



A BASELESS BLAME

(A critical View of the Blame on Imam Ahmad Raza Khan
of being a Pro-British)

A HISTORICAL REALITY

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Translated into English

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DEDICATION IN THE NAME OF THOSE FREEDOM FIGHTERS

- Who sacrificed their honor and lives for the preservation of Islam.
- Who did not bow their heads before the British but adored Allah who is one.
- Who never admired the British but dedicated their lives for singing the songs about Mustafa (Allah's Grace and Peace be upon him)
- Who neither loved the Britishers nor their toadies. Who extricated the Muslims from the snares of the infidels.
- Who sacrificed their honor and lives for the sake of Islam.
- Who removed thorns from the paths of Islam and strewn them with flowers.
- Who sacrificed their all for the sake of Islam, not for its evil wishers?
- Whose fringes remained untainted with Hindu friendship.
- Who lighted the lamp of hope in the dark nights of slavery.
- Who sustained a declining nation and rescued national ark from sinking.

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- Islam is proud of them but polytheism moans on them.
 - Whose Love was full of warmth and whose hatreds were pathetic.
 - Who were thoroughly sincere and were free from duplicity.
 - Whose tongues described what felt their hearts and the heart testified to their every thing.
 - Who had sympathetic heart and tearful eyes.
They were like the effulgent moon sought by the nights.
 - They were blazing sun awaited by the morning.

(MUHAMMAD MASOOD AHMED)

PREFACE

(TO THE ENGLISH EDITION)

Imam Ahmad Raza of Bareilly (1856-1921) was a genius and a versatile scholar of Islamic World. I started my research on this saint in 1970. At that time our intellectual and academic circles were not well-acquainted with this genius. I also was not fully aware of this gigantic personality. I carried on my research work which has been in progress for the last 20 years. I contributed research articles on this genius to the following:

1. **Encyclopedia of Islam (Urdu)** Punjab University, Lahore (Pakistan).
2. **Encyclopedia of Islam (English)** Supplement Volume, Paris (France).
3. **Pakistan National Hijra Council**. Islamabad (Pakistan)
4. **Islamic Research Institute** Islamabad (Pakistan).
5. **Encyclopedia Islamica Foundation** Tehran (Iran)
6. **The Royal Academy for Islamic Civilization research**. Amman (Jordan).
7. **Imam Ahmed Raza Research Institute**. Karachi (Pak).
8. **Pakistan National Hijra Council**, Islamabad (Pakistan)

Besides these research articles, I compiled 20 books, wrote several treatises and contributed more than 50 general articles. I express my gratitude to the following institutions/organizations, who fully co-operated with me, published this literature and circulated it world—wide.

1. Markazi Majlis-e-Raza, Lahore (Pakistan).
2. Idara-e-Tahqeeqat-e-Imam Ahmed Raza, Karachi (Pak).
3. Islamic Academy, Mubarakpur (India).
4. Raza Academy, Lahore (Pakistan).
5. Jamiat Ahle-Sunnat Pakistan, Hyderabad (Pakistan).
6. Sunni Razavi Society, Durban (South Africa).

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7. Raza International Academy, Sadiqabad (Pakistan).
 8. Raza Academy, Bombay (India).
 9. Raza Academy, Manchester (U.K.)
 10. Markazi Majlis-i-Imam Azam, Lahore (Pakistan).

As a result of these literary performances and efforts Imam Ahmed Raza became known in the academic circles of the different parts of the world. The scholars were attracted towards this peerless versatile figure of his times and research works were undertaken in the following Universities/Institutes by the research scholars as well as the professors of various departments etc.

1. Berkeley University, (U.S.A.)
2. Columbia University New York, (U.S.A)
3. Lyden University, Lyden, (Holland)
4. Durban University, Durban, (South Africa)
5. Patna University, Patna, (India)
6. Muslim University, Aligarh, (India)
7. Usmania University, Hyderabad, (India)
8. Sindh University, Jamshoro, (Pakistan)
9. Karachi University, Karachi, (Pakistan)
10. Punjab University, Lahore, (Pakistan)
11. Bahauddin Zakaria University, Multan, (Pakistan)
12. Imam Ahmad Raza Research Institute, Karachi, (Pak)
13. Madinatul Hikmat, Hamdard Foundation, Karachi,
14. Jami Millia Islamia University. New Delhi.(India)
15. Hamdard University, New Delhi, (India)
16. Bermingham University, (U.K)
17. New Castle University, (U.K)
18. World Islamic Mission Centre, Karachi, (Pakistan)
19. Allama Iqbal Open University, Islamabad, (Pakistan)
20. Calcutta University, Calcutta, (India)
21. Al-Azhar University, Cairo, (Egypt)

22. Mohammad Bin Saud University, Riyadh, (Saudi Arabia)

It has also been learnt that some Scholars, working on Imam Ahmed Raza, have either been registered or have applied for registration at the following Universities of India:-

- 1 Rohailkhand University, Bareilly.
2. Devi Ahliya University, Indore.
3. Allahabad University, Allahabad.
4. Lucknow University, Lucknow.
5. Hindu University, Varanasi.

It is noteworthy that various allegations had been piled up against Imam Ahmed Raza, which centre around the following two blames fabricated against him by his opponents:-

1. He was Pro-British;
2. He was addicted to issuing fatwa's declaring the Muslims apostates.

As regards the first allegation, this treatise is a critical analysis of the blame, placed face to face with the reality. The readers by going through the contents can judge by themselves, the fabrication and falsity of the allegation in the light of the historical facts and proofs presented to illuminate the situation. As far as the second blame is concerned, although the issue is not within the purview of this treatise, the author has reasons to believe that Imam Ahmed Raza never issued a Fatawa of ***Takfir-i-Muslim*** without a sound ground. He had never been a professional Fatwa giver nor he exulted in issuing Fatawa regarding apostasy of the Muslim brethren. Imam Ahmad

Raza was not a man of ordinary calibre. He was genius of his time — and an eminent scholar, a far-sighted statesman and a broadminded Muslim leader. He was deadly against the narrow-mindedness of Ibn-i-Abdul Wahab Najdi who not only issued Fatwa of *Takfir-i-Muslims* but also shed their blood in Najd and Hijaz on the pretext that they were pagans. Following Ibn-i-Abdul Wahab, Syed Ahmed Bareilvi and Ismail of Delhi also shed blood of Muslims on the same pretext in NWFP (Pakistan).

This is a very pathetic story. Our historians for political reasons did try their best to conceal the massacre and bloodshed of the Muslims at the hands of those So-called reformers but the historical facts do not remain buried for ever. They shine out and speak for themselves, sooner or Later. Imam Ahmed Raza had issued Fatwas against those Ulema who were the disciples or co-thinkers of Ibn-i-Abdul Wahab of Najd. Any-how this allegation of *Takfir-i-Muslim* can be analyzed in the light of historical facts and I am confident that some scholars will come forward to investigate the matter to its profound depth and bring such realities to the fore-front in a lucid and rational style which will not only appeal the modern reader but also exonerate Imam Ahmed Raza of this false accusation that he ever preferred to declare apostate any simple true Muslim.

I wrote the present treatise in Urdu in 1980. Its first, second and third editions were published from Lahore by **Markazi Majlis-i-Raza** and afterwards by several other organizations, enumerated in the third paragraph of this preface. Thus several thousand copies of this treatise have spread far and wide. Nevertheless, dire need was being felt by the intellectuals for its translation into English, so that its text may also be circulated, understood and

disseminated among English-knowing readers and scholars in different continents of the World.

My respected colleague Prof Muhammad Abdul Qadir Ex-Principal Government Degree College and Post Graduate Studies Centre Sukkur, Sindh, very kindly translated this treatise. I am highly indebted to him. I am also thankful to the office Bearers of Imam Ahmed Research Institute, Karachi i.e. Syed Wajahat Rasool Qadri (Vice President), Prof. Majeedullah Qadri (General Secretary), Mr. Manzoor Hussain Jillani (Treasurer) etc, for their kind co-operation in getting this treatise published.

I hope the readers and scholars who aspire to study the history in its true perspective will feel enlightened, Insha Allah.

(Dr. Muhammad Masood Ahmad)
30.8.90

INTRODUCTION

Despite the fact that I have been continuously writing since 1957, I must offer an apology that I could not study Imam Ahmed Raza upto 1969, merely for the reason that excepting my father, Hazrat Mufti-e-Azam Muhammad Mazharullah, all my teachers belonged to the Clique who was against Imam Ahmed Raza but when I commenced study of Ahmed Raza in 1970, I was disillusioned. The real and factual situation was quite different from what I was previously told. A gradual study of Imam Ahmed Raza was augmenting my astonishment objective perusal and observation is the best medium of distinguishing between what is true and what is false. The malicious propaganda may misguide the public and conceal the truth, but not for ever. When the curtains of prejudice are torn by objective research and study, the horizon becomes clear and all misgivings give way to correct appreciation. It is a matter of content that the people have begun to write about Imam Ahmed Raza. The various writers, research institutions and publishers have already brought out literature about Imam Ahmed Raza in the shape of articles, magazines and books. Now research work is being done on Imam Ahmed Raza in a number of Universities. Questions are being set on Imam Ahmed Raza in the papers of M. A. examination. Research work is also being done on Imam Raza in the world Universities etc

The humble writer wrote on different aspects of the life of Imam Ahmed Raza in the past decade, but the aspect 'herein dealt with, was yet untouched. In 1979 Muhammad Ilyas, Secretary, Majlis-e-Raza, Manchester suggested that an analytical monograph be written to refute the charge on Imam Ahmed Raza of being a lover of the British. As I was busy in compiling the biography of Imam Ahmed Raza (Waseet)¹ and I generally avoid indulging in polemics, so I

expressed my inability to undertake the job. In the beginning of 1980 when I finished compilation of the book, my friend from Manchester reminded me and insisted that the monograph be written. In November, 1980 after finishing an article on ancient and modern sciences and Imam Ahmed Raza, I paid attention to the present topic. The reason for writing on this topic was that the learned segment of society was indulging in this unnecessary blaming on account of misunderstanding. It was thought imperative to remove the misapprehensions and throw light on the black-out practised by the historians and research scholars in this field. I relate only one incident to illustrate the above noted fact

Prof Muhammad Ayub Quadri in writing foreword to a book² expressed this idea about Imam Ahmed Raza and Maulana Ashraf Ali Thanvi:

“The British got counter-Fatwas issued in their favour to reverse the public opinion³A noteworthy feature of those days is that Maulana Ashraf Ali Thanvi(d.1943) and Maulana Ahmed Raza Khan (d.1921) although belonging to different schools of thought, issued separately fatwas against the Non-cooperation Movement which were published and distributed in lacs on the behest of the British Government”⁴

On the other hand, Dr. I H Qureshi has said that Thanvi and Bareilvi schools were not at all enamoured of the British, but they were highly apprehensive about the intentions of the Hindus. They did not like that Muslim leadership should be dominated by Mahatma Gandhi and the Indian National Congress. They were also perturbed by the fact that muftes of Islam were in search of Qur’anic verses and the traditions of the Holy Prophet in support of the manifesto of Mahatma Gandhi and the policies of the Indian National Congress.⁵

In view of these facts, the humble writer, in the second edition of his book “*Fazil Barailvi and Tark-e-Mawalat*”⁶

While reviewing the stand taken by Prof Muhammad Ayub Quadri had written that a writer of Pakistan, Prof Muhammad Ayub Quadri expressed such strange view at one place.⁷ The writer sent this edition to one of his old friends who occupied high position in the Government of Pakistan.

This old friend after studying my book expressed certain ideas which indicated the misapprehensions and misunderstandings of the elite of India. They are as follows:

“Although on Page 75 you have mentioned the queer idea of Prof Muhammad Quadri, but did say nothing in reply to his weighty objection. If this palpable blame is proved that Fazil Barailvi had issued a fatwa against ‘Non-Cooperation Movement’ on the behest of the British, it will be a great sin in the eyes of God, because the British nation was most inimical to the Muslims and Islam. The pages of history testify to it. So if the people of India like Hindus, Muslims and the Sikhs entered into a political agreement to achieve a political independence from the British regime, it does not according to Shariat tantamount to the Hindu-Muslim unity, against which Fazil Brailvi wrote vigorously and other Ulema like Maulana Ashraf Mi issued Fatwas. You should have tried to refute this serious blame with historical and documentary proofs. The profundity of Fazil Bareilvi’s erudition is well established. His impartiality and good intentions would have been proved so that the blame which Prof Quadri leveled due to some cogent reason⁸ could be refuted.”⁹

At another place he says:

“Why any joint action, undertaken to achieve the independence of India was condemned, while, on the other

hand, the Ulema sold their conscience at the behest of the British.”¹⁰ These ideas were expressed in 1973. The rejoinder to the charge was not published as the humble author does not attach any importance to baseless charges and gives preference to constructive, innovative and positive activities. Generally, it has been seen that instead of accepting the truth, the opponent wants to come out, equipped with new arguments and his approach is always negative. He gives many arguments to justify his stand. Honest difference of opinion should be respected and tolerated, but some intellectuals even ignore friendship and oppose their opponents vehemently,¹¹ as if the historical facts possess such similitude with religious beliefs, that any one opposing them should be killed. The writer believes in treating historical facts and dogmas separately. In case of difference of opinion, one can be convinced by means of arguments provided history is studied in its true perspective. If the difference of opinion is elevated to the status of a dogma and the opponent persists that his stand is correct, then the situation will worsen and an interminable battle of mutual incriminations will begin which will result in bad blood. So the writer has reserved himself for positive research, although some critics dislike it. Owing to my natural bent of mind, I did not write anything since 1973 up-till-now to refute this charge on Imam Ahmed Raza. But the campaign of unhealthy tirade and blaming by certain intellectuals continued unabated, so the writer had to pay attention to this deplorable issue. What ever has been written is not to refute the opponents of Imam Ahmed Raza., because when opposition takes the shape of a dogma it cannot be helped. Only God’s guidance may show the right path. Whatever has been written is for those critics who want to grasp the real situation and for those young men who want to see the true picture of history. I hope this article will satisfy the lovers of truth. May God give us the

capacity to accept the truth and to tread on the right path, Amen. Allah may shower His benedictions on our Holy Prophet, Hazrat Muhammad (Allah's Grace and Peace be upon him).

