

A BEAUTIFUL MEMOIR

An English Translation of the Biography

تذکرہ جمیل

ON THE DISTINGUISHED LIFE OF HAJJAT-UL-ISLAM

By Khalifa-e-Hujjat-ul-Islam Qutb-e-Mauritius
Hazrat Allamah Ibrahim Khushtar Siddiqui Qadri Razvi



KHUSHTARI PUBLICATIONS



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By Khalifa-e-Hujjat-ul-Islam Qutb-e-Mauritius
Hazrat Allamah Ibrahim Khushtar Siddiqui Qadri Razvi ﷺ

Translated Into English By
Muhammad RidwanulQadri Akbar Khushtari

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ذکر اس کا ہے اب بھی چمن در چمن

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ذات تھی اس کی تنہا مگر انجمن



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Dedication

This book is dedicated to my Beloved
Parents, Marhoom Haji Mahmood
Cassim Akbar Khushitari and Sayyidah
Noonunnissa Begum Akbar, who gave me
the greatest gifts of Iman and Islamic
knowledge, blessed me with the link to
Sayyidi A'la Hazrat ﷺ,
and through whose Duas this book was
completed.

Translator's Note

نحمدہ و نصلی و نسلم علی رسولہ الکریم

کعبہ کے بدرالدجی تم پہ کروڑوں درود طیبہ کے شمس الضحیٰ تم پہ کروڑوں درود
دل کرو ٹھنڈا مرا وہ کف پا چاند سا سینہ پہ رکھ دو ذرا تم پہ کروڑوں درود
آنکھ عطا کیجیے اس میں ضیا دیجیے جلوہ قریب آگیا تم پہ کروڑوں درود
کام وہ لے لیجیے تم کو جو راضی کرے ٹھیک ہو نام رضا تم پہ کروڑوں درود

All praises are due to Allah ﷻ, Lord of the worlds and from Whom nothing in the heavens and the earth are hidden. Choicest of Durood and Salaam be upon His Beloved, our Master, Sayyiduna Rasoolullah ﷺ, his illustrious family and companions ﷺ.

Alhamdulillāh Thumma Alhamdulillāh, through the Fadl of Allah ﷻ, the Sadaqah of Rasoolullah ﷺ, the Tufail of Huzoor Ghaus-e-Āzam Sayyiduna Shaikh Abdul Qādir Jīlāni and Sayyidi A'la Hazrat Imām Ahle Sunnat Imām Ahmad Raza Khān Bareilwi, and the Nigah-e-Karam of my Beloved Murshid, Qutb-e-Mauritius Hazrat Allamah Maulana Muhammad Ibrāhīm Khushtar Siddīqui Qādri Razvi ﷺ, this translation of *Tazkira-e-Jameel* into the English language was possible. Neither am I worthy nor do I have the ability to perform such a task. This was purely the Faizān-e-Nazar of my Beloved Murshid that he chose this worthless sinner for this work.

مجھی کو دیکھو وہ بے طلب ہی نوازتے حبار ہے ہیں پیہم
نہ کوئی میرا عمل ہے ایسا نہ کوئی میرا ہے کام ایسا

Tazkira-e-Jameel is the most detailed biography of the elder son of Sayyidi A'la Hazrat ؒ, Huzoor Hujjat-ul-Islam Hazrat Imām Hāmid Raza Khān ؒ in the Urdu language and was a task given to Hazrat Allamah Ibrāhīm Khushtar ؒ by Shaikh-ul-Hadīth Hazrat Allamah Mufti Taqaddus Ali Khān ؒ the son-in-law and Khalīfa of Huzoor Hujjat-ul-Islam ؒ.

In the same way that great scholars, devotees and Khulafā felt the dire need for the biography of Huzoor Hujjat-ul-Islam ؒ at his 40 days' Urs in 1362 AH, a similar need was felt in this day and age to make this precious work available in the English language.

The eloquence in narration, meticulousness in detail and brilliance of writing adopted by Hazrat in *Tazkira-e-Jameel*, gives the reader a comprehensive understanding of the momentous life of Huzoor Hujjat-ul-Islam ؒ, his ancestry, contemporaries, students, and very importantly his significant contribution to the Deen (religion) and Sunnīyat. The eloquence and beauty of the original text in Urdu, obviously cannot be felt in the English translation, however, this mendicant has tried his utmost to provide a translation that is an accurate representation of the original text, but at the same time also articulate in context.

Readers finding any errors in this book are kindly requested to send their remarks and observations to

publications@raza-e-khushtar.org and we will make the necessary corrections in the following edition In sha Allah. Kindly note that any errors and shortcomings found in this book are not attributable to the esteemed author of *Tazkira-e-Jameel*, but are due to the shortcomings of the translator and/or publisher.

I would also like to take this opportunity to convey my appreciation to all those who contributed in any way towards the completion of this book, especially my beloved mother for her Duas, my family for their patience and support, and all those who assisted in proofreading the manuscript. May Allah ﷻ reward all of them abundantly in this world and the hereafter, Āmeen.

May Allah ﷻ elevate the status of Hazrat Allamah Ibrāhīm Khushtar Siddīqī Qādri Razvi ﷺ and bless us with the Faizān of Huzoor Hujjat-ul-Islam ﷺ. May Allah ﷻ accept this humble effort to present his work in the English language and make this a means of salvation for this insignificant sinner.

نارِ دوزخ سے بچا کر خوشترِ محشر بنا
میرے ابراہیم خوشتر اور رضا کے واسطے

آمین بجاہ سید المرسلین علیہ افضل الصلوٰۃ والتسلیم

Sag-e-Khushtar

Muhammad RidwanulQadri Akbar Khushtari

Raza-e-Khushtar Foundation

17 Jumāda-al-Ūla 1446 / 18 November 2024

میرے حامد رضا عاشق مصطفیٰ
نائب اعلیٰ حضرت پہ لاکھوں سلام

My Hamid Raza the Lover of Mustafa ﷺ
Millions of Salaams upon the deputy of A'la Hazrat ﷺ

Acknowledgement by Munāzir-e-Ahle Sunnat

Peer-e-Tarīqat Rahbar-e-Sharīat Hazrat Allamah Sayyid Muzaffar Hussain Shāh Sāhib Qiblah

نحمدہ ونصلی ونسلم علی رسولہ الکریم
الصلوة والسلام علیک یا رسول اللہ وعلیٰ آلک واصحبک یا حبیب اللہ

Alhamdulillah, I have perused through certain parts of the English translation of *Tazkira-e-Jameel*, the august book of Muballigh-e-Islam Khalīfa-e-Huzoor Hujjat-ul-Islam Hazrat Allamah Maulana Ibrāhīm Khushtar Sahib Qādri Razvi نور اللہ مرقدہ on the biography of Hazrat Hujjat-ul-Islam Maulana Hāmid Raza Khan Sāhib رحمہ اللہ, which Maulana RidwanulQadri Sāhib wrote. There is great effort in this and Maulana RidwanulQadri Sāhib has written a very beautiful translation. This was the need of the time, so that the Ummah can become acquainted with the services of the illustrious family of A'la Hazrat رحمہ اللہ and the affairs of the son of A'la Hazrat, Sarkār Hujjat-ul-Islam Maulana Hāmid Raza Khan Sāhib رحمہ اللہ, in order for the coming generations and students to become aware of the days and nights of our noble leaders, and so that their intellectual authority and the tremendous efforts of their religious services becomes a beacon and a means of action.

Undoubtedly Muballigh-e-Islam Hazrat Maulana Ibrāhīm Khushtar Sāhib رحمہ اللہ was an esteemed personality and did tremendous work on this. His blessed Mazaar is in Mauritius and he propagated Maslak-e-A'la Hazrat, Qurān and Sunnah in various parts of the world.

I congratulate Maulana RidwanulQadri Sāhib from the bottom of my heart. May Allah ﷻ grant him a great reward on behalf of the entire Ahle Sunnat, that he carried out such a fundamental task by translating this into English, introducing and making the local people here aware of this fundamental work, these fundamental thoughts and this fundamental message.

May Allah ﷻ, Lord of the worlds, bless this with the honour of acceptance.

آمین بجاه سید المرسلین علیہ افضل الصلوٰۃ والتسلیم

Sayyid Muzaffar Hussain Shah

Acknowledgement by Ustāzi Mufti Sahīb Qiblah

Hazrat Allamah Mufti Faiz Ahmed Razvi Misbahi Sāhib Qiblah

نحمده ونصلی ونسلم علی رسولہ الکریم
الصلوة والسلام علیک یا رسول اللہ وعلیٰ آلک وامنحک یا حبیب اللہ

Alhamdulillah, I have read almost the entire book entitled *Tazkira-e-Jameel* as well as many parts of its English translation entitled 'A Beautiful Memoir'. Masha Allah Maulana RidwanulQadri has written a splendid translation.

In fact, this is a bouquet of the lineage of Imām Ahle Sunnat A'la Hazrat رحمہ اللہ and a garden of the recipients of the benefaction of Razvīyat, which Hazrat Allamah Ibrāhīm Khushtar رحمہ اللہ has gathered in a single place. There are many undisclosed aspects and hidden pearls about the lineage of A'la Hazrat رحمہ اللہ and those scholars and Mashāikh who became enriched with the Faizān of A'la Hazrat رحمہ اللہ, which have come to light. This is not just one biography but rather, it is a compilation of many biographies. It consists of the biography of Hujjat-ul-Islam رحمہ اللہ, and in connection with that the complete history of the illustrious ancestry of A'la Hazrat رحمہ اللہ, the life of A'la Hazrat رحمہ اللہ, and the students and contemporaries of Hujjat-ul-Islam رحمہ اللہ.

In also includes the biography of Qutb-e-Madīnah رحمہ اللہ, of which many points I came to know about for the first time, including the fact that he had also spent approximately nine years in Baghdād Shareef. Similarly, many aspects of the life of

Muhaddith-e-Āzam Pakistan ﷺ as well as the contemporary of Huzoor Hujjat-ul-Islam, Maulana Habīb-ur-Rahmān Sherwānī ﷺ are discussed, which I came to know about for the first time, even though I had previously read the life history of the latter in the biography of Huzoor Sadrush Shariah ﷺ. There are many such personalities about whom I did not have detailed knowledge of their life history, which came to light from the biography written by Hazrat Allamah Ibrāhīm Khushtar ﷺ. Even regarding the journey of Hujjat-ul-Islam ﷺ to Mubārakpūr and Jāmia Ashrafiya, I was aware that he had visited there once, but I was not aware of such details, which came to light from this biography.

I congratulate Maulana RidwanulQadri from the bottom of my heart. He has written a very good translation and has endeavoured to fulfil the due of the original text. This is a debt that he has discharged in the English language. May Allah ﷻ grant Maulana RidwanulQadri an excellent reward and grant him a great recompense for this excellent work. May Allah ﷻ grant his parents and my parents forgiveness, and may He make him a possessor of blessings and grace.

آمین بجاہ سید المرسلین علیہ افضل الصلوٰۃ والتسلیم

*Mohammed Faiz Ahmed Razvi Misbahi
Khadim Al Jamiatur Razviyyah
Darul Uloom Amjadia Nagpur*

Acknowledgement by Ustāz Sāhib Qiblah

Hazrat Allamah Maulana Moosa Raza Qadiri Sāhib Qiblah

*Rector, Founder and Principal of Imaam Ahmed Raza Educational Institute of South Africa
and Dārul Uloom Imaam Ahmed Raza, Pretoria, South Africa*

نحمده ونصلی ونسلم علی رسولہ الکریم
الصلوة والسلام علیک یا رسول اللہ وعلیٰ آلک واصحبک یا حبیب اللہ

I had the opportunity of perusing through the English translation of *Tazkira-e-Jameel*, 'A Beautiful Memoir' and I also examined a few pages. I became very pleased that Hazrat Maulana RidwanulQadri Sāhib Razvi Khushtari, director of Imaam Ahmad Raza Educational Institute of South Africa, took the time out despite the fact that he is so preoccupied, and wrote an excellent translation in English, in a very beautiful way, with tremendous effort and great attachment. May Allah ﷻ accept this effort of his.

This is not the first book that he has written nor his first translation. Alhamdulillah he has already published a few books, including the book regarding Hajj and Ziyārat written by Muballigh-e-Islam Hazrat Allamah Maulana Ibrāhīm Khushtar Sāhib Siddīqi نور اللہ مرقدہ, which many people have appreciated and Alhamdulillah it has been distributed for free throughout South Africa. Alhamdulillah people greatly benefitted from this during the Hajj season and we also prefer this book and distribute it. Maulana RidwanulQadri Sāhib has also published other books including the following:

- *The Honed Sword Upon the Doubter of the Verse Regarding the Sciences of the Womb* – an English translation of *As-Samsāmu ‘ala Mushakkikin fi Āyati ‘Uloomil Arhām* written by A’la Hazrat Imām Ahmad Raza Khān Fāzil-e-Bareilwi ؒ.
- *The Status of Siddiq-e-Akbar from the Poetical Work of Allamah Ibrahim Khushtar* – a biography of Sayyiduna Siddiq-e-Akbar ؒ in the form of a commentary of the *Manqabat* written by Hazrat Allamah Ibrāhīm Khushtar ؒ.
- *Qaseem-e-Bakhshish* – the bouquet of Naats and Manāqib written by Hazrat Allamah Ibrāhīm Khushtar ؒ.

Upon this I would like to congratulate him from the core of my heart and I make Dua that Allah ﷻ takes more service of Deen from him and grant him the Taufiq (divine guidance) to translate into English those books of Huzoor Muballigh-e-Islam ؒ that are in Urdu and the books of Huzoor Sayyidi Sarkār A’la Hazrat Imām Ahle Sunnat ؒ that are in the Urdu language. May Allah ﷻ grant him the Taufiq to serve Maslak-e-A’la Hazrat in writing, in speech and in every respect. On behalf of Darul Uloom Imaam Ahmed Raza I would like to congratulate him and I make Dua that Allah ﷻ keeps him in His Protection and Grace, and grants and illuminates the entire Ahle Sunnat with the blessings of his knowledge.

آمین بجاہ سید المرسلین علیہ افضل الصلوٰۃ والتسلیم

Faqīr-e-Qadiri Muhammad Moosa Raza Qadiri Razvi



Introduction to the Author

Extracted from '*Mufti-e-Āzam Aur Un ke Khulafā'*

Birth

Sayyah-e-Ālam (Traveller of the world) Hazrat Allamah Maulana Al-Hāj Ash-Shāh Muhammad Ibrāhīm Khushtar Razvi ؒ, the son of Janāb Marhoom Muhammad Siddīq ؒ was born on 6 Shawwāl Al-Mukarram 1348 AH, 8 years, 7 months and 6 days after the demise of A'la Hazrat Imām Ahmad Raza Khān Qādri Bareilwi ؒ, which occurred on 25 Safar Al-Muzaffar 1340 AH. He was born on a Saturday in West Bengal at the Bandel Railway Junction in the district Twenty-Four Parganas.

Education and Training

The commencement of the education of Allamah Maulana Muhammad Ibrāhīm Khushtar Razvi ؒ took place in the famous Railway Workshop in the city of Jamālpūr, in the district of Mūngīr in Bihār.

Apart from studying Urdu, Farsi, and Arithmetic in his primary education, he also completed the Hifz (memorization) of the Holy Qurān under Hāfiz Nasīruddeen. Allamah Ibrāhīm Khushtar ؒ was only 10 years old when he was blessed with the eternal good fortune of completing his Hifz, Qirat and Tajweed.

Allamah Muhammad Ibrāhīm Khushtar ؒ came to Bareilly Shareef in the company and guardianship of Hazrat Maulana

Ihsān Ali Razvi Muzaffarpūri and here he chose Dārul Uloom Manzar-e-Islam and Dārul Uloom Mazhar-e-Islam for his further education and training. He attained excellence in the arts and sciences of Hadīth, Usool-e-Hadīth, Fiqh, Usool-e-Fiqh, Nahw, Sarf etc.

At the suggestion of Maulana Ghulām Yazdāni Razvi Āzmi , Allamah Ibrāhīm Khushtar  went to Jāmia Razvīya Mazhar-e-Islam in Faisalābād. There he presented himself in the service of Muhaddith-e-Āzam Pakistan Maulana Sardār Ahmad Razvi  and specialised in the books of Hadīth. He attained his qualification certificate from Mazhar-e-Islam, Faisalābād.

Distinguished Teachers

The teachers of Allamah Khushtar Razvi  are those shining stars of the era, who had reached proficiency and perfection in knowledge, excellence, abstinence, piety, spiritual striving, worship and the field of judicial verdicts, and are distinguished and celebrated throughout the world today.

His most distinguished teachers include:

1. Hujjat-ul-Islam Hazrat Maulana Mufti Muhammad Hāmid Raza Qādri Bareilwi , the eldest son of A'la Hazrat 
2. Tājdār-e-Ahle Sunnat Huzoor Mufti-e-Āzam Maulana Shāh Mustafa Raza Noori Bareilwi 
3. Adeeb-e-Asr Abul Ma'āni Maulana Mufti Abrār Hasan Razvi Tilhari , editor of the monthly publication, Yādgār-e-Raza, Bareilly

4. Bahrul Uloom Hazrat Maulana Mufti Sayyid Muhammad Afzal Husain Razvi Mūngīri ﷺ
5. Muhaddith-e-Āzam Bareilly Allamah Maulana Abul Faizān Muhammad Ihsān Ali Razvi Muzaffarpūri ﷺ
6. Nabīra-e-A'la Hazrat Mufasssir-e-Āzam Hind Maulana Muhammad Ibrāhīm Raza Jīlāni Bareilwi ﷺ
7. Muhaddith-e-Āzam Pakistan Maulana Abul Fazl Muhammad Sardār Ahmad Razvi ﷺ, founder of Jāmia Razviya Mazhar-e-Islam, Faisalābād
8. Ustāz-ul-Ulama Maulana Mufti Taqaddus Ali Khān Razvi Bareilwi ﷺ, Shaikh-ul-Hadīth, Jāmia Rāshidiya, Pīr Jo Goth
9. Hazrat Allamah Maulana Ghulām Yazdāni Razvi Āzmi ﷺ, former teacher, Dārul Uloom Mazhar-e-Islam, Bareilly
10. Adeeb-e-Shāheer Mutarajjim-e-Kutub-e-Muta'addadah Allamah Shams-ul-Hasan Shams Bareilwi ﷺ, resident of Karāchi

Teaching and Learning

Allamah Ibrāhīm Khushtar ﷺ travelled from Bareilly Shareef to Faisalābād in 1952 and began his teaching life in the city of Gūjar Khān in the Rāwalpindi District. He then resided in Sāhīwāl till 1962. Apart from Khitābat (preaching) and Imāmat (religious leadership) in those cities, Allamah Ibrāhīm Khushtar ﷺ was also involved in serving Dārul Uloom Rahmāniya in Gūjar Khān and Jāmia Sharqiya Razviya in Sāhīwāl, with regard to supervision and teaching.

In 1963 Allamah Khushtar ؒ travelled to Colombo (Ceylon)¹ as an orator. Here, in a matter of months the door of ascetic conquests had opened. Even here, he started the work of teaching. He elevated the standards of gatherings of the remembrance of Allah ﷻ and contemplation, and entered many people into the Razvīya Silsila.

Bay'at and Khilāfat

Allamah Muhammad Ibrāhīm Khushtar ؒ is the bearer of great excellences. He performed his first Hajj in the company of Muhaddith-e-Āzam Pakistan Maulana Muhammad Sardār Ahmad Razvi ؒ. During his stay in Karāchi he served and attained the blessed company of Hakeem-ul-Islam Maulana Hasnain Raza Razvi Bareilwi ؒ. In Madīnah Tayyibah he stayed in the company of Qutb-e-Madīnah Maulana Ziyāuddeen Ahmad Madani Razvi ؒ for 54 days, attained spiritual blessings and was also blessed with Ijāzat and Khilāfat. Upon his return from Colombo (Ceylon) he was blessed with the opportunity to present himself in Bareilly Shareef and Huzoor Mufti-e-Āzam Maulana Mustafa Raza Noori Bareilwi ؒ blessed him with his highly exalted Ijāzat and Khilafāt. On the Khilāfat certificate Huzoor Mufti-e-Āzam ؒ wrote ولداً (dearest son) and indicated a sign of his status. He also blessed Allamah Khushtar ؒ with a copy of his Naat compilation, Sāmān-e-Bakhshish.

Hujjat-ul-Islam Maulana Mufti Muhammad Hāmid Raza Bareilwi ؒ also blessed Allamah Ibrāhīm Khushtar ؒ with Ijāzat

¹ Ceylon is now known as Sri Lanka. {Translator}

and during Allamah Khushtar's stay in Karāchi, Mufassir-e-Āzam Hind Maulana Muhammad Ibrāhīm Raza Bareilwi ؒ also granted him with Ijāzat in the Qādrīya Razvīya Hāmidīya Silsila.

International Travel

In 1963 Hazrat Allamah Muhammad Ibrāhīm Khushtar Razvi ؒ resided in Colombo and in 1965 in Mauritius in the capacity of Head of Religious Affairs. Through Imāmat and Khitābat at the Jāme Port Louis Masjid (Africa), he began a phenomenal initiative of guidance and propagation. The introduction to the name of Imām Ahmad Raza Bareilwi ؒ and the universal propagation of his work was the golden purpose of his life.

In 1969 he had the honour of going for Hajj and Ziyārat from Mauritius with his family, and he had the opportunity of travelling to the Middle East. In 1972 he reached Karāchi, then in 1973 reached Colombo, Ceylon and in that same year had the opportunity of going for his third Hajj and Ziyārat. Visiting the Mazaars of Syria and Iraq, he reached the presence of the King of Baghdād Huzoor Ghaus-e-Paak ؒ. Thereafter he departed towards Mauritius. According to the decree of destiny he went to Pakistan again and from there he went to Britain in 1975 on a journey of propagation. And in this way, the blessings of the Maslak of Imām Ahmad Raza Bareilwi ؒ reached Europe. Through Allamah Khushtar ؒ, the Urs-e-Qādrī Razvī and Yaum-e-Imām Ahmad Raza resonated in every region of Europe.

In 1990 (1410 AH) Allamah Ibrāhīm Khushtar ؒ went to Paris on a journey of propagation. The people of that place attended the

Gyarwee Shareef and Muharram programmes, and he conveyed the message of Imām Ahmad Raza Bareilwi رحمہ اللہ. At this time Allamah Khushtar is residing in Manchester, Britain², and is doing the work of Maslak-e-Ahle Sunnat throughout the world.

Composition of Poetry

Hazrat Allamah Muhammad Ibrāhīm Khushtar رحمہ اللہ holds a significant status in the field of poetic composition. He learnt the art of writing poetry from Tājdār-e-'Ilm-o-Fun Huzoor Mufti-e-Āzam Hind رحمہ اللہ. This is the reason that such sweetness is attained in his poetical writing, which is in a rank of its own when compared to other poets. He used the pen-name 'Khushtar'. On the sorrowful passing away of Huzoor Mufti-e-Āzam رحمہ اللہ in 1402 AH, he penned a chronogrammatic eulogy with the title فراق مفتی اعظم ہند³ (1981), which consisted of 35 stanzas. Have a look at the few stanzas below, as a sample.

مقتدا کرتے تھے جس کی اقتدا جاتا رہا	کیا بتاؤں کون کیسا مقتدا جاتا رہا
خوبی خواہاں کا جو معیار تھا جاتا رہا	خوبصورت خوب سیرت خوش لقا جاتا رہا
اس بشارت کی خبر کا مبتدا جاتا رہا	احمد نوری نے دی جس کی ولادت کی خبر
آہ! وہ خوشتر کا خوشتر خوش ادا جاتا رہا	جس نے دی تھی یہ دعا خوشتر کو خوشتر کر خدا

² This was written at the time when the original book was published. Hazrat Allamah Ibrāhīm Khushtar passed away on 5 Jumāda-al-Ākhir 1423 AH (15 August 2002) and his Mazaar Shareef is in Port Louis, Mauritius. {Translator}

³ The numerical value of the title 'Firāq-e-Mufti-e-Āzam Hind' equates to 1981, the Gregorian year in which he passed away. {Translator}

مَوْصِلًا

An Illustrious Endorsement of Tazkira-e-Jameel

By Adīb-e-Shahīr Hazrat Allamah Shams-ul-Hasan Sāhib Shams Bareilwi, Karāchi, Pakistan

Whether it is the life histories of personalities or individual biographies, the process of writing these in the Indo-Pak subcontinent started in the current Hijri century. Prior to this, it was the way of the Arab historians which used to be adopted and books of life histories used to be compiled in the forms and styles of their biographies. With regard to biographies, it can be said with confidence that there is no such art in which those historians did not compile books of life histories.

Even after the history of the monarchy, those categories of writing exist, which have been successful and accepted through the art of elegant writing of other forms. This is a special class of historiography itself. The fundamental and central point of writing biographies is the science of Asmā-ur-Rijāl⁴. Just like with other sciences, even with the science of Asmā-ur-Rijāl, our pious predecessors, whose link was with the Arab and non-Arab world as well as with what is beyond the Indo-Pak subcontinent, left behind their remembrance in the form of an invaluable wealth. And even today this wealth is within our access. And as long as the science of Hadīth remains, and Allah Willing it will remain till Qiyāmah, even this science will remain alive as both go hand in

⁴ Known as the science of narrators, it involves the study of the history and reliability of personalities who reported the Ahādīth, captured in the form of biographical literature. {Translator}

hand. This wealth of the science of Asmā-ur-Rijāl and the literary works compiled on this topic, contained very concise information with regard to the narrators of the blessed Ahādīth, the reason for which is that among the innumerable narrators of Hadīth, if two or four lines are specified for each one of them then the number of lines will exceed hundreds of thousands. And for that, hundreds of thousands of pages would be required, whose publication would not be possible. Therefore, for each narrator one or two lines were regarded as sufficient, in which their name with their appellation (if they had an appellation), place of birth, place of demise, and their wealth of trustworthiness in terms of being a narrator was mentioned.

The series of collation of the Hadīth ended in the early period of the fourth century Hijri. During the previous centuries, compilation of books on the science of Asmā-ur-Rijāl had started, for the manifestation of the soundness of the blessed Hadīth and the various attributes of the narration. After the compilation and collation of books on Asmā-ur-Rijāl, the work of compilation also started on categorical biographies. Among the books on categorical biographies that were compiled between the sixth century Hijri and the eight century Hijri, the following books are regarded as very authentic. It should be clear that these books are not on the general categories but rather on the categories of Muhadditheen.

1. Allamah Shaikh Abul Walīd Yūsuf bin Abdul Azīz Dabbāgh (d. 546 AH) – Biographies of Muhadditheen

2. Allamah Hāfiz Ibn Al-Jawzi (d. 577 AH) – Biographies of Muhadditheen
3. Allamah Muhaddith Ibn Daqīq-ul-Īd (d. 702 AH) – Biographies of Muhadditheen
4. Allamah Abu Abdullāh Shamsuddeen Muhammad, well-known as Allamah Zahbi (d. 748 AH) – Biographies of Muhadditheen
5. Allamah Taqīuddeen Muhammad bin Abi Fahd Makki (d. 781 AH) – Biographies of Muhadditheen

In the fifth century Hijri the work of categorical biographies had become a permanent topic of literary writing. And books were compiled on this subject with such swiftness that if the literary writings of just this subject of biographies are counted then with those books, such an esteemed wealth of Islamic literature would be gathered that no other language would be able to present its counterpart.

Among the books compiled on the categorical biographies of the Sahābah-e-Kirām ﷺ, *Tabaqāt Ibn Sa'd* attained the rank of the first as it is a compilation of the third century Hijri. After *Tabaqāt Ibn Sa'd* is *Al-Isti'āb*, whose author is Imām Abu Umar Yūsuf bin Abdul Barr Andalusī. This was compiled at the beginning of the fifth century. Like *Tabaqāt Ibn Sa'd*, *Al-Isti'āb* is a well-known and authentic book on the biographies of the Sahābah. In the seventh century Hijri the famous book to be compiled on the biographies of the Sahābah is *Usd-ul-Ghābah Fī Ma'rifat-is-Sahābah*, which is the accepted and reliable compilation of Allamah Ibn Athīr Jazari (d. 630 AH). Even today

its Urdu translation is available. In Egypt the original book has already been published. After *Usd-ul-Ghābah* is *Al-Isābah Fi Tamyīzis Sahābah* by Allamah Ibn Hajar Asqalāni, which was compiled at the beginning of the ninth Hijri century and comprises of eight thick volumes.

When the people of contemplation and vision saw that a lot had already been written with regard to the Sahābah-e-Kirām (even though in actual fact it was concise), they made the details of the Tāba'een and Taba-Tāba'een the subject of literary writing. Among the categorical biographies written on this subject, the following biographies attained more distinction.

1. Allamah Khatīb Baghdādi (d. 463 AH) – *Tabaqāt* or *Tārīkh-e-Baghdād*
2. Allamah Hāfiz Abul Qāsim Ibn Asākir well-known as Ibn Asākir (d. 571 AH) – *Tabaqāt* or *Tārīkh-e-Damishq*
3. Imām Humām Shaikh Abdullah Yāfi'ī (d. 750 AH) – *Mir'āt-ul-Jinān*
4. Imām Ahmad Al-Mutallabi (d. 660 AH) – *Tārīkh-e-Halab*
5. Allamah Abdul Hayy bin Al-Hammād Hanbali (d. 1089 AH) – *Shazarāt-uz-Zahab* (comprising of eight thick volumes)

Shazarāt-uz-Zahab is a distinguished book in the world of knowledge and literature, and a significant source for the authors who followed. This book is a biography of the possessors of knowledge and grace, and the men of distinction of a thousand years.

6. Allamah Qāzi Ahmad bin Khallikān (d. 680 AH) – *Wafayāt-ul-A'yān*

This book has been started with the details and biographies of the Tāba'een , and the biographies and renditions of those great scholars, pious people and literary figures of the Muslim nation who lived till the middle of the seventh century Hijri, have been compiled. In categorical biographies and life history this is a very reputable book.

Till now all the books that were written on categorical biographies were not specific to any century. Now the authors and compilers during this period adopted a new way and several authors gathered the history of the great personalities, writers and virtuous men of a certain century in their compilations. Previously, in the compilations of categorical biographies that collated thousands of names, the information of each personality used to be written with much brevity. With this new way, an important benefit that was derived is that now, research of the writers and the scholars of one century created the possibility of detailed explanations to some extent.

The commencement of these century-based biographies took place from the great personalities, writers and pious people of the eighth century Hijri, as follows.

1. Allamah Hāfiz Ibn Hajar Asqalāni entitled a book *Ad-Durar-ul-Kāminah Fi A'yānil Mi'atith-Thāminah*. This encompasses

the great personalities and noble men of the eighth century Hijri. It comprises of four thick volumes.

2. Allamah Hāfiz Muhammad bin Abdur-Rahmān Sakhāwi (d. 902 AH) entitled a book by the name of *Ad-Dau-ul-Lāme' Li Ahlil Qarnit Tāse'*. It consists of the history of the scholars, virtuous men and great personalities of half the Hijri century. It comprises of twelve volumes.
3. Allamah Hāfiz Najmuddeen Damishqi (d.1061 AH) – *Al Kaukab-us-Sā'irah Fi A'yānil Mi'atil 'Āshirah*
4. Allamah Muhammad Bin Al-Haitami Damishqi (d. 1101 AH) – *Khulāsat-ul-Athr Fi A'yānil Qarnil Hādīyi 'Ashar*. It comprises of twelve volumes.
5. Allamah Abul Fadl Al-Murādi Damishqī (d. 1205 AH) – *Silk-ud-Durar Fi A'yānil Qarn-ith-Thāni 'Ashar*
6. Allamah Shaikh Abdur-Razzāq Al-Baitār Damishqi (d. 1235 AH) – *Hilyat-ul-Bashr Fi A'yānil Qarn-ith-Thālith 'Ashr*
7. Allamah Rāghib Tabbākh (d. 1370 AH) – *A'lām-un-Nubalā*
A'lām-un-Nubalā became widely accepted. It consists of the history of those great authors and distinguished scholars of Halab, who were connected with the thirteenth century Hijri and half of the fourteenth century Hijri. Regarding those countries that had a connection with Syria, another renowned book on the noble men and great personalities of the thirteenth century was published, whose author was as follows.

8. Allamah Shaikh Jameel Shāfa'ī Damishqi (d.1375 AH). The name of his book is *Raud-ul-Bashr Fī A'yāni Qarn-ith-Thālith 'Ashr*
9. Allamah Mahmūd Shukrī Ālūsī (d.1342 AH) – *Al Misk-ul-Azfar*
This is a very renowned book on categorical biographies. It comprises of the biographies and incidents of those great scholars who lived in Baghdād in the thirteenth century till the early period of the fourteenth century.

Even the details of the great scholars and authors of Egypt, Syria, Iraq and Hijāz were compiled in various books. Amongst those, the book of renowned writer Jurji Zaydān on categorical biographies, *Ashhar Mashāhīr-ush-Sharq*, was highly accepted.

The above-mentioned biographies are not specific to any single category. In these biographies, great personalities of the nation, venerated scholars, writers, Sūfīs and devout men are all included, who in their respective eras attained the pinnacle of repute. For this reason, the literary revised categories of these biographies became separated based on personalities because the spectrum of field-wise or class-wise biographies on the affairs of great scholars and writers is very wide. It is impossible to collate all of this into one book. For this reason, writers and compilers lifted their pens to gather information on the masters of grace and excellence of each art and each science. Hence, the books *Tabaqāt-ul-Udabā*, *Tabaqāt-ul-Huffāz* (biography of the venerable Muhadditheen), *Tabaqāt-ul-Mufasssireen*, *Tabaqāt-ul-Fuqahā*, *Tabaqāt-ush-Shāfa'īya*, *Tabaqāt-ul-Hanābila*, *Tabaqāt-ul-Hanafīya* and *Tabaqāt-ul-Sūfiya* were

written. There is not so much of opportunity here that I can introduce all of these biographies to you.

In this Indo-Pak subcontinent, Ameer Khurd Kirmāni (d. 770 AH), being influenced by these books of biographies in the eighth century Hijri, compiled *Siyar-ul-Awliya*, in which are the biographies of various great personalities of the Chishtīya lineage. After *Siyar-ul-Awliya* is the famous biography *Siyar-ul-Ārifeen* by Sūfi Shaikh Jamāl of the Indo-Pak subcontinent. This was compiled in the tenth century Hijri. In this are the biographical memoirs of the acclaimed noble personalities of the Chishtīya spiritual chain and seven Mashāikh of the Soharwardi spiritual chain. Thereafter the renowned Muhaddith of the eleventh century Hijri, Allamah Shaikh Abdul Haq Muhaddith Dehlvi compiled *Akhhbār-ul-Akhyār*. This is a comprehensive biography of the Mashāikh of Hindustān (the Sūfis of Hindustān) and even today the original text is available in Persian and Urdu. In the same way that *Siyar-ul-Ārifeen* is a chosen biography of two lineages, namely Chishtīya and Soharwardīya, similarly from a regional point of view *Hadīqat-ul-Awliya* is a biography written in the Jahāngīri era. This biography is specific to the Mashāikh of Sindh. The text of *Hadīqat-ul-Awliya* is in Persian. Another remembrance of the Sūfis or biography of the Mashāikh of the Jahāngīri era is *Gulzār-e-Abrār*, whose compiler is Shaikh Ghausi Mandāvi. However, this biography is not based on authentic facts which is why it has not been well-received. Its original text is not available. Only a translation by the name of *Gulzār-e-Abrār* can be found.

After *Gulzār-e-Abrār*, *Hazrāt-ul-Quds* is a biography worth mentioning. It is an authentic and trustworthy biography of Naqshbandīya Mashāikh, which we can interpret as '*Tabaqāt-e-Mashāikh-e-Naqshbandīya*'. This biography was written after the passing away of Mujaddid Alf Sāni Shaikh Ahmad Sirhindi ؒ by a special disciple of his, Maulana Badruddeen Ahmad Sirhindi.

During the Shāhjahāni era, there are two biographies of the Mashāikh that are worth mentioning. Both of these biographies are the impressions of the fact-writing pen of the oppressed and murdered prince, Dāra Shikoh. *Sakīnat-ul-Awliya* consists of the affairs of Hazrat Miya Meer and his Khulafā, and the other is *Safīnat-ul-Awliya*, whose year of compilation is 1640 CE.

In *Safīnat-ul-Awliya* 411 noble personalities of the religion and nation, meaning masters of Tarīqat are mentioned, however, with conciseness. The language of both biographies is Persian. These texts and their translations have been published from Iran and the Indo-Pak subcontinent. In the Indo-Pak subcontinent, besides these concise biographies of the venerable Sūfis, biographies of the princes were also compiled in royal patronage. Regarding biographies of princes, *Zakhīrat-ul-Qawāneen* is an invaluable '*Tazkirat-ul-Umarā*' of the Shāhjahāni era. *Zubdat-ul-Maqāmāt* and *Hazrāt-ul-Quds* are also comprehensive biographies of the Naqshbandīya lineage, whose connection is with the eleventh century Hijri. From these two, the merit of *Zubdat-ul-Maqāmāt* is that of a biography, although *Hazrāt-ul-Quds* is a trustworthy memoir of the noble personalities and Mashāikh of the Naqshbandīya spiritual chain.

In the twelfth century Hijri, from the pen of Sayyid Āzād Bilgrāmi *Māsir-ul-Kirām* is an invaluable biography, even though on face value its appearance is that of a regional biography in that the scholars and pious personalities of Bilgrām are mentioned therein. However, in reality many of the venerable scholars and great Mashāikh of the Indo-Pak subcontinent are mentioned therein and its rank has become that of a general biography. *Māsir-ul-Kirām* became highly accepted due to its virtues, and its acceptance made the people of reflection and the masters of the pen in this subcontinent active in the path of biographical work. Therefore after *Māsir-ul-Kirām*, several biographical memoirs were written as categorical biographies in the Indo-Pak subcontinent.

Towards the end of the thirteenth century and in the fourteenth century, amongst the books written on categorial biographies or biographical memoirs, the biography *Khazīnat-ul-Asfiyā* by Hakīm Ghulām Sarwar Lahori (whose language is Persian), *Tazkira-e-Ulama-e-Hind* or *Tazkira-e-Rahmān Ali* (the language of the text is Persian), *Fawāid-e-Ilāhīya* by Allamah Abdul Hayy Lucknowi (Firangi Mahali) and *Hadāiq-ul-Hanafīya* by Allamah Faqīr Muhammad Jhelumi are valuable biographical memoirs or books of categorical biographies. After the publication of *Hadāiq-ul-Hanafīya* in 1312 AH, another detailed biography *Nuzhat-ul-Khawātir*, which comprises of eight volumes and whose seventh and eighth volumes are somewhat thick, was published. With regard to *Nuzhat-ul-Khawātir* Shams Bareilwi will present some details in the following pages. Here I will mention something briefly with regard to *Fawāid-e-Ilāhīya*, *Tazkira-e-Rahmān Ali* and *Hadāiq-ul-Hanafīya*.

Fawāid-e-Ilāhīya

Amongst the numerous books of Fāzil-e-Jalīl Allamah Abdul Hayy Firangi Mahali (Lucknow), this holds a high rank. He compiled this book based on the style and principles of *Tabaqāt-ush-Shāfa'īya* and *Jawāhir-ul-Mudīya*, however in comparison to the Hanafi scholars and Islamic jurists, the renditions of Shāfa'ī scholars in this are more. The language of the text is Arabic and included in it is a chapter entitled '*Tarab-ul-Amāsīl*', in which are the biographies of 299 personalities, with great brevity. Nevertheless, in terms of its usefulness *Fawāid-e-Ilāhīya* is an effort worth appreciation. The book was completed on Saturday, 12 Safar-ul-Muzaffar 1292 AH. It is not mentioned in the introduction when he had commenced with it.

Hadāiq-ul-Hanafīya

Three years after the completion of *Fawāid-e-Ilāhīya* in 1292 AH, an accomplished and prominent scholar of Punjāb, Faqīr Muhammad Jhelumi, accomplished a great feat on biographies. Till then in the Indo-Pak subcontinent, the text of books written on biographies would either be in the Arabic language or the Persian language. Maulana Faqīr Muhammad Jhelumi wrote *Hadāiq-ul-Hanafīya* in the Urdu language, and therein he put into writing the renditions of all those renowned Hanafi Islamic jurists who lived from Imām-e-Āzam Abu Hanīfa ﷺ till the end of the thirteenth century Hijri, together with the details of their writings and compilations. In this manner, *Hadāiq-ul-Hanafīya* is an invaluable book of biographies on Hanafi Islamic jurists. The accomplished and prominent scholar has presented the

renditions of all the Hanafi scholars and Islamic jurists of the Indo-Pak subcontinent and beyond the Indo-Pak subcontinent, who were alive till the end of the thirteenth century. This book is void of the mentioning of the distinguished scholars and Islamic jurists of the fourteenth century. The author passed away in 1344 AH which is why this endeavour was not possible.

Tazkira-e-Ulama-e-Hind or Tazkira-e-Rahmān Ali

In the fourteenth century Hijri, after *Fawāid-e-Ilāhīya* and *Hadāiq-ul-Hanafīya* this biography is very comprehensive on the biographies of the scholars of Hindustān. In this are the renditions of 641 of those venerable scholars whose association was with the Indo-Pak subcontinent, though the renditions of certain possessors of knowledge and excellence have been overlooked. Perhaps Maulvi Rahmān Ali Marhūm could not access the information regarding them.

There is no specificity amongst these 641 scholars in terms of biographers, translators, a certain speciality or a subject. Rather, in the Indo-Pak subcontinent whichever personality used to be known and recognised as a scholar and he was well-known due to his knowledge and excellence, his mention was made amongst the biographies of the scholars of Hindustān. It is not necessary that he should be some well-known Muhaddith or Faqīh. In *Tazkira-e-Rahmān Ali* the order of the renditions is not according to centuries. Rather, the renditions have been mentioned according to the letters of the Arabic alphabet. The facts of Fāzil-e-Nabīl Faqīh-e-Be-Adīl Imām Ahmad Raza Khan

نور اللہ مرقدہ have been mentioned with explanation and detail, and the numerous writings of his have been mentioned, as far as the accomplished writer could get to. All of his writings have not been mentioned because the series of writing and compilation of Imām Ahmad Raza ؒ continued till 1340 AH, which was the year of his demise.

Tazkira-e-Ulama-e-Hind was completed in 1305 AH and it was published for the first time by Nawal Kishore Press (Lucknow) in 1312 AH. Before the completion of *Tazkira-e-Ulama-e-Hind*, the writer of the biography of Urdu poets, meaning the author of *Gul-e-Ra'na*, Hakīm Abdul Hayy Nadwi, started to write a biography of Hanafi scholars, which was completed in eight volumes after thirty years of consistent hard work (the seventh and eighth volumes are thick, the rest of the volumes are of medium thickness). In the preface of this biography, meaning *Nuzhat-ul-Khawātir*, the son of its author, Maulvi Abul Hasan Nadwi (who himself is also an author of numerous books), introduces *Nuzhat-ul-Khawātir* in the following manner.

نزهة الخواطر

”قد كانت ساعة سعيدة حين تقرر السيد عبدالحی بن فخرالدين الحسنی (ولادت ۱۲۸۶ھ وفات ۱۳۴۱ھ) فی فجر القرن الرابع عشر الهجرى ان یؤلف کتاباً فی تراجم علمائے الهند واعیانها من القرن الاسلامی الاول حین دخل فیها الاسلام الی قرن الرابع عشر الذی يعيش فیها“

Translation:

*"What a fortunate time it was at the commencement of the fourteenth century when Sayyid Abdul Hayy Ibn Fakhruddeen Al-Hasani (b. 1286 AH / d. 1341 AH) decided to compile such a book in which the facts (renditions) of the scholars and leaders of the nation from the commencement of Islam in Hindustān till the fourteenth century Hijri (during which they lived), are presented."*⁵

In the completion of this great book (*Nuzhat-ul-Khawātir*) Sayyid Abdul Hayy Nadwi spent a lengthy period of thirty years. There are very few books in which so much time has been spent in its writing and compilation. From this, one can gauge how much of an untiring effort he had to make to attain the correct details and life histories of the renowned scholars, Islamic jurists and noble personalities of the nation. Therefore the writer of the preface, Sayyid Abul Hasan Nadwi writes in connection with this,

“اشتغل بهذا التأليف ثلاثين سنة”

"He worked on this compilation for thirty years."

However, it is regrettable that regarding many renditions of this compilation (i.e. regarding the narrations of the affairs of certain venerable scholars) he abandoned the continuity of balance and

⁵ The first volume of *Nuzhat-ul-Khawātir* starts with the details of the scholars of the seventh century, which is the first century Hijri, as Maulvi Abul Hasan Nadwi has stated.

impartiality. And he considered this practice acceptable for those personalities who were against his creed of Nadwīyat or Deobandīyat. Therefore, regarding the description of the affairs of the genius of his time, the matchless Faqīh and Muhaddith, Allamah Shāh Ahmad Raza Khān رحمہ اللہ, he very unsparingly distorted his knowledge and grace, and his character and conduct. For a long period no one had paid attention to this. After the establishment of Pakistan when Idāra-e-Tahqīqāt-e-Imām Ahmad Raza was established in Karāchi, and under this institute the circulation of *Ma'ārif-e-Raza* took place, various researchers in this exposed this malice and discrimination of his. Though before this, *Tazkira-e-Ulama-e-Hind* (compilation of Maulana Rahmān Ali) had already been published and he had in that compilation of his also benefitted from this. However, he could not do justice to the rendition of Imām Ahmad Raza رحمہ اللہ.

Hazrat Imām Ahmad Raza رحمہ اللہ passed away in 1340 AH. Till that time no devoted and fact-writing author and composer paid attention to the fact that like *Māsir-ul-Kirām* by Allamah Āzād Bilgrāmi, the biographies of the scholars of UP or the scholars of Rohīlkhand should be published, and the renditions of those suns and moons of the sky of knowledge and mystical awareness should be recorded in a proper manner. The fame of their splendour of knowledge had spread not just in Hindustān but also till the Arab and non-Arab world. Particularly, the world should be made aware of the matchless, incomparable and accomplished scholar of the science of Fiqh and Hadīth, science of astronomy and geometry, science of prediction and fractionation, Allamah Shāh Ahmad Raza Khān رحمہ اللہ, his contemporaries and students. Although by the end of the

fourteenth century the Urdu language had ascended the ranks of progression and on every type of knowledge, art and subject, the progression of writing and compilation in the Urdu language continued. Numerous biographies were written in the Urdu language. For example, Sabāhuddeen Ahmad wrote *Bazm-e-Sūfiya*, which attained great acceptance. This is an excellent and successful effort on the biographies of Sūfis in Hindustān. Thereafter Professor Khalīq Ahmad Nizāmi of Aligarh Muslim University fulfilled the right of service to the Chishtīya lineage by writing *Tārīkh-e-Mashāikh-e-Chisht*. Professor Zuhūruddeen Shārib Sāhib compiled *Tazkira-e-Awliya-e-Hind-o-Pāk* and it was well-received by the elite and the general public (he started this biography from Hazrat Dātā Ganj Bakhsh Lahori ﷺ and ended at the biography of the renowned and great Sūfi of Dēwa Shareef, Hazrat Wāris Ali Shāh ﷺ). Prior to this biography he had compiled a biography of the Sūfis by the name of *Dilli Ke Bāees Khwaja*.

With regard to individual biographies, Maulana Shibli Nu'māni, Al-Ghazālī, Al-Nu'mān, Al-Māmūn, Al-Fārūq etc. had earned the acknowledgement of the superiority of their knowledge and excellence by writing such biographies. His distinguished student Maulana Sulaimān Nadwi wrote *Seerat-e-Āisha* ﷺ, which was very well-received. A contemporary of Maulana Shibli, Maulana Hāli also took a step in this path and created a prominent name for himself by writing the biographies *Hayāt-e-Jāvēd* (biography of Sir Sayyid Ahmad Khān), *Hayāt-e-Sa'di*, *Yādgār-e-Ghālib* etc.

It will be unappreciative if this acknowledgment is overlooked that the honour of writing the voluminous biography of Imām Ahmad Raza ؒ belongs to Hazrat Maulana Zafaruddeen Sāhib Bihārī ؒ⁶, and it has been a long time since its first volume was published with the name *Hayāt-e-A'la Hazrat*. This volume consists of more than four hundred pages, however this is the state of senselessness of the devotees of Razvīyat that till now the remaining volumes of *Hayāt-e-A'la Hazrat* could not be published. Anyway, this was just by the way, which always keeps coming out of my pen regarding this.

All praises are due to Allah ﷻ that from 1981 Idāra-e-Tahqīqāt-e-Imām Ahmad Raza was established in Karāchi. Every year the possessors of critical appraisal would present their research and analytical thought on certain topics related to the knowledge and excellence of A'la Hazrat ؒ. And through the Grace of Allah ﷻ up till now this series is continuing. Every year on the occasion of the circulation of *Ma'ārif-e-Raza* certain analytical booklets with regard to A'la Hazrat ؒ used to also continue being published. I will not mention those here. One can attain those details from any annual publication of *Ma'ārif-e-Raza*.

A'la Hazrat Faqīh-e-Be-Adīl wa Be-Masīl Muhaddith-e-Āzam ؒ with the radiance of his knowledge and grace, had illuminated not only the Indo-Pak subcontinent but also the Arab and non-Arab world. The fame of the marvels of his knowledge had

⁶ He was a distinguished disciple of A'la Hazrat نور الله مرقده, his Khalīfa, given Ijāzat, and amongst his extremely close students. A'la Hazrat was very proud of him.

spread in all four directions in the world. How then can this presumption be made that the illustrious family of A'la Hazrat ؒ themselves did not receive the blessings of the excellences of his knowledge, and that his venerable successors, by which I mean his elder son Hazrat Mufti Muhaddith Hujjat-ul-Islam Maulana Hāmid Raza Khān and his younger son Hazrat Mufti-e-Āzam Maulana Mustafa Raza Khān ؒ, did not fill their pouches of knowledge and grace with the scattered gold of the excellences of knowledge of their honourable father. The reality is that these two venerable sons had the honour of being present all the time in the blessed service of this treasure of knowledge and grace. A'la Hazrat ؒ would continue to honour both his sons with his favour of knowledge in such a manner that after the passing away of A'la Hazrat ؒ, these two noble personalities strove as far as possible in the publication and promotion of his writings, and by making use of their scholarly capability, they continued to carry the prestigious name of Imām Ahmad Raza ؒ to the heights of eternal fame. However, what a pity that in the same way that the marvels of the knowledge of A'la Hazrat Shāh Ahmad Raza Qādri ؒ, his God-given abilities, his analytical thought and foresight, and research in knowledge and sciences could not reach the general public for a long time, similarly the intellectual achievements of Hazrat Hujjat-ul-Islam and Hazrat Mufti-e-Āzam ؒ remain in a veil of concealment.

I will not turn away from reality that a great hindrance with regard to this was the political climate of Pakistan and India. In various provinces of India especially Uttar Pradesh, the establishment of Congress rule had made the lives of Muslims extremely difficult. For one, the general financial situation of the Muslims was very

weak. The Hindūs dominated in employment and businesses. For the Muslims, to earn a livelihood became a very pressing matter. Muslims who were landowners were to some extent in a stable position. So, for their ruination and mental disturbance, the Hindu majority created a scheme to completely terminate their landownership, and for an insignificant compensation to be paid over a period of 20 years, the ownership certificates were handed over to the Hindūs. In these turbulent conditions, where was there such peace of mind that the people of reflection and careful thought could lift up their pen and capture the information about their venerable saints. Then there is the fact that from a Muslim perspective, it was not just the attack of the people of Congress upon the Ahle Sunnat Wa Jamā'at, rather, the attacks of Qādiyānīyat and Deobandīyat were additional upon it. The Ahle Sunnat Wa Jamā'at somehow or the other lived through a few years of this period of adversity, before the partition of Hindustān and establishment of Pakistan in 1947 caused a minor doomsday in the provinces with a Muslim minority. Not thousands, rather hundreds of thousands of households were ruined and destroyed. In this devastation who had such a presence of mind to write the biographies of our noble saints of the religion and nation.

In Mohalla Saudagrān, where the visions used to always remain dazzled with the brightness of the sun of Razvīyat and where there used to be an atmosphere of a festival with the coming and going of devotees, now there was no other Muslim residing there besides one religious warrior, namely Maulana Mustafa Raza Khān رحمۃ اللہ علیہ. Even Madrassah Manzar-e-Islam during this change of fortune was somehow or the other completing its

annual academic course. In reality, these reasons and causes, and to a certain extent our idleness and lack of interest, did not bring to the fore these monumental scholarly works of the illustrious family of Imām Ahmad Raza ؒ, which can be said to be the remembrance of Hazrat Hujjat-ul-Islam Maulana Hāmid Raza Khān Sāhib and Maulana Mustafa Raza Khān Sāhib ؒ.

All praises are due to Allah ﷻ! It is an occasion of great pleasure and delight for a personality who flourished with the fountain of blessings of A'la Hazrat Azīm-ul-Barkat ؒ, an intoxicated and self-aware personality, namely Al-Hāj Hāfiz Qāri Maulana Muhammad Ibrāhīm Khushtar Qādri رسله الله الباری, Head of Religious Affairs of Britain, South Africa and Mauritius, Founder and Head of Sunni Razvi Society International, and one who is not only the lover of A'la Hazrat ؒ, rather he holds a devoted attachment to the illustrious family of Razvīyat, and was granted Khilāfat and Ijāzat by this illustrious family. He strives day and night for the propagation of Razvīyat in Africa, Mauritius and Manchester, and the remembrance of whose efforts in Mauritius are Sunni Razvi Academy, Khānqah Qādrīya Razvīya, Sunni Razvi Eid Gah and Qādrī Razvi Markazi Maṣjid, and likewise in Durban, South Africa, Dārul Uloom Manzar-e-Islam, Sunni Razvi Markaz, and the establishment of Sunni Razvi Society International at various places. This is his monumental work alone, and no matter how much the devotees of Razvīyat are proud of it, it is still insufficient, that no one else could establish the noble identities and remembrances of Razvīyat outside the Indo-Pak subcontinent (may Allah ﷻ grant him a long life and abundantly more ability for the propagation of Razvīyat).

And there he made his purpose of life to write the comprehensive and detailed biography of the elder son of A'la Hazrat ؒ, namely Hazrat Hujjat-ul-Islam Maulana Shāh Hāmid Raza Khān ؒ, and he adorned and embellished the fabric of the biography of Hazrat Maulana Hāmid Raza Khān ؒ, whose records were lost at various places with the passage of time.

I myself was attached to Dārul Uloom Manzar-e-Islam from 1934 to 1940 and in the span of these six years, the favours and generosity that Hazrat Hujjat-ul-Islam ؒ bestowed upon me, I can never forget. I witnessed myself the simple nature of Hazrat Hujjat-ul-Islam ؒ and his dislike for fame. His manner was quietly discharging the administrative affairs of Dārul Uloom Manzar-e-Islam and quietly being engaged in academic service. He did not like accolades and praises. He would only have brief interactions with his disciples. He never paid attention to his daily hours and unceasing preoccupations being written down. He also used to carry out the work of writing and compilation with remarkable silence. Accordingly, I did not hear this from his tongue that he is writing the translation of *Ad-Daulat-ul-Makkīyyah*. To put into writing the events of such a silent existence was an extremely difficult task. Allah ؒ Knows best the extent of the efforts that Hazrat Khushtar Siddīqī Jamālpūrī must have made in compiling this biography of Hazrat Hujjat-ul-Islam Maulana Shāh Hāmid Raza Khān Sāhib ؒ and from where he must have obtained material on the biographical accounts.

The academic life of Hazrat Allamah Maulana Ibrāhīm Khushtar Siddīqī is attached to Dārul Uloom Manzar-e-Islam. His academic sense flourished in the same Dārul Uloom. It is from

the same distinguished educational institute that he attained the honour of graduation. However, this was that period when my affiliation with the Dārul Uloom had ended and I was affiliated with the famous educational institute of UP, Islamiya Intercollege. The mornings and evenings of Hazrat Khushtar Siddīqui Jamālpūri used to be spent in the academic companionships of Dārul Uloom Manzar-e-Islam and in the nearness of his honourable teachers. For this reason, there were many impressions from this period that were engraved in his pure mind. From these very impressions, he presented many beautiful compositions in Tazkira-e-Jameel.

I think that many aspects with regard to the beautiful remembrance of Hazrat Hujjat-ul-Islam Shāh Hāmid Raza Khān ؒ were such that very few people were aware of it. Especially his virtuous scholarly life, his daily preoccupations and his poetry are those aspects of his life which I have never heard mentioned from his tongue, because therein lies the aspect of self-admiration. And Hazrat Hujjat-ul-Islam ؒ greatly detested self-admiration. Undoubtedly, in going through this arduous task Hazrat Maulana Khushtar Jamālpūri would have faced great difficulty. However, praises to his courage that he gathered all this information from the family members of the lineage of Raza. And he gathered this for the devotees of Razvīyat. By family members of the lineage of Raza is meant Hazrat Maulana Taqaddus Ali Khān Sāhib, Hazrat Maulana Hasnain Raza Khān Sāhib ؒ and other great personalities of the lineage who are now no longer with us. With regard to this, Hazrat Maulana Ibrāhīm Khushtar Sāhib also benefitted very much from his honourable teachers. Especially the realities that he had heard

from Maulana Mufti Abrār Hasan Siddīqui Marhūm, Maulana Ihsān Ali Sāhib Muzaffarpūri, Maulana Sardār Ali Khān Sāhib Marhūm and Maulvi Sardār Ahmad Sāhib Marhūm-o-Maghfūr, he captured it in his memory and converted it into pages of Tazkira-e-Jameel.

Despite all of these difficulties, the accomplished author completely and excellently fulfilled the requisites of a biography and has described all the stages of the life of Hazrat Hujjat-ul-Islam ؒ. However, I perceived the lack of two things. The one is that he abstained from reviewing and commenting on the poetry of Hazrat Hujjat-ul-Islam ؒ and the other is that he did not critically review his writings and compilations. And I think that perhaps both of these would have transgressed the limits of respect of a faithful and sincere disciple and a dutiful student. For this reason he did not take a step in that direction.

The manner of narration of Tazkira-e-Jameel is extremely captivating and engaging. There is no perplexity in the language and narration. Whatever he has stated, he has done so with utmost simplicity and mastery. In this Tazkira-e-Jameel, Khushtar has done a great service by including the biographical memoir of his teacher of venerable rank, Hazrat Maulana Sardār Ahmad Sāhib ؒ. In Tazkira-e-Jameel there is also a section entitled ”چار یار“ (Four Companions) under which the distinguished and devoted companions of Hazrat Hujjat-ul-Islam ؒ are discussed and it is based entirely on facts. In this regard, mention is also made of this worthless Shams Bareilwi. This is the reality that even today when I remember that love, grace and affectionate

kindness beyond limits of Hazrat Hujjat-ul-Islam , which had made me bold in speech in his presence, then I become tearful. May Allah  shower His Mercies upon his sacred Mazaar and keep his spiritual chain firm and established perpetually. والسلام

Insignificant, Shams Bareilwi

Former Head of the Fārsi Department, Dārul Uloom Manzar-e-Islam, Bareilly

Gulshan-e-Iqbāl, Karāchi

الحمد لله رب العالمين

Chapter 1: Manifestations of Light

1) Writings

Hujjat-ul-Islam Maulana Hāmid Raza:	(1) <i>As-Sārim-ur-Rabbāni ‘Ala Isrāf-il-Qādiyāni</i> (See p. 60)
Hujjat-ul-Islam Maulana Hāmid Raza:	(2) Marginal notes of <i>Kanz-ul-Musallah</i> authored by Maulana Sayyid Parwarish Ali Sehsawāni (See p. 63)
Hujjat-ul-Islam Maulana Hāmid Raza:	(3) <i>Ajla Anwār-ir-Raza</i> (See p. 64)
Hujjat-ul-Islam Maulana Hāmid Raza:	(4) Translation of <i>Ad-Daulat-ul-Makkīyyah Bil Māddat-il-Ghaybīyyah</i> (See p. 65)

2) Attestations

Hujjat-ul-Islam Maulana Hāmid Raza:	(5) <i>Lam’at-ud-Duhā Fi l’fā-il-Luha</i> authored by Imām Ahmad Raza. Through the attestation of this treatise, the absolute proficiency of Hujjat-ul-Islam in Arabic literature becomes confirmed and ‘Zakā’, the former pen-name of Imām Ahmad Raza also becomes known. (See p. 66)
Hujjat-ul-Islam Maulana Hāmid Raza:	(6) <i>As-Soo`u Wal ‘Iqāb ‘Alal Masīh-il-Kazzāb</i> authored by Imām Ahmad Raza. (See p. 68)

3) Responses

Hujjat-ul-Islam Maulana Hāmid Raza:	(7) Response to the letters of Hazrat Shaikh-ul-Hadīth Maulana Muhammad Sardār Ahmad (between the lines). (See p. 71)
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4) Certifications

Imām Ahmad Raza:	(8) Sanad-e-Masnad-e-Jānashīnī compiled by Ināyat Muhammad Khān Gauri Firozpūri. (See p. 72)
Imām Ahmad Raza:	(9) Sanad-e-Hadīth Dārul Uloom Manzar-e-Islam, signature of Hujjat-ul-Islam in the capacity of Chief Administrator of the Dārul Uloom. (See p. 80)
Hujjat-ul-Islam Maulana Hāmid Raza:	(10) Sanad-e-Khilāfat in the name of Maulana Sayyid Muhammad Riyāz-ul-Hasan Shāh Sāhib Jodhpūri. (See p. 81)

5) Letters

Hujjat-ul-Islam Maulana Hāmid Raza:	(11) To Maulvi Wazārat Rasool Hāmidī, Banāras (See p. 82)
Hujjat-ul-Islam Maulana Hāmid Raza:	(12) To Maulvi Wazārat Rasool Hāmidī, Banāras (See p. 83)
Hujjat-ul-Islam Maulana Hāmid Raza:	(13) To Maulana Sardār Ahmad, Chairman of Jamiat-e-Khuddām-ur-Raza, Bareilly (See p. 84)

Hujjat-ul-Islam	(14) Dua Nāma to Maulvi Wazārat
Maulana Hāmid Raza:	Rasool Hāmidi, Banāras (See p. 85)

6) Litanies & Invocations

Hujjat-ul-Islam	(15) He wrote the Halqa-e-Qādrīya
Maulana Hāmid Raza:	Shareef with his signature in the appointment certificate (Khilāfat Nāma) of Shāh Muhammad Habībullah Qādrī Razvi Meeruti (1332 AH/1913 CE). (See p. 86)

Hujjat-ul-Islam	(16) With his blessed hands he wrote
Maulana Hāmid Raza:	the stronghold of <i>Hizb-ul-Bahr</i> , brief notes, principles, places of acceptance, and the completion of <i>Hizb-ul-Bahr</i> , together with the manner of recitation. (See p. 88)

Hujjat-ul-Islam	(17) His own copy of <i>Dalāil-ul-Khairāt</i>
Maulana Hāmid Raza:	and on it his notes. (See p. 92)

Hujjat-ul-Islam	(18) The Wazīfa ‘ <i>Yā Rahmān Kullu Shayîn</i> ’ together with the manner of recitation, to Wazārat Rasool Hāmidi. (See p. 93)
Maulana Hāmid Raza:	

Hujjat-ul-Islam	(19) The Wazīfa ‘ <i>Karīma Karam Rahīma Raham</i> ’ together with the manner of recitation, to Wazārat Rasool Hāmidi. (See p. 93)
Maulana Hāmid Raza:	

7) Poetic Compositions

Hujjat-ul-Islam Maulana Hāmid Raza:	(20) A versified critical appreciation on <i>Ijlāl-ul-Yaqīn Bi Taqḍīsī Sayyid-il-Mursaleen</i> written by Khalīfa-e-A'la Hazrat Maulana Muhammad Burhān-ul-Haq Jabalpūri. (See p. 94)
Hujjat-ul-Islam Maulana Hāmid Raza:	(21) <i>Tārīkh-e-Wasla</i> , versified condolences written on the passing away of Hazrat Maulana Muhammad Zahūr-ul-Husain Fārūqī Naqshbandi Mujaddidi Rāmpūri. (See p. 95)
Hujjat-ul-Islam Maulana Hāmid Raza:	(22) A versified attestation of <i>Māhnāma-e-Sharīat</i> , Firozpūr, under the patronage of Maulana Muhammad Saeed Shibli Firozpūri Hāmidī. (See p. 97)
Hujjat-ul-Islam Maulana Hāmid Raza:	(23) The addition of a quatrain to an Arabic stanza of Imām Ahmad Raza. (See p. 98)

8) Magazines

Editor Maulana Muhammad Ziyāuddeen Pilibhīti	(24) The compositions of Hujjat-ul-Islam used to be published in the magazine which was an arsenal of research, <i>Tohfa-e-Hanafīya</i> , Patna, Azīmabād. (See p. 99)
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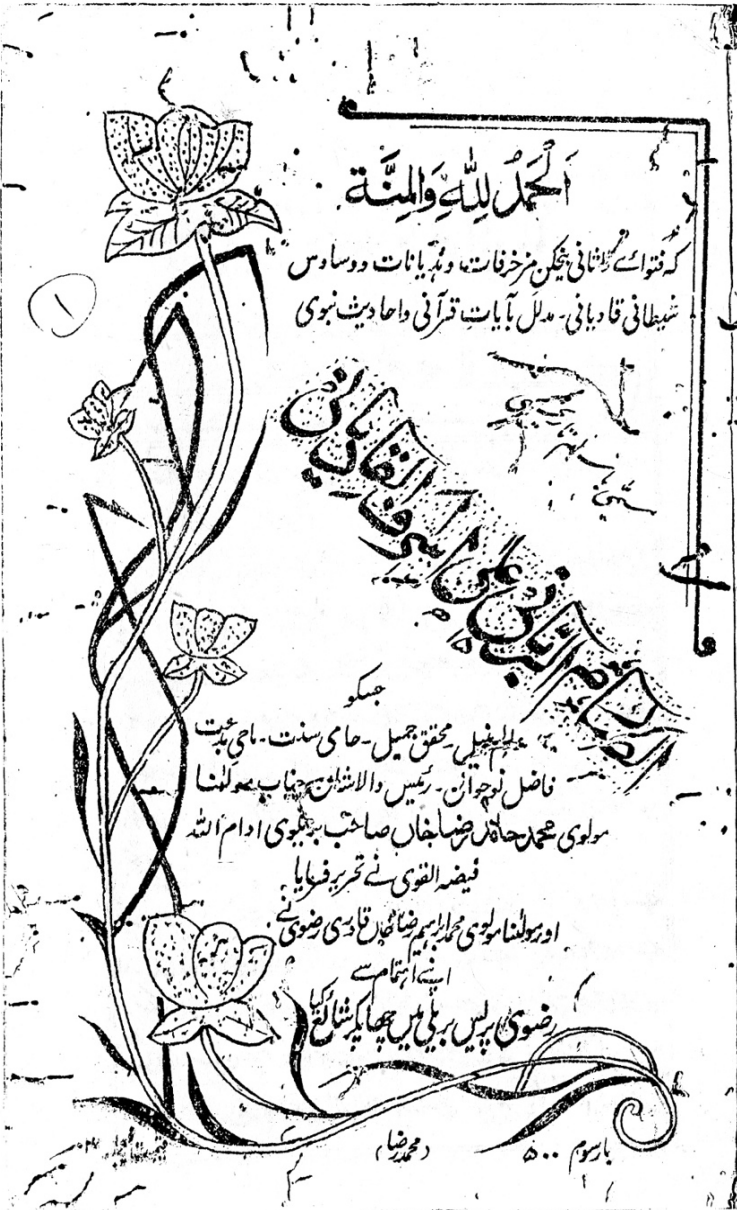
Editor Muhammad Abdul Wahīd Hanafi Firdausi	(25) The participation of Hujjat-ul-Islam in the company of Imām Ahmad Raza in <i>Darbār-e-Haq wa Hidāyat</i> , Patna, Azīmabād, and relating to him the supplicatory verses of Imām Ahmad Raza and Maulana Hasan Raza Khān Hasan Bareilwi in Arabic and Persian. (See p. 100)
Under the patronage of Hujjat-ul-Islam	(26) Monthly magazine <i>Yādgār-e-Raza</i> (See p. 104)
Under the patronage of Hujjat-ul-Islam	(27) <i>Targhib-us-Salāt Wal Jamā'at</i> , Editor Maulana Abdul 'Aziz Siddiqui Meeruti (See p. 105)

9) Rarities

Muhammad Hāmid Raza, son of Imām Ahmad Raza	(28) His unique seal consisting of the name of Muhammad and the verse of Qasīdah Burdah. (See p. 106)
Hujjat-ul-Islam Maulana Hāmid Raza:	(29) His respectable name was printed on letters in this manner – Muhammad Hāmid Raza Al Qādri Ar-Razvi Sajjādah Nashīn Khānqah 'Āliya Razvīya and patron of Dārul Uloom Manzar-e-Islam and Jamā'at-e-Raza-e-Mustafa. ⁷ (See p. 106)

⁷ The author is grateful to Janāb Wajāhat Rasool Qādri son of Hāji Maulvi Wazārat Rasool Hāmidī Marhoom, for the Hāmidī Relics mentioned above, under 11, 12, 14, 18, 19 and 29.

(1)



فتوا عالم ربانی بر دمنخرفات قادیانی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

استفتایہ

مسئلہ از سرساده ضلع سہارنپور مسئلہ یعقوب علی خان کلارک پولیس ۱۵
رمضان مبارک ۱۳۱۵ھ -

قبلہ و کعبہ ام مدظلہ۔ بعد آداب فدویانہ کے معروض خدمت کہ اس قضیہ سرساده میں
ایک شخص جو اپنے آپ کو نائب مسیح یعنی مرزا غلام احمد قادیانی مسیح موعود کا خلیفہ بتلاتا ہے
رہتا ہے پرسوں اس نے ایک عبارت پیش کی جس کا مضمون ذیل میں تحریر کرتا ہوں ایک
دوسرے صاحب نے وہی عبارت مولوی رشید احمد صاحب گنگوہی کو بھیجی ہے مگر
میں خدمت والا میں پیش کرتا ہوں اور مجھے یقین ہے کہ بہت جلد جواب سے مشرف
ہو گا اور در صورت تاخیر کے کئی مسلمانوں کا ایمان جاتا رہے گا اور وہ اپنی راہ پر لے آؤ گا زیادہ ادب
تحریر یہ ہے

ایک مدت سے حضرت عیسیٰ علیہ السلام کی وفات و حیات میں ہر جگہ گفتگو ہوتی ہے
اور آئین دو گروہ ہیں ایک وہ گروہ ہے جو مدعی حیات ہے اور ایک وہ گروہ ہے
جو منکر حیات ہے اور ان دونوں فریق کی طرف سے کتا میں شائع ہو چکی ہیں اب میں
آپ کی خدمت میں التماس کرتا ہوں کہ ان دونوں فریق میں سے کون حق پر ہے
بس اس بار میں ایک آیت قطعیۃ الدلالتہ اور صریحۃ الدلالتہ یا کوئی حدیث مرفوعہ

الحمد لله الذي خلق عبداً وابن امته عيسى بن مريم رسول الله
بكلمة منه وجعله في البدء مبعوثاً برسول يأتي من بعده اسمه
اسمى وفي الختم ناصراً للملئكة اماماً من امته نائباً عنه صلى الله تعالى
عليه وعليه وعلى سائر انبيائه وكل محبوب لديه وعلينا به الى يوم الدين
امين امين يا رب العالمين قال الفقير محمد المجدد عو مجامد رضا القادري
البريلوي غفر الله تعالى له واوردته من مناجيل النبي كل مؤرخ ومؤرخي

انجوا الله مهادية الحق والصواب

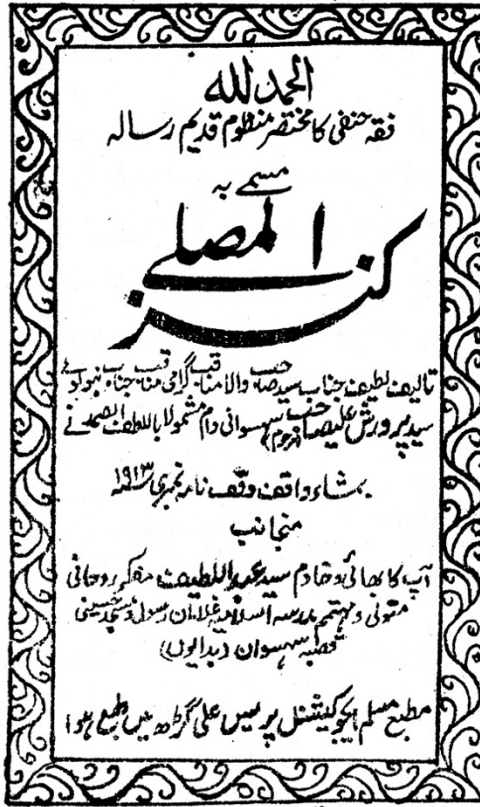
برادران مسلمان حفظکم اللہ تعالیٰ عن شرور المفسدین حفظ ناموس و حفظ جان و حفظ
جسم و حفظ مال بن سبب یوں و کافر ہمیشہ ساعی و سرگرم رہتے ہیں اللہ عزوجل کو
یاد کر کے اپنے وقت عزیز کا ایک حصہ اپنے حفظ دین بن بھی صرف کیجیے کہ یہ سب
سے اہم ہے یعنی بگوش ہوش یہ چند کلمے سن لیجیے اور انھیں میزان عقل و انصاف
میں تول کر حق و ناحق کی تمیز کیجیے فضل الہی عزوجل سے امید و اتق ہے کہ دم
میں صبح حق بخلی فرمائیگی اور شب ضلالت کی ظلمت و دعوان ہو کر آڑ جائیگی۔ مخالفین
اگر ہر انصاف آئے فہو المراء ورنہ آپ تو بعنایت الہی راہ حق پر ثابت قدم ہو جائیں گے
و باللہ المتوفیقین میں پیش از جواب چند مقدمات نافذہ ذکر کرتا ہوں جن سے بعونہ تعالیٰ
حق واضح ہو اور صواب لا محالہ واللہ المعین و بہ نستعین -

مقدمہ اول

مسلمانوں میں پہلے پچیس ایک سہل پہچان کر لیں کہ بتاتا ہوں جو خود قرآن مجید

(2)

(جلد حق بخت مفکر روحانی محفوظ)



قیمت فی جلد ۵ پیسے

۲۴

الحمد لله یہ رسالہ بہ تجلہ فاضل خانہ فی جناب مولانا
مولوی محمد حامد رضا خاں سید الرحمن حبیب فرمائش جناب
سید صاحب والا صاحب مولوی سید محمد علی صاحب سہسوانی
حفظہ المنان مطبع اہل سنت و جماعت واقع بریلی میں بر صفر ۱۳۳۵ء
کو طبع ہوا

والسلام :-

(3)

سلسلہ تبلیغ الاسلام جماعت نوری

۷۸۶

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

یہ مبارک رسالہ مستمعی بنام تاریخی

الْحَمْدُ لِلَّهِ تَوَاضَعْنَا

ار تصانیف

۱۳

۳۷

جناب مولانا مولوی مفتی حامد رضا خان صاحب قدس سرہ
 جن میں گرامی جناب مولوی انوار اللہ خان صاحب صمدی قدس سرہ
 صوبجات دکن کے رسالہ القول الاظهر کی مخصوصہ تراش کا رد و تبلیغ
 ہوا علی حضرت امام اہلسنت مجدد المائۃ الساعۃ دام ظلہ العالی
 کا مفاد خیر عالیہ بطلب مناظرہ صاحب ممدوح کے نام امضاء فرمایا
 اور اُدھر مہر سکوت لگ جانا۔ مہینوں تقاضوں پر آواز تک نہ آیا
 زیرا کہ تمام یہ محمد جیلانی قادی چھکرا شائع ہوا

نوری کتب خانہ بازار داتا صاحب لاہور

قیمت فی جلد ۲۰

نگار عالم بریل لاہور ۶

(4)

نَحْمَدُكَ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
الدَّلَّةُ الْمَكِّيَّةُ
بِالْمَاءَةِ الْغَيْبِيَّةِ

مفتی امام اہل سنت مجدد ملت حضرت محمد رضا خان صاحب
مترجم حضرت جگر الاسلام مولانا محمد رضا خان صاحب قادیان مزی رحمہ اللہ

مع

جلال المقریبات اجلۃ العلماء الحرمین الشریفین
وحماہ و مصر الشام و غیرہا من بلاد دار السلام

زادہ اللہ شرفاً و تکریماً

تعلیقاتہا للمصنف باسم التاریخی

الْفَيْوَضُ الْمَكِّيُّ
بِالْمَاءَةِ الْغَيْبِيَّةِ
بِالْمَاءَةِ الْغَيْبِيَّةِ

اندرون کھاؤ مارکیٹ
نیونہا روڈ - ممبئی

(5)

٥٠

اجمعين آمين.. وأخرو هونان الحمد لله رب العالمين والله سبحانه وتعالى اعلم
وعليه جل مجدته انتم واحكمه

عبد المذنب احمد رضا البريلوي عني عنه

بجملته المصطفى النبي الامي صلى الله تعالى عليه وسلم

محمد بن حنفى
عبد المصطفى احمد رضا خان

الحسن في تحرير العزيز التحرير في الذي حرره مولانا العزيز في وقد اصاب في الجواب واتي فيه شيء عجيب في
ليس منه اول النبي في ولايتنا شئت بعد اولي الخ. لانه اذا امنت الفرحاس الياس مطورا والجمي في قاولي ان
ينبت في الرطب شعور الشفة في كيف لا وقد ربح هذه الف بين الحارة الاغدار الباردة من كنههم
مرض خلق الخ في وقد تبين مفاسده كالشس في الفضة في اللاتي فيها اشعار من غيات عذاب بروكيه
واضطر الى الخلق لمن بعد النفس عن الهوى وينبي في فوجب غاية العجب من ذي الشعور الصبح الذي
ليس له داع من الثعلب والحيمة في وقد اصبح بمرض اللحية في التي في يذينة لرجل ومحاسن في ولذا يقال
لها المحاسن في فمن هذه الوجوه وجوه من اطلابا حراء في الاول في وبينا في الاخرى في ووجوه من
ازالها صغراء في الدنيا في وسوداء في العقب في صاننا الله تعالى عن سواد الوجوه في الاربعين في و
رثنا اتباع سنده رسول الثقلين في صلى الله تعالى عليه وسلم وعلى آله واصحابه واتباعه وعلى آله
واولياؤه امته في اليوم الاظهر والليل الدجي في صلوة وائمة متواليه وسلا حكاثر امتعاقا لا تعدو
لا تحصى في عهده العاصي سلطان احمد البريلوي عني عنه

١٣٠٩
سلطان محمد
خان احمد

بسم الله الرحمن الرحيم

سجن من ذين الرجال بالحق في وجعل شعارا لاهل الشعور والنهي في وميزة الخول من

ب ۵۱

الوئی والحنثی وافضل الصلوات. واکمل التمجید. وازکی التسلیمات. وافضل العبادات. علی اشرف
 البریاء. مستوفی المطایا محمد البعوث هدی لغنا من مبشر ونذیر. دعا عیالی الله بأذنه
 ورواحی بنیو. کث الخیة فملأ صدره المتلا الخلی برحمن الله واصحابه الذین شعورهم
 وشعارهم شعریا سما علی. اما بعد فان هذا المختار العزیز هری بان یهزأ لیسئ ورا لیسئ
 فیدجوا هرعالیة تسر به الخواطر. ویدل فی راقعة تقربه التواطر ولا ضرر ولا فائدة انمودج
 من تتاح اذکار الخیة السمیم. الحوذی البارع الجبر المعظم والجبر العظیم
 حسن بحسن الملة فزهر اعد الذی اختربه العلم والمجد والرشاد. وسما علی اقرانه بالمد
 والنفی والعل. بحمد الله عبدا المخلوق. فنان من حبیبیه لحمد رضا. فاما کان لا یسرع
 من الجاه. اذ ان فی کلمة بلغة الضحی فامسی الدهریة لرمحا والشمی. هنر الفتنة یدید الا
 تحت ثیابه. وقیل البهجة وسیفه فی حرا به. اقام علی الولید البلید الحاقه العظمی
 الطامة الکبری. وخمش فی خرد وحواد. وخدش فی هذا اراهن ارا. فاستغن
 الخدود وبرد الا حاد. فبعد الی ابن الفزاره ویأی حدیث لهذا یومنون. وسیعلم
 الذین ظلموا ای منقلب ینقلبون. فطوبی وطوبی لمن تبم الهدی. واولی فاولی لمن
 اتیم الهوی. فقد قال جل وعلا. ومن یشاقق الرسول من بعد ما تبیین له الهدی و
 یتبع غیر سبیل المؤمنین اوله ما تولى ونصله جهنم وساءت مصیرا. فیا ایها الشقی
 السرید العریض یحلق الطی. ان ذی ادر علی هذا کورنه بالحق الریح. اما تک حاقه
 الدین یوفای المادی من الیهود والنزد. والجوس والهند. وسائر الشرکین. وخلاف
 المسلمین. بل والمسلمین. بل وحاقه النبیین. علی الله تعالی علیه وعلیهم اجمعین
 فالحن والحداریا من تشبه. وکان یشتره من حر نار وسفر. لواحدة للمشر لا تبقی ولا
 تذری. ومن انذر فقد اذری. والله اکبر علی من هذا ذکره وعنه وتجبر وصل بالشعر
 وأما عبد الضعیف محمد المعروف بجماد رضا رقه الله شرعة الشریعة وشعرتها
 واسلم عبده واعطاه حلیة التقی والرضا آمین آمین جیاک النبی الامین الدین فعلی الله
 تعالی علیه وعلى الله الطیبین واصحابه الطاهرين برحمتک یا ارحم الراحمین وکان
 ذلک المنتقم رجب المرجب سنة ۱۳۱۵ هـ

محمد حامد رضا خان محمدی مخفی قاری

بیا کجید دما دیکه لکھنؤ امام المسلمین حضرت برکات علیہ السلام ۱۲۸۵

سے اس رسالہ کی تشریح سے فرم فرمادے کہ اس میں ادب و مہارت تمام ہے اس لئے کہ
 ہر ایک سے اور امام اور صاحب کے تخلص سابقین و ذکا، لاینب علم جو کما ہے۔ خوشتر

(6)



این بقی المر تدحتی بمبحث عن حضانتہ الا تری الحی قولہم
 لاحضانہ لمر تدۃ لانہا تضرب وتحبس کلیومرفانی تتفسر غ
 للحضانۃ فاذا کان ہذا فی المحبوس فما ظنک بالمقتول ولكن
 اناللہ وانا الیہ راجعون ولا حول ولا قوۃ الا باللہ العلی العظیم
 مگر ان کے نفس یا مال میں بدعوے ولایت اُس کے
 تصرفات موقوف رہیں گے اگر پھر اسلام لے آیا اور اُس مذہب ملعون
 سے توبہ کی تو وہ تصرف سب صحیح ہو جائیں گے اور اگر مرتد ہی رہ گیا
 یا دار الحرب کو چلا گیا تو باطل ہو جائیں گے فی الدالمختار یبطل منه
 اتفاما یعتمد المملۃ وہی خمس النکاح والذبیحۃ والصید
 والشہادۃ والارث ویوقوف منه اتفاما یعتمد المساوۃ
 وهو المفاوضۃ او ولایۃ متعدیۃ وهو التصرف علی ولدہ
 الصغیر ان اسلم نفذ وان هلك اولحق بدار العرب وحکم
 لمحاقہ بطل اھ مختصر انسال اللہ الثبات علی الایمان و
 حسبنا اللہ ونعم الوکیل وعلیہ التکلیل ولا حول ولا قوۃ
 الا باللہ العلی العظیم وصلى اللہ تعالیٰ علی سیدنا ومولانا
 وآلہ وصحبہ اجمعین۔ آمین واللہ تعالیٰ اعلم :-

محمد بن محمد بن قادی
 المصطفیٰ احمد رضا
 عبدالحی احمد رضا

کتاب
 عبد المذنب احمد رضا البریلوی
 عفی عنہ محمد المصطفیٰ النبی الامی
 صلے اللہ تعالیٰ علیہ وسلم

محمد وصی احمد
 ناصر دین

بسم الله الرحمن الرحيم

أما بعد الحمد لاهله والصلاة على أهلها
 عمرى لقد اجاد فيهما اجاب واطاب واصاب. فأصبح الصواب
 وميز القشر عن اللباب. وأزاح الارتباب. فقدمهم على
 المسيح الكذاب. وصب عليه سوط عذاب. فبهت الذي
 كفر وارتاب. فانهزم الأحراب. وفرت الأذئاب. وحققت
 عليهم كلمة العقاب. فخالدين في النار وبئس المآب. الا
 من تاب واب. ورجع وانااب. فان المولى الوهاب. لو اب
 على من تاب فعقل هذا ويدا تحت الثياب. وسيفه
 في الجراب. فما كان عاقبة الذين ظلموا الا في تباب
 فلهذا ذكر المجيب رزقه الله الزيادة وجبيل الثواب. والبرقي
 عنده وحسن مااب. وهذا الشجر شامخ. في الدين
 بحر بازخ يحدد المائة الحاضرة. وذو الحجة القاهرة. صاحب
 القوة القدسية عالم أهل السنة السنّة والجماعة السنّة
 السميكة العريف العظيم الغطريف والدى واستادى
 ومليحى وملادى. مولانا مولى لكل حضرة احمد رضا لافان
 البريلوى مدظلهم العالى. مدى الايام والليالى. وانا
 العبد الضعيف الاداه محمد المعروف بحامد رضا كادى
 له الله. بحاج حبيب له الحامد المصطفى عليه افضل التحية
 والثناء.



