

IMAM AHMED RAZA



الفتاوى الرضويه

خالص الاعتقاد

حسام الحرمين

انوار الانتباه

**His Academic
& Spiritual
Services**

**Muhammad Afthab Cassim
Razvi Noori**

Imam Ahmed Raza His Academic & Spiritual Services

Compiled through the blessings of
Huzoor Mufti-e-Azam Hind ﷺ

By a humble servant of **ALLAH**
Muhammad Afthab Cassim Razvi Noori

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CONTENTS

COMPILERS NOTE

DEDICATION

CHILDHOOD

Imam Ahmed Raza's Blessed Birth; His Blessed Name; Illustrious Family History; Imam Ahmed Raza's Piety as a Child; Imam Ahmed Raza's First Lecture; His Intelligence as a Child; Astonishing Events of Childhood

PRIMARY & TERTIARY EDUCATION

Commencement of Islamic Education; Imam Ahmed Raza's First Fatwa; His Marriage and Blessed Children; Incidents Pointing to His Immense Knowledge; Branches of Knowledge attained from various Ulama; Branches of Knowledge attained without the assistance of Teachers.

ACADEMIC SERVICES

Proficiency in over fifty Branches of Knowledge; Translation and Commentary of the Holy Qur'an; Authority in the Field of Hadith; A Great Jurist of his Time; A Few of his Fatawa; Imam Ahmed Raza's Ilm-e-Jafar; His Knowledge of Philosophy and Science; Knowledge of Astronomy and Astrology; A Mathematical Genius; Contribution to the Field of Poetry

SPIRITUAL LIFE

Bai'at and Khilafat; Imam Ahmed Raza's Mureeds and Khulafa; Imam Ahmed Raza's First Hajj; Imam Ahmed Raza's Second Hajj; In the Presence of the Holy Prophet ﷺ; His love for the Holy Prophet ﷺ; Love and Respect for the Descendants of The Holy Prophet ﷺ; Imam Ahmed Raza's Adherence to the Sunnah; Love for Sayyiduna Ghausul Azam ؒ; His contentment and his Abstention from Worldly Activities

SERVICES AS A MUJADDID

Imam Ahmed Raza as the Mujaddid of the 14th Century Hijri; A List of Known Mujaddids from the 1st Century; Imam Ahmed Raza's Jihad against the insulters of Sayyiduna Rasoolullah ﷺ; A Few Fatawa of the Ulama-e-Harimain Sharifain; Some Titles bestowed upon him by the Noble Ulama of Makkatul Mukarramah; Some Titles bestowed upon him by the Noble Ulama of Madinanatul Munawwarah; His Unique Memory

BLESSED QUALITIES

His Blessed Character; Obedience towards Parents; Respect towards the Superior Ulama; Respect for the Masjid; Love and Respect towards Pilgrims; Care for Children; A few of Imam Ahmed Raza's Unique Habits; His Mystical Powers.

HIS WRITINGS AND WORKS

Works of Imam Ahmed Raza; Organisations and Institutes Spiritually affiliated to Imam Ahmed Raza.

COMMENTS BY SUPPORTERS & ADVERSARIES

Comments by the Noble Ulama of Makkatul Mukarramah; Comments by the Noble Ulama of Madinatul Munawwarah; Comments by the Noble Ulama of Indo-Pak; Imam Ahmed Raza in the eyes of others; Imam Ahmed Raza in the eyes of the opposition

HIS DEPARTURE FROM THIS WORLD

Imam Ahmed Raza's Final Advice before his Demise; Wisaal of Imam Ahmed Raza; Mazaar Shareef

SHAJRAH SHAREEF OF SILSILA QAADERIYA

REFERENCES

COMPILER'S NOTE

All Praise is due to Allah, Durood and Salaams upon the Beloved Rasool ﷺ through whose blessing Allah has afforded us the Taufeeq to raise our pens in the service of His Pure Deen. Peace and Blessings upon his Noble Family and Illustrious Companions. Peace and Blessings upon the Awliyah-e-Kaamileen and upon the Righteous Ulama-e-Deen.

The personality of Imam Ahmed Raza Khan ؒ shines on this earth just as the sun shines with all its splendour over the Horizon. When one closely examines the sun, it seems as if it only possesses a single colour, but if we examine it in a very closely, we realise that it gives out rays of light which show the colours of a rainbow or spectrum. The personality of Imam Ahmed Khan ؒ can be understood in a very similar manner. Imam Ahmed Raza Khan ؒ was in reality, very much like the sun. He was a single person spreading his rays of knowledge and spiritualism throughout the earth.

In this present time, Imam Ahmed Raza Khan ؒ is not only the name of one individual, but is the name which demonstrates the **‘Movement of the Love of the Holy Prophet ﷺ’**. In this present time, Imam Ahmed Raza Khan ؒ is one of major **‘Power Houses’** of the Muslim World. His personality is one of the Central points of attaining spiritual and academic knowledge. He is a personality who was proficient in more than fifty different branches of learning. In his 65 years of physical life, he wrote approximately 1200 books and treatises. Huzoor Muhadith-e-Azam Hind ؒ said, **“If all the past books of Fiqh had to be destroyed, then the books of Imam Ahmed Raza ؒ would be sufficient up to Qiyaamah.”**

Imam Ahmed Raza Khan ؒ was not just a Hafiz-ul-Qur’an, a Qari, an Aalim, a Mufti, a Muffasir and a Sheikh-ul-Hadith, but he was undoubtedly the “Imam Abu Hanifa” of his Era. Many years have passed since the departure of Imam Ahmed Raza ؒ from this physical world, but his blessed name and works still remain famous

and a source of inspiration in the world today. Many have gone to great lengths to try and degrade the rank of Imam Ahmed Khan ؒ but they could not achieve any success in this. They have been destroyed and their missions destroyed with them. The mission of Imam Ahmed Raza Khan ؒ, which was to inculcate in the hearts of the Believers the True and Sincere Love for Allah and His Beloved Rasool ﷺ is now becoming even brighter and more successful. The reason for this success is that the blessed hands which are guiding the mission of A'la Hazrat Imam Ahmed Raza Khan ؒ are none other than the Sacred Hands of the Holy Prophet ﷺ and the blessed hands of Sarkaar-e-Baghdad Sayyiduna Ghaus-ul-Azam Sheikh Abdul Qadir Jilani Baghdadi ؒ.

Through the Grace of Allah and the Mercy of the Holy Prophet ﷺ, I compiled this Book almost 14 years ago and Alhumdulillah it has received great acceptance. This Edition is a re-print of my initial compilation which Alhumdulillah can also be found on numerous websites world over. A few changes and additions have been made to this translation. It can thus be regarded as a revised compilation of my initial effort.

I pray that Almighty Allah accepts this humble effort in His Divine Court and blesses all those who were responsible for assisting in this publication with blessings of both the worlds. Aameen

***Ahmed Raza Ka Taaza Gulista He Aaj Bhi
Khursheed Ilm Unka Darakhsa He Aaj Bhi
Sub Un se Jalne Waalo Ke Gul Hogaye Chiragh
Ahmed Raza Ka Shama Feroza He Aaj Bhi***

sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Razvi Noori

Imam Mustafa Raza Research Centre

DEDICATION

I dedicate this humble effort to
Two Luminaries of Islam:

Murshid-e-Barhaq Taajush Shariah, Rahbar-e-Tariqah, Qaazi-ul-Quz'zat, Janasheen Huzoor Mufti-e-Azam Hind Hazrat Allama Maulana Mufti Ash Shaikh Mohammed Akhtar Raza Khan Qaadri Azhari Qibla

&

Sultan-ul-Asaatiza, Mumtazul Fuqaha, Janasheen Huzoor Sadrush Shariah, Muhadith-e-Kabeer Hazrat Allama Maulana Mufti Ash Shaikh Zia-ul-Mustapha Qaadri Amjadi Qibla

sag-e-MUFTI-E-AZAM
*Muhammad Afthab Cassim
Razvi Noori*

CHAPTER 1

CHILDHOOD

Imam Ahmed Raza's Blessed Birth; His Blessed Name; Illustrious Family History; Imam Ahmed Raza's Piety as a Child; Imam Ahmed Raza's First Lecture; His Intelligence as a Child; Astonishing Events of Childhood

A'LA HAZRAT'S BLESSED BIRTH

Imam Ahmed Raza Khan ؒ was born on a Monday, the 10th of Shawaal 1272 A.H. (14th June 1856), at the time of Zohar Salaah in a place called Jasoli, in the city of Bareilly Shareef, situated in the Northern Province (Uttar Pardesh) of India.

A few days before the birth of Imam Ahmed Raza Khan ؒ, his father, Allama Maulana Naqi Ali Khan ؒ, had a wonderful dream. He immediately disclosed this dream to his father, Allama Maulana Raza Ali Khan ؒ, who interpreted the dream in the following words: **“This is a sign that you are to be the father of a child, a boy, who will grow up to be pious and knowledgeable. His name will gain prominence from East to West.”**

This was the glad tidings that was given to Allama Maulana Naqi Ali Khan ؒ on the birth of none other than the ***“Emerald from amongst the Treasures of Almighty Allah”***, the ***“sweet-scented rose from the fragrant garden of the Holy Prophet ﷺ”***, A’la Hazrat Imam Ahmed Raza Khan ؒ.

A’la Hazrat ؒ extracted from the Holy Qur’an, the verse which when added up in Numerical value denoted the date of his birth:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

“These are they in whose hearts Allah has inscribed faith and assisted them with a spirit from Him”

(Surah Al Mujadilah Verse 22)

HIS BLESSED NAME

At birth, he was given the beautiful name “Muhamamad”. The name corresponding to the year of his birth was "Al Mukhtaar." His grandfather, a great Scholar of the Ahle Sunnah Wa Jama’ah, Allama Maulana Raza Ali Khan ؒ, also gave the young child the beautiful

name “**Ahmed Raza**”. It was by this name that he was famously known. Much later in his life, A’la Hazrat ﷺ added the words “**Abdul Mustafa**” to his name, signifying his great love and respect for Sayyiduna Rasoolullah ﷺ.

The Grand Mufti of Makkatul Mukarramah, Sheikh Hussain bin Saleh Makki ﷺ, also blessed him the title “**Zia’udeen Ahmed**”.

ILLUSTRIOUS FAMILY HISTORY

Imam Ahmed Raza Khan Al-Qaadri, was the son of Allama Maulana Naqi Ali Khan, the son of Allama Maulana Raza Ali Khan, the son of Allama Maulana Mohammed Kaazim Ali Khan, the son of Allama Maulana Shah Mohammed Azam Khan, the son of Allama Maulana Sa'adat Yaar Khan, the son of Allama Maulana Sa'eedullah Khan (*Allah is pleased with them all*).

The distinguished forefathers of A’la Hazrat ﷺ migrated from Qandahar (Kabul) during the Mogul Dynasty and settled in Lahore. Allama Maulana Sa'eedullah Khan, the foremost forefather of A’la Hazrat ﷺ held a lofty government post when he arrived in the Indo-Pak sub-continent. His son Allama Maulana Sa'adat Yaar Khan ﷺ, after gaining victory in the city of Rohailah was elected as the Governor of that city.

Allama Maulana Hafiz Kaazim Ali Khan, the son of Maulana Mohammed Azam Khan (*radi Allahu anhum*), was a Senior Revenue Officer in the city of Badayoun. His son, Allama Maulana Raza Ali Khan ﷺ, the illustrious grandfather of A’la Hazrat ﷺ did not serve in the Government. It was from this generation that the heads of the family began to adopt Tasawuf as their way of life.

A very concise account of A’la Hazrat's ﷺ father and grandfather has been included below:

HIS FATHER: A'la Hazrat's ﷺ father, Hazrat Maulana Naqi Ali Khan ﷺ received his early education at the hands of his father, Allama Maulana Raza Ali Khan ﷺ. He wrote more than 50 books, among them, "**Suroorul Quloob fi Zikri Mouloodil Mahboob**", which received a very distinctive prominence in Islamic literature. The treatise is characteristic in its condemnation of the enemies of Islam, both internally and externally. A'la Hazrat's ﷺ father passed away in 1297 A.H. (1880) when A'la Hazrat ﷺ was 24 years old.

HIS GRANDFATHER: One of the greatest Sufis of his era, Allama Maulana Raza Ali Khan ﷺ was born in the year 1224 A.H. He was also a great fighter and fought beside General Bakht Khan in opposition to the English invaders in the year 1834. He received his early education at the hands of Molvi Khaleer-ur-Rahman. At the age of 23, he had already completed his Islamic education, earning certificates of distinction in numerous fields of knowledge. He passed away in the month of Jamaadil Awwal in the year 1282 A.H. A'la Hazrat ﷺ was only 10 years of age at this time.

A'LA HAZRAT'S PIETY AS A CHILD

A'la Hazrat ﷺ was a child of 4 years when this incident took place. On that particular day, he was dressed in a long Kurta. As he stepped out of his house, a few females of ill character walked past him. In order to cover his eyes, the young A'la Hazrat ﷺ quickly held the bottom of his Kurta with both his hands and lifted the Kurta over his face.

When one of them saw what he did, she said, "**Well! Young man. You covered your eyes, but allowed your Satr to be disclosed**". With his face and eyes still covered, the young A'la Hazrat ﷺ replied, "**When the eyes are tempted, then the heart becomes tempted. When the heart is tempted, then the concealed parts become tempted.**"

So shocked and affected was this woman on hearing such a reply from a child that she lost consciousness.

Another incident which happened in the Month of Ramadaan also points to A'la Hazrat's ﷺ piety and fear of Allah, even as a child. Fasting was not Fard (obligatory) upon him because he was still a child, but on that particular day he intended to keep fast. It should be known that it is very difficult for a little child to keep fast in India during the summer months. The average temperature on a summer's day rises to approximately 50 degrees Celsius.

On that day, the sun's heat was intense. Hazrat Allama Naqi Ali Khan ﷺ took his young son, A'la Hazrat ﷺ, into a room where sweets were kept. He closed the door shut and said, *"There, You may eat the sweets"* A'la Hazrat ﷺ replied that he was fasting.

His father then said, *"The fasting of children is always like this. The door is closed and no one is looking. Now you may eat."* On hearing this, the young A'la Hazrat ﷺ respectfully said, ***"Through Whose command I am fasting, He is Seeing me (i.e. Allah is All Seeing)"***.

On hearing these words from a little child, tears began to flow from the eyes of Hazrat Allama Naqi Ali Khan ﷺ. In a state of spiritual delight, he then left the room with A'la Hazrat ﷺ.

A'LA HAZRAT'S FIRST LECTURE

A'la Hazrat Imam Ahl-e-Sunnat ﷺ delivered his first lecture at the age of 6 years. It was during the glorious month of Rabi-ul-Awwal. A'la Hazrat ﷺ stood whilst standing on the Mimbar (Pulpit) delivered this lecture before a very large gathering which also consisted of learned Ulama. His lecture lasted for approximately 2 hours.

A'la Hazrat ﷺ spoke on the Wilaadat (Birth) of Sayyiduna Rasoolullah ﷺ. He brightened the hearts of the listeners with the love of Sayyiduna Rasoolullah ﷺ. The audience were profoundly impressed and inspired by the maturity and eloquence of this lecture which was being delivered by a 6 year old child!

HIS INTELLIGENCE AS A CHILD

A'la Hazrat ؒ was so gifted and intelligent that there was no need for him to study beyond the fourth Kitaab of his course under the tutorship of any of his teachers. He studied the remaining Kitaabs by himself and would later ask his teachers to assess him.

Once, his teacher asked him, *"Mia! Are you a Jinn or a human being? It takes me much time to teach a lesson, but it does not take you much time to learn the same lesson."* A'la Hazrat ؒ answered, ***"Praise be to Allah! I am human."***

When he was only 8 years old, A'la Hazrat ؒ wrote a Mas'ala on Faraa'id. When his father looked at the answer, he joyfully remarked, ***"If only some adult could answer in this manner."***

At the age of 10, whilst studying the Kitaab, ***"I'Im-us- Thuboot"*** under the guidance of his noble father, he noticed a few objections and answers of his father written as a footnote. A'la Hazrat ؒ studied this book carefully and wrote such a well- explained footnote that even the need for an objection was ruled out. His father came across his research on the particular objection. He was so delighted that he stood up and held the young A'la Hazrat ؒ to his heart and said, ***"Ahmad Raza! You do not learn from me, but you teach me"***.

Professor Dr Ghulam Mustafa Khan, Head of Department: Urdu, Sindh University, Sindh (Pakistan) said: *"Allama Hazrat Ahmed Raza Khan is among the outstanding scholars. His deep learning, intelligence, vision and acumen, surpassed that of great contemporary thinkers, professors, renowned scholars and orientalist. Indeed, there is hardly any branch of learning that is foreign to him."*

ASTONISHING EVENTS OF CHILDHOOD

At the age of 3, A'la Hazrat ؒ was once standing outside the Raza Musjid in Bareilly Shareef. An "unknown" person, attired in an

Arabian garb approached him and spoke to him in the Arabic language. Those who were present witnessed to their amazement, as the young A'la Hazrat ﷺ conversed with the person in pure and eloquent Arabic. This person who conversed with the young A'la Hazrat ﷺ was never seen in Bareilly Shareef again.

A Majzoob (one deeply absorbed in his love for Almighty Allah) by the name of Hazrat Basheerud'deen Saahib ﷺ used to live at the Akhun Zada Musjid in Bareilly Shareef.

He spoke very firmly to anyone who visited him. A'la Hazrat ﷺ wished to meet this Majzoob. One night, at about 11 o'clock, he set off alone to meet him. He sat respectfully for about 15 minutes outside the Majzoob's home.

After some time, the Majzoob noticed him and asked, "*Who are you to Maulana Raza Ali Khan ﷺ.*" A'la Hazrat ﷺ replied that he was the grandson of Hazrat Raza Ali Khan ﷺ. The Majzoob immediately embraced him and took him into his little room. He asked A'la Hazrat ﷺ if he had come for any specific matter, but A'la Hazrat ﷺ mentioned that he had come merely to request his Duas.

On hearing this, for approximately half an hour, the Majzoob made the following Dua: "***May Allah have mercy on you, May Allah bless you.***"

CHAPTER 2

PRIMARY & TERTIARY EDUCATION

Commencement of Islamic Education; Imam Ahmed Raza's First Fatwa; His Marriage and Blessed Children; Incidents Pointing to His Immense Knowledge; Branches of Knowledge attained from various Ulama; Branches of Knowledge attained without the assistance of Teachers

COMMENCEMENT OF ISLAMIC EDUCATION

During A'la Hazrat's ﷺ “*Bismillah Kwaani*” or “Commencement of Islamic Education” a very strange incident occurred.

His respected teacher asked him to recite the Tasmiyah بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and then instructed him to read “*Alif, Baa, Taa, . . .*” A'la Hazrat ﷺ began reading the “*Alif, Baa, Taa, ...*” until he reached the word “*Laam Alif*”, at which point A'la Hazrat ﷺ became silent. When his teacher asked him once more to read “*Laam Alif*”, he remained silent. The teacher instructed him by saying, “**Say, 'Laam Alif'.**” A'la Hazrat Imam Ahl-e-Sunnat ﷺ then replied, “***I have already read them earlier on. What need is there for me to repeat it?***”

Hazrat Allama Raza Ali Khan ﷺ who was witnessing this incident said, “**Son! Listen to what your Ustaad is saying.**” Upon further reflection, Hazrat Allama Raza Ali Khan ﷺ realised the reason for the objection of the young A'la Hazrat ﷺ. It was because the teacher was teaching A'la Hazrat ﷺ the lesson on single alphabets. A'la Hazrat ﷺ felt that how was it possible that a complete word like “*Laam Alif*” should be found in such a lesson that only dealt with single alphabets!

Hazrat Allama Maulana Raza Ali Khan ﷺ knew that it was a very delicate matter that could not be understood by a child. Nevertheless, he explained, “**Son! It is true that which you are thinking of. But the ‘Alif’ which you had earlier read, in reality, is ‘Hamza’ and this which you are reciting now is ‘Alif’. ‘Alif’ is always ‘Saakin’ and one cannot commence with an alphabet which is ‘Ssakin’. Therefore, it is for this reason that the alphabet ‘Laam’ is brought before the ‘Alif’.**”

When A'la Hazrat ﷺ heard this explanation, he replied, “**If that be the case, then any other alphabet could be joined to the ‘Alif’. Why specifically the ‘Laam’?**” Maulana Raza Ali Khan ﷺ, out of sheer happiness and excitement embraced A'la Hazrat ﷺ and showered him with Duas. He then explained the answer to A'la Hazrat ﷺ in the following brilliant manner: “**In looking at them, they both appear to**

resemble each other very closely, since they are both empty. Even when written together, they look very much alike. When it comes to their qualities, then 'Laam' is the heart of 'Alif' and 'Alif' is the heart of 'Laam'."

In this brilliant and well explained answer, Hazrat Allama Maulana Raza Ali Khan ؒ was in reality opening the doors and the treasures of knowledge and spiritual insight to A'la Hazrat ؒ.

A'la Hazrat ؒ was only 4 years old when he completed the recitation of the Holy Qura'n. Due to the extraordinary intelligence bestowed upon him by Almighty Allah, A'la Hazrat ؒ completed his Islamic education at the very young age of 13 years, 10 months and 5 days.

A'la Hazrat ؒ states that, ***“I completed my religious education during the middle of the month of Shabaan in the year 1286 A.H. I was 13 years, 10 months and 5 days old at that time. It was also at this time that Salaah became Fard upon me and I began to have great interest in the Laws of Shariah”.*** (Al Ijaazatur Radawiyya)

A'la Hazrat ؒ gained his basic knowledge at home. He later continued his studies under the guidance of certain noted teachers. He studied under the watchful eye of his noble father, Hazrat Allama Maulana Naqi Ali Khan ؒ. He completed his primary education under the tutorship of Janab Mirza Ghulam Qaadir Baig, under whom he studied the book, ***“Mizaane Munsha'ab.”*** A'la Hazrat ؒ also studied under the guidance of the following luminous personalities:

1. Hazrat Maulana Abdul Ula Rampuri ؒ
2. Sheikh-e-Kabeer, Hazrat Allama Syed Shah Abul Hussain Ahmed-e-Noori ؒ
3. Sheikh-e-Tariqah Imam-ul-Asfiya Hazrat Allama Syed Shah Aale Rasool Marahrawi ؒ

4. Sheikh Ahmed bin Zaini Dahlaan Makki ﷺ

5. Sheikh Abdur Rahman Makki ﷺ

6. Sheikh Hussain bin Saaleh Makki ﷺ

A'LA HAZRAT'S FIRST FATWA (RELIGIOUS DECREE)

In a letter sent to his illustrious Khalifa, Malikul Ulama, Hazrat Maulana Zafaruddeen Bihaari ﷺ, A'la Hazrat ﷺ wrote, ***“Through the Grace of Almighty Allah, this servant wrote his first Fatwah at the age of 13. It is also at this age that I completed my religious education and gained the certificate of proficiency in this field. On this day, a question was put forward to me as to whether milk, if reaching the belly of a child, would prove fosterage or not? I replied that even if milk reached the child's belly, either through the nose or mouth, fosterage would be proven, therefore, making it Haraam upon the child to marry this women”.*** (Al Malfooz, Vol.1, pg. 12)

His father was so amazed and delighted by his in-depth reply that he assigned the young A'la Hazrat ﷺ the task of issuing Fatawahs (Islamic Decrees). For many years thereafter, A'la Hazrat ﷺ carried out this very important obligation with complete dignity and responsibility.

A'la Hazrat ﷺ began answering hundreds of Fatawa daily. He received them in all languages - Arabic, Urdu, Persian, English and many other languages.

Professor Dr J.M.S. Baljon, Department of Islamology, University of Leiden (Holland), commenting on A'la Hazrat's ﷺ answers to religious enquiries, said: ***“Indeed, a great scholar I must confess. When reading his Fatawa, I am deeply impressed by the immensely wide reading he demonstrates in his argumentations. Above it, his views appear much more balanced than I expected. You are completely right; he deserves to be better known and more appreciated in the West than is the case at present.”***

HIS MARRIAGE AND BLESSED CHILDREN

In the year 1291 A.H. (1874), A'la Hazrat ﷺ married Irshaad Begum (*radi Allahu anha*) who was the beloved daughter of Sheikh Fadl Hussain Sahib. He was 18 years old at the time of his Nikah.

Almighty Allah blessed A'la Hazrat ﷺ with 7 beautiful children - 2 sons and 5 daughters. Both his sons became eminent Islamic Scholars and great Awliyah Allah. A'la Hazrat's ﷺ eldest son, **Hujjat-ul-Islam, Hazrat Allama Maulana Muhammad Haamid Raza Khan Noori Barakaati** ﷺ was very much efficient in Arabic and various other religious sciences. His features resembled his illustrious father. Hujjat-ul-Islam ﷺ departed from this mundane world on the 17th of Jamadil Awwal 1362 A.H., whilst in the state of Salaah. His Mazaar Shareef (Blessed Tomb) is in Bareilly Shareef, India.

Ghousul Waqt Huzoor Mufti-e-Azam-e-Hind, Ash Shah Imam Mustafa Raza Khan Noori Barakaati ﷺ, the younger son of A'la Hazrat ﷺ studied primarily under the guidance of his elder brother. He also received education at the blessed feet of his noble father and earned himself a certificate of proficiency in religious sciences. **Huzoor Mufti-e-Azam-e-Hind** ﷺ has millions of Mureeds (Disciples) around the world. He is also regarded as a Mujaddid (Reviver) of Islam of the 15th Century. He departed from this mundane world on the eve of the 14th of Muharram 1402 A.H. (1981). His Mazaar Shareef is also in Bareilly Shareef.

INCIDENTS POINTING TO HIS IMMENSE KNOWLEDGE

Speaking about A'la Hazrat's ﷺ immense knowledge, Dr Sayyid Muhammad Abdullah, Chairman Department of Encyclopaedia of Islam, University of Punjab, Lahore (Pakistan) said: *“The scholar is said to be the mind and spokesman of the nation, especially that scholar who derives inspiration, through and vision from the Holy Qura'n, and the Holy Prophet's ﷺ traditions, a narration of divine knowledge, and exponent of divine scheme. He is the voice of the Creator, a benefactor*

of mankind. It is not an over statement of exaggeration, but acceptance of truth to say that Ahmad Raza is such a scholar.”

“He, indeed, is a renowned scholar, great philosopher, eminent Jurist, man of vision, interpreter of the Holy Qura’n and the Holy Prophet’s (peace be upon him) traditions, and a spell binding orator.”

A few days after the Nikah of A’la Hazrat ﷺ, a person came to Bareilly Shareef. He presented a Fatwa of Maulana Irshaad Hussain Mujaddidi ﷺ to Hazrat Allama Maulana Naqi Ali Khan ﷺ and requested the answer to the said query. The Fatwa bore the signatures of many Ulama.

