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Kerâmet Ali, b. Fadil Muhammed
(es-Siretil-Muhammediyye'si)
(v. 1290 / 1873)

1914, 1.

Zübeyd Ahmed
el-Adabul-Arabîyye

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- Karamat Ali

participant in the literary get-togethers of communist-dominated cultural congress. He gradually drifted away from Urdu and began to write in his mother tongue Kashmiri.

Kamil was soon in the forefront of Kashmiri writers and was acknowledged as a trendsetter. He edited the journal 'Gulrez' for some time but had to leave because of a temperamental clash with its proprietor. Mirza Arif. He ultimately succeeded in getting a job in Jammu and Kashmir Cultural Academy, as Editor of Kashmiri, from where he retired in 1979. He became a Bahai preacher and edited their Urdu bulletin *The Basharat*.

Kamil is one of the triumvirate which had dominated Kashmiri literary scene in post-Mehjoor era, its other two members being Nadim and Rahi. His forte is Ghazal, which he has transformed with his new experimentation and a sizzling satirical tone. He rescued Ghazal from its overdose of romanticism and made it a vehicle of contemporary sensibility. His poetic idiom has now become the standard of Ghazal genre in Kashmiri. He received Sahitya Akademy award for his poetic collection *Lava Ta Prava. Beya Sui Pan* was published soon after and received State Akademy award.

Kamil is also a short story-writer. His collection *Kathi Manz Kanth* shows influence of O'Henry and Edgar Allan Poe. His story telling, however, never matched the mastery of his poetic expression. Consequently, he had to give it up. His novel *Gati Manz Gash* is still holding its own in otherwise a very impoverished novel scenario in Kashmiri.

Kamil has a flair for research and criticism also. As the editor of Cultural Academy's journal *Shiraza*, he gave a new dimension to literary journalism in Kashmiri. Some of its special numbers are milestones in the growth of Kashmiri literary criticism. He also brought out his personal magazine *Neb* which provoked and encouraged

hot discussions and control verses. He had started a regular newspaper *Vadi* but had to close it because of financial and managerial problems.

Kamil's stint in the Cultural Academy was very productive. He edited the mystic compositions of fifteenth century saint-poet Sheikh Noor-ud-din Wali. He also edited the poems of Kashmiri mystic stream in 3 volumes entitled *Soofi Shair* with an exhaustive introduction. Besides, he edited the lyrics of sixteenth century queen-poetess, Habba Khatoon and made a bold attempt to explode some of the myths associated with her. In recent times he was the first to express the opinion that Habba Khatoon was not the queen but a concubine of Yusuf Shah Chak, the last independent king of Kashmir.

Kamil is a very controversial figure. He, by temperament, likes to be in the centre of feuds and quarrels. He has published blistering articles about his important contemporaries but nobody had the guts to take the bull by its horns. Though in his late fifties, he retains his romantic image.

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✓ Karamat Ali, Maulvi (1800 — 1873)

Maulvi Karamat Ali was an eminent Religious reformer.

Maulvi Karamat Ali, belonged to Shia family from Jaunpur U.P., was born in 1800, but he lived and did most of his work in East Bengal.

He became one of the most devoted and ardent disciples of Sayyid Ahmed Bareilvi during one of his tours of northern India between 1920 and 1924 and supported his reform movement in Bengal. He was moderate in his ideas and, unlike some reformers, refused to go to extremes. He

addressed himself to the task of combating the Hindu customs and superstitions that had been adopted by the Muslims of East Bengal. Simultaneously opposed the Faraizis who insisted that the Friday and Id prayers being public prayers could not longer be performed in what was *dar-ul-harb*.

He wanted Muslims to acquire a knowledge of European languages and thereafter assimilate western sciences. He competed for a prize offered by Sir Charles Treveleyan for the best essay on the influence of the Greeks and Arabs on the European Renaissance. He believed that in every century, a teacher is born to renew the faith and regarded Sayyid Ahmed Bareilvi as such a teacher. He belonged to the Hanaff school of jurisprudence.

