



**IMAM AHMED RAZA KHAN
BAREILVI:**

A VERSATILE PERSONALITY

A Historical Address

By

Maulana Kausar Niazi

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**In the name of Allah,
The Most Affectionate, The Merciful.
We praise Allah and send Blessings upon His Prophet.**

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ABOUT THE AUTHOR

Maulana Kausar Niazi needs no introduction. He is a well— known personality of the Subcontinent, a daring journalist and veteran writer and poet. He has a perfect grip over traditional and modern branches of knowledge; he does not hesitate to speak and to accept the truth and openly expresses his thoughts without any nerve of fear and danger. Despite all these grace and virtues, he is not a proud and haughty man, humble and modest. He is a man having a noble heart and possesses a fascinating personality:

Maulana Kausar Niazi was born on April 21, 1934 at Mianwali (Punjab). He had started to take part in the practical politics since his student life: and in this period, he had enjoyed the post of the general secretary of the Muslim Students Federation for some time.

He took his degree of Honours in Urdu, Persian and Arabic from the University of the Punjab. He took his lessons in the Islamiyat by Maulana Maududi. He had his lessons of commentary of the Holy Quran by Amin Ahsan Islahi, the Hadith by Maulana Ismail and the Bukhari Sharif by Maulana Muhammad Idris Kandalvi. He learnt Arabic from Maulana Abdul Haque Nadvi.

From the time of studentship Maulana Kausar Niazi had been taking interest in the journalism and politics, so he joined the journalism as a profession soon after the completion of his studies, and worked as the Editor of the daily '*Tasnim*' and the bi—weekly '*Kausar*', published from Lahore. He started the weekly, '*Shahab*' in 1960, which had the largest circulation among all the weeklies being published in those days in Pakistan.

The Maulana Saheb is the author of more than two dozen books in Urdu, and several of the Persian, Arabic and English. One of his books entitled ‘A *Mutala-i-Tarikh*’ (A study of History) has been prescribed in the Course of M.A. at the Punjab University. He had acted as an External Examiner for the Ph. D. scholars at the Karachi University’. He had also been the Chairman of the Islamic Research Institute, Islamabad, from 1974 to 1977.

Maulana Kausar Niazi has a vast experience of the politics. In the beginning he had been affiliated with the “*Jama’at-e-Islami*” but abandoned it after some time. The intelligentsia of Pakistan pays much deferential esteem to his opinions about the national and international affairs. He has been an active member of the National Assembly and the Senate of the country for a long period. He has performed valuable services to the country as the first Minister for the Religious Affairs, Government of Pakistan from 1974 to 1977. Above all, the greatest and remarkable distinction of the Maulana is his speaking of the Truth and Courage, and along with his reasoning and greatness, he is a humble man.

Maulana Kausar Niazi is known as one of the columnists of the first ranks in Pakistan. He is also a fire-raising orator and a highly esteemed speaker. His articles and dissertations about the Religion, the History, the Politics, the Philosophy and the Literature are unique and self-applause. He is a famous research scholar and intellectual. His research articles and special columns are published regularly in the Urdu daily ‘Jang’ Karachi.

Maulana Kausar Niazi is a personality of international reputation. He represented Pakistan on the government and private levels at the international conferences for several times. He is a self-respecting

Muslim which is nicely expressed by his writings and speeches. He led a great protesting procession at Islamabad in 1989 against the defiant of the Holy Prophet, the Salman Rushdi and his ignominious book (the Satanical Verses). Against this dishonored hook, his article was published in the daily 'Jang' Karachi, first of all in Pakistan, and then the demonstrations were started throughout the country against this 'notorious defiant' and his infamous book.

Maulana Kausar Niazi read the underhand dissertation at the Imam Ahmed Raza Conference 1990' held on September 14, 1990, under the auspices of the *Idara-i-Tahqeeqat-e-Imam Ahmed Raza* (Karachi), which was much applauded by the participants of the Conference. Afterwards, this essay was published in the daily 'Jang' Rawalpindi and Lahore, which earned appreciation throughout the country. Seeing its popularity among the people, the '*Idara-i-Mo'arif-e-Naumania*' of Lahore published it in the book form and distributed it as free-gift among the circles of scholars and justice-loving people. During January 1991, the '*Idara-i-Tahqeeqat-e-Imam Ahmed Raza*' Karachi have published its Urdu text in the book form, along with the PREFACE written by the renowned writer and research scholar, most respected Professor Dr. Muhammad Masood Ahmed. Now its English version translated by Mr. Nigar Erfaney Sabiri is being presented for the English readers. Its Arabic version will also be published Insha-Allah in due course.

Sayyid Riasat Ali Quadri

Preface

(Allah in the name of the Most Affectionate, The Merciful)

Maulana Kausar Niazi, formerly Minister for the Religious Affairs and Minority Affairs of Pakistan, is a well-known personality in the country. He is a brave horse-rider in the fields of Journalism and Politics. He has seen the ups and downs of the running stream of time. He is also a poet and a writer:

اللہ اللہ ہستی عشا عر قلب غنچہ کا آنکھ شبنم کی

Allah Allah hastiye shaer
Qulb Ghnche ka ankh shbnum ki.

(Good God! What a poet's being: his heart is like a rose-bud and the eyes a dew-drop.)

For an objective study of Imam Ahmed Raza, such a heart had been a need who possessed the quality of hearing and speaking the truth, who did not play partiality and was not prejudiced, who would not a hard-hearted, die-hard and cruel person, and who would speak only what is right and just:

آئین جوان مردان حق گوئی و بے باکی

Aeene jawan mardan haq gob beybaki.

(Truth and courage is the etiquette of the brave men).

Maulana Kausar Niazi, read a paper entitled “**Imam Ahmed Raza Khan Bareilvi: A Versatile Personality**” at the ‘Imam Ahmed Raza Conference, held at the Taj Mahal Hotel, Karachi on September 14, 1990 under the auspices of the *Idara-i-Tahqeeqat-e-Imam Ahmed Raza*, Karachi,

which was much applauded by the audience and achieved appreciation. This writer also participated in the Conference and met the Maulana for the first time in this conference. This essay was also published in some newspapers. Later on *Idara-i-Nomania*, Lahore has also published it in the book let form and now the *Idara-i-Tahqeeqat-e-Imam Ahmad Raza*, Karachi, has the opportunity to publish its English translation. Its Urdu text was published in January 1991 whereas Arabic translation is under process and will be published in near future.

Maulana Kausar Niazi does not belong to the entity of the admirers of Imam Ahmed Raza. What he has written about Imam Ahmed Raza, it is based on his reading, observation and personal experiences. So his thoughts are weighty and forceful, and may prove guiding principles for those who carry on the research work on Imam Ahmed Raza Khan.

Maulana Kausar Niazi passes this startling verdict in the very beginning of the paper:

“A number of cyclopedic personalities have passed in the Indo-Pak sub-continent, hut when an impartial critic takes the stock of all the profiles, he finds no other omnigenous person hut that of Shah Raza’s versatile and compendious personality” (Imam Ahmed Raza Khan Bareilvi: A Versatile Personality, (Urdu) Karachi, 1991, P.4)

The respected teacher of this writer and the praiseworthy research scholar of the country Prof Dr. Ghulam Mustafa Khan (formerly Head of the Department of Urdu. Sindh University Hyderabad Sindh) had also expressed such thoughts about Imam Ahmed Raza. No doubt, who

has studied Imam Ahmed Raza without being prejudiced, he will certainly come to this conclusion:

بے مثال کی ہے مثال وہ حسن
خوبیہ یار کا جواب کہاں

Beymisali Ki hai mical wo husn
Khoobiey yar ka jawab khahan.

