



MA'ARIF-E-RAZA

**English Edition
(VOLUME IVXX-2004)**

**IDARA-E-TAHQEEQAT-E-IMAM AHMAD RAZA
INTERNATIONAL (REGD) KARACHI (PAKISTAN)**

MA'ARIF-E-RAZA

(VOLUME XXIV 2004)

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Published by

IDARA-I-TAHQIQAT-E-

IMAM AHMAD RAZA

INTERNATIONAL

25,2nd Floor, Japan Mansion, Raza Chowk (Regal) Saddar

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| | |
|---------------------------|---|
| Name of Book | Ma'arif-e-Raza (English Edition) |
| Year of Publication | 2004/1425 |
| Composing | Haji Mohammad Ali & Mohammad Irshad Elahi |
| Printers | Al-Mukhtar Publication. 25, Japan Mansion, Raza Chowk(Regal) Saddar Karachi, PAKISTAN, Ph#021-7725150, Fax#0217732369 E.mail: marifraza@hotmail.com |
| Price | Rs.40/= |



Available At

ALMUKHTAR PUBLICATION

25, Japan Mansion, Raza Chowk (Regal) Saddar
Karachi, PAKISTAN, Ph#021-7725150, Fax#0217732369
E.mail: marifraza@hotmail.com

IdARA-E-MASUDIA

6/2, 5-E, Nazimabad, Karachi, PAKISTAN,

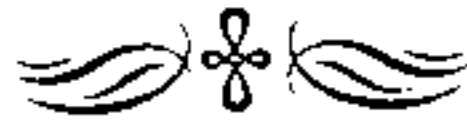
MA'ARIF-E-RAZA

(ANNUAL ENGLISH EDITION)

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FOREWORD



As mentioned in last issue, our annual publication MA'ARIF-E-RAZA was being published since 1980 in Urdu language only. We started English Section from the year 1986 on persistent desire of our valued readers. As such Urdu/English Edition of Maarif-e-Raza Continued to be published till 2002.

In 1986, when we started English section, we faced a lot of difficulties in collecting English matter on the life & works of A'ala Hazrat. However with the passage of time, it was really a matter of pleasant surprise & satisfaction, we started receiving large number of English articles depicting multidimensional personality of this great genius of the East. On our part, we provided all sorts of assistance, co-operation & encouragement, especially to new writers.

While our efforts in this direction continued, it was heartening to see that the personality of A'ala Hazrat also received the attention of International media in which some unique articles started appearing. Besides, a number of academies busy in research work, got translated some important treatises of Imam Ahmed Raza Khan in English Language and published various books.

In the back drop of such abundant resources available to us, it was thought appropriate to start Ma'arife Raza in English language separately from 2003, simultaneously with Urdu issue which

is a monthly magazine since 2000.

We are thankful to Almighty Allah that our first edition was not only well received and appreciated by our readers within the country but also abroad. Our valued readers specifically liked the selection of topics on the life & works of A'ala Hazrat. We are grateful for the encouragement from different quarters and with all humility & sincerity now presenting this second edition.

This year we are presenting some very important treatises of Imam Ahmed Raza Khan. They represent the basic beliefs of Islam & the concept of Risalat in Islam. As is now the established fact that Ala Hazrat had full command on all the subjects which he touched upon & his way of explaining even the most difficult topics was not only simple but also authentic with un-deniable references. His style is reflected in the articles titled "Basic beliefs of Islam" and "The concept of Risalat"

Another article "The creation of Angels" in which A'ala Hazrat by quoting twenty (20) Hadiths has proved how & why angels were created by Allah Ta'ala.

Family system being at the lowest ebb in the modern times, we have therefore especially included an article under the title "Islam, Parents & children". A'ala Hazrat has concisely explained what Islam teaches its followers about the family system & role of parents and obligation of children. We feel, this will be a reminder to all of us and hope, if we adhere to the basic principles outlined in the article which are based on Quranic verses & sayings of the Holy Prophet

(Sallaho Alehe Wassallam), the deteriorating family lives may still be saved from total ruination and the society as a whole may improve.

The above articles are being presented with the courtesy of Raza Academy, Stock Port, U.K & Islamic Times U.K.

Although we are in the 57th years of Independence of Pakistan, but still the debate is going on as to the role of Ulema in pre-partitioned India. We are therefore publishing a research paper of Dr.Syed Azhar Ali, former professor of Political Science, Karachi University, under the title "Maulana Ahmed Raza and Mr.Jinnah". The learned writer has taken great pains to collect authentic material and, in view of the historical nature of the topic, has quoted un-deniable references as to source of information. This article clearly proves that Imam Ahmed Raza Khan Bareilvi was in fact the first to present the Two Nation Theory.

Lastly we are pleased to inform our readers that next year (2005) we shall celebrate Silver Jubilee of our Idara and accordingly our next issue would be a special edition. We therefore request our valued readers and especially learned scholars to kindly provide English Articles on the life & works of Imam-e-Ahle Sunnat A'ala Hazrat Imam Ahmed Raza Khan. More over, we shall welcome any Suggestions for improvement of the coming issue.

MANZOOR H.JILANI

Editor

حمد باری تعالیٰ



وہی رب ہے جس نے تجھ کو ہمہ تن کرم بنایا

ہمیں بھیک مانگنے کو ترا آستاں بتایا

تجھے حمد ہے خدایا

تمہیں حاکمِ برایا تمہیں قاسمِ عطایا

تمہیں دافعِ بلا یا تمہیں شافعِ خطایا

کوئی تم سا کون آیا

تجھے حمد ہے خدایا



NA'AT

Imam Ahmed Raza Khan

(Translated By: Prof.G.D.Qureshi)

YOUR GENEROSITY IS BOUNDLESS

*Your generosity is boundless, O Allah's Messenger!
For you always grant every wish of your seeker*

واہ کیا جو دو کرم ہے شہہ بطحا تیرا نہیں سنتا ہی نہیں مانگنے والا تیرا

*From your drop flow waves of magnanimity
From your particle emerge stars of rare luminosity*

دھار، چلتے ہیں عطا کے وہ ہے قطرہ تیرا تارے کھلتے ہیں سخا کے وہ ہے ذرہ تیرا

*O master of the heavenly river! you are so kind
The needs of the thirsty are dear to your mind.*

فیض ہے یا شہہ تسنیم نرالا تیرا آپ پیاسوں کے تجسس میں ہے دریا تیرا

*Since you are Allah's beloved, yours is everything
In love mine and thine does not apply to anything*

میں تو مالک ہی کہوں گا کہ ہو مالک کے حبیب یعنی محبوب و محبت میں نہیں میرا تیرا

*For me, a tiny droplet will suffice
When the virtuous get in plenty and nice*

تیرے صدقے مجھے اک بوند بہت ہے، تیری جس دن اچھوں کو ملے جام چھلکتا تیرا

*As my supporter, before you I (Raza) bring
My spiritual guide, who is your off-spring.*

تیری سرکار میں لاتا ہے رضا اس کو شفیع جو مرا غوث ہے اور لاڈلا بیٹا تیرا

BASIC BELIEFS OF ISLAM



1. All Praises be to Allah Ta'ala and Benediction upon our generous Messenger of Allah Ta'ala (Sall Allahu Alaihi Wa Sallam). Allah Taq'ala is free from all limitations such as time, space and direction. His Vision, without direction, is true. These are the religious beliefs of Ahle Sunnat. He, who regards these beliefs as a part of heresay, is misguided and a disbeliever.

2. Allah Ta'ala's Knowledge of the Unseen and all His Attributes are incumbent to Him and purely His Choice. To believe that He discovers the Unseen Knowledge, which is subjected to His Authority, when He likes, is to say that Allah Ta'ala is ignorant. This is an irreverent statement.

3. Allah Ta'ala is free from all falsehood and imperfection. He, who believes in the likelihood of His dishonesty, is a misguided person. Allah Ta'ala cannot be connected with the issue of going back on His Word on warnings of punishment. On this basis, to admit to the possibilities of lying and say there has been a difference of opinion, from the Ulama of Ahle

Sunnat. is an assumption of the superficial disbelievers.

4. Infidelity is incumbent on him who says that the ignorance of Allah Ta'ala. is possible. He, who says that whatever a slave can do for himself, Allah Ta'ala can also do for His Own Self, such as theft, drinking, etc. No doubt, he who have such beliefs, is an infidel.

5. The Holy Quran, is the Eternal Speech of Allah Ta'ala, that it was not created, or separated from its original source, for instance, Allah Ta'ala Himself. It can never be obliterated, changed, or corrupted under any circumstances. Contrary to the Words of Allah Ta'ala, and, in the case of forgetfulness taking place in the Holy Quran, he who says so will not be denying the absolute proof; he is an evil liar and a disbeliever.

6. To speak to Allah Ta'ala in this world is impossible for anyone other than the Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam). Infidelity is inevitable upon him who admits it for anyone else.

7. To believe in the Prophets (Alaihis Salat was Salam), Angels, and all the Islamic Commands, are parts of Iman. If anyone denies this fact, is a Kaffir. He who says that one should not believe in anyone other than Allah Ta'ala; and to have such a belief in them, is foolishness. He, who utters such words, is a confirmed Satan and a foe of Iman.

8. Without respect and glorification of the Beloved Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), prayer is incomplete. Offering Salam (in Tashahud) and Durood in Salat, have been prescribed Wajib and Masnoon (Necessary and Traditional) upon all Muslims. Any evil person, who says that, to think of the Holy Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), while in Salah, is in degrees worse than to imagine one is an ass. Such a person has uttered a blasphemy. Surely, he deserves thousands of curses from Allah Ta'ala, and a follower of Satan and a disbeliever.

9. All the Prophets (Alaihimus Salat was Salam) are still alive, with bodily and worldly lives, as if they were alive upon the Earth. (Here one must recall the event of Miraj journey, in which our Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), saw Prophet Musa (Alahis Salam) performing Salat in his grave, our Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), led Salat as an Imam in Al-Aqsa Masjid. All the previous Prophets (Salat was Salam) were behind him. Then in the Heavens, our Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), saw and met with many of them. Especially Prophet Musa (Alaihis Salam), when he met our Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), in the Heavens; he requested many times to our Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), to go back to Allah Ta'ala and get

the numbers of Salats reduced). The Prophets die only for an instant, so that they hide from the eyes of the people. They perform Salah and take meals in their graves, perform Hajj, participate in the gathering, and go wherever they like. He, who say, that after their deaths, their bodies are spoiled, is sinful and a disbeliever. He who accuses our Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), of saying that, after he is dead, one day, his body would be spoiled", such a person is particularly sinful. To proclaim such a belief, is to provoke many more curses of Allah Ta'ala.

10. After the Excellence of Allah Ta'ala, the virtues of the Prophets (Alaihimus Salam) are, in the whole world, greater than the merits of a father, a brother, or a king. It has no share in the greatness of the Prophets (Alaihimus Salam). The impious man, who considers his father as his brother and pays him respect equal to his brother, is disrespectful. He is more unfortunate than the manikin, who says that the Supreme Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), is just like an elder brother, and respects him as such, he is daring, insolent, and a follower of Satan. How can such a person become a younger brother of Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), without proof? Such a person has lost his Iman by saying these demeaning words.

11. He who says that the Holy Messenger of Allah Ta'ala, Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), is Allah Ta'ala, Himself, such a person, also, is an infidel. Of course, the Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam) is worthy of every excellence, rank, and elegance. Some attributes are special and connect to the divinity. The admiration of man and Angel, are not related to the reverence for the Holy Prophet (sall allahu Ta'ala Alaihi Wa Sallam). Although the Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), is revered by Allah Ta'ala Himself. No doubt, he is a delight of the souls and the Light of Iman. He, who says one should admire him like an ordinary man, or even less, is showing great disrespect to the Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam).

12. Allah Ta'ala has given the Prophets (Alaihimus Salam) power to possess and control everything in the heavens and on the earth. Particularly the Holy Prophet Hazrat Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), who is the Leader of all of the worlds, the greatest Caliph and attorney of Allah Ta'ala, and by His permission, he and his devotees also possess and control all the affairs of the world. He who says that he whose name is "Muhammad", or "Ali", they have no control over anything. Such a person is blind at heart and eternally defiled.

13. The power of possession and control of the

Prophets (Alaihimus Salam), and of the Saints (Awliya) in the world, by a reward from Allah Ta'ala, in their worldly lives, and even after death continues. The sea of their beneficence will remain overflowing until Doomsday. To believe in such power granted by Allah Ta'ala, is not Shirk (Polytheism). He who says, or considers that Allah Ta'ala has bestowed upon them such powers he is a polytheist in every respect. Because of such a claim, he himself becomes a polytheist. By denying the Holy verses of Quran, and according to the Hadiths and Jurisprudence, infidelity will be incumbent upon him.

