



THE LIFE AND SCIENTIFIC ACTIVITY OF ANWARSHOH KASHMIRI WHO IS THE MUSLIM SCHOLAR AND JURIST OF THE XX CENTURY

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Annotation: *This article describes the life and scientific activity of Anwarshah Kashmiri, an Indian scholar of the twentieth century, and provides a scientific analysis of the content of his works.*

Keywords: *sheikhul mashayikh, hadith, fiqh, tafser, risala*

Anwar Shah Kashmiri was born on November 26, 1875 in Kashmir, India. His full name is Muhammad Anwar ibn Muazzam Shah ibn Shah Abdulkabir ibn Shah Abdulkhaliq ibn Shah Muhammad Akbar ibn Shah Muhammad Arif ibn Shah Haydar ibn Shah Haydar ibn Shah Ali ibn Shah Sheikh Abdullah ibn Sheikh Mas'ud Bazuri Kashmiri.

He is recognized by scholars as a "sheikhul mashayikh." His ancestors were from Baghdad, Iraq, and his great-grandfather, Sheikh Masood Bazuri, migrated to the Multan region of India.

Since Anwar Shah Kashmiri's ancestors were considered religious scholars, he received his early religious knowledge from his father as well as local scholars. After studying several books, in 1890 he continued his education at the Hazara School in Kashmir. He later studied at the Devband Society, where he graduated in 1895. After graduating, they lived in Delhi for a while and spread knowledge there. The Amiyaniya Madrasa, taught by Anwar Shah Kashmiri, is still very popular among scholars. A few years later, he returned to his homeland, Kashmir, where she founded a large scientific institution, "al-Fayzul om"⁵⁰. He set out on a pilgrimage in 1906 and stayed in Mecca for several months. After that, he traveled to Madinah and stayed there for a while. While in Madinah, he met Sheikh Husayn Jassir Taroblusi, the author of 'al-Risalat al-Hamidiyya' and 'al-Husun al-Hamidiyya', from whom he studied the science of hadith and obtained a teaching certificate. He also met with other scholars and had scientific discussions on important issues.

Anwar Shah also emphasized the use of libraries available in Kashmiri Medina. In particular, he spent most of his time reading rare books on tafsir and hadith in the libraries of Sheikhul Islam Arif Hikmat Husseini and Mahmudiya. Anwar Shah returned from his journey to Hijaz, perfecting his knowledge of tafsir and hadith. The scholar's teachers in Devband appoint him as a hadith teacher. There he taught "Sunani Termizi", "Sahihi Bukhari" collections. At the same time, for 13 years, he served as a

⁵⁰Fayzul Boriy, Muhammad Anwar shoh Kashmiriy, Nashriyot- dorul kutubil ilmiyya, hijriy 1426/milodiy 2005 yili, Bayrut, Liviya. P. 142.





"sheikh of hadith", a leader in this school. He soon became the greatest teacher of hadith in both Devband and India.

After resigning from this educational institution, he was engaged in teaching and writing books at the Surat School, 381 kilometers from the capital of India, Bombay.

In addition to educating his apprentices, the scholar, who enriched his knowledge, became the most advanced scholar of his time due to his mastery of narrating the sayings of the sect, quoting their arguments, hadith commentaries, and the works of previous scholars.

Anwar Shah focused on the harmonization of Kashmiri hadith and jurisprudence, and focused all his scientific work on the protection of the Hanafi school, to prove its superiority. Commenting on this, Abdulhay Laknavi notes that his lectures were of interest to many, and that many noble people grew up under the scholar and taught hadith and spread knowledge. Abdurahman Kundu noted that the muhaddith Anwarshah Kashmiri died in the month of Safar in 1932, and that many scholars and students attended his funeral.

The scholar's 3 children: Muhammad Azharshah, Muhammad Akbarshah, Muhammad Anzarshah are considered to be mature people in Islamic sciences. There are many notes on the virtues of the scholar by contemporary scholars and students. In particular, in the introduction to Muhammad Badr Alim Mirtohi's 'Hoshiyatus Sori and Fayzil Boriy', 'I read 137,000 books by Anwarshah Kashmiri. Suppose I don't care a bit if someone burns the Devband library to ashes. Because I have memorized all the books there.'

