



THE SAVIOUR

BY

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Men, generation after generation, have been treading on the sands of time, while most of them have been wandering in bewilderment and merely straying in the Darkness: have lost the Way, are confused to do anything, and voided of any guidance to cross the deviation and come to the Light.

This frustration and obstruction disappeared when they heard an echo of a Call in the atmosphere:

"Show us the straight path, the path of those whom Thou hast favored;"
(Al-Quran: 'al-Fatehah' 1 [The Opening 1], Ayats 5 and 6).

Oh what a call is this! It is from Allah the Magnificent Who revealed it upon His Last Prophet Muhammad (ﷺ) for the guidance of entire humanity. Oh Men, say: "Lead us to the Straight Way; the Way of those dear ones on whom Ye conferred on prize!"

There can be no greater prize but Allah the Beneficent may illuminate the heart with His radiant love and of His dear friend Muhammad (ﷺ).

Now whose hearts are illuminated with Love, their way is the only Straight Way, and there is no other way. The Way is which leads to the Destination but indistinct and untraceable without the belief (i.e. Imaan); and the Belief is inaccessible without the sincere, glowing Love of Allah the Magnificent and his Prophet (ﷺ).

It is not within the sphere of Reason and Intellect only seek the Destination. A lively heart can only seek the object (Destination), so choose persons having lively hearts as

your Guide. Select the lovers of Muhammad Mustafa (ﷺ) as your Guide.

The holy Quran is describing the lovers' footsteps as the only 'Straight Way.' The glorious Quran is showing their footsteps as the 'Destination.' Greet the voice of the Quran. Come forward and apprehend the laps of those ('good friends') who have taken refuge under the blessed lap of Muhammad Mustafa (ﷺ).

Among those who have gathered under the lovable lap of Muhammad Mustafa (ﷺ), there was also a lover who kindled the lamp of Mustafa's (ﷺ) love and carried it far and wide. This lover is incomparable and unequalled in Knowledge (traditional and rational) and Action among his great contemporaries, and his personality is flamboyant like 'time and its manifestations.' The Love is the only factor, which changed this small 'particle' into a radiant 'sun'.

Even today the thirsty eyes are waiting anxiously for the radiance of his Love. All are in a state of commotion to hear his shout with full force of Love.

Imam Ahmed Raza Khan was a well-known scholar, who commanded the historic scene during the second-half of the 19th century and the first two decades of the 20th century. He was known and respected by all and sundry, but a very popular mentor and wise counselor of the Muslim rank and file in the British India. He was born at Bareili Shareef (U.P., India) on the 10th Shawwal, 1272 A.H., /14th June 1856 A.D. and passed away in his birth city on 25th Safar 1340 A.H., /28th October 1921 A.D. at the age of 65.

He received customary Islamic education of his time and completed the Dars-i-Nizami almost at the age of 14, and was honored like other great Ulema (i.e. scholars) of the Islamic World.

He was an authority in both the Rational and Traditional branches of Knowledge, and was recognized as a versatile genius of his age.

In his youth he was a perfect master of different arts and sciences. He was such a great busy scholar that he left a rich academic memorabilia in all the branches of Knowledge before his death at the age of 65. To his credit he has written more than one thousand books.

His greatest work is the Urdu translation of the holy Quran, entitled "kan'zol Iman fi Tar'ju'mah al-Quran" (1330 A.H/1911 A.D.). It is the most distinguished work among all the heaps of Urdu translations. It is neither a translation of any previous translated work nor an explanation or interpretation of any translation. It is a direct Urdu translation of the holy Quran from the holy Quran in Arabic.

In the field of the Commentaries of the glorious Quran, Imam Ahmed Raza has the credit to write a commentary consisting of more than 600 pages of only some Ayats (i.e. sentences) of the Surah-al-Duha, (The Morning Hours) of the holy Quran. It is believed that his knowledge of the holy Quran, the Hadith (Sayings of the Prophet ﷺ) and the allied branches of Knowledge which are compulsorily necessary to write a Commentary (i.e. the Tafsir) was so vast and immense that he needed several such lives to put his mind and reflections on the paper. In brief, this short

life was too insufficient to write a comprehensive and detailed commentary of the holy Quran.

Imam Ahmed Raza's remarkable position in the field of the Hadith can be ascertained by the remark passed by Maulana Rehman Ali the Khalifa (the vicegerent) of great Haji Imdadullah Mohajir Makki, who writing an introductory note on a book of Imam Ahmed Raza's, entitled "al-Rau'z-ul-Ba'hij fi A'dab-et-Takhrij" (1396-99 A.H.), expressed his opinion: "If such a book has not been written ever before Imam Ahmed Raza's work on this subject, he would rightly be called the 'inventor' of this art". In fact, he has grasped and devised a new approach and method for elucidating and illustrating Aadiths for the first time.

When a great scholar of the Deoband School of Thought, Maulana Nizamuddin Ahmed puri (formerly State of Bahawalpur, Pakistan) listened to the preliminary pages about the stages of Hadiths (i.e. ma'na'zile Ha'dith) from Imam Ahmed Raza's book entitled "al-Faz lul M'ha'bafi Ezra Sa'hal Hadis-o-fahowa Maz'habi" (1313 A.H./1895 A.D.), he was much surprised and asked: "Was the Maulana well-versed in all of these Stages (man'na'zil) leading to understand the Hadiths? I had been so ignorant and loser, having lived in his age."

Imam Ahmed Raza was as much as exalted and supreme a Mohaddis (i.e. interpreter of the Hadiths) so much so a great Fa'qih (i.e. the interpreter of fiqa: law) he was. In the measured opinion of the author of the "Nuz'hatul Kha 'va'ter", Sayed Abdul Hai Nadvi: "Imam Ahmed Raza had such a skilled command over detailing and explaining small parts of a compact article in the field

of Fiqha that no scholar among his contemporaries could claim to his level."

Imam Ahmed Raza's great collection of Fa'ta'wa (i.e. Verdicts given by the Faqih, Mufti or Qazi in reply to questions, inquisitions or references regarding problems of any kind) entitled "al-Ata 'yan Na 'ba 'vi 'ya fel fa 'ta 'war Riz 'vie 'ya" is itself a witness to his knowledge of Fiqha, the Islamic Law.

On the benches of lawyers, Allama Doctor Muhammad Iqbal and the Parsi Judge of Bombay High Court, Prof. D.F. Mullah have also appreciated the "Fa 'ta 'wa-e-Riz 'vie 'ya", and declared it as a laudable masterpiece of law.

Besides, the Ulema of the Arab-o-Ajam (i.e. the scholars of all Muslim countries, whether Arab and non-Arab) applauded it whole-heartedly and awarded him the highest title "Mujaddid of the century" (i.e. the Reformer of the century).

Imam Ahmed Raza received the is'tef'tas (the questions) from all over the continents of Asia, Europe, Africa and Americas, and there often were collected five hundred inquisitions at a time. This distinguished positions, pioneering quality and world-wide popularity was akin to Imam Ahmed Raza alone, and all alone.

The Ulema-e-Din, the Mufti-Yan-e Shara-e-matin, and the Qazi 'yan-e Ada 'lat (i.e. the Ulema, Muftis and Qazis), all enriched their knowledge and experience from his Fatwas (the Verdicts).

In the realms of the Man'qoo'laat (i.e. Traditions: Quran, Hadiths etc) and the M'a qu 'lat (i.e. the philosophy,

logic etc.), Imam Ahmed Raza had made great adventures, and performed most surprising works of high value. Presenting his research essay in Arabic, entitled "ad-Dau 'lat-ul Mak'kee 'ya bil Ma 'ad 'da-tel Ghaibiya" (1302 A.H/1905 A.D). He amazed much the Arab Ulemas, and caught their courteous attention.

Once he solved successfully a problem of the Mathematics, much complicated and even unsolved. The Vice Chancellor of Muslim University, Aligarh (U.P., India) Doctor Sir Ziauddin was so much astonished and pleased that he cried spontaneously: "Imam Ahmed Raza deserves of the Nobel Prize".

Imam Ahmed Raza was also a poetical genius. His imagery was so rich and sublime that all the poets (and writers) were astonished highly on seeing his immortal encomium the Qasida-e-Merajiya (a eulogy to the Prophet's ﷺ Ascension to the Heavens to the very presence of Allah the Magnificent).

Professor Mohiuddin Alwa'ie of the Azhar University, Cairo (Egypt) was much impressed and astonished when he found the literary imagination combined with the scientific intricacy, unique to Imam Ahmed Raza's personality.

The rational aspect of the academic knowledge of Imam Ahmed Raza is very important and interesting for the Modern Age. In his valuable researches and written works, he has taken an analytical view and critical survey of the scholastic and modern philosophies, and the discoveries, researches and practical works of scientists, and has pointed out their shortcomings and failures.

His subjects of criticism were the great works of Ibne Sina, Najmuddin Ali bin Muhammad al-Qazweni, Shamsuddin Muhammad bin Mubarak Mirak Bokhari, Imam Ghazali, Abdur Rehman bin Ahmed al-Elie, Sa ‘aduddin Masood ben Muhammad Taftazani Bedhavi, Mullah Muhammad Jonpuri, Isaac Newton, Albert Einstein etc. etc.

Imam Ahmed Raza wrote a book entitled "Foz-e Mubin der Rad 'd- e Har 'kat-e Zamin" (1338 A.H./1919 A.D.) in which he has eruditely analyzed and discussed the most important doctrines of modern Physics, such as the Law of Gravity, the Einstein's Theory of (general) Relativity and the Newton's laws of Motion.

Some of the eastern and western philosophers and scientists of the Modern Age have also worked on these ideas and doctrines, and have deduced different postulations, axioms and universal truth in the light of their observations and experiments.