14. Seeking help from the Prophets (Alaihimus Salam) and the Saints (Awliya) and to consider through them the mediation of beneficence of Allah Ta'ala, is lawful. To call upon them as, "O Messenger of Allah Ta'ala, or, "O Ali", or "O Hussain", or, "O Shaikh Abdul Qadir Jilani", in an emergency, and with the intention of mediation, is surely lawful in light of the Holy Quran, and the Hadith. He who says that, for someone to have such a belief; though he believes them as one of the devotees or one of the creatures of Allah Ta'ala, even that such power was given to them by Him, he is considered to be equal in Shirk to Abul Jahl. He is also like Abu Lahab, in enmity of the Beloved Holy Prophet (Sall Allahu Ta'ala alaihi Wa Sallam), of Allah Ta'ala. Anyone who utters such ugly words he has afflicted Allah

Ta'ala and also His slaves.

15. He who confirms polytheism in the calling for help from the Prophets (Alaihimus Salam) and the Saints (Awliya) and say, because Allah Ta'ala is Omnipotent, then to call such helpless persons, who neither cause benefit, nor harm, is injustice. To believe that, these persons, who are so powerful, as helpless, is an outrage.

16. To explain this by an example for this assertion, one who becomes a slave of a king, is related to him in all respects, not to other kings. What can be said about low caste people? To acquaint such offensive words to the Holy Messenger (Sall Allahu Ta'ala Alaihi Wa Sallam), all other Prophets (Alaihimus Salam), and the Awliya, he deserves Allah Ta'ala Curse in the both Worlds.

17. Reaching to the Shariah, either in part or in total, to anyone other than the Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), without his mediation is unlikely. Infidelity is incumbent upon him who makes such claims.

18. He who says to anyone that he is a class fellow of the Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam), and for this reason, he considers himself free from the confirmation, he is misled, a disbeliever, and infidelity is compulsory upon him.

19. Knowledge, which is the teachings of Shariah and a reinforcement of the Millah, completed by the

Prophets (Alaihimus Salam), are authenticated. He, who claims that they are the unconfirmed teachings of the Shariah, which can be achieved without mediation of the Prophets, and say such knowledge is not authentic, he is no doubt a devil and a Dajjal (Anti-Christ).

20. He, who believes in the revelation of the Shariah, for anyone other than a Prophet, such a person, no doubt, is a Dajjal, too. He, who believes that anyone other than a Prophet is as sinless as the Prophets, he, too, is an evil Rafizi, (Dissenter).

21. The Unseen Knowledge of the Holy Messenger Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), is greater than all of the worlds. He who says, that the knowledge of Satan and the Angel of Death, is confirmed by absolute proof (Holy Quran and Hadith), yet there is no such evidence upon the Unseen Knowledge of the Holy Prophet Hazrat Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), is an infidel and an apostate.

22. The recognition of anyone's equality is polytheism. If it is proved for any creature, no one among them can be a partner of Allah Ta'ala. He, who says that knowledge of the earth encompassed by the Holy Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), is polytheism- and if this is not so, is it part of Iman? If he proves the same knowledge for Iblis (Satan), by his own words, he

himself is a polytheist by his own confession, and he too is like Iblis!

23. The interpretation of the 'Seal of all the Prophets (Alaihimus Salam) is the 'Last of all the Prophets'. After the Holy Prophet Hazrat Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), no other Prophet (Alaihimus Salam) would ever come until the end of time. The Messenger of Allah Ta'ala, Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), spoke the same words. These are established in the wisdom and beliefs of all Muslims. This shows the high-ranking excellence of the Holy Prophet Muhammad Mustaf (Sall Allahu Ta'ala Alaihi Wa Sallam). He, who confers this meaning as a belief of the people without knowledge, and does not accept its excellence, is certainly an infidel and an apostate.

24. The door of Prophethood, as every Muslim child knows, is closed for everyone forever. If there comes a false Prophet, who refutes the clear meaning of the 'Seal of all the Prophets', it is an obligation for every Muslim to have the utmost faith in the 'Seal of the Last Prophets'. To believe in it is obligatory for every Muslim, in as much as the annunciation of the Holy Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam). Anyone coming after the Prophet, who negates or renounces the Seal of the Prophethood, and in the case of a development or existence of a rejection, is an improbable person. The

wise. is wise: not even an insane person would accept it. It is an established fact, that he who argues that, supposing a Prophet came during the Holy Prophet Muhammad Mustafa's (Sall Allahu Ta'ala Alaihi Wa Sallam), era. would his status of intact? Alternatively, supposing a Prophet came afterwards? Yes! The status of the Holy Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), as the 'Last and the Seal of the entire Prophets', will remain the same and will never be affected. Certainly he falsifies the meaning of the 'Seal of the Prophethood, which the Holy Messenger Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), stated and which had clearly become one of the necessities of Faith. He also changes and refutes the meaning of the words of Allah Ta'ala and His Holy Messenger Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam). Such a person, who says this, no doubt is an infidel and an apostate. To deny the meanings of absolute proof, which are elements of the necessities of the religion, and to create new meanings, is sufficient for him to be called an infidel. Although he admits it to be verified by other arguments, he has denied one of the necessities of religion. To declare him convinced, then to falsify the possibility of another Prophet, in the Verse, yet calls its rejecter an infidel, is Satanic, deceitful, and would be, in itself, a verdict for his infidelity. For the rejecter of a possibility for another

Prophet became an infidel through a denial of the Verse. When this is not the definition, how can the rejecter be an infidel? Did he contrive the Verse, how come he could not distort the Hadiths? Through these Verses and Hadiths, the Muslims have believed in the 'Seal of the Prophethood', knowing their meanings and the impossibility of another Prophethood. When he falsified their understanding, how dare he withhold their cover! It is evidently clear that such a person is obviously an infidel, and his confessions of a possibility for another Prophet, is his simple satanic deceit. To say the rejecter is accepting infidelity, those who want to prove him a Muslim by these interpretations, are themselves infidels. The Imams of the religion say, "He who doubts in such a person's punishment and infidelity, is himself an infidel".

25. Allah Ta'ala has imparted to the Holy Messenger Muhammad Mustafa (Sall Allahu Alaihi Wa Sallam), and to the other Prophets (Alaihimus Salam) Unseen knowledge. In receiving this enlightenment, the Prophets (Alaihimus Salam) alone are the reservoirs of such Unseen Knowledge; others get it by their mediations. He, who says that all the slaves, whether great or small, are similarly ignorant and unwise in this matter, is misled, insolent, and abusive.

26. A person who does not admit out of all Prophetic excellence, Unseen Knowledge, on the

basis that Unseen Knowledge of Allah Ta'ala is not encircled by knowledge of the Creator, in this matter, does not differentiate between the Prophet and other people. He says, how can it be amongst the excellence of the Prophet in that matter, which cannot be a peculiarity of a Momin, rather than human being? Undoubtedly, is misled, a disbeliever, and a rejecter of the Holy Quran.

27. He, who says that Unseen Knowledge, is not peculiar to Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam). Such Unseen Knowledge is confirmed for Zaid and Amru; even for infants and insane persons, or even for animals. Such a person has clearly abused and insulted the Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam). He is certainly an infidel and an apostate; he deserves the Curses of Allah Ta'ala.

28. The miracles of Awliya are true. Amongst them are manifestations of their miracles which are a source of their Unseen Knowledge, bestowed upon them through the medium of the Holy Prophet Muhammad Mustafa (Sall Allah Ta'ala Alaihi Wa Sallam). To reject the Miracles and those who believe in Miracles, to declare them polytheists, brings about the loss of the light of Iman. He, who claims against such manifestation, is also an evil, misled, and a non-believer.

29. The Holy Messenger of Allah Ta'ala (Sall

Allahu Ta'ala Alaihi Wa Sallam), has been imparted Lakhs (millions) of such extraordinary qualities, which have not been imparted to any other Prophet or Messenger (Alaihimus Salam). Therefore, he who says that the qualities of exceptional value, bestowed upon him by Allah Ta'ala, have also been imparted to all Messengers. He is a confirmed liar, a very evil person, and rejecter of the peculiarities of the Messenger of Allah Ta'ala, Muhammad Mustaf (Sall Allahu Ta'ala Alaihi Wa Sallam), and his Supremacy over all the Messengers. Such a person is also misled, a disbeliever, and is incurring the loss of Iman.

30. Intercession of Allah Ta'ala's Messenger Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), is authentic, even for sinners who have indulged in sin all of their lives.

According to the Ahle Sunnat, to be regretful and repentant at death is not dependent upon being interceded. It is mentioned in the Hadiths that regret is repentance. It is further stated that, 'one who repents is like he has never sinned'. A person gives this interpretation of the meaning for intercession as follows; Theft determined for a thief, who is not a habitual thief, but is ashamed of his guilt, and is constantly afraid of Allah Ta'ala; such a person may be interceded. He is in reality, a rejecter of intercession, and is in no doubt, a disbeliever and misguided.

31. According to the Ahle Sunnat, Allah Ta'ala does whatever He desires (i.e. whatever He likes. He can do), and no objection can be raised upon Him. He needs no reason for any of His Actions. He will forgive thousands of sinful persons only His Mercy, without any intercession. Any person who gives this interpretation on intercession, such as, when a king feels pity in his heart, about the views and laws of his kingdom that he keeps, he does not forgive without due reason. If, according to the King's wish, a commander, or a minister, recommends the guilty person. The King, in exalting both the commander and minister, forgives the thief because of their recommendations, this amounts to the same meaning of an intercession by the Prophet and Wali, as is mentioned in the Holy Quran and Hadiths. No doubt he is a confirmed liar who slanders Allah Ta'ala and the Holy Messenger Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam). He considers Allah Ta'ala to be bound by the reasons in fulfilling His wish, calling Him artful and a purpose-solver in the name of an untruth; such a person is misled and a disbeliever.

32. Allah Ta'ala has established the rule that, whomever He likes, He will punish, and whomever He likes, He will forgive - Allah Ta'ala can do anything. If He forgives a sinner without reason, this is not contrary to His rule and does not devalue His Justice. Regarding His Rules, he who says in the case

of an intercession that Allah Ta'ala does not forgive without reason for the honour of His rule cannot be devaluated in the hearts of man. such a person is an evil and a slanderer of the Rule of Allah Ta'ala.

33. Our Holy Prophet Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam). is authorized to intercede. by the permission of Allah Ta'ala. He will open the doors of intercession. No one will dare to intercede before him. He has been imparted with intercession. He has stated that he has been given the authority of intercession, and he is not proud of this. He is the source and master of other intercessions. too. Anyone, who says that whom Allah Ta'ala likes, He will make him an intercessor, he will intercede. He has left this matter upon His choice. Such a person wants to create doubts on this special matter, which is confirmed for the superior excellence of the Holy Messenger Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam). If he had made this fabricated intercession happen, then certainly this statement would have been true, as according to him, Allah Ta'ala will adopt some means to maintain the prestige of His Rule from suffering a loss. For this, there is no peculiarity for anyone. Whom He likes, He makes a false cover.

34. According to the Ahle Sunnat, all sins, except infidelity, depend upon Allah Ta'ala's Will. If He forgives, this is His bounty. If He punishes, this is His

Justice. The minor polytheism is included in it. He who says that polytheism will not be forgiven or a fixed punishment will be given, is showing extreme polytheism by which means, he becomes an infidel and will remain in Hell, where he will surely be punished for minor polytheism. The remaining sins will depend solely upon Allah Ta'ala's Will. One who believes in such, is misled and a disbeliever.

35. It is not necessary for Allah Ta'ala to punish sins, or not to punish anyone. It will not be said that He has dishonoured Himself. Allah Ta'ala will surely punish infidelity, because His Word for the punishment cannot be changed. In addition, if He had not given His Word, He would have forgiven the infidelity of all infidels. There would neither be any defect in His Reign on any account, or a spot on His Honour. He who thinks that, being punished for extreme and minor polytheism, and that the king who neglects it and does not punish, has a defect in his kingdom; wise men call such a king shameless. The King, who has utmost power and a sense of honour, why will He forgive polytheists and not punish them? This shows insolence to Allah Ta'ala. Such a person deserves thousands of Curses from Allah Ta'ala.

