

## Religio Political Role of Ahmed Raza Khan Brelvi in Freedom Movement

Syed Shabbir Hussain<sup>1</sup>  
Dr. Abdul Qadir Mushtaq<sup>2</sup>  
Umar Sultan<sup>3</sup>

Corresponding Email [progcu@gmail.com](mailto:progcu@gmail.com)

### Abstract

*By Searching the pages of Indian history there is a list of Religious personalities who have worked tirelessly to achieve this homeland and we have been blessed with this free atmosphere where we are breathing. In the war of independence and freedom movement, the scholars of Ahl-e-Sunnah and Mashaikh Tariqat have played a very fundamental role There is no doubt that Pakistan was achieved on the basis of the two-nation theory. Maulana Ahmed Raza Khan Brelvi, his successors, his scholars and students of thought had complete faith in the two-nation theory. He did not accept any agreement and alliance with either the Hindu or British. This paper will explore the significant role that Ahmad Raza Khan and his followers played in the partition of the Indian subcontinent. The study is designed to be exploratory, descriptive, and analytical.*

**Keywords:** Freedom Movement, Two Nation Theory, Fundamental Role, Atmosphere of Revolution

### 1. Introduction

This article examines the interplay between religion and politics, with a particular emphasis on the role of Molana Ahmed Raza Khan Barelvi in advocating for the political rights of minorities, including Muslims, and his views on the relationship between the state and Muslims and their interactions with society. It provides a political analysis of religious figures. Molana Barelvi did not seek government positions nor did he accept endowments, as he believed that after the era of the Khulafa-e-Rashideen, religion and politics had taken separate paths. However, it is also evident that during British rule in the subcontinent, a close relationship developed between political and religious institutions.

Molana Ahmed Raza Khan Barelvi (14 June 1856 – October 1921), respectfully known as Ala Hazrat, Mujaddid e din o Millat was a prominent Indian Islamic scholar, theologian, jurist, preacher, poet, and a reviver of Islam from Bareilly, British India. He is regarded as the reviver of the Ahle Sunnat movement on the footsteps of Mujaddid alf sani and Moulana Fazal e Haq Khair abadi in the region and the also founder of Razvi branch of the Qadri Sufi order in the whole Islamic world.

Molana Ahmad Raza Khan was the grandson of Molana Raza Ali Khan (1282-1866), a renowned theologian and warrior who supported General Bakht Khan's freedom fighters against the British invaders in 1834. General Hudson offered a reward of Rs. 500 for anyone who would bring Raza Ali Khan's head. Despite this, Raza Ali Khan fiercely resisted British colonialism and provided the freedom fighters with horses and weapons.

He was born into a Muslim family in the Jasoli neighborhood of Bareilly district, in the North-Western Provinces of British India. His father, Naqi Ali Khan, was an esteemed Islamic scholar. Ahmad Raza Khan passed away in October 1921 (Safar 1340 AH) at the age of 65 and is buried in his hometown of Bareilly.

He began his writing career in the late 19th century and continued until his passing in 1921. In addition to his expertise in jurisprudence and Tafseer he was also a master of philosophy and mathematics. His writings are of a very high standard. Beyond translating the Holy Quran into idiomatic Urdu, he authored numerous scholarly works in Arabic on purely academic subjects. He was a highly versatile scholar,

<sup>1</sup> PhD Research Scholar, Department of Pakistan Studies, GC University Faisalabad, Pakistan, [shabbirshahnoori@gmail.com](mailto:shabbirshahnoori@gmail.com)

<sup>2</sup> Professor, Chairman Department of Pakistan Studies, GC University Faisalabad, Pakistan, [progcu@gmail.com](mailto:progcu@gmail.com)

<sup>3</sup> PhD Research Scholar, Department of Pakistan Studies, GC University Faisalabad, Pakistan, [umarsultanjalandri@gmail.com](mailto:umarsultanjalandri@gmail.com)

excelling in over 50 different fields of knowledge, spanning both ancient and modern sciences, Islamic law, spiritual purification, and various other disciplines.

He earned certifications of proficiency in various fields such as Islamic jurisprudence, Quranic interpretation, principles of Islamic law, and the six authentic collections of hadith. These certifications were granted by esteemed scholars of his era, including renowned Arab scholars from Makkah.

