

THE ROLE OF MUHAMMAD YUSUF BANURI IN THE DEVELOPMENT OF ISLAMIC SCIENCES

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Abstract.

This article talks about Muhammad Yusuf Banuri, who is considered to be a mature scientist in the Islamic World in the 20th century in such fields as hadith studies, Qur'an studies, and jurisprudence. In particular, it forms the basis for the scholar's life path, scientific activity, and mentions his teachers and written works. Also, brief information about the works written by him was given.

Key words.

Muhammad Yusuf Banuriy, "Maorif as-Sunan", "Dar al-Ulum Devband", "A'vaarif al-minan preamble Maorif as-Sunan", "Al-muqaddimat al-Banuriya", "History of the Dar al-Ulum Devband".

INTRODUCTION

In the twentieth century, many scholars made a great contribution to the development of world science in the Muslim history. In particular, during this period, many scholars from the Indian subcontinent established their own schools of hadithology, Qur'an, and other Islamic sciences. "Dar al-Ulum Devband" University is one of the leading knowledge classes in this regard. Great scholars such as Muhammad Qasim Nanutawi (1866, who founded the Devband Madrasa), Ashraf Ali Tahonavi, Anwar Shah Kashmiri, and Mahmud Hassan Devbandi left an unforgotten name in Islamic world. Actually, Muhammad Yusuf Banuri was one of the greatest scientists among them. He was a mature scholar of the time, including a perfect scholar fields such as hadithology, Qur'an studies, and jurisprudence. After all, many scholars of the Muslim world use his writings today. One of the most famous works of the scientist is "Maorif as-Sunan"(Sunani Termethi's Review).

MATERIALS AND METHODS

Today, many scientific studies and articles have been written on the life and work of Devband scholars. In particular, dozens of scientific studies wrote about Muhammad Yusuf Banuri and his writings, and the process is still on going. In a study written by Ismail Khan, Sardar Ahmed and Khalil Ahmed, "Sheikh Muhammad Yusuf al-Banuri and his impact on arabic Writing", the life and work of the alloma were covered in detail. In addition, Hakim al-Islam Hazrat Mavlono Muhammad Toyyib's "History of the Dar al-Ulum Devband" contains information about the scientists who worked in Dar al-Ulum Devband. The preamble to "Maorif as-Sunan" provides basic information about the scientist's scientific work. Methods of historicity, systemality, impartiality, and science were used in writing this article.

RESULTS AND DISCUSSION.

Sheikh Muhammad Yusuf Banuri was born in 1908 in the village of Mardon Province "Mahobat Obad". His great-grandfather Sayyid Adam was given a "Banur" ratio because he lived in the village. His full name is mentioned in the sources as follows: Sayyid Muhammad Yusuf Banuri ibn Muhammad Zakariya ibn Mir Muzzammil Shoh ibn Mir Ahmad Shoh ibn Mir Muso ibn G'ulom Habib ibn Rahmatulloh ibn Abdulahad ibn Hazrat Muhammad Avliyo ibn Sayyid Adam Banuri. His grandfather, Sayyid Mir Ahmad Shah, was one of the most famous sheikhs of Naqshbandiya, one of the leading men in science and piety [1.8].

Sheikh Muhammad Yusuf Banuri took his primary education from his father Sayyid Muhammad Zakaria and his uncle Fazl as-Samdani Banuri, then, in Kabul and Peshawar, from the famous scholars of his time, Muhammad Solih Qilg'avi and Sheikh Abdulkadir Lamqani, a judge in the Jalal Obad province court, learned a lot of science in various disciplines. From a young age he began to study all fields of science with sabotage, and his interest in science encouraged him to travel to the India. In 1926 he entered the University of "Dar al-Ulum Devband", here for two years he studied hadith, jurisprudence, and many other subjects in the hands of the great scholars of Devband. Among his teachers who taught him were the great scholars of the time, Alloma Anwar Shah Kashmiri, and Sheikh Shabir Ahmad Osmani. Banuri strove to master to gain deep knowledge of hadith science from these two great scientists. When his teachers Alloma Anwar Shah Kashmiri and Sheikh Shabir Ahmad Osmani decided to leave "Dar al-Ulum Devband" to teach at the Islamic University in Dobil, along with many students, Muhammad Yusuf Banuri also followed them [6.564]. In fact, he remained in the presence of Anwar Shah Kashmiri for many years due to his inquir-ing mind and intellect and capable to learn things quickly which made him distinguished among other students, and

received deep knowledge in many fields, including hadith studies, Quran studies, and jurisprudence. Muhammad Yusuf Banuri was considered a mature scholar not only in Islamic science but also he was occupied with literature and law. One day while he was at university, he wrote a letter in Arabic to his teacher, Anwar Shah Kashmiri, asking to take him to his service. His teacher, who read the letter, was amazed at his intelligence and quick wits. He asked Banuri who he had learned Arabic literature from. He said he had not learned Arabic from anyone. Then his teacher exhorted his letter and took him to his service, saying that he did not need to learn Arabic literature from anyone because of obtaining the language skills perfectly [4.19].