36. When the Dajjal (anti-Christ) will appear and Isa (Jesus) (Alaihis Salam) comes down from Heaven, Islam will flourish on this earth. This will be like that for many years. After that, at the very end of the

world, Allah Ta'ala will send a cold fragrance which will take up all the Muslims; only the Kaffirs will remain on earth. This is the event of that time. If any person who thinks Muslims of today are polytheists. brings this Hadith as proof and says, this happened according to the sayings of Allah Ta'ala's Holy Messenger Muhammad Mustafa (Sall Allahu Ta'ala Alaihi Wa Sallam), considers all Umma as Kaffir. then infidelity is incumbent on him. He, with all his followers, are infidels and apostates, according to his own confession. They do not live out of this world, when, according to him, there would only remain Kaffir, with no trace of Muslims. He, along with all his followers, are surely Kaffirs, by his own word.



THE ISLAMIC CONCEPT OF AISALAT

"MUHAMMAD IS THE PROPHET OF ALLAH"

Imam Ahmed Raza Khan

Allah Ta'ala's Generous Person is Free from comparison with other persons and His Supreme Attributes are exempted from any kind of likeness with the attributes of others. Also He, by Virtue of His Perfect Wisdom and also His Mercy, created the Universe Except Himself according to His Ancient Knowledge. Possessed by Him since Azal (the very Beginning). He also conferred the robe of Honour of existence on the Universe, and created His bondsmen and provided them with ears, eyes, hands, legs, tongues etc. and taught them how to use them, and then bestowed upon them the highest standard of a noble essence called Wisdom. This Wisdom made Humans superior to animals in their rank and status. But there are very many such facts which could not be perceived or understood by the wisdom of Human Beings. So He Raised Prophets among them and revealed Divine Books and explained each and every tiny thing to them so that no room was left for Humans to offer any lame excuses. He divided into two groups the Human Beings who could carefully

execute Religious Laws and could be addressed by Commands and prohibitions, and possessed mature sense and wisdom. One of the groups consists of the owners of Paradise who accepted the Truth and the other group consisted of the owners of Hell who rejected or refused to accept the Truth.

Paying due regard to the benefits desired from the image of His Divine Existence by the owners of Paradise, they are granted a special share of His Attributes. The doors of prosperity and well being are also opened to them in this World and also in the Hereafter. They are given special Knowledge and Reward (Quran). He taught them what they could not learn in schools and Darul-ulooms. "He taught Man what he did not know". (Al-Alaq. 5). "And it was the Great favour of Allah Ta'ala to you". (An Nisa. 113). Allah Ta'ala rewarded Man with various kinds of favours and adorned him with innumerable graces and rewards. He ornamented and fashioned the heart and spirit, body and soul, the Outer self and the Inner self of man with good moral qualities and attributes. He purified men from vice and sinful conduct. Thus He guided Mankind to follow the path which leads to a position near to His Presence.

All these things were the propitiatory offerings or sacrifices for the welfare of the people on behalf of a most auspicious and blessed person. Allah Ta'ala selected him as His Most Special Beloved and

bestowed upon him Supreme Love. The pleasure and approval of Allah Ta'ala is sought by all creatures and even by His Prophets and His Messengers and also by His close Angels. Allah Ta'ala made him the central reason for creation. (Muwaybal-Lidunya). He adorned him and dressed him with High Ranking robes of Honour so that all the creations of the Universe must rest under his protecting shade by holding his bountiful robe. All the intimate favourites of Allah Ta'ala cannot approach Him until they establish a link with this Holy Source and make him their Mediator and Supporter in the presence of Allah Ta'ala.

Allah Ta'ala has put the keys of all the Treasures of Knowledge and Authority, Conselling and Disposal in his Holy Hand (Bukhari). He made all dignified persons like pieces of the Moon or bright Starts but He made him (the Beloved) to be like the luminous Sun (33.46) among all other creations so that Dignified Persons might receive Divine Highness from him and fill the skirts of their garments with the light of discernment and knowledge. They could not dare to utter Words of self-pride or of personal prestige in his presence, for Allah Ta'ala bestowed on his person such Reverence and Honour and elevated his Eminence to such a Height that even thousands of High Divine Thrones are lower than him (15.1). The greatness of other people ceased to exist besides him and disappeared in Infinite Vastness, as a coin which

is thrown in the endless wilderness is lost. Allah Ta'ala rewarded him with such Vast and Abundant knowledge (16.89) that the proven and most recent sciences have proved to be mere drops compared with the ocean of his personal Knowledge. Allah Ta'ala showed him all the Earth from East to West and the Universe from the Throne down to the Earth's Surface (Bukhari). Allah Ta'ala made him a Witness of the Angels of Heaven and Earth and also a Seer of events from the First Day to the Last Day; what did exist in them and what would exist in them in future. He provided all information to him both visible and invisible, in complete detail, starting from the very Beginning of the Universe up to Eternity (Except what He wished). Only Allah Ta'ala Knows what Infinite and Endless Knowledge He gave him. This knowledge has no bounds and no limits. Only Allah Ta'ala and His Beloved Know the full details of the Vastness of such delegated Knowledge (Bukhari). (4.113).

Allah Ta'ala gave His Beloved such Supreme Power of Sight that it included all six directions; front and back, right and left, up and down. (Bukhari). All the events in the Universe appear before him instantaneously from the Beginning of the Universe up to the Day of Resurrection, as if he watched them in his palm. (Bukhari). He sees all the future events of the World which will happen up to the Last Day.

(Bukhari). As a token of the Authority of Allah Ta'ala and an evidence of the Dignity and Honour of His Prophet (Sall Allahu Alaihi Wa Sallam). this gift of Abundant Knowledge should not be judged abnormal or excessive. The hearing of His Beloved was so powerful that he could hear clearly any sound from as far away as five hundred light Years. So far as his authority is concerned, it will be no exaggeration to say that it is a pattern or mirror of Allah's Divine Authority. The orders of His Beloved are obeyed in both Upper and Lower Worlds. Allah Ta'ala pays regard to his opinion while carrying on His Absolute Rule of Creative Power. If he utters "Qum" (stand up) then by the Will of Allah Ta'ala the dead come to life. If he points at the Moon it splits into two. (Bukhari). What he wills is the Will of Allah Ta'ala (2.144) and Allah Ta'ala's Will is his will.

The Right to the absolute Caliphate and its Rule has been read in his name and his coin has been minted and his Appointment has been published throughout the Lower World right up to the Upper World. Thus he is the Absolute Deputy and Caliph of Allah Ta'ala and All the World is under his Command and at his disposal. (4.80). He is able to do whatever his will and pleasure is, to give anything to any body, or to take back anything from any one. None can avert his Command, and how can one dare to do so, when his

Command is as good as the Command of Allah Ta'ala? (7.157). All the World is under his rule and he is the master of all and everything. (4.80). One who does not regard him as his Master is deprived of enjoying The Sunnat. of the Holy Prophet (Sall Allahu Alaihi wa Sallam) (33.6). The Angels of Heaven and Earth are under his control. All land is his property and all Paradise is his estate. Whatever is given to any body in this World and Hereafter is given to him (Bukhari) direct from the Throne of his Court. The Keys of Paradise and Hell are given to him. Provision and welfare and all other rewards are distributed by means of His own Court. This World and the Hereafter make up part of his gifts and rewards. So besides all the gifts of Allah Ta'ala all the bounties of the World and the Hereafter. of body and soul. big or small, are given as reward through his rewarding agency by virtue of his generosity, his mediation and through him. What Allah Ta'ala gives as reward is in fact given by his hand and it shall continue to be given like that For Ever till Enternity. (Bukhari). Through his Sacred hand are bestowed on us all the favours of religion and of the Umma of Islam and of his Tradition. Advice and Worship, abstinence and cleanliness, knowledge and awareness. In short all Worldly rewards are received through him. In the same manner all wealth and fortune, cure and health, honour and elevation.

offspring, and luxuries and all other Worldly rewards are given through the agency of his Sacred hands.

"Without his medium Allah's Generosity of any kind is absolutely Impossible, mere wishful thinking of the blinds."

He is the absolute ruler and all things except Allah Ta'ala are his subjects and except for him there is no other rule in the Worlds. (4.80). His orders are published to be obeyed by the Angels of Heaven and Earth and the creatures of Allah Ta'ala are bound to follow and obey him. He is with Allah Ta'ala and whatever belongs to Allah Ta'ala belongs to him. (Bukhari).

"I shall call you Master, you're the sweetheart of the Master. For there's no "mine and yours" between Beloved and Lover." (Hadaiq-i-Bakhshish).

All heads are therefore bowed before him and all needy hands are stretched out in front of him. All needs him and he in his turn needs Allah Ta'ala. He is the rightful heir of the Divine Court and all the Worlds are given livelihood through his agency. The Holy Quran is a scripture of praise and applause for him. Every where his name is mentioned along with the Name of Allah Ta'ala.

"For you We have raised up remembrance of you", (An-Nashrah. 4) and made your mention superb and make high reference to you.

All the Laws of Religion, and the Commands and Prohibitions are within his sphere and all of them are entrusted to him (59.7). So he is able to issue any orders according to his sweet will and pleasure and his Commands are Laws of Religion so that he can declare anything lawful for anybody and pronounce anything unlawful for anyone he wills. (Bukhari). He can even exempt anybody from any religious obligation or duty. (Bukhari). In fact he is the embodiment of the Religious Laws. In short he is in charge and is the absolute authority in the Divine Organization of Allah Ta'ala. and all the rulers and monarchs of the World are only beggars and needy before him. And do you know Who is he?

.....He is Sayyid-il-Mursaleen (Chief of the Messengers and Prophets, the Guide of the guides).

He is Khatim-un-Nabiyyeen (The Last of the Prophets).

.....He is Rahmatul-lil-Aalameen (The Blessing of the Worlds).

.....He is Shafi-ul-Muzne'been (Intercessor of Sinners).

.....He is Qaid-ul-Muhjeleen (Leader of those with Radiant faces on the Day of Judgement).

.....He is Sirillah-il-Maknoon (The Secret of Allah Ta'ala)

.....He is Dur-illah-il-Mahzoom (The Pearl of Allah, precious and hidden).

.....He is Suroor-il-Qalbi-Mahzoon (The Support or Condolence of broken hearts).

.....He is Alim "Ma Kana, wa Ma Yakun," (Aware of all past and future).

.....He is Tajul Atqia (The Crown of the man of virtues and righteous deeds).

.....He is Nabi-ul-Anbiyya (The Prophet of the prophets).

.....He is Muhammad-ul-Mustafa (Muhammad the Selected one).

.....He is Rasul-e-Rab-bil-Aalameen (The Prophet of the Lord of the Worlds).

Allah Ta'ala sends His Salam (33.56) to him and his family and his friends, and blessings and safety until the Day of Resurrection.

Even though he possesses all these supreme attributes, still "He is the bondsmen and in need of Allah Ta'ala." And as Allah Ta'ala says: "All in Heaven and Earth beg before Him." (Quran). One should never, under any circumstances, think, dream or doubt that in any way the Holy Prophet (Sall Allahu Alaihi wa Sallam) is like and resembles the Person, Existence or Attributes of Allah Ta'ala, for that is a thought of infidelity. However all the skills and qualities which could be perceived or conceived by the human mind were acquired by him and no other living creature or human being can dare to claim

equality with him either in his rank or his status. (33.6). He himself never tried to exceed or to step beyond the limits of bondman ship and the basic needs. So how can one think or imagine that he resembles Allah Ta'ala. or make a comparison between him and the Person and Attributes of Allah? The men of faith can never even think or dream or such a likeness or resemblance.

In fact the Holy Prophet (Sall Allahu Alaihi wa Sallam) could not fully offer thanks for all the rewards and favour bestowed upon him by Allah Ta'ala. because every act of thanks is rewarded by another favour and this becomes an infinite series of thanksgivings and granting of rewards. The rewards and favours of Allah Ta'ala towards the Holy Prophet (Sall Allahu Alaihi wa Sallam) are innumerable and beyond all count. Allah Ta'ala said: "O Prophet! No doubt every coming moment for you will be better than the past moment" (Sura 93.4) and thus hour by hour your rank and prosperity shall be elevated.

The Holy Prophet (Sall Allahu Alaihi wa Sallam) acquired the rank of "Qab Qausayn" (Sura 53.9) (Two cubits length away from Allah). It is such a place that no one ever reached it before. nor can it be reached in future. The Holy Prophet (Sall Allahu Alaihi wa Sallam) said: "On the night of the Ascension my Rab dragged me so near that two cubits or less than two cubits distance remained

between us." (Bukhari).

The distance was hardly worth mentioning.

"Oh false points of possibility, confused in First and Last! Ask where it came from and rushed away so fast?"