30th Moharram, 1401
9h December, 1980.

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Sukkur, Sindh, (Pakistan).

FOOT NOTES

1. *Maktaba-e-Nomania* is publishing this book from Sialkot. It is also intended to compile the biography of Imam Ahmed Raza (may Allah be pleased with him). The matter has been collected. This work will be undertaken when God wills. (Masood).

2. Khurshid Ahmed - "*Pakistan main Ain Ki Tadveen Aur Jumhuriat Ka Mas'ela*".

Published at Karachi, 1970, P-14.

3. Prof. Syed Jamaluddin (Dept. of History) Jam-e-Millia, Delhi. In his unpublished article (written in English) on Khilafat Movement and Non cooperation Movement Prof Jamaluddin has discussed the role of Imam. Ahmad Raza in the two Movements, but he had failed to furnish such evidence as may prove that Imam Ahmed Raza issued any fatwa, directly or indirectly on the request of the British Govt.

For the sake of argument, let it be conceded that Imam Ahmed Raza issued a fatwa on the request of the British Govt. A person undertakes a risky job in the hope of some gain. But history tells us that Imam Ahmed Raza did not get any reward from the British Govt. More ever, he died in 1921 during this Movement. Even his sons were not favoured by any rewards from the British Government. It is an Enigma of our history that one who never stooped to the British was stigmatized as their well wisher, while his opponents who were in league with the British were said to be the opponents of the British.

4. Khurshid Ahmed - "*Pakistan Main Ain Ki Tadveen*"
Page No.14.

5. Ishtiaque Hussain Qureshi, "*Ulema in Politics*"
(English), Karachi 1972 Page No.270.

6. Its first edition was published by the **Markazi Majlis-e-Raza**, Lahore in 1971. After that five subsequent editions have come out (Masood).

7. Mohammad Masood Ahmed:” *Fazil-e-Barelye Aur Turk-e-Mawalat*”Lahore 1971, PageNo.75,

8. The nature of the letter indicates inclination towards the other side. The plaintiff has been exempted from producing evidence and the defendant is pressed to produce witnesses. On the one hand, there is misconception that the fatwa was issued at the instance of the British, while on the other hand; there is wishful thinking that the blame was levelled due to some strong reason. All this is based more on sheer propaganda, than impartial enquiry. (Masood).

9. Letter dated April, 12, 1973, from Karachi.

10. ibid - Now the cat is out of the bag. The blame, for which arguments and witnesses were demanded, has now been conceded unconditionally. We are from Allah and we have to return to Him (ultimately).

11. The writer is faced with a similar situation. One of his old friends holding a PhD Degree is angry with him as to why he is doing research work on Imam Ahmed Raza. He writes in one of his letters.

“Do you not possess’ ability to write on any topic other than Ahmed Raza Khan”. Letter dated 26-1 2-1 980, Islamabad. Perhaps the critic does not know that during the last 24 years the writer has written on more than 100 topics. (Masood).

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THE SUN RISES

The ideas and critical remarks of Imam Ahmed Raza about Christians, Christian ideas and Christian civilization, and their approval by his Contemporaries.

(1)

According to technical reality the Christians are indeed polytheists as they believe in Trinity and do not believe in Prophet hood.

(Imam Ahmed Raza, *A 'alam Al-A 'alam Bi An Hindustan Darul Islam*. 1306 H/1888, published at Bareilly 1345 11/1927, Page No.9).

(2)

Good God! This nation is irrational and emotional. It is a pity that these people have become so audacious as to blaspheme against Allah and the Muslims hear their trash Quietly "We are from God and we have to return to Him." (Imam Ahmed Raza: *Al-Samsam Ala Mushakkak Fee Ayat Uloom-Ul-Arham*, written in 1315 H/1897 AD published at Lahore Page No.19, 20.)

(3)

English and other types of secular education which are not useful either in the religious or mundane sense, these systems have been devised to engage the (Muslim) students in irrational subjects so that they may become oblivious of religion and the idea of religious consciousness may not germinate in them. They may not know who they are and what their creed is

(Imam Ahmed Raza: *Al Muhjat-ul-Mutamina Fee Ayat-ul-Mumtahina*, written 1339 A.H./1921 A.D. published Lahore 1396 A.H./1976 A.D. Page No.93.).

(4)

It is strictly prohibited to don European clothes. To offer prayers in those clothes is makruh-e-tahrimii-e-almost prohibited. If one does not repeat his prayer in prescribed (Islamic) clothes, he will be a sinner, liable to God's chastisement. (May God forbid, the Powerful, the Forgiver).

(Imam Ahmed Raza: *ALAtaya Al Nabawiyya Fil Fataway-al-Rrazavia*, Volume-3, published at Lyalipur, Page No.442.).

(5)

Freedom from English ways and fashion and deliverance from atheism and free thinking are heart pleasing things. May Allah guide us. But these things cannot be achieved by simply refusing aid or canceling affiliations, but by extinguishing the fire that Syed Ahmed Khan kindled and even now many seem to be affected by it. (Imam Ahmed Raza: *Al Muhjatul-Motianza Fee Ayat -ul-Mumtahina*, published at Lahore, Page No,93),

(6)

I was not interested in Fazil Barelvi so long as the Non Cooperation Movement was in full swing. The Non-Cooperation had fabricated that he was a paid agent of the British Govt. and so against Non-Cooperation Movement. As a matter of Fact, some catch word is coined in every epoch to malign a person. I have observed several such developments in my life”

(Mohammad Jafar Phulwari, a member of the Non-Cooperation Movement. C/o *Muhiban-e-Raza*, written by Mohammad Mureed Ahmed Chishti, published at Lahore, 1981, Page No.125).

(7)

“Politically speaking, Hazrat Maulana Ahmed Raza Khan was a lover of freedom. He disliked the English and the British Govt. He himself and his sons Maulana Hamid Raza Khan and Mustafa Raza Khan never hankered after a title like ‘Shams ul Ulama’ etc. They also remained absolutely unconnected with the rulers of states and the Government officers.

(Contemporary of Imam Ahmed Raza, Syed Altaf Ali Bareilvi, Secretary General, All Pakistan Educational Conference, Karachi, C.F. The Jung, Karachi, Dated 25th January 1979, Page 6, Column 4-5).

(8)

(May Allah’s displeasure descend on Liars). Who-so-ever did it, may suffer from the displeasure of Allah, His Holy Prophet and His saints, till the day of Judgment.

(Imam Ahmed Raza: c.f. Monthly, Al-Sawad-al-Azam, Muradabad, issue, Jamadi-ul-Awwal, 1339 A.H./ 1920 A.D. Page .30).

GUNAH-E-BAY-GUNAH

بلوچ تربت من یافتند از غیب تحریرے
کہ این مقبول راجز بے گناہی نیست تقصیرے

There was found an inscription on the epitaph of my grave, written by an invisible hand: "There existed no blame on the murdered, except that he was sinless".

GUNAH-E-BAY-GUNAH

When one loves a nation he loves every thing of that nation e.g. its religion, its culture, its kingdom, its law, its education, its system of education, its civilization, its ideas and philosophy; its protégés, its followers, its helpers, its lovers and its person and face.

It is said that Imam Ahmed Raza loved the British and responded to their behests. On close investigation, it was found that there was no such thing. The blamers were found to be the toadies of the British and the person blamed was found exonerated. This is the point where astonishment is astounded.

The matter was examined from various angles, but no clue about the love of the British was found. Let us raise curtain from the truth. Let us all behold. Let us remove those doubts and misapprehensions which became entrenched in our minds with the passage of time and pushed us into the caves of misgivings and miscalculations which deprived us from our eye-sight and conscience.

(1) Society and Religion

Culturally, marriage with Christian women and the Christian 'slaughter' has been declared to be 'Halal' or permitted. In this context, an 'Alim' who is 'Pro British' is expected to declare this order of Islamic Shariat valid for the British, but the situation unfolded by evidences is quite different.

In 1298 A.H/ 1880 A.D. when Imam Ahmed Raza was only 24 years old, one Mr. Mirza Au Baig of Badauni submitted an enquiry application to Imam Ahmed Raza containing the following three questions:

(1) Whether India is 'Dar-ul-Harab' or 'Dar-ul-Islam'¹

(2) Whether the Jews or Christians are people of the book or Polytheists.²

(3) Whether the Rawafiz and their followers are apostates or not.³

The answer to first question as given by Imam Ahmed Raza is that India is *Dar-ul-Islam*, because *Dar-ul-Harab* is that country where Islamic laws and conventions cannot be promulgated. As such conditions do not obtain in India, so it is *Dar-ul-Islam*. This ‘*Fatwa*’ is purely Juridical not political there is no word in this reply which may indicate that *Fatwa* was given to please the British although it was an epoch when those who later on became against the British were loyal to Britishers.⁴ The reply to the second question ratifies our stand. As a matter of fact some ‘Ulema’ and wealthy persons wanted India to be declared *Dar-ul-Harab* so that USURY may become permissible in India, because one is permitted to take interest from an inhabitant of *Dar-ul-Harab*. In the reply Imam Ahmed Raza has criticized such persons and has written that they are ready to take interest after the declaration of India as *Dar-ul-Harb* but they are not ready to emigrate from it which is compulsory in case of *Dar-ul-Harab*. Thus the reply aims at providing a ‘Sharia’ Justification for not taking usury. It is not aimed at pleasing any body. Maulana Ashraf All Thanvi also agreed with Imam Ahmed Raza in the matter.⁵

Whatever Imam Ahmed Raza said in reply to the second query deserved our attention. This dispels all doubts. Imam Ahmed Raza says; “The Christians are polytheists as they believe in Trinity. Similarly, those Jews who think prophet Ezra to be the son of Allah are polytheists.”⁶

After that he writes:

“The point at issue is that Allah distinguished the commandments for Jews or Christians in the Holy Scriptures from those of the idolaters and declared their women and slaughters to be legal for Muslims. The question arises whether the present day Christians who believe Jesus Christ to be God and those Jews who believe Ezra to be the son of Allah are to be included in the original category of the people of the book, or in the category of idolaters and their women and slaughter will be prohibited for the Muslims?⁷

After raising this question Imam Ahmed Raza has mentioned the difference of opinion among the Ulema. Some Ulema have included such Jews and Christians among the people of the book, but some have considered them to belong to the ranks of idolaters. If Imam Ahmed Raza were enamored of the British, he would have reaped advantage from the difference of opinion among the Ulema and declared the British to be the people of the Book, but with great moral courage and precautions he gave his verdict at a time when it was very dangerous to speak against the British. He never cared for his own people or the aliens, but always upheld the sanctity of Sharia, and this is the distinguished feature of a truthful jurist. Imam Ahmed Raza gave this decision about the British;

“When there is difference of opinion among the Ulema and a Fatwa has been issued in this matter, so it is better to refrain from the slaughter of Christians and their women. If at present, such Jews are found who consider prophet Ezra to be the son of Allah, we should avoid their slaughter and women. Even if the Christians and Jews were the people of Book, there is no benefit for us in marrying their girls and in eating their slaughtered meat. It has not been made compulsory by Sharia, neither we require them.

Even if they are people of the Book we should abstain. If the religious stand of the Ulema is correct, then marriage with their girls will be sheer adultery and their slaughter prohibited. May Allah save us from sin! A wise person should not indulge in an activity which is undesirable on one hand and absolutely prohibitive on the other.⁸

It is obvious from these excerpts that Imam Ahmed Raza favoured Non-cooperation with the Jews and Christians right from the beginning. He assumed realistic rather than emotional stand in this matter. He insisted that in attaining this purpose one should not supersede Sharia and so there should be no friendship with the idolaters of India, i.e. Hindus.

Imam Ahmed Raza never tolerated interference by the Christians in the tenets of Islam and their objections to the Quran and traditions, but always hotly pursued it. Once a Christian priest asserted that the Quran says that no body knows whether embryo in the womb of a woman is a boy or girl, while they had invented a contrivance which could indicate the sex of the embryo. One, Mr. Qazi Abdul Waheed of Patna sent this objection of the priest to Imam Ahmed Raza in 1315 A.H./1897 A.D. in the shape of a query. In reply to this query Imam Ahmed Raza wrote a pamphlet in 1315 A.H./1897 A.D. named

(الصمصام على مشكك فى اية علوم الارحام)

In this pamphlet, Imam Ahmed Raza has thrown full light on every aspect of the problem and has advanced irrefutable arguments. In the end criticizing the irrational beliefs of the Christians, he writes: "It is deplorable that a strayed nation had the audacity to raise objection on Almighty Allah who is the Creator of the universe and is Omniscient, Omnipresent and Omnipotent:

Please do Justice, the Christians who are irrational, irreligious and fuel of Hell, who cannot distinguish between one and three, who believe in Trinity and then in unity. They attribute a wife and son to Allah, who is much above these satanic notions. They fabricated that Joseph, the carpenter was the husband of Virgin Mary. When she gave birth to Jesus Christ in the lifetime of Joseph, they declared him to be the son of Allah. After declaring him to be Allah and son of Allah, they got him crucified at the hands of the infidels. They are athirst for his blood. They eat bread taking it to be the flesh of Jesus Christ. They gulp liquor as the blood of Juses Christ. It is strange that their Allah was reunified and then consigned to Hell. The crucifixion in the presence of God Father is unthinkable. The Christians assailed the innocent prophets with ridiculous blames. They fabricated diabolic notions and said they are divine revelations.⁹

“It is a pity that the Christians who are irrational and emotional question the creative premises of Almighty Allah and the Muslims pay heed to their satanic utterances. We are from Allah and to Him we shall ultimately return.”¹⁰

If some body is loved then he is not criticized so vehemently. His beliefs are not subjected to such caustic criticism and he is not castigated like this. Nationalist Ulema and Muslim erudite had firm political affiliations with the Hindus, so in their books they have eulogized Hindus in comparison with their Muslim opponents. You will find such instances in their works on history and politics, but Imam Ahmed Raza never, in his books, unduly praised any non Muslim personality.

Imam Ahmed Raza was not prepared to accept the judgment of the British Government against Islamic Sharia. The incident of Machhli Bazar, Mosque, Kanpur is an example.