Imam Ahmad Raza's deep study in Natural Sciences can be adjudged by an event. That in 1919 A.D., an American astrologer, Professor Albert F. Porta prophesied that there might befall a small horrible doomsday in the U.S.A. on December 17, 1919, which will be a result of gathering of some planets before the sun, and of their collective and concerted attraction. When Imam Ahmad Raza was asked to express his view over the American astrologer's prophecy, he maintained it 'absurd and nonsense', and penned down an academic essay, "Moin-e Mubin Behr-Daur-e Shamso Sukoon-e Zamin" (1338 A.H./1919A.D.) in refutation of the American Scientist's calculation and prophecy. And on December 17, 1919, people throughout the world observed the truth of Imam Ahmad Raza's statement while the American

astrologer's prophecy turn out a fiasco. It was Imam Ahmad Raza's first success over the West.

In the field of rationale (philosophy and logic) even there are no scholars to understand Imam Ahmed Raza's written works. Perhaps there may be some scholars, but very rare. Modern philosophers and scientists are also not acquainted with the Arabic and Persian languages, and their terminologies too. As a result, they can hardly understand completely the works of Imam Ahmed Raza Khan. It was because Professor Dr Ziauddin sent an expert from the Muslim University, Aligarh to Imam Ahmed Raza to write in English what he explains the meanings and interpretations of his Arabic and Persian terms and writings.

But this useful work could not be carried successfully and the transformation of terms and writings from Arabic and Persian into English remained incomplete. Had the written works of Imam Ahmed Raza been transformed into English, the lovers of learning's and knowledge would have not gone to frustration.

In brief, a former teacher of the Allama Iqbal University, Islamabad (Pakistan), Professor Abrar Hussain has been translating the 'Foz-e Mubin der Rad 'd-e Harkat-e Zamin" into English, and also inscribing a Hawashi (i.e. the marginalia).

Imam Ahmed Raza used to think faster than electricity. His steed of thought ran faster than those of his time. This quality of Imam Ahmed Raza requires serious and scientific consideration and also deserves research. He propounded his own formulae of Mathematics and also explained his sets of laws in his own way. He was a unique,

individual and strange personality of his age. He was above all a giant universal genius, and a strong mind with cyclopedias knowledge.

Imam Ahmed Raza had universal fame and admiration as a Guide and Teacher in the fields of the manqué ‘lat and the m‘aqu ‘lat. He was recognized as an Imam, yet above all he was a true and staunch Muslim, held firmly all the beliefs which bear testimony from the Prophet, Muhammad (ﷺ), the Sa haba (the Companions), the Ta ‘a ‘be ‘in (the Followers), and the Sal ‘f-I Swa ‘le ‘hin (the Pious Ancestors): (Riz ‘wan-el-lah Ta ‘ala Alai ‘him Aj ‘ma ‘in).

He did not introduce any new belief, nor propounded any new doctrine or ideology. How he could do so? He was a deep ocean of the knowledge of the Glorious Quran and the Hadiths. From the story of Adam and Iblis, he had learnt the lesson that imbibed with arrogance of Tauhid one must not turn his face from the Friends of Allah the Magnificent, Iblis (the Satan) turned his face from Adam (the Friend of Allah), so he was condemned for both this World and the Hereafter; and lost everything.

Bowing is to acknowledge a compliment to the Friends of Allah the Beneficent, which is to bow before the will of Allah the Almighty while turning face from them is to turn the face from Allah the Merciful. Iblis could not understand this sublime point of Tauhid and could not feel the irony of love. As a result he was declared ‘the Condemned’ forever.

The greatness of Allah’s Friends [Awliya] is strange and novel. Their staff is so strong, if it smites with a rock,

the spring gushes out and the thirsty persons drink unto the blooming. If their staff smites with the waves of a river, there comes out a solid pathway and hundreds of caravans cross the river. Their garment is so wonderful, if it touches the face; it restores the light of the sightless eyes. The mark of their feet is so magnificent which is preserved for ever till the Last Day of the World, and becomes a place of prostrating (i.e. Muqam-e-Ibrahim). And how great is the greatness of a Friend of All Friends, the Chief of the Two Worlds (ﷺ) whose praise is in the Psalms of David, whose recitations resounds in the Old Testament and the Gospel, whose name commemorates in the Vedas, the Upanesheds, the Puranas, and in the Zhand and Ovesta!

See! Allah the Creator has raised high his name upto the heavens

‘And exalted thy fame’?

(*al-Quran, Sura Insharah’ The expansion-94, Ayat 4*).

Nobody knows since when his fame (commemoration) has been raising higher and higher, except Allah the Almighty. The other heights look lowered before him (ﷺ) and kiss his footsteps.

Imam Ahmed Raza presented the marvelous qualities of this sublime person (Muhammad Mustafa ﷺ) before all the peoples of the world of today. This is his great deed, and all praiseworthy.

Imam Ahmed Raza had been writing throughout his lifetime the Sirat-un-Na’bi (ﷺ) [the Biography and Model Character of the Prophet (ﷺ)]. He wrote several individual and separate treatises about each and every

aspect of the Prophet's biography and Model Moral, and carried on such researches, which are hardly frequent in the books of the Prophet's Seerat. He selected the topics of Sirat as the centrically and main work of his fast running pen. He brought into light each and every characteristic of the Greatest Friend of Allah, Prophet Muhammad (ﷺ) in such a manner, which made the whole environment brilliant and illuminated with flooded light from the different aspects of the Sirat, and his praise was heard from everybody's tongue.

Hundreds of the biographers have written several hundred books on Sirat, grand and valuable in all respects; but no writer or poet could produce the charm, beauty, feeling, love and admiration, which Imam Ahmed Raza demonstrates in his poetry. He elaborated different aspects of the Prophet's Seerat both in prose and poetry. His well-known 'Salam' (the poem which bears the greetings and blessings for the Prophet ﷺ) is a masterpiece of poetical expression in praise of the Prophet (ﷺ). It is not only a 'Qa 'sida-e N'at'ya'an encomium in praise of the Prophet (ﷺ) but also a complete book of Sirat in itself. It is recited loudly with much passion and admiration throughout the world from East to West.

Imam Ahmed Raza adopted the sacred personality of Muhammad Mustafa (ﷺ) as his main topic of speech and writing, whether in prose or poetry. Nobody can deny his monumental works on the Prophet's Seerat. He was the flag-bearer of the Grandeur of Mustafa (ﷺ) and Love of Mustafa is the only panacea of our wounds; and there is no other remedy. Imam Ahmed Raza always

uttered loudly that Muslims should beautify their hearts with the pure and glowing Love of Mustafa (صلی اللہ علیہ وسَّلَّمَ).

Imam Ahmed Raza had a vigilant eye on the fast-changing events of the contemporary world. He could feel the momentous force of the material society of the twentieth century. He knew that Islam is a progressive faith, which has always been advancing and moving, onward and shall continue marching till the great doomsday.

Islam is neither retrogressive nor conservative. Its nature is flowing, moving onward, creating new values and systems strictly confined to the fundamental beliefs of Islam, along with the Commandments and Prohibitions. It is not solid, resisting changes of form and dimension but is dynamic and progressive in character. In its sleeves, Islam has wrapped up thousands of ups and downs of the centuries, but flowing like a vast and deep ocean. Islam has been accomplished as a Deen (Religion) by Allah the Magnificent, Who has ordained.

"Everyday He exerciseth power"

(*al-Quran : Surah al-Rehman The Magnificent 55, Ayat 29*).

Verily Allah the Creator brings His new Magnificence and universal power. And Islam has been enforced by that 'embodiment of light' (Muhammad, a light from Allah's light), for whom the holy Quran proclaims:

"And verily the latter stage will be better for thee than the former."

(*al-Quran: Sura al-Dauha :The Morning Hours 93, Ayat 4*).

Commentators have described that the Prophet ﷺ had been a leading citizen of Mecca until he received his Call. Now he became a victim of persecution and hostility, which continued for thirteen years till he migrated to Madina. According to the Quranic prophecy, the latter stage of the Prophet's ﷺ life, the last ten years, is the most wonderful record of success in human history. So Muslims believe that every moment to come will be better than the former ones, and a heart, wherein the Islam is belief and lifeblood, is aware of the fact that 'even two days cannot go monotonously'. The poet of East Allama Iqbal says:

ہر لمحے میں مومن کی نی آن نی شان

"For a Momin, every moment comes with a new Honor, with a new Greatness."

The time is dynamic and every particle of this Universe is dynamic, and there is nothing solid, inert and static.

The form and shape of the holy Quran which was in the days of the Prophet ﷺ is quite different today. Of course the text of the holy Quran is in toto; but the artistic calligraphy, beautiful flowerings, fine paper and colorful binding work, not prevalent in those days, yet these exist today. These are new things but to attract to all. The forms of the mosques, which were in the days of the Prophet ﷺ is different today. The ornamentation of the walls, the elegance of the mehrab (arch) and the 'mimber' (the pulpit), and the splendor of the tomb and minarets were not common in the days of the Prophet (Salallahu alaihi wa sallam) as we see today. All these are new things but liked

much by all and sundry. It is because the time is dynamic and does not stay in a static state. Certainly, there are some Hadiths, which prohibit the extravagant expenditure over the unnecessary decoration of the holy Quran and mosques. But none of the school of thought raised any voice against such extravagance of energy, time and money, because of their acceptance of the dynamic force of time.

During the course of centuries, we all have adopted many new things, the use of which is the violation of the Shariah. The erecting of grand houses, the town planning of the large and over-populated cities and towns, and extravagant expenditure for show of vanity in everyday life, are all clear violation of the Shariah. There is none to object, but we see that all are busy in these wrongful practices.

The greeting of the national flag and reverence of the national anthem, and many other such things are more modern. All salute to the national flag, and stand up with reverence in the assemblage of the national anthem. Nobody objects these innovations, but when we talk about the Darud-o-Salam (Blessings and Greetings to Mustafa ﷺ), some people go disappointed and displeased, but they stand reverably during the national flag and anthem ceremony at the occasions.

