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Balance And Exhibition of The Truth (Mizanu'l-Haq & Izharu'l-Haq)*

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Abstract

After the Christians took over the administration in India in the 19th century, they put forward their missionary activities under the shadow of their power. Missionaries intensified their activities in places where the people were crowded in India. They did most of their activities on the Muslims. The book Mizanu'l-Haq was written as a propaganda tool against Islam. Based on Pfander's Mizanu'l-Haq work and activities, the UK based British Church Missionary Society -CMS-, which had the view that he was a successful missionary, gave Pfander the nickname "Champion of Missionaries". As a result of both written and verbal challenges by Christian missionaries against Islam rather than other religions, the great Islamic scholars of the period were worried and decided to respond to such accusations. As a result of the famous discussion/debate between Rahmatullah Kairanavi and priest Pfander, which took place at the Church Missionary Society school in Agra, a work like Izharu'l-Haq was created. The Ottoman Empire also gave great importance to Rahmatullah Kairanavi and his world-famous work called Izharu'l-Haq. Just as the Islamic world saw Pfander's work Mizanu'l-Haq as dangerous to Islam, Kairanavi's Izharu'l-Haq frightened the Christian world in the same way. This article throws light upon an understanding of the general characteristics of India, especially its religious situation, at the time of the debate. It deals with the extent to which the people of India were affected by these events, and how and in which environment Izharu'l-Haq emerged.

Keywords

India, Rahmatullah Kairanavi, Izharu'l-Haq, Christian missionaries, Pfander, Mizanu'l-Haq.

Introduction

This is a story of such a book that had shaken the entire Christian world, changed the direction of research on Christianity, and forced the Christian world to review and reconsider its religious proofs. That's why when the English translation of this book was published and reached London, a renowned British newspaper "London Times" wrote in its review. "If this book is continued to be studied, the progress of Christianity will be halted¹.

When Muslim rule in India weakened and demoralized, foreign forces especially Christians get opportunity to avail the circumstances and capture the country. It is natural phenomenon that the competitor on the front becomes the target of the enemy. Since then country India was under the control

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I would like to clarify here that the basic sources and information of this article were derived from the thesis of my Master that was submitted in Ankara University in 2017 with the title: "Religious Debates Between Muslims and Christians in India in the 19th Century (Example of Izharu'l-Haq)".

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¹ Taqi Usmani, *Bibal Se Kur'an Tak*, V. I, Hafzi Book Depot, Deoband India 1996, p 202.

of Muslims. Their target were the Muslims and Islam as well. They adopted many/several ways to reach their objectives. Eminent and renowned Christian scholars, historians and policymakers arrived in India.² Each of them made efforts in their respective fields and subjects in which they achieved significant progresses and objectives. Here, we describe the story of the book that has the background of these circumstances of India which resulted in due to arrival of those figures (scholars).

En Overview on That Era in India

It was 1857 when a revolution against British rule broke in India, and the invaders managed to crush the rebellion. The Christians began controlling the country's administration. Although India came under Christian influence from the very arrival of the Christian traders decades ago. Muslims ruling in India for centuries then were dispossessed and dethroned from power. I didn't knowingly use the word English or Firangi because actually, they were Christians, secondly, I used the word Christian as a response because the Muslim rulers who ruled India belonged to Afghanistan, and some of them belonged to Central Asia and other regions, but all of them were called Muslim rulers and Muslim Dynasties. While those rulers who were all Christians came from Portugal, Germany, and England they are not known as Christian Rulers or Christian dynasties. Although one of the purposes of all those rulers was to preach and propagate Christianity³, they pretended to be their real benefactors and well-wishers. That's why, when they came to power they started propagation of Christianity in the whole region with solid planning, and as a result of this planning, the third-largest population in India now is Christians/ the followers of Christianity.