In 1913, Government deliberately included a part of the said Mosque in extending the road. Upon this the Muslims agitated and protested. The British Government opened fire on Muslims, killing mercilessly several of them. At last on August 16, 1913 a delegation of distinguished Muslims consisting of Maulana Abdul Ban Farangi Mahli, Raja Sahib Mahmud Abad and Sir Raza Ali met the Governor of U.P! And on 14th October, 1913 these dignitaries settled the issue with the Viceroy of India on certain conditions on behalf of the Muslim Nation which also included the following conditions:”

As the level of the Mosque is several feet above the road level so the bathrooms will be rebuilt at their original sites, but on the lower ground the footpath will be constructed to enable the pedestrians to pass over it.¹¹

When Maulana Mohammad Salamat Ullah Sahib (Vice President, Majlis Muid-ul-Islam, Frangi Mahal, Lucknow), sent a query about this agreement to Imam Ahmed Raza, he wrote back for clarification of certain points so that nothing may remain hidden. After utmost scrutiny of facts, the Fatwa was issued in which he showed no clemency to the British Government, nor to his friend Maulana Abdul Bari Farangi Mahli. Imam Ahmed Raza had no regard for the British but he had to be soft with his friend. But without caring for it he gave his verdict;

He writes:

“I waited for some time. I also read the newspapers in an effort to find out a correct interpretation of this

activity, but to no avail. So my verdict was against the friends, because it was essential to uphold the truth. My old friendly connection with Maulana Abdul Ban could not modify my stand.”¹²

As this condition was against the Islamic principle that wakf with compensation or without compensation is inalienable, so Imam Raza did not care a whit for the British Governor or the Viceroy, nor of his friend, Maulana Abdul Ban.

(2) Government and Judiciary

Imam Ahmed Raza was deadly against the British courts of law. He considered approach to the British courts destructive from the Islamic and economic points of view. In 1331 A.H./1912 A.D. Imam Ahmed Raza had made some suggestions to ameliorate the conditions of the Muslims.

He describes his first suggestion in these words:

“Excepting those selected matters in which there is state intervention, if the Muslims had handled their disputes themselves and avoided squandering crores of rupees in litigation in courts, then they would have saved the ruin of numerous families”.¹³

At another place, he deplores the neglect of Muslims in this matter. First of all, a domestic settlement which does not even detract any thing from his claim is unacceptable to the person, but during the court proceedings, if the private property is totally lost, it is acceptable, wholeheartedly. Can you change these conditions? Shall your people refrain from this loss or destruction.¹⁴

By making this suggestion Imam Ahmed Raza has prevented Muslims from going to the British Courts of law. On the other hand, he has pointed out a permanent scheme of non-cooperation with the British. Imam Ahmed Raza did not believe in emotional non-cooperation which is perilous, out and out.

Imam Ahmed Raza considered the approach to the British courts for obtaining justice not only financially disadvantageous, but also contrary to Islamic tenets. He was of the opinion that Allah has given judicial mandate to the Holy Quran and Holy Prophet so why should the Muslims let down Islam by taking their disputes to the British Courts for judgment. So when the opponents decided to proceed legally against Imam Ahmed Raza on the issue of “*Second Azan*” (before Friday sermons), and he came to know about it, he informed his Khalifa, Maulana Abdul Salam Jabalपुरi with anguish about it and wrote:

“Being disgruntled, the opponents want to tread on the path of the wahabees by filing a case in the British Government’s court of law. May Allah save us from their evil designs. Allah is our best protector”.¹⁵

So when the opponents filed a case in the court of law and summons were issued in the name of Imam Ahmed Raza to attend the Court, whatever happened thereafter is narrated by Mr. Syed Altaf Ali Bareلvi,¹⁶ an eyewitness, in the following words”

“Ala Hadrat Imam Ahmed Raza had vowed that he would never attend a British Court of Law. In my knowledge the most famous episode is the difference with the Ulema-e-Badaun on the issue of the second ‘Azan on Friday i.e. whether it should be called near the pulpit or in

the courtyard of the mosque. This difference resulted in litigation. The people of Badaun filed a suit on this issue in the civil court of Badaun. As a result, Imam Ahmed Raza received summon from the court for attending it but he never attended. In anticipation of Maulana's likely arrest thousands of his followers thronged in front of his house and on the adjoining roads and lanes. They were determined that the police would arrest Imam Ahmed Raza only after they were dead."¹⁷

Had Imam Ahmed Raza been a lover of the British, he would not have hated the British court of law and jeopardized his respect and honor in this way, but would have willingly attended the British Court. Probably on the basis of such firm facts, Syed Altaf Ali Barelvi has expressed his viewpoint as under:

“Politically speaking, Imam Ahmed Raza believed in complete independence and perfect freedom. He was deadly against the British and the British rule. He or his sons, Maulana Hamid Raza Khan and Mustafa Raza Khan, never aspired for a government title like Shams ul Ulema. They had no contact with the indigenous rulers or Government officials”.¹⁸

Like Imam Ahmed Raza, his two sons also hated the British courts of law. Mufti Muhammad Mustafa Raza Khan was summoned as a witness in a court which was 200 miles away from Bareilly. About this thing, Imam Ahmed Raza writes to his Khalifa, Maulana Abdul Salam Jabalpuri as follows:

“By Allah's grace my name was not included in the list of witnesses, but Mustafa Raza Khan was made a witness; he dislikes courts of law. He asserts in a long letter to me that legally, one cannot be called as a witness in a court of law, from a distance of 200 miles.”¹⁹

In the same way, Maulana Hamid Raza Khan has bitterly criticized litigation in his address given at Muradabad in 1925, and he stated that in this way the wealth of Muslims is transferred to their enemies, which they use against Islam.

“In the courts, decrees for interest and confiscations are issued daily and the wealth of Muslims goes in the possession of enemies and is spent against Islam and Muslims”.²⁰

Imam Ahmed Raza was also against the British regime. He opposed military aid to the British during the Khilafat and Non-Cooperation Movements, whereas a few years back, some leaders of Non-Cooperation Movement had sent Muslim troops against the Turks to please the British. A prominent leader of Non-Cooperation Movement Maulana Moinuddin Ajmeri, although an opponent of Imam Ahmed Raza, concedes;

“Resolution No.5 of Non-Cooperation Movement has been approved by both dignitaries (Maulana Ashraf Ali and Maulana Ahmed Raza Khan) and it states that military aid should not be given to the British Government”.²¹

Imam Ahmed Raza, besides British Government, did not like the British Kings. One eye-witness affirms that he used to affix the ticket on the envelope in the reverse position. Syed Altaf Ali Bareilvi writes:

“According to Syed Al-Haj Ayub Ali Razvi, Maulana Ahmed Raza used to affix tickets on the envelope in such a way that the head of Queen Victoria, Edward VIII and George V were downwards”.²² He carried out this practice not only in case of envelopes but he also wrote the address on the postcard by keeping the picture-head of the Queen and King downwards. During the compilation of

this monograph I received the letter of Prof Abrar Hussain of Allama Iqbal Open University, Islamabad in which he writes:

“Yesterday, a student has sent a photo copy of the postcard of Ala Hadrat. The style of Maulana Ahmed Raza Khan writing address on letters is very interesting and reflects his political thinking. While writing the address, he kept the head of the Queen downwards i.e. began from the wrong side”²³

A few days after the receipt of this letter, the letter of Hakim Muhammad Moosa Amritsari (President, **Markazi Majlis-e-Raza**, Lahore) was in hand, in which there was a photo copy of this letter. This is a one piece postcard of the East India Company, bearing the photo of Queen Victoria. He (Imam Ahmed Raza Khan) sent this letter to Maulana Nazir Ahmed Rampuri, a teacher of Madressa Taiyeba, Ahmedabad (India). On Youm-ul-Arfa 1313 A.HJ 24 May 1896 AD., which reached Ahmedabad on 27th May 1896.

Imam Ahmed Raza did not like to benefit the British Government by affixing stamps of excess value. This is proved by this incident.

This letter has been provided by Sahibzada Zia-ul-Mustafa-Bin Maulana Abdul Qadir Shaheed, Jamia Quadria, Faisalabad and the film there-of was supplied by brother Ghulam Yasin Minhas. We are thankful to both the friends.

Haji Allauddin a religious-minded, rich man of Meerut once vent to meet Imam Ahmed Raza along with Maulana Muhammad Hussain of Meerut (owner of Tilismi press) to seek guidance about some problem. He questioned

Haji Allauddin why he was benefiting the British Government by affixing stamps of excess amount. The Haji Sahib promised to give up this practice.²⁴

The keeping of such coins and tickets which bear pictures of kings etc is permitted by Sharia, but Maulana Ahmed Raza Khan in his will which he dictated two hours and seventeen minutes before his death on 25th Safar, 1340 A.H./1921 A.D. wished that all cards, envelopes and coins bearing pictures should be removed from the verandah where he died.²⁵ He could not tolerate the presence of envelopes, cards and coins, which bear pictures, in his vicinity. Maulana Hasnain Raza the writer of the will writes: "When it was four minutes to two, he enquired about time. He was informed about time. He said that the timepiece be kept open before him. Then he said all of a sudden 'Remove pictures!' He did not want the cards, envelopes, Rupees and Paisa, near him".²⁶

Allah is great. he dictated his will and made his followers to comply with his wishes. A person loses his senses at the times of death. But his chosen persons die with such solace and peace that their exit goes away unnoticed.

قدسیوں کو بھی رشک اس جمعیت خاطر پہ ہے
کچھ نہیں کہلتا کہ میں کس کے پریشانوں میں ہوں

"Even the angels envy this profound contentment,
It is a mystery to whom my perplexities belong."

Imam Ahmed Raza's son, Maulana Hamid Raza Khan also hated the British Government. He advised the Muslims to give up Government service and take to trade so as to improve their standard of living and financial position. He said:

“Muslim brethren! Give up Government service and engage in trade. Your financial condition will improve substantially”.²⁷

The Non-cooperation for which he persuaded the Muslims was not emotional but rational. He was for giving up Government service under a planned economic programme to avoid penury. This Non cooperation was wise and Islamic in nature.

(3) Education and Culture

Imam Ahmed Raza considered the English language and the English education to be pernicious for Muslims from the Islamic point of view. He was disdainful towards English system of education. During the Non-cooperation Movement in 1921 he wrote a pamphlet forbidding friendship and alliance with the Hindus of India. In it, he also criticized the English system of education in the following words:

“English education aims at busying the Muslim students in such useless activities as may demuslimise them intellectually, so that they may forget their Islamic identity and what their religion is”.²⁸

This is the same pamphlet as was blamed to have been written on the behest of the British. If this had been the case, then English language and British education system would not have been so criticized and these bitter remarks would not have been passed. Only that person can understand the significance of these remarks who made a comparative and critical study of the positive and negative repercussions of the English education system during the last century. Even today we can be guided by these remarks. Our syllabus neither makes us true Muslims, nor

staunch Pakistanis. Those students who are true Muslims and Pakistanis are so because of their family environment and the syllabus has nothing to do with it. From the Islamic point of view, there is imperative need for comprehensive and radical changes so that our students may understand:-

- 1- Who are we?
- 2- What is our religion?

It is in answer to these two questions that the secret of our national progress is concealed.

In the life time of Imam Ahmed Raza, a monthly journal entitled Al-Raza was started. Maulana Hasnain Raza Khan, the nephew of Imam Ahmed Raza was the editor of this Journal. In an issue of this journal, English education and British system of education has been openly criticized as follows:

“English educational institutions from University and college level to the Secondary or Primary level have been started with a set purpose. We cannot derive any benefit from them. These institutions cannot help us in transforming the Muslims into true Muslims, or in promoting Islamic cultural values or in instilling religious piety in them. The qualified students of these institutes cannot become true symbols of Islamic tenets, Islamic love and affection, Islamic brotherhood and unity, Islamic way of transacting and passing life. In brief, these institutions are not beneficial for Muslims”²⁹

What a masterly analysis of English education! Today when the consequences of the British Education are before us, every point of this analysis appeals to our heart. This criticism cannot be expected from a journal whose editor is a well-wisher of the English.

Imam Ahmed Raza hated not only English education, but also the British civilization and culture. He writes in reply to a juridical query:

“Wearing English clothes is disallowed is totally Haram. Prayers in English clothes is ‘*Makruh-e-Tahrimi*’, almost equal to Haram. Such prayers should be repeated in Muslim clothes, otherwise the person will incur sin.”³⁰

العياذ بالله العزيز الغفار

It is why, when in the meeting of Nadvat ul Ulema, person wearing English suits participated, Imam Ahmed Raza read the following couplet in satire:-

و ان تبغوا من التقوى لباسا

فهذا كوث و بطلون جديد

Translation: - If you require the garments of the virtuous people then latest design coats and pants are there.

Maulana Hamid Raza Khan, the son of Maulana Ahmed Raza Khan criticized British civilization and culture in his presidential address at Muradabad. The forth right criticism of the British civilization and culture which he made in course of his inaugural address at Muradabad, 1925 merits our attention and must be studied. He said at the All India Sunni Conference held at Muradabad from 20th to 23rd Shaban, 1343 A.H/16th to 19th March, 1925,

Some of our companions who knew nothing about Islamic sciences, but were eager to lead the Muslims, had very intimate relations with the British. They were neither well- versed in Islamic sciences, nor had enjoyed the company of the pious and learned Ulema. They had passed their lives in the company of the English Christians. They were deeply drunk in English culture. They tried to mould Muslim young men with British culture and social chores,

and succeeded in it. Christian Culture could not do any good to the Muslims.

Culture degradation increased by leaps and bounds. They perceived it, but due to ignorance of Islamic Cultural patterns, they started opposing Islam to perpetuate their western cultural. They compelled Muslims to shun Islamic culture and adopt Christian culture patterns. The Muslims were affected by the Western cultural venom to some extent.³²

Maulana Ahmed Raza's analysis of the harmful effect of the English civilization and culture on Indo-Pak Muslims is realistic. It is a fact, that the protagonists of British culture hated their own culture and spread hatred among their fellows about Islamic cultural values. In consequence, beards were shaved off, Islamic clothes were discarded, the heads became capless, the Muslim women discarded veil and even dopattas. The carpets gave way to latest design sofas. No nation was ever seen to destroy its own culture so avidly. The books were removed from drawing rooms and they were decorated with clay idols and models. The idols house at Mecca that was smashed to pieces by our Holy Prophet (Allah's Grace and Peace be upon him) was now seen in every modern Muslim's house. The Muslims minds having become ignorant of Arabic and Persian were cut off, from their Islamic past. It is a pity that in the quest of new world, they lost their own world. There is need for new thinking for revival of Islamic values and chores and giving up western ways.

