Conclusion
Conclusion

Contents:

1. Introduction:
2. Meeting with German General:
3. Meeting with Lenin:
4. Tea party celebrated on Hitler's birthday:
5. Love with poors:
6. Announcement of Fauji Kaumi Union:
7. His follower of Religion of love:
Introduction

Raja Mahendra Pratap was a man of amazing talented personality, great thinker and inventor of religion of Love; who had the concept of struggle less and ideal society. He had universal ideology to the upliftment of human being. He traveled the whole world and discovered a human’s goodness concept. His purpose was to make united happy family of human race. He understood very well the prevalent rackets of Democracy, Socialism and Socialistic Raj system in modern politics, and he explored all happiness Raj-system. By giving the imagination of the supremacy of village-Raj and by giving the outline of less expensive and systematic politics, he unfounded the modern saddest condition and turned the views of politics towards the development of all happy society.

In 1914, it was nonplussed to imagine about independent India, for those politicians who use to think about the upliftment of society only by begging from British rulers. So this well developed lotus (Raja Mahendra Pratap), who took birth in the mud of the countrymen’s trend of begging, became the voluntary migrant and awakes the consciousness of the world’s politics to make it the supporter of India’s Independent. Raja Mahendra Pratap was a self exiled prince who gave all at the altar of his mother land. He went abroad in 1914 to free mother India from the bondage and slavery and returned to his beloved country after nearly thirty two years. During his exile his wife had died and all his property was confiscated by the cruel British Government. (Rana J.S.Singh (1986):1)

Raja Mahendra Pratap (1886-1979) was an Indian religious and political leader born a Hindu, married into a Sikh aristocratic family, and educated at a Muslim university. The degree to which his life was filled with contradictions may be gleamed from the unusual distinction Raja Mahendra Pratap earned in life as someone who was both nominated for a Nobel Peace Prize in 1932(Acharya Krishna Tirth, (jun, 2012):2) and jailed in Tokyo’s infamous Sugamo Prison at the close of World War II on suspicion of war crimes.

Raja Mahendra Pratap is today best remembered for his role during World War I in the founding of the Provisional Government of India in Afghanistan in 1916 and his wartime negotiations with the German Kaiser Wilhelm II and similar pleas in his meetings with both Lenin and Trotsky in the Soviet Union to gain support for a military
invasion of India led by Raja Mahendra Pratap’s own volunteers. After his failure to liberate India during First World War, he sought help elsewhere, travelling widely, and meeting a wide range of activists and political leaders from Marcus Garvey (1922, 1925) to Sun Yat-sen (1925) and corresponding with many others, including Mahatma Gandhi and the Dalai Lama.

**Meeting with German General:**

When he reached at Berlin, the capital of Germany, the government of Berlin asked to give him hospitality (Vidyavachaspati Indra, (2009):3) but the efficient thinker Politician was afraid of that if anyone will start to rule over the country by withdrawing the Britisher, the whole play will be spoiled. So after waiting some time when Raja Mahendra Pratap found the Generals of Germany are conformable for India’s independent then Raja Mahendra Pratap accept the hospitality of the government. The German government kept the servants and security-guards into his service. The Emperor was waiting to meet with Raja Mahendra Pratap by standing in the mid of a grand hall. (Shiv Kumar, (2004):4)

As soon as Emperor saw him at the gate the Emperor came forward and shake hand with him and after meeting with Kabul’s Badshah, he planned to attack on India with the help of Turkey and Germany. The German government seemed him to be supreme Indian and made a treaty that the German Navy will go to India to help Raja Mahendra Pratap. Dr. Varner Otto von hentig, the specialist of desert ways was made the manager of the journey. (Shiv Kumar, (2004):5)

Maulana Barkatullah was come with from Germany. On the way the Turkish sultan welcomed the group and promised to help and send Captain Kazim Begue with group. This journey was completed in the cloak fire of First World War. The Egyptian ruler gave the royal banquet in the hotel of viana. Raja Mahendra Pratap was angry with sorrow due to the painful behavior of Britisher. In the way he heard a prophecy from an astrologer that the person whose name is started with the letter ‘M’ is coming towards from India. He will crush the power of the Britishers as a man kills a snake. (Shiv Kumar, (2004):6) Before entering in the Russian border captain Neidermyre (Germany) divided the team into the three battalions and Raja Sahib was kept in the middle of the battalion. On the information of enemy’s spy trap, five hundred Russian mounted soldiers and two
hundred fifty British horse rider soldiers attacked from two sides. One Team was caught. Two were safely sent out. When they reach in Afghanistan, Herat’s government welcomed and made arrangement of their journey for Kabul.

