

The Services & Thoughts of Maulana Syed Gul Badshah of Toru: A Research based study

Dr. Muhammad Zubairⁱ Dr. Karim Dadⁱⁱ

Abstract

Since the prestigious period of Muslims, the status of versed persons, has been very symbolic and noteworthy. They have played the role at various prospects and influenced the society through their words and deeds. They established the religious institutes from where the teachers, judges as well as canon lawyers of high level were produced. They have also took part in different social and political movements, introduced the ideas and served the cause of Islam on different horizons.

No doubt, their social and religious reforms have brought change in society. Like the other parts of the world, the Pakistani society is rich with a sound number of religious scholars who have utilized their exhaustive struggles for the cause of nation. Maulana Syed Gul Badshah of Toru, Mardan is one of them who earned a due reputation in his time.

In this research paper, the services and thoughts of Syed Gul Badshah have been mentioned which will help inculcate the readers his outlook and will be an advantageous addition to the research endeavors.

Key Words: Maulana Syed Gul Badshah of Toru, Versed person, Social reforms, Religious Reforms, Services & Thoughts

Introduction

Islam strongly emphasized the importance of knowledge. This is because the knowledge is the foundation of renaissance of nations and proves a base of their progress and civilization. It is sufficient as a proof to show the significance of knowledge, that the first revelation of Allah has honored and called the human being to read with the name of their Lord.

"اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ"¹

*"Read, In the name of your Lord who created, Create man from a clot .Read.
And your Lord is the Most Bounteous."*

This motivates the human mind to acquire knowledge and utilize the skills and capabilities for the prosperity of others. Likewise, the Holy Quran elucidates the rank of knowledgeable persons.

ⁱ Assistant Professor, Department of Islamic Studies, AWKUM

ⁱⁱ Assistant Professor, Department of Islamic Studies, AWKUM

The Holy Quran explains:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ²

“Tell can those who know and who do not know become equal. But only men of understanding will pay heed.”

The Holy Prophet (s.a.w) in his sayings gives due place to knowledge and the people related to it.

“إنما بعثت معلما³”

“I have been sent as a teacher.”

In another Hadith, the purpose of His sending as the messenger of Allah has been declared the character wellbeing as mentioned below:

“إنما بعثت لأتمم صالح الأخلاق⁴”

“I have been sent only to accomplish the good manners.”

In the n above narration, the Holy Prophet (s.a.w) indicates to the major and foremost characteristic that is the human character build up.

In the era of the Prophet Hood, acquiring knowledge had been the priority of the followers. They showed an outstanding interest in gaining this wealth from the messenger of Allah, having found a broad based society touching all sides and corners of life under the supervision of the Prophet (s.a.w). They developed their skills in various sciences and laid the foundations of a welfare state.

These companions of the messenger of Allah transferred this asset to the next comers which afterwards spread out it the worldwide.

In Sub-Continent, Ulama, the Islamic scholars, accomplished the task of bringing the common mass closed to their religion. For this purpose, they established religious centers, commonly known as Madrasas, where they took the moral and financial support from the public. This collaboration paved the path introducing and defending the Islamic virtues. They struggled to safe guard the belief and ideology of Muslims even though the situations were against in direction.

These Ulama earned a due reputation and positive response among the public as their lives were free from the filth of greed and self-indulgence. They scarified their belongings for the sake of others and formed a place in their hearts. Indeed they ruled over the people by their modesty and piety and hence left behind a model role to follow.

One the most popular, well-reputed, a man of firm determination, is Maulana Syed Gul Badshah(he may be blessed) belonged to the literate and cultured area of District Mardan, Toru. Though his fame is due to the outstanding momentum from the platform of a political party, but from his life

style and activities it reveals that he was a man of exceptional category. He was a man of principle, a longsuffering leader, a theologian of simple manners away from protocol and the formal decorum. His dignity was hidden in his straight forward attitudes. The detail of his life career is as under:

Birth

He was born on Thursday, 1915 at Sawarian Toru Mardan KP, Pakistan.⁵

Lineage

He belonged to a virtuous, spiritual and pious family of Sadaat that traces back to the sophisticated family of the Holy Prophet(s.a.w). He was a Husaini Syed, means the grandson of Syeduna Husain(r.a). He was born in the family of Syed Fazlur Rahim along with other three brothers and two sisters. The names of his brothers are, Syed Laal Badshah, Syed Abdul Wahab and syed Faizur Rahim. The sisters are Syeda Afnan and Syeda Minha Jan. The mother of Syed Sahib named as Syeda Hamda daughter of Allama Syed Inaamullah, also a Syed woman belonged to the family of her husband. Like his forefathers, Syed GulBadshahSb has inherited the qualities of becoming an extraordinary person of his time. He was born in 1335 Hijri⁶.

Education

He got his early education from local school. His mother being a versed woman taught him some religious books.

Then he became the student of Maulana Abdul Wahid of Garhi Kapura Mardan and learned some basic books from him⁷. For final completion, he went to Darulloom Deoband, the famous religious institution in India. According to his own written information, Syed Sahib got his terminal certificate (Sanad Shahadatul Alamia) in 1358 Hijra corresponding 1939 A.D. It reveals that Syed Sahib continued to study for about 18 years.

In that Institution, Syed Sahib remained the student of the most popular and tremendously expert teachers, namely Syed Husain Ahmad Madani, Allama Muhammad Ibrahim, Molana Asghar Husain Syed, Molana Riazud Din, Molana Muhammad Riazud Din, Molana Shamsul Haq Afghani (Allah may blesse all of them).

He read the following books from the above teachers respectively.

Sahih Bukhari and Sunan Termizi from Syed Husain Ahmad Madani. Sahih Muslim, Sunan Abu Dawood, Shamail Termizi, Ibne Maja, Sunan Nasaiye, Tahavi from the rest listed teachers⁸.

Certificate of Teaching

Syed Sahib also got the certificate of permission to teach the others from his prestigious teachers⁹. He was greatly influenced by his teacher Syed Husain Ahmad Madani, the head teacher of Darululoom Deoband. He not only gained religious knowledge, but besides this he got a political theory, a lesson of steadiness from his prestigious teacher.

Spiritual Linkage

As he was greatly impressed by Syed Husain Ahmad Madani, so he maintained his spiritual relation with him as well and became his mystical follower¹⁰.

Death and Burial

At the age of 58 years, Syed Sahib fell ill with diabetic disease which put him to death on Thursday, July 10, 1973. Molana Ghulam Ghos Hazarvi (r.a) offered his funeral prayer and was buried in the common graveyard of Toru¹¹.

Religious services**Teaching of the Holy Quran**

After his return from India, Syed sahib drew his attention to bring reforms from core level and thus became Khatib at a local Mosque of his village Toru Swarian. There he started to teach the translation and tafseer of the Holy Quran in Pashto to common people. This series mobilized the folks and regardless of age and mental level, the people from every walk of life used to participate this session. This series continued for more than a dozen years.

Its salient feature was that Syed Sahib focused on rights determination and especially interrogated the landlords to avoid violations the others rights. He called upon them to ensure the rights of sisters and daughters by providing them their specified part of inheritance¹².

Compilation of the Books

Not only Syed Sahib was an active political leader but also a writer having deep and broad vision about Islam and the contemporary situations. His publications show a picture of his far-reaching thinking and positive approach. His compiled books are more than a dozen among them few have been published. The publications detail is as under:

Translation of the Holy Quran in Pashto

The translation of the Holy Quran in Pashto Language is available up to 7th part of the Holy Quran.

In the beginning, he has presented a rather detailed commentary of the Holy Quran. He has explained the Quranic verses in comprehensive tone and tried to solve the grammatical problems¹³.

Usool e Hadith

A book compiled by Syed Sahib in Pashto "Usool e Hadith" is also available and published by Manzoor Aam Press Peshawar in 1381. In this collection he has discussed the principles of Hadith in a scholastic manner. In the beginning of this book, he expresses about the scope of Hadith:

"علم قرآن د اسلامی علومو زړه دے او علم حدیث د هغه شاه رگ دے۔ دا شاه رگ د
 ټولو اسلامی علومو اندامونو ته وینه رسوی۔ اسلامی علوم د احادیثو په ذریعہ ژوندی
 دی"¹⁴.

"The Holy Quran is like the heart for the other sciences and the Hadith is like the main vein. As the main vein conveys the blood to the rest body, so the Hadith provides the knowledge to other sciences"¹⁵.

A Booklet containing the Basic Islamic Concepts

Another small book comprising 24 pages consists of the basic information of Islamic thoughts and beliefs. Syed Sahib has expressed the core concepts in simple manner. For example, the obligations of a Muslim, the pillars of Islam, the methods of offering the prayers and so on.

Darse Quran wa Hadith

This book has been published in the sponsorship of Anjuman Darse Quran wa Hadith Mardan in 1970. Syed Sahib used to teach the Holy Quran at Masjid Himayatul Islam Bari Cham Mardan every Friday after the Isha(Night) prayer.

He continued this session for two years i.e. from 1969 to 1970. This book has two parts. One consists the explanation of selected Quranic Chapters and the rest part is about the explanation of Hadith.

In the first part the last ten Chapters of the Holy Quran have been explained. In the second part, including the translation of Hadith, with the subject of (یادداشت)Reminder the various types of problems such as the beliefs, the family matters, the Islamic system of worships etc. have been discussed.

The newspaper Sadaqat Peshawar

He started the publication of the newspaper Sadaqat from Peshawar but it was banned later by the government¹⁶.

Translation of Forty ahadith by Shah Waliullah (r.a)

He translated the book of Shah Waliullah "The forty ahadith" to Pashto language¹⁷.

Political Services

Besides this, Syed Sahib stepped into politics. The time he came back from India, the political movements were in full swing. They were on the ground with their political manifesto and strategies. Syed Sahib joined the JUI, a platform of Ulama leading by Mufti Mahmood (r.a). In the result of his dynamic role and sincere efforts, Syed Sahib was nominated the provincial President of that party in 1359 H. Till the last moment, Syed Sahib kept strongly in touch with that platform offering his services on various positions¹⁸. He became the Special Advisor of Mufti Mahmood at time when he was elected the Chief Minister of KP¹⁹.

Imprisonment

During his political struggles he was sent to prison many times. In 1946, the British Government sent him to prison from where he was set free after Pakistan came into being. From 1948 to 1954, he was sentenced to prison for 07 years²⁰.

Social Services

He acted as an active social reformer. He never surrenders to law breakers and the rights violators. He adopted a straight line policy giving no room to fear and duplicity. He supported the cause of human grace and dignity. He was famous for his peaceful thoughts that is why he tried for the resolution of social conflicts existed among the people. He called the public in his speeches to behave among themselves like brothers. He realized them the fear of Akhirat and warned them of the bad results of evils.

Thoughts of Molana Syed Gul Badshah

Contrary to the traditional practice, the views of Syed Sahib are global and all inclusive. He was of the view to see the Muslims sincere to their religion and duties.

From his interview he gave to the correspondent of Daily Mashriq published on October 08, 1970, his political point view can be understood. Nearly a half decade before, he suggested that the name of the Province Sarhad should be changed. This shows his deep and far reaching political approach. Similarly he recommended that the official language should be Urdu which is the National language of Pakistan. It reveals that he was familiar in the

advantage of the National language in which the nation can develop itself in place of a foreign language whatever it may be.

Modification in the name of Province

Answering to a question about the name of the province, he said:

"سرحد حقیقت میں کوئی نام نہیں ہے اسے بدلنے کی ضرورت ہے اور اس سلسلہ میں عوام کی رائے معلوم کرنا ضروری ہے۔ جہاں تک دفتری زبان کا تعلق ہے تو اردو کو پہلی حیثیت اور علاقائی زبانوں کو ثانوی حیثیت دی جانی چاہیے۔"²¹

"The Sarhad is not a name in the real sense it should be changed in consultation with the public. As far the official language is concerned, it should be Urdu and the local languages may be given the secondary position."

Strong Communication System is necessary for development

He was of the view to make the communication system strong by constructing the roads and Dams to overcome the problem of unemployment and shortage of energy. In addition, the quality education as the health facility should reach every citizen enabling him to lead a comfortable life. He answered to a question as:

"جب وسائل آمدن میں اضافہ ہوگا تو زرعی اور صنعتی ترقی کے لیے ہنرمند لوگوں کی ضرورت ہوگی، آبپاشی کے لیے ڈیم، مواصلات کے لیے بہتر سڑکیں، پیل اور مفت طبی سہولتوں کی فراہمی کے لیے ہسپتال قائم کیے جائیں گے اور اس صورت میں پیر وزگار کی ختم ہو جائے گی۔ اگر کوئی پیر وزگار ہو ابھی تو حکومت ایک حد تک ضروریات پوری کرنے کی پابند ہوگی۔"²²

"When there will be increase in income, the need of skilled people in the field of Agriculture and Industry shall be created. The construction of Dam for watering, the roads and bridges for better communication system, the hospitals for provision of free medical facility will be ensured and thus the problem of unemployment will be solved. If someone remained jobless, then the government is bound to facilitate him."

"ملک میں شرعی نظام کا نفاذ ہی ہمارے تمام مسائل کا حل ہے۔ شرعی نظام کے نفاذ کے بعد آمدن اور خرچ دونوں پر کنٹرول ممکن ہو سکے گا۔ ایک طرف آمدنی کے وسائل بڑھا کر لوگوں کو بنیادی سہولتیں فراہم کی جاسکیں گی۔ دوسری جانب سرکاری افسروں کی جاہ و حشمت پر خرچ ہونے والی رقم کو بچا کر عوام کی فلاح و بہبود کے لیے استعمال کیا جائے گا۔"²³

"The implementation of Islamic system is the only solution to our problems. Implementing so, the control on income and expenditure will become possible. On one side, the sources of income will be increased and the basic needs of life shall be provided to common people, on the other hand, it will help to save the amount of luxury of high ups for the welfare of public."

Encouraging the System of Micro Financing

Syed sahib supported the financing at lower level to eradicate the poverty. He was against the monopoly of capitalists and wanted to see the common people prosperous. He strongly condemned the usuary system that is

liable to extreme financial gap among people. He advised that the poor people should be given equal rights to earn their livelihood with honor and peace.

"اسلام نجی سرمایہ کاری کے فروغ کا حامی ہے۔ اس مقصد کے لیے سرمایہ کاروں کو جائز حد تک سہولتیں دی جانی چاہئیں۔ صنعتی، زرعی اور تجارتی ترقی سرمایہ کاری کے فروغ کے ذریعے ہی ممکن ہے۔"²⁴

"Islam supports the private investment. For this purpose, the businessmen should be facilitated upto a sound level. The advancement in the field of Industry, Agriculture and Commerce is only possible when there is a sound environment for investment."

Facilitating the public with accommodation

He was of the view that the government should initiate the housing schemes itself and accommodate the homeless people. He suggested:

"ہم ملک میں شرعی نظام نافذ کرنا چاہتے ہیں جب شرعی نظام قائم ہو گیا تو ملک کا ایک باشندہ بے گھر نہیں رہے گا۔ حکومت کی ذمہ داری ہوگی کہ سرکاری کارپوریشن کے تحت مناسب قیمت پر زمین حاصل کرے۔ اور اس زمین پر سرکاری خرچ سے مکانات تعمیر کرے اور بے گھر لوگوں کو جہاں وہ آباد ہونا پسند کریں گے مفت مکان مہیا کرے۔ کیوں کہ اسلامی حکومت کے فرائض میں یہ بات شامل ہے کہ وہ لوگوں کو رہائش کی سہولتیں مہیا کرے اور ان کی رہائشی ضروریات کو ہر صورت میں پورا کرے"²⁵

"We want to maintain the Sharia system in the country. When this system will be implemented then no person will remain homeless. This responsibility fell upon the state to attain the land at reasonable prices, construct the houses and facilitate the homeless on easy instalments."

Merging of Tribal areas

Answering to a question in regards to the problems of Tribal areas, he said:

"ایک گہری سازش کے تحت پٹھانوں کے اتحاد کو ختم کرنے اور ان پر بالادستی برقرار رکھنے کے لیے قبائلی باشندوں کو صوبہ سرحد (خیبر پختونخوا) سے علیحدہ کر کے ان علاقوں کو خاص حیثیت دے دی تھی اور ایجنسیاں قائم کر دی تھیں۔ یہ ایجنسیاں بدستور موجود ہیں جو قبائلی باشندوں کے لیے بے حد ضرر رساں ہیں۔ قبائلی علاقوں کو فی الفور پاکستان کے ساتھ ضم کر دیا جائے"²⁶

"A strategy followed to make the Pukhtoon Nation disunited and to rule over them as the Pukhtoon, living in Tribal areas were disconnected from Frontier Province (KP) in form of agencies. These agencies are remaining still which has been harmful to the inhabitants of the Tribal Areas which are needed to be merged with Pakistan settled areas."

Determination of Provincial rights

He strongly supported the cause of provincial rights. He demand that all the province should be authorized at their descriminaiton among the provinces should be discouraged.

His viewpoint is mentioned as under:

"اسلام نے ایک واضح نظام حکومت اور نظام معیشت پیش کیا ہے جس کے تحت مرکز کو زیادہ سے زیادہ مضبوط ہونا چاہیے اور اس کے ساتھ

ساتھ صوبوں کو بھی اس حد تک خود مختار ہونا چاہیے کہ وہ اپنے معاملات خوش اسلوبی سے چلا سکیں۔ اور مرکز کے ساتھ مضبوط رابطہ بھی رکھیں۔۔۔ ہم کچھ علاقوں کو زیادہ ترقی یافتہ اور کچھ کو پسماندہ دیکھنا نہیں چاہتے۔²⁷۔"

"Islam has introduced a clear system of government and economy which Federation should be strong more and more. The provinces should be authorized to a level enabling them tackle the matters smoothly. The provinces should keep a strong relation with Federation.... We do not want to see some areas developed and some backward."

Conclusion

Molana Syed GulBadshah was a great political figure and a sincere social reformer. He conveyed a message of Muslim solidarity. He also struggled for Pukhtoon rights.

He believed in the equality among the people as has been the basic theme of Islamic teachings. He realized the right of every individual which is possible only if the unlimited ownership may be reduced through a procedure away from destruction and massacre.

He appealed that the inhabitants of Tribal areas should be given their national rights. He said that these areas are the part of the homeland, so like the others citizens they also reserve the right to be treated equally.

The provinces may be given the provincial sovereignty and royalty as has been the part of a parliamentary system.

He told that the system of Zakaat should be initiated under government supervision if want to get rid of the interest applied system.

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