CHAPTER - IV.

Literary works of Mawlana Karamat Ali Jawnpuri and his contribution to Arabic language and literature.

(A) His literary works in Arabic, Urdu and Persian with their brief accounts and critical appreciations.

Despite his multifarious activities on the regeneration and rectification of Muslim society as well as consolidation of Islamic Shariah in various parts of India, Mawlana Karamat Ali Jawnpuri found time for literary pursuits too. The range of his literary interest was very wide and he is admittedly one of the most prolific writers in the intellectual history of Indian Muslims. The Mawlana was on the one hand, attached to the socio-religious life of the country and equally was an erudite scholar on the other. His 73 years life was repleted with manifold events and activities. His religious bent of mind, his natural inclination towards learning, his engagement with disciples and visitors, his close relationship with 'Tasawwuf' are some of the main aspects of his life. Besides all these, he looked always ready to work for social reforms through eloquent sermons and easily comprehensible writings. His sermons and writings played a pivotal role in establishing true and pure faith of Islam in society as enjoined by the Shariah. Through his writings he highlighted all the weaknesses and spuriousness of the then Muslim society and tried to show the right from the wrong, the true from the false. By exposing the fallacious practices and habits of the heretics and innovators, Mawlana Karamat Ali performed an invaluable job, due to which thousands
of misguided Muslims got the right path of Islam. For instance, his book ‘Qawl as-Thabit’ is of an outstanding value which presents a critical study against the polytheism, innovations and anti-Islamic customs that were prevailing in the then Muslim society and brings to light the weaknesses, misconceptions and aberrations which had given birth to different vices. This book is a glaring example of the undaunted character of his writings.

Generally, people of different strata would come to him with their religious and social problems and got ready, sympathetic and practical solutions to their problems. Following the enlightened example of the Holy Prophet (sm), Mawlana Karamat Ali adopted the same course as the other predecessors assumed and vehemently struggled for the implementation of Islamic tenets in the habits and activities of the Muslims. His sterling quality of fighting for the right cause of Islam so often led him to troubles and hardships, but he never neglected his duty and responsibility as a writer. He had exercised his facile pen particularly in the various field of Islamic lore and has left large number of books on different subjects. The profound erudition of the Mawlana and the broad outlook of his writings can be easily understood from the quotation as The Encyclopaedia of Islam has been found to have mentioned — Garcin de Tassy says that he (Mawlana Karamat Ali) competed for the prize offered by Sir Charles Trevelyan for the best Hindustani essay on the influence of the Greeks and Arabs on the Renaissance in Europe, but that his essay was not accepted for want of English translation. He was thus interested, unlike the majority of contemporary Indian Mawlawis, in the relation of Islam to the wider questions of the world at large.  

A major portion of Karamat Ali's literary output, deals with religious matters as well as problems thereof. His literary contributions are mostly related to religion, because he did not believe in religion being a static, traditional and irrational attitude of mind. To him religion was a dynamic force which could serve the needs of the time only if it was rationally understood and intelligently interpreted. Therefore, departing from the traditional line of religious interpretations, he attempted new explanations to suit the needs of the time and uplift the Muslim society from decadence. Hence, his literary production chiefly deals with religious subjects which comprises explanation of the Quran, art of recitation of the Quran (tajwid), traditions and analysis on them, rules of formal prayers and ablution, norms of the traditional ceremonies like 'Milad' and 'Qiyam' (rite for the birthday celebration of Prophet (sm) and standing during it), condemnation of superstitious believes and un-Islamic practices, doctrine of sufistic teaching or mysticism etc. The Encyclopaedia of Islam gives a vivid description of Karamat Ali's works and categorizes them as follows:

"His writings may be divided into four classes: (i) general works, like Miftah al-Djannat; (2) works on the reading and interpretation of the Kuran, and formal prayers and ablution; (3) works on the doctrine of spiritual preceptorship (pir-Muridi), the cornerstone of orthodox Islam in India; in according this doctrine, Karamat Ali stands in sharp opposition to the Wahhabi sect and merges insensibly into the 'Tasawwuf' schools, which he brings into relation with the traditional religious orders; (4) polemics against Shariat Allah, Dudu Miyan, the Wahhabis, etc."²

² Ibid, p.626.
Anyway, it need not be mentioned any more that Karamat Ali’s works are of great value in the sphere of Islamic sciences. Mawlana Karmat Ali was endowed with an insatiable thirst of knowledge, keen intelligence of high order and gifted with an extra-ordinary strong memory. Besides, he was fortunate enough to be born and brought up in a house with traditions of learning, and all the factors combined to make him a profound scholar and resourceful writer. There is hardly any branch of Islamic learning which he had not mastered; but according to the need of the circumstances prevailed around him, he confined his fertile pen on some particular subjects which he enriched to a great extent by presenting a new garb to them. Only a study of his works will convince anybody of his indomitable energy and untiring stamina.

Different authorities have cited different figures in respect of Karamat Ali’s works. With reference to Rahman Ali, the author of Tadh-Kira-i-Ulama-i-Hind, The Encyclopaedia of Islam has recorded the figure 46, without claiming that it is exhaustive. On the other hand Abdul Batin in his biographical work on Mawlana Karamat Ali and Ijazul Hoque Quddusi in his book Tadhkerayi Sufiaye Bangal have enrolled the names of 42 books written by the Mawlana, while Mawlana Sufi Jafar Ahmed Jawnpuri in his book Misbah al-Sunnah has enumerated the number upto 55 works. Anyway, after going through several volumes, we have prepared a list of 59 works of the Mawlana Jawnpuri which is as follow:

3. Ibid, p-626.
ARABIC WORKS:
1. Barahin-i-Qati'ah.
2. Dawat-i-Masnunah.*
3. Mulakhkhas.
4. Maulud-i-Khair-al-Bariah.*

URDU WORKS:
6. 'Aqa'id-i-Haqqah.
7. Bai'yat wa-Tawbah.
10. Dafi' al-waswas.
11. Damima Risalah Mubda' al-'Ulum.
12. Faid-i-Amm.
15. Hidayat ar-Rafadaiyin.
17. Ihqaq al-Haqq.
18. Itminan al-Qulub.
23. Miftah al-Jannat.

