



NEGLECTED GENIUS OF THE EAST

An Introduction to the life and the works of
MAULANA AHMAD RAZA KHAN
of Bareilly (India)
1272/1856-1340/1921

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بسم الله الرحمن الرحيم

نحمده و نصلى على رسوله الكريم

FOREWORD

In the context of research work, which Prof. Dr. Muhammad Masud Ahmed has been doing for the last tow decades on Imarn Ahmad Raza Khan, he keeps himself in touch with Ulema, Mashaikhs, intellectuals & Research Scholars not only within the country but also abroad. He himself collects and also his well wishers make him available different publications brought out within Pakistan & abroad on Islam & the religious personalities of the sub-continent.

More than a decade back, Doctor Sahib was surprised to note that in almost all the international publications of repute, there was no mention of the greatest Scholar of the 19th/20th Century of the Sub-Continent viz Imam Ahmed Raza Khan of Bareilly, Moreover, on his contacting some of the international Scholars doing research on Islam and great Scholars of the Sub-Continent, he was astonished that majority of them even did no hear the name of Imam Ahmad Raza Khan.

In order, therefore, to introduce the verstile personality of Imam Ahmad Raza Khan, especially, to the foreign scholars, he compiled a booklet, in 1976, under the tittle

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“Neglected Genius of the East”. This book has so far been printed in a large number by various organizations and distributed within and outside the country.

This contribution of Dr. Masood Sahib is unique in the sense that through it, now the name of Ala Hazrat Shah Imam Ahmad Raza Khan is internationally known and has attracted a large number of foreign Research Scholars. Idara-i-Tehqeeqat-e- Imam Ahmad Raza (Regd) is now presenting this informative book with revised setting and hope that it will cater to its ever growing demand.

Our valued readers are welcome to forward their suggestions for its improvement in our next issue.

MANZOOR H. JIANI
KARACHI
Dated 22nd August, 1991.

PREFACE

Maulana Ahmad Raza Khan is indeed an unknown figure for the Western Scholars. This is so because of negligence on the part of the Muslims of Indo-Pakistan sub-continent which flung this versatile scholar in obscurity. It is this reason that I call Maulana Ahmad Raza Khan.

“The Neglected Genius of the East”

‘My interest in the personality, life and works of Maulana Ahmad Raza Khan was firstly evoked by my beloved father the late Mufti-i-Azam Maulana Muhammad Mazhar Allah (d.1386/1966) and secondly by the Markazi Madjlis-i-Raza, Lahore (Pakistan).

In 1970 the Madjlis-i-Raza, (Lahore) took Initiative for taking up research programme. On the incentive provided by the Madjlis I went through the available sources and found to my astonishment that not only did the scholars of the sub-continent not pay due attention to Maulana Ahmad Raza Khan but they also created misunderstandings regarding his scholarly eminence and general influence.

I therefore tried to remove some of the cobwebs of misrepresentation and wrote the following treatises and articles:

1. Fadil Bareilvi Aur Tark-i-Muwalat, Lahore (1971).
2. Fadil Bareilvi ullma-i-Hidjaz Ki Nazar Main., Lahore (1973).
3. Raza Khan, Encyclopaedia of Islam, Lahore, Vol. No: 10

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These humble efforts were fruitful. Scholars and historians of the Indo-Pakistan sub-continent and other countries took favorable notice of these writings.

Consequently in 1975 Allama Arshad Al-Qadri, Principal. Islamia Missionary College, the World Islamic Mission, Bradford, (England) asked for an article in English to introduce Maulana Ahmad Raza Khan to the West. I was then extremely busy and could not have an access to the relevant material for studying it thoroughly with a view to present an authentic account of Ahmad Raza Khan to Western readers. However I wrote this small treatise, which is merely a cursory introduction to the innermost accomplishment of a gigantic personality. I hope this effort of mine would stir someone to a better endeavour to unveil the personality of this great scholar, divine and religious genius who had hitherto been shrouded in the mist of prejudices and ignorance.

My sincerest thanks are due to Dr. Ishtiaq Hussain Qurayshi (Karachi), Dr. Ghulam Mustafa Khan University Sind Hyderabad and Prof. Muhammad Hanif Khan who gave valuable suggestions for the improvement of this article . I also thank all other friend without whose help this task could not have been accomplished.

Mithi (SINDH)
PAKISTAN
July 1976.

MUHAMMAD MASUD AHMAD

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DEDICATION
TO

My Beloved Father Reverend Late Mufti-i-Azam
Muhammad Mazhar Allah (d. 1386/1966)
Shah Imarn Fathpuri Mosque, Delhi (India) whose
Appreciation, Of The Scholarship Of Maulana
Ahmad Riza Khan Inspired Me And Paved The Way
For Research.

NEGLECTED GENIUS OF THE EAST

Parentage

Maulana Ahmed Raza Khan was born at Bareilly (India) in 1272/1856. His father Maulana Naqi All Khan (d. 1297/1880) and grandfather Maulana Raza All Khan (d. 1282/1866) were celebrated theologians recognized as such by academic circles of the entire subcontinent.¹

Educational Career

Maulana Ahmed Raza Khan completed his educational career under his father² as well as under famous scholars like :-

1. Shaykh Ahmed bin Zayn Dahlan Makki (d. 1299/1881)³
2. Shah Al-i-Rasul (d. 1297/1879).
3. Shaykh Abdual-Rahman Makki (d. 1301/1883).
4. Shaykh Husayn bin Saleh (d. 1302/1884).
5. Shah Abu Al-Hasan Ahmed (d. 1324/1906).

Scholarship

Maulana Ahmed Raza Khan was astonishingly well versed in more than fifty branches of learning pertaining to Ancient Sciences⁴, Modern Sciences⁵, Current Sciences and Oriental Learnings and left contributions in all these academic disciplines. His caliph Maulana Muhammad Zafar al-Din (d. 1382/1962) had compiled his chronological

bibliography al-Mudjmal al-Muddid in 1327-1909 i.e. 12 years before the death of Ahmed Raza Khan. In this bibliography he has mentioned about 350 books and treatises on more than fifty branches of knowledge.⁶ His knowledge was indeed encyclopaedic.⁷

Sufism

In 1294/1827 he went with his father to visit Shah Al-i-Rasul (d. 1297/1879). He was admitted to the Qadiriyya Order and was permitted to enrol and train neophytes. He had similar authority in thirteen other orders.⁸

Pilgrimage

In 1295/1878 he went with his father for the first pilgrimage and got diplomas from famous Arab scholars at Mecca.⁹ In 1323/1905 he proceeded for his second pilgrimage. During his stay at Mecca and Madina he won the respect of noted scholars who visited him and received from him diplomas and Fatawa.¹⁰

Master Jurist

On 14th Sha'ban 1286/1869 he started issuing Fatawa and gave verdicts on Muslim jurisprudence.¹¹ At that time he was only a boy of less than 14 years old.¹² Afterwards he attained such eminence in this field that the scholars of the Indo-Pak subcontinent and also of the Islamic World acknowledged him as a great Jurist.¹³ He had full command over Muslim Jurisprudence so much so that he differed in certain verdicts with the great Islamic savants like Allama Shami, 'Allama Tahtawi, Shah Wali

Allah etc.¹⁴ He had great insight in Fiqh. The following Savants, Scholars, philosophers and Journalists highly praised his scholarship and command over Muslim Jurisprudence.