They stand and salute the flag and sing the anthem univocally of the country which was achieved in the name of Muhammad ﷺ but they never forget to object abruptly the ‘Darud’ and ‘Salam’ to this Greater, Greatest Man ﷺ. Should we not sacrifice a thousand flags and anthems on his footsteps for his Magnificence? Today, what we have and what we are, even our soul and body all

owe to the Prophet's blessings and prayers. Our words and deeds are afflicted with contradictions and opposites. Talking about the Din depends on our sweet discretion, otherwise we avoid it quietly.

Imam Ahmed Raza launched a Jehad against the elements of contradiction and combination of opposites.

If with the change of circumstance, one thing is permissible according to a principle; other such things should also be permissible according to the same principle and procedure, particularly such things, which are related with the Dignity of Mustafa (ﷺ), aimed and desired by the holy Quran.

For the innovations (i.e. bedaat), Imam Ahmed Raza's cult and verdict is that anything which has not been prohibited by the Prophet Muhammad (ﷺ) the teacher and interpreter of the Shariah; and secondly, it strengthens the aims and objects of the Shariah, should be permissible.

He was a man of principle and did not like the involve with any 'childish discretion', personal liking or dislike - as the criteria of the Shariah, because he did not want to create any schism or disintegration among the Millat-e Islamia.

He adopted and practiced the traditional system of religious beliefs of the Jamhoor (the majority of Muslims; the Ahle Sunnah), which they have been following for the centuries long. He kindled the Belief of the Righteous, with the help of the holy Quran, the Hadith, and the verdicts of the Ulemae Jamhoor (the Scholars of the Ahle-Sunnah). Imam Ahmed Raza had no concern with such illiterate

people who adopted the bed'at (the innovations). He was a domain of Knowledge and Grace. Let people visit this World of Knowledge, and see all what they have never seen and heard. What they have never encountered anywhere.

Imam Ahmed Raza struggled hard to cleanse the Muslim society from the evils and innovations. He pointed out the evils, impermissible and condemned by the Shariah. For example:

- 1) Separating the Tari 'qat (the Method) from the Shariah.
- 2) Women's unveiled (be-pardah) presence before the Pirs and Faqirs.
- 3) Women visiting of the graves and tombs.
- 4) Adopting resemblance with the Kaffar and Mushrakin-(infidels and pagans) in everyday life.
- 5) Participating the non-Muslim religious festivals.
- 6) Making the Ta 'a zias (models of the tombs of Imam Hassan and Imam Hussain), and carrying them out in the processions, and seeing the Muharrem processions.
- 7) Participating the gatherings arranged for breast-beating and mourning.
- 8) Hearing the Qavvali (a small troupe of singers who sing for the mystics/Sufis), with the musical instruments.
- 9) Accepting the remuneration (the ujrat) for reciting the holy Quran (the Quran-khuwani).
- 10) Accepting the remuneration for speeches (i.e. wa'as).
- 11) Hanging the pictures of the Pious men and pay reverence to them.
- 12) Walking with shoes on feet in the premises of the graveyard, and placing the feet on the graves.
- 13) Building unreal and fictitious graves for cheating and exploiting the pilgrims.

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- 14) Circumambulating the graves (the Tawaf as done during the Hajj at the Ka'aba Sharif).
 - 15) Prostrating (the sajda) the graves.
 - 16) Burning the 'agarbatti' and 'loban' (the scented sticks and incense).
 - 17) Gathering and feasting at the house of the expired person (the mai'yat).
 - 18) Demanding the 'Jahez' (the dowry) from the bride's parents/guardians.
 - 19) Seeking augury (the fa 'al) from the holy Quran.
 - 20) Shaving off the beard; and
 - 21) Wearing the dresses of English/European style and fashion.

Imam Ahmed Raza is so much repugnant of the Be'dat that in his view the companionship of the Ahle-Be'dat (those involved in innovations) is dreadful and instructs to keep away from such persons. He has exhorted to all the rich and the poor. He has also censured the Ulema of his period who had flown away with the mub'ta'da 'in (the followers). In a letter to Maulana Muhammad Ali Mongeri, he writes: "You are a simple Sufi (mystic of Islam). I recall you a commandment of Hazrat Sheik Mujaddid alf-i Sa'ni (may Allah bless upon him) and also hope it will be an exemplary guidance for you. In one of his letters, he says:

"The discord and violence (i.e. the fasad) of the followers (the mub 'ta d'a) is worse than the companionship of one hundred infidels (Kafirs)".

Maulana, do justice, for God's sake! Do you or anybody else or Ara'kin (the members) know more prudent measures of the Deen or Hazrat Mujaddid?" – (Letter

written on Ramazan-ul Mubarak 5, 1313 A.D./1895 A.D., Ref: the Maktubat, published at Lahore, 1986, p.91).

Imam Ahmed Raza did never support such innovations in the Deen and worldly life as well, which may distort the Islamic identification of individuals. Imam Ahmed Raza was the most sensitive man in the affairs of Islam; perhaps no other person might be so sensitive in his contemporary age. His sensitiveness was not sentimental, prudential or hypocritical. This was thoroughly true of him. He was so deadly against the English dress that the persons wearing the English dress, and who had offered prayers, so he used to instruct them to repeat their prayers.

He was aware of the English mentality of bigotry and prejudice. The English had destroyed Muslim Empire in India, appropriated honorable person's dress for their servants and attendants, and cut new dress for the served class (i.e. themselves, the rulers). They had compelled us to destroy our culture and civilization by our own hands. Today we put our shoes on the farsh (the carpet and flooring) whereon our honorable fore-fathers used to sit with pomp and pride. Unless the feeling of modesty and indignation is reawakened, we shall never be a true, free Muslim people. The poet says:

غیرت ہے بڑی چیز جہاں تک دو میں

(In the world where we struggle for things to live, the modesty and the sense of honor are the most precious substance). Through the modesty and indignation, nations have achieved their goals; and lost everything when they lost modesty and indignation. Imam Ahmed Raza wanted to create the Islamic modesty in the mind and heart of the

individuals of the Millat. He was a great propagandist and standard-bearer of the revival of the Islamic Knowledge and Arts, culture and civilization. Due to his Movement and endeavor, today we are Muslims, imbibed with the feelings of Deen and Love of the Prophet (ﷺ).

Beliefs and thoughts of Imam Ahmed Raza were the same as professed by the Harmain Shareefain (Mecca, Medina) and the Ottoman Empire.

Our young generation does not know how great was the Ottoman Empire. It spread over three continents. Even today the U.S.A. or even the U.S.S.R. is not as greater a republic as the Ottoman Empire had been in the near past. The traditional belief, professed by the Great Ottoman Empire, was preached and taught by Imam Ahmed Raza.

The Turkish Empire had its skirts from Balgharia (in Europe) to the Arabian Sea (in Asia) and Libya (in North Africa) during the reign of Sultan Abdul Hameed Khan (1908 A.D). The Sultan was a Muslim of the Right Faith and a true lover of the Prophet (ﷺ). His love may be adjudged by an event. A drama company of France announced to stage a play about the Prophet (ﷺ). Hearing the news, the Sultan drew his sword out of the sheath and said, "This sword will not be sheathed again till the Christian World turns back from this unclean design." Not only France but also the whole Continent (i.e. Europe) quivered with fear. The Christendom offered their apology to the Sultan and gave up the idea of staging such a drama. Narrating his marvelous deeds of bravery and Jehad, an Egyptian writer and poet, Ahmed Shoqi said, "Where there the Sultan's sword assails, it gives support to the Deen (against the enemies)."

In the eyes of the enemies of Islam, the Turkish Empire had been rankling like a thorn. During Imam Ahmed Raza's period this Empire had been trembling to go to its ruin. The Enemies could not bear the magnificence and strength of Islam. Secretly and skillfully a net of conspiracies was cobwebbed, and the hands of the Muslims slaughtered the Muslims. The Muslims devastated the Islamic historical remnants.

The historical remains of a people are so important that these are the constant source of inspiration, and remind them the courage of their great forefathers, and also inculcate the hopes of a good future. These remnants have also been given importance by the holy Quran and were conceived to be preserved till the Doomsday for the purpose of admonition and instruction to the coming generation of mankind. The relics of the modern age also tend to inspire in changing the temperament of the nations. And the relics protected by the Ottoman Empire, were destroyed for the charge of 'Shirk' and idolatry. The hearts of the Muslims broke down with grief and sorrow. The Ottoman Empire was also torn into pieces, and the universal ideas and thoughts professed by the Empire were also jumbled and scattered after analysis and criticism.

Nations stand honorably on the strong threshold of their fortified thoughts and ideas. The nations scatter with the scattering of their strong thoughts and ideas. This is a blood- bolstered story, neither reckoned as a part of syllabus of our universities nor solicited by our research scholars. A horrible doomsday has passed away, but it is still unknown to our generations, old and young. The story was concealed, lest the sacred faces lose their brilliance. The traitors' ugly faces will be unveiled for the exhibition in the gallery of history.

We must return to the beliefs and thoughts, which accommodated us with Greatness and Splendor in the Past. We must give up the ideas, absorbed and owned during the foreign rule, as they have not given us anything valuable except disgrace and disintegration. We don't know since when we have been roaming about in the valley of the Darkness. We cannot imagine how long we shall be straying, if we do not adopt the Consciousness.

We have to decide either to equip our minds with the ideas and thoughts flourished in the days of Independence, or stay with the ideas, which afflicted us during the period of slavery and foreign yoke.

We have to revive and adopt the ideas and thoughts which once led us to become the master of the world.