He authored approximately 1,000 books on a wide range of subjects and issued millions of Islamic rulings (Fatawa) from 1286 AH to 1340 AH. In addition, he wrote extensively in Arabic, Persian, and Urdu, contributing hundreds of books in these languages.

Notable among his works are the comprehensive 30-volume collection of Fatawa titled *Fatawa Razaviyya* and the translation and commentary of the Holy Quran called *Kanzul Iman*. Additionally, many of his books have been translated into various European and South Asian languages.

The latest edition of *Fatawa Razaviyyah* spans 30 volumes and encompasses 21,656 pages, including 6,847 question-and-answer pairs and 206 booklets. Examining his Fatawa reveals a deep mastery of the Holy Quran, Hadith, Jurisprudence, Logic, and other fields. Each Fatwa represents a vast repository of evidence and scholarly insight.

### 1.1 Research Questions

1. How did Molana Ahmed Raza Khan Brelvi religiously taught and shaped the identity of Muslims in South Asia?
2. What were the political visions of Molana Ahmed Raza Khan Brelvi about the Khilafat Movement, Hijrat movement and non cooperational movement and how did his support impact the broader anti-colonial struggle in British India?
3. How did Molana Ahmed Raza Khan Brelvi's opposition to British colonial rule reflect broader socio-political trends among Indian Muslims during the colonial period?

### 1.2 Attitude towards British Government

Dr. Usha Sanyal, Ph.D Colombo University of America Writes, Maulana Ahmad Raza Khan Brelvi was strongly against the English government, using postage stamps to express his hatred by placing the portrait of Queen Victoria upside down on letters. Once he was called to court in a case, He refused saying that whatever you decide I don't care how can I believe your court when I don't believe you? He opposed in his whole life the political alliance with the Hindus and he didn't accept British Government One of his disciples and followers Maulana Burhanuddin Jabalपुरi was the president of Muslim league of Jabalपुर and other districts, and he kept fighting for Muslim League and Pakistan in such tense areas Numerous letters and correspondences of his with Quaid-e-Azam Muhammad Ali Jinnah are available Molana Ahmad Raza Khan, along with his successors and followers of his School of Thought, provided invaluable support to the Ummah during a critical period between the independence war of 1857 and 1947. This was particularly significant in the subcontinent, where Muslims had lost their Mughal Empire. At the same time, the Khilafat was nearing its end, and Islamic states were experiencing fragmentation. Muslims in the subcontinent faced oppression from the British rulers, who favoured Hindus as their covert allies, exacerbating tensions between the two communities. In this challenging environment, Imam Ahmad Raza Khan worked to raise awareness among Muslims in the subcontinent. He wrote extensively to inspire Muslims to confront the era's difficulties and counteract the further disintegration of the Ummah. Additionally, Molana Ahmad Raza Khan advocated for the pursuit of modern education, urging Indian Muslims to advance in science, technology, and other disciplines to remain competitive on the global stage.

As a principled scholar, Molana Ahmad Raza Khan refused to accept gifts, donations, or other forms of support from rulers, Nawabs, Rajas, or British officials. He firmly believed in the two-nation theory and consistently emphasized the importance of Muslim unity. Renowned for his command of the Arabic

language and literature, several of his works are celebrated as masterpieces of Arabic literature and valuable resources of religious knowledge.

Maulana Ahmed Raza Khan Brelvi was aware of the pain of Muslims. There is a lesson of patriotism and Muslim brotherhood in his writings. He was aware of that Afghanistan's economic conditions cannot afford that can bear the burden of refugees and he was aware of the mentality of the Hindus that they consider Muslims impure and call India only the homeland of Hindus and Muslims are considered as outsiders. Moreover, so, Gandhi will not be loyal to Muslims.

### **1.3 Molana Ahmed Raza Khan & Two Nation Theory**

Muslims and Hindus are two separate nations, this was announced by Imam Rabbani Hazrat Mujadadi al-Fasani during his time with political power and this slogan was raised by Maulana Ahmad Raza Brelvi with such force in 1920 that the veil of Hindu-Muslim unity became black. That was a two-nation theory which formed the basis of Allama Iqbal's Allahabad Sermon in 1930. While watching the enmity of Hindus like the Quaid-e-Azam, Allama Iqbal was not in favor of Hindu-Muslim unity.

