CHAPTER IV
Islam has been the religion of mankind from the descent of Adam to the earth. Adam was the first Prophet and he taught people to believe in the Oneness of God (Tauhid) and His omnipotence, omnipresence and omniscience. Other prophets followed him and went preaching the same mission. Muhammad Mustafa (p.b.u.h.) was the last Prophet. Some people particularly the non-Muslims believe that Islam was founded by Prophet Muhammad Mustafa (p.b.u.h.) and, therefore, call Islam as Muhammadanism and its followers as Muhammadans. This is absolutely a wrong assertion because Muhammad Mustafa (p.b.u.h.) has said, "I am not a new Prophet, I only preach and follow what is being revealed to me." The very first sentence of Quran says, "This is a book which is beyond any suspicion—God's word. This is guidance for those who fear God; those who believe in the oneness of God without seeing Him; those who offer Namaz (prayers) and those who spend in the name of Allah from what has been given to them by Allah. Those who believe in the genuineness of what has been revealed to you and to all those people who came before you. They are the people who are free from punishment because they actually fear God."

1. Tauhid is a term used to express the unity of Godhead, which is the great fundamental basis of the religion of Prophet Muhammad (p.b.u.h.) Dictionary of Islam, p. 629.

1a. Al-Quran, 26th para, Sura An-Nas, Ayat 9.

2. Ibid., First para, Sura Al-Baqra, Ayat 2--5.
This extract of Quran has the significance that Islam is not a new religion. Hazrat Muhammad (p.b.u.h.) himself said that "I am confirming all that you have already with you in the form of Bible, Torah and other books of God. Quran is the consolidation of all books revealed by Allah before Prophet Muhammad (p.b.u.h.)."

Islam in the literal sense is the way of life encompassing all aspects of life of an individual as well as a community. It represents more a way of life than a mere set of rituals and dogmas. Accepting Islam means undertaking to follow a discipline of one's soul as well as a certain conduct to be followed in one's daily life. The word Islam itself means surrender and obedience to God's will. In the religious context Islam means a total submission to the will of God and obedience to His law. Allah (God) asks men in the

3. Ibid., 30th Para, Sura As'la.
4. Ibid., 30th Para, Sura Ha'irana.
7. The submission to the will of God should not be unwilling but one must subjugate and submit oneself wholeheartedly and willingly, and love and enjoy the submission. Unwilling submission betrays arrogance, disobedience and rebellion, and is tantamount to misbelief, which is one of the forms of unbelief (kufr). It is a mistake to think belief in one God alone is sufficient in true religion and that such belief guarantees, security and salvation. Ibid., (Satan), who believes in the one true God and knows and acknowledges Him, as his Creator, cherisher and sustainer, his rabb (Nourisher) is nevertheless a misbeliever (kafir). Although Iblis submits to God, yet he submits grudgingly and insolently, and his kufr, is due to arrogance, disobedience and rebellion. His is the most notorious example of unwilling submission. Unwilling submission, then, is not the mark of true belief, and a kafir might, therefore, be also one who, though professing belief in one God, does not offer real submission, but prefers instead to submit in his own obstinate way—a way, or manner,
Curan to enter into Islam completely. It is to be remembered that the submission to the will of Allah and the obedience to His law should not be based on blind faith, nor on ignorance, nor on the surrender to fatalism nor on the loss of individual freedom.

The message of all prophets has been that except God there has been none who deserves to be worshipped. Everybody is responsible to God for his deeds which will be judged by Him on the day of resurrection. The essence of the teachings of all these prophets were to lead a righteous life.

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F.N. 7 contd. or form neither approved nor revealed and commanded by God. Real submission is that which has been perfected by Holy Prophet as the model of mankind, for that is the manner of submission of all the prophets and messengers before him, and the form approved, revealed, and commanded by God. Hus, the fundamental core of true religion, then, is not belief, but rather, more fundamentally, the submission; for the submission confirms and affirms the belief to be true and genuine.

10. It is not worship that you turn your face towards east or west. But the real worship of Allah is that you believe in right earnest in the existence of God's angels, the genuineness of all the books revealed to different prophets at different times, to spend in the name of Allah and help needy relatives, orphans, havenots, those strained in the way, beggars and to free people from slavery, to offer Namaz (prayers), to pay Zakat, to fulfill the promises when they are made, to bear with fortitude the difficulties, and to be steadfast in wars. These are the people who have really confessed in the existence of God in the right sense. See Al-Quran, Second Para, Sura Bakr.
Islam was propagated in Arabia, it was a dynamic movement, and it spread far and wide to most parts of the world. Unfortunately, Islam got adulterated by the philosophies of other countries which were conquered by Muslim conquerors. Muslims borrowed many practices and customs from other religions and in course of time, Islam lost its original simplicity and dynamism.

**Decline of Islam in Kashmir**

Kashmir before Islam had been abode of Buddhism and Brahmanism. When the people became converts to Islam they, inspite of becoming Muslims, could not part with their old beliefs and practices. The Muslims took to idol-worship, however, in a different way. The shrines of saints and relics of godmen thus came into being as a new cult. The prophets and saints who were only to be revered and obeyed came to be worshipped. This gave birth to polytheism (shirk) and infidelity (kufr).

11. W. R. Lawrence, *The Valley of Kashmir*, Srinagar, 1967, p. 286. "Kashmiri Sunnis are only Muslims in name. In their hearts they are Hindus..."

11a. The origin of relics in Kashmir dates back to the Hindu and Buddhist times. In India, the faith and worship of relics attained its prominence after the death of Lord Buddha. Many stupes were raised where the relics of Lord Buddha were enshrined for the devotees to adore. See D. C. Sharma, *Kashmir Under the Sikhs*, New Delhi, 1983, p. 83. After the influence of Islam in the Valley many relics were introduced in the name of great Sufi saints and were enshrined at different places, in the Valley of Kashmir. The most important relics are: Holy relic (hair) of Muhammad Mustafa (p.b.u.h.) at Hazratbal, relic (hair) of Hazrat Abdul Cedir Jilani at Khanjer and relic (tent pole) in the Khanqah of Khanqah-i-Muella.
Idol worship changed into grave worship, Avater (worship of prophets) changed into Pir paraesi (saint worship). The puliars (priests) of temples were replaced by Muavirs (attendants of the shrines) of the shrines. The saints and relics were considered great source of help. The erection of tombs and celebration of festivals and fairs came to be regarded such practices as were in consonance with Islam. The making of rounds of the shrines was common among the Muslims. The tying of strings at the shrines, wearing of amulets round the neck or arm were the practices very common among the Muslims. Keeping of soog on the heads of their children was yet another unislamic practice prevalent among the Muslims of Kashmir. Allama Iqbal has thus remarked:

"The Muslims are enthusiastic in their acceptance of principle of Fauhid (unity of God), but in their heart of hearts they are still infidels:"

12. Sofi Ahmad Muslim, Tarikh-i-Ahlehadis Jammu wa Kashmir, 1984, Delhi, p. 86.
13. Ibid.
14. Ibid.
15. Allama Iqbal, Bail-i-Jabriel (Saqinsama), p. 123.
It had become very difficult to distinguish between *sunnah* and non-*sunnah*. The *Hadith* and the sayings of *Sufis, Moulyas, Derveshes*, and poets were considered of equal validity. They raised the saints to the status of *Nabi* (p.b.u.h.) and *Nabi* to the status of God. 