محمد رضا خان قادري
 محمد عبد الرحمن خان



مؤيد الدين
 ١٣٢٩

نصر الدين حسن
 خان

(8)

۴۸۶
۹۲

سمندِ جانیشنی حضور پر نور شیخ الانام حجۃ الاسلام امام الوقت حضرت عظیم البرکۃ
جلیل المثرلۃ آقائے نعمت سلطان العلماء و المحققین تاج العرفاء و الکاملین رئیس
الفقہاء و المحدثین قبلہ عالم الحاج المفتی القاری الشاہ مولانا مولوی محمد عابد رضا خاں
القادی النوری بریلوی متع اللہ المسلمین بطول بقائہ زین سند عالیہ قدسیہ قادریہ رضویہ
بریلی شریف

بکرمہ تعالیٰ ہم آج باہزاران فخر و سبابت پذیر روح و دل شیخ طریقت آقائے نعمت دہلی
رحمت، حجۃ اللہ فی الارضین سلالۃ الواصلین، امام العلماء المتبحرین شیخ الاسلام و المسلمین
حضور پر نور سیدنا حجۃ الاسلام علامہ الحاج مولانا شاہ محمد حاکم رضا خاں صاحب قادی
نوری دام ظلہم العالی سجادہ نشین خاندان عالیہ قادریہ قدسیہ رضویہ بریلی کی سند عالی خلفائے
سلسلہ عالیہ قادریہ برکاتیہ توریہ رضویہ کیلئے بالخصوص اور بارانِ طریقت کے لئے بطور تبرک
برائے افادہ شائع کرنے کی سعادت حاصل کرتے ہیں۔ اس سند مبارک کے مطالعہ سے علم حضرت
قبلہ مجددِ دوراں غوثِ زماں امام المہدّت فاضل بریلوی قدس سرہ کے حسنِ انتخاب کا جہاں
پتہ چلتا ہے، وہاں حضور پر نور سیدنا حجۃ الاسلام علامہ بریلوی مدظلہ زین سجادہ رضویہ کی فحش
شان و جلالت مکاں ہر تیر و زماں نیم ماہ کی طرح عالم آشکار ہوتی ہے۔ سبحان اللہ اس
بینظیر سند اجازت اور بیمثال مثال خلافت کا کیا کہنا۔ کیوں نہ ہو یہ امام المہدّت قدس سرہ
کے جانشین و خلیفہ اعظم کی مثالِ خلافت ہے۔ امام المہدّت علیہ الرحمۃ کا یہ حزم و احتیاط اور
اتباع شریعت عظیم انظیر ہے حضرت حجۃ الاسلام اسی امام جلیل کے تحت جگر نورِ بصر ہیں، وہ

اُن کے فضائل علمیہ سے خود واقف تھے، حضرت زینب سجادہ رضویہ نے تمام درسیات معقول و منقول، تفسیر و حدیث، فتنہ و اصول جملہ علوم و فنون حضور پر نور مجدد دین و ملت اعلیٰ حضرت قدس سرہ سے حاصل کیے، پڑھنے پڑھانے کے وقت کے حواشی کتب درسیات خیالی، توضیح، تلویح، ہدایہ آخرین، تفسیر بیضاوی و صحیح کاری فیہ پر موجود ہیں۔ درس کے وقت بعض سوالات خود حضور پر نور اعلیٰ حضرت قدس سرہ کو ایسے پسند آتے کہ کمال الولد الاعز لکھ کر سوال اور اپنا جواب قلمبند فرما دیتے، حرمین طیبین میں بھی اعلیٰ حضرت قدس سرہ کی ہم کابی کا شرف حاصل رہا۔ مشائخ حرمین و طیبین سے مکالمات عربی زبان میں فرماتے۔ اور دہلیہ سے مناظرات مسائل دینیہ میں بجد کامیاب رہتے۔ تصدیقات حسام الحرمین اور الدولۃ المکیہ میں بڑا حصہ لیا۔ وہ تمام خدمات دینی کو جو اعلیٰ حضرت قدس سرہ کے موجب ہیں حرمین شریفین میں سرانجام دیں اُن کو حضور انور نے بجد سراہا۔ مدینہ طیبہ کے جید عالم جناب مولانا عبدالقادر طرابلسی شامی سے جو مکالمہ ہوا اس کا ملفوظات میں خود تذکرہ فرمایا، مکہ معظمہ میں شیخ العلماء محمد سعید البصیل اور مدینہ طیبہ میں حضرت مولانا سید برزنجی کے حلقہ درس میں شریک ہوئے۔ اکابر علماء و مشائخ نے سندیں عطا فرمائیں حضرت مولانا خلیل خروطی مرحوم نے سترہ فقہ حنفی عطا فرمائی جو علامہ سید طحطاوی سے انھیں صرف دو واسطوں سے حاصل تھی۔ یہ تمام سندات حضرت کے پاس اب تک محفوظ ہیں حضرت اقدس کے تلامذہ حضرات کو خود اعلیٰ حضرت قبلہ قدس سرہ نے سندات عطا فرمائیں۔ دارالعلوم المہنت منظر اسلام بریلی کے درجہ اعلیٰ میں شیخ الحدیث اور صدر المدینین کی جگہ کام کیا۔ اعلیٰ حضرت ان تمام امور سے خود واقف تھے۔ حضرت اقدس جو الاسلام کی علمی بلالیت پر تفصیل کے ساتھ روشنی ڈالنا اس مختصر مضمون میں ناممکن ہے۔ مگر اخیر میں چند واقعات اور عرض کرنا ہوں حضرت مولانا ضیاء الدین صاحب پہلی بھی حاضر آستانہ ہوئے اور انھوں نے اپنے ایک رسالہ کی جو انھوں نے علم غیب میں لکھا تھا حضرت اقدس سے تقریظ لکھنے کی فرمائش کی حضرت نے فی البدیہہ قلم برداشتہ ان کے سامنے عربی زبان میں ایک وسیع تقریظ فرمادی حضور پر نور اعلیٰ حضرت کے زمانہ میں یہ رسالہ مع تقریظ چھپ بھی گیا۔ رسالہ مبارکہ الدولۃ المکیہ اور کفل الفقیہ الفہام جو اعلیٰ حضرت رضی اللہ عنہ

نے سفر حجاز مقدس میں سوالات مشائخ حرمین مطہرین پر تحریر فرمائے ان کی طباعت کے وقت حضور پر نور
علیہ الصلوٰۃ والسلام نے حضرت اقدس حجۃ الاسلام سے ارشاد فرمایا کہ کہاں ہوں کلیں تہدید کیلئے جگہ باقی ہے۔
کاپی نہیں کو مضمون جلد دینا ہے اسکی تہدید فوراً لکھ دی جائے کہ جگہ خالی نہ رہے حضرت اقدس نے امیو قسٹنا
حضور پر نور علیہ الصلوٰۃ والسلام کے موافق تہدید لکھ کر حاضر کر دی جسے تہدید پر نور علیہ الصلوٰۃ والسلام نے پسند فرمایا اور
ستائش فرمائی اور سالہ مبارک میں اسکے اندراج کا اذن فرمایا۔ یونہی رسالہ کفل الفقہیہ الفہم کی تہدید بھی حضرت
اقدس نے فی البدیہہ تحریر فرمائی اور بارگاہ حضور پر نور سے اس نے شرف قبول پایا۔ اور برج رسالہ ہوئی۔ ان
تہدیدوں کے فراہم خود علیہ الصلوٰۃ والسلام نے اپنی زبان فیضی ترجمان سے فرمائے۔ یہ تہدیدیں اوسیت کا ایک بے مثل
نمونہ اور عربیت کا ایک نادر شاہکار ہیں مگر تاریخ گوئی میں بھی حضرت اقدس کو کمال حاصل ہے۔ یہ جیسے
مادہ تاریخ کا نایاب اس زمانہ میں حضرت اقدس کے خصوصیات سے ہے بکثرت تاریخ کے مآدوں سے چند وہ
مادے جو حضرت اقدس نے جربۂ فرمائے اور جو میرے علم میں ہیں اس موقع پر پیش کرتا ہوں مسجد حشک بڑی
جب بنگر تیار ہوئی اور اسکی تاریخ کیلئے بعض احباب کی حضرت اقدس سے فرمائش ہوئی تو جربۂ حضرت اقدس نے
عربی میں جو قطعہ تاریخ فرمایا وہ حسب ذیل ہے۔ انا ابیہر المساجد من ہامن بالالہ والاخری

من بناه بنى له الله : بيت دريختہ الماوی - شکر اللہ سعی قیمہ : عمر حامد رضا اسٹیفن رضا
 کج نہ مری بنا لا : اشمخ : انخ اوتہ فابہ تجل رضا : قلت سبحن : لا اعلیٰ : صبحہ استس علی قوی
 حضرت افسانہ جہ الاسلام نے حضور پرنور ﷺ کے دھمال شریف پر جو تاحین فرمایا وہ بھی پیش کرتا ہوں
 توارخ الوفاۃ

نور الله صريح شيخ الاسلام والمسلمين - امام ملة السنة الحاج احمد رضا (رحمته)
 الهادي البريوي القادري البريكاتي رضي الله الحق عنه هم اوليائى تحت قبائى كايونهم غيري
 صاحب النكل في كل رازدار راز رازي سيد دبير سري مولوي مفتوي قرآن زيات ماوري
 ١١٣٠ ١١٣٠ ١١٣٠ ١١٣٠

الفرض حضور پر توہر حجۃ الاسلام مدظلہ کے تمام علمی کا ذریعہ ہے اعلیٰ حضرت قدس سرہ نے انکار قیاس و تفسیر و فروعی احکامات

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فرماتے جسے حضور پر نور قدس سرہ بہت پسند فرماتے۔

اعلیٰ حضرت قدس سرہ نے باوصف ان تمام باتوں کے اپنی جانشینی کیلئے اپنے مخلصین علمائے دین و
عامة سے شاہ کیا پھر استخارہ فرمایا اور جب رویے صادق میں بشارت ہوئی تو اپنا وسیعہ دار جانشین مقرر کیا
اور اس جانشینی کو فرمایا کہ اہل دنیا کی سی نہیں۔ قبصر و کسریٰ کی روش پر نہیں، بلکہ سنت حضرت شہین ابو بکر
و عمر رضی اللہ تعالیٰ عنہما کے طور پر یہ اجازت حضرت نور العارفین سیدنا ابوالحسن احمد نوری میاں صاحب
قبلہ کے حکم سے عطا فرمائی۔ سبحان اللہ یہ خلافت اجازت بعد استخارہ و اشارت و بشارت ہوئی اسکا کیا
کہنا۔ حضرت اقدس حجۃ الاسلام کو جمع سلاسل عالیہ قادریہ چشتیہ نقشبندیہ سہروردیہ وغیرہ محققین کی حضور
انور کو اجازت ہے سب کی اجازت فرمائی اور تمام علوم و فنون اذکار و اشغال اور ادو اعمال سب کا مجاز
ماؤن کیا۔ اور اپنے سجادہ عالیہ پر متمکن کر دیا۔ اور اپنے حلقہ اوقاف کا متولی اور اپنا ولیعہد بنایا۔ ظاہر باطن
کے تمام فیوض و برکات عطا فرمائے یہ سب بھی تو ہوا کہ حضور انور اعلیٰ حضرت قدس سرہ نے میرے پدر
سبع و دل قبلہ دارین کعبہ کو نین سرکار حجۃ الاسلام مدظلہ العالی کو جامع شریعت و طریقت پایا۔ انکی نظر انتخاب
بالکل صحیح تھی۔ وقت وصال وصیت فرمائی کہ حامد رضا خاں میرے جنازے کی نماز پڑھائے۔ میرے مزار
پر سات بار اذان دے۔ وصال شریف سے ایک جمعہ قبل جو لوگ داخل سلسلہ ہونے کو حاضر آئے انھیں ان
الفاظ میں حضرت اقدس سے بیعت کی ہدایت فرمائی کہ انکی بیعت میری بیعت انکا امتھ میرا امتھ۔ انکا میرا میرا
میرا۔ اہم سے (یعنی سرکار حجۃ الاسلام مدظلہ) سے بیعت کرو۔ الاستمدا میں ہرست خلفائے کرام اعلیٰ حضرت قبلہ
میں خود حضرت اقدس مدظلہ کے نام سے شروع فرمائی اور جن پیارے پیارے الشاطین حضرت حماد
کو نوازا ان میں کوئی سہم و شریک نہیں۔ وہ ارشاد گرامی یہ ہے۔

حامد منی انا من حامد حمد سے ہمہ کھاتے یہ ہیں

یعنی حامد مجھ سے اور میں حامد سے ہوں اور عائشہ پر جناب مفتی اعظم شہزادہ، مہر مولانا مولوی شاہ
محمد مصطفیٰ رضا خاں صاحب بریلوی مدظلہ نے تحریر فرمایا کہ یہ شعر حضرت اعلیٰ اعظم جنت اہب مولانا مولوی
محمد حامد رضا خاں صاحب قادری برکاتی نوری خلف اکبر و خلیفہ اعلیٰ حضرت مجددانہ حاضر مدظلہ کی تعریف میں ہے

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اعلیٰ حضرت قبلہ قدس سرہ حضرت حجتہ الاسلام مدظلہ کے اسمائے گرامی میں اتجاہ و جلی ہے اور اس بیچارہ پر ایک مرتبہ خود اپنا تعویذ انکے گلے میں ڈال دیا۔ ایک وقف نامہ کی جیٹری میں حضرت اقدس کو متولی فرماتے ہوئے یہ تحریر فرمایا کہ مولوی حامد رضا خاں پسر کلاں کو جولائی ہوشیار اور دیاننداریں متولی کر کے قابض و خلیل بحیثیت ذلیلت کا مکہ کر دیا۔

بارگاہ سرمدی میں بعدد الحاح و نزاری دست بستہ دعا ہے کہ وہ اپنے حبیب لبیب عالمہ ماکان وما یکون سرور عالم صلی اللہ علیہ وآلہ وسلم کے صدقے وارث کتاب اللہ نبی سول اللہ جانشین غوث الورا خلف اکبر و خلیفہ اعظم اعلیٰ حضرت حضور پر نور حجتہ الاسلام نبیب مجاہد رضویہ و امتیہ برکاتہم کاسایہ ہما پایہ دیر اہل اسلام کے سزوں پر قائم و دائم رکھے۔ آمین۔

سند

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله هادي القلوب و غافر الذنوب و سائر العيوب و كاشف الكربات و افضل الصلاة و اكمل السلام على احب محبوب مصحح المحسنات عقيق الشرائع شفيع الخواب و على اله و صحبه و ابنه و حزه عدد النور و المستور الطلوع و الغروب و بعد فان ربنا تبارك و تعالیٰ هو الحی الذی لا يموت و كل شیء سواه فلا ید یوماً اذ یفوت فسیحون الذی قصر عبادك بالموت و تفرد بالذمام و كل من علیها فان و بقی وجه ربك ذی الجلال و الاكرام۔ اوی شمس عمری قد تدلت للغرب و اخذت بالرحیل و حسبنا الله و نعم الوکیل اسأله متوسلاً الیه بجاء حبیبه الاكرام و عبده و صغیه غوثنا الاعظم صلی الله تعالیٰ علی المصطفیٰ علیه و سلم ان یجعله لی بالحسنی علی السنه السنیه و الدین الاسلامی فاطمہ السموات و الارض انت و لی فی الدنیا و الاخره توفیقی مسلماً و الحقینی بالصالحین شرب اوزعی ان اشك نعمتك التي انعمت علی و علی والدی وان اعمل صالحاً ترضه

وإصلى على في ذريتي اني ثبت اليك وانا من المسلمين والحمد لله رب العالمين وقد بقيت في امر استحقاق
 واجلاس احمد على مسند اسلاف في اقدم رجلا وأخر آخرى علما مني بأن الامم ما كتبت احدا
 فاني احب سنة ابني بكر وعمر واستميد بالله من سنة امري وقصر فاستخبرت ربي واستشرت
 ناسا صادقين في حبي فاشاروا لي ما تری في آخر هذه الحجة وتأييد ذلك برؤيا رأيتهما في
 هذا الشهر الكريم ذي الحجة فها هو الان شرح الله لذلك صدرى وارحان يكون فيه انشاء الله
 رشت امرى وحسبنا الله ونعم الوكيل وعليه ثم على رسوله صلى الله تعالى عليه وسلم التحويل
 وقد كنت اجزت ولدى الامم محمد بن المعروف بالمولوى حامد رضا خان سلمه الرحمن عن
 طوارق الحديثان ونوازغ الشيطان وجعله خير خلف لسلفه الصالحين ووقفه مدة عمر الحجة
 الدين ونكاته المسندين وانه ولي ذلك وخير مالك والحمد لله رب العالمين بجميع السلاسل
 والعلوم والاذا ذكر ولاشغال ولا اوراد ولا اعمال وسائما وصلت الى اجازته من مشايخي
 الاجلاء وفي الفضال وكان ذلك بامر شيخه نور الكاهن سلاله الواصلين سيدنا
 السيد الشاه ابني الحسين احمد النوري ميان صاحب المادهرى قدس النورى والان منوكل
 على الرحمن جعلته ولى عمه ووارث السجادة القادرية من بعدى واجلسته على مسند
 اسلافى ووليته امر وقافى واسأل ربي وهو حسبي متضرعا اليه بهذا الجيب الكريم عليه وعلى
 اله افضل الصلاة والسلام ثم هذا الى الكرم س. ن. مولانا الغوث الاعظم ان يرشده لما يجب
 ويرضاه ويبدد مصروفه ومعناه ويجعله اهلا لولاية واخرته خير من اولاه امين امين يا
 نجيب سائلين امين والحمد لله رب العالمين وسلم الله تعالى وبارك وسلم على هذا الجيب
 البارئ والشفيع المجتبى واله وصحبه وابنه وحزبه صلوة تحل لعقد وتحل المدد وتفجر الكرب
 وتفرغ الرقب وتفتح الصدور وتيسر الامور والحمد لله العزيز الغفور وكان ذلك يوم عرس سيدى
 وسندى ومولائى ومرشدى وكفى وخرى ليومى وعذى سيدنا السيد الشاه ال رسول
 الاحمدى رضى الله تعالى عنه بالرضى السرى امين امين والحمد لله رب العالمين اذرى الحجة

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الحامد یوم النہیس ۳۳ من ہجرت الفس نفیس صلی اللہ تعالیٰ علیہ وسلم قالہ فیہ نمقہ
بقلمہ احد کلاب الدباب القادری عبد المصطفیٰ احمد رضا الحمدی السنی المحنفی القادری الدہلوی
عفرا اللہ لہ ماجری منہ وما یأتی وحقق املہ واصلحہ عملہ اٰمین اٰمین والحمد للہ رب العالمین

ترجمہ

ساری خوبیاں اللہ عزوجل کیلئے جو دلوں کا رہنما گناہوں کا بخشنے والا عیوں کا پردہ پوش اعمال کا دھڑکاؤ والا ہے۔
اور ہر سب سے بہتر و درود اور کامل تر سلام سب سلاموں سے زیادہ ہی اسے نیکوں کے درست کرنے والا، لغزشوں کو گریز دینے والا اور
اور ان کے اعلیٰ اصحاب اور ان کے صاحبزادے اور ان کے گروہ پر ہمارا نورا و اسرار و تہجد و طلوع و غروب۔

بوجہ رحمت و نعت یقیناً ہمارا رب تبارک تعالیٰ ہی زندہ ہے جسے موت نہیں اور اس کے ماسواہر شے کیلئے ایک دن فاضل و ری
ہے تو پاک ہے وہ جس نے اپنے بندوں کو موت سے محفوظ کیا اور ہمیشگی سے متصف ہوا اور زمین پر جتنے ہیں سب کو فنا ہے اور
باقی ہے تمہارے رب کی ذات عظمت اور بزرگی والا میں دیکھ رہا ہوں اپنے آفتاب عمر کو کہ غروب کے قریب پہنچا اور اسے
کوچ کا اعلان کر دیا۔ (اور ہمارے لئے کافی ہے اللہ بہتر کام بنائیۃ اللہ ہیں اسی سے مانگتا ہوں اُس کے حبیب اکرم کی
وجاہت کے وسیلے سے اور اُس کے برگزیدہ بندے حضور عوث اعظم کے صدقے میں اللہ تعالیٰ درود و سلام مجھے مصطفیٰ
صلی اللہ علیہ وسلم پر پھر ان پر میرا تمغہ خیر و خوبی کے ساتھ روشن سنت اور بہت دُشمن دین پر کرے (اے آسمانوں اور
زمین کے بنائوالے تو میرا کام بنایا ہے اور آخرت میں مجھے مسلمان اٹھا اور ان سے ملا جو تیرے قریض کے لائق
ہیں) اے میرے رب مجھے توفیق دے کہ میں شکر کروں تیرے احسان کا جو تو نے مجھ پر اور میرے ماں باپ پر کئے اور یہ کہ میں وہ بھلا
کام کروں جو تجھے پسندائے اور میری ذریت کی اصلاح فرما میں تیری طرف رجوع کرتا ہوں اور اس حالت میں کہ میں
مسلمانوں میں سے ہوں، اور ساری خوبیاں ہیں پروردگار عالم کیلئے مجھے اپنی جانشینی اور سیکو اپنے بزرگوں کی مسند پر
بٹھانے کا کام باقی رہا۔ اے میں پس و پیش کرتا رہا یہ جان کر کہ اس میں جنگی زیادہ بہتر ہے کیونکہ حقیقتاً میں حضرت شعیب
ابوبکر و عمر رضی اللہ تعالیٰ عنہما کی سنت کو ہمہ کد دل سے پیار کرتا ہوں اور میں پناہ مانگتا ہوں اللہ سے قیصر
کسری کی روش سے۔ تو میں نے اپنے رب کریم سے استغاثہ کیا اور اپنے سچے شخص لوباب سے مشورہ چاہا تو انھوں نے
مجھے اُس طرف اشارہ کیا جو اس سند کے آخر میں دیکھو گے اور اسی تا یہ مجھے اُس خواب سے ہونی ہوئی جس نے اس ماہ ذی الحجہ مبارک

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میں دیکھا تو اس کیلئے اللہ نے میرا سیدہ کو دلایا میں امید رکھتا ہوں کہ اس میں انشاء اللہ میرے کام کی کچھ سیدھی راہ ہے (اور ہمارے لئے اللہ کافی اور بہتر کام بتایا ہوا ہے) اور اسی پر پھر اُسکے رسول صلی اللہ تعالیٰ علیہ وسلم پر پھر دوسرے ہے۔ بلاشبہ میں اپنے عزیز ترین محمد معروف بولوی حامد رضا خاں کو (اللہ تعالیٰ اسے اچانک حادثوں سے شیطان کے کپڑوں سے محفوظ رکھے اور میرا ہی کریم اُسے سلف صالحین کا بہتر جانشین بنائے اور تمام عمر اُسے حمایت دین و مفسدین کی توفیق عطا فرمائے بلاشبہ وہی مولانا خاں اس کا مددگار اور بہتر ملاک ہے (پروردگار عالم ہی کیلئے حمد ہے تمام سلسلوں اور تمام علوم اور سارے اذکار و اشغال اور اورد و اعمال کی اور ہر اس چیز کی کہ جس کی مجھے اپنے برگزیدہ شاخ کرام سے اجازت پہنچی اجازت دیکھا تھا اور میرا اجازت دینا اسکے مرشد برحق و شیخ طریقت نور کا ملین خلاصۃ الاولیاء سیدنا سید شاہ ابوالحسن احمد نوری میاں صاحب قدس سرہ النوری کے حکم سے تھا اور اب میں اپنے ہر ماں اللہ پر توکل کرتے ہوئے اسے اپنا ولیعہد اور اپنے بعد وارث و سجادہ قادریہ بناتا ہوں۔ اولے اپنے شاخ کی سند پر متکثر کرتا ہوں اور اپنے تمام اوقات کا متولی بناتا ہوں اور اپنے رب کو گزار دے گا کرتا ہوں اور وہی مجھے کافی ہے بوسلۃ حضور سید عالم صلی اللہ تعالیٰ علیہ وسلم اولی کا یم سیدنا و مولانا غوث الاعظم رضی اللہ تعالیٰ عنہ کہ وہ انکی رہنمائی فرمائے اس چیز پر: جو سب محبوب پسندیدہ ہے اور اس کے ظاہر و باطن کو سنوارے، اور اس کا اہل کرے جو اسکے سپرد کیا گیا ہے اور انکی دنیا سے عزت کو بہتر فرمائے الہی پوہی کری پوہی کرے مانگنے والوں کی التجا قبول فرمائے اور قبول فرما۔ اور اللہ کیلئے اور صلوة و سلام اور انکی برکتیں حضور پر فوضیب مرتبہ شیعہ مجتہد اور انکی آل و اولاد اور اصحاب اور اس کے گروہ پر صلوة و سلام جو گروہ کھولے اور روز نازل کرے اور غم دور کرے ذررتہ بڑھائے اور سینے کھولے اور کامنہیں آسانی کرے اور حمد ہے اللہ غالب بخش فرمائیو اے پر ہمتی یہ اجازت سیر سردار و مرشد برحق دریائے رحمت آقا کے نعمت سیدنا شاہ آل رسول احمدی رضی اللہ تعالیٰ عنہ کے عرس سراپا قدس کے دن امین و الحمد للہ درپہ اقبالین ۸ ازلی ۱۳۳۳ھ از حیرت النفس نفیس صلی اللہ تعالیٰ وسلم اسے کہا اپنے منہ سے اور کھا اپنے قلم سے سب آستان قادری عبدالمصطفیٰ احمد رضا خاں سنی حنفی برکاتی نے اللہ تعالیٰ اسکے گذشتہ و آئندہ گناہ بخشے اور انکی مرادیں برائے اور اسکے کام بنائے آمین آمین یا رب العالمین

ذیادندہ - عنایت محمد خاں غوری غفرلہ فیروز پوری (مجاز و ما ذوں سلسلہ اہل قادریہ

(بریل کٹرک پریس بریل)

(11)

از این نوع و سایر خصوصیات
برای مصلحت سودگران

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[illegible]

(13)

مناظرہ اہلسنت کی خدمت میں مبارکبادی پیش کی گئی۔

(۷) محلہ کٹروہ چاند خاں شہر کٹنہ بریلی میں عظیم الشان جلسہ منعقد ہوا اور فائق صاحب کی نظم تہنیت اُس میں پڑھی گئی۔ اور بھی متعدد اجلاس شہر میں مختلف محلوں میں منعقد ہوئے۔ حضرت حجۃ الاسلام مولانا مولوی شاہ مفتی محمد حامد رضا خاں صاحب مدظلہ رضوی نوری سجادہ نشین استاذ عالیہ رضویہ ان ایام میں ضلع بدایون ردیفی افرورقے مناظرہ میں اہلسنت کی فتح میں کی خبر فرحت اثر مکن کہ حضرت ممدوح نے مناظرہ اہلسنت کو مندرجہ ذیل مکتوب مبارکبادی تحریر فرمایا :-

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مولانا المکرم عزیز محترم مولوی سردار احمد صاحب سلمہ صدر جمعیت خدام الرضا بعد سلام مسنون و ادب و خلوص شگون۔ فقیر اس فتح نمایاں کی مبارکباد دیتا ہے۔ مولیٰ تعالیٰ ہمیشہ عدائے دین پر آپ کو مظہر دستور رکھے اور آپ کا بول بالا اہل باطل کا مذہب کالا کرے، بریلی میں اس فتح میں کا سہرا آپ کے سر پر، آپ کی جماعت قائم کر دہ ہجرہ تعالیٰ بہت مفید کار آمد ثابت ہوئی اور خدا اسے اور ترقی عطا فرمائے تو اہلسنت کیلئے اس کا وجود مورث برکات و حسنات و قوت اہلسنت و نکایت بدعت کا باعث ہو گیا ذمہ تعالیٰ فقیر حاضر آستانہ ہونے پر خدا نے چاہا تو جمعیت کے متعلق خاص توجہ کر لیا۔ والسلام۔

فقیر محمد حامد رضا خاں غفرلہ، ۲ محرم الحرام ۱۳۵۵ھ۔ قاصد کی زبانی معلوم ہوا کہ حضرت ممدوح نے اس خوشخبری کو سن کر فرما دیا:۔ دن منظور (یعنی تحقیق بھاگ منظور) جسے
حق دن منظور (یعنی منظور کا بھانڈا پھوڑ گیا) بھی کہہ سکتے ہیں عدد نکاسے پر معلوم ہوا کہ یہی
منظور کے فرار کی تاریخ ہے مفتی اعظم حضرت مولانا شاہ مصطفیٰ رضا خاں صاحب قادری نوری

عہ قدیم ۱۲ عہ عربی ہجری، امانہ دہلی خاں سلیم ۱۲

(14)

یہ دعا نامہ مولوی وزارت رسول علیہ السلام کے گھمبیر بنیادو
۹۲

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بظاہر عزیز محترم جناب مولوی وزارت رسول علیہ السلام المولیٰ کا
لکھنؤ میں دوماً خلوص شمعون آج عزیزم محمد داد خان علیہ السلام کے خط سے
معلوم ہوا کہ تمہارے لکھنؤ میں جگر نور پور نے دماغ فراق دیا ہے اور اس کے
صدیقہ مولانا غلام حسین اور اس کی والدہ اور اس کی دادی اور
اس کی بھوپتی سب کو فتنہ اجر و صبر عطا فرما اور نعم البدل عطا کرے اور لاد
دل کا کھل سونے اور دھوئے کا بہت صدقہ ہونا ہے مگر میری شکر
کرنا چاہئے کہ وہ تمہارے لئے پیش قدمی شفاعت ہے اس کی مرضی پر راضی
رہنا چاہئے کہ تم نے اس کی امانت کو بہتر حالت میں سپرد خدا کیا اور
وہ تمہاری گودوں سے بہتر گودوں میں کھلے رہے اور ابدی راجتوں
اور جنت کی نعمتوں سے سرفراز رہے عین اس پر دلگیر ہونا چاہئے
جن جن فریغ کے اجر کا تمہارے جانا رہتا ہے اور دردہ تکلف پاتا ہے
ہرگز بے صبری نہ کرنا چاہئے دنیا فانی اور سریش پیمان کی رنی فانی ہے
مولانا باقی باقی فانی ہے یہ سہول تو دو دن بیمار جانا تھا اٹھلا گئے ۴
حسرت ان غنچوں پر ہے جو میں کھلے مردانے ۴
والدعا - فرمایہ دعا نامہ کہ بنیادو -
اور یقین مبرک کر دو - مرے سب عزیزان طریقت کو
سلام دیا -

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انصاف حب البحر الف

الحمد لله الذي خلق السموات والأرض
 وحمل الثقل والنور ما بعلم سركم وحجركم وعلم ما تكسبون
 محمد آية الله في خلقه محمد رسول الله ما فاضل على القوم الكافرين - بحر
 آيت غلب فخر انزل عليكم من بعد الغفلة لغاسا تاوا الله على رسلك
 الصدور بحر آيت غوث محمد رسول الله والذين معه تاوا جافيا - بحر
 رب سهل ويسر ولا تعسر علينا آيات رب يحق آيات
 جحح دذر سبب طمع غفرك ل
 من وهلا على خنك على هنة مسكن حاة وحرارة
 مشاة قد خلقت مويدهم فوقك لنديهم فاتهموا ونحن وقوف
 ينلوجي عرفات يا ثقبيا انجبا يا مرقبا يا خبار يا اقبال يا اوداد انا قب
 يا عوف يا عبد ربكم الله تعالى اعشوني بعونكم وانظروني
 بنفرتكم واجيبوني بدعوتكم واعشوني بقوتكم اسلام
 عليكم ورحمة الله وبركاته يا سرور العرش ناد علينا فقه العجا
 خدك عونا لك في الغائب حل همومهم وسيلجئني بنفوتك
 بعزتك يا الله وبنفوتك يا رسول الله ويولايتك يا علي يا علي
 اعمود بالله السميع العليم من الشيطان الرجيم - انصاف
 اكا بجزب شرم - اشارات من عجايب بحر فخرت هرگاه فخرت

(21)

۲۱

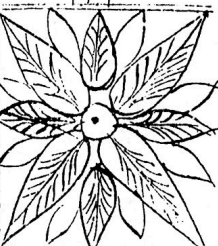
تاریخ وصال تاج المحققین سراج المدین حضرت مولانا گل محمد
اولینا حاجتنا مولانا مولوی محمد طہو حسین راقی نقشب
مجددی رامپوری رحمۃ اللہ علیہ رحمۃ واسعہ

از تاریخ افکار حضرت مولانا العالم الفضل القہار شیخ الفی بن مولوی عبدالغنی صاحب
الرضوی النوری الہرملوی حفظہ اللہ

تاریخ وصال

تاج المحققین سراج المدین حضرت مولانا گل محمد اولینا حاجتنا مولانا مولوی محمد طہو حسین
مجددی رامپوری رحمۃ اللہ علیہ رحمۃ واسعہ

قد نصینا لعینا نفعی الیقین	انہما متنا وما جاء الیقین	موتۃ العالمین علیہم السلام
یکان من کتب فی خبری گئی ہے	جس سے ہم بے موت سر گئے	عالم کی موت تمام عالم کی موت ہے
ثلثۃ فی الدین ہذا ما دین	الثلثۃ دین النبی الشہر	ثلثۃ فی ای دین ای دین
اور دین میں رہنے کی بات تھی	جس کی اس قدر تاکید کہ دین ختم ہوا ہو گیا	کس دین میں ختم ہو گیا کس دین کی بات تھی
قد لعمری طعن طعن طابین	سکان فی ذات الیہمین عالمین	سکان جہنم کان تمہرا با ذہنا
یہی ہاں کی تہاں ہے ہر عاقل کے وصال ہو گیا	ہر عاقل میں ہر صاحبِ جنت میں رکھ لے لے	عالم تھے اور مجسمہ زخاوت تھے

فی حسان الوخل کلہا لعین نوجہنڑا لے اولیادہ تیریں اٹا رکھتے	کان صوفیا صديا صافيا صوفی برگزیدہ اور صاحب صفات تھے	فی علوم العقل النقل الزین علوم عقل اور علم نقل خوبصورت تھے
بارا آبراقیا عابدا نیکوکار اور نیک اور پرہیزگار تھے	منعبد اللہ ولی الصالحین اللہ کے بندوں میں جو تمام صائیکہ الکتلی ہی	کان ضربا کان غرا صالحا مساؤن سا اور منور پیشانی اور صالح تھے
فی میا دین الوعی لیث العین جنگ کے میدانوں میں کھارے شیر تھے	کان قوما کان شہا شافحا سردار اور ذہین ملے بلس مرتبہ تھے	فی دیا رجیر لیلی الساہرین تاریک اور جاگواؤ کی آئین عبادت گزار تھے
شمر عن ساق جدد الصلب برخوش کی ساق علی غلبہ پانچ پرکار کی	والمواظع وادراس لطلالین اور مواظع اور طلباء کو درس و مسموعی تھے	ما ت من من موت ما العلوم انصون سے مسل فرما چکے اشفاق سے جاوے کمال
من وجوہ الفضل وفضلہ فضل والو شہرہ طارہ و شہرہ فضل والے تھے	لیس فینا من یدلی فضلہ ہم میں سے کسی کی ایسا نہیں ہے علم نقل کر قریب ہو	اطلبوا العلم ولو کان بصیر علم کو طلب کرو اگرچہ میں سے ہو
عمر صبا حایا ابانور الحسن اگر کوئی صبا حایا ابانور الحسن کی طرح ہو کر رہے	من زعماد الخذل من یلین جو میں سے کوئی بدلی اور محبوب فرماں ماحل ہوگا	انما نشکوا لی اللہ شینا ہم شریک نظر پورے غم کی نگاہ کرتے ہیں
ایمن اللہ نعم دار المنقین مذکی نعم پرہیزگار و نیکو گاہ بہت اچھا ہے	مرحباً أهلاً وسهلاً مرحباً موروں نے آپ سے مرحبا اہلا و سہلا مرحبا	السلام طبتعم من حودعین موران میں کاسلام علیہم کما آگیا مبارک ہے
	حاک ارسم الوصل یکھا مدر اسے سادہ رنما وصال کی تاج پیش کر دو	
	ابیه رضوان ادخلوها خالد اسے رضوان کہہ دو ادخلوها خالد بن	

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فرمان علیہ الخیرت عظیم البرکت حمید الامام اہل السنۃ علیہم السلام
مولانا مولوی مفتی قاری شاہ محمد رضا خان صاحب قادری نوری زین العابدین
بریلی شریف
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ - حَامِدًا وَ مُصَلِّيًا وَ مُسَلِّمًا
نَحْمَدُ اللّٰهَ خَالِقَ السَّمِیِّ وَ نَصْلٰی عَلٰی الْحَبِیْبِ لَہٗ
وَعَلٰی اٰلِہٖ وَ اٰحْبَابِہٖ
عَبْتْ هٰذِہٖ اَهْمَمْتُ مِنْ سِغْرِ
ہٰیئَہُ اللّٰہُ مُدِیْرَہُ الثَّنِیْنِی
بَارِءَ اللّٰوَجِ ذَرِیَّۃَ الْقَلَمِ
سَيِّدِ الْخَلْقِ خَیْرِ مُلَہِمِ
وَعَلٰی الثَّابِعِیْنَ ذِی الْکَلَمِ
اِسْمُہُ لِلشَّرِیْفِہِ کَسَمِ
مَتَّعِ الْمُسْلِمِیْنَ بِالْیَحْمِ
حَامِدًا فَادَّعَ لَہٗ تَضَرُّعًا
وَدِیْعًا فِی الْکَوْنِ مَا اَہْلُ الدِّیْنِ

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فقیر سچے رسالہ مبارکہ نشر لیت کے بعض پرچے جسٹہ جسٹہ چند مقامات
مطالعہ کئے۔ الحمد للہ اسے مطابق احکام شریعت و موافق عقائد عقیدہ اہلسنت
اسم باسستی پایا۔ یہ رسالہ بیگزانی اور سرسریستی ایک عالم مقتدا سے قوم و ملت فقیر
کے ہاؤن و مجاز طریقت فاضل جلیل و عالم نبیل جناب مولانا مولوی محمد سعید شاہ
فرید کوئی مال نہ نشر و اشاعت پاتا اور فریڈ پور پور چھاؤنی (پنجاب) سے شائع ہوتا ہے
موسے تعالیٰ یونانیو ماروز افزوں ترقی عطا فرمائے اور عامۃ اہل اسلام و برادران اہلسنت
کو عموماً اور فقیر کے عزیزان طریقت و خواجہ ناشان قادریت و یاران رضویت
کو خصوصاً اسکی اعانت اور خدمت کی توفیق فریق کرے۔ آمین۔
(دستخط فقیرت حمید الاسلام) فقیر محمد حامد رضا خان (صاحب مدظلہ) قادری نوری
۲۳۔ شوال المکرم ۱۳۵۷ھ

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حسبی من الخیرات ما عدا اللہ یوم القیامۃ فی رضا الرحمن

دین البنی محمد خیر الوری ثم اعتقادی مذهب النعمانی

قال سیدنا العالی قدس سرہ الماحد

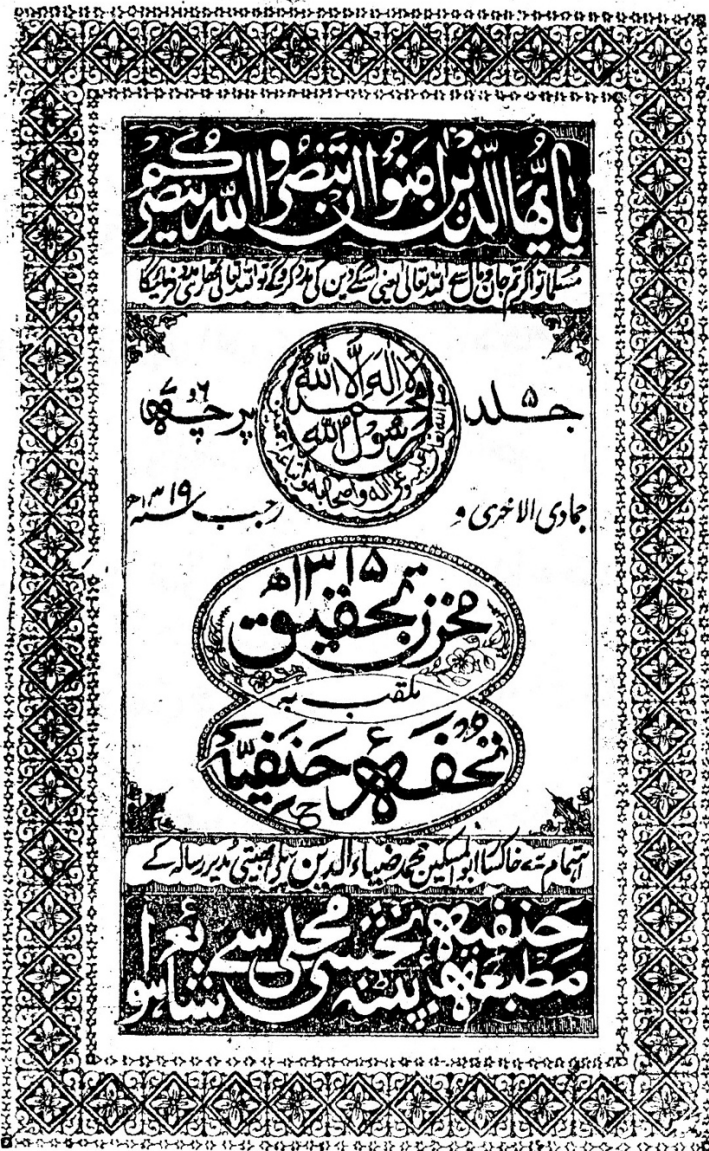
وعقیدتی وادادتی و محبتی للشیخ عبد القادر الجیلانی

و انا الشدت وزدت فیہ

ولیس فی بذلول عبد المصطفیٰ احمد رضا خان رحمۃ الرحمن

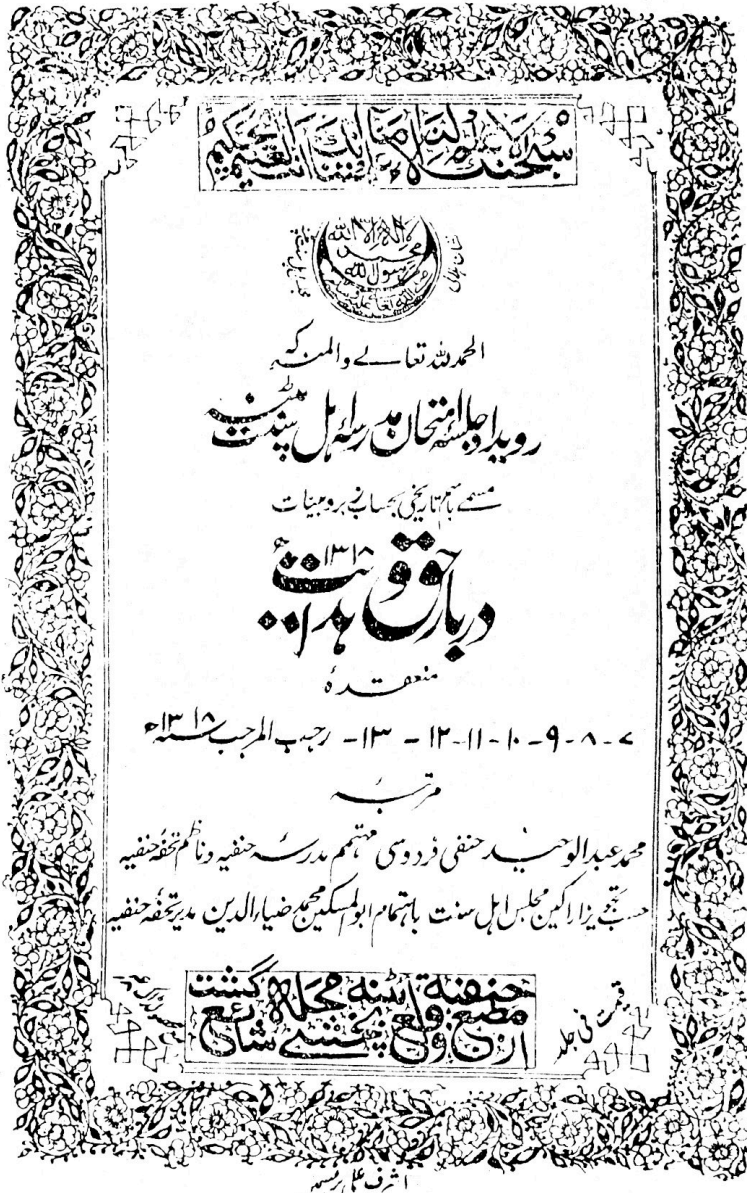
و توسلی و توددی وادادتی بابی الحسین احمد النورانی

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استوف علم برسمہ

(25)

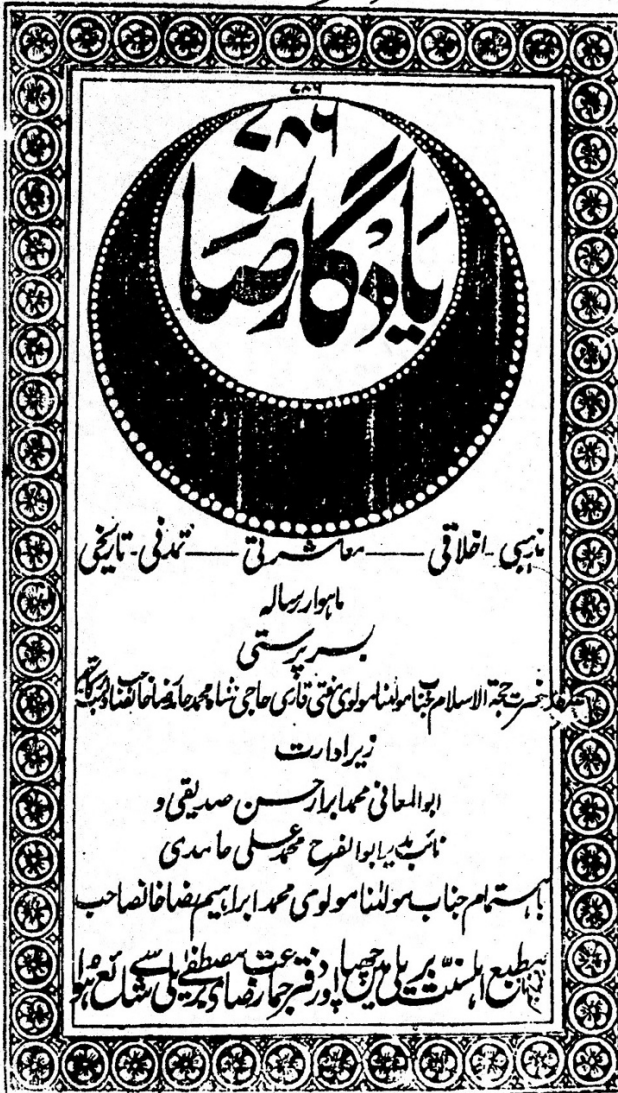


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کی طرف واجب الصدق ہے کذب وہاں محال بالذات ہے اسکان کا ماننے والا
گمراہ بدذات ہے ثانیاً قد ثالث کھڑا بے باحتی سے اسکی تاکیدیں ارشاد
ہوئیں پھر رویا کا بیان اور اسکے متعلق لطائف حکمیہ کا تبیان اور یہ کہ خواب انبیاء
وحی ہوتی ہے اور اس پر خواب سیدنا ابراہیم علیہ الصلوٰۃ والسلام کا بیان اور اسکے
سبب فرج و دلیر اقدام کہ بے نفس قطعی قطعاً حرام تو خواب انبیاء ضرور نفس قطع کی طرح ثابت حکام
یہی بیان ہو رہا تھا کہ فضل فوجان مولانا مولوی محمد رضا خان سلمہ انسان فریڈرگان میں کہا کہ کچھ
ندوی حضرت لکھنے کے معائنات عنایت علیہ اظہار کا نندہ پھیری نہ کہ وعدہ الہیہ صادق آیا
سال آئندہ کہ مکہ معظمہ فتح ہوا لوگ فوج فوج دین خدا میں داخل ہوئے اسلام کی ترقیان
صحابہ کی جان شیریں ہجرت کے احوال نصرت ذی الجلال کا بیان کیا کہ اسوقت ظہور
مد عظیم فتح ممین کیا محل عجب تھا مولیٰ عزوجل نور اسوقت اپنے محبوب اکرم صلی اللہ تعالیٰ علیہ وسلم
کی نصرت ظاہر و باہر و قاہرہ زاہرہ فرمائی جب ظاہری سامان اصلاً تھا فوج نہ لشکر نہ تھنبا
نہ مقاتلین اذن پروردگار اور ایک جہان بر سر پکار جب کفار نے والہ اندوہ میں جماؤ کیا
مصطفیٰ صلی اللہ تعالیٰ علیہ وسلم کے خلاف مشورے ہوئے شیخ مخدومی ملعون پیر مرد نکلیا اور
اوس گمراہ مخبر کا کرکٹ عظیم بنا کر انجام کیا ہو کہ جعل کلمۃ الذین کفروا السفلیہ و کلمۃ
اللہ ہی علیہا اللہ تعالیٰ نے کافر و کافول پست و ذلیل فرمایا اور اللہ ہی کا بول ہے بالا
اور ہمیشہ سنت الہیہ ہے کہ ہل کے لیے ابتداء ایک صولت ہوتی ہے کہ صادق و کاذب کا
امتحان ہو لیہلاک من ہلاک عن بیدۃ و یحیی من حی عن بیدۃ انجام کار ظفر
و نصرت نصیبہ اہل حق ہے قل جاء الحق و زهق الباطل ان الباطل کان
زہوقاً و العاقبة للمتقين اسی کی مثالوں میں اوس ندوہ ہالکہ کی پھیل جانشین

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رجسٹرڈ نمبر ۸۰
۱۹۱۸ء



(ماہنامہ یادگار رضا)

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وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

یہ رسالہ علامہ سید احمد زینی دحلان کی رحمت اللہ کے عربی رسالہ کا
ترجمہ ہے اس میں نماز پڑھنے کی فضیلت اور اس کے ترک پر مصلحت
اور نماز باجماعت کی اہمیت قرآن و احادیث و اقوال الہیہ
و علمائے بوجہ احسن بیان کی گئی ہے

تَرْغِيبُ الصَّلَاةِ وَالْجَمَاعَةِ

مترجمہ
جناب مولوی عبدالعزیز صاحب نقی میرٹھی زید مجدہ
یہ سرپرستی حضور اقدس حجۃ الاسلام مولانا مولوی محمد حامد رضا خان
صاحب قیل و دامت برکاتہم
بابائہم جناب مولانا مولوی محمد ابراہیم رضا خان صاحب
حامدی ضوی خاص مطبع الخلفہ قس سرہ

مَطْبَعُ الْمَسْنَدِ جَمَاعَةِ اَقْبَامِ اَسْتَاذِ اَلْمَدْرَسَةِ

بَرَكَاتُ مَدِينَةِ مَكَّةَ اَلْمُكَرَّمَةِ

قیمت پندرہ روپے

(رمضان المبارک ۱۳۳۵ھ)

جلد ۵۰۰

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Chapter 2: Excellent Affiliation

It is not a matter of months but of years. An insistence upon insistence was being made; and that too from the city of Rasoolullah ﷺ, with Duas. In an extremely kind and affectionate tone, I was written to from Pīr Jo Goth, Karāchi and Lahore, *"There is a great lack of a biography of Hazrat Hujjat-ul-Islam. You should do this work."* Sometimes he encouraged me in this manner, *"You are absolutely ideal for this work."*

When is time on anyone's side?! It continued to pass by. My preoccupations, as much as they were; in the end how long could this person of flesh and skin continue to apologise? And that too, to him whose entire purpose of life was to present himself in the sacred court of Rasoolullah ﷺ every year. In the end how long will his Duas not work?

The heart had decided and its decision was on time. Suddenly one day there was a motion in the hands, and the pen started to write with, *"O my pen start in the name of Allah ﷻ."* How did this suddenly happen?

The matter is not only about devotion but also about reality. Why should I not dedicate and attribute this chronogrammatic compilation 'احوال شاہ حامد رضا'⁸ to that prestigious name and

⁸ 'Ahwāl-e-Shāh Hāmid Raza' is the chronogram of the year of writing (of this biography) and this is the very page of this book that my master and my patron, Maulana Taqaddus Ali Khān had read and blessed the author of this compilation with Duas. (Continued on the next page)

venerable chain of Makhdoom-ul-Ulama, Shaikh-ul-Hadīth wat Tafseer Jāmia Rāshidiya, Pīr Jo Goth, Khairpūr, Sindh, Al-Hāj Az-Zāir Maulana Taqaddus Ali⁹ Qādri Razvi ؒ, the student of Imām Ahmad Raza ؒ, the one granted Ijāzat of Silsila 'Āliya Qādrīya Razvīya Hāmidīya, the son-in-law of Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Sāhib ؒ, and former principal of Jāmia Razvīya Manzar-e-Islam, Bareilly Shareef, the one through whose Duas, aspirations, and favours all this is happening.

ہر آبروئے کہ اندوختم زدانش و دیں
فدائے خاک رہ این نگار خواہم کرد

”میری گردن میں بھی ہے دور کا ڈورا تیرا“

Muhammad Ibrāhīm Khushtar Siddīqui Qādri Razvi
Sunni Razvi Academy, Mauritius

Alas! That remembrance of the past, the last student of Imām Ahmad Raza passed away on 3 Rajab-ul-Murajjab 1408 AH in Karāchi. His burial took place in Pīr Jo Goth, Sindh. The chronogram of his year of demise was found to be ’حضرت نقّاس علی خاں پاک نہاد‘ (1408 AH).

⁹ Maulana Taqaddus Ali Khān, son of Sardār Wali Khān, son of Hakeem Hādi Ali Khān, son of Raees-ul-Hukama Taqi Ali, blood brother of Maulana Raza Ali Khān, the respected grandfather of Imām Ahmad Raza Khān Fāzil-e-Bareilwi.

Chapter 3: Sounds of Echoes

It was only after the demise of Hazrat Hujjat-ul-Islam Shaikh-ul-Anām Maulana Shāh Muhammad Hāmid Raza Khān Sāhib Bareilwi (peace be upon him in the abode of peace) on 17 Jumāda-al-Ūla 1362 AH (23 May 1943), at the 40 days' Urs, that great scholars, sincere acquaintances, devotees and Khulafā felt the dire need for his biography. And views were exchanged with regard to this. Thus on 25 Safar-ul-Muzaffar 1363 AH, in the gathering of sincere devotees, the establishment of an assembly by the name of 'Jam'īyyat-e-Hāmidīya' was announced. Amongst its objectives, discussions on the publication of books on his biography and the circulation of the magazine '*Al-Hāmid*', were prominent. In the establishment of Jam'īyyat-e-Hāmidīya and in the accomplishment of its objectives, Hazrat Maulana Taqaddus Ali Khān Razvi ؒ, Khalīfa and son-in-law of Hazrat Hujjat-ul-Islam, and Hazrat Maulana Mufti Abrār Hasan Siddīqui Tilhari ؒ, Khalīfa of Hazrat Hujjat-ul-Islam, particularly remained actively engaged.

Time went by and many other matters kept coming forward. The efforts of the scholars and Mashāikh yielded success. The establishment of Pakistan became a reality. Millions of Muslims were faced with the difficulties of migration. In this revolution of the era, people drifted away like dirt. It was necessary for the progress, continued existence and strength of Āstāna 'Āliya Qādrīya Razvīya and Jāmia Razvīya Manzar-e-Islam, Bareilly, and for the continuation of the practical and academic protocols. Some people from the sincere devotees had departed from this

mundane world and some people had made Pakistan their native land in light of the existing conditions. And the people who remained in Bareilly Shareef, specifically Huzoor Mufti-e-Āzam Hind Maulana Shāh Muhammad Mustafa Raza Khān Sāhib ﷺ, Sajjādah Silsilah 'Āliya Qādrīya Razvīya and Mufasssir-e-Āzam Hind Maulana Shāh Muhammad Ibrāhīm Raza Khān Jīlānī Miya ﷺ, became preoccupied with new matters that were arising.

Despite all these transitory difficulties, the echoes of the Hāmidi biography would be heard from time to time. Accordingly, Shāh Mānā Miya Qādrī Razvī, the grandson of Shāh Wasī Ahmad Muhaddith Pilibhīti ﷺ mentioned this need in a very noble manner:

*"There is a need for a permanent book on the academic and spiritual life of Hazrat Hujjat-ul-Islam. If someone from his devotees steps forward then it would be a great achievement."*¹⁰

Besides this, in the Urs-e-Hāmidi in Bareilly, this announcement was being heard over and over. Some topics related to his life history were also published in certain magazines. However, all of them were extremely concise and insufficient. The prominent scholars of the Ahle Sunnat had passed away one after the other. Contemporaries were assembled in the queue of 'went very far ahead and the rest are sitting ready'. The risk arose that the narrators of the life history of Hazrat Hujjat-ul-Islam ﷺ might become non-existent.

¹⁰ Sawāneh-e-A'la Hazrat Bareilwi, published in Karāchi, p. 70.

May Allah ﷻ shower Hazrat Maulana Taqaddus Ali Khān Razvi ﷺ with Divine Mercy and Grace, that not only did he command this faithful servant of his, the author of this book, Khushtar, for such a noble service like writing and compiling the biography of Hazrat Hujjat-ul-Islam ﷺ, but he also provided whatever possible information he could.

He continuously insisted. And in these fifteen years I was without an abode or home, in my continuous preoccupations with spiritual guidance and the construction, academic and publishing work of Sunni Razvi Society in Africa, the island of Mauritius and Europe. And that work that should have been completed much earlier, was still lying in the contingency for postponement. To the extent that Hazrat Taqaddus Miya Sāhib ﷺ passed away. However, *'O Raza, there is a time for every work'*, and that time had come. That work that could not be done in years, got done in months.

ایں دعا از بندہ آمیں از ملک
پوش از بغداد اجازت از ملک

Chapter 4: Credentials of Statements in Tazkira-e-Jameel

Since the time the author reached the age of understanding, he has seen the beauty and excellence of Hazrat Hujjat-ul-Islam Allamah Maulana Shāh Muhammad Hāmid Raza Khān Bareilwi ؒ at its peak and did not find anyone in his era that was equal to him. Among the Mashāikh he was found to be incomparable. Then you can say it was good fortune that I also had teachers who were Hāmidi.

From those days I was gathering these narrations that were related to the life history of Hazrat Hujjat-ul-Islam ؒ. With regard to this, I directly benefitted from the personalities below.

- (1) I was present for many months in the service of Hazrat Allamah Hasnain Raza Khān ؒ, the Khalīfa and nephew of Imām Ahmad Raza ؒ. I got to hear many incidents directly. Also, I saved his utterances in the form of questions and answers in a cassette tape.
- (2) In my elementary student days I attained the opportunity of being in the company and service of the Khulafā of Hazrat Hujjat-ul-Islam, Hazrat Muhaddith-e-Bareilly Shaikh-ul-Hadīth Maulana Ihsān Ali Sāhib Siddīqi ؒ, Hazrat Abul Ma'āni Maulana Mufti Abrār Hasan Sāhib Siddīqi ؒ, editor of Yādgar-e-Raza Bareilly, Hazrat Maulana Al-Hāj Taqaddus Ali Khān ؒ, son-in-law of Hazrat Hujjat-ul-Islam ؒ and principal of Jāmiā Razvīya Manzar-e-Islam Bareilly, Jāmi'-e-

Ma'qūl wa Manqūl Maulana Sardār Wali Khān 'Azzu Miya Sāhib ﷺ, then after some time Hazrat Sāhib-e-Sajjādah Silsilā 'Āliya Qādrīya Razvīya Hāmidīya Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya ﷺ and the son of Hujjat-ul-Islam, Maulana Muhammad Hammād Raza Khān Nu'māni Miya Sāhib ﷺ. From these departed personalities, I attained a lot through narrations and listening.

- (3) From 1953 to 1955 the golden opportunity arose in Lāilpūr to sit respectfully in the presence of my master, my proof, my teacher, Hazrat Muhaddith-e-Āzam Pakistan Maulana Muhammad Sardār Ahmad Surra Bidār Ahmad ﷺ. During these years, besides philosophical and traditional books, I also had the honour of reading Daura-e-Hadīth Shareef from Hazrat.

This is a testimony of account that in the gathering of teaching and in the company and service of Hazrat (my teacher), I saw the hidden side of the personal grandeur and scholarly splendour of Hazrat Hujjat-ul-Islam ﷺ illuminated like the sun at its peak. And the beautiful features of his appearance and character continued to become more and more prominent.

- (4) After the passing away of Muhaddith-e-Āzam Pakistan in 1382 AH/1962 CE, I discharged religious duties in Ceylon and Mauritius continuously for eight years. Thereafter, you can say that it was good fortune that in 1972 I went back to Pakistan and once more the embodiment of 'Taqaddus' (piousness) of Hazrat Taqaddus Miya Sāhib ﷺ came forward.

He handed over to me a remarkably concise biographical treasure of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ, which he had brought with him to Pakistan. Now I pressed the nameplate of ”قرعہ فال بنام من دیوانہ زدند“ (they were desirous of the lot in my name) under my arm and was travelling here and there in the service of Deen, when Hazrat Taqaddus Miya رحمۃ اللہ علیہ, the flourishing Hāmidīya Razvīya rose passed away in 1408 AH. And the responsibility of the entire compilation and editing of *Tazkira-e-Jameel*, the biography of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ, reverted back to me alone.

- (5) With regard to this, I had to journey to Mārehra Muqaddasa and Bareilly Shareef. And once more, I knocked on the door of my masters and I found my beloved venerable respected Hazrat Shaikh-ul-Hadīth Maulana Tehseen Raza Khān Bareilwi رحمۃ اللہ علیہ taking part with pleasure, in this work of Hāmid Raza.

These few pages of *Tazkira-e-Jameel* is the contribution of these very blessed souls. Yes, if there are any mistakes in the language and writing, or any errors in the statements or narrations that you come across, then the author is solely responsible for that.

Now finally, I would like to draw the attention of the Hāmidī Razvī slaves to the fact that *Tazkira-e-Jameel* is the start of the biography of Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān رحمۃ اللہ علیہ and it is an open invitation on this subject for devotees and associates. On the biography of Hazrat, there are still many enlightening impressions and accounts of his

knowledge and excellence that are incomplete. Nonetheless, whatever the author could present in these pages, formed part of that. And whoever will present more, it will also form part of that.

بے مثالی کی ہے مثال وہ حُسن
خوبی یار کا جواب کہاں

Chapter 5: Where is Bareilly?

The native home of Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān رحمہ اللہ and his forefathers is Bareilly.

Bareilly is an old and famous city of India, in a province called Uttar Pradesh (UP). It is also referred to as Bāns-Bareilly. The glory and splendour of Islam and the signs of the creed of the Ahle Sunnat Wa Jamā'at are prominent in every nook and corner of it.

Bareilly is a very large junction station, which is on the major railway line that is situated on the line from Amritsar through Sahāranpūr going to Calcutta. Najībabād, Morādabād and Rāmpūr are well-known cities before Bareilly and are major stations. In the same line further on from Bareilly, come Shāhjahānpūr, Hardoi, Sandīla, Malihabād and Lucknow. After this the train passes through Faizabād and Banāras and goes to Calcutta. From Bareilly one can get the trains that go to Aligarh, Āgra, Ānola, Badāyūn and Mārehra.

In this day and age, the people who maintain love for Rasoolullah ﷺ, reverence for the Sahābah (Companions), respect and honour for the Ahle-Bayt (Household) of Rasoolullah ﷺ, connection with the noble Imāms and great Mashāikh, and have hatred for the enemies of Allah ﷻ and His Rasool ﷺ, are called Bareilwi.



The Location of Bareilly Shareef in Uttar Pradesh

Chapter 6: Excellence in its Entirety

Lofty Height

بالائے سرش زہوش مندی می تافت ستارہ بلندی

Due to wisdom the star of loftiness was shining upon his head

Wide Forehead

He was proof of

سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ط

Their signs are on their faces, from the effects of prostrations.¹¹

Complexion

Red and white complexion, a praiseworthy, attractive and impressive sight.

Countenance

It was so beautiful and radiant that he was prominent even in the biggest gathering. Even from far one would come to know that, "There, the great Maulana is present."

¹¹ Holy Qurān, Surah 48:29

Features

He was such a graceful personality and so handsome that he was distinguished among thousands.

Beauty and Grace

He was such that in whichever gathering he was present he would be the life of the gathering. And it would be the case of,

ز فرق تا بقدم مہر کجا کہ می نگرم کرشمہ دامن دل می کشد کہ جالبیجاست

From his head to toe, wherever I look his grace attracts the depth of my heart, that this is the thing to see

He was the appearance of thoughtfulness and splendour; the cumulation of favour and grace; the model of good manners; the portfolio of patience, gratitude and pleasure of Allah ﷻ; immersed in the love of Rasoolullah ﷺ like his forefathers; gratitude to Allah ﷻ on his tongue in the most intense hardship; far from non-sensible talk and joking; extremely courageous, valiant and one with self-respect.

لاؤں کہاں سے ایسا کہ تجھ سا کہیں جسے

From where do I bring such a person who I can say is like you

Chapter 7: The Noble Life of Hujjat-ul-Islam at a Glance

Event	Year
Birth (Bareilly Shareef)	: 1292 AH 1875 CE
The passing away of the Murshid of the Murshid Sayyid Āle Rasool Mārehrawi	: 1296 AH 1879 CE
The passing away of his paternal grandfather Maulana Naqī Ali Khān	: 1297 AH 1880 CE
Commencement of his education and training	: 1300 AH 1883 CE
The passing away of his maternal grandfather Shaikh Muhammad Fazl Husain in Rāmpūr	: 1302 AH 1885 CE
The birth of Maulana Hasnain Raza Khān (paternal uncle's son)	: 1310 AH 1892 CE
The birth of his younger brother Mufti-e-Āzam Hind Maulana Shāh Muhammad Mustafa Raza Khān ¹²	: 1310 AH 1892 CE
Completion and qualification (of studies)	: 1311 AH 1894 CE
Responsibility of the position of Iftā (issuing Islamic verdicts)	: 1312 AH 1895 CE
Participation in the meetings of Nadwat-ul-Ulama, Bareilly	: 1313 AH 1896 CE

¹² Passed away in 1402 AH/1981 CE.

Event	Year
The commencement of attestations on the writings of Imām Ahmad Raza	: 1315 AH 1898 CE
As-Sārim-ur-Rabbāni, his first literary composition in refutation of the Qādiyāni	: 1315 AH 1898 CE
Participation in the assembly of Darbār-e-Haq wa Hidāyat in Azīmabād, Patna City	: 1318 AH 1900 CE
His first journey to Pokhraise, Muzaffarpūr District, Bihar, under the deputyship of Imām Ahmad Raza	: 1318 AH 1900 CE
Hajj and Ziyarat	: 1323 AH 1905 CE
Discussions in Makkah with the guardian of the books of the Haram, Maulana Sayyid Ismāīl Makki, on the impermissibility of Rami before Zawāl, in the presence of Imām Ahmad Raza	: 1323 AH 1905 CE
The clear writing and introduction of Ad-Daulat-ul-Makkiyyah	: 1323 - 1324 AH 1905 - 1906 CE
The introduction of Kifl-ul-Faqīh-il-Fāhim	: 1324 AH 1906 CE
The introduction of Al-Ijāzat-ul-Matīnah	: 1324 AH 1906 CE
He silenced Shaikh Abdul Qādir Tarābulsi, a teacher, in the presence of Imām Ahmad Raza	: 1324 AH 1906 CE
The passing away of Shāh Abul Husain Ahmad-e-Noorī ¹³ (Peer-o-Murshid)	: 1324 AH 1906 CE

¹³ Born in 1255 AH/1839 CE.

Event	Year
The birth of Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya ¹⁴ (eldest son)	: 1325 AH 1907 CE
The passing away of Ustāz-e-Zaman Hazrat Hasan Raza Bareilwi ¹⁵ (respected paternal uncle)	: 1326 AH 1908 CE
The management and administration of Dārul Uloom Manzar-e-Islam	: 1326 AH 1908 CE
Certification of the rank of successorship	: 1333 AH 1915 CE
The birth of Maulana Hammād Raza Khān Nu'māni Miya ¹⁶ , the younger son	: 1334 AH 1916 CE
Imāmat of the Janāzah Namaaz of Maulana Wasī Ahmad Muhaddith Sūrati ¹⁷	: 1334 AH 1916 CE
Attendance in Ajmer Shareef	: 1337 AH 1919 CE
Public discourse at Eidgāh Kalāñ, Jabalpūr	: 1337 AH 1919 CE
Attendance at the graduation ceremony of Mufti Burhān-ul-Haq	: 1337 AH 1919 CE
Request to Abul Kalām Āzād at the gathering of Jamiat-ul-Ulama, to repent (make Tauba)	: 1339 AH 1921 CE
Imāmat of the Eid Salāh at the Bareilly Eid Gah, during the period of the movement of Khilāfat	: 1339 AH 1921 CE

¹⁴ Passed away in 1385 AH/1965 CE.

¹⁵ Born in 1274 AH/1858 CE.

¹⁶ Passed away in 1375 AH/1956 CE.

¹⁷ Born in 1252 AH/1836 CE.

Event	Year
Passing away of Imām Ahmad Raza, his noble father, and Imāmat of the Janāzah Namaaz	: 1340 AH 1921 CE
Robe of Khilāfat and ceremony of successorship	: 1340 AH 1921 CE
Auspicious arrival at Jāmia Nu'māniya, Lahore	: 1341 AH 1923 CE
Total and firm opposition against the Shudhi movement	: 1342 AH 1923 CE
Leadership at the opening meeting of the All-India Sunni Conference in Morādābād	: 1343 AH 1925 CE
Attendance at the first gathering of Hizb-ul-Ahnāf in Lahore	: 1344 AH 1926 CE
The attendance of Maulana Sardār Ahmad in his presence for the first time in Lahore	: 1344 AH 1926 CE
Leadership in the gathering held in Bareilly in opposition to the Najdīs	: 1344 AH 1926 CE
Arrival in Firangi Mahal, Lucknow	: 1344 AH 1926 CE
The graduation of his eldest son, Jīlāni Miya and the announcement of his vicegerency and Khilāfat	: 1344 AH 1926 CE
The year of establishment of Khānqah Qādrīya Razvīya Noorīya, Bareilly Shareef – (1345 AH) خانقاہ قادریہ مبارکہ	: 1345 AH 1927 CE
The auspicious marriage of Jīlāni Miya (eldest son)	: 1347 AH 1928 CE

Event	Year
Ijāzat and Khilāfat of all spiritual chains given to Mujāhid-e-Millat Maulana Habīb-ur-Rahmān in Dhāmnagar, Orissa	: 1350 AH 1932 CE
Journey to Jaipūr and Meerut	: 1351 AH 1932 CE
Leadership in the final decisive debate in Lahore	: 1352 AH 1934 CE
Meeting with Dr. Iqbāl in Lahore	: 1352 AH 1934 CE
Visit to Dārul Uloom Ashrafiya Misbah-ul-Uloom, Mubārakpūr	: 1352 AH 1934 CE
The birth of Maulana Rehan Raza Khān ¹⁸ , the eldest grandson	: 1352 AH 1934 CE
Attendance at the “Day of Masjid Shaheed Ganj” gathering and march in Lahore	: 1354 AH 1935 CE
Attendance at the forty days gathering of Maulana Sayyid Deedār Ali Shāh Alwari in Lahore	: 1354 AH 1935 CE
The auspicious marriage of Nu’māni Miya, the younger son	: 1357 AH 1938 CE
Commencement of the construction of Khānqah ‘Āliya Qādrīya Noorīya Razvīya	: 1357 AH 1938 CE
He granted Ijāzat to his eldest grandson, Rahmāni Miya	: 1357 AH 1938 CE
Journey to Udaipur, Mārwar	: 1357 AH 1939 CE

¹⁸ Passed away in 1405 AH/1985 CE.