On 2 Oct, 1915 Indian warrior Raja Mahendra Pratap entered in Kabul. The Afghani army welcomed their guests by cannon detonation and the citizens welcomed them by clapping and the arrangement of their living was made in Bagh-e-Babar Raj Mahal. On 1st Dec. 1915 Indo-German-Turkish missionformatted Provisional Indian government (Sinha Vipin Bihari, (1994):7) whose president was Raja Mahendra Pratap and Maulana Barkatullah was made Prime Minister. Maulana Ubedullah Sindhi was chief minister. Many Indians were become secretary in secretariat. The Government had its own soldier organization and the Gadar Party which was organized in America, was also the help of organization.

The Nations who were against the Britishers they immediately, gave recognition to it. To save the Russia from the trap of Britishers, the President of provisional government, Raja Mahendra Pratap wrote a letter on the Gold’s Post card size tablet and engraved it from an accomplish Turk. And after sealed it he send it to the czar through his two messengers. The czar kept the letter and returned the gifts of gold and silver which were sent by him and he sent back the messengers by saying that he will not leave the Britishers.

In the meanwhile the London government said to their aristocrat which was in Moscow that Raja Mahendra Pratap and Maulana Barkatullah are very dangerous. However, in any way caught their messengers. Czar Government denied doing so. After the Kerensky government in Russia again a letter was sent. Again they got the same answer and a general caught the messengers and handed over them to London government. When the Hind Government’s President reached in Russia in search of the messengers, the wife of General told him that you should go away from here. My husband caught your messengers and handed over them to British government. (Shiv Kumar, (2004):8)

Meeting with Lenin:

After the success of Lenin’s revolution, Russian Turkistan’s commissioner sent duly invitation for Raja Mahendra Pratap. By the train’s reserved Coach he went to
Tashkent and from there he reached Petrograd by train. It was the month of March in 1918. The commissioner held an informal meeting with Trotsky. There was starvation in Russia due to the shortage of wheat Raja Mahendra Pratap provided wheat to Russia from Afghanistan through the exchanging of petrol in place of wheat. In 1919 after the deliberation with Hind Government, Afghan Shah Ammanullah Khan declared war against the Britishers. In the war the Britishers had to be subordinated the treaty.

In 1919 he met with Lenin. As soon as he came on the gate, Lenin brought a chair from a corner, to him. Lenin told the Tolstoyism the Religion of Love (Patnaik Ashok Kumar, (2004):9) and listened carefully the talks of his guests. By keeping Red Russia’s ambassador in the Kabul’s government, he established diplomatic relation between them. The Lenin Government presented Gold for Indians independence. Being the president of Hind government Raja Mahendra Pratap used to writing letters on yellow silk handkerchief and send these letters to Maharajas and Nawabs through the messengers. Those messengers brought them by keeping them into the sewing of clothes or in the soles of the shoes.

The letters which were brought from the German Emperor and prime-minister were delivered at right place. There were the signature of the German Emperor, on the letters of Turkish Sultan, Afghan Amir and Nepal’s Emperor. And on the other letters there were the signature of Prime minister and it was written there that help Raja Mahendra Pratap in Independence movement. To remark Maharaja Nepal, Raja Sahib wrote “His majest”. Now, when the Britishers came to know about this they also started writing “His majest”. Many foreign and Indian scholars made research on yellow silk-letter conspiracy. (Engineer Asghar Ali, (Apr, 2010):10)

