

**IMAM-E-AHLE SUNNAT
A'LA HAZRAT ASH SHAH
IMAM AHMED RAZA KHAN AL-QADRI
(RADI ALLAHU ANHU)**



26, Kambekar Street, Mumbai - 400 003.

THE LIFE AND WORKS OF THE MUSLIM REVIVALIST

**IMAM-E-AHLE SUNNAT, A'LA HAZRAT,
ASH SHAH IMAM AHMED RAZA KHAN
AL-QADRI (RADI ALLAHU ANHU)**

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Imam Ahmed Raza Academy
Durban, South Africa**

**On the Occassion Of
The 150th Birth Anniversary
of Imam Ahmad Raza**
to be Celebrated all over the world
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TABLE OF CONTENTS

CHILDHOOD

IMAM AHMED RAZA'S BLESSED BIRTH	6
HIS BLESSED NAME	6
ILLUSTRIOUS FAMILY HISTORY	7
IMAM AHMED RAZA'S PIETY AS A CHILD	7
IMAM AHMED RAZA'S FIRST LECTURE	8
HIS INTELLIGENCE AS A CHILD	8
ASTONISHING EVENTS OF CHILDHOOD	9

PRIMARY AND TERTIARY EDUCATION

COMMENCEMENT OF ISLAMIC EDUCATION	10
A'LA HAZRAT'S FIRST FATAWA	11
HIS MARRIAGE AND BLESSED CHILDREN	12
INCIDENTS POINTING TO HIS IMMENSE KNOWLEDGE	13
BRANCHES OF KNOWLEDGE STUDIED BY HIM AT HIS FATHER'S FEET	15
OTHER BRANCHES OF KNOWLEDGE ATTAINED FROM VARIOUS ULEMA	15
BRANCHES OF KNOWLEDGE ATTAINED WITHOUT THE ASSISTANCE OF ANY TEACHER	16

ACADEMIC SERVICES

PROFICIENCY IN OVER FIFTY BRANCHES OF KNOWLEDGE ..	17
TRANSLATION AND COMMENTARY OF THE HOLY QURAN ..	18
AUTHORITY IN THE FIELD OF AHADITH	19
A GREAT JURIST OF HIS TIME	20
IMAM AHMED RAZA'S I'LM-E-JAFAR	20
HIS KNOWLEDGE OF PHILOSOPHY AND SCIENCE	21
KNOWLEDGE OF ASTRONOMY AND ASTROLOGY	22
A MATHEMATICAL GENIUS	23
CONTRIBUTION TO THE FIELD OF POETRY	24

SPIRITUAL LIFE

BAI'AT AND KHILAFAT	26
IMAM AHMED RAZA'S MUREEDS AND KHULAFAT	28
IMAM AHMED RAZA'S FIRST HAJJ	31
IMAM AHMED RAZA'S SECOND HAJJ	32
IN THE PRESENCE OF THE HOLY PROPHET (SALLAL LAAHU ALAIHI WASALLAM)	32
HIS LOVE FOR THE HOLY PROPHET MUHAMMAD (SALLAL LAAHU ALAIHI WASALLAM)	33
LOVE AND RESPECT FOR THE DESCENDANTS OF THE HOLY PROPHET (SALLAL LAAHU ALAIHI WASALLAM)	35
IMAM AHMED RAZA'S ADHERENCE TO THE SUNNAH	36
LOVE FOR SAYYIDUNA GAUSUL AZAM (RADI ALLAHU ANHU) ..	37
HIS CONTENTMENT AND HIS ABSTENTION FROM WORLDLY ACTIVITIES	38

SERVICES AS A MUJADDID

IMAM AHMED RAZA AS THE MUJADDID OF THE 14TH CENTURY	39
A LIST OF KNOWN MUJADDIDS FROM THE FIRST CENTURY.....	40
IMAM AHMED RAZA'S JIHAD AGAINST THE INSULTERS OF SAYYIDUNA RASULULLAH (SALLAL LAAHU ALAIHI WASALLAM)	42
A FEW FATAWAS OF THE ULEMA-E-HARAMAIN SHARIFAIN.....	45
SOME TITLES BESTOWED UPON HIM BY THE NOBLE ULEMA OF MAKKATUL MUKARRAMAH	47
SOME TITLES BESTOWED UPON HIM BY THE NOBLE ULEMA OF MADINATUL MUNAWWARAH	47
HIS UNIQUE MEMORY	47

BLESSED QUALITIES

HIS BLESSED CHARACTER.....	49
OBEDIENCE TOWARDS PARENTS.....	50
RESPECT TOWARDS THE SUPERIOR ULEMA.....	50
RESPECT FOR THE MASJID.....	51
LOVE AND RESPECT TOWARDS PILGRIMS.....	51
CARE FOR CHILDREN.....	52
A FEW OF IMAM AHMED RAZA'S UNIQUE HABITS.....	52
HIS MYSTICAL POWERS.....	52

HIS WRITINGS AND WORKS

WORKS OF IMAM AHMED RAZA.....	55
ORGANISATIONS AND INSTITUTES SPIRITUALLY AFFILIATED TO IMAM AHMED RAZA.....	57

COMMENTS BY SUPPORTERS AND ADVERSARIES

COMMENTS BY THE NOBLE ULEMA OF MAKKATUL MUKARRAMAH.....	58
COMMENTS BY THE NOBLE ULEMA OF MADINATUL MUNAWWARAH.....	58
COMMENTS BY THE NOBLE ULEMA OF THE INDO-PAK SUB CONTINENT.....	59
IMAM AHMED RAZA IN THE EYES OF OTHERS.....	59
IMAM AHMED RAZA IN THE EYES OF THE OPPOSITION.....	63

HIS DEMISE

IMAM AHMED RAZA'S FINAL ADVICE BEFORE HIS DEMISE.....	64
WISAAL OF IMAM AHMED RAZA.....	64
MAZAAR SHAREEF.....	65

REFERENCES.....

HIS IMPACT IN THE WORLD TODAY.....

VARIOUS FATAWA OF A'LA HAZRAT

THE FATWA OF A'LA HAZRAT (RADI ALLAHU ANHU) ON FE MALE MUREEDS AND THE SHEIKH OR PEER-O-MURSHID.....	73
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A'LA HAZRAT (RADI ALLAHU ANHU) ON THE VISITING OF MAZAARAAT-E-AULIYA.....	73
THE FATAWA OF A'LA HAZRAT, IMAM-E-AHLE SUNNAT, IMAM AHMED RAZA KHAN AL-QADERI (RADI ALLAHU ANHU) ON THE FREQUENCY AND PURPOSE OF THE RETURN OF THE DEARLY DEPARTED MUSLIM SOULS TO THEIR LATERESIDENCE.....	74
A'LA HAZRAT ON THE SIGHTING OF THE MOON.....	76
"SELECTIONS" FROM AL-MALFOOZAAT SHAREEF.....	79
IN DEFENCE OF IMAM AHMAD RAZA KHAN OF BAREILLY.....	91
UNIVERSITIES IN WHICH RESEARCH WORKS ON A'LA HAZRAT IS BEING CONDUCTED.....	107

- 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

IMAM AHMED RAZA'S BLESSED BIRTH

Imam Ahmed Raza Khan (*radi Allahu anhu*) was born on a Monday, the 10th of Shawaal (10th Month of Islamic Calendar) 1272 A.H. (14th June 1856), at the time of Zohar Salaah in a place called Jasoli, which is in the city of Bareilly Shareef, India.

A few days before the birth of Imam Ahmed Raza Khan (*radi Allahu anhu*), his father, Allamah Maulana Naqi Ali Khan (*radi Allahu anhu*), had a wonderful dream. He immediately disclosed this dream to his father, Allamah Maulana Raza Ali Khan (*radi Allahu anhu*), who interpreted this dream by saying: **"This is a sign that you are going 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 good news that was given to Allamah Maulana Naqi Ali Khan (*radi Allahu anhu*) concerning 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 (*sallal laahu alaihi wasallam*)", **Imam Ahmed Raza Khan** (*radi Allahu anhu*).

The date of birth of A'la Hazrat (*radi Allahu anhu*) was extracted by himself from the Holy Quran. **"These are they in whose hearts Allah has inscribed faith and helped them with a spirit from Himself."** (58:2)

HIS BLESSED NAME

The name that was given to him at birth was the beautiful name of "Mohammed." The name corresponding to that year of his birth was "Al Mukhtaar." His grandfather, a great Scholar of the Ahle Sunnah Wa Jamaah, Allamah Maulana Raza Ali Khan (*radi Allahu anhu*), also gave the young child the beautiful name of **"Ahmed Raza."** It was by this name that he was famously known. Much later in his life, A'la Hazrat (*radi Allahu anhu*) added the title **"Abdul Mustafa"** to his name signifying his great love and respect for Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*).

The Grand Mufti of Makkatul Mukarramah, Sheikh Hussain bin Saleh Makki (*radi Allahu anhu*), also gave him the title of **"Zia'udeen Ahmed."**

ILLUSTRIOUS FAMILY HISTORY

Imam Ahmed Raza Khan Al-Qaderi, was the son of Allamah Maulana Naqi Ali Khan, who was the son of Allamah Maulana Raza Ali Khan, who was son of Allamah Maulana Mohammed Kaazim Ali Khan, who was the son of Allamah Maulana Shah Mohammed Azam Khan, who was the son of Allamah Maulana Sa'adat Yaar Khan, who was the son of Allamah Maulana Sa'eedullah Khan (*radi Allahu anhum ajma'in*).

The great forefathers of A'la Hazrat (*radi Allahu anhu*) migrated from Qandhar (Kabul) during the Mogul rule and settled in Lahore. Allamah Maulana Sa'eedullah Khan, the first forefather of A'la Hazrat (*radi Allahu anhum*), held a high government post when he arrived in the Indo-Pak subcontinent. His son, Allamah Maulana Sa'adat Yaar Khan (*radi Allahu anhu*), after gaining victory in the city of Ruhailah, was elected as the Governor of that city.

Allamah Maulana Hafiz Kaazim Ali Khan, the son of Maulana Mohammed Azam Khan (*radi Allahu anhum*), was a Tax-collector in the city of Badayun. His son, Allamah Maulana Raza Ali Khan (*radi Allahu anhu*), the illustrious grandfather of A'la Hazrat (*radi Allahu anhu*), did not serve in the Government. It was from this generation that the heads of the family began to adopt Tassawuf as their way of life.

We have included a very brief history of A'la Hazrat's (*radi Allahu anhu*) father and grandfather.

HIS FATHER: A'la Hazrat's (*radi Allahu anhu*) father, Hazrat Maulana Naqi Ali Khan (*radi Allahu anhu*), received his education at the hands of his father, Allamah Maulana Raza Ali Khan (*radi Allahu anhu*). He wrote more than 50 books, among them, "**Suroorul Quloob fi Zikri Mouloodul Mahboob**", which received a very high distinctive position amongst Islamic literature. The treatise is characteristic in its condemnation of the enemies of Islam, both internally and externally. A'la Hazrat's (*radi Allahu anhu*) father passed away in 1297 A.H. (1889) when he was 24 years old.

HIS GRANDFATHER: One of the greatest Sufis of his time, Allamah Maulana Raza Ali Khan (*radi Allahu anhu*) was born in the year 1224 A.H. He was also a great warrior and fought with General Bakht Khan against English invaders in the year 1834. He received his early education at the hands of Molwi Khaleerur Rahman. At the age of 23, he had already completed his Islamic education, earning certificates of distinction in various fields of knowledge. He passed away in the month of Jamaadi-ul-Awwal (5th Month of Islamic Calendar) in the year 1282 A.H. (1866). A'la Hazrat (*radi Allahu anhu*) was at this time only 10 years old.

IMAM AHMED RAZA'S PIETY AS A CHILD

A'la Hazrat (*radi Allahu anhu*) 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 female prostitutes walked past him. In order to cover his eyes, A'la Hazrat (*radi Allahu anhu*) quickly held the bottom of his Kurta with both his hands and lifted the Kurta over his face. When one of the prostitutes saw what he did, she said, **"Well! Young man. You covered your eyes, but allowed your Satr (concealed parts) to be shown."** With his face and eyes still covered, the young A'la Hazrat (*radi Allahu anhu*) 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 (9th Month of Islamic Calendar) also shows A'la Hazrat's (*radi Allahu anhu*) piety and fear of Allah. Fasting was not Fardh (obligatory) upon him because he was still a child, but on that day he intended to keep fast. It should be known that for a little child to keep fast in India during the summer season was very difficult. The average temperature on a summer's day rises to approximately 50 degrees Celsius. On that day, the heat of the sun was intense. Hazrat Allamah Naqi Ali Khan (*radi Allahu anhu*) took his young son, A'la Hazrat (*radi Allahu anhu*), into a room where sweets were kept. He closed the door and said, **"There, eat the sweets."** A'la Hazrat (*radi Allahu anhu*) 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 (*radi Allahu anhu*) respectfully said, **"Through Whose command I am fasting, He is Seeing me."** On hearing this answer from a little child, tears began to flow from the eyes of Hazrat Allamah Naqi Ali Khan (*radi Allahu anhu*). He then left the room with A'la Hazrat (*radi Allahu anhu*).

IMAM AHMED RAZA'S FIRST LECTURE

Sayyiduna A'la Hazrat (*radi Allahu anhu*) delivered his first lecture at the age of 6 years. It was during the glorious month of Rabi-ul-Awwal (3rd Month of Islamic Calendar). A'la Hazrat (*radi Allahu anhu*) stood on the Mimbar (Pulpit) and delivered a lecture before a very large gathering which also consisted of Ulema. His lecture lasted for approximately 2 hours. A'la Hazrat (*radi Allahu anhu*) spoke on the Wilaadat (Birth) of Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). He brightened the hearts of the listeners with the love of Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). The people listening were thoroughly impressed 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 (*radi Allahu anhu*) 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 used to later ask his teachers to test 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 (radi Allahu anhu) answered, **"Praise be to Allah that I am a human."**

When he was 8 years old, A'la Hazrat (radi Allahu anhu) wrote a Mas'ala concerning Fara'idh (Fards). When his father looked at the answer, he happily remarked, "If only some adult could answer in this manner."

At the age of 10, when he was studying the Kitaab, "I'Im-us-Thuboot," under the guidance of his father, he noticed a few objections and answers of his father on the side of the page. A'la Hazrat (radi Allahu anhu) 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 that objection. He was so delighted that he stood up and held the young A'la Hazrat (radi Allahu anhu) 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: "Allamah 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 (radi Allahu anhu) was once standing outside the Raza Masjid (Mosque) 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 and witnessed this incident heard the young **A'la Hazrat (radi Allahu anhu) converse with the person in pure Arabic**. They were surprised. The person who spoke to A'la Hazrat (radi Allahu anhu) was never seen again in Bareilly Shareef!

A Majzoob (one drowned in his love for Almighty Allah) by the name of Hazrat Basheeruddeen Sahib (radi Allahu anhu) used to live at the Akhoon Zada Masjid (Mosque) in Bareilly Shareef. He spoke harshly to anyone who visited him. A'la Hazrat (radi Allahu anhu) 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 house. After some time, the Majzoob became aware of him and asked, "Who are you to Maulana Raza Ali Khan (radi Allahu anhu)." A'la Hazrat (radi Allahu anhu) replied that he was the grandson of Hazrat Raza Ali Khan (radi Allahu anhu). The Majzoob immediately embraced him and took him into his little room. He asked A'la Hazrat (radi Allahu anhu) if he had come for any specific matter, but A'la Hazrat (radi Allahu anhu) said that he had come to ask him to make Dua for him. On hearing this, the Majzoob, for approximately half an hour, made the following Dua: **"May Allah have mercy on you, May Allah bless you."**

- Commencement of Islamic Education
- A'la Hazrat's First Fatwa
- His Marriage and Blessed Children
- Incident pointing to his Immense Knowledge
- Branches of Knowledge studied by his Father's Feet
- Branches of Knowledge attained without the Assistance of any Teacher
- Other Branches of Knowledge attained from Various Ulama

COMMENCEMENT OF ISLAMIC EDUCATION

During A'la Hazrat's (*radi Allahu anhu*) "*Bismillah Khwani*" or "Commencement of Islamic Education" a very strange incident occurred.

His respected teacher asked him to read the Tasmiyah, and then told him to read "*Alif, Baa, Taa, . . .*" A'la Hazrat (*radi Allahu anhu*) began reading the "*Alif, Baa, Taa, . . .*" until he came to the word "*Laam Alif*" at which point A'la Hazrat (*radi Allahu anhu*) became silent. When his teacher asked him once more to read "*Laam Alif*", he remained silent. The teacher instructed him, "**Say, 'Laam Alif'.**" Sayyiduna A'la Hazrat (*radi Allahu anhu*), then replied, "***I have already read them earlier on. What need is there for me to repeat it?***"

Hazrat Allamah Raza Ali Khan (*radi Allahu anhu*), who was witnessing this incident, said, "**Son! Listen to what your Ustaaad is saying.**" Upon further reflection, Hazrat Allamah Raza Ali Khan (*radi Allahu anhu*), realized the reason for the objection of the young A'la Hazrat (*radi Allahu anhu*). It was because the teacher was teaching A'la Hazrat (*radi Allahu anhu*) the lesson on single alphabets. A'la Hazrat (*radi Allahu anhu*) 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 Allamah Maulana Raza Ali Khan (*radi Allahu anhu*) 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 'Sakin' and one cannot commence with an alphabet which is 'Sakin'. Therefore, it is for this reason that the alphabet 'Laam' is brought before the 'Alif'.**"

When A'la Hazrat (*radi Allahu anhu*) heard this answer, he replied, "***If that be the case, then any other alphabet could be joined to the 'Alif'. Why the 'Laam'?***" Maulana Raza Ali Khan (*radi Allahu anhu*), out of sheer happiness and excitement, embraced A'la Hazrat (*radi Allahu anhu*) and made Dua for him. He then explained the answer to A'la Hazrat (*radi Allahu anhu*) in the following brilliant manner: "***In***

looking at them they both appear to be very much alike, since they are both empty. Even when writing them 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'." Hazrat Allamah Maulana Raza Ali Khan (radi Allahu anhu) was in reality opening the doors and the treasures of knowledge and spiritual insight to A'la Hazrat (radi Allahu anhu).

A'LA HAZRAT (RADI ALLAHU ANHU) WAS ONLY 4 YEARS OLD WHEN HE COMPLETED THE RECITATION OF THE HOLY QURAN. DUE TO THE EXTRAORDINARY INTELLIGENCE BESTOWED UPON HIM BY ALMIGHTY ALLAH, A'LA HAZRAT (RADI ALLAHU ANHU) COMPLETED HIS ISLAMIC EDUCATION AT THE VERY YOUNG AGE OF 13 YEARS, 10 MONTHS AND 5 DAYS. A'la Hazrat (radi Allahu anhu) states that, *"I completed my religious education during the middle of the month of Shabaan (8th Month of Islamic Calendar) 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 (radi Allahu anhu) gained his basic knowledge at home. He later continued his studies under the guidance of certain noted teachers. He studied under his father, Hazrat Allamah Maulana Naqi Ali Khan (radi Allahu anhu). He completed his primary education by Janab Mirza Ghulam Qader Baig, by whom he studied the book, **"Mizaane Munsha'ab."** A'la Hazrat (radi Allahu anhu) also studied under the guidance of the following luminous personalities :

1. Hazrat Maulana Abdul Ali Rampuri (radi Allahu anhu),
2. Sheikh-e-Kabeer, Hazrat Allamah Syed Shah Abul Hassan Ahmed Noori (radi Allahu anhu),
3. Sheikh-e-Tariqah, Hazrat Allamah Shah Ale Rasool Mahrahrewi (radi Allahu anhu),
4. Sheikh Ahmed bin Zain-e-Dahlaan Makki (radi Allahu anhu),
5. Sheikh Abdur Rahman Makki (radi Allahu anhu), and
6. Sheikh Hussain bin Salih Makki (radi Allahu anhu)

A'LA HAZRAT'S FIRST FATAWA

In a letter sent to his illustrious Khalifa, Malakul Ulema, Hazrat Maulana Zafaruddeen Bihaari, A'la Hazrat (radi Allahu anhu) wrote, *"With the Grace of Almighty Allah, this servant wrote his first Fatawah (Islamic Verdict) at the age of 13. It is also at this age that I completed my religious education and gained a 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 woman".*

(Al Malfooz, Part I, pg. 12)

His father was so amazed and delighted by this in-depth reply that he assigned the young A'la Hazrat (*radi Allahu anhu*) the task of issuing Fatawahs (Islamic Verdicts). For many years, thereafter, A'la Hazrat (*radi Allahu anhu*) carried this very important duty with absolute dignity and responsibility.

A'la Hazrat (*radi Allahu anhu*) began answering hundreds of Fatawas 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), when commenting about A'la Hazrat's (*radi Allahu anhu*) answers to religious enquiries, said: *"Indeed, a great scholar I must confess. When reading his Fatawas, 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 (*radi Allahu anhu*) married Sayyidah Irshaad Begum (*radi Allahu anha*) who was the beloved daughter of Sheikh Fadhl Hussain Sahib. **He was 18 years old at the time of his Nikah.**

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

"Gausul Waqt", Huzoor Mufti-e-Azam-e-Hind, Ash Shah Imam Mustafa Raza Khan Noori Barakaati (*radi Allahu anhu*), the younger son of A'la Hazrat (*radi Allahu anhu*) studied primarily under the guidance of his elder brother. He also received education at the blessed feet of his father and earned himself a certificate of proficiency in religious sciences. **Huzoor Mufti-e-Azam-e-Hind (*radi Allahu anhu*) has approximately ten million Mureeds (Disciples) around the world. He is also regarded as a Mujaddid (Reviver) of Islam of the 15th Century.** He left this mundane world on the eve of the 14th of Muharram (1 st Month of Islamic Calender) 1402 A.H. (1981). His Mazaar Shareef is also in Bareilly Shareef.

INCIDENTS POINTING TO HIS IMMENSE KNOWLEDGE

Speaking about A'la Hazrat's (radi Allahu anhu) immense knowledge, Dr Sayyid Muhammad Abdullah, Chairman: Department of Encyclopedia 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, thought and vision from the Holy Quran, and the Holy Prophet's (sallal laahu alaihi wasallam), 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 Quran 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 (radi Allahu anhu), a certain person came to Bareilly Shareef. He presented a Fatawa of Maulana Irshaad Hussain Mujaddidi (radi Allahu anhu) to Hazrat Allamah Maulana Naqi Ali Khan (radi Allahu anhu) for an answer. The Fatawa bore the signatures of many Ulema.

Hazrat Allamah Naqi Ali Khan (radi Allahu anhu), instructed the messenger with the following words: "Go into the room. Moulvi Sahib is there. He will answer your question." The messenger entered the room and only saw A'la Hazrat (radi Allahu anhu) sitting there. He returned to Hazrat Allamah Naqi Ali Khan (radi Allahu anhu) and said, "There is no Moulvi Sahib there. All I see in the room is a young lad." Hazrat Allamah Naqi Ali Khan (radi Allahu anhu) told the messenger: "Give the Mas'ala to him and he will answer it." The messenger went to A'la Hazrat (radi Allahu anhu) and handed him the Fatawa. He studied it and realized that the answer on the Fatawa of Maulana Irshaad Hussain (radi Allahu anhu) was incorrect. A'la Hazrat (radi Allahu anhu) wrote the correct answer to the Fatawa and respectfully presented it to his father. His father verified his (radi Allahu anhu) answer as being correct.

The very same Fatawa was then taken to the Governor of Rampur. After studying the Fatawa of A'la Hazrat (radi Allahu anhu), the Governor requested the presence of Maulana Irshaad Hussain Sahib (radi Allahu anhu). When the said Maulana appeared before the Governor, the Fatawa was shown to him. Mufti Irshaad Hussain Sahib (radi Allahu anhu) humbly acknowledged that his Fatawa was incorrect and that the Fatawa from Bareilly Shareef was the correct answer. The Governor of Rampur then said, "If the Fatawa of Bareilly is correct, then how is it that all the other Ulema verified and endorsed your Fatawa?" Maulana Irshaad Hussain (radi Allahu anhu) replied, **"THEY ENDORSED MY FATAWA BECAUSE I AM PROMINENT, BUT THE TRUE FATAWA IS THE ONE WRITTEN BY THE MUFTI OF BAREILLY."**

When the Governor learned that Imam Ahmed Raza Khan (*radi Allahu anhu*) was only 20 years old, he immediately had the great yearning to meet him. It so happened that A'la Hazrat (*radi Allahu anhu*) once visited Rampur. The Governor went and met A'la Hazrat (*radi Allahu anhu*). The Governor was overwhelmed and as a mark of respect offered him a silver chair to sit on. A'la Hazrat (*radi Allahu anhu*) refused to sit on the silver chair saying that the use of silver furniture is Haraam (Forbidden). Feeling ashamed, the Governor requested A'la Hazrat (*radi Allahu anhu*) to sit on the bed.

While conversing with A'la Hazrat (*radi Allahu anhu*), the Governor commented that since he was so brilliant at such a young age, that A'la Hazrat (*radi Allahu anhu*) should study a few books in Logistics under the supervision of Moulvi Abdul Haq Kheyrabaadi.

Coincidentally, Moulvi Abdul Haq Kheyrabaadi arrived. They were both introduced to one another. After getting acquainted, he questioned Sayyiduna A'la Hazrat (*radi Allahu anhu*) concerning the books that he had studied in the field of Logistics. A'la Hazrat (*radi Allahu anhu*) told the Moulvi that he had studied the Kitaab, "**Kazi Mubaarak**." Moulvi Abdul Haq Kheyrabaadi did not believe A'la Hazrat (*radi Allahu anhu*) because he felt that he was too young to study "**Kazi Mubaarak**". He then, very sarcastically, asked, "**Have you studied 'Tahzeeb'?**" A'la Hazrat (*radi Allahu anhu*) also answered in a very sarcastic manner by saying, "**Is 'Tahzeeb' taught after 'Kazi Mubaarak' at your institution?**"

After listening to the answers of A'la Hazrat (*radi Allahu anhu*), he began questioning him about his qualifications. A'la Hazrat (*radi Allahu anhu*) said that he preferred teaching, engaging in Fatawa work and writing books. He further asked A'la Hazrat (*radi Allahu anhu*) concerning his field of expertise. A'la Hazrat (*radi Allahu anhu*) replied by saying that **HE SPECIALIZED IN ANY FIELD THAT WAS NECESSARY AT ANY GIVEN TIME, AND THIS INCLUDED DEBATING THE WAHABIS.**

When Moulvi Abdul Haq heard this reply from A'la Hazrat (*radi Allahu anhu*), he remarked, "*That crazy person from Badayoun is also in this fanaticism.*" (He was referring to Maulana Abdul Qadir *radi allahu anhu*). On hearing this, Sayyiduna A'la Hazrat (*radi Allahu anhu*) became offended and said, "**Your father, Maulana Fadhl-e-Haq Kheyrabaadi (*radi Allahu anhu*), was the first person to debate the Wahabis, and he was the one responsible for writing a book against Isma'il Delhwi. He called this book 'Al Fatawa Fi Butali Taghwa'.**"

Maulana Abdul Haq Kheyrabbadi 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 (*radi Allahu anhu*) 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 Ulema-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 so happened 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 HIM AT HIS FATHER'S FEET

A'la Hazrat (radi Allahu anhu) became proficient in the following branches of knowledge at the feet of his father:

1. TAFSEER OF THE HOLY QURAN
2. TAFSEER OF AHADITH
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. QURANIC 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

In the book, "**Al Ijaazatul Mutay'yanah**", on page 22, A'la Hazrat (radi Allahu anhu) has said the following in connection 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 ULEMA

He learnt

1. QURANIC RECITATION
2. CORRECT RECITATION WITH TAJWEED
3. MYSTICISM
4. MYSTICAL INITIATION
5. ISLAMIC ETHICS
6. NAMES OF NARRATORS OF AHADITH
7. BIOGRAPHY OF THE HOLY PROPHET (SALAL- LAAHU ALAIHI WA SALLAM)

8. ISLAMIC HISTORY
9. IN-DEPTH STUDY OF ARABIC AND
10. LITERATURE.

A'la Hazrat (*radi Allahu anhu*) states: **"THESE TEN BRANCHES OF KNOWLEDGE, I ACHIEVED AT THE FEET OF THE FOLLOWING TEACHERS:**

SHAH ALE RASOOL MAHRAHREWI

MAULANA NAQI ALI KHAN

SHEIKH AHMED BIN ZAIN DAHLAAN MAKKI

SHEIKH ABDUR RAHMAN MAKKI

SHEIKH HUSSAIN BIN SALEH MAKKI

SHAH ABUL HASSAN AHMED NOORI (ALAIHIMUR RAHMAH)."