*The books are written both in Arabic and Urdu languages by himself.
25. Misbah az-Zalam.
27. Murad al-Muridin.
32. Qawl al-Thabit.
33. Qawl al-Amin.
34. Qawl al-Haqq.
35. Qawl al-Bashar.
36. Qurrat al-‘Uyun.
37. Quwwat al-Iman.
38. Quwwat-i-Ruh.
40. Radd al-Mufsidin.
41. Rafiq as-Salikin.
42. Rahat-i-Ruh.
43. Risalah-i-Faisalah.
44. Risalah-i-Mahmudiah.
45. Risalah-i-Bai‘yat.
46. Sabil ar-Rashad.
47. Sharah Hindi Jazri.
48. Sharah Shatbi.
49. Sirat-i-Muhammadi.
Taking into consideration the above mentioned catalogue of Mawlana Karmat Ali’s works, we shall have to be obliged to give him the credit of having been a great writer. Moreover, his service to the intellectual development as well as to the preservation of learning, are enough to confer upon him a rank among the most distinguished scholars of his age. His works have gained considerable popularity among the people of India and abroad.

It is also worth mentioning here that in order to facilitate the readers, the publisher has published a few collections, putting together different works of Mawlana Jawnpuri with the title 'Zakhirah -i- Karamat'. Three volumes of it has been published till date. The details of each volume is as follows:

**Zakhirah -i- Karamat, Vol-I**: It is the combination of eight books which are — Aqa’id -i- Haqqah, Faid -i- Amm, Hujjat-i-Qati‘ah, Kitab-i-

Zakhirah-i-Karmat, vol-II: Six books are amalgamated in it which are — Dawat-i-Masnunah, Bai‘yat wa-Tawbah, Haqq al-Yaqin, Muqami’ al-Mubtada’in, Qawl al-Thabit and Qawl al-Amin.

Zakhirah-i-Karmat, vol-III: Five brochures are combined in it and these are — Itminan al-Qulub, Mulakhkhas, Murad al-Muridin, Mirat al-Haqq and Qawl al-Haqq.

However, we shall now try to analyse Mawlana Karamat Ali’s literary works and strive to give critical appreciations of some of his books briefly or in detail as per importance of the work. We shall also try to classify his works in accordance with the subject matters and themes. It is already stated that The Encyclopaedia of Islam has divided the writings of Mawlana Karamat Ali into four categories. But for the interest of distinct estimation of his works, we have classified the writings of the Mawlana into following six categories:

2. Works on traditions.
3. Works on fiqh or procedure of formal prayers and ablution.
4. Works on sufistic principles or doctrine of spiritual preceptorship.
5. Polemics against opponents.
6. General works.

At the very outset of our analytical discussion, we shall attempt to throw light on his Arabic works which may mainly be classified under general category. His Arabic books and their short accounts are mentioned below.

Barahin-i-Qati‘ah: This is an important book of Mawlana Karamat
Ali Jawnpuri written in Arabic which was published after his death from Jawnpur in 1304 A.H. The Mawlana was keenly interested in the astonishing story of Prophet Mahammad (sm) and so he has drawn his materials mainly from wonderful circumstances that took place in the early childhood of the Prophet (sm). The author has also added his own illustrations to make the discussion more lucid and intelligible. Therefore, this book chiefly deals with several historical events related to Prophet Muhammad (sm), occurred prior to his coming to the earth and during parturition. The author has also narrated all the occurrences contained in it from the Islamic point of view based on traditions and has tried to prove them with reasonable discussion.

**Dawat-i-Masnunah**: It is a brochure written in Arabic as well as in Urdu languages. As the author was very much fond of Prophetic traditions and was always attached to practise the customary invocations sanctioned by Messenger of Allah, he has compiled this book accumulating all the essential ‘Duas’ (invocations), recommended by the Prophet (sm), from different collections of Hadith.

**Mulakhkhas**: Written in Arabic, and published in 1287 A.H./1870 A.D. It is a book in which the author has furnished some cogent proofs (dalil) about the permissibility of celebrating ‘Milad’ and ‘Qiyam’. He has also enriched this book with intelligent discourses in support of those celebrations and has corroborated the authenticity of his viewpoint by quoting the ‘Fatwas’ of four Imams belonged to Mecca and Madinah.

**Maulud-i- Khair al- Bariah**: This brochure is also written in Arabic. In this book the learned author has given a pleasant description of some miraculous phenomena which took place during the birth of Prophet Muhammad (sm) in a very suitable as well as simple language.
Moreover, the method of performing ‘Milad’ and the rhythmical hymn to be recited at the time of ‘Qiyam’ are systematically mentioned in this book.

Nasim al-Haramain: This is one of the most significant as well as scholastic works of Mawlana Karamat Ali Jawnpuri. Written in Arabic and extending over two hundred pages, this book was published in 1287 A.H./1870 A.D. from Ahmedia press, Jawnpur. It contains comments, both appreciative and critical on the ideology, practices and thinkings of Faraizis, Wahhabis, Patna school and Ahl-i-Hadith groups of Indian Muslims. In this book the Mawlana has also firmly disapproved the fanaticism of some traditional ulama including those scholars who believed that the congregational prayers of ‘Jumah’ and ‘Id’ could not be held in India as the country had become ‘darul-harb’ because of the British rule over it. On the contrary the Mawlana counter-argued that India had not become ‘darul-harb’ even under the British rule, as the Muslims are allowed herein to follow all their religious observances, practised in ‘darul-Islam’; therefore the congregational prayers were lawfully permitted in India and ‘Jihad’ against the British Government of India was unlawful for the Muslims. In short, it is a book equipped with his collective contemplation and thought as well as explanation of all those principles which Karamat Ali had followed in his life.

