious educational pattern as an act of subversion and an innovation that could not be tolerated at any cost. However, amongst these ‘ālāmā’, there was a few who were enlightened and concerned about the future of the Muslims in India. Some of these ‘ālāmā’ were *Mawlānā* Muḥammad ‘Alī Mongheri (d. 1918), *Mawlānā* Luṭf Allāh of Alighar (d. 1915),
Mawlānā Ahmad Ḥasan of Kawnpur (d. 1933), Mawlānā Ashraf ‘Alī Thanwī (d. 1943), Mawlānā Khalil Ahmād of Saharanpur (d. 1927) and Mawlānā Fakhr al-Ḥasan of Gangoh (d. 1897). They could foresee the dangers that could beset the Indian Muslims if that narrow mindset were allowed to perpetuate.

As a result of their concern, they initiated the convening of a special convention of ‘ulamā’ belonging to all schools of thought in 1893 at Kawnpur, which is situated in the present day Uttar Pradesh, India. It was during their deliberations that the movement of Nadwat al-‘Ulamā’ (Association of ‘Ulamā’) came into existence. It emerged as a powerful school of thought on the religio-cultural and intellectual scene of the Indian Subcontinent. This group of scholars chalked out a balanced and middle course between the Deoband and Aligarh educational systems and thus bridges were possible to be built between the old and the new order.

Mawlānā Muḥammad ‘Alī Mongherī was appointed as the first rector of Nadwat al-‘Ulamā’. ‘Allamah Shibli Nu‘mānī (d. 1914), a well-respected scholar of Islam in India, was appointed as the director of education. Under his able leadership a syllabus reform committee was
constituted with the mandate to prepare an integrated syllabus in close consultation with other centres of learning.

The English language along with some other secular courses such as science, history, geography and mathematics were also introduced. ‘Allamah Syed Sulaymān Nadwī (d. 1953) and Mawlānā Abul Kalām Āzād (d. 1955) were responsible for the editing of the monthly journal of Nadwat al-‘Ulamā’, namely, al-Nadwah.

‘Allamah Syed Sulaymān Nadwī succeeded ‘Allamah Shibli Nu‘mānī as the director of education and discharged his responsibility with great zeal. He followed the footsteps of ‘Allamah Shibli and the institution benefited greatly from his unique literary abilities and experiences. ‘Allamah Syed Sulaymān Nadwī also took part in religio-cultural and political affairs. When he finally retired, the office which he occupied was placed in the hands of Syed Abul Ḥasan ‘Alī Nadwī (d. 1999). In 1961 Syed Abul Ḥasan ‘Alī Nadwī was appointed as the rector of Nadwat al-‘Ulamā’. He held that post until his demise in 1999.
None can deny the fact that *Nadwat al-‘Ulamā’* made an invaluable intellectual contribution in India. It succeeded in producing scholars of international repute who were in a position to effectively convey the message of Islam to the modern world in such a manner that appealed to both the western educated Muslims and those who studied in the traditional Islamic institutions.39

In the midst of all these developments, *Mawlānā Anwār Shāh Kashmirī* (hereinafter referred to as *Shāh Sahīb* in this dissertation) opted to pursue higher Islamic education at *Dār al-‘Ulūm Deoband*. He did that upon the advice of his teachers in Kashmir and Hazarah (which became part of Pakistan, post-British rule). It may be appropriate to point out here that during the time and era that *Shāh Sahīb* lived, it was considered a great honour and privilege to study under a reputable teacher and *Mawlānā Mahmūd al-Ḥasan* was the most notable teacher of *Ḥadīth* at *Dār al-‘Ulūm Deoband* at that time.

Chapter Two

BIOGRAPHY OF MUHAMMAD ANWAR
SHĀH KASHMĪRĪ

2. FAMILY BACKGROUND

Anwar Shāh Kashmīrī's (hereinafter referred to as Shāh Šāhib) forefathers migrated to India from Baghdād (‘Irāq) some two hundred and fifty years ago. They travelled through to different regions in India before they finally chose to settle in Kashmir. Shāh Šāhib's great grandfather, Shaykh Mas‘ūd Narwarī, was a saintly figure in Narwarī, a suburb of Sri Nagar, capital of Kashmir. He was a master tradesman and was called Mālik al-Tujjār (king of tradesmen). In 1568, his grandfather took bay‘ah (allegiance) in the Naqshbandī Sūfī Order on the hands of Shāh Kirmān Abū al-Fayād who lived in Kashmir and was known as Ra‘īs al-‘Awliyā’ (head of the saints).

Shāh Šāhib genealogy can be traced back to Nu‘mān Ibn Thābit (150/773) who was popularly known as Imām Abū Ḥanīfah.¹ His

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genealogy is found in Shāh Ṣāḥib’s two works, namely, Nayl al-Farqadayn (Clarity on the Question of Raising of the Hands in Ṣalāḥ) and Kashf al-Ṣatr (Lifting the Curtains from the Question of Ṣalāt al-Witr).

Shāh Ṣāḥib’s father, Shaykh Mu‘azzam Ibn Shāh ‘Abd al-Karīm Ibn Shāh al-Khāliq Ibn Shāh Muḥammad Akbar Ibn ‘Ārif Ibn Shāh Haydar ‘Alī Ibn Shaykh ‘Abd Allāh Ibn Shaykh Mas‘ūd Narwī al-Kashmīrī, was born in the district of Muẓaffar Nagar, in a place called Kirnaw. He too was of a saintly nature and was the follower of the Suhrawardī Silsilah (a Ṣāfī Order). Many inhabitants of Kashmir received spiritual guidance from Shāh Ṣāḥib’s father who passed away at the ripe age of 115 and is buried in Wirnu, Kashmir.

2.1 BIRTH AND EDUCATION

Shāh Ṣāḥib was born in the beautiful valleys of Kashmir on 27 Shawwāl 1292/26 November 1875 in a village called Dudwan which is
near Kapwara in the valley of Lawlab. His parents were practicing Muslims and thus he grew up in a religious environment. At the tender age of five, his father taught him the recitation of the *Holy Qur’an* and at the age of seven he instructed him in *Farsi* (Persian language).

After mastering *Farsi*, he studied Arabic grammar, *fiqh* (Islamic Jurisprudence) and *uşûl al-fiqh* (Principles of Islamic Jurisprudence) under *Mawlānā* Ghulām Muḥammad Rasunipura. *Shāh Şāhib* was so enthusiastic in his intellectual pursuits that within two years he had acquired basic grounding in these subjects.

It was during that early period of his life that his unusual talent and memory were manifested. For example, his father stated that while his son was studying *Mukhtasar al-Qudūrī* (an abridged version of a Ḥanafī Manual on Islamic Jurisprudence), he would ask him challenging *fiqh*-related questions which compelled him to consult other voluminous Islamic Jurisprudence works in order to satisfy his son’s intellectual curiosity.

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In 1887, after completing his primary Islamic education in Kashmir, Shāh Şāhib travelled to Hazarah in quest of higher Islamic learning. Since he was only 13 at that time, the physical separation from his parents was extremely hard upon him and his parents.⁶

Hazarah was then considered to be the centre for where one could obtain higher Islamic education. It was there that some prominent Islamic scholars conducted classes in the different branches of Islamic sciences. Shāh Şāhib studied in that district for a period of three years, but his great thirst for knowledge could not be fulfilled there. Thus, once his teachers notified him about Dār al-‘Ulūm Deoband, he made up his mind to further his studies at that institution.⁷

In 1889, he arrived at Deoband. During the early years of the establishment of the Dār al-‘Ulūm Deoband, there were no boarding and lodging facilities for the students. Shāh Şāhib had no acquaintance in the city of Deoband and thus he had no other option but to reside temporarily in Masjid Qāḍī, a mosque situated within the proximity of

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Dār al-‘Ulūm Deoband. Shāh Ṣāḥib led the ṣalāḥ (the five daily congregational prayers) at that mosque, cleaned it and looked after its general affairs. It was while he was residing at that mosque that one of the trustees of the mosque, namely, Qāḍī Aḥmad Ḥusayn, introduced him to Mawlānā Maḥmūd al-Ḥasan. This is how he came to be a student of that renown Muslim scholar who himself had studied under two notable scholars of that time namely, Mawlānā Qāsim Nanotwi and Mawlānā Rashīd Aḥmad Gangohi. Besides studying under Mawlānā Maḥmūd al-Ḥasan, Shāh Ṣāḥib also studied under Mawlānā Khalīl Aḥmad Saharanpuri, Mawlānā Ishaq Amratsari and Mawlānā Ghulām Rasūl. Mawlānā Ghulām Rasūl hailed from Hazarah which is today part of the Northwest Province of Pakistan. He completed his studies at Dār al-‘Ulūm Deoband in 1885 and three years later, in 1888, he was appointed as a teacher at that institution where he taught for 30 years. He passed away in Deoband in 1918.

Mawlānā Khalīl Aḥmad Saharanpuri was born in 1852 in Ametha, U.P., India. He was a descendant of Sayyiduna Ayyūb al-Anṣārī (r.a.). He had

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4 Naqsh-i-Dawām, op. cit., p. 30.
5 Not much information is available about Mawlānā Ishaq Amratsari.
his rudimentary education in his village where he was also introduced to basic Arabic and Farsi under the supervision of his uncle, Mawlānā Anṣar ʿAlī. In 1868 when Dār al-ʿUlūm Deoband was newly established, he took admission there, but he complete his studies Mazāhir al-ʿUlūm in Saharanpur, U.P., India. It is said that he memorized the Holy Qurʾān in only one year. He then returned to Dār al-ʿUlūm Deoband in order to specialize in Ḥadīth. He taught in several Islamic institutions and in 1906 he returned to Saharanpur where he spent 19 years before finally emigrating to Madīnah al-Munawwarah, in the present day Saudi Arabia, where he passed away in 1927.

However, it was only in 1894 that Shāh Ṣāḥib was exposed to the classical works of Ḥadīth literature, for example, al-Jāmiʿ al-Ṣaḥīḥ of Imām al-Bukhārī, and Sunan al-Tīrmidhī, and Taṣfīr (exegesis) works, for example, al-Jalālayn. These works were included in the curriculum so as to enable the students to have an in-depth insight into the original sources of Islam.
After his formal education at Dār al-‘Ulūm Deoband, Shāh Ṣāhib moved to Ganghoh where he continued his studies in Ḥadīth under Mawlānā Rashīd Aḥmad Gangohī. It was here that he received spiritual guidance under that renowned scholar. In all, Shāh Ṣāhib spent ten years studying the various Islamic sciences and thoroughly mastered them.

2.2 TEACHING CAREER

Shāh Ṣāhib taught Islamic sciences at Madrasah Aminīyah which is located at the Sunahri Masjid (Golden Mosque) in a suburb of the city of Delhi. This institution was founded in 1892 and named after its founder Mawlānā Amin al-Dīn who was a close friend of Shāh Ṣāhib. He appointed Shāh Ṣāhib as the first Sadr al-Mudarrisīn (Head of the Teaching Staff) at that institution. Mawlānā Amin al-Dīn was born in 1864 in Aurangabad, Deccan, India. In 1884 he enrolled as a student at Dār al-‘Ulūm Deoband and completed his studies in 1891. In 1892 he established Madrasat al-Aminīyah in Chandani Chowk, a suburb of Delhi. He passed away on the 6th of June 1920.
In 1902, *Shāh Sāhib*’s mother passed away and upon receiving that information he returned to Kashmir. When he arrived in Kashmir he witnessed the pathetic condition and plight of Muslims. He made up his mind then and there to settle in Kashmir and serve the Muslims who resided in his birthplace. He took up a teaching post at Madrasah Fayd ‘Ām in Bara Mawla and was attached to that institution for three years before undertaking his first overseas trip to Hijāz in 1905 along with a large group of Muslims for the purpose of performing *Hajj* (Pilgrimage to Makkah).\(^{10}\)

During his sojourn in the holy cities of Makkah and Madīnah, he visited various libraries and Islamic educational institutions and met some notable scholars like ‘Allāmah Shaykh Hasan Tarabulasī who was a great scholar of Ḥadīth.

In 1908 *Shāh Sāhib* contemplated emigrating to the holy city of Madīnah and felt that he should first pay a courtesy call on his teacher and mentor, *Mawlānā* Maḥmūd al-Hasan, at *Dār al-‘Ulām Deoband* in

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\(^{10}\) For a detailed account of *Shāh Sāhib* journey in the Holy Cities see Muḥammad Yūsuf Binūrī’s *Naftat al-‘Anbar*, op. cit., pp. 9-10.
order to obtain his permission and blessings. Mawlānā Maḥmūd al-
Ḥasan, however, discouraged him to emigrate to Madīnah and insisted
that Shāh Ṣāḥīb should rather leave Kashmir and settle in Deoband. He
offered him a lecturing post at Dār al-‘Ulūm Deoband and out of respect
for his teacher, he accepted the post reluctantly. During his first year as a
teacher at the Dār al-‘Ulūm Deoband, he was assigned the task of
teaching three of the six Authentic Collections of Ḥadīth, namely Al-
Jāmiʿ al-Ṣaḥīḥ of Imām Muslim, the Sunan of Imām al-Nasāʿī, and the
Sunan of Imām Ibn Mājah.

Within a few months after Shāh Ṣāḥīb began teaching at Dār al-‘Ulūm
Deoband, his teacher, Mawlānā Maḥmūd al-Ḥasan, became extremely
involved in politics. Mawlānā Maḥmūd al-Ḥasan’s involvement in the
politics of independence movement of India incurred him the hostility of
the British and thus he was forced to emigrate.

At Dār al-‘Ulūm Deoband felt that during the absence of Mawlānā
Maḥmūd al-Ḥasan, Shāh Ṣāḥīb ought to be given the added
responsibility of teaching Al-Jāmiʿ al-Ṣaḥīḥ of Imām al-Bukhārī and the
Sunan of Imām al-Tirmidhī. This gave Shāh Ṣāḥīb an ideal opportunity
to effect a change in the methodology of teaching the science of Ḥadīth.
His innovative method of teaching attracted large number of students from every corner of India. He was then accredited as Shaykh al-
Hadîth11 (a title given to an expert in the field of Hadîth). It was in that same year (1908) that Shâh Şâhîb got married. His wife belonged to a respectable family in Ganghoh.

During the eighteen years that he spent teaching at Deoband, he was instrumental in producing some prominent scholars in the field of Hadîth. As many as 2 000 students qualified under him, some of whom are: Mawlânâ ʿAbd al-Qâdir Raipurî,12 Muftî Muḥammad Shafîʾ ‘Uthmânî,13 Mawlânâ Manâzir Aḥsan Jîlânî,14 Mawlânâ Idrîs Khandelwî,15 Mawlânâ Badr-i-ʿÂlam,16 Mawlânâ Muḥammad Yûsuf

12 Mawlânâ ʿAbd al-Qâdir Raipurî studied Sunan al-Tirmîdîh under Shah Şâhîb at Madrasah Aminîyya and later became a great spiritual guide.
13 Muftî Muḥammad Shafîʾ ‘Uthmânî founded the Dâr al-ʿUlûm in Karachi, Pakistan and was the author of the famous Tafsîr Maʿârif al-Qurʿân. He passed away in 1976.
14 Mawlânâ Manâzir Aḥsan Jîlânî was a lecturer at the Uthmânî University in Hyderabad, Deccan, India. He passed away in 1952.
15 Mawlânâ Idrîs Khandelwî taught Hadîth at Dâr al-ʿUlûm Deoband, established the famous Jâmiʿah Ashrafîyah in Lahore, Pakistan, and wrote many books, of which Talîq al-Sabîh became famous.
16 Mawlânâ Badr-i-ʿÂlam taught at Dâr al-ʿUlûm Deoband and at Dhabel, was the author of Fayd al-Bârî which is a commentary on Şâhîh al-Bukhârî and he finally migrated to Madînah where he passed away in 1965.
Binürî, 17 Muftî ‘Atîq al-Râhmân, 18 Mawlânâ Manzûr Nu‘mânî, 19 and Qârî Muḥammad Ṭâyyîb. 20

Shâh Šâhib, besides being engaged in teaching, also devoted some of his time in the propagation of Islam. He delivered public lectures on Islam in various parts of India and also produced some literary works in defence of Islam. His works are discussed in chapter three of this dissertation.

In 1927 Dâr al-‘Ulam Deoband was beset with administrative problems. Soon after the demise and retirement of the founders of Dâr al-‘Ulam Deoband, that institution was treated by some as family property, rather than a national asset held in trust. Overall control of its administration was in the hands of one family, but internal strife within that particular

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17. Mawlânâ Muḥammad Yūsuf Binürî studied under Shâh Šâhib at the Dâr al-‘Ulam in Dhabel and Shâh Šâhib appointed him to teach Ṣaḥîh al-Bukhârî after he retired from teaching at that institution. He was a notable author and wrote Ma‘arîf al-Sunan which a commentary on Sunan al-Tirmîdî. He also founded the Jâmi‘ah Islâmîyah in Newtown, Karachi, Pakistan. He passed away in Karachi in 1977.
18. Muftî ‘Atîq al-Râhmân taught at Dâr al-‘Ulam Deoband and at the Dâr al-‘Ulam in Dhabel and he was a Mufassîr (commentator) of the Holy Qur‘ân, and gave juridical rulings on Islamic legal matters.
19. Mawlânâ Manzûr Nu‘mânî was a notable Indian scholar and author.
20. Qârî Muḥammad Ṭâyyîb became the Principal of Dâr al-‘Ulam Deoband and served that institution for 50 years. He was also a notable orator and author.
family greatly pained Shāh Ṣāhib. Thus, he and some other prominent teachers like ‘Allāmah Shabbīr Aḥmad ʿUthmānī (d.1949),21 Mawlānā Badr-i-ʿĀlam (d. 1965), and Mawlānā Sirāj Aḥmad and Mawlānā Ṣaif al-Rahmān (d. 1948) decided to leave Deoband and chose to settle in Dhabel, Gujerat, India.22

Mawlānā Muḥammad Ibn Mūsā Mia Afrīqi23 was instrumental in convincing Shāh Ṣāhib to take up a teaching post at the Dār al-ʿUlam in Dhabel. After Shāh Ṣāhib joined the Dār al-ʿUlam in Dhabel, students from all over the world began to flock to Dhabel and within a short space of time, it became a renown institution of higher Islamic learning. Upon his arrival in Dhabel, Shāh Ṣāhib observed that Muslims in the Gujerat district of India were engaged in some practices that were not in conformity with the Islamic concept of tawḥīd (Oneness of Allāh).