Western nations came to India for trade, but by the time having captured and controlled India, they had first targeted Islam and Muslims because they occupied power from these hands who were the followers of Islam. They were afraid that they would reunite and strengthen again, and once more they would capture the power. History has witnessed that the roots of untouchability, inequality, and the caste system were very deep in Indian society before the advent of Islam and Muslims. People were the victims of numerous and different types of oppression and exploitation.

For the first time, the lower and ordinary people tasted dignity, equality, and fraternity, and experienced the feeling of being human. Thus, those sections of downtrodden and deprived people naturally came close to Islam and Muslims. These sections of people were a strong force in favor of Muslims and were a threat to Christian rulers. They therefore adopted the policy of "Divide and Rule" in the country. They

² Rizwanullah. Religious Debates Between Muslims and Christians in India in the 19th Century (Example of Izharu'l-Haq). Master's Thesis, Adviser: Prof. Dr. Ahmet Hikmet EROĞLU. Council of Higher Education, Thesis Center, Thesis No: 476548. P 16,28,32.

³ Abdullah Yusuf Ali, *Angrezi Ahd Me Hindustan Ke Tamaddun Ki Tarikh*, Hindustani Academy, Allahabad, 1936, p 179.

created a confronting atmosphere with the help of historians like Henry Miers Elliot (d. 1853) and Jhon Dowson (d. 1881), and they were successful for that on a big scale.⁴

Similarly, missionaries had been given free hand to preach and propagate Christianity. Senior Christian clerics were invited from Europe to India. Books, booklets, and pamphlets were published and distributed throughout the country. Series of lectures and speeches were delivered in crowded places against Islam to create doubts and illusions about Islam. Since the Christian priests began to gather people in a place to convey their malicious messages so that people might be influenced easily. As a result of it, general Muslims got negative impressions and impacts. Muslims were deeply grieved for losing the country's power on one hand, and they were harassed and tortured on the other. Moreover, they were highly saddened by attacks on their faith and religion. Thus, they lost the emotional ability and courage to fight with Christians. Under these dark and dreadful circumstances, there were a few Muslim scholars who had Islamic spirit and religious emotions that stood to counter the Christian propaganda missionaries with their writings (columns, essays, and speeches) academic debates, and hot topic discussions. They openly challenged to face the facts of Islam. Among the Muslim scholars, Maulana Rahmatullah Kairanavi (known as Rahmatullah Al- Hindi in Turkey's academic circles) was the first warrior who targeted German-born British Citizen Priest Karl Gottlieb Pfander who was considered highly competent and qualified preaching Christianity and maligning Islam in India. And just before this move in India he authored the book "Mizanu'l-Haq" (The Balance of the Truth) and travelled throughout the country challenging to face his allegations against Islam. As well as earned huge name and fame by this book, in which questions were raised on the Holy Quran and the prophet Mohammad (s.a.s.). In fact, he was promoting this very propaganda project in India as his basic and primary job.⁵

Actually, this book was written as a propaganda tool against Islam in which on five basic Islamic principles, fingers of doubts were raised. The books contained five topics that were very sensitive regarding Islamic faith and ideas. Those topics were:

- The Quran is not the revealed book of Allah,
- Hazrat Muhammad is not the last prophet,
- There had not been any omission and commission with the Torah and the Bible nor had they been cancelled,
- The faith of the Trinity is true.⁶

⁴ - Om Parkash Parsad, *Evrengzib Ek Naya Zaviya-i Nazar*, Hindi to Urdu Translated by Faizan Rasheed, Khuda Bakhsh Oriental Public Library, Patna, 2006, p 2.

⁵ - Rizwanullah, p 27-28, 33.

⁶ - Karl Gottlieb Pfander, *Mizanu'l-Haq*, Indo-Asiatic Publishers, New Delhi 24, 1832, V. 2, p 288-467.

