

CONTRIBUTION OF ANZAR SHAH KASHMIRI TO HADITH AND ISLAMIC SCIENCES

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Abstrak: Makalah penelitian ini, telah mencoba menyoroti kontribusi Anzar Shah Kashmir terhadap hadis dan ilmu-ilmu keislaman. Penelitian ini berkonsentrasi pada salah satu tokoh terkemuka Darul Uloom Deoband yang mengabdikan seluruh hidupnya untuk pelayanan Al-Qur'an dan Hadits, dan merupakan seorang guru Hadits dan Tafsir serta sarjana ilmu-ilmu dari dua subjek paling otentik dalam studi dan penelitian Islam ini. Untuk menulis penelitian ini, saya membaca dan meneliti banyak artikel dalam bahasa Arab dan Inggris dan Urdu, dari berbagai penulis yang berbeda tentang Syekh Anzar Shah Kashmir untuk menyelesaikan makalah ini. Syekh Anzar Shah Kashmir adalah salah satu cendekiawan besar ilmu-ilmu Islam di India, yang melalui pengetahuannya yang luas tentang Hadis dan ilmu-ilmu Al-Quran, mentransmisikan informasi tersebut kepada para murid dan mahasiswa secara khusus, sementara melalui pidato dan pidato-pidatonya di depan umum, informasi tersebut ditransfer ke masyarakat umum secara luas.

Abstract: This research paper, has tried to highlight the contribution of Anzar Shah Kashmiri to hadith and Islamic sciences. The research concentrates on one of the prominent figures of Darul Uloom Deoband who devoted his entire life to the service of the Qur'an and Hadith, and was a teacher of Hadith and Tafsir as well as a scholar of the sciences of these two most authentic subjects in Islamic studies and research. To write this research, I read and researched many articles in Arabic and English and Urdu, from different authors about Sheikh Anzar Shah Kashmiri to complete this paper. Sheikh Anzar Shah Kashmiri was one of the great scholars of Islamic sciences in India, who through his vast knowledge of Hadith and Quranic sciences, transmitted the information to his disciples and students in particular, while through his public speeches and addresses, the information was transferred to the general public in general.

Keyword : Anzar Shah Kashmiri, Hadith, Tafsir, Darul Uloom Deoband, Islamic scholars in India

Introduction

After re-establishing their control, the British Empire began a programme of persecution against Indian Muslims because they feared and blamed the Muslims alone for the so called Mutiny of 1857. The strategy of British Empire continued harassment damaged Indian Muslim, creating a pervasive sense of hopelessness. In this bleak scenario, some farsighted Muslims rose up and made efforts to recover their self-esteem and preserve their Islamic identity. In the backdrop of all this, Darul-Uloom Deoband was founded in 1866 by Maulana Qasim Nanautavi (1833 – 1880AD) for traditional Islamic education. The curricula of Darul-Uloom Deoband is Dars-e Nizami that does not incorporate modern or Western education in its courses of study. Darul Uloom Deoband is one of the most prestigious Islamic institutions in Asia and it is playing a major role to establish and spread Islamic knowledge and studies in the Indian subcontinent. It continues to serve Islam and Muslims from its first day and has succeeded in planting the roots of Islam and the importance of its teachings in Indian society. Whosoever lives in the Indian subcontinent, in way or the other, returns to Darul Uloom Deoband for solutions to social and religious affairs according to Islamic cannon law.

Shaikh Maulana Anzar Shah Kashmiri Mas'oodi (1927-2008AD) was born at the town of Deoband, Uttar Pradesh, India, on 6 December 1927. His father Anwar Shah Kashmiri (1875 – 1933AD) was a scholar of Hadith.¹ He graduated from the Darul Uloom Deoband where he studied with Shaikh Izaz Ali Amrohi (1902 – 1955AD) and Shaikh Hussain Ahmed Madani (1879 – 1957AD).²

In 1982, Anzar Shah co-founded the Darul Uloom Waqf, Deoband. He established the Jamia Imam Anwar Shah in 1997. He was appointed the vice president of the Uttar Pradesh Congress in 2004. He received the Presidential Certificate of Honor in 2003 by the government of India for his contributions to the Arabic language and literature.³