21. Mawlānā Shabbīr Ahmad ʿUthmānī was born and educated in Deoband. He studied under Mawlānā Maḥmūd al-Ḥasan. Later, he also taught Ḥadīth and Taṣfīr at Dār al-ʿUlām Deoband and at Dār al-ʿUlām in Dhabel. He was author of Faith al-Mulhim, a commentary on Ṣaḥīḥ Muslim. He was equally involved in politics and a member of the first Parliament in Pakistan. He passed away in 1949.


23. Mawlānā Muḥammad Mia’s father was originally from Simlak, a village near Dhabel. Mawlānā Mia later migrated to South Africa and became a very successful businessman. He studied in Dār al-ʿUlām Deoband under Shāh Ṣāhib. When Mawlānā Mia returned to South Africa he established the Waterval Islamic Institute, which is popularly known as Mia’s farm, in Gauteng, South Africa. He passed away in South Africa in 1963.
Thus, he spent his spare time educating the lay Muslims and enlightened them on the *Sunnah* of the Prophet (s.a.w.s.).

### 2.3 HIS DEMISE

After spending five years teaching in Dhabel, *Shāh Šāhib* became very ill. He took leave of absence and returned to his home in Deoband, where both the *ḥakīms*\(^2\) and allopathic doctors, such as Dr Mukhtār Aḥmad Anṣārī, sought to attend to his medical condition.

On Sunday 2\(^{nd}\) *Safar* 1352/27 May 1933, after the *ʿAṣar Ṣalāh* (late evening prayer before sunset), Qārī Muḥammad Ṭayyib and a group of students visited the ailing *Shāh Šāhib* at his home. The students were eager to learn from *Shāh Šāhib* and although they noticed that he was very sick, they nevertheless posed a number of questions to him on many an issue. *Shāh Šāhib* obliged and responded to their questions satisfactorily. During that same night, at midnight, his condition worsened and he breathed his last.

\(^{2}\) Physicians who practise Eastern medicine.
News of Shāh Ṣāhib's passing away spread like wild fire throughout India. The following morning Mawlānā ‘Abd al-Aḥad, a teacher at Dār al-‘Ulam Deoband and Ḥāfīẓ Muḥammad Sharīf gave him the ceremonial bath (ghusl) and after the Zuhr Ṣalāh (the mid-afternoon prayer) his janāzah (funeral) prayer was performed by Mawlānā Asghar Ḥusayn (d. 1945).25

Shāh Ṣāhib lies buried in an orchard in the outskirts of Deoband, located close to the ‘Īd Ghāh.26 It was Shāh Ṣāhib's last wish that he be buried at that particular place because it was in that very orchard that he often spent his time studying and relished its delicious fruits. In order to fulfil her dying husband's wish, Shāh Ṣāhib's wife sold some of her valuables and purchased that particular orchard on the morning of his demise. A room made out of mud existed in that orchard and it was rumoured that he used to spend hours in that room studying during his student days in Deoband. It is near that particular room that he lies buried. Later on, Mawlānā Muḥammad Mia, who was one of his close students and

25. Mawlānā Asghar Ḥusayn was born in Deoband in a very pious family. His grandfather was a colleague of Mawlānā Qāsim Nanotwi. Mawlānā Asghar was a student of Mawlānā Ḥusayn Ahmad Madani, and later taught Sunan Abī Dā‘ūd in Deoband.

26. A place where Muslims congregate to perform the festival prayers, namely ‘Īd al-‘Īfār and ‘Īd al-‘Adḥā.
associates, financed the renovation of that room in order that the caretaker of that newly found graveyard could be housed in it. Several other members of Shāh Ṣāhib’s family have since then been buried in that particular graveyard.

It is also rumoured that he was buried in that particular place and not in the Qāsimī cemetery, where the other ‘ulamā’ of Deoband are buried, because of his differences with them. However, that view is not tenable in view of the fact, as mentioned earlier, he had requested that he be buried in that particular orchard because he used to frequent it in order to study and he also enjoyed its fruits.  

News of his demise appeared in practically all major newspapers and condolences poured in from all over the Muslim world in which sadness were expressed at the loss of such an eminent Muslim scholar.

2.4 EULOGIES

The renown poet ‘Allāmah Muḥammad Iqbāl, derived immense

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37. Naqsh-i-Dawām, op. cit., p. 49.
spiritual and intellectual benefit through his association with *Shāh Ṣāhīb*.

When *Shāh Ṣāhīb* decided to leave Deoband, he tried to persuade him to migrate to Lahore.\(^{28}\) When he learnt of *Shāh Ṣāhīb*’s demise, he penned down the following words:

> **Muslims have not seen the like of this great scholar during the last five hundred years.**\(^ {29}\)

*Mawlānā* Shabbīr Aḥmad ʿUthmānī had this to say about *Shāh Ṣāhīb*:

> **Not only have the students been deprived of a great teacher but the learned ones too have lost a great guide.**\(^ {30}\)

*Mawlānā* Ḥusayn Aḥmad Madānī (d. 1958)\(^ {31}\) was asked to speak at a gathering after the demise of *Shāh Ṣāhīb*, but was so overcome with

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\(^{29}\) *Naqsh-i-Dawām*, op. cit., p. 57.


\(^{31}\) *Mawlānā* Ḥusayn Ahmad Madānī was born and brought up and studied at Deoband and was a student of *Mawlānā* Māhmūd al-Ḥasan. In 1898 he migrated to Madīnah where he studied for several years. In 1327 he returned to Deoband and taught *Hadīth* until his death at the age of 84 in 1958.
emotions that he could not compose himself, he broke down in tears and was unable to speak. The only words that he could utter were: “The ‘ulamā’ and students have become orphans today.”

Mawlānā Anzār Shāh, the youngest son of Shāh Ṣāhib, have recorded in his work Naqsh-i-Dawām the poems that were composed in honour of his father and practically all messages of condolences that were received after his demise.

2.5 SHĀH ṢĀHIB’S CHILDREN

Shāh Ṣāhib had five children, three boys and two girls. His eldest daughter (‘Ābidah Khatūn) died at the age of twenty-five in Bijnor where she was married. His eldest son, Mawlānā Azhar Shāh is the editor of the periodical Dār al-‘Ulūm Deoband. His second daughter (Rāshidah Khatūn) is married to Mawlānā Sayyid Ahmad Riḍā of Bijnor who is the author of Anwār al-Bārī, a commentary on Ṣahīh al-Bukhārī. His second son (Muḥammad Akbar) passed away at a young age.

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\[\text{\textsuperscript{32}}\text{Naqsh-i-Dawām, op cit., p. 59.}\]
age and his youngest son Mawlānā Anzar Shāh lectures at the Waqf Dār al-ʿUlām in Deoband and is an acclaimed author.

2.6 SHĀH ŞĂḤĪB'S CHARACTER

Shāh Şăḥīb was of medium height and was strongly built. He had a broad forehead and a thick beard that covered his entire face. On the whole, Shāh Şăḥīb had pleasant physical features.

He was utterly simple in his manners and honest in his dealings. He was eloquent in speech and had a warm personality. He was a source of inspiration for everyone who came into contact with him. People from all walks of life loved and respected him.

Throughout his life, he tried to uphold the teachings of the Prophet Muḥammad (s.a.w.s). Mawlānā Qārī Muḥammad Ṭayyīb noted that practical application of many of the sunnah of the Prophet (s.a.w.s.) could only be understood after observing Shāh Şăḥīb putting them into practice.

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For many years Shāh Šāhīb was paid for his teaching services at the Dār al-ʿUlūm Deoband in the form of two meals that were prepared in the principal’s house and sent to him. He never complained about the food, nor did he ever request for any special meal. He led a very pious and humble life.

He held the rich and the poor on equal footing. He refused to accept any position of leadership. Although Shāh Šāhīb possessed vast knowledge, he was devoid of any streak of arrogance. Everyone could meet him without having to make any prior appointment. Shāh Šāhīb was endowed with a special gift of communicative power and the aptitude to illustrate his stance on any particular issue. His contemporaries often turned to him for guidance in resolving some important religious problems.

While it is true that an individual’s fame rests upon one’s good deeds and noble qualities, Shāh Šāhīb’s fame rests primarily upon his dedication to knowledge and literary works. He has left his name

embossed on the pages of history like many other classical Muslim scholars, namely, *Imām* al-Rāzī, Ibn al-ʿArabī, *Imām* al-Bukhārī and *Shāh* Walī Allāh. *Shāh Šāhīb* always displayed reverence and respect for Islamic texts and religious literature. From the very tender age of seven, he did not touch them without first performing the *wudu* (ablution).34

He had profound reverence for all his teachers. He often said that he considered himself to be the slave of that person who taught him something, even if it was only one word.35

2.7 VIEWS OF SCHOLARS

*Mawlawī* ʿAṭā al-Allāh Shāh Bukhārī was once asked how he could best describe *Shāh Šāhīb* and he remarked that the caravan of the Companions (r.a.) of the Prophet (s.a.w.s) was passing by and *Shāh*  

34 Naqsh-i-Dawām, op.cit., p. 75.  
Şâhib was left behind. Thus indicating that Şâh Şâhib possessed pious qualities.36

Mawlânâ Sayyid Aḥmad Riḍā of Bijnor, Şâh Şâhib’s son-in-law, who spent sixteen years in the company of Şâh Şâhib, maintains that Mawlânâ Shabbir Aḥmad ‘Uthmānī was the one benefited the most from Şâh Şâhib’s knowledge. According to him, the tafsîr (exegesis of the Holy Qur‘an) which has been written by Mawlânâ Shabbir Aḥmad ‘Uthmānī is replete with Şâh Şâhib’s opinions.37

Mawlânâ Ashraf ‘Alî Thanwî (d. 1935), a contemporary of Mawlânâ Aḥmad Rashid Ganghohî and Mawlânâ Qāsim Nanotwî, mentioned that after he had listened to one of Şâh Şâhib’s discourses there was no doubt in his mind that books could be compiled on every sentence that was uttered by Şâh Şâhib. Although Mawlânâ Ashraf ‘Alî Thanwî was Şâh Şâhib’s senior, he would attend Şâh Şâhib’s lectures whenever he visited Deoband. Mawlânâ Ashraf ‘Alî Thanwî was so moved by the personality of Şâh Şâhib that he remarked that by virtue

of the fact that *Shāh Ṣāhib* was a Muslim was ample proof that Islam ought to be the true religion.\(^{38}\)

Whenever *Shāh Ṣāhib*’s teacher, *Mawlānā* Maḥmūd al-Ḥasān, noticed *Shāh Ṣāhib* sitting in his gathering he would ask him to come over to sit beside him and would request the audience to direct their questions to *Shāh Ṣāhib*. Or, alternatively, he would request that particular student of his (i.e. *Shāh Ṣāhib*) should verify his answers.\(^{39}\)

*Mawlānā* Ṣāḥib ‘Abd al-Qādir Raipūrī states that although he studied only for a few days under *Shāh Ṣāhib*, he found him to be an *āyāh of Allāh* (a sign of Allāh).\(^{40}\)

*Mawlānā* Ḥasan ‘Alī Naqshbandī, who was a student of *Mawlānā* Ganghoh, was of the opinion that if anyone wanted to specialize in *Ḥadīth* then that person would have to enrol as a student of *Shāh Ṣāhib*.\(^{41}\)

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\(^{38}\) *Sīrāt-i-Anwar*, op. cit., p. 48.

\(^{39}\) *Maṣfuzāt-i-Muḥaddith Kashmirī*, op. cit., p. 41.

\(^{40}\) Ibid, p. 41.

\(^{41}\) Ibid, p. 41.
In 1913 when 'Allāmah Rashīd Ridā, a former Rector of the renown Al-Azhar University in Cairo, Egypt, was visiting Nadwat al-‘Ulamā’ in Lucknow, U.P., India, an invitation was extended to him to visit Dār al-'Ulūm Deoband. He accepted the invitation and after spending a few days in Deoband he returned to Cairo and wrote in his Arabic periodical, al-Manār, that he had never previously met a greater Ḥadīth scholar than Shāh Şāhib.⁴²

When 'Allāmah Muḥaddith 'Alī Ḥanbali al-Misrī, who was recognized to be a ḥafīẓ (memoriser) of the Ṣaḥīhayn (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim) visited Deoband, he attended the lectures that were delivered by Shāh Şāhib on Ṣaḥīḥ of al-Bukhārī. During the course of the lectures he sought explanations from Shāh Şāhib on many issues. Shāh Şāhib promptly answered his questions in the Arabic language. After the lesson was over, he remarked that he had travelled widely throughout the Arab world and in Egypt and he himself had taught Ṣaḥīḥ al-Bukhārī for ten years, but he had not met any scholar of Ḥadīth of the calibre of Shāh Şāhib. He further remarked that he tried to test Shāh Şāhib's ⁴² *Malfuṣāt-i-Muḥaddith Kashmirī*, op. cit., p. 42.
knowledge by asking him some difficult questions but was amazed that

\textit{Shāh Šāhib} possessed vast knowledge.\textsuperscript{43}

\textit{Mawlānā} Shabbīr "Uthmānī once said that if anyone were to ask
him if he had seen \textit{Allāmah Taqi‘ al-Dīn Ibn Daqīq al-Dīn} or if he had
met Ibn Hajar al-‘Asqalānī then he would reply in the affirmative
because having seen and met \textit{Shāh Šāhib} was the same as having seen
and met those two illustrious personalities.\textsuperscript{44}

\textit{Allāmah} Sayyid Sulaymān Nadwī (d. 1953) the famous author of the
Prophet’s biography, namely, \textit{Sirat al-Nabī}, was full of praise for \textit{Shāh
Šāhib}. He mentioned that \textit{Shāh Šāhib} was highly educated, had a great
insight, a powerful memory, was a \textit{ḥāfīz of Hadīth}, very pious and that
\textit{Shāh Šāhib} continued to teach \textit{Hadīth} until his death.\textsuperscript{45}

\textsuperscript{43} \textit{Mafṣūḥāt-i-Muhaddith Kashmirī}, op. cit., p. 42.
\textsuperscript{44} \textit{Sirat-i-Anwar}, op. cit., p. 48.
\textsuperscript{45} \textit{Anwar al-Bārī}, op. cit., Vol. 2, p. 244.
Mawlānā Ḥusayn Aḥmad Madanī said that he had met many great scholars in India and in the Arab world and had lengthy intellectual discussions with them, but Shāh Şāhib outshone all of them.⁴⁶

Muftī Kifāyat Allāh (d. 1953)⁴⁷ observed that he was not sure whether he would ever meet any scholar who could ever match Shāh Şāhib.⁴⁸ Mawlānā Sayyid Asghar Ḥusayn said that while trying to solve any juridical problem, he would first consult the authoritative works in the libraries and it was only after his failing to find an appropriate answer, would he then seek guidance from Shāh Şāhib. Moreover, he remarked that if Shāh Şāhib were to tell him that he would not be able to find an answer to his particular question in any source work, then Shāh Şāhib, who was an avid reader, was always correct.⁴⁹

‘Allāmah Kawtharī of Cairo, Egypt, read and studied some articles

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⁴⁷ Muftī Kifāyat Allāh was born in Shah Jahapur, a village in U.P., India. He studied Ḥadīth in Deoband. He was one of the founder members of the Jamʿīyat al-ʿUlāmāʾ-ī Hind and a member of the Indian Congress until his death in Delhi at the age of 86 in 1953.
⁴⁹ Ibid, p. 244.
written by Shāh Ṣāḥib. When Shāh Ṣāḥib eventually visited Egypt, ‘Allāmah Kawtharī met him and conceded that Shāh Ṣāḥib was the most qualified scholar in deducing the laws of Islamic Jurisprudence from Ḥadīth and that Shāh Ṣāḥib ranked second only to Ibn Humam, the author of Fath al-Qadīr.⁵⁰

Mawlānā Khalīl Aḥmad Saharanpuri,⁵¹ while compiling his famous Bazl al-Majhūd (a commentary on Sunan Abī Dā’ūd), sought the advice of Shāh Ṣāḥib.