The poet of the East Dr. Muhammad Iqbal remarked
 “Such a genius and intelligent jurist did not emerge.”¹⁵

The Great Mufti of India Shah Muhammad Mazhar Allah Commending Ahmed Ra.za Khan writes: -

“I do think Maulana Ahmed Raza Khan was the genius and a great scholar of Ahl-i-Sunnat wa Djamat.”¹⁶

The renowned Theologian-cum-politician figure of Pakistan Abu Al-Ala Mawdudi writes in his letter (dated 12 February 1974) addressed to the editor of The Monthly Tardjuman-i-Ahl-i-Sunnat. Karachi) :-

“In my eyes the late Maulana Ahmed Raza Khan was the bearer of religious knowledge and insight and was a respectable leader of the majority of Muslim.”¹⁷

(4) Dr. Abd Allah (the Chairman, Department of Encyclopaedia of Islam, University of Punjab, Lahore) writes:

A scholar is the mind and tongue of his nation. And a Muslim Scholar whose axis of thought is the Quran and the Prophetic Tradition; is the interpreter of science and learning; the proclaimer of truth and righteousness and the benefactor of humanity. It will be no exaggeration if I say that Maulana Ahmed Raza Khan was a scholar of the same kind.¹⁸

(5) Mr. Khurshid Ahmed while discussing the scholarship of Ahmed Raza Khan remarks:

“Maulana Ahmed Raza Khan is the founder of Bareilvi school of thought and one of the most important scholars of this era. He had started writing in the last quarter of nineteenth century A.D. and this continued till his death in 1921. Apart from jurisprudence and Tafsir (commentry of Holy Quran) he was master in Philosophy and Mathematics. The standard of his writings is very high. Besides the translation of Holy Quran in idiomatic Urdu he had contributed several books in Arabic language on pure scholastic topics. He had also written books in refutation of Ahl-i-Hadith and (ulma-i-Deoband).¹⁹

(6) The editor of the monthly Ma’arif (a leading journal of India) observes :-

The late Maulana Ahmed Raza Khan was a great scholar, writer and a jurist of his time. He wrote treatises pertaining to hundreds and thousands of minor and major problems concerning jurisprudence.²⁰

The editor of “Les Nouvellous” (Port Louis/Mauritius) writes:-

Maulana Imam Ahmed Raza Khan (R.A.) is a renowned writer of Islam. Among his literary works of about 700 books, he wrote the famous Fatava-i-Rizawiyya in twelve volumes, each consisting of about 850 pages. He had a profound knowledge of science too, for he was a Master of Mathematics and Astronomy. He dedicated his whole life to the religion of Allah and acted as a shield against those who wanted to assault the principles of the Ahl-i-Sunnat wa Jama’at, for he was truly a great defender of the Faith. On his sit to Mecca and Madina, he was greeted with great dignity and was conferred upon the title of Imam-

i-Ahl-i-Sunnat” by eminent theologians. They hailed him as a “Reformer of this Century”, and adopted him as their Spiritual Guide.²¹

(7) A well-known author and critic of Indo-Pak Sub-continent Mr. Niyaz Fath Puri expressed his impressions regarding Ahmed Raza Khan as under: -

“I had the good opportunity to meet Ahmed Raza Khan, who was an exceptionally gifted person. His study was both varied and intensive and reflected itself in his demeanour. In spite of humility and good-naturedness, he had a strange air of awe over his face.”

(Quoted in “Tardjuman-i-Ahl-i-Sunnat”, Karachi, December, 1975: p.27).

Lean and thin yet he possessed a gigantic personality. He left a profound influence over his epoch. None among his contemporaries was so powerful as to influence the majority of Muslim population of Indo-Pak Sub-continent all alone from East to West and from North to South.

Dr. S.M. Ikram, a renowned Pakistani scholar spotlights this influence as under :-

...but it is popular among the masses, and in West Pakistan especially in South West Parts of Punjab its hold is strong.²²

Religious Services:

The religious turn of mind of Ahmed Raza Khan was in creed and law unalterably determined by the old traditional views. Though he was well versed in scores of

branches of knowledge yet in the later years he restricted his interest in the following branches of religious learnings:

- (i) To support and defend the Holy Prophet (S.A.S)
- (ii) To uproot the innovations prevalent in Muslim society.
- (iii) To issue Fatawa according to the Hanafi school of jurisprudence.²³

He hit the targets in these fields with unshakable confidence and accuracy that none among his contemporary scholars could claim to be his equal. This is not an exaggeration. His voluminous works, a hidden treasure to be explored by the orientalist of the world, will bear the testimony to this fact. He reviewed and revolutionised the Muslim Society, especially the Muslims of Indo-Pak Sub-continent, that is why the Arab scholars like Shaykh Ismail bin Khalil and Shaykh Musa Mi Shami commended him as the Revivalist of the 14th Century A.H.

If he is called the Revivalist of this Century it will be right and true.²⁴

The Muslim Savants and saints all over the world appreciated his services to Islam and bore testimony to his extraordinary scholarship.²⁵

In 1322/1904 he founded Dar-al-ulum Manzar-i-Islam at Bareilly (U.P. India), which played an important role, but the fame and prestige of Ahmed Raza Khan was not indebted to this Dar al-ulum like others. Scores of Dar al-ulum in India and especially in Pakistan are under his influence.

Ahmed Raza Khan infused the zeal of preaching and missionary work to his Caliphs, disciples, and pupils. Some of them rendered great services to Islam which must be recorded in the history.²⁶ His renowned Caliph Maulana Muhammad 'Abd al-Alim Siddiqi (d. 1374/1954) toured all

over the world, propagated Islam and made hundreds and thousands non-Muslims embrace Islam. He met the world renowned Irish dramatist and philosopher George Bernard Shaw on 17th of April 1935, during his visit to Mombassa and discussed the religious problems with him. After the discussion when they parted Shaw expressed his feelings as under: -

I have been very pleased to make acquaintance and it will be the most precious of all memories of this trip of mine.²⁷

Abd al-Alim's son Maulana Shah Ahmed Noorani²⁸ and son-in-law Dr. Fadl al-Rahman Ansari²⁹ (d. 1394/1974) also rendered great services to Islam. The latter compiled a unique book in English with the title: -

"The Quranic Foundations and Structure of Muslim Society". (Karachi, 1973)³⁰

Political Services

Maulana Ahmed Raza Khan, as stated earlier, was the grandson of Maulana Raza Mi Khan (d. 1282/1866), the great theologian and warrior who fought with General Bakht Khan against English invaders in 1250/1834. General Hudson announced a reward of Rs. 500.00 for the one who could behead him. An English historian writes that Raza Ali Khan did his best against English domination and supported the freedom fighters with horses and weapons.³¹

Being the grandson of such a warrior he could not remain aloof from Freedom Movement. Although he did not take any active part yet he paved the way for freedom with his brilliant philosophy based on the Holy Quran and Hadith. It is his love of freedom that the personalities like

Maulana Fazl-i-Haq (d. 1278/1861)³², and the Martyr poet Maulana Kifayat 'Ali Kafi (d. 1275/1858)³³ had been his favourite models.