Mian Abdul Rasheed writes in his book "Pakistan Ka Pasmanzar & Peshmanzar": -

Like Quaid-e-Azam, Allama Iqbal was the firstly supporter of Hindu-Muslim unity but later on they opposed. Quaid-i-Azam considered such movements which consisted of Hindu-Muslim unity to be very harmful to Muslims, but in those days, no one listened to him, so he removed himself from the field of politics during this blind time and set aside. In the field such movements as the Hijrat movement and Turk Mawalat came to existence.

The Hijrat Movement arose as a consequence of the Indian Caliphate Movement. Prominent religious and political leaders in India proposed that under British rule, the subcontinent was no longer a suitable environment for Muslims to practice their religion fully. Consequently, they urged Muslims to migrate to other regions, such as Afghanistan, despite its own challenging conditions.

He also writes;

"In the dust that was blown by Gandhi's storm, the feet of the elders were uprooted and the sight was lost, but apart from Allama Iqbal and Quaid-i-Azam, the third big personality who was not affected at all by this noise and uproar was Maulana Ahmad Raza Khan Brelvi. He was also in those days he emphasized that we should keep both our eyes open, both British and Hindus are our enemies. The press was under the control of Hindus, that's why hard propaganda was done against Maulana Ahmad Raza Khan Brelvi, and his like-minded people and a campaign was launched to defame them, but history has given a verdict in favor of these gentlemen, now the magic of false propaganda is breaking and the truth is coming out."

On Muhammad Ali Jinnah's disinterest in the Khilafat movement, non-cooperation movement and Hijrat movement

Raees Ahmad Jafri writes: -

What was the reason? In Jinnah's camp

Why was there silence? Why was silence covered?

Was their language gunk? Was his mind disabled? No, it wasn't

Jinnah's eyes were looking at the future in the mirror of the present. He was not used to being swept away by the storm of emotions.

Quaid-e-Azam Muhammad Ali Jinnah said in a speech in Bombay

I cannot refrain from saying that the program adopted by Gandhiji, whom I respect, is taking the nation on the wrong path.

According to the circumstances of the time, not joining Quaid-i-Azam Muhammad Ali Jinnah, Allama Muhammad Iqbal and Maulana Ahmed Raza Khan Brelvi in the Khilafat Movement, non-cooperation

Movement, Hijrat Movement, etc. He was called an agent and an enemy of the Muslims who opposed these movements, but later, when the darkness became light, the morning dawned

Molana Ahmed Raza Khan and several other Ulema took a distinct position regarding the Khilafat Movement, not recognizing it as a genuine Islamic Khilafat. He authored a comprehensive treatise on this topic, elucidating the concept of "Dawam-ul-aish" and providing Muslims with insight into authentic Islamic perspectives on the issue. He believed that the true Caliphate existed only during the period of the Khilafat-i-Rashida. According to his view, after the death of Hadrat Hasan (the fifth Caliph), the system transitioned to monarchy. He based this perspective on Hadiths of the Holy Prophet (PBUH), which state that the righteous Caliphate would last for only thirty years following the Prophet's death, after which it would evolve into a monarchy characterized by "Adudiyat" (bitterness) and "Jabr" (coercion), as described in the Hadiths. Based on these Hadiths, Molana Ahmed Raza Khan issued a fatwa asserting that the Caliphate lasted only for thirty years before transitioning to a monarchy. He argued that figures like Yazid Bin Mu'awiyah and Mansur could not be considered legitimate successors of the Holy Prophet (PBUH) due to their characteristics. As a staunch adherent to the Shariat of the Holy Prophet (PBUH), he addressed both political and religious issues in accordance with Islamic teachings. In 1919, during the Non-Cooperation Movement initiated by Hindus and Muslims, Molana Ahmed Raza Khan criticized certain actions taken by Muslims, such as the resolution to abandon cow slaughter, which he believed did not align with Islamic principles.