In First World War the Britishers could get victory due to the help of America. After this the Hind Government was scattered. Due to massacre of Jalianwala Bagh the Hind government was excited in anger and the posters were pasted in frontline area’s cities, in a planned method, with in a night. It was written there that the people are coming to take the revenge of Jalianwala Bagh’s massacre. From the First World War to Second World War Raja Mahendra Pratap tried to make the world politics conformable for the independence of India. He provoked the border states of India against the Britishers. In the Gurudwara of Stockton city of U.S.A., dollars were gifted to Raja
Mahendra Pratap. He distributed those dollars among the friends who were living in Europe and reached at Tibbett with the group of Sikh Jaats, though the way of china. Meeting with Dalai Lama:

The Tibbett’s ruler, Dalai Lama presented gold and silver to him and wrote a letter in which he called him living Buddha. And he requested to Raja Mahendra Pratap to not to come Lhasa because he was afraid of Britisher, s fury. Still now a picture of Raja Mahendra Pratap is hanging in the Gurudwara of Stockton and his literature is also kept there. The golden photo state copy and literature is in Lenin library Moscow. (Shiv Kumar, (2004):11)

After Germany’s defeat in World War I Raja Mahendra Pratap sought Soviet support for Indian liberation, making several trips to Moscow, working closely with many founding Indian communist leaders both in Russia and in “evolve to perfection the basic qualities of humanity: beauty, strength, Berlin, and presenting at the Frankfurt conference of the League against Imperialism in 1929.

Even as he tried to gain support for a military liberation of India through his communist allies, Raja Mahendra Pratap began to circulate and translate a far more peace loving work entitled The Religion of Love outlining a pantheistic theory of religious unity. In 1929 Raja Mahendra Pratap also began a publication calling for a united world, decolonization, religious harmony, and local autonomy entitled World Federation, that continued almost monthly under similar titles until 1942. While the reason is unclear the Soviet Union began to bar Raja Mahendra Pratap’s applications for entry in the early 1930s, and the utopian prince shifted his focus to gaining support from Japan for an “Aryan” army that would carve out a new region for his global federation stretching from “Iran to Assam,” to be liberated once and for all from British and French control.

Raja Mahendra Pratap settled in Japan and became a leader, together with Rash Behari Bose, N. S. Gill and Anand Mohan Sahay of the Indian independence activists there who received the generous patronage of Japanese militarists and pan-Asianist ideologues such as Okawa Shumei and the secretary-general of the Greater Asia Society, Nakatani Takeyo. It was in his mouthpiece World Federation, apparently mostly authored by himself, that we can trace the evolution of Raja Mahendra Pratap’s ideas.
In most issues, Raja Mahendra Pratap did his utmost to see the good in everyone and everything. A typical list of compliments can be found in 1935, “We admire that sense of liberty of the American people which made them throw their over lords. We are surely thankful to Soviet Russia for creating new hopes among the peasants and workers of the world. No one can possibly denounce Japan for her stand against racial discrimination.”

**Tea party celebrated on Hitler’s birthday:**

On April 20th, 1940 Raja Mahendra Pratap arranged a three hour tea party at his World Federation center to celebrate Hitler’s birthday. At the party, attended by Germans and Japanese, Raja Mahendra Pratap chided some his guests who had expressed anti-Soviet sentiments. A German gentleman at the party, speaking in German, seconded Raja Mahendra Pratap’s words of defense, which after all, was consistent with German foreign policy at the time, and the party concluded with a “Banzai” for Hitler. Though his publications were filled with internationalist aspirations, the exiled Raja Mahendra Pratap was still deeply driven by his desire to liberate India. In June, 1940 Raja Mahendra Pratap established an Executive Board of India with himself as president, Rash Behari Bose as vice-president and Anand Mohan Sahay as chief secretary Raja Mahendra Pratap made a propaganda tour of China in 1941 on behalf of the Japanese government, and in November launched.

If Hitler’s birthday got a tea party, the Japanese emperor got a family sukiyaki party. Raja Mahendra Pratap apologized for not being in Tokyo to organize anything for Mussolini’s birthday. However, at the March 1942 conference that is remembered as the formal beginning of imperial Japan’s support for Indian liberation, Raja Mahendra Pratap was absent. There a new Indian Independence League under Rash Behari Bose was formed that would later come under the leadership of Subhas Chandra Bose. (Javed Ajeet, (Sep2010):12)

Despite Raja Mahendra Pratap’s deep love for the poor and a lifelong dedication to charitable works, these warriors for world unity were not to carry out a violent class war and though he never seemed to find similar fault with fascism, he eventually came to see Communism as a violent ideology that fed upon hatred. Instead he wanted to eliminate poverty through, “education, training and transforming the present order into
the order of cooperative life.” He admits in one issue of his newsletter, "...I was born rich. I still have many rich friends and close relations. I do not want to see them murdered for no fault of theirs."

