

The Global Role of Mawlana Muhammad Anwar Badakhshani in the Dissemination of Islamic Sciences and Knowledge

Dr. Abdulbari HAMIDI

Islamic Studies Department of the Shariah Faculty Kabul University, Kabul, AFGHANISTAN.

Corresponding Author: hamidi1.dr@gmail.com

ORCID

<https://orcid.org/0009-0007-0316-0121>



www.ijrah.com || Vol. 4 No. 5 (2024): September Issue

Date of Submission: 18-08-2024

Date of Acceptance: 05-09-2024

Date of Publication: 13-09-2024

ABSTRACT

This article aims to explain the intellectuals and elites of every era is essential for better utilizing their knowledge and experiences. Mawlana Muhammad Anwar Badakhshani, a contemporary scholar from Badakhshan Afghanistan, gained widespread recognition through his teaching, research, and extensive writings. He acquired Islamic sciences from renowned scholars in Afghanistan and Pakistan and trained thousands of capable students who contributed to society across the Islamic world. Mawlana Anwar's works exceed forty, with his translation and interpretation of the Holy Quran being among the most prominent. His proficiency in multiple languages, including Persian, Arabic, English, and Urdu, allowed him to author texts that were widely accessible. His scholarship spanned various fields, including Quranic exegesis, Hadith, jurisprudence, logic, philosophy, literature, and history. Mawlana Badakhshani's writings are distinguished by their simplicity, making complex subjects accessible to a broader audience. Notable works include "Tashil al-Mantiq" (Simplification of Logic) and "Tashil Usul al-Shashi" (Simplification of Usul al-Shashi). This article highlights the importance of recognizing and introducing Afghanistan's scholars, as understanding their contributions is crucial for shaping a brighter future. Mawlana Badakhshani's life journey, marked by perseverance and dedication, serves as a testament to the heights of knowledge that can be achieved through relentless effort.

Keywords- Mawlana Anwar Badakhshani, Islamic Scholar, Badakhshi, Afghanistan.

I. INTRODUCTION

There is no doubt that introducing the scholarly and intellectual figures of Afghanistan, especially in this tumultuous era when the enemies of our land and our religious and national values consistently seek to alienate the youth of this historically rich nation from their ancestors, is of great importance. Moving toward a bright future is impossible without studying and analyzing the history of our predecessors and drawing inspiration from their scholarly lives and practical struggles. Moreover, one of the rightful duties we owe to

the scholars and intellectuals of our land is to not only become familiar with their scientific, literary, historical, and cultural legacies but also to introduce these illustrious figures to others. These very figures, through their selfless sacrifices, have illuminated countless individuals and communities with the light of knowledge and wisdom. In this critical period of intellectual and cultural invasion, if we wish to benefit from the rich heritage of Islamic culture, we must introduce our scholarly and historical figures by writing academic articles, organizing national, regional, and international conferences, and thereby fulfill some of our obligations

to them while also benefiting current and future generations from their scientific and cultural contributions.

There is also no doubt that the ancient province of Badakhshan, like other historical regions such as Herat, Balkh, Bust, and Baghlan, has nurtured prominent intellectuals and scholars throughout history and continues to do so. One such contemporary figure is Mawlana Muhammad Anwar Badakhshani, who, with the authorship of more than forty books, including a translation of the Holy Quran at the forefront of his works, has affirmed Badakhshan's scholarly and cultural legacy. This article, after the introduction, consists of nine sections.

The first section reflects Mawlana Muhammad Anwar Badakhshani's global and transnational role in disseminating Quranic sciences and knowledge. The second section provides a brief biography of Mawlana. The third and fourth sections introduce his teachers, mentors, and his works and publications. The fifth and sixth sections briefly highlight Mawlana's expertise and some of his moral qualities. The seventh section presents praise and commendation from various scholars regarding Mawlana, and the article concludes with a comprehensive summary. Additionally, before the conclusion, some images of Mawlana are included to enhance familiarity.

