CHAPTER - 1

Early Life
And Education
Early Life and Education

FAMILY BACKGROUND:

Allama Shabbir Ahmed Uthmani was a descendant of the Third Caliph, Amirul Momineen, Hazrat Uthman (d. 655 AD) R. Shaikh Abdur Rahman Akbar, one of the descendant of Hazrat Uthman, left Madinah & settled at a place named Gazrun, his descendant Shaikh Abul Wafa came Deoband and settle there.

Allama Shabbir Ahmed Uthmani, (d. 1949 AD) a great Muhadditn, Mufassir, Orator, Pioneer of the freedom movement, President of the Jamiyat-ul-uluma-i-Islam, Vice-Chancellor (Sadra Muhtamim) of Darul Uloom, Deoband, established in 30th May 1867 A.D. Shaikhul of Jamiya -Islamiyah, Dabhil, is a very well known and famous for all times to come. The legendary figure of Allama Shabbir Ahmed Uthmani and his multiferious activities in various fields specially in Arabic & Urdu language has promoted the present study on the different aspects of his character and achievement.

The author of the Tarikh-e-Darul-Uloom, Deoband, Sayeed Mahboob Rizvi says:

Hazrat Maulana Fazlur Rahman Uthmani died in 1325 A.H/1907 A.D. leaving behind his sons Hazrat Maulana Mufti Aziz-Ur-Rahman Uthmani (1347 A.H.) Mufti, Darul Uloom, Deoband; Hazrat Maulana Habeel-ur-Rahman Uthmani (d.1939 A.D), Mahtamim, Darul Uloom, Deoband; Allama Shabbir Ahmed Uthmani, Sadra Muhtamim, Darul Uloom, Deoband, all learned and dedicated men in the field. Chief Administrator (Nazim-e-Ala) of Nadwatul Musannfn Mufti Ateeq –Ur-Rahman Uthmani is his grandson. The family of Hazrat Maulana Fazlur Rahman Uthmani has rendered a great service towards the religion and the field of learning and needless to say, the same tradition still in the process continues.

CHILDHOOD AND EDUCATIONAL CARRIER:

Shabbir Ahmed Uthmani was born at Bijnur in Bareli district of Uttar Pradesh, on 10th Muharram 1305 A.H. (1889 A.D). He was an Uthmani from the side of his father, Maulana Fazlur Rahman Uthmani (d.1907 A.D), who was serving there as a Deputy Inspector in the Educational Department in Uttar Pradesh. He was a descendant of the third Caliph, Hazrat Uthman Ghani after which he got the title “Uthmani”.

The third wife of Maulana Fazlur Rahman Uthmani was honourable Siddiqa Khatun, who gave birth Maulana Shabbir Ahmed Uthmani.

Allama Shabbir Ahmed Uthmani mentioned his name in his books, letters etc. as Shabbir Ahmed, but his well known commentary book of Hadith

Fath-hul-Mulhim (and the commentary book of the Holy Qur'an, he mentioned himself that he was named by his father- Fazlullah.

He described at the end of his commentary book of the Holy Qur'an

This is the garace of Allah, gives whoever he likes, Though the envious opponent dislikes.

It is obvious from the above discussion that his original name was Fazlullah, but people used to call him by Shabbir Ahmed after which name he entitled himself. Every conscious enlightened person could know that his father had named his other son as Azizur Rahman.

1. Tafsir-e-Uthmani (Saudi edition) P.810
Life and Works of Allama Shabbir Ahmed Uthmani

(d. 1st December 1928 A.D), Habibur Rahman (d. 1339 A.D), Matlubur Rahman, Khalilur Rahman and named the sons of his other wife by Fazle Haque. Fazlullah relating to his name. For the first time who had called him by Shabbir Ahmed, this remained under confusion. According to Prof. Md. Anwar-Ul-Hasan Sairkuty, perhaps he was entitled by Shabbir Ahmed Uthmani as he was born on 10th Muharram, the date of martyr of Imam Hussain (R.).

Respectable Father:

Maulana Fazlur Rahman Uthmani (1247-1325) took his primary and secondary education from Deoband. Later on he took his degree from Delhi College. He was a famous poet as well as the founder member of Darul Uloom, Deoband. He was appointed Deputy Inspector in the Education Department by the government of India. He served at various places and at last retired enjoying pension from Bijnur. He served voluntarily 42 years from 1283 A.H to 1325 A.H in Darul Uloom, Deoband and remained the member of the Governing Body of Darul Uloom, Deoband till his last breath. His death took place in 15th June 1907 A.D (1st Jama-di-ul Ula, 1325 A.H). 1

1 Hayat-e-Uthmani by Prof. Anwarul Hasan, Sairkuty. P-32
Allama Shabbir Ahmed Uthmani's early education started in the traditional setting. The first teacher who imparted him lesson was Muhammad Azim of Deoband. At the age of six, Allama Uthmani started to learn Arabic and Urdu alphabets. After the completion of Quida he got himself to Darul Uloom, Deoband in 1312 A.H. He studied the Holy Qur'an in the hand of Hafiz Namdar Khan.

