

# Who is Alahazrat ?

*An Introduction to the Life and Work of Imam Ahmad Rida Khan al-Baraylawi*



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BIOGRAPHIES

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رَضَوَاللَّهُ عَنْهُ

*Compiled by*  
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### *Acknowledgements*

**Abu Nibras, Aqdas, Noori  
Muhammad Furqaan, Ismail**  
and all others who contributed to this book.

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Dhu'l Hijjah 1438 | September 2017  
Version 3.4

First Version: Şafar 1434 / January 2013

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1905





# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله الطيبين وأصحابه الطاهرين

**T**he Reviver of Islām, grandmaster of tafsīr, ḥadīth and fiqh, peerless Ḥanafī jurist of his time, vanquisher of innovators and enemies of religion, foremost defender of faith and the imām of Sunnis, polymath, poet, teacher, mufti, gnostic, guide Mawlānā Aḥmad Riḍā Khān al-Ḥanafī al-Qādirī al-Baraylawī, famously known as Alahazrat in the subcontinent was born in 1272 (1856) in Bareilly,<sup>1</sup> a prominent city in Uttar Pradesh,<sup>2</sup> North India. His grandfather named him *Al-Mukhtār*.<sup>3</sup>



<sup>1</sup> Bareilly is located at 28°10'N, 78°23'E, and is situated in the north of India, 250 km from New Delhi. It borders Pilibhit and Shahjahanpur on the east and Rampur on the west, Udham Singh Nagar (Uttarakhand) in the north and Badaun in the south.

<sup>2</sup> Uttar Pradesh, abbreviated as UP is the most populous state in India.

<sup>3</sup> It was a common practice to name children with a chronogram, immediately after birth.

**Alahazrat**, meaning ‘Grand Master,’ was a common title of respect<sup>4</sup> in the 13<sup>th</sup>/14<sup>th</sup> century Hijri. Imām Aḥmad Riḍā was called Alahazrat as he was a major force against innovators and the leader of Sunni scholars. This title became so famous, that it has now become a synonym for Imām Aḥmad Riḍā Khān. Upon his second and eventful visit to Arabia in 1323, scholars of the two sanctuaries – Makkah and Madīnah – were so impressed by his erudition and his efforts to safeguard Ahl as-Sunnah, that prominent scholars hailed him as the Reviver of Religion.<sup>5</sup> Major scholars in (undivided) India also agreed that all the qualities required in a Reviver were found in him and thus he is considered as the Mujaddid of the 14<sup>th</sup> century after the Prophet’s ﷺ emigration. Imām Aḥmad Riḍā referred to himself as *Ābd al-Muṣṭafā* or *the slave of the Prophet* ﷺ.

### **Family**

His father, Mawlānā Naqī Āli Khān<sup>6</sup> was the son of Mawlānā Muḥammad Riḍā Āli Khān,<sup>7</sup> the son of Ḥāfiẓ Kāzim Āli Khān, the son of Shaykh Muḥammad Aázam Khān, the son of Muḥammad Sáadat Yār Khān Bahādur, Pathan of the Barech<sup>8</sup> tribe in Qandahār, Afghanistan. The latter first came to Rohilkhand, Bareilly on an imperial<sup>9</sup> mission and eventually settled there. Sáadat Yār Khān was a *Shash Hazāri*<sup>10</sup>

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<sup>4</sup> Similar to “His Highness,” “His Majesty,” “His Holiness,” etc.

<sup>5</sup> *Mujaddid*. It is related from tradition, that an erudite scholar will appear at the head of every century and revive the religion; that he will clarify doubts, refute heresies and fight innovation.

<sup>6</sup> Mawlānā Naqī Āli Khān, 1246-1297 AH (1830-1880)

<sup>7</sup> Mawlānā Riḍā Āli Khān, 1224-1282 AH (1809-1866)

<sup>8</sup> The Barech/Bareach is a tribal group of Rohilla Afghans in North India.

<sup>9</sup> In the rule of the Mughal Empire.

<sup>10</sup> A commander of six thousand troops.

commander, who was appointed as the administrator of Bareilly after his victory in an important battle; yet, he never assumed office as he was on his death-bed when the royal decree arrived. His three sons, Aázam Khān, Muázzam Khān and Mukarram Khān also held important positions in the Mughal Empire. Shaykh Aázam Khān withdrew from the world and became an ascetic; he retired to Bareilly and settled there. His son Ĥāfiẓ Kāzim Ālī Khān was a scholar and also held the post of a District Administrator in the final years of the Mughal Empire. Ĥāfiẓ Kāzim's son, Mawlānā Riḍā Ālī Khān was a prominent *mufti*; and from his time onward, the family has produced distinguished muftis and scholars, Alahazrat being the most famous and arguably the most brilliant<sup>11</sup> among them all. Alahazrat had three sisters and two younger brothers, Mawlānā Ĥasan Riḍā Khān<sup>12</sup> and Mawlānā Muḥammad Riḍā Khān.

### ***Marriage and Children***

Alahazrat married in 1291. He had two sons and five daughters; both his sons, Mawlānā Ĥāmid Riḍā Khān<sup>13</sup> and Mawlānā Muṣṭafā Riḍā Khān,<sup>14</sup> were accomplished scholars, authors, teachers and spiritual guides. Mawlānā Ĥāmid's son, Mawlānā Ibrāhīm Riḍā<sup>15</sup> was also a prominent scholar and among his children, Mawlānā Akhtar Riḍā Khān<sup>16</sup> is a senior Sunni scholar and currently heads the *Dār-al-Iftā* in Bareilly.

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<sup>11</sup> Alahazrat himself considered his illustrious father and teacher, Mawlānā Naqī Ālī Khān as a genius and scholar par excellence.

<sup>12</sup> Mawlānā Ĥasan Riḍā Khān was also a scholar and a poet; *Zawq e Naát* is an anthology of his poetry in the praise of the Prophet ﷺ.

<sup>13</sup> Ĥujjatu'l Islām Mawlānā Ĥāmid Riḍā Khān, 1292-1362 (1875-1942).

<sup>14</sup> Mufti e Aázam e Hind Mawlānā Muṣṭafā Riḍā Khān, 1310-1402 (1892-1981).

<sup>15</sup> Mawlānā Ibrāhīm Riḍā Khan 1325-1385 AH (1907-1965).

<sup>16</sup> Born 25<sup>th</sup> Šafar 1362 AH.

Mawlānā Akhtar is a graduate of Al-Azhar University (hence *Azhari Miyān*) and is the author and translator of many works, including translations of Alahazrat's books from, and into Arabic.

### ***Madh'hab and Ṭariqah***

Imām Aḥmad Riḍā was an outstanding Ḥanafī scholar of his time, and unparalleled among his contemporaries. His magisterial command of Ḥanafī fiqh is evident from his fatāwā, and annotations on Ḥanafī works, which is acknowledged even by his critics:

...in his time, a scholar of his class with such extensive knowledge of Ḥanafī fiqh, its constituents, minutiae and nuances, was rare – a testimony for which, can be found in his collection of fatāwā, and his book *Kifl al-Faqīh al-Fāhim fī Aḥkāmī Qirṭās al-Darāhim*, which he wrote in Makkah in the year 1323 AH.<sup>17</sup>

Alahazrat took the Qādirī path from Sayyid Aāl-e-Rasūl Aḥmadī Mārahawī, along with his father in the year 1295.

### ***Teachers***

His grandfather was his first teacher. In his early years, he was taught by a teacher in Bareilly and thereafter he was instructed by Mawlānā Ghulām Qādir Beyg and Mawlānā Ábd al-Áliy Rāmpūrī for some time. Most of the traditional syllabus<sup>18</sup> was taught by his own father, Mawlānā Naqī Áli Khān, who also authorised him to issue fatāwā in his fourteenth year.<sup>19</sup> Shāh Abu'l Ḥusayn<sup>20</sup> Nūrī [1255-1324] was his guide in ṭaṣawwuf. Alahazrat was also an autodidact, and he learned and mastered many sciences by self-instruction.

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<sup>17</sup> Abu'l Ḥasan Áli al-Nadawī, *Nuz'hatu'l Khawāṭir* 8/1182.

<sup>18</sup> *Dars e Niẓāmī*

<sup>19</sup> Alahazrat himself states that his age was 13 years and 10 months at that time.

<sup>20</sup> Grandson of Shāh Aāl-e-Rasūl Aḥmadī, he was known as Miyān ṣāhib.

Given below is a list of prominent scholars who gave him authorisations in ḥadīth, fiqh and taṣawwuf:

1. Shāh Sayyid Aāl e Rasūl Marahrawī<sup>21</sup> [d. 1297/1880]
2. Mawlānā Muḥammad Naqī Ālī Khān [d. 1297/1880]
3. Shaykh Aḥmad ibn Zaynī Daḥlān<sup>22</sup> al-Makkī [d.1299/1881]
4. Shaykh Ābd al-Raḥmān Sirāj al-Makkī [d.1301/1883]
5. Shaykh Ḥusayn ibn Ṣāliḥ Jamal al-Layl [d.1302/1884]
6. Shaykh Abu'l Ḥusayn Aḥmad al-Nūrī [d. 1324/1906]
7. Mirzā Ghulām Qādir Beyg<sup>23</sup> al-Baraylawī [d. 1336/1917]
8. Mawlānā Ābd al-Ālīy al-Rampūrī [d.1303/1885]

Alahazrat received authorisations in thirteen different chains of *ṭarīqah*, which he forwarded by granting authorisations to others.

### ***Famous Students and Spiritual Heirs***

Graduating from a famous school is deemed an accomplishment; being the student of a great teacher is a badge of honour; and to be the mentor of great achievers is a mark of distinction. Alahazrat left behind many disciples and students who were not only great men themselves, but were also mentors to many high achievers.

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<sup>21</sup> Passed away in 1296 (1879). The shaykh was a prominent student of the famous muḥaddith and Ḥanafī imām, the reviver [*mujaddid*] of the thirteenth century, Shāh Ābd al-Āzīz al-Dihlawī.

<sup>22</sup> The Chief Mufti of Makkah in his day, and the author of *Al-Durar al-Saniyyah*, *Futūḥāt al-Islāmiyyah*, *Sharḥ al-Īzzī*, etc.

<sup>23</sup> Alahazrat's enemies insinuate and falsely accuse that he was the brother of Mirza Ghulām Aḥmad Qādiyānī of Punjab, the false-prophet and the founder of the Qādiyānī faith. Whereas, Alahazrat's shaykh is Mirza Ghulām Qādir Beyg, the son of Mirza Ḥasan Jān Beyg; he was born in 1242 (1827) in Lucknow. His father relocated to Bareilly. He was a close friend of Alahazrat's father; he passed away in Bareilly in 1336 (1917).

The following are his prominent students and deputies [*khulafā*]:

1. His eldest son, Mawlānā Hāmid Riḍā Khān<sup>24</sup> (d. 1362/1943)
2. His second son, Mawlānā Muṣṭafā Riḍā Khān<sup>25</sup> (d. 1402/1981)
3. Mawlānā Amjad Ālī Aázamī<sup>26</sup> (d. 1367/1948)
4. Mawlānā Sayyid Nayīmuddīn Murādābādī<sup>27</sup> (d. 1367/1948)
5. Mawlānā Sayyid Żafaruddīn Bihārī<sup>28</sup> (d. 1382/1962)
6. Mawlānā Sayyid Aĥmad Ashraf Kichauchawī (d. 1343/1925)
7. Mawlānā Sayyid Dīdār Ālī Alwārī<sup>29</sup> (d. 1354/1935)
8. Mawlānā Aĥmad Mukhtār Şiddīqī Meeruti (d. 1357/1938)
9. Mawlānā Sayyid Muĥammad al-Kichauchawī<sup>30</sup> (d.1383/1961)
10. Mawlānā Ābd al-Ālīm Siddīqī Meeruti (d. 1374/1954)
11. Mawlānā Ābd al-Salām Jabalpūrī (d. 1372/1953)
12. Mawlānā Ābd al-Aĥad Pīlibhītī (d. 1348/1929)
13. Mawlānā Ğiyāuddīn Aĥmad al-Madanī<sup>31</sup> (d.1401/1981)

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<sup>24</sup> *Hujjatu'l Islām*.

<sup>25</sup> *Muftī e Aázam e Hind* or The Grand Mufti of India.

<sup>26</sup> *Şadru'sh Shariāh*; author of the encyclopaedic fiqh work, *Bahār e Shariāt* in 17 volumes.

<sup>27</sup> *Şadru'l Afādīl*, author of *Khazāyinu'l Īrfān*, a Qur'ān commentary in Urdu.

<sup>28</sup> *Malik al-Ūlama*, Alahazrat's scribe; author of *Ĥayāt e Alahazrat* and *Şaĥīĥ al-Bihārī*.

<sup>29</sup> Founder of *Ĥizbu'l Aĥnāf*, Lahore.

<sup>30</sup> *Muĥaddis-e-Aázam e Hind*, author of a tafsīr; father of Shaykh Sayyid Madanī Miyāñ.

<sup>31</sup> *Ziyāuddīn* in Urdu; also famous by his title *Quṭub e Madīnah*.

14. Mawlānā Laāl Muḥammad Khān Madrāsī (d. 1339/1921)
15. Mawlānā Muḥammad Raḥīm Bakhsh Ārwī (d. 1343/1925)
16. Mawlānā Ḥasanayn Ridā Khān<sup>32</sup> (d. 1402/1981)
17. Mawlānā Ābd al-Bāqī Burhān al-Ḥāq Jabalpūrī (d. 1405/1985)
18. Qādī Ābd al-Waḥīd Āẓīmābādī (d. 1326/1908)
19. Mawlānā Muftī Taqaddus Ālī Khān (d. 1408/1988)
20. Shaykh Sayyid Sulaymān Ashraf Bihārī (d.1358/1939)

The following prominent Arab scholars have received *ijāzah* in ḥadīth and other sciences from Alahazrat:

1. Mawlānā Sayyid Ābd al-Ḥāy al-Kattānī<sup>33</sup> (d. 1332/1913)
2. Shaykh Ṣāliḥ Kamāl al-Makkī<sup>34</sup> (d. 1325/1913)
3. Shaykh Sayyid Ismāʿīl ibn Sayyid Khalīl<sup>35</sup> (d. 1338/1919)
4. Shaykh Sayyid Muṣṭafā ibn Sayyid Khalīl (d. 1339/1920)
5. Shaykh Aḥmad Ibn Abī'l Khayr Mirdād
6. Shaykh Muḥammad ibn al-Marzūqī Abū Ḥusayn
7. Shaykh Ḥasan al-Ūjaymī
8. Shaykh As'ād al-Dahhān al-Makkī
9. Shaykh Ābd al-Qādir al-Kurdī

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<sup>32</sup> He is Alahazrat's nephew; son of Mawlānā Ḥasan Ridā Khān.

<sup>33</sup> Famous ḥadīth scholar from Morocco and author of many published works.

<sup>34</sup> Muftī and the Qādī of Ḥanafīs in Makkah.

<sup>35</sup> Custodian of the Library of the Grand Mosque in Makkah.

10. Shaykh Muḥammad Saʿīd al-Maghribī

11. Shaykh Sayyid Sālim ibn Āydarūs

12. Shaykh Sayyid Abū Bakr ibn Sālim

Alahazrat has mentioned some more ūlamā in *Ijāzāt al-Matīnah li Ūlamāyi Bakkah wa'l Madīnah*. He also listed the names of all his prominent disciples in a lengthy poem *Al-Istimdād ālā Ajyāl al-Irtidād*.<sup>36</sup>

It is well-known that Alahazrat became a mufti in his fourteenth year and that his father gave him the permission to issue fatwā. This was not merely the confidence of a father in his son's abilities, but a fact also acknowledged by other scholars. Once, Mawlānā Irshād Ḥusayn Rāmpūrī had issued a fatwā which was attested by many senior scholars. This was also brought to Alahazrat's father Mawlānā Naqī Āli Khān who sent the bearer to have it attested by the mufti in the room. The man went inside and saw a fourteen year old in the room and came back saying: "There is only a boy sitting there." Mawlānā Naqī said, "Yes, he is the mufti; get his attestation." Alahazrat read the fatwā, did not agree with it and issued a contrary ruling, which was countersigned by his father. Other scholars, however, attested only Mawlānā Irshād's fatwā. When this fatwā reached the ruler of Rampur,<sup>37</sup> he invited Mawlānā Irshād and gave him Alahazrat's fatwā; the noble and upright Mawlānā read the fatwā and acknowledged that Alahazrat was indeed right, and that his own opinion was incorrect. When the Nawab asked him why had everybody else attested his fatwā, the Mawlānā said that they had done so based on his reputation.

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<sup>36</sup> Alahazrat has noted that the name of one of his *khulafā*, Mawlānā Maḥmūd Jān Khān Jamjodhpūrī was accidentally left out.

<sup>37</sup> Nawab Kalb Āli Khān (1834-1887) was a literate, scholarly and sunni ruler of Rampur who was a patron of sunni scholars.



### ***Habits and Characteristic Attitudes***

Alahazrat was pious, virtuous and mindful of the sunnah right from his childhood. He spent his entire life studying, researching, writing and teaching Islām. He was exceedingly cautious and scrupulous in his affairs and strived to follow the sunnah in every word and deed. He was the epitome of simplicity and humility. His manner was modest and without affectation; many people who came from afar were astonished and could not believe that the plain looking man they encountered was the famous Imām Aḥmad Riḍā Khān. Once, a man from Kathiawad came to Bareilly and went straight to the mosque. He saw Alahazrat doing wuḍū with water in an earthen jug. He greeted Alahazrat and said: ‘I have come to visit Aḥmad Riḍā Khān. Where can I meet him?’ Alahazrat said: ‘I am Aḥmad Riḍā.’ The man said, ‘I don’t mean you; I have come to meet Alahazrat Imām Aḥmad Riḍā Khān.’ This was because Alahazrat did not wear imposing or expensive clothes, nor did he have a distinguishing attire, even though his ancestors were aristocrats and he had inherited a handsome fortune. He would wear a plain *jubbah*,<sup>38</sup> loose and straight trousers, and an ordinary cap. He changed his clothes only on Fridays and Tuesdays, except for Eid or on the Prophet’s ﷺ birthday, for which he would change regardless of the weekday. He never roared with laughter,<sup>39</sup> and if he had to yawn, he would slip his finger between his teeth to avoid making a noise. He walked softly, in the manner praised in the Qur’ān:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

The slaves of Raḥmān tread softly on the earth<sup>40</sup>

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<sup>38</sup> *Jubbah*: tunic; a loose shirt of thigh length or more, and full sleeves, commonly worn by Muslim men in the subcontinent.

<sup>39</sup> As it is against the sunnah to guffaw.

<sup>40</sup> Sūrah Furqān, 25:63.

He was of medium height; and he was very frail and thin. He would usually squat on the ground with one thigh drawn up, unless he had to read or write, when he would squat with both knees drawn up. He did not spit or stretch his feet towards the *Qiblah*; he always wore the turban<sup>41</sup> for obligatory prayers which, he always prayed in the congregation in the Masjid. He would always keep his eyes lowered in accordance with the sunnah. He ate very little and his food was also simple; he did not waste time and was always busy in reading or writing. He stayed indoors most of the time and came out only for obligatory prayers or to receive guests. However, he would sit in the courtyard after *Áṣr* prayer until sunset [*maghrib*] – and this was also the time for common audience. He was obedient and respectful towards his parents and elders. After his father passed away and the inheritance was distributed, Alahazrat handed his entire share to his mother and allowed her to dispense with it as she pleased. Only when he wanted to buy books, he would request her for a grant and purchase books with her approval.

### ***His Humility***

He would rarely make speeches and when he did, it was usually when he was forced by others. He would begin by saying: “I am a person who is incapable of preaching to my own self – how can I give counsel to others? However, if any of you wishes to inquire of a legal [*sharāyī*] ruling, I will reply if I know the answer; because it is obligatory to answer questions related to the shari’ah, when one knows the answer.” Sometimes, he would just read from the books of elders, when asked to make a speech; even though he was himself a great scholar and had an impressive memory. He once made a speech in Badā’ūn, explaining the *Sūrah Duḥā* and spoke continuously for six hours without a break. Alahazrat would not ask for food or drink; but had the habit of chewing betel.<sup>42</sup>

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<sup>41</sup> *īmāmah*

<sup>42</sup> Betel: *pān*; This is a common habit in India, and is not an intoxicant. This should not be confused with *qāt* leaf chewed in Yemen, which is an intoxicant similar to Marijuana.

Once when he was in retreat [*iytikāf*] in Ramadān, a boy delayed bringing betel after ifṭār. He was slightly annoyed and he cuffed the lad saying: “Why so late?” Thereafter, he called the boy and said: “I was wrong when I cuffed you earlier; it was not your fault. So please forgive me and slap me on my head.” The boy was terrified, as were Alahazrat’s attendants. The boy was shivering and he repeatedly implored: “Sir, I have forgiven you.” Alahazrat said: “You are still a minor and you do not have the authority to forgive.” Eventually, Alahazrat held the boy’s hand and slapped upon his own head a number of times, and gave the boy a handful of coins before sending him away. His love and hate was only for the sake of Allāh. He neither hankered after praise, nor was he hurt by criticism. He was exactly as he has described himself in a quatrain:

*na marā nosh zeh taḥsīn; na marā nīsh zeh ṭaʾán*  
*na marā gosh ba madʿḥay; na marā hosh zamay*  
*manam o kunj khumūli ke na-ganjad dar way*  
*juz man o chand kitābay o dawāt o qalamay*

I flatter none, nor others deride -  
 No praise I heed; no curse, no chide.  
 The lonely nook has where I dwell,  
 Few books, an inkpot; and a quill.

Alahazrat received substantial mail from all over the country. Apart from letters from admirers, he would regularly receive letters filled with profanities. Once an admirer read an abusive letter and wanted to sue the sender for libel; Alahazrat brought out a bunch of letters that praised him, and asked the man to first send gifts to the people who had praised him, and then seek to punish those who abused him, and he told him:

كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ

Every man is obligated to his deeds<sup>43</sup>

Once a poor young man invited Alahazrat for breakfast. Alahazrat agreed to go and went with one of his companions to the young man’s home. It

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<sup>43</sup> Sūrah Ṭūr, 52:21.

was in the poorer neighbourhoods of the city. The young man was half-expecting that he may not come and upon seeing the great man walking towards his door, he was exhilarated and ran inside saying: “The Mawlānā is here!” Meanwhile, Alahazrat’s companion had stopped to make enquiries about this house; soon after, he caught up with Alahazrat and whispered in his ear that the house belonged to a drummer.<sup>44</sup> Alahazrat was mortified by this and after a short while in the house, he asked the young man: “Boy, where is your father, and what does he do?” His mother answered from inside: “Mawlānā, my husband is now dead. He used to be a drummer once upon a time, but he repented in his later life. We have only this boy who is a construction worker.” Alahazrat praised Allāh tāāla in relief,<sup>45</sup> and ate the coarse millet bread and white lentils<sup>46</sup> without hesitation<sup>47</sup> and prayed for blessings [*barakah*] for the family.