Maulana Hali has thus remarked:

"Nabi could be raised to the pedestal of God. The status of *Imams* could be raised higher to that of *Nabi* (p.b.u.h.). By making offerings at the sanctuaries day and night and invoking the blessings of the martyrs, all this does not impair the principle of *fauhid* nor would it obliterate Islam."

The Muslim society imbibed Hindu practices, and made them a part and parcel of their socio-religious life. Under the impact of the Hinduism they blindly followed its evil customs and superstitions. It is interesting to note that the Muslims of the Valley were not

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vaishnavites but still they refrained from taking meat on certain
days. Moreover, the Muslims of Kashmir followed other unIslamic
practices like boiling of rice in turmeric and making of *roth* (sweet
bread). These preparations were distributed at the shrines to please
the God and godly men: Erecting shrines and lighting candles on the
craves; reciting Quranic verses on the dead; *Fateh Khana* praying
after burying the dead; spreading of cloth, with Quranic Ayats
written on it, over the dead were other religious practices of the
Muslims of Kashmir.

In following the practice of saint-worship, grave-worship,
relic-worship and other unIslamic practices, the Muslims of Kashmir
had deviated from the spirit of Islam. It ultimately gave birth to
customs as created many socio-economic problems. The *pigs* and
*Mujeviras* like their Hindu counterparts strove hard to maintain their

17. The vaishnavites among Hindus in Kashmir refrained from taking
meat. They were the followers of the principle of non-injury to
living beings. The Muslims who had faith in Reshmiul Sahib,
Anantnag and Batamalloo Sahib at Srinagar do not take meat during
the *Urs* (fair) of Reshmiul Sahib and Batamalloo Sahib.

1984, Delhi, p. 65.


20. The people considered it imperative to spend lavishly on
various occasions in order to live up to their social status.
Spending beyond one's means often created economic problems for
the community as a whole. The poor who could not afford a meal
had to arrange the feast in imitation of their more fortunate
neighbours. A Muslim had, therefore, to borrow irrespective of
his capacity to repay the debt. Moreover, the people vied with
one another in making offerings at the shrine and placating the
*Mujeviras* with cash and kind.
grip on the Muslim masses. They made the people to believe that any natural occurrence was due to the pleasure or displeasure of saints and godly-men. To avert any natural calamity such practices were followed as were quite contrary to the teachings of Islam.

As Quran says:

"On people listen carefully, an example is cited for you, the gods whom you call for help, they all by joining together cannot make even a fly and if a fly will confiscate anything from them, they cannot get that back. Both the help-seekers and help-givers are weak. This Ayat of Quran makes it clear that God is all powerful, but the Muslims of Kashmir like Hindus became superstitious, which impaired their rational thinking. In course of time the Muslims turned incapable of recognising and investigating the scientific theory which governs the Islamic faith. The result was that the


21a. The pirs made the people to believe that the disease was caused not by the germs, filth etc., but by the will of Allah. No wonder, the Kashmiris regarded cholera as the wrath (geher) of God. The credulous masses were taught to believe that smallpox (shootilbud), was caused by the gini of smallpox. The Muslims used to kill an old hen (shootil kuker) to avert smallpox. See Ishaq Khan, op. cit., p. 104.

22.
Muslim society became stagnant and backward. More importantly superstitions bought about greater opportunities of exploitation of the common Muslims by a small number of Babzadas and Pirzadas.23

During the period under study, the preachers and teachers of Islam in Kashmir pursued their own interests in the shrines instead of preaching true tenets of Islam. The shrines which had initially aimed at the spiritual elevation of the society were turned into lucrative centres for amassing wealth by the priests, beguiling the masses. This gave a great blow to the basic principles of Islam and converted its simplicity and faith in one God into extravagancy and belief in many saints and piras. This led to a clear cut deviation by common Muslims from what is recited in every Nimes.24

The extent to which all the sections of the Muslims were priest-ridden is illustrated by the call the letter used to give to the people to carry the relics from one place to another in a mass procession (nauful) in order toward off a calamity.25 For

23. The shrines had become jagirs of Pirzadas and Babzadas. They according to Lawrence were illiterate (wani), but were respected much by the people. Lawrence, Jr., Cit. p. 287. Pirzadas and Babzadas used the shrines as their business centres in total disregard of the faith and their duties as Muselamans. Shrines, thus gave nourishment to these parasites who worked to the detriment of Islam. Since the population in Kashmir mostly comprised the Muslims, this section of shrine guards became responsible for encouraging dishonesty in trade adultration of commodities and earning of money by unlawful ways.


25. Lawrence, Jr., Cit. p. 289.
instance, in 1915 the abbots of the Shah Hamadan mosque in
Srinagar announced to the Muslims of Kashmir by peals of bells
and trumpet blasts that to save the people that year from cholera,
they should go in a mass procession to Tarar, taking with them the
relics of the saints from Shah Hamadan mosque and hold prayer meetings
at the shrine of Sheikh Nur-ud-Din at Tarar. The Muslims of Srinagar
had made such a pilgrimage the previous year (1914) when cholera
had been raging in Kashmir, but it did not abate which was interpreted
to mean that they turned to God too late. So in 1915, they had to
perform the pilgrimage earlier, and a vast number left Srinagar and
held prayer meetings at Tarar. Playing on the blind faith of the
ignorant people led to disastrous results.

**Genesis of Ahl-i-Hadith Movement**

It was during the thirteenth century that Ibn Talmiyah (1263-
1328 A.D.) felt the need of reforming the Muslim society. During
this time the Sunni traditional law had come to stay. Ibn Talmiyah
found the whole atmosphere around him contaminated by false mystics


p. 9.