Shaikh Maulana Anzar Shah, an authority of Hadith of Darul Uloom Waqf Deoband. Maulana Maulana Anzar Shah Kashmiri was one of the most prominent and respected Ulama of Deoband. He was the youngest son of Sheikh Maulana Anwar Shah Kashmiri. Maulana Anzar Shah Kashmiri was born in Deoband on 6 December 1927. His father, Maulana Anwar Shah Kashmiri was the world-renowned genius and scholar of Hadith and its sciences, whose profound knowledge, universal personality, and extraordinary power of memory were given as examples and who had been counted among rare great Islamic scholars of India. His ancestors were a prominent and respected family of scholars belonging to the lineage of the Prophet Muhammad (saws).⁴

¹ Noor Alam Khalil Amini, "Al-Alim Al Hindi Al-Marroof Bi Fadhilat Al Sheikh Anzar Shah Al-Kashmiri," *Majallah Al-Dai* 37, no. 7 (2008).

² Amini.

³ Muhammadullah Khalili, "Mawlana Anzar Shah Kashmiri: A Tribute to His Life and Services", (Ilmgate, 2010).

⁴ Khalili.

Education

Maulana Anzar Shah received his education at Deoband and benefited from the outstanding scholars and experts of Islamic sciences of his time. Shaikhul Adab Maulana Izaz Ali, known as 'Sheikh al- Adab', was his main teacher and patron who supervised his study and educational upbringing after his father left him an orphan at the age of 5 years. Shaikh Maulana Hussain Ahmad Madani (1879-1957), known as 'Sheikh al- Islam', was his second inspired person and teacher to whom he accredited much of his love, respect, and dedication.⁵ Sheikh Anzar was very close to noted teacher and Islamic scholar Sheikh Qari Muhammad Tayyib (1897-1982), former Vice Chancellor of Darul Uloom Deoband.

Sheikh Anzar Shah, was appointed as a teacher at Darul-Uloom Deoband in 1953AD, and since that time till 1980 AD, he taught every subject in Darul Uloom except philosophy. He taught Sahih al-Bukhari and the second part of Jami' al-Tirmidhi for four years continuously. At the same time, he worked as a chief proctor for student housing administration, similarly, he worked as deputy director of the educational council of Darul Uloom, later he was promoted to the position of director, as well as rector of Darul Uloom Deoband.⁶

Professional Life

On March 22, 1982, an internal controversy erupted in the administration of Darul Uloom, which took the shape of a big turmoil in the institution that lasted for two years from 1980 to 1982, that resulted to form a new administration which took control of the Darul Uloom. Consequently, an another Darul Uloom was established at a later stage under the name "Dar al-Ulum Waqf" in Deoband itself, and its educational system and academic activities were held in the Grand Mosque of Deoband in the heart of the town, Sheikh Anzar Shah was one of the pioneers and founders of this new Darul Uloom. He was active in generating funds and devoted himself to the financial needs of the Darul Uloom Waqf. Here he worked to mobilize the administrative apparatus and activate educational liabilities, appointed Sheikh al-Hadith, and taught Sahih al-Bukhari and Jami' al-Tirmidhi.⁷

He spent half a century of his life in the teaching and the service of religious studies and quenched the thirst of thousands of students of Islamic studies. Hadith and Tafsir

⁵ Abu Hamza, "Al-Sheikh Anzar Shah Al-Kashmiri: Nasha'tuh Wa Hayatuh," n.d., <https://ahqasmi.com/anzar-shah-kashmiri/>.

⁶ Noor Alam Khalil Amini, "Al-Alim Al Hindi Al-MarooF Bi Fadhilat Al Sheikh Anzar Shah Al-Kashmiri," *Majallah Al-Dai* 37, no. Darul Uloom Deoband (2008).

⁷ Noor Alam Khalil Amini, "Incredible Scholar, Orator and Muhaddith', , Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi," *Husn E- Tadbir* 1, no. 1 (2009): 56–58.

were his special subjects. Being the son of the noble personality Maulana Anwar Shah Kashmiri, his involvement in Islamic sciences and his service was inherited from his illustrious father, he started the chain of teaching and research from Darul Uloom Deoband itself.⁸

While delivering lectures in the class rooms, Maulana Anzar Shah used to make the students passionate by offering interesting points in diverse thought, when taught and supervised research and delivered speeches and sermons, this attribute used to make the students completely engrossed by choosing the form of charming interpretation and erudition.