The Reaction of Muslims

Kairanavi focused and concentrated more to counter doubts and deliberate attacks on Islam by priests than to engage in teachings and orientations in the society. And this effort enabled him to bring out several books on Persian and Urdu languages. But these editions were based and prepared on a certain topic/issue, for example Ejaz'e Isavi (Christ's miracles). He wrote on the distortions in the Bible, Ezalatu'l-Avham (Removal of misconceptions) and the issue of Trinity. Similarly, Ezalat'ush-Shukuk (removal of doubts) was written to brainwash on the prophethood of Mohammad (s.a.s.). In spite of all these efforts it was needed to bring out a concise and comprehensive book that would be a satisfactory and crushing reply to the questions raised by Christianity in general and by priests in particular.

Nevertheless, Muslim scholars also preferred/adopted the method of Christian priests to counter them and this was the background and outcome of the famous Agra debate.

In 1854, a public debate was held in Agra with Christian priests and scholars to remove the smoke of grief and desperation from society, where Christian clerics were badly defeated and exposed; however, some Christian priests declared it their victory or ended in equal status. In that debate, Maulana Kairanavi was the most prominent and leading debater to defeat the Christian scholars and Pfander as well.⁷

After that public debate, the life of Maulana Rahmatullah Kairanavi had been very tough in India because of the Christian ruler's antagonistic approach. Under these circumstances, Maulana Kairanavi had to secretly move to Makka where he gave a detailed account of the country's conditions and the Agra debate in which Muslim scholars of Haram-e-Makka got victory over the Christians. Scholars of Haram-e-Makkah suggested Rahmatullah kairanavi to author a concise and comprehensive book on the above-mentioned issues. Meanwhile, priest Pfander after several discussions arrived in Istanbul and described the outcome of that debate as to their victory in a visit with Sultan Abdu Aziz. Sultan sent a message to the Sharif of Makka and invited Maulana Kairanavi as a royal guest. The main objective of the invitation was to organize a contest (discussion) with Pfander on the subject, but when he learned that Maulana Kairanavi had come to Istanbul, he fled the city.⁸

And when he arrived in Istanbul even Sultan Abdul Aziz expressed the same wish/intention to write such a book. As it has been mentioned above that Rahmatullah Kairanavi had collected a lot of contents to refute those questions, doubts that were raised against Islam by the Christian priests. He had compiled some books in this regard too. Hence, Kairanavi wrote the famous and outstanding book in Arabic language during his stay in Istanbul Thus, "Izharu'l-Haq" came into existence in the public sphere by encountering Pfander's book "Mizanu'l-Haq". Later on, in the regime of Sultan Abdul Hamid II, many

⁷ - Rizwanullah, p 36-50

⁸ - Usmani, Taqi, p 202.

translated versions of Kairanavi's book were published in many European languages.⁹ And this was the story of this book that started in India and ended in Istanbul, the capital of the Ottoman caliphate.

Conclusion

Generally, Izharu'l-Haq is known as a counter and a reaction against Christian blames and charges against Islam. In fact, this book is a collection of research papers in view of questions, doubts, and misunderstandings raised by the Christian world against Islam. However, in my opinion, this would not be as just defending Islam only, but it shows a mirror to the Christian faith and a harsh attack on it. Moreover, in this book along with the criticism and counter-attack of Islam, proofs and shreds of evidence have been demonstrated on the critics of Islam, and the contradictions, errors, and manipulations have been exposed in the Torah and the Bible.

