

## **Solution of Current Issues of Muslim Ummah in the Light of Imam-e-Rabbani's Teachings**

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### **ABSTRACT**

*Shaikh Ahmed Sirhindi, Mujadad Alf Sani (R.A) was born in 1524 A.D. in Sirhind, a well-known town of India and died in 1598 A.D. He got his early education from his father Shaikh Abdul Ahad (R.A) a well-known Muslim mystic and a great scholar of Islamic sciences. He further proceeded to Sialkot, west Punjab and was taught higher books of Quran, Hadith, Fiqah, logic and other Islamic sciences by Shaikh Yaoob Kashmiri and Mullah Kamal Kashmiri. Mullah Abdul Hakim Sialkoti, a great writer of Islamic books and the chief justice of combined India during the reign of Shah Jahan was also one of his class fellows. Later on Mullah Abdul Hakim Sialkoti wrote a book (Dalayl-ul-Tajdeed) to pay rich and sincere tributes to Shaikh Ahmad Sirhindi and first time proclaimed Shaikh Ahmad as Mujadad Alf Sani (the reformer for second millennium). Shaikh Ahmad Sirhindi, after completion of education visited the court of Akbar, the great, and met Abu-al-Fazal & Faizi who were the religious patrons of the court of Akbar and protagonists of Din-e-Akbari. Hazrat Mujadad Alaf Sani took this adverse condition of Islam and Islamic values to heart and decided to utilize all of his energies for the reformation and revival of real Islamic teachings and values of Quran-o-Sunnah. He continued his strenuous efforts on all forums even after the death of Akbar and against all anti-Islamic forces. His revival campaign brought fourth positive effects on the government officials, Islamic scholars and mystics of his time and the descendants. He had to go through fires and waters during his struggle facing all ordeals from all sides; non-Muslims and the prejudiced Muslims as well. He spread a wide network of spiritually purified real servants of Islam throughout India and abroad. His disciples and authorized followers accompanied his holy mission during his life time and even after his death. His services influenced all coming leaders and scholars of Islamic sciences very effectively. This article throws light on all current issues of Muslim Ummah in a critical way and then evaluates them under the guideline*

*of Shaikh Ahmed Sirhindi's (R.A.) teachings and achievements. As Shaikh Ahmed Sirhindi belongs to sub-continent and numerous problems were faced by him as a sufi-saint, he tackled all of them courageously and wisely and won laurels. So, this article provides a glaring line of action and thinking for solution of all ordeals and issues of Muslim Ummah in the light of Shaikh Ahmed's (R.A.) teachings so that positive measures may be exercised and followed.*

Imam-e-Rabbani Hazrat Mujadid Alf Sani Sheikh Ahmad Sirhindi (the reformer of the second millennium was a great Muslim Saint and mystic of the Naqshbandia order. He challenged the might of Akbar, the great Mughal emperor, to re-establish the glory of Islam which had been gravely threatened by the anti-Islam trends of Akbar. By 1604 the time was ripe for the greater reformer to appear on the scene which inspired Sheikh Ahmad, Known as Mujadid Alf Sani to bring about a second millennium of the Islamic era.

Hazrat Mujadid Alf Sani, whose real name was Sheikh Ahmad Sirhindi was a descendant of the second pious Caliph Hazrat Umar Ibn Al Khatab for which he was also referred as "Farooqi". He was a prominent disciple of Khawaja Baqi Billah, an eminent saint of the Naqshbandia spiritual order. He is popularly known as Mujadid-i-Alf-i-Sani (Reviver of Islam during the second Millennium). Sheikh Ahmad was born on June 26, 1564 at Sirhind, the Capital of Eastern Punjab during Mughal rule <sup>[1]</sup>. He received education under the most prominent and learned teachers at Sialkot and Sirhind. He memorized the Holy Quran and then switched over to the study of Hadith, Tafsir (Commentary) and Ma'qul (Philosophy). He travelled from place to place to benefit from the renewed scholars. During his wandering to quench his thirst for the mystical knowledge he came into contact with the leading lights of Akbar's court Abu-al-Fazl and Faizi. When Abu-al-Fazl and Faizi learnt of his brilliance and extraordinary mystical insight, they tried to draw him into the court of Akbar. However, Sheikh Ahmad's connection with the celebrated brothers Abu-al-Faizi and Faizi did not prolong because of Abu-al-Fazl's un-Islamic trends <sup>[2]</sup>.

Sheikh Ahmad wrote his famous book, Isbatun-Nabuwwat (affirmation of prophet hood) in which he gave an excellent explanation of the prophet hood.