It was the time, which flooded with multifarious currents. Some circles tended to the Ijtehad (i.e. the authorities interpretation of Islamic Law). They had little knowledge; nevertheless they claimed to be the mujtahids (the reformists). Imam Ahmed Raza was deadly against such "reformists". He was of the view that much has been written about the conflicting problems related with the fiqa (the law). It is so much sufficient that careful reading and study should be done in order to bring forward the solutions of great many problems. Then the Ijtehad is indispensable? According to Imam Ahmed Raza it was imprudent to close the eyes from the researches of the Past; and moreover, only with the passion of Ijtehad, without having perfect knowledge of Fiqa (Islamic Jurisprudence, Law) and learning's, practice of Ijtehad will be inconsiderate and infelicity.

He solved many problems originated due to the Modernity as he had complete authenticity in ‘fiqa’, by virtue of his thorough study and extra-ordinary intelligence. In his days, the issue of paper currency and the Zakaat payable to it was quite a new problem. His question was: The Zakat is payable on gold and silver, is there the same commandment for the paper currency, or not?

On an Istifta (the question) forwarded from the Ulema of Mecca and Medina, Imam Ahmed Raza with great proficiency, wrote an essay entitled "Kif 'lul Fa-qeeh-el-fal-he-me fi Ah-'ka'-may-e Qir'tas'-ul Da'ra-hem" (1324 A.H./1906 A.D.), and all were much surprised of his profound knowledge on modern economy and banking. In the light of this treatise, Professor Muhammad Haneef Akhtar Fatimi of London University has written a useful essay in English, which will be published by the Majlis-e-Raza, Manchester. It may be recalled here that the said essay has served a mentor for banking in Pakistan.

We are apt to conceal our deficiency and paucity of knowledge. For a long period, it has been considered in Pakistan whether Urdu as a language has command over the expression of the Modern knowledge, sciences and arts, or not. Imam Ahmed Raza wrote a research article in refutation of the Movement of the Earth, seventy-five years ago. Its medium of expression is Urdu, and consists of more than one hundred pages. The language of this essay bears idiomatic and usual expressions of Urdu, and the diction is amazingly beautiful and lucid. He feels no hesitation in expressing his conscience, and his thoughts are moving like affluent waves.

The discoveries of ‘the Tibb’ (the old medical science) have touched to its heights. The characteristics of

the vegetation have been found fully and recorded. All the principles of diagnosis and treatment have been finalized. Great, experienced "hu'ka'mas" (the physicians/doctors) were emerged who would tell all about the diseases at a glance, and most of them survive even today, but they are neither duly respected nor encouraged, for the good they do for the humanity. It's all due to the Western impact on our mind and society. The Western medical sciences have bewitched our senses, and their instruments have abated the value of the art of feeling, the pulse. The 'hukama' (the physicians) who had "observing eyes" were deprived of eyes, and modernists enquire about the patience ailing condition by the instruments and follow strictly what is indicated by them, whether correct or wrong.

The poverty, indulgence and crippling has destroyed us from tip to toe. We have become so helpless that we look for others to help; we are neglectful of our wealth. Strangers and foreigners think that we were the needy people as long for bread and butter. But once we were the wealthiest of all peoples in the world. What a change is this? And one more characteristic the passion of humanity by which the Islamic society was identified also has been lost now.

Imam Ahmed Raza's period, with its near past and near future, spreads over a century. It is a period of revolutions and wars. He was born almost one year before the revolution of 1857 A.D. and died in 1921 A.D. during the "tehrik-e-tarkemavalat" (the non-cooperation).

In 1884 A.D. the Indian National Congress was established.

In 1905A.D. the 'reek'e Resh-'mi Rumal (the Silken Kerchief Movement) was uncovered. During the

same period the Jamiut ul-Ansar ul-Islam (Association of the Friends of Islam) was established.

In 1906 A.D., the All India Muslim League was established. In 1911 A.D., the War of Tripoli broke out, and the War of Balqan in 1912, and the World War 1 began in 1914 A.D. which ended in 1918 A.D.

In 1919A.D., the Khilafat Movement began, apparently with a view to support and protect the Ottoman Empire, but the truth is that the Congress insidiously secured enormous power and as a result emerged as a supported organization.

During the same period, the Jamiat Ulema'e Hind (Association of the Muslim Scholars of India) was formed. On the second year, in 1920 A.D. Mr Gandhi started the "Tehrik-e-Terk-e-Mava'lat" (the non-cooperation) with the purpose to boycott the British in order to pressurize them and pave the way to the Freedom of India.

During those years, the Tehrik-e-Hijrat (the Migration Movement), and the Movement to abandon the Cow-slaughter; in a nutshell, the main purpose of all these movements was to make the Muslims from weak to weaker. Throwing light on the implicitness of these movements, Imam Ahmed Raza has written: "An enemy expects three things for his enemy: (1) firstly, his death which ends the dispute; (2) secondly, not death but his deportation which will throw him at a distance, leaving the first (enemy) in peace; (3) thirdly, if not possible, expects his helplessness, that he must stay in the most state of humiliation before him."

During the Khilafat Movement, the poor and weak Indian Muslims were put to combat against the British rule, and the result was nothing but the ruination of the Muslims. By the Hijrat Movement, the Muslims were forced to exile from India to some other Islamic country, Afghanistan, and the only purpose was to keep them aloof from participating the political affairs.

During the "Tehrik-e-Mavalat, the Muslims were made to lost what they had as their belongings, and as a result Muslims became more helpless and weaker people of the country. All the three forms of malice, expected form the enemies of Islam, depicted from the three movements.

Imam Ahmed Raza presented his momentous treatise "al-Mahjat-ul-Mo 'etamina fi Ayatul Mumtahena" (1920 A.D.) for the political solidarity of the Muslims, while he had already published his treatise "Tad 'bee're Fa 'la 'ho Ni'jato Is'lah" (1912 A.D.) for the economic solidarity, wherein he advised the Muslims:

- 1) Muslims should decide their disputes by themselves and should avoid the government agencies (of law and order).
- 2) The wealthy Muslims should establish banks for the Muslim community.
- 3) During the emergency, the Muslims should not purchase anything from other nations/communities, except from their own; and
- 4) Muslims should promote and spread the Knowledge of Din (Islam).

Imam Ahmed Raza gave basic importance to the Islamic Education for the Muslims, so that everybody may recognize himself as a Muslim and understand his belief (Din Islam). In his measured opinion the great object of

education should be the Recognition of Allah, the Magnificent, and His Last Prophet (صلی اللہ علیہ وسلم) with a view to form a community mind. He thought it necessary that on the primary level, students should be taught in such a manner that the Dignity of the Prophet (صلی اللہ علیہ وسلم) should be strengthened in their hearts, and the syllabi should be set up with a view the advantages of both Din and the Worldly life. He does not believe in making man a machine, and making society, a complex of machines. But he believes in modeling the man, only in the form of man. The root of all evils and depravation is the degradation from the high level of humanity: (a couplet)

جبل خرد نے دن یہ وکھاۓ
گھٹ کے انساں بڑھ کے لے

(The ignorance of intellect has brought down the mankind to such a state of desolation that the number of men has lessened and the shades have increased in size).

As a farsighted man and statesman, Imam Ahmed Raza maintained that India was at the advent of Independence in the near future. In the beginning of the Shaban 1339 A.H./1921 A.D., his companions and disciples asked him: If India gets deliverance from the British yoke, how the Qazi and Mufti of the Shariah will be appointed?" He answered that he would think over the issue. Then one day he usually arranged three special seats on the 'takht' (the chair of the Chief) in the foam where he used to meet the people. He sat in his seat and commended: "The country will certainly be free from the British domination, and the government will be organized on the democratic lines." Then he suddenly proclaimed: I hereby

appoint Sadarus Shariah Maulana Amjad Ali Azami as the "Qazi-e-Sha 'raa" for the whole of India", and asked him to sit in the special seat. Then he appointed Mufti-e-Azam Maulana Muhammad Mustafa Raza Khan Bareilvi and Mufti Muhammad Burhan-ul-Haque Jabelpuri respectively as the "Mufi-Shar'a" to assist the Qazi-e-Shar'a, and asked them to take their special seats. Imam Ahmed Raza was more anxious about the freedom of Islam than the Independence of India. He had always resisted and struggled against any bargain of Independence in exchange of the Faith (i.e. Din). It was his earnest longing that the non-Muslim majority should not interfere the affairs of the Muslims, and let them live peacefully, and they (Muslims) should also live peacefully. They should not treat the Muslims with utter disgust and contempt. They should not ignore and forget the openhearted behavior which the Muslims showed them more than one thousand years during their rule over India. But the response from the non-Muslims were reverse and they treated Muslims as 'unclean and nasty'. I myself had been a victim of this maltreatment at Delhi, the capital of India, in 1947-48 A.D.

The demonstration of hatred and contempt had started soon after the Revolution of 1857 A.D. As a result, the Hindu majority staged a confrontation against Urdu in 1867 A.D.. Then Hindu was declared as compulsory language for employment in government departments of the U.P. in 1900 A.D. In 1905 A.D. Bengal was divided into Muslim Bengal and Hindu Bengal, but this partition was abolished in 1911 A.D. against the Muslim interests due to the pressure.

In 1923 A.D., the enthusiastic and fanatic Hindu majority launched the Shud 'dhi and Sangh 'tan movements (i.e. forcible conversion of Muslims into Hinduism and

compulsory adoption of their culture and civilization), and Muslim masses were compelled to give up and Islam and accept Hinduism, resultantly the Muslim were made apostate forcibly.

In 1937 A.D., the Congress formed the provincial governments, which adopted many atrocious tactics and played havoc upon the Muslims.

In 1939 A.D., Gandhi bought into practice the Viddya Mandir scheme, which disclosed their nefarious designs clearly against the Muslims in the sphere of Education.

