



THE SEA OF SCIENCE OF THE 20TH CENTURY

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Received: 28 th July 2023	This article provides a short analysis of the life as well as activity of the I whopping scholar Muhammad Anvar Shah Kashmiriy. A great deal of deeds have been given the islamic scholar's, scientific activity, his educational institutions as well as his contribuition to the knowlidges of islam
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The great muhaddis, commentator, writer, Allama Muhammad Anvar Shah Kashmiri (1875–1933) [4:35] was an encyclopedist scholar. This scholar, whose services are valued not only for his country, but also for the entire Islamic world, has written many books in areas such as fiqh, kalam, hadith, and tafsir. This Allama, who is known by such names as "Mujaddid of the Century" and "Imam of the Century", wrote the "Six Sahih" books included in the "Sihhi Sitta", including the hadith books of our two great Muhaddith compatriots, Imam Bukhari and Imam Tirmizi - "Sahih Bukhari" and "Sunan Tirmizi". explained in detail. On the one hand, his commentaries are based on the Hanafi school of jurisprudence and the Maturidi doctrine, and on the other hand, they are distinguished from other commentary books by the fact that they impartially evaluate hadiths, do not discriminate between schools of thought, and respect other mujtahid scholars and their views.

Allama Kashmiri was a mature scholar of many subjects, such as the Qur'an and its sciences, tafsir, hadith and mustalahul hadith, sunnah and related sciences, fiqh and usul fiqh, aqeed and method of religion, Arabic language and literature, Persian language and its rules, intellectual sciences. Many people of knowledge and virtue have testified to this. For example, Sheikh, muhaddith Husayn Ahmad Madani said: "I met with the masters of knowledge and grace from countries such as Hijaz, Iraq, Syria, India, but I did not see anyone who was more exemplary of knowledge than Kashmiri in terms of intellectual and verbal sciences" [5:230]. It should be mentioned here that Husayn Ahmed Madani was born in 1297/1882. He received knowledge from Allama Mahmud Hasan and became a jurist under him. He moved to Madinah with his father and studied hadith, tafsir and fiqh for a long time. He was imprisoned with his mentor for his anti-British politics to liberate India. He was one of the rare individuals of his time with honesty and integrity. [1:115]. Muhammad Zahid Kawsari (d. 1952) assessed Kashmiri science as follows:

"There was no one like Kashmiri after Ibn Humam in finding the rare places in hadiths and revealing them" [2:26].

Zahid Kavsari writes again on page 166 of his "Tanibul Khatib" work:

"Allama, hibr (scholar), bahr (sea of knowledge) Anvar Shah Kashmiri."

NARRATION FROM THE HOLY QUR'AN. The Holy Qur'an was revealed to the Prophet, peace be upon him, and the Companions received it from him, and their followers and those after them continue to take this knowledge and pass it on to others. They read and memorized the verses of the Qur'an, pondered and thought about their meanings, interpreted them, and made judgments from the verses. So what was the fate of the Kashmiri from this science?

Anvar shah was fully blessed with the knowledge of the Qur'an. The acquisition of knowledge began with the Qur'an. He started reading the Qur'an at the age of five, and during the months of Ramadan he read it with deep thought and enthusiasm. He often stopped and pondered a verse to understand it, and sometimes he cried and thought in order to understand its meaning. In the end, he brought out "those hidden gems" from the sea of knowledge.

If he encountered any problem in understanding a verse, he would turn to the books of the scholars of the community who focused on solving such problems, if he found any satisfactory information from them, he would use his mind to find the answer, and if he did not find what he was looking for in the books, he would continue to think and search for evidence for a long time until he found the truth.

ALLAMA KASHMIRI'S WORDS ABOUT THE QUR'AN:

-"There is no doubt that no one can do justice to the Qur'an";

-"Tafsir is to explain and explain the text of the Qur'an without effort and without straining oneself. In it, the natural miraculousness of the text of the Qur'an will be preserved, and there will be a wide opportunity to explain the Word of Allah in accordance with its honor";

-"There are more difficult and problematic places in the Qur'an than in the hadiths. But the ummah has not yet done enough work on the difficult and contradictory parts of the Qur'an, as they have researched the hadiths in this regard. However, the Qur'an has more right to focus on such issues than the hadiths";

-"The Qur'an is not a book based on covering history and its events. Depending on the place, sometimes briefly, sometimes in detail, according to the wisdom and secrets known to God, sometimes he brings an event before. May bring another time later. There are specific features in the revelation of the Qur'an in this form that require deep thought and thought" [3:38].

Kashmiri also has a book called "Mushkilotu-l-Qur'an", which is dedicated to solving and explaining the difficult parts of the Qur'an. In this book, the Qur'anic subtle, precise issues, various rare information and truths are covered.

Allama Kashmiri spent most of his life studying and teaching hadith and related sciences. In addition to the "Six Sahih" books, there are the "Musnad" book by Dorimi, the "Musnad" book by Imam Ahmed Ibn Hanbal, the "Al-Muntaqa" book by Ibn Jarud, the "Mustadrak" book by Imam Hakim, the "Sunan" book by Daroqutni, the "Musanna" book by Ibn Abu Shayba, Haysami's "Majmau-z-Zawaid" book, Suyuti's "Jamiu-s-Saghir" book, Husomiddin Ali Muttaqi's "Kanzu-l-Ummal" and many texts and commentaries related to hadith science. He has read more than two hundred books related to Hadith commentary. He read more than thirty commentaries of Imam Bukhari's "Jami'u-s-sahih" book alone. Among them, Ibn Hajar's work "Faizul Bari" is preferable and he used it a lot. In some places, Ibn Hajar also refuted Asqalani [3:48].