(4) Thought and Criticism

The thinking of Imam Ahmed Raza was Islamic out and out. He did not care for western thoughts. That is why

he has bitterly criticized their views and tried to refute them with weighty arguments. He criticized Democracies, Isaac Newton, Albert Einstein, Albert -F-Porta, and refuted their views with cogent arguments and they were admitted to be baseless or false.³³

Criticizing Isaac Newton (D.1727), he remarked. “Newton wrote if the earth was compressed so much that its pores disappeared, then its thickness would not have been more than one cubic inch.³⁴ Then he writes about Newton that he has expressed a grotesque idea³⁵ Similarly, he criticized Einstein and an American astronomer, Albert.F. Porta. Both were his contemporaries. When Porta’s prediction was published in the Daily Express of Patna, Maulana Zafar uddin Behari sent its cutting for Imam’s perusal and to elicit his opinion about it. The Maulana characterized Albert Porta’s prediction to be childish. He further said that it seemed he did not know the alphabet of astronomy. His statement is full of mistakes.³⁶...Afterwards, Imam Ahmed Raza wrote a pamphlet on astronomy in which he falsified. Albert.F.Porta’s stand and it did prove null and void.

(5) Supporters, Followers and Lovers of the Christians

Imam Ahmed Raza criticized the British and their well wishers, followers and lovers. He would not have done so, had he danced to the tune of the British.

Mirza Ghulam Ahmed Qadiani was a well-wisher of the British and the British liked him. According to Dr. Mohammad Iqbal the first two foreign centers of the Qadiani Movement were established at Vocking (England) and Ashique-abad (USSR). Maulana Hamid Raza Khan was the first to write against Mirza Ghulam Ahmed

Qadiani. In reply to a query from Kanpur, dated 1315 A.H./1897, he compiled the following pamphlet against Qadianies.

الصارم الربانى على اسراف القاديانى

This pamphlet was published in series in the monthly Journal, 'Tuhfai Hanafia' of Patna for several months. Then it was published as a book from Bareilly.³⁷

In 1320 A.H/1902 A.D., Imam Ahmed Raza himself wrote a pamphlet (السو والعقاب على المسيح الكذاب) in reply to a query by Maulana Muhammad Abdul Ghani of Amritsar.

The first edition of this pamphlet (published at Bareilly, 1320 A.H) is before me. Imam Ahmed Raza declared Ghulam Ahmed Qadiani to be an infidel and an apostate and also all those persons who adore him as a prophet. The brother of Imam Ahmed Raza, Maulana Mohammad Hasan Raza Khan brought out in 1323 A.H. a journal against the Qadianies. Its name is قهرالديان على مرتد بقاديان the second edition of this journal (published at Lahore, 1925) by Syed Ayub Ali Razvi) is before me. In brief, Imam Ahmed Raza, his brother and sons wrote a lot against Qadianies and campaigned against them.³⁸

In the first '*Khatm-e-Nabuvat*' Movement in Pakistan of 1953, the followers of Imam Ahmed Raza were in the forefront and some of them attained martyrdom.³⁹ In the second '*Khatm-e-Nabuvat*' Movement of 1974', Allama Shah Ahmed Noorani, the son of Maulana Mohammad Abdul Aleem Siddiqi, a successor of Imam Ahmed Raza, and Al-' lama Abdul Mustafa Al-Azhari, the son of Maulana Amjad Ali Azami, another successor of

Imam Ahmed Raza, rendered yeomen services in the cause. On June 30, 1977, the opposition moved a resolution in the Pakistan National Assembly to declare the Qadianies a Non-Muslim minority and it was finally passed by the House. The Fatwa that was given by the Maulana Hamid Raza Khan in 1315 A.H. and by Imam Ahmed Raza Khan in 1320A.H, and by several other 'Ulemas' was at last enforced by Pakistan National Assembly and it became a reality.

Imam Ahmed Raza has also bitterly criticized the followers of the English, their lovers and seekers of aid from them. He made a comparative study of the efforts of Sir Syed Ahmed Khan in the introduction of English civilization and culture in India and whatever the nationalist Muslims did in pleasing the Hindus during the non-Cooperation Movement and then wrote:

The leaders now regret the slavery of the British, while in the past they approved it.⁴⁰ The consequences of this slavery: aping the British, derogation of Sharia, spread of atheism and the insinuation of Nature's worship were very pernicious.⁴¹

Imam Ahmed Raza had made realistic analysis of the harmful effects emanating from copying the British civilization and culture. He has pinpointed every harm which gives clear idea of his views about the English civilization. According to Imam Ahmed Raza, this adoption resulted in the following specific evil effects.

Adoption of English ways:

That is, the Muslims gave up their cultural ways and adopted English ones. They renounced their own

civilization and adopted theirs. Now this fact is well-known.

Belittling Sharia:

That is, in face of western thoughts, the Muslims started considering Islamic commandments to do and not to do as unimportant and became brazenly impudent in disputing religious tenets. This fact should be given its due weight.

Atheism:

That is, becoming unmindful of Islam, the Muslims began veering to atheism. For example, Abul Kalam Azad and Maulana Abdul Majid Daryabadi confessed that they remained atheists for some time. Even now, some educated persons are inclined towards atheism.

Naturalism:

That is, the Muslims forgot Allah, considered Nature something supreme. In this way, they were deprived of the wealth of faith, trust and reliance on Allah. They became totally rational and their hearts became devoid of '*Tarikat*' and spiritual insight.

From the writing of Imam Ahmed Raza, it is clear that he doubted the intentions of those who collaborated with the Hindus in Non-Cooperation Movement and on the other hand also disliked the popularization of English civilization and culture. At one place, he writes candidly:

“Freedom from adoption of British ways and fashions and riddance from atheism and naturalism are

heart-pleasing ideas. May Allah do so: but these cannot be attained simply by avoiding assistance and affiliation, but by extinguishing that fire that was lit by Sir Syed Ahmed Khan and its latent flames can be still found in several leaders.”⁴²

In the same way, when the Ulema of Nadva increased contacts with the British, invited them to their meetings, and got the foundation stone of their madrasa laid by the British, then Imam Ahmed Raza severely criticized them. According to Imam Ahmed Raza, the Nadva people had expressed following ideas about the British regime:

‘Allah is pleased with all and treats all alike. He does not discriminate among His creatures. The case of British government is an example of His choice. One can form an idea about the pleasure and displeasure of Allah by keeping in view the example of the British Government’⁴³

Criticizing this view of the Nadva people, Imam Ahmed Raza remarked that they had entered into an alliance with the people of other evil religions and treated Allah like British Government.⁴⁴

Nadvat-ul-Ulema was founded in 1310 A.H/1892 A.D, on the occasion of the annual convocation of Madrassah-e-Faize-Aam, Kanpur. Maulana Muhammad Ali Mongeri, the Khalifa of Maulana Fazl ur Rehman Ganj Muradabad, was its first president. Maulana Lutfullah of Aligarh and Maulana Ahmed Hasan Kanpuri were its patrons. Imam Ahmed Raza participated in one of the annual meetings at Kanpur and read a paper on the revision of syllabus.⁴⁵ But all of a sudden, the policy of Nadvat-ul-Ulema changed. So Imam Ahmed Raza withdrew himself

and started a campaign against *Nadvat-ul-Ulema* in 1313 A.H/1895 A.D.

A long poem was read at the Lucknow meeting of Nadvat-ul-Ulema in 1895 A.D, on which Queen Victoria and Lord Elgin, the Lt Governor were eulogized. Read these lines:

“May the regime of Queen Victoria last long and prosper. So long as stars twinkle in the Sky, fire flies lit the Earth, so long as flowers spread their fragrance in the gardens and the birds chirp on the trees, the Star of Lord Elgin may shine and his ranks may be raised”⁴⁶.

It is obvious that Imam Ahmed Raza could not align himself with an organisation whose office bearers were all praise for Queen Victoria. Imam Ahmed Raza had such a trend of mind that he wrote the address on the Post-card bearing the picture of the Queen, by keeping her head downwards. So he criticized Nadvat-ul-Ulema. In حدایق بخشش part –III we find some lines in satire of the people of Nadva A few such lines are repeated below:

گہ روافض را بسر بر تاج لطف اللہ نہند
گہ پوادر را بہ تخت عالماں برمی کنند
بخت در بخت و تخت دیں بین جلوہ با صدرش براں
پاڈری و سکاٹ بامسٹر براڈر می کنند
ساز ناز عالماں بین، نظم و بزم دیں بدیں
میز و اسٹیج و ٹکٹ ہال و کلب گھر می کنند
زیں سگالش باچہ نالش ہاکہ خودایں سرکشان
داور دادار را برلش گورنر می کنند

From a perusal of these lines, one can infer that Imam Ahmed Raza did not like that the British should be seated on the seats of the Ulema and the meeting places should be decorated according to the English fashion/style or some aid should be taken from the British and they be made patrons. That is why in his Arabic Qasida which was

recited at the Patna session of 1900, he admonished the people of Nadva thus⁵¹

“You have jeopardized your share both in this world and the hereafter. By God, this is tremendous loss”.

خسرتكم مظكم دينا و دنيا

نعم الله ذا لخسر الجريد

(6) Private Life and Social Engagements

A person’s friendly associations and his inclinations indicate the traits of his personality. Apparently, he may be any thing, but it is not necessary that the conditions of his friendship and loveliness may be identical. Often it is observed that, apparently, ones personality is heart pleasing but from within, it is heart rending. Now let us survey his friendly relations and listen to his talk and see his friends and elders. Let us find out if in his friendly association, the English man was praised or his friends and elders were the well-wishers of the Britishers.

Imam Ahmed Raza went in 1337 A.H./1919 A, D to Jabalpur on the invitation of Maulana Abdul Salam. It should be noted that it was the year when Khilafat Movement had started and there was opposition to the British Indian Government on a large scale. During his sojourn at Jabalpur, Imam Ahmed Raza used to go for sight-seeing off and on. Mufti Muhammad Burhanul Haque Jabalpuri (son of Maulana Abdul Salam) who is more than ninety years old now, writes:

“One day after Asr Prayer the Maulana went on buggy for sight-seeing towards Guncarriage factory. A group of British military soldiers was going from the factory to their quarters. On seeing them, Ala Hadrat said, “The wretch, they are completely monkeys”.⁵²

One who calls the Europeans to be monkeys cannot be their well wisher.

Imam Ahmed Raza has spoken about his close friends. They include Maulana Abdul Qadir Badauni, the brother of Maulana Faiz Ahmed Badauni, a veteran of the war of independence of 1857, and Maulana Kifayat Ali Kafi, a martyr of the war of Independence. Maulana Faiz fought on the fronts of Agra, Delhi, Lucknow and Shahjahanpur and commanded the army also. Maulana Kifayat Au Kafi was the ‘Sadar-us-Sharia’ of Muradabad. He took part in the war of Independence and was executed in 1958. Imam Ahmed Raza loved this veteran mujahid dearly, which he expressed in his couplets. Imam Ahmed Raza was so much impressed with the (eulogical) Natia poetry of Kafi that in one ‘Qata’ he admitted him to be the King of Natia (Eulogy) poets and himself his prime minister.

مہکا ہے میرے بویے دہن سے عالم
یاں نغمہ ء شیریں نہیں تلخی سے بہم
کافی سلطان نعت گویاں ہیں رضا
ان شاء اللہ میں وزیراعظم

Translation:

“With the fragrance of (the words of) my mouth, entire world has become fragrant. Here sweet melodies have no tinge of bitterness. Kafi is the king of poets, who writes in praises of the Holy Prophet (Allah’s Grace and Peace be upon him). By the grace of Allah, I shall (soon) be (acclaimed as) Prime Minister.”

This piece was written at the end of the 19th century when the political condition of the country was not such as one could express so freely his affinity for a veteran martyr of the war of Independence (1857). And a well-wisher of

the British could not be expected to connect his line of Na'at with an invertebrate enemy of the British.

(7) Blames and their Causes

From the foregoing evidence and facts, it is clear that Imam Ahmed Raza was neither a well-wisher of the British, nor liked or loved anything English i.e., their regime, civilization and culture, education system, their ideas and faces. His hatred may be gauged from the precaution he takes in stating the viewpoint of his opponents about intriguing with the British.

“They may get an opportunity to say that he has no sympathy with the Muslims. He is allied with the British.”⁵⁴

So, After all, what were the causes which resulted in his being called a Britishophile and well-wisher. In the opinion of the present writer the causes were both religious and political in nature.

The debate of Imam Ahmed Raza with his opponents was going on since long which annoyed them. But all this was on religious level. The opponents of Imam Ahmed Raza wanted to take vengeance of his strictures politically and they were successful in it to a considerable extent. The hostile propaganda kept Imam Ahmed Raza hidden from the learned people for half a century. At last, this false propaganda proved to be unfounded and the true facts came to the light.

The *Khilafat Movement* was started in 1919. This movement was started in view of the danger to which the Turkish Empire of Sultan Abdul Hameed was exposed from the British and their Allies. Apparently, it was a

religious movement, but its motives were purely political as is clear from association of Gandhi and Hindus with it. In fact, behind the smokescreen of this movement, the Hindus were struggling for the complete independence of India. Some simpleminded Muslims were unaware of this fact. Imam Ahmed Raza neither liked this political duplicity nor was willing to sacrifice religion for political considerations. The protagonists of the Movement hatched a stratagem to arouse the religious emotions of the Muslims. They declared the Sultan of Turkey as the Khalifa and the Turkish Empire as Turkish Khilafat. In Islamic Sharia, there are different rules for ***Khalifa-tul-Islam*** and Sultan. The defence of Khalifa and Khilafat is compulsory or obligatory. The defence of Sultan and his Kingdom is semi-obligatory, according to circumstances. This was the difference that kept Imam Ahmed Raza away from this movement. He considered Abdul Hamid to be the Sultan of Turkey. He was not prepared to acknowledge him as Khalifa. But he considered helping Sultan, according to circumstances, as semi-obligatory. Subsequent events confirmed the fact that the Turks themselves considered Sultan Abdul Hamid to be a King and his regime as a kingdom. That's why, not the British, but Mustafa Kamal Pasha (*Ataturk*) himself dismissed Abdul Hamid as King and exiled him from Turkey. All politicians were dumbfounded. For face-saving, the Muslim leaders sent letters of congratulation to Mustafa Kamal Pasha who took an action against Sultan Abdul Hamid which was being expected from the British.