On another occasion, the host presented beef and Alahazrat was allergic to beef. One of his companions suggested that the host must be informed to bring something else, but Alahazrat refused and said: “It is not my habit to do so.” He then ate from whatever was on the spread. Later, his gums became swollen and he could not talk; he had to subsist only on milk for many days.

### ***Generosity, Kindness and Contentment***

He gave away his clothes or things without hesitation and particularly when the poor or needy asked him, he never refused. Friends and relatives gifted him expensive clothes and Alahazrat would give them away the same day or within a few days. In winter, it was his practice to

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<sup>44</sup> *naqqārah, naubat*: kettledrum

<sup>45</sup> Because income from a musician’s work is illegitimate and impermissible.

<sup>46</sup> Which was the kind of food very poor people usually ate.

<sup>47</sup> Even though he had a delicate disposition and would usually eat biscuits for breakfast.

distribute quilts to the poor. Once his younger brother had an expensive quilt made for him and a poor man came asking for a quilt. All the quilts made for distribution that year were given away; yet, Alahazrat did not deny the man and immediately handed the expensive quilt gifted by his brother. When he sent Mawlānā Ẓafaruddīn for a debate in Mewāt to end the harassment of the Wahābīs, he presented a woollen *jubbah* that was bought in the blessed city of Madīnah. This magnanimity was not limited to disciples and friends. Alahazrat never turned away a beggar; allowances were earmarked for widows and destitutes; he would even wire money for people requesting help from distant places.

Once a man came seeking help and Alahazrat told him: “I have less than a quarter<sup>48</sup> left with me now, which I have saved to mail a few pending letters; if you so wish I will give it to you. This very morning, I had received 250 rupees, but all of it is spent now;<sup>49</sup> if you had come a little sooner, I would have given you something.” The poor man was in a dire need and he lowered his eyes in dejection; at this, Alahazrat handed him the quarter without another word. Alahazrat gave away everything and hardly saved anything. In spite of being affluent and belonging to the gentry, he was never left with an amount upon which *zakāt* would become obligatory upon him; it is therefore that he once said: “I have never paid a single paisa of *zakāt* in my life.”

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<sup>48</sup> 3½ anna. Four anna is a quarter and 16 anna=1 rupee.  
<http://en.wikipedia.org/wiki/Paisa>

<sup>49</sup> The price of gold in 1925 was 19 rupees for 10 grams. Thus INR 250 could buy 131g of gold. In December 2012, 131g of gold costs about INR 385,000 (\$6900). Mawlānā Ẓafaruddīn says that Alahazrat mentioned the money he had received and that it was distributed, as a clarification to those who were present early in the day when the money had come – lest it be misconstrued by anyone that he was denying the man.

He did not ask anyone for anything; and if he wanted something, he remained silent and beseeched Allāh tálā to fulfil his needs. He had an unflinching faith in the sunnah and strong belief in ḥadīth reports, which he trusted more than any other source. Once his gums were swollen so much that he could not talk. The doctor who examined him was convinced that it was plague – but Alahazrat was certain that the doctor was mistaken. Because, in the ḥadīth, a prayer [*duáā*] is mentioned, and if one recites it upon seeing a person in affliction, the reciter of the prayer will never suffer the same malady. Long before, when Alahazrat had seen a victim of plague, he had recited this very prayer – and he was thus certain that it was not plague and he was confident that he would surely be cured. Just as he expected, he recovered in the following week.

### ***Piety and Adherence to the Shariāh***

Alahazrat was very pious, strict in adherence to shariāh and brooked no laxity in any religious matter. Whether in word or in deed, he abstained from anything that contradicted the shariāh, or anything that was opposed to the sunnah. He always held things in his right hand and started with the right side. He even wrote numbers from the right.<sup>50</sup> He always donned his clothes and shoes as prescribed in the sunnah and observed this unfailingly. Once he went to visit a shaykh and saw him giving *bayāh*<sup>51</sup> to women without veil or segregation. Alahazrat came away without meeting him. The shaykh was an upright man; so he came to Alahazrat and regretted this lapse; he promised to be mindful of the

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<sup>50</sup> Numbers are read – and therefore usually written – from the left even though the Arabic script itself is written from right to left.

<sup>51</sup> Swearing allegiance to be obedient and observant of the shariāh and follow the sunnah; it is a practice with roots in the sunnah, and a predominantly sufi practice, by which the person giving *bayāh* becomes the shaykh or master, and the one receiving it becomes the *murīd* or disciple.

shari'ah and do *bay'ah* appropriately in the future. Alahazrat shook his hand and embraced him.

Alahazrat performed obligatory prayers in the masjid with the congregation [*jamā'ah*] regardless of the weather. He was very cautious in his prayer and if he had the slightest doubt, he repeated his prayer. Once a mawlid reciter said in his speech that angels will first restore the blessed soul of RasūlAllāh ﷺ on Judgement day. Alahazrat was very angry and he forced the reciter to stop his recitation because this is against the well-known ḥadīth and belief of Ahl as-Sunnah, that prophets are alive in their blessed tombs.

By Allāh you are alive, and certainly you live –  
You are only veiled, from the eyes of the world.

He avoided meeting princes and royalty. Shāh Mahdī Ḥasan had once invited the Nawab of Rampur,<sup>52</sup> who was eager to meet Alahazrat, and sent a message to Alahazrat seeking his consent; but Alahazrat refused to go. On another occasion, during a stopover at Bareilly, the Nawab sent his chamberlain with a gift of 1500 rupees, requesting an audience; Alahazrat, stood in the doorway and told the chamberlain, without even inviting him inside: “Please take this [money] back and tell him that my poor abode is not worthy of receiving royal guests, nor am I acquainted with the manners of the court that I may present myself.”

Once a group of *tafḍīlīs*<sup>53</sup> conspired to corner Alahazrat when he was ill and knew that he had taken a laxative and was unable to go out that day; they challenged him for a debate and he promptly accepted it. The paramedic urged him not to accept it, as it was risky to go out in this condition; Alahazrat refused to stay back and said: “I would rather die

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<sup>52</sup> Nawab Ḥāmid Ālī Khān.

<sup>53</sup> Those who claim that Sayyidunā Ālī ﷺ is higher in rank than Sayyidunā Abū Bakr ﷺ.

debating than refusing to debate.” Alahazrat challenged his opponents by listing thirty questions, which they could not answer and remained unanswered. This was published in the monograph *Fat’h e Khaybar*.

During the Khilāfat Movement, many Muslims were attracted to Mohandas Gandhi, and a major Sunni scholar had also approved of his proposal. Encouraged by the latter scholar’s joining the movement, a person came to Alahazrat with a message from Gandhi that he wished to come to Bareilly to meet and discuss with him. Alahazrat replied: “What will Gandhi discuss with me? Religious matters or worldly issues? What do I have to do with worldly matters? As far as worldly issues are concerned, I have renounced things related to my own self”.<sup>54</sup>

### ***His Respect for Scholars and Sayyids***

Alahazrat had immense respect for scholars and sayyids.<sup>55</sup> One of the indications of sincere love of the Prophet ﷺ is to love and respect his heirs – righteous scholars and his progeny. Once a sayyid who had fallen into penury came to his door and said: “Can somebody help a sayyid?” Alahazrat had received money for his monthly expenses that very day and he took the till, full of notes and coins, and presented it to the sayyid. The sayyid looked at the box and picked up a single quarter; Alahazrat said: “Master, you can take as much as you wish.” The sayyid replied: “This is enough” and he left. Alahazrat instructed his servants that henceforth, the sayyid should receive his grant before he asked. Once a young boy was employed as a page in the household. Alahazrat came to know that he was a sayyid and instructed his family to never order the boy, nor to ask him for any service; and to give him anything that he asked. However, the agreed salary was promptly paid to the lad at the beginning of the month.

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<sup>54</sup> Dr. Mukhtāruddīn Aḥmad Ārzoo, Former Dean, Faculty of Arts, Aligarh Muslim University. *Anwār e Razā*, p366.

<sup>55</sup> *Sayyid*: Descendant of RasūlAllāh ﷺ.



Once a sayyid scholar who was also a descendant of Alahazrat's own shaykh came to Bareilly. Alahazrat served him during his stay. He had noticed that the sayyid was wearing gold rings.<sup>56</sup> One day, while pouring water to wash his hands, he told the sayyid: "I request you to give me your ring and your chain." The sayyid readily gave it to Alahazrat. Thereafter, the sayyid left for Bombay. While in Bombay, the sayyid received a message from his daughter that Alahazrat had sent a parcel to their home with a note that the rings and the chain were a gift to her. Alahazrat corrected the sayyid-scholar in such a beautiful manner without being blunt or offending him. He was undoubtedly harsh on heretics, especially, the Wahābīs-Deobandīs; but he was also kind and compassionate to Sunni Muslims. According to Alahazrat's fatwā it is forbidden to show respect to a *fasiq*<sup>57</sup> – except when he is a sayyid; and a sayyid should be respected as long as he remains a Muslim. The Nawab of Rāmpūr once invited<sup>58</sup> Alahazrat and was very impressed by the young man. He advised him to study logic and philosophy from Ābd al-Ĥaqq Khayrābādī.<sup>59</sup> Incidentally, Shaykh Khayrābādī arrived at the scene. After introductions, he asked a young Alahazrat: "How far have you studied logic?" Alahazrat replied: "*Qāzī Mubārak*." Khayrābādī sneeringly asked: "Have you read *Tahdhīb*?" Alahazrat shot back: "So you teach *Tahdhīb*

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<sup>56</sup> It is forbidden for Muslim men to wear gold ornaments.

<sup>57</sup> Corrupt person; a disobedient or openly sinning person such as a drunkard, or a person who omits obligatory prayers or shaves the beard according to Islamic fiqh.

<sup>58</sup> Alahazrat was very young and he was invited by his father in law, who took him to the Nawab who was a patron of sunni scholars. This was Nawab Kalb Āli Khān [1834-1887 CE] who was himself Sunni, even though other nawabs of Rampur have shiāh leanings or have been outright shiāh.

<sup>59</sup> He was the son of the famous Imām Faḍl al-Ĥaqq Khayrābādī, who was exiled to Andaman Islands – *kālā pānī* – for his prominent role in the First War of Indian Independence and was hanged thereafter accused of sedition.

after *Qāzī Mubārak*?<sup>60</sup> Khayrābādī said: “What do you do in Bareilly?” Alahazrat replied: “I teach, write fatāwā and refute the Wahābīs.” Khayrābādī said: “Oh! We have a lunatic<sup>61</sup> here too, who is always raving about refuting Wahābīs.” Alahazrat replied: “Your father<sup>62</sup> was the first person [in India] to refute Wahābīs.” Khayrābādī was piqued and said: “If you keep countering every statement of mine, I cannot teach you.” Alahazrat replied: “I have already decided that I will not study with a person who does not respect Sunni scholars”.

### ***Erudition and Memory***

He had a phenomenal memory – and little wonder that he could pile up proofs upon proofs for his arguments. Sometimes a single fatāwā of 50 pages contains references from so many sources, even half of which cannot be found in multi-volume works written by his contemporaries. People would unknowingly address him as *ḥāfiẓ*,<sup>63</sup> Alahazrat was disturbed by this as he was hitherto not a *ḥāfiẓ*. One Ramadān he began memorising the Qur’ān. He memorised and recited one part every day; by the end of the month, he had memorised the entire Qur’ān. Once Mawlānā Amjad Ālī and three others were handed a set of 29 letters. These four scholars read the letters aloud, Alahazrat dictated the answer and they wrote it down. The queuing process was quite efficient: the first would read the letter and Alahazrat would dictate a few lines and by the

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<sup>60</sup> *Tahdhīb* is a beginner’s guide and *Qāzī Mubārak* is a fairly advanced book. It is a lengthy conversation where Alahazrat keeps answering him, and Khayrābādī is piqued.

<sup>61</sup> Khayrābādī is referring to Shaykh Ābd al-Qādir Badāyūnī, who was very close to Alahazrat and was his friend.

<sup>62</sup> Mawlānā Fadl al-Ḥāqq Khayrābādī [1212-1278/1797-1861] was the first to refute Ismāyīl Dihlawī [1193-1246/1779-1831]; Ismāyīl introduced Wahābī ideas in the country through his utterly burnable and profane book *Tafwiyatu’l Īmān*.

<sup>63</sup> In the past, it usually referred to those who had memorised ḥadīth with chains of narrations; nowadays, *ḥāfiẓ* invariably means those who have memorised the Qur’ān.

time the first scribe was writing, the second would read the letter and Alahazrat would dictate the answer to the second letter; then the third, and then the fourth; he would then continue with the first where he left off and by that time, the second would be ready to take dictation and so forth. Mawlānā Żafaruddīn who was sitting there watching all this says that he was literally sweating at this relay, and in the middle of all this, another person [not in the group of scribes] asked a question – and Alahazrat answered his question as well. Thus, he finished replying to all the 29 letters in a relatively short time. On another occasion, Shaykh Muḥammad Kichauchawī<sup>64</sup> who usually handled fatāwā related to inheritance, had to calculate the shares of fifteen branches (and their descendants) in the family tree. He took a whole day to compile his answer and came to Alahazrat for verification. The question was read out to Alahazrat that fifteen members of a line had all died leaving behind a number of descendants, whose names were read out. No sooner had Shaykh Muḥammad finished reading the question and listed the names, Alahazrat began to pronounce the shares: A gets so much, B gets so much, and so forth effectively verifying Shaykh Muḥammad’s answer. Once, he borrowed *Ūqūd al-Durriyyah fī Tanqīḥ al-Fatāwā al-Ĥamidiyyah* of Ibn Āābidīn from the muḥaddith, Mawlānā Waṣīy Aḥmad Suratī.<sup>65</sup> He read both volumes all through the night, until noon the next day and returned it. When Mawlānā Suratī asked him in amazement: “Is one reading enough?” Alahazrat replied: “At least for the next two or three months, I will be able to cite the text [from anywhere in the book] in my fatāwā – and as far as the information therein is concerned, InShā’Allāh, I will remember it for the rest of my life.” The book *Al-Dawlatu’l Makkīyyah* was written largely out of memory.

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<sup>64</sup> *Muḥaddith Aázam Hind*; student of Mawlānā Waṣīy Aḥmad.

<sup>65</sup> Shaykh al-Muḥaddithīn, Mawlānā Waṣīy Aḥmad Sūrātī [1252-1334/1836-1915] is the teacher of many ūlamā; known for his marginalia on *Māānī al-Aāthār* of Imām Ṭāḥāwī.

### **First Ĥajj**

He went on his first Ĥajj with his parents in the year 1295. During this visit to the *ĥaramayn* he received authorisations [*ijāzah*] from Shaykh Sayyid Aĥmad Daĥlān and Shaykh Ābd al-Raĥmān Sirāj. The Shāfiyī imām, Shaykh Ĥusayn ibn Ṣālīĥ Jamal al-Layl took him home without any prior introduction and gave him authorisations in the six books of ĥadīth, the Qādirī path and wrote the authorisations with his own hand, saying: “You are Aĥmad, the Light of Religion.”<sup>66</sup> The shaykh also kissed the forehead of the young Alahazrat and said: “I see the light of Allāh’s guidance in this forehead.” Thereafter he asked Alahazrat to translate his Ĥajj guide into Urdu, which Alahazrat did and annotated, mentioning Ĥanafī positions, where necessary. This short epistle is named *Nayyarah al-Waḍiyyah fī Sharĥi Jawharah al-Muḍiyyah*. This particular authorisation has only eleven links to Imām Bukhārī.

### **Second Ĥajj**

This was undertaken in unexpected circumstances which turned out to be a historical event. Alahazrat had initially not planned for the Ĥajj in 1323; he went with his family departing for Ĥajj until Jhansi to bid them farewell, when one of his own couplets suddenly came to his mind:

***wāa e maĥrūmi e qismat ke maiñ phir ab ke baras  
rah gayā hamrah e zuwwār e madīnah ho kar***

Alas! My fate, my misfortune! This year as well –  
With visitors to Madīnah I went, only until farewell.

He then penned one of his most memorable poems that starts:

***phir uthā walwalah e yād e mughīlān e ārab  
phir khinchā dāman e dil sū-e bayābān e ārab***

The yearning for thorns of Arabia gushingly rises once again  
The heart is yanked toward the forests of Arabia once again

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<sup>66</sup> Ḍiyā’uddīn Aĥmad.

Immediately, he made an intention to visit the Messenger ﷺ. He went home, took leave of his mother and embarked on the journey right away. It was during this visit that he wrote his memorable *Dawlah*, presented the fatwā on heretics and obtained attestations of prominent scholars for that fatwā. He was hailed by the scholars of *Ĥaramayn* as the Reviver of the 14<sup>th</sup> century. It was also during this visit that he was blessed with the vision of RasūlAllāh ﷺ and he saw him ﷺ with waking eyes.<sup>67</sup>

### ***Reviver of the Century – The Mujaddid***

In a ṣaḥīḥ ḥadīth, narrated by Sayyidunā Abū Hurayrah ؓ RasūlAllāh ﷺ has said:

Verily, Allāh tāālā will send my ummah [a scholar] at the head of every century who shall revive the religion for them.

This ḥadīth is narrated by Abū Dāwūd in his *Sunan*, Ḥākim in *Mustadrak*, Bayhaqī in *Mārifah*, Ṭabarānī in *Mújam al-Awsaṭ*, Abū Nuáym in *Ĥilyah*.<sup>68</sup> Suyūṭī in his marginalia of *Abū Dāwūd* has said that it is a ṣaḥīḥ ḥadīth.<sup>69</sup> Among the conditions of a mujaddid is that he shall be born in the previous century and pass away in the next, and shall be well-known at the head of the century in which he passes away. It is necessary that the Reviver be a master of Islamic sciences and that contemporary scholars acknowledge his mastery and that the common people benefit from his knowledge. Also, it is not necessary that every century should have only one mujaddid – there can be many mujaddids in the same century at the same time.

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<sup>67</sup> والله تعالى أعلم. We have heard this from scholars, and we trust it to be true.

<sup>68</sup> *Sunan Abū Dāwūd*, #4291; *Mustadrak* #8657; *Mārifah*, #422; *Mújam al-Awsaṭ*, #6527; *Maqāsid al-Ĥasanah* of Sakhāwī, #238.

<sup>69</sup> *Darajāt Mirqāt al-Súūd ilā Sunan Abī Dāwūd*, p.178.

Thousands of scholars and muftis would write to Alahazrat seeking solutions for problems that they could not find in books and on issues without precedent. Indeed, if it were not for Alahazrat, the subcontinent would have become entirely Wahābī or Deobandī.<sup>70</sup> Deobandīs and other heretics changed their books or hide them from Muslims after having published blasphemies, primarily because of Alahazrat. Today, it is the followers of Imām Aĥmad Riđā – pejoratively called as Baraylawīs by their enemies – who are adhere strictly to the Sunni creed and unequivocally refute the Wahābīs. Alahazrat’s books remain as formidable as ever – in the aid and support of Ahl as-Sunnah.

### ***His Love of the Prophet ﷺ***

There could not be a better description, nor a more fitting title; undisputed by friend or foe, admirer or critic. It is that praise for which the apex of humility would eagerly come down to embrace, and proudly wear on its sleeve, as a medal of excellence: The love of the Prophet ﷺ. Everything Alahazrat did or said was in the love of the Prophet ﷺ. He was drowned in this sublime love and to this day he is identified by it and InShā’Allāh, he will be raised on Judgement day with his beloved ﷺ – because on that day, one shall be with those whom he loves.

In a ṣaĥīĥ ĥadīth, it is reported that RasūlAllāh ﷺ has said:

None amongst you has truly believed until I have become more beloved to you than your children, your parents and the whole of mankind.<sup>71</sup>

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<sup>70</sup> Deobandī or its offshoot – the Tablighī Jamāāt. Deobandīs are essentially Wahābīs, but they differ with the parent sect in one major aspect: Deobandīs accept madh’hab and mostly follow the Ĥanafī madh’hab. Deobandīs claim to be Māturīdī-Ĥanafī, but actually, they are Neo-Mūtazilī/Wahābī-Ĥanafī because, Deobandī elders believe that it is not impossible for Allāh tāālā to lie; and that it is bidāĥ to believe that Allāh does not have a direction. SubĥanAllāh.

<sup>71</sup> *Bukhārī, Muslim, Nasāyī.*

In a letter of authorisation to a scholar, Alahazrat wrote:

Among sciences and knowledge – by which, and for which I live – I have been blessed with the love of these three subjects:

- **First** of all and the best of all, the most superior and the most precious: the defence of my Master, the Chief of Messengers ﷺ. Defending his ﷺ honour from the unbridled tongue of every mean and contemptible Wahābī who insolently says disrespectful things about him ﷺ. This alone is sufficient for me – if my Lord Almighty accepts, and this is my expectation from my Lord; and He has said: “I shall be, just as my slave expects Me to be”
- **Second**: refuting all other heretics, who claim that they belong to the religion and are religious – but nay, they are not; they are corrupt and nefarious.
- **Third**: issuing fatāwā to the best of my ability according to the well-grounded and abundantly clear Ḥanafī madh’hab.<sup>72</sup>

His poetry and his prose are brimming with the love of the Messenger ﷺ which only the jealous or the inimical will refuse to acknowledge. Such rich expressions are a product of sincere love, and surely, such sublime verse cannot be written without a genuine emotion. When his enemies attacked him and slandered his forebears, he wrote:

I will remain content, that as long as they are busy abusing me, slandering and reviling me, they are prevented from speaking ill of my master Muḥammad ﷺ or diminishing his rank. I have said this before in print, and I write again: the coolness of my eyes is in the blessing, that my honour and the honour of my forefathers be sacrificed for the sake of Muṣṭafā’s honour and be a shield for his honour. O Allāh let it be thus indeed.<sup>73</sup>

He did not hesitate to forsake and refute anyone who disrespected RasūlAllāh ﷺ regardless of the person’s standing. He had imbibed the spirit of love as described in Sūrah Mujādilah; he also calculated the year of his birth from the same verse:

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<sup>72</sup> *Ijāzātu’l Matīnah*, Alahazrat.

<sup>73</sup> *Ab’hās e Akhīrah*, Alahazrat.

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

Allāh has inscribed faith upon the hearts of such people and aided them with a Spirit from Him<sup>74</sup>

Shaykh Khālid Thābit, an Egyptian scholar says that he was misled by Deobandīs, and he was under the impression that Alahazrat's followers were out of Islām, similar to the Bahā'is and the Qādiyānis. He was then introduced to Alahazrat and his books, by an Indian student at Al-Azhar, which led him to reconsider his previous position. He has since written a book in Arabic, introducing Alahazrat, and in its preface he writes:

This I have learned - and observed - that the love of the Prophet ﷺ is an exalted station which Allāh tāālā does not bestow upon a heretic, an innovator, a hypocrite or a charlatan. When a man is elevated to this rank, then you trust him and his religion and take [knowledge] from him with full confidence, because the immaculate Prophet ﷺ has said: 'A man shall be with whom he loves.' Every innovator has a serious shortcoming, which is the absence or paucity in his love for the Prophet ﷺ.<sup>75</sup>

His love for Muṣṭafā ﷺ was immense and everyone in his sphere of influence is imbued with it, until this day. Even ordinary and common folk, who come in contact with his students and followers, irrespective of their level of knowledge, are aware and cognisant of the Muslim ethos - that is, the respect and love of our master Muḥammad ﷺ.

