

## *Academic and religious services of Maulana Saeed Ahmed Palan Puri*

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### **Abstract**

*Maulana Saeed Ahmed Palanpuri, born in Banas District, North Gujarat, was a prominent religious scholar, thinker, and writer. His life began on the farm, where, despite the personal hardships of his parents, he was interested in the pursuit of knowledge. His scholarly career led him to teach at various madrasas, and he has more than fifty publications on Qur'anic exegesis, Islamic jurisprudence, Sufism, and research on contemporary issues. His services have brought him to the world stage, and his commentary "Hidayat al-Qur'an" and other books are well known in the scholarly world, which relate the Quranic message to social occasions.*

***Key Words:*** *Qur'anic exegesis, hardships, Sufism, Palanpuri.*

Maulana Saeed Ahmad Palanpuri, was a well-known

religious scholar, thinker, and writer whose life and achievements earned him great local fame. He was born in Kalira, Banas district, North Gujarat, but began his life in the fields, where despite the support of his parents, his education fell short, and he was interested in the pursuit of knowledge from childhood.

## **Introduction**

Maulana Saeed Ahmad Palanpuri's scholarly career led him to study in various Madrasahs, such as Mazahir Uloom Saharanpur, from where he received a master's degree in Islamic Studies. His hard work and experience brought him to levels of world fame, and he devoted himself to the service of knowledge and education to the last degree.

## **Biography**

Date of birth of Maulana Saeed Ahmed Palan Puri is not secure; However, when you were one and a half, two and a half years old, your respected father had bought the land of Bharad (your current homeland), there is a deed of sale, and from this, father estimated your birth year to be 1940 .

According to 1360 A.H., he was born in Natha, Kalira District, Banas (North Gujarat), his parents named him only Ahmad, because he had an elder brother named Ahmad, who was alive but with his mother Majda. were not, so to remind him, his mother also named him Ahmed, Saeed Ahmed, he named himself Saeed Ahmed, when he entered Madrasah Mazahir Uloom Saharanpur, he wrote his name Saeed Ahmed. Tha, from that time you became known by this name ,Then this fame turned into world fame. When you were five or six years old, your father started your education while living in the fields of Jodh Bhar, but due to his late father's farming activities, he shifted to the field of agriculture. They couldn't pay enough, so they made you sit in the school of your native

Kalira. Works: Your works and compilations have been published till the answer, their number is fifty, and the books that have been revised, The number is 17. A detailed comment on all these works will come in the next chapter<sup>1</sup> .

He died on Tuesday, 19 May 2020, 25 Ramadan 1441 AH, and was buried in "Oshiora Muslim Cemetery" in Jogeshwari.

### **Teaching services**

He started his teaching from Darul Uloom Ashrafiyya Randhir (Surat), he taught there for about 9 years, in which he taught high art books and hadith books, and during this time he also worked on various magazines and articles. And when a madrasa position became vacant in Darul Uloom Deoband, he sent an application to teach there.<sup>2</sup>

### **Educational services at Darul Uloom Deoband**

Mufti Amin Palan Puri has made a year-wise list of all the teaching books and services of the said, below it is copied from his book.<sup>3</sup>

1393In 1394 AH: Muslim Al-Thawbut, Hidayah I, Salam Uloom, Hidayah Saidiyya, Jalalin Sharif half-first with Al-Fawz Al-Kabeer, Mullahsan.

In 94-95 AH, Muslim al-Thawbut, Sharh Aqeed Jalali, Mullahsan, Jalaleen Sharif half-second with al-Fawz al-Kabeer.

In 95-96 A.H. Masamrah, Diwan Mutanbi, Maybazi Tafsir Baizawi parah 21 to 25-

In 96-97 AH, Diwan al-Mutanbi, Tafsir Baizawi parah 26-30, Mullah Hasan, Mishkwa Sharif (temporary).

In 97-98 AH Mishkwat Sharif Vol. 2 with Sharh Nakhbat al-Fikr, Husami (only) chapter on Al-Hassan) Mulla Hasan, Diwan Hamasa, Saba'a Ma'alqa, Hidayah Second Muta Imam Malik.