The memory of Anwar Shah Kashmiri was also very strong. When the scholar went on pilgrimage, he saw a rare copy of the book 'Nurul Izaah' written by the author with the author's signature, and asked the owner, 'Give me this book for a year. Until next year's pilgrimage, I will publish the book in Devband and return it to you', when the book owner refused, he asked permission to use it for one night and read and memorized the 500-page book, said also in the sources.

As for Anwar Shah Kashmiri's writings on Islamic knowledge, the scholar's legacy in this regard is incomparable⁵¹.

The scholar's books on hadith are as follows:

1. "Fayzul boriy ala sahihi Bukhari". This book is based on what Kashmiri wrote in his hadith lessons. Nevertheless, it is a large, four-volume commentary on Sahih Bukhari. So far, Sahih Bukhari's commentary has not been so extensive and enriched with new information. The greatness of Fayzul Bari can be seen in the fact that the scholar was more careful and profound in teaching and writing Sahih Bukhari than before. Sheikh Muhammad Badr, a student of the scholar, compiled this book into a book, commented on it, and it was published in India in 1357. Before writing this book, he read Sahih Bukhari 13 times from cover to cover. In writing this book, he has read

⁵¹ Tarojim, Sayyid Sulaymon An-nadaviy, 2012, dorul qolam. Damashq. P. 397.





more than 30 commentary books published in the Hijaz and Indian lands. In particular, he widely used "Fathul boriy", "Umdatul kori", "Irshodus soriy" and others.

These are the unique aspects of the book:

- a) The topics are fully specified;
- b) The evidence of the four sects fully embraced the tribes of the scholars and introduced them in subtle ways.
- c). He gave information that was not mentioned by another Shah of Sahih Bukhari, and in some places he simply quoted the words of the poets;
- d). The book deals with the solution of scientific problems and debates from the Arabic language, usul al-fiqh, direct fiqh, direct sciences;
- d). To express their views, correcting the scientific and critical statements made by other commentators on their misguidance.

2. "Al-Arf ash-Shazi min Jami'i Termezi". He also wrote this book in the course "Jami'i Termezi". It was written for himself by Sheikh Muhammad Jarrog, a scholar's student. It was then published for the Taliban, who were thirsty for Kashmiri knowledge. The book consists of 488 pages. This book describes the Hanafi arguments on various issues. At the same time, the arguments of other sects were also discussed objectively and fairly. It has many unique benefits and features. Indian scholars and teachers of the book, in particular, the teachers of hadith in the Jamiut al-Termizi, have a great role to play. Because this great book has opened closed doors for them and led them to the path of research, and is an important source in solving problematic, difficult places, in explaining the ways out. They drank from the deep sea of this spring, found their way with its rays, and found guidance on the paths of truth with its traveling stars⁵².

3. Spelling of "Sunani Abu Dawud". Only a fraction of this book has been published.

4. Spelling to Sahih Muslim.

5. "Hashiyatu Kashmiri ala Sunanii ibn Moja". This book was in the hands of Sheikh Sayyid Muhammad Idris for a long time. But now his whereabouts are unknown.

6. "Faslul khitaab fiy masalati ummil kitab". A 104-page medium-sized pamphlet on the recitation of the Fatiha by the Imam. In this work, the author has left very valuable information. In particular, it is noteworthy that he also quoted the sayings of other sects and compared and analyzed them.

7. "Khotimatul khitaab fiy fatihatil kitab". This book is written in Persian in the book above. When he was teaching at Devband Academy, he wrote the book in 1-2 days without referring to any book, and his sheikh Muhammad Hasan Devbandi, wrote a review praising him for his in-depth approach to the issue.

⁵² Hoshiyatu badrus soriy, muallif-Muhammad Badr Olim Miyrtahiy, Nashriyot - Dorul kutubil ilmiyya, 2013 yil, Bayrut Liviya. P. 47.





8. "Naylul farqadayn fiy raf'il yadayn." These books of Kashmiri are 145 pages. In the introduction to the book, the sheikh said: "This is a passage about raising both hands before the ruku', then, between the two prostrations, and after the two rak'ahs." He wrote that he called it "Naylul Farqadayn fi raf'il yadayn."