It is admitted fact that majority of Mawlana’s works are written in Urdu language. Perhaps, for the greater interest of the common people, the Mawlana mostly wrote in Urdu, so that they could easily grasp his writings and accurately comprehend the fundamental tenets of Shariah as well as the injunctions and prohibitions of Islam which are most essential to mould their socio-religious lives. Anyway, we shall make a humble effort to give substantial brief accounts some of his Urdu works, arranging them according to the categories already mentioned.
First Category:


The Qur’an is the first and foremost book of Islamic literature and Muslims have always paid a great importance to the correct recitation of the Qur’an with the pronunciation like that of the Arab themselves. The Qur’an itself pronounced: وَ رَسُولُ الْقُرْآنِ ﷺ (read the Qur’an in slow, measured rhythmical tones 73:4). This verse indicates that the words of the Qur’an must not be read hastily, rather they must be lovingly pronounced in rhythmical tones following all the rules of its recitation. According to a tradition, the correct recitation of each letters of the Qur’an carried with it a reward of practising ten virtues. Moreover, there are a number of traditions from the Prophet (sm) enjoining upon the Muslims to read the Quran according to the pronunciation and accent of the Arabs. For example-

أَخْرِجُوا الْقُرْآنَ عِلَى لِقَوْنِ الْعَرَبِ - (embellish the Qur’an with your delicate voices -- Al-Hadith).

Besides, there are many other traditions urging the Muslims to adorn the Quran with exquisite voices; for instance:

زِينُوا الْقُرْآنَ بِكُلِّ سَوْءٍ مُّلْهَ (embellish the Qur’an with your delicate voices -- Al-Hadith). The above mentioned Qur’anic verse and Prophetic traditions clearly manifest that the correct and accurate recitation of the Holy Qur’an according to the Arab pronunciation is one of the most important branches of religious knowledge and therefore a large number of Muslim scholars have always regarded it as their pious duty to write on the art of proper pronunciation, recitation, punctuation and vocalization of their holy scripture. This branch of knowledge is technically
called ‘Tajwid’. It is superfluous to say that Mawlana Karamat Ali Jawnpuri, a high ranking religious scholar, could not neglect this important branch of Islamic learnings and so he produced a few works on the study of Qur’anic lore, particularly its rules of recitation. Following are the outstanding works of the Mawlana on this subject:

**Kawkab-i-Durri**: This brochure, published from Calcutta in 1263 A.H / 1846 A.D, deals with the language and style of the Holy Qur’an. It is an useful book to make out the holy scripture for those readers who have little knowledge in Arabic language.

**Makharij-al-Haruf**: This is a valuable book related to ‘Qirat’ of the Holy Qur’an, deals with the correct pronunciation and articulation of Arabic alphabets as well as the phonetic system of Qur’anic text. It has been being included in the syllabi of different types of Islamic Madrasah education.

**Sharah Hindi Jazri**: Published from Calcutta in 1264 A.H / 1847 A.D. Detail descriptions pertaining to the manner of proper recitation, punctuation and vocalization of Qur’anic text are found in it. It has also been being included in the syllabi of various Islamic education.

**Zinat al-Qari**: It is also an important book on the art of reciting the Holy Qur’an in accordance with the established rules of pronunciation and intonation. It is published in 1284 A.H. from Calcutta.

**Second Category**:

**Works on traditions**.

Traditions or the sayings, acts and the approvals of the Prophet (sm) form a very important subject of religious sciences in Islam. Throughout the early centuries of Hijra, the great collections
of Hadith literature dealing with the sayings and doings of the Prophet (sm) and of his companions, had built up a separate department of religious study. It has also been attracting the attention of the Muslim scholars of succeeding generations up to the modern times which has formed a very significant and considerable part of Islamic learning. Mawlana Karamat Ali was particularly interested in it and his knowledge on this branch of learning was also remarkable. He has to his credit a few translation works purely dealing with the science of traditions. Through these translation works Karamat Ali has given ample proofs of his erudition, not only with his vast knowledge of the traditions, but also with his knowledge of Arabic language and literature on which he frequently draws to explain meanings of unfamiliar words. A brief appreciation of his works on traditions is given below:

**Tarjamah Mishkat al-Masabih**: It is an Urdu translation of the popular Hadith collection Mishkat al-Masabih. Needless to mention that the Mawlana was especially interested in the studies of Hadith literature and therefore in order to promote its knowledge among the common people, he translated the anthology into simple Urdu language so that a man even of little education can easily grasp its contents. This work is highly beneficial for the readers specially of Urdu vernacular. In this work, the translator has also elucidated the meanings of difficult Arabic words.

**Tarjamah Shamail -i-Tirmizi**: It is also an Urdu translation of the famous collection of Prophetic traditions called Shamail-i-Tirmizi particularly related with his corporal descriptions, spontaneous behaviours, natural tendencies, conspicuous temperaments and distinctive qualities. This
translation work is more useful for the ardent lover of Prophet Muhammad (sm) to mould their socio-religious lives according to the habits and tendencies of their master.

*Third category:*

**Works on Fiqh:**

Another sphere, in which Karamat Ali’s literary contributions are very significant, relates to fiqh. Fiqh is a subject which deals in elaborating details of the Islamic jurisprudence, stating specific norms of Shariah and justifying them by reference to the divine revelation and Prophetic traditions. In Islam this branch of knowledge is closely interwoven with religious rules and rites which comprises almost every part of a Muslim’s life, from the humblest details up to the principles of his moral and social existence and must be followed by every believer. As an essentially religious science, it is also linked up with theology, conferring great merit on those who cultivate it, as may be inferred from the Hanafi definition: “the science of law is the knowledge of the rights and duties whereby man is enabled to observe right conduct in the world, and prepare himself for the future life.” ⁶ Normally the words and actions of the Prophet Muhammad (sm), being an embodiment of the divine command and an expression of God’s law, were preserved by the companions of the Prophet (sm) and their followers in the form of traditions. These were transmitted from generation to generation, inspiring first discussion and then systematic juristic thinking which gradually developed the science of fiqh. Beginning in about the mid-eighth century, a number

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of masters made distinctive contributions to the discipline that stimulated the emergence of separate schools of jurisprudence.\(^7\) The reason is that all the companions of the Prophet (sm) were not always with him; hence there was a good deal of difference in their personal knowledge of his sayings and doings. It was a common practice among the companions to enquire from one another if any practical problem arose, about which they themselves did not know the solution. The companions of the Prophet (sm) settled down later on in different places. When they were asked by the next generation to give a solution of any new problems, they naturally said in reply what they knew. This is one of the prime causes that led to the differences existing in fiqh.