He was in the good books of the East India Company and appointed as a Superintendent and received gifts from its Directors and joined the Muhammadan Literary Association founded by Maulvi Abdul Latif. He delivered a lecture at his house in Calcutta under the auspices of the Association on 23rd November 1870, arguing that British India was *dar-ul-Islam*, that Muslims enjoyed full religious liberty and that therefore *jihad* against the British authority was unlawful.

After his death in 1873, his work was carried on by his son Maulvi Hafiz Ahmad (died 1898). His important publications are: *Makhiz-ul-Ulum*, 1865 and *Zadut taqua*, 1903.

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Karamat Ali, Sayed (1796 — 1876)

Sayed Karamat Ali was an eminent Diplomat.

Sayed Karamat Ali, belonged to a family descended from the Prophet, was born at Jaunpur in 1796. He left home at the age of 18 in quest of knowledge and spent two years at Lucknow and ten years in Persia. He travelled widely in Persia and Turkestan. He saved a British officer named A. Conolly (1807-42) from death in Afghanistan.

On Conolly's recommendation, he was appointed representative of the Indian Government at Kabul and reported to the Indian Government the intrigues of the Russian and the French at Kabul. He recalled from Kabul in 1835 and appointed Suited of the Hoogley Imambara in 1837. His prediction of the conduct of Russia towards Persia, the Khanats and Afghanistan proved remarkably accurate. In a longer account of his career may be seen in Syed Ammer Ali's article on 'England and Russia in Afghanistan in the Nineteenth Century' in May 1905.

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Kardar, Abdul Hafeez (20th Century)

Abdul Hafeez Kardar was one of the shrewdest cricketing brains.

Abdul Hafeez Kardar might have captained India of undivided India. But he opted for Pakistan and led the new country with distinction. Kardar, who was first known as Abdul Hafeez, shot into prominence against the Australian Services team in 1945. He played in all three Tests scoring 34 and nine in the first Test at Bombay, 36 and 86 not out in the second Test at Calcutta and 11 in the third Test at Madras. He scored 176 in five innings.

An attacking left-hand batsman, leg-spinner and brilliant fielder, Kardar toured England under Iftikhar Pataudi in 1946. He played in all three

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*Kite Isai bania pharangi, kare larai ban ban
jangi;
Hath tere hai mandi changi, dhar topi shamla
utria hai.*

Identifying his guide with God he praises him like an incarnate on the earth in a number of his poems. He has the same wifely devotion for his *pir* that he has for God:

*Karam Ali Pir Hussain Shah, Chhej bichha ke
soiya ni.*

He praises Lord Krishna playing with the gopis. He poses himself as one of the gopis and invites Krishna to come and play with her (the poet as gopi). He versified the beliefs of different religions, their various sects and praised Mohammad as the best of all. Dr. Lajwanti Ramakrishna holds that the poet has praised Mohammad, the Prophet, who appears in the history. But Sufis' Mohammad is the cause of creation, the anthropomorphised concept of First Emanation from God. He believes in the transmigration of soul and sings the glory of God on the Vaishnava lines and with Vaishnava names.

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Karamat Ali Jaunpuri (1800A.D. — 1873A.D.)

In the early part of the 19th century, the religious movement started by Syed Ahmed Shahid Barailvi (1831 A.D.) had its dynamic effect on the Muslims of Eastern Bengal specially

Faridpur, Bogra, Sylhet, Noakhali and Chittagong, when he declared *Jihad* (holy war) against the Britishers, many Bengali Muslim, responded to his call.

The most prominent among them were Maulana Imamud-Din, Maulana Waris Ali, Maulana Sufi Noor Muhammad, Hazrat Syed Ahmed Barailvi, who carries the movement successfully in the eastern and southern parts of Bengal in the same way as Syed Ahmed Barailvis Khalifa Hazrat Karamat Ali Jaunpuri (d. 1873 A.D.) did in the northern part of Bengal.