The bare truth is that the disgusting and contemptuous attitude of the narrow-minded non- Muslims paved the road to the Partition, consequently the Muslims began to work for a separate homeland for themselves where they could lead a free life according to the Islamic Shari‘ah; where they could live peacefully while letting others to survive in peace. Thus the Muslims will get rid of all constant disgrace and humiliation. In demanding a separate homeland, how the Muslims can be in the wrong? If there is something wrong, it is the lot of the wrongdoers who hate and insult the feelings of Muslims. Now the endless communal riots have become a serial adventure story and a symbol of Hindustan.

Since the inception of Pakistan, thirty-eight years have passed away, here Muslims and Hindus live in close intimacy. In Pakistan, there is nothing like ‘Hindu-Muslims communal riots’. Islam has granted such concession to the non-Muslim minorities which one cannot find anywhere in the world; while in non-Muslim countries, the Muslim minority even consisting of a major part of population, does

not enjoy such concessions. This is the reason why the past gave up their ancestral beliefs and embraced Islam. Why not Islam? It guarantees honor, distributes wealth, professes equality, disposes justice and offers a lot of blessings and amenities of life to all men.

A pretty long time passed away, during the reign of Akbar, the Mughal Emperor of India, the non-Muslim majority did its level best to dominate over the ranks and posts of the Islamic government, and also formed a front against Islam. At this historical juncture, Hazarat Sheikh Ahmed Sirhindi Mujad did Alf-Sani (Radhay Allah T'ala Anho) struggled hard on the basis of the two-nation theory. This is the ideology, which the holy Quran has already presented.

"Unto you your religion, and unto me my religion".
(*Al-Quran: Surah al-Ka'fe'roon The Infidels 109, Ayat 6*).

Allah the Almighty and the holy Prophet ﷺ have taught the peaceful co-existence: 'You should stand for your religion and I, for my religion'. It is the best principle for all. Had this criterion been followed in the past, both Hindus and Muslims would have lived in perfect amity.

In 1867 A.D., when a front was established against Urdu, Sir Sayed Ahmed Khan felt for the first time that the two peoples could not live together in future.

Then in 1915 A.D., Chaudhry Rehmat Ali emphasized over the establishment of an Islamic State in the session of the of 'Bazm-e-Shibli,' Lahore. And in 1917 A.D., Abdul Jabbar Khairi and Abdul Sattar Khairi of Delhi proposed the partition of India at Stockholm (Denmark,

Europe). In 1921 A.D., Imam Ahmed Raza spoke about the partition of India, but at that time he did not take it as a solution of the problems of the Indian Muslims.

After four years of Imam Ahmed Raza's demise in 1925 A.D., a treatise was published by a worthy man, namely Abdul Qadir, from the Muslim University, Aligarh Press, wherein a detailed proposal of the partition of India was presented, and the geographical boundaries were earmarked along with a procedure, stating how the partition should come into force. This proposal was quite good and reasonable. Had it been followed, the horrible communal riots would have never been flared up just after partition 1947 throughout the country.

By all means, as the hatred of the non-Muslims increased from worse to the worst, so the movement of Partition (later called Pakistan Movement) gained momentum and mass popularity. In 1930 A.D., Dr. Muhammad Iqbal presented the partition proposal on the political platform. With the inauguration of the temporary Congress government in provinces, and also with the making public of the Gandhi's Vid 'day 'a Mandir Scheme, the anti-Muslim plans and designs were exposed to the Muslims and they became more serious for a separate homeland. The Muslims presented the Pakistan Resolution in a grand representative Session at Lahore in 1940 A.D. and it was seconded and agreed by the greater majority of the Indian Muslims, from all provinces.

At last the Independence Plan was announced on June 3, 1947 A.D., then on August 14, 1947 Pakistan, and on the second day India, became two independent states.

Proposes and propounders of Pakistan have repeatedly said that Pakistan was being achieved to enforce the commandments of the holy Quran and Hadith and Islamic Shariah. Throughout Imam Ahmed Raza had been struggling for this goal that the Islam Millat should be made to follow the holy Quaran and Hadith, and further be taught to live as the true and staunch lover of Prophet Muhammad (ﷺ). Before him, the honor of Islam was more important than the sovereignty of India. Due to this reason, his sons, pupils, and followers all over Indo-Pak sub-continent supported Pakistan; while the Ulema of the Deoband school and their followers unitedly had been supporting the Congress which had one and only one target: the freedom of India from the British domination. The nationalist Muslim element from Deoband reaped heavy benefits even from Pakistan, which they opposed bitterly. Hardly two or three Ulema of Deoband School supported Pakistan, and joined Pakistan Movement only one or two years before the Independence (August 1947). On the contrary Imam Ahmed Raza's caliph (the Khalifa), Maulana Muhammad Naim Uddin Muradabadi seconded Dr. Iqbal's proposal in 1931 A.D., and many others; Maulana Abdul Hamid Badayooni was prominent among the participants of the great session (1940 A.D.) where the Pakistan Resolution was passed.

The All India Sunni Conference held its grand session at Banaras (U.P. India) from April 27 to 30, 1946 A.D., and participated by two thousand Ulema and Ma-shaikh of the Ahle-Sunnat Wal-Jama'at, who declared unanimously their support for Pakistan. Among them, the following are noteworthy:

- 1) Mufti-e-Azam Maulana Muhammad Mustafa Raza Khan.

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- 2) Allama Sayed Muhammad Mohaddis Kachochawee.
 - 3) Sade r-ul/-A ‘fazil Sayed Muhammad Naim’uddin Muradabadi.
 - 4) Sader-us-Shariah Maulana Muhammad Amjad Ali Azami,
 - 5) Dewan ayed Aley Rasul Ali Khan, Sajjada Na ‘sheen Dar‘gah Ajmer Sharif.
 - 6) Pir Abdur Rehman Bhar’choon’di Shareef.
 - 7) Pir Sayed Jamat Ali Shah Mohad’dis Alipuri.
 - 8) Khuwaja Qameruddin Se’yalwi.
 - 9) Noor-ul-Mashaikh Fazal umer, Mulla Shorbazaar Kabuli.
 - 10) Ameenul Hasanat Pir Saheb Manki Shareef.
 - 11) Abul Hasanat Maulana Sayed Muhammad Ahmed Quadri.
 - 12) Ab’ul Barak Maulana Sayed Ahmed Alwari.
 - 13) Burhan-ul-Millat Maulana Abdul Hamid Badayooni.
 - 14) Muballigh-e-Islam Maulana Abdul Alim Meratthi.
 - 15) Allama Sayed Ahmed Said Kazimi.
 - 16) Maulana Azad Subhani.
 - 17) Shah Muhammad Arif-ullah Me’ra ‘tthi.
 - 18) Sayed Zain-ul-Abi ‘deen Gilani.
 - 19) Pir Ghulam M’jaddid Sirhandi.
 - 20) Pir Muhammad Ishaque Jan Sirhandi
 - 21) Pir Abdus Sattar Jan Sirhandi.
 - 22) Pir Muhammad Ibrahim Jan Serhandi
 - 23) Pir Muhammad Qasim Shori.
 - 24) Pir Abdur Rahim Bharchoondi Sharif, etc.

The enumeration of the great names that supported Pakistan movement is not possible. From the Indo-Pakistan sub-continent, Bangla Desh and Kashmir, from scores of provinces and hundreds of districts, hundreds of thousand of Ulema and Mashaikh, and scores of their disciples supported Pakistan. Had the religious circles not extended

their support, the inception of Pakistan would have never been possible.

The sentiments have fundamental importance in achieving an object, and in the Sub-Continent the bridle of ‘sentiments’ have always been in the hands of the Ulema and Ma’sha ikh or in those hands that cooperated with the Ulema and Mashaikh. This is the reality, which has the force of the whole history behind it. The followers of Imam Ahmed Raza and the Sawade Azam (the major portion of the Ahle-Sunnah) as a whole community supported Pakistan, and struggled unitedly with full strength and sentiments to achieve Pakistan. But these sacrifices were for a Pakistan where Islamic Shariah would be enforced, where the Islamic tenets and values would be safeguarded, where people would be equipped with the Islamic morality, where there would be blessings of love and springs of sincerity, where the government would take their people as their children and be kind to them, where the economic would be void of extravagance, where there could be discrimination of Halal and Haram (the Lawful and the Forbidden), where there would be lovers and the brave sacrificing their lives for Muhammad Mustafa (صلی اللہ علیہ وسلم), where there would be no tug of war with the bureaucrats, where there would be no corruption, no unfair recommendations, no distance between the rulers and the ruled, and where the rulers live with utmost simplicity, where would be the rule of law and justice, where the capable persons would be selected and appointed on the merit basis, where the great and noble works would be admired and encouraged, where the government would observe economy, where the fashion would not be the order of the day, where the simplicity (taught by Islam) would prevail, where there would be no network of selfish ends and where the sympathy would be practiced with all, where

would be no exploitation in the name of the religion, where would be no hatred on the basis of regionalism, where there regional and racial discrimination and differences would not exist and where the elder persons would be kind to the younger ones.

The support and patronage to Pakistan did not mean that the Sawad-e-Azam Ahl'e Sunnah and the followers of Imam Ahmed Raza were against free Hindustan. No, it is not a fact. There was obviously no reason to go against Hindustan. For centuries long, the Muslims had ruled over this vast land. They had hundreds of historical remains, remnants and monuments. They had a number of things memorable and preservable. Imam Ahmed Raza did not reach his followers the violence and hypocrisy, rebellion and refracton. He taught the only lesson: 'love begets love.'

But in Pakistan, the supporters of the united India have created problems, and they are still busy in doing so. India herself is a witness to the fact that Ahle-Sunnah, the supporters of Pakistan, never created any political problem in India. That was a religio-political movement (i.e. achievement of Pakistan), which now has come to end with the fulfillment of the object. That was a critical period of history, which now has passed away, and a new era has dawned.

