

# The Role of Ahle Sunnat Wa Jamaat (Barelvi/Sufi School of Thought) in the Creation of Pakistan

Prof. Dr. Muhammad Ahmed Qadri  
Department of Political Science, University of Karachi, Karachi Pakistan

Dr Suwaibah Qadri  
Department of Political Science, University of Karachi, Karachi Pakistan

Dr Lubna Ahsan  
Department of International Relations, FUUAST, Karachi Pakistan

## Abstract

The paper aims to identify the role of religion in the Pakistan Movement. Pakistan's demand was placed by the majority of the common people, and at the grassroots level the religio-political elite were supported through their religious institutions. A Sufi, or Ahle-Sunnah wa Jamaat religious group, gave their unconditional support to the All India Muslim League, the only political party in the sub-continent which was Muslim representative. A Sufi or Ahle-Sunnah wa Jamaat refused to accept the pressure of power politics. The religio-political leaders unanimously decided to strengthen the Pakistan Movement for the creation of Pakistan. The author of this paper tried to be unbiased and impartial during analysis and writing of this paper.

**Keywords:** Pakistan Movement, Ahle-Sunnat wa Jamaat Sufi Group, Sufi, Tasawwuf

## Introduction

Pakistan is called an Ideological State due to its religio-political identity<sup>1</sup>. The ideology based Islamic state came into being due to the efforts of Muslim masses of the sub-continent. The main theme of separation of India was very logical. All the leaders of the Muslim community can be seen in the scenario of the Pakistan movement within two categories. The first category of Muslim Leaders, which includes secular and religious leaders, was in support of the independence of India, but independence as a united nation. This means that India would be a state for Hindus and Muslims alike. On the other hand, the second category demanded the separation of India into two parts. This would create a separate homeland for the Muslims in which they could freely practice their religion, culture, and political ambitions.

The first section of leaders was with the Indian National Congress created by British Officer, A. O. Hume, who wanted to unite Hindus and Muslims.<sup>2</sup> The All India Muslim League was founded by Nawab Salimullah, along with other Muslim Leaders, to initiate the idea of Muslims' identity. The leaders of both categories were promoting their socio-political viewpoints before the masses in hopes of gaining the attention of the general people. The Indian Political System was absolutely under the control of the British Government and, its political supporter, the Indian National Congress. Observing the Political situation and the intentions of the Hindus and the Congress, a great Muslim Scholar, Sir Syed Ahmed Khan, asked Muslims of the sub-continent to turn away from Congress. To him the congress was an artificial political party which represented Hindus and worked against Muslims of the sub-continent. The Socio-Political identity of Muslims in India was already badly ruined due to the fact that the British Government had stereotyped against the Muslims. The reason for the action taken by the British was obvious: the Government knew that Muslims in India were united and that they felt that the British had taken over the Muslim Government by force.<sup>3</sup> Such feelings and decisions, as well as these actions, taken by the British Government had flared up the political situation in the first place. The British even replaced the official language which created a serious problem of adjustment for the Muslims in the new system; thus the Muslims had to go through a transitional system. In such conditions, the Muslim Scholars justified to lead the community and take the Muslim community out of such terrible conditions. The general Muslims were almost unaware of the New Era of World Politics. Most of them had no sense of participation in creating a public opinion or political parties. Initially, the Muslim League was limited to the elite class as a Drawing room political party which was working for cosmetics politics.

## Initiating the Movement

Realizing the awful situation of the Muslim community, the great leaders moved forward and led the community towards the right political directions. Qaid-e-Azam Muhammad Ali Jinnah and Allama Iqbal were fully well versed

<sup>1</sup> See the basic demands of the All India Muslim League: A Political Party

<sup>2</sup> Manzooruddin Ahmed, Pakistan: The Emerging Islamic State, Allied Book Corporation Karachi, 1977, p.34