⁵⁰ Sirat al-Anwar, op.cit., p.48
Shāh Ṣāhib was considered an authority on the Qurʾān and Ḥadīth and had profound knowledge of the Arabic language and his contemporaries acknowledged his expertise in the various fields of Islamic sciences. He had a passion for books and he visited most of the libraries in India and in other Arab countries in order to acquaint himself with the latest Islamic literature that were then available in the Muslim world.\(^1\)

Shāh Ṣāhib was an avid reader and his reading speed was far above average. He would daily scan through two hundred pages of Musnad Aḥmad Ibn Ḥanbal.\(^2\) What is indeed fascinating is that while conducting his lectures in Ḥadīth, Shāh Ṣāhib would quote Aḥādīth from Musnad Aḥmad Ibn Ḥanbal without having to refer to the written text. He also managed to read the entire Fath al-Qadīr (a

\(^1\) Malfuṣāt-i-Muhaddith Kashmirī, op. cit., p. 41.
\(^2\) A collection of Ḥadīth by the famous jurist Imām Aḥmad Ibn Ḥanbal.
commentary on the *Hidāyah*)³ within a period of twenty days and mastered it and was in a position to shed light on the various issues that were discussed in it with great ease.⁴

It was common practice among many of the Indian ‘ulamā’ to refer to *Shāh Ṣāḥib*’s views and opinions in their literary works. In order to illustrate this fact, it may be suffice to mention, for example, that a scholar of the calibre of Mawlānā Shabbīr Aḥmad ‘Uthmānī has, in his two works, namely, *Fath al-Mulḥim*⁵ and *Fawā'id al-Qurʾān*,⁶ included *Shāh Ṣāḥib*’s opinions in order to support his own conclusions on various matters.⁷

*Mawlānā Ḥabīb al-Rahmān* (d. 1929)⁸ used to refer to *Shāh Ṣāḥib* as a mobile library and *Mawlānā Muḥammad Yūṣuf Binūrī* ranked *Shāh Ṣāḥib* among the classical Muslim scholars of the calibre of *Imām*

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³ A legal manual of Ḥanafi School of Islamic Jurisprudence.
⁵ A commentary on *Ṣaḥih Muslim*.
⁶ An exegesis of the *Holy Qurʾān*.
⁸ An ‘ālim who studied and qualified at Dār ‘Ulām Deoband.
Abū Ḥāmid al-Ghazālī (d. 1111), Ibn Hajar, Ibn Taymiyah, and Ḥāfiz al-Rāzī.\(^9\)

3.1 HIS WRITINGS

Shāh Šāhib resolved to dedicate his entire life in the service of Islam and through his writings, he managed to clarify certain issues which kept on puzzling many a Muslim scholar. He tackled the religious controversies that were in vogue during his time in order to guide the Muslim masses. Most of his works were published under the auspices of Majlis-i-‘Ilmī, which was an educational academy and was established by Mawlānā Moosa Mia in Delhi in 1929. Its primary objective was to gather Shāh Šāhib’s manuscripts and to publish and distribute them for wider readership. Mawlānā Sayyid Aḥmad Bijnūrī and Mawlānā Muḥammad Yūsuf Bijnūrī were closely attached to that academy until it was finally transferred to Karachi in 1946.\(^10\) Mawlānā Tasnīm, the son-in-law of Mawlānā Muḥammad Yūsuf Bijnūrī, headed that academy until his passing away.

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Shāh Śāhīb’s literary works covered a wide range of subjects that were, for example, related to the *Holy Qur’ān*, ‘Aqā’id (Fundamental Beliefs), Metaphysics, Islamic Jurisprudence, Zoology, Poetry and Political thought. Some of his works in the different fields of Islamic Sciences are briefly discussed hereunder:

3.2 **THE HOLY QUR’ĀN**

3.2.1 *Mushkilāt al-Qur’ān (Difficulties in the Qur’ān)*

*Shāh Śāhīb* spent hours studying the *Holy Qur’ān* on a daily basis, but surprisingly, although he was gifted with a remarkable memory, he never committed the entire *Holy Qur’ān* to memory. A plausible explanation for that can be attributed to the fact that whenever he pondered over the *Holy Qur’ān*, he would become so engrossed in its rhetorics, style and the implications of the divine message that he was left with no free time to be in a position to memorise it.

*Mushkilāt al-Qur’ān* is predominantly in Arabic, but passages in the Farsi language also appears throughout the work. The main objective
of undertaking to write this work was to interpret only those verses of the *Holy Qur'an* which are generally considered to be difficult to understand. Thus, while analysing these verses, *Shāh Ṣāḥib* began by first discussing the opinions of some of the notable *mufassirūn* (exegetists) and thereafter he gives his personal view. *Shāh Ṣāḥib* believed that a proper commentary of the *Holy Qur'an* could best be done in the light of *asbāb al-nuzūl* (causes for the revelation of the verses). Knowing the causes for the revelation of the verses would assist the exegetist to be in a position to relate the Qur'anic verses to contemporary time. A special feature of this particular work is that the author has, in addition, set aside 190 verses which, in his opinion, required further discussion and repeated consideration.

*Mushkilāt al-Qur'ān* was published after *Shāh Ṣāḥib*’s demise by *Majlis-i-‘Ilmī* in Dhabel.¹¹ *Mawlānā* Aḥmad Bijnūrī edited the manuscript and included in the footnotes a list of all the sources that *Shāh Ṣāḥib* had cited in it. In order to accomplish that, *Mawlānā* Bijnūrī had to read the entire manuscript, trace all the sources and that

¹¹ *Naqsh-i-Dawām*, op. cit., p. 298.
turned out to be a tedious task. However, the inclusion of the footnotes has inevitably enhanced the value of this work.

The 228-page book was later republished by one of Shāh Ṣāḥib's renowned students, namely, Mawlānā Muḥammad Yūsuf Bīnūrī with a 38-page introduction. In his introduction, Mawlānā Muḥammad Yūsuf Bīnūrī touches briefly upon Shāh Ṣāḥib's life and his involvement in the study of the Holy Qurʾān and discusses all the sciences that are somehow related to the Holy Qurʾān. He also touches upon the conditions that qualify a person to write a commentary on the Holy Qurʾān. This edition was published by Majlis al-ʿIlmī in Delhi, and was printed by Jamāl Press in 1937.12

The writer of this dissertation has another edition of this work which was also published by Majlis-i-ʿIlmī in 1974 in Maligaon (a village in Surat, India). In this edition, the introductions of both Mawlānās Bīnūrī and Bijnūrī have been included.13

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The second edition of this work made its appearance in 1996 in and was published by *Majlis-i-‘Ilmi* in Karachi and its distributor was *Idārat al-Qur‘ān Wa ‘Ulūm al-Islāmiyyah*, Karachi. This second edition comprises of 448 pages.

### 3.2.2 Shortcomings in *Mushkilāt al-Qur‘ān*

There are at least two shortcomings in this work:

1. The use of *Farsi* throughout the work makes it cumbersome reading especially to those who cannot read and write *Farsi*.
2. It is not an exegesis on the entire *Holy Qur’ān*. Its title clearly limits its scope. It is only an attempt to interpret those verses of the *Holy Qur’ān* that are generally held to be difficult to comprehend.
3.3 METAPHYSICS

3.3.1 *Al-Ḍarb al-Khāṭim ʿalā-Hudūth al-ʿĀlam* (Final Verdict on the Creation of the Universe)

This work is a philosophical discussion on the existence of God and the creation of the universe. *Shāh Šāhib* penned this work in 1926 while he was teaching in Dhabel. The aim for writing this work was to refute the theory of creation, which was having an adverse effect on the minds of the Muslim youth, and also on students who were enrolled at the different educational institutions in India and the Arab world. This work was written in Arabic in poetry form and consists of 400 stanzas. It was written in poetry form in order to facilitate the Islamic Studies students to easily grasp its message.

In its introduction, *Shāh Šāhib* mentioned that he would make use of modern scientific and old philosophical arguments in order to prove his case. He further stated that he had read innumerable books on the subject discussed in his work, especially the acclaimed *al-Zawrah* of Jalāl Dawwānī, but found all such literature to be inconclusive. He felt
that his input would be unique.\textsuperscript{14} \textit{Al-\textdollar{}arb al-Kh\textdollar{}tim `al\textadica{-}Hud\textadica{}uth al-\textdollar{}\textacute{}Am} was published by \textit{Majlis-i-\textadica{}Ilmi}, Karachi in 1962 for the first time. Its second edition appeared in 1996 and was published by \textit{Majlis al-\textadica{}Ilmi} in Karachi and its distributor was \textit{Id\textadica{}rat al-Qur\textadica{}\textacute{}\textadica{}n Wa \textadica{}Ul\textadica{}m al-Isl\textadica{}miyyah}.

### 3.3.2 \textit{Mirq\textadica{}t al-Ta\textacute{}hr\textadica{}m li Hud\textadica{}uth al-\textdollar{}\textacute{}\textacute{}Am} (Steps leading to the Creation of the Universe)

Like the previous work, this work further elaborates upon the question of the creation of the universe. This 62-page work was written in 1932 while \textit{Sh\textadica{}h S\textadica{}\textacute{}\textadica{}hib} was teaching in Dhabel and was published by \textit{Majlis-i-\textadica{}Ilmi} in that very year. In 1938, \textit{Mawl\textadica{}n\textadica{}a Mu\textadica{}\textadica{}ammad Y\textadica{}\textadica{}suf Bin\textadica{}ri} presented a copy of this book to \textit{Shaykh Mu\textadica{}\textadica{}\textadica{}tafa S\textadica{}\textadica{}bri}, an Egyptian scholar, who expressed his admiration in \textit{Sh\textadica{}h S\textadica{}\textacute{}\textadica{}hib}'s profound philosophical discussion and his insight in the problem.\textsuperscript{15}

In the introduction of the previous work \textit{Sh\textadica{}h S\textadica{}\textacute{}\textadica{}hib} mentions that the reason for undertaking writing on this topic was to discuss the

\textsuperscript{14} \textit{Na\textadica{}fat al-\textadica{}\textadica{}\textadica{}nbar}, op. cit., p. 125.

\textsuperscript{15} \textit{Al-Khayr}, a monthly periodical of \textit{J\textadica{}mi' Khayr al-\textadica{}\textadica{}d\textadica{}ris}, Multan, Pakistan, dated July 1993, p. 35.
existence of the universe, how it came about and what was its purpose. In this particular work, Shāh Ṣāḥib included numerous verses of the *Holy Qurʾān* and related metaphysical issues are addressed. Although the work is essentially in Arabic, several Persian poems have been included.

It is important to point out here that with the establishment of modern schools by the government authorities and private individuals, it became imperative to voice the opinions of traditional scholars. Shāh Ṣāḥib’s input was extremely vital at a time when both the British and the modern educated Muslims were putting the institutions of higher Islamic learning to the test. Its second edition appeared in 1996 in Karachi.

3.4 AL-ʿAQĀʾID (FUNDAMENTAL BELIEFS)

3.4.1 *Sahm al-Ghayb fi Kayd Ahl al-Rayb* (*Arrow in the heart of the Sceptics about the hidden*)

Shāh Ṣāḥib always fervently appealed to his co-religionists to live in peace and harmony with each other and to keep away from all forms
of hatred and resentment for each other. He felt deeply grieved whenever he heard that Muslim scholars were fighting and arguing over petty religious issues. This was so because he was of the view that the fundamentals of religion had already been clearly laid down, practised and explained.

Shāh Ṣāḥib undertook to write this 66-page treatise while he was teaching at the Madrasah Amīniyāh in Delhi. He was then 22 years old. In this work which is written in the Urdu language, he attempted to explain the thoughts and beliefs of Mawlānā Qāsim Nanotwī and Mawlānā Khalīl Āḥmad Saharanpuri in relation to the belief in Prophethood. In its conclusion he wrote a few poems in praise of a few ‘ulamā of Deoband. Majlis-ī-‘Ilmi in Karachi published this work.

3.4.2 Kitāb al-Dhab ‘an Qurrat al-‘Aynayn (In defence of the coolness of the eyes)

The Shi‘ah sect came into existence during the early stages of Islamic history and matured towards the end of the 3rd century Hījrī and during the beginning of the 4th century Hījrī. One of its beliefs is that
although Sayyidunā ‘Alī (r.a.), the Prophet’s (s.a.w.s.) nephew and son-in-law, was superior to all other Șaḥābah (Companions of the Prophet (r.a.), he was nevertheless deprived of becoming the first khalīfah (successor to the Prophet - s.a.w.s.). It, therefore, became common practice among the Shi‘ites to slander the Companions of the Prophet (r.a.), especially, the first three Pious Caliphs, namely, Sayyidunā Abū Bakr al-Siddîq (r.a.), Sayyidunā ‘Umar Ibn al-Khaṭṭāb (r.a.) and Sayyidunā ‘Uthmān Ibn ‘Affān (r.a.). Followers of Shi‘ism were and are still found in the Indo-Pakistan Subcontinent as well as in other parts of the World and Iran is a Shi‘ī State.

In order to educate his students and Muslims in general about Shi‘ism, Shāh Șāhib, in the above book, explains the virtues of these three most illustrious Companions (r.a.) and successors to the Prophet (s.a.w.s.). Shāh Șāhib quotes extensively from the Aḥadīth of the Prophet (s.a.w.s.) and from the reports of other Companions (r.a.). This book was written in Persian while Shāh Șāhib was teaching in Delhi at Madrasah Amīniyah.\(^{16}\)

\(^{16}\) *Naqsh-i-Dawām*, op. cit., pp. 325-326.
Thus the main objective of this work was to caution the Muslims against the Shi'i beliefs and the false accusations against these illustrious Companions (r.a.) for conspiring against Sayyidunā 'Alī and not allowing him to succeed the Prophet (s.a.w.s.). It also refutes the allegations that other Companions (r.a.) did not defend Sayyidunā Ḥusayn's (r.a.), Sayyidunā 'Alī's younger son and a grandson of the Prophet (s.a.w.s.), claim to the Caliphate during the rule of Sayyidunā Yazīd (r.a.), the son of Sayyidunā Mu‘āwiya (r.a.).

3.4.3 ِ'Aqīdat al-Islām fi Ḥayāt ِĪsā (a.s.) (Islamic belief in regard to Jesus being alive)

The 1857 struggle for independence was suppressed and the British launched a vigorous campaign to spread their culture in India and Islam was regarded to be the greatest threat. The British therefore, went out of their way to support Mirzā Ghulām Aḥmad Qadiyānī (d. 1907) to create a rift amongst Muslims. Born a Muslim, Mirzā Ghulām Aḥmad studied Islam and Comparative Religion. Later on, through his teachings, he began to erode the very foundation of Islamic belief by preaching that divine revelation had not ceased and that he
too was a recipient of divine revelation. He began his movement by first claiming to be a *mujaddid* (religious reformer) and then took the logical step of claiming to be a prophet.

In 1891 he went a step further and claimed that he was the Promised Messiah. In 1902 he went to the extent of claiming to be the best and most perfect Prophet. His British masters assisted in promoting his teachings. In order to curtail this heresy, the *'ulamā'* throughout India launched a concerted campaign to refute and denounce this un-Islamic sect, both in their speeches and writings.

In 1924 when Mirzā Ghulām Aḥmad claimed to be the Promised Messiah, *Shāh Ṣāḥib* undertook to write *‘Aqidat al-Islām fī Ḥayāt ‘Īsā* in Arabic. In this work, he refutes Mirzā Ghulām Aḥmad’s claim. Moreover, since that imposter also held the view that Sayyidunā ‘Īsā (Jesus – a.s.) died a natural death and lies buried in Srinigar in the occupied Kashmir, *Shāh Ṣāḥib* found it relevant to complete the discussion by adding another part to the book entitled *Ḥayāt al-Masīh bi Mā warada fī al-Qur‘ān wa al- Ḥādīth al-Ṣāḥīḥah* (The Life of the
Mawlānā Muḥammad Yūsuf Binūrī wrote a 32-page forward to this 340-page book and republished it in Karachi 1961. Majlis-i-ʿIlmi in Karachi republished this work in 1996 and included in the same edition Shāh Ṣāḥib’s other work, namely, Taḥiyāt al-Islām fī Ḥayāt ʿĪsā.

3.4.4 Ikfār al-Mulḥidīn (Pronouncement of unbelief against those who deny the basic beliefs of Islam)

Shāh Ṣāḥib was concerned about the irreligious and atheistic tendencies creeping into the Muslim community in India through the western educational literature. He thus felt that it was imperative for him to write on the basic fundamental beliefs (ʿaqāʿid) of a Muslim. In this treatise, Shāh Ṣāḥib explains those acts and beliefs that could result in one’s exclusion from the fold of Islam. In its introduction, Shāh Ṣāḥib mentions that he hoped that this work would serve as a guide to correct Islamic beliefs so that Muslims would desist from entertaining such beliefs that could render them to be out of the fold of

17. Tuhfat al-ʿAnbar, op. cit., p. 113.
Islam. This work was also intended to equip his students to uphold the pristine teachings of Islam.\(^{18}\)

This 132-page book was published by Majlis-i-'Ilmî in Delhi in 1931. It was translated from Arabic into Urdu by one of Shâh Şâhib's noted students, namely, Mawlânâ Muḥammad Idrīs Mirathî and was republished by Majlis-i-'Ilmî in Karachi in 1968. Its second edition appeared in Karachi in 1996.

It may be noted here that this work was written when the issue of kufr (i.e. disbelief) was being pronounced on the Qadiyânî movement. In this work Shâh Şâhib discusses the Qadiyânî beliefs and illustrates the reasons as to why they are to be regarded to be out of the fold of Islam.

3.4.5 \textit{Taḥiyāt al-Islām fī Ḥayāt ʿĪsā (Greetings of Islam in regard to the living nature of Jesus – a.s)}

\textit{Shâh Şâhib} wrote \textit{Taḥiyāt al-Islām fī Ḥayāt ʿĪsā} while he was teaching at Dhabel (1932). This 150-page work, like the previous one,

\footnote{\textit{Naṣṣat al-ʿAnbar}, op. cit., p. 116.}
deals with the same subject matter of the Prophet Jesus (a.s.), but contains additional information and arguments.

In its introduction, *Shāh Ṣāhib* justifies his writing this work by stating that in the previous book on the same subject, he had omitted to discuss some important issues and that the *ummah* needed to be further cautioned about the *kufr* (disbelief) of Mirzā Ghulām Aḥmad Qadiyānī. *Majlis-i-‘Ilmi* in Karachi published this work along with *‘Aqidat al-Islām fi Ḥayat ‘Īsā* in one volume in 1996.19

3.4.6 *Al-Taṣrīḥ bi mā Tawātara fi Nuzūl al-Masīḥ* (Clarification on what has successively been reported on the second coming of ‘Īsā (Jesus) – a.s.)