It is already mentioned in chapter-II of this work that Mawlana Karamat Ali acquired vast knowledge on Islamic jurisprudence and fiqh from renowned jurists of the time Shah Abdul Aziz Muhaddith Dehlavi and Mawlana Shah Muhammad Ismail Dehlavi and acquired commanding mastery on the subject. A skilful organiser and orator, Karamat Ali exhibited great power throughout his life for regenerating Islam and revitalizing Islamic life in Eastern India and had employed his pen in expounding the jurisprudence of Islamic canonical law in a very simple and comprehensive way. In his writing of this category, the Mawlana chiefly dealt with the nature of religious ‘Hukm’ (precept) and its various kinds, such as \textit{Fard} (obligatory), \textit{Wajib} (incumbent), \textit{Mustahabb} (approved), \textit{Mandub} (a thing the doing of which is more excellent than leaving it undone but which is allowable to leave undone), \textit{Ja’iz} (allowable), \textit{Makruh} (disapproved), and

Furthermore, he also made a clear discussion on religious responsibilities, obligations and prohibitions for a believer. The following works come under this category:

**Miftah al-Jannat**: This is a typical work on fiqh which contains almost all the essential elementary teachings of Shariah. The author, Mawlana Karamat Ali wrote this book at the early stage of his life when he was only 19 years old. It is written in simple Urdu language easily understandable even to the common people of little education. This book has got widespread acceptance as an unerring primary guidebook of Islamic fundamental rules and regulations by the Muslims of Indo-Pak Sub-continent.\(^8\) The popularity of the book may be estimated from the fact that due to its huge circulation, it is already translated into eighteen different languages and also frequently reprinted by the publishers.\(^9\) In addition to that, since the period of author's life time, this book has also been being included in the curricula of essential primary education for children in Maktabs and Madrasahs. Moreover, almost each and every pious Muslim of this Sub-continent uses to keep this book in their houses as a model document on fiqh and feels utmost necessary to make his sons and daughters acquainted with the knowledge of the book before celebrating their marriage. The book was first published in 1234 A.H. from Calcutta.

**Zinat al-Musalli**: This brochure, was published from Calcutta in 1259 A.H. This is also a reliable and helpful book dealing with the subject fiqh. The learned author has illustrated in it all the basic requirements

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to be carried out before and during the performance of ritual ablution and prayers. For instance, in respect of purity he has stated the four essential (Furud) of ritual ablution like—washing of the face, washing of both the hands up to the elbows, passing the wet hands over the head and lastly the washing of both the feet. Besides that the author has embellished the book with various theological problems and their doctrinal solutions. Moreover, he has narrated in it an account of such discourses which can easily remove away all sorts of mental suspicions from the heart of a worshipper and thereby the worshipper can perform his prayer with complete submissiveness and humility and can make himself free from the nefarious design of ‘Shaitan’, the arch-enemy of human being.

_Fourth Category:

Works on Sufistic principles:

Islam is ever famous for its strong monotheistic belief in God and for its theoretical and practical teachings of universal brotherhood. Moreover, Islam sufficiently possesses those qualities which can easily satisfy spiritual cravings of the masses. Hence after Prophet Muhammad (sm) many of the pious and sincere followers of Islam, who regarded all external splendour and wealth as an infringement of the principles governing the true Islamic life, retired from the world to lead a very simple and righteous life. Their zeal for the love of God was so great that they shunned all kinds of worldly comforts and pleasures. In this way they dedicated their lives for the cause of Islam and for the service of humanity. By their continuous activities and writings, the inherent qualities of Islam were successively made familiar with the masses even of
other religions, who were already groaning under social tyranny and suffering from agony of spiritual yearnings of soul; so, majority of those masses spontaneously gathered round the saintly preachers known as the sufis and readily changed their old faith to the new ones. The Muslims hardly made any distinction between a convert and a born Muslim. Therefore, only the change of faith at once offered those masses a golden opportunity to raise their social status to the status of their rulers by the adoption of a simple and easily understandable creed like Islam.

By this way, the sufis succeeded in achieving a grand success throughout the world and India was not exceptional in this case. In fact, the richly developing tradition of sufism was brought to India almost simultaneously from the 13th century onwards and before the end of the 16th century there were about a dozen orders of the sufis existing in different parts of India. All those sufis made utmost effort to preach the catholic and liberal aspect of Islam which almost outside the scope and range of the orthodox conception of Islam and passionately appealed to the emotional hearts of Indian masses. As regards their preachings Prof. Muhammad Enamul Haq has rightly observed: “They only represented to the public the most liberal and universal aspects of Islam which did not fail to produce the desired result of attracting a large number of the masses to Islam, already groaning under various social and religious disabilities.”

The Indian celebrated sufis and their distinguished disciples began to produce certain forms of sufistic literature following the same

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way as those of other countries. Zubaid Ahmad, a renowned scholar, has been found to have mentioned: “we do not find in the sufistic literature produced in India anything alien to the earlier Islamic mysticism as it was brought to India, with the exception of certain astrological references that have crept into some writings”.  

As mysticism or ‘tasawwuf’ had firmly established itself as an inseparable part of Islam in India and large number of sufistic literature were being produced by the scholars of this cult; Mawlana Karamat Ali Jawnpuri, as he was a great sufi saint too, had exercised his facile pen in this field also. He wrote several books on sufistic principles as well as the doctrine of spiritual preceptorship, the cornerstone of Islam in India. A few works of the Mawlana dealing with this subject may be mentioned here:

Bai’yat wa-Tawbah: This is an important work of Mawlana Karamat Ali Jawnpuri which deals with the nature and essence of Bai’yat (allegiance) at the hand of a spiritual master. It is also written in support of ‘Pir-Muridi’ system and in refutation of the arguments of Faraizi leader Haji Shariatullah who disapproved the practice of laying the hand of the ‘Ustad’ or ‘Pir’ in that of the disciple. The Mawlana made a clear distinction between two kinds of bai’yat or initiation ceremony, viz (a) bai’yat-i-tabarruk i.e.; initiation with a view to obtaining the blessings of the ‘Pir’ and (b) bai’yat-i-idarat i.e.; initiation into deeper mysteries of sufism. He maintained that the former process was open to all people, while the latter process was open to the chosen persons

alone. He further maintained that in the former process (i.e.; bai‘yat-i-tabarruk) the Pir is lawfully permitted to take the hand of the murid in his own hand. In his opinion, the latter process (i.e.; bai‘yat-i-idarat) involved various conditions which a murid must fulfil. This book was published from Calcutta in 1254 A.H.