(That beauty is the example of the incomparability:
there is no parallel of the Beloved's beauty.)

But it is a tragedy that such a great personality had been hidden under the dust-storm of the mistrustfulness and accusation, and still a more tragedy that some men of knowledge did it deliberately due to malice and rivalry. Anyhow this rancorous trend has now gone away, and the research work on Imam Ahmed Raza has been done in the different Universities of Asia, Africa, America and Europe, and the more work is in progress.

Opponents charged Imam Ahmed Raza with various imputations and blames. The greatest censure was that Imam Ahmed Raza was the founder of a sect, namely the 'Bareilvi'. Maulana Kausar Niazi does not seem in agreement with this viewpoint, so he writes: "Unfortunately, our most people think that he was the founder of a sect, namely Bareilvi: though he is only a 'Hanafi' (the follower of Hazrat Abu Hanifa, the Imam-e-Azam) and a 'Salafi' (the follower of the Pious Ancestors of the Ummah) and he was nothing else" (Imam Ahmed Raza Khan Bareilvi: A versatile personality, (Urdu) Karachi, 1991, P.6).

Dr. Usha Sanayal, the Scholar of the Columbia University (U.S.A) who has done her doctorate on the

Bareilvi Movement, roused up and began to stare at me with surprise, when this writer said: "Bareilvi is not a sect" When I explained it, she was absorbed in deep thinking. In fact, one cannot understand this reality easily because it is generally believed that the Bareilvi is a sect: and it was founded by Imam Ahmed Raza'. According to the statement of Abu Yahya Imam Khan Nausherahvi that this surname was given by the men of the Ahl-e-Hadith to the Ahl-e-Sunnat then the Ahl-e-Sunnat, accepting this surname, adopted it and were renowned as the Bareilvi. However:

مومن کی سیچان کہم اس میں ہیں افاق

Momin Ki yeh pahchan ke gum usmen hain afaq.

(It is the identity of the Momin i.e. the believer that the horizons of the Universe are lost in his 'self')

Such was the dignity of the Righteous Ancestors in the past, so Maulana Kausar Niazi has called Imam Ahmed Raza as the Salafi. Then, gradually the victims of the wheel of time divided into small fractions, departing from the mainstream. This is a national tragedy which has caused much damage to the dignity of the nation of Islam. Now everybody is thoughtful but has nothing to do with the diagnosis and the treatment:

رو میں ہے رش عمر کہاں دیکھے تھے

نے ہاتھ باگ پر ہے نہ پا ہے رکاب میں

Raow man hai rakshe umr kahan deykhiy thame
Ne hath bag par hai na pa hai rakab main.

(The age-horse is running steadfastly and we do not know where it will stop. We have no rein in our hands, and our feet are out of the stirrup.)

The second charge against Imam Ahmed Raza was: that he was a *bedaati*' (the innovator) and had promoted much the *'bedaat'* (the innovations). This was publicised so much so that the people began to believe, though the situation was quite reverse. Maulana Kausar Niazi has presented such evidences in his essay which lead to the contemplation that Imam Ahmed Raza had crushed the *'innovations*. The Maulana says with great surprise:

“What an irony of the fate! The man who undertook the task of eradicating the *'bedaat'* (innovation in Islamic beliefs and tradition) with a naked sword, was accused of supporting the *bedaat'*”.

The third charge against Imam Ahmed Raza is: he was accustomed of *'infidelisation of the Muslims'* as he was so unrestrained that he used to call Kafir (an infidel) to any body when he pleased so, though it is contrary to the fact. Never the more the persons who accuse him of such blames, the lap of their beloved is not only spotted with the infidelisation of the Muslims but also marked with the Muslim blood. This a blood-stained reality which has always been kept in concealment. In fact, for concealing their own faults and mistakes they found this device that they put the culpability upon Imam Ahmed Raza. Anyhow Maulana Kausar Niazi has said the true word attracting the hearts. According to the Maulana, Imam Ahmed Raza's Fatawa (indictments) declaring *'infidelisation of (some) Muslims'* were motivated with the *'Ishq-e-Rasool'* (love for the holy Prophet (Allah's grace and peace be upon him) Therefore, those Muslims who were declared *'infidel'* by Imam Raza on the ground of their being contemptuous to the Holy Prophet (Allah's grace and peace be upon him), they have themselves appreciated his sentiments. We can have an estimation of this fact by studying the impressions and

thoughts expressed by Maulana Ashraf All Thanvi and Maulana Muhammad Idris Kandhalvi:

مرتا ہوں اس آواز پر ہر چند سراڑ جائے
 جلاڑ کو لائین وہ کہیں جائیں کہ ”ہاں اور“

Marta hun oos awaz par har chund sir urh jaey
 Jallad ko laikin wo kahey jaen ke han aur.

(I have immense love for that voice, though I know that I would be beheaded; (but) let the beloved continue to say to the executioner “once more! once more!”. In other words, as I love him, so I shall accept the death for a thousand times).

Maulana Kausar Niazi writes:

“He had been absorbed totally in the Love of the Holy Prophet (Allah’s grace and peace be upon him), as a result his envious love was not willing to tolerate, even the least possible, the contempt to the Holy Prophet (Allah’s grace and peace be upon him) even in the state of doubt”.

He writes further:

“This mode of mannerism and vigilance is manifested from each and every word of Imam Ahmed Raza’s writings and speeches”.

He writes further more:

“What the opponents call it Shah Ahmed Raza’s aggravation, is, in fact, not aggravation, hut it is his Love for the Holy Prophet (Allah’s grace and peace he upon him). It is his vigilance and care, which extends from the

writings of the Fatawa upto the translation of the Holy Qur'an, and from the translation of the Holy Qur'an upto his Naatia poetry (Poetry of eulogy) and has been radiating everywhere like the Sun and Moon.”

Whatever Maulana Kausar Niazi has said, it has arguments. In connection with Imam Ahmed Raza's Urdu translation of the Holy Qur'an, he has proved his viewpoint comparing his translation with the translations done by Maulana Mahmood Hasan Deobandi, Maulana Abdul Majid Daryabadi and Maulana Abul Ala Maududi. Despite the imposition of ban on Imam Ahmed Raza's translation of the Qur'an in some Islamic countries and observing constant silence over Salman Rushdi's defiances, and blasphemous utterances have put the Maulana into deep astonishment. He questions with amazement:

“What a tyranny About the non-sensical talks and writings of (Rushdi), the sectarianists are frightened to open their tongue, and unwilling to demonstrate a collective attitude and avoid any action pace-to-pace with the world of Islam against him (Rushdi), lest their ‘masters’ who feed them, may not be disappointed. But we see that a ban was imposed on imam Ahmed Raza's such translation which is a cause for strengthening the Iman (belief), and which is a treasure of ‘Love for the Holy Prophet’ (Allah's grace and peace he upon him) and a treasure of the Islamic Knowledge”. (ibid P.8)

The reality is that the ‘masters who feed’ intend to promote and thrive the blasphemy, so that the nation of Islam might be turned into a spiritless body. So the defiants managed the ban and discharged their obligation to their ‘masters’. Upto this moment this fact has been under concealment that the defiants of the Holy Prophet (Allah's grace and peace be upon him) have their relationship and

affection in the ‘bowels’ of their ‘masters who feed them’ and the whole blame was fallen upon Imam Ahmed Raza’s lot. But now the Gulf Crisis has separated the chalk from the cheese, dispensing God’s justice. The rotation of time has shown that Imam Ahmed Raza was not in league with the Christians, but his opponents and those who imposed a ban on his translation of the Holy Qur’an entitled ‘*Kanz-ul-Iman*’ were the sympathisers of them (the Christians):

آفتاب آمد دل آفتاب

‘Aftab amad dalile aftab’

(The rise of the sun is the reason of the sun, i.e. the statement is self-evident).