In this work, *Shāh Ṣāhib* quotes seventy authentic Ḥadīth which are directly related to *Sayyidunā* ‘Īsā (a.s.) and his return to this earth. He also quotes the opinions of the Companions of the Prophet (r.a.) on this issue. This work was first published in Beirut with two forwards one by *Shaykh* ‘Abd al-Fattāḥ Abū al-Ghuddah (d. 1999) and the other by *Muftī* Muḥammad Shafi (d. 1975). Its second edition was

published by Jam‘iyat Ta‘affuẓ Khatm-i-Nubuwat (Society for the Preservation of the Last Prophethood) in Multan, Pakistan, and the date of publication is not mentioned. The only other book written on this topic is by Qāḍī al-Shawkānī, the author of Nayl al-Awtār. This work was republished by Majlis al-‘Ilmī in Karachi in 1996 with an introduction written by Mawlānā Yūsuf Binūrī (d. 1977) and Shaykh ʿAbd al-Fattāḥ Abū al-Ghuddā.

3.4.7 Khātam al-Nabīyīn (Finality of Prophethood)

The Qadiyānī belief and the propagation of its teachings in Kashmir during the early part of the 20th century disturbed Shāh Ṣāḥib and he chose to write this work in the Persian language and it was his wish to dedicate it to the people of Kashmir. Khātam al-Nabīyīn deals with the whole concept of the finality of Prophethood as viewed by Islam and also touches upon the qualities of the Prophets (a.s.) of God in general.

Some of Shāh Ṣāḥib’s students, such as Mawlānā ‘Azīz al-Ḥaqq Bihārī, Mawlānā Manāẓir Aḥsan Ghilānī (d. 1956) and Ḥakīm ‘Azīz al-

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Raḥmān, attempted to translate this manuscript into the Urdu language but none of them was able to accomplish this task.  

This 304-page book was written in the Persian language and was finally published two years after the demise of Shāh Ṣāḥib by Majlis-i-‘Ilmī in Karachi. Its Urdu translation was finally accomplished by Mawlānā Yūsuf Ludhyānwī and was also included in the same publication. Mawlānā ʿAtīq al-Raḥmān ‘Uthmānī and Mawlānā Yūsuf Binūrī wrote the foreword of this work.  

Mawlānā ʿAtīq al-Raḥmān ‘Uthmānī was born in 1901 and brought up in Deoband. He taught for several years in Deoband and headed the Iftā (legal) division. He was also one of the founder members of the Nadwat al-Musannifīn – a research academy in Delhi, India, and the editor of its monthly journal.

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22. Al-Khayr, op. cit., p. 34.
Three days before Ṣāḥib’s demise, Imdād-i-Islām an organisation established for the purpose of combating the Qadiyanism heresy, organised an Islamic conference at the Jāmi’ Masjid, Deoband. The proceedings began after the Friday Congregational Prayer. Ṣāḥib was asked to present a paper on the threat of Qadiyanism, but could not personally attend the conference due to ill health. He, therefore, sent a request that his Urdu paper entitled Daʿwat Ḥifż al-Īmām be read out to the participants at the conference.

In that paper, Ṣāḥib discussed certain strategies that could effectively be used to counteract the spread of that new un-Islamic sect and how to protect and preserve Īmān (faith) in the face of the onslaught of the Qadiyani propaganda. The paper also touched upon a number of topics such as what constitute correct beliefs, the concept of Īmān (faith) and khātām al-nubuwwah (finality of Prophethood), etc. Imdād-i-Islām Anjuman published that paper after Ṣāḥib’s demise and Madīnah Press in Bijnor printed it.
Insofar as his juridical writings are concerned, it ought to be mentioned here that *Shāh Ṣāḥib* was very impressed with the works of *Īmām* Muḥammad bin al-Ḥasan al-Shaybānī such as the *Muwātta‘*, al-Athar and al-Ḥujjah. However, although Shāh Ṣāḥib was a staunch Ḥanafī (follower of the Ḥanafi School of Jurisprudence), he equally read the major works of every other juridical school, he also had great regard and respect for *Īmām al-Shāfi‘i*. He was of the view that none could be qualified as a *muftī* (i.e. one who pronounces legal verdicts) unless and until that person had also studied Ibn Nujaym’s *al-Barh al-Rā‘iq*. This work is the voluminous commentary of the *Kanz al-Daqīq*, a lengthy book written on the jurisprudence of *Īmām Abū Ḥanifah*.

3.5.1 *Fāṣl al-Khitāb Fī Umm al-Kitāb* (Final Decision On the First Sūrah of the Holy Qur‘ān)

*Fāṣl al-Khitāb Fī Umm al-Kitāb* is the first book written by *Shāh Ṣāḥib* on the law pertaining to the recitation by the *muqtadī* (one who follows the *Īmām* in the Congregational prayer) of *Sūrat al-Fāṭihah* (the
Opening Chapter of the *Holy Qur’ân*). There is a Ḥadīth which states *lā ṣalāt-illā bi fātiḥat al-kitāb*\(^2\) (the prayer is not valid unless and until the Opening Chapter of the *Holy Qur’ân* is recited). *Imām* Shāfī‘ī held the opinion that the one who follows the *Imām* in the congregational prayer should recite *Sūrat al-Fātiḥah* although the *Imām* recites it audibly or not. In this book *Shāh Ṣāḥib* explains the Ḥanafī position as to why the *muqtadī* is exempted from reciting it.

This 106-page work was completed in two days while *Shāh Ṣāḥib* was teaching in Deoband and was first published in 1918. In this work he collated all the *Aḥādīth* which have direct relevance to the issue in question.

In its introduction, *Shāh Ṣāḥib* states that the Ḥadīth of Muḥammad Ibn Ḥishāq which pertains to the issue of reciting *Sūrat al-Fātiḥah* while following the *Imām* in the congregational prayers needed to be discussed and that was the very aim for his undertaking to write that particular work. He also discusses at length the other *Aḥādīth* which pertain to

that ruling. In the conclusion mention is made that the aim for his writing that book was in no way meant to refute the ruling of any particular School of Islamic Jurisprudence, but rather to expound upon and clarify the Ḥanafi position on the issue.²⁴ Şah Şahîb supported the Ḥanafi position that it is not obligatory upon the muqtadī to recite Sūrat al-Fātiḥah while following the Imām in ṣalāh, irrespective of the fact that in two of the compulsory daily prayers the Imām does not recite it audibly. Its second edition appeared in Karachi in 1996.

3.5.2 Khātim al-Khīṭāb fī Fāṭīḥāt al-Kitāb (Conclusive discussion on the Opening Chapter of the Holy Qur’ān)

This is Şah Şahîb’s second work on the same subject of the compulsory nature of reciting the Opening Chapter of the Holy Qur’ān while praying behind the Imām. This work is in the Persian language and was published in Deoband with a forward by one of Şah Şahîb’s prominent teachers, namely Maulānā Maḥmūd al-Ḥasan.

3.5.3  

*Al-Nūr al-Fa‘īd ‘alā Naẓm al-Farā‘īd* (Abundant light on the arrangement of the Laws Inheritance)

*Al-Nūr al-Fa‘īd ‘alā Naẓm al-Farā‘īd* is in the Persian language and deals with the intricacies of the laws pertaining to Islamic Inheritance. A unique feature of this book is that it provides a simplified version of the laws of inheritance. *Shāh Ṣāḥib* chose to write this work in poetry form so as to make it easier for the students to memorize these laws. It consists of 192 stanzas. One of *Shāh Ṣāḥib*'s students, namely *Mawlānā* Fakhr al-Dīn Āḥmad Muradabādī (1972) published this work in Muradabad in 1936.

*Mawlānā* Muradabadi qualified as a religious scholar at *Dār al-‘Ulūm Deoband* and taught in Muradabad for 47 years. However, after the demise of *Mawlānā* Ḥusayn Āḥmad Madanī in 1957, he was appointed as *Shaykh al-Ḥadīth* at *Dār al-‘Ulūm Deoband*.
3.5.4 Nayl al-Firqadayn fi Maṣ'alah Raḥ’ al-Yadayn (Clarity on the question of raising of the Hands in Ṣalāḥ)

The raising of the hands in Ṣalāḥ besides after the takbīr ālā, was a question of dispute among the fuqahā' (jurists) and remains a contentious issue to the present time. Imām al-Ṣāfī‘ī was of the view that one should raise one's hands after the rukū‘ (bowing position in formal prayer) while the Ḥanafī school holds a different view. Both the Ṣāfī‘ī and Ḥanafī Schools substantiate their positions on the basis of the different Ahādīth that have been reported on that issue.

In Nayl al-Firqadayn fi Maṣ'alah Raḥ’ al-Yadayn, Shāh Ṣāhib explains all the Ahādīth which are for and against such a practice and concludes by pointing out that the Ḥanafī view ought to be upheld in this regard, i.e. that the hands should be raised only once at the time of the commencement of the Ṣalāḥ and that such a practice would be in conformity with the strict sunnah of the Prophet (s.a.w.s).

Shāh Ṣāhib wrote this 145-page work in Arabic while he was teaching in Deoband (1909-1927) and it was published only in 1931 in Dehli.
In its introduction, he states that his intention for writing this book was not to prove that lifting of the hands in *ṣalāh* is correct or incorrect. He conceded that there were *Ahādīth* that justify both such practices and thus he felt that it was important to clarify the Ḥanafī ruling and opinion on that particular issue. Its second edition appeared in Karachi in 1996.

3.5.5 Basṭ al-Yadayn (Unfolding of both hands in prayer)

This work contains additional research on the ruling pertaining to the unfolding of one's hand while engaged in *ṣalāh*. This 63-page work is in Arabic and it is a sort of supplement to the previous work on the same subject. It was first published in 1932 in Dehli and its second edition appeared in Karachi in 1996.

3.5.6 Kashf al-Satr ‘an Ṣalāt al-Witr (Lifting the curtains from the question of Ṣalāt al-Witr)

This work deals with all the stipulations which pertain to the *witr* *ṣalāh* which forms part of the Ṣalāt al-‘Ishā‘ (the night formal prayer), i.e.
how it ought to be performed, how many rakaʿāt it consists of, etc. In this 100-page work, Shāh Ṣāḥib refutes the opinions of Muslim jurists of other Schools of Islamic Jurisprudence and provides proof as to why the Ḥanafi School's stipulation that the witr ṣalāh consists of three rakaʿāt is most plausible. This Arabic work was first published in 1934 in Dehli and in 1996 its second edition appeared in Karachi.

3.6 ZOOLOGY

3.6.1 Khazā‘in al-Asrār (Treasures of the Secrets)

Shāh Ṣāḥib was in the habit of writing notes on any book that he read. Khazā‘in al-Asrār is in effect Shāh Ṣāḥib's notes on 'Allāmah Kamāl al-Dīn al-Dāmirī's book on Zoology entitled Ḥayāt al-Hayawān (Life of the Animals). This 65-page work was first published by Majlis-i-ʿIlmī in Delhi. Subsequently, it was translated into Urdu by Dr. Muẓaffar al-Ḥasan Monghiri who had it published by Idārat-i-Islāmiyah Press in Lahore, Pakistan.

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3.7 POETRY

Shāh Ṣāḥib became interested in poetry from a very young age since his three brothers, namely Yasin, ‘Abd Allāh and Sulaymān, were very keen in poetry and composed their own poems in the Persian language.

While Shāh Ṣāḥib was teaching at the Dār al-‘Ulūm Deoband he also took part in the poetry sessions that were held under the auspices of the Nādiyat al-Adab. Mawlānā ʿĪzāz ʿĀlī Amrohī (d. 1954) was instrumental in initiating these poetry sessions for the benefit of the students.

Shāh Ṣāḥib used to take part in these poetry sessions and was keen to read out his compositions on a regular basis. It is to be noted that many of Shāh Ṣāḥib’s books were written in poetry form. Qaḍī Zayn al-ʿAbīdīn Sajjād Mirāthī, a student of Shāh Ṣāḥib, had in his possession a collection of Shāh Ṣāḥib’s poems, both in Fārsī and Arabic. The
daily newspaper *Muhājir* of December 21 1927, published several of *Shāh Ṣāḥib*’s poems.\(^{26}\)

*Shāh Ṣāḥib*’s unpublished poems in praise of his teachers can be found in *Mawlānā ʿAbd al-Ḥayy’s Nuzhat al-Khawāṣir* and few of his poems also appear in *Naqsh Dawam* on pages 251-270. His compositions in praise of his teachers and the Prophet of Islam (s.a.w.s.) are found in *Mawlānā Yūsuf Binūrī’s Nafḥat al-‘Anbar* i.e. on pages 176 to 216. It is estimated that *Shāh Ṣāḥib* wrote in all some 1,500 poems.

### 3.8 POLITICS

The economic and socio-religious conditions during *Shāh Ṣāḥib*’s time were far from satisfactory. Muslims in general led their lives in a manner that was radically opposed to the spirit of Islamic teachings. Total absence of unity, apathy towards research and investigation prevailed even among the learned Muslims.

Muslims were content to blindly follow certain influential personalities with the result that they failed to face the hard realities. Hindu Vedantism, Shi'ite tendencies and vile innovations prevailed upon them.

The discourses of the preachers were always blended with unsuitable hints of mysticism that led them astray from the right path. The *Holy Qur'ān* was recited simply for the sake of attaining blessings and was most of the time kept covered inside precious cloth. Serious thinking and independent approach to the spirit and letter of the law were recklessly ignored, with the result that they fell easy prey to superstitious and innovations. *Shāh Šāhib* maintained that political instability and personal insecurity led the Muslims to adopting such a position.

Thus, *Shāh Šāhib* did not confine his activities merely to preaching and writing of books, but remained vigilant and watchful of the changes that were taking place in the political arena. He always
maintained that Islam could only flourish if a strong political power stood behind it.\(^27\)

From the time the British imprisoned his teacher, *Shaykh al-Hind* Mawlānā Maḥmūd al-Ḥasan, in Malta (1915-1920) and since the establishment of *Jam‘iyat ʿUlamā-i-Hind* in 1914, Shāh Ṣāḥib kept close contacts with the political structures of the country. On several occasions he addressed *Jam‘iyat ʿUlamā-i-Hind* and assisted in the formulation of policies and strategies which were to be directed against British rule.\(^28\) His address to *Jam‘iyat ʿUlamā-i-Hind* in 1927 in Peshawar, which lies in present day Pakistan, was published in the daily newspapers. An extract of his entire speech can be found in *Naqsh-i-Dawām*.\(^29\)

*Shāh Ṣāḥib* supported the ideologies of the Indian National Congress. In his letters addressed to different political leaders of his time, he

\(^{27}\) *Sirat-i-Anwar*, op.cit., p. 36.

\(^{28}\) Ibid, p. 36.

expressed his reservations about a separate Muslim state. These letters can also be found in *Naqsh-i-Dawām*.  

3.9 ḤADĪTH

*Sāhīb*’s special field of interest and expertise was in Ḥadīth and the science of Ḥadīth, the writer of this dissertation has thought it appropriate to devote an entire chapter to the contributions of *Shāh Sāhib* in the field of Ḥadīth which appears in chapter four of this dissertation.

3.10 UNPUBLISHED MANUSCRIPTS

According to *Mawlānā Yūsuf Binūrī*, there are at least thirteen manuscripts of *Shāh Sāhib* which still remain unpublished to this day. They cover a wide range of topics:

i. Ḥadīth: It is alleged that during the period when *Shāh Sāhib* was involved in teaching *Sunan Ibn Mājah*, a compilation of Ḥadīth belonging to the Six Authentic Collections of Ḥadīth, he penned

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30. *Naqsh-i-Dawām*, op. cit., p. 211.
down a short commentary on it entitled Ḥāshiyah ālā Ibn Mājah. However, Mawlānā Binūrī affirms that that treatise was misplaced and its whereabouts remain unknown.

ii. *Fiqh*: Some of the legal treatises issues pertain to the sacrifice which is offered to someone other than the Almighty Allāh; the sacrificing of animals in the name of any other than Allāh, a commentary on *al-Ashbah al-Naẓā'ir* of the renown jurist, Ibn Nujaym, and a summary on Ibn Hummām’s *Fath al-Qadīr*. However, Shāh Ṣahīb managed to cover upto to chapter on Ḥajj (The Pilgrimage) only.

iii. Prose and Poetry: Shāh Ṣahīb used to compose his poetry and included in most of his works Arabic and Persian poems. It is alleged that he penned down a treatise on the rules pertaining to the composition of prose and poetry.

*Mawlānā Anzar Shāh*, one of Shāh Ṣahīb's two surviving sons, mentions that most of the unpublished manuscripts of his father were kept in his father’s house in Wirnu, Kashmir. However, a fire swept through that village and burnt down many houses, including that of his father, and left many people homeless. He does not mention the year when the fire took place, but affirms that his father's manuscripts were all destroyed as a result of that fire.33

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32. A manual on the Hanafi School of Islamic Jurisprudence.
Chapter Four

SHĀH SĀḤIB’S CONTRIBUTIONS IN THE FIELD OF ḤADĪTH LITERATURE

Throughout his life, Shāh Ṣāḥib displayed the character of a devout and saintly Muslim scholar. He was rigorous in the observance of his religious duties. He never displayed ill temper towards anyone, even when there was sufficient cause for him to do so. With all the good qualities he possessed, Ḥadīth was an obsession for him and he sacrificed everything for its sake.