A tirade was carried on against Imam Ahmed Raza due to his nonparticipation in the ***Khilafat Movement***. It is carried on even now, although the facts are different. The well-known politicians are behind that campaign. For example, in 1339 A.H/1921 A.D a meeting of ***Jamiat-ul-Ulema-i-Hind*** was held at Bareilly. In this connection,

Maulana Abul Kalam Azad wrote a letter on Rajab 13, 1339 A.H./1921 which is not devoid of diplomatic tactics. From this it is clear that the opponents of Imam Ahmed Raza tried to discredit him in the public's eye by giving a political colour to his purely religious stand. Maulana Abul Kalam Azad writes:

“Your (Imam Ahmed Raza) differences with other Muslim leaders on current matters of defence of Islamic Khilafat, Non-Cooperation and assistance to the enemies of Islam are well known.”⁵⁵

One who is ignorant of history may be misled by these words, but those who are well informed know that Imam Ahmed Raza was neither against assistance to the Turkish regime (his party, Razai Mustafa endeavored to help Turkey),⁵⁶ nor was he the well wisher of the enemies of Islam. He was against both the British and Hindus. It was fabricated that the seclusion of Imam Ahmed Raza from the Khilafat Movement was because he was secretly in collusion with the British. In the emotional forum of political movements, reason is always at a discount. All believed in it and this policy of the opponents was successful. This continued until the biography of Imam Ahmed Raza was publicized which unfolded the wrong and the right.

While discussing the attitude of his opponents on the Khilafat Movement and its causes, Imam Ahmed Raza writes:

“They clearly knew that they could not do anything. Neither they themselves nor their companions. Mere hue and cry cannot be termed as support. Those who are wise and religious minded will in the first instance prefer their saintly engagements over paying attention to fruitless noisy slogans but if at all they tend to partake in any movement,

the creed of *Ahl-e-Sunnat* is dearest to them. So the Movement introduces such an epithet as is against the religion of Ahl-e-Sunnat, aiming that the *Ahl-e-Sunnat* may not cooperate and ” could get an opportunity to say that they have no sympathy with Muslims. They are allied with the British. Thus the masses may turn against (*Ahl-e-Sunnat* Sect) and Deobandism and Wa’abism may become more popular.”⁵⁷

Like *Khilafat Movement*, Imam Ahmed Raza was in principle against Non-Cooperation Movement which was started by Mr. Gandhi in 1920 A.D. In undivided India, the Hindu always remained in majority due to the policy of profound toleration of Muslim kings, while the Muslims were always in minority. In general, the minority is afraid of the majority, not otherwise. So basically, the Muslims were more afraid from the Hindus than the British and its examples and testimony have come to the fore. It was not a secret. During the regime of Akbar, the Muslims had political hegemony in India but the Hindus, by their political manoeuvres, penetrated in the political field in such a way that Islam itself was imperiled. Those people, who have deep historical insight, are fully aware of this fact.

The attitude of the leaders of nationalist Muslims and *Jamiat-u-Ulema-e-Hind* is quite indifferent to this historical context. They ignored the experiences and observation of the long Muslim rule in undivided India and blood-curdling events of the country and extended the hand of friendship towards the Hindus so much so that they accepted them as their leader and guide. Imam Ahmed Raza was deadly against this political propensity as it had seriously undermined Islam. If Muslims had not befriended the Hindus and had simply struggled for independence, they would have found Imam Ahmed Raza as their

colleague. For example, in the Pakistan Movement in which not a single Hindu was involved, the followers, Khulfa and relatives of Imam Ahmed Raza took full part.⁵⁸ His point of view was more Islamic than political. Imam Ahmed Raza did not like that after the slavery of the British, the Muslims may become political slaves of the Hindus and make them the masters of the fortunes of the Muslim. The nationalist Muslim had blind faith in the good intentions of the Hindus, but Imam Ahmed Raza had no confidence in the Hindus and the subsequent events testified to his apprehensions.

Recently, some excerpts from ‘**My Truth**’, the unpublished book of Mrs. Indra Gandhi, have appeared in the illustrated Weekly of India which have been published by the **Daily Jung**, Karachi. It becomes clear from its perusal how much the Nationalist Hindus were narrow-hearted against the Nationalist Muslims and they did not like that Muslims should wield power in India. Mrs Indra Gandhi unfolds the secret in the following words.

“When Dr Zakir Hussain was nominated as our candidate for the post of President of India, many of our congress Hindus did not like the idea of a Muslim becoming the president of India. I had talked to the members of Indian parliament, members of provincial Assemblies and several other dignitaries. All of them were adamant in their view that the only defect in Dr. Zakir Hussain was that of being a Muslim.⁵⁹ From this quotation it is clear that the apprehensions of Imam Ahmed Raza were correct. As a matter of fact, those who blame Imam Ahmed Raza to be pro-British, believe in nationalist politics and support one nation theory. In their opinion the political rule of the indigenous idolaters is better than that of the foreign polytheist Christians (Britishers). But there is

no distinction between native and foreign in Islam. The political power may be of the foreign idolaters or of native idolaters is the same thing in the eyes of Islam. By opposing nationalistic mentality, Imam Ahmed Raza propagated the universality of Islam. He awoke Islamic consciousness among the Muslims and created Islamic solidarity in them - He said that the rule should be of Islam, otherwise in the eyes of Islam native and foreign rules are the same. And those idolaters are worst who killed the Muslims for being Muslims and continued their general massacre.⁶⁰

It goes without saying that in the days of *Non-Cooperation Movement* opposition to Imam Ahmed Raza was very great. Mr. Marmaduke M Pickthal, (the famous converted Muslim translator of Quran in English) who was president of the Sindh Khilafat committee said during the time of *Non-Cooperation* in 1921 at a meeting in Karachi

“I have come to know that there are certain persons who consider the hegemony of the Hindus to be wrong for Muslims.”⁶¹

Imam Ahmed Raza has referred to the causes of his aloofness from *Non-Cooperation Movement* in several of his writings and has taken a critical view of that movement. In this connection the following pamphlet is notable: (1339/1921)⁶²

المحبة الموتمة فى آية الممتحنه

Somewhere in this Pamphlet while taking a comparative view of the soft corner of Sir Syed Khan for the British and affinity for Hindus on the part of the protagonists of the Non1 Cooperation Movement, he writes:

“But for God’s sake be just. That slavery was half slavery Sir Syed Ahmed Khan had not made any Christian Bishop s mentor in religious matters.⁶³ He had not ordered Quranic Verses and Prophet’s (peace Be Upon Him) traditions to be sacrificed on the alter of a Church.⁶⁴ He had not made any Christian priest a sermonizer in the mosques.⁶⁵ He had not equated the approval of Christianity with that of God,⁶⁶ Nor elevated any Christian priest to the high rank ‘of a prophet’⁶⁷ And now the idolaters are being fully obeyed. They are being adored and beyond that.”⁶⁸

The politics of Mr. Gandhi bewitched the Muslims so much that they started paving the way for his spiritual leadership as well. In this connection, the following observations of Mr. M. Pickthal which he made in 1921, at Karachi meeting, will be appropriate. He said:

“But I think that a Hindu saint who is at a very high spiritual level is better than a sinful Muslim who is entrenched in low level, because for higher level there is only one law which is the same for a Muslim, Hindu, Christian, and Israelite. This is the law of God which has been revealed in the Holy Quran.”⁶⁹

Perhaps Pickthal points to this verse of the Holy Quran. Whatever Maulana Abul Kalam Azad has written on the commentary of this verse in his Tarjuman-ul-Quran Vol-1, its gist is this: “A man may belong to any religion, if he believes in God, he deserves salvation on the day of Judgment.”⁷⁰

Mr. Gandhi was encouraged by this commentary. He started to consider himself a deserving candidate for deliverance on the day of Judgment. So he got this portion of the commentary published in Gujrati language and got distributed. Mr. Gandhi himself divulged this fact in a meeting at Jamia Millia Delhi.⁷¹

Imam Ahmed Raza was against such Hindu-Muslim unity which elevated a polytheist to the high pedestal of a saint at the hands of the Muslim Ulema and foisted as such on Muslim nation and the Ulema followed his lead willingly. They actually felt proud about his leadership and wrote at length about him in history books.

This was the scar of cooperation with the Hindus which was pointed Out by Imam Ahmed Raza. Its vengeance was not taken at the intellectual level but it was taken at the political level. It was planned to blame Imam Ahmed Raza as being pro-British and that it should be advertised so much that their own guilt may be submerged in the Anti-Raza tumult. So this was done. But when the commotion cooled down and normalcy was restored then Truth and Falsehood could be seen I their true perspective. All could not be kept in darkness i perpetuity. All efforts proved to be wrong and one got nothing except a sense of remorse.

The blames which were leveled at Imam Ahmed Raza during *Non-Cooperation Movement* have been mentioned by the monthly, 'As-Sawad-Al-Azam'. They are as follows:

1. Met the Lt Governor at Nainital,
2. Wrote a fatwa at the behest of the Government. The idea was to please the British rulers.
3. He gets pay from the Government.⁷²

(8) REPLY AND CONFIRMATION OF REPLY

Imam Ahmed Raza gave only one reply to all these blames which is cogent. He said:

“I cannot give a better reply to their allegations, ‘May God curses the liars’. May God, His prophet, Hadrat Muhammad (peace be upon Him) and his pious devotees destroy such a doer with their curses.”⁷³

It is likely that some persons may not be satisfied despite this clarification. For the satisfaction of such persons, the evidence of such a person is given here who was against Imam Ahmed Raza during the *Non-Cooperation Movement* i.e. Maulana Syed Muhammad Jafar Shah Phulwari. Listen, what he says:

“I had nothing to do with Fazil Bareilvi so long as the non-Cooperation Movement was in full swing. The leaders of the *Non-Cooperation Movement* had fabricated that he is the paid agent of the British Government and has been hired to oppose the Non-Cooperation Movement. It is a general practice that some appeal in the form of a technical term is coined to malign an innocent person. I have seen many such Sordid campaigns in my life time. Such tactics may not be true at all, but the people fail to verify its veracity, but believe in it without demanding any proof of its being true. For such occasions, a phrase is in vogue:

“The crow flew away with the ear.”

In the heat and zeal for *Non-Cooperation Movement*, people did not bother to verify this rumor. So no need was felt to consider such news to be false. But when reason was restored, the trend of religious bigotry and narrow-mindedness began to fizzle out.”⁷⁴ Similarly Syed Altaf Au Bareilvi, a contemporary of Imam Ahmed Raza and an eye witness of the events has written:

“Politically speaking, Hadrat Maulana Ahmed Raza Khan was in reality, a lover of freedom. He hated the English and their regime from the bottom of his heart.

Neither he, nor his sons, Maulana Hamid Raza Khan and Mustafa Raza Khan ever thought of obtaining a title like Shams-ul- Ulema. They had also no connection with the rulers of Indian states or Government officers”.⁷⁵

(9) FACTS AND TESTIMONIES

In the light of the foregoing evidences and facts, it can be asserted with confidence that the British never invited Imam Ahmed Raza as they had invited Maulvi Syed Ahmed Bareilvi.⁷⁶

Nor

As the British helped Maulvi Syed Ahmed Bareilvi, they never helped Imam Ahmed Raza.⁷⁷

Nor

Imam Ahmed Raza expressed the following ideas about the British like Maulvi Ismail Dehlavi. ‘We enjoy every freedom in their regime. If an external enemy attacks them, it is obligatory on the Muslims to fight that enemy to defend their Government’.⁷⁸

Nor

Like King Abdul Aziz Ibne-Saud of Hijaz entered into an agreement with the British, neither the British wrote the following words for him (Imam Ahmed Raza): “Abdul Aziz Bin Abdul Rahman Bin Faisal as Saud along with his Sons and tribes wanted since long to conclude a treaty of friendship with the British.”⁷⁹

Nor

Like Abdul Aziz Bin Saud, was conferred the title of Sitara-e-Hind, neither the British decorated him with any medal.⁸⁰

Nor

Imam Ahmed Raza like Maulvi Nazir Ahmed expressed this opinion about the War of Independence 1857, neither gave protection to any English lady)⁸¹ “That was an uprising, it was not Bahader-Shahi. What that old Bahadur Shah could do? Bahadur Shah was advised by us, but he had been a tool of the rebels. He could not do anything.”⁸²

Nor

Like Maulvi Nazir Hussain, the British commissioner did issue a certificate of loyalty to Imam Ahmed Raza:

“Maulvi Nazir Hussain was renowned savant of Delhi who proved his loyalty to the British Government in critical times.”⁸³

Nor.