Hazrat Allama Naqi Ali Khan ﷺ, instructed the said person with the following words: *“Go into the room. Moulvi Sahib is there. He will answer your question.”*

The person entered the room and saw only the young A’la Hazrat ﷺ sitting there. He returned to Hazrat Allama Naqi Ali Khan ﷺ and said, *“There is no Moulvi Sahib there. All I see in the room is a young lad.”*

Hazrat Allama Naqi Ali Khan ﷺ said to him, *“Give the Mas’ala to him and he will answer it.”* The man walked over to A’la Hazrat ﷺ and handed him the Fatawa. He studied it carefully and noticed that the answer on the Fatwa of Maulana Irshaad Hussain ﷺ was incorrect. A’la Hazrat ﷺ wrote the correct answer to the Fatwa and respectfully presented it to his father. His father then verified his ﷺ answer as being correct.

This Fatwa of A’la Hazrat ﷺ was taken to the Governor of Rampur. After studying the Fatwa of A’la Hazrat ﷺ, the Governor requested the presence of Maulana Irshaad Hussain Sahib ﷺ. When the said Maulana appeared before the Governor, the Fatwa was shown to him. Mufti Irshaad Hussain Sahib ﷺ humbly acknowledged that his Fatwa was incorrect (there was an error in the answer) and that the Fatwa from Bareilly Shareef was the correct answer.

The Governor of Rampur then said, *“If the Fatwa of Bareilly is correct, then how is it possible that all the other Ulama verified and endorsed your Fatwa?”*

Maulana Irshaad Hussain ﷺ replied, ***“They endorsed my Fatawa because I am prominent, but the True Fatwa is the one issued by The Mufti of Bareilly.”***

When the Governor learnt that Imam Ahmed Raza Khan ﷺ was only 20 years old, he immediately had the great yearning to meet him. It happened such that A’la Hazrat ﷺ once visited Rampur. The Governor went forth to meet A’la Hazrat ﷺ. The Governor was overwhelmed, and as a mark of respect he offered A’la Hazrat ﷺ a silver chair to sit on. A’la Hazrat ﷺ refused to sit on the silver chair saying that the use of silver furniture is Haraam. Feeling ashamed, the Governor requested A’la Hazrat ﷺ to sit on the bed.

While conversing with A’la Hazrat ﷺ, the Governor commented that since he was so brilliant at such a young age, A’la Hazrat ﷺ should study a few books in Mantiq under the supervision of Moulvi Abdul Haq Kheyrabaadi.

At that precise moment, Moulvi Abdul Haq Kheyrabaadi arrived. They were introduced to one another. After getting acquainted, he questioned A’la Hazrat Imam Ahl-e-Sunnat ﷺ concerning the books that he had studied in the field of Mantiq. A’la Hazrat ﷺ told the Moulvi that he had studied the Kitaab, **“Kaazi Mubaarak”**. Moulvi Abdul Haq Kheyrabaadi did not believe A’la Hazrat ﷺ because he felt that he was too young to study **“Kaazi Mubaarak”**. He then, very sarcastically, asked, ***“Have you studied 'Tahzeeb'?”*** A’la Hazrat ﷺ also answered in a very ironic manner by saying, ***“Is 'Tahzeeb' taught after 'Kaazi Mubaarak' at your institution?”***

After carefully listening to the answers of A’la Hazrat ﷺ, he began questioning him about his qualifications. A’la Hazrat ﷺ said that he preferred teaching, engaging in the work of Fatawa and writing books.

He further asked A'la Hazrat ﷺ concerning his field of expertise. A'la Hazrat ﷺ replied by saying that he specialised in any field that was necessary at any given time, and this included debating the wahabis.

When Moulvi Abdul Haq heard A'la Hazrat's response, he remarked, *"That fanatical person from Badayoun is also in this fanaticism."* (He was referring to Maulana Abdul Qadir radi allahu anhu).

On hearing this, A'la Hazrat Imam Ahl-e-Sunnat ﷺ was very offended and said,

"Your father Maulana Fadl-e-Haq Kheyraabadi ﷺ was the first person to debate the wahabis and he was the one responsible for writing a book against Isma'il Dehlvi. He called this book Al Fatawa Fi Butali Taghwa."

Maulana Abdul Haq Kheyraabadi then said, ***"If in my presence you answer me in this way, then it will be impossible for me to teach you."***

A'la Hazrat ﷺ replied by saying, ***"I have already decided not to study under you, since for me to study under you will be an insult to the Ulama-e- Ahle Sunnah"***.

Maulana Mufti Mazharullah said: *"Once, I enquired from A'la Hazrat about the holy sacrifice offered by Muslims."*

He, in his reply, described innumerable kinds of sheep which was a matter of surprise for me. I kept his letter with me.

It happened such that Maulana Kifaayatullah came to see me and by chance he saw the letter. He was astounded and said, 'No doubt his learning and knowledge knows no boundaries'."

BRANCHES OF KNOWLEDGE STUDIED BY AT HIS FATHER'S FEET

A'la Hazrat ﷺ became proficient in the following branches of knowledge at the feet of his father:

1. TAFSEER OF THE HOLY QURA'N
2. TASHREEH OF HADITH
3. PRINCIPLES OF AHADITH (USOOL-E-HADITH)
4. ISLAMIC JURISPRUDENCE (ALL FOUR SCHOOLS OF THOUGHT)
5. PRINCIPLES OF JURISPRUDENCE (USOOL-E-FIQH)
6. DIALECTICS
7. QURA'NIC COMMENTARY
8. PRINCIPLES OF BELIEF
9. PRINCIPLES OF DEBATE
10. ARABIC SYNTAX
11. PRINCIPLES OF RHETORIC
12. LANGUAGE USAGE OF METAPHORS
13. SCIENCE DEALING WITH RHETORIC
14. LOGIC
15. DEBATES
16. PHILOSOPHY AND POLITICS
17. RHETORIC DEVICES
18. PHYSICS
19. MATHEMATICS
20. PHYSICAL ENGINEERING

On page 22 of the Kitaab “**Al Ijaazatul Mutay”yanah**” A'la Hazrat ﷺ mentions the following in relation with the above mentioned 20 branches of knowledge. He says,

“I learnt these twenty branches of knowledge, personally at the feet of my father”.

OTHER BRANCHES OF KNOWLEDGE ATTAINED FROM VARIOUS ULAMA

He studied Qura'nic Recitation, Correct Recitation with Tajweed, Mysticism, Mystical Initiation, Islamic Ethics, Discussion on Narrators of Hadith, and Biography of The Holy Prophet ﷺ, Islamic History, In-Depth Study of Arabic and Literature.

A'la Hazrat ﷺ states: ***“These ten branches of knowledge, I attained at the feet of the following teachers: Shah Aale Rasool marahrawi, Maulana Naqi Ali Khan, Sheikh Ahmed bin Zain Dahlaan Makki, Sheikh Abdur Rahman Makki, Sheikh Hussain bin Saaleh Makki, Shah Abul Hussain Ahmed Noori (alaihimir rahmah).”***

BRANCHES OF KNOWLEDGE ATTAINED WITHOUT THE ASSISTANCE OF ANY TEACHER

A'la Hazrat ﷺ learnt Arithmetic, Algebra, the twelve branches of Mathematics, Modern Astronomy, Science of Inheritance, Science of Prosody, Astrology, Science of History, Prose in Hindi, Prose in Persian, in-depth study of Arabic and in-depth study of plain Persian writing.

When A'la Hazrat ﷺ was questioned about his amazing capabilities in solving intricate and confusing Mathematical theories, and as to whom his mentor was, he replied,

“I did not have a teacher in this field. Whatever you see, I achieved within the four walls of my room. This is indeed through the Grace of Sayyiduna Rasoolullah ﷺ” (Al Mizaan pg. 342)

The above are merely a few branches of knowledge in which A'la Hazrat ﷺ reached such great heights of proficiency wherein he was considered to be the discoverer of that branch of knowledge! An example of this is to found in his book, ***‘Ar Raudal Baheej fi Adaabut***

Takhreej', dealing with the Principles of Chronomatic Recording of Ahadith.

Commenting on this, the famous Historian, Maulana Rahmaan Ali, (M.P. Madhya Pradesh) states,

“If there are no books to be found on the subject of Chronomatic Recording of Ahadith, then A’la Hazrat ﷺ can be considered to be the very inventor of this branch of knowledge”. (Tazkirah Ulama-e-Hind, pg. 17)

CHAPTER 3

ACADEMIC SERVICES

Proficiency in over fifty Branches of Knowledge; Translation and Commentary of the Holy Qur'an; Authority in the Field of Hadith; A Great Jurist of his Time; A Few of his Fatawa; Imam Ahmed Raza's Ilm-e-Jafar; His Knowledge of Philosophy and Science; Knowledge of Astronomy and Astrology; A Mathematical Genius; Contribution to the Field of Poetry.

PROFICIENCY IN OVER FIFTY BRANCHES OF KNOWLEDGE

If we study the life of A'la Hazrat رحمۃ اللہ علیہ, we will discover that his proficiency in various subjects total over fifty four branches of knowledge. Is it possible today, to find an Islamic scholar or even a non-Muslim professor, scientist, educationist or a Nobel Prize owner who possesses such qualifications? Arab Scholars such as Sheikh Ismail bin Khalil and Sheikh Musa Ali Shami (*radi Allahu anhum*a) commended A'la Hazrat رحمۃ اللہ علیہ as the Revivalist of the 14th Century A.H.: ***“If he is called The Revivalist of this Century, It will be right and true.”***

Commenting on A'la Hazrat's رحمۃ اللہ علیہ reputation and his knowledge, Dr Jamil Jalibi, Vice Chancellor, Karachi University (Pakistan) said: *“Maulana Ahmed Raza Khan Bareilvi was an eminent Jurist, leading scholar, scientist, Naa'tia poet, a keen observer of Shariah and a Saint. His crowning scholarship can be imagined by the fact that he had commanding knowledge of about 54 branches of various sciences and humanities. He has contributed valuable works in almost all of them. He left behind more than a thousand treatises.”*

Professor Dr Wahid Ashraf, Baroda University, in Baroda says: *“There is no shortage of renowned personalities in the history of Islam who made rich contributions to various fields of knowledge through their divine-gifted qualities of learning, wisdom and insight. Ibn Sina, Umar Khayyam, Imam Razi, Imam Ghazzali, Al Beruni, Farabi and Ibn Rushd are a few rich names that shall always be remembered with pride. Among them, someone is renowned for Philosophy and Medicine, some other famous for Mathematics, another in Astrology, yet another is known for Moral Philosophy. Someone is an expert in Greek Thoughts, etc., but the most outstanding personality was born in India and passed away in the present century. He was Ahmed Raza Bareilvi who enjoyed such a command in various branches of knowledge that only experts of the special faculty can discuss fully and successfully.”*

TRANSLATION AND COMMENTARY OF THE HOLY QURA'N

Many people have translated the Holy Qura'n into the Urdu language, but the translation of the Holy Qura'n presented by A'la Hazrat رحمۃ اللہ علیہ called "**Kanzul Imaan**" is proven to be the most unique translation in the Urdu language. In his translation one sees that A'la Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ used only those words in his translation which are truly worthy of the Attributes and Qualities of Almighty Allah سُبْحٰنَہٗ وَّعَظِیْمَہٗ and of His Beloved Rasool صلی اللہ علیہ وسلم.

It is said that the translation of the Holy Qura'n by A'la Hazrat رحمۃ اللہ علیہ is not merely a literal translation, but is also the commentary of the Holy Qura'n. In the words of Hazrat Sayyiduna Muhadith-e-Azam Hind رحمۃ اللہ علیہ, "***It is not only the translation of the Qura'n, it is the Qura'n.***"

We have taken just one example of a Verse from the Holy Qura'n that has been translated by numerous persons and compared it with the beautiful translation of A'la Hazrat رحمۃ اللہ علیہ. We have taken **Sura 93, Verse 7** as an example:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

(1) "*And he found you lost on the way and he guided thee.*"

Translation by Mohammad Asad

(2) "*And found thee groping so he showed the way.*"

Translation by Muhammad Ali Lahori Qadiani

(3) "*And He found you uninformed of Islamic laws so he told you the way of Islamic laws.*"

Translation by Ashraf Ali Thanwi

(4) "*Did he not find thee erring and guide thee.*"

Translation by Arberry

(5) *"And saw you unaware of the way so showed you the straight way."*
Translation by Fatheh Muhammad Jalledhri

(6) *"And he found thee wandering and He gave thee guidance."*
Translation by Yusuf Ali

Now that we have examined six different translations of Sura 93, Verse 7, let us examine the difference and the uniqueness of the translation of A'la Hazrat Imam Ahmed Raza Khan رحمہ اللہ. He translates the verse:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

**“AND HE FOUND YOU SELF ENGROSSED IN HIS LOVE
THEREFORE GAVE WAY UNTO HIM”**

One should pay special attention to the uniqueness and the cautiousness evident in this translation of Imam Ahmed Raza Khan رحمہ اللہ! He abstained from using such words that may cause any disrespect to the dignity and personality of the Holy Prophet ﷺ. This too, was a sign of his true and sincere love for Rasoolullah ﷺ.

Due to the enormous amount of time A'la Hazrat رحمہ اللہ spent in compiling books on Fiqh and numerous other topics, it was not possible for him to compile a complete commentary of the Holy Qura'n.

However, a few learned scholars have stated that if all the books of A'la Hazrat رحمہ اللہ have to be brought together then there is a great possibility that a complete commentary of the Holy Qura'n may be compiled. Like his translation of the Holy Qura'n, they have said that his Tafseer will also be exceptional. The original commentary to A'la Hazrat's translation of the Holy Qur'an was written by his Khalifa, Sadrul Afaadil Allama Na'eemud'deen Muradabadi رحمہ اللہ which also holds a unique position in its field.

Commenting only on the "*Bismillahir Rahman nir Rahim*", A'la Hazrat ؒ presented such a lengthy discourse on this phrase that it was compiled into a complete book and published under the title, "**Al Meeladun Nabwiya.**"

Once, during the Urs Shareef of Hazrat Maulana Shah Abdul Qaadir Sahib ؒ, A'la Hazrat ؒ delivered a discourse on Sura Wad'duha from 9 a.m. right up to 3p.m. This discourse on Sura Wad'duha alone lasted for 6 hours. After completing his lecture A'la Hazrat ؒ said, "***I only wrote 80 percent of the commentary on this Sura and had to leave it aside. Where is there time enough to write the Tafseer of the entire Qura'n-e-Azeem!***"

Allama Ata Muhammad Bindayalwi ؒ; Sarghoda (Pakistan) said: "*Hazrat Bareilvi ؒ has written about a thousand treatises. He exhaustively dealt with every topic he touched, but his most glorious work is his Urdu translation and explanation of the Holy Qura'n entitled, Kanzul Imaan. Indeed, there is no parallel. Real worth of this monumental work can be evaluated by only those scholars who possess vast and deep knowledge of different other translations and explanations of high standard in Urdu. A'la Hazrat kept the same pattern as adopted by the renowned writers, but he excelled in the explanation and expansion of the most difficult and complicated subject matter in relatively few simple words*".

AUTHORITY IN THE FIELD OF AHADITH

Imam Ahmed Raza Khan ؒ was also a great authority of his time when it came to the subjects of Hadith and Usool-e-Hadith. He knew the names of almost every Hadith narrator. When he was questioned concerning details of a certain narrator, he was able to give a complete biography of the narrator. When he studied any Hadith he was able to explain the type of Hadith, its benefits and the reasons behind that Hadith. He wrote many booklets on the topic of Hadith.

One of his books is entitled, **“Hajizul Jarain An Jamma Bainas Salaatain”**, which covered the Ahadith pertaining to “Jamma Bainas Salaatain” or the “Combination of Two Salaahs in one time”.

Dr Professor Mohiy'yud'deen, Azhar University, Cairo (Egypt) says: *“Renowned scholar, Ahmed Raza Khan, visited Arabia twice to perform Hajj at Makkah and paid homage to the Holy Prophet ﷺ in Madina. During his stay he visited numerous centres of learning and had extensive exchange of views with the scholars covering various branches of learning and religious issues. He secured permission from some authenticics to quote them in reference to particular Ahadith, and in return, he allowed them to mention his authority in respect of some other Ahadith.”*

“It is an old saying that scholarly talent and poetic exuberance rarely combine in one person, but Ahmad Raza Khan was an exception. His achievements contradict this diction. He was not only an acknowledged research scholar, but also a great poet.”

A GREAT JURIST OF HIS TIME

Fiqh (Islamic Jurisprudence) is that branch of knowledge which is derived from the Holy Qura'n and the Hadith of Sayyiduna Rasoolullah ﷺ. Only that person can be regarded as an accomplished Jurist, who is well-versed in both the Holy Qura'n and the Hadith of Rasoolullah ﷺ. He must also be well-versed in all the other important branches of knowledge, such as Tafseer, Logic, Philosophy, Translating, and many other branches.

A'la Hazrat Imam Ahl-e-Sunnat ؒ was regarded as the greatest Jurist of his era. He was totally proficient in the field of Fiqh and received acceptance by the great Ulama of the East and the West. The greatest proof of his position and status in the world of Fiqh can be understood from his answers concerning the Shariat-e-Mustapha ﷺ, which was compiled to form 12 bulky volumes, comprising of approximately 12 000 pages to form the famous book, “Fatawa Radawiyah,” which is

used in every Darul Ifta (Fatawah Departments) around the world today. The Fatawa Radawiyah has been currently categorised and referenced and now makes up 30 volumes comprising almost 30 000 pages.

A renowned theologian and a great Saint of Delhi, Hazrat Maulana Zayd Abul Hassan Faruqi رحمہ اللہ, who completed his education at the Al Azhar University, Cairo, acknowledged the unrivalled mastery of Imam Ahmed Raza Khan رحمہ اللہ over Islamic Jurisprudence and other branches of learning in the following words: ***“None can deny the knowledge of Maulana Ahmed Raza Khan in the field of Fiqh. He was, no doubt, the greatest Faqih (Jurist) of his time.”***

When Sheikh Ismail Khalil, the Curator of the Library at Makkatul Mukarramah, read the Fatawa of A’la Hazrat Imam Ahl-e-Sunnat رحمہ اللہ he was ecstatic and wrote to A’la Hazrat رحمہ اللہ saying: **“By Allah, if Abu Hanifa Nu'man رحمہ اللہ would have gone through these Fatawa, undoubtedly, it could have been his heart's delight and he would have included its writer among his student”.**

A FEW FATAWA OF A’LA HAZRAT رحمہ اللہ

Question: 3rd Rabi ul Aakhir Shareef 1320 Hijri

What do the learned Ulama and the Learned Muftis say concerning whether it is permissible to say “Ya Rasoolallah” sallal laahu alaihi wasallam and Ya Wali Allah? Is it permissible or not to seek assistance from the Prophets and saints and to say “Ya Ali Mushkil Kusha” in times of need? Please answer this query with your signature and seal, so that I may be confident and clear in explaining this to the people. Also please translate in Urdu the verses of the Quran and Hadith etc. where ever they appear in your answer.

The Answer: It is permissible as long as you accept them as the servants of Allah and wasila in the Court of Allah and to fully accept that they have been blessed with this excellence through the permission and Will of Allah. One must have complete faith in the fact that without Allah’s Will, even one atom can not move. And without doubt, this is the belief of every

Muslim. To think contrary to this concerning the Muslims is to falsely accuse them, which itself is haraam. Without Allah's giving, none can give even one grain, one can not hear a single alphabet, and one can not even blink once. Now, undoubtedly, to call to them truly and sincerely believing this, is totally permissible. It is evident from the Hadith of Jaame Tirmizi etc. that the Holy Prophet ﷺ himself taught the following dua to a blind man. He said that after Namaaz he should read: "Ya Rasoolullah ﷺ, I turn my attention towards my Creator through the wasila of Huzoor ﷺ in seeking what I wish for, so that this need of mine is fulfilled."

In some narrations it has been narrated as follows: "So that the Prophet ﷺ may fulfill this need of mine." The blind person read this dua and was immediately able to see. It is in the Hadith of Tibraani etc. that in the time of Hazrat Uthman-e-Ghani ؓ, a companion by the name of Hazrat Uthman bin Haneef ؓ gave this dua to a Sahabi or Taabi'ee to recite. After Namaaz, he said, "Ya Rasoolallah ﷺ, I turn my attention towards Almighty Allah whilst making the Prophet ﷺ my wasila." Even his need was fulfilled. Thus, the Ulama-e-Kiraam said this to be effective in having ones needs fulfilled.

It is also as follows in the Hadith: "When you wish to call out and ask help, then you say this, 'Assist me O servants of Allah.'"

It is in Fatawa Khairiyah as follows: "Ya Sheikh Abdal Qadir Jilani Shai an Lil'lah is a call. What reason is there for it to be prohibited?"

This humble servant (Aala Hazrat) has written a booklet on this topic by the name of "Anwaarul Intiba Fi Haali Nida Ya Rasoolallah" ﷺ. Peruse this booklet and you will find it very clear that in every era and every time, the Ulama and the pious have always called for help from the beloveds of Allah in times of difficulty. According to the Wahabis, from the Sahaba's time onwards, all the pious servants of Allah would be branded as Mushriks (Allah Forbid). "*Wa laa Howla wa Laa Quw'wata il'la bil'laahil Aliyil Azeem*" واللہ تعالیٰ اعلم

Question: 14 Rabi ul Aakhir 1320 Hijri

What do the learned scholars decree regarding the rights of the children towards their deceased parents?

The Answer:

The first rights of the children towards their deceased parents, is that once they have passed away, to make all arrangements for the janazah, such as ghushl, kaffan, Janazah Namaaz and burial. In doing so, one should make sure that all the sunnats and mustahabs are also fulfilled, so that the deceased may receive full blessings.

One should continue making dua for them and also making istighfaar for them and not to be negligent of that.

To continue to send the sawaab of sadqa and khairaat to their souls. Try not to allow any shortcoming in doing so and only do what is within your means. When reading Namaaz for you, also read Namaaz for them (send reward of Namaaz to them). When keeping fast for yourself also keep fast for them (send reward). Actually when doing any good deeds, send the reward to them and to the souls of all the deceased Muslims. Every one of them will receive their sawaab and there will be no shortage in sawaab for anyone. One will receive great success and prosperity in doing this.

If they owed anyone any money, then try your best to swiftly pay off this debt. One must note that by paying of their debts with your wealth is a means of blessing for you in this world and in the hereafter. If you are not able to fulfil or pay off the debt, then take assistance from close family members and other kind relatives, so that it may be paid off.

Try to fulfill all other debts. If they have not made Hajj, then make Hajj on their behalf or send someone to make Hajj-e-Badal. If they owed any zakaat etc. then try and pay this. If they have any fast (roza) or Namaaz that was not completed, then give kaffarah as compensation and this is based on assumption. Take responsibility to fulfil all their shortcomings to the best of your ability and strive in doing so, so that they may gain salvation.

Try to the best of your ability to make sure that any permissible wasiyat (bequest) made by them is carried out, even though it may not be necessary

upon you in the light of the Shariat and even if it is difficult upon you, for example if the deceased makes a bequest that half his property be given to a certain relative, even though according to shariat he was only allowed to make a bequest for one third of his property, his children should put his bequest before themselves and try to adhere to what he asked and have it fulfilled.

Even after their demise, to be loyal to a Qasam (oath) he had taken. In other words, if he took an oath saying that his son will not go to a certain place or meet with a certain person, then one should not think that now that he has passed away, there is no need to have any consideration for the oath he had taken. It is not so. One must continue like it was in his life time, unless there is something in Shariah that does not allow you to do so. This does not however only refer to their oaths or vows, but it refers to doing every permissible thing after their demise like they wished during their lifetime.

Go for ziyaarat of their graves every Friday. To recite Quran in a tone, that they are able to hear you and to send the reward of the recitation to their souls. Whenever you pass by their grave, never bypass it without making salaam to them or making Fateha.

Love their relatives for your entire lifetime.

Be kind towards their friends and to always respect them.

Do not ever swear the parents of others, causing the other person to reply by swearing your parents

The thing that you need to note most is that do not remain sinful and cause them grief and sadness in their graves due to your wrongdoings. Your parents are aware of all what you are doing. When they see you doing good deeds, they become pleased and their faces begin to beam with brightness and happiness. When they see you doing wrong, then they become sad and their hearts become burdened. It is not for us to even cause them grief after they have gone to their graves.

We pray that Almighty Allah, the Merciful, The Compassionate, blesses all Muslims with the ability to do good deeds. We pray that Allah protects us from sinning. We pray that Allah always fills the graves of our Akaabirs

(elders) with Noor and blesses them with comfort for Allah is all Powerful and we are weak and helpless. Allah is Ghani and we are dependant.

حسبنا الله و نعم الوكيل نعم المولى و نعم النصير-ولا حول و لا قوة الا بالله العلي العظيم- و صلى الله تعالى على الشفييع الرفيع الغفور الكريم الروف الرحيم سيدنا محمد و اله و صحبه اجمعين-امين الحمد لله رب العالمين

This faqeer (Aala Hazrat radi Allahu anhu) would now like to present a few Ahadith from which I have derived that which I mentioned.

First Hadith: An Ansari sahaba ﷺ came to the Prophet Sall Allahu Alaihi Wa Sallam and asked if there was anything he could do to benefit his parents after they had passed away and the Prophet Sall Allahu Alaihi Wa Sallam said, “Yes. There are four things; to make their Namaaz (Janazah), to make Dua for their forgiveness, to fulfill the bequests and to respect their friends and relatives from their side by keeping the relationship established. These are those good actions that are to be done for them after they pass away.

Second Hadith: The Prophet ﷺ said, “The children should make Dua-e-Maghfirat for them after they have passed away.

رواه ابن النجار عن ابى اسيد الساعدى رضى الله تعالى عنه مع القصة و رواه البيهقى فى سننه رضى الله تعالى عنه قال قال رسول الله صلى الله تعالى عليه وسلم لا يبقئ للولد من بر الوالد الا اربع، الصلوة عليه والدعاء له و انفاذ عهده من بعده و صلة رحمه و اكرام صيقه

Third Hadith: The Prophet Sall Allahu Alaihi Wa Sallam said, “When a person stops making dua for his mother and father, his sustenance is stopped.” رواه الطبرانى فى التاريخ و الديلمى عن انس بن مالك رضى الله تعالى عنه

Fourth & Fifth Hadith: The Prophet Sall Allahu Alaihi Wa Sallam said, “If anyone of you gives some Nafil Khairaat, then he should do so on behalf of your parents, so that they may attain its reward and there shall be no shortage in reward.

رواه الطبرانى فى اوسطه و ابن عساكر عن عبد الله بن عمرو رضى الله تعالى عنهما- و نحوه الديلمى فى مسند الفردوس عن ماوية بن حيدة القشيرى رضى الله تعالى عنهما

Sixth Hadith: A Sahabi ﷺ came to the Prophet ﷺ and said, “O Prophet of Allah ﷺ, When my father was alive I treated him very well. Now that he has passed away what can I do to treat him well?” The Prophet ﷺ said, “To treat

him well after his passing away, you must read Namaaz for him with your Namaaz and keep fast for him with your fast. “ In other words when you read Nafil Namaaz etc for your self and keep fast for your self, then you should award the reward of it to your parents. Make intention for them to receive reward as well and their will be no shortage in your sawaab. كما مرو

لفظ الوجهين بل هذا الصق بالميتة محيط

It is also stated in Tataar Khaniyan and then in Durr-e-Mukhtar:

الافضل لمن يتصدق نفلاً ان ينوى لجميع المؤمنين والمؤمنات لانها تصل اليهم
ولا ينقص من اجره شئ

Seventh Hadith: It is in Awsat from Tibrani and from Darqutni in sunan on the authority of Ibn Abbas ؓ as follows: “One who makes Hajj on behalf of his parents and pays off their debts, then Allah will rise him amongst the pious on the day of Qiyaamah.