Followed the following things

1. **Disapproval of Cow Slaughter Resolution:** He expressed his disapproval of the resolution to abandon cow slaughter, deeming it un-Islamic.
2. **Rejection of Gandhi's Orders:** Molana Ahmed Raza Khan Bareilvi opposed the idea of following Gandhi's directives, including the widespread adoption of Khadi for clothing.
3. **Opposition to Cooperation with Non-Muslims:** He deemed it unlawful for Muslims to cooperate not only with Hindus but also with Christians and Jews.
4. **Critique of Gandhi's Non-Cooperation Movement:** He criticized Gandhi's non-cooperation movement and boycott of British goods, viewing them as schemes to use Muslim support to transform the Hindu Congress into a national movement.
5. **Rejection of Khilafat Movement Measures:** He rejected the measures proposed during the Khilafat Movement, basing his opposition on the principles of the Quran and Sunnah.
6. **Opposition to Migration as Dar-ul-Harb:** When some ulema suggested that Muslims should leave India, declaring it Dar-ul-Harb, Molana Ahmed Raza Khan argued that there was no basis for such migration in the Quran and Sunnah. He noted that, given the Muslim population of about seven million in India at the time, such a declaration would make it challenging for Muslims to practice their religious rituals and ceremonies.
7. **Leadership Persuasion:** The political and religious leadership of the Muslims attempted to persuade the community on various matters, reflecting differing views on these issues.

Molana Ahmed Raza Khan firmly rejected any deviation from the Islamic way of life and opposed the Khilafat Movement, as well as the methods adopted by Gandhi and the Muslim leadership, declaring them un-Islamic. So, he who was the leader of the Khilafat movement understood the trick of the Minister Gandhi later. It can be estimated from a speech of Maulana Muhammad Ali Johar which he gave in a meeting in Peshawar on 25 December 1927. Hindu leader Mahatma Gandhi always enjoyed his visits by the funds of the Khilafat even after our imprisonment, Mahatma Gandhi took the expenses of his visits from the Khilafat movement while working for Congress's meetings

Even to collect one crore rupees for the Congress, the expenses of his visits were also paid by the Khilafat movement's funds.

Dr. Javed Iqbal writes: -

Iqbal was also against Muslims working together with Hindus in the issue of Khilafat because he believed that without an acceptable Hindu-Muslim agreement it was not possible to build a united nation based on mere hostility to the British. Other nations will benefit from the simple iron of Muslims and their separate status will end, due to which they will have to worry later. Because of these differences, Allama Iqbal resigned from the Provincial Khilafat Committee.

Allama Iqbal himself writes: -

Some members of the Khilafat Committees are not reliable everywhere. They appear to be Muslims but inside they are Ikhwan al-Shaytaen

(Brothers of devils). That is why I resigned from the secretaryship of the Khilafat Committee.

Dr. Muhammad Haroon of Cambridge University writes

in his Book “The Word Importance of Imam Ahmed Raza Khan”

Another movement arose during the time of Turk Mawlat that Muslims should migrate from India. Maulana Ahmed Raza Khan Brelvi and his followers strongly opposed it.

Because the people could not understand the trick of the Hindus leader Mister Gandhi and mountains of trouble fell upon them

## **2. Hijrat Movement, Non-Cooprational Movement & Molana Ahmad Raza Khan**

Raees Ahmad Jafari in his book

“Hayat e Muhammad Ali Jinnah”

Mentioning these circumstances, he writes that the fate of those who emigrated is indescribable. The movement of emigration arose. 18 thousand Muslims left after selling their houses, property, immovable property, woollen, etc. Unfortunately, all the buyers were Hindus. Muslims migrated to Afghanistan; they did not find a place there. If Muhammad Ali Jana called it fatal, then which one was wrong?

From this quote of Raees Ahmad Jafari, it can be estimated that what was felt by Maulana Ahmad Raza Khan Brelvi’s two eyes were correct.

Maulana Ahmed Raza Khan Brelvi was aware of the pain of Muslims. There is a lesson of patriotism and Muslim brotherhood in his writings He was aware of that Afghanistan’s economic conditions cannot afford that Can bear the burden of refugees And he was aware of the mentality of the Hindus That they consider Muslims impure and call India only the homeland of Hindus And Muslims are considered as outsiders Moreover So Gandhi will not be loyal to Muslims.

According to

Renowned Historian

Dr. Ishtiaq Hussain Qureshi

Maulana Ahmadza Khan Brelvi had such a profound effect on his followers that no other scholar of the sub-continent could have had such an influence on his followers. Mohammad Ali Johar and Shaukat Ali met him to parti5in khilafat movement and give fatwa about non coop rational movement and Hijrat also, He replied

“There is a difference between your politics and mine. You are in favor of Hindu-Muslim unity and I am against it.”

When he saw that the Ali brothers were upset

So, said

“Maulana, I am not against the political freedom of Muslims, I am against Hindu-Muslim unity.”