He was against Hindu-Muslim Unity. This was the basic idea which can rightly be called the foundation of Pakistan.

In 1920, when the Islamia College, Lahore, was entangled in non-co-operation movement, with the suggestion of Dr. Muhammad Iqbal (the Poet of the East) and the Members of Anjuman-i-Himayat al-islam, Prof. Hakim 'Au the Vice Principal of Islamia College, presented an Istifta before Ahmed Raza Khan. He was seriously ill at that critical juncture but he gave his verdict un-dauntedly which was published as a treatise with the title of: -

Al-Muhadjja-al-Mu'tamina³⁴

This treatise can be called a precious and valuable document for freedom fighters. It paved the way and changed the ideas of the great politicians like Dr. Muhammad Iqbal and Qa'id-i-A'zam M.A. Jinnah.

His caliphs, disciples and pupils took active part in freedom movement. They had discussion with Abu al-Kalam Azad and Au Brothers (i.e. Maulana Muhammad Ali and Maulana Shaukat 'Ali).

On 13th Radjab 1339/1920 a public meeting was held at Bareilly under the auspices of Jam'yyat-i-Ulama-i-Hind. Maulana Abu Al-Kalam Azad, the first Minister of Education of Bharat (India), was on the stage. Ahmed Raza Khan's Caliphs Maulana Sayyid Sulayman Ashraf, Maulana Muhammad Zafar Al-Din, Maulana Hamid Raza Khan (the elder son of Ahmed Raza Khan) Maulana

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Burhan al-Haq, etc., were also invited. They had open and free discussions on political issues publicly with Maulana Abu al-Kalam Azad and refuted Hindu-Muslim Unity.³⁵

In 1946/1366 an ideal conference was held at Banaras (India). Hundreds and thousands 'Ulmas (followers of Ahmed Raza Khan) from all over Indo-Pak Sub-continent attended this conference. A resolution was unanimously passed in favour of Pakistan and thenceforward his caliphs and disciples and followers expanded and enhanced their political activities all over Indo-Pak Sub-continent. 36 Among them the following were prominent: -

1. Maulana Sayyid Muhammad Muhaddith (d. 1383/1963).
2. Maulana Muhammad Naim al-Din (d. 1367/1948).³⁶
3. Maulana Sayyid Muhammad Ahmed (d. 1380/1961).
4. Mufti Muhammad 'Umar (d. 1385/1966).
5. Maulana Muhammad 'Abd al-Alim (d. 1374/1954).³⁷
6. Maulana Muhammad Sharif(d. 1371/1951).
7. Maulana Abd al-Hamid Badyuni (d. 1390/1970).

Ahmed Raza Khan had strong hold on Muslim masses and it was masses that made the movement of Pakistan a success. The majority of the Muslim voters was under the influence of him, his caliphs, disciples and pupils. So the credit should go to him and his followers. Historians of the world especially of Indo-Pak Sub-continent should draw their attention to this most significant aspect of freedom movement.³⁸

The love of Holy Prophet (S.A.S.) is the summum bonum of Islamic politics and has played important role in the history of Muslim World. Ahmed Raza Khan was the Torch Bearer of this love in the Indo-Pak Sub-continent. The only Motto of his life was the "love of the holy

Prophet” (S.A.S.) and he could leave no stone unturned in defending this love, throughout his life and in all his works he maintained this Motto and in this respect he could not compromise with any.

His poetry totally depended on this love. Hence it has great religio-political importance. He awakened the Muslim Nation from a sound sleep, purified their hearts and kindled the fire of love in an atmosphere where the people tried their best to extinguish it.

Literary Services

Ahmed Raza Khan was a poet of high calibre. He adopted Na’at,³⁹ the most difficult of all the branches of poetry, but all the same he reached at the highest pinnacles. He was an unrivalled lover of the Holy Prophet (S.A.S.), a great scholar and a great saint. These mental and spiritual qualities elevated his poetry and made it highly ecstatic, lucid and profusely rich with rhetorics.⁴⁰

It is regretted that the (Urdu literature has been the target of sectarianism, that is why he was deliberately neglected in (Urdu literature by the latter historians and biographers. And even today the scholars hesitate to appreciate his poetry with open heart due to sectarian bias. For the first time, after half a century, Maulana Kausar Niyazi the Minister of Religious Affairs, Government of Pakistan, and himself a brilliant poet, publicly paid homage to Ahmed Raza Khan which is most daring and highly appreciable. In a gathering at Karachi, on 13 April, 1975/1395 he expressed his feelings in his presidential address as under:

There born a person in Bareilly who was the Imam (Guide) of Na’at writers and whose name is Ahmed

Raza Khan Bareilvi. It is possible that some might differ from him on some points or the difference may be on some dogmas, but there is no doubt that his Na'ats are completely full with the love of Holy Prophet (S.A.S.).⁴¹

How astonishing it is that from 1920 to 1970 A.D. he remained in darkness as a poet in literary circles. But since 1970 the sincere efforts of some workers like Hakim Muhammad Musa (Lahore) etc. have turned the tables. And it is mainly due to his efforts that scholars of Pakistan have made the facts come to light. A few facts about the poetry of Ahmad Raza Khan are presented here which one can easily judge his rank among the poets of Urdu.

- i. Mirza Dagh of Delhi (d. 1323/1905) was the teacher of Hasan Raza Khan, the younger of Ahmad Raza Khan. One day he enjoyed a verse of Ahmad Raza Khan by the lips of his younger brother. Being intoxicated he remarked:
"Lo, a Mawlavi,⁴² and such a fine verse!"⁴³
- ii. The Qasida-i-Na'tiyya (encomium in praise of the Holy Prophet) of Mohsin Kakorvi (d.1323/1905) is considered to be the best in Urdu literature. But when Mohsin himself called on Ahmad Raza to recite his Qasida before him and listened his Qasida Mi'radjiyya (encomium in praise of the Holy Prophet's Ascension).⁴⁴ Mohsin had been so impressed that he folded his own Qasida and put it in his pocket.⁴⁵
- iii. Commenting on this Qasida-i-Mi'radjiyya the eminent poets of Lucknow expressed their view unanimously.
"Its language has been washed in "Kauthar" (name of a river in Paradise).⁴⁶

- iv. The well-known commentator of Dr Muhammad Iqbal the Poet of the East, Prof. Yusuf Salim Chishti commencing the SALAM ⁴⁷ of Ahmad Raza Khan says:
" There is hardly any person who does not remember two or four lines of his SALAM by heart." ⁴⁸
- v. The most eminent scholar of Pakistan, Dr. Ghulam Mustafa Khan, (Head of the Department of Urdu, University of Sind, Hyderabad, Pakistan), discussing the poetry of Ahmad Raza Khan, explained his view about one of his Qasidas as, "unparalleled in the history of Urdu literature." He gave an extension lecture at the University of Karachi on:
Urdu Sha'ri Aur Tasawwuf.

In this lecture he highly praise the poet Ahmad Raza Khan especially a poem from his Diwan "Hada'q-I-Bakhshish" (1325/1907). ⁴⁹ He expressed:

It will be advisable to refer to a Devotee of the Holy Prophet (Allah bless him and give him peace) viz. Maulana Ahmad Raza Khan (d.1340/1921) from whom our writers continued to turn a deaf ear but perhaps he was the only Muslim theologian who used countless Urdu idioms in his prose and made Urdu poetry sublime by his scholarship---and for whom the love of the Holy Prophet was the main stay of Sufism. (pg.9.)