**Nur al-Huda**: This brochure was published in 1286 A.H. from Calcutta. In it, the learned author puts into words some important sufistic methods and practices of those various mystical orders to which he himself belonged. In addition to that a vivid description of Sayyid Ahmad Shahid’s way of spiritual thinking and contemplation on sufism, particularly related with *Mujaddadiyah Tariqah* are mentioned in this book.

**Nurun Ala Nur**: The author commences this treatise with the praise of God and Prophet Muhammad (sm) in a manner befitting his theme, and then, after discussing the nature of *Ma‘rifah* (Devine Knowledge) and some worthwhile arguments on it, gives his judgment in favour of sufism. It was published from Jawnpur in 1325 A.H.

**Rahat-i-Ruh**: This is another significant book of the Mawlana dealing with the fundamental knowledge of *M‘arifah*. Herein the author says that piety is the basis of true happiness and felicity. Then he explains that the true path to the goal consists of Shari‘ah, Tariqah and Haqiqah, and elucidates this doctrine with examples.

**Tanwir al-Qulub**: Also related to useful knowledge of 'Tasawwuf'. In this brochure the author explains the way of spiritual progress and the attainment of sainthood as well as the interesting and adequate topics concerning sufism. Furthermore, he also states herein some of the
duties of mystic disciples as well as the spiritual leaders.

**Zad at-Taquwa**: This was published from Calcutta in 1287 A.H. A perceptive discussion about ‘Tasawwuf’ in Islam is made in this book with special reference to *Naqshbandiyah Tariqah*. Here the author also lays down certain conditions of a candidate for discipleship emphasizing a strong faith in the man whom he chooses as his spiritual leader.

Apart from these books and brochures, Mawlana Karamat Ali wrote several other books on ‘Tasawwuf’. Detailed accounts of these works would run into separate volume. So instead of individual assessment, we have summarized the contents of those books as follow:

In his writings the Mawlana made a favourable discussion in support of bai‘yat at the hand of a spiritual master and categorized the various types of bai‘yat. For example -- bai‘yat by way of pledge at the time of flight or emigration; bai‘yat at the time of conversion to Islam; bai‘yat by way of a pledge to be firm in a religious war; bai‘yat by way of political allegiance to Prophet (sm) or Caliph and lastly bai‘yat by way of a pledge to live a pious and religious life. The last one, he identifies as the bai‘yat of sufistic path (Tariqah) and declares it to be a Sunnah, as by a reliable Hadith it is established that on many occasions the Prophet (sm) took this type of pledge from Muslim men and women.

As regards the utility of bai‘yat the Mawlana opines that it is a psychological fact that if one and the same piece of advice is given to one particular person by various advisers, the effect varies according to the personality of the adviser. If he is of an outstanding personality and character, his admonitions will be more effective upon his disciple.
Therefore, the Mawlana lays emphasis on the point that to be a perfect spiritual leader one must have acquired some qualities. Firstly, he should have an adequate practical knowledge of the Islamic theology; secondly, he must be a strict observer of justice and piety; thirdly, he should not be influenced by worldly considerations; fourthly, he should advise his disciples in accordance with the commands and prohibitions of religion and fifthly, he must have obtained a full training from an older and true spiritual leader. Similarly, the Mawlana also lays down some conditions to be maintained by the disciples.

In respect of the way of performance in the bai’yat the Mawlana has mentioned that the spiritual leader should hold the hand of his would be disciple and make him recite the formula of the Islamic creed and then, after bidding him repent of his previous misdeeds and sins, should take from him a solemn pledge that in future, as far as possible, he will keep himself free from sins. In some of his books, the Mawlana describes the methods and practices of those various mystical orders particularly to which he himself belonged and embellishes his writings with worthwhile discourses dealing with interesting and effective topics related with sufism. Anyway, as the Mawlana is considered to have been one of the greatest theologians and sufi saints of his age, all of his works are regarded as being authentic, reliable and trustworthy.

Fifth Category:

Polemics against opponents.

In earlier chapter it has already been mentioned that the reform movements of nineteenth century, because of the extreme rigidity of their viewpoints, clashed with one another over doctrinal interpretations.
Although majority of the movements envisaged a return to pristine Islam rejecting all un-Islamic habits and usages, but in practice they widely differed even on concrete issues such as the question of waging jihad against alien rule, the lawfulness of holding congregational prayers in a country under non-Muslim occupation and the importance of 'mazhab' in Islam. The propaganda of the reformist groups, and the inevitable counter-propaganda from the traditionalist 'Mullahs', gave rise to serious conflicts in the Muslim society, involving either directly or indirectly, almost all sections of the Muslim population. Naturally, these controversies often did not remain confined within the bounds of religious debates, but had serious repercussions on the wider relationship between the parties concerned.

Thus during the closing years of the nineteenth century, there were usually open public meetings, held from time to time to debate controversial theological questions. The bahas at Barisal in 1867 A.D. between the Ta'ayyunis and the Faraizis, for example, discussed among others such questions as (i) the relationship between faith and works (ii) the method of initiation into the mystic orders and (iii) the legality of holding congregational prayers in India. These meetings also reflected the growing interest of the illiterate public in social and religious matters and provided them with a venue for communication with other groups; something virtually unknown in the pre-reformist era. The traditionalist theologians of different groups tried hard to vindicate their own viewpoints and refute those of their opponents through their writings too. A vast quantity of polemical literature was produced in the process. Mawlana Karamat Ali had also, to his credit, a considerable number of polemical works of which following
few books are mentioned to assess his writings of this category.