It should be noted that two very credible sources were used in the preparation of this article. The first source is the biography prepared by Mawlana himself, which he composed in Arabic at the request of some of his friends and has been published on various reputable internet sites. The second source includes some of the prestigious foreign scientific journals, such as the research journal "Binaat", published monthly by the Binaat administration of Jamia Uloom Islamia in Binori Town, Karachi, where Mawlana spent nearly half of his valuable life teaching Hadith. Now, after this introduction, we proceed to the first section of the article, which discusses the global and transnational role of Mawlana Muhammad Anwar Badakhshani in disseminating Quranic sciences and knowledge.

II. THE GLOBAL AND TRANSNATIONAL ROLE OF MAWLANA MUHAMMAD ANWAR BADA KHSHANI IN DISSEMINATING QURANIC SCIENCES AND KNOWLEDGE

There is no doubt that the Holy Quran, a book of guidance and a profound remedy for all spiritual and social ills, remains intact and unaltered in its original form as it was revealed more than fourteen centuries ago. Muslims, by sincerely adhering to its teachings, can once again regain their lost honor and dignity and achieve great heights of progress in this era of decline.

Throughout history, significant efforts have been made in various periods to read, study, memorize, interpret, and disseminate the Quran's teachings. It is noteworthy that those who have devoted themselves to serving the Quran and spreading its message have been elevated by God to positions of great honor, as promised in the hadith: "Indeed, Allah raises some people by this Book and lowers others by it." (Al-Qushairi, 1974).

For instance, Shah Waliullah Dehlawi and his family from the Indian subcontinent are prime examples of individuals who made immense contributions to Quranic studies and translations, earning them high esteem and recognition across Asia for their scholarly and spiritual influence.

If this divine opportunity to serve the Quran was granted to Shah Waliullah Dehlawi (1180 AH) and other scholars like Mawlana Muhammad Shafi' Deobandi, the author of the renowned "Ma'ariful Quran", and his son Mawlana Muhammad Taqi Usmani, it was also bestowed upon a true son of Badakhshan, Mawlana Muhammad Anwar Badakhshani. Mawlana Badakhshani, a distinguished scholar at Jamia Uloom Islamia in Binori Town, Karachi, has made a significant mark in the Islamic world by authoring a Persian translation of the Quran and over forty other works in various religious and academic fields. (chaterali, 2017).

While numerous individuals have translated the Quran, Mawlana Badakhshani's translation holds a special distinction. Not only has it been widely accepted during his lifetime, but it has also garnered the attention of the King Fahd Complex for the Printing of the Holy Quran in Madinah, Saudi Arabia, one of the largest centers for Quranic publication globally. Based on the evaluation of Dr. Abdul Ghafoor Balochi and Professor Qareebullah Muti', Mawlana Badakhshani's translation was selected from among many Persian translations as a valuable and reliable work, leading to the printing and free distribution of hundreds of thousands of copies to Persian-speaking communities worldwide.

The selection of Mawlana Badakhshani's translation from among the works of hundreds of Persian-speaking scholars for global distribution is a significant honor not only for Mawlana himself but also for all Afghan scholars, particularly those from Badakhshan. It is important to note that this honor is not the result of one or two years of effort but the culmination of a long and arduous intellectual journey that began in the rugged mountains of Badakhshan and, after crossing the Hindu Kush and traversing various regions of Afghanistan and Pakistan, ended in the bustling port city of Karachi.

Another critical factor contributing to Mawlana Badakhshani's success is his mastery of all the necessary sciences for understanding the Quran, such as Quranic exegesis, Hadith, jurisprudence, literature, rhetoric, logic, and philosophy. Not only did he study these subjects under the most skilled teachers of his time, but he also taught them for nearly half a century and

authored one or more books in each discipline. His works are part of the curriculum in most religious schools in Pakistan, the United Kingdom, South Africa, and other countries. These accomplishments call for a deeper exploration of Maulana Badakhshani's scholarly life, which will be the focus of the second section of this article.

III. A BRIEF BIOGRAPHY OF MAULANA BADAKHSHANI

Maulana Badakhshani was born 75 years ago, in 1943 (1322 AH), in the maternal village of Zardio (Zarda), which was the home of his maternal uncles. He was then raised in his paternal village of Warduj, nurtured in the loving care of his honorable parents, who raised him with righteousness and steadfastness. He initially learned literacy and the basics of Persian from his parents. Subsequently, he studied the fundamentals of Arabic grammar and syntax, as well as other essential sciences, under the tutelage of his uncle, Maulvi Muhammad Sharif, who was one of the renowned scholars of the region. His uncle had graduated from Amīniya Madrasa in Delhi and was a direct student of Mufti Kifayatullah, the Grand Mufti of India.