According to the annual report of Darul Uloom, Allama Uthmani sat in 1312 A.H for a course from the chapter Fatiha (the opening) to the chapter An-Naziat (those who drag forth). Then he remained two years (1313-1314) in the care of his father and studied the Holy Qur'an and some Urdu Books.

In 1315 A.H (1897 A.D), Allama Uthmani got re-admitted to Darul Uloom, Deoband. After the completion of the Holy Qur'an and Urdu books, he started to learn Persian under the care of Munsi Manjoor Ahmed. He studied the books of higher classes of Persian with Maulana Muhammad Yasin, Head of the Department of Persian.
According to the Annual Report of Darul Uloom, Deoband in the year 1318 A.H., it is known that, Allama Uthmani studied Arabic with the help of Persian books. A brief chronology of his early readings with his guides is given below:

<table>
<thead>
<tr>
<th>No.</th>
<th>Guide/Author</th>
<th>Subject/Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Hafiz Muhammad Azim</td>
<td>Alphabatical knowledge</td>
</tr>
<tr>
<td>2.</td>
<td>Hafiz Namdar</td>
<td>The Holy Qur'an</td>
</tr>
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<td>4.</td>
<td>Maulana Muhammad Yasin Mahmudul Hasan (d. 1921AD)</td>
<td>Persian Books</td>
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<tr>
<td>6.</td>
<td>Maulana Gulam Rasul (d. 1337 A.H.)</td>
<td>Sarah Jami, Marktasarul Ma`ani Matawwal, Mantique, Filsafah Books on Prosody, etc.</td>
</tr>
<tr>
<td>7.</td>
<td>Maulana Hakim Mahmud Hasan (d. 1927)</td>
<td>Jalalain Sarif, Muslim Sarif</td>
</tr>
<tr>
<td>8.</td>
<td>Maulana Muhammad Sahul</td>
<td>Books of Sarf and Naha, Primary Books of Mantique</td>
</tr>
<tr>
<td>9.</td>
<td>Maulana Muhammad Yasin (d. 1908)</td>
<td>Kafiya, Tasrih, (شرح قصيدة،) Sarah Chugmuni (شرح جمعي،) Sabya Saddad (سبيه سادات)</td>
</tr>
<tr>
<td>10.</td>
<td>Maulana Sayyid Murtaza (d. 1950)</td>
<td>Kanjuddaqiaq (شرح ویاک) Sarah Waqayah (شرح ویاک)</td>
</tr>
<tr>
<td>11.</td>
<td>Mufti Azizur Rahman (d. 1928)</td>
<td>Durra Muktar (درخالتا،) Darmi (درخالتا،) Sunan-E-Nasai (سونان انساي)</td>
</tr>
<tr>
<td>12.</td>
<td>Hafiz Muhammad Ahmed (d. 1928)</td>
<td>Miskat Sarif (میسکات)</td>
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</tbody>
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Marriage:

Allama Shabbir Ahmed Uthmani married a pious lady of Sayyid Family named “Umma Hani” from Bachtwi place during his student life on 11th Zilkadah 1323 A.H (1905 A.D.).

According to the oral report of “Umma Hani” her genalogical table is as follows:

- **Mussmat Umma Hani**
  - daughter of
  - **Buland Bakht**
    - son of
    - **Sarf Uddin**
      - son of
      - **Shamsuddin**
        - son of
        - **Sayyid Hasan**
          - son of
          - **Maulvi Sayyid Gulam Hussain Bachtwi**
            - son of
            - **Sayyid Jafar Ali.**
Umma Hani did not give birth to any child. Her death took place in the first week of March 1972 A.D in Karachi at the age of 85 years, after 23 years of the death of Allama Shabbir Ahmed Uthmani.¹

Allama Uthmani brought his niece 'Muniba Khatun' known as Munna, the daughter of his brother Babu Fazla Haque at his home and nourished her. Muniba Khatun migrated to Karachi with her uncle Allama Shabbir Ahmed Uthmani. Allama Uthmani nourished a nephew also named Nu'man, the son of Babu Fazle Haque, but the boy died after four years.

Extra Ordinary Performances as a Student

Allama Shabbir Ahmed Uthmani was a meritorious student. At the age of six, he was taught alphabatical words of Arabic in 1311 A.H within a short period of one year, he memorised the primary books like Quida etc. and got himself admitted in Darul Uloom, Deoband in 1312 A.H. He learned to recite the Holy Qur’an under the care of Hafiz Namdar Khan and it is known from the annual report that Allama Shabbir Ahmed Uthmani committed to memory from chapter Fatheha to Wannajiyat and accordingly came out successful in the oral examination of 1312 A.H.