**Hujjat-i-Qatiah**: A polemical tract against the tenets of Faraizi leaders Hazi Shariatullah and his son Dudu Miyan was published in 1282 A.H. It is written specially against their suspension of congregational prayers of 'Jumah' and 'Id' to be held in Bengal as well as in other parts of India under the British regime. The Faraizis' declaration about discontinuation of congregational prayers was a direct challenge to a well-established practice universally regarded by Muslims as an essential feature of orthodox Islam. Mawlana Karamat Ali openly denounced their views and termed it as Faraizi extremism on such matter which proved to be a major issue of Faraizi-Ta'aiyuni conflict in Bengal in the later nineteenth century. Moreover, the Mawlana has furnished in this book some 'Fatwas' (formal legal opinions) belonged to Meccan jurists in support of his view regarding the legitimacy of congregational prayers in Bengal even under British administration.

**Muqami' al-Mubtada'in**: Mawlawi Mukhlesur Rahman, a nefarious *pir* of Chattagram, put several written questions to Mawlna Karamat Ali Jawnpuri narrating defamation of his spiritual master Sayyid Ahmad Shahid, Mawlna Ismail Shahid and Mawlna Abdul Hayy Dehlavi. In reply to these questions, Karamat Ali wrote this brochure denouncing his false accusation with authentic proofs. It was published in 1274 A.H.

**Murad al-Muridin**: It is a book written in refutation of Kharaijis thinking. In addition to that a lucid discussion concerning various aspects of religion, proofs of celebrating some of the traditional ceremonies such as 'Milad' and 'Qiyam', contention of the 'munafiqs' and description of some genuine as well as pious luminaries are made in his book.
Mirat al-Haqq: This is also another polemics work of Mawlana Jawnpuri which was written against those religious leaders who used to create theological controversies and misunderstanding in the society. He also criticised those ‘ulama’ who denied funeral prayer to the corpse of a person who professed the ‘Kalimah (dogma of the faith) but did not observe the daily prayers and the fasting in the Ramadan.

Qawl al-Amin: A risala criticising the attitude of Dudu Miyan over the question of ‘Jumah’ prayer. Dudu Miyan insisted that the Friday and I’d prayers could no longer be performed in Bengal as it has become ‘Darul-harb’ under the British rule. Mawlana Karamat Ali argued against this view and held that the congregational prayers of ‘Jumah’ and ‘Id’ were not only lawful but obligatory on the part of Muslims of India. In this work the author has also criticised those theologists who himself deviated from the tradition of the Prophet (sm) and tried to mislead the common people on doctrinal matters.

Risalah-i-Faisalah: This work contains criticism against certain beliefs and practices of Wahhabis, Patna schools and ‘Lamazhabis’ (not belonging to any recognised Sunni schools of law) who totally rejected the four schools of jurisprudence (mazhab). In it the author has denounced the ideologies of all these groups for rejecting ‘taqlid’ and for not identifying themselves with any of the four recognised schools of law.

Tazkiat al-Aqa’id: A brochure written in refutation of the false aqaid, specially of the baseless doctrines propagated by the Kharazites. It was published in 1344 A.H.
Sixth Category:

General works:

Aside from these books, brochures and risalas of above mentioned categories, Mawlana Karamat Ali wrote many other books and articles on different subjects. We have incorporated all these works under one category as general works. A few works of this category are stated underneath for the convenience to comprehend the merit of his general writings.

'Aqa'id -i-Haqqah: It is a worthwhile book on 'aqa'id written in question-answering method. In this book, the learned author has undertaken an exceptional style to make the common people understand the various aspects of Islamic tenets in a very simple as well as effective and attractive way.

Haqq al-yaq'in: Precious advices, admonitions, sermons as well as the rudimentary commands and prohibitions of Shariah are the main themes of this book. Besides these, the author has maintained in it that so far as the 'fatihah' (a rite for the dead) celebration represents recitation from the Qur'an, entertainment of the guests and prayer to God for the well of the dead, it is lawful. It was published in 1344 A.H.

Kitab-i-Istiqamat: A prolific discussion on the usefulness of the 'Sunnah' (sayings and doings of the Prophet) is made in this work. This book contains twenty one treatises dealing with the fruitful discourses, specially for awakening the Muslims from their deep slumber and age long inertia. The author has also exhorted the Muslims to keep themselves always attached to the instructions of the Quran and the traditions and thereby to revive the past glory of Islam.
Mukashifat-i-Rahmat: It is a book wherein we get an account of the life and works of Sayyid Ahmad Shahid, the spiritual mentor of Mawlana Karamat Ali Jawnpuri, and a critical description on Wahhabi doctrines. In this work, the author strongly disapproved of the superstitious beliefs and un-Islamic innovations and stated that he found the Muslims of eastern India plunged so much in superstitious beliefs, customs and ceremonies that he became apprehensive of Divine retribution. According to him, this was one of the reasons why he dedicated his life to the propagation of true doctrines of Islam amongst the Muslims of Bengal. The Mawlana also vehemently detested in this book the traditional ‘Urs’ ceremony and put forward an argument against it that "the rite of ‘Urs’ was found neither in the tradition of the Prophet nor in that of the two generations that followed him nor even is there any basis for it in the writings of the four Imams (i.e, the founders of the four Sunni schools of law)". It is, therefore, decidedly a sinful innovation. He, however, admitted that some of the ancestors practised it. But it was by way of error or negligence, which should not be a reason for its continuation. It was published from Calcutta in 1286 A.H.

Qawl al-Thabit: This is an another valuable work of Mawlana Jawnpuri, wherein the learned author has made a momentous discussion denouncing all sorts of polytheism as well as un-Islamic practices, customs, ceremonies and superstitious beliefs, which had crept into Muslim society on account of their ignorance. The Mawlana is also found to have mentioned in it numerous un-Islamic innovations which were practised in different parts of the then Bengal. He especially condemned music, dance, raising of ‘taziah’ (i.e, the effigy of Imam Hussain’s tomb) on
the occasion of Muharram, the rite of ‘Urs’ (i.e, death anniversary of the pirs) and various types of ‘fatihah’ in remembrance of the dead relatives. Moreover, the author has maintained that the main purpose of Islamic reform movement is to make the people aware of the injunctions of the Quran and the Prophetic traditions. He has, therefore, inveighed some of the Wahhabi doctrines which were not in conformity with the Quran and traditions. Besides all these, some other important aspects of Islam and fundamental principles of sufism are also mentioned in this book. It was published in 1344 A.H. from Calcutta.