Due to the fame of the scholars of Takhar Province at that time in the Arabic sciences, Maulana Badakhshani traveled to Takhar to study Arabic grammar, rhetoric, jurisprudence, interpretation, logic, and other subjects. He later returned to his uncle, Maulana Muhammad Sharif, to further his studies and learn the renowned texts such as "Mishkat al-Masabih" and "Mutawwal" from him.

In 1965, to further his education and elevate his scholarly level, he traveled to neighboring Pakistan. There, he studied the major rational and transmitted sciences, such as "Meebazi" and "Qazi Mubarak", and the interpretation of "Baydawi" from the famous teachers of Darul Uloom Anjuman Taleem al-Quran in Kohat. In 1966, he joined the renowned Darul Uloom Haqqaniyya in Akora Khattak, where he studied the core texts of interpretation, beliefs, and jurisprudence under the guidance of his mentor Mufti Muhammad Fareed and other esteemed teachers. He then traveled to the city of Swat to complete his studies in logic, philosophy, geometry, mathematics, and astronomy under the famous teachers of Darul Uloom Syedu Sharif and the renowned scholar Martung Babaji.

After completing his education in various disciplines, Maulana Badakhshani traveled to the port city of Karachi, where he studied the texts related to Hadith under the guidance of Sheikh al-Hadith Maulana Muhammad Yusuf Banuri, the renowned Hadith scholar of the time, and other distinguished scholars.

The scholars and intellectuals of Karachi, particularly Maulana Banuri, after recognizing Maulana Badakhshani's scholarly abilities, arranged for him to marry one of his daughters. After her death, Maulana Badakhshani married the daughter of the first principal

of Darul Uloom Karachi, Maulana Noor Ahmad, who was the grandson of the Grand Mufti of Pakistan, Maulana Muhammad Shafi.

A while later, Sheikh al-Hadith Maulana Saleemullah Khan selected Maulana Badakhshani to teach at Jamia Farooqia, but after two or three years, Maulana Yusuf Banuri recalled Maulana Badakhshani to Jamia Banuri Town to teach under his supervision. Since 1972, Maulana Badakhshani has been engaged in teaching and scholarly activities at the renowned institution of his mentor.

IV. TEACHERS AND MENTORS OF MAULANA ANWAR BADAKHSHANI

A. Teachers and Mentors from Afghanistan:

1. His uncle, Maulvi Muhammad Sharif Warduji Badakhshi
2. Maulvi Barat Muhammad Kivi Badakhshi
3. Damlā Shamsuddin Sarghilani Badakhshi
4. Maulvi Muhammad Yusuf Zardio Badakhshi
5. Maulvi Abdul Jalil Takhari (Namk Abadi)
6. Sheikh Muhammad Ismail Shafaqi Takhari Bukhari
7. Sheikh Muhammad Amin Mushtani Farukhari
8. Sheikh Khalilur Rahman Khusdi Farukhari (known as Abdul Khalil)
9. Maulvi Faiz Muhammad Takabi, teacher at Mohibullah Khan School in Khanabad
10. Sheikh Haji Muhammad Farghani, teacher at Khiyaban School in Kunduz
11. Maulvi Ajab Gul Takabi
12. Sheikh Alauddin (Gadri) Nahreini