28. This law urged that the community should believe in it
uncritically and true believers were those who were uncritical
and 953.
who resorted to such practices as were in direct contradiction with the principles of Shari'ah.\textsuperscript{29} He believed that Ḍawwānas had introduced unislamic practices of Sama and Ragg (music and dances) at Khengah's and idolatrous practices of worshipping the tombs of saints.\textsuperscript{30} Ibn Taimiya held the ulama responsible for introducing all the unislamic customs and superstitious practices in Islam. Many of the current legal opinions and judgements appeared to him heretical innovations based on the consensus of ulama who had referred to examine whether their opinions were in harmony with the Book. The ulama as such deprived the people of the right of \textit{ijtimā'}.\textsuperscript{30a} with saying that the existing laws had finally been interpreted and beliefs regarding rituals had been formulated. A law was considered as a law of God.\textsuperscript{30b}

Ibn Taimiya was so critical of the unislamic practices that he rejected various forms of sufism, and even used derogatory language against the worship of the grave of Prophet Muhammad (pbuh).

\textsuperscript{29} M. Z. Curaisi, \textit{op. cit.}, p. 61.

\textsuperscript{30} Juluis Germanus, \textit{op. cit.}, pp. 9 and 10.

\textsuperscript{30a} \textit{Ijtimā'} is a process, sanctioned by tradition of arriving at logical conclusions through deductions on question of law and theology. The person doing this deductive thinking is known as a \textit{Mu'tashid} and is a person well-versed in Islamic jurisprudence.

\textsuperscript{30b} Juluis Germanus, \textit{op. cit.}, pp. 9 and 10.


\textsuperscript{32} M. Z. Curaisi, \textit{op. cit.}, p. 60.
It is interesting to note that Ibn Taimiya who vehemently opposed tomb-worship was himself buried in the cemetery of the Jews. His tomb is today an object of reverential homage of a number of visitors.

After the death of Ibn Taimiya, Muslim society was seen again in the grip of abuse, usages, customs and superstitious practices.

(These unislamic practices continued till the emergence of Ibn Abdul Wahab on the scene (1703-92). He was born at Aysina, a small town in Dariya (Najd). He had his early education in Mecca and Medina. He devoted himself to the study of theology and jurisprudence and attended several centres of Islamic studies. He acquainted himself with the doctrine of Ahmed Ibn Hanbal and studied the writings of Ibn Taimiya.

37. Mohammad Ibn Abdul Wahab, Kitab-ul-Tauhid, Urdu Translation by Abu Abdullah Mohammad bin Yusuf-ul-Jurati, p. 20; Ahmad Ibn Hanbal was the founder of the last of the four orthodox schools of jurisprudence.
38. Julius Germanus, op. cit., p. 11.
Muhammad bin Abdul Wahab was greatly disgusted with the glaring state of affairs there and remarked that the countrymen were sunk in *shirk* and *bidat*. He raised his voice against the prevailing unislamic practices like saint-worship, grave-worship and newly created customs, observed on religious festivals. He launched a movement based on *Quran* and *Hadith* to bring Islam to its pristine glory. But it is unfortunate to note that his pro-Islamic movement came to be known as Wahabi movement and its followers as Wahabis. It is important to note that they were, perhaps, called Wahabis after the name of Mohammed's father Abdul Wahab. But he (Abdul Wahab) was by no means connected with the movement. So the term Wahabism has been coined by Europeans only to create dissension within the Muslim community.

39. Any innovation which is contrary to the *Shariat*. The contemporary Arab society was full of socio-economic abuses which were even more glaring than those in India.


41. Ibid.


The wahabi movement should better be termed as puritan movement as its main object is to purify Islam by shedding it of all dogmas and customs deep-rooted in the Muslim society. The efforts of Abdul wahaab for the reformation of the society earned him displeasure and enmity, but he was not the men to lose heart. He carried on his mission and the influence of his movements spread far and wide. India too could not remain immune to the powerful influence of the wahabi movement.

In India, it was Suyyed Ahmed Baraevi who played an important part in awakening the consciousness of the Muslims. But the first soul to raise the banner of reformation in India was Suyyed Ahmed Serhindi, better known as Mujaddid-Alfi-Ijami. His mission was carried on by his pupil Shah Waliullah Bahleevi, one of

45. The puritan movement which started in England in the 16th and the 17th centuries was directed against the Roman catholics who worshipped the images and relics of saints. In fact puritans wanted the simpler form of church ceremony and aiming at putting an end to the superstitions practices and customs. See Christopher Hill, Puritans and Revolution, 1962, pp. 199-200.


49. Mohammed Yassin, A Social History of Islamic India, Lucknow, 1958, pp. 145-146.

50. "Shah waliullah produced a large number of works on various aspects of religion. Himself a Sufi of Naqshbandi order he wrote many treatises developing a compromise formula between various conflicting theories within Islam. Even his purely academic contribution to the literature of Islam is enough to immortalise his name, but the active influence that he and his family members exercised on the rejuvenation of the Indo-Muslim society is even more remarkable." Sayyamuddin Ahmed, op. cit., p. 29.
the intellectual saints of India in the 18th century. He wrote about the deplorable condition of the Muslims and was greatly distressed to see the Muslims, sunk in superstitions, darkness and ignorance. Shah Waliullah keeping the political circumstances of India in consideration, also propagated the doctrines of Jihad. His son, Shah Abdul Aziz (1746-1824) carried forward the ideas of his father.

In 1803 Shah Abdul Aziz issued a Fatwa declaring all land under their occupation as Dar-ul-Harb. Sayid Ahmed was deeply influenced by the religious ideology of Shah Abdul Aziz. He preached the doctrines of Waliullah school and as such his movement is also termed as Waliullah movement. It is, therefore, essential to note that the movement carried on by Sayed Ahmed was not a separate religion as has been asserted by some of the English writers, especially Hunter. They regarded Sayed Ahmed as a new prophet and Sibt-i-Mustaqim as the new Quran of the sect.