Event	Year
Commencement of his illness	: 1357 AH 1939 CE
Journey to Madanpūra, Banaras	: 1359 AH 1940 CE
Journey to Jōdhpūr	: 1361 AH 1942 CE
His sorrowful demise إِنَّ اللَّهَ وَرَأَيْنَا إِلَيْهِ رَاجِعُونَ	: 1362 AH 1943 CE
The declaration of condolences by Muhaddith-e- Āzam Hind in the All-India Sunni Conference, Morādābād	: 1365 AH 1946 CE
Passing away of Maulana Shāh Abdus Salaam Jabalpūri ¹⁹ (academic colleague)	: 1372 AH 1952 CE
Passing away of Maulana Al-Hāj Taqaddus Ali Khān ²⁰ (son-in-law and former principal of Manzar-e-Islam)	: 1407 AH 1987 CE

¹⁹ Born in 1283 AH/1866 CE.

²⁰ Born in 1325 AH/1907 CE.

Chapter 8: Historical Background

The sun of the Mughal Empire passed from its zenith and went towards its decline. The demise of Aurangzeb took place in 1118 AH/1707 CE. And by 1131 AH/1719 CE, in a period of just twelve years after Aurangzeb, three emperors ascended to the throne one after the other and passed away. They had respite to spend time on the throne with great difficulty for a few years.

The change of fortune was still showing its signs when the era of Muhammad Shāh Bādshāh (1131 AH/1719 CE – 1161 AH/1748 CE) started. Even though this period could not really stop the coming revolution, however, gradually it illuminated such lights of Sharīat and Tarīqat all around that today even hundreds of years later, the Khānqahs and Madrassahs of the Indo-Pak subcontinent are shining with its reflection. The truthful pen of Shāh Abdul Azīz Muhaddith Dehlvi ؒ presents the sketch of that era in the following manner,

”در عہد محمد شاہ بادشاہ بست و دو بزرگ صاحب ارشاد از ہر خانوادہ در دہلی بودند۔
و ایں چنین اتفاق کم می شود“

“In the era of Muhammad Shāh Bādshāh there were twenty-two saints in Delhi who were guides in every Silsila and Tarīqat, and such a coincidence is rare.”²¹

²¹ Malfūzāt-e-Shāh Abdul Azīz Dehlvi

In this Indo-Pak subcontinent, the beginning of the story of the venerable forefather of Hazrat Hujjat-ul-Islam ﷺ starts from this very era.

The attack of Nādir Shāh on Delhi in 1152 AH/1739 CE, is a very anguishing and painful story in the history of Hindustān. However, even this era was the era of Muhammad Shāh. And due to his wonderful endeavours, he was regarded as a dynamic personality. But do not be astonished that the Delhi of that era was not only populated with God-fearing saintly men, but rather at every step, the doors of the sciences of knowledge were open for the seekers of the path of truth.

In the very same way, among the group of travellers of Nādir Shāh, in which there were swordsmen and swords of routing Patāns who were unabated for blood-thirstiness, was also a man of unique fortune, Muhammad Saeedullah, a distinguished individual from the Badhech tribe from the renowned Kandahār, Afghanistan. He arrived in Lahore (Dātā Nagar). The ruler of Delhi received him respectfully and provided him with the crystal palace of Lahore. Dignified ranks were kissing his feet and when he came to Delhi, he was granted the post of commander of six thousand soldiers. Muhammad Shāh Bādshāh gave a discourse on bravery in battle, gave public recognition for his military skills and gave him many places in the form of freehold land in the state of Rāmpūr.

The same brave one in battle, the sign of good fortune, Muhammad Saeedullah Khān, was the venerable forefather of

the one being discussed in Tazkira-e-Jameel (1408 AH), Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān ﷺ.

The rightful successor of the same Saeedullah Khān, his well-known son, Sa'ādat Yaar Khān, was appointed as the finance minister in the Delhi ministry of Muhammad Shāh. In this manner, the ruler not only acknowledged the military skills of this lineage but also recognised their financial prudence. And by way of appreciation, he granted finance minister Sa'ādat Yaar Khān some villages in the district of Badāyūn as freehold land. Till now, his descendants are deriving benefit from these villages.²²

In the pages of history, after the magnificent era of Aurangzeb, where you will find mention of the unbalance, corruption, superfluous expenditure and economic destruction of the inconsiderate Mughal empire, there you will also find an account abound with flourishing military skills and political foresight. Khalil Ahmad Nizāmi accurately wrote,

"In the seventeenth century a multitude of Afghans came to Hindustān and settled in various places. Their settlements became established, specifically in Bareilly, Shāhjahānpūr and Farrukhābād. The Afghans of Farrukhābād attained great success under the leadership of Muhammad Khān Bangash²³.

²² Maulana Zafaruddeen Bihāri, Hayāt-e-A'la Hazrat, p. 13.

²³ This is that pious governor who got a grand mausoleum constructed at the Mazaar of Hazrat Shāh Barkatullah Sāhib, Sāhib-e-Silsila Qādriya Barkātia, in Mārehra Shareef, Eta District in 1142 AH. {Muhammad Miya, Khāndān-e-Barkāt, p. 12*} (Continued on the next page)

Hazrat Sultān-ul-Ārifeen Shāh Barkatullah (b. 1070 AH/1660 CE; d. 1142 AH/1729 CE) in whose service the rulers of Delhi used to send letters of requests, Muhammad Shāh Bādshāh established a collection for the expenses of his Khānqah in two villages of Kāsganj, UP, Hindustān in 1141 AH/1828 CE. The fame of the excellence of Hazrat and his Khulafā reached in all four directions. Many people pledged allegiance and entered into the Silsila. Among the Khulafā of Hazrat, Shāh Rūhullah (1173 AH) brought the blessed hair** of Rasoolullah ﷺ from the relatives of Nawāb Khair Andesh Khān Ālamgīr*** from the inherited wealth of Nawāb Sāhib and gave it to Hazrat. {Muhammad Miya, Khāndān-e-Barkāt, pp. 9-10}

* The birth of Tāj-ul-Ulama Hazrat Sayyid Shāh Awlād-e-Rasool Muhammad Miya Mārehrawi took place in Tamsen Ganj, Sitapūr on 23 Ramadān 1309 AH. Besides the Indo-Pak subcontinent, his disciples are found in other countries as well. His demise took place on 25 Jumāda-al-Ākhir 1375 AH. His blessed Mazaar is in Badi Sarkār, Mārehra Shareef.

** With regard to the authenticity of the blessed hair, the following incident is highly faith-enlightening. The habit of the aforementioned Nawāb Sāhib was that at the time of sleeping he used to recite Durood Shareef twelve hundred (1200) times. One night he was blessed with the Ziyārat (blessed vision) of Rasoolullah ﷺ, in which he was given the glad tidings, "A saint will give you my blessed hair as a gift." Accordingly, after only a few days a saintly person with the same features met the aforementioned Nawāb Sāhib and he said, "I was in Rome. Rasoolullah ﷺ commanded me that I must deliver his blessed hair to Nawāb Sāhib." Nawāb Sāhib made the saintly person sit, went inside himself and brought out a tray filled with gold and gems, in order to present a gift. However, the saint had disappeared. Foot-soldiers and horsemen searched everywhere but could not find the saint. Even today the Ziyārat of this great relic takes place in Mārehra Shareef twice a year at the time of the Urs.

*** Nawāb Khair Andesh Khān saw the eras of Dāra Shikoh, then Aurangzeb Ālamgīr and finally Shāh Ālam Bahādur, and in that same era he attained the post of commander of six thousand soldiers. At the age of hundred and twenty, on the day of Eid he passed away. The chronogram of his demise

*The Afghan tribes of Bareilly became famous with the name Rohīllas²⁴ and they organised themselves with such swiftness that they created a distinct place for themselves in the political world of the eighteenth century.*²⁵

This is a historic fact that in the Hindustān of the eighteenth century, if there was any class of Muslims who were protected from the life of luxury and pleasure, then it was only the Afghans of the Rohīlla tribe of Bareilly. And their headquarter was Rohīlkhand, Bareilly. In the end, it was the decree of destiny, and the Will of Allah ﷻ was splendid, that Bareilly did not only become the headquarter of Rohīlkhand and the Rohīlla people, rather it also became the threshold for dispensing knowledge, grace, truth and guidance to the world. Therefore, when the kingdom of Delhi decided to conquer Bareilly, Rohīlkhand, then

is نواب نماز عید در جنت کرد (1122 AH). {Maulana Muhammad Ārifullah Qādri, Azkār-e-Habīb Raza, pp. 8-9}

²⁴ In Roh, Afghanistan there is an extensive connection with Kohistan, in the north of which is the mountain edge, in the south of which is Bhakkar and Balochistan, in the east of which is Kashmir and in the west of which is the Helmand River, which flows close to Kandahar. It is that group of Afghans who moved from Ghor and Ghazni and settled in these Kohistani regions, in relation to which they started to be known as Rohīllas. {Sayyid Altāf Ali Bareilwi Alig, Hayāt-e-Hāfiz Rahmat Khān, p. 41}

It was that region of Uttar Pradesh, the state of Hindustān, which encompasses Bareilly, Pilibhīt, Morādābād, Sambhal, Rāmpūr, Badāyūn, Najībabād, Shāhjānpūr, etc., which was called Kather. However, the Patans called it Rohīlkhand due to the blooming productivity of their homeland Roh and the Afghan people of that region became known as Rohīlla. {Shāh Mānā Miya, Sawāneh-e-A'la Hazrat Bareilwi, p. 163}

²⁵ Tārīkh-e-Mashāikh-e-Chisht, p. 225.

for that great task the name of Janāb Sa'ādat Yaar Khān came out in the drawing of lots.

In that battlefield the excellence of his instinctive courage and military expertise became greatly manifested. The garland of victory of Bareilly was on his head. A royal command was given that Bareilly should be made a province and Sa'ādat Yaar Khān should be made the governor of Bareilly. However, death did not give respite. Yes, his well-known sons Āzam Khān, Mu'azzam Khān and Mukarram Khān not only maintained the status quo of their inherited dignity, honour and nobility, but furthermore Āzam Khān resigned from the office of the ministry and stepped into the valley of Zuhd (abstinence) and Riyāzat (spiritual training). He left the kingdom and once again presented an Adhami²⁶ and Simnāni²⁷ example of gaining proximity to the Lord of the kingdom. And having separated himself from the seat of power, he made the corner of the graveyard of the locality of Memārān, Bareilly, his dwelling.

Today, it is in connection with him that this place is known as 'abode of the son', where his Mazaar is the place of visitation of the laymen and the elite. In this way, the descendants of the noblemen of the Afghans, went from Kandahar to Lahore and via Delhi reached Bareilly.

²⁶ The example of Hazrat Ibrāhīm bin Adham Balkhi. {Translator}

²⁷ The example of Hazrat Sultān Makhdoom Ashraf Jahangīr Simnāni. {Translator}

Chapter 9: Hāfiz Kāzim Ali Khān Tehsildār (City Magistrate)

The well-known paternal grandson of Sa'ādat Yaar Khān, the son worthy of honour of Janāb Āzam Khān, the one connected to Allah ﷻ, became the heir of his ancestral dignity. The governance of the city of Badāyūn was in his hands. A battalion of two hundred horsemen were his bodyguards. Eight villages upon which there was no tax, was part of his estate.

His hand was on the pulse of time and his sight was on the inscription of destiny. This Rohilla leader was striving to bridge the differences in the Delhi and Calcutta authorities. In this manner, the series of British constructions and expenses came to an end in Calcutta. And the event of the accomplished strength of Hindustān and the revolution of fighting for liberation was averted until 1857.²⁸

Despite these preoccupations, the abovementioned Hāfiz Sāhib would present himself every Thursday in the service of his greatly esteemed father, a true saint, to present Salaam to him. On one occasion in the winter season, he saw his elderly father in solitude in a place in the cemetery, with a bonfire lit, busy in the remembrance of Allah ﷻ. And he did not have any garment on his body to protect him from the cold weather. The son felt for him and took his expensive shawl and covered his father.

²⁸ Maulana Zafaruddeen Bihāri, Hayāt-e-A'la Hazrat, p. 3.

Allah Allah! The pious one who is adorned in the garment of piety, the one who has turned his face away from the creation and established his relationship with his Creator, what effect will an expensive shawl have on him and what will he be aware of whether it is hot or cold. With complete indifference, he removed the shawl and put it into the blazing fire.

Hāfiz Kāzim Ali Khān was witnessing the status of his honourable father with his eyes. He had this thought and the thought was natural, that if the shawl had been given to someone else at least it would have been of use. This thought of Hāfiz Sāhib was still in the secrecy of his mind when the truthful tongue of the friend of Allah ﷺ, Hazrat Maulana Āzam Khān ﷺ said, "*Kāzim! With this mendicant it is not a matter of doubt,*" and he manifested it. He took out the shawl from the blazing fire and returned it to his son. When he looked at the shawl, he found that it was protected from the fire, clear and spotless.

آج بھی ہو جو براہیم سا ایمان پیدا
آگ کر سکتی ہے انداز گلستاں پیدا

Chapter 10: Qudwat-ul-Wāsileen Hazrat Maulana Raza Ali Khān

Like the break of dawn on a very dark night, towards the end of the Mughal empire, Raza Ali, the son of Hāfiz Kāzim Ali Khān, was born in 1224 AH/1809 CE in Bareilly. He was the first personality²⁹ in this lineage who brought the wealth of knowledge of Deen. He was the very first person to grace the station of Iftā (issuing Islamic verdicts) and in this lineage it is from him that instead of the sword, the era of the pen had started. He was established as the worthy son of his revered grandfather and noble father.

The splendour, knowledge, virtue, abstinence and piety of the pious predecessors were prominent in his personality and was radiant from his forehead. Practicing on the Sunnah of Rasoolullah ﷺ and having initiative in it was his nature. The pleasure of Allah ﷻ was always his pleasure. His name was such that he possessed the attribute implicit in it. His personality was the embodiment of *“Love for the sake of Allah ﷻ and hatred for the sake of Allah ﷻ.”*

By 1247 AH at the age of just 23 years, he had attained knowledge of arts and sciences from Maulana Khalīl-ur-Rahmān³⁰ in Tonk, Rājasthan, and became renowned. He

²⁹ Maulana Hasnain Raza Khān, Seerat-e-A'la Hazrat, p. 41.

³⁰ Maulana Khalīl-ur-Rahmān, son of Mulla Muhammad Irfān, was born in Rāmpūr. He went to Tonk towards the end of the period of Amīr Khān, the

was matchless especially in Tasawwuf. He used to deliver very impactful discourses. His speech used to be gems of “گفتہ او گفتہ اللہ بود” (His words were Allah’s ﷻ Words).

During the days of Holi, a common Hindu woman dropped colouring on him from her balcony. A Muslim saw this and intended to get aggressive at the woman for her action. Hazrat said, “*She has put colour on me, Allah ﷻ will grant her colour.*” Here these words came out of his truthful tongue and there that common woman came, fell at his feet and became a Muslim.³¹

In Hindustān, when the British authority was spreading in every direction like a flood of evil and people were being bought and made into slaves, the materialistic leaders, glory-seeking noblemen and diplomatic and opportunistic scholars were busy in bargaining with the British. The entire influence of preaching and advice was in allegiance to the British.³² In this engagement of anguish and calamity, the scholars of the Ahle Sunnat, Maulana Fazl-e-Haq Khairābādī (1212 AH/1797 CE – 1278 AH/1861 CE), Maulana Sayyid Kifāyat Ali Morādābādī (martyred in Ramadān 1274 AH/1858 CE), Sayyid Abdul Jalīl Aligarhi (martyred in 1274 AH/1858 CE), Maulana Imām Bakhsh Sahbāī, Mufti Mazhar Karīm Daryābādī³³ (d. 1290 AH/1873 CE)

Governor of Tonk. Then later he went to Jāora and it is there that he also passed away.

³¹ Maulana Zafaruddeen Bihāri, Hayāt-e-A’la Hazrat, Vol. 1, p. 4.

³² For the reference refer to Hayāt-e-Tayyibah, Mirza Hairat Dehlvi, Fārūqi Publications, Delhi, p. 296.

³³ The famous Urdu writer, Abdul Mājīd Daryābādī writes with regard to the circumstances of his own grandfather, Mufti Mazhar Karīm Daryābādī, “There

etc., were fulfilling the obligation of establishing the truth and refuting falsehood.

The greedy sight of the British authority was on Bareilly. General Hudson and his followers were busy in destroying the ones fighting against oppression. The protest march of Bareilly was led by General Baidār Bakht. Mujāhid-e-Kabīr Maulana Raza Ali Khān ﷺ personally, together with his students and disciples were performing obligatory Jihād. The British armies were needing to cross over an ocean of fire and blood. His abode was a place of refuge for the Mujāhideen (warriors). And his house was a stable for horses and a place of food distribution for the ones fighting against oppression.³⁴

The 1857 fight for independence was at its pinnacle. The sword of the greedy British rule was unsheathed. It was a common practice to search for and punish the ones fighting for freedom. Well, how could they have forgiven Maulana Raza Ali

was a lawsuit filed against him, that in his city Shāhjahānpūr a committee of rebels used to be at his house. A sentence of 9 years imprisonment beyond the seas was announced. Due to his academic work and good behaviour, in just 7 years his sentence of imprisonment in Andamān Islands was ended and he returned to his homeland in 1865. In beliefs he followed the same creed as the scholars of Badāyūn. He used to also maintain written communication with those personalities. He got a book with the title of Ghāyat-ul-Marām Fī Tahqīq-il-Maulood Wal Qiyām published in the name of his relatives, in support and justification of the gathering of Meelād and standing in respect. The draft of a book by the name of Manāqib-e-Ghausia was also found amongst old papers.” {Abridged from Aap Beeti, pp. 28-29}

³⁴ Monthly magazine Tarjumān-e-Ahle Sunnat, Karāchi, 1975, Jang-e-Āzādi, Number 1857.

Khān Mujāhid-e-Kabīr ﷺ. Therefore, the British soldiers were searching for Hazrat high and low. They searched every nook and cranny of his house to this point that they barged into Hazrat's Amli Wāli Masjid in Mohalla Zakhīra, where Hazrat was engaged in worship. The unfortunate soldiers reached the fortunate one yet they remained unsuccessful as they could not see Hazrat.³⁵

On 2 Jumāda-al-Ūla 1282 AH/1866 CE he passed away. His Mazaar in City Kabristān, Bareilly, is a place of visitation of the masses.

³⁵ Maulana Zafaruddeen Bihāri, Hayāt-e-A'la Hazrat, Vol. 1, p. 5.

Chapter II: Khātim-ul-Muhaqqiqeen Maulana Naqi Ali Khān

He was born on 30 Jumāda-al-Ākhir or 1 Rajab 1246 AH/ 1830 CE in Mohalla Zakhīra in Bareilly, near Asli Wāli Masjid. He attained all branches and sciences of knowledge from his blessed father Maulana Raza Ali Khān رحمہ اللہ. Very swiftly he reached the heights of excellence and perfection and became prominent and well-known in his surroundings. Besides lecturing and teaching, writing and compilation, he was second to none in knowledge and practice, thinking and foresight, intelligence and wisdom. Exceptional generosity and courage, love for the poor, detestation for the rulers, following the Sunnah in public and private, and steadfastness in religious commandments was a profoundly evident part of his life. Love for Rasoolullah ﷺ and rebuking the enemies of the religion of Rasoolullah ﷺ was the treasure of his life.

Besides these excellences and qualities, it was the distinction of his personality that he gave such an education and training to his fortunate son Ahmad Raza Khān رحمہ اللہ that the 14th century received a matchless scholar of the Sunnah and a reviver of the religion and nation. He became renowned as the 'Prince of Intellect' in his family and his respected wife was called the 'Minister of Intellect'.³⁶

³⁶ Maulana Hasnain Raza Khān, Seerat-e-A'la Hazrat, p. 52.

On 5 Jumāda-al-Ūla 1294 AH/1977 CE in the company of Hazrat Tāj-ul-Fuhūl Maulana Abdul Qādir Badāyūni رحمۃ اللہ علیہ³⁷ he reached Mārehra Shareef and attained the honour of pledging allegiance to Hazrat Sayyid Shāh Āle Rasool رحمۃ اللہ علیہ³⁸. In the very same gathering of pledging allegiance, his Peer-o-Murshid blessed him with Khilāfat as well as Ijāzat in all the 'Āliya spiritual chains. This is good fortune that in the same gathering, together with him, his renowned son, Ahmad Raza Khān رحمۃ اللہ علیہ was also honoured with pledging allegiance, and receiving Khilāfat and Ijāzat.

On 26 Shawwāl-ul-Mukarram 1295 AH/1878 CE, despite his severe illness and weakness, he said, *"With the intention of visiting Madīnah Tayyibah I will step outside the door, then it does not matter if my soul leaves the very same moment,"* and he went to Haramain Tayyibain for Hajj and Ziyārat.

Even there, he again attained certification in Hadīth from Hazrat Akmal-ul-Fudalā Allamah Sayyid Zaini Dahlān Shaikh-ul-Haram رحمۃ اللہ علیہ³⁹ and various scholars of Makkah. Even during this glorious journey, his son Ahmad Raza Khān رحمۃ اللہ علیہ, in his service and company, was honoured with receiving Ijāzat in Hadīth, Tafseer, Fiqh and Usool-e-Fiqh from great scholars of Makkah and Madīnah. He returned safely back to Bareilly from this entire journey of magnificent impact.

³⁷ Born in 1253 AH, passed away in 1319 AH.

³⁸ Born in 1209 AH, passed away in 1296 AH.

³⁹ Passed away 1299 AH/1881 CE.

All his writings in support of strengthening the religion are outstanding. Their number equate to approximately 30, from which 25 books hold great significance⁴⁰.

Eventually that fortunate time arrived, when the lovers submit their souls to the Creator with great joy. He passed away at the age of 51, on a Thursday, towards the end of Zuhr time, in Dhul Qa'dah 1297 AH/1880 CE. And on the eve of Friday, he was laid to rest in the proximity of his father in City Kabristān, Bareilly.

His magnificent son, Imām Ahmad Raza Khān رحمہ اللہ has recorded many chronograms⁴¹ with regard to his birth and demise. From these, certain chronograms related to his birth, like “جاء ولي نقي الثياب على الشان” (1246 AH) and “هو اجل محقق الافاضل” (1246 AH) manifest the excellence of his level of piety, virtue, generosity, courage, knowledge and grace. Similarly, certain chronograms related to his demise, like “امين الله في الارض ابدًا” (1297 AH) and “ان مودة العالم مودة العالم” (1297 AH) manifest, in accordance with glad tidings from the Hadīth, his integrity, his honesty, and the status and extent of his knowledge.

⁴⁰ Muhammad Naqī Ali Khān, Jawāhir-ul-Bayān Fi Asrār-il-Arkān – Details of the writer by Imām Ahmad Raza Khān, p. 207.

⁴¹ A chronogram is a sentence or phrase in which the numerical values of some or all the letters equate to a specific date, usually the year in which the sentence or phrase was penned. {Translator}

Chapter 12: Life History of Imām Ahmad Raza from His Own Lips

Birth

His birth took place on 10 Shawwāl 1272 AH on Saturday at the time of Zuhr, corresponding to 14 June 1856.⁴²

Signs of Miracles

"I was standing in front of our Masjid. At that time my age would have been three and a half years. A person came dressed in the clothing of the Arabs and it looked like he was an Arab. He spoke to me in the Arabic language and I spoke to him in fluent Arabic."⁴³

Manner of Teaching

"When my teacher, from whom I learnt the elementary books, used to teach me the lesson, I used to listen and read my book one or two times and close it. When he used to listen to my lesson, then I would say it letter for letter, word for word. He used to see this condition every day and would become astonished. One day he told me, 'O Ahmad Miya! Tell me this, are you a human or an angel? It takes me long to teach but it does not take you long to learn!'"⁴⁴

⁴² Al-Malfūz, Vol. 1, p. 15.

⁴³ Hayāt-e-A'la Hazrat, Vol. 1, p. 22.

⁴⁴ Hayāt-e-A'la Hazrat, Vol. 1, p. 32.

Age of Graduation

*"When I completed my studies and my name started to be counted among the graduated scholars, this took place in mid Sha'bān 1286 AH/1869 CE. At that time, I was 13 years, 10 months and 5 days old. On that same day Salāh became obligatory upon me and the laws of Sharīah turned its attention towards me (became obligatory). And this was a good omen that my year of graduation equated to the word غفور (1286 AH) and according to Zubur-o-Bayyinah equated to تعویل (1286 AH), similar to how my year of birth equated to البختار (1272 AH)."*⁴⁵

Period of Training

*"Radd-e-Wahābīyah (refutation of Wahābīs) and issuing Islamic verdicts, are both such skills like the science of medicine, that you cannot attain even these through just reading. Even in this, there is a need to sit in the clinic of an expert physician. Even I sat in the clinic of an expert physician for seven years. I remember clearly that time, that day, that place, those issues and from where they came."*⁴⁶

Interests and Preoccupations

"Those skills of mine in which I take great interest, which I was blessed with to the extent of fondly loving it, were three, and all three are very noble.

⁴⁵ Al-Ijāzat-ur-Radawīyya li Mabjālī Makkatīl Bahīyyah, p. 309.

⁴⁶ Al-Malfūz, Vol. 1, p. 102, published by Razvī Kutub Khāna, Bareilly.

- 1) *The first one, the best one, the greatest one and the most valuable skill is that when any wretched Wahābi shows insolence with disrespectful words towards the honour of the Leader of the Messengers ﷺ, then I become ready to defend Rasoolullah ﷺ. If my Lord ﷻ accepts that, then that is sufficient for me. I have hope in the Mercy of my Lord ﷻ that He will accept it because He has stated that, "I deal with My bondsman according to what he thinks with regard to Me."*
- 2) *Then in the second place, besides the Wahābīs, to refute the false beliefs of, and cause grief to, all those innovators who despite being claimants of the religion, keep creating trouble in the religion.*
- 3) *Then in the third place, submissively issuing Fatāwa (Islamic verdicts) according to the Hanafi creed, that creed that is firm and also evident.*

So, these three maintain the rank of my refuge and in these is my hope."⁴⁷

Honour of Pledging Allegiance

"I fell asleep at noon while crying. My esteemed grandfather came to me, gave me a small casket and told me that very soon that personality will come, who will heal the pain in my heart.

⁴⁷ Translation of Al-Ijāzāt-ul-Matīnah li Ulamāi Bakkata wal Madīnah, p. 160-161, published in Bareilly.

On the second or third day Hazrat Maulana Abdul Qādir ⁴⁸ came from Badāyūn and took me with him to Mārehra Shareef. I went there and had the honour of pledging allegiance to Shāh Āle Rasool Mārehrawi ⁴⁹. ”⁵⁰

First Hajj

“My first attendance (in that blessed court) was together with my esteemed parents . At that time, I was 23 years old (1295 AH/ 1878 CE). ”⁵¹

First Islamic Verdict

“Praise be to Allah , this mendicant wrote his first Fatwa on 14 Sha’bān 1286 AH/1869 CE at the age of 13. ”⁵²

Service of Writing Islamic verdicts

“Praise be to Allah , on 14 Sha’bān 1336 AH it will be a complete fifty years that this mendicant has been writing Fatāwa.” (And this practice continued for fifty-four years till his demise in 1340 AH).⁵³

⁴⁸ Passed away 1319 AH/1901 CE.

⁴⁹ Passed away 1296 AH/1878 CE.

⁵⁰ Al-Malfūz, Vol. 3, p. 89.

⁵¹ Al-Malfūz, Vol. 2, p. 2.

⁵² Hayāt-e-A’la Hazrat, Vol. 1, p. 280.

⁵³ Hayāt-e-A’la Hazrat, Vol. 1, p. 280.

Second and Final Hajj

*"At the time of my second attendance in Madīnah Tayyibah (1323 AH/1905 CE), my age was fifty-one years and five months."*⁵⁴

Imāmat in the Haram of Makkah

*"The illustrious Hanafi scholars of Makkah like Mufti-e-Hanafiya, Maulana Shaikh Kamāl and guardian of the books of the Haram, Maulana Sayyid Ismā'īl would perform congregation Salāh at the Hanafi time, for which those great scholars would compel this mendicant to make Imāmat."*⁵⁵

Love of the Mother

*"When leaving (for Hajj), the devotion with which I had made Wudhu, she did not allow that water to be thrown till my return because, 'It is his Wudhu water.'"*⁵⁶

Hatred for the Enemies of Allah ﷻ

"Praise be to Allah ﷻ, from childhood I have hatred for the enemies of Allah ﷻ and even the children of my children are like

⁵⁴ Al-Malfūz, Vol. 2, p. 32.

⁵⁵ Al-Malfūz, Vol. 1, p. 38.

⁵⁶ Al-Malfūz, Vol. 2, p. 4.

this. Through the Grace of Allah ﷻ enmity for the enemies of Allah ﷻ was given to me in the ghutti⁵⁷ to drink.”⁵⁸

The Criterion of Love for Wealth

“All praises are due to Allah ﷻ that I have never had love for wealth in itself. I only have love for it for spending it in the path of Allah ﷻ.”⁵⁹

Love for Rasoolullah ﷺ

“Praise be to Allah ﷻ, if my heart is divided into two parts then by Allah ﷻ, on one will be written “لَا إِلَهَ إِلَّا اللَّهُ” and on the other will be written “مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ.”⁶⁰

News of His Demise

On 3 Ramadān 1339 AH (10 May 1921), 4 months and 22 days before his passing away, he gave the news of his demise with this verse, “وَيُكَفُّ عَنْهُمْ بِأَنْبِيَاءٍ مِنْ فَضْلِهِ وَأَكْوَابٍ.”^{61, 62}

⁵⁷ The first dose given to a new born infant.

⁵⁸ Al-Malfūz, Vol. 3, p. 88.

⁵⁹ Al-Malfūz, Vol. 4, p. 67.

⁶⁰ Al-Malfūz, Vol. 3, p. 88.

⁶¹ Holy Qurān, Surah 76:15.

⁶² Wasāya Shareef, p. 13.

The Final Righteous Gathering of Advice & Guidance

*"O People! You are the innocent sheep of the Beloved Mustafa ﷺ and you are surrounded by wolves. They desire to mislead you, to deceive you into mischief and to take you with them into hell. Save yourself from them and run far from them. Deobandi, Rāfizi, Nīchri, Qādiyāni, Chakrālwi, all these sects are wolves. They are lying in wait to ambush your Imān. Save your Imān from their attacks."*⁶³

⁶³ Wasāya Shareef

Chapter 13: Departure of the Martyr of Love from the World

A'la Hazrat رحمۃ اللہ علیہ got his will and testament written and then got it executed by himself. All the tasks related to his blessed departure were being carried out according to his instruction, while looking at the clock. At 56 minutes past 1 o'clock he enquired about the time and said, *"Place the clock clearly in front."* Then all of a sudden, he said, *"Remove the pictures."* The attendees thought to themselves, *"What do pictures have to do here?"* Then he replied, *"These cards, letters, rupees, money etc."* Then he said to his son Maulana Muhammad Hāmid Raza Khān Sāhib رحمۃ اللہ علیہ, *"Make Wudhu and come, and bring the Holy Qurān."* He had not yet returned when A'la Hazrat رحمۃ اللہ علیہ said to his other son Maulana Shāh Muhammad Mustafa Raza Khān Sāhib رحمۃ اللہ علیہ, *"What are you doing just sitting, recite Surah Yāseen Shareef and Surah Ra'd Shareef."* He then listened to the recitation of both Surahs with complete concentration. The verse in which he was unclear or he did not manage to hear it properly or due to the advancement of the tongue there was a difference between Zer and Zabar at the time, he indicated it by reciting it himself. He read those Duas at the time of a journey, which were recommended by Rasoolullah ﷺ at the time of departing, thoroughly, in fact even more than his habit. Then he completely recited the Kalima-e-Tayyibah. When his strength did not remain and he had a shortness of breath, as the movement of his lips and the Zikr of Pās-e-Anfās⁶⁴ came to an end, a splendour of light

⁶⁴ This is a practice of the Sūfis in which the word 'Allah' comes out with each breath. {Translator}

radiated on his blessed face. There was movement in it the way the rays of the sun move in a mirror.

That soul of light departed from the pure body of A'la Hazrat ؑ on 25 Safar 1340 AH, corresponding to 28 October 1921, at 38 minutes passed 2 o'clock, exactly at the time of Jumuah Namaaz.⁶⁵ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

انہیں جانا انہیں مانا نہ رکھا غیر سے کام
لہ الحمد میں دنیا سے مسلمان گیا

⁶⁵ Wasāya Shareef, pp. 16-17.

Chapter 14: Splendoured Morning

Hazrat Hujjat-ul-Islam Maulana Muhammad Hāmid Raza Khān رحمہ اللہ was born in Rabi-ul-Awwal, the Islamic month of Spring, in 1292 AH/1875 CE, in the house of his grandfather, Khātim-ul-Muhaqqiqeen Maulana Naqi Ali رحمہ اللہ⁶⁶, in Bareilly, UP, India.

Muhammad – Imām Ahmad Raza رحمہ اللہ kept his eldest son's name Muhammad according to the narration of the Hadīth⁶⁷ and through the calculation using the Arabic alphabet, the numerical value of the name 'Muhammad' manifested the year of his birth (1292 AH).

Hāmid Raza – For calling him, the name '*Hāmid Raza*'⁶⁸ was chosen.

⁶⁶ Passed away 1297 AH/1880 CE.

⁶⁷ That name should be kept whose excellence has been stated in the Hadīth. How ever many sons of my brother and I were born, I kept all their names Muhammad. This is something else that the same name becomes Tāreekhi (the numerical value corresponding to the year of birth). The name of Hāmid Raza is Muhammad, his birth took place in 92 AH (of the 13th century) and the numerical value of this blessed name is also 92. {Mufti-e-Āzam Mustafa Raza Khān, Al-Malfūz, Vol. 1, p. 26}

⁶⁸ The name Hāmid Raza was prescribed as an alias for common use. The numerical value of this according to Zubur-o-Bayyinah comes to 1362. And this is the very year of passing away of Hazrat Hujjat-ul-Islam. Allah Allah! What a splendid miracle this is, that where Imām Ahmad Raza gave the information of the birth of his son with the name Muhammad (92), on the same day by calling him Hāmid Raza, he also gave the information of his passing away. Also, by giving information of his demise in 1340 AH, he also revealed the period of successorship of his son from 1340 AH to 1362 AH. {Summarized from

Khān – This indicated the lineage.

Great Maulana – the public paid homage by calling him '*Baʿre Maulana*'⁶⁹ (Great Maulana).

Hujjat-ul-Islam – The distinguished gave him the title of Hujjat-ul-Islam and acknowledged his knowledge and excellence.

Faqīh-e-Asr Maulana Mufti Ijāz Wali Khān Razvi, Raza-e-Mustafa, Hujjat-ul-Islam, No. 5}

⁶⁹ Hujjat-ul-Islam was in the prime of his youth. A Wahābi by the name of Ismāīl inclined to an argument with his venerable and honourable father Imām Ahmad Raza. He spoke to his father, sought permission from him and silenced the aforementioned Wahābi. Upon this, Imām Ahmad Raza called his young but established son Hāmid Raza with the title of '*Baʿre Maulana*' (Great Maulana). This title became so famous that in the circle of the Ahle Sunnat Bareilwi, the personality being mentioned by '*Baʿre Maulana*', was understood to be Hazrat Hujjat-ul-Islam Maulana Muhammad Hāmid Raza Khān. {The words of Hazrat Al-Hāj Maulana Taqaddus Ali Khān Razvi, son-in-law of Hujjat-ul-Islam, to the author}

Chapter 15: Childhood Era

He was only six years old when his esteemed grandfather Maulana Naqi Ali Khān ؒ passed away. He was the eldest from all the paternal grandchildren and he attained the most affectionate love from his paternal grandmother (Dādi). She used to be ready to sacrifice her life for her promising grandchild and every moment she used to keep him like a prince.

Hazrat Maulana Hasnain Raza Khān ؒ⁷⁰, the son of Ustaz-e-Zaman Maulana Hasan Raza Khān ؒ⁷¹, who himself was a paternal grandson of Maulana Naqi Ali Khān ؒ stated that their late grandmother had a special attachment towards her eldest grandchild. Every moment she used to keep him like a prince. For his clothing, extremely fine fabric would be selected and each coat used to get sewn at four rupees.⁷²

Horse-riding is from the essentials of the military profession. For generations the military profession has been among the forefathers of Hujjat-ul-Islam. Probably it was the effect of this that from childhood he was fond of horse-riding. And even in this fondness of his, the love of his paternal grandmother in particular, had an influence.

⁷⁰ Passed away 1401 AH/1981 CE.

⁷¹ Passed away 1326 AH/1908 CE.

⁷² The author has the words (voice clip) of Hazrat Maulana Hasnain Raza Khān, the nephew and student of Imām Ahmad Raza, saved on tape.

If any horse reached their doorstep for sale, the grandmother would give the seller the demanded price and would fulfil the desire of her grandson.⁷³ Even at this stage of training, the natural bravery of his forefathers and military skills were especially looked after. Together with religious education, bodily exercise would also be done. To see to the responsibility of landlordship, the qualities of perception and leadership were also instilled in him.

The truth is that in his childhood era already, Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ was blessed with such an environment that he became the illustrious successor of his predecessors.

⁷³ The author has the words (voice clip) of Hazrat Maulana Hasnain Raza Khān, the nephew and student of Imām Ahmad Raza, saved on tape.

Chapter 16: Education and Training

The year of birth of Hazrat Hujjat-ul-Islam ؒ, 1292 AH, was the twentieth year in the age of his venerable and honourable father Imām Ahmad Raza ؒ. The sun of knowledge and grace was shining bright. Reformative work had commenced. Among the followers of the Ahle Sunnat, he was known and recognised by the name of *‘Ālim-e-Sunnat*. The Peer-o-Murshid of Imām Ahmad Raza ؒ, Sayyid Āle Rasool ؒ (d.1297 AH/1879 CE) and his dignified father, Maulana Naqi Ali Khān ؒ were living. In Mārehra Muqaddasa and Bareilly Shareef, the sun of Tarīqat and Sharīat was at its zenith. In its brightness the entire subcontinent was becoming illuminated. In the same radiant environment, the childhood of Hujjat-ul-Islam ؒ started. He was bestowed with the blessings of his dignified paternal grandfather, the conviction of his Peer-o-Murshid Hazrat Abul Husain Ahmad-e-Noori ؒ (d. 1324 AH/1906 CE), and the renowned faith of his well-known father. When he opened his eyes of understanding, in every direction he found the dominion of Qurān and Sunnah. He saw the impact being made in Hanafi Fiqh. He found his forefathers matchless in service, in support of the religion of Allah ؒ and enmity for the enemies of His Rasool ؒ.

In this lineage, this fact was also a point of distinction from his forefathers that Maulana Muhammad Raza Ali ؒ (d. 1282 AH/1866 CE) himself taught his son Muhammad Naqi Ali Khān. And in the same way he himself not only taught his noble son Ahmad Raza but also gave him such training that was appropriate and as it should have been. So, the commencement of this golden

chain actually took place in the Indo-Pak subcontinent in 1739 CE.

In this world, very few families and lineages are blessed with this honour, that year after year in the same family and in the same lineage, knowledge and grace continues, and in a succession of ten generations no link is broken in that chain. From Saeedullah Khān to Kāzim Ali Khān, from Raza Ali Khān to Imām Ahmad Raza Khān and the sons of Imām Ahmad Raza, Muhammad Hāmid Raza Khān, Muhammad Mustafa Raza Khān and the eldest grandson Muhammad Ibrāhīm Raza Khān, to the eldest grandson of Hujjat-ul-Islam, Muhammad Rehān Raza Khān, the ocean of knowledge and grace continued to flow without stopping. And it had never happened such, that there was any depletion in the colour and fragrance of those roses of grace and excellence. Not at all, in fact every individual amongst them left a superior mark on the pages of history of his respective era.

وفي روح العلي حامد رضا من

غراس جدوة الغض الجديد⁷⁴

*And on the great trees of loftiness is Hāmid Raza
A fresh branch from the sapling of his venerable forefathers*

According to the splendid narration of his elders, Hazrat Hujjat-ul-Islam رحمہ اللہ studied all the books under his father, the genius of his time, Imām Ahmad Raza Khān رحمہ اللہ. And amongst his

⁷⁴ Qasīdah Āmāl-ul-Abrār wa Ālām-ul-Ashrār, p. 13.

contemporaries, he attained this distinction that in 1311 AH/ 1894 CE at the age of only 19 years, he had graduated.⁷⁵

During the period of his studies, night and day emphasis was placed on studying of lessons and discussions. Sometimes Imām Ahmad Raza رحمہ اللہ would be stern in correcting his son, to the point that the love of the grandmother would come in between and at that stage Imām Ahmad Raza رحمہ اللہ himself would bow down in the presence of his respected mother, and with much contentment he would tolerate her entire sternness.⁷⁶

یہ فیضانِ نظر تھا یا کہ مکتب کی کرامت تھی
سکھائے کس نے اسمعیل کو آدابِ فرزندگی

*Was this the grace of an ascetic gaze or the miracle of the
academy*

Who taught Ismā'il the etiquettes of being a son

However, it made no difference to the education and training of his son Hujjat-ul-Islam. This is the reason that already during his period of study, he wrote marginal notes on the essential books of the syllabus, Khayālī, Tauzīh, Talwīh, Hidāyah Akhīreen, Baizāwi and Sahih Bukhari, and refreshed the memories of

⁷⁵ Professor Doctor Muhammad Mas'ūd Ahmad, Hayāt-e-Maulana Ahmad Raza Khān Bareilwi, p. 212.

⁷⁶ Maulana Hasnain Raza Khān, Seerat-e-A'la Hazrat Ma' Karāmāt, p. 91.

the period of study of his dignified father.⁷⁷ And Imām Ahmad Raza رحمہ اللہ himself wrote “قال الولد الاعز” and praised his student and accomplished son.⁷⁸

When this fresh branch (Hujjat-ul-Islam) of his respected forefathers became evergreen, then where Imām Ahmad Raza رحمہ اللہ mentioned ‘Baṛe Maulana’ and encouraged him, there in the presence of great Khulafā, by stating, “*There is no scholar like him in Awadh,*”⁷⁹ he attested that “حامد منی وانا من حامد”⁸⁰ (Hāmid is from me and I am from Hāmid).

⁷⁷ The work of writing marginal notes is still continuing from the period of studying till now, because at that time it was my practice that when I read any book, if it was in my domain then I would write its marginal notes, if there could be an objection, then I would write the objection and if a topic was complex then I would remove its complexity, etc. {Al-Ijāzāt-ul-Matīna, p. 156}

⁷⁸ Ināyat Muhammad Khān Gauri, Sanad-e-Masnad-e-Jānashīni, p. 2.

⁷⁹ Narrated by Shāh Muhammad Ārifullah Qādri (d. 1399 AH/1979 CE) to the author, from his father, Khalīfa of Imām Ahmad Raza, Shāh Muhammad Habībullah Qādri (d. 1367 AH/1948 CE).

⁸⁰ Imām Ahmad Raza, Al-Istimdād, p. 87.

Chapter 17: Period of Training

In this lineage, this was the manner of training from the pious predecessors that after the completion of the academic studies, according to capacity the following would be practiced for years:

1. Defending the honour and dignity of the Leader of the Messengers ﷺ.
2. Refuting and humiliating the deviant sects.
3. Writing Fatāwa (Islamic verdicts) according to Hanafi Fiqh.

The training of Hazrat Hujjat-ul-Islam رحمہ اللہ took place in absolute accordance with this manner. From immediately after graduation in 1312 AH/1895 CE, till the demise of his respected paternal uncle, Hazrat Hasan Bareilwi رحمہ اللہ⁸¹ in 1326 AH/1908 CE, he continued to pass through the stages of training in the service and company of his renowned father, Imām Ahmad Raza رحمہ اللہ. During these years he wrote articles, answered religious queries, and also continued with the work of writing and compilation.

Towards the end of the thirteenth century and the start of the fourteenth century, Wahābīyat, becoming a wound in the chest of the Ahle Sunnat, became prominent and spread throughout Hindustān. The true scholars conducted surgical treatment and made a firm effort to end this infectious disease. Where the accepted monthly magazine of the fourteenth century, *Tohfa-e-Hanafīya* – an arsenal of research – makes a special request for the refutation of the Wahābīs from the father of Abul Kalām

⁸¹ Maulana Hasnain Raza Khān, *Seerat-e-A'la Hazrat Ma' Karāmāt*, p. 119.

Āzād (d. 1277 AH/1858 CE), Maulana Khairuddeen (d. 1227 AH/1808 CE), the Imām of Tīpū Masjid Calcutta, therein it also draws the attention of the young scholar Muhammad Hāmid Raza Khān ؒ for articles, through the medium of Hazrat Hasan Bareilwi ؒ.⁸²

It becomes clear from the chronogram (1312 AH) of the extrinsically and intrinsically unique seal of his name that Imām Ahmad Raza ؒ had already prepared his worthy son Hāmid Raza for the task of issuing Islamic verdicts from that very year. The style of his compositions and attestations was based on research, like that of his venerable father. Whether it was an Islamic verdict or a book, he would not only write its attestation, rather, with his prologue and introduction, he would increase the honour of the book as well as the author; and the prologue and introduction would not be in Urdu, rather it would be in fluent Arabic and flowing prose and poetry; and such that when the eloquent ones would read it, they would place it on their eyes and would regard it as an Arabic masterpiece. The writings of Imām Ahmad Raza ؒ and other venerable scholars, upon which are the attestations of Hazrat Hujjat-ul-Islam, are witness to this.

⁸² Māhnāma Tohfa-e-Hanafīya, Jumāda-al-Ūla 1351 AH, p. 6.

Chapter 18: Period of Writing Fatāwa by the Lineage of Raza

From the fifty years (1312 AH – 1362 AH) of Hazrat Hujjat-ul-Islam رحمہ اللہ issuing Islamic verdicts, it becomes clear that he became the representative of Imām Ahmad Raza رحمہ اللہ. Although the arrangement for the transcription of all his Islamic verdicts could not be made due to his preoccupations with other Islamic work, nonetheless, the compilation of his written Fatāwa and collection of his writings are a cherished remembrance of this continuation.

The period of writing Islamic verdicts by the lineage of Raza, which illuminates the eyes of belief and faith, is presented below.

Lineage of Raza	Period of Writing Fatāwa	
	Commenced	Ended
Revered Grandfather	1246 AH	1282 AH
Maulana Raza Ali Khān رحمہ اللہ	1831 CE	1865 CE
Imām Ahmad Raza رحمہ اللہ	1286 AH	1340 AH
	1869 CE	1921 CE
Hujjat-ul-Islam Maulana	1312 AH	1362 AH
Hāmid Raza Khān رحمہ اللہ	1895 CE	1942 CE
Mufti-e-Āzam Maulana	1328 AH	1402 AH
Mustafa Raza Khān رحمہ اللہ	1910 CE	1981 CE

Praise be to Allah سبحانہ, this golden chain, whose period till 1408 AH/1988 CE⁸³ totals 162 years, continues till now from Khānqah 'Āliya Qādrīya Razvīya Noorīya, Bareilly, with Maulana

⁸³ The year of the original publication of Tazkira-e-Jameel. {Translator}

Mufti Muhammad Akhtar Raza Khān Azhari ⁸⁴ gracefully serving with writing Fatāwa and authoring Islamic books.

One of the historic and powerful Islamic verdicts of Hujjat-ul-Islam  was published in the monthly magazine *Tohfa-e-Hanafiya*, Azīmabād, Patna in Rajab-ul-Murajjab 1319 AH/ 1901 CE, with the title of *Fatwa 'Ālim-e-Rabbāni Bardam ze Khurāfāt-e-Qādiyāni*. And then it was printed by Razvi Press, Bareilly, and published with the chronogrammatic title of *As-Sārim-ur-Rabbāni 'Ala Isrāf-il-Qādiyāni* (1315 AH). Here it must be remembered that at the time of writing this book, Huzoor Hujjat-ul-Islam  was a young scholar of only 23 years old. And Mirza Ghulām Ahmad Qādiyāni (died 1326 AH/ 1908 CE), in whose refutation this was the first scholarly attempt, was still living.

At that time, not only was Hujjat-ul-Islam  youthful in terms of his age but rather, his writing, compilation and academic brilliance was at its peak. His attestations in Arabic on the writings of Imām Ahmad Raza  and various research scholars is witness to this fact. The significance of his historic Fatwa can be understood clearly from the fact that questions with regard to the claim of the Qādiyāni Dajjāl came from Amritsar to Imām Ahmad Raza , so he wrote his momentous answer with the name, *As-Soo`u Wal 'Iqāb 'Ala Masīh-il-Kazzāb* (1320 AH) and he approved and attested to Hujjat-ul-Islam  and his historic Fatwa in the following manner:

⁸⁴ Huzoor Tājush Sharīah Mufti Akhtar Raza Khān Azhari passed away on 6 Dhul Qa'dah 1439 AH and so this golden chain continued for 193 years. {Translator}

"First there was a question, with regard to that lying claimer, which came from Sahāranpūr and whose detailed answer dearest son and young scholar Maulvi Muhammad Hāmid Raza Khān حفظہ اللہ تعالیٰ wrote. And he named it with the chronogrammatic title, As-Sārim-ur-Rabbāni 'Ala Isrāf-il-Qādiyāni (1315 AH). Hāmi-e-Sunan Māhi-e-Fitan, Nadwi Figan, our honourable Qāzi Abdul Wahīd Sāhib Hanafi Firdausi Saynun 'Anil Fitan, printed this treatise in his blessed magazine Tohfa-e-Hanafīya, which is published monthly from Azīmabād."

Now we examine with extreme conciseness, the preamble of the above-mentioned Fatwa, which is an excellent standard to distinguish between truth and falsehood, in every era. Hazrat Hujjat-ul-Islam رحمہ اللہ wrote:

"O Muslims! I am showing you an easy identification of the deviants, which itself has been mentioned in the Glorious Qurān and the sacred Hadīth. Allah ﷻ revealed the Holy Qurān in which there is a clear disclosure of everything."

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ ط

And We have sent down this Qurān upon you which is a clear explanation of all things.⁸⁵

So, there is no such thing that is not included in the Holy Qurān, yet with that Allah ﷻ has stated,

⁸⁵ Holy Qurān: Surah 16:89

وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ط

And none except the knowledgeable understand it.⁸⁶

Therefore, Allah ﷻ states,

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ط

So, O people! Ask the people of knowledge if you do not know.⁸⁷

And then, it is not that the people of knowledge have the ability by themselves to understand the Book of Allah ﷻ. No! Rather, adjoining to that, Allah ﷻ states,

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ط

And (O Beloved Prophet) We have sent down this Qurān towards you so that you may explain to mankind what has been revealed towards them.⁸⁸

Allah, Allah! The insights and points of the Holy Qurān will not end. From the connection of these two verses, the Lord of the Worlds ﷻ has administered a systematic chain for the understanding of the Holy Qurān that, "O ignorant ones! Turn

⁸⁶ Holy Qurān: Surah 29:43

⁸⁷ Holy Qurān: Surah 16:43

⁸⁸ Holy Qurān: Surah 16:44

towards the words of the scholars and O scholars! You refer to the words of Our Beloved Rasool ﷺ, then you will obtain some understanding of Our Words.” In short, Allah ﷻ made it compulsory upon us to follow the Imāms, upon the Imāms to follow Rasoolullah ﷺ and upon Rasoolullah ﷺ to follow the Holy Qurān.

فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط

Then only the argument of Allah is the complete one.⁸⁹ And all praises are due to Allah, Lord of the Worlds.⁹⁰

Imām Ārif-e-Billah Abdul Wahāb Sha'rāni ؒ explained this meaning in complete detail in his magnificent book Al-Mīzān-ul-Kubra. He states in these words,

لولا ان رسول الله صلى الله عليه وسلم فصل بشريعتہ ما اجمل في القرآن بقى القرآن
على اجمالہ كما ان الائمة المجتہدين لو لم يفصلوا ما اجمل في السنن لبقت السنن
على اجمالها وهكذا الى عصرنا هذا

‘Therefore, if Rasoolullah ﷺ did not provide explanations of the abstracts of the Holy Qurān with his Sharīah, then the Holy Qurān would have remained abstract. And if the Mujtahid Imāms did not provide explanations of the abstract Hadīth, then the Hadīth would have remained abstract. And in the same manner, if the

⁸⁹ Holy Qurān: Surah 6:149

⁹⁰ Holy Qurān: Surah 37:182

scholars of the explanations of the Imāms, till our era, did not provide explanations thereafter, then we would not have had the ability to understand it.'

Therefore, this chain of guidance has been established by Allah ﷻ. The one who wishes to break it does not desire guidance, rather he is walking a clearly deviant path. It is for this reason that He ﷻ has stated in connection with the Holy Qurān,

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ط

Through this Qurān Allah misleads many and through it He guides many on the straight path.⁹¹

Whoever treads according to the chain, they attain the Grace of Allah ﷻ and whoever breaks the chain and wants to take out a meaning of the Holy Qurān by themselves through reliance on their insignificant and distorted understanding, fall into the pit of deviance. It is for this reason that Ameer-ul-Mu'mineen Hazrat Umar Fārūq-e-Āzam ؓ states,

سَيَأْتِي نَاسٌ يَجَادِلُونَكُمْ بِشَبَهَاتِ الْقُرْآنِ فَخَذَوْهُمْ بِالْأَحَادِيثِ فَإِنَّ أَصْحَابَ السُّنَنِ
اعلم بكتاب الله

'It is near that some people will come, who will argue with you about the ambiguous verses of the Holy Qurān; you must seize

⁹¹ Holy Qurān: Surah 2:26

them with the Ahādīth because the men of Hadīth understand the Holy Qurān well.⁹²

It is for this reason that Hazrat Sufyān bin 'Uyaynah ؓ states,

الحديث مضلة الا الفقهاء

'The Hadīth is misleading except to the Mujtahid Imāms.'

So the reason is the same that the Holy Qurān is compendious⁹³, whose explanation was provided by the Hadīth, and the Hadīth is compendious, whose elucidation was provided by the Mujtahid Imāms. Therefore, the one who leaves the Imāms and wants to interpret the Qurān and Hadīth by himself, will go astray. And the one who leaves the Hadīth and wants to take directly from the Holy Qurān, will die thirsty in the valley of deviance. So open your ears widely and listen carefully, and inscribe it on the tablet of your heart that whoever you hear saying, 'We do not know the statements of the Imāms, we want (to understand) the Qurān and Hadīth ourselves,' then know that they are astray; and whoever you hear saying, 'We do not know the Hadīth, we only require the Qurān,' then know that they are irreligious and are malicious to the religion of Allah ﷻ. The first sect oppose this verse of the Holy Qurān,

⁹² Narrated by Ad-Dārimi wa Nasrinil Maqdasi fil Hujjah wa Lālkāi fis Sunnah wa Ibn Abdil Barr fil Ilm wa Ibn Abi Ruzain fi Usūlis Sunnah, wa Ad-Dāraqutnī wal Asbahāni fil Hujjah wa Ibn An-Najjār.

⁹³ Meaning that it is a brief expression of a comprehensive matter. {Translator}

فَاسْأَلُوا أَهْلَ الذِّكْرِ

*So O people, ask the people of knowledge.*⁹⁴

And the other group are deniers of the next verse of the Holy Qurān,

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

*So that you may explain to mankind what has been revealed towards them.*⁹⁵

Rasoolullah ﷺ refuted the first vile sect in the following Hadīth,

الاسألو اذ لم يعلموا فإنما شفاء العي السؤال

*'Why did you not ask when you know that you need to ask about the medicine for the sick?'*⁹⁶

And he refuted the other cursed group in the following Hadīth, wherein he states,

⁹⁴ Holy Qurān: Surah 16:43

⁹⁵ Holy Qurān: Surah 16:44

⁹⁶ Narrated by Abu Dāwūd from Jābir bin Abdullah ؓ.

الا اني اوتيت القرآن ومثله معه الا يوشك رجل شبعان على اريكته يقول عليكم بهذا القرآن فما وجدتم فيه من حلال فاحلوه وما وجدتم فيه من حرام فحرّموه وان ما حرم رسول الله كما حرم الله

*'Listen! I was bestowed with the Qurān and with the Qurān its likeness. Beware! It is near that an egoist on his throne will say, 'Accept only this Qurān, whatever you find Halāl in it accept it as Halāl and whatever you find Harām accept it as Harām.' Although the thing that Rasoolullah ﷺ has made Harām is similar to that which Allah ﷻ has made Harām.'*⁹⁷

According to the prophecy of Rasoolullah ﷺ, in this era of mischief, firstly there were the arrogant, inconsiderate Nīchri people, who completely rejected the Ahādīth and with force of language only placed reliance on the Holy Qurān. Although by Allah ﷻ, they are the enemies of the Qurān and the Qurān is their enemy. They wish to change the Qurān and fabricate its meaning, in opposition to the Will of Allah ﷻ and in accordance with their carnal desires.

Now this other group, the Christians of a new fashion, cunning people with arrogance, were born saying, 'We want proof only from the Holy Qurān, whose continuation has no equal in terms of continuation.' So the reality is that both these deviant groups

⁹⁷ Narrated by Imāms Ahmad, Ad-Dārimī, Abu Dāwūd, At-Tirmizī and Ibn Mājah from Al-Miqdām bin Ma'dikarab and according to them it is as transmitted above except for Ad-Dārimī, and with Al-Bayhaqi in Ad-Dalāil from Abi Rāfi' and with Abi Dāwūd from Al-'Irbāz bin Sāriyah ؓ.

know well in their hearts that in the court of Rasoolullah ﷺ they have no refuge. The enlightening Ahādīth of Rasoolullah ﷺ is scattering the open fragmented cloth of their wretched ideas. For this reason, to evade their difficulty, from the start they close the door that, 'We want proof only from the Holy Qurān,' in which there is the potential for the helpless common people to become attached to them. O Muslims! Do not listen to anything of those deviants. And when they create uncertainty in you with regard to the Holy Qurān, then seek refuge in the Ahādīth. If they take out this and that in the Ahādīth, then hold on to the garment of the Imāms. Upon reaching this third stage, truth and falsehood will become clearly manifest and the entire cloud of dust of those deviants will be washed away by the raining clouds of truth. At that time these misleading deviant groups will be seen running away.

كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ۖ فَرَّتْ مِنْ قَسْوَرَةٍ ط

As if they were startled donkeys, fleeing away from a lion.⁹⁸

In the first place, they will be unable to do anything before the Ahādīth. They will become clear rejectors and with regard to any dispute therein, the guidance of the Imāms will enlighten the meaning of the Hadīth to such an extent that you will then find them saying, 'We do not know the Hadīth,' or 'We do not accept the Imāms.' At that point it will become known that their Imām is the cursed Iblīs, who has taken them wandering and does not

⁹⁸ Holy Qurān: Surah 74:50-51

let them hold firm onto the guidance of the Holy Qurān, Ahādīth and the Imāms.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

And there is no power nor strength except with Allah, Who is Dignified and Glorified.

Always keep this precious and powerful advantage protected as it will be beneficial at every juncture and with the permission of Allah ﷻ it will save you from thousands of deviants."

The preamble of Huzoor Hujjat-ul-Islam ﷺ ends here.

It is a fact that on 30 June 1977 the national assembly of Pakistan established the Qādiyānīs as a non-Muslim minority. The efforts that the scholars had made with regard to this, its commencement had taken place much earlier with the aforementioned historic writing of Hazrat Hujjat-ul-Islam ﷺ in 1315 AH/1898 CE.

Chapter 19: The Participation of Hazrat Hujjat-ul-Islam in the Gathering of ‘Darbār-e-Haq wa Hidāyat’

It was the great blessing and spiritual holding of the Conqueror of Bihār, Hazrat Makhdoom Shaikh Sharfuddeen Ahmad Yahya Manēri ؒ that in Patna, the capital city of Bihār, under the patronage of his successor Hazrat Makhdoom-e-Millat wa Ad-Deen Maulana Shāh Amīn Ahmad Sāhib ؒ, Bihār Shareef, and under the guidance of one of his delightful servants, Qāzi Muhammad Wahīduddeen Sāhib Firdausi ؒ⁹⁹, principal of

⁹⁹ The ones who took the most notice of the evils of Nadwat-ul-Ulama were Imām Ahmad Raza Fāzil-e-Bareilwi and Tāj-ul-Fuhūl Maulana Abdul Qādir Badayūni, and the one who provided the most financial and propagatory assistance in their refutation was Qāzi Muhammad Abdul Wahīd Sāhib (d. 1326 AH/1908 CE).

The greatest Hindustān conquering public meeting for the reformation of Nadwa, under the leadership of Hazrat Maulana Shāh Amīn Ahmad Sāhib Firdausi, Sajjādah Nashīn Bihār Shareef, took place on 16, 17, 18 Rajab 1318 AH corresponding to 10, 11, 12 November 1900 in Azīmābād, Patna in an assembly in Jadwa. Hāmi-e-Sunnat, Māhi-e-Fitan, Nadwa Shikan, Nadwa Figan, Qāzi Abdul Wahīd Sāhib Firdausi* himself took responsibility for all of its expenses.**

During the period of Sir Sayyid Ahmad Khān, due to the Fatwa that to learn English is Harām, Qāzi Sāhib caused English to be forgotten, even though he had interns with him. Also, in the period of residency in Jadwa, due to the allusion of his opposition that his father was doing business in usury, Qāzi Sāhib left all past and present profits. {The statement of Shāh Sabīh-ul-Haq ‘Imādi, Sajjādah Nashīn Khānqah ‘Imādiya, Mangal Tālāb, Patna City, and Maulana Shāh Amīn Ahmad Sāhib Firdausi, Sajjādah Nashīn, Bihār Shareef to the author in 1382 AH/1963 CE}

Madrasah 'Abr-e-Karam Ahle Sunnat' (1318 AH) and administrator of the monthly magazine, *Tohfa-e-Hanafīya*, Patna, from 7 Rajab to 13 Rajab 1318 AH, corresponding to 1 November to 7 November 1900, an exceptional gathering took place, in which the number of only scholars and Mashāikh were more than a hundred. In it, prominent scholars and great Mashāikh of the subcontinent, such as Hazrat Tāj-ul-Fuhūl Maulana Abdul Qādir Badāyūni, Mujaddid-e-Deen-o-Millat A'la Hazrat Imām Ahmad Raza Fāzil-e-Bareilwi, Maulana Sayyid Ismāīl Hasan Shāh Sāhib Mārehra Shareef, Ustād-ul-Ulama Maulana Hidāyatullah Khān Sāhib Jaunpūri, Raees-ul-Muhadditheen Maulana Wasī Ahmad Muhaddith Sūrati, Maulana Zuhūr-ul-Hasan Sāhib Fārūqī Rāmpūri, Maulana Sayyid Shāh Muhammad Fākhir Sāhib Ilāhabādi, Maulana Abdus Salaam Sāhib Jabalpūri  etc. participated.

This gathering holds the importance of a milestone with regard to the reformation of the un-Islamic statements and actions of the movement of Nadwa and preaching on the 'national ideology' in light of the Qurān and Hadīth. In this gathering

* Imām Ahmad Raza in his Fatwa As-Soo'u Wal 'Iqāb 'Alal Masīh-il-Kazzāb mentioned Qāzi Sāhib on Page 3 with these very same titles.

** In the refutation of Nadwa the revered scholars did not postpone any matter. Even in written refutation they took part completely. They wrote close to two hundred books and pamphlets and distributed it free of charge. They published close to one thousand public notices. They printed the account of gatherings and circulated them from one city to the next. The estimation of expenses was over a hundred thousand rupees. Hazrat Maulana Qāzi Abdul Wahīd, Raees-e-Patna, personally spent over fifty thousand rupees by himself. {Muhammad Ziyāuddeen Pilibhīti, A'lām-e-Zarūri, p. 5}

Hazrat Hujjat-ul-Islam ﷺ attained the good fortune of attending in the company and service of his esteemed and honourable father Imām Ahmad Raza ﷺ. *Tohfa-e-Hanafīya*, Patna, Jumada-al-Ukhrā and Rajab 1319 AH records:

“The guidance imprinted discourse of the Mujaddid of the present century, the Helper of the pure nation, the Leader of the scholars of the Ahle Sunnat, the Eminent Hazrat Janāb Maulana Hāji Muhammad Ahmad Raza Khān Sāhib Sunni Hanafi Qādri Barkāti Bareilwi (Dāma Faizuhul Qawī) was taking place when the young scholar Maulana Maulvi Muhammad Hāmid Raza Khān (Sallamahul Maulal Mannān) came and mentioned something in his ears that some Nadwi people have come.” {p. 121}

“Thereafter Imām Ahmad Raza severely refuted the un-Islamic notions of the Nadwīs and this discourse continued till midnight.” {p. 128}

From this incident it becomes known that Hazrat Hujjat-ul-Islam ﷺ was not only blessed with the good fortune of serving in religious work in the court of Imām Ahmad Raza ﷺ, but he also had a special influence on his disposition.

Chapter 20: Hāmid Raza the Deputy of Imām Ahmad Raza

In this historic gathering of Jadwa, where the revival work of Imām Ahmad Raza رحمہ اللہ was publicly acknowledged, at the pinnacle of the gathering he was addressed with the title of the Mujaddid (Reviver) of the current century. There, Hujjat-ul-Islam رحمہ اللہ received a great opportunity to benefit from serving his esteemed father. There were meetings with the scholars of the time and the exceptional Mashāikh, his gems of knowledge were shining bright and new ways of working against the deviant sects came forth. In this way there was an exemplary increase in his experiences and his status as the deputy of Imām Ahmad Raza رحمہ اللہ was accepted everywhere.¹⁰⁰

نوگل گلزار جناب رضا
چوں اب وجد ناصر و منصور باد¹⁰¹

حامد رضا عالم علم ہدیٰ
حسن بہارش ز خزاں دور باد

In this gathering the sun of the fame of Imām Ahmad Raza رحمہ اللہ was at its zenith. His personality was a refuge for the scholars. From every corner of Hindustān he was being invited, such that one letter came in his name from a sincere lover, Maulana Abdur Rahmān Sāhib, in which Imām Ahmad Raza رحمہ اللہ was being invited with extreme sincerity and love, to his home in Pokhraira, Muzaffarpūr District. Due to his immense work and religious

¹⁰⁰ Darbār-e-Haq wa Hidāyat wa Qasīda-e-Āmāl-ul-Abrār wa Ālām-ul-Ashrār, Rajab-ul-Murajjab 1318 AH/1900 CE, printed by Hanafiya Printing Press, Patna.

¹⁰¹ Hasan Raza Khān Hasan Bareilwi, Samsām-e-Hasan, p. 40.

preoccupations, he could not go to Pokhraise. However, he sent his great, noble son Maulana Muhammad Hāmid Raza Sāhib ﷺ to Pokhraise in his deputyship. And in his honourable letter he wrote, *"Although I am unable to come due to my religious preoccupations, however I am sending Hāmid Raza. He is my representative; consider him as Ahmad Raza himself and not Hāmid Raza."*

Together with the honourable letter he also sent a valuable Jubbah of his as a gift to the sincere lover. Even today this Jubbah is present with Sāhib-e-Sajjādah Maulana Hāfiz Muhammad Hamīd-ur-Rahmān. On the occasion of the Urs, Ziyārat of this Jubbah is made.¹⁰²

This was the outcome of the special attention of Imām Ahmad Raza ﷺ that the districts of the state of Bihār, especially Sitamarhi, Muzaffarpūr, Darbhanga, Purnia, Patna City and generally the entire state became the centre of Razvi blessings and the target of the spiritual dominion of Hazrat Hujjat-ul-Islam ﷺ.

The Khulafā of Hazrat Hujjat-ul-Islam, Maulana Wali-ur-Rahmān Pukhrerwi (d. 1370 AH), Maulana Ihsān Ali Sāhib Muhaddith Bareilly Faizpūri (d. 1320 AH), Maulana Hāfiz Muhammad Miya Sāhib Ashrafi (d. 1935 CE), Maulana Abu Suhail Anīs 'Ālam Sāhib Amīn-e-Sharīat Fāzil-e-Bihār, Maulana Qāzi Fazl Karīm Sāhib Qāzi-e-Sharīat Bihar, Maulana Wasī Ahmad Sāhib Māhir Razvi ﷺ

¹⁰² The conversation of Maulana Abdul Wājid Sāhib with the author, which was recorded in Holland in 1986 on the occasion of a visit.

etc., have a connection with the very same districts of Bihār and furthermore their sons, students and associates are busy serving the religion, educating and training people in the Madāris and Khānqahs of their regions.

Chapter 21: Hajj and Ziyārat

The beautiful world of love for Rasoolullah ﷺ was the world of Imām Ahmad Raza ؒ. And a beautiful individual of the same world was the personality of Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān ؒ.

His development and nurturing occurred in such an environment where at every step this perpetual slogan could be heard:

دَہن میں زباں تمہارے لئے بدن میں ہے جاں تمہارے لئے
ہم آئے یہاں تمہارے لئے اٹھیں بھی وہاں تمہارے لئے

And this degree of annihilation was visible:

کروں تیرے نام پہ جاں فدا نہ بس ایک جاں دو جہاں فدا
دو جہاں سے بھی نہیں جی بھرا کروں کیا کروڑوں جہاں نہیں

When the very same emotion of love and zeal of annihilation became realised in the personality of Muhammad Hāmid Raza ؒ, then in separation from the beloved he said:

اب تو دینے لے بلا گنبدِ سبز دے دکھا
حامد و مصطفیٰ ترے ہند میں ہیں غلام دو

And his true emotion made the firm intention with his humble demeanour to present himself in the Court of Rasoolullah ﷺ:

حضور روضہ ہوا جو حاضر تو اپنی سچ دھج یہ ہوگی حامد
نمیدہ سر آنکھ بند، لب پر مرے درود و سلام ہوگا

This was until Hazrat Hujjat-ul-Islam ﷺ in 1323 AH/1905 CE at the age of 31, departed for Hajj and Ziyārat in the company of his respected mother and his respected paternal uncle Maulana Muhammad Raza Khān Sāhib ﷺ.

During this journey, which was a success in its entirety, Imām Ahmad Raza ﷺ was with them from Bareilly to Jhansi. With regard to this historic event Maulana Zafaruddeen Fāzil-e-Bihāri writes his observation:

*"This incident happened in front of me that Hazrat Maulana Muhammad Raza Khān Sāhib, the younger brother, Hazrat Hujjat-ul-Islam Maulana Shāh Hāmid Raza Khān Sāhib, the eldest son and the respected wife of Imām Ahmad Raza departed for Hajj and Ziyārat in 1323 AH and Huzoor A'la Hazrat accompanied them to take them till Jhansi."*¹⁰³

Imām Ahmad Raza ﷺ took the pilgrims of Madīnah till Jhansi and returned to Bareilly but the condition of his restlessness was such that he himself states:

وائے محرومی قسمت کہ میں پھر اب کے برس
رہ گیا ہمرہ زوارِ مدینہ ہو کر

¹⁰³ Hayāt-e-A'la Hazrat, p. 14.

The entire week passed by in this restlessness:

جان و دل ہوش و خرد سب تو مدینے پہنچے
تم نہیں چلتے رضا سارا تو سامان گیا

Imām Ahmad Raza رحمہ اللہ beautifully mentioned this glorious journey in the following manner:

*"From here Nannhe Miya (the younger brother) and Hāmid Raza Khān (eldest son) with the dependents, departed with the intention of Hajj. I took them till Lucknow and then I returned. However, there was a kind of anxiety in the state I was in. I was here for one week and my condition was severely sorrowful."*¹⁰⁴

And the very same restlessness became the means for tranquility. To the extent that he made the intention for Hajj and Ziyārat. Even the reservation from Bareilly to Bombay was made. And from Bombay to Jeddah all the stages of the journey safely and pleasantly became easy.

¹⁰⁴ Al-Malfūz, p. 3.

Chapter 22: Hāmid Raza in the Company and Service of Imām Ahmad Raza

In this manner, from Bombay to Makkah Mu'azzamah the days and nights of Hujjat-ul-Islam ﷺ were spent in the company and service of Imām Ahmad Raza ﷺ. Hence, the attendance on the first day in the Haram of Makkah was stated as follows:

“On the first day when I gave attendance, Hāmid Raza was with me. The guardian of the Haram was Maulana Sayyid Ismāīl, a handsome individual with a commanding personality, and a noble scholar. This was the first day of visiting him. I requested some books from the aforementioned Maulana for perusal. From the attendees someone asked this question, ‘How is it to perform Ramī¹⁰⁵ before Zawāl?’ The Maulana mentioned, ‘The scholars here have given the ruling of permissibility.’ There was a discussion taking place with Hāmid Raza on this matter and I was then asked the question. I said that it is against the Hanafi Mazhab (creed). Maulana Sayyid Ismāīl Sāhib took the name of a prevailing book and mentioned that in it, permissibility is written as عَلَيْهِ الْفَتْوَى (the verdict is upon this). I said, ‘It is possible that permissibility is expressed, however, it can definitely not be عَلَيْهِ الْفَتْوَى.’ He brought the book, opened it to the ruling and found that it was written just as this mendicant had stated. The words of عَلَيْهِ الْفَتْوَى were not there. Hazrat Maulana Ismāīl bent towards Hāmid Raza Khān and asked him in his ear, ‘Who is this?’ He did not even know Hāmid Raza but at that point he was having a dialogue with him, therefore he asked him. Hāmid Raza

¹⁰⁵ The stoning of the Jamarāt, which is part of the rituals of Hajj. {Translator}

mentioned to him my name and as soon as he had heard this, Maulana Ismā'īl got up from there, restlessly ran to me and embraced me."¹⁰⁶

In the presence of Imām Ahmad Raza ؒ Hazrat Hujjat-ul-Islam ؒ fulfilled the right of conversing in eloquent Arabic, that too with a Makki scholar, prominent guardian of the books of the Haram, Maulana Sayyid Muhammad Ismā'īl, with regard to the impermissibility of Ramī before Zawāl. And the splendid manifestation of الولد سرّ لابیہ (the son is a secret of his father) was made for the first time in the Haram of Makkah, such that the view of the contemporary scholars became a decided opinion that, "After A'la Hazrat (Imām Ahmad Raza) ؒ if there was any true scholar and literary figure, then it was Hazrat Hujjat-ul-Islam Maulana Hāmid Raza Khān ؒ.""¹⁰⁷

¹⁰⁶ Al-Malfūz, Vol. 2, pp. 10-11.

¹⁰⁷ The utterance of Maulana Hasnain Raza Khān, Khalīfa of A'la Hazrat.

Chapter 23: Divine Decree

The decree of fate was opportune and a manifest decision forever, for the establishment of truth and refutation of falsehood, that the journey of Hajj and Ziyārat of Hazrat Hujjat-ul-Islam ؒ, apparently became the means for this blessed journey of Imām Ahmad Raza ؒ becoming a success in its entirety. After destroying the Indian sub-continent, Wahābīyat tried to take a bolstering breath in the official shade of the Hijāz region. However, the wisdom of Allah ؒ of

عدو شرے برا انگیزد کہ خیرے مادریں آید¹⁰⁸

assisted Imām Ahmad Raza ؒ and upon every step Hazrat Hujjat-ul-Islam ؒ attained successes of the religion. With regard to hearing and vision, the following account of Imām Ahmad Raza ؒ is greatly enlightening on reality:

“In the Wisdom of Allah ؒ, after coming here I openly heard that the Wahābīs have already come from before, amongst whom are Khalīl Ahmad Ambethwi, various ministers of state and various people of affluence. They have acquired interest in Hazrat Shareef, they have picked on the topic of knowledge of the unseen and some questions with regard to it have been presented in the court of the most knowledgeable of the scholars of Makkah, Hazrat Maulana Shaikh Sāleh Kamāl, former Qāzi of Makkah and Hanafi Mufti. I went to meet the

¹⁰⁸ The enemy spreads evil and mischief and this becomes a means of virtue for us.

aforementioned Hazrat. After conveying Salaam and shaking hands I started a discourse on the matter of knowledge of the unseen and for two hours I proved it from Verses (of the Holy Qurān), Ahādīth and sayings of the Imāms, and I refuted the adversaries who created doubts. In those two hours the aforementioned Hazrat looked at my face with absolute silence and careful attentiveness. When I completed the discourse, he silently woke up and went to a cabinet that was nearby and brought a paper on which was written the treatise of Maulvi Salāmatullah Sāhib Rāmpūri, A'lām-ul-Azkiya, with regard to the one who described Huoor-e-Aqdas ﷺ as

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ط وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ط

He only is the First and He only is the Last and He only is the Evident and He only is the Concealed; and it is He Who knows all things.¹⁰⁹

There were a few questions and all the arguments of the answers were deficient. He showed it to me and stated, 'Your coming was a Mercy of Allah ﷻ otherwise the Fatwa of Kufr of Maulvi Salāmatullah would have advanced from here.' I extolled the praises of Allah ﷻ and came back to the rest house. There was no mention of my place of residence from Maulana, but now he wanted to come to this mendicant in the crowd of Hajj and not knowing the place of residence. Eventually he had the thought that I would definitely be coming to the library.