This writer, in his research essay *Gunah-e-Begunahi* (A Sinless Sin), Lahore, 1978, has investigated the accusation against Imam Ahmed Raza of supporting the English in the light of the historical evidences, which unveiled the fact that the lap of Imam Ahmed Raza was spotless from this mark. However laps of his opponents were certainly spotted. When due to some reasons based on the Shariah, Imam Ahmed Raza declared India as the *Dar-us-Salam* (House of Security) for Muslims, his opponents made a great fuss, because they had declared India as the *Dar-ul-Harb* (the House of War) for the Muslims for the sake of their own interests, and even with the helplessness of the Muslims they wanted to rage a war against the English, so that the Muslims might become weaker and the English might keep them under their strict control. Imam Ahmed Raza demolished their ambitious designs through his Fatwa (indictment). But this is very surprising that the persons who insisted to declare India as the Dar-ul-Harb during British Rule have been calling India as the Dar-us-Salam under the rule of the Hindu polytheists. Seeing this contradiction, Maulana Kausar Niazi is in the direful amazement:

“It is surprising that the people who insisted to declare India as the *Dar-ul-Harb* in the British days, but today they do not utter even a single word of declaring her as the *Dar-ul-Harb* under the Hindu rule.” (ibid P.24)

Then he writes:

“So today, the lips of the heirs of the generous ‘muftiian’ (the Jurists) who declared India as the *Dar-ul-Harb* in the past are stamped with silence. And in this way, they have been supporting Imam Ahmed Raza’s Fatwa.

(ibid P.25)

We regret to say that the religion was exploited in the twentieth century which still continues. But now, along with the religion, the poverty is also being exploited. Imam Ahmed Raza was against this exploitation and he had been fighting against it throughout his lifetime. What a tyranny! How do they call such a man the supporter and defender of the English? Imam Ahmed Raza was not a politician but thoroughly a statesman. The politician feels the pulse of the people, while the statesman reads the marks on the sands of time. The politician keeps his sight upon the people, while the statesman looks at the flow of the age. Both are differentiated in this manner, and this is a very great difference:

ایم کا مرکب نہیں راکب ہے قلندر

Ayyam ka markb nahin rakib hai qalandar.

(The ‘*qalander*’ (a dervish) is a horse rider, he is not the ‘horse’ for the riding of the days i.e. time. In other words, he has full grasp over the ebb and flow of time — — the thoughts and events of his age)

Pointing at this reality, Maulana Kausar Niazi writes:

“First of all this point should be understood that Imam Ahmed Raza was not a politician, he was a Statesman; he was not a political leader, he was a farsighted guide. Politicians and Political leaders tend to work under people’s pressure and aspiration, while the statesmen and sagacious guides by virtue of their insight and sagacity determine the direction of the circumstances.”

(ibid P.24)

It was the foresight and sagacity that at a time when Muhammad Ali Jinnah and Dr. Iqbal had been talking of the composite nationalism, Imam Ahmed Raza expedited the Two- Nation Theory. At the earlier stage, the Muslim political leaders did not follow its importance, but later on the sagacious politicians came to this side. So Muhammad Au Jinnah and Dr. Iqbal also tended towards the Two-Nation Theory and adopted it so much SO that they made it their thinking and political base and programme. Talking about this historical back ground, Maulana Kausar Niazi writes:

“He raised the voice against the composite nationalism at a time when Iqbal and the Quid-e-Azam were the captives of her tress inclined to catch people in her Knots’. One can adjudge that Imam Ahmed Raza was the leader and these two noble persons were the followers in respect of the Two- Nation Theory. The Pakistan Movement would have never been encouraged and promoted, if Imam Ahmed Raza did not make aware Muslims of the Hindu tactics, many years before the Pakistan Movement”. (ibid P.25)

Long time has elapsed, when this writer stated this fact in one of his English essays and the famous historian and the educationist, late Dr. Ishtiaque Hussein Qureshi read it thoroughly. Then he inquired: “On what grounds can you say that Muhammad Ali Jinnah and Dr. Iqbal were inspired by Imam Ahmed Raza with reference to the Two-Nation Theory ?“ This writer answered the same that when the composite nationalism was under discussion throughout India, Imam Ahmed Raza had been explaining the Two-nation Theory which was much talked about in the far and wide of the sub—continent. Hence it is an apparent thing that both of them were inspired by Imam Ahmed Raza which does not require any proof and evidence. Above all, they were among the contemporaries of Imam Ahmed Raza. Maulana Kausar Niazi has said rightly that: “Unfortunately our nation is an inborn extremist.”

(P.26)

We see this extremism in all the Movement, viz the Khilafat Movement, the Non-cooperation Movement, the anti-Slaughter Movement, the Khaddar Movement, and the Hijrat Movement etc. Imam Ahmed Raza believed in the consciousness and moderation, particularly when we had to confront a clever, crafty and strong enemy (i.e. the Hindus). It is regrettable that the consciousness of the nation shifts away from the hands of the statesmen into the hands of the politicians in the days of the political fuss and noise. Then they do whatever they like. Talking about Imam Ahmed Raza’s statesmanship, Maulana Kausar Niazi says

“In such a state of affairs, not showing any concern over the opposition and accusations, staying at the cult of moderation, and adhering with the politics of statesmanship and sagacity with a view to promote the Two-Nation

Theory, was the task of a man, having iron-like nerve, such as Imam Ahmed Raza demonstrated. Now those who say that his measures were based on friendliness with the English rulers, so such a view can be spoken by a person who did not know the cult of Imam Ahmed Raza at all, or he might know the reality, but he would not want to accept the truth even after knowing it” (ibid P.27)

The fact is that Imam Ahmed Raza obtained this insight and perseverance in the political matters through *Ishq-e-Rasool*, the Love for the Holy Prophet (Allah’s grace and peace be upon him). His cult was the cult of love and affection. He was a sacrificing moth of Muhammad Mustafa (Allah’s grace and peace be upon him). He was an ardent follower of Islam. His Love for Holy Prophet (Allah’s grace and peace be upon him) is manifested from his ‘Salaam’ (the Salute), and its (ho is heard in the East and the West. About this ‘Salaam’ Maulana Kausar Niazi writes:

“Without fear of contradiction, I say that the Naatia poetry of all languages and all times is on one side, and the ‘Salaam’ composed by Shah Ahmed Raza:.

مصطفیٰ جان رحمت پہ لاکھوں سلام

Mustafa Jaan-i-Rehmat pay lakhon salam
(Blessed be Mustafa, mercy for mankind!)

On the other side. If we put both in a fair scale, the side of Shah Raza’s ‘Salaam’ (Greetings, Salute) will be inclined to dip with weight”.(ibid P.21)

Then he writes:

“I regret to say that writers did not pay heed to this side though several books can be written in explaining on (and every) couplet”. (P,15)

It is only the '*Ishq-e-Rasool*' (Love for the Holy Prophet) which gave such a height and dignity to the poetry of Imam Ahmed Raza that the research work on his poetry has been completed in different universities about it, and the more work is being carried on by various research scholars, viz the Punjab University (Lahore), the Usmania University (Hyderabad, Deccan), Calcutta University (Calcutta), and the Birmingham University (U.K), etc. And about his poetry, hundreds of research and critical essays have been published. Seeing Imam Ahmed Raza's '*Ishq-e-Rasool*', a famous Hadith (saying of the Holy Prophet) comes to the mind wherein our Exalted, Enlightened Prophet (Allah's grace and peace be upon him) has prophesied about the lovers of this last period:

"Amongst them will also be those who will love me above all in my Ummah and who will desire: 'O that! We could have a glimpse of our prophet even at the sacrifice of our goods and family'". (the Mishkat sharif).