- vi. Dr. Farman Fathepuri – a leading writer of Pakistan writers in his book "Urdu Ki Na'ttiyya Sha'ri" (Lahore: 1394/1974,p.86):

"The name of Ahmad Raza Khan Bareilvi is most prominent among Muslim theologians as Na'at writer."

- vii. Niyaz Fathepuri, a renowned poet and critic of both India and Pakistan comments on the poetic art of Maulana Ahmad Raza Khan as:

"Poetry and literature are my domains in particular. I have gone through N'atiya poetry of Ahmad Raza Khan with interest and attention. The first impression which one gathers from his poetry is that of his devout love for the Holy Prophet of Islam and secondly his vastness of knowledge, sublimity of thought and excellence of expression strike one. His individuality is also reflected but simply as a foil to his love for the prophet in his Na'ats. This note of individuality sounds like poetic exaggerations to those who are unaware of his poetic art. In fact his ideas are full of realism. Maulana Ahmad Raza Khan was also well-versed in Arabic idiom and the art of scansion."

(Quoted in "Tarjuman-I-Ahl-I-Sunnat, Karachi, December 1975:p.28).

- viii. Recently Shafiq Bareilvi has published a beautiful collection of selected Na'ats with the title of "Armughan-I-Na'at" (Karachi, 1975). In this collection he has included the Na'at of Ahmad Raza Khan.⁵⁰

Demise

Ahmad Raza Khan gave verdicts (Fatwas) for more than half a century (from 1286/1896 1339/1921) fortified the faith of Muslim masses and showed right path to the

Muslim Politicians at that critical juncture of 1920. Thus he completed his mission and now he was preparing for his last journey. On Friday 25th Safar 1340/1921, he left this mundane of heaven.⁵¹ His mausoleum is situated at Bareilly (U.P., India). His death anniversary is commemorated all over Indo-Pakistan Sub-Continent on 24th and 25th Safar, and special issues of newspapers and periodicals of published.

Descendants

Ahmad Raza Khan had two sons and five daughters. His sons Maulana Hamid Raza Khan (d.1362/1934) and Maulana Mustafa Raza Khan (d.1310/1892) are celebrated savants of Islam. They rendered great services to Islam and the Muslim Nation in India.⁵²

Caliphs

Ahmad Raza Khan's Caliphs are spreading far and wide all over India and Pakistan and also in the Islamic World. Nearly 35 in Islamic World and 30 in Indo-Pak Sub-Continent.⁵³ These are the leading ones:

- i. Shaykh Muhammad Abd al-Hayy.
- ii. Shaykh Ahmad Khalil
- iii. Shaykh Ahmad Khudravi
- iv. Shaykh Muhammad Bin Abi Bakr.
- v. Shaykh Muhammad Sa'id, etc

India and Pakistan

- i. Maulana Hamid Raza Khan (d.1362/1943)
- ii. Maulana Muhammad Zafar al-Din (d.1382/1962).
- iii. Maulana Didar 'Ali (d.1354/1935)
- iv. Maulana Amdjad Ali⁵⁴ (d.1367/1948).

- v. Maulana Muhammad Na'im al- Din ⁵⁵ (d. 1367/1948).
 - vi. Maulana Shah Sulayman Ashraf (d. 1352/1933).
 - vii. Maulana Sayyid Ahmad Ashraf (d. 1344/1925).
 - viii. Maulana Muhammad Abd al-Alim Siddiqi, ⁵⁶ etc
- The following caliphs died in eighties and were a source of knowledge and spiritualism for posterity:
- i. Maulana Mustafa Raza Khan (Bareilly, India).
 - ii. Mufti Zia Uddeen (Madina, Saudi Arabia).
 - iii. Mawlana Burhan al-Haq (Jabalpur, India).
 - iv. Mawlana Sayyid Ahmad (Lahore, Pakistan).

His Works

Ahmad Raza Khan was a genius writer. He started writing from his early age. His first book was the Arabic commentary of Hidaya al-Nahv, which he wrote at the age of 10 years. The second book was "Dau' al -Nihaya" in Arabic which he wrote in 1285/1868 at the age of 13. He wrote numerous books and treatises in Arabic, Persian, and Urdu on diversified topics. These are estimated more than 1000 on than 50 branches of knowledge. ⁵⁷ .In 1305/1887 at the age 30 years he had completed 75 books and treatises. ⁵⁸ .In 1327/1909 this number increased up to 500. ⁵⁹ Apart from these contributions he had written annotations ⁶⁰ and commentaries on more than 150 books pertaining to various branches of learning. ⁶¹ But is deplorable that even a scholar like Dr. S.M. Ikram was unaware of the correct number of Ahmad Raza Khan's writings, and their real value, that is why he writes:

Mauwlvī Ahmad Raza Khan wrote some 50 pamphlets on controversial subjects. ⁶²

But in this special branch the correct number is more than 500. I have gone through some pamphlets and I can dare to say that each pamphlet is a research paper of high degree whose bibliography consists of books innumerable. His books and treatises are lying unpublished at Bareilly. Very

few have been published at Bareilly, Murad-Abad, Lahore, Karachi, etc., so far.

Shams al-Din a contributor to the voluminous history of literature of the Muslims of Indo-Pakistan, confesses that Ahmad Raza Khan:

Wrote hundreds and thousand of books on various controversial and scientific topics. ⁶³

The most voluminous work is the collection of Verdicts, that is, Fatawa-i-Razvia. In 1324/1904, he had completed its 7 volumes, which afterwards increased up to 12 volumes of 26"x 20" x 8" size each volume containing more than 1000 pages.

When Shaykh Ismail Khalil, the curator of Library at Mecca read the specimen of these Fatawa (Verdicts) he was puffed up with joy and wrote to Ahmad Raza Khan:

By God, if Abu Hanifa Nu'man would have gone through these Fatawa undoubtedly it could have been his heart's delight and granted its writer among his pupils. ⁶⁴

A prominent figure from the opposition camp and a famous writer, Hakim Abd Al-Hayy of Lucknow (d.1341/1923) admits:

During his stay at Mecca and Madina (1324/1906) he wrote several treatises and gave verdicts to some question received from the scholars. They were dump-stricken to see his vast information on the text of books on Muslim jurisprudence and disputed dogmas, his rapid writing and intelligence. ⁶⁵

A renowned theologian and a great saint of Delhi, Hazrat Mawlana Zayd Abu Hassan Faruqi (who completed his education at al-Azhar, Cairo), acknowledge the unrivalled mastery of Maulana Ahmad Raza Khan over jurisprudence and other branches of learning in the following words:

"None can deny the erudition of Mawlana Ahmad Raza Khan in the field of Fiqh. He was no doubt the greatest Faqih (Jurist) of his time."

He added:

"Kifayat al-Mufti of Mawlana Kifayat Allah (compiled and published by Maulana Hifiz al-Rahman Wasif at Delhi) is simply of little value to me, as it provides no reference of citation. Hence its validity is questionable. On the contrary the Fatawa of Ahmad Raza are not only argumentatively convincing and rational but are supported by authentic reference. They are unique in depth and magnitude and broaden one's horizons of vision. The fatawa are an asset to know, and remember scores of references. One should not however, look at that image of Ahmad Raza that the pseudo-scholars have envisaged. There was no equal to him in scholarship and the profound knowledge of jurisprudence among his contemporaries. (Quoted from a dispatch of Mawlana Muhammad Mukkarrum, Fathpuri Mosque Delhi, dated December 18,1975).