Like Sir Syed Ahmed Khan, he did declare opposition to and revolt against the British to be a crime, nor did he declared that:

“I am Wahhabi myself. It is not a crime to be a Wahhabi, but disloyalty to the Government is a crime.”⁸⁴

Nor

Imam Ahmed Raza said about *Ahle-Sunnat-Wal-Jama'at* what Sir Syed said about Wahabees:

1. During the mutiny when rebellion was rife, their loyalty was firm and they remained constant in the loyalty to the Government.⁸⁵

2. The freedom of religion which they enjoy under British regime is not available elsewhere. India is *Dar-ul-Aman* (Land of Peace) for them.⁸⁶

Nor

Like Maulvi Rashid Ahmed Gangohi, did he ever utter the following cringing words, conceding the political supremacy of the British:

“I have indeed been loyal to the government. False charge will not affect me at all. Even if I am killed, the Government is all in all. She is competent to do what she liked.”⁸⁷

Nor

Like Maulvi Shibli Nomani did he issue the fatwa to the effect that:

“The obedience of and loyalty to the British, is binding on Muslims from the religious point of view.”⁸⁸

Nor

Like Nadva tul Ulema, he got the foundation stone of his madrasa Darul-Uloom Manzar-e-Islam, laid by a British dignitary.⁸⁹

Nor

Like Nadva tul Ulema, any grant was earmarked for *Manzar-e-Islam*⁹⁰

Nor

Like Qazi Muhammad Sulayman Mansoor puri did he express the following idea:

“I hope no Muslim can think of revolt or intrigue or disloyalty to the Government in view of the commandment of God given in i.e. They forbid unchaste activities immoral actions and revolt. They should remember this commandment for ever.”⁹¹

Nor

Like the *Madrasa-e-Deoband*, any British Government and officer said this thing for *Madrasa-e-Manzar-e-Islam*:

“This Madrasa is not against the Government, but is loyal and helpful to the Government.”⁹²

Nor

Did any British officer say this:

“I am sorry today Sir William Muir, the Governor of U.P. is absent. With glee, he would have visited the Madrasa and would have given prizes to the students.”⁹³

Nor

Like *Darul Uloom Deoband*, Imam Ahmed Raza ever invited any Non-Muslim dignitary to preside over the academic or religious meetings of his Madrasa, nor he insulted the *Majlis-e-Ulema* by offering Chairmanship to them.⁹⁴

Nor

He ever said like Nawab Siddique Hasan Khan of Bhopal:

“I am a resident of Bhopal state of 30 years standing. The British Government has, in general, noted the

loyalty and well wishing of the state and in particular, of this oor Siddique Hasan Khan.”⁹⁵

Nor

He ever said about Revolution of 1857 like Nawab Siddique Hasan Khan, “To style the rebellion which took place in India during mutiny as Jihad is the work of those who do not understand Islam and want to stir up trouble in the country.”⁹⁶

Nor

Like the leaders of *Non-Cooperation Movement*, he did ever send Indian Muslim soldiers against the Turks, neither he said this like Maulana Mohammad Ali Jauhar while acknowledging his sin:

“We donated 1500 crore rupees for the war and sent lacs of soldiers to the battle field. We also compromised our faith. The Muslims killed Muslim brethren. But the compensation for this tremendous sacrifice is very disappointing.”⁹⁷

Nor

Like Maulana Ashraf Ali Thanvi, he issued the following explicit fatwa in favour of the British:

“As from ancient times, the law and religion of the Christians do not oppose any religion nor interfere in the religious freedom of our section of society so it is permissible to be their subjects. 10 Safar1349A.H./1931)⁹⁸

Nor

Any disciple of Imam Ahmed Raza said about him what Maulana Shabbir Ahmed Usmani said about Maulana Ashraf Ali Thanvi;

“Hadrat Maulana Ashraf Ali Thanvi was our pious savant and saint. Some persons have been heard to say that he was receiving Rs.600/- p.m. from the Government. At the same time he says that Maulana Thanvi did not know that amount was being paid to him by the Government.”⁹⁹

Nor

Any disciple of Imam Ahmed Raza said what Maulana Hafiz-ur- Rehman Seoharvi said about Maulana Mohammed Ilyas, the founder of the Tablighi Movement; “The Tablighi Movement of Maulana Ilyas used to get some aid from the British Government through Haji Rashid Ahmed. Afterwards it was stopped.”¹⁰⁰

It is a fact that with the ups and downs of time, some of the foregoing dignitaries opposed the British, but their politics was tinged with favouring the British. On the contrary, the fringe of the politics of Imam Ahmed Raza remained unblemished on all occasions. This thing has been confirmed by historical evidence and this should be admitted as such. What an irony of fate that those who allied themselves with the British at any time in their life and remained their admirers, even they were shown not to be Pro-British. But Imam Ahmed Raza Khan who remained throughout his life anti-British, was portrayed as their admirer. His life is so free from the blame of being a lover of the British, that no type of its denial is required. The only thing required is that, in history, only that thing should be written as is confirmed by facts.

As a matter of fact, Imam Ahmed Raza considered every false sect, bearing denomination like polytheists, idolater, Englishmen, Jews, Parsies and Qadianies etc, to be the enemies of Islam. He recited a couplet only one month before his death which mirrors his political standpoint

“The disbeliever in Allah (polytheist), nay every such individual or sect is our enemy. Whether he is an apostate, an idolator, a Christian, a Jew or a worshipper of fire.”¹⁰¹

Mr. Muhammad Ali Khan Hoti, the Education Minister of Pakistan has explained the above noted truth in these words:

“Fazil-e-Bareilvi who wrote about 1000 books on every topic to create intellectual and religious awakening in the Muslims, he was giving this message to the Muslims that we should shun all types of irreligious. If non-cooperation is necessary with the British, it is more so with the Hindus, because the Hindu can neither become a companion of the Muslims, nor their sympathizer.”¹⁰²

Some of our historians and research scholars who immersed in non-historical and prejudicial campaign should rectify their attitude in the light of above noted facts and should guide the Muslim Ummah by portraying history in its true perspective. What ever was done should be forgotten. Now an honest effort should be made to correctly re-write that history which according to Dr Ishtiaq Hussain Qureshi was written with a bias or unilaterally. He says:

“When I was carrying on research on the topic of *Ulema-e-Ahl-e-Sunnat*, I felt that whatever has been written on Jihad Movement is unilateral or biased.”¹⁰³

“The assemblage of the woeful stars on the face of the night will simply vanish on brilliant sunrise.”

رات کے ماتھے پر آزرده ستاروں کا بجوم
صرف خورشید درخشاں کے نکلنے تک ہے

**ADDENDUM TO THE THIRD
EDITION**

BY

**PROF. DR. MUHAMMAD MASOOD AHMED
1403 AH.11983 A.D.**

IN THE NAME OF ALLAH
(A)

The book *Gunah-e-Begunahi* was first published in 1981, in Al-Majma-ul-Islami at Mubarakpur, India in 2000 copies. Then, for the first time in Pakistan, the **Markazi Majlis-e-Raza**, Lahore published 2000 copies of this book on 1st February, 1982. This edition was sold out in two months. This institution brought out its second edition with 2000 copies. It was also exhausted in few months. Now the third edition is presented with Annexures.

After its publication, this monograph was welcomed and appreciated by the intellectuals and journalists from within the country and abroad. Here, some opinions are quoted with deep gratitude to Almighty Allah that, after all, the persons with wisdom and vision have understood it, appreciated and accepted it as a standard work and have given their verdict about it.

(1) Dr Pir Muhammad Hasan, Ex-Professor of Islamic Literature, Islamia University Bahawalpur, Pakistan.

“*Gunah-e-Begunahi* is a very good monograph (booklet) and Dr Masood Sahib has presented it with great precision.”¹⁰⁴

(2) Prof. Abrar Hussain,*Allama Iqbal Open University, Islamabad, Pakistan.*

“*Gunah-e-Begunahi* is replete with cogent arguments. Now there is no scope for any objection.”¹⁰⁵

(3) Prof. Muhammad Ishaque Qureshi, Government College Faisalabad, Pakistan.

“I have obtained your pamphlet ‘*Gunah-e-Begunahi*’ from **Majlis-e-Raza**, Lahore. I read and relished it. By the grace of God, satisfactory matter has been presented on an important topic. Your style of writing is very good. Every aspect of the topic has come to the fore.”¹⁰⁶

4. The Daily Jung, Karachi of April 16, 1982, P7, Column, 7

“This book cannot be sidetracked on the important topic of movement for independence.”

5. The monthly Al-Ashraf, Karachi, September 1982, P-45.

After reading this book, the opponents will be compelled to modify their opinion, provided they possess the qualities of acceptance of truth and reason.

There is no doubt that some persons among the opponents of Imam Ahmed Raza Khan are reasonable. When one of such reasonable gentleman, a retired head master read this book, he said:

“Whatever prejudice against Maulana Ahmed Raza was in my heart, has been removed.”

But there are some people who refuse to recognize the sun in spite of its sunshine. A professor has expressed the following ideas about such persons: “Why man is so

narrow-minded that he feels pride in ignoring or rejecting facts. This practice is common now a days. Like a stickler, what they hear once, they stick to it. My personal opinion is that the knowledge of many persons about Imam Ahmed Raza is very defective. They give so much importance to hearsay and refuse to accept truth. It is simply incomprehensible.”¹⁰⁷

This is the voice of the lovers of truth and justice all over the world. All are surprised that people with eyes do not see. But there is nothing surprising in it. Propaganda is the effective weapon of the present epoch. Learning, wisdom, philosophy and logic all are subservient to it. This very weapon, propaganda was employed against Imam Ahmed Raza Khan. For this evidence is available which cannot be denied. Six days after the death of Imam Ahmed Raza, (on October 28, 1921) i.e. on November 3, 1921, the renowned Paisa Daily of Lahore wrote a condolence editorial, the copy of which has been made available to the present writer by Mr. Zahoor-ud-Din Khan Sahib, Secretary Central **Majlis-e-Raza**, Lahore. It was written in this editorial that those who favoured friendship with the Hindus and *Non-Cooperation* with British were highly displeased with Imam Ahmed Raza. They left no stone unturned in boycotting and maligning him. in spite of this, he remained steadfast in his stand.¹⁰⁸

The hostile propaganda that was started in 1921 is still going on, even after the lapse of 61 years. Some intellectuals are overlooking facts and are defaming education and intellect by taking part in it. Whatever a learned professor told his class was stated by one of his students in the following words:

“He declared Ala-Hadrat to be a tool of the British against Deoband and said that his invaluable books are

nothing but sheer fraud. The British got those books written by other persons and published in the name of Ala Hadrat etc etc.¹⁰⁹

This is the worst example of concealment of truth and falsification, such learned people are deliberately misguiding the new generation which is unbecoming of their status. Imam Ahmed Raza was the beacon of light of his time. The editor of the Paisa Akhbar has written in his editorial:

“In India, he was the beacon light of Islamic religious disciplines”¹¹⁰

This is not the voice of a devotee, but that of an impartial journalist. This voice is not emanating from Bareilly, but from Lahore. This voice deserves to be heard. Indeed, Imam Ahmed Raza was the sun of erudition whose rays illuminated the near and distant places alike. Gradually, the clouds of darkness vanished. The Ulema and intellectuals of the Arab and Ajam have acknowledged it. What to say of penumbric sight. Rising sun and sunshine are being denied. The system of this denial may be far fetched. Perhaps, in view of the neglect of the people, the soul of Imam Ahmed Raza may have given the following message to his rays.

پھر میرے تجلی کدہء دل میں سما جاو

چھوڑو چمنستان و بیابان و در و بام

(Come again and permeate into my lustrous heart.

Leave for ever, the gardens, the wilderness, the doors and walls.)

And — just after receiving the message:

آفاق کے ہر گوشے سے اٹھتی ہیں شعاعیں

بچھڑے ہوئے خورشید سے بوتی ہیں بنم آغوش

(The rays raise their heads from every corner of the firmament and come forth to embrace the forsaken sun).

And, for a period of half century this sun remained bidden from the modern world. The rays kept silence. But after all, a pert ray showed courage and stepped forward, so as to say:

(Let me kindle till every particle of the East becomes a torch light for the world).

بولی کہ مجھے رخصت تنویر عطا ہو
جب تک نہ ہو مشرق کا براک ذرہ جہاں تاب
چھوڑوں گی نہ مین بند کی تاریک فضا کو
جب تک نہ اٹھیں خواب سے مرداں گراں خواب

(I shall not cease to glitter the gloomy atmosphere of Hindustan unless its sound asleep people are fully awake.)

Thence, the world noticed that there was light all around. The Sun was shining with all its brightness. Any body may admit or not. Those endowed with vision do admit this fact.

(B)

The story started with the mention of a Professor and it was much stretched. The professor believes in hearsay so much that he does not feel the need for securing things for himself. He belongs to such an educated stratum of society whose eyes are blind and ears are most important. It is due to not seeing things in their true perspective and simply believing in hearsay that such people stigmatize Imam Ahmed Raza to be a protégé of the British. The main theme of our monograph is to refute this blame. A lot has been stated, now something else will be said. The following facts and evidences have come to our knowledge after the publication of the monograph.

(1)

Imam Ahmed Raza in a manuscript book says:
“Thank God, a long time has passed, but I did not write a single English word on a wooden slate.”¹¹¹

This writing indicates that Imam Ahmed Raza hated both the English and their language. But we are enamoured of English language, yet we claim to be against the British and lovers of Islam.

(2)

Answering a question about English language he says,

“To study such English as may affect your beliefs adversely or may create derogatory ideas about the ‘Ulema’, it is prohibited to study such a language.”¹¹²

(3)

He was told that a Maulvi Sahib often meets a Christian priest, he dines with him and also indulges in religious discussion with him. The style of the priest in this talking is insulting to the Holy Prophet (Allah’s Grace and Peace be upon him) and his companions. The Maulvi is advised not to meet such a priest, but he demands proof of prohibition. What is the verdict of Sharia about such a Maulvi? Imam Ahmed Raza said in reply:

“If the faith of this Maulvi was staunch, he would not have attended such meeting in which jest and derogatory treatment is meted out to Allah and His apostle. He wants proof.

If he knew about faith, he would have realised that Quran in this instance likens him to the Christians.¹¹³

Imam Ahmed Raza could not tolerate that an English priest should use insulting language against the Holy Prophet 'f (Allah's Grace and Peace be upon him) in religious polemics.

So he says that a Maulvi who carries Religious discussion with such a priest ceases to be a Muslim.

(4)

The Qadianies do not believe in the life of the Jesus Christ, while all other Muslims, believe in it. The facilities and favours which the Qadianies received from the British are well-known. If Imam Ahmed Raza had been a beneficiary of the British aid, he would have been benign with the Qadianies. But he did not favour the British or the Qadianies but wrote a scholarly pamphlet on the life of Jesus Christ the heading of which is الجزار الديانى على مرتد القاديانى

1340A.H.

This pamphlet was written in the year he died and in which he was charged with being the well wisher of the Britishers. This pamphlet refutes the beliefs of the British and the Qadianies. Despite turbulent times, Imam Ahmed Raza wanted that Islam should remain intact. He was the dauntless protector of Islam and the forthright striver for it.