Now is the time for everybody to build his house.

During his political deliberations, Imam Ahmed Raza expounded that the Jews, the Christians, the Hindus and the Parsis (the fire-worshippers), and every non-Muslim is vigilant of his interests, but he is not a well-

wisher of the Muslims. So the Muslims must not rely upon their friendship. The poet says:

اپنی دنیا آپ پیدا کر گر زندوں میں ہے

(Create and build strong your world, if you are a lively being).

It is beyond that conspiracies and intrigues were undertaken secretly, which proved more dangerous and perilous. This is the reason that the holy Quran denotes "the fitnah" (the tribulation) more callous than the murder.

The Muslims were unaware of these plots. Meanwhile the conspirators had been busy in dispatching squad after squad of the spies who unknowingly and calmly destroyed all the social, religious, economic and political set up and temperament of the Muslims. They were eating like the white ants, but we were unaware. And now this period has also passed away. The spies are not sent under guise but they are trained and prepared on our own land and in the channels of our own society, and finally, they are adjusted here. They are called 'ours', but they actually work for their (non-Muslim) 'hidden masters' from our eyes.

The conspiracies began at the opening of the 18th century, perhaps sometime earlier than this date.

The British department of espionage appointed a spy in the Arabian islands in 1710 A.D., who was equipped with the most horrible tactics to destroy the World of Islam. These tactics really brought vast destruction to the Muslim countries and to their society. The Germans seized the personal diary of this spy during the World War 1 (1914-

18). The instructions, which were issued by the British Ministry of Colonies, are enough to open our eyes. The main targets, found in the instructions, were to spread disunity among the Muslims, to weaken their power and to annihilate their splendor. Let us read carefully the instructions and throw a glance over the near and remote past. Let us look around and be vigilant for the present, moving smoothly, and also be reserved for the future to come. These instructions were:

1. The admiration and reverence of the holy Quran should be washed out of the hearts.
2. The Muslim children should be discouraged and restrained from going to the religious school (i.e. the deeni madaris).
3. The righteous and upright Ulema should be defamed and disfigured, by baseless charges and concocted stories.
4. The terrorists, insurgents and violence-mongers should be provided with arms and ammunition, and also the hooligans and dacoits should be encouraged.
5. The Muslim rulers' temperament should be changed and be made inclined to drinking and adultery.
6. Such thoughts and ideas should be publicized which fan the national, tribal and racial parochialism, and hence be inclined passionately to the local language and culture, and historical personalia (rejected by Islam).
7. Muslims should be incited to violate the Islamic commandments, and 'the Haram' (the forbidden) should be made common and public.
8. Statements in support of the 'Interest' should be searched in the holy Quran.
9. A deep and wide gulf should be made before the respectable Ulema and the Muslim masses.

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10. Muslims should be made to believe that 'the din' does not include the Islam only, but also includes Judaism and Christianity.
 11. Access to the Muslim families should be made, and should be deformed in such a way that the precepts of the elder persons may fall ineffective and as a result they should fall victim to the self-centered life and society.
 12. A campaign against 'the Pardah' (i.e. the Veil) should be carried on seriously, so that the women give up 'the pardah' and come out 'without veil and sheet' (the chadar) in the streets and functions.
 13. People should be scold and incited to oppose and hate the tombs and graves of the saints of Islam (i.e. the buzurgan-e din), and the visits to the graves should be proved as the 'violation of the Sha'riah'.
 14. Freethinking and individualism be encouraged, so that every Muslim should think freely without taking care of the community requirements.
 15. The Muslim races should be restricted and controlled in number, and such law should be passed that there should be no permission of marrying more than one (wife).
 16. By means of new legislation, the marriage should be made a problem, more difficult.
 17. If you find any difference of opinion about any issue among the Muslims, it should be fanned far and wide and disunity should be created.
 18. Muslims should be made to believe that the Prophet (ﷺ) did not teach for the international and universal values, but struggled for the regional and tribal awakening.
 19. Big powers should be co-opted to destroy the Islamic states.

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20. The remnants relating to the pre-Islamic days should be given honour and be revived, so that the Muslims go far away from Islam.
 21. The important cities of the Islamic countries should be handed over to the non-Muslim peoples of the world.
 22. Adultery and sodomy, drinking and gambling should be spread among the Muslims.
 23. The purchased persons should be appointed on royal and important posts.
 24. The Arabic language and culture should be discouraged in the Muslim countries and emphasis should be given to the national and regional languages.
 25. Such persons should be trained for the government offices of the Islamic countries who must have access to the secrets of the government, and should exploit the situation successfully and compel the rulers to act upon their advice, wrong and betraying.
 26. Muslim boys and girls of schools and colleges should be led to hate their beliefs (i.e. Islam). This work may be done through missionary schools, clubs and different associations of the youth.
 27. Such persons be trained who could propound and preach new beliefs (and religion). Then, the persons who deny the new faith, should be declared as infidels (the kafir), spoil their honor, sell their sons and daughters as slaves, and even kill such persons, if possible.
 28. The Muslim tombs and graves should be destroyed with the charges of 'shirk' and adulteration. And etc.

Such instructions were issued in the opening of the 18th century. Think for a hundred times and see how far these

instructions have been followed during the last three centuries, and also look at those persons who followed them, and finally see that many from our own people have played as stooges in their cruel hands. We have to see how we have been acting as enemy's instrument, whether it was consciously or unconsciously.

Are they our benefactors who put our generations on the way, which was determined by our enemies? Or those persons are our benefactors who guided us not to tread on this way, and all the time they had been warning us at every pace and making us aware of the way?

What is the environment? It is a wasted land. Clouds are in the sky and the night is dark. Thieves are all around looking stealthily at the goods. Slumberers are sleeping, Imam Ahmed Raza is awakening them but the slumberers do not rise from their beds. They irritate angrily, speak in a quarrelsome tone, and again go to sleep. And the person awakening them looks into the gloomy atmosphere at times. He looks at the thieves and sometimes at the persons sleeping unconsciously. The awakener is sad, because of the plight of the caravan goods. He is frightened of the possible robbery, and with immense grief and pain, he calls on 'the Moon' of Arab and the non-Arab i.e. the Prophet, صلی اللہ علیہ وسلم (Muhammad). He sits down with a heartbreak. Let us listen to what he is uttering:

سونا جنگل رات اندر ہری، چھانی بولی کالی ہے سونے والو جاگتے رہیو، پوریوں کی رکھوائی ہے
 آنکھ سے کامل صاف چرائیں یاں وہ پور بلا کے ہیں تیری گٹھڑی تاکی ہے اور تو نے نیند نکالی ہے
 آنکھیں ملتا جیجنگلا پڑنا، لاکھ جھانی انگروائی نام پر اشتنے کے لوتا ہے اخھنا بھی کچھ گالی ہے
 تم تو چاند عرب کے ہو پیارے، تم تو گم کے سورج ہو دیکھ مجھ بے کس پر سب نے کیمی آفت ڈالی ہے

The forest is in solitude, the night is gloomy, black clouds are spreading in the sky:

Slumberers! Awaken and be vigilant, you have to watch the thieves. Such lofty are they: they steal the smallest particle form the eyes. (They) have marked your bag of goods, and you have gone to deep sleep. Rub the eyes, irritate angrily, and very many yawning; If asked to rise, begins to grumble. Is the awakening an abuse? You the most adorable, you are the Moon of Arabia, the sun of the non-Arabian lands, Look! I am helpless, and all have thrown me into a strange trouble.

During the lifetime of Imam Ahmed Raza (1856-1921), different religious movements stirred up with strength and zeal. Every revolution brings movement and dynamical force of its own. After achieving independence, there is movement of ascending, while after the imposition of dependence there is movement of descending. Imam Ahmed Raza was fully aware of the philosophy of the rise and fall of the nations. During his lifetime, his homeland had been captured and governed by the British Officers who were Christians and foreigners. He had seen all the anti-Islam and anti Muslim tactics and policies of the British Government from his youth (1870 A.D.) to his death year (1921 A.D.), almost a long period of 51 years. Imam Ahmed Raza could have won the favors of the British Government (or the Congress), but he was a true Muslim, and a true patriot, a true lover of his Great Prophet, Muhammad (صلی اللہ علیہ و آله و سلم), so he studied all the movements, particularly the religious movements. He was deeply interested in Islam, in the true Islam as taught and professed by the Prophet (صلی اللہ علیہ و آله و سلم) and by the ‘pious’ ancestry of Islam.

In India, before the birth of Imam Ahmed Raza, the religious movement of the Ibn-e-Abdul Wahab Najdi and the Balakot movement had run. In 1745 A.D., Ibn-e-Abdul Wahab, with the cooperation of Muhammad ben Saud, started his movement. They demolished the ‘memorable graves’ of the Pious Men of the Ummah and staged a massacre of the Muslims, who professed the right beliefs as they were declared ‘mushrik’ and ‘idol-worshippers’ in the opinion of Ibn-e-Abdul Wahab.

The leaders of the Balakot Movement (1826 A.D.-1831 A.D.) were Maulvi Sayed Ahmed Breilvi and Maulvi Ismail Dehelvi. These persons followed Ibn-e-Abdul Wahab, propagated and preached his beliefs and thoughts throughout the Sarhad (the N.W.F.P. and now a province of Pakistan). They also massacred the Muslims, having good traditional faith for the pious men and the Tombs and Graves. The simple and plain Muslims were charged of rebellion against their newly formed Islamic State in Sarhad.

During Imam Ahmed Raza’s lifetime, the Pan-Islamic movement of Jamal udin Afghani had flourished and gained popularity. Then in 1882 A.D., the Ahmedi Tehrik was started. Then the Aligarh movement and the movement of the Nadwat-t-ul-Ulema. After the sad demise of Imam Ahmed Raza (1921 A.D.), movements of Maulana Muhammad Ilyas, Maulana Maudoodi and Ghulam Ahmed Parvez came on the scene. These all-religious movements are the out-come of the downfall period and foreign dependency.