He saw His Person with a Human eye and heard Him without any medium, wide awake and from very near. None of the Prophets or special Angels could ever reach so near to Him. The transport of the Beloved, covering billions of destinations which cannot be perceived and which were beyond comprehension, witnessed new scenes and colours. Any sense of understanding was lost because of the vastness and the power of sight was made dim. In nearness he felt remoteness and in distance he sensed closeness and the feeling of separation seemed to be an enjoyment of Union or Meeting. It was a destination where wisdom and conscience had attained their limit and could understand nothing further. No guessing or work of imagination could bear fruit and they were afraid to be led astray.

"There was neither the trance of "when and where", nor a mark of "here and there". There were in fact "No stages, milestones, no way-farer's company to share." How could the secret which was concealed by Allah Ta'ala then be understood, and how could one dare to continue to think about it. It was like a pearl floating, covered under a shell not feeling the

water. Oh you ignorant people! Leave its knowledge to its Possessor and pass through this difficult plain with safety, for the power of oratory is itself kept back from telling of the heights attained by the Holy Prophet (Sall Allahu Alaihi wa Sallam) and from explaining his rank and closeness to Him. But one can say that he is Leader of all creatures and a bondman of the Creator. (21.107). To worship him is infidelity, but worship of Allah Ta'ala without paying respect to him is not accepted and is worthless. (49.12). Faith is the name of love for him and admiration and the act of paying respect to him is superior to every obligation after faith itself. And a Muslim is he whose duty it is to mention without fail his name always with the Name of Allah Ta'ala.

Greetings be upon him, his Family and his Companions forever.



THE CREATION OF ANGELS

By As-Shaikh Imam Imam Raza

Translated by Dr. Muhammad Raza



1. It is written in the most renowned and authentic book "Shaibul Iman" by great Imam Baihaqi (Radi Allahu Ta'ala Anh) and he reported a Hadith from Hazrat Jabir (Radi Allahu Ta'ala Anh). In this Hadith the Holy Prophet (Sall Allahu Alaihi wa Sallam) has said that: "When Allah Ta'ala created Hazrat Adam (Alaihis Salam) and his progeny, the Angels asked: 'O Allah Ta'ala you have Created such beings who eat and drink, cohabit and travel And who will make the world a place for their dwelling and let us be the inmates of the Hereafter. Allah Ta'ala replied: I shall not make him who has been fashioned by My Power, and in whom I have breathed My spirit and then commanded, Be! And it became."

From this Hadith, one important fact emerges and that is: While the Creation of man was effected through a gradual and systematic process, i.e. dust, which was then shaped into a human form and finally the breathing of the soul in it. Looking at it from

another angle. first, the stage of sperm, then a speck of blood, which was then changed into a piece of meat, then the formation of limbs, which then took human shape, and finally the soul was breathed in it. Angels on the other hand, are created by the Supreme Command of Allah Ta'ala. "BE", and they become.

2. The Holy Prophet (Sall Allahu Alaihi wa Sallam) has said that: "Angels are created from light. The Jins from fire containing smoke, and Hazrat Adam (Alaihis Salam) from that what already has been mentioned, (black, white and red sand) (Susnad Ahmed and Sahih Muslim)".

3. Hazrat Jabir bin Abdullah (Radi Allahu Anh) reported another Hadith in which the Holy Prophet (Sall Allahu Alaihi wa Sallam) is reported to have said that: "O Jabir! Certainly Allah Ta'ala has Created the Noor (Light) of your Prophet before anything else. Then, when He decided to create the world, He divided that Noor (Light) of your Prophet into four portions. From the first portion, He created the Pen (Kalm) of Destiny, from the second the Divine Tablet (Lawh-e-Mahfooz), from the third the Divine Throne. The fourth portion was further sub-divided into another four portions. From the first portion, He created those Angels who are the bearers of the Divine Throne, from the second, the Divine Chair and from the third, the rest of the Angels.

4. Allama Fasi (Radi Allahu Anh) in his most renowned and authentic book, "Mutali-ul-Musarrat", has reported this following Hadith from Imam Abu al-Hassan al-Ash'ari (Radi Allahu Anh) who reported to have said: "Verily, Allah Ta'ala is an Incomparable Light. The soul of the Holy Prophet (Sall Allahu Alaihi wa Sallam) is the splendid glow of that Light of Allah Ta'ala. While the Angels are sparks of that resplendent light. As the Holy Prophet has said that Allah Ta'ala first Created my Noor (Light) and from this Noor He Created everything else."

5. Hazrat Abu Shaikh (Radi Allahu Anh) reported the following Hadith from Hazrat Akramah (Radi Allahu Anh) who reports that the Holy Prophet (Sall Allahu Alaihi wa Sallam) has said that: "Certainly, Angels are Created from the Noor (Light) of Allah Ta'ala."

On the commentary of a similar Hadith is in most authentic and renowned book, "Umdatul Qari", Sharah Commentary on the book, "Sahih Bukhari". In it there is a interesting saying of Hazrat Ali (Radi Allahu Anh) wherein he has mentioned that: "There is an Angel whose name is, "Rooh", who has seventy thousand heads, each head has seventy thousand faces, each face contains seventy thousand mouths, each mouth is made up of seventy thousand tongues and each tongue is blessed with seventy thousand

languages.

By means of these languages, this Angel is constantly reciting Tasbeeh (Glorification) of Allah Ta'ala. From each Tasbeeh, one Angel is being Created, this Angel soars into the Heavens with the rest of the Angels until the Day of Judgement.

6. Hazrat Tha'albi (Radi Allahu Anh) has reported a Hadith from Hazrat Abdullah ibn Masood (Radi Allahu Anh), who has said that the Holy Prophet (Sall Allahu Alaihi wa Sallam) has said that: "There is an Angel whose name is, "Rooh", who is of greater magnitude than the heavens and the earth, as well as the mountains and other Angels.

Daily he recites twelve thousand Tasbeehs. From each Tasbeeh, one Angel is created. On the Day of Judgment, this Angel will form one complete Saf (Line, row) by himself, while the rest of the Angels will form another row.

While explaining this Hadith, many Ulama (Scholars) and Imams have made interesting comments. Imam Al Baghwi (Radi Allahu Anh) in his commentary on the Holy Quran, "al Muallim", has quoted the verse, "Rooh", and the other Angels will stand in rows on the Day of Judgment", indicates to the above Hadith. Imam Ainie (Radi Allahu Anh) in his most valuable and renowned commentary, "Umdatul Qari" Sharah (Commentary) of the "Sahih

Bukhari". has said that the Verse. "And they shall question you regarding the "Rooh". indicates to this Hadith".

7. In most authentic and renown Seerah book, "Mawahibul Ladunniyyah". Imam Qastalani (Radi Allahu Anh) has mentioned that: "There is a celestial world found in the Heaven (made from water and smoke), wherein are Angels created from water and air. The leader of those Angels is Ra'ad, who is responsible for the clouds and rain."

8. Hazrat Shaikh Akbar Muhiyyuddin ibn Arabi (Radi Allahu Anh) has said in his renown book, "al-Futuhatul Makkiyyah", that: "Allah Ta'ala first sparked a bright refulgence of His Light. Then He Created darkness. On the darkness the image of this light shone which revealed the Divine Throne. Then from this light, which was not only the light of the morning, but included the darkness of the night, Allah Ta'ala Created those Angels which are found within the precincts of The Divine Throne and the Divine Chair. These Angels also reflect the material of the Divine Chair. This above reference is also quoted by Imam Abdul Wahab Sharani in his very valuable and famous book "al-Yuwaqeeet wal Jawahir."

9. Hazrat Abu Sayyid (Radi Allahu Anh) reported

the following Hadith of the Holy Prophet (Sall Allahu Alaihi wa Sallam). In this Hadith the Holy Prophet (Sall Allahu Alaihi wa Sallam) has said that: "Verily, there is a river in the Heaven. In this river whenever Hazrat Jibrail (Alaihis Salam) submerges his wings and then shakes them, small droplets of water drip from them. From each droplet, an Angel is Created.

Indeed, one cannot estimate the droplets of water which drip from the wings of Hazrat Jibrail (Alaihis Salam). Why, simply because Hazrat Jibrail (Alaihis Salam) has six hundred wings and each wing is so large, that when he spreads them, they cast a shadow over the entire skies.

10. It has been reported from Imam Ibn Abi Hatim, Imam Aqueeli that Hazrat Abu Hurarah (Radi Allahu Ta'ala Anh) has reported that the Holy Prophet (Sall Allahu Alaihi wa Sallam) has said: "In the fourth Heaven there is a river called Haywan (river of life). Each day Hazrat Jibrail (Alaihis Salam) dips in it and then shakes his wings and from his wings seventy thousand droplets drip. From each of those droplets one Angel is Created by Allah Ta'ala. These Angels are Commanded by Allah Ta'ala to perform Salah in the Baitul Ma'moor (Baital Ma'moor is Qibla of the Angels in the Heaven).

As soon as they have performed their Salah, they will come out from the Baitul Ma'moor and then

they will never return back until the end of the world. One Angel from this group is appointed as their leader and he is delegated the duty of taking these Angels to one spot in the Heaven where they will stand reciting the Tasbeeh of Allah Ta'ala until the Day of Judgment.

11. Imam Atta, Imam Maqatil and Imam Dhahaq has all mentioned a Hadith. This Hadith has been reported from Hazrat Abdullah ibn Abbas (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam) has said that: "On the right hand-side of the Divine Throne, there is a river of Light, with its magnitude, equal to the heavens, the crust of the earth and the oceans. In it Hazrat Jibrail (Alaihis Salam) bathes each morning, whereby his brightness and beauty is constantly increased. When Hazrat Jibrail (Alaihis Salam) comes out of this water, he flutters his wings. From each drop that drips from his wings, a thousand Angels are created. From these large of Angels, seventy thousand are commanded to enter the Baitul Ma'moor, none of whom will get another chance to enter this illustrious place until the Day of Judgment".

12. Imam Fakhruddin Razi (Radi Allahu Anh) has quoted a Hadith in his most authentic and most reliable commentary of the Holy "Tafseer al-Kabeer", to explain the Holy Verse, "And He Created that you

will not perceive".

Imam ibn Hajar Makki (Radi Allahu Anh) has reported a Hadith that has been reported by many Sahabah. In this Hadith the Holy Prophet of Allah Ta'ala (Sall Allahu alkaihi wa Sallam) has said that: "There are some Angels of Allah Ta'ala whose every limb trembles constantly with the fear of Allah Ta'ala. Whenever any of those Angles shed a tear, it is immediately transformed into an Angel, before it can even reach the ground."

13. It has been reported by Hazrat Abu Shaikh and Ka'ab Akbar (Radi Allahu Ta'ala Anhuma) that: "When any one of these Angels sheds a tear it changes into an Angel and flies away Glorifying Allah Ta'ala.

14. Imam ibn Bashkawal (Radi Allahu Anh) has reported a Hidith from Hazrat Anas (Radi Allahu Anh). In this Hadith the Holy Prophet Hazrat Muhammad (Sall Allahu Alaihi wa Sallam) has said that: "Whosoever sends Durood upon me with the intention of honoring me, then Allah Ta'ala will transform that Durood into an Angel, whose one Wing spreads to the East and other to the West. Then Allah Ta'ala Commands this Angel: 'O My Angel'. Send Durood upon My this servant as he has sent Durood upon My Beloved Prophet (Sall Allahu Alaihi

wa Sallam)."

In response to this Divine Command, the Angel will constantly send Durood upon that person until the Day of Judgment. Similarly, my father Hazrat Mawlana Naqi Ali Khan (Radi Allahu Anh) in his famous book "al Kalamtul Awdah fi Tafseer-e-Alam Nashrah", has reported a Hadith from Imam Sakhawi (Radi Allahu Anh). In this Hadith the Holy Prophet (Sal Allahu Alaihi wa Sallam) has said that: "There is one Angel of Allah Ta'ala whose one side is in the East and other in the West. When anyone sends Durood upon me out of love and devotion, this Angel dives into the heavenly water and flutters his wing. From each drop that falls from his wing, Allah Ta'ala Creates one Angel who seeks forgiveness for this person until the Day of Judgment."

15. In most renowned and famous book, "al-Mawahibul Laddunyyia", it is reported that: "There are some Angels who are constantly engaged in reciting the Tasbeeh of Allah Ta'ala. For every Tasbeeh they recite, Allah Ta'ala Creates one Angel.

