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Hazrat Maulana Abdur Razzaq Kazi's
Religious, Academic, Literary and Social
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HAZRAT MAULANA ABDUR RAZZAQ KAZI'S RELIGIOUS, ACADEMIC, LITERARY AND SOCIAL SERVICES

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ABSTRACT

Maulana Abdur Razzaq Kazi's distinguished career as an Islamic scholar is a testament to his dedication to propagating religious teachings. This research provides a comprehensive account of his life and achievements through an examination of his educational background, professional pursuits, and contributions to Islamic services. Maulana Kazi's educational journey, spanning renowned institutions in Rohri, Khairpur Meers, Karachi, Pir Jhandu, Mirpur Mathelo, and Lahore, laid the groundwork for his future endeavors, cultivating a profound understanding of Islamic theology and scholarship. He devoted himself to teaching, publishing religious texts, establishing periodicals, and authoring books, disseminating Islamic knowledge and promoting a deeper understanding of the faith. His Sindhi translations of the Holy Quran, accompanied by a concise commentary, have had a profound impact on the Islamic intellectual tradition, providing a valuable resource for scholars and laymen alike. Through his tireless efforts, Maulana Kazi has made an indelible impact on Islamic scholarship, profoundly shaping religious thought and practice. This article seeks to illuminate Maulana Kazi's remarkable life and achievements, providing a nuanced understanding of Islamic scholars' contributions to shaping religious knowledge and practice. By examining his life and work, this study aims to contextualize the significance of Islamic scholarship in contemporary society, highlighting the enduring impact of Maulana Kazi's contributions on the Islamic intellectual tradition. Maulana Kazi's lasting impact clearly shows how dedication and scholarly work can greatly shape and advance religious thought and tradition.

Keywords: Maulana Abdur Razzaq Kazi, Islamic Scholarship, Religious Teachings, Community Development, Islamic Studies.

Allah Almighty is the creator and owner of this entire universe. All His creations are proof of His perfect craftsmanship. Human is a masterpiece of the work of Allah Almighty and is a respected and noble creature among all creatures. By describing his excellence, he was given the status of Ashraf al-Mukhlūqat. Man was sent on this earth to pass through the examination room for a certain period of time, so that man can decide whether to be Shaqi (شقي) or Saeed (سعيد) by living the limited and fixed time life of this world through the

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knowledge and intellect given to him. After the temporary life of this world, when the worldly life will be reckoned in the court of Allah Almighty, Allah says about it:

"يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيحٌ وَسَعِيدٌ" ^١

"The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous."

He said in another place:

"وَأَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّاتِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْذُومٌ ﴿١٠٨﴾" ^٢

"And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted."

It is not that Allah Almighty, sent man to this world and left him to wander and helpless, but He started the series of servants chosen from among His own servants, i.e. the Prophets عليهم السلام, to guide man. The number of such elected servants is also large. By sending more or less 124000 prophets عليهم السلام, He fulfilled the authority of guidance. Send a messenger to every nation so that the message of its Lord and Creator can reach them. The divine decree is:

"وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا اَنْزَلَ عَلٰى هٰٓؤُلَآءِ مِنْ رَبِّهِمْ اٰيٰتٌ مِّنْ ذُرِّ وَاٰلِ اَنْبِيَآءٍ قَوْمٌ هٰٓؤُلَآءِ لَكٰنُوْا لٰدِيْعِيْنَ ﴿٧﴾" ^٣

"And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a Warner, and for every people is a guide."

Islam in Sindh

The bright sun of prophecy rose on the sandy land of Arabia. It started illuminating different regions of the world after leaving the borders of Arabia. During the blessed life of the Holy Prophet, Peace be upon Him, He, Peace be upon Him sent His letter to the people of Sindh to convey the inspired message of Islam in Sindh. Those Companions reached Neronkot (now Hyderabad) in Sindh. Many Sindhis became Muslims by honoring the hard work of these Companions. Out of these five Companions, three Companions took up permanent residence in Sindh to continue the preaching of Islam and to teach the people the rules of the religion. The remaining two companions went back to the court of the Messenger of Allah, Peace be upon Him. There was a delegation of Sindhi Muslims along with these Companions. In this way Sindhi Muslims also got the honor of being companions. The three Companions of the Holy Prophet, Peace be upon Him, who lived with the intention of teaching Islamic teachings and preaching in Sindh died here in Sindh. Their graves are still here today.⁴

In his seminal work, "Sindhi me Likhiyal Islami Kitaban jo Tnqeedi Tajziyo (1947-1987)" written in Sindhi Language, Dr. Maulana Muhammad Idrees Soomro (As-Sindhi) cites a tradition attributed to Maulana Muhammad Hashim Thattwi regarding Jamaa Al-Jawamiah (جمع الجوامع). This tradition narrates that Muhammad bin Ali Ibn Abi Talib reported that the Holy Prophet, Peace be upon Him, stated:

"On a particular day, two delegations visited me, one from Sindh and the other from Africa. Both groups willingly embraced Islam."⁵

In accordance with Qazi Atahar Mubarakpuri's scholarly research, the arrival of over ten companions in Sindh⁶ facilitated the dissemination of Islamic teachings among the indigenous population. This phenomenon is attributable to the companions' dedicated efforts, which culminated in the Sindhi people's familiarity with Islamic principles.