Baqi Billah's discipleship brought Sheikh Ahmad into close contact with the leading Muslim nobles of his days. He received spiritual training from Baqi Billah who encouraged him to utilize his tremendous spiritual gifts by freeing of his creative qualities. Baqi Billah bestowed Khilafat on Sheikh Ahmad soon-after he joined his discipleship. Khawaja Baqi Billah was greatly impressed by his mystical qualities and wrote about him "Sheikh Ahmad is an individual from Sirhind, rich in knowledge and vigorous in action. I associated him for few days and found truly marvelous things in his spiritual life. He will turn into a light which will illuminate the world [3]".

Sheikh Ahmad was drawn into mysticism by his father, Sheikh Abd-al-Ahad, who was a prominent Sufi and scholar. He received Khilafat from his father in the Chishtiya and Suhurwardiya spiritual orders. Imam-e-Rabbani's services for the unity of Muslim Ummah is an example for the preachers, revivers and reformers of all ages. Imam-e-Rabbani's motto was the unity of Muslim-Ummah under a single flag of Quran-o-Sunnah. He was a harbinger of unity. He was iconoclast against all forces of evils and sins. His age was an era of decline for Islamic values and traditions. Jalal-udin-Akbar had distorted and mis-shaped the face of Islam. His "Deen-e-Akbari"(Akbar's school of thought) had finished all barriers between the Muslims and the non-Muslims [4]. His concept of one nationhood for all the Indians and one universal religion for all the followers were great dangers for Muslim-Ummah. Imam-e-Rabbani(RA) adopted a wise, adequate, apt and applicable policy and strategy to achieve his target of Muslim Unity and revival of pure Islamic values.

It is a famous dictum "الناس على دين ملوكهم" (The people follow their rulers.) [5]

He told that there were three main groups/classes/bands of selected people who could exercise great impact on common herd and society and without their repairment and reformation no real revolution could be envisaged. These three groups are as follows. [6]

1. Aristocratic nobles of royal court.
2. Ulamas/scholars/leaders of religious affairs.
3. Saints/Mystics Spiritual Guides and Leaders.

Sheikh Ahmed Sirhindi(RA) adopted a very realistic policy and strategy for this purpose. His actions can be evaluated and discussed under these points/headings.

He addressed and focused the rulers for real reformation and change in Indian society in spite of common herd.

He targeted philosophical & practical reformation of spiritual guides and so called raw-minded mystics.

He made ideological struggle/crusade against commercialized / materialistic minded religious leaders to create a real Islamic atmosphere sincerely.

His policy to purify/purge the minds characters of nobles with leading posts & ranks was very fruitful and provocative.

The example of Haji Sultan Thanaisari who was slaughtered by Akbar due to a cow's sacrifice was enough example for him to understand the gravity of the issues. [7]

His preaching of concept of Wadat-ul-Shahood in spite of Wahdatul-Wajood was actually part of his struggle to falsify the propaganda of Bhaghti movement of the Hindus.

He adopted policy of peace & order in spite of plundering/ disorder or massacre as it was the right decision to save his energies and utilize

them for positive measures.

Shaikh Ahmad (R.A) focused on Personalities as well as concept/ ideology. He also focused on correction/ reformation of faiths as a basic theme.

Imam-e-Rabbani is a historical personality. His teachings can unite the Muslim-Ummah quite successfully because all the groups of society and religious sects pay him sincere tributes willingly. There is no movement or controversy against Imam-e-Rabbani Mujaddid Alf Sani. He belongs to Ahle-Sunnat (Sunni) school of thought which is sect of all the Muslims of the world?

Imam-e-Rabbani wrote and popularized following books and left written material as a guide line / destination pole / mile stone for his predecessors, descendants and followers: Some of his writings are as follows: [8]

”رسالة اثبات النبوة“ Book for affirmation of prophet hood. (Defence of Prophecy)

”رسالة ردِّ روافض“ Book for condemnation of Safvi Thoughts.

”رسالة تلميح كلمة طيبة“ A book to highlight sense of sacred Statement

”مبدأ ومعاد“ A book about his spiritual journey to salvation and grandeur.

”عمدة القامات“ Explanation of verses of Khawaja Baqi Billah (His spiritual guide)

Epistles 536 by the name of three volumes:

Dar-ul-Marafat (المعرفة) دار [313] by Maulana Yar Muhammad Badakhshi (R.A)

Noor-ul-Khalaiq (نور الخلائق) [99] by khawaja Abdul Hai (R.A)

Marefat-ul-Haqaiq (معرفة الحقائق) [124] by Meer M.Hashim Kashmiri (R.A)

Now let's point out some main and chronic problems which are prevailing in Pakistan as well as in the world. All these issues can be solved/settled under his guidance.