Even the antagonists of Ahmad Raza Khan referred to these Fatawa. For instance, the great Mufti of his opposite camp Maulavi Kifayat Allah (d. 1372/1952), consulted and ratiocinated these Fatawa ⁶⁶ and admitted that Maulana Ahmad Raza Khan had full command over the subtleties of Muslim jurisprudence as stated by Allama Mufti Muhammad Mahmud of Alwar (Hyderabad, Pakistan).

The second important work, which Ahmad Raza Khan contributed towards religious knowledge, is the translation of the Holy Quran in Urdu language. It has its own characteristic.

This translation was published under the title of Kanz al-Iman with marginal notes by his Caliph Maulana Muhammad Na'im al-Din under the title of Khaza al-Irfan in 1330/1911.

More than 25 translations had been compiled before Kanz al-Iman while more than 50 has been compiled after his publication. But in all these the translation of Kanz al-Iman seems to stand first. The translator passed smoothly from such dedicated places where it was impossible.

Among his works are included the following:

QURAN:

Al- Nofha AlFa'ha (1315/1897);

Jalib Al-Jinan(1322/1904),

Kanz al-Iman (1330/1911);

TRADITIONS:

Al-Nudjum al-Thawaqib(1296/1878);

Al-Raud al- Bahij ;

Madarij-i-Tabaq at al-Hadith (1313/1895)

JURISPRUDENCE:

Rahiq al- Ihqaq(1311/1893);

Al- Ka's Al-Dihaq (1313/1895);

Al-Shir'a al- Bahiyya(1317/1897);

Rad al- Qudat (1323/1905);

Djad al-Muntar (1326/1908);

Al- Ataya al- Nabawiyya fi al-Fatawa al-Ridawiyya (1326/1908) in 12 volumes.

SUFISM:

Bawariq-i-Taluh (1311/1893);

Niqa al Sulafa (1319/1901)

LAW OF INHERITANCE:

Al-Maqsad al – Nafi (1315/1897);

Tib-al-Iman (1317/1899);

SCHOLASTICISM:

Al-Sa’I al- Mashkur (1290/1873);

LOGIC:

Maqam’ Al- Hadid (1304/1886);

FRACTIONS:

Ata’b al-Iksir (1296/1878);

GEOMETRY:

Al-Ishkal al –Uqlaydis(1306/1888);

A’ali al-Ataya(1319/1901);

Adjmal al –Da’ra(1320/1902);

ARITHMETIC:

‘Azm al-Bazi(1319/1901);

Kalam al- Fahim(1319/1901);

Jadawil al-Riyadi (1319/1901);

Al-Mauhibat(1319/1901);

Al-Budur (1323/1905);

Kitab al-Arithmatiqi (1325/1907);

ASTRONOMY:

Aqmar al-In-Shirah (1319/1901);

Al- Surah al Mudjaz(1319/1901);

Al- Kalimat al –Mulhuma(1338/1919);

Fauz-i- Mubin (1339/1920);

Muzul-i- Ayat-i-Furqan (1339/1920);

Djada al- Tulu (1925/1907);

TIMING:

Al-Andjab al-Aniq(1319/1901);

Kashf al-‘Ula (1324/1906);

Dur al-Qubh (1326/1908);

HOROSCOPES:

Musaffir al-Matal' (1324/1906);

ASTROLOGY:

Zaki al-Baha (1325/1907);

ALGEBRA:

Hal al-Mu'adilat (1325/1907);

CIPHER:

Al-Thawaqib al- Riadwiyya(1321/1903);

Al- Djadawil al Ridawiyya (1321/1903);

Al- Adjwiba al- Ridawiyya (1321/1903);

POETRY:

Hada q-i-Bakshshish (1325/1907);

PHONETICS:

Al-Djam al-Dad (1317/1900);

CHEMISTRY:

Al-Matr al-Sa'id etc. etc.

Conclusion

Perhaps the world's orient lists will be surprised to hear about this Genius of the East after the passage of half a century. Undoubtedly it is most astonishing. But unfortunately all the writings of Ahmad Raza Khan are not published so far. Only a few have been published who's printing and binding (with some exceptions) is too poor to attract the scholars. None of the Muslim historians and writers of Indo-Pak Sub- continent took the trouble to know about him. Consciously or unconsciously they neglected him. This negligence continued for about half a century.

The Europeans and American historians working on the topics pertaining to the East, generally depend on secondary sources. They have no access to the direct sources especially which are written in Urdu. Thus unconsciously they remained in darkness.

That is why they do not know even the name of Ahmad Raza Khan. Dr. J.M.S. Baljon, professor of Islamic Studies at the University of Leiden (Holland) had written to me that he did not know even the name of Ahmad Raza Khan.

Ahmad Raza Khan came across to many rivalries and hostilities at religious and political platforms. Maulana Hussayn Ahmad of Deoband (India) (d. 1377/1957) the most prominent figure of Dar al-Ulum, Deoband, and Jam'yyat-i-Ulama-i-Hind, was his opponent at religious platforms⁶⁷ while Maulana Zafar Khan, the most prominent figure in journalism and politics, was on the political front,⁶⁸ and there were many other antagonists. This opposition from the opponent camp caused great havoc. As a result the opponents prevailed in educated society while Ahmad Raza Khan dominated among the Muslim masses, as Dr. S.M. Ikram explained:

Owing to the absence of a major madrasa like that of Deoband the influence of the Bareilvi group among the educated classes has not been very considerable,⁶⁹ but it is popular among the masses, and in West Pakistan especially in South- Western parts of the Punjab, its hold is strong.⁷⁰

It is due to this lack of influence on educated classes that while referring to the followers of Ahmad Raza Khan, Professor Aziz Ahmad contemptuously remarks:

Old rivalry between Deobandi and the even more fanatical and self-centered Bareilvi 'Ulama' was also transplanted to Pakistan.⁷¹

Had Ahmad Raza Khan been in Europe he would have attracted the scholars of the world. The survey of his writings requires incessant efforts. A biography must be

compiled in English to introduce him in the East and the West.

Professors of Islamic studies at the world universities should especially draw their attention to this genius of the East.⁷²

Recently (Feb. 1975/1395) Dr. Mukhtar al-Din Arzu, Head of the Department of Arabic, Muslim University, and Aligarh relayed a speech on Ahmad Raza Khan from All India Radio.

I think the time has come and the scholars should unveil the facts:

The time of unveiling has come; the beloved will be seen by all. The secret, which was Veiled by silence shall now become manifest.

Foot Notes

1. For their detailed biography see Rahman Ali, Tazkera-i-Ulama-i-Hird (Karachi 1381/1961) pp. 58, 193, and 531; Ahmad Raza Khan Djawahir al-Bayan fi Asrar al-Imkan, (Bareilly 1382/1962).

2,3. Hamid Raza Khan , Al-Idjazat al-Matina Le Ulama i-Bakkata Wa al-Madina (1324/1906) M.S.P.3

(i) For biographical details see Drus min Madi al-Ta'llum wa Hadrohu ba al- Masdjid al-Haram.