This account suggests the possibility that the caravan from Sindh, led by two Companions of the Prophet, may have been the same one mentioned in the tradition. Further research is needed to verify the historical accuracy of this event and its significance within the context of Islamic history and the spread of Islam in the region.

The conquest of Sindh by Muhammad Bin Qasim in 93 Hijri/712 CE, during the Umayyad period, precipitated the influx of eminent Muslim scholars, including Tabai (تابعی) and Taba Tabai (تابعی تابعی). This, in turn, led to the establishment of educational institutions in Sindh, dedicated to the promotion of Islamic knowledge. Muhammad bin Qasim's stewardship of Sindh was characterized by a commitment to the proliferation of Islamic civilization and culture.⁷ His initiatives included the construction of mosques and seminaries in every conquered city, as well as the implementation of compulsory education for Muslims. These measures resulted in the emergence of numerous educational institutions, which produced a cadre of distinguished scholars, hufaz, muhadditheen, jurists, and sufia.

The confluence of Indian and Arabian cultures in Sindh yielded a unique cultural synthesis, which eventually supplanted the pristine Arabian civilization. Nevertheless, vestiges of the latter remain more discernible in Sindh than in the rest of India. The Muslims of Sindh have prioritized various aspects of Islamic practice,⁸ and Muhammad bin Qasim's exemplary religious tolerance has earned widespread acclaim.⁹ During his arrest and transportation to the Khalifa's court, the populace's fervent admiration for Muhammad bin Qasim was manifest in their eagerness to catch a glimpse of the young general.¹⁰ This testament to his enduring legacy underscores the profound impact of his leadership on the local population.

The advent of Islam in Sindh precipitated a transformative influence on the region, as Islamic teachings permeated the societal fabric. The region has since produced a plethora of distinguished scholars and intellectuals, with the historical city of Rohri playing a substantial role in this regard.

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With the arrival of Islam in Sindh, its bright rays started spreading in all directions of Sindh. Islamic teachings began to influence the people of Sindh. Allah Almighty has blessed this earth with great and rare people of knowledge. Priceless diamonds have been born from every region of Sindh. The historical and academic city of Sindh, Rohri, has also played its full role in producing intellectual people.

Activities in life

Man is surrounded by various activities to live his life. Sometimes a person gets an opportunity to live according to his nature, and then someone lives completely against his will and choice. Sometimes a person is enjoying life by fulfilling his responsibilities according to his passion, and sometimes he has to do such work against his will and nature. Sometimes someone does something for a living that is good and helpful to others, which make that work admirable, on the contrary, sometimes someone robs others of their happiness for a living. He becomes guilty of doing evil in the society. This life is for a short and limited time. There is a Hadith about this on the authority of Hazrat Abdullah:

"عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ٍ ، قَالَ : أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي ، فَقَالَ : كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ ، أَوْ عَابِرُ سَبِيلٍ ، وَكَانَ ابْنُ عُمَرَ يَقُولُ : إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ." ۱۱

"Abdullah bin `Umar said, Allah's Apostle took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler. The sub-narrator added: Ibn `Umar used to say, If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."

Life of Hazrat Maulana Abdur Razzaq Kazi

The main purpose of writing the biographies of famous scholars, writers and elders and their services is that in the light of them, the present and future generations can solve their problems, determine the direction of their lives in the right direction, and develop themselves. Choose the source and the right path. There should be examples of exemplary lives before them. In the light of the lives and services of such intellectuals and great personalities there is guidance for the present and future generations. It is also a bright chapter of national history. In a nation which, after progressing, becomes a victim of degradation due to any reason, the lives and services of former personalities are important for such nations. People who spend their lives for a specific purpose and achieve a memorable feat or spend their lives in national services or leave this world doing work that highlights the nation, such personalities and their biographies and mentions of services help to breathe new life into the nation and awaken the consciousness and spirit to try to regain the lost honor and dignity within the nation. For any nation to forget its past is a hindrance to its progress.