### ***Creativity***

Alahazrat was creative by nature and had a distinct style which can be observed in his work; he would invent new methods or improve upon those that already existed. A few prominent examples of his creativity are mentioned below.

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<sup>74</sup> Sūrah Mujādilah, 58:22.

<sup>75</sup> *Inṣāf al-Imām*, Shaykh Muḥammad Khālid Thābit al-Miṣri.



**Skill with Numbers:** *Abjad* is a numeral system in which each letter of the alphabet is assigned a value. It is an ancient practice to compose chronograms for events using the *abjad* system – like dates of birth, or death-dates, names given at birth; authors would name their books such that, the letters when added using the *abjad* system, tallied with the year in which it was written. In other words, a chronogram would be chosen as the title of the book. For example *Tamhīd e Īmān*, was written in 1326, and tallies thus:

تمهيد ايمان بآيات قرآن (1326)										
	ن	ا	م	ي	ا	د	ي	ه	م	ت
<b>561</b>	50	1	40	10	1	4	10	5	40	400
		ن	ا	ر	ق	ت	ا	ي	ا	ب
<b>765</b>		50	1	200	100	400	1	10	1	2

Alahazrat was a wizard in chronograms – the names of many of his books are chronograms and his proficiency was such that he could compute ad hoc chronograms from Qur’ānic verses. He calculated the year of his passing from the following Qur’ānic verse:

وَيُطَافُ عَلَيْهِمْ بِذَاتِ الْعِرَابِ  
مِنْ فِضَّةٍ وَأَكْوَابِ

And vessels of silver and goblets will  
be passed around in their midst<sup>76</sup>

This part of the verse adds up to 1340; Alahazrat had written this on a piece of paper which was found under his pillow after his passing. He had also noted that if it was read without *wāw*, the sum would be 1334, the year Mawlānā Waṣīy Aḥmad Sūrātī passed away.

<sup>76</sup> Sūrah Al-Insān,76:15.

**The Preface of *Fatāwā*:** The paronomastic preface of *Fatāwā al-Riḍāwīyah* being the praise of Allāh tāālā and salutation to the Prophet is composed using names of fiqh imams and books. A few lines from the two page preface is given below:

al-ḥamdulillāh \* huwa'l fiqh al-akbar \* wa'l jāmiy al-kabīr \* li ziyādāti fayḍih al-mabsūṭ \* al-durar al-ghurar \* bihi al-hidāyah \* wa minhu al-bidāyah \* wa ilayhi al-nihāyah \* bi ḥamdihi al-wiqāyah \* wa nuqāyah al-dirāyah \* wa áyn al-ínāyah \* wa ḥusn al-kifāyah \* wa's ṣalātu wa's salāmu ála al-imām al-aázam lír rusul al-kirām \* mālikī \* wa shāfiyī \* aḥmad al-kirām \* yaqūl al-ḥusnu bilā tawaqquf \* muḥammad al-ḥasanu, abū yūsuf.

We praise Allāh and it is the greatest knowledge and an immense aggregation of His abundant favours and spread out bounties, lustrous precious pearls. Guidance is only from Allāh; and [His praise] is in every beginning and there it ends, and in His praise is safety, and because of it, the mind stays pure, which in itself is an enormous bounty and a sufficient means. Salawat and Salam on the greatest leader of all the Messengers: my master, my intercessor, the most praiseworthy among the honourable and the noble ones. Beauty exclaims without deliberation: Muḥammad the handsome, in his beauty is the father of Yūsuf.

*Fiqh al-Akbar, Jāmiy al-Kabīr, Ziyādāt, Fayḍ, Mabsūṭ, Durar-Ghurar, Hidāyah, Bidāyah, Nihāyah, Wiqāyah, Nuqāyah, Dirāyah, Ínāyah, Kifāyah* are all commonly referenced works of Ḥanafī fiqh. Imām al-Aázam, Mālikī, Shāfiyī, Aḥmad [ibn Ḥanbal], Muḥammad [al-Shaybānī], Abū Yūsuf [Qāḍī Yáqūb] are major imams and their names are used to describe attributes of the Prophet ﷺ.

**The Preface of *Ḥadīth Terms*:** In another such composition, the praise of Allāh and salutation to the Prophet ﷺ in the opening passage [*khuṭbah*] is composed using terms used in Ḥadīth sciences, in which he has employed 80 terms of Ḥadīth.

**The *Qādirī Chain*:** At the behest of Shaykh Mahdī Ḥasan, a scion of the Marahrah-Barakātī family, Alahazrat wrote a *ṣalawāt* using names of the *mashāyikh* in the chain.

Most of his books begin with praise and *ṣalawāt* in phrases and words that capture the gist of the fatwā. Thousands of pages of his fatāwā is often rhyming prose. He would answer the fatwā in the language and mode of the questioner; Arabic fatwā for Arabic questions and Persian for Persian; when a question was sent in a verse, he wrote the fatwā in verse. The names of his books are homonyms, descriptors derived from the ḥadīth that would be used as proof in the fatwā. He interlaces Qur’ānic phrases between running text for emphasis. For example in the conclusion of his book *Sub ḥān as-Subbūh*, in a moving appeal to forsake the ugly belief of *imkān al-kadhib*,<sup>77</sup> he says:

Whining is an old habit of those who are unable to answer; but, ***innamā ayyūzukum bi wāhidah***<sup>78</sup> – reminding you of the right of Islām and hoping you will heed, I ask you to forget your biases and egos for a few moments; ***mathnā wa furādā***,<sup>79</sup> sit in seclusion in ones and twos and think about it. If the speech of your opponent is true and upright, then why hesitate to accept it? Did the Qur’ān not teach you, did your Lord Almighty not tell you ***sa yadh’dhakkaru man yakhshā; wa yatajannabuha’l ashqā***.<sup>80</sup> My dear brothers! O my companions in uttering the kalimah – the ego is deceitful<sup>81</sup> and waylays you; and the accursed devil is its helper. But, by Allāh! ***wa idhā qīla lahu’ttaqillāha akhadhat’hu’l izzatu bi’l ithm***<sup>82</sup> is a terrible calamity – ***a laysa minkum rajulun rashid***?<sup>83</sup>

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<sup>77</sup> Deobandī elders believe that it is not impossible for Allāh tāālā to utter falsehood; in other words, it is hypothetically possible for Allāh tāālā to utter lies. *al-iyādhu billāh*.

<sup>78</sup> Sūrah Saba’ 34:46. قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ “Indeed, I advise you to do one thing...”

<sup>79</sup> Ibid. مَتْنٌ وَفُرَادَى “...in groups of twos and as individuals alone”.

<sup>80</sup> Sūrah Aālā 87:10-11, سَيَذَرُكَ مَنْ يَخْشَى وَيَتَجَنَّبُهَا الْأَشْقَى “He who fears, will heed admonition; and the wicked will stay away from it”.

<sup>81</sup> Sūrah Yūsuf 12:53, ***inna’n nafsā la ammāratun bi’s sū’u*** إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

<sup>82</sup> Sūrah Baqarah, 2:206, وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ “When he is asked to fear Allāh, he becomes more obstinate.”

<sup>83</sup> Sūrah Hūd, 11:78, أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ “Is there not a single person amongst you who is rightly guided?” It must be noted that Rashid Gangohi is the leader of those who claim that it is possible for Allāh tāālā to lie, *al-iyādhu billāh*.

In an ode of quatrains, he has written each line of the quatrain in four languages: Arabic, Persian, Hindi/Pūrabi and Urdu and each line flows and seamlessly integrates with that which follows.

*lam ya'tī naẓīruka fī naẓarin  
misl e tū na shud paydā jānā  
jag rāj ko tāj torey sar sohey  
tujh ko shāh e har do sarā jānā*

### ***His Knowledge***

Alahazrat was proficient in fifty-five branches of knowledge which he has mentioned himself in his authorisation to Shaykh Ismā'īl Khalīl which was formalised in a written document<sup>84</sup> on 8<sup>th</sup> Şafar 1324. While some of these sciences are grouped under one head in our time, these were specialisations in the previous century, just as we have specialisations in our time. For example, engineering was one broad discipline, not long ago and which, in our times has been subdivided into scores of specialist areas. Syntax, morphology, lexicology and semantics may appear unimportant to ordinary minds; but, these branches of knowledge are extensive and they have a steep learning curve. Those who aspire to progress beyond intermediate studies are required to gain an expertise in these sciences. Imām Fakhrudīn Rāzī in his *Jāmiy al-Ūlūm*,<sup>85</sup> Imām Jalāluddīn Suyūṭī in *Nuqāyah/Itmām al-Dirāyah*, Shaykh Tāsh Kubrīzādah in his *Miftāh al-Sāādah*, Nawab Şiddīq Ḥasan Qinnawjī Bhopālī<sup>86</sup> in *Abjad al-Ūlūm* have all considered and treated these as separate sciences. Inevitably, a poor grasp of fundamental concepts and ignorance of essential sciences results in misunderstanding of texts;

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<sup>84</sup> *Al-Ijāzātu'l Matīnah*, p64 and *Ĥāyat e Mawlānā*, p22 by Prof. Masūūd.

<sup>85</sup> *Jāmiy al-Ūlūm: Ḥadāyiq al-Anwār fī Ḥaqāyiqi'l Asrār* in which Imām Rāzī discusses sixty branches of knowledge that were prominent in his time; originally in Persian.

<sup>86</sup> Qinnawjī [1248–1307 /1832–1889] was probably the most erudite Anti-Madh'habite in 19<sup>th</sup> century India and a prolific author. He was married to the Sultana of Bhopal.

which is reflected in the blunders committed by many wayward scholars and pretenders who base their arguments on false premises. Some sciences in the below list may have now become obsolete, but Alahazrat had mastered them in an age when they were current and important.

1. Qur'ānic Sciences
2. Ĥadīth Sciences
3. Principles of Ĥadīth
4. Jurisprudence (Ĥanafī school)
5. Jurisprudence (other schools)
6. Principles of Fiqh
7. Polemics
8. Qur'ānic Exegesis, Commentary
9. Creed, Rational Theology
10. Syntax
11. Morphology
12. Semantics
13. Pragmatics
14. Rhetoric, Figures of Speech
15. Logic
16. Debate
17. Philosophy
18. Fractions
19. Astronomy

20. Numeracy
21. Geometry
22. Recitations, Readings of the Qur'ān
23. Phonology and Phonetics [for Qur'ān Pronunciation]
24. Taṣawwuf, Sufism
25. Ethics
26. Morality and Etiquette
27. Biographical Evaluation of Narrators
28. Biographies
29. Histories
30. Lexicology and Etymology
31. Literature and Associated Sciences
32. Arithmetic
33. Algebra
34. Sexagesimals
35. Logarithms
36. Chronometry, Calculation of Timings and Prayer Schedules
37. Science of Perspective and Optics
38. Spherical Geometry
39. Astrometry
40. Spherical Trigonometry
41. Plane Trigonometry
42. Modern Astronomy, Planetary Science, Cosmology

43. Quadratic Equations
44. Jafar
45. Zayircha<sup>87</sup>
46. Arabic Verse [Prosody]
47. Arabic Composition
48. Persian Verse [Prosody]
49. Persian Composition
50. Urdu Verse [Prosody]
51. Urdu Composition
52. Calligraphy: Naskh
53. Calligraphy: Nastáliq
54. Recitation with *Tajwīd*
55. Inheritance<sup>88</sup>

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<sup>87</sup> “**The Za’irajah:** A branch of the science of letter magic, (practiced) among the (authorities on letter magic), is (the technique of) finding out answers from questions by means of connections existing between the letters of the expressions (used in the question). They imagine that these (connections) can form the basis for knowing the future happenings they want to know.” [Ibn Khaldūn, *Muqaddimah*, Trans. Franz Rosenthal, 3/182.] In all these examples, it is kufr to believe that information obtained from such sciences (or pseudosciences) is absolutely true and certain (qaṭʿī–yaqīnī) and one who has obtained this information has absolute knowledge of unseen (is also kufr); but if one practices the Zayirjah or *Jafar* – as a guide similar to *istikhārah* and not with the belief or claim of absolute knowledge of unseen, it is not kufr. Allāh tāālā knows best.

<sup>88</sup> The names of these 55 subjects in Arabic:

- 1) *úlm al-qurʿān* 2) *úlm al-ḥadīth* 3) *uṣūl al-ḥadīth* 4) *fiqh al-ḥanafī* 5) *fiqh al-madhāhib*
- 6) *uṣūl al-fiqh* 7) *jadāl* 8) *tafsīr* 9) *áqīdah – kalām* 10) *naḥw* 11) *ṣarf* 12) *māānī* 13) *bayān*
- 14) *badiʿ* 15) *manṭiq* 16) *munāzarah* 17) *falsafah* 18) *taksīr* 19) *hayʿah* 20) *ḥisāb*

Alahazrat has merged subdisciplines and interdisciplinary subjects under a single major heading. For example, Qur'anic sciences would be eighty<sup>89</sup> in number; and even if we group most minor topics, we will still be left with more than a dozen major branches that require a separate study; but in this list they are counted as one. After listing this, Alahazrat writes:

I seek Allāh's refuge. I do not say this to boast about my abilities, nor in vanity or pride – [I mention this] only to thank for the bounties of my Lord upon me. Also, I do not claim to be an expert in these sciences.<sup>90</sup>

Notwithstanding his self-effacing comments, his expertise is evident from his works and acknowledged by people accomplished in their fields, unlike many of his contemporaries whose achievements are extolled by admirers, but cannot always be corroborated by independent sources.

**Languages:** He wrote in Arabic, Persian and Urdu with equal and native ease. Dr. Rashid Ábd al-Rahmān al-Úbaydí<sup>91</sup> writes:

...one cannot fail to notice his facility with Arabic vocabulary and the accuracy of his usage which can be corroborated by lexicons, for both meaning and context.

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21) *handasah* 22) *qirā'ah* 23) *tajwīd* 24) *taṣawwuf* 25) *sulūk* 26) *akhlāq* 27) *asmā'a ar-rijāl* 28) *siyar* 29) *tawārikh* 30) *lughāh* 31) *adab bi funūnih* 32) *arithmaṭiqī* 33) *al-jabr wa'l muqābalah* 34) *ḥisāb al-sittīnī* 35) *loghāarithmāt* 36) *ilmu't tawqīt* 37) *al-manāzir wa'l marāyā* 38) *ilmu'l ākar* 39) *zījāt* 40) *muthallath al-kurawī* 41) *muthallath al-musaṭṭah* 42) *hay'ah al-jadīdah* 43) *murabbāāt* 44) *jafar* 45) *zāyirjah*; 46-47-48) *inshā'a al-naẓm fi'l ārabiyyah, farisiyyah, hindiyyah* 49-50-51) *inshā'a al-nathr fi'l ārabiyyah, farisiyyah, hindiyyah* 52) *khaṭṭ naskh* 53) *khaṭṭ nastāliq* 54) *tilāwah* 55) *ilmu'l farāyid*.

<sup>89</sup> *Al-Itqān fi Ūlūmi'l Qur'ān*, Suyūṭī.

<sup>90</sup> Vide *Hayāt e Imām*, Prof. Masūūd.

<sup>91</sup> Dr. Rashid was born in 1940 in Aázamiyyah in Baghdād and graduated from Baghdad University in 1962. His specialisation is Arabic literature / linguistics and he has produced a number of critical editions of famous classics in addition to his own books on literary criticism. He has annotated the two Arabic odes named *Qaṣīdatān Raḡīyatān*.



... the poetry of al-Baraylawī is distinguished from that of others in his ability to interweave a lengthy poem, such that stanzas are reinforced by one another and are interconnected [and cross-referenced].<sup>92</sup>

These two poems were written in 1300, when Alahazrat was only twenty-eight; one can imagine what his abilities were after he crossed forty, and thereafter in his sixties! Shaykh Aḥmad Abu'l Khayr Mirdād<sup>93</sup> writes:

Praised be Allāh for the existence of such a shaykh. Verily, I have never seen a person like him in knowledge and eloquence.<sup>94</sup>

**Ḥadīth:** Abu'l Ḥasan Nadawi wrote in his biographical note that even though Alahazrat was well-versed in Ḥanafī fiqh, he was not competent in Ḥadīth sciences. This is not only ridiculous, but also shows the desperation of Deobandīs, and is a telling comment on the bias of their scholars. Alahazrat is well-known for drawing from numerous Ḥadīth sources and compiles scores of Ḥadīth on any specific issue or in just one fatwā. Few among his contemporaries – if any at all – have written similar works with Ḥadīth proofs. Mawlānā Muḥammad Ḥanīf Khān Riḍawī of Bareilly has compiled a ten-volume *Jāmiy al-Aḥādith*, a compendium of 3660 Ḥadīth mentioned by Alahazrat in his fatāwā along with the context in which these Ḥadīth are cited. Alahazrat was once asked about the books of Ḥadīth that were in his reference and he answered:

*Musnad Imām Aazam, Muwaṭṭā Imām Muḥammad, Kitāb al-Āthār, Kitāb al-Kharāj, Kitāb al-Ḥujaj, Sharḥ Māānī al-Āthār, Muwaṭṭā Imām Mālik, Musnad Imām Shāfiyī, Musnad Imām Aḥmad, Sunan Dārimī, Bukhārī, Muslim, Abū Dāwūd, Tirmidhī, Nasāyī, Ibn Mājah, Khaṣayīḡ by Nasāyī, Muntaqā Ibn al-Jarūd, Īlal al-Mutanāhiyah, Mishkā,*

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<sup>92</sup> *Qaṣīdatān Rāyiyatān*, Preface by Dr. Rashid al-Ūbaydī, Saddam University.

<sup>93</sup> Known as the Shaykh al-Khuṭabā'a, Shaykh Aḥmad [1259-1335 AH] was a prominent and senior scholar of Makkah. His son ʿAbdullāh Abū'l Khayr Mirdād mentions Alahazrat in his *Mukhtaṣar Kitāb Nashr al-Nūr wa'l Zuhr*, in his entry on Shaykh Abū Ḥusayn Muḥammad Marzūqī [1285-1365] and refers to Alahazrat as: "Our shaykh, the great scholar Aḥmad Riḍā Khān al-Baraylawī..."

<sup>94</sup> Mawlānā Ismāyīl Khalīl's letter dated 12<sup>th</sup> Rajab 1324 from Makkah, vide *Ḥayāt e Imām*.

*Jāmiy al-Kabīr, Jāmiy al-Ṣaghīr, Muntaqā Ibn Taymiyyah, Bulūgh al-Marām, Āmal al-Yawm wa'l Laylah, At-Tarhīb wa't Tarhīb, Khaṣāyīṣ al-Kubrā, Al-Faraj baád al-Shiddah, Kitāb al-Asmā'a wa's Ṣifāt*, etc. I read, teach and refer to more than fifty books of ḥadīth.<sup>95</sup>

Any student of ḥadīth knows that even though bibliographies and cross-references have existed for a long time,<sup>96</sup> precise referencing is only a modern practice. One had to read books to find these references, unlike facilities and tools in our age such as computer searches. Of course, *takhrīj* of earlier masters could have been used, but Alahazrat's skill is beyond mere copying of references; many ḥadīth he cites on a topic are not always categorised under that specific topic in ḥadīth books. His proficiency is evident from the numerous ḥadīth he presents on a specific matter and in which there are no precedents. For example:<sup>97</sup>

1. ***Al-Amn wa'l Ūlā:*** Gangohi<sup>98</sup> and others considered *Salawāt al-Tājiyah*<sup>99</sup> to be polytheistic as RasūlAllāh ﷺ is described in it as “Remover of Affliction.” Alahazrat listed 217 ḥadīth to prove that RasūlAllāh ﷺ is certainly a remover of affliction and that he is a comforter. In this epistle he also refutes the ugly and deplorable belief of Deobandīs, as propounded by their imām, Ismāyīl Dihlawī that “RasūlAllāh ﷺ has no authority to do anything; he is not even aware of what will happen to him...” citing an abrogated verse as his evidence, emulating the hypocrites of Madīnah. This book alone is a resounding slap in the face of Abu'l Ḥasan Nadawi and his slanders.

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<sup>95</sup> Alahazrat, *Iz'hāru'l Ḥaqq al-Jalīy*.

<sup>96</sup> Such as books of *Aṭrāf* and super-collections such as *Jamā al-Jawāmiy* etc.

<sup>97</sup> Bibliometric data are taken from *Jāmiy al-Aḥādīth*, 1/411.

<sup>98</sup> The Deobandī scholar Rashīd Aḥmad Gangohī.

<sup>99</sup> Known as *Durūd e Tāj* in the subcontinent.

2. **Tajallī al-Yaqīn:** In response to a question where he was asked for documentary proof that RasūlAllāh ﷺ is the Liegelord of all messengers – Alahazrat quoted **100** ḥadīth in this matter with cross-referencing and route analysis, citing from nearly 35 books.
3. **Rādd al-Qaḥaṭ:** in which it is explained that feeding the poor and pious Muslims is a noble thing and it is allowed to conduct such banquets to ward off adversities and pandemics; **60** ḥadīth.
4. **Ḥayat al-Mawāt:** Wahābīs insist that the dead cannot hear and use this premise to negate *tawassul* and *istighāthah*, even though ḥadīth are present in the two ṣaḥīḥ collections.<sup>100</sup> Alahazrat cited **77** ḥadīth proving that the dead can indeed hear.
5. **Jazā'a-Allāh Āduwwah:** Alahazrat mentioned **121** ḥadīth refuting the false prophet Mirzā Ghulam Qādiyānī.
6. **Shamāyim al-Anbar:** Proving that the second adhān of Friday should be called outside the masjid, Alahazrat cited **45** ḥadīth.
7. **Lumāh ad-Ḍuḥā:** explaining that it is necessary for Muslim males to keep beards, that it should not be shortened lesser than a fistful; he cites **72** ḥadīth.<sup>101</sup> This book alone is sufficient to prove Alahazrat's proficiency in ḥadīth.
8. **Al-Ḥuqūq:** in which **91** ḥadīth on the rights of parents are cited.
9. **Zubdah al-Zakiyyah:** prostration to anyone other than Allāh tāālā is ḥarām, if only done with the intention of greeting and

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<sup>100</sup> See *Ahwāl al-Qubūr*, Ibn Rajab; *Al-Tadhkirah*, Qurṭubī; *Sharḥ al-Ṣudūr*, Suyūṭī.