(5)

It is said that Imam Ahmed Raza was against Non-cooperation with the British. This is not the case. He was

against Cooperation with all infidels and he considered the Christians of the fourteenth century (Hijri) to be infidels. His decision was unchangeable.

“Cooperation with every infidel is prohibited.”¹¹⁴

Real friendship springs from mental or intellectual compatibility. When the basic beliefs of the two parties are different, identity of views is impossible. Friendship between such two parties is possible only when one party sacrifices his beliefs for the sake of the other party. That is why according to Sharia friendship with the Non-Muslims is prohibited. The basic belief is to be given the top priority and protection. Imam Ahmed Raza raised his voice against the tarnishing of Islamic basic beliefs. Instead of being thankful to him, he was charged with being the well-wisher of the British. To charge the well-wisher of Islam and Muslims to be the well-wisher of the British is an unprecedented travesty of facts in human history¹¹⁵ It is highly deplorable.

(C)

To prove that Imam Ahmed Raza was not pro-Britisher, we have presented in this pamphlet such facts which throw light on the association of the opponents of Imam Ahmed Raza with the British at some stage or the other. In this connection another evidence has come to hand.

Qari M A Haleem has written a book on Qari Abdul Rahman Ansari Panipati who was the teacher of Maulvi Muhammad Hasan Deobandi and Maulvi Ashraf Mi Thanvi and an eminent personality of Indo-Pakistan subcontinent. The title of the book is

In the sixth chapter of this book, the writer has described the spiritual ascendancy of Qari Sahib and has related the following two incidents to demonstrate his piety, altruism and spiritual superiority.

1. In the mutiny of 1857, when the people of Banda revolted against the British, Hadrat tried his utmost to dissuade the people from indulging in revolt. The Ulema had wrongly issued a fatwa for Jihad. The Hadrat refuted it in writing and in his speeches and warned the public about its dangerous results.¹¹⁶

2. During the mutiny, when the ruffians wanted to molest or mishandle the innocent British women and children he was very angry upon such unruly activities and openly condemned such satanic activities. When revolt was in full swing, seventy five British men and ladies approached him for protection. Hadrat gave his Madrasa to these Britishers and ordered his students and servants to protect these afflicted and helpless Britishers and to help and feed them for the sake of Allah as commanded by Allah and the Holy Prophet (Allah's Grace and Peace be upon him).¹¹⁷

The foregoing incidents indicate the virtue, human sympathy and altruism of Qari Sahib. So in the presence of such clear-cut evidence, we cannot charge him with being the well-wisher of the British. If any such evidence would have been found about Imam Ahmed Raza, he would not have been spared. We want to emphasize that Imam Raza is quite free from the blame that is imputed to him, but many righteous and orthodox persons are also not free from such blame. Then why immaculate is shown to be blemished and real is said to be spurious. How long this vicious circle of

falsification and concealment of truth will continue? This chapter should close now. It is a blot on the brow of the learned. This thing does not concern a sect or class of society. The thing is of correct opinions. The truth should be stated correctly. The nations build their future on such truth. Both our hearts and sight are yearning for such truth. The souls of our forefathers are calling for adherence to such truth. The pen of the historian wants to depict this truth. Our hearts have opened their chambers to welcome this truth.

(Howsoever great the danger or risk, but there should be complete mutual identity between the tongue and the heart. This has been the precept of the ascetics right from the beginning of this Universe).

بزار خوف ہوں لیکن زبان ہو دل کی رفیق
یہی رہا ہے ازل سے قلندروں کا طیق

Muhammad Masood Ahmed
Principal
Govt Degree College
Sukkur. (Sindh)
2, Rabi-ul-Sani, 1403 A.H
17, January, 1983 A.D.

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2. Ibid, PR 9-15.
3. Ibid, P15-23.
- 4 Sir Alfred Lyall has written that the people of all political and non-political factions are all 'unanimous in being loyal to the British crown (*Hindi Mumlikat Ka Uroj-O-Zawal*), By Alfred Lyall, published at Hyderabad, Deccan 1932.
5. Ashraf Ali Thanvi, *Tehzir-ul-Akhwan Anir Raba Fil Hindustan* (تحذير الاخوان عن الربوانى الهندوستانى) published Thana Bhawan, 1322 A.H/1905.

Note: Maulana Muhammad Qasim Nanotvi was hesitating in declaring India to be *Dar-ul-Harb*. (Letter of Qasim ul Uloom, published Lahore, 1974, P-364). Maulana Nazir Hussein declared India to be *Dar ul Aman*. (Fazal Hussein Behari: *Al-Hyatt Bad-al-Mamaat*, *الاحيات بعد الممات*, published Karachi, P-134. Maulana Abdul Haye Lakhnavi Firangimahli has stated in a Fatwa that India is not *Dar ul Harb*, Abdul Haye, *Majmua e Fatawa*, (مجموعه فتاوى), published Lucknow 1340 A.H/1922, P-302.

Maulana Mahmood-ul-Hasan declares India to be *Dar-ul-Harb* from one aspect and *Dar ul Islam*, from the other:
(Hussain Ahmed, published Lahore, P.166).

In the Fatawa of Imam Ahmed Raza there is no element of hesitation. According to Dr Muhammad Iqbal whatever he says, he says after profound thinking. He gives explicit, authoritative and ultimate verdict. (Masood).
6. Ahmed Raza; A 'lam ul A 'lam (اعلام), P-9.

7. Ibid:P.9-10.
8. Ahmed Raza Khan: Alam-ul-A 'lam, (علوم الاعلام), P-14.
9. Ahmed Raza Khan: *AI-Samsaam Ala Mushakik Fi Ait Uloom ul Arham* published Lahore, P-19 & 20.
الصمصام على مشكك في آية علوم الارحام
- 10 -do
- 11 Sir Raza Ali *Aamaal Nama*, published Delhi, P325.
12. Ahmed Raza: *Abanatul Matvari Fi Masalaht Abdul Bari* (ابانته المتواری فی مصاحفہ عبدالباری) published in Bareilly in 1331 A.H/1 913.
- Note:- The writer got a copy of the 1st, edition of *Abanatul Matvari* (ابانته المتواری) from Maulana Akbar Hussein Dars of Karachi. This copy includes in addendum entitled (قامع الرايات من جامع الجزیات) By Maulana Amjad Ali. This was published in 1913 in the press *Ahl-i-Sunnat Jamat*, Bareilly. (Masood).
13. Ahmed Raza: *Tadbir-e-Falah wa Nijat Wa Islah* (تدبير فلاح و نجات و اصلاح) published Lahore 1331 A.H./1912
14. Ibid P.7.
15. Mr. Burhanul Haque Jabalpuri, *Ikram-e-Imam Ahmed Raza*, Lahore 1401 (اکرام امام احمد رضا) A.H./1981 P.130
16. Syed Altaf All Bareilvi: He is the Secretary General of the All Pakistan Educational Conference and the editor of the Quarterly Journal 'Al Ilm', Karachi. (he died in the recent past), He was young in the days of Imam Ahmed Raza. He attended his burial. He himself was not Bareilvi, but his uncle, Syed Ayub All Razvi was a disciple of Imam Ahmed Raza and was his reader for 36 years. He has described certain events which he himself witnessed and has narrated certain events from his uncle. Historically speaking, his stand is cogent and deserves our attention. (Masood).
17. The Daily Jung, Karachi dated 25.1.79. p-6, Col 5&6 3
18. Ibid, Columns: 4 & 5 32,

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19. Mr. Burhanul Haque Jabalpuri, *Ikrm-e-Imam Ahmed Raza* Lahore (اکرام امام احمد رضا) 1401 A.H/1981 P.14
 20. Hamid Raza Khan, *Kljutba-i-Sadarat* Muradabad, 1925, P.41.
 21. Moinuddin Ajmeri: *Kalimat-ul-Haque*. Published Delhi, 1921. CF. Rais Ahmed Jafri: *Auraq-e-Gumgashta*, (اوراق گم گشته) published Lahore, 1968, P-576.
 22. The Daily Jung Karachi dated 25.1.79, P-6 Col 5.
 23. Letter Prof. Abrar Hussein, Department of Science, Allama Iqbal Open University, Islamabad, dated 25.11.80.
 24. Zafar uddin: *Hayat-e-A'la Hazrat*, (1938), Volume.1 Karachi, P-140.
 25. Hasnain Raza Khan: *Wasaya Sharif*, Lahore P-8.
 26. Ibid, P.8.

Note: (I) This is a reflection of the righteousness of Imam Ahmed Raza. In comparison to him, Maulana Muhammad Ali Jauhar, who is declared to be a staunch opponent of the Britishers, liked the pictures very much, even at the time when he (Maulana Jauhar) was actively busy against the Britishers. This incompatibility of speech and action is very much amazing. Maulana Abdul Majid Daryabadi, a friend of Maulana Jauhar, discloses this private secret when he writes: "Maulana Muhammad Ali Jauhar was very fond of pictures. Pictures were hung in all the rooms and the drawing room was actually an art gallery, which included some semi-nude pictures in accordance with the English taste. The friends and colleagues forbade him, but he would not listen to anybody. During Khilafat Movement and Non-Cooperation Movement, this Picture

House' was present in the inner part of residence, but in 1922 all these pictures were removed. (A summary of pages 345 & 348, from 'A few pages of the personal

Diary of Muhammad Au Jauhar', by Mr. Abdul Majid Daryabadi, Azam Garh, 1373 A.H./1954).

(ii) The persons who criticize the personality of Imam Ahmed Raza should appreciate the sincerity and righteousness of Imam Ahmed Raza in the light of the above realities. His words and actions were free from all sorts of inconsistencies. (Masood),

27. Hamid Raza Khan: *Khutba-e-Sadarat*. P-39.

28. Ahmed Raza Khan: *AI-Muhjatul Mutamina Fi Ait-ul-Mumtehina*, (المحبتة الموثقة في آية الممتحنه) included in *Risala-e-Rizvia*, part 11, 1976, Lahore, P-93. -

29. Al-Raza, Bareilly, Issue, Zequad, 1338 A,H/1940, p.5

30. Ahmed Raza: *AI-Ataya*, Faisalabad, Volume,3 R442.

31. Ibid: *Amal al-Abrar* (1900), Patna, P-20.

32. Hamid Raza Khan: Inaugural address published at Muradabad, 1925.

33. During 1919, Prof Albert. F Porta, an astronomist of San-Francisco, America, predicted, that on 17th Dec1919, on account of certain planets having come in front of the Sun, the resultant gravitation would create havoc (calamity) on Earth. This news was published in an English Daily, 'Express' (Bankipur, India) on 18th Oct 1919, and spread a terror in the Indo-Pak. When this prediction was placed before Imam Ahmed Raza, he refuted it with his scientific arguments. He wrote, in opposition to his prediction, a pamphlet in 1919, with the Caption: "*Moeen-e-Mubeen Baharad-Dar-Shams-Sakoon-e-Zameen.*"

`It appears from a study of the 18th Dec 1919, issue of New York Times' of America, that in certain countries there was great tumult and unrest on 17.12.1919. Astronomers of the entire world remained busy in probing the Sky with telescopes. But nothing happened and the day passed quite safely. The natural phenomena confirmed

what had been said by Imam Ahmed Raza, “Be afraid of the sagacity of a believer (Muslim), because he definitely perceives with the light of Allah” (Masood).

34. *Fauz-e-Mubeen Oar Radd-e-Harkat-e-Zameen*, Monthly Al Raza, Bareilly, Issue Zequad, 1338 A.H/1919,P.39.

35. Ibid: P39.

36. Ahmed Raza, letter dated 14 Safar, 1338A.H/1919, to Maulana Zafar uddin Quadri.

37. Along with the pamphlet *Al-So-Ul Iqaab* (السوء و العقاب) of Imam Ahmed Raza Khan, a paper was circulated by Maulana Hamid Raza Khan in which he thought of bringing out a regular monthly Journal against the Qadianies and appealed for donations in that connection. This appeal was made on 14 Zequad, 1320k H

38. A pamphlet bearing caption: (*Ala-Rais-ul-Waswas-ul Shaitani* (الرمح الديانى على راس الوسواس الشيطانى)) was published. Another pamphlet by Maulana Ashraf Ali Thanvi with title *Al-Khitab-ul-Maleeh-Fee-Tahqiqat-Mehdi* 1332 A.H/1914 was also printed in Mahboob Press Delhi. (Masood)

39. Maulana Muhammad Abdul Aleem Siddique wrote a pamphlet against Qadianies, which was published in English, Arabic and Urdu. In Urdu “*Mirzai Haqiqat Ka Izhar*”, in Arabic “*Al-Mirat*” and in English, it was published under the title *The Mirror*”.

40. For example, Maulana Muhammad Ali jauhar, who was against the British during the *Khilafat Movement* of 1919-1920, but was their helper before that. During the 1st Great War, the British were helped against the Turks which the Maulana described in these words:

we donated 1crore Rupees in the War Aid and sent lacs of soldiers in the battle fields, We compromised our faith, the Muslims fought against Muslims” *Aura q-e-*

Gumgashta, published 1978,p. 120). In the same way Mr. Gandhi who pioneered *Non-Cooperation* Movement in 1920 and made a fuss of *Non-Cooperation* with the British, is the same person who despatched Indian troops against the Muslims during the 1st Great War. An eye witness, Syed Suleman Ashraf writes, “When the Indian troops were sent to fight against the Turks in the 1st Great War nobody objected to it. On the other hand Mr. Gandhi did a lot in the despatch of troops abroad and recruitment in the Indian Army.” (Suleman Ashraf, AI-Noor published Aligarh, 1339 A.H/1921. P,147, 149).