Although Muhammad Yusuf Banuri's native language was Pashtu, he wrote his works mainly in Arabic, and his works are distinguished by the ease and originality of his artistic style. So he tried not to stretch the sentence as much as possible in covering an issue, to use sentences that are easy to understand. What he said below is noteworthy. "For me, writing a book in Arabic is easier than Persian, writing in Persian is easier than Urdu, and writing in Urdu is easier than Pashtu". It is clear from his confession that he knew Arabic literary perfectly. Therefore, if he often wrote a pamphlet, he would send it directly to publication without checking his errors [1.42]. It should be noted that Muhammad Yusuf Banuri was a zealous man who devoted his entire life to the acquisition of knowledge and the giving of knowledge. He wrote many works the course of his scientific career, the most famous one is "Maorif as-Sunan commentary al-Jomi' at-Termithi", is known as "Maorif as-Sunan". This work is distinguished by its unique style in the comments written to "Sunani Termithi" in the twentieth century. The work consists of six volumes and was published in Karachi in 1968 in [4.20]. "Maorif as-Sunan" is recognized by many Islamic scholars. The scholar also wrote an introduction to many works, for instance, "A'vaarif al-minan preamble Maorif as-Sunan" is one of his most famous preamble. This work is about the basis of the great preamble Abu Isa at-Termithi who had greatly contributed to the expansion and intact descending of Islam to upcoming generation. The play also discusses the role and importance of jurisprudence in Islam.

In fact, Muhammad Yusuf Banuri spent most of his time with his teacher Sheikh Kashmiri, and wrote a pamphlet about his lifestyle, his scientific activities, called "Nafhatul anbar fi hayati imamul asr Sheikh Kashmiri". This work contains a great deal of information about the lineage, the mystery, the way of science, the words of his examples, and more about his activities. The work comprises of 346

pages long and was first published in Dehli in (1353)1932. A few years later, in 1969, it was published again in Karachi.

The scientific activity of Muhammad Yusuf Banuri is unique. Qozi Abdusalom, a friend of Banuri, wrote a letter asking him to identify the qibla and cover the issues with him in detail. In response to the letter, he wrote a detailed pamphlet on the detection of the qibla, calling it "Bag'yat al-aryab fi masaa'il al-qiblata va-l-mahariyb". It summarized the views of many jurisprudence scholars on the issue of qibla detection. This work was published in 1940 in Cairo. "Yatimatul bayaan fi shay'in min ulum al-Qur'an". Alloma wrote the euphoria work as an introduction to Anwar Shah Kashmiri's "Muskilotul Qur'an", which describes research on Qur'anic sciences.

Another popular work of the scholar is "Al-muqaddimat al-Banuriya", which contains forty-five preamble. Among them "Muqaddimatu fayzul boriy", "Muqaddimatu aqidatul islam", "Muqaddimatu Laami' ad-duroriy", "Muqaddimatu maqolaatul Kavsariy". In addition, Muhammad Yusuf Banuri wrote works like "Al-ustaz al-Mavdudiy va shay'un min hayatihi va afkaarih", "Al-kitab fassul xitaami fi mas'alatil fatiha xolfal imam", "Kitabul vitr" and etc [1.43].

Muhammad Yusuf Banuri, was also a great organizer as well as a great scientist, he opened a madrassa in 1954 in Karachi, "Alloma Banuri Town" district with his admission. Initially, about ten students were admitted to the Faculty of Islamic Sharia and started teaching them in an open field without classrooms. After that, he borrowed from his friends to provide students and pay teachers. Although Alloma experienced much more challenges in the early years, he patiently sought to expand the science classroom. In sequence, it was built rooms to study and accommodation to live for students. Later, under it, the University of "Jamiat al-ulum al-Islami" was founded, and several a three-story magnificent buildings were built, and primary and secondary schools were established under the university [3.120]. Today, the university has an international status, more than twelve thousand young people from Pakistan, India and Muslim countries around the world are educated[7].

Muhammad Yusuf Banuri was hospitalized with a heart attack in 1977 during a meeting of the Council of Muslims of Pakistan in Islamabad. He died on October 17, two days later. His body was sent to Karachi and buried in the university yard which was founded by himself.

CONCLUSION

In conclusion, it can be said that Muhammad Yusuf Banuri devoted his life to the studying or teaching science and its development. The following statement by the scientist is particularly remarkable: “I have spent my entire life in educational institutions either in purpose of learning as a student or teaching as a mudarris”[7]. The fact that Muhammad Yusuf Banuri was brought up in the learning atmosphere from his childhood and mastered all Islamic science, including the Qur’an, hadith, and jurisprudence, from the leading scholars of that time, led him to become a great scholar. He studied literary Arabic perfectly and wrote all his works in Arabic. He left rich and large scientific-literary legacy and therefore his works are held in high respect up to now for their easy understanding and light style.

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