It ought to be noted here that the Ṣaḥābah (r.a.) and the later generation of Muslims always had great reverence for Ḥadīth. The reason for this is that they were aware of the fact that the Sirah (biography) of the Prophet (s.a.w.s.), his discourses, utterances, actions, silent approval and even his passive conduct, all contributed next to the Qur’ān, the second original source of Islam.

Although Shāh Ṣāḥib researched, authored and lectured on many diverse subjects and topics, he nevertheless made tangible
contributions in the field of Ḥadīth. He made it his duty to practically study all the sciences that were somehow related to Ḥadīth.¹

Shāh Şāhib also studied the main compilations of Ḥadīth, such as the Şiḥāḥ Sittah (The Six Authentic Collections of Ḥadīth) and other works such as Musnad al-Dārmī, Musnad Ahmad Ibn Ḥanbal, Muntaqā Ibn Jārūd, Mustadrak al-Ḥākim, Sunan Dar al-Quṭnī, Kanz al-‘Ummāl of Ḥusām al-Dīn ‘Alī al-Muttaqī, Majma‘ al-Zawā‘id of al-Ḥāfīz Nūr al-Dīn al-Haythamī, al-Jāmi‘ al-Saghīr of Imām al-Suyūṭī, Muṣannaf Ibn Abī Shaybah and most of the other compilations of Ḥadīth and manuscripts that were then available in India and other parts of the Muslim world.²

Shāh Şāhib’s thirst for the knowledge of Ḥadīth also led him to study several hundred commentaries on the Ḥadīth compilations.³ For example, only on al-Jāmi‘ al-Şaḥīḥ of Imām al-Bukhārī alone, he read over thirty different commentaries. Some of these commentaries are the voluminous Fath al-Bārī of al-Ḥāfīz Ibn Hajar al-‘Asqalānī

¹ Naḥḥat al-‘Anbar, op. cit., p. 48.
(13 volumes), 'Umdat al-Qārī of al-Ḥāfīz Badr al-Dīn al-'Aynī (11 volumes) and Irshād al-Sārī of Qāstālānī (10 volumes). 4

Although Shāh Ṣāhib was impressed with the commentary of al-Ḥāfīz Ibn Hajar, he was also critical of him. He was of the view that if Ibn Hajar had not concentrated his efforts on proving the validity of Imām al-Shāfī‘ī’s juristic rulings, his commentary would have been a far better work. 5 Ironically, however, he criticized Badr al-Dīn al-'Aynī for failing to project the stance of the Ḥanafī School of Islamic Jurisprudence in his 'Umdat al-Qārī. 6

Shāh Ṣāhib always maintained that the Ḥadīth literature is a monumental treasure of wisdom that serves not only as a commentary on the Holy Qur’ān, but also compliments the teachings and injunctions of the Holy Qur’ān. Thus it is not at all surprising that Muslims spent so much time and energy in order to collect and compile volumes in which the sayings and practical examples of the Prophet (s.a.w.s.) were preserved. Muslim scholars also took great pains in evolving a system for the critical evaluation of the

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5. Ibid, p. 50.
authenticity and veracity of Ḥadīth reporters and reports (‘ilm al-jarḥ wa al-ta‘dil).

*Shāh Ṣāḥib* first studied the science of Ḥadīth from highly accomplished teachers and thereafter imparted it to others. He strongly felt that his calling was not only to preach the Islamic creed, but also to disseminate knowledge about the Prophet’s (s.a.w.s.) way of life. For this, he relied heavily upon the standard collections of Ḥadīth and the commentaries of reputed scholars.

As far as the teaching of Ḥadīth is concerned, *Shāh Ṣāḥib*’s aim was to solicit guidance from the discourses of the Prophet (s.a.w.s.) and to impart it to the modern educated Muslims. He was concerned to make them aware of how the Prophet (s.a.w.s.) practically implemented the teachings of Islam in his day-to-day life.\(^7\) *Shāh Ṣāḥib* explained and elucidated the import of the traditions of the Prophet (s.a.w.s.) in simple language. He was convinced that the collection and compilation of the traditions did not occur by chance, but was in effect decreed by Allāh (SWT) to become a reality. Thus, he explains that this was fulfilled by the Ṣaḥābah (r.a.) who actually began

memorizing and writing down the traditions during the very lifetime of the Prophet (s.a.w.s.). This legacy was passed on to their successors and thereafter from one generation to another. Shāh Şāhib also believed that Muslim scholars were divinely inspired to be inclined towards the traditions so that the sayings and practices of the Prophet (s.a.w.s.) could be disseminated and preserved forever. Thus it was that he devoted his entire life to the studying and teaching of Ḥadīth.

4.1 HIS APPROACH TOWARDS THE STUDY AND TEACHING OF ḤADĪTH

In the study and teaching of Ḥadīth literature, Shāh Şāhib made a concerted effort to:

- explain the headings in the Ḥadīth compilation of Imām al-Bukhārī (i.e. tarjumat al-abwāb)
- analyze each Ḥadīth thoroughly so as to unravel its legal implication
- identify the ruwāt for the benefit of his students
- discuss the import of the Ḥadīth.

These salient points are elucidated hereunder:
4.1.1 *Tarjumat al-Awāb* (explanation of the headings)

*Shāh Ṣāhib* devoted much effort in explaining the headings of the chapters in the compilation of *Imām al-Bukhārī*. For example, the first chapter is entitled *(How was the Beginning of the Revelation to the Messenger of Allāh)*. *Shāh Ṣāhib* sheds light on why *Imām* al-Bukhārī chose to begin his compilation with such a chapter heading which was actually not the norm amongst the compilers of *Ḥadīth* works. The norm is that one begins with the chapter entitled *(The Book of Faith)*. *Shāh Ṣāhib* points out that the approach of *Imām* al-Bukhārī was entirely different since he began with the theme of the beginning of the revelation prior to touching upon issues pertaining to faith (*īmān*). While acknowledging the fact that it would be difficult to ascertain the intent of *Imām* al-Bukhārī in doing that, *Shāh Ṣāhib* nevertheless suggests that *Imām* al-Bukhārī wanted to show that the relationship between Allāh and humankind stemmed from revelation and that relationship required humankind to seek knowledge and put what he had learnt into action. Thus, this point comes to the fore in *Imām* al-Bukhārī’s arrangement of the chapters. A chapter that deals with knowledge follows the
chapter on the revelation. This is then followed by a detailed survey of action (al-aʿmāl).

*Shāh Ṣāḥib* goes further and observes that it would have been better for *Imām* al-Bukhārī to entitle the first chapter (The Mode of the Revelation) since that is what the bulk of *Aḥādīth* deals with in this chapter. 8

4.1.2 Legal implication of the *Ḥadīth*

Rulings on the various legal matters are essentially based on the Qur’anic imperatives and *Ḥadīth* reports. In the event that there seemed to be a difference among the various Schools of Islamic Jurisprudence on any particular issue, *Shāh Ṣāḥib* would present the problem with the purpose of minimizing the differences. For example, the *Ḥadīth*: إِنَّا الَّذِينَا أَمَرُونَا بِالْحَمْلِ إِنَّا نَشْرِرُونَ - Verily actions are judged according to the intentions has been interpreted by the jurists on the basis of their own particular schools of thought. For example, inferring from this *Ḥadīth*, the Shafiʿī school holds the view that intention (*niyyah*)

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is compulsory (farḍ) at the time when one begins to perform the ablution (wuḍū'). The view of the Ḥanafī school is that it is not compulsory for one to make the intention for performing the ablution. Shāh Ṣāḥib then explains that since intention does not form part of the Qur'anic imperative that pertains to ablution, it would be in order to conclude that it is meritorious and not compulsory to make the intention for performing the ablution.

4.1.3 Identifying the ruwāt (narrators)

When discussing any particular Ḥadīth, Shāh Ṣāḥib made a concerted effort to identify the narrators in the isnād (chain of authorities reporting the Ahādīth). He also went further and cited the names of the more unfamiliar narrators. For example, in the isnād of the very first Ḥadīth that appears in al-Jāmi' al-Ṣahīh of Imām al-Bukhārī, in the chapter entitled باب رفع العلم وظهور الجهل (The Disappearance of Religious Knowledge and the Appearance of Religious Ignorance), the name of Rabiʿah appears as one of the narrators. Shāh Ṣāḥib
explains that Rabī‘ah was the teacher of Imām Abū Ḥanīfah. Moreover, he also pointed out that Imām Mālik Ibn Anas also studied Islamic Jurisprudence under the same scholar, namely, Rabī‘ah.\footnote{Fayḍ al-Bārī, op. cit., Vol. 1, p. 177.}

### 4.1.4 Import of the Ḥadīth

*Shāh Ṣaḥīh*, commenting upon the Ḥadīth “Verily actions are judged according to intentions”, points out that this saying of the Prophet (s.a.w.s.) specifically concerned a particular person who migrated from Makkah to Madīnah in order to marry a particular woman, namely, Umm Qays. Thus, the Prophet (s.a.w.s.) wanted to clarify from that Ḥadīth that the reward for every action would be according to one’s intention. In other words, the man who undertook the *hijrah* (migration from Makkah to Madīnah) would not be recompensed for having acted upon the commandment of Allāh (SWT) i.e. to migrate to Madīnah. Hence, that particular person was referred to as *muhājar* Umm Qays for his migration to Madīnah was merely for the sake of marrying Umm Qays. 

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4.2 Ḥadīth Works

There are in all six Ḥadīth compilations that are classified as al-Ṣīḥā al-Sittah (The Six Authentic Collections of Ḥadīth). Likewise, there are many other compilations of Ḥadīth that are also regarded to be important contributions made in the field of Ḥadīth literature and are thus included in the curriculum of the Institutions of Higher Islamic Learning throughout the world. While it is important to note that Shāh Ṣāḥib did not actually write any book in the field of Ḥadīth, one should not overlook the fact that Shāh Ṣāḥib taught al-Ṣīḥā al-Sittah as well as other works on Ḥadīth. His verbal commentaries on these works in the form of dictations/lecture notes were meticulously recorded by some of his dedicated students and were later published. These works continue to benefit teachers and students of Ḥadīth alike to this day.

4.3 Commentaries on Al-Jāmiʿ al-Ṣāḥīḥ of Imām al-Bukhārī

The most important work of Ḥadīth is the authentic compilation of Imām Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl al-Bukhārī (d. 256/869) entitled al-Jāmiʿ al-Mursal min Aḥādīth Rasūl Allāh wa
Sunnatih. It is regarded to be the most authentic book after the Book of Allāh, i.e. the Holy Qurʾān. Imām al-Bukhārī accomplished the compilation of this work over a period of sixteen years. The importance of his work can be judged from the fact that no other compilation of Ḥadīth attracted so much interest. Mawlānā ‘Abd al-Salām Mubarakpuri in his work entitled Sirat al-Bukhārī mentions that as many as 143 commentaries have been written on the compilation of al-Bukhārī and he concedes that there may have been more than that. Amongst the foremost commentators on Imām al-Bukhārī’s work were ‘Allāmah Ḥāfīz Ibn Hajar al-‘Asqalānī, Ḥāfīz Badr al-Dīn Ibn Ḥamd al-‘Aynī, Imām Fakhr al-Dīn al-Nawawī, Imām Abū Sulaymān Khīṭābī and Ḥāfīz Jalāl al-Dīn al-Suyūṭī.

Among the scholars of Deoband, Shāh Şāhib made a singular contribution in expounding upon al-Jāmiʿ al-Ṣaḥīḥ of Imām al-Bukhārī and succeeded in bringing out the significance of this compilation of Ḥadīth. Shāh Şāhib’s lectures in the Arabic language on al-Jāmiʿ al-Ṣaḥīḥ were meticulously recorded by one of his

students, namely, Mawlânâ Badr-i 'Ālam Mirthi, and was later titled and published as *Fayḍ al-Bārî ʿalā Ṣaḥīḥ al-Bukhārī*.

4.3.1 *Fayḍ al-Bārî ʿalā Ṣaḥīḥ al-Bukhārī*

*Fayḍ al-Bārî ʿalā Ṣaḥīḥ al-Bukhārī* is a commentary on *al-Jāmiʿ al-Ṣaḥīḥ* of Imam al-Bukhārī in the Arabic language and was compiled from the dictations/lecture notes of Shāh Ṣāhib by one of his students, namely, Mawlânâ Badr-i-'Ālam Mirthi.

*Mawlânâ* Badr-i-'Ālam Mirthi was born in Bidayu in 1898 in South India. In 1947 he migrated to Pakistan and a few years later he migrated to Madīnah, Saudi Arabia, where he passed away in 1965.

At the age of 14, *Mawlânâ* Badr-i-'Ālam Mirthi was admitted as a student at *Mazāhir al-'Ulūm* in Saharanpur, U.P., India. He qualified as an 'ālim (Islamic scholar) in 1918 and taught in Saharanpur for two years. In 1920, he enrolled at *Dār al-'Ulūm Deoband* in order to specialize in *Ḥadīth*. He spent four years at that institution as a student of Shāh Ṣāhib. In 1927, when Shāh Ṣāhib moved from Deoband to Dhabel, *Mawlânâ* Badr-i-'Ālam Mirathi also moved to
Dhabel where he spent five years teaching. While he was engaged in teaching, he enrolled as a student of Shāh Ṣāḥib. It was during that period that he undertook to write down the dictations of Shāh Ṣāḥib's commentary on al-Jāmi‘ al-Ṣāhiḥ of Imām al-Bukhārī. Mawlānā Badr-i-‘Ālam Mirathī requested Shāh Ṣāḥib to revise the dictations which were in manuscript form. The manuscript was titled Fayḍ al-Bārī ‘alā Ṣāhiḥ al-Bukhārī and was later published by Maṭba‘ah al-Ḥijāzī in Cairo under the auspices of Majlis-i-‘Ilmī in Arabic. Its publication was financed by Jam‘iyat ‘Ulamā’ Transvaal, Fordsburg, South Africa.

4.3.1.1 Special Features of Fayḍ al-Bārī ‘alā Ṣāhiḥ al-Bukhārī

Fayḍ al-Bārī ‘alā Ṣāhiḥ al-Bukhārī consists of four lengthy volume. Its special features are discussed hereunder:

1. Its first volume consists of a lengthy introduction, which deals with the biography of Shāh Ṣāḥib and notes on al-isnād (chain of narrators) by Mawlānā Muḥāmmed Yūsuf Binūrī. It also includes a biography of Imām al-Bukhārī, and the special characteristics of

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Imām al-Bukhārī’s Ḥadīth compilation and other related issues.

For example, the total number of Aḥādīth recorded in it, and under what conditions it was compiled, etc are discussed.

2. This work gives extensive coverage to Tarjumat al-Abwāb in order to acquaint the reader with the relationship that exists between the headings of the chapters and the Aḥādīth contained in them.

3. The subject of ‘aqāʾid (beliefs) is also discussed in great detail so as to impress upon the reader the need for one to have the correct belief as a Muslim.15

4. The ruwāt (narrators) are identified so that the reader may have an idea as to who they actually were. For example, the chain of narrators that appear in the very beginning of al-Jāmiʿ al-Ṣāḥīḥ of Imām al-Bukhārī are recorded thus:

“Al-Ḥumaydī ‘Abd Allāh Ibn al-Zubayr reported on the authority of Sufyān who reported on the authority of Yaḥyā Ibn Saʿīd al-Anṣārī who reported on the authority of Muḥammad Ibn Ibrāhīm

al-Taymī who said that he heard ‘Alqamah bin Waqqāṣ al-Laythī say that he heard ‘Umar Ibn al-Khaṭṭāb (r.a.) say from the pulpit......”

16 In Fayḍ al-Bārī ‘alā Šaḥīḥ al-Bukhari, al-Ḥumaydī is identified as the teacher of Imām al-Bukhari whose name was in fact ‘Abd Allāh Ibn al-Zubayr who died in 219 Hijrī. Sufyān is said to be the famous muḥaddith (Hadith scholar) Sufyān Ibn Uuyanah who was the student of Imām Aḥmad Ibn Ḥanbal. Yahyā Ibn Saʿīd al-Anṣārī is identified as the son al-Qays who died in 198 Hijrī and was the teacher of both Imāms Abū Ḥanīfah and Awzāʿī.  

5. Certain omissions of Imām al-Bukhari are also highlighted. For example, it is pointed out that Imām al-Bukhari should have included under the chapter titled as بابالسواك all the Ahādīth that pertain to siwāk (brushing of the teeth with a tooth-brush in the form of a pencil from the root of a special type of tree known as the Arāk tree). Imām al-Bukhari, on the other hand, chose to include the Ahādīth on siwāk at two different places, namely in

17. Ibid, p. 177.
6. An effort has also been made to extrapolate a *fiqh* (legal) ruling, wherever possible, from some of the subjects that have been tackled in *al-Jāmiʿ al-Ṣāḥīh* of Imām al-Bukhārī. For example, under (Book on Ablution), there is a chapter which is entitled: (Chapter: To Recite “In the Name of Allāh” During Every Action...)

Commenting on whether it is compulsory to mention the *tasmiyyah* (the Name of Allāh) at the time of performing the ablution, it is mentioned that Shāh Ṣāḥib was of the view that it is not *wājib* (compulsory) to do so and that his view was in conformity with all the *Imāms* of the Schools of Islamic Jurisprudence except Imām Ḥāmid Ibn Ḥanbal. Likewise, Shāh Ṣāḥib went further to explain that amongst the Ḥanafi scholars, only Ibn Hummān, the author of *Fatḥ al-Qādir*, was of the view that the *tasmiyyah* (the Name of Allāh) is a compulsory

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component for the ablution to become valid. *Shāh Ṣāḥib* was inclined to believe that *Imām* al-Bukhārī also held that view.20

4.3.1.2 Shortcomings in *Fayd al-Bārī ʿalā Ṣaḥīḥ al-Bukhārī*

The writer of this dissertation is of the view that while *Fayd al-Bārī ʿalā Ṣaḥīḥ al-Bukhārī* is an excellent commentary on the Ḥadīth compilation of *Imām al-Bukhārī*, some of its shortcomings may be enumerated as follows:

1. It is in the Arabic language and this makes it inaccessible to the vast majority of lay Muslims. In other words, only Muslim scholars and others who have mastered the Arabic language may derive any benefit from it.