Imam Ahmed Raza’s beliefs and thoughts were related with the free days of the Muslims in India and the World of Islam at large. He professed and taught those

beliefs and thoughts, which had been ripening during the practice of centuries long.

Imam Ahmed Raza's firm determination of thought and action is such individual and courageous that he did not accept the influence of any of the movements. Every windstorm smoothly passed away by the abode of his thinking, but as a weaker whirlwind passes away with no trembling of eaves. His is a thought provoking and surprising individual behavior in the field of guidance and leadership. All the Muslim sects came into light during the period of foreign rule and the immediate post-independence days, were separated from the Sawad-e-Azam (the Ahle Sunnah, the greatest portion of the Ummah), whose flag captain was Imam Ahmed Raza at this juncture of the Islamic history and civilization.

Imam Ahmed Raza has communicated a message in every field of life and obligations, such as the religion and belief, education, economics, rational sciences, sociology etc. We can achieve and learn a lot, if we follow the lines of his messages. Let us listen carefully to his instructions and strive strictly to act accordingly in order to obtain the welfare of this worldly life and the hereafter as well. Some of his instructions are:

1. Adhere strictly to the belief of the Tauhid (monotheism), but do not turn your face from the Friends of Allah as the Satan (the Iblis) did, lest you be expelled from the presence of Allah the Almighty.
2. Follow the Prophet (ﷺ) completely and have such passionate, and sacrificing love with him (ﷺ) which is meant and required by the holy Quran. This is the only panacea of all wounds and worries.

3. Never demand money (or wages) for the preaching and teaching of Islam. If somebody offers you something as a gift, you may accept it, as it is the Sunnah.
4. Make strong and stronger the schools and institutions of the Arabic-Religion education, because these are the cradles of Islamic education and civilization.
5. The fundamental objects of all the Syllabi should be the achievement of the Recognition of Allah the Creator and His Last Prophet (ﷺ).
6. Subjects of no utility should be exterminated from the syllabus so that the energy of individuals and money may not be wasted.
7. Those persons, who are not apparently the evil-wishers of the Muslims, business and trade dealings can be carried on with them, but political pacts, if any, can be made if there is no possibility of any harm or danger in the present or future.
8. Those persons, who are not apparently the evil-wishers of the Muslims, business and trade dealings can be carried on with them, but political pacts, if any, can be made if there is no possibility of any harm or danger in the present or future.
9. Do not export your raw materials, but try to project industries in your country in order to achieve full advantages.
10. Fix the least possible rates of profits against your business articles and goods.
11. Try to save yourself from extravagance, lavish expenditure and loans-on-interest as far as it is possible, because bad habits destroy (national) economy and spoil the self-confidence in the individuals.
12. Never be overtaken by the academic researches of the modern world, but show the way to the scientists in the light of the principles given in the holy Quran as the Quranic commandments come from the Creator, while the

discoveries and researches of science are the outcome of Men, the creature.

13. Adopt the good habits of fraternity, truth and honesty.

14. Avoid the mistakes of your brothers, and don't check or rebuke them for small mistakes to satisfy your egotism, and don't crash your unity, because unity is blessing from Allah the Beneficent.

15. Always keep away from the English manners and civilization, and promote ad present your own civilization and culture (i.e. the Islamic). Create and foster self-confidence and self-respect in the individuals of the Millat (the Islamic community all over the world).

16. Remember that the Shariah (the law) and the Tariqat' (the method to seek the Qurb-the nearness of Allah the Magnificent) are not two separate things, and the Tariqat is out rightly the Shariah.

Imam Ahmed Raza shaped men to the pattern of the best character as his Great Master Hazrat Muhammad Mustafa (صلی اللہ علیہ وسلم) had modeled men to the pattern of the excellence. There is men's manifestation in every walk of life. IT will be a great tragedy of the world of today, if men lost humanity and honor. The tragedy of the world of today is that man is not facilitated to attain the men's honor (i.e. humanity):

آدمی کو چمی میسر نہیں انساں ہوا

Imam Ahmed Raza was a modeler, but it is more true to say that he modeled such men who could shape other men to the best character. His 'aulad' (direct descendants), his Khu'lafa (the vicegerents) and his ta'la'mi'za (the pupils) were all 'modelers of men'.

His eldest son, Huj'ja't-ul-Islam, Maulana Muhammad Hamid Raza Khan (1362 A.H./1942 A.D.) was an accomplished scholar of both Rational and Traditional branches of Knowledge, and also proficient in Arabic prose and poetry. He was a writer of many good books, a research scholar, and a man of sincerity and righteousness.

Imam Ahmed Raza's younger son, Mufti-e-Azam, Muhammad Mustafa Raza Khan (1402 A.H./1981 A.D.) was also a pious man and a scholar of the same caliber. He was accomplished in writing the fatwa (the verdicts). His listeners' circle was very wide and intelligent. According to an eyewitness, there participated 20 lac admirers in his funeral procession and it looked that the whole city was playing host while the people from all over the world were their guests. Never was seen such a great pageant throughout the history of the sub-Continent. The comprehensive and universal popularity and admiration of the great progenitor, Imam Ahmed Raza's family can be attested only by this great event.

Besides, his sons, there were more than one hundred Khulafa (the vicegerents) of Imam Ahmed Raza throughout Arabia and non-Arabian lands (and people). Some of his Khulafa and disciples are so great scholars that research students can do their doctorate on preparing dissertations from any university. For example, Saderul Afazil Maulana Sayed Muhammad Naim Uddin Muradabadi, Sa'de'rul Sha'ri'ah Maulana Muhammad Amjad Ali Azami, Burhanul Millat Maulana Muhammad Burhanul Haque Jabalpuri, the Mu 'balligh-e-Islam Maulana Muhammad Abdul Alim Me'rathi, Zaffer-ul-Millat Allama Muhammad Zafer-uddin Behari, Sehbanul Hind Allama Sayed Suleman Ashraf Behari, Idul Islam Maulana Abdus Salam Jabalpuri, Mohadis-e-Azam Allama Sayed Muhammad Kachochawi,

Maulana Muhammad Deedar Ali Shah Alwari, Abul Barkat Maulana Sayed Ahmed Alwari, etc.

Again, the Khulafa and talamizah (i.e. pupils) of their khulafa and disciples also possess such grandeur and erudition that research works about their great works may be conducted successfully.

Besides sons, Khulafa and disciples, Imam Ahmed Raza has left a rich stock of his authenticated academic works, where one can see valuable books, guides and marginalia's, annotations and translations, letters and sermons, articles and essays, poems and encomiums. The number of the accomplished books is said to be more than one thousand, which have been written in Arabic, Persian and Urdu, and extended to fifty five faculties of knowledge (sciences and humanities). Imam Ahmed Raza was a vast realm of knowledge. Research scholars are busy, within the sub-Continent and abroad, in many research projects about Imam Ahmed Raza's life and works. The Markez-e-Raza, Lahore, has been publishing research literature and distributing it free of cost throughout the country for the last twenty years.

Many other such institutions and associations are also busy in spreading Imam Ahmed Raza's works throughout the world. Some of them are known by the titles given as under:

- Majlis-e-Raza, Manchester (England).
- Majlis-e-Raza, Karachi (Pakistan).
- Idara-e-Tehqiqat-e-Imam Ahmed Raza, Karachi, (Pakistan).
- Idara-e-Tasnifat Imam Ahmed Raza, Karachi, (Pakistan).

These two above referred institutions have published very important literature in good speed.

- Raza Academy, Bombay (India).
- Raza Academy, Chittagong, (Bangladesh).
- Raza Academy, Rampur (India).
- Idara-e-Tasnifat-e-Raza, Bareilly (India).
- Al'maj'ma-ul-Islami, Mubarakpur (India). This institution has been publishing continuously the literature about Imam Ahmed Raza's immortal works, and has been playing a vital role for the academic circles.

Besides these institutions, there are many other institutions and publishers who have been publishing continuously good books about Imam Ahmed Raza. Among these, the following are noteworthy:

- Raza Academy, Lahore.
- Mak'ta'bae Quade'ri'ya, Lahore.
- Noori Book Depot, Lahore.
- Mak'ta'ba-e-Rizvia, Karachi.
- Mak'ta'ba-e-Nooria Riz'via, Lahore.
- Madina Publishing Company, Karachi.
- Mak'taba-e-Is'teqa'mat, Kanpur (India).
- Maktaba-e-Ha'mid'ia, Lahore.
- Maktaba-e-Na'bavvi'ya, Lahore.

Along with the printing and publishing works, the research campaigns on different aspects of Imam Ahmed Raza's personality and works are also being undertaken, and from this chain of work now has extended to the far continents of Europe, America and Africa.

In the sub-Continent of Indo-Pakistan research works have been done, and much more works are undergoing at the Patna University, Jabalpur University, Aligarh University, Calcutta University, Lucknow University, Usmania University, Karachi University, Sind University and the Punjab University, Lahore.

A lot of research work has been done at the Durban University in Africa, and at the Newcastle University, London University in the Continent of Europe, and at the Barkelay University, Columbia University, and Institute of Indian Studies, Chicago in America. Many works have been completed and many other works are being carried on successfully.

The academic personality of Imam Ahmed Raza has been attracting the intellect of all the learned men and lovers of knowledge from all over the world. The situation is:

ہر لمحہ نیا طور پر قنیٰ جل

(Every moment comes with a new Mount Sinai, and new-electrified radiance).

It is the need of the time that the authorities of the sub-Continent Universities, and also the intellectuals at their esteemed study circles should arrange the research works on Imam Ahmed Raza, and should preserve the works in the form of photo-stat copies at their libraries.