51. J.A.A. Risvi, Shah Wali-ullah and his times, Australia, 1980, p. 313.
52. Taufiq Ahmed Nizami, Muslim Political Thought and Activity in India, the first half of the 19th century, 1969, p. 19.
55. Ibid.,
58. This work compiled by Shah Ismail and Abdul Haq during 1818-20 is one of the most dependable primary sources for understanding the main features of Sayed Ahmed's teachings.
It appears that the main contention of British was based on their political interests. There is no documentary evidence to show that Sayed Ahmad was influenced by the Arabian Wahabism. Sayed Ahmad had started his movement even before his pilgrimage to Mecca in (1822-23). Margoliouths statement that Sayed Ahmad was completely converted to Wahabism at Mecca is not correct. However, we can admit the fact that both the movements were aimed at bringing Islam to its pristine glory. Both movements were based on Hadith and Quran. Both the movements laid emphasis on monotheism, ittihad, intercession and innovation. However, Sayed Ahmad would have been impressed by the Wahabi ideology and on his return he must have injected fresh vigour to the movement already started. Sayed Ahmad denounced the prevailing customs and declared that all unislamic practices followed by the Muslims were borrowed from Hinduism.

59. K.M. Ashraf in his Article, *Muslim Revivalists as and the Revolt of 1857*, edited by P.C. Joshi, peoples Publishing House Delhi, 1957, has remarked that "the term Wahabi is certainly inaccurate in as much as the political objectives of the so-called Indian Wahabism and their social outlook in general were derived not from the doctrine of Abdul Wahab, but from earlier teachings of Shah Waliullah of Delhi."
60. Mohammed Yassin, *Studies: Historical and Cultural*, Jammu, 1964, pp.112-113. Sayed Ahmed was greatly distressed to see that the Muslim widows did not remarry after the death of their husbands. He exhorted the widows to remarry and himself married the widow of his elder brother Sayed Mohammed Ishaq in 1820.
63. Wilfred Countewell Smith, *cit.*, p. 188.
Syed Ahmed's mission surpassed all the hostilities and achieved a great success. It established a permanent centre at Patna which became the local point of Wahabi activities in British India, the headquarters of which Hunter describes as central propaganda.

Ahl-i-Hadith in Kashmir

Kashmir being a feudal society remained backward in the field of education. The general social and economic condition of the people was even more deplorable. The ignorant masses particularly the Muslims continued to remain under the grip of their religious heads who were almost incompetent in the religious matters. It explains why Kashmir did not witness any reform movement till the beginning

64. R. M. Gopal, op. cit., p. 23.
66. A. W. Hunter, op. cit., p. 60.
67. Despatch to secret committee National Archives of India Foreign, 22 January, 1848, Nos. 10; Foreign Sec., 28 January 1848, Nos. 41-42, p. 7; Nisbet's letter to the Secretary to the Government of India, dated March 15, 1889, Foreign Sec. 8 April, 1889 Nos. 80-88, p. 7; Papers relating to Kashmir affairs, Foreign Sec. 5 August, 1889, Nos. 162-203, p. 27; Lawrence, The India we served, London, 1928, p. 128.
of the present century. It could not establish organisations where people could talk about religious affairs and raise their voice against the deep rooted customs and superstitious practices.

It was in Maharaja Ranbir Singh's reign (1856-1884) that Hussain Shah Butku, a resident of Batakpora near Madaen Sahib in Srinagar, felt the need of reforming the Muslim society. Hussain Shah had received his religious education from certain literary centres in India like Deoband. He came into contact with Nazir Hussain Dehalvi, one among the prominent Ahl-i-Hadith leaders, and later on became his pupil. On his return to the Valley he was greatly distressed to see the prevailing state of affairs there. He raised his voice against Pir-mureedi, superstitious practices and denounced the worship of saints, graves, Asthangi, and other customs.

70. Ghulam Nabi Hubarki, Khutba-i-Dejarat, 1957, p. 31. Moulvi Nazir Hussain was given the title of Shahbuddi'kull for his learning. He was highly venerated as the Muhaddith, jurist and exegesist. He was respected for his high birth and courtly behaviour, but above all he was respected for his knowledge and his devotion to the cause of Fauhid. He had also come under the influence of Wahabi movement of Sayed Ahmad. See Mohammad Ibrahim Siyalkoti, Farikh-i-Abl-i-Hadith, pp. 417, 419. Abu Imam Khan Yehya, op. cit., p. 15; Geayamuddin Ahmed, op. cit., pp. 286-287. Zameer-ud-Din Siddiqui, British Conquest and Trends of Muslim Thought, Allahabad, pp. 2-5.
deep rooted in the Muslim Society. He believed that all these practices were borrowed from Hinduism.

The central point of his message was the belief in the oneness of God (Tawhid). All the lectures delivered by him were purely based on Tawhid, which even impressed Mir Heiz Ahmad Ullah of Jama mosque, who like other Muftis and Mullahs was opposed to the principle teachings of Sayed Hussain Shah. Sayed Hussain Shah advocated the need to follow strictly the saying of Prophet (Hadith) and Quran. But his early efforts for the reformation of society earned him displeasure and enmity of the Mullahs and Muftis of Arinagar. These Mullahs and Muftis found the teachings of Hussain Shah as a threat to their economic interests. They had always been trying to keep the masses ignorant and had been ever feeding them on superstitions just to secure their economic interests. This explains why the Muftis and Mullahs created bitter feelings among the public.

72. Ibid.
73. Moulvi Anwer Shah, Basharat-ul-Mumineen, op. cit., p. 36.
75. Ibid. Moulvi Anwer Shah, Basharat-ul-Mumineen, op. cit., p. 36.
masses against Sayed Hussain. They issued decrees against him, condemning him as an imposter and an infidel. They even forbade Muslims from any kind of contact with him and who so ever violated the directions was considered to be an upostate. Maharaja Ranbir Singh was compelled by the local Mullaha and Mufitta to exile Hussain Shah from the state. However, Maharaja issued orders for his eviction from Srinagar. Having being expelled from Srinagar the Sayed marched towards Jhopian as it had already come to his notice that Anwar Shah had started preaching the tenets of Ahl-i-Hadith there.

Moulvi Anwar Shah had been influenced by a Punjabi Moulvi. However, Sayed Hussain taught Anwar Shah Quraan and jurisprudence. Their after both the leaders started their activities at Nassnoor.

78. Moulvi Anwar Shah, Besharat-ul-Muminin, op. cit., p. 36.
79. Muslim, April 3, 1958, pp. 11-12.
80. Hassan Shah, op. cit., p. 442.
83. Jofi Ahmad Muslim, op. cit., pp. 95-97.
84. Ibid., p. 90.
in Shopian. But they could not cut much ice there, since the
Ahmediyas had gained ground there. Sayed Hussain Shah proceeded
to Yaripora where he got a good response from the local people for
his tirade against superstitious practices. It was through the
co-operation of Atta Mohammed Khan, a 
raja of the time, that Sayed
Hussain was able to spread his movement in a number of villages of
Shopian Tehsil, and was able to win a considerable number of
followers there. Lawrence writes, that “about two hundred families
in Shopian Tehsil accepted the Ahshabi faith”.