<sup>3</sup> Ibid p.67

with the skills of political dialogues. As they were graduates from the western world, they knew the different tactics of the British Government and their motto was very clear. Quid-e-Azam and Allama Iqbal wanted to follow the principles of applied Political Science regarding political motivation, and creation of socio-political dynamics. For such a great cause, they needed: funds, public support, and the skills to deal with the government and face the Congress with a well organized government supported political party. The Muslim scholars had very limited resources to mobilize masses while the British Congress claimed that it was the only one political party in India who genuinely represented the Muslims of India. These challenges were supposed to be faced by the Muslim leaders. As previously mentioned, these leaders were liberal while the majority of the Muslims were attached with the spiritual leaders known as Peer and Ulema (The experts of Islamic Studies). It was a kind of tough time for the Liberal Leaders to represent the Muslims of the sub-continent without gaining the support of these two important classes. It must be noticed that Allama Iqbal had declared the demand of a separate Muslim homeland based on religion in his Presidential Address in Allahabad in 1930<sup>1</sup>. The Political situation demanded Muslims to be united and fight against those who snatched their sovereignty. Such feelings flare up in India like a fire and were needed to convert the movement into one with some religious color. The movement for Pakistan was in motion and the category of Religio-Political Elite emerged in support of the Indian National Congress and the All India Muslim League.

It would be justified to discuss the viewpoints of the Religio-Political Elite because either they were in support of the Pakistan movement or against it. To be able to understand such a classification of the Religio-Political Elite, we must know that they were rivals with each other because of the major differences in their basic beliefs.<sup>2</sup>

In general, three categories were considered the most important:

1. *Sunni Barelvi*: Barelvi Sunni group is also considered the Sufi Group, followers of Sufism.
2. *Sunni DeoBandi Group*: most of them are considered Wahabi, the followers of Abdul Wahab Najdi, and are against Sufism even though DeoBandi negate being a part of the Wahabi belief or connection.
3. *Shia Group*: Shia School of Thought was against both of the above.

#### **Beliefs of the Ahle-Sunnah Wa Jamaat Barelvi**

This belief is a very old in sub-continent. It is named Barelvi because the founder, Maulana Ahmed Raza who was born in 1856, and died in 1921, in an Indian city named Baans-Barelvi. He was a big genius of his time and had a very outstanding memory. We can evaluate his talent through the fact that he was a very famous mathematician. Sir Ziauddin Ahmed, a worldwide renowned mathematician, had a complicated question for which he was going to travel to Germany to get the answer since he was not able to get it in India. However, Maulana Ahmed Raza was able to give Sir Ziauddin Ahmed the answer he was looking for.<sup>3</sup>

Barelvi Beliefs are known as Maa-Turidi beliefs. Maulana Ahmed Raza Barelvi was a follower of the classical Hanafi School of Thought. This School of Thought basically believes in the Celebration of the Birth of the Prophet Muhammad (PBUH), standing up and sending Blessings on the Holy Prophet (PBUH), and believing that the Prophet (PBUH) physically made the night journey to Allah Almighty (the incident of Miraaaj). This School of Thought also believes in the fact that the Holy Prophet (PBUH) has the knowledge about the happenings of this world and the unseen world. The birth of the Holy Prophet was from Noor (light). They further believe that the Holy Prophet (PBUH) is still alive in his (PBUH) grave. They believe in asking the friends of Allah (awliya-Allah) for help in times of need and calling to them by their names. They believe in sending Blessings (salaam) to the Holy Prophet (PBUH) before or after the call for prayer (Azaan). They believe in saying "Ya-RasoolAllah" and believe in the fact that when this is said, the Holy Prophet (PBUH) hears it. They also offer Fatiha(Blessings) for Shaikh Abdul Qadir Jilani. The Barelvi believe that continuing all these traditions brings the people closer together and that, through the Sufi School of Thought, Muslims find it easier to navigate through the test of life. The promotion of these beliefs is via the promotion of the Sufi School of Thought through Madarsas (religious schools).<sup>4</sup> It seems obvious to see which these schools were:

1. Madarsa Khairabad

This Madarsa began to serve the Muslim community when Shaikh Abdul Haqq Mohaddis Melvi and his sons were active in the promotion of Islam in India. The Khairabad School began under the direction of Molvi Fazl-e-Imam Khairabadi, who was an eminent scholar of Islamic studies. His famous Persian grammar book is still taught in the year 2016 to the students of Islamic Studies known as *Aamdan Naama*,

<sup>1</sup> Anwar Syed. Pakistan: Islam Politics and National Solidarity. Vanguard Books Ltd. Lahore 1984. P. 68