2. The original text of *al-Jāmiʿ al-Ṣāḥīḥ* of *Imām* al-Bukhārī has not been included in *Fayd al-Bārī ʿalā Ṣaḥīḥ al-Bukhārī* and hence for the reader to be in a position to make sense of the commentary, he/she would have to have a copy of the Ḥadīth compilation of *Imām al-Bukhārī* at hand. This makes it

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cumbersome for the reader to refer to both works simultaneously.

3. The author of *Fayḍ al-Bārī ‘alā Šāhīh al-Bukhārī* has not included, in some instances, the full title of the chapters and this may result in the reader not being able to grasp the full import of the commentary. For example, on page 79 the title of the chapter is mentioned as:٢١

باب المسلم من سلم المسلمين من يده وخمسائه

**4.3.2 ANWĀR AL-BĀRĪ SHARḤ ‘ALĀ ŠĀHIH AL-BUKHĀRĪ**

*Anwār al-Bārī Sharḥ ‘alā Šāhīh al-Bukhārī* is yet another commentary on *al-Jāmi‘ al-Šāhīh* of *Imām* al-Bukhārī, but in the Urdu language. Like *Fayḍ al-Bārī ‘alā Šāhīh al-Bukhārī*, it was compiled from the dictations/lecture notes of *Shāh Ṣāhib* by another student of his, namely, *Mawlānā Sayyid Aḥmad Riḍā Ṣāhib* Bijnori.

*Mawlānā* Sayyid Aḥmad Riḍā Ṣāhib Bijnori was born in 1907 in

٢١ِ *Fayḍ al-Bārī*, op.cit., p. 79.
Bijnor, U.P., India. From 1923 to 1926 he enrolled at Dār al-'Ulūm Deoband in order to specialize in Ḥadīth under Shāh Şāhib. It was during that period that he came to be closely associated to his teacher.

After completing his studies at Dār al-'Ulūm Deoband, he took admission at a College in Karnal, U.P., India in order to study the English language. He spent three years at that College.

In 1929, Mawlānā Sayyid Aḥmad Riḍā Şāhib Bijnori became involved with Majlis-i-'Ilmī in Dhabel and remained there serving that academy until 1932. In 1947, he married the youngest daughter of Shāh Şāhib. Mawlānā Shabbīr Aḥmad ʿUthmānī performed the nikāḥ (wedding) ceremony.

It was while Mawlānā Sayyid Aḥmad Riḍā Şāhib Bijnori was staying in Dhabel that he wrote down the dictations of Shāh Şāhib on al-Jāmiʿ al-Ṣāḥīḥ of Imām al-Bukhārī. The Urdu manuscript was handed over to Shāh Şāhib for it to be revised and was later published in 8 volumes by Maktab-i-Nāshir al-'Ulūm in Deoband.
4.3.2.1 SPECIAL FEATURES OF ANWĀR AL-BĀRĪ SHARḤ ʿALĀ ṢAHĪḤ AL-BUKHĀRĪ

1. Its first volume consists of 240 pages. In its introduction, the history of the compilation of Ḥadīth literature and the evolution of ʿĪlm al-Ḥadīth (The Science of Ḥadīth Criticism) is discussed.

2. Short biographies of some one hundred and fifty Muḥaddithūn (Scholars of Ḥadīth) have also been included in the first volume.

3. It contains the biography of Imām al-Bukhārī in its second volume.

4. Short biographies of the ruwāt (reporters of Ḥadīth) that appear in the isnād (chain of narrators) have been included in the second volume.

5. All Aḥādīth in the original Arabic text of al-Jāmiʿ of Imām al-Bukhārī have been included in this work. Moreover, a literal Urdu translation of these Aḥādīth have also been included, making accessible to the layman.
4.4 COMMENTARY ON ṢAḤĪḤ MUSLIM

Ṣaḥīḥ Muslim was compiled by Imām Abū Ḥusayn Muslim Ibn al-Ḥajjāj Ibn Muslim al-Qushayrī al-Nisapuri (d. 261/874) and forms part of al-Ṣiḥāḥ al-Sittah. It is ranked second to al-Jāmiʿ al-Ṣaḥīḥ of Imām al-Bukhārī.

Shāh Ṣāḥīb taught Ṣaḥīḥ Muslim for several years at Dār al-ʿUlūm Deoband and it is important to note that a number of prominent Muslim scholars would travel all the way to Deoband in order to benefit from his lectures on Ṣaḥīḥ Muslim. Mawlānā Manāẓir Aḥsan Ghilānī recorded Shāh Ṣāḥīb’s dictations/lecture notes on Ṣaḥīḥ Muslim.

Mawlānā Manāẓir Aḥsan Ghilānī was born in 1892 in Ghilan, Bihar, India. He received his basic Islamic education from his uncle, Ḥakīm Sayyid Abū Naṣr. In 1906, he travelled to Tong, Rajestan, India, to study under Mawlānā Barkāt Aḥmad for a total period of 6 years. In 1913, he enrolled at Dār al-ʿUlūm Deoband in order to specialize in Ḥadīth under the tutorship of Shāh Ṣāḥīb. Mawlānā Ḥāfīẓ Muḥammad Aḥmad who was a lecturer at Dār al-ʿUlūm Deoband arranged for
Mawlānā Manāzir Aḥsan Ghilānī to be employed as a lecturer at the Osmania University in Hyderabad Deccan, India. After serving that institution for 25 years, he finally retired at Ghilan where he passed away on June 5, 1956.22

According to Mawlānā Anzār Shāh, one of the sons of Shāh Ṣāḥib, the entire commentary on Ṣaḥīḥ Muslim in manuscript form, which was recorded by Mawlānā Manāzir Aḥsan Ghilānī, from Shāh Ṣāḥib’s dictations/lecture notes was misplaced and hence it was never published.23

4.5 COMMENTARY ON SUNAN ABĪ DĀ‘ŪD

Sunan Abī Dā‘ūd was compiled by Imām Abū Dā‘ūd Ibn Sulaymān Ibn al-Asʿath al-Sijistānī (d. 275/888). This work is also included in the category of al-Ṣiḥāh al-Sittah. Imām Abū Dā‘ūd scrutinized half a million Aḥādīth and finally selected only 4,800 to be included in his compilation of Ḥadīth.24

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22. Tārikh Dār al-ʿUlām Deoband, op. cit., p. 120.
4.5.1 **ANWĀR AL-MAHMŪD (THE LIGHTS OF THE PRAISEWORTHY)**

*Shāh Şāhib* taught *Sunan Abī Dā‘ūd* at *Dār al-‘Ulam Deoband*. One of his students, namely, *Mawlānā Siddīq Najīb Abādī* recorded *Shāh Şāhib*’s dictations/lecture notes, which were in effect a commentary on *Sunan Abī Dā‘ūd* in the Urdu language. Not much is known about *Mawlānā Siddīq Najīb Abādī*. *Mawlānā Sayyid Aḥmad Riḍā Şāhib Bijnawri*, the author of *Anwār al-Bārī*, lists *Mawlānā Siddīq Najīb Abādī* among the important students of *Shāh Şāhib* and also mentions that he was later appointed as *Shaykh al-Ḥadīth* (expert in the field *Ḥadīth*) at *Madrasah Siddīqiyyah* in Delhi, India, where he taught for many years.¹⁵

Once *Mawlānā Siddīq Najīb Abādī* was satisfied that he had recorded everything from the lectures of *Shāh Şāhib* on *Sunan Abī Dā‘ūd*, he handed over the manuscript which spanned over one thousand pages for his perusal and requested him to revise it. *Shāh Şāhib* suggested certain corrections and gave his approval for it to be published. However, it was published in two volumes only after the demise of *Shāh Şāhib*, with additional notes from the pen of *Mawlānā Shabbīr*.

Ahmad 'Uthmani and also contained abstracts from *Bazl al-Majhūd* by Mawlānā Khalil Ahmad which was also a commentary on *Sunan Abī Dā'ūd*. It is important to point out here that this published work became obsolete and is not available in any library nor can any of its copies be found in the private collection of anyone.26

The writer of this dissertation met Mawlānā Anzar Shāh, the son of Shāh Șāhib, who was on a visit in Durban, South Africa, in December 1997 and informed him that he had in his possession notes of his father on the commentary of *Sunan Abī Dā'ūd* in the Urdu language and would one day publish them. However, to date this task has not been accomplished.

4.6 COMMENTARIES ON *SUNAN AL-TIRMIDĪ*

*Sunan al-Tirmidī* is also included in the category of *al-Șīhāh al-Sittah* and was compiled by Imam Abū ʾIsā Muḥammad Ibn ʾIsā al-Tirmidī (d. 279/892). This compilation contains the bulk of *Ahādīth* on legal, dogmatic and historical materials and has been acclaimed by Muslim jurists as an important source of Islamic law.

Sunan al-Tirmidhī was introduced in the curriculum of Dār al-‘Ulūm Deoband during the period when Shāh Ṣāḥib was one of its lecturing staff. Shāh Ṣāḥib researched this work thoroughly and during the course of lecturing on it, he expounded on the Aḥādīth which were incorporated in Sunan al-Tirmidhī. He also drew the attention of his students to many other commentaries on Sunan al-Tirmidhī. 27

4.6.1 AL-‘ARF AL-SHADHĪ (FRAGRANT AROMA)

Al-‘Arf al-Shadhī is a commentary on Sunan al-Tirmidhī. It was compiled by Mawlānā Chirāgh Ṣāḥib from the dictations/discourse of Shāh Ṣāḥib. Mawlānā Chirāgh Ṣāḥib studied under Shāh Ṣāḥib at Dār al-‘Ulūm Deoband. After completing his studies in 1918, he took up a teaching post in Gujranwala, Punjab (present day Pakistan) and later established an institute of higher Islamic learning in Gujranwala. Details on the life of Mawlānā Chirāgh Ṣāḥib are not available.

Shāh Ṣāḥib did not have the opportunity to revise the manuscript which was later published in two volumes and titled as al-‘Arf al-Shadhī. In its introduction, Mawlānā Chirāgh Ṣāḥib mentions the

17. Ḥadīth Literature, Its Origin and Development and Special Features, op. cit., p. 304.
difficulty he had in the process of compiling this work. For example, it is stated that *Shāh Ṣāhib* dictated his lectures in the Urdu language and he chose to compile these lectures in the Arabic language. He, therefore, admits that the work was not devoid of shortcomings and that he, and not *Shāh Ṣāhib*, is responsible for any discrepancies in the work.²⁸

It is unfortunate, however, that despite the fact that *Mawlānā* Chirāgh Ṣāhib took full responsibility for any shortcomings in *al'Arf al-Shadhī*, *Mawlānā* ‘Abd al-Raḥmān Mubarakpuri in his commentary on *Sunan al-Tirmidhī*, namely *Tuhfat al-Ḥawdhi Sharḥ al-Tirmidhī*, highlighted the errors in *al'Arf al-Shadhī* and attributed them to *Shāh Ṣāhib*.²⁹ The writer of this dissertation is of the view that such an accusation casts a slur on *Shāh Ṣāhib*'s teaching capabilities, insinuating that he committed errors during the course of his lectures and misguided his students. It seems that *Mawlānā* ‘Abd al-Raḥmān Mubarakpuri did not carefully read the introduction *al'Arf al-Shadhī* in which *Mawlānā* Chirāgh Ṣāhib exonerated *Shāh Ṣāhib* from any shortcomings in that work.

²⁹ Ibid, p. 2...
This work is also a commentary on *al-Jāmiʿ al-Tirmidhī* and was compiled by another student of Shāh Ṣāḥib, namely, 'Allamah Sayyid Muḥammad Yūsuf Binūrī.

'Allamah Sayyid Muḥammad Yūsuf Binūrī was born in 1908 in a respectable family in Muhabatabad (present day Pakistan). He spent his early years in Kabul (Afghanistan) and Peshawar (in present day Pakistan) where he studied under some prominent 'ulamā'. In 1925, he enrolled at Dār al-'Ulūm Deoband in order to further his studies in Ḥadīth under Shāh Ṣāḥib. In 1927 when Shāh Ṣāḥib moved to Dhabel he also moved there in order to continue to benefit from the expertise of his teacher in the field of the Science of Ḥadīth. During the period he spent as a student of Shāh Ṣāḥib he recorded dictations of his teacher which were in the form of a commentary on Sunan al-Tirmidhī. But it was only after Shāh Ṣāḥib's demise that he felt the need to have this commentary published under the title *Maʿārif al-Sunan*. This work is in six volumes and was published in 1963 by al-Maktabah al-Binnūrī in the Arabic language.

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In its introduction, 'Allamah Sayyid Muḥammad Yūsuf Binūrī mentions that one of the reasons which prompted him to publish *Maʿārif al-Sunan* was the fact that the errors in Mawlānā Chirāgh Ṣāḥib's *Al-Arḍ al-Shadīh* had wrongfully been attributed to Shāh Ṣāḥib. He, therefore, felt the need to rectify this in *Maʿārif al-Sunan* which was also compiled from Shāh Ṣāḥib's dictations on *Sunan al-Tirmidhī*.\(^{31}\)

The special features of *Maʿārif al-Sunan* are as follows:

1. Like in *Fayḍ al-Bārī*, an effort has been made to expound the legal rulings of the different jurists based on the *Aḥādīth*. For example, in regard to *Tayyamum* (purifying oneself with pure dust or sand), *Imāms* Ḥāmid, Ishāq and Awzāʾī hold the view that one should only strike the dust or sand with the palms of the hand once and rub them over the face and hands. *Imāms* Abū Ḥanīfah, Mālik, al-Thawrī and al-Shāfīʿī on the other hand held that one should strike one's palms twice on the dust or sand. After the first strike the palms should be rubbed over...

\(^{31}\) *Maʿārif al-Sunnah*, op. cit., p. 47.
the hands and after the second strike the palms should be rubbed over the face.32

2. The ruwāt (reporters) of the Ahādīth are identified so that the readers may have an idea as to who they actually were. Shāh Șāhib went a step further and mentioned the opinions of the scholars of the Science of Hadīth on the veracity of such reporters. For example, it is pointed out that Imam Mālik Ibn Anas was of the view that the reporter by the name of Muḥammad Ibn Ishāq was not reliable, while according to Shu'bah and Muḥammad Ibn al-Mubārak he was regarded to be reliable.33

3. All the sources that Shāh Șāhib cited during his discourses have been included in this work.

4. Wherever a specific issue is discussed like the question of the audible or inaudible recitation of Sūrat al-Îtiḥah (the Opening Chapter of the Holy Qurʾān) while one is following the Imām in

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32 Maʿārif al-Sunnah, op. cit., p. 476.
33 Ibid, p. 96.
the congregational obligatory prayers, *Shāh Ṣāḥib*’s published work on the subject has been summarized and included in it.

5. *Shāh Ṣāḥib* came up with a unique classification of *Ṣahīḥ* (authentic) *Aḥādīth*. He classified them under four categories:

i. If the reporters are just, of good memory and pious then the *Aḥādīth* reported by them would be the most authentic.

ii. This was be followed by those *Aḥādīth* on which there is agreement among the scholars of *Ḥadīth* that they are authentic.

iii. Then would come those *Aḥādīth* which are held by some scholars, namely, *Ibn* Khuzaymah, *Ibn* Hibbān and *Ibn* ‘Awānah, to be authentic.

iv. Finally, all those *Aḥādīth* which have not been criticized, reported by trustworthy reporters and accepted by the classical scholars of *Ḥadīth* to be authentic.

4.6.2.1 Shortcomings in *Ma‘ārif al-Sunan*

1. It is written in the Arabic language and hence the bulk of lay Muslims are in no position to benefit from it. Moreover, even
Muslim scholars find this work to be cumbersome to comprehend since at many places Arabic poetry have been included.

2. At many places, the work does not cite the exact references that one ought to consult. For example, the reader is told to refer to Bahir al-Ra'iq or Radd al-Muhtār without citing the volume and page that the reader should consult in these two works.

3. A bias is shown towards the Ḥanafi School of Islamic Jurisprudence. This can clearly be deduced from the fact that after the opinions of the other Schools of Islamic Jurisprudence are cited on a particular legal issue, the Aḥādīth which support the Ḥanafi view are then brought forth in the discussion in order to strengthen the Ḥanafi position.

4.7 SHĀḤ SĀHIB'S CONTRIBUTION IN OTHER ḤADĪTH WORKS

When one peruses through the works on Ḥadīth, especially those which deal with legal matters, one is bound to find out that there is a dearth of such works that propound the Ḥanafi stance. For example, Imām Mālik Ibn Anas’s al-Muwatta' is an exposition of the Mālikī
School of Jurisprudence while Imam Ahmad Ibn Hanbal’s Musnad is an exposition of the Hanbali School of Jurisprudence. These works were and continue to be taught in all Dār al-ʿUlūms in the Indo-Pak Subcontinent.34 Thus Mawlānā Zākir al-Ḥasan Shawq Nimwī, a research scholar in Bihar, India, felt the need to compile a work on the legal stance of the Ḥanafī School based on the Ahādīth. The manuscript was then handed over to Mawlānā Maḥmūd al-Ḥasan to reivise it, but he in turn requested his student, namely Shāh Ṣāḥib, to revise the manuscript of Mawlānā Zākir al-Ḥasan Shawq Nimwī. Shāh Ṣāḥib obliged and he suggested certain alterations and additions. The manuscript was then published in two volumes under the title Athar al-Sunan with an introduction by Shāh Ṣāḥib.35

After the work was published, Shāh Ṣāḥib penned a commentary on this work. He handed over the manuscript to Mawlānā Muḥammad Mia of the Waterval Islamic Institute in South Africa for it to be published. This has not as yet been accomplished. However, Mawlānā Muḥammad Mia made several copies of Shāh Ṣāḥib’s handwritten

34. Naqsh-i-Dawām, op. cit., p. 308.
35. Ibid, p. 309.
manuscript while he was in London and distributed them to the various scholars and libraries in India. 36
Shah $alJib spent his entire life in teaching and in the service of the dīn (religion) of Islam. His scholarship brought about far reaching impact on Islamic scholarship and left an indelible mark upon students and scholars alike.

