

THE CHAIN OF LIGHT

VOLUME TWO

TRANSLATED THROUGH THE BLESSINGS OF
GHAUSUL WAQT HUZOOR
MUFTI-E-AZAM HIND
(radi Allahu anhu)

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

FROM
TAZKIRA MASHA'IKH
QADRIA RAZVIA
By Maulana Abdul Mujtaba Razvi

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Eighteenth Noor
Taa'jud'deen
Hazrat Sayyid
Abdur Raz'zaaq

رضی اللہ عنہ

HIS POSITION IN THE SILSILA : Qudwatul Awliyah, Zubdatul Asfiyah, Faqih-e-Asr wa Rahnuma-e-Ahle Nazar, Taajul Millat wad Deen Hazrat Tajud'deen Abdur Raz'zaaq ؒ is the eighteenth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiah Razviyah Nooriyah. He is the fifth son of Huzoor Ghaus-e-Azam Jilani ؒ.

BIRTH : He was born on the 18th of Zilqaddah 528 Hijri in Baghdad Shareef [Shajratul Kaamileen pg 221]. There is however another narration that says that he was born on the 14th of Rajab.

NAME : His name is Abdur Raz'zaaq and he is also known as Abu Bakr, Abul Farah and Abdur Rahmaan. His title is Taajud'deen.

EDUCATION : He attained his knowledge at the feet of his blessed father Hazrat Sarkaar Ghaus-e-Azam Jilani ؒ. With the exception of attaining vast knowledge from his father, he also studied under the watchful eye of great scholars such as, Hazrat Abul Hassan Muhammad As Saa'igh, Hazrat Qaadhi Abul Fadhl Muhammad Al Armi, Hazrat Abul Qaasim Saeed bin Al Ban'na, Hazrat Hafiz Abul Fadhl Muhammad bin Naasir, Hazrat Abu Bakr Muhammad bin Az Zaghwan and Hazrat Abuz Zafr Muhammad Al Hashmi (alaihimir rahma).

Hafiz Zahabi ؒ wrote in Tareekhul Islam, that Sayyidi Abdur Raz'zaaq ؒ attained knowledge of Hadith etc. from a huge Jama'at of Ulama on the command of his father. He blessed various personalities such as, Sheikh Shamsudeen, Sheikh Abdur Rahmaan, Sheikh Kamaal, Sheikh Abdur Raheem, Ahmad bin Shaibaan, Khadija bint Shihaab bin Raahij and Allama Ismaeel Asqalani etc. with the sanad (certificate) of Hadith.

SHEIKH-E-TARIQAT : He is the mureed and Khalifa of Huzoor Ghaus-e-Azam Jilani ؒ.

EXCELLENCE: He was Haafizul Quran and Haafizul Hadith. He was also appointed the Mufti of Iraq by the virtue of his vast knowledge. He was a great Faqih (Jurist) and at the same time, a very humble and simple person. He was an embodiment of patience, tolerance, gratefulness, piety, good character and respect. He often preferred to be by himself, rather than in the company of people. With the exception of Salaah, he never left his home without reason. Even though, in the eyes of the world, he was not a

very wealthy person, he was still very kind and generous. He was very soft hearted and gentle. Further to possessing great knowledge and wisdom, he was also a superb teacher and a dynamic debater. He showed deep love towards those who studied Deen. The people of Iraq attained great benefit through his presence. He was a muqalid of Hazrat Imam Ahmed bin Hambal ؓ. He lived at a place called Halb and it is for this reason, that many people also referred to him as Halbi. He was a perfect embodiment of his father in Taqwa. He was also very modest. He was so modest, and feared Allah to such an extent, that for three years, he did not lift his head up towards the sky. [Khazinatul Asfiyah]

HIS BOOKS : He was one of the greatest authors of his time. However, the names of many of his books can not be found in documents of the great scholars. Only one book has been known to many and that is the book “Jilaa ul Khawaatir” which he compiled. This book deals with the many wazaaf and the malfoozat of Huzoor Ghaus-e-Azam Jilani ؓ.

HIS CHILDREN : Almighty Allah blessed him with five sons and two daughters. There names are as follows:

1. Hazrat Sheikh Abu Saleh Nasr ؓ
2. Hazrat Sheikh Abul Qasim Abdur Rahim ؓ
3. Hazrat Sheikh Abu Muhammad Ismaeel ؓ
4. Sheikh Abul Muhaasin Fadhlullah ؓ
5. Hazrat Sheikh Jamaalullah ؓ
6. Hazrat Bibi Sa’adat ؓ
7. Hazrat Umme Muhammad Aisha ؓ [Khazinatul Asfiyah vol.1 pg110]

KHULAFa : The following names of his Khulafa can be found in the books of history:

1. Hazrat Sayyiduna Abu Saleh Nasr
2. Hazrat Sayyiduna Sheikh Jamaal.

AN AMAZING LIFE: His fifth son, Hazrat Sheikh Jamaalullah is the splitting image of Huzoor Ghaus-e-Azam ؓ and was loved dearly by Huzoor Ghaus-e-Azam ؓ. He is alive even till this day, and is known as “*Hayaatul Meer*”.

He is said to be in the area of Samarkand. Many Awliyah Allah have met him and have even taken Bai'at at his hands. Hazrat Sheikh Jamaalullah ؒ says that Huzoor Ghaus-e-Azam ؒ used to often say, "O Jamaalullah! You will attain a very long life. When you enter the era of Hazrat Esa ؑ then you should pass my Salaams to him."

Once someone asked Hazrat Jamaalullah if he knew for how long he would live, and he replied by saying that he was not aware of that, but he knew for sure that he would meet Hazrat Esa ؑ and make his khidmat (serve him) just as his grandfather Huzoor Ghaus-e-Azam ؒ foretold.

WISAAL : There is a difference of opinion on the date of his wisaal, but the date which is in the Shajrah-e-Aaliyah Qaaderiyah Razviah, is the 6th of Shawwal 623 Hijri and this seems to be the proper date.

JANAZAH SALAAH : When the wisaal of Hazrat Sayyidi Abdur Raz'zaaq ؒ was announced, then the crowd of people was so vast, that there was no place in the town where the Janazah could be performed. The Janazah was thus first performed in the Eid Gaah outside the town, then in Jaame Risaafa, the third time at Turbatul Khulafa, the fourth time, along the banks of the River Tigris, a fifth time at the Baab-e-Tahreem, the sixth time at Jabriyah and the seventh time near the Mazaar of Hazrat Ahmed bin Hambal ؒ, and this was on a Friday. [Ad Dur rul Munzim vol.2 pg.471]

MAZAAR SHAREEF : His Mazaar Shareef is in the Mausoleum of Hazrat Imam Ahmed bin Hambal ؒ .

*Nineteenth Noor
Imaad'dud'deen
Hazrat Sayyid
Abu Saleh
Abdullah Nasr*



HIS POSITION IN THE SILSILA: Sheikh-e-Tariqat, Waqif-e-Israar-e-Haqiqat Hazrat Sayyid Abu Saleh Nasr ﷺ is the nineteenth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born on the 24th of Rabi ul Awwal 562 Hijri in Baghdad Shareef.

NAME: His blessed name is Abdullah Nasr, and he is also known as Abu Saleh and Imaad'ud'deen.

PARENTS: His father is Hazrat Sayyidi Abdur Raz'zaaq Tajud'deen ﷺ and his mother's name is Taajun Nisa Ummul Karam ﷺ. She was a very pious and knowledgeable person. She was also an Aalima and had deep understanding of Hadith. She passed away in Baghdad Shareef and was laid to rest in Baabul Harb.

EDUCATION: He attained his education from his blessed father and also studied under many other great Masha'ikh. He also spent time in the khidmat of his uncle, Hazrat Sheikh Abdul Wahab ﷺ.

SHEIKH-E-TARIQAT: He became mureed and attained khilafat from his father, Sayyid Abdur Raz'zaaq ﷺ.

HIS EXCELLENCE: He was a great Muhaqiq and Aarif. He was a very kind and soft spoken personality. His character was exemplary and he was a great teacher of Fiqh.

Hazrat Hafiz ibn Rajab Hambali ﷺ says, *“He was the Chief Justice, Sheikh of the Era, a great Jurist, a master debater, a Muhadith, a true servant of Allah, a dynamic Orator and the esteem Trustee of the Madrassa of Huzoor Ghaus-e-Azam ﷺ”*

He was without doubt an example of Amr bil Ma'roof and Nahi Anil Munkar (Command that which is righteous and Forbid that which is improper). He was very kind and never hurt the feelings of any person.

FIRMNESS ON SHARIAH : He was very firm on the laws of Shariah and did not compromise the Shariah at any time. He says, *“Once I was seated at the home of the minister with many other Ulama, when a well*

dressed person entered. Everyone stood up and showed great respect to him. I also stood with them, as I did not know who he was. I then asked who he was, and I was informed that he was Jew by the name of Ibn Karam. I was also told that he was the governor of one of the states and was very influential in the government circles. As everyone left, he came and sat beside me. I immediately asked him to get up and not to sit next to be. I also cursed him and asked him to leave my sight. He quietly stood up and left. During this time, I used to receive a monthly salary from the Darul Khilafat. The day to collect my salary had arrived, and I first went to the Mazaar of Hazrat Imam Ahmed bin Hambal ؒ and then went to collect my salary. I found that everyone had received the Salary but me. I was told that my salary was with Ibn Karam and that I should collect it from him. Instead of going to him, I went home and said the following stanzas, 'O Nafs, there is no better Deen than ours. If you wish to be free of all problems, then leave this world It is not worthy of us that we should go to a Mushrik since to do so, is improper. We are firm in our Deen And our Creator fulfills all our needs.'

He thus, refused to go to the Jew to collect his salary. In the end, the Jew died, and then only did he take what was due to him from the treasury.

CHIEF JUSTICE: He was appointed Qaazi-ul-Quzzat (Chief Justice) on the 8th of Zilqaddah 622 Hijri. He always ruled in his cases according to the Shariah and was amongst the best in his era. He remained in this position until the demise of the Khalifa. Even after being appointed as the Chief Justice, he still lived a humble life. Being appointed into such a powerful position did not make any difference in his life.

KHULAFAT : A list of his khulafat could not be located, but his most exalted Khalifa was Hazrat Muhiy'ud'deen Abu Nasr ؒ.

WISAAL : He passed away in Baghdad Shareef on the 27th of Rajab 632 Hijri at the age of seventy.

MAZAAR SHAREEF : His Mazaar Shareef is situated in Baghdad Shareef.

*Twentieth Noor
Siraajul Ulama
Hazrat Sayyid
Muhij'yudeen
Abu Nasr
Muhammad*

رضی اللہ عنہ

HIS POSITION IN THE SILSILA : Azeezul Ilm, Katheerul Hikm, Sirajul Ulama Hazrat Sayyid Muhiy'yudeen Abu Nasr Muhammad ﷺ is the twentieth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in Baghdad Shareef.

NAME: His name is Muhiy'yudeen Abu Nasr Muhammad. His father's name was Imaad'dud'deen Abu Saleh Nasr ﷺ. He attained his knowledge in the care of his beloved father, and qualified in the fields of Fiqh and Hadith etc. He also heard Hadith-e-Mubaaraka from Hassan bin Ali bin Murtuza Al Alawi, Abu Ishaq Yusuf bin Abi Haamid, Abul Fadhl Muhammad bin Imrarwi (alaihimir rahma) etc.

SHEIKH-E-TARIQAT: He is the mureed and Khalifa of Hazrat Abu Saleh Nasr ﷺ.

HIS EXCELLENCE: He was a phenomenal teacher, Muhadith and Muhaqiq. He had great love for knowledge and always went out in search of knowledge. Due to his vast knowledge and understanding, he was appointed as the Mufti of Iraq in his era. This was whilst his beloved father was the Chief Justice. He too was later appointed to serve in the Judiciary, but resigned after one month. He then spent his time teaching at the Madrassa of Huzoor Ghaus-e-Azam ﷺ. He never again accepted the position of Judge. This was due to his piety. He resembled Huzoor Ghaus-e-Azam ﷺ very closely. [Qalaaidul Jawaahir]

CHILDREN : Almighty Allah blessed him with four sons namely, Hazrat Sheikh Abdul Qadir Thaani, Hazrat Sheikh Abdullah, Hazrat Sheikh Zaheerudeen Abu Mas'ood Ahmad and Hazrat Sayyid Ali (ridwaanullahi ta A'la alaihim ajmaeen)

KHULAFa : The list of his khulafa could not be located, but the name of Hazrat Sayyid Ali ﷺ is in the Silsila as one of the Khulafa.

WISAAL : He passed away on Monday the 27th of Rabi ul Awwal 656 Hijri.

MAZAAR SHAREEF : His blessed Mazaar Shareef is in the compounds of Baabul Azj in Baghdad Shareef.

Twenty
First Noor
Waagif-e-Israar
-e-
Khafi Wa Jali
Hazrat
Sayyid Ali

ﷺ

HIS POSITION IN THE SILSILA: Sheikhu Masha'ikh, Qudwatul Awliyah, Zubdatul Asfiyah, Aashiq-e-Mahboob-e-Rabbul A'lameen, Waaqif-e-Israar-e-Khafi wa Jali Hazrat Sayyid Ali ؑ is the twenty first Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH : He was born in Baghdad Shareef.

NAME: Sayyid Ali ؑ

FATHER: His father was Sayyid Muhiy'yudeen Abu Nasr ؑ

EDUCATION: He attained his education from his father Hazrat Sayyid Muhiy'yudeen Abu Nasr ؑ. He also studied Fiqh and Hadith from numerous other Masha'ikh and many students gained benefit through him.

SHEIKH-E-TARIQAT: He is the mureed of his blessed father and also attained the Khilafat from him. [Umdatul Sahaa'if]

HIS EXCELLENCE: He was an embodiment of all beautiful qualities and he was a very amazing personality. He was the great Imam of academic and knowledge of tassawuf in his era. He was very kind, generous and humble. He was a person with great courage. There was no equivalent to him in piety, knowledge and wisdom in his time. [Umdatul Sahaa'if]

KHULAFAT: The name of Hazrat Sayyid Moosa ؑ is found as his Khalifa in our Silsila. There is no record about any of his children.

WISAAL: He passed away on the 23rd of Shawwal 739 Hijri in Baghdad Shareef.

MAZAAR SHAREEF: His Mazaar Shareef is a place of Ziyaarat in Baghdad Shareef.

Twenty Second

Noor

Sardaarul Auliyaah Hazrat

Sayyid

Moosa

رضي الله عنه

HIS POSITION IN THE SILSILA: Sheikhul Masha'ikh, Sardaar-ul-Awliyah Hazrat Meer Sayyid Moosa ؑ is the twenty second Imam and Sheikh in the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah. He was a very pious and blessed personality.

BIRTH: Hazrat Sayyid Moosa ؑ was born in the Holy city of Baghdad.

NAME: His blessed name is Meer Sayyid Moosa ؑ.

FATHER: His father's name was Meer Sayyid Ali ؑ.

SHEIKH-E-TARIQAT: He was Mureed and Khalifa of his beloved father Hazrat Meer Sayyid Ali ؑ. [Umdatul Sahaa'if pg 172]

HIS EXCELLENCE: He spent most of his time in the Ibaadat of Almighty Allah. He was one of the greatest Aabids of his time. Many people attained spiritual blessings from him. He taught Hadith and Fiqh. Many great scholars attained knowledge from him. [Umdatul Sahaa'if]

KHULAFAT : Excluding Hazrat Sayyid Hassan no record could be found of his children and Khulafat.

WISAAL : He passed away on the 13th of Rajab 763 Hijri in Baghdad Shareef.

MAZAAR SHAREEF : His Mazaar Shareef is situated in Baghdad Shareef.

*Twenty
Third Noor*

Sheikhul Waqt Hazrat

Sayyid Hassan

Zaaderi Baghdadi

رضی اللہ عنہ

HIS POSITION IN THE SILSILA : Mashaahir-e-Asr, Sheikh-ul-Waqt Hazrat Sheikh Meer Sayyid Hassan Qaaderi ؒ is the twenty third Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah. Like the other Mashaikh, he was a great Aabid and Zaahid. He spent most of his time engrossed in Zikrullah.

BIRTH : Sheikh-ul-Waqt ؒ was born in Baghdad-e-Muqaddas.

NAME : His name is Meer Sayyid Hassan ؒ.

FATHER : His father's name is Meer Sayyid Moosa ؒ.

SHEIKH-E-TARIQAT : He attained his education at the feet of his blessed father, and also became his mureed. His father later blessed him with the Khilafat. [Umdatus Sahaa'if pg 174]

KHULAFAT : The list of his Khulafat could not be located, but the name of Hazrat Sayyid Ahmed Jilani ؒ has been recorded as his most exalted Khalifa.

WISAAL : He passed away on the 26th of Safar 781 Hijri in Baghdad Shareef.

MAZAAR SHAREEF : His Mazaar-e-Muqaddas is in Baghdad Shareef.

Twenty
Fourth Noor
Imam-e-Tariqat Hazrat
Sayyid Ahmed
Gilani



HIS POSITION IN THE SILSILA: Imam-e-Tariqat, Zubdatul Aarifeen, Hazrat Meer Sayyid Ahmed Jilani ؒ is the twenty fourth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH : Imaam-e-Tariqat ؒ was born in the Holy city of Baghdad.

NAME : His blessed name is Sayyid Ahmed Jilani ؒ.

FATHER : Hazrat Meer Sayyid Hassan ؒ.

EDUCATION : Like most of the other Masha'ikh, he did not have to look very far for knowledge and wisdom. He was able to attain this from his blessed father.

SHEIKH-E-TARIQAT : He was the mureed and Khalifa of his beloved father, Hazrat Meer Sayyid Hassan ؒ. [Undatus Sahaa'if]

HIS EXCELLENCE: He was a Kaamil Darwesh and a personality with great knowledge and foresight. He is amongst the famous Awliyah-e-Kaamileen. After attaining education, he taught spiritualism to those who were in search of excellence. He brought thousands of misled and lost people back to the path of Siraat-e-Mustaqeem. He explained the secrets of the Oneness of Allah to many, and many pious personalities attained spiritual elevation through his blessings.

CHILDREN: The list of his children could not be found, except for the name of one of his sons, Hazrat Haafiz Sayyid Muhammad Ibrahim ؒ.

KHULAFa: Only the name of Hazrat Sheikh Baha'ud'deen Shataari ؒ could be found amongst his khulafa.

WISAAL: He passed away on the 19th of Muharram 853 Hijri in Baghdad Shareef.

MAZAAR SHAREEF: His Mazaar-e-Paak is a place of attaining great fuyooz and barakaat in Baghdad Shareef.

Twenty Fifth Noor

Minhaajul Abideen

Hazrat Sheikh

Baha'ud'deen

Shataari



HIS POSITION IN THE SILSILA: Qudwatus Saalikeen, Minhaajul Aabideen fil Hind, Rahbar-e-Uloom-e-Sunnat, Ash Sheikh Baha'ud'deen bin Ibraheem bin Ata'ullah Ansaari Qaaderi Shataari ؒ is the 25th Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah. He arrived in India during the time of Sultan Ghiyaasudeen bin Sultan Muhammad Khalji. He was the personality that spread the Silsila-e-Qaaderiyah in India. Thousands of people accepted the oath of allegiance at his hands, thus allowing them to enter the Silsila Qaaderiyah. The Silsila spread throughout India in a very short space of time.

BIRTH: He was born in Sarhind (Punjab), in a city called Junaid.

NAME: His name is Baha'ud'deen ؒ.

HIS FATHER: His father's name was Hazrat Ibraheem bin Ata'ullah Ansari Shataari Junaidi ؒ.

EDUCATION: He had attained his education at the feet of great scholars and was well versed in Arabic, Fiqh and Principles of Fiqh.

SHEIKH-E-TARIQAT: He is the mureed and Khalifa of Hazrat Sheikh Ahmed Jilani ؒ. He journeyed with him to Harimain Sharifain, and took the oath of allegiance (bai'at) on his hands in the Holy Kaaba. [Akhbaarul Akhyaar 189/190]

HIS BOOKS AND TREATIES: He wrote various books, mostly in the field of tassawuf. One of the books written by him is, "RisA'lah fil Azkaar was Ashghaal", which he wrote for his beloved mureed and khalifa Hazrat Ibraheem bin Mueen Al Erji ؒ. [Akhbaarul Akhyaar pg189/190] This book has been mentioned by Hazrat Sheikh Abdul Haq Muhadith-e-Dehwli ؒ in his world renowned book Akhbaarul Akhyaar. Hazrat Sheikh Baha'ud'deen Shataari ؒ states that there are various ways of gaining closeness to Almighty Allah, but in the book, he explains the following Three paths:

THE TARIQA-E-AKHYAAR: This is through reading ones Namaaz, keeping fast, making Tilaawat of the Quran, performing Hajj, and making Jihad. Those who follow this path, spend very lengthy periods trying to gain closeness, and even after all this, very few of them reach their goal.

THE TARIQA-E-ABRAAR: These are those, who try to train the hearts and souls by striving to control their desires. In this path, there are many who reach their final objective compared to the first method.

TARIQA-E-SHATAARIYAH: With the exception of those that follow this method, all others reach many high stages in specified times, whereas those in the Shataariyah method reach those stages in their first level of spiritual training. The Shataariyah method is the more effective method of gaining closeness to Almighty Allah, compared to the other two methods. There are ten principles of the Shataariyah method:

1. **Taubah:** (repentance) is to separate one's self from all that which is linked to other than Allah.
2. **Zuhad:** (piety) To divorce yourself from the love of the world, and the desires of the world no matter how small or big they are.
3. **Tawwakul:** (Complete Trust) To divorce yourself from all the vices of the world (having full trust in Allah).
4. **Qana'at:** (abstinence) This is to abstain from the carnal desires.
5. **Uzlat:** (Withdrawal) This is to stop associating with the people, just as death causes one to disassociate from people.
6. **Tawajjuh Ba Soo'e Haqq:** (Directing one's attention towards Allah) This is to stay away from all that which directs your attention away from Allah. When one reaches this level, all he desires is closeness to Allah.
7. **Sabr:** (Patience) This is to remove one's self from the wishes and the needs of the nafs through great endeavors and devotion in worship.
8. **Rida:** (Pleasure) This is to remove one's self from the pleasures of the nafs, and strive for the pleasure of Allah, by following the Divine commands of Allah and to surrender one's self with full conviction without any protest to the Will of Allah, like one surrenders himself to death, at the time of his demise.
9. **Zikr:** (Remembrance) To abstain from the remembrance of all and to remain in the remembrance of Allah.
10. **Muraaqabah:** (meditation) To remove yourself from your own existence and might, like it is removed through death. There are three names (categories) of Zikr, (1). **Ism-e-Jalaal** (Names of Divine Majestic Power) (2). **Ism-e-Jamaal** (Names of Divine Magnificence) (3). Mushtarak (The incorporation of both Jalaal and Jamaal).

When one finds that he is hard hearted, proud and arrogant, then he should commence with the Ism-e-Jalaal, so that the nafs becomes obedient. The Ism-e-Jalaal are: Ya Qah'haaru, Ya Jab'baaru, Ya Mutakab'biru etc. After this, one should make zikr of the Ism-e-Jamaal such as, Ya Malik, Ya Qud'doosu, Ya Haleemu etc. After this, one should concentrate on the Ism-

e-Mushtarak, such as, Ya Mo'minu, Ya Muhaiminu etc. When one finds that he is now becoming more simple, humble and kind, then start the Zikr with the Ism-e-Jamaal, then the Ism-e-Mushtarak and then the Ism-e-Jalaal, so that the Zikr may be engraved onto the heart. To make the Zikr of the 99 names of Allah is called Maqaam-e-Talween and the stage of the Zikr of the one hundredth name is called Maqaam-e-Tamkeen. The One who is in the Maqaame Tamkeen is always in the Zikr of the name "Allah" since this is the Ism-e-Zaat (Name of Allah) and the 99 other names are Asma-e-Sifaat (names of Attributes). For as long as the Zaakir remains in the Zikr of the Asma-e-Sifaat, he is in A'lam-e-Talween and when he starts to make the Zikr of the word Allah, Allah, Allah, then his human self is destroyed and vanishes. He then attains the Maqaam (station) of "Fanaa" and it is this, which refers the spiritual erasing of the human self. And when he becomes 'Faani' (disassociated) from him self, then he gains 'Baqaa' (permanence in the love of Allah). Thus, A True mureeds heart cannot expand spiritually without Zikr, and when the heart attains brightness, then the reality of things become inspired upon it and it connects to the domain of the souls and then he enters the Reality of Zikr, which is called A'lam-e-Shuhood-e-Haqq. He enters this spiritual domain and then gains success and victory. Hazrat Sheikh Baha'ud'deen ؒ has explained various other types of Zikrs etc., which can be found in the above-mentioned book.

HIS KHULAFAs: The names of a few of his well renowned Khulafa are: Hazrat Muhammad bin Sheikh Ibraheem Multani, Hazrat Sayyid Ibraheem Erji, Hazrat Maulana Aleemud'deen (teacher of Hazrat Ibraheem Erji) (ridwaanullahi ta A'la alaihim ajmaeen).

WISAAL: He passed away on the 11th of Zulhijjah 921 Hijri.

MAZAAR SHAREEF: His Mazaar Shareef is in Daulat Abaad Dakkan.