رواه الطبراني في الاوسط والدارقطني في السنن عن ابن عباس رضى الله تعالى عنه

Eight Hadith: Hazrat Umar-e-Farouk ؓ owed eighty thousand. At the time of his demise, he called his son Hazrat Abdullah bin Umar ؓ and said, “From my belongings, first sell my things. If it is sufficient (to pay off my debt), then it is fine. If not, request (assistance) from my people, the Bani Adi, If it is still not fulfilled then request (assistance) from the Quraish and do not ask anyone else for assistance except them.

He then asked his son if he would take the responsibility of fulfilling this debt and his son agreed and even before the burial of Hazrat Umar-e-Farouk ؓ, he made the Ansaar and Muhajireen witness and announced that he was now responsible for the debt. Even before one week had passed, Hazrat Abdullah bin Umar ؓ paid off the debt. رواه ابن سعد في الطبقات عن عثمان بن

عروة

Ninth Hadith: A lady from the juhaina tribe came to the Prophet ﷺ and said that her mother had taken a vow to make Hajj, but she passed away before fulfilling the vow. She asked if she could fulfill the Hajj on behalf of her (deceased) mother. The Prophet ﷺ said, “Yes. You may perform Hajj on her behalf. Know well that if your mother had owed anything then you

would have fulfilled it or not. In the same way, this is that which is for Allah, since it is more worthy of being fulfilled.” (Bukhari)

Tenth Hadith: The Holy Prophet ﷺ said, “When a person makes Hajj on behalf of his parents, then the Hajj is accepted on behalf of him and his parents and their souls which are in the skies become pleased (at his action). This person is then written down by Allah as being a person who treated his parents well.”

Eleventh Hadith: The Holy Prophet ﷺ said, “If a person does Hajj on behalf of his parents, then his Hajj is accepted and he is given the reward of ten more Hajj.” (Ref Darqutni on the authority of Jaabir bin Abdullah radi Allahu anhu)

رواه الدار قطنى عن جابر بن عبد الله رضى الله تعالى عنهما

Twelfth Hadith: The Holy Prophet ﷺ said, “If a person makes Hajj on behalf of his parents after they pass away, then Allah grants him salvation from Hell and both his parents get the reward of Hajj. In reality there is no shortage in sawaab.” (Ref: Ashbahani in Targheeb and Baihaqi in Shu’b on the authority of ibn Umar radi Allahu anhu)

Thirteenth Hadith: The Holy Prophet ﷺ said, “That person who fulfills the oath of his parents and pays off their debts and does not swear the parents of another so that his parents are sworn at in return, then he is written down as a person who treated his parents well, even though he may have disobeyed them in his lifetime. That person who did not fulfill their oath and pay off their debt and who swore at someone’s parents causing his parents to be sworn at, he is written down as an undutiful person (one who is disowned).” (Ref: Tibrani in Awsat from Abdur Rahman bin Samurah radi Allahu anhu)

Fourteenth Hadith: The Prophet ﷺ said, “That person who goes for Ziyaarat to the graves of both his parents or one of his parents on a Friday, will have his sins pardoned and he will be written as a person who was dutiful to his parents.” (Ref: Imam Tirmizi in Nawadirul Usool from Abu Hurairah radi Allahu anhu)

Fifteenth Hadith: The Prophet ﷺ said, “Any person who visits the grave of both his parents, or even one of them on a Friday and recites Yaseen at their

graves, will have his sins forgiven.” (Ref: Ibn Adi from Hazrat Siddique-e-Akbar radi Allahu anhu).

It is also mentioned that one who goes to the graves of both or one of his parents on a Friday and reads the Surah Yasin, Allah will make his maghfirat according to the amount of alphabets present in Surah Yasin.

رواه هو الخليلي و ابو شيخ و الديلمى وابن النجار و الرفعى وغيرهم عن ام المؤمنين الصديقة عن ابيها الصديق الاكبر
رضى الله تعالى عنهما عن النبي صلى الله تعالى عليه وسلم

Sixteenth Hadith: The Prophet ﷺ said, “One who visits the grave of both or one of his parents with the intention of attaining reward, will receive the reward equivalent to that of Hajj and one who visits their graves often, will have Angels visiting his grave (after he passes away).”

رواه الامام الترمذى الحكيم و ابن عدى عن ابن عمر رضى الله تعالى عنهما

Imam Ibn Jauzi Muhadith reports on his own authority in his book Uyoonul Hikayaat from Muhammad ibn Abbas ؓ as follows: “A person went on a journey with his son. On the way, the father passed away. The Jungle in which he passed away was vegetated by gum trees. He buried his father under one of the trees and left. On his return journey he passed the same way, but did not visit the grave of his father. That night as he slept, he had a dream and heard someone say the following poetic verse to him in his dream:

“I saw at night as you passed by this jungle, yet you did not think of it as important to talk to those under the trees”

Yet they live in (under) these trees. For if you were in their place, then when they returned they would have stopped at your grave and conveyed salaams”

Seventeenth Hadith: The Holy Prophet ﷺ said, “One who wishes to be good to his father after his demise, should be good towards his fathers relatives and friends.” (Ref: Abu Ya’la and Ibn Hibaan on the authority of ibn Umar radi Allahu anhu)

Eighteenth Hadith: The Holy Prophet ﷺ said, “From amongst the actions that are good to your father, one is to treat his friends well (after his demise).” (Ref: Tibrani in Awsat on the authority of Anas radi Allahu anhu)

Nineteenth Hadith: The Prophet ﷺ said, “Verily the best thing amongst all things after your fathers demise is to continue treating his friends well.” (Ref: Imam Ahmed and Bukhari in Adabul Mufrad and Muslim in its Sahihs and in Abu Dawood and Tirmizi from Ibn Amar radi Allahu anhu)

Twentieth Hadith: The Prophet ﷺ said, “Take care of your father’s friends and do not break this relationship as Allah will extinguish your Noor.”

Twenty First Hadith: The Holy Prophet ﷺ said, “All good deeds are presented in the Court of Allah on a Monday and Friday and they are presented before ones parents and the Ambia-e-Kiraam (alaihimus salaatu was salaam) on a Friday. They become pleased and the brightness and light in their faces increases on seeing good deeds, so fear Allah and do not cause your deceased sadness based on your sins.”

رواه الامام الحكيم عن والد عبدالعزيز رضى الله تعالى عنه

It must thus be concluded that it is not the rights of the children to cause harm to their parents, but to cause benefit. Thus, whatever blessings we receive, is through them. Every blessing and grace is based on their existence and it is due to this that this all occurs. Just by them being parents is a great blessing by itself. No matter what we do, we will never be able to repay what they have done for us by nurturing us, by the hardships the mother feels when weaning and feeding her child. No matter how grateful we are to them, it can never be enough. In brief, they are a blessing of Allah and His Rasool ﷺ and are the manifestation of His Raboobiyyat and His mercy.

Almighty Allah spoke of their excellence whilst discussing our rights towards Him. Almighty Allah says, “Fulfill My Rights and the rights of your parents.”

It has been mentioned in the Hadith that one Sahabi-e-Rasool ﷺ presented himself in the Court of the Prophet ﷺ and said, “Ya Rasoolallah ﷺ I carried my mother on my back and walked for six miles on rocks that were so intensely hot that if one places meat on it, it would have cooked. O Prophet

of Allah ﷻ, have I fulfilled my rights towards her (as her son)?” The Prophet ﷺ said, “Possibly it can be the recompense for one of the jolts of pain that she felt from the many jolts at the time of giving birth to you.”

We pray that Almighty Allah protects us from being undutiful towards our parents and we pray that he blesses us with being dutiful towards them.

آمین برحمتک یا ارحم الراحمین و صلی اللہ تعالیٰ علی سیدنا و مولانا محمد و آلہ و صحبہ اجمعین آمین و الحمد للہ رب العلمین

A’LA HAZRAT’S I’LM-E-JAFAR

“I’lm-e-Jafar” refers to “Sciences of Knowledge of Prediction” or Inspired Knowledge. Not all persons are blessed with such knowledge by Almighty Allah. It is a speciality for the Awliyah Allah. A’la Hazrat ﷺ was blessed with the gift of I’lm-e-Jafar.

Once, a certain person asked A’la Hazrat Imam Ahmed Raza Khan ﷺ concerning the approach of Qiyaamah and the arrival of Hazrat Imam Mahdi ﷺ in the future. A’la Hazrat ﷺ said that Almighty Allah knows of this and His beloved Rasool ﷺ is also aware of this fact.

After saying this A’la Hazrat Imam Ahl-e-Sunnat ﷺ substantiated these facts by quoting numerous verses of the Holy Qura’n and Ahadith of the Holy Prophet ﷺ. A’la Hazrat ﷺ then said, ***“Through a certain type of knowledge, I feel that there is a possibility that in 1837 Hijrah there will be no Islamic Government left, and in 1900 Hijra Imam Mahdi ﷺ will appear”***.

After hearing this answer, someone asked A’la Hazrat ﷺ if he had gained this answer through I’lm-e-Jafar. He replied that he did. A’la Hazrat ﷺ then said very ironically, ***“Eat the mangoes. Do not count the trees”***.

There was a nawaab of Rampur whose wife had taken very ill. He loved her dearly and was very thus very fond of her. The nawaab who

was a “budmazhab” (one holding corrupt beliefs), sent an envoy to Bareilly Shareef with a special request. He requested A’la Hazrat ﷺ to predict the time and place of his wife’s death. The nawaab’s wife was, at that moment, not at her mansion in Rampur, but she was in a place called Nainital. A’la Hazrat ﷺ told the envoy to tell the nawaab that his wife will die in Rampur in the month of Muharram. The envoy returned to the nawaab and gave him the message of A’la Hazrat ﷺ.

With this message of A’la Hazrat ﷺ at the back of his mind, the nawaab tried very hard to keep his wife from returning to Rampur. He did not want her to be anywhere near the city of Rampur.

It happened such that rioting broke out in Rampur. This was concerning the affairs of the Kanpur Shaheed Ganj Musjid. The Governor summoned the nawaab to meet with him urgently in Rampur. The nawaab decided to go on his own, but his wife insisted on joining him. As soon as they reached Rampur, the King's wife suddenly died. It was also the month of Muharram. The prediction of A’la Hazrat ﷺ proved to be true!

HIS KNOWLEDGE OF PHILOSOPHY AND SCIENCE

Imam Ahmed Raza Khan ﷺ was a great scientist and philosopher. He understood Science and Philosophy better than anyone in his time. He was a master of Ancient and Modern Sciences. He proved through research that many concepts of the modern day science are illogical and against the theories of the Holy Qura’n and the Hadith.

A’la Hazrat ﷺ wrote many books on Science and Physics. One of his famous books, **“Fauze Mubeen Dar Harkate Zameen”** using the Holy Qura’n as its guideline, proves that the earth is not rotating but is stationary. He also proves that the entire Universe is revolving around the earth. Modern theories believe that the earth is rotating on its axis and that all the planets, including the earth, are revolving around the sun. A’la Hazrat ﷺ also disproved the theories of Scientist such as Galileo and Isaac Newton. We believe that should this book be

translated into the English language by our Scholars who are well-versed in Science and presented to the West, there will have to be a re-think on modern scientific theories! Today, many people in the Western world regard A'la Hazrat Imam Ahl-e-Sunnat ﷺ as the **“NEGLECTED GENIUS OF THE EAST”**.

KNOWLEDGE OF ASTRONOMY AND ASTROLOGY

A'la Hazrat ﷺ gained great expertise in the field of Astronomy and Astrology.

There was a personality by the name of Maulana Ghulam Hussain Saahib, who used to regard himself as an authority in Astrology. Once, Maulana Ghulam Hussain Saahib visited A'la Hazrat ﷺ and a conversation regarding astrology arose. During the discussion, A'la Hazrat ﷺ asked, **“So! What are the (current) conditions (predictions) about when it would rain?”** After working out the positions of the stars, Maulana Ghulam Saahib drew-up an astronomical table and said, **“In this month there will be no rain. It will only rain in the following month.”** Maulana Saahib then handed over the astronomical table to A'la Hazrat ﷺ. A'la Hazrat ﷺ carefully examined it and said, **“All the Power is with Allah. If He Wills, then it may rain now.”** Maulana Ghulam Hussain then said, **“Are you not observing the astronomical table?”** A'la Hazrat ﷺ replied, **“I am observing everything.”**

A'la Hazrat ﷺ then looked towards the clock and asked, **“What time is it now?”** Maulana Ghulam Hussain said, **“Quarter past eleven.”** A'la Hazrat Imam Ahl-e-Sunnat ﷺ said, **“That means that there is three quarters of an hour left for twelve o'clock”**. Saying this, A'la Hazrat ﷺ walked up to the grandfather clock that stood in the room, and with his finger he moved the big needle of the clock until it was on the twelve. The clock began to chime as it struck “12”. A'la Hazrat ﷺ then said, **“You said that it would take three quarters of an hour for the needle to reach twelve o'clock.”** The Maulana Saahib replied, **“But you were responsible for altering the position of the needle.”**

On hearing this, A'la Hazrat ﷺ said, **“Almighty Allah is All-Powerful and He may alter the position of the stars whenever He Wills...”**

A'la Hazrat ﷺ had not even completed this sentence, when it began to suddenly began to rain.

A MATHEMATICAL GENIUS

A'la Hazrat ﷺ was also an eminent Mathematician. He could solve the most difficult mathematical problems in a short space of time. His authority in the field of Mathematics will leave modern-day Mathematicians wide-mouthed. Algebra, Geometry, Calculus, Logarithms, and other branches of Mathematics which are normally handled with great difficulty even by mathematic students today, seemed like ordinary addition and subtraction to A'la Hazrat ﷺ!

Once, Sir Ziaud'deen, a famous Mathematician, was in a predicament with regards to a part of his research in the mathematical field. He had to go to Berlin in Germany to seek a solution to this intricate problem. It so happened that a certain Maulana from the famous Aligarh University advised Sir Ziaud'deen to visit A'la Hazrat ﷺ to seek a solution for his mathematical problem. But, Sir Ziaud'deen, not sounding very confident said, **“How would it possible for an ordinary Maulana like Maulana Ahmed to solve such a (complex) problem? He has not even gone out of his city to attain knowledge, so it is obvious that his knowledge is very limited.”** Nevertheless, after some convincing, he agreed to visit A'la Hazrat ﷺ.

On arrival in Bareilly Shareef, the Dr. immediately visited A'la Hazrat ﷺ. Presenting the intricate mathematical problem to A'la Hazrat ﷺ he said, **“I am soon departing to Germany. On my return, I shall come back for the answer; that is, if you are able to solve it.”**

As he was speaking, A'la Hazrat ﷺ was also writing and listening to him at the same time. As Sir Ziaud'deen was about to leave, A'la Hazrat ﷺ handed him a sheet of paper. When Sir Ziaud'deen read what

was written on this paper, he realised that it contained the solution to his mathematical problem that had him so baffled. Sir Ziaud'deen then was completely astounded, and immediately said, **“Today I believe that there is something known as Ilm-e-Laduni (inspired knowledge).”**

Sir Zia'uddeen, was later recorded to have said about the following regarding A'la Hazrat رحمۃ اللہ علیہ: *“He was an un-assuming man of pleasant manners and morals, had deep insight in Mathematics, although he was not formerly educated by a teacher. It was an inner divine-gifted inherent knowledge. My query pertained to a theory of knotting problems of Mathematics, but his manner and explanation was spontaneous as if he had already carried out a research in it. Now, **there is nobody so well-versed in India. Such a great scholar, I think, there is none.** Allah has bestowed upon him such a knowledge, that is amazing. **His insight in the fields of Mathematics, Euclid, Algebra and Timings is astonishing. A mathematical problem that I could not solve despite my best of efforts, this learned genius explained in a few moments.**”*

CONTRIBUTION TO THE FIELD OF POETRY

Imam Ahmed Raza Khan رحمۃ اللہ علیہ spent a lot of his precious time composing poetry. His poetry mostly consisted of Humd in Praise of Allah; Naat Shareef in praise of the Holy Prophet Muhammad صلی اللہ علیہ وسلم and Manqabats in praise of the Awliyah Allah. When reading or listening to the Naats composed by A'la Hazrat رحمۃ اللہ علیہ, it becomes very evident that both his heart and soul were drowned in the deep love of the Holy Prophet Muhammad صلی اللہ علیہ وسلم.

His Naatiya Kalaams were written within the confines of the Shariah. Never did he transgress the Sacred Shariah in words or actions. Every stanza flowed with pearls of “Ilhaam”. Ilhaam refers to that which is inspired upon the hearts of the Awliyah, by Almighty Allah. Just as the Ambiya receive “Wahi” or Divine Revelation, the Awliyah receive Ilhaam. Each stanza of his poetry either presents the Tafseer (Commentary) of the Holy Qura'n or the annotation (Tashreeh) of the

Hadith of Sayyiduna Rasoolullah ﷺ. His mainly composed his Kalaams in the Arabic, Urdu, and Persian languages.

A'la Hazrat's ﷺ poetry was compiled to form the famous; **“Hidayaq-e-Bakhshish”** (Gardens of Bliss). This famous Naat Kitaab is used throughout the world by those who recite the praise of the Holy Prophet ﷺ.

A'la Hazrat's ﷺ compilations are read by all who wish to express their love for Sayyiduna Rasoolullah ﷺ in a pure and correct manner.

Quoting the following stanza from A'la Hazrat's ﷺ poetry:

***“Mulke Sukhan Ki Shahi Tum Ko Raza Musallam
Jis Simt Aagaye ho sikhe Bithaa diye hai”***

Hazrat Allama Maulana Mufti Qaari Haafiz Noor-ul-Hassan Al Qadri Razvi Noori says that there are many illiterate and ignorant people who look at the above stanza and accuse A'la Hazrat ﷺ of praising himself in his poetry. This; he says, is not true. He mentions that these mere baseless objections. He further explains:

Hazrat Hassan Raza Khan ﷺ, the younger brother of A'la Hazrat ﷺ Imam Ahl-e-Sunnat ﷺ, would often send his poetry to be reviewed, to Janaab Daagh Delhwi, who was a famous and distinguished poet of his time.

Hazrat Hasnain Raza Khan ﷺ was given the responsibility of taking the poems composed by Hazrat Hassan Raza Khan ﷺ to Daagh Delhwi. One day, as he was about to leave for Dehli, A'la Hazrat ﷺ presented one of his Naath to Hazrat Hasnain Raza Khan ﷺ and said, *“Ask Daagh Delhwi to review this Kalaam.”*

The Naat which A'la Hazrat ﷺ sent commences with the following stanza:

***“Unki Mahk ne dil ke ghunche khila diye hai
Jis Raah chal diye hai kooche basa diye hai”***

When Hazrat Hasnain Raza Khan رحمۃ اللہ علیہ reached Delhi and presented the Naat to Daagh Delwhi, he looked at it and said, *“This does not seem like the poetry of Maulana Hassan Raza Khan. Whose is it?”*

Hazrat Hasnain Raza Khan رحمۃ اللہ علیہ replied that it was written by A’la Hazrat رحمۃ اللہ علیہ. On hearing this, Daagh Delhwi said, ***“You have brought the kalaam of A’la Hazrat رحمۃ اللہ علیہ to me for correction! This is the kalaam of such a poet whose (compositions) hold no room for any correction, but since it is incomplete, I would like to write the final verse from my side. Please request A’la Hazrat رحمۃ اللہ علیہ not to change it, as I am well aware that he does not prefer that anything should written in his praise.”***

After saying this, he wrote:

***“Mulke Sukhan Ki Shahi Tum Ko Raza Musallam
Jis Simt Aagaye ho sikhe Bithaa diye hai”***

So, for those who accuse A’la Hazrat رحمۃ اللہ علیہ of praising himself in his poetry, there is sufficient evidence to prove that it was Daagh Delhwi who inserted that stanza and not A’la Hazrat رحمۃ اللہ علیہ.

Commenting on one of A’la Hazrat's poems, Muhadith Kicauchwi said: *“Once in Lucknow during a gathering of knowledgeable men, I had the opportunity of reciting the **Qasida-e-Me'rajia** (A poem of A’la Hazrat رحمۃ اللہ علیہ regarding the Holy Prophet's ﷺ Me'raj) in my special manner. I then asked them about the literary worth of the poem. **Everybody was overwhelmed and they all exclaimed that the language was superb, pure and divinely inspired.**”*

A FEW NAATS COMPOSED BY A'LA HAZRAT ﷺ

FIRST NAAT

Aankhe Ro Ro Ke Saujaane Waale
Jaane Waale Nahee Aane Waale

Zaba Hote Hai Watan Se Bichre
Dile Kyoo Gaate Hai Gaane Waale

Sunle Aada Me Bigar-ne Ka Nahi
Wo Salaamat Hai Banaane Waale

Jeete Kya Dekh Ke Hai Ae Hooro
Taiba Se Khuld Me Aane Waale

Husn Tera Sa Na Dekha Na Sunaa
Kehte Hai Agle Zamaane Waale
Wahee Dhoom Unki Hai Masha Allah
Mit Gaye Aap Mitaane Waale

Saath Le Lo Mujhe Me Mujrim Hoo
Raah Me Parhthe Hai Thaane Waale

Kyoo Raza Aaj Gali Sooni Hai
Uth Mere Dhoom Machaane Waale

SECOND NAAT

Unki Mahak Ne Dil Ke Ghunche Khilaa Diye Hai
Jis Raah Chal Diye Hai Kooche Basaa Diye Hai

Jab Aagayee Hai Joshe Rahamath Pe Unki Aankhe
Jalte Bujha Diye Hai Rothe Hasaa Diye Hai

Ik Dil Hamaara Kya Hai Aazaar Us Ka Kitna
Tum Ne To Chalte Phirte Murde Jilaa Diye Hai

Un Ke Nisaar Koyi Kaise Hi Ranj Me Ho
Jab Yaad Aagaye Hai Sab Ghum Bulaa Diye Hai

Hum Se Faqeer Bhi Ab Pheri Ko Uth-The Hoge
Ab To Ghani Ke Dar Par Bistar Jamaa Diye Hai

Aane Do Ya Dubo Do Ab To Tumhaari Jaanib
Kashthi Tumhi Pe Chodi Langar Utha Diye Hai

Allah Kya Jahannam Ab Bhi Na Sard Hoga
Ro Ro Ke Mustafa Ne Darya Baha Diye Hai

Mere Kareem Se Gar Qatra Kisi Ne Maanga
Daryaa Bahaa Diye Hai Dur Be Bahaa Diye Hai

Mulke Sukhan Ki Shaahi Tum Ko Raza Musallam
Jis Simth Aagaye Ho Sikke Bith-Aa Diye Hai

THIRD NAAT

Ae Shaaf'e Umam Sha'e Zee Jaah Le Khabar
Lillah Le Khabar Mere Lillah Le Khabar

Daryaa Ka Josh Naa-O Na Bera Na Na-Khuda
Me Dooba Tu Kahaa Hai Mere Shah Le Khabar

Manzil Karee Hai Raath Andheri Me Na Balad
Ae Khizr Le Khabar Meri Ae Maah Le Khabar

Pahunche Pahunchne Waale Be Manzil Magar Shaha
Un Ki Jo Thakh Ke Bethe Sare Raah Le Khabar

Jungal Darindo Ka Hai Me Be Yaar Shab Kareeb

Ghere He Chaar Simt Se Badhkhwa Le Khabar

Manzil Nayee Azeez Judaa Log Naashnaas
Toota Hai Kohe Ghum Me Par Kaah Le Khabar

Wo Sakthiya Sawaal Ki Wo Soorate Muheeb
Ae Ghumzado Ke Haal Se Aagah Le Khabar

Mujrim Ko Baargahe Adhaalat Me Laaye Hai
Taktha Hai Be Kasi Me Teri Raah Le Khabar

Ahle Amal Ko Unke Amal Kaam Aayenge
Mera Hai Koun Tere Siwa Aah Le Khabar

Maana Ke Sakht Mujrimo Na-Kaara Hai Raza
Tera Hi Tu Hai Bandha-E Dargah Le Khabar

FOURTH NAAT

*Ahle Siraath Roohe Ameen Ko Khabar Kare
Jaati He Ummathe Nabawi Farsh Par Kare*

*In Fithna Haaye Hashr Se Keh Do Hazar Kare
Naazo Ke Paale Aate Hai Raah Se Guzar Kare*

*Badh Hai To Aap Ke Hai Bhale Hai To Aapke
Tukro Se To Yahaa Ke Pale Rukh Kidar Kare*

*Sarkar Hum Kameeno Ke Itwaar Par Na Jaaye
Aaq Huzoor Apne Karam Par Nazar Kare*

*Un Ki Haram Ke Khaar Kasheedah Hai Kis Liye
Aankho Me Aaye Sar Pe Rahe Dil Me Gar Kare*

*Jaalo Pe Jaal Parh Gaye Lillah Waqt Hai
Mushkil Kushayi Aap Ke Naakhoon Agar Kare*

*Manzil Karee Hai Shaane Tabassum Karam Kare
Taaro Ki Cha'oo Noor Ke Tar Ke Safar Kare*

*Kilke Raza Hai Khanjare Khunkhwaar Barq Baar
A'daa Se Keh Do Khair Manaaye Na Shar Kare*

FIFTH NAAT

*Uth-Aado Pardah Dikhaado Chehra Ke Noore Baari Hijab Me He
Zamaana Taareekh Ho Rahaa Hai Ke Mehr Kab Se Naqaab Me He*

*Nahi Wo Meethi Nigaahe Waala Khuda Ki Rahmath He Jalwa
Farma Ghazab Se Unke Khuda Bachaaye Jalaale Baari Itaab Me He*

*Jali Jali Boo Se Uski Paidaa na Sauzishe Ishqe Chashm Waala
Kabaabe Aahoo Me Bhi Na Paaya Mazaa Jo Dil Ke Kabaab
Me He*

*Unhi Ki Boo Ma Ya'e Saman He Unhi Ka Jalwa Chaman Chaman
He Unhi Se Gulshan Mahak Rahe He Unhi Ki Rangat Ghulab Me He*

*Khare He Munkar Nakir Sar Par Na Koyi Haami Na Koyi Yaawar
Bataado Aakar Mere Payambar Ke Sakht Mushkil Jawab Me He*

*Khuda-E Qah'haar He Ghazab Par Khule He Badkaariyo Ke Daftar
Bachaalo Aakar Shafi-E Mehshar Tumhara Banda Azaab Me He*

*Kareem Aisa Mila Ke Jiske Khule He Haath Aur Bhare Khazaane
Bata'o Ae Mufliso Ke Phir Kyoo Tumhara Dil Iztaraab Mein He*

*Kareem Apne Karam Ka Sadqa La'eem Be qadr Ko Na Sharma
Tu Aur Raza Se Hisaab Lena Raza Bhi Koyee Hisaab Me He*