Though his lectures throughout Japan, and close connections to Japanese wartime ideologues implanted the idea of world federalism among a large number of Japanese educated elites who would return to it in the early post-war period, ultimately his own movement, run by a small handful of individuals, was a failure that never attracted much financial support or membership. There is little to suggest that Raja Mahendra Pratap attempted to revive it in the post war period following his release by the American military from prison in 1946 and return to India, where he served in the upper house of parliament from 1957-1962 (Sharma Anoop, (2004):13) and was a onetime chairman of the Freedom Fighters Association of India. In Raja Mahendra Pratap’s movement, however, we see represented all the central problems faced by any attempt to create a super-national state, whether it be regional or global in scale. They remained challenges for similar regional and globally minded organizations and movements down to the present day.

First, from the start Raja Mahendra Pratap needed to answer an appeal from those who believed the key to transcending the nation was to embrace the battle for social and economic justice. [A] No one in the 20th century better represented this cause than supporters of socialism and most of the diverse movements for world federalism failed to provide a detailed and convincing alternative. Raja Mahendra Pratap always opposed class warfare, but assured his supporters that in his federated world state, “economic life will be based on the principle that all needs are truly satisfied.” (B) Secondly, such a movement must overlook vastly differing standards of political justice in order to achieve unity.

Raja Mahendra Pratap’s hatred for imperialism set him strongly against the British Empire but what he witnessed on his travels through colonial Korea, occupied Manchuria and wartime China made him an awkward ally of Japan. Finally, despite his strong connections to Japan’s leading pan-Asianists, and his campaigns on behalf of his “Aryan nation,” Raja Mahendra Pratap was not ignorant of one of the central flaws [C] of pursuing strong regional blocs: the fact that loyalty, and the violence carried out in its
name, can easily scale to the new regional level: "Understand This! Why do you not understand this simple thing: If someone loves Japan he cannot love India and if someone loves India he cannot love Japan? But one who loves Asia he can love Japan, China, India and the other countries of this continent alike. And one who loves Asia he cannot love Europe or Americas all alike."

Exactly what transpired in those short months that robbed Raja Mahendra Pratap of his Japanese support is unclear. In his own memoirs he claims that he could not agree to Japanese terms, though given the strange mix of ideas to be found in his World Federation, it may be that the Japanese government merely found him to be an unsuitable leader. Another Indian independence activist who knew him at the time claims that Raja Mahendra Pratap’s continued support for a multi-national “Aryan army” was seen as a distraction and that the Japanese government even considered deporting him.

Only two weeks before the conference Raja Mahendra Pratap was ordered to cease all publications and sit quietly through the war in his World Federation Centre. (Raja Mahendra Pratap, (1990):14) Throughout this period, Raja Mahendra Pratap was surprisingly open about the reasons behind his support for Japan’s empire and his faith in Hitler, a fact that may have contributed to a distrust of him by the Japanese. It was not that he was drawn to the ideology of the fascists. Indeed, Raja Mahendra Pratap embraced a radical theory of ‘scientific breeding’ that supported miscegenation among races and castes in a move towards global racial unity. It was mass scale miscegenation, not the preservation of racial purity that would, intellect and morality.”

Like so many other figures that were able to briefly prosper under the sponsorship of war time powers such as Germany and Japan, Raja Mahendra Pratap received, for a time, the support he sought on the basis of long past glory. In this case, however, the historian is spared the need to speculate on his motives. Despite his dislike of Nazi racial policies, or of Japanese imperialist ambitions in China, Raja Mahendra Pratap openly professed the need for an alliance of convenience.