*Twenty Sixth Noor
Ustaaz-ul-Ulama
Hazrat Sayyid
Ibraheem Erji*



HIS POSITION IN THE SILSILA: Ustaazul Ulama, Katheerul Ilm, Faadhil-e-Akmal, Hazrat Sheikh Sayyid Ibraheem Erji ؒ is the twenty sixth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in a place called Erj.

NAME: His Name is Sayyid Ibraheem Erji ؒ. His father's name was Hazrat Sayyid Mo'een bin Abdul Qadir bin Murtudha Al Hassani Al Qaderi ؒ.

HIS TEACHERS: He attained knowledge in both the fields of Shariat and Tariqat, and attained blessings from all the great Masha'ikh of his era. He gained his academic education under the tutorship of Hazrat Sheikh Aleemud'deen Muhadith ؒ and he gained the spiritual knowledge from Hazrat Sheikh Baha'ud'deen Shataari ؒ.

HIS SHEIKH-E-TARIQAT: He is the mureed and Khalifa of Hazrat Sheikh Baha'ud'deen Shataari ؒ. His Peer-o-Murshid wrote a book for him, which has been mentioned in the chapter on Hazrat Sheikh Baha'ud'deen ؒ. This book is also famously known as the RisA'la Shataariyah.

HIS EXCELLENCE: Hazrat Ibraheem Erji ؒ is a very great saint and was very pious, Allah fearing and humble. Many of the learned Ulama have written about him. Hazrat Sheikh Abdul Haq Muhadith-e-Dehlwi ؒ narrated in great detail about him in his world renowned book Akhbaarul Akhyaar, in which he also says, *“The reality is that in his era, there was none in Delhi equal to him in knowledge and understanding, and anyone of his contemporaries who did not take benefit from him, or did not accept his vast knowledge is definitely a very unjust person.”* He spent much of his time alone, due to the ignorance, and disrespectful behavior of the people. He would spend lengthy hours reading religious books and revising some of them. Many of those Sufis and Ulama who came to him, showed great respect and always attained knowledge from him. He used to give his books to those, whom he felt were sincere in gaining knowledge.

He was also a very great philosopher of his time. He solved very difficult problems as if they did not even exist. He explained issues so well, that even an ordinary uneducated person would be able to understand what he

said. After his wisaal, so many kitaabs were found in his library, that all of them cannot be listed. However, most of them were kitaabs handwritten by him.

He also spent a lot of time in the companionship of other Sufis and Dervishes (Darvesh). He loved the Silsila Qaaderiyah dearly and always made mureeds in the Silsila Qaaderiyah through the Silsila of his Sheikh, Hazrat Baha'ud'deen Shataari ؒ.

HIS INSIGHT: He never presented himself in the Mehfil-e-Sama. Hazrat Sheikh Ruknudeen says, "Once I went to him and said, today is the Urs of Hazrat Qutbudeen Bakhtiyar Kaaki ؒ. It would thus be appropriate if you partook in the Mehfil. He said, 'Go away, Go and make Ziyaarat of the Mazaar Shareef and then pay attention to the Saahib-e-Qabr and see what Hazrat Qutbudeen Bakhtiyar Kaaki ؒ is saying.' I thus went and sat down near the Mazaar of Hazrat Bakhtiyar Kaaki ؒ. During this time, the Mehfil was in full go, and many of the Qawaals and Sufis were lost in the Mehfil. I then made ziyaarat of Hazrat Bakhtiyar Kaaki ؒ and he said to me, 'these shameful persons have caused great discomfort to me, and worried my mind.' On hearing this command of Hazrat, I returned to Hazrat Ibraheem Erji ؒ. He smiled at me and said, 'Will you now excuse me from the Mehfil or not?' and I said, you are in the love of your Lord and for you to be in the mehfil is not appropriate. The best is that which I have been informed spiritually through Hazrat Qutbudeen Bakhtiyar Kaaki ؒ. *[Akhbaarul Akhyaar]*

HIS KHULAFAs: The names of some of his Khulafa are, Hazrat Sheikh Ruknudeen, Hazrat Sheikh Abdul Aziz bin Hassan Dehlwi, Hazrat Sheikh Nizaamudeen Saifudeen Kaakori, Hazrat Sheikh Abdullah Dehlwi, Bandgi Sheikh Pyaare bin Sheikh Islam Sheikh Chand, Hazrat Sheikh Mia Laawun, Hazrat Sheikh Maulana Abdul Qadir Saboongar (*ridwaanullahi ta A'la alaihim ajmaeen*).

WISAAL: He passed away on the 5th of Rabi-ul-Aakhir 953 Hijri.

MAZAAR SHAREEF: His Mazaar Shareef is situated in Delhi, inside the Dargah of Hazrat Sultanul Masha'ikh Mahboob-e-Ilahi Hazrat Nizaamudeen Awliyah ؒ, close to Hazrat Ameer-e-Khusroo ؒ.

Twenty Seventh Noor

*Undatul Auliyah Hazrat Sayyid
Zaari*

Muhammad

Nizamudeen Shah

Bhikaari



HIS POSITION IN THE SILSILA: Umdatul Awliyah, Sartaaaj Zumratul Asfiya, Rahbar-e-Deen-e-Aazam, Hazrat Sayyiduna Sheikh Muhammad Nizaamudeen Bhikaari ﷺ is the twenty seventh Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barkaatiyah Razviyah Nooriyah. He is one of the most famous Masha'ikh of the Ulama-e-Hind.

BIRTH: He was born in a place called Kaakori in Lucknow India, in the year 890 Hijri (1485) [Tazkira Ulama-e-Hind]

NAME: His name is Muhammad Nizaamudeen. He is known by the mureeds, and in the Silsila as Bhikaari. His titles are Shareef and Daanishmand.

HIS FATHER: His father's name was Saifud'deen, who was a very great Aalim and Faadhil of his time. He was also a great Imam of Qira'at-e-Saba. [Kashful Mutawaari pg18]

GENEALOGY: Hazrat Sheikh Qaari Nizaamudeen Shah Bhikaari son of Qaari Ameer Saifud'deen son of Qaari Habeebullah Nizaamudeen son of Qaari Ameer Naseerudeen Daleelullah son of Qaari Muhammad Siddique Baabu Muhammad Khaafi son of Qaari Ubaidullah son of Qaari Abdus Samad son of Qaari Ameer Shamsudeen Khurd son of Abdul Majeed (The Gatekeeper of Rauza-e-Rasool ﷺ) son of Haaji Harmain Sultan Hussain son of Qaari Ameer Ibrahim (Khalifa of Sayyid Abdur Razaaq), son of Qaari Sultan Abdul Latif son of Qaari Abdullah Khaafi son of Muhammad Shamsudeen Sabri son of Qaari Majeedudeen Khaafi son of Qaari Ameer Sulaiman son of Maulana Wajeehudeen Ahmad son of Qaari Muhammad son of Ali son of Muhammad bin Hanafiyah son of Ameeril Mo'mineen Hazrat Ali-e-Murtuza (ridwaanullahi ta A'la alaihim ajmaeen)

His family was originally from a place called Sahraam close to Baghdad Shareef, but during the era of Qaari Muhammad Siddique, the King of Sahraam was not too pleased with him, so Hazrat Qaari Siddique was not pleased with this, and decided to move to the East. [Kashful Mutawaari]

His family first went to Awad, and then after some time, they settled in Kaakori, which is in Lucknow. Here, their arrival marked a new chapter in the lives of many. They spread their rays of knowledge and wisdom amongst the people and showered the people of Kaakori with their Qaaderi blessings, instilling brightness into their dark hearts. People travelled from

far and wide to learn the knowledge of Quran and Hadith from them. The entire India was filled with those who had attained knowledge and wisdom from Hazrat Bhikaari's ﷺ forefathers.

EDUCATION: He attained his education at the feet of his blessed father Hazrat Qaari Saifud'deen ﷺ. He attained the knowledge of Tafseer, Tajweed and Logistics under the tutorship of his father.

HIS EXCELLENCE: He was of the Qaaderi Spiritual Order and of Hanafi Mazhab. He was a Haafizul Quran and a Qaari of the seven methods of reciting the Quran. He was a distinguished Aalim and a great Fadhil. He made deedar of the Prophet ﷺ on many occasions, and he attained great blessings from the Exalted Court of the Prophet ﷺ. He also made Ziyaarat of Sarkaar-e-Ghaus-e-Azam Jilani ﷺ. He personally states, *"I often made Ziyaarat of Huzoor Ghaus-e-Azam ﷺ, but I never saw him alone. I always saw him with Hazrat Sheikh Shahabudeen Umar Suharwardi ﷺ, and during conversations, I also saw that Hazrat Suharwardi ﷺ followed the manner of Huzoor Ghaus-e-Azam Jilani ﷺ, and I never saw Hazrat Shahabudeen Suharwardi ﷺ speaking, in these dreams, and I was worried about this. I thus asked my father about this, and he said, 'There is nothing to be worried about. The Ahle Kashf refer to Hazrat Ghaus-e-Azam as Zul Jinaahain (One with two shoulders [deputies]) The deputy on his right is Hazrat Sheikh Shahabudeen Suharwardi ﷺ and the deputy on his left is Sheikh-e-Akbar Muhiy'yudeen Ibn Arabi ﷺ. In this time, you are more engrossed in obedience of the Shariah and understanding the laws of Shariah. It is for this reason that you are seeing Hazrat Shahabudeen Suharwardi ﷺ with Huzoor Ghaus-e-Azam ﷺ. Hazrat Ghaus-e-Azam ﷺ says, 'I have blessed Sheikh Akbar Muhiy'yudeen Ibn Arabi ﷺ with the knowledge of Spiritualism.'"*

Hazrat Sheikh Bhikaari ﷺ made Ziyaarat of the Awliyah Allah on many occasions. He says, "Once during the month of Ramadaan, I was thinking that I had not made ziyaarat of Huzoor Ghaus-e-Azam ﷺ for a very long time. That night, I prayed my Taraweeh Salaah and went to rest. I fell asleep and dreamt Huzoor Ghaus-e-Azam Jilani ﷺ with two other persons. One of them was Hazrat Shahabudeen Suharwardi ﷺ. The other person was in a highly spiritual state, and I did not recognize him. I then asked Huzoor Ghaus-e-Azam ﷺ about him, and he then showed a sign to the Pious man asking him to meet me. He said, 'This is Nizaamudeen, the one whom you

were wishing to meet, and it is he who sides with your compositions.’ The Buzroog walked towards me in his spiritual condition and shook my hands and then embraced me with great emotion and enthusiasm. He then said, ‘If these people do not side my compositions, then who will? What do the people know about his value? He is the grandson of Qaari Ibraheem Baghdadi ؒ.’ After this Huzoor Ghaus-e-Azam ؒ said, ‘This is Sheikh Muhiy’yudeen Ibn Arabi ؒ.’ Hazrat Ghaus-e-Azam ؒ then sat down and Hazrat Sheikh Shahabudeen Suharwardi ؒ sat on his right and Hazrat Sheikh Muhiy’yudeen Ibn Arabi ؒ sat on his left. They then made me sit in front of them, and Sheikh-e-Akbar ؒ said, ‘Your grandfather wrote an excellent book in answer to those who object, and you too did not write less than what he did’ and I answered to what he had said.”

Hazrat Makhdoom Nizaamudeen Shah Bhikaari ؒ says, “I informed my beloved father of this dream, and he said, ‘Alhumdulillah, You have attained great blessings by making contact with Huzoor Ghaus-e-Azam ؒ. Continue in this manner, and you shall reach a level where you understand the full excellence of Huzoor Ghaus-e-Azam Jilani ؒ.’”

Hazrat Sayyid Ibraheem Baghdadi ؒ (descendant of Huzoor Ghaus-e-Azam radi Allahu anhu) says, “You (Sheikh Nizaamudeen) are from India, but you are the Pride of the people of Madinah. There is none like you (in this time).” Hazrat Shah Abdul Qadir Badayouni ؒ says, Sheikh Bhikaari Kaakori ؒ is such an Aalim of the Shariah and Imam of Taqwa, that he is the second Imam Azam Abu Hanifa ؒ. Year in and year out, he thought those in search of knowledge and gave guidance to the servants of Allah. He was a Haafiz of the Quran and was blessed with attaining his education from Hazrat Sayyid Ibraheem ؒ.”

Hazrat Qaari Muhammad Shareef says, “When I returned to my hometown, I met Hazrat Khaja Amkangi ؒ and I told him, that I met with a pious man on my journey, who was an embodiment of the excellent qualities of Wilaayat. His respect was like that of Hazrat Junaid-e-Baghdadi and Hazrat Imam Azam Abu Hanifa ؒ. He had deep knowledge of Tajweed and the Holy Quran, and he was an example of the Pious Predecessors. “ Hazrat Khaja Baaqi Billah Delhwi alaihir rahma heard about this incident from his Peero Murshid, Hazrat Khaja Amkangi ؒ and narrated it to his khalifa Hazrat Sayyiduna Sheikh Mujaddid Alf Thaani Sheikh Ahmad Farooqi Sirhindi ؒ during a meeting with Mulla Abdul Kareem, who was a

BLESSINGS ATTAINED FROM THE COURT OF THE BELOVED RASOOL ﷺ:

Hazrat Makdhoom Sayyid Muhammad Nizaamudeen Bhikaari ﷺ says,

“I completed Hifz of the Quran at the age of ten and commenced studying the books of the Aalim course. At the age of fourteen, I qualified as an Aalim. I then attained the knowledge of Hadith from Hazrat Maulana Ziaudeen Muhadith-e-Madinah. Once during our lesson, Hazrat Muhadith-e-Madni ﷺ gave me permission to recite a certain Durood. When I read this Durood, I saw the beloved Rasool ﷺ in my dream.”

Hazrat Nizaamudeen ﷺ also says, “Once, when I was very young, I said that I was amazed at those who went to Haramain Sharifain and then returned. I felt that if I had that opportunity, then I would go there and live there for the rest of my life. That year, I dreamt of the Prophet ﷺ and he said, ‘you must remove that thought from your mind, of coming to Harimain Sharifain and never returning. You must remain in India, so that the people may attain benefit through you. You will marry there and will be blessed with pious children.’ The Prophet ﷺ then placed his blessed hand on my head and my entire brain became fragrant so much so, that I entered a state of spiritual ecstasy. The Prophet ﷺ then move his blessed hand on my head and said, “To lose control (enter spiritual state) is simple, but to keep the control is difficult. The servant does not truly serve the creator when he is lost in service. Be grateful to Allah, who has given you such a power capacity. Your completion will only be through the assistance of the seven Rijaalul Kaamileen, and then only will the reality of His favor become clear to you.’ The Prophet ﷺ then placed his blessed hand on my chest and said, “The explanation of this will depend on the next time.’ He then moved his blessed hand over my chest from the chest to the right, and then from the right to the left and read the kalimah. He then raised his blessed hands and read the following verse, ‘Subhaana Rab’bika Rab’bil Iz’zati Am’maa Yasifoon Wa salaamun alal mursaleena wal humdu lil laahi Rab’bil A’lameen’ In the morning, I explained my dream to Hazrat Ziaudeen Muhadith-e-Madni ﷺ, so he took me with him to my father

Hazrat Qaari Ameer Saifud'deen ؒ and explained my dream to him. My father immediately read two rakaats Salaah for shukraana (gratitude) and then said to Muhadith Madni, 'I heard many glad tidings concerning him from various Awliyah Allah, and one of them is this incident, which occurred through your attention towards him.'"

THE GLAD TIDINGS OF THE PROPHET ﷺ: The Prophet ﷺ informed him that he would attain completion of his knowledge through seven pious servants of Allah. Five of these personalities blessed him physically and two blessed him spiritually. The first was his father Hazrat Ameer Saifud'deen, the second was Hazrat Maulana Ziaudeen Muhadith Madni from whom he attained knowledge of Hadith and was blessed with the gift of the Durood which allowed him to see the Prophet ﷺ, the third personality was Hazrat Haaji Abdul Latif Hiraati , who gave him glad tidings of his future and taught him control of the nafs, the fourth personality was Hazrat Ameer Ibraheem bin Mu'eenudeen Erji ؒ who is the descendant of the son of Huzoor Ghaus-e-Azam ؒ. It is in his service, that Hazrat Nizaamudeen lived and attained spiritual elevation. The fifth personality is Hazrat Haafiz Sayyid Muhammad Ibraheem ibn Ahmad ibn Hassan Baghdadi ؒ. The two Saints from whom he attained spiritual blessings were Hazrat Ghaus-e-Azam Jilani ؒ and Hazrat Sheikh Shahabudeen Suharwardi ؒ.

SHEIKH-E-TARIQAT: He was the mureed and Khalifa of Hazrat Sayyid Ibraheem Erji ؒ. The attention of his Peer towards him was very powerful. He says,

"I became mureed of Hazrat Ibraheem Erji ؒ in Feroz Abaad, and Hazrat blessed me so abundantly, that I cannot even explain it. I lived for a few months with Hazrat. Daily, I attained some new spiritual enlightenment. He would sometimes even ask about studies. He also gave attention to me when explaining the Hadith and always put me forward as the Imam for Namaaz. He used to say, 'your pronunciation is very clear, and your voice is also very fine. Your coming here has made me pleased me dearly.'"

Once, his Sheikh asked him the meaning of the Hadith “In’ namal A’ maloo bin Niy’ yaat.” [The reward of one’s action is upon the intention].

Hazrat Nizaamudeen ؒ gave such a beautiful explanation of the Hadith, that his Sheikh went into a complete state of spiritual ecstasy. He again asked Hazrat Nizaamudeen to repeat what he said. Sayyidi Nizaamudeen ؒ repeated his explanation. Hazrat Ibraheem Erji ؒ then removed his blessed hat and placed it on the head of Sheikh Nizaamudeen and said, “A man should have a tongue like yours for the explanation of Hadith.” After this incident, Sheikh Nizaamudeen ؒ returned to Kaakori and explained the entire incident to his father. His father became very pleased and said, ***“May Almighty Allah bless you with even more acceptance in the Court of the Awliyah Allah, for this is the desire of this faqeer, for which I make dua day and night.”***

He was still at the home of his father, when he heard that Hazrat Ibraheem Erji ؒ had come to a place called Charkhaari and was to return to Delhi from there. His father asked him to go to Charkhaari, so he did as he was commanded. He travelled for ten days, and then presented himself in the Darbaar of his Sheikh. Again, his Sheikh showered him with love, respect and great blessings.

He says, ***“I was not worthy of those blessings. One day, I found a quiet moment and said, O my Beloved Sheikh! For all your blessings upon me, I have no words to thank you and I am not even worthy of thanking you in the proper manner. If I had insight of the instructions of Huzoor Ghaus-e-Azam ؒ, then I would make an undertaking to acquire, so that I may not be incapable in Mujahida (striving in the way of Allah).”***

The Murshid said, ***“It is very good that you started this conversation. This was in my heart for some time now. I am now granting you permission to read all that which I have attained from Hazrat Baha-ul Haq Wa Deen ؒ, except for those things which I feel you should get the Ijaazat from Hazrat Maulana Haafiz Sayyid Ibraheem Baghdadi ؒ.”*** The next day, Hazrat Ibraheem Erji ؒ blessed him with Ijaazat (Khilaafat), presented him with a seal (stamp) and then permitted him to return home. He attained great blessings from Hazrat Sayyid Ibraheem Baghdadi ؒ and visited Jhansi and Kalpi Shareef with him. He lived with him initially for six months studying various books and reaching great spiritual elevation. In Kalpi Shareef, he made I’tekaaf as per the command of Hazrat Sayyid

Ibraheem Baghdadi ؒ. For as long as Hazrat Sayyid Ibraheem Baghdadi ؒ remained in Kalpi Shareef, he frequented Kalpi on various occasions. He even performed Taraweeh Salaah in Kalpi on the command of Hazrat Sayyid Saahib ؒ.

GEMS OF WISDOM: * If any person in my descendants takes alcohol or becomes a shia, then he will be broken away from my family tree and he will live with disgrace in the world and will face the torment of the hereafter. * Any one from my children who has singing etc. in his wedding will live in sadness and depression. *My children should become Haafizul Quran up to the Day of Qiyaamah and they will always be Ulama and Fuqara. * Those people are very much deprived, who cannot please the hearts of people through their good ethics, since to keep the hearts happy shows the pleasure of Allah.

HIS CHILDREN: Almighty Allah blessed him with four daughters and six sons. The first daughter was married into a Sayyid family; the second daughter was married to Sayyid Jalaaludeen the son of Sheikh Saadi Chishti Siddiqi Kaakori; the third daughter was married in a place called Hargaam and the fourth daughter passed away very young. His sons were, Hazrat Sheikh A'lam; Hazrat Sheikh Saman; Hazrat Haafiz Sheikh Shahabudeen Sheikh Sundhan; Hazrat Sheikh Fitn; Hazrat Sheikh Abdullah and Hazrat Sheikh Khaja (ridwaanullahi ta A'la alaihim ajmaeen)

HIS KHULAFAs: The names of his distinguished Khulafa are: Hazrat Sheikh Abudullah; Hazrat Qaazi Ziaudeen urf Sheikh Jia; Hazrat Mullah Abdur Rasheed Multaani; Hazrat Meer Sharfud'deen Shikaarpuri; Hazrat Sheikh Muhammad Khoodjuwi; Hazrat Sheikh Badi'ud'deen; Hazrat Maulana Naseerudeen Sambhali; Hazrat Muhibbullah Khairabaadi; Hazrat Mirza Shamsudeen Khan and Hazrat Mullah Abdul Kareem (ridwaanullahi ta A'la alaihim ajmaeen)

WISAAL: He passed away on the 8th of Zulqaddah 981 Hijri (1572) at the age of 91 years.

MAZAAR SHAREEF: His Mazaar Shareef is in Kaakori near the Mazaar of his beloved father.

Twenty Eighth Noor

Shahansha-e-Wilaayat

Hazrat Zaazi

Ziaud'deen

Sheikh Jiya



HIS POSITION IN THE SILSILA: Shahansha-e-Wilaayat, Hazrat Qaazi Ziaud'deen (Sheikh Jiya) ﷺ is the twenty eight Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in a place called Nyutini in Lucknow (India) in the year 925 Hijri.

NAME: His name is Qaazi Ziaud'een and he is commonly known as Sheikh Jiya ﷺ.

HIS FATHER: His father's name was Hazrat Sulaiman bin Saluni Al Usmaani ﷺ.

EDUCATION: He first attained his early education at home. He then travelled to Gujrat and studied under Hazrat Allama Wajeehudeen bin Nasrullah Alawi Gujrati ﷺ. Hazrat Wajeehudeen's daughter was very ill due to being attacked by a Jinn. Once during class, Hazrat Sheikh Jiya ﷺ began to chuckle and the students asked his reason for this. He smiled and said that if Hazrat listened to his sabaq before all the others, then he would make sure that the Jinn which was affecting his daughter would leave her and the entire family peacefully. Hazrat agreed to his request and he made dua. After his dua, the daughter of Hazrat Wajeehudeen ﷺ was cured. Hazrat was very pleased and gave his daughter in the Nikah of Hazrat Sheikh Jiya. [Barkaat-e-Awliyah pg 81]

SHEIKH-E-TARIQAT: He is the mureed and Khalifa of Hazrat Sheikh Nizaamudeen Shah Bhikaari ﷺ.

HIS EXCELLENCE: He was a very great Aalim. He spent most of his time in the Ibaadat of Almighty Allah. He attained his academic education from Hazrat Wajeehudeen ﷺ and his spiritual training from his Peer-o-Murshid and from Hazrat Sheikh Muhammad bin Yusuf Qarshi Burhaanpuri ﷺ. At a very young age, he left home for Gujrat in search of knowledge. On his way, he was lost in the jungles. At this time, Hazrat Khaja Khizr ؑ appeared and said, ***“You will have to spend forty days in my khidmat.”*** He happily accepted this invitation and lived with Hazrat Khizr ؑ for forty days. During this time, Hazrat Khizr ؑ adorned him with the virtues and jewels of spiritualism.

GLAD TIDINGS: He made Hajj and then presented himself at the most exalted Rauza-e-Mubaarak of the Prophet ﷺ. Once, whilst he was at the Rauza-e-Mubaarak, he made Ziyaarat of the Holy Prophet ﷺ. The Prophet ﷺ showered his Mercy and blessings upon him.

After his Ziyaarat of Harimain Sharifain, he returned home to his city and spread the rays of spiritualism. Many personalities attained his blessings and shone as leaders of the Muslim Ummah.

HIS CHILDREN: He was blessed with four sons namely,

1. Hazrat Muhammad Fuzail ﷺ
2. Hazrat Abul Khair ﷺ
3. Hazrat Muqtadir ﷺ
4. Hazrat Muhammad ﷺ

HIS KHULAFAs: A complete list of his Khulafa could not be found, but the link from him to the chain of light is Hazrat Sheikh Jamal ﷺ. It is stated that with the exception of eleven special people, he did not make any one else mureed. It was these eleven personalities that went ahead to spread the rays of knowledge and wisdom which they attained from him.

WISAAL: He passed away on the 21st of Rajab 989 Hijri.

MAZAAR SHAREEF: His Mazaar Shareef is in Neyutini Unaaw inside a fenced area. The Mazaar Shareef of his son Hazrat Haaji Muhammad Fazlullah ﷺ is also situated in the same place.