As pointed out above Sayed Hussain was expelled from the
city of Srinagar but his thirst for reforming the Muslim society
could not stop him from entering into the territories of Srinagar.
He along with his friend and comrade Anwar Shah, used to come to
Srinagar during night hours and after conveying the message returned.
It was during the course of these visits that he succeeded in

86. Ibid.
87. Moulvi Hassen, op. cit., p. 442.
influencing the minds of some prominent citizens of Srinagar
namely Sabzar Shah, Abdul Asia Chikan, Moulvi Hassan Shah and
others.  

After the death of Hussain Shah, the movement gained ground
due to the efforts of Moulvi Anwar Shah of Shopian. Moulvi Anwar
Shah like other Ahl-i-Hadith leaders was very severe in his criticism
of the worship of tombs and graves. He denounced the unislamic
practices observed by the Muslims at graves and shrines. But the
people, guided by Moulvis and Muftis, created a number of problems
for the leaders of the Ahl-i-Hadith. The people resorted to social
boycott and even violence against the Ahl-i-Hadith missionaries was
justified by the Mullahs. It is important to remember that the
Ahl-i-Hadith finally succeeded in establishing a proper organisation

93. Moulvi Anwar Shah, *Diwan-i-Anwari*, 1350 H, Anjuman-i-Gurba-i-
Ahl-i-Hadith Zaidagar, pp. 12-17.
Srinagar, pp. 21-23.
95. The Ahl-i-Hadith leaders were not allowed to enter the mosques,
*Fatwas* were issued that the dead bodies of the Ahl-i-Hadith
should not be buried in the Muslim graveyards. No Muslim was
allowed to enter into matrimonial alliance with them. See
*Muslim*, 5th April, 1961; p. 7; 2 March, 1960, p. 8. November,
1941, pp. 7-9.
by 1920. However, they failed to meet the opposition in the early years of their activities. The majority of the Muslims of Kashmir were and are the followers of Abu Hanifa, but the Ahl-i-Hadith did not belong to this school of thought. This is the reason why the common Muslims regarded them as the enemies of Abu Hanifa. The Muslims of Kashmir particularly the religious heads tried their best to damage the reputation of Moulvi Anwar Shah. He was described as a man of low-origin, but their severe opposition could not stop Moulvi Anwar Shah from his activities. He continued to propagate his ideas and brought a number of Muslims under his direct influence. The government, no doubt, put Anwar Shah behind the bars but soon after his release he resumed his activities. His arrest caused some setback to the movement but soon after his release the movement once again gathered momentum.

Moulvi Anwar Shah visited various places in the Valley to spread the real message of Islam among the Muslims. He also visited Rheedarwah and Ladakh. At Ladakh he stayed as a guest in the house


98. Ibid.


100. Ibid.

of one Ahmed Allah Ganai. It was there that he came into contact
with Haji Mohammad Shahdad, the prominent shawl trader of Kashmir,
who afterwards became his follower. A number of Muslims from
Ladakh became the followers of Moulvi Anwar Shah and began to preach
the tenets of Ahl-i-Hadith. But the local police in Ladakh arrested
Moulvi Anwar Shah, perhaps to avert any kind of conflict between
the followers of Ahl-i-Hadith and the orthodox Muslims. However,
he was soon released on his return to Srinagar. Moulvi Anwar Shah
laid the foundation of the Ahl-i-Hadith mosque at Zaldegar. This
was followed with the construction of other mosques in some parts
of the city.

In the year 1923, the Ahl-i-Hadith founded Anjuman-i-Ahl-
Hadith. The founding members of the Anjuman were Haji Mohd Ghaded,
Ghulam Nabi Muberiki, Abdul Aziz Chikan, Ghulam Shah Naqeeb and few

102. Sofi Ahmed Muslim, op. cit., p. 104.
103. Ibid.,
104. Ibid., pp. 104-105.
105. Ibid., pp. 104-105.
106. It was the first mosque of its kind in the Valley and remained
for a considerable period as a centre of Ahl-i-Hadith activities
in Srinagar.
107. Among the other mosques constructed mention may be made of
Gagar Mosque at Zainkadal, Jamia Bazar Mosque at Bohri Kadal,
Cass Mosque at Karfali Mohalla. See Moulvi Ghulam Nabi Muberiki
Tahreer-i-Waqt-i-Juma, Ahl-i-Hadith, Srinagar, 1945, p. 4.
108. The Census of 1921 Part I, p. 64 points to the existence of
the Anjuman in Srinagar even before 1920 but the official
records of the Anjuman show that it came into existence in the
year 1923. See Alkulyat-i-Salefiya, Jamiat-i-Ahl-Hadith, p. 11.
Haji Mohd Shahed was made its first president. Ali Sahib Shahed was made cashier and Abdul Asis Chikar as Secretary. The association of Ghulam Nabi Mubarki with the Anjuman proved to be of great significance. It was he who without any threat criticised the Christian missionaries, Arya Samajists and other Hindu organisations. Ghulam Nabi Mubarki being a prolific writer was able to attract a considerable number of people on account of his vast learning and powerful oratory.

But unfortunately the Mullahs and Muftis who had a complete hold over the Muslim society could not give up their old claims of calling Ahl-i-Hadith as Wahabie. They even nick-named them as Kutte, Ahl-i-Farwa, Kufi, Neidi and some other bad names were given to them.

110a. Sofi Ahmed Muslim, op. cit., p. 126.
The Ahl-i-Hadith Anjuman was declared as a body of kafir and its members, besides being subjected to various assaults, were debarred from attending the mosques. On the day of Id'ul Zuha, when they went to offer Nimas in the Aali Masjid, in Srinagar, they were forcibly driven out of the mosque. The government also sided with the Hanafis and arrested some of the Ahl-i-Hadith leaders while the others were ruthlessly beaten up by the police. It would not be out of context to mention that the British government in India had issued special orders warning the Dogra government to keep a strict vigilance over the activities of the Anjuman and its members.