<sup>101</sup> This number has been corrected (earlier, mentioned as 56) and is now according to the title page of the original edition of the book published in 1315/1897, published in the supervision of Mawlānā Amjad Ālī at *Maṭba'ā Ahl e Sunnat*, Bareilly.

respect; and is sheer idolatry if done with the intention of worship: 70 ḥadīth are quoted in this epistle.

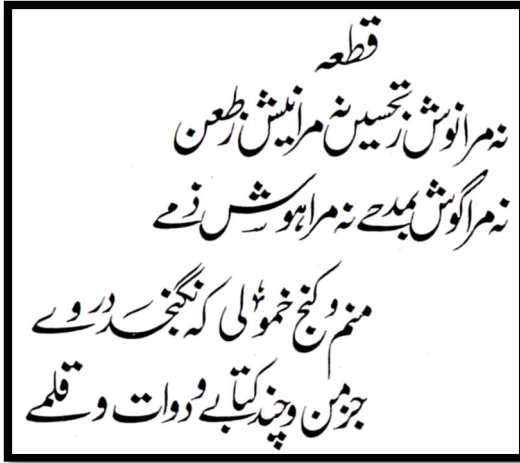
10. *Ismāá al-Arbaýin*: A collection of 40 ḥadīth on the intercession of the Prophet ﷺ.



### Calligraphy

Alahazrat would write in a neat hand in spite of his swift writing. He was proficient in Nastáliq and Naskh as he has mentioned himself and as can be seen from the samples below:

- A calligraphed autobiographical quatrain penned by himself
- *Şalawāt* he composed extempore with the names of shaykhs in the chain of transmission in taşawwuf.
- *Qaşidatān Rāyiyātān*: two odes in praise of Shaykh Faḍl al-Rasūl Badāyūnī.
- Draft of a treatise on trigonometry



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
مُحَمَّدٍ الْمُصْطَفَى رَفِيعِ الْمَكَانِ وَالْمُرْتَضَى  
عَلَى الشَّانِ وَالَّذِي رُحِبَ مِنْ أُمَّتِهِ  
خَيْرٌ مِنْ رِجَالِ مَنْ السَّالِفِينَ وَحَسْبُكَ  
مِنْ مُرْتَبِهِ أَحْسَنُ مِنْ كَذَا وَكَذَا أَحْسَنُ مِنْ  
السَّابِقِينَ هُوَ السَّيِّدُ السَّمَاءِ وَالْأَرْضِ وَالْعَالَمِينَ  
بِأَقْرَبِ عِلْمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ هُوَ سَاقِي  
الْكُوثرِ مَالِكُ تَسْنِيمٍ وَجَعْفَرُ الْوَدِيِّ  
يَطْلُبُ فَوْسَةَ الْكَلِيمِ صَارِيهِ  
بِالصَّلَاةِ عَلَيْهِ هُوَ يَذْهَبُ إِزْفِيمِ الْخَلِيلِ

هو

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والله رب العالمين والصلاة والسلام على الحبيب اهل بيته اجمعين  
قصيدتان مشتملتان على ٣٣ شعرا بعد  
اصحاب بدر رضي الله تعالى عنهم اجمعين في مدح  
تاج الفحول السيف المسلول على اعداء الرسول واصحابه  
تعالى عليه فتم مولنا المولوي فضل رسول  
العثماني القادري السعي البدائي في رحمة الله تعالى  
عليه تولى غرس اشجارها واجتناء ثمارها وفتح  
انهارها الفقير الى ربه المقرين احمد رضا  
القاسم البركاتي البريلوي غفر الله له ذنبه كله ذوقه وجلة

### القصيدة الاولى

سُرَّانِ الْحَمْدِ عَلَى تَهْنِئَةِ الْبَنَانِ  
فَرَادِ رَدِّهِ  
بِتَكْنِي ذِمَّةً وَقَوْلُهُ فِي إِجْمَاعِهَا  
بِكَيْتِ الْغُرْبِ وَفِيهِ مِنْهُ الْبُكَاءُ

يَا مَاءَ الْمَلِكِ ذِكْرٌ بِيضِ الْبَنَانِ  
جَمَلٌ لِيَسْتَعْرِضَ الْبُحْرَانِ  
اللَّهُ يُصْحِكُ سِينٌ مِنْ إِبْكَائِي  
إِنَّ الْحَرْبِينَ لَسَائِلُ الْأَجْفَانِ

هذا البيت  
هو من قصيدته  
التي في  
الجزء الثاني  
من كتابه  
القصائد  
التي في  
الجزء الثاني  
من كتابه  
القصائد

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 شکر و تعظیم و تحمید و تمجید

الحمد لله رب العالمین و افضل الصلوات الزکیات المناجیات و اکمل التسلیمات الطیبات  
 المبارکات علی سید المرسلین خاتم النبیین و علی اولاده الطیبین و علی اهل بیتهم

فصل فی تخیص علم منتفک روی

سینه سنان تا زمانه بطلمیوس که اهل ارسطو را که آن را در علوم طبیعیات منتفک روی قسماً بسیار می کردند بطوری  
 در بعضی شکل قطعی آوردند این بر شش موع یک مجهول بود آنچه از این موع در احوال علمی اوست  
 از هر دو ایاد و اولاد منتفک روی نیز در آئینه هر دو معلوم است که هر معلوم گردد با اولاد و دوم بر او بعد از  
 شکل فعلی پیدا شده و در این دو فرع بر اید هر دو از آن مساوی است پس مستخرج شده و در هر وجهی که در  
 در شرح زین الخ بیگان آن اشکال گفته است من غیر غیره الموعله بر او در شرط و ماهی آنها  
 سخن است که هر شرط ضامن فردی است و بعضی شرط بر او بر موعله است در این موعله اولاد و دوم  
 بنام المعنی الجلی المعنی و الظلی است که در قضیه بر این احوال با هر دو معلوم است که منتفک

من شرط اولاد و اولاد  
 در منتفک بر که از قوسها سه نظام  
 قائمه بجزاره بر دو ضلع او بر حال دار  
 بر یک ازین چیز او بر بود بهای نشین  
 جیب بر جیب مثل ضرب طول دایره  
 قاصی و دایره معلوم از دو معلوم بود  
 کس بود یک قائمه باقی و در اولاد تمام  
 و تر و در اولاد تمام از تمام  
 از دو کواران او در از جانب او که از  
 نیز حاصل ضرب دو جیب است تمام قاصین  
 کس وسط قاصی و از آن کس وسط دایره

### ***Refutation of Anti-Islamic Movements and Heresies***

Alahazrat refuted heretical sects unrelentingly and with full force, following in the footsteps of many great men like Imām Ghazālī and Imām Subkī. On a comparative reading of refutations by earlier scholars, one can notice a similar strength of conviction and fervour for religion, brandished like an unsheathed sword. Those with weak faith are intimidated by such uncompromising speech and misinterpret it as harshness. Indeed, one has to be harsh to enemies of religion and such harshness is a mark of faith. The only group of Muslims in the subcontinent that openly and unreservedly denounces Wahabīs and Rafidīs are followers of Imām Aḥmad Rida or those who respect him.

We ask Deobandīs – who claim to be Sunnis and pretend that they have nothing to do with Wahabism – to show us a single book or booklet written by any of their prominent scholars denouncing Wahabism;<sup>102</sup> or if they have published any such book written by Arab scholars.<sup>103</sup> True, they claim to oppose *Anti-Madh’habism*,<sup>104</sup> but it is also true that Ismā’īl Dihlawī, their grand imām, was the first to introduce Wahābī thought in India and derided adherence to madh’habs. Modern spinmeisters present him as a Ḥanafī, and Deobandīs choose to ignore the subject. Alahazrat refuted Wahābīs/Anti-Madh’habites, Naturalists,<sup>105</sup> Deobandīs, Qādiyānīs, Rāfidīs, false and misguided Sufis, Christian missionaries, Arya-Samajis and Philosophers.

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<sup>102</sup> A couple of words in a book by one of their scholars is no proof; is there a full fledged refutation of Wahabis anywhere? How can it exist when it was their top-dog, Ismā’īl Dihlawī, who introduced this heresy in India.

<sup>103</sup> Taqī Ūthmānī was equivocal in his endorsement to the mildly critical *Mafāhīm* of Shaykh Muḥammad al-Ālawī of Makkah, and then retracted thereafter.

<sup>104</sup> See works by Anwar Shāh Kashmīrī and Shaykh Abū Ghuddah.

<sup>105</sup> Neycharis: Followers of Sir Syed Aḥmad Khān of Aligarh – a wannabe Darwin.



### ***False Accusations on Alahazrat***

Deobandīs and Anti-Madh'hab groups claim that Alahazrat was a *bidāṭī*, a man of innovation; that he supported innovations, was an unrelenting extremist, and had a penchant for making *takfīr*<sup>106</sup> of anyone who disagreed with him.<sup>107</sup> Deobandīs have an axe to grind, and therefore allege that Alahazrat was inimical to their elders (like Gangohī, Nanotwī, Ambethwī and Thānawī) and therefore did *takfīr* by attributing such beliefs to them, which they did not profess. This propaganda has caused immense confusion and many Sunni scholars outside the subcontinent are deceived by such lies; some scholars even think that Alahazrat and his followers are beyond the pale of Islām.<sup>108</sup> Scholars and students are working to change this grotesque picture and reveal the truth. Therefore, it is necessary to expose the Wahābī-component of Deobandīs, which they conceal in the company of Sunnis in the West and Arab countries.

### ***False Accusation 1: He was a British Agent***

This keeps popping up every now and then, in spite of scholars having debunked this false accusation. Āllāmah Arshad al-Qādirī<sup>109</sup> sums this up very well.<sup>110</sup>

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<sup>106</sup> *Takfīr*: Anathematise, excommunicate from Islām; consider someone a disbeliever.

<sup>107</sup> *Nuz'hatu'l Khawāṭir* has scholarly slanders; and dozens of books like *Shihāb al-Thāqīb*, booklets of Chāndpūri, and *Al-Baraylawiyyah* of Īhsān Ilāhī Ḍahīr are known for cheap and tawdry insults.

<sup>108</sup> See Shaykh Khalid Thābit's *Inṣāf al-Imām*.

<sup>109</sup> Mawlānā Arshad al-Qādirī [1343-1422/1925-2002] was a famous debator, prolific author, prominent activist and educationist; his books include *Zalzalāh*, *Lālah Zār* and *Zeyr o Zabar*.

<sup>110</sup> Foreword to *Sawāniḥ Imām Aḥmad Ridā* by Shaykh Badruddīn Aḥmad. Dr. Masūūd has written a monograph titled *Gunāh e Bey-Gunāhi* [The Sin of Innocence] examining and refuting this mendacious charge.

Often, I have challenged those who try to clean the dirt upon their faces by trying to wipe it with the mantle of Alahazrat, to show us proof for their claims; regardless of such proofs in the books of his admirers or in those of his adversaries. Show us a single instance where Alahazrat was invited by any officer of the British government; or that any grant or pension was given by the British to Alahazrat; or that he was given economic assistance by the British at any time; or that Alahazrat had met any British officer anywhere; or that Alahazrat ever went to an Englishman's residence to meet him; or that any representative of the British government ever visited Alahazrat in his home. If this is not possible, then show us a single example where Alahazrat has praised the British in his writing, whether it is in his prose or his poetry. Contrast this with examples of Deobandi<sup>111</sup> and Qadiyani leaders, mentioned in their own literature, which clearly shows who really had cordial relations with the British.

An incident<sup>112</sup> is narrated by Maulavi Muḥammad Ḥusayn Meeruti, about the visit of Amīr Habibullah Khān, the governor of Afghanistan in 1905. Apparently, there was a disarray in the arrangements made for the army accompanying the Amīr, as there was a change in the scope of work and the contractors were unprepared to respond to additional requirements. The narrator was involved in this contract himself, and he says that he went to Alahazrat to request him to pray for him; after he had explained the situation, the following exchange took place:

**Alahazrat:** The army; is it the Amir's own army?

**Maulavi Muḥammad Ḥusayn:** No, it is the British army.

**Alahazrat:** If this was the Amir's own army, I would have prayed for you.

The rest of the story describes how things fell into place and the narrator escaped hardship and according to the narrator, due to the barakah of Alahazrat. But the aspect of this story that is relevant here, is that Alahazrat refused to pray for his own disciple, because this was for the

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<sup>111</sup> Rashīd Gangohi famously pleaded in the court in the aftermath of the Sepoy Rebellion,

<sup>112</sup> *Ḥayāt e Alahazrat*, 2/541.

benefit of the British, albeit indirectly. Alahazrat would go to such lengths to keep his distance from the British; yet, Deobandīs continue to slander that he was an agent without furnishing a shred of evidence.

### ***False Accusation 2: He was the Flag-Bearer of Takfīr***

In a ḥadīth, RasūlAllāh ﷺ foretold of a time when the truthful will be slandered as liars, and liars will be praised as the truthful. The standard Deobandī line is that which Abu'l Ḥasan Nadawī wrote; that Alahazrat was hasty in takfīr and anybody who did not agree with him was declared a kāfir. Nadawī wrote: “...*he was the flag-bearer of takfīr.*” Does he say the same thing about Ismāyīl Dihlawī or other Deobandī elders? Even though, it was Ismāyīl who first introduced Wahābism in India and his *Taqwiyatu'l Īmān* spared nobody<sup>113</sup> from kufr – commonly accepted practices like *tawassul* were slammed as polytheistic and Ismāyīl himself acknowledged that ‘he had even labelled lesser practices as polytheism.’<sup>114</sup>

Deobandī/Wahābī literature is awash with rulings of takfīr on numerous things, yet Nadawī chose to describe Alahazrat as the flag-bearer of takfīr. We ask Deobandīs to answer the following questions if they truly believe in Allāh tāālā and Judgement day:

1. How many people did Alahazrat rule kāfir?
2. What was the basis for this takfīr?

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<sup>113</sup> He even claimed that the cool wind that blows in final times which shall cause the death of believers and when not a single Muslim remains on earth, had already taken place – making himself a kāfir in the process.

<sup>114</sup> *Arwāḥ e Salāsah*, p74, Ismāyīl says about *Taqwiyatu'l Īmān*, an utterly burnable book which Deobandīs adore and consider ‘reading it and keeping it’ as an integral part of faith. See *Fatāwā Rashīdiyyah*. It is so repugnant that even his followers have acknowledged that its language is harsh and have bowdlerised it and reworded or omitted passages to make it palatable.

3. In which books or fatāwā did he rule them kāfir? Was the reason for their takfīr mentioned or not? If yes, what was the reason?
4. He ruled: “Anyone who disrespects or insults the Messenger ﷺ is a kāfir.” Is this incorrect?
5. He ruled: “All those who come to know about the blasphemies of an apostate and do not consider a blasphemmer as a kāfir are also kafirs.” Is this incorrect?
6. He did *takfīr* of Deobandī elders: Gangohī, Nanotwī, Ambethvī, and Thanawī; was this out of personal grudge or was it because he believed that they had blasphemed (regardless of whether you accept it or not)?

Murtaza Ḥasan Chandpuri, in spite of being a bitter enemy of Alahazrat, acknowledged the truth in a rare moment of candour, which modern Deobandīs are trying hard to suppress:

The truth of the matter is: the difference between the takfīr made by Baraylwīs and the takfīr of Qādiyānīs made by scholars of Islām is like the difference between the sky and the earth. Do not rake it up again. If, the scholars of Deoband were indeed like what Khān sahib<sup>115</sup> supposed them to be, then it would be obligatory for him to rule them kāfir. If he did not do so, he would have become a kāfir himself.<sup>116</sup>

Alahazrat was extremely cautious about takfīr:

We prefer the opinion of Kalām scholars in these matters. And thus, do not do takfīr of a person as long as he does not deny or reject any necessary aspect<sup>117</sup> of religion; or considers such a denier to be a Muslim.<sup>118</sup>

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<sup>115</sup> Alahazrat Imām Aḥmad Ridā Khān.

<sup>116</sup> *Ashadd al-Adhāb ālā Musaylamati'l Punjāb*, p13.

<sup>117</sup> *ḍarūriyāt*

<sup>118</sup> *Izālatu'l Āar bi Ḥajri'l Karāyim ān Kilābi'n Nār*, p10.

### ***False Accusation 3: He Promoted Innovative Practices***

This is another broad accusation levelled against Alahazrat and the following things are cited by his enemies as examples:

1. He supported commemoration of death anniversaries of awliyā'a which are known as *úrs* in India.
2. He supported celebration of Mawlid.
3. He supported standing up in reverence [*qiyām*] at the mention of the Prophet's ﷺ birth in Mawlid.
4. He supported *fātiḥah*, and donating reward to the deceased.
5. He supported seeking intercession from awliyā'a, prophets and in particular our Prophet ﷺ.
6. He supported seeking aid by calling upon awliyā'a and prophets and saying *Yā RasūlAllāh*.

The above practices were certainly supported by Alahazrat, and only Wahābīs consider the above as bidāh or polytheism. Wahābīs have been refuted by many scholars and foremost by Alahazrat himself. Deobandīs defame Alahazrat by correlating misdeeds of the ignorant public with his support of valid sufi practices. Where Alahazrat permitted *úrs*, he also forbade people from singing and dancing, he disallowed attending an *úrs* where things contrary to shariāh take place. He forbade women to visit graves absolutely – he did not attend Mawlids which were led by people who were not devout, or who narrated baseless stories and anecdotes. We ask his enemies and critics:

1. Did Alahazrat ever dissent from any established article in the creed of Ahl as-Sunnah – the Māturidīs and Ashārīs?
2. If so, was it in any core belief or a secondary or tertiary issue?
3. And if so, where and how?

The undeniable truth is that Alahazrat was a staunch Sunni-Māturīdī and Ḥanafī scholar, who refuted Wahābīs, Rafidīs and other heretics.

***False Accusation 4: He Exaggerated the Rank of the Prophet ﷺ***

Nadawi was probably afraid that scholars reading Arabic would not buy his slander, and therefore resorted to bald faced lies when he alleged that Alahazrat “believed RasūlAllāh ﷺ had complete knowledge of the unseen.” This is a patent lie. Alahazrat never said such a thing. In his celebrated work on the knowledge of unseen granted to the Prophet ﷺ, he says:

Yes, the claim of even a speck of knowledge for anyone without its being granted by Allāh tāālā is certainly kufr. It is also an invalid belief that the knowledge of [anyone in the] creation can encompass the knowledge of Allāh tāālā, and is against the opinion of most scholars. However, the knowledge about everything from the first day to the final day of judgement – that which has happened and shall happen, *mā kāna wa mā yakūn* – is only a small fragment from the infinite knowledge of Allāh tāālā. This fragment is not comparable even to a billionth part of a drop of water in relation to a billion oceans. Indeed, this ‘part’ is itself a small part of the knowledge of our master Muḥammad ﷺ. I have described all these issues in *Dawlatu’l Makkīyyah* and other books.<sup>119</sup>

There are other issues, such as the Prophet ﷺ being light, but nowhere did Alahazrat deny that RasūlAllāh ﷺ was a *bashar* or human. Another issue is whether the Prophet ﷺ is aware of everything that is happening in the world. Yet another issue is about the parents of RasūlAllāh ﷺ and whether they will attain salvation. None of these issues were invented by Alahazrat; many elder scholars of Ḥadīth and áqīdah have ruled similar to this long before Alahazrat. At any rate, Alahazrat did not consider these issues to be core issues of creed, such that contradicting them causes one to go out of Islām. Alahazrat wrote lengthy monographs proving the veracity of these practices that he supported – some containing more than

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<sup>119</sup> *Tamhīd e Īmān*; also see the English translation, *The Preamble to Faith*, p32.

200 references; but those who scorn him and revile him cannot muster even a dozen references against him, and when someone attempts to do that, either the reasoning is incorrect or their derivation is absurd – and is promptly refuted by Sunni scholars. We encourage Deobandīs and others who criticise Alahazrat to write a point by point refutation of his works, specifically highlighting any errors of citation or derivations in ḥadīth that they might find. And if they cannot, which they too know, why slander him? Do they not fear Allāh táālā?

***False Accusation 5: He Was Shiāh / Influenced by Shiāh***

One of the most mendacious claim made by his enemies, is that he was either a closet Shiāh or influenced by the Shiāh. The so-called evidence for this calumny is that his forefathers had names that are preferred by the Shiāh.<sup>120</sup> SubḥānAllāh! Alahazrat refuted Rāfidīs all his life – in his fatāwā and books, he staunchly supported the position of Ahl as-Sunnah that Sayyidunā Abū Bakr and Sayyidunā Ūmar were superior in this ummah.

One of the reasons Alahazrat and other Sunni scholars distanced themselves from the Nadwah was the presence of Rafidīs and the Nadwah sought to ignore the differences we have with them as insignificant. Yet Nadawis slander Alahazrat and call him a Shiāh.

Perhaps, no other scholar from his time onward has refuted the Shiāh as comprehensively as Alahazrat. Some of his monographs are mentioned below in praise of companions,<sup>121</sup> particularly, Sayyidunā Muááwiyah which no person with Shiāh tendencies will ever write:

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<sup>120</sup> Actually, these are names of the Ahl al-Bayt, which cause heartache to the modern Khawārij Wahābis and Deobandīs anyway, names like Naqī Āli, Ridā Āli, Kazim Āli etc.

<sup>121</sup> Monographs refuting Nāṣībīs and Khawārij who bear hatred towards Mawlā Āli are not mentioned here.

1. *Radd al-Rifđah*
2. *Adillah at-Ṭāyīnah fi Ādhān al-Mulāánah*
3. *Lumātu'sh Shamáh li Had'yi Shīāti'sh Shanīáh*
4. *Fadāyil e Fārūq* 🌸
5. *Aálām as-Şahābah al-Muwāfiqīn li'l Amīr Muáāwiyah wa Umm al-Mu'minīn*
6. *Jamú'l Qur'ān wa Bima Ázzawhu li Úthmān*
7. *Kalāmu'l Bahī fi Tashabbuhi's Şiddīq bi'n Nabīyy*
8. *Wajd al-Mashūq bi Jalwati Asmāyi'ş Şiddīqi wa'l Fārūq*
9. *Manāqib e Şiddīqah*
10. *Aĥādith ar-Rāwiyah li Mad'ĥi'l Amīr Muáāwiyah*
11. *Maṭlá al-Qamarayn fi Ibānati Sabaqati'l Úmarayn*
12. *Zulāl al-Anqā min Bahri Sabqati'l Atqā*

### **Praise by Scholars**

Alahazrat went to Ganj-Murādābād in 1292 and met Shaykh Fadl al-Raĥmān Ganj-Murādābādī; in that meeting, the shaykh asked Alahazrat about his opinion on Mawlid. Alahazrat said that he considered it *mustaĥabb*. The shaykh replied: “You people say that it is a praiseworthy bidáh, but I consider it a sunnah. Look at the companions – when they went on *jihād* and travelled far and wide, what did they say in places they visited? Wouldn't they say – a Prophet is born amongst us; Allāh táālā has revealed the Qur'ān to him; he has such-and-such attributes; he has such superior qualities; he shows us such-and-such miracles. What else do we do in Mawlid?” Alahazrat stayed with the shaykh for three days and at the time of parting Alahazrat respectfully asked him for advice. The shaykh said: “Do not be hasty in takfir.” Alahazrat said to himself in his heart: “I



only rule the blasphemers as kafirs.” and the shaykh said instantly: “Of course, anyone who utters a word of blasphemy is a kāfir.” Thereafter, he gave Alahazrat his own cap and took Alahazrat’s cap for himself.