Hazrat Maulana Karamat Ali was born at Mullatola, Jaunpur, (Oudh) on June 12, 1800 A.D. He read Fiqh from Shah Abdul Aziz Muhaddith Dehlavi and Ismail Shahid and was initiated by Hazrat Syed Ahmed Shahid. He was a master calligraphist, well-versed in various forms of writing. He was a sharp-minded, crude scholar and a great saint, who could recite the holy *Quran* in seven different intonations.

He propagated Islam and strengthened faith of the Muslims of Bengal for 51 years. It is said that more than 10 millions of people embraced Islam due to his efforts. The devastations, tortures, imprisonments and the suppression of civil and political rights that came in the wake of the first war of independence (termed as the sepoy Mutiny by the British Government) effected the minds of the intelligent to such an extent that a section of the Muslim declared India as Darul Harb (a palace where religious activities and rituals are denied to Muslims) and they wanted to migrate to other Muslim countries.

At this critical juncture Maulana Karamat Ali Jaunpuri issued a '*FATWA*' religious decree and in collaboration with Nawab Abdul Latif Khan Bahadur, the secretary, Mohammadan Literary Association of Calcutta, persuaded the Muslims not to migrate as the Muslims had not been debated from exercising their religious rights.

Maulana Karamat Ali Jaunpuri is compared with Shah Abdul Aziz Muhaddith Dehlavi for his wise leadership, prudence and meaningful

SARVA JALPA SANGRAHAN

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(D. B. MACDONALD)

* **کرامت علی** : جونپور [رگ بان] کے ایک *
شیخ گھرانے میں پیدا ہوئے (صحیح تاریخ ولادت
معلوم نہیں غالباً انیسویں صدی کے اوائل میں) جس
کے افراد اسلامی دور حکومت میں خطیب کے
عہدے پر فائز رہے تھے۔ کرامت علی کے والد کلکٹر
جونپور کے دفتر میں سررشتہ دار تھے، انہوں نے
دینیات اور دیگر علوم اسلامی کی تحصیل اپنے زمانے
کے مشہور و معروف علما، خصوصاً شاہ عبدالعزیزؒ
محدث دہلوی سے کی جو پہلے سید احمدؒ بریلوی کے
استاد تھے اور جنہوں نے بعد میں ان کے ہاتھ پر
بیعت کر لی تھی۔ ۱۸۲۰ اور ۱۸۲۳ء کے درمیان
سید احمدؒ نے بنگال اور شمالی ہند کا دورہ کیا اور
پیروں کی ایک جماعت فراہم کر لی۔ کرامت علی
ان کے مخلص ترین نوجوان پیروں میں سے تھے،
لیکن بظاہر انہوں نے اس جہاد میں شرکت نہیں کی
جو سید احمدؒ نے سکھوں [رگ بان] کے خلاف کیا
اور نہ وہ افغانستان کے اس سرحدی علاقے میں کبھی
گئے جہاں ۱۸۳۱ء کی جنگ میں سید احمدؒ نے لڑنے
ہوئے شہادت پائی۔ سید موصوف کی شہادت کے بعد
ان کے معمر استاد شاہ عبدالعزیزؒ ان کے خلیفہ ہوئے
اور بہار و بنگال میں تجدید اسلام کی تحریک بڑی
سرگرمی سے شروع ہوئی۔ اس پر امن تحریک

اللہ کی ایک مقرر کی ہوئی عادت یا رسم ہے جس
کے مطابق امور عالم عموماً ظہور پذیر ہوتے ہیں
(*Vorlesungen: Goldziher*، ص ۱۳۰)۔ کرامت اور
معجزہ (دلیل نبوت) میں فرق یہ ہے کہ کرامت
کسی نبی سے اپنی نبوت کے ثبوت میں اللہ کی طرف
سے صادر نہیں ہوتی اور اس کے ساتھ نبوت کا دعویٰ
نہیں ہوتا نہ مخالفوں کو مقابلے کی دعوت دی
جاتی ہے۔