4. In 1339/1920 he compiled a book 'Faud-i- Mubin dar Harkat-i-Zamin', in refutation of ancient philosophy about the rotation of earth.

5. In 1357/1938, when he had left the study of philosophy for about 45 years, his caliph Muhammad Zafar al-Din Bihari drew his attention to the forecast of an American astronomer and mathematician Prof. Albert about gathering of certain stars on 17th December 1919 and creating tremendous chaos in the world. Ahmad Raza Khan refuted this forecast on mathematical ground and the refutation came true. Afterwards he compiled a book in 1338/1918 with the title :- 'Al- Kalimat al-Mulhima fi al-Himat al- Muhakama Le Wiha -i- Falsafa al-Mash'mah'. This book has recently been published at Meerut (India) 1395/1975 (probably it is the first edition). Sir Diya al-Din, the former Vice-Chancellor of the Muslim University, Aligah, and an outstanding mathematician of India (Ph. D. Contingen and D.Sc. Calcutta) puzzled over a sum but when consulted Ahmad Raza Khan the sum was solved

in no time. (The Minaret, Karachi, August 1394/1974). In 1338/1919 he proved the futility of the forecast of an American astronomer Professor Albert. (Zafar al-Din, Hayat-I-A'lahadrat, Karachi 1938, p.15).

6. This rare bibliography has been published by Markazi Madjlis-I-Rida, Lahore in 1394/1974).

7. See Mahmud Ahmad Qadin. Al-Ifadat al-Ridawiyya (M.S)

8. See Ahmad Raza Khan, Al-Idjazat al-Matina (M.S.) pp.40-41.; Mahma'ud Ahmad, 'Murshid-I-A'lahadrat' (M.S.). During his stay at Mecca he wrote a commentary in Arabic of the book: 'Al-djauharat al-Madiyya' at the request of its author Shayk Hussayn Saleh (d.1302/1882) with the title of 'Al-Nayyirat al-Wadiyya' (1295/1878). At that time he was only 21 years old. (Rehman Ali, Tadhkara-I-Ulema-I-Hind (Lucknow 1332/1914) pp.16-17.

10. See Muhammad Mas'ud Ahmad, 'Fadil-I-Bareilvi Ulama-I-Hidjazki-Nazar' main, (Lajore 1395/1973); Hamid Raza Khan, ibid; Ahmad Raza Khan, 'Al-Daulat al-Makkiyya' (1323/1905) Karachi; Ahmad Raza Khan, 'Husam al-Haramayn (1324/1906, Lahore); Ahmad Raza Khan, 'Al-Fuyudat al-Malakiyya' (1326/1908) Ahmad Raza Khan 'Fatawa al-Haramayn' (1316/1998)

11. Ahmad Raza Khan, 'Fatawa-I-Razvia' (1328/1906) vol .I. p.191. These verdicts were issued without any remuneration to the 'requests' for normal legal opinion received from India, China, Africa and Arabia. These were counted 400 at a time (Fatawa-I-Razvia. iii. Azamgarh 1381/1961, p230)

12. Zafar Al-Din op. cit. p.280.

13. See Muhammad Mas'ud Ahmad. op. cit (i) Ahmad Raza Khan. 'Fatwa al Haramayn Bradifi Nudwat al-Main' (1317/1899) included in Rasa'I-Razvia, edited by 'Abd al-Hakim Akhtar (Lahore 1394/1974).

14. Ghulam Rassul, 'Fadil-I-Bareilvi Ka Fiqhi Maqam', (Lahore 1394/1974).

15. Abid Ahmad 'Ali, Statement, 1 August, 1968. (Photostat copy), Rahim Bakhsh

Shahin, 'Auraq-I-Gumgashta(Lahore,1395/1975)p.185.

16. Muhammad Ma'sud Ahmad, 'Mawa'z-I-Mazhari' (Karachi 1395/1975)p.185.

17. Tardjuman I-Ahi-I-Sunnat. (May, June 1975),Photostat copy, p. 13.

18. Gul Muhammad Faydi, 'Azad ki an-Kahi Kahni' (Sargidha, 1974) p. 148 quoted in 'Paighanat-I- Yom-I- Raza' (Lahore).

19. Fayyad Muhmud, 'Tarikh-I-Adabiyat-I- Musalmanan-I-Pakistan-o-Hind' (Lahore 1972) Vol X, Chap.IX, p. 342, see also Volume I I , P. 407.

20. Gul Muhammad Faydi, ibid. p. 147.

21. 'Les Nouvellous' (Dimanche 26 Janvier 1969, Port Louis, Mauritius) p. 5.

22. S.M. Ikram, Modern Muslim India and the Birth of Pakistan' (Lahore 1390/1970)p. 117.

23. Ahmad Raza Khan , al-Idjazat al-Ridawiyya le Mabdjal al-Makkat al- Bahiyya (M.S.) pp.37-38.

24. Ahmad Raza Khan , 'Hasam al-Haramayn , ' (1324/1906), Lahore, pp. 140-142.

25. For details see Muhammad Masud Ahmad , op. cit: 'Abd al-Hakim, Ma arif-I- Raza (Lahore 1395/1975); Ghulam Rasul, 'Fadil-I-Bareilvi ka Fiqhi Maqam', (Lahore 1394/1974); Sher Muhammad Mashasin-I-Kanz al-Iman' (1394/1974) etc.

26. The services of the following Caliphs and pupils are note able: Prof. Sayyid Sulayman Ashraf; Sayyid Muhammad , Muhadith; Na'im al-Din Murad Abaadi; Sayyid Didar 'Ali; Amdjad 'Ali; Zafar al-Din; Mufti Diya' al-Din; Burhan al- Haq ; Sayyid Ahmad Abu al- Barakat , ect.

27. K.S. Anwari and M.H. Zuberi; 'A Shavian and a Theologian' (Karachi,1970)p. 32.

28. President , International Islamic Missionaries Guild' (Headquarters at Karachi, Pakistan).

29. President, 'World Federation of Islamic Mission' (Headquarters at Karachi, Pakistan).

30. Dr.I.H. Qureshi reviewing this book expressed: "One of the finest contributions that had ever been made to the understanding of Islam". (Book launching ceremony held at Hotel Inter-continental, Karachi, Pakistan, in December 1973). 31.Asad Nizam, 'Hadrat Mawlana Shah Raza 'Ali Sahib' , Ilham (Bahawalpur:21 November, 1974). 32. Maulana Fadl-I- Haq born at Khairabad on 1212/1797. He was a great savant and philosopher.

He stimulated and encouraged freedom fighters in 1857 at Delhi and was exiled to Indeman where He died on 20 August , 1861. (For details see 'Al-Thaurat al-Hindiyya '(Lahore 1394/1974) ed. 'Abd al-Shahid and 'abd al-Hakim Sharf.

33. Maulana Kifayat'Ali Kafi was a scholar,a poet and warrior.He fought against British invaders in 1857 at Delhi,etc and was crucified at Murad Abad (U.P. India) on 30th April 1958(Gul Muhammad Faydi, Azadi Ki un Kahi Kahani, (Sargodha,1974)pp.112 – 113 quoted in Tazkara-I-Ulama-I-Hind.