**MANQABAT IN TRIBUTE TO
A'LA HAZRAT ﷺ**

*Aabroo-e Moo'minaa Ahmad Raza Kha Qaadri
Rahnumaa-E Gumrahaa Ahmad Raza Kha Qaadri
Ilm Me Bahre Rawaa Ahmad Raza Kha Qaadri
Deen Me Gohar Fashaa Ahmad Raza Kha Qaadri*

*Hai Arab Ke Aalimo Ka Madh'ha Khwaa Saara Jahaa
Aur Wo Tere Madh'ha Khwaa Ahmad Raza Kha Qaadri
Deen Ka Dushman Ho Ya Ho Dost Sab Ke Waaste
Hai Teri Haq Go-Zabaa Ahmad Raza Kha Qaadri*

*Tere Sadqe Me Khuda Chaahe To Paayenge Gulaam
Kal Wahaa Baage Jinaa Ahmad Raza Kha Qaadri
Aalimaane Makka-O Taiba Ne Lee Tujh Se Sanad
Hai Wo Tere Qadhrwaa Ahmad Raza Kha Qaadri*

*Kya Sathaa Sakthe Hai Tujh Ko Tere Aadaa-O Murshidha
Haq Hai Tujh Par Mahrbaa Ahmad Raza Kha Qaadri
Dekh Kar Jalwah Ashidaa Alal Kuffaar Ka
Har Adu He Be-Zabaa Ahmad Raza Kha Qaadri*

*Aa Chali Thi Sheikh Najdee Ke Bayaa-Baa Me Bahaar
Bhej Dee Thu Ne Khazaa Ahmad Raza Kha Qaadri
Fathah Dee Haq Ne Tujhe A'daaye Dee Par Daa'ima
Tujh Pe Hai Haq Mahrbaa Ahmad Raza Kha Qaadri*

*Aap Ka Haamid Hai Haamid Sayyid Kounein Ka
Hai Ye Teri Iz'zo Shaa Ahmad Raza Kha Qaadri
Maahi Sunnath Aur Mujaddid Is Sadee Ke Aap Hai
Ae Imaame Muftiyaa Ahmad Raza Kha Qaadri*

*De Mubaara baad Un Ko Qaadri Razavi Jameel
Jin Ke Murshid Hai Miyaa Ahmad Raza Kha Qaadri*

CHAPTER 4

SPIRITUAL LIFE

Bai'at and Khilafat; Imam Ahmed Raza's Mureeds and Khulafa; Imam Ahmed Raza's First Hajj; Imam Ahmed Raza's Second Hajj; In the Presence of the Holy Prophet ﷺ; His love for the Holy Prophet ﷺ; Love and Respect for the Descendants of The Holy Prophet ﷺ; Imam Ahmed Raza's Adherence to the Sunnah; Love for Sayyiduna Ghausul Azam ﷺ; His contentment and his Abstention from Worldly Activities

BAI'AT AND KHILAFAT

In the year 1294 A.H., at the age of 22 years, A'la Hazrat Imam Ahl-e-Sunnat ؒ became the mureed (disciple) of Imam-ul-Asfiya, Sayyiduna Shah Aale Rasool Marahrawi ؒ. The incident surrounding the Bai'at (Spiritual Allegiance) and Khilafat (Spiritual Successor-ship) of A'la Hazrat ؒ is as follows:

Once, Hazrat Maulana Abdul Qadir Badayouni ؒ visited Bareilly Shareef. During this visit, he invited A'la Hazrat ؒ to accompany him to Marahra Shareef. A'la Hazrat Imam Ahl-e-Sunnat ؒ accepted his invitation and both these great personalities set off to Marahra Muqassa. On arrival at the railway station in Marahra Shareef, A'la Hazrat ؒ said, ***"I am receiving the fragrance of my Murshid."***

As they reached the Khanqah-e-Barakaati and entered it, Sayyiduna Shah Aale Rasool ؒ on seeing A'la Hazrat ؒ said, ***"Come in! I have been in anticipation of your arrival for a long time."***

Sayyiduna Shah Aale Rasool ؒ immediately initiated A'la Hazrat ؒ as mureed and blessed him with khilafat and Ijazat in all the Sufi Orders. Hazrat Sayyiduna Shah Aale Rasool ؒ thus became the Peer-e-Murshid of A'la Hazrat Imam Ahl-e-Sunnat ؒ.

Hazrat Sayyiduna Shah Abul Hussain Ahmad-e-Noori Barakaati ؒ, who is also the Peer-o-Murshid of Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind ؒ and a great Mystic and Sufi Master of his Era, was also present in this spiritual gathering.

Hazrat Shah Abul Hussain Ahmed-e-Noori ؒ was amongst the Awliya Allah and needed no introduction to A'la Hazrat Imam Ahl-e-Sunnat ؒ. Through his deep spiritual foresight, like Sayyidi Aale Rasool ؒ, he too immediately recognised the personality and the excellence of A'la Hazrat ؒ.

However, for the benefit of the others who were present during the said gathering and so as to acquaint them with the exalted calibre and status of A'la Hazrat ﷺ, he asked Hazrat Sayyiduna Shah Aale Rasool ﷺ a question.

He said, **“Huzoor! the ritual here at Marahra Shareef is that if any person comes here, and after becoming mureed desires to gain khilafat and ijazat, then we ask him to perform Mujahida (strive intensely in the path of Allah).**

We also give him dry bread to eat (i.e. he is given a very humble meal) as part of his spiritual training. After this (spiritual training), if we find him deserving enough, then we grant him khilafat and ijazat in one or two Silsilas (Spiritual Orders); but you have blessed this young man with khilafat and ijazat of all the Silsilas, and you even authorised him to examine and verify all the kitaabs written by you. What is the reason for this”?

Sayyiduna Shah Aale Rasool ﷺ responded with the following words:

“O people! You do not know Ahmed Raza. Others who come here need to be prepared before being given Ijazat and Khilafat; but Ahmed Raza Khan has come prepared through the Grace of Allah. All he needed was a connection and this is why I have initiated him (into the Silsila) as my mureed.”

“I constantly wept in the fear of Almighty Allah; that if on the day of Qiyaamah, Allah questioned me concerning what I had brought for Him from the world, I would have no answer. But today, that fear no longer exists. If on the day of Iiyaamah the Almighty asks, ‘O Aale Rasool! What have you brought for Me?’ I shall then immediately present Imam Ahmed Raza Khan ﷺ before my Creator”

This immensely spiritual incident explains the eminence of A'la Hazrat, Imam Ahmed Raza Khan ﷺ.

A'la Hazrat ﷺ possessed immense love for his Peer-o-Murshid and for the Noble Family of His Murshid-e-Kaamil.

He also displayed his sincere love for all those who had contact with them and respected them. Whenever A'la Hazrat ﷺ went to Marahra Shareef to attain the blessings of his Peer-o-Murshid, he would remove his shoes at the railway station and walk barefoot in Marahra Shareef!

Whenever any person or representative from Marahra Shareef would come to Bareilly Shareef to deliver a letter or parcel to A'la Hazrat ﷺ, he would treat that person with great respect and dignity.

He addressed the person with words of respect, such as, “Most Respected Representative” and would not allow him to leave without him partaking in a meal. A'la Hazrat ﷺ would personally go into the house and carry out the food for the special guest.

He would even carry the plate or dish of food on his head, due to respect for the visitor who had arrived from the city of his Murshid-e-Kaamil.

If this is the respect that A'la Hazrat ﷺ showed towards the representatives of his Peer-o-Murshid and his family, one cannot imagine or fathom the respect which he showed personally towards his Mashaikh!

A'LA HAZRAT'S MUREEDS AND KHULAFÄ

There were many mureeds (disciples) and Khulafa (Spiritual Successors) of A'la Hazrat ﷺ. They can be found throughout the entire Indo-Pak sub-continent and also in all parts of the world. Nearly 35 Khulafa are in the other parts of the world whereas 30 are very well-known in the Indo-Pak Sub-Continent. Some of his leading Mureeds and Khulafa included:

- * His elder son; Hujjatul Islam Hazrat Allama Maulana Muhammad Haamid Raza Khan Qaadri Noori Barakaati ﷺ
- * His younger son; Ghaus-ul-Waqt Mufti-e-Azam-e-Hind Ash Shah Imam Mustafa Raza Khan Qaadri Noori Barakaati ﷺ
- * Hazrat Allama Maulana Abdus Salaam Jabalpuri ﷺ
- * Sadrul-Afaadil Hazrat Allama Na'eemuddeen Muraadabadi ﷺ
- * Malik-ul-Ulama, Hazrat Allama Sayyid Zafrud'deen Bihaari ﷺ
- * Mubaligh-e-Azam Hazrat Allama Abdul Aleem Siddique ﷺ
- * Sadrush Shariah Hazrat Allama Maulana Mufti Amjad Ali ﷺ
- * Qutb-e-Madina Hazrat Sheikh Zia'uddeen Ahmed Madani ﷺ
- * Burhaan-e-Millat Hazrat Allama Burhaanul Haq Jabalpuri ﷺ
- * Hazrat Allama Maulana Mukhtar Ahmad Siddiqi Meerati ﷺ
- * Sheikh Muhammad Abd Al-Hayy ﷺ
- * Sheikh Ahmad Khalil ﷺ
- * Sheikh Ahmad Khudravi ﷺ
- * Sheikh Muhammad bin Abi Bakr ﷺ
- * Sheikh Muhammad Sa'eed ﷺ
- * Hazrat Maulana Sayyid Ahmad Ashraf ﷺ
- * Hazrat Maulana Shah Sulayman Ashraf ﷺ

The Khulafa of A'la Hazrat ؒ need no introduction to the Muslim World. Their impact, influence and contribution towards the development of Islamic Culture and Islamic thinking have left its mark in the pages of history. However, for the sake of attaining blessings and Barakah, we will discuss very briefly, the lives of three of the famous Khulafa of Imam Ahmed Raza Khan ؒ:


Sadrush Shariah Badrut Tariqah Hazrat Allama Amjad Ali Razvi ؒ

Huzoor Sadrush Shariah ؒ was born in 1296 A.H. and passed away in 1367 A.H. at the age of 71. He is author of **“Bahare Shariat”** which is the internationally renowned encyclopaedia of Hanafi Fiqh. This masterpiece is in twenty volumes and has been written in the Urdu language. Seventeen of which were personally written by him and the other three were compiled on his request by his students after his passing from this world. This book contains volumes of information dealing with the Hanafi Law of Jurisprudence and answers all the pertinent questions pertaining to it. It is presently a “Handbook” for all Muslim institutions after the renowned Fatawa-e-Radawiyyah or A'la Hazrat ؒ.


This distinguished Khalifa of A'la Hazrat ؒ was one of the Head Advisers of the Department of Islamic Deeniyat at the Aligarh Muslim University. Even Sulaiman nadwi (a non-Sunni) said the following words concerning Allama Sadrush Shariah ؒ, ***“Maulana Amjad Ali is totally proficient in the field of teaching and he is well-versed in solving the new needs of the classroom.”***

Hazrat Allama Amjad Ali ؒ also propagated Islam to the non-Muslims. He spent much of his time teaching and in issuing Religious decrees. Once in Ajmer Shareef, a very critical problem arose among the Muslims which threatened to destroy the Imaan of the innocent Muslims. The Hindu Rajput of India began introducing many new beliefs and false innovations to such an extent that those who were

illiterate began following many traditions introduced by the Hindu Rajput.

When Allama Sadrush Shariat  heard of this, he immediately went to Ajmer Shareef with a few of his students. He began teaching and making the Muslims aware of the polytheism and false innovations that they were following. Through his arduous efforts, the Imaan of many Muslims were saved and many non-Muslims also accepted Islam. He also instructed student in the Aalim Course for many years at the Darul Uloom in Ajmer Shareef.

He was blessed with 8 sons; and each one of them became great Aalims. His 2 daughters became Aalimas. One of his sons, Muhadith-e-Kabeer, Hazrat Allama Zia-ul-Mustapha Qaadri is one of the most prominent personalities in the Indo-Pak sub-continent and in the Muslim world today. He is regarded as a great Imam of Hadith. He is the Founder and Rector of Jamia Amjadia in Ghosi, India. He served as the Principal and Sheikh-ul-Hadith at Al Jami'atul Ashrafiyah in India for many years.

Another of his sons; Hazrat Allama Baha-ul-Mustapha Qaadri was a lecturer at the famous Madrassa Manzar-e-Islam in Bareilly Shareef and I (Muhammad Afthab Cassim Razvi Noori) have the honour of being amongst his students. Allama Baha-ul-Mustapha is currently the Principal of the World Renowned Jamiatur Raza in Bareilly Shareef which is the Islamic University founded by Murshid-e-Kaamil Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Akhtar Raza Khan Qaadri Qibla who is the great grandson and the current Spiritual Successor of A'la Hazrat Hazrat .

The Mazaar-e-Paak of Huzoor Sadrush Shariah is in Ghosi, India. Every year thousands visit his Mazaar to attain spiritual blessings and to pay tribute to this great personality.

Qutb-e-Madina Hazrat Sheikh Zia'ud'deen Al Madani ﷺ

He was one of the most famous Khulafa of A'la Hazrat ﷺ who lived in Madinatul Munawwara. Before coming to Madinatul Munawwara he lived for some time in Baghdad Shareef. Allama Zia'uddeen Madani ﷺ arrived in Madinatul Munawwara in the year 1327 A.H. Here, he made Nikah to a pious lady from a Sayyid family.

He was a great Aalim, Sufi and Wali of his time. He hailed from a very illustrious family. His father was the famous Allama Abdul Hakim Siyalkoti ﷺ, an influential Islamic Scholar of his time, who gave the title of **“Mujaddid-e-Alf Thaani”** to Imam Rabbani, Imam Ahmed Sarhindi Farooqi ﷺ.

With the exception of being the Khalifa of A'la Hazrat ﷺ, he also gained Khilafat from numerous other great Sheikhs. Some of them are: Hazrat Allama Sheikh Ahmad Shams Maghribi, Sheikh Mahmood Al Maghribi, Maulana Abdul Baaqi Farangi and Allama Abu Yusuf Nibhaani رضى الله تعالى عنهما.

He was a great Sheikh-e-Tariqat of his time. He spent day and night giving counsel and guidance to the Ummah of the Holy Prophet ﷺ. He is well-known for his piety and steadfastness amongst the people of Damascus, Iraq, Egypt, India, Pakistan, South Africa and many other countries. Allama Zia'ud'deen Madani ﷺ also had many Khulafa and Mureeds throughout the world.

He left this mundane world on the 12th of August 1981 in the city of Madinatul Munawwara. His son, Hazrat Allama Fadhl-ur Rahmaan Al Madani, succeeded him and only departed from this world a few years ago. He too followed closely in the footsteps of his distinguished father.

His Holy Grave is in the Blessed Jannat-ul-Baqi, in Madina Munawwarah.

Mubaligh-e-Islam Allama Maulana Abdul Aleem Siddiqi Meerati ﷺ

He was born in the year 1892 and passed away in the year 1954 at the age of 62. He was amongst the most famous Khulafa of A'la Hazrat ﷺ.

His Eminence, Hazrat Maulana Abdul Aleem Siddiqi ﷺ was an Islamic Scholar and a holder of a B.A. degree from the University of Meerat (India). He spoke Arabic, Urdu, Persian, English, French, Indonesian, Malaysian and Japanese languages fluently.

In 1951, he toured the world preaching and propagating Islam. He visited America, London, Japan, Indonesia, Malaysia, Europe, Southern Africa, Trinidad, Philippines, Iraq, Holland, Thailand, Ceylon (Sri Lanka), France, and many other countries. As a result of his efforts, thousands of non-Muslims accepted Islam. Princess Gladys Palmer of Burinia, Merwate Tifinch; the French Governor of Mauritius, a Minister of Trinidad and Mr F. Gengson, the Christian Minister of Ceylon, were some of the famous personalities who accepted Islam after meeting him.

His Eminence was also responsible for establishing numerous Mosques and Islamic Educational Centres throughout the world. Three of the famous Mosques established by him are the Hanafi Masjid in Colombo, the Sultaan Masjid in Singapore and the Nagarya Masjid in Japan.

He was also the founder of numerous newspapers and Islamic magazines from amongst which are, "The Muslim Digest" (South Africa), "Trinidad Muslim Annual" and the "Pakistani News".

During his propagation tour of the world, he met with many western dignitaries and held lengthy discussions with them on Islam. He met the world renowned Irish dramatist and Philosopher, George Bernard Shaw, on 17th of April 1935 during his visit to Mombasa and discussed many religious issues with him. He was very much impressed by

Maulana Abdul Aleem Siddiqi ؒ and said, ***“I have been very pleased to make his acquaintance, and it will be the most precious of all memories of this trip of mine.”***

The Roving Ambassador of Islam Allama Abdul Aleem Siddiqi ؒ passed away in Madinatul Munawwara in 1954 and is buried in Jannatul Baqi.

In regards with Imam Ahmed Raza’s students, Professor Dr Sayyid Jamaalud’deen says: *“Ahmad Raza Khan wrote over a thousand books and booklets which influenced many. He founded a Darul Uloom called Manzarul Islam in 1904 which was able to draw students from different regions in India. His views were sought on a wide variety of social, religious and political affairs, and he proved guidance to many, including those from established Khanqahs. Many of his Disciples and Khalifas later founded Madressas which soon developed into important Spiritual Centres. Some took up teaching, such as Maulana Sulaiman Ashraf, who headed the Theology Department of the M.A.O. College, Aligarh, while others swelled their ranks of the Pesh Imams in the Mosques.”*

A’LA HAZRAT’S FIRST HAJJ

Imagine and visualise the condition of that Devotee of the Prophet ﷺ or Aashiq-e-Rasool ﷺ who is blessed with the opportunity of visiting the Rauda-e-Aqdas of the Holy Prophet ﷺ and placing his eyes on the Sacred Doorstep of the Holy Prophet ﷺ. The opportunity of performing his first Hajj and Ziyaarah was afforded to A’la Hazrat ؒ on the 26th of Shawwal 1295 A.H. (1876). He was 20 years of age.

One day, after completing his Hajj, he went to perform his Maghrib Salaah before the Maqaam-e-Ibrahim. Having completed his Salaah, the Imam of the Shafi’i order of Makkatul Mukarramah, Allama Hussain bin Saleh Kamaal ؒ approached him. He clutched A’la Hazrat ؒ by his hand and led him to his home. The great Imam then placed his

hand on the blessed forehead of A'la Hazrat ﷺ and said: **“Certainly, I am observing the splendour of the Noor of Allah on this forehead.”**

Without any hesitation, he blessed A'la Hazrat ﷺ with the Sanad (Certificate) of Sahih Sitta (Six Compilers of Hadith: Bukhari, Muslim, Ibn Majah, Abu Dawood, Tirmizi and Nasa'i). He also began addressing A'la Hazrat ﷺ by the title “Zia'ud'deen” or “The Light or Splendour of Deen”.

A'la Hazrat ﷺ was also blessed with the Sanads of Ahadith from the Muftis of the Hanafi order in Makkatul Mukarramah, amongst whom were Sayyiduna Allama Abdur Rahmaan Siraaj and Mufti Sheikh Sayyid Ahmad Dahlaan Shafi'i رضى الله تعالى عنهما

It was also during this historical visit that A'la Hazrat Imam Ahl-e-Sunnat ﷺ informed the Ulama-e-Haramain Sharifain in regards to the blasphemous and corrupt beliefs of the ulama-e-deoband. having studied A'la Hazrat's ﷺ books, which included **“Al Mu'tamadul Mustanad”**, which he presented to them, they gave their verdicts regarding those who committed blasphemy and those who had written words of disrespect against Almighty Allah and His Beloved Rasool ﷺ.

The verdicts of the Ulama of Makkatul Mukarramah and Madinatul Munawwarah were compiled to form the famous, **“Husaamul Haramain.”**

A'LA HAZRAT'S SECOND HAJJ

Imam Ahmed Raza Khan ﷺ performed his second Hajj in 1323 A.H. (1905). He was now 49 years old.

On the 25th of Zul-Hijjah, A'la Hazrat Imam Ahl-e-Sunnat ﷺ once again had the opportunity of meeting the great Imam, Sheikh Saleh Kamaal ﷺ. He also met Allama Sayyid Ismae'el ﷺ and many other Noble Ulama, who showed great respect towards him.

It was on this occasion that Allama Sheikh Saleh Kamaal ؒ presented A'la Hazrat ؒ with five questions pertaining to Ilm-e-Ghaib (Knowledge of the Unseen). These questions were posed on behalf of the wahabi ulama of Makkatul Mukarramah. A'la Hazrat ؒ had to answer these five questions in two days.

In so happened that on the following day, A'la Hazrat ؒ contracted a severe fever. In spite of his illness, he managed to answer all the questions relating to Ilm-e-Ghaib. In fact, A'la Hazrat ؒ presented such a detailed answer to the question of Ilm-e-Ghaib that it turned out to be a complete book on its own. He named this book, **“Ad Daulatul Makkiyah Bil Maadatil Ghaibiya.”**

The Learned Ulama of Haramain Sharifain were totally astounded when A'la Hazrat ؒ presented this book to them on time. ***He completed this book of approximately 400 pages in only 8 hours. It was also in the pure Arabic language. If one totals the numerical values of the Arabic letters in the context of this Kitaab, “Ad Daulatul Makkiyah Bil Maadatil Ghaibiya” one would discover that they amount to 1323. It was the same year in which A'la Hazrat ؒ performed his second Hajj.***

IN THE BLESSED PRESENCE OF THE HOLY PROPHET ﷺ

It was during A'la Hazrat's ؒ second visit to Haramain Sharifain that his aspiration to see the Holy Prophet ﷺ became immense. Continuously reciting the Durood Shareef with great veneration and humbleness before the Rauza-e-Shareef of the Holy Prophet ﷺ, he felt confident of being blessed with seeing the Holy Prophet Muhammad ﷺ

It was during the second night of his visit to the Holy and Sacred Rauza-e-Anwar of Sayyiduna Rasoolullah ﷺ that he was given the opportunity of actually seeing the blessed personality of the Holy Prophet Muhammad ﷺ. On that fortunate night, A'la Hazrat ؒ, in a state of total submission, raised his pen and began writing a Naat in praise of Sayyiduna Rasoolullah ﷺ.

The first line of that Naat is:

“Wo Soo'e La'la Zaar Phirte hai ...”

The beautiful Naat continues with wonder stanzas in the sincere praise of the Beloved of Allah ﷺ and ends with the following verse:

***“Koyi Kyu Pooch teri baat Raza
Tujh se kutte hazaar phirte hai”***

Here, A'la Hazrat ﷺ complete humbles himself and addresses himself as the “dog” of the Court of the Holy Prophet ﷺ. ***At this point, he was afforded the honour of seeing with his eyes the beloved personality of the Holy Prophet ﷺ standing beside the Rauza-e-Mubaarak.***

***“Ar're Ai Raza tere dil ka pata chala ba mushkil
Darre Roza Ke Muqaabil wo hume Nazar to Aaya
Ye na pooch kaisa paaya, Ye Na pooch kaisa paaya
Tuje humd he khuda ya, Tuje humd he khuda ya”***

HIS LOVE FOR THE HOLY PROPHET MUHAMMAD ﷺ

A'la Hazrat ﷺ spent every moment of his life praising the Holy Prophet ﷺ. Everything he did was for the pleasure of Almighty Allah and His Rasool ﷺ.

Professor Dr Abdul Wahid Halepota, Chairman, Council of Islamic Ideology; Government of Pakistan, says: *“A'la Hazrat Maulana Shah Ahmed Raza Khan is that ingenious personality of the Indo-Pak Sub-Continent whose academic position and legal insight has general recognisance. His multifarious achievements deserve that they should be spread on an international level. His greatest deed is that he beautified the hearts of the Muslims with the love of the Holy Prophet ﷺ through his academic wonders, sweet speeches and most valuable Naatiya Kalaam (poetry in praise of the Holy Prophet ﷺ)”*

Once, on entrance into the Raza Masjid in Bareilly Shareef, A'la Hazrat ؒ was confronted by a Majzoob who was known by the name; Hazrat Dhoka Shah ؒ. The Majzoob said, **“O Ahmed Raza! I am only able to see the authority of the Holy Prophet ﷺ on the earth, but not in the skies”.**

A'la Hazrat ؒ in turn replied: ***“The authority of Huzoor ﷺ is on the earth and in the skies”.*** The Majzoob said that he could not see this. A'la Hazrat ؒ said, **“Whether you are able to see it or not, it is still present.”** The Majzoob, in a highly spiritual state said, ***“Go! I have dropped him”.***

At that moment, Mufti-e-Azam Hind ؒ Maulana Mustafa Raza Khan ؒ, who was still a child, was playing on the roof of the house. When A'la Hazrat Imam Ahl-e-Sunnat ؒ reached the house, his mother came up to him and said, ***“You should know better than to quarrel with Majzoobs. Look! Mustafa Raza has fallen off the roof.”***

A'la Hazrat ؒ enquired as to whether his son had been hurt or not. When he was told that he was not injured, he said, ***“I am prepared to sacrifice a thousand Mustafa Razas on the Raza (pleasure) of the Holy Prophet ﷺ but I will not allow one word to be uttered against the dignity of Rasool-e-Akram ﷺ.”***

After some time, the Majzoob returned and met A'la Hazrat Imam Ahl-e-Sunnat ؒ and said, ***“O Ahmed Raza! You are victorious. Our case was presented before Sultaan-ul-Hind, Hazrat Kwaja Gharib-un Nawaaz ؒ. He has passed the verdict on your behalf, and Alhumdulillah, through your blessings; I am now able to see the Karam (mercy) of the Holy Prophet ﷺ even in the skies”***

It has been recorded that Hazrat Maulana Nae'e'mud'deen Muradabadi once asked A'la Hazrat ؒ the reason for him being so severe upon those who disrespected Sayyiduna Rasoolullah ﷺ. A'la Hazrat ؒ replied, ***“O Maulana! I am severe upon them, because instead of insulting Sayyiduna Rasulullah ﷺ they should rather make me the***

target of their insults. I do not have any interest in what they are calling me. At least, while they are busy insulting me, my Beloved Master, Sayyiduna Rasulallah is spared from their insults.”