<sup>2</sup> Muhammad Ahmed Qadri, Pakistani Siyasat Mein Ulema Ka Kirdaar, Dept. of Political Science, University of Karachi, 1987, p.55

<sup>3</sup> Dr. Barbara Mitchalf, Ahmed Raza Research article appeared in Muarif Raza, codified Syed Muhammad Riyasat Ali Qadri, Idara Tehqeeqaat Ahmed Raza, Karachi, 1983

<sup>4</sup> Syed Tufail Ahmed Manglori, Musalmano Ka Roshan Mustaqbil, Hammad Al Kutubi Lahore, n.d. pp.66,67

a book for Persian grammar. His son was a well-known religio-political scholar Molvi Fazl-e-Khairabadi, a scholar, spiritual person, and a well-known writer. His famous book regarding Indian politics is still remembered *Baghi Hindustan* (Rebellion India). After the War of Independence, he was exiled and sent to Rangoon where he died in 1859. He wrote many books on physics even though he was a Molvi. Spiritually, he was the student (Mureed) of Molvi Abdul Haq Khairabadi who lived in Rampur and was also the teacher of famous Muslim scholar Allama Shibli Nomani. This Madarsa or (religious school) is considered the first Tasawwuf Madarsa of Ahle Sunnah. Khairabad itself is known as a School of Thought<sup>1</sup>.

## 2. Madarsa Farangi Mahal

This Madarsa or Religious School was founded by Molana Qutubuddin Siharvi known as Qutub Shaheed. His son, Molana Asad, went to a famous ruler Aalamgir requesting him to provide Farangi Mahal for his residence. The Farangi Mahal is situated in Lughnow, a famous city of India. It was a Bungalow of French people sometime back in India which is why it is called Farangi Mahal, or Castle of French. This scholarly family settled down in Farangi Mahal in 1105. Molvi Qutub had four sons but the prominent among them was Molvi Nizam-ud-Din, for whom the Madarsa Aalia Nizamia, was named after. He is the scholar who created a comprehensive syllabus for Islamic Studies which is still active and taught in the religious schools of the sub-continent whether they are Sunni Bareilvi Religious Schools or Deao Bandi Religious Schools. The Courses of studies or degree is known as Dars-e- Nizami (The course of Nizam refereeing to Molvi Nizam). His famous son was named, Molvi Syed Abdul Ali Bahrul Uloom. His chain of students is spread throughout India. <sup>2</sup>

Molvi Abdul Hai, another famous Islamic Scholar, lived for 39 years but he wrote 104 books on different topics. The same classical religious schools can also be traced back in history into the cities of India: Badayun, Baraili and other places. The standard of Education of the Farangi Mahal Religious School was so high and reliable that even the Shia sent their community members to this Madarsa to receive the knowledge of Logic, Philosophy, Comparative Religion, Arabic Grammar (Sarf and Nahw), Tafseer (Explanation of the Holy Quran), Ahadith (Sayings of the Holy Prophet Muhammad (PBUH)), and the art of Debate. It is also very interesting that the top ranking Aalim (Scholar) of the Shia School of Thought were also graduated from this Sunni School. The first Mujtahid of Shia School of Thought, Molvi Dildaar Ali, studied at the beginning in the same Madarsa. Then he went to Karbala and Najaf, the well known cities of Iraq, for further studies. Upon his return to India, the religious school, Farangi Mahal, testified the educational authenticity of Molvi Dildaar Ali, a Shia Scholar by the Madarsa Farangi Mahal, and then he became a licensed Aalim. It must also be noticed that this Madarsa (Farangi Mahal) was a liberal institution which allowed and accommodated other Schools of Thought to interact and collaborate. This policy of Madarsa, being liberal and flexible for all, is a great example for the contemporary religious schools which believe in fanatic or extremist behavior. The Scholars of the Farangi Mahal knew very well that if they involved controversies, then the Muslim community would become divided and the other forces would benefit from the situation. This School was a promoter of the Sunni-Shia unity for the sake of community stability. Well known Scholars who had roots and support in India, including: Molvi Faizullah, Molvi Muhammad Naeem, Molvi Waliullah, and Molvi Alauddin, were the personalities which never believed in sectarian ideology or extremism in the religion. Molana Abdul Aleem Farangi Mahalli, Abul Hasanaat and Molvi Abdul Hai were the last generation of the Ulema who believed in the unity or coordination among different Schools of Thought.<sup>3</sup>