When war came, he like so many other figures that were able to briefly prosper under the sponsorship of war time powers such as Germany and Japan, Raja Mahendra Pratap received, for a time, the support he sought on the basis of long past glory. In this case, however, the historian is spared the need to speculate on his motives. Despite his
dislike of Nazi racial policies, or of Japanese imperialist ambitions in China, Raja Mahendra Pratap openly professed the need for an alliance of convenience. When war came, he was thus perfectly happy to mix his own elaborate and often contradictory vision for global peace, humaneness, and unity in all forms with a call for the foes of the fascist powers to be, “smitten to death.”

Raja Mahendra Pratap had a colorful personality. He travelled five times round the globe and met kings, sultans, khalifas, presidents, prime misters and generals of the different nations. He went from pillar to post with the burning zeal to free his country. He invited miseries and calamities. But he did not feel any pain. Raja Mahendra Pratap was the evolutionary who established first provisional government of India at Kabul the capital of Afghanistan. He always lived an ashramite life. He expected hard work from every Youngman. It is very difficult to find a man like Raja Mahendra Pratap such divine man born after ages. His lofty ideas have inspired millions of people. (Rana J.S.Singh (1986):15)

**Love with poors:**

Raja Mahendra Pratap was a saintly man was totally catholic in thought and action. He loved all and had a deep affection for every human being irrespective of caste creed and dogma. He talked in gentle tones with everybody. Anybody never saw him using harsh words. He was very polite to his servants. He always called them by adding Ji after their names. He never depended on servants. In his palace which was donated to prem Mahavidyala founded in 1909. He had allotted a big hall as the Love centers their all person prayed according to the religions of love. The priest or purohit of this holy love center was a Harijan Kalicharan. (Rana J.S.Singh (1986):16)

Raja Mahendra Pratap was the founder of these cosmopolitan religions. He had written a book "religion of love" Raja Mahandra Pratap had deep regard for every religion which he showed with his actions. He performed Namaz and kept Roza celebrated Janmastami and Chrisman festivals with equal regards. Raja Mahandra Pratap is one of those legendry freedom fighters who lighted the way for others in those decades of depression that followed the failure of 1857 independence struggle. He was born a prince, like most other princely youths he did not like the chain
of slavery. Unlike the others princes he did not aim the pleasing the British rulers and gaining higher principalities, greater stripping of British honors. (Ranga N.G. (1986):17) He was apostle of Hindu Muslim unity. He opposed the idea of partition on communal grounds as Anglo- American mischief against Indian unity. On the other hand he wished creation of Aryan from Iran to Assam. He warned against Chinese aggression if India did not go red. He proposed to strengthen India defense after the British quitted Indian. Raja Mahandra Pratap believed in co-existence of castes, religions and social system. He wanted to weave all the castes in India in to national policy as spokes are fitted in to a wheel. He was deadly against Karl Marx’s ideology of class struggle. He started as a nationalist revolutionary and died as a utopian saint.

Raja Mahandra Pratap a patriot, secularist, educationist, writer, orator and preached in one. He thought, wrote, spoke and acted like prophet of religions of love and world federation. He was almost mystic to be. The grabbing age could not understand and appreciate his saintly ways. His simplicity with aristocracy, humanity with militancy, secularism with religion, nationalism with world federation baffled all and made him a controversial and lonely figure. He was too great, too noble, and too visionary to be understood and followed by people lost in their petty pursuits for money, power and status. He towered over his contemporary, who indulged in their immediate calculations while he always looked around and beyond. (Hari Singh, (2004):18)

A book of five hundred pages with the pictures of Raja Sahab is kept in national Archives of London. In the book, there is the information of Britishers about the migration period of Raja Mahendra Pratap. When Babu Anand Mohan Sahay was gone to Tokyo as the ambassador of India, he brought the literature of Raja Mahendra Pratap with him and kept it in Delhi Archives. During the time of migration, in Japan Raja Mahendra Pratap made an organization named Executive board of India to provide immediate independence to India. He himself was the president, Babu Ras Bihari Bose was the vice-president and Babu Anands Mohan Sahay was the secretary of the organization. This organization tried to make country independent with the help of foreign countries. During the Second World War America’s General Markarthur destroyed the Japan with bombardment and the Japan government surrendered in war. And the Japanese police imprisoned him in the America’s prison of sugamo. (Raja Mahendra Pratap, (1990):19)
It happened because in the War, the Japan government arrested the lot of the soldiers of the India. The expenses of their living become the reason of the headache of the Japan Government. The contemporary Prime Minister Tozo called Raja Sahab and said to him, to ask these soldiers to fight against the Britishers with Japan’s Army. He replied that it will not possible. I will make government. I am against to you that you will rule over the India by withdrawing Britishers.