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⁹ - Rizwanullah, p 49-51

Gerçeğin Ölçüsü Ve Gerçeğin Ortaya Konması (Mizanü'l-Hak & İzharü'l-Hak)*

Rizwanullah**

Öz

19. yüzyılda Hıristiyanların Hindistan'daki idareyi ele geçirdikten sonra iktidarlarının gölgesi altında misyoner faaliyetlerini ortaya koymuşlardır. Misyonerler, Hindistan'da halkın kalabalık bulunduğu yerlerde faaliyetlerini yoğunlaştırmışlardır. Onlar, faaliyetlerinin ekserisini Müslümanların üzerine yapmışlardır. Mizanü'l-Hak adlı eser, İslam'a karşı bir propaganda aracı olarak kaleme alınmıştır. Pfander'in Mizanü'l-Hak eserinden ve faaliyetlerinden, başarılı bir misyoner olduğu görüşüne sahip olan İngiltere merkezli British Church Missionary Society - CMS- Pfander'e "Misyonerlerin şampiyonu" lakabını vermiştir. Hıristiyan misyonerlerinin diğer dinlerden daha ziyade İslam aleyhine hem yazılı hem de sözlü meydan okumaları neticesinde dönemin büyük İslam âlimleri endişelenmişler ve bu tür ithamlara cevap vermeye karar vermişlerdir. Agra'daki Kilise Misyonerlik Cemiyeti'nin Church Missionary Society okulunda gerçekleşen Rahmetullah Keyranevi ile papaz Pfander arasındaki meşhur tartışmanın/münazaranın neticesinde İzharü'l-Hak gibi bir eser meydana gelmiştir. Osmanlı Devleti de Rahmetullah Keyranevi'ye ve onun İzharü'l-Hak adlı dünyaca meşhur eserine çok önem vermiştir. İslam dünyası Pfander'in Mizanü'l-Hak isimli eserini İslamiyet'e karşı nasıl tehlikeli gördüyse, Keyranevi'nin İzharü'l-Hak isimli eseri de Hıristiyan dünyasını aynı şekilde ürkütmüştür. Bu makale, münazaranın gerçekleştiği dönem Hindistan'ın genel özelliklerinin, özellikle de dinî durumunun anlaşılmasına ışık tutar. Hindistan halkının bu olaylardan ne ölçüde etkilediğini, İzharü'l-Hak'ın hangi ortamda, nasıl ortaya çıktığını ele almaktadır.

Anahtar Kelimeler

Hindistan, Rahmetullah Keyranevi, İzharü'l-Hak, Hıristiyan misyonerler, Pfander, Mizanü'l-Hak

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Демонстрация И Баланс Понятия Истина В Индии

Индия – Произведения «Ниспосланная истина» (Изхар-уль-хак) и «Весы истины» (Мизан-уль-хак)*

Ризвануллах**

Аннотация

После того, как в XIX веке в Индии управление страной перешло в руки христиан, они активно начали свою миссионерскую деятельность под эгидой правительства. Миссионерская деятельность была сконцентрирована в густонаселенных районах Индии и в большей степени была направлена на мусульманское население. Произведение под названием «Мизан-уль-хак» было написано как средство пропаганды против ислама. Церковное миссионерское общество Великобритании (CMS), основываясь на данном сочинении и деятельности его автора, считают К. Пфандера успешным миссионером. По этой причине Пфандер получил имя «Чемпион среди миссионеров». Как письменные сочинения, так и устные возражения христианских миссионеров, в отличие от других религий, были направлены в большей мере против ислама. В результате такой деятельности крупные исламские ученые начали испытывать беспокойство и были вынуждены предпринять ответные действия на такого рода обвинения. В итоге знаменитой дискуссии между Рахметуллой Кейраневи и священником Пфандером, которая состоялась в школе Церковного миссионерского общества в г. Агра, было создано произведение под названием «Изхар-уль-хак». Османская империя также придавала большое значение Рахметуллы Кейраневи и его всемирно известному произведению «Изхар-уль-хак». Подобно тому, как исламский мир считал, что работа Пфандера «Мизануль-хак» представляет опасность для ислама, так и «Изхар-уль-хак» Кейраневи заставил христианский мир содрогнуться. Данная статья проливает свет на понимание общих особенностей Индии, преимущественно на ее религиозное положение во время проведения дискуссии. Рассматривается степень, в которой народ Индии был затронут посредством описанных выше событий, а также как и в каких условиях возникло произведение «Изхар-уль-хак».

Ключевые слова

Индия, Рахметулла Кейраневи, Изхар-уль-хак, христианские миссионеры, Пфандер, Мизан-уль-хак.

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