On reading the above-cited Hadith Sharif we remember the following words of Imam Ahmed Raza who once expressed in reply to the blasphemers and defiants of the Holy Prophet (Allah's grace and peace be upon him) "If you want to refrain from the defiance to the good name of Muhammad the Holy Prophet (Allah's grace and peace be upon him), it must be bound with this condition that you should also call bad names to my forefathers, dignified Ulema (the blessed ones) along-with this bondman of God. If you will do so, I shall be pleased. Such a man is fortunate whose honour and his forefathers honour may become a shield against the tongues of the slanderers for the sake of honour of Muhammad the Prophet of Allah (Allah's grace and peace be upon him).

(Hussam-ul-Harain, Lahore, P. 552).

A perfectly enlightened person (the perfect mystic of Islam) has said rightly:

در خیال حضرت جانان ز خود بیزار باش
بے خبر از خوش باش، با خبر از یار باش

Dar khiyale hazrate janan zikhood bezar bash
Bekhaber az khesh bash bakhabaz yar bash.

(O man! Observe disgust and displeasure with your self in the thoughts of the respected beloved: (you should know that) the one who is unaware of his 'self', he is aware of the friend).

In brief, this article of Maulana Kausar Niazi invites the intellectuals and thinkers, tells the rules of etiquette to examine Imam Ahmed Raza's personality, and brings to light different aspects of the thinking of Imam Ahmed Raza. May Allah endow us with the quality of accepting the Right as this is the only device of unity and union among the Nation of Islam.

عطا اسلاف کا جذبہ دروں کر
شریک زمرہ لایح—زنو کر

Ata aslaf ka jazbe durun kar
shareeke zumraeh la yahzagoon kar?

(O God! Endow us with the inner pains and absorption of Your Love which were possessed by our good ancestors. Help and guide us to join the ranks of those who will not be grieved, on the day of Judgment).
Amen!

**PROF. DR. MUHAMMED
MASOOD AHMED,**

IMAM AHMAD RAZA KHAN BAREILVI: A VERSATILE PERSONALITY

In Urdu language, whenever the word “*Aal hazrat*”, literal and traditional meaning “that Excellent Man of the Highest Dignity”, is used, there come to mind the generous existence of the Holy Prophet (Allah’s grace and peace he upon him) with the Honour of Finality of prophethood; and when the Urdu word “*Alahazrat*,” literal meaning; “the man of excellence,” is used, it brings forth the name of a “SERVANT” of the Great Master, MOHAMMAD (Allah’s grace and peace he upon him). One can see that Imam Ahmed Raza Khan (may his soul rest in peace) did not achieve this position by virtue of the elegance of the belief of his adherents, but it is due to the munificence of his immense absorption in the Love of his Great Master the Holy Prophet MOHAMMAD (Allah’s grace and peace he upon him), and being an all-comprising personality. We know that a number of cyclopaedic personalities have passed in the Indo-Pak sub-continent, but when an impartial critic takes the stock of all the profiles, he finds no other omnigenous person but that of Shah Raza’s (may his soul rest in peace) versatile and compendious personality.

Which was the faculty of knowledge where he had no access? He had masterly command over the ‘*Tafsir*’ (commentary of the Holy Qur’an), the ‘*Hadith*’ (the Tradition), the ‘*Fiqha*’ (Law of Islam), the geometry, the mathematics the science, the physics, the philosophy, the astrology, the ‘*jafer*’ (numerology), the physics, the chemistry, the economics, the geology, the geography, the history the politics, the “*Ilm-e-Monazra*” (debating and arguing with the opponents in an arranged/challenged assembly), the algebra the syntax (grammar), the etymology, the meaning, the expression and oratory, the

eloquence and the rhetoric (figures of speech; oratorical), the art of recitation of the Holy Qur'an and the orthoepy, the 'Tasawwuf' (the Islamic Mysticism), the 'suluk' (the way), the philologi, the poetry, the literature, the 'Khat-e-Naskh' (the Arabic style of writing, the art of calligraphy), and the 'khat-e-nasta'liq' (the Persian style of writing, the art of calligraphy). His biographers have got enumerated almost sixty faculties of knowledge in which he had full proficiency and command. At a time he was a great writer and speaker, arguer and debater, dogmatist, the Muhaddith (traditionalist) and the Mufasser (commentator), the faqih (jurist) and statesman. And he is not in the wrong, when expressing gratitude, he says in a couplet,

ملک سخن کی شاہی تم کو رضا مسلم
جس سمت آ گئے ہو سکے ٹھہرا دیئے ہیں

Mulke sukhan ki shahi tum ko Raza mussalarn
Jis simt aagai ho sikkay bitha diay ham

(Raza, the kingship of the Realm of Expression is a worth of yours; wheresoever you have come out, you have established your authority.)_____ and here the word "EXPRESSION" implicates all the faculties of "Speech".

Due to the tyranny of time, it is also a strange irony of fate that the most of the great personalities of history have been treated tyrannically though they were popular, and in their context they've always divided the people interested in them. They did not leave anybody impartial: some of them have held much admiration for them, while some have been their opponents to the extent of enmity. Opposing to them, the dust of propaganda has also been thrown upon them. Let us see Amir-ul-Momineen Ali Murtaza (May his soul rest in peace). The Nuseries incarnated him in God's form while the kharjites indicted

him as an infidel. An example of near times is of Muhammad Ali Jinnah. Admirers called him the Quaid-e-Azam (the greatest leader) while the Fatwa mongers (the maulvis who issued Fatwas against him) charged him as the Kafir-e-Azam (the greatest infidel). The same situation has prevailed in the chapter of Imam Ahmad Raza's personality. Those who have the recognition of his personality, maintain that he was the Imam Abu Hanifa of the sub-continent; while those who opposed him to the extent of enmity, they maintain that he was a "*bedaati*" (the innovator in Islamic beliefs and traditions), a violent or aggressive jurist and an arguer; and also a '*Maulvi*' who favoured the English Masters. The contemporaneity has always been a cause of hatred and malice. But it is regrettable that even seventy-one years after his death the horizon of criticism is still filled with the dust-storm. The people, who are apt to see things through the colorful optics of prejudice and bigotry, still do not try to see his bright face with their clear eyes. Had they demonstrated a justifiable attitude, they would have no difficulty in adjudging that the propaganda spreaded against Imam Ahmad Raza (may his soul rest in peace) was a consequent of the dust-clouds of malice afflicted over their hearts; otherwise each and every word from his tongue and pen, and utterances and actions of the Imam, has been calling with the language of the living appearance that:

نہ شبنام نہ شب پرستم کہ حدیث خواب گویم
چوں غلام آفتابم ہمہ آفتاب گویم

*Na shabnatn na shab parastam keh hadis-e-khab goyam
Choon ghulam-e-aftabum hama ze aftab goyam*

(I am neither a night nor a night-worshipper, so I am not telling the dream story; As I am the salve of a 'sun' i.e. MOHAMMAD (Allah's grace and peace he upon him), so I

speak from the ‘sun’ i.e. MOHAMMAD (Allah’s grace and peace he upon him).