B. Teachers and Mentors from Pakistan:

1. Sheikh Muhammad Yusuf Banuri, author of the famous book "Ma'arif al-Sunan", commentary on Sunan al-Tirmidhi
2. Sheikh Fazal Muhammad Swati
3. Sheikh Muhammad Idris al-Mirti
4. Sheikh Misbahullah Hazarwi
5. Sheikh Wali Hassan Tonki
6. Sheikh Badiuzzaman Kambalpuri
7. Sheikh Hamid Mirti
8. Sheikh Bahadur Khan Martungi Swati
9. Sheikh Abdul Majid Bazargoi Swati
10. Sheikh Kifayatullah Swati
11. Sheikh Abdullah Kohistani Swati
12. Sheikh Jan Alam Swati, logician
13. Sheikh Latafatur Rahman Swati
14. Sheikh Miyan Gul Dervish
15. Mufti Muhammad Yusuf Buner Swati
16. Mufti Muhammad Fareed Durobi
17. Sheikh Fazal Ilahi Durobi
18. Sheikh Abdul Ghaffar, head teacher at Anjuman Taleem al-Quran in Kohat
19. Sheikh Nematullah (Kohat)
20. Sheikh Ahmad Gul (Kohat)

21. Sheikh al-Quran Maulvi Ghulamullah Khan Rawalpindi
22. Sheikh Abdul Haleem Derawi

Thus, the total number of Maulana Badakhshani's teachers in Afghanistan and Pakistan reaches 34, most of whom were unparalleled in their respective fields. It is also worth mentioning that Maulana Badakhshani received certification and permission to narrate Hadith from several renowned Hadith scholars, such as Sheikh Abdul Fattah Abu Ghudda, a Syrian scholar considered one of the most respected scholars in the Islamic world, among other distinguished teachers.

V. WRITINGS AND WORKS OF MAULANA BADAQSHANI

A. *scientific Works in Arabic:*

1. "Taysir Usul al-Shashi" (Published)
2. "Taysir Usul al-Fiqh" (Published)
3. "Usul al-Fiqh lil-Mubtadi'in" (Published)
4. "Taysir al-Muhadhdhab" (Published)
5. "Tashil Sharh Nukhbat al-Fikr" (Published)
6. "Tafhim Musallam al-Hadith" (Published)
7. "Tashil Sharh al-Sirajiyya" (Published)
8. "Takhil Sharh al-Aqaid al-Tahawiyya" by Ibn Abi al-Izz Hanafi (Published)
9. "Tashil Mukhtasar al-Ma'ani" (Published)
10. "Tashil Sharh Mulla Jami" (Published)
11. "Tashil al-Dhariri" by Hamiduddin al-Dharir al-Nishaburi (Published)
12. "Tashil al-Qutbi" (Published)
13. "Tashil al-Mantiq" (Published)
14. "Al-Mantiq al-Manhaji" (Translation of "al-Sughra", "al-Kubra", and "al-Wasat" by al-Sayyid al-Sharif) (Published)
15. "Tariq al-Wusul ila Ulum al-Balagha" (Published)
16. Translation of "al-Fawz al-Kabir" into Arabic (Published)
17. "Taysir al-Haqaiq" (Prepared for publication)
18. Commentary on "Musallam al-Thubut" (Prepared for publication)
19. "Hidayat al-Mutahayyir fi Hayat al-Khidr" (Published)
20. Translation of "al-Mu'tamad fi al-Mu'taqad" by Fazlullah Turpushti (d. 661 AH) (Unpublished)

B. *Works in Persian:*

1. Translation of the Holy Quran into Persian (Published)
2. Commentary on the Holy Quran titled "Fath al-Rahim" (in approximately five volumes) (Unpublished)
3. Translation of "Ulum al-Quran" by Maulana Shams al-Haq al-Afghani (Published)
4. "Tashil Ma Labud Minhu" by Qazi Sanauallah Mazhari (Unpublished)
5. "Amuzgar Sirat" (Published)

6. "As-Sa'i al-Hathith fi Musallam al-Hadith" (Published) and translated into Pashto and Urdu
7. "Aqaid Asasi Islami" (Published)
8. Commentary on "al-Aqida al-Tahawiyya" (Published)
9. "Adl Islami ya Masawat Ishtiraki?" (Published)
10. "Islam wa Soshiyalizm" (Translation of "al-Islam wa al-Ishtirakiyya" by Sheikh Shams al-Haq al-Afghani from Urdu to Persian) (Published)
11. "Faisala Qawi Darbarae Intifa' az Gharwi" (Published)
12. "Qunoot Nazila" (Published)
13. "Aya Se Talaq Yekja Waqe Mishewad" (Published)
14. "Bist Rakat Taraweeh" (Published)
15. "Ainae Shah Nasir" (Published)
16. "Ainae Ismailia" (Unpublished)
17. "Yak Sad wa Yak Sawal. (Bainat, 1395).