34. Nur Muhammad Qadiri, A'la Hazrat Kay Ta'Luqat Mu'asirin kay Sath,Ilham (Bahawalpur,14 June ,1975); Muhammad Mas'ud Ahmad, Fadil-I-Bareilvi Aur Tark-I-Muwalat (Lahore 1390/1970)

35.Tarikh-I-Munazara,(Ilham,Bahawalpur,June 1975)p.2

Note Mufti Muhammad Mazhar Allah of Delhi (d.13867/1966) gave his verdict against Hindu Muslim Unity. (See Ra'Is Ahmad Ja'fari, Aaurdq-I-Gungashta(Lahore,1968) Mufti Muhammad Mazhar Allah, Fatawa-I-Mazhari (Karachi 1391/1971) Maulana Ashraf' Ali of Thana Bhawan also gave his verdict against Hindu .Muslim Unity but the majority of his adherents acted against his verdict.

36. See Fayyad Mahmud etc. Tarikh-I-Adabiyat-I-Musalamanan-I-Pakistan-o-Hind (Lahore 1972)Vol II Chap VII.pp 413,423 In 1350/1930 his caliph "Maulana Na'im al Din'seconded the partition of India on Hindu Muslim majority basis (al-Sawad-al-A'zam,Muradabad 1350/1931.pp 13-15)

37.In 1947 after the birth of Pakistan, a delegation under his leadership called on Qa'd-I-A'zam and had detailed and frank discussion with him on problems and the future constitution of the State (K.S. Anwari, P.O Cit P.9)

38. For details of Ahmad Raza Khan and his adherents' political achievements see (i) Muhammad Mas'ud Ahmad 'Fadil-I-Bareilvi Aaur Tark-I-Muwalat' (Lahore 1390/1970), (ii) Muhammad Mas'ud Ahmad Raza Bareilvi, Encyclopedia of Islam (Urdu), Punjab University ,Lahore,Vol.10,Fasc 5. (iii) I.H. Qureshi' Ulama in Politics', Karachi 1393/1973)p.270; (iv)Ghulam Mu'in al Din,'Hayat-I-Sadr al Afadil' (Lahore), (v)' Abd al-Nabi Kaukab,Maqa'at-I-Yaum-I-Rida, vols, I, III (Lahore 1968/1971) (vi) Ibid,'Tarikh-I-Pakistan Ki Gumshuda Karyan', (vii) Ibid,' Fadil-I-Barilvi Aur Tahrik'etc.Tarjuman Ahl-I-Sunnat (Karachi Feb.1975 0.58-61) Mian 'Abd al Rashid,'Bartanvi Daur Main Pak-O-Bharat ki Muslim Siyasat', (Nawa-I-Waqt, Lahore 8 May,1975)

39. Encomium on The Holy Prophet (S.A.S.)

40. In 1348/1929 in a public meeting at Sialkot,Dr,Sir Muhammad Iqbal versified four lines after the style of Ahmad Rida Khan in extempore (Illham Bahawalpur June 1395/1974) quoted in 'Abd al-Ghaffar Shakil, Nawadir-Iqba) page 30.It shows the importance of Ahmad Raza Khan 's poetry. In 1325/1907 Ahmad Raza Khan compiled a collection of his verses Hadai'q-I-Bakhshish in two parts. They consist of all sorts of rhetories and all kinds of Poetry. Recently the parts I and II have been published by Madina Publishing Company, Karachi. Both the parts contain poems written between 1296 and 1325.

41. Farrukh Shafiq, 'Taqrib-I-Isha'at Armughan-I-Na'at' (Karachi 1975)p.29.

42. Muslim Priest ,Muslim Divine.

43. Mahir-al-Qadiri, Faran, (Sept. 1973, Karachi) pp. 44-45
44. Abd al-Hakim 'Yad-I-A'lahadrat (Lahore 1975) p. 36.
45. In 1929 at the suggestion of Dr. Sir Diya'al-Din the late Vice Chancellor of Muslim University Aligarh, this Kasida had been published. (see Takuddus 'Ali, Maira Passandida Adib (Fayd-I-Raza Lyallpur) April 1391/1971.
46. Muhammad Sabir Nasim 'Mujaddid-I-Islam (Cawnpur 1959) p. 164.
47. Poetic Salutation to Holy Prophet.
48. Nida-I-Hak (June 1960) p. 31
49. Collected odes of a single poet with all pieces alphabetically arranged according to last letter of couplets.
50. For details of Ahmad Raza Khan's poetry see.
- (i) Ahmad Raza Khan, 'Hada'q-I-Bakhshish' Part I, II, and III.
- (ii) Sher Muhammad A'wan' Maulana Ahmad Raza Ki Na'tiyya Sha'ri' (Lahore 1973)
- (iii) Nur Muhammad Qadiri, 'A'lahadrat ki Na'tiyya Sha'ri par ek Nazar (Lahore 1975).
- (iv) Anwar Ali, 'Hadrat Raza Bareilvi ki Na'tiyya Sha'ri, Sa'adat (Lahore 19 March 1975) p. 11, Col. 3-8
- (v) Shams Bareilvi has written a research article on the poetry of Ahmad Raza Khan with the title of "A lahadrat Fadil-I-Bareilvi kay Na'tiyya Kalam Ka Adabi aur Tamqidi Dja'za"

This article contains on 300 pages. The writer has thoroughly surveyed the poetry of Ahmad Raza Khan and presented literary and critical review very scholarly. The article will shortly be published by Madina Publishing Company, Karachi, along with the poetical works of Ahmad Raza Khan.

(vi) Muhmud Ahmad, 'Imam Ahmad Raza Khan aur Unka 'Arabi Kalam' (M.S.) Hamid 'Ali Khan 'Hindustan kay 'Arabi Shu'ra (M.S.) Doctoral dissertation Muslim University ,Aligarh (India)

(vii) In 1900/1318 A.H. Mawlana Ahmad Raza Khan wrote a Qasida (poetic eulogy) comprising 160 lines in Arabic under the title of Amal-al-Abrar. The same is to be found in Raza Library,Rampur (India) and is being edited by Mawlana Mahmud Ahmad Qadri. This editor is also compiling 1145 Arabic verses of Ahmad Rida Khan (Quoted in "Tarjuman-I-Ahl-I-Sunnat,Karachi, December 1975,p.26 I .28) for details see Hasnayn Raza Khan, 'Wasaya Sharif' (Lahore): Badr al-Din,'Swanah A'lahadrat' (Lahore 1382/1963) pp. 361, 362, 366, 368.

52. Muhammad Mas'ud Ahmad. Fadil-I-Bareilvi Ulama-I-Hidjaz ki Nazar Main (Lahore 1393/1973)pp.87-88.

53. For details see Badr al Din ,ibid,p.306;Hamid Raza Khan, ibid; Muhammad Mas'ud Ahmad, ibid., pp 88-90.

54. In 1922 he assisted the authorities of Muslim University, Aligarh in formulating the curricula (Ma'arif,Azamgar,feb.1926).

55.In 1926 the Government of U.P. (India) consulted him in connection with some problems pertaining to divorce and marriage (Ma'arif,Nov.1926).