¹⁰⁹ Holy Qurān: Surah 57:3

It is 25 Dhul Hijjah 1323 AH. After Asr Salāh I am climbing the stairs of the library and I detected the arrival of someone from behind. When I looked it was Hazrat Maulana Shaikh Sāleh Kamāl. After making Salaam and shaking hands we went and sat in the office of the library. There, Hazrat Maulana Sayyid Ismā'il, his young, blessed and righteous brother, Sayyid Mustafa, his respected father Maulana Sayyid Khalīl and various other personalities, whose names I cannot remember at this point, were present. Hazrat Maulana Shaikh Sāleh Kamāl took out a piece of paper from his pocket on which there were five questions relating to knowledge of the unseen (this is the same question whose answer Maulana had started and after the discourse of this mendicant he tore it). He said to me that the Wahābīs have presented this question through Hazrat and they desired an answer from me. I requested Sayyid Mustafa to give me a pen and inkpot. Hazrat Maulana Shaikh Kamāl, Maulana Sayyid Ismā'il, Maulana Sayyid Khalīl and all the leading scholars were present. They said that they do not desire such a speedy answer, but rather, such an answer that will render those corrupt ones powerless. I stated that I needed some time for that. I had a few days left; what could be done in this time? Hazrat Maulana Shaikh Sāleh Kamāl said, 'Tomorrow is Tuesday and the following day is Wednesday. In these two days if it is done and I can get it on Thursday then I can present it before the Shareef.'

I placed my hope in the Grace of Allah ﷻ and the grace of our Prophet ﷺ, and promised. And it is the Glory of Allah ﷻ that the very next day the fever returned. In this very condition, I would draft the treatise and Hāmid Raza Khān would write it out clearly.

The major part of Wednesday passed by just like that and the fever was still with me. In the remainder of the day and after Esha, through the Grace of Allah ﷻ and the favour of the Messenger of Refuge ﷺ, the completion of the book and re-writing it clearly, was done. Its chronogrammatic name became Ad-Daulat-ul-Makkīyyah bil Māddat-il-Ghaybīyyah and on the morning of Thursday it was delivered in the court of Hazrat Maulana Shaikh Sāleh Kamāl.”¹¹⁰

¹¹⁰ Al-Malfūz, Vol. 2, pp. 11-13.

Chapter 24: Swiftess of Writing

Do not be astonished that the accepted masterpiece and historic book on the knowledge of unseen of Rasoolullah ﷺ, *Ad-Daulat-ul-Makkīyyah Bil Māddat-il-Ghaybīyyah* was written in only eight and a half hours. In this book, the writing pen of Imām Ahmad Raza ؒ was scattering pearls of proofs and Ahādīth and the truthful pen of Shāh Hāmid Raza ؒ, while writing with full speed, was stringing together priceless pearls of the clear manuscript.

What can be said about both these feats of compilation and manuscryption – and that too with such speed that in only eight and a half hours everything was completed – besides it being the miracle of the one compiling and the excellence of the one drafting the manuscript.

With regard to this book, it is not only that Hujjat-ul-Islam ؒ did its manuscryption, rather, according to the instructions of Imām Ahmad Raza ؒ, *“The copies are finished and there is space remaining for the introduction. The copywriter needs to be given the composition soon, and its introduction must be written immediately so that the space is not left empty”*¹¹¹, he wrote its introduction immediately and presented it. Imām Ahmad Raza ؒ liked it and granted permission for its insertion into the blessed treatise, *Ad-Daulat-ul-Makkīyyah*.

¹¹¹ Ināyat Muhammad Khān Gauri, Sanad-e-Masnad-e-Jānashini, p. 3.

It is not just an introduction of *Ad-Daulat-ul-Makkīyyah* but an extremely splendid summary of the book and the gist of the categorical order of statements and Ahadīth, in a few lines.

Have a look attentively at the introduction together with the translation of Hazrat below.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ ونصلی علیٰ رسولہ الکریم

الحمد لله العلام الغيوب، غفار الذنوب، ستار العيوب المظهر من ارتضى من رسول على أسر المحبوب و افضل الصلاة و اكمل السلام على ارضى من ارتضى و احب محبوب سيد المطلاعين على الغيوب، الذى علمه ربه تعليماً و كان فضل الله عليه عظيماً، فهو على كل غائب امين و ما هو على الغيب بضنين و لا هو بنعمة ربه بهجنون مستور عنه ما كان او يكون فهو شاهد الملك و الملكوت و مشاهد الجبار و الجبروت ما زاغ البصر و ما طغى افتخروا على ما يرى نزل عليه القرآن تبیاناً لكل شىء فاحاط لعلوم الاولين و الآخرين و بعلوم لا تنحصر بحد و ينحسر دونها العد و لا يعلمها احد من العلمين فعلوم آدم و علوم العالم و علوم اللوح و علوم القلم كلها قطرة من بحر علوم حبيبنا صلى الله تعالى عليه وسلم لان علوم و ما يدريك ما علومه عليه صلوات الله و تسليمه هي اعظم راحة و اكبر غرفة من ذالك البحر الغير المتناهى اعنى العلم الازلى الالهى فهو يستمد من ربه و الخلق يستمدون منه فما عندهم من العلوم انما هي له و به و منه و عنه

و کلهم من رسول الله ملتبس
غرفاً من البحر او رشفاً من الدير¹¹²

و واقفون لديه عند حدهم
من نقطة العلم او من شكلة الحكم¹¹³

صلی اللہ تعالیٰ علیہ وسلم و علی آلہ وصحبہ و بآرک و کرم اُمین

Translation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلی علی رسولہ الکریم

All praises are due to Allah ﷻ Who is the Knower of the extremes of all the unseen, the Great Forgiver of sins, the Great Hider of faults, the Appointer¹¹⁴ of His chosen messengers based on a hidden secret; and the most excellent Durood and most comprehensive Salaam be upon him, who is the most chosen from all the chosen, the most beloved from all the beloved, the leader of all those who have been informed about the unseen,

¹¹² Qasīdah Burdah, Chapter 3, Verse 11.

¹¹³ Qasīdah Burdah, Chapter 3, Verse 12.

¹¹⁴ The reason for 'Mazhar' being translated as the Appointer is that when 'Alā comes as the relative pronoun of Zuhūr or Izhār then its meaning becomes 'to appoint' or 'to give in possession', like it is said, ظهر عليه كذا في الصراح – ظهر عليه ای غلب عليه کذا فی الصراح – Hāmid Raza (may he be forgiven).

the one whom his Lord ﷻ has taught well and the Grace of Allah ﷻ is great upon him; he is the custodian of every unseen and he is not a miser to disclose the unseen, nor is he, through the favours of His Lord ﷻ, in unawareness with regard to that which is, was or is going to come; if something is concealed from him then he is the one who observes the kingdom of the heavens and the earth, and he is such an observer of the Being and Attributes of Allah ﷻ that neither did his eyes shift nor did it cross the limits. So, do you dispute with him regarding what he saw? Allah ﷻ revealed the Qurān upon him to manifestly describe everything. So Rasoolullah ﷺ encompassed all the previous and forthcoming branches of knowledge and such knowledge that no restriction can be placed on it nor can it be counted, and in all the worlds no one truly knows him. So the knowledge of Hazrat Ādam ﷺ, the knowledge of the entire world, the knowledge of the Divine Tablet and the Pen, all of these put together form one drop from the oceans of knowledge of Rasoolullah ﷺ, for this reason that the knowledge of Rasoolullah ﷺ (and what do you know what the knowledge of Rasoolullah ﷺ is), is the largest drop and the greatest handful from that infinite ocean, meaning the eternal knowledge of Allah ﷻ. So Rasoolullah ﷺ gains assistance from his Lord ﷻ and the entire world gains assistance from Rasoolullah ﷺ. So whatever knowledge the people of the world have, all of it is the knowledge of Rasoolullah ﷺ and through the means of Rasoolullah ﷺ. It was received through the authority of Rasoolullah ﷺ and it has been attained from Rasoolullah ﷺ.

رسول اللہ تجھ سے مانگتا ہے ہر بڑا چھوٹا
تیرے دریا سے چلو یا تیرے باراں سے ایک چھینٹا

*And all of them (the Prophets) beseech the Messenger of Allah
For a handful from his ocean, or a sip from his continuous rain*

ترے آگے کھڑے ہیں اپنی حد پر تیرے علموں سے
کوئی نقطہ ہی پر ٹھہرا کوئی اعراب پر ٹھٹکا

*They are all standing before him according to their limit
Like a dot from his knowledge or a vowel mark from his wisdom*

*May Allah ﷻ send peace and salutations upon him, and shower
blessings and honour upon his household and companions,
Āmeen.*

Chapter 25: Introduction of the Treatise Al-Ijāzāt-ul-Matīnah li Ulamāi Bakkata wal Madīnah

In the preceding lines you have read various introductions of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ as well as the translations thereof. Now I present to you an extremely renowned introduction abound in Arabic eloquence, which was written on the treatise *Al-Ijāzāt-ul-Matīnah li Ulamāi Bakkata wal Madīnah* (1324 AH), together with the Urdu translation¹¹⁵ of Maulana Hāfiz Muhammad Ihsān-ul-Haq Qādri Razvi.

This introduction is a very authentic piece of writing on the historic literature of Imām Ahmad Raza رحمۃ اللہ علیہ and is a magnificent model of Arabic literature. Have an attentive look.

لنجل المصنف العلامة الفاضل الجلی الشان مولانا محمد القادری المعروف
بالمولوی الحاج حامد رضا خان سلمہ المنان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى و سلامه على عباده الذين اصطفى لا سيما هذا الحبيب المرتجى
والشفيع المصطفى واله وصحبه اولى الصدق والوفاء والنور والصفاء علينا معهم يا
من وعد فوفى واوعد ففعا اما بعد فان المولى سبحانه وتعالى يختص برحمته من

¹¹⁵ The Urdu translation is found in the original Urdu publication of Tazkira-e-Jameel. The translation presented herein is in English from the said Urdu translation of Maulana Hāfiz Muhammad Ihsān-ul-Haq Qādri Razvi. {Translator}

یشاء ویسن علیہ بجلیل الالاء ویختار له من النعم العظام ما یحتار فیہ العقول
والافهام بل لا یقدر قدره الا وهام و ذلك یمن یمن جبال کمال نعم افضال حبیبہ
الکریم الغنی المغنی الجواد المعطى ابی القاسم قاسم اقسام النعم علیہ و علی الہ و
صحابہ افضل صلاۃ و اکمل تسلیم فأنه هو الوسلة العظمی و الخلیفہ الاعلی و اعطى
المفاتیح دنیا و اخری جعل المولى خزائن رحمته طوع یدیہ فلا ینقل خیر الامنہ و
لا یسند عطاء الا الیہ و رحم الله القائل و اجزل له الاجر الكامل

الابابی من کان ملکا و سیدا
و آدم بین الماء و الطین و اقف

اذا رام امرا لا یكون خلافه
ولیس لذلك الامر فی الکن صارف

ورضى الله عنه سید العارف بالله الامام ابی الحسن محمد البکری الصدیقی حیث
یقول

ما رسل الرحمن او یرسل
من رحمته تصعد او تنزل

فی ملکوت الله او ملکہ
من کل ما یختص او یشمل

الاولیٰ المصطفیٰ عبدہ

نبیہ مختارہ المرسل

واسطہ فیہا واصل لہا

یعلم هذا كل من یعقل

لا سیباً نعم الدین من اول یوم الی الدین فالامر فیہا واضح مبین وذلک قول رب
العلمین وآخرین منهم لما یلحقوا بهم وهو العزیز الحکیم ۞ ذلک فضل اللہ یتوئتہ
من یشاء واللہ ذو الفضل العظیم ۞ والحمد للہ رب العلمین ۞ وان من اجل اولئک
الآخرین الاولین سبقاً فی الآخرين والاسبقین فضلاً فی اللاحقین الذی انعم علیہ
نبیہ الاول الآخر الباطن الظاهر الفاتح الخاتم اول الکائنین و خاتم النبیین
صلوات اللہ وسلامہ علیہ و علی الہ وصحبہ اجمعین

بنعم لا یقدر قدرہا ولا ینزف غمرہا ولا یحصى واللہ العظیم عددها ولا ینفذ ان
شاء الکریم امدہا ولا یقطع بعون المصطفیٰ مددہا فان الکریم اذا بدا اعاد و اذا
عود ادام ولا یقطع عوائد موائد الفضل والانعام ومن مثل هذا الحبيب المرتجى
العییم الجود العظیم الرجاء صلی اللہ تعالیٰ علیہ و علی الہ دائماً ابدا فی الفضل و
الکرم والجود والندی

حاشا ان یحرم الراجی مکارمہ

او یرجع الجار منه غیر محترم

صلى الله تعالى عليه وعلى اله و سائر المتعلقين بأذيا له قدر جوده و نواله و نعبه
وافضاله و جاهه و جلالة و حسنه و جماله و فضله و كماله سيدنا الوالد امجد
الامجاد امام اهل السنة السنية و الجماعت السنية مجدد المائة الحاضرة مؤيد
الملة الطاهرة سنام نور الايمان حضرة الهولى الحاج الشيخ احمد رضا خان افاض الله
علينا

من شايب فيضه المدار؛ ما ترنم الهزار فوق الازهار

فانه اتم الله نوره و ادام حبوره لما من عليه الحبيب القريب المجاب المحيب صلى
الله تعالى عليه وسلم و على اله و صحبه و شرف و كرم بالحج مرة اخرى احسن من
الاولى امطر عليه امطار الكرم و ادم عليه ديم النعم فقر به تقريبا و جعله الى
الكرام حبيباً و احله من القلوب المحل الجليل فاجله الاجلة بأجل تبجيل و حق
الحق لم يطلب و الدى شهرة فى الخلق و لم يبيع طريقاً الى تلك المسالك و لم يلق
بالا الى تسبب فى ذلك و لكن اراد المصطفى و مراد المصطفى لا يرى تخلفاً فان مراده
مراد الله و ترى ربه يسارع فى هواه فمع حب و الدى العزلة و الخمول وضع الله له فى
ارضه القبول فكانما نودى فى مكة يا اهل الصفا اهرعوا فقد جاء عبد المصطفى فراينا
العلماء اليه مهر عين و اكابر العظماء الى اعظامه مسرعين فمنهم من يقتبس من
انوار علمه و ضياءه و من يلتبس البركة فى لقاء محياه و هذا جاء فسأل و استفتى و هذا
جليل يعرض عليه ما كان افق حتى ان جلة الجلييلة الممتازة طلبوا منه بركة الاجازة
و دخل كبار فى بيعة الطريقة و قام مخدوم الكرام بخدمة الانيقة حتى ان شيخا

جليلا اماماً مطاعاً بها بكبير الشأن عظيم المكان من اجلة علماء البلد الحرام
المشار اليه بالاصابع بين الكرام سبعا يقول له في محاورته لما هوى ابي لمس
ركبته بل انا اقبل ارجلكم ونعالكم كثر الله في الامة امثالكم فراينا بحمد الله
راى العين ما اخبر عن نبيه رب المشرقين اذ يقول واخرين منهم لما يلحقوا بهم
وهو العزيز الحكيم^ط

ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم^ط وان اول من اتاه للاستجاسة
طالباً منه نعمة الاجازة محدث المغرب جليل المنصب السيد الفاضل العالم
الكامل مولنا السيد عبد الحى ابن السيد الكبير الشريف عبد الكبير الكتانى
الفاسى ذو فضل مبين له ستون مصنفانى علم الحديث وغيره من علوم الدين كان
اتى مكة حاجاً ف ارسل الى سيد الوالد الاتقى من دون سبقة تعارف اصلاً فضلاً عن لقاء
لاربع بقين من ذى الحجة سنة الف ثلثائة و ثلث و عشرين انى اريد الاتيان
اليكم لاقتبس من نوركم المبين وقد كان ابي مشغولاً فى هذا النهار رد اعلى الوهابية
بكتابه كتابه الدولة المكية بالمادة الغيبية و كان واعد العلماء الكرام ان يتمه
تصنيفاً وتبييناً فى ثلاثة ايام^{٣٢} فخاف ان يتأخر فتنصل واعتذر ورد اليه الجواب ان
سيتم غدا الكتاب ان شاء الملك الوهاب فانا بنفسى ائى اليكم بعد غد فارسل
السيد المغربي حفظه الاحد انى غدا ذاهب الى المدينة المنيرة وقد اكرتينا الابل و
تعين الرواح بعد الظهيرة فاذن ابي وتوكل فى اتمام شأنه على الفتاح ففرح السيد
واتاه من الغد بعد الاصباح فاستجاز فى الحديث اولاً و سيع ماجاء بالاوليه
مسلسلاً ثم طلب اجازة سلاسل الاولياء الكبار فكتب ابي كل ما اقترح وطال المجلس

الى نصف النهار ثم توجه السيد من فورة بعد الصلاة الاولى الى مدينة المصطفى وكان معه شاب صالح من طلبة العلم الكريم يدعى حسين جمال بن عبد الرحيم فتخلف ساعة عن السيد واتى مستجيزا الى حضرة الوالد وقد ان رجيلهم الى اطيب مكان فأجازة والدي اجازة باللسان واذن له ان يكتب نسخة بأسبه من عند السيد على نحوه و رسمه فكانت هذا نسخة اولى ومع تلك الطفرة وعود الحى اتم الله الكتاب قبل الميعاد وارسل مبيضا الى العلماء الامجاد ثم من غد اعنى ليلتين من ذى الحجة الحرام اتاه زائرا اجل العلماء الاماثل الكرام حضرة مولانا الشيخ صالح كمال مع بعض اخيرين اهل العلم والافضال من بيت دحلان بيت الافضل والكمال فاستجازوا فأجاز لهم باللسان ولم يزل متوقفاً في كتابة الاجازة لذلك العلامة الجليل الشان اجلا لا لشانه وتعظيماً لمكانه والشيخ كلمه يلقي يطلب ويتقاضى حتى انشأله نسخة اخرى حافلة كبرى وسأها الاجازة الرضوية لمبجل مكة البهية جمع فاوعى وذكر الشيخ باحسن الذكرى فكانت نسخة ثانيه اسماء غانيه ثم ان المولى سبحانه وتعالى قد كان القى بين حضرة الوالد والسيد المأجد العلامة النبيل الفهامة الجبيل مولنا السيد اسبوعيل خليل حافظ كتب الحرم الجليل بأول اللقياء وترائي المحيا حباً في الله فوق العادة لان الارواح جنود مجنده وكان السيد سأل الاجازة فبهذه النسخة الجامعة اجازة مع اخيه السيد مصطفى خليل ادامهم الله بالعز والتبجيل وكتب لهما عند ذكر الاسماء ما يليق بهما من ثناء وسناء ثم كتب نسخة ثالثة للعالم العامل الحاوى الشيخ احمد الخضراوى ثم تتابع الناس فكتب نسخة رابعة مختصرة جامعة وجيزة نافعة واستنسخ منها

عدة نقول بترك البياض مكان اسم المجاز فكلما اتى عالم يستجيز كتب اسمه واعطاه نسخة فاجز واجاز لكن عدة كرماء طلبوا مع ذلك النسخة الكبرى وكانوا بذلك احق واحرى فمنهم من احاله على حضرة الشيخ صالح كمال كي يستستخوها من عنده لتخفف الاثقال ومنهم من وعدة الارسال اليه من عنده بعد الوصول الى وطنه وبلده فهاتان النسختان اعنى الثانية الكبرى والرابعة الجامعة الصغرى كان كل منها على عدة اعلام لعلماء واعلام فنذكر في محل الاسم ماختلفت العبارات ومع كل ما ذكر في اخره من تاريخ الاثبات ثم كتب نسخة خامسة للشيخ عبدالقادر الكردى تلييز الشيخ العلامة صالح كمال و ولده السعيد عبد الله فريد لما كتب اليه يطلب منه الاجازة له ولشيخه العلامة ذى الافضال ثم كتب نسخة سادسة للسيد محمد عمر المطوف ابن السيد الجليل ابى بكر الرشيد المرحوم بكرم المتعال ثم سار الى حضرة المدينة المنورة فتلقاه علمائها الكرام كعلماء مكة بالاكرام والاحلال حتى قال له الشيخ صالح السعيد البولوى محمد كريم الله الفنجاني مجاور الحرم المدينى تلييز حضرة الشيخ العلامة الاجل مولانا الشيخ محمد عبدالحق الاله ابادى مجاور الحرم المكي السننى انى مقيم بالمدينة الامينية منذ سنين ويأتيها من الهند الوف من العلين فيهم علماء وصلحاء اتقياء رأيتهم يدرون فى سكك البلد لا يلتفت من اهله احد وارى العلماء والكبار العظماء اليك مهر عين وبالأجلال مسرعين ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم وقد طلب هنالك عدة من العلماء الاجازة فاجاز باللسان اكثر من اجازة لان عبدالمصطفى حضرة المصطفى عليه افضل صلوات الله فى شغل

مشاغل عن سواہ ولبعضہم وعدان یرسل من البلد کالفاضل الکامل مولانا الشیخ عمر بن حمدان البحرسی المدرس بالحرم النبوی السری والسید الشریف اللطیف النطیف مولانا السید مأمون البری الا السید الجلیل السعید الحمید مولانا الشیخ محمد سعید شیخ الدلائل ذالشرف والفضائل فکتب النسخة سابعة عین وقت الرحیل من البلد الجمیل و وعدان یرسل من الوطن التفصیل ولما رجع الی الوطن واشتغل بتصنیف کتب ودفع فتن وقع التأخیر فأتت کتب من الحرمین بالتذکیر ولنذكر ملخص تلك الصحائف مع کتاب آخر من سید جلیل مشحون باللطائف لیعلم الانام وصلا یحمد الله الوداد وحسن الاتحاد بین سید الوالد وذلک السید

Introduction of the Treatise Al-Ijāzāt-ul-Matīnah li Ulamāi Bakkata wal Madīnah

Which Hujjat-ul-Islam Allamah Al-Hāj Al-Fādil Sāhib-e-Shāh Al-Maulvi Muhammad Hāmid Raza Khān Al-Qādri, the son of the author of the treatise, wrote. May the Rabb of Peace ﷻ enter him into a dwelling of peace in Jannah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are due to Allah ﷻ and He is Sufficient. Peace be upon those servants of His, whom He chose, especially upon that Beloved ﷺ who is the hope of intercession and the ordained choice; thereafter upon his household and companions who are those of truthfulness, loyalty, light and purity; and with them

upon us also (shower peace), O that Being Who, when You made a promise You fulfilled it, and when You gave a warning then you granted forgiveness. After praise and salutations, the reality is this, that whoever Allah ﷻ likes He makes that person a chosen one through His Mercy, and through His Glorious Kindness showers favours upon him; and He chooses such great favours for that person that the intellect and imagination is left awestruck. In fact, even the mind and intellect cannot comprehend their honour and status. And the actual reason of all those favours is that blessed favour of the Beloved Rasool ﷺ, which is the marvel of the perfect beauty of His bounties of excellence. That Beloved ﷺ who is self-sufficient and makes others self-sufficient; who is generous and gives to others; who is Abul Qāsim and distributes every type of bounties to others (the most excellent peace and salutations be upon him, his household and companions), because he is the greatest intermediary (Wasīla) for the servants and the greatest vicegerent (Khalīfa) and representative of Allah ﷻ.

The keys of all the treasures in the world and in the hereafter have been granted to him. Allah ﷻ has placed the treasures of His Mercy in his miraculous hands. So, any virtue does not go towards anyone without going through him and any bounty does not reach anyone without attaining a connection to him. May Allah ﷻ shower mercies upon, and grant complete reward to, the one who mentioned those couplets.

Translation of couplets:

'We hear that even the father is sacrificed upon him, who was a king and leader at that time when Hazrat Ādam ﷺ was between water and clay. When he intends to do something, then contrary to that cannot happen. In the entire creation, there is no one who has been born who can change his will.'

May Allah ﷻ be pleased with Ārif-e-Rabbāni Sayyidi Abul Hasan Muhammad Al-Bakri As-Siddīqi Al-Imām ﷺ, who beautifully says:

Translation of couplets:

'How ever many mercies Allah Rahmān ﷻ has sent or will send, whether it is increasing or decreasing, whether it is in the heavens or the earth, whether it is specific or general, the means and source of all of them is Rasoolullah ﷺ, who is Tāhā as well as Mustafa, who is the bondsman of Allah ﷻ as well as His Prophet, who is empowered as well as a Messenger; this is such a reality that every intelligent person recognizes and accepts.'

Especially the blessings of Deen, however many there are from the first day till the hereafter, are all through the medium of Rasoolullah ﷺ. The proof of this matter is clear and the Lord of the worlds ﷻ states as follows.

Translation of the verses with explanations in brackets:

*'My Messenger purifies his nation and bestows them with the knowledge of the Book and wisdom. And along with them he purifies and bestows knowledge on others as well (who will come till the Day of Judgement), who did not meet those before them (they were born afterwards); and He only is the Most Honourable, the Wise. This is the Grace of Allah ﷻ, which He may give to whomever He wills; and Allah ﷻ is extremely Munificent.'*¹¹⁶ *And all praises are due to Allah ﷻ alone, the Lord of the worlds.*

In this verse, the 'others' that are mentioned, who will come till the Day of Judgement, among those who will take superiority in grace and excellence, there is also one such illustrious and august personality, whom His Holy Messenger ﷺ has blessed with immeasurable bounties; that Messenger ﷺ who is the first and also the last, he is the hidden and also the manifest, he is the conqueror and also the seal, in the universe (in terms of creation) he is the first and among the Prophets (in terms of announcement) he is the last ﷺ. And their given bounties are immeasurable like the ocean; in the same way that its water cannot be completely removed, similarly those bounties cannot finish. By Allah ﷻ! It cannot be counted. If the Gracious Lord ﷻ Willed, it will not stop at any limit and with the assistance of Mustafa ﷺ the increase in it will not stop because when the Gracious One begins to give then he just continues to give and when He makes someone accustomed to taking from His

¹¹⁶ Holy Qurān: Surah 62:2-4

Threshold of Generosity, then He keeps this practice established. The favours of His tablecloths of grace and reward do not cease. And who else is there in grace, excellence and generosity like this Beloved of Allah ﷺ? He is the centre of hope, his generosity is universal and there are great hopes attached to his personality ﷺ.

حاشا ان يحرم الراجى مكارم
او يرجع الجار منه غير محترم¹¹⁷

Translation of couplet:

'You are free from that fault that the one hopeful of your generosity will be deprived of your dispensation of favour or the one seeking refuge in you returns unsuccessful.'

May Allah ﷻ shower salutations and mercy upon him, upon his family and upon those who hold on to his garment of mercy, by the amount of his beneficence and favour, of his bounties and graciousness, of his status and grandeur, of his beauty and grace, and of his excellence and perfection.

By this august personality is meant my venerable father, who is the saint of saints, the Imām of the luminous Sunnah and the Sunni Jamā'at, the reviver of this fourteenth century, the helper of the pure nation and the great sign of the light of Imān, meaning Hazrat Maulana Al-Hāj Al-Shaikh Ahmad Raza Khān

¹¹⁷ Qasidah Burdah, Chapter 9, Verse 9.

(May Allah ﷻ shower the rains of his beneficial clouds upon us as long as the nightingales sing on the flower buds).

It happened such that on the occasion of the second Hajj, which proved to be more excellent than the first Hajj, the Beloved of Allah ﷻ (that Beloved who has attained the proximity of Allah ﷻ, whose every Dua has been accepted and who obtains acceptance for the requests of others), bestowed his favour upon my honourable father (May Allah ﷻ perfect the light of his grace and grant continuance in his guidance), showered the rain of generosity upon him and revealed such rains of bounties continually that he made him a righteous person, made him a beloved of the people of grace, blessed him with a place of honour and dignity in the hearts of the people of the Haram, such that its very illustrious personalities showed extremely great respect and reverence towards him. By Allah ﷻ! My honourable father had no desire for fame. He did not resort to any means to attain this. He did not let his heart incline towards the direction of its means. However, despite everything, Hazrat Janāb Muhammad Mustafa ﷺ had intended to make him famous and the inclination of Rasoolullah ﷺ cannot be put aside because the inclination of Rasoolullah ﷺ is the inclination of Allah ﷻ and the pleasure of Rasoolullah ﷺ is the pleasure of Allah ﷻ. You can see that the Lord of Rasoolullah ﷺ hastens to fulfil the desire of Rasoolullah ﷺ. So based on that, even though my honourable father preferred seclusion and the state of not being known, however, Allah ﷻ has placed his acceptance on His earth, as if it was announced in Makkah Mukarramah through the workers of divine decree that, 'O Sufis! Go quickly, the slave of Mustafa ﷺ

has come.' Therefore, we have seen the venerable scholars from there going to him hastily and the highly noble personalities hastening in his respect and reverence. Some came to attain the splendour of his knowledge, some came with the sole purpose of attaining the blessing of meeting him, someone came and asked a question to obtain a religious verdict (Fatwa), some noble personality showed him his written Fatwa (and desired an attestation and a favourable review) to such an extent that dignified people and distinguished personalities sought the blessing of Ijāzat from him, illustrious personalities with great honour entered into the pledge of allegiance in the Tarīqat, and contemporary masters started to perform a noble service to him. To such an extent that we had heard ourselves that once, while talking to an illustrious personality of great honour, a leader, a ruler, awe-inspiring, great in eminence and of a grand place, honoured by the scholars of the Haram, and so respected among companions that from his side orders were given by finger gestures, when my honourable father wanted to touch his knees out of respect, then he said, "أنا أقبل أرجلكم ونعالكم كثر الله في الأمة أمثالكم" (I should be kissing your feet and shoes. May Allah ﷻ create in this Ummah scholars like you in abundance).

So all praises are due to Allah ﷻ that I have seen with my own eyes that spectacle, (of the vastness of knowledge of my respected father) the news of which the Lord of the Two Easts has given in the Holy Qurān regarding Rasoolullah ﷺ:

وَأَخْرَيْنَ مِنْهُمْ لَنَّا يُلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ

يَسَّاءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ط

And he (the Holy Prophet ﷺ) purifies his nation and bestows knowledge of the book and wisdom to them and others along with them (who will come till the Day of Judgement), who had not met those before them (they were born later); and He only is the Most Honourable, the Wise. This is Allah's Munificence, which He may give to whomsoever He wills; and Allah is Extremely Munificent.¹¹⁸

The one who presented himself first in the attendance of my respected father to attain the bounty of Ijāzat, his name is Maulana Al-Sayyid Abdul Hayy bin Al-Sayyid Al-Kabīr Al-Shareef Abdul Kabīr Al-Katānī Al-Fāsī. He is Muhaddith-ul-Maghrib, Jalīl-ul-Mansab, Sardār-e-Fāzil, Ālim-e-Kāmil, Sāhib-e-Fazl-e-Mubīn. He had already written sixty books in the science of Hadīth and various other religious sciences. He had come to Makkah Mukarramah for Hajj. Without any prior introduction or prior meeting, he had sent a message in the service of my honourable father on 26 Dhul Hijjah 1323 AH that he would like to come to benefit from his light of knowledge.

On that day my respected father was preoccupied in writing Ad-Daulat-ul-Makkīyyah Bil Māddat-il-Ghaybiyyah (1323 AH) in refutation of the Wahābīs. And he had already promised the venerable scholars of completing the writing and compilation of the book within three days. There was a fear of delay in the

¹¹⁸ Holy Qurān, Surah 62:3-4

completion of the book due to the meeting. For this reason he presented an apology to the Sayyid Sāhib and sent a reply that, 'By tomorrow (In Sha Al-Malik-ul-Wahāb) the book would be completed so the day after I will come myself to meet you.'

The Sayyid Sāhib sent a reply again that, 'Tomorrow I am going to Madīnah Munawwarah and I have already hired a camel. Arrangements for leaving tomorrow after midday have already been made.' So my venerable father entrusted the completion of the book to Allah ﷻ, the Supreme Solver, and gave the aforementioned Sayyid Sāhib permission to come. Upon hearing this, the venerable Sayyid became happy and presented himself in the morning.

As soon as he came he attained Ijāzat (permission) in Hadīth from my venerable father and he listened to the Hadīth-e-Musalsal Bil Awwaliyyat. Then he received Ijāzāt of the great Awliya Allah in the spiritual chains of Tarīqat. My venerable father then wrote and blessed him with all the Ijāzāt, in accordance with his wish. This meeting continued till midday. Then Sayyid Sāhib departed towards the city of Mustafa ﷺ immediately after Zuhr Salāh. With him was also a young, righteous student of religious knowledge, Husain Jamāl bin Abdur-Rahīm. He remained behind Sayyid Sāhib and requested Ijāzat in Hadīth. Because the time of their departure towards Madīnah Tayyibah was near, for this reason my venerable father gave him verbal Ijāzat and said that he should make a copy of the document of Sayyid Sāhib and write his name. This was the first version of the Ijāzat document.

With this delay, my respected father also got a fever again. However, Allah ﷻ had completed the book before the committed time. And my respected father sorted out the manuscript (according to his promise) and sent it to the honourable scholars.

Then, the next day, meaning 28th Dhul Hijjah, Hazrat Maulana Shaikh Sāleh Kamāl, who was the leader of the elect venerable scholars, came to meet my respected father. With him there were also various scholars and people of excellence of 'Dahlān', the lineage of grace and excellence. They also requested Ijāzāt. He blessed all of them with verbal Ijāzāt and in light of the grand honour and magnificent abode of the illustrious Allamah (Sāleh Kamāl), he underwent much contemplation to write the certificate of Ijāzat for him. Whenever they would meet he would ask him about the certificate and would make a request upon request, to the point that for his sake he wrote a separate great document, whose chronogrammatic name he decided as Al-Ijāzat-ur-Radawiyya li Mabjali Makkatil Bahiyyah. He made this document a collection of Ijāzāt and complete in every way. In this, he mentioned the Shaikh with extremely beautiful words. So the second version became so beautiful that it became seen as rich with every adornment.

Then Allah ﷻ placed an extraordinary love for the sake of Allah ﷻ between my venerable father and a master, holy personality, very learned, wise, highly intelligent, full of grace, Maulana Sayyid Ismāil Khalīl, guardian of the books of the Haram Shareef, in their first meeting as soon as the gaze fell on the

countenance. This is because (according to the Hadīth in Mishkāṭ, p. 425) before the souls were connected to the bodies, they were in the form of gathered armies (so those who had mutual affinity in the realm of souls (Ālam-e-Arwāh), they also become mutually affiliated and associated in the realm of bodies).

After the meeting, Sayyid Sāhib also requested certification, so my venerable father also blessed him as well as his brother Sayyid Mustafa Khalīl with the same complete second version (May Allah ﷻ bless them all with respect and honour), and of course with their names he praised them with words according to their honour. Thereafter he wrote a third version for a scholar who acts according to his sayings and one who is highly knowledgeable in corollaries and principles, Shaikh Ahmad Hazārvi. After that, help seekers started to come continuously, scholars and Mashāikh seeking certifications started to come one after another, so my venerable father composed a fourth version of the certification for them, which was concise but also complete. And despite it comprising of fewer words it was still beneficial, and leaving the place of the name of the authorised person blank, he got several copies made of this version. When any scholar of Islam would come to receive certification then my venerable father would write their name in the blank space and hand over the copy to them. In this manner, he would grant Ijāzat with brevity.

However, in spite of this several companions asked for the comprehensive version and they were worthy and deserving of

this 'grand version'. To lighten the burden, my venerable father sent some of those individuals to Janāb Shaikh Sāleh Kamāl so that they can get it written from him. And to some he promised that when he reached his native country he would send it to them. So the second version which was extensive and the fourth version which was concise but complete, both were arranged in accordance with the number of the names of the scholars and eminent figures of religious sciences. So we will mention various texts in place of various names and with that we will also write the date of confirmation, which was mentioned at the end.

Then he compiled a fifth version for Shaikh Abdul Qādir Al-Kurdi, the student of Hazrat Allamah Sāleh Kamāl, and for his fortunate son Abdullah Farīd, when he had sent a letter and requested a certificate of Ijāzat for himself and his teacher Allamah Sāhib Afzāl (Sāleh Kamāl). Then he wrote a sixth version for Sayyid Muhammad Umar Al-Matoof bin Sayyid Jalīl Abu Bakr Ar-Rashīd (the deceased with the Grace of the Most High ﷺ). Thereafter he departed towards the exalted court of Madīnah Munawwarah. Even the venerable scholars over there, like the venerable scholars of Makkah Mukarramah, welcomed him with complete veneration and honour. To this extent, that the caretaker of Madīnah Munawwarah, Hazrat Maulana Muhammad Karīmullāh Al-Zanjābi, the virtuous and fortunate student of Allamah-e-Ajal Maulana Shaikh Muhammad Abdul Haq Ilāhābādī, the caretaker of Haram-e-Makkah Mu'azzamah, one day said to my venerable father, 'For many years I am living in Madīnah Munawwarah. Thousands of people come from Hindustān. Among these are the people of knowledge, the people of virtue and the people

of piety. I have seen that they stroll in the streets of the blessed city. No one pays attention towards them. However, I see the wonderful status of your acceptance that great scholars and noble personalities come running towards you and they make haste in showing you honour. This is the Grace of Allah ﷻ, He grants it to whom He Wills, He is One with Great Munificence.'

And even in Madīnah Munawwarah numerous respected scholars asked for Ijāzāt. He gave only verbal Ijāzāt to many scholars because 'Ghulām-e-Mustafa' was so preoccupied in the Court of Mustafa ﷺ that apart from Mustafa ﷺ he could not give attention to anything else. Due to this, he promised certain scholars that he will send the Ijāzāt when he returns to his native country. This promise was to Fāzil-e-Kāmil Hazrat Maulana Umar bin Hamdān Mahrasi, a teacher in the Haram-e-Nabawi, and to Sāhib-e-Siyādat-o-Sharāfat, Lāiq-e-Latāfat-o-Nazāfat, Maulana Sayyid Māmūn Al-Bari. Yes, for the illustrious Sayyid, Sa'ādat-mand Sāhib-e-Satāish, Mausūf bish-Sharf wal Fazāil, Maulana Al-Shaikh Muhammad Saeed Shaikh-ud-Dalāil he wrote a seventh version at that point when it was time to depart from the beautiful city, and he promised that he would send the detailed one when he reached his native country.

Then when he reached his native country he became so preoccupied in writing books and eradicating mischief that there was a delay in sending the certifications. Upon that there were several letters in terms of reminders sent from Haramain Tayyibain to Bareilly Shareef. Now we mention those letters briefly and will also mention another letter, which is filled with

beauty and came from the illustrious Sayyid Sāhib, so that people can come to know what a strong connection and beautiful friendship existed between my venerable father and the aforementioned Sayyid Sāhib (Praise be to Allah ﷻ, the Most Loving).

Chapter 26: The Masterpiece Urdu Translation of Ad-Daulat-ul-Makkiyyah

It is not easy to translate any book and render it into another language. And that too, rendering the renowned, priceless and historic Arabic literary composition of Imām Ahmad Raza ؒ, *Ad-Daulat-ul-Makkiyyah*, into the Urdu language, with fluency and phraseology, was not the task for any ordinary man. For this also, the rightful successor of the rightful author, Hujjat-ul-Islam Maulana Muhammad Hāmid Raza Khān ؒ, gave attention and rendered such a masterpiece translation that people started to think that that was the original manuscript. Furthermore, this was also a point of distinction that the learned translator attained, that prose compositions were translated into prose and poetry compositions were translated into poetry.

Like that, within its subject, the entire book of *Ad-Daulat-ul-Makkiyyah* is unparalleled. For the research scholars of every era, this is a wealth of research and a collection of verses of clear facts that need no explanation, and it has been printed in the Indo-Pak subcontinent. However, at this point, just have a look at the translation of the splendid critical appreciation on this book by Hazrat Shaikh-ul-Ulama Muhammad Saeed Mufti-e-Shāfa'īya Bābasīl Makki, in the few lines below.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

امّا بعد فقد اطلعت على رسالة الفاضل الكامل سيدى احمد رضا خان المسماة بالدولة المكيه بالمادة الغيبية فوجدت مؤلفها الكامل سيد احمد رضا خان المذكور

مستحقاً للثناء الجليل في نفسه وفي رسالته المذكورة بثلاثة أوجه الوجه الأول انه رأس علماء الجهة التي هي مقره وانه المحقق المدقق في علوم الشريعة ومطالبها اصولاً وفروعاً الوجه الثاني انه قام واجتهد في حق جناب سيد المرسلين بحسن تعظيمه واجلاله كما ينبغي وبألخصوص ما اكرمه الله تعالى به من العلوم الغيبية التي لانهاية لها مما في اللوح المحفوظ والعرش والعوالم العلوية وغيرها مما بينه في رسالة المذكورة واستدل عليه وبرهن بما نقله عن بعض مشايخه وعن المؤلفين المتقدمين والمتأخرين مما لا يكاد ينحصر كما يراه من اطلع عليه في الرسالة المذكورة الوجه الثالث رسالة المذكورة العظيمة في شأنها مع كونه الفها في عام حجة سنة الثالث والعشرين في زمن يسير كما ذكره واتقنها وبسط في الاستدلالات والباحث حتى انها وقعت عند علماء الحرمين موقعاً جليلاً وقرظوا له عليها واجادوا فيها قاموا به له وهو قيل من قدره اذا علمت ذلك كله تبين واتضح لك ضلال المعترضين عليه من الوهابية والحسدة هذا ما تيسر لي من نصرته هذا امام الكامل قاله بفمه ورقمه القلمه المرتجى من ربه كمال النيل محمد سعيد بن محمد بابصيل مفتي الشافعية وشيخ العلماء بمكة المحمية غفر الله له ولوالديه ومشايخه وجميع المسلمين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

After Hamd and Naat, when I studied the treatise Ad-Daulat-ul-Makkiyyah of Al-Fādil Al-Kāmil Sayyidi Ahmad Raza Khān, I found the aforementioned author to be worthy of grand praise

due to three reasons, both in his personality as well as in his aforementioned treatise.

The first reason is that wherever he is, he is the leader of the scholars of that place and he is a researcher intimately acquainted with the minute details of Sharīah, from its principles and doctrines to its sciences and objectives.

The second reason is that he exists and endeavours completely with the beauty of honour and respect for the True Leader of the Messengers ﷺ. And particularly with regard to those sciences of the unseen, which Allah ﷻ blessed His Beloved Rasool ﷺ with, which are innumerable; those things that are in the Lauh-e-Mahfūz (Divine Tablet), in the highest sphere of creation etc., which the author discussed in the aforementioned treatise, for which he provided evidence and in support of which, he quoted categorical proofs in the form of those attestations of several of the Mashāikh and authors of our pious predecessors and successors; whose limit is not known, as is seen by the one studying the aforementioned treatise.

The third reason is this treatise, which is magnificent in its rank, notwithstanding the fact that he wrote it during his Hajj in 1323 AH within a short space of time, as has been mentioned. He did incredibly comprehensive work on this and elucidated with proofs and discussions. To this extent, that the treatise attained great honour in the eyes of the scholars of Haramain Shareefain and those scholars wrote critical appreciations on the treatise for the author. Furthermore, they stood firm in support

of the author, but even this is less than his honour. When all this has become known to you then it has become clear and manifest upon you that the Wahābīs and those who are jealous, who object to this, are all misled.

This is that which facilitated my support for that accomplished Imām. I said this verbally and wrote it with my pen. The one hopeful of attaining his complete wish from his Lord ﷺ, Muhammad Saeed bin Muhammad Bābasīl, who is the Mufti-e-Shāfa'īya and Shaikh-ul-Ulama of Makkah Mu'azzamah. May Allah ﷻ forgive him, his parents, his teachers and all the Muslims.

Chapter 27: The Versified Translation of the Versified Critical Appreciation

This was the translation in prose of the critical appreciation in prose. The delight of reading it is still fresh. Now also peruse the versified translation of the versified critical appreciation of Muhaddith-e-Madani Hazrat Abdul Qādir bin Saudah Al-Qarashi.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حمد المن اظهر الحق عياناً ومنح اقواماً بكمال الايمان باطناً وظاهراً فبان نجمهم
تبييناً نحمده سبحانه ونشكره ونومن به ونوحده ونشهد انه الله الذى لا اله
الا هو مكون الكائنات ونشهد ان سيدنا ونبينا ومولانا محمد الذى اطلعه الله على
جميع المكنونات فعلم كليها وجزئها والماضى والآت المرسل بكمال انواع الايمان
اعجازاً لهم وقهراً فلم يبق لاحد من الناس عذر اصلى الله تعالى عليه وعلى آله
واصلبه الذين مهد والدين واسسوه وكشفوا عن وجه مخدر النقاب وازالوه اما
بعد وفي كل ربع بنو سعد فان العبد الفقير المعترف بالعجز والتقصير لما اطلع على
الرسالة المسماة بالدولة المكيه بالمادة الغيبية لمؤلفها اصولى الزمان وعلامة
الاولان المتكلم النظار والمفسر الذى عليه المدار يتبىة الدهر بلا توان قاضى
القضاة الشيخ احمد رضا خان الفيتها البحر الزاخر ونقولها كالانجم الزواهر ومنذا
معنت في مسائلها النظر وجدتها هي عقيدة اهل الايمان فى البدو والحضر ترشحت
من تطريز الانتقال وتوشحت بمخدرات المقال ففى كل لفظ روض من المنى وفى كل

سطر منها عقد من الدر والله انها لساحرة وباهرة ذوالمنقول ولم يبق لاحد بعده ما يقول ومخالف العقيدة التي فيها جهول وضلوع لكن لله دره فلقد رد عقولهم خاسرة خائبة وانقلبت بصائرهم خاسئة مأثبة ولقد كنت رأيت رئيس هذه الطائفة الكازيه وانا مقيم بالمدينه المنورة على منورها افضل الصلوات وازكي السلام وتذاكرت معه في علوم فنفر منه قلبي نفورا كليا وانشدت في مواجهته لا تصحب من ينهضك حاله ولا يدلك على الله مقالته فخليت سبيله ولقد نقلت مايشفى ويكفي في الرد على هذه الطائفة الوهابيه في كتابي المسى العنوان المعرب ونقلت هنالك مالصاحب سيوف انقنك والترجمانة الكبرى في اخبار هذا العالم برا وبحرا ولذلك رسائل الشيخ الطيب ابن كيران وتليذه صاحب الفتوحات الوهابية في الرد على الطائفة الوهابيه وكذلك رسالة سيدى ابراهيم الرياحى التونسى والله در عصريينا حسان الزمان ومجى سنة سيد ولد عدنان المحفوظ بالنبي العدنانى الشيخ يوسف النبهانى حيث ذكر في كتابه شواهد الحق هاتيك التنبيهات التى هي في فوادهم شهب زاجرات فلقد قام هو وصاحب الرسالة بالواجب واتيا بالحكم الصائب لكن العلم والعدل اصل كل خير والجهل والظلم اهل كل شر والله تعالى ارسل رسوله سيدنا وشفيعنا وسيلتنا الى ربنا دنيا واخرى بالهدى ودين الحق وامره ان يعدل بين الطوائف ولا تتبع اهواء احد منهم فقال عز من قائل فذلك فادع واستقم كما امرت ولا تتبع اهواءهم وقل امنت بما انزل الله من كتاب وامرت لاعدل بينكم الله ربنا وربكم لنا اعمالنا ولكم اعمالكم ولا حجة بيننا وبينكم

الله يجمع بيننا و اليه المصير وحاصل ما يقال في هذه الرسالة ذات الحسن والجمال
والبهاء والكمال

ايها الناظر فيها	انظر الحق يقيناً
و تحققها اعتبداً	و ملاذا و بياناً
فهى والله اساس	و هى نور المؤمنين
كملت حقاً بصدق	و بدرت للعالمين
نشرها في الكون ظاهر	في عيون الحاسدين
او يخفى النور حقاً	من نجوم ظاهرينا
نورهم في الهند ظاهر	من جميع المؤمنين
رب صل ثم سلم	عن جميع المرسلين
سيما عالم غيب	و امام المتقين
عالم الخمس يقيناً	بل رأى الحق مبيناً
و على ال الكرام	و جميع التابعين

قاله بفمه ورقبه بقلبه خادم الحديث والاسناد غبار النعال وقبيح الافعال الراجى
عفوره المتعال الحال وقته بالمدينة المنورة بعد قبوله مراد حج بيت الله الحرام
عبد القادر بن محمد بن عبد القادر بن الطالب بن سودة القرشى ابا لحسينى اما
الفاسى له وجميع المسلمين بالحسنى وكتبت في الحرم النبوى لمواجهة الشريفة
مجل في ٢٩ ربيع الآخر ١٣٢٩ هـ



All praises are due to Him, Who made clear the truth and manifest it to the eyes, and granted complete Imān internally and externally to certain groups. Therefore, their fate became extremely bright and fortunate. We praise Him, glorify Him and are thankful to Him. We bring Imān upon Him, we believe Him to be One and Alone and we bear witness that certainly He alone is the True Lord, besides Whom there is none worthy of worship. He is the Creator of the universe. We bear witness that Muhammad ﷺ is our Leader and our Master, the one who Allah ﷻ exalted above the entire creation. So, He showed him every general and specific thing and taught him everything from the past and the future. In order to overcome and conquer the people, he was sent with every kind of excellence and with Imān so that there was no excuse left for anyone. May Allah ﷻ shower His Infinite Mercy upon him, and upon his household and companions, who equipped and adorned the religion, strengthened its foundations and removed the veil from the faces of those who were veiled (a hidden secret).

After praise and eulogy, and in every home there are blessed offspring without doubt, when this mendicant servant, acknowledging his helplessness and shortcoming, became aware of Ad-Daulat-ul-Makkīyyah Bil Māddat-il-Ghaybīyyah written by the principled personality of the era, the erudite scholar of the time, scholastic philosopher and religious writer, upon whom religious affairs depend, that matchless expounder of the time, the active chief justice of the world, Ustād Ahmad Raza Khān, then I have found him to be a vibrant ocean of

treasures and his manuscripts to be illuminating like the stars. And when I deeply studied his arguments then I have found them to be the beliefs of repute, might and salvation of the entire people of faith. This is its elegance that the footprints of the exalted Ahādīth adorned it and the beauties of the writing full of intellect embellished it.

مرادوں کے ہیں باغ ہر لفظ میں تو ہر سطر میں موتیوں کی لڑی

By Allah ﷻ! Without doubt he is the one who mesmerizes the minds and the one who causes defeat of the people of tradition. And after this there remained no need for him to say anything further and the adversary of those beliefs that are found therein, is an ignorant and deviant. However, Glory be to Allah ﷻ that He caused deprivation and loss to their intelligence and awe-strikingly turned their reviled perceptive faculty away. Without any doubt I had seen the deception of that false sect during my stay in Madīnah Munawwarah (the best and most excellent salutations and peace be upon he who illuminated Madīnah) and I had an intellectual discussion with them, after which my heart detested them with absolute hatred. And I read this stanza on his face:

اسکی صحبت ترک کر گر ہونہ تجھ کو کچھ مجال
اور دکھاتی ہونہ راہِ حق تجھے اس کی مثال

So, I destroyed their path and in actual fact I quoted He Who is Sufficient (Kāfi) and the Healer (Shāfi), in refutation of that

Wahābīyah sect, in my book entitled *Al-Mu'rab*, and therein I also quoted that which the writer, who is the *Swords of Lethality* and the greatest translation of the news of this world by land and sea, had written; similarly, from the treatise of Shaikh Tayyib Ibn Kīrān and his student, the author of *Al Futūhāt-ul-Wahābīyah Fir Raddi 'Ala Tāifat-il-Wahābīyah* and in this manner from what was in the treatise of Sidi Ibrāhīm Riyāhi Tūnisi. And Glory be to Allah ﷻ, our contemporary, the Hassān of the era, Reviver of the Sunnat, Sardār-e-Adnān, Mahfūz bihi Bani Adnāni, well-known as Shaikh Yūsuf Nabhāni, in his book *Shawāhid-ul-Haq* mentioned those warnings concerning the flame of rebuking that resides within their hearts. So, in reality and without doubt he (Allamah Nabhāni) and the author of this treatise (*Ad-Daulat-ul-Makkīyyah*), stood up for the fulfilment of a necessary work and issued an appropriate judgement however, knowledge and justice are the root of every good deed. And Allah ﷻ made His Beloved Rasool ﷺ our leader, our intercessor, our means for this world and the hereafter and sent him with guidance and the true religion. And He commanded him to do justice with all the communities and not to follow the carnal desires of any of them.

So, He said (dearly to every assertor), "So invite towards that and remain steadfast on it yourself as you have been commanded. Do not follow their desires and say, 'I have brought faith on the Book revealed by Allah ﷻ and I have been commanded that I do justice among you, Allah ﷻ is our and your Lord. For us is our deeds and for you is your misdeeds. There is no dispute between us and you. May Allah ﷻ grant us agreement and we have to return to that.'" Whatever has been said with regard to

this treatise, the possessor of beauty and grace, light and excellence, the gist and conclusion of its scholarly discussion is as follows.

حق ہے یہ رسالہ بالیقین	اے مرے پیارے ناظرین
جائے پناہ ذکر مراد	حق جان اور کر اعتماد
نور و ضیائے مؤمنین	واللہ وہ ہے اصل دیں
ہے آشکارا خلق میں	کامل ہے صدق و حق میں
چشم حسد بے نور ہے	عالم میں نشر و ظہور ہے
انجم سے جب ہو سب کھلے	کیا نور سچ مچ چھپ رہے
مسلم میں اس کا ظہور ہے	یہ نور ہند کا نور ہے
سب مرسلین عظام سے	تحفے صلاۃ و سلام کے
سردار اتقیا کے سر بسر	مخصوص عالم غیب پر
کہ خدا بھی اس سے چھپا نہیں	اسے علم خمس ہے بالیقین
اتباع و تابعین پر	اور سرورانِ دین پر

He said this verbally and wrote it with his pen – servant of Hadīth and certifications, dust of the shoes of scholars, the sinful Abdul Qādir Muhammad Saudah Al-Qarashi.

Hopeful of the forgiveness of my Cherisher with Excellency, having arrived a short while ago in Madīnah Munawwarah, after attaining my wishes in Hajj of Baitullah Al-Harām, Abdul Qādir Ibn Muhammad Ibn Abdul Qādir Ibn Tālib Saudah, Quraishi from

the father, Husaini from the mother, introduced to Allah ﷻ from birth and upbringing. And may all the Muslims be granted a good end. I wrote this in the Haram-e-Nabawi at the Muwājah Shareef on 29 Rabi-ul-Ākhir 1329 AH.

Chapter 28: Introduction of the Treatise Kifl-ul-Faqīh-il-Fāhim Fi Ahkāmī Qirtās-id-Darāhim

Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ was the scholarly successor of his venerable and honourable father, the one praised by the elite and the public, Imām Ahmad Raza Khān رحمۃ اللہ علیہ. This is the reason that with regard to *Ad-Daulat-ul-Makkīyyah*, whether it is the draft or the introduction, the translation or the critical appreciation, on every front, in the Haramain Tayyibain he appeared as an intelligent literary figure and an illustrious representative.

The academic authority of Imām Ahmad Raza رحمۃ اللہ علیہ had spread throughout the Haramain Tayyibain. Great venerable scholars were writing critical appreciations of *Ad-Daulat-ul-Makkīyyah* with great respect and glory. The splendour of knowledge and excellence of jurisprudence of the author was being publicly recognised. The liveliness of question and answers persisted. But all praises are due to Allah سبحانہ و تعالیٰ that the author himself was present to provide silencing answers to the doubts on his book. Sometimes with those answers some respected Muftīs, due to their dignified status, also felt displeased, however the just author did only that which was the demand of justice and the expression of truth. Even on this front, Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ, in the presence of his respected father, gave such answers to the student of Mufti-e-Shāfa'īya, Shaikh Abdul Qādir Tarābulsi Shalbī, who was a teacher and had objections to certain matters, that he became silenced.¹¹⁹

¹¹⁹ Al-Malfūz, Vol. 2, p. 50.

Till now, the topic of writing elegance was only with regard to the Urdu translation of *Ad-Daulat-ul-Makkiyyah*. You have already perused its introduction from the pen of the accomplished translator, together with its translation. Now, from here we will review the introduction of *Kifl-ul-Faqīh-il-Fāhim Fi Ahkāmī Qirtās-id-Darāhim*.

It seems as though Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ attained an abundant portion of the excellence of writing elegance with regard to spontaneous introductions on the books of Imām Ahmad Raza رحمۃ اللہ علیہ, such that in the introduction itself the eminence of the author, the splendour of the writing, the beauty of the exposition etc., basically everything is written in such a way that in the actual book and the introduction there remains no difference in the expression and language. In this era only Hujjat-ul-Islam رحمۃ اللہ علیہ has attained this point of distinction.

The following prominent lines of the introduction of *Kifl-ul-Faqīh-il-Fāhim* are such priceless jewels of the Arabic language and expression, which forever are an expansion of beautiful wonders in the treasures of Arabic literature. Read attentively and express admiration at the spontaneous writing elegance of the accomplished writer of the introduction.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

احمد الحمید المحمود حمد حامد احمد واصلى واسلم على احمد محمد اسبه احمد
وبعد فلما توجه للمسير كالبدور المنير من حضيض الهند الى اوج حج امر القرى

وزيارة حرم الحبيب المصطفى المرتضى المرتضى عليه افضل التحية
والثناء مرة اخرى في العام الماضي قبل عام خلا امام اهل السنة السنية والجماعة
السنية مجدد الباءة الحاضرة مؤيد الملت الطاهرة سنأمر نور الايمان انسان عين
الاعيان الذي لم يكتحل بهتله طرف الاوان قطب المكان وغوث الرمان بركة
الاعيان اية من ايات الرحمن سيدي واستاذي والدي وملاذي حضرة المولى
الحاج الشيخ احمد رضا خان افاض الله علينا من شابيب فيضه الممدار ما ترنم
الهزار فوق الازهار وكنت دخيلا في محاسيب عياله متشبتا بأهدابه واذياله فرأيت
ما قد خصه الله تعالى به من مزايا الاكرام واسبغ عليه من عطايا العظام واسبل
عليه من عطاء الانعام ببلده الحرام وبلد حبيبه سيد الانام عليه افضل الصلوة
والسلام مدى الليالي والايام فبجله اهاليها ووقروه وكرموة وحبروة وعلى اعدائه
نصروه وقهروا المفسدين المارقين من الدين كما تخرج الشعرة من العجين
وهتكوا خيام خبثهم المهين فباء وابغضب من الله واصبحوا خاسرين وساء صباح
المندرين وفرت ذرية الشيطان بهوة الهوان كحمر مستنفرة فرت من قسورة
وهتكت استارها وكشف عوارها وفشا عارها وتوارى اوارها وخمدت نيرانها وقتلت
فيراتها وذبحت ثيرانها وقلبه للعلماء الكرماء الاتقياء العظماء الكبار الاعلام
بكمال الاعزاز ونهاية الاحترام وشهدوا له انه سيد الفرد الامام بل قبلوا اياديهم
والاقدام واستمعوا منه الحديث المسلسل بالاولية واستجازوا منه بالصّحاح
والسنن والمسانيد والمعاجيم والمصافحات الاربعة البروية حتى بايعوا على يده
وانسلخوا في السلسلة العلوية القادرية الرضوية وكان ذلك كله دقه وجله بالاصرار

فوق الاصرار من صناديد العلماء وكبار الكبار ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم وطابت بطيب ذكره الاذان و فاح بشييم فضله كل ناد ومكان ووطارصيت نواله في الرّوايا والأفاق فتأقت الافئدة للقائه بالاشواق بيد انه فاح عرف علومه وتضوع مسك فهمه من الرسالة المباركة الدولة المكيه بالهأدة الغيبية التي صنّفها بجواب اسئلة الوهابية العيبية فهزم الاحزاب ويداه تحت الثياب وقتل الرؤس والاذناب وسيفه في الجراب واتم الكتاب وانهى الجواب في ثلث جلسات لا يبلغ مجموعها عشر ساعات فيها كان الأكرامة من الله وخرقا للعادة لكنّه له كداب وعادة قد جرب مراراً في امثال الافأدة اتم الله له الحسنى وزيادة فأتى بها ببديهة مطلوعة وبلاغة رائعة متحلية بروايات فاستضاء وابانوارها الساطعة واستيقنوا ان له قدما فارعة في اعلام العلوم من المنقول والمفهوم فاستوقفوا عند مطايا الادب وانضوا اليه ركاب الطلب واستفتوه في مسائل كثيرة فاجابهم عن قريحة مشرقة منيرة منها اثنتا عشرة مسألة تبلوا الاذهان وتجلوا المكان وتسبّر الاوزان وتخبر عن قدر الفرسان في معارك البيدان بعد ما بحثوا فيها من جلّ وقل واستسقوا لها الوابل وطل وتعلل الناس بعسى ولعلّ فابتدء في اجوبتها يوم السبت وعأودته الحسى يوم الاحد فأنهاه ضحى يوم الاثنين لسبع بقين من المحرم الحرام ١٣٢٢هـ في بلد الله الحرام فقد اتى بفضل الله المنعام مزنه عند الاوامر وكان ذلك الاقتراح من الفاضل الصفى الكامل الوفى امام المقام الحنفى مولنا الشيخ عبد الله ميرداد المكى القادري الرضوى ابن شيخ الخطباء وسيد الائمة العظماء حضرة الشيخ احمد الى الخير حفظهما الله تعالى عن كل ضير واستأذنه الفاضل الكامل الحائد

الرّاوى عن كلّ المساوى مولانا الشيخ حامد احمد محمد الجداوى حفظ عن شرّ
 العدوّ والغاوى ووقانا واياهم عن كلاب البدع ونباح العاوى وحبانا واياهم عن
 جميع المهالك والمهاوى وروانا جميعاً من شاييب فضله الرّاوى ونضر قلوبهم
 وقلبي الزاوى وغفرلنا ولهم جميع المساوى ورزقنا جميعاً عوداً بعد عود الى بيته
 الكريم وبيت حبيبه الرؤف الرحيم عليه وعلى آله الصلوة والتسليم كرات بعد
 مرّات بالقبول والبركات بجاه مصحح الحسنات ومقيل العثرات دليل الخيرات
 ماحى الذّنوب والسيئات صلى الله تعالى عليه وعلى آله واصحابه وازواجه الطّاهرات
 و قدسّى الرّسالة كفل الفقيه الفاهم فى احكام قرطاس الدّراهم ١٣٢٢ هـ فهأهى ذه
 والحمد لله على الأئمة والصلوة والسّلام على افضل انبيائه وعلى آله وصحبه وسائر
 احبائه وعلينا معهم وبهم وفيهم ولهم وعلى جميع المسلمين والمسلمات الاحياء
 منهم والاموات آمين يا ربّ العالمين قاله بفيه شاهداً بما فيه راجى رحمة ربّه ونعمة
 حبه بالكرم النبوى واللفظ المولوى محمد المعروف بحامد رضا البريلوى ثقّا الله
 من منهل كرمه المروى وحماة الله عن شرّ الحر المذوى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The One Who is lauded, the One Who is praised, the One Who
 praised and performs praises which the One Who does the best
 praises did. And I send Durood and Salaam upon him, who is
 more praised than all those who have been praised extensively,
 whose pure name is Ahmad. After Hamd and Naat, like the
 bright moon of the fourteenth night, he, who is the Imām of the
 luminous Ahle Sunnat and the Jamā'at of the Sunnah, who is the

reviver of the current century, the helper of the pure nation, the height of the light of faith, the apple of the eye of the honourable leaders, he whom the eyes of the era have not seen an equivalent of, the Qutb of the place, the Ghaus of the time, a blessed existence, a sign from the signs of Allah ﷻ, my leader, teacher, father and saviour, Hazrat Maulana Hāji Janāb Ahmad Raza Khān Sāhib ﷺ, embarked on a journey in the year before last, for the second time, from the inferiority of Hindustān to the heights of Hajj in Makkah Mu'azzamah and for Ziyārat of the Haram of Habīb-e-Mustafa, our hope, our beloved, our chosen one, upon him be the most excellent salutations and peace. May Allah ﷻ shower upon us the droplets of his abundant grace as long as the nightingales sing on the flower buds.

I am included among his children and I held onto his mantle and garment, so I saw that honour and distinction with which Allah ﷻ had distinguished him, blessed him with His vast bounties and placed upon him His supervision of benefaction. In His sanctified city (Makkah Mu'azzamah) and the city of the Master of the Universe (in Madīnah Tayyibah) (upon him be the most excellent salutations and peace as long as night and day remains), the people of both the sacred cities showed him respect, reverence, honour and hospitality, and helped him against his adversaries. And he defeated those mischief-mongers, who have left the religion the way a strand of hair is removed from flour. And he tore open the veil of their shameless filth. So those mischief-mongers became deserving of the Wrath of Allah ﷻ and they remained in loss. They became terrified that a bad morning has dawned and the offspring of Shaitān ran into the cave of

disgrace, the way a flared up donkey runs from a lion. The veil of those mischief-mongers was pulled apart, their vice was manifested and their disgrace was revealed. Their anger became concealed, their enmity became silenced, their faces became ruined and their bulls were slaughtered.

The venerable scholars, great righteous men and highly renowned personalities met the aforementioned Hazrat with utmost respect and extreme honour, and they attested to him that he was the leader, a matchless personality and the Imām. Furthermore, they kissed his hands and feet, they heard the Hadīth-e-Musalsal Bil Awwalīyyat from him and they took Ijāzat in the Hadīth books, Sihāh Sitta, Sunan, Masānīd, Ma'ājīm and all four Masāhif. To this extent, that they pledged allegiance on his hands and entered into Silsila 'Āliya Qādriya Razviya. And all these big and small things happened due to the insistence of the leaders, scholars and great personalities. This is the Grace of Allah ﷻ, He gives to whoever He pleases, and Allah ﷻ is the One with Supreme Grace.

The ears became pleased with the remembrance of the aforementioned Hazrat and every gathering and destination became fragrant with the perfume of his grace. The fame of his grace soared in all directions and horizons, and subsequently hearts longed for him with great yearning. However, the spreading of the fragrance of his branches of knowledge, and the extensive perfuming of his musk-scented intelligence occurred through the blessed treatise Ad-Daulat-ul-Makkīyyah Bil Māddat-il-Ghaybiyyah, which he wrote as an answer to the

questions of the evil-minded Wahābīs thus causing their groups to flee. And there was not even a need to take his hands out. He cut off their heads and tails and the sword remained in its sheath. This book and the answers were completed in only three sittings, which collectively was not equal to even ten hours. So this was nothing but a miracle from Allah ﷻ and an extraordinary event, but this was like common practice and habit for the aforementioned Hazrat, the spiritual benefits of which he has experienced many times over. May Allah ﷻ grant him the most excellent virtue and even upon that grant him abundance.

So he wrote this treatise with well-informed intuition, devotion and wonderful eloquence, manifest with flourishing narrations and adorned with pearls of wisdom. So those scholars became radiant with his exalted light and they became certain that the permanence of the author in the well-known philosophical and traditional sciences, is elevated. So they stopped their Nāqé¹²⁰ of needs by him and they actively sped up their Jammāzé¹²¹ of requests. And they requested Islamic verdicts on many issues so the author provided them with answers with a shining, luminous temperament. From among those, they tested their understanding of concerning issues, manifested the status of people, deciphered their worth and demonstrated the value of horsemen in the battles of the battlefield. After those scholars had discussed with the low-ranking and the great with regard to

¹²⁰ A Nāqa (plural Nāqé) is a she-camel, used figuratively in this context. {Translator}

¹²¹ A Jammāza (plural Jammāzé) is a female camel that runs and walks fast, used figuratively in this context. {Translator}

those issues and they had sought vast rain and dew for it, and people avoided getting into difficulty, the commendable writer started to write the answers to such queries on Saturday, and then on Sunday a fever started. So, on Monday within the first three hours of the day he had completed his answer.

On 23 Muharram-ul-Harām 1324 AH in the sacred city of Allah ﷻ (Makkah Mu'azzamah), through the Grace of the greatly Beneficent Allah ﷻ, he came to Mīna at the time of thirst. And the request for this had come from two scholars. One was the accomplished, virtuous, learned and distinguished Hanafi Imām, Maulana Shaikh Abdullah Mīrdād Makki Qādri Razvi, the son of Shaikh-ul-Khutabā wa Sardār-e-Imāmān-e-Bā-'Azmat, Hazrat Shaikh Ahmad Abul Khair (may Allah ﷻ protect him from every harm). The other was his accomplished and distinguished teacher, Maulana Shaikh Hāmid Ahmad Muhammad Fāzil-e-Jadāwi, who prefers to leave aside all futile speech. May they remain protected from the mischief of the enemies and deviants.

May Allah ﷻ protect them and us from the barks of the deviant dogs and those who bark; and keep us and them vigilant from all panic and places of falling; and quench all of us with the droplets of His All-Encompassing Grace; and revive our dejected hearts; and forgive all of our sins; and grant us all over and over, attendance upon attendance repeatedly in His House of Graciousness and the sacred tomb of His extremely generous and merciful Beloved ﷺ. With acceptance and blessings, through the Sadaqah of his honour, who grants vigour to virtues, who forgives mistakes, the guide to righteousness, the one who

erases every sin and evil; may Allah ﷻ send salutations upon him, his household, companions and pure wives.

The author kept the name of the treatise Kifl-ul-Faqīh-il-Fāhim Fi Ahkāmi Qirtās-id-Darāhim (1324 AH). Yes this is that treatise and all praises are due to Allah ﷻ for his bounties. And peace and salutations be upon the greatest of the Prophets, and upon his household, companions, upon all those who love him, and upon us with them, due to them, in their company, and through their grace; and upon all the Muslim men and women, those who are alive and those who have passed away, Āmeen Ya Rabb-al-Ālameen.

I stated this verbally, and bearing witness to its composition, through the grace of Rasoolullah ﷺ and the generosity of Ghaus-e-Āzam ﷺ, Muhammad, whose alias is Hāmid Raza Bareilwi, is hopeful of the Mercy of Allah ﷻ and the bounty of His Beloved ﷺ. May Allah ﷻ grant him a drink from His quenching ocean and save him from the viciousness of the dejecting heat.

The introduction of Huzoor Hujjat-ul-Islam ﷺ ends here.

These introductions attained that honour of acceptance in the court of Imām Ahmad Raza ﷺ such that the Imām himself, with his graceful language interpretation, mentioned its translation and included it in the treatise.¹²²

¹²² Ināyat Muhammad Khān Gauri, Sanad-e-Masnad-e-Jānashīni, p. 3.

Chapter 29: The Son is a Secret of His Father

This is such a matter that whether it is regarding writing and compilation or research and attestation, translation or marginal notes, critical appreciation or introduction, in every instance you will find Hazrat Hujjat-ul-Islam رحمہ اللہ to be a praiseworthy successor of his father in his entirety, who was incomparable in his era.

You have already read the fluent translation and spontaneous introduction of *Ad-Daulat-ul-Makkiyyah* and *Kifl-ul-Faqīh-il-Fāhim*. Now, with regard to the above-mentioned title, also read the chronogrammatic name and prologue of *Al-Wazīfat-ul-Karīma* (1338 AH). Imām Ahmad Raza رحمہ اللہ had wished to state something in this treatise in the form of an introduction, but that hidden pearl and concealed secret remained in his sacred chest until Hazrat Hujjat-ul-Islam رحمہ اللہ manifested that hidden secret in his prologue. And he maintained such discipline that there was not a deficiency of even a letter in the replicate introduction of Imām Ahmad Raza رحمہ اللہ.

The first page of *Al-Wazīfat-ul-Karīma* (1338 AH) is the clear evidence of 'The son is a secret of his father'. Invite the eyes to peruse the prologue, as follows.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَامِدًا لِمَن جَعَلَ الدَّعَاءَ عِبَادَةً بَلْ مَخِ الْعِبَادَةِ وَأَمَرَ بِأَدْعَوْنِي عِبَادَةً وَالزَّمَهُ بِوَعْدِهِ
الْإِجَابَةِ وَمَنْ دَعَا رَبَّهُ لِيَبْدِيَ أَجَابَهُ قَالَ رَبُّكُمْ أَدْعَوْنِي اسْتَجِبْ لَكُمْ وَإِذَا

سالك عبادى عنى فانى قريب اجيب دعوة الداع اذا دعان فانه سميع مجيب^ط ومصليا
ومسلما على من اختبا دعوته المستجابة ليوم المثابة وعلى آله واصحابه ما انهل
الديم من السحابة^ط آمين

حمد اس وجہ کریم کو جس نے ہمیں مولائے عالم والی اعظم محمد رسول اللہ صلی اللہ تعالیٰ علیہ وعلیٰ آلہ
واصحابہ وسلم کے بندگان بارگاہ عالم کی پناہ میں کیا۔ ہمارے ہاتھ میں حضور پر نور سیدنا غوث الاعظم
رضی اللہ تعالیٰ عنہ کا دامن کرم دیا۔ اپنے اولیاء ہمارے مشائخ سلسلہ خصوصاً ہمارے آقا و مولیٰ
حضور سیدنا اعلیٰ حضرت قبلہ رضی اللہ تعالیٰ عنہ کا سایہ رحمت ہم پر دراز کیا۔ جنہوں نے ہم تک
پہنچایا کہ تمہارا حیا والا رب کریم فرماتا ہے کہ بندہ اس کے حضور ہاتھ پھیلائے اور وہ خالی ہاتھ پھیر
دے۔ ہمیں خود حکم و عادی اور اپنے کرم سے اجابت کو لازم فرمایا۔

فعليكم بالدعاء فان الدعاء يرد القضاء بعد ان يبرم

بارگاہ کرم سید اکرم صلی اللہ تعالیٰ علیہ وسلم سے حضور پر نور سیدنا اعلیٰ حضرت قبلہ رضی اللہ تعالیٰ
عنہ کے ہاتھوں جو مبارک دعائیں ہمیں پہنچیں اور وہ اذکار و اشغال کہ درمکنون کی طرح خاندان
عالیہ میں مخزون تھے۔ برادران اہل سنت و خواجہ تاشان قادریت و رضویت کے لئے شائع کرتے اور
دعویٰ سے کہتے ہیں کہ ان کا عامل دین و دنیا کی برکتوں سے مالا مال ہوگا۔ ہر بلا و آفت سے محفوظ
رہے گا مولیٰ تعالیٰ ان کی برکات سے تمام اہل سنت کو مستفیض فرمائے۔ آمین

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Him who made supplication an act of worship, rather
the essence of worship, and commanded his servants by saying,
"Call upon Me," and with His promise made acceptance binding

upon the Dua, to answer whoever calls upon his Lord. He answers him, "I am Present, O My servant." Your Lord says, "Call upon Me, I will answer you, and when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant when he calls upon Me." Indeed, He is the All-Hearing, the Responsive. And salutations and peace be upon the one who concealed his answered supplication for the Day of Recompense, and upon his family and companions as long as the rain pours from the clouds. Āmeen.

All praises¹²³ are due to that Gracious Being ﷺ, Who granted us the refuge of the servants of the Owner of the Universe, the Greatest Master, Muhammad-ur-Rasoolullah ﷺ. He granted the garment of beneficence of Huzoor Pur-Noor Sayyiduna Ghaus-ul-Āzam ﷺ in our hands. He extended upon us the shadow of mercy of His Awliya, our Mashāikh-e-Silsila, especially our spiritual master, Huzoor Sayyiduna A'la Hazrat Qiblah ﷺ, who conveyed to us, "Your Gracious Lord ﷺ with Modesty is shy that a servant should spread his hands in His Court, and He should return it empty-handed." He Himself has commanded us to

¹²³ Huzoor Pur-Noor Sayyiduna A'la Hazrat Qiblah had wished to write something in the form of an introduction, however, those shining jewels, like fine pearls remained hidden in his sacred chest. The heart wished that there should not be even a letter deficient from those blessed words, that I duplicate them exactly as they were up to here. Whatever came into my deficient perception I presented to the readers. He had not proposed even the name of this treatise. This mendicant added the chronogrammatic name and the prologue. – Gada-e-Āstāna Qudsīya Razviya Faqīr Muhammad Hāmid Raza Qādri (may he be forgiven).

make Dua and through His Generosity made its acceptance compulsory.

فعليكم بالدعاء فإن الدعاء يرد القضاء بعد ان يبرم

Therefore supplicate, because supplication can change fate after it has been decided.

Those blessed Duas that reached us from the generous court of Sayyid-e-Akram ﷺ through the hands of Huzoor Pur-Noor Sayyiduna A'la Hazrat Qiblah ﷺ, and those incantations and daily recitals, which, like fine pearls, were hidden in the 'Āliya household. They reveal it to the brothers of Ahle Sunnat and disciples of Qādīriyat and Razvīyat, and say with assertion that the one who practices on it will become prosperous with the bounties of this world and the hereafter, and will be protected from every evil and hardship. May Allah ﷻ bless the entire Ahle Sunnat with its spiritual blessings, Āmeen.

*- Gada-e-Āstāna Qudsīya Razvīya Faqīr Muhammad
Hāmid Raza Qādri (may he be forgiven)*

Apart from this, even in his other books, the same style of Imām Ahmad Raza ﷺ can be seen, for example the second Azān of Jumuah should be outside and given at the entrance of the Masjid. Imām Ahmad Raza ﷺ revived this Sunnah. Pertaining to this, documented disputations of scholars from Hyderābād, Ajmer, Badāyūn and Rāmpūr had been considerably forceful. The extent of the matter reached a lawsuit. Because the matter had to do with the Sunnah, for this reason the people of truth

accepted this matter of truth, leaving out the consideration of customs and traditions.

Even in this field, Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ accomplished a great literary achievement and in support and affirmation of this matter of truth and revival of the Sunnah, he composed such great treatises and beneficial letters such as *Ajla Anwār-ir-Raza*, *Sadd-ul-Farār*, *Waqāya-e-Ahle Sunnat* and *Āthār-ul-Mubtadi'een li Hadmi Hablillāhil Matīn*, and like a clear mirror he elucidated the doctrine of truth and true research of Imām Ahmad Raza رحمۃ اللہ علیہ.

Chapter 30: Numerology

Numerology is a very difficult art. Even in this art Hujjat-ul-Islam ؒ was a representation of his esteemed father Imām Ahmad Raza ؒ. The state of his active memory of words and their meanings was such that here words would be heard and there the numerical values would come forward. The demonstration of this took place in all three languages of Arabic, Persian and Urdu, without any hesitation and difficulty. Whether it is the names of books or couplets, expressions or events, at every juncture, according to the meaningful and apt title of any book or event, his prompt use of chronograms is witness to his mastery in this art.

In 1315 AH/1898 CE he wrote a robust reply to a question related to the false claims of Mirza Ghulām Ahmad Qādiyāni. And he named it with the chronogrammatic title, *As-Sārim-ur-Rabbāni 'Ala Isrāf-il-Qādiyāni*. At that point his age was only 23.

When Masjid Junction Bareilly was constructed and ready, upon the request of some devotees for its chronicle, he spontaneously conferred the following chronogrammatic stanzas in Arabic.

