CHAPTER 2

Allama Iftikhar Ali Khattak As A Muhaddith Of Dara\'ul Uloom Bann\'ard
Allama Uthmani as a Muhaddith of Darul Uloom' Deoband.

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

Allama Uthmani as a Sadra Mudarrith of Fathehpur Madrasah.

When Allama Shabbir Ahmed Uthmani was serving in Darul Uloom, Deoband, Maulvi Abdul Ahad proprietor, Matbay Maztabai, Delhi wrote a letter to Maulana Habibur Rahman, Deputy Rector of Darul Uloom, Deoband, asking him to sent an eminent Muhaddith for the Sadra Mudarrith of the Alia Madrasah of Fathepur, Delhi. The Rector of Darul Uloom, Deoband, looked upon the scholars of Darul 'Uloom, Deoband. But he did not find any one except Allama Uthmani fit for this post. So he sent him for Delhi. The Fathepur Madrasah is considered as the biggest Madrasah in Delhi. Allama Uthmani served there from 1326 AH/1909 AD to 1328 AH/1911 AD. He taught "Sihah Sittah" and other books of higher classes.
Delhi is the capital of India. Allama Uthmani participated various religious programme in and out side the Madrasah. His reputation flourished in the greater Delhi. His language became more rich and wealthy. After two years, he returned back to Darul Uloom, Deoband.

Allama Uthmani Again in Darul Uloom, Deoband.

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

The Historical Address in Mutamirul Ansar

In 1328 AH/1911 AD a symposium on “Al Islam” was held in Muradabad under the care of “Jamiyatul Ansar” in the name of “Mutamirul Ansar”. Eminent Scholars gathered in this symposium and expressed their views on the particular Subject. But Allama Shabbir Ahmed Uthmani surprised the scholars as well as the delegates by his
address. In his lecture he discussed about the existence of Allah His oneness, the prophet hood, the existence of angels, resurrection and other important topics. This historical lecture elevated his status among the religious as well as the intellectual circles kept the audience spell-bound by his marvellous speech.

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

The Visit of Aligarh & Opening of Jamia Milliya

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

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

¹. Tassaduq Ahmed Khan Sherwani. Belong to a Zamindar family of UP and practiced as a barrister at Aligarh before joining the nationalist movement, President UP Provincial Congress 1931(d. 1935).
². Abdul Majid Khweja (1885-1952); a contemporary of Jawharlal Nehru at Cambridge and a Lawyer of Aligarh. He joined the Congress in 1915 and in 1920 he gave up his legal practice. Six years later, however, he retired from active politics. G.N S.W P-109
movement to make the dream of a free university a reality. Despite threats posed by the authorities and restriction imposed on students not to leave the college, nearly 300 boys came out of it and announced their decision to join non-co-operation movement. It was followed by a set of coercive measures. The authorities sought to chill the enthusiasm by stopping the food and water supply, sanitary arrangements and medical aid to the agitating students. When nothing could deter the students the authorities resorted to use of police force in throwing them out of the college. On eviction from premises of the college both the staff and students came out in the open and lingered in tents which Hakim Ajmal Khan, Allama Shabbir Ahmed Uthmani and others, had arranged to be pitched there. Later a few bungalows were rented to house the institution and shelter the striking students whose number was swelling every day.

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

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

"............... Comrades, I, with a few of my friends, took a step forward towards Aligarh when I felt that I shall find sympathises in my grief (when has been consuming bones), not in Madrashas and Khanqahs (monastries) but in school and colleges; thus we been able to
establish intimate relations between two historic centers of learning in India, Deoband and Aligarh ............