As a scholar, Shah $ahib was well versed in practically all the related Islamic sciences. On several matters, he held his own personal views based on academic arguments. In this chapter, an attempt is made to extrapolate his singular views on certain issues which are still relevant to our contemporary time. I have selected a few examples to demonstrate the uniqueness of his academic and intellectual endeavour.

5.1 TAFSĪR AL-QUR'ĀN

Muslims believe that Allāh (SWT) is the Creator and chose to guide mankind from time to time by sending down Prophets (a.s.) in every age and era and revealed to them His guidance and commandments.
The act of sending down the Divine Message came to its finality when the *Holy Qur'ān* was revealed to the Prophet Muḥammad (s.a.w.s).

It must be conceded that no other book in the world, besides the *Holy Qur'ān*, enjoys so much reverence and attention. Thousands of Muslims throughout the centuries have and continue to memorize it. The *Holy Qur'ān* is not only recognized as the first primary source of Islam, but it formed the basis from which several Islamic sciences evolved. Some of these sciences are rhetorics and grammar, jurisprudence, exegesis, Islamic historiography, etc.

From the time that the *Holy Qur'ān* was revealed, the first generation of Muslims sought explanations of the Qur'anic verses from the Prophet Muḥammad (sa.w.s.) so that they could implement and practice upon what was being revealed. The explanations of the Prophet (s.a.w.s.) were preserved and disseminated and his explanations of the revelations led to the founding of the science of *tafsīr* (exegesis).

Over the years, *tafsīr al- Qur'ān* became a specialized science and volumes have been written and continue to be written with the aim of
elucidating the Divine Message from various academic and points of view. *Shāh Ṣāḥib* too, besides teaching *tafsīr al- Qurʾān* at *Dār al-ʿUlūm Deoband*, wrote down an exegesis of the *Holy Qurʾān* with the particular aim of explaining some of the verses which were generally regarded to be difficult to understand and thus appropriately entitled his exegesis *Mushkilāt al-Qurʾān* (Difficulties in the *Qurʾān*).

5.1.1  *Ahl al-Kitāb* (The People of the Book)

The *Holy Qurʾān* states:

*This day are all things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book....*  

(*Al-Māʿīdah*, 5:5)

From the above, it is generally accepted that the Jews and the Christians are the People of the Book. *Shāh Ṣāḥib* explains that all
people who joined the religions of the Jews and Christians prior to the time when the revelation came down to the Prophet (s.a.w.s.) would all be considered to belong to the People of the Book. *Shah Ṣāḥib* goes on further and states that he subscribes to the view of *Sayyiduna* ‘Alī (r.a.) and *Sayyiduna* ‘Abd Allāh Ibn Mas‘ūd (r.a.) who were of the opinion that those who accepted the religions of the Jews and Christians after the revelation came down to the Prophet (s.a.w.s.) like the Arabs in Makkah or Madīnah or anyone, even in this day and age, who accepts the religions of either the Jews or Christians would not be regarded as the People of the Book which the *Holy Qur’ān* alludes to in the above verse. Hence, it would not be permissible for Muslims to consume their food, but the food of Muslims would be permissible for them.¹

5.1.2 *Al-Nāṣikh wal al-Mansūkh* (Abrogation of Qur’anic Verses)

The Divine Relevation that came in the form of the *Holy Qur’ān* covers a variety of subjects. It spells out what constitutes *al-Īmān* (Fundamental Islamic Beliefs), gives an account of the various Prophets (a.s.), describes eschatology, and propounds specific legal

injunctions, etc. These injunctions are termed as *aḥkām* (sing. *hukm*). While the Islamic religious creed has remained unchanged, some of the legal injunctions were revealed in stages. This was to facilitate first addressees of the *Holy Qur'ān*, namely the reverts to Islam from among the people who resided in Makkah and Madīnah during the time of the Prophet Muḥammad (s.a.w.s.), to implement these stipulations gradually. This led to the question as to whether some of the earlier legal rulings had in fact been abrogated by those that were revealed later. Or whether there is in fact any contradiction between the earlier and later revelation and if there appears to be a contradiction, any reconciliation can take place between the earlier and later revelations. These inter related questions and discussions led to the development of a whole Qur'ānic Science of Abrogation (*Al-Nāsikh wa al-Mansūkh*) as one of the major Qur'ānic Sciences.

Difference of opinions exist among scholars as to whether some verses of the *Holy Qur'ān* had in fact been abrogated and hence if that was the case then their rulings would no longer be applicable. A well known scholar of the *Holy Qur'ān*, namely, ‘Allāmah Jalāl al-Dīn al-Suyūṭī (d. 1502) mentions in his *al-Itqān* that there are in all twenty-
one abrogated verses in the *Holy Qur'an*, while Shāh Walī Allāh of Dehli restricts the number to five only.  

Shāh Sāhib, on the other hand, differs from both points of view and maintains that none of the verses of the *Holy Qurʾān* had in fact been abrogated. He explains that a legal stipulation of the *Holy Qurʾān* may have been applicable at a particular period in time, but subsequently another express stipulation was revealed, not to cancel the previous injunction, but to exhort the believers to implement the new injunction henceforth. Thus, it would be wrong to deem that the previous injunction had been abrogated by the latter injunction for that would imply that the previous injunction ought to be removed from the text of the *Holy Qurʾān* altogether. For example, the prohibition of the intake of *khamr* (intoxicants) was not effected all at once. The stipulations in this regard are as follows:

*They ask you concerning intoxicants and gambling. Say:*  

“*in them is a great sin, and some profit for humankind;*  

*but the sin is greater than the profit.*” (*Al-Baqarah*, 2: 219)  

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Oh you who believe! Approach not prayers with a mind befogged, until you can understand all that you say.

(Al-Nisā', 4:43)

Oh you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan’s handiwork: Eschew such (abomination) that you may prosper.

(Al-Ma'idah, 5:93)

Inferring from the standpoint of Shāh Šāhīb on the issue of nāsikh and mansūkh, one can safely say that the first two verses quoted above were not in reality abrogated by the third one. However, there is no doubt that the third injunction banned Muslims from the intake of intoxicants. The first two verses continue to be relevant to this day.

5.2. 'Ilm al-Ḥadīth (The Science of Ḥadīth)

Ḥadīth is recognized as the second primary source of Islam. It constitutes the sayings, practices and tacit approval or disapproval of the Prophet (s.a.w.s.). Ḥadīth literature is the richest source for the
early Islamic history too. It provides us an insight into the legal, cultural and religious norms that prevailed during the era of the first generation of Muslims.

The *Muḥaddithūn* (scholars of Ḥadīth) laid great emphasis upon *tawātūr al-ismād* (continuity of the chain of authorities) reporting the Ḥadīth. This signifies that the continuity of the chain must be preserved, which implies the completeness of the chain of transmitters all the way back to the final authority i.e. the Prophet (s.a.w.s.). *Tawātūr al-ismād* signifies that the Ḥadīth would be categorized as *ṣaḥīḥ* (authentic). *Shāh Ṣāḥib* too stressed the importance of *tawātūr al-ismād* in determining the degree of the veracity of the *Ahādīth*. Credit goes to him for formulating three more categories of *tawātūr* (continuity) which may not necessarily be dependent on *tawātūr al-ismād* for ascertaining the validity of certain religious matter. They are as follows:

1. *Tawātūr al-Ṭabaqah* (continuity based upon the transmission of a generation) implies that any important matter pertaining to *Dīn* (religion) of Islam which had been handed down from

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*Naqsh-i-Dawām*, op. cit., p. 388.
the time of the Prophet (s.a.w.s.) and there after from generation to generation is sufficient ground for accepting its validity. For example, by virtue of the fact that Muslims have memorized the entire Holy Qur'an from generation to generation and thus accept all the verses to be the verbatim word of Allāh (SWT), there is thus no need to find an isnād for each verse in order to ascertain its authenticity. It is an established fact from tawātur al-tabaqah that the entire Holy Qur'an is the exact Divine Message that was revealed to the Prophet (s.a.w.s.), hence its authenticity.

2. Ṭawātur al-ʿAmal wa al-Tawārūth (continuity of action and legacy) signifies that any ruling of the Shari'ah which has been handed down to us from the Sahābah (r.a.) (Companions of the Prophet -s.a.w.s.) is sufficient to be accepted as authentic. For example, the lifting of the hands being restricted to al-takbīr al-ūlā while in salāh. This was upheld and has been practiced for a long period of time from the era of the Prophet (s.a.w.s.). Hence, it would be a futile
exercise to refute this practice and try to find the isnād before
upholding this practice.

3. Tawatur al-Qadr al-Mushtarak (continuity of common
element in the transmission). For example, a khabr wāḥid (a
Hadīth reported by a single narrator), about the muʾjizat
(miracles) performed by the Prophet (s.a.w.s.), came to be
supported by other khabr wāḥid. These reports would then
constitute what Shāh Šāhib termed as tawatur al-Qadr al-
Mushtarak (continuity of common element in the
transmission) and would thus be regarded in his view as
authentic and have not been negated, nor refuted as spurious.5

5.3 LEGAL (FIQHĪ) MATTERS

Shāh Šāhib who was well grounded in Islamic Jurisprudence, was a
staunch follower of the Ḥanafī School, but he disliked the idea of
giving preference to one school over another. Hence, he was of the
view that all the four Sunnī Schools of Islamic Jurisprudence are valid
and Muslims who follow any of these schools are on the right course.

The difference of opinions that exist among these schools are, according to Shāh Şāhib, primarily linked to the details (*al-furūʿ*) and not to the fundamentals. Thus, he cautioned the Muslims not to stir friction and disunity amongst their rank and file on the basis of their allegiance to a particular school.

Shāh Şāhib's legal opinions on various matters did not always conform to the opinions of his peers, but interestingly, his peers did not oppose his view and admired his insight and did not challenge him.

5.3.1 India as *Dār al-Ḥarb* (Abode of War) or *Dār al-Amn* (Abode of Peace)?

India, during the period in which Shāh Şāhib lived, was wrought with political instability and a state of insecurity prevailed. This could be attributed to the war of independence and the independence movement against the British occupation of India.

In the midst of all these developments, Shāh Şāhib was also approached to shed light on this pertinent issue that was hotly being debated among the Muslims scholars, namely, whether India was *Dār*
al-Ḥarb or Dār al-Amn. The debate revolved on whether India was to be regarded as a country in which Muslims did not enjoy any form of religious freedom. Were the Indian Muslims justified to regard India as an abode of war? Or was India a country in which Muslims were given security and protection, with freedom of religion in matters pertaining to the ‘ibādāt (religious rituals) and al-Ḥawāl al-Sakhšiyāh (Personal Statute) hence, an abode of peace? Muslim scholars were divided on that issue and this resulted in some of them supporting the creation of a federal system of government, with Muslims ruling the areas in which they were in majority in post-independent India. Prominent among the Muslim scholars who held this view was Mawlānā Shabbīr Aḥmad ʻUthmānī. Among those who opposed that view was Mawlānā Ḥusayn Aḥmad Madānī.6

Shāh Ṣāḥib was of the view that India was a Dār al-Ḥarb i.e. a country ruled and controlled by non-Muslims. Its laws and political structures were not based on the Shari‘ah and Muslims could not practise the tenets of Islam in its entirety. The Shari‘ah legal system that was in vogue during the centuries of Moghul rule was replaced in 1862 by the

Indian Penal Code.⁷ Thus, Muslims were not allowed to implement the
_Sharī‘ah_ stipulations pertaining to inheritance, marriage and divorce, etc.

5.3.2 The taking and giving of interest (ribā transaction)

According to the _Sharī‘ah_, it is totally forbidden for Muslims to indulge in the taking and giving of interest. The _Holy Qur‘ān_ states:

_Oh you who believe! Do not devour one another’s possessions wrongfully (through riba and other forms of fraudulent transactions). Rather let there be amongst you trade based on mutual goodwill._ (Al-Nisā’, 4:29)

In the _ Hadīth_, it is is repby Sayyidunā Jābir (r.a.) that:

The Messenger of _Allah_ (s.a.w.s.) cursed the one who takes (i.e. consumes) _ribā_, the one who gives (i.e. pays)

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riba, the one who records the transaction, and the two
witnesses thereof. He said: They are all equally guilty.\(^8\)

There is also reference made to the abolition of interest in the Farewell
Sermon (al-Khungbat al-Wadā‘ah) of the Prophet (s.a.w.s.).

However, there always remained difference of opinions amongst
Muslim jurists as to whether it was permissible for Muslims who reside
in Dār al-Ḥarb and indulge in interest transactions with non-Muslims.
The Ḥanbalī, Shāfi‘ī and Mālikī Schools forbid Muslims to give and
take interest even if they reside in a non-Islamic state. It is also the
unanimous view of the Hanafi School that it is also forbidden.\(^9\) But,
despite the fact that Shāh Şāhib belonged to the Hanafi School, he held
the view that it was permissible for Muslims to give and take interest
when they were involved in any form of transaction with non-
Muslims.\(^10\) Shāh Şāhib based his view on a Ḥadīth reported by
Sayyīdūnā Makhūl (r.a.) that the Messenger of Allāh (s.a.w.s.) said:

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Ribā, p. 244.
\(^9\) Mafṣūṭ Muḥaddith-i-Kashmirī, op. cit., p. 170.
\(^10\) Ibid, p. 156.

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There is interest between a ḥarbī (i.e. a non-Muslim who is hostile to Muslims) and a Muslim.¹¹

Today, many Muslim jurists allow interest transactions in a country ruled by non-Muslims.

5.3.3  \textit{Tark Al-Muwālah} (Abandoning Cooperation with British Colonial Power)

At a meeting held in Bombay on 28th December 1885, which was presided over by Mr. W.C. Bannerjee, the Indian National Congress was established as a political party. It constituted of 73 representatives, out of whom 54 were Hindus and only 2 were Muslims with the remainder being Parsis and Jains.¹² It thus had representatives from all the religious denominations, even though in essence it was predominantly controlled and headed by Hindus under the leadership of Mahatma Ghandi (1947).¹³

The Muslim League was founded in 1906 at a meeting that was held in Dacca (the current capital of Bangladesh). 26 young Muslim educated

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¹³. \textit{Ibid, p. 413.}
elite attended that meeting which was chaired by the Sultan Sir Muhammad Shah (Agha Khan III) (d. 1957) – the grandfather of the present Prince Karim Agha Khan. The Muslim League was coincidental an exclusively Muslim political party."}

The primary aim of both these parties were to oust the British from India, but had different political agendas. The Indian National Congress wanted India to secure independence from Great Britain and its affairs to be entrusted to Indians, irrespective of their religious affiliations. The Muslim League, on the other hand, later called for the creation of a separate Muslim state that would comprise all such provinces in India which had a majority of Muslims residing in them.

During the early 1900s, the Muslim masses in India sought guidance from the Muslim scholars to enlighten them as to whether it was permissible for them to befriend and co-operate with the Hindus and Sikhs and others who were against the British occupation of India and were striving for India to secure the independence of India.

Shāh Șāhib was the very first ʕālim to express his view on what is termed as tark al-muwālah.\(^{15}\) He advised Muslims to break off all ties with the British and not to be employed by them. However, he stressed that it was important that they work with the Hindus to secure the independence of India. Shāh Șāhib also maintained that it would be perfectly in order for Muslims to participate in the political structures post independence as long as they could have the assurance from the Hindus that their lives, property and religion would be respected and protected.\(^{16}\)

From the above, one may deduce that Shāh Șāhib made no distinction between tark al-muwālah and al-muʕāmalah (social intercourse/mutual transaction and business relations). It seems that he was of the view that both concerned the co-existence between Muslims and non-Muslims. This line of thinking led to some of the Indian ʕulamā' affiliating to the Indian National Congress, while others begged to differ and joined the Muslim League.

\(^{15}\) Maljuzat Muḥaddith-i-Kashmir, op. cit., p. 297.
\(^{16}\) Ibid, p. 166.
5.4 MATTERS PERTAINING TO MUSLIM WOMEN

Islam recognizes the fact that the rights and responsibilities of women are equal to those of men, but not necessarily identical with them. Humankind is not created identical but they are created equals. Insofar as the rights and obligations of women are concerned, despite the fact that Islamic law has the capacity to adapt itself and to develop according to circumstances, the so called liberty and freedom which non-Muslim women enjoy is totally alien to the teachings of Islam. In reality Muslim males and females do not enjoy absolute liberty or freedom because they are bound by the dictates of the Shari‘ah. However, it may be apt to mention here that foreign cultural pressure played a decisive role in influencing Muslims to suppress their women, even to the extent of denying them their right to be educated. During the lifetime of the Prophet (s.a.w.s.), and even in contemporary time, certain rules pertaining to women were discussed. Shāh Sāhib also addressed some issues which are discussed hereunder:

5.4.1 Veiling the Face of a Woman

Muslim scholars have from time to time discussed in their writing the
question of veiling of the face of a Muslim woman. The issue whether the face of a woman forms part of the ‘awrah (to be kept covered). Some scholars hold that the face does not constitute a part of the ‘awrah and base their stance on the fact that a Muslim woman is not obliged to cover her face when engaged in Şalâh, nor when performing the rites of Hajj (the Pilgrimage). They base their stance on the Ḥadîth in which the Prophet (s.a.w.s.) addressed Sayyidatunā Asmā’ (r.a.) saying:

When a girl reaches the age of puberty, nothing should be seen of her except this and this, pointing to the face and hands.\(^{17}\)

Some others contend that although the face of a Muslim woman is not included as ‘awrah, it would be prudent on her part to cover her face in order to protect herself from the gazes of strange men.