## 3. Madarsa Baraili.

This Religious Madarsa is well known due to an eminent Spiritual Leader and a great Muslim Scholar, Molana Shah Ahmed Raza Khan of Baraili. His ancestors migrated from Afghanistan to India, where he was born. At an early age, he became a very prominent Religious Scholar. After his graduation from the Religious Institution he became involved, day and night, in teaching and research. He specialized in more than 400 subjects. Initially, he taught students informally, following classical teaching methods. Very soon he became very popular in the discipline of Islamic Studies, and he proved his ability in the sub-branches of the core subject. History reveals that his religious school had no school register to maintain attendance or record of the students, and he never asked for any fees for his family support. He devoted his whole life for the sake of the promotion of the love of Allah and His Messenger (PBUH).

## 4. Madarsa Aaliya Ahle sunnat wa Jamaat ( Muradabad)

Like Baraili, the Muradabad is also a focal point for the Ahle-Sunnah School of Thought. In 1909, under

<sup>1</sup> Shaikh Muhammad Ikraam, Rod-e- Kosar, Idara Saqafat-e- Islamia Lahore, 1984, p.616

<sup>2</sup> Syed Tufail Ahmed Manglori, Musalmano Ka Roshan Mustaqbil, Hammad Al Kutubi Lahore, n.d. p.157,158

<sup>3</sup> Molana Abdul Haleem Sharar, Guzishta Lughnow, Sultan Husain and Sons Karachi, n.d. p195

the patronage of a renowned Scholar, Molana Naemuddin Muradabadi, this Madarsa was established. A famous monthly journal, *Sawadul Azam*, was launched by this religious school in 1918. Molana Muhammad Naemuddin Muradabadi was the Patron in Chief, while Molana Mufti Muhammad Umar Naeemi was Editor for this research journal. In 1910, Molana Naemuddin Muradabadi founded Madarsa Anjuman-e-Ahle-Sunnat wa Jamaat, and in 1933, the name for such great Islamic University was declared Jamia Naimia. In a short period, the name of the Madarsa was spread around the world, and students from various parts of the world were waiting to get admission in such a remarkable religious spiritual institution for specialization in Islamic Studies. Later on, the same Madarsa was established in the newly established country of Pakistan where it was introduced in Aaraam Bagh Karachi which produced very eminent Islamic Scholars in Pakistan. Currently, it has many branches in different parts of Pakistan and India. The author of this article also received Islamic Education from Darul Uloom Naimiya Karachi in Aaraam Bagh. Well known senior Muslim Scholars like Molana Jamil Ahmed Naeemi, Molana Mufti Munibur Rahman, Molana Athar Naeemi, and Molana Ghulam Rasool Saeedi are the major sources of Islamic knowledge through this Darul Uloom Naimiya.<sup>1</sup>

#### 5. Madarsa Qadriya and Madarsa Shams-ul-Uloom Badayun

These two religious schools are also noted for their contribution to the Muslim community in the field of education. Molana Shah Muti-ur-Rahman, Molana Muhib Ahmed Qadri, Molvi Ahmed Din, and the philosopher, Molana Mushtaq Ahmed Kanpuri, were the famous teachers of this institution. These Religious Institutions produced very famous Scholars and Religio-Political Elite members like Molana Abdul Majid Badayuni, and the famous Religio-Political Leader and friend of Quaid-e-Azam Muhammad Ali Jinnah, Hazrat Allama Molana Abdul Hamid Badayuni. Molana Abdul Majid Badayuni and Molana Abdul Hamid Badayuni motivated the Muslim community to support Pakistan's ideology and flatly rejected the One Nation Theory. Allama Abdul Hamid Badayuni performed a great job during the Pakistan Movement especially when the British announced for the Referendum in NWFP (The contemporary Khyber Pukhtoon Khuwa Province) regarding their will to be a part of India or Pakistan. Molana Abdul Hamid Badayuni spent his days and nights working hard to influence the minds of the people and changed mindset of the voters to support Pakistan. Due to his efforts, he defeated Congress and the Surkhposh supporters of India and thus, NWFP joined Pakistan. Molana Abdul Hamid Badayuni was a great orator. He established an Islamic Institution in Banaras Colony with a very comprehensive syllabus and course of studies, Jamia Taleemaat-e-Islamia. Allama Badayuni's vision for education was slightly different from traditional Madarsas.<sup>2</sup> He wanted to produce graduates who would speak English, Arabic, Persian, French and Urdu. He requested the, then, President of Egypt, Jamal Abdul Nasir, to send Scholars from Jamia-al-Azhar, like Sheikh Ibrahim Ghunaim, Sheikh Abul Futooh As Sayyid, Sheikh Abdul Aziz Izzat, and Sheikh Ridwaan, who taught Pakistan's youth. The author of this article is lucky to have received an education from such great scholars of Egypt, as well as, Hazrat Allama Abdul Hamid Badayuni in the decade of 70.