Dr. Hafiz Burhan Niroyedad has written as follows: -

“Maulana Imam Ahmad Raza Khan also refused to sign the Fatwa on “Turk E Mawalat”. Maulana Shaukat Ali and Maulana Muhammad Ali himself went to Maulana Imam Ahmad Raza Khan to sign this

fatwa, and then Aala Hazrat said that our politics are different, you support Hindu-Muslim unity while I am against it. But I am not against freedom.

After Maulana Ahmad Raza Khan Brelvi The followers of his school of thought Scholars and his successors and students Had played their role in Pakistan Movement

### 3. Foundation of All India Sunni Conference 1925

Mohman Al Nasar, called the All-India Sunni Conference in Moradabad with the support of Islam, which continued from March 16 to 19 until his death. In this meeting, the smaller organizations were abolished and a country-wide organization was established by the name of Jama' I Aliya Al-Jabbiyyah, i.e. All India Sunni Conference. Which consisted of two houses? There is a common house, Democracy Islamia Center, and two Iran Ulama Democracy Alia, which is published in newspaper

The name was given. Hazrat Ameer Millat Pir Jamaat Ali Muhaddith Alipuri was made its President and Al-Fal Maulana Naeemuddin Moradabad was made its Nazim Amal Mansab.

In March 1925, a four-day conference was convened at Jamia Naimiyya, Moradabad, India, in which Maulana Hamid Raza Khan, the elder son of Maulana Ahmed Raza Khan Brelvi, presided over the address as Majlis Istiqbaliyya. Maulana Syed Naeemuddin Moradabadi as its moderator and Pir Syed Jamaat Ali Shah as its first president were elected leaders who worked day and night to establish branches of this Jamaat in the corners of India and Pakistan. On the other hand, he fought manfully against the moves of Hindus and Congress scholars

Dr. Ishtiaq Hussain Qureshi writes that after the death of Maulana Ahmad Raza Khan Brelvi, the leadership of the followers of his school of thought was in the hands of Syed Naeemuddin Moradabadi. They will be able to keep their power over Pakistan for a long time. The question was becoming more and more intense for them that who will take over the power of the country after that, so they concluded that a separate Muslim state consisting of Muslim majority provinces should be formed. It should be established, that's why as soon as Pakistan Resolution 1940 was passed

They decided to fight further for the establishment of Pakistan

They expanded the work of his Jamaat and every branch of his Jamaat became engaged in preaching the need for the establishment of Pakistan. And a new constitution was drawn up for the organization of speeches in the towns and it was given a new name, Al-India Sunni Conference, and it was renamed as Al-Jumouriyat al-Islamiyah.

In 1940, when the resolution of Pakistan was passed in Minto Park Minar, Pakistan, Lahore, in this meeting, Allama Abdul Ghafoor Hazarvi and Allama Abu Al-Hasanat Qadri were also present at the meeting. He also spoke in Favor of Pakistan movement.

Muhammad Sadiq Kasuri

Akabar e Tehreek Pakistan p. 149

The heartfelt attachment of Maulana Ahmad Raza Khan Brelvi's group of scholars to the establishment of Pakistan can also be estimated from the fact that Pakistan was written on the forehead of Haftwar Al-Faqi Amritsar, the spokesman of the Sunnis, as early as 1942.

Mufti Ejaz Wali Khan Madrasah Manzarul Islam Bareilly issued a fatwa in support of Pakistan in the same year

Muhammad Sadiq Kasuri

In 1946, a fatwa of Bareilly scholars was published in which Congress was opposed and Muslim League was supported

That fatwa is presented as under

“Unanimous Decision of the Eminent Scholars and Mashaykhs of All India Sunni Conference”

“Vote for Muslim League and defeat Congress”

The All-India Sunni Conference can support any action of the Muslim League which is not against the Shariat, such as trying to defeat the Congress in the matter of elections, in which the Muslim League has just picked up the members of the Sunni Conference. You can support it, you can vote for it, you can encourage others to vote for it. The issue of Pakistan, that is, establishing a government in a part of India based on jurisprudence in accordance with Islamic Sharia, is Mahmud and Mustashan according to the Sunni Conference.