انما يعبر مسجد من	امن بالاله و الاخرى
من بناء بنى له الله	بيت در بجنّت الباوى
شكر الله سعى قيّه	عمر حامد رضا شفيق ورضا
بخ لعبرى بناء ما اشغ	ارخه اسه فآيه بخل ورضا

مسجد اسس علی تقویٰ

۸۵۴

قلت سبّحن ربی الاعلیٰ

۴۷۴

۱۳۷۲ھ

Regarding the matter concerning the second Azān for Jumuah, that it is generally given near the Mimbar of the Masjid, Imām Ahmad Raza رحمہ اللہ revived the Sunnah that every Azān be given from outside the Masjid. With regard to this matter, Hazrat Maulana Anwārullah Khān Hyderābādi differed in opinion and wrote a booklet titled *Al-Qaul-ul-Azhar*. Hazrat Hujjat-ul-Islam رحمہ اللہ took notice of that and wrote a response to that booklet with the chronogrammatic title *Ajla Anwār-ir-Raza* in such a manner, that together with kindness towards the author of the booklet he also corroborated the statements of Imām Ahmad Raza رحمہ اللہ.

Those incantations, activities and daily recitals with which Imām Ahmad Raza رحمہ اللہ blessed the spiritual leaders of Qādirīyat and Razvīyat, Hazrat Hujjat-ul-Islam رحمہ اللہ published that hidden pearl and concealed secret with the chronogrammatic name of *Al-Wazīfat-ul-Karīma*.

On the passing away of A'la Hazrat Imām Ahle Sunnat Imām Ahmad Raza رحمہ اللہ, he stated the following chronograms with the chronogrammatic title of تواریخ الوفاة '*Tawārīkh-ul-Wafāt*' (1340 AH). This is a masterpiece in this art.

‘نور اللہ ضریح’، ۱۳۴۰ھ ‘شیخ الاسلام والمسلمین’، ۱۳۴۰ھ ‘امام ہدایۃ السنۃ الحاج احمد رضا’، ۱۳۴۰ھ
‘الہاد البریلوی القادری البرکاتی’، ۱۳۴۰ھ ‘رضی اللہ الحق عنہ’، ۱۳۴۰ھ ‘ہم اولیاء تحت قبائی لایعر فہم
غیری’، ۱۳۴۰ھ ‘راح شیخ الكل فی کل’، ۱۳۴۰ھ ‘رازدار از رازی سید و سرسری’، ۱۳۴۰ھ ‘مولوی
و معنوی قرآن زبانت مادری’، ۱۳۴۰ھ¹²⁴

In these chronograms the historic essence of ‘شیخ الاسلام والمسلمین’ (1340 AH) is so apt and on point that it holds the position of a golden crown with the prestigious and blessed name of Imām Ahmad Raza رحمہ اللہ.

When the foundation of Khānqah Qādrīya Noorīya Razvīya was laid, Hazrat aptly mentioned ‘خانقاہ قادریہ مبارکہ’ (1345 AH) and granted the chronogram of the Khānqah.

At the wedding of his eldest son Mufasssir-e-Āzam Hind Maulana Shāh Muhammad Ibrāhīm Raza Khān Jīlāni Miya رحمہ اللہ, with the versified invitation that was presented by mentioning the apt and meaningful expressions ‘تہنیت شادی بلطف الہی’ (1347 AH) and ‘جشن شادی ابراہیم رضا’ (1928 CE) in it, he granted a chronogrammatic remembrance in both the Hijri and Gregorian year.¹²⁵

In this art, it is necessary to have a deep absorption in words, their meanings and their numerical values. Hazrat Hujjat-ul-Islam رحمہ اللہ was also the true successor of Imām Ahmad Raza رحمہ اللہ in this art. As soon as he would hear words, whether in

¹²⁴ Ināyat Muhammad Khān Gauri, Sanad-e-Masnad-e-Jānashīni, p. 3.

¹²⁵ Māhnāma A’la Hazrat , Bareilly, month of July, 1988, p. 52.

prose or poetry, he would somewhat change it and present the beauty of a chronogram.

In Dārul Uloom Ashrafiya Misbāh-ul-Uloom Mubārakpūr, Maulana Qāri Muslihuddeen Siddīqui ؒ during his period of studies in 1352 AH/1934 CE presented a welcoming poem in the attendance of Hazrat Hujjat-ul-Islam ؒ. All of a sudden, he said, *"In this poem instead of this word if this word is placed then it would have become a chronogram and the balance of the poetry would also have been maintained."*¹²⁶

Sometimes while making Wudhu he would mention a phrase and that in itself would be a chronogram. When he heard the news of the grand victory and success of Muhaddith-e-Āzam Pakistan Hazrat Shaikh-ul-Hadīth Maulana Muhammad Sardār Ahmad ؒ against the Deobandi 'Munāzir-e-Āzam', then while making Wudhu he promptly said, 'قد ند منظور' (1354 AH) 'the research was approved', and 'دق دن منظور' (1354 AH) 'the sign of approval manifested'. When reflected upon, these very phrases were confirmed as chronograms.¹²⁷

Among the contemporary scholars if someone would pass away, then he would arrange for Esāle Sawāb. He would offer verbal and written condolences. And this condolence would not just be in Urdu, but rather it would be with Arabic and Persian phraseology, and not only in prose but also in poetry.

¹²⁶ Ma'ārif-e-Raza, 1987, p. 202.

¹²⁷ Maulana Muhammad Hāmid Faqīh-e-Shāfa'ī, Munāzira-e-Bareilly ki Mufasssil Rūidād, p. 201.

When Maulana Abdul Karīm Dars passed away in Karāchi, then Hazrat Hujjat-ul-Islam ﷺ mentioned various chronograms in Arabic and Persian prose and poetry under the chronogrammatic title 'تواریخ وصال' (1344 AH). The Arabic expressions with chronogrammatic phraseology are presented hereunder.

'تواریخ وصال': 'مولانا مکرمی شاہ عبدالکریم درس' ۱۳۴۴ھ 'خضرۃ مولانا وکل مجد اولینا' ۱۳۴۴ھ
'مولانا القرشی الصدیق الکرانجوی' ۱۳۴۴ھ 'رحمۃ اللہ المولے تعالیٰ برحمۃ واسعہ' ۱۳۴۴ھ 'الشهداء عند ربهم لهم اجرهم ونورهم' ۱۳۴۴ھ 'ادخلوا خالدين بها' ۱۳۴۴ھ 'نمقہ العبد ابحانی حامد رضا' ۱۳۴۴ھ
'النوری الرضوی' ۱۳۴۴ھ۔

And the following verses in Persian are a chronogrammatic remembrance even today.

کرد جان خودش بحق تسلیم	درس عبدالکریم عبدالکریم
ثلثہ دین احمد بے میم	موت العالم لمیتہ العالم
زاب کوثر و جعفر و تسنیم	روح الرواح و سقاہ
رد بدعات و طرفہ اہل جحیم	درس وعظ حمایت سنت
کار او بود در حیات کریم	امر معروف و نبی عن المنکر
'ختم شد در کرانچی والتسلیم'	درس دین نبی بگو حامد ۱۳۴۴ھ

In the same way when Hazrat Sadr-ul-Mudarriseen ﷺ, Jāmiā Razvīya Manzar-e-Islam, Bareilly, passed away then under the title 'تاریخ وصلہ' (1342 AH) he took out these expressions

(1342 AH) and (1342 AH) 'اولی جناب ظهور حسین'، 'تاج المحققین سراج المداققین' (1342 AH) as chronograms. And he wrote a masterpiece letter of condolence in versified form in Arabic and in the last line, he further wrote the following chronogrammatic verse:

جاک ارخ الوصل یا حامد رضا آیه رضوان ادخلوها خالدین
۱۳ ۲۲ هـ

Chapter 31: Daily Incantations

Hazrat Hujjat-ul-Islam ؒ was a worshipper, who would stay awake all night and offer Tahajjud Namāz, a spiritual practitioner and an occupied noble personality. Like his venerable father Imām Ahmad Raza ؒ he would remain aloof from worldly matters. He had entrusted his eldest son Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya ؒ with the estate and financial affairs. The time that used to remain after worship, spiritual devotion, incantations and invocations, it would be spent in the strengthening and propagation of the creed of truth, the Ahle Sunnat Wa Jamā'at.

After the passing away of his well-known paternal uncle, Maulana Hasan Raza Khān Hasan Bareilwi ؒ in 1326 AH/ 1908 CE, he became the principal of Dārul Uloom Manzar-e-Islam, Bareilly and under his deputyship, the son of the sister of Imām Ahmad Raza ؒ, Hakīm Ali Ahmad Khān Sāhib did the work of Dārul Uloom Manzar-e-Islam his entire life and was the deputy principal.¹²⁸

In the presence of Imām Ahmad Raza ؒ the entire management and administration of the Dārul Uloom was entrusted to him. During his period of administration, Hazrat Maulana Rahm Ilāhi Shaikh-ul-Hadīth, Shams-ul-Ulama Allamah Zahūr-ul-Husain Fārūqī Naqshbandī Mujaddidī Rāmpūri and after the passing away of Shams-ul-Ulama, his son Allamah Noor-ul-Husain Rāmpūri was the headmaster. The distinguished scholars of the

¹²⁸ Maulana Hasnain Raza Khān, Seerat-e-A'la Hazrat, p. 121.

Ahle Sunnat, Maulana Muhammad Hashmat Ali Khān Lucknowi, Maulana Ihsān Ali Sāhib Siddīqui Muzaffarpūri, Maulana Mufti Muhammad Ibrāhīm Farīdi Samastipūri, Maulana Abdul Wājīd Garhi Kapūri Peshāwari, Maulana Muhammad Abdul Ghafūr Hazārvi, Maulana Mufti Sayyid Muhmmad Afzal Husain Mūngīri, Maulana Ghulām Jīlāni Meerti  etc., completed their studies there.

He was not only the principal of Dārul Uloom Manzar-e-Islam, but rather, after Maulana Rahm Ilāhi went away to Meerat in 1354 AH/1936 CE, he also took care of the posts of Shaikh-ul-Hadīth and Sadr-ul-Mudarriseen. His manner of teaching Hadīth and Tafseer, especially Baizāwi Shareef was so impressive that scholars would travel from far and wide to participate in his lesson and they would benefit from him both in sojourn and in travel.

Distinguished Students

Amongst his students the following personalities became renowned:

- Hazrat Mufti-e-Āzam Hind Maulana Shāh Muhammad Mustafa Raza Khān رحمہ اللہ, younger brother of Hujjat-ul-Islam رحمہ اللہ and Sāhib-e-Sajjādah of Imām Ahmad Raza رحمہ اللہ (d. 1402 AH).
- Hazrat Allamah Maulana Hasnain Raza Khān Hasan Bareilwi رحمہ اللہ, Khalīfa of Imām Ahmad Raza رحمہ اللہ¹²⁹ (d. 1401 AH).
- Hazrat Shāh Abdul Karīm Sāhib Tāji Nāgpūri رحمہ اللہ, Peer-o-Murshid of Bābā Zahīn Shāh Tāji رحمہ اللہ, buried in Karāchi¹³⁰ (d. 1366 AH).
- Hazrat Maulana Mufti Abrār Hasan Siddīqui Tilhari رحمہ اللہ, well-known editor of the monthly publication, Yādgār-e-Raza, Bareilly Shareef.
- Muhaddith-e-Āzam Pakistan Maulana Muhammad Sardār Ahmad رحمہ اللہ Shaikh-ul-Hadīth, Jāmia Razvīya Mazhar-e-Islam, Lāilpūr, Pakistan¹³¹ (d. 1382 AH).
- Hazrat Maulana Muhammad Abdul Ghafūr Hazārvi رحمہ اللہ, Shaikh-ul-Qurān, Allamah-e-Ma'qūl-o-Manqūl, Khatīb-e-Sho'la-e-Bayān, Wazīrabād, Pakistan (d. 1390 AH).
- Hazrat Maulana Mufti Abdul Hamīd Qādri رحمہ اللہ (d. 1393 AH).

¹²⁹ "Mufti-e-Āzam and I both learnt under Hujjat-ul-Islam." – the words of Khalīfa-e-Imām Ahmad Raza Allamah Hasnain Raza Khān recorded on tape and in the possession of the author.

¹³⁰ Stated by Hazrat Taqaddus Miya Marhoom to the author.

¹³¹ Hujjat-ul-Islam kept him under his tutorship, trained him and taught him books till Munyah Shareef and Qudūri, p. 4, Raza-e-Mustafa, Hujjat-ul-Islam, number 1379 AH/1959 CE.

- Mufasssir-e-Āzam Hind Hazrat Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya ﷺ, his eldest son (d. 1385 AH).
- Hazrat Maulana Shāh Rafāqat Husain ﷺ, Mufti-e-Āzam Kānpūr, Amīn-e-Sharīat, Bihār¹³² (d. 1403 AH).
- Hazrat Maulana Ghulām Jīlāni ﷺ, Mānsehra, Pakistan.¹³³
- Sadr-ul-Mudarriseen Jāmi'-e-Ma'qūl-o-Manqūl Hazrat Maulana Ghulām Jīlāni Āzmi ﷺ.¹³⁴
- Hazrat Maulana Taqaddus Ali Khān Razvi ﷺ, former principal of Dārul Uloom Manzar-e-Islam, Bareilly (d. 1408 AH).
- Hazrat Maulana Muhammad Ali Ānolwi Hāmidī ﷺ, deputy editor of the monthly publication, Yādgar-e-Raza, Bareilly.
- Hazrat Maulana Qāri Ghulām Muhiyuddeen Haldwāni ﷺ, Nainītāl.^{135, 136}

According to routine, every day he would come to the office of the Dārul Uloom and he would exchange views with Maulana

¹³² Maulana Mahmūd Ahmad Qādri, Tazkira-e-Ulama-e-Ahle Sunnat, p. 88.

¹³³ Maulana Muhammad Siddiq Hazārvi, Ta'aruf-e-Ulama-e-Ahle Sunnat, p. 230.

¹³⁴ Maulana Mahmūd Ahmad Qādri, Tazkira-e-Ulama-e-Ahle Sunnat, p. 207.

¹³⁵ Hazrat Maulana Mufti Muhammad I'jāz Wali Khān Razvi Shaikh-ul-Hadīth Dārul Uloom Nu'māniya, Lahore, Pakistan (d. 1393 AH) – (Peerzādah Allamah Iqbāl Ahmad Fārūqi, Tazkira-e-Ulama-e-Ahle Sunnat Wa Jamā'at, Lahore, p. 268.

¹³⁶ The list of names above is very summarised, otherwise there is no doubt in the fact that the students of Hujjat-ul-Islam are vast in number. A'la Hazrat Qiblah himself granted certifications to the esteemed students of Hazrat Hujjat-ul-Islam. He worked in the highest rank of Dārul Uloom Ahle Sunnat Manzar-e-Islam, Bareilly, in the position of Shaikh-ul-Hadīth and Sadr-ul-Mudarriseen. (Ināyat Muhammad Khān Gauri, Sanad-e-Masnad-e-Jānashini, p. 2)

Taqaddus Ali Khān Razvi ؒ, the deputy principal, on the administrative affairs. He would also consult with Munshi Fida Yaar Khān Marhūm, Maulana Mufti Abrār Hasan Siddīqi Tilhari ؒ and Shamsul Hasan Shams Bareilwi Fāzil-e-Mashriqīyāt ؒ on the administrative affairs and he would highly respect their opinions.¹³⁷

He would personally take interest in the education of students and their boarding and lodging. He conducted such teaching and training of Muhaddith-e-Āzam Pakistan Shaikh-ul-Hadīth Maulana Sardār Ahmad ؒ that he himself taught him till Munyat-ul-Musalli and Qudūri. He arranged for meals in his very own house. To the extent that people began to think that Shaikh-ul-Hadīth is an individual from the Hāmidi lineage. And this manner of teaching and training of his was universal, from which every hardworking student would benefit.

The welcoming of guests was the universal custom of the lineage of Imām Ahmad Raza ؒ. His respected house would be a guesthouse for guests and a public kitchen for students. And every person coming or going would be a recipient of benefaction from his tablecloth of favour and grace. He comprised of all those distinctions, which the successor of a Mujaddid (Reviver) should have.

It was his habit not only with his contemporaries but also with junior scholars that he would see to the needs of the guests himself. In the crowd of the gathering, those things

¹³⁷ The valuable letter of Hazrat Shams Bareilwi to the author.

which are normally carried out by servants and workers, Hazrat Hujjat-ul-Islam ﷺ would carry out himself.

The grand congregation of Dārul Uloom Manzar-e-Islam was taking place in Bareilly. There was a crowd of scholars, a grand gathering of disciples and devotees, and the reception of every individual was arranged according to his status. Consequently, in the early morning Maulana Muhammad Ārifullah Qādri Meerti heard a knock on the door. When he opened the door, he saw this and became astonished that Hazrat Hujjat-ul-Islam ﷺ himself was standing with a pot of hot water for Wudhu.¹³⁸

اللہ رے کوئے دوست کی روشن جمالیاں
ہر ذرہ ہے تجلی ایمن لئے ہوئے
(Ziya Abbās Hāshmi)

¹³⁸ The narration of Maulana Shāh Muhammad Ārifullah Qādri Meerti (d. 1399 AH) to the author.

Chapter 32: Hujjat-ul-Islam Founder of Manzar-e-Islam

In the aforementioned pages of Tazkira-e-Jameel, you have read about the prominent work of Hujjat-ul-Islam. However, where the aforementioned title is illuminating a hidden aspect in the history of Manzar-e-Islam, there it is also augmenting a new and beautiful chapter.

Imām Ahmad Raza رحمہ اللہ was preoccupied with his writing and compilation, writing Islamic verdicts and refuting deviant sects, to such an extent that he also stated himself, *"Praise be to Allah ﷻ, I find myself in that situation about which the Islamic Jurists have written that even the Sunnats are forgiven for such a person. However, all praises are due to Allah ﷻ that my Sunnats were never left out."*¹³⁹

Most probably this was the reason that after Misbāh-ut-Tahzīb (the foundation of which Hazrat Maulana Naqī Ali Khān رحمہ اللہ, the honourable father of Imām Ahmad Raza Khān رحمہ اللہ, laid in 1289 AH) there was no formal Dārul Uloom of the Ahle Sunnat in Bareilly. However, the personality of Imām Ahmad Raza رحمہ اللہ himself was a Dārul Uloom in his era, and a repository of sciences. The dynamic state of teaching and learning was such that students would come from far and wide, leaving their educational institutes to present themselves in the Razvi court and benefit from his knowledge and sciences.¹⁴⁰

Despite all this, the need for a formal Dārul Uloom was evident.

¹³⁹ Al-Malfūz, Vol. 4, p. 60.

¹⁴⁰ Hayāt-e-A'la Hazrat, pp. 311-312.

However, due to the religious preoccupations of Imām Ahmad Raza رحمہ اللہ, he could not give attention to this matter. His astute devotees and servants made a Sayyid Sāhib¹⁴¹ their intermediary with regard to this matter and the Sayyid Sāhib mentioned this pressing religious need (to establish a Madrassah) to Imām Ahmad Raza رحمہ اللہ and also made an emphatic request to him.

Imām Ahmad Raza رحمہ اللہ was aware of the responsibilities of a Madrassah, especially with regard to the difficulties of attaining financial means. Apart from this, where did he have so much of time that he could personally carry out that work. He excused himself from this work. However, the Divine Will intended for the establishment of Manzar-e-Islam and a standard for knowledge of Deen.

The aforementioned Sayyid Sāhib mentioned the following in the attendance of Imām Ahmad Raza رحمہ اللہ, *“Hazrat! If you do not establish a Madrassah then the deviant Deobandis and Wahābīs will continue to increase in large numbers and on the Day of Qiyāmat I will complain against you in the court of Shafi’-ul-Muznibeen رحمہم اللہ.”* As soon as he heard this, and that too from the tongue of the progeny of Rasoolullah ﷺ, Imām Ahmad Raza رحمہ اللہ trembled with fear and said, *“O Sayyid Sāhib! Your command is gladly accepted. A Madrassah will be established and I will fulfil the expenses for the first month myself. Thereafter other people*

¹⁴¹ Qiblah Sayyid Ameer Ahmad Sāhib, who was the sincere friend of A’la Hazrat Qiblah and he was the one who took the establishment of a Dārul Uloom from an idea to a reality. {Maulana Hasnain Raza Khān, Seerat-e-A’la Hazrat, p. 119}

will manage its responsibilities.”¹⁴²

With the background of this narration, the historical and circumstantial reality of Manzar-e-Islam has become clear and with regard to this matter, the pleasure, support and success of Imām Ahmad Raza رحمہ اللہ became known. It is in relation to this, that historically Imām Ahmad Raza رحمہ اللہ has been regarded as the founder of Manzar-e-Islam. However, Hāmi-e-Sunnat, Māhi-e-Bid’at Hazrat Maulana Shāh Sirājuddeen Salāmatullah Naqshbandi Mujaddidi Rāmpūri رحمہ اللہ (d. 1338 AH) inspected Manzar-e-Islam¹⁴³, took the examinations of the students and wrote the following in his comprehensive report:

“In this era, among those from the entire Hindustān, the extent to which Allah ﷻ has granted dominance, magnificence, grandeur, dignity, good fortune, courage, strength and authority, apparently, spiritually, intellectually and practically to the defender of the firm religion, the true inheritor of the Seal of the Prophets ﷺ, Maulana Ahmad Raza Khān Sāhib Bareilwi (may Allah ﷻ bless the people of Islam with benefit through his longevity), it is brighter than the sun that his comprehensive efforts have been accepted in religion and his blessed writings are well-grounded and authentic with the refutation of the deviants. And without doubt he is a manifestation of the

¹⁴² The statement of Hazrat Maulana Taqaddus Ali Khān Razvi, former principal of Dārul Uloom Manzar-e-Islam, Bareilly, to the author.

¹⁴³ The aforementioned Hazrat conducted this inspection during the period of management under Hazrat Hasan Miya. The year of demise of Hazrat Hasan Miya was 1326 AH/1908 CE, the year of establishment of Manzar-e-Islam was 1323 AH/1904 CE and this inspection took place within those three years.

meaning of the following Hadīth,

ان الله جند كل بدعة كيد بها الاسلام وليا من اوليائه يذب عن دينه¹⁴⁴

‘Verily, against every innovation and deviant through which Islam is attacked, there is a saint from the army of Allah ﷺ amongst His saints who defends His religion.’ (Razvi)

The close effect of the blessings of Hazrat Maulana is that his able son, Sāhib-e-Himmat-e-Buland, Jāme’-e-Anhā-e-Sa’ādat¹⁴⁵, Māhi-e-Bid’at¹⁴⁶, Hāmi-e-Liwā-e-Sharīat¹⁴⁷, Qurrat-ul-‘Ain-il-Ulama¹⁴⁸, Maulvi Hāmid Raza Khān Sāhib (May he live long and his honour increase – Razvi), laid the foundation for a distinct Madrassah of the Ahle Sunnat by the name of ‘Manzar-e-Islam’¹⁴⁹, which was extremely necessary not only for the people of Bareilly but rather the entire Ahle Sunnat of Hindustān. Its reasons and merits will be explained in detail in the account of the Madrassah and the close examination of its objectives.

On the occasion of the annual examinations of the aforementioned Madrassah, according to the request, this mendicant author was in attendance, and became acquainted

¹⁴⁴ Meaning that in the Hadīth, the attributes of the people of truth and supporters of the religion that have been shown, are found in him.

¹⁴⁵ The possessor of every kind of excellence and good fortune.

¹⁴⁶ The eradicator of innovation.

¹⁴⁷ The standard-bearer of Sharīat.

¹⁴⁸ Coolness of the eyes of the scholars.

¹⁴⁹ Dārul Uloom Manzar-e-Islam, Raza Nagar, Saudagrān, Bareilly Shareef, was established in 1322 AH.

with the affairs of the Madrassah, teachers, preachers, sciences, students and style of teaching. I attended numerous examination sittings of every category of students (beginner, intermediate and accomplished), and became aware of the state of affairs of the examinations of the necessary religious philosophical and traditional sciences, especially the science of Tafseer, Hadīth, Fiqh, Sīrat, Usool etc. All praises are due to Allah ﷻ that through the blessings of the excellent efforts of the teachers and the virtue of the administration by management, most students were prepared for the sciences of religion and the blessings of the following glad tidings.

لا يزال الله يغرس في هذا الدين غرساً يستعملهم في طاعته

‘Allah ﷻ will always continue to plant saplings in this religion, whom He will make use of in His obedience.’ (Razvi)

In particular, I was extremely delighted with the high level of ability of accomplished students, the excellent explanation to questions and the writings of Islamic verdicts, which I got to witness.

May Allah ﷻ grant ever-increasingly great success to this Madrassah. I have complete hope in the great courage and special attention of the office management, Janāb Maulana Hasan Raza Khān Sāhib (may his glory last), that through this blessed Madrassah, whose equal is not found anywhere in the region of Hindustān, such blessings become abundant, which will eradicate the darkness and foulness all round and in all

directions, and may it become such a luminous torch for the propagation of the sublime true beliefs and for the nation of the shining, virtuous, true religion, through which the world will become illuminated.

For the sake of the special attention and public participation of the Muhadditheen, Fuqahā, Muhaqqiqeen and Imāms of Deen, of this Madrassah, this guidance is sufficient for the entire Ahle Sunnat,

هَذَا الْعِلْمُ دِينٌ فَانْظُرُوا عَنِ تَأْخُذُونَ دِينَكُمْ

‘This knowledge (meaning the knowledge of Qurān, Hadīth, Fiqh etc.) is religion. Therefore look carefully at who you are attaining your religion from.’ (Razvi)

And

يجب الصلابة في الدين

‘Firmness on religion is necessary.’ (Razvi)

والله سبحانه الموفق والمعين

End.

Written by Haseeb Ahmad Noori Jamā’ati (may he be forgiven)
– Khādim-ul-Jamā’at-ul-Islamiya, Ganj Qadeem, Rāmpūr, UP
– Dated Monday, 24 Safar Al Muzaffar 1408 AH, corresponding to 19 October 1987.”

Through this first-hand report the grand services of Manzar-e-

Islam in the Indian subcontinent, its perpetual blessings and the beneficial knowledge of students in the philosophical and traditional sciences, became known. Hazrat Maulana Sirājuddeen Shāh Salāmatullah رحمۃ اللہ علیہ in his aforementioned report, mentioned Hujjat-ul-Islam رحمۃ اللہ علیہ as the founder of Manzar-e-Islam, as the outcome of the proximal blessings of Imām Ahmad Raza رحمۃ اللہ علیہ. He mentioned the excellent management of Hazrat Maulana Hasan Raza Khān Sāhib Hasan Bareilwi رحمۃ اللہ علیہ (d. 1326 AH) as praiseworthy and Manzar-e-Islam as a matchless Madrassah.

Chapter 33: Hujjat-ul-Islam in Manzar-e-Islam as Muhaddith Bareilwi and Sadr-ul-Mudarriseen

You have already read that Hujjat-ul-Islam رحمہ اللہ taught students during the life of his renowned father Imām Ahmad Raza رحمہ اللہ. And he also blessed his students with certifications. During the same period, he taught the Khalīfa of Imām Ahmad Raza رحمہ اللہ, Hazrat Maulana Hasnain Raza Khān رحمہ اللہ, and the Jānashīn of Imām Ahmad Raza, Hazrat Mufti-e-Āzam Hind رحمہ اللہ. From this one can understand that he continued the succession of teaching, sometimes in part and sometimes completely.

After Hazrat Maulana Rahm Ilāhi رحمہ اللہ, Sadr-ul-Mudarriseen and Muhaddith of Manzar-e-Islam, and teacher of Hazrat Mufti-e-Āzam Hind رحمہ اللہ, went from Bareilly to Meerat in 1354 AH/ 1936 CE, Hazrat Hujjat-ul-Islam رحمہ اللہ taught not only Hadīth but also high-ranking books of philosophical and traditional sciences in such a manner that was unique. In every grade there was a multitude of learners. And there was a significant increase in his preoccupation. He wrote in one of his letters, *"This year due to teaching Hadīth Shareef, this mendicant had absolutely no spare time. In the middle of the year, upon the request of various colleagues, the first teacher of Dārul Uloom Manzar-e-Islam was*

*sent to Meerat. Lessons became the responsibility of this mendicant*¹⁵⁰.¹⁵¹

Together with teaching, whenever the opportunity arose, he continued to benefit from his venerable father. Therefore, when Imām Ahmad Raza رحمہ اللہ started to teach the science of timing in an inspiring manner, then Hujjat-ul-Islam رحمہ اللہ was also a fellow classmate of Maulana Zafaruddeen Bihāri رحمہ اللہ, Maulana Hakīm Sayyid Shāh Azīz Ghaus رحمہ اللہ etc.¹⁵²

Apart from this, his work was also to take out and bring books from inside for Imām Ahmad Raza رحمہ اللہ, to search for the text of proofs and to present them. This service of his continued till 1326 AH, until the passing away of Hazrat Maulana Hasan Raza Khān Hasan Bareilwi رحمہ اللہ, after which he took care of the management of Manzar-e-Islam. Thereafter the work of presenting books in the attendance of Imām Ahmad Raza رحمہ اللہ and to search for proofs, became the responsibility of Mufti-e-Āzam Maulana Shāh Muhammad Mustafa Raza Khān رحمہ اللہ.¹⁵³

¹⁵⁰ He had attained great expertise in Tafseer, Hadīth, Usool, Fiqh, Kalām, Logic, Philosophy, Mathematics etc. His lessons of Baizāwī, Sharah Aqā'id and Sharah Chaghmani was very famous {Hujjat-ul-Islam, Raza-e-Mustafa number 10, Gujrānwāla, 1379 AH/1959 CE, p. 30}

¹⁵¹ The author has attained a photocopy of the letter of Hujjat-ul-Islam addressed to Maulvi Wazārat Rasool Hāmidi, from Janāb Wajāhat Rasool Qādri.

¹⁵² Maulana Zafaruddeen Fāzil-e-Bihāri, Hayāt-e-A'la Hazrat, p. 159.

¹⁵³ Maulana Hasnain Raza Khān, Seerat-e-A'la Hazrat, pp. 116-119.

Chapter 34: The Grand Congregation of Dārul Uloom Manzar-e-Islam

History is witness to the fact that from the day of establishment of Dārul Uloom Manzar-e-Islam till today, its every annual congregation has been unparalleled. However, in the following lines, brief mention is being made of the preparations of the grand congregation of the 21st, 22nd and 23rd of Sha'bān 1352 AH corresponding to 9th, 10th and 11th of December 1934, and of the scholars, Mashāikh and leaders invited to it, so that the perspective of the golden era of administration of Hujjat-ul-Islam رحمہ اللہ at Manzar-e-Islam can be appreciated. And one can have an idea of his honour and fame in the undivided Hindustān and one can also come to know how beautiful the spectacle of Manzar-e-Islam would be during those days, with distinguished teachers, practicing scholars and accomplished students.

From the letter of Hazrat Hujjat-ul-Islam رحمہ اللہ mentioned below one can have a proper understanding of his preoccupations and endeavours. He wrote, *"Here, these days the arrangements for the annual congregation of the Dārul Uloom are under attention. Consultative meetings are being held and the attention of all the honourable people of the city is focused. This year the results of the examinations have presented in the best form. Twenty students have become worthy and ready for the turban of honour (graduation). It is the opinion of the city leaders that the governor of UP, Hāfiz Ahmad Saeed Khān Sāhib (who, in the desire of meeting with me came to Bareilly twice, and due to me not being present, the meeting could not take place) should be*

invited to the annual congregation because he is a Muslim governor. And Nawāb Sir Muzammilullah Khān, Sir Muhammad Yūsuf and other leaders of India, and among the Mashāikh Janāb Dīwān Sāhib, Ajmer Muqaddas, Peer Jamā'at Ali Shāh Sāhib, Peer-e-Punjāb and other selected personalities should be called, the cost of which has been estimated to be approximately 900. May Allah ﷻ deliver a good outcome and make the congregation of the Dārul Uloom successful."¹⁵⁴

¹⁵⁴ The author has attained a photocopy of the letter of Hujjat-ul-Islam addressed to Maulvi Wazārat Rasool Hāmidi, from Janāb Wajāhat Rasool Qādri.

Chapter 35: Prominent Khulafā

Hazrat Hujjat-ul-Islam ؒ was a saint of comprehensive excellences. His disciples and Khulafā would be found in every part of the undivided Hindustān.¹⁵⁵ His spiritual chain proliferated not only in Europe and Africa but also to a great extent in Mauritius, through the Khulafā and sons of his eldest son Hazrat Mufassir-e-Āzam Hind Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya. In these ranks, the names of the prominent Khulafā of Hazrat Hujjat-ul-Islam ؒ are presented hereunder.

1. Maulana Zahīr-ul-Hasan Āzmi ؒ, buried in Udaipūr
2. Maulana Hāfiz Muhammad Miya Sāhib Ashrafi Razvi ؒ, Alīmabād, Ahiyāri, Darbhanga District, Bihār (d. 1354 AH/1935 CE)
3. Maulana Ināyat Muhammad Khān ؒ, Gauri, Firozpūr
4. Maulana Mufti Abrār Hasan Siddīqui Tilhari ؒ, buried in Tilhar, Shāhjahānpūr District
5. Maulana Wali-ur-Rahmān Pokhrairwi Muzaffarpūri ؒ (d. 1340 AH/1951 CE)
6. Maulana Hammād Raza Khān Nu'māni Miya Bareilwi ؒ, youngest son, buried in Karāchi (d. 1375 AH/1956 CE)

¹⁵⁵ The spiritual chain of Hazrat Sayyid Shāh Āle Rasool Sāhib continues through Khātim-ul-Khulafā Fakhr-ul-Ulama Shāh Abdul Mustafa Hazrat Maulana Ahmad Raza Khān Sāhib and his Khalīfa, Heir and Sajjādah, Hazrat Maulana Muhammad Hāmid Raza Khān Sāhib. There are also many disciples of this spiritual chain in the Arab and non-Arab countries as well as India. {Tāj-ul-Ulama Sayyid Muhammad Miya Qādri, Khāndān-e-Barkāt, p. 88}

7. Maulana Qārī Ahmad Husain Firozpurī ﷺ, buried in Gujrāt (d. 1379 AH/1960 CE)
8. Maulana Sardār Wali Khān ﷺ known as 'Azzu Miya Bareilwi, buried in Multān
9. Maulana Hashmat Ali Khān Lucknowi ﷺ, buried in Pilibhīt (d. 1380 AH/1960 CE)
10. Maulana Sayyid Abul Hasanāt Muhammad Ahmad Alwari ﷺ, buried in Darbār-e-Dāta, Lahore (d. 1380 AH/1961 CE)
11. Muhaddith-e-Āzam Pakistan Maulana Sardār Ahmad Lailpurī ﷺ (d. 1382 AH/1962 CE)
12. Maulana Shāh Muhammad Ajmal Sambhali ﷺ (d. 1383 AH/1963 CE)
13. Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya Sāhib, ﷺ Sajjādah and eldest son (d. 1385 AH/1965 CE)
14. Maulana Sayyid Riyāz-ul-Hasan Shāh Sāhib Jodhpūrī ﷺ, buried in Hyderābād, Sindh (d. 1390 AH/1970 CE)
15. Maulana Mufti Muhammad Ijāz Wali Khān Razvi Bareilwi ﷺ, buried in Lahore (d. 1393 AH/1973 CE)
16. Mujāhid-e-Millat Maulana Shāh Muhammad Habīb-ur-Rahmān Qādri Dhāmānagari ﷺ (d. 1401 AH/1981 CE)
17. Muhaddith-e-Bareilly Maulana Muhammad Ihsān Ali Muzaffarpūrī ﷺ (d. 1402 AH/1982 CE)
18. Maulana Muhammad Saeed Shibli Firozpurī ﷺ (d. 1403 AH/1982 CE)
19. Maddāh-e-Rasool Sūfi Azīz Ahmad Bareilwi ﷺ (d. 1405 AH/1984 CE)
20. Maulana Rehān Raza Khān Rehmāni Miya Bareilwi ﷺ, eldest grandson (d. 1405 AH/1985 CE)

21. Amīn-e-Sharīat Maulana Shāh Rafāqat Husain Mufti-e-Āzam Kanpūr ﷺ, Bihār (d. 1403 AH/1983 CE)
22. Maulana Razī Ahmad Māhir Razvi ﷺ, Madhubani, Bihār
23. Maulana Shāh Abu Suhail Anees Ālam ﷺ, Amīn-e-Sharīat, Bihār
24. Maulana Qāzi Fazl Karīm ﷺ, Qāzi-e-Sharīat, Bihār
25. Shaikh-ul-Hadīth Maulana Abdul Mustafa Āzmi ﷺ (d. 1406 AH/1986 CE)
26. Yādgār-e-Salaf Maulana Al-Hāj Taqaddus Ali Khān Razvi Bareilwi ﷺ, buried in Pīr Jo Goth, Sindh
27. The author of this book, Muhammad Ibrāhīm Khushtar Siddīqui Qādri Razvi ﷺ, Founder and Head of Sunni Razvi Society International¹⁵⁶
28. Maulana Mufti Zafar Ali Nu'māni ﷺ, Karāchi¹⁵⁷
29. Maulana Sayyid Muhammad Ali Ajmeri ﷺ, resident of Hyderābād, Sindh

الإمام محمد بن عبد الوهاب

Maulana Muhammad Ali Ānolwi ﷺ

¹⁵⁶ The author of this book, Faqīr-e-Qādri Sag-e-Bārgāh-e-Razvi Muhammad Ibrāhīm Khushtar Siddīqui received Khilāfat and Ijāzat in Silsila 'Āliya Qādrīya Barkātīya Razvīya from Qutb-e-Madīnah Maulana Shaikh Ziyāuddeen Qādri, in Silsila 'Āliya Qādrīya Razvīya Noorīya from Huzoor Mufti-e-Āzam Hind and in Silsila 'Āliya Noorīya Razvīya Hāmidīya from Maulana Mufti Muhammad Ijāz Wali Khān, Mufasssir-e-Āzam Hind Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya and Hazrat Maulana Al Hāj Taqaddus Ali Khān Razvi (may their secrets be sanctified).

داد اور قابلیت شرط نیست بلکہ شرط قابلیت داد است

*Ability is not a condition for His Generosity
Rather, His Generosity is the condition for ability*

¹⁵⁷ Weekly Raza-e-Mustafa, Gujrānwāla; Hujjat-ul-Islam, Number 1379 AH/1959 CE, p. 8.

Chapter 36: Literary Works

Whether it is early morning salutations or spiritual preoccupations, time for teaching and learning or national doctrine matters, despite such a wide range of activities, whenever an opportunity arose, he would become engrossed in writing Islamic verdicts, in accordance with the manner of his respected father, and he would keep the writing and compilation work going.

There is no doubt in this, that throughout his life he wrote numerous Islamic verdicts. He also wrote books according to teaching and religious needs. He had complete and deep love for the praises of Rasoolullah ﷺ. However, his intellectual and hand-written treasures were not preserved. The author of this book managed to gather with the chronogrammatic title of his treasures of Naats (praises of Rasoolullah ﷺ) of *Bayāz-e-Paak-e-Hujjat-ul-Islam*, another Manqabat titled '*Zarī'a-e-Iltila'*'. The non-exhaustive list of his literary works is presented below. Have a look attentively:

1. Majmū'a Fatāwa
2. As-Sārim-ur-Rabbāni 'Ala Isrāf-il-Qādiyāni (1315 AH)
3. Na'tiya Dīwān
4. Introduction and translation of Ad-Daulat-ul-Makkiyyah (1323 AH/1905 CE)
5. Al-Ijāzāt-ul-Matīnah li Ulamāi Bakkata wal Madīnah (1340 AH/1906 CE)
6. Introduction of Kifl-ul-Faqīh-il-Fāhim (1340 AH/1906 CE)

7. Chronogrammatic name and prologue of Al-Wazīfat-ul-Karīmah (1338 AH)
8. Sadd-ul-Farār Qalmi
9. Salāmatullahi li Ahl-is-Sunnah min Sabīl-il-'Inādi wal Fitnah (1332 AH/1913 CE)
10. Marginal notes of Mulla Jalāl Qalmi
11. Marginal notes of Kanz-ul-Musallah (1323 AH/1905 CE)
12. Ajla Anwār-ir-Raza (1334 AH/1915 CE)
13. Āthār-ul-Mubtadi'een li Hadmi Hablillāh-il-Matīn¹⁵⁸
14. Waqāya-e-Ahle Sunnat¹⁵⁹

¹⁵⁸ Hayāt-e-A'la Hazrat, p. 61.

¹⁵⁹ Marginal notes of Maktūbāt Imām Ahmad Raza Khān, p. 53.

Chapter 37: His Travels

Hazrat Hujjat-ul-Islam ؒ was the Sajjādah Nashīn (successor) of Khānqah Qādrīya Razvīya and the true successor of Imām Ahmad Raza ؒ. Community-related, national, religious and spiritual demands were all included in his preoccupation. Every year from Shawwāl to Sha'bān he would be active throughout Hindustān. Then in Ramadān he would also need to travel continuously.

He travelled on many journeys in the company of Imām Ahmad Raza ؒ. He journeyed in the company of Imām Ahmad Raza ؒ for attendance in the historic gathering of Darbār-e-Haq wa Hidāyat held on 7th to 13th of Rajab-ul-Murajjab 1318 AH/1900 CE, in Azīmabād, Patna. And he also had the good fortune of serving Imām Ahmad Raza ؒ. And apparently from the same journey, the commencement of continuous queues and spiritual connections took place in the State of Bihār, which continued for the rest of his life.

Thereafter in 1322 AH/1905 CE, he received the honourable opportunity of journeying for Hajj in the company of Imām Ahmad Raza ؒ. In the Haramain Tayyibain, his memorable work in terms of his knowledge and actions were manifested. He became known and recognised in the world of Islam. Thereafter, in the company of Imām Ahmad Raza ؒ again, he journeyed for the first time to Jabalpūr. On Saturday 26 Jumāda-al-Ākhir 1337 AH (29 March 1919) after Esha Namaaz at the place of Eid Gah in Kulā, his public discourse took place in a gathering of

three thousand people. In the very same historic gathering, Imām Ahmad Raza ؒ placed the turban of honour on Maulana Mufti Muhammad Burhān-ul-Haq Jabalpūri ؒ, the completion of which was done by Hujjat-ul-Islam ؒ.¹⁶⁰

In this gathering he was delivering his first substantiated and comprehensive discourse. The listeners were all ears as Imām Ahmad Raza ؒ was present. The people heard his discourse and became ecstatic. They praised him and mentioned words of appreciation. Lifelong there was a prominence of his lectures in the cities of Banāras, Calcutta, Muzaffarpūr, Udaipūr, Chittoor, Kānpūr, Lahore, UP, CP and Bihār. People would listen to his discourses, feel remorseful and would repent.¹⁶¹

In the same manner when he delivered a discourse in Dārul Uloom Misbāh-ul-Uloom Ashrafiya, Mubārakpūr, the listeners were astounded. Maulana Qāri Muslihuddeen Siddīqui ؒ (d. 1403 AH/1983 CE) writes in his eyewitness report, *“The Wahābī and Shia people said that till today they had not seen such a luminous face, nor had they heard such a substantiated discourse.”*¹⁶²

¹⁶⁰ Mufti Muhammad Burhān-ul-Haq Jabalpūri, Ikrām-e-Imām Ahmad Raza, pp. 67-68.

¹⁶¹ Weekly Raza-e-Mustafa, Hujjat-ul-Islam, number 1379 AH/1959 CE, p. 3.

¹⁶² Ma’ārif-e-Raza, Karāchi, p. 203.

Journey to Lucknow

This journey, which was a means of victory, is to this very day preserved in the pages of history and a clearly manifest example of “الاستقامة فوق الكرامة” (Steadfastness is greater than a miracle). Imagine that the spiritual guide of the time, Hazrat Maulana Shāh Abdul Bāri Firangi Mahal ؒ (d. 1344 AH/1926 CE), the Murshid of the crown of knowledge and expertise of Firangi Mahal Lucknow, Maulana Muhammad Ali Jauhar ؒ, is respectfully present at the platform of Lucknow Station with a large multitude of his academic, religious and political friends for the welcome. And Hujjat-ul-Islam ؒ arrived in the company of scholars for attendance in the gathering of Khādim-ul-Haramain. Maulana Firangi came forward and greeted him. However, everyone witnessed this scene with eyes wide open and the crowd was left perplexed that Hujjat-ul-Islam ؒ refused to shake his hands. Hazrat Maulana Abdul Hafiz ؒ, the one who rose as Mufti-e-Āzam Āgra (d. 1377 AH/1958 CE, buried in Multān), was an eye-witness and mentions what he saw. *“During the period of Khilāfat of Hazrat Maulana Abdul Bāri ؒ some issues had arose with him and A’la Hazrat ؒ had raised objections upon those. In the end, some time before his demise, scholars of Bareilly had attended the gathering of Khuddām-ul-Haramain. At that time Hujjat-ul-Islam Maulana Hāmid Raza Khān Sāhib ؒ did not shake hands with Maulana Abdul Bāri Sāhib ؒ. He even refused to stay by him and said, ‘The objections that A’la Hazrat ؒ has raised with you, turn back from those things.’ Accordingly, through the efforts of Hazrat Sadr-ul-Afāzil Maulana Na’imuddeen ؒ he gave a written statement (of retraction). After that, Hazrat Maulana*

Hāmid Raza Khān Sāhib ﷺ himself went to Firangi Mahal. Both shook hands and embraced each other. Hazrat Maulana Hāmid Raza Khān ﷺ kissed the hands of Hazrat Maulana Abdul Bāri ﷺ for this reason that he is from the offspring of a Sahābi. And he even resided there with him. This mendicant was also present on that occasion. In the happiness of this very occasion, sweetmeats of Dār-ul-Shifa were brought. And according to formality, Fātiha was done and it was distributed.”¹⁶³

Journey to Lahore

The conclusive debate of Lahore was not only historic but also holds a greatly fundamental position in the religious world of the doctrine of the Ahle Sunnat. This debate was fixed to take place with the scholar of the Deobandis, Ashraf Ali Thānvi so that this mischief of discord could be eradicated permanently, for which several efforts were made during the lifetime of Imām Ahmad Raza ﷺ. Specifically in Morādābād, Imām Ahmad Raza ﷺ even gave Thānvi Sāhib a final invitation to meet, in which there was a condition of only a documented discussion. For this, the date of 27th of Safar 1329 AH was also fixed. The details of this are available in the treatise *Dāfi’-ul-Fasād ‘An Morādābād*. In view of this important topic the letter below of Imām Ahmad Raza ﷺ is worthy of perusal and is the final word on this matter.

¹⁶³ Sham’-e-Hidāyat, pp. 93-94, published by Maktaba Razviya, Karāchi.

Copy of the Eminent Letter of Imām-e-Bareilwi Addressed to Maulvi Ashraf Ali Thānvi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ ونصلی علی رسولہ الکریم

Peace be upon those who follow guidance. For a long period, this mendicant has been inviting you to the Court of the Mighty, the All-Powerful ﷻ. Now, considering an agreement resolution, I am encouraged towards Morādābād, that you agree to the incrimination of the questions and inquiries of Hussām-ul-Haramain. Whatever you and I have stated, we have stated in writing and have made it heard and that same signed piece of paper at this very moment is distributed among both the opposing parties so that in both parties there remains no room for someone to say something and then change it.

In establishing an agreement, the 27th of Safar has been fixed for a debate. Today, on the 15th I have received this news; a notice of eleven days is sufficient. How much of discussion is required there anyway; only this much that, "Are these statements an insult or not to the exalted dignity of Huzoor Pur-Noor Sayyid-e-Ālam ﷺ?" By the help of Allah ﷻ, this can take two minutes to become evident to those who possess Imān (faith). Therefore, placing trust in the Power and Mercy of that Mighty Owner of the Throne ﷻ, this mendicant is setting this 27th of Safar, on the invigorating day of Monday, for this. You should immediately send a letter of acceptance, sealed with your signature, and be in Morādābād on the morning of the 27th of

Safar. And you should decide to be present in person for this important and great work of Deen because what can a representative disclose compared to what you can disclose about what is in your heart? Why should the representative of a sane, mature, capable and exposed person be accepted? Consequently, this matter is about blasphemy and Islam. How is there representation in blasphemy and Islam? If you cannot in any way come forward yourself and you seek the support of a representative then write the very same. Considering the agreement, you will have to at least write this much that he is your representative invested with full powers. Whatever has been done and effected, the acceptance of silence, refusal and denial, is all on you and it will be even more necessary to write to this extent that if by the help of the Mighty and the Omnipotent ﷻ your representative turns out to be defeated, or confesses, or is silent or is a coward then you will need to carry out and publish a public repentance from blasphemy, because representation in repentance is not possible and for a publicly committed deed, public repentance is necessary.

I state for the last time that the responsibility lies on you that if repentance is required then it is you who will be asked. So why should you yourself this time not have the courage to change? You were the one to insult the exalted dignity of Muhammad-ur-Rasoolullah ﷺ and someone else should come to make amends?

لا حول ولا قوة الا بالله العلي العظيم

For years you have been silent and your comrades have been making shameless attempts of uselessness and every time they have the same answer. For the last time, this is the last invite. Even after this if you do not come forward, then all praises are due to Allah ﷻ, I have fulfilled my obligatory duty of guidance. In future I will not give any consideration to the uproar of anyone. It is not my job to cause you to admit, that is in the Power of Allah ﷻ.

والله يهدي من يشاء الى صراط مستقيم وصلى الله تعالى على سيدنا ومولانا محمد
وأله وصحبه اجمعين والحمد لله رب العالمين

Faqīr Ahmad Raza Qādri (may he be forgiven)
15 Safar Al Muzaffar, Wednesday, 1329 AH

على صاحبها وأله افضل الصلوة والتحية - آمين

In the end the very same thing happened, that the leaders of Deoband remained afraid and continued to embrace shame and disgrace. They shunned the path of retraction and unity, and a very great evil remained.

Dear readers, you have read the venerable letter of Imām Ahmad Raza رحمه الله. Now, with regard to the same topic, continue to also read what are the differences between the Bareilwi (Ahle Sunnat) and Deobandi (Wahābi sect). With regard to this, the following pages of the book *Mazāhib-ul-Islam* by well-known

historian Maulana Hakīm Najm-ul-Ghani Rāmpūri (d. 1351 AH/ 1932 CE), are very informative. Read attentively.

Some Beliefs of the Wahābīyah Sect

Maulvi Fazl Ahmad, a Mufti of the city Ludhiana writes that there are two types of Wahābīs. Amongst them is one group who have openly separated themselves from us, and moving away from the consensus of the Ummah, they have denied the Taqlīd-e-Shakhsi¹⁶⁴. We have no connection whatsoever with them. However, the mischief of the other type of Wahābīs, is very great and extremely harmful. These are those people who in appearance make a claim with great vigour that they are Muqallid¹⁶⁵, staunch Hanafīs and believe that Taqlīd-e-Imām is necessary in all doctrines and corollaries. However, in their beliefs they are often in absolute agreement with the Ghair-Muqallids¹⁶⁶. For this reason, their Imāmat is impermissible and they are worthy of detestation. The list of their beliefs is as follows.

1. It is possible for Allah ﷻ to lie.¹⁶⁷

a) If, by 'impossible' is meant prohibited for His Being,

¹⁶⁴ Taqlīd-e-Shakhsi refers to following the legal opinions of one of the four Imāms. {Translator}

¹⁶⁵ Muqallid refers to one who performs Taqlīd on one of the four Imāms. {Translator}

¹⁶⁶ Ghair-Muqallid refers to one who rejects Taqlīd on one of the four Imāms. {Translator}

¹⁶⁷ Abridged from Risālah Yagrōzi written by Maulvi Muhammad Ismāīl Sāhib Dehlvi, p. 145, published by Fārūqī Printing Press Delhi, 1297 AH.

that it is not included under the Power of Allah ﷻ, then we do not accept it with these words.¹⁶⁸

- b) No one has now introduced the matter of '*Imkān-e-Kizb*' (possibility of lying) recently. There has been a difference of opinion among the scholars of the past whether a contravention of the warning of punishment is permissible or not. It is against *إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ*.¹⁶⁹
2. The respect for Rasoolullah ﷺ should be equivalent to that of a big brother.¹⁷⁰
3. Compared to the Honour of Allah ﷻ, Rasoolullah ﷺ is more inferior than a shoemaker.¹⁷¹
4. In the presence of Allah ﷻ, Rasoolullah ﷺ is even lower than an insignificant speck.¹⁷²
5. Whoever Allah ﷻ Wills, through His Command He will make that person His intercessor.¹⁷³
6. Rasoolullah ﷺ is not alive, he died and has mixed with the sand.¹⁷⁴

¹⁶⁸ Yakrōzi and Taqwīyat-ul-Imān, printed by Nawal Kishore Publishers, second edition, 1882 CE.

¹⁶⁹ In the words of Barāhīn-e-Qāti'a by Maulvi Khalīl Ahmad Sākin Ambethwi, p. 2, printed by Hilālī Esteem Press Publishers, Sadhaura, Ambala District, 1904 CE; Wasiyānat-ul-Imān by Maulvi Muhammad Ismāīl Dehlvi.

¹⁷⁰ Abridged from Taqwīyat-ul-Imān, p. 60.

¹⁷¹ Abridged from Taqwīyat-ul-Imān, pp. 14, 19.

¹⁷² Abridged from Taqwīyat-ul-Imān, p. 55.

¹⁷³ Abridged verbatim from Taqwīyat-ul-Imān, p. 33.

¹⁷⁴ Abridged verbatim from Taqwīyat-ul-Imān, p. 60.

7. Rasoolullah ﷺ does not have any power and nor does he hear.¹⁷⁵
8. It is also Shirk (polytheism) to believe that Rasoolullah ﷺ possesses 'Ilm-e-Ghaib' (Knowledge of the unseen) granted by Allah ﷻ.¹⁷⁶
9. It is Shirk to believe Rasoolullah ﷺ to be the possessor of 'Ilm-e-Ghaib' of even one point.¹⁷⁷
10. It is Shirk to journey only with the intention of visiting the Rauza-e-Mubarak (Blessed Tomb) of Rasoolullah ﷺ.¹⁷⁸
11. It is Shirk to stand for respect in front of the Rauza-e-Mubarak of Rasoolullah ﷺ.¹⁷⁹
12. It is Shirk to say 'Ya Muhammad-ur-Rasoolullah' to Rasoolullah ﷺ.¹⁸⁰
13. It is possible for others like Rasoolullah ﷺ to be born.¹⁸¹
14. Rasoolullah ﷺ is the same as all the Bani Ādam.¹⁸²
15. Shaitān has more knowledge than Rasoolullah ﷺ.¹⁸³
16. What is the speciality of the knowledge of the unseen of Rasoolullah ﷺ, such knowledge is also possessed by Zaid

¹⁷⁵ Abridged from Taqwīyat-ul-Imān, pp. 23, 29, 86.

¹⁷⁶ Taqwīyat-ul-Imān, pp. 10, 26, 27.

¹⁷⁷ Taqwīyat-ul-Imān, pp. 27, 58.

¹⁷⁸ Taqwīyat-ul-Imān, pp. 10, 40.

¹⁷⁹ Taqwīyat-ul-Imān, pp. 40, 41, 43.

¹⁸⁰ Abridged from Taqwīyat-ul-Imān, p. 23.

¹⁸¹ Taqwīyat-ul-Imān, p. 31.

¹⁸² Verbatim from Barāhīn-e-Qāti'a, p. 3.

¹⁸³ Abridged verbatim from Barāhīn-e-Qāti'a, p. 51.

and 'Amr, in fact every infant and madman, in fact all the animals and quadrupeds.¹⁸⁴

17. We have a duty to Allah ﷻ, not to Rasoolullah ﷺ.¹⁸⁵

In his words, “بایکدواریم کار و باخلایق کار نیست”¹⁸⁶

18. It is Bid'at (innovation) and Gumrāhi (deviance) to believe that Allah ﷻ is free from direction and place.¹⁸⁷

19. To celebrate the Maulood Shareef of Rasoolullah ﷺ and to stand in respect, is Bid'at and Shirk, and like celebrating the birth of Kanhaiya.¹⁸⁸

20. To think of Rasoolullah ﷺ in one's Namaaz is worse than thinking of an ox or donkey.¹⁸⁹

21. The four Musallās that have been made by the Holy Ka'bah are despicable.¹⁹⁰

22. The Fātiha of Rasoolullah ﷺ, the sweetmeats of Bārwi Shareef, the food of Milād Shareef and Gyārwi Shareef of Hazrat Ghaus-e-Āzam ؒ is Harām. It is similar to the Hindus.¹⁹¹

¹⁸⁴ Verbatim from Hifz-ul-Imān, compiled by Maulvi Ashraf Ali Thānvi, Publisher Mujtabāi Press, Delhi, 1329 AH, p. 7.

¹⁸⁵ Bast-ul-Banān, compiled by Maulvi Ashraf Ali Thānvi, p. 7.

¹⁸⁶ “We are working with God not with the creation.”

¹⁸⁷ Abridged from Īzāh-ul-Haq, by Maulvi Muhammad Ismā'īl Dehlvi, p. 24, Publisher Fārūqi Press, Delhi, 1297 AH.

¹⁸⁸ Abridged from Fatwa of Maulvi Rashīd Ahmad, p. 13; Barāhīn-e-Qāti'a by Maulvi Khalīl Ahmad, p. 226.

¹⁸⁹ Verbatim from Sirāt-e-Mustaqīm by Maulvi Muhammad Ismā'īl, p. 86, Publisher Mujtabāi Press, Delhi, 1308 AH.

¹⁹⁰ Verbatim from Sabīl-ur-Rashād compiled by Maulvi Rashīd Ahmad.

¹⁹¹ Fatāwa-e-Maulvi Rashīd Ahmad, pp. 16-17.

23. The Khatam and Fātiha of the saints e.g., 3 days, 10 days, 40 days, etc., is similar to the rituals of the Hindus.¹⁹²

Extreme Love All at Once

The extent of his travelling preoccupations can be understood from this letter of 1352 AH/1934 CE, in which the attendance at the aforementioned gathering of Lahore has also been mentioned. He wrote, *"Also in Lahore, the gathering of Anjuman Hizb-ul-Ahnāf is confirmed, where my chairmanship has been publicised and I have already promised to attend. Then, the devotees of Firozpur have insisted that I come there from Lahore. And there was a wedding that was delayed for a few months upon my coming. When I will reach there, then the date will be confirmed, and the responsibility of confirming a date has been placed on me. Some devotees of Amritsar are insistent that on the way, I must stay there as well. In short, 'Extreme love all at once.'"*¹⁹³

His Stay in Lahore

In Lahore, Hazrat Hujjat-ul-Islam ؒ would usually stay at the blessed Mazaar of Hazrat Shāh Muhammad Ghaus Qādrī ؒ. Here, people would present themselves in large numbers in his service, would greatly benefit from him and would become his disciples. Scholars would attain Ijāzat from him in the 'Āliya

¹⁹² Barāhīn-e-Qāti'a, Maulvi Khalīl Ahmad Ambhetwi.

¹⁹³ Photocopy of a letter received in the name of Wajāhat Rasool Qādrī, son of Maulvi Hāji Wazārat Rasool Hāmīdī.

Qādrīya Razvīya Noorīya spiritual chain. He also gave Ijāzat to Maulana Abul Hasanāt Sayyid Muhammad Ahmad Lahori. In 1923 he attended Jāmīa Nu'māniya for examinations and in 1934 he went to Lahore to attend the Urs-e-Chehlum (forty days commemoration) of Hazrat Maulana Sayyid Deedār Ali Shāh Sāhib Muhaddith Alwari ؒ, Ameer-e-Anjuman Hizb-ul-Ahnāf, Lahore. Besides this, from 1926 to 1934 he continuously came to Lahore for the leadership of the gathering of Hizb-ul-Ahnāf. And this journey of his of Lahore reached its pinnacle with a conclusive debate.¹⁹⁴

Nevertheless, his journey, whether religious or community related, whether it was in Lahore for the day of Masjid Shahīd Ganj or attendance in Lucknow for the gathering of Khuddām-ul-Haramain against the Najdīs, continued in the length and breadth of Hindustān till his last breath in 1362 AH/1943 CE.¹⁹⁵

Al-Faqīh, the fortnightly newspaper of Amritsar, published in great detail, the proceedings of the two gatherings that were to take place on the 15th and 16th of June in Bareilly and Pilibhīt, in condemnation of the Najdīs.

Arrival in Pilibhīt

Pilibhīt was the place of residence of Hazrat Maulana Wasī Ahmad Muhaddith Sūrati ؒ (d. 1334 AH/1916 CE) and the love

¹⁹⁴ Muhammad Deen Kalīm Qādri, Tazkira-e-Mashāikh-e-Qādrīya, p. 253; Weekly Raza-e-Mustafa, Gujranwāla, p. 3, 18 Jumāda-al-Ūla 1379 AH.

¹⁹⁵ Anwār-e-Ameer-e-Millat, Muhammad Sādiq Qasūri, p. 66.

and affection that he had for Imām Ahmad Raza ؒ was well-known. And then the son of Muhaddith Sūrati, Maulana Abdul Ahad ؒ, was the student and Khalīfa of Imām Ahmad Raza ؒ. It was Imām Ahmad Raza ؒ who blessed him with the title of Sultān-ul-Wā'izeen. He was also blessed with the companionship of Imām Ahmad Raza ؒ and Hujjat-ul-Islam ؒ in the journey of Hajj. And it was the great honour of Hujjat-ul-Islam ؒ and a manifestation of, *"The son is a secret of his father"* that he was the one who performed the Janāzah Namāz of Muhaddith Sūrati ؒ.¹⁹⁶ It was due to these distinctions that Hujjat-ul-Islam ؒ frequented Pilibhīt.

Hazrat Mānā Miya Qādri Razvi, the grandson of Muhaddith Sūrati is the writer of the following:

"In twenty-two years, he came to Pilibhīt about ten to twelve times and according to the habit of his respected father, the very first thing he would do is present himself at the Mazaar of Hazrat Muhaddith Sūrati for Fātiha. And he would stay at only two places; at the house of Sultān-ul-Wā'izeen Maulana Abdul Ahad or at the residence of Maulvi Abdul Haq Sāhib Karghanwi (d. 1350 AH/1932 CE). In the end, after the passing away of both these personalities, he would reside at the house of Maulvi Muhammad Ibrāhīm Sāhib near the Mazaar of Muhaddith Sūrati. His arrival and stay in Pilibhīt for a few days would be a means of great joy for the Muslims. Every moment he would be surrounded by devotees and at every step people would be

¹⁹⁶ Khwāja Raza Haydar, Tazkira-e-Muhaddith Sūrati, p. 196, printed in Karāchi, Pakistan.

congregating like moths. He was always busy and engrossed in upholding the teachings of A'la Hazrat and the respect and honour of Rasoolullah ﷺ, the Ahle Bayt, the blessed companions and the saints of Islam; and he used to give special attention to the Madrassah established by A'la Hazrat and to the compilation and publication of his books of Islamic verdicts. During his lifetime, to a large extent people did not feel the demise of A'la Hazrat and the sadness of his separation.¹⁹⁷

The Arrival of Glory in Udaipūr

Udaipūr in Mewār, Rājasthān has been honoured in that the entire region became captivated by the devotion of Hazrat Hujjat-ul-Islam ؒ and it was the capital of his spiritual kingdom. He used to stay here regularly. People would come in a frenzy day and night to view his greatness in its entirety. They would congregate like moths. In the current of the flood of visitors, his radiant countenance was the purpose of visitation for the people. Read the eyewitness report of this spectacle as follows.

“At the age of twelve years I attained the honour of seeing Hujjat-ul-Islam for the first time. I remember clearly that in the Jāmi’ Masjid of Silāwatwāri locality, Udaipūr, there was a flood of people flowing to see Hujjat-ul-Islam. And in such a lofty gathering I also had the good fortune of seeing one glimpse of Hujjat-ul-Islam. Before this my eyes had never seen such a fair and luminous countenance. Just one glance would leave every young and old dumb-founded in amazement. And everyone that

¹⁹⁷ Sawāneh-e-A'la Hazrat Bareilwi, p. 70, printed in Karāchi, 1970.

came, would only return after entering the circle of devotion and becoming a disciple, as countless people were benefitting from this favour. For this reason, a cotton sheet which consisted of many yards would be extended and, in this manner, people would hold onto the cotton sheet and continue to enter the circle of devotion. This activity would continue for hours. There was such an attraction present in his existence that not only benefitted Muslims but also became the means through which many non-Muslims accepted Islam. And as long as he was present in Udaipūr the procession of this blessing only continued to grow.”

His Blessings in Udaipūr

“After his tour of Udaipūr, for a period of twenty years I noticed that not even a single Wahābi could be found in Udaipūr. And in 1948 when I came to Pakistan then I had the good fortune of being in attendance at the Urs in Udaipūr and Ajmer Shareef almost every year. Even today in every house the blessings of Milād gatherings and Salāt-o-Salām are prevalent.”¹⁹⁸

It is a matter of fact that he would journey to every region of Hindustān and wherever he would be, he would become the means for success. And everywhere it would be a spectacle of devotion and visitation worth seeing.

¹⁹⁸ The valuable letter of Janāb Qamaruddeen Ahmad Anjum, chairman of the Pakistan Naat Council, Karāchi, addressed to the author.

Chapter 38: “O the Cause of the Marvel of the Time”

It is the unanimous decision of the distinguished scholars of Hindustān that the eyes have not seen a more beautiful countenance than that of Hujjat-ul-Islam ﷺ. Then on top of that was the elegance of his clothes. Even the clothes he used to wear would become illuminated with his radiance. Wherever he used to pass by, people used to become astonished looking at his outer beauty and the entire atmosphere would become like that of one who recites odes.

دم میں جب تک دم ہے دیکھا کیجئے

As long as there is life left, continue to gaze

The manner of his pleasant speech would be such that petals would fall from his lips. The condition of the people in the gathering would be such that ‘they are somewhere and someone is making them listen’. His God-given beauty was such that whichever gathering he used to attend, he would be the life of the gathering and people’s eyes would remain fixed on him. Upon the eye of understanding there would be an apprehension of becoming partially unconscious. People would become awe-struck with his radiance and a person would say in a state of ecstasy,

مَا هَذَا بَشَرًا ۖ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ط

This is not a human being; this is not but some honourable angel.¹⁹⁹

His beauty and grace, the tying of his turban, the grooming of his beard, his pure, neat and clean clothes, and his nobility used to overcome the hearts of the people. Even Wahābi and Shia people have said, *"Till today such a radiant countenance has never been seen nor has such a well-founded discourse been heard."*²⁰⁰

He was the possessor of an extremely beautiful and graceful personality, reddish white countenance upon which was a white beard, and his stature would become recognised in a gathering of thousands.²⁰¹

The blessed face of Hujjat-ul-Islam Hazrat Maulana Shāh Hāmid Raza Khān Bareilwi ؒ was so illuminated with the lustre of the Noor of Rasoolullah ﷺ that the one who used to look at him would wish that they could just continue looking at his countenance, which was illuminated like a light. And this was his living miracle that in 1934 on the occasion of the Urs Shareef of Hazrat Khwāja Gharīb Nawaaz ؒ in Ajmer Shareef, many prominent Kāyast²⁰² Hindus entered into Islam just by looking at his luminous face. They used to say that his radiant countenance

¹⁹⁹ Holy Qurān, Surah 12:31

²⁰⁰ Maulana Qāri Muhammad Muslihudeen Siddiqui (d. 1403 AH/1973 CE), Ma'ārif-e-Raza, p. 201.

²⁰¹ Adīb-e-Shahīr Hazrat Shams Bareilwi.

²⁰² An ancient upper Hindu caste. {Translator}

was showing that he is the image of truth, sincerity and spirituality.²⁰³

²⁰³ Allamah Noor Ahmad Qādri, MA Fārsi, Tārīkh-e-Islam International Relations, MOL, LLB, HPH, UMK, LEA UK, Honours. {A'la Hazrat Imām Ahmad Raza Khān Bareilwi, p. 8, Published in Karāchi}

Chapter 39: The Decisive Debate of Lahore (1352 AH/ 1934 CE)

With regard to the doctrines of Islam, you have also read about this belief from some of the beliefs of the Wahābi sect that, *"What is the speciality of the knowledge of the unseen of Rasoolullah ﷺ, such knowledge is also possessed by Zaid and 'Amr, in fact every infant and madman, in fact all the animals and quadrupeds."*²⁰⁴ And this very belief became the topic of the decisive debate of Lahore. In this debate, from the side of the Ahle Sunnat, Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Allamah-e-Bareilwi ؒ was chosen as the debater in opposition to the Hakīm-ul-Ummat of the Deobandis Maulvi Ashraf Ali Thānvi.

This decision of the Ahle Sunnat was very much appropriate in that Maulvi Ashraf Ali Thānvi, the writer of this belief in his treatise Hifz-ul-Imān, was alive. He needed to attend this debate himself, prove the above-mentioned belief of his to be Islamic and prove himself to be a Muslim in light of that text. And it was also concluded that if he could not attend himself, he should send someone as his representative, whose victory or defeat would be Thānvi Sāhib's victory or defeat. The opposition had also made this promise that if Maulana Thānvi is unable to come then his representative would definitely come. However, the same thing happened, which happened previously in 1329 AH,

²⁰⁴ Verbatim from Hifz-ul-Imān, compiled by Maulvi Ashraf Ali Thānvi, Publisher Mujtabāi Press, Delhi 1329 AH, p. 7.

the details of which you have already read in the letter of Imām Ahmad Raza ؒ addressed to Maulvi Ashraf Ali Thānvi.

The Multitude of Scholars and Mashāikh at the Debate

The eyes of fortune are witness to the fact that the large and extensive courtyard of Masjid Wazīr Khān, Lahore was filled with thousands of men of Tauhīd and Risālat, to witness the decisive debate between truth and falsehood. There was the unending crowd of the public and then among them the arrival of the Mashāikh of the Ahle Sunnat, Hazrat Hujjat-ul-Islam Allamah-e-Bareilwi ؒ, Shaikh-e-Tarīqat Maulana Shāh Ali Husain Kichauchwi ؒ, Hazrat Sadr-ul-Afāzil Morādābādī ؒ, Hazrat Peer Sadruddeen Sajjādah Nashīn Hazrat Moosa Paak Shaheed Multānī ؒ, Hazrat Faqīh-e-Āzam Koutlawi ؒ, Maulana Shāh Muhammad Sāhib Siyālkōti ؒ, etc., was extremely faith-refreshing.

Every person was waiting for the debate. The time came and went but neither did Maulvi Thānvi arrive nor his representative. And that pain (blasphemous text) of the Muslim nation, which at present is perforating the hearts of the people of truth, remained perpetually. Yes, this reality came forward and became manifest that in the presence of the truth, falsehood has always been defeated and cut off. And the very same thing happened that Hazrat Hujjat-ul-Islam ؒ was victorious and dominant in this

debate. And Maulvi Ashraf Ali Thānvi and his fellow comrades were conquered and defeated.²⁰⁵

Upon this grand victory of the Ahle Sunnat, a grand gathering was arranged by Markazi Anjuman Hizb-ul-Ahnāf, Lahore, in honour of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ. The people of Punjāb saw the spectacle of the words of Imām Ahmad Raza رحمۃ اللہ علیہ, “حامد منی وانا من حامد” (*Hāmid is from me and I am from Hāmid*) with their own eyes without any veil in the form of Hāmid Raza رحمۃ اللہ علیہ. People presented their offerings of devotion and love in the presence of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ. Poets expressed their feelings with versified gifts and the public wholeheartedly welcomed him with slogans of “Nā’ra-e-Takbeer” and “Nā’ra-e-Risālat”. The following stanzas of Al-Hāj Sayyid Ayyūb Ali Sāhib Razvi Bareilwi in a versified greeting card, is still on everyone’s tongue. Read attentively.

In Lahore became the Bridegroom Hāmid Raza Hāmid Raza

ہم سنیوں کے پیشوا حامد رضا حامد رضا

کیا نام ہے پیارا ترا حامد رضا حامد رضا

اعدا پہ ہے تیر قضا حامد رضا حامد رضا

احباب کی ہے تو بقا حامد رضا حامد رضا

²⁰⁵ Abridged from the weekly Raza-e-Mustafa Gujrānwāla Hujjat-ul-Islam, No. 3, 1379 AH.

چشم و چراغِ اصفیا شمعِ جمالِ اقیاء

ممتازِ خاصانِ خدا حامد رضا حامد رضا

گھر گھر ترا افسانہ ہے ہر دل ترا دیوانہ ہے

اے جان عبد المصطفیٰ²⁰⁶ حامد رضا حامد رضا

صورت ہے نورانی تری سیرت ہے لاثانی تری

طینت ہے تیری مرجبا حامد رضا حامد رضا

بنگال تیرا مجرائی مشتاق تیرا بمبئی

پنجاب پروانہ ترا حامد رضا حامد رضا

ہندوستان میں دھوم ہے کس بات کی معلوم ہے

لاہور²⁰⁷ میں دولہا بنا حامد رضا حامد رضا

سمجھے تھے کیا اور کیا ہوا ارمان دل میں رہ گیا

تیرے ہی سر سہرا رہا حامد رضا حامد رضا

جلتے رہیں گے حاسدیں تیرے ہمیشہ بالقیس

پھولے پھلے گا تو سدا حامد رضا حامد رضا

ایوب قصہ مختصر آیا نہ کوئی وقت پر

تیرے مقابل منچلا حامد رضا حامد رضا

²⁰⁶ Meaning A'la Hazrat.

²⁰⁷ This is an indication towards the decisive debate which was arranged in Masjid Wazir Khān, Lahore, in which the prince of A'la Hazrat, Hujjat-ul-Islam Bareilwi and various great scholars and Mashāikh of the Ahle Sunnat were present but no one from the adversaries had the courage to face him.

Chapter 40: “My Religion is Not a Piece of Bread”

Personalities are recognised by their affairs, especially in such conditions where necessity arises. For the purpose of deriving benefit, even the environment needs to be favourable. Then one's lap can be brushed off from not only the thorns of greed and lust, but even its flowers. Who else can do this besides a practicing scholar who is truthful, a reformer, self-aware, and an Allah-conscious Shaikh?

The circle of devotion of Hazrat Hujjat-ul-Islam ؒ was particularly vast in Hindustān. The rich and the poor, scholars and Mashāikh, possessors of wealth and dominion, were all captivated by his love. However, in his life there was not even a sign of greed, lust and deriving benefit from others. Yes, in every high and low of his life he would keep the way of his dignified father, Imām Ahmad Raza ؒ in sight at every moment. Read his writing below, which is such a splendid reflection of this. He states in one of his letters:

“I saw the letter of my dear Maulvi Amānat Rasool (May Allah ؒ protect him). May Allah ؒ bless him with the bounties and wealth of both the worlds. I appreciate his empathy. What else can there be from the heart besides supplications for good. Besides, this mendicant is not a tyrannical, worldly, slave of dirham and slave of dīnār. The way of A’la Hazrat Qiblah is the best example for me. When I did not look towards the position for twelve hundred rupees monthly, upon the encouragement of the councillor of Nalgonda, the dearly respected Munshi Shaikh

Muhammad Husain Sāhib Marhūm, then what will I now desire the world, by taking an employment for six hundred rupees? The Nawāb of Rāmpūr tried to tempt me with giving fifty thousand rupees in the name of the Khānqah Shareef and his letters came addressed to this mendicant repeatedly. However, all praises are due to Allah ﷻ that this mendicant did not in the least pay any attention. May Allah ﷻ keep me as a servant of the religion of truth, grant me divine guidance for its true service, and with sincere intention, sincere actions and purely for the sake of Allah ﷻ, keep me alive in the service of the Deen of Nabi-e-Kareem ﷺ, grant me death in the same and raise me on the Day of Judgement upon the same, Āmeen.

Whenever I go to Hyderābād I will meet with him and inform him. It is not my job to publicise the proclamation of my exaggerative praises, to send it there and in worldliness to set a trap of worldly desire. When I go, I will reside by a dear one of mine, with whom I will have a spiritual and blood relation. I do not have any concern nor any dealing with prominent leaders.²⁰⁸ As for the service of Deen, whichever way my Lord ﷻ takes it from me, I am always present for it.”

²⁰⁸ This is the status of that self-sufficiency which Allah ﷻ grants to certain of his special servants.

نہ تخت و تاج میں نے لشکر و سپاہ میں ہے
جو بات مرد قلندر کی بارگاہ میں ہے

With Duas

Faqīr Muhammad Hāmid Raza Khān (may he be forgiven)

Khādim Sajjādah-o-Gaddā-e-Āstāna Razvīya Bareilly

Monday, 2nd Sha'bān Al Khair 1352 AH ²⁰⁹

"His son Hazrat Maulana Hāmid Raza Khān ﷺ, from whom I received the opportunity to attain blessings for a few days, was very handsome and beautiful, a great scholar and boundlessly humble. In his service, Nizām Hyderābād also requested him for the administration of the Dārul Iftā and with regard to this, tempted him with significant wealth. So Hazrat Maulana Hāmid Raza Khān ﷺ said, 'I am an insignificant of the door of devotion of the Gracious One and for me that alone is sufficient.'"²¹⁰

²⁰⁹ Photocopy of the letter received in the name of Wajāhat Rasool Qādri, son of Maulvi Hāji Wazārat Rasool Hāmidi.

²¹⁰ Maulana Munawwar Husain Saif-ul-Islam, Taqwīyat, p. 69.

Chapter 41: Sacrifice of Blood for the Muslim World

Regarding the Day of Masjid Shāhīd Ganj, the pages of history are witness to the fact that on 8 November 1935 (1354 AH), after Jumuah Namaaz in Shāhi Masjid, Lahore, approximately one hundred thousand men of Tauhīd and Risālat proceeded in a one-mile-long armoured march in the security of police. In this historic gathering, besides Hazrat Amīr-e-Millat Peer Sayyid Jamā'at Ali Shāh, Maulana Shaukat Ali, Nawāb Muhammad Ismāīl Khān, Maulana Ghulām Bhīk Nairang MLA, Maulana Mazharuddeen, editor of Al-Imān, Dehli, Maulana Abdul Qadeer Badāyūni and Mahkdūm Peer Sadruddeen Gaylāni, Hazrat Hujjat-ul-Islam Maulana Hāmid Raza Khān Bareilwi ؒ was also present.²¹¹

When the march was passing by the Delhi Gate in Lahore, a Hindu threw a stone, which struck Hazrat Hujjat-ul-Islam ؒ on his forehead and blood started to flow. Hazrat Sayyid Abul Barkāt covered it with his shawl so that the Muslims do not become enraged.²¹²

²¹¹ Muhammad Sādiq Qasūri, Anwār-e-Ameer-e-Millat, pp. 63-66.