9. "Bastul yadayn linaylil firqadayn". In this book, the scholar tried to summarize and coordinate the narrations of the Imams of the sect that caused controversy on some issues.

10. "Kashfussatri an masalatil vitri".

11. "At-tasriyhu bima tavotara fiy nuzulil Messiah."

12. "Diniy zaruratlardan birini inkor qiluvchilarning kofirligi" This book of the scholar is unparalleled in its chapter. It discusses the foundations of faith and disbelief, the confusions that people often face, the issues of disbelieving a Muslim, and other scientific benefits. The play also mentions the right to disbelieve by denying one of the obligations of religion, correcting them, and reconsidering them. The subject of this work is the views of the predecessors⁵³. There is no gap in the subject, no blank side, no aspect that can be challenged in this chapter. Sheikh Anwar Shah raised this issue in order to unite his views on this important issue, to investigate so that there would be no contradictions among the scholars of the Ummah, and to discuss the scientific debate. The scholars, in turn, acted in accordance with the sheikh in this regard and praised the sheikh's unique treatise.

13. "Aqidatul islom fi haya Iysa kuzatib sallam".

14. "Tahiyatul Islam fi hayati Iysa kuzatib salom"

15. "Xotamun nabiiyin"(Fors tilida).

16. "Mirqotuttorim li hudusil olam".

17. "Zorbulxotim ala hudusil olam".

18. "Sahmul yobi fi kabidi".

19. "Kitobun fizzaabi an kurratil aynayn" (Fors tilida).

20. "Al-ithaf li mazhabil ahnaf".

21. "Xozainul asror".

22. "Iynas biityani Ilyas alayhissalam".

23. "Annurul faiz ala nazmil fariz".

There are also a number of manuscripts and pamphlets written by Sheikh Kashmiri on many problems of science, and we will suffice to name some of them:

1. "Risala fil hay'ati". He wrote this for some of his friends.

2. "Risala fiy masalatin minal handasati va ilmil maroya val manazir."

3. "Risala fiy is haqiqatil ilm."

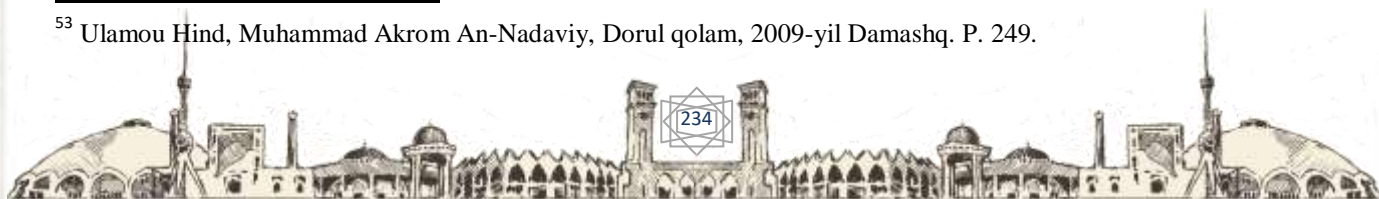
4. Risala fiy masalati "Ya sheikh Abdal Qadir shay'an lillah".

5. "Risala fiy masalatiz-zabiyhati lig'oyrillah."

6. "Risala fiy ilmil maoniy mimma istadrakahu alas-Sakkokiy val Khatib".

7. "Maqomatun adabiyatun ala nahji maqomatul haririyyai".

⁵³ Ulamou Hind, Muhammad Akrom An-Nadaviy, Dorul qolam, 2009-yil Damashq. P. 249.





8. Hawamish ala "Al-ashbah van-nazair" libni Nujaym".
9. "Risalatun fiy masalati solatil jumuati va ikhtilaful aimmati fiy shuruti adaiha".
10. "Havash ala havashiz-Zahidiyya ala sharhil Qutbiyyati".

Many rare, very important talxis books have been written by this great Alloma. In particular, they wrote commentaries on the scholar Abdul Hay Laknawi, the Hanafi evidence in Ibn Humam's Fath al-Qadir, and Daymiri's Hayat al-Haywan.

May Allaah be pleased with Him who is such a knowledgeable. May every student benefit from the unparalleled scientific legacy he has left behind.

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