But nothing could deter the leaders of the Ahl-i-Hadith movement in carrying out their activities. They continued to make progress inspite of the opposition of the Mullahs. They filed a case against the decisions of the Mullahs and Muftis. After the prolonged discussions, the court decided that Ahl-i-Hadith should


117. Ibid.,

118. Muslim, April 2, 1360 H., p. 18.

119. Moulvi Mubarki organized the Anjuman on a sound footing. It was because of ceaseless activity that his services as a teacher in the Islami School, running under the aegis of the Musrat-ul-Islam, were terminated. See Ghulam Nabi Mubarki, Musrat-ul-Fathia, op. cit., p. 7., Muslim, Moharrem, 1360 H., pp. 18-20.
not be debarred from offering prayers in the mosques of the Hanafis. Besides, the court allowed them to offer Nimas according to their beliefs. The decision of the court encouraged the Ahl-i-Hadith leaders. They, now, began to preach courageously against the 'pirs' and shrines. Moulvi Anwar Shah from the platform of Zaldagar mosque declared that the pirs and Muftis were the main enemies of Islam. He said that they had brought the people to believe in such practices as had no religious sanction. With the passage of time some families in Srinagar accepted the Wahabi faith. It is important to mention that the Ahl-i-Hadith leaders of Kashmir not only received religious education from the Ahl-i-Hadith leaders of Punjab, but they also got financial assistance. Many of the Punjabi leaders of the movement came to Kashmir on a number of occasions.


121. Ibid.

122. History of Srinagar, op. cit., p. 108.

123. History of Srinagar, op. cit., p. 108.


126. Ghulam Nabi Mubarki, op. cit., p. 3; Perspectives on Kashmir, op. cit., p. 139.

127. Ibid.
Till 1940 the Ahl-i-Hadith movement was going on smoothly. But unfortunately, because of certain internal differences, the movement got divided into two groups: Bazzam-i-Rauhid and Anjuman-i-Gurba-i-Ahl-i-Hadith. The latter was founded by Moulvi Anwar Shah. Mohammad Abdullah Ahangar of Bohri Kadal was made its first President. It kept its individuality while Bazzam-i-Rauhid under the Presidentship of Moulvi Mubarki marched with the times. Moulvi Mubarki was not against the recital of Naat in the mosques. This explains why this group of Ahl-i-Hadith was able to attract a large number of followers to its fold. This group also founded its official paper, Muslim, in 1940. The paper was printed at the Brosas Press, Srinagar.

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127a. Moulvi Anwar Shah raised an issue at Zaldegar that Friday prayers should be offered between 11 a.m. and 12 noon. But Moulvi Ghulam Nabi Mubarki challenged the assertion of Moulvi Anwar Shah. When there was no agreement between the leaders, they sought the help of Maulana Jonaullah Amrutsari and Maulana Ibrahim Sialkoti, the two leading Ahl-i-Hadith leaders of Punjab. But the two leaders supported the claim of Moulvi Mubarki. But Moulvi Anwar Shah, inspite of the decision of the Punjabi leaders continued to lay emphasis on his point. This led to the division of the movement into two groups. See Moulvi Ghulam Nabi Mubarki, Tahoeek-i-Watn-Jumma, 1945, Anjuman Ahl-i-Hadith, Srinagar, pp. 11-12.

130. Ibid.
131. Ibid., Jameed-ul-Seeni, 1359 H., p. 2.
133. Ghulam Nabi Mubarki, Moorat-ul-Fatehi, pp. 6-8.
134. Before Muslim, Mulana Mubarki had started a weekly called Rauhid. This paper was printed at Muslim Printing Press. But because of financial crisis the paper could not live long. See Soffi Ahmad Muslim, op. cit., p. 216.
135. Ibid.,
The death of Moulvi Anwar Shah in 1940 gave a setback to the movement. He was succeeded by his son Moulvi Abdul Ghani Shopiani. He was declared the rightful heir to the Wadagar mosque. He like his father was very severe in his criticism of Mullahs and pirs. He held the shrines responsible for all ills within the Muslim society and criticised the Faglid-i-Shakshi which according to him was not permitted by the Shariat. He made intensive tours of the Valley to propagate the ideas of his father.

At Anantnag, Abdul Kabir DeVe was the man responsible for propagating the tenets of Ahl-i-Hadith there. It was because of his efforts that the movement spread in some villages of Anantnag district. It is important to mention that his father, Abdul Ludoos,


and two brothers, Ghulam Ahmad and Abdul Ali played a leading role in spreading the tenets of Ahl-i-Hadith. The people of Anantnag particularly the Hanfis found the activities of the Deva family as an insult to their ideologies. They filed a case against the three brothers but the case was dismissed by the then Tehsildar on the ground that the charges levied against them were baseless and rootless. Then again in 1940 the Hanfis and the Ahl-i-Hadith of Anantnag were seen at daggers drawn with each other. The mosque of Islamabad was seized from the Ahl-i-Hadith after the court had given its decision in favour of the Hanfis. Thereupon, the Ahl-i-Hadith for some time offered their prayers in a private house but later on they constructed a separate mosque for themselves.

Religious Ideology

Ahl-i-Hadith should not be regarded as a separate sect among the Muslims. They are sunnis and confine themselves to the text of Quran and Hadith, and rely in individual judgement upon them.

142. Ibid., p. 121.
143. Muslim, October 2, 1942 pp. 7-9; Nov., 1942, p. 7.
144. Muslim, November, 2, 1942, p. 8.
145. Muslim, July, 1945, p. 3.
They believe that the Muslims have the right to interpret the Quran themselves. This right, according to the Ahl-i-Hadith, was given to them by the followers of the great Imam Abu Hanfia. Therefore, the Ahl-i-Hadith advocate that this right conferred upon them should be put into practice. The Ahl-i-Hadith not only base their religious thought on Quran and Hadith but also on two other sources of law i.e. analogy (qiyas) and consensus (ijma). The laws which are not self-explanatory in the text of Quran and Hadith could be settled through consensus and in case this method of settling a case is not acceptable to some, the issue could be settled by Ijtihad.

It is an individual reasoning or enquiry on the part of Muitshid on

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147. Muslim, October 2, 1941, December, 1941, p. 11. November, 1943, p. 11.