Terrorism, its factors & remedies

Ignorance of knowledge & Islam

Poverty, its causes & solution

Surety of human rights / war against dearness, mad-race of materialism.

Materialistic progress & modern research

Issue of social justice, judicial justice, political & economic justice.

Stability of state & religious tolerance (مذہبی رواداری)

Clash of civilizations & its Sound Solution

Real happiness & peace of mind

Shaikh Ahmad Sirhindi Mujaddid Alf Sani (R.A) was a great scholar, saint, philosopher of Islamic sciences, matchless-writer, successful preacher, undaunted leader, dynamic & versatile spiritual guide and reviver of Islam for the second millennium.

His services are remarkable and laudable. His teachings are gist, essence and extract of Quran-o-Sunnah. He is unanimously respected and put in the high esteem by all the Muslims throughout the world. He is still recognized and acknowledged as a compromised / settled / non-controversial and equally honored Muslim guide & reformer for all sects of the Muslims.

Now it is our pleasant responsibility to solve and settle all the issues / problems in the light of Imam-e- Rabbani's teachings deftly. Here are some current issues and evils which can be eliminated under the patronage of his personality.

Terrorism is a controversial word. No single definition of this term can be accepted by all the nations and countries of the world. It is common opinion that state of disorder and lawlessness, clash of interests between different groups of the country or nations of the world, internal and external unrest and fight among groups, massacre of innocent people without any sound reason is terrorism. Terrorist is a person who is responsible for all these obnoxious acts and deeds knowingly or unknowingly. This chronic evil can also be nipped in the bud in the light of his strategies.

Imam-e- Rabbani opened his eyes when India was a country of many nations, religions, sects and different schools of thought. They all were at war against one another. He did not add fuel to fire. His mission was versatile and comprehensive. He put all his efforts to extinguish the fire of hatred, anxiety, restlessness and disorder. He did not waste his energies in useless practices and unfruitful duels and clashes. His strategy was clear and peace- giving. Imam-e- Rabbani was out and out a Muslim and saint of Allah Almighty. He pin-pointed three main groups in the society and made strenuous efforts to mend the ways, to reform their minds and hearts. He thought that the Govt. officials, religious scholars and spiritual guides were responsible for all troubles of the public. In fact they were materialistic and commercialized-minded. According to him, it was their primary responsibility and obligatory duty to use their energies and resources for common good of public. He said:

سيد القوم خادمهم

"The head of a nation is the servant to them".

Imam-e- Rabbani did not start fighting against the Hindus and the non-Muslims but gave the lesson of piety, harmony, God fearingness and modesty. He emphasized the Muslims to prepare themselves for the Hereafter and lead a simple and pious life. This is solution to all troubles.

It is obligatory duty of all the Muslims to get education. According to Imam-e- Rabbani, (R.A) education of the Quran, the Sunnah, the Fiqh

and the skill to earn honest livelihood is compulsory for all the people especially the Muslims [9]. State is responsible to manage all the amenities of life and fundamental rights at door steps of every citizen.

Poverty is a great curse. Equal and justful distribution of wealth and resources is main way to curb and demolish poverty from the country. Imam-e- Rabbani (R.A) presented the example of pious four Caliphs of Islam in this regard who established an ideal system of Govt. based upon social justice, judicial justice, economic justice and political justices. Imam-e- Rabbani(R.A.), in his books and epistles showed a very clear path to salvation in this world and the Hereafter. He preached, taught, convinced and persuaded the Muslims to lead a complete Islamic life taking in view the example of dear Holy Prophet Muhammad (SAW). Islam is only a complete code of life. There is no need to make patching of Hinduism or any other ism with Islam. Islam is a crystal cloth by itself. It leads mankind to endless bless, salvation, success, prosperity and eternal peace of mind. It creates by itself a super fine culture. All the companions of our dear Holy Prophet (SAW) and his family members are real benefactors of Islam and guiding stars for all the times.

In short, Imam-e- Rabbani's teachings paved a way to real happiness for all the nations and for all generations for a peaceful life. His efforts became fruitful and Shah Jahan and sixth caliph of Islam Aurangzeb became a practical example of his teachings.

It will be beneficial to note that Shaikh Ahmad Sirhind's note worthy contribution is to show a right path to Islamic spiritual/mystical way which had been manipulated and polluted by raw-minded so called Sufis and Akbar's disciples. Let's consider his services in this regards. The Holy Quran says: [10]

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا (سوره المائدہ: 48)

" We made a clear way of life for you and your actions".

The Holy Prophet, Muhammad Rasoolullah (SAW) made statement: <sup>[11]</sup>

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا ، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

"He who follows any course or path to seek for knowledge through it, Allah leads/guides him to a path from the paths of Paradise".