Educational credentials

1. Certificate of Munshi matriculation in Persian from Punjab University
2. Certificate of Munshi intermediate in Persian from the University of Punjab
3. Certificate of Adeeb, in Urdu language from the University of Punjab
4. Graduation in Urdu from the University of Punjab
5. Certificate of Fadilah from Darul Uloom Deoband, UP
6. Diploma in Persian from Darul Uloom Deoband, UP⁹

Anzar Shah as Teacher of Generations:

Due to his academic skills and abilities, Maulana Anzar Shah was appointed as a teacher in Darul Uloom at the prime of his life just after completing his education at Darul Uloom Deoband. He spent the best 55 years of his life as a teacher of Hadith, Tafseer, Fiqh, and other Islamic sciences. He has the honor of teaching all important books of Dars-e-Nizami from beginning to end. For the last 30 years, he was Sheikh al-Hadith of DarulUloom Waqf Deoband. During these 55 years, he taught thousands of students and enlightened them with the light of knowledge, piety, righteousness, and morals he possessed. Due to his deep knowledge of Hadith and Tafseer, he was considered an authority on these sciences.¹⁰ Apart from his thousands of students, he left nearly two dozen books, mostly in Urdu on subjects of Tafseer, Hadith, biography, and ethics.

Anzar Shah al-Kashmiri resembled his father in some aspects - but not in all - in teaching hadith. He used to focus on thorough investigation, methodical study, and persuasive scrutiny, during his lectures, he would raise strange points that might not

⁸ Ahmad Khizar Shah, “Ek Tarikh Saz Shakhsyat’, , Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1 (2009): 89.

⁹ Noor Alam Khalil Amini, “Al-Alim Al Hindi Al-MarooF Bi Fadhilat Al Sheikh Anzar Shah Al-Kashmiri’,, Issued from Darul Uloom Deoband,” *Majallah Al-Dai* 37, no. 7 (2008).

¹⁰ Maulana M. Farouq Qasmi, “Ek Ahad Saz Shakhsyat’, , Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1, no. 1 (2009): 261.

have occurred to the minds of those who had been involved in hadith teaching for a long time, and his appreciation for this form was evident in his teaching of hadith. His great interest, his utmost care, and his availability in his study of narrations and knowledge, text and chain of transmission, words and meanings, connotations and signs; he became one of the prominent scholars of hadith and its sciences, and he became known to him, so was considered as one of the venerable individual scholar in India, proficient in teaching hadith in comparison to the totality of his merits.¹¹

His incredible image and personality overwhelmed the minds of his students and other audiences at large. His enthusiastic speech, and style of discharging knowledge and remarkable delivery, unique presentation, his resounding voice, rich material, and his comprehensive information on the subject, made everyone exhilarated. He was distinguished by his unique style, his own dialect, and some Urdu paragraphs that he had carved and made unique, to the point that a number of students were imitating his rhetorical style, which was characterized by those unique paragraphs with an excellent dialect.¹²

Oratory Skills:

He was well-known for his oratorical skills. He attracted a multitude of audiences in his speeches; His scholarly and public, speeches were marked with abundant knowledge, flow, and linguistic taste. Even his lengthy talk would not let the audience get bored, instead, whenever he finished his talk the audience wished Maulana would have never wind up his speech.¹³

Rather, Public speaking was his natural ability, and he did not acquire it through imitation. Yes, he had the forelocks of it by persevering it and consecutive practice and exercise throughout these long years extending over the period of his youth till his old age.¹⁴ He was a referred authenticate preacher and orator across countries: the Indian sub-continent in particular and the world in general. His attendance at a congregation was a guarantee of its 100% success, and on the contrary, his absence from it was a symbol of its failure or incomplete success.¹⁵ Throughout his professional life, which was

¹¹ Mufti M. sultan Qasmi, “‘Aah Manba’ Ilm Wa Amal Na Rahe”, Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1, no. 1 (2009): 253.

¹² Maulana Afroz Alam Qasmi, “‘Ilm Wa Fann Ke Shahanshah’”, Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1, no. 1 (2009): 251.

¹³ Muhammadullah Khalili, “*Mawlana Anzar Shah Kashmiri: A Tribute to His Life and Services*”, October 28 (Ilmgate, 2010).

¹⁴ Munawwar Hasan Kamal Qasmi, “‘Judagana Khidabat Ka Tajdar’”, Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1, no. 1 (2009): 196.

¹⁵ Sayed Zahid Husain, “‘Buland Paya Khatib Wa Adib’”, Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1, no. 1 (2009): 220.

full of achievements, he maintained the status of “an articulate and erudite orator.”¹⁶ Each in his own subject in which he was specialized - there is no parallel to it to a greater distance.