16. Hazrat Shaikh Akbar Muhyiuddin ibn Arabi (Radi Allahu Anh) in his most famous book, "al-Futuhatul Makkiyyah", has mentioned that: "Pious deeds and words take the form of an Angel which are

elevated in the Heaven." In his esteemed opinion this in accordance with the Divine Verse which means: To Him soars good words and pious deeds elevate it."

17. Imam Qartabi (Radi Allahu Anh) in his renowned and authentic book, "Tazkirah", has reported on the authority of great Scholars, who maintain that: "Whosoever recites Sura Baqarah and Sura Ale Imran, Allah Ta'ala will Create Angels from his recitation and these Angles will intercede on behalf of the reciter on the Day of Judgment".

18. The great Imam Abdul Wahab Sharani (Radi Allahu Anh) has mentioned in his famous book, "al-Mizan al-Sharahtul-Kubra", that: "Angels are created from the breath of pious people. Those who are created from the breath of pious women are more beautiful than those created from the breath of men."

From the above mentioned eighteen Hadiths and quotations of great Scholars, Ulama, Imams and Sufis of Islam, we can ascertain about the different ways which Angels are Created. These prove beyond any shadow of doubt that Angels are, created daily in large numbers. Only their Creator and what He has revealed to His beloved Slaves know their true numbers.

DEATH OF ANGELS:

When Imam Waliuddeen Iraqi (Radi Allahu Anh) was questioned regarding the death of Angels, he replied, "In my opinion, there is no concrete proof on the hand regarding this matter. However, mere conjecture in respect of this subject is unwise. Therefore there is no room for mere personal opinions and conjectures in this matter".

But the majority of the Ulema, the Imam and Sufis of the Ahle Sunna are of the opinion that Angels are created from light, and therefore, they have delicate bodies. It is categorically proven from authentic sources that Angels will experience death without any shadow of doubt. Such a belief is in accordance with the Holy Quranic Verse which mentions: "Every soul shall taste death."

Hazrat Abdullah ibn Abbas (Radi Allahu Anh) has reported that: "When this Holy Verse: "When everything upon it (the earth) shall perish", was revealed. The Angels proclaimed: "All dwellers upon the earth will die", means that they are safe from death. But, when this Holy Verse: "Every soul shall taste death", was revealed. They proclaimed: "Now, we too will die." Imam Fakhruddin Razi (Radi Allahu Anh) has mentioned this while he explained this verse: "Mafati-ul-Ghalib", and Imam Ibn Jareer has reported this from him.

Hazrat Imam ibn Jareer (Radi Allahu Anh) has reported from Hazrat Abdullah ibn Abbas (Radi

Allahu Anh) who has said that: "The Angel of Death is appointed to capture the souls of humans and Angels alike."

Hazrat Anas (Radi Allahu Anh) has reported the following lengthy Hadith from the Holy Prophet (Sall Allahu Alaihi wa Sallam). In this Hadith it is proved clearly and comprehensively that Angels will also experience death.

The Holy Prophet of Allah Ta'ala (Sall Allahu Alaihi wa Sallam) has said that: "When everything will begin to perish, then, only Angel Jibrail, Mikail, and the Angel of Death, will remain alive. Then, Allah Ta'ala will ask: "O Angel of Death! Who else is still spared?" He will reply: "None, but Your Graceful Self, Who is Eternal, as well as Your servants, Jibrail, Mekail and the Angel of Death."

Then a Divine Command will be issued: "Capture the soul of Mikail." And Mikail will fall like a great and mighty mountain. Again, Allah Ta'ala, the All Knowing will ask him: "Who else is spared?" He will reply: "None, but Your Graceful Self, Jibrail and the Angel of Death." Again, Allah Ta'ala will give Command: "Capture the soul of Jibrail." The Angel Jibrail will flutter his wings, fall in prostration and pass away.

Finally, when the Angel of Death himself will pass away, the All Wise and Great Creator will proclaim: "In the beginning, I brought the creations

into existence and I will once more bring them back to life. Where are those rulers who claimed of the kingship?" There will be no answer. Then, Allah Ta'ala Himself will reply: "Today, the Kingship belongs to Allah Ta'ala. Alone, the Sole Controller (Baihaqi and Faryabi)."

From this Hadith we learn that even Allah Ta'ala's closest Angels will not live beyond the Day of Judgment. The crux of the matter is that daily numerous Angels are created who are engaged in the constant Tasbeeh of Allah Ta'ala, who will live only until the Day of Judgment.

In these are included those Angels who are created from the recitation of the Durood. In fact, it is not substantiated from any Hadith that Angels will not be subjected to death. In fact, Hazrat ibn Abbas (Radi Allahu Anh) makes it clear that before the revelation of this Holy verse: "Every soul shall taste death". The Angels were not aware of that they will also experience death. With regard to the two Angels Kiraman Khatibeen, who accompany every human, Imam Baihaqi (Radi Allahu Anh) reported this following Hadith. In this Hadith the Holy prophet (Sall Allahu Alaihi wa Sallam) has said that: "After the death of the Muslim, they soar to the Heaven and seek permission to live there, but Allah Ta'ala turns down their request and says to them: "My Heavens are full of Angels, who are constantly engaged in My

Glorification." Then, they will implore to live on the earth. And Allah Ta'ala will reply to them, "My creation has filled the earth, they constantly Glorify Me." Thereafter, Allah Ta'ala will Command them to stand at the grave-side of the Muslim and the seryant of Allah Ta'ala. And the Sawab of that Tasbeeh will then be bestowed upon the deceased person.

Hazrat Abdullah ibn Abbas (Radi Allahu Anh) has reported that the Holy Prophet (Sall Allahu Alaihi Wa Sallam) has said: "Angels will die at the time when the first trumpet will be blown on the Day of Judgment. Their souls will be captured by the Angel of Death. Thereafter, the Angel of Death himself will succumb to death."

CONCLUSION

When we had about completed this work, we came across one Fatwa of Hazrat Imam ibn Hajar Makki in his Fatawa book, "Fatawa Hidithiyyah", regarding the Angles. In his Fatawa, the learned Imam affirmed that Angles will also experience death, when the first trumpet will be blown. The angels who are bearer of the Divine Throne and the four exalted Angels will be the last to pass away. Regarding the birth of Angles too, he has stated that Angles are not created at one time. Rather, this is an ongoing process. Thereafter, Imam ibn Hajar Makki (Radi Allahu anh) has reported seven Hadiths, five of them

we have already mentioned, while the other two will be added here now.

19. There is a fountain of Allah Ta'ala found in space, which is so huge that the seven layers of earth can fit in it seven times. In it one Angel from the Heaven descends whose size completely fills the fountain. He bathes in this fountain and when he emerges from it, drops of light drip from his wings. From each droplet, Allah Ta'ala creates one Angel who like all Angels constantly engages in the Tasbeeh of Allah Ta'ala.

20. He further has reported another Hadith from Hazrat ibn Ula (Radi Allahu Anh) who has mentioned that the Holy Prophet (Sall Allahu Alaihi wa Sallam) has said that: "Hazrat Jibrail (Alaihis Salam) daily dives into the Fountain of Kauther and shakes his wings. From each droplet, Allah Ta'ala creates one Angel."

By the Grace of the Allah Ta'ala and His Beloved Prophet (Sall Allahu Alaihi wa Sallam), we recall another Hadith on this subject which will be included here in this lists of the Hadiths.

It is written in the authentic and renowned book, "Kitabus Thawab", that Imam Abi ibn Dunya and Hazrat Imam Abu Shaikh (Radi Allahu Anhuma), have both reported a Hadith from Hazrat Jafar (Radi Allahu Anh). In this Hadith the Holy Prophet (Sall Allahu Alaihi wa Sallam) has said that: "Whosoever

makes a Muslim happy. Allah Ta'ala will create one Angel out of this happiness who will immediately engage in worship of Allah Ta'ala and His glorification. When this person will pass away and enters the grave, this Angel will appear in front of him and will ask him "Do you remember me? I am that happiness with that you had pleased heart of a Muslim brother. Today, I will comfort you in your hour of fear, teach you the answers to the questions that will prove that you are a Muslim and I will show you your place in Heaven."

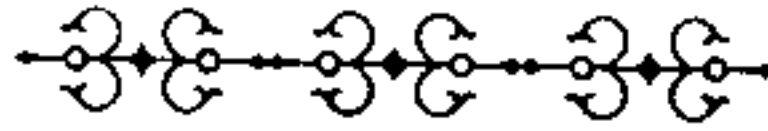
We humbly supplicate in the Court of the Allah Ta'ala that this explanation which we have given to our Muslim brothers about the life and death of the Angels, they may understand it. And He may accept our endeavor and effort in this research work. Aameen!

May the Most Exalted Allah, Who is the King of the Mighty Throne, Lord of the Angles, give highest station to His Beloved Prophet (Sall Allahu Alaihi wa`Sallam) above the whole Creation. May, He with His infinite Mercy show the straight path to those who are misled and give them strength upon this path. And those who are on the straight path, they remain on this path. Aameen! Allahuma Aameen!



ISLAM, PARENTS & CHILDREN

IMAM AHMED RAZA KHAN



The subject here in our discussion is the way Islam tells us to treat our father, mother and our children. This is a very important subject. The family is very important in Islam, and to Muslims. What keeps a family going is the way parents and children treat each other.

This subject is also important because the enemies of Islam attack the Muslim family, and the life of the women within it. For this reason it is vital to show the beauty of the Muslim family. It is also vital for every Muslim to obey what Islam says about the family. The best way to fight the enemies of Islam, in the modern age, is to have a family life that is so beautiful, that it will win the hearts of the people who hate Islam. Equally anyone who behaves badly in the family is doing a great harm to Islam, for they are proving the enemies of Islam correct. To help Islam, carry out the commands it gives us on the way to run our families!

The Muslim concept of the relationship of parents and children is very different to other concepts. In some civilizations the parents have total authority over the child. In Britain Laws, had to be passed to stop the selling of children, and the most terrible mistreatment of children, and the making of huge profits out of treating children badly.

Today, more commonly, there is the collapse of the child parent relationship, that children and parents have no duty to each other. The aim is to be free from any responsibility as soon as possible. To many parents, children are nuisance. The birth of children is to be avoided at all costs. The child is a burden, and the state should bring it up.

The children reply by having no care and respect for their parents. They feel no duty to help their parents. They leave home as soon as they can. The parents are a nuisance, and when they are old they are sent off to an old folk's home. The parents never get any respect, and don't expect anything, and never give any help to their children.

This situation is seen as part of freedom. Freedom is complete selfishness, where you feel no more commitment to a parent or a child than you to a stranger. Both parents and children reject any idea of the children being disciplined and guided.

The subject Islam, parents and children is very big. Here we pick out a few different aspects of it.

Firstly, the key to a Muslim family is the nature of Allah Ta'ala Himself. Allah Ta'ala is Loving and Kind. Allah Ta'ala loves mankind, and wishes all men and women to flourish. For this reason Allah Ta'ala loves the weak and helpless. Allah Ta'ala is full of Mercy for mankind. Man could not live where there is no mercy, love and kindness.

Human beings could also not exist without the father and the mother, who bring the child into being, and take care of it while it is small. This means especially the mother, who goes through great suffering to have a child.

Now this means, first of all, that the parents are full of love and mercy for their children. This is because Allah Ta'ala Himself is full of Love and Kind. When the Universe was Created, Allah Ta'ala created one hundred parts of Mercy, one part was for this world. This Mercy is the love that mother gives to a child.

Secondly, as Allah Ta'ala Commands our parent's act in having children puts them in a special being worthy of our respect. The Holy Quran repeatedly links Worship for Allah Ta'ala with love for parents, saying: "Worship none but Allah Ta'ala and be good to your parents".

Those of us who wish to have children should realize the wonderful nature of this act. For a woman to have a child is an act that gives her an enormous

blessing. She is rewarded by Allah Ta'ala with the Paradise. A woman who dies while having a child is equal to a martyr. In Islam like the martyr, she will go straight to the Paradise. A woman who awakes in the night to care for her baby receives a special blessing.

Your mother is the one whom you owe most. Hazrat Abu Hurairah (Radi Allahu Ta'ala Anh), a Companion of the Holy Prophet, reported that the Holy Prophet (Sall Allahu Ta'ala Alaihi Wa Sallam) said that we owe three quarters of our love to our mothers and one quarter to our father.

Thirdly, it is our parents above all who can make sure we get into the Paradise. They can make you into a good person, if they bring you up from the start in the right way. The Paradise is at the feet of your mother.