Imam-e-Rabbani wrote a letter to Syed Mehmood and said: "You have inquired of a useful and judicious action, Lo! Listen: The true way to eternal bliss and salvation needs three pillars/ entities:[12]

(i) Knowledge (ii) Action (iii) Sincerity.

Then there are two kinds of Islamic sciences e-g Knowledge for practical actions which is demonstrated by Islamic jurists and second part is related to faith and satisfaction of heart and soul which is demonstrated by scholars and Imams (guides) of Ahl-e-Sunnat (Suni school of thought).

According to this statement, a true mystic and seeker of reality must ponder upon complete requirements of Deen instead of one part only.

The Holy Prophet (P.B.U.H) said: <sup>[13]</sup>

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى

"All actions are attached with intentions of heart and everyone will be rewarded according to his inner intentions/ desires/ ambitions".

Therefore, physical correct actions according to Quran-o-Sunnah are necessary but purification of heart, inner feelings and emotion is also unavoidable. So, sincerity of heart and purification of soul is only achieved through sweet and nice company of saints, mystics and real sincere friends of Allah. The Holy Prophet (SAW) said, "No one can remain unblessed who keeps nice company of saints. <sup>[14]</sup>

لا يشقى جليسهم

In another letter, Imam-e-Rabbani (R.A) writes <sup>[15]</sup>

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Verily, the life style of Allah's Messenger is the best example for all of you". The life of our dear Holy Prophet (P.B.U.H) comprises two types of features i.e. physical/ bodily traits and salient traits of his heart and soul. Some of the miracles belong to his spiritual excellent qualities whereas his book and sayings are physical achievements. His miracles reflect his physical superiority to other human beings and even Prophets of Allah (A.S).

Imam-e-Rabbani says that, a follower who possesses only physical traits of Prophet's life and character is follower of 50%. It demands of spiritual elevated and sublime traits also to obey as 50% example. Whereas Allah demands complete submission i.e. outer and inner as well. As Allah demands in another verse of Holy Quran: [16]

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"Say (to them) if they love Almighty Allah, follow my complete life (As a result), Allah will endear you".

So Shariat beautifies the outer actions of a Muslim and sainthood, spiritualism & mysticism decorates, flourishes, purifies, refines and reforms the inner feelings, emotions and intentions of a true seeker.

Imam-e-Rabbani, while differentiating real difference between Shariat and Tareeqat (spiritualism) says that Shariat is real deen e-g code of life and actions whereas Tareeqat is only Shariat's maid-servant and foot-lady. Without Shariat there is no Tareeqat except disbelief and devilish practices and Satan's intrigues and conspiracies or hypocrisy.

In an epistle to Khadar Lodhi, he writes <sup>[17]</sup>: "Set your actions and beliefs according to Ulemas (religious guides & jurists) of Ahl-e-Sunnat (Sunni School of thought). It means all duties and responsibilities;

favorite or obnoxious practices must be bifurcated and commanded in the light of Quran-o-Sunnah. After that you may start your journey towards heavens and attachment to Allah Almighty. This is the only way to salvation and success".

A letter to Sufi Qurban, he writes <sup>[18]</sup>: "Complete obedience of Muhammad (P.B.U.H) is the way to all goodness and grandeur. For example: a little rest in the afternoon / nap of noon is much more beneficial and valuable than extra-prayers (Nawafil) of millions of nights which are without obedience of Muhammad (P.B.U.H)".

Hazrat Data Ganj Bukhsh in "Kashful-Mahjoob" (a book to unveil hurdles of ignorance) writes <sup>[19]</sup>. "Shariat comprises all actions and beliefs of a Muslim and Tareeqat is related to recognition of Allah's Being and His Supremacy, His Qualities, knowledge of self-recognition/ego, purgation of heart and soul are equally important. Real success rests on purification of inner and outer personality of a Muslim and these two aspects of a man's life are inseparable and part and parcel for each other".

In his letters to Sheikh M. Darweesh, and Sheikh Fareed Bukhari and Syed Ahmad Qadri <sup>[20]</sup>. "He summaries that Shariat and Tareeqat both are compulsory for a Muslim. Not to tell a lie with physical tongue is Shariat and to hate it totally from the core of one's heart is Tareeqat. It is the greatest virtue and it is the life style of Prophets".

### **Shaikh Ahmed's Influences on Jahangir**

Jahangir came into throne after Akbar's death. After six years of his kingship, he married with Noor Jahan and was enslaved by her beauty, knowledge and wisdom. She overpowered Jahangir remarkably. She also managed a way for her brother "Asif Jah" as prime-minister and father as an uncommon noble of the royal court. In reality the king became a wife fixation person so to say.