The Religious Schools were the best place to promote Socio-Political activities in the India. These schools were custodians of the Culture of Islam. These Madarsa Scholars were very simple and never wanted reward of their services towards society. Their active part in Pakistan movement explores new dimensions in the politics of India. They were in support of Pakistan and they believed that Muslims of the sub-continent were fully justified to demand a separate homeland in which they can practice the Cosmic Law (Sharia Law). The Ulema considered that Pakistan would be an ideal state for the promotion of Muslim Culture and Islamic teachings. The unity of people in support of Pakistan was a clear evidence of the services of Ulema Ahle- Sunnah who rendered their services for the humanity and Pakistan.

Today, some Madarsas (Religious Schools) have become signs of terrorism or points of extremist teachings against opponent Schools of Thought. After September 11, the world politics and foreign policies of Europe and North America have become very indifferent due to charges against religious schools especially the Madarsa Students of Taliban who are mostly extremist in beliefs following Islam in Afghanistan, as well as, in Pakistan. Madarsas of Ahle-Sunna Wa Jamaat ( Barailvi) are where the students get admission in the early age. The training procedure of a Madarsa student is absolutely different from public or private sector schools. From Dawn to sunset, sometimes even after Isha prayer, the students are busy with their studies except for a few short breaks like during Asr and Maghrib and after Isha, a break for one hour.<sup>3</sup>

The above mentioned religious schools had very strict time tables and attendance of the students. The traditions are different in every Madarsa, but they usually begin their day or start the Madarsa by the recitation of

<sup>1</sup> Prof Muhammad Masood Ahmed, *Tahreer-e-Azadi-e-Hind aur Assawad-e-Azam*, Raza Publications Lahore 1979, p. 41

<sup>2</sup> Muhammad Ahmed Qadri, *Pakistani Siyasat Mein Ulema Ka Kirdaar*, Dept. of Political Science, University of Karachi, 1987, p.13

<sup>3</sup> One can observe himself the discipline visiting these institutions.

the Holy Quran. The Deao Bandi recite only the Holy Quran while Ahle Sunnah Taswwuf based educational institutions start their day with the Praise of the Holy Prophet Muhammad (PBUH) the same is done in Shia Religious School, they also include citations from sayings of the Hazrat Ali (RA).

### **Ahle- Sunnah wa Jamaat Barailvi Ulema and Pakistan Movement**

The historical facts reveal that the Ulema (Religious Scholars) practically supported the ideology of Pakistan. It is reality that Sufis, the persons having no interest in the governmental affairs, were always busy with either Muraqiba (Meditation) or were involved in spiritual teachings to their Mureed or Salik (Students of Spiritual Studies regarding purification of hearts and minds). Muslims ruled over the sub-continent for almost nine centuries. The rulers brought Sufis with them upon their request to preach and promote Islam in the sub-continent or they came to India due to orders of the Shuyukh (Spiritual Guides, they're commonly known as peer). These personalities were not only Sufis but also had complete knowledge and certification of Deen, they were Ulema. Today a line of demarcation is drawn between Ulema (Religious Scholars) and Sufiya (Spiritual persons) while the reality is that Sufiya were, and still are today, Scholars of Islam except for a few who claim to be Sufis, but are money makers from the inside and have made this School of Thought into a profession by selling out Taweez, Making Duas and Istakhara against demanding money. Real Sufis who had, and still have, pure hearts never attached themselves to a materialistic approach. The Sufi School of Thought was never limited to a specific area, group, or Madarsa. Their approach was very different from commonly known Ulema because they were open to all. They used to heal needy people with meditation or spiritual healing procedures, which practically benefitted the community and established their grassroots among the people. Gradually this healing system became very popular and accepted by the majority of the people. Their approach even reached out to those who were non Muslims but needy who, during their interaction with such intellectuals and spiritual persons, requested them to make dua in order to resolve their problems. The dua to Allah due the Sufiya purified hearts was never rejected, which made them very popular among the people, and it was a turning point for the community to embrace Islam. Among the great Sufi Ahle-Sunnah based School of Thought we can see pioneers of this School of Thought:

- Hazrat Sheikh Ismail Bukhari (RA)
- Hazrat Sheikh Ali Hajweri commonly known as Data Ganj Bakhsh
- Hazrat Khuwaja Moinuddin Chishti (RA)
- Hazrat Sheikh Khuwaja Nizam-ud Din (RA)
- Hazrat Khuwaja Bahauddin Zakarya Multani (RA)
- Hazrat Sheih Abdul Haq (RA)
- Hazrat Mujaddid Alf Thani (RA), etc.<sup>1</sup>

These Ulema, or Sufi people, united the Muslim Ummah (Brotherhood among the Muslims) and such unity promoted the identity of Muslims in the sub-continent and the Muslim Governments received support by such strong religious public support. They were the custodians of public opinion and conventions of Islam in the civil society. They performed their duties within the Muslim State and outside the state as well. Although they were non-political personalities, they had admirers, Mureeds (followers), in the society through which they were able to indirectly establish the Muslim government without any direct participation in the Government affairs. Here an important point must be mentioned that they did not necessarily promote all Muslim Governments, as we see various incidents when these spiritual personalities went against the ruling class by instructing the Government not to go against Sharia Law (Cosmic Law). Most of them were put in prison and faced serious consequences, even death. We see the same examples during the lives of Hazrat Imam Abu Hanifa when he refused to accept the offer to be Chief Justice in the period of Banu Abbas, he was given poison, and Hazrat Imam Malik had to bear the punishment of lashes, while the author of Al Mabsoot Hanafi Scholar and Sufi, Imam Sarakhsi, was restricted and put in a deep well where he died, but he did not praise or support the governmental decision against the Quran and Sunnah. Would we call them rigid? Non cooperative with the Muslim rulers or seekers of the Government powers? The answers would be no, because they were not seekers of the worldly resources. They never bowed down before any authority, as these people belong to the Tasawwuf and thus they follow the chain of instruction given to them by the Fourth Caliph, Hazrat Ali (RA). Hazrat Ali (RA), was the promoter of the Tasawwuf beliefs while practically Tasawwuf was experienced by Ashab-e-Suffa. They purified their hearts and minds through meditation and learning from the Holy Prophet Muhammad (PBUH). These Sufiya (Spiritual Persons) continued the convention of the family of the beloved Prophet Muhammad (PBUH) by sacrificing their lives for the supremacy of Sharia, like Hazrat Imam Husain (RA) gave his and his family members' lives in The Battle of Karbala to differentiate between right and wrong, but he did not support Yazid and his governments due his wrong doings and his public policies against Sharia (the Cosmic Law).<sup>2</sup>

<sup>1</sup> Dr. Ishtiaq Husain Qureshi, Barr-e-Azeem Pako Hind ki Millat-e-Islami, Trans: Hilal Ahmed Zuberi, University of Karachi Press, 1983, p.238

<sup>2</sup>The books on Islamic History and History of Islamic Jurisprudence may help out for further details.