Fond of Urdu Literature:

Though, the word ‘literature’ sounds incompatible with a person who is absorbed in academic learning and pure Islamic teachings, Maulana Anzar Shah Kashmiri might be an exception. Not only did he have good taste in Urdu and Arabic literature, but also he enjoyed having a unique style in Urdu writing which can be described as ‘his own style of writing’. His colorful writings are full of gushing flow, a treasure of vocabulary, and tremendous appeal. His book ‘Naqsh-e-Dawam’ (biography of his late father) is an exemplary book of this kind where he dried away the last drop of ink in his pen.¹⁷

In addition to that, he was an able writer in Urdu, distinguished from others by his unique style that combined ease and smoothness, abundant beautiful words, graceful structures, and sentences, most of which were his own invention. He did not believe much and did not work in imitation or borrowing from others. Hence, his writings were fascinating and joyful and were enjoyed by the reader by tongue and mind, just as his impromptu speeches were enjoyed by the listener. Because it was new in form and content; His writings and compositions combined the humor of imagination, the splendor of weaving, the magic of statement and performance, and varied in topics and purposes. At the bottom of the article, we will present a list of his independent works and the books he translated from Arabic to Urdu.¹⁸

Publications:

- 1- Exegesis of the Holy Quran in Urdu as “Taqreer e- Shahi”.
- 2- Blessings of the Most Beautiful Names of Allah in Urdu.
- 3- “Al-Faiz al Jari”, in Arabic.
- 4- Translations of selected chapters of Al- Bukhari in Urdu and Arabic.
- 5- “Tafarrudaat Al- Kashmiri” in Urdu.
- 6- “Lala wa Gull” in Urdu (biographies of selected personalities)
- 7- “Naqsh e- Dawaam” in Urdu, biography of Sheikh Anwar Shah Kashmiri.
- 8- “Takkirah Al-I’zaz” in Urdu, biography of Sheikh Muhammad I’zaz Ali.

¹⁶ Noor Alam Khalil Amini, “Pase Marg Zinda”, *Idara Ilm Wa Adab, Deoband*, 2010.

¹⁷ Manza Imam, “And the Sun Set Forever”, , Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1, no. 1 (2009): 422–23.

¹⁸ Maulana Nadim Al-Wajidi, “Zindagi Jin Ke Tasawwur Se Jila Pati Thi”, , Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi,” *Husn E- Tadbir* 1, no. 1 (2009): 75–76.

- 9- "Khutbaat e- Kashmiri, in Urdu, a collection of his speeches.
- 10- Farogh e- Sahar in Urdu, a collection of his speeches.
- 11- Gull Afshani -e Guftar in Urdu, a collection of his speeches.
- 12- Firdaus e- Durood wa Salam in Urdu, a collection of famous supplications.
- 13- Rabbana, in Arabic and Urdu, a collection of supplications.¹⁹

Books he translated from Arabic and Persian to Urdu

- 1- Ta'lim al Muta'allim.
- 2- Tafsir of Ibn Kathir.
- 3- Tafsir of Madarak al-Tanzeel.
- 4- Tafsir of al-Tantawi.
- 5- Tafsir of Al-Jalalain.
- 6- Tafsir of Mazhari.
- 7- Key of Tafsir Al-Haqqani.
- 8- Takmil al Iman (from Persian to Urdu)
- 9- Kashf al Hajah (explanation of Ahadith).²⁰

His articles were published in many Urdu magazines and newspapers throughout the country, such as the Urdu magazine Al-Burhan, which was published in Delhi and was closed for years, the Urdu magazine Al-Furqan, which was published in Lucknow, the Al-Haram magazine, published in Meerut, and the weekly Sidq e- Jadid published in Lucknow and "Al-Jamiah" weekly published in Delhi, "Faran" the Urdu magazine published in "London", "Jung" the Urdu Daily published in "Pakistan", and "Nawai Waqt" the Urdu Daily published in "Pakistan" and "Siyast", the Urdu daily published in "Hyderabad", "Inqilab" the Urdu daily published in "Mumbai", "Qaumi Awaz" the daily newspaper published in Delhi, "Rashtriya Sahara" the daily newspaper published in Delhi, and "Turjuman e- Islam" published in "Banares", "Subh -e Kashmir" daily published in "Kashmir", and "Hindustan Express" daily published in Dehli, in addition to the monthly Urdu magazine "Muhaddith Asr", which he himself founded in 1997 and continues to publish from his own institution, "Jamia Imam Anwar" in Deoband.²¹

Apart from his own writings for different journals and magazines, he was the editor-in-chief of a number of Urdu magazines, including "Hadi," the monthly Urdu magazine that was issued in the period between 1955 AD and 1962 AD, the "Naqsh"

¹⁹ Noor Alam Khalil Amini, : "Al-Alim Al Hindi Al-Marroof Bi Fadhilat Al Sheikh Anzar Shah Al-Kashmiri", , Issued from Darul Uloom Deoband," *Majallah Al-Dai* 37, no. 7 (2008).