What an irony of the fate! The Man who undertook the task of eradicating the ‘*bidat*’ (innovations in Islamic beliefs and traditions) with a naked sword, was accused of supporting the *bidat*. When we go through his thoughts and *Fatawa* (judgments in accordance with the Fiqh), we see clearly that perhaps any one had hardly opposed so much bitterly the ways and manners violating the Holy Prophet’s (Allah’s grace and peace be upon him) commandments, as he did it thoroughly. When one of his contemporaries, Hazrat Khuwaja Hasan Nizami Dehlvi, wrote a booklet entitled the “*Murshed Ko Sajda -e-Taazimi*” (prostration before Murshed showing Reverence to him), as an answer to it, Imam Raza wrote an other booklet entitled “*Hurmat-e- Sajda-i-Taazimi*” (forbidence of the prostration showing Reverence), and proved it Haram (forbidden), quoting more than one hundred Ayats and Ahadiths. People generally think that the *piri-muridi* (the Spiritual Guidance and the Adherence) is an essential of Islam but he has written in his famous book the “*As-Sunyyat-ul-Aniqa*” (the Exalted Elegance):

“At last for the deliverance, it is enough to know the Holy Prophet (Allah’s grace and peace he upon him) as the Murshid (the Spiritual Guide) “. However he maintained it correct and useful to accept anyone as a Murshid and to uphold his bai’at (oath, allegiance), hut only for the reformation and refinement of the “self”.

Similarly, our people display illumination over the graves, but Imam Raza maintains that the burning of lamps over the graves is a “*bidat*”. He allows it only in case when the grave lies in the wayside or within the premises of a mosque, and its light may benefit the way-farers and the

Namazis (persons who offer the prayers daily). Today it has become customary that the “*chaders*” (sheets of cloth) are placed over the graves, weighing in maunds or tons; however, these chaders are used generally for the *dastarbandi* (adoring the head with a turban as a token of honour) of the ministers and the rich persons. Imam Ahmad Raza (may his soul rest in peace) believes in, to the extent of, offering only one chader over a grave. He does not think it right to offer heaps of the chaders as a custom. He writes: “.....the money which they spend in this ‘offering’, they should give it to a needy person in order to offer the ‘*thawab*’ (the Requital in a future state from Allah the Almighty) to the auspicious Soul of the ‘*Waliullah*’ (the Friend of Allah).” People who are unaware of his thoughts and teachings, also maintain the “*qawwali*” (the troupe of singers reciting Hym and Eulogy with musical instruments) as an identification of Imam Raza’s school of thought, although he has declared such ‘*qawwali*’ wrongful which are displayed with the musical instruments, as we see his treatise the “*masa‘il-i-Sma*’ (problems related to the audience of the *Qawwali*).

It is said that Imam Raza was very aggravating. In his books he has indicted the Ulema (scholars) and the dignitaries of high calibre as the *Kafir* (infidel); but I say that this only one thing distinguishes and identifies him with other schools of thought. Unfortunately, our most people think that he was the founder of a sect, namely “*Bareilvi*” though he is only a “*Hanafi*” (the follower of Hazrat Imam Abu Hanifa, the Imam-e-Azam and a ‘*Salafi*’ (the follower of the pious Ancestors of the Ummah), and he was nothing else. Contrary to him, those who are called the “*Deobandi*” (a school of thought), also profess the same viewpoint, relating with the *Fiqh* and most other problems, as Shah Ahmad Raza Khan Bareilvi (may his soul rest in peace) believes and practises. The “*piri-muridi*” is also

found among them (i.e. the Deobandis). They also admit the munificence of the graves. They are oppose to the concept of “not keeping along the line of the Pious Ancestors.” They also prefer Imam Abu Hanifa’s fiqh to all other schools of fiqh. The real contention took rise from here that Imam Raza (may his soul rest in peace) considered the careless writings of some of their dignitaries as “objectionable,” and since that the matter pertained to the dignity of the Holy Prophet (Allah’s grace and peace he upon him) SO they were aimed at with the Fatawa on the basis of the contempt of the Holy Prophet (Allah’s grace and peace he upon him). On studying one can realise that these fatawa provide the foundation of a separate identification of Imam Bareilvi and his school of thought. The rigidity and aggravation which is spoken much, is the identification of his “self” and the recognition of his whole life. He had been absorbed totally in the Love of the Holy Prophet (Allah’s grace and peace he upon him), as a result his envious love was not willing to tolerate, even the least possible contempt of the Holy Prophet (Allah’s grace and peace he upon him): even in the state of doubt. At his last breath, the last “will” he gave to his heirs and admirers, was that:

“If you feel/find even the slightest contempt or blasphemy against the dignity of Allah and His Prophet (Allah’s grace and peace he upon him), depart from him immediately whether he might be dearer to you. When you see a person arrogant and impudent in respect of the sublime personality of the Holy Prophet (Allah’s grace’ and peace be upon him), then how so elderly and dignitary he may be, throw him out (of your circle) like a house-fly, fallen in the milk.”¹

I learnt my lessons of the “*Sahi-Bokhari*” (a collection of Hadith of highest order) by a famous

Deobandi scholar, Sheikh-ul-Hadith Hazrat Maulana Muhammad Idris Kandhalvi, Often, during the course, the thought and belief of Ala Hazrat came under discussion and Maulana Kandhalvi used to say: “Maulvi Saheb (and this Maulvi Saheb was his expletory word) Maulana Ahmad Raza Khan will get salvation due to these Fatawa. Allah the Almighty will say: you! Ahmad Raza Khan! you loved our Prophet so much so that you did not forgive even such great scholars. You considered that they had committed the contempt of the Prophet, so you issued the Fatwa of infidelity against them. Lo! We grant you salvation only due to this one deed”.

I have heard another story more or less, on the same pattern by Mufti-e-Azam Pakistan, Hazrat Maulana Mufti Muhammad Shafi Deobandi. He said:

“When Hazrat Maulana Ahmad Raza Khan Saheb (may his soul rest in peace) passed away, somebody came to Hazrat Maulana Ashraf Ali Thanvi and informed him, Involuntarily Maulana Thanvi raised his hands up for the prayer. As the prayer had been over, someone from the audience asked “He had been calling you a Kafir (infidal) throughout his lifetime and you have prayed for his absolution.” He said (and the very thing which requires consideration); “Maulana Ahmed Raza Khan indicted the fatwas of the ‘*Kufr*’ against me because he believed that I committed a contempt in honour of the Prophet (Allah’s grace and peace be upon him). Despite having this belief and surety, if he would have not passed any Fatwa of *Kufr*, he would himself have gone to the *Kufr*”.

In fact, what the people call ‘aggravation’ of Imam Ahmad Raza, it is the consequence of his homage and vigilance in the court of the Prophethood. When a poet

composed the following couplet, he did not practice the poetry but has interpreted the Shariah (the law of Islam):

ادب گاہت زیر آسمان از عرش نازک تر
نفس گم کردہ می آید جنید و با یزید اینجا

Adab gah host zere aasman az arsh nazuk tar
Nafas gum karda me ayad Junaid o BaYazid einja

(It is a place of reverence under the sky which is more fragile than the '*Arsh*' (The Supreme Throne above Heaven): This is the place where (pious) persons like Junaid and Ba-Yazid used to come withholding their breath out of deep respect of the Holy Prophet (Allah's grace and peace be upon him).

And one, my own couplet is:

لے سانس بھی آہستہ کہ دربار نبی ہے
خطرہ ہے بہت سخت یہاں بے ادبی کا

Lay sans bi aahista keh darbar-e-Nabi hai
Khatra hai bahot sakhat yahan bey adabi ka

(Breathe slowly because it is the Holy Prophet's (Allah's grace and peace be upon him) court and a slight carelessness may lead to blasphemy and the wrath of Allah.)