Remembering such souls and being aware of their lives proves to be a candle in favor of lively nations.

Sindh is highly indebted to the great reformist, late Maulana Abdur Razzak Kazi, who, as a scholar, educationist, author, editor and social worker, had instilled renaissance among the Muslims. The educationists have not taken full cognizance of the services rendered by Maulana Kazi who had written many books to disseminate the teachings of the Holy Prophet, Peace be upon Him, and Islam in Sindh.

Birth and education

On September 19, 1892¹², a child was born in the house of Kazi Ahmed of the respected Kazi family of Rohri. The child was named Abdur Razzaq. Kazi Ahmed had five sons. Abdul Aziz, Abdur Razzaq, Muhammad, Abdul Qadir and Muhammad Umar. The Kazi family was a highly respected family in Rohri and led a religious life. Abdur Razzaq was brought up in a religious, moral and respectful environment. His mother passed away during his childhood, consequently, his father relinquished the responsibility of his upbringing to his paternal uncle, Faiz Muhammad, thereby entrusting his brother with the duty of providing care and guidance during his formative years. He was sent to study in his local school, and then enrolled in primary school in Rohri. He then started his early education under the supervision of his uncle Faiz Muhammad at Ravanti, some distance from Rohri. Faiz Muhammad was the headmaster of the same school. In his childhood, his grandfather Kazi Abdul Qadir, unique man of the city and one of his Uncle Kazi Ghulam Nabi, Physician and Municipal Councilor, influenced on him. They sent him in different parts of Sukkur Division for education. Abdur Razzaq received a religious and pious environment from his childhood. His mother Halima was also a pious, a domestic and a virtuous woman. Along with her, the whole family was full of religious knowledge and practices. The men and women of this family were religious, pious and virtuous. After being born in such a family of scholars, he grew up in a religious environment and became an abstemious. Allah Almighty gave him the privilege of being brought up in a pure and knowledgeable family by giving him birth in such a family. His childhood was spent in a purely, scholarly and happy environment. It was a blessing for him to be blessed with such a scholarly family, so it was a blessing for this family to have a personality like him born in this family. That is, he and his family proved to be a blessing and a blessing to each other. In his childhood, he was deprived of the shadow of his mother. After that, the responsibility of his upbringing was entrusted to his uncle. His uncle's wife was also a pious and virtuous woman. She fulfilled his right of upbringing in a good way. Never let himself feel like she is not his mother. While studying in primary school, Abdur Razzaq, after getting leave from school, started studying at a Madrasah in Rohri for religious education. After completing his primary education from there, he was admitted to English Madrassah of Khairpur which was later renamed as Naz High School Khairpur in 1905 for his middle education.

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This was the time when the interest of the Muslims of Sindh to get English education was increasing. Sardar Muhammad Yaqoob, the eminent minister of Khairpur, and his brother Sardar Muhammad Ibrahim started a Madrasah in Khairpur to equip poor Muslim children with the weapon of education. In which English education was started. Provision of free boarding for those who acquired knowledge from this madrasah and various scholarships for meritorious students were also kept in order to popularize the education of English language among the masses along with some expenditure towards the acquisition of knowledge. It should be tried. Hundreds of Muslim students from different corners and areas of Sindh came to Khairpur to get education from this madrasah. From there, after completing the 8th standard, he left for admission in Sindh Madrassa'tul Islam, a famous school of Sindh to continue his education. In 1908, Abdur Razzaq enrolled in Sindh Madrassa'tul Islam Karachi and started studying. In 1912 he was studying in matriculation (10th standard). In those days, meetings of political and religious parties used to be held in Khaliq Dino Hall of this school. Famous political, social, religious and academic figures of the same time used to come to give speeches there. In the same period, with the collusion of the British and the Russians, the war against Turkey in Europe started in the Balkans. As a result, the Ottoman Empire ended in Europe. There was a wave of anger among Muslims over some Islamic countries being dominated by others. India was occupied by the British. The people here had become slaves of the British. In order to expel the British from India, Sheikh-ul-Hind Maulana Mahmood-ul-Hasan and Imam of the Revolution Maulana Ubaidullah Sindhi started a secret movement to get help from Amir Habibullah Khan and other Muslim rulers of Afghanistan. Maulana Ubaidullah Sindhi had been struggling through his fiery speeches to exile the British Rule out of the Sub-Continent. Maulana Ubaidullah Sindhi's speech was made in a religious meeting in Khaliq Dino Hall on one night during the worldly and domestic rebellious situation. The Imam of the Revolution gave a passionate and angry speech in Khaliq Dino Hall of Sindh Madrassa'tul Islam. Due to which the slogan of revolution and rebellion started to be raised everywhere. After the meeting was over, he met Maulana Ubaidullah Sindhi. Abdur Razzaq was 20 years old at that time. It was the epitome of youthful exuberance. After hearing the speech, there was a storm of religious honor and national pride. This address had a profound effect on Abdur Razzaq and aroused the inherited sentiments of the noble soul of Mulana Kazi.¹³ After listening to the imam's passionate statement of the revolution, he decided to renounce English education and get religious education again and join the movement of the revolution. Overwhelmed by this speech and meeting, in a few days he left the Sindh Mdarassa'tul Islam. Saying good-bye to school¹⁴, he proceeded to Madressah Dar-ur-Rushd Pir Jhando Tehsil Hala and completed the Course of Islamic Studies and Arabic Language under the supervision of Mualana Sindhi himself. There was a Madrassah named after Pir Rushdullah in Pir Jhando Taluka Matiyari District Hyderabad. On Thursday 1319/1901, this Madrassah was inaugurated by the blessed hands of Maulana Pir Rushdullah and Imam-ul-Inqalab Maulana Ubaidullah Sindhi. The Madrasah was named "Madrassa Arabiya Islamia Dar-ur-Rashad". Maulana Ubaidullah Sindhi started a new academic life in Pir Jhando by bidding