148. Chulam Nabi Mubarki, Fakkeek-i-Hazrat-i-Juma, Op. Cit., p. 4. Maulana Sonaulleah Amritsari, Ahl-i-Hadith Ka Mazhab, 1977, Delhi, pp 57 and 59. Ijma is the third foundation of Islam. It literally means collecting or assembling and in Muslim divinity it expresses the unanimous consent of the Muitshid (learned doctors). There are three foundations of Ijma—Ittifaq-i-Sakati (unanimous consent expressed in declaration of opinion); Ittifaq-i-Fili (expressed in unanimity of practice) and Ittifaq-i-Sakati (when the majority of the Muitshidun signified their tacit assent to the opinions of the minority by silence or non-interference).

a point not given in tradition. It is the process of arriving at logical conclusions on certain vague issues through deductions on questions of law and theology. The person doing this deductive thinking is known as 

Khutba is generally read in the Arabic language. But this language, being foreign in origin, is not understood by the common people. So the Ahl-i-Hadith lay stress that Khutba should be read in the language of the people, so that they can understand its real meaning. In Kashmir, we find that in Ahl-i-Hadith mosques Khutba is read in Kashmiri language, the common language of the people. But the Hanafis say that reading of Khutba in a language other than Arabic is quite an unislamic practice. This explains why the Ahl-i-Hadith were criticised on such issues by the Hanafis, particularly Mirwaiz Yusuf Shah.

150. Once Maulana Bhausullah Amritsari analysed the Quranic verse, "You can continue to eat during the nights of fasting until the first rays of the sun." By the exercise of reasoning he argued that there should be no harm to one's fast if one were still reclining in bed after sexual relations at dawn. For if eating and drinking and sexual relations were legitimate at night, one could eat until dawn. Then one could remain in bed until dawn and only then arise to bathe. Bhausullah praised this kind of reasoning as a means of elucidating an obscure point while yet remaining faithful to the text. See Barbara Daly Metcalf, Islamic Revival in British India, p. 271.

151. Muslim, Ramzan, 1359 H., p. 11; Shawal, 1359 H., p. 11.

152. Ibid. I personally visited various Ahl-i-Hadith mosques, round Srinager and observed that the Khutba is read there in Kashmiri language.
In Kashmir we find that supernatural powers are attributed to saints and to their shrines. In Kashmir people visit shrines and tombs in crowds and seek the help of saints in times of trouble. But the Ahl-i-Hadith, on the other hand, are quite opposed to the idea of people visiting the shrines and tombs. They totally rejected the practice of *wassalat* (mediation) on some one’s behalf. They regarded those as *kafirs* who remembered them in times of trouble. However, they have had respect for saints like Shaikh Abdul Cadir Jeelani (1078-1166 A.D.) and Sayyid Ali Hamadani (1314-1385) A.D. They regarded them as the true followers of the prophetic traditions.

The Ahl-i-Hadith believed in the theory of *Shafa'at* (intercession) but it could be done by such persons as were immune from any kind of *shirk*. No dead person could do *Shafa'at*. They also, like the Hanafis, believed that Prophet Muhammad (p.b.u.h.) would be the real intercessor on the day of judgement. They also considered visit to

153. The Ahl-i-Hadith believed that *wassalat* was permissible only in two ways— one by worship God directly and the other by acting on Hadith. See Maulvi Abdul Gani *Tuhfat-ul-Hijaz*, 1367H, Anjuman-i-Gurba-i-Ahl-i-Hadith, Jaldagar, pp. 32-33.


the graveyards as **Sunnat** (permitted by shari'at). Their belief was that visits to graveyards would make one to understand the real meaning of life. However, they were against the plantation of flowers in the graveyards and they regarded it as a Jewish practice.

The Muslims of Kashmir like Hindus observed extravagant ceremonies connected with the death of a person, for example, the visit to a graveyard by a member of the bereaved family with a Mullah on some special occasions, **Juma Chas**, fixing a polished stone on the grave of the deceased. All these practices observed by the Muslims of Kashmir were regarded as polytheistic practices by the Ahl-i-Hadith. The practice of **Khatam-i-Sharif** observed by the Muslims of Kashmir was looked upon with disgust.

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162. **Juma Chas** is a unique custom still observed in Kashmir. On that occasion tea is served to those who offer *Fatiha* collectively at the graveyard on the first and second *Lajj* Sunday following the death of a Muslim.


The Ahl-i-Hadith were also opposed to the celebration like Urs-i-Shah-i-Hamadan, Urs-i-Batmelloo, Urs-i-Cher-i-Sharif, Urs-i-Makhdoom Sahib, Urs-i-Pir-i-Bastgir, Urs-i-Neqshband Sahib and Urs-i-Hazratbal. The Ahl-i-Hadith were even opposed to Urs-i-Nabi. The tying of a piece of string commonly known as daesh (chord) was declared as polytheistic practice. The story connected with Moie-i-Sharif (holy hair of the Prophet Muhammad, p.b.u.h.) was declared as fabrication.

The Ahl-i-Hadith would say that the exhibition of the Moie-i-Sharif had no religious background. They believed that the story had been invented by the Mullahs to deceive the ignorant masses. This stand of the Ahl-i-Hadith was severely criticised by the Muslims of the Valley. They issued a pamphlet to justify the authenticity of the holy relic. Mir Wais Ahmed Ullah of Jami Masjid also issued

165. History of Srinager, p. 102.

166. Maulvi Nuz-ud-Din Masjidoo-Mai-Shorqul Kyoon, pp. 31-32; Pir Mohammed Yahya, Redi Bidat, Jamiat Ahl-i-Hadith Jammu and Kashmir, pp. 8-9; Generally this practice is observed by the women of Kashmir. See History of Srinager, p. 107.

167. Maulvi Abdul Ghan, Fateh-ul-Tawab, p. 3.


a tract to justify the holy relic as authentic. The Ahl-i-Hadith leaders from their own angle stood firm to disapprove the claims of the Hanafis. Maulvi Abdul Ghani, for example attempted to disapprove the claims of Maulvi Mohi-ud-Din Gazi from the viewpoint of history.

The Ahl-i-Hadith did not believe in the spirituality of the Sufis and their religious thought. They even rejected the Sufi concept of wa'dat-ul-wujud which was opposed to the very concept of Tawhid. The Ahl-i-Hadith held the Sufis and their religious thought responsible for several evils that had crept into Islam. They, however, like other Muslims, believed in the practice of Naufal. They traced its background to the Hadith, that whenever

170. Weiz Ahmad-Ulha Jami, Ziyarat-i-Aassaar-i-Nabi, pp. 4-6; The Hanafis held the exhibition of Moe-i-Shariff, with great reverence and respect. While the Ahl-i-Hadith family were opposed to it.