Malika Noor Jahan belonged to Persian Iran and she also paved a way for Persian religious scholars such as. <sup>[21]</sup>

- (i) Sharif Amlī
- (ii) Mullah Mubarak Naghwori
- (iii) Qazi Noor Ullah Shostri
- (iv) Abu-ul-fazal &
- (v) Abu-ul-Hassan Faizi .

They belonged to Safvi school of thought and Iranian beliefs. So, they infused and inculcated their own beliefs, ideologies and Irani concepts in the royal Mughal court. A cold and hot tussle started between Irani and Sunni school of thought Ulamas. Shia and Suni religious scholars and nobles were mentally against each other. A controversial debate started and Noor Jahan's side was very forceful. Iranian and Noor Jahan's Persian-based Ulamas instigated the king against Shaikh Ahmad Sirhindi who was considered the protagonist and captain of Ahle-Sunnat Wa Jamaat (Sunni School of thought). They conspired and propagated against Imam-e-Rabbani forcefully. They asked Jahangir that Shaikh Ahmad's disciples, companions and followers were in abundant and rampant all over the country e.g. in India and



outside India. He might be a great danger for Mughal Empire at any time. Furthermore, many prominent nobles of Govt. such as Sadar Jahan, Khan-e-Khana, Qaleej Khan, Mahbat Khan etc were also in his support. For clarification and threat Imam-e-Rabbani was called in the court of Jahangir where Imam-e-Rabbani (R.A) did not perform the court-manners of "Prostration" doing (Sajida-e-Tazeemi) to the king <sup>[22]</sup>. Imam-e-Rabbani (R.A) was asked different questions and cross-questions which were answered by Imam-e-Rabbani (R.A) in a very dignified and scholastic way but the king was not ready to let Imam-e-Rabbani (R.A) go unrewarded and unpunished. Therefore, Imam was sent to the famous jail/ Prison of Gowalyar, a notorious place for dangerous criminals and anti-Govt culprits. Imam-e-Rabbani (R.A) faced this type of trial in a very courageous and tolerant way. His properties and lands were confiscated by Jahangir as punishment and displeasure.

Imam-e-Rabbani Hazarat Mujaddid Alf Sani (R.A) continued his mission of preaching Islam even in prison constantly. As a result many non-Muslims and dangerous terrorists embraced Islam at his sacred hands. He also advised his sons, companions, followers and dear ones to be peaceful and steadfast in the way of Allah <sup>[23]</sup>.

Jahangir was forced by circumstances and holy character of Imam-e-Rabbani (R.A) and he was repentant and resourceful. He apologized Imam-e-Rabbani (R.A) for his misunderstandings and unauthorized cruel actions. At this point Imam-e-Rabbani (R.A), after his release from jail, decided to stay with the Mughal Army and purify their anti-Islamic beliefs. It was strong request and desire of Jahangir. At one time, it was proposed by the king to appoint a group of religious scholars as an advisory council to the king but Imam-e-Rabbani (R.A) advised to nominate only one pure, sincere and modest Aalim / scholar for this purpose because he knew these dictums;

"Too many cooks spoil the broth" & "Two of a trade seldom agree"

When Jahangir came under complete training and influence of Imam-e-Rabbani (R.A), he was totally changed. He abolished all anti-Islamic acts / rules and commandments issued by Akbar or by his Govt <sup>[25]</sup>.

Imam-e-Rabbani (R.A) promised Jahangir that if he ensures all Islamic legal steps in the country / in India, he would be accompanied by Shaikh Ahmad in Paradise by the grace of Allah Almighty.

Jahangir used to say that one statement of Shaikh Ahmad is guarantee of his salvation in the hereafter.

Once it was pointed out by Imam-e-Rabbani (R.A) that one of the royal Safvi-scholar had made low remarks about Second Pious Caliph of Islam; Amir-ul-Momineen-Hazrat Syedana Umar-e-Farooq-e-Azam (R.A) who is also grandfather of Shaikh Ahmad (R.A). Jahangir called for the scholar in the trial court and ordered for his death-sentence. At this point, Malika Noor Jahan objected who was sitting behind Jahangir but Jahangir did not listen to Noor Jahan and the culprit and wrong doer

was hanged/ slaughtered at the spot. It shows that Jahangir had developed a passionate and emotional affection/ love for Imam-e-Rabbani Hazrat Mujaddid Alf Sani (R.A).

It was an undeletable impact on royal family that Shah Jahan and Aurangzeb Alamghir came into throne under Shaikh Ahmed's sweet prayers and wishes.