farewell to Amrot.¹⁵ When Maulana Kazi came to study in this Madrassah, the teachers who were assigned to teaching services in the Madrassah at that time were: Maulana Muhammad Ahmadani Laghari (President of the Madrasa and Mahtamim), Maulana Muhammad Akram Ansari (Muhashi Irshad us-Saraf), Hafiz Amin Muhammad Mutwa Kachhi, Maulana Muhammad Ismail, Maulana Muhammad and Maulana Wali Muhammad were included.¹⁶ Abdur Razzaq was also appointed as an honorary teacher of English language while studying in the Madrassah,¹⁷ considering the English education he received in different schools and his ability in it.¹⁸

Dr. Mumtaz Bukhari writes: "Sindh Mdarassa'tul Islam produced scholars, writers, political and social workers at different times. Maulana Abdur Razzaq Kazi is also included in this precious necklace."¹⁹

There, Abdur Razzaq continued to teach English language to the Madrassah students along with receiving religious education. While studying in Dar-ur-Rashad, he was blessed with the company of Hazrat Maulana Syed Taj Mahmood Amruti, a famous sage of his time. Being impressed by the personality, character and knowledge of this saint, he started taking Sufism lessons from him. Abdur Razzaq had the opportunity to learn from Maulana Ubaidullah Sindhi and his two companions Maulana Muhammad Akram Ansari and Maulana Abdullah Laghari at Dar-ur-Rashad and also benefited from their company. Maulana Ubaidullah Sindhi, along with his disciple Maulana Abdullah Laghari, went to Afghanistan in 1914 under the orders of Shaikhul Hind. After that, he studied under Maulana Muhammad Ibrahim in the Madrassah of village "Dad Laghari" taluka Mirpur Mathelo and then Abdur Razzaq Kazi studied Quranic exegesis and acquired more proficiency in Arabic language. For this purpose, he went to Maulana Ahmed Ali Lahori in Lahore to study Tafsir ul-Quran. There he continued to study Tafsir ul-Quran from Hazrat Maulana Ahmad Ali Lahori and Arabic language from other teachers. After studying there for about two years, he returned to his village Rohri at the end of 1915.

Maulana Kazi had two marriages. His first wife died due to cholera epidemic. After that, Maulana Kazi got married for the second time. Six (6) sons and one daughter were born to this wife.

Genealogy of Maulana Abdur Razzaq Kazi

Abdul Razzaq bin Ahmad bin Abdul Qadir bin Muhammad Pariyal bin Muhammad Akram bin Abdul Rehman Kazi bin Kazi Muhammad Fazil (Qazi Bakhar) bin Ainuddin at-Thaqafi. Ain-ud-Din migrated from Arabia by way of Iraq during the reign of Shah Jahan Mughal in 1040 AH and settled in Bakhar permanently.

Teaching services

Maulana Kazi was always worried about saving the hereafter by offering his services in the field of authorial services for the publication and promotion of Islamic sciences. In this

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regard, he established an association for writing and compilation in his hometown Rohri. He published the books "Rah-e- Nijat" and "Gulzar-e-Sunnat" under the same association. After some time, he made his association a regular institution. Named the institution established by him as "Taraqi Darul Asha'at". Published many of his books under this "Taraqi Darul Asha'at". When he took up permanent residence in Karachi, after some time he named his institution "Madinah DarulAsha'at'. Many books were published from this institution. Once in 1919 A.D, the students as well as the Board of Sindh Maderssah Karachi were in bad need of a good Arabic Teacher. The name of Maulana Kazi was introduced to them by one of his old students, so, he was requested to come to Karachi. The English Principal, Mr. T.H Vines, who interviewed him, was very much impressed by his talents. Late Dr. M.U Daudputa took heed of his proficiency in Arabic, so he learnt Arabic from him. Since his appointment he settled down for ever in Karachi.