Twenty Ninth Noor

Awlaad-e-Rasool Hazrat

Sayyid Sheikh

Jamaal-ul-Awliyah

رضي الله عنه

HIS POSITION IN THE SILSILA: Qutbul Aqtaab, Hazrat Sheikh Muhammad Jamaaludeen Jamaalul Awliyah ؒ is the twenty ninth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in the year 973 Hijri in Kora Jahanabaad (India).

NAME: His name is Hazrat Sayyid Sheikh Jamaalul Awliyah ؒ.

HIS FATHER: His father's name was Hazrat Makhdoom Jahaniya bin Baha'udeen SA'laar Aalimul Khafi ؒ. He was a very great Aalim and Wali. He spent most of his time teaching the Aalim course and the rest of his time was spent in the Ibaadat of Almighty Allah.

Many great Ulama attained knowledge under his watchful eye. One of his students was Mulla Abdur Rasool who was the teacher of Mulla Lutfullah Saahib, who was the teacher of Hazrat Mulla Jiwan. Hazrat Mulla Jiwan was the teacher of Shahanshah Alamgir Aurangzeb ؒ.

PREDICTION OF HIS BIRTH: Hazrat Khuda Bakhsh ؒ predicted the birth of Hazrat Jamaalul Awliyah ؒ. He was one hundred and twenty years old when he foretold this. He said, "Jamaal will arrive in the home of Hazrat Makhdoom Jahaniya ؒ." When Hazrat Jamaalul Awliyah was born, he was thus named Jamaal.

HIS GENEALOGY: Hazrat Jamaalul Awliyah son of Makhdoom Jahaniya son of Shah Baha'udeen son of Qutbul Aqtaab Hazrat Shah SA'laar Budh son of Makhdoom Shah Hai'atullah son of Shah SA'laar Raaji son of Makhdoom Shahabudeen urf Habeebullah sn of Makhdoom Khaja Mia son of Makhdoom Shahabudeen Thaalish son of Shah Imaadudeen son of Makhdoom Shah Najmudeen son of Makhdoom Shah Shamsudeen son of Makhdoom Shah Shahabudeen (The Fourth) son of Makhdoom Shah Imaad son of Makhdoom Shah Radiud'deen son of Makhdoom Shah Abdul Kareem son of Makhdoom Shah Jafar son of Makhdoom Shah Hamza son of Makhdoom Shah Kaazim son of Makhdoom Shah Hassan Mahdi son of Makhdoom Shah Esa son of Makhdoom Shah Muhadith son of Makhdoom Sayyid Hassan Ariz son of Sayyid Ali Ariz son of Sayyiduna Imam Jafar Saadiq son of Sayyiduna Imam Baaqir son of Sayyiduna Imam Zainul Abideen son of Sayyiduna

Imam Hussain son of Sayyiduna Ali-e-Murtuza husband of Bibi Faathima (ridwaanullahi ta A'la alaihim ajmaeen) daughter of Hazrat Ahmad-e-Mujtaba Muhammad Mustafa ﷺ.

HIS FAMILY HISTORY: Hazrat Jamaalul Awliyah's forefathers came to India from Arabia and Rome, during the reign of Sultan Shamsudeen Al Tamish, for Jihad. They joined in a battle with Sultan Shamsudeen Al Tamish and then on their return, they stayed at Sultanpur. When the Empire in Delhi started to crumble, Hazrat Shah Hai'atullah, the father of Hazrat Makhdoom SA'laar Budh, took Shah Sharqi with him and went in battle against Rajah Dawman and was victorious against him. He captured his capital and changed the name from Aatihaa to Fatehpur. It is there that Hazrat Hai'atullah then lived.

Hazrat Makhdoom SA'laar Budh: During this time, Hazrat Makhdoom SA'laar Budh was in Jaunpur attaining knowledge of Deen. After qualifying, he took bai'at at the hands of Hazrat Shah Bahaudeen Nathu Jaunpuri ﷺ and remained in Jaunpur. His Peer later blessed him with Khilaafat. After this, he took seven hundred of his disciples and well wishers with him and journeyed home. His intention was to first travel to Delhi, where he would make Ziyaarat of all the Mazaars of the Awliyah Allah. He then intended to return home.

On his way, he passed through an area which was under the reign of Raja Argul, who had much hatred for Muslims. It was the habit of Hazrat to stop at the time of Namaaz and immediately pray his Namaaz with Jama'at. It was the time for Zohar Salaah, so Hazrat stopped and performed the Zohr Salaah with Jama'at. After Salaah he was informed that Raja Argul had sent an army of thirty thousand with the intention of making him shaheed. He commanded those with him to read their Sunnats swiftly and to prepare to confront the enemy of Allah. A battle took place and the fighting continued until Zohar Salaah the next day.

In the end, Argul was killed, and his son accepted Islam at the hands of Hazrat Makhdoom SA'laar Budh ﷺ. Hazrat kept his name Bijli Khan. He stayed there for another day and a half after the battle and then said,

“We shall stay for another two or three days, and then travel to Delhi.”

That night, he was blessed with seeing the Prophet ﷺ in his dream. The Prophet ﷺ said,

“You should not go anywhere. You must clear this jungle and start to live here. For centuries people will attain guidance from your children concerning Deen-e-Islam and Great Awliyah Allah will pass in your descendants.”

Hazrat then cleared the jungle and started to live there. He constructed a Khanqah, Musjid and a house in the cleared area. Bijli Khan constructed a tower and a Musjid, which stands even up to this day in Jahanabaad. Even the date of its construction is engraved on the building. Bijli Khan had become mureed of Hazrat and thus decided to live in the same newly built town. Due to his efforts, the town began to grow in size and in population.

When the King Shah Jehaan became mureed in the same family, he called his place, which was next to Kora Shareef, Shah Jahanabaad, which today is known as Jahanabaad. It is for this reason that Kora is called Kora Jahanabaad. Through the glad tidings of the Prophet ﷺ, the jungle had now become Kora Jahanabaad Shareef. When Hazrat Aurangzeb ؒ was going on a battle, he passed through Kora Jahanabaad. He dismounted his horse in respect and walked across the town by foot.

Six hundred Ulama from the city went to welcome the pious King. When Hazrat Alamgir Aurangzeb heard that all six hundred Ulama were from one family, and from the descendants of Hazrat SA'laar Budh ؒ, he was amazed. He stayed there for five days with Mullah Luftullah, the teacher of Mulla Jiwan ؒ.

He took his blessings and then continued towards the Battle to which he was going. He fought this battle 10 miles away from Kora Jahanabaad at a place called Kajhwa against his brother Shujaa'. During the night, many of his soldiers changed sides, and joined Shujaa'. Hazrat Alamgir ؒ was only left with two thousand soldiers, but through the dua of the Saints of Kora Jahanabaad, he won the battle. On his return, he stayed at Jahanabaad for two weeks. During this time, Jahanabaad was famously known as Daarul Fudhla. Hazrat Aurangzeb changed its name to Daarul Awliyah.

SHEIKH-E-TARIQAT: He was first mureed of his father and then later, his father gave him into the care of Hazrat Shah Qaazi Ziaudeen Sheikh Jiya ؒ. He was blessed with the Khilafat from his father and from Hazrat Sheikh Jiya ؒ.

HIS EXCELLENCE: There are many incidents relating to his excellence, and his vast knowledge and wisdom. He was a Wali-e-Kaamil. He made khidmat of the Faqeers from the age of seven years. He spent twenty years attaining Ilm-e-Deen. He attained knowledge through the souls of Hazrat Ghaus-e-Azam Jilani; Khaja Baha'udeen Naqshbandi and Hazrat Shah Badi'udeen Qutb-e-Madaar (ridwaanullahi ta A'la alaihim ajmaeen). He also gained the blessings from many other Awliyah.

When he was very young, he was very soft and timid. The children at the madressa often called him “**Jamaalul Awliyah**” He became weary of them and once ran away from madrassa. When Hazrat Sheikh Jiya ؒ saw him missing from the madrassa he enquired from the other students, and they said that he had not come to madrassa for three days. Hazrat Sheikh Jiya asked all the students to look for him, and he too went out in search of Hazrat Jamaalul Awliyah ؒ.

After some time, he found him in the jungle sitting in a cave. He went close to him, and saw him weeping. He asked his reason for crying and Hazrat said that the children mocked him and called him Jamaalul Awliyah.

Hazrat Sheikh Jiya then said, “**Come with me. I have now made you Jamaalul Awliyah.**” Hazrat then gave his Kurta to him as a gift. From this day on, his wilaayat became evident and the students were amazed at his intelligence and wisdom.

EDUCATION: Hazrat Jamaalul Awliyah ؒ attained his education under the tutorship of his father Hazrat Makhdoom Jahaniyah ؒ, and Hazrat Shah Jahaniyah (his father); Hazrat Sheikh Qiyaamudeen and Hazrat Qaazi Zia'udeen Sheikh Jiya (ridwaanullahi ta A'la alaihim ajmaeen).

HIS KHULAFAT: The names of some of his Khulafa are:

1. Hazrat Sayyid Muhammad bin Abi Saeed Kalpwi ؒ

2. Hazrat Sheikh Yaasin bin Ahmed Banaarisi ؒ

3. Hazrat Sheikh Muhammad Rasheed bin Mustafa Jaunpuri ؒ

4. Hazrat Sheikh Lutfullah Korwi ؒ

SOME WAZIFAS PRESCRIBED BY HIM:

After Fajr Namaaz 21 times Laa ilaaha il lal laah and Muhammadur Rasoolullah in the end.

After Zohar Namaaz 11 times Kalima Tauheed (fourth Kalima)

After Asr, Maghrib And Esha Namaaz 21 times Kalima Tauheed

After Jummah Namaaz 41 times fourth Kalima.

After every fard Salaah, one should ead 33 times Subhaanal laah, 33 times Alhumdu lil laah, 34 times Allahu Akbar and 10 times Qul huwAllah Shareef and Durood. One should also read istighfaar seventy times in a day.

WISAAL: He passed away on the eve of Eid-ul-Fitr in the year 1047 Hijri.

MAZAAR SHAREEF: His Mazaar Shareef is situated in Kora Jahanabaad, and his Urs Shareef takes place annually on the 1st of Shawaal.

Thirtieth Noor

Sayyidul Awliyah

Burhanul Asfiyah

Hazrat Meer

Sayyid

Muhammad

Kalpuri



HIS POSITION IN THE SILSILA: Sayyidul Awliyah, Burhanul Asfiyah Hazrat Sayyid Shah Meer Muhammad kalpwi ؒ is the thirtieth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in Kalpi Shareef in the year 1002 Hijri.

NAME: His name is Hazrat Sayyid Meer Muhammad Kalpwi ؒ. His father's name was Hazrat Abi Saeed bin Baha'udeen ؒ. His father journeyed to Dakkan before his birth and was never seen or heard from again (Mafqoodul Khabr).

EDUCATION: He attained his basic education under the watchful eye of his mother. When he was seven years old, he was sent to Hazrat Sheikh Muhammad Yunus ؒ who was a very great Muhadith of his time. He studied under him for a very long period of time and attained the Certificate of Hadith. He also studied under other great Ulama. He then travelled to Kora Jahanabaad and completed his studies under the care of Hazrat Shah Jamaalul Awliyah ؒ.

HIS FAMILY: His family originally came from Tirmiz. His forefathers migrated from Tirmiz and went to JA'landhar. His father Hazrat Meer Sayyid Abu Saeed then journeyed from there to Kalpi Shareef and made it his home. It is for this reason, that they are known as Tirmizi Sayyids. [Zia-e-Muhammadi]

SHEIKH-E-TARIQAT: He is the mureed and Khalifa of Hazrat Shah Jamaalul Awliyah ؒ and was blessed with Ijaazat in the Qaaderi, Chishti, Suharwardi, Naqshbandi and Madaariyah Silsila's.

HIS EXCELLENCE: He was a great Aalim and also a very powerful Saahib-e-Karaamat. He always fulfilled the needs of all those who came to him. His words flowed with pureness and wisdom. There was none in his era, who could solve problems of Shariah better than him. With the exception of being a great Aabid and Zaahid, he was also a well-accomplished teacher. He was blessed with the Maqaam of being the Qutb of his time. His life was an example of his pious predecessors. He would often weep in the fear of Allah.

Towards the end of his physical life, he kept fast daily (except for the days

when fasting is disallowed) for twenty-six years. When he used to take the Name of Allah, then he did so with such emotion, that those who heard him entered a spiritual condition. He spent most of his time amongst the poor and the knowledgeable. He always lived a very humble and simple life. He never showed respect to Kings who came to visit him.

SHEIKH MEER ABUL ULAA AHRAARI ؒ: Once, Hazrat Muhammad Kalpwi ؒ dreamt that Hazrat Khaja Naqsh Banda ؒ commanded him to go to Akbarabaad (Agra) as there was a very great Sheikh of the Silsila present there. When Hazrat woke from his sleep, he immediately made the necessary arrangements, and journeyed to Akbarabaad. However, Hazrat Khaja Naqsh Banda ؒ had not informed him of the name of the Saint in his dream, so when arrived in Akbarabaad, he enquired about who were the great Masha'ikh of the city.

He was informed that there were two great personalities. One was Hazrat Meer Nu'man who was the Khalifa of Sheikh Ahmad Sirhindi ؒ and the other was Hazrat Meer Abu Ulaa Ahraari ؒ. He asked to be taken to Hazrat Nu'man, but the chariot bearers brought him to Hazrat Abu Ulaa. Again he said that he wanted to visit Sayyidi Nu'man, but again they found themselves outside the Khanqah of Hazrat Abu Ulaa. When this happened a few times, Hazrat disembarked from the chariot and entered the Khanqah. Hazrat Abu Ulaa Ahraari ؒ was seated in the courtyard and on seeing Hazrat Muhammad Kalpwi ؒ he announced the Takbeer once. He then held the hand of Hazrat Muhammad Kalpwi ؒ and announced the Takbeer again. This caused a complete change in the heart of the Sheikh.

He remained in the Khidmat of Hazrat Abu Ulaa ؒ for a few months, and when he was about to leave, Hazrat Abul Ulaa ؒ blessed him with Khilafat in the Qaaderi, Chishti, Naqshabandi, Madariyah and Abul Ulaaiyah Silsila's. He also blessed him with the Tasbeeh of Hazrat Baha'udeen Naqshbandi ؒ as a gift. He returned home, and then after ten years, he visited Hazrat Abul Ulaa Ahraari ؒ for four months.

KHAJA GHAREEB NAWAAZ ؒ: He also made Haaziri at the Mazaar Shareef of Hazrat Khaja Ghareeb Nawaaz ؒ.

Whilst he was making the Haaziri, Hazrat Khaja Ghareeb Nawaaz ؒ appeared to him, and said, "*Now that you have come to my country, you*

should also follow my way.”

Hazrat Khaja Ghareeb Nawaaz ﷺ then blessed him with the faiz of the Silsila-e-Chisht. After this, he journeyed to Ajmer Shareef annually to make Ziyaarat of Mazaar Shareef of Hazrat Khaja Ghareeb Nawaaz ﷺ. He was blessed with such favour in the Court of Hazrat Khaja Ghareeb Nawaaz ﷺ, that he could meet him spiritually in Ajmer Shareef wherever and whenever he wished to.

BOOKS AND TREATIES: He was a very well renowned author and wrote various books. Amongst his works are:

Tafseer Surah Faateha,

Tafseer Surah Yusuf,

Kitaabut Taraaweeh (Arabic),

RisA’la Tahqeequr Rooh (Persian),

RisA’la Wahdatul Wujood, Irshaadus Saalikeen,

RisA’latul Ghina,

RisA’la Aqaaid-e-Sufiyah,

RisA’la Mawaaridaat, RisA’la Amal Wal Maamool,

RisA’la Shughl Kuza, Haqaiq-o-Maarifat and Maraatibul Ghina Wal Wusool ilal laahi Subhaanuhu (Persian)

HIS KARAAMATS: Hazrat Sheikh was also a very great Saahib-e-Karaamat. There was a very sinful person who often frequented the gatherings of Sufis. He then decided to visit Kalpi Shareef. He intended that he would go to Hazrat Meer Muhammad Kalpwi ﷺ and if Hazrat’s first sight upon him causes a special feeling in him, then he would stop sinning and repent sincerely and if there was no special feeling, then he had decided that he would openly consume alcohol. When he came to Kalpi Shareef, the Sheikh placed his sight on him once, and it caused him to fall down unconscious. He remained unconscious for a while.

When he re-gained consciousness, he tore off his collar (in spiritual bliss) and joined the Faqeers. He immediately divorced himself from the physical world. Hazrat could foresee his condition, and sent him a beautiful cloak with one of his Khaadims. The man refused to accept it out of humility.

Hazrat finally took the cloak personally to him and said, *“It is because of my sight, that you have become amongst those who are blessed. You must*

thus accept that which I am giving you. How do you know what is in it?"

The man put on the cloak and immediately spiritual secrets were unveiled to him. He remained in Kalpi Shareef and became a Khaadim of The Sheikh.

HIS CHILDREN: He was blessed with two sons and one daughter. His sons were Hazrat Sayyiduna Meer Ahmad and Hazrat Qalb A'lam and his daughter was Sayyida Naaz Falak (ridwaanullahi ta A'la alaihim ajmaeen).

HIS KHULAFAs: A huge Jama'at of great Ulama and Awliyah emerged from his blessed Khanqah. Some of the names of these Khulafa are:

Hazrat Sayyiduna Meer Ahmad; ﷺ

Hazrat Sheikh Muhammad Afzal Ilaahabadi; ﷺ

Hazrat Aashiq Muhammad; ﷺ

Hazrat Haaji Junaid; ﷺ

Hazrat Sheikh Abdul Hakeem Mohaani; ﷺ

Hazrat Sheikh Kamaal; ﷺ

Hazrat Sheikh Abdul Mo'min Akbarabaadi; ﷺ

Hazrat Meer Muhammad Waaris Nizamabaadi; ﷺ

Hazrat Sheikh Kamaal Karakati; ﷺ

Hazrat Haji Wali Muhammad; ﷺ

Hazrat Sayyid Muzaffar; ﷺ

Hazrat Haafiz Zia'ullah Bilgiraami; ﷺ

Hazrat Jamaal Muhammad Gawalyaari ﷺ

Hazrat Sheikh Abdul Hafeez Bilgiraami ﷺ

WISAAL: He passed away on a Monday the 26th of Shabaan 1071 Hijri at the age of 65.

MAZAAR SHAREEF: His Mazaar Shareef is in Kalpi Shareef, about a mile away from the city.

Thirty First Noor

Sheikh-ul-Masha'ikh

Hazrat Meer

Sayyid

Ahmad

Kalpwi



HIS POSITION IN THE SILSILA: Sheikhul Masha'ikh Aftaab-e-Hidaayat, Mahtaab-e-Wilaayat Hazrat Sayyid Meer Ahmad Kalpwi ؒ is the thirty first Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in the Kalpi Shareef (India)

NAME: His blessed name is Meer Sayyid Ahmed kalpwi ؒ

HIS FATHER: His father's name is Meer Sayyid Muhammad bin Abi Saeed Al Hassani Tirmizi ؒ.

EDUCATION: He was a very well qualified Aalim and Faadhil. He attained his education firstly at the feet of his beloved father. His father then appointed his Khalifa Hazrat Afzal bin Abdur Rahmaan Ilaahabadi ؒ as his teacher. His teacher loved him dearly and taught him well. He qualified under Hazrat Afzal Ilaahabadi ؒ and graduated to be a very well accomplished teacher. [Wafiyaatul A'laam Pg.186]

SHEIKH-E-TARIQAT: He was the mureed and Khalifa of his father, Hazrat Meer Sayyid Muhammad Kalpwi ؒ. He was allowed to take the position of his father at the age of 24.

HIS EXCELLENCE: He was an embodiment of apparent and hidden knowledge and a great Aabid and Aarif. He was always engrossed in the Ibaadat of Almighty Allah. He possessed wonderful character and was very kind and generous. His entire life was in accordance with the Sunnah of the Holy Prophet Muhammad ؐ.

He had a special connection to the Darbaar of Hazrat Khaja Ghareeb Nawaaz ؒ. Once whilst in Ajmer Shareef with his father, he attained great spiritual blessings through the Rooh of Hazrat Khaja Ghareeb Nawaaz ؒ.

His sight was very powerful. If he placed his spiritual sight on any person, that person would lose control and become physically unconscious. Once a person came to him and said that his heart had become very hard, and even if a close relative of family member passed away, he felt nothing. He requested the Sheikh to place his blessed sight on him. Hazrat held both his hands and then shook them, but he still remained in the same condition.

He did this thrice and on the third time, his heart became soft and tears began to flow from his eyes. When he regained his senses, he immediately took bai'at at the hands of the Sheikh and became from amongst his devotees.

BOOKS AND TREATIES: He wrote various books during his lifetime. Some of the books that he wrote are:

1. Jaami'ul Kalam (Persian)
2. Sharah Asma'ul Husna
3. RisA'la Mu'aarif
4. Mushaahidaat Sufiyah
5. Diwaan-e-Sher.

HIS CHILDREN: Almighty Allah blessed him with three sons, who served the Deen-e-Rasool ﷺ in the footsteps of their beloved father. They were all great Ulama and true servants of Allah. Their names are:

1. Hazrat Sayyid Shah Fazlullah ؒ
2. Hazrat Sayyid Shah Sultan Maqsood ؒ
3. Hazrat Sayyid Shah Sultan Mahmood ؒ

WISAAL: He passed away on a Thursday, 10th of Safar 1084.

MAZAAR SHAREEF: His Mazaar Shareef is situated in Kalpi Shareef (India).

Thirty Second Noor

Khizr-e-Raah-e-Haqiqat

Hazrat Meer

Sayyid

Fazlullah

Kalpi

سید

HIS POSITION IN THE SILSILA: Sayyidus Saalikeen, Zubdatul Kaamileen, Siraajul Ulama Khizr-e-Raah-e-Haqiqat Hazrat Meer Sayyid Shah Fazlullah Kalpwi ﷺ is the thirty second Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: Hazrat Meer Sayyid Fazlullah ﷺ was born in the blessed city of Kalpi Shareef.

NAME: His name is Meer Sayyid Fazlullah ﷺ.

HIS FATHER: His father's name was Hazrat Meer Sayyid Ahmed ﷺ.

EDUCATION: He attained all his education under the care of his respected father, and qualified as a dynamic Aalim and Faadhil, who spread his rays of knowledge and wisdom far and wide.

HIS EXCELLENCE: He is from amongst the great Masha'ikh of his era. He was the perfect example of his pious predecessors, in knowledge, piety, wisdom and understanding. All the great Ulama and Masha'ikh of the time held him in great esteem. He was very kind and generous and always prepared to assist the servants of Allah.

Once, while Hazrat was writing a letter, four people came to him saying that they wished that he should place his Nazr-e-Karam (blessed sight) upon them, as they were hard hearted and never wept for any reason in their lives. He immediately stopped writing, and placed his Nazr on them. A light emerged from his forehead, which struck a pillar and then fell upon the four people. Immediately, each one of them felt a complete change in their hearts. They all took bai'at at Hazrat's hands. In the same way, many others, attained great blessings from him. [Wafiyaatul A'laam]

WISAAL: He passed away on a Thursday, the 14th of Zulqaddah in the year 1111Hijri.

MAZAAR SHAREEF: His Mazaar Shareef is in Kalpi Shareef.

Thirty Third Noor

*Sultaanul Munaazireen Sayyidul
Mutakalimeen Sultaanul Ashiqeen*

Zudwatul Waasileen Saahibul

Barakaat Hazrat Sayyid

Shah Barkatullah

Marehwi



HIS POSITION IN THE SILSILA: Sultanul Munaazireen, Sayyidul Mutakalimeen, Shahansha-e-Taqreer Wa Tahreer Sultanul Aashiqeen, Qudwatul Waasileen Saahibul Barkaat Hazrat Sayyid Shah Barkatullah Marehrwi ﷺ is the thirty third Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born on the 26th of Jamadil Aakhir 1070 Hijri in Bilgiraam Shareef. [Khandaan-e-Barkaat pg 10]

NAME: His name is Sayyid Shah Barkatullah ﷺ, and his titles are Sultaanul Aashiqeen and Saahibul Barkaat.

HIS FATHER: His father's name is Hazrat Sayyid Shah Uwais ﷺ, who was a very great Wali of his era.