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

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

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

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

1. Shaikul Hind, Maulana Mahmudul Hasan, Khutba-i-Sadarat Jalsa-I-Iftihah, (29th October 1920), Delhi, 1920, PP-6-9
2. Builders of Modern India, Hakim Ajmal Khan, by Jafar Ahmed Nizami, December 1888, PP-153-156
3 Hakim Ajmal Khan: (1865-1927); Leading Unani Physician of Delhi, President, Indian National Congress 1921. Of a shy and retiring disposition, he commanded great respect among his fellow country men, and his association with the national movement was prestigious.
4. Maulana Muhammad Ali (1876-1931), Educated at Aligarh and Oxford, Editor The Comrade: interned (1915-1919); one of the Muslim Leaders of the Khilafat Agitation; in jail for sedition (1921-1923); President of the Congress 1923; thereafter dissociated himself from the Congress and attended the First Round Table Conference.
Allama Shabbir Ahmed Uthmani was a famous Muhaddith &
Mufassir of Darul Uloom, Deoband. In 1325 A.H., he expedited the final
Exams of Uloom-E-Arabia Islamia in ‘Daura-e-Hadith’. He was the first in
this examination standing first in first class from Darul Uloom, Deoband.
He was the first personality in the history of the Madrasah, who was
appointed as a senior Muhaddith in Darul Uloom, Deoband, Just after the
completion of his study in the month of Sawal, 1326 A.H. (1809 AD). He
was entrusted the task to teach ‘Sihah Sittah’ (صحيح سنن) and
other important books in Higher classes.

Delhi is the capital of India. As a capital city, there sprang up
several Islamic Institutions since the Mughal rule. Among them, Fathepur
Madrasah occupied a unique position in Islamic theology. The Secretary
of Fathepur Madrasah, Maulavi Abdul Ahad (Proprietor, Mujtaba press,
Delhi) appealed the Deputy Rector of Darul Uloom, Deoband, Maulana
Habibur Rahman, asking for an eminent Muhaddith for the post of Sadra Mudarrith of Fathepur Madrasah in 1909 A.D.¹

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

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

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

¹ Hayat-e-Uthmani By Prof. Anwar-ul-Hasan-Sairkuty, P-92.
Maulana Ubaidullah Sindhi to form an organisation. Subsequently "Jamiyat-UI-Ansar" was formed in 1327 A.H. Allama Uthmani was in the forefront of the organisation which consisted a committee of eight members.

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

**Meeting of Jamiyat-UI-Ansar**

A meeting of Jamiyat-UI-Ansar was commenced from 11th to 13th Muharram 1328 A.H. for the reformation prevailed in the then education system. 27 members attended the meeting. Allama Shabbir Ahmed Uthmani, Sadra Mudarrith of Fathehpur Alia Madrasah of Delhi also attended the meeting. The meeting accepted few resolutions on the reformation of education system.
On the 8th Rabius-Sani 1328 A.H., another meeting of Jamiyat-UI-Ansar was held under the Chairmanship of Maulana Ashraf Ali Thanawi. 

In the meeting, Nabab Mohi Uddin, Justice - Bhopal State, Alhaj Sayeed Ahmed, Leautenent of the Nabab of Malerkutla were the pivot of the meeting. Many people including those who were awarded degree (Turban) for the success in course of studies on Hadith were also present in the meeting. Maulana Ubaidullah observes about this meeting:

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

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

Delhi to Deoband:

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

Regarding this, Anwarul Hasan remarks:¹

1. Hayat-e-Uthmani, P-94
(The magazine “Al-Qasim” was published for the first time from Darul Uloom, Deoband in the month of S'aban 1328 A.H. (1911 AD). The historical Turban offering ceremony was convecated in the same year also. What was the solution excepting the bringing of Allama Shabbir Ahmed Uthmani (from Delhi to Deoband) for the cause of internal management? Apart from this, another factor compelling him to leave Delhi, was his wilforce, and his habit of non-flattery, which was not tolerated by the proprietor Matba-e-Mujtaba, Maulavi Abdul Ahad, the all of the Madrasah. In the Grievencing letter, Maulavi Abdul Ahad complained to Maulan Habibur Rahman that the letter had over estimated him (Uthmani) from the prevailing time and circumstances.)