This fatwa was signed by more than 50 Jaid Brelvi scholars

Vote for Muslim League and defeat Congress”

The All-India Sunni Conference can support any action of the Muslim League which is not against the Shariat, such as trying to defeat the Congress. In the matter of elections. You can support it, you can vote for it, you can encourage others to vote for it. The issue of Pakistan, that is, establishing a government in a part of India based on jurisprudence in accordance with Islamic Sharia, is Mahmud and Mustashan according to the Sunni Conference.

This fatwa was signed by more than 50 eminent Brelvi scholars

Professor Dr. Jalal ud Deen Ahmed Noori of Karachi University Writes The foremost among them is the Dargah of Bareilly Sharif and the successor of Maulana Ahmed Raza Khan Brelvi, his son Maulana Mustafa Raza Khan Syed Naeemuddin Muradabadi, Maulana Amjad Ali Azmi, Maulana Ibrahim Raza Khan, Maulana Hamid Raza Khan, Maulana Taqaddas Ali Khan Maulana Sardar Ahmad Faisalabadi, Maulana Sardar Ali Khan, Maulana Waqaruddin Pilipiti, Maulana Abdul Ghafoor, Maulana Ehsan Ali Muzaffarpuri, Maulana Anwar Ahmad, Maulana Fazal Ghani,

All these were teachers and Muftis of Jamia Madrasa Manzar Islam Bareilly founded by Molana Ahmad Raza Khan Brelvi

This fatwa bad form advertisement poet Istana Maulana Muhammad Yaqoob Hussain Zia Al Qadri Propaganda Secretary District Sunni Conference was published by Badayun UP.

Apart from this, this fatwa was also published on 19<sup>th</sup> March 1946 in the newspaper Dabdaba Sikandri, Volume Four, Issue 155.

Tehqeeqi jaaeza Page 294

By Abdul Hakeem Sharaf Qadri

Rezadar-ul-Ishaat Lahore

At the annual (URS) of Maulana Ahmad Raza Khan Brelvi thousands of Muslims from all over the United Pakistan and India joined, Ulema Mashaikh gathered, everyone was thinking and discussing about the creation of Pakistan, an ocean of emotions was flowing all over the area. The names of the hotels visited were also attributed to the name of Pakistan, some were written Hamidi Pakistan Hotel, and some were written Nazari Pakistan Hotel. Whoever was appointed on the stage, the topic was election and Pakistan

Maulana Amjad Ali Azmi, successor of Maulana Ahmed Raza Khan Brelvi said in his address

“Congress is a great mischief. It intends to exterminate Muslims from India. We cannot bear to see Muslims trapped in this trap, so we have been announcing for a long time and all our Sunni conferences in every corner of the subcontinent. They are established in every city in the province and are struggling against the Congress, so the efforts of these infidels proved very useful in the last election, November 1945, in the central election.

After his address, Syed Naeemuddin Moradabadi supported his address by saying

“Our collective efforts in the matter of elections are to defeat the Congress. We do this service for the sake of Allah, considering it beneficial for the Muslims.

In the decisive elections of 1946, the successor of Maulana Ahmad raza khan Brelvi, his son Maulana Mustafa Raza Khan cast the first vote in Favor of the Ba Muslim League candidate.

Maulana Mustafa Raza Khan In the 1946 election in which the Congress and the Muslim League had a tough fight and it was to be decided whether Pakistan should be created or not, Maulana Mustafa Raza Khan's casted first vote for the candidate advocate Aziz Ahmad Khan of Muslim League and after voting Maulana Mustafa Raza Khan was brought back to Bareilly Sharif in the form of a procession by Muslim League volunteers with slogans of Mufti Azam Pakistan Zinda Baad.

So as a result, provincial elections of February 1946 in Braili Maulvi Aziz Ahmad Khan advocate of Muslim league was succeeded, and he got 11531 votes.

Wali Mazhar Advocate of Congress was defeated badly

#### 4. All India Sunni Conference Banaras 1946

On 20<sup>th</sup> to 30<sup>th</sup> April 1477, a historic meeting of the All India Sunni Conference was held in Banaras, in which 500 Sheikhs, 7000 scholars and more than 200,000 Sunnis participated. His demand was strongly supported and supported by Pakistan in the conference. After the conference, the Ulama and the Mashaykhs, according to the decision of the All India Sunni Conference, stormed In this way, the numerous branches of Al India Sunni Conference spread in the corners of United Pakistan and India and thousands of scholars associated with them were enlightening the people and individuals about the Pakistan Movement and its objectives in their circles, but the Banaras meeting was comprehensive. And in terms of glory, his example was up

Millions of Maulana Ahmad Raza Khan Brelvi's successors, students and followers gathered in Banaras Sunni conference.