GENEALOGY: Hazrat Qudwatul Waasileen Sayyid Shah Barkatullah son of Shah Uwais son of Hazrat Sayyid Shah Abdul Jaleel son of Hazrat Sayyid Shah Abdul Waahid son of Sayyid Shah Ibraheem son of Hazrat Sayyid Shah Qutbudeen son of Hazrat Sayyid Shah Mahreru Shaheed son of Hazrat Sayyid Shah Bud'dah son of Hazrat Sayyid Shah Kamaaludeen son of Hazrat Sayyid Shah Qaasim son of Hazrat Sayyid Shah Sayyid Hassan son of Hazrat Sayyid Shah Naseer son of Hazrat Sayyid Shah Hussain son of Hazrat Sayyid Shah Umar son of Hazrat Sayyid Shah Muhammad Sughra son of Hazrat Sayyid Shah Ali son of Hazrat Sayyid Shah Hussain son of Hazrat Sayyid Shah Abul Farah Thaani son of Hazrat Sayyid Abul Firaas son of Hazrat Sayyid Abul Farah Waasti son of Hazrat Sayyid Dawood son of Hazrat Sayyid Hussain son of Hazrat Yahya son of Hazrat Zaid Saum son of Hazrat Sayyid Umar son of Hazrat Sayyid Zaid Daum son of Hazrat Sayyid Ali Iraqi son of Hazrat Sayyid Hussain son of Hazrat Sayyid Ali son of Hazrat Sayyid Muhammad son of Hazrat Sayyid Esa son of Hazrat Zaid Shaheed son of Hazrat Sayyiduna Imam Zainul Abideen son of Hazrat Sayyidush Shuhada Hazrat Imam Hussain son of Hazrat Ameeril Momeen Ali-e-Murtuza husband of Sayyidatun Nisa Faatima Zahra (ridwaanullahi ta A'la alaihim ajmaeen) the beloved daughter of the Most Beloved Rasool Hazrat Muhammad Mustafa ﷺ. [Khandaan-e-Barkaat Pg.10]

HIS FAMILY HISTORY: His forefather Hazrat Abul Farah ﷺ came to India and after his wisaal, his grandson Hazrat Sayyid Shah Muhammad Sughra ﷺ came to India. Sultan Shamsudeen Al Tamish had great respect

for him and honoured him with an army equal to the Raaja of Bilgiraam, and sent him to conquer the city. Hazrat Sayyid Muhammad Sughra ﷺ conquered Bilgiraam and turned the hearts of many towards Islam, firmly planting the flag of Islam in Bilgiraam. Sultaan Shamsudeen Al Tamish was very pleased and gave Bilgiraam to him as his property. Hazrat then summoned the rest of his family to Bilgiraam.

EDUCATION: His was born into a family of knowledge. He thus did not have to travel out initially to attain knowledge. He studied Tafseer, Hadith, and the principles of Hadith, Fiqh and Usool-e-Fiqh etc. under the tutorship of his father. He then attained knowledge under the guidance of his father Hazrat Sayyid Shah Uwais ؒ. His father blessed him with Ijaazat and Khilaafat of various Silsilas.

IBAADAT: He kept fast for 26 years. He used to fast for the entire day, and make iftaar with one Khajoor (date). His condition of Roohaniyah was such that for three years, he only ate minimum food and lived only off the water strained from the rice. He would be in spiritual ecstasy for weeks on end and he used to be completely out of contact with the material world and that, which is within it. He would spend lengthy nights in the Ibaadat of Allah. It was his manner, that he recited the Holy Quran after Zohar Salaah. He would only stop on hearing the Azaan of Asr Salaah. He would be engrossed in wazifas from Fajr Salaah right up to the time of Ishraaq. He used to go to the Madrassah at the time of Chasht and teach all his students and devotees that were present at the time. Between Asr and Maghrib, he showered his spiritual blessings upon those present.

SHEIKH-E-TARIQAT: He is the mureed and Khalifa of Hazrat Shah Fazlullah ؒ.

HIS EXCELLENCE: His personality was so dynamic, that any person who saw him would immediately recognize that he was a Wali Allah or the Qutb of his time. This quality of his was more evident than anything else. He spent his entire life serving the cause of the Ahle Sunnat Wa Jama'at. He filled many empty hearts with the love of Allah and His Rasool ﷺ. He assisted thousands of people to find the path towards Allah. Huzoor Ghaus-e-Azam ؒ blessed him spiritually and placed the crown of Wilaayat on his blessed head. He was a master in various branches of learning, including Tafseer, Hadith, Fiqh, Mathematics, Logistics, Philosophy, History etc. He

was also a poet and a dynamic orator. His lectures and words of wisdom brought hundreds of thousands of unbelievers into the folds of Islam. for thirty years he did not move from his position of being the Sajaada Nasheen. He took care of this position with complete responsibility. He used to make jihad against his desires and reached such an exalted position in Roohaniyah, that he only took two physical breaths in a day.

ARRIVAL IN KALPI SHAREEF: Hazrat Shah Barkatullah ﷺ heard about the excellence of Hazrat Shah Fazlullah ﷺ and thus traveled to Kalpi Shareef to meet him. When he arrived in Kalpi Shareef, he presented himself before Hazrat Shah Fazlullah ﷺ. When Hazrat Shah Fazlullah ﷺ saw him, he immediately walked towards him and embraced him with great love and emotion. He held Hazrat Shah Barkatullah close to his chest and said, *“The Sea has met with the Sea.”* He continued saying these words, and in just a few moments, Hazrat Shah Barkatullah ﷺ reach a very exalted spiritual level

RETURN FROM KALPI SHAREEF: Hazrat Shah Fazlullah ﷺ blessed him with Ijaazat and Khilaafat. When he was about to leave Kalpi Shareef, Hazrat Shah Fazlullah placed his blessed sight upon him and adorned him in the garb of mysticism. He then made dua for him and told him that he had already reached a very exalted level in spiritualism. He also said that there was no need for him to teach or to go out to learn. He then blessed him with certain wazaa’if and gave him the Ijaazat and Khilaafat in the Qaaderiyah, Chishtiya, Naqshabandiya, Suharwardiya and Madaariya Silsila’s. He also presented him with the certificate of Khilafat. He then said that his personality would be a means of great blessings for all those who came to him, and that there was no need for those who came to him, to go to Kalpi Shareef.

MAREHRAH SHAREEF: Hazrat Saahibul Barkaat ﷺ arrived in Marehrah Shareef after his spiritual exercises which took place from the year 1111 Hijri up to 1117 Hijri. This was during the rule of Muhiyudeen Aurangzeb. Marehrah Shareef is approximately 16 miles east from the city of Eta, in the Northern Province of India. It is a town of Ulama, Awliyah and Sufis. Hazrat Shah Barkatullah ﷺ once dreamt of Huzoor ﷺ and Hazrat Ghaus-e-Azam ﷺ who commanded him to live in Mahrehrah Shareef, in the area where the Khanqah-e-Barkaatiyah is today. A house was then constructed for Hazrat and he lived therein. Hazrat then

summoned the rest of his family to join him in Marehrah Shareef. Due to Hazrat's arrival in Marehrah Shareef, people from all over began to live in and around Marehrah Shareef. By 1118 Hijri, there was a complete population of people living around the Khanqah Shareef.

THE BLESSINGS OF HUZOOR GHAAUS-E-AZAM ؒ: He had great love and respect for Huzoor Ghaus-e-Azam Jilani ؒ. Even though he was blessed with the Ijaazat and Khilaafat of five Silsilas, he entered his mureeds into the Qaaderi Silsila and he paid more attention to the Qaaderi order. He attained a very exalted glad tiding from the Darbaar of Huzoor Ghaus-e-Azam ؒ. Huzoor Ghaus-e-Azam ؒ said, ***"I am responsible for the intercession of those mureeds linked to your khandaan. I will not enter Jannat, until I do not enter the mureeds and those linked to your Khandaan into Jannat."***

THE REALITY OF SHEIKH SADOO THE CURSED: Hazrat Sayyiduna Shah Ache Mia ؒ writes as follows in Aa'in-e-Ahmadi: "Sheikh Sadoo was a human. He lived around the middle of the eleventh century, during the rule of Hazrat Muhiyudeen Aurangzeb Alamgir. He used to do a very powerful amal, that used to be done on the hair of a camel. He was a very sinful person and enjoyed sinning. He spent his days and nights committing major sins. He used to make use of his amal, to lure one woman to him self every night. He used to attain the most beautiful women, through the use of his muakils. He would then commit adultery with them. This action of his was disliked by his muakils but they were now in his control. When he intended to commit zinna, he would draw a Hisaar (fortification circle) around him and keep water inside this hisaar. One day, when he completed making zinna, he realized that he had forgotten to keep water inside his hisaar for ghusl, so he asked his muakils. The muakils were waiting for an opportunity like this, to kill him. The muakils caught hold of him and threw him from the top of a mountain. Because, Sheikh Sadoo's asr (venom) was already in the hearts and minds of many, he caused them to worship him and do things for him. This evil of Sheikh Sadoo reached Marehrah Shareef and this was because, many people who lived in Marehrah Shareef had relatives who lived in the town where Sheikh Sadoo used to live."

When Hazrat Saahibul Barkaat arrived in Marehrah Shareef; he saw some amazing behavior. He found that the people of Marehrah made the niyaz

of Sheikh Sadoo, some of them presented things on his behalf etc. He commanded the people to leave their false ways and to stop showing respect towards an evil person. He explained to them that their actions were against the Shariah. Hazrat's words made a difference, and the people now rectified the false practices. Once Sheikh Sadoo came to Hazrat and said that Hazrat was not one of his followers and he was causing those who followed him to leave his way. He thus said that he wished to challenge Hazrat Shah Barkatullah ﷺ. Hazrat Saahibul Barkaat reprimanded him in a very harsh voice, and Sheikh Sadoo ran away. It was Hazrat's manner that every year he went twice into seclusion for forty days. Once whilst in seclusion, he needed to make ghusl. Hazrat was on his way to the river to make ghusl, when the khabees Sheikh Sadoo confronted him. He said, "You have caused great harm to me and insulted me. I am now going to cause you to burn." Hazrat then reprimanded him and asked him not to confront a true faqeer. Hazrat then said, "You must burn me when you want to, but now you must see the way I burn" Hazrat then made ghusl and took Sheikh Sadoo into a very powerful hisaar (grasp). He continued to make the hisaar tighter, until he brought sheikh sadoo very close to him. He then said, "Look how I cause you to burn and how I destroy you in a moment." Sheikh Sadoo began to cry and begged to be released. Hazrat then promised to leave him on condition that: (a). He will never trouble any mureed or any person who is linked to the Barkaati Khandaan (b). He will never enter, even by mistake, any area where Hazrat or any member of Hazrat's family is present (c). If I enter anywhere, and if you or any member of your family comes there, then I will leave. (Hazrat thus released him on these conditions).

POETRY: Hazrat had a deep love for poetry and wrote many Naats in praise of the Prophet ﷺ. His pen name in the field of poetry is Ishqi. A few stanzas of his world renowned Salaam is being presented for the sake of blessings:

Ya Shafi al Waraa Salaamun Alaik Ya Nabi Al Huda Salaamun Alaik

Khaatimul Ambiya Salaamun Alaik Sayyidul Asfiyah Salaamun Alaik

Ahmadun laisa misluka Ahadun Marhaba Marhaba Salaamun Alaik

Waajibun Hubuka alal Makhloq Ya Habeebal Ulaa Salaamun Alaik

Matlabi Ya Habeebi Laisa Siwaak Anta Matloobina Salaamun Alaik

Sayyidi Ya Habeebi Maulaa'ee La ka Roohi Fidaa Salaamun Alaik

Haaza Qaulu Ghulaamikal Ishqi Minhu Ya Mustafa Salaamun Alaik

BOOKS AND TREATIES: Hazrat Saahibul Barkaat ؒ wrote various books and treatises. The power and excellence of his works can only be seen after reading some of them. A few of his works are as follows:

1. RisA'la Chahaar Anwaa'
2. RisA'la Sawaal wa Jawaab
3. Awaarif hindi
4. Diwan-e-Ishqi
5. Masnawi Riyazul Aashiqeen
6. Wassiyat Naama
7. Biyaaz-e-Baatin
8. Biyaaz-e-Zaahir
9. RisA'la Takseer
10. Tafseer Surah Faateha
11. Irshaadus Saalikeen etc.

HIS KARAAMATS: The greatest karaamat of Saahibul Barkaat ؒ was his firmness in the matters of Deen. Ahsanul Ulama Hazrat Sayyid Shah Hassan Mia Barkaati ؒ says, "The grandson of Hazrat Makhdoom Shah Barkaat, Hazrat Sayyid Shah Hamza ؒ recorded a few of Hazrat's karaamats in Kaashiful Astar Shareef and then wrote, 'If the karaamats of my grandfather Saahibul Barkaat have to be written, then one complete volume would not be enough.'" A few Karaamats of Hazrat Saahibul Barkaat are being presented for the sake of attaining blessings.

It is in Kaashiful Astar Shareef, Shuja'at Khan; the servant of Nawaab Muhammad Khan always presented himself at the annual Urs of Huzoor Ghaus-e-Azam ؒ, which used to be commemorated in Marehrah Shareef. Once he went to the Urs in Ajmer Shareef, and the date of the Urs of Huzoor Ghaus-e-Azam ؒ had drawn very near. He travelled from Ajmer Shareef until he reached Marehrah Shareef for the Urs. He went to Marehrah Shareef, where he saw a light, which changed his life. He now intended to become a Darvesh (Dervish). He then said that he would accept Hazrat Saahibul Barkaat as a great mystic, if he gave him some food when

they met. The time of Asar Salaah arrived and Shuja'at Khan went to meet with Hazrat. Hazrat had just emerged from his home to make wudhu. Hazrat had some bread and methi and mutton curry in his hands. He saw Shuja'at Khan and smiled. He gave this food to Shuja'at Khan and said, *“There is no need to become a dervish. The servants of Allah are attaining benefit from you even without you being a Dervish.”* When Shuja'at Khan heard this, he immediately knew that Hazrat was a great mystic.

One of his Karaamats was that during his era, even the Hindus of Marehrah Shareef used to make the Zikr of Allah. Hazrat Sayyid Hamza ؒ says that even the birds could be heard reading the Kalima-e-Tauheed.

RESPECT AND HONOR: All those who knew him respected Hazrat Saahibul Barkaat. People came from far and wide to Marehrah Shareef to meet this great saint. Even Sultans and Kings of the Moghul Empire came to take his duas and blessings. Amongst those who visited his Darbaar, were Hazrat Aurangzeb Alamgir (rahmatullah alaih), Bahadur Badshah, Farkh Seer, Jahandaar and Shah Muhammad Saleem.

RELICS : Hazrat Maulana Muhammad Mia Marehrwi ؒ says, ‘The Khanqah attained the blessed hair of the Prophet ﷺ in the time of Hazrat Saahibul Barkaat ؒ. Hazrat’s Khalifa Shah Roohullah ؒ brought this blessed hair from the belongings of Nawaab Khair Andesh Khan Alamgiri. The certificate depicting how the blessed hair reached Khair Andesh Khan is written in detail in Aasar-e-Ahmadi and in Kashiful Astaar Shareef. Alhumdulillah, this blessed hair of the Prophet ﷺ is still present at the Khanqah and ziyaarat takes place during the Urs. Hazrat also had the Cloak of Hazrat Ali ؒ and the hair of Imam Hussain ؒ amongst the Tabarukaat.

THE CLOAK OF HAZRAT ALI ؒ: It is reported that Hazrat’s cloak belonged to Hazrat Ali ؒ and was worn by Huzoor Ghaus-e-Azam ؒ, Hazrat Khaja Ghareeb Nawaaz ؒ, Hazrat Qutbudeen Bakhtiyaar Kaaki ؒ, Hazrat Baba Fareedudeen Ganj Shagr ؒ, Mahboob-e-Ilaahi Hazrat Nizaamudeen Awliyiah ؒ, Hazrat Naseerudeen Chiragh Delhwi ؒ, Hazrat Makhdoom Shah Bare Makhdoom, Shah Safi, Hazrat Meer Abdul Waahid Bilgiraami, and then from one generation until the next, till it reached Hazrat Sayyid Shah Barkatullah ؒ. This cloak is still present in Marehrah Shareef and is kept on the shoulder of the Sajjada Nasheen at the time of

the Urs.

There are also many other tabarukaat in Marehrah Shareef, which can be seen even today at the time of the Urs-e-Qaasmi.

With the exception of the above-mentioned Tabarukaat, seven beads and one turban was blessed to the Khanqah. It is stated that Hazrat Saahibul Barkaat ؒ attained these from Huzoor Ghaus-e-Azam ؒ through Hazrat Bu Ali Shah Qalandar ؒ. Hazrat was informed through muraqiba (spiritual meditation) that he was to attain some gifts through Huzoor Ghaus-e-Azam ؒ. This was during the Urs of Hazrat Al'au'deen Ali Ahmed Saabir Kalyari ؒ. Hazrat sent a Darvesh to Hazrat Saabir Paak's ؒ Urs. On the way, the Darvesh met a person who gave him seven beads and a turban and said, "Yahi Payaam Yahi RisA'la Kaihoo Barkaat Marehrah WA'la" This is the message, This is the letter. Say this to Barkaat, The one from Marehrah). When the Darvesh returned to Marehrah Shareef, he handed everything over to Hazrat Saahibul Barkaat ؒ and asked about the person whom he met. Hazrat said that it was Hazrat Bu Ali Shah Qalandar ؒ and the gifts were from Huzoor Ghaus-e-Azam ؒ. *[Khandaan Barkaat Pg.10]*

HIS NIKAH: He married Waafiyah Bibi, the daughter of Hazrat Sayyid Maudood Bilgiraami bin Sayyid Muhammad Faadil bin Sayyid Abdul Hakeem Bilgiraami.

HIS CHILDREN: Almighty Allah blessed him with five children. They are: Burhanul Waasileen Hazrat Shah Aale Ahmad, Asadul Aarifeen Hazrat Shah Najaatullah and three daughters.

HIS KHULAFAs: There are many Khalifas of Hazrat Shah Barkatullah ؒ who spread their rays of knowledge and wisdom where ever they went. Some of them are: Hazrat Shah Abdullah, Hazrat Shah Meem, Hazrat Shah Mushtaqul Barkaat, Hazrat Shah Mannal laahu, Hazrat Shah Raju, Hazrat Shah Hidaayatullah, Hazrat Shah Roohullah, Hazrat Shah Aajiz, Hazrat Shah Nazar, Hazrat Shah Saabir, Hazrat Shah Jamiat, Hazrat Shah Hussain Biraagi, Hazrat Shah Saadiq, Hazrat Shah Sayyid Aale Muhammad (ridwaanullahi ta A'la alaihim ajmaeen).

GEMS OF WISDOM: From amongst his gems of wisdom, are those things which he commanded his children Hazrat Sayyid Aale Muhammad and Hazrat Najaatullah (ridwaanullahi ta A'la alaihim ajmaeen). He said,

- * Remain engrossed in the remembrance of Allah
- * Do not turn to any worldly leader for your personal needs
- * Do not ever visit those who waste their time in worldly fun and games
- * Always meet with those who are adorned in the garb of Deen and faithfulness
- * Always be sure to visit the graves of the deceased
- * The greatest Jihad is to fight against your desires
- * Give preference to knowledge and practice and do not have pride over your knowledge
- * Always speak gentle words to the servants of Allah
- * Always have this hope that you will attain knowledge only through the Help of Allah and the Wasila of the Prophet ﷺ.

WISAAL: He passed away on the 10th of Muharram 1142 Hijri (1729) at the time of Subh Saadiq at the age of 71 years.

MAZAAR SHAREEF: His Mazaar Shareef is in Marehrah Muqadassa.

Thirty Fourth Noor

Zudwatul Waasileen Huzoor

Ash Shah Abul Barkaat

Sayyid Aale

Muhammad

Marehwi



HIS POSITION IN THE SILSILA: Qudwatul Waasileen Hazrat Abul Barkaat Sayyid Shah Aale Muhammad Marehrwi ﷺ is the thirty forth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in the 18th of Ramadaan 1111 Hijri on a Thursday in Bilgiraam Shareef.

NAME: His name is Abul Barkaat Sayyid Shah Aale Muhammad ﷺ. His father's name is Sultanul Aashiqeen Hazrat Sayyid Shah Barkatullah ﷺ.

EDUCATION: He attained his education under the tutorship of his beloved father. He was also blessed with great spiritual knowledge from Hazrat Shah Lutfullah ﷺ.

SHEIKH-E-TARIQAT: He was mureed and Khalifa of his beloved father Saahibul Barkaat Hazrat Shah Barkatullah ﷺ. He was also blessed with Khilafat from Hazrat Shah Lutfullah ﷺ.

HIS EXCELLENCE: He was a very exalted personality. His illustrious father Hazrat Shah Barkatullah ﷺ loved him dearly. He spent his entire life in the companionship of great Awliyah Allah. He was a great Aabid and Zaahid. He was very knowledgeable, pious and Allah fearing. His behaviour and character resembled that of his pious predecessors. His father appointed him as his successor during his lifetime. If anyone came to ask anything, Hazrat would send them to Hazrat Aale Ahmed ﷺ and he would say, "He has unburdened me of a great responsibility and gave me great comfort." He spent some of his time studying the books of Tasawwuf. Most of his time was spent in the Ibaadat of Allah. He endeavoured in the path of Allah (Mujahida) for eighteen years. He remained in I'tekaaf continuously for three years and kept fast during this time. He would make Iftaar with bread made from dry wheat. During this time, he read many amals and wazifas. He used to only drink water enough to quench his thirst, in other words just a few drops. Due to his immense striving, a deep fissure was formed on the top of his head. His father appointed him to train those who came to Marehrah Shareef in the field of Tasawwuf. Thus, who ever came, was cleansed and purified physically and spiritually. He always stayed away from the Kings and the wealthy.

BOOKS AND TREATIES: Hazrat Sayyid Shah Muhammad Mia ؒ says as follows concerning Hazrat’s books, “I have not seen any books etc. written by Hazrat Sayyid Shah Aale Muhammad ؒ, but there are two hand written duas of Hazrat which this faqeer has in his possession. Hazrat Shah Hamza has pointed out a reference to one of his works entitled ‘Biyaz Delhi and he gave some of the amals etc. from this book in his book of amals, which is in the library of my beloved father.”

HIS CHILDREN: Hazrat married Ghanimat Faatima, the daughter of Hazrat Sayyid Shah Azmatullah ؒ who was his paternal uncle. Almighty Allah blessed him with two sons and one daughter namely:

1. Hazrat Sayyid Shah Hamza,

2. Hazrat Sayyid Shah Haqqani who was born around 1147 Hijri and passed away on the 17th Zulhijjah 1210 Hijri in Marehrah Shareef.

HIS KHULAFAs: Some of the names of his Khulafa are: *Hazrat Sayyid Shah Hamza, Hazrat Shah Zahoorullah Kashmiri, Hazrat Shah Waasil, Hazrat Shah Abdul Haadi, Hazrat Shah Shahbaaz Kambwa Sambhali, Hazrat Shah Fakhrudeen Ahmed Baqi Billah Punjabi, Hazrat Shah Faqeerullah Shah Arifbillah, Hazrat Shah Buzoorgh Marehrwi, Hazrat Shah Makan, Hazrat Shah Anwar, Hazrat Shah Rahmatullah, Hazrat Shah Molvi Ghulam Nabi Athrolwi, Hazrat Shah Hafeezullah, Hazrat Shah Israarullah, Hazrat Shah Naadirul Asr, Hazrat Shah Berang Majzoob, Hazrat Shah Rafiq, Hazrat Shah Shaidaa, Hazrat Shah Bu Ali, Hazrat Fazlullah, Hazrat Shah Mahboohullah Shah, Hazrat Mufti Jalaaludeen, Hazrat Shah Muhammad Shaakir (ridwaanullahi ta A’la alaihim ajmaeen).*

WISAAL: He passed away on a Monday the 16th of Ramadaan 1164.

MAZAAR SHAREEF: His Mazaar Shareef is in Marehrah Shareef, to the east of His father’s Mazaar.

Thirty Fifth Noor

Asadul Aarifeen Zalbul Kaamileen

Ash Shah

Sayyid Hamza

Marehruwi



HIS POSITION IN THE SILSILA: Asadul Aarifeen, Qutbul Kaamileen Ash Shah Sayyid Hamzah ؒ is the thirty fifth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in Marehrah Shareef on the 14th of Rabi us Thaani 1131 Hijri. [Kaashiful Astaar Shareef]

NAME: His name is Shah Sayyid Hamza ؒ.

HIS FATHER: His father's name is Ash Shah Abul Barkaat Aale Muhammad ؒ.

EDUCATION: He attained his education under the tutorship of his father. He also studied under Shamsul Ulama Hazrat Maulana Muhammad Baaqir (rahmatullah alaih). He studied medicinal education under the tutorship of Hakeem Ata'ullah Saahib and he also studied under Sheikh Dhadhaa Lahori. [Tazkira Ulama Ahle Sunnat]

SHEIKH-E-TARIQAT: His was the mureed and Khalifa of his beloved father Hazrat Shah Abul Barkaat Aale Muhammad ؒ.

HIS EXCELLENCE: He was a great Aalim and Faadil, an exemplary author and Aabid. He was definitely from amongst the Awliyah Kaamileen. He strived with great effort in the path of Allah. He was also a very intelligent and wise personality. He qualified as an Aalim under the care of his father at the age of eleven. When he was only four years old, his father placed his blessed hand on his head. He had great zest to study the books of Sheikh Akbar Hazrat Muhiyudeen Ibn Arabi ؒ.

He would study his books and also teach them to his chosen devotees. His in-depth knowledge can be seen in his books. His habits and character was an example of his pious forefathers. He was very generous, kind and loving. He always advised and guided the servants of Allah. He commenced praying Tahajjud Salaah at the age of ten, which he continued until his last day. [Khandaan-e-Barkaat]

He was appointed as the Spiritual successor at the age of 34 and the Turban was tied on his head during the Urs-e-Chahlum (40 days) after the demise of his father. He says, ***“I was 34 years old when I entered this house and***

now I am 63 years old.” He says, “Once I said that our link to the Sayyids of Bilgiraam is very well known, but I need to have more faith in this. I immediately saw before me Hazrat Ali ؑ standing with both his arms holding the concrete pillars of both ends of the Khanqah and he said, ‘ You are my son, and my beloved son (descendant).’”

