

# Introduction Of Maulana Amir Hamza Nowshravi Shaheed And His Services In The Field Of Qur'an Interpretation A special study of his manuscript "The Exegetical Benefits of Maulana Sarfraz Khan Safdar"

Liaqat Ali Khan<sup>1</sup> , Dr. Gulzar Ali<sup>2</sup> , Dr. Muhammad Kamran<sup>3</sup>

<sup>1</sup>PhD Scholar, Department of Islamic Studies, Abdul Wali Khan University Mardan.

<sup>2</sup>Research Supervisor / Assistant Professor, Department of Islamic Studies, Abdul Wali Khan University, Mardan.

<sup>3</sup>Co-Supervisor/Lecturer, Department of Islamic Studies, Bacha Khan University, Charsadda.

## Summary

According to the teachings of the Prophet, "Scholars inherit the legacy of Prophets" until the Day of Resurrection. Therefore, it is imperative to cultivate a community of genuine scholars who will dedicate themselves to the reformation of beliefs, intellectual advancement of humanity, and the dissemination of the knowledge passed down by the Prophets. This entails expending all physical energies, as since Prophet Muhammad (peace be upon him) concluded the era of prophethood, the responsibility of preaching now rests upon righteous scholars. These scholars have profoundly served the Ummah of Muhammad by fulfilling their religious, societal, and national obligations with distinction, constituting a luminous and illustrious chapter in Islamic history.

Among the illustrious figures in this lineage of knowledge, action, asceticism, and piety stands Sheikh Al-Hadith Maulana Ameer Hamza Shaheed. Revered as a brilliant personality of his era, Maulana Shaheed held a unique position due to his exceptional knowledge, dedicated actions, and devout character. This paper meticulously explores his background and contributions, focusing on his manuscript titled "Maulana Sarfaraz Khan Safdar's Exegetical Merits." The paper is structured into two segments: the initial section presents an overview of Maulana Amir Hamza Shaheed, while the subsequent section conducts an in-depth introductory and analytical examination of his manuscript "Tafsir Fawad," authored by Maulana Sarfraz Khan Safdar.

The paper concludes by summarizing key findings, offering recommendations and suggestions, and presenting references in the form of endnotes.

**Keywords:** Maulana Ameer Hamza Shaheed, Exegesis Manuscript, Maulana Sarfraz Khan Safdar's Tafsir Benefits, Tafsir Services.

## Introduction

### Name and Personal detail:

Hazrat Maulana Ameer Hamza Shaheed bin Lal Bahadur bin Samudran Khan late. Hazrat Shaheed opened his eyes in a middle-class family

with Lal Bahadur Sahib in the suburban village of Nowshera District, Kanakhel, which is located near the shrine of the famous saint Bahadur Baba, Hazrat Bahadur Baba was the father of Hazrat Kaka Sahib. Maulana Shaheed's upbringing

during his childhood differed markedly from that of the other village children. While most youngsters were drawn to playful escapades, Maulana exhibited an aura of solemnity well beyond his years.

Maulana Shaheed's achieved his education from primary to college level from hometown Nowshera, However, his trajectory took a shift as he veered away from secular education towards a path of religious learning. This transition was catalyzed by a profound experience. One day, as Maulana recounted, he received a dream in which he was awakened and told, "Hamza, arise, for you shall become a distinguished scholar."

### **Scholastic Thirst:**

Responding to this divine calling, Maulana immediately rose from his sleep, performed two units of voluntary prayer, and embarked on a three-day journey with the Tablighi Jamaat. Despite an offer from his brother residing in Germany to pursue higher education and subsequently contribute to society, Maulana Shaheed chose a different course. He expressed his desire to serve people on the grounds of faith, leading him to decline the educational offer in favor of immersing himself in the teachings of Prophet Muhammad (peace be upon him).

The companionship of the Tablighi Jamaat played a pivotal role in drawing Maulana Shaheed towards this transformative journey<sup>1</sup>.

Following that, Maulana Shaheed enrolled at the Tablighi Center in Raiwind to pursue his quest for knowledge. Under the guidance of esteemed mentors like Maulana Sheikh Ehsan Sahib, Maulana Jamshed Sahib, and Maulana Sheikh Zahir Shah Sahib, the former Amir of Tablighi Jamaat, Maulana Shaheed delved into

foundational texts such as "Nahw" and "Farsi." His education continued at Madrasa Arabia Raiwind<sup>2</sup>.

Blessed by Allah with both intellectual acumen and an unwavering determination, Maulana Shaheed demonstrated an exceptional level of diligence that set him apart from his fellow students. His relentless work ethic and dedication became an inspiration for his peers and continue to be upheld by madrasa teachers as a standard of commitment.

His approach to life was pragmatic, viewing the world as a necessity while regarding knowledge as the ultimate objective. After completing his studies at Madrasa Arabia Raiwind, Maulana Shaheed's educational journey led him to Khairul Madaras Multan, a prominent institution renowned for the study of Hadith Sharif. Hazrat Shaheed made a profound impression on the teachers there, garnering their admiration and respect. His fervent dedication to academia quickly made him a recognizable figure among the learned faculty.

### **Daora-e-Hadith Completion:**

After successfully completing his studies in Hadith Sharif, Hazrat Shaheed embarked on another educational journey. Fueled by his insatiable thirst for knowledge, he found his way to Qazi Sahib's Madrasa Anwar Uloom Sher Anwar Bagh in Gujranwala. There, Hazrat Shaheed enrolled to further his education and underwent comprehensive training under the guidance of Qazi Hameedullah Jan Sahib.

During his time at Jamia Madaniya Lahore, Hazrat Shaheed immersed himself in the study of Tajweed, the proper pronunciation of the Quranic text.

<sup>1</sup>. Mufti Adil Hamza, Biography of Shaykh Al-Hadith Hazrat Maulana Amir Hamza Shaheed

(Nowshera Cantt: Hamza Academy Jamia Taqwa S.N.) pp: 8-9

<sup>2</sup>. Mufti Adil Hamza, Yad Raftgan Sheikh Hadith Hazrat Maulana Amir Hamza Shaheed, p:1

### **Daora-e-Tafsir:**

Throughout his journey in the field of Tafsir (Quranic exegesis), Hazrat Shaheed greatly benefited from the teachings of esteemed scholars. Notably, during his study tour of Tafsir, he received valuable insights from distinguished educators such as Maulana Sarfraz Khan Safdar and Sufi Abdul Hameed Swati at Madrasa Nusrat Uloom Ghanta Ghar in Gujranwala.

During his time studying under Maulana Sarfraz Khan Safdar, Hazrat Shaheed diligently documented significant points of Tafsir. These notes have been preserved in manuscript form to this day, standing as a testament to his dedication and the depth of his learning.

Induction in Jamia Haqqania Akora Khattak for further scholastic attainment:

During his time at Darul Uloom Haqqania, Hazrat Shaheed pursued a comprehensive curriculum and successfully graduated. His accomplishments were met with admiration, even from the notable Maulana Abdul Haq, who expressed great joy upon witnessing Hazrat Shaheed's achievements. Maulana Abdul Haq acknowledged the significance of Hazrat Shaheed's scholarship and remarked that the Khattak nation was fortunate to have been blessed with such a scholarly figure.

This recognition from his teachers underscores the profound impact of Hazrat Shaheed's dedication and learning on the scholarly community.

### **Beginning of Teaching Life:**

In 1988, Maulana Shaheed embarked on a year-long preaching journey. The subsequent year, in 1989, he heeded the guidance of his mentors and undertook a consistent teaching role at Jamia Masjid Taqwa in Nowshera Cantt. This educational commitment remained steadfast for an impressive 26-year period. Throughout these extensive years, he displayed unwavering dedication, never once missing a teaching session.

Maulana Shaheed's deep comprehension of grammar and syntax, along with his mastery of Sharh Mait Amil (grammatical analysis techniques), earned him widespread recognition throughout Khyber Pakhtunkhwa. Diligently, he instructed Mishkut Sharif for 18 years. During his final five years of teaching, he initiated a Hadith study program. Under his guidance, the majority of lessons in this program were conducted. Notably, he championed brevity in his teaching style, ensuring that the core essence of the lessons was effectively communicated to his students.

As for Hazrat Maulana Shaheed's daily routine, it remained consistent over time. Much like during his student years, his eating and sleeping schedules remained fluid. This habit persisted until his later years. Consequently, a substantial portion of his time was devoted either to teaching or studying various books. He would often tell his students, "When you gaze into my grave after my passing, you will find me immersed in study." Throughout the year, Maulana Shaheed taught without pause, commencing after the Fajr prayer. Neither cold nor heat, health constraints, nor fluctuations in the number of students affected his teaching commitment. During the months of Ramadan and Sha'ban, he would complete the recitation of the Holy Quran twenty times—a practice that was normal for him. This routine would intensify during Ramadan, where most of his nights were spent in worship. Despite this, he would lead the Fajr prayer with unwavering vigor, strength, and freshness.

Hazrat Maulana Shaheed's usual times:

As previously mentioned, Maulana Shaheed's patterns of eating and sleeping, established during his student days, remained unchanged throughout his life. Consequently, the majority of his time was dedicated either to teaching or to the study of diverse books. During his teaching sessions, he often told his students, "After my passing, when you peer into my grave, you will discover me engrossed in scholarly pursuits."

Maulana Shaheed adhered to a rigorous schedule, teaching throughout the year—twelve months and thirty days each month—commencing right after the Fajr prayer. Regardless of weather conditions, be it cold or heat, his own health status, or variations in the number of students, his commitment to teaching remained unwavering. Notably, during the months of Ramadan and Sha'ban, he completed the recitation of the Holy Quran twenty times. This was a regular practice for him, and during Ramadan, he intensified his efforts even further. In this blessed month, he spent a considerable portion of his nights in devotion and worship. Remarkably, after the Fajr prayer, he would lead the congregation in the morning prayer with a spirit of strength, enthusiasm, and freshness.

#### **Manuscripts:**

During his studies, he has written a lot with great effort and dedication. This gem exists in a rare manuscript form, some of which are as follows:

1. Manuscript of Afaat-i Tafsir by Maulana Sarfaraz Khan Safdar
2. Summary of Surah Al-Qur'an and the link between verses and surahs (Arabic)
3. Facilitation of selected Urdu interpretations
4. Reflections on the Study of Arabic Commentaries (Two Volumes)
5. Manuscript Bukhari
6. Sahih Muslim manuscript
7. Jewel of Hadith
8. Manuscript Tirmidhi
9. Manuscript Abi Dawud
10. Manuscript Shamail
11. Manuscript Feminine
12. Friday sermons against the sermons of Hamza Shaheed
13. Manuscript of sermons of teachers of Jamia Arabia Raiwind Lahore

Apart from this, there are many such manuscripts which have not been named yet, all these manuscripts are forty years old.

incident:

When Maulana Shaheed was preparing for Hajj, his wife and children requested him to bring back blankets for them. He agreed to their request. However, upon his return from the blessed pilgrimage, he brought along boxes filled with books instead. This unexpected surprise left his family puzzled and intrigued. As they opened the boxes, they found books inside. Initially taken aback, they questioned him about this unusual choice.

In response, Maulana Shaheed explained that these books were his "blankets." He intended to wrap himself in the warmth of knowledge during the cold winter months, using them as his protection and comfort. These books were his companions on his journeys and within the city, symbolizing his profound passion for learning and his unwavering dedication to scholarly pursuits. His words reflected an extreme ardor and love for studying and acquiring knowledge.

In his dedicated pursuit of knowledge, Maulana Shaheed had a remarkable capacity to read multiple volumes of Bukhari's Arabic commentaries within a single month. Whenever he encountered a crucial topic, a debated issue, or conflicting opinions while studying, he would promptly note down the page numbers and volume references on a blank page at the beginning of the book.

His unparalleled dedication to collecting books was a testament to his fervent love for learning. The personal library he left behind is a treasure trove of countless scholarly volumes—a valuable legacy for future generations.

Throughout his life, three exceptional qualities stood out in Maulana Shaheed:

1. Unwavering trust and absolute faith in Allah Ta'ala
2. Deep-seated passion for studying
3. Profound abundance of knowledge and facts

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These remarkable attributes defined his extraordinary life and left an indelible impression on those who encountered him.

Testimony:

In the last two weeks of his life, Maulana Shaheed was observed engaging in profound repentance, both for himself and as an encouragement to his family members and students. He often expressed a sense of urgency in his soul during this period, without realizing that this inner feeling foreshadowed the imminent honor of martyrdom bestowed by Allah Almighty.

Tragically, on Friday, March 27, 2015, after the Maghrib prayer, Maulana Shaheed was brutally martyred by terrorists near the entrance of his own home. This heartbreaking event occurred when he was approximately 60 years old. In the face of this tragedy, the sentiment "We belong to Allah and to Him we return" resonated deeply.

Maulana Habib-ul-Haq, also known as Shiva Maulana Sahib and the Amir of Jumardan Tablighi Center, led the funeral prayer for Maulana Shaheed. His final resting place is in his hometown of Kanakhel Bahadur Baba, where he was laid to rest.

The loss of such a dedicated scholar and spiritual figure is indeed a great tragedy, but his memory lives on through his contributions to knowledge, education, and faith.

The protection of the manuscript "Maulana Sarfraz Khan Safdar's Exegetical Benefits"

After the martyrdom of Maulana Amir Hamza Shaheed, this manuscript is still preserved in a good condition with his son Mr. Mufti Muhammad Adil Sahib in Madrasa Taqwa Cantt District Nowshera.

Size of manuscript pages:

The pages of this manuscript are fifteen inches long and nine and a half inches wide.

Writing Area on Page:

The writing area on the pages of this manuscript is approximately fourteen and a half inches in length and nine inches in width.

Total number of pages of the manuscript

The total number of pages of this manuscript is 428.

Number of lines on a page

There are about twenty-seven lines on each page of this manuscript.

Number of words in a line

Each line of the manuscript contains about fifteen to eighteen words.

Because of writing, a famous saying is "Il-eam Sa'id-wal-Kataba Qayed", which means that knowledge is a prey and writing it is like catching it. brought

Manuscript Exegetical Benefits

In this manuscript, the following approach is adopted to collect the exegetical benefits:

1) Linkage between Surah's

In the manuscript, the beginning of almost every sura has a connection with the previous sura, for example:

A) Explaining the connection of Surat Al-Imran with Surat Al-Baqarah, he said:

"At the end of Surah Al-Baqara, it was "Fansurna aly al-Qum al-Kafirin", so there are two types of domination, linguistic and Safi, both of them are mentioned in this surah. In the fourth verse there is also a mention of Ghalba Badr."

B) Explaining the connection of Surah Al-Nisa with Surah Aal Imran, he said:

"There are two easy things to relate to this surah, literal connection and semantic connection.

1. Literally, the first Surah ended on Taqwa, and the next Surah begins on Taqwa.

2. The moral connection is that in that surah the matter was with the Jews and the hypocrites, and in this there is the matter with the family. In all

the interpretations, Hazrat Hawa (A.S.) was born from the left rib of Adam (A.S.).

C) Explaining the connection of Surah Al-An'am with Surah Al-Maida, he said:

"The simple connection is that the first Surah ended with Tawheed, and this Surah begins with Tawheed."

## 2) Morphological research

In the same way, in every verse, wherever it is necessary, the morphological research is described in it, for example:

A) Describing the research of the word Qur'an:

"The lexical and usage research of the word Qur'an is that the word Qur'an is a source and it is a law that the source is either based on the subject or based on the object, but here at this point it is the source based on the object.

The word Qur'an is derived from "Quran Yaqrin" (combining, collecting or binding), if the source comes from this chapter, it will mean "O Makroon Baazhum Bibaza" (i.e. collected surahs, verses and letters), the first and the last ones in it. The sciences of have been collected, or the word Qur'an is derived from "Qara Yaqr" and the weights of the abstract are auditory and not inferential. Its source is either Qira'a or Qara'a, in this case it will mean Muqroon, which means the most read book in the world, this book is the most read book in the world."<sup>3</sup>

B) In the same way, in response to a question, "Qulub" and "Absar" were mentioned together, why did "Sama" be mentioned singularly?"<sup>4</sup>

C) "Walaal talbiswa" If it comes from sam'a yasma' meaning wear, then it means to wear and

if it comes from zarab yazarib, then it means to wear something.

## 3) Syntactic research

Similarly, the syntactical research is also described, e.g.,

A) "فَأْتُوا بِسُورَةٍ", "بِسُورَةٍ" is for reduction in "فَأْتُوا بِسُورَةٍ قَصِيرَةٍ".

B) In response to a question, he says that "Nafs" is mentioned first, which is a singular feminine noun, and later, "Wala Hum Yunsaroon" is referred to as a plural pronoun. If it occurs in negation, then generalization is created in it, so because of this generalization, bring forward the plural form and pronoun. It means that there will be no self.<sup>5</sup>

C) Another question is that the pronoun "Tasur" refers to "Lon" because "Lon" is masculine? In response to, he says that "laon" is masculine but "ha" is added to the pronoun. Another example of this is that the word "jami" has acquired the meaning of the word "all" in Hasunt Jami'u Khasalih. research

## 4) Lexical Research

During exegesis, if lexical research is required, it is also stated, for example:

A) "Zalulul" is used for both the weight of the verb, it is equal to both masculine and feminine.

B) "Al-Ithm" Breaking the right of Allah Ta'ala is called "Ithm", "Al-Udwan" and breaking the rights of the servants is called "Al-Udwan".

C) Wali is a relative while Naseer can be both relative and non-relative, and Wali is one who

<sup>3</sup>.Commentary benefits of Maulana Sarfraz Khan Safdar (manuscript) by Maulana Ameer Hamza Shaheed Nowshravi, p.1

<sup>4</sup>.Commentary benefits of Maulana Sarfraz Khan Safdar (manuscript) by Maulana Ameer Hamza Shaheed Nowshravi, p.12

<sup>5</sup>Commentary benefits of Maulana Sarfraz Khan Safdar (manuscript) by Maulana Ameer Hamza Shaheed Nowshravi, p.15

helps verbally while Naseer is one who helps practically.

#### 5) Jurisprudential Research

Where a jurisprudential problem is mentioned, its jurisprudential research is also described, for example:

A) "So I was a patient among you" This means the patient who makes the decision to negate himself, that is, to leave the fast, and he understands this decision as between him and God, that he cannot fast. There are three conditions for abandoning the fast. Must have:

1. The doctor who prescribes Tur e Som should be a Muslim himself.
2. That doctor should fast and pray.
3. Be skilled and expert in your art, lest you become a doctor or a sage by collecting glasses from your father.

B) Describing the journey for the traveler, he says:

"أعلى سفر" The jurists have described the journey as forty-eight (48) miles one-way. Most of our elders are convinced of it. Maulana Abdul Shakoor Lakhnavi writes in his book 'Ilm-ul-Fiqh' that this journey is thirty-six (36) miles in terms of English miles and forty-eight (48) miles. ) is a Sharia mile which becomes less than English miles ie forty-five (45), forty-six (46) miles<sup>6</sup>.

C) There is disagreement about the Sunnahs in the state of travel. Imam Muhammad says that if there is an ongoing journey, read the morning Sunnahs and leave the rest of the Sunnahs.

#### Results Discussion

1. The reason for his shift from secular education to religious studies was narrated as follows: "One day, while I was asleep, a voice in my dream said, 'Hey Hamza, wake up, and you shall become a great scholar.'"
2. Madrasah Arabia Raiwind didn't have a designated place for Hazrat Shaheed to dine and rest; he would consume what was necessary and find a spot to rest whenever fatigue set in.
3. In a remarkably brief span of just one month, he managed to read through voluminous Arabic commentaries of works like Bukhari.
4. Allah Ta'ala had endowed him with proficiency in exegesis, a deep understanding of Hadith, and impeccable writing skills.
5. He diligently toiled alongside his students in the realm of grammar and syntax, resulting in their ability to fluently read texts in front of their teachers when they attended other madrasas.

#### Acknowledgement

I am immensely thankful to the Lord of Majesty, whose boundless blessings and favors are showered upon us. He has granted us the exalted status of being the most superior of creatures, endowing us with intellect and consciousness as a tremendous blessing. Following this, let endless salutations and peace be upon the illustrious leader, Sardar of both worlds, Prophet Muhammad (peace be upon him), through whom humanity was granted the opportunity to perceive the divine knowledge, and whose exemplary

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<sup>6</sup>Commentary benefits of Maulana Sarfraz Khan Safdar (manuscript) by Maulana Ameer Hamza Shaheed Nowshravi, p.50

conduct holds the key to success in this world and the hereafter.

Subsequently, I express my gratitude to those resolute scholars and eloquent speakers of the Islamic community, who devoted their entire lives to the revival of Islam, tirelessly sacrificing their years for this noble cause, despite not receiving any recognition for their efforts in promoting the teachings of Islam.

I am grateful to my parents, whose unwavering dedication, genuine love, excellent upbringing, and prayers enabled me to take strides on the path of knowledge. I especially extend my gratitude to Abdul Wali Khan University Mardan, where my educational journey began. Thanks are due to those who initiated the Islamic Studies program at the postgraduate level and provided a fantastic opportunity for Islamic science enthusiasts to explore contemporary Islamic knowledge.

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