### **Breif Introduction to Epistles of Shaikh Ahmed (R.A) [26]:**

Hazrat Sulman (A.S.) brought into existence the art of letter-writing as narrated in the Holy Quran. The Holy Prophet Muhammad (P.B.U.H) also wrote letters to different nobles & kings of his time.

Shaikh Ahmad Sirhindi (R.A.) also made excellent use of epistle-writing at his time for reinforcement of the teachings of the Quran-o-Sunnat.

He wrote almost five hundred thirty six (536) epistles to one hundred ninty two(192) addressees including all nobles of his time, religious scholars, spiritual leaders, his authorized disciples (followers) men and women and to his spiritual guide (Murshad) Hazrat Khawaja Baqi Billah Dehlvi (R.A). He culminated this art of epistle-writing to its climax.

In a letter to his spiritual guide, Khawaja Baqi Billah (R.A.), Imam-e-Rabbani laid much importance to his habit of reading books but pointed out that the selection and choice of books was very important. He lays emphasis to one of his followers to read the books which bear importance regarding reformation of character and purification of heart.

A letter to Abdul Kareem (R.A.)<sup>[27]</sup> advising about a new Muslim instructed him to teach him books of Fiqh not of poetry of Sheikh Sadi's Bosttan and Gulstan because a new Muslim needs to learn basic beliefs and fundamental principles ( five pillars) of Islam.

Public should be advised and guided in choice of books and useless literture must be avoided. Evil books are more poisonous than snakes and dragons which spoil and pollute human minds and characters. A man goes astray from his right path.

Shaikh Ahmad Sirhindi (R.A.) composed his epistles utilizing all great and authentic sources of his time and old recognized books. Many scholars and researchers have developed a comprehensive list of sources exercised and utilized by Shaikh Ahmad Sirhindi (R.A). Dr. Humayum Abbas Shams, a well-known authority with all research work on Mujaddid Alf Sani (R.A) has written a detailed book with the title "Sources of Imam-e-Rabbani's Epistles". As a matter of fact he has pointed out that Sheikh Ahmad Sirhindi (R.A) has referred to 370 verses from the Holy Quran, Ahadith likewise. A brief list of his referred books is presented as under:

#### **(1) Qurani Science**

The following tafaaseers (narrations of the Holy Quran)were deeply influenced by his teachings as narrated by Qazi Sana Ullah Pani Patti (R.A) .

Tafseer Ruffi

Tafseer Mazhari

Tafseer Ruhul Maani

Syed Mehmood Aloosi Bughdadi. has frequently referred to his epistles in his Tafseer. Shaikh Ahmad Sirhindi was greatly benefited by following books <sup>[29]</sup>.

Mafaati-hul-Ghaib by Imam Fakhar-ud-Din Razi (R.A.)

Tafseer Hussaini by Imam Hassani

Tafseer Anwar-ul-Tanzeel by Imam Bizavi (R.A.)

Mualeim-ul-Tanzeel by Imam Baghvi (R.A.)

Mudarek-ul-Tanzeel by Imam Nisfi (R.A.)

## (2) Hadith & Hadith Sciences:

Mishbah-ul-Masabeh by Imam Tabraizi (R.A.)

Hashia Mishkat by Shaikh Abdul Haq Dehlvi (R.A.)

Hulyat-ul-Abrar by Imam Navavi (R.A.)

## (3) Sciences of Fiqh (Islamic Jurisprudence):

Al-Talvih by Ubaidullah Bin Masood. It is interpretation of "Kitab-ul-Tauzih by Allama Sad-Din Masud Bin Qazi Fakhtar -ud- Din (R.A.). It is the most difficult book on Fiqh.

Asool-e-Buzdavi by Ali Bin Muhammad Hassan Buzdavi.

It is one of the most complicated and scholastic book on Islamic law which has been referred by Imam Rabbani (R.A.).

## (4) Fiqh:

(i) Hadaya by Burhan-ud-Din Ali Abi Babar. It is book of course and syllabus about Islamic Law and its implementation/ applications.

In one of his letters, Sheikh Ahmad to his Spiritual guide, Khawaja Baqi Billah (R.A.) showed his great desire to recite and revise this book all the time due to its importance.

(ii) Fateh-ul- Qadeer by Allama kamal-ud-Din Muhammad Ibne Hammam (R.A.): It is actually, interpretation of Hadaya by Mullah Ali Qari (R.A.). He also added meanings to this book, "Fateh-ul-Qadeer".

(iii) Hashia Sharh-e-Waqaya by Maulana Asam-ud-Din Ibrahim Muhammad Afsar Ameen:

It is a well-known book being exercised as law in Rome.