ZIYAARAT OF RASOOLULLAH ؐ: Once a Saint from Peshawar presented Hazrat with a Durood Shareef, which he liked. He accepted this gift and safely kept it away. That night, he dreamt of the Prophet ؐ. The Prophet ؐ said, “My dear Son! Rise, and recite the Durood Shareef.” Hazrat immediately woke up from his sleep. He performed fresh Ghusl, put on Itar (fragrance) and commenced reciting the Durood Shareef. Before completing the recitation of the Durood Shareef, he made Ziyaarat of the Prophet ؐ with his physical eyes. He immediately stood up out of respect and completed the remaining Duroods. For as long as he had not completed the amount of Durood, Huzoor ؑ was present before him. Hazrat Sayyid Hamza then recited a few stanzas of Naat in Praise of Rasoolullah ؐ. Huzoor ؑ was pleased with his recitation. Rasoolullah ؐ blessed him with the bounties of this world and the hereafter. *Subhaanallah!*

The wasiyat and these stanzas are present in the Dua books of Hazrat Shah Mahdi Hassan and Hazrat Sayyid Shah (ridwaanullahi ta A’la alaihim ajmaeen). The Saint who gave Hazrat the Durood was Hazrat Molvi Muhammad Mukarram who was the mureed of Shah Peshawari ؑ, who came to India in 1174 with Ahmad Shah Dar’raani. This Durood is known as “Salaatul Khitaam” [Noor Madaa’ih Huzoor Pg.59/60]

BOOKS AND TREATIES: Hazrat was obviously from a very knowledgeable family. His library consisted of more than sixteen thousand (16 000) books. He always handwrote very important books or sent them to scribes, so that they may be handwritten and put into the library. Some of the books written by him are:

1. Kaashiful Astar Shareef
2. Faizul Kalimaat
3. Mathnawi Itifaaqiya

4. Qasida Gohar Baar

5. RisA'la Aqaaid.

Note: The Wababis have written a book called Khazinatul Awliyah and claim that it is written by Sayyidi Hamza. This is totally false. Hazrat never wrote any book with this name, so do not be misled into believing that it is his book.

HIS CHILDREN: Hazrat married Bibi Diyaanat Faatima who was the daughter of Hazrat Sayyid Muhammad Hassan Bilgiraami bin Sayyid Muhammad Saeed Khairullah. Almighty Allah blessed him with four sons namely; Hazrat Sayyid Shah Aale Ahmad Ache Mia, Sayyid Shah Barkaat Suthre Mia, Sayyid Shah Aale Hussain Sache Mia and Hazrat Sayyid A'laa who passed away as a child on the 22 Safar, and one daughter Waafi Bibi (ridwaanullahi ta A'la alaihim ajmaeen).

HIS KHULAFAs: The names of Hazrat's Khulafa are; *Hazrat Abul Fadl Aale Ahmad Ache Mia, Hazrat Shah Maseehullah, Hazrat Shah Ainul Haq, Shah Ali Sher, Shah Hafeezullah, Hazrat Shah Raheemullah, Hazrat Shah Saifullah Sahawi, Hazrat Shah Ramadaanullah, Hazrat Shah Molvi Ghulam Muhiyudeen, Hazrat Shah Deedar Ali, Hazrat Sheikh Muhammad Ghaus Gawalyaari, Hazrat Shah Shaamil, Hazrat Shah Khairaat Ali, Hazrat Shah Rasooli, Hazrat Shah Aabid, Hazrat Shah Maajid, Hazrat Shah Izatullah, Hazrat Shah Noorullah, Hazrat Shah Karam Ali, Hazrat Shah Abdur Rasheed, Hazrat Shah Mahfooz, Hazrat Shah Ghulam Rasool, Hazrat Shah Meer Hussain, Hazrat Shah Abdul Ghani, Hazrat Shah Abdul Hakeem, Hazrat Shah Tahqeeq, Hazrat Shah Naseerudeen, Hazrat Shah Zaahid, Hazrat Shah Makan, Hazrat Shah Buzoorgh, Hazrat Shah Deedar Ali* (ridwaanullahi ta A'la alaihim ajmaeen).

WISAAL: He passed away on a Wednesday, the 14th of Muharram 1198 Hijri after Maghrib Salaah.

MAZAAR SHAREEF: His Mazaar Shareef is in Marehrah Shareef.

Thirty Sixth Noor

Shamsud'deen Abul Fadhl

Hazrat Sayyid Shah

Aale Ahmed Ache

Mia Marehruwi

رضی اللہ عنہ

HIS POSITION IN THE SILSILA: Qudwatul Kaamileen, Abul Fadhl Hazrat Sayyid Shah Aale Ahmed Ache Mia ؒ is the thirty sixth Imam and Sheikh of the Silsila Aaliyah Qaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born on the 28th of Ramadaanul Mubaarak 1160 Hijri.

NAME: His name is Sayyid Aale Ahmed and his title is Ache Mia. His father was has Hazrat Sayyid Shah Hamza ؒ

PREDICTION OF HIS BIRTH: Hazrat Saahibul Barkaat Shah Barkatullah ؒ said that he would be blessed with a son (descendant) in the fourth generation, who will strengthen the brightness of the Khandaan. He also gave a cloak to his eldest son, Hazrat Sayyiduna Shah Aale Muhammad ؒ to pass it over to the child. When the Bismillah Khwaani of Hazrat Ache Mia ؒ was taking place, Hazrat Shah Aale Muhammad, seated him down on his lap and said, “This is the child concerning whom my father foretold.”

EDUCATION: He attained his education under the watchful eye of his father, and also studied tib (medicine) under the tutorship of Kaleem Nasrullah Saahib Marehrwi.

HIS EXCELLENCE: He was a very powerful Aarif Billah. There was no example to him in Karaamat and knowledge in his time. He was well known for his Mujahida and wazaaf. He personally took care of his disciples and was an excellent example of the character of the Prophet ﷺ. He showed love to all his disciples, but paid special attention to those who came from Badayoun Shareef. He would often say, “Badayoun is our property which was given to us by Huzoor Ghaus-e-Azam ؒ.”

Once, a person went to the Naqeebul Ashraf of Iraq and asked a question relating to the oneness of Allah. He asked him to travel to India and ask his question to Hazrat Sheikh Abdul Aziz Muhadith-e-Delhwi. The man travelled to India and met Hazrat Muhadithe Delhwi. Hazrat answered his query but he was still not fully satisfied. Hazrat Sheikh Muhadith-e-Delhwi then said that he should travel to Marehrah Shareef and meet with Hazrat Ache Mia ؒ, as he would get the most satisfying answer from him. Hazrat spent most of his time in Ibaadat. With the exception of his five daily

Salaah, he always performed Salaatul Maaqoos and many other wazeefas and amals. He had a special pattern in his daily life. He would wake up in the third portion of the night, make fresh wudhu and then perform his Tahajjud Salaah. He then raised his hands and made dua for prosperity in Deen and for the maghfirat of those close to him. After this, he would read the Kalima Shareef aloud eleven times. The door of the house would then be closed, and none would be allowed to enter. He would go into his room for a while and then enter the Khanqah Shareef. He would then sit in the company of the dervishes and fulfill their needs, and as a manner of encouragement, he would revise some of their wazaaif. He would then enter the Dargah Shareef, and first make Fateha at the Mazaar of his father. He would then make Fateha at the Mazaar of his beloved mother and all his other forefathers. He would go into the garden, which was adjacent to the Dargah. He would lay a carpet and sit under a fruit tree. After a while, he would then go into the Khanqah again. This was the open court, where everyone was allowed to present his or her problems and difficulties before him. He trained his disciples with firmness. He very seldom gave wazifas and amals to ordinary people. Like his predecessors, he assisted those who needed financial assistance etc, very discreetly. He ate two or three thin rotis with some gravy or moong dhall for lunch. He would then rest for a while (Qailullah). He would then make fresh wudhu and pray his Zohar Salaah. He would then become engrossed in the recitation of the Holy Quran. He would then go to the Khanqah and read the wazifa of Duroods. He would then pray Asar Namaaz at the Musjid and return to the Khanqah. He would go into the Musjid for Maghrib Salaah and then pray the Khatme-Khajegaan after Maghrib, and then return to the Khanqah. He would then sit a while with his Khaadims who showed great respect and honour to him. He would then pray his Esha Salaah and the doors would be closed.

BOOKS AND TREATIES: One of the most famous books written by Hazra Ache Mia ؒ is a book called Aa'in-e-Ahmadi, another book was a compilation of wazeefas and special amals. He also wrote the famous Adaabus Saalikeen and the Diwan Ash'aar.

HIS KARAAMATS: Janaab Sheikh Rasool Bakhsh says that once a soldier came to meet Hazrat. He suffered from leprosy and thus stood very far away from Hazrat. Hazrat saw him and called him closer. He said that he was not worthy of coming too close. Hazrat again asked him to come closer.

When he came close to Hazrat, Hazrat placed his hand over the area that was affected with white patches and said, ***“There is nothing here”*** ***When the man looked, he found that there was no sign of the illness.”***

It is in Asaar-e-Ahmadi that a person from Bukhara came to Marehrah Shareef. He performed Zohar Namaaz at the Khanqah and then presented himself before Hazrat Ache Mia ﷺ. He said, “I heard your name and came here to gain spiritual excellence, as I do not have the ability to make Mujahida etc. I wish to attain this without any striving, and just through your blessed sight.” Hazrat smiled at him and said, “You wish to attain such a huge valuable and yet you do not wish to go through any strenuous exercise?”

One person from amongst those seated in the gathering mocked the man and said, ***“Do you think that it is some type of sweet, that it can just be put into your mouth?”***

On hearing this, Hazrat said, ***“Do not say such a thing. Nothing is far from the Power of Allah.”*** Hazrat then gave him a Durood Shareef and asked him to read it. That night, he read the Durood Shareef and was blessed with seeing the Prophet ﷺ in his dream. The man’s entire life changed in a few moments. The mystical secrets dawned upon him and he entered the world of Tasawwuf. In the morning, he went to Hazrat Ache Mia ﷺ and said, “Last night, the Prophet ﷺ said to me, ‘after every century, there will be such a person in my Ummah, who will revive my Deen.’” He said, “Huzoor! In this Century, you are that personality.”

Molvi Riyazudeen Sahawani, the Khalifa of Hazrat Ache Mia ﷺ writes as follows in Gulshan-e-Abraar: A villager came to Hazrat and became mureed. After becoming mureed, he did not get the opportunity of coming to the Khanqah for a very long time. One year, he managed to present himself at the Khanqah for the Urs of Hazrat Sayyid Hamza ﷺ. The Khanqah was filled with thousands of devotees’ and disciples. The man thought that Hazrat had thousands of mureeds and new groups of people become his mureed on a daily basis. He thus thought that it was not going to be possible for Hazrat to recognize him. After a while, he managed to reach Hazrat Ache Mia ﷺ and presented his salaam to him and spoke a few

words. Hazrat then pointed him out and called him close. He asked about him and about his village. Hazrat then said, ***“You take the flock of your fellow villagers with you when you go to graze your own flock. How do you recognize your own flock from those of the others?”*** He answered by explaining the method that is used to differentiate the flocks. Hazrat then said, ***“Mia! This Faqeer also recognizes his flock in the same way. There is a (spiritual) string of love that is around their necks.”*** Hazrat had a small trunk, which was called Ghala-e-Ghausiyah. He kept his money in this small trunk. He distributed money to the needy, took care of the Khaadims and financed the entire Khanqah, but there was never a shortage in this trunk. This too was a Karaamat of Hazrat Ache Mia ﷺ.

HIS CHILDREN: Hazrat married Fazal Faatima, the daughter of Sayyid Ghulam Ali Salharwi Bilgiraami. He was blessed with a son and a daughter. His daughter passed away on the 11th of Rabi ul Awwal 1196 Hijri and his son Hazrat Saa’in Saahib ﷺ passed away just a few days after his bismillah khwaani due to fever, on the 13th of Rabi ul Awwal 1196 Hijri.

HIS KHULAFAs: The actual number of his mureeds is not known, but many have said that Hazrat had approximately two hundred thousand mureeds. Hazrat’s Khulafa were all very great personalities. Some of the names of his Khulafa are as follows: ***Hazrat Sayyid Shah Aale Rasool Marehrwi, Hazrat Peer Baghdad Saahib (descendant of Ghaus-e-Azam radi Allahu anhu), Hazrat Shah Khairaat Ali (grandson of Hazrat Shah Fazlullah Kalpwi), Hazrat Maulana Abdul Majeed Ainul Haq Badayouni, Hazrat Maulana Abdul Majeed Usmani Badayouni, Hazrat Haafiz Sayyid Ghulam Ali Shahjaanpuri, Hazrat Molvi Riyaazudeen Sahsawani, Hazrat Maulana Fakhrudeen Usmani Badayouni, Hazrat Maulana Zikrullah Shah Saahib, Hazrat Sayyid Ahmed Shah Shahjahanpuri, Hazrat Sayyid Shah Meeran Barelvi, Hazrat Ghulam Jilani Badayouni, Hazrat Maulana Abul Hassan Usmani Badayouni, Hazrat Maulana Habeebullah Saahib Abbasi Badayouni, Hazrat Maulana Muhammad Baha ul Haq Abbasi Badayouni, Hazrat Maulana Sayyid Muhammad Ali Saahib Ghulam Darvesh Lucknowi, Hazrat Maulana Fazl Imam Rai Barelvi, Hazrat Shah Muhammad Ghulaam Ghaus Badayouni, Hazrat Shah Gul, Hazrat Mia Habeebullah Shah Badayouni, Hazrat Maulana Muhammad Nizaamudeen Saahib Abbasi Badayouni, Hazrat Mia Shah A’lam, Hazrat Maulana Shah***

Salaamatullah Badayouni Kanpuri, Hazrat Mia Shah Hassan, Hazrat Shah Hussain Mughl, Hazrat Maulana Muhammad Afzal Siddiqi Badayouni, Hazrat Maulana Ghulam Abbas Bardwaani, Hazrat Khaja Kilan Qaazi Suroonj, Hazrat Allama Muhammad Azam Sahsawani, Hazrat Haafiz Muraad Shah, Hazrat Maulana Noor Muhammad, Hazrat Shah Ghulam Qaadir, Hazrat Shah Shahabudeen Mast, Hazrat Chaudri Niyaz Ali Marehrwi, Hazrat Maulana Badrudeen Bukhari, Hazrat Maulana Sheikh Ahmed Delhwi, Hazrat Maulana Abdul Jabaar Shahjahanpuri, Hazrat Maulana Abdul Qaadir Daghistani, Hazrat Shah Be Fikr, Hazrat Khaja Ghulam Naqshbandi Khan Delhwi, Hazrat Mian Ji Abdul Malik Ansari Badayouni, Hazrat Qaazi Zaheerudeen Siddiqi Badayouni, Hazrat Sayyid Qudrat Ali Shahjahanpuri, Hazrat Shah Najf Ali Shah, Hazrat Sayyid Munawwar Ali Shah, Hazrat Haafiz Muhammad Mahfood Aanola, Hazrat Maulana Abdul Ulaa Farshori Badayouni, Hazrat Shah Ilah Yaar, Hazrat Mian Jee Shahabudeen, Hazrat Sayyid Shah Fazl Ghaus Barelvi, Hazrat Hafiz Murad Shah Punjabi, Hazrat Deendaar Shah Rampuri, Hazrat Shah Abdul Haq Shahjhanpuri, Hazrat Maulana Ibaadatullah Siddiqi, Hazrat Ne'matullah Shah, Hazrat Luft Ali Shah, Hazrat Sheikh Baarikullah Siddiqi, Hazrat Sheikh Ashraf Ali Ansari, Hazrat Munshi Zulfikaarudeen Badayouni, Hazrat Sheikh Mubaazirudeen, Hazrat Sayyid Rif'at Ali Shah, Hazrat Maulana Qaazi Abdus Salaam Abbasi, Hazrat Qaazi Imam Bakhsh Siddiqi, Hazrat Mia Abdullah Shah Sahraa'ee, Hazrat Isa'lat Khan, Hazrat Sayyid Mahmood Makki, Hazrat Jalaaludeen Purbi, Hazrat Maulana Naseerudeen Uthmani Badayouni and Hazrat Shah Khaamoosh (ridwaanullahi ta A'la alaihim ajmaeen).

GEMS OF WISDOM:

*Try only to desire the closeness of Allah. If you have attained closeness to Allah, then you have attained everything.

* Always show respect from your heart, to those, who have a link to the Prophet ﷺ, such as the Sayyids, Masha'ikh, Awliyah and the Ulama.

* Know that your Peero Murshid is the most exalted for you compared to all the other Sheikhs in the world. Always follow his commands, for they are the commands of the Prophet ﷺ and never look at any of his actions or sayings with contempt.

* Try to eat less and sleep less, as there is great benefit in this.

WISAAL: He passed away on a Thursday, the 17th of Rabi ul Awwal 1235 Hijri, at the age of 75.

MAZAAR SHAREEF: His Mazaar Shareef is Marehrah Shareef. (India)

*Thirty Seventh
Noor*

*Khaatimul Akaabir Hazrat
Makhdoom Sayyid Shah*

*Aal-e-Rasool
Marehwi*



HIS POSITION IN THE SILSILA: Khaatimul Akaabir Hazrat Makhdoom Shah Aale Rasool Marehrwi ؒ is the thirty seventh Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born in the month of Rajab 1209 Hijri, in Marehrah Shareef.

NAME: His name is Aale Rasool ؒ and his title is Khaatimul Akaabir.

HIS FATHER: His beloved father was Hazrat Sayyid Shah Aale Barkaat Sutre Mia ؒ.

EDUCATION: He attained his education from his father and many other great Ulama such as Hazrat Ainul Haq Shah Abdul Majid Badayouni ؒ, Hazrat Maulana Shah Salaamatullah Kashfi ؒ, Maulana Anwaar Saahib Farangmahali ؒ, Hazrat Maulana Abdul Waasi' Sayyidunpuri ؒ, Hazrat Maulana Shah Noorul Haq Zaraqqi Lucknowi ؒ

In 1226, he attained the Khilafat of the Zaraqiya Silsila and on the request of Hazrat Ache Mia ؒ he was enrolled to study Hadith under Hazrat Shah Abdul Aziz Muhadith-e-Delhwi ؒ. He also studied Tib (medicine) under the guidance of his father, Hazrat Suthre Mia ؒ.

SHEIKH-E-TARIQAT: He was mureed of Hazrat Ache Mia ؒ and attained Khilafat from him and from his beloved and blessed father Hazrat Suthre Mia ؒ.

HIS EXCELLENCE: Hazrat Aale Rasool Marehrwi ؒ is from amongst the great Masha'ikh of the 13th Century. He served the Ahle Sunnat Wa Jama'at with great sincerity and dedication. His was very kind and generous and always showed love towards the needy and the orphans. His character and habits were a beautiful example of the Sunnat of the Prophet ﷺ. He always performed his Namaaz in congregation at the Musjid and not a single Tahajjud Salaah of his was ever made Qaza. He was always willing to help others and never revealed the wrongs of people in the presence of others. He would only prescribe those duas, which are from the Hadith of the Prophet ﷺ. He always dressed in the garb of Ulama. He always presented himself in the Mehfil-e-Meelad, Naat Mehfil, lectures, Qira'at Mehfils etc. He never compromised the Shariah.

He was so kind, that whenever any one asked for money, he would never refuse them. He never performed Imaamat. He always remained a muqtadi. One Maulana Ainul Hassan Saahib, who was a Saahib-e-Kashf, arrived in Marehrah Shareef. He joined the Namaaz and then left in between Salaah, breaking his Namaaz. After Namaaz, he looked at the Haafiz Saahib who was the Imam and said,

“Haafiz Saahib, there is no need to go to the market place and buy groceries whilst in Namaaz. How far do you expect us to go with you?”

In other words, he knew of what the Imam was thinking during Salaah. When Hazrat heard Mufti Saahibs, question to the Imam, he became very upset and said,

“It is better you lead the Namaaz, rather than following Haafiz Saahib everywhere. You yourself are not fully in Salaah, otherwise how would you be able to know what is in the hearts of others.”

HIS KARAAMATS: There are various karaamats of Hazrat, but only a few are being quoted.

PHILOSOPHY OF ME’RAJ: Once, one of Hazrat’s mureeds began to wonder how Rasoolullah ﷺ went for Mer’aj in such a short space of time. During this time, Hazrat was performing wudhu. Hazrat asked him to go into his room and bring him a towel.

The man went into the room. He saw a beautiful orchard outside the house. He could not help but to go into the orchard. Whilst walking in the garden, he found himself in a huge city. In the city, he decided to start a business. He married in the same city, and even had children. He lived there for twenty years.

Suddenly, he heard the voice of Hazrat Aale Rasool Marehrwi ﷺ, he found himself at the window once again. He rushed in and took the towel to Hazrat. When he went to Hazrat, he saw that he had just made wudhu and the water was still on his blessed face and his hands were still wet.

The mureed was astonished by what had happened to him. Hazrat smiled at him and said,

“Mia, You went there and lived for twenty years and even married, and here, the water of my wudhu has not dried up as yet. I am sure that you now understand the concept of the Me’raj of the Prophet ﷺ” Subhaanallah!

PRESENT DURING HAJJ: Once Haji Raza Khan Saahib Marehrwi went for Hajj, and after Hajj, he presented himself before Maulana Muhammad Ismail Saahib Muhajir, so that he may become his mureed.

The respected Maulana said, “Why did you not take bai’at from Hazrat Shah Aale Rasool ﷺ. He was with me a little while ago.”

When Haji Saahib returned to Marehrah Shareef, he narrated this incident to Hazrat Aale Rasool ﷺ. Hazrat said, “He must have been mistaken. I did not even leave the Khanqah to go anywhere.”

HIS CHILDREN: He married Nisaar Faatima ﷺ, the daughter of Sayyid Muntakhib Hussain Bilgiraami. Almighty Allah blessed him with two sons and three daughters. Their names were, Sayyid Shah Zahoor Hussain Bare Mia, Sayyid Shah Zahoor Hussain Chotoo Mia, Ansaar Faatima, Zahoor Faatima and Rahmat Faatima (ridwaanullahi ta A’la alaihim ajmaeen).

HIS KHULAFAs: Hazrat’s Khulafa were all great Giants of their Era. Some of their names are: Hazrat Sayyid Shah Zahoor Hussain, Hazrat Sayyid Shah Mahdi Hassan Marehrwi, Hazrat Sayyid Shah Zahoor Hassan Marehrwi, Hazrat Sayyid Shah Abul Hussain Ahmed-e-Noori, Hazrat Sayyid Shah Abul Hassan Khirqani, Hazrat Sayyid Shah Muhammad Saadiq, Hazrat Sayyid Shah Ameer Haidar, Hazrat Sayyid Shah Hussain Haidar, A’la Hazrat Mujaddid-e-Azam Ash Shah Imam Ahmed Raza Khan Qaaderi Barelvi, Hazrat Sayyid Shah Ali Hussain Ashrafi Kichawchwi, Hazrat Qaazi Abdus Salaam Abbasi, Hazrat Shah Ahsaanullah, Hazrat Shukrullah Khan, Hazrat Haji Haafiz Muhammad Ahmed Badayouni, Hazrat Haji Fazl Razaq Badayouni, Hazrat Haafiz Mazhar Hussain Badayouni, Hazrat Haafiz Mujahidudeen Siddiqi, Hazrat Mufti Muhammad Shareef Ali Siddiqi, Hazrat Sheikh Munawwar Ali, Hazrat Mufti Muhammad Hassan Khan Barelvi, Hazrat Sayyid Shah Tajamul

Hussain Qaaderi, Hazrat Molvi Abdur Rahmaan Saahib, Hazrat Qaazi Molvi Shamsul Islam Abbasi badayouni and Hazrat Molvi Ziaullah Khan Abbasi badayouni Bareilvi (ridwaanullahi ta A'la alaihim ajmaeen).

GEMS OF WISDOM: Some of Hazrat's words of wisdom are being presented for the sake of spiritual inspiration:

1. Always respect the Ulama Fuqara and the Miskeen with love an honour. Present whatever you have before them. If they accept it, then all is well, and if they do not accept it, then there is no liability on your behalf.
2. The outer appearance of a Darvesh should be that of Hazrat Imam Azam Abu Hanifa ﷺ and his inner appearance should be like that of Hazrat Hussain bin Mansoor Hal'laaj ﷺ.
3. Before his wisaal, people asked for his final advise, and he said, ***“Obey Allah and Obey His Rasool. This is all you need and the salvation for this world and the hereafter is present in it.”***

WISAAL: He passed from this world on a Thursday, the 18th of Zulhijjah 1296 Hijri in Marehrah Shareef.

MAZAAR SHAREEF: His Mazaar Shareef is in the Khanqah Barkaatiyah in Marehrah Shareef (India).

Thirty Eight Noor

Siraajus Saalikeen Noorul Aarifeen

Hazrat Sayyid Shah

Abul Hussain

Ahmad-e-Noori

Marehruwi



HIS POSITION IN THE SILSILA: Siraajus Saalikeen, Noorul Aarifeen, Sheikh-e-Tariqat, Aalim-e-Shariat Hazrat Sayyid Ash Shah Abul Hussain Ahmad-e-Noori ﷺ is the thirty eight Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

BIRTH: He was born on the 19th of Shawwal 1255 Hijri (26th December 1839) on a Thursday in Marehrah Shareef.

NAME: His name is Sayyid Abul Hussain Ahmad Noori ﷺ.