The above mentioned incident clearly highlights the following thoughts of Imam Ahmed Raza Khan رحمۃ اللہ علیہ: *“If you desire my life, I will sacrifice it. If you desire my wealth I will give it. But, there is one thing that I will never sacrifice, and that is, the love and reverence for the beloved, Sayyiduna Rasoolullah ﷺ”*

Dr Karaar Hussain, Vice Chancellor, Baluchistan University Quetta (Baluchistan) says: *“I am impressed by his personality because it was he who gave pivotal role to the love and affection of the Holy Prophet ﷺ without which, Islam is a body without a soul”.*

Also commenting with reference to the deep love that A’la Hazrat رحمۃ اللہ علیہ possessed for Sayyiduna Rasoolullah ﷺ; **Justice Shamim Hussain Qadri, Punjab High Court, Lahore (Pakistan), says:** *“He was a devotee of the Holy Prophet ﷺ from the deepest chambers of his heart, and to popularise this attitude is the need of the hour. Love, affection and devotion to the Holy Prophet's ﷺ personality is the only solution to the multifarious problems of our temporal life and a solution for the life hereafter.”*

LOVE AND RESPECT FOR THE DESCENDANTS OF THE HOLY PROPHET ﷺ

It is A’la Hazrat رحمۃ اللہ علیہ who demonstrated to the Muslim world how to respect the descendants or the Noble Family (Sadaat-e-Kiraam/Sayyids) of the Holy Prophet Muhammad ﷺ. His entire life is flowed with examples depicting his love for the Noble Family of Rasoolullah ﷺ. There is a very famous incident in regards to his love and respect for the Sadaat-e-Kiraam. It has been mentioned that once, Imam Ahmed Raza Khan رحمۃ اللہ علیہ had been invited to the home of one of his well-wishers. In those days, the Ulama were carried in chariots as a means of transport, and to show honour and respect to them. A’la Hazrat رحمۃ اللہ علیہ was

seated in a chariot which was carried by the chariot-bearers. As they proceeded along the way, A'la Hazrat Imam Ahl-e-Sunnat ﷺ suddenly commanded the chariot-bearers to stop. He immediately alighted from the chariot and asked, ***“Who from amongst you is a Sayyid? I am receiving the fragrance of a Sayyid.”*** One of the chariot-bearer's, who was a Sayyid, was too anxious to speak. Nevertheless, when A'la Hazrat ﷺ further prompted that person to reveal himself, he came forward and admitted that he was Sayyid.

With tears in his eyes, A'la Hazrat ﷺ fell at his feet and began asking for pardon. The Sayyid continuously asked A'la Hazrat ﷺ to refrain from doing so but, A'la Hazrat ﷺ continued asking for pardon, by saying, ***“Please forgive me. What would I do on the Day of Qiyaamah if the Holy Prophet ﷺ asks me concerning this incident, and says to me that I showed disrespect to his family?”***

The Sayyid readily accepted A'la Hazrat's ﷺ request and accepted his apology. But this Aashiq-e-Rasool ﷺ was yet not satisfied. He requested the Sayyid to sit in the Chariot, and placing the chariot on his blessed shoulders, he carried the Sayyid for the same distance, for which he had been carried!

Allahu Akbar! Those who witnessed this incident could not believe that the Imam of the Ahl-e-Sunnah Wal Jamaah, the Mujaddid of Islam was carrying a chariot-bearer on his blessed shoulders. But to A'la Hazrat ﷺ, the person that he was carrying was no ordinary chariot-bearer. It was a descendant of the Holy Prophet ﷺ!

***Teri Nasl-e-Paak Me He Bach'cha Bach'cha Noor Ka
Too He Ain-e-Noor Tera Sub Gharaana Noor Ka***

It has also been stated that a child, who was a Sayyid, used to live in the vicinity of Bareilly Shareef. The child used to play in the presence of A'la Hazrat ﷺ whilst A'la Hazrat ﷺ would be engrossed writing. Each time that the child ran pass the door or appeared before him, he would stand up in respect for the child. Even if the has to pass by the door ten

times in a day, A'la Hazrat ﷺ would stand up tens times in a day in respect for that Sayyid child.

When Imam Ahmed Raza Khan ﷺ was asked about the penalty that was to be meted out to a Sayyid for any transgression, he remarked, ***“Even though a Judge is called upon to declare judgement and punishment upon a Sayyid, and the penalty that he has decreed is within the tenets of Islam, he (the Judge), should not have the Niyah (intention) that he is punishing the Sayyid. Rather, he should think that a small amount of mud has smeared itself on the Sayyid’s feet, which he is merely washing away.”*** (Al Malfooz Shareef)

A’LA HAZRAT’S ADHERENCE TO THE SUNNAH

Imam Ahmed Raza Khan ﷺ laid great emphasis on the adherence to the Sunnah of Sayyiduna Rasoolullah ﷺ.

The following account clearly describes A’la Hazrat's ﷺ great trust and faith in the Sunnah. A’la Hazrat ﷺ narrates, *“There was once a rumour in Bareilly that the plague had appeared. Co-incidentally, at that moment, my gums became extremely inflamed. It continued to such proportions that it became difficult for me to open my mouth. I also had a high fever, coupled with inflamed glands. The doctor, who was called, looked at me closely for a few minutes. He exclaimed that I had the plague. I could not speak at that moment, or else I could have told him that his diagnosis was incorrect and false.”*

He further says, *“I was certain that I did not have the plague or any other major disease, simply because I had already recited a Dua as explained by Sayyiduna Rasoolullah (salal laahu alaihi wa sallam) who said that if one sees a serious and deadly illness, he should recite the following Dua, which would protect the person from such an illness. I had, therefore, recited this dua: ‘Alhamdu lil laahil lazi ‘afani mim’mabtalaka bihi, wa Fad’dalani ‘ala kasirim mim’mam khalaqa tafdila’ Whenever I saw a serious illness, I recited this Dua, therefore, I was protected against it, including the Plague. Thereafter, with*

extreme respect, I proclaimed aloud, 'O Allah! Show (all) that the words of your beloved Habeeb ﷺ are true and that the words of the doctor are false'. At that moment a voice on my right advised me to use the Miswaak and black pepper. With a little difficulty, I performed brushing with the Miswaak and kept the black pepper on my tongue as a tablet. Infinite, indeed, is the Mercy of Almighty Allah! Within a few minutes, I had gained my strength and sent the doctor away by proving that his diagnosis was false and baseless."

A similar incident showing the great trust that A'la Hazrat ﷺ had in Almighty Allah and His beloved Habeeb ﷺ is recorded by Maulana Mohammed Shareef. He says, "Once, when A'la Hazrat ﷺ was returning from Hajj by ship with his father, a massive storm erupted. The storm reached such intensity that the Captain advised the passengers to wear their kafans (shrouds), for he could see no escape from such a storm. A'la Hazrat ﷺ, noticing the concern on the face of his father, inquired as to what had transpired. His father replied, 'My beloved son, I have no concern for myself, rather it is for you that I am sad'. The young A'la Hazrat ﷺ replied, 'O father! If the captain has lost hope then let him do so. We must have complete faith in Allah and in His beloved Habeeb Sayyiduna Rasoolullah ﷺ. In accordance with the commands of the beloved Habeeb ﷺ, when entering this ship, I recited the Dua: **'Subhaanal lazi sakh khara lana haaza wa maa kunna lahu muqrineen wa inna ila Rabbina la munqalibun'**. Sayyiduna Rasoolullah ﷺ has stated that, whosoever, recites this Dua when entering any mode of transport (ship etc.), that ship would not be destroyed. Therefore, I have absolute certainty that generations may change, yet, this ship will never sink'".

A'la Hazrat had merely spoken these words, when the captain arrived and began informing the passengers that the storm was subsiding and that there was no need for concern!

LOVE FOR SAYYIDUNA GHOSUL AZAM

Imam Ahmed Raza Khan ؒ possessed immense love for Sayyiduna Ghaus-ul-Azam, Sheikh Abdul Qadir Jilani Al Baghdadi ؒ.

Hazrat Muhadith-e-Azam Hind ؒ reported that in the period when he was given permission to serve in the Darul Ifta at Bareilly Shareef, A'la Hazrat ؒ bought sweets (Niyaaaz) to the value of 11 Rupees and made the Fateha of Sayyiduna Ghaus-ul-Azam ؒ. He then had the sweets distributed to those who were present.

While the sweets were being distributed, those who were present were amazed after noticing A'la Hazrat ؒ rising from his chair and kneeling down on to the floor in the Tashahud position. They immediately came closer to him too see what had happened. Then only did they realise that the person distributing the Niyaaaz had dropped a piece on the ground, and A'la Hazrat ؒ was lifting this piece of Niyaaaz with the tip of his blessed tongue!

This alone displays the vast amount of love and respect that A'la Hazrat ؒ possessed for Sheikh Abdul Qadir Jilani ؒ. It has been stated that A'la Hazrat ؒ was not only the Na'ib (Representative) of Sayyiduna Ghaus-ul Azam ؒ, but he was also the Ghaus of his time. He wrote many Manqabats in praise of Hazrat Sheikh Abdul Qadir Jilani ؒ.

HIS CONTENTMENT AND HIS ABSTENTION FROM WORLDLY ACTIVITIES

It is recorded that A'la Hazrat ؒ had a few acres of land in his possession. A'la Hazrat ؒ left the entire maintenance of the land in the responsibility and trust of others. Although A'la Hazrat ؒ received a monthly allowance from his own property, he spent his allowance in the service of guests, of Sayyids and in the purchasing of books. There were times when A'la Hazrat ؒ was left with only a few pennies in his pockets! But he never inquired about the income that he received from his few possessions. (Al Mizaan, pg. 335)

During the Khilafat Movement, gandhi was advised that he should meet with the distinguished Imam Ahmed Raza Khan رحمۃ اللہ علیہ. This suggestion was made to ghandi by people such as the Ali Brothers, Maulana Qiyaamudeen and Abdul Baari Faranghi. They said that since A'la Hazrat رحمۃ اللہ علیہ commanded the respect of the large Muslim populace, it would assist them in their Khilafat Movement.

When A'la Hazrat رحمۃ اللہ علیہ was told that the ghandhi wished to meet and speak to him; he said, ***“What would he speak about? Religion or worldly affairs? If it is worldly affairs, how will I partake in it? For I have abstained from the world and have no interest in it.”*** (Al Mizaan, pg. 335)

CHAPTER 4

SERVICES AS A MUJADDID

Imam Ahmed Raza as the Mujaddid of the 14th Century Hijri; A List of Known Mujaddids from the 1st Century; Imam Ahmed Raza's Jihad against the insulters of Sayyiduna Rasooullah ﷺ; A Few Fatawa of the Ulama-e-Harimain Sharifain; Some Titles bestowed upon him by the Noble Ulama of Makkatul Mukarramah; Some Titles bestowed upon him by the Noble Ulama of Madinanatul Munawwarah; His Unique Memory

A'LA HAZRAT AS THE MUJADDID OF THE 14TH CENTURY

With the exception of being recognised as a great Wali and as the Ghaus and Imam Abu Hanifa of his era, A'la Hazrat ﷺ was also the Mujaddid (Reviver) of the 14th Century Hijri. He possessed all the conditions of a Mujaddid and his entire life was spent trying to revive the Deen of the Holy Prophet Muhammad ﷺ.

A cloud of evil darkness was lurking over most of the world and the false concepts of Polytheism (Shirk) and Innovations (Bid'at) were coming into existence. The Muslims were in a state of confusion. They were surrounded by a cloud of kufr (infidelity), shirk and bid'at.

During such a frightening and destructive era, through the Divine Grace of Almighty Allah and the Sadaqah of the Holy Prophet ﷺ the Reviver of the 14th Century, Imam Ahl-e-Sunnat, Imam Ahmed Raza Khan ﷺ single-handedly stood up against these forces of evil. With his radiant proofs, he destroyed the darkness of kufr and revived Islam, protecting the Imaan of the Muslims through the world.

Professor Manzoorud'deen Ahmad, Vice Chancellor, University of Karachi said: *“The reality is that on reading several books of Imam Ahmed Raza, I have come to the conclusion that through his writings and speeches, the Fatawa and hundreds of small and bulky treatises, he had struggled (strived) for the revival of Islam, and as a reward he was declared as a Mujaddid of his Century by the Ulama (Scholars of Islam), in particular, the scholars of Makkah and Madina (Haramain Sharifain). . .”*

A Hadith recorded in Mishkaat Shareef on the authority of Hazrat Abu Hurairah ؓ, mentions that the Holy Prophet ﷺ said:

“Verily, at the end of every century, Almighty Allah will send such a person to the Ummah, who will revive the Deen for them”

In other the words, when there comes a period of time wherein there is a shortage of knowledge and a deterioration in following of the Sunnah and when there is an increase in false innovations and ignorance; then Almighty Allah will send a person at the beginning or end of every century who will show the difference between Sunnat and bid'at. He will refute and destroy false innovations and will fear none but Almighty Allah. He will courageously and sincerely raise the flag of Deen-e-Muhammadi ﷺ. Such a person is known as a 'Mujaddid' (Reviver) of Deen.

The author of the book, “**Siraajum Muneer**”, has explained the following about reviving the Deen:

“In other words, to revive the Deen is to revive those teachings of the Qura'n and Sunnah that are being destroyed and to command according to the Qura'n and Sunnah”

Allama Munaadi ؒ states:

“A Mujaddid is one who separates Sunnah from Bid'ah and the one who lowers the status of the Ahle Bid'ah”

Why does a Mujaddid come after 100 years? A Mujaddid is sent after every 100 years because after every century the surroundings, the environment, the manner of thinking and ways of the people tend to pass through a massive transformation. It has been stated in the Hadith of Bukhari Shareef that during the latter stages of the Prophet's ﷺ physical life; after performing Esha Salaah one night, he ﷺ stood up and said, ***“Should I inform you of the importance of this night? From this night onwards, right up to the end of 100 years, that person who is alive on the earth (presently) will not be alive.”***

Can there be more than one Mujaddid to a century? Yes. There can be more, and there have already been more than one Mujaddid to a Century. In the Hadith, the Arabic word that is used to explain the coming of the Mujaddid is in the singular tense, but according to the

meaning, it is a plural as it has been explained in the Kitaabs of Usool-e-Fiqh. Allama Mulla Ali bin Sultan Qaari ؒ who is the Mujaddid of the 11th Century says, *“From the words, , not only one single person is implied, but the implication is towards a group of people, from amongst whom each one is reforming a single type of knowledge or all types of knowledge in his city.”*

A LIST OF KNOWN MUJADDIDS FROM THE FIRST CENTURY

These are names of some of the known Mujaddids of numerous centuries.

1st CENTURY

- * Sayyiduna Imam Umar bin Abdul Aziz ؒ

2nd CENTURY

- * Imam Hassan Basri ؒ
- * Imam Muhammad bin Hassan Shaibani ؒ
- * Imam Maalik bin Anas ؒ
- * Imam Abdullah bin Idrees Shafi'i ؒ

3rd CENTURY

- * Imam Abul Hassan bin Umar ؒ
- * Imam Ahmad bin Hambal ؒ

4th CENTURY

- * Imam Tahtaawi ؒ
- * Imam Isma'eel bin Hammaad Ja'fari ؒ
- * Imam Abu Jaafar bin Jareer Tibri ؒ
- * Imam Abu Haatim Raazi ؒ

5th CENTURY

- * Imam Abu Naeem Isfahani ؒ
- * Imam Abul Hussain Ahmad bin Muhammad Abi Bakril Qadir ؒ
- * Imam Hussain bin Raaghib ؒ
- * Imam Muhammad bin Muhammad Ghazzali ؒ

6th CENTURY

- * Ghaus-ul-Azam Hazrat Imam Sheikh Muhiyud'deen Abdul Qadir Al Jilani Al Baghdadi ؒ
- * Imam Abul Fadhl Umar Raazi ؒ
- * Allama Imam Umar Nasfi ؒ
- * Imam Qaazi Fakhrud'Deen Hassan Mansoor ؒ
- * Imam Abu Muhammad Hussain bin Mas'ood Fara'a ؒ

7th CENTURY

- * Imam Abul Fadhl Jamaaludeen Muhammad bin Afriqi Misri ؒ
- * Imam Sheikh Shahbuddeen Suharwardi ؒ
- * Kwaja Muhi'yuddeen Chishti Ajmeri ؒ
- * Imam Abul Hassan Uz'zuddeen Ali bin Muhammad ؒ
- * Ibn Atheer ؒ
- * Imam Sheikh Akbar Muhi'yuddeen Muhammad ibn Arabi ؒ

8th CENTURY

- * Imam Taaj'uddeen bin Ata'ullah Sikandari ؒ
- * Kwaja Nizaamuddeen Awliyah Mahboob-e-Ilahi ؒ
- * Imam Umar bin Mas'ood Taftazaani ؒ

9th CENTURY

- * Imam Hafiz Jallaluddeen Abu Bakr Abdur Rahmaan Suyuti ؒ
- * Imam Noorudeen bin Ahmad Misri ؒ
- * Imam Muhammad bin Yusuf Kirmani ؒ

- * Imam Shamsuddeen Abul Khair Muhammad bin Abdur Rahmaan Sakhawi ؒ
- * Allama Imam Sayyid Shareef Ali bin Muhammad Jarmaani ؒ

10th CENTURY

- * Imam Shahabuddeen Abu Bakr Ahmad bin Muhammad Khatib Qistalaani ؒ
- * Imam Muhammad Sharbini ؒ
- * Allama Sheikh Muhammad Taahir Muhadith ؒ

11th CENTURY

- * Imam Ali bin Sultaan Qaari ؒ
- * Imam Sheikh Ahmad Sarhindi Mujaddid-e-Alf Thaani ؒ
- * Sultaan-ul-Arifeen Imam Muhammad Baahu ؒ

12th CENTURY

- * Imam Abul Hassan Muhammad bin Abdul Haadi Sindhi ؒ
- * Imam Abdul Ghani Naablusi ؒ
- * Sheikh Ahmad Mulla Jeewan ؒ

13th CENTURY

- * Imam Abdul Ali Lucknowi ؒ
- * Imam Sheikh Ahmad Saadi Maaliki ؒ
- * Allama Imam Ahmad bin Ismaeel Tahtaawi ؒ
- * Allama Shah Abdul Azeez Muhadith-e-Delhwi ؒ

14TH CENTURY

- * **Imam-e-Ahle Sunnah, Qami-e-bid'at, Mujaddid-e-Azam, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan ؒ**

A'LA HAZRAT'S JIHAD AGAINST THE INSULTERS OF SAYYIDUNA RASULULLAH ﷺ

A'la Hazrat Imam Ahl-e-Sunnat ﷺ spent much of his time refuting those who insulted the dignity of the Holy Prophet ﷺ. He left no stone unturned in safe-guarding the dignity and integrity of Holy Prophet ﷺ. In spite of being personally attacked by the misguided. These personal attacks did not bother him in the least bit!

Allama Abdul Hamid, Vice Chancellor of Al Jamia Al-Nizamiyya (Hyderabad, India), says: *“Maulana Ahmed Raza Khan was a Sword of Islam and a great commander for the cause of Islam. He may justifiably be called An Invincible Fort that helped to defend the Basic Tenets and Ideas of The Ahle Sunnah Wal Jama'at. It is on accord of his untiring efforts that due respect and regard for the Messenger of Allah, Holy Prophet Muhammad ﷺ and other Sufis and Saints of Islam is still alive in the Muslim Society. His opponents had to mend their ways. No doubt he is the Imaam (Leader) of the Ahle Sunnah. His written and compiled works reflect immense depth and vision.”*

Justice Allama Mufti Sayyid Shuja'at Ali Qadri ﷺ, Shariah Court, Government of Pakistan (Islamabad), says: *“He was pious like Ahmad bin Hambal and Sheikh Abdul Qaadir Jilani رضى الله تعالى عنهما. He had true acumen and insight of Imam Abu Hanifa and Imam Abu Yusuf رضى الله تعالى عنهما. He commanded the force of logic like Imam Raazi and Imam Ghazzali, bold enough like Mujaddid Alf Thaani and Mansoor Hallaj to proclaim the truth. **Indeed, he was intolerant to non-believers, kind and sympathetic to devotees, and the affectionates of the Holy Prophet ﷺ.***

The adversaries of A'la Hazrat ﷺ levelled many accusations and tried desperately in defending their Kufr statements. After much proof, when it became absolutely clear to A'la Hazrat ﷺ that certain misguided individuals were not prepared in withdrawing their kufr statements and making Tauba, and in order to protect Islam, he passed kufr Fatwas

against those persons. We should remember that he passed the ‘Fatawa-e-Takfeer’ (Kufr Fatwa) against those persons who insulted the status and dignity of Almighty Allah and His Rasool ﷺ. He passed the Fatawa-e-Takfeer on persons such as Ashraf Ali Thanwi, Rasheed Ahmed Gangohi and Khalil Ahmad Ambetwi and others because, through their writings, it was evident that they had insulted the Holy Prophet ﷺ.

We will quote some of the following blasphemous statements that were made by them:

On page 51 of “Baraahin Qatia”, Khalil Ahmed Ambetwi says: *“After looking at the condition of Satan and the Angel of Death, it can be deduced that they possess a great depth of knowledge and this has been proven from Qura’n and Ahadith. To prove such knowledge for Fakhr-e-Aalam (Muhammad ﷺ) without proof from the Qura’n and Ahadith, but from common sense, is a false notion. If, to do so is not a Shirk, then in which category of faith does it fall?”*

On page 6 of “Hifzul Imaan”, (Printed in Mazahirul Uloom), Ashraf Ali Thanvi says: *“If Knowledge of the Unseen refers to partial knowledge, then what speciality is there in Nabi ﷺ. Such knowledge is possessed by Zaid and Amr (any Tom, Dick and Harry), every child, insane people and all types of animals.”*

On page 5 of “Tahzeerun Naas” (Published at Makhtaba Fayz Nazd Jami Masjid Deoband), Qasim Nanotwi says: *“Prophets are superior to their followers only in Knowledge, but in good deeds, followers sometimes seem equal and occasionally even become superior to them.”*

On page 12 of “Fatawa Rasheedia” [2nd Volume] (Published Makhtaba Rasheedia Jami Masjid Delhi), Rasheed Ahmed Gangohi says: *“The word ‘Rahmatul lil A'lameen’ is not a speciality of Rasool ﷺ. But other Prophets, Saints and great Ulama are also cause*

for mercy unto the worlds, even though Rasool ﷺ is the highest of them all. Therefore, to use this word on others is also permissible.”

If one examines the original books that were written by such persons, one will find other similar disrespectful statements found in their writings.

A’la Hazrat Imam Ahl-e-Sunnat’s ﷺ cautiousness in declaring a person a kaafir is to be noted in many of his books. In his book, **“Subhaanus Subooh”**, he academically destroys the arguments of Ismail Dehlwi. Yet, at the end of the book, A’la Hazrat says, ***“The Ulama have not termed this individual as a Kaafir, therefore, one has to be careful.”***

Once again, refuting the arguments of Ismail Dehlwi and a few of his ‘infamous’ followers in another book, **‘Al Kaukabatush Shahaabiya’** A’la Hazrat ﷺ says, ***“In our opinion (the opinion of Islam), to term a person a kaafir and to control one’s tongue is an act of extreme precaution and analysis.”***

In another treatise A’la Hazrat ﷺ states: ***“There is indeed a difference between accepting words of kufr and branding a person a kaafir. We have to be extremely careful. We have to remain silent. If there is the slightest possibility that he is still a Muslim, we should fear terming that person a kaafir.”***

A’la Hazrat Imam Ahl-e-Sunnat ﷺ says, ***“We do not give any comment on the Kufr of Molwi Ismail Dehlwi, simply because Sayyiduna Rasoolullah ﷺ has warned us against terming the Ahle Qibla as Kaafirs. (It is only possible) to term a person a kaafir if his kufr becomes clear as the sun and the slightest indication does not remain that he is a Muslim.”*** (Tamheed-e-Imaan pg. 42-43)

From the above mentioned statements, we clearly see how cautious A’la Hazrat ﷺ was, in terming a person a kaafir. He was merely fulfilling his duty as a conscientious and responsible Muslim. The fault

was indeed of those individuals, who even after being warned remained steadfast in their own beliefs and words of kufr.

As we have already stated earlier, Imam Ahmed Raza Khan ؒ sent many of the blasphemous and insulting statements to the Ulama of Makkatul Mukarramah and Madinatul Munawwarah for clarification. They did not hesitate in passing the Fatwa of kufr against such people who insulted Almighty Allah and the Holy Prophet ﷺ.

TRANSLATION OF A FEW FATAWA OF THE ULAMA-E-HARAMAIN SHARIFAIN

FIRST FATWA

“All Praise is due to Allah, the Master of the Worlds, Who has made the Ulama-e-Shariat-e-Muhammadi ؒ the freshness of this world. By manifesting truth and guidance, and filling cities and heights, and by siding the Religion of Sayyidul Mursaleen ؒ they saved the society of Huzoor ؒ from violation and (with their bright proofs) they destroyed the heresy of those who were misled.

*“After sending praise and salutations, I have seen that which the learned person and professional teacher has purely written. It is a struggle on behalf of the Religion of Muhammad ﷺ! **In other words, my brother and my respected Hazrat Ahmed Raza Khan ؒ, who in his book, ‘Al Mu’tamadul Mustanad’ has refuted the evil leaders of the false sects and false beliefs. Such people are worse than all evil, wicked and seditious people. Our author, in his book, has summarised and stated the names of those wrongdoers, who due to their wrong doings, are soon to become the worst and the lowest amongst the infidels.***

‘May Almighty Allah grant him (Imam Ahmed Raza) great reward for unveiling their wickedness and erroneous (beliefs). May Allah accept his efforts and place his most high honour into the hearts of all people.’

He has said this with his tongue and his writing has given an order. He is hopeful in attaining all he wishes from his Creator.

Muhammad Saeed Bin Baabuseel - Mufti Of The Shafi'i Order In Makkah ﷺ

SECOND FATWA

*"All Praise is for Allah Who is One. After Praise, I have heard of this bright and evident book. I have realised that **our leader and most learned sea of great wisdom, Hazrat Ahmed Raza Khan** ﷺ **has made obvious the wrongs of those who have come out of Deen, those who walk on the path of the infidels and the wicked ones, in his book 'Al Mu'tamadul Mustanad'**. From among their corrupt beliefs, not one of them did he leave un-examined.*

'O readers! It is essential for you to hold on to this Kitaab which its author has written with great swiftness. You will find in this book bright and evident proof in refutation of these groups. Especially those individuals who intend to undo the objective which is already bound. Who are these individuals who are known as wahabis? From amongst them is 'Ghulam Ahmad Qadiani' who has claimed Prophethood, and the other ones who have come out of Deen and insulted the dignity of the Holy Prophet ﷺ are Qasim Nanotwi, Rasheed Ahmad Gangohi, Khalil Ahmad Ambetwi and Ashraf Ali Thanwi and all those who follow their ways.

Almighty Allah grant Imam Ahmed Raza Khan great reward for he has given cure and has presented his decree which is in his book, 'Al Mu'tamadul Mustanad', in which are also the decrees of the Ulama of Makkah and Madina. Due to the corruption and trouble, it has become necessary for them as they (the misguided) are spreading corruption on this earth. Them, and all those on their path.

May Almighty Allah destroy them where they behave arrogantly. May Allah give Imam Ahmed Raza glad tidings and shower His blessings

upon him and his children, allowing them to be amongst those who will speak truthfully until Qiyaamah. Ameen.

One in need of forgiveness from his Powerful Creator

Muhammad Bin Abdus Salaam Daghistani - Mufti Madinatul Munawwara ﷺ

THIRD FATWA

All Praise is due to Almighty Allah Who has shown the path to those whom He has guided and with His Justice, misguided him who he has left (the true path), and granted the Believers an easy path to gain advice. He has opened their hearts to bring faith in Almighty Allah and bear witness with their tongues and keep sincerity with their hearts and follow that which Allah and His Books have shown.

Peace and Salutations upon him whom Allah has sent as a mercy unto the worlds, and upon him sent down His Clear Kitaab in which is the bright explanation of everything and to terminate the wrongness of the disbelievers. This Nabi ﷺ whose proof and arguments are clear; has made it obvious from his practices. Salutations upon his family for they are guides, and upon his Companions who have made the Deen firm and beneficent, and upon their followers until Qiyaamah, especially, the four A'ima-e-Mujtahideen and those Muslims who are their adherents.