Qawl al-Haqq: A brochure related with ‘Milad’ (a type of birth day celebration of the Prophet) and ‘Qiyam’ (standing up at the second part of ‘Milad’ when the occasion of Prophet’s birth is described) was published from Dacca in 1383 A.H. In this work the author has expounded the procedures of ‘Milad’ which consists of three parts, viz, (i) the narration of events immediately preceding the birth of the Prophet (sm) (ii) the description of the occasion of his birth and (ii) exposition of his teachings.

Quwwat al-Iman: It is a book of 344 pages written in Urdu language and published from Calcutta in 1253 A.H. In this work, the author maintains that among the two great divisions of the Muslims, the Shi‘ah school has gone astray and the Sunni school is on the right path. The Sunni school, however, consists of only four recognised schools, namely -- Hanafi, Shafi‘i, Maliki and Hanbali. The finality of these four schools has been decided by the consensus of the opinion of the Muslim community. It is, therefore, necessary that every Muslim should follow
the prescription of one of them.

**Qurrat al-‘Uyun**: The main theme of this book is a descriptive narration of peculiar characteristics and excellent qualities of Mecca and Medinah, the two holy cities for the Muslim community of the world.

**Tazkiat an-Niswan**: This is an impressive book of Mawlana Karamat Ali Jawnpuri concerning the veil system in Islam. Here in this work, the author has maintained that although the need for modesty (i.e., purdah or hijab) in Islam is same both for the men and women, but on account of the differentiation of the sexes in nature, temperaments and social life, a greater amount of privacy is required for women than for men, especially in the matter of dresses. Therefore, the women are asked not to display their figures except to their husbands and near relatives by the code of Islam, which the Mawlana has expounded in his book.

**Fatah Bab-i-Sibyan**: A rudimentary grammar of Persian language for minors. It is the lone book of Mawlana Karamat Ali Jawnpuri written in Persian language. It deals with the most basic and essential rules of Persian grammar which enables a beginners to grasp the subject step by step.
(B) Language and Style of his Arabic Writings.

The above mentioned analysis and assessment of his books has indubitably proved that Mawlana Karamat ALi was a cultivated author who has left a large number of works on different subjects, the contents of some of those books have been reviewed and commented upon. Now it remains on us to examine his language and style, particularly the style of his Arabic writings. If an inquisitive as well as impartial glance is cast on his writings then it will be seen that his writings style is characterized by simplicity and straightforwardness, as his object was to put in writing a clear conception for the benefit of all strata of people, so that it could be easily understood by the masses and the classes alike. Perhaps keeping this view in mind, he has discarded the complex style and the use of unknown and bombastic words for the convenience of his readers.

It is an admitted fact that the writers of the modern age have completely abandoned the difficult style of writing which, as a matter of fact, comes into existence only when there is a dearth of ideas in the mind of a writer. It is also seen that when an author suffers from lack of ideas to express which might attract his readers, then he resorts to difficult style and bombastic words to impress the readers; on the contrary, a man of letters who has his ideas to convey to the people, does not make use of this artificial style. We may cite here an example from the history
of Arabic literature and that is the book "Kalilah wa Dimnah". One of the best works of fables in Arabic, is written in simple prose style. Due to simplicity of style and language it is highly popular among the readers of Arabic literature. The book was written in an age when the Arab scholars were on the march of complicated compositions. From this instance it is clearly understood why Mawlana Karamat Ali avoided the complex structure and wrote in simple prose style. First, what he had to convey to his readers, was so large and extensive that the difficult style could not keep pace with his ideas and thoughts. Secondly, in order to make the themes easier to majority of his readers, the Mawlana utilized graceful style as well as simple and lucid languages. But we should bear in mind that simplicity itself is an art and to write simple language as well as to combine simplicity with gracefulness is not an easy dexterity; rather it requires years of practice to achieve the skill, in which Mawlana Jawnpuri was sufficiently acquainted with. Anyway, the language and style, used by Mawlana Karmat Ali, are very comprehensible and straightforward, which offer no difficulty even to a man possessing little knowledge of Arabic language. Considering the over all technique of his writings, it can easily said that Mawlana Karamat Ali did not write his books to show his command of the language, rather to show his knowledge of various subjects. A few specimen passages of his writings in Arabic are quoted bellow:
As regards the initial creation of Prophet Muhammad (sm), the Mawlana has narrated the episode in his book *Barahin-i-Qatiah* as follows:

"..."
As a model of his language we can also exemplify here his supplication to Almighty Allah which has attached at the end of this book.

2. Ibid. pp. 16-17.
In the inception of his celebrated work 'Nasim al-Haramain'
with regard to the profession of the Unity of Allah and for the salvation as
well as the success of human race, the Mawlana has described as:

اعلموا أن النجاة والفلاح موقف على اقرار كلمة التوحيد لله الوه
والرسول عليه وسلم وقيد كلمة التوحيد توحيد المرسل في الربوبية و
توحيد الرسول في المتابعة كذا في مدارج النبوة فكما لا ينفي التوحيد
كما أن كل من كان هكذا
لا تتبع غير الرسول ولا تحكم على غيره ولا ينفي التوحيد
وكل من كان هكذا من كان و هذه
المتابعة اية محبة لله تعالى
قال الله تعالى: إن كان تحمين الله فاتبعوني
بحمض الله و
يفادكم دينكم والله غفور ورحيم.

3. Ibid, pp. 80-82.
Another specimen excerpt of Mawlana’s writing from the same book comprising his viewpoint on the most controversial issue whether India under British occupation is ‘Darul-Harb’ or ‘Darul-Islam’ is quoted below:

آلمع أنّما قال الفارضي لارض الهند هي دارالحرب و انّما كان قوّ لهم قابل

الانتفاض لكنّ لما رأيت بعض اخواتنا من اهل السنة يقول قولًا مثلهم بل افتح بعض المعتقنين

منهم يكون ارض الهند دارالحرب ثمّ لما رأيت فوهم وجدت فيه الأمرييين البيئة اتّما انّ ذلك المفتى

كتب بعض عبارة كُبّ الفقهية وترك عبارة ما بعدها مثلاّ كُب عزّة الكافي هذه وله انّ الدّار انّما

تسب إلى اهل الحرب عند ظهور قنّة اهل الحرب و غلبتهم وترك ما بعده وهو هذا وقدرتهم لا

ظاهرة انّما وجدت هذه الشرافت انّما سبّابي كُلّها او أنّما خالف جمهور البقية وافقت على قول

مرجوع وقال في مقدّمة دّر المختار انّ الحكيم والفتا بالقول المرجوع جهل وخطر للإجماع

انتهى معنى القول امامنا راجح والاحذى يقول الإمام مقتضى الاحتياط وحميّة الإسلام أيضاّ كما

ستعرف من عبارات الكافي فكرّت شأنهم واما تراكي حميّة الإسلام ودلائل امامنا الاعظم ان

انتسب دارنا إلى اهل الحرب واتطرق بهذه الطريقة بل احببت أن يكون بشرى للممثمين ان

Moreover, explaining the inner as well as outer purification

and its essential requirements to be obtained by a worshipper, the Mawla

na has expressed in this work as following way.