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

Dabhil is a small place nearby the port of Surat. In 1326 A.H. Maulana Ahmed Hasan Samluki established a Madrasah at Dabhil named Talimuddin (تَلِيمَذُنِّ ), where two teachers were appointed. The classes of the Madrasah were started at first in the Mosque, but within a few days a large building was built for classes. In spite of this, a large Mosque, reading room, library, Hostels, Quarters for teachers and other Administrative buildings were constructed within a short period. In 1939 A.H. Maulana Ahmed Hasan, became the reactor of the Madrasah.

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

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

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

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

¹ Al-Anwar, By Abdur Rahman Kundu, Nadwatul Musannifin, P-198.
agitators from the Madrasah and directed the hostel in-charge to remain alert. But the expulsion of the students resented most of the students of the Madrasah which brought a unity among the students in the name of "lujnatul Ittehad" (الجنة الايجاد) with a view to fight unitedly to get their grievances fulfilled. The Madrasah authority declared the union illegal and against the interest of the Madrasah. The union gradually gathered more and more strength and fortunately it got the favour of some senior most teachers like Maulana Anwar Shah Kashmiri, Allama Shabbir Ahmed Uthmani, Maulana Azizur Rahman Uthmani and others. Maulana Kashmiri supporting the demands of the students, delivered two lecture in the Mosque of Darul Uloom, Deoband. During the time of Annual Examination, the students demanded the resignation of the hostel in-charge and started a great agitation. Their demands were posed to the countryman through the dailies. To calm the situation, the Governing Body of the Madrasah met at Thana Bavan instead of Deoband and discussed the problems. The meeting made certain changes in the internal management of the Madrasah. Though the situation was pacified to some extent, but it was not quite germ free. In such moment, in the month of Zilkad – 1345 A.H. Shah Anwar Kashmiri went to Kashmir and from there sent his resignation letter from the post of Sadrul Mudarrithin
Life And Works Of Allama Shabbir Ahmed Uthmani

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

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

Publication of Fath-ul-Mulhim:

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

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

In 1928 AD (1346 A.H) Allama Shabbir Ahmed Uthmani visited Hyderabad and applied for financial grant for printing and publishing "Fathhul-Mulhim Sahih Muslim" with the advice of higher officials of the Religious Affairs Ministry. Accordingly when the application reached to Nawab Mir. Uthman Ali Khan, the letter at once invited him personally and was very much pleased seeing the manuscripts, resulting the grant of Rs. 25,000.0 for publishing Fath- hul-Mulhim in five volumes. He also deputed a person with a monthly salary of Rs. 400/- for the works relating
his publications within a period of two(2) years. Unfortunately three
volume of Fath-hul-Mulhim were published & the rest of the volumes
remained in complete due to his illness & his active participation in the
politics.

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

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

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

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

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

1 Hayat-e-Uthmani, P-401
Academic institution of Dabhil

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

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

1. Al-Anwar, P-519
A remarkable incident:

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

\[ \text{وصل اتاك نبوى الحصم از تسور المعراب} \]

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

Hajrat David ( ﷺ) divided the time of week in various programme. One day for Judgement, one day for family affairs & one day for prayer. In the scheduled day of prayer he shut down doors of the room and watchman were engaged in the gates. One day, suddenly, his privacy was invaded by two men who had obtained access by climbing over a wall. David was frightened at the apparition. But they said: “we have come to seek the justice as king, we are brothers & we have a quarrel, which we wish you to decide.”
Regarding the interpretation of this verse, the former commentators described various stories whose are not suitable for a prophet like David.  

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

1. Al-Anwar, P.520, and Hayat-e-Uthmani P.40.
in his interpretation book of Holy Qur'an. He completed this valuable work on 9th Zilhajj, 1350 A.H and also continued his writing on Fath-hul-Mulhim in Dabhil.