After Praise and Salutations, I place my sight on the book of a learned person on this earth. He has broadened the path of knowledge and, in it (the book) made obvious every interpretation and utterance in his clearly convincing and sufficient arguments. He is Hazrat Ahmed Raza Khan ﷺ on whose name is 'Al Mu'tamadul Mustanad'.

May Almighty Allah protect his life and always keep him happy. Now, that which is in refutal of those people, cursed and evil Mirza Ghulam Ahmad Qadiani, who is the Dajjal Khaz'ab of the last decade. Rasheed Ahmad Gangohi and Khalil Ambetwi and Ashraf Ali Thanwi,

degrading and insulting Nabi ﷺ. So, there no doubt that they are kaaifirs and those (Islamic States) who have the power to execute them, then it is necessary for them to do so, to give them the death sentence.”

This has been said by the servant of Allah

Muhammad Bin Hamdaan Mahsari- Servant at Masjid-e-Nabawi ﷺ

SOME TITLES BESTOWED UPON HIM BY THE NOBLE ULAMA OF MAKKATUL MUKARRAMAH

- * Coolness to the Eyes of the Ulama
- * A Beloved and Accepted Servant of Almighty Allah
- * The Seal of Great Islamic Research Scholars
- * A Leader of the Ulama
- * The Mujaddid of the Century

These titles and many more are recorded in the books, ‘Al Fuyyuzaatul Makkiya’, ‘Husaamul Haramain’ and ‘Ad Daulatul Makkiya’.

SOME TITLES BESTOWED UPON HIM BY THE NOBLE ULAMA OF MADINATUL MUNAWWARAH ARE

- * The Leader among Imams
- * The Leader among Mystics
- * The Pride of Pious Predecessors and the Leader of Future Ulama
- * The Mujaddid of this Ummah
- * A Judge among Islamic Judges
- * The Imam among Scholars of Ahadith
- * The Destroyer of Bid'at and the Upholder of the Sunnah
- * The Mujaddid of this Century

HIS UNIQUE MEMORY

Once during a visit to Pillibhit Shareef, A'la Hazrat stayed with Huzoor Muhadith-e-Surti Hazrat Maulana Wasi Ahmad Saahib ؒ. Before leaving for Bareilly Shareef, A'la Hazrat ؒ requested to borrow a Kitaab called '**Uqoodul Arya**' from him. As there was only one copy of the book, he gave it to A'la Hazrat ؒ and said, *'After studying the book, please return it as these are the only few kitaabs that I have for Fatawa writing.'*

A'la Hazrat ؒ was supposed to depart from Pillibhit Shareef that night, but since he had been invited at another person's home, he stayed one more night in Pillibhit Shareef. A'la Hazrat Imam Ahl-e-Sunnat ؒ spent the entire night studying the Kitaab, which consisted of numerous volumes.

The following morning, just before leaving for the railway station to meet with A'la Hazrat ؒ; Hazrat Muhadith-e-Surti ؒ noticed that the Kitaab which he had lent A'la Hazrat ؒ had been returned. He thought that A'la Hazrat ؒ had taken offence when he asked him to return the book. He immediately went to A'la Hazrat ؒ and apologised. A'la Hazrat ؒ smiled and then said, ***'That is not the reason for returning the Kitaab. I stayed one more night, so I studied the book and, therefore, did not find the need to take it with me.'***

When Hazrat Muhadith-e-Surti ؒ heard this, he was pleasantly surprised and exclaimed, ***'You have studied this book in one night!'***

A'la Hazrat ؒ replied, ***'Insha-Allah, for the next 3 months I will not need to look at the book to find any statements, and as for the essence of the book, Insha-Allah, I will not forget it for the rest of my life.'*** He then said, ***'The book did not have a table of contents. I have drawn up one for you'.***

A'la Hazrat ؒ was initially not a Hafiz-ul-Qura'n. Once, someone wrote a letter to A'la Hazrat Imam Ahl-e-Sunnat ؒ and addressed him

as ‘Hafiz’. When A’la Hazrat ﷺ saw this, he became troubled for he felt that he was being addressed by a title which he did not deserve, as he was not a Hafiz. He immediately decided to become a Hafiz of the Holy Qura’n. This alone shows the Taqwa and piety of Imam Ahmed Raza Khan ﷺ.

It has been stated that in the time period between making Wudhu up to the time of Jama’at, Hazrat Allama Sadrush Shariat ﷺ would recite one Separa to him. A’la Hazrat Imam Ahl-e-Sunnat ﷺ would listen to it and, thereafter, recite the same Separa in the Taraweeh Salaah. He continued this routine for the month and by the end of the month of Ramadaan, A’la Hazrat ﷺ became a complete Hafiz of the Holy Qura’n!

CHAPTER 6

BLESSED QUALITIES

His Blessed Character; Obedience towards Parents; Respect towards the Superior Ulama; Respect for the Masjid; Love and Respect towards Pilgrims; Care for Children; A few of Imam Ahmed Raza's Unique Habits; His Mystical Powers.

HIS BLESSED CHARACTER

Both the apparent and intrinsic personality of A'la Hazrat Imam Ahl-e-Sunnat ؒ was the same. He never compromised when it came to Shariat-e-Mustafa ؐ. He would reprimand anyone who even uttered one word against the Shariah. He was the living example of: ***'love for the sake of Almighty Allah and hate for the sake of Allah'***.

He never hurt the feelings of any true Muslim. He showed a splendid amount of affection towards the poor and orphans. On a certain occasion, A'la Hazrat ؒ was invited to a person's house. Allama Zafrud'deen Bihari ؒ accompanied him on this invitation. The host, due to his extreme poverty, could only afford to place a few pieces of bread and some beef before his honourable guests. When Allama Zafrud'deen ؒ saw the beef being placed on the table, he became very uncomfortable as he knew that A'la Hazrat ؒ never used to eat beef. It did not agree with his health. But, A'la Hazrat Imam Ahl-e-Sunnat ؒ did not object to the food. He sensed what Allama Zafrud'deen ؒ was thinking about, so he said, ***'If any Muslim recites the following dua before eating, then no harm will be caused by the food.'***

“Bismillahil Lazi La Yadur'ru Ma'asmihi Shai'un fil Ardi wa laa fis Sama'i, Wa huwas Sami'ul Aleem”

After completing the meal and as they were departing, Allama Zafrud'deen ؒ questioned the host about his reason for inviting A'la Hazrat Imam Ahl-e-Sunnat ؒ to his house in such a time of poverty. The host very confidently replied that although he was in such a state, he was sure that by A'la Hazrat's ؒ presence at his home, his home would be blessed with Barakah and Mercy from Almighty Allah.

Once, a young boy went to see A'la Hazrat ؒ at his home. He said, ***'Huzoor! You are invited to my house tomorrow morning.'*** A'la Hazrat ؒ affectionately asked the boy, ***“What will you be feeding me?”*** The boy, whilst untying a knot at the bottom of his kurta,

cheerfully replied, ***‘Look! I have just purchased some Dhall and chillies.’*** A’la Hazrat ﷺ said: ***‘Very well then, I shall come tomorrow.’***

The following morning, Hajee Kifaayatullah ﷺ accompanied A’la Hazrat ﷺ to the boy’s house. As they entered the house, Hajee Kifaayatullah commented, *‘Huzoor! This is the home of a musician.’* Just then the boy appeared to wash their hands. A’la Hazrat ﷺ asked him, *“Where is your father and what is his occupation?”* Before the boy could answer, the boy’s mother, from behind the pardah, respectfully said, ***‘Huzoor! my husband passed away and he used to be a musician, but before his death he repented. Now, all that I have is this young boy who works to support us.’*** A’la Hazrat ﷺ then made Dua-e-Barakah and sat down to eat. After eating he said, ***‘If I had to receive such sincere invitations daily, then I would definitely accept them.’***

Professor Dr Mukhtarud'deen Arzoo, Dean of the Department of Arabic, Muslim University Aligarh, said: *“His affection and hate was for the sake of Allah. Believers in Almighty Allah were his friends, and non-believers his enemies. Followers of Allah and His last Prophet ﷺ were close and dear to him. He was not unkind to his personal opponents. He was never harsh to them, but he never spared the enemies of Islam. The entire life of A’la Hazrat was illuminated with the glorious observance of Sunnat-e-Nabwi ﷺ”*

OBEDIENCE TOWARDS PARENTS

After the demise of his father Hazrat Allama Maulana Naqi Ali Khan ﷺ, A’la Hazrat ﷺ inherited all the property which was due to him. Although he was the sole owner and beneficiary of the properties, A’la Hazrat ﷺ never spent a single cent of this wealth without first seeking the permission of his blessed mother. Even if he wished to buy a Kitaab for study purposes he asked the permission of his mother! When A’la Hazrat ﷺ wished to fulfil his heart’s desire of being present at the Rauza-e-Anwar, the Blessed Tomb of Sayyiduna Rasoolullah ﷺ, he

first sought the permission of his blessed mother. She immediately granted him permission by saying: “*Bismillahi Khuda Hafiz*”

RESPECT TOWARDS THE SUPERIOR ULAMA

While studying the life of A’la Hazrat ؒ, it is difficult not to notice that towards the enemies of Islam, he was an example of:

“Ashidda’ao alal kuffar”
“firm against the unbelievers”

And towards the pious Muslims he was the shining example of:

“Ruhhamaoo bainahuma”
(Merciful towards each other)

A’la Hazrat ؒ always showed immense love and respect towards the Ulama of the Ahle Sunnah Wa Jamaah. He had a special fondness towards Allama Abdul Qadir Badayouni ؒ. Concerning the Ulama-e-Haq, A’la Hazrat ؒ always praised them with the following words, **“These Ulama are such that if they have to enter a barren town, then it turns into a bright city, and when they depart from a city, it becomes a barren town.”**

Hazrat Mahdi Hassan Barkaati ؒ, the Sajjada-e-Nashin of Sarkaar-e-Kilan Marahra Shareef states, *“When I would go to Bareilly Shareef, Huzoor A’la Hazrat ؒ would personally bring out the food for me, and he would also wash my hands. Once, whilst washing my hands, he requested me to give him my ring and bangle which were made of gold. I immediately presented them to him. Later, I departed to Bombay. When I returned to Marahra Shareef, my daughter informed me that there was a parcel for me from Bareilly Shareef. I opened the parcel and found enclosed the ring and bangle. There was also a note in it in which A’la Hazrat ؒ presented the jewels to my daughter.”*

Subhan-Allah! Look at the respect and wisdom that A’la Hazrat ﷺ showed towards his superiors. He was very steadfast regarding “*Amr bil Ma’roof Wa Nahi Anil Munkar*” (To command what is righteous and forbid that which is wrong) and at the same time showing great respect towards Hazrat Mahdi Hassan Barkaati ﷺ.

RESPECT FOR THE MASJID

Once, A’la Hazrat ﷺ was performing I’tikaaf in the Masjid in Bareilly Shareef. It was a cold winter’s night. It was raining quiet heavily and A’la Hazrat ﷺ had to perform his wudhu. In order not to allow the Masjid floors from becoming wet, he placed the blanket that he was wearing on to the Masjid floor. He did this, by folding it four times so that it should soak in the water. He then performed his Wudhu on the blanket, not allowing a single drop of water to fall in the Masjid. A’la Hazrat ﷺ then spent the entire night shivering in the cold since he did not have another blanket to cover himself with.

LOVE AND RESPECT TOWARDS PILGRIMS

A’la Hazrat ﷺ always showed great respect to Pilgrims (Haajis). He made it his duty to meet with the Haajis when they arrived from the Haramain Sharifain. Whenever he would meet a Haaji, the very first question he would ask was, “*Did you visit the Rauza-e-Aqdas of the Holy Prophet Muhammad ﷺ*”? If the answer he received was in the affirmative, he would kiss the feet of the Haaji. If the Hajee replied that he did not, then A’la Hazrat ﷺ would show his dissatisfaction and would terminate his conversation with the said person.

CARE FOR CHILDREN

Hazrat Allama Zafrud’deen Bihari ﷺ states that whilst still a student in Bareilly Shareef, he and many others spent their Eid in Bareilly Shareef. They did not go home to their families as they lived far from the Madrassa. But, he says that Eid was always spent joyfully because

A'la Hazrat ﷺ would treat them like his very own children. He would also give them 'Eidi' (gift of some money on Eid Day).

When Mufasssir-e-Azam-e-Hind, Hazrat Ebrahim Raza Khan ﷺ, who is the father of Huzoor Taajush Shariah, Hazrat Allama Mufti Mohammed Akhtar Raza Khan Al Azhari, was born, his grand-father, A'la Hazrat ﷺ, out of great joy, invited all the students of Madrassa Manzar-e-Islam to a meal. Before preparing the meal, A'la Hazrat ﷺ asked each group of students as to what they enjoyed eating. Accordingly, he prepared these delicacies to suit their taste; fish and rice for the Bengali students; Firini, Zarda and Breyani for the Bihari students; and lamb for the Punjabi and other foreign students. Following the Sunnah of Holy Prophet ﷺ, A'la Hazrat ﷺ showed immense love and affection towards children. He always made them feel comfortable around him. He never shouted or scolded at them unnecessarily. If any child did something wrong, he would gently explain to that child their error and guide them correctly. He always replied to the Salaams of little children when they would greet him.

A FEW OF A'LA HAZRAT'S UNIQUE HABITS

- * He never kept any ordinary book on the books of Ahadith
- * He would be displeased if anyone spoke out unnecessarily while he explained the Ahadith
- * He did not prefer anyone to sit with one leg onto the lap of the other leg. He would usually sit with both knees erect
- * He would sit in the position of Tashahud from the beginning to the end in a Mehfil-e-Meelad-un-Nabi ﷺ, which sometimes lasted for up to 5 or 6 hours
- * He would never chew paan during a lecture
- * On hearing the name 'Muhammad', he would immediately say 'Sallal Allahu alaihi wasallam'
- * He would never laugh out aloud
- * He slept in the form of the word 'Muhammad' (In Arabic)
- * He never spat or stretched his feet towards the Qibla
- * He always did everything from the right

CHAPTER 7

HIS WRITINGS AND WORKS

Works of Imam Ahmed Raza; Organisations and
Institutes Spiritually affiliated to Imam Ahmed
Raza

A FEW KARAAMATS (MIRACLES) OF A'LA HAZRAT

Without any exaggeration, it must be said that an entire volume can be compiled on the Karaamats of A'la Hazrat ؒ. In this time, the greatest Karaamat that any person can display is his adherence to the Shariat-e-Mustafa ؐ. A'la Hazrat ؒ never faltered in this regard. We also wish to state that, in reality, the mere existence of A'la Hazrat ؒ was by itself the manifest Mu'jiza of the Holy Prophet ؐ. For the sake of attaining blessings, a few of his Karaamats are being quoted for the benefit of his devotees.

FIRST KARAAMAT: Janaab Amjad Ali who was an ardent mureed of A'la Hazrat ؒ was a resident of Bhasouri. Once Amjad Ali took his rifle and went out hunting. Whilst hunting, a stray bullet from his rifle accidentally hit a passer-by, killing him. Amjad Ali was later arrested for murder. He was tried and then sentenced to death by hanging.

A few days before his execution, a few members of his family visited him in prison. With the mere thought of his execution, they began to weep bitterly.. He smiled at them and serenely asked them to go home. With complete composure, he said, ***'Go home and do not weep. I will return on the day of my execution. My Peer-o-Murshid, A'la Hazrat Imam Ahl-e-Sunnat ؒ has released me.'***

On the night of his execution, his mother went over to visit him. Thinking how near the time of his execution had come; she too began to weep in with grief. But Amjad Ali's faith in the words of his Peer-o-Murshid was very strong. He asked his mother to go home and to stop worrying. He told her that through the Will of Almighty Allah, he would return home in a little while to have breakfast with her. Being visibly shaken, she returned home.

The time had finally arrived. Amjad Ali was escorted to the gallows to be hanged. The noose was put around his neck. The authorities asked him if he had any final request. Completely composed, he replied,

“There is no need to request anything. My time of death has not yet arrived.”

The authorities were baffled by his composure. Nevertheless, they decided to proceed with the hanging. As they were about to hang him, the authorities received a telegram. The telegram stated that due to the crowning of Queen Elizabeth, a certain number of prisoners were being pardoned by the British Monarch. Amjad Ali Sahib's name was on that list! He was immediately released. As promised he went home to have breakfast with his mother. In this Karaamat of A’la Hazrat ﷺ, not only was Amjad Ali pardoned but, many other prisoners were freed.

SECOND KARAAMAT: Once, a woman came weeping to A’la Hazrat ﷺ. She reminded him that he had once made Dua for her to bear a child and through his Dua a male child was born to her. She told him that the child had now passed away and she could not bear this loss. She wept and pleaded with A’la Hazrat ﷺ to bring the child back to life.

A’la Hazrat ﷺ went to her home. He noticed that the child was lying on a bed and was covered with a sheet. In the meantime, the mothers of the child continuously asked A’la Hazrat ﷺ to bring the child back to life. A’la Hazrat ﷺ removed the sheet from the face of the child, placed his blessed hands over the child’s eyes and said to the child, ***“Son! Wake up and listen to that which your mother is saying.”***

All of a sudden, the child began to cry. All those present were astonished. They thanked A’la Hazrat ﷺ abundantly for his blessing. He humbly smiled and said, ***“I did not do anything. He was asleep. All I did was wake him up.”***

There lived a certain person in Bareilly Shareef who had held distorted views in regards to the Ulama, the Awliyah and the spiritual affiliation between the Peer-o-Murshid and a mureed. One of his friends was on his way to meet A’la Hazrat ﷺ, so he suggested that the misled person should accompany him to meet with A’la Hazrat ﷺ. He also suggested

that by discussing his distorted views and beliefs with A’la Hazrat ﷺ, he will be explained the correct beliefs and thus righteously guided. Whilst deciding whether to go or not, the said person noticed a vendor selling fresh sweetmeats. He said to his friend, ***“First buy me some sweetmeats, and then I shall go with you.”*** His friend agreed to buy the sweetmeats for him on the way back. Nevertheless, after much convincing, he agreed to accompany his friend to visit A’la Hazrat ﷺ. After entering his blessed home and sitting their for a short while, a mureed arrived and brought some sweetmeats. It was the procedure in the court of A’la Hazrat ﷺ that those persons with beards would get two shares, and those without beards would receive only one share as they were counted amongst the children.

The mureed who was responsible for distributing the sweetmeats only gave one share to the person who had distorted views regarding the Awliyah and the Ulama. A’la Hazrat ﷺ, who was present there and witnessing the entire incident, instructed the mureed to give that person two shares. The mureed remarked, ***“Huzoor! He has no beard. He should get one.”***

A’la Hazrat ﷺ replied, ***“Give him two. He desires to have two”***. When the person heard this he immediately repented and became the mureed of A’la Hazrat ﷺ. His desire was to receive two shares and he realised that A’la Hazrat ﷺ was even aware of the thoughts in his heart.

WORKS OF A’LA HAZRAT

We have explained earlier that A’la Hazrat ﷺ attained proficiency in more than fifty branches of knowledge. With this, A’la Hazrat ﷺ wrote many books on various aspects of Islam. A’la Hazrat ﷺ was a genius writer. He wrote numerous books and treatises in Arabic, Persian, and Urdu on diversified topics.

To date, it has not been fully ascertained as to exactly how many books he wrote, for doing so, requires research and many personnel. There have risen, over the past years, many Islamic Scholars in the Indo-Pak

Sub-Continent and in other parts of the world, who are making sincere attempts in studying or translating the works of the great Mujaddid of Islam. In 1887, at the age of 30, he had completed 75 books and treatises. In 1909, at the age of 43, this number increased up to 500. However, it has been estimated that the number of books written by A'la Hazrat Imam Ahl-e-Sunnat ﷺ exceed 1 000 on more than 50 branches of knowledge. Apart from these contributions, he had written annotations and commentaries on more than 150 books pertaining to various branches of learning.

Professor Dr Muhammad Hassan, Shaikh-ul-Adab, Islamia University, Bhawalpur, says: *“Maulana was a prolific writer. He wrote a large number of treatises. It is due to the fact that his head and heart had surging waves of knowledge which were hard to restrain.”*

From the many books that were written by him, a table of some of the books which have been classified are as follows:

Topic on which books were written	Amount of books
Tafseer of the Qura'n	11
Aqaa'id (Belief)	54
Hadith and Principles of Hadith	53
Fiqh, Principles of Fiqh, Dictionary of Fiqh	
Faraa'id and Tajweed	214
Tassawwuf, Wazifas, Morals	19
Reviews of Books	40
Language, Arabic Grammar, Dictionaries, History	
Poetry and Special Benefits, Travelling	55
Inspired Knowledge (Jafar)	11
Logarithms	8
Astronomy, Astrology	22
Mathematics, Geometry	31
Philosophy, Sciences, Logistics	7
Algebra	4

The names of a few books written by A'la Hazrat ﷺ have been listed below:

1. Fatawa Radawiyyah (12 volumes approx. 12 000 pages)
2. Husaamul Haramain
3. Ad Daulatul Makkiya Bil Madatul Ghaibiya
4. Al Mu'tamadul Mustanad
5. Al Amn-o- Ula
6. Al kaukabatush Shahabiya
7. Al Istimdaad
8. Al Fuyoozul Makkiyah
9. Al Meeladun Nabawiyyah
10. Kanzul Imaan (translation of Holy Qura'n)
11. Fauze Mubeen Dar Harkate Zameen
12. Hidayaqe Bakhshish
13. Subhaanus Subooh
14. Sal'lus Suyooof Al Hindiya
15. Ahkaam-e-Shariat
16. Az Zubdatuz Zakkiya
17. Abna ul Mustapha
18. Tamheed-e-Imaan
19. Angote Choomne ka Mas'ala

Professor Abdul Shakoor Shad, Kabul University, Afghanistan, says, *"The research works of Imam Ahmed Raza Khan are worth presenting. There is due need that Historical and Cultural Societies of India, Pakistan, Afghanistan and Iran together with other such institutions keep all his writings duly catalogued in their libraries."*

His Divinely bestowed intelligence was such, that when A'la Hazrat ﷺ completed a quarter of any given book at the feet of a teacher, he would study and memorize the remainder of the book by himself. It is recorded that he completed an Arabic commentary on the book, "Hidaayatun Nahw" on Arabic Syntax, when he was only 8 years old!

ORGANISATIONS AND INSTITUTES SPIRITUALLY AFFILIATED TO A'LA HAZRAT

In the year 1904, A'la Hazrat ﷺ founded “**Darul Uloom Manzar-e-Islam**” in Bareilly Shareef. This great religious institution has thus far served the Muslim world superbly. Each year, a large number of students graduate from this institution as Faadils, Aalims, Hufaaaz and Qur'ra.

With the exception of Madressa Manzare Islam, there are also scores of institutes and organisations world-wide that are spiritually affiliated to A'la Hazrat Imam Ahl-e-Sunnat ﷺ. A few of them are:

- * Madressa Mazhare Islam (Bareilly Shareef) - India
- * Jamiatur Raza Centre for Islamic Studies (Bareilly Shareef) India
- * Jaamia Nooria Radawiyah (Bareilly Shareef) - India
- * Razvi Darul Ifta (Bareilly Shareef) - India
- * Raza Academy (Bombay) - India
- * Idara Tahqeeqaat-e Imam Ahmad Raza - Pakistan
- * Raza Musjid - London
- * Raza Academy - London
- * Imam Ahmad Raza Academy - South Africa
- * Sunni Razvi Centre - Mauritius
- * Muhibbane Raza-e-Mustapha - South Africa
- * Jamia Razvia (Lahore) - Pakistan
- * Jamia Razvia Zia ul Uloom (Rawalpindi) Pakistan
- * Darul Uloom Imam Ahmad Raza (India)
- * Imam Mustafa Raza Research Centre (South Africa)

CHAPTER 8

COMMENTS BY SUPPORTERS & ADVERSARIES

Comments by the Noble Ulama of Makkatul Mukarramah; Comments by the Noble Ulama of Madinatul Munawwarah; Comments by the Noble Ulama of Indo-Pak; Imam Ahmed Raza in the eyes of others; Imam Ahmed Raza in the eyes of the opposition

COMMENTS BY THE NOBLE ULAMA OF MAKKATUL MUKARRAMAH

Ustaad Ulama-e-Haram, Allama Sa'eedullah ؒ: *“My respected brother, who is striving in the path of Nabi ؐ, is a wonderful teacher, in other words, Hazrat Ahmed Raza Khan ؒ. May Almighty Allah grant him great reward, and accept his endeavour, and may Almighty Allah place his respect in the hearts of the people of knowledge.” Ameen.*

Allama Mufti Muhammad Saleh Kamal ؒ: *“The learned person on this earth, the sea of great knowledge, the coolness of the eyes of the Ulama-e-Haq, is Maulana Ahmed Raza Khan ؒ. Salutations upon the Prophet ؐ and all the spiritual guides! Especially Hazrat Ahmed Raza Khan ؒ! May he always be protected.” Ameen.*

Aftaabul Uloom, Allama Sheikh Ali bin Siddique Kamal ؒ: *“Our leader and bright star, the sharp blade on the throats of the wahabis, our respected teacher, our famous leader, is Hazrat Ahmed Raza Khan ؒ. May Almighty Allah grant him tranquillity and keep him victorious over his opposition.” Ameen.*

COMMENTS BY THE NOBLE ULAMA OF MADINATUL MUNAWWARAH

Mufti Taaj'udDeen Ilyas Hanafi ؒ: *That famous and proficient Aalim, Maulana Ahmed Raza Khan ؒ is from amongst the Ulama-e-Hind. May Almighty Allah grant him great reward and success. May Almighty Allah grant him Barkah in his life and destroy all those false sects through his blessing.” Ameen.*

Sheikh Malikiya Allama Sayyid Ahmad Juz'iri ؒ: *“May Almighty Allah brighten up the lives of the Muslims through (the Sadaqa of) Imam Ahmed Raza Khan ؒ. May Almighty Allah increase his age and allow all his future generations to be amongst the Ahl-e-Jannah.” Ameen.*

Allama Khaleel bin Ebrahim Kharbooti ﷺ: *“May Almighty Allah grant the Muslims benefit forever through the blessings of this Kaamil Faadil, Allama Ahmed Raza Khan* ﷺ. *O Allah! Give glad tidings to Islam and Muslims.”* Ameen.