171. Maulvi Abdul Ghani, Fatah-ul-Fawab, pp. 3-5.


173. Ibid., pp. 25-27.

174. Ibid., pp. 35-36.

175. The practice of organising processions and carrying emblems and holy relics from one place to another during natural calamities is called Naufal. In Srinagar people used to go to Idqah where congregational prayers were offered for the redressal of their sins. See History of Srinagar, pp. 104 and 106; Ghulam Nabi Shah, Waiz-ul-Tawarikh, p. 69.
there was a drought. Prophet Muhammad (p.b.u.h.) offered Nimaz-i-Istigemat.\textsuperscript{176} The Ahl-i-Hadith of Srinagar proceeded to Idgah to offer congregational prayers during natural calamities.\textsuperscript{177} They, however, were opposed to the carrying of emblems and holy relics of saints on such occasions. This practice was being followed by other Muslims of the Valley.

The Ahl-i-Hadith did not believe in the doctrine of Hayat-un-Nabi\textsuperscript{178} (The Prophet being alive). They criticised those Muslims who believed in the physical existence of Prophet Muhammad\textsuperscript{179} (p.b.u.h.) All Muslims of Valley other than the Ahl-i-Hadith generally believed in the doctrine of Hayat-un-Nabi. But Mir Waiz Ahmad-Ullah, a follower of Abu-Hanfia supported this idea of the Ahl-i-Hadith.\textsuperscript{180}

It is important to mention that the Ahl-i-Hadith believed in the spiritual existence of the Prophet. They said that Quran and Hadith which still inspired the bulk of followers showed the spiritual existence of the Prophet.\textsuperscript{181}

\begin{thebibliography}{99}
\bibitem{176} Sufi, Ghulam Ahmad, \textit{Nimaz-i-Muslim}, pp. 95-96.
\bibitem{177} \textit{Muslim}, July, 1941, p. 3. Jameed-ul-Sa'ani, 1941, p. 20.
\bibitem{178} \textit{History of Srinagar}, p. 108.
\bibitem{179} Haji Mohammad Shadad, \textit{Fetah-i-Ahl-i-Hadith}, p. 10.
\bibitem{180} \textit{Ibid.}
\bibitem{181} \textit{Ibid.}
\end{thebibliography}
The most striking feature of the Ahl-i-Hadith was that they laid much emphasis on the Doctrine of *Fauhidi*. But the Mullahs and Muftis tried to keep the illiterate masses in darkness and ignorance about *Fauhidi*. The purpose behind it was to extract money from them by fraudulent means. This explains why they stood against the Ahl-i-Hadith on every issue. The Ahl-i-Hadith regarded the recitation of *Darud* very loudly in mosques as an un-Islamic practice.  

Ahl-i-Hadith and Education

The Ahl-i-Hadith did not confine their activities to the religious sphere alone but they also contributed a lot towards the growth and spread of education among the masses. They felt that Muslims could be brought out of ignorance only through education. In fact education is the greatest weapon of modernization. Prophet Muhammad (p.b.u.h.) has well said, "The seeker of knowledge will be greeted in heaven with a welcome from the Angels."  


The Ahl-i-Hadith opened schools for imparting religious education to the masses. It is important to mention that in Kashmir there existed centres where religious education was given to the masses. The teachers of those centres were mainly Moulvis. But these Moulvis used to impart parrot-like teaching of Qur'an to the children and no attempt was made to make them understand the meaning of Qur'an. Ironically enough the Muslims of the Valley remained ignorant of the teachings of Qur'an and the sayings of Prophet Muhammad (p.b.u.h.) for which their Moulvis were mainly responsible, who for their selfish ends wanted to keep the masses ignorant.

In the Ahl-i-Hadith schools Qur'an was taught with deep meaning in the common language of the masses i.e. in Kashmiri. By 1931 only one centre of such a nature was established by the Anjuman. But with the passage of time, it set up other schools in some parts of the Valley. Mention may be made of the High School

135. "Instead of exercising moral influence on the people they have themselves became morally depraved persons." See History of Srinagar, p. 124., Footnote 5.

136. The Moulvis even forbade the Muslims from entering into Mission schools. They used to say that the missionaries in Kashmir were enemies of Islam. They made every possible attempt to keep the Muslims away from the light of modern education. It was their main aim to see that the Muslims remained steadfast in their old beliefs. See Daughters of the Vitasta, p. 242.


138. Based on an official report of Jamiat-i-Ahl-i-Hadith File, No. 11.
at Chota Baser, Srinagar; Primary School Chenapora, Srinagar; Middle School Shophian; Middle School Yaripora, Shophian; Middle School Kanderan, Badgam, Middle School Kangan, Primary School Rasaowadwan; Primary School Shopore, Besides some other schools were opened by Bazam-i-Tauhid. These were the primary schools at Hawal, Srinagar; one at Shankas, Kulgam, and another one at Badgam.

In these schools both boys and girls were imparted education strictly along Islamic lines. The courses taught in these schools, besides Quran and Hadith, were History, Geography and sciences. The most famous school of the Anjuman is Alkulyet-i-Salefiva situated in front of the head office of Jamiat-i-Ahl-i-Hadith at Gawkedal. This school was set up on Deoband model. In this school, besides free education, the pupils were provided free boarding and lodging. Moreover, free religious literature was distributed among the students.

The Ahl-i-Hadith in spite of their strenuous efforts to bring the Muslims of the Valley to toe the fundamental line of Islam, could not achieve the desired results. Even at present the

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190. Moulvi Nur-ud-Din, Dustoor-i-Aassai, pp. 3-5.
191. Ibid.
194. The Mullahs in collaboration with other opponents of Wahabis established Anjuman-i-Fadliq-ul-Islam in 1932 to fight the menace of the Wahabis. See Sofi Gh. Mohi-ud-Din, pp. 112-113.
majority of the Muslims in Kashmir belong to the Hanfia sect. The Ahl-i-Hadith movement would have achieved even greater success if it had not been involved in internal conflicts. The Anjuman, no doubt, established school for imparting religious education, but they failed in establishing schools on modern lines, which was the need of the hour. The Anjuman deserves criticism for not opening schools exclusively for girls. The Muslims of Kashmir were greatly opposed to the education of the girls. So it was indeed a hard task for the parents to send their daughters to the centres of learning where the male dominated. The Ahl-i-Hadith also deserve criticism for not keeping the secular traditions of Kashmir in tact. They openly criticised Hindus and their organisations. Nevertheless, the Ahl-i-Hadith Movement in Kashmir moved step further in arousing consciousness among the Muslims. True that it could influence only a few families in the Valley, but by attacking the social evils which were eating into the vitals of the Muslim society, the Anjuman did fill up an important gap by providing the intellectual leadership. The movement brought a change in the attitude of many Muslims.