Anvar Shah had a high level of knowledge in the hadith sciences, jarh and ta'dil. In the process of teaching, he studied the situation of the narrators in the hadith chain and explained it sufficiently to his students. We can see this from those who wrote "Faizul Bari".

THE SCIENCE OF AQIDAH. Scholars have been trying their best to preserve Islamic faith and to pass it on to the next Ummah in its purest state.

Anvar shah Kashmiri also took effective actions in preserving the Islamic faith. Along the way, he carefully studied the books of the Bible, the Torah and the Old Testament. Anvar Shah used to disprove Jewish and Christian monks by quoting arguments against them from their books.

KNOWLEDGE OF FIQH. In Kashmiri fiqh, he reached the level of mature mujtahid and jurist. As proof that he is adept at the science of jurisprudence, it can be cited that he read and studied many books of Imam Muhammad ibn Hasan Shaibani and Imam Tahawi. Bannuri remembers that his teacher Kashmiri said the following: "I read Tahawi's "Mukhtasar" twenty times, but my heart was not satisfied in some places" [3:86].

This is how he read as many lithographs and manuscripts as possible in India and Egypt. If the scholars in Kashmir could not find an answer to any of the fiqh issues, they would definitely come to Anvar Shah. This shows how important his words are in the science of jurisprudence. Anvar Shah says:

"In Kashmir, I gave full fatwa for three years to muftis and scholars on issues that are becoming controversial and problematic for them. During this period, I did not feel the need for a book" [3:86].

Kashmiri did not limit himself only to the books of the Hanafi sect, but also studied fiqh books of the Maliki, Shafi'i, and Hanbali sects with great interest and thoroughness. He praised Imam Shofei's intelligence and his book "Umm" a lot. In particular, he said:

"Every time I read the book "Al-Umm", I felt that Imam Shafi'i was the most intelligent of the Ummah" [2:62].

I can conclude any book except Al-Umm" [3:86].

Allama preferred the Hanafi madhhab, but he had high respect for the imams and mujtahids of other madhhabs and appreciated their aspirations. Calling on scholars to respect these scholars and know their worth, he said:

"All of them were imams, role models, leaders, and they have an example for us. Everyone has his own path" [3:96].

AWARENESS OF MENTAL KNOWLEDGE. Since mental knowledge is one of the sciences that help to understand these figurative sciences, the early scholars tried to study it. Kashmiri also worked hard to create these sciences and read many books related to logic, philosophy, and theology. Ibn Sina's "Shifa", "Salvation", "Taliqat", and "Al-Isharot" are among the books of philosophy he read. He also read books on logic and philosophy translated from English and French into Arabic and acquired modern information on this subject.

In addition, he read the works of early scholars who wrote books on intellectual knowledge - Fakhruddin Razi, Ghazali, Ibn Taymiyyah, Valiullah Dehlavi.

KNOWLEDGE OF ARABIC LANGUAGE AND LITERATURE. Anwar Shah was well versed in Kashmiri Arabic. There are many poems written by him with different relationships, and he even included some principles of jurisprudence in the poem. There is also a verse-poetry work about monotheism and the word. The dirges he wrote about his teachers have also been preserved.

Kashmiri wrote poetry without preparation. Once, they gathered together with a number of virtuous scholars in order to argue with the current of Qadiyanism. When the Qadiyani demanded that the debate be in Arabic, Kashmiri said: "We will do this debate in Arabic, not in prose, but in poetic style." [2:64].

Kashmiri inherited this poetic skill from his father and brother. Moreover, it is natural that the beautiful nature of Kashmir, such as its clean weather, rivers, mountains, and valleys, encourages children who grow up in this land to write poetry.

It can be said that Allama is the possessor of beautiful enlightenment and deep knowledge, first of all, because of the grace and mercy of God, and then because of his intelligence and the sharpness of his memorization ability. About the

sharpness of memorization, he says: "If I read a book quickly without aiming to cover everything, even the book I read in this form will remain in my memory for fifteen years" [3:26].

Contemporary scholars described Kashmiri as "a living library walking on Earth" and immediately turned to him when they were unable to solve any scientific problem.

Shaykh Shabir Ahmad Usmani ibn Fazlur Rahman Usmani (1305/1885-1369/1949) says: "I had a hard time understanding one thing that was said about Dawud, peace be upon him, even for fifteen days while editing the book "Favaido-t-tanzili-l-aziz". I didn't know what to do, I couldn't find a way. Finally, I went to Sheikh Anvar Shah. He was seriously ill. I explained my question and my situation to him, and Abu Abdullah Hakim advised me to read the narration of Ibn Abbas (r) quoted in his "Mustakhraj", maybe I will find a solution through that, my heart will find peace. I read that book and found a solution to the problems that were bothering me" [3:25].

In conclusion, it can be said that Anvar Shah Kashmiri lived in a period close to us and showed us a comprehensive example and a bright example of how to achieve knowledge and enlightenment, to follow it and to convey it to his people. Pakistan's national poet Muhammad Iqbal (d. 1938) was greatly influenced by Kashmiri and drew on his intellectual and philosophical views. After arguing with Muhammad Iqbal Allama on aqeed, philosophy and various issues, he evaluated his deep worldview and sharp scientific knowledge and said: "The Islamic world has not produced a scholar like Kashmiri in the last five hundred years" [6:129].

Scholars have many things to say about Alloma's academic level, memory, and intelligence, but we think that this is enough at this point. Anvar Shah Kashmiri was a great role model and role model for his contemporaries and future generations in learning, practicing and imparting knowledge.

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