Among them more than 5,000 Mashayikh 7,000 Ulams and 200,000 attendees. In each meeting reflected the fanatical spirit of the participants and the deep heart-to-heart relationship with Pakistan. Undoubtedly, this conference is the milestone of the Pakistan Movement without mentioning it in any history of the establishment of Pakistan cannot be called complete.

This conference was held from 27<sup>th</sup> to 30<sup>th</sup> April 1946 at "Fatman Bagh" Banaras

Pir Syed Jamaat Ali Shah presided over each meeting on four days. In this conference, Capital Mission Mr. Cripps and his colleagues were also invited to attend the representative gathering of the entire country to see the sentiments of Muslims supporting Pakistan movement itself. He promised to join, but due to his busy schedule, he apologized by wire at the last minute.

This resolution was passed unanimously in the third meeting of conference as under

"This meeting of the All-India Sunni Conference strongly supports the demand for Pakistan and declares that the scholars of the Sunni Conference are ready to make every possible sacrifice to make the movement for the establishment of an Islamic government that is in accordance with the principles of jurisprudence in the light of the Holy Quran and Hadith

(Brief report of the presidential sermon

(Islamic Republic)

Published Moradabad 1946

Syed Muhammad Kuchchuchvi delivered a moving sermon

"Pakistan of the Al India Sunni Conference is an independent independent government in which according to the Islamic Shari'ah, the government is not of any nation but of Islam, which in short is the model of Khilafat Rashida.

He further said

"The determination of these pious people is to show India gradually as Pakistan. These are the scholars and their chosen ambitions and intentions, which is called Al-India Sunni Conference or Islamic Republic, and in which till that time only scholars in numbers are more than 20,000. Now leave the curse of the debate \_\_\_\_\_



Get rid of the crime of negligence \_\_\_\_\_

Get up \_\_\_\_\_

Stand up \_\_\_\_\_

Let's go \_\_\_\_\_

Let's go \_\_\_\_\_

Not wait even for a minute \_\_\_\_\_

Make Pakistan

Make Pakistan,

Breathe, this work, listen \_\_\_\_\_ listen \_\_\_\_\_ is only yours.

Moradabad Press

Dr. Ishtiaq Hussain Qureshi writes while mentioning the Banaras Conference

“A grand conference was held in Banaras from 27 to 30 April 1946 in which five thousand scholars participated and various aspects of the need for and importance of Pakistan were highlighted before the attendees and delegates when these scholars went back to their respective regions. The movement for the creation of Pakistan was widely accepted

The popularity of the Sunni Conference can be estimated from the fact that

The number of its members had increased to more than one crore

Tehqeeqi jaeza p. 299

Abdul Hakeem Sharaf Qadri

In short,

Maulana Ahmad Raza Khan Brelvi's followers and scholars and his successors strongly supported the Pakistan Movement

Among the Mashaikhs, Pir Syed Jamaat Ali Shah peer of Manki Sharif,

Peer of Zakori Sharif,

Golra Sharif,

Jalalpur Sharif,

Sial Sharif, Taunsa Sharif, BharChondi Sharif, etc.

Among the scholars, Abdul Hamid Badayuni, Shah Abdul Aleem Siddiqui, Mirthi, Shah Arifullah Qadri, Allama Abul Hasanat Qadri, Allama Abdul Ghafoor Hazarvi, Maulana Ghulamuddin Lahore, Maulana Ghulam Muhammad Tarnam, Maulana Muhammad Bakhsh Muslim, Allama Abdul Mustafi Azhari, Mufti Muhammad Omar Naimi, Allama Syed Ahmad Saeed Kazmi, Maulana Shah Ahmad Noorani and Maulana Abdul Sattar Niazi etc. We played an important role in this movement

After the partition, in March 1948, a gathering of Ahl-e-Sunnah scholars was held at Madrasa Anwar Uloom, Multan, in which it was decided that the name of Sunni Conference should be changed to Jamiat Ulma Pakistan because of various difficulties in working under the name of Sunni Conference in both countries. Hazrat Allama Abul Hasan Ap Qadri, former president of Punjab Sunni Conference, President of Jamiat Ulema Pakistan Allama Ahmad Saeed Kazmi was elected as the chief moderator after Allama Abul Hasan Qadri, Allama Abdul Hamid Badayuni Sahibzada Syed Faizul Hasan Shah Alu Maharavi Allama Abdul Ghafoor Hazarvi. Khawaja Qamaruddin Sialvi was the president of Jamiat one after the other.