In 98-99 AH, Diwan Hamasa, Sabaa Maalqa, Baidawi Sharif, Surah Baqarah, Mishkwat Sharif Vol. 2 with Sharh Nakhbat al-Fikr Tafsir Mozahari parah 16 to 20, Mota Imam Malik, Siraji, Nasa'i Sharif.

From the above list, it became clear that Maulana Palan Puri was the owner of a strong academic ability and he filled his entire teaching life with various sciences and arts. He paid more attention to Hajjatullah al-Balaga. This is the reason, it is clearly seen in his writings, and especially he made a collection of quotations and wisdom from his commentary because of this mood. An abundant part of his works is his teaching. Amali Kahin, who later became a jeweler after Maulana's revision. Maulana was a firm madrasa, and knew how to present even the most difficult art in a simple and easy way.<sup>4</sup>

## Authoring services

Just as Maulana Palan Puri was the owner of the queen of speech, he was also the owner of the queen of writing. By looking at his works, a reader can easily feel that his works are very simple, full of common knowledge points, full of mysteries and wisdom and He is a treasure of knowledge and research. Below is a mention of his writings along with a brief summary of this writing:<sup>5</sup>

(1)Hidayat al-Qur'an:

This is a common understanding and the simplest interpretation of the Holy Quran, which consists of eight volumes. There is also a glossary and a necessary composition, and the special distinction of this commentary is the explanation of the interrelationship between the surahs, verses and the components of the verses .

(2)Al-Fawz-ul-Kabeer's modern interpretation :

Al-Fawz al-Kabeer fi Usul al-Tafseer is a very valuable book of Hazrat Shah Waliullah Sahib, Shah Sahib had translated it

in Persian language, then an Indian scholar had transferred it from Persian to Arabic, this ancient translation was included in the curriculum. But there were many flaws in the ancient interpretation, due to which the teachers had problems while teaching, Maulana modernized it and re-edited it .

(3)Al-Awn al-Kabeer:

This is the Arabic version of Al-Fawz-ul-Kabeer, first it was according to the ancient interpretation, now it has been adjusted according to the modern interpretation. In it, Maulana Imam Shah Wali Allah has presented the principles and interpretation of Minhaj in an easy-to-understand manner.

(4)Rahmatullah Al-Wasaa:

This is a comprehensive Urdu interpretation of Hazrat Shah Waliullah Muhaddith Dehlavi's famous work, Hujjatullah al-Balaga, the author has written a detailed commentary on it in five thick volumes under the name of Rahmatullah al-Wasaa, and the explanation of Hujjatullah al-Balaga has been done by Witr Jamani. The knowledge debt has been paid by all the people who have Wali Allah. When this rate was completed, the Muaqar Majlis Shura of Dar Uloom Deoband praised it and passed a proposal in this regard, the text of which is as follows:<sup>6</sup>

## **Propaganda and reformation services**

Maulana Palanpuri did not limit himself to academic and literary works, but also used to go on holidays for reformation and preaching works. Despite his academic, teaching and literary engagements, he continued to visit the country and abroad, and those who wanted to listen to religious matters. He was enthusiastic, he used to bless them with his blessings, the description of it is very long. In short, while doing the teaching of Darul Uloom Deoband with excellence and continuing his writing work, he completed the lessons in the middle year or the last year. He used to make short trips to the

country and abroad from time to time, and during the long holiday of Ramadan, sometimes he visited Britain, sometimes Canada, sometimes Africa, and sometimes America caused to give several speeches in a day, he used to inspire the fortunate audience to obey Allah and His Messenger (peace and blessings of Allah be upon him), fear God and worry about the Hereafter, sound belief and righteous deeds, very effectively with forbidden and negative words. He used to advise to stop in style. Your charming offerings, full of knowledge and wisdom, unanswerable and unparalleled speeches were listened to with great interest and enthusiasm by the public and the private alike, especially because of the distinctive understanding and wise style of presentation among the modern educated class. But they were popular, apparently there was no excitement in the speech, no structure of words and interpretations, no difficult speech, no oratorical speeches, but the speeches were so effective and fascinating that the audience became attentive and the scholars. They used to sleep.<sup>7</sup>