BRANCHES OF KNOWLEDGE ATTAINED WITHOUT THE ASSISTANCE OF ANY TEACHER

A'la Hazrat (*radi Allahu anhu*) learnt

1. ARITHMETIC
2. ALGEBRA
3. THE TWELVE BRANCHES OF MATHEMATICS
4. MODERN ASTRONOMY
5. SCIENCE OF INHERITANCE
6. SCIENCE OF PROSODY
7. ASTROLOGY
8. SCIENCE OF HISTORY
9. PROSE IN HINDI
10. PROSE IN PERSIAN
11. IN-DEPTH STUDY OF ARABIC AND
12. IN-DEPTH STUDY OF PLAIN PERSIAN WRITING.

When A'la Hazrat (*radi Allahu anhu*) was questioned about his amazing capabilities in solving intricate and confusing Mathematical theories, and as to who 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 RASOOLULAH (SALALAAHU ALAIHI WA SALLAM)."** (Al Mizaan, pg. 342)

The above are merely a few branches of knowledge in which A'la Hazrat (*radi Allahu anhu*) reached such great heights of proficiency that he was considered to be the inventor of that branch of knowledge! An example of this is to be 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, (State of Madhya Pradesh, India) states, **"If there are no books to be found on the subject of Chronomatic Recording of Ahadith, then A'la Hazrat (radi Allahu anhu) can be considered to be the very inventor of this branch of knowledge".** (Tazkerah Ulema-e-Hind, pg. 17)

- Proficiency in over fifty Branches of Knowledge
- Translation and Commentary of the Holy Quran
- Authority in the Field of Ahadith
- A Great Jurist of his time
- Imam Ahmed Raza's I'Im-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 (*radi Allahu anhu*), 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 like Sheikh Ismail bin Khalil and Sheikh Musa Ali Shami (*radi Allahu anhumu*) commended A'la Hazrat (*radi Allahu anhu*) 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 (*radi Allahu anhu*) 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 said: *"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 QURAN

Many people have translated the Holy Quran into the Urdu language, but the translation of the Holy Quran presented by A'la Hazrat (*radi Allahu anhu*) - called "**Kanzul Imaan**" - is proven to be the most unique translation in the Urdu language. In his translation one sees that A'la Hazrat (*radi Allahu anhu*) used only those words that are worthy for the Attributes and Qualities of Almighty Allah and of His beloved Rasool (*sallal laahu alaihi wasallam*).

It is said that the translation of the Holy Quran by A'la Hazrat (*radi Allahu anhu*) is not merely a literal translation, but is also the commentary of the Holy Quran. In the words of Hazrat Sayyiduna Muhaddith-e-Azam Hind (*radi Allahu anhu*), "**IT IS NOT ONLY THE TRANSLATION OF THE QURAN, IT IS THE QURAN.**"

We have taken just one example of a Verse from the Holy Quran that has been translated by various persons and compared it with the beautiful translation of A'la Hazrat (*radi Allahu anhu*). We have taken **Sura 93, Verse 7** as an example:

- (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 Jalandhari

- (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 Sayyiduna A'la Hazrat (*radi Allahu anhu*): "**AND HE FOUND YOU DROWNED IN HIS LOVE THEREFORE GAVE WAY UNTO HIM**"

Look at the uniqueness and the cautiousness that is present in this translation of Imam Ahmed Raza Khan (*radi Allahu anhu*)! He abstained from using those words that may cause any disrespect to the dignity and personality of the Holy Prophet (*sallal laahu alaihi wasallam*)!

Due to the vast amount of time A'la Hazrat (*radi Allahu anhu*) spent in compiling books on Fiqh and various other topics, it was not possible for him to compile a complete commentary of the Holy Quran. However,

a few learned scholars have stated that if all the books of A'la Hazrat (radi Allahu anhu) have to be brought together then there is a great possibility that a complete commentary of the Holy Quran may be compiled. Like his translation of the Holy Quran, they have said that his Tafseer will also be exceptional.

Commenting only on the "*Bismillahir Rahman nir Rahim*", A'la Hazrat (radi Allahu anhu) presented such a lengthy lecture on this simple 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 Qadir Sahib (radi Allahu anhu), A'la Hazrat (radi Allahu anhu) delivered a lecture on Sura Wad-Duha from 9 a.m. in the morning right till 3 P.M. in the afternoon! This lecture on Sura Wad-Duha alone lasted for 6 hours. After completing his lecture A'la Hazrat (radi Allahu anhu) 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 Quran-e-Azeem!**"

Allamah Ata Muhammad Bindayalwi (radi Allahu anhu), Sarghoda (Pakistan) said: "*Hazrat Bareilvi (radi Allahu anhu) 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 Quran 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 various other translations and explanations of high standard in Urdu. A'la Hazrat kept the same pattern as adopted by the renown 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 (radi Allahu anhu) was also a great authority of his time when it came to the subjects of Ahadith and Usool-e-Ahadith. 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 Ahadith. One of his books is entitled, "**Hajizul Jarain An Jamma Baines Salaatain,**" which covered the Ahadith pertaining to "Jamma Baines Salaatain" or the "Combination of Two Salaahs in one time."

Dr Professor Mohiyyuddin, Azhar University, Cairo (Egypt) said: "*Renowned scholar, Ahmed Raza Khan, visited Arabia twice to perform Hajj at Makkah and payed homage to the Holy Prophet (sallal laahu alaihi wasallam) at Madina. During his stay he visited various 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 authentic sources 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 dictum. 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 that is derived from the Holy Quran and the Ahadith of Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). Only that person can be a proper Jurist who is well-versed in both the Holy Quran and the Ahadith of Rasulullah (*sallal laahu alaihi wasallam*). He must also be well-versed in and all the other important branches of knowledge, such as Tafseer, Logic, Philosophy, Translating, and many other branches.

Sayyiduna A'la Hazrat (*radi Allahu anhu*) was regarded as the greatest Jurist of his era. He was totally proficient in the field of Fiqh and received acceptance by the great Ulema 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-Mustafa (*sallal laahu alaihi wasallam*), which was compiled into **12 large volumes, comprising of approximately 12000 pages** to form the famous book, "**Fatawa Radawiyyah**," which is used in every Darul Ifta (Fatawah Departments) around the world today.

A renowned theologian and a great Saint of Delhi, Hazrat Maulana Zayd Abul Hassan Faruqi (*radi Allahu anhu*), who completed his education at the Al Azhar University, Cairo, acknowledged the unrivalled mastery of Imam Ahmed Raza Khan (*radi Allahu anhu*) 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 Fatawas of Sayyiduna A'la Hazrat (*radi Allahu anhu*) he was puffed up with joy and wrote to A'la Hazrat (*radi Allahu anhu*): **"By Allah, if Abu Hanifa Nu'man (*radi Allahu anhu*) would have gone through these Fatawa, undoubtedly, it could have been his heart's delight and granted its writer among his pupils."**

IMAM AHMED RAZA'S I'LM-E-JAFAR

"I'lm-e-Jafar" refers to "The Knowledge and The Art of Prediction." Not all persons are blessed with such knowledge by Almighty Allah. It is a speciality for the Awliyah Allah. A'la Hazrat (*radi Allahu anhu*) was blessed with the gift of I'lm-e-Jafar.

Once, a certain person asked A'la Hazrat (*radi Allahu anhu*) concerning the approach of Qiyaamah and the arrival of Imam Mahdi (*radi Allahu anhu*) in the future. A'la Hazrat (*radi Allahu anhu*) said that Almighty Allah knows of this and His beloved Rasool (*sallal laahu alaihi wasallam*) is also aware of this fact. After saying this A'la Hazrat (*radi Allahu anhu*) substantiated these facts by quoting many verses of the Holy Quran and Ahadith of the Holy Prophet (*sallal laahu alaihi wasallam*). A'la Hazrat (*radi Allahu anhu*) 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 (RADI ALLAHU ANHU) WILL APPEAR"**. After hearing this answer, someone asked A'la Hazrat (*radi Allahu anhu*) if he had gained this answer through I'Im-e-Jafar. He replied that he did. A'la Hazrat (*radi Allahu anhu*) then said very sarcastically, **"Eat the mangoes. Do not count the trees."**

There was a King of Rampur whose wife was very sick. He loved her very much and was very attached to her. This King, who was a "Badd Mazhab" (one who does not follow the religion properly), sent a messenger to Bareilly Shareef with a special request. He requested A'la Hazrat (*radi Allahu anhu*) to predict the time and place of the death of his wife. The King's wife was, at that moment, not at her house in Rampur, but she was in a place called Nainital. A'la Hazrat (*radi Allahu anhu*) told the messenger to tell the King that his wife will die in Rampur in the month of Muharram (1 st Month of Islamic Calender). When the messenger returned to the King, he gave him the message of A'la Hazrat (*radi Allahu anhu*).

With this message of A'la Hazrat (*radi Allahu anhu*) at the back of his mind, the King tried very hard to keep his wife away from Rampur. He did not want her to be in any way near Rampur.

It so happened that rioting broke out in Rampur. It concerned the affairs of the Kanpur Shaheed Ganj Masjid. The Governor summoned the King to meet with him urgently in Rampur. The King 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 (1 st Month of Islamic Calender). The prediction of A'la Hazrat (*radi Allahu anhu*) proved to be true!

HIS KNOWLEDGE OF PHILOSOPHY AND SCIENCE

Imam Ahmed Raza Khan (*radi Allahu anhu*) 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 various concepts of the modern day science are illogical and against the theories of the Holy Quran and the Ahadith.

A'la Hazrat (*radi Allahu anhu*) wrote many books on Science and Physics. One of his famous books, **"Fauze Mubeen Dar Harkate-Zameen,"** using the Holy Quran as its guidelines, 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 (*radi Allahu anhu*) also disproved the theories of Scientist such as Galileo Galilei and Sir 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 rethink on modern scientific theories! Today, many people in the Western world regard Sayyiduna A'la Hazrat (*radi Allahu anhu*) as the **"NEGLECTED GENIUS OF THE EAST."**

KNOWLEDGE OF ASTRONOMY AND ASTROLOGY

A'la Hazrat (*radi Allahu anhu*) gained great expertise in the field of Astronomy and Astrology.

There was a person by the name of Maulana Ghulam Hussain Sahib, who used to regard himself as an authority in Astrology. Once, Maulana Ghulam Hussain Sahib visited A'la Hazrat (*radi Allahu anhu*). A'la Hazrat (*radi Allahu anhu*) asked him, **"So! What is the situation of the rain?"** After working out the position of the stars, Maulana Ghulam Sahib drew-up an astronomical table and said, **"In this month there will be no rain. It will only rain in the following month."** Maulana Sahib then handed over the astronomical table to A'la Hazrat (*radi Allahu anhu*). A'la Hazrat (*radi Allahu anhu*) examined it and said, **"All the Power is by Allah. If He pleases, then it may rain now."** Maulana Ghulam Hussain then said, **"Are you not observing the astronomical table?"** A'la Hazrat (*radi Allahu anhu*) said, **"I am observing everything."**

A'la Hazrat (*radi Allahu anhu*) then looked towards the clock and asked, **"What time is it?"** Maulana Ghulam Hussain said, **"Quarter past eleven."** Sayyiduna A'la Hazrat (*radi Allahu anhu*) said, **"That means that there is three quarters of an hour left for twelve o' clock."** Saying this, A'la Hazrat (*radi Allahu anhu*) walked up to the grandfather clock that was in the room. With his finger he moved the big needle of the clock until it was on the twelve, thus showing twelve o'clock. The clock began to chime. A'la Hazrat (*radi Allahu anhu*) then said, **"You said that it would take three quarters of an hour for the needle to come to twelve o' clock."** The Maulana Sahib replied, **"But you were responsible for altering the position of the needle."**

On hearing this, A'la Hazrat (*radi Allahu anhu*) said, **"Almighty Allah is All-Powerful and He may alter the position of the stars whenever he wishes..."**

A'LA HAZRAT (RADI ALLAHU ANHU) HAD NOT YET COMPLETED HIS SENTENCE WHEN IT BEGAN TO RAIN UNCONTROLLABLY!!!

A MATHEMATICAL GENIUS

A'la Hazrat (*radi Allahu anhu*) was also a great Mathematician. He used to 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 mathematics students today, was like ordinary addition and subtraction to A'la Hazrat (*radi Allahu anhu*)!

Once, Sir Ziaud-deen, a famous Mathematician, was in a predicament with regards to 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 (*radi Allahu anhu*) to seek a solution for his mathematical problem. But, Sir Ziaud-deen, not sounding very confident said, **"What will an ordinary Maulana like Maulana Ahmed Raza be able to solve? He hasn't even gone out of his city to gain knowledge, so it is obvious that his knowledge is very limited."** Nevertheless, after some convincing, he agreed to visit A'la Hazrat (*radi Allahu anhu*).

When he arrived in Bareilly Shareef, he immediately went to A'la Hazrat (*radi Allahu anhu*). Presenting the intricate mathematical problem to A'la Hazrat (*radi Allahu anhu*) he said, **"I am now going to Germany. I will come back for the answer, that is, if you do manage to solve it."** As he was speaking, A'la Hazrat (*radi Allahu anhu*) was busy writing and listening to him at the same time. As Sir Ziaud-deen was about to leave, A'la Hazrat (*radi Allahu anhu*) handed him a sheet of paper. When Sir Ziaud-deen read what was written on this paper, he realized that it contained the solution to his mathematical problem that had him so confused. Sir Ziaud-deen then said, **"TODAY I BELIEVE THAT THERE IS SOMETHING KNOWN AS I'LM-E-LADUNI (INSPIRED KNOWLEDGE)."**

Sir Zia'uddeen, was later recorded to have said about A'la Hazrat (*radi Allahu anhu*): **"He was an unassuming 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 (*radi Allahu anhu*) spent much of his valuable time writing Poetry. His Poetry mostly consisted of Naat Shareef in praise of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) and *Manqabats*. In all the Naat Shareefs that was written by A'la Hazrat (*radi Allahu anhu*), it is evident that his heart and soul was drowned in the love of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*).

His Naats were written within the boundaries of the Shariah. Every stanza was filled with pearls of "I'lhaam". "I'lhaam" is that which is inspired by Almighty Allah into the hearts of the Awliyah Allah. Just as the Ambiya receive "Wahi" or Revelation, so do the Awliyah receive "I'lhaam". Each verse and stanza of his Poetry is the Tafseer (Commentary) of the Holy Quran and the Hadith of Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). His Poetry was mainly in the Arabic, Urdu, and Persian languages.

A'la Hazrat's (*radi Allahu anhu*) Poetry was compiled to form the famous, "**Hadaik-e Bakhshish**," (Gardens of Forgiveness). This famous book of Naat (Naat Kitaab) is used throughout the world. A'la Hazrat's (*radi Allahu anhu*) humble compilations are read by all who wish to express their love for Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). Maulana Qari Noorul Hassan, quoting the following stanzas from A'la Hazrat's (*radi Allahu anhu*) Poetry:

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

and says that there are many illiterate and ignorant people, who look at the above stanzas and accuse A'la Hazrat (*radi Allahu anhu*) of praising himself in his Poetry. This, he says, is not true and are mere baseless objections. He further explains.

Hazrat Hasan Raza Khan (*radi Allahu anhu*), the younger brother of Sayyiduna A'la Hazrat (*radi Allahu anhu*), would often send his Poetry to be corrected to Janaab Daagh Delhwi, who was a famous and distinguished Poet of his time. One day, as he was about to leave for Delhi, A'la Hazrat (*radi Allahu anhu*) presented one of his Naats to Hazrat Hasan Raza Khan (*radi Allahu anhu*) and said, "Ask Daagh Delhwi to rectify this Kalaam." The Naat which A'la Hazrat (*radi Allahu anhu*) sent begins with the following stanza:

**"Unki Mahk ne dil ke ghunche khila diye hai
Jis Raah chal diye hai kooche basa diye hai."**

When Hazrat Hasan Raza Khan (*radi Allahu anhu*) reached Delhi and presented the Naat to Daagh Dehlwi, he looked at it and said, "This does not seem like the poetry of Maulana Hasan Raza Khan. Whose is it?" Hazrat Hasan Raza Khan (*radi Allahu anhu*) replied that it was written by A'la Hazrat (*radi Allahu anhu*). On hearing this, Daagh Delhwi said,

"YOU HAVE BROUGHT THE KALAAM OF A'LA HAZRAT (RADI ALLAHU ANHU) TO ME FOR CORRECTION! THIS IS THE KALAAM OF SUCH A POET WHO HOLDS NO PLACE FOR ANY CORRECTIONS. BUT, SINCE IT IS INCOMPLETE, I WOULD LIKE TO WRITE THE FINAL VERSE FROM MY SIDE. PLEASE ASK A'LA HAZRAT (RADI ALLAHU ANHU) NOT TO CHANGE IT AS I AM AWARE THAT HE DOES NOT LIKE ANYTHING WRITTEN IN HIS PRAISE." After saying this, he wrote the verse:

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

So, to those who accuse A'la Hazrat (radi Allahu anhu) of praising himself in his Poetry, will find sufficient evidence to prove that it was Daagh Delhwi who inserted that stanza and not A'la Hazrat (radi Allahu anhu)!

Commenting on one of A'la Hazrat's poems, Allamah Sayyid Muhammad Muhaddith Kichauchawi (radi Allahu anhu) said: "Once I had the opportunity of reciting the **Qasida-e-Me'rajia** (A poem of A'la Hazrat (radi Allahu anhu) regarding the Holy Prophet's (sallal laahu alaihi wasallam) Me'raj sheriff) in my own style, in a select gathering of men of letters at Lucknow. I then asked them about the literary worth of the poem. **Everybody was overwhelmed and they all exclaimed that the language is superb, pure and divine.**"

- 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 (sallal laahu alaihi wasallam)
- His Love for the Holy Prophet (sallal laahu alaihi wasallam)
- Love and Respect for the Descendants of the Holy Prophet (sallal laahu alaihi wasallam)
- Imam Ahmed Raza's Adherence to the Sunnah
- Love for Sayyiduna Gausul Azam
- His Contentment and Abstention from Worldly Activities

BAI'AT AND KHILAFAT

In the year 1294 A.H., at the age of 22 years, Sayyiduna A'la Hazrat (*radi Allahu anhu*) became the Mureed (Disciple) of Imam-ul-Asfiya, Sayyiduna Shah Aale Rasool Mahrerwi (*radi Allahu anhu*). The incident surrounding the Bai'at (Spiritual Allegiance) and Khilafat (Spiritual Successorship) of A'la Hazrat (*radi Allahu anhu*) is as follows:

Once Hazrat Maulana Abdul Qadir Badayouni (*radi Allahu anhu*) came to Bareilly Shareef. He invited A'la Hazrat (*radi Allahu anhu*) to go to Mahrera Shareef with him. Sayyiduna A'la Hazrat (*radi Allahu anhu*) accepted his invitation and they both set off to Mahrera Shareef. When they arrived at the station in Mahrera Shareef, A'la Hazrat (*radi Allahu anhu*) said,

"I AM RECEIVING THE SCENT OF MY MURSHID."

When they reached the Khanqah-e-Barakaati and entered, Sayyiduna Shah Aale Rasool (*radi Allahu anhu*) saw A'la Hazrat (*radi Allahu anhu*) and said, **"COME IN. I HAVE BEEN AWAITING YOUR PRESENCE FOR A LONG TIME."**

SAYYIDUNA SHAH AALE RASOOL (RADI ALLAHU ANHU) IMMEDIATELY MADE A'LA HAZRAT (RADI ALLAHU ANHU) A MUREED AND BLESSED HIM WITH KHILAFAT AND I'JAZAT IN ALL THE SUFI SILSILAS. Thus, A'la Hazrat's (*radi Allahu anhu*) Peer-o-Murshid (Spiritual Guide) was Hazrat Sayyiduna Shah Aale Rasool (*radi Allahu anhu*).

Hazrat Sayyiduna Abul Hussain Noori Barakaati (*radi Allahu anhu*), who was also the Peer-o-Murshid of Maulana Mustafa Raza Khan (*radi Allahu anhu*), (Son of A'la Hazrat) was also present in this spiritual gathering. He was also a great Awliya Allah and needed no introduction to Sayyiduna A'la Hazrat (*radi Allahu anhu*). For the benefit of the others who were present and to make them aware of the exalted calibre and

status of A'la Hazrat (*radi Allahu anhu*), he asked Hazrat Sayyiduna Shah Aale Rasool (*radi Allahu anhu*) a question. He asked, **"HUZOOR! THE RITUAL HERE AT MAHRERA SHAREEF IS THAT IF ANY PERSON COMES HERE, AND AFTER BECOMING MUREED DESIRES TO GAIN KHILAFAT AND I'JAZAT, THEN WE ASK HIM TO PERFORM MUJAHIDA (STRUGGLE IN THE PATH OF ALLAH). WE ALSO GIVE HIM DRIED BREAD TO EAT AS PART OF HIS SPIRITUAL TRAINING. AFTER THIS, IF WE FIND HIM WORTHY ENOUGH, THEN WE GRANT HIM KHILAFAT AND I'JAZAT IN ONE OR TWO SILSILAS, BUT YOU HAVE BLESSED THIS YOUNG MAN WITH KHILAFAT AND I'JAZAT OF ALL THE SILSILAS, AND EVEN COMMANDED HIM TO LOOK AT AND VERIFY ALL THE KITAABS (Books) WHICH YOU HAVE WRITTEN. WHY IS THIS SO?"**

Sayyiduna Shah Aale Rasool (*radi Allahu anhu*) answered with the following words: **"O PEOPLE! YOU DO NOT KNOW AHMED RAZA. OTHERS WHO COME HERE NEED TO BE PREPARED BEFORE GAINING I'JAZAT AND KHILAFAT. BUT AHMED RAZA KHAN HAS COME PREPARED FROM ALMIGHTY ALLAH. ALL HE NEEDED WAS A LINK AND THIS IS WHY I MADE HIM MUREED."**

"I ALWAYS WEPT THROUGH THE FEAR OF ALMIGHTY ALLAH THAT IF ON THE DAY OF QIYAMAH, HE QUESTIONED ME CONCERNING WHAT I HAD BROUGHT FOR HIM FROM THE WORLD, THEN I WOULD HAVE NO ANSWER. BUT, TODAY, THAT FEAR NO LONGER EXISTS. IF ON THE DAY OF QIYAMAH THE ALMIGHTY ASKS, 'O AALE RASOOL! WHAT HAVE YOU BROUGHT FOR ME?' THEN, I WILL IMMEDIATELY PRESENT IMAM AHMED RAZA KHAN (RADI ALLAHU ANHU) TO MY CREATOR."

This highly spiritual incident alone explains the status of A'la Hazrat, Azeemul Barkat, Imam Ahmed Raza Khan (*radi Allahu anhu*).

A'la Hazrat (*radi Allahu anhu*) possessed immense love for his Peer-o-Murshid and for the family members. He also displayed his love for all those who had contact with them and respected them. Whenever A'la Hazrat (*radi Allahu anhu*) went to Mahrera Shareef to gain blessings from his Peer-o-Murshid, he would remove his shoes at the station and walk bare feet in Mahrera Shareef! Whenever any person or representative from Mahrera Shareef arrived in Bareilly Shareef to deliver a letter or parcel to A'la Hazrat (*radi Allahu anhu*), 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 that person to leave without giving him something to eat. A'la Hazrat (*radi Allahu anhu*) would personally go into the house to bring out food for that person. He even used to carry the dish or plate of food on his head!

If this is the respect that A'la Hazrat (*radi Allahu anhu*) showed towards the representatives of his Peer-o-Murshid and his family, one cannot imagine or fathom the respect which he showed towards them personally!

IMAM AHMED RAZA'S MUREEDS AND KHULAFAs

There were many Mureeds (Disciples) and Khulafa (Spiritually Successors) of A'la Hazrat (*radi Allahu anhu*). They have spread out far and wide over the Indo-Pak and also in other parts of the world. Nearly 35 are in the other parts of the world and 30 in Indo-Pak Sub-Continent. These are the leading ones:

1. Hujjatul Islam, Hazrat Allamah Maulana Muhammad Haamid Raza Khan Noori Barakaati (*radi Allahu anhu*),
2. Gausul-Waqt, Mufti-e-Azam-e-Hind, Hazrat Maulana Mustafa Raza Khan Noori Barakaati (*radi Allahu anhu*),
3. Hazrat Allamah Maulana Abdus Salaam Jabalपुरi (*radi Allahu anhu*),
4. Sadrul-Afaadil, Hazrat Allamah Maulana Na'eemuddeen Muraadabadi (*radi Allahu anhu*),
5. Malikul Ulema, Hazrat Allamah Maulana Sayyid Zafar'uddeen Bihaari (*radi Allahu anhu*),
6. Mubbalig-e-Azam, Hazrat Allamah Maulana Abdul Aleem Siddique (*radi Allahu anhu*),
7. Sadrus Shariah, Hazrat Allamah Maulana Mufti Amjad Ali (*radi Allahu anhu*),
8. Qutbul Madinatul Munawwara, Hazrat Allamah Sheikh Zia'uddeen Ahmed Al Madani (*radi Allahu anhu*),
9. Burhaan-e-Millat, Hazrat Allamah Burhaanul Haq (*radi Allahu anhu*),
10. Hazrat Allamah Maulana Mukhtar Ahmad Siddiqi Meerthi (*radi Allahu anhu*),
11. Sheikh Muhammad Abd al-Hayy (*radi Allahu anhu*),
12. Sheikh Ahmad Khalil (*radi Allahu anhu*),
13. Sheikh Ahmad Khudravi (*radi Allahu anhu*),
14. Sheikh Muhammad bin Abi Bakr (*radi Allahu anhu*),
15. Sheikh Muhammad Sa'id (*radi Allahu anhu*),
16. Hazrat Maulana Sayyid Ahmad Ashraf (*radi Allahu anhu*), &
17. Hazrat Maulana Shah Sulayman Ashraf (*radi Allahu anhu*)

The Khulafa of A'la Hazrat (*radi Allahu anhu*) 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. 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 (*radi Allahu anhu*).

Sadrush Shariat, Hazrat Allamah Amjad Ali Razvi (*radi allahu anhu*): He was born in 1296 A.H. and passed away in 1367 A.H. at the age of 71 years. He is author of the internationally renowned book, "**Bahare Shariat**", which is in 18 volumes. This book contains a volume of information dealing with the Hanafi Law of Fiqh and answers all the questions pertaining to it. It is presently a "Handbook" of all Muslim institutions.

This Khalifa of A'la Hazrat (*radi Allahu anhu*) was one of the Head Advisers of the Department of Islamic Deeniyat at the Aligarh Muslim University. Moulvi Sulaiman Nadwi (a non-Sunni) said the following words concerning Allamah Sadrush Shariat (*radi Allahu anhu*), **"Maulana Amjad Ali is totally experienced in the field of teaching and he is well-versed in solving the new needs of the classroom."**

Hazrat Allamah Amjad Ali (*radi Allahu anhu*) also propagated Islam to the non-Muslims. He spent much of his time teaching.

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 Allamah Sadrush Shariat (*radi Allahu anhu*) heard of this, he immediately went to Ajmer Shareef with few of his students. He began teaching and making the Muslims aware of the polytheism and false innovations that they were following. Through his hard efforts, the Imaan of many Muslims were saved and many non-Muslims also accepted Islam.

He was blessed with 8 sons and each one of them became great Aalims. His 2 daughters became Aalimas. One of his sons, Muhaddith-e-Kabeer, Hazrat Allamah Zia-ul-Mustafa Qadri and, another, Allamah Baha-ul-Mustafa Qadri are teachers today at their respective Darul Uloom in India.

Allamah Sheikh Zia'uddeen Al Madani (*radi allahu anhu*): He was one of the most famous Khulafa of A'la Hazrat (*radi Allahu anhu*) who lived in Madinatul Munawwara. Before coming to Madinatul Munawwara he lived for some time in Baghdad Shareef. Allamah Zia'uddeen Madani (*radi Allahu anhu*) arrived in Madinatul Munawwara in the year 1327 A.H. Here, he made Nikah to a pious lady from a Sayed family.

He was a great Aalim, Sufi and Wali of his time. He hailed from a very illustrious family. His father was the famous Allamah Abdul Hakim Siyalkoti (*radi Allahu anhu*), a powerful Islamic Scholar of his time, who gave the title of **"Mujaddid-e-Alf Thaani"** to Imam Rabbani, Imam Ahmed Sarhindi Faruqi (*radi Allahu anhu*), the Mujaddid of the 11th Islamic Century.

With the exception of being the Khalifa of A'la Hazrat (*radi Allahu anhu*), he also gained Khilafat from various other Akaabireen (Great Ulema). Some of them are: Hazrat Allamah Sheikh Ahmad Shams Maghribi, Sheikh Mahmoodul Maghribi, Maulana Abdul Baaqi Farangi, and Allamah Abu Yusuf Nibhaani (*radi Allahu Ta'ala anhum ajma'in*).

He was a great Sheikh-e-Tariqat of his time. He spent day and night giving advice and guidance to the Ummah of the Holy Prophet (*sallallahu alaihi wasallam*). He is well-known for his piety and steadfastness

in Islam in Damascus, Iraq, Egypt, India, Pakistan, South Africa and many other countries. Allamah Zia'uddeen Madani (*radi Allahu anhu*) 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 Allamah Fadhl-ur Rahmaan Al Madani, is presently living in Madinatul Munawwarah and is following closely in the footsteps of his illustrious father.

Allamah Maulana Abdul Aleem Siddiqi Meerthi (*radi allahu anhu*): 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 (*radi Allahu anhu*).

His Eminence, Hazrat Maulana Abdul Aleem Siddiqi (*radi Allahu anhu*) was an Islamic Scholar and a holder of a M.A. degree in English from the University of Meerut (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, 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, Mahifl Donawa, 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 various Mosques and Islamic Educational Centres throughout the world. Three of the famous Mosques are the Hanafi Masjid in Colombo, the Sultaan Masjid in Singapore and the Naagarya Masjid in Japan.

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

During his tour of the world, he met with various western dignitaries and had 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 Mombassa and discussed many religious problems with him. He was very much impressed by Maulana Abdul Aleem Siddiqi (*radi Allahu anhu*) and said, **"I have been very pleased to make the acquaintance, and it will be the most precious of all memories of this trip of mine."**

His Eminence passed away in Madinatul Munawwara in 1954 and is buried in Jannatul Baqi.

Professor Dr Sayyid Jamaalud'deen, Director Zaakir Hussain Institute of Islamic Studies and Jaamia Millia, New Delhi, India, said: "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."

IMAM AHMED RAZA'S FIRST HAJJ

Imagine the condition of that Lover of the Prophet or Aashik-e-Rasool (*sallal laahu alaihi wasallam*) who is blessed with the opportunity of visiting the Rauza-e-Aqdas of the Holy Prophet (*sallal laahu alaihi wasallam*) and placing his eyes on the doorstep of the Holy Prophet (*sallal laahu alaihi wasallam*). This opportunity of performing his first Hajj and Ziyaarah was granted to A'la Hazrat (*radi Allahu anhu*) 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 (*alaihis salaam*). Having completed his Salaah, the Imam of the Shafi'i order of Makkatul Mukarramah, Allamah Hussain bin Saleh Kamaal (*radi Allahu anhu*), approached him. He held A'la Hazrat's (*radi Allahu anhu*) hand and led him to his house. The great Imam then placed his hand on the blessed forehead of A'la Hazrat (*radi Allahu anhu*) and said: "**Verily, I am observing the Noor of Almighty Allah on this forehead.**"

Without hesitation, he blessed A'la Hazrat (*radi Allahu anhu*) with the Sanad (Certificate) of Sahayae Sitta (Six Compilers of Hadith: Bukhari, Muslim, Ibn Majah, Abu Dawood, Tirmizi and Nisa'i). He also began addressing A'la Hazrat (*radi Allahu anhu*) by the title of "Zia'uddeen" or "The Light or Splendour of Deen."

A'la Hazrat (*radi Allahu anhu*) was also blessed with the Sanads of Ahadith from the Muftis of the Hanafi order in Makkatul Mukarramah, Sayyiduna Allamah Abdur Rahmaan Siraaj and Mufti Sheikh Sayed Ahmad Dahlaan Shafi'i (*radi Allahu anhumal*).

IT WAS ALSO DURING THIS HISTORICAL VISIT THAT SAYYIDUNA A'LA HAZRAT (*RADI ALLAHU ANHU*) INFORMED THE ULEMA-E-HARAMAIN SHARIFAIN CONCERNING THE BLASPHEMOUS AND CORRUPT BELIEFS OF THE ULEMA-E-DEOBAND. Having studied A'la Hazrat's (*radi Allahu anhu*) books, "**Aljaamu Sunnah Li Ahli Fitna**" and "**Al Mu'tamadul Mustanad**", which he presented to them, they also gave their verdicts on those who committed blasphemy and those who had written words of disrespect against Almighty Allah, and His Beloved Rasool (*sallal laahu alaihi wasallam*). The verdicts of the Ulema of

Makkatul Mukarramah and Madinatul Munawwarah were compiled to form the famous, "**Husaamul Haramain.**" We have quoted a few of the Fatawas from "**Husaamul Haramain**" later in this book.

IMAM AHMED RAZA'S SECOND HAJJ

Imam Ahmed Raza Khan (*radi Allahu anhu*) performed his second Hajj in 1323 A.H. (1905). He was 49 years old.

On the 25th of Zil-Hajj, Sayyiduna A'la Hazrat (*radi Allahu anhu*) once again had the opportunity of meeting the great Imam, Sheikh Saleh Kamaal (*radi Allahu anhu*). He also met Allamah Sayed Ismae'el (*radi Allahu anhu*) and many other Noble Ulema, who showed great respect towards him.

It was on this occasion that Allamah Sheikh Saleh Kamaal (*radi Allahu anhu*) presented A'la Hazrat (*radi Allahu anhu*) with five questions pertaining to l'Im-e-Ghaib (Knowledge of the Unseen). These questions were posed on behalf of the Wahabi Ulema of Makkatul Mukarramah. A'la Hazrat (*radi Allahu anhu*) had to answer these five questions in two days.

In so happened that on the following day, A'la Hazrat (*radi Allahu anhu*) contracted a heavy fever. In spite of his illness, he managed to answer all the questions relating to l'Im-e-Ghaib. In fact, A'la Hazrat (*radi Allahu anhu*) presented such a detailed answer to the question of l'Im-e-Ghaib that it turned out to be a complete book on its own. He named this book, "**Al Daulatul Makkiyah Bil Maadatil Ghaibiya.**"

The Learned Ulema of Haramain Sharifain were totally astounded when A'la Hazrat (*radi Allahu anhu*) 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, "Al Daulatul Makkiyah Bil Maadatil Ghaibiya," one would discover that they amount to 1323. It was the same year, that is, 1323 A.H., in which A'la Hazrat (*radi Allahu anhu*) performed his second Hajj! (Similarly all the titles of books written by A'ala Hazrat coincide with the year of its writing).**

IN THE PRESENCE OF THE HOLY PROPHET (SALLAL LAAHU ALAIHI WASALLAM)

It was during A'la Hazrat's (*radi Allahu anhu*) second visit to the Haramain Sharifain that his aspiration to see the Holy Prophet (*sallal laahu alaihi wasallam*) became very great. Continuously reciting the Durood Shareef with great veneration and humbleness in front of the Rauza-e-Shareef of the Holy Prophet (*sallal laahu alaihi wasallam*), he felt confident of seeing the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*).

It was during the second night of his visit to the doorstep of Sayyiduna

Rasoolullah (*sallal laahu alaihi wasallam*) that he was given the opportunity of actually seeing the blessed personality of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*). On that night, A'la Hazrat (*radi Allahu anhu*), in a state of total submission, lifted his pen and began writing a Naat in praise of Sayyiduna Rasulullah (*sallal laahu alaihi wasallam*). The first line of that Naat is:

"Wo Soo'e La'la Zaar Phirte hai ..."

The beautiful Naat continues praising the Beloved of Allah (*sallal laahu alaihi wasallam*) and ends with the following verse:

***"Koyi Kyu Poochhe teri baat Raza,
Tujh se kutte hazaar phirte hai"***

Here, A'la Hazrat (*radi Allahu anhu*) lowers himself to the extremes and addresses himself as the "dog" of the Holy Prophet (*sallal laahu alaihi wasallam*). **AT THIS POINT, HE WAS GIVEN THE OPPORTUNITY OF SEEING WITH HIS NAKED EYES THE BELOVED PERSONALITY OF THE HOLY PROPHET (SALLAL LAAHU ALAIHI WASALLAM) STANDING BESIDE THE RAUZA-E-MUBAARAK.**

***"Harmein Aye 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
Tujhe humd hai khuda ya, Tujhe humd hai khuda ya"***

HIS LOVE FOR THE HOLY PROPHET MUHAMMAD (SALLAL LAAHU ALAIHI WASALLAM)

A'la Hazrat (*radi Allahu anhu*) spent every moment of his life praising the Holy Prophet (*sallal laahu alaihi wasallam*). Everything he did was for the Pleasure of Almighty Allah and His Rasool (*sallal laahu alaihi wasallam*).

Professor Dr Abdul Wahid Halepota, Chairman, Council of Islamic Ideology, Government of Pakistan, said: "A'la Hazrat Maulana Shah Ahmed Raza Khan is that ingenious personality of the Indo-Pak Subcontinent whose academic position and legal insight has general recognition. 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 (sallal laahu alaihi wasallam) through his academic wonders, sweet speeches and most valuable Naatya Kalaam (Poetry in praise of the Holy Prophet sallal laahu alaihi wasallam).**"

Once, A'la Hazrat (*radi Allahu anhu*) went into the Raza Masjid in Bareilly Shareef. He was confronted by a Majzoob, Hazrat Dhoka Shah (*radi Allahu anhu*). The Majzoob said, **"O Ahmed Raza! I see the Power of the Holy Prophet (sallal laahu alaihi wasallam) only on the earth and not in the skies."**

A'la Hazrat (*radi Allahu anhu*), in turn, replied: **"The Power of Huzoor (sallal laahu alaihi wasallam) is on the earth and in the skies."** The Majzoob said that he could not see this.

A'la Hazrat (*radi Allahu anhu*) said, **"Whether you see it or not, it is still present."**

The Majzoob, in a highly spiritual state, said, **"Go! I have dropped him."**

At that moment, Maulana Mustafa Raza Khan (*radi Allahu anhu*) (Son of A'la Hazrat), who was still a child, was playing on the roof of the house. When Sayyiduna A'la Hazrat (*radi Allahu anhu*) reached the house, his mother came up to him and said, **"You should know better than to argue with Majzoobs. Look! Mustafa Raza has fallen off the roof."** A'la Hazrat (*radi Allahu anhu*) 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 (SALLAL LAAHU ALAIHI WASALLAM), BUT I WILL NOT ALLOW ONE WORD TO BE UTTERED AGAINST THE DIGNITY OF RASOOL-E-AKRAM (SALLAL LAAHU ALAIHI WASALLAM)."**

After some time, the Majzoob returned and met Sayyiduna A'la Hazrat (*radi Allahu anhu*) and said, **"O AHMED RAZA! YOU ARE VICTORIOUS. OUR CASE WAS BROUGHT UP BEFORE SULTAANUL-HIND, HAZRAT KHWAJA GHARIB-UN NAWAAZ (RADI ALLAHU ANHU). HE HAD PASSED THE VERDICT ON YOUR BEHALF, AND ALHUMDULILLAH, THROUGH YOUR BLESSINGS, I AM NOW ABLE TO SEE THE KARAM (MERCY) OF THE HOLY PROPHET (SALLAL LAAHU ALAIHI WASALLAM) EVEN IN THE SKIES."**

It has been recorded that Hazrat Maulana Naeemuddeen Muradabadi once asked A'la Hazrat (*radi Allahu anhu*) the reason from him being so severe upon those who disrespected Sayyiduna Rasulullah (*sallal laahu alaihi wa sallam*). A'la Hazrat (*radi Allahu anhu*) replied, **"O MAULANA! I AM SEVERE UPON THOSE PEOPLE, BECAUSE INSTEAD OF INSULTING SAYYIDUNA RASULULLAH (SALLAL LAAHU ALAIHI WA SALLAM), THEY SHOULD RATHER MAKE ME THE TARGET FOR 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 RASULULLAH (SALLAL LAAHU ALAIHI WA SALLAM) IS SPARED FROM THESE INSULTS."**

The above mentioned incidents clearly highlights the following thoughts of Imam Ahmed Raza Khan (*radi Allahu anhu*): **"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 Rasulullah (sallal laahu alaihi wa sallam)."**

Dr Karrar Hussain, Vice Chancellor, Baluchistan University Quetta (Baluchistan) said: "I am impressed by his personality because it was he who gave pivotal role to the love and affection of the Holy Prophet (sallal laahu alaihi wasallam) without which, Islam is a body without a soul."

Also commenting on the great love that A'la Hazrat (radi Allahu anhu) had for Sayyiduna Rasulullah (sallal laahu alaihi wasallam), Justice Shamim Hussain Qadri, Punjab High Court, Lahore (Pakistan), said: **"He was a devotee of the Holy Prophet (sallal laahu alaihi wasallam) from the deepest chambers of his heart, and to popularize this attitude is the need of the hour. Love, affection and devotion to the Holy Prophet's (sallal laahu alaihi wasallam) 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 (SALLAL LAAHU ALAIHI WASALLAM)

It is A'la Hazrat (radi Allahu anhu) who showed the Muslim world how to respect the descendants or family of the Holy Prophet Muhammad (sallal laahu alaihi wasallam). His entire life is filled with such incidents.

Many are aware of this famous incident. Once, Imam Ahmed Raza Khan (radi Allahu anhu) was invited to the home of a certain person. In those days, the Ulema were carried in chariots as a means of transport. A'la Hazrat (radi Allahu anhu) was sitting in one of these chariots that was carried by the chariot-bearers. As they proceeded along the way, Sayyiduna A'la Hazrat (radi Allahu anhu) suddenly commanded the chariot-bearers to stop. He immediately alighted from the chariot and asked, **"Who is a Sayed from amongst you? I am getting the scent of a Sayed."** One of the chariot-bearer's, who was a Sayed, was too scared to speak. Nevertheless, when A'la Hazrat (radi Allahu anhu) further prompted that person to reveal himself, he came forward and admitted that he was Sayed.

With tears in his eyes, A'la Hazrat (radi Allahu anhu) fell at his feet and began asking for pardon. The Sayed continuously asked A'la Hazrat (radi Allahu anhu) to refrain from doing so but, A'la Hazrat (radi Allahu anhu) continued asking for pardon, by saying, **"Please forgive me. What would I do on the Day of Qiyamah if the Holy Prophet (sallal laahu alaihi wasallam) asks me concerning this incident, and says to me that I showed disrespect to his family?"**

The Sayed readily forgave A'la Hazrat (radi Allahu anhu). But this Aashik-e-Rasool (sallal laahu alaihi wasallam) was yet not satisfied. **He commanded the Sayed to sit on the Chariot, and placing the chariot on his blessed shoulders, carried the Sayed for the same distance which he had been carried!**

Allahu Akbar! Those who had been witnesses to this incident could not believe that the Imam of the Ahle Sunnah Wa Jamaah, the Mujaddid of Islam was carrying a chariot-bearer on his blessed shoulders. But to A'la Hazrat (radi allahu anhu), that person that he was carrying was no ordinary chariot-bearer. He was a family member of the Holy Prophet (sallal laahu alaihi wasallam)!

It has also been stated that a child, who was a Sayed, used to live in the vicinity of Bareilly Shareef. The child used to play in the presence of A'la Hazrat (radi Allahu anhu) while A'la Hazrat (radi Allahu anhu) would be busy writing. EACH TIME THAT THE CHILD RAN PASS THE DOOR OR CAME IN THE PRESENCE OF A'LA HAZRAT (RADI ALLAHU ANHU), HE WOULD STAND UP IN RESPECT FOR THAT CHILD. EVEN WHEN THE CHILD PASSED THE DOOR TEN TIMES IN A DAY, THEN A'LA HAZRAT (RADI ALLAHU ANHU) USED TO STAND UP TENS TIMES IN A DAY IN RESPECT FOR THAT SAYED CHILD.

When Imam Ahmed Raza Khan (radi Allahu anhu) was asked about the Islamic punishment that was to be meted out to a Sayed, he remarked, ***“Even though a Judge is called upon to declare judgement and punishment upon a Sayed, 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 Sayed. Rather, he should think that a small amount of mud has smeared itself on the Sayed’s feet, which he is merely washing away”.*** (Al Malfooz Shareef)

IMAM AHMED RAZA’S ADHERENCE TO THE SUNNAH

Imam Ahmed Raza Khan (radi Allahu anhu) laid great emphasis on the followance of the Sunnah of Sayyiduna Rasoolulah (sallal laahu alaihi wa sallam).

The following account clearly describes A'la Hazrat's (radi Allahu anhu) great trust and faith upon the Sunnah. A'la Hazrat (radi Allahu anhu) narrates, “There was once a rumor in Bareilly, that the Plague had appeared. Coincidentally, 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.

“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 Rasoolulah (sallal 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: **'Al hamdu lil laahil lazi aafani mim mab talaaka bihi wa fad dalni 'ala kaseerim miman khalaqa tafdeelah.'** 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! Prove that the words of your beloved Habeeb (salal laahu alaihi wa sallam) is true, and that the words of the doctor is 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 (radi Allahu anhu) had in Almighty Allah and His beloved Habeeb (salal laahu alaihi wa sallam) is recorded by Maulana Mohammed Shareef. He says, "Once, when A'la Hazrat (radi Allahu anhu) was returning from Hajj by ship with his father, there was a great storm. The storm reached such an 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 (radi Allahu anhu), 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 (radi Allahu anhu) replied, **'O father! If the captain has lost hope then let him do so. We should have complete faith in Allah and His beloved Habeeb, Sayyiduna Rasoolullah (sallal laahu alaihi wa sallam). In accordance with the commands of the beloved Habeeb (sallal laahu alaihi wa sallam), when entering this ship, I recited the Dua: 'Subhaanal lazi sakh khara lana haaza wa maa kunna lahu muq rineen wa inna ila Rabbina la mun qalibun'. Sayyiduna Rasulullah (sallal laahu alaihi wa sallam) has stated that, 'Whosoever, recites this Dua when entering a ship (any mode of transport), that ship would not be destroyed. Therefore, I have absolute certainty that generations may change, yet, this ship would never sink'.**"

A'LA HAZRAT, HAVING MERELY SPOKEN THESE WORDS, WHEN THE CAPTAIN ARRIVED AND BEGAN INFORMING THE PASSENGERS THAT THE STORM IS SUBSIDING AND THAT THERE WAS NO NEED FOR CONCERN!

LOVE FOR SAYYIDUNA GAUSUL AZAM (RADI ALLAHU ANHU)

Imam Ahmed Raza Khan (radi Allahu anhu) possessed immense love for Sayyiduna Gausul Azam, Sheikh Abdul Qadir Jilani Baghdadi (radi Allahu anhu).

Hazrat Muhaddis-e-Azam Hind (*radi Allahu anhu*) reported that in the period when he was given permission to serve in the Darul Ifta at Bareilly Shareef, A'la Hazrat (*radi Allahu anhu*) bought sweets (Niyaaaz) to the value of 11 Rupees and made the Fatiha of Sayyiduna Gausul Azam (*radi allahu anhu*). He then distributed the sweets to those who were present. While the sweets were being distributed, those who were present became astonished to see A'la Hazrat (*radi Allahu anhu*) standing up 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 realize that the person distributing the Niyaaaz had dropped a little on the ground, and A'la Hazrat (*radi Allahu anhu*) was lifting this piece of Niyaaaz with the tip of his blessed tongue!

This alone will show the great amount of love and respect that A'la Hazrat (*radi Allahu anhu*) possessed for Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*). It has been stated that A'la Hazrat (*radi Allahu anhu*) was not only the Na'ib (Helper) of Sayyiduna Gausul Azam (*radi Allahu anhu*), but he was also the Gausul Azam of his time. He wrote many Manqabats in praise of Hazrat Sheikh Abdul Qaadir Jilani (*radi Allahu anhu*).

HIS CONTENTMENT AND HIS ABSTENTION FROM WORLDLY ACTIVITIES

It is recorded that A'la Hazrat (*radi Allahu anhu*) had a few acres of land in his possession. A'la Hazrat (*radi Allahu anhu*) left the entire maintenance of the land in the responsibility and trust of others. Although A'la Hazrat (*radi Allahu anhu*) received a monthly allowance from his own property, he spent his allowance in the service of guests, of Sayeds and in the purchasing of books. There were times when A'la Hazrat (*radi Allahu anhu*) 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 (*radi Allahu anhu*). This suggestion was made to Gandhi by people such as the Ali Brothers, Maulana Qiyaamudeen and Abdul Baari Faranghi. They said that since A'la Hazrat (*radi Allahu anhu*) commanded the respect of the large Muslim population, it would assist them in their Khilafat Movement.

When A'la Hazrat (*radi Allahu anhu*) was told that the Gandhi wished to meet and speak to him, he said, "What would he speak about? Religion or worldly affairs? If it is worldly affairs, what can I partake in, for I have abstained from the world and have no interest in it." (Al Mizaan, pg. 335)

- Imam Ahmed Raza as the Mujaddid of the 14th Century
- A List of known Mujaddids from the first Century
- Imam Ahmed Raza's Jihad against the Insulters of Sayyiduna Rasulullah *sallal laahu alaihi wasallam*)
- A Few Fatawas of the Ulema-e-Haramain Sharifain
- Some Titles bestowed upon him by the Noble Ulema of Makkatul Mukarramah
- Some Titles bestowed upon him by the Noble Ulema of Madinatul Munawwarah
- His Unique Memory

IMAM AHMED RAZA AS THE MUJADDID OF THE 14TH CENTURY

Undoubtedly, besides being recognized as a great Wali, as the Gausul Azam and as the Imam Abu Hanifa (*radi Allahu anhum*) of his time, A'la Hazrat (*radi Allahu anhu*) was also the Mujaddid (Reviver) of Islam of the 14th Century. He possessed all the conditions of a Mujaddid and his entire life was spent trying to revive the Deen of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*).

A cloud of darkness had covered 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 the cloud of Kufr (Disbelief), Shirk and Bid'at. It is through the Divine Grace of Almighty Allah and the Sadaqah of the Holy Prophet (*sallal laahu alaihi wasallam*) that the Reviver of the 14th Century, Imam-e-Ahle Sunnat, Imam Ahmed Raza Khan (*radi Allahu anhu*) shone like the sun. With his bright proofs, he destroyed the darkness of Kufr and revived Islam.

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 (Inquisitions) and hundreds of small and bulky treatises, he had struggled for the revival of Islam, and as a reward he was declared as a Mujaddid of this Century by the Ulema (Scholars of Islam), in particular, the scholars of Makkah and Madina (Haramain Sharifain). . .*"

A Hadith recorded in Mishkaat Shareef and quoted by Sayyiduna Abu Hurairah (*radi Allahu anhu*) who says that the Holy Prophet (*sallal laahu alaihi wasallam*) 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 (THE UMMAH).**"

In other words, when there comes a period in which there is a shortage of knowledge and a deterioration in following of the Sunnah; 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 Sunnah and Bid'at. He will refute and destroy false innovations and will fear none but Almighty Allah. He will very bravely and sincerely hoist the flag of Deen-e-Muhammadi (*sallal laahu alaihi wasallam*). Such a person is known as a "Mujaddid" (Reviver) of Deen.

The author of the book, "**Siraajum Muneer**", has explained who a Mujaddid is in the following words: ***"In other words, to revive the Deen (Religion) is to revive those teachings of the Quran and Sunnah that are being destroyed and to give command according to the Quran and Sunnah."***

Allamah Munaadi (*radi Allahu anhu*) states. ***"A Mujaddid is one who separates Sunnah from Bid'ah and one who degrades 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 (*sallal laahu alaihi wasallam*) physical life, one night, after performing Esha Salaah, he stood up and said, ***"Should I inform you of the importance of this night? From this night onwards, right up to the end of a 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 has 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 (Books) of Usool-e-Fiqh. Allamah Mulla Ali bin Sultan Qaari (*radi Allahu anhu*) 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:

1st CENTURY :

- a. Sayyiduna Imam Umar bin Abdul Aziz (*radi Allahu anhu*)

2nd CENTURY :

- a. Imam Hassan Basri,
- b. Imam Muhammad bin Hassan Shaibani,
- c. Imam Maalik bin Anas,
- d. Imam Abdullah bin Idrees Shafi'i
(*radi Allahu anhumu*)

3rd CENTURY :

- a. Imam Abul Hassan bin Umar,
- b. Imam Ahmad bin Hambal
(radi Allahu anhum)

4th CENTURY :

- a. Imam Tahtaawi,
- b. Imam Isma'eel bin Hamaad Ja'fari,
- c. Imam Abu Jaafar bin Jareer Tibri,
- d. Imam Abu Haatim Raazi
(radi Allahu anhum)

5th CENTURY :

- a. Imam Abu Naeem Isfahani,
- b. Imam Abul Hussain Ahmad bin Muhammad Abi Bakr-il-Qaadir,
- c. Imam Hussain bin Raaghib,
- d. Imam Muhammad bin Muhammad Ghazzali
(radi Allahu anhum)

6th CENTURY :

- a. Imam Abul Fadhl Umar Raazi,
- b. Allamah Imam Umar Nasfi,
- c. Imam Qaazi Fakhrud'Deen Hassan Mansoor,
- d. Imam Abu Muhammad Hussain bin Mas'ood Fara'a
(radi Allahu anhum)

7th CENTURY :

- a. Allamah Imam Abul Fadhl Jamaaluddeen Muhammad bin Afriqi Misri,
- b. Imam Sheikh Shahbuddeen Suharwardi,
- c. Kwaja Muhi'yuddeen Chishti Ajmeri,
- d. Imam Abul Hassan Uz'zuddeen Ali bin Muhammad Ibn Atheer,
- e. Imam Sheikh Akbar Muhi'yuddeen Muhammad ibn Arabi
(radi Allahu anhum)

8th CENTURY :

- a. Imam Taaj'uddeen bin Ata'ullah Sikandari,
- b. Kwaja Nizaamuddeen Awliyah Mahboob-e-Ilahi,
- c. Imam Umar bin Mas'ood Taftazaani
(radi Allahu anhum)

9th CENTURY :

- a. Imam Hafiz Jallaluddeen Abu Bakr Abdur Rahmaan Suyuti,
- b. Imam Nooruddeen bin Ahmad Misri,
- c. Imam Muhammad bin Yusuf Karmani,
- d. Imam Shamsuddeen Abul Kheyr Muhammad bin Abdur Rahmaan Sakhawi,
- e. Allamah Imam Sayed Shareef Ali bin Muhammad Jarmaani
(radi Allahu anhum)

10th CENTURY :

- a. Imam Shahabuddeen Abu Bakr Ahmad bin Muhammad Khatib Qistalaani,

- b. Imam Muhammad Sharbini,
- c. Allamah Sheikh Muhammad Taahir Muhaddith
(radi Allahu anhumu)

11th CENTURY :

- a. Imam Ali bin Sultaan Qaari,
- b. Imam Sheikh Ahmad Sarhindi Mujaddid-e-Alf Saani,
- c. Sultaanul Arifeen Imam Muhammad Baahu
(radi Allahu anhumu)

12th CENTURY :

- a. Allamah Maulana Imam Abul Hassan Muhammad bin Abdul Haadi Sindh,
- b. Imam Abdul Ghani Taabli,
- c. Sheikh Ahmad Mulla Jeewan
(radi Allahu anhumu)

13th CENTURY :

- a. Imam Abdul Ali Lucknowi,
- b. Imam Sheikh Ahmad Saadi Maaliki,
- c. Allamah Imam Ahmad bin Ismaeel Tahtaawi,
- d. Allamah Shah Abdul Azeez Muhaddith-e-Delhi
(radi Allahu anhu)

14th CENTURY:

- IMAM-E-AHLE SUNNAH, QAMI-E-BID'AT, MUJADDID-E-AZAM, A'LA HAZRAT, ASH SHAH IMAM AHMED RAZA KHAN (RADI ALLAHU ANHU)

IMAM AHMED RAZA'S JIHAD AGAINST THE INSULTERS OF SAYYIDUNA RASULULLAH (SALLAL LAAHU ALAIHI WASALLAM)

Sayyiduna A'la Hazrat (radi Allahu anhu) spent much of his time also refuting those who insulted the dignity of the Holy Prophet (sallal laahu alaihi wasallam). He left no stone unturned in safeguarding the dignity and integrity of Holy Prophet (sallal laahu alaihi wasallam), in spite of being personally attacked by the misguided. These personal attacks did not bother him in the least bit!

Allamah Abdul Hamid, Vice Chancellor of Al Jamia Al-Nizamiyya (Hyderabad, India), said: "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 (sallal laahu alaihi wasallam) 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 Allamah Mufti Sayyid Shuja'at Ali Qadri (radi Allahu anhu), Shariah Court, Government of Pakistan (Islamabad), said: "He was pious like Ahmad bin Hambal and Sheikh Abdul Qadir Jilani. He had true acumen and insight of Imam Abu Hanifa and Imam Abu Yusuf. He commanded the force of logic like Imam Razi and Imam Ghazzali, bold enough like Mujaddid Alf Saani and Mansoor Hallaj to proclaim the truth. **Indeed, he was intolerant to nonbelievers, kind and sympathetic to devotees, and the affectionates of the Holy Prophet (sallal laahu alaihi wasallam).**"

The adversaries of A'la Hazrat (radi Allahu anhu) levelled many accusations and tried desperately in defending their Kufr statements. After much proofs, when it became absolutely clear to A'la Hazrat (radi Allahu anhu) that certain misguided individuals were not prepared in withdrawing their Kufr statements and making Tauba, and in order to protect Islam, he passed Kufr Fatawas against those persons. We should remember that he passed the "Fatawa-e-Takfeer" (Kufr Fatawa) against those persons who insulted the status and dignity of Almighty Allah and His Rasool (sallal laahu alaihi wasallam). 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 (sallal laahu alaihi wasallam).

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 gained that they possess a great depth of knowledge and this has been proven from Quran and Ahadith. To prove such knowledge for Fakhre Aalam (Muhammad sallal laahu alaihi wasallam) without proof from the Quran and Ahadith, but from common sense, is a false thought. 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 (sallal laahu alaihi wasallam). 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 in 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."

In Part 2, page 12 of "Fatawa Rasheedia", (Published Makhtaba Rasheedia Jami Masjid Delhi), Rasheed Ahmed Gangohi says: "The word 'Rahmatul lil A'lameen' (Blessings for all Worlds) is not a speciality of Rasool (sallal laahu alaihi wasallam). But other Prophets, Saints

and great Ulema are also cause for mercy unto the worlds, even though Rasool (sallal laahu alaihi wasallam) 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.

Sayyiduna A'la Hazrat's (radi Allahu anhu) 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 Molwi Ismail Dehlwi. Yet, at the end of the book, A'la Hazrat says, **"The Ulema have not termed this individual as a Kaafir, therefore, one has to be careful."**

Once again, refuting the arguments of Molwi Ismail Dehlwi and a few of his "infamous" followers in another book, **"Al Kaukabatush Sha'haabiya"**, A'la Hazrat (radi Allahu anhu) 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 entitled, **"Sallus Suyooiful Hindiya"**, A'la Hazrat (radi Allahu anhu) 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 minutest possibility that he is still a Muslim, we should fear terming that person a Kaafir."**

In his book, **"Subhaanus Subooh"**, Sayyiduna A'la Hazrat (radi Allahu anhu) says, **"We do not give any comment on the Kufr of Molwi Ismail Dehlwi, simply because Sayyiduna Rasulullah (salal laahu alaihi wa sallam) 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 minutest indication does not remain that he is a Muslim."** (Tamheed-e-Imaan, pg. 42-43)

From the above statements, we clearly see how careful A'la Hazrat (radi Allahu anhu) 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 (radi Allahu anhu) sent many of the blasphemous and insulting statements to the Ulema of Makkatul Mukarramah and Madinatul Munawwarah for clarification. They did not hesitate in passing the Fatawa of Kufr against such people who insulted Almighty Allah and the Holy Prophet (sallal laahu alaihi wasallam).

A FEW FATAWAS OF THE ULEMA-E-HARAMAIN SHARIFAIN

FIRST FATAWA

"All Praise is due to Allah, the Master of the Worlds, Who has made the Ulema-e-Shariat-e-Muhammadi (sallal laahu alaihi wasallam) the freshness of this world. By manifesting truth and guidance, and filling cities and heights, and by siding the religion of Sayyidul Mursaleen (sallal laahu alaihi wasallam) they saved the society of Huzoor (sallal laahu alaihi wasallam) 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 that learned person and professional teacher has purely written. It is a struggle on behalf of the religion of Muhammad (sallal laahu alaihi wasallam). **In other words, my brother and my respected Hazrat Ahmed Raza Khan (radi Allahu anhu), 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 summarized 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 the wickedness and wrongness. 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 gaining all he wishes from his Creator.

MUHAMMAD SAEED BIN BAABSEEL - MUFTI OF THE SHAFI'I ORDER IN MAKKAH (radi Allahu anhu)

SECOND FATAWA

"All Praise is for Allah Who is One. After Praise, I have heard of this bright and evident book. I have realized that **our leader and most learned sea of great wisdom, Hazrat Ahmed Raza Khan (radi Allahu anhu), 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 unexamined.

"O! Readers, it is essential for you to hold on to this Kitaab which it's 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 (sallal laahu alaihi wasallam) 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 answered his decree which is in his book, "Al Mu'tamadul Mustanad", in which are also the decrees of the Ulema 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. They and all those on their path.

"May Almighty Allah execute them where they behave arrogantly. May Allah give Imam Ahmed Raza glad tidings and shower His blessings upon him and his children amongst those who will speak truthfully until Qiyamah. Ameen."

One in need of forgiveness from his Powerful Creator.

MUHAMMAD BIN ABDUS SALAAM DAGHISTANI - MUFTI MADINATUL MUNAWWARA (radi Allahu anhu)

THIRD FATAWA

"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, 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 (sallal laahu alaihi wasallam), 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 Qiyamah, especially, the four A'ima-e-Mujtahideen and those Muslims who are their followers.

"After Praise and Salutations, I put my sight on the book of a learned person on this earth. He has widened 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 (radi Allahu anhu) on whose name is "Al Mu'tamadul Mustanad."

“May Almighty Allah protect his life and always keep him happy. Now, that which is in refutation of those people, cursed and evil Mirza Ghulam Ahmad Qadiani, who is the Dajjal Khazzab of the last decade. Rasheed Ahmad Gangohi and Khalil Ambetwi and Ashraf Ali Thanwi, degrading and insulting Nabi (sallallahu alaihi wasallam). THEN, IT IS NO DOUBT THAT THEY ARE KAAFIERS AND THOSE 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 HAMDAN MAHSARI- SERVANT AT MUSJID-E-NABAWI (*radi Allahu anhu*)

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

- A COOLNESS FOR THE EYES OF THE ULEMA
- A BELOVED AND ACCEPTED SLAVE OF ALMIGHTY ALLAH
- THE SEAL OF GREAT ISLAMIC RESEARCH SCHOLARS
- A LEADER OF ULEMA
- THE MUJADDID OF THIS CENTURY

These titles are recorded in the books, “**Al Fuyyuzatul Makkiya**”, “**Hisaamul Haramain**” and “**Ad Daulatul Makkiya**.”

SOME TITLES BESTOWED UPON HIM BY THE NOBLE ULEMA OF MADINATUL MUNAWWARAH

- THE LEADER AMONG IMAMS
- THE LEADER AMONG MYSTICS
- THE PRIDE OF GREAT PRECEDING ULEMA AND THE LEADER OF FUTURE ULEMA
- 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 SUNNAH
- THE MUJADDID OF THIS CENTURY

These titles are recorded in the books, “**Al Fuyyuzatul Makkiya**”, “**Hisaamul Haramain**”, and “**Ad Daulatul Makkiya**.”

HIS UNIQUE MEMORY

Once A'la Hazrat (*radi Allahu anhu*) went to Pillibit Shareef. He stayed with Muhaddith-e-Surat, Hazrat Maulana Wasi Ahmad Sahib (*radi Allahu anhu*). Before leaving for Bareilly Shareef, A'la Hazrat (*radi Allahu anhu*) requested to borrow a Kitaab (Book) called “**Uqoodul Arya**” from him. As there was only one copy of the book he gave A'la Hazrat (*radi Allahu anhu*) the book and said, “After studying the book, please return it as these are the only few kitaabs (Books) that I have for Fatawa writing.”

A'la Hazrat (*radi Allahu anhu*) was supposed to depart from Pillibit Shareef that night, but since he had been invited at another person's home, he stayed one more night in Pillibit Shareef. Sayyiduna A'la Hazrat (*radi Allahu anhu*) spent the entire night studying the Kitaab (Book), which consisted of numerous volumes.

The following morning, before leaving for the Railway Station to meet A'la Hazrat (*radi Allahu anhu*), Hazrat Muhaddith-e-Surat (*radi Allahu anhu*) found that the Kitaab (Book) that he had lent A'la Hazrat (*radi Allahu anhu*) had been returned. He thought that A'la Hazrat (*radi Allahu anhu*) was angry and displeased with him for asking him to return the Kitaab (Book) quickly. He immediately went to A'la Hazrat (*radi Allahu anhu*) and asked for pardon. A'la Hazrat (*radi Allahu anhu*) smiled and then said, ***"That is not the reason for returning the Kitaab (Book). I stayed one more night, so I studied the book and, therefore, did not find the need to take it with me."***

When Hazrat Muhaddith-e-Surat (*radi Allahu anhu*) heard this he was surprised and exclaimed, ***"You have studied this book in one night!"*** A'la Hazrat (*radi Allahu anhu*) 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 IN MY LIFETIME."*** He then said, ***"THE BOOK DID NOT HAVE A TABLE OF CONTENTS. I HAVE DRAWN UP ONE FOR YOU."***

A'la Hazrat (*radi Allahu anhu*) was initially not a Hafiz-ul-Quran. Once, someone wrote a letter to Sayyiduna A'la Hazrat (*radi Allahu anhu*) and addressed him as "Hafiz". When A'la Hazrat (*radi Allahu anhu*) saw this, he became depressed for he felt that he was not worthy of such a title. He immediately decided to become a Hafiz of the Holy Quran.

How did he become a Hafiz-ul-Quran? It has been stated that **in the time period from Wudhu till the time of Jamaat, Hazrat Allamah Sadrush Shariat (*radi Allahu anhu*) would recite one Sipara (One volume of the 30 volumes of the Quran). Sayyiduna A'la Hazrat (*radi Allahu anhu*) would listen to it and, thereafter, recite the same Sipara in the Taraweeh Salaah. HE CONTINUED THIS ROUTINE FOR 30 DAYS, AND BY THE END OF THE MONTH OF RAMADAAN, A'LA HAZRAT (*RADI ALLAHU ANHU*) BECAME A COMPLETE HAFIZ OF THE HOLY QURAN!**

BLESSED QUALITIES

- His Blessed Character
- Obedience towards Parents
- Respect towards the Superior Ulema
- Respect for the Masjid (Mosque)
- 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 inner and outer personality of Sayyiduna A'la Hazrat (*radi Allahu anhu*) was the same. He never compromised when it came to Shariat-e-Mustafa (*sallal laahu alaihi wasallam*). He used to reprimand anyone who even uttered one word against Shariah. He was the living example of : **"LOVE FOR THE SAKE OF ALMIGHTY ALLAH AND HATE FOR THE SAKE OF ALMIGHTY ALLAH."**

He never hurt the feelings of any good Muslim. He showed a splendid amount of affection towards the poor and orphans. On a certain occasion, A'la Hazrat (*radi Allahu anhu*) was invited to a person's house. Allamah Zafruddeen Bihari (*radi Allahu anhu*) accompanied him. 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 Allamah Zafruddeen (*radi Allahu anhu*) saw the beef on the table, he became very uncomfortable as he knew that A'la Hazrat (*radi Allahu anhu*) never used to eat beef. It did not agree with his health. But, Sayyiduna A'la Hazrat (*radi Allahu anhu*) did not object to the food. He sensed what Allamah Zafruddeen (*radi Allahu anhu*) was thinking about, so he said, **"If any Muslim recites the following dua before eating, then no harm will be caused by the food."**

After completing the meal and, as they were departing, Allamah Zafruddeen (*radi Allahu anhu*) questioned the host about his reason for inviting Sayyiduna A'la Hazrat (*radi Allahu anhu*) 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 (*radi Allahu anhu*) presence in his home, his home would be blessed with Barakah and Mercy from Almighty Allah.

Once, a young boy went to see A'la Hazrat (*radi Allahu anhu*) at his home. He said, *"Huzoor! You are invited to my house tomorrow morning."* A'la Hazrat (*radi Allahu anhu*) lovingly asked the boy, *"What will you be feeding me?"* The boy, undoing a knot at the bottom of his kurta, happily replied, *"Look! I have brought some Dal and chillies."* A'la Hazrat (*radi Allahu anhu*) said, *"Very well then. I shall come tomorrow."*

The following morning, Hajee Kifaayatullah (*radi Allahu anhu*) accompanied A'la Hazrat (*radi Allahu anhu*) 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 (*radi Allahu anhu*) 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 (*radi Allahu anhu*) then made *Dua-e-Barakah* and sat down to eat. After eating he said, "**If I would receive such sincere invitations daily, then I will 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 nonbelievers his enemies. Followers of Allah and His last Prophet (sallallahu alaihi wasallam) 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 (sallallahu alaihi wasallam).**"

OBEDIENCE TOWARDS PARENTS

After the demise of his father, Hazrat Allamah Maulana Naqi Ali Khan (*radi Allahu anhu*), A'la Hazrat (*radi Allahu anhu*) inherited all his properties. Although he was the sole owner and beneficiary of these properties, A'la Hazrat (*radi Allahu anhu*) 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* (Book) for study purposes he asked permission from his mother!

When A'la Hazrat (*radi Allahu anhu*) wished to fulfill his heart's desire of being present in front of the *Rauza-e-Anwar*, the Blessed Tomb of Sayyiduna Rasulullah (*sallallahu alaihi wasallam*), he first sought the permission of his blessed mother. She immediately granted him permission by saying: "*Bismillahi Khuda Hafiz.*"

RESPECT TOWARDS THE SUPERIOR ULEMA

While studying the life of A'la Hazrat (*radi Allahu anhu*), it is difficult not to comprehend that he was, towards the enemies of Islam, an example of "***Ashidda'aoo alal kuffar***" (harsh upon the Kuffar). Towards the pious Muslims he was the shining example of "***Ruhhamaoobainahuma***" (caring towards each other).

A'la Hazrat (*radi Allahu anhu*) always showed immense love and respect towards the Ulema of the Ahle Sunnah Wa Jamaah. He had a liking towards Allamah Abdul Qadir Badayouni (*radi Allahu anhu*). Con-

cerning the Ulema-e-Haq, A'la Hazrat (radi Allahu anhu) always praised them with the following words, **"THESE ULEMA ARE SUCH THAT IF THEY HAD 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 (radi Allahu anhu), the Sajjada-e-Nashin of Sarkaare Kilan Mahrerah Shareef states, "When I used to go to Bareilly Shareef, Huzoor A'la Hazrat (radi Allahu anhu) would personally bring out the food for me, and he would also wash my hands. Once, while 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 Mahrerah 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 which A'la Hazrat (radi Allahu anhu) wrote presenting the jewels to my daughter."

Subhan-Allah! Look at the respect and wisdom that A'la Hazrat (radi Allahu anhu) showed towards his superiors. He practised upon the law of **"Amr bil Ma'roof Wa Nahi Anil Munkir"** (forbidding that what is not proper and practising that what is good) and the same time showing great respect towards Hazrat Mahdi Hassan Barkaati (radi Allahu anhu).

RESPECT FOR THE MASJID (Mosque)

Once, A'la Hazrat (radi Allahu anhu) was performing I'tikaaf in the Masjid in Bareilly Shareef. It was a cold winter's night. It was raining quiet heavily. A'la Hazrat (radi Allahu anhu) went to perform his Wudhu (Ablution). In order not to allow the Masjid floors from becoming wet, he placed the blanket that he was wearing on to the Masjid floor by folding it four times to soak in the water. He then made his Wudhu on the blanket. Thus, he did not allow one drop of water to fall in the Masjid. A'la Hazrat (radi Allahu anhu) then spent the entire night shivering in the cold since he did not have a blanket to cover himself with because it was damp with water.

LOVE AND RESPECT TOWARDS PILGRIMS

A'la Hazrat (radi Allahu anhu) always showed great respect to Pilgrims (Hajees). He made it his duty to meet with the Hajees when they arrived from the Haramain Sharifain. Whenever he would meet a Hajee, the very first question he used to ask was, **"DID YOU VISIT THE MAZAAR OF THE HOLY PROPHET MUHAMMAD (SALLAL LAAHU ALAIHI WASALLAM)?"** If the answer he received was in the affirmative, then he would kiss the feet of the Hajee. If the Hajee replied that he did not, then A'la Hazrat (radi Allahu anhu) would show his dissatisfaction and would end his conversation with that person.

CARE FOR CHILDREN

Hazrat Allamah Zafruddeen Bihari (*radi Allahu anhu*) states that while he was still a student in Bareilly Shareef, he and many others used to spend their Eid in Bareilly Shareef. They did not go home to their families as they lived far from the madressa. But, he says that Eid was always spent joyfully because A'la Hazrat (*radi Allahu anhu*) used to treat them like his very own children. He also used to give them "Eidi" (spending money) on that day.

When Muffasir-e-Azam-e-Hind, Hazrat Ebrahim Raza Khan (*radi Allahu anhu*), who is the father of Tajush Shariah, Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Al Azhari, was born, his grandfather, A'la Hazrat (*radi Allahu anhu*), out of great joy, invited all the students of Madressa Manzare Islam to a meal. Before preparing the meal, A'la Hazrat (*radi Allahu anhu*) asked each group of students as to what they enjoyed eating. Accordingly, he prepared the meals for them - fish and rice for the Bengali students; Firini, Zarda and Breyani for the Bihari students; and sheep for the Punjabi and other foreign students.

A'la Hazrat (*radi Allahu anhu*) loved and cared for 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 show them the right path. He always returned the Salaams of little children.

A FEW IMAM AHMED RAZA'S UNIQUE HABITS

1. He never kept any ordinary book on the books of Ahadith.
2. He would be displeased if anyone spoke out unnecessarily while he explained the Ahadith.
3. 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.
4. He would sit in the position of Tashahhud from the beginning to the end in a Mehfil-e-Meelad (*sallal laahu alaihi wasallam*) which some times lasted for 5 or 6 hours.
5. He would never chew paan during a lecture.
6. On hearing the name "Muhammad", he would immediately say "*Sallal laahu alaihi wasallam.*"
7. He would never laugh out aloud.
8. He slept in the position of the Arabic form of the word "Muhammad".
9. He would never spit or stretch his feet in the direction of the Qibla.
10. He always did everything from the right-hand-side.

HIS MYSTICAL POWERS

Without any exaggeration, an entire book on the Karaamats (Miracles) of A'la Hazrat (*radi Allahu anhu*) can be compiled. In this time, the greatest Karaamat that any person can display is his followance of Shariat-e-Mustafa (*sallal laahu alaihi wasallam*). A'la Hazrat (*radi Allahu anhu*)

never fell short of this in any way. We also wish to state that, in reality, the mere existence of A'la Hazrat (*radi Allahu anhu*) was a miracle on its own. However, for the sake of attaining blessings, a few of his Karaamats are being quoted for the benefit of his lovers.

Janaab Amjad Ali was a resident of Bhasouri. He was a dedicated Mureed of A'la Hazrat (*radi Allahu anhu*). Once Amjad Ali took his rifle and went out hunting. While he was 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 a sentence was passed on him. i.e. - death by hanging.

A few days before his execution, a few members of his family came to visit him. With the mere thought of his execution, they began to weep bitterly. He smiled at them and said, **"GO HOME AND DO NOT WEEP. I WILL RETURN ON THE DAY OF MY EXECUTION. MY PEER-O-MURSHID, SAYYIDUNA A'LA HAZRAT (RADI ALLAHU ANHU) HAS STATED THAT HE HAS RELEASED ME."**

On the night of his execution, his mother went to visit him. Thinking how near the time of his execution had come, she began to weep out of fear. 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 will 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. Very calmly, 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 released. 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 (*radi Allahu anhu*), not only was Amjad Ali pardoned but, many other prisoners were freed.

Once, a woman came crying to A'la Hazrat (*radi Allahu anhu*). She reminded him that he had once made Dua for her to bear a child and through his Dua a male child was born. She told him that the child had now passed away and she could not bear this loss. She cried and begged A'la Hazrat (*radi Allahu anhu*) to bring the child back to life.

A'la Hazrat (*radi Allahu anhu*) went to her home. He noticed that the child was lying on a bed and was covered with a sheet. In the meantime, the mother of the child continuously asked A'la Hazrat (*radi Allahu anhu*) to bring the child back to life. A'la Hazrat (*radi Allahu anhu*) removed the sheet from the face of the child, placed his blessed hands over

the child's eyes and commanded 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 (*radi Allahu anhu*) abundantly. 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 very false concepts concerning Ulema, Awliyah and Peer-o-Murshid and Mureed relationships. One of his friends, who was on his way to meet A'la Hazrat (*radi Allahu anhu*), asked this person to accompany him and meet A'la Hazrat (*radi Allahu anhu*). He also suggested that by discussing his false concepts and beliefs with A'la Hazrat (*radi Allahu anhu*), he will be shown the right path. While discussing whether or not to go, that person with the false concepts, saw a vendor selling fresh sweetmeats. He said, **"First buy me some sweetmeats then I will go with you."** His friend agreed to buy it for him on the way back home.

Nevertheless, after much convincing he agreed to accompany his friend to the house of A'la Hazrat (*radi Allahu anhu*). They entered his blessed house and sat there. A Mureed arrived and brought some sweetmeats. It was the procedure in the court of A'la Hazrat (*radi Allahu anhu*) that those persons with beards would get two shares, and those without beards would receive only one share as they were still taken as children.

The Mureed who was responsible for distributing the sweetmeats only gave one share to the person who had misconcepts about Awliyah and Ulema. A'la Hazrat (*radi Allahu anhu*), who was present there and witnessing the entire incident, commanded the Mureed to give that person two shares. The Mureed remarked, **"Huzoor! He has no beard. He should get one."** A'la Hazrat (*radi Allahu anhu*) 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 (*radi Allahu anhu*). His desire was to receive two shares and he realized that A'la Hazrat (*radi Allahu anhu*) was even aware of the thoughts in his heart.

HIS WRITINGS AND WORKS

- **Works of Imam Ahmed Raza**
- **Organisations and Institutions Spiritually affiliated to Imam Ahmed Raza**

WORKS OF IMAM AHMED RAZA

Earlier in this book, we learnt that A'la Hazrat (radi Allahu anhu) gained proficiency in more than fifty branches of knowledge. With this, A'la Hazrat (radi Allahu anhu) wrote many books on various aspects of Islam. A'la Hazrat (radi Allahu anhu) 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 in doing so, requires research and many personnel. There has risen, over the past years, many Islamic Scholars in the Indo-Pak Sub-Continent and in other parts of the world, who are making serious attempts in studying or translating the works of this great Mujaddid of Islam.

In 1887, at the age of 30 years, he had completed 75 books and treatises. In 1909, at the age of 43 years, this number increased up to 500. HOWEVER, IT HAS BEEN ESTIMATED THAT THE NUMBER OF BOOKS WRITTEN BY SAYYIDUNA A'LA HAZRAT (RADI ALLAHU ANHU) EXCEED 1000 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, said: *"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 549 have been classified. The table is as follows:

Topic on which books was written	Number of books
1 Tafseer of the Quran	11
2 Aqaa'id (Belief)	54
3 Hadith and Principles of Ahadith	53
4 Fiqh, Principles of Fiqh, Dictionary of Fiqh	
5 Faraa'idh and Tajweed	214
6 Tassawwuf, Wazifas, Morals	19
7 Reviews of Books	40
8 Language, Arabic Grammar, Dictionaries, History	
9 Poetry and Special Benefits, Travelling	55
10 Inspired Knowledge (Jafar)	11

11	Logarithms	8
12	Astronomy, Astrology	22
13	Mathematics, Geometry	31
14	Philosophy, Sciences, Logistics	7
15	Algebra	4

TOTAL NUMBER OF BOOKS RECOVERED 549

The names of a few books written by A'la Hazrat (*radi Allahu anhu*) have been listed below:

1. Fatawa Radawiyah (12 volumes approx. 12 000 pages)
2. Husaamul Haramain
3. Ad Daulatul Makkiya Bil Madaṭul Ghaibiya
4. Al Mu'tamadul Mustanad
5. Al Amn o wa Ula
6. Alkaukabatush Shahabiya
7. Al Istimdaad
8. Al Fuyoozul Makkiyah
9. Al Meeladun Nabawiyah
10. Kanzul Imaan (translation of Holy Quran)
11. Fauze Mubeen Dar Harkate Zameen
12. Hadayake Bakhshish
13. Subhaanus Subooh
14. Sallus Say yaaful Hindiya
15. Ahkaame Shariat
16. Az Zubdatuz Zakkiya
17. Abna ul Mustafa
18. Tamheede Imaan
19. Anghote Choomne ka Mas'ala

All the above mentioned books have been published by **RAZA ACADEMY** Bombay, India. While more than 155 books of A'la Hazrat have also been published by the Academy.

Professor Abdul Shakoor Shad, Kabul University, Afghanistan, said: *"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 (*radi Allahu anhu*)** completed a quarter of any given book at the feet of a teacher, he used to 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 IMAM AHMED RAZA

In the year 1904, A'la Hazrat (*radi Allahu anhu*) founded "**Darul Uloom Manzare 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 Fadhils, Aalims, Huffaaz and Qur'ra.

Many of Ulema of South Africa are also students of Madressa Manzar-e-Islam. To name a few:- Maulana Abdul Hadi Al Qaderi; Maulana Abdul Hamid Palmer Al Qaderi; Maulana Ahmad Muqaddam Al Qaderi; Qaari Ahmad Khalil Razvi; Maulana Sayed Muhammad Husain Al Qaderi; Maulana Muhammad Khan Al Qaderi Barkaati; Maulana Ghulam Mu'hiyyuddeen Jaafar; Maulana Zainul Abedeen Al Qaderi Razvi; Maulana Muhammad Mustaqeem Al Qadri; Maulana Muhammad Afthab Razvi; Maulana Nazir Farouk Razvi.

With the exception of Madressa Manzar-e-Islam, there are also scores of institutes and organisations worldwide that are spiritually affiliated to Sayyiduna A'la Hazrat (*radi Allahu anhu*). A few of them are:

1. Jaamia Nooria Radawiyah (Bareilly Shareef) - India
2. Madressa Mazhare Islam (Bareilly Shareef) - India
3. Razvi Darul Ifta (Bareilly Shareef) - India
4. Raza Academy (Bombay) - India
5. Idara Tahqeeqaat-e-Imam Ahmad Raza - Pakistan
6. Raza Musjid - London
7. Raza Academy - London
8. Imam Ahmad Raza Academy - South Africa
9. Sunni Razvi Centre - Mauritius - S. Africa
10. Muhibbane Raza-e-Mustafa - South Africa
11. Jamia Razvia (Lahore) - Pakistan
12. Jamia Razvia Zia Ul Uloom (Rawalpindi) - Pakistan
13. Darul Uloom Imam Ahmad Raza - India

- Comments by the Noble Ulema of Makkatul Mukarramah
- Comments by the Noble Ulema of Madinatul Munawwarah
- Comments by the Noble Ulema of the Indo-Pak Sub-Continent
- Imam Ahmed Raza in the Eyes of Others
- Imam Ahmed Raza in the Eyes of the Opposition

COMMENTS BY THE NOBLE ULEMA OF MAKKATUL MUKARRAMAH

Ustaad Ulema-e-Haram, Allamah Sa'eedullah (radi Allahu anhu): "My respected brother, who is striving in the path of Nabi (sallal laahu alaihi wasallam), is a perfect teacher, in other words, Hazrat Ahmed Raza Khan (radi Allahu anhu). May Almighty Allah grant him great reward, and accept his endeavour, and may Almighty Allah build his respect into the hearts of the people of knowledge." Ameen.

Allamah Mufti Muhammad Saleh Kamal (radi Allahu anhu): "The learned person on this earth, the sea of great knowledge, the coolness of the eyes of the Ulema-e-Haq, is Maulana Ahmed Raza Khan (radi Allahu anhu). Salutations upon the Prophet (sallal laahu alaihi wasallam) and all the spiritual guides, especially Hazrat Ahmed Raza Khan (radi Allahu anhu). May he always be protected." Ameen.

Aftaabul Uloom, Allamah Sheikh Ali bin Siddique Kamal (radi Allahu anhu): "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 (radi Allahu anhu). May Almighty Allah grant him tranquillity and keep him victorious over his opposition." Ameen.

COMMENTS BY THE NOBLE ULEMA OF MADINATUL MUNAWWARAH

Mufti Taaj'udDeen Ilyas Hanafi (radi Allahu anhu): "That famous and professional Aalim, Maulana Ahmed Raza Khan (radi Allahu anhu) is from amongst the Ulema-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, Allamah Sayed Ahmad Juz'iri (radi Allahu anhu): "May Almighty Allah brighten up the lives of the Muslims through (the Sadaqa of) Imam Ahmed Raza Khan (radi Allahu anhu). May Almighty Allah increase his age and allow all his future generations to be amongst the Ahle Jannah." Ameen.

Allamah Khaleel bin Ebrahim Kharbooti (radi Allahu anhu): "May Almighty Allah grant the Muslims benefit forever through the blessings of this Kaamil Faadhil, Allamah Ahmed Raza Khan (radi Allahu anhu). O Allah! Give glad tidings to Islam and Muslims." Ameen.

Allamah Maulana Umar bin Hamdaan (radi Allahu anhu): "Imam Ahmed Raza Khan (radi Allahu anhu) 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 ULEMA OF THE INDO-PAK SUBCONTINENT

Sayyiduna Shah Aale Rasool (radi Allahu anhu): "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 (radi Allahu anhu)."

Hazrat Sayed Shah Abul Husain Ahmad Noori (radi Allahu anhu): "A'la Hazrat (radi Allahu anhu) is the brightness and the torch of the Khandaan-e-Barakaati."

Hazrat Allamah Ali Hussain Kichauchawi (radi Allahu anhu): "My path of Shariah and Tariqah is that which is the path of Huzoor Purnoor, Sayyiduna A'la Hazrat (radi Allahu anhu)."

Hazrat Maulana Mu'eenuddeen Sahib (radi Allahu anhu): "Phira hoo me us gali se Nuzhat ho jis me gumrah sheikh o kaazi Raza e Ahmad Usi me samjunga muj se Ahmad Raza ho Raazi."

Allamah Nae'e'muddeen Muradabadi (radi Allahu anhu): "The expertise that Sayyiduna A'la Hazrat (radi Allahu anhu) possessed in Fiqh was such that great Ulema of the East and West were humbled before him."

IMAM AHMED RAZA IN THE EYES OF OTHERS

Justice Mufti Sayyid Shujaat Ali Qadri (radi Allahu anhu), 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, entitled '**Mujaddid-al-Mata'**' 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 (sedition) from all sides. Among all the prevalent sedition, the most dangerous and harmful was one which meant to infect non-Muslim elements in the beliefs of the Ahle Sunnat."

"A'la Hazrat performed incomparable services to safeguard the beliefs of the Ahle 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 safeguarded the status of Nabuwat (Prophethood), Sahabiyat (Companionship), Ahle Bait (the Members of the Prophet's sallal laahu alaihi wasallam 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 (sallal laahu alaihi wasallam). May Allah the Magnificent favour us through the benevolence of the Ahl-Ullah (Friends of Allah)."

Ziya-ul Mashaa'ikh, Allamah Muhammad Ibrahim Farooqi Mujad'didi (radi Allahu anhu): "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 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 emphasizing the need for austerity to solve the multifarious economic problems. **Will the men of vision not realize 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 encyclopedic 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 (sallal laahu alaihi wasallam) has de-

clared academic differences as sources of blessing and goodness for the evolution of the Deen of Islam and civilization. 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 theses 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 multidimensional 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 along side being an inspiring Naatia poet.
4. He is observed as a great scholar of Ahadith, when he mentions logical interpretation of the Ahadith 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 Bareilvi, Rohailkand University, Bareilly, U.P (Dawn, Karachi, May 13 1992): Indian poet, Wasim Bareilvi, speaking at a function in his honour on Monday night, emphasized the need for fresh research on Ahmed Raza Khan Bareilvi and other Muslim scholars of the Sub-Continent, particularly those from Bareilly.

Eulogizing Allamah 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 Allamah Ahmed Raza Khan compiled in Rohailkand under his supervision has made revelations regarding the writings of Allamah Bareilvi. This research work is likely to challenge the history of Urdu prose as it proves that Allamah Bareilvi should be counted as one of the pioneers of Urdu prose, and as one of the great writers who spread modern 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 unicentral 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 (sallal laahu alaihi wasallam), 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' (sallal laahu alaihi wasallam), the Prophet of Almighty Allah.

"The valuable books written by a encyclopedic 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 (radi Allahu anhu). 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 (radi Allahu anhu). He calls us Kaafirs, but he says this only on the basis for his love for the Prophet (sallal laahu alaihi wasallam) and not out of any other reason."

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

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

IMAM AHMED RAZA'S FINAL ADVICE BEFORE HIS DEMISE

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 Allamah Amjad Ali should perform my Janaza Salaah. (*radi Allahu anhum*)
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. Place me softly in the grave.
11. My grave should be dug according to my height.
12. My Kafan should be according to the Sunnah.
13. The food of my Fatiha must be given to the poor.
14. Haamid Raza must give a fair share of everything to Chothe Mia (Huzoor Mufti Azam Hind). If not, my Rooh will be displeased. (*radi Allahu anhum*)
15. All of you must remain steadfast on Deen. Do not leave the path of Shariah. Stay on the Deen on which I was.

WISAAL OF IMAM AHMED RAZA

The brightly shining sun of Bareilly Shareef, The Coolness of the Eyes of the Ulema, The Mujaddid of the Century, The Imam Abu Hanifa of his time, The Gausul Azam of his time, The Sweet-scented Rose from the Fragrant Garden of the Holy Prophet (*sallal laahu alaihi wasallam*), Sayyiduna A'la Hazrat, Imam Ahmad Raza Khan (*radi Allahu anhu*) left 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 (Friday) Azaan.

The date of the Wisaal of Sayyiduna A'la Hazrat (*radi Allahu anhu*) was actually deduced by himself from the Holy Quran 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 Sayyiduna A'la Hazrat (*radi Allahu anhu*), a certain Saint of Syria, dreamt of the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) while he was in the Baitul Mukaddas. In his dream, the Saint saw many Sahaba-Ikraam (*radi Allahu anhum ajma'in*) (Companions of the Holy Prophet) seated around the Holy Prophet (*sallal*

laahu alaihi wasallam). All of them seemed to be waiting for someone. The Saint says that, in his dream, he asked, **"Ya Rasoolallah (sallal laahu alaihi wasallam)! Whose presence is being awaited?"** The Holy Prophet (sallal laahu alaihi wasallam) replied, **"Ahmed Raza Khan."** The blessed Saint then asked, **"Who is Ahmed Raza Khan?"** The Holy Prophet (sallal laahu alaihi wasallam) answered, **"An Aalim from Bareilly."**

When this Saint awoke, he immediately journeyed from Syria to Bareilly Shareef to meet A'la Hazrat (radi Allahu anhu), but to his dismay, he learnt that A'la Hazrat (radi Allahu anhu) had already departed from this world.

It is said by those true lovers of Sayyiduna A'la Hazrat (radi Allahu anhu) that after he passed away he was spiritually transported to Madinatul Munawwarah to be close to the Holy Prophet (sallal laahu alaihi wasallam). They say this because once, A'la Hazrat (radi Allahu anhu) 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 THIS, THAT I SHOULD PASS AWAY WITH IMAAN IN MADINATUL MUNAWWARA AND THEN BE BURIED WITH KINDNESS IN JANNATUL BAQI. ALMIGHTY ALLAH IS MOST POWERFUL."**

MAZAAR SHAREEF

The Mazaar Shareef (Blessed Tomb) of Sayyiduna A'la Hazrat (radi Allahu anhu) is situated in the Mohalla Saudagran, Bareilly Shareef in India (U.P.). Each year, in the month of Safar, during the Urs Shareef of Sayyiduna A'la Hazrat (radi Allahu anhu), hundreds of thousands of Muslims from all over the world present themselves in Bareilly Shareef to partake in the Urs Shareef of the Mujaddid of Islam, Sayyiduna A'la Hazrat (radi Allahu anhu).

May Almighty Allah shower his choicest blessings upon the Mazaare-Anwaar of this great Saint and Scholar of Islam.

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4. **Al Mujad'did Ahmad Raza** by Allamah Yaseen Akhtar
5. **Ash Shah Ahmad Raza Bareilvi** by Mufti Gulam Sarwar Qadri
6. **Chaudwi Sadi ke Mujad'dide Azam** by Allamah Zafruddeen Bihari (radi Allahu anhu)
7. **Hisaamul Haramain** by A'la Hazrat (radi Allahu anhu)
8. **Imam Ahmad Raza aur Alam-e-Islam** by Professor Mas'ud Ahmad
9. **Imam Ahmed Raza Kaun?** by Moulana Mubeen-ul-Hudda Noorani
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13. **Shah Ahmed Rida Khan - The "Neglected Genius of the East"** by Professor Muhammad Ma'sud Ahmad M.A. P.H.D. - Courtesy of "The Muslim Digest", May/June, 1985, pp. 223-230
14. **Tajaliyaat-e-Imam Ahmad Raza** by Qari Amaanat Rasool Razvi
15. **The Message International**, Published by World Islamic Mission, Vol.1 No. 6, October 1986.

No tribute to Imam Ahmed Raza (*radi Allahu anhu*) could be complete without understanding the sustained restlessness of the Imam in providing true leadership throughout his life, when he was faced with leading the Muslims in a fragile moment in the history of Islam in the Indo-Pak subcontinent. The continued emergence of false sects like the Qadianis, Wahabis, and other sects which sought to prove that Almighty Allah indulges in falseness - *Ma'aazallah*, *Summa Ma'aazallah* - proved a genuine threat when these sects began imitating unsuspecting but uneducated Muslims into their fold. It was against such a background that Imam Ahmed Raza (*radi Allahu anhu*) rose forth to defend the true Islamic principles as a scholarly giant, and in doing so, also succeeded in securing a place in the Urdu language as a literary giant in Na'atia Kalaam.

In typical tyrannical behaviour, the envious opponents of the Imam embarked on futile attempts at issuing propaganda aiming to discredit the Imam by labelling him as an "innovator" and "mischief maker"; and announcing that the sole providers of Islamic research in the Indo-Pak subcontinent were the Deobandi Ulema. It is interesting to note that history has proved that the volume of work the Imam had completed in Islamic Research single-handedly was beyond the capability of the entire Deobandi Ulema to this day.

We thank the Almighty Allah that as He unfolds the truth before the masses. Islamic scholars the world over are recognizing the Imam's superiority in issuing Islamic judicial decrees with incisiveness and substantiated detail. Today, expensive research is being taken on the Imam's writings and decrees the world over in the Urdu, Persian, Arabic and English languages. Special permissions for such research were made in Birmingham University, England, Holland, India and Pakistan.

Little publicized is the fact that Imam Ahmed Raza (*radi Allahu anhu*) produced more researched decrees in annihilating Bid'at practices in India in the last century than any other scholar. Established anti-Islamic customs in Muslim society were accepted without question until Imam Ahmed Raza started a reform campaign armed with Quranic injunctions and researched Hadith to wipe out such customs.

More than just issuing Fatawas, Imam Ahmed Raza (*radi Allahu anhu*) prepared researched treatises on an academic level on these issues which fast saw the decline of most of the anti-Islamic practices. To this day the Muslim masses benefit from his *Fatawa-e-Razvia*, *Ahkam-e-Shariat*, *Irfaan-e-Shariat*, *Al Malfooz*, *Fatawa-e-Africa*, etc. which deal with almost every masaa'il (Problems) of our day-to-day life.

Imam Ahmed Raza (*radi Allahu anhu*) was very sensitive to the pains and afflictions that befell the Muslim Ummah. In this regard he used every scholarly resource at his disposal to assist the Muslims regain their honour in the face of all anti-Islamic forces.

In his *Hada'iq-e-Bakshish* he wrote an entire nazm "Soona Jungle" warning the Muslims about safeguarding their Imaan. This Nazm became very popular with the masses as its clear message was arranged in a style that appealed to the masses. It should be the duty of the Ulema and organizers of Meelad to popularize this Nazm in our society as it stirs up the fear of Almighty Allah and the Aakhirah in the minds of the listeners.

GREAT BREAKTHROUGH AT THE AL AZHAR UNIVERSITY:

The famous Al Azhar University in Cairo, Egypt has granted permission for a graduate to research on the topic of A'la Hazrat, Imam Ahmed Raza (*radi Allahu anhu*) and his services for Hanafi Fiqah. This research is towards the M.Phil. Degree and Mushtaq Ahmed Shah of Pakistan is doing this research.

IMAM AHMED RAZA AND MEDICINE (TIBB): Hakeem Mohammed Saeed Dehlwi, the founder of Madinatul Hikmat University, Karachi (Research Centre for Unani Medicine) and owner of Hamdard Dawa Khana did research and compiled A'la Hazrat's (*radi Allahu anhu*) theory about medicine. The book is titled, "Imam Ahmed Raza aur Fann Tibb," and is printed and published in Pakistan.

IMAM AHMED RAZA FOUNDATION: The IARF was recently established in the Kerala State India to research and propagate the teachings of Imam Ahmed Raza (*radi Allahu anhu*).

NEW TRANSLATIONS OF IMAM AHMED RAZA PUBLISHED:

The "Islamic Times" of the U.K. has recently published two articles by A'la Hazrat (*radi Allahu anhu*). These are:

- (1) "A Commentary upon Paper Currency Notes," which was researched and translated by Dr. Muhammad A. Junejo and
- (2) "Imam Ahmed Raza and Topology," by Dr. Abdul Naim Azizi of Jasoli, Bareilly Shareef.

HISTORIC A'LA HAZRAT MAZAAR STAMP PRINTED BY GOVERNMENT OF INDIA :



Photo Copy of the Stamp

The Postal Services Department of the Indian government have acknowledged the Islamic and Academic services of the great Mujaddid (Reviver) of Islam, A'la Hazrat, Imam Ahmed Raza Khan Al-Qaderi (*radi Allahu anhu*). They have printed a new Indian stamp portraying the Mazaar Shareef of A'la Hazrat (*radi Allahu anhu*) in full colour. The words "A'la Hazrat Bareilly" have been printed along the side of the stamp in English and Hindi. This stamp is currently being sold at all Post Offices

in India. This is India's way of saluting a great genius and Islamic scholar of his time, A'la Hazrat (*radi Allahu anhu*). This was done after the **RAZA ACADEMY** Bombay approached the Indian Government and appraised it about the qualities of A'la Hazrat.

The Inauguration of the Stamp was done by the Central Home Minister of India Mr. S. B. Chavan in 1995 in Kanpur.

RESEARCH WORK ON IMAM AHMED RAZA KHAN: Despite being well-versed in scores of branches of knowledge, A'la Hazrat (*radi Allahu anhu*) restricted his interest to the following branches:

1. To support and defend the Holy Prophet (*sallal laahu alaihi asallam*).
2. To uproot the innovations prevalent in the Muslim society.
3. To issue fatawa according to the Hanafi School of Jurisprudence.

He was a Jurist, Theologian and a Reformer whose life revolved around the motto "*Love the Holy Prophet (sallal laahu alaihi wasallam)*." In recognition of this eminent personality, the following researches are being carried out by these individuals, amongst others:

1. Dr. Usha Sanyal, Ph.D Colombo University, "Ahmed Raza and the Ahle-Sunnat Wa Jamaat Movement (1921-1947)", Oxford University, Press, New Delhi.
2. Dr. Gulaam Qureshi Dastageer, who translated A'la Hazrat's Qalaam in English which was published in the "Islamic Times" U.K.
3. Muhammed Muazzam Ali who wrote "Fundamental Faith of Islam - Treaties of Ahmed Raza"
4. Prof. J.M. Baljo of Leiden University, Holland, who presented and delivered research material on A'la Hazrat at an international forum.
5. British scholar, Dr Muhammad Haroon, who has compiled a thesis on "The World Importance of Imam Ahmed Raza Khan Bareilly."

RESEARCH AND TRANSLATION OF A'LA HAZRAT'S WORKS:

At present, many Islamic and Western universities, colleges and Darul Uloom's, throughout the world, are researching and translating the works of this great Muslim scholar. Some of the countries in which research is being carried out are: India, Pakistan, United States of America, England, Holland, Saudi Arabia, Egypt and South Africa. Perhaps one of his more famous scientific theories lies in his proof that the sun and other bodies revolve around the earth!

UNIVERSITIES CONDUCTING RESEARCH ON A'LA HAZRAT'S WORKS: More than twenty five Universities throughout the world are actively researching the works of A'la Hazrat (*radi Allahu anhu*).

"KANZUL IMAAN" NOW AVAILABLE: "Kanzul Imaan", the internationally renowned Urdu translation of the Holy Quran by A'la Hazrat, (*radi Allahu anhu*) has been translated into the English language by many Islamic scholars.

This momentous task was first undertaken by Professor Fatimi, a highly acclaimed academic of the University of Kuwait. He had it published in Karachi, Pakistan. The second translation was undertaken by Professor Shah Fareedul Haq of Pakistan and was published in India and Pakistan. The commentary notes on "Kanzul Imaan" by Sadrul Afaadhil, Maulana Na'eemuddeen Muradabadi (*rahmatullah alaihi*) has been translated into the English language by Dr. Professor Majeedullah of Lahore, Pakistan.

KANZUL IMAAN IN SINDHI: The Urdu translation of the Quran, "Kanzul Imaan" by A'la Hazrat (*radi Allahu anhu*) has been translated into the Sindhi language by Mufti Muhammad Raheem Sikandari.

KANZUL IMAN - HOLY QURAN IN CREOLE LANGUAGE: In Mauritius A'la Hazrat's (*radi Allahu anhu*) Kanzul Iman has been translated into the Creole language, thanks to the combined effort of Maulana Mansoor and Maulana Najeeb of Mauritius. This historic translation of the Holy Quran was first published on 17-01-96 under the guidance and patronage of the Khatib of the Jaame Masjid Mauritius, Hazrat Allama Shameem Ashraf Azhari. Many Ulema and politicians also partook in this great service. The translation was greatly welcomed and accepted by all.

NEW RESEARCH MATERIAL ON A'LA HAZRAT (RADI ALLAHU ANHU): Three new research thesis on A'la Hazrat (*radi Allahu anhu*) by Professor Dr. Muhammad Mas'ood Ahmad was published in Pakistan. Two of his books, viz. "Fundamental Faith of Islam" and "Imam Ahmad Raza - The Reformer of the Muslim World", are in English and one in Arabic. Whilst numerous books and research on A'la Hazrat (*radi Allahu anhu*) has been published in Urdu, only a limited material is available in English and Arabic. This move is, therefore, greatly encouraged. (**Ashrafia Monthly Mubarakpur**)

PH.D ON A'LA HAZRAT: Twenty-one (21) Scholars in Pakistan have completed their research works on A'la Hazrat (*radi Allahu anhu*) and have received their Doctrate. Amongst them were:

1. Professor Dr Hafiz Abdul Baari Siddiqi
2. Professor Dr Majeedullah Qaaderi, who is also doing a indepth re search on the works of A'la Hazrat (*radi Allahu anhu*).

FATAWA RADAWIYYAH: *Alhamdulillah*, eleven volumes of A'la Hazrat's (*radi Allahu anhu*) scholarly work "Fatawa Radawiyyah" has now been published by Darul Uloom Amjadiya under the expert supervision of Qari Raza-ul-Mustafa Azmi. This famous work, which contains hundreds of questions and answers pertaining to almost every aspect of Islamic life, is in the Urdu language. In India all the 12 volumes of Fatawa Radawiyyah have been published by **RAZA ACADEMY**, Bombay. In addition to this more than 155 books written by A'la Hazrat (*radi Allahu anhu*) have been published by **RAZA ACADEMY**, Bombay.

T.V. DOCUMENTARY ON A'LA HAZRAT: An investigative and informative documentary on the life and services of A'la Hazrat (*radi Allahu anhu*) was broadcast by the National Pakistan Television. It was featured as a special programme of "Television Encyclopedia." This programme was unanimously applauded and due to popular public demand it was presented once again on the occasion of Urs-e-Razvi. Consequently, a learned and well-known scholar of "Razviat," Sayyed Aarif Ali Razvi, of Kalyaan Bombay has exhorted the Doordarshan, India's state television channel, to present an indepth documentary on the life of Imam Ahmed Raza (*radi Allahu anhu*).

A'LA HAZRAT'S HISTORY INCLUDED IN ENCYCLOPEDIA: The Islamic book publications section of the Punjab University has launched a new Urdu Encyclopedia of Islam. In the 10th volume, pages 278 to 287, incorporates a brief history of the life and works of A'la Hazrat, Imam-e-Ahle Sunnat, Imam Ahmed Raza Khan (*radi Allahu anhu*). This brief history was prepared by Professor Dr Muhammad Ma'sud Ahmed, M.A. Phd., on the request of Dr. Sayed Abdullah.

RESEARCH ON A'LA HAZRAT'S "FAUZ-E-MOBEEN": Scientists from the Allama Iqbal Open University in Islamabad have taken a keen interest in researching A'la Hazrat's (*radi Allahu anhu*) "Fauz-e-Mobeen" which deals with the movement of the sun and planets around the earth. At present, research is about to commence on the subject.

CHRISTIAN CONVERTS TO ISLAM AFTER READING "KANZUL IMAAN": In 1974, Dr. Hannif Faatimi of London University (professor of Kuwait) brought an English translation of "Kanzul Imaan" (A'la Hazrat's translation of the Holy Quran) for printing. Prof. Faatimi at that time had met a Christian scholar who had revealed that he was interested in reading more about Islam. Prof. Faatimi was two-minded about giving him an English copy of Kanzul Imaan. Eventually, he gave him a copy to read. The Christian scholar, after reading this translation, accepted Islam.

SUNNI BOOKS AVAILABLE FROM OVERSEAS: IDARA-E-MAS'UDIA - PAKISTAN

- 1. The Novelties** (English Version of the Urdu treatise "Na'iy Na'iy Batain") by Dr. Muhammad Mas'ud Ahmed M.A., Ph.D., Gold Medalist
- 2. Respect and Reverence** (English Version of the Urdu treatise "Ta'zim-o-Tawqir") by Dr. Muhammad Mas'ud Ahmed
- 3. Eids of Eids** (Festivity above all Festivities) by Dr. Muhammad Mas'ud Ahmed
- 4. Spiritual Significance of Affinity** (English Version of the Urdu treatise "Nisbaton Ki Baharain") by Dr. Muhammad Ma'sud Ahmed
- 5. The Knowledge of the Unseen** (English Version of the Urdu Treatise "Ilm-i-Ghayb") by Dr. Muhammad Mas'ud Ahmed

Available from: Idara-e-Mas'udia, 6/2, 5-E Nazimabad, Karachi - 74600, Sindh, Pakistan

SUNNI BOOKS AVAILABLE FROM RAZA ACADEMY - UNITED KINGDOM

- 1. Why I accepted Islam** by Dr. Muhammad Haroon
- 2. Islam and Punishment** by Dr. Muhammad Haroon
- 3. Eid-e-MiladunNabi** by Dr. Muhammad Haroon
- 4. Islam and the Limits of Science** by Dr. Muhammad Haroon
- 5. Importance of Truth of Holy Quran** by Dr. Muhammad Haroon
- 6. The World Importance of Imam Ahmed Raza** by Dr. Muhammad Haroon
- 7. Imam Ahmed Raza and British Converts to Islam** by Dr. Muhammad Haroon
- 8. The Prophet of Mankind** by Prof. G.D. Qureshi
- 9. Islamic Concept of Knowledge** by Imam Ahmed Raza
- 10. Parents Obligations to Children** by Imam Ahmed Raza
- 11. Sunni Islam and the Rule of Allah Alone** by Dr. Muhammad Haroon
- 12. The Roots of Islamic Fundamentalism** by Dr. Muhammad Rizvi
- 13. Sufism in Perspective** by Imam Ahmed Raza
- 14. The World Importance of Ghaus-al-Azam Hazrat Sheikh Muhyiddin Abdul Qadir Jilani (radi Allahu anhu)** by Dr. Muhammad Haroon

Write to: Raza Academy, 16 Carmichael Street, Edgeley, Stockport SK3 9JX, United Kingdom

NEW SUNNI BOOKS FROM LONDON

The Ahle Sunnat Wal Jamaat (London) has published three new books:

- (1) Satanic Scholars
- (2) The Greater Majority - The Group of Salvation
- (3) Did the Holy Prophet (sallal laahu alaihi wasallam) possess a shadow?

To obtain these books and other free literature send a large SASE to: Ahle Sunnat Wal Jamaat (South London), P.O. Box 4281, London, SW18 1EF, U.K.

**VARIOUS FATWAS OF A'LA HAZRAI
(RADI ALLAHU ANHU)**

**ON FEMALE MUREEDS AND THE SHEIKH
OR PEER -O-MURSHIDS**

(A translation of Mas'ala (Problem) no. 90 on page 181 of Ahkaam-e-Shariat)

Question/Mas'ala :

What advice would the respected Ulema (Ulema-e-Kiraam) issue regarding the following matter:

1. Is there a necessity (for women) to maintain purdah (veil) in the presence of the Peer-o-Murshid?
2. A certain Peer-o-Murshid convenes an assembly of unveiled female mureeds in a circle and seats himself in the centre. He then focuses his gaze and attention on the women in such a manner that some of the women either swoon and faint, or jump and fly into passion screaming, whilst their screams can be heard in the distance well beyond the walls of the house that they occupy. Is it proper to maintain such an oath of allegiance (or Bai'at)?

Answer/ Al Jawaab:

1. It is Waajib (obligatory) (for women) to maintain purdah (veil) in the presence of the Peer-o-Murshid if the Peer-o-Murshid is not a Mahram.
 2. The circumstances (as described above) is absolutely against the Shariat and against (Islamic) moral principles. One should not have an oath of allegiance (Bai'at) with such a Peer-o-Murshid.
- Wallahu Ta'ala A'alum

ON THE VISITING OF MAZAARAAT-E-AULIYA

(A Translation of Mas'ala (Problem) No. 169 on Page 212 Volume 4 of Fatawa Razvia)

Mas'ala (Question):-

Sent by Hafiz Abdur Rahman Rafoogar on 28 Muharram 1332 A.H. from Muhalla Ahaatha Rohilla, Thana Bahloo Poora in Banaras. "My question directed at your office, Oh! Hazrat, is that whilst visiting the Mazaaraat of the Auliya-e-Kiraam (Shrines of Saints), what should be the method of reading Fateha, and what items (Ayaats of the Quraan) ought to be recited in this Fateha?"

Al Jawaab (The Answer):-

Allah in the Name of, the Compassionate The Merciful. Praise be to Allah and Salutations upon the gracious Prophet (sallal laahu alaihi wasallam). My dear Hafiz Saheb, Peace be upon You!

When one enters the Holy Shrines (Mazaaraat of Auliya-e-Kiraam) one should do so from the foot end (i.e. the feet side of the Wali), and as far as possible one should maintain one's presence at a distance of four

hand lengths (from the foot end). Thereafter, in a moderate voice, one should announce Salaams in the following way:- "As Salaamu Alaikum! Ya Sayyidi ! Wa Rahmatullahi Wa barakaatuhu." Then, the following should be recited:-

- (1) Durood-e-Gausia - 3 Times
- (2) Sura Fateha - Once
- (3) Ayatul Kursi - Once
- (4) Sura Ikhlaas - 7 times
- (5) Durood Gausia - 7 times

If time permits, Surah Yaseen and Surah Mulk may also be recited before supplication (making Dua) to Almighty Allah in the following manner, "Oh! Allah! In lieu of what I have just recited, grant me that volume of reward (Sawaab) which is worthy of Your generosity, and not that amount which is worth of my actions, and deliver from me to Your chosen servant (i.e. The Wali in whose Mazaar one is present) the every same reward."

Thereafter, one should supplicate (make Dua) to Almighty Allah for any request which is permissible by Shariat, by pleading with Almighty Allah that He grants acceptance of the Dua with the mediation (Waseela) of the Holy Soul of the Wali. In the same manner as before, one should announce the Salaam and return.

ON THE FREQUENCY AND PURPOSE OF THE RETURN OF THE DEARLY DEPARTED MUSLIM SOULS TO THEIR LATE RESIDENCE

(An English Translation of the Mas'alah (Problem) number 204 from Fatawa Razvia, Vol. 4, page 231)

QUESTION:

What guidance do the Ulema-e-Deen and those pious people who adhere steadfastly on the Divine Laws of Islam have to offer in the following matter regarding death and departure of the soul:

1. Does the soul of a Muslim return to visit his late residence?
2. Does his soul request or desire Sawaab (Esaale Sawaab) in the form of tilawat (recitation) of the Quran in his memory by his relatives; or the giving of alms/charity in his name or memory by relatives; or the feeding or the monetary assistance of the needy in his memory by relatives?
3. On which specific days does the soul of the deceased Muslim visit his late residence?

ANSWER/AL JAWAAB:

It has been established by Imam Ajal Abdullah bin Mubarak and Abu Bakr, and Abi Shaibah; and by the Ustad of Bukhari and Muslim, Hazrat Abdullah bin Amru bin Aas (ridwaanullahi Ta'ala anhum ajma'in); and

Imam Ahmed in his *Musnad*; and Tibrani in his *Muajjam Kabeer*; and Hakim in his *Sahih Mustadrak*; and Abu Naeem in *Haliya*, on truly certified authority, that the exalted narration by Rasoolullah (sallal laahu alaihi wasallam) states that: "Verily the world is a paradise for the Kaafir and a prison for the Mu'min (believer). When the soul of the Mu'min leaves his body (i.e. when he dies), his soul can be likened to a person who has just been released from prison and who strolls about visiting places at leisure on the earth."

Abu Bakr in his narration states that: "When a Muslim dies, the way is cleared for him to go wherever he pleases."

Ibn Abi Dunya, Baihaqi and Saeed bin Musaib (ridwaanullahi Ta'ala anhum ajma'in) have narrated that Hazrat Salman Farsi (radi Allahu anhu) and Hazrat Abdullah bin Salaam (radi Allahu anhu) once met and while talking to one another, one said to the other, "If you die before I do, then please ... let me know what befell you in the Hereafter?"

Hearing this the other asked, "Do the living and the dead ever meet?"

To this, the one replied, "O yes! The souls of the Muslims abide in Jannah! They may visit whichever place they choose to visit."

Ibn-e-Mubarak in *Kitaab us Zohd*, and Abu Bakr, Ibn-e-Abi Dunya and Ibn-e-Mundah (ridwaanullahi Ta'ala anhum ajma'in) state that, "Verily the souls of the Muslims are in the state of suspension between the heaven and the earth. They may visit whichever place they wish to. And the souls of the Kuffar are confined to a valley of Hell."

Ibn-e-Dunya stated that Imam Maalik (rahmatullahi alaihi) narrated that, "I have received a Hadith saying that the souls of the Muslims are free to visit whichever place they desire."

Imam Abu Omar has stated, according to Imam Jalaluddeen Sayuti in *Sharha Sadoor*, that: "It is superior that the souls of the martyrs are stationed in Jannah, whereas the souls of the Muslims are confined to their place of abode after death. They go wherever they please to."

Allama Munadi states that the third commentary of Jaame Sagheer that, "Without doubt, when the soul departs from the framework of the body, and is freed from imprisonment after death, it wanders about to visit whichever place it wishes to."

It is stated in *Khazaanat-ul-Riwaayat*, some Ulema and researchers have narrated that, "When the souls (of the departed Muslims) are freed on the night of Jumma (at nightfall on Thursday), they spread out (on the earth). First they come to their place of burial (their grave) and then they visit their residences (their homes)."

It is stated in the Book, *Dasturool Qaza*, by Imam Nasafi that "Verily the souls of the departed Muslims visit their homes every Friday (Thurs-

day nightfall), and whilst standing at the doorside they call out in a pitiful voice, "O! people of my household! O! My children! O! My respected ones! Do give charity on my behalf. Remember me! Forget me not! Do have mercy on me over my poor state."

It is also stated in Khazaanat-ul-Riwaayat that Hazrat Ibn Abbas (radi Allahu anhu) narrated that, "When the days of Eid, Jumma and Shab-e-Baraat appear, the departed souls (of Muslims) come and stand at the doors of their homesteads and cry out, 'Is there anyone here that thinks of me? Is there anyone here that will have mercy on me? Is there anyone here that thinks of my poor state (in the Hereafter)?"

ON SIGHTING OF THE MOON

(A Translation of Fatwa number 157 on pages 546/ 547 of Volume 4 of Fatawa Razvia)

Mas'ala :

25 Muharramul Haraam 1320 A.H., Question sent by Nawaab Sayed Mu'eenuddeen Hassan Khan Bahadur from Baadah Nawaab Sahib, Baroda, Gujrat.

How do the Ulema of Deen advise that the confirmation of the sighting of the (new) moon be done in accordance with Shariat? Include with your answer Urdu translations of authentic references from the Kitaabs (Books) (of Fiqh).

AL JAWAAB/ANSWER:

There are seven ways of establishing the sighting of the new moon according to Shariat.

(Acceptance of) The testimony of the person who witnessed the sighting of the new moon himself.

It is sufficient for only one person to confirm the sighting of the new moon for Ramadaan Mubarak, provided that he is a sensible, mature (adult) person who is not impious (not in the habit of transgressing the Laws of Shariat), and if such a person alone declares that, "I have witnessed the appearance of the new moon for this Ramadaan Mubarak on the evening of such and such date", then his testimony is acceptable. Even if the person is a slave girl; or even if it is a person whose background is not well known, and whose internal sense of righteousness is unknown but whose external state conforms with the acceptable norms of Shariat; even if such a person does not testify before a panel of judges (MUJLIS-E-QAZA); even if the person does not declare that, "I testify..."; even if he does not narrate the circumstances of the appearance of the moon in relation to wherefrom he saw it, where the moon appeared or how high above the horizon it appeared, etc. (the sighting will still be valid). This applies to the sighting of the moon on the 29th of Shabaan in unclear skies due to the appearance of clouds or dust (due to a sandstorm).

In the case of clear skies, the submission (of the sighting of the moon for Ramadaan) by even one person living in the jungle, in a house located at a high point (mountainside) would be sufficient. However, it must be ascertained whether a large number of Muslims living in these areas are inclined towards seeking the appearance of the new moon regularly, or whether they are (in fact) indisposed to such activity and show no interest at all.

In a situation where no interest is shown (by the Muslims to regularly sight the moon), it would be necessary for TWO people (to establish the sighting of the moon) even if their backgrounds are not known. Otherwise, a large group of people (JAMAAT-E-AZEEM) would be required to witness and confirm without doubt the appearance of the moon, even if the (JAMAAT) group consists of slaves and impious people. And if the group of people (witnessing the appearance of the moon) continues to increase in size to such an extent that the intelligence (of a person) finds it absurd to accept the confirmation (of the sighting of the moon) by so many people as false, then such confirmation will become acceptable to both Muslims and non-Muslims.

FOR THE BALANCE OF THE ELEVEN MONTHS, it is absolutely necessary at all times for two males of righteous character; or one male and two females (all) of righteous character; who should all be free people (not slaves), but whose external and internal state has been established (as good), and conforms with the requirements of Shariat, to appear before a Shariat Judge (QAZI-E-SHARA) and testify with the words, "I bear witness (ASH-HADU) that I had seen the appearance of the (new) moon for this month on the evening of such and such day, at such and such time."

In those places which do not have a Shariat Judge (QAZI-E-SHARA), then the declaration of witnessing shall be made before the most learned Mufti-e-Islam with the knowledge of FIQH, residing in the town. And in those places where neither a Shariat Judge (QAZI) nor a MUFTI can be found, in the presence of the Muslims (of that place) the declaration of witnessing with the words, "I bear witness (ASH-HADU) ..." by the two righteous males or one righteous male and two righteous females shall suffice. This is the method always prescribed for (confirmation of witnessing the appearance of) the new moon for these 11 months (excluding Ramadaan).

However, for the EIDAIN (2 EIDS), if the skies are clear and the Muslims (of the area) are not indisposed to seeking the appearance of the new moon (i.e. they are always in the habit of looking for the new moon); and if two people living in the jungle or (in a house) on a high point have not come forward (to confirm witnessing), then in such a case it would be necessary again for a large group of people (JAMAAT-E-AZEEM) to witness and confirm the appearance of the moon.

Similarly, where all the Muslims of an area, organise and supervise the regular sightings of the NEW MOON FOR MUHARRAM, for example; and during conditions with clear skies people living in the jungle or (in a house) on a high point do not come forth (to confirm witnessing of the moon), then in such a case, again, a large group of people (JAMAAT-E-AZEEM) would be required (to confirm the moon sighting for that community) in the same manner as was applicable to confirm (the moon sighting) for Ramadaan and Eidain as described earlier. (Reference: DURR-E-MUKHTAR)

Note: Only first method discussed

Q: What is the ruling of Fiqh (Hanafi) if one mistakenly recites Bismillah loudly in Salaah (before Surah)?

Ans: If one mistakenly reads (the Bismillah) loudly, then there is no harm. But, if it is read intentionally, then it is Makruh (undesirable).

Q: What is the ruling of the Shari'ah on a person who collects money in the name of the Masjid and uses it for himself?

Ans: His abode is the Fire of Hell.

Q: What is the Sunnah way of eating food?

Ans: Sitting on the floor with the right leg upright and left leg lying flat across you. Hold the bread with the left hand and break the bread and eat with the right hand. To break and eat bread (or anything) with just one hand is the practice of the cursed proud people.

Q: Can the word "Shahar" be used with every Islamic month, e.g. Shahar Rajab al-Murajjab?

Ans: No. This word "Shahar" is used for three months - Shahar Rabbi-ul-Awwal, Shahar Rabbi-ul-Akhir and Shahar Ramadaan al-Mubarak.

Q: How must one make Sajdah while sitting and performing one's Nafil Salaah?

Ans: Bend the head so much so that it is in line with the knees.

Q: Can men keep long plaited hair as some Faqeers (devotees) do?

Ans: It is Haraam. Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) states in a Hadith Shareef: "The Curse of Allah is on all those men who imitate women and all women who imitate men."

Q: It is said that on the night of Me'raj when Rasoolullah (sallal laahu alaihi wasallam) reached the Throne (Arsh) of Allah, he bent to remove his Blessed Na'lain (Shoe) because the noble Prophet Moosa (alaihis salaam) was ordered to remove his shoe in the Plains of Aymen (Thoor Sinai), a voice called out, "O my beloved! Do not remove your shoe for it will excel the beauty and status of My Throne." Is there any authenticity in this incident?

Ans: This narration or incident is absolutely baseless and absurd.

Q: What is the meaning or concept of I'lm (Knowledge)?

Ans: The meaning of I'lm is that one be fully equipped and aware of the Aqaa'id (Beliefs) of Islam and this knowledge must be constantly fresh

in the mind. Also, one must have the capability of acquiring and solving various other questions pertaining to Deen from Kitaabs (Books) without the assistance of any person.

Q: *Did the Wahabi Sect exist at the time of the Khulafaa-e-Rashideen?*

Ans: It is the very sect about whom Sayyiduna Abdullah Ibne Abbas (*radi Allahu anhu*) requested the permission from Ameeril Mu'mineen, Sayyiduna Ali Al Murtudah (*Karramallahu wajhahu*) to confront. After obtaining permission from Ameeril Mu'mineen, Sayyiduna Abdullah Ibne Abbas (*radi Allahu anhu*) went to these people and asked them: ***"What was it about the Ameeril Mu'mineen that you so greatly disagree with?"*** They replied: ***"Why did the Ameer appoint Sayyiduna Abu Moosa Ashari (radi Allahu anhu) as a Hakim (Judge) in the Event of Siffeen? This is Shirk (Polytheism) because Allah states in the Quran: 'That judgement is from none but Allah'".*** Sayyiduna Abdullah Ibne Abbas (*radi Allahu anhu*) replied: ***"Is it not in the very Quran that states, 'If there arises a dispute between husband and wife then get one Hakam (Judge or Arbitrator) from both sides, and if the couple require a reconciliation then Almighty Allah will put them together'".***

(This is absolutely the same tactics used by todays Wahabis. They close their eyes when it comes to the belief of l'Im-ul-Ghaib - Knowledge of the Unseen - possessed by Sayyiduna Rasoolullah -*sallallahu alaihi wasallam*. It is an Islamic belief that he did possess this Science of Knowledge as an Ataee - Gift of Allah and not Zaati (Personal). But the corrupt Wahabi totally refutes this. According to them such belief is Shirk).

Sayyiduna Abdullah Ibne Abbas (*radi Allahu anhu*) then asked them as to what type of belief do they hold that they claim Imaan with all the Ayahs of Nafi (Negation), and Kufr with the Ayats of Ithbaat (Affirmation). On hearing this scholastic statement of Sayyiduna Ibne Abbas (*radi Allahu anhu*), half of that group (5,000) made Taubah (Repented) and joined Ameeril Mu'mineen. The remainder of the group (5,000) remained stubborn. After this dialogue the Noble Ameeril Mu'mineen issued the order that the remainder be killed.

Sayyiduna Imaam Hasan, Imaam Husein and many other eminent scholars hesitated because this group spent the entire night in Tahajjud and spent the day in the recitation of the Holy Quraan. They said: ***"How could we raise our swords on such people"***. On the contrary, Sayyiduna Rasoolullah (*sallallahu alaihi wasallam*) had already in the past informed Sayyiduna Ali (*Karramallahu wajhahu*) about this Sect that will revolt against Islam and they will be very staunch in their external duties, i.e. of Salaah, Fasting, etc. They will leave the Deen as an arrow leaves the bow for its target, never to return again, and they will recite the Holy Quraan but it will not go below their throats.

Eventually the Muslim army was compelled to execute the command of the Ameeril Mu'mineen. Hence, the battle commenced. In the course of the Jihad, the Ameer was informed that the enemy had reached the river in retreat. On hearing this, Sayyiduna Imaam Ali Al-Murtudah (Karramallahu wajhahu) said: *"By Allah! Not even 10 of them will cross the river. All will be killed on this side"*. So it did happen. None of the 5,000 escaped and all of them were killed. Since the army of the Ameer was impressed by the piety of the enemy he had to clear their minds and heart. To put this into effect, the Ameer issued an order to his army: *"Search the bodies of the enemy. If you find Zul Thadiyya amongst them, then you have verily killed the most evil of men on earth, and if you do not find him amongst them (killed) then you have killed the best of men on earth."* The search began and all the corpses were inspected. Below a pile of the executed was lying the body of this cursed person. His one hand was shaped like the breast of a woman. When Ameeril Mu'mineen saw him, he loudly shouted the Takbeer (Allahu-Akbar) and praised the Almighty Allah. Likewise, the entire muslim army was convinced and satisfied by the Karamat (I'Im-e-Ghaib) of the Ameer, praised Allah and thanked Him for clearing this filth from the earth.

Then the illustrious Ameer again addressed the army and said: *"Do you think that this cursed Sect is totally exterminated? Absolutely not! Some of them are still in the womb of thier mothers and others are in the sperm of thier fathers. When one of these groups will be exterminated the others will rise with the Fitna and this will continue until the last group will emerge with the cursed Dajjal!"*

This is the very sect that will emerge in the future in different names and famous disguises. Now, in this last period of time the very same cult emerged as "Reformers of Deen" and called themselves Wahabis. All the signs about this group that were foretold in the Sahih Ahadith Shareef are found exactly in the present Wahabi followers. A few prophecies were mentioned here.

- 1.If you compare your Salaah with their Salaah you will regard yours as insignificant and insufficient. Likewise, your fasting in comparison to theirs (Wahabis) and your good deeds to that of theirs.
- 2.They will recite the Holy Quraan but it will not go below their throats.
- 3.Their words and speech will be very sweet and appealing and they will quote in every step.
- 4.Their condition will be such that they will leave the (boundries of) Deen as an arrow leaves the bow for its target.
- 5.One of their signs is that most of them will shave the hair of their heads.
- 6.Their pants will be raised high above the ankles.

N.B.: It is said that the father of Wahabism, Ibne Abdul Wahab Najdi, used to excercise the shaving off the hair so strongly that if any

women converts to his corrupt cult (Wahabism), he ordered the female to shave off her hair. This was done because he said: *"This is the hair of the period of Kufr therefore it must be shaven off"*. This shaving off of the female hair carried on for some time until one lady confronted him and said: *"Why don't you shave off the beards of your recruits when they enter your Deen. That is also the hair of the period of Kufr?"* It was from then that he stopped this shameful and disgusting practise.

Look at the Wahabis of today. Majority of them shave off their hair and lift their pants high above their ankles. How true are the prophecies of Sayyiduna Rasoolullah (sallallahu alaihi wasallam) of over 1,400 years ago. They fit on the behavior of the present day Wahabis perfectly.

A'la Hazrat (may Allah santify his soul) went on further to say: When the Holy Prophet (sallallahu alaihi wasallam) was distributing booty after the Battle of Hunain, one person (that day Wahabi), objected to the manner of the Holy Prophet's (sallallahu alaihi wasallam) distribution and said: *"I do not find justice in this distribution because some persons are getting more than the other"*. On hearing this remark, Sayyiduna Omar Al-Farouq (radi Allahu anhu) became furious and said: *"Ya Rasoolullah! Grant me permission to behead this Munafiq (hypocrite)"*. He replied: *"Leave him because such and such type of people will be from his offsprings"*. Then the Holy Prophet of Allah (sallallahu alaihi wasallam) further said: *"Unfortunately, if I do not exercise justice with you then who will be just to you? May Allah have mercy on my brother (Nabi) Moosa (alaihis salaam) who was oppressed more than me!"*

The pious Ulema state that the distribution of the Holy Prophet (sallallahu alaihi wasallam) on the single day was more than the lifelong charity of generous kings. The jungle was full of booty and the Sahabas came in huge numbers and the Nabi of Allah distributed the booty to them moving backwards (as the goods got lesser until all was given out).

While this virtuous distribution was carrying on a Bedoin came up to the Noble Prophet (sallallahu alaihi wasallam) and kindly pulled away his Rida (Mantle) from his blessed shoulders. The force of that snatching left marks on the shoulders and the back of the Beloved Nabi (sallallahu alaihi wasallam). He did not get annoyed by this act, but all he humbly said was: *"Oh People! Do not hasten, by Allah you would never find me a miser at any given time"*. Certainly by the Lord of Power Who has sent his beloved Rasool (sallallahu alaihi wasallam) with the truth and ultimate guidance, the most esteemed Khalifa of the Almighty Allah is Sayyiduna Rasoolullah (sallallahu alaihi wasallam). Whatever bounties and mercies are recieved in this universe is indeed due to his blessings. Infact, his blessings in this universe is but an atom of his Divine Rahmah.

Arif-e-Billah, Imaam Sharfudeen Busiri (may Allah sanctify his soul) states in his famous Qasidah Burdah Shareef: *"Truly the mercies of this*

Duniya and Akhirah is but a trace of the blessings of the Beloved Nabi (sallallahu alayhi wasallam) and all the Knowledge of the Unseen (I'Imul-Ghaib) is but a glimpse of the sacred knowledge of Sayyiduna Rasoolullah (sallallahu alaihi wasallam)".

One day the eminent As-haab of the Holy Prophet (sallallahu alaihi wasallam) were assembled around him and a person came by and stood at the edge of the Majlis Shareef. Immediately, he proceeded from there into Masjid-e-Nabawi Shareef. The Holy Prophet (sallallahu alaihi wasallam) addressed the Sahaba and said: "Who amongst you will go and kill him?" Sayyiduna Abu Bakr As Siddique (radi Allahu anhu) got up and went towards this person who was engrossed in Salaah. He could not kill a person who was engrossed in Salaah, and returned to the Holy Prophet (sallallahu alaihi wasallam) and explained the situation.

The Beloved Nabi of Allah (sallallahu alaihi wasallam) stated again: "Who is it that will kill him?" Sayyiduna Omar Al Farooq (radi Allahu anhu) got up and went towards that person and found him in the same situation.

For the third time the Holy Prophet (sallallahu alaihi wasallam) stated: "Who is it that will kill him?" Sayyiduna Ali Al Murtudah (radi Allahu anhu) got up and said: "I will kill him". The Holy Prophet (sallallahu alaihi wasallam) said: "Yes, you would if you find him but he will not be there".

When Sayyiduna Ali (radi Allahu anhu) went to the Masjid Shareef the man had already left. Then the Nabi of Allah (sallallahu alaihi wasallam) said: "If you had killed him then a very great Fitna (dissention) would have been removed from this Ummah". He was the father of Wahabism whose offsprings are found today. They are soiling this earth and causing Fitna in this Ummah. That rude person stood on the edge of a Majlis Shareef of Sayyiduna Rasoolullah (sallallahu alaihi wasallam) and gave one look at everyone present there. His corrupt heart told him that there is no one in this Majlis better than himself. He was very proud and boasted of his Salaah and piety. He did not realize that Salaah or any virtue, is but a mercy of the Glorious Prophet of Allah (sallallahu alaihi wasallam).

One can never be a devout servant of Allah until one sincerely pledges his allegiance to the beloved of Allah (sallallahu alaihi wasallam). In the Holy Quraan Allah Subhaanahu Wa Ta'ala places the respect and honour of His Beloved Nabi before His worship. Therefore, Allah states: "So that you bring faith on Allah and his Rasool and respect and honour his Rasool and glorify Allah day and night, (meaning, perform Salaah)". The first and foremost factor of Imaan is respect for the Rasool. Without respect for the Rasool, Salaah or any from of Ibadaah is useless. There are many Abdullahs (Servants of Allah) in this world but the true and sincere Abdullah is he who is Abde-Mustafa (servant of the choosen Prophet - sallallahu alaihi wasallam). If it is not so then the servant is Abde-Shaytaan - servant of the cursed Devil. Allah forbid this!

Q: Can one recite Sura Mulk while he is alive or can someone recite for him after his demise for the purpose of protection in the Qabar? And what quantity of bread must be given in charity to the poor?

Ans: Perform this virtuous act every year of your life for the purpose of Esaale Sawaab. There is no specific quantity stipulated for Sadaqa in Shari'ah, whenever possible, with clean earnings, (bread or Naan). Infact, to do it continuously and then omit it, is not a good practice.

There are numerous benefits concerning this Blessed Surah in the Ahadith Shareef. There is no other thing or virtue equivalent to the recitation of Sura Mulk for the removal of the punishment of the grave and achieving tranquillity in it. When the Angels of punishment tries from all sides in the grave to approach the reciter of this Surah, this Mubarak Surah rebukes the Angels, *"Do not come close to this person because he used to recite me"*. The Angels will reply, *"We have been sent by Him Whose Speech you are"*. The Surah replies, *"Await until I return and do not go near this person"*.

This Surah Mubarak proceeds to the Divine Court in the Presence of Allah and disputes with Him in such a manner that no creation of Allah has the courage or strength to do so. So much so that there is a delay in the pardoning of the reciter and this Sacred Sura again requests to the Almighty Lord, *"This person regularly recited Me and You did not forgive him. If I am not Your Words, then peel me off from your Kitaab (Quran)"*. Then, the Merciful Creator will reply, *"Go, I have forgiven him"*. Surah Mulk will immediately proceed to Jannah and get silk clothes, a comfortable pillow, flowers and fragrance, and then go back to the grave. It will then console the reciter and affectionately say to him, *"I hope that you did not get frightened due to My delay in returning to you!"* This Sura will lay the comfortable bedding on the floor of the grave and the order will come from Allah to the Angels of Punishment to return at once.

Q: Is it permissible to marry in the family of Rafzees (Shiaa)? Nowadays, it is so complicated that either someone's uncle or someone's brother-in-law is a Rafzee.

Ans: It is not permissible. There are great dangers in such marriages. Your Imaan will leave your heart and the love for Allah and His Rasool (sallal laahu alaihi wasallam) will also leave you. Almighty Allah states in the Holy Quraan, *"If you come to your senses after the Shaitaan makes you forget, then do not sit in the company of the oppressors"*. Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) states, *"Run far from them and keep them away from you so that they may not mislead you"*. There is a Hadith Shareef that is specifically related to the Rafzees, *"A nation will come, they will have a bad title, they will be called Rafzee. They will not come for Jummah nor Jamaat. They will insult the pious predecessors. You must not sit in their company, nor eat, nor drink nor*

marry in them. If they get sick, do not visit them nor attend their funeral if they die".

Imraan bin Khataan Raqqaashi was regarded as one of the greatest Aalims and authority on Hadith (Muhaddith). He married his cousin sister who was a Khariji. The Ulema were very disturbed and opposed this marriage. He said to them, *"I have married her in order that I may guide her on the right path"*. Not even a year had passed before she had converted him to a Khariji. He went to hunt but became the target. This rule applies to all corrupt sects who have deviated from the Ahle Sunnah wa Jamaat. Due to their Kufr beliefs, the Ulema of Islam have passed the Fatwa of Irtidaad on them. People with such Kufr beliefs are regarded as Murtads, hence association and social bonds with them is strongly opposed as mentioned in the Hadith Shareef. Some of these corrupt cults are Wahabi, Deobandi, Qadiani, Rafzee (Shia), etc. Infact, the Nikah of a Muslim is not valid with them because of their Kufr. Children born from such marriage will be Waladu-Zina (illegitimate). Consult **"Fatawa-e-Alamgeer"** for details.

Q: *What must one do if one coughs phlegm in Salaah?*

Ans: Wipe it out on one side of your Kurta or Rumaal (later, after Salaah wash it out).

Q: *If a woman is sickly and has limited funds that can only suffice for herself, can she travel alone for Hajj?*

Ans: It is not permissible for a female to perform Hajj without a Mahram (any male with whom marriage is not permitted).

Q: *Some people have a habit of lifting their pants after Ruku and thereafter going into Sajdah. What is the Law of Shari'ah concerning such a practise?*

Ans: It is Makrooh. According to some Jurist, one's Salaah breaks if it is done with both hand.

Q: *What is the situation, if due to cold, one covers one's hand with a blanket or puts it into his pocket at the time of Du'a?*

Ans: If I am correct, it was Hazrat Sheikh Zun Nun Misri (radi Allahu anhu) who only lifted one hand due to the cold. By an Inspiration, he was informed, *"You only lifted one hand and I (Allah) have placed it in whatever I (Allah) wanted. Had you lifted the other one, I would have filled it."*

Q: *Do Du'as get accepted all the time?*

Ans: It is stated in the Hadith Shareef that Almighty Allah is very Modest and Generous and, hence, very shameful if His servants lift their hands towards Him and get nothing. One who does not make Du'a to Allah, Allah becomes angry with him.

Q: *Is there a prohibition in shaking hands at the time of departure?*

Ans: No. When the Sahaba of Rasoolullah (sallal laahu alaihi wasallam) used to meet, they shook hands and when they departed, they embraced each other.

Q: *Is embracing done on both sides or one?*

Ans: It is correct on one side, but the original residents of Arab Shareef embraced on both sides.

Q: *Is it permissible to shake hands after five daily Salaah, Jumma and both Eids?*

Ans: Yes, it is permissible. In "Naseenur Riyaad" it is recorded that this is a good practice.

Q: *Can the meat of the animal slaughtered for a child's Aqiqah be consumed by the parents, grandparents, uncles and immediate families?*

Ans: Certainly! They all can consume this meat. This type of Sadaqah in which all can eat is recorded in "Uqoodud Dariyyah" that the laws of Aqiqah is the same as Qurbani.

P.S.: Many Muslims regard it as incorrect practice for Aqiqah meat to be eaten by the parent of the child or the immediate families. This is an un-Islamic practice. Such meat can be eaten.

Q: *What is the difference between a minor sin and a major sin?*

Ans: There are about 700 different types of major sins whose explanation are very lengthy. Any sin against Almighty Allah is a major sin. If you categorise the major and minor sins separately, then you will regard the minor sins lightly and this in turn will become worse than a major sin. If anyone regards a sin as light, it automatically becomes a major sin. For the purpose of differentiation and a guideline, all that is important to know is that the omission of a Fardh duty is a major sin and of a Waajib is a minor sin. If any sin is committed by fearlessness and request, it is a major sin.

Q: *How many people will a Hafiz-ul Quran help (intercede) on the Day of Qiyamah? I heard about ten persons of his family.*

Ans: Yes, that is correct and on the Day of Qiyamah, a crown, which will light up the East to the West, will be placed on the head of Huffaaz's parents. Intercession by a Shaheed (Martyr) will be 50 persons, Hajee 70 persons, and the Righteous Ulema - countless people so much so that those who had any contact with an Aalim of Deen will be privileged by his Shafa'at. Some will say that I gave him water for Wudhu, some will say that I did certain work for him, etc. These people will be judged accordingly and sent to Jannah (Paradise). The Judgement of the Ulema

will be long over, but they will be held back and others will be going to Jannah. The Ulema will enquire as to why they are being held back from entering Jannah. Allah will reply: *"On this Day, you are like the Angels to Me. Intercede, for by your intercession the Sunnis will be forgiven"*. It will be said to all the Righteous Sunni Ulema to intercede for all their students even though they may be as many as the stars in the sky.

Q: *Is it true that all that is possible under the Power of Allah is created?*

Ans: No. Infact there are numerous things under the Power of Allah to create that He did not create, e.g. it is possible for Allah to create a human whose height reaches the skies, but Almighty Allah did not create such a man.

Q: *Which days are good to travel?*

Ans: Wednesday, Saturday and Monday. It is stated in the Hadith Shareef that if a person departs before sunrise on a Saturday for travel, then I (Holy Prophet - *sallal laahu alaihi wasallam*) am his security. A'la Hazrat (*radi Allahu anhu*) then states: *"Alhamdulillah! My second trip for Hajj and my return were within these 3 days, and by the grace of Allah, I was born on a Saturday"*.

Q: *A person is a Mureed of a certain Murshid who passed away a long time ago. Now, can this Mureed of the demised Shiekh become the disciple (Mureed) of another Shiekh?*

Ans: It is forbidden to change the Bay'at for no specific valid Islamic reasons. Yes, it is permissible to renew one's Bay'at (Tajdeed). In fact, it is recommended to take Bay'at with another Murshid-e-Kaamil in the exalted Silsila of Qaderiyah without breaking ties with your Shiekh. Such Bay'at will not be regarded as a new one but a renewal of the old one. This is so because all Silsilas (Spiritual orders) leads to the main stream being the Silsila of Qaderiyah.

A'la Hazrat went on further: Once three Qalandars (certain type of Der-vishes) humbled themselves in the illustrious presence of Shiekh-ul Mashaa'ikh, Sultan Nizamuddin Mehboob-e-Elahi (*radi Allahu anhu*). They requested for food so the Shiekh ordered the Khadim (servant) to give them whatever was present. When the Khadim presented the food, the Qalandars looked at the food, picked it up, threw it and demanded better food. Witnessing this attitude of the guests, the great Sheikh did not comment, but ordered the Khadim to present better food. The Khadim then got better food and presented it to the guests. They looked at the food, picked it up and threw it for the second time. They then demanded better food. The Noble Shiekh still kept calm and ordered for better food. Better food was presented for the third time and the Qalandars threw it away and still demanded better food. After the third time, Sheikh-ul Mashaa'ikh called the Qalandar close to him and spoke very softly in his ears: *"At least this food is better than the dead ox you ate on your way to me"*.

When he heard this, the condition of the Qalandar changed. (On their way they were without food for three days and were starving. Eventually they came across a dead ox so they ate from it to survive). The Qalandars fell on the feet of great Shiekh and cried: Shiekh-ul Mashaa'ikh lifted them up and embraced them. They were spiritually blessed by the Sheikh. After this spiritual blessing, they started dancing in ecstasy saying: "My Murshid blessed me with Ne'mah". The disciples present there said to them: "You fool! You came here as a destitute. Whatever you received was from our Sheikh (Murshid) and not from your Murshid". They replied: "You are fools, because if it was not by the guidance of our Murshid, why would your Murshid bless us?" On hearing this, Khwaja Nizamuddin said: "They are speaking the truth. O my Brothers (disciples), if you want to learn how to become a Mureed, learn from these Qalandars".

Q: *Can a person go to the toilet if he has Arabic writing on a piece of paper kept in his pocket?*

Ans: Yes, if it is hidden in his pocket, but it is better and more advisable to remove them.

Q: *Does speaking lies, backbiting or using vulgar language nullify one's Wudhu?*

Ans: No, but it is Mustahab (desirable) to make fresh Wudhu. But if Salaah is performed with such Wudhu, that Salaah will be valid but not preferable (i.e. against Mustahab).

Q: *Is there any wisdom in fixing dates of Urs of Awliya?*

Ans: Yes, on the day of their Wisaal (passing away), their souls have greater concentration in the respected graves. Hence, this is the perfect time to derive the bounties of Rahmah from them.

Q: *What is the comment on ladies using Miswaak?*

Ans: It is the Sunnat of Ummul Mu'mineen, Sayyidah Ayesha Siddiqah (radi Allahu anha) for the women. There is no harm if they do not make Miswaak. Their teeth and gums, in comparison to men, are weaker. The use of the fingers, instead of Miswaak, will suffice for them.

Q: *It is commanded in the Shari'ah to approach the grave from the leg-side. If the graves are very close to one another, how would this be possible?*

Ans: Firstly, enter the graveyard in such a manner that you face the leg-side. From this position, so that none of the deceased will have the difficulty to turn or raise their heads to answer you, offer greetings to the deceased and make Esaale Sawaab for them. If you intend to visit a specific grave, take such a route that you approach the grave from the feet.

side. Make sure that you do not have to jump over other Muslim graves to obtain this position, or else it is forbidden. The great Fuqaha (Jurists of Islam) have ruled that it is Haraam to cross or jump over Muslim graves.

Q: *Students in schools, etc. win medals with embossed faces on it. Can this be worn in Salaah?*

Ans: It is Makrooh-e-Tahreemi (close to Haraam) and if such medals are worn, Salaah will have to be repeated without wearing the medal.

Q: *Why is Imam Abu Hanifa known as "Hanifa"?*

Ans: "Haneef" means "pages." The illustrious Imam had a great love for writing, therefore he was called by that name.

Q: *How is it to wear Khara'oon (wooden sandals)?*

Ans: It is proven from correct narrators that Sayyiduna Gausal Azam Sheikh Abdul Qaadir Jilani (radi Allahu anhu) wore Khara'oon after performing Wudhu.

Q: *How is it to push your beard inwards under your chin?*

Ans: It is recorded in Nisai' Shareef: "One who pushes up his beard, inform him that Muhammad (sallal laahu alaihi wasallam) is disgusted with him."

Q: *Some table-cloths have Urdu or Arabic poetry written on them. Is it permissible to eat food on such a table cloth?*

Ans: No. It is not permissible!

Q: *Was Hajj Fard on all the Prophets?*

Ans: As far as Hajj being Fard on them, this Allah knows best, but various Prophets did perform Hajj. Once the noble Prophet, Sayyiduna Sulaiman (alaihis salaam) was sitting on his throne and his throne flew over the Holy Kaaba. The Holy Kaaba cried to Allah and said: "O Allah! A Prophet from Your Prophets and an army of Your armies flew over me, but did not descend on me nor did they perform Salaah in me." Almighty Allah replied: "Do not cry, I will make Hajj Fard on My servants who will hasten towards you as the bird rushes towards its nest, and they will hasten and cry bitterly as a camel cries ardently in search of its lost baby. I will send to you the Seal of Prophets who will be the most Beloved of all Prophets."

Q: *Is it permissible to drink out of a container that has Quranic verses engraved on it?*

Ans: Yes, it is permissible for the purposes of cure (Shifa) from sickness. Here too, one must be in Wudhu.

Q: *Is the hair of a dog clean?*

Ans: It is correct that only the saliva of a dog is unclean (na-Paak). One should not keep a dog without having a valid reason for doing so because the Angels of Mercy do not visit that house. It is recorded in an authentic Hadith Shareef that one day the Angel Jibra'il (alaihis salaam) promised the Holy Prophet (sallal laahu alaihi wasallam) to visit him the next day on a specific time. The Nabi of Allah (sallal laahu alaihi wasallam) waited on that day but he did not arrive on the promised time. Rasoolullah (sallal laahu alaihi wasallam) left his room and went outside to investigate. He found the Angel standing outside the door and hence asked him the reason for doing so. The Angel Jibra'il (alaihis salaam) replied: "The Angel of Mercy does not enter that home which has a dog or photographs." The Prophet of Allah (sallal laahu alaihi wasallam) went inside and searched all the rooms and did not find anything. A puppy then emerged from under the bed. It was removed and then the Angel entered.

Q: While making Qiraah in Salaah, you get confused in an Ayah. You repeat it three times, but fail to get the following Ayah. Do you have to make Sajdah-e-Sahw?

Ans: If there is a pause for more than the period of saying Subhan-Allah three times, then you must make Sajdah-e-Sahw, but not for the repetition of the Ayah three times. Not even if you repeat it a thousand times.

Q: Respected Sir! Is it true that to visit or see an Aalim of Deen earns you Sawaab?

Ans: Yes, the Sahih Hadith Shareef reports: "To see the face of an Aalim is Ibaadah, to see the Kaaba-tullah is Ibaadah and to look at the Holy Quran is Ibaadah."

Q: If a married woman is a Kaafirah (non-believer) and embraces Islam, what is she to do about her husband who is still a Kaafir?

Ans: She has to have no contact with him and wait for three monthly cycles. If her husband embraces Islam in this period (time) then she will remain in his marriage. If he does not become a Muslim, then she is free to marry another Muslim male.

Q: Does one get Sawaab if he feeds animals?

Ans: Yes. It is stated in the Hadith Shareef: "There is benefit in every living creature," which means that you will get blessings (Sawaab) if you comfort, feed or care for any living creature.

Q: Was Nabi Adam (alaihis salaam) also a Rasool?

Ans: Yes, he was.

Q: Then why is Nabi Noah (alaihis salaam) called the "First Rasool"?

Ans: Nabi Noah (alaihis salaam) was the first Rasool to be sent to the Kuffar (non-believers) and the Prophets that came before him were sent to the Muslims (Believers). **786/92**

IN DEFENCE OF IMAM AHMAD RAZA KHAN OF BAREILLY

BY: SYED SHAH ALEY RASOOL NAZMI

SAJJADAH NASHEEN, MAREHRA SHAREEF, INDIA

Praise be to Allah and lots of Darood and Salaams upon the Holy Prophet Hazrat Muhammad Mustafa (*sallal laahu alaihi wasallam*) whom Allah created as the Prophet of Prophets and made him His most beloved one. May Allah bless all the companions of the Holy Prophet (*sallal laahu alaihi wasallam*) and those who followed them and also those who have been following them till today and would go on following them till the Doomsday.

My brother in faith and a very intimate friend of mine Al Haj Salim Muhammad Barkaati from Preston (UK) has sent me an e-mail containing the absurdities uttered by one Ibrahim Adam. This man Ibrahim Adam seems to be an ignorant and illiterate man who is trying to get some cheap publicity through uttering such nonsensical things against one of the most celebrated Ulema of the world, Ala-Hazrat Imam Ahmad Raza Khan (*rahmatullah alaih*), the Muhaddith of Bareilly.

The greatness of Imam Ahmad Raza (*rahmatullah alaih*) is evident from more than one thousand of his books written on over a hundred subjects (and not the topics). Imam Ahmad Raza Khan's (*rahmatullah alaih*) Fatawa are spread over more than ten thousand pages and are a valuable treasure in the Sunni world.

Ibrahim Adam, the misguided, wretched and perverted scholar, in his lecture "**THE BERELWIS AND THE TRUTH BEHIND THEIR FOUNDER**" has tried to level false charges against Imam Ahmad Raza Khan (*rahmatullah alaih*) by misquoting his writings. I wonder how people listen to the lecture of Ibrahim Adam who cannot speak a single sentence with correct lexicon. He does not know the titles of the books written by Imam Ahmad Raza Khan (*rahmatullah alaih*), which he has tried to misquote in his lecture. I throw a challenge to Ibrahim Adam to write correctly in Roman script the titles of at least fifty books of Imam Ahmad Raza Khan (*rahmatullah alaih*). Allah willing, the Wretched Moulvi Ibrahim Adam might not even know the total number of the books and treatise written by the great Muhaddith of Bareilly.

The very foundation of the criticism by Ibrahim Adam is shaky. The first paragraph of his lecture begins with the introduction of two Schools of Thought, which are most prominent in India. Ibrahim Adam's affiliation with the Deobandi school is evident from his hyperbolic statement while referring to the Deoband school: "One is a huge and vast institution, which has produced most of the Ulemas throughout the world, which is the Deoband institution." What a poor language!

Ibrahim Adam has lifted an excerpt from the biography of Imam Ahmad Raza Khan (*rahmatullah alaihi*) entitled "Malfoozat". He has made this excerpt the basis of his first criticism. I think I should better quote Ibrahim Adam himself:

"The title is the saying, practicing and beliefs of Ahmed Raza Khan, the founder, patron, saint, and friend of the Berelwis. The school of thought follows.

Claim 1: Ahmed Raza Khan appeals that the Rasul of Allah (SAW) was his follower. He writes, **When Barkaat Ahmed, a certain person from his group, passed away, Ahmed Raza Khan went to bury this man. He writes I descended into his grave, and I inhaled the fragrance in his grave, which I first inhaled at the grave shariff of Rasullullah (SAW). On the date Barkaat Ahmed died, the Late Maulvi Syed Amir Ahmed saw Huzoor (SAW) on a horseback in a dream, and this late Maulvi Syed Amir Ahmed asked, "Yaa Rasullullah, where to at thou bound (where are you going). The Nabi (SAW) replied, I am bound for the Janaza Salaah of Barkaat Ahmed. Alhumdullulah, I Ahmed Raza Khan, myself did lead this mubaarak Salaah of Janaza."** Malfoozaat of Ahmed Raza Khan, Vol. 2, p.23."

The basis of Ibrahim Adam's criticism is his misinterpretation of the report. The entire episode is associated with a dream, which the late Maulvi Syed Amir Ahmed saw. Imam Ahmad Raza Khan (*rahmatullah alaihi*) quoted him to affirm his beliefs in the Hadith of the Holy Prophet (*sallal laahu alaihi wasallam*): Whoever sees me in his dream, verily he sees me, as the Satan cannot take my form.

Ibrahim Adam (better, call him Molvi Ibham, which means ambiguity) has an objection: How Ahmad Raza became the Imam of the Janazah prayer in which the Holy Prophet (*sallal laahu alaihi wasallam*) also participated? The most ignorant Moulvi Ibham has then referred to an episode from the life history of the Holy Prophet (*sallal laahu alaihi wasallam*). When the Prophet (*sallal laahu alaihi wasallam*) recovered from his illness and came out of his chamber, he saw Hazrat Abu Bakr Siddique (*radi Allahu anhu*) leading the prayers. The Prophet (*sallal laahu alaihi wasallam*) was so overwhelmed by the very sight and tried to join the congregation. Hazrat Abu Bakr (*radi Allahu anhu*) felt the presence of the Holy Prophet (*sallal laahu alaihi wasallam*) and tried to shift from the prayer mat but the Holy Prophet (*sallal laahu alaihi wasallam*) signalled him to stay where he was and sat by his side. Abu Bakr (*radi Allahu anhu*) continued the prayer. The experts of Hadith say that apparently Abu Bakr (*radi Allahu anhu*) was the Imam of the congregation but in fact the Holy Prophet (*sallal laahu alaihi wasallam*) became the Imam of the Salaah. There is a general rule that the Prophet is always the Imam of the prayer, and this is related to all the Prophets. The concept of Imam and Muqtadi in the Janazah Salaah is different from that of the five-time obligatory prayers. For example, the Janazah Salaah is the only Salaah

where the Jama'at does not break with the invalidation of the Wuzu of the Imam. One person's performing of the Salaah is sufficient. Again, the Janazah Salaah is the only Salaah where the presence of a single person of good faith (Pure Sunni like Imam Ahmad Raza) among many persons of disbelief (like Ibrahim Adam) satisfies the obligation, the Farz-e-Kifayah. The Janazah Salaah is not a Salaah in its basic form; it is an invocation to Allah to bless the deceased. In that case, there is nothing wrong if Imam Ahmad Raza expresses his gratitude to Allah the Almighty who enabled him to attend the Janazah Salaah (or invocation prayer) of a fortunate believer where the Holy Prophet (*sallal laahu alaihi wasallam*) was also present.

The Deobandi stooge Moulvi Ibham's knowledge of Hadith is so limited that he does not know that the Holy Prophet (*sallal laahu alaihi wasallam*) has performed Salaah behind....

Now we quote the second point of Molvi Ibham's criticism: "Ahmed Raza Khan claimed from his writing **"Prophethood will proceed again after Abdul Qadir Jilani, and this new prophet will be initially a follower of a sheikh,"**Hidayha Baksheesh, Vol. 2, p.72."

I once again throw an open challenge to Molvi Ibham to prove that Imam Ahmad Raza Khan (*rahmatullah alaihi*) has ever written a Book entitled **"Hidayha Baksheesh"**. If he succeeds in proving this, he will get a reward of **one lakh rupee** cash in Indian currency. By the grace of Allah, Molvi Ibham will never ever be able to prove this.

Imam Ahmad Raza Khan's (*rahmatullah alaihi*) enemies from Deoband, Nadwah and Najd have always tried their level best to misinterpret his writings. The reason: they are unable to understand their meanings and annotations. Molvi Ibham is the latest addition to the array of Ala-Hazrat's (*rahmatullah alaihi*) critics. I find this man totally illiterate and to some extent a cynic. Dear readers! You can very well judge the idiotic approach of Molvi Ibham that first he reproduces some excerpt from a non-existing book of Ala-Hazrat (*rahmatullah alaihi*) and then on the basis of that excerpt, concludes: This is why Ahmed Raza Khan regard himself from that moment on as Qadri, and all his followers are Qadrias. He is a Qadria Prophet. Any sensible man would easily make out the bad intentions of Molvi Ibham to distort the image of Imam Ahmad Raza Khan by attributing to him wrong and un-Islamic notions.

Molvi Ibham further tries to blemish Ala-Hazrat (*rahmatullah alaihi*) by depicting him as a claimant of Prophethood. He quotes: **"To keep on my deen, and on my Madhab, as theologized in my writings, instead fastly and solidly is a obligation above all other obligation,"** Wasaayaa Shariff of Ahmed Raza Khan, published on the 25 of Safar 1345 AH. He says, those who believe in the berelwi school of thought must keep to his deen and his madhab, as he had written and as he had praised. His obligation fard over all other obligation."

Dear Readers! Just look at the comments of Molvi Ibhram after the quotes. Do you find any relevance? If Ala-Hazrat (*rahmatullah alaihi*) advises his followers to stick to his faith, it would certainly mean that the followers should follow the faith that Imam Ahmad Raza Khan (*rahmatullah alaihi*) himself was following. "To keep on my Deen", as wrongly translated by Molvi Ibhram does not mean that Imam Ahmad Raza Khan (*rahmatullah alaihi*) is claiming himself to be the founder of a separate faith. One of the three questions in the grave which the Munkar-Nakir are going to ask will be: Ma Deenoka? (What is your religion?) Does it mean Mr. Ibhram that the angels are asking the dead man, what faith have you founded. The question would obviously mean: What faith do you practise or follow? Most of the old Deobandi Ulema prefix "Hanafi" to their names. If you ask them they would say that they are the followers of Imam-e-Azam Abu Hanifa (*rahmatullah alaihi*) and that is why using the title Hanafi. Imam Ahmad Raza Khan is the staunch follower of Hazrat Shah Abdul Qadir Jilani (*rahmatullah alaihi*). Hence he assumed the title Qadri to show his allegiance to the great Saint of Islam.

Molvi Ibhram quotes further: **"Ahmed Raza Khan has been appointed by Allah over the Ahle-Sunnies."** This is from Ramhul-Qahhar Al-Kufri Kuffar on p.6.

And Molvi Ibhram cannot remain silent without giving his own comments. He says in his exotic language: "What Allah (SW) says about the Ambia Ikram," Ahmed Raza Khan says, "Allah has appointed me." **No man, no Aalim, no Saint, Waliullah has the right to write this. To the berelwi, the word of Ahmed Raza Khan is more precious and sacred than the Qur'an and Hadith. Look how he writes and what he writes, but the berelwis, prefer to remain blind. This is blind cultism, this is traditional fetishism, by emotion applause of Narre-Takbir and Allahu-Akbar and shouting to get attention by hypocritical adherence.**

Dear readers! It is high time you buy a Webster's English Dictionary to decipher the coded language of the great scholar who is out on a preaching spree by delivering absurd lectures and befooling the innocent men of faith. The Sheikh of Najd (Shaitaan) has appointed Molvi Ibhram to criticize the Sunni Ulema who have been doing yeoman's service in preaching and propagating the religion of peace in various parts of the world.

Molvi Ibhram's ignorance to Arabic language is at its height when he uses the abbreviation (SW) for Allah in the following excerpt. I wonder what does he mean by the expression "The Islam of Allah (SW)"? The Islam of Allah (SW) and Nabi is sufficient for all Muslim, is it not? There claim has been used here, and this is the backbone of berelwi, who self-proclaim that they are the only Ahle-Sunnat wal Jamaat. The only reason people follow it, because it's emotionalism, they equate spiritualism to emotionalism. The Ahle-Berelwi knows what's going on, but they think being a berelwi is an easy way to go to Jannah and easy ticket to Jannah.

Molvi Sahib, I am grateful to you that you have ultimately realized the fact that Sunnis follow Imam Ahmad Raza Khan (*rahmatullah alaihi*) because his teachings lead to the righteous path. The Barelwism, as you put it, is surely the shortest way to Paradise as it consists of the ways and traditions of the great Saints of old right from the Prophet's (*sallal laahu alaihi wasallam*) time. The Sunni Jama'at (or as you call it, the Barelwi) is assuredly the 73rd sect among Muslims whom the Holy Prophet (*sallal laahu alaihi wasallam*) has given the glad tiding of an entry into Paradise. Molvi Ibham and his mentors the Deobandis, the Jama'at-e-Islami, the Wahabis, the Tablighi Jama'at cannot jointly claim to be the Jannati sect.

Molvi Ibham continues his wild guessing. One thing is certain that this Satanic junta led by Molvi Ibham is quite at home in fabricating stories. His Tabligh is totally based on hearsay. He does not bother to refer to the original books while quoting them. He even does not care to cross check his statements before making them public. These are the characteristics of shameless people who do not mind to be taken to task by the opposite group.

Molvi Ibham further levels charges against the followers of Imam Ahmad Raza Khan (*rahmatullah alaihi*). He says: "They proclaimed, **"even the Nabi (SAW) listened to the sermons and the lectures of Abdul Qadir Jilani (RA)."** Let's get something correct. Abdul Qadir Jilani has lived long time a saint and a wali of Allah (SAW) who the whole ummat respects. They use his name to get the attention of all the Muslims. Ahmed Raza Khan, the originator of Berelwis writes: **"What are Walies, what are Ambias, even the Huzoor (SAW) attends your majlis, to listen to your service O' Gous Paak (Sheikh Abdul Qadir Jilani (ra)) Hidaayat Bakshish, Vol. 2, p.7**

"Flowers attend the sermons of Abdul Qadir, nay even the Prophets attend the sermons of Abdul Qadir Jilani Hidaayat Bakshish, Vol. 2, p. 71."

I don't understand as to what Molvi Ibham wants to prove by quoting all this. Has he not heard the famous Hadith-al-Qudsi: "*Ana Jaleesu man zakarani*", which means, "*I accompany the person who remembers Me*". Now, the Majlis of Huzoor Gaus-e-Pak (*rahmatullah alaihi*) was always full of remembrance of Allah and His beloved Prophet (*sallal laahu alaihi wasallam*). We the Sunnis believe that the Holy Prophet (*sallal laahu alaihi wasallam*) is present in every gathering, be it Salaah or Haj or Milad Shareef; he is present in every mosque; he is present in every Sunni's house. Therefore, if the Holy Prophet (*sallal laahu alaihi wasallam*) and Hazrat Khizr (*alaihis salaam*) etc. are present in the sacred gatherings of believers, there is nothing for the disciple of Shaitaan, Molvi Ibham, to lament upon. From which expression has Molvi Ibham concluded that attending the sermon of Gaus-e-Pak (*rahmatullah alaihi*) means becoming his follower or disciple? Has Molvi Ibham not read the biography of Huzoor Gaus-e-Azam (*rahmatullah alaihi*) in which it is clearly mentioned that

when for the first time he stood upon the pulpit to deliver sermon, he could not utter a single word. He saw great Arab scholars were sitting to listen to him. He invoked Allah to grant him eloquence. His prayers were answered. The Holy Prophet (*sallal laahu alaihi wasallam*) appeared and embraced Gaus-e-Azam (*rahmatullah alaihi*) in affection and put his sacred saliva in his mouth. Then Hazrat Ali (*radi Allahu anhu*) appeared and put his saliva into his mouth. Suddenly Gaus-e-Azam (*rahmatullah alaihi*) felt the effect of the sacred saliva of the Holy Prophet (*sallal laahu alaihi wasallam*). He started addressing the audience in chaste Arabic. The audience was astonished that a young man, who was stammering a little while ago, was so eloquent that the Arab scholars were unable to compete.

Molvi Sahib, why do you understand everything in its negative term? Is it not possible that the Awliya, the Prophets and the Holy Prophet (*sallal laahu alaihi wasallam*) himself attended the sermons of Gaus-e-Pak (*rahmatullah alaihi*) to feel proud of him as well as bless him. Can Molvi Ibhram tell us what kind of respect is the following to the dignity of Nabi (*sallal laahu alaihi wasallam*)? In the beginning of his lecture Molvi Ibhram has mentioned: One is a huge and vast institution, which has produced most the Ulemas throughout the world, which is the Deoband institution. People coming from there are called Deobandi.

These so-called great scholars of the huge and vast institution of Deoband are the spiritual masters of Molvi Ibhram. Let us see what respect have they shown to the Nabi (*sallal laahu alaihi wasallam*).

On page 51 of "Buraheen-e-Qati'a", Khalil Ahmad Ambethawi says: "After looking at the condition of Satan and the Angel of Death, it can be gained that they possess a great depth of knowledge and this has been proven from the Qur'an and Ahadith. To prove such knowledge for Fakhr-e-Aalam (Muhammad Sallallahu Alaihi wasallam) without proof from the Qur'an and Ahadith, but from common sense, is a false thought. 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 Thanawi says: "If knowledge of the Unseen refers to partial knowledge, then what speciality is there in Nabi (Sallallahu Alaihi Wasallam). Such knowledge is possessed by Zayd and Amr (any Tom, Dick and Harry), every child, insane people and all types of animals."

On page 5 of "Tehzeerunnas" (published in Maktaba Fayz Nazd Jami Masjid Deoband), Qasim Nanotvi 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."

In part II, page 12 of Fatawa-e-Rashidiyah, (published Maktaba Rashidiyah, Jami Masjid Delhi), Rasheed Ahmad Gangohi says: "The word 'Rahmatul-lil-Aalameen' is not a speciality of Rasool (Sallallahu Alaihi

Wasallam). But other Prophets, saints and great Ulema are also cause of mercy unto the worlds, even though Rasool (Sallallahu Alaihi wasallam) 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 these Deobandis, one will find other similar derogatory statements. Imam Ahmad Raza (rahmatullah alaihi) sent many of the blasphemous and derogatory statements to the Ulema of Mecca and Medina Shareef for clarification. They did not hesitate in passing the Fatawa of Kufr against such people who insulted Almighty Allah and the Holy Prophet (sallal laahu alaihi wasallam).

Muhammad Saeed bin Baabseel, Mufti of the Shafeyi order in Mecca wrote: "After sending praise and salutations, I have seen that which that learned person and professional teacher has purely written. It is a struggle on behalf of the religion of Muhammad. 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 summarized 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."

Muhammad bin Abdus Salam Daghistani, Mufti Madinatul Munawarah wrote: "O Readers! It is essential for you to hold on to this Kitaab which its author has written with great swiftness. You will find 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 (Sallallahu Alaihi Wasallam) are Qasim Nanotvi, Rasheed Ahmad Gangohi, Khalil Ahmad Ambethvi and Ashraf Ali Thanwi and all those who follow their ways.

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

Umar bin Hamadan Almahrasi, Servant at the Masjid-e-Nabawi wrote: "After pace and salutations, I put my sight on the book of a learned person on this earth. He has widened 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 Ahmad Raza Khan on whose name is "Al Mu'tamadul Mustanad".

"May Almighty Allah protect his life and always keep him happy. Now, that which is in refutation of those people, cursed and evil Mirza Ghulam Ahmad Qadiani, who is the Dajjal Kazzab of the last decade. Rasheed Ahmad Gangohi and Khalil Ahmad Ambethvi and Ashraf Ali Thanwi, degrading and insulting Nabi (Sallallahu Alaihi Wasallam). Then, it is no doubt that they are kafirs and those who have the power to execute them, then it is necessary for them to do so, to give them the death sentence."

Over two hundred such Fatawa have been compiled by Ala-Hazrat (rahmatullah alaihi) himself under the word famous title "Hussamul Haramain".

Molvi Ibbam is such a shameless creature that he never leaves any stone unturned to tarnish the image of Ala-Hazrat Imam Ahmad Raza Khan (rahmatullah alaihi). "Another claim is Ahmed Raza Khan writes, **"Hazrat Syadina Aisha, Ummatul Momineen (RA) inflatingly clothed her. Her tight fitting clothes, revealed the robust and the youthful gestures of her body. With protruding breasts and jetting bust, and this were searing my thoughts and tearing away at my heart."** (Hidaayat Bakshish, Vol. 3, p.37)

He is referring to an old edition of the collection of eulogies written by Imam Ahmad Raza (rahmatullah alaihi). The press where the third volume of Hadaeq-e-Bakhshish was printed belonged to a Deobandi. He was such a sworn enemy of Imam Ahmad Raza Khan (rahmatullah alaihi) that he managed to add some sub-standard couplets to the poem in praise of Hazrat Bibi Ayesha (radi Allahu anha) and published the book. When the book came in the market, the Deobandi made it an issue and levelled charges of blasphemy against Imam Ahmad Raza Khan (rahmatullah alaihi). Anybody who goes through the contents of the book can easily make out the vast difference between the style of Imam Ahmad Raza (rahmatullah alaihi) and the addition inserted by the Deobandi conspirators. Any logical mind would conclude as to how a scholar so careful like Imam Ahmad Raza (rahmatullah alaihi) could dig up his own grave by composing derogatory couplets. It was a planned conspiracy and even today the enemies of Imam Ahmad Raza Khan (rahmatullah alaihi) produce the copies of that edition to degrade the great Muhaddith of Bareilly.

Molvi Ibbam comments: **"Is this not the work of a perverted mind of sexual sawdust of a man who sees himself with absolute arrogance and total pride and indulgence."** I sympathize with the members of the audience of this wretched Molvi, who really have to face a torture while listening to such an illiterate, third class man.

In his next jump of lie, Molvi Ibbam writes: "His followers write, **"Ahmed Raza Khan is innocent, and free of all sins."**

But this time the wretched man does not give any reference. It seems

he has signed a contract of falsity in his words and letters. He is very swift in his conclusions. First he levels a false charge against Imam Ahmad Raza Khan (*rahmatullah alaih*) and immediately he derives a conclusion: **"In other word he's similar to the Anmbia."**

"The Imam of the Berelwis, Ahmed Raza Khan is free of faults, and Allah is highly pleased and satisfied with Ahmed Raza Khan, from the beginning to the end."

I don't know as to from where Molvi lbham has lifted this excerpt. He has a further objection that the followers of Imam Ahmad Raza use "Radiallaho Anho" as a suffix to his name. Here is another typical example of the moral bankruptcy of Molvi lbham. He misquotes: **"Rasullullah (SAW) is a prophet unto the Arabs and Ahmed Raza Khan is the prophet unto the Non-Arabs. When I went to Arabia and envision its scope and magnitude, I realized without a doubt that he (Ahmed Raza Khan) was the qibla of the non-Arab people,"** written by Shah Abdul Alim Siddique in *Sawana-e-Ala Hazrat* p. 148"

This is a false allegation against the internationally acclaimed Sunni scholar Hazrat Maulana Abdul Alim Siddiqui (*rahmatullah alaih*). He was a theologian par excellence. He toured around the world to propagate Islam in the remotest areas where no Muslim scholar dared to venture. Hundreds of thousands of non-believers embraced Islam under his guidance. How could a responsible Sunni scholar like Maulana Abdul Alim Siddiqui (*rahmatullah alaih*) adjudge Imam Ahmad Raza (*rahmatullah alaih*) as the prophet of non-Arabs. The phrase 'the Qibla of the non-Arab people' has got a very different connotation, as the Qibla is the direction of the right path. Imam Ahmad Raza was the guide, the mentor, the teacher, friend and philosopher for hundreds of thousands of Sunni Muslims throughout the world. His writings, his books and his disciples preached Islam among the world community. It was Imam Ahmad Raza (*rahmatullah alaih*) who was equally respected by the Arabs and non-Arabs.

Here are some titles bestowed upon him by the noble Ulema of Mecca Mukarramah:

1. *A Coolness for the eyes of the Ulema.*
2. *A Beloved and accepted slave of Almighty Allah.*
3. *A Leader of Ulema.*
4. *The Seal of great Islamic research scholars.*
5. *The Mujaddid of this Century.*

These titles are recorded in the books "Al Fuyuzatul Makkiyah", "Hussamul Haramain" and "Ad-Daulatul Makkiyah."

Some titles bestowed upon him by the noble Ulema of Madina Munawarah:

1. *The Leader among Imams.*
2. *The Leader among Mystics.*

3. *The Pride of great preceding Ulema and the leader of future Ulema.*
4. *The Mujaddid of this Ummah.*
5. *A Judge among Islamic Judges.*
6. *The Imam among Scholars of Ahadith.*
7. *The Destroyer of Bid'at and the Upholder of Sunnah.*
8. *The Mujaddid of this Century.*

These titles too are recorded in the books quoted above.

Now I invite my readers to peruse another piece of literature created by Molvi Ibham: This claim of Shah Abdul Alim Siddique influenced Ahmed Raza Khan that he present him with an expensive Jubba gown, and bestowed his khilafat upon him. This claim made Ahmed Raza Khan equivalent to Rasullullah (SAW), by declaring him to hold the same designation and status to all the Non-Arab Muslims of the world. This claim made Ahmed Raza Khan status more higher then the status of Nabi (SAW), because there are more non-Arabs in the world then Arabs. The Berelwi believe this, they don't reveal this. It's because if they reveal to you, you would never allow them to come close to you. The daleel of proof is the hatred of the Arabs. Even they hate Nabi (SAW), because he is an Arab.

Since Molvi Ibham has no concept of the institution of Bai'at, he does not understand the significance of presenting the gown by the Peer or Murshid to the Mureed or Khalifa. Molvi Ignorant has confined the word Khilafat to the Khilafat-e-Raashida only. Khalifa mean vice-gerent, i.e., a person who acts on behalf of the chief in his absence. This has been the tradition of Sufis that they appoint their vice-gerents and ask them to go to a particular area and serve the mankind. This typical tradition started right from the Holy Prophet (*sallal laahu alaihi wasallam*) who appointed Hazrat Abu Bakr Siddique (*radi Allahu anhu*) as his vice-gerent to lead the Islamic army. The Khilafat of spiritual order continued. Hazrat Ali (*radi Allahu anhu*) made Hazrat Hasan Basari (*radi Allahu anhu*) his Khalifa who took Bai'at of Muslims on his behalf. There are certain spiritual orders which descend through Hazrat Hasan Basari (*radi Allahu anhu*); the others through Imam Husain (*radi Allahu anhu*). The Peer and Khalifa tradition is still continuing.

Molvi Ibham, as usual, derived a quick conclusion that Imam Ahmad Raza's (*rahmatullah alaih*) presenting a gown to Hazrat Abdul Alim Siddiqui (*rahmatullah alaih*) represented his claim of being equivalent to the Holy Prophet (*sallal laahu alaihi wasallam*). "This claim made Ahmed Raza Khan status more higher then the status of Nabi (SAW), because there are more non-Arabs in the world then Arabs." What an absurd logic! Molvi Ibham, who vehemently believes that the Holy Prophet (*sallal laahu alaihi wasallam*) had no knowledge of the Unseen, himself claims to know what is hidden in the hearts of the Barelwis. That is why he says: "The Berelwi believe this, they don't reveal this."

If the Barelwis do not reveal their belief, how that idiot Molvi came to know that the Barelwis treat Imam Ahmad Raza (*rahmatullah alaih*) on

par with the Holy Prophet (*sallal laahu alaihi wasallam*). "Even they hate Nabi (SAW), because he is an Arab."

This is real news to me! The Deoband school of thought openly blames the Barelwis that they are so much exaggerating their love and respect towards the Holy Prophet (*sallal laahu alaihi wasallam*) that it reaches to the level of love and respect towards Allah. And now this wretched Molvi says that the Barelwis hate the Holy Prophet (*sallal laahu alaihi wasallam*). I think either everything has gone wrong with the brain of Ibrahim Adam, or a mad dog has bitten him. Even Molvi Ashraf Ali Thanwi recognized Imam Ahmad Raza's (*rahmatullah alaihi*) immense love towards the Holy Prophet (*sallal laahu alaihi wasallam*). It was Imam Ahmad Raza Khan (*rahmatullah alaihi*) who showed the Muslim world how to respect the descendants or family of the Holy Prophet (*sallal laahu alaihi wasallam*).

The most illiterate and illogical Molvi of our times, Molvi Ibrahim Adam goes on scanning his charge sheet against the followers of Imam Ahmad Raza Khan (*rahmatullah alaihi*). He charges them with: " - the general dislike of everything belonging to the Arab Muslim."

It seems Molvi Ibrahim holds the secrets of the Barelwis. Hence he knows so many things about them - their likes and dislikes; their love and hatred etc. The very intention of Molvi Ibrahim in putting forth the above statement is to create a feeling of hatred and enmity among the Arab Muslims against the followers of Imam Ahmad Raza Khan (*rahmatullah alaihi*). This is what the Tablighi Jama'at, the Jama'at-e-Islami and other anti-Sunni outfits in the Indo-Pak sub-continent have been doing for the last so many years. A few years ago, the Deobandi school of thought clandestinely managed to poison the minds of the Saudi authorities to impose a ban on "Kanzul Imaan", the Urdu translation of the Holy Qur'an rendered by Ala-Hazrat Imam Ahmad Raza Khan (*rahmatullah alaihi*). There is a perennial campaign in the Deobandi camp to suppress the Maslak-e-Ala-Hazrat (*rahmatullah alaihi*), which represents the real Islam as expounded by the companions of the Holy Prophet (*sallal laahu alaihi wasallam*) and their followers.

The Deobandi camp is in fact a division of the bigger Wahabi or Najdi campaign to suppress those who are the real slaves and staunch lovers of the Holy Prophet (*sallal laahu alaihi wasallam*) and his vice-gerents. The Najdi bosses have purchased some agents from among the Muslims of the Sub-Continent and have appointed them to make false propaganda against the righteous Muslims. Ibrahim Adam is also one of these paid agents.

Molvi Ibrahim's next concern is that the followers of Imam Ahmad Raza Khan (*rahmatullah alaihi*) "- never pray sala'at behind Arab Imam, whether it is Masjid-e-Haraam or Masjid-e-Nabwi". Yes, it is hundred per cent true. The reason is that Muqtadi's wavelength should match with that of his Imam. The Imams of Masjid-e-Haram and Masjid-e-Nabawi are

appointed by the Najdi authority and it is equally a known fact that these Imams have the following of Ibn-e-Taymiyah and Muhammad Ibn-e-Abdul Wahhab Najdi who are well known for their disbelief and derogatory remarks against the Holy Prophet (*sallal laahu alaihi wasallam*) and his followers.

Dear readers! I would like you to pursue the following and judge for yourself whether the protagonists of such beliefs are Muslims in the real sense?

Wahhabi/Deobandi beliefs regarding Allah: Allah Almighty can tell lies! Molvi Ismail Dehlavi who is one of the Deobandi scholars writes: "Allah can tell lies." (Yak Roza Farsi, page 17-18)

Molvi Khalil Ahmad Ambethvi Deobandi says that all previous Ulema were in debate of this fact that Allah can tell lies. He writes: "The question of lying (for Allah) has just not raised now but there has always been a debate on this issue by previous Ulema." (Baraheen-e-Qati'a, p. 6) Molvi Mahmood Hasan Deobandi writes: "Allah has the power to do all bad things." (Aljahdul Mikl, p. 41)

Molvi Sanaullah Amritsari has written: "Allah Ta'ala may tell a lie, to say so is an act of faith." (Akhbar-e-Ehl-e-Hadith Amritsari, p. 2)

Abusive Language for the Holy Prophet (*sallal laahu alaihi wasallam*): Molvi Ismail Dehlavi (slaughtered) has written: "The prophets and Awliya have authority (in the worldly affairs) with the blessings (and permission) of Allah – and they are our intercessors and pleaders in the Court of Allah – all such (beliefs) are Shirk and absolute nonsense." (Taqviyat-ul-Imaan, p. 13)

He further writes: "Despite of considering them (the prophets and Awliya) as the servants of Allah, whoever believes the prophets and Awliya as his/her helper and intercessor becomes like Abu Jahl in the matters of Shirk." (Ibid. p. 14)

Prophets and Satan are equal in knowing the Unseen: Molvi Ismail Dehlavi has written: "And about this subject (mysticism of the Unseen) there is no difference between the Prophets and Awliya, Jinn, Shaitaan, ghosts and fairies." (Ibid. P.14)

Deobandi's most respected noble Hakimul Ummat, Molvi Ashraf Ali Thanwi writes: "To express a definite opinion about having Ilm-e-Ghaib (Knowledge of the Unseen) by his gracious personality (the Holy Prophet) is correct. Then let us enquire whether it means partial knowledge of the unseen or total knowledge of the Unseen? If it means the partial knowledge of the unseen, then what is so special about Huzoor (the Holy Prophet) because such (partial) knowledge of the unseen is proved for Zayd, Amr, even for children and madmen and animals and beasts." (Hifzul Imaan, p. 15).

Disgraced worse than a cobbler: Molvi Ismail Dehlavi writes: "This should be believed that each creation whether large or small, in front of Allah's dignity is disgraced worse than a cobbler." (Ibid. p. 18)

Prophets are powerless and ignorant: Molvi Ismail Dehlavi writes: "There is no greatness in the fact that prophets and Awliya have attained from Allah, the knowledge to use some of their power to the degree that, whoever they like they can finish off, or give children, or free them from difficulties, or fulfill wishes, or give victory or defeat, or make someone rich or poor, or take someone's throne off them, or put faith (Imaan) in someone's heart, or heal a sick person, or take someone's health from them, in all these facts all creations large or small are equal – completely powerless and humble." (Ibid. p. 24)

Prophets are our elder brothers: Molvi Ismail Dehlavi writes: "Prophets, Awliya, Imams, spiritual leaders, martyrs meaning every one of Allah's close servants are all human beings and humble servants, and all creations are brothers, but these have been given greatness and so are our elder brothers." (Ibid. p.44)

Hazrat Muhammad will die and turn into soil: Molvi Ismail Dehlavi has reported the Holy Prophet to have said: "One day I will die and my body will turn into soil (ashes)." (Ibid. p.45)

Deobandi scholars are the Prophet's tutors: Molvi Khalil Ahmad Ambethvi writes: "One righteous person meets the Holy Prophet in his dream. He notes that the Prophet is talking in Urdu language. So he asked him, 'How did you learn this language while you are an Arab?' The Holy Prophet replied: 'Since I have been involved with Madarsa Darul Uloom Deoband, I have learnt this language.' Subhanallah, this clearly indicates the integrity of this Darul Uloom." (Baraheen-e-Qati'a.)

Denial of the Last Prophet: Molvi Qasim Nanotvi, the founding father of Darul Uloom Deoband writes: "If at all some prophet comes after the Holy Prophet's era, it would not make any difference to the status of the Holy Prophet as the Seal of prophets." (Tahzeerunnas, p. 25)

It was this vague statement which later encouraged Mirza Ghulam Ahmad Qadiani to declare himself as a prophet in the form of Promised Maseeh.

Satan comes in the form of the Holy Prophet (sallal laahu alaihi wasallam): The most recognized Mujaddid of the Wahabis and Deobandis, Ibn-e-Taymiyya writes: "Angels don't help anybody in Shirk, not in life or in death, nor do they like to do so. However, Satan sometimes does help and comes in the form of a human being and makes himself visible to them so that they see him with their eyes and sometimes Satan says to them, 'I am Abraham, I am Jesus, I am Muhammad, I am Khizr, I am Abu Bakr, I am Umar, Usman, Ali or such and such Sheikh etc.'" (Kitabul Wasilah, p.41)

A Thought of the Holy Prophet (sallal laahu alaihi wasallam) during the Salaah invalidates Salaah: Molvi Ismail Dehlavi writes: *In Namaz thought of intercourse with your wife or evil temptation of adultery is better, and to think about a Shaikh or a pious person even thinking about the Holy Prophet is much worse than thinking of your own donkey or oxen.*" (Siraat-e-Mustaqeem, Farsi, p.86)

Calling the Prophet (sallal laahu alaihi wasallam) for help is Shirk: Molvi Ismail Ghaznawi writes: *"Whoever says Ya Rasoolallah or Ya Ali or Ya Ibne Abbas or Ya Abdul Qadir Jilani or some other wali's name or cries for their mercy and by this call they want their help and attention which is not in anyone's power except Allah, for example to heal a sick person, to win over an enemy or stay away from bad times etc. So in these situations to ask for anyone's help except from Allah is Shirk (to associate with Allah) and whoever does this is a Mushrik. This is Shirk-e-Akbar and they have reached that degree. It does not matter if their belief is that it is through Allah or in fact really Allah that is helping them and this is just a way of getting to Allah, in other words all this is Shirk and to kill such a person is allowed and to rob their possessions is also allowed."* (Tohfa-e-Wahhabiyyah, originally written by Suleman bin Sehman Najdi and translated in Urdu by Ismail Ghaznawi p. 59)

Visiting Holy Prophet's (sallal laahu alaihi wasallam) Grave is the same as adultery: Deobandi Molvi Husain Ahmad Madani writes about the Wahabis and their beliefs and stating how he opposes these beliefs. He states that the Wahabis have written: *"Wahabis classify a pilgrimage to Madina Munawarah (with the intention to visit the Holy Prophet's sacred shrine as an adultery."* (Ash-Shahabus Saaqib, p. 46)

A stick is more beneficial than the Holy Prophet (sallal laahu alaihi wasallam): Molvi Husain Ahmad Madani has reported that the Saudi Wahabis have written: *"A stick in our hands is more profitable to us than the Holy Prophet at least we can get rid of dogs with it, we can't even do that with the Holy Prophet."* (Ash-Shahabus Saaqib, p. 47)

Demolition of the Prophet's (sallal laahu alaihi wasallam) Grave is Wajib: Nawab Siddique Hasan Bhopali writes: *"Whatever that has been made in the form of a grave and which is of course against Shariat is forbidden and to demolish them down to earth's level is Wajib for all Muslims without any concession, whether it is a Prophet's grave or of any other person".* (Urf al Jadi Farsi version, p. 60)

Dear Readers! I have taken much of your precious time but it was necessary for me to present to you the false ideologies and disbelief of the Wahabis and Deobandis whom Molvi Ibham, in his asinine ecstasy is giving a clean chit and regarding, rather adoring them, as his spiritual leaders.

Now I come to the concluding part of the lecture of Molvi Bla-Bla..

He has a satanic instinct in his blood, which he might have inherited from his ancestors, to level baseless charges without putting forth any evidence or documentary proof. Molvi Ibham appears to me as a day-dreamer who perceives so many falsities through his perverted imagination, which lacks the faculty of reasoning. The following paragraph from his lecture is an ample proof of this.

"They say Rasul of Allah (SAW) did not complete his mission, they believe he left some points of achievements for others such as Ahmed Raza Khan. Ahmed Raza Khan fulfilled his task magnificently,"

Let Molvi Ibham produce single evidence to the effect that any of the followers of Imam Ahmad Raza Khan (*rahmatullah alaihi*) has written that the Holy Prophet (*sallal laahu alaihi wasallam*) did not complete his mission and that he left some tasks to be performed and achieved by Ahmad Raza Khan. Molvi Ibham must surely be having the list of the tasks, which the Holy Prophet (*sallal laahu alaihi wasallam*) left undone. Can he present the list? If Molvi Ibham presents a single evidence to this effect, once again, I am ready to pay him **one lakh rupee cash** as a reward.

Another wild allegation by Molvi Ibham: - **"There was a milad shariff majlis, when the crowd had gathered, a snake appeared and quickly slithered into a position below the mimber. As long as the majlis carried on, it kept on listening. When the Milad majlis ended, the snake went away. It harmed no one, neither coming nor leaving. People desired to kill it. Mirza Saheb reported it, (a Berelwi) he restrained them from such an action, from killing the snake. He regarded the snake as an official guest, meaning the Prophet. So one should not kill it."** Malfoozaat Vol. 4 P.36

They say this is how Nabi (SAW) comes in many forms in their majlises (gatherings).

As I have told earlier, Molvi Ibham is quite at home in deriving silly conclusions and then attributing them to the followers of Imam Ahmad Raza Khan (*rahmatullah alaihi*). The above excerpt is also one such idiotic conclusion. He goes on guessing things.

Molvi Ibham has presented himself as an authority on Barelwism. The way he has misquoted the sayings and writings of Barelwi Ulema, indicates as if Molvi Ibham has studied this school of thought very closely. "The Berelwi write in their final writing and that is the sun has sat on Islam and it's Prophet and that it has risen on its teaching of Ahmed Raza Khan and it's called Berelwism. They say it's naturally for the sun to set, and the sun of Nabi (SAW) has sat, and the sun of Ahmed Raza Khan has risen".

One of my friends saw the writings of Molvi Ibham and remarked: Who is this idiot that does not know even the basics of English grammar?

I pacified my friend by saying: He is the Abu Jahl of our times. I should not have given any response to this ignorant man, but I thought that if I keep silence, his writings would create doubts in the minds of righteous Muslims and confuse them about the great theologian of the East, Imam Ahmad Raza Khan (*rahmatullah alaihi*) of Bareilly.

I invoke Allah, to save the believers from the falsities of the disciples of Shaitaan like this Ibrahim. May Allah Almighty fill the grave of Imam Ahmad Raza (*rahmatullah alaihi*), the Muhaddith of Bareilly with Noor and heighten his status among the followers of the Holy Prophet. May Allah accept the valuable services rendered by Imam Ahmad Raza Khan (*rahmatullah alaihi*) to save the Islamic faith from the dirty clutches of Deobandis and Wahabis. O Allah! Lead us to Straight path; Path of those whom Thou hath favoured; Not the path of those who earned Thine wrath and went astray. Ameen.

Universities in which Research works on A'la Hazrat is being conducted

AFGHANISTAN

Kabul University, Kabul

AMERICA

California University, Berkeley

Columbia University, New York

EGYPT

Al Azhar University, Cairo

ENGLAND

Birmingham University, Birmingham

Cambridge University, Cambridge

London University, London

New Castle University, New Castle

INDIA

Al Jamiatul Ashrafia, Mubarakpur

Baroda University, Baroda

Bihar University, Muzaffarpur

Bombay University, Mumbai

Calcutta University

Darul Uloom Nadwatul Ulma, Lucknow

Devi Ahilya University, Indore

Gorakhpur University, Gorakhpur

Hindu University, Banaras

Jabalpur University

Jamia Millia, New Delhi

Kanpur University, Kanpur
Lucknow University, Lucknow
Magadh University, Gaya-Bihar
Muslim University, Aligarh
Mysore University, Mysore
Patna University, Patna
Rohilkhand University, Bareilly
Usmaniya University, Hyderabad
Veer Kanwarsingh University, Aara-Bihar

NETHERLANDS (HOLLAND)

Leiden University, Leiden

PAKISTAN

Allama Iqbal Open University, Islamabad
Bahuddin Zakaria University, Multan
Baluchistan University, Quetta
International Islamic University, Islamabad
Islamia University, Bahawalpur
Jamia Nizamia, Lahore
Karachi University, Karachi
Madinatul Hikmat University, Karachi
Punjab University, Lahore
Peshawar University, Peshawar
Qaid e Azam University, Islamabad
Sind University, Jamshoro

SAUDI ARABIA

Muhammed Bin Saud University, Riyadh

SOUTH AFRICA

Durban University, Durban