²¹² Sayyidi Abul Barkāt, p. 35.

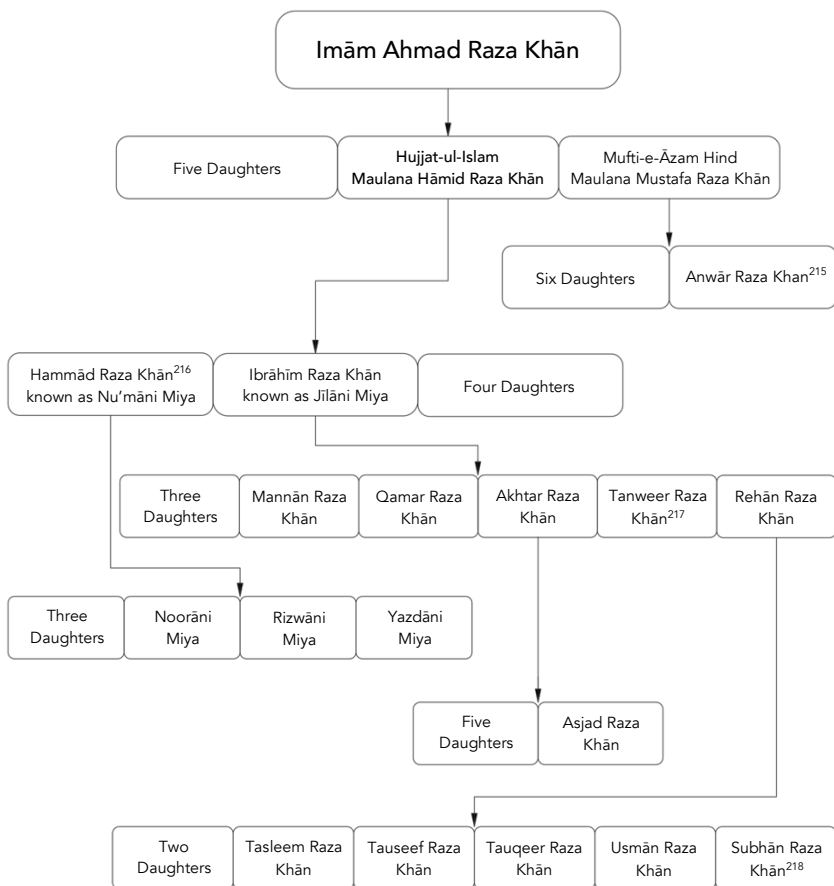
Chapter 42: Genealogical Tree

The marriage of Hazrat Hujjat-ul-Islam ؒ took place with Kaneez Aisha, the daughter of Hāji Wāris Ali Khān (who was married to Hijāb Begum, the eldest daughter of Hazrat Maulana Naqi Ali Khān ؒ, the eldest sister of A'la Hazrat Imām Ahmad Raza ؒ²¹³). She is that honourable and fortunate woman from whom the lineage of Hujjat-ul-Islam ؒ continued.

The genealogical tree of Hujjat-ul-Islam ؒ is presented below, as far as could be documented.²¹⁴

²¹³ Hayāt-e-A'la Hazrat by Maulana Zafaruddeen Bihāri, p. 17.

²¹⁴ As far as could be documented by the time Tazkira-e-Jameel was originally published in 1408 AH. {Translator}



²¹⁵ Passed away at the age of 2 years.

²¹⁶ His family is in Pakistan.

²¹⁷ Mafqūd-ul-Khabr {He disappeared as a child and has never been seen or heard from since – Translator}

²¹⁸ Current Sajjadah Nashīn and custodian of Khānqah Razviya, Bareilly Shareef.

Chapter 43: Blessed Birth of the Eldest Grandson

The day of 10th Rabi-ul-Ākhir 1325 AH was not only a very memorable day for the household of Imām Ahmad Raza رحمہ اللہ, but also for all those associated with him. A day in which the blessed birth of Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya رحمہ اللہ, the eldest grandson of Imām Ahmad Raza رحمہ اللہ and the elder son of Hujjat-ul-Islam رحمہ اللہ took place. Imām Ahmad Raza رحمہ اللہ personally participated in this celebration of joy. The arrangement of a special feast was made for the students of Manzar-e-Islam, according to their desire.

In this celebration of joy, Maulana Zafaruddeen Fāzil-e-Bihāri رحمہ اللہ was present, and writes:

“There were only girls being born successively to Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Sāhib and for this reason the heart’s desire of all the people was that a boy should be born, so that through him the chain of the lineage, blessing and excellence of Imām Ahmad Raza may continue. This is the Glory of the Lord of the Worlds رحمہ اللہ that in 1325 AH the birth of Maulvi Muhammad Ibrāhīm Raza Khān Sāhib Qiblah took place. Not only the parents and A’la Hazrat, but also all those associated with them became extremely happy.

In this happiness, from among other things A’la Hazrat gave a feast to the various students of the Madrassah of the Ahle Sunnat Wa Jamā’at, Manzar-e-Islam, according to their desire. He said to the Bengālī students, ‘What would you people like to eat?’

They said, 'Fish Bhāt.' Accordingly, Rohū Fish was ordered in abundance, and those students were granted a feast according to their wish. He said to the Bihāri students, 'What is your desire?' They said, 'Briyāni, Zarda, Firni, Kebāb, Mītha Tukra etc.' For the Bihāri students, grand food was prepared. The Punjāb and foreign students also made their requests. 'The very fatty meat of sheep and hot bread made in an oven.' Accordingly for those students, arrangements were made for that in abundance. At that time, an outfit was also prepared for special friends and disciples. With extreme happiness I write that I am also from those special people for whom an outfit was prepared."²¹⁹

Ustāz-e-Zaman Hazrat Maulana Hasan Raza Khān Hasan Bareilwi ؒ was present in this celebration of joy. On this occasion he stated greatly memorable couplets. From these the following line of a couplet was so apt that it attained the date of birth of 1325 AH (it became a chronogram):

علم و عمر اقبال و طالع دے خدا

May Allah ؒ grant you knowledge, long life, good fortune and prosperity

Hazrat Jīlāni Miya ؒ attained this additional honour that on Wednesday, 14 Sha'bān-ul-Mu'azzam 1329 AH, Imām Ahmad Raza ؒ conducted his Bismillah Khwāni, took his Bay'at (pledge

²¹⁹ Maulana Zafaruddeen, Hayāt-e-A'la Hazrat, pp. 47-48.

of allegiance) and blessed him with Khilāfat and Ijāzat, in the presence of the family and close associates of Bareilly.²²⁰

Not only this, but he also gave the esteemed glad tidings of the dedication of Jīlāni Miya to manifest the truth and to refute falsehood, by saying, *"My grandson will be my tongue."* And he gave the indication of his bright future filled with services to the religion and nation.

The scholars and Mashāikh saw the manifestation of these glad tidings with their own eyes in the ranks of Hadīth and Tafseer in Manzar-e-Islam, his discourses in the length and breadth of Hindustān, and the service and propagation of Maslak-e-Ahle Sunnat Wa Jamā'at throughout Hindustān. His personality became established as proof of the dialogue of 'the tongue of Raza' and the title of Mufasssir-e-Āzam became so famous that it became fixed as a standard.

His personality was also established as Najīb-ut-Tarafain²²¹ in that Imām Ahmad Raza رحمہ اللہ placed his paternal granddaughter (the eldest daughter of Mufti-e-Āzam رحمہ اللہ) and his paternal grandson Jīlāni Miya (the eldest son of Hujjat-ul-Islam رحمہ اللہ) on his lap and stated in the presence of both of his sons, *"I am the representative of both of you and in my representation, I am making the Nikah of these two."*²²²

²²⁰ Mufti Abdul Wājid Qādri, Hayāt-e-Mufasssir-e-Āzam Hind, p. 13.

²²¹ Noble from both the father's and mother's side.

²²² The narration of noble personalities to the author.

This is the seedling of that lineage touched by the hands of Imām Ahmad Raza رحمہ اللہ, which grew in the form of Rehān Raza and is flourishing in the Hāmidi garden in the form of Subhān Raza. And the manifestation of the glad tidings of “حَامِدٌ مَّتًی وَاَنَا مِنْ حَامِدٍ” is taking place.

The following were the three highly prominent features of the life of Hazrat Mufasssir-e-Āzam Hind Jīlāni Miya رحمہ اللہ.

- 1) Manzar-e-Islam was the evergreen plant of his forefathers. Throughout his life he remained busy in watering and adorning its roses, rose buds, roots, leaves and branches. In this path he had to go through very difficult hardships to the extent that for the timeous salaries of the teachers he would even mortgage the jewellery from his house. This was that sacrifice that made Dārul Uloom Manzar-e-Islam a ‘Manzar-e-Islam’ (a spectacle of Islam). Hazrat Mufti Sayyid Muhammad Fazl Husain Sāhib رحمہ اللہ (who at that time was associated with the service of teaching in Manzar-e-Islam) stated correctly that, *“My eyes have not seen such a unique principal.”*

If it was just the miracle of the institute then it would have ended. However, here there was also the grace of ascetic training, which in every era continued to do its work. The actions of enemies and jealous people, collusion of his own people and the changes of day and night could not obstruct him. His caravan of knowledge and deeds remained moving at great speed on the thoroughfare of Raza.

- 2) His immersion in teaching and learning was such that while teaching Muslim Shareef and Shifa Shareef, their commentaries would be before him, and it used to seem like the spirituality of the compiler of Muslim, Imām Muslim bin Al-Hajjāj Qushayri رحمہ اللہ and the author of Shifa, Qāzi Ayāz رحمہ اللہ was present. Sometimes it would happen such that going over the words he would reach the meaning, and leaving the conversation he would become an embodiment of spiritual fervour. Like his pious predecessors he would have a special inclination towards Barkat-ul-Mustafa Fil Hind Shaikh-e-Muhaqqiq Muhaddith Dehlvi رحمہ اللہ. In beliefs he would know his writings by heart. In the confirmation of the doctrine, he would have an accumulation of proofs. He would read his writings with such zeal to the extent that he would also benefit from his blessed tomb.²²³
- 3) He would continuously make an effort in the propagation of Maslak-e-Ahle Sunnat. He would travel throughout Hindustān himself and he would send his students and disciples to faraway places. He would visit the cities and villages of the state of Bihār (which is a Hāmidi state). His successful journey would continue even in the ascent and descent of Nepāl. Wherever he would go he would be the tongue of Raza. Truth would be his fellow-rider and falsehood would be vanquished and dissipated.

²²³ Mufti Abdul Wājid Qādri, Hayāt-e-Mufasssir-e-Āzam Hind, p. 13.

Kichaucha and Bareilly

The dignified history of the Ahle Sunnat is witness to the fact that wherever Shaikh-ul-Mashāikh Hazrat Sayyid Ali Husain Kichauchwi ؒ and Imām Ahmad Raza Fāzil-e-Bareilwi ؒ would meet, they would stand in respect for each other and they would each take the lead to kiss the other's hands, rather to kiss the feet. It would be a beautiful sight of respect between great scholars.²²⁴ The same sight is seen in this era in the encounter between Muhaddith-e-Āzam Hind Kichauchwi ؒ and Mufasssir-e-Āzam Hind Bareilwi ؒ. As soon as they see each other they would embrace each other hastily and then each one would take the lead to kiss the other's hands, rather they would hastily attempt to kiss each other's feet.

The Journey of Nepal

Mufasssir-e-Āzam Hind ؒ departed from Bareilly Shareef for Nepal via Muzaffarpūr. From Lucknow he took the first class 9-up train and said to Mufti Abdul Wājīd, *"Apparently Muhaddith-e-Āzam Hind is travelling somewhere in this same train. Look for him and bring him to this same class."* Looking through several coaches Mufti Abdul Wājīd was eventually blessed with the opportunity of presenting himself in the service of Muhaddith-e-Āzam Hind ؒ and he presented the request of Jilāni Miya ؒ to him, that he is calling him with his luggage to the other coach. Muhaddith-e-Āzam ؒ said, *"It is fine, I will come*

²²⁴ The narration of Maulana Shāh Muhammad Ārifullah Qādiri and Maulana Taqaddus Ali Khān to the author.

there.” Accordingly, within a short moment Muhaddith-Āzam ﷺ had only arrived at the door of the coach where Jīlāni Miya ﷺ was, that Jīlāni Miya ﷺ stood up in respect. In the coach both personalities tried to take the lead in kissing the hand of the other. Muhaddith-Āzam ﷺ succeeded in this lead and kissed the hand of Jīlāni Miya ﷺ first and then Jīlāni Miya ﷺ was blessed with the honour of the same. Not only this but each one bowed down before the other to kiss the feet of the other, and then they hugged each other.²²⁵

Respect for Relations

Each word of the above-mentioned lines, highlights each hidden aspect of the respect for relations. Now, in this era of self-conceit and self-awareness, continue reading about this also, that Muhaddith-e-Āzam Hind Kichauchwi ﷺ is in the Sarlāhi District, Nepāl. There is a crowd of devotees and people are coming to become disciples, but he sends the devotees to the attendance of Mufasssir-e-Āzam Hind Jīlāni Miya Bareilwi ﷺ to become disciples. This was the respect for the relation to his venerable teacher, Imām Ahmad Raza ﷺ. It is not known which gestures Ghālib termed as a constant source of worry. However, here the emotion of poetry is in this state:

حیاتِ جاں تھی خوشتر ان کی ہر بات
عبارت کیا اشارت کیا ادا کیا (غالب)

²²⁵ The report of the beloved Mufti Abdul Wājid Qādri to the author, which was penned in Holland in 1986.

Chapter 44: Dārul Uloom Manzar-e-Islam and the Monthly Magazine A'la Hazrat Bareilly in its Context

With regard to publications and service to the creed of truth, the Ahle Sunnat Wa Jamā'at, the monumental work of Raza-e-Mustafa, Bareilly is a great part of our history. Notwithstanding, there remained a need in every period for a monthly magazine from Bareilly Shareef, to make the Maslak of Imām Ahmad Raza ؒ, the voice of the Ahle Sunnat, reach every home. The monthly magazine Yādgar-e-Raza was published from Bareilly under the great scholars of our religion, specifically under the patronage of Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Allamah-e-Bareilwi ؒ and the editorship of Abul Ma'āni Mufti Abrār Hasan Siddīqi ؒ. Maulana Abul Farah Muhammad Ali Hāmidi²²⁶ was appointed as the deputy editor.

²²⁶ Maulana Muhammad Ali Qādiri a resident of Anoli Village, was the special student of, and qualified under Hazrat Maulana Hāmid Raza Khān Bareilwi. His statement is, "When I completed my Hifz-ul-Qurān and the elementary books of Urdu and Persian, then my late father had made the intention to send me to the Madrassah of Bareilly Shareef. It was the last period of the physical life of A'la Hazrat Fāzil-e-Bareilwi. When my respected father reached Bareilly, we directly presented ourselves in the attendance of A'la Hazrat. He expressed great affection and love and asked me my name. I replied, 'Muhammad Ali.' Hearing my name, he gave me a lot of Duas, called for Hazrat Maulana Hāmid Raza Khān and handed me over in his custody saying, 'This is your editor Maulana Muhammad Ali. Teach him and train him.'" Maulana Muhammad Ali used to say, "Hazrat Maulana Hāmid Raza Khān had an extreme state of love and affection upon my condition. It is the blessings of the beauty of his teaching and training that I graduated from Bareilly. When the magazine Yādgar-e-Raza was published then I was appointed as the editor. On this occasion, Hazrat Maulana Hāmid Raza Khān Sāhib stated, 'A'la Hazrat himself

The arrangement of this magazine took place under the supervision of Hazrat Jīlāni Miya رحمہ اللہ. This monthly magazine related to religious creed, morals, civilisation, history, and was scholarly as well as literary. Its articles are witness to the fact that it opposed every challenge in its era and it defended the sacred religion of Islam against every attack and mischief.

When does time stand with anyone? It eventually passed by. Hujjat-ul-Islam رحمہ اللہ passed away and Yādgār-e-Raza also became a memory of the past. However, the blessings of noble personalities are a reality. Once again, on the occasion of the forty days' Urs of Hazrat Hujjat-ul-Islam رحمہ اللہ the formation of Jam'īyyat-e-Hāmidīya was announced. In its aims and objectives, there was a reiteration for efforts for the perpetuation and preservation of Dārul Uloom Manzar-e-Islam Markazi Jamā'at Raza-e-Mustafa, Bareilly. An announcement was made in connection with the biography of Hujjat-ul-Islam رحمہ اللہ, to publicise to the Islamic world the prominent incidents and circumstances of his virtuous life. Not only this, but it was also decided to put into effect a monthly magazine called *Al-Hāmid*.

All of this continued to take place to a point of discussion in our gatherings and Khānqahs. Then people became prey to the change of fortune from 1943 to 1947. And the entire plan of Jam'īyyat-e-Hāmidīya became a prey to the political turmoil of Hindustān. The country became divided and hundreds of

had mentioned him as the editor.” {Professor Doctor Muhammad Ayyūb Qādri, Ma'ārif-e-Raza, Karāchi, p. 112, 1403 AH/1982 CE}

thousands of people became divided here and there. Until the point that

کیوں رضا آج گلی سونی ہے
اٹھ مرے دھوم مچانے والے²²⁷

once again resounded in Bareilly, and the own grandson of Imām Ahmad Raza رحمہ اللہ, (Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya رحمہ اللہ) appeared, creating a bustle. Splendour appeared in the academic world of Dārul Uloom Manzar-e-Islam. Masjid-e-Razvi became filled with Ruku and Sujood and in Khānqah Qādrīya Razvīya there was a liveliness of Qādrī Razvi blessings everywhere.

Despite all of this, the past of the monthly magazine Yādgār-e-Raza Bareilly was calling out in the present time. The field of writing and publishing of the world of the Ahle Sunnat was empty. The partition of the subcontinent caused a turmoil in the world of thoughts and outlooks, knowledge and deeds. In that state of public fear and grief, a personality of excellence and grace, Maulana Muhammad Ibrāhīm Raza Khān Jīlāni Miya رحمہ اللہ, the grandson of Imām Ahmad Raza رحمہ اللہ stood up, and for the propagation and protection of the Maslak of the Ahle Sunnat, established a monthly magazine by the name of A'la Hazrat from Markaz-e-Ahle Sunnat Bareilly, in Jumāda-as-Sāni 1380 AH/ December 1960, with a heading of the rising of the moon. Abdul Majīd Razvi was appointed as its first editor and Hāfiz In'āmullah

²²⁷ "O Raza! Why are the streets deserted today? Wake up O Propagators of my mission." {Hadāiq-e-Bakhshish}

Tasneem as the manager. An excerpt of the first issue of the monthly magazine *A'la Hazrat* is being presented here.

"For a long time, there was a need for a monthly magazine being felt. The Ahle Sunnat do not have any magazines nor any newspapers. Especially in Hindustān, the result of this is apparent that in every direction the darkness of the black clouds of falsehood is continuing to spread and there is no remedy being established for it. With regard to this matter, the necessary thing to do is daily newspapers, monthly magazines and the support of the educational institutes of the Ahle Sunnat on a large scale. More than this, mutual assistance, trust and encouragement of those doing the work is needed. However, that which is happening and its manner is such that it will continue happening; and that is inactivity, idleness, senselessness and turmoil; harassment of those who are sincere, hard-working and active; excessive criticism of them; divisions into groups and these types of many other things. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*In view of this need, this magazine is being published. May Allah ﷻ make it such that there is no obstacle in its dissemination. It is being published with this determination that by all means it needs to definitely be disseminated. If Allah ﷻ Wills then it will be continuously published. This magazine will continue in the same manner as the *Dārul Uloom*. The monthly magazine *A'la Hazrat*, Allah ﷻ Willing, will be a lunar magazine. Now it is just the crescent of the new moon. One day will come when it will become the full moon and it will come to be as such."* {p. 2-32}

Read the monthly *A'la Hazrat* magazine of today and look at Jāmia Razvīya Manzar-e-Islam. One will observe how true and correct 'a true believer sees with the Noor of Allah ﷺ' is. In the above-mentioned lines, the informed vision of truth of an accomplished saint who was seeing the beautiful future, is smiling before us today in the form of the monthly magazine *A'la Hazrat* and Dārul Uloom Manzar-e-Islam.

Attentively read that poetry of Hāfiz In'ām-ullah Sāhib Tasneem Bareilwi, which he wrote in the Persian language for the monthly *A'la Hazrat* magazine.

چو مهر و ماه بر چرخ صحافت	چراغِ اعلیٰ حضرت جلوہ گر شد
بود روشن دلِ ہر اہلِ سنت	تعالیٰ اللہ از تابانی او
جو بارانِ کرم بر اہلِ سنت	بہ کشتِ نجدیت چوں برقِ خاطف
چہ شیریں ہست کامِ 'اعلیٰ حضرت'	بہ مدحِ مصطفیٰ رطبِ اللساں ہست
ز شورِ مرحبا رنگِ مسرت	نیاید چوں بہ بزمِ قدسیاں ہم
رخِ تاباں نمودست 'اعلیٰ حضرت'	بہ زیرِ سرپرستیِ براہیم
کہ چوں ادنیست کس در اہلِ سنت	براہیم آں مفسرِ آں محدث
سبقِ بردہ زیوناں ادبہ حکمت	خرد افزا ہمہ اقوال اویند
زہے ایں عز و شانِ اعلیٰ حضرت	عرب ہم پیشوائے خویش خوانند
منم تسنیم مستِ اعلیٰ حضرت ²²⁸	طفیل ساقی تسنیم و کوثر

²²⁸ Extracted from the monthly magazine *A'la Hazrat*, December 1960.

Mufasssir-e-Āzam Hind Hazrat Jīlāni Miya   set an academic, practical, doctrinal and spiritual manner and methodology of work for his coming generations and for the Sunnis, and on Saturday, 11 Safar Al Muzaffar 1385 AH (12 June 1965) at 7 o'clock early in the morning, he presented himself in the Court of His Lord  . With the news of his sorrowful demise, the entire city arrived in crowds to see him and attend his Janāzah Namāz. The ghusl was given at 10 o'clock at night. The next day in the open field of the Islamiya College, Bareilly, Maulana Mufti Sayyid Muhammad Afzal Husain Shāh Sāhib   performed the Janāzah Namāz and at 09:30 the grandson of Imām Ahmad Raza   was laid to rest on his right side.

Chapter 45: Blessed Birth of the Younger Grandson

The younger paternal grandson of Imām Ahmad Raza Fāzil-e-Bareilwi ؒ and the younger son of Hujjat-ul-Islam ؒ, Hammād Raza Khān Nu'māni Miya ؒ was born in 1334 AH/1916 CE in Bareilly Shareef. He grew up under the supervision of his respected grandfather until the age of five years. Imām Ahmad Raza ؒ mentioned his younger grandson in a letter addressed to Maulana Abdus Salām Jabalpūri, in the following manner, *"The younger grandson was severely afflicted by this. Praise be to Allah ﷻ, all of them recovered one after the other. And all praises are due to Allah ﷻ – 2nd of Rabi-ul-Awwal Shareef 1334 AH/1916 CE"*²²⁹

Hazrat Nu'māni Miya ؒ attained the entire era of his honourable father Hujjat-ul-Islam ؒ and whether he was on a journey or not he continued to benefit from him. His prosperous marriage took place with Sayyidah Tāhirah Khātūn Bint Sayyid Hasan from Malūkpūr Village, Bareilly in 1357 AH/1938 CE. His sorrowful demise took place in 1375 AH/1956 CE. His place of burial was in Karāchi.

The author of this book studied the elementary books of Arabic under Maulana Hammād Raza Khān Nu'māni Miya ؒ. His children include three sons and 4 daughters, who are all married and reside in Pakistan.

²²⁹ Maulana Peer Mahmūd Ahmad Qādri, Maktūbāt-e-Imām Ahmad Raza Khān Bareilwi, p. 42.

Chapter 46: Eldest Grandson of Hujjat-ul-Islam

The eldest paternal grandson of Hazrat Hujjat-ul-Islam ؒ, the eldest maternal grandson of Mufti-e-Āzam Hind ؒ, Maulana Muhammad Rehān Raza Khān Sāhib ؒ, Sajjādah and custodian of Khānqah 'Āliya Qādrīya Razvīya Noorīya Hāmīdiya, Markaz-e-Ahle Sunnat, was born in Khwāja Qutub District, Bareilly on 18 Dhul Hijjah 1352 AH/1934 CE. From his birth till his demise, he shone like a glowing sun, poured like the rainclouds, spread his fragrance like fragrant flowers and roared like a person in the battlefield. At an age of only 53, on 18 Ramadān-ul-Mubārak 1405 AH/1985 CE, he presented himself in the Court of his Lord ﷻ while carrying out noteworthy service towards the Masjid, Madrassah, Khānqah and community.

زندہ رہے تو دین کی خاطر تھی زندگی
اور جان دی تو خدمت اسلام کر گئے

The chronogrammatic letter comprising his life and services and the versified feelings of separation of the author, is hereunder presented to the reader.

My respected and dear Hazrat Maulana Subhān Raza Khān Sāhib Subhāni Miya and dignified brothers, the illustrious household of Imām Ahmad Raza Khān ؒ, gratitude and thankfulness in its entirety; may Allah ﷻ the Great Benefactor grant all of you honour; I present the traditional Salaam.

”خبر اتر“	—	”وحشت اثر“	—	”موصول ہوئی کہ“	—	”آہ آہ یکے جا نشین اعلیٰ حضرت“
۱۲ ۵		۱۲ ۵		۱۲ ۵		۱۲ ۵
”میر قافلہ اعلیٰ حضرت“	—	”آہ داعی خانقاہ عالیہ رضویہ“	—	”کوکب اسلام حضرت مولانا ریحان“		
۱۲ ۵		۱۲ ۵		۱۲ ۵		۱۲ ۵
”حضرت ریحان درجنان“	—	”علامہ روزگار بلجائے خلایق“	—	”الحاج محمد ریحان رضا“		
۱۲ ۵		۱۲ ۵		۱۲ ۵		۱۲ ۵
”شمع شبستان دیوان عام“	—	”بزرگ نہاد سجادہ نشین آستانہ عالیہ“	—	”مرجع انام سجادہ نشین آستانہ“		
۱۲ ۵		۱۲ ۵		۱۲ ۵		۱۲ ۵
”قادر یہ رضویہ دائمًا ابدًا“	—	”جنت مکان نبیرۃ حجۃ الاسلام“	—	”ریحان امام احمد رضا“		
۱۲ ۵		۱۲ ۵		۱۲ ۵		۱۲ ۵
”ہادی زمانہ نوری رضوی“	—	”بزم گہ قادری رضوی“	—	”نے اتفاقاً وصال پر ملال فرمایا“		
۱۲ ۵		۱۲ ۵		۱۲ ۵		۱۲ ۵

A great era from an ideological, educational and constructional perspective, starting from Hazrat Hujjat-ul-Islam ﷺ apparently ended at the passing away of Hazrat Rehān Raza ﷺ. These three beautiful personalities of Imām Ahmad Raza ﷺ were like a hundred people. These three were great shining pillars of his grace. The blooming rose of Silsila 'Āliya Qādrīya Razvīya Hāmīdiya lost its fragrance. Whatever was to happen it happened. This was the decree of destiny. Yes, great responsibilities have come upon the shoulders of the Sāhib-e-Sajjādah. However, this is the work of Raza. It did not stop before nor will it stop now. The pleasure of Raza will be a consoler. Your past has been illuminated with patience and gratitude. Keep the great traditions of your honourable father and exalted grandfather, and the prominent service of your renowned ancestors within your sight. Move forward with the work of Raza

with complete steadfastness. You are a man of a destination and the sign of the destination is before you.

The author is writing these few sentences in view of the connection that he has with your venerable ancestors. At the passing away of your honourable grandfather Hazrat Jilāni Miya ﷺ, I had written a detailed letter to your late father in 1965 and alas today I am writing to you. As soon as I heard the news of extreme calamity, I had dispatched a telegram in your name, with condolences. People are mourning in Mauritius, South Africa and Great Britain and the chain of Esāl-e-Sawāb is ongoing. With your letters, kindly bless this Faqīr-e-Qādiri Razvi with information; I am awaiting further details. After presenting the gift of traditional Salaam, kindly present condolences in the attendance of all of your brothers and sisters, your respected mother and esteemed grandmother, from this servant of the threshold, his household and the Qādiri Razvi slaves. Please present my Salaam to your dignified ancestors and in the court of Rehān-e-Millat.

Faqīr-e-Qādiri Sag-e-Bārgāh-e-Razvi

Muhammad Ibrāhīm Khushtar Siddīqui

6 Shawwāl Al Mukarram 1405 AH / 25 June 1985

Chronogrammatic Quatrain

منظر اسلام مسجد خانقاہ

داخل جنت ہوا ریحان الہ

۱۳ ۰۵

کون دنیا سے گیاروتے ہیں آہ

شکر یہ مصرعہ ملا تاریخ کا

آہ! کیا آئی خبر حضرت ریحان گئے
 مسجد و مدرسہ و خانقاہ و سجادہ
 تھا وہ سوداگری کو چہ مرے سوداگر کا
 جاننے والے رہے اپنے تجاہل کا شکار
 پھول مر جھائے جھکی شاخ کلی کھل نہ سکی
 تو نے وہ منظر اسلام کو منظر بخشا
 ترے افکار نے تعمیر کو اک روپ دیا
 تری رحلت کا وہ غم کہ غم عالم ٹھہرا
 چاہے افریقہ و یورپ ہو کہ ہو برصغیر
 دور ہنگامی ہو یا نسل کی بندی کا ہو دور
 گلشنِ خالدِ مئی تھا وہ شاداب کہ آہ
 اللہ اللہ یہ مقدر کہ اب وجد کے حضور
 ہو گئی آہ گلی آج یقیناً سونی
 بجھ گئی شمعِ شہتانی رضا اے خوشتر

کر کے دنیا میں بڑا دین کا سامان گئے
 ہر جگہ شور ہے ہم سب کے نگہبان گئے
 سامنے اس کے بڑھا کر سبھی دوکان گئے
 جو تھے انجان تجھے اچھی طرح جان گئے
 شور ہے باغِ رضا کے گل و ریحان گئے
 جو بھی اس باغ میں آئے وہ پرارمان گئے
 ترے اندازِ حسیں ایسے تھے سب مان گئے
 تری فرقت کا وہ صدمہ کہ دل و جان گئے
 تم جہاں پہونچے رضا کا لئے فیضان گئے
 تم ہر اک دور میں حق کا لئے فرمان گئے
 آگیا دورِ خزاں حضرت ریحان گئے
 ماہِ رمضان میں ریحان رضا خان گئے
 کوئی اب اٹھے کہ ریحان رضا خان گئے
 لوگ کہتے ہیں کہ ریحان رضا خان گئے

خوشتر قادری قلم

۹۱ ء ۱۹

Chapter 47: Maulana Ziyāuddeen Ahmad Qādri

On the sad passing away of the prominent Shaikh of Silsila 'Āliya Qādrīya, Hazrat Maulana Ziyāuddeen Ahmad Qādri Razvi Madani ؒ, there is still sadness in the Indo-Pak religious gatherings to this day. With regard to the life of Hazrat, the following few lines are presented to the reader.

Hazrat Maulana Ziyāuddeen Ahmad Qādri ؒ was born in 1297 AH/1879 CE in Kalāswāla Village, Sialkot District, Punjāb in the undivided Hindustān. His year of birth equates to یَا غُفُور (1297 AH). His father's name was Abdul Azīm. His respected grandfather was a Sunni Sahih-ul-Aqīdah Qādri noble elder. The name of the senior most person of this lineage was Shaikh Qutbuddeen Qādri.

His lineage reaches Hazrat Abdur-Rahmān bin Abu Bakr ؓ. It is for this reason that his household is called Rahmāni. His childhood was at the end of the thirteenth century. His personality was the manifestation of *"Love for the sake of Allah ﷻ and hate for the sake of Allah ﷻ."* Whenever he used to take the name of his father with an unwilling heart, upon the enquiry from people he used to say, *"My father was a deviant."* And apparently the deviance of his father became the reason for his leaving his homeland and migrating to Baghdād and Madīnah.

The Hindustān of the fourteenth century was the British Hindustān. In the fight for freedom in 1857, after the destruction

of Khānqahs, Madāris, and Masājid, missionary institutions, hospitals and colleges were being established everywhere in the name of teaching, training, health and service. Islamic thoughts and outlooks were being moulded into Christianity and the Hindustān of the fourteenth century was being realised under the shadow of the British control.

In the name of religion and creed, evil sects such as Wahābi, Nīchiri, Mirzāi etc. were getting backing from the British. Specifically in that period the scholars of the time were performing Jihād with the tongue, with their beautiful discourses and with wholehearted propagation. Among those scholars of laudable qualities was also Hazrat Maulana Abdul Qādir Bherwi ؒ, who was discharging his responsibilities with reviving the truth and refuting falsehood in the Begum Shāhi Masjid, Lahore. Maulana Ziyāuddeen Ahmad ؒ commenced his Dars-e-Nizāmi in this same Begum Shāhi Masjid, Lahore. And he attained the honour of presenting himself in the attendance of Hazrat Bherwi ؒ. This was the first stage of knowledge and awareness of Maulana Ziyāuddeen ؒ. And it was a splendid commencement of his Dars-e-Nizāmiya. However, this part now became a longing for a quest and a drop for one longing for the ocean; the pleasure and delight of the pathway to the destination. He took the road to Pilibhīt, UP and his passion for theoretical knowledge led him to the destination of the sayings of Rasoolullah ﷺ. The days and nights of his Daura-e-Hadīth had arrived. He completed his Daura-e-Hadīth in the attendance of the prominent Muhaddith, Muhaddith Sūrati ؒ. He stayed there for two years.

The miracle of the distinguished scholars showed its true colours. Reflection and careful thought attained the excellence of wisdom. Now there was a need for the grace of an ascetic attention. Destiny assisted and the intelligence found the path to the heart. Every Thursday Maulana used to go from Pilibhīt and present himself in Bareilly Shareef. And he would stay in the service and company of a thinker and a man of discernment, the reviver of this century, Maulana Shāh Ahmad Raza Khān رحمہ اللہ. He would even perform his Jumuah Salāh behind him. This was the attendance of Maulana in the court of a possessor of grace, the remembered Imām of the guidance of the heart and vision, and the golden era of 1314 AH/1896 CE.

The path of Sharīat and Tarīqat was illuminated with the teaching and training of Maulana Wasī Ahmad Muhaddith Sūrati رحمہ اللہ and Imām Ahmad Raza Bareilwi رحمہ اللہ. The love for Hazrat Dastagīr Ghaus-e-Āzam رحمہ اللہ blessed him with assistance. In 1318 AH/1900 CE he left Punjāb permanently and departed for the final training institution of passion and love, the beloved destination of blessings and mystical awareness, Baghdād-e-Muqaddas.

Hazrat reached the neighbourhood of Ghaus-e-Āzam رحمہ اللہ and became preoccupied in worship and spiritual struggle. "*Nāqisā Rā Peer Kāmil Kāmilā Ra Rahnumā*"²³⁰ became his destiny. He resided in Baghdād Shareef for nine years and six months. These months and years of his passed by in mental absorption and ecstasy. His state of immersion was to this extent that the signs of insanity had developed. In spite of this, he remained

²³⁰ "A perfect spiritual teacher for the imperfect, a guide for the perfected."

immersed in the beloved, in the court of the beloved, in the state of absorption as well as the state of awareness, to the extent that the disciple attained the stage of the master and became one who recognises himself and recognises Allah ﷻ.

During these blessed days, an accomplished mystic, Hazrat Sayyid Husain Al-Hasani Al-Kurdi ؒ showed kindness on his condition. He took his hand in his hand and removed him from the state of absorption and ecstasy and delivered him to the goal of unity and mystical awareness. Hazrat Kurdi ؒ took him with himself and brought him to the village of Chircha Qal'ah in Kurdistan. Here he resided in the service of Hazrat Sayyid Husain Al Kurdi ؒ for approximately one and a half years.

The emotion of love for Rasoolullah ﷺ was awake and meeting with the Beloved ﷻ was his destiny. He expressed his intention to present himself at the blessed tomb of Rasoolullah ﷺ. Hazrat Sayyid Husain Al Hasani Kurdi ؒ prepared his provisions for the journey, and with his Duas and advices, bid this lover of Rasoolullah ﷺ farewell towards the city of Rasoolullah ﷺ. In this manner, his emotions within brought him from existence to the Beloved ﷻ and from the destination to the soul of the destination.

In 1327 AH/1910 CE he travelled via train from Baghdād through Damascus and reached Madīnah Tayyibah and became a resident. He attained the companionship of the mystics and saints in the court of Rasoolullah ﷺ. It was during these days that he read Baizāwi Shareef from Hāfiz-ul-Hadīth Sayyid Ahmad

Al-Shams Al-Madani ؒ. He stated himself that in the Haramain Sharifain, whichever saint in whose service Sayyid Ahmad presented himself, they would be impressed with his extreme simplicity. He blessed Shaikh Ziyāuddeen ؒ with Khilāfat and Ijāzat in the spiritual chains. This was his period of benefit, which was in absolute accordance with “²³¹بلکہ شرط قابلیت داد اوست”. He also attained Ijāzat from Hazrat Sayyidi Abdur-Rahmān Sirāj Makki Mufti-e-Āzam Hanafiya ؒ. Hazrat Ali Husain Ashrafi Miya Kichauchi ؒ also blessed him with Khilāfat and Ijāzat in the city of Rasoolullah ﷺ.

The period in which he presented himself in Madīnah Tayyibah, was the period of the Turkish rule. There were relics of blessings in every direction. Islamic ceremonies used to be commemorated with great preparation. After the Azān the echoes of Salaat-o-Salaam would resonate. The laymen and the elite would be seen absorbed and drowned in the love of Rasool-e-Madani Tājdār ﷺ. Every year a green cloth cover would be placed on the dome of the blessed tomb of the King of Both the Worlds ﷺ and in the preparation of that cloth cover, the services of the daughters of Madīnah, who are the descendants of Rasoolullah ﷺ, would be utilised. And they would be presented with a gift for this service, from the Turkish authority. In this manner the respected descendants of Rasoolullah ﷺ would be provided with stipends for their subsistence. Hazrat Maulana would remember those nights and days of the city of the Messenger ﷺ, with great yearning and would become tearful. This period of blessings continued till the rule of

²³¹ “Rather, His Generosity is the condition for ability.”

Nishān-e-Shareef in 1343 AH/1924 CE, until the Najdīs revolted and the Saudi rule came into control in 1925 CE. And this light of the previous reign rose to its peak and then disappeared.

This is a Muslim who, when he is annihilated in Rasoolullah ﷺ, he is also annihilated in his Shaikh. Hazrat Maulana Ziyauddin Ahmad ؒ was already sold at the hands of his accomplished Shaikh, Imām Ahmad Raza ؒ in 1314 AH during his stay in Pilibhīt. Yes, the perfection of the reformatory pledge of allegiance was still pending. Maulana saw a dream. The sincere heart gave this interpretation that this was the last year of the life of Imām Al-Bareilwi ؒ. Allah, Allah! That saintly personality who could not bear to leave Madīnah from 1327 AH till 1339 AH except for Hajj, now made the intention to travel to Bareilly Shareef for the final meeting with his accomplished Shaikh. He reached there in 1339 AH/1920 CE and remained in the noble presence of A'la Hazrat Mujaddid-e-Deen-o-Millat Imām Ahmad Raza Khān ؒ for 62 days. He was blessed with the pledge of allegiance and with Khilāfat. There he saw a boundless ocean of Sharīat and Tarīqat. He also saw the nights and days of Hazrat Imām Al-Bareilwi ؒ. He also saw the amazing moments of his worship, spiritual devotion, writing and compilation. There was an embodied miracle and indisputable steadfastness in the form of Ahmad Raza, who was pouring his ocean of blessings from the non-Arab to the Arab world.

The days of Hajj were close. Hazrat Murshid-e-Bareilwi ؒ blessed his Madani Khalīfa with Duas and granted him permission to return to Hijāz-e-Muqaddas. Now, this traveller of Madīnah had

just reached Madīnah after Hajj when a telegram came from Bareilly Shareef in 1340 AH that A'la Hazrat Bareilwi ؒ had passed away. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

In the hope of passing away, Hazrat Maulana Ziyauddeen Ahmad Qādri Razvi ؒ spent his entire life in Madīnah, and he could not bear separation from it. His disciples, Khulafā and dear ones in the Arab and non-Arab world would invite him to come and he would say, *"It is my last period. I do not wish to leave Madīnah, in case death comes."* He stayed in Madīnah Munawwarah for 74 years from 1327 AH till his last breath in 1401 AH.

Simplicity was his identity. His appearance would remind one of Allah ﷻ and his conduct was the manifestation of the conduct of Rasoolullah ﷺ. In following the Sunnah of Rasoolullah ﷺ he also looked after goats. With its milk he used to provide a feast for the guests of Rasoolullah ﷺ. His house was the shelter of the Hujjā and pilgrims. His personality was a Qādri Razvi exhibit. His house was a Qādri Razvi Khānqah. He was a renowned Qādri Shaikh. In the Arab and non-Arab world, the number of his disciples and Khulafā are in the thousands.

His primary preoccupation was praising Rasoolullah ﷺ, the beautiful wealth of love for Rasoolullah ﷺ. His every gathering used to be a gathering of Naat (praise) and every congregation would flourish with the remembrance of Allah ﷻ and His Rasool ﷺ. People from every region of the Arab and non-Arab world would come in his noble presence and join in the

gathering and recital of praises for Rasoolullah ﷺ. Whether it was Hindi, Hijāzi, Turkish, Syrian, Egyptian, Iranian, Sudanese or Kurdish, everyone would recite the praises of Rasoolullah ﷺ in their own languages such that it would seem like people of the entire world are Naat-Khwāns (reciters of praises of Rasoolullah ﷺ). And his beautiful world of love for Rasoolullah ﷺ had flourished only with Naat. He would urge everyone to sit on their knees (the Attahiyāt position), he would listen to the Naat, he would shed tears, he would say, “*Marhaba, Marhaba*” and he would cry in the resonance of “*SubhānAllah*” and “*Salle ‘Alā*”. He would repeatedly listen especially to the Naat Shareef from Hadāiq-e-Bakhshish, the collection of Naats of his accomplished Shaikh Imām Al-Bareilwi رحمه الله. In the resonance of “*Mustafa Jaan-e-Rahmat Pe Lākho Salām*” his Qādri residence would seem like Hadāiq-e-Bakhshish (gardens of forgiveness). Standing or sitting, the stanzas of this Salaam would be on his tongue.

Whether in private or in public, attendance in the court of Rasoolullah ﷺ, meetings with dear ones or at the time of the expression of sincerity and love, he would make use of the couplets of his accomplished Shaikh, Imām Ahmad Raza Khān Qādri رحمه الله. In short, the completion of his private and public life would be upon the Naat of Rasoolullah ﷺ. At the end, food would be distributed to the masses. The guests of Rasoolullah ﷺ would be his guests. Whether it was breakfast in the morning or lunch at midday he would insistently include everyone that came. The atmosphere of the Naat-e-Rasool ﷺ in the gathering at night would also be something else. Then, after Salāt-o-Salām and Dua, the distribution of food was a gracious scene at the

Ziyāee court, which would be seen every day. With exhilaration and delight, the ones who would attend this gathering would depart with, *"I have seen it once and have the desire to see it again,"* in their hearts.

He was not a writer, however writers used to attain their writing material in his attendance. People who follow the principles of religion would come in his service and leave in an engrossed state. Both would attain their share according to their capacity. Laymen and the elite would address him with 'Sayyidi'. The scholars of Madīnah would greatly respect him. They would come themselves to meet him and they would remember him as Shaikh-ul-Ulama. He had a relationship of friendship and brotherhood with Hazrat Muballigh-e-Ālam-e-Islam Maulana Shāh Muhammad Abdul 'Aleem Siddīqui Madani ؒ till his last breath. During the days of illness and departure of Hazrat Siddīqui ؒ, he was also with him and he appointed his respected son Maulana Muhammad Fazl-ur-Rahmān Qādri Madani ؒ for his service. Maulana Ali Husain Al-Bakri Al-Madani ؒ was his close associate, loyal friend and one who knew his value. By seeing the poor and destitute in his love, the memory of the pious predecessors would get refreshed. Politeness and humility were his nature. Whoever used to come in his service, he would welcome them according to their status. His door was open to everyone and his tablecloth was a public welfare.

Rectification of disciples and devotees would be in his sight all the time. He would emphasise on reading the five daily Salāh. He would advise on the purity of the heart and sight. He would

stress on the correction of beliefs and actions. He would appreciate sincere scholars and people of love. He would always advise on staying away from discord and conflict. He would provide guidance to every person on the completion of their obligatory duties. Words of patience and gratitude would always be on his tongue. In the city of Rasoolullah ﷺ he would tread on the footsteps of Hazrat Hassān ؓ, he would move forward on the path of Imām Busīri ؒ, he would be absorbed and captivated taking the delight of Hazrat Jāmi ؒ, and he was the remembrance of the doctrine of his accomplished Shaikh, Imām Ahmad Raza Bareilwi ؒ. Every illustrious family of Tarīqat was attached to him. He was the A'lam-ul-Ulama and Shaikh-ul-Mashāikh of the creed of truth, the Ahle Sunnat Wa Jamā'at.

In following the Sunnah, he also lived a life of poverty. After going through the stages of worship and spiritual devotion, intoxication and annihilation, he made his first Nikah at the age of 45. Then, after separation from his first wife, he made another Nikah also in Madīnah. In the continuation of his virtues are his true successor Maulana Fazl-ur-Rahman Qādri Madani ؒ and a daughter. It is his actual paternal granddaughter who is the wife of Hazrat Qāid-e-Ahle Sunnat Maulana Shāh Ahmad Noorāni ؒ. Apart from the above-mentioned noble personalities he also had long-held relationships with other noble personalities. Hazrat Muhaddith-e-Alipūri ؒ and Peer Sayyid Jamā'at Ali Shāh Sāhib ؒ would also reside with him in Madīnah Munawwarah. He would advance to kiss the feet and hands of Hazrat Mufti-e-Āzam Hind Maulana Shāh Mustafa Raza Khān Noori Bareilwi ؒ. Once, he made the intention of Hajj only for this reason that he

could stand in Arafāt and be included in the Duas under the shadow of his Murshid's son, Hazrat Mufti-e-Āzam Hind ؒ. In Madīnah, a person came to Hazrat Maulana Ziyauddin Ahmad ؒ to become a disciple. Hazrat admonished him and said, *"I am being requested in the presence of the king?!"* Then he got that person to become the disciple of his Murshid's son.

Hazrat Hāfiz-e-Millat Hāfiz Abdul Azīz Mubārakpūri, Mufti-e-Āzam Pakistan Maulana Abul Barkāt, Muhaddith-e-Āzam Pakistan Maulana Sardār Ahmad, Hazrat Mujāhid-e-Millat Maulana Habīb-ur-Rahmān, Hazrat Maulana Muhammad Abdul Ghafūr Sāhib Hazārvi and Allamah Ahmad Saeed Kāzmi ؒ etc., the Ulama-e-Ahle Sunnat and Mashāikh-e-Tarīqat would certainly come in his attendance. And he would welcome everyone. His threshold was an international platform in every era, where the scholars of the Arab and non-Arab world, and the public would meet each other and exchange views on national and community related matters. Decisions would be made and the people would take the message of religion and the community, with his Duas, and return to their respective regions. With a renewed vigour and a renewed enthusiasm, they would become preoccupied in the work of teaching and learning, preaching and advising, writing and compilation.

This was the global beneficence of Hazrat Shaikh Maulana Ziyauddin Ahmad Qādri Madani ؒ and this was the faith-enlightening morning and evening of a lover of Rasoolullah ﷺ in the city of Rasoolullah ﷺ.

Chapter 48: Contemporaries

Maulana Habīb-ur-Rahmān Khān Sherwānī

Maulana Habīb-ur-Rahmān Khān Sherwānī ﷺ son of Muhammad Taqī Khān (d. 1325 AH/1907 CE) was born on 28 Sha'bān 1283 AH (5 January 1867) in the Sherwānī lineage in Bhikampūr and was regarded as the choicest flower of that lineage. The education and training of Maulana was conducted with great care in a purely eastern environment. He had an exceptional mastery in the eastern languages. His disposition was sincerely academic. This was the state of his dedication that from his exclusive wealth he spent a large amount and established such a unique and expensive library in Habībganj that its fame reached beyond the country. It was on the basis of this knowledge and excellence that he was appointed as the Head of Religious Studies in Aligarh Muslim University. To this point that Meer Usmān Ali Khān Bahādūr, Nizām of Deccan, made him the Chief Justice of the state and called him to Hyderābād. There, the Nizām of Deccan gave him a grand welcome and bestowed him with the title '*Sadr-e-Yaar Jang*'.²³²

The special dealings of Maulana Sherwānī with Maulana Sayyid Sulaimān Ashraf were established till his last breath. As long as Maulana Sherwānī was in Aligarh University, he used to sit for hours in the company of Sayyid Sāhib Marhūm and he sincerely acknowledged his academic and writing excellence. He would give superiority to the *Al-Anhār* of Maulana Sayyid Sulaimān

²³² Abul Kalām Āzād, preface of *Ghubār-e-Khātir*, pp. 8-9.

Ashraf over the *She'r-ul-'Ajam* of Shibli.²³³ This is the reason that even though Maulana was a liberal thinker in his doctrine, he stayed away from incitement during the period of boycott. He was one who praised the teaching expertise of Hazrat Sadrush Shari'ah Maulana Amjad Ali Āzmi ؒ much.²³⁴

The basis for his interactions with Hazrat Hujjat-ul-Islam ؒ was purely academic. And then both were noblemen, the sons of noblemen. Maulana had also conducted an inspection of Dārul Uloom Manzar-e-Islam Bareilly, and being impressed with its teaching capabilities, he established a monthly stipend from Hyderābād, Deccan, which continued till the partition of Hindustān.²³⁵

Maulana passed away on 8 Dhul Qa'dah 1370 AH (11 August 1950) in Aligarh. He was laid to rest in his ancestral Bhamūrī graveyard near Habībganj.

²³³ Maulana Mahmūd Ahmad Qādri, *Tazkira-e-Ulama-e-Ahle Sunnat*, p. 100.

²³⁴ Maulana Mahmūd Ahmad Qādri, *Tazkira-e-Ulama-e-Ahle Sunnat*, p. 53.

²³⁵ The words of Maulana Hasnain Raza Khān Sāhib.

Maulana Shāh Abdul Bāri Firangī Mahali Lucknow

Fāzil-e-Akmal²³⁶ Maulana Abdul Bāri ؒ, son of Hazrat Maulana Shāh Abdul Wahāb ؒ was born in 1295 AH/1978 CE in Firangi Mahal, Lucknow. He was such a Shaikh that from his forefathers they have been people of the Khānqah; he was such a teacher that he was a collection of the philosophical and traditional sciences of knowledge; he was such a Shaikh-ul-Hadīth that great scholars took Dars-e-Hadīth from him and till the end he continued to give Dars-e-Hadīth. It was with his efforts that in Firangi Mahal, Lucknow, Madrassah Nizāmiyah was established.

In the movement of Khilāfat and the movement of cooperation he also got caught in the storm of Gandhi. However, he was a man of good connection and the blessings of the saints came to use. Upon Imām Ahmad Raza ؒ and then his elder son Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Sāhib ؒ bringing it to his attention, he left the support of Gandhi and he retracted his speech that went against Sharīah.

Upon the destruction of sacred tombs in the Haramain Tayyibain at the hands of the Najdīs, he established an organization by the name of Khuddām-ul-Ka'bah Khuddām-ul-Haramain, against the demolition of sacred graves. It was upon his order that *Behishti Zewar* and *Hifz-ul-Imān* of Maulvi Ashraf Ali Thānvi was burnt in Firangi Mahal. He repeatedly drew Thānvi Sāhib's attention to

²³⁶ Professor Muhammad Mas'ūd Ahmad, Tehrik-e-Āzādi-e-Hind Aur Al-Sawād-ul-Āzam, pp. 102-103.

repent from the blasphemous writings in *Hifz-ul-Imān*. However, he did not receive the divine guidance to repent.²³⁷

He was the Shaikh of the scholars of Firangi Mahal. Upon his passing away on 7 Rajab-ul-Murajjab 1344 AH (1925 CE), an era of Firangi Mahal came to end.

²³⁷ Maulana Mahmūd Ahmad Qādri, *Tazkira-e-Ulama-e-Ahle Sunnat*, pp. 173-174.

Maulana Rahm Ilāhi Muzaffarnagarī

He was from the most upright students of Imām-ul-Ma'qūlāt Hazrat Maulana Sayyid Abdul Azīz Ambethwi رحمہ اللہ. He had complete proficiency in curricular textbooks. He attained a very inspiring manner of teaching. He was the disciple and Khalīfā of Imām Ahmad Raza Bareilwi رحمہ اللہ. He attained this additional honour that Mufti-e-Āzam Maulana Shāh Muhammad Mustafa Raza Khān رحمہ اللہ was his student of high rank. Amongst his students the names of prominent scholars such as Munāzir-e-Āzam Maulana Hashmat Ali Khān Lucknowi (d. 1380 AH/1960 CE), Maulana Ghulām Jīlāni Āzmi, Maulana Hāmid Hasan Fārūqi, Maulana Azīz-ul-Hasan Phaphundawi (d. 1362 AH/1943 CE) and Maulana Ihsān Ali Muzaffarpūri Muhaddith-e-Bareilly (d. 1402 AH/1982 CE) رحمہم اللہ are also included.

His entire life was spent in teaching. He spent the last part of his life at home due to weak eyesight. During Safar-ul-Muzaffar 1363 AH (1944 CE) he gave attendance in Bareilly Shareef. After meeting with his associates and students he returned home. In the train he got a bout of heart palpitations and thereafter nothing could come to be known. The lover of teaching attained the status of martyrdom on his journey.²³⁸

²³⁸ Maulana Mahmūd Ahmad Qādri, Tazkira-e-Ulama-e-Ahle Sunnat, p. 89.

Maulana Shāh Abdus Salām Jabalpūri

From the contemporaries he alone attained this honour that in the lessons of Imām Ahmad Raza ؒ he was a fellow student of Hazrat Hujjat-ul-Islam ؒ. He was granted the title of Eid-ul-Islam from the court of his Peer-o-Murshid. Imām Ahmad Raza ؒ blessed him not only with academic, practical, intellectual and moral training but in 1313 AH/1896 CE he also blessed him with Bay'at and Khilāfat.

From the uprooting of the movement of Nadwa till the time of his demise, he led at every juncture according to the guidance of his Peer-o-Murshid, with regard to the revival of the Sunnah and the eradication of Bid'ah (innovation). He also attained this honour that his son Maulana Mufti Muhammad Burhān-ul-Haq ؒ was also the student and Khalīfah of Imām Ahmad Raza ؒ. His demise took place in Jabalpūr on 18 Jumāda-al-Ūla 1372 AH (1952 CE). Imām Ahmad Raza ؒ mentioned these two personalities amongst his Khulafā in the following manner:

عمید سلام سلامت جس سے سخت آفات میں آتے یہ ہیں
آل الرحمن، برهان الحق شرق پہ برق گراتے یہ ہیں

His final resting place is in Dārussalām District, Jabalpūr and is visited by the elite and the general public.

Maulana Amjad Ali Āzmi

Maulana Amjad Ali Āzmi ۞ son of Maulana Hakīm Jamāluddeen ۞, was born in 1296 AH/1879 CE in the town Ghosi in Āzamgarh, UP, Hindustān. He studied the elementary books from his respected grandfather Maulana Khuda Bakhsh ۞ and his elder brother Maulana Muhammad Siddīq ۞. Then with their advice, he came to Jaunpūr, the city of knowledge and wisdom, and he benefitted so much from Hazrat Imām-ul-Hikmah Maulana Hidāyatullāh Khān Sāhib Jaunpūri ۞ that he himself became a benefit to students. Thereafter, the renowned Madrassat-ul-Hadīth, Pilibhīt of Muhaddith Sūrati ۞ became his destination of completion.

His inherited zeal for the science of medicine brought him to Lucknow. In 1323 AH he attained knowledge of medicine from Hakīm Abdul Wali. From 1323 AH to 1327 AH he taught lessons at Madrassat-ul-Hadīth, Pilibhīt, the Madrassah of his teacher Muhaddith Sūrati ۞. And for one year he ran a clinic in Patna, Azīmabād until Imām Ahmad Raza ۞ needed a teacher in Bareilly. Hazrat Muhaddith Sūrati ۞ sent him from Patna, Azīmabād to Bareilly Shareef, the final place of sacrifice in intense love. Then what happened? What happened was that he turned a red ruby into a mine of rubies and a stream into an ocean. The greatest Faqīh (Islamic Jurist) of his time blessed him with the title of Sadrush Sharīah. Upon seeing him night and day continuously engrossed in religious preoccupations, his contemporaries termed him a 'work machine'.

He pledged such an allegiance at the righteous hands of Imām Ahmad Raza رحمہ اللہ in Silsila 'Āliya Qādrīya Razvīya that for eighteen years he remained in the noble presence of his accomplished Shaikh.²³⁹ He reached the rank of perfection in the annihilation of his Shaikh and was blessed with Khilāfat. His accomplished Murshid bore witness to his noble personality and religiousness by saying, *"My Amjad is mature in his splendour."* He was such an Islamic Jurist that Sadrush Sharīah became established as the greatest part of his name. He carried out the propagation and publication of the laws of Sharīah his entire life. His contemporaries acknowledged his unparalleled book *Bahār-e-Sharīat* as the evergreen garden of Sharīah. He was such a teacher that he and his students made a great impact on the teaching world of this century.

The number of his students are numerous, amongst whom Muhaddith-e-Āzam Pakistan Maulana Sardār Ahmad Lāilpūri, Hāfiz-e-Millat Maulana Hāfiz Muhammad Abdul Azīz Muhaddith Mubārakpūri, Mujāhid-e-Millat Maulana Habīb-ur-Rahmān Raees-e-Odisha, Amīn-e-Sharīat Maulana Shāh Rafāqat Husain, Maulana Qāzi Shamsuddeen Jaunpūri, Fāzil-e-Jalīl Maulana Sayyid Ghulām Jīlāni Meerti, Munāzir-e-Āzam Maulana Hashmat Ali Khān Lucknowi, Maulana Ghulām Yazdāni Sadr-ul-Mudarriseen Jāmia Razvīya Manzar-e-Islam Bareilly, Maulana

²³⁹ In 1343 AH he excused himself for the position of principal of Dārul Uloom Mo'īniya Usmāniya Ajmer Shareef, and was not interested in abandoning the nearness to the threshold of his Shaikh, until Sāhib-e-Sajjādah Hazrat Hujjat-ul-Islam granted him permission upon the request of Maulana Sayyid Sulaimān Ashraf.

Taqaddus Ali Khān Shaikh-ul-Hadīth Jāmia Rāshidiya, Pīr Jo Goth, Khairpūr, Pakistan, Faqīh-e-Asr Maulana Mufti Ijāz Wali Khān Qādri Lahore, Maulana Abdul Mustafa Āzmi Shaikh-ul-Hadīth, Baraon Shareef, Maulana Ihsān Ali Siddīqui Muhaddith Bareilly Muzaffarpūri, Maulana Wali-un-Nabi Sāhib, Bīki Shareef, Maulana Sayyid Āle Mustafa Mārehrawi and Allamah Abdul Mustafa Azhari Karāchi ﷺ became renowned. Maulana Waqāruddeen Shaikh-ul-Hadīth, Dārul Uloom Amjadiya Karāchi, Maulana Qāri Mehboob Raza Khān Karāchi and Maulana Sayyid Zahīruddeen Aligarhi are still living.²⁴⁰

On Monday, 2 Dhul Qa'dah 1367 AH (6 September 1948), in the company of Mufti-e-Āzam Hind Maulana Shāh Muhammad Mustafa Raza Khān ﷺ, he reached Bombay at night, with the intention of Hajj and Ziyārat. On the same night at 26 minutes passed 12, he passed away and attained the perpetual good fortune of Hajj and Ziyārat.

قدم رکھنے کی نوبت بھی نہ آئی تھی سفینے میں
مدینے کا مسافر ہند سے پہنچا مدینے میں

²⁴⁰ This was as at the time of the original publication of Tazkira-e-Jameel in 1408 AH. {Translator}

Maulana Abdul Ahad Muhaddith Pilibhīti

Sultān-ul-Wā'izeen Maulana Abdul Ahad ؒ was the one and only son of Muhaddith Sūratī Hazrat Maulana Wasī Ahmad ؒ. He was born in Pilibhīt in 1298 AH/1883 CE. At the age of thirteen he presented himself in Bareilly at the service of A'la Hazrat Imām Ahmad Raza Khān ؒ and he attained the honour of studying his Daura-e-Hadīth under him. Imām Ahmad Raza ؒ, with his blessed hands tied the turban himself at the graduation ceremony. After completing the religious branches of knowledge under his well-known father Muhaddith Sūratī ؒ, he completed the science of medicine in Takmeel-ut-Tib College, Lucknow, and for a while he kept the practice of medicine going. Thereafter in Madrassah Hanafiya, Patna, Azīmābād, he taught various subjects of Dars-e-Nizāmi for a few years. Thereafter, till his last period he used to give Dars-e-Hadīth in Madrassat-ul-Hadīth, Pilibhīt. The fame of his beautiful discourses was prevalent throughout Hindustān. He had a very loud and clear voice. On one special occasion Imām Ahmad Raza ؒ had blessed him with the title of Sultān-ul-Wā'izeen and in his book *Al-Istimdād*, under the discussion of his Khulafā, he mentioned him in the following manner:

اک اک وعظ عبدالاحد پر ؛ کتنے نتھنے پھلاتے یہ ہیں

He had also attained this honour that together with Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān ؒ, he performed the obligation of Hajj in the company of Imām Ahmad Raza ؒ. He remained together with him in the Haramain

Tayyibain. He continued to be loyal and dutiful there with regard to the stages related to religion, literary composition and doctrine. Till his last period, he remained a prominent warrior in every way with regard to the movement of Khilāfat, the movement of boycott, the movement of Masjid Shaheed Ganj Machli Bāzār Kānpūr, Hindu Muslim unity, and opposition to the oppression of the Najdīs in Hijāz, according to the doctrine and guidance of his spiritual guide Imām Ahmad Raza ؒ.

He had special relations with Hujjat-ul-Islam ؒ, who would highly respect him. He had Ijāzat from Imām Ahmad Raza ؒ in Silsila 'Āliya Qādrīya Razvīya. His demise took place on 13 Sha'bān 1352 AH (1 December 1933 CE) in Lucknow. He was laid to rest in a mango garden in Ganj Morādābād next to his father-in-law Maulana Abdul Karīm Ganj Morādābādī ؒ. The chain of his remaining virtues continued with Qāri Ahmad Pilibhīti and his son Khwāja Raza Haidar and various male and female offspring. With his demise the golden era of Madrassat-ul-Hadīth, Pilibhīt had come to end. In the gathering of condolences in Masjid Bibi Ji Marhūma, Hazrat Hujjat-ul-Islam ؒ made the Dua of forgiveness.²⁴¹

²⁴¹ Khwāja Raza Haidar, Muhaddith Sūratī; Maulana Mahmūd Ahmad Qādrī, Tazkira-e-Ulama-e-Ahle Sunnat, pp. 168-169.

Chapter 49: Students

In the list of students of Hujjat-ul-Islam رحمۃ اللہ علیہ, where the respected name of Mufti-e-Āzam رحمۃ اللہ علیہ holds the rank of the Imām in a Tasbīh (rosary) of beads, there this hidden aspect of the life of Hujjat-ul-Islam رحمۃ اللہ علیہ also becomes illuminated in that in the presence of Imām Ahmad Raza رحمۃ اللہ علیہ he ascended to the seat of teaching. And not only did he teach outsiders but he also taught his household members. This reality is evident in the lines below.

The Virtuous Affairs of the Venerable Mufti-e-Āzam

If the virtues of appearance, conduct, Sharīat and Tarīqat are embodied together then it will form the human figure of Mufti-e-Āzam Ālam-e-Islam Maulana Shāh Muhammad Mustafa Raza Khān Qādri Razvi Noori Bareilwi رحمۃ اللہ علیہ, from head to toe.

The topics of his birth, demise, virtues and excellences are so comprehensive that writers have been writing continuously, however, the entire account is still incomplete.

In age, Mufti-e-Āzam رحمۃ اللہ علیہ is 18 years younger than his elder brother Hujjat-ul-Islam رحمۃ اللہ علیہ. He has also studied under his elder brother and also benefited from him. However, the essence is that company and training, which he attained from his venerable and honourable father, Imām Ahmad Raza رحمۃ اللہ علیہ, who made him everything. He writes himself:

"In the time that this mendicant had not yet reached the age of maturity, did not have the sense of good and bad and did not have the understanding of benefit and harm, what does it mean to have such thoughts? Then, when I reached the age of maturity I lacked even more in wisdom. It is well-known that in youth one tends to be crazy, however, "الصحبۃ مؤثرۃ", company breeds effect. And then in good company and that too who? The one who, if he is referred to as Sayyid-ul-Ulama then the truth is that it would not do justice. The one whom it is appropriate to call Tāj-ul-Ārifeen. The one whom it is correct to describe as Mujaddid-e-Waqt and Imām-ul-Awliya. The one whom the respected scholars of Haramain Tayyibain commended with glorious praises; they addressed him as, "انہ سید الفرد الامام" ²⁴² and pledged allegiance on his hands; they made him their Shaikh-e-Tarīqat; they received certifications and permissions from him; and they accepted him as their teacher. So how blessed would the company of such a personality be? The truth is that, that company made me a true human being. The one whose glance of favour made me an accomplished Muslim."²⁴³

The author is presenting to the readers a gift of a Manqabat with the chronogrammatic title of "احوال پاکیزہ مکرم مفتی اعظم" (The Virtuous Affairs of the Venerable Mufti-e-Āzam) and a versified biography encompassing historical matter.

²⁴² "Verily he is the unique master of the leaders."

²⁴³ Al-Malfūz, p. 4.

فراق مفتی اعظم ہند

۸۱ ء ۱۹

کیا بتاؤں کون کیسا مقتدا جاتا رہا
 مقتدا کرتے تھے جس کی اقتدا جاتا رہا
 خوب صورت خوب سیرت خوش لقا جاتا رہا
 خوبی خوابوں کا جو معیار تھا جاتا رہا
 حق شعار و حق نگر حق آشنا جاتا رہا
 حق نگار و حق نظر حق رہنما جاتا رہا
 پارسائی کی سند ملتی تھی جس کی ذات سے
 پارساؤں میں وہ ایسا پارسا جاتا رہا
 آفتاب نور پہنچا جس کا تا نصف النہار
 وہ ہوا زائل تو عالم نور کا جاتا رہا
 اٹھ گیا نوری میاں کا وارث حق اٹھ گیا
 جانشین حضرت احمد رضا جاتا رہا
 کس کو ڈھونڈوں کس کو پاؤں اور کروں کس سے سوال
 خود تھا ہر اک بات کا جو فیصلہ جاتا رہا
 نطق ہی خاموش ہو جاتا کبھی جس کے حضور
 وہ فصیح بے بدل اسلام کا جاتا رہا
 مجلس بیعت میں آجاتے تھے جس کی غوث بھی
 دوستو! وہ نائب غوث الوری جاتا رہا

اے بریلی اے زمین تاجدار علم و فن
جو امانت دار تھا اسلاف کا جاتا رہا
جانے والے تجھ پہ ہوں بے حد خدا کی رحمتیں
تو گیا تو حوصلہ اسلام کا جاتا رہا
مصطفیٰ تھا نام جس کا وہ تھا عشق مصطفیٰ
صورت و سیرت میں تھا جو مصطفیٰ²⁴⁴ جاتا رہا
اصطفیٰ²⁴⁵ منزل میں تو اور مصطفیٰ²⁴⁶ منزل تری
از بریلی تا مدینہ فاصلہ جاتا رہا
اے شبیبہ حضرت احمد رضا پائندہ باد
تو گیا تو آہ! اب احمد رضا جاتا رہا
گھول جو دیتا تھا رس کانوں میں بیٹھے بول سے
اے سراپا گوش وہ شیریں ندا جاتا رہا
مدرسہ ہو کوئی مسجد ہو یا کوئی خانقاہ
ہر مکاں میں تو کمیں²⁴⁷ لاریب تھا جاتا رہا
منزل گم کردہ منزل ہدایت کا نشان
مرشد و ہادی ہمارا آسرا جاتا رہا

²⁴⁴ Chosen

²⁴⁵ Meaning place of residence – In Madīnah where he resided, its name was also *Istifa Manzil*.

²⁴⁶ The essence of Prophethood ﷺ is meant.

²⁴⁷ By this is meant the blessings of the one being praised.

زندگی بھر تھی رضائے مصطفیٰ جس کو عزیز
 وہ رضائے مصطفیٰ کا مصطفیٰ جاتا رہا
 ڈوب کر بحر فنا میں وہ بقا کے گھاٹ تک
 بہر دیدار شہ اہل بقا جاتا رہا
 احمد نوری نے دی جس کی ولادت کی خبر
 اس بشارت کی خبر کا مبتدا جاتا رہا
 دل گیا تو غم نہیں کہ دلربا کے پاس تھا
 غم تو یہ ہے آج اپنا دلربا جاتا رہا
 ہر دل بیکل کو کل ملتی تھی جس کی دید سے
 اس دل بے آسرا کا آسرا جاتا رہا
 احمد نوری نے جس کو دی خلافت ہند میں
 تالحد نوری کا وہ نوری رضا جاتا رہا
 دست بھی جس کا براہ راست دست غوث تھا
 جو مریدوں پر تھا یعنی کالساء جاتا رہا
 جو رہا شیریں ادا ہر دم خدا کی راہ میں
 وہ ولائے حق امام الاتقیاء جاتا رہا
 ڈٹ گیا ہو جو ہمیشہ موج صد طوفان میں
 کشتی امت کا ایسا ناخدا جاتا رہا
 مطمئنہ نفس امارہ ہوا جس کے حضور
 جو بہر خناس تھا تیر قضا جاتا رہا

لمحہ لمحہ جو مجسم شافل و ذاکر رہا
 شغل ذکر و فکر کا وہ مشغلہ جاتا رہا
 فرط و ذخر و اجر و شافع چل بسا
 ہم گنہ گاروں کے دل کا حوصلہ جاتا رہا
 ہو گیا محراب و منبر آہ سونا ہو گیا
 راکع و خاشع امام الاولیاء جاتا رہا
 ہو گیا تاریک عالم اور ظلمت بڑھ گئی
 چھپ گیا دن آفتاب پر ضیاء جاتا رہا
 ناز تھا جس کے وجود ناز پر خود ناز کو
 وہ سراپا نازش اہل ولا جاتا رہا
 پیر وہ ایسا کہ لاکھوں لاکھ ہوں جس کے مرید
 اس صدی کا بے بدل وہ رہنما جاتا رہا
 ذات تھی جس کے مریدوں کے لئے حصن و حصین
 وہ حفاظت کا مکمل دائرہ جاتا رہا
 ہم سفر حیران منزل دور شب رہ پر خطر
 قافلے کی خیر میر قافلہ جاتا رہا
 جس نے دی تھی یہ دعا خوشتر کو خوشتر کر خدا
 آہ! وہ خوشتر کا خوشتر خوش ادا جاتا رہا

Stanzas and chronograms on the sorrowful demise of Shaikh-ul-Mashāikh Murshid-ul-Ulama Qutb-ul-Awliya Raees-ul-Atqiya Shāhzāda-e-Imām Ahmad Raza Huzoor Mufti-e-Āzam Hind Maulana Shāh Mustafa Raza Khān Noori ؒ.

”تاریخ وصال محبوب“
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 ”لا الہ الا اللہ محمد رسول اللہ سوئے بہشت عازم است“ — ”حقاً سلم علی عبادہ الذین اصطفیٰ“
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Tribute by Faqīr-e-Qādrī Sag-e-Bārgāh-e-Razvī Muhammad Ibrāhīm Khushtar Siddīqui, Founder and Head of Sunni Razvi Society International, the one given Ijāzat in Silsila 'Āliya Qādrīya Razvīya Hāmidīya Mustafawīya Ziyāīya.

Huzoor Mufti-e-Āzam Ālam-e-Islam Maulana Shāh Muhammad Mustafa Raza Khān Noori Razvi Bareilwi ﷺ granted his Kalaam (poetical writing), written with his hands of universal grace, to the author, Faqīr-e-Qādrī Sag-e-Bārgāh-e-Razvī Muhammad Ibrāhīm Khushtar Siddīqui and at his sacred residence in Bareilly Shareef close to the time of Eid-e-Milād-un-Nabi, he made me recite it and he listened to it. This Naat with the chronogrammatic title نعت شفاعت طلب is being presented for the first time to the readers of Tazkira-e-Jameel.

نعت شفاعت طلب

پڑھوں وہ مطلع نوری ثنائے مہر انور کا ہو جس سے قلب روشن جیسے مطلع مہر محشر کا
 سنا نوری چمکتا مطلع وصف روئے انور کا وہ جس کے سامنے ہو ماند چہرہ ماہ خاور کا
 سر عرش علی پہنچا قدم محبوب داور کا زبان قدسیاں پر شور ہے اللہ اکبر کا

خدا ہی جانتا ہے مرتبہ سرکار کے سرکار کا
 اسی سرکار سے ملتا ہے جو کچھ ہے مقدر کا
 نقاب روئے انور اے مرے خورشید اب سرکار
 مری جاں صدقہ کیا کہنا مرے اچھے مقدر کا
 یہی ہے بادشاہ بر کا یہی سلطان سمندر کا
 مہمہ و خورشید صدقہ پاتے ہیں پیارے ترے درکار
 الٰہی نور دن دونا ہو مہر ذرہ پرور کا
 قلم اے کاش مل جاتا مجھے جبریل کے پر کا
 بہت شہرہ سنا کرتے تھے ہم خورشید محشر کا
 کلیم آئیں اٹھا دیکھیں ذرا پردہ ترے درکار
 تو سایہ کیسا اس جان جہاں کے جسم انور کا
 کہاں ہے آئینہ میں اور کوئی ان کے برابر کا
 تو ہم بھی کر نہیں سکتا ہے عاقل تیرے ہم سرکار
 تعالیٰ اللہ رتبہ میرے عالی میرے یاور کا
 یہ بھاری بوجھ عصیاں کا مرے سرکار کا
 رہیں ہم تا ابد آباد سر پر سایہ سرور کا
 نصیبہ جگمگا اٹھے مری ہر ایک دختر کا
 رہے بالخیر ان کے سر پر سایہ ان کے یاور کا
 نہ دیکھے ان میں غم کوئی ابھی اولاد و شوہر کا
 مرا بحر سخن سر چشمہ ہو خوش آب گوہر کا

بنا عرش بریں مسند کف پائے منور کا
 دو عالم صدقہ پاتے ہیں مرے سرکار کے درکار
 مٹے ظلمت جہاں کی نور کا تڑکا ہو عالم میں
 بڑے دربار میں پہنچایا مجھ کو میری قسمت نے
 ہے خشک و تر پہ قبضہ جس کا وہ شاہ جہاں یہ ہے
 ضیا بخشی تری سرکار کی عالم پہ روشن ہے
 نگاہ مہر سے اپنی بنایا مہر ذروں کو
 طبق پر آسماں کے لکھتا میں نعت شہ والا
 مقابل ذرہ در کے ذرا سا منہ نکل آیا
 جمال حق نما دیکھیں عیاں نور خدا پائیں
 نہ سایہ روح کا ہر گز نہ سایہ نور کا ہر گز
 وہ آئینہ اگر دیکھیں تو اپنے آپ کو دیکھیں
 محال عقل ہے تیرا مماثل اے مرے سرور
 خدا شاہد رضا کا آپ کی طالب رضا ہوگا
 دبا جاتا پچا جاتا ہوں میں آقا دہائی ہے
 ہمیشہ رہتی دنیا تک رہیں دلشاد اے مولیٰ
 رہے دونوں جہاں میں منہ اجالا اپنا اے آقا
 یہ ان کے بچے انکی ماں رہیں دارین میں شاداں
 یہ سب دونوں جہاں میں نعمتیں اور برکتیں پائیں
 جو آب و تاب دندان منور دیکھ لے نوری

Allamah Hasnain Raza Khān Bareilwi

Hazrat Allamah Maulana Hasnain Raza Khān رحمہ اللہ, son of Ustād-e-Zaman Maulana Hasan Raza Khān Hasan Bareilwi رحمہ اللہ was born in 1310 AH/1892 CE. In age, he was six months older than Huzoor Mufti-e-Āzam رحمہ اللہ. He was the nephew, student and Khalīfa of Imām Ahmad Raza رحمہ اللہ. He also studied certain books under Hujjat-ul-Islam رحمہ اللہ, together with Huzoor Mufti-e-Āzam رحمہ اللہ.

In Dārul Uloom Manzar-e-Islam Bareilly, apart from providing teaching services, he also did great work in the field of publications. Husna Press, Jamā'at Raza-e-Mustafa and the new monthly magazine *Ar-Raza* are the highly prominent works of his life. He played a significant role in the publications of the writings of Imām Ahmad Raza رحمہ اللہ from Husna Press. He was a successful teacher, well-known author, thoughtful article writer and the possessor of a pleasant personality. His demise took place in 1401 AH/1981 CE. Khānqah Qādrīya Razvīya Noorīya Bareilly became his burial place.