There are yet other scholars like Muftî ‘Abd al-Rahîm Lajpuri (d. 2001) who are of the view that the face and hands of a Muslim woman must be covered in public. Thus, subscribing to the view that it is

mandatory for Muslim women to observe the *purdah* (*ḥijāb*) at all times when they come out in public. They base their stance on the following verse of the *Holy Qurʿān*:

> And when they ask (his wives i.e. the wives of the Prophet), ask them from behind a curtain: that makes greater purity for your hearts and for theirs. (Al-Ḥujūrāt, 33:53)

They also strengthen their position on the basis of the following Ḣadīth:

A woman who lost her son in a battle, covered herself fully, and came to the Messenger of Allāh (s.a.w.s.) to inquire about her son. Those who were present asked her as to why she did not unveil herself at that time of distress. She replied, "I have lost my son and not my honour."

Majority of the *ʿulamāʾ* of the Indo-Pak Subcontinent subscribe to this view and deem it necessary for a Muslim woman to cover her face.

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Shāh Šāhib too expressed his view on this matter and he departed from the position of the leading ulamā' of the Indo-Pak Subcontinent. He held that it was permissible for a Muslim woman not to cover her face in front of strangers as long as she was confident that she was safe from any form of abuse. Likewise, it was perfectly in order for her to look at a male stranger when it was necessary for her to do so. The writer of this dissertation feels that it was not an omission on the part of Shāh Šāhib not to back his view by an argument. Shāh Šāhib was fully aware of all relevant issues and arguments in this regard which were discussed by early and contemporary jurists. He was also aware of all the Qur'anic verses and Ḥadith pertaining to this issue. He merely expressed his view which was respected by his contemporaries by the weight of his knowledge and piety. What is important is that even though he did not advance argument for his view on the covering of the face, he expressed a clear view that the covering of the face was not obligatory, but it was an option for a woman which she may exercise as she wishes.

10. Malfuzāt Muḥaddith-i-Kashmirī, op. cit., p. 263. 145
5.4.2 Dissolution of the Marriage of A Woman Whose Husband is Lost

There is no denying that fact that *Shāh Šāhib* was an ardent follower and *muqallid* of the Ḥanafī School of Islamic Jurisprudence. He advocated that rulings from any of the four *Sunnī* Schools of Islamic Jurisprudence could be sought whenever there arises a need to do so. *Imām* Abū Ḥanīfah maintains that the marriage of a woman whose husband’s whereabouts are unknown cannot be annulled until he has attained 120 years from the day of his birth. *Imām* Abū Yūsuf, the disciple of *Imām* Abū Ḥanīfah, holds the view that the marriage of the woman whose husband has been lost could only be annulled after her husband’s age would have reached 100 years. 

*Shāh Šāhib*, taking into consideration of the difficulty for a woman to wait indefinitely for the return of her husband who has mysteriously disappeared, suggested that it was within her rights to request that her marriage be annulled after the lapse of four years since the disappearance of her husband. This is based on the Mālikī School’s ruling.

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5.4.3 The Validity of the Marriage of a Girl without the Permission of Her Parents or Guardian

Allāh (SWT) created men and women and enjoined upon them to marry so that they may find peace, comfort and happiness in each other and also to procreate. The Sharī'ah prescribes severe punishments for the sexual relations outside marriage. The family is considered to be the nucleus of society and illegitimate sexual relations destroys the foundation of society. That is why we find that the Prophet (s.a.w.s.) urged the young Muslims to marry saying:

Oh assembly of youth! If any of you can afford to marry should do so for it assists one to lower his gaze and safeguards one's chastity.²³

Marriage is thus considered to be a solemn covenant or contractual agreement between the husband and wife. Imams Mālik, Aḥmad Ibn Ḥanbal and al-Shāfiʿī were of the view that a (virgin) girl could not enter into a contract of marriage without the permission of her parents or guardian. If she did so then her nikāh (marriage) would


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be regarded as null and void. They base their stance on the Hadith reported by Sayyidatunā ʿĀʾishah (r.a.) that:

The Messenger of Allāh (s.a.w.s.) said, "If any woman marries without the permission of her guardian, the nikāḥ is bāṭil (null and void).

Imām Abū Ḥanīfah, on the other hand, was of the view that a girl may marry without the permission of her guardian. Hence, if there is dissension between her and her guardian on that issue, then her view would be given preference over that of her guardian. The Ḥanafī stance is based on the Hadith in which the Prophet (s.a.w.s.) placed the right of choice of husband in the hands of the woman.

Shāh Ṣāḥib had his own unique view on the issue in question. After studying the relevant Ahādīth, he concluded that both the guardian and the girl must be unanimous on the issue of marriage. He was of the view that since her parents/guardian were aware of her likes and dislikes they would be in a position to chose an appropriate match for

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her. But, the girl should also have the say in the matter of her impending marriage. She has the right to choose her own marriage partner, but she should disclose her choice to her guardian in order to seek his approval for her choice. *Shāh Šāhib* does not deny the fact that she may be in a position to find her own husband, but feels that she requires guidance while making this great decision in life. Hence, *Shāh Šāhib*'s position on the issue in question is that the girl and her guardian should be in agreement about the person who would be marrying her daughter. In the same way the girl ought to give her consent to the choice of a partner whom her guardian has chosen for her.  

From the above discussion, it is apparent that *Shāh Šāhib* is trying to reconcile between the two opposing views. He does not negate the guardian’s authority, but affirms it. Insofar as the girl’s consent is concerned that is not in dispute at all. *Shāh Šāhib* is in effect binding the girl’s consent with that of the guardian which makes it even more difficult. Contemporary legal ruling is that a girl may contract her marriage on her own and does not have to seek the approval of her

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guardian. However, in the view of the writer of this dissertation it seems that it was Shāh Șāhib’s advice and not a legal ruling. He was fully aware of the fact that the girl’s consent was entrenched any way. The dispute was in regard to the guardian’s authority.

5.4.4  A Woman Travelling for Ḥajj without a Mahram (A Male Relative with whom Marriage is not Allowed)

The Ḥajj (Pilgrimage to Makkah) is the fifth pillar of Islam. It is an obligation that all Muslims, males and females, who possess financially capacity, to fulfil this obligation at least once in their lifetime. The Holy Qur’ān states the following in this regard:

\[
\text{Pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey, but if any deny faith, Allah stands not in need of any of His creatures.}
\]

(Āl-‘Imrān, 3:97)

The question which arises is if a Muslim woman has the means to undertake the pilgrimage, can she travel on her own without being accompanied by a mahram (a male-relative who cannot legally marry her)? The majority Ḥanafī view is that she may not undertake the
journey and that the availability of a *mahram* to accompany her is one of the prerequisites to her undertaking the journey for the Pilgrimage. Hence, if no *mahram* is available, then she is exempted from performing the Pilgrimage. There are other scholars who hold that a woman who has the means to perform the Pilgrimage may do so accompanied by other pious women as long as there is no fear that any harm will befall her.

*Shāh Ṣāhib*’s view on the issue in question does not conform to the majority Ḥanafi position. He points out that he does not agree with *Imām* al-Ṭahāwī who was of the view that a woman may not undertake any journey, including the journey to perform the Pilgrimage, if she cannot find a *mahram* to accompany her. Imām al-Ṭahāwī was of the view that a Muslim woman may not undertake any journey without being accompanied by a *mahram* for her own security. However, this restriction could not be applied for the fulfilment of the obligation of Pilgrimage. Thus, in *Shāh Ṣāhib*’s view, it would not be correct to prevent the woman to undertake the journey to perform the Pilgrimage simply on the non-availability of a *mahram* to accompany her. He

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suggested that a distinction ought to be made between undertaking an ordinary journey and one for the fulfilment of an obligation (i.e. the Pilgrimage). In order to lend support to his stance, *Shāh Ṣāhib* points out that *Imām al-Tirmidhī* included the *Ḥadīth* preventing the woman from undertaking a journey on her own (i.e. without a *maḥram*) in his *Sunan* only in the chapter *Kitāb al-Ridā* (*The Book of Consent*) and not in the chapter which deals with *Hajj*. This is sufficient proof that for the purpose of Pilgrimage, she may travel without being accompanied by a *maḥram*. *Shāh Ṣāhib* further points out that he was aware that *Imām al-Bukhārī*, in his *al-Jāmi al-Ṣahīh*, has included the *Ḥadīth* that prevents a woman from travelling without a *maḥram* in the chapter that deals with *Hajj*. But that particular *Ḥadīth* is quoted in the context of undertaking the journey for the performance of a *nafil Ḥajj* (supererogatory Pilgrimage) and not for the *fard Ḥajj* (the obligatory Pilgrimage). Thus, according to *Shāh Ṣāhib*, a Muslim woman may undertake the journey to perform *Ḥajj* without a *maḥram*, but this issue remains unresolved to this day.
5.4.5 Muslim Women Performing *Salāh* in the *Masjid*

The vast majority of the Indo-Pak *ulamā* are of the view that Muslim women cannot attend the *masjid* to perform their *salāh*. They base their stance on the following *Hadīth* in which the Prophet (s.a.w.s.) stated that it would be better if the women offered their *salāh* in their homes. But, we cannot lose sight of the fact that the Propet (s.a.w.s.) never prevented the women from attending the *masjid* for the purpose of performing the *salāh*.

*Shāh Šāhib* did not go along with the majority view of the Indo-Pak *ulamā*. He emphasized the fact that the Prophet (s.a.w.s.) allowed the Muslim women to attend the congregational *salāh* in the *masjid*. He also states that there are categorical pronouncements of the Prophet (s.a.w.s.) that none should prevent Muslim women from attending the *masjid*. The Prophet (s.a.w.s.) went further and even admonished the husband not to prevent his wife from attending the *masjid*.

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31 *Mishkāt al-Maṣābiḥ*, op. cit.. Kitāb al-Ṣalāh, p. 97.
Shāh Ṣāḥīb further points out that although it is mentioned in the Ḥadīth that Muslim women who pray at home would receive equal reward as Muslim men who attend the congregational prayer in the masjid, this is no ground for preventing them from attending the masjid. Thus, Shāh Ṣāḥīb was of the opinion that Muslim women could not be forced to offer their ṣalāh at home. At most, she can only be encouraged to do so. In the books of Islamic Jurisprudence, there are specific stipulations where the women must stand while performing the congregational prayers in the Mosque. Hence, to attend the congregational prayers in the Mosque is not an obligation for women, unlike men. It is an option which she can exercise.

5.5 THE GIVING OF ZAKĀH TO A SAYYID (A DESCENDANT OF THE PROPHET OF ISLAM - (S.A.W.S.)

The giving of Zakāh is compulsory upon all Muslims who possess what is known as the nişāb (a prescribed minimum cash or kind on which Zakāh is payable). The Holy Qur'ān stipulate of people who are entitled to receive Zakāh. It states:
Verily the Ṣadaqāt (Zakāt) should be given to the poor, the needy, those employed to collect it (and administer it), for those whose hearts have an inclination towards Islam, for those in bondage, those in debt, and for the wayfarers. This is what Allāh has made compulsory that the above beneficiaries should get). For Allāh is All-Wise, All-Knowing. (Al-Tawbah, 9:60).

In the above citation, no mention is made of the Sayyid as being one of the legitimate beneficiary of Zakāh. During the time of the Prophet (s.a.w.s.) the Ahl al-Bayt (i.e. the family of the Prophet - s.a.w.s.) received a stipend from the Bayt al-Māl (The Public Treasury). The Prophet (s.a.w.s.) and al-Khulafā‘ al-Rashidūn (Pious Caliphs) did not set a precedent for the descendant of the Prophet (s.a.w.s.) to be a beneficiary of Zakāh. Muslim jurists unanimously hold that a Sayyid cannot receive Zakāh based on the above and the following Ḥadīth:

The Prophet (s.a.w.s.) said: Zakāh is the filth of the people. It is not permissible for Muhammad and his family.\footnote{Mishkāt al-Maṣābīḥ, op. cit. Bāb Man Lā Taḥillu Lahu Ṣadaqāh, vol. 1, p. 161.}

\footnote{Mishkāt al-Maṣābīḥ, op. cit. Bāb Man Lā Taḥillu Lahu Ṣadaqāh, vol. 1, p. 161.}
Shah Šahib reflected upon the issue in question and came to the conclusion that the Sayyid may receive Zakāh in view of the fact the Bayt al-Māl does not exist and it is very difficult for the Sayyid who is poor to make ends meet. He does not elaborate on the issue, but puts forth the argument that it is better and more honourable for the Sayyid to receive the Zakāh than to go around begging.

5.6 THE LEARNING OF THE ENGLISH LANGUAGE AND SECULAR SCIENCES

The influence of the western world was first felt in the Muslim world when the Europeans colonized their countries in the early 19th Century. Thus, prior to the arrival of the Colonialists, all aspects of Muslim life were governed by the Shari‘ah. The Colonialists subsequently imposed their own man-made laws upon the Muslims against their will.

In India, after the capitulation of the Dehli in 1857, the British imperialist power imposed secular education on the masses. The ‘ulamā‘ migrated to the villages where they established their own Islamic institutions with the aim of safeguarding the Muslims from being influenced by western culture which could prove detrimental to the Islamic way of life. One of such institutions which exist to this day
is Dār al-ʿUlūm Deoband. There were, however, certain Muslims who felt that it was important for them to master western education and foremost amongst them was Sir Syed Aḥmad Khān (1898) who was instrumental in establishing the famous Aligarh College based on the British model. On the other hand, Nadwat al-ʿUlāmāʾ in Lucknow was established in order to bridge the gap between the two extremes. In other words, certain secular subjects, including the teaching of English, were introduced in its curriculum.

In the debate on whether Muslims should acquire western education or not, Shāh Ṣāḥib, who was the product of Dār al-ʿUlūm Deoband, differed from the majority view of the ʿulamāʾ, and exhorted his students to study the English language and other secular sciences. He pointed out that in order to safeguard his literary interest in Arabic and the Persian language, he was reluctant to read and write in Urdu. He even wrote all his letters and notes in these two languages. However, he later on regretted that he did not master the Urdu language for in India it was important for one to master the Urdu language in order to defend and propagate Islam in that country. Thus, he was of the view that if any person had an interest in teaching and propagating Islam

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beyond the geographical boundaries of India, then that person ought to study the English language, modern philosophy and secular research methodology. This accounts for his not criticizing any educational institutions which incorporated secular sciences in its curriculum.

34 Malfuṭāt Muḥaddith-i-Kashmīrī, op. cit., p. 95.
CONCLUSION

Anwar Shāh Kashmīrī (Shāh Ṣāhib) who hailed from Kashmir and studied under some renown Muslim scholars at Dār al-‘Ulam Deoband turned out to become a reputed and profound scholar of his time. He was noted for his moral uprightness, devotion and piety as well as for his literary contributions and scholarly grasps of Islamic Sciences. He had intense enthusiasm for acquiring knowledge and a passion to disseminate the Hadīth of the Prophet (s.a.w.s.).

Shāh Ṣāhib was an exemplary teacher, endowed with a special gift of communicative power and the capacity to forcefully illustrate his point. It was considered an honour and privilege to be a student of Shāh Ṣāhib and this accounts for students from all over India flocking to Dār al-‘Ulam Deoband in order to enrol as his students. During the eighteen years that he spent teaching at Deoband, he produced prominent scholars in the field of Hadīth. As many as 2 000 students qualified under him. His contemporaries respected his opinions and often sought his advice on many issues.
Shāh Śāhib was recognised as an authority in the field of Ḥadīth and most of his works were in that field. He was equally well qualified in other branches of Islamic Sciences. His literary works have been adequately covered in Chapters Three and Four of this dissertation.

Shāh Śāhib, besides being engaged in teaching, also devoted some of his time in the propagation of Islam. He delivered public lectures on Islam in various parts of India and also produced some literary works in defence of Islam. He even took the bold step to take part in the debate on the question of the Qādiyānī heresy and wrote on this whole issue with the aim of guiding the Muslim masses in avoiding from falling prey to what was regarded as a British conspiracy to sow dissension among Muslims.

Insofar as his involvement in politics is concerned, he vehemently opposed the British occupation of India and urged Muslims not to cooperate with the British and that they should not remain under the employment of the British. He thus had no hesitation in supporting the Indian National Congress in its call for the independence of India. He felt that there was no need for the Muslims to demand a separate state, but that it was possible for them to continue to reside in India post
independence as long as their life, property, religion and religious practices could be safeguarded.

While it is true that Shāh Ṣāḥib was a follower of the Ḥanafī School of Islamic Jurisprudence, he was not afraid to differ from the Ḥanafī position by giving his reasons based on sound legal (fiqhī) arguments. His personal opinions based on his arguments have been discussed in Chapter Five.

Shāh Ṣāḥib dedicated his entire adult life in the service of religion and what is noteworthy is that his services were given full recognition. This is evident from the many eulogies that were delivered after his demise. He left behind an indelible mark on the pages of the history of Muslims in India.
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