Allama Maulana Umar bin Hamdaan ﷺ: *“Imam Ahmed Raza Khan* ﷺ *is that great Aalim, great philosopher and such a great researcher that his research baffles the mind. May Almighty Allah protect him and always keep him pleased”.* Ameen

COMMENTS BY THE NOBLE ULAMA OF THE INDO-PAK

Sayyiduna Shah Aale Rasool ﷺ: *“On the day of Qiyamah, when Almighty Allah asks me concerning what I had brought for Him from earth, then I will present Imam Ahmed Raza Khan* ﷺ*”.*

Hazrat Sayyid Shah Abul Husain Ahmad Noori ﷺ: *“A’la Hazrat* ﷺ *is the vision the lamp of the Khandaan-e-Barakaat”.*

Hazrat Allama Ali Hussain Kichauchawi ﷺ: *“My path of Shariah and Tariqah is that, which is the path of Huzoor Purnoor, A’la Hazrat Imam Ahl-e-Sunnat* ﷺ*”.*

Hazrat Maulana Mu'eenuddeen Sahib ﷺ: *“Phira hoo me us gali se Nuzhat ho jis me gumra sheikh-o-Qaazi Raza-e-Ahmad Usi me samjunga muj se Ahmad Raza ho Raazi.”*

Allama Nae'e'muddeen Muradabadi ﷺ: *“The expertise that A’la Hazrat Imam Ahl-e-Sunnat* ﷺ *possessed in Fiqh was such that the great Ulama of the East and West were humbled before him.”*

A'LA HAZRAT IN THE EYES OF OTHERS

Justice Mufti Sayyid Shujaat Ali Qadri ؒ, Shariah Court, Government of Pakistan, Islamabad (Pakistan): *“A’la Hazrat’s appearance is such a commanding stature in terms of knowledge and action that every man of letters considers it an honour and pride to write about him. This worthless man also has the honour of opportunity and has contributed some write-ups and articles of A’la Hazrat.*

My first compilation in Arabic, has been published and distributed the world over, and this practice is going on regularly and steadily. All the men of letters know that A’la Hazrat was born in such a period when the Muslim Ummah was being threatened by different Fitnah (seditions) from all sides. Among all the prevalent seditions, the most dangerous and harmful was one which meant to infect non-Muslim elements in the beliefs of the Ahl-e-Sunnat.

A’la Hazrat performed incomparable services to safeguard the beliefs of the Ahl-e-Sunnat. He wrote several books for the rejection of Shirk (Polytheism) and for the dissuasion from the Bid'ats (innovations in Deen causing divergences). He safe-guarded the status of Nabuwat (Prophethood); Sahabiyat (Companionship); Ahle Bait (the Members of the Prophet's ؑ family) and Wilayat (the Friendship with Allah the Magnificent). He published crushing and silencing articles against the criticism brought forward by the atheists, heretics and apostates against the revered Mystics of Islam and Islamic Mysticism.

As far as my study is concerned, A'la Hazrat always had good opinion about all the Muslims, and took all Muslims as Muslims, did not scratch and touch the people's beliefs, and did never scold unreasonably or speak rubbish to others. However, if someone committed any mistake in writing or speech, he invited him repeatedly to the Truth. This is the method which is called the good conduct of the Holy Prophet ؑ. May Allah the Magnificent favour us through the benevolence of the Ahl-Ullah (Friends of Allah)”.

Allama Muhammad Ibrahim Farooqi Mjad'didi ؒ: *“No doubt that Mufti Ahmed Raza Khan Bareilvi was a great scholar. He had the insight in the norms of Muslim conduct and behaviour and stages of spiritual transcendentalism (Tariqah). His competence as regard to exposition and explanation of the Islamic thought; his approach to the inner knowledge deserves high praise, and his contribution in Islamic Jurisprudence will always be remembered in respect of their relevance to the basic principles of Ahle Sunnah Wal Jama'at. Finally, it is not an exaggeration to state that his research works shall always serve as a beacon of light for those who traverse this faith.”*

Professor Muhammad Rafi'ullah Siddique, Director of College Education, Hyderabad, Region - Hyderabad (India): *“Let the thought of recollecting minds recall the circumstances of Muslims in 1912 when Hazrat Ahmed Raza Khan appealed to the Ummah to control conspicuous consumption and save money to use for productive purposes. Now, everywhere the governments are emphasising the need for austerity to solve the multifarious economic problems. Will the men of vision not realise the far sightedness of the late A'la Hazrat Bareilvi? J.M. Keynes was awarded the highest title for the same proposition and exposition which Maulana Bareilvi had disclosed at least 24 years before him. Alas! Muslims did not pay heed to his advice.”*

Professor Preshan Khattak, (Former Chairman) Pakistan Academy of Letters, Government of Pakistan: *“Imam Ahmed Raza's personality needs no introduction to Muslims of the Indo-Pakistan. Such a rare encyclopaedic person is born after a long awaiting period. He served as a search-light for his own people and proved a strong rock for the powers of persecution and cruelty. Nobody can doubt his knowledge and greatness. The Holy Prophet ﷺ has declared academic differences as sources of blessing and goodness for the evolution of the Deen of Islam and civilisation. This has opened new vistas of thinking and has helped in creating more vastness and comprehension in the Deen of Islam in order to cope with the need of the changing time. Imam Ahmed Raza Khan Bareilvi has completed an important role for*

the evolution of the Islamic thinking in the Sub-Continent. It is not easy to present and interpret Islamic teachings in the present age without making use of his writings and views”.

Professor Dr Ayub Razvi, Head of Department Urdu, Urdu College, Pakistan, Karachi: *“The learned Maulana Ahmad Raza Khan (1856-1921) was a famous scholar, Jurist, Mathematician, Writer and Genius. He had special insight in Mathematics. There is no parallel to his expertise in Jurisprudence.”*

Dr Ilahi Bakhsh Ali Awan, Peshawar (Pakistan): *“Various aspects of his personality are very impressive and valuable. His real contributions in different fields are so comprehensive and exhaustive that men of thought and vision find it difficult to pin point the most attractive and impressive aspect of his intellectual personality which is so vast in every direction that sight is lost in wilderness.”*

Dr Muhammad Tahir Malik, Chairman, Department of Islamic Learning, University of Karachi (Pakistan): *“After a thorough study of many books and treatises of Imam Ahmed Raza, I have concluded that he gives much importance to the teacher, book, paper and school, etc. in the articles allied to Education. In our present day education system, a teacher is no more estimated than a salaried servant, and the book is regarded as a collection of letters and works. From our teaching institutions, the respect of the book and teacher has faded away. This is why the restrictions of a teacher and pupil have been reduced to nothing at our schools, colleges and universities.*

Today, to ignore or to forget the books of knowledge, gifted by these teachers has become a common practice. One sees often the pupils dancing for pleasure on the teachers promenade and playing with their turbans. Why is this? The answer outlined by Maulana Ahmed Raza Khan Bareilvi is that our ideology of education is lacking in high and sacred values. The Imaam Sahib says, ‘Keep in vies (striving) the bonds of your teachers. If respect is given to the paper, the book and the school, this undesirable situation can not happen’.”

Dr Ghulam Yahya Anjum, Department of Comparative Religions, Hamdard University, New Delhi: *“Imam Ahmed Raza Khan is an outstanding personality among 20th century renowned scholars of Islam. Very few can claim his eminence because if someone has some similarity with him in certain particular fields, he lacks significant achievement in some other field in which Imam Ahmed Raza is leading.”*

Dr Hassan Raza Khan Azami, Patna: *“A study of the 'Fatawa Razvi' (Judicial Opinions) of A'la Hazrat, has revealed his multi-dimensional personality to me.*

- 1. As a Jurist his discussion reflects his reach of imagination, deep insight, wisdom, sagacity and unparallel scholarly talent.*
- 2. I found him a great historian, that goes on quoting numerous historical references to support his view point in the matter under consideration.*
- 3. He appears to be an expert in Arabic grammar and diction alongside being an inspiring Naatia poet.*
- 4. He is observed as a great scholar of Hadith, when he mentions logical interpretation of the Hadith that he quotes.*
- 5. After a deep study of his works, one finds in him not only a renowned Jurist, a great Logistician but also an outstanding Physicist, Astronomer, Mathematician, Philosopher, Philologist and Geographer whose expertise covers the minutest of details of the subject”.*

Professor Wasim Barelvi, Rohailkand University, Bareilly, U.P (Dawn, Karachi, May 13 1992): Indian poet, Wasim Barelvi, speaking at a function in his honour on Monday night, emphasised the need for fresh research on Ahmed Raza Khan Barelvi and other Muslim scholars of the Sub-Continent, particularly those from Bareilly.

Eulogising Allama Ahmed Raza Khan, Professor said that his services as a pioneer of a religious school is known to everybody, but his achievements as a writer have not yet been properly highlighted.

He said that a research work on Allama Ahmed Raza Khan compiled in Rohailkand under his supervision has made revelations regarding the writings of Allama Barelvi. This research work is likely to challenge the history of Urdu prose as it proves that Allama Barelvi should be counted as one of the pioneers of Urdu prose, and as one of the great writers who spread fresh thought in the Sub-Continent.”


Justice Naeemud'deen, Supreme Court of Pakistan: *“Imam Ahmad Raza’s grand personality, a representation of our most esteem ancestors, is history making, and a history uni-central in his self. You may estimate his high status from the fact that he spent all his lifetime in expressing the praise of the great and auspicious Holy Prophet ﷺ, in defending his veneration, in delivering speeches regarding his unique conduct, and in promoting and spreading the Law of Shariah which was revealed upon him for the entire humanity of all times. His renowned name is ‘Muhammad’ ﷺ, the Prophet of Almighty Allah.*



The valuable books written by an encyclopaedic scholar like Imam Ahmed Raza, in my view, are the lamps of light which will keep enlightened and radiant the hearts and minds of the men of knowledge and insight for a long time.”

A Western Scholar, Dr Barbara D. Metcalf, Department of History, Barkley University, United States of America: *“He was outstanding from the very beginning on account of his extra-ordinary intelligence. He enjoyed a divine gift of deep insight in Mathematics. It is said that he solved a mathematical problem for Dr Ziaud'deen for which the learned Mathematician was intending to visit Germany. Ahmed Raza himself was a towering figure, revered for his extra-ordinary memory, mental agility, and intellectual capacity, and honoured as a Mujaddid and a Shaikh. Guarded in his relation to the British Government, he sought above all to guard what he saw as correct practice and make religion vital in the personal life of Muslims of his day.”*

The Poet, Doctor Iqbal: *"I have carefully studied the decrees of Imam Ahmed Raza and thereby formed this opinion; and his Fatawa bear testimony to his acumen, intellectual calibre, the quality of his creative thinking, his excellent jurisdiction and his ocean-like Islamic knowledge. Once Imam Ahmed Raza forms an opinion he stays firm on it; he expresses his opinion after a sober reflection. Therefore, the need never arises to withdraw any of his religious decrees and judgements. With all this, by nature he was hot tempered, and if this was not in the way, then Shah Ahmed Raza would have been the Imam Abu hanifa of his age."* (Arafat, 1970, Lahore) In another place he says, "Such a genius and intelligent jurist did not emerge."

IMAM AHMED RAZA IN THE EYES OF THE OPPOSITION

Abul Ula Maudoodi: *"I have great respect in my heart for the knowledge and status of Imam Ahmed Raza Khan . He has great foresight over the knowledge of Deen and even his opposition are forced to accept this fact."*

Ashraf Ali Thanwi: *"I have great respect in my heart for Ahmed Raza Khan . He calls us Kaafirs, but he says this only on the basis of his love for the Prophet  and not out of any other reason."*

Muee'nuddeen Nadwi: *"The late Ahmed Raza Khan in this present time was 'The Person of Knowledge'. His every Fatwa, be it in support or refutation of anyone, is worthy of being studied."*

CHAPTER 9

HIS DEPARTURE FROM THIS WORLD

Imam Ahmed Raza's Final Advice before his
Demise; Wisaal of Imam Ahmed Raza; Mazaar
Shareef

A'LA HAZRAT'S FINAL ADVICE BEFORE HIS DEPARTURE

1. Nothing with photos of living objects should be near me when my Ruh (Soul) leaves.
2. Recite Sura Yaseen and Sura Ra'ad beside me.
3. Recite Durood in abundance.
4. Keep those who are weeping away from me.
5. Give my Ghusl according to the Sunnah.
6. Either Maulana Haamid Raza or Allama Amjad Ali should perform my Janaza Salaah. رضى الله تعالى عنهما
7. Do not delay my Janazah.
8. When taking my Janazah, recite ***‘Kaabe ke Badru Duja’***
9. Do not read anything in my praise.
10. Lower me gently in the grave.
12. My grave should be prepared according to my height.
13. My Kafan should be according to the Sunnah.
14. The food of my Fateha must be given to the poor.
15. Haamid Raza must give a fair share of everything to Chote Mia (Huzoor Mufti Azam Hind). If not, my Rooh will be displeased. رضى الله تعالى عنهما
16. All of you must remain steadfast on Deen. Do not leave the path of Shariah. Remain on the Deen on which I was.

HIS FINAL ADVICE TO THOSE PRESENT

“You are the innocent flock of Rasoolullah ﷺ. There are wolves all around you. Their main aim is to mislead you. They intend to plunge you into fitna. They want to take you to jahanum with them. Protect yourselves from them. Run far away from them, whether, they are deobandi, Raafdhi (shia), naichri, qadiani or chakrelwi. And the newest gandwi fitna that has taken all of them into it. These are all wolves. They are all waiting to snatch your Imaan. Protect your Imaan from their attacks. Huzoor-e-Aqdas ﷺ is the Noor of Allah. The Sahaba attained brightness through Huzoor ﷺ. From them, the Taabi’een gained brightness, from them, the Aima-e-Mujtahideen gained brightness. We in turn gained brightness from them and we now request you to receive this brightness from us.

Take from us, this light. We want this, that you should be brightened through us. This light is this, that you should have true love for Allah and His Rasool ﷺ, and that you should respect his beloved servants and you should have true dislike for their enemies. If you find those who even show the slightest disrespect in the Court of Allah and His Rasool ﷺ, then no matter how close and beloved to you they are, immediately separate yourselves from them. If you find anyone who utters blasphemy in the Court of the Prophet ﷺ, then remove him from within you like you would remove a fly from your milk, even though he may be very respected and close to you.

I have explained this, since I was almost fourteen years old and even now, I am saying the very same thing. Allah will definitely appoint someone for the assistance of the Deen, but I do not know about the one who will come after me and what he will explain to you. It is for this reason that you should listen carefully to what I have said. The (Hujjatullah) evidence on behalf of the Deen of Allah has been established. Now, I will not rise from my grave to come and explain this to you. Those of you that have heard and accepted that which I have said, then for you, there is light and salvation on the last day. For those who have not accepted, then for you, there is darkness and destruction. This is the guidance from the Court of Allah and His Rasool ﷺ, which is being presented. Listen and accept. And for those that are not present here, then it is fard upon those who are present to warn and pass (what I have said) over to those that are not present.”

Aala Hazrat ﷺ then said, “ You people have never caused me any discomfort. You are the ones who did my chores for me. You never allowed

me to do my own chores. May Almighty Allah bless all of you with Jaza-e-Khair. I have faith in all of you, that even in my grave, you will not cause me any discomfort. I have forgiven the entire Ahle Sunnat for anything that is due to me. I humbly request that all of you should forgive any shortcomings on my behalf, and it is an obligation upon those present to request those who are not here to forgive any of my shortcomings.”

On hearing these words, all those that were present began to tear, knowing that the time for Aala Hazrat ﷺ to leave the world was near.

WISAAL OF A’LA HAZRAT

The bright shining sun of Bareilly Shareef, The Coolness of the Eyes of the Ulama, The Mujaddid of the Century, The Imam Abu Hanifa of his Era, The Ghaus of his time, The Sweet-scented Rose from the Fragrant Garden of the Holy Prophet ﷺ, A’la Hazrat Imam Ahl-e-Sunnat, Imam Ahmad Raza Khan ﷺ departed from this mundane world on Friday, the 25th of Safar 1340 A.H. (28 October 1921) at 2.38 p.m. It was the exact time of the Jummah Azaan.

The date of the Wisaal of A’la Hazrat Imam Ahl-e-Sunnat ﷺ was actually deduced by him from the Holy Qura’n four months and twenty days prior to his passing away:

“And there shall be passed around them silver vessels and goblets.” (76:15)

At the time of the demise of A’la Hazrat Imam Ahl-e-Sunnat ﷺ, a certain Saint of Syria, dreamt of the Holy Prophet Muhammad ﷺ while he was in the Baitul Muqaddas. In his dream, the Saint saw many Sahaba-Ikraam رضى الله تعالى عنهما seated around the Holy Prophet ﷺ. All of them seemed to be waiting for someone.

The Saint says that, in his dream, he asked, ***“Ya Rasoolallah ﷺ! Whose presence is being anticipated?”*** The Holy Prophet ﷺ replied, ***“Ahmed***

Raza Khan.” The blessed Saint then asked, **“Who is Ahmed Raza Khan?”** The Holy Prophet ﷺ answered, **“An Aalim from Bareilly”**

When the Saint awoke, he immediately journeyed from Syria to Bareilly Shareef to meet A’la Hazrat ﷺ, but to his dismay, he learnt that A’la Hazrat ﷺ had already departed from this world.

It is said by the true devotees of A’la Hazrat Imam Ahl-e-Sunnat ﷺ that after he passed away he was spiritually transported to Madinatul Munawwarah to be close to the Holy Prophet ﷺ. It is mentioned that this is because once, A’la Hazrat ﷺ personally said: **“The time of demise is close and India is India, but I do not even feel like passing away in Makkah. My desire is that I should pass away with Imaan in Madinatul Munaw’wara and then be buried with gentleness in Jannatul Baqi. Almighty Allah is most Powerful”.**

MAZAAR SHAREEF

The Mazaar Shareef (Blessed Tomb) of A’la Hazrat Imam Ahl-e-Sunnat ﷺ is situated in the Mohalla Saudagran, Bareilly Shareef, which is in U.P. (Northern Province) of India.

Each year, in the month of Safar, during the Urs Shareef of A’la Hazrat Imam Ahl-e-Sunnat ﷺ, hundreds of thousands of Muslims from all over the world present themselves in Bareilly Shareef to partake in the Urs Shareef and to pay tribute to the Mujaddid of Islam, A’la Hazrat Imam Ahl-e-Sunnat ﷺ.

May Almighty Allah shower his choicest blessings upon the Mazaar-e-Anwar of this great Saint of Islam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**SHAJRAH-E-MUQAD'DAS OF THE SILSILA
AALIYAH QAADERIYAH
BARAKAATIYAH RADAWIYYAH**

Bismillah hir Rahmaan nir Raheem

Nahmaduhu Wanusal'li ala Rasoolihil Kareem

***Shajratun Tayyibatun Asluha Thabituw Wa Far'uha
fis Samaa'i Hazihi Silsilati Mim Mashaa'ikhi fit Tariqatil
Aliyatil Aaliyatil Qadriyatit Tayibatil Mubaarakati***

Allahuma Salle Wa Sallim Wa Baarik ala
Sayyidina Wa Maulana Muhammadim
Ma'danil Joodi Wal Karami Wa Aalihil Kiraami Ajma'een

Allahuma Salle WaSallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidil Karimi Aliyiniil Murtaza Karamal laahu Ta'ala Waj hahu

Allahuma Salle WaSallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidil Imami Husaininish Shahidi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidil Imaami Aliyibnii Hussaini Zainil Aabideena
Radi Allahu Ta'ala Anhuma

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidil Imaami Muhammadibni Aliyiniil Baaqiri Radi Allahu Ta'ala Anhuma

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidil Imaami Ja'faribni Muhammadinis Saadiqi
Radi Allahu Ta'ala Anhuma

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Junaidinil Baghdadiyi Radi Allahu Anhu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Abi Bakrinish Shibliyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Abil Fadhli Abdil Waahidit Tameemi Radi Allahu Ta'ala Anhu.

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim
Wa alal Maulash Sheikh
Abil Farhit Tartoosiyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Abil Hassani Aliyinil Qurshiyil Haqariyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Abi Saeedinil Makhzoomiyyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulal
Maulas Sayyidil Kareemi Ghausis Saqalaini Wa Ghaisil Kaunaini Al Imaami
Abi Muhammadin Abdil Qaadiril Hassaniyil Hussainiyil Jilaaniyi Sallal laahu
Ta'ala ala Jaddihil Kareemi Wa Alaihi Wa Ala Masha'ikhihil Izaami Wa
Usoolihil Kiraami Wa Faroo'ihil Kifaami Wa Muhib'bihi Wal Muntameena Ilaihi
ila yaumil Qiyaami Wa Baarik Wa Sallim Abadan

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Abi Bakrin Taajil Millati Wad Deeni Abdir Razzaaqi
Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Abi Saalihin Nasrin Radi Allahu Ta'ala Anhu.

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Muhiy'yuddeeni Abi Nasrin Radi Allahu Ta'ala Anhu.

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim
Wa alal Maulas Sayyidi Aliyin Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Moosa Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Hassanin Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Ahmadil Jilaaniyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Baha'iddeen Radi Allahu Ta'ala Anhu.

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Ibraahimal I'rjiyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Muhammadin Bhikariyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulal Qaazi
Zai'iddeenil Ma'roofi Bish Sheikh Jiya Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulash
Sheikh Jamaalil Auliya'i Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Muhammadin Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidi Ahmad Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyid Fadhil laahi radi Allahu Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidish Shahi Barkatillahi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidish Shahi Aali Muhammad Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidish Shahi Hamza Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulas
Sayyidish Shah Abil Fadhli Shamsil Millati Wad Deeni Aali Ahmad Ache' Mia
Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa ala Sayyidil
Kareemish Shah Aali Rasoolil Ahmadiyi Radi Allahu Ta'ala Anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa ala Maulal
Kareemi Siraajis Saalikeena Nooril Aarifeena Sayyidi Abil Hussaini Ahmadin
Nooriyil Marahrawiyi Radi Allahu Ta'ala Anhu wa Ardaahu an

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Wa alal Maulal
Humaami Imaami Ahlis Sunnati Mudad'idish Shariatil Aatirati Mua'yyidil
Millatit Taahiratish Sheikh Ahmad Rida Khan Radi Allahu Ta'ala Anhu. Bir
Ridas Sarmadiyi

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Jamee'aw wa alash
Sheikh Hujjatil Islaami Maulana Haamid Rida Khan Radi Allahu Ta'aala
Anhuma

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Jamee'aw wa alash
Shaikh Zubdatil Atqiya'eel Muftiyil A'zami Bil Hindi Maulana Muhammad
Mustafa Raza Khan Al Qaaderi radi Allahu ta'aala anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Jamee'aw wa alash
Sheikh Mufasssiril A'zam Maulana Ibraheem Rida al Qaaderiy'yi radi Allahu
Ta'aala anhu

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Jamee'aw wa ala
Abdikal Fageer Muhammad Akhtar Rida Khan Al Azhari'yil Qaaderi Ghufira
lahu Wa li Waalidayhi

Allahuma Salle Wa Sallim Wa Baarik Alaihi Wa Alaihim Jamee'aw Wa ala
Saa'iri Awliyaa'ika Wa Alaina wa Bi him wala hum wa feehim wa maa ahum Ya
Arhamar Raahimeen. Aameen

TRANSLITERATION OF THE SHAJRAH IN URDU

Bismillah Hir Rahmaan Nir Raheem

*Ya Ilaahi Rahm farma Mustafa ke waaste
Ya Rasoolallah karam Kijiye Khuda ke waaste*

*Mushkile hal kar Sha'e Mushkil Kusha ke waaste
Kar balaa-e-rad Shaheede Karbala ke waaste*

*Sayyid-e-Sajjaad ke sadqe Me Saajid rakh mujhe
I'Im-e-Haq de Baaqir-e-i'Im-e-Huda ke waaste*

*Sidqe Saadiq ka tasadduq Saadiqul Islaam kar
Be ghazab raazi ho Kaazim Aur Raza ke waste*

*Bahre Ma'roof-o-Sirri Ma'roof De be'khud Sirri
Jund-e-Haq me gin Junaid-e-baa safa ke waaste*

*Behre Shibli Sher-e-Haq Duniya ke kut'to se bacha
Ek ka rakh Abd-e-Waahid Be riya ke waaste*

*Bul Farah ka sadqa kar Ghum ko Farah de Husn-o-Sa'ad
Bul Hassan aur Bu Saeede Sa'adza ke waaste*

*Qaaderi kar Qaaderi rajkh Qaaderiyo me ut'haa
Qadre Abdul Qaadire Qudrat Numa ke waaste*

*Ahsanal Laahu lahu rizqan se de Rizqe Hassan
Banda'e Razaq Taajul Asfiya ke waaste*

*Nasr Abi Saaleh ka sadqa Saaleh-o-Mansoor rakh
De Hayaat-e-Deen Muhiy'ye Jaa fiza ke waaste*

*Toor-e-Irfaan-o-Uloo-o-Hamd-o-Husna-o-Bahaa
De Ali Moosa Hassan Ahmed Bahaa ke waaste*

*Bahr-e-Ibraheem mujh par naar-e-ghum gulzaar kar
Bheek de Daata Bhekaari Badsha ke waaste*

*Khana'e dil ko Zia de Roo'e Imaan ko Jamaal
Shah Zia Maula Jamaalul Awliya ke waaste*

*De Muhammad ke liye Rozi kar Ahmad ke liye
Khwaane Fazlullah se His'sa gadaa ke waaste*

*Deen-o-duniya ki mujhe Barkaat de Barkaat se
Ishq Haq de Ishqiye Ishq Intima ke waaste*

*Hub'be Ahle Bait de Aale Muhammad ke liye
Kar Shaheed-e-Ishqe Hamza peshwaa ke waaste*

*Dil ko acha tun ko Sutra jaan ko purnoor kar
Ache pyaare Shamsudeen Badrul Ulaa ke waaste*

*Do jahaa me khaadim-e-Aal-e-Rasoolullah rakh
Hazrat-e-Aal-e-Rasool-e-Muqtada ke waaste*

*Noor jaan aur Noor Imaan Noor qabro hashr de
Bul Husain-e-Ahmad-e-Noori Liqaa ke waaste*

*Kar ataa Ahmad Raza-e-Ahmad-e-Mursal mujhe
Mere Maula Hazrat-e-Ahmad Raza ke waaste*

*Haamido Mahmoodo Hamaado Ahned Kar Mujhe
Mere Moula Hazrat-e-Haamid Raza Ke Waaste*

*Saaya-e-Jumla Mashaa'ikh Ya Khuda hum par rahe
Rahm Farma Aal-e-Rahmaan Mustafa ke waaste*

*Bahr-e-Ibraheem bhi Lutfo Ataa'e Khaas Ho
Noor Ki Sarkaar Se Hisaa Gadaa Ke Waaste*

*Ai Khuda **Akhtar Raza** Ko Charkh Par Islaam Ke
Rakh Darakhsha Har Ghari Apni Raza Ke Waaste*

*Sadqa in ay'yan ka de Che ain, izz - i'lm-o-amal
Afoo-o-irfaa aafiyat is be nawaa ke waaste*

FAATEHA OF OUR SILSILA

The above Shajrah Shareef Should be recited once daily after Fajar Salaah followed by the following Khatam Shareef.

- | | |
|-------------------------------|---------|
| (a) DUROOD-E-GHAU'SIYA | 7 times |
| (b) SURAH FATIHA | 1 time |
| (c) AYATUL KURSI | 1 time |
| (d) SURAH IKHLAAS | 7 times |
| (e) DUROOD GHOU'SIYA | 3 times |

When you have completed reciting these, send the Thawaab to the Arwah (Souls) of Sayyiduna Rasulullah ﷺ all the Mashaa'ikh of your Silsila, and the Muslim Ummah in general. If your Peer-o-Murshid is still alive, make Dua for his good health, prosperity and spiritual advancement. If he passed away, then include his name in the Fatiha and make Dua for him and yourself on behalf of him.