He also had the honour of pledging allegiance at the hands of Hazrat Shāh Abul Husain Ahmad-e-Noori Mārehrawi رحمہ اللہ. In the continuation of his virtues are Maulana Sibtain Raza Khān, Maulana Tehseen Raza Khān²⁴⁸, Maulana Habīb Raza Khān and

²⁴⁸ The second son of Hazrat Maulana Hasnain Raza Khān Sāhib, possessor of philosophical and traditional sciences of knowledge, successful teacher, intelligent practicing scholar, Khalīfa of Mufti-e-Āzam Hind and the possessor of a gracious personality. He was born in 1348 AH/1930 CE in Mohalla Saudagrān, Bareilly. He completed his Dars-e-Nizāmiya in Dārul Uloom Mazhar-e-Islam and Manzar-e-Islam in Bareilly. He studied his Daura-e-Hadīth

one daughter (the wife of Maulana Akhtar Raza Khān Azhari). In this golden chain from Qutb-ul-Ālam Maulana Raza Ali Khān Bareilwi ؒ till these three sons, the continuation of knowledge of Deen and service of Deen prevailed. In 1387 AH/1967 CE at the founding ceremony of the Sunni Razvi Academy Mauritius, he delivered a very faith-enlightening and historic message.

under Muhaddith-e-Āzam Pakistan Maulana Sardār Ahmad in Lāilpūr, Pakistan. He passed with distinction from the Ilāhābād Examination Board of Oriental Languages. His progression of teaching has been continuing from the time of his studies. He taught much more than the amount that he studied. However, even then he detested name and fame, and the development of popularity. He would be thankful to his own as well as to outsiders and was blessed in the path of Allah ﷻ. He has three sons, Hassān Raza Khān, Rizwān Raza Khān, Suhaib Raza Khān and one daughter in his progeny. It is a means of honour for the author that he is of the same age, of the same temperament and a very close friend of the aforementioned beloved, and apart from Daura-e-Hadīth also a class fellow in Qāzi Mubārak and various other books. From the fifth decade of the Gregorian calendar till now, the continuity of friendship and companionship with him is prevalent. It will be about correct to say this,

”یہ نصف صدی کا قصہ ہے دو چار گھڑی کی بات نہیں“

According to the Prophetic saying, ”الْأَزْوَاجُ جُنُودٌ مُّجَنَّدَةٌ“ it is already being witnessed in this world and I have the same hope with regard to the nature of the aforementioned companion of ‘hold a door and hold it firm’, that in the next world as well it will be the same.

یہ کیفیت اسے ملتی ہے ہو جس کے مقدر میں

مئے الفت نہ تم میں ہے نہ شیشے میں نہ ساغر میں

The above-mentioned lines are only anecdotal for my honourable and respected friend; there is no interference of relationships in this.

Hazrat Allamah Maulana Taqaddus Ali Khān

Maulana Taqaddus Ali Khān ؒ was born in Bareilly in the house of his dignified father Al-Hāj Sardār Wali Khān (d. 1395 AH) son of Hakīm Hādi Ali Khān. Ustād-e-Zaman Maulana Hasan Raza Khān Hasan Bareilwi ؒ granted him the chronogrammatic name Taqaddus Ali Khān (1325 AH). His great grandfather Raees-ul-Hukama Taqi Ali Khān, son of Kāzim Ali Khān, was the actual brother of the paternal grandfather of Imām Ahmad Raza ؒ, Maulana Raza Ali Khān ؒ. He was the eldest amongst four brothers, Taqaddus Ali Khān, Ijāz Wali Khān, Abdul 'Ula Khān and Muqaddas Ali Khān. His genealogy through Kāzim Ali Khān meets with Imām Ahmad Raza ؒ. According to lineage, he is Kāzmi, according to the pledge of allegiance he is Razvi and according to Ijāzat and Khilāfat, he is Hāmidi.

He was the disciple of Imām Ahmad Raza ؒ and the upright student, son-in-law and Khalīfa of Hujjat-ul-Islam Maulana Muhammad Hāmid Raza Khān ؒ in all four spiritual chains. Also, he was his companion and servant in sojourn and in travel, and amongst the relatives he was the closest to him. He attained the good fortune of pledging allegiance to Imām Ahmad Raza ؒ in 1332 AH. He studied the Khutbah of Sharh Jāmi directly under Imām Ahmad Raza ؒ.

Many scholars, especially Muhaddith-e-Āzam Maulana Sardār Ahmad ؒ attained the Razvi studentship connection by learning the same Khutbah from him. He obtained knowledge in Madrassah 'Āliya Rāmpūr and Dārul Uloom Manzar-e-Islam,

Bareilly. Amongst his teachers are Shams-ul-Ulama Maulana Zahūr-ul-Husain Fārūqī Mujaddidi Rāmpūrī Sadr-ul-Mudarriseen Dārul Uloom Manzar-e-Islam, Maulana Noor-ul-Husain Fārūqī Mujaddidi Rāmpūrī, Maulana Rahm Ilāhī, Maulana Hasnain Raza Khān, Sadrush Sharīah Maulana Amjad Ali and Hujjat-ul-Islam Maulana Muhammad Hāmid Raza Khān ﷺ.

Apart from the curricular lessons he also taught the introduction of Radd-ul-Muhtār and conducted training in writing of Fatāwa. After completing his studies in 1345 AH in Dārul Uloom Manzar-e-Islam Bareilly, he became the deputy principal of the same Dārul Uloom and with that he commenced his teaching. And this year of commencement of his teaching attained the chronogram “مدرس تقدس علی” (1348 AH). Even though he was the deputy principal, all the arrangements of the Dārul Uloom, Urs-e-Qādri etc., was dependent on him and he became well-known with the title ‘Nāib Sāhib’. Whichever gathering he used to be in, he would be the life of the gathering. It was his point of distinction to develop new meanings of proper nouns and names, and to create an atmosphere of enthusiasm and humour together with academic meaningfulness.

Throughout his life he was actively engaged in the academic, social, doctrinal and national spheres. He used to adorn the seat of leadership of the Urs-e-Qādri Razvi, Yaum-e-Raza, community and doctrinal congregations. From 5 May 1952 till the end of his life he retained the post of Shaikh-ul-Jāmiā in Jāmiā Rāshidiya, Pīr Jo Goth, Khairpūr District, Sindh. He strove night and day throughout his sixty years of academic life. He attended on both

occasions of the Sunni Conference Morādābād (4 October 1939 and 27 to 30 April 1946) and his efforts in the foremost armies of Tehreek-e-Pakistan (The Pakistan Movement) were prominent. The propagation of the doctrine of Imām Ahmad Raza ؒ and the construction of the Razvi Masjid, Madrassah and Khānqah were highly prominent accomplishments of his life. In Pī Jo Goth he erected Masjid-e-Raza in the remembrance of Imām Ahmad Raza ؒ and throughout his life he continued to serve in that Masjid.

His first journey to Haramain Tayyibain took place in 1363 AH/ 1945 CE from Bareilly Shareef, Hindustān. This was the period of studying of the author of this book. However, the author prospered from the teaching and training of the aforementioned personality. On the return from this successful journey, a grand gathering of congratulations was held in Dārul Uloom Manzar-e-Islam. This mendicant presented the following chronogrammatic quatrain.

پھر وطن کو مرے مخدوم و مکرم آئے	جھولیاں نعمت دارین سے بھر کر اپنی
کتے انعام خدا جانے وہاں سے پائے	شاد و مسرور ہیں کس درجہ وہ اللہ اللہ
دل کو پر نور تجلی سے بنا کر لائے	ہوئی تاریخ یہ خوشتر ز سر کیفِ دوام
۱۹	۲۵

He went on his second journey of Hajj and Ziyārat in 1388 AH/ 1969 CE. This Qādri mendicant together with his family attained the honour of his company on this blessed journey. Thereafter he journeyed on his third Hajj and Ziyārat from Pakistan. And till

his last breath he journeyed continuously for twelve years for Umrah and Ziyārat of Madīnah Munawwarah.

On 2 Sha'bān Al-Mu'azzam 1407 AH, by teaching this author the Khutbah of Sharh Jāmi, he blessed him with the connection of studentship with Imām Ahmad Raza رحمہ اللہ and blessed him with Khilāfat and Ijāzat in all four spiritual chains.

While blessing the Indo-Pak subcontinent with his grace of knowledge and spirituality, on Monday 3 Rajab 1408AH / 22 February 1988, he returned to the Court of Allah ﷻ. He was laid to rest at the side of his respected and honourable father in Pīr Jo Goth, Khaīrpūr, Sindh.

Fāzil-e-Jalīl Maulana Mufti Muhammad Ijāz Wali Khān Razvi Bareilwi

This well-known Faqīh of his time, a Sunni scholar steadfast in his beliefs and the flagbearer of Razvīyat in Pakistan, was born in Bareilly Shareef on Tuesday, 11 Rabi-us-Sāni 1332 AH (20 March 1914). His great grandfather Raees-ul-Hukama Taqī Ali Khān son of Kāzim Ali Khān was the actual brother of Hazrat Maulana Raza Ali Khān رحمہ اللہ, the paternal grandfather of Imām Ahmad Raza Khān رحمہ اللہ. In this manner his genealogy through Kāzim Ali Khān meets with Imām Ahmad Raza رحمہ اللہ.

On the occasion of his Aqīqah, his name was kept as Muhammad and he became commonly known as Ijāz Wali Khān. On 25 Sha'bān 1336 AH Imām Ahmad Raza Fāzil-e-Bareilwi رحمہ اللہ made him start with "*Bismillah*" and made him read the Holy Qurān from Hāfiz Abdul Karīm Qādri Bareilwi. He attained his intermediary education from Maulana Taqaddus Ali Khān Razvi Shaikh-ul-Hadīth Jāmiā Rāshidiya, Pīr Jo Goth, Sindh, his elder brother Maulana Mukhtār Ahmad Sultānpūri and Maulana Hasnain Raza Khān Bareilwi رحمہ اللہ. He studied Sharh Jāmi from Hazrat Mufti-e-Āzam Maulana Shāh Muhammad Mustafa Raza Khān Bareilwi رحمہ اللہ and Jalālain from Maulana Sardār Wali Khān 'Azzu Miya رحمہ اللہ. He completed his lessons under the author of Bahār-e-Sharīat, Hazrat Sadrush Sharīah Maulana Amjad Ali Āzmi رحمہ اللہ in Madrassah Saeediya, Dādōn, Aligarh.

In 1356 AH/1937 CE Mufti-e-Āzam Hind رحمہ اللہ blessed him with certification in Hadīth. He created a huge name in the world of

education. He attained great prominence in teaching the books of philosophical and traditional sciences in Bareilly Shareef, Jhang, Jhelum and Lahore. His honour was actually indisputable in terms of being Shaikh-ul-Hadīth-wal-Fiqh. He had already commenced with writing of Fatāwa from Bareilly Shareef. And in Pakistan he had the high rank of being the successor and custodian of Mufti-e-Āzam Hind رحمۃ اللہ علیہ. He played a very prominent role in the party of Jamīat Ulama-e-Pakistan. He attained certification in Hadīth from Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Bareilwi رحمۃ اللہ علیہ and he also had the honour of being his student. He received Ijāzat in all four spiritual chains from Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ.

In the family of Imām Ahmad Raza رحمۃ اللہ علیہ, he had a connection with Ilm-e-Jafar to some extent. The author has witnessed this himself. A few years prior, he had already given me the information about his demise. Then, before Ramadān I wanted confirmation that his demise will take place in Ramadān according to his prediction, and if it was still fixed. He answered in reply, *"A slight change has now occurred. This event will now take place in Shawwāl."* Accordingly, his demise took place on 23 Shawwāl 1393 AH (19 November 1973) in Lahore. And according to his wish he was buried in Madīna-tul-Awliya, Lahore, Miyāni Sāhib.

Amongst his noble children are Muhammad Yūsuf Zafar Pāsha (born 15 August 1945) BSc Engineer, MBA Britain, and Tehseen Fatimah MSc Physics gold medallist (born March 1953), who reside in Karāchi, Pakistan.

The chronogrammatic quatrain written by the author are engraved on the placard of the Mazaar Shareef.

اٹھ گیا دنیا سے وہ عالی نسب
 ہر سخن جس کا تھا پیغام طرب
 سال رحلت کا ہے ”تاریخ وقوع“
 تیسویں شوال ۹۳۰ھ ۱۳ شنبہ کی شب

رخصت ہوا جہان سے یہ کوئی باکمال
 بوجھل ہوئی زمین تو فلک غم سے ہے نڈھال
 عقبی کی فکر دین کا جس کو رہا ملال
 ”باد انجیر عاقبت“ اس کا سن وصال
 ۱۳ ۹۳ ۱۳

I am writing this in terms of the acknowledgement of favour bestowed upon me in that I benefited from Hazrat Faqīh-e-Asr in the art of extraction of chronograms.

Muhaddith-e-Āzam Pakistan Hazrat Shaikh-ul-Hadīth Maulana Abul Fadl Muhammad Sardār Ahmad

Hazrat Shaikh-ul-Hadīth was born in 1322 AH/1904 CE in the village of Diālgarh, city of Batāla in the district of Gurdaspūr, Punjāb. His father's name was Choudhary Mīrān Bakhsh. His mother called him by the name Sardār Muhammad. His father kept his name Sardār Ahmad and he himself wrote his name as Muhammad Sardār Ahmad.²⁴⁹

He attained his elementary education in the village of Diālgarh. He passed the matric examination at the Islamiya High School in Batāla. In 1926 he went to Lahore in readiness for pursuing an FA degree. The time for “کرشمہ دامن دل می کشد کہ جاییں جاست”²⁵⁰ had arrived.

The centre of knowledge and arts of the State of Punjāb in undivided Hindustān was the central organization in Lahore known as Hizb-ul-Ahnāf. Its grand congregation was held outside Delhi Gate and all the renowned scholars and Mashāikh from countrywide and from the world of the Ahle Sunnat presented a magnificent spectacle under its pavilion. At that point, the crown of knowledge and deeds, Hazrat Sadr-ul-

²⁴⁹ When the author presented to Hazrat the concluding couplet,

”سردار محمد پہ قربان میں ہو جاؤں
خوشتر یہ تمنا ہے پوری ہو یہ حسرت ہے“

of his versified critical appreciation on the brilliant literary work of Hazrat entitled, *Islami Qānoon-e-Wirāsat*, Hazrat blessed him with Duas and said, “My mother indeed called me by the name Sardār Muhammad.”

²⁵⁰ “The manifestation of miraculous beauty and excellence draws the heart towards it.”

Afāzil Maulana Muhammad Naeemuddeen Morādābādī ۞ announced during his speech,

“O people, the son of Imām Ahle Sunnat Mujaddid-e-Deen-o-Millat Maulana Shāh Ahmad Raza Khān Bareilwi, Hazrat Faiz-e-Darjat Mufti-e-Anām Marjī’-ul-Khawās wal ‘Awwām Hujjat-ul-Islam Maulana Shāh Hāmid Raza Khān is coming in a certain vehicle.”

In a gathering of thousands, one student by the name of Sardār Ahmad was all ears and was also listening to this announcement. And he could not continue without coming to this conclusion, and his conclusion was correct, that how great must the rank be of that personality himself, whose introduction is being done by the Sadr-ul-Afāzil of his time, with such beautiful words of excellence and magnanimity, and what an Imām of Sharīat and Tarīqat he must be. And this conclusion proved to be absolutely correct. Therefore, destiny provided such a leader to Sardār Ahmad in the form of Hazrat Hujjat-ul-Islam ۞, whose teaching and training transformed a student learning English into an ‘Ālim, Fāzil, Shaikh-ul-Hadīth and Muhaddith-e-Āzam Pakistan.

داد او را قابلیت شرط نیست بلکه شرط قابلیت داد اوست

*Ability is not a condition for His Generosity
Rather, His Generosity is the condition for ability*

Sardār Ahmad in the Court of Hujjat-ul-Islam

The son of Imām Ahmad Raza Khān ؒ, Hujjat-ul-Islam Maulana Hāmid Raza Khān ؒ was present in Lahore. Let alone the public, even the elite welcomed him with heart and soul. Now, outside Dehli Gate, Lahore, the place where the public gathering was held, was a place of display for the insightful. The God-given beauty of Hazrat was overwhelming the glances of the people. *"Lahore mein Dūlha Bana Hāmid Raza Hāmid Raza"* was resonating in all four directions when the same Sardār Ahmad got attracted towards Hazrat Hujjat-ul-Islam ؒ and reached his noble presence. He attained the good fortune of seeing him and kissing his hands. The grace of ascetic attention did its work. Now, this FA student from Lahore became captivated by Hujjat-ul-Islam ؒ and briskly moved in the direction of the centre of faith and awareness, Bareilly Shareef.

Education and Training

In the alleyway of Khānqah 'Āliya Razvīya, Mohalla Saudagrān, city of Bareilly, a student was standing with the elementary book of Sarf (Arabic morphology) and Nahw (Arabic grammar) in his hands, studying in the light of a street lantern. The acquiring of knowledge in this manner was heart-rendering. The scene of the silence of the night was calling out to the shining future of this student. At that time, the truthful gaze of the protective, spiritual, guiding, merciful Hazrat Hujjat-ul-Islam ؒ, the one acquainted with knowledge and deeds, fell on this student, who took pleasure in his pursuit of knowledge. His unlimited affectionate kindness called out, *"Taqaaddus Miya! (Maulana*

Taqaddus Ali Khān ؒ was the son-in-law of Hazrat Hujjat-ul-Islam ؒ) Provide Sardār Ahmad with light in his room for studying."

Incidents show that this same student used to illuminate his eyes and heart in the light of the lamp. Under the supervision of Hazrat, he was very swiftly ascending the stages of his education and training. Then, even the arrangement for his boarding and lodging was in connection with the Razvi home, to the extent that people started to think that this student is an individual from the family of Imām Ahmad Raza ؒ.

It is the statement of witnesses that this very same student, when in the Masjid, would be an 'Ābid (worshipper) and Zāhid (religious devout), when in the Khānqah, would be annihilated in his spiritual guide and when in the classroom, would be occupied in the attainment of knowledge and would appear as a respectful student in his entirety.

He crossed the bare but alluring valleys of Sarf and Nahw. When he gave attention to the stage of thorough knowledge of Islamic law, then he found himself in the presence of the greatest Islamic jurist of his time, Hazrat Mufti-e-Āzam Maulana Shāh Al-Hāj Mustafa Raza Khān ؒ. Now the chapters of *Munya-tul-Musallī* were clear and in this foundation stage of Fiqh, he was blessed with a teacher like Mufti-e-Āzam ؒ.

It is true that the training of Hazrat Hujjat-ul-Islam ؒ and the teaching of Hazrat Mufti-e-Āzam ؒ made Maulana Sardār

Ahmad ﷺ reach the shore of such an ocean of knowledge (Hazrat Sadrush Sharīah Maulana Amjad Ali Āzmi ﷺ), who was the wealth of the Khairābādī branches of knowledge and the treasure of the Razvi fields of knowledge.

Bareilly to Ajmer

Call it Qādri grace or Chishti affinity, but now the destination of Maulana was the place of prosperity Ajmer, the threshold of Khwāja-e-Khwājegān, and the completion of arts and sciences in the company and service of Hazrat Sadrush Sharīah Maulana Amjad Ali ﷺ. Therefore, this protégé of the Razvi Khānqah continued to quench his thirst of knowledge and enlightenment successively for eight years in Jāmia Moʻīniya Usmāniya in sanctified Ajmer. And in the court of his teacher, he continued to ascend the stages of philosophical and traditional sciences of knowledge and flourished to such an extent that this tree of knowledge became evergreen.

During his stay in Ajmer Muqaddas, Hāfiz-e-Millat Maulana Hāfiz Abdul Azīz Muhaddith Mubārakpūri, founder of Dārul Uloom Ashrafiya Mubārakpūr, Hazrat Maulana Ghulām Yazdāni Shaikh-ul-Hadīth, Jāmia Razvīya Mazhar-e-Islam Bareilly, Hazrat Sadr-us-Sudoor Maulana Sayyid Ghulām Jilāni Meerti ﷺ and other scholars who were his fellow associates in learning, all became renowned personalities in their knowledge and excellency.

During that time Hazrat Shaikh-ul-Hadīth ﷺ, together with the textbooks deeply studied the books of Imām Ahle Sunnat Mujaddid-e-Deen-o-Millat Maulana Shāh Imām Ahmad Raza

Khān Qādri Fāzil-e-Bareilwi ؒ. He stated himself that the treatises and books of Imām Ahle Sunnat ؒ widened all the horizons of his insight and certainty. It made all the clear proofs of the Holy Qurān, the Ahādīth and the consensus of the Ummah like a mirror. Sometimes it even used to happen that in search for the source of a certain matter nights used to pass by. For instance, someone objected to a certain ruling of *Bahār-e-Sharīat*, the scholar-making book of Hazrat Sadrush Sharīah ؒ. And in search for the source, he looked through all the volumes of *Fath-ul-Qadeer*.

This was the new daily practice that even during a slow walk between Asr and Maghrib together with Hazrat Sadrush Sharīah ؒ, there would definitely be some book in his hand. And wherever any opportunity would arise, he would not waste even a minute in the attainment of knowledge. In this manner during these moments, he read *Mirqāt*, the commentary of Fāzil-e-Khairabādi ؒ.

In the life of Hazrat Shaikh-ul-Hadīth ؒ one will find extreme devotion for the men of distinction and a passion of reverence in every respect for his teachers. When he would take the name of his teacher of all in all, Hazrat Sadrush Sharīah ؒ, he would appear as an embodiment of respect and honour. And the prestigious name of A'la Hazrat Imām Ahle Sunnat Imām Ahmad Raza ؒ was actually his Wazīfa (incantation). With regard to him, or his students or the students of his students, everywhere in the Masājid and Madāris one would find prominent the link to Raza. Accordingly, besides the Indo-Pak sub-continent, in Britain,

South Africa and Mauritius, Masjid-e-Raza, Sunni Razvi Society, Khānqah Qādrīya Razvīya, Sunni Razvi Academy, Sunni Razvi Eid Gah, Qādrī Razvi Markazi Masjid and Jāmia Razvīya are all his remembrance and that of his most upright students.

This is all the result of ²⁵¹الحب في الله والبغض في الله, that Hazrat had no equal in this aspect. This is the reason that his life, like the pious predecessors, is found to be overflowing with the passion of establishment of truth and refutation of falsehood. How can it be that any action against the Sunnah appears before him and he does not rectify it. Anything by the name of deriving benefit in opposition to preventing harm is not seen in his life. In this path, he would endure with patience and gratitude the severe calamities and hardships that would manifest, and in every situation, he would restore and add value to the Ahle Sunnat. He would not tolerate any word against the path of the pious predecessors and the superiority of their knowledge. He stated himself the following incident of Jāmia Mo'īniya Usmāniya, Ajmer Muqaddas to the author.

In the Jāmia there was an accomplished teacher who had a comprehensive understanding of philosophical and traditional sciences. One day during the lesson, while praising the in-depth knowledge of Islamic law possessed by Al-Imām Al-Bareilwi رحمہ اللہ, he stated, "A'la Hazrat Fāzil-e-Bareilwi was an expert in Fiqh." In this expression the restriction to Fiqh was elusive. Indirectly this was a refutation of the mastery of Fāzil-e-Bareilwi رحمہ اللہ in the philosophical sciences. Hearing this, Hazrat Shaikh-ul-Hadīth رحمہ اللہ

²⁵¹ Love for the sake of Allah ﷻ and hatred for the sake of Allah ﷻ.

became restless and the very next day he opened a page of A'la Hazrat's magnificent and unique book called *Subhān As-Subūh* on the refutation of the possibility of a lie for Allah ﷻ, sat down in the lesson in front of the learned teacher and asked for the expression of his opinion on that. The aforementioned teacher was learned. After looking at it a few times he said, *"Let me first study it and then I will be in a position to comment on the topic of the book."* Accordingly, the second and the third day also came. And in front of everyone the learned teacher acknowledged the unique status of the book and the author by saying the following, *"Subhān As-Subūh is unparalleled in its subject. The summary of the intellectual discussions of philosophical books such as Qāzi and Ufuq-ul-Mubeen are present in this. And its author indeed has an expertise in the philosophical sciences (logic and philosophy)."*

Shaikh-ul-Hadīth toiled very hard in the completion of the Dars-e-Nizāmi. According to his statement, he used to study the textbooks the entire night. He used to be present all the time in the service of his venerable teacher Hazrat Sadrush Sharīah Maulana Amjad Ali ﷺ. Even between Asr and Maghrib he would not let the opportunity of attaining knowledge pass by. The books and grand attestations of Al-Imām Al-Bareilwi ﷺ was his essence, faith and certainty. He would give great importance to the books of Hazrat Bahr-ul-Uloom ﷺ and Fāzil-e-Khairābādī ﷺ. In refutation of the Wahābīs and Rāfzīs, he would read and teach the writings of these venerable personalities with great emphasis and would praise them.

His Mashāikh in Hadīth are the prominent names of Hazrat Shāh Abdul Azīz Muhaddith Dehlvi, Hazrat Sayyid Āle Rasool Mārehrawi and A'la Hazrat Imām Ahmad Raza Fāzil-e-Bareilwi ؒ. Likewise in the sciences of logic and philosophy his golden chain reaches up to Imām-e-Haq Maulana Fazl-e-Haq Khairābādī ؒ.

Apart from these excellences and virtues, he also had the honour of attaining Bay'at and Khilāfat in Silsila-e-'Āliya Chishtīya from Hazrat Shāh Muhammad Sirāj-ul-Haq Chishti Gurdaspūri ؒ. Moreover, in Silsila 'Āliya Qādrīya Razvīya he received Ijāzat from his external and internal spiritual mentor, Hazrat Hujjat-ul-Islam Shāh Muhammad Hāmid Raza Khān Qādrī Bareilwi ؒ. A great number of distinguished scholars are captivated in his mystical path. Through his Khulafā and students, the disciples of this spiritual chain, apart from Pakistan are found in large numbers in Britain, Africa, Mauritius and Sri Lanka.²⁵²

In the personality of Hazrat Shaikh-ul-Hadīth ؒ, there was an exceptional passion for the distinction of those Silsilās, which was, '*establishment of truth and refutation of falsehood*'. He would refute the deviants with great power. He would command his students and disciples to do the same. And on such an occasion he would recite the following stanzas of Al-Imām Al-Bareilwi ؒ with great emphasis:

²⁵² There is no equivalent to this honour of Hazrat Muhaddith-e-Āzam Pakistan that he led the Janāzah Salāh of both these Shaikhs of his, in the presence of greatly distinguished scholars.

دشمن احمد پہ شدت کیجئے ملحدوں کی کیا مرّت کیجئے
شرک ٹھہرے جس میں تعظیم رسول اس برے مذہب پہ لعنت کیجئے

Ajmer to Bareilly

At last, that moment came when the illustrious student of Sadrush Sharīah ﷺ, the moon of Mufti-e-Āzam Hind ﷺ and the one captivated by Hujjat-ul-Islam ﷺ, returned to Bareilly, his final place of permanence of his devotion and spiritual allegiance. And in Manzar-e-Islam, which is the remembrance of A'la Hazrat ﷺ, he commenced his academic life with Hidāyah Akhīreen. In Jāmia Razvīya Manzar-e-Islam, where he was provided with a lantern for studying, now he was appointed there to spread the enlightenment of knowledge and understanding in the subcontinent. Call it the dawn of Bareilly, or the rising of the sun of knowledge and excellence, however, with the welcome of this new but illustrious teacher, there was an extraordinary liveliness in Manzar-e-Islam. Hidāyah Akhīreen was about to begin. Students having studied the content of the text, commentary, then marginal notes, and prepared with questions and answers, were present before their venerable teacher.

Hazrat Shaikh-ul-Hadīth ﷺ, my master and my teacher, himself mentioned this incident to the author that before the students mention anything with regard to the rulings of Fiqh, get entangled in the text and commentary, or raise objections, he would ask a few questions with regard to Fiqh and Usool-e-Fiqh.

The students of *Hidāyah Akhīreen* were silent and speechless. The entire intoxication of being a jurist became subdued. And they came to this understanding that today the drop had found the shore of the ocean of knowledge.

Here was this pleasant needling and there the center of desire of Hazrat Shaikh-ul-Hadīth رحمہ اللہ, the nucleus of every elite and lay person, Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān رحمہ اللہ was enjoying this academic spectacle. With intense happiness he smiled with joy. He was repeatedly saying to his son Jilāni Miya, “Look! It was just yesterday that Maulana had started *Mīzān* in this very *Madrassah* and today he is demonstrating the *Mīzān* (scale) of knowledge himself.” Here, there was continuous appreciation and there, the lecture of Shaikh-ul-Hadīth رحمہ اللہ and detailed discussions on Fiqh in *Hidāyah Akhīreen* and the topic of Fiqh were being conducted.

It was such a beautiful commencement of teaching that every nook and cranny of Manzar-e-Islam Bareilly prospered and the students were delighted. There was a surge in the ocean of blessings of A’la Hazrat رحمہ اللہ. Then, when those same blessings conferred upon Hazrat the seat of ‘*Shaikh-ul-Hadīth*’ in Jāmiya Razviya Mazhar-e-Islam Masjid Bibi Ji Sāhiba Bareilly Shareef, students from Burma to Afghanistan gathered around him. In every direction the sounds of “قَالَ اللَّهُ” (Allah ﷻ stated) and “قَالَ الرَّسُولُ” (The Messenger ﷺ stated) soared. This blessed era of Daura-e-Hadīth continued in Mazhar-e-Islam until the partition of the subcontinent.

After the establishment of Pakistan, Hazrat Shaikh-ul-Hadīth ﷺ made Lāilpūr, Punjāb his permanent base according to the order of Mufti-e-Āzam ﷺ. And in this manner Pakistan attained Muhaddith-e-Āzam Pakistan in the personality of Shaikh-ul-Hadīth ﷺ.

Bareilly to Lāilpūr

It was the Will of the Creator of the Universe ﷻ that the rich earth of Lāilpūr prosper with the servants of the religion and nation, the scholars of the Ahle Sunnat. Therefore, Muhaddith-e-Āzam Pakistan ﷺ commenced with Jumuah Salāh in the circle of Jhang Bazār. Servants of Allah ﷻ from far and wide arrived in crowds to listen to his discourse. His speech produced thousands of righteous individuals and he defended the creed of truth, the Ahle Sunnat Wa Jamā'at to such an extent that not only Lāilpūr but rather every city of Pakistan became a center of religion.

The Masājīd, Madāris and Khānqahs began to resonate with the words and sayings of Rasoolullah ﷺ. He established Jāmia Razvīya Mazhar-e-Islam for the propagation of Nizāmi lessons, Khairābādī wisdom, and the Razvi doctrine of the Ahle Sunnat. He started teaching Daura-e-Hadīth Shareef himself. The news of his knowledge and excellence spread to such an extent that not only students but even scholars would surround him from all directions, to the extent that the graduate scholars of Jāmia Razvīya were not only in the Indo-Pak subcontinent but had even spread to Sri Lanka, Mauritius, South Africa and Britain for the service of Deen. And wherever they reached, success and victory kissed their feet.

Routines

One who practiced on the Sunnah of Rasoolullah ﷺ, one who helped the Ahle Sunnat Wa Jamā'at and the Muhaddith-e-Āzam of Pakistan – these very qualities are also the introduction of his routines. If he observed any aspect in appearance or conduct that was against the Sharīah, he would become extremely displeased. He would inform the person about the ruling of Sharīah, he would make the person repent and he would instruct the person to act according to Sharīah in future.

Daily Preoccupation

To wake up before the break of dawn, to free himself from the necessities and perform Zikr and Munājāt, to be present in the Shāhi Masjid before Takbeer-e-Ūla for the Jamā'at of the five daily Salāh, and despite continuous preoccupation with teaching and learning, he would also attend gatherings for the propagation of the creed of the Ahle Sunnat. He would not refuse the request of servants and disciples. He would listen to everyone and he would make everyone listen, however, he would not let any change come into his routines. Whichever work would be set for a specific time and a specific place, he would attend to it at that very time and that very place. Even if he went to Karāchi for Namāz-e-Jumuah and after attending the Urs-e-Qādiri Razvi had to return, he would even come to Lāilpūr.

Despite these daily preoccupations he would be in attendance punctually during the times of teaching. While teaching Hadīth, even if some person came, he would not pay attention to them.

During these times he would be extremely displeased with kissing of the hand and talking. Whenever and wherever he would get an opportunity, he would often listen to Qasīdah Burdah and the compositions of Imām Ahle Sunnat A'la Hazrat Mujaddid-e-Deen-o-Millat Maulana Shāh Ahmad Raza Khān Fāzil-e-Bareilwi ﷺ from his students and Naat reciters, and would become delighted.

With all this, between Asr and Maghrib he would provide answers to religious questions and letters, meet with guests and welcome those who came. After Esha he would deliberate over important issues, giving religious advice to the servants of religion and servants of Imām Ahmad Raza ﷺ, and planning the construction of Masājid and Madāris, to the extent that the veil of the night would become stretched on everyone, noblemen and laymen. Students tired from the day would fall asleep while studying but there was one Shaikh-ul-Hadīth who would be seen awake within the four walls of Jāmia Razvīya Mazhar-e-Islam, with concern for the religion within his chest and the sadness of the Muslim nation, the Ahle Sunnat Wa Jamā'at on his mind.

In summary, his night and day would always be illuminated with serving the religion and serving the creation. And his private and public life appeared as a mirror of the Sunnah of Rasoolullah ﷺ.

This is an observation for years that when it came to eating and drinking, or taking and giving he always appeared as آلایمن according to the Sunnah. When drinking tea such care would be taken that with the right hand, he would pick up the saucer that

was placed on the floor and would drink. Similarly, with regard to attendance in the Masjid, he would take out the left shoe first and then the right shoe, and in the Masjid he would place the right foot first and then the left foot. In the same manner, when leaving the Masjid he would take out the left foot first and then the right foot in such a way that he would place the left foot on top of the shoe, wear the right shoe first and then the left shoe.

These were the graceful manners of the days and nights of Muhaddith-e-Āzam Pakistan ﷺ, in which the emanation of the miracle of the Sunnah and practicing on the Sunnah would always be seen.

Attendance Again for Hajj & Ziyārat

Hazrat Shaikh-ul-Hadīth ﷺ had been blessed with the first attendance in Haramain Tayyibain from Bareilly Shareef with Mufti-e-Āzam Hind ﷺ in 1945. And in the words of Hazrat Jāmi ﷺ,

مشرف گرچه شد بے چارہ جامی
خدایا این کرم بارِ دگر کن

*Even though helpless Jāmi has been blessed with this honour
O Allah! May I be blessed again and again with this favour*

For ten years till 1955, he remained restless for attendance for Hajj and Ziyārat again, until the calling of Madani Sarkār ﷺ came in 1956.

For this journey, which was a means of success, there were many requests made from Lāilpūr, which were not accepted. And the name of the author came out in the drawing of the lots. And “قرعہ فال بنام من دیوانہ زدند” (they were desirous of the lot in my name), in this journey of Hajj and Ziyārat from Karāchi to Makkah and Madīnah and back, I was blessed with attaining the company and service of Hazrat.

داد اور را قابلیت شرط نیست بلکہ شرط قابلیت داد اوست

*Ability is not a condition for His Generosity
Rather, His Generosity is the condition for ability*

The manner of the journey was such that its first destination (before Hajj) was Madīnah. And the final destination (after Hajj) was also Madīnah. The duration of his entire stay in Madīnah was 54 days. In Masjid-e-Nabawi ﷺ he continued to perform Salāh in congregation with Sunni Sahih-ul-Aqīdah individuals. He was blessed with standing with respect in the shade of the green dome. In Masjid-e-Nabawi ﷺ he would read *Khasāis-ul-Kubra* and his gaze would be on the green dome. He would present the gift of “Kā’be Ke Badr-ud-Duja Tum Pe Karōro Durood” and “Mustafa Jaan-e-Rahmat Pe Lākho Salām” morning and evening.

The steadfastness on the creed of truth, the Ahle Sunnat Wa Jamā’at and the love and devotion in the court of Mustafa ﷺ that he displayed in Haramain Tayyibain, is a truly exceptional chapter of his life, which would become a beautiful part of his

independent biography. In this era, this is a distinctly shining example of steadfastness on Sharīah that he performed the journey of Hajj and Ziyārat with a passport that excluded a photo.

Students

The Knower of the Unseen and the Manifest ﷻ granted a great deal of blessings in the lessons of Maulana Sardār Ahmad ﷺ. Apart from arts and sciences, the number of his students in the field of Hadīth exceeded hundreds in the Indo-Pak subcontinent. Hereunder are the names of some of his distinguished students.

- Allamah Abdul Mustafa Azhari, M.N.A. Shaikh-ul-Hadīth Dārul Uloom Amjadiyah, Karāchi
- Maulana Waqāruddeen, Administrator of Education, Assistant Shaikh-ul-Hadīth, Dārul Uloom Amjadiyah, Karāchi
- Maulana Ghulām Rasool Lāilpūri, Shaikh-ul-Hadīth Jāmia Razvīya Mazhar-e-Islam, Lāilpūr
- Maulana Mufti Muhammad Shareef-ul-Haq Amjadi, Mufti Dārul Uloom Ashrafiya Misbah-ul-Uloom, Mubārakpūr
- Maulana Tehseen Raza Khān Sāhib, Former Principal Madrassah Manzar-e-Islam, Bareilly Shareef
- Maulana Mufti Abdul Qayyūm Hazārvi, Chief Administrator Jāmia Razvīya, Lahore
- Maulana Al-Hāj Abu Dāwūd Muhammad Sādiq, Editor of Monthly Magazine Raza-e-Mustafa, Gujranwāla
- Maulana Al-Hāj Muhammad Sābir-ul-Qādri Naseem Bastawi, Editor of Monthly Magazine Faiz-ur-Rasool Baraoñ Shareef, Hind Village

- Maulana Mufti Mujeeb-ul-Islam Āzmi, India
- Maulana Abdur-Rashīd Shaikh-ul-Hadīth, Jhang
- Maulana Abul Hasanāt Muhammad Ashraf Chishti Siālvi Shaikh-ul-Hadīth, Siāl Shareef
- Maulana Hāfiz Allah Baksh, Wāñ Bachrān
- Maulana Sayyid Jalāluddeen Shāh, Bhikki Shareef
- Maulana Ināyatullah, Munāzir-e-Ahle Sunnat, Sāngla Hill
- Maulana Abul Ma'ālī Muhammad Moīnudeen Shāfa'ī, Chief Administrator Jāmia Qādriya, Lāilpūr
- Maulana Abu Ash-Shāh Muhammad Abdul Qādir Shaheed Lāilpūri, Lāilpūr
- Maulana Sayyid Zāhid Ali Shāh, Jāmia Noorīya Razvīya, Lāilpūr
- Maulana Mufti Muhammad Amīn, Administrator Jāmia Amīniya, Lāilpūr
- Maulana Abul Anwār Muhammad Mukhtār Ahmad Lāilpūri
- Maulana Hāfiz Ihsān-ul-Haq, Principal Jāmia Amīniya, Lāilpūr
- Maulana Mufti Muhammad Husain Sakharwi, Jāmia Ghausīya Razvīya, Sakhar
- Maulana Faiz Ahmad Owaisi, Shaikh-ul-Hadīth Jāmia Owaisiya, Bahāwalpūr²⁵³
- Maulana Abdul Mustafa Āzmi, Shaikh-ul-Hadīth Ghosi, Āzamgarh District²⁵⁴
- The author of this book, Muhammad Ibrāhīm Khushtar Siddīqui Qādri Razvi, South Africa

²⁵³ Maulana Muhammad Abdul Hakeem Sharaf Qādri, Tazkira-e-Akābir-e-Ahle Sunnat, p. 153.

²⁵⁴ Maulana Mahmūd Ahmad Qādri, Tazkira-e-Ulama-e-Ahle Sunnat, pp. 156, 157.

Departure of the Deputy of A'la Hazrat

In summary, after illuminating countless laymen, elite, students, scholars and the Islamic community of the Ahle Sunnat for sixty years with his rays of blessings, the sun of knowledge and excellence set on 1 Sha'bān 1382 AH / 29 December 1962, in the middle of the night in Karāchi. His blessed body was brought from Karāchi to Lāilpūr via the Shāheen Express. The unending crowd of scholars, Mashāikh and public from the station to Jāmia Razvīya also saw the faith-refreshing scene that a shower of light was falling on his Janāzah. And there was no sign of clouds.

According to his final testament, the Janāzah Salāh was led by Maulana Abu Ash-Shāh Muhammad Abdul Qādir Ahmadābādī Shaheed-e-Ahle Sunnat ﷺ. In the Janāzah Salāh the participation of scholars and Mashāikh in the three hundred thousand men of Tauhīd and Risālat was unparalleled in the final ceremony of the journey to the hereafter. His Mazaar is in the Sunni Razvi Jāme' Masjid in Lāilpūr, which he himself made, and is a place of visitation of the elite and the laymen.

Mufti-e-Āzam Hind Maulana Shāh Mustafa Raza Khān ﷺ himself stated the date of departure of his great Khalīfa and illustrious student, in his following stanzas:

ہائے وہ ”فیضِ انتہا“ جاتا رہا
کس برس وہ رہنما جاتا رہا
چاند روشن علم کا جاتا رہا

مر گیا فیضان جس کی موت سے
”یا مجیب اغفر لہ“ تاریخ ہے
دیو کا سر کاٹ کر نورِی کہو

Continuation of Virtues

In the continuation of his virtues, three sons were the trustees of the seat of honour of their respected and honourable father and the supporters of the Deen. With the partiality of his appellation 'Abul Fadl' the names of all three are as follows:

1. Sāhibzāda Qāzi Muhammad Fadl Rasool Haidar Razvi Sajjādah Nashīn
2. Sāhibzāda Ghāzi Fadl Ahmad Raza
3. Sāhibzāda Hāji Fadl Kareem

The above description clearly demonstrates that the portfolio of the luminous life of "محدث نامدار پاکستان" (1382 AH), the illustrious Muhaddith of Pakistan, is still incomplete and the endeavour of the author is unfinished.

یہ کمد وار باب میکدہ سے یہ جام کیا تم سبولنڈھادو
وہ سیر کیا ہو سکے گا جو تشنہ کام شیخ الحدیث آیا

Chapter 50: Chains of Tarīqat of Hazrat Hujjat-ul-Islam

His honourable and respected spiritual guide Hazrat Noor-ul-Ārifeen Maulana Sayyid Abul Husain Ahmad-e-Noori رحمہ اللہ (d. 1324 AH/1906 CE) and his illustrious father Imām Ahmad Raza Qādri Barkāti رحمہ اللہ, through the instruction of the respected spiritual guide himself, blessed him with Ijāzat of all the 'Āliya spiritual chains, all the philosophical and traditional sciences, various incantations, invocations, and daily recitals.

Imām Ahmad Raza رحمہ اللہ mentioned this in *Sanad-e-Masnad-e-Jānashīni*, on 18 Dhul Hijjah 1333 AH/1915 CE on the day of the auspicious Urs of his spiritual guide, virtue and excellence in his entirety, Sayyid Āle Rasool رحمہ اللہ (d. 1296 AH/1879 CE), in the following manner:

*“Without doubt I had already granted Ijāzat to my beloved son, Muhammad, well-known by Maulvi Hāmid Raza Khān, in all the spiritual chains, all the sciences, all recitations and daily recitals, prayers and invocations, and every other thing in which I had received Ijāzat from my exalted Mashāikh, and my granting Ijāzat was through the instruction of his Murshid-bar-Haq Shaikh-e-Tarīqat Noor-ul-Kāmileen Khulāsāt-ul-Wāsileen Sayyiduna Shāh Abul Husain Ahmad-e-Noori Miya Sāhib قدس سرہ النوری.”*²⁵⁵ – brief English translation.

²⁵⁵ Sanad-e-Masnad-e-Jānashīni, p. 8, compiled by Ināyat Muhammad Khān Gauri.

The thirteen spiritual chains of Tarīqat and Ma'rifat, in which he had attained Khilāfat and Ijāzat, are as follows:

1. Qādrīya Barkātīya Jadīda
2. Qādrīya Ābāiya Qadīma
3. Qādrīya Ahdāya
4. Qādrīya Razzāqiya
5. Qādrīya Munawwarīya
6. Chishtīya Nizāmiya Qadīma
7. Chishtīya Jadīda
8. Soharwardīya Qadīma
9. Soharwardīya Jadīda
10. Naqshbandīya 'Alāiya Siddīqiya
11. Naqshbandīya 'Alāiya 'Alawīya
12. Badī'īya
13. 'Alawīya Manāmiya

From these, the most excellent spiritual chain is Silsila 'Āliya Qādrīya Barkātīya Jadīda, as given below.

The Spiritual Tree of Tarīqat of Hazrat Hujjat-ul-Islam: Shajarah-e-‘Āliya Qādrīya Barkātīya Noorīya Razvīya



Silsila Chishtīya Nizāmiya Qadīma

The Mashāikh of Silsila Chishtīya Nizāmiya Qadīma are as follows.

No.	Venerable Name	Wisāl	Burial Place
1	Leader of the Messengers ﷺ	12 Rabi-ul-Awwal 11 AH	Madīnah Munawwarah
2	Hazrat Ameer-ul-Mu'mineen Ali Al-Murtaza ؑ	21 Ramadān 40 AH	Najaf-e-Ashraf
3	Khwāja Hasan Basri	4 Muharram 111 AH	Basra
4	Khwāja Abdul Wāhid bin Zaid	27 Safar 170 AH	Basra
5	Khwāja Fuzail bin Ayāz	26 Jumāda-al-Ūla 181 AH	Makkah Mu'azzamah
6	Khwāja Huzaifa Mar'ashi	24 Shawwāl 252 AH	Mar'ash, Syria
7	Khwāja Hubaira Basri	7 Shawwāl 279 AH	Basra
8	Khwāja Mumshād Ali Denoori	4 Muharram 299 AH	Denoor, Iraq
9	Khwāja Abu Ishāq Shāmi Chishti	24 Rabi-ul-Ākhir 329 AH	Akkah, Syria
10	Khwāja Abu Ahmad Abdāl Chishti	10 Jumāda-al-Ākhir 355 AH	Chisht
11	Khwāja Muhammad bin Ahmad Chishti	Rabi-ul-Ākhir 411 AH	Chisht
12	Khwāja Nāsiruddeen Abu Yūsuf bin Muhammad Chishti	4 Rabi-ul-Awwal 459 AH	Chisht
13	Sultān-ul-Hind Khwāja Moīnuddeen Hasan Chishti	6 Rajab 633 AH	Ajmer Shareef
14	Hazrat Qutbuddeen Bakhtiyār Kāki	14 Rabi-ul-Awwal 634 AH	Delhi
15	Hazrat Farīd-ul-Haq-wad-Deen Ganj-e-Shakr	5 Muharram 664 AH	Pākpattan
16	Hazrat Khwāja Nizāmuddeen Badāyūni	17 Rabi-ul-Ākhir 725 AH	Delhi

No.	Venerable Name	Wisāl	Burial Place
17	Hazrat Nasīruddeen Chirāgh Dehlvi	18 Ramadān 757 AH	Delhi
18	Hazrat Sayyid Jalāl Bukhārī Makhdoom Jahāniya	758 AH	
19	Meer Sayyid Rāju Qitāl		
20	Makhdoom Shaikh Sārang	855 AH	Lucknow
21	Hazrat Shāh Mīna	4 Safar 874 AH	Lucknow
22	Shaikh Sa'd Budhan Khairābādī	882 AH	Khairābād
23	Shāh Safi	19 Muharram 933 AH	Sāipūr
24	Shāh Husain	976 AH	Sikandarābād
25	Meer Abdul Wāhid	30 Ramadān 1017 AH	Bilgrām
26	Shāh Abdul Jalīl	8 Safar 1057 AH	Mārehra Shareef
27	Shāh Uwais	20 Rajab 1097 AH	Mārehra Shareef
28	Shāh Barkatullah	10 Muharram 1142 AH	Mārehra Shareef
29	Shāh Āle Muhammad	16 Ramadān 1164 AH	Mārehra Shareef
30	Sayyid Shāh Hamza	15 Ramadān 1198 AH	Mārehra Shareef
31	Sayyid Āle Ahmad Ache Miya	17 Rabi-ul-Awwal 1235 AH	Mārehra Shareef
32	Sayyid Shāh Āle Rasool	18 Dhul Hijjah 1296 AH	Mārehra Shareef
33	Shāh Abul Husain Ahmad-e-Noori	11 Rajab 1324 AH	Mārehra Shareef
34	Shāh Imām Ahmad Raza Qādri Barkāti	25 Safar 1340 AH	Bareilly Shareef
35	Maulana Shāh Muhammad Hāmid Raza Khān	17 Jumāda-al-Ūla 1362 AH	Bareilly Shareef

Silsila-e-Soharwardiya

The Sohwardiya spiritual tree of Hujjat-ul-Islam ﷺ is as follows.

No.	Venerable Name	Wisāl	Burial Place
1	Master of Both the Worlds ﷺ	12 Rabi-ul-Awwal 11 AH	Madīnah Tayyibah
2	Hazrat Maula Ali ؑ	21 Ramadān 40 AH	Najaf-e-Ashraf
3	Khwāja Hasan Basri	4 Muharram 111 AH	Basra
4	Shaikh Habīb Ajami	156 AH	
5	Shaikh Dāwūd Taai	162 AH	
6	Khwāja Ma'rūf Karkhi	2 Muharram 200 AH	Baghdād Shareef
7	Khwāja Sirri Saqti	13 Ramadān 253 AH	Baghdād Shareef
8	Khwāja Junaid Baghdādi	27 Rajab 297/298/299 AH	Baghdād Shareef
9	Khwāja Mumshad Ali Denoori	4 Muharram 299 AH	Denoor
10	Khwāja Abu Ahmad Aswad Denoori		Denoor
11	Khwāja Muhammad Al-Ma'rūf Bi'amwiya		
12	Khwāja Wajīhudeen Abu Hafs		
13	Shaikh Ziyāuddeen Abu An-Najeeb Sohwardi		
14	Shaikh Shahāuddeen Sohwardi	632 AH	Baghdād Shareef
15	Shaikh Bahāuddeen Zakariya Multāni	661 AH	Multan
16	Shaikh Sadruddeen		Multan
17	Shaikh Ruknuddeen	796 AH	Multan

No.	Venerable Name	Wisāl	Burial Place
18	Makhdoom Jahāniya	758 AH	
19	Sayyid Rāju		
20	Shaikh Sārang	855 AH	Lucknow
21	Hazrat Makhdoom Shāh Mīna	4 Safar 874 AH	Lucknow
22	Shaikh Sa'd Budhan Khairābādi	882 AH	Khairābād
23	Shāh Safi	19 Muharram 933 AH	Sāipūr
24	Shāh Husain	976 AH	Sikandarābād
25	Meer Abdul Wāhid	30 Ramadān 1017 AH	Bilgrām
26	Shāh Abdul Jalīl	8 Safar 1057 AH	Mārehra Shareef
27	Shāh Uwais	20 Rajab 1097 AH	Mārehra Shareef
28	Shāh Barkatullah	10 Muharram 1142 AH	Mārehra Shareef
29	Shāh Āle Muhammad	16 Ramadān 1164 AH	Mārehra Shareef
30	Sayyid Shāh Hamza	15 Ramadān 1198 AH	Mārehra Shareef
31	Shāh Āle Ahmad Ache Miya	17 Rabi-ul-Awwal 1235 AH	Mārehra Shareef
32	Sayyid Shāh Āle Rasool	18 Dhul Hijjah 1296 AH	Mārehra Shareef
33	Shāh Abul Husain Ahmad-e-Noori	11 Rajab 1324 AH	Mārehra Shareef
34	Shāh Imām Ahmad Raza Qādri Barkāti	25 Safar 1340 AH	Bareilly Shareef
35	Shāh Muhammad Hāmid Raza Noori Bareilwi	17 Jumāda-al-Ūla 1362 AH	Bareilly Shareef

May the mercy of Allah ﷻ be upon them all.

Silsila 'Āliya Naqshbandīya 'Alawīya

The names of the Mashāikh of Silsila Naqshbandīya Abul 'Ulāiya 'Alawīya Siddiqīya are as follows.

No.	Venerable Name	Wisāl	Burial Place
1	Huzoor Pur-Noor Leader of the Messengers ﷺ	12 Rabi-ul-Awwal 11 AH	Madīnah Munawwarah
2	Hazrat Maula Ali ؑ	21 Ramadān 40 AH	Najaf-e-Ashraf
3	Hazrat Imām Husain ؑ	10 Muharram 61 AH	Karbala
4	Hazrat Imām Zain-ul-Ābideen	18 Muharram 94 AH	Madīnah Munawwarah
5	Hazrat Imām Muhammad Bāqir	7 Dhul Hijjah 114 AH	Madīnah Munawwarah
6	Hazrat Imām Ja'far Sādiq	15 Rajab 148 AH	Madīnah Munawwarah
7	Hazrat Bāyazīd Bustāmi	15/17 Sha'bān 261 AH	Bustām
8	Khawāja Abul Hasan Kharqāni	10 Muharram 424/425 AH	Kharqān near the City of Qazwīn
9	Shaikh Abul Qāsim Gurgāni	450 AH	Gurgān
10	Shaikh Abu Ali Fārmadi Toosi	4 Rabi-ul-Awwal 477 AH	Toos
11	Shaikh Abu Yūsuf Hamdāni	27 Rajab 535 AH	Marw
12	Khawāja Abdul Khāliq Ghajdwāni	12 Rabi-ul-Awwal 575 AH	Ghajdwān near City of Bukhāra
13	Khawāja Muhammad Ārif Rewgari	1 Shawwāl 615/616 AH	Rewgar Village near Bukhāra
14	Khawāja Mahmūd Anjīr Faghnavi	17 Rabi-ul-Awwal 715 AH	Wābakna
15	Khawāja Azizān Ali Rāmītini	27 Ramadān / 28 Dhul Qa'dah 721 AH	Khwarzam
16	Khawāja Muhammad Bāba Sammāsi	10 Jumāda-al-Ūla 755 AH	Sammās

No.	Venerable Name	Wisāl	Burial Place
17	Khwāja Sayyid Ameer Kulāl	8 Jumāda-al-Awwal / 15 Jumāda-al-Ākhir 772 AH	Sūkhār Village, near Bukhāra
18	Hazrat Khwāja Bahāuddeen Naqshbandi	3 Rabi-ul-Awwal 791 AH	Bukhāra
19	Hazrat Khwāja Ya’qūb Charkhi	5 Safar 851 AH	Hulgatu Village, outskirt of Hisar
20	Hazrat Khwāja Ubaidullah Ahrār	29 Rabi-ul-Awwal 895 AH	Samarqand
21	Khwāja Abdul Haq		
22	Khwāja Yahya		
23	Hazrat Shaikh Abul ‘Ula Sayyid Abdullah		Agra
24	Sayyid Muhammad Kālpwi	6 Sha’bān 1071 AH	Kālpī
25	Meer Sayyid Ahmad Kālpwi	10 Safar 1084 AH	Kālpī
26	Meer Sayyid Shāh Fadlullah	14 Dhul Qa’dah 1111 AH	Kālpī
27	Hazrat Shāh Barkatullah	10 Muharram 1142 AH	Mārehra Shareef
28	Hazrat Shāh Āle Muhammad	16 Ramadān 1164 AH	Mārehra Shareef
29	Sayyid Shāh Hamza	15 Ramadān 1198 AH	Mārehra Shareef
30	Sayyid Āle Ahmad Ache Miya	17 Rabi-ul-Awwal 1235 AH	Mārehra Shareef
31	Sayyid Shāh Āle Rasool	18 Dhul Hijjah 1296 AH	Mārehra Shareef
32	Sayyid Shāh Abul Husain Ahmad-e-Noori	11 Rajab 1324 AH	Mārehra Shareef
33	Shāh Imām Ahmad Raza Qādri Barkāti	25 Safar 1340 AH	Bareilly Shareef
34	Shāh Muhammad Hāmid Raza	17 Jumāda-al-Ūla 1362 AH	Bareilly Shareef

Silsila Naqshbandīya ‘Ulāīya Siddīqīya

The chain of Silsila Naqshbandīya ‘Ulāīya Siddīqīya is as follows.

No.	Venerable Name	Wisāl	Burial Place
1	Master of Both the Worlds ﷺ	12 Rabi-ul-Awwal 11 AH	Madīnah Munawwarah
2	Hazrat Abu Bakr Siddīq ؓ	22 Jumāda-al-Ākhir 13 AH	Madīnah Munawwarah
3	Hazrat Salmān Fārsi ؓ	10 Rajab 33/34 AH	Madāyin
4	Hazrat Qāsim bin Muhammad bin Abu Bakr	14 Jumāda-al-Ākhir 101/106 AH	Madīnah Munawwarah
5	Hazrat Imām Ja’far Sādiq ؓ	15 Rajab 148 AH	Madīnah Munawwarah
6	Hazrat Khwāja Bāyazīd Bustāmi	15/17 Sha’bān 261 AH	Bustām

The rest of the spiritual chain is the same as that mentioned for the Silsila above. May Allah ﷻ be please with all of them.

From the above-mentioned list of spiritual chains, the last one, namely ‘Alawīya Manāmiya is the one that is closest to the Venerable Rasool ﷺ. This is because Hazrat Hujjat-ul-Islam ؓ pledged allegiance on the hands of his Shaikh-e-Tarīqat Hazrat Shāh Abul Husain Ahmad-e-Noori ؓ and his father Imām Ahmad Raza Qādri Barkāti ؓ; they both pledged allegiance on the hands of their Murshid Sayyid Āle Rasool Mārehrawi ؓ; he pledged allegiance only in this Silsila on the hands of Shāh Abdul Azīz Dehlvi ؓ; he pledged allegiance in his truthful dream on the hands of Ameer-ul-Mu’mineen Sayyiduna Ali Al-Murtaza ؓ; and he pledged allegiance on the hands of that personality whose

hand is the Hand (of Power) of Allah ﷻ and whose allegiance is the allegiance of Allah ﷻ, meaning on the righteous hands of our Master, our Leader, Hazrat Muhammad-ur-Rasoolullah ﷺ. So, all praises are due to Allah ﷻ that this chain reaches from Shāh Muhammad Hāmid Raza ؒ to our Glorious Master ﷺ through only four intermediaries similar to the exalted four-part chain of Sahih Muslim.

Chapter 51: Certifications of Hazrat Hujjat-ul-Islam

Hazrat Hujjat-ul-Islam ؒ was a noble personality of comprehensive spiritual chains. He directly benefitted from his true spiritual guide Noor-ul-Ārifeen Shāh Abul Husain Ahmad-e-Noori ؒ and his dignified father Imām Ahmad Raza Khān Qādrī Barkātī ؒ. He received unconditional Ijāzat and absolute Khilāfat in the 'Āliya Qādrīya Barkātīya Noorīya Razvīya spiritual chain. He was the bearer of all those spiritual chains and certifications, the details of which are mentioned in *An-Nooru wal Bahā Fi Asānīdil Hadīth wa Salāsīlil Awliyā*²⁵⁶ and *Al-Ijāzāt-ul-Matīnah li Ulamāi Bakkata wal Madīnah*²⁵⁷. Its details are as follows: Qurān-e-Majīd, books of Sihah Ahādīth, Sunan, Masānīd, Jawāmi', Ma'ājim, Ajzā, Shurūh, books of Usool-e-Hadīth, books of Asmā-ur-Rijāl, Fiqh, Tafseer, Qirat, Tajweed, Kalām, Usool-e-Fiqh, Siyar, Tawārikh, Adab, Nahw, Sarf, Loghat, Ma'āni, Bayān, Badī', Mantiq, Hikmat, Hindisa, Hay'āt, Zaijāt and the remaining books of Maqāsīd and Ālāt. Besides these, he had also received Ijāzat in all of the following Azkār, Ashgāl and A'māl: (1) Khawās of Qurān-e-Azīm, (2) Asmā-e-Ilāhiya, (3) Dalāil-ul-Khairāt, (4) Hisn-

²⁵⁶ This Arabic treatise is written by Hazrat Shāh Abul Husain Ahmad-e-Noori. There is immense benefit in the spiritual chains of Tarīqat, certifications of Hadīth of Sihāh, 'Musalsal bil Awwaliyat', Hisn-e-Hasīn, Dalāil-ul-Khairāt, Hizb-ul-Bahr, Azkār, Ashgāl, A'māl etc. Generally, these would be granted to the Khulafā of the spiritual chains. The author, Faqīr-e-Qādrī Sag-e-Bārgāh-e-Razvī, was blessed with these from the court of Hazrat Mufti-e-Āzam Hind in 1964.

²⁵⁷ This Arabic treatise is also the masterpiece of the blessings of Imām Ahmad Raza, comprising of spiritual chains and certifications of arts and sciences, Azkār, Ashgāl, A'māl etc., for the Friends of Allah ؒ. Then, the introduction of Hazrat Hujjat-ul-Islam on that, on the conditions and incidents of Imām Ahmad Raza, is an extremely priceless model of Arabic text.

e-Hasīn, (5) Qasr-e-Matīn, (6) Asmā-e-Arba'īniya, (7) Hizb-ul-Bahr, (8) Hizb-ul-Birr, (9) Hizb-un-Nasr, (10) all of the Ahzāb of the Shāzilīya Silsila, (11) the amulet of a hundred thousand and four saints, (12) Hirz-ul-Amīrain, (13) Hirz-e-Yamāni, (14) Dua-e-Mughni, (15) Dua-e-Haidari, (16) Dua-e-Izrāili, (17) Dua-e-Suryāni, (18) Qasīdah Khumriya whose famous name is Qasīdah Ghausiya, (19) Salāt-e-Ghausiya (Salāt-ul-Asrār), (20) Qasīdah Burdah, (21) Dua-e-Bashmakh, (22) Takbīr-e-Āshiqān, (23) Neem Takbīr and (24) Arsāl-ul-Hawātif.

Certification of the Hadīth Musalsal Bil-Awwaliyat²⁵⁸

Hujjat-ul-Islam ﷺ attained this Hadīth with three chains of transmission from his venerable Murshid. The first from Sayyid Shaikh-e-Muhaqqiq Abdul Haq Muhaddith Dehlvi ﷺ, the second from Shāh Abdul Azīz Dehlvi ﷺ and the third from Maulana Sūfi Ahmad Hasan Morādābādī ﷺ.

The Chain of Shaikh-e-Muhaqqiq Abdul Haq Muhaddith Dehlvi

→ Hujjat-ul-Islam

1. Shāh Abul Husain Ahmad-e-Noori / Imām Ahmad Raza
2. Sayyid Shāh Āle Rasool
3. Sayyid Āle Ahmad Ache Miya
4. Sayyid Shāh Hamza bin Sayyid Āle Muhammad Bilgrāmi
5. Sayyid Tufail Muhammad Utrōli
6. Sayyid Mubārak Fakhruddeen Bilgrāmi
7. Shaikh Abu Ar-Rida Ibn Ismāīl Dehlvi maternal grandson of Hazrat Shaikh Abdul Haq Muhaddith Dehlvi
8. Shaikh Abdul Haq Muhaddith Dehlvi
9. Shaikh Abdul Wahāb bin Fathullāh Barūji
10. Shaikh Muhammad bin Aflah Al-Yamani
11. Shaikh Wajīhuddeen Abdur-Rahmān bin Ibrāhīm Alawi
12. Shaikh Shamsuddeen Sakhāwi
13. Shaikh-ush-Shahāb Abul Fadl Ahmad bin Ali Al-Asqalāni Allamah Ibn Hajr
14. Abul Fadl Abdur-Rahīm bin Husain Al-Irāqi

²⁵⁸ If every narrator is uniform with “هو أول حديث سمعته منه” (“That is the first Hadīth which I have heard from him”), then this is called ‘Musalsal Bil Awwaliyat’.

15. Shaikh Shamsuddeen Abu Abdullāh Muhammad bin Ahmad At-Tidmīri
16. Abul Fath Muhammad bin Muhammad bin Ibrāhīm Al-Maidūmi
17. Abul Faraj Abdul Lateef bin Abdul Mun'im Al-Hirāni
18. Hāfiz Abul Faraj Abdur-Rahmān bin Ali Al-Jawzi
19. Abu Saeed Ismāīl bin Abi Sāleh Ahmad bin Abdul Malik Nīshāpūri
20. Abu Sāleh Ahmad Ibn Abdul Malik Al-Muazzin
21. Abu Tāhir Muhammad bin Muhammad Mahmash Az-Ziyādi
22. Abu Hāmid Ahmad bin Muhammad bin Yahya bin Bilāl Al-Bazzār
23. Abdur-Rahmān bin Bashīr bin Al-Hakam
24. Sufyān bin Uyayna
25. Sufyān bin Umar bin Dīnār
26. Abu Qābūs Maula Abdullāh bin Amr bin Al-'Ās
27. Abdullāh bin Abdullāh bin Amr ﷺ

ان رسول الله صلى الله تعالى عليه وسلم قال الراحمون يرهم الرحمن وتبرك
وتعالى ارحبوا من في الارض يرحكم من في السماء

He narrated that Rasoolullah ﷺ stated, *"The Glorious and Exalted Rabb Rahmān has mercy on the ones who have mercy. You have mercy on those who are on the earth, then He Who is beyond the sky, will have mercy on you."*

The Chain of Shāh Abdul Azīz Dehlvi

→ Hujjat-ul-Islam

1. Shāh Abul Husain Ahmad-e-Noori / Imām Ahmad Raza
2. Sayyid Shāh Āle Rasool
3. Shāh Abdul Azīz Dehlvi
4. Shāh Waliullah Dehlvi
5. Sayyid Umar
6. Shaikh Abdullah bin Sālim Al-Basri
7. Shaikh Yahya bin Muhammad Shāwi
8. Shaikh Saeed bin Ibrāhīm Al-Jazāiri Al-Mufti Qudūra
9. Shaikh Muhaqqiq Saeed bin Muhammad Al-Muqri
10. Shaikh Muhammad Hijji Ad-Dihri
11. Shaikh Sayyid Ibrāhīm At-Tāzi
12. Shaikh Abul Fath Muhammad bin Abu Bakr bin Al-Husain Al-Marāghi
13. Shaikh Zainuddeen Abdur-Rahīm bin Al-Husain Al-Iraqi
14. Abul Fath Muhammad bin Muhammad bin Ibrāhīm Al-Bakri Al-Maidawi

After this, the chain of narrators and text is the same as that which has been mentioned in the certification of Shaikh Abdul Haq Muhaddith Dehlvi .

The Chain of Maulana Sūfi Ahmad Hasan Morādābādi

→ Hujjat-ul-Islam

1. Shāh Abul Husain Ahmad-e-Noori
2. Maulana Ahmad Hasan Sūfi Morādābādi

3. Shaikh Ahmad bin Muhammad Ad-Damyāti
4. Shaikh Muhammad bin Abdul Azīz
5. Shaikh Abul Khair bin Amūs Ar-Rashīdi
6. Shaikh-ul-Islam Ashraf Zakariya bin Muhammad Al-Ansāri

After this, from Shaikh Shahāb Abul Fadl Ahmad bin Hajr Asqalāni ؒ to the Leader of Both the Worlds ؒ, the chain of narrators and text is the same as that mentioned before.

Hazrat Shāh Abul Husain Ahmad-e-Noori ؒ termed this chain as exalted and wrote that between himself and Shaikh Hāfiz Zainuddeen Irāqi ؒ there are only six intermediaries. In the first chain there are twelve and in the second chain there are eleven.

Al-Hadīth Al-Musalsal Bil-Izāfah (Ziyāfat-ul-Aswadain)

The speciality of this Hadīth is that every narrator states, *“While narrating this Hadīth, my Shaikh also blessed me with hospitality of water and dates.”* The Arabs call water and dates ‘Aswadain’. In this Hadīth the virtue of hospitality has been mentioned that whoever is hospitable to one Muslim, it is as if he was hospitable to Hazrat Ādam ﷺ. Whoever is hospitable to two, it is as if he was hospitable to Hazrat Ādam ﷺ and Hawwa ﷺ. Whoever is hospitable to three Muslims it is as if he was hospitable to Hazrat Jibrāil ﷺ, Mikāil ﷺ and Isrāfil ﷺ. In the case of four, one will get the reward of reciting the Taurāt, Injeel, Zaboor and Qurān. In the case of five it is as if from the time of birth till Qiyāmah one performed all five Salāh in congregation. In the case of six, it is as if one freed sixty slaves from the progeny of Hazrat Ismāil ﷺ. In the case of seven, all seven doors of hell are closed for him and in the case of eight all eight doors of heaven are opened for him. In the case of nine, Allah ﷻ writes good deeds for him equivalent to the number of sinners. And the one who was hospitable to ten Muslims, Allah ﷻ grants him reward equivalent to that of the one who performs Salāh, the one who keeps fast and the one who performs Hajj till Qiyāmah.

Shaikh Shamsuddeen bin Al-Jazari deemed this Hadīth as Gharīb. However, to find Muhadditheen like Hazrat Shaikh Abdul Haq Muhaddith Dehlvi, Shāh Abdul Azīz and Shāh Waliullah ﷺ in its chain, demonstrates the soundness of this Hadīth.

Hujjat-ul-Islam رحمۃ اللہ علیہ also attained the certification of this Hadīth from both chains of transmission (Shaikh Abdul Haq Muhaddith Dehlvi and Shāh Abdul Azīz Dehlvi رحمۃ اللہ علیہ).

Al-Hadīth Al-Musalsal Bil-Musāfaha

In this Hadīth every narrator shakes hands with the one from whom they are narrating. And this blessed chain reaches till Hazrat Anas bin Mālīk رضی اللہ عنہ who attained the honour of shaking hands with the one who has hands that are softer than silk, Rasoolullah صلی اللہ علیہ وسلم.

Hujjat-ul-Islam رحمۃ اللہ علیہ also obtained the certification of this illuminating Hadīth from both chains of transmission (the chain of Shaikh Abdul Haq Muhaddith Dehlvi رحمۃ اللہ علیہ and the chain of Shaikh Shāh Abdul Azīz Dehlvi رحمۃ اللہ علیہ). Besides that, he also received Ijāzat of the certifications of Musāfahé Jinnīya, Musāfahé Khidrīya, Musāfahé Mu’ammarīya and Musāfahé Manāmīya from his true spiritual guide Hazrat Abul Husain Ahmad-e-Noori Mārehrawi رحمۃ اللہ علیہ. He also received this Ijāzat from his respected and honourable father Imām Ahmad Raza Fāzil-e-Bareilwi رحمۃ اللہ علیہ.

Certification of Hanafi Fiqh

This venerable chain of Hujjat-ul-Islam ﷺ from his respected father Imām Ahmad Raza ﷺ reaches Imām-e-Āzam Abu Hanīfa ﷺ through 28 intermediaries then from Imām-e-Āzam through the intermediaries of Hazrat Imām Hammād bin Sulaimān, Imām Ibrāhīm Nakha'ī, Hazrat Alqama, Hazrat Aswad and Hazrat Abdullah bin Mas'ūd ﷺ to Hazrat Sayyid-ul-Mursaleen Shāri'-e-Shar'a-e-Mubīn Muhammad-ur-Rasoolullah ﷺ.

The beauty of this chain is that all of the teachers and Mashāikh are Hanafi.²⁵⁹

Chains of Sciences

Silsila-e-Talammuz-e-Khairābādī

Hujjat-ul-Islam → Imām Ahmad Raza → Maulana Abdul 'Ula Khān Rāmpūri → Maulana Muhammad Fazl-e-Haq Khairābādī

Silsila-e-Talammuz-e-Dehlvi wa Bareilwi²⁶⁰

Hujjat-ul-Islam → Imām Ahmad Raza → Sayyid Āle Rasool → Shāh Abdul Azīz Muhaddith Dehlvi → Shāh Waliullah Muhaddith Dehlvi

²⁵⁹ Fatāwa Razvīya, Vol. 1, p. 5.

²⁶⁰ For details refer to *Al-Ijāzāt-ul-Matīnah li Ulamāi Bakkata wal Madīnah*.

Hujjat-ul-Islam → Imām Ahmad Raza → Maulana Naqī Ali Khān Bareilwi → Maulana Raza Ali Khān Bareilwi → Maulana Khalīl-ur-Rahmān Muhammadābādī → Fāzil Muhammad Sanadī → Abul ‘Ayāsh Muhammad Abdul ‘Ula Lucknowi

Hujjat-ul-Islam → Imām Ahmad Raza Fāzil-e-Bareilwi → Sayyid Ahmad bin Zaini Dahlān Makki → Shaikh Usmān Damyātī

Hujjat-ul-Islam → Imām Ahmad Raza Fāzil-e-Bareilwi → Abdur-Rahmān bin Abdullah As-Sirāj Makki → Jamāl bin Abdullah Mufti-e-Makkah²⁶¹

Hujjat-ul-Islam → Imām Ahmad Raza Fāzil-e-Bareilwi → Husain bin Sāleh Jamāl-ul-Lail → Ābid Sanadī Al-Madani

Hujjat-ul-Islam → Imām Ahmad Raza Fāzil-e-Bareilwi → Sayyid Shāh Abul Husain Ahmad-e-Noori → Shāh Sūfi Ali Husain Morādābādī

²⁶¹ The great beauty of this chain is that from Hujjat-ul-Islam till Imām Bukhārī there are only twelve intermediaries. {Hayāt-e-A’la Hazrat}

Chapter 52: Venerable Murshid

The blessed birth of Noor-ul-Ārifeen Hazrat Abul Husain Ahmad-e-Noori Miya Sāhib ؒ took place in Mārehra Shareef in the house of his respected father Hazrat Sayyid Shāh Zahūr Hasan ؒ, on 19 Shawwāl 1255 AH (26 December 1839). He was only two and a half years old when his respected mother passed away and when he was eleven years old his respected father also passed away. Due to this, his entire guardianship and training was provided by his merciful grandfather, Hazrat Khātīm-ul-Akābir Sayyid Shāh Āle Rasool Ahmadi ؒ. It is under his care that he completed all the stages of his education, training, worship and spiritual exercises. It is on the blessed hand of his grandfather that he pledged allegiance on 12 Rabi-ul-Awwal 1267 AH (February 1851) and was blessed with Ijāzat and Khilāfat in all the spiritual chains, various incantations and invocations, and the daily recitals that are the practice of the Barkāti lineage.²⁶²

Imām Ahmad Raza ؒ was his greatest Khalīfa.²⁶³ Hazrat Shāh Abul Husain Ahmad-e-Noori ؒ is counted amongst his teachers.²⁶⁴ He was also the spiritual guide of the family of Imām Ahmad Raza ؒ. It is also in his hands that the brothers and sons of the family of Imām Ahmad Raza ؒ, namely Hazrat Hasan Raza Khān, Maulana Muhammad Raza Khān, Maulana Shāh

²⁶² Maulana Ghulām Shabbīr Qādri Noori Badāyūni, Tazkira-e-Noori, pp. 54, 55, 57.

²⁶³ Ibid, p. 159.

²⁶⁴ Maulana Zafaruddeen Fāzil-e-Bihāri, Hayāt-e-A'la Hazrat, p. 35.

Muhammad Hāmid Raza Khān, Maulana Hasnain Raza Khān, Maulana Shāh Mustafa Raza Khān ؒ etc., pledged allegiance.

Amongst his Khulafā, the distinguished names of Hazrat Hujjat-ul-Islam, Maulana Muhammad Raza Khān, Allamah Maulana Muhammad Hasnain Raza Khān and Khātim-ul-Khulafā Maulana Shāh Muhammad Mustafa Raza Khān ؒ are prominent.

At the passing away of his respected grandfather Hazrat Sayyid Shāh Āla Rasool Ahmadi Barkāti ؒ in 1296 AH, he became the heir, custodian and successor of Silsila Qādrīya Barkātīya Ahmadiya. In 1297 AH on the occasion of the inauguration, Imām Ahmad Raza ؒ presented a masterpiece Manqabat in his court, whose first stanza below already manifests his exalted status and excellence.

برتر قیاس سے ہے مقام ابوالحسین
سدرہ سے پوچھو رفعت بام ابوالحسین²⁶⁵

He spent forty-one years in the company and service of his respected grandfather and a further 28 years occupied in teaching, training and guiding his disciples and Khulafā, according to the Maslak-e-Ahle Sunnat of his respected forefathers, until his final breath in 1324 AH.

He passed away on 11 Rajab 1324 AH (31 August 1906). “خاتم اکابر ہند” (1324 AH) is the chronogram of his departure. His

²⁶⁵ Hadāiq-e-Bakhshish, Vol. 2.

Mazaar is in Mārehra Muqaddasa in Badi Sarkār and is the place of visitation of the elite and the laymen.

Makhdoom-e-Zaman Hazrat Sayyid Shāh Mahdi Hasan Sāhib رحمۃ اللہ علیہ, Sajjādah-e-Barkātiya Ahmadiya Noorīya was born in 1287 AH/ 1870 CE in Mārehra Shareef in the house of his respected father Hazrat Sayyid Shāh Zahūr Husain رحمۃ اللہ علیہ. He was the son of the paternal uncle of Hazrat Abul Husain Ahmad-e-Noori رحمۃ اللہ علیہ, as well as the distinguished Khalīfa and successor of Shaikh Abul Husain Ahmad-e-Noori رحمۃ اللہ علیہ. He was the disciple and Khalīfa of his respected grandfather Sayyid Shāh Āle Rasool Ahmadi رحمۃ اللہ علیہ. He had also received Khilāfat and Ijāzat from his respected father.

In his era the Urs-e-Sarāpa Quds of Mārehra Muqaddasa was counted as the grandest Urs after Ajmer-e-Muqaddas. It was such that in certain matters, it refreshed the memory of the era of Hazrat Sayyid Shāh Āle Muhammad and Hazrat Sayyid Shāh Hamza رحمۃ اللہ علیہ.²⁶⁶ He was the manifestation of ”ہر کہ خدمت کردا و مخدوم شد“ (The one who serves becomes the one who is served). He would place his hand on the back of his disciples and associates and inform them of the time of their demise.

ترے پشت پر تین اللہ محمد محی الدین²⁶⁷

²⁶⁶ Maulana Ghulām Shabbīr Qādri Noori Badāyūni, Tazkira-e-Noori, pp. 160, 190.

²⁶⁷ Ahsan-ul-Ulama Hazrat Hasan Miya Mārehrawi mentioned this to the author in Bombay.

He passed away on 18 Dhul Qa'dah 1361 AH (18 November 1942) in Mārehra Mutahhira. “مغفورہ” (1361 AH) is the chronogram of his departure.

Honour of Pledging Allegiance

The entire family of Imām Ahmad Raza رحمہ اللہ held a connection of Bay'at with Mārehra Muqaddasa. He himself had the good fortune of pledging allegiance to Tājidār-e-Mārehra Hazrat Sayyid Āle Rasool رحمہ اللہ in 1294 AH/1877 CE, together with his father, Khātīm-e-Ajilla-e-Fuqaha Hazrat Maulana Naqī Ali Khān رحمہ اللہ. Hazrat Sayyid Āle Rasool رحمہ اللہ, before his demise in 1296 AH/1879 CE, entrusted Imām Ahmad Raza رحمہ اللہ to the son of his son (paternal grandson), Hazrat Shāh Abul Husain Ahmad-e-Noori Miya رحمہ اللہ.²⁶⁸

The level of confidence that Hazrat Noori Miya رحمہ اللہ had in Imām Ahmad Raza رحمہ اللہ can be understood from the Islamic verdict in Fatāwa Razvīya that Hazrat sought. Likewise, the extent of love Imām Ahmad Raza رحمہ اللہ had for his focal point of devotion, Hazrat Noori Miya رحمہ اللہ, can be understood from his Qasāid (odes) and Manāqib (eulogies).

From this circumstantial evidence and from the spiritual connection of Imām Ahmad Raza رحمہ اللہ with his noble Mashāikh, it can be determined that his elder son, Hazrat Hujjat-ul-Islam رحمہ اللہ had the honour of pledging allegiance already in his childhood to Hazrat Noor-ul-Ārifeen Shāh Abul Husain Ahmad-e-Noori

²⁶⁸ Hayāt-e-A'la Hazrat, p. 35, Maulana Zafaruddeen Fāzil-e-Bihāri.

Sāhib ﷺ, Sajjādah of Silsila 'Āliya Qādriya Barkātīya, similar to how the younger son of Imām Ahmad Raza ﷺ, Hazrat Mufti-e-Āzam Hind ﷺ had this honour at the age of only six months.²⁶⁹

Ijāzat and Khilāfat

This was the magnificent result of the teaching and training of Imām Ahmad Raza ﷺ that already at the start of the fourteenth century, Hujjat-ul-Islam ﷺ had completed the well-known sciences, and in the gatherings of knowledge he started being called by the title 'Fāzil-e-Naujawān' (young accomplished scholar). He was side by side with his renowned father Imām Ahmad Raza ﷺ in the eradication of the deviant movements that emerged in the fourteenth century. Then he received the mentorship of Hazrat Shāh Abul Husain Ahmad-e-Noori Miya ﷺ in every way. It is according to his instruction that Imām Ahmad Raza ﷺ conferred upon his dear son Hujjat-ul-Islam ﷺ, Ijāzat in all 'Āliya spiritual chains, arts and sciences, incantations, invocations, daily recitals and prayers. He mentioned this in *Sanad-e-Masnad-e-Jānashīni* in the following manner:

وقد كنت اجزت ولدى الاعز محمد بن المعروف بالمولوى حامد رضا خان سلمه الرحمن عن طوارق الحدثان ونوازغ الشيطان وجعله خير خلف بسلفه الصالحين ووقفه مدة عمره لحماية الدين ونكاية المفسدين وانه ولي ذلك وخير مآلك والحمد لله رب العلمين بجميع السلاسل والعلوم والا ذكار والاشغال والاوراد

²⁶⁹ Sāmān-e-Bakhshish, p. 9, Idāra-e-Ishā'at-e-Tasnīfāt-e-Raza, Bareilly Shareef.

والاعمال وسائر ماوصلت الى اجازته من مشائخي الاجلاء اولى الافضال وكان ذلك
بأمر شيخه نور الكاملين خلاصة الواصلين سيدنا السيّد الشاه ابى الحسين احمد
النورى ميان صاحب المارهروى قدس سره النورى

Translation:

*"Without doubt I had granted Ijāzat to my son Muhammad, well-known as Maulvi Hāmid Raza Khān (may Allah ﷻ protect him from sudden calamities and from the avenues of Shaitān. And may the Most Gracious Lord ﷻ make him an excellent successor of the pious predecessors and grant him the ability to defend the religion and refute the mischief-mongers. Without doubt the Lord ﷻ Himself is his Helper and Superior Master. All praises are due to Allah ﷻ alone), in all spiritual chains, all sciences, all incantations and invocations, daily recitals and prayers, and everything else in which I had received Ijāzat from my elect and noble Mashāikh. And my granting Ijāzat was in accordance with the instruction of Murshid-e-Barhaq Shaikh-e-Tarīqat Noor-ul-Kāmileen Khulāsat-ul-Wāsileen Sayyiduna Shāh Abul Husain Ahmad-e-Noori Miya Sāhib قدس سره النورى."*²⁷⁰

Mentioning this great blessing, Hazrat Hujjat-ul-Islam ﷺ also wrote in the Khilāfat certificate of his disciple and Khalīfa Maulana Sayyid Riyāz-ul-Hasan Shāh Sāhib Jodhpūri (Mufti-e-Āzam Hyderābād, Sindh, Pakistan) in 1390 AH/1970 CE:

²⁷⁰ Sanad-e-Masnad-e-Jānashīni, pp. 6, 8 – Ināyat Muhammad Khān Gauri.

”اما بعد می گوید فقیر ناسر بگریان فکر جزا محمد المدهو بحمد رضا عفا اللہ عنہ ماجنی کہ حضور پر نور دریائے رحمت آقائے نعمت قدوة الواصلین سراج السالکین نور العارفین حضرت سیدنا مولانا سید شاہ ابوالحسن احمد نوری میاں صاحب قبلہ و کعبہ افاض اللہ علینا من شایب فیضہ النوری و نیز اشارت سراپا بشارت حضور مدوح حضرت سیدی و والدی و اسنادی و ملاذی امام اہلسنت مجدد المائۃ الحاضرہ مؤید المملیۃ الطاہرہ سیدنا مولانا شاہ محمد احمد رضا خان صاحب قبلہ و کعبہ رضی اللہ تعالیٰ عنہ بالرضا السرمدی۔ ایں نااہل سراپا ظلم و جہل رامازون و مجاز ساخت“²⁷¹

Hazrat Abul Husain Shāh Ahmad-e-Noori ؒ passed away in 1324 AH/1906 CE. Hazrat Hujjat-ul-Islam ؒ had the honour of performing Hajj and Ziyārat with his venerable father in 1323 AH/1905 CE. In light of the above facts, this deduction seems to be true that first Hazrat Shāh Abul Husain Ahmad-e-Noori ؒ granted Ijāzat to Hujjat-ul-Islam ؒ in all the spiritual chains, sciences, incantations etc. Thereafter Imām Ahmad Raza ؒ also granted Ijāzat and Khilāfat to his dear son upon the instruction of his son's venerable Murshid. It cannot be stated with certainty exactly when Hujjat-ul-Islam ؒ attained Ijāzat and Khilāfat. Yes, the circumstantial evidence shows that the attainment of these blessings (Ijāzat and Khilāfat) took place in the second decade of the fourteenth century.

²⁷¹ Transcribed from the Khilāfat certificate of Maulana Sayyid Riyāz-ul-Hasan Shāh Sāhib Jodhpūri.

Chapter 53: Four Companions

The beauty of Hazrat Hujjat-ul-Islam ؒ was God-given and his knowledge and excellence on top of that added to his beauty and elegance. His circle of devotion was in every province of Hindustān. From Lahore to Calcutta, Jodhpūr to Muzaffarpūr, till the border of Nepāl, in every place his disciples and Khulafā were to be found. His spiritual chain of Tarīqat (Qādri Razvi Noori) had spread to every corner in the subcontinent.

In Jodhpūr where Imām Ahmad Raza ؒ had only eleven disciples, people would come there in large numbers. The turban would be opened, held in the hands and at the same time hundreds of people would enter into the circle of devotion. And this number would exceed thousands. The display of this manner of pledging allegiance would not only be seen in Jodhpūr or Udaipūr but rather wherever he went the same devotion and veneration would be seen.

In these lines the purpose is not to analyse his disciples and Khulafā. Yes, in the sight of the author, at this point there are those four sacred personalities who have been companions and associates in the private and public life of Hazrat Hujjat-ul-Islam ؒ and were the closest to him. Amongst them the very first name that comes is of Marhūm-o-Maghfūr Munshi Fida Yaar Khān Razvi ؒ, deputy principal of Jāmia Razvīya Manzar-e-Islam. His name fully denoted his qualities. In every way he was completely devoted (Fida) to his Shaikh (Yaar) and the noble sons of his Shaikh. He was a special confidant and a well-known

devotee of Hazrat Hujjat-ul-Islam ؒ. Apart from this, he also had the responsibilities of Manzar-e-Islam. He spent his entire life driving the impact of his Shaikh and serving his noble sons.

The second name that comes without disagreement is of Hazrat Maulana Taqaddus Ali Khān Razvī ؒ, Principal of Jāmiā Razvīya Manzar-e-Islam Bareilly. He was with Hazrat Hujjat-ul-Islam ؒ in travel and in sojourn, he was trustworthy in his affairs and he was an active participant and assistant in the religious and worldly responsibilities. He was the son-in-law but his entire life he continued to fulfill the rights of a son. In the management and administration of Jāmiā Razvīya Manzar-e-Islam and in the promotion and propagation of the Razvīya Hāmidīya Silsila, he was authorised by Hazrat Hujjat-ul-Islam ؒ and was his rightful Khalīfa.

The third name that comes forth is that of Hazrat Abul Ma'āni Maulana Mufti Abrār Hasan Siddīqui Tilhari ؒ, well-known editor of the monthly magazine, *Yādgār-e-Raza* Bareilly. He was Hāmidī in his entirety, was given Ijāzat in the Razvīya Hāmidīya Silsila and was also the trustworthy and reliable representative of Hazrat Hujjat-ul-Islam ؒ. He was a literary figure in Arabic and Urdu and a Mufti who had a unique style of writing. The honour of his knowledge and excellence would appear embodied in his personality. When he used to talk, flowers would be dispersed from his mouth. He spent his entire life silently in scholarly eminence and noble splendour.

”خدا رحمت کند ایں عاشقان پاک طینت را“

The fourth and final name who is honour in its entirety to us, is of that intelligent literary figure, prominent translator, unparalleled author and unmatched research scholar, Hazrat Allamah Shams-ul-Hasan Shams Siddīqui Bareilwi Fāzil-e-Mashriqīyāt, former head of the Fārsi (Persian) Department, Jāmia Razvīya Manzar-e-Islam Bareilly. He was not only the companion of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ but was also similar in nature. Hazrat would consult him with regard to the administrative affairs of Jāmia Razvīya and would greatly respect and appreciate his opinion. During his era, the Munshi Kāmil Examinations of the Ilāhabād Board attained great splendour in the Jāmia. Amongst the students, a general interest in Persian developed. By hereditary he was a literary figure and a poet. This can be duly observed in every aspect, whether it is his literary composition or compilation, research or deep study, editing or classification, writing a preamble or poetry. At this age, it is a sign of his hard work and an impression of his research and quest. His personality is a virtuous wealth of the nation and the respect and honour of writers. From the four aforementioned companions of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ, he alone is the only possessor of secrets who is still alive.²⁷² May the Gracious Lord ﷻ grant him the age of Hazrat Khidr عليه السلام and perpetuate the blessings of his knowledge and research as far as the sun reaches, Āmeen.

تم سلامت رہو ہزار برس ہر برس کے ہوں دن پچاس ہزار

²⁷² This was as at the time of the original publication of Tazkira-e-Jameel in 1408 AH. He passed away in 1417 AH/1997 CE. {Translator}

Chapter 54: Bayāz-e-Paak-e-Hujjat-ul-Islam

The entire life of Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Qādri Razvi Noori Bareilwi ؒ was the portrayal of the day and night of Imām Ahmad Raza Fāzil-e-Bareilwi ؒ. Whether it is with regard to knowledge and expertise, writing and composition, religious preoccupations, or the etiquettes of serving Sehri (pre-dawn meal before fasting), in every aspect you will find the character of Ahmad Raza in the appearance of Hāmid Raza. This is a great tragedy of this era that these prominent impressions of Hujjat-ul-Islam ؒ are also slowly fading away.

The people who saw his morning and evening will bear witness that amongst his passions and interests, composing poetry in praise of Rasoolullah ﷺ was also a great part of it. It was in his very patronage that the commencement of a gathering of Naat recitation took place on the second night of the Urs-e-Qādri Razvi and every area of Bareilly resonated with it. Literary congregations were established in the entire city and once again Bareilly, apart from being the Markaz (nucleus) of the Ahle Sunnat, also became the Markaz of Naat.

In the gatherings of Naat recitation, local poets Shēwa, Hairat, Shams-ul-Hasan Shams, Rāqim, Zamīr, Ummīd, Ibrat and foreign poets Ravish Siddīqui, Shafīq Siddīqui Jaunpūri, Ziyā-ul-Qādri, Jāmi Badāyūni etc. started to be seen.

The Naat recitation gathering of the Urs-e-Qādiri Razvi Bareilly used to be seen as the benchmark not only from a religious perspective but also from a literary perspective. To have read a Naat composition in this gathering was also regarded as having a rank of an expert in the art of poetry. And all this was the result of the special attention of Hazrat Hujjat-ul-Islam رحمۃ اللہ علیہ.

According to the prominence of his respected and honourable father Imām Ahmad Raza رحمۃ اللہ علیہ, he presented a lot of Naats, from which a few were published in the monthly magazine *Yādgār-e-Raza* Bareilly and some became prey to a lack of preservation.

In the compilation of *Tazkira-e-Jameel*, the author has made an effort to gather the scattered Naats under the chronogrammatic title ”بیاض پاک جہۃ الاسلام“ (1410 AH). And amongst them at least one Naat and one complete Manqabat entitled ”ذریعۃ النجا“ (1410 AH) which were unpublished, are being published for the first time.

حمرباری

کون میں کون ہے تو ہی تو، تو ہی تو ہے یا مَنْ هُوَ
تو ہی تو ہے تو ہر سو یا مَنْ لَيْسَ إِلَّا هُوَ

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ
ذّرے میں نور ہے گل میں بو، کوئل کو کے کو کو کو

پی کہاں پیہا کہے ہر سو اللہ اللہ اللہ
لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ
کثرت میں ہے کیسی وحدت، وحدت میں پھر کیسی کثرت
چشم مست میں تیری رنگت، پھولوں میں تیری خوشبو

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ
طور بنا ہے ذرہ ذرہ، نور بنا ہے قطرہ قطرہ
تیرا ثنا گر بُت کا بندہ، سجدہ بتوں کا تیری سو

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ
روح میں تو ہے دل میں تو، میری آب و گل میں تو
اصل میں تو ہے ظل میں تو حق حق حق ہو ہو ہو

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ
لَا مَعْبُودَ إِلَّا اللَّهُ لَا مَشْهُودَ إِلَّا اللَّهُ
لَا مَوْجُودَ إِلَّا هُوَ لَا مَقْصُودَ إِلَّا هُوَ

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ

روح و دل سر اور خفی، اخفی میں بھی ہے تو ہی
قلب صنوبر نیل و مری، جاری ساری سب میں تو

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ

حَسْبِيَ رَبِّي جَلَّ اللَّهُ مَا فِي قَلْبِي غَيْرُ اللَّهِ
نور محمد صلی اللہ، اللہ اللہ اللہ

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ

اول تو ہے آخر تو، باطن تو ہے ظاہر تو
قادر قادر قادر تو، اللہ اللہ اللہ

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ

تو میرا آقا میں تیرا بندہ، بندہ بھی کیسا گھنونا بندہ
لوٹ معاصی سے آگندہ، کر اپنے کرم سے عفو عفو

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ

تحریر ہے آب زر سے ورق، ہے دل میں لکھا حامد کے سبق
أَنْتَ الْهَادِي أَنْتَ الْحَقَّ لَيْسَ الْهَادِي إِلَّا هُوَ

لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ لَا إِلَهَ إِلَّا هُوَ يَا مَنْ لَيْسَ إِلَّا هُوَ

Hamd-e-Bāri

Kaun Meiñ Kaun Hai Tū Hi Tū, Tū Hi Tū Hai Yā Man Hū
Tū Hi Tū Hai Tū Har Su, Yā Man Laisa Illā Hū

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Zarre Meiñ Noor Hai Gul Meiñ Boo, Koyal Koke Kū Kū Kū
Pī Kahāñ Papiha Kahe Har Su Allah Allah Allahu

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Kasrat Meiñ Hai Kaisi Wahdat, Wahdat Meiñ Phir Kaisi Kasrat
Chashm-e-Mast Meiñ Teri Rangat, Phooloñ Meiñ Teri Khushboo

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Toor Bana Hai Zarra Zarra, Noor Bana Hai Qatra Qatra
Tera Sana Gar But Ka Banda, Sajdah Butoñ Ka Teri Su

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Rooh Meiñ Tū Hai Dil Meiñ Tū, Meri Aab-o-Gil Meiñ Tū
Asl Meiñ Tū Hai Zil Meiñ Tū, Haq Haq Haq, Hū Hū Hū

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Lā Ma'būda Illallah, Lā Mash'hūda Illallah
Lā Maujūda Illā Hū, Lā Maqsūda Illā Hū

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Rooh-o-Dil, Sirr Aur Khafi, Akhfā Meiñ Bhi Hai Tū Hi
Qalb-e-Sanobar, Neel-o-Marī, Jaari Saari Sab Mein Tū

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Hasbi Rabbi Jallallah Māfi Qalbi Ghairullah
Noor-e-Muhammad Sallallah, Allah Allah Allahu

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Awwal Tū Hai Ākhir Tū, Bātin Tū Hai Zāhir Tū
Qādir Qādir Qādir Tū Allah Allah Allahu

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Tu Mera Aaqa Maiñ Tera Banda, Banda Bhi Kaisa Ghinauna Banda
Laus-e-Ma'āsi Se Aaganda, Kar Apne Karam Se 'Afw 'Afū

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

Tehrīr Hai Aab-e-Zar Se Waraq, Hai Dil Meiñ Likha Hāmid Ke Sabaq
Ant-al-Hādi, Ant-al-Haq, Lais-al-Hādi Illa Hū

Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Lā Ilāha Illā Hū, Yā Man Laisa Illā Hū

نغمہ توحید

دل میرا گدگداتی رہی آرزو
عرش تافرش ڈھونڈ آیا میں تجھ کو، تو
آنکھ پھر پھر کے کرتی رہی جستجو
نکلا اقرب ز حبل ورید گلو

اَللّٰهُ اَللّٰهُ اَللّٰهُ

طائرانِ چمن کی چہک وحدہ
قمریوں کا ترانہ ہے لا غیرہ
نغمہ بلبل کا ہے لا شریک لہ
زمزمہ طوطی کا ھو ھو ھو

اَللّٰهُ اَللّٰهُ اَللّٰهُ

بلبلوں کو چمن میں رہی جستجو
پر نہ چٹکا کہیں غنچہ آرزو
پیپہا کہتا پھرا ”پی کہاں“ سو بہ سو
ہاں ملا تو ملا میرے دل ہی میں تو

اَللّٰهُ اَللّٰهُ اَللّٰهُ

شاہدانِ چمن نے لب آب جو
حلقہ ذکر گل کے کیا رو بہ رو
آب گل سے نہا کر کے تازہ وضو
اور لگانے لگے دم بہ دم ضربِ ھو

اَللّٰهُ اَللّٰهُ اَللّٰهُ

رہ کے پردوں میں تو جلوہ آرا ہوا
آنکھ کا پردہ، پردہ ہوا آنکھ کا
بس کے آنکھوں میں آنکھوں سے پردہ کیا
بند آنکھیں ہوئیں تو نظر آیا تو

اَللّٰهُ اَللّٰهُ اَللّٰهُ

کعبہ کعبہ ہے کعبہ دل میرا
ایک دل پر ہزاروں ہی کعبے فدا
کعبہ پتھر کا دل جلوہ گاہ خدا
کعبہ جان و دل کعبے کی آبرو

اَللّٰهُ اَللّٰهُ اَللّٰهُ اَللّٰهُ

طور سینا پہ تو جلوہ آرا ہوا
اور انی انا اللہ شجر بول اٹھا
صاف موسیٰ سے فرما دیا لن ترا
تیرے جلووں کی نیرنگیاں سو بہ سو

اَللّٰهُ اَللّٰهُ اَللّٰهُ اَللّٰهُ

مجھ کو در در پھراتی رہی جستجو
ڈھونڈتا میں پھرا کو بکو چار سو
ٹوٹے پائے طلب تھک رہی آرزو
تھا رگ جاں سے نزدیک تردل میں تو

اَللّٰهُ اَللّٰهُ اَللّٰهُ اَللّٰهُ

کون تھا جس نے سبحانی فرما دیا
بایزید اور بسطام میں کون تھا
اور ما اعظم شانی کس نے کہا
کب انا الحق تھی منصور کی گفتگو

اَللّٰهُ اَللّٰهُ اَللّٰهُ اَللّٰهُ

یا الہی دکھا ہم کو وہ دن بھی تو
با ادب شوق سے بیٹھ کے قبلہ رو
آب زم زم سے کر کے حرم میں وضو
مل کے ہم سب کہیں یک زباں ہو بہ ہو

اَللّٰهُ اَللّٰهُ اَللّٰهُ اَللّٰهُ

میں نے مانا کہ حامد گنہ گار ہے
میرے مولیٰ مگر تو تو غفار ہے
معصیت کیش ہے اور خطا کار ہے
کہتی رحمت ہے مجرم سے لائق طوا

اَللّٰهُ اَللّٰهُ اَللّٰهُ اَللّٰهُ

Naghma-e-Tauheed

Dil Mera Gudgudāti Rahi Aarzū
 Aankh Phir Phir Ke Karti Rahi Justjū
 'Arsh Tā Farsh Dhoond Aaya Maiñ Tujhko Tū
 Nikla Aqrab Ze Habl-e-Wareed-e-Gulū
 Allahu Allahu Allahu Allahu

Tā`irān-e-Chaman Ki Chahak Wahdahu
 Naghma Bulbul Ka Hai Lā Sharīka Lahu
 Qumriyoñ Ka Tarāna Hai Lā Ghairahu
 Zamzama Tooti Ka Huwa Hū Huwa Hū
 Allahu Allahu Allahu Allahu

Bulbuloñ Ko Chaman Meiñ Rahi Justjū
 Papiha Kahta Phira "Pi Kahāñ" Su Ba Su
 Par Na Chatka Kahiñ Ghuncha-e-Aarzū
 Haañ Mila To Mila Mere Dil Hi Meiñ Tū
 Allahu Allahu Allahu Allahu

Shāhidān-e-Chaman Ne Lab-e-Aab Ju
 Aab-e-Gul Se Naha Kar Ke Taaza Wuzu
 Halqa-e-Zikr Gul Ke Kiya Ru Ba Ru
 Aur Lagaane Lage Dam Ba Dam Zarb-e-Hū
 Allahu Allahu Allahu Allahu

Rah Ke Pardoñ Mein Tū Jalwa Aara Huwa
 Bas Ke Aankhoñ Mein Aankhoñ Se Parda Kiya
 Aankh Ka Pardah, Pardah Huwa Aankh Ka
 Band Aankheñ Huñ To Nazar Aaya Tū
 Allahu Allahu Allahu Allahu

Kābah-e-Kābah Hai Kābah-e-Dil Mera
 Kābah Patthar Ka Dil Jalwah Gāh-e-Khuda

Ek Dil Par Hazaroñ Hi Kābe Fida
Kābah-e-Jaan-o-Dil Kābe Ki Aabrū
Allahu Allahu Allahu Allahu

Toor-e-Seena Pe Tu Jalwa Aara Huwa
Saaf Moosa Se Farma Diya Lan Tarā
Aur Inni Anallah Shajar Bol Utha
Tere Jalwoñ Ki Nairangiyāñ Su Ba Su
Allahu Allahu Allahu Allahu

Mujh Ko Dar Dar Phirāti Rahi Justjū
Toote Paaye Talab Thak Rahi Aarzū
Dhoondta Maiñ Phira Ku Ba Ku Chaar Su
Tha Rag-e-Jaañ Se Nazdik Tar Dil Meiñ Tu
Allahu Allahu Allahu Allahu

Kon Tha Jisne Subhāni Farma Diya
Aur Mā A'zama Shāni Kis Ne Kaha
Bāyazīd Aur Bistām Meiñ Kaun Tha
Kab Anal Haq Thi Mansoor Ki Guftagū
Allahu Allahu Allahu Allahu

Yā Ilāhi Dikha Ham Ko Wo Din Bhi Tū
Aab-e-Zamzam Se Kar Ke Haram Meiñ Wuzu
Bā Adab Shauq Se Baith Ke Qibla Ru
Mil Ke Ham Sab Kaheñ Yak Zabāñ Hu Ba Hu
Allahu Allahu Allahu Allahu

Maiñ Ne Maana Ke Hāmid Gunahgār Hai
Ma'siyat Kesh Hai Aur Khatākār Hai
Mere Maula Magar Tū To Ghaffār Hai
Kahti Rahmat Hai Mujrim Se Lā Taqnatū
Allahu Allahu Allahu Allahu

محمد مصطفیٰ نور خدا نام خدا تم ہو
 شہِ خیر الوریٰ شانِ خدا صل علی تم ہو
 شکیبِ دل قرارِ جاں محمد مصطفیٰ تم ہو
 طیبِ دردِ دل تم ہو مرے دل کی دوا تم ہو
 غریبوں درد مندوں کی دوا تم ہو دعا تم ہو
 فقیروں بے نواؤں کی صدا تم ہو ندا تم ہو
 حبیبِ کبریا تم ہو امام الانبیاء تم ہو
 محمد مصطفیٰ تم ہو محمد مجتبیٰ تم ہو
 ہمارے بلجا و ماوا ہمارا آسرا تم ہو
 ٹھکانہ بے ٹھکانوں کا شہِ ہر دو سرا تم ہو
 غریبوں کی مدد بے بس کا بسِ روحی فدا تم ہو
 سہارا بے سہاروں کا ہمارا آسرا تم ہو
 نہ کوئی ماہِ وِش تم سا نہ کوئی مہِ جہیں تم سا
 حسینوں میں ہو تم ایسے کہ محبوبِ خدا تم ہو
 میں صدقے انبیا کے یوں تو محبوب ہیں لیکن
 جو سب پیاروں سے پیارا ہے وہ محبوبِ خدا تم ہو
 حسینوں میں تمہیں تم ہو نبیوں میں تمہیں تم ہو
 کہ محبوبِ خدا تم ہو نبی الانبیاء تم ہو

تمہارے حُسن رنگیں کی جھلک ہے سب حسینوں میں
 بہاروں کی بہاروں میں بہارِ جاں فزا تم ہو

زمیں میں ہے چمک کس کی فلک پر ہے جھلک کس کی
 مہ خورشید سیاروں ستاروں کی ضیا تم ہو

وہ لاشانی ہو تم آقا نہیں ثانی کوئی جس کا
 اگر ہے دوسرا کوئی تو اپنا دوسرا تم ہو

هُوَ الْأَوَّلُ هُوَ الْآخِرُ هُوَ الظَّاهِرُ هُوَ الْبَاطِنُ
 بکل شئیٰ علیم لوح محفوظ خدا تم ہو

نہ ہو سکتے ہیں دو اوّل نہ ہو سکتے ہیں دو آخر
 تم اوّل اور آخر ابتداء تم انتہا تم ہو

خدا کہتے نہیں بنیٰ جدا کہتے نہیں بنیٰ
 خدا پر اس کو چھوڑا ہے وہی جانے کہ کیا تم ہو

اَنَا مُنْ حَامِدٍ وَ حَامِدٌ رَضَا مُنِّیْ کے جلووں سے
 بحمد اللہ رضا حامد ہیں اور حامد رضا تم ہو

Muhammad Mustafa Noor-e-Khuda Naam-e-Khuda Tum Ho
Shah-e-Khair-ul-Wara Shaan-e-Khuda Salle 'Ala Tum Ho

Shakeeb-e-Dil Qarār-e-Jaañ Muhammad Mustafa Tum Ho
Tabeeb-e-Dard-e-Dil Tum Ho Mere Dil Ki Dawa Tum Ho

Gharīboñ Dardmandoñ Ki Dawa Tum Ho Dua Tum Ho
Faqīroñ Be-Nawāoñ Ki Sada Tum Ho Nida Tum Ho

Habeeb-e-Kibriya Tum Ho Imām-ul-Ambiya Tum Ho
Muhammad Mustafa Tum Ho Muhammad Mujtaba Tum Ho

Hamare Maljā-o-Māwā Hamara Aasra Tum Ho
Thikāna Be Thikānoñ Ka Shah-e-Har Do Sara Tum Ho

Gharīboñ Ki Madad Bebas Ka Bas Roohi Fida Tum Ho
Sahāra Be-Sahāroñ Ka Hamara Aasra Tum Ho

Na Koi Māh-wash Tum Sa Na Koi Mah-Jabīñ Tum Sa
Haseenoñ Meiñ Ho Tum Aise Ke Mahboob-e-Khuda Tum Ho

Maiñ Sadqe Ambiya Ke Yūñ To Mahboob Haiñ Lekin
Jo Sab Pyaroñ Se Pyara Hai Wo Mahboob-e-Khuda Tum Ho

Haseenoñ Meiñ Tumhiñ Tum Ho Nabiyoñ Meiñ Tumhiñ Tum Ho
Ke Mahboob-e-Khuda Tum Ho Nabīy-ul-Ambiya Tum Ho

Tumhare Husn-e-Rangeeñ Ki Jhalak Hai Sab Haseenoñ Mein
Bahāroñ Ki Bahāroñ Meiñ Bahār-e-Jaañ Fiza Tum Ho

Zameeñ Meiñ Hai Chamak Kiski Falak Par Hai Jhalak Kis Ki
Mahe Khursheed Sayyāroñ Sitāroñ Ki Ziya Tum Ho

Wo Lā Saani Ho Tum Aaqā Nahiñ Saani Koi Jiska
Agar Hai Dūsra Koyi To Apna Dūsra Tum Ho

Huwal Awwal Huwal Ākhir Huwaz Zāhir Huwal Bātin
Bi Kulli Shai` 'Aleem-e-Lauh-e-Mahfooz-e-Khuda Tum Ho

Na Ho Sakte Haiñ Do Awwal Na Ho Sakte Haiñ Do Ākhir
Tum Awwal Aur Ākhir Ibtidā Tum Intihā Tum Ho

Khuda Kehte Nahiñ Banti Juda Kehte Nahiñ Banti
Khuda Par Isko Chhořa Hai Wahi Jaane Ke Kya Tum Ho

Anā Min Hāmid-o-Hāmid Raza Minni Ke Jalwoñ Se
Bihamdillah Raza Hāmid Haiñ Aur Hāmid Raza Tum Ho

گناہ گاروں کا روز محشر شفیع خیر الانام ہوگا
 دلہن شفاعت بنے گی دولہا نبی علیہ السلام ہوگا
 کبھی تو چمکے گا نجم قسمت ہلال ماہ تمام ہوگا
 کبھی تو ڈرے پہ مہر ہوگی وہ مہر ادھر خوش خرام ہوگا
 پڑا ہوں میں ان کی رہ گزر میں پڑے ہی رہنے سے کام ہوگا
 دل و جگر فرش رہ بنیں گے یہ دیدہ مشق خرام ہوگا
 وہی ہے شافع وہی مشفع اسی شفاعت سے کام ہوگا
 ہماری بگڑی بنے گی اس دن وہی مدار المہام ہوگا
 انھیں کا منہ سب تکیں گے اس دن جو وہ کریں گے وہ کام ہوگا
 دہائی سب ان کی دیتے ہوں گے انھیں کا ہر لب پہ نام ہوگا
 انا لکھا کہہ کے عاصیوں کو وہ لیں گے آغوش مرحمت میں
 عزیز اکھوتا جیسے ماں کو انھیں ہر ایک یوں غلام ہوگا
 ادھر وہ گرتوں کو تھام لیں گے ادھر پیاسوں کو جام دیں گے
 صراط و میزان و حوض کوثر یہیں وہ عالی مقام ہوگا
 کہیں وہ جلتے بجھاتے ہوں گے کہیں وہ روتے ہنساتے ہوں گے
 وہ پائے نازک پہ دوڑنا اور بعید ہر ایک مقام ہوگا
 ہوئی جو مجرم کو بازیابی تو خوف عصیاں سے دھج یہ ہوگی
 خمیدہ سر آبدیدہ آنکھیں لرزتا ہندی غلام ہوگا

حضور مرشد کھڑا رہوں گا کھڑے ہی رہنے سے کام ہوگا
نگاہ لطف و کرم اٹھے گی تو جھک کے میرا سلام ہوگا
خدا کی مرضی ہے ان کی مرضی، ہے ان کی مرضی خدا کی مرضی
انہیں کی مرضی پہ ہو رہا ہے، انہیں کی مرضی پہ کام ہوگا
جدھر خدا ہے اُدھر نبی ہے، جدھر نبی ہے ادھر خدا ہے
خدائی بھر سب اُدھر پھرے گی جدھر وہ عالی مقام ہوگا
اسی تمنا میں دم پڑا ہے، یہی سہارا ہے زندگی کا
بالو مجھ کو مدینے سرور نہیں تو جینا حرام ہوگا
حضور روضہ ہوا جو حاضر تو اپنی سچ دھج یہ ہوگی حامد
خمیدہ سر آنکھ بند لب پر مرے درود و سلام ہوگا

Gunahgāroñ Ka Roz-e-Mahshar Shafee' Khair-ul-Anaam Hoga
Dulhan Shafā'at Banēgi Dūlha Nabi Alaihis Salām Hoga

Kabhi To Chamkega Najm-e-Qismat Hilāl Māh-e-Tamām Hoga
Kabhi To Zarre Pe Mehr Hogi Wo Mehr Idhar Khush Khirām Hoga

Paṛa Hoon Maiñ Unki Rah Guzar Meiñ Pade Hi Rahne Se Kaam Hoga
Dil-o-Jigar Farsh-e-Rah Banege Ye Deeda-e-Mashq Khirām Hoga

Wohi Hai Shāfe' Wohi Mushaffe' Isi Shafā'at Se Kaam Hoga
Hamāri Bigdi Banegi Us Din Wohi Madār-ul-Mahām Hoga

Unhiñ Ka Muñ Sab Takege Us Din Jo Wo Karēnge Wo Kaam Hoga
Duhāyi Sab Unki Dete Honge Unhiñ Ka Har Lab Pe Naam Hoga

Anā Lahā Keh Ke 'Aasiyoñ Ko Wo Lenge Āghosh-e-Marhamat Meiñ
Azeez Iklauta Jaise Mā Ko Unhiñ Har Ek Yūñ Ghulām Hoga

Idhar Wo Girtoñ Ko Thām Lenge Udhar Wo Pyāsoñ Ko Jaam Denge
Sirāt-o-Mizān-o-Hauz-e-Kausar Yahiñ Wo 'Aali Maqaam Hoga

Kahiñ Wo Jalte Bujhāte Honge Kahiñ Wo Rote Hasāte Honge
Wo Pāye Nāzuk Pe Dauṛna Aur Ba'eed Har Ek Maqaam Hoga

Huwi Jo Mujrim Ko Bāzyābi To Khauf-e-Isyāñ Se Dhaj Ye Hogi
Khamīda Sar Aabdīda Aankheñ Larazta Hindi Ghulām Hoga

Huzoor-e-Murshid Khaṛa Rahunga Khaṛe Hi Rahne Se Kaam Hoga
Nigāh-e-Lutf-o-Karam Uthegi To Jhuk Ke Mera Salaam Hoga

Khuda Ki Marzi Hai Unki Marzi Hai Unki Marzi Khuda Ki Marzi
Unhiñ Ki Marzi Pe Ho Raha Hai Unhiñ Ki Marzi Pe Kaam Hoga

Jidhar Khuda Hai Udhar Nabi Hai, Jidhar Nabi Hai Udhar Khuda Hai
Khudāyi Bhar Sab Udhar Phiregi Jidhar Wo 'Aali Maqaam Hoga

Isi Tamanna Meiñ Dam Pařa Hai, Yahi Sahāra Hai Zindagi Ka
Bulālo Mujh Ko Madīne Sarwar Nahiñ To Jeena Haraam Hoga

Huzoor-e-Rauza Huwa Jo Hāzir To Apni Saj Dhaj Ye Hogi Hāmid
Khamīda Sar Aankh Band Lab Par Mere Durood-o-Salaam Hoga

چاند سے اُن کے چہرے پر گیسوئے مشک فام دو
 دن ہے کھلا ہوا مگر وقت سحر ہے شام دو
 روئے صبح اک سحر زلف دو تا ہے شام دو
 پھول سے گال صبح دم مہر ہیں لالہ فام دو
 عارض نور بار سے بکھری ہوئی ہٹی جو زلف
 ایک اندھیری رات میں نکلے مہمہ تمام دو
 ان کی جبین نور پر زلف سیہ بکھر گئی
 جمع ہیں ایک وقت میں ضدیں صبح و شام دو
 خیر سے دن خدا وہ لائے دونوں حرم ہمیں دکھائے
 زمزم و بیر فاطمہ کے پینیں چل کے جام دو
 ذات حسن حسین ہے عین شبیہ مصطفیٰ
 ذات ہے اک نبی کی ذات ہیں یہ اسی کے نام دو
 پی کے پلا کے مے کشو! ہم کو بچی کھچی ہی دو
 قطرہ دو قطرہ ہی سہی کچھ تو برائے نام دو
 ہاتھ سے چار یار کے ہم کو ملیں گے چار جام
 دست حسن حسین سے اور ملیں گے جام دو
 ایک نگاہ ناز پر سیکڑوں جام مے نثار
 گردش چشم مست سے ہم نے پئے ہیں جام دو

وسط مسیح پہ سر رکھئے انگوٹھے کا اگر
نام الہ ہے لکھا ہ اور الف ہے لام دو

ہاتھ کو کان پر رکھو پا با ادب سمیٹ لو
دال ہو ایک ح ہو ایک آخر حرف لام دو

نام خدا ہے ہاتھ میں، نام نبی ہے ذات میں
مہر غلامی ہے پڑی، لکھے ہوئے ہیں نام دو

نام حبیب کی ادا جاگتے سوتے ہو ادا
نام محمدی بنے جسم کو یہ نظام دو

نام خدا مرقعہ، نام خدا رخِ حبیب
بنی الف ہے ہ دہن زلف دو تا ہے لام دو

وحشی ہے ایک دل مرا زلف سیاہ فام کا
بندش عشق سخت تر صید ہے ایک دام دو

تلووں سے اُن کے چار چاند لگ گئے مہر و ماہ کو
ہیں یہ انھیں کی تابشیں، ہیں یہ انھیں کے نام دو

گاہ وہ آفتاب ہیں گاہ وہ ماہتاب ہیں
جمع ہیں ان کے گالوں میں مہر و مہ تمام دو

بازئی زینت مات ہے موت کو بھی ممت ہے
موت کو بھی ہے ایک دن موت پہ اذن عام دو

اب تو مدینے لے بلا گنبد سبز دے دکھا
حامد و مصطفیٰ ترے ہند میں ہیں غلام دو

Chaand Se Unke Chehre Par Gesu-e-Mushk Faam Do
Din Hai Khila Huwa Magar Waqt-e-Sahar Hai Shaam Do

Roo-e-Sabeeh Ik Sahar Zulf-e-Duta Hai Shaam Do
Phool Se Gaal Subh Dam Mehr Haiñ Lāla Faam Do

Aariz-e-Noor Baar Se Bikhri Huwi Hati Jo Zulf
Ek Andhēri Raat Meiñ Nikle Mah-e-Tamaam Do

Unki Jabeen-e-Noor Par Zulf-e-Siyah Bikhar Gayi
Jam'a Haiñ Ek Waqt Meiñ Ziddeiñ Sabāh-o-Shaam Do

Khair Se Din Khuda Wo Lāye Donoñ Haram Hamein Dikhāye
Zamzam-o-Ber-e-Fātimah Ke Piyenge Chal Ke Jaam Do

Zaat-e-Hasan Husain Hai 'Ain Shabeeh-e-Mustafa
Zaat Hai Ik Nabi Ki Zaat Haiñ Ye Usi Ke Naam Do

Peeke Pilāke Maikasho! Humko Bachi Kuchhi Hi Do
Qatra Do Qatra Hi Sahi Kuch To Barāye Naam Do

Haath Se Chaar Yaar Ke Ham Ko Milenge Chaar Jaam
Dast-e-Hasan Husain Se Aur Milenge Jaam Do

Ek Nigāh-e-Naaz Par Saikroñ Jaam-e-Mai Nisār
Gardish-e-Chashm-e-Mast Se Ham Ne Piye Haiñ Jaam Do

Wast-e-Musabbiha Pe Sar Rakhiye Angūthe Ka Agar
Naam-e-Ilāh Hai Likha Ha Aur Alif Hai Laam Do

Haath Ko Kaan Par Rakho Pā Bā-Adab Samēt Lo
Daal Ho Ek Ha Ho Ek Ākhir-e-Harf Laam Do

Naam-e-Khuda Hai Haath Meiñ, Naam-e-Nabi Hai Zaat Meiñ
Mohr-e-Ghulāmi Hai Pañi, Likhe Huwe Haiñ Naam Do

Naam-e-Habeeb Ki Adā Jaagte Sote Ho Adā
Naam-e-Muhammadi Bane Jism Ko Ye Nizām Do

Naam-e-Khuda Muraqqa'a, Naam-e-Khuda Rukh-e-Habeeb
Beeni Alif Hai Ha Dahan Zulf-e-Duta Hai Laam Do

Wahshi Hai Ek Dil Mera Zulf-e-Siyāh Faam Ka
Bandish-e-Ishq Sakht Tar Sayd Hai Ek Daam Do

Talwoñ Se Unke Chaar Chaand Lag Gaye Mehr-o-Māh Ko
Haiñ Ye Unhi Ki Taabisheiñ, Haiñ Ye Unhi Ke Naam Do

Gāh Wo Āftāb Haiñ Gāh Wo Māhtāb Haiñ
Jam'a Haiñ Unke Gāloñ Meiñ Mehr-o-Mah-e-Tamām Do

Baazi-e-Zeest Maat Hai Maut Ko Bhi Mamaat Hai
Maut Ko Bhi Hai Ek Din Maut Pe Izn-e-Aam Do

Ab To Madīne Le Bula Gumbad-e-Sabz De Dikha
Hāmid-o-Mustafa Tere, Hind Meiñ Haiñ Ghulām Do

شاہد گل ہے مست ناز تجلہ نوبہار میں
ناز وادا کے پھول ہیں پھولے گلے کے ہار میں

آئیں گھٹائیں جھوم کر عشق کے کوہسار میں
بارش غم ہے اشک بار گریہ بے قرار میں

عشق نے چھوڑی پھلجھڑی دل کی لگی بھڑک اٹھی
آتش گل کے پھول سے آگ لگی بہار میں

آنکھوں سے لگ گئی جھڑی بحر میں موج آگئی
سیل سر شک ابل پڑا نالہ قلب زار میں

شوق کی چیرہ دستیاں دل کی اڑائیں دھجیاں
وحشت عشق کا سماں دامن تار تار میں

بجلی سی اک تڑپ گئی خرمن ہوش اڑ گیا
برق شرارہ بار تھی جلوہ نور یار میں

تابش رخ سے چار چاند لگ گئے مہر و ماہ کو
حسن ازل ہے جلوہ ریز آئینہ عذار میں

کعبہ ابرو دیکھ کر سجدے جبین میں مضطرب
دل کی تڑپ کو چین کیا تاب کہاں قرار میں

شاہد گل ہے مصطفیٰ طیبہ چمن ہے جاں فزا
گلشن قدس ہے کھلا صحن حریم یار میں

سوسن و یاسمن، سمن، سنبل و لالہ نسترن
سارا ہرا بھرا چمن پھولا اسی بہار میں

باغ جنناں لہک اٹھا قصر جنناں مہک اٹھا
سیکڑوں ہیں چمن کھلے پھول کی اک بہار میں

سارے بہاروں کی دلہن ہے مرے پھول کا چمن
گلشن ناز کی پھبن طیبہ کے خار خار میں

تم ہو حبیب کبریا پیاری تمھاری ہر ادا
تم سا کوئی حسین بھی ہے گلشن روزگار میں

نکلی نہ کوئی آرزو دل کی ہی دل میں رہ گئی
حسرتیں ہیں ہزار دفن قلب کے ایک مزار میں

خار مدینہ دیکھ کر وحشت دل ہے زور پر
دست جنوں الجھ گیا دامن دل کے تار میں

ماہ تری رکاب میں، نور ہے آفتاب میں
بو ہے تری گلاب میں رنگ ترا انار میں

غنچہ دل مہک اٹھا موج نسیم طیبہ سے
روح شمیم تھی بسی گیسوئے مشک بار میں

شوق کی ناشکیبیاں سوز کی دل گدازیاں
وصل کی نامرادیاں عاشق دل فگار میں

گردش چشم ناز سے حامد مے گسار مست
رنگ سرور و کیف ہے چشم خمار دار میں

Shāhid-e-Gul Hai Mast Naaz Hajla-e-Nau Bahār Meiñ
Naaz-o-Ada Ke Phool Haiñ Phoolle Gale Ke Haar Meiñ

Aayeiñ Ghatāyeiñ Jhoom Kar Ishq Ke Kōhsār Meiñ
Bārish-e-Gham Hai Ashkbār Giryā-e-Be-Qaraar Meiñ

Ishq Ne Chhoñi Phuljhañi Dil Ki Lagi Bhaṛak Uthi
Aatish-e-Gul Ke Phool Se Aag Lagi Bahār Meiñ

Aankhoñ Se Lag Gayi Jhañi Bahr Meiñ Mauj Aagayi
Sail-e-Sarishk Ubal Paṛa Nāla-e-Qalb-e-Zaar Meiñ

Shauq Ki Cheera Dastiyāñ Dil Ki Udāyeiñ Dhajjiyāñ
Wahshat-e-Ishq Ka Samāñ Daaman-e-Taar Taar Meiñ

Bijli Si Ik Taṛap Gayi Khirman-e-Hosh Uṛgaya
Barq Sharāra Baar Thi Jalwa-e-Noor-e-Yaar Meiñ

Tābish-e-Rukh Se Chaar Chaand Lag Gaye Mehr-o-Māh Ko
Husn-e-Azal Hai Jalwa Rez Aayīna-e-Izār Meiñ

Kāba-e-Abru Dekh Kar Sajde Jabīñ Meiñ Muztarib
Dil Ki Taṛap Ko Chain Kya Taab Kahāñ Qarār Meiñ

Shāhid-e-Gul Hai Mustafa Taiba Chaman Hai Jaañ Faza
Gulshan-e-Quds Hai Khila Sahn-e-Hareem-e-Yaar Meiñ

Sosan-o-Yāsaman, Saman, Sumbul-o-Laala Nastaran
Saara Hara Bhara Chaman Phoola Isī Bahār Meiñ

Bāgh-e-Jināñ Lahak Utha, Qasr-e-Jināñ Mahak Utha
Saikroñ Haiñ Chaman Khile Phool Ki Ik Bahār Meiñ

Saare Bahāroñ Ki Dulhan Hai Mere Phool Ka Chaman
Gulshan-e-Naaz Ki Phaban Taiba Ke Khaar Khaar Meiñ

Tum Ho Habeeb-e-Kibriya Pyari Tumhāri Har Ada
Tum Sa Koyi Haseeñ Bhi Hai Gulshan-e-Rozgār Meiñ

Nikli Na Koyi Aarzu Dil Ki Hi Dil Meiñ Rah Gayi
Hasrateiñ Hain Hazār Dafn Qalb Ke Ek Mazaar Meiñ

Khaar-e-Madīnah Dekh Kar Wahshat-e-Dil Hai Zor Par
Dast-e-Junooñ Ulajh Gaya Daaman-e-Dil Ke Taar Meiñ

Māh Teri Rikāb Meiñ, Noor Hai Āftāb Meiñ
Boo Hai Teri Gulāb Meiñ Rang Tera Anaar Meiñ

Ghuncha-e-Dil Mahak Utha Mauj-e-Naseem-e-Taiba Se
Rooh-e-Shameem Thi Basi Gesu-e-Mushk Baar Meiñ

Shauq Ki Nāshakībiyāñ Sauz Ki Dil Gudāziyāñ
Wasl Ki Nāmūrādiyāñ Āshiq-e-Dil Figār Meiñ

Gardish-e-Chashm-e-Naaz Se Hāmid Mai-Gusār Mast
Rang-e-Suroor-o-Kaif Hai Chashm-e-Khumār Daar Meiñ

ذریعہ الحب

ما و من سے بچائے آلِ رسول
 حق میں مجھ کو گمائے آلِ رسول
 میری آنکھوں میں آئے آلِ رسول
 تو ہی جانے فدائے آلِ رسول
 سات افلاک زینے پھر کرسی
 چاند نا چاند کا مدینے کے
 ہے ارادہ ترا ارادہ حق
 بعد جس کے نہ ہوگا فقر کبھی
 صبیحۃ اللہ کی چڑھی اپنی
 اس کی نیرنگیوں میں ہوں یک رنگ
 ہو خودی دور اور خدا باقی
 موت سے پہلے مجھ کو موت آئے
 یوں مٹوں میں کہ مجھ میں مٹ جائے
 جیتے جی میں میں گزر جاؤں
 بیڑی کٹ جائے ہر تشخص کی
 یہ خودی بھی فدائے دعویٰ ہے
 صورت شیخ کا تصور ہو
 سر تا پایم فدا سرو پائیت

من و عن ہوں رضائے آلِ رسول
 مجھ کو حق سے ملائے آلِ رسول
 میرے دل میں سمائے آلِ رسول
 قدر سمومائے آلِ رسول
 عرش رفعت سرائے آلِ رسول
 لمعۃ حق نمائے آلِ رسول
 حق کی مرضی رضائے آلِ رسول
 وہ غنا ہے غنائے آلِ رسول
 حق کی رنگت رچائے آلِ رسول
 رنگ وحدت جمائے آلِ رسول
 ہو خدا ہی خدائے آلِ رسول
 میری ہستی مٹائے آلِ رسول
 مجھ کو مجھ سے گمائے آلِ رسول
 پھول میری اٹھائے آلِ رسول
 قید سے یوں چھڑائے آلِ رسول
 کر دے بے خود خدائے آلِ رسول
 ہوں میں محو لقائے آلِ رسول
 وہ چہ نور و ضیائے آلِ رسول

دل و جانم فدا سرت گردم
 بھر دے قطرے کے سینے میں قلم
 حقہ حق ہو ظاہر و باطن
 دل میں حق حق زباں پہ حق حق ہو
 حق کا دیوانہ ہادی حق سے
 فانی ہو جاؤں شیخ میں اپنے
 فانی فی اللہ باقی باللہ ہوں
 یہ تقرب ملے نوافل سے
 ہاتھ پاؤں ہو آنکھ کان ہو وہ
 میرے اعضا بنے مرا مولیٰ
 اس سے دیکھوں سنوں چلوں پکڑوں
 میری ہستی حجاب ہے میرا
 قرب حاصل ہو پھر فرائض کا
 ملک لاہوت سے الی الناسوت
 سیر فی اللہ اور من اللہ ہو
 پھر الی اللہ فنائے مطلق سے
 قید ناسوت سے رہائی ہو
 شاخ لاہوت پر بسیرا ہو

لمحہ حق نمائے آلِ رسول
 نم میں یم کو سمائے آلِ رسول
 حق کے جلوے دکھائے آلِ رسول
 دید حق کی کرائے آلِ رسول
 حق کی دھو میں مچائے آلِ رسول
 ہو بہ ہو ہو ادائے آلِ رسول
 تو ہی تو ہے خدائے آلِ رسول
 ہوں حبیب فدائے آلِ رسول
 عقل بھی ہو فدائے آلِ رسول
 مجھ پہ پیار آئے، آئے آلِ رسول
 مولیٰ دے بندہ پائے آلِ رسول
 تو ہی پردہ اٹھائے آلِ رسول
 صوفی کامل بنائے آلِ رسول
 ہونے رجعت نہ پائے آلِ رسول
 درجے سب طے کرائے آلِ رسول
 پورا سالک بنائے آلِ رسول
 پھیرے میرے بڑھائے آلِ رسول
 ہو یہ طائر ہمائے آلِ رسول

Zarī'a-e-Iltija

Ma-o-Man Se Bachāye Āle Rasool
Min-o-'An Hooñ Razāye Āle Rasool

Haq Meiñ Mujh Ko Gumāye Āle Rasool
Mujh Ko Haq Se Milāye Āle Rasool

Meri Aankhoñ Meiñ Aaye Āle Rasool
Mere Dil Meiñ Samāye Āle Rasool

Tu Hi Jaan-e-Fidāye Āle Rasool
Qadr-e-Sumū-e-Samāye Āle Rasool

Saat Aflāk Zeene Phir Kursi
'Arsh-e-Rif'at Sarāye Āle Rasool

Chaandna Chaand Ka Madīne Ke
Lum'a-e-Haq Numāye Āle Rasool

Hai Irāda Tera Irāda-e-Haq
Haq Ki Marzi Razāye Āle Rasool

Ba'd Jiske Na Hoga Faqr Kabhi
Wo Ghinā Hai Ghināye Āle Rasool

Sibghatullah Ki Chaṛhi Apni
Haq Ki Rangat Rachāye Āle Rasool

Uski Nairangiyoñ Meiñ Hooñ Yak Rang
Rang-e-Wahdat Jamāye Āle Rasool

Ho Khudi Door Aur Khuda Bāqi
Ho Khuda Hi Khudāye Āle Rasool

Maut Se Pehle Mujh Ko Maut Aaye
Meri Hasti Mitāye Āle Rasool

Yuñ Mituñ Maiñ Ke Mujh Meiñ Mit Jaaye
Mujh Ko Mujh Se Gumāye Āle Rasool

Jeete Jee Jee Meiñ Maiñ Guzar Jaaūñ
Phool Meri Uthāye Āle Rasool

Bēñi Kat Jaaye Har Tashakh-khus Ki
Qaid Se Yuñ Chhurāye Āle Rasool

Yeh Khudi Bhi Fidāye Da'wa Hai
Karde Be-Khud Khudāye Āle Rasool

Sūrat-e-Shaikh Ka Tasawwur Ho
Hooñ Maiñ Mahw-e-Liqāye Āle Rasool

Sar Tā Pāyam Fida Sar-o-Pāyat
Wo Cheh Noor-o-Ziyāye Āle Rasool

Dil-o-Jānam Fida Sarat Gardam
Lum'a-e-Haq Numāye Āle Rasool

Bhar De Qatre Ke Seene Meiñ Qulzum
Nam Meiñ Yam Ko Samāye Āle Rasool

Haqquhu Haq Ho Zāhir-o-Bātin
Haq Ke Jalwe Dikhāye Āle Rasool

Dil Meiñ Haq Haq Zabāñ Pe Haq Haq Ho
Deed Haq Ki Karāye Āle Rasool

Haq Ka Deewāna Hādi-e-Haq Se
Haq Ki Dhoomēñ Machāye Āle Rasool

Fāni Ho Jaaūñ Shaikh Meiñ Apne
Hū Ba-Hū Ho Adāye Āle Rasool

Fāni Fillah Bāqi Billah Hooñ
Tū Hi Tū Hai Khudāye Āle Rasool

Ye Taqarrub Mile Nawāfil Se
Hooñ Habeeb-e-Fidāye Āle Rasool

Haath Paoñ Ho Aankh Kaan Ho Wo
'Aql Bhi Ho Fidāye Āle Rasool

Mere A'za Bane Mera Maula
Mujh Pe Pyār Aaye, Aaye Āle Rasool

Us Se Dēkhūñ Sunūñ Chalūñ Pakrūñ
Maula De Banda Paaye Āle Rasool

Meri Hasti Hijāb Hai Mera
Tu Hi Parda Uthāye Āle Rasool

Qurb Hāsil Ho Phir Farāiz Ka
Sūfi-e-Kāmil Banāye Āle Rasool

Mulk-e-Lāhūt Se Ilan-Nāsūt
Hone Raj'at Na Paaye Āle Rasool

Sair-e-Fillah Aur Minallah Ho
Darje Sab Tai Karāye Āle Rasool

Phir Ilallah Fana-e-Mutlaq Se
Pūra Sālik Banāye Āle Rasool

Qaid-e-Nāsūt Se Rihāyi Ho
Phere Mere Baṛhāye Āle Rasool

Shākh-e-Lāhūt Par Basēra Ho
Ho Ye Taa'ir Humāye Āle Rasool

دل میں بھر دے وِلائے آلِ رسول
 ابرِ جُود و سخائے آلِ رسول
 آنکھیں سر سے فدائے آلِ رسول
 طوطیا خاکپائے آلِ رسول
 تو ہی بگڑی بنائے آلِ رسول
 تجھ سے جو پائے پائے آلِ رسول
 میں ہوں زیرِ لوائے آلِ رسول
 ہوں گدائے گدائے آلِ رسول
 کہنہ نعلین پائے آلِ رسول
 دل کی کلیاں کھلائے آلِ رسول
 دل کی کلیاں بسائے آلِ رسول
 مہکی گل گوں قبائے آلِ رسول
 راستہ پر لگائے آلِ رسول
 شوق کے پر لگائے آلِ رسول
 مدنی ہو ہوائے آلِ رسول
 ہیں کھرے سکھائے آلِ رسول
 کوئی پیالہ پلائے آلِ رسول

یا الہی برائے آلِ رسول
 سوکھے دھانوں پہ بھی برس جائے
 سر سے قربان تجھ پہ آنکھوں سے
 سحقِ نعلین رگڑا آنکھوں کا
 میری بگڑی بنی ہے تیرے ہاتھ
 تجھ سے جس کو ملا ملے پیارے
 تیزی مہرِ حشر کا کیا خوف
 بادشاہ ہیں گدا ترے در کے
 تاج والوں کا تاجِ عزت ہے
 ٹھنڈی ٹھنڈی نسیم مارہرہ
 بھینی بھینی سی مستِ خوشبو سے
 طیب طیبہ میں ہیں بسی کلیاں
 بھولے بھٹکوں کا خضر ہی تو ہے
 سبز گنبد پہ اڑ کے جا بیٹھوں
 خاکِ میری اڑے جو بعدِ فنا
 اب تو گدیہ گروں کی چاندی ہے
 خم سے آسنِ جمائے در پہ گدا

Ya Ilāhi! Barāye Āle Rasool
Dil Meiñ Bhar De Walāye Āle Rasool

Sookhe Dhānoñ Pe Bhi Baras Jaaye
Abr-e-Jood-o-Sakhāye Āle Rasool

Sar Se Qurbān Tujh Pe Aankhoñ Se
Aankheĩñ Sar Se Fidāye Āle Rasool

Sahaq-e-Na'lain Ragħa Aankhoñ Ka
Tūtiya Khaak Paaye Āle Rasool

Meri Bigŗi Bani Hai Tere Haath
Tu Hi Bigŗi Banāye Āle Rasool

Tujh Se Jis Ko Mila Mile Pyāre
Tujh Se Jo Paaye Paaye Āle Rasool

Tēzi-e-Mehr-e-Hashr Ka Kya Khauf
Maiñ Hooñ Zēr-e-Liwāye Āle Rasool

Bādshah Haiñ Gada Tere Dar Ke
Hooñ Gadāye Gadāye Āle Rasool

Tāj Wāloñ Ka Tāj-e-Izzat Hai
Kuhna Na'lain-e-Paaye Āle Rasool

Thandi Thandi Naseem-e-Mārehra
Dil Ki Kaliyañ Khilāye Āle Rasool

Bheeni Bheeni Si Mast Khushboo Se
Dil Ki Kaliyañ Basāye Āle Rasool

Teeb-e-Taiba Meiñ Haiñ Basi Kaliyañ
Mahki Gulgoñ Qabāye Āle Rasool

Bhoole Bhatkoñ Ka Khizr Hi Tū Hai
Raaste Par Lagāye Āle Rasool

Sabz Gumbad Pe Uřke Ja Baithūñ
Shauq Ke Par Lagāye Āle Rasool

Khaak Meri Uře Jo Ba'd-e-Fana
Madani Ho Hawāye Āle Rasool

Ab To Gadya Gadoñ Ki Chaandi Hai
Haiñ Kharre Sikkahāye Āle Rasool

Kham Se Aasan Jamāye Dar Pe Gada
Koyi Pyāla Pilāye Āle Rasool

ڈوبے بجرے ترائے آلِ رسول
 سب کو اپنا بنائے آلِ رسول
 ہم ہیں قدموں میں آئے آلِ رسول
 تو ہی دے یاد لائے آلِ رسول
 بھر دے داتا برائے آلِ رسول
 سگ در کو رضائے آلِ رسول
 در دے در کی رضائے آلِ رسول
 دور پھر یہ نہ آئے آلِ رسول
 دے ٹھکانہ برائے آلِ رسول
 مئے شربت پلائے آلِ رسول
 ہیں قدم ان کے پائے آلِ رسول
 کہہ اٹھا میں نے پائے آلِ رسول
 اور قدم ہیں یہ پائے آلِ رسول
 ان کی صورت لقاے آلِ رسول
 ہر ادا سے ادائے آلِ رسول
 آنکھیں کہہ دیں یہ آئے آلِ رسول
 اعلیٰ حضرت ہے جائے آلِ رسول
 ہے تماشا ضیائے آلِ رسول
 اچھا ستھرا رضائے آلِ رسول
 سر پہ ہے یار دائے آلِ رسول

پار بیڑا لگائے آلِ رسول
 جو ہیں اپنے پرانے آلِ رسول
 ٹھوکروں پہ نہ ڈال غیروں کی
 تیرا باڑا ہے بٹ رہا جگ میں
 جھولی پھیلائے ہے ترا مگلتا
 دے دے چکار کر کوئی کلکڑا
 در سے اپنے نہ کر اسے در در
 دور دوری کا دور دورا ہو
 نگھرے در بہ در بھٹکتے ہیں
 تلخیاں ساری دور ہو جائیں
 ہیں رضا غوث کے قدم بہ قدم
 جس نے پایہ تمہارا پایا ہے
 اپنی قدموں کے نیچے ہے جنت
 ان کی سیرت ہے سیرت نبوی
 ان کے جلووں میں ان کے جلوے ہیں
 آتے دیکھیں جو اعلیٰ حضرت کو
 ہے بریلی میں آج مارہرہ
 قادریوں کا ہے لگا میلہ
 نوری مسند پہ نوری پتلا ہے
 چتھر رحمت کا شامیانہ ہے

پہلے پروں سے کئے ہوئے سایہ	پرے قدسی جمائے آلِ رسول
ہیں گھٹا ٹوپِ رحمتیں چھائیں	پا ہے ظلِ ہمائے آلِ رسول
غوث کا ہاتھ ہے مریدوں پر	برز میں کالسماءِ آلِ رسول
برکاتی برکات کا دولہا	شاہ احمد رضائے آلِ رسول
برکاتی پیار کا سہرا	تیرے سر ہے رضائے آلِ رسول
قادریّت دلہنِ بنی، نوشہ	شاہ احمد رضائے آلِ رسول
نور کا حلہ جوڑا شاہانہ	نوری جامہ عبائے آلِ رسول
نور کی چہرے پر پنچھاور ہے	صدقہ ہم سب گدائے آلِ رسول
نیل میری بھی اب مندھے چڑھ جائے	صدقہ حامد رضائے آلِ رسول ²⁷³

²⁷³ During the days in which Imām Ahmad Raza was displeased with his respected and honourable son Hujjat-ul-Islam in view of a situation of rectification with regard to a certain matter, this inspired Manqabat by Hujjat-ul-Islam was read on the occasion of the auspicious Urs of Sayyid Āle Rasool in Bareilly. Upon listening to the Manqabat, Imām Ahmad Raza called Hujjat-ul-Islam, held him to his chest and blessed him with his pleasure and favour. And once gain he attested to ”حامد منی وانا من حامد“ (Hāmid is from me and I am from Hāmid). – The statement of Hazrat Shaikh-ul-Hadīth Maulana Taqaddus Ali Khān Bareilwi to the author.

Paar Bēra Lagāye Āle Rasool
Doobe Bajre Tarāye Āle Rasool

Jo Haiñ Apne Parāye Āle Rasool
Sab Ko Apna Banāye Āle Rasool

Thokaroñ Pe Na Daal Ghairoñ Ki
Ham Haiñ Qadmoñ Meiñ Aaye Āle Rasool

Tera Bāra Hai Bat Raha Jag Meiñ
Tū Hi De Ya Dilāye Āle Rasool

Jholi Phailāye Hai Tera Mangta
Bhar De Dātā Barāye Āle Rasool

De De Chamkār Kar Koyi Tukra
Sag-e-Dar Ko Razāye Āle Rasool

Dar Se Apne Na Kar Use Dur Dur
Dur De Dar Ki Razāye Āle Rasool

Door Doori Ka Daur Daura Ho
Daur Phir Ye Na Aaye Āle Rasool

Nighare Dar Ba Dar Bhatakte Haiñ
De Thikāna Barāye Āle Rasool

Talkhiyāñ Saari Door Ho Jaayeñ
Ma-e-Sharbat Pilāye Āle Rasool

Haiñ Raza Ghaus Ke Qadam Ba Qadam
Haiñ Qadam Un Ke Paaye Āle Rasool

Jis Ne Paaya Tumhāra Paaya Hai
Keh Utha Maine Paaye Āle Rasool

Apni Qadmoñ Ke Neeche Hai Jannat
Aur Qadam Haiñ Ye Paaye Āle Rasool

Unki Seerat Hai Seerat-e-Nabawi
Unki Sūrat Liqāye Āle Rasool

Unke Jalwoñ Meiñ Unke Jalwe Haiñ
Har Ada Se Adāye Āle Rasool

Aate Dēkheñ Jo A'la Hazrat Ko
Aankheñ Keh Deiñ Ye Aaye Āle Rasool

Hai Bareilly Meiñ Aaj Mārehra
A'la Hazrat Hai Jaaye Āle Rasool

Qādrīyoñ Ka Hai Laga Mēla
Hai Tamāshā Ziyāye Āle Rasool

Noori Masnad Pe Noori Putla Hai
Achcha Suthra Razāye Āle Rasool

Chathr Rahmat Ka Shāmiyāna Hai
Sar Pe Hai Ya Ridāye Āle Rasool

Haiñ Paroñ Se Kiye Huwe Saaya
Pare Qudsi Jamāye Āle Rasool

Haiñ Ghata Tōp Rahmateiñ Chhāyeiñ
Pā Hai Zille Humāye Āle Rasool

Ghaus Ka Haath Hai Mureedoñ Par
Bar Zameeñ Kassamā` Āle Rasool

Barkāti Barkāt Ka Dūlha
Shah Ahmad Razāye Āle Rasool

Barkāti Pyār Ka Sehra
Tere Sar Hai Razāye Āle Rasool

Qādrīyat Dulhan Bani, Nausha
Shah Ahmad Razāye Āle Rasool

Noor Ka Hulla Joṛa Shāhāna
Noori Jaama 'Abāye Āle Rasool

Noor Ki Chehre Par Nichhāwar Hai
Sadqe Ham Sab Gadāye Āle Rasool

Bēl Meri Bhi Ab Mandhe Chaṛh Jaaye
Sadqa Hāmid Razāye Āle Rasool

نغمہ رسالت

ہیں عرش بریں پر جلوہ فگن محبوب خدا سبحان اللہ
 اک بار ہوا دیدار جسے سو بار کہا سبحان اللہ
 حیران ہوئے برق اور نظر اک آن ہے اور برسوں کا سفر
 راکب نے کہا اللہ غنی مرکب نے کہا سبحان اللہ
 طالب کا پتا مطلوب کو ہے مطلوب ہے طالب سے واقف
 پردے میں بلا کر مل بھی لئے پردہ بھی رہا سبحان اللہ
 ہے عبد کہاں معبود کہاں معراج کی شب ہے راز نہاں
 دو نور حجاب نور میں تھے خود رب نے کہا سبحان اللہ
 جب سجدوں کی آخری حدوں تک جا پہنچا عبودیت والا
 خالق نے کہا ماشاء اللہ حضرت نے کہا سبحان اللہ
 سمجھے حامد انسان ہی کیا یہ راز ہیں حسن و الفت کے
 خالق کا جیہی کہنا تھا خلقت نے کہا سبحان اللہ

Naghma-e-Risālat

Hain 'Arsh-e-Barīn Par Jalwa-Figan Mahboob-e-Khuda SubhānAllah
Ik Baar Huwa Deedār Jise Sau Baar Kaha SubhānAllah

Hairān Huwe Barq Aur Nazar Ik Aan Hai Aur Barsoñ Ka Safar
Rākib Ne Kaha Allahu Ghani Markab Ne Kaha SubhānAllah

Tālib Ka Pata Matloob Ko Hai Matloob Hai Tālib Se Wāqif
Parde Meiñ Bula Kar Mil Bhi Liye Parda Bhi Raha SubhānAllah

Hai 'Abd Kahāñ Ma'bood Kahāñ Me'rāj Ki Shab Hai Raaz Nihāñ
Do Noor Hijāb-e-Noor Meiñ The Khud Rab Ne Kaha SubhānAllah

Jab Sajdoñ Ki Aakhri Haddoñ Tak Ja Pahuncha 'Ubūdīyyat Wāla
Khāliq Ne Kaha Ma Sha Allah Hazrat Ne Kaha SubhānAllah

Samjhe Hāmid Insān Hi Kya Ye Raaz Haiñ Husn-o-Ulfat Ke
Khāliq Ka "Habeebi" Kehna Tha Khalqat Ne Kaha SubhānAllah

Chapter 55: A Tribute of Veneration in the Court of Imām Ahmad Raza

امام اہل سنت محمد دین و ملت اعلیٰ حضرت مولانا شاہ احمد رضا حناں
قادری فاضل بریلوی قدس سرہ کی بارگاہ میں

نذرانہ عقیدت

اے رضا مرتبہ کتنا ہوا بالا تیرا
ہند تو ہند عرب میں ہوا شہرہ تیرا

نام اعلیٰ ہے ترا حضرت اعلیٰ تیرا
کام اولیٰ ہے ترا اے شہ والا تیرا

کوئی کیا جانے بڑا کتنا ہے رتبہ تیرا
اصفیا چومنا چاہیں وہ ہے تلوا تیرا

کار تجدید ادا کرتا تھا خامہ تیرا
سر پہ باطل کا اٹھا کرتا تھا تیغا تیرا

کتنا اونچا کیا اللہ نے رتبہ تیرا
غوث اعظم کو کیا آقا و مولیٰ تیرا

تیرے اچھوں نے کیا ہے بڑا اچھا تیرا
پھر بھلا کیا کوئی بدخواہ کرے گا تیرا

نسبت آل رسولی بھی عجب نسبت ہے
غوس تک لے گیا تجھ کو یہ وسیلہ تیرا

عمر کا تیر ہواں سن ماہ دہم چار ہی دن
اتنی مدت میں ہوا علم کا چرچا تیرا

اس صدی کا تو مجدد تو زمانے کا امام
اہل حق چلتے ہیں جس پہ وہ ہے رستہ تیرا

تجھ کو اللہ نے ہر فضل عطا فرمایا
کون سا علم کہ جس میں نہیں حصہ تیرا

تجھ پہ ہے اک تن بے سایہ کا ایسا سایہ
پھیلتا جاتا ہے ہر سمت اجالا تیرا

اس زمانے میں کوئی تجھ سا نہ دیکھا نہ سنا
غوث اعظم کی کرامت تھی سراپا تیرا

ہر جگہ منظر اسلام نظر آتا ہے
تیرا گھر کوچہ و بازار محلہ تیرا

آج تک بھی ترے شاگرد کے شاگردوں سے
قصر باطل میں بلند ہوتا ہے نعرہ تیرا

مسلک حق کی ضمانت ہے تیرا نام رضا
شان تحقیق ادا کر گیا خامہ تیرا

تیری ہر بات ہے آئینہ حق و باطل
تیرے ہر کام میں ہے رنگ نرالا تیرا

فاضل ایسا کہ دیا رب نے تجھے فضل کثیر
عالم ایسا کہ ہر عالم ہوا شیدا تیرا

ہر ورق تیرا شریعت کی دلیل روشن
ایک قانون مکمل ہے فتاویٰ تیرا

تیری تحریر پہ انگشت بدنداں تھا عرب
تیری تقریر تھی کہ قادری تیغا تیرا

ترجمہ وہ کیا قرآن کا کنز الایمان
حشر تک جاری یہ فیضان رہے گا تیرا

تو نے عنوان یہ ایمان کا دنیا کو دیا
عشق سرکار دو عالم تھا وظیفہ تیرا

میں رضا کار رہا تیرا سفر ہو کہ حضر
نام ہر بار میں لیتا رہا آقا تیرا

کارنامہ تری تجدید کا اللہ اللہ
مسلک اہل سنن بن گیا رستہ تیرا

تو نے ایمان دیا تو نے جماعت دیدی
اہل سنت پہ ہے احسان یہ آقا تیرا

مصطفیٰ²⁷⁴ کا ترے خادم ترے حامد²⁷⁵ کا غلام
خوشتہ بندہ دربار ہے تیرا تیرا

معروضہ فقیر قادری سگ بارگاہ رضوی محمد ابراہیم خوشتر صدیقی غفرلہ المولیٰ القوی
خائفہ قادریہ رضویہ، ڈربن، جنوبی افریقہ

²⁷⁴ Hazrat Mufti-e-Āzam Maulana Shāh Muhammad Mustafa Raza Khān Qādri Razvi Noori قدس سرہ النوری.

²⁷⁵ Hazrat Hujjat-ul-Islam Maulana Shāh Muhammad Hāmid Raza Khān Qādri Razvi Noori اودخلہ السلام فی دار السلام.

Nazrāna-e-Aqeedat

Ae Raza Martaba Kitna Huwa Bāla Tera
Hind To Hind Arab Meiñ Huwa Shohra Tera

Naam A'la Hai Tera Hazrat-e-A'la Tera
Kaam Aula Hai Tera Ae Shahe Wāla Tera

Koyi Kya Jaane Baṛa Kitna Hai Rutba Tera
Asfiya Chūmna Chāheīñ Wo Hai Talwa Tera

Kaar-e-Tajdeed Ada Karta Tha Khāma Tera
Sar Pe Bātil Ka Utha Karta Tha Thēga Tera

Kitna Ūncha Kiya Allah Ne Rutba Tera
Ghaus-e-Āzam Ko Kiya Aaqā-o-Maula Tera

Tere Achchhoñ Ne Kiya Haiñ Baṛa Achchha Tera
Phir Bhala Kya Koyi Bad Khwāh Karēga Tera

Nisbat-e-Āle Rasooli Bhi Ajab Nisbat Hai
Ghaus Tak Le Gaya Tujhko Ye Wasīla Tera

Umr Ka Tērahwañ Sin Māh Dahum Chaar Hi Din
Itni Muddat Meiñ Huwa Ilm Ka Charcha Tera

Is Sadi Ka Tu Mujjadid Tu Zāmane Ka Imām
Ahl-e-Haq Chalte Haiñ Jis Pe Wo Hai Rasta Tera

Tujh Ko Allah Ne Har Fazl Ata Farmāya
Kaun Sa Ilm Ke Jis Meiñ Nahi Hissa Tera

Tujh Pe Hai Ik Tan-e-Be-Saaya Ka Aisa Saaya
Phailta Jaata Hai Har Samt Ujāla Tera

Is Zamāne Meiñ Koyi Tujh Sa Na Dekha Na Suna
Ghaus-e-Āzam Ki Karāmat Thi Sarāpha Tera

Har Jaga Manzar-e-Islam Nazar Aata Hai
Tera Ghar Koocha Wa Bāzār Mahalla Tera

Aaj Tak Bhi Tere Shāgird Ke Shāgirdoñ Se
Qasr-e-Bātil Meiñ Buland Hota Hai Na'ra Tera

Maslak-e-Haq Ki Zamānat Hai Tera Naam-e-Raza
Shaan-e-Tahqīq Ada Kar Gaya Khāma Tera

Teri Har Baat Hai Aayīna-e-Haq-o-Bātil
Tere Har Kaam Meiñ Hai Rang-e-Nirāla Tera

Fāzil Aisa Ke Diya Rabb Ne Tujhe Fazl-e-Kaseer
Ālim Aisa Ke Har Ālim Huwa Shaida Tera

Har Waraq Tera Shariāt Ki Daleel-e-Raushan
Ek Qānoon-e-Mukammal Hai Fatāwa Tera

Teri Tahreer Pe Anghusht Badandāñ Tha Arab
Teri Taqreer Thi Ke Qādiri Tēgha Tera

Tarjuma Wo Kiya Qurān Ka Kanzul Imān
Hashr Tak Jaari Ye Faizān Rahēga Tera

Tu Ne Unwān Ye Imān Ka Duniya Ko Diya
Ishq-e-Sarkār-e-Do Ālam Tha Wazīfa Tera

Main Razākār Raha Tera Safar Ho Ke Hazar
Naam Har Baar Maiñ Leta Raha Aaqā Tera

Kārnāma Teri Tajdeed Ka Allah Allah
Maslak-e-Ahle Sunan Ban Gaya Rasta Tera

Tu Ne Imān Diya Tu Ne Jamā'at De Di
Ahle Sunnat Pe Hai Ehsān Ye Aaqā Tera

Mustafa Ka Tere Khādim Tere Hāmid Ka Ghulām
Khushtar - e - Banda - e - Darbār Hai Tera Tera

حامد و محمود اور حماد و احمد کر مجھے
میرے مولیٰ حضرت حامد رضا کے واسطے

O Allah! Make me one who praises You, praiseworthy, excessive in praising
You and one who praises You the most
for the sake of my Master Hujjat-ul-Islam Hazrat Hamid Raza Khan



صَلِّ عَلَى النَّبِيِّ
الْأَمِيِّ وَالْإِمَامِ
وَسَلِّ صَلَوَاتِهِ وَسَلَامِهِ
عَلَيْهِ يَا سَلَامُ

Hazrat Maulana Ibrāhīm Khushtar Siddīqui Jamālpūri made it his purpose of life to write the detailed biography of Huzoor Hujjat-ul-Islam Maulana Shāh Hāmid Raza Khān رحمۃ اللہ علیہ, and he adorned and embellished the fabric of the biography of Huzoor Hujjat-ul-Islam رحمۃ اللہ علیہ, whose records were lost at various places with the passage of time. Praises to his courage that he gathered all the information on the biographical accounts from the family members of the lineage of Imām Ahmad Raza رحمۃ اللہ علیہ.

Despite many challenges, the accomplished author excellently fulfilled the requisites of a biography and has eloquently described all the stages of the life of Huzoor Hujjat-ul-Islam رحمۃ اللہ علیہ. The manner of narration of Tazkira-e-Jameel is extremely captivating and engaging. Whatever he has stated, he has done so with utmost simplicity and mastery.

~ Adīb-e-Shahīr Hazrat Allamah Shams-ul-Hasan Shams Bareilwi رحمۃ اللہ علیہ ~



Mazaar Sharif of Huzoor Hujjat-ul-Islam