معونت (مدد) اور کرامت میں یہ فرق ہے
کہ معونت حاصل کرنے والا گو مسلم ہوتا ہے،
لیکن اس پر کوئی دینی (باطنی) حال طاری نہیں
ہوتا اور نہ اسے مذہبی تجربہ ہوتا ہے۔ یہ ارہاص
سے بھی علیحدہ ہے جو اس غیر معمولی واقعے کو
کہتے ہیں جو کسی نبی کی بعثت سے پہلے اس کے لیے
میدان تیار کرنے کے لیے ظہور پذیر ہوتا ہے۔
کرامت استدراج اور اہانہ سے بھی مختلف ہے
کیونکہ استدراج اور اہانہ کفار کی خاطر ظہور پذیر
ہوتے ہیں تاکہ انہیں گمراہ اور شرمندہ کیا
جائے (کشاف اصطلاحات الفنون، ۱ : ۴۴۴ بعد،
النسفی؛ عقائد، محل مذکور مع اس کی شروح
کے)۔ ولی کو اپنی کرامتیں چھپانی چاہئیں حالانکہ
نبی کے لیے ان کا اظہار ضروری ہے۔ ولی کو اپنی
کرامات سے باخبر ہونا ضروری نہیں، لیکن
نبی کو لا محالہ ان کا علم ہوتا ہے۔ پھر یہ
بھی ہے، کہ ولی کی کرامت کو اس نبی کا معجزہ
سمجھا جائے گا جس کا وہ پیرو ہے اور آخری بات
یہ ہے کہ ولی کو جہاں تک ہو سکے اپنی
کرامات کو نظر انداز کرنا چاہیے اور اسے بجائے
غایات ربانی سمجھنے کے ذرائع ابتلا سمجھنا چاہیے۔

مآخذ : (۱) القشیری : الرمالہ، بولاق ۱۲۹۰ھ،

مع شروح، ۴ : ۱۴۶ بعد (دیکھیے Richard Hartman :

Das Sūjūtum nach al-Kuschairi) : (۲) Goldziher :

30 EYLÖL 1993

Keramet Ali

(110832)

KARĀMĀN-OGHULLARI — KARĀMAT 'ALĪ

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KARĀMAT 'ALĪ, born (date uncertain, early in the 19th century?) at Djawnpūr [q.v.], of a family of *shaykhs*, which had held the office of *khatīb* under Muslim rule; his father was *sarishādār* in the Djawnpūr Collectorate. He studied theology and other Muslim sciences under various celebrated teachers of the time, especially Shāh 'Abd al-'Aziz, *muḥaddith* of Dihli, who was also the teacher and afterwards follower of Sayyid Ahmad of Brēlwi. Between 1820 and 1824, Sayyid Ahmad made a tour through Bengal and Northern India, collecting a band of disciples, and Karāmāt 'Alī was one of the most devoted of the younger men who followed him, but he does not appear to have taken part in the *djihād* against the Sikhs [q.v.], in which Sayyid Ahmad was slain in battle in 1831. The Sayyid's old master, Shāh 'Abd al-'Aziz, now became his *khalifa*, and an active propaganda for the revival of Islam was organised in Bihār and Bengal; with this peaceful propaganda Karāmāt 'Alī was now identified. In 1252/1836-7 Hādjdji Shari'at Allāh [see FARĀ'IDIYYA] met Karāmāt 'Alī in Calcutta. By 1855 the two schools had made some progress towards a rapprochement, and in the meeting then held at Barisal, Karāmāt 'Alī was able to agree on several points with the representative of the other movement, Mawlāwī 'Abd al-Djabbār, though on the question of the lawfulness of *Djum'a* and *'Id* prayers in British India, he could not overcome the stubborn opposition of 'Abd al-Djabbār (*Hudūdīyat-ī kāfi'a*, 29-32).

Karāmāt 'Alī's life was a double struggle: firstly, against the Hindu customs and superstitions which had crept into the practise of Islām in Eastern Bengal, against which he wrote a book, entitled *Radd al-Bid'a*; and secondly, he tried to bring back into the fold of orthodoxy the new heterodox schools, and he devoted a special book, *Hidāyat al-Rāfiḍin*, to this subject. He kept in touch with the Muslims of Bengal, and distributed to the needy all the presents that he received. He was a trained *kāri* and an expert calligraphist.