HIS FATHER: His father was Hazrat Sayyid Shah Zahoor Hassan Marehrwi ﷺ.

FAMILY HISTORY: On his father's side, his family is Hussaini Zaidi Sayyids from Bilgiraam and from his mother's side, his mother is in the family of Hazrat Sayyid Muhammad Sughra Bilgiraami ﷺ.

HIS FEATURES: He was of medium height, but he looked taller than everyone around him. He was tan in complexion, had a firm head on strong shoulders. His forehead was very wide. His eyebrows were not very thick. His eyelashes were full, his eyes big and glowing. He had very white and beautiful teeth, a very broad chest, small fingers, broad stomach with a thin line of hair on it. Towards the latter part of his physical life, his back was bent. His heels were small and very beautiful. His walk was very brisk, he never laughed, rather he smiled. He usually wore a turban and a colourful Kurta, white Naqshbani pants, a loose hat and sometimes a long Kurta. He wore a shawl around his neck, which took the form of the Laam Alif. He usually wore a white shawl.

EDUCATION: When he was two and a half years old, his beloved father passed away. It is for this reason, that he attained all his education under the care of Hazrat Sayyid Shah Aale Rasool Marehrwi ﷺ. Hazrat Aale Rasool ﷺ taught him his first sabaq (lesson), embraced him, gave him duas, and then enrolled him into the Farsi (Persian) class. He studied, Persian, Arabic, Fiqh, Tafseer, Hadith, Logistics and numerous other subjects, and received proficiency in every one of them. He studied under many great teachers and even if some one taught him a single thing, he respected that person as his teacher. Some of his teachers were: *Hazrat Mianji Rahmatullah Saahib, Hazrat Jamaal Roshan Saahib, Hazrat Abdullah*

Saabib, Hazrat Sher Baaz Khan Marehrwi, Hazrat Ashraf Ali Marehrwi, Hazrat Amaanat Ali Marehrwi, Hazrat Imam Bakhsh Marehrwi, Hazrat Sayyid Aulaad Ali Marehrwi, Hazrat Ahmed Khan, Hazrat Molvi Muhammad Saeed Uthmani Badayouni, Hazrat Ilahi Khair Marehrwi, Hazrat Haafiz Abdul Kareem Punjabi, Hazrat Haafiz Qaari Muhammad Fayaaz Rampuri, Hazrat Molvi Fazlullah Jalesri, Hazrat Maulana Noor Ahmed Uthmani, Hazrat Mufti Muhammad Hassan Khan Uthmani Barelvi, Hazrat Hakeem Muhammad Saeed bin Hakeem Imdad Hussain Marehrwi, Hazrat Molvi Hidaayat Ali Barelvi, Hazrat Molvi Muhammad Turaab Ali Marehrwi, Hazrat Molvi Muhammad Hussain Shah Walayati, Hazrat Molvi Muhammad Hussain Bukhari Kashmeeri, Hazrat Maulana Muhammad Abdul Qaadir Uthmani Badayouni (ridwaanullahi ta A'la alaihim ajmaeen).

Hazrat attained Roohani (mystical) knowledge through the following great personalities: Hazrat Sayyid Ghulam Muhiyudeen, Hazrat Mufti Sayyid Ainul Hassan Bilgiraami, Hazrat Shah Shamsul Haq Tinka Shah, Hazrat Molvi Ahmad Hassan Muradabadi and Hazrat Haafiz Shah Ali Hussain muradabadi (ridwaanullahi ta A'la alaihim ajmaeen).

SHEIKH-E-TARIQAT: He is the mureed and Khalifa of Hazrat Sayyid Shah Aale Rasool Marehrwi ﷺ.

HIS EXCELLENCE: Hazrat Sarkaar Noori Mia ﷺ is a very great Aalim Faadhil, Saint and Sufi. A'la Hazrat Imam Ahmed Raza Khan ﷺ says the following stanza in his praise:

***“Bartar Qiyaas se he Maqaam-e-Abul Hussain
Sidra se Poocho Rif’at-e-Baam-e-Abul Hussain”***

He was blessed with many mureeds who loved and honoured him. Before preparing a person spiritually, he first prepared him in Aqida. He first made sure that the person who wished to be trained knew the proper Aqida of the Ahle Sunnat Wa Jama’at. He wrote books against the bud mazhabs (misled and corrupt sects) such as the shias etc. He was only seven years old, when Hazrat Aale Rasool Marehrwi ﷺ started to train him spiritually. He kept fast from the age of seven and for eighteen years, he remained in the zikr of Allah. He was very firm on the Shariah and this can be seen from his writings. Like the rest of his family, he was also a great Imam of Tasawwuf. From childhood, Hazrat Aale Rasool ﷺ set him on the path of

tasawwuf and Hazrat's wife would always ask Hazrat to go easy on him. Hazrat Aale Rasool ﷺ would then say, ***“Let him be. What need does he have for comfort and relaxation? He is something else, and he is to become something else. He is one of the Qutbs from the seven Qutbs whom Hazrat Bu Ali Shah Qalandar and Hazrat Shah Badiudeen (radi Allahu anhum) informed us, and he is the seal of this chain of Qutbs.”***

[Tazkira-e-Noori pg 55/56]

SPIRITUAL BLESSINGS: Hazrat Noorul Aarifeen ﷺ attained spiritual blessings through the following Ambia-e-Kiraam and Awliyah-e-Izaam:

The Beloved Rasool ﷺ. He embraced and shook the blessed hands of the Prophet ﷺ. He attained spiritual blessings from Hazrat Moosa ؑ, Hazrat Esa ؑ and Hazrat Sulaiman ؑ

He attained blessings from the following Awliyah Izaam :

Hazrat Ghaus-e-Azam Jilani ﷺ

Hazrat Khaja-e-Khwajegaan Khaja Mueenudeen Chishti ﷺ

Hazrat Zunoon Misri ﷺ

Hazrat Khaja Uthman Haarooni ﷺ

He also made Ziyaarat of all the Awliyah Allah of Marehrah Shareef.

He was a very pious and patient personality. His son Hazrat Sayyid Muhiyyudeen Jilani ﷺ passed away as a child, but he remained patient. When he would become very ill, he never complained. All that saddened him was that he was not able to go to the Musjid in his illness. Sarkaar Noori Mia ﷺ was also a very kind and generous personality. He never turned away any one who asked for any assistance. He always gave those in need more than they requested. He preferred old things for himself, but gave his khaadims the best of everything. He would give his blanket, clothing, shawls etc. to those in need. He would always say that he intended to give it away, so that the person receiving it did not feel uncomfortable. He used to say, ***“Keep away from a miser. The best way to do this is to ask him for some money. In this way, he will always avoid you.”***

Once a person presented Hazrat Noori Mia ﷺ with a beautiful watch. Hazrat's son preferred the watch and thought that he would take it from Hazrat a little later. When he asked for the watch in the afternoon, Hazrat said, “I already gave the watch away. Why did you not take it when you

saw that I had it with me?" He never gathered any valuables. He always distributed it amongst others.

He always hid the wrongs of those around him. He never embarrassed anyone or hurt his or her feelings. One of his Khaadims was seen taking money from Hazrat's pen case. Those who saw him informed Hazrat of this. When Hazrat asked about the money in the box, he said that it was possible the muakkils who frequent Hazrat's place must have taken the money. Hazrat said, "I think you are probably right. I will call all the muakkils together, find the thief and punish him." The Khaadim was very afraid when he heard this, so he discreetly put the seventy rupees that he had taken, back into the pen case. He then came to Hazrat and said that the money was in the pen case. Hazrat smiled at him and said, "Mia, it seems that the muakil got scared. It's a good thing that he returned the money, if not tonight we would have caught and punished him." [Tazkira-e-Noori Pg.106/107]

He always showed love to those who were Sunni Sahihul Aqida. If he befriended any person, it was for the sake of Allah and His Rasool ﷺ and if he shunned anyone, it was for the sake of Allah and His Rasool ﷺ.

LOVE FOR HUZOOR GHAUS-E-AZAM ﷺ: He had true love for Huzoor Ghaus-e-Azam Jilani ﷺ. He used to always say that the Barkaati Khandaan are very close to Huzoor Ghaus-e-Azam ﷺ and those linked to them will never be troubled anywhere he went. He would always quote the following words of Sheikh-e-Akbar Hazrat Muhiyudeen Ibn Arabi ﷺ, ***"One woman cannot be the wife of two men and one Taalib cannot be the mureed of two persons."*** He would say, "The first and last stages in the path of sulook is the Peer. Until this is not present, there is nothing. One who is shunned from one door will find that his path is closed. What shortage is there in our house, that we may have a need to go elsewhere? Some of our own have taken bai'at with others, and this has caused them numerous hardships, and then they say that someone has cursed them. Never! We do not even think of doing such things. What can we do? Some of the Akaabireen of our Khandaan are so close to Huzoor Ghaus-e-Azam ﷺ that they do not wish for any of those linked to us to be disgraced or insulted. Thus, whomsoever insults this family, he will be disgraced, since we are Qaaderi by nine generations and this honours us. We claim that those that are linked to us, least of all will never be harmed through the hands of a faqeer of another khandaan, and no matter what his life may be,

but towards the end of his life, he will be given the opportunity to repent, and his end will be good, for this is a very great Court.” His daily life and routine was an example of his pious predecessors. He always read Namaaz in Jama’at in the Musjid and never made Imaamat. He always made others Imam (those who were worthy of Imaamat). He spent a lot of time reading wazifas and striving in the path of Allah (Mujahida). He always ate in wudhu and all those present at the time would be requested to join him during a meal. He used to eat paan. After paan, he immediately gargled his mouth. He used to also spend time reading and studying books of the pious predecessors. He always read Dalaail Khairaat Shareef and Hisan Hasin (wazeefa kitaab). He ate very little food after Maghrib Salaah and would then prepare for Esha Salaah. He gave advice to those present after Namaaz-e-Esha.

BOOKS AND TREATIES: The list of books written by Sarkaar Noori Mia is very lengthy. The names of a few books are being quoted for the sake of barkat: Ishtihaar-e-Noori, Tahqeeqaatut Taraweeh, Daleelul Yaqeen min Kalimaatil Aarifeen, Aqeeda Ahle Sunnat, Salaatul Ghausia, Salaat-e-Mueeniyah, Salaat-e-Naqshbandia, Salaat-e-Saabiria and Asraar Akaabir Barkaatiyah.

POETRY: Hazrat was also a very dynamic poet and everything that he wrote, was in the love of Rasoolullah ﷺ. Some Stanzas written by him are:

*Door Ankho se he aur dil me he Jalwa Unka
Saari Dunya se NirA’la he ye pardah Unka
Dil ki Aankho se kare Koyi Nazaara Unka
Nigah deeda-e-Zaahir se he parda Unka*

*Nigaho me sub he jo parde me too he
Chupe sub Nazar se ke too roo baroo he
Khudi ka jo pardah Uthe to bataa de
Na hum aur kuch he na kuch aur tum he*

HIS KARAAMATS: Hazrat Sarkaar Noori Mia ﷺ was definitely a Saahib-e-Karaamat. His greatest Karaamat was without doubt, his firmness on the Shariah. Hazrat Saahibzaada Sayyid Hussain Haidar and Saahibzaada Hakeem Sayyid Aale Hussain heard the following narration from Doctor Muhammad Naasir Khan Marehrwi: Once a man came to the

doctor who was in Eta and asked him to do a house call as one of his relatives was very ill. He even paid the fee in advance. The doctor then went with him to visit the patient. After a while, the man took Doctor Naasir towards a river that was in a very secluded area. The man gave a sign and the Doctor found himself surrounded by bandits. A group of bandits were aware that he had a large sum of money with him, and thus tricked him. They took all his money and belongings and then intended to kill him and throw him into the river. The Doctor did not know what to do. All he could think of was Hazrat Noori Mia ؒ. He said, “For Allah! Assist me and protect your disciple from these bandits.” He then turned and saw that Hazrat was walking towards the bandits. He asked the doctor not to fear as he was now there. When the bandits saw Hazrat, they fled into the jungle. The Doctor says that Hazrat then asked him to follow him home. They took just a few steps and the Doctor found that he was already home. The next morning when he went to meet Hazrat, Sarkaar Noori Mia said, “Alhumdulillah the end result was good. Do not be uncomfortable and that which you have witnessed, should not be mentioned to anyone.” *(This was only mentioned after Hazrat’s wisaal)*

AJMER SHAREEF: Maulana Ghulam Shabar Badayouni narrates the following incident in Tazkira-e-Noori: Hazrat took a group of his mureeds with him to Ajmer Shareef for the Urs of Sultanul Hind Hazrat Khaja Ghareeb Nawaaz ؒ. On the fifth of Rajab, Hazrat said, “I have been authorized from Hazrat Khaja Ghareeb Nawaaz ؒ that all those of you with me may present your special requests in writing to me and I shall arrange for your requests to be sent to Hazrat Khaja Ghareeb Nawaaz ؒ and you will be given the appropriate command as per your request.” One of the Khaadims’ asked how the requests would reach Sultanul Hind, and Hazrat Noori Mia ؒ informed him that there were Jins that were appointed to do certain chores at the Darbaar. Hazrat then gave all the written requests to Hafiz Nazrullah Saahib Badayouni and said, “Go to the the eastern and southern corner of the Mazaar, where there is a well. There, a person will ask for the letters. Present it to him and leave.” The Khaadim who had asked Hazrat about the letters was curious and he felt that if he followed the Haafiz Saahib, he would have the opportunity to see one of the special Khaadims of Hazrat Khaja Ghareeb Nawaaz ؒ. He thus followed the Haafiz Saahib very closely, but when he came close to the well, a huge crowd of people caused him to lose sight of the Haafiz Saahib for a few moments. He then rushed forward and saw the Haafiz Saahib returning

without any letters in his hand. The Khaadim asked about the letters and the Haafiz Saahib said, “Do not joke with me. Just a little while ago you came to me and said that Hazrat had asked for the letters, so I handed them over to you.” When the Khaadim heard this, he was astonished. They returned to Hazrat Noori Mia ﷺ and Haafiz Nazrullah explained what had happened to him. Hazrat then asked the Khaadim if he had gone along with Haafiz Nazrullah, and he acknowledged that he had. Hazrat said, “Then whatever happened was due to you. Tell me, what was your intention?” The Khaadim explained his intention. Hazrat Sarkaar Noori Mia ﷺ then said, “It is the great blessing of Sultanul Hind Khaja Ghareeb Nawaaz upon this Fageer. There are many Fageers like me who come here and take their annual orders, but Alhumdulillah, a few of us are blessed with this unique permission, that we present the requests of our disciples to Hazrat.” After three days, all those who wrote requests had them returned, with their orders written on the requests.

MARRIAGE: He married the daughter of his uncle Hazrat Chotoo Mia ﷺ. After her demise, he married the daughter of Hazrat Sayyid Muhammad Haidar. She was the grand daughter of Hazrat Sayyiduna Aale Rasool ﷺ. Hazrat had no children.

KHULAFAs: Some of Hazrat Sarkaar Noori Mia’s ﷺ Khulafa are: *Mujaddid-e-Azam Sarkaar A’la Hazrat Imam Ahmed Raza Khan, Hazrat Shah Mahdi Hassan, Hazrat Sayyid Shah Zahoor Haidar, Hazrat Haji Sayyid Shah Hassan, Hazrat Sayyid Ibn Hassan, Hazrat Haji Sayyid Shah Ismaeel Hassan, Hazrat Sayyid Shah Irtida Hussain Peer Mia, Hazrat Sayyid Muhammad Ayoob Hassan, Hazrat Nawaab Mueenudeen Khan, Hazrat Sayyid Ishaq Hassan, Hazrat Sayyid Iqbal Hassan, Hazrat Sayyid Fazal Hussain, Hazrat Hakeem Sayyid Aal-e-Hassan, Hazrat Maulana Muhammad Ata’ullah Khan, Hazrat Maulana Muhammad Jameeludeen, Hazrat Maulana Hakeem Muhammad Abdul Qayoom, Hazrat Maulana Qaazi Musheerul Islam Abbasi, Hazrat Maulana Ghulam Hussain, Hazrat Muhammad Jafar Khan Aarif Shah, Hazrat Maulana Muhammad Taahirudeen, Hazrat Maulana Mushtaq Ahmed, Hazrat Sikandar Shah Khan, Hazrat Hakeem Inaayatullah Barelvi, Hazrat Sayyid Muhammad Ibraheem Mia, Hazrat Shah Husaamul Haq, Hazrat Qaazi Hassan Shah, Hazrat Mia Muhammad Ramadaan Shah, Hazrat Maulana Bukhari, Hazrat Mulla Tufail Muhammad, Hazrat Haji Sayyid Muhammad Ali Naqwi, Hazrat Haji Maulana Ataa Muhammad, Hazrat Haafiz Muhammad Siraajudeen,*

Hazrat Shah Talqeen Shah, Hazrat Maulana Sayyid Muhammad Nazeer, Hazrat Muhammad Abdul Ghani, Hazrat Mufti Azeezul Hassan, Hazrat Sayyid Shah Fakhr A'lam, Hazrat Mulla Sayyid Ahmed Shah, Hazrat Nawaab Sayyid Yahya Hassan Khan, Hazrat Maulana Shah Haafiz Muhammad Umar, Huzoor Sayyidi wa Murshidi Taajedar-e-Ahle Sunnat Qutb-e-A'lam Ghausul Waqt Huzoor Mufti-e-Azam Hind Ash Shah Imam Mustafa Raza Khan Qaaderi Barelvi, Hazrat Ameenudeen, Hazrat Sheikh Ashraf Ali, Hazrat Maulana Muhammad Aadil, Hazrat Shah Abdul Aziz, Sheikh Karaamat Hussain, Hazrat Sayyid Ahmed Hussain, Hazrat Nawaab Rustum Ali Khan, Hazrat Maulana Abdur Rahmaan Delhwi, Hazrat Maulana Haafiz Muhammad Ameer, Mufti Muhammad Hassan Khan, Hazrat Haji Sayyid Abdullah, Mufti Ahmed Hassan Khan, Hazrat Maulana Muhammad Siddique, Hazrat Maulana Siraajul Haq, Hazrat Maulana Riyaazul Islam, Hazrat Maulana Ghulam Qaneer, Hazrat Maulana Haafiz Ijaz Ahmed, Hazrat Maulana Abdul Hai Saahib, Hazrat Maulana Ataa Ahmed, Hazrat Maulana Ghulaam Sadaat, Hazrat Maulana Muhammad Noorudeen, Hazrat Kifaayatullah Khan, Hazrat Maulana Mufti Azeezul Hassan Barelvi, Hazrat Maulana Mufti Badrul Hassan, Hazrat Maulana Ghulam Shabar badayouni, Hazrat Meer Shah Aligarhi and Hazrat Ameenudeen Khan Meerati (ridwaanullahi ta A'la alaihim ajmaeen).

GEMS OF WISDOM:

1. Stay away from a miserly person
2. Stay away from budmazhabs as this courses weakness in faith
3. To eat meat continuously for forty days causes hardness of the heart
4. He says that there are ten things that a person must do to attain true fear of Allah: **1.** Keep the tongue in control; **2.** Stay away from backbiting; **3.** Do not look down on anyone; **4.** Do not look at strange women; **5.** Always speak that which is true and just; **6.** Always acknowledge the Grace and Bounties of Allah; **7.** Spend your wealth and your belongings in the path of Allah; **8.** Do not only wish good for yourself; **9.** Be punctual in your five daily Namaaz; **10.** Respect the Sunnat of the Prophet ﷺ and the consensus of the Believers (which is righteous).

WISAAL: He passed from this world on the 11th of Rajab 1334 Hijri (31st August 1906)

MAZAAR SHAREEF: His Mazaar Shareef is in Marehrah Shareef (India).

Thirty Ninth Noor

Sheikhul Islam Wal Muslimeen

Has'saanul Hind

Mujadid-e-Deen-o-Millat

A'la Hazrat Ash Shah

Imam Ahmed

Raza Khan



HIS POSITION IN THE SILSILA: Sheikhul Islam wal Muslimeen, Aayat min Aayatillah, Has'saan-e-Zamaa, Burhaanul Awliyah, Haami-e-Sunnat, Qaami-e-Bid'at Mujadid-e-Deen-o-Millat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qaaderi Barakaati ﷺ is the thirty ninth Sheikh of the Silsila Aaliyah Qaaderiyah Barkaatiyah Razviyah Nooriyah.

HIS BIRTH: Imam Ahmed Raza Khan ﷺ was born on a Monday, the 10th of Shawaal 1272 A.H. (14th June 1856), at the time of Zohar Salaah in a place called Jasoli, which is in the city of Bareilly Shareef, India. A few days before the birth of Imam Ahmed Raza Khan ﷺ, his father, Allamah Maulana Naqi Ali Khan ﷺ, had a wonderful dream. He immediately disclosed this dream to his father, Allamah Maulana Raza Ali Khan ﷺ, who interpreted this dream by saying: *“This is a sign that you are going to be the father of a child, a male, who will grow up to be pious and knowledgeable. His name will gain prominence from East to West.”*

This was the good news that was given to Allamah Maulana Naqi Ali Khan ﷺ concerning the birth of none other than the "emerald from amongst the Treasures of Almighty Allah", the "sweet-scented rose from the fragrant garden of the Holy Prophet ﷺ", Imam Ahmed Raza Khan ﷺ.

HIS BLESSED NAME : The name that was given to him at birth was the beautiful name "Muhammad." The name corresponding to that year of his birth was "Al Mukhtaar." His grandfather, a great Scholar of the Ahle Sunnah Wa Jamaah, Allamah Maulana Raza Ali Khan ﷺ, also gave the young child the beautiful name of "Ahmed Raza." It was by this name that he was famously known. Much later in his life, A'la Hazrat ﷺ added the title "Abdul Mustafa" to his name signifying his great love and respect for Sayyiduna Rasoolullah ﷺ.

ILLUSTRIOUS FAMILY HISTORY : Imam Ahmed Raza Khan Al-Qaaderi, was the son of Allamah Maulana Naqi Ali Khan, who was the son of Allamah Maulana Raza Ali Khan, who was son of Allamah Maulana Mohammed Kaazim Ali Khan, who was the son of Allamah Maulana Shah Mohammed Azam Khan, who was the son of Allamah Maulana Sa'adat Yaar Khan, who was the son of Allamah Maulana Sa'eedullah Khan (radi Allahu anhum ajma'in). The great forefathers of A'la Hazrat ﷺ migrated from Qandhar (Kabul) during the Mogul rule and settled in Lahore. Allamah Maulana Sa'eedullah Khan, the first forefather of A'la Hazrat held a high

government post when he arrived in the Indo-Pak sub-continent. His son, Allamah Maulana Sa'adat Yaar Khan ؒ, after gaining victory in the city of Ruhailah, was elected as the Governor of that city. Allamah Maulana Hafiz Kaazim Ali Khan, the son of Maulana Mohammed Azam Khan (radi Allahu anhum), was a Revenue Officer in the city of Badayun. His son, Allamah Maulana Raza Ali Khan ؒ, the illustrious grandfather of A'la Hazrat ؒ, did not serve in the Government. It was from this generation that the heads of the family began to adopt Tassawuf as their way of life.

HIS PIETY : Another incident which happened in the Month of Ramadaan also shows A'la Hazrat's ؒ piety and fear of Allah. Fasting was not Fardh (obligatory) upon him because he was still a child, but on that day he intended to keep fast. It should be known that for a little child to keep fast in India during the summer season was very difficult. The average temperature on a summer's day rises to approximately 45 degrees Celsius. On that day, the heat of the sun was intense. Hazrat Allamah Naqi Ali Khan ؒ took his young son, A'la Hazrat ؒ, into a room where sweets were kept. He closed the door and said, "There, eat the sweets." A'la Hazrat ؒ replied that he was fasting. His father then said, "The fasting of children is always like this. The door is closed and no one is looking. Now you may eat." On hearing this, the young A'la Hazrat ؒ respectfully said, "Through Whose command I am fasting, He is Seeing me." On hearing this answer from a little child, tears began to flow from the eyes of Hazrat Allamah Naqi Ali Khan ؒ. He then left the room with A'la Hazrat ؒ.

HIS FEATURES: He was a very handsome personality. He had very beautiful eyes, a broad forehead which always shone brightly, a bright and handsome face, firm nose, a very beautiful voice, a broad chest filled with the knowledge and wisdom of Deen, beautiful feet which were firm on the Seeraat-e-Mustaqeem.

A'LA HAZRAT'S FIRST LECTURE : Sayyiduna A'la Hazrat ؒ delivered his first lecture at the age of 6 years. It was during the glorious month of Rabi-ul-Awwal. A'la Hazrat ؒ stood on the Mimbar (Pulpit) and delivered a lecture before a very large gathering which also consisted of Ulama. His lecture lasted for approximately 2 hours. A'la Hazrat ؒ spoke on the Wilaadat (Birth) of Sayyiduna Rasoolullah ﷺ. He brightened the hearts of the listeners with the love of Sayyiduna Rasoolullah ﷺ.

The people listening were thoroughly impressed by the maturity and eloquence of this lecture which was being delivered by a 6 year old child!

HIS INTELLIGENCE AS A CHILD: A'la Hazrat ﷺ was so gifted and intelligent that there was no need for him to study beyond the fourth Kitaab of his course under the tutorship of any of his teachers. He studied the remaining Kitaabs by himself and used to later ask his teachers to test him. Once, his teacher asked him, "Mia! Are you a Jinn or a human being? It takes me much time to teach a lesson, but it does not take you much time to learn the same lesson." A'la Hazrat ﷺ answered, "Praise be to Allah that I am a human."