(iv) Fatawa Ghayyathia by Shaikh Daud Bin Yousaf Al- khateeb (R.A.): It is attached with the reign of Ghaygas-ud-Din Balban, a well recognized king during dynasty of "Salateen-e-Dehli". Imam Rabbani has frequently referred to this big source of Islamic law.

(v) Umdat-ul-Islam by Shaikh Abdul Aziz Bin Hameed Dehlvi (R.A.):

Dr. Siraj Ahmad Qadri has translated this book in Urdu language. Imam-e-Rabbani (R.A) has advised common people/ fellows to learn the lessons of Islamic law from this book.

(vi) Targhib-us-Salah wa Teiseer-ul-Ahkam by Muhammad Ahmad Zahid-ul-Buni (R.A.):

Imam-e-Rabbani (R.A) has put extraordinary importance to this basic book on fiqh.

### **(5) Books on Mysticism**

It is the most favorite field of Imam-e-Rabbani Hazrat Mujaddid Alf Sani (R.A). So he has made very general references to all basic and fundamental books of Tasawaf (Mysticism). Here is a list of those books in this regards.

(i) Fusus-ul-Hikm & Futoohat-e- Makkia by Shaikh-e-Akbar Muhyaddin Ibn-e-Arabi (R.A.):

These two books are primary sources of mysticism especially the concept of Oneness of Allah, the Creator. Shaikh Ahmad Sirhindi (R.A) rendered much homage to these great books but criticised the extracted misleading concepts out of these books. He also falsified the non-Islamic aspects of Shaikh-e-Akbar's inspiration, rank, rapture and concept of Wahda-tul-Wajood (Oness of Allah) narrated in these books but even then Mujaddid Alf Sani (R.A) paid sincere tributes to Ibn-e-Arabi's nobility and piety.

(ii) Ghunyat-ut-Talebeen by Hazarat Shaikh Syed Abdul Qadir Jilani (R.A.): Imam-e-rabbani (R.A) has made two references in his letters from this book.

(iii) Al-Manqez-o-Min-ul-Dalal by Imam Ghazali (R.A). Imam-e-Rabbani has strictly condemned so called philosophers and their philosophies. He made reference extracting knowledge from this world-famous book on "Mysticism".

(iv) Awaref-ul-Muarif by Shaikh Syed Shahab-ud-Din Sohar Wardhi (R.A.): Imam-e-Rabbani (R.A) has made several references from this book and also differed from writer's point of view on some occasions with solid arguments.

(v) Nahfat-ul-Ans by Noor- ud-Din Abdul Rahman Jami:

Imam-e-Rabbani (R.A) has explained some difficult text of this book at the request of one of his sincere followers.

### **(6) Book on Bio-graphies & History**

(i) Al-Shafa Fee-Haquq-ul-Mustafa by Qazi Ayyaz (R.A.): It is considered and acknowledged as a faithful source for rights and traits of Rasool-ul-Lah (S.A). Shaikh Ahmad Sirhindi (R.A) has used its reference in his letters.

(ii) Al-Sawaq-ul-Muharqah by Shahab-ud-Din Ahmad Bin Muhammad Bin Ali Bin Hijr (R.A.): Its subject is valuable traits and ranks of Muhammad's (S.A.W) companions and family Members (R.A). Imam-e-Rabbani has reflected in this book while high-lighting the superior and dominating status of Hazrat Abu bakr Siddiq (R.A) and Hazrat Umer (R.A).

## (7) Poetical References

(i) Masnavi Maulana Rome by Maulana Jalil-ud-Din Romi:

It is a world-famous poetical collection of Maulana Romi in Persian language which has been translated in many languages and countless interpretations have also made for its explanation.

Imam-e-Rabbani has made frequent use of various Verses of this great "Epic" full of love and experience of love defuting the philosophies of philosophers.

(ii) Diwan-e-Hafiz by Shams-ud-din Hafiz (R.A.):

It is a great volume of Persian poetry. Allama Iqbal (R.A) has also paid sincere tributes to this unique Persian poetry.

Imam-e-Rabbani (R.A) has used/ referred several verse of Hafiz in his epistles to demonstrate inner feelings of love and intuition.

(iii) Kulyat-e- Iraqi by Shaikh Fakhar-ud-Din Ibrahim Iraqi (R.A.): Iraqi was son-in-law of Khawaja Baha-ud-Din Zikriya Multani (R.A). He was great admirer of Mohy-ud-Din Ibn-e-Arabic and his concept of Oneness of Allah. Imam-e-Rabbani Hazrat Mujaddid Alaf Sani (R.A) has referred to this great source of Persian poet.