When the "Khilafat Movement" was riding the crest of popularity in India, he started many monthly magazines including "Madeer", "Muarif", "Ilmey Dunya"²⁰ "Kamiyabi"²¹ and "Deena aen Duniya"²². His punching editorials and crisp articles made the Magazines popular among the Muslim of Sindh. Through them he successfully disseminated the political objectives of Muslims as well as "Khilafat Tehreek" with dual purpose of enlightening and awakening the Muslims in Sindh. Due to uneven incident in 1936, he left the school and joined a well esteemed daily newspaper "ALWAHEED"²³, Karachi, as a "Sub Editor". On the occasion of separation of Sind from Bombay, Alwaheed issued "Sindh Aazad Number". The utmost labour of Maulana Kazi for the number, made it very splendid. He was praised for the accomplishments. It has earned a prominent place in the historical record of Sindh.

Quaid-e-Azam Muhammad Ali Jannah made the opening ceremony of Sindh Muslim College Karachi in 1943 A.D. He was deputed as a Lecturer in the college. After some time the Board transferred him again to school. When he resigned from Sindh Madrassah, one of his admirer, Late Dr. Daudputa then Director of Education, forced him to work in N.J.V. High School Karachi. The appointment was made on special ground, through the G.R. of Education Minister, Sindh because he was 53 years old. He served here for six years. After the existence of Pakistan, during 1949-50 Maulana Kazi was deputed as a member of a Committee of Education Experts to revise and overhaul the Sindhi Text Books reading series for the Schools, at Hyderabad. He was nominated member of the Central Advisory Board of Control of Sindhi Literature under the Chairmanship of Sayed Miran Muhammad Shah. He also remained member of Urdu Text Book Committee of Director of Education, for more than five years.

Due to the familiarity of Maulana Kazi in the province, the Pan Islamic Steamship Company contracted him in 1952, to sell their shares. Afterwards Mr. Taj Muhammad Shaikh, Advocate Sukkur, made him working partner in the Printing Press but this Job did not suit him. On returning back to Karachi, he was engaged in different Jobs by West Pakistan Textbook Committee, till his death. He was died on 19 May 1961.²⁴

Literally services

Maulana Kazi Sahib was given two great honors by Allah Almighty. As a translator he had the honor of writing three translations in Sindhi language of the Holy Quran. Second: Along with the translation of the Holy Quran, he also got the honor of writing Sindhi commentary notes. Before him, no one had written a footnote or commentary on the Holy Quran in Sindhi language. He was the first Sindhi scholar who was blessed by Allah Almighty. His first Sindhi translation of the Holy Quran was printed on excellent paper after some corrections by "Dawa Academy" Islamic International University Islamabad. This translation has been published four times by this institution. The "Ghazali Academy" of Mirpur Khas has also published this translation of the Holy Quran three times in exactly the same way. With an aim at spreading the teachings of Islam, he wrote many books to erase illiteracy, to revolutionize the trends and to salvage the moral of the Muslims in Sindh. Some of his well known books are:

1. "DINEY NISAB" Despite rush of work he wrote it in a very short time on the request of Sindhi College Students Union. It was written in two parts according to the syllabus of Intermediate Examination.
2. "NIMAZ" It encompasses the essentials of "Nimaz" with an up to date translation in Sindhi and many vital instructions.
3. "ASANJO PIYARO NABI ﷺ"²⁵ The 184 pages book, written in the text book style, contains informative material and serrate Pak of the Holy Prophet, Peace be upon Him.

The remarkable work of Maulana Sahib was the translation and "Tafsir" of Holy Quran.

1. In the year 1945 he got the chance to fulfill his cherished desire of translating the "Glorious Quran" by Kutub Khana Abbasia.²⁶ It is the first Sindhi translation in which he has given "Tafsiri notes" for the readers so that they may easily understand the "Glorious Quran". The printing of it is very neat and clear. It became very popular throughout Sindh. It is being published continuously since its first publication.
2. His second translation of Glorious Quran was published by Deplaie Printing Press Hyderabad.²⁷ Its translation was different than the first one.
3. During the last days of his life, he translated into Sindhi the Glorious Quran from the Urdu translation of Maulana Ashraf Ali Thanvi. It has been published after his death by Shaikh Shaukat Ali and sons.
4. Mualimul Quran.²⁸ It is short "Tafsir" of Para-i-Am on 104 pages.
5. "Tufsir Surat Fateha". It is the first Sindhi detailed tafsir of "AL-Hamad Sharif" on 230 pages. His clear and concise note shows that he has labored to make it very informative. He has explained many problems easily.