Now all this means, very simple, that our debts to our parents is the greatest debt we owe to anyone accept Allah Ta'ala, Himself.

So it is easy to sum up Islam's attitude to the way we must treat our father, mother and children. The parents must have all the mercy, Allah Ta'ala have put in their hearts for their children, and the children must reply with love and respect that they deserve.

Fourthly, it takes great effort to really fulfil all duties of a Muslim parent.

The mother must be generous, in time, in

effort. in money and in care. She must put the child before herself. She must be a guardian for the children and be responsible for them.

The parents must be determined to have children, despite the hardship they will suffer. The Holy Quran forbids you to refuse to let children live because you think you will be poor.

The father must accept his children, and cannot put anyone else's child first. The father must stick by his own children. The child must be given a good name, from the wonderful treasure-house of Muslim names. The child must be given food, clothing, education and good care.

The child must be treated fairly. Islam commands that all the children in the family must be treated equal. There must be no rivalry of one child to another. The only difference in treatment should be due to real difference, for example, if one child is ill, or especially intelligent etc. Sons and daughters should be treated equally. Kindness to children must never mean that they are allowed to be evil. You don't give money to a child who will spend it on wicked activities.

Kindness to children should never lead to forget Allah Ta'ala and His duties ordained by Him. You must never let children come between you and His Zikr, i.e. Salah and Fasting. You must never forget Allah Ta'ala at any time. Love for children

should never lead to wickedness. Also all children are entitled to inherit from you when you die. The child must especially receive good Islamic education. They should begin praying at the age of about seven.

Kindness to children should be special feature of the Muslim community. Relatives make sure that children are being taken care of if the parents aren't able to.

When the children are grown up, you should help them to marry and they become parents themselves.

Fifthly, because Muslim parents have such great responsibilities and duties, there is no limit to the respect and kindness that children should give to parents, and especially to their mothers. Children should be good to their parents, kind, and giving respect and honour.

The mother is especially to be well treated because of all she suffered.

The Hadiths say that is only when you yourself are a parent you will realize how much they did for you. So it is late in life that you must be especially kind, when your parents grow old, it is your duty to support them. You must be patient and kind to them, no matter what they are like. No matter what your parents do or say, you must accept it, because they are your parents.

Allah Ta'ala is Kind and Merciful. Allah Ta'ala

provides Mercy for the small child, so also does Allah Ta'ala provide Mercy for the old.

You should treat all older people with respect. If you treat other people's parents badly, this is bad for your parents.

Islam also teaches that bad behavior to parents is punished in this life, before you die. Bad behavior towards parents is so serious as to be equal to Shirk (Polytheism), or murder! It is very serious Sin.

Your love for your parents goes on after they are dead, for you should pray for them, and for their forgiveness, and visit their graves.

You pray for your parents every time you perform the Namaz (Salah).

Obedience towards parents is so great that a man may not go in bed if his parents do not let him.

You must not be disrespectful to parents if they are not Muslims themselves and try to get you to give up Islam.

You do not obey parents, if they tell you to do bad things, but you are still respectful to them. A man should get on well with his wife and with his parents. The person who has the greatest rights over a woman is her husband, but the person who has the greatest rights over a man is his mother.

If your parents encourage you to do what Islam commands, there can be no limit to your obedience to them.

Concern and respect for your mother earns forgiveness for yours Sins, and gratitude to parents is similar to gratitude to Allah Ta'ala. There are many needy and poor persons in this world. Of these, your parents must come first for you. The pleasure and displeasure of Allah Ta'ala are in the pleasure and displeasure of your parents.

You must never leave your mother, unless she allows, and you must give your parents good advice. You must never sadden you parents, but you should make them laugh, just as you made them cry. Whoever saddened their parents has disobeyed them.

Safeguard the love for your parents. If you cut it off, your pleasures will be put out by Allah Ta'ala. Islam commands that whoever kisses his mother's feet has protection from Hell fire. There must be no sharp looks no sharp words.

All this applies, no matter how your parents mistreat you.

In conclusion, being a Muslim parent and a Muslim child is truly a wonderful thing, and an especially marvelous person is Muslim's mother.

Why is this? Why does Islam differ here from other beliefs? How different is all this to the attitude that having children is a curse, and parents are a burden and a nuisance?

The reason is simple: Muslim believe that Allah Ta'ala is full of Kindness and Merciful to

mankind. When we have a child, we are directly conveying the greatest possible kindness to a person. We are the vehicle exactly for the key action for what Allah Ta'ala has created us for. We bring into being the being that Allah Ta'ala has created.

So being a parent, and especially a mother, is the holiest of acts.

Our regard and respect for someone from whom we have come into this world that is a Command of Allah Ta'ala. If we are a parent, we should realize the full wonder of what we do.

As Dr. Muhammad Iqbal said, "Motherhood is a mercy closely related to Prophecy".



MAULANA AHMAD RAZA AND MR. JINNAH:

CONGRUITY OF THEIR VIEWS ON
CONTEMPORARY MUSLIM POLITICS IN INDIA
DR. SYED AZHAR ALI

Maulana Ahmad Raza Khan and Mr. Mohammad Ali Jinnah belonged to two divergent spheres of life; the former was a theologian and spiritual guide while the latter was a lawyer and a political leader. But despite the diversity of their fields, there is one element in common, namely their glowing contribution in salvaging the Muslims of the British India from eventual absorption into the "Indian nationhood" as was desired by the Congress.(1)

The common Muslims in British India were in a mist of confusion as expressed by a Muslim writer to Halide Edib, a Turkish lady journalist who toured India in 1935. The writer asked how patriotic Muslims could play a constructive role in nation building, if they worked for the welfare of their own community, they were dubbed communalist; if they tried to join Gandhi's spinning project they were out of place as meat-eaters, and if they worked for the abolition of untouchability, they incurred the

displeasure of Gandhi himself. (2)

It is true that the Muslims in British India had been confronted with dilemmas whenever they tried to take political initiatives. But in the last and final analysis one would find that the entire struggle for the Indian Muslims, from the decline of the Mughal Empire to the creation of Pakistan, moved on the pivot of religion. Hindus and Muslims lived in the same country but just like water and oil which do not intermix. To Muslims, Islam was not merely a faith but also a way of life and social system. The Hindus had such a degree of inherent rivalry towards Muslims that "if a Muslim described water as liquid, they would call it stone" 3 . Hence in every conflicting issue of the Muslims with their Hindu countrymen, religion was always involved in one way or the other irrespective of the apparent nature of issue. Sir Syed Ahmad Khan (1817-1898), Maulana Muhammad Ali (1878-1931), Dr. Mohammad Iqbal (1876-1938) and Muhammad Ali Jinnah (1876-1948) made exhaustive efforts to bring about a permanent Hindu-Muslim friendship but ultimately all of them failed in their attempts. The difference between the religions of the two major communities of the Subcontinent finally resulted in the partition of India in 1947.

The separate entity of the Muslims was not only recognized by the British who granted them the right of separate electorate (1909) but also accepted

by the India National Congress through the Lucknow Pact (1916). But this recognition and acceptance of the separate status of Muslims did not last very long. By its acts and policies in subsequent years the Congress proved that it was not sincere in its earlier commitment. It clearly demonstrated anti Muslim attitude and in the words of Mr. Jinnah it gave the Muslim and the Muslim League "the treatment which a beggar deserves". 4 The Congress and other Hindu organizations began to speed up to assume supremacy and domination over the Muslims by establishing one central government in the whole of India and keeping the Muslims merely in the position of a minority. 5 In the course of this process Mr. Nehru started claiming that "there were only two parties in India - the government and the Congress - and others must line up".6 According to B.R. Ambedkar, the Congress being Hindu in its composition was "bound to reflect the Hindu mind and support Hindu aspirations".7 However, being forced by this narrow-mindedness and high - handedness of the Congress and Hindus, the Muslims of India took resort to demanding partition as the final solution of an age-old communal problem of India. At this stage the Muslims were totally convinced that the Hindu-domination would be inevitable in a federally united India, no matter how loose the federation might be.

Despite the glaring differences between the

Hindus and the Muslims, the Inter-communal behavior of the two communities was not always that of hostility nor was it always that of friendliness. It varied from period to period - sometimes friendly, sometimes antagonistic. Of course the basic difference always remained present in their hearts and minds.

The Hindu-Muslim communal relationship in different periods also depended upon the relationship of each of these communities with the third party in the triangle, namely the British rulers. In the balance of power game, the British sometimes sided with the Muslims and sometimes with the Hindus. In either case the Indians stood divided and the Hindu-Muslim relations remained strained. But if both the Indian communities came in conflict with the British rulers, the former got united and friendly. This is what happened in the period between 1913 and 1922, and especially during the three years following the First World War.

After the first World War both Hindus and Muslims grew angry with the British Government, the Hindus and the Indian National Congress were angry chiefly because the British did not grant complete self-government to India as was taken for granted by the Indians. The anger of the Muslims, on the other hand, was due to a different cause altogether. They were restless over the humiliating treatment meted

out to Turkey, the seat of the Muslims Caliph, by the victorious Britain and her allies. They were furious with the British for the failure to honour their promise regarding the integrity and freedom of the areas which were predominantly Turkish in character and were supposed to remain under Turkey. Thus we see that in true sense the causes of discontentment of the two communities were separate and different. But since the foe was common, it was natural for the two communities to be united against him.

Being moved purely by their religious sentiments the Muslims of India started a countrywide agitation for the preservation of the Caliphate and restoration of the Turkish possessions. This was called Khilafat movement, and as it is evident from its name, this movement should have been concerned with the Caliph and the matters related to Turkey. Initially the agitation had been disorganized but with a view to giving an organized form to their activities, the leaders formed an All India Khilafat Committee in November 1919.

Seeing the degree of the Muslims fury and emotion Mr. Gandhi seized the opportunity of championing the cause of the Muslims in order to win their confidence and enlist their support for the freedom movement.⁸ As soon as he smelled Muslims Intention of launching the Khilafat movement, Mr. Gandhi rushed to declare his own support as well as

the support of the Congress, to the movement. Mr. Gandhi knew fully well that this was the best chance of "bringing the Muslims close to the Congress".⁹ With reference to the Hindu-Muslim union, Mr. Gandhi described the Indian Muslims discontent over Turkey as an "opportunity" that would not arise in a hundred years.¹⁰ Regarding the Congress support under the leadership of Mr. Gandhi, Ishwari Prasad, a renowned historian, points out that "the Congress support of the Khilafat movement was a measure of politics rather than of conviction".¹¹

Mr. Gandhi not only extended his support to the Khilafat movement but also suggested a supplementary program of non-co-operation as an instrument to compel the British to revise their policy. The chief purpose of adding the scheme of non-co-operation to the Khilafat movement was to intensify and accelerate the movement. The Muslims, without anticipating the consequences, welcomed both Mr. Gandhi's support as well as his radical suggestion of non-co-operation.

The plan of non-co-operation as suggested for the Indians, included: the surrender of titles and honorary posts; refusal to attend official and semi official functions organized by the government; withdrawal of students from Institutions, maintained and aided by the Government; boycott of British courts by lawyers and litigants; boycott of legislative

councils and their elections and the boycott of foreign goods. This scheme, whose author was Mr. Gandhi, was approved in their meetings by the Muslim all over India. The Congress had not yet officially endorsed this program.

To consider this scheme, a special session of the Congress was convened in Calcutta on 7th September 1920. In this session Mr. Gandhi himself moved the resolution of non-co-operation program and got it passed by the Indian National Congress.

Not only the prominent Muslim leaders of general public but also the 'Ulema' (Muslim religious Scholars) were swayed by the Gandhian tide of non-co-operation. In November 1920 a 'fatwa' (religious ruling), eventually signed by 500 ulema.¹² was issued by Jamiat-i-Ulama-i-Hind. This 'fatwa' which was drawn on the lines of the Congress resolution 13 (September 1920) and claimed to be 'muttafiqa' (unanimous), made non-cooperation a duty¹⁴ and declared it 'lawful to ally with Hindus and follow Gandhi.'¹⁵ A full blast publicity of this 'muttafiqa fatwa' was made through press and verbal preachings of the Ulema of Firangi Mahal, Nadwat-ul-Ulama and Deoband. A number of Muslims who, hitherto, had some reservations, now freely joined the non-co-operation scheme after the release of 'muttafiqa fatwa' by the Ulema. Besides the 'muttafiqa fatwa' of non-co-operation,

there existed another fatwa, relating to 'hijrat' (migration) of the Muslims from India. As India was regarded 'Darul Harb' (land of infidels/battle), the Muslims were encouraged to migrate to 'Darul Islam' (some Muslim country) if they so desired. Under the influence of this fatwa (issued by Maulana Abdul Bari) about twenty thousand Muslims sold out their lands, properties and even their household goods at very cheap prices and migrated to Afghanistan, 16 which was 'Darul Islam' to them. Most of them could not reach Afghanistan and died in the way. It is reported that this "hijrat fatwa sent ten thousand Sindhis to their deaths in Khyber Pass"17. Thus the miserable migration of Muslims from India was another feature of the Khilafat and non-co-operation movement.