This mode of love, respect and vigilance is manifested from each and every word of Imam Raza's (may his soul rest in peace) writings and speeches. This is his hidden burning and passion which is dearer to him more than his own life. It is the insignia of his Iman (belief). It is his deep audible respiration expressive of yearning. It is the reward of the whole universe and creation. It is superior to everything. It

is an enviable position for angels. It is the peace of lovers' heart. It is the collyrium of 'those' who have got the 'Way'. It is translation of Holy Qur'an entitled "*Kunz-ul-Iman*" (the treasure of Faith). Look at the translation of Ayat

و وجدك ضالاً فهدى

'wa-wajada-ka daallan fa hada

'And He found you down in His Love, therefore gave way unto Him.'" ²

The Holy Quran Provides the evidence

ما ضل صاحبكم و ما غوى

'Ma dalla Sahebokum wa ma Ghawa'"

Your Companion neither went astray nor misled." ³

'Dallah' is the past tense. It means that the Holy Prophet (Allah's grace and peace be upon him) did not go astray in the past.

The Arabic language is an ocean. Every word of it has multifarious meanings. The translators, in the flow of their beliefs and thoughts, extract any meaning of these words. The verse '*wawajada-ka dallan*' have been translated in the light of the Quranic evidence of '*madaila - Sahebokum*' (he neither went astray nor misled) completely in accordance with the Dignity and Greatness of the Holy Prophet (Allah's grace and peace be upon him). But one should ask the translators what justice they have done with this Verse of Holy Qur'an. ⁴

Maulana Mehmood-ul-Hasan Deobandi translates it: "and (We) found you going astray, (then we) showed you the way". It may be said that Maulana Mehmood-ul-Hasan was not a writer, so he made a mistake. So let us now turn to the great author and renowned journalist, writer and poet Maulana Abdul Majid Daryabadi. His translation reads: "And He found Thee wandering, so He guided

Thee.” One may argue that Maulana Daryabadi was an authority in conservative Urdu, let US also ignore the slipshod of his pen. Now we knock at the door of renowned writer Maulana Sayyed Abul Ala Maududi, who writes the standard Urdu spoken in and around Dehli (Urdu-e-Moalla) and the great poet Ghalib also wrote his letters in this language. His translation runs as: “and (We) found thou unaware of the way, and then (We) bestowed (Our) guidance upon thou.”

May Allah forbid! what are the hidden evil temptations and wranglings in the words? Keeping in view the missgivings and contemptuous thinking which arise out of the usage of such expressions as the ‘state of lost’ and then ‘guidance to the right path’ in respect of the Holy Prophet (Allah’s grace and peace be upon him), now look at the translation of Imam Ahmed Raza Khan (may his soul rest in peace) whose quality of expression and speech may well be depicted in the words of a Persian poet:

بیا ورید گر اینجا بود سخن دانے
غریب شہر سخن ہائے گفتنی دارد

Baya wuraid gar einja sukhan daney
Ghareeb-e-shaher sukhan haay guftani darad’

(Bring forth here, if there is any person who claims to know and understand the art of speech and expression; the poor dweller of the city has many things to say and express).

What a love-increasing and manneristic translation the Imam has done! He says: “And He found you down in His Love, therefore gave way unto him.”

What a tyranny! About the non-sensical talks and writings of “Rushdi”, the sectarianists are frightened to open their tongue, and unwilling to demonstrate a collective attitude and take any action pace-to-pace with the World of Islam against him (Rushdi), lest their Masters who feed them, may not be disappointed. But we see that a bun was imposed on Imam Ahmed Raza’s translation which is a cause of strengthening the Iman (belief) and which is a treasure of ‘Love for the Holy Prophet’ (Allah’s grace and peace be upon him) and a treasure of Islamic Knowledge.

جنوں کا نام خرد رکھ دیا خرد کا جنوں
جو چاہے آپ کا حسن کرشمہ ساز کرے

‘Junoon ka nwn khirad rakh dia khirad kajunoo
Jo chahe apka husn-e-karashmasaz karey.’

(You have named the ‘madness’ for the ‘wisdom’ and the ‘wisdom’ for the ‘madness’. Your beauty, the miracle-monger, may display anything.)

Poetry is a different field where elements of mannerism and homage, care and vigilance are often abandoned impudently by the poets and in the realm of poetry, the poetry in praises of the Holy Prophet, Muhammad (Allah’s grace and peace be upon him) “*NatGoi*” (i.e. the eulogim and epithet), is a quite difficult kind of poetry where every step is put on the “*Pul Sirat*” (bridge over which only the Righteous will pass into the Paradise on the day of Judgment.) Here on one side is Love, and on the other side the Shari’ah. A poet has described the scene of his visit at the Holy Prophet’s (Allah’s grace and peace be upon him) tomb in these words:

کس بيم و رجا کے عالم میں طيبہ کی زیارت ہوتی ہے
اک سمت محبت ہوتی ہے اک سمت شریعت ہوتی ہے

Kis baim-o-raja kay aaian main Taiba ki ziarat hooti hai
Ek simt muhabbat hooti hal ek simt Shar iat hooti hai

(When one pays a visit to this sacred city of the Holy Prophet (Taiba), it is a strange state of fear and hope; On one side, it is the Love; on the other side, it is the Shariah, the Law of Allah.)

In fact, such a state does not overcome only during the visit at the Holy Prophet's (Allah's grace and peace be upon him) tomb. Every couplet confronts such a test and trial, when composing a eulogium in praise of the Holy Prophet (Allah's grace and peace be upon him). Here also, the Love is on one side; while the Shariah, on the other. If the poet keeps in mind the Shariah only, the couplet losses its poetical charm and it becomes a sermon and a lecture. And when, only the requisites of Love are fulfilled, each and every word will be affirmed as a culprit for the surgery of Shariah. Urfi of Shiraz has described the situation in one of his couplets in these words:

عربی مشاب این رہ نعت است نہ صحرا
آہستہ کہ راہ بدم تیغ است قدم را

Urfi mashetab ein rahe na'at ast na sehra
Ahista keh rah bardame taigh ast qadam ra

(Urfi, don't be in haste, do not walk fast as this is the way of Naat (eulogium), it is not a desert; walk slowly because you have put your pace on the sharp edge of the sword.)

Imam Ahmed Raza has also a perfect feeling of this difficulty. He writes: “Composing a Naat is to walk over the edge of a sword. If he exaggerates, he enters the divinity; and if he abates, he commits an offence” For this reason, he said at a place:- “I have learnt the art to compose Na’at by the Holy Qur’an.”

Keeping in view this criterion, we look at the stores of the Naatia poetry, only one poet comes up to the standard, and he is himself, Shah Ahmed Raza Khan Bareilvi (may his soul rest in peace). As you know that I have been a student of literature, I also do compose couplets, good or bad. I have studied the Naatia poetry of Urdu, Arabic and Persian, all the three languages! have gone through all continuously, from the begging to the end. Without fear of contradiction, I say that the Naatia poetry of all languages and all times is on one side, and the ‘*Salam*’ (the salutation to the Holy Prophet (Allah’s grace and peace be upon him) composed by Shah Ahmed Raza (may his soul rest in peace)

Mustafa jan-e-Rehrnat pe lakhon Salam (Blessed be Mustafa, million times, mercy for mankind) on the other side. If we evaluate the literary value it has more weight than the entire stock of na’atia poetry. If I say that this ‘Salam’ is the ‘*Qasida-e-Burda*’ (a famous Arabic Salam composed by Allama Busairee in 6th century A.D. and since then it is the most read Salam all over the Muslim World) of Urdu language, there will be no exaggeration, even the slightest. The language and expression, burning and heart-melting, knowledge and facts, the Qur’an and the Hadith, and the mysteries of the ethology (the Sirat, the Good Conduct of the Holy Prophet (Allah’s grace and peace he upon him), the power of innovation in the style and diction, all are found in this ‘Salam’, which are not

found in any masterpiece of the poetry of any language. I regret to say that writers did not pay heed to this side, though several books can be written in explaining one (and every) couplet.