He wrote distinguished books in Urdu language also;

1. Maulimul Arabia "Two Volumes". It is an Arabic grammar. The instructions and the directions of it are in Urdu language and they are according to the necessities of Pakistanis. He had written it in the light of 33 years of teaching experience. He had

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well equipped it with all the techniques of teaching. It is equally useful for students as well as beginners. At present both parts of it have been enlarged by Dr. Muhsin Ali Siddiqi, Professor of Karachi University.

2. Jawahrul Quran. He wrote it for common readers to stress them to learn about the Glorious Quran.
3. Mirqatul Arabiah. This book was for syllabus of Sixth class.
4. Misbahul Adab. This book was for syllabus of IX and X class.

His other books are:

1. Mohinee. 2. Amanat. 3. Tarikh Quran. 4. Seerat Aisha. 5. Aina Muhabat. 6. Mihnat jo Phal. 7. Muqasid-ie-Islam. 8. Piyare Nabi ﷺ Je Hikmat Bhari Taleem. 9. Asanje Piyare Rashool (ﷺ) je Amali Zindagi. 10. Fooladi Shazado. 11. Danaie-ja-Sabaq. 12. Taleemat-e-Nabavi. 13. Rah-e-Nijat.²⁹ 14. Gulzar-e-Sunnat. 15. Foladi Shahzado. 16. Gazi Anwar Pasha. 17. Deena aen Duniya.³⁰

He also translated May books from Urdu in to Sindhi and some of them are:

1. Seerat Hazrat Siddique. 2. Seerat Hazrat Umar. 3. Seerat Hazrat Usman. 4. Seerat Hazrat Ali. 5. Seerat Hazrat Abdur Rehman. 6. Seerat Hazrat Zubair. 7. Seerat Hazrat Talha. 8. Seerat Hazrat Abo ubaid Bin Jarah. 9. Seerat Hazrat Saad Bin Waqas. 10. Seerat Hazrat Saied Bin Zaid. 11. Bashti Samar (Two Volumes). 12. Anwar Hidayat (Four Volumes). 13. Islami Tarekhi Akhaniyoon (Two Volumes). 14. Falah Din Dunya. 15. Sihah Safai Yanie Khalid ji Akhany. 16. Mushahir Islam (Islam Je Buzrig Hastyouin Jo Ahwal). 17. Muslmanun Je Muajudah Pusti Jo Wahid illaj. 18. Asanje Piyarey Rasool Maqbool ﷺ Ji Pak Zindagi. 19. Allama Ibn Khal doon Je Mushahoor Kitab "Muqadma ibn Khaldoon" Je kin Bhangon Jo Turjimo. 20. Nimaz. 21. Irshadul Iman Fe Zikir Mehboob. 22. Tableegi Nisab.

He also started the compilation of Dictionary from Urdu to Sindhi but he could not complete it. On Friday 19th May 1961, this manuevers soldier of Islam, who worked for it up to his last breathe with profound belief in the destinies of Islam. He expired with sound health at age of 70 in Karachi.

He authored books in Sindhi, Arabic and Urdu languages and also translated English, Urdu and Arabic books into Sindhi and besides these, Maulana Kazi also wrote many academic papers and articles which were published in newspapers and magazines of that time. He had been working in monthly magazines. Due to which many of his articles had been published in magazines. Dr. Mumtaz Bukhari writes in his PhD thesis that Kazi Abdur Razzaq was not only a teacher but also a journalist, politician and writer. Appreciating his efforts, the government appointed him to work on some committees.³¹

Preaching

Maulana Abdur Razzaq Kazi also got the opportunity to give speeches on radio. Maulana Kazi felt the need to serve in this field as well, because at that time radio was the only means of reaching the far-off people. That is why Maulana Kazi tried to take advantage

of this opportunity to serve in this field as well, so as to widen the field of his service. 42 speeches in Sindhi language and four in Urdu language are included in the speeches broadcasted by Radio Station Hyderabad.