²⁰ Amini.

²¹ Manzar Imam, "And the Sun Set Forever", Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi," *Husn E- Tadbir* 1, no. 1 (2009): 422.

Urdu monthly magazine that was issued in the period between 1955 AD and 1960 AD, and “Yathrib,” the bimonthly Urdu magazine that was issued in the period between 1978 AD and 1983 AD.²²

With regard to his writings, it is worth noting that he was both quick to write and quick to dictate, which do not occur together for most writers, no matter how brilliant they are in their skills. He was a prolific writer in his subjects and excelled among the people. He used to dictate impromptu, and the words, meanings, or wording he wanted for his expressions did not differ from the meanings he was aiming to capture and transmit.

Political activism:

At the beginning of his career and as per his instinct he was never a politician, but in the last stages of his life he, for some reason, was drawn nearer to the political field. But, he never let his scholarly prestige of down and never soiled his sense of honor in the dirty corridor of politics. He was awarded with Presidential Award for his noble services to the nation in 2004 he was selected as the Vice President of Uttar Pradesh Congress.²³

He tried his skills in political activities also, which he saw as a way to serve the people and the country, especially the Indian Muslims, who wanted someone to hold their hand tactfully in the deep sea of thorny issues that it had been experiencing since the country’s independence. In the context of his political movements, Maulana Anzar Shah associated with “Jami’at Ulema al-Hind”, which had played the pioneering role in liberating India from British Colonialism. But he separated from it a few years after joining the Indian politics for some personal reasons that prompted him to disassociate. In his short stint of political activism with the “Jami’at Ulema al-Hind”, he remained loyal to the Congress Party, as the “Jami’at Ulama al-Hind” continued its support to the ideas of secularism and the policy of religious freedom of the Indian National Congress.²⁴

After some time he disagreed with the party and its policies, thus separated from it when he noticed the hypocrisy in dealing with the Muslim people and its duplicity in behavior towards Muslim issues. Nonetheless, his affiliation with the Congress Party remained unofficial in general. However, in this short period of association, he was officially chosen as its vice president for the state of Uttar Pradesh. He carried out intensive activities that benefited the Muslim community in India.

²² Imam.

²³ Noor Alam Khalil Amini, “Pase Marg Zinda”, *Idara Ilm Wa Adab, Deoband*, 2010.

²⁴ Manzar Imam, “And the Sun Set Forever”, , Edit. Maulana Ejaz Urfi Qasmi, All India Tanzeem Ulama e- Haq, New Delhi.,” *Husn E- Tadbir* 1, no. 1 (2009): 422.

Ethics and Behaviour:

He was tender and gentle by nature. He treated everyone with a smile. He was never seen frowned, no matter how disguised the situation. He was humble and did not condescend with any of his behavior, even over those younger than him, or in knowledge, or status. He was happy when meeting with everyone in a way that is rarely the kind of person he is happy with. Being a famous scholars.²⁵ He was hospitable and insisted on letting his guests eat whatever food was on the table. He was not satisfied with placing it on it and asking the guests to sit at it like others. He was elegantly dressed, beautiful in appearance, and clean. Elegance was one of the qualities for which he was known among school circles. He was a pleasant person, he used to hold a council after the evening prayer every day, where scholars and people would gather and spontaneous conversations would take place about every topic: religious, scholarly, literary, historical, social, political, and what concerned to Muslims in their public life. He listened to the audience and shared his interesting talk based on experience, study, and knowledge. He had a rich wealth of information, experiences, and awareness that enriched the wealth of everyone present at his gathering, aided by his intelligence and verbal ability.²⁶ One very important aspect of his life was his fatherly and kind behavior toward his youngsters and juniors. He respected remote relations and valued greatly the relatives of his father, teachers, and acquaintances. Maulana Anzar Shah was a noted Islam scholar of his time and he owned many unmatched qualities and traditions which have been buried with him in the grave.