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

AN ASTONISHING EVENT DURING CHILDHOOD : At the age of 3, A'la Hazrat ﷺ was once standing outside the Raza Musjid in Bareilly Shareef. an "unknown" person, attired in an Arabian garb, approached him and spoke to him in the Arabic language. Those who were present and witnessed this incident heard the young A'la Hazrat ﷺ converse with this person in pure Arabic. They were surprised. The person who spoke to A'la Hazrat ﷺ was never seen again in Bareilly Shareef!

COMMENCEMENT OF ISLAMIC EDUCATION: During A'la Hazrat's ﷺ "Bismillah Kwaani" or "Commencement of Islamic Education" a very strange incident occurred. His respected teacher asked him to read the Tasmiyah, and then told him to read "Alif, Baa, Taa," A'la Hazrat ﷺ began reading the "Alif, Baa, Taa, ..." until he came to the word "Laam Alif" at which point A'la Hazrat ﷺ became silent. When his teacher asked him once more to read "Laam Alif", he remained silent. The teacher instructed him, "Say, 'Laam Alif'". Sayyiduna A'la Hazrat ﷺ, then replied, "I have already read them earlier on. What need is there for me to repeat it?"

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

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

When A'la Hazrat ؒ heard this answer, he replied, "If that be the case, then any other alphabet could be joined to the 'Alif'. Why the 'Laam'?" Maulana Raza Ali Khan ؒ, out of sheer happiness and excitement, embraced A'la Hazrat ؒ and made Dua for him. He then explained the answer to A'la Hazrat ؒ in the following brilliant manner: "In looking at them they both appear to be very much alike, since they are both empty. Even when writing them together they look very much alike. When it comes to their qualities then 'Laam' is the heart of 'Alif' and 'Alif' is the heart of 'Laam'." Hazrat Allamah Maulana Raza Ali Khan ؒ was in reality opening the doors and the treasures of knowledge and spiritual insight to A'la Hazrat ؒ.

A'la Hazrat ؒ was only 4 years old when he completed the recitation of the Holy Quran. Due to the extraordinary intelligence bestowed upon him by Almighty Allah, A'la Hazrat ؒ completed his Islamic education at the very young age of 13 years, 10 months and 5 days. A'la Hazrat ؒ states that, ***"I completed my religious education during the middle of the month of Shabaan in the year 1286 A.H. I was 13 years, 10 months and 5 days old at that time. It was also at this time that Salaah became Fard upon me and I began to have great interest in the Laws of Shariah"***. [Al Ijaazatur Radawiyya]

A'la Hazrat ؒ gained his basic knowledge at home. He later continued his

studies under the guidance of certain noted teachers. He studied under his father, Hazrat Allamah Maulana Naqi Ali Khan ؒ. He completed his primary education under the tutorship of Janaab Mirza Ghulam Qader Baig. A'la Hazrat ؒ also studied under the guidance of the following luminous personalities :

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

A'LA HAZRAT'S FIRST FATAWA: In a letter sent to his illustrious Khalifa, Malikul Ulama, Hazrat Maulana Zafrud'deen Bihari, A'la Hazrat ؒ wrote, "With the Grace of Almighty Allah, this servant wrote his first Fatwah at the age of 13. It is also at this age that I completed my religious education and gained a certificate of proficiency in this field. On this day, a question was put forward to me as to whether milk, if reaching the belly of a child, would prove fosterage or not? I replied that even if milk reached the child's belly, either through the nose or mouth, fosterage would be proven, therefore, making it Haraam upon the child to marry this women".
[Al Malfooz, Part I pg.12]

His father was so amazed and delighted by this in-depth reply that he assigned the young A'la Hazrat ؒ the task of issuing Fatawahs (Islamic Verdicts). For many years, thereafter, A'la Hazrat ؒ fulfilled this very important duty with absolute dignity and responsibility. A'la Hazrat ؒ answered hundreds of Fatawas daily. He received them in all languages - Arabic, Urdu, Persian, English and many other languages.

HIS MARRIAGE AND BLESSED CHILDREN: In the year 1291 A.H. (1874), A'la Hazrat ؒ married Sayyidah Irshaad Begum ؒ who was the beloved daughter of Sheikh Fadhl Hussain Sahib. He was 18 years old at the time of his Nikah.

Almighty Allah blessed A'la Hazrat ؒ with 7 beautiful children - 2 sons and 5 daughters. Both his sons became distinguished Islamic Scholars and great Awliyah Allah. His sons were Hujjatul Islam Maulana Hamid Raza

Khan and Ghausul Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhum).

BRANCHES OF KNOWLEDGE ATTAINED AT HIS FATHER'S FEET: A'la Hazrat ﷺ became proficient in the following branches of knowledge at the feet of his father: Tafseer of the Holy Quran, Tashreeh of Ahadith, Principles of Ahadith (Usool-e-Hadith), Islamic Jurisprudence (All Four Schools of Thought), Principles of Jurisprudence (Usool-e-fiqh), Dialectics, Quranic Commentary, Principles of Belief, Principles of Debate, Arabic Syntax, Principles of Rhetoric, Language Usage of Metaphors, Science Dealing with Rhetoric, Logistics, Debates, Philosophy and Politics, Rhetoric Devices, Physics, Mathematics, Physical Engineering. In the book, "Al Ijaazatul Mutay'yanah", on page 22, A'la Hazrat ﷺ has said the following in connection with the above mentioned twenty branches of knowledge. He says, "I learnt these twenty branches of knowledge, personally at the feet of my father".

OTHER BRANCHES OF KNOWLEDGE ATTAINED FROM VARIOUS ULAMA: He learnt Quranic Recitation, Correct Recitation with Tajweed, Mysticism, Mystical Initiation, Islamic Ethics, Names of Narrators of Ahadith, Biography of the Holy Prophet (Salal Laahu Alaihi Wa Sallam), Islamic History, In-depth Study of Arabic and Literature. A'la Hazrat ﷺ states: "These ten branches of knowledge, I achieved at the feet of the following teachers: Shah Ale Rasool Mahrahrewi, Maulana Naqi Ali Khan, Sheikh Ahmed Bin Zain Dahlaan Makki, Sheikh Abdur Rahman Makki, Sheikh Hussain Bin Saleh Makki, Shah Abul Hussain Ahmed Noori (Alaihimur Rahmah)."

BRANCHES OF KNOWLEDGE ATTAINED WITHOUT THE ASSISTANCE OF ANY TEACHER: A'la Hazrat ﷺ learnt Arithmetic, Algebra, the Twelve Branches of Mathematics, Modern Astronomy, Science of Inheritance, Science of Prosody, Astronomy, Science of History, Prose in Hindi, Prose in Persian, In-depth Study of Arabic and In-depth Study of Plain Persian Writing.

When A'la Hazrat ﷺ was questioned about his amazing capabilities in solving intricate and confusing Mathematical theories, and as to who his mentor was, he replied, "I did not have a teacher in this field. Whatever you see, I achieved within the four walls of my room. This is indeed through the Grace of Sayyiduna Rasoolullah ﷺ." [Al Mizaan, Pg. 34]

PROFICIENCY IN OVER FIFTY BRANCHES OF KNOWLEDGE:

If we study the life of A'la Hazrat ﷺ, we will discover that his proficiency in various subjects total over fifty four branches of knowledge. Is it possible today, to find an Islamic scholar or even a non-Muslim professor, scientist, educationist or a Nobel Prize owner who possesses such qualifications? Definitely not!

TRANSLATION AND COMMENTARY OF THE HOLY QURAN:

Many people have translated the Holy Quran into the Urdu language, but the translation of the Holy Quran presented by A'la Hazrat ﷺ - called "*Kanzul Imaan*" is proven to be the most unique translation in the Urdu language. In his translation one sees that A'la Hazrat ﷺ used only those words in his translation that are worthy for the Attributes and Qualities of Almighty Allah and of His beloved Rasool ﷺ. It is said that the translation of the Holy Quran by A'la Hazrat ﷺ is not merely a literal translation, but is also the commentary of the Holy Quran. In the words of Hazrat Sayyiduna Muhaddith-e-Azam Hind ﷺ, "It is Not Only the Translation of the Quran, it is the Quran."

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

- (1) "And he found you lost on the way and he guided thee." Translation by Mohammad Asad
- (2) "And found thee groping so he showed the way." Translation by Muhammad Ali Lahori Qadiani
- (3) "And He found you uninformed of Islamic laws so he told you the way of Islamic laws." Translation by Ashraf Ali Thanwi
- (4) "Did he not find thee erring and guide thee." Translation by Arberry
- (5) "And saw you unaware of the way so showed you the straight way." Translation by Fatheh Muhammad Jalledhri
- (6) "And he found thee wandering and He gave thee guidance." Translation by Yusuf Ali

Now that we have examined six different translations of Sura 93, Verse 7, let us examine the difference and the uniqueness of the translation of Sayyiduna A'la Hazrat ﷺ:

***"And He Found You Self Engrossed In His Love
Therefore Gave Way Unto Him"***

Look at the uniqueness and the caution that is present in this translation of Imam Ahmed Raza Khan ﷺ! He abstained from using those words that may cause any disrespect to the dignity and personality of the Holy Prophet ﷺ!

Due to the vast amount of time A'la Hazrat ﷺ spent in compiling books on Fiqh and various other topics, it was not possible for him to compile a complete commentary of the Holy Quran. However, a few learned scholars have stated that if all the books of A'la Hazrat ﷺ have to be brought together then there is a great possibility that a complete commentary of the Holy Quran may be compiled. Like his translation of the Holy Quran, they have said that his Tafseer will also be exceptional.

AUTHORITY IN THE FIELD OF AHADITH : Imam Ahmed Raza Khan ﷺ was also a great authority of his time in subjects of Ahadith and Usool-e-Ahadith. He knew the names of almost every Hadith narrator. When he was questioned concerning details of a certain narrator, he was able to give a complete biography of the narrator. When he studied any Hadith he was able to explain the type of Hadith, its benefits and the reasons behind that Hadith.

A GREAT JURIST OF HIS TIME : Fiqh (Islamic Jurisprudence) is that branch of knowledge that is derived from the Holy Quran and the Ahadith of Sayyiduna Rasoolullah ﷺ. Only that person can be a proper Jurist who is well-versed in both the Holy Quran and the Ahadith of Rasoolullah ﷺ. He must also be well-versed in and all the other important branches of knowledge, such as Tafseer, Logic, Philosophy, Translating, and many other branches of knowledge. Sayyiduna A'la Hazrat ﷺ was regarded as the greatest Jurist of his era. He was totally proficient in the field of Fiqh and received acceptance by the great Ulama of the East and the West. The greatest proof of his position and status in the world of Fiqh can be

understood from his answers concerning the Shariat-e-Mustafa ﷺ, which was compiled into 12 large volumes, comprising of approximately 12 000 pages to form the famous book, "*Fatawa Razviyah*," which is used in every Darul Ifta (Fatawah Departments) around the world today.

HIS KNOWLEDGE OF PHILOSOPHY AND SCIENCE : Imam Ahmed Raza Khan ﷺ was a great Scientist and Philosopher. He understood Science and Philosophy better than anyone in his time. He was a master of Ancient and Modern Sciences. He proved through research that various concepts of the modern day science are illogical and against the theories of the Holy Quran and the Ahadith. A'la Hazrat ﷺ wrote many books on Science and Physics. One of his famous books, "Fauze Mubeen Dar Harkate Zameen," using the Holy Quran as its guidelines, proves that the earth is not rotating but is stationary.

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

Once, Sir Ziaud-deen, a famous Mathematician, was in a predicament with regards to part of his research in the mathematical field. He had to go to Berlin in Germany to seek a solution to this intricate problem. It so happened that a certain Maulana from the famous Aligarh University advised Sir Ziaud-deen to visit A'la Hazrat ﷺ to seek a solution to his mathematical problem. But, Sir Ziaud-deen, not sounding very confident said, "What will an ordinary Maulana like Maulana Ahmed Raza be able to solve? He hasn't even gone out of his city to gain knowledge, so it is obvious that his knowledge is very limited." Nevertheless, after some convincing, he agreed to visit A'la Hazrat ﷺ. When he arrived in Bareilly Shareef, he immediately went to A'la Hazrat ﷺ. Presenting the intricate mathematical problem to A'la Hazrat ﷺ he said, "I am now going to Germany. I will come back for the answer, that is, if you do manage to solve it." As he was speaking, A'la Hazrat ﷺ was on his way to the Musjid. Before entering the Musjid, A'la Hazrat ﷺ answered his problem.

When Sir Ziaud-deen read what was written on this paper, he realised that it contained the solution to his mathematical problem that had him so confused. Sir Ziaud-deen then said, *"Today I believe that there is something known as I'lm-e-laduni (inspired knowledge)."*

CONTRIBUTION TO THE FIELD OF POETRY: Imam Ahmed Raza Khan ؒ spent much of his valuable time writing Poetry. His Poetry mostly consisted of Naat Shareef in praise of the Holy Prophet Muhammad ؐ and Manqabats. In all the Naat Shareefs that were written by A'la Hazrat ؒ, it is evident that his heart and soul was drowned in the love of the Holy Prophet Muhammad ؐ. A'la Hazrat's ؒ poetry was compiled to form the famous, "Hidayake Bakhshish," (Gardens of Forgiveness). This famous Naat Kitaab is used throughout the world. A'la Hazrat's ؒ humble compilations are read by all who wish to express their love for Sayyiduna Rasoolullah ؐ.

BAI'AT AND KHILAFAT: In the year 1294 A.H., at the age of 22 years, Sayyiduna A'la Hazrat ؒ became the Mureed (Disciple) of Imam-ul-Asfiya, Sayyiduna Shah Aale Rasool Mahrerwi ؒ. The incident surrounding the Bai'at (Spiritual Allegiance) and Khilafat (Spiritual Successorship) of A'la Hazrat ؒ is as follows: Once Hazrat Maulana Abdul Qadir Badayouni ؒ came to Bareilly Shareef. He invited A'la Hazrat ؒ to go to Mahrera Shareef with him. Sayyiduna A'la Hazrat ؒ accepted his invitation and they both set off to Mahrera Shareef. When they arrived at the station in Marehrah Shareef, A'la Hazrat ؒ said, "I am receiving the scent of my murshid." When they reached the Khanqah-e-Barakaati and entered, Sayyiduna Shah Aale Rasool ؒ saw A'la Hazrat ؒ and said, *"Come in. I have been awaiting your presence for a long time."* Sayyiduna Shah Aale Rasool ؒ immediately made A'la Hazrat ؒ a mureed and blessed him with Khilafat and I'jazat in all the sufi Silsilas. Thus, A'la Hazrat's ؒ Peer-o-Murshid (Spiritual Guide) was Hazrat Sayyiduna Shah Aale Rasool ؒ.

Hazrat Sayyiduna Abul Hussain Noori Barakaati ؒ, who was also the Peer-o-Murshid of Maulana Mustafa Raza Khan ؒ, was also present in this spiritual gathering. He was also a great Wali and needed no introduction to Sayyiduna A'la Hazrat ؒ. For the benefit of the others who were present and to make them aware of the exalted calibre and status of A'la Hazrat ؒ, he asked Hazrat Sayyiduna Shah Aale Rasool ؒ a question. He asked,

"Huzoor! the ritual here at Mahrera Shareef is that If any person comes here, and after becoming mureed desires to gain khilafat and I'jazat, then we ask him to perform mujahida (struggle in the path of Allah). We also give him dry bread to eat as part of his spiritual training. After this, If we find him worthy enough, then we grant him Khilafat and I'jazat in one or two Silsilas, but you have blessed this young man with khilafat and I'jazat of all the Silsilas, and even commanded him to look at and verify all the Kitaabs which you have written. Why is this so?"

Sayyiduna Shah Aale Rasool ﷺ answered with the following words: "O People! you do not know Ahmed Raza. Others who come here need to be prepared before gaining I'jazat and Khilafat, but Ahmed Raza Khan has come prepared from Almighty Allah. All he needed was a link and this is why I made him mureed."

"I always teared through the fear of Almighty Allah that if on the day of qiyamah, he questioned me concerning what I had brought for him from the world, then I would have no answer. But, today, that fear no longer exists. If on the day of qiyamah the Almighty asks, 'O Aale Rasool! What have you brought for me?' then, I will immediately present Imam Ahmed Raza Khan ﷺ to my Creator." This highly spiritual incident alone explains the status of A'la Hazrat, Azeemul Barkat, Imam Ahmed Raza Khan ﷺ.

A'LA HAZRAT'S MUREEDS AND KHULAFAT: There were many Mureeds (Disciples) and Khulafa (Spiritual Successors) of A'la Hazrat ﷺ. They have spread far and wide over the Indo-Pak and also in all parts of the world. Nearly 35 are in other parts of the world and 30 in the Indo-Pak Sub-Continent.

These are the leading ones: *Hujjatul Islam, Hazrat Allamah Maulana Muhammad Haamid Raza Khan Noori Barakaati, Ghausul-Waqt, Mufti-e-Azam Hind, Hazrat Maulana Mustafa Raza Khan Noori Barakaati, Hazrat Allamah Maulana Abdus Salaam Jabalpuri, Sadrul Afaadil Hazrat Allamah Maulana Na'eemuddeen Muraadabadi, Malikul Ulama Hazrat Allamah Maulana Sayyid Zafar'uddeen Bihaari, Mubbalig-e-Azam Hazrat Allamah Maulana Abdul Aleem Siddique, Sadrul Shariah Hazrat Allamah Maulana Mufti Amjad Ali, Qutbul Madinatul Munawwara Hazrat Allamah Sheikh Zia'uddeen Ahmed Al Madani, Burhaan-e-Millat Hazrat Allamah Burhaanul Haq, Hazrat Allamah*

Maulana Mukhtar Ahmad Siddiqi Meerati, Sheikh Muhammad Abd al-Hayy, Sheikh Ahmad Khalil, Sheikh Ahmad Khudravi, Sheikh Muhammad bin Abi Bakr, Sheikh Muhammad Sa'id, Hazrat Maulana Sayyid Ahmad Ashraf & Hazrat Maulana Shah Sulayman Ashraf (Allah be pleased with them all)

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

Sadrush Shariat, Hazrat Allamah Amjad Ali Razvi ؑ

He was born in 1296 A.H. and passed away in 1367 A.H. at the age of 71 years. He is author of the internationally renowned book, "Bahare Shariat", in eighteen bulky chapters. This book contains a volume of information dealing with the Hanafi Law of Fiqh and answers questions pertaining to it. It is presently a "Handbook" of all Muslim institutions. This Khalifa of A'la Hazrat ؑ was one of the Head Advisers of the Department of Islamic Deeniyat at the Aligarh Muslim University. Moulvi Sulaiman Nadwi (a non-Sunni) said the following words concerning Allamah Sadrush Shariat ؑ, "Maulana Amjad Ali is totally experienced in the field of teaching and he is well-versed in solving the new needs of the classroom."

Hazrat Allamah Amjad Ali ؑ also propagated Islam to the non-Muslims. He spent much of his time teaching. He was blessed with 8 sons and each one of them became great Aalims. His 2 daughters became Aalimas. One of his sons, Muhaddith-e-Kabeer, Hazrat Allamah Zia-ul-Mustafa Qadri is one of the greatest scholars in the Muslim world today. He is without doubt an example of his illustrious father. He is a personality that knows in memory, approximately sixty thousand Hadith of the Prophet ﷺ. Hazrat Muhaddith-e-Kabeer is the Former Principal of Al Jami'atul Ashrafiyah Mubarakpur, and also the rector and founder of the well recognised Jaamia Amjadia in Ghausi. He has also established a Darul Uloom for girls, by the name of "Kulyatul Banaatil Amjadia. He has been blessed with great knowledge and

wisdom. He is presently recognised as one of the most learned persons in the field of Hadith and Fiqh. Allamah Baha-ul-Mustafa Qadri another son of Allama Sadrush Shariah ؒ. He thought for many years at the most famous Darul Uloom in the world, Madrassa Manzar-e-Islam, which has been established by A'la Hazrat Imam Ahmed Raza Khan ؒ. He is currently the Principal of Al Jamiatur Raza which is the world renowned Darul Uloom that is being constructed by Huzoor Taajush Shariah Allamah Mufti Mohammed Akhtar Raza Khan Qaaderi Azhari Qibla in Bareilly Shareef.

Qutb-e-Madina Allamah Sheikh Zia'uddeen Al Madani ؒ

He was one of the most famous Khulafa of A'la Hazrat ؒ who lived in Madinatul Munawwara. Before coming to Madinatul Munawwara he lived for some time in Baghdad Shareef. Allamah Zia'uddeen Madani ؒ arrived in Madinatul Munawwara in the year 1327 A.H. Here, he made Nikah to a pious lady from a Sayyid family. He was a great Aalim, Sufi and Wali of his time. He hailed from a very illustrious family. His father was the famous Allamah Abdul Hakim Siyalkoti ؒ, a powerful Islamic Scholar of his time, who gave the title of "Mujaddid-e-Alf Thaani" to Imam Rabbani, Imam Ahmed Sarhindi Faruqi ؒ, the Mujaddid of the 11th Islamic Century. With the exception of being the Khalifa of A'la Hazrat ؒ, he also gained Khilafat from various other Akaabireen (Great Ulama). Some of them are: Hazrat Allamah Sheikh Ahmad Shams Maghribi, Sheikh Mahmoodul Maghribi, Maulana Abdul Baaqi Farangi, and Allamah Abu Yusuf Nibhaani (radi Allahu Ta'ala anhum ajma'in). He left this mundane world on the 12th of August 1981 in the city of Madinatul Munawwara. His son, Hazrat Allamah Fadhl-ur Rahmaan Al Madani, was also living in Madinatul Munawwarah and followed closely in the footsteps of his illustrious father. He too recently passed away in the Holy City of the Prophet ؐ.

A'LA HAZRAT'S FIRST HAJJ : The opportunity of performing his first Hajj and Ziyaarah was granted to A'la Hazrat ؒ on the 26th of Shawwal 1295 A.H. (1876). He was 20 years of age. One day, after completing his Hajj, he went to perform his Maghrib Salaah before the Maqaam-e-Ibrahim ؑ. Having completed his Salaah, the Imam of the Shafi'i order of

Makkatul Mukarramah, Allamah Hussain bin Saleh Kamaal ؒ, approached him. He clutched A'la Hazrat ؒ by his hand and led him to his house. The great Imam then placed his hand on the blessed forehead of A'la Hazrat ؒ and said: "Verily, I am observing the Noor of Almighty Allah on this forehead." Without hesitation, he blessed A'la Hazrat ؒ with the Sanad (Certificate) of Sahih Sitta (Six Compilers of Hadith: Bukhari, Muslim, Ibn Majah, Abu Dawood, Tirmizi and Nisa'i). He also began addressing A'la Hazrat ؒ by the title of "Zia'uddeen" or "The Light or Splendour of Deen." A'la Hazrat ؒ was also blessed with the Sanads of Ahadith from the Muftis of the Hanafi order in Makkatul Mukarramah, Sayyiduna Allamah Abdur Rahman Siraaj and Mufti Sheikh Sayyid Ahmad Dahlaan Shafi'i (radi Allahu anhum).

It was also during this historical visit that Sayyiduna A'la Hazrat ؒ informed the Ulama-e-Haramain Sharifain concerning the blasphemous and corrupt beliefs of the Ulama-e-Deoband. Having studied A'la Hazrat's ؒ books, "aljaamu sunnah li ahli fitna" and "al mu'tamadul mustanad", which he presented to them, they also gave their verdicts on those who committed blasphemy and those who had written words of disrespect against Almighty Allah and his Beloved Rasool ﷺ. The verdicts of the Ulama of Makkatul Mukarramah and Madinatul Munawwarah were compiled to form the famous book, "Husaamul Haramain."

A'LA HAZRAT'S SECOND HAJJ : At the age of 49, A'la Hazrat Imam Ahmed Raza Khan ؒ performed his second Hajj in 1323 A.H. (1905). He was 49 years old. On the 25th of Zil-Hajj, Sayyiduna A'la Hazrat ؒ once again had the opportunity of meeting the great Imam, Sheikh Saleh Kamaal ؒ. He also met Allamah Sayyid Ismae'el ؒ and many other noble Ulama, who showed great respect towards him. It was on this occasion that Allamah Sheikh Saleh Kamaal ؒ presented A'la Hazrat ؒ with five questions pertaining to I'lm-e-Ghaib (Knowledge of the Unseen). These questions were posed on behalf of the wahabi Ulama of Makkatul Mukarramah. A'la Hazrat ؒ had to answer these five questions in two days. It so happened that on the following day, A'la Hazrat ؒ contracted a heavy fever. In spite of his illness, he managed to answer the questions relating to I'lm-e-Ghaib. In fact, A'la Hazrat ؒ presented such a detailed answer to the questions of I'lm-e-Ghaib that it turned out to be a complete treatise on its own. He named this book, "Ad Daulatul Makkiyah Bil Maadatil Ghaibiya." The Learned Ulama of Haramain Sharifain were

totally astounded when A'la Hazrat ﷺ presented this book to them on time. He completed this book of approximately 400 pages in only 8 hours. It was also in the classical Arabic language. If one totals the numerical values of the Arabic letters of the title of this book, "Ad Daulatul Makkiyah Bil Maadatil Ghaibiya," one would discover that they amount to 1323. It was the same year (1323 A.H.) in which A'la Hazrat ﷺ wrote this book.