VI. CONCLUSION

From this article, it can be concluded that introducing the scholarly figures and personalities of Afghanistan is of immense importance, particularly in this era fraught with turmoil and upheaval. In a time when adversaries of our land and our religious and national values employ various methods to divert us, especially our youth, from the paths of our ancestors and predecessors, it is crucial to study and examine the history of our forebears and draw inspiration from their scholarly and practical struggles. Furthermore, one of the rightful duties we owe to our scholars and intellectuals is not only to become familiar with their names and their academic, literary, historical, and cultural achievements but also to present their illustrious figures to others. These individuals, through their selfless dedication and sacrifice, have illuminated the path of knowledge and understanding for many individuals and communities. It is an undeniable and clear truth that any individual from among the scholars of the ummah who has devoted significant attention and effort to the service of the Quran and the dissemination of its teachings is granted by Allah a high status, in accordance with the prophetic promise: "Allah raises up some people through this book and lowers others by it." The success that, two centuries ago, befell the family of Shah Waliullah Dehlawi in the regions of India and Pakistan has now, in the present era, been granted to one of the true sons of Badakhshan and its shining star, Mawlana Muhammad Anwar Badakhshani, a distinguished teacher of both rational and transmitted sciences at the University of Islamic Sciences in Karachi. Through his translation of the Quran into Persian and numerous other works in both educational and non-educational fields, he has established himself as a prominent scholar in the field of Quranic translation and interpretation, and has placed Badakhshan on the map as a significant center of knowledge and culture. The extensive academic journeys of Mawlana

Badakhshani, from his ancestral homeland to the port city of Karachi, demonstrate that through perseverance, effort, patience, and sustained endurance, one can reach the highest peaks of knowledge and understanding. His prolific output, amounting to approximately 40 books and treatises—many of which are educational texts—reflects his dedication and ability to provide valuable resources for students, scholars, and other enthusiasts. A close examination of Mawlana Badakhshani's works reveals that he has mastered all areas of Islamic sciences and knowledge, encompassing not just one or two disciplines, but a wide range including Tafsir, Quranic sciences, Hadith, jurisprudence, theology, history,

literature, rhetoric, morphology, and syntax. In conclusion, I hope that the ancient land of Badakhshan will continue to nurture such remarkable figures in the future. I acknowledge that a single article or a few articles, written in a short span of time, and organizing one or two conferences cannot fully do justice to the scholars who have dedicated their entire lives to learning and serving knowledge. Nevertheless, I extend my gratitude to the Academy of Sciences of Afghanistan and the organizers of the Badakhshan Seminar for taking significant and valuable steps in this regard despite the challenging circumstances.

REFERENCES

[1] Quran
 [2] Bainat Academic Journal, (2022).
 [3] Al-Qushairi, Muslim ibn al-Hajjaj. (2007). *Sahih Muslim* (M. Khan, Trans.).Lahur: Dar-us-Salam Publications.
 [4] Darwazi, Mohammadullah, (2024). “Yādi az Mowlawī Muḥammad Anwar Badakhshānī raḥimahullāh”Daily Shahadat, Accessed on 9/4/2024 from <https://dailyshahadat.com/articles/7605>

[5] Fatih, Mohammad, (2024) “Mawlānā Muḥammad Anwar Badakhshānī, Lāl-e Darakhshān dar Masīr-e ‘Ilm wa Dānish” accessed on 1/4/2024 from <https://kalemaat.net/24320-2/>
 [6] Aabid, Abdulsalam, (2024). “Naqsh-e Jahānī Mawlānā Muḥammad Anwar Badakhshānī (raḥimahu Allāh)” accessed on 9/4/2024 from <https://abdulsalamabid.com>
 [7] Walizadah, Hasibullah, (2024) “ Mawlawi Muhammad Anwar Badakhshani: Sharḥ-e Nokteh-hā” accessed on 8/4/2024 from <https://revayatof.com/>

APPENDICES

At the end of this article, I would like to include a selection of photographs of Mawlana, along with several examples of published articles about him:

