

THE LIGHT (UJALA)

BY

Prof. Dr. Muhammad Masud Ahmad

Translated By:
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IDARA-I-TAHQEEQAT-E_IMAM AH MED
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Preface

Professor Dr. Mohammad Masud Ahmad is a writer of great stature. He is writing for the last thirty five years on various subjects of Islamic thoughts which include: Seerat un-Nabi, The Quranic views of life, Islamic political and economic view point, Urdu literature (Poetry and Prose), the ethical values of Islam, the great personalities of Islam, the great Muslim Reformers and Revivalists of Indo-Pak Sub Continent with special reference to Mujaddid Alif Thani Sirhindi and Imam Ahmad Raza Khan Bareilvi and many other matters related to the day to day life of a Muslim. He is such a great Islamic scholar of recent years that a PhD, has been done on this life and works by Anjum Latifi at Rohail Khand University [U.P India]. But above all respected Dr. Masud Ahmad is now being recognized as the expertise over life and achievements of Imam Ahmad Raza Khan on whom he is writing since 1972 and to whom he regards as "The Neglected Genius of the East"

The book under review, which was originally written in Urdu entitled as "UJALA" on the various aspects of life of Imam Ahmad Raza, was rendered into English by Professor M.A. Qadir [retired Principal, Government Degree College and Post Graduate Studies Center, Sukkur, Sindh]. In This treatise Dr. Masud has proved that Imam Ahmad Raza was a great Revivalist and Reformer of the Fourteen Century Hijra.

Dr. Masud has proved with facts that Imam Ahmad Raza spread the light inherited from the Last and Prophet of all Prophets Mohammad Mustafa (ﷺ) to whom the loved profoundly, and dispelled the darkness for Muslim of the sub-continent at a time when no one was to guide them properly. This was the period when religions, political

economical and Social Conditions of the Muslim were in a very bad shape. The belief in Almighty Allah and His Most Exalted Holy Prophet (SAW) was being shaken by the spread of blasphemous literature by the so-called Muslim Scholars under this influence of English rulers and Hindu leader Gandhi. Besides there are other several facets of the personality of Imam Ahmad Raza Khan, which have been superbly, presented in this book by the learned scholar. The style of writing and presentation of facts is so enchanting that keeps the attention of the reader involved till the finish of the books.

The translator, Professor Abdul Qadir has also done a wonderful job in keeping the spirit of the original text intact which is of course a difficult task .The book first published in May 1991,by the Sunni Razvi Society International, South Africa, under the guidance of its founder patron Maulana Mohammad Ibrahim Kushtar Siddiqui Qadiri Razvi in cooperation with **IDARA-I-TAHQEEQAT–E-IMAM AHMAD RAZA** [Pakistan]. In view of the pressing demand from the learned readers of English speaking circle of the country and abroad the Idara is presenting its second Edition.

Syed Wajahat Rasool Qadri
President

Foreword

There is no greater pleasure for me than to constantly please Allah and His Rasool (peace be upon Him). Alhumdulillah! I am almost always bestowed the honor and privilege to either write or associate myself in some form of the other with the gigantic personality of the greatest scholar the Islamic world has ever known in the last two centuries- **A'la Hazrat Mujaddid-e-Barhaqq Imam Ahmad Raza Khan** Alaihir Rahmah war Ridwaan. The person who has encouraged me in this direction and accorded me the opportunity to enslave my humble and unworthy pen in the service of the Maslak-e-Haq of Hazrat Imam Ahmad Raza Alaihir Rahmah is none other than the greatest slave in the galaxy of Razviyat, His Eminence Shaikh-e-Tarikat Hazrat Allamah Hafez Muhummad Ibrahim Khushtar Siddiqui Qadri Razvi Maddazilluhu, who over a period of three decades has lit the lamp of Razviyat in the four corners of the earth and has illuminated the world, too long in darkness with the message and teachings of the Imam of the Ahle Sunnah.

This seemingly impossible task of His Eminence, in this world of extreme prejudice, was accomplished through the formation of the **SUNNI RAZVI SOCIETY INTERNATIONAL**, with branches in some sixteen countries around the world making it a movement of a truly international stature. Indeed Hazrat Allamah is singularly responsible for the present "UJALA OF RAZVIYAT" in southern Africa. The Society can take pride in the fact that all four books presently in Southern Africa on the life and teachings of the mighty Mujaddid of Islam have been published by the Society. They are: THE NEGLECTED GENIUS OF THE EAST, THE SAVIOUR, A VERSATILE PERSONALITY and now THE LIGHT, Alhumdulillah no

other organization in southern Africa if not Africa, can equal this record.

However, it would be a grave miscarriage of justice if we fail to acknowledge the kind courtesy of IDARA-I-TEHQEEQAT-E-IMAM AHMAD RAZA of Karachi, Pakistan who have yet again made one of their publications available to the Society for its reproduction. And furthermore the world of Sunniyat is greatly indebted to Professor Dr Muhammad Masud Ahmad of MARKAZ-E MAJLIS-E-RAZA who has dedicated his entire life for the dissemination of the message and the knowledge of one of the greatest Mujaddids of Islam. The Professor Saheb has truly introduced our A'la Hazrat Imam Ahmad Raza Alaihir Rahmah to the West and to the English-speaking nations of the world. We would not be in the least surprised if Professor Masud Ahmad has been especially selected by RasoolAllah (peace be upon him) to bring forth the works of his greatest lover to the attention of the world.

The book you are holding in your hand is a concise yet comprehensive contribution by the professor Saheb and is his third in the English language on the great Imam. He has touched on the various aspects of the Imam's life, which were hither to unknown to the Muslims in general. We trust that the reader will benefit immensely from its contents thus enabling him or her to appreciate and deduce impartially the mighty status of the mighty Mujaddid of Islam.

Muhammad Bana

Biographical Chronology

1. Birth – 10th Shawwal 1272 A.H./14th June 1856
2. Khatm-e-Quran-1276A.H./1860
3. First Speech-Rabi-Ul-Awwal1278 A.H./1861
4. First Arabic publication-1285 A.H./1868
5. Dastar-e-Fazilat-Shabaan 1286 A.H/1869(at the tender age of 13years, 10months and 5days).
6. Start of Fatwas-14Shabaan 1286 A.H./1869
7. Start of Teaching –1286 A.H/1869
8. Marital life-1291 A.H./1874
9. Birth of first son Maulana Muhammad Hamid Raza Khan-Rabi –Ul –Awwal 1292.A.H./1875
10. General permission for issue of Fatwas –1293 A.H./1876
11. Bai't and Khillafat-1294 A.H./1877
12. First Urdu Publication-1294 A.H./1877
13. First pilgrimage to Makka-1295 A.H./1878
14. Permission for AHadith from Sheikh Ahmad bin Zain bin Dahlan Makki 1295 A .H. /1878
15. Permission for Hadith from Mufti of Makka, Sheikh Abdul Rehman at Suraj 1295A.H./ 1878
16. Permission for Hadith from Imam-e Ka'aba, sheikh Hussain bin Saleh, Jamalul Makki, a prominent pupil of Sheikh Abid Al- Sindhi.
17. Sheikh Saleh sees signs of divine light on the forehead and face of Imam Ahmad Raza-1295 A.H./1878
18. Good news about salvation in Khaif Mosque, Makka – 1295 A.H./1878
19. Fatwa prohibiting marital relation with present day Christian and Jewish women–1298A.H./1881.
20. The end of movement prohibiting the slaughter of cows 1298 A.H./1881.
21. First Persian book-1299 A.H./1881

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22. The publication of Qasida-e-Mirajia-before1303 A.H./1885
 23. Birth of second son Muhammad Raza Khan,Mufti A'zam-22 Zil Hijja 1310
 24. Participates in the foundation ceremony (1892 A.D.) of Nadvatul Ulema at Kanpur-1311A.H./1893
 25. Quitting Nadwa Movement-1315A.H./1897
 26. Research prohibiting women visiting the graves-1316 A.H./1888
 27. Publication of Qasida-e-Arabia Awal at Abrar wa Alam at Ashrar – 1318A.H 1900
 28. Attention the seven-day meeting at Patna against Nadwat-Ul-Ulema
 29. Title Mujaddia Mi'at –ul-Hadirah from ulama-e-Hind-1318 A.H./1900
 30. Founding Darul-Ulum Manzar-e-Islam at Bareilly-1322 A.D./1904
 31. Second pilgrimage to Makka-1323 A.H./1905
 32. Joint question of Imam-e-Ka'aba Sheikh Ahmad Muhammad Jaddavi Makki and reply of Maulana Ahmad Raza-1324 A.H./1906
 33. Issue of sanads of permission for Khilafat to the Ulema of Makka and Madinah-1324 A.H./1906
 34. Visits Karachi and meets Maulana Abdul Karim Dars Sindhi-1324A.H./1906
 35. Arabic Fatwa of Maulana Ahmad Raza Khan highly commended by Hafiz Kutub-ul-Haram Sayed Ismail Khalil Makki-1325A.H./1907
 36. Sheikh Hidayatullah bin Muhammad bin Muhamma Saeed Al-Sindhi Muhajir Madani recognizes Mujaddidyyat 14 Rabi-Ul-Awwal 1330 A.H./1912
 37. Urdu translation of Quran called Kanzul Imam-1330 A.H./1912
 38. Title Imam at A'mma Al-Mujaddidle hasha at ummah confirmed by Sheikh Moosa at Shami Al-azhari-1st Rabi-ul-Awwal 1330/1912

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39. Title of Khatim at Faquaha wa at Muhaddetheen confirmed by Hafiz Kutub at aram, Sayyed Ismail Makki-1330 A.H./1912
 40. Answer to Dr Sir Ziauddin's question in Ilme-Ul-Murabbaat-before 1331 A.H./1913.
 41. Announcement of reformatory and revolutionary program for the Muslims-1331 A.H./1913
 42. The question of Justice Muhammad Din of the Bahawalpur High Court and its delete answer 23 Ramadaan 1331 A.H./1913
 43. A critical pamphlet against those who negotiated an agreement with the British Government in connection with the dispute about Kanpur Mosque-1331 A.H./1913.
 44. The coming of Dr Sir Ziauddin and his reaping benefit in the field of Mathematics-1332A.H./1914
 45. Refusal to attend the British court and demanding exemption from attending it - 1334 A.H./1916
 46. A letter written to Sadar at Sutar of HyderabadDeccan-1334 A.H./1916
 47. Foundation of Jama'at Razai Mustafa, Bareilly - about 1336A.H./1917
 48. High-level research on the prohibition of Sajda-I-Tazimi-1336 A.H./1917 49.
 49. Defeat of the American Astrologer Prof. Albert F.Porta-1338.A.H. /1918.
 50. High-level research on the theories of Isaac Newton and Einstein-1338 A.H./1920
 51. 105 arguments and research in rejecting the notion of the rotation of the earth - 1338 A.H./1920
 52. He refutation of the ancient philosophers-1338 A.H./1920
 53. Last word on twoNationTheory-1339A.H./1921.
 54. Exposing the secrets of the Khilafat Movement-1339 A.H./1921
 55. Exposing the secrets of the Non- Cooperation Movement 1339 A.H./1921

56. The historical statement against the Co-ordination and cooperation with the British-1339 A.H./1921
57. Demise 25 Safar 1340A.H./October 1921
58. The condolence note of the editor of paisa Akhbar, Lahore-1stRabi-Ul Awwal 1340 A.H./1921
59. The condolence note of Mr Sarhare Uqaily of Thatta (Sind)a renowned man of letters of Sind-1341 A.H./September 1922
60. Tributes paid by Justice D.F. Mulla of Bombay High Court-1349 A.H 1930.
61. Tributes paid by Dr Sir Muhammad Iqbal-1351 A.H.1932

***In the name of Allah,
Most Compassionate and Merciful***

Time is subject to change. Sometimes darkness envelops the environment and at other times there is light. A century hardly passes that the atmosphere becomes surcharged with dirt. The evolution of time affects both human bodies and thought. The condition of the people goes on changing. Human thought becomes cloudy. The condition of the nation worsens. Then Allah sends **reformers** who dispel the darkness with their spiritual power. After the advent of our **Holy Prophet** (peace be upon him) who was the last prophet, the system of coming of prophets has been discontinued, but *revivalists* and *reformers* will appear from time to time. They will *spread light* and *dispel darkness*. They will bring about spiritual and moral revolution. This will bring about spiritual and moral revolution. This system will go on ad finem.

The religions, political, economical and social condition of the Muslims of Indo Pakistan sub-continent was very bad at the beginning of the 14th Century Hijra. New ideas, thoughts and theories were circulating among the misguided populace. People were giving vent to preposterous ideas or notions. Somebody was saying that if the ideas of Muhammad (peace be upon Him) assailed the mind of a person during *salat* (prayer) it was worse than being lost in the idea of ones cow or ass. Some were uttering that a person whose name was Muhammad or Ali had no power over anything. Some were saying that Muhammad (peace be upon Him) was like our elder brother and he should be simply respected like ones elder brother. Some was asserting that the term Khatam al-Nabiyeen did not mean that Muhammad (peace be upon Him) was the last prophet; someone was saying that Allah could tell a lie.

Somebody declared that it was not desirable to attend a function of Milad-un Nabi (Prophet 's Birthday), even if it was according to Shariah. Some said that the knowledge of the unseen that Muhammad (peace be upon Him) possessed was enjoyed by children, idiots, animals and the carnivore. Some criticized the Holy Quran. Others attacked Ahadith. The saints, savants and ulema were made targets of criticism. Human heart, which once used to be the abode of faith, was now tainted with doubts. Such was the religious atmosphere at the beginning of the 14th century Hijra.

The political environment was also bad. In the beginning a movement was initiated to bring the Muslims closer to the Hindus. Then there was a move to give up the slaughter of cows to keep the Hindus satisfied.

Thus an attempt was made to obliterate Islamic customs from India. There was a movement organized against Italy. The Turkish caps of the Muslims were burnt as the felt for them was imported from Italy.

During the First Great War, Muslims battalions were sent to the Middle East to fight against Turks and

Arabs. It was done in the hope of getting independence but the British did not concede it. After that

Khilafat and Non-Cooperation Movements were engineered to free India from the British bondage, but the already poor Muslims were ruined. Hijrat Movement was aimed at depriving the Muslims of their Agricultural land and urban properties. Khaddar Movement ruined Muslims weavers.

The Gandhi cap was introduced to replace turban and Turkish caps. Thus various attempts were made to wipe off Islam from India. The no *Meat Movement* was aimed at making Muslim butchers jobless and indigents.

In brief, every movement ruined the Muslims politically. Muslims were playing a lions part in these movements because of their simplicity and lack of foresight. They were unmindful of the ominous reprehensions on themselves. They became conscious of the deleterious consequences when they were ruined. The apathy of the Muslims was deplorable.

There was a friendship pact with the Hindus. They were fraternized and made to sit on the pulpits of the mosques. The Muslims stamped their foreheads with *Qashqa*. The cow slaughter was stopped. Gandhi was hailed as the leader of the Muslims. It was thought honorable by the Muslim to sit at the feet of the Hindu leaders. The Hindus were being adored, while the Muslim were being trampled under their feet. Islam was in danger. The vestiges of Islamic civilization were being effaced - India nationalism was developing. It was thought honorable to be an Indian than a Muslim. The love of Allah was receding. The love of land was increasing. This in brief was the political environment of those days.

The economic conditions of the Muslims were still worse. The Muslim were left behind the agriculture, industry, trade and Government services. The properties and agricultural lands of the Muslims were mortgaged with the Hindus. The Muslims ruined themselves by litigation. They squandered their money on unhealthy pastimes and activities. The moral conditions were also very bad. In short the Muslims had become economically subservient to the Hindus and the British. There was no sign of economic prosperity in the future.

The cultural conditions were also bad. The Muslim were being made enamored of the British culture. The Muslim have not been able to rid themselves of the poison

of British culture even now. The Hindus initiated the *Shudhi Movement* to convert the Muslims to Hinduism. Efforts were made to assimilate the Muslim in the Hindu religions and culture.

These were the heart-rending conditions about a century ago. There was darkness upon darkness. There was no ray of light. Then Allah had special compassion on the downtrodden and misled Muslims of India. Then came a *reformer* who dispelled darkness and showed the way to the straight path. He guided Muslims to tread on the right path. The waywardness of Muslims grieved him. He wanted Islam to become ascendant in the world. He was true devotee of Islam. *Who? Ahmad Raza Khan of Bareillvi.*

Ahmed Raza Khan was a great savant of Islam. He was a Sufi as well. He was a genius. He was a miracle of Muhammad Mustapha (peace be upon him). He translated the Holy Quran into chaste Urdu. When he tried his hand at exegesis of the Quran, the commentary on **Sura Doha** exceeded 600 pages. He could not have finished the exegesis of the Quran in his life time. He was an erudite of Islamic sciences. The Ulema of Makka and Madina conferred the title of **Imam-al-Muhaddethseen** on him due to his unique insight into the traditions of the Holy Prophet. He had undisputed command on Islamic Jurisprudence. When a savant of Makka studied his Arabic fatwa, he said at once, "*If Imam Abu Hanifa had seen this fatwa, he would have felt proud of Ahmad Raza Khan and would have included its author in the rank of his disciples.*"

When the head of the faculty of Islamic jurisprudence of the *Riyadh University* (Arabia) read an Arabic fatwa of Ahmad Raza Khan, he was astounded and admitted the *ascendancy of Ahmad Raza* in Islamic

Jurisprudence. The judicial ability of Ahmad Raza Khan was unquestioned in the Muslim world. His opponents also conceded this fact. He gave very satisfactory answers to the questions of the Arab ulema. Patna University of Bharat conferred a Ph.D. degree on a scholar for his theses on the Jurisprudence of Imam Ahmad Raza Khan. A professor of Lieden University in Holland is studying his *fatwas* (Juridical verdicts).

The *judges* of the civil courts of the Indo-Pakistan sub-continent recognized the supremacy of Imam Ahmad Raza Khan in Islamic Jurisprudence. When a judge of the Bahawalpur High Court could not give judgment in a case, he suggested that the said case be referred to Imam Ahmad Raza Khan for judgment. The Maulana gave a judicious judgment, to the great surprise of the judges. This fatwa (judgment) is included in the eleven volume of **Fatawa-e-Razaviyya**. Prof. D.F. Mulla, a justice of Bombay High Court recognized the superiority of Maulana Ahmad Raza Khan in Islamic Jurisprudence. He said that in India two outstanding treatises on Muslim Jurisprudence were written, the first being **Fatawa-e-Alamgiri** and the other one **Fatawa-e-Razaviyya**. These are the views of justices of the High Court of India and Pakistan. His life and all aspect of his thought merit research. He was an institution in himself. His specialized fields were Quran and its exegesis, traditions, jurisprudence, Taukiat and Faraiz. However he possessed profound *knowledge of over fifty disciplines*. Not only this, but he was left for the posterity important landmarks in every branch of knowledge. A single individual cannot work on the entire subject. An Academy is required to do justice on the various subjects or science. The personal library of the present writer contains photocopies of over one hundred manuscripts on thirty different subjects. The published books are in addition to it. They are one hundred. Some of these books are of such a high standard, that the learned are astonished to look at

them and find themselves bewildered and befitted. And those who use to regard Ahmad Raza Khan as ignorant or of superficial knowledge, when they see these masterpieces of Ahmad Raza Khan, they are wonder struck and declare promptly that ,what we told about Ahmad Raza Khan was absolutely wrong. These masterpieces compel the learned men to confess their lack of knowledge. God is Great. Just consider the profundity of the knowledge of Ahmad Raza Khan .The learned savants have readily acknowledged the *intellectual superiority of Ahmad Raza Khan*.

There are several facets of the personality of Ahmad Raza Khan and each of them is resplendent. The present writer had prepared a synopsis of the biography of Ahmad Raza Khan, which was published from Karachi in 1982. An attempt has been made to confine his life story to fifteen volumes. One can think about the greatness of a person whose biography requires more than fifteen volumes.

Ahmad Raza believed in oneness of Allah. In his opinion, *Tauheed* (Unity of God) does not consist in worshipping God while ignoring the beloveds of Allah. With him the beloveds of Allah are not strangers in the stage of beloved ness. The Satan could not understand this point and was rejected. If the essence of Tauheed (Unity of Allah) were to adore Allah only and to bow before Him, Iblees would not have been punished, but he would have been feted with favors and would have been considered as the greatest worshipper of one Allah. For insulting and derogating Adam, (may Allah be pleased with him) he was rejected by Allah and was consigned to the abyss of ignominy. With Ahmad Raza, Tauheed (Unity of Allah) consists in first warming the hearts with the love of the beloveds of Allah and then bow before Allah, because an empty heart has not got the capacity to bow before Allah .The thought and conscience of Ahmad Raza was

monopolized by Allah. He wanted to see the vision of Allah in every branch of thought and life. Physics, astronomy, politics, economics, etc are off shoots from a *prime source*. So why should there not be the mention of His name? Why are our pages empty from His remembrance? Why do we forget Him who gave us life, who taught us knowledge, who taught us to speak, who taught us how to hold the pen and how to write with it? Man can never be free from his bounty. Why then has he become so ungrateful that he forgot His benefactor and began to think that everything was going on of its own accord? There is no mention of the name of Allah in sciences like physics, chemistry, botany, biology and economics. Ahmad Raza maintained that no science or technology should be without mention of the name of Allah. This was such a revolutionary idea that if it were acted upon, our hearts and minds would not have been inert as they are at present. Ahmad Raza insisted that there should be the mention of Allah in every book so that the reader may grow with the consciousness of being a creature of Allah. One who is conscious of his being a creature of Allah, will understand the goal of human life. One who is oblivious of his being a creature of Allah, is oblivious of the true destiny of life. Ahmad Raza wrote in numerous science and disciplines, but never forgot Allah. Whatever he said, he acted upon it and left an example for the coming generations.

The pious idea of Allah and His remembrance had made him a paragon of fidelity, smacking of those of the apostles of Allah. To illustrate his sincerity and **Altruism**, he wrote epoch-making *fatwas*, *pamphlets* and books. The research monographs of the present era, stand no comparison with Maulana's writings in originality and depth of meaning. He made major speeches and gave amulets to the needy devotees but he never demanded any

remuneration for his writings and speeches etc. He was the embodiment of sincerity and piety. Whatever he said or did was for Allah. He never misses congregational prayers. Salat was uppermost in his mind even in the last moments before death. He died with full remembrance of Allah.

It was the profound love of Allah, which made him a lover and devotee of the Holy Prophet (peace be upon Him) who is beloved of Allah. He wanted to make the **love of the Holy Prophet** (peace be upon Him) a fundamental element in the religious life of the Muslims. The nations live with love or passion. The Muslim nation became notable in the world with the love of and devotion to the Holy Prophet (peace be upon Him). This devotion will keep it alive. The more intense the love, the more stable the life. Ahmad Raza considered the death of the Holy Prophet's love to be the death of the Muslim nation. So he initiated a countrywide movement to instill the love of Muhammad (peace be upon him) in the hearth of the Muslims. He knew that the love of and obedience to the Holy Prophet (peace be upon Him) made his companions most successful in the spiritual and material sense. Along with love of Mustapha (Peace be upon Him), he also talked of the knowledge of the Holy Prophet (peace be upon Him). He maintained that all sciences and disciplines are found in the Holy Quran, and as the Holy prophet was the greatest repository of the Holy Quran, so why then should not Muhammad (peace be upon Him) be the embodiment of sciences? He was of the opinion that the knowledge of (Knowledge of the unseen, past and present) was the outstanding distinction of prophethood. Dr. Sir Muhammad Iqbal seconds Ahmad Raza on this behalf and considers the knowledge of the unseen to be the special trait of prophethood.

Ahmad Raza was concerned in the Shariah of Muhammad (peace be upon Him). If anybody tried to

negate **Shariah**. He opposed him tooth and nail. He was not concerned with personalities but with Shariah. He made Shariah the pivot of his thought. It was the landmark of his way of thinking.

He was determined to reform the thought pattern of man and his way of life. He performed the duty of reforming the human thought by leniency, love or by firmness. Ahmad Raza was of the opinion that human thought is his main attribute. If it is right or positive, life is delightful, the society is prosperous and politics and government are also on the right line. If thinking is wrong then everything is topsy-turvy. Detective thinking and a dreary heart cause the turmoil in the world. So the Holy Prophet (peace be upon Him) did not set up an industry for the economic well being of the people. Rather, he changed the hearths of the people. He reformed the hearths and changed them with the love of Allah. He turned brutes into civilized human beings. Before long shepherds became rulers. They became army commanders and leaders of people and left such splendid examples for us as are rare even in this epoch of progress-So *the main factors are heart and mind*. If they become tainted, then the nations are ruined with wrong thought patterns, and the cities are ruined. It is due to vicious thinking that man becomes a tyrant, and bloodthirsty and stands the killing of people in general indiscriminately.

Some persons characterize the reform campaign of Ahmad Raza as one of declaring Muslims infidels and count the names of those dignitaries whom Ahmad Raza stigmatized as faithless. It is a fact that some Muslim leaders (ulema) projected such a pattern of Islam that millions of poor and simple Muslims were declared to be infidels. Our Holy Prophet (peace be upon Him) prayed to Allah about the poor thus: "*O Lord! Keep me alive as a*

poor man, give me death as a poor being and resurrect me amidst the poor on the Day of Judgment. Those poor and simple Muslims who were dear to the Holy Prophet (peace be upon Him), were declared to be infidels by the Big Minds and were killed indiscriminately. Their houses were destroyed and their wealth was looted. Their women were considered as fit to be sexually assaulted without marriage. They mead out all that treatment to them which a Muslim would not do even with a belligerent infidel. This bloody and satanic drama was staged, but they do not narrate this bloody episode. Forget it! What is done is done. Kiss the hands of killers! Do not speak ill of the killers and their accomplices Allah! What type of society is this whose customs are peculiar?

It is a fact that Ahmad Raza criticized the persons with an accredited position in society and shielded the laity from their swords and *fatwas*. He was the protagonist of ordinary masses and their protector. He knew that destruction or subversion begins from the *Ulema*. Therefore it is necessary to show them the right path and to reform them. He did not carry on infidelity campaigns without sufficient cause. He was, after all, not carry on infidelity campaigns without sufficient cause. He was, after all, not demanded. Then why did he do so? If a person is suffering from fever, the physician will diagnose it to be fever. If somebody is a culprit, the judge will declare him to be so. The character of those individuals was not unblemished whom Ahmad Raza declared to be infidels. Their own followers admitted that if narrations are interpreted as Ahmad Raza did then the verdict of infidelity becomes valid. As a matter of fact, persons are not made sick or culprit, but an individual becomes as invalid or culprit as his own mistakes. The duty of the doctor is to diagnose the disease and prescribe Medicare. The work of the judge is to pinpoint the misconduct and award punishment. The same

applies to infidelity and idolatry. Everyone becomes an infidel or idol worshipper through his thoughts and actions. Nobody becomes an infidel if someone tells him to be so, and only that person points out infidelity and declares it, which is competent to do so. Every Tom, Dick and Harry cannot give fatwa on this behalf. In the course of study when I read about the youth of some senior and reverend personalities. I was completely disillusioned. One commentator of the Holy Quran was a rationalist and anti-Islamic in his adulthood. The other commentator was found to be an atheist. Ahmad Raza had bitterly criticized those fellows. The bitter criticism of Ahmad Raza reformed the rationalist and the atheist and transformed them into commentators of the Quran. They were Abdul Kalam Azad and Abdul Majid Daryabadi. In fact the criticisms of Ahmad Raza nipped the mischief in the bud and rectified the beliefs of people. Every thought of Ahmad Raza is viable. His every judgment is weighty. Ahmad Raza developed thought, which was akin to Islam. His opponents indulged in thought based on irreligion. Ahmad Raza resented the derogatory attitude of his opponents towards the Holy prophet (peace be upon Him).His opponents ,however, spoke ill of Ahmad Raza because of his resentment and his rebuffs to their savant in this regard. Thus, one can easily assess the difference between the ideas of the schools.

There has been clash between religious and political sectors of society. The political powers take various measures to subjugate religions and spiritual forces. But the religious classes ignore their plots and go on performing their mission undaunted. The most important feat of Ahmad Raza Khan was that he clashed with the secular forces and did not let the religious and spiritual to be subordinated to the Neo-political forces .He is dominant in the class of contemporary ulema and saints in this aspect.

But for Ahmad Raza, the political cliques would have subordinated religion to politics. They were on the verge of success, but the clarion call of Ahmad Raza turned the tables.

Ahmad Raza was not the enemy of the Non-Muslims and idolaters. He simply wanted both Islam and Hinduism to be kept intact in their separate spheres. He wanted to mete out the treatment to the non-Muslim, which has been prescribed by Islam. He wanted Islam to prosper. He could not tolerate that the supremacy of Islam be sacrificed to political expediency. He thought it foolish to sacrifice the sanctity of Islam for political aims. He was a proponent of the greatness of Mustapha (peace be upon him) and a **staunch guardian of the glory of Islam**. That is why when some Muslim leaders being bewitched by politics, ignored the canons of Shariat and made such a political alliance with the Hindus as was against the tenets of Islam and was insulting to Muslim, and which resulted in the destruction of Islamic values, general killing of the Muslim and eviction from their houses. Ahmad Raza opposed this unholy alliance with full vigor. He remained adamant in his first decision. This is why Dr. Sir Muhammad Iqbal had remarked that Ahmad Raza make a decision after weighing all pros and cons, so its reversal is out of the question.

Politically, the **Khilafat Movement, Non-Cooperation Movement** and some other movements were engineered which have already been adverted to in the foregoing pages. Foul play was lurking behind these movements, but sincere Muslim leaders could not detect it and took full part in these movements. Ahmad Raza at once detected the ulterior motives behind these movements. The leadership of Gandhi and esprit de-corps with the Hindus led him to conclude that the Muslims were being sacrificed

to achieve the interests of the Hindus. He at once voiced his suspicions and warned against the coming dangers. He warned the Muslims. His admonitions had no effect. Nobody pondered over how the best interests of Muslims could be preserved in a movement in cooperation with the Hindus. When emotions gave way to cool thinking the people understood the true situation. But the sharp eyes of Ahmad Raza used to perceive the coming dangers before hand. He used to see with the effulgent light of Allah. He could peep into the future and predict the coming events to the amazement of the people.

The *Khilafat movement* was purely an Islamic movement, but when the Hindus were given an upper hand in it, Ahmad Raza at once said that it had ceased to be an Islamic movement. It had degenerated into the *Suraj Movement* i.e. a movement for the independence of the Hindus, and enslavement of the Muslims. It was a truth. At that time a very few admitted it but now are intelligent admit it to be correct.

Ahmad Raza Khan advocated a **two-nation theory** at a time when both Dr. Muhammad Iqbal and Muhammad Ali Jinnah believed in a one-nation theory. The voice of Ahmad Raza Khan echo availed the ears of the two leaders. After a number of political experiences, the two leaders extricated themselves from the morass of a one-nation theory and adopted the two nation theory. And they founded a new state, Pakistan.

Those who did not like the two nation theory and were working in the best interests of the Hindus instead of the Muslims, tried there utmost to defame Ahmad Raza. It was publicized that Ahmad Raza was a man of the British. He is their well-wisher and today, this blame became well-known in that emotional epoch. This was the greatest lie in

history. **Ahmad Raza was against the British.** He was against everything that was English; their rule, their politics, their civilization and culture, their court of law and language, etc. In brief everything of English origin. His person and his house were organized on Islamic lines, while the houses of his opponents were decorated in English pattern. The present writer has examined this blame critically in his research paper "**Gunah-e-Bay-Gunahi**" This booklet was published in booklet form twice in Pakistan in 1983 and was also published in India. More than five thousand copies of this booklet have been sold in Bharat and Pakistan. The educated strata of society read it and their unanimous verdict is that the charges on Ahmad Raza of being pro-British are false and absurd.

How could Ahmad Raza be a friend of the British when the British were against the **Ahl-e-Sunnat**. They wrested the empire from emperor Bahadur Shah Zafar who was an ardent Sunni Muslim. This is while the British aided the schools of the opponent of the Ahl-e-Sunnat. The school of the Ahl-e-Sunnat was thriving before the War of Independence of 1857, but after 1857 those schools declined and their condition became wretched in India. The British understood that thought partners are formed in the indigenous schools, so vigil should be kept on such schools that turn out *mujahideen*. Despite this hostile atmosphere, the struggle that Ahmad Raza carried on with his pen and tongue revived the Muslim and ultimately such a movement was launched that compelled the British Government to quit India. The fact to be note is that the ulema of any school of thought did not as a whole, work for Pakistan to such an extent as Maulana Ahmad Raza Khan, his *khulafa* , pupils and followers .And this is the outcome of the spirit for the development of which Ahmad Raza struggled for years. As Gandhi was the well-wisher of the Hindu nation, so Ahmad Raza was of the Muslim nation.

Ahmad Raza did not care a bit for his life or honor in upholding the rights of the Muslim minority in India. The majority is not sincere in conceding the right of the minority. So it is imperative to stir the minority for securing its rights from the majority. The denial of rights gave birth to the idea of lack of security. When this notion intensifies, it leads to the movement for the political separation.

The last generation of Muslim was confronted with this bitter experience. The excess and unjust attitude of the Indian Hindus created the idea of lack of security among India Muslims. So the country was divided and Pakistan came into existence. After that when the same situation was created in East Pakistan, Pakistan war bifurcated and Bangla Desh was established.

There was talk of lack of political security of Indian Muslims. The majority wanted to keep the Muslim minority in bondage by its perfidious policy. Ahmad Raza warned the Muslims when the iron was hot .Only that majority can response the cause of the minority which fears God .Fear of God or a pious outlook results from genuine love of creed and submission to the commandments of Allah and His last apostle .The Muslim of Pakistan are not devout Muslims, but it due to their spirit of (Islamic) tolerance that the non-Muslims minorities in Pakistan are living quite safe and sound ,for the last 36 years ,while in Bharat innumerable riots have taken place and are everyday occurrences there, culminating in the death of lakhs of innocent Muslims . The sword of Damocles forever hangs on the Indian Muslims, but they are passing their days in India fearlessly on account of their innate bravery. This dauntlessness is commendable.

Ahmad Raza considered religion to be the mainstay of the nation. He thought that with the loss of the religion, nothing is left fine. If religion is divorced from politics the result is brutality. He was ready to scarify everything for creed to which he adhered staunchly if a person desires to develop love of religion or secret of religion or understanding of religion he should follow him in total. He was conscious of religion and awakened the sleeping Muslim nation. He loved Islamic culture and civilization .He was dyed with Islamic hue and wanted to see every Muslim a fan of his own culture. He hated non-Muslim culture and civilization.

This is not narrow mindedness, but love of supremacy of ones own culture and customs. Those nations that suffer from an inferiority complex, love everything of the superiors at the cost of their own. Ahmad Raza wanted to see some conformity to Islam in every cultural activity of the Muslims. Today we like things made in Germany, France, U.K. or Japan, etc. Everyone is eager to get it. It would be very good if our predilections are for the Islamic ideals and for Hazrat Muhammad Mustapha (peace be upon Him).The preferences of Ahmad Raza centered on the personality of the Holy Prophet (peace be upon Him).He liked everything that was liked by Hazrat Muhammad Mustapha (peace be upon Him).This led to love the Arabic language. He was such a great Arabic writer that Arab critics acknowledged him as such. He wrote over two hundred books in the Arabic language.

Ahmad Raza was well versed in the ancient and modern branches of sciences. After observing his insight in science and mathematics Dr. Sir Ziauddin Ahmad remarked that Ahmad Raza richly deserved the Nobel Prize. The ascendancy of Ahmad Raza in science can be gauged from only one example. In1919,an American astronomer

predicted the devastation of the U.S.A. and other countries by storms and earthquakes. Ahmad Raza examined his prediction in the light of his scientific knowledge and declared it to be wrong. There was no havoc anywhere on the predicted date (17th Dec. 1919) and thus the prediction was falsified. This was the first scientific victory of Ahmad Raza on the Western World. Ahmad Raza has studied and criticized the views of Newton and Einstein and has presented his researches before the modern world. His books **Mu'een Mubeen**, **Nuzule Ayat-Quran**, **Fauz-e Mubeen Al-Kalima**, are concerned with such researches. Realizing the ability of Ahmad Raza in modern sciences, Prof. Hakim Ali, mathematician and the **Principal, Islamic College of Lahore**, met Ahmad Raza. He was so much impressed by his knowledge that he recognized him to be the **Mujaddid** of the 14th century Hijra. He used to visit Bareilly Shareef to meet the **Maulana**. He was benefited by his profound knowledge of scientific disciplines. He also carried out some scientific experiments there. There are numerous pamphlets and marginal notes of Ahmad Raza's in Arabic, Persian and Urdu on modern sciences. A few have been published whilst the rest are in manuscripts. The men of science and technology should study them. Ahmad Raza believed in scrutinizing science in the light of the Holy Quran. The Holy Quran is the Book of guidance as well as the Book of wisdom. In the epoch when subdued Muslim intellectual were trying to prove scientific theories to be correct by making far fetched interpretations of the Quranic verses and were viewing the Holy Quran in the light of Science, it was only Ahmad Raza who advised the world of view science in the light of the Holy Quran. This stand is not emotional but based on reason. The commandments in the Quran are axiomatic and eternal. They are not subject to changes. The scientific ideas are based on speculation and are liable to change. Whatever is said to be correct is refuted by the scientist themselves

tomorrow. Whatever is based on speculation cannot be accepted as final. Ahmad Raza advised the men of thought to scrutinize or examine the speculative proposition in the light of immutable verities. The thing pointed out by Ahmad Raza was beneficial to the scientists themselves. It is an act of wisdom to learn a lesson at the present time from the past. But the bigotry and narrow-mindedness did not allow the present to be benefit from the past experiences. They wrongly thought that the Quran has been alerted like the Gospel. So the intellectuals of the world were deprived of a great intellectual wealth.

Besides being an expert in *science and mathematics* Ahmad Raza was an accomplished **poet**. This was highly surprising. This is why Prof. Mohinuddin Alvai of Cairo University remarked, "*It is an age old adage that scientific research and poetic delicacy cannot unite in an individual, but Ahmad Raza falsified this saying.*" The poetic collection of Ahmad Raza **Hadaiq-e-Bakhshish** is remarkable. Then there is **Al-Kalema al-Mulhameh**, a treatise on ancient philosophy , and you may read **Fauze Mubeen** on modern philosophy. You may study **Fatawa-e-Razzaviya** on Hanafi Law. Everywhere he appears in a new color. He is a great poet and also recondite philosopher. On some other occasion he comes before us as an excellent jurist consult.

Urdu was his mother tongue. He was a great Urdu writer and critic. No contemporary learned man could surpass him in this field. He was equally proficient in Arabic and Persian. **Maulana Hasrat Mohani** used to recite his poetry. **Mirza Dagh** praised his poetry. His **Qasida-e-Me'rajjiya** is best in Urdu poetry in the opinion of the leading critics. You may read it and relish its ecstasy. It has been written in chaste language. One of it *Qasidas* is included in M.A.(Urdu) syllabus of the University of Sindh.

It was not a feat to excel in Urdu, which was his mother tongue. It was a great achievement to *excel in Arabic and Persian* to such an extent that the leading men – of –letters of those languages were astounded. Seeing the excellence of Ahmad Raza in Arabic prose and poetry, the Arab critics acknowledged that even *Sahban b.Wa'il* stand no comparison with Ahmad Raza. There can be no better appreciation than this one. India has rarely produced such erudite scholars of Arabic. It is not creditable to write and speak a language. What is commendable is that one should write and speak a language in such a way that the ‘authorities of that language may recognized the excellence. This excellence result from mingling with the leading men of letters of that language for along time. But Ahmad Raza acquired this excellence in Arabic due to his **love of the Holy Prophet** (peace be upon Him). According to traditions of the Holy Prophet (Peace be upon Him) ,if a person acts with sincerity, springs of wisdom swell in his heart. The sincere acts of Ahmad Raza made his hearth the depository of sciences. He was a *living miracle of the teachings of the Holy Prophet* (peace be upon Him).read the traditions of the Holy Prophet (peace be upon Him), and keep Ahmad Raza before your eyes.

A researcher of Pakistan is doing research for a Ph.D. degree on the **Arabic N’attia Poetry** of the Indo-Pakistan sub-continent. He has described in his dissertation the prominent traits of poetry of Ahmad Raza and has given some examples. Another researcher is doing research on Arabic Poetry of Ahmad Raza at Usmania University, India. Ahmad Raza died over 60 years ago. His successor is his great grandson **Allamah Akhtar Raza Khan al-Azhari**. He is a devout savant. He came to Pakistan in 1983. He also graced my house at **Thatta**. I requested him for an Arabic Na’at. He easily wrote it forth. This shows

that Arabic language is a pet of the household of Ahmad Raza. This is an exclusive distinction of that family.

Arabic and Persian are the languages of Muslim culture. After the War of Independence of 1857 these languages were jeopardized. The publication work in these languages was nominal. Ahmad Raza started working in these languages since 1868 with a terrific speed. Two books have been published in Turkey and a few books have seen the light of day in Bharat and Pakistan. His marginal notes on **Shaini**, a famous book on Hanafi jurisprudence have been printed in Hyderabad, Daccan. The of, the notes is **Jadd-al-Mumtar**. These marginal notes will be invaluable for ulema and muftis. Ahmad Raza has left behind more than *200 books* in Persian and Arabic. His writing effort outweighs the efforts of all the contemporary educational institutions. It is no exaggeration. Anyone can probe into the matter for his own satisfaction.

Ahmad Raza established a madrassah called **Manzar-e-Islam**, which had certain distinguishing features. First, Ahmad Raza himself taught the students. He was a teacher par excellence. The students of his maddrassah were not brought up on zakaat and alms, but the Maulana met all their expenses from his own pocket. A lady of California University, U.S.A. writes that on the occasion of festivals like Eid-UI-Fitr and Eid-UI Adha, Ahmad Raza entertained his pupils delightfully with dainty dishes. He cared for his pupils like his sons. His institution was not a money making concern. It was an institution for the spread of religious knowledge. Even learned individuals used to acquire knowledge from Maulana Ahmad Raza. Some Ulema used to come from Russia, Saudi Arabia and remote parts of India and Pakistan. During his stay in Makkah and Madina, Arab Ulema presented certain questions before him. Ahmad Raza answered their

questions and gave his verdicts so nicely that they were amazed.

Ahmad Raza possessed a viable economic program. With him, beside capital or wealth, time is also wealth and has its economic significance. Time is an invaluable asset. One who valued time was successful. One who wasted his time was ruined. One should learn the value of time from Ahmad Raza. He did not waste even a minute. He was at home in speaking and writing. Sometimes he wrote for twenty-four hours without a pause. Four persons were appointed to take dictation. Ahmad Raza was so quick in his thinking and writing, which these four persons were unable to finish before the fifth page was ready. This is why Ahmad Raza has left behind a huge stock of his books, marginal notes and explanations. No contemporary writer can stand comparison with him in this field.

Ahmad Raza demonstrated the importance of time by his actions. If time is spent properly, then a man can performed the work of a group .By proper utilization of time a man not only succeeds in his own work, but also helps thousands of other persons.

Ahmad Raza condemned the practice of *taking loans* by a country. The practice of taking loans by governments, nations or individuals deprives the borrowers of self-confidence and self-respect. The potentialities of the borrowing nations or individuals are deadened. The power of action or exertion is lost. Progressive nations avoid the shackles of compound interest on loans. They advance loans to others, but do not borrow from anybody.

Ahmad Raza remembered the saying of Muhammad (peace be upon Him): **The upper hand is better than the lower hand"**. Those nations who acted upon this tradition

of the Holy Prophet (peace be upon Him) secured economic stability. For example, economist China resolved not to take loans from anybody. Now notice the phenomenal economic development. But the issue is not of astonishment, but of adherence to concern to certain rules. The majorities of Indian Muslims were indebted to the Hindus and were being crushed by the unbearable load of compound interest. Their properties and agricultural holdings were being auctioned. The wells to do families were gradually becoming penurious. Ahmad Raza raised his voice against borrowing and presented a very good program before the nation to sabotage the causes of borrowing. He taught the Muslim the lesson of *self-confidence and self help*.

Ahmad Raza was against the export of raw materials by a Muslim country at scrap prices and then importing manufactured articles of the raw material at a fancy prices. A country exports iron ore. What is the price of two or three tones of iron ore? When that iron ore is imported in the shape of watches, it is prized as gold or silver. This is why Ahmad Raza exhorted that factories be set up in the country to transform the raw materials into manufactured goods, which should be exported at reasonable prices. He believed that the country that export it raw materials is unwise.

Ahmad Raza advocated the balancing of income expenditure. He wanted people to save the achieve prosperity for the country. Political stability *hinges* on economic stability. The important problem is that of income and more important is that of expenditure .It takes time to earned money, but spending the income is very easy, therefore one should be more careful and calculative in spending money. Today we have become prodigal. We have become habituated to spending money unnecessarily,

which is even more dangerous. We want to be visibly well-off. We are obsessed with the false notion that people will be impressed with our mansions, expensive clothes, dainty dishes and drinks and sleek cars. This is humbug, because the greatness and glory depend on ones own character and personality .If character is dignified and immolate, one can rule over the hearts of people by sitting on a sack. Poverty *coupled with sincerity and simplicity generates awe, which is not within the reach of those who sit on thrones*, has been very well said by someone.

"Apparently he is the poorest of the poor but the sultan of Madinah (peace be upon Him) commands more veneration than kings."

Sharia has been prohibited purposeless expenditure i.e. to spend lavishly on an occasion of expenditure and to spend without reason. Islam ha called the spend thrifts as the brothers of Satan. One can visualized the effects of a spending spree. If an individuals or a nation realize the ruinous consequences of reckless expenditure one can never become a pauper. Ahmad Raza warned specially the Muslims of India and Pakistan against the destructive effects of their bad practices. He set his own example before the people. He was so precautious that he did not want to throw away even used water. The example of his generosity was that whatever he had was spent on the indigent or was utilized in religious items of expenditure. Throughout his life, he could not save the amount on which zakat was payable.

Ahmad Raza was very cautious in money matters, whether that money was *nazar* or obtained as public subscription. If somebody presented *nazar* voluntarily, he accepted it because the Holy Prophet (peace be upon Him) allowed the acceptance of donations (*nazar*). But when

nazar was given as remuneration, he always returned it, because the prophets and saints never accepted any remuneration in the service of religion. He never spent the proceeds of *nazar* on his person or his family members. Rather, this money was spent on other religious items. The same precaution was observed in case of donations for *Madrassah-e-Manzar-e-Islam*. When he was the principal of that institution, he kept full account of the amounts received as donations or subscriptions when he became busy and could not manage the *Madrassah* himself, he made his son **Hamid Raza Khan** the secretary of the *Madrassah* with full responsibility for financial matters. His son Hamid Raza Khan was a great savant and saint.

In political movements, thousands of rupees are misappropriated. When donations and subscriptions were being collected during the **Khilafat Movement**, Ahmad Raza pointed out that the money was being spent on wrong items. But misappropriates do not obey anybody. The apprehensions of Ahmad Raza proved to be correct. Allama *Noor Muhammad Qadri* has proved it in his research papers that the Indian National Congress spent lakhs of rupees collected for the Khilafat Movement. Ahmad Raza had warned that the Hindus were exploiting the funds of the Khilafat Movement. But the opponents opposed him. The leaders were bewitched by the Congress leaders but only Ahmad Raza remained unaffected by their machinations.

The personality of Ahmad Raza was so dynamic and beneficent that it was left in every nook and corner of India and Pakistan and certain person began to tread on his path. The echo of the message of Ahmad Raza was heard in all the Provinces of Pakistan. His followers have always been found in Sindh, the Punjab, Baluchistan and N.W.F.P. The savants and intellectuals of Sindh praised the services of Ahmad Raza in his lifetime and after. A.

Mohajir Sindhi savant *Maulana Hidayatullah Madani* declared Ahmad Raza to be the religious reformer revivalist of the 14th century Hijra. On the death of Ahmad Raza, an eminent poet of Sindh Sarshar Uqaili paid him compliment in his article. Prof. Syed Muhammad Arif has taken stock of the popularity of Ahmad Raza in Sindh. Maulana Abdul Karim Dars of Sindh had very close relation with Maulana Ahmad Raza Khan. It is a due to his affinity that Ahmad Raza visited Karachi. The people of Punjab are great lovers of Ahmad Raza.. Once Dr. Muhammad Iqbal met Ahmad Raza Khan in a function and recited his poetry before him. Prof. Hakim Ali, Principal Islamic College, Lahore was a lover of Ahmad Raza and called him the reformer of the 14th century Hijra. Maulana Deedar Ali, a Khalifa of Maulana Ahmad Raza, established a madrassa at Lahore and became the Imam (prayer conductor) of the famous Wazir Khan Mosque. Maulana Ahmad Baksh showed his Arabic Qasida to Ahmad Raza for improvement. The present writer possesses this lengthy Qasida. The Maulana hailed from Dera Ghazi Khan. There are many such examples on which a monograph can be written. The people of N.W.F.P. also derived spiritual benefit from Ahmad Raza. Maulana Umer Jan Hazarvi had intimate relation with the Maulana. The student from Frontier Province were reading in Madrassa – e- Manzar-e-Islam. Maulana Muhammad Amir Shah Gilani has in his book, *Tazkirai Ulema wa Mashaikh-e-Sarhad* mentioned such an Ulema as were connected with Ahmad Raza or his Madrassa Maulana Muhammad Zakaria Deobandi of Peshawar remarked, but for Ahmad Raza ,Hanafi fiqh would have vanish from Bharat and Pakistan. The same Maulana had a copy of Fatawa-e-Razzaviya, which he gave to Maulana Muhammad Amir Shah Gilani. The present writer found many books of Maulana Ahmad Raza in the library of Maulana Taj Muhammad Siddiqui of Peshawar. This demonstrate that the people of N.W.F.P. were familiar

with the book of Ahmad Raza. The Maulana had another relationship with N.W.F.P in that he belonged to a family of Khandar. So Prof. Abdul Shakoor Khan Shad of Kabul University has written that all information about the life and work of Ahmad Raza should be incorporated in *Aryana Da'irat-ul-Ma'arif*. In brief Ahmad Raza was famous in the province of Bharat and Pakistan alike. He was also known in the Islamic world as is clear from the book. **Ahmad Raza and the Islamic World, which** has been published in Pakistan.

Time is ever changing .In 1920;there erupted a political revolution as a result of which the condition of India & Pakistan changed further. There were changes in Muslim views, but the Muslim masses according to Dr. Sheikh Muhammad Ikram, remained under the influence of Maulana Ahmad Raza. But one group turned against Maulana Ahmad Raza on grounds of political differences and became revengeful. So a dirty vilification campaign was organized against Ahmad Raza whose effects lingered on for half a century. The educated circles thought that whatever was being said about Ahmad Raza might be correct. Thus for decades the personality of Ahmad Raza remained unknown to the elite of India and Pakistan.

Ahmad Raza was charged with dividing Muslims into groups. In *Nuzhat-ul-Khawahir*,Maulana Abu Hassa Ali Nadvi while eulogizing Ahmad Raza Khan has also written that he paved discord in the Muslim Umma and he laid the foundation of dissensions. This blame is unfounded. To characterize the peacemaker as wrecker of Muslim solidarity is to fan differences, which does not seem becoming to the intellectuals. Another blame leveled against Ahmad Raza was that he laid the foundation of a new cult in Islam. This is absurd. Ahmad Raza revived old notions in Islam. Attempts were under foot before and after

the War of Independence of 1857 to wipe out old Islamic beliefs. The English wrested power from the Muslims. The English realised that the secret of the power of the Muslims is the love of the Holy Quran, of the Holy Prophet (Peace be upon Him) and of the saints of Islam. In those days some such commentaries of the Holy Quran were written as created doubts in the Islamic tenets. The personality of the Holy Prophet (peace be upon him) was made the target of criticism and the idea of the love of the Holy Prophet (peace be upon him) was weakened.

The apostles and saints were reduced to ordinary creatures of God and the Muslims were made to hate them. Certain Fatwas were written declaring all old ulema as infidels, although they believed in those very articles of faith in the majority of Muslims believed. On a little probe, it will be clear that all the present day sects except one or two originated in the post War Independence period after 1857.

Ahmad Raza did not form a new sect. Study his research and standard publications. He says only that which do Quran and the traditions prove, he asserted only correct things.

He does not mince matters. Others try to prove their viewpoint from Quran and traditions and Ahmad Raza talks only in terms of Quran and Traditions. He does not mix his own ideas with that. Ponder carefully and you will realize that the majority was caught in turmoil and *millat* was being divided into different groups. Ahmad Raza was the man who prevented the nations from disintegration and division into splinter groups and demonstrated truths. It is a pity that the men who crusaded against faction forming were branded as sect monger and sect maker. Ahmad Raza presented only those religious ideas as were presented in

every century or epoch. His ideas were not a replica of the epoch of slavery, but of the period of freedom. They were well known in Arab and non-Arab countries. The anxiety of Ahmad Raza was natural because each new sect was getting followers from the great majority of **Ahl-e-Sunnat**. Ahmad Raza gave the same message which was being for many centuries, and which the people forgot. Ahmad Raza brought to our notice once again the forgotten things and told us how our elders thought and how they acted. What was the pattern of their thinking and action? Ahmad Raza tried for universal reform although his universal message was known by the name of **Bareillviat**. This is because Ahmad Raza became the symbol of *Ahl-e-Sunnat*. Ahmad Raza belongs to Bareilly. So his message was called **Bareillviat**. There are million of Sunni in the world who do not know the term Bareillviat, but own those tenets which were propagated by Ahmad Raza. There are lakhs of such Muslims in India and Pakistan who do not call themselves *Bareillvi*, but their dogmas and ideas resemble those of Ahmad Raza. In fact, Bareillviat is the other name of Universal creed. Ahmad Raza did not find a new cult, but revived the dogmas of the old virtuous people. This is why the ulema of Arab and non-Arab countries recognized Ahmad Raza as the reformer and revivalist (**Mujadid**) of the 14th century **Hijra**.

The point which merits our attention is whether is the understanding of Islam during the 1400 years was correct or not. Can so many wise minds agree on a wrong doctrine? This point passes one's comprehension.

Did the modernists of this century understand the religion correctly and none of the predecessors could understand it? This untenable. Indeed the correct path is that which is consistently followed. The truth is that which has remained intact for centuries. Ahmad Raza presented

this very truth, which was being concealed or suppressed. The wise men knew it, but the name was not mentioned. The truth had been suppressed under the thick layers of malicious propaganda. But our hearts retained an idea. The intellectuals had preserved a notion. Otherwise people would not have followed his ideas so readily after the removal prejudice. Nobody becomes a paragon overnight. A long time is required to test a personality. But here, as soon as the threads of the spider's web were broken, the correct picture came to the fore. There was a time when in the meeting of the learned people, one could not mention the name of Ahmad Raza, but at present, all the ulema, men of letters, poets, intellectuals, doctors, professors, historians researchers, commanders, judges and the ministers are eulogizing him. Gradually a tremendous store of the views of these persons has piled up. Eight books have been, so far, published on these appreciative remarks, one in Arabic, and the rest in Urdu. From this one can infer how many persons must have paid compliments to Ahmad Raza. It seems as if the vicious propaganda of the opponents had gagged the tongues of the writers, but their hearts were restless for expressing the truth. But now there is a surging deluge of the praise or appreciation of Ahmad Raza, which is irresistible.

The personality of Ahmad Raza is so great and effulgent that researchers, within and out of Pakistan, have started research on Ahmad Raza Khan and his intellectual achievement. In some universities research work is progress, while in others it has finished, e.g. the universities of London, Birmingham, Leiden, California, Columbia, Calcutta, Usmania, Karachi, Sindh and the Punjab. Besides research work, over 500 articles and monographs on the life and work of Ahmad Raza have up to date appeared in the newspapers and journals. These statistics have been compiled by a research scholar of Sindh University in the

shape of a book, which has been Lahore. The number of articles and monographs will swell if the research is intensified. On the occasion of Imam Ahmad Raza Day every year, about 20 to 30 articles and papers are published in India and Pakistan.

When Ahmad Raza became well known in Pakistan and abroad due to the thirteen-year efforts of the intellectuals, his opponents could not tolerate it. One critic said: "*We had buried Ahmad Raza but Professor Masood has exhumed him. Now it will take half a century to bury him again.*" From these remarks one can gauge the magnitude of their charges and apprehensions. They started the age-old malicious propaganda campaign against Ahmad Raza. This time they invented a farfetched charge that Ahmad Raza has committed numerous blunders in the Urdu translation of the Holy Quran. The Arabs who do not know Urdu were made to understand that the Urdu translation is blasphemous. So the entry of this translation was banned in certain Arab countries. After the ban, the opponents published this thing intensively and certain restraints were suggested to be imposed against Ahmad Raza.

The bare fact is that Ahmad Raza completed this translation about seventy years ago. It was published from Moradabad(India). At that time great Ulema of both the schools of thought were alive. No scholar of the present day can be compared with them. None of them found any mistake or flaw in the translation, even the opponents did not have the courage to criticize the translation. Then seventy years elapsed. This Quranic translation is being published in Pakistan for the last thirty years. Several lakh copies have been published so far. But no scholar pointed any error in the translation. But why all this uproar? One aim of this uproar is to malign the venerated personality of Ahmad Raza. The probe about the mistakes will be done

afterwards. This issue is concerned with the Ulema. The man in the street has nothing to do with it. They love the Holy Quran dearly. When they would hear about mistakes they would start hating him. The opponent have hit up upon this point for propaganda purpose and this mischief may have emanated from the politicians.

If the personality of Ahmad Raza were known as of yore, this blame would have been successful. But as every facet of his personality is now well known and people know that in erudition and piety he was unexcelled, so this attack will succeed only where Ahmad Raza is unknown. One should ponder how a person who was well versed in Quran and the Arabic language and a very great poet and prose writer of Urdu, could commit mistakes in the Urdu translation of the Holy Quran. It should be noted that Arab critics highly praised Ahmad Raza's command over the Arabic language and literature. Great Urdu poets and men of letters extolled his superiority and profundity as a top ranking Urdu poet, prose –writer and critic .If he can commit mistakes in translating the Holy Quran, then it can safely be said that no Urdu translation of the Holy Quran is free from mistakes, as he is far superior to all the Urdu translators of the Holy Quran in knowledge and erudition.

The aim of his false propaganda is to defame Ahmad Raza, and the greater objective is to stop the sale of Ahmad Raza's translation of the Holy Quran on commercial scale. In the last few years the followers of Ahmad Raza have spread in the countries of Asia, Africa, Europe, and America, all are opulent and Urdu knowing. They love the translation of Ahmad Raza and lakhs of copies of that translations of the Holy Quran. So the sale of the translation of the opposite group was adversely affected. It is natural that the merchant will tolerate the bumper sale of a rival's product at the course of his own

.So they tried to get the entry of Ahmad Raza's translation banned in Muslim countries so that the people will read other peoples translations. Secondly if due to propaganda, people develop a bias against Ahmad Raza's translation, its sale will dwindle in Arab and non- Arab countries including India and Pakistan, it will become possible to eliminate it from the world market. But it is said that this translation is selling in terms of lakhs of its copies after the imposition of ban on its entry and sale in Arab countries.

In the opinion of the present writer, the cause of rivalry is not academic or religious, but purely sectarian and commercial. Rivalry and bias make the wisest person unreasonable and consign him to a low level where a biased person is condemned by his own conscience or sense of rectitude. May Allah protect all of us from the sinister insinuations of our baser self; Amin!

It is a tragedy of our history that those persons who served the creed and the nations selflessly where consigned to oblivion and those who served the creed and nation superficially where extolled as heroes .It is a great tragedy of history that there is full description of a few poets, prose writers, some *ulema* and some *mujahideen* whose names were suggested by our early predecessors, to the exclusion of subsequent notable personalities like ulema etc. There is so much apathy and prejudice that if the name of a great intellectual is suggested for inclusion in history, they turn a deaf ear to it. There is complete black out of the great group of outstanding saints and ulema who contributed a lot to literature, politic and the field of learning. In the book of history and literature we do not find there names at all. If some mention is there, it is superficial and very brief. Dr. Ishtiaque Hussain Qureshi, the eminent historian of the Indo-Pakistan sub-continent felt this lacuna and expressed it pointedly in a meeting of intellectuals. He said "*I have been forced to conclude that whatever has been recorded in our history is unilateral and partial*". Perhaps he was

referring to the history of Pakistan and India .If this view is correct, we shall have to review the history of Indo-Pakistan and to include in history the names of those great men who were committed due to any cause.

Ahmad Raza is a great miracle of the Holy Prophet (peace be upon Him). The ulema of Makkah and Madinah told the truth .The moment we think about Ahmad Raza we at once remember Hazrat Muhammad (peace be upon Him) .In fact; Ahmad Raza was a staunch lover of the Holy Prophet (peace be upon Him). All groups have conceded this truth. Then please imagine how the lover of the Holy Prophet (peace be upon Him) can go astray. His followers cannot be wrongdoers. They cannot be misguided.

The majority of the poor and innocuous Muslims of the Indo-Pakistan sub-continent follow him. And there is majority of the poor in our country. The Holy Prophet said: "*I inspected the Paradise, I found the poor and the indigent were in majority among the inmates of Paradise. So search Islam among the poor and needy.*" Those poor Muslims who do not exploit in the name of religion, who do not spoil their heart in the name of religion and do not kill Muslim in the name of religion. Those who do not covet political power in the name of religion, who never waver in sacrificing their life and wealth in the way of Allah. They are not spectators, but plunge headlong into national crises. The time has tested them. You and I have seen it. Ahmad Raza infused such a discipline and sacrifice among his followers, that at the time of need or stress, they risked their lives. Ahmad Raza brought about a revolution. He put the Muslims on mettle and encouraged spiritual development and paved the way for the future Islamic revolutions. **Long live Imam Ahmad Raza Khan Qadiri**

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Impressions & Appreciations

(1)

"In the later epoch of India a jurisconsult of his perspicacity and intelligence was not born"

(Dr. Muhammad Iqbal, Lahore)

(2)

"Maulana Ahmad Raza Khan is reckoned among the leading ulema of his age"

(Dr. Ghulam Mustafa Khan, Ex-Head of Urdu Dept. University of Sindh Hyderabad)

(3)

"It is imperative to follow the teaching of Fazil Barelvi"

(Allama Allauddin Siddiqui, Vice Chancellor, The University of Punjab, Lahore)

(4)

"He has made invaluable addition to the Islamic Science by his books"

(Dr. Ibadat Barelvi, Principal, Oriental College, Lahore)

(5)

"He was, indeed a genius"

(Dr. Naseer Ahmad Nasir, Ex- Vice Chancellor,
Islamia University, Bahawalpur)

(6)

" The position of A'la Hazrat in the field of
mathematics is pre-eminent"

(Prof. Abrar Hussain, Head Dept. of Basic Science,
Allama Iqbal Open University, Islamabad)

(7)

"He has given love of the Holy Prophet that eminent
position in our thought and action without which the entire
religious system is like a body without a soul"

(Prof. Karrar Hussain, Ex-Vice Chancellor, Ballucchistan
University, Quetta)

(8)

"Any review of Urdu Na'atia poetry is incomplete
without mentioning the name of Maulana Ahmad Raza
Khan"

(Dr. Khalil-ur-Rehman, Azami, Head, Urdu Dept.,
Muslim University, Aligarh)

(9)

"Whenever he came out of his house, his devotees
rushed to touch him. Some kissed his hand, others his feet"

(Dr. Barbara D. Metcalfe, Head, Dept. of History,
California University, U.S.A)

(10)

"The researchers of Allama Ahmad Raza Khan are of such a high standard that they should be incorporated in detail in the Aryana encyclopedia".

(Prof. Abdul Shakoor Shad, Kabul University, Kabul)

(11)

"I was astounded at the flow of his ideas and arguments from the Holy Quran, the Sunnat and sayings of the old intellectuals"

(Prof. Sheikh Abd al-Fatah Abu Ghadda, Muhammad b. Saud University, Riyadh, Saudi Arabia)

(12)

"I admire the religious contribution and services of Hazrat Ahmad Raza Khan Bareilvi and include him in the front rank of the strivers for and propagators of Islam. The notion of the love of the Holy Prophet permeates his prose and poetry. As it is based on sincerity of emotion and tenderness of topic, so its effectiveness is but natural. He occupies the same imminent position in the rank of our na'atia poets as Mohsin Kakorvi or in the present epoch, Mr Abdul Aziz Khalid"

(Dr. Abdul Lais Siddiqui, Karachi University)

(13)

"It is not possible for me to say something about Maulana Ahmad Raza Khan for I know him simply as a na'at reciter. In my opinion his position as against other na'at writers is unique due to his intense love of the Holy Prophet (peace be upon Him). Na'at cannot be composed without love of the Holy Prophet (peace be upon Him). If it is written on traditional lines, its superficiality will be

apparent. So various good na'at writers depict the different aspects of their love of the Holy Prophet (peace be upon Him). But as I have already said, the intensity of his love for the Holy Prophet (peace be upon Him) is incomparable, so the impression of his na'at on the audience is very deep "

(Ahmad Nasim Qasmi, a renowned poet of Pakistan)

(14)

"Ahmad Nadeem Qasmi suffice it to say that the ascendancy of Hazrat Maulana Ahmad Raza Khan in religious disciplines was unprecedented. He was also unexcelled in other sciences. As his heart was a glow with the love of the Holy Prophet (peace be upon Him), so there is sincerity and emotional warmth in his na'at which is the outcome of very deep emotions of love. One can gauge his political insight from the Hindus. During the period when the Hindus were going out of their way in befriending the Muslims, he was cautioning the nation about this lurking peril .The idea of the excesses of the Hindus underlies the urge for the establishment of Pakistan. This shows his mature political thinking .It is not possible to do justice to this point in this brief sitting".

(Dr. Ishtiaque H. Qureshi Ex–Minister of Govt. of Pakistan & Ex Vice-Chancellor Karachi University)

(15)

"Maulana Ahmad Raza Khan was a great personality of the Islamic world. His inborn abilities were tremendous. An individual who after graduating in rational and academic disciplines at the age of 12 years and 10 months assumes the onerous duties of teaching and Fatwa writing, there can be no doubt about his erudition, intelligence and ability. Then tassawwuf and love of the

Holy Prophet (peace be upon Him) enhanced his knowledge and spiritual personality manifold. This is why he attained a high position in various academic disciplines, spiritual field, traditions, jurisprudence, poetry, literature, philosophy and science He won the distinction of being the of the Ahl-e-Sunnat. A perusal of his biography unfolds the fact that he had full insight into 32 diverse sciences and he wrote over 1000 books on various subjects in different languages. He enjoyed Khilafat in thirteen orders.

His followers, "Khulafa" and fans are found in the Islamic world by lakhs. In fact, it is hard to find such a comprehensive and towering personality"

(Syed Anwer Ali M.A. LL.B. Advocate-on-Record, Supreme Court of Pakistan, Advocate, High Court, Sind-Baluchistan Karachi)

(16)

"You have elicited my opinion about Maulana Ahmad Raza Khan. An extinguished lamp cannot praise the light of the sun. A lover of the Holy Prophet (peace be upon Him), Na'at writer, expert in traditions, an erudite, writer, jurist, and commentator of the Holy Quran like him is very seldom born. His prose production and poetry works are replete with ecstasy and spiritual bliss. His writings enthrall one's spiritual faculty. He was a saint and great religious scholar. Such rare personalities are makers of history and leave behind an undying impress of greatness on the world. The sun incessantly casts his rays on a stone for thousands of years, after that it is transformed into a Ruby in Badakshan, or Camelian in Yaman."

(Rais Amrohawi, a famous poet and journalist of Pakistan)

(17)

"From whatever I have read or heard about Maulana Ahmad Raza Khan, I have gathered that he was the contemporary of my Grand Murshid, Shah Zahurul Hasan Qadri Fazli of Batala. As both were great savants, they were generally communicating / meeting each other. The translation of the Holy Quran was his grand contribution. His love the Holy Prophet (peace be upon Him) led to Na'at writing and reciting the Salaam, which he wrote, seems to be highly liked by the Holy Prophet (peace be upon Him). The unseen presence of the Holy Prophet (peace be upon Him) may be felt. He devoted his whole life in the service of Islam and the teachings of religious disciplines and left a very valuable stock of books for the Muslim Umma.

A genius is very seldom born in the world."

(Justice Sayed Shamim Hussain Qadri, Lahore, Pakistan)

(18)

"Maulana Ahmad Raza Khan was a very great savant of Islam, an Islamic thinker and the lover of the Holy Prophet (peace upon Him). His name will always remain prominent in the history of savants of Islam. He made an invaluable addition or contribution to Islamic or religious branches of knowledge by means of his books publications."

(Dr. Ibadat Bareilvi, Principal, Oriental College, Punjab University, Lahore)

(19)

"Maulana Ahmad Raza Khan Bareilvi commanded a unique position in the realm of religious disciplines. He was at once a jurist, savant and poet. The number of his publications, according to one estimate, is about 800. On whatever religious sciences or any aspect of a subject he wrote, his uniqueness is apparent. Although he did not take part in active politics, but where he found political movements in conflict with religion, he wrote fearlessly against it.

Maulana was fully aware of the niceties of both Shariat and Tariqat. If on one hand his Fatawas established the supremacy of his juridical insight in the Arab and non-Arab countries, on the other hand, his love of the Holy Prophet (peace be upon Him) led his na'atia poetry to the highest pinnacle of technical excellence. The renowned Salaam 'Mustapha Jaan-e-Rehmat Pay Lakhon Salaam' is a choice production of the Maulan's pen. One can differ from Maulana's ideologies, but it is impossible not to acknowledge his erudition. The Maulana is included among those personalities whose services cannot be forgotten."
(Hakim Muhammad Saeed Dehlavi, Pakistan intellectual of international repute)

(20)

"Maulana Ahmad Raza Khan occupies an important place in the religious movement of the Indo-Pakistan. He has influenced a section of the Muslim Ulema with his publications. His writings merit recognition because a special literary excellence is found in them. Besides prose-writing, he was also a poet and in the Urdu Na'atia poetry, his specially important."

(Dr. Waheed Qureshi, a renowned Professor and Scholar of Punjab University in Lahore)