IN THE PRESENCE OF THE HOLY PROPHET ﷺ : It was during A'la Hazrat's ﷺ second visit to the Haramain Sharifain that his aspiration to see the Holy Prophet ﷺ became very great. Continuously reciting the Durood Shareef with great veneration and humbleness in front of the Rauza-e-Shareef of the Holy Prophet ﷺ, he felt confident of seeing the Holy Prophet Muhammad ﷺ. It was during the second night of his visit to the Court of Sayyiduna Rasoolullah ﷺ that he was given the opportunity of actually seeing the blessed personality of the Holy Prophet Muhammad ﷺ. On that night, A'la Hazrat ﷺ, in a state of total submission, lifted his pen and began writing a Naat in praise of Sayyiduna Rasoolullah ﷺ. The first line of that Naat is: "Wo Soo'e LA'laZaar Phirte hai ..." The beautiful Naat continues praising the Beloved of Allah ﷻ and ends with the following verse: "Koyi Kyu Pooch teri baat Raza, Tujh se kutte hazaar phirte hai" (O Raza why should anyone ask about your condition. A thousand dogs like you wander in these blessed streets). Here, A'la Hazrat ﷺ lowers himself to the extremes and addresses himself as the "dog" of the Holy Prophet ﷺ. At this point, he was given the opportunity of seeing with his naked eyes the beloved personality of the Holy Prophet ﷺ standing beside the Rauza-e-Mubaarak.

HIS LOVE FOR THE HOLY PROPHET MUHAMMAD ﷺ: A'la Hazrat ﷺ spent every moment of his life praising the Holy Prophet ﷺ. Everything he did was for the Pleasure of Almighty Allah and His Rasool ﷺ. It has been recorded that Hazrat Maulana Naeemuddeen Muradabadi once asked A'la Hazrat ﷺ the reason from him being so severe upon those who disrespected Sayyiduna Rasoolullah ﷺ. A'la Hazrat ﷺ replied, "O Maulana! I am severe upon those people, because instead of insulting Sayyiduna Rasoolullah ﷺ, they should rather make me the target for their insults. I do not have any interest in what they are calling me. At least, while they are busy insulting me, my Beloved Master, Sayyiduna Rasoolullah ﷺ is spared from these insults."

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

LOVE AND RESPECT FOR THE DESCENDANTS OF THE HOLY PROPHET ؐ

It is A’la Hazrat ؒ who showed the Muslim world how to respect the descendants or family of the Holy Prophet Muhammad ؐ. His entire life is filled such with incidents. Many are aware of this famous incident. Once, Imam Ahmed Raza Khan ؒ was invited to the home of a certain person. In those days, the Ulama were transported on chariots. A’la Hazrat ؒ was sitting in a chariot carried by the chariot-bearers. As they proceeded, Sayyiduna A’la Hazrat ؒ suddenly commanded the chariot-bearers to stop. He immediately alighted from the chariot and asked, "Who from amongst you is a Sayyid? I am receiving the scent of a Sayyid." One of the chariot-bearer's, who was a Sayyid, was too scared to speak. Nevertheless, when A’la Hazrat ؒ further prompted that person to reveal himself, he came forward and admitted that he was Sayyid. With tears in his eyes, A’la Hazrat ؒ fell at his feet and began asking for pardon. The Sayyid continuously asked A’la Hazrat ؒ to refrain from doing so but, A’la Hazrat ؒ continued asking for pardon, by saying, "Please forgive me. what would I do on the day of qiyamah if the Holy Prophet ؐ asks me concerning this incident, and says to me that I showed disrespect to his family?" The Sayyid readily forgave A’la Hazrat ؒ. But this Aashiq-e-Rasool ؒ was yet not satisfied. He commanded the Sayyid to sit on the Chariot, and placing the chariot on his blessed shoulders, carried the Sayyid for the same distance for which he had been carried.

ADHERENCE TO THE SUNNAH : Imam Ahmed Raza Khan ؒ laid great emphasis on following of the Sunnah of Sayyiduna Rasoolullah (salal laahu alaihi wa sallam). The following account clearly describes A’la Hazrat's ؒ great trust and faith upon the Sunnah. A’la Hazrat ؒ narrates, "There was once a rumour in Bareilly, that the plague had surfaced. Coincidentally, at that moment, my gums became extremely inflamed. It continued to such proportions that it became difficult for me to open my mouth. I also had a high fever, coupled with inflamed glands. The doctor who was called, looked at me closely for a few minutes. He exclaimed that I had the plague. I could not speak at that moment, or else I could have told

him that his diagnosis was incorrect and false. I was certain that I did not have the Plague or any other major disease, simply because I had already recited a Dua as explained by Sayyiduna Rasoolullah ﷺ who said that if one sees a serious and deadly illness, he should recite the following Dua, which would protect the person from such an illness. I had, therefore, recited this dua: *“Alhamdu lil laahil lazi Aafani mim mab talaka bihi wa fadhalani 'ala katheerim mim man khalaga tafdeela”* Whenever I saw a serious illness, I recited this Dua, therefore, I was protected against it, including the Plague. Thereafter, with extreme respect, I proclaimed aloud, 'O Allah! Prove that the words of your beloved Habeeb (salal laahu alaihi wa sallam) is true, and that the words of the doctor is false'. At that moment a voice on my right advised me to use the Miswaak and black pepper. With a little difficulty, I performed brushing with the Miswaak and kept the black pepper on my tongue as a tablet. Infinite, indeed, is the Mercy of Almighty Allah! Within a few minutes, I had gained my strength and sent the doctor away by proving that his diagnosis was false and baseless."

LOVE FOR HUZOOR GHAUS-UL-AZAM: Imam Ahmed Raza Khan ؒ possessed immense love for Sayyiduna Ghausul Azam, Sheikh Abdul Qadir Jilani Baghdadi ؒ. Hazrat Muhaddith-e-Azam Hind ؒ reported that in the period when he was given permission to serve in the Darul Ifta at Bareilly Shareef, A'la Hazrat ؒ bought sweets (Niyaaaz) to the value of 11 Rupees and made the Faateha of Sayyiduna Ghausul Azam ؒ. He then distributed the sweets to those who were present. While the sweets were being distributed, those who were present were astonished to see A'la Hazrat ؒ standing up from his chair and kneeling down on the floor in the Tashahud position. They immediately came closer to him too see what had happened. Then only did they realise that the person distributing the Niyaaaz had dropped a little on the ground, and A'la Hazrat ؒ was lifting this piece of Niyaaaz with the tip of his blessed tongue!

A'LA HAZRAT AS THE MUJADDID OF THE 14TH CENTURY: Undoubtedly, besides being recognised as a great Wali, as the Ghausul Azam and as the Imam Abu Hanifa (radi Allahu anhum) of his time, A'la Hazrat ؒ was also the Mujaddid (Reviver) of Islam of the 14th Century. He possessed all the conditions of a Mujaddid and his entire life was spent trying to revive the Deen of the Holy Prophet Muhammad ﷺ. A cloud of darkness had covered most of the world and the false concepts of polytheism (shirk) and Innovations (bid'at) were coming into existence. The

Muslims were in a state of confusion. They were surrounded by the cloud of Kufr (Disbelief), Shirk and Bid'at. It is through the Divine Grace of Almighty Allah and the Sadaqah of the Holy Prophet ﷺ that the Reviver of the 14th Century, Imam-e-Ahle Sunnat, Imam Ahmed Raza Khan ؒ shone like the sun. With his bright proofs, he destroyed the darkness of Kufr and revived Islam. A Hadith recorded in Mishkaat Shareef and quoted by Sayyiduna Abu Hurairah ؓ who says that the Holy Prophet ﷺ Said *“Verily, At the end of every century, Almighty Allah will send such a person to the ummah, who will revive the Deen for them (The Ummah).”*

A LIST OF KNOWN MUJADDIDS FROM THE FIRST CENTURY

1st CENTURY :

* Sayyiduna Imam Umar bin Abdul Aziz ؒ

2nd CENTURY :

* Imam Hassan Basri, ؒ

* Imam Muhammad bin Hassan Shaibani, ؒ

* Imam Maalik bin Anas, ؒ

* Imam Abdullah bin Idrees Shafi' ؒ

3rd CENTURY :

* Imam Abul Hassan bin Umar, ؒ

* Imam Ahmad bin Hambal ؒ

4th CENTURY :

* Imam Tahtaawi, ؒ

* Imam Isma'eel bin Hammaad Ja'fari, ؒ

* Imam Abu Jaafar bin Jareer Tibri, ؒ

* Imam Abu Haatim Raazi ؒ

5th CENTURY :

* Imam Abu Nuaim Isfahani, ؒ

* Imam Abul Hussain Ahmad bin Muhammad Abi Bakr-il-Qaadir, ؒ

* Imam Hussain bin Raaghib, ؒ

* Imam Muhammad bin Muhammad Ghazzali ؒ

6th CENTURY :

* Imam Abul Fadhl Umar Raazi, ؒ

* Allamah Imam Umar Nasfi, ؒ

* Imam Qaazi Fakhrud'Deen Hassan Mansoor, ؒ

* Imam Abu Muhammad Hussain bin Mas'ood Fara'a ؒ

7th CENTURY :

* Imam Abul Fadhl Jamaaluddeen Muhammad bin Afriqi Misri, ؒ

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

8th CENTURY :

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

9th CENTURY :

- * Imam Hafiz Jallaluddeen Abu Bakr Abdur Rahmaan Suyuti, ﷺ
- * Imam Nooruddeen bin Ahmad Misri, ﷺ
- * Imam Muhammad bin Yusuf Karmani, ﷺ
- * Imam Shamsuddeen Abul Kheyr Muhammad bin Abdur Rahmaan Sakhawi ﷺ
- * Allamah Imam Sayyid Shareef Ali bin Muhammad Jarmaani ﷺ

10th CENTURY :

- * Imam Shahabudeen Abu Bakr Ahmad bin Muhammad Khatib Qistalaani ﷺ
- * Imam Muhammad Sharbini, ﷺ
- * Allamah Sheikh Muhammad Taahir Muhaddith ﷺ

11th CENTURY :

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

12th CENTURY :

- * Allamah Maulana Imam Abul Hassan Muhammad bin Abdul Haadi Sindhi, ﷺ
- * Imam Abdul Ghani Taablsi, ﷺ
- * Sheikh Ahmad Mulla Jeewan ﷺ

13th CENTURY :

- * Imam Abdul Ali Lucknowi, ﷺ
- * Imam Sheikh Ahmad Saadi Maaliki, ﷺ
- * Allamah Imam Ahmad bin Ismaeel Tahtaawi, ﷺ
- * Allamah Shah Abdul Azeez Muhaddith-e-Delhwi ﷺ

14TH Century:

- * Imam-e-ahle Sunnah, Qaami-e-bid'at, Mujaddid-e-Azam, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan ﷺ

A'LA HAZRAT'S JIHAD AGAINST THE INSULTERS OF SAYYIDUNA RASOOLULLAH ﷺ : Sayyiduna A'la Hazrat ﷺ spent much of his time also refuting those who insulted the dignity of the Holy Prophet ﷺ. He left no stone unturned in safe-guarding the dignity and integrity of Holy Prophet ﷺ, in spite of being personally attacked by the misguided. These personal attacks did not bother him in the least bit! The adversaries of A'la Hazrat ﷺ levelled many accusations and tried desperately in defending their kufr statements. After much proofs, when it became absolutely clear to A'la Hazrat ﷺ that certain misguided individuals were not prepared to withdraw their Kufr statements and make tauba. A'la Hazrat ﷺ passed the "Fatwa-e-Takfeer" on these people in order to protect Islam and the Muslim Ummah.

We should remember that he passed the "Fatawa-e-Takfeer" (Kufr Fatawa) against those persons who insulted the status and dignity of Almighty Allah and His Rasool ﷺ. He passed the Fatawa-e-Takfeer on persons such as Ashraf Ali Thanwi, Rasheed Ahmed Gangohi and Khalil Ahmad Ambetwi and others because, through their writings, it was evident that they had insulted the Holy Prophet ﷺ. Sayyiduna A'la Hazrat's ﷺ cautiousness in declaring a person a Kaafir is to be noted in many of his books. In his book, "Subhaanus Subooh", he academically destroys the arguments of Molwi Ismail Dehlwi. Yet, at the end of the book, A'la Hazrat ﷺ says, "The Ulama have not termed this individual as a Kaafir, therefore, one has to be careful."

Once again, refuting the arguments of Molwi Ismail Dehlwi and a few of his "infamous" followers in another book, "Al Kaukabatush Sha'haabiya", A'la Hazrat ﷺ says, "In our opinion (the opinion of Islam), to term a person a Kaafir and to control one's tongue is an act of extreme precaution and analysis." In another treatise entitled, "Sallus Suyooful Hindiya", A'la Hazrat ﷺ states: "There is indeed a difference between accepting words of Kufr and branding a person a Kaafir. We have to be extremely careful. We have to remain silent. If there is the minutest possibility that he is still a Muslim, we should fear terming that person a Kaafir."

SOME TITLES BESTOWED UPON HIM : The Coolness to the Eyes of the Ulama, A Beloved and Accepted Slave of Almighty Allah, the Seal of Great Islamic Research Scholars , A Leader of Ulama , the Mujaddid of this Century, The Leader Amongst Imams, The Leader Among Mystics, The Pride of Great Preceding Ulama And The Leader of Future Ulama.

HAAFIZUL QURAN : A'la Hazrat ؒ was initially not a Haafiz-ul-Quran. Once, someone wrote a letter to Sayyiduna A'la Hazrat ؒ and addressed him as "Haafiz". When A'la Hazrat ؒ saw this, he became depressed for he felt that he was not worthy of such a title. He immediately decided to become a Hafiz of the Holy Quran. How did he become a Haafiz-ul-Quran? During the month of Ramadaan, Hazrat Allama Sadrush Shariah ؒ would recite one sipara to A'la Hazrat ؒ between the Azaan and Jama'at. Sayyiduna A'la Hazrat ؒ would listen to it and, thereafter, recite the same sipara in the Taraweeh Salaah. He continued this routine for 30 days, and by the end of Ramadaan, A'la Hazrat ؒ had memorised the entire Quran Shareef.

HIS BLESSED CHARACTER : Both the inner and outer personality of Sayyiduna A'la Hazrat ؒ was the same. He never compromised when it came to Shariat-e-Mustafa ؑ. He used to reprimand anyone who even uttered one word against Shariah. He was the living example of: "Love for the Sake of Almighty Allah and Hate for the Sake of Allah." He never hurt the feelings of any good Muslim. He showed a splendid amount of affection towards the poor and orphans.

A FEW KARAAMATS (MIRACLES) OF A'LA HAZRAT: Without any exaggeration, an entire book on the Karaamats (Miracles) of A'la Hazrat ؒ can be compiled. In this time, the greatest Karaamat that any person can display is his followance of Shariat-e-Mustafa ؑ. A'la Hazrat ؒ never fell short of this in any way. We also wish to state that, in reality, the mere existence of A'la Hazrat ؒ was a miracle on its own.

Janaab Amjad Ali was a resident of Bhasouri. He was a sincere mureed of A'la Hazrat ؒ. Once Amjad Ali took his rifle and went out hunting. While he was hunting, a stray bullet from his rifle accidentally hit a passer-by, killing him. Amjad Ali was later arrested for murder. He was tried and then sentenced to death by hanging. A few days before his execution, a few members of his family came to visit him. With the mere thought of his

execution, they began to weep bitterly. He smiled at them and said, "Go home and do not weep. I will return on the day of my execution. My Peer-o-Murshid, Sayyiduna A'la Hazrat ﷺ has stated that he has released me." On the night of his execution, his mother went to visit him. Thinking how near the time of his execution had come, she began to weep out of fear. But Amjad Ali's faith in the words of his Peer-o-Murshid was very strong. He asked his mother to go home and to stop worrying. He told her that through the Will of Almighty Allah, he will return home in a little while to have breakfast with her. Being visibly shaken, she returned home. The time had finally arrived. Amjad Ali was escorted to the gallows to be hanged. The noose was put around his neck. The authorities asked him if he had any final request. Very calmly, he replied, "There is no need to request anything. My time of death has not yet arrived." The authorities were baffled by his composure. Nevertheless, they decided to proceed with the hanging. As they were about to hang him, the authorities received a telegram. The telegram stated that due to the crowning of the queen, certain prisoners were granted pardon. Amjad Ali Sahib's name was on that list! He was immediately released. As promised he went home to have breakfast with his mother. In this Karaamat of A'la Hazrat ﷺ, not only was Amjad Ali pardoned but, many other prisoners were pardoned.

In Bareilly Shareef, there was a person who was always apprehensive towards the Ulama, Awliyah and about the Peer-o-Murshid and mureed relationships. One of his friends, who was on his way to meet A'la Hazrat ﷺ, asked this person to accompany him and meet A'la Hazrat ﷺ. He also suggested that by discussing his false concepts and beliefs with A'la Hazrat ﷺ, he will be shown the right path. While discussing whether or not to go, that person with the false concepts, saw a vendor selling fresh sweetmeats. He said, "First buy me some sweetmeats then I will go with you." His friend agreed to buy it for him on the way back home. Nevertheless, after much convincing he agreed to accompany his friend to the house of A'la Hazrat ﷺ. They entered his blessed house and sat there. A mureed arrived and brought some sweetmeats. It was the procedure in the court of A'la Hazrat ﷺ that those persons with beards would get two shares, and those without beards would receive only one share as they were still regarded as children. The mureed who was responsible for distributing the sweetmeats only gave one share to the person who had misconceptions about Awliyah and Ulama. A'la Hazrat ﷺ, who was present there and witnessing the entire incident, commanded the mureed to give that person two shares. The

mureed remarked, "Huzoor! He has no beard. He should get one." A'la Hazrat ﷺ replied, "Give him two. He desires to have two." When the person heard this he immediately repented and became the mureed of A'la Hazrat ﷺ. His desire was to receive two shares and he realised that A'la Hazrat ﷺ was even aware of the thoughts of his heart.

WORKS OF A'LA HAZRAT: To date, it has not been fully ascertained as to exactly how many books A'la Hazrat ﷺ wrote. In 1887, At the age of 30 years, he had completed 75 Books and treatises. In 1909, at the age of 43 years, this number increased up to 500. However, it has been estimated that the number of books written by Sayyiduna A'la Hazrat ﷺ exceed 1 000 encompassing more than fifty branches of knowledge. Apart from these contributions, he had written annotations and commentaries on more than 150 books pertaining to various branches of learning.

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

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

COMMENTS BY SUPPORTERS AND ADVERSARIES:

Ustaad Ulama-e-Haram, Allamah Sa'eedullah ﷺ: *"My respected brother Hazrat Ahmed Raza ؒ who is striving in the path of Nabi ﷺ is a perfect teacher. May Almighty Allah grant him great reward, and accept his endeavour, and may Almighty Allah build his respect into the hearts of the people of knowledge."* Ameen.

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

Hazrat Shah Aale Rasool ؒ (A'la Hazrat's Peer-o-Murshid): *"On the day of Qiyamah, when Almighty Allah asks me concerning what I had brought for Him from earth, then I will present Imam Ahmed Raza Khan ؒ"*

Hazrat Sayyid Shah Abul Husain Ahmad Noori ﷺ: *"A'la Hazrat ؒ is the vision and the lamp of the Khandaan-e-Barakaati."*

Hazrat Allamah Ali Hussain Kichauchawi ؒ: *"My path of Shariah and Tariqah is that which is the path of Huzoor Purnoor, Sayyiduna A'la Hazrat ؒ"*

Professor Dr Ayub Razvi, Head of Department Urdu, Urdu College, Pakistan, Karachi: *"The learned Maulana Ahmad Raza Khan (1856-1921) was a famous scholar, jurist, mathematician, writer and genius. He had special insight in mathematics. There is no parallel to his expertise in jurisprudence."*

A Western Scholar, Dr Barbara D. Metcalf, Department of History, Barkley University, United States of America: *"He was outstanding from the very beginning on account of his extra-ordinary intelligence. He enjoyed a divine gift of deep insight in Mathematics. It is said that he solved a mathematical problem for Dr Ziaud'deen for which the learned Mathematician was intending to visit Germany. Ahmed Raza himself was a towering figure, revered for his extra-ordinary memory, mental agility, and intellectual capacity, and honoured as a Mujaddid and a Shaikh."*

Guarded in his relation to the British Government, he sought above all to guard what he saw as correct practice and make religion vital in the personal life of Muslims of his day."

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

It must be noted that Dr Iqbal's statement on the temper of A'la Hazrat ﷺ does not refer to a person who becomes angry for worldly reasons. This temper, was for the sake of the Deen and in the love of Allah and His Rasool ﷺ. The reality, then according to all the learned Ulama, is that A'la Hazrat ﷺ was without doubt the Imam Abu Hanifa of his time.

Even his opposition and the most corrupt amongst people such as Ashraf Ali Thanwi (The leader of the deobandis) was forced to say: ***"I have great respect in my heart for Ahmed Raza Khan ﷺ. He calls us Kaafirs, but he says this only on the basis for his love for the Prophet ﷺ and not out of any other reason."***

HIS FINAL ADVICE

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

gained brightness. We in turn gained brightness from them and we now request you to receive this brightness from us. Take from us, this light. We want this, that you should be brightened through us. This light is this, that you should have true love for Allah and His Rasool ﷺ, and that you should respect his beloved servants and you should have true dislike for their enemies. If you find those who even show the slightest disrespect in the Court of Allah and His Rasool ﷺ, then no matter how close and beloved to you they are, immediately separate yourselves from them. If you find anyone who utters blasphemy in the Court of the Prophet ﷺ, then remove him from within you like you would remove a fly from your milk, even though he may be very respected and close to you. I have explained this, since I was almost fourteen years old and even now, I am saying the very same thing. Allah will definitely appoint someone for the assistance of the Deen, but I do not know about the one who will come after me and what he will explain to you. It is for this reason that you should listen carefully to what I have said. The (Hujjatullah) evidence on behalf of the Deen of Allah has been established. Now, I will not rise from my grave to come and explain this to you. Those of you that have heard and accepted that which I have said, then for you, there is light and salvation on the last day. For those who have not accepted, then for you, there is darkness and destruction. This is the guidance from the Court of Allah and His Rasool ﷺ, which is being presented. Listen and accept. And for those that are not present here, then it is fard upon those who are present to warn and pass (what I have said) over to those that are not present.”

A’la Hazrat ؒ then said, “ You people have never caused me any discomfort. You are the ones who did my chores for me. You never allowed me to do my own chores. May Almighty Allah bless all of you with Jaza-e-Khair. I have faith in all of you, that even in my grave, you will not cause me any discomfort. I have forgiven the entire Ahle Sunnat for anything that is due to me. I humbly request that all of you should forgive any shortcomings on my behalf, and it is an obligation upon those present to request those who are not here to forgive any of my shortcomings.”

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

WISAAL: Sayyiduna A'la Hazrat, Imam Ahmad Raza Khan ؒ left this mundane world on Friday, the 25th of Safar 1340 A.H. (28 October 1921) at 2.38 p.m. It was the exact time of the Jummah Azaan.

A saint of Syria, who was in the Baitul Muqaddas, dreamt of the Holy Prophet ﷺ. In his dream, the saint saw many Sahaba-Ikraam (ridwaanullahi ta A'la alaihim ajmaeen) seated around the Holy Prophet ﷺ. All of them seemed to be waiting for someone.

The saint says that in his dream, he asked, "***Ya Rasoolallah ﷺ! Who is being expected?***" The Holy Prophet ﷺ replied, "***Ahmed Raza Khan.***" The blessed saint then asked, "***Who is Ahmed Raza Khan?***" The Holy Prophet ﷺ answered, "***An Aalim from Bareilly.***" When this saint awoke, he immediately journeyed from Syria to Bareilly Shareef to meet A'la Hazrat ؒ, but to his dismay, he learnt that A'la Hazrat ؒ had already departed from this world.

MAZAAR SHAREEF: The Mazaar Shareef A'la Hazrat ؒ is situated in mohalla Saudagran, Bareilly Shareef in India (U.P.). During the Urs Shareef of Sayyiduna A'la Hazrat ؒ, hundreds of thousands of Muslims from all over the world present themselves in Bareilly Shareef to partake in the Urs Shareef of the Mujaddid of Islam, Sayyiduna A'la Hazrat ؒ. May Almighty Allah shower his choicest blessings upon the Mazaar-e-Anwaar of this great Saint of Islam. *Aameen*

*Ahmed Raza Ka Taaza Gulistan He Aaj Bhi
Khursheed ilm Unka Darakhsha He Aaj Bhi*

*Sub Unse Jalne Waalo Ke Gul Hogaye Chiraagh
Ahmed Raza Ka Sham'a Feroza He Aaj Bhi*

Fortieth Noor

Raesul Ulama Taajul Atqiya

Hujjatul Islam

Hazrat Maulana

Haamid Raza

Khan



HIS POSITION IN THE SILSILA : Raeesul Ulama, Taajul Atqiya, Sheikhl Muhaditheen, Hujjatul Islam Hazrat Allama Maulana Haamid Raza Khan ؒ is the fortieth Imam and Sheikh of the Silsila Aaliyah Qaderiyah Barakaatiah Razviyah Nooