

IN DEFENCE OF THE SUNNI CREED AND MANHAJ

*al-Allamah
ash-Shaikh
Abdul Jabbar Amrpuri*

[Rahimahullah]

[1277H - 1344H]

Compiled, Translated and Annotated

Abu Hibbaan & Abu Khuzaimah Ansaari

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-ALLAMAH ASH-SHAIKH ABDUL JABBAR AMRPURI [1277H-1344H]

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PUBLISHERS FOREWORD

This Biography was originally compiled by Shaikh Abdul Jabbar's grandson, the great Allamah and Hadith Master from the sub continent, Shaikh Abdul Ghaffr Hasan Rehmani [1428H]. We first translated it in 1997ce and it remained dormant, until now with the aid of Allah it is being presented to the readers.

The original biography appeared in the compilation of articles and treatises in defence of the authenticity and authority of hadith, it was indeed awe-inspiring. Reliaging the tremendous benefit of the treatise (approximately 350 pages) we began translating it and insha'Allah in due course snippets will be uploaded to the website.

As mentioned Allamah Abdul Ghafar Hasan Rehmani was the main contributor to the aforementioned book titled, '*Azmat Hadith*' Edn. 1st, 1409H/1989 ed. Shaikh Abdul Ghafar Hasan Rehmani, Dar ul-Ilm, Islamabad, Pakistan). This has been recently reprinted in 1436H. Shaikh Abdul Ghafar Hasan Rehmani compiled a brief biography of Shaikh Abdul Jabbar Amrपुरi and from reading it it seems evident it was written from memory.

In 2010ce, Shaikh Abdul Ghafar Hasan Rehmani's two sons, Shaikh Suhaib Hasan and Shaikh Suhail Hasan published a detailed biography of their father, the Allamah. In this Biography they also included the same biography of Shaikh

Abdul Jabbar from Azmat Hadith with some additions and further clarifications.

Utilising the above as well the 1st Edition of Tarajim Ulama Hadith Hind 1938ce and Nuzahatul Khawatir of Mawlana Abdul Hay al-Hasani as well as other notes from 1997ce we have collated what follows of the Allamahs biography. Without having full access to some other notes we initially made that are now in storage, we decided it was time to share this biography and in due course any updates will be added later.

This is an E-Book publication, it can be downloaded in PDF format or alternatively read online.

The two weak slaves of Allah in needs of their Lords Mercy and the Dua of the believers.

Abu Khuzaimah Imran Masoom Ansaari
Abu Hibban Kamran Malik

Ramadhan 1436H / July 2015ce

SALAFI RESEARCH INSTITUTE 2015

al-Allamah ash-Shaikh

Abdul Jabbar Amrpuri

[1277H -1344H]

He is ash-Shaikh al-Fazil Abdul Jabbar Amrpuri, the Muhadith Kabir. His lineage is Abdul Jabbar bin ash-Shaikh Munshi Badr ud din bin Muhammad Afzal bin Abdullah bin Muhammad Akram. He was born in Jamada ul-Akhira in the year 1277H in Amrpur, a town near Muzafarnagar, Uttar Pradesh, India. (See also Nuzatul Khawatir (8/217 no.203, of Mawlana Abdul Hay al-Hasani, Edn. 2nd, 1402H / 1981ce, Da'iratul Ma'arif al-Uthmaniyyah, Hyderabad, India)

He had taqwa and was from amongst the well known Scholars. He was extremely intelligent and versatile in his knowledge. He was brave and bold and succinctly to the point. During the end of his life his eyesight became weak but yet he continued to teach and propagate the Quran and Sunnah.

He was a prolific orator and his speeches would captivate the audiences as well as being very effective. He reached 57 years of age when he died. (Tarajim Ulama Hadith Hind (1/165-166)

His Teachers

Qari Abdul A'la of Amritsar as well as other Scholars of Amritsar

Shaikh Ghulam Ali Qasuri

Shaikh Ibrahim Pani Pati

Shaikh Abdul Jabbar Amrpuri studied books of Nahw, Sarf, Balagha and some treatise on Mantaq with the latter three.

Shaikh Muhammad Mazhar Nanautvi

He studied Fiqh, Usul al-Fiqh and some books of Hadith with him.

Shaikh Ahmad Ali Saharanpuri

He studied Fiqh, Usul al-Fiqh and again some books of hadith with him.

Shaikh Faidh al-Hasan Saharanpuri

He studied, Arabic and the knowledge of Balagha

Shaikh Ahmad Hasan (or Hasan Ahmad)

He studied Philosophy and Mantaq with him.

Shaikh Nazir Hussain Muhadith Dehlavi

He studied for a very long time with Shaikh Nazir Hussain Dehlavi, he studied the books of Tafsir and Hadith for example Bukhari, Muslim, Nasai and Ibn Majah. He also obtained ijazah for hadith from him in the year 1297H. (Refer to Azmat Hadith (pg.10), Edn. 1st, 1409H/1989 ed. Shaikh Abdul Ghafar Hasan Rehmani, Dar ul-Ilm, Islamabad, Pakistan), Tarajim Ulama Hadith Hind (1/166), Edn. 1st, 1938 Delhi)

His Students

The Allamah and Muhaqiq, the orator Abdul Aziz Memoni

The great Alim and Muhadith, Shaikh Abdul Jabbar Khandiyalvi

His son and al-Allamah Hafidh Abdus Sattar Hasan Amrpuri

His Efforts in Dawah

He established a teaching institute called Madrassah Dar al-Huda in Delhi where he taught for a short while. He would have lessons on explanation of the Quran every day after Fajr and he would also read the translation of the Quran to the worshippers without fail.

He established a monthly journal called Dhiya as-Sunnah, which at its height was considered to be from amongst the most respectable and knowledge based journals. It was a journal that was at the forefront and led the defence of the Sunnah, propagating and making the teachings of the Quran and Sunnah widespread and readily available. It reprehended and refuted the misguidance of Mirza Ghulam Ahmad Qadiyani and the absurdities of Abdullah Chakrawali.

Primarily it refuted the ideas and dangerous thoughts of Moulvi Abdullah Chakralawi and his thoughts were that the Quran contains everything from the Principles of Islam down to the basic details hence there is no need for the Sunnah. Shaikh Abdul Jabbar refuted and rebuked this false and erroneous notion over a series of articles in this journal. These articles were well liked, received and appreciated amongst the religious communities across the sub-continent.

On the title page of the Journal it says

1) This journal is being published to rectify the affairs of the nation and expressing the truth with actions and it will be published on the first date of every Arabic month, InshaAllah

2) It will contain and will be based upon the benefits of virtues of Tawhid and the Sunnah, (reprimanding) the evil effects of Shirk and Innovations, answering the opponents of Islam, authentic biography of Messenger of Allah (SalAllahu Alayhi Wasallm) and the biographies of the Rightly Guided Khulafa of Islam, legal edicts to questions, research on issues of the din as well news from around the Islamic world.

The back of the journal would usually publish information and news from around the Islamic world. Once the journal published information about one of the first british reverts ie Abdullah William Quillam who was a journalist and barrister from Liverpool which could not be found in any English sources.

The journal continued to be published for approximately 3 years. It lasted for approximately 13 months from Dhul Qa'dah 1319H / February 1902 until Dhul Hujjah 1320H / March 1903. It then restarted in Muharram 1323H / March 1905 until 1324H / 1906, when it eventually stopped. Shaikh Abdul Jabbar's brother, Shaikh Dhiya ur-Rehman was in charge of the affairs of the journal from collating it, organising it as well as printing it from Kolkata.

The journal would publish articles and pieces on a wide range of subjects and sciences from illustrious authors and major Scholars. Such topics would include, The Islamic Khilafah, Issues of Children and Birth, The Sending of the Messenger of Allah (SalAllahu alayhi Wasallam), poetry, well known poets of the Arabic language, refutation of the Qadiyanis, Prophethood and Khilafah, opinions and decisions on issues, Language, the infallibility of the Prophet, the Prophets miracles, the virtues of the Arabic Language and its superiority, Days of sacrifice, Fatawa, the unlawfulness of mu'ta and tasawuf.

The following illustrious scholars and people of knowledge contributed articles

The Imam of the era Shaikh Abdur Rahman Mubarakpuri the author of Tuhfatul Ahwadhi

The major Scholar, Abdus Salam Mubarakpuri, the author of Siratul Bukhari.

Shaikh Ubaid ur-Rehman Amrpuri, the editor of the monthly journal Riyadh at-Tawhid

Shaikh Hafidh Abu Yahya Muhammad Shah Jahanpuri

Shaikh Abu Nu'man A'zamghari

Shaikh Dhiya ur-Rehman Amrpuri Shaikh Abdul Jabbar's brother

Shaikh Abdul Jabbar Amrpuri also established another monthly journal thereafter. Shaikh Suhail Hasan (The great grandson of Shaikh Abdul Jabbar Amrpuri) adds that Shaikh Abdul Jabbar also published a monthly journal on the 15th May 1893 corresponding to 28th Shawwal 1310H from Jabalpur which is in Madhya Pradesh, India.

It was called Tabligh and it was initially published on a monthly basis and then in January 1894 /Jumada ath-Thani 1311H it became a weekly Journal. Its chief was Haji Abdul Ghafur and Shaikh Abdul Jabbar Amrpuri was its editor.

It is not known how long the journal continued for. (Cited from Tarikh Sahafat Urdu (3/587) of Imdad Sabiri from Mawlana Abdul Ghafar Hasan, Hayat Wa Khidmat (pg.20) Compiled, Suhaib and Suhail Hasan, Edn. 1st, 2010, Maktabah Islamiyyah, Lahore, Pakistan)

His Writings and Works

He published numerous articles in the aforementioned journal (some of which have been translated and are due to be published on www.salafiri.com - InshaAllah)

His books include

1) *Samsam at-Tawhid Fi Radd at-Taqlid.*

This treatise a refutation of Taqlid and is 32 pages.

2) *Irshad as-Sa'ilin Ila Masa'il ath-Thalathin.*

This is a brief compilation of Fatawa which comprises answers to 30 issues of fiqh. It was first published in 1902 from Kolkata.

3) *Tazkir al-Ikhwān Fi Khutbah al-Jumu'ah Bi Kulli Lisan*

This treatise overwhelmingly proves the permissibility, in fact it obligates to recite the Jumu'ah Khutbah in Arabic and then translating into the language of the worshippers in order to advise and explain to them. It also answers the evidences of those who oppose this. It is 20 pages and was printed from Khadim as-Sunnah in Kolkata.

4) *Irshad al-Anam Bi Faridah al-Jumu'ah Fi Kulli Maqam*

This is an answer to a Hanafi scholar, Mawlana Nizam ud din Mufti's treatise titled '*Tanbiyyah al-Anam*' about the issue of the obligation of the Jumu'ah prayer and the obligation of reciting Fatihah behind the Imam. It is 30 pages and was printed in Lahore by Matba'a Siddiqi.

Shaikh Abdul Ghafar Hasan Rehmani titled the book as '*Irshad al-Anam Fi Faridah al-Fatihah Khalf al-Imam.*' In his short biography of his grandfather Shaikh Abdul Jabbar Amrpuri.

5) *Tabsarah al-Anam Bi Rad Mughlatat Siyanatul Anam*

The latter, Maulana Nizam ud din answered '*Irshad al-Anam*' of Shaikh Abdul Jabbar and titled it '*Siyantul Anam.*' This treatise ie '*Tabsarah al-Anam...*' is an answer to the aforementioned book. It is 112 pages and was printed in Banaras in the year 1318H by Sa'id al-Matab'a, the printing press of Shaikh Abul Qasim Saif Banarasi.

Shaikh Abdul Ghafar Hasan Rehmani titled this book as '*Tabsarah al-Anam Fi Faridah al-Jumu'ah Fi Kulli Maqam.*'

It is possible Shaikh Abdul Ghafar Rehmani titled the books based on the main content of the book or he might have mentioned them from memory and hence the slight variation. Thirdly the scribe of the book may have made a mistake in the titled due to them being very similar. We believe this is evident from his abbreviation of the first book, he mentions it just as '*Samsam at-Tawhid*' and not the full title.

It is also worthy to note here, Shaikh Abu Yahya Imam Khan Nawshaharwi also attributes these two books to Shaikh Abdul Jabbar as, 'Irshad al-Anam Fi Faridah al-Fatihah Khalf al-Imam.' And 'Tabsarah al-Anam Fi Faridah al-Jumu'ah Fi Kulli Maqam.' (Refer to his Tarajim Ulama Hadith Hind (1/166), Edn. 1st, 1938 Delhi)

6) *Nasihatul Ikhwan Fi Hijab an-Niswan*

A (modern day) revivalist of Lahore Sayyid Mumtaz Ali Lahori authored a book titled, 'Huquq an-Niswah' on the issue of the Hijab in which he went beyond bounds. Shaikh Abdul Jabbar refuted his ideas in this book 'Nasihatul Ikhwan.' It is 32 pages and was printed by Rauzbazar from Amritsar.

7) *al-Barahin al-Qat'iah Fi Rad al-Anwar as-Sati'ah.*

This is a refutation of the Bareilvi Sufi Abdus Sami on the issue of the innovation of Milad. The book is 32 pages and was published in 1323H / 1905, by Matba'a Iftikhar, Delhi. Shaikh Suhaib Hasan added beneficial notes, translated the Arabic and Farisi quotes, added further references and published them in the longstanding Birmingham monthly journal, Siratal Mustaqim. It has been recently reprinted with Shaikh Suhaib Hasan's work in 1430H / 2009 from Dar al-Khuld, Lahore and is approximately 80 pages.

We have these articles that were printed in the monthly Birmingham journal Siratal Mustaqim.

8) *Risalah Fi Inkar Majlis Mawlid Wal-Qiyam*

This is a refutation of the new innovation of Mawlid and the form it has taken. Mawlana Abdul Hay Hasani has mentioned this in Nuzahatul Khawatir (8/218 no.203)

It is possible the latter two books are the same and Mawlana Abdul Hayy Hasani was referring to the al-Barahin when he mentioned book number 8 ie the Risalah.

9) *Diwan*

Mawlana Abdul Hay Hasani has also mentioned this in Nuzahatul Khawatir (8/218 no.203). He cites some of the poetry Shaikh Abdul Jabbar Amrpuri recited at Nadwatul Ulama in 1318H (ibid)

10) *Kasauti*

This is a poem concerning holding on to the Kitab and Sunnah and a translation of some ayat and ahadith from the Quran and Hadith. It is 8 pages and was printed by Banjaleh, Lahore in 1292H.

Mawlana Abdul Hay al-Hasani says,

“He has some treatise on contentious issues and madhabs, some are on the reprehension of Majlis Mawlid, some are on the refutation of taqlid and some are on Arabic poetry.” (Nuzhatul Khawatir (8/218))

He was also an established poet and would read poems in 3 languages, namely Arabic, Urdu and Farisi. He would also publish them in the monthly journal *Dhiya as-Sunnah*. He once recited Arabic poetry at an annual conference of Dar al-Ulum Nadwatul Ulama which were highly appreciated. Some of these poems were preserved with Shaikh Abdul Ghafar Hasan Rehmani.

Death

This mountain of knowledge and taqwa reached 57 years of age breath his last in the month of Shawwal in 1334H / 1916ce.

He was buried near his illustrious and respected teacher, the Shaikh of Hadith, Allamah Sayyid Nazir Hussain Muhadith Dehlavi in the Shaidipura graveyard in Delhi.