I will make India an independent county. After the break of treaty negotiation with Raja ji, the Japan government called Netaji Subhash Chandra Bose from Switzerland. When he also, did not agree with them, they hand over the Hindustani soldiers to Babu Subhash Chandra Bose. (Javed Ajeet, (Sep2010):20) After the ending of war, the messenger of peace (Raja) was seemed as the person who provoked the war.

He was imprisoned:

He used to live in Kokubunji city, in Tokyo. Its name was world federation center for Japan. One day he reached at Kokubunji’s railway station for going to his friend’s home for lunch; a car reached near him by running very fast, a senior police officers came out from the car and salute to Raja Sahab and asked him to sit in the car. He thought that the car has sent by his friend who invited him for lunch. So he sat into the car cheerfully. When the car started coming out from the Tokyo, he asked “where are you going?” the officer replied “you are under arrest.” A large gate of prison was opened and Raja Sahab was prisoned in the closet after taking his whole money. The news of such super human’s imprisoned was spread in the world very fast.

In this prison, the presidents and prime ministers of those countries which were won by America were imprisoned. The prison officers had to take a special care of Raja Mahendra Pratap. Only Raja Sahib's room was kept warm, the stoves were burnt on the gate of room. The other prisoners were doing work. Someone cleaned the floor, other one cleaned the dishes. (Shiv Kumar, (2004):21) The food which was provided to all was like the food of first class. Jailor did not take any work from Raja Sahab. Chaudhary Chhotu Ram, the president of Indian Jaat Mahasabha and Mahatma Gandhi wrote a letter in the recommendation of Raja Sahab.

British Prime minister, the leader of labour party, Lord Atlee called him innocent. And the files of the letters of world federation worked as Panacea, who could prove him a
war provoker, who was the evocative of world unity. Before one day of hanging the priest came for preaching and Raja ji opened the door with smiling face and said to priest. “You came here to convert the Buddhists into Christians, before it you should convert the American Christians into real Christians.” The priest said, “You are going to be released.” He also called him innocent. All other were hanged to till death but Raja Mahendra Pratap was released from the prison on 14 Feb.1946. (Singh Veer, (2004):22)

This day is celebrated as the festive day in America. His pockets were empty. In those days, the fair was not taken from the foreigners in Tokyo. He came his home and found his house as sealed as he left it, in the last.

The British government bowed before this world winner and ordered him to go back, when he went to the British embassies in Tokyo, for preparing his passport, one another Englishman was also sitting there. He said, “You are sending him to India. He is a very dangerous man.” The Ambassador replied, ‘ the Indian political condition becomes so worst that they could not increase it more. He returned to India on August 9, 1946 with Japanese ship in Madras port. (Raja Mahendra Pratap, (1990):23) He met with Sardar Ballabh Bhai Patel, Pt. Nehru, and Moh. Abul Kalam Azad. He also went to congresses meeting.

**Announcement of Fauji Kaumi Union:**

In June, 1948 the Labor government announced that the administration of India hand over to any organization of India. In march 1947 to get immediate independence Raja Mahendra Pratap announced to make Fauji Kaumi Union for armed revolution and he made this declaration at the same Prem Mahavidyalaya where he announced to finish injustice in 1914 from India. He said to Fauji kaum are the back bone of countries’ army. Only they can protect the freedom. So they should take the command into their hands, under the guidance of congress. If we will not awake at this time, we will lose the Zamidari, land property and self respect etc. The army and the public of country became aggressive and on 15 August 1947 the Britishers had to give the command of country in the hands of Congress and Muslim league. Sir Chotu Ram appealed to Mahatma Gandhi and Jinnah to maintain the unity in the country. Chaudhary Chotu Ram went out to the Jinnah by giving him the warning of 24 hours. The combined plan of British Government, Congress and Muslim league become successful. Some persons got posts
and the others were kept nothing. Raja Mahendra Pratap could not accumulate his grip quickly, over the public of India. (Shiv Kumar, (2004):24)