I recite a couplet. I establish a claim that you will have never heard the praise of the auspicious beard '*Reesh-e-Mubrak*) of the Last Prophet (Allah's grace and peace be upon him) in the form of poetry in any language. Let us think a little with the inner eyes. There is a river and the verdurous green is around it. With the presence of green, the beauty of the river has much increased. Now for what the term 'river' has been used? It is used for the (*Dahan-e-Mubarak*) 'auspicious mouth' of the Great Master (Allah's grace and peace be upon him). In Arabic the word 'naher' is used for the 'river'. The poet has maintained his (*Dahan-e-Mubarak*) 'auspicious mouth' as the 'river of peace' (*Naher-e-Rahmat*): That, it is a 'river of peace', flowing out from his 'auspicious mouth'. A Persian poet has said:

زفت "لا" بزبان مبارکش هرگز
مگر با شهادت ان لا اله الا الله

Na raft 'La ba zubane -rnubarakash hargiz
Magar ba ash 'hado anla Ilaha illallah.

(His auspicious tongue never spoke the word 'la', which means 'no'; hut always spoke this 'la' with the words which mean: 'I give the evidence that there is no God but Allah'.

The word 'la'(no) has never been spoken by his 'auspicious tongue', except the 'Ia' (no) which comes in the words 'Ash'hado anla liaha lila Allah. Shah Raza says in this couplet:

واہ کیا جود و کرم ہے شہ بلحا تیرا
 ”نہیں“ سنتا ہی نہیں مانگنے والا تیرا

Wah kia jood-o-karam hay shah-e-batha taira
 Naheen sunta hi naheen mangne wala taira

(Your generosity is boundless, O Allah's Messenger! For You always grant every wish of your seeker, In plain words; "O King of Batha 'Madina)! It is a great munificence and generosity of yours that the one who seeks you, does never hear 'no' when he begs for anything")

What a river of peace this auspicious mouth is! La! stones were showered upon him during his stay in Ta'if and he was bathed in blood from top to bottom but he raised his hands, and moved his lips praying to Allah:

اللہم اهد قومی فالہم لا یعلمون

"Allahumma ihid qaumees fa-annahin la Yalaamon"
 (O Allah! bestow guidance upon my people. They do not know. They have no knowledge. They are unaware of my (high) place and message.)

So the poet, Shah Ahmed Raza Khan called his 'auspicious mouth' as the 'River of peace', and what he says about his 'auspicious beard'? It is the verdurou green around his auspicious mouth which has immensely increased the beauty of the 'River of Peace', Now let us look at this beautiful couplet

خٹا کی گرد رہن وہ دل آرا بچھن
 سبزہ نہر رحمت پہ لاکھوں سلام

Khat ki gard-e-dahan woh dil ara phaban
Sabza-e nahar-e-reh,mat pe lakhoon salam.

(Blessed be the hair (beard) on his chin, holy, clean, soft and thin. In other words, his hair around his 'auspicious mouth' are fascinating being 'holy, clean, soft and thin', Blessed be the verdurous green (holy heard) around the 'River of Peace')

Shah Raza advances a step forward. That after the praise of the Great Master (Allah's grace and peace be upon him), his pious wives, (the mothers of Muslims), his gracious companions, the members of his family, the great friends of Allah, particularly Hazrat Ghaus-ul-Azam, who is the Imam-ul-Aulia (The Chief of the Friends of Allah), Shah Ahmed Raza speaks word of purpose. What a distinction and peculiarity in his expression! It is not a personal entreaty; but on the basis of the Ummah', not an individual, but a collective one; not only for himself, but for the entire Muslim community throughout the world without the barriers of blood and colour, language and land. He says:

ایک میرا ہی رحمت پہ دعویٰ نہیں
شاہ کی ساری امت پہ لاکھوں سلام

Aik mera hi rehmat pe dawa naheen
Shah ki sari ummat pe lakhoon salam

(Blessed be our Prophet's (Allah's grace and peace be upon him) followers, who seek Allah's help in their prayers. In plain words, I (the poet) do not alone seek the Peace: blessed be the entire Ummah (the followers) of the King (the Holy Prophet).

And for what he himself desires? What is his purpose to write this Salam (the Greetings) and the eulogium in praise of the Holy Prophet (Allah's grace and peace he upon him)? He says: "I want only such a reward that on the Last Day when all will be conveying Salam (Greetings) to you : and the Angels appointed to attend you, (they) should call me out and say: Ahmed Raza! (you too) convey your 'Salam'. That very 'Salam': Mustafajan-e-Rehmat pai lakhoomn salam (Blessed he)" Then he will have received his wages of servitude. Shah Raza says:

کاش مہشر میں جب ان کی آمد ہو اور
 بھجیں سب ان کی شوکت پہ لاکھوں سلام
 مجھ سے خدمت کے قدسی کہیں ہاں رضا
 مصطفیٰ جانِ رحمت یہ لاکھوں سلام

Kash mehshar main jab un ki aamad ho aur
 Bhajain sab un ki shaukat pe lakhoon salam
 Muj say khidmat kay qudsi kehain han Raza
 Mustafa jan-e-Rehmat pe lakhoon salam

(Blessed he his presence with grace, On the judgment day, with divine praise. Blessed he Mustafa, mercy for mankind, May angles sing it with Raza and his kind.)

This expression has prolonged. I mean to say what the opponents speak of Shah Ahmed Raza's aggravation, which is in fact, not aggravation as they speak so. It is his Love for the Holy Prophet (Allah's grace and peace be upon him). It is his vigilance and care, which extends from the writing of the Fatawas upto the translation of the Holy Qur'an, and from the translation of the Holy Qur'an upto his na'atia poetry, and has been radiating everywhere adopting the shape of the sun and the moon. And, who can stop the tongue of those who speak? They

(his opponents) also say such nasty things like that Shah Ahmed Raza had been a friend of the English alpha and omega. During the revolutionary moments, viz the Khilafat, *Tark-i-Muwalat* (Non cooperation Movement) and the Hijrah moments (migration based of Islamic principles), his attitude was anti-revolutionary. In connection with the discussion about the question whether India was the '*Dar - us - Salam* (the place Peace) or the *Dar-ul-Harab*' (the place war against the Muslims), he demonstrated a reactionist's attitude; hence he played only a negative role in the Freedom Movement of the sub-continent and nothing more.

First of all this point should he understood that Imam Ahmed Raza was not a politician, he was a statesman; he was not a political leader, he was a prudent leader. Politicians and political leaders tend to work under the people's pressure and aspirations while the statesmen and Prudentiahs, by virtue of insight and sagacity, determine the direction of the circumstances. No doubt, the aforesaid movements were the over-flowing flood of the sentimentalism at their respective times. But what was the result of these movements? Commenting over the Hijrah Movement, Maulana Ra'is Ahmed Jafri Nadvi writes:

“Then the Hijrah Movement began. Eighteen thousand Muslims sold their houses and belongings, and immovable property and house hold goods on throw away prices; the buyers were the Hindus, and then they migrated to Afghanistan. They could not be accommodated there, SO they returned to India. Some died due to hardships, and the rest who came back safely, they were ruined, exhausted, helpless, destitutes, wretched, miserable afflicted and distressed. If it is not death and destruction, then what it will he called?”