## **Other academic services**

In addition to the above services, Mahtamim Darul Uloom Deoband, who used to entrust the writing and speaking service to the above, performed it with excellence and quality, so he performed the service of facilitating and suspending the interpretation of Hazrat Shaykh Al-Hind's important book Ula Kamila. And in that volume of Fatawi Dar Uloom Deoband, which was compiled by Amin Palanpuri, he revised and corrected them..<sup>8</sup>

And when Majlis Shuri decided to start a series of lectures on various topics in Darul Uloom Deoband, then according to the order of Majlis Shuri every lecturer wrote his lectures and presented them to Hazrat Wala .Hazrat Wala advised some of the teachers to write again after seeing it. When the teachers

presented their lectures after writing again or thrice, Hazrat Wala made corrections and after the correction, each lecturer presented his lectures to the students. When the Majlis Shura passed the proposal to publish the lectures of each subject in book form, the lecturers who compiled their lectures in book form and presented them to Hazrat Wala were allowed to review them and publish them in book form. said Also, when Hazrat Maulana Abdul Khaliq Sahib Sambli Naib Mahtamim Darul Uloom Deoband and Raqim Al Haruf carefully studied some volumes of published Fatawi Darul Uloom Deoband and wrote appendices, Hazrat Wala saw them and made them publishable..<sup>9</sup>

## **Writing style and authorship characteristics**

By looking at Maulana's authorship and writing services, every reader can easily derive the following features:

- 1- Keep a close eye on educational psychology in textbooks
- 2- Facilitating closed textbooks in education
- 3- Writing style combined with wisdom and transfer
- 4- Keeping a moderate view in the hadith books
- 5- Taking care of contemporary applications by keeping a close eye on rational and simulation arguments in interpretation
- 6- Refining things in all works by keeping a simple and restrained style in front of them.<sup>10</sup>

## **Conclusion**

Maulana Saeed Ahmad Palanpuri, was a prominent religious scholar, thinker, and writer whose life and scholarly services earned him a prominent position in the religious and scholarly world. He was born in Kalira, Banas district, North Gujarat, and began his education in the fields. Even in spite of the low financial condition of his parents, he was interested in the pursuit of knowledge and studied in various Madrasahs.

In the academic biography of Maulana Saeed Ahmad Palan Puri, he worked hard to become a great religious scholar, and he wrote more than fifty works on various topics. His writings include Qur'anic exegesis, Islamic jurisprudence, Sufism, Islamic beliefs, and investigations into contemporary issues that deal with knowledge and religion.

His scholarly and religious services brought him to the best places in the academic world, and he continued to work hard to preserve his scholarly legacy. His commentary "Hidayat al-Qur'an" and other works are of scholarly quality, through which he relates the Qur'anic message to social occasions and contemporary issues.

Maulana Saeed Ahmad Palanpuri's life and academic and religious services are not only a model for him but also a lesson for him to convey religious teachings to the common people through contemporary theology and knowledge.

### **(Note & References )**

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- <sup>1</sup> - Hayyh Muslim, Kitab al-Ra'a'ah, Hadith No: 1445
- <sup>2</sup> -Commentary on Hidayat al-Qur'an, 4/139
- <sup>3</sup> - Hayat Saeed, pp. 27-29
- <sup>4</sup> -Commentary on Hidayat al-Qur'an, 4/139
- <sup>5</sup> -Commentary on Hidayat al-Qur'an, 2/75
- <sup>6</sup> -Hayat Saeed, pp. 87
- <sup>7</sup> -Hayat Saeed, pp. 65
- <sup>8</sup> -Commentary on Hidayat al-Qur'an, 2/75
- <sup>9</sup> -Commentary on Hidayat al-Qur'an, 2/75
- <sup>10</sup> - Hayyh Muslim, Kitab al-Ra'a'ah, Hadith No: 1445