The Khilafat and non-co-operation movement proceeded so vigorously that at certain point of time it shook the roots of the British Government in India. Although it was basically a Muslim movement and Maulana Muhammad Ali and Maulana Shoukat Ali had been its most prominent leaders yet it appeared that the real moving spirit behind the movement was Mr. Gandhi who had the steering in his hands. The other Khilafat leaders had reposed blind confidence in Mr. Gandhi; they consulted him and acted under his guidance at every stage.18 Mr. Gandhi had assumed the position of an 'uncrowned King' among the

Muslim leaders as well as the masses. Assessing Mr. Gandhi's position in the Khilafat movement and paying tribute to him. Maulana Muhammad Ali said. "I declare today that the Indian Army is the army of Mahatma Gandhi; the Indian police is the police of Mahatma Gandhi; every man is on the side of Gandhi. nay, on the side of religion and country".¹⁹ From this statement of Maulan Muhammad Ali, it is evident that during the movement Mr. Gandhi was regarded as a symbol of both religion and country.

Whatever might have been Mr. Gandhi's position in the eyes of the Khilafat leaders and general Muslims, it was obvious that he did not support the Khilafat movement out of love for the Muslims' Caliph or the Turkish Empire. An astute politician he realized that the upsurge of the Muslim zeal over Turkish crisis could be well utilized for the purpose of liberating India from the clutches of the British. He never lost sight of this ultimate aim through the whole movement. Accordingly when the Khilafat Committee entrusted Mr. Gandhi with the leadership of the non-co-operation movement in August 1920, "he merged it with national issues like the 'Punjab wrongs' and the achievement of 'Swaraj' (self rule)".²⁰ Under the influence of Mr. Gandhi the Khilafat Conference passed resolution in Meerut on 7th April 1921 that the Muslims should adhere to non-co-operation until 'Swaraj' (self rule) was

obtained.²¹ A similar resolution, promising to continue the struggle till the attainment of 'Swaraj', was also passed in the Council meeting of the Muslim League (November 1921) during the Khilafat movement.²² These instances are quite indicative of the ultimate objective of Mr. Gandhi's support and leadership of the Khilafat movement.

Through his genius, Mr. Gandhi set such a logic before the Indian Muslims that they began to consider the liberation of India or 'Swaraj' as a pre-condition for the achievement of the Khilafat ideals. Once Mr. Gandhi himself stated that he joined the Khilafat movement to help the Muslims because 'their success meant Swaraj'²³ In short Mr. Gandhi left no stone unturned in moulding the Muslim's Khilafat movement into a nationalist movement aimed at the freedom of the Subcontinent.

The non-cooperation scheme which was the brainchild of Mr. Gandhi brought severe hardships for the Muslim. They had already been far behind their Hindu-countrymen in the fields of economics and education. Now due to the non-co-operation program they had to leave their honorary offices; the lawyers had to suspend their lucrative legal practices; the businessmen dealing in foreign goods had to close their business. The worst of all was the withdrawal of Muslim students from their educational institutions and thus dooming their prospects for practical life.

Such were the sacrifices that already backward Muslims had to undergo during the Gandhian non-co-operation scheme.

Not only in the fields of economics and education but in every sphere including that of religion, the Indian Muslims had blindly surrendered themselves to the leadership of the Congress, Mr. Gandhi and the Hindus. During the days of the Khilafat, a staunch Hindu leader Svami Sharadhananda was honorably brought into the Jami Masjid of Delhi and seated on the pulpit to make a speech.²⁴ Perhaps the most crazy part of Hindu-Muslim unity during the movement was that Muslim theologians began 'to search out verses of the Holy Quran and sayings of the Prophet for the purpose of supporting Mahatma Gandhi's dicta and Indian National Congress resolutions'.²⁵

While the entire Muslim community of India seemed to be swept away by the storm of non-co-operation, there were two striking personalities who rendered maximum resistance to this Gandhian storm from their respective forums. They were Maulana Ahmed Raza Khan and Mr. Mohammad Ali Jinnah. Although one was a religious scholar and a 'pir' and the other was a Western-educated political leader, yet there was complete unanimity in their views and apprehension pertaining to the Khilafat and non-co-operation

movement. Both of them played commendable roles in constantly warning the Muslim community against the game of Mr. Gandhi and the Indian National Congress.

Maulana Ahmad Raza Khan (1856-1921), the founder of the Barelvi School, was among the great scholars of his period. He was an eminent jurist and his rulings commanded respect.²⁶ Testifying his genius, the poet-philosopher Dr. Iqbal said that 'if there had been no extremism in his temperament he would have been Imam Abu Hanifa of his times.'²⁷ He wrote nearly thousand books. As scholar and spiritual guide he 'wielded greater influence upon his followers than any other theologian of the Subcontinent among his contemporaries'.²⁸

Maulana Ahmad Raza Khan was not a politician but as religious guide he felt concerned about the protection of rights and welfare of the Indian Muslims. He was bitterly opposed to the Hindu-Muslim union. So much so that he even vigorously opposed the Luknow Pact (1916) as it involved Muslim's co-operation with the Hindu-dominated Congress.²⁹ He was a consistent theological opponent of both Farangi Mahal and Deoband School.³⁰ He did not like the conciliatory approach of the Ulema.³¹

Maulana Ahmad Raza Khan most severely criticized the non-co-operation scheme and its author

Mr. Gandhi who according to him was exploiting the Muslims just to promote the interests of the Hindus. He set forth his ideas in his treatise, named: AL-MUHAJJA AL-MUTAMINA (1921). In this treatise he cited specific cases of the inimical treatment meted out to the Muslims by the Hindus: how the Muslim were mercilessly slaughtered or burnt alive: how mosques were demolished and the pages of the Holy Quran torn.³² He also reminded the Muslims of Mr. Gandhi's anti cow-sacrifice attitude and his statement that he (Gandhi) would prevent Muslims by sword if they did not desist from sacrificing the cow.³³

After quoting this black history of the Hindu policy, Maulana Ahmad Raza Khan made a logical and threadbare analysis of the non-cooperation scheme and pointed out how it would cause social, political and economic damage to the Muslims.³⁴ He also vehemently opposed the 'fatwa' of 'hijrat' (migration) and described it as a conspiracy against the Muslim community whereby all the Muslims should vacate India and leave the whole country free for the Hindus to prosper.³⁵ In short he warned the Muslims that the ulterior motive of both the schemes was to drive Muslims to poverty and backwardness, hence the Muslims should keep away from these traps.³⁶

Even prior to the publication of his treatise,

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Such were the sacrifices that already backward Muslims had to undergo during the Gandhian non-co-operation scheme.

Not only in the fields of economics and education but in every sphere including that of religion, the Indian Muslims had blindly surrendered themselves to the leadership of the Congress, Mr. Gandhi and the Hindus. During the days of the Khilafat, a staunch Hindu leader Svami Sharadhananda was honorably brought into the Jami Masjid of Delhi and seated on the pulpit to make a speech.²⁴ Perhaps the most crazy part of Hindu-Muslim unity during the movement was that Muslim theologians began 'to search out verses of the Holy Quran and sayings of the Prophet for the purpose of supporting Mahatma Gandhi's dicta and Indian National Congress resolutions'.²⁵

While the entire Muslim community of India seemed to be swept away by the storm of non-co-operation, there were two striking personalities who rendered maximum resistance to this Gandhian storm from their respective forums. They were Maulana Ahmed Raza Khan and Mr. Mohammad Ali Jinnah. Although one was a religious scholar and a 'pir' and the other was a Western-educated political leader, yet there was complete unanimity in their views and apprehension pertaining to the Khilafat and non-co-operation

there existed another fatwa, relating to 'hijrat' (migration) of the Muslims from India. As India was regarded 'Darul Harb' (land of infidels/battle), the Muslims were encouraged to migrate to 'Darul Islam' (some Muslim country) if they so desired. Under the influence of this fatwa (issued by Maulana Abdul Bari) about twenty thousand Muslims sold out their lands, properties and even their household goods at very cheap prices and migrated to Afghanistan, 16 which was 'Darul Islam' to them. Most of them could not reach Afghanistan and died in the way. It is reported that this "hijrat fatwa sent ten thousand Sindhis to their deaths in Khyber Pass"17. Thus the miserable migration of Muslims from India was another feature of the Khilafat and non-co-operation movement.

The Khilafat and non-co-operation movement proceeded so vigorously that at certain point of time it shook the roots of the British Government in India. Although it was basically a Muslim movement and Maulana Muhammad Ali and Maulana Shoukat Ali had been its most prominent leaders yet it appeared that the real moving spirit behind the movement was Mr. Gandhi who had the steering in his hands. The other Khilafat leaders had reposed blind confidence in Mr. Gandhi; they consulted him and acted under his guidance at every stage.18 Mr. Gandhi had assumed the position of an 'uncrowned King' among the

Muslim leaders as well as the masses. Assessing Mr. Gandhi's position in the Khilafat movement and paying tribute to him. Maulana Muhammad Ali said, "I declare today that the Indian Army is the army of Mahatma Gandhi; the Indian police is the police of Mahatma Gandhi; every man is on the side of Gandhi. nay, on the side of religion and country".¹⁹ From this statement of Maulan Muhammad Ali, it is evident that during the movement Mr. Gandhi was regarded as a symbol of both religion and country.

Whatever might have been Mr. Gandhi's position in the eyes of the Khilafat leaders and general Muslims, it was obvious that he did not support the Khilafat movement out of love for the Muslims' Caliph or the Turkish Empire. An astute politician he realized that the upsurge of the Muslim zeal over Turkish crisis could be well utilized for the purpose of liberating India from the clutches of the British. He never lost sight of this ultimate aim through the whole movement. Accordingly when the Khilafat Committee entrusted Mr. Gandhi with the leadership of the non-co-operation movement in August 1920. "he merged it with national issues like the 'Punjab wrongs' and the achievement of 'Swaraj' (self rule)".²⁰ Under the influence of Mr. Gandhi the Khilafat Conference passed resolution in Meerut on 7th April 1921 that the Muslims should adhere to non-co-operation until 'Swaraj' (self rule) was

the support of the Congress, to the movement. Mr. Gandhi knew fully well that this was the best chance of "bringing the Muslims close to the Congress".⁹ With reference to the Hindu-Muslim union, Mr. Gandhi described the Indian Muslims discontent over Turkey as an "opportunity" that would not arise in a hundred years.¹⁰ Regarding the Congress support under the leadership of Mr. Gandhi, Ishwari Prasad, a renowned historian, points out that "the Congress support of the Khilafat movement was a measure of politics rather than of conviction".¹¹

Mr. Gandhi not only extended his support to the Khilafat movement but also suggested a supplementary program of non-co-operation as an instrument to compel the British to revise their policy. The chief purpose of adding the scheme of non-co-operation to the Khilafat movement was to intensify and accelerate the movement. The Muslims, without anticipating the consequences, welcomed both Mr. Gandhi's support as well as his radical suggestion of non-co-operation.

The plan of non-co-operation as suggested for the Indians, included: the surrender of titles and honorary posts: refusal to attend official and semi official functions organized by the government: withdrawal of students from Institutions, maintained and aided by the Government: boycott of British courts by lawyers and litigants: boycott of legislative

councils and their elections and the boycott of foreign goods. This scheme, whose author was Mr. Gandhi, was approved in their meetings by the Muslim all over India. The Congress had not yet officially endorsed this program.

To consider this scheme, a special session of the Congress was convened in Calcutta on 7th September 1920. In this session Mr. Gandhi himself moved the resolution of non-co-operation program and got it passed by the Indian National Congress.

Not only the prominent Muslim leaders of general public but also the 'Ulema' (Muslim religious Scholars) were swayed by the Gandhian tide of non-co-operation. In November 1920 a 'fatwa' (religious ruling), eventually signed by 500 ulema,¹² was issued by Jamiat-i-Ulama-i-Hind. This 'fatwa' which was drawn on the lines of the Congress resolution 13 (September 1920) and claimed to be 'muttafiqa' (unanimous), made non-cooperation a duty¹⁴ and declared it 'lawful to ally with Hindus and follow Gandhi.'¹⁵ A full blast publicity of this 'muttafiqa fatwa' was made through press and verbal preachings of the Ulema of Firangi Mahal, Nadwat-ul-Ulama and Deoband. A number of Muslims who, hitherto, had some reservations, now freely joined the non-co-operation scheme after the release of 'muttafiqa fatwa' by the Ulema.