When Hazrat Maulana Abdur Razzaq Kazi returned to his birthplace Rohri after completing his education, there was very little tendency among the people to acquire English education at that time. Among the Muslims, those who received English education were looked down upon. The Sindhi Muslim people were devoid of both contemporary and religious knowledge. For this reason, innovations and myths were common among them. People were immersed in the darkness of ignorance. Seeing such a condition of people, the idea of serving in this field arose in his heart. He was disturbed by the thought that the Sindhi Muslim people could be encouraged to get English education and the innovations, artificial beliefs and ritual of ignorance born in the society should be eliminated and the holy seed of Tawheed and Sunnah should be sown in its place. In this period, the scholars of Sindh had dedicated their abilities and strength to this service and jumped into this field. Maulana Kazi decided to dedicate himself to serve in the field of teaching with the advice of his teachers and his mentor. Maulana Kazi was assigned to teaching service in connection with the service of public education and also started the series of preaching, publishing and writing. He became a teacher and taught Arabic and also taught English language and Islamic jurisprudence. He made it obligatory on himself to address before the prayer every Friday and also started services in the field of writings for the reformation of the people. Maulana Kazi made it obligatory upon himself to give a speech before every Friday prayer in order to eliminate the innovations and anti-Sunnah rituals prevalent in the society and to inform the people about the important fundamental issues of religion. He was so strict about it that whether he was traveling, whether he was attending a mosque in his area or a mosque in another area, but if it was Friday, he would make a correction speech in the mosque before the Friday prayer. Hussain Ali Kazi, the son of Maulana Kazi, said during a meeting that I do not know that any Friday of my father's life passed in which he did not make a speech in the mosque.³² Traveling never affected his steadfastness. Apart from this, wherever he went, people and friends would ask him to make an address even in normal times. Maulana Kazi studied English up to matriculation. After that when he was getting religious education in Peer Jhando, he was given the responsibility of teaching English to Madrasah students. Maulana Kazi fulfilled his responsibility in a good way. After that, when he returned after completing his education from Lahore, he was assigned to the teaching service and boarding house management service in Sukkur³³ and in addition to his service there, he also helped the students in their education. He kept doing it. When a student needed some guidance in any subject, he would come to him without hesitation and he would consider it a privilege to help him. He used to sit for hours and hours to remind and explain the lessons to the students. He never felt bored and tired of this service, but considered it as a reserve for his future. Gradually it became his habit to teach and explain to students in private time. He used to familiarize the students with himself so that whenever they face any difficulty in

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understanding something, they are mentally prepared to understand it from Maulana Kazi after school time. It was his habit to help students in their academic difficulties became and later proved to be a precursor to tutoring.

In 1919, when he was performing the duties of a teacher in Sindh Madrassa'tul Islam³⁴, his habit of helping students in their educational problems continued even at that time. In Sindh Madrassa'tul Islam he used to teach Arabic and also give correctional lectures. By going to the boarding house, he supervised the students and also trained them morally. His favorite pastime was to teach children the Holy Quran, to teach prayer, to explain the problems of prayer, to provide Islamic teachings that are important for life and to arrange that every student should pray in congregation. He considered it a privilege to teach students English, to teach calligraphy and to provide such educational support along with teaching the lessons assigned to you. Being present all the time to teach and explain every student apart from the lessons and looking after every student regardless of religion made you respectable in the eyes of the students. As much as possible, he continues to train the students morally and religiously. He did not make any distinction between Shias and Sunnis in this matter, rather he helped every seeker of knowledge according to his ability. Seeing his compassionate and nurturing character, the students used to share their personal problems without any hesitation and take his guidance for solving them and happily follow it. He was a social person. He also used to guide the students in making their future plans. He also enthusiastically encouraged students to pursue higher education. As a result of this motivation, Allama Umar bin Muhammad Daud Puta completed his doctoral studies in Arabic. All the years he served in the teaching field, he was the favorite personality of the students, kind and the best leader. The students also respected him deeply because of his character and morals. He taught for nearly two years in Muslim Boarding House Sukkur, 27 years in Sindh Madrassa'tul Islam Karachi,³⁵ 1 year in Sindh Muslim College Karachi and 7 years in NJV High School³⁶. He taught thousands of students.

Maulana Kazi spent his entire life in education and learning so that as many future builders as possible could be enlightened by the light of knowledge. Because tomorrow they have to manage the society. When people are knowledgeable and their training is based on good morals and their character is good, then they will be useful members of the society and the society will become an ideal society due to this and will continue to progress. He devoted himself to training and improvement. Studying his entire life, it is clear that he always strived to succeed in the hereafter by spending all his efforts in training the present and future generations.³⁷ Teaching, writing, and revising appear in his routine from the beginning. His day was spent in fulfilling the rights of the servants, and then in the night he continued to pray in front of his Lord. He was also concerned about the education of his children, so he seemed concerned about the education and reformation of the students and the people. He also seemed very appreciative of the blessings of Allah Almighty. Whatever he got, he used