¹ Khutbat-e-Uthmani, by Maulana Fuzailur Rahman Hilal Uthmani, P 15
Allama Uthmani remained two years under the care of his father from 1313 A.H to 1314 A.H, where the later was serving and Allama Uthmani read the Holy Qur’an including several Urdu books in this period. In 1897 A.D (1315) he re-admitted in Darul Uloom, Deoband and secured brilliant result in the annual examination. He occupied 1st class 1st position securing 99% marks in the final examination held in 1908 A.D (1325 A.H). Allama Shabbir Ahmed Uthmani acquired extra-ordinary performances in Persian and Arabic Literature, Mathematics, Logic, Philosophy, Rhetoric, Jurisprudence, Qur’anic Literature, Hadith Literature etc.¹

Looking towards the annual report as well as marks sheets we can say that:

1  Khutbat-e-Uthmani. by Maulana Fuzailur Rahman Hilal Uthmani. P.
Allama Shabbir Ahmed Uthmani was a student of well-versed knowledge. He could teach the student of his own class as well as his lower classes like an able and worthy teacher. We find support of this statement in the annual report of Darul Uloom, Deoband of 1914 A.D, Where Maulana Habibur Rahman Uthmani reported regarding Allama Shabbir Ahmed Uthmani as follows: 1

(Maulana Emad Uddin Shatirkuti, one of the classmates and the best friends of Allama Uthmani in writings told about him,

1. Annual Report Of Darul Uloom, Deoband 1333 AH, P-20
In the reading period of Qutbi and Mir Qutbi Allama Uthmani was not merely an extra ordinary one, there was always crowds of students, who used to gathered around the small Mosque after the prayer of Asar to learn Qutbi from him. He continued this teaching upto Magrib (sunset) like a preceptor to his disciples. He used to deliver lecture so much that would pleased the students. Among the extra-ordinary students of his time, Maulana Munazir Ahsan Gilani one of them, who participated in the lessons of Mir Qutbi (IA). In this time, an article about Iman

1 Hayat-e-Uthmani By Anwarul Hassan Sharquty, P-62.
Malik was published by Maulana Sulaiman Nadawi in the magazine “At Nadwa”, where he took the general meaning of Bughat (بے گھاٹ) plural of Baghi (بے گھی). Allama Shabbir Ahmed Uthmani caught the mistake and removed it talking its meaning ‘Talib’ (Demander).

Maulana Emad Uddin also mentioned in his writings that Allama Uthmani used to remain absent in the classes ever and none and in this way passed away even a week, but never-the-less he snatched away the highest marks in the examinations. The Urdu versions of the above lines are as follows:

"جیاں میں نہیں کسی عالم معمول تھا، صم زبردستی حساب تھا
حااضری کے لیے ممکن سب سے عیسائی رہیں مذلسل برائی
پر عالم نہ کو انتظام سن سب سے عیسائی نمبر حصل نہیں۔"

Allama Shabbir Ahmed Uthmani had a good hand in Arithmatics. Once he was asked by a man regarding the distribution of property of an expired man among his inheritance seating in Qasimi press which was a very complicated. He (Uthmani) at once told the distribution of property seating in the same place, which is a clear proof of his proficiency in Arithmatics.
Allama Shabbir Ahmed Uthmani was not only the first boy in his class, but passed their final examination (Daura-e-Hadith) standing first in the first class obtaining 99% of marks. It may be noted that, the pass marks in Darul Uloom, Deoband was 40 out of 50 marks, the students were considered as successful candidates in 3rd division, those were obtained 45–49 marks, they were considered as successful candidates in 2nd division and those who obtain 50 marks out of 50, were considered as successful candidates in 1st division and the students who obtained more than 50 marks, were considered as successful in upper class. It is a hard task to obtain 40 marks out of 50, but in other Universities 33% marks are considered for pass marks.

The following marks sheet of Darul Hadith proves the scholastic result of Allama Shabbir Ahmed Uthmani, which is mentioned in the annual report of 1325 A.H/1907 A.D of Darul Uloom, Deoband.

<table>
<thead>
<tr>
<th>Name of Books</th>
<th>Subject</th>
<th>Marks obtained</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sama-ila-Tirmiji</td>
<td>Hadith</td>
<td>51</td>
</tr>
<tr>
<td>2. Bukhari Sarif</td>
<td>Hadith</td>
<td>50 1/3</td>
</tr>
<tr>
<td>3. Ibn-e-Maza</td>
<td>Hadith</td>
<td>50</td>
</tr>
<tr>
<td>4. Tirmiji Sarif</td>
<td>Hadith</td>
<td>50</td>
</tr>
<tr>
<td>5. Muatta Imam Malik</td>
<td>Hadith</td>
<td>50</td>
</tr>
<tr>
<td>6. Muatta Imam Muhammad</td>
<td>Hadith</td>
<td>50</td>
</tr>
<tr>
<td>7. Baizawi Sarif</td>
<td>Tafsir</td>
<td>50</td>
</tr>
<tr>
<td>8. Abudaud Sarif</td>
<td>Hadith</td>
<td>49 1/3</td>
</tr>
<tr>
<td>9. Nasai Sarif</td>
<td>Hadith</td>
<td></td>
</tr>
</tbody>
</table>
It appears that he secured about the cent percentage marks in the Final examination. Allama Shabbir Ahmed Uthmani left the indelible stamp of his personality both in his writing and speech. He is considered as the spokesman of Darul Uloom, Deoband as well as the parrot of India. There are many galaxies among his contemporaries, who showed their skills in their respective fields, but Allama Shabbir Ahmed Uthmani towered above all by his extraordinary works in the divergent fields.