انّ المراد بالتركيّة تركيّة النفس وتعلّقاتها وتركيتها على خمسة اقسام الاوّل

تركيبتها من الكفر والشرك والعقائد الباطلة وسوء النبّة والردّائل كالخُدود خيّب الباطن والخدع

والحسد والكبر والفتاء والبخل والحرص والعديد والثاني طهارة البدين والثوب عن التّحاسات

كالدمّ والبول والغائط وغيره وأزاتر طهارة البدين من الحداثة والجناية بالضوء والغسل والطيبّ
One more example of his writings from the book *Mulakhkhas* and containing Mawlana's approval about the celebration of 'Milad' or Mawlud Sharif' (birthday festival of the Prophet) is given underneath:

In his writings, Mawlana emphasizes the importance of the Prophet's birthday festival. He mentions that the Prophet's birthday is a time to reflect on the blessings he brought to the world. Mawlana's approval about the celebration of 'Milad' or Mawlud Sharif is significant as it reflects the importance of celebrating the Prophet's birthday in the Islamic tradition. The celebration is a way to remember the Prophet's life and teachings, and to honor him as the central figure in Islam.

- **Note:** The text includes references to a book and a page number, which are noted in the text. The full text is presented in English, with a natural and readable format.
The passages, we have quoted above, are from his three different works in simple prose style proving his ability to write Arabic language with clear exposition. As previously pointed out, the author is more keen to display his knowledge of various subjects than to show his mastery over the language, hence his manner of writing is free from any artificiality and his diction is devoid of verbosity.

It is an admitted fact that in comparison of his contribution to the treasures of Urdu language and literature as well as different religious subjects, Karamat Ali’s contribution to the stores of Arabic language and literature is something poor. Arabic, being altogether a foreign language in India, Indian Muslims have naturally taken greater pains in elucidating and apprehending the linguistic difficulties of Arabic literature than the people of any Arabic-speaking country and consequently considering the situation of their readers, large number of Indian writers also used to pay less interest in producing Arabic works. As regards the writings of Mawlana Karamat Ali Jawnpuri, the same analogy was implicated and following causes may be endorsed in support of his exiguous contribution to Arabic language and literature. Firstly, on account of geographical location of east Bengal, the working place of Mawlana Jawnpuri where he spent the most important part of his life, he could not enjoy such facilities for coming into direct contact with the Arabian civilisation and the centres of Arabic learning as were possible for other contemporary Indian scholars like Mawlana Muhammad Qasim Nanautawi (1832-1880) and Mawlana Rashid Ahmad Gangohi (1828-1905) and hence the Arabic works produced by the Mawlana is meagre as compared to his production in Urdu language and literature. Secondly, as heretofore referred that for the greater interest of his disciples as well as common people who were not so much familiar with Arabic language, the Mawlana chose Urdu language as a convenient vehicle for the communication of his ideas to the people, so that they could easily perceive his instructions and thoughts and thus he wrote extensively in Urdu rather than in Arabic.
Despite the fact, as Arabic is the language in which the holy Scripture of Islam had been written and it is the key to the invaluable treasures of Islamic learning, therefore, the Mawlana could not afford to neglect this language and exercised noticeable influence on both the style and the content of Arabic literature. He wrote a few works in Arabic where neither any attempt at the embellishment of the language and the style is found nor any particular order in the arrangement of the subjects, he has dealt with, is present. In spite of all these weaknesses, these books provide interesting reading materials on a vast number of subjects as stated earlier and can be called a variegated compendium of the knowledge prevailing among the Muslims of his age. For example, though there is no division of the materials in his book 'Nasim al-Haramain' into chapters which is indeed a weakness of the author; but after going through the work, it appears that the Mawlana has taken special care in it using words in the correct sense of the theme.

Besides, the author has composed few other books in Arabic on various branches of Islamic learning in which he has taken his subject-matter from different sources and has reproduced them in his own way. Each of these works is replete with knowledgeable information, the materials of which he has been drawn from the earlier works dealing with the chronicles of Prophet Muhammad (sm). The beauty of his writing lies in the fact that the author has ably and ingeniously incorporated some suitable phrases and sentences from the Quranic text and Prophetic traditions into his own composition. Moreover, the sublimity of the ideas expressed therein and the elegance of the style are particularly
exquisite in their nature. It is true that Mawlana Jawnpuri has not made such rich and abundant contributions to Arabic literature as made by the scholars who have had easier and direct communication with the centres of Arabic learnings. Still, from the standpoint of the subject-matters and style of his writings, the Mawlana has undoubtedly shown a wonderful command over the Arabic language and literature.

Good handwriting has always been regarded as a special gift of Allah and Mawlana Karamat Ali was endowed with this refined art too. Being an eminent calligraphist, the Mawlana was well-versed in various forms of Arabic writings. He was so skilled in calligraphy, as already mentioned that in a single grain of rice, he could write the complete ‘Surah Ikhlás’ with ‘Bismillah’ and his name. He was also a sharp-minded erudite scholar who could recite the Holy Quran in seven different intonations. In addition to that, on this subject of correct pronunciation and recitation of the Holy Quran, the Mawlana has produced several important books which deserve attentive study and practice by those who are interested in this branch of learning. The importance and value of these works may be judged from the fact that; since their publications, these books are being included in the syllabi of Islamic learning especially related with the proper articulation of the holy Scripture.