56. In 1935 he met with George Bernard Shaw at Mombasa and in 1947 he called on M.A. Jinnah at Karachi (K.S.Anwari,ibid). Note: For detailed biographies of the caliphs see Muhammad Sadiq Qusuri, Khulafa –I-A'lahadrat (Lahore M.S. 1395/1975).

57. For chronological details of his writings see:

- i. Muhammad Zafar al-Din, ibid. vols.I and II
- ii. Muhammad Zafar al-Din,al-Mudjmal al-Mu'did Le Talifat al Nudjaddid, 1327/1909(Lahore 1974).
- iii. Rahman 'Ali,ibid, (Lucknow 1914/1327)p.18.
- iv. Nizami Badayuni,Qamus al-Mashahir,Vol.I p.66.

- v. 'Abd al-Haq, Qamus al-Kutub, (Karachi 1961) vol.I, pp. 146, 218, 382, 463, 883, 910, 924 and 1063.

The complete list of his published works is available at Khanqah-I-Barakatiyya Mahrahra (India).

58 .Rahman 'Ali, ibid,p.18.

59. Muhammad Zafar al-Din, al-mudjmal etc.

60. Recently his Annotation al-Mustanad al-Mu'tamad Bena Nadj at al -Abad (1320/1902)on the Book:

Al Mu'taqid al-Muntaqid (1270/1853)(by Shah Fadi-I-Rassul) has published along with the text from Istanbul(Turkey)1976.

61. Muhammad Mas'ud,ibid.p.83(marginal note by 'Abd al-Hakim Akhtar).

62. S.M.Ikram,ibid,p.116.

63. Fayyad Mahmud and Ibadat Bareilvi, Tarikh-I-Adabiyat-Musalmanan-I-Pakistan-o-Hind (Lahore 1972) Vol IX, Chap. I p.29. Also see Ahmad Raza Khan,' Fatawa-I-Razva Vol. I p.4.

64. Hamid Rida Khan, ibid, letter dated 16,Dhil Hidj 1325/1907.

65.'Abd al Hayy, Nuzhat al-Khawatir, (Huderadab Deccan 1390/1971)Vol. VIII,p.39.

66.Muhammad Mas'ud Ahmad,Mawa'z-I-Mazhari (Karachi 1969)p.31.

67.Muhammad Mas'ud Ahmad, op. cit. (preface) See Husayn Ahmad, Maqsh-I-Hayat, (Deoband 1374/1954).Ibid, Al-Shihad al-Thaqib'Ala al-Mustariq al-Kazib (Deoband 1325/1907) Muhammad Mas'ud Ahmad, Fasil-I-Bareilvi Ulama-I-Hidjaz etc. pp.169-206.

68. See Baharistan (Lahore) under the captions (i) Dar al-Takfir (1344/1925) p 514;(ii) Bareilviyyat,p.518 (iii) Shi'I Aur Bareilvi (1347/1926)p.524 also see Nigaristan. (Lahore 1973)p.65.

69. But from 1970 due to the sincere efforts of Markazi Madjlis-I-Raza, Lahore, he became popular among the educated classes too on which the monthly Khuddam al-Din (Lahore 2 May 1975 p.12)expressed his deep concern. Usually the educated classes are under the influence of Deoband, Aligarh, Delhi, and Lucknow and the movement at these places had been the targets of Ahmad Raza Khan's criticism

70. S.M Ikram, Modern Muslim Indian and the Birth of Pakistan (Lahore 1970).

71. Aziz Ahmad,Activism of Ulama in Pakistan included in Nikki R.Keddi, Scholars, Saints and Sufis Muslim Religion Institution since 1500 (Chicago 1963).

72. (a) There are institutions working in different parts of the world for his mission.

The following are notable:

- i. International Islamic Missionaries Gujld, Karachi, (Pakistan).
- ii. World Federations of Islamic Mission (Karachi)
- iii. Markazi Majlis-I-Raza, Lahore (Pakistan)
- iv. Imam Ahmad Raza Research Academy, Mubarakpur, Azamgarh (India)
- v. World Islamic Mission, Bradford (England)
- vi. The Sunni Razvi Society, Port- Louis (Mauritius)
- b. The following references can be consulted for the detailed biography of Ahmad Raza Khan: Abd al-Hayy, Nuzhat al-Khawatir, Hyderabad Deccan (1390/1971),Vol.III;Badr al Din, Sawanih A'la Hadrat (Lahore 1382/1963) Hamid Raza Khan ,al-Idjazat al-Matinah (M.S 1324/1906); Muhammad Sabir Mudjaddid-I-Islam (Cawnpur, 1379/1959); Muhammad Idris Nigrami, Tatyib al-Imam be Zikr-I-

'Ulama Al-Zanan (1315/1897)Mahmud Ahmad ,
Tazkar-I-Ulama Ahl-I-Sunnat (Cawnpur India
1391/1972);Muhammad Ma'sud Ahmad Fadil-I-
Bareilvi aur Tark-I-Muwalat (Lahore 1970)Ibid,Fadil-
I-Bareilvi Ulama-I-Hidjaz Ki Nazar Main (Lahore
1973)Ibid, Raza Khan Bareilvi, Encyclopedia of Islam
(Urdu), Lahore.Vol. X. Fasc. V; Ibid,Ahmad Raza
Khan Encyclopedia of Islam, Supplement volume to
vols.No.I , II and III (Lieden): Rehman 'Ali,Tazkar-I-
'Ulama-I-Hind (lucknow 1332/1914);Zafar al-Din
Bihari, Hayat-I-A'lahadrat (1357/1938) Karachi,vol.I,
II, IV (M.S) The four volumes of Hayat A'lahadrat
(M.S.) is available with Mahmud Ahmad Qadiri,
Cawnpur (India)

Besides these references there are scores of pamphlets and articles.
Some of theme have been mentioned in the text of this biography.

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Abd al-Hakim Akhtar, 'Rasa'l Razvia (Lahore,1394/1974)
Abd al-Hakim Sharf, 'Yid-I-a'lahadrat'(Lahore1395/1975
Abd alHayy, 'Nuzhat al-Khawatir'(Hyderabad Deccan 1390/1971)
Abd al-Nabi Kaukab 'Maqalat-I-Yaum-I-Raza (Lahore 1968/1971)
Abd al-Shahid 'Al-Thauratal-Hindiyya(Lahore1394/1974)
Ahmad Raza Khan , 'Djawahir al-Bayan fi Asrar al-Imkan' (Bareilly
1382/1962)
Ahmad Raza Khan, 'Kanz al-Imam' (Muradabad 1330/1911)
Ahmad Raza Khan, 'Fatawa -I-Rahiyya' (1328/1910)

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- Ahmad Raza Khan, 'Al-Idjazat al-Razvia le Mabdj al-Makkat al-Bahiyya (Bareilly M.S.)
- Ahmad Raza Khan, 'Husam al-Harmayn' (Lahore 1324/1906)
- Ahmad Raza Khan, 'Hada'q-I-Bakhshih (Karachi 1325/1907)
- Ahmad Raza Khan , 'Al-Mustamad al-Mu'tamad (1320); (Istanbul,1395/1975)
- Ahmad Raza Khan , 'Al-Kalimat al-Mulhima (Meerut 1395/1975)
- Ahmad Raza Khan, 'Al- Daulat-al- Makkiyya (1323/1905) Karachi.
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