More to say, the *Hijrah Movement* was a logical outcome of the discussion whether India was the '*Dar-ul-Islam*' or the '*Dar-ul-Harb*'. Iman Ahmed Raza did not maintain that India was the '*Dar-ul-Harb*' for the Muslims. He knew that the business of Interest on money will be allowed for them due to this *fatwa* (verdict), but it will become compulsory to raise the sword and to go on the migration. But this will be an intolerable distress for them. He affirmed that India was '*Dar-ul-Islam*' the Muslims had ruled here hundreds of years. Peace prevails here as yet and the Muslims face no obstacles in observing their religious obligations and commandments. It is surprising that the people who insisted to declare India as the '*Dar-ul-Harb*' in the British days, today they do not utter even a single word for declaring her as the '*Dar-ul-Harb*' in the Hindu rule. The meaning is clear that the Hindus had been puppeteering the threads of the '*Fatwa*' behind the curtain, on which India was being declared as the '*Dar-ul-Harb*', instigating the Muslims to raise the sword against the English rulers, ultimately go to death and destruction, and those who survive might leave this land for ever by migration (Hijrah). If to-day, India may be declared as '*Dar-ul-Harb*', the 'tilasman' of the Hindu Secularism will be shaped into smoke, The Muslims, whether they go on war in the name of the '*Jihad*' (Holy war) or they migrate, the air from the balloon of the Secularism will be leaked out. So the lips of the successors of the generous '*Mufti*' (the jurists) who declared India as the '*Dar-ul-Harb*' in the past, might be stamped to silence. Arid, in this way, they have been supporting Imam Ahmed Raza's *Fatwa*.

The matter of the *Khilafat* Movement and the *Turk-e-Mawalat* (Non-cooperative Movement) is not different to that, The Work! War I broke out in 1914. With a view to carry on the recruitment in India, the British

proclaimed that India would be set free after achieving victory in the war. It is apparent that the Muslims had no conception of Pakistan before them at that time. Had India been free, the government would be in the hands of the Hindu Majority. That is why Gandhi strongly supported the military recruitment, and almost two lac Hindu and Muslim soldiers fought alongwith the British armies. Turkey faced a defeat in this War. After the victory, the English rulers did not keep their word. Now Gandhi was thoughtful to punish the English rulers. For the purpose, the problem of the Khilafat was searched out. However, it was knew to all that the Ottoman Empire of Turkey due to her wrongdoings, was no more than a blur on the name of the 'Khilafat'. But all of a sudden, they (i.e. the Hindus and their stooges and media) began to say that the Sultan of Turkey was the Khalifa (Caliph) of Islam, and the step, disintegrating his 'Khilafat' (the Caliphate) will be taken as an attack on Islam. Muslims became irritated and a movement ran off. But it was a wonderful show that the leadership of the movement was in the hands of Gandhi. As if a man who did not favour to give the Muslims a separate piece of land in India, now had been working to restore the Muslims' Khilafat on the international level. Shah Ahmed Raza (may his soul rest in peace) had been looking seriously at this trap having the same colour of the earth, which was spreaded by Gandhi. He raised the voice against the composite nationalism at a time when Allama Iqbal and the Quaid-e-Azam were the captives of her fascinating tress. One can adjudge that Imam Ahmed Raza was the leader and these two noble persons were the followers in respect of the Two—Nation Theory. 'The Pakistan Movement would have never been encouraged and promoted, if Imam Ahmed Raza did not make aware Muslims of the I undo tactics, many years before the Pakistan Movement.

The same was the situation of the Turk-e-Mawalat (Non cooperation Movement). Gandhi had been instigating the Muslims to join the Hindus for every sort of Non cooperation Movement. Imam Ahmad Raza's viewpoint was that the Mawalat is called the 'friendship and love', and Islam commands that the Muslims should not have friendship and love with the polytheists and infidels, but this commandment does not include the abandonment of business and dealings. And, as far as the prohibition of friendship is concerned, it is not peculiarised for the English (Christians), the Hindus are also included. It does not suit the Muslims to be very intimate with a polytheist and at the same time to boycott another polytheist.

Quaid-e-Azam Muhammad Ali Jinnah was against the Non cooperation Movement, hut at the same time many a leaders, alongwith Maulana Muhammad Au and Maulana Shaukat Au, were supporting Gandhi in this issue. Inspired by the 'the word of truth', expressed by Imam Ahmed Raza (may his soul rest in peace), these political dignitaries slowly and gradually became aware of the Hindu politics. Once, even Allama Iqbal was the President of the Provincial Committee of the Khilafat Movement, but on realising the real target of the Movement, he resigned from the office. These couplets of Iqbal remind those days:

نہیں تجھ کو تاریخ سے آگہی کیا خلافت کی کرنے لگا تو گدائی
خریدیں زہم جس کو اپنے لہو سے مسلمانوں کو ہے وہ ننگ، بادشاہی

Nāhin tujhko tarikh se agahi kia
Khilafat ki karne laga tu gadaey
Khariden na hum jisko apne lahoo se
Musalman ko hai nang woh badshahi.

(Are you not aware of the History? You have begun to beg for the Khilafat.... That which we do not buy with our blood It is shameful for the Muslims to accept such ruling throne.)

During the days when these movements had been on full swing, the people's sentiments were highly inflammable. By the way, unfortunately our nation is an inborn extremist. According to a poet:

افسوس ہم چلے نہ سلامت روی کی چال
یا بے خودی کی چال چلے یا خودی کی چال

Afsos ham chale na salmat rawi ki chal
Ya bekhudi ki chal chale ya khudi ki chal
(Alas! We did not manage a safe and sound walk for the journey. We are used to behave either unwisely Or insanely.)

In such a state of affairs, not showing any concern over the opposition and accusations, staying at the cult of moderation, and adhering to the politics of statesmanship and sagacity with a view to promote the 'Two-Nation Theory', was the task of a man, having iron like nerves, such as Imam Ahmed Raza demonstrated. Now those who say that his measures were based on friendliness with the English rulers, so such a view can be spoken by a person who did not know the cult of Imam Raza at all, or he might know the reality, hut he would not want to accept the truth even after knowing it. Such a brave 'Momin' (the true believer), that had so much abhorrence with the British Imperialism, that he takes it 'Haram' (the forbidden) to go to the courts of law established by the British (Government of India), even after a suit had been filed (against him). Whenever he wrote a letter, he used to write the address on the topsy-turvy side of the post-card and envelope, so that the head of the English King (or Queen) might looked downwards. He was the man who, two hours before his

death, gave this will that all the letters received through the post office that had the pictures of the British Queen and the King, and all the coins and paper currency bearing these picture, these all should be thrown out of this varandah, so that the Angles of Peace might not feel ill in their presence over here. He was the man who made Maulana Kifayat Ali Kafi a model in saying (composing) the Na'at and called him the 'Sultan of the Naat-sayers' and himself his Prime Minister. Hazrat Maulana Kifayat Ali Kafi issued a fatwa (decree) of the 'Jihad' against the English in the War of Independence 1857 and participated in the Jihad regularly and in the end was hanged to death at an open square of Muradabad.

About such a man (Shah Imam Raza), saying that he was the supporter of the English, is like some one who professes that "the sun gives darkness, the flower smells had, the moon gives heat, the ocean is in a piece of land, the spring symbolises the autumn, the morning air is a cold and violent wind, the water gives temperature, the air exhorts suffocation, and the Science is Ignorance":

پاپوش میں لگائی کرن آفتاب کی جو بات کی خدا کی قسم لا جواب کی

Paposh main lagai kiran aftar ki
Jo bat ki Khuda ki qasam lajawab ki
(He has sewed the shoes with the rays of the sun (instead of the thread); Whatever he did, by God, it has no parallel.).

Maulana Kausar Niazi
Ex-Member Senate of Pakistan, and
Formerly Federal Minister, Government of Pakistan.

Translated from Urdu into English for the
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by Nigar Erfaney Sabiri.

Foot Notes

1. (Ref: Wasaya Sharif)
2. Al-Quran 93:3
3. Al Quran 53:2
4. Al Quran 93:7)
5. Hayat-e-Muhammad Ali Jinnah', Urdu, p 108.