## 5. Conclusion

The influence of Molana Ahmed Raza Khan, his School of Thought, and his followers, including his students, played a significant role in challenging the British Empire's regime in the subcontinent. His contributions highlighted that adhering to Ala Hazrat's principles could potentially steer Indian politics

in a positive direction. This analysis covers his historical role and political activities from 1857 to 1921, as well as the active participation of his students and other Sunni ulama in reclaiming political power. In short, Molana Ahmed Raza Khan and his School of Thought, along with his followers and ulama, actively promoted the Two-Nation Theory and supported the ideology of Pakistan throughout the Pakistan Movement. They consistently endorsed the demand for Pakistan and, following its establishment, advocated for its governance in accordance with its foundational principles. The contributions of the Ahle Sunnat wa Jamaat, along with Molana Ahmed Raza Khan's School of Thought and its followers, toward Pakistan's achievements are significant and cannot be overlooked. Their sincere participation and application of political strategies grounded in the Quran and Sunnah played a crucial role. This School of Thought continued to advocate for the Pakistani government to adhere to Islamic principles and ensured that the legislature remained accountable to the promises made by their predecessors. Molana Abdul Hamid Badayuni founded the Markazi Jamiat Ulama-e-Pakistan as a religious political party. Later, this tradition was upheld by prominent Muslim scholars, Molana Shah Ahmed Noorani and Molana Abul Sattar Niazi, who took on the responsibility of leading and continuing the party's mission.

### References

- Abdul Hakeem Sharaf Qadri by Majlas e Raza Lahore *Tehqeeqi jaaeza* p. 295  
Abdul Hakeem Sharaf Qadri.r *Tehqeeqi jaaeza* Raza-udar-ul-Ishaat Lahore  
Dr ishtiaq Hussain qureshi *Jido o jihad Pakistan* p239 published by Karachi university  
Dr Javed Iqbal *zinda rudaad* p248 volume 2 Sheikh Ghulam Ali Lahore  
Dr Masood Ahmed *fazal e Brelvi ulmaa e Hijaz ki nazar mein* P 33 Raza publishers Lahore  
Dr mukhtar uddin Arzu Ali garh *Anwar e Raza* p56 muradabad press  
Dr mukhtar uddin Arzu *Anwar e Raza* p54 Muradabad Press  
Dr mukhtar uddin Arzu *Anwar e Raza* p54 Muradabad Press  
Dr. Usha Sanyal, *Devotional Islam and politics Molana Ahmad Raza Khan Brelvi 1856-1921* p345 by bombay press  
Dr. Usha Sanyal, Ph.D *Devotional Islam and politics* Molana Ahmad Raza Khan Brelvi 1856-1921 p.350 bombay press  
Khutbaat E all India Sunni Conference 1955 p.98 by muradabad press  
Mian Abdul Rashid *Pakistan ka pas manzar aur pesh manzir* p120 Pakistan research centre Lahore  
Mian Abdul Rashid *Pakistan ka pas manzar aur pesh manzir* p120 Pakistan research centre Lahore  
Professor Dr Masood Ahmed *fazal e Brelvi ulmaa e Hijaz ki nazar mein* P 90 Raza publishers Lahore  
Raees Ahmed jafari *Hayat e Mohammad Ali Jinnah* p 123 Bombay press India.  
Raees Ahmed jafari *Hayat e Mohammad Ali Jinnah* p 125 Bombay press India  
Raees Ahmed jafari *Hayat e Mohammad Ali Jinnah* p 127 Bombay press India  
Raees Ahmed jafari *Hayat e Mohammad Ali Jinnah* p 128 Bombay press India.  
*Tehqeeqi jaaeza* p 294 by by Raza-ud-ul-Ishaat Lahore  
Wali mazhar *The Azeem Quaid Azeem Tehreek* Volume 1 pg376) by sheikh Ghulam Ali press lahore  
Zafar uddin Bihari *Hayate Aala hazrat* p 12 Majlas e Raza Lahore  
Zafar uddin Bihari *Hayate Aala hazrat* p 7 Majlas e Raza Lahore