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

1. 'Muskilatul Quran' (تماشکلات القرآن) (M. Yusuf Bannauri)
2. 'Nafhatul Ambar' (نفحة الامبر) by 'Maulana Yusuf Bannauri' (مولانا وصیف بناوری), Muhaddith of Jamia Islamiyah, Dab hil.
3. Islam & Mujjat (اسلام و معجات) by Allama Shabbir Ahmed Uthmani - Rabiul Awwal, 1928 AD

Death of Shah Anwar Kashmiri

Shah Anwar Kashmiri served in Jamia Islamiya Dab hil from 1928 AD (1346 -1351 A.H.) to 1932 AD as a Sadra Mudarrith. On account of ill health he returned to Deoband & passed away in Deoband on 29th May 1933 and was burried near the Darul Uloom Idgah, (Deoband). After his death, Allama Shabbir Ahmed Uthmani was upgraded as 1st Shaikhul Hadith of Jamia Islamia Dab hil. He began to teach Sahih Bukhari &
Muslim Sarif. The all-round activities of Jamia Islamia, Dabhill were in full swing under the guidance of the Shaikhul Hadith Allama Shabbir Ahmed Uthmani.

**Additional responsibility in Deoband**

After the departure of Shah Anwar Kashmiri & Allama Shabbir Uthmani with a group of teachers from Deoband, the governing body of the Madrasah appointed Maulana Sayyid Hussain Ahmed Madan as Shaikhul Hadith & Maulana Tayyib as Muhtamin (Rector). But in spite of this, the Governing Body of the Madrasah highly realised the absence of the great personality like Allama Shabbir Ahmed Uthmani. At that time a political conflict was going on between Allama Shabbir Ahmed Uthmani and the patron of Darul Uloom, Deoband, Maulana Ashraf Ali Thanawi. Few members of the Governing Body, specially, Hakim Maqsud Ali Khan of Haydrabad and Maulana Munajir Ahsan Gilani created pressure upon Allama Shabbir Ahmed Uthmani to accept the post of Sadra Muhtamim (Chief Rector) of Darul Uloom, Deoband. They also convinced the patron Maulana Ashraf Ali Thanawi to accept their proposal. Though few teachers of Darul Uloom, Deoband raised their voices against the proposal but the majority members of the governing body and the well wishers of the Madrasah became very much adament to bring Allama...
Shabbir Ahmed Uthmani was appointed an honorary Sadra-Muhtamim (Chief Rector) of Darul Uloom, Deoband in 1937 AD. Although he was appointed as a Sadra Muhtamim of Deoband but he did not cut off his connection with Jamia Islamia, Dabhilt from where he continued his duty of Sadra Muhtamim of Deoband. In the Ramzan vacation he used to come to his homeland and spent the whole vacation as a full time Sadra Muhtamim of Deoband.

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

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

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

1. Annual report of Darul 'Uloom, Deoband, 1354 A.H
Shabbir Ahmed Uthmani left Dabhil and engaged himself extremely for the progress and development of the Madrasah in 1361 A.H. Under his endeavour, a road was constructed from Madrasah to Deoband Railway Station. A movement of the Old Boys Association was started under his guidance. Another notable contribution of Allama Shabbir Ahmed Uthmani was the development of Urdu language. Sayyid Moniuddin, Principal, Awrongabad College, proposed to introduce Urdu as parallel language with Persian in Darul Uoom, Deoband at a meeting held in 1356 A.H. presided over by Allama Shabbir Ahmed Uthmani. The house accepted the proposal and as a result a resolution was passed to introduce Urdu and a few members were deputed to prepare the course & curriculum. Prof. Anwarul Hasan Sairkuti remarks "

1. Havat-e-Uthmani P-332
(If we deeply examine, we find the progress & development of Urdu is the question of national honour and dignity of the Muslims of this sub-continent, Not merely within the campus of Darul 'Uloom, but also in the whole of the sub-continent, the development of Urdu is most essential and a question of life & death of Muslim community.) With the direction of Allama Shabbir Ahmed Uthmani the introduction of Urdu in Darul 'Uloom, Deoband was made possible. )

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