41. Ahmed Raza Khan: *Al-Muhajjah Al-Mu 'taminah*, published at Lahore, 1974, P94W
42. Ahmed Raza Khan *Al-Muhajjah Al-Mu 'taminah Fi Ait-ul-Mumtahinah* (المحبتة الموثمة في آية الممتحنة) Reference, *Rasail-e-Razwiyya*, Volume-2 Lahore 1976, P-93.
43. Abdul Waheed: *Darbar Haq-o-Hidayet* (دربار حق و ہدایت), published at Patna, 1318 A.H/1900, P-12a
44. Ibid P127.
45. Annual Report *Nadvat-ul- Ulema*, Kanpur. 1312, A.H.
46. Khawaja Razi Haider, *Tazkira-e-Muhadis-i-Surti* (تذکرہ محدث سورتی) Karachi 1981, P-106. -
47. Ahmed Raza: *Hadai-q-i-Bakhshish* (حدایق بخشش) Volume-3, P-31
48. Ibid: P-31.
49. Ibid:P-31.
50. Ibid: P-32.
51. Ahmed Raza: *Amal-ul-Abrar*, (آمال الابرار) P.8,
52. M Burhan-ul-Haque, *Ikram-e-Imam Ahmed Raza* (اکرام امام احمد رضا) Lahore, 1401 A.H/1981, P-91.
53. Ahmed Raza: *Hadaiq-e-Bakhshish*, (حدایق بخشش) Badaun, Volume-3, P.93-94.
54. Ahmed Raza: *Dawam-ul-Aish* (1920) Lahore,1980 P-94-9.

55. Muhammad Jalaluddin: Historical defeat of Abul Kalam Azad, Lahore P-80-81.

56. For details, please refer to the following sources: (I Imam Ahmed Raza: *Dawam-ul-Aish Fil Aima Quraish*, (دوام العيش فى الائمة من القریش) Lahore 1980.

(ii) Muhammad Masood (Dr), *Fazil-e-Bareilvi Aur Turk-e-Mawalat* (فاضل بریلوی اور ترک موالات) Lahore 1971.

(iii) Muhammad Masood (Dr) *Tehrik-e-Azadi-e-Hind Aur Al Sawad-al-Azam*, (تحریک آزادیء ہند اور سواداعظم) Lahore 1979.

57. Ahmed Raza: *Dawam-ul-Aish*, P-94-95.

Note: Imam Ahmed Raza's contention "Deobandiat arid Wahhabism may become more popular" is meaningful, particularly in the light of the news which Maulana Mukhtar Ahmed Siddiqui, President, *Jamiat-ul-Ulema-Hind* (Bombay Presidency) wrote in a letter in those days. He said:

‘From the money collected for the help of the Turks, the Wahabees of Bombay, presidency, got two lacs copies of the book ‘*Taqviat-ul-Iman*’ published and distributed the book gratis.’ Presidential address of Maulana Hamid Raza Khan, Muradabad, (1925) P-21, (Masood)

58. It is a point worth noting by the intellectuals that there was a time when Mr. Gandhi was championing cause of Islamic Khilafat during the Khilafat Movement. But at a subsequent moment, when in India the Muslims talked about their political rights, Mr. Gandhi hotly opposed. From this one can form an idea about the nature of their intention. (Masood)

59. The Daily Jung,, Karachi, 29th November 1980 P.12, Columns 6 & 7 quoted from illustrated weekly of India, November 1980.

60. During the time of Imam Ahmed Raza arid before and after that several communal riots took place. After partition

of India since 1947 upto now, about 5000 Hindu-Muslim riots have taken place in India according to the statistics collected by Kuldeep Nayyar, an eminent journalist of India. In 1968 there were 348 riots. (Jung. Karachi 25th November 1980, p.2 Column-7) and whatever happened in 1980 at Muradabad, Allahabad, Aligarh etc is a thing of recent past. In brief, lacs of Muslims have been killed in India since partition. (Masood)

61. Muhammad Afzal Iqbal: Life and Time of Muhammad Iqbal, Lahore, p.220.

62. In the light of this pamphlet the author wrote an essay entitled "*Fazil Bareilvi and Non-Cooperation.*" which was published by Majlis-e-Raza, Lahore in 1971 in the form of a book. Subsequently, its four editions have come out from Lahore.

63. Here the reference is to Maulana Abdul Ban Farangi Mahli, who recognized the leadership of Gandhi and made him the leader,. (Khawaja Hasan Nizami: *Mahatma Gandhi Ka Faisla*, Delhi. 1920)

64. Here again the reference is to Maulana Farangi Mahally who paid tributes to Gandhi in a Persian couplet saying, the life that was devoted to Quran and Traditions was sacrificed on the feet of a polytheist. (Khawaja Hasan Nizami: *Mahatma Gandhi Ka Faisla*, Delhi, 1920).

65. Maulana Muhammad Ali Jauhar seated Shardhanand on the pulpit of the Jamia Mosque, Delhi and made him deliver a speech. (Abdul Waheed Khan, *Musalmanoo Ka Isaar Aur Jung-e-Azadi*, P- 143).

66. Maulana Shaukat Ali declared the consent of the Hindus to be the consent of God. (Muhammad Jamil, '*Tahqeeqat-e-Quadria Bareilly*'. (Masood)

67. Ishaque Au Zafar-ul-Mulk said this thing for Gandhi (Paisa Akhbar, Lahore, 18 November, 1920).

68. Ahmed Raza 'AI-Muhajjah Ai-Mu' taminah Fl Ait-ul-Mumtahnah, Reference, Rasail.e-Razawiyya. Volume,2, Lahore 1976, P94.
69. M Afzal Iqbal: 'Life and Time of Muhammad Iqbal', P220.
70. Risalah Iman (Patti), Issue of April, 15, 1940.
71. Risalah Iman (Patti), Issue of April 15, 1940.
72. Risalah Iman (Patti), Issue of April 15, 1940.
73. Monthly: Al-Sawad Al Azam, (السواد الاعظم) (Issue of --- 1921. P.30.
74. Murid Ahmed Chishti: Khayaban-i-Raza, (خيابان رضا) Lahore.
75. Daily Jung, Karachi Dated 25th January 1979, P6, Column 4 & 5.
76. Muhammad Ali: Mukhzan-e-Ahmedi, published by Mufid-e-Aam, Agra, P67.
77. Hussein Ahmed: Naqsh-e-Hayat, Delhi, 1954, P12 & 13.
78. Mirza Hairat Dehlavi: Hayat-e-Tayyeba, Delhi,P.296.
79. This treaty was concluded on 18th Safar, 1334 AH/ 26 November, 1915. The over-lordship of the British has been conceded in it. On it there is the signature of Mr. Chemsford, the Viceroy of India and Abdul Aziz Bin Saud. (Sarguzasht-e-Hijaz) Lucknow, 1345 A.H/1 927, P42 & 43.
80. During 1916, the British Government gave the title of 'Sitara-e-Hind' to King Ibn-e-Saud. Sir Percy Cox, the Gulf representative of the British Government decorated him with the medal at Kuwait. In surguzasht-e-Hijaz, the picture of this ceremony is there, see page opposite, P-i 8.
81. Fazal Hussein Behari: Al Hayat Bad Al Mama't (الحيات بعد الممات) Karachi, 1379 A.H/1959, P.127.
82. Fazal Hussein Behari: Al Hayat Bad Al Mama't Karachi, 1379 A.H, P125.

83. Letter of Commissioner of Delhi, dated, 10.8.1883. Fazal Hussein Behari: *Al Hayat Bad Al Mama't* (Karachi, 1379 A.H/1959. P140.
84. Altaf Hussein Hali, *Hayat-e-Jawaid*, Chapter v, Lahore, 1965, P175.
85. Altaf Hussein Hali, *Hayat-e-Jawaid*, Chapter-v. Lahore, 1965, P177.
86. Maqalat-e-Sir Syed Part IX, Majlis Tareqqi-e-Adab, Lahore, 1962, P212.
87. Ashique Ali Meerutty: *Tazkira-tur-Rashid* (تذكرة الرشيد) Volume Mahboob Press, Delhi,) P80.
88. Muhammad Ikram: Shibli Nama) (p.4' P245. Sulayman Nadvi: *Hayat-e-Shibli* (Azam Garh, 1943. p-634
89. Muhammad Ikram: Shibli Name () P245. Sulaiman Nadvi: *Hayat-e-Shibli* (حيات شبلى) Azam Garh, 1943, P.482.
90. Muhammad Ikram: Shibli Nama (P.178. Sulaiman Nadvi: *Hayat-e-Shibli* () Azam Garh, 1943, P631 & 632.
91. Qari M Sulaiman Mansurpuri, Presidential Address, AU-India, Ahl-e-Hadees Conference held at Agra on 30.3.1928.
92. Akhbar-e-Anjuman Punjab, Lahore, dated 19.2.1875.
93. Monthly: Al-Rashid, Darul Uloom Deoband Number, Lahore, Feb/Mar, 1976, P.196.
94. Daily Jung, Karachi the following numbers:
 (a) 16.3.1980 P-12, Column-8
 (b) 21 .3.1980, P-12, Column-8
 (c) 23.3.1980, P-2, Co(umn-6
 (d) 20.3.1980, P-i, Column-3
 (e) 22.3.1980, P-i, Column-5 & 6
 (f) 3.4.1980, P4, Column-7 & 8
95. Siddique Hassan Khan: *Turjuman-e-Wahabia*, Lahore, 1313 A.H., P-9.29.
96. Siddique Hassan Khan: *Turjuman-e-Wahabia*, Lahore, 1313A.H, P.106..

97. The speech of Maulana Muhammad Ali Jauhar at the All India Congress session at Amritsar in 1919. (*Aurak-e-Gum Gashta* compiled by Rais Ahmed Jafri, Lahore, 1978, P.120).
98. Rais Ahmed Jafri; *Aurak-e-Gum Gashta* (اوراق گم گشتم) P-324,
99. Muhammad Zaki Deobandi: *Mukalmatul Sadrain* مقامات الصدرین 27 Zil Hajja, 1364 A.H. Darul Isha'at Deoband,
100. Muhammad Zaki Deobandi: *Mukalmatul Sadrain* (27 Zil Hajja, 1364 A.H, Darul Isha'at, Deoband, P-8.
101. Muhammad Mustafa Raza Khan: *Attari-ud-Dari* (الطاری الداری) , Part-2, Bareilly 1921, P-99.
102. Speech in connection with Raza Day Rawalpindi, January 17, 1980, C/o 'Ufaq' Karachi, Feb 6, 1980, P.28.
103. Speech at Majlis-e-Muzakara, Raza Day, Karachi, Feb 6, 1978,
104. Letter of March 4, 1982, in the name of Maulvi Muhammad Murid Ahmed Chishti.
105. Letter, dated 22.3.82 to Dr M Masood Ahmed.
106. Letter, dated 24.3.82, to Dr. M Masood Ahmed.
107. Letter, dated 24.3.82, to Dr. M Masood Ahmed.
108. *Paisa Akhbar*, Lahore, dated 3.11.1921.
109. Letter of a student to Dr Masood Ahmed dated 10.4.82.
110. *Paisa Akhbar*, Lahore, dated 3.11.1921.
- (111) Ahmed Raza: ' *Musaffir Al Matali*' etc. (MS), 1324 A.H P-i.
112. Ahmed Raza: *Fatawa-i-Rizawiyya*, Tanda, 1981, Volume-VI, P.24.
113. Ibid: 45-46.
114. Ibid: P.12.
115. For details please see ' *Hayat-i-Maulana Ahmed Raza Khan*' حیات امام احمد رضا (Lahore, 1981.
116. M A Haleem Ansari: *Tazkira-i-Rahmaniya*' (تذکرہ)

(رحمنہ) Panipat, 1938, P-61-62.
117. Ibid. P-62.

(12)

GENERAL INVITATION TO SCHOLARS

Due to the courtesy of Maulana Khalid Ali Khan, Principal, *Daru-Ulema Mazhar-e-Islam*, Bareilly, more than 200 manuscripts and published books and pamphlets of Imam Ahmed Raza Khan have been received which are with Syed Muhammad Riasat Ali Quadri, President, *Idara-e-Tahqeeqat-i-Imam Ahmed Raza*, Karachi. Before this Syed Sahib himself had brought forty hand-written 'Hawashi' from Bareilly. Maulana Taqaddus Ali Khan Jamia Rashdia, Pir Jo Goth, Sindh, has also brought some rare manuscripts from Bareilly. These books and manuscripts are on different disciplines. Those research scholars who are keen to carry on research in their respective fields may write to Majlis-e-Raza. They will be supplied with Photostat copies thereof. (*Insha-Allah*).

Idara-e-Tahqeeqat-e-Imam Ahmed Raza (Karachi) has collected printed books and treatises etc, of (and on) Imam Ahmed Raza. Beside this, Photostat copies of rare manuscripts of Imam Ahmed Raza on more than 30 disciplines have also been collected. Scholars of the Universities of the world are invited to contact the Idara which will fully cooperate. (*Insha-Allah*)!

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THE END

By the grace of God, this book of Dr. Muhammad Masood Ahmed, *Gunah-e-Begunahi* proved to be so popular with the elite that the Idara had to bring out its fifth edition. We have received numerous letters from within and abroad urging the Idara to widely publicise this invaluable book. So we have tried to present this book to the readers in English. The readers will be glad to know that its English translation has been done by Professor M A Qadir, Ex.. Principal, Govt Degree College, Sukkur. The Idara feel pleasure to present this English version before our esteemed readers and scholars.

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“*Gunah-e-Begunahi*” or “*A Baseless Blame*” is the most commendable work by Prof Dr Muhammad Masood Ahmed which dispels the dust from an important chapter of the history of the Muslims of India — the dust knowingly strewn with indignation and rancour. The book furnishes chances to ponder for those, who, under the toxic effect of sectarianism and undue favour for their religious leaders and by vicious propaganda, the title of facts has dared to vilify the personality and character of the great benefactor of Islam and the Muslims — Imam Ahmed Raza.

It is hoped that this treatise will definitely produce a curing effect on a large number of scholars who fully depended upon hearsay material to disfigure the Islamic and historical image of the saintly Imam Ahmed Raza and his fellow-scholars. Those who recognize the dignity of the exercise of pen and paper do remain in quest of arguments and the same are arranged herein. The merits of the book do not end here. In order to prove the innocence of the ‘mitre and rocket’ of a particular sect of scholars the mud was flung upon this oppressed benefactor. By proving the taintedness (i.e. involvement in many Pro-British acts) of a number of eminent scholars of this particular sect, the author of this treatise has undoubtedly rendered a double service. Through this monograph one can easily trace out the historical factors working behind the absurdities and forged allegations levelled against Imam Ahmed Raza.