Gradually, these religious and spiritual movements, for the services of the community, were continued by Hazrat Shah Waliullah Mohaddith Dehlavi, who followed his predecessors. His period was a turning point for the Socio-Political history of Muslims of the sub-continent. He worked very hard to educate Muslims and set their lives as per the Quran and Sunnah. Shah Waliullah was in favor of Muslim unity and support for each other. His socio-political movement is commonly known as Movement of Waliullahi. The main purpose of such movement was to promote brotherhood among Muslims and promote religious education among the Muslim Community members. He issued an injunction removing the stereotype that the Shia cannot be considered Kafir (Non-Muslim). Although he was Sufi and Aalim, he presented his ideas in the field of Economics and he believed in the promotion of the skill of an individual based on merit. He died in 1763, and after his death, his son, a well known Sufi Scholar, Shah Abdul Aziz Muhaddis Dehlavi, continued his spiritual, as well as, socio-political movement to uplift the standard of the life of the Muslim Community in India. He had a grip over the Politics of the sub-continent and his analysis of India was impartial when he diagnosed the extra-societal variables, which caused Muslim downfall in the society. He declared India, Dar-ul-Harb (The home of war), and asked Muslims to be ready for Jihad (The Holy War). He analyzed that practically, the Muslims of sub-continent had lost their Sovereignty and Socio-Political identity. He started his movement at two levels: one was The War through Pen (Education and Academics) while the other was The War through Sword (Fight with weapons). Allama Shah Abdul Aziz Muhaddis Dehlavi wrote many easy books about Islam, and promoted Islam for the youth and wanted to make them ready to fight against those forces which were demolishing the thought of Islamic culture and misinterpreting the Islamic Political System.<sup>1</sup>

Furthermore, the Barelvi School of Thought had been playing a vital role in the awareness of community issues and its solution as per Quran and Sunnah. The scholars of Ahle-Sunnah were very influential in the sub-continent; they were not interested in participating in the political activities of India, but rather were ready to lead the community whenever there was a call for reformation and challenges. The Ahle-Sunnah scholars never hesitated to say the truth and convey the message of Quran to the government or other forces of the society. The best examples can be quoted, in the War of Freedom, or the demand for a separate homeland, the leading personalities can be seen to be from the scholars of Ahle-Sunnah including:

- Molana Fazle Haq Khairabadi, who was present in the Island of Indman
- Mufti Inayat Ahmed Kakorvi
- Molana Kiffayat Ali Kafi
- Molana Shaheed Muradabadi
- Molana Syed Ahmedullah Shaheed
- Molana Faiz Ahmed Usmani
- Molana Wahajuddin Muradabadi
- Mufti Sadruddin Delavi, etc.

At every step, Barelvi School of Thought always provided many services for creating the separate homeland for Muslims. For example, during the War of Freedom, they considered this war as jihad. All the above scholars and their followers were careful not to become close with, and in fact, they strongly hated, the British Government due to their conspiracies and illegal intervention in the sub-continent, which was under the control of a Muslim ruler, the King, Bahadur Shah Zafar. Molana Ahmed Raza Khan Barelvi never believed in attending or turning to the Court System because it was controlled by the British and if the British illegally took over the governing system, then how could they be the ones to bring justice in India. For example once when he was ordered by the Court to appear in a hearing before the judge, he refused to attend and he justified his actions by saying, that since he did not recognize the British Government as his own or his governing body, why should he follow their rules and appear before such an illegal Court. The Court declared an order, called Contempt of Court, which is a serious offense, but he still did not care and instead, stood by his words. Molana Ahmed Raza Khan Barelvi always tried to keep Muslims and Hindus separate so that the identity of Muslims would remain strongly independent. Similarly, he kept the Muslims away from the British as well, in order to ensure that the Muslims had a strong sense of their identity. During this time, a new situation arose in which the English took steps against the nation of Turkey, who was a symbol of Muslim Khilafa (Vicegerency). The Muslims believed that the British, after targeting the Muslims, wanted to target another Muslim state with all their power and influence. Thus, the Muslims started the Khilafat Movement, which was a movement started to protect the Khilafat in Turkey and stop the British Government from wrong doings against the Muslim State. Once they started the movement, some Hindus agreed that the British Government should be controlled and thus became part of the Khilafat Movement. Mr. Gandhi, a Hindu leader, simultaneously started the Boycott Movement against the British Movement. At that stage, Molana Ahmed Raza Khan Barelvi, refused the participation of Hindus because he felt that it was a religious

---

<sup>1</sup> Dr. Ishtiaq Husain Qureshi , Barr-e-Azeem Pako Hind ki Millat-e-Islami, Trans: Hilal Ahmed Zuberi, University of Karachi Press 1983, p.268

movement in order to save Khilafat, which itself is a religio-political institution. By this way, he presented the Two-Nation Theory and saved the ideology of Pakistan.<sup>1</sup>

Molana Ahmed Raza Khan Barelvi's followers established Jamaat-e-Raza-e-Mustafa at the city of Bareilly and laid the foundations of Jamaat Ashrafiya and Anjuman Khuddam Assufiyya, so that they could keep their identity in opposition to the Hindus. In 1925, Al-Jamiyat Al-Alamiya Al-Markaziya was established under the supervision of Maulana Syed Naeemuddin Muradabadi, and the President was declared to be Peer Syed Jamat Ali Shah. The basic purpose of such a religio-political organization was to promote Islamic thought, economic opportunities, and political awareness. In 1930, the Presidential Address of Allama Iqbal was criticized by the Congress Party and its Ulema. The Barelvi Ulema defeated them under the banner of this organization and Assawaadul Azam, a research journal from Muradabad.