In fact, Imam Ahmed Raza was ‘an epitome of Knowledge, and a large compendium of hundreds of thousand books in his individual person. His academic

personality is grand, gigantic and colossal in the realm of Knowledge.

His academic personality is a pride for all the peoples of the sub-Continent of India and Pakistan and can be presented before the great intellectuals of the World, accepting any challenge from any circle of the world.

The Ummah is passing through a very critical period of its history, and particularly the young generation is much disturbed. Every sect is speaking of Islam. Where should they go? From whom should seek relief, and to whom they should follow? Some people say that they do not need to follow anybody, but Islam. And that's all!

When we pass though the realm of thoughts and deeds we have to follow someone. Without a following, no advancement is possible. Everyone of us is not a research scholar who by himself may determine the direction of the Way. It will be better for us to study the following points:

1. Which is the body, which came forward and laid the foundation of a new thinking during the period of chaos and confusion before 1857 A.D. and after the vassalage to the British rule?
2. Which is the body, naturally affiliated with the period of independence, and which has been professing those beliefs and thoughts, prevalent for the centuries long?
3. Which is the body whose beliefs have been professed by the Jam'hoor (the majority)?
4. Which is the body whose beliefs and thoughts have been spread through incitements, and threats and coercion?
5. To whom the range of the ideas and vision of the elderly statesmen of the flag-bearer bodies of Islam is

identical and coinciding with the Past, and what were their beliefs and thoughts?

Hazrat Mujaddid Alf-e-Sani, Sheikh Abdul Haque Mohaddis De'hel'vi, Hazrat Shah Abdul Aziz Mohaddis De'hel'vi, Hazrat Haji Imdadullah Mo'ha'jir Makki (may Allah be pleased with them) are such elderly statesmen of the Millat that they are admired and recognized in every nook and corner of the sub-Continent even today. The beliefs and thoughts, attested and authenticated by these elderly statesmen of the Millat, the same have been coming down from one generation to the other generation during the centuries passed, and every new body or sect had concern with these beliefs. This is an astounding and amazing reality, unknown to the young generation.

Imam Ahmed Raza simply told the Way, which Muslims had been treading over for the last many centuries. He elaborated and illuminated these Ways with this love and pen. Now every sect claims that his interpretations and explanations are correct to the best of his knowledge and belief.

But how is it possible that the interpretations and explanations presented by hundreds of thousands pious men of the Ummah (the So'la'ha) might prove incorrect. The reason does not accept it. All is true which has been understood as indigenous truth for the centuries long and which had been accepted status quo by the World of Islam. And, this all, the whole truth is possessed by the international body which is called 'the Sa'wa'de Azam (the major portion of the Ummah) and had flourished at the Har'main Sha'rifain (Mecca and Madina), and hundreds of centers spread all over the land of Islam, which are countless and indescribable.

This is the Sa'wad-e-Azam (the Major portion of the Ummah) which contributed a great academic store-house to the Milat-e-Islamia and which has left lacs of, not thousands of books, authenticated and memorable for the generations to come.

Imam Ahmed Raza was the guide and leader of this international body who believes in the monotheism of Allah, the Magnificent and the Holy Prophet (صلی اللہ علیہ وسلم) infatuatedly and sacrificially, and loves admirably the Ahl-e-Bait [the Prophet's (صلی اللہ علیہ وسلم) family], the wives of the Prophet (صلی اللہ علیہ وسلم), the companions and followers of the successors of the Companions of the Holy Prophet (صلی اللہ علیہ وسلم). Pious Imams (of Fiqqa and the Four Sa'lasil (the Four Sufi Orders of the Muslim Saints, the Traditionalists of Hadiths) and the Muslim Jurists (interpreters of the Fiqha), the Muslim saints (Aulia-e-Ummah), the pious persons of the Ummah (the Solaha) and every lover of the Prophet (صلی اللہ علیہ وسلم) this body only speaks of the love and shows her abhorrence for those who incite against the love. This is the body that invites and gathers the members of the Ummah at one point - the Love of the holy Prophet (صلی اللہ علیہ وسلم). Of course this is a worldwide community, rightly called the Sa'wa'de Azam Ah'le Sunnah (the majority portion of the Ummah). Imam Ahmed Raza was the guide and leader of this body, and he is still the guide and leader.

The writer of this essay has been studying the life and works of Imam Ahmed Raza for the last sixteen years. This period is not too short to understand a man. The writer conceived that Imam Ahmed Raza's appearance and mind are homogeneous. There is such homogeneity in his heart, mind, tongue, sayings and deeds, which are rare in any

other leader of the religious association, founded in the 19th century. Imam Ahmed Raza looks at the glorious Past, and also at the critical present and future. Such a great statesman and thinker is not seen in the near Past. His heart had been burning with the fire of Mustafa's (صلی اللہ علیہ وسلم) Love. It was glowing brightly, and Nobody possessed a heard so burning and sighing, expressing immense yearning for the Prophet's (صلی اللہ علیہ وسلم) Love.

Today the World of Islam is passing though a strange state of affairs. It has become a victim of confusion and disturbance, agitation and violence, affliction and harassment, all prevailing in the hearts, minds, houses, madressas (religious schools), mosques, deserts, mountains, rivers, cities, markets, streets, and there is no other place where peace and order rules and relieves. In such an unfavorable state of affairs, only the guidance and leadership of Imam Ahmed Raza can recover the health of the ailing Millat, particularly the conditions of the Muslims of the sub-Continent of India, Pakistan and Bangladesh.

Imam Ahmed Raza is, in fact, our guide and friend. He is our savior, and has the faculty of guiding 'what to do' and 'how to do' in the worst circumstances. He is a guide and friend of everyone and has true, passionate love for Islam and Muhammad (صلی اللہ علیہ وسلم) the holy Prophet of Islam.

Imam Ahmed Raza has a multi-facet personality, and such a gigantic genius person is not seen anywhere during the 19th and 20th centuries. He is the guide of the Commentators (the mu'fas'erin) the Traditionalists (Scholars of Hadiths). The Muslim Jurists (the Fo'qa'ha), the Muslim Scholars (the Ulema), the politicians, the economists, the research scholars, the writers, the poets, the

workers and the poor. His leadership is comprehensive and universal. His dynamic personality, it seems, has shown compact on every walk of life. This is the reason why hundreds of intellectuals belonging to every section of life and every school of thought have accepted the dignity of Imam Ahmed Raza.

Imam Ahmed Raza called for unity and solidarity at a critical juncture when the organization of the Millat had been disintegrating. The individuals from the community had been breaking away here and there. It was such a horrible period of disturbance and confusion that the person who talked of solidarity was taken as a culprit, while the one who stood for disintegration, would be honored as the benefactor.

This horrible period has passed away. Both the genuine and the alloyed coins have come to the sight. Now the solidarity should be the point of consideration. Now the lost goods of the caravan be talked about. The heads of the Arabic schools, speakers of sermons, the Ma'sha'ikh-e-Ta'ri'qat (the Guides from the monasteries) should also meet with responsibilities, and should continue their functions for their Ma'der'sa's (religious schools) and Khan-qu's (monasteries). But they should also come out of these circles, and should co-operate fully with those persons and institutions that have been publishing the literature of the Ahle Sunnah. They should admire their sincerity and services towards the cause, and should introduce and spread their publications within their circles of influence and invite the people to read their literature. Besides they should work to create community mind and temperament. They should create and encourage the common thinking; and give up the individualism and work for the common good. They should embrace every lover of

the Prophet (ﷺ) as his brother. The love of the Prophet (ﷺ) should be the basis of all relations and dealings. The one who talks of the Love of the Prophet (ﷺ) should be greeted warmly. The one who yearns for sacrificing his life for the sake of Hazrat Muhammad (ﷺ) should be respected at heart. The one who is willing to sacrifice his belongings and honour for the Na'moo's-e-Mustafa (ﷺ) the Honor of Muhammad (ﷺ) should be decorated with love and respect.

The alligator of chauvinism has been creeping slowly and steadily into our ranks. We should destroy it with the force of love of the Prophet (ﷺ) and we should demonstrate in such a manner, that the good memories of the days of the Prophet (ﷺ) might come into freshness.

I beseech you for the honor of the falling blood-drops from that ‘sacred body’ (the Prophet (ﷺ) who preached in the streets of Ta’if (Saudi Arabia). I beseech you for the sake of the pieces of the beautiful body of Ja’fer Tay’yar (R.A.). Beseech you for the sake of the bodies, feeble with hunger at the Valley of Mecca. Beseech you for the sake of wriggling bodies of the martyrs and the palpitating sighs of the crying, oppressed people of the World of Islam. Create discipline and solidarity among your ranks. Promote unity and integrity. Follow the Ways, which were treaded over by your ancestors. Settle your differences with one another and be friend to all and sundry. Be patient, if your own kith and kin injure your feelings. Persevere even if they coerce you. This is the commandment from Imam Ahmed Raza’s legacy. Don’t

play an evil-wisher to him, and even give away your life for his good name and noble works for Islam.

O the Servants of the great Master wrapped in the black raiment! How long will you sleep? Wake up and awake others. You are the raindrops of the blessings spread all over the Earth. Drop like rains all over the world. Look at all around you. See the heads of the states of world. Study the quality of the dignitaries ruling over the Peoples of the World. You are the blessed servants of Muhammad Mustafa (صلی اللہ علیہ وسّلی). You have the credit to be the Master of the entire world, as Muhammad (صلی اللہ علیہ وسّلی) has been sent for all the Peoples and for all times to come. You have been brought up for unifying the World in one order of Peace and Prosperity. The poet says:

بِكَشَاهُوْ جَارِ وَرِبِّ عَالَمِ بَعْدَهُ

"Open your lips, you are the most enchanted tune of the harp (of the world)."