The following Waza'if is known as Panj-e-Ganj-e-Qaderi which should be read daily after every Salaah. First, read 3 times Durood-e-Ghausiya, then the specific Waza'if 100 times, terminating with Durood-e-Ghausiya 3 times.

After Fajr	Ya Azeezu Ya Allah
After Zohar	Ya Kareemu Ya Allah
After Asar	Ya Jabbaaru Ya Allah
After Maghrib	Ya Sattaaru Ya Allah
After Esha	Ya Ghaffaaru Ya Allah

By continuous reciting of these Waza'if, you will receive great Barkaat and spiritual pleasure in this world and Akhira

Also **After Fajr and Maghrib Salaah**, it is Strongly Recomendend to Recite the Following Waza'if each 10 Times with Durood Shareef before and after:

***Hasbi'yallahu La Ilaha il'la Huwa. Alaihi Tawaq Qaltu Wa Huwa Rabbul
Arshil Azeem. Rabbi Inni Massaniyad Durru Wa Anta Arhamur
Raahimeen***

***Rab'bi Inni Maghloobun Fantasir Sayuhzamul Jam'u Wa
Yu-walloonad Dubur***

***Allahuma Inna Naj Aluka Fi Noorihim Wa
Na'oozo Bika Min Shuroo Rihim.***

If you continuously recite these Waza'if, Insha Allah, all your Jaa'iz desires will be fulfilled and you will always be protected from your enemy.

Before commencing the Panj-e-Ganje Qaderi you may recite the following Wazifa once. This will protect you from enemies & witchcraft, etc.

***Bismillah hir Rahmanir Raheem. Wash Shamsa Wal Qamara Wan
Nujooma Musakh'kharatim Bi Amrihi Alaa Lahul khalqu wal Amru
Tabaarakallahu Rabbul Aalameen. Gird-e-man Gird-e-Khaan-e-man Wa
Gird-e-Zan Wa Farzan daan-e-man Wa Gird-e-Maal Wa Dostaan-e-man
Hisaar-e-Hifaazat Tu Shud Wa tu Nigahdaar Baashi. Ya Allahu Bihaqqe
Sulaimaanabne Dawood Alaihimas Salaam Wa Bihaqqe Ahyar
Ashraahiyar Wa Bi Haqqi Aliqam Maliqan Taliqan Anta Ta'lamu Ma fil
Quloobi Wa Bihaqqi Laa Ilaaha il'lal Laahu Muhammadur Rasoolullahi***

Wa Bihaqqe Ya Mu'minu Ya Muhaiminu Sallal laahu ta'ala alaihi wa Aa'lihi Wa Sah'bihi Wa Sallam

Note: After reciting this once, blow on the Shahaadah finger of the right hand and move this finger in a circle around the right ear for an odd number of times e.g. once, thrice or seven times. This will protect you from all evil forces.

QAZA -E- HAJAAT

These Wazifas are read if you desire something:

ALLAHU RABBI LA SHAREEKA LAHU

Recite this Wazifa **874 times** with 11 times Durood Shareef before and after. Make sure that you are in Wudhu, sit in the Tashahhud position and face the Qibla. Read this Wazifa everyday until your problem is solved.

HASBUNAL LAAHU WA NI'MAL WAKEEL

Read this Wazifa daily **450 times** with 11 times Durood Shareef before and after. It must be read continuously when one is depressed.

TUFAIL-E-HAZRAT-E-DASTAGEER DUSHMAN HUWE ZER

This wazifa should be recited 111 times after Esha Salaah with 11 times Durood Shareef before and after. This Wazifa is read with a desire to overpower one's enemies.

In connection with these 3 Wazifas, the following should be kept in mind: Recite these Wazifas according to their specific amounts as indicated, e.g. 874; 450 and 111. The first two Wazifas can be read at any time during the day. The third Wazifa must be recited only after Esha Salaah.

For the sake of Barakah (to those who do not have any problems), one may read the first two Wazifas 100 times each with 3 times Durood Shareef before and after daily.

ZIKR (REMEMBRANCE OF ALMIGHTY ALLAH)

The following Zikr is known as **Zikr-e-Nafi** and is usually read softly. The manner in which this Zikr is read is as following:

1. *La ilaaha illal laah* 200 times
2. *Ilal laahu* 600 times
3. *Allahu Allahu* 400 times

The Zikr must commence and end with 3 times Durood Shareef.

The second type of Zikr is known as **Zikr-e-Jahr** and is usually recited aloud. The procedure of Zikr-e-Jahr is:

1. *Recite Durood Shareef* - 10 times
2. *Recite Istighfaar - Astagh firullah* - 10 times
3. *Fazkurooni Azkurkum Wash kuruli walaa Takfuroon* - 10 times

After reciting all of this make dumm (blow) on your self and begin the Zikr:

4. *La ilaaha illal laah* 200 times
5. *Ilal laa* 400 times
6. *Allahu Allahu* 600 times
7. *Haqq Haqq* 100 times

METHOD OF RECITING THE HOLY QURAN

The Awliyah-e-Kaamileen have mentioned that there is no better Wazifa than that of the continuous recital of the Holy Quran. They have given us a method of how we should also undertake the complete recitation of the Holy Quran. It has been divided into the separate days.

Friday:	Sura Fatiha till Sura Maida
Saturday:	Sura In'am till Sura Tauba
Sunday:	Sura Yunus till Sura Maryam
Monday:	Sura Ta Ha till Sura Qasas
Tuesday:	Sura Ankabut till Sura Saad
Wednesday:	Sura Zumar till Sura Rahmaan
Thursday:	Sura Waa'qia till the end

One should try one's level best to practise on this manner of completing the Holy Quran. One may not do so immediately, but we should

DUROOD-E-RADAWIYYA

The following Durood should be read 100 times after every Salah if possible. Especially after Jumma Salaah, the men should stand together facing Madinah Shareef and recite this Durood Shareef with absolute respect. The Durood is:

“Sallal laahu alan Nabiyy'il Umiyy'yi Wa Aalihi Sallal Laahu alaihi wa sal'lama Salaataw Was salaaman alaika Ya Rasoolallaah”

The following benefits are derived from reciting Durood-e-Radawiyya:

1. The one reciting it is blessed with 300 mercies of Almighty Allah.
2. Almighty Allah send peace upon him 2000 times
3. 5000 good deeds are written in his Naama'e A'maal (Book of Deeds)
4. 5000 of his sins are forgiven
5. His status is elevated by 5000 folds
6. It will be written on his forehead that he is not a hypocrite
7. It will be written on his forehead that he has been freed from the fire of hell
8. On the Day of Qiyaamah, he will be amongst the Shuhada (Martyrs)
9. He will gain Barakah in his wealth
10. There will be blessings amongst his children
11. He will be powerful over his enemies
12. People will have love for him in their hearts

13. He will see Huzoor (sall Allahu alaihi wasallam) in his dream.
14. He will leave this world with Imaan.
15. On the Day of Qiyaamah, Sayyiduna Rasoolullah (sall Allahu alaihi wasallam) will shake hands with him
16. The intercession of Rasoolullah (sall Allahu alaihi wasallam) will be compulsory on him
17. Almighty Allah will be pleased with him in such a manner, that he will never be displeased.

WHAT ONE SHOULD DO BEFORE GOING TO SLEEP

You should lie down with both the knees straightened and both hands on the chest. Then the following should be read:

1. **Ayatul Qursi** - Allahu laa ilaaha illa hu huwal (Complete) once.
2. The **four Quls** - once. Sura Ikhlas must be read 3 times.

You should then blow upon the palms and pass them on the entire length and breadth of your body. You may also do this for the infants who are not able to read. It is also recommended that you learn the Suras Waaqia, Yaseen and Mulk.

You should read these Suras before sleeping. As long as you do not know them by heart, you may recite them by looking at the Holy Quran. Thereafter, you should lie on the right side without talking. If you have to talk, then you may do so, but you should recite Sura Kaafirun before going to sleep. If this procedure is followed then, Insha-Allah, you will be protected from all evil forces.

Insha Allah the reciter will pass from this world with Imaan and will attain blessings through the Prophet (sallallahu alaihi wasallam). Those who do not know how to read the Quran properly should be swift in learning as it is Fard to do so. Be sure to recite every alphabet with correct pronunciation.

The benefits of reciting the following Surahs before going to bed:

1. Surah Mulk – Protection from Azaab (punishment) of the grave.
2. Surah Yaseen – To be recited for Maghfirat (Pardon)
3. Surah Waaqia – Protection from hunger.
4. Surah Dukhaan – the reciter will rise in the morning in a condition that 70 000 Angles will be making Istighfaar for him.

IMPORTANT ADVICE

1. Remain steadfast on the teachings of the Ahle Sunnah Wa Jamaah.

Stay away from all those who are against the Ahle Sunnah Wa Jamaah, such as the Deobandis, Wahabis, Qadianis, Shias, Moudoodis and Nadwis. Think of them as your enemies. Do not listen to their speeches. Do not sit amongst them. Abstain from reading any of their books since (*may Allah forbid!*) it does not take much time for Shaitaan to put evil into a person's heart. The Deen and Imaan are the most valuable possessions of a person. To protect one's Imaan one must strive to the best of his or her ability. Respect of the world and its wealth and the life of this world is only bound to this world. Deen and Imaan will always be of importance in your homes. To be aware of this is most important.

2. To be steadfast in performing the **5 daily Salaah** is very important. For men to perform Salaah with Jamaah in the Masjid is Waajib.

Those Muslims who do not perform Salaah are only human by name and not by spirit since they do not fulfill their duties as human beings. To make Salaah Qaza because of your job, business, etc. is to be totally ungrateful to Almighty Allah. No good employer will stop his staff from performing their Salaah. If any employer does so, then to work for such a person is Haraam. No means of gaining Rizk (Sustenance) can give the Barakah of Salaah. The giving of Rizk is in the Power of Almighty Allah, Who has made Salaah Fardh upon us and He shows great displeasure when Salaah is left.

3. Perform all those Salaah which you have made **Qaza**. If you do not perform your Fardh Salaah, then your Nafil (optional) Ibaadah does not have

any certainty. So, beware, and be sure to perform your Salaah before your time on this earth expires. Always make Niyyah in Qazaa for the first Namaaz you have missed. In other words if you have 100 Qaza of Fajr, then say, ***'I am making Qazaa for the first very Fajr which I missed.'*** Do the same for all other Salaah. Qazaa is only for the Fardh and Witr Salaahs. In other words, there will be all in all 20 Rakaats Qazaa Salaah for any given day.

4. Keep all those Fasts which you have missed out. The Holy Prophet Muhammad ﷺ has stated, *"So long as a person does not keep his previous Fast, the present Fast is not accepted."*

5. Those who are Saahib-e-Nisaab, should **give their Zakaah**. One must not delay in doing this, since by doing so, one will receive punishment and spiritual torment. The Zakaat of each year must be paid before the year ends. If one has not given Zakaah of the present year, then he should accommodate it in the following years Zakaah so that the wealth may be purified. If one has given more than the amount due, then he may carry it over to the next year. Almighty Allah does not destroy the good actions of any person.

6. **Hajj is Fardh** upon those who have the means of accomplishing it. In commanding the Fardh of Hajj, Almighty Allah says, "Wa Man Kafara Fa In'nal Laaha Ghaniyun Anil Aalameen." The Prophet ﷺ has said the following concerning those who intentionally leave out Hajj: "He will either die a christian or a jew." We ask protection in Allah from this. To be protected, Make your Hajj.

7. **Protect your self from evil**, lies, back-biting, adultery, sodomy, tyranny, dishonesty, falsehood, pride, etc. To shave off or trim the beard is to be in the garb of a faasiq. Abstain from all bad actions. Those who remain firm on these seven points, shall be blessed with the promise of Allah which is Jannat.

SPECIAL ADVICE TO THE MUREED

1. O my beloved Mureed (disciple)! Remember that if you live life as prescribed by the Shariah, then on the Day of Qiyaamah, you will be highly successful and enlightened.
2. O my beloved Mureed! Remember that you have pledged to refrain from anything which is against the Commands of Almighty Allah and His Beloved Rasool (sall Allahu alaihi wasallam)
3. O my dear Mureed! You have pledged to remain within the folds of the Ahle Sunnah Wa Jamaah and that you will refrain from the company of all misled sects and groups. Remember! Do not die, but in the state of Imaan.
4. O my beloved Mureed! You have pledged to perform all the Faraa'id of the Shariat-e-Muhammadi (Sall Allahu alaihi wasallam), the Salaah, the Fasting, the Hajj, and the giving of Zakaah. Remain steadfast in these duties.
5. O my beloved Mureed! You have pledged to fulfil all the commands of Shariah, so do not break this pledge which you have made.

THE IMPORTANCE OF PARDAH

It is compulsory upon the Muslim females to have Pardah. Those women who do not have Pardah are not really Muslims in the true sense. You cannot receive spiritual advancement if you deliberately go against the Shariah of Rasoolullah (*sallal laahu alaihi wasallam*). The men of the house should make sure that the women are in Pardah (proper Islamic attire).

SEEK AND YOU SHALL ACHIEVE

Strive in seeking closeness to Allah. Strive and surely you shall be successful. Strive in Allah's way for Almighty Allah says, 'He who seeks a path towards me, I will certainly show him the way.' The Holy Prophet (sall Allahu alaihi wasallam) says, 'He who seeks an object will certainly receive it' However, the pre-requisite for this is, true love and respect. Love and respect

for the Murshid is love and respect for the Holy Prophet (sall Allahu alaihi wasallam) and love and respect for the Holy Prophet (sall Allahu alaihi wasallam) is love and respect for Almighty Allah. O my Dear Mureed! Remember the Concept of Tauheed (Allah is one), The Rasool (Sall Allahu alaihi wasallam) is one and your Peer is One.

One should recite the Durood Shareef as much as possible. The recital of the Durood Shareef causes the reciter to receive immense Barakaah. This should also be remembered by the students, that if they do not have the time to receive the wazifas, then they should continue to recite the Durood Shareef in abundance.

TASAWWUR-E-SHAikh **VISUALIZING THE SHEIKH**

Always try and visualize your Shaikh whenever you are alone. Do so with total love and sincerity. Visualize that you are seated in front of your Shaikh and that the both of you are present in the Court of Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*). Imagine that the ray of Noor (Light) is descending upon the heart of your Murshid and from his heart it is being transferred to your heart. If you continue in this manner, you will be freed of all your worldly concerns and you will become more spiritually elevated.

May Almighty Allah assist you in this world and in the hereafter through the Wasila of the Holy Prophet (Sall Allahu alaihi wasallam) and all the Masha'ikh of the Silsila Qaaderiyah Barakaatiyah Radawiyyah Nooriyah. Aameen

WISAAL DATES OF THE
MASHAA'IKH-E-QAADERI

- (1) **Sayyiduna Rasoolullah ﷺ**
12 Rabi-ul-Awwal- *Madinatul Munawwarah*
- (2) **Hazrat Ali Murtuza ؑ**
21 Ramadaan - *Najaf Ashraf*
- (3) **Sayyiduna Imam Hussain ؑ**
10 Muharram - *Karbala*
- (4) **Imam Zainul Aabideen ؑ**
18 Muharram - *Madinah Shareef*
- (5) **Imam Muhammad Baaqir ؑ**
7 Zil-Hajj - *Madinah Shareef*
- (6) **Imam Jaafer Saadiq ؑ**
22 Shawwal - *Madinah Shareef*
- (7) **Imam Moosa Kaazim ؑ**
25 Rajab - *Baghdad Shareef*
- (8) **Imam Ali bin Moosa Raza ؑ**
25 Rajab - *Baghdad Shareef*
- (9) **Sheikh Ma'roof Kharkhi ؑ**
2 Muharram - *Baghdad Shareef*
- (10) **Sheikh Sirri Saqti ؑ**
13 Ramadaan - *Baghdad Shareef*
- (11) **Sheikh Junaid Baghdadi ؑ**
27 Rajab - *Baghdad Shareef*

- (12) **Sheikh Abu Bakr Shibli** ﷺ
27 Zil-Hajj - *Baghdad Shareef*
- (13) **Sheikh Abdul Waahid Tameemi** ﷺ
* 26 Jamadi-ul-Akhir - *Baghdad Shareef*
- (14) **Sheikh Abul Farah Tartoosi** ﷺ
* 3 Shabaan - *Baghdad Shareef*
- (15) **Sheikh Abul Hassan Ali Bhikaari** ﷺ
* 1 Muharram - *Baghdad Shareef*
- (16) **Sheikh Abu Sa'eed Makhzoomi** ﷺ
* 27 Shabaan - *Baghdad Shareef*
- (17) **Sayyiduna Sheikh Abdul Qadir Jilani** ﷺ
* 11 Rabi-ul-Akhir - *Baghdad Shareef*
- (18) **Sheikh Taajuddeen Abdur Razzaaq** ﷺ
* 6 Shawwaal - *Baghdad Shareef*
- (19) **Sheikh Abu Saleh Nasr** ﷺ
27 Rajab - *Baghdad Shareef*
- (20) **Sheikh Muhiyyudeen Abu Nasr** ﷺ
* 27 Rabi-ul-Awwal - *Baghdad Shareef*
- (21) **Sheikh Sayed Ali** ﷺ
23 Shawwaal - *Baghdad Shareef*
- (22) **Sheikh Sayed Moosa** ﷺ
13 Rajab - *Baghdad Shareef*
- (23) **Sheikh Sayed Hassan** ﷺ
26 Safar - *Baghdad Shareef*

- (24) **Sheikh Sayed Ahmad Jilani** ﷺ
*19 Muharram - *Baghdad Shareef*
- (25) **Sheikh Baha'uddeen** ﷺ
11 Zil-Hajj - *Daulat Abad, Dakan*
- (26) **Sheikh Sayed Ibrahim** ﷺ
5 Rabi-ul-Akhir - *Delhi*
- (27) **Sheikh Muhammad Bhikhari** ﷺ
* 9 Zil Qaadah - *Kakoori Shareef*
- (28) **Sheikh Qazi Zia'uddeen** ﷺ
22 Rajab - *Nutani (District of Lucknow)*
- (29) **Sheikh Jamaal-ul-Awliyah** ﷺ
1st Shawwaal - *Jahan Abad (Dist of Lucknow)*
- (30) **Sheikh Sayed Muhammad** ﷺ
1 Shaabaan - *Kaalpi Shareef*
- (31) **Sheikh Sayed Ahmad** ﷺ
19 Safar - *Kaalpi Shareef*
- (32) **Sheikh Sayed Fadhlullah** ﷺ
14 Zil Qadah - *Kaalpi Shareef*
- (33) **Sheikh Sayed Shah Barkatullah** ﷺ
* 10 Muharram - *Marehrah Shareef*
- (34) **Sheikh Sayed Shah Aale Muhammad** ﷺ
* 16 Ramadaan - *Marehrah Shareef*
- (35) **Sheikh Sayed Shah Aale Hamza** ﷺ
* 14 Ramadaan – *Marehrah Shareef*

- (36) **Sheikh Shamsud'deen Aale Ahmad Ache Mia** ﷺ
 * 17 Rabi-ul-Aakhir *Marehrah Shareef*
- (37) **Sheikh Sayed Shah Aale Rasool Ahmadi** ﷺ
 * 18 Zil-Hajj – *Marehrah Shareef*
- (38) **Hazrat Abul Husain Ahmad-e-Noori** ﷺ
 11 Rajab – *Marehrah Shareef*
- (39) **A'laa Hazrat, Imam Ahmed Raza Khan** ﷺ
 * 25 Safar - *Bareilly Shareef*
- (40) **Huzoor Hujjatul Islam Maulana Haamid Raza Khan** ﷺ
 * 17 Jamaadil Awwal – *Bareilly Shareef*
- (41) **Ghausul Waqt Huzoor Mufti-e-Azam-e-Hind, Maulana Mustafa Raza Khan** ﷺ
 * 14 Muharram - *Bareilly Shareef*
- (42) **Mufasssir-e-Azam Hazrat Ibraheem Raza (Jilaani Mia)** ﷺ
 * 11 Safar – *Bareilly Shareef*

MUNAJAAT

Ya Ilahi Har Jagha Teri Ataa Ka Saath Ho
Jub Pare Mushkil Shahe Mushkil Kusha Ka Saath Ho

Ja Ilaahi Bhool Jawu Naza ki takleef ko
Shaadiye deedare Husne Mustapha Ka saath ho

Ya Ilaahi Goor-e-tera Ki Jab Aayeh Sakht Raat
Unki Pyaari Moonh Ki subha Jaa fiza Ka saath ho

Ya Ilahi jab pare mahshar me shor-e-daar o gheer
Aman deneh waaleh pyaare peshwa ka saath ho

Ya Ilaahi jub Zabaaneh bahar Aayeh pyaas seh
Saahib-e-kauthar Shahe Jood-o-ataa Ka saath ho

Ya Ilaahi Sard-e-Mehri par ho jab khurshid-e-Hashr
Sayyad-e-beh Saaya Ke Zill-e-liwaa ka saath ho

Ya Ilaahi Garmi-e-Mahshar se jub bhar keh badan
Daaman-e-Mahboob ki thandi hawaa ka saath ho

Ya Ilaahi Naama-e-A'maal jub khulne lag' e
Aib-e-pooshe khalq-e-Sat'taare Khata Ka Saath ho

Ya Ilaahi Jub Bahe Aankhe Hisaab-e-Jurum meh
Un Tabassum rez hontoh ki Dua ka saath ho

Ya Ilaahi jab Hisaab Khandaa-e-bichaar laye
Chashme Ghar-yaane Shafi-e-Murtaza Ka saath ho

Ya Ilaahi rangh laayi jab meri Be baaqiyah
Unki neechi neechi nazro ki Hayaa Ka saath ho

Ya Ilaahi Jab chalo Tareekh raahe Pul Siraat
Aftaab-e-Haashmi Noorul Huda Ka Saath ho

Ya Ilaahi Jub Sare Shamsheer par chalna pare
Rab'be Sallim kahneh waaleh ghamzudah ka saath ho

Ya Ilaahi Jo Du'a yeh nekh hum tujh se kare
Qudsiyo ke lab se Ameen Rabbana ka Saath ho

Ya Ilaahi Jab Raza Kwaab-e-Giraa se Sar Uthaaye
Daulat-e-bedaar Ishq-e-Mustafa Ka Saath ho

Ya Ilaahi le chale jab dafan karne Qabr me
Ghaus-e-Azam peshwa'e Awliya Ka Saath ho

THE VIRTUES OF RECITING YOUR SHAJRAH

There are many virtues in reciting ones Shajrah, of which a few are mentioned below:

1. Memorising the chain of Awliyah upto Rasoolullah (Sall Allahu alaihi wasallam).
2. The Zikr and remembrance of Saaliheen (Awliyah) is the means of receiving Allah's Rahmah (Mercy)
3. Performing the Esaal-e-Sawaab for all the Spiritual Grand Masters of the Silsila. This is a means of receiving the spiritual guidance and blessings.
4. When the mureed remembers them in times of comfort, the Awliyah of the Silsilah will remember him in times of his hardship and they will be of assistance to him.

A'LAA HAZRAT
IMAM AHMED RAZA KHAN ﷺ
A SIGN OF RECOGNITION
FOR ALLAH'S DEEN

Throughout the world, the enemy of Islam and the misled sects are raising their heads once again, intent on causing harm to the Ahle Sunnat Wa Jamaat. They try to mislead the unsuspecting Sunnis by claiming to be The Ahle Sunnat Wa Jamaat, yet they regard the teachings and practices of our pious predecessors as bid'at or acts of ignorance. In a time like this, there is a need to know who has been chosen from the court of Almighty Allah as the sign of recognition for His Deen.

No matter where in the world one may be, he will notice that in this century, Almighty Allah has chosen Mujaddid-e-Deen-o-Millaat Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qadri (radi Allahu anhu) as the sign of recognition of His Deen.

This Aashiq-e-Rasool (Sallal laahu alaihi wasallam) who was chosen as a sign of recognition was no ordinary person. He was drowned in the shore less seas of love of the Beloved Prophet Peace and salutations upon him. Aala Hazrat (radi Allahu anhu) instilled the love of the Prophet (Sallal laahu alaihi wasallam) into the hearts of the people in a time when the forces of shaitaan were working tirelessly to remove this love from the hearts of the Muslim Ummah.

Aala Hazrat (radi Allahu anhu) was not just one ordinary man. He became the source of the manifestation of light and the love of the Prophet (Sallal laahu alaihi wasallam) throughout the Globe. He blessed the world with once again attaining the true love of the Prophet Peace and salutations upon him. He left no stoned unturned in trying to protect the Imaan of the Muslim Ummah, and at the same time, he built a great fort of knowledge, wisdom and piety, around him, in the form of illustrious students and Khulafa like, Sadrush

Shariah; Burhan-e-Millat; Mufti Mahmood Jaan Peshawari and Allama Abdul Aleem Siddiq (alaihimur Rahma) etc. who remained steadfast in their mission to spread the true teachings of Islam.

There is no doubt that Aala Hazrat (radi Allahu anhu) was a great reformer and a true Aashiq-e-Rasool Peace and salutations upon him. Today, on one hand, there are those who question the motives of disciples and well-wishers, who commemorate the Urs of Aala Hazrat (radi Allahu anhu), whilst on the other hand there are those who can not bear to hear the name of this great Wali of Allah. People ask the reason for which the name of Aala Hazrat (radi Allahu anhu) has been given such high status. It must be made clear that Grace and Disgrace is from Allah. Almighty Allah chooses whom He Wills to be the Sign of Recognition for His Deen and Alhumdulillah, he has chosen in this century the personality of Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) and He has given recognition to this Deen through the teachings of Aala Hazrat (radi Allahu anhu), commonly known by those all over the world as **MASLAK-E-AALA HAZRAT**.

We should be honored and pleased to be granted the opportunity of being humble disciples and followers of **MASLAK-E-AALA HAZRAT**, for to be chosen to serve the mission of the personality chosen by Allah for the service of His Deen, is a great honor and a means of attaining immense blessings

***Dushman-e-Deen ko Mitaane ke liye**
To Destroy the Enemies of Deen-e-Islam
Maslak-e-Ahmed Raza Talwaar he
The Maslak of Aala Hazrat is a Naked Sword*

***Khanqaho ki Hifaazat ke Liye**
For the protection of the Nobility of the Khanqahs
Maslak-e-Ahmed Raza Deewar he
The Maslak of Aala Hazrat is a Fortress (Wall)*

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Abdun Na'eem Azeezi

Karamaat-e-A'la Hazrat
Iqbal Ahmad Razvi

Al Mujad'did Ahmad Raza
Allama Yaseen Akhtar

Husaamul Haramain
A'la Hazrat Imam Ahmed Raza

Imam Ahmad Raza aur Alam-e-Islam
Professor Mas'ud Ahmad

Chaudwi Sadi ke Mujad'dide Azam
Allama Zafruddeen Bihari

Al Malfooz
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Imam Ahmed Raza Kaun?
Moulana Mubeen-ul-Hudda Noorani



Mazaar Shareef A'la Hazrat and Huzoor Mufti-e-Azam

رضی اللہ تعالیٰ عنہما