### Conclusion

In short, it can be said that the Barelvi Ulema promoted the Two-Nation Theory, supported Pakistan ideology throughout the Pakistan Movement, never went against the demand of Pakistan, and once Pakistan was established, they lived peacefully and supported that Pakistan should be run as per its ideology. The efforts rendered towards Pakistan's achievements by the Ahle Sunnat wa Jamat Barelvi Ulema cannot be ignored or underestimated due to their sincere participation and applied political approaches in the light of Quran and Sunnah. The same School of Thought continued to demand the Pakistan Government to follow Islamic rules and that the Legislature should be responsible as per promise of the predecessors. Molana Abdul Hamid Badayuni established Markazi Jamiat Ulema-e-Pakistan as a religious political party. Later on, a famous Muslim Scholar, Molana Shah Ahmed Noorani and Molana Abul Sattar Niazi took care of the responsibility of continuing the tradition of this party.

### References

1. See the basic demands of the All India Muslim League: A Political Party
2. Manzooruddin Ahmed, *Pakistan: The Emerging Islamic State*, Allied Book Corporation Karachi, 1977, p.34
3. Ibid p.67
4. Anwar Syed. *Pakistan: Islam Politics and National Solidarity*. Vanguard Books Ltd. Lahore 1984. p. 68
5. Muhammad Ahmed Qadri, *Pakistani Siyasat Mein Ulema Ka Kirdaar*, Dept. of Political Science, University of Karachi, 1987, p.55
6. Dr. Barbara Mitchalf, *Ahmed Raza Research Article* appeared in Muarif Raza, codified Syed Muhammad Riyasat Ali Qadri, Idara Tehqeeqaat Ahmed Raza, Karachi, 1983
7. Syed Tufail Ahmed Manglori, *Musalmano Ka Roshan Mustaqbil*, Hammad Al Kutubi Lahore, n.d. pp.66,67
8. Shaikh Muhammad Ikraam, *Rod-e- Kosar, Idara Saqafat-e- Islamia* Lahore, 1984, p.616
9. Syed Tufail Ahmed Manglori, *Musalmano Ka Roshan Mustaqbil*, Hammad Al Kutubi Lahore, n.d. p.157,158
10. Molana Abdul Haleem Sharar, *Guzishta Lukhnow*, Sultan Husain and Sons Karachi, n.d. p.195
11. Prof. Muhammad Masood Ahmed, *Tahreek-e-Azadi-e-Hind aur Assawad-e-Azam*, Raza Publications Lahore 1979, p. 41
12. Muhammad Ahmed Qadri, *Pakistani Siyasat Mein Ulema Ka Kirdaar*, Dept. of Political Science, University of Karachi, 1987, p.13
13. One can observe himself the discipline visiting these institutions.
14. Dr. Ishtiaq Husain Qureshi, *Barr-e-Azeem Pako Hind ki Millat-e-Islami*, Trans: Hilal Ahmed Zuberi, University of Karachi Press, 1983, p.238
15. The books on Islamic History and History of Islamic Jurisprudence may help out for further details.
16. Dr. Ishtiaq Husain Qureshi, *Barr-e-Azeem Pako Hind ki Millat-e-Islami*, Trans: Hilal Ahmed Zuberi, University of Karachi Press 1983, p.268
17. Prof. Muhammad Masood Ahmed, *Tahreek-e-Azadi-e-Hind aur Assawad-e- Azam*, Raza Publications Lahore, 1979, p.118

---

<sup>1</sup> Prof. Muhammad Masood Ahmed, *Tahreek-e-Azadi-e-Hind aur Assawad-e- Azam*, Raza Publications Lahore, 1979, p.118