to accept it as a blessing from Allah Almighty. Trying to follow the order of moderation. He was in favor of moderation in routine. Due to this moderation, consistency always remained in him. It's not like he initially overwhelmed by emotion and does something over and over again. Whatever routine he made, he also stuck to it consistently. At that time, the trend of learning English was emerging among people. This too was the result of many efforts of Sayyed Alhando Shah (Darbelo) and Rais Shamsuddin Bulbal (Mehtar). Muslims were paying very little attention to this. This is the reason why Muslims were very few in jobs during this period. However, Hindus were far ahead of Muslims in this field. Seeing such a situation, Maulana Kazi's heart was filled with a prayer that Muslims should be drawn towards real education and enlightened with the knowledge of the Holy Quran and Hadith.

Along with teaching in Sukkur, Maulana Abdur Razzaq Kazi also started a series of speeches and sermons for the publication and promotion of the religion, so that along with service in the school, the publication of the religion of Islam among the people also began and in relation to the reformation of the people. He counted among those who serve. After some time, he felt the need for a wider environment and a larger scale to serve Islam, and he seized the opportunity on the invitation of Sindh Madrassa'tul Islam Karachi³⁸ and decided to take advantage of this golden opportunity. The population was more than other cities and due to the efforts of Sindh Madrassa'tul Islam students from far away came to study. He served Islam all his life through writing, knowledge and speech. He continued to perform this service for the sake of Allah Almighty and for the exaltation of religion. He tried to convey the message of the Shariah of Islam to every person from the lowest to the highest person, men, women, children, and old people. People had lost their connection with the teachings so Maulana Kazi tried to publicize the teachings of connecting them with their Lord by following the Muhammadan Shariah and following the Islamic injunctions. Reform of the society cannot be done by words alone.

Despite of great hardship and penury he continued the struggle firmly to flaw the religious insular with a belief to galvanize the real spirit of Islam among the Muslims. He therefore made it his duty to address in every "Juma Prayer" to disillusionize the false customs adopted by the people. At the fag end of his life Maulana Kazi started "Dars Quran" a lecture in the light of Holy Quran at Dhakhni Mosque. From Radio Pakistan Karachi and Hyderabad he delivered over 40 speeches in Sindhi and Urdu. He had mastery over many languages like, Sindhi, Arabic, English, Urdu and Persian in addition to this he was well versed with Siraiki and Balochi. It enabled him to be a brilliant talker who charmed his audience. Sindhi, Arabic and Urdu literature also increased due to his fluency in different languages and writings based on the needs of the society and the times.

It is not appropriate to rely only on hopes and prayers. Therefore, one has to jump into the field of action, one has to work hard. For this, one has to sacrifice, has to serve by writing and by speech, and has to spend life and money, i.e. body, mind and lyrics. For reform, efforts have to be made to change the souls of individuals. One has to try to save people from

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being seduced by evil. One has to face the opposition of anti-religion elements. Maulana Kazi continued to make efforts for the supremacy of Shariat Islam. He kept trying to spread the teachings of the Holy Prophet, Peace be upon Him, in the Qur'an and Sunnah. May he continue in this effort that people should abandon their philosophies and evil deeds and be attracted to goodness, abandon their evil deeds, deceivers and hypocrites and become the servants of Allah Almighty. Leave Shetan (شیطان) and become servants of Rehman. Try to achieve the real purpose of coming into this world. Find their success in the service of the main subject of Islam (humanity). Leave the darkness of ignorance and try to live in the light of knowledge. Maulana Kazi continued to serve to awaken the spirit of mutual love, brotherhood, sacrifice and Islamic spirit of the people instead of innovations, rituals of ignorance, cruelty, violence, injustice and evils in the society. Maulana Kazi's theory was that people should become full of Islamic teachings and adopt the orders of Islam with the joy of their heart. Forced and pressured to change oneself or obey orders does not last long. When people's hearts are changed, the effect will last for generations to come.

Results

1. Hazrat Maulana Abdur Razzaq Kazi had many facets to his personality. He was simultaneously an educator, writer, researcher, commentator, speaker, theologian and translator as well as a thinker.
2. His work is an important and commendable work in Sindhi religious literature.
3. Maulana Kazi in his lifetime established a publishing house Taraqi Dar-ul-Asha'at or Madinah Dar-ul-Asha'at, he for sometime worked as a manager in Aftab Press Sukkur or Albert press Sukkur, He established an institution for adult education in Aasan Mill School in relation to adult education.
4. He started and edited various scientific magazines like Madir, Maarif, Kamayabi, Ilmi Dunya and Din aen Dunya in Sindhi language.
5. He was also sub editor of the famous Sindhi newspaper "Al Waheed" for some time.

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