**His follower of Religion of love:**

After being influenced by Religion of love the Badshah removed all the banns which were imposed on the Hindu’s of Kabul, like: not to wear colored turban and not to ride on horses in the city. He banned the cow’s slotting and send the ‘Fatwa’s’ to the Muslims of India that there is no need to slot of a cow on the ‘Bakara Eid’. Once upon a time Badshah called Raja Sahab on lunch, during these occasions Raja Sahab was used to sit on the right side of Badshah and on the one side, Kabul government’s prime minister and high-posted officers were use to sit and or another side the hind government’s prime minister, etc. used to sit. Raja Shahab was not aware of this thing but still then someone asked to Badshah that, “my lord, Raja Mahendra Pratap was wanted that the bann of not to wear the coloured turban, should be removed over the Hindus”. He immediately replied. It cannot be possible.

The Muslim can speak ‘Salam Vale-Kum’ to other Muslim. After removing this Bann how can we recognize the Hindus or Muslims? Though Raja Shahab did not say this but still he said, “If you will not remove your son will remove. The Hindu-Muslim religion is one religion. To whom Hindus called ‘Brahma’, the Muslims called him ‘Abraham’ according to Persian language ‘A’ word has been added, should I tell some more words? After hearing the Ameer become silent and the bann was removed. Raja Sahab saved eight Brahmans from hanging by saying to Badshah. (Sadhbi Mahanandmayi Ma, (2004):25) Badshah’s prince or his eldest son Sahjada Inaytulla khan used to kept Raja Sahib’s preaching’s, on the yellow handkerchiefs with his ‘kalma’ the famous German journalist Dr. Rosen Varzen Kauch, used to draw a magazine in German Language.

He printed the pictures of all religious followers into a circle. In Islam, it is not allowed to print Mohammad’s photo, so he print his name on the upper side there was the picture of Raja Mahendra Pratap was printed. During the migration period, in Europe the preaching of religion of Love was decided. The people become the followers after taking the oath from the preacher and when the Christian followers tried asked to build temple on the name of Raja Mahendra Pratap, he did not accept. He did not want to be worship
himself rather his aim was to spread the light of knowledge, to when he reached in the Christian’s ancient and large monastery in Rome for preaching, they gave him that room to stay which was used by pope to live. (Sadhbi Mahanandmayi Ma, (2004):26) The first book “the religion of love” was printed in Germany. During the migration period of Japan and China, his book ‘Religion of Love’ was translated by his Japanese and Chinese followers. The ruler of Tibet, Dalai Lama told to Raja Mahendra Pratap “living Buddha”. And most of the Buddhists were also seemed you same. When a Japanese follower was going towards death, he was remembering Raja Mahendra Pratap as to remembering the God. His wife gave this information by writing letter.

Mr. K. Hide, the election officer of Nickson, the President of the U.S.A., used to preaching, by hanging Raja Mahendra Pratap photo in his neck, in Canada, Bibi Piece Pilgrim do the something. In Newzealand Aunt Hesil became the follower of Raja Mahendra Pratap. All religion accepted the preacher of religion of love and praised him. The communists called him comrades Raja. So he was called by the names peter, peer, Pratap, Singh and Mojaj etc. There are several names in Chinese of Japanese language. (Shiv Kumar, (2004):27)

The politics of Raja Mahendra Pratap was developed slowly and gradually by passing from the person to family, village, city, country and federal world. He was never bent before the British cruelty that was most powerful and lost their prosperity. The always stand up against British. As well as his thoughts were developed, his political activities were also increased. He took an oath to remove the slavery of India and completed it. He was called as ‘son of Asia’ because he started the movements for the freedom of Asia.

English poet Hafendon wrote a long poem ‘Son of Asia’ in his praise. After seeing the destruction of First World War, he become angry and after the planning of world Federation rule in Germanys Capital Berlin, he published a forever monthly circular named ‘World Federation’ in September 1929. It aims was only this, that all the countries should change the National Federation in to world federation rule. Only the world Federation will kept army. The countries will keep police for their internal protection and the court of World Federation will solve the quarrels of different countries.