Shaykh Muḥammad al-Marzūqī Abū Ḥusayn [1284-1365] the Mufti of Ḥanafis and Qāḍī of Makkah has said:<sup>122</sup>

Verily, Allah ta'ala has granted me an immense favour - I praise and thank Him for His Grace, by which I met the great scholar, the peerless savant, the researcher, the ocean of understanding, one endowed with insight; acclaimed for his intellect and applauded for numerous writings in creedal matters - the fundamentals and secondary issues, specific issues and for his overall knowledge; not to mention his refutations of heretics and apostates. I used to hear beautiful things about him and about his grand stature; I was also blessed with reading some of his works, radiant and illuminated with the light from the niche [of his knowledge] - his love had found place in my heart and had pervaded my soul and my mind.

***sometimes, the ears fall in love before the eyes do***

And when Allāh tāālā favoured me with this meeting - I saw with my own eyes, his incredible talents and attributes; I found him the standard of knowledge, a colossal lighthouse, an ocean of gnosis [*mārifah*] from which learning flows as a gushing stream, the genius, the bearer of knowledge as a bastion to mischief and its means; he who extends his tongue to safeguard the sharīāh; and has a magisterial command of kalām, fiqh, inheritance. Praised be Allāh, he is observant of Islamic etiquette and sunnah, wājib and farḍ; proficient in Arabic and mathematics - a sea of logic from wherein a seeker finds invaluable pearls.

He who has made easy the way to knowledge of principles, even as he reigns supreme in those sciences. The noble master, the great and meritorious scholar, Shaykh Aḥmad Riḍā Khān al-Baraylawī - may Allāh tāālā give him a long life and vouchsafe him in both worlds and safeguard his pen - the unsheathed sword upon the necks of renegades - may it never lose its sheen. Aāmīn! O Allāh, Aāmīn. When I met him and my eyes fell upon him - may Allāh tāālā protect him - the following verses came to my mind:

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<sup>122</sup> Attestation of the shaykh in *Ḥusāmu'l Ḥaramayn*.

***The harbingers had informed me much upon inquiry  
Of Ahmad ibn Saʿīd,<sup>123</sup> and his goodness  
But then, when I met him - No, by Allah!  
My ears had not beheld more beautiful than what my eyes now did.***

### ***His Demise and His Will***

Alahazrat passed away on Friday, the 25<sup>th</sup> of Şafar 1340. He was unwell for some time prior to his demise. In spite of illness and weakness, he would still go to the masjid, carried on a chair for the congregational prayers, for all the five times. In the last few months of his life, he was so weak that he could manage to go to the masjid only on Fridays.

On the day of his departing, he made arrangements for the distribution of his property; one-fourth was given in charity and the rest was to be shared by his heirs according to shariáh. He dictated his final will 2 hours and 15 minutes prior to his demise and he signed it with his own hand ending with a final *şalawāt*, which was the last thing he wrote before embarking on his final journey.

He breathed his last as the call for the Friday prayer beckoned: “Come to success..”<sup>124</sup>

The following excerpt from his will exhorts Muslims to be steadfast on the path of Ahl al-Sunnah:

The Messenger ﷺ is illuminated by the light [of Guidance from] Allāh; and his companions were illuminated by him ﷺ; the followers were illuminated by the companions who illuminated the mujtahid imams. We took the light from them and became illuminated – and we are telling you: take this light from us and it is necessary that you take it from us and become radiant. The light [that I ask you to take] is the true love of Allāh tāālā and His Messenger ﷺ, being mindful of their reverence, to serve the friends of Allāh tāālā and His Messenger ﷺ and to oppose

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<sup>123</sup> Also, Aĥmad=The most praised one; Saʿīd=the fortunate, blissful, blessed, auspicious.

<sup>124</sup> *ĥayyā āla'l falāĥ*

the enemies of Allāh táālā and His Messenger ﷺ. If you find anyone disrespectful towards, or blaspheming against Allāh táālā and His Messenger ﷺ – then regardless of how dear such a person is to you, depart from him immediately. If you see someone disrespecting the Prophet ﷺ, in howsoever infinitesimal a manner, regardless of his stature or how much you venerate him, cast him away like you would remove a fly from a glass of milk.<sup>125</sup>

In the same will he has also said:

...all of you have been kind to me and never allowed me to suffer or face any hardship. You folk did my chores for me and did not let me do anything. May Allāh táālā reward every one of you immensely. I am also hopeful that I will not be troubled in my grave because of any of you. I have forgiven Sunnis and absolved them of all my rights for the sake of Allāh. I humbly request you all to forgive me for any transgressions that I may have committed concerning your rights. It is obligatory for those present here to convey to those who are not present, and seek their pardon [for me on my behalf].

May Allāh táālā be well pleased with him and elevate his ranks in paradise. The following obituary was published on the 3<sup>rd</sup> of November 1921, in *Akhhbār e Mashriq*, Gorakhpur:

### **Death of a Scholar is the Death of the World**

The outstanding teacher of Islām, the staunch adherent and promulgator of the Prophet’s ﷺ sunnah, the embodiment of “*harsh on infidels*,” the foremost defender of the shariāh, Mawlānā, Hāfiz, Qārī, Muftī Shāh Aḥmad Riḍā Khān – may the mercies of Allāh táālā be upon him – passed away in Bareilly on the 28<sup>th</sup> of October. Due to the throng of people, the funeral was held the next day in the Eid prayer grounds; he was interred in the abode of his elder son Mawlānā Hāmid Riḍā Khān.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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<sup>125</sup> *Al-Waṣāyā*, compiled by his nephew Mawlānā Ḥasanayn Razā Khān.

## Works

Alahazrat's student and scribe, Mawlānā Żafaruddīn Bihārī compiled a list of his works in 1327, which numbered 350 at that time. It was published in Patna as *Mujmal al-Muáddid fī Ta'rifāt al-Mujaddid*. When Mawlānā Zafar returned to Bareilly in 1362 to help organise and publish Alahazrat's works, he supplemented the previous list, adding books written from 1327 until 1340, and the tally crossed 600 works in 50 subjects.<sup>126</sup> The names of 548 works are listed in *Anwār e Razā* and Mawlānā Ábd al-Mubīn Númānī lists 679 works in his *Musannafāt al-Ridāwiyyah*, in 50 subjects which are grouped by categories in the table shown here, among which 531 are original works and 148 are annotations and glosses. About 240 works have been published so far, and most of which are included in the 30-volume *Fatāwā ar-Ridāwiyyah*.

1	Tafsīr, Tajwīd and Qur'ān Sciences	21
2	Áqāyid, Kalām, Criticism, Polemics	131
3	Ĥadīth, Uṣūl Ĥadīth	59
4	Fiqh, Uṣūl Fiqh, Terminology of Fiqh, Inheritance,	266
5	Taṣawwuf, Adhkār, Dream Interpretation, Morals, etc.	60
6	History, Biographies, Eulogies	37
7	Literature, Grammar, Lexicology, Prosody	7
8	Numerology, Jafar, Fractions, Calculations of Prayer Times, etc.	44
9	Algebra, Trigonometry, Arithmetic, Logarithms, Geometry	17
10	Astronomy, Astrometry,	27
11	Logic, Philosophy, Miscellaneous	10
<b>Total Number of Books</b>		<b>679</b>

Given below is a brief description of some of his most important works.

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<sup>126</sup> *Ĥayāt e Alahazrat*, Vol.1, Zafaruddīn Bihārī.

## 1. Kanz al-Īmān fī Tarjamah al-Qur’ān

*The Treasure of Faith: An Explanatory Translation*<sup>127</sup> of the Qur’ān

Arguably, the finest explanatory translation of the Holy Qur’ān in Urdu. The major highlight of which is the meticulous use of appropriate language, when referring to Allāh tāālā and His messengers; and utmost care in the translation of abstruse verses. This is also unique because explanations are woven in the translation itself, and as far as possible, remain close to the literal word. Arabic idioms are dexterously translated with similar or equivalent Urdu idioms. Another highlight of the translation is *sahl mumtaniy* – impossibly simple expressions – which Ghālib has extolled as “*the apex of beauty in poetry and the apogee of eloquence*”.<sup>128</sup> Shaykh Amjad Ālī al-Aázamī,<sup>129</sup> who initiated the translation project and was also its scribe, says that he would recite the Qur’ānic verse and Alahazrat would dictate its translation extempore; they kept doing this regularly after *áshr* prayer and the translation of the entire Qur’ān was thus completed.

Critics of his translation accuse him of creating fancy interpretations; whereas, his translation can be easily and satisfactorily explained by classical commentaries and other books on Qur’ānic sciences. Many researchers have written books explaining the exquisiteness of his work in comparison to other Urdu translations. *Taskīn al-Janān fī Mahāsini Kanz al-Īmān* by Shaykh Ābdu’r Razzāq Bathrālwi is noteworthy, in which he analyses and compares translations of about 170 verses and

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<sup>127</sup> Someone criticised the usage and said that the Qur’ān cannot be translated and therefore, *tarjamah* is an inappropriate word to use; and according to him, it should rather be *tarjamah māāni al-qur’ān*.. But, both *Tāj al-Ārūs* [t-r-j-m] and *Šihāh* [r-j-m] say, by definition, **tarjamah** means, an ‘explanation of its meaning in another language.’

<sup>128</sup> *Urdu e Muāllā*, Letter to Ghulām Ghaus.

<sup>129</sup> Author of *Bahār e Shariāt*, a comprehensive reference manual of Ĥanafī Fiqh in Urdu.

demonstrates the superiority of *Kanz*. Two other important monographs on this topic are that of Shaykh Madanī Miyāñ al-Kichauchawī<sup>130</sup> and Shaykh Akhtar Razā Khān al-Baraylawī.<sup>131</sup>

## 2. *Ātāyā an-Nabawiyyah fi'l Fatāwā ar-Ridāwiyyah*

*Bestowal of Prophetic Blessings in Raza's Rulings*

A major fatāwā collection of rulings in Urdu, Arabic and Persian; known as *Fatāwā e Razawiyyah* in the Indo-Pak subcontinent. This collection comprises of fatāwā of only fifteen years, as many previous fatāwā were lost as duplicate copies were not made before dispatch. Alahazrat himself organised it and compiled extensive indexes, a practice uncommon in that age.<sup>132</sup> Unfortunately, his pioneering efforts in indexing have remained largely unnoticed; the three separate indexes he made for his *Fatāwā* speak volumes about his creativity and initiative.<sup>133</sup>

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<sup>130</sup> *Imām Aḥmad Razā Aur Urdu Tarājim e Qur'ān Kā Taqābuli Mutālaāh* [A comparative reading of Urdu translations of the Qur'ān by Imām Aḥmad Ridā and by other translators] Mawlānā Sayyid Muḥammad Madanī al-Ashrafi al-Kichauchawi, *Al-Mizān:Alahazrat Number*, 1976.

<sup>131</sup> *Imām Aḥmad Razā Kā Tarjamah e Qur'ān: Ḥaqāyiq ki Rawshni Meiñ* [The translation of the Qur'ān by Imām Aḥmad Ridā in the light of facts] by Mawlānā Akhtar Ridā Khān al-Baraylawī, *Al-Mizān:Alahazrat Number*, 1976; he is a great-grandson of Alahazrat.

<sup>132</sup> Indexing as a science is in itself, a fairly modern phenomenon. *The Society of Indexers* was established by Norman Knight and inaugurated in 1957 and the first issue of its journal *The Indexer* was published in 1958. *The American Society for Indexing*, inspired by the SI, was formed about ten years later in 1968-69.

See <http://www.asindexing.org/i4a/pages/index.cfm?pageid=3313>.

<sup>133</sup> Norman Knight, in his oft-cited article 'Book Indexing in Great Britain: A Brief History', from *The Indexer*, Vol. 6, p17, 1968, mentioning the pioneering efforts of indexers says:

Other excellent examples published during that century include The *analytical index to the works of Jeremy Bentham* (1843), compiled by J. H. Burton, George Birkbeck Hill's index to his own edition of *Boswell's Life of Johnson* (1887)-the *Life* (1791) had originally been indexed in

## Discussing indexes, Alahazrat says in the preface of the first volume:

This volume ends with the topic of *tayammum*.<sup>134</sup> Initially, I thought of dividing the *fatāwā* in 12 volumes, and each volume containing approximately 800 pages; and the first volume would contain the complete chapter on matters of purity.<sup>135</sup> But, even after 850 pages, only the topics until *tayammum* could be covered. Hence, it was decided to close this volume here. At the outset, this volume contains only 114 *fatāwā* and 28 monographs. Yet, praised be Allāh tāālā, there are numerous issues on various subjects and sub-topics discussed in the course of these rulings; and hundreds of key points that may not be found elsewhere.

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characteristic fashion by the biographer himself-and the index to Wheatley's edition of the *Diary of Samuel Pepys* (1893-9).

(Cont'd) In two of the mentioned works above, indexes for multi-volume books are compiled as a separate volume, Vol.9 in the case of *Diary of Samuel Pepys* and Vol.6 for *Boswell's Life of Johnson*. Alahazrat's approach to indexing is strikingly similar; even though he was contemporary, one can safely assume that he did not have access to the aforementioned works or had any knowledge of such developments. As far as I know, such detailed topic-wise indexing was practically non-existent in Urdu or Arabic literature at that time, and absent in books of *Fatāwā*. Another issue is that an alphabetic index of words in English is much different than a topic index; Alahazrat's index is therefore, comparable with the second volume of *Index to Legal Periodical Literature* by Leonard A. Jones, published in 1899, who writes in its preface:

"The general plan of this volume is the same as that of my Index published in 1888, a portion of the Preface to which is now reprinted. In one respect, however, this volume differs, not in plan, but in result, from the former; and that is, it contains many more references to articles relating to Legal Science in general, and many more references to articles relating to Political Science, to Economics, and to Sociology; for in the years since the former Index was compiled, the Bar Associations organized in many States have published a great number of addresses, papers, and reports upon general, rather than technical, subjects connected with the law; and since that time also there have appeared numerous periodical publications devoted to subjects which have an important, if not direct, bearing upon Law and Legislation".

It should be noted that such pioneers were specialist indexers; and Alahazrat was an author who also made his own indexes. The legal index mentioned above was certainly not the work of one man.

<sup>134</sup> The dry ablution. That is, method of ablution when water is not available or cannot be used (for example, for people who are ill, etc.).

<sup>135</sup> *Kitāb al-Ṭahārah*.

We shall have two main indexes: the first, a topic-wise table of contents; and the second, a list of monographs contained within the volume. This volume contains rulings that mainly pertain to matters of purification/cleanliness, until the topic of *tayammum*; but in the course of discussing the main topic, and explaining the issue, many sub-topics and related issues are mentioned; from ritual purity to prayer, and then subsequent fiqh topics until [the topic of] inheritance; thereafter, issues other than *fiqh*, like topics on *ʿaqīdah*, *ḥadīth*, *uṣūl*, geometry, mathematics etc.

Therefore, I think it is appropriate to split the first index into two parts:

- a) Index of main topics, and arranged in the order of [fiqh] chapters
- b) Index of related and secondary issues mentioned alongside the main topic of the *fatwā*.

Originally published in twelve volumes of approximately 800 large size pages each, this has been recently republished in thirty volumes<sup>136</sup> of approximately 800 A4 size pages each, totalling 22,000 pages containing 6847 *fatāwā*, which also contain 206 monographs.<sup>137</sup> Another major highlight about the *fatāwā* is the number of scholars and muftis seeking answers and explanations; Alahazrat was the mufti's mufti - an authority towards whom leading scholars of the day turned for answers. According to one statistic, it was found that 1061 questions out of 4494 were asked

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<sup>136</sup> Alahazrat's own passages in Arabic and Persian, as well as citations, have been translated in Urdu and referenced throughout. Immense effort has been put in the making of this edition, though, there is still plenty of room for development. Handwritten *Nastaliq* by a skilled calligrapher is still preferable to a computer-composed page; vertical movement of ligatures in calligraphy is more elegant than wordprocessors until now. With due respect to the copyist, writing is of average quality and regresses in lengthy monographs in this edition. Arabic passages are handwritten though computer composing in Arabic is superior to calligraphy (for running text.) Another issue, is of inline translations written together with the original text which can be mistaken for the author's own words; whereas, they should appear as footnotes without getting mixed up with the original text.

<sup>137</sup> A topic index and a word index are published in two separate volumes.



by 541 scholars and notables.<sup>138</sup> Fatāwā collections are usually one or two volumes, and by sheer volume only the *Fatāwā al-Hindiyyah* comes close to *Fatāwā al-Riḍawiyah*; even that was compiled by more than 50 scholars, whereas *Fatāwā al-Riḍawiyah* is the work of just one man. As for quality and content, answers to fatāwā are brief and usually a few lines; lengthier fatāwā may be a few pages; but Alahazrat’s fatāwā are voluminous tomes, sometimes running into hundreds of pages with hundreds of references, apart from the *aqūl*<sup>139</sup> – the insights of the Imām, his own analyses and derivations, which cannot be found anywhere else. In the first volume, until *tayammum*, there are 3536 such instances.<sup>140</sup>

### 3. Jadd al-Mumtār álā Radd al-Muhtār

*Sustenance for the Forager*<sup>141</sup>

Alahazrat’s marginalia on *Radd al-Muhtār*<sup>142</sup> in Arabic in five volumes.

<sup>138</sup> Mawlānā Khādim Ḥusayn Riḍawī in his paper, *Alahazrat ba Haysiyat e Marjaá al-Úlamā* [Alahazrat, An Authoritative Reference for Scholars] who compiled the list from only nine of the original 12 volumes.

<sup>139</sup> “*I say*” which flags the opinion of the Imām.

<sup>140</sup> Zafaruddīn Bihāri, *Hayat e Alahazrat*, 1/326

<sup>141</sup> It is a characteristic of Alahazrat’s naming scheme that he chooses homonyms often. This title can have two pronunciations and each can have a number of meanings:

a) *Jadd al-Mumtār*: The Sustenance of the Seeker; where **jadd** means Fortune, Sustenance [ḥuẓwah, rizq, ghinā – *Tāj al-Árūs*] **mumtār** means, a person who goes out in search of food, sustenance; a forager. [**mayr**: to go out in search of sustenance – *Tāj al-Árūs*.]

b) *Jidd al-Mumtār*: Hastening the Seeker; where **jidd** means ‘to hasten,’ ‘effort’ and also ‘research’. Thus, *Jidd al-Mumtār* can have two meanings: ‘Hastening the Forager’ or a self-deprecating: ‘Findings of a Forager,’ or ‘Effort of a Seeker.’ [**jidd**: *ájalah; al-ijtihādu fi’l amr; al-tahqīq – Tāj al-Árūs* ]

<sup>142</sup> Imām Ibn Ábidīn’s magnum opus which is universally acknowledged as an authoritative reference of the Ḥanafī madh’hab.

#### 4. Dawlatu'l Makkiyyah bi'l Māddah al-Ghaybiyyah

*The Meccan Jubilation of Unseen Aid*<sup>143</sup>

A treatise on the extensiveness of the knowledge of the Prophet ﷺ which he wrote in Makkah in less than eight hours and within two days upon the request of prominent Makkan scholars, Shaykh Ismā'īl Khalīl and Shaykh Muḥammad Sa'yīd Bābuṣayl, who sought a response to objections raised by Wahābīs in the presence of the Sharīf<sup>144</sup> of Makkah. Scholars of ḥaramayn and those who visited ḥaramayn in the following years, have written glittering recommendations, including Imām Yūsuf al-Nab'hānī. Incidentally, the book was delayed by a day because of his meeting with the Moroccan ḥadīth scholar, Sayyid Ábd al-Ḥayy al-Kattānī (the *ijāzah* he received is mentioned in the latter's *Fahras al-Fahāris*).

#### 5. Fuyūdāt al-Malikiyyah li Muḥibbi al-Dawlah al-Makkiyyah

*The Royal Effluence for the Admirer of the Meccan Dominion*

These are footnotes and annotations to the book *Dawlatu'l Makkiyyah*. He expanded the book further and refuted objections in *Ghāyatu'l Ma'mūl* of Mawlānā Barzanjī; this also includes refutation of those who deceived the sayyid (Mawlānā Barzanjī) by falsely attributing to Alahazrat that he believed that the knowledge of Allāh tāālā and of RasūlAllāh ﷺ were the equal with the only difference of pre-eternal and accident.<sup>145</sup>

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<sup>143</sup> There is an interesting background to this name which I have explained in my other book *The Killer Mistake*. The name can also mean: *Meccan Jubilation concerning the issue of (knowledge of) the unseen*. It can be read *dūlah*, meaning a turn-around.

<sup>144</sup> The Sharif of Mecca was the title of the former governors of Hejaz and a traditional steward of the holy cities of Mecca and Medina. The Sharīf was a descendant of the Prophet ﷺ. In those days Áli Pāshā was the Sharīf [1905 CE].

<sup>145</sup> *Ḥādīth* and *qadīm*; Alahazrat's clarification is mentioned in a footnote of *Preamble to Faith* (2011).

Deobandīs repeat this lie often; and a similar charge was made by Abu'l Ĥasan Nadawī in his *Nuz'hatu'l Khawāṭir*.<sup>146</sup> Alahazrat wrote two more annotations named *Inbā'a al-Ĥayy anna Kalāmahu al-Maṣūnu Tibyānan li Kullī Shayy* and *Ĥāsim al-Muftarīy āla al-Sayyid al-Barīy*.

## 6. Amn wa'l Ūlā li Nāyiti al-Muṣṭafā bi Dāfiy al-Balā'a

*Safety and Sublimity for praising Muṣṭafā as the Remover of Affliction*

A specific *salawat*<sup>147</sup> known as the *Durūd Tāj* is widely recited in litanies. Rashīd Gangohī and other Deobandīs claimed that it contained statements of polytheism because it includes the phrase 'Remover of Affliction' referring to RasūlAllāh ﷺ. Alahazrat refuted this by quoting nearly 60 verses and more than 200 ḥadīth and opinions of scholars, proving that Muṣṭafā ﷺ is verily a remover of affliction.

## 7. Ĥadāyiq e Bakh'shish

*Gardens of Salvation*

The collection of the Imām's devotional poetry in the praise of the Prophet ﷺ and other hymns in two volumes.<sup>148</sup> The first volume contains 80 poems and 8 quatrains; the second volume contains 39 poems and 13 quatrains. It is beautiful, sublime and a most eloquent anthology of the Prophet's ﷺ praise in Urdu. This is a showcase of the Imāms poetical talent and his command of Arabic, Persian and Urdu.