Besides the 'muttafiqa fatwa' of non-co-operation,

there existed another fatwa, relating to 'hijrat' (migration) of the Muslims from India. As India was regarded 'Darul Harb' (land of infidels/battle), the Muslims were encouraged to migrate to 'Darul Islam' (some Muslim country) if they so desired. Under the influence of this fatwa (issued by Maulana Abdul Bari) about twenty thousand Muslims sold out their lands, properties and even their household goods at very cheap prices and migrated to Afghanistan, 16 which was 'Darul Islam' to them. Most of them could not reach Afghanistan and died in the way. It is reported that this "hijrat fatwa sent ten thousand Sindhis to their deaths in Khyber Pass"17. Thus the miserable migration of Muslims from India was another feature of the Khilafat and non-co-operation movement.

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movement. Both of them played commendable roles in constantly warning the Muslim community against the game of Mr. Gandhi and the Indian National Congress.

Maulana Ahmad Raza Khan (1856-1921), the founder of the Barelvi School, was among the great scholars of his period. He was an eminent jurist and his rulings commanded respect.²⁶ Testifying his genius, the poet-philosopher Dr. Iqbal said that 'if there had been no extremism in his temperament he would have been Imam Abu Hanifa of his times.'²⁷ He wrote nearly thousand books. As scholar and spiritual guide he 'wielded greater influence upon his followers than any other theologian of the Subcontinent among his contemporaries'.²⁸

Maulana Ahmad Raza Khan was not a politician but as religious guide he felt concerned about the protection of rights and welfare of the Indian Muslims. He was bitterly opposed to the Hindu-Muslim union. So much so that he even vigorously opposed the Luknow Pact (1916) as it involved Muslim's co-operation with the Hindu-dominated Congress.²⁹ He was a consistent theological opponent of both Farangi Mahal and Deoband School.³⁰ He did not like the conciliatory approach of the Ulema.³¹

Maulana Ahmad Raza Khan most severely criticized the non-co-operation scheme and its author

Mr. Gandhi who according to him was exploiting the Muslims just to promote the interests of the Hindus. He set forth his ideas in his treatise, named: AL-MUHAJJA AL-MUTAMINA (1921). In this treatise he cited specific cases of the inimical treatment meted out to the Muslims by the Hindus: how the Muslim were mercilessly slaughtered or burnt alive: how mosques were demolished and the pages of the Holy Quran torn.³² He also reminded the Muslims of Mr. Gandhi's anti cow-sacrifice attitude and his statement that he (Gandhi) would prevent Muslims by sword if they did not desist from sacrificing the cow.³³

After quoting this black history of the Hindu policy, Maulana Ahmad Raza Khan made a logical and threadbare analysis of the non-cooperation scheme and pointed out how it would cause social, political and economic damage to the Muslims.³⁴ He also vehemently opposed the 'fatwa' of 'hijrat' (migration) and described it as a conspiracy against the Muslim community whereby all the Muslims should vacate India and leave the whole country free for the Hindus to prosper.³⁵ In short he warned the Muslims that the ulterior motive of both the schemes was to drive Muslims to poverty and backwardness, hence the Muslims should keep away from these traps.³⁶

Even prior to the publication of his treatise,

Maulana Ahmad Raza had issued a 'fatwa' declaring India to be 'Darul Islam' making it a sin for Muslims to associate with infidels and declaring it scandalous that they allowed themselves to be duped by Gandhi'.³⁷ He was convinced that Gandhi was an enemy of Muslims and wanted to exploit them for the promotion of Hindu ideals.³⁸ When Mr. Gandhi sought an interview with Maulana Ahmed Raza, he declined to meet him.³⁹

Maulana Ahmed Raza and his followers were vehemently "opposed to the Muslims accepting the leadership of the Congress because they were convinced that it would lead to the Muslims gradually losing their identity and accepting Hindu ideas and mores".⁴⁰ The Maulana was deadly against the Hindu Muslim union. This he frankly told Ali Brothers who approached him to seek his support for the non-cooperation 'fatwa', however the Maulana made it clear to them that he was not opposed to the freedom of India.⁽⁴¹⁾

As a distinguished theologian Maulana Ahmed Raza Khan Commanded great respect from the Muslim masses and therefore, his "fatawa and statements on "Hijrat" (migration) and non-cooperation were quite effective in countering the "muttafiqa Fatwa" of Jamiat-ul-Ulma-i-Hind. He also organised a conference of anti non-cooperation of Ulema at Bareilly. ⁽⁴²⁾

There was another personality voicing his opposition yet from a different platform. It was Mr. Jinnah (1876-1948) who later came to be the founder of Pakistan. As a political leader and as head of the Muslim League, he opposed the non-cooperation program chalked out by Mr. Gandhi and the Khilafat Committee. He believed that 'resignation from services and boycott of Government institutions without making alternate arrangements would inevitably result in unendurable hardships for the Muslims'.⁴³ He suggested that Muslims should fight the British Government only according to their individual capability and capacity because he felt that the time was not ripe to subject the people to any severe test.⁴⁴

In September 1920 when Mr. Gandhi presented the non-cooperation program in the form of a resolution at the special session of the Indian National Congress in Calcutta, Mr. Jinnah was the only person who opposed it.⁴⁵ He alone could not do anything and naturally the resolution as moved by Mr. Gandhi was carried.

In the Muslim League session (September 1920) which was presided over by Mr. Jinnah, he again warned the delegates to thoroughly examine the scheme of non-cooperation before they actually adopt it. He said:

"Mr. Gandhi has placed his program of

non-cooperation. The operation of this scheme will strike at the individual in each of you, and therefore, it rests with you alone to measure your strength and to weigh the pros and cons of the question before you arrive at a decision".⁴⁶

The entire session of the League was totally swamped in the Khilafat fever, therefore Mr. Jinnah's warning was not headed to, and when Maulana Shaukat Ali moved the resolution about non-cooperation, it was unanimously passed.⁴⁷

Mr. Jinnah had to pay a very high price for his opposition to the non-cooperation scheme at the Nagpur session of the Indian National Congress on 28th December 1920. Being true to his character, Mr. Jinnah frankly opposed Mr. Gandhi's non-cooperation program in this session also and termed it as 'dangerous for the future of the country; he said that 'Gandhi always caused split and disorganization and that his program would end in disaster'.⁴⁸ At this statement Mr. Jinnah was shouted down and humbled' by the audience. Maulana Shaukat Ali passed objectionable remarks against Jinnah and ran toward him with a fist turned against him but was prevented from harming Jinnah'.⁴⁹

Two days after the Congress session, Mr. Jinnah had to face the Muslim League session presided over by Dr. Ansari on 30-31 December

1920. at Nagpur. Here again, in his speech, he opposed the non-cooperation scheme as usual, and was confronted with a hostile audience hooting and booing him wildly.⁵⁰ But despite all this nuisance, he stood firm and in a few terse sentences he communicated his warning that the course (non cooperation scheme) they had adopted could neither lead them to freedom from foreign yoke nor help the Turkish cause'.⁵¹ Since this session, like earlier ones, was in total grip of the Khilafat Committee, Mr. Jinnah's warning again remained like a cry in the wilderness.

When in December 1920, Mr. Gandhi offered Mr. Jinnah to join with him in the scheme of non-cooperation: Mr. Jinnah plainly rejected his offer. About Mr. Gandhi's 'methods' and 'program' Mr. Jinnah wrote to him:

"Your methods have already caused split and division in the public life of the country, not only amongst Hindus and Muslims, but between Hindus and Hindus and Muslims and Muslims and even between fathers and sons: people generally are desperate all over the country and your extreme program has for the moment struck the imagination mostly of the inexperienced youth and the ignorant and the illiterate".⁵²

On 6th February 1922 Mr. Gandhi shocked the Muslims by suddenly announcing the suspension of the non-cooperation movement. He took plea that the movement was getting violent. But before calling off the movement he did not consult the Khilafat leaders.⁵³

Mr. Gandhi's decision to suspend the movement caused perturbation among the Muslim masses because all the sacrifices rendered by them had gone waste. In the entire subcontinent a complete chaos prevailed and 'the leaders of the movement failed to check the indiscipline among rank and file'.⁵⁴ In 1924, however, Mustafa Kamal of Turkey himself abolished the institution of Caliphate.

The end of the Khilafat movement in fiasco brought about a terrible period of increasing Hindu Muslim antagonism. Communal riots flared up in several places. Movements of communalism such as 'Shuddi' and 'Sangathan' movements among the Hindus and 'Tabligh' and 'Tanzim' among the Muslims raised their heads. Regarding the Hindu Muslim riots Mr. Gandhi's attitude was clearly anti-Muslim and pro-Hindu. Blaming the Muslims to be disloyal to India Mr. Gandhi wrote that the Muslims 'do not yet regard India as their homeland of which they must feel proud'.⁵⁵ Similarly he described Muslims to be violent and lawless when he wrote that "Mussalman as a rule is a bully and the Hindu as a

rule is a coward.... he is essentially non-violent'.⁵⁶ In the same wave of his writings he encouraged the Hindus to retaliate and not to be 'seized with fear'.⁵⁷

Seeing this post-Khilafat attitude of Mr. Gandhi the people including Ali Brothers were much too disappointed. They now recalled the warnings of Maulana Ahmad Raza Khan and realized the truth therein. But now it was too late. The Maulana had already departed from this World in November 1921.

When Maulana Ahmed Raza Khan died in 1921 at the age of 65, Mr. Jinnah was only 45 years old. Maulan Ahmad Raza had a long experience to his credit. He knew the ins and outs of the Hindu community more thoroughly than Mr. Jinnah and he had also been watching the role of Indian National Congress from its very inception (1885). His knowledge of human nature was extensive enough to understand the diplomatic moves of a leader like Mr. Gandhi.

As mentioned earlier, Maulana Ahmad Raza Khan was opposed to:

- (a) Hindu-Muslims union,
- (b) Indian National Congress,
- (c) the lucknow Pact (1916) and
- (d) the policies of Mr. Gandhi.

On the contrary Mr. Jinnah was involved in all four of them:

- (a) he was described as the

"Ambassador of Hindu-Muslim Unity"

- (b) he remained a prominent member of the Congress.
- (c) he played the most important role in bringing about the Lucknow Pact (1916) and
- (d) he also worked with Mr. Gandhi on the political platform of India. But as time passed and he had opportunities of experiencing each one of these elements more closely, Mr. Jinnah, like Maulana Ahmad Raza Khan, got disgusted with all four of them. Hindu Muslim unity failed; the Congress disappointed him with its anti Muslim and dictatorial attitude; the clauses of the Lucknow Pact were openly flouted by the Congress itself; and Mr. Gandhi's policy was all what the Congress had been doing.

When Mr. Jinnah reached the age of Maulana Ahmad Raza Khan (65) his views regarding all the above-mentioned points were in perfect harmony with those that Maulana Ahmad Raza Khan held in his life time.

Being absolutely disappointed by the pro-Hindu attitude and policies of Mr. Gandhi and the Indian National Congress, Mr. Jinnah, who was by now the Quaid-i-Azam, led the Muslims to demand a separate homeland. In 1940 he presented a two-nation theory whereby he proved that "Muslims are a nation by all cannons of International Law." On the basis of the separate nationhood of the Indian Muslims, the

British had to partition India and thus in 1947 the Muslim state of Pakistan came into being.

It is said that Maulana Ahmad Raza Khan had also suggested the idea of "two nations" as early as 1897 at the All Indian Sunni Conference at Patna. but in documented form his concept of two nations appeared in 1920.58

Thus if we see through the culmination of the Indian Muslims struggles. we find complete congruity between the thoughts of these two personalities on the Muslim politics of the Sub-continent.



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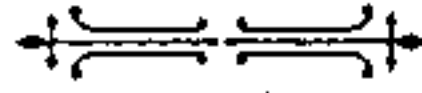
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THE REFORMER OF THE MUSLIM WORLD

Ahmad Raza Khan Bareilwi

(b. 1272/1856 ---- d. 1340/1921)



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(1413/1993)



Published by

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IMAM AHMAD RAZA
INTERNETIONAL**

Karachi, PAKISTAN



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