(iv) Qaseedah Burdah by Imam Sharf-ud-Din Muhammad Bin Saeed Busiri (R.A.):

It is an Arabic Anthem in praise of Holy Prophet Muhammad Sallah-o- Alai-he-Wasallam.

It has also been translated in many languages of the world.

Imam-e-Rabbani (R.A) has used its verses at two different occasions in his epistles.

### Conclusion

In short Shaikh Ahmad Sirhindi's sources of epistles are all authentic and well-acknowledged Ones. He has also referred to many other books of his time. Therefore, his epistles are the most authentic media to understand and respect Islam and its values. So, his epistles can be used for unity of Muslim Ummah.

### Some Matchless Sayings Of Imam-e-Rabbani (R.A)

Imam-e-Rabbani Hazrat Mujaddid Alf Sani (Rahma Tullah Elhe) Said<sup>[30]</sup>: Superior advice is that you should follow the path of Hazrat Muhammad (Peace be Upon Him). Hazrat Muhammad (P.B.U.H) says:

"My descendants (Family members / followers) are like the ship of Hazrat Nooh (A.S.), he who boards on it, is safe and he who stays behind, is devastated / destroyed". Do not give (show) extraordinary love to your family-members that they may become restraint (hurdle) in your essential work (duties).

Sale and purchase (Business activities) can't forbid the true scholars of Allah (True Muslims) from the praise to Allah (His remembrance). Don't seek miracle from the friends of Allah as their existence is greater miracle. Set your beliefs according to the elevated & recognized class, Ahle-Sunnat Wa Jimat (true followers of the Holy Prophet's Path).

Stay away from such group which becomes the cause of dispute (disruption).

It is a complete faith to eliminate the necessity which links you with infidels (non-believers).Poverty becomes the cause of insult / disintegration for both worlds.Virtues is better at every cost but is superior with your neighbors.

Do work for the Hereafter today and postpone the work of this world till tomorrow.

Expression of humbleness is prayer (charity, virtuous deed).

The sight of friends (scholars) of Allah is medicine, their saying is recovery and their company is eternal light (endless bliss).Naqashbandi is he who keeps his tongue busy in the praise to Allah (remembrance of Allah).Disobedience of elders becomes the cause of difficulties.

Travel of Hajj without capacity is wastage of time.

Love with children is symptom of blessing of Allah which He bestows upon His benevolent creature.

You should beg pardon for rights to your brother otherwise in the Hereafter, you'll have to give him your virtues.

You should offer the prayers of five times with rules and regulations and without laziness and slackness.

The spiritual guardian (teacher) is he who does not take interest in the wealth of his followers (disciple).

The treasure of all blessings is the obedience to the path of Muhammad (P.B.U.H) and the root of all disputes is opposition to Shariat (Islam).

Man is the most dependent of all the creatures.Sorry for such faith (belief) in which abusing is prayer .

He who is given politeness is blessed with the both worlds, the physical world and the world Hereafter.

Fear is more needful in youth and hope in old age.

There are very fewer scholars who show no love for material world.Accidents (mishaps) are like bitter medicine of this world.

To love with the enemies of God is enmity with God.

To be proud of God's favors and indulge in sins (commit sin) at the hope of to forgiveness is the deceit of devil (Satan).

Worships and struggles against the path of Allah are nothing but loss.

World is dirt (potty) which is covered with gold.

Demand for rest in this world is foolishness.

Path of Allah is the guarantee of success and prosperity in this world and Hereafter.

Necessary demands are not amongst the worldly demands.

Path (principles) of Naqashbandia is very easy and leads to God hurriedly.

Outer appearance is actually sample of inner self.



- & Jahangir & Mujaddid Alif Sani'", By Qazi Zahoor Ahmed Akhtar, Page 101, Imam-e-Rabbani Foundation Karachi.
25. Do
26. Massod Ahmed, Dr., Prof.: Jahan-e-Imam-e-Rabbani, Vol: 04, Ch:04, "Critical review on relation between Khwaja M. Masoom Sirhandi and Orang Zaib Alamgir, By Prof. Dr. M. Ayub Qadri, Page: 392, Imam-e-Rabbani Foundation Karachi.
27. Following a. Vol: 08, Ch: 05, "A torch light for knowledge seekers", By Sahibzada Muhammad Badrul islam Siddiqui, Page: 459.b. Vol: 03, "Hazrat Mujaddid Alif Sani's educational thoughts", By Dr. Prof. Humayun Abbas Shamas, Page 507.
28. Dr. Humayun Abbas Shamas, Dr, Sources of Maktoobat-e-Imam-e-Rabbani.
29. Do
30. Vol: 05, Ch: 02, "Some Sayings and Teachings of Mujaddid Alif Sani", By Waqar Ambalvi, Page 291.