It includes the famous *Ode of Salutation* or the *Salām*; Its popularity in the Subcontinent and the diaspora is no less than that of *Qaṣīdah Burdah*

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<sup>146</sup> Abu'l Ĥasan al-Nadawī, *Nuz'hatu'l Khawāṭir*, 8/1180: "...and he believed that RasūlAllāh ﷺ had complete knowledge of the unseen".

<sup>147</sup> Asking for blessing for, and salutations upon the Prophet ﷺ.

<sup>148</sup> A third volume was published posthumously, but it was not compiled by Alahazrat.

among Sunni communities worldwide. Every religious gathering of Sunnis ends with this beautiful *Salām*:

*muṣṭafā jān e rahmat pey lākhoñ salām*  
*shamā e bazm e hidāyat pey lākhoñ salām*

## 8. Fatāwā al-Āfriqah<sup>149</sup>

*The African Rulings*

This is a collection of answers to 111 questions on various topics sent by Hājī Ismāyīl from South Africa<sup>150</sup> in three dispatches. The person requested Alahazrat to translate citations into Urdu and publish it in the form of a book for common benefit. This was published in 1336.

## 9. Fatāwā al-Ĥaramayn bi Rajafi Nadwah al-Mayn

*Rulings of the Two Sanctuaries Quaking the Foundations of Deceptive Assembly*

A collection of fatāwā refuting the Nadwah and its conglomerate of assorted heretics: Wahabīs, Rāfidīs and Naturalists. This association was formed to unify Sunni scholars, but instead turned out to be a quasi-perennialist<sup>151</sup> society. Alahazrat and many Sunni scholars distanced themselves after the first conference, and refuted the Nadwah. This is a fatwā answering 28 questions; and Alahazrat wrote it in merely twenty hours. This was sent to prominent scholars in the *ĥaramayn* who attested it and praised the author. A manuscript of this fatāwā numbered MS.698

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<sup>149</sup> *Al-Saniyyatu'l Anīqah fī Fatāwā Afriqah*

<sup>150</sup> In Butha-Buthe, Basutoland, a former British colony. Basutoland gained independence from the United Kingdom in 1966 and was renamed Kingdom of Lesotho, which is now a sovereign country as an enclave within the Republic of South Africa.

<sup>151</sup> Where perennialists argue that “all religions lead to truth,” Nadwa claimed to unify all who say *lā ilāha illā Allāh*, irrespective of their orientations, aberrations or heresies.

can be found on King Saud University as of this writing.<sup>152</sup> I first discovered this manuscript on the older version of the website [makhtota.ksu.edu.sa] in King Saud University, attributed to “Ábdu’l Muşţafā” – we posted this information on internet forums after which the curators have removed information about the MS to prevent it from being searched; also four pages refuting the Wahābīs, are missing from it.

## 10. Mustanad al-Mútamad Bināyi Najāh al-Abad

*The Reliable Document: A Foundation for Everlasting Salvation*

A marginalia on the work *Mútaqad al-Muntaqad*<sup>153</sup> of Shaykh Fadl ar-Rasūl Badāyūnī,<sup>154</sup> one of the foremost Sunni scholars who refuted Ismāyīl Dihlawī. It is in this marginalia that Alahazrat issued the ruling of kufr on certain Deobandī scholars, and it is an extract of this fatwā which was presented to the scholars of the two sanctuaries, who affirmed that the ruling was correct and wrote attestations, collected in one volume as *Ĥusām al-Ĥaramayn álā Manĥar al-Kufri wa’l Mayn*.

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<sup>152</sup> Revised edition, October 2015.

<sup>153</sup> The book is originally in Arabic and has been translated into Urdu by Mawlānā Mufti Akhtar Ridā Khān Az’harī al-Baraylawī.

<sup>154</sup> He was the student of Shāh Abdu’l Ázīz Dihlawī. By descent, he was from the family of the third Caliph, Sayyidunā Úthmān ؓ. A great kalām scholar and a Ĥanafī Imām, he wrote many books in defence of Ahl as-Sunnah and in exposing the heresies of Ismāyīl Dihlawī and his fellow *Wahābīs*. He passed away in 1289 (1872). Among his books refuting Wahābīsm are *Bawāriq al-Muĥammadiyyah* and *Sayf al-Jabbār*. His son, Shaykh Ábdu’l Qādir Badāyūnī was also a prominent Sunni scholar, and at the vanguard of those who refuted Wahābīsm; Alahazrat had very high regard for him and the feeling was mutual.

## 11. Malfūz

*The Dicta*

A collection of sayings of Alahazrat in various gatherings collected and compiled by his younger son Mawlānā Muṣṭafā Ridā Khān in four parts. These sayings are mainly answers to questions on various topics containing numerous ḥadīth, verses, tafsīr, finer points of fiqh, insights in *uṣūl al-fiqh* and *uṣūl al-ḥadīth*, opinions on taṣawwuf, doctrine and anecdotes. In all, there are 610 questions and the answers contain 194 Qur'ānic verses, 306 Ḥadīth and 157 anecdotes, said extempore.<sup>155</sup>

## 12. Tamhīd e Īmān

*The Preamble to Faith*

A passionate appeal to Muslims to shun those who disrespect and insult the Messenger ﷺ and to remember that the basis of faith is love and respect of RasūlAllāh ﷺ. The verses of Qur'ān, which exhort Muslims to love the Prophet ﷺ and to sever relations with those who attempt to diminish his lofty stature, are cited and explained beautifully; statements of blasphemy by some religious leaders and the implications are analysed to explain the rationale behind the ruling of kufr.

## 13. Dhayl al-Muddāā li Aḥsan al-Wiāā li Ādāb ad-Duāā:

*A Desired Supplement for a Beautiful Receptacle on the Etiquette of Prayer*

Mawlānā Naqī Ālī Khān wrote a book on supplication, the etiquette and essence of prayer and causes for prayers to be accepted or rejected titled *Aḥsanu'l Wiāā*. Alahazrat wrote a commentary on this book and mentions points that are not found even in classic duāā manuals like *Hiṣn al-Ḥaṣīn*<sup>156</sup> and *Adhkār*.<sup>157</sup>

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<sup>155</sup> Preface to *Al-Malfūz*, Dāwat e Islāmī edition, Majlis al-Madīnah al-Īlmiyyah (2009).

<sup>156</sup> Imām Muḥammad ibn Muḥammad al-Jazarī [751-833 AH]

<sup>157</sup> Imām Yahyā ibn Sharaf an-Nawawī [631-676 AH / 1233-1277 CE]

#### 14. Tajallī al-Yaqīn bi anna Nabīyyanā Sayyid al-Mursalīn

*Radiance of Faith that our Prophet ﷺ is the Leige-Lord of all Messengers.*

Someone<sup>158</sup> wrote to Alahazrat that the Wahābīs had begun denying that RasūlAllāh ﷺ is the leader of all messengers and prophets challenging Muslims to prove it from the Qur’ān and Sunnah. Alahazrat wrote this book with evidence from the Qur’ān and Ḥadīth, which, apart from being a comprehensive answer is also a glimpse in the biography of the prophet and a study in Ḥadīth comprehension<sup>159</sup> and routes of narration.

#### 15. Faḍl al-Mawhibī fī Māana: *idhā ṣaḥīḥa’l ḥadīthu fa huwa madh’habī*

*The Bestowed Grace in the saying: “The ṣaḥīḥ ḥadīth is my madh’hab”*

Someone asked whether, in a particular issue one can contradict the Ḥanafī madh’hab – for example, *rafa’a yadayn* or praying *qunūṭ* with a single jalsah, with the rationale that it is acting upon a ṣaḥīḥ ḥadīth; and he quotes Ḥanafī texts which report a saying attributed to Imām Aázam: “When you find a ṣaḥīḥ ḥadīth, that is my madh’hab.” This is touted by the anti-madh’habites to reject taqlīd. Alahazrat explains the context of this saying and that every ḥadīth with a ṣaḥīḥ chain does not automatically necessitate that it should be acted upon; and gives examples from ḥadīth literature on the practice of ḥadīth specialists and jurists. This short epistle written as refutation is another fine example of his extensive knowledge of ḥadīth. It is unfortunate that Nadawi did not read

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<sup>158</sup> It is erroneously mentioned in later editions that the questioner is Alahazrat’s teacher Mawlānā Ghulām Qādir Beyg; whereas, the *istiftā* mentions: “someone introduced by Mawlānā..” It is also obvious from the opening lines in the answer where Alahazrat says: “if the questioner is a scholar... or if he is an ignoramus.” Firstly, it is obvious that Alahazrat does not know the questioner; secondly, it is inconceivable that Alahazrat wrote to his teacher in such a dismissive tone.

<sup>159</sup> *dirāyah*

this, or if he did, he did not understand it; if neither, he concealed this information out of jealousy – and made the baseless accusation that Alahazrat was not well-versed in ḥadīth.

## **16. Kifl al-Faqīh al-Fāhim fī Aḥkāmi Qirṭās al-Darāhim**

*Sufficient Provision for the Intelligent Jurist Concerning Currency Notes*

During his second Ḥajj, two scholars of Makkah, Shaykh ʿAbdullāh Mirdād and Shaykh Ḥāmid Jaddāwī posed ten questions concerning currency notes, which Alahazrat answered in less than two days. Shaykh ʿAbdullāh Ṣiddīq, the Chief Mufti of Ḥanafīs in Makkah found this book in the ḥaram library soon after it was written and began reading it right away. Alahazrat was also sitting in the room and the Shaykh had not met him before. Incidentally, Shaykh Jamāl, the previous Chief Mufti of Makkah had issued a fatwā on the same issue, which was deemed the standard reference, in spite of not being the definitive answer. Alahazrat quotes Ibn Humām as a key proof: “If a person sells a piece of paper for a thousand, it is permissible, without anything dislikeable about it.”<sup>160</sup> When Shaykh ʿAbdullāh reached this point, he slapped his thigh in amazement and said: “How could Jamāl miss this!” Thereafter, when Shaykh Ismāʿīl Khalīl introduced Alahazrat, he rushed to meet him, even though he was elder to Alahazrat. Deobandī scholars have also praised the juridical abilities of the Imām citing this book as an example.

## **17. Subḥān as-Subbūh ān Āybi Kadhib Maqbūh**

*Glorification of the Sanctified from an Odious Flaw like Falsehood*

A masterpiece of kalām refuting the absurd belief that falsehood is included in the Divine Power of Allāh tāālā. This is originally a Mútazilī belief which had died with the Mútazilah long ago; it was revived in the

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<sup>160</sup> *Fatḥ al-Qadir*, Kitāb al-Kafālah, 6/324.



subcontinent by Ismāyīl Dihlawi and promoted by his followers – the elders of the Deobandī school. Khalil Ambethwi wrote in *Barāhīn* that nobody from Ahl as-Sunnah argued against this idea and it was a matter of common difference. Alahazrat was only 35 when he wrote this in 1307.

### **18. Qama’a al-Mubīn li Āmāl al-Mukadh’dhibīn**

*A Resounding Blow Dashing Hopes of the Beliers*

Thirty years later in 1338, he wrote a follow-up to his *Sub’ḥān as-Subbūḥ*, refuting more deceptions of the Falsifiers; unfortunately, this monograph is found incomplete; and if it were completed, this would be the final nail in the coffin of the Falsifiers – the *kadh’dhabīyyah* sect.

### **19. Zubdah al-Zakiyyah li Taḥrīmi Sujūd al-Taḥīyyah**

*The Pure Cream: On the Prohibition of Prostration in Homage*

A certain shaykh permitted prostration [*sajdah*] in reverence and cited the case of angels prostrating to Sayyidunā Ādam ﷺ and other such examples in the Qur’ān as his proof. Alahazrat refuted this heresy and proved from various ḥadīth that it is impermissible. In fact, this work is an example of his superlative talent in derivation<sup>161</sup> from ḥadīth which was acclaimed even by his enemies.

The first few lines of his answer give the gist of the book: “O Muslim! O obedient follower of the Sharīah of Muṣṭafā ﷺ Know, and know it with certitude that it is not permitted to prostrate to anyone except to the Lord Almighty Allāh, Glorified is He. If one prostrates to anyone else in worship, it is abject idolatry and patent disbelief; prostration in reverence or as a greeting [*taḥīyyah*] is strictly forbidden, *ḥarām*, an enormity; and whether it is kufr is debated by scholars – one group rules them kāfir, but

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<sup>161</sup> *Iṣṭībāt*.

upon examination, it is found to be superficial kufr... indeed, prostrating to an idol or a cross, the sun or the moon will be ruled kāfir absolutely.”

## 20. Maqāmiy al-Ĥadīd ālā Khadd al-Manṭiq al-Jadīd

*The Ironfisted Punch in the Face of Novel Speech.*

A self-styled scholar wrote *Manṭiq al-Jadīd*,<sup>162</sup> a collection of philosophical meanderings in which he posits blatantly anti-Islamic arguments. Alahazrat refutes this book with both rational and revealed proofs refuting the philosopher using his own arguments. Alahazrat was only 32 when he wrote this in 1304, and senior scholars such as Mawlānā Irshād Ḥusayn Rampuri and Shaykh Muḥammad Luṭfullāh attested it.

## 21. Āṭyā al-Qadīr fi Ḥukm al-Taṣwīr

*The Bounties of the All-Powerful: Ruling upon Images of Living Things*

Making pictures of living things is forbidden in Islām; hanging images is also forbidden. This is a comprehensive fatwā related to making and using images. Alahazrat did not permit images of living things and mentioned a number of ḥadīth that forbid images which includes portraits and photographs. This fatwā is mainly about photographs, which was a relatively new phenomenon in the late 19<sup>th</sup> century.

## 22. Jawd al-Ḥuluw fi Arkān al-Wuḍū’u

*Sweet Downpour: On the Mandatory Constituents of Ablution*

This is a question asked by his student Mawlānā Ḥafaruddīn Bihārī inquiring how many *farḍ* and *wājib* are there in *wuḍū*. Alahazrat explains the principles and classification of actions. Even though the original question is in Urdu, Alahazrat has given the fatwā mostly in Arabic

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<sup>162</sup> *Manṭiq* here is used to mean the literal: ‘speech’ instead of ‘logic’.

because the questioner was also an accomplished scholar and his prominent student. This is an important work on Uṣūl al-Fiqh and is a recommended read for every aspiring mufti and student of fiqh.

### **23. Ĥājiz al-Bahrayn al-Wāqī án Jamýi al-Şalātayn**

*Barrier Between the Two Oceans Preventing Combining Two Prayers*

This is a comprehensive answer to a question whether it is permissible to combine two prayers at one time, if there is a valid excuse. Alahazrat explains the Ĥanafī position and proves it from the Ĥadīth and practice of companions and *tābiyīn*. A two line question was accorded a 150 page answer which is an extensive study of fiqh, Ĥadīth, narrators, narrator-criticism and comparative fiqh! This is mainly a refutation of *Miý-yāru'l Ĥaqq* by Nazīr Ĥusayn Dihlawī, the leading anti-madh'hab heretic who had an intense hatred of the Ĥanafī madh'hab. Alahazrat exposes the Ĥadīth knowledge of the so-called mujtahid, and demonstrates that he is unfit to be considered an ordinary student of Ĥadīth.

### **24. Şayqal al-Rayn án AĤkāmi Mujāwarah al-Ĥaramayn**

*The Burnisher on Adopting Domicile in Haramayn*

In response to a query whether it is permissible to migrate to Ĥaramayn leaving behind parents and children in India. Instead of just saying a 'yes' or a 'no', Alahazrat reminds the questioner of his priorities and the duty of children towards parents; in the end, he explains the Ĥanafī position that it is not permissible to voluntarily choose to migrate to Ĥaramayn.

### **25. Radd ar-Rifđah**

*Refutation of the Rafidīs*

A Sunni sayyid lady passed away and her cousins, Rafidīs of the slandering kind [*tabarrāyī*] claimed inheritance from her. Alahazrat explains that not only is inheritance to a Rafidī impermissible, but also

that Rafidīs of our time are apostates. He lists their heresies and the rulings of scholars down the ages concerning Rāfidīs. A comprehensive refutation of Rāfidīs.

## **26. Qahr al-Dayyān ālā Murtadd bi-Qādiyān**

*The Wrath of the Timeless: upon the Apostate in Qadian*

Mirzā Ghulām of Qādiyān, rose to prominence as a reformer, but thereafter his heresies came to the fore and he blasphemed against prophets and particularly Sayyidunā ʿĪsā ﷺ, and his mother, Virgin Mary. Mirza went on to claim prophethood for himself and a number of weak Muslims fell prey to his cult. Some Qādiyānī converts challenged Sunni scholars for a debate and a number of articles and counter-articles were written during this exchange. Alahazrat had earlier listed a number of blasphemies uttered by the apostate Mirzā Ghulām and outlined conditions for a debate in an epistle named: *Hidāyat e Nūri ba Jawāb e Iṭṭilāʾ e Zarūrī*. This is a quick and ready guide for the blasphemies and heresies of Mirza, with references from the apostate’s own books.

## **27. Kawkabah al-Shihābiyyah fī Kufriyyāti Ab al-Wahābiyyah**

*The Thundering Fireball: Upon the Heresies of the Father of Wahabism*

The seed of Wahābī heresy was planted by Ismāʿīl Dihlawī in India. Even though Deobandīs pretend that they have nothing to do with Wahābīs, their elders were great admirers of Ismāʿīl (who was slain by upright Muslims in Balakot – but Deobandī/Wahābī followers colour it as a martyrdom) and his books *Taqwiyatu’l Īmān*, *Yidāh al-Ḥaqq*, *Ṣirāṭ e Mustaqīm*, *Yak Rozī* and *Tanwīru’l Āynān* are extolled, read and celebrated in their circles. Rashīd Gangohī went so far as to declare in a fatwā, that the possession of *Taqwiyatu’l Īmān* is essentially faith itself! In response to a question about this man, Alahazrat listed 70 statements from his books which cause apostasy, and proved these statements to be

kufr according to ḥadīth and fiqh. Deobandīs slander Alahazrat and spread lies that he unfairly criticised Ismāʿīl. We invite Deobandīs and other assorted Wahābīs to write a detailed refutation of this book and disprove Alahazrat.

In spite of these 70 statements of kufr, Alahazrat exercises extreme caution and abstains from making takfir of Ismāʿīl and says: “Scholars are still discussing the difference between *luzūm* (necessitating) and *iltizām* (becoming necessary). It is one thing for a statement to be kufr, and an entirely different thing to rule the person kāfir on account of that statement..” He also says “Cautious scholars have preferred to withhold from making takfir of this man..”

Nuh Keller, an American translator acting as a mouthpiece for Deobandīs accused Alahazrat of being hasty in takfir in his lengthy article: *Īmān, Kufr and Takfir*, which is full of lies and distortions. It seems that the prime objective of this piece was only to exonerate the Deobandī elders and cast aspersions on Alahazrat. Keller was refuted in my book *The Killer Mistake*, first released in October 2013.

## **28. Sall al-Suyūf al-Hindiyyah ālā Kufriyyāti Bābā al-Najdiyyah**

*Drawing the Indian Sword upon the Apostasy of the Grandfather of Najdīs*

An abridged version of *Kawkabah* (See #27) in which Alahazrat analyses seven statements of Ismāʿīl and the reason they are disbelief, as an answer to the same question which resulted in *Kawkabatu'sh Shihābiyyah*.

## **29. Šāfiyah al-Mūhiyah li-Ḥukmi Julūd al-Uḏhiyah**

*Lucid Inspiration Concerning Hides of Sacrificed Animals*

Is it permissible to sell the hide of sacrificed animals? Or is it necessary to give it away in charity? Is it permissible to sell the rope and stick used to tie the animal or should it be given as alms? Alahazrat explains in detail that jurists prohibited selling sacrificial hides for mere financial gain,

without any intention to benefit oneself or others. The key premise for this ruling is the objective of sacrifice; which is to seek the pleasure of Allāh táālā by spending money for, not making money from a sacrifice. The third answer is an inquiry and lexical analysis of the Arabic word *khiṭām*, which means a strap or rope tied through the nose of the animal.

### 30. Jalī al-Naṣṣ fī Amākin al-Rukhaṣ

*Clear Textual Evidence Concerning Situations for Exemption*

Certain prohibited things become permissible at certain times and in certain conditions; this does not mean that every prohibited thing becomes permissible at some time or the other, nor does it mean that in every situation, there can be found an excuse or another for an exemption. So, what is the general guideline concerning exemptions? This short epistle describes rulings concerning exemptions and concessions in shariāh based on fundamental principles, of which are:

- a) To abstain from evil is more important than obtaining benefit.
- b) Upon necessity, prohibited things become permissible.
- c) If one has to choose between two negatives, it is better to choose the lesser evil.
- d) To prevent injury, damage or harm is of prime importance.
- e) Disaster and crisis call for alleviation; also stated as: That which is cause for constriction, shall give way for accommodation.
- f) That which is forbidden to take, is forbidden to give.
- g) Deeds are according to their intentions.

Furthermore, exemptions fall in the following five categories: Necessity, Need, Benefit, Accessory or Adornment, Superfluousness.<sup>163</sup>

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<sup>163</sup> *darūrah, ḥājah, munfaáh, zīnah, fuḍūl*

### 31. Barakāt al-Imdād li Ahl al-Istimdād

*The Blessing of Aid for Those Who Seek Aid*

The opening chapter of the Qur’ān teaches us to supplicate: “**We seek help only from Thee.**”<sup>164</sup> Therefore, is it not wrong to ask *awliyā’a*<sup>165</sup> or prophets for help? Wahābīs cite this verse and claim that seeking help from anyone else is polytheism. In another verse: “Verily, I have turned my face only towards Him..”<sup>166</sup> and claim that calling upon others [for help] is polytheism. He cites Qur’ānic verses and ḥadīth to prove that seeking help from prophets and *awliyā’a* does not contradict the absolute injunction: “**Thee alone we seek help.**” Because when we seek help from Prophets and righteous people, we do that as a form of intercession – and absolute help is only from Allāh tāālā, and Him alone. Alahazrat lists 33 ḥadīth to prove permissibility of seeking help<sup>167</sup> from *awliyā’a*.

### 32. Şafāyih al-Lujayn fi Kawn at-Taşāfuḥ bi Kaffay al-Yadayn

*Strata of Silver: On Greeting With Both Hands*

Among the many strange and literal interpretations of the anti-madh’hab sects is that they consider grasping both hands during a handshake as a bidāh and that it is not permissible. They claim that it contradicts the ḥadīth as the word *yad* or ‘one hand’ is mentioned in the ḥadīth. Alahazrat had planned to answer it in detail the following Friday, and it slipped from his mind as he became busy during the week. He then saw Imām Qāḍī Khān<sup>168</sup> in his dream who advised “Their reliance is upon the

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<sup>164</sup> Sūrah al-Fātīḥah, 1:5.