Darul Uloom Controversy and Anzar Shah:

The dispute and controversy which appeared during 1980-1982 as a tussle to take control of Darul Uloom Deoband, eclipsed his personality since he turned a loser in the fight and his rivals led by late Maulana Asad Madani managed to overtake him and his group. Maulana Anzar Shah was one of the main players of this famous ill-fated tussle. Many of his contemporaries who are well aware of his academic skills are of the opinion that had Maulana been busied himself in academic engagements as per the instincts inherited from his great father he would have gone beyond his farther the destinations we find him. But, to much extent, his scholarly abilities and fervor were marred by an unfortunate series of events that took place during the tussle and which affected a great deal of his future life. Having lost Darul Uloom, he with the ousted Vice Chancellor, Sheikh Qari Muhammad Tayyib laid the foundation of Darul Uloom Waqf Deoband in 1982.²⁷ Maulana took an active part in evolving Darul Uloom Waqf and transforming it from a sapling into a full-grown encompassing tree. By virtue of his wide network of

²⁵ Muhammadullah Khalili, *"Mawlana Anzar Shah Kashmiri: A Tribute to His Life and Services"* (Ilmgate, 2010).

²⁶ Hamza, "Al-Sheikh Anzar Shah Al-Kashmiri: Nasha'tuh Wa Hayatuh."

contacts, he managed to collect extensive funds for Darul Uloom Waqf. Later, in 1997 he established his own educational institution namely Jamia Anwar at Deoband in the auspicious memory of his late father just beside Darul Uloom Waqf. Jamia Anwar is a unique type of madrasa where he started experiencing a mixed syllabus of Dars-e-Nizami with some modern subjects like English, computer, Hindi, and so on.²⁸

Passing away:

Sheikh Anzar Kashmiri was suffering from an ailment in the heart and kidney for some years and was under treatment at a Hospital of Delhi. He breathed his last on 26 April 2008 Saturday in the Indian capital of India. He was buried in Deoband beside his father in the presence of tens of thousands of his admirers and disciples. He is survived by his wife, six daughters, and a son Maulana Ahmad Khizar Shah, Rector of Jamia Anwar Deoband.²⁹

The demise of Maulana Kashmiri was widely condoled all across India especially and the world generally. In India, all important Muslim organizations and institutes like Darul Uloom Deoband, All India Muslim Personal Law Board, Jamiat Ulama-i-Hind, and Imarat Shariah of the State of Bihar, India, and others have expressed condolences at his demise. Many world figures and representatives of governments also conveyed their heartiest condolence messages to his family members.³⁰ They expressed their profound grief and sorrow over the demise of this religious scholar and sympathized with the bereaved family. Many termed his death a great loss to the whole Muslim community and said that his services to Muslims and the nation will be remembered for a long time to come.³¹

Conclusion:

By this study and research which has tried to ponder into the sources that treated the life and works of Anzar Shah Kashmiri, we reached to a conclusion, that Sheikh Anzar Shah Kashmiri is one of the great scholars of Islamic sciences in India, in the modern time and contemporary period, who, through his vast knowledge of Hadith and the sciences of Quran, transmitted the information to his disciples and students in particular, while through his public speeches and oratory, these information were

²⁷ Khalili, "Mawlana Anzar Shah Kashmiri: A Tribute to His Life and Services," 2010.

²⁸ Noor Alam Khalil Amini, "Al-Alim Al Hindi Al-Marroof Bi Fadhilat Al Sheikh Anzar Shah Al-Kashmiri", , Issued from Darul Uloom Deoband," *Majallah Al-Dai* 37, no. 7 (2008).

²⁹ Amini.

³⁰ Muhammadullah Khalili, "Mawlana Anzar Shah Kashmiri: A Tribute to His Life and Services" (Ilmgate, n.d.).

³¹ Abu Hamza, "'Hamza, Abu: 'Al-Sheikh Anzar Shah Al-Kashmiri: Nasha'tuh Wa Hayatuh,'" n.d., <https://ahqasmi.com/anzar-shah-kashmiri/>.

transferred to common people in general. At the same time, his writings in three languages; Urdu, Arabic and Persian played a pivotal role to reform and educate the Muslim society in India.

To write this study, I read and researched many articles in Arabic and English and Urdu, of different writers in which his treatment of social, educational, cultural and political issues were made and by these writings he guided the society towards the true path of success in worldly affairs, similarly, I also surfed the Wikipedia and read a number of articles and essays on Sheikh Anzar Shah Kashmiri to complete this paper.

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