<sup>165</sup> Saints, pious people, friends of Allāh. Sing. *Walīy*, Pl. *Awliyā’a*.

<sup>166</sup> Sūrah al-Anāām, 6:79.

<sup>167</sup> With the firm belief that they help only by Allāh’s leave and as a form of intercession.

<sup>168</sup> Imām Qāḍī Abu’l Qāsim Ḥasan ibn Maṣṣūr al-Awzjandi al-Farghānī [d.592/1196].

Ĥadīth of Anas; but it will not avail them.” When Alahazrat opened his eyes, it was time for the Fajr prayer. While making wuḍū he begins to think about the dream and recalls that the Ĥadīth the imām indicated was the one found in *Tirmidhī*. Building upon this, he wrote the book which is another masterpiece of Ĥadīth analysis and study in derivation.

### 33. **Lumáh ad-Ḍuhā fī Iyfā’a al-Lihā**

*The Splendour at Noon: On Sparing the Beard*

In the Ĥadīth of *Bukhārī*, it is reported that RasūlAllāh ﷺ said: “Oppose the polytheists by trimming your moustaches and keeping ample beards.”

In *Ṣaḥīḥ Muslim*, the Ĥadīth is: “trim moustaches and spare the beards.” Keeping beards is undoubtedly a sunnah, and there are numerous Ĥadīth that mention the ample beard of the Prophet ﷺ. When a clean-shaven Magian emissary came to visit RasūlAllāh ﷺ, the Master ﷺ was visibly angry and reprimanded him: “But my Lord [Almighty Allah] has commanded me to keep the beard.” Shaving the beard was considered as the practice of eunuchs and transvestites in the past – but unfortunately due to influence of irreligious reformers, shaving the beard has become a common malady among Muslims. Worse, people claiming to be scholars trim or shave their beards and permit the same for others. Alahazrat lists numerous Ĥadīth and statements of scholars that condemn this act – which is ḥarām and a person who shaves his beard (or trims to less than a fistful) is a *fāsiq mūlin* – open transgressor.

### 34. **Hādiy an-Nās fī Rusūm al-A’arās**

*Guidance for the Masses Concerning Marriage Rituals*

A number of abominable anti-Islamic practices have crept in Muslim marriages. Things such as intermixing of sexes and singing profane songs, sharing lewd jokes in a mixed gathering of young and old, men and women. Fireworks and other such things have become a part of



marriage ceremonies, which is unislamic, and is imitation of other communities. Alahazrat explains the fundamental principle that celebrations should neither be wasteful, nor cause harm to others like fireworks etc. This is a collection of a few related fatāwā.

### 35. Adillah at-Ṭāyīnah fī Adhān al-Mulāánah

*Incisive Proofs Refuting the Adhān of Cursing*

The Shīáh add the sentence: *Álī is the Immediate Successor of RasūlAllāh* in their call to prayer. Is it permissible to listen to this? Is it similar to slandering the other khulafā? Alahazrat says, not that it just reeks of *tabarrā*,<sup>169</sup> it is very much *tabarrā* itself. Such a call to prayer should be prevented by Sunnis where possible. In this booklet, Alahazrat cites their own sources to disprove their practice, which also sheds light on Alahazrat’s learning and that he had extensive knowledge of Rafiḍī literature as well.

### 36. Ĥakk al-Áyb fī Ĥurmati Taswīd al-Shayb

*Erasing the Blemish: On Prohibition of Dyeing One’s Hair Black*

Dyeing one’s hair black – regardless of the kind of dye or what it is named – is ḥarām in our madh’hab, except for the warrior in Jihād. The ḥadīth of Muslim, Aḥmad, Abū Dāwūd, Nasāyī and Ibn Mājah from Sayyidunā Jābir clearly says: “Colour this [grey hair] with something, but avoid black.” This short epistle explains the ruling concerning black hair dyes. Indeed, there is a

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<sup>169</sup> To distance from the previous three *khulafā*; the first three caliphs: Sayyidunā Abū Bakr, Sayyidunā Ūmar, Sayyidunā Ūthmān ؓ and implying the Shīáh belief that the first three were usurpers and therefore they slander them, which is known as *tabarrā*.

### 37. Masāyil e Samāá

#### *Rulings Concerning Music and Singing*

Listening to music is forbidden, ḥarām. Listening to recitation of chaste poems in praise of Allāh, his Messenger, exhortation of good and noble deeds, praise of Awliyā'a sans musical instruments is considered as permissible by sufis with conditions such as the reciter and listener should neither be boys [who are not pubert] nor openly disobedient Muslims. This epistle is an answer to five questions related to music, singing, dancing, musical instruments. In a previous fatwā Alahazrat has said: "The pristine shariāh closes the door to evil [fitnā] and this thing [music] opens a huge doorway to sin; therefore, how far removed it is from the noble shariāh! Today, one can see many an ornery, mannerless chump, rough and boorish who does not even know the basics of ablution and toilet manners; those who do not know farḍ, wājib, sunnah, makrūh and ḥarām in an ablution; yet they wear ochre robes and grow long hair like women and are engrossed in these satanic sounds day and night..."

### 38. Nūr wa'd Ḍiyā'a fi Ahkāmī Báad al-Asmā'a

#### *Light and Radiance Concerning the Permissibility of Certain Names*

It is forbidden to keep names such as Muḥammad Nabī, Nabī Aḥmad etc., as these only befit RasūlAllāh ﷺ. Such names and any other improper name should be changed, when one is informed about the dislikeability of such names. In a ḥadīth of *Tirmidhī*: "The Prophet ﷺ would change inappropriate names." In another ḥadīth found in *Musnad Imām Aḥmad* and *Abū Dāwūd*: "Verily you shall be summoned on the Day of Judgement and will be called by your names and the names of your fathers. Therefore, choose good names." Alahazrat clarifies and examines some names in this epistle and explains whether such names are permissible or not; and reasons for the same. He also mentions ḥadīth that mention the desirability of naming males as Aḥmad or Muḥammad.

### 39. Nuzūl e Āyāt e Furqān Ba-Sukūn e Zamīn O Āsmān

*The Revelation in Furqan: That the Earth and Heavens are at Rest*

The verse of Sūrah Fāṭir: *Verily it is Allāh who sustains the heavens and the earth; lest they perish* was mentioned by a scholar and friend of Alahazrat in defence of the heliocentric theory. Alahazrat refuted this opinion citing many ḥadīth and verses.

### 40. Shumūl al-Islām li Usūli al-Rasūl al-Kirām

*The Honourable Forebears of the Messenger are Included Among Muslims*

The parents of Muṣṭafā ﷺ are Muslims and will attain salvation. Some scholars differed, but the majority of Sunni scholars – in their love and respect to RasūlAllāh ﷺ incline toward the opinion of salvation. Imām Jalāluddīn Suyūfī wrote a number of epistles proving this and refuted a contemporary scholar who held the contrary opinion and said:

“...and let him spend all his energies to [prove it] if he is capable enough. When his reach falls short, and his knowledge reaches its limit, he extends his tongue and doles out abuses and insults. We belong to Allāh; there is no strength nor power except granted by Allāh.

...if he [the scholar] wants me to revise the opinion which I have preferred, [meaning Islām of RasūlAllāh’s ﷺ parents] even if I am shred to pieces I shall not repeal my judgement. And I intend not from it [being steadfast] except, for siding with the right.”

Alahazrat lists ḥadīth and verses proving salvation and names 35 major ḥadīth and fiqh imams who have explicitly attested to this belief.

### 41. Ḥāyat al-Mawāt fi Bayāni Samā’á al-Amwāt

*Revitalising the Lifeless: On the Issue of the Dead Being Able to Hear*

Some Wahābīs are vehement and insist that the dead cannot hear; this is because it is one of the key premises to reject help and intercession of *awliyā’a*. Alahazrat received a fatwā for verification and attestation –

which claimed that seeking intercession of awliyā'a was either polytheism or at least resembles polytheism. Alahazrat wrote this lengthy monograph and explained the issues of hearing of the dead and making duāa near graves of pious Muslims. In one section he quotes 60 ḥadīth, and another section lists sayings of 175 ṣahābah, tābiyīn and prominent imams who believed that the dead can hear. In yet another section of the book, he has listed 200 citations – not just names but relevant quotes. This work has attestations of famous scholars such as Imām Aḥmad Zaynī al-Dahlān who wrote: “I have seen this blessed work, which is full of elegant proofs; I have found it to be a text that promotes the beliefs of righteous people [*ahl al-ḥaqq*] and annihilates false beliefs of heretics and renegades.” Shaykh Sayyid Ibrāhīm ibn al-Khayyār says: “How many refutations upon refutations of ūlamā have I seen against misguiding heretics. But I have not seen anything like this epistle!”

#### **42. Zahr al-Bāsim fi Ḥurmati al-Zakāh ālā Banī Hāshim**

*The Smiling Flower: Concerning Prohibition of Zakāt to Banu Hashim*

Is it permissible to give Zakāt to Banū Hāshim – especially the descendants of RasūlAllāh ﷺ, and consider it as the one-fifth? Alahazrat answers this question in detail and explains that it is forbidden to give Zakāt or any other charity to RasūlAllāh's ﷺ family, the Banū Hāshim.

#### **43. Ākid al-Taḥqīq bi Bāb al-Tāliq**

*The Definitive Research in the Issue of Conditional Divorce*

If the decision of something is dependent on a stipulated condition in the future, it is known as *tāliq*. If one issues a divorce stating a condition, the divorce is effected whenever the condition is met in the future. A person issued such a divorce and retracted later claiming that his intention was generic and not specific; a Deobandī mufti issued a fatwā dismissing the divorce based on a number of false premises. Alahazrat explains the issue

of *tālīq* in detail, which is now a reference for all Ḥanafī muftis. The query was in Persian and Alahazrat’s answer is also in Persian.

#### **44. Iqāmah al-Qiyāmah ālā Ṭāyīni al-Qiyāmi li Nabīy Tihāmah**

*Misery of Doomsday for those who Scorn Standing in Respect for the Prophet*

During celebrations of the birthday of the Prophet ﷺ, when the birth of the Prophet ﷺ is mentioned, the audience stands up in respect. Wahābī and Deobandī groups frown on celebrating the Prophet’s birthday – Rashīd Gangohi and his student Khalīl Ambethwi considered celebrating the mawlid akin to a pagan festival;<sup>170</sup> and standing up in respect therefore (according to them) is an ugly innovation which was not present in the first three centuries of Islām. Alahazrat clarifies the Sunni position and refutes the ludicrous claim that anything not present in the first three centuries is an ugly innovation [*bidāh*].

#### **45. Maḥajjah al-Mu’tamanah fī Āyāt al-Mumtaḥanah**

*The Safe Haven: In the Verse of Mumtaḥanah*

As far as worldly relations are concerned, Islām is not against cooperation with Christians or people of other religions – in respecting<sup>171</sup> their rights as humans, neighbours and so forth; being fair in dealing with them and being just; neither deceiving them, nor betraying their trust. Alahazrat writes on relations with non-Muslims:<sup>172</sup>

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<sup>170</sup> Khalīl Aḥmad wrote in his *Barāhīn al-Qāṭiāh* that it was similar to play-acting Kanhayya’s birth, enacted every year by the Hindus. Kanhayya is another name of Krishna, a mythological figure, whom Hindus regard as an incarnation of god and worship him.

<sup>171</sup> *Respect*, as in ‘being mindful’ and ‘consideration.’

<sup>172</sup> *Maḥajjatu’l Mu’tamanah fī Āyati’l Mumtaḥanah*, Imām Aḥmad Ridā Khān.

Bearing love and affection,<sup>173</sup> is entirely different from giving consideration and conducting transactions<sup>174</sup> with someone. The difference between the two, is like the distance between the sky and the earth. It is permissible to conduct transactions and have dealings with anyone, except with apostates like Wahābīs and Deobandīs,<sup>175</sup> in worldly matters, and [matters] in which there is no harm for religious obligations.

The *Dhimmī*<sup>176</sup> is similar to a Muslim in all such dealings: “They shall have the same rights and obligations as us”.<sup>177</sup> It is permissible to conduct transactions even with non-dhimmīs.<sup>178</sup> Transactions like buying and selling, leasing and renting, giving and accepting gifts (upon the condition that these gifts are permitted by the shari‘ah); and to purchase anything from them, when such goods are of benefit for Muslims; and to sell them anything except weapons<sup>179</sup> or such things that may be (mis)used to insult Islām. So also, it is permitted to employ them to do things that are not contrary to the shari‘ah; and to accept employment of non-muslims in permissible activities that are not humiliating<sup>180</sup> [to Muslims]; so also is hiring them and getting hired by them.

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<sup>173</sup> *mawālāt*

<sup>174</sup> *muāmalāt*

<sup>175</sup> That is, the apostates among them. Because, in our times, many who call themselves as Deobandīs are not aware of the heresies of their elders, unlike in Alahazrat’s time; and not all Wahābīs in our time can be ruled as apostates. Allāh tāālā knows best.

<sup>176</sup> *dhimmī*: a non-muslim living in Muslim lands and under Islamic rule. Literally ‘those under Muslim protection.’

<sup>177</sup> In worldly matters. *lahum mā lanā wa ālayhim mā ālaynā*.

<sup>178</sup> *Non-dhimmī*: those non-muslims who may live in Muslim lands but do not pay jizyah; or do not live in Muslim lands at all.

<sup>179</sup> That may be used against Muslims in war. A hundred years ago, these were swords and sticks; but in our times, non-Muslims have far more powerful weapons, which makes this condition irrelevant.

<sup>180</sup> Therefore, Muslims cannot work as bartenders or serve wine or pork, or participate in any such activity that is forbidden in Islām such as working in casinos.

It is permissible to give them gifts as goodwill<sup>181</sup> as long as such gifts do not honour the rituals and religious customs of infidels,<sup>182</sup> and to accept their gifts as long as such gifts do not contravene or criticise Islām.<sup>183</sup> It is even permissible to marry a Christian or Jewish woman. As long as they make peace with us, we shall be inclined towards them [in amity] – as long as such treaties do not force us to make *ḥalāl* as *ḥarām* and vice versa.<sup>184</sup> So also, [it is allowed] to have contracts with them, and have covenants with them to a certain extent;<sup>185</sup> and when such a permissible covenant is made, it is obligatory to fulfil it and it is forbidden to betray or renege from such promises.

Whether in Muslim lands or not, co-existence and cooperation with non-Muslims was never forbidden in worldly matters. This does not mean that Muslims can compromise on religious obligations or appease non-Muslims by embracing their religious traditions, ceremonies or condone them. This is a seminal treatise on living in harmony with others and still maintain our religious identity by being steadfast upon our religion.

#### **46. Samḥ al-Nadarā fi mā Yūriḥ al-Ājza min al-Mā'a**

*Exemptions in Exceptional Conditions Causing Disability from Using Water*

Alahazrat explains 175 instances when one is exempt from using water for ablution. Some examples: If a woman has to do wuḍū and she is in the presence of a non-maḥram man; she should not reveal her arms but do

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<sup>181</sup> *maṣlaḥat e shara'ī*: for a valid reason and not contrary to shari'ah; for diplomatic or political reason and for the long term benefit of Muslims.

<sup>182</sup> For example, gifting a Cross to Christians or gifting idols or unislamic religious motifs. However, giving any other gifts to Christians, Hindus or any other non-Muslims is permissible as explained earlier.

<sup>183</sup> For example, it is not permissible to accept a bottle of wine or figurines considered as gods by Hindus.

<sup>184</sup> That is, as long as our religious matters are not disturbed. For example, usury is *ḥarām* and polygamy is *ḥalāl*.

<sup>185</sup> Permitted by the Shari'ah.

tayammum instead. This is perhaps again unique to Alahazrat that some monographs are nested within another. One possibility of inability (and hence excuse) of using water is when the time for *ṣalāh* is constrained and if one does an ablution, he/she may not be able to pray in time; which is one of the 175 instances.

But then, Alahazrat saw the need to elaborate on it and address associated issues, so he wrote a nested monograph: *Ẓafar li Qawli Zufar*. Imām Zufar permits this in opposition to the three imāms of our madh'hab: Imām Aázam, Abū Yūsuf and Imām Muḥammad. Alahazrat inclines towards Imām Zufar's position and verifies another report from all three imāms that agrees with Imām Zufar; moreover it is corroborated from secondary aspects in other fatāwā.

#### **47. Tanwīr al-Qindīl fī Awaṣāf al-Mindīl**

*Illuminating Lights: Commending the Use of a Towel*

Do we lose reward if we dry our face with a towel after ablution? Alahazrat replies that one does not lose reward by drying with a towel after ablution. He lists a number of ḥadīth that indicate using a towel after ablution is praiseworthy.

#### **48. Ijāzāh al-Matīnah li Úlamāyi Bakkah wa'l Madīnah**

*Exuberant Authorisations for the Scholars of Makkah and Madīnah*

Alahazrat listed all his authorisations to various úlamā of Makkah and Madīnah. In his authorisations to prominent úlamā he mentions various *isnād*<sup>186</sup> he has from his masters.

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<sup>186</sup> Authorisations.



## 49. Niým al-Zād li Rawm al-Ďād

*Excellent Provision: On the Ephemeral Pronunciation of Ďād*

This is an answer to a query on the pronunciation of the letter *Ďād* and its phonology. The question and answer are both in Persian.

## 50. Lumá al-Aĥkām án lā Wuđū'u min al-Zukām

*Radiance of the Ruling that Ablution is Not Necessary for a Runny Nose*

Someone asked whether the wuđū will be nullified on account of a running nose. Alahazrat replies (as the title informs) that it is not nullified. Alahazrat also evaluates the state of impurity of various things.

## 51. Zulāl al-Anqā min Baĥri Sabqah al-Atqā

*Pure and Sweet Water from the Ocean of The Primal Pious*

This discusses the tafsir of the verse: *wa sa-yujannabuhā al-atqā*,<sup>187</sup> and that it was revealed in praise of Sayyidunā Abū Bakr ؓ. It is one of Alahazrat's lengthy monographs in more than 200 pages.

## 52. Qawāriy al-Qahhār ála al-Mujassimah al-Fujjār

*Blows of The Powerful upon Anthropomorphist Villains*

Islamic belief does not admit anthropomorphism. But there are a few sects that insist on literal interpretation of verses and ĥadīth rendering a number of things anthropomorphic. In our times, the so-called Salafīs and Wahābīs have anthropomorphic ideas. In India, like other modern heresies, this too was introduced by Ismāyīl Dihlawī. Alahazrat lists fifteen statements of belief from a Sunni perspective in this epistle:

1. Allāh táālā is free from every fault or flaw or shortcoming.

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<sup>187</sup> Sūrah Al-Layl, 92:17. وَسَيَجْزِيهَا الْآتِقَى

2. Everybody and everything is dependent upon Him; and He is not reliant on anything or anybody.
3. He is transcendent from bearing any resemblance to the creation.
4. He does not change; He is as He was in pre-eternity and He shall be forever like He is now. It is impossible [*muḥāl*] that He was something before, then changed to becoming something else.
5. He is not a body and He is transcendent from everything that is suggestive of bodies.
6. He is transcendent from magnitude; one cannot say this much, this big and so forth. [He is not] tall, wide, thick, thin, little or more, countable or weighable, big or small, heavy or light.
7. He is transcendent from having a shape – [He is] neither wide or narrow, nor spherical or long, nor triangular or conical, nor straight or oblique nor any other shape.
8. He is transcendent from having limits or extents; He is not ‘unlimited’ in the sense of being [physically] spread out without a limit; that is, He is free from any concept of magnitude. In other words, when we say He is transcendent from limits, we mean negation of imposing any limits; not the attestation of unlimited magnitude.
9. He is not made from anything.
10. Parts and sections cannot be conceived or considered in Him, even hypothetically.
11. He is free from directions or [having] edges or [being on a] side. One cannot say that He is on the right or left; or front and back; similarly, [in this sense of direction] He is not above.
12. He is not joined with anything in the creation such that He is in contact [with something].

13. He is not detached from the creation – to mean that there is a [physical] distance between Him and the creation.
14. He is transcendent from place and location.
15. He is transcendent from standing, sitting, descending, ascending, walking, stopping etc., and all conditions and necessities for bodies.

### **53. Taḥbīr bi Bāb al-Tadbīr**

*The Writing: Concerning the Issue of Planning*

Everything is according to the destiny and decree of Allāh táālā. But planning for something within sharaʿī bounds is certainly not against this belief. We live in a world dependent on means; and Allāh táālā in His infinite Wisdom has ordained means to be connected with effects. This monograph contains 40 ḥadīth that approve of planning and that planning does not contradict faith in Divine Decree.

### **54. Surūr al-Ŷīd al-Saʿīd fī Ḥill al-Duāʾ Baʿda Ṣalāt al-Ŷīd**

*Joy of the Blessed Eid: On Permissibility of Supplication After Ṣalāt of Eid*

Mawlānā ʿAbd al-Ḥayy Lucknawī [1264-1304] has said in his fatwā that supplication after the Eid prayer and *khuṭbah* is not proven, nor found in the practice of RasūlAllāh ﷺ or the companions. Based on this fatwā, the Wahābīs have caused another fitna calling this a bidāh. Even Deobandī muftis are divided on this issue. Alahazrat proves from ḥadīth that doing so is permissible and praiseworthy, and those who call it a bidāh are in error; the second part clarifies the fatwā of Lucknawī.

## 55. *Ismāá al-Arbaýin fi Shafāáti Sayyid al-Mursalín*

*Hearing the Forty: On Intercession of the Master of all Messengers.*

Someone asked: “In which ḥadīth is it mentioned that the Prophet ﷺ is an intercessor?”<sup>188</sup> Alahazrat cited forty ḥadīth that prove RasūlAllāh ﷺ is the greatest intercessor – that he is the first to intercede, and the first whose intercession will be accepted.

## 56. *Budūr al-Ajillah fi Umūr al-Ahillah*

*Prominent Moons: Concerning Crescents*

The sighting of the crescent is important to calculate the start of the month; and thus the beginning and end of Ramadān, and to calculate the beginning of Dhi'l Ḥijjah, in which the Ḥajj takes place. Therefore there are a number of rules governing viewing, informing, bearing and accepting witness about the crescent and so forth. In this monograph Alahazrat explains all the rulings concerning new moons in two sections:

1. Fifteen points concerning the importance of sighting the crescent and associated issues and rulings.
2. Twenty points concerning unreliable methods of establishing the crescent and associated issues.

Alahazrat wrote a commentary *Nūr al-Adillah li'l Budūr al-Ajillah* and a gloss *Rafú al-Állah án Nūr al-Adillah* on this monograph.

## 57. *Munír al-Áyn fi Ḥukmi Taqbíl al-Ib'hāmayn*

*Illuminating the Eyes: The Ruling on Kissing Thumbs*

Ḥanafī imāms have said that it is mustahabb to kiss thumbnails when the name of the Prophet ﷺ is mentioned in the call to prayer. Based on the

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<sup>188</sup> *Shafíy.*

ḥadīth of Daylamī, who narrated in *Musnad al-Firdaws*, Ibn Áābidīn in *Radd al-Muḥtār* [citing from] Quhistānī said:<sup>189</sup> “It is *mustahabb* to wipe the eyes with the tips of both index fingers after kissing them when the mu’adhdhin says: *ash’hadu anna Muḥammadan rasūlullāh* and to say: I bear witness that Muḥammad ﷺ is His Slave and Messenger, I am pleased with Allāh táālā as my Lord, with Islām as my religion and [Sayyidunā] Muḥammad ﷺ as the Messenger [of Allah]”.<sup>190</sup>

Sakhāwī ended his comment on the above ḥadīth in the words: “No *ṣaḥīḥ marfū’ū*<sup>191</sup> narration is established in this matter.” Those who consider it a bidāh quote this statement and insist that the ḥadīth is false. Alahazrat explains how “it is not *ṣaḥīḥ*” does not necessarily mean it is false. *Ṣaḥīḥ* is a term used for the highest level of authentication in hadith; and non-*ṣaḥīḥ* may also mean *ḥasan* and *ḍa’īf*, which are accepted in such supererogatory matters.

## 58. Hād al-Kāf fi Ḥukm al-Ḍiāāf

### *Essential Guidelines Concerning Weak Narrations*

One of the prevalent diseases in our time is the mindless parroting of common people about a ḥadīth being ‘weak’ or *ḍa’īf*; particularly, the heretics calling themselves Ahl e Ḥadīth or Salafī. Except few, who also make blunders, most of them are ignorant of ḥadīth principles; yet, they arrogantly scoff: ‘*that ḥadīth is weak.*’ Whenever one encounters such folk trying to appear too clever by half, they should be asked to explain the basic classification of ḥadīth; most likely, they will fail in the first screening. The so-called *Ahl e Ḥadīth*, who do not follow any Imām and disparage taqlīd are incapable of understanding the ḥadīth in Bukhārī –

<sup>189</sup> Shamsuddīn Muḥammad al-Quhistānī [d.950 or 962] *Jāmiy al-Rumūz*, a commentary on *Nuqāyah* by Ṣadru’sh Shariāh Imām Ūbaydullāh ibn Masūūd al-Maḥbūbī [d.747].

<sup>190</sup> Sakhāwī, *Maqāṣidu’l Ḥasanah*, #1021.

<sup>191</sup> That which is traced back to RasūlAllāh ﷺ as his own word, action or affirmation.

can any of them pick up an unannotated version of Bukhārī and explain the ḥadīth on their own or analyse the narrators without resorting to any commentary or dictionary – because repeating an Ibn Ḥajar or Āynī is nothing but *taqlīd*. Here are a people who cannot even read Bukhārī in Arabic, and rely on defective translations – but yet have the temerity to scoff *taqlīd*, even though ḥadīth masters like Ibn Ḥajar, Āynī, Suyūṭī, Qārī or Zabīdī were muqallids and followed a specific madh’hab. There is a unanimous agreement among ḥadīth specialists and jurists that a weak ḥadīth can be used as evidence in supererogatory deeds, morals, commendations and encomiums. Certainly, weak ḥadīth is not sufficient to establish an article of faith, or a *farḍ* or *wājib*; nor enough to rule something *ḥarām*. But it does not mean that it is false – nor that it should be discarded without a second thought. Imām Nawawī has said: “Scholars have agreed that it is permissible to act upon weak ḥadīth in matters of supererogatory deeds or commendations.”<sup>192</sup> In this seminal tract Alahazrat explains the principles and practice concerning weak ḥadīth citing more than sixty ḥadīth and fiqh authorities.

### 59. Nahy al-Akīd án al-Ṣalāti Warā’a Ídā al-Taqlīd

*Definite Prohibition: On Praying Behind Enemies of Taqlīd*

Is it permissible to pray behind those who reject *taqlīd* of the four imāms? Those who call themselves as Salafis or Ahl-e-Ḥadīth in our times and consider following an imām as *bidāh* and some even call it polythesim! This monograph was written to refute them and as he himself says: “it is not right to pray behind a *ghayr-muqallid*; and I shall also mention their beliefs, their state and their subterfuge among other issues” An extensive discussion and refutation of Anti-Madhhabīs in which Alahazrat quotes numerous ḥadīth.

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<sup>192</sup> In the preface of his famous work: *Arbayīn*.

## 60. Anwār al-Intibāh fi Ĥilli Nidāyi Yā RasūlAllāh

*Rays of Awakening: On the Permissibility of saying “Ya RasūlAllāh”*

A Muslim who believes that only Allāh táalā is God and RasūlAllāh ﷺ is His Messenger says after his prayers: *aṣ-ṣalātu wa’s salāmu ālayka yā RasūlAllāh*<sup>193</sup> and *as-aluka’sh shafāah ya RasūlAllāh*.<sup>194</sup> Is it permissible to say so? And what is the ruling concerning those who claim that it is kufr and polytheism? Alahazrat replies that it is permissible and major scholars of Ĥadīth and fiqh have permitted it such as Imām Subkī, Állāmah Fāsī, Állāmah Áli al-Qārī, Shaykh Ábd al-Ĥāqq al-Dihlawī, Ibn Ĥajar al-Haytamī, Imām Khayruddīn Ramli, Shāh Waliyullāh<sup>195</sup> etc. and they cite the Ĥadīth of Tirmidhī,<sup>196</sup> in which a blind companion was taught a prayer by RasūlAllāh ﷺ in which the phrase, *yā RasūlAllāh* is mentioned. Every Muslims utters this phrase in his obligatory prayers five times a day in *tashahhud* when he says *as-salamu ālayka ayyuha’n nabiyy*.

## 61. Aĥlā Min al-Sukkar li Ṭalbatī Sukkar Rosar

*Sweeter than Sugar; for those Seeking the Sugar of Rosar*

Sugar cane juice is brown in colour and raw sugar is also brown. In the refining process, activated carbon is used to decolorise sugar. In the

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<sup>193</sup> Blessings and salutations be upon thee O Messenger of Allāh.

<sup>194</sup> I ask thee to intercede for me, O Messenger of Allāh.

<sup>195</sup> In his poem: *Aṭyab al-Nagham fi Mad’hi Sayyid al-Ārabi wa’l Ājam*, Section Eleven and in *Mad’hiyyah Hamziyyah*. Not just as expression in poetry but in the commentary of both verse, he himself specifically mentions seeking help from RasūlAllāh ﷺ. In the beginning of the qaṣidah *Aṭyab* he says: “Mention of some tribulations in our time, and to seek help [intercession] from the soul of RasūlAllāh ﷺ is necessary”.

<sup>196</sup> Which according to Ĥākīm fulfils the conditions of Bukhārī and Muslim, and is also reported in Ṭabarānī and Bayhaqī.

past<sup>197</sup> activated carbon was mostly in the form of bone char or animal charcoal obtained by burning animal bones in an oxygen-depleted atmosphere. Alahazrat was asked about sugar in which animal charcoal was used, and the mill owners did not bother or care whether those bones were of ḥalāl animals or slaughtered in ḥalāl fashion. Before answering the question, Alahazrat presents ten preliminaries – actually detailed discussion of principles of fiqh – based upon which, he then issues the ruling concerning such sugar.

## 62. Hādī al-Ĥājib án Janāzah al-Ghāyib

*Guide to the Barrier that Prevents Funeral Prayer in Absentia*

The Ḥanafī madh'hab stipulates that the body of the deceased be present for funeral prayer. In this short epistle Alahazrat answers the following questions concerning funerals:

1. Is it permissible to repeat the funeral prayer after the kin of the deceased have already finished their prayer?
2. Is it permissible to perform funeral prayer for someone in absentia?
3. If the imām is a Shāfiyī and he prays funeral in absentia or repeats a prayer, is it permissible for Ḥanafīs to follow him?

In summary, it is not permissible to repeat the prayer, if the kin of the deceased have already performed the funeral prayer; Alahazrat quotes 207 citations from 85 sources to validate his answer. He has also explained it in another epistle *Nahy al-Ĥājiz án Takrāri Ṣalāti'l Janāyiz*. Answers to the second and third question are also negative: it is not permissible to pray in absentia, neither alone nor following others.

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<sup>197</sup> Apparently, it has now been replaced by modern methods of decolorisation. See <http://www.sucrose.com/rdecol.html>; also see <http://www.sucrose.com/lref.html> for information on sugar refining.



### **63. Iljām as-Şādd án Sunan al-Ďād**

*Reining the Inhibitor of the Sunnah in Pronouncing the Letter Ďād*

Many people in non-Arab countries – and even in Arab countries – pronounce the letter *Ďād* incorrectly. People in the subcontinent and in Iran, Afghanistan etc., convert it to *z* and some Arabs convert it to *ż* as in *żālim*. The laxity of scholars who are themselves heedless in uttering the letter properly, makes the situation worse. It is mandatory for every Muslim to try and learn to pronounce the letters of the Qur’ān; they are exempt only if they have tried their best but are impaired by physical or linguistic disabilities and thus cannot pronounce any of the letters. If one cannot pronounce a particular letter, he/she should memorise such verses that do not have those letters for recitation in *şalāt*.

### **64. Barakāt al-Samā’a fī Ħukmi Isrāf al-Mā’a**

*The Munificence of the Heavens: Rulings on Wastage of Water*

One usually finds a few lines in books of fiqh on wasting water in ablution (or otherwise) being impermissible. Alahazrat has written an extensive treatise of 160 pages on this seemingly simple topic citing numerous texts and highlighting various aspects and which, like many of his works is perhaps the only such book dedicated to the topic.

### **65. Anfas al-Fikar fī Qurbān al-Baqar**

*Refined Thoughts Concerning Sacrificing of Cows*

In the guise of seeking fatāwā some people seeking to ban cow slaughter asked a few questions whether it was obligatory to slaughter cows. Some scholars fell for the ruse and said it was not – but Alahazrat recognised it right away and refuted this strategem of idol-worshippers and explained the difference between not doing something and specifically abstaining from something – not sacrificing a cow is not a sin, but to specifically abstain from sacrificing a cow is not permissible either.

## 66. Qaṣīdatān Rāyiyātān

*Two Elegant Odes*

Alahazrat has written two odes totalling 313 verses in praise of Shāh Faḍlu'r Rasūl Badāyūnī, one of the foremost Sunni scholars in India and the defender of Ahl as-Sunnah who staunchly repelled the Wahābī onslaught. He was born in 1213 and passed away in 1289. *Sayfu'l Jabbar*, *Bawāriq e Muḥammadiyyah*, *Taṣ'ḥīḥu'l Masāyil*, *Mútaqad al-Muntaqad*, *Fawzu'l Mu'minīn*, *Talkhīṣ al-Ĥaqq*, *Iḥqāqu'l Ĥaqq*, *Sharḥ Fuṣṣuṣu'l Ĥikam*, *Risalah e Ṭariqat*, Marginalia on commentary of Mīr Zāhid on *Risalah Quṭbīyyah* and *Mullā Jalāl*, *Ṭibb al-Gharīb*, *Tathbitu'l Qadamayn*, Commentary on Selection of Ĥadith from *Ṣaḥīḥ Muslim*, *Faṣlu'l Khatīb*, *Ĥirz e Mu'azzam* are his well-known works. Alahazrat's annotations on his *Mútaqad* is named *Mustanad*. [See #10 in this list].

## 67. Jumal an-Nūr fi'n Nahy an-Nisā'a án Ziyārah al-Qubūr

*Lustrous Lines on the Prohibition of Women Visiting Graves*

Alahazrat was asked about women visiting graves which Mawlānā Faḍlu'r Rasūl in *Taṣ'ḥīḥu'l Masāyil* and [Ibn Nujaym] in *Baḥr ar-Rāyiq* have permitted them to visit graves. Alahazrat replied to the objection and in explaining this issue says:

I prefer the contrary opinion and my fatwā was published in *Tuḥfah e Ḥanafīyyah*<sup>198</sup> long ago. I considered it objectionable for women to visit graves of Awliyā'a or others following the master, Shaykh Ibrāhīm Ḥalabī as mentioned in his *Ghunyah*; except to visit the radiant mausoleum of RasūlAllāh ﷺ which is either wājib or almost wājib, based on the exemption mentioned in *Baḥr ar-Rāyiq*. Particularly in our times, when the storms of indiscretion rage – dancing, music, singing have become rampant, excesses committed by ignoramuses in [what should have been] austere anniversaries.<sup>199</sup> I find it disliked for even men to

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<sup>198</sup> A popular periodical published by Sunnis at that time.

<sup>199</sup> *úrs*: anniversary of Awliyā'a, pl. *aárās*.

attend such places, let alone those folk whom RasūlAllāh ﷺ termed “delicate glasses” advising Anjashah to recite softly.<sup>200</sup>

## 68. Jurāz al-Dayyānī álā al-Murtadd al-Qādiyānī

*The Sword of The Eternal upon the Qadiyani Apostate*

Heretics try to befuddle Muslims by asking inconsequential questions and shift the focus from the main issue. The Qadiyānīs are apostates for dozens of reasons, but still they argue about secondary issues such as the demise of Sayyidunā ʿĪsā ﷺ. Alahazrat in his inimitable style refutes the Qadiyānī claim and clarifies the ḥadīth they quote to mislead common folk. This is among Alahazrat’s last works, if not the last, as it was written in Muḥarram, less than two months before his passing in Šafar 1340.

### *Poetry*

Alahazrat wrote poetry in all three languages – Arabic, Persian and Urdu and employed all forms of poetry. However, his subject was always RasūlAllāh ﷺ or *awliyā’a* or Islamic topics. The late Prof. Masūūd says that the two-part *Ĥadāyiq e Bakhshish* does not contain his entire poetry, but is only an anthology. Many of his poems would be published in magazines which are now probably lost for ever, and some lengthy poems are in private collections. Similarly, his Arabic and Persian poetry is still scattered. The late professor, who was among the foremost Alahazrat-scholars collected his Persian verse and published in a slim volume titled: *Kalām al-Imām*. Some poems were collected from various sources and published posthumously as the third volume of *Ĥadāyiq*. However, this part had a number of spurious compositions, additions and typos,

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<sup>200</sup> Ḥadīth of *Muslim* #2323, *Kitāb al-Fadāyil*. Reported by Anas ibn Mālik, that RasūlAllāh ﷺ was on a journey and a slave named Anjashah sang [to drive the camel] and RasūlAllāh ﷺ told him: “Softly, lest you break the glasses”.

stirring a minor controversy and allegation by Deobandīs which has been refuted soundly. Alahazrat was very cautious in his poetry which consisted mostly of eulogies of the Prophet ﷺ and in his own words: “It is the toughest form of poetry, even though people think it is the easiest. It is like walking on the edge of a sword. This is because, if a person exaggerates, he will have elevated him ﷺ to godhood; and if he is reticent, he may diminish his lofty stature.” His poetry does not use any word that does not befit the stature of RasūlAllāh ﷺ nor does he use expressions that may appear to contradict the creed of Ahl as-Sunnah. Once his brother, Mawlānā Ḥasan Riḍā showed him a stanza:

***khudāyi bhi hoti jo dene ke laayiq  
khudā ban ke aāta khudā ka woh bandā***

if it was possible to give godhood  
that slave of God would come as god.<sup>201</sup>

Alahazrat immediately changed it to:

***khudāyi bhi hoti jo taḥt e mashiyyat  
khudā ban ke aāta khudā ka woh bandā***

if godhood were governed by Divine Will  
that slave of God would come as god.

In this beautiful replacement, he helped the poet avoid a potential misunderstanding and secondly, he described the Sunni creed that ‘godhood’ or being god is *muḥāl* for everyone in the creation and also that such things are precluded from Divine Power.

***yahi kahti hai bulbul e bāgh e jināñ ke razā ki ṭarah koyi siḥr bayāñ  
nahiñ hind meiñ wāṣif e Shāh e hudā, mujhe shokhiy e tab’a e raza ki qasam***

The nightingale in the garden of paradise says: a wizard like Raza, enchanter  
In India, there is none other; says the vivacity of my nature!

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<sup>201</sup> This is *muḥāl*, based on a *muḥāl* premise; as it is said in the verse: “Tell them: if **Rahmān had a son, then I wouldst be the first to worship him.**” *Sūrah Zukhruf*, 43:81.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

In the famous *Qaṣidah Miýrājiyyah*, he says:

***sana-e-sarkar hai wazifah qabul-e-sarkar hai tamanna  
na shayiri ki hawas na parwah, rawi thi kya kayse qafiye the***

My sole aim is to praise my Master; and hope that he accepts it  
I am not worried about poetry; nor rhyme nor meter.

In one verse he says:

***parah e dil bhi na nikla dil se tufhey mein razā  
un sagān e kuu se itnī jaan pyārī wāh wāh!***

You could not take out a part of your heart as a gift, O Raza!  
Is your life more beloved to you than the dogs in his ﷺ street?

Every line of his poetry is quotable and selecting one or two couplets as  
'memorable' is nigh impossible:

***Allāh! kya jahannam ab bhi na sard hogā  
ro ro ke Muṣṭafā ne dariyā bahā diye haiñ***

O Allāh! Shall the fires of hell not quench yet?  
Even after Muṣṭafā ﷺ has let flow rivers of tears?

***kah legi sab kuch unke sana khwāñ ki khāmoshi  
chup ho rahā hai kah ke maiñ kyā kyā kahūñ tujhey***

The speechlessness of he, who extols thee is telling;  
Lost for words he falls silent, how to describe thee?



## CHRONOLOGY OF KEY EVENTS IN ALAHAZRAT'S LIFE

Hijri	Gregorian	Age	Event
1272	1856	*	Birth: 10 <sup>th</sup> Shawwal 1272 / 14 <sup>th</sup> June 1856
1276	1860	4	First completion of Qur'ān recitation
1277	1861	5	First speech in Rabi' al-Awwal
1285	1868		First Work in Arabic
1286	1869	13	Graduation – 13 years, 10 months and 5 days
			Begins to Teach and Issue Legal Edicts Under Supervision
1291	1874	19	Marriage
1292	1875	20	Birth of Eldest Son: Mawlānā Ḥāmid Raza Khan
1293	1876	21	Permission to Issue Legal Edicts Independently
1294	1877	22	Tariqah: Initiation and Permission to Initiate (Ba'at/Khilāfat)
			First Urdu Work
1295	1878	23	First Hajj and Visit to the Two Sanctuaries
			Ijāzah in Ḥadīth from Shaykh Aḥmad Zaynī Daḥlān al-Makkī
			Ijāzah in Ḥadīth from Shaykh Ābd ar-Raḥmān Sirāj
			Ijāzah in Ḥadīth from Shaykh Ḥusayn Ṣāliḥ Jamal al-Layl
1298	1881	26	First Persian Work
1307	1889	35	<i>Subḥān al-Subbūh</i>
1310	1892	38	Birth of Second Son: Mawlānā Muṣṭafā Raza Khan
1311	1893	39	Attends the Inaugural Session of Nadwatu'l Ūlamā in Kanpur
1313	1895	41	<i>Al-Faḍl al-Mawhibī</i>
1315	1897	43	Dissociation from the Nadwah Movement

Hijri	Gregorian	Age	Event
1317	1899	45	Refutation of Qadiyāni False Prophet
			Refutation of Nadwah: <i>Fatāwā Al-Ĥaramayn</i>
1318	1900	46	Hailed as Mujaddid/Reviver of the age by Indian Scholars
1320	1902	48	<i>Al-Mustanad Al-Mūtamad</i>
1322	1904	50	Establishment of the School Manzar e Islām in Bareilly
			Begins Compilation of <i>Fatāwā Ar-Ridāwiyyah</i>
1323	1905	51	Second Hajj and Visit to the Two Sanctuaries
1324	1906	52	Ijāzah of Ĥadīth Given to Scholars in Makkah and Madīnah
			Attestions on his Fatwā and <i>Ĥusām al-Ĥaramayn</i>
			<i>Al-Dawlatu'l Makkīyyah</i> and Endorsements
			Return From Hajj
1325	1907	53	Collection of Poetry <i>Ĥadāyiq e Bakhshish</i> in 2 Volumes
1326	1908	54	<i>Jadd al-Mumtār</i> , A gloss on <i>Radd al-Muĥtār</i> in 5 Volumes
			<i>Tamhīd e Īmān</i>
1330	1912	58	Translation of The Qur'ān : <i>Kanz al-Īmān</i>
1334	1916	62	Refusal to Attend a British Court and Exemption
1336	1917	64	Establishment of Organization: Raza - e - Muṣṭafā
1338	1919	66	Refutation of Albert Porta's Doomsday Prediction
1339	1921	67	Illness and relocation to Nainital in Ramaḍān.
1340	1921	68	Passing Away on 25 <sup>th</sup> Ṣafar 1340 / 28 <sup>th</sup> October 1921
<p>Imām Aĥmad Riḍā's age according to the lunar calendar is 68 years and the solar calendar is 65 years. Age computed in this table is according to the lunar calendar.</p>			

## SOURCES

1. *Ĥayāt e Alahazrat* in two volumes by Mawlānā Żafaruddīn Bihārī, Alahazrat's student and his foremost biographer.
2. *Alahazrat Number*, a special issue of the periodical *Al-Mizān* first published in 1976, and subsequently republished by the *Al-Qārī* magazine of Delhi in 1989. It has been recently published as a hard-bound book by Zia-ul-Qur'ān Publications, Lahore, Pakistan titled, *Anwār e Razā* in 2000. This is a collection of articles and biographical notes, bibliographical data and critical appreciation of Alahazrat's works by major scholars in the subcontinent.
3. *Ĥayāt e Mawlānā Aĥmad Raza Khān* by Dr. Masūūd Aĥmad.
4. *Sawānīĥ Imām Aĥmad Raza* by Muftī Badruddīn Qādrī.
5. *Khulafā e Muĥaddis Baraylawi*, Dr. Masūūd Aĥmad.
6. *Al-Mujmal al-Muāddid*, Mawlānā Żafaruddīn Bihārī. (or *Al-Mujmal al-Muāddad*).
7. *Al-Ijāzātu'l Matīnah*

Biographical notes in their introductions to Alahazrat's books by various authors were also consulted, of which the following are prominent:

8. Preface to *Fatāwā ar-Riḍawīyyah* by Mawlānā Ābdu'l Ĥakīm Sharaf Qādirī.
9. Preface to *Qaṣīdatān Rāyīyatān* by Shaykh of Saddam University in Baghdad.
10. Foreword to *Al-Dawlatu'l Makkiyyah* by Prof. Masūūd Aĥmad.



## ABOUT THE AUTHOR

Abu Hasan is a student of Islamic sciences and Sacred Law. H̄anafī-Māturīdī and aspirant to the Qādirī path, he is an ardent admirer and follower of Imām Aḥmad Riḍā Khān al-Baraylawī رحمته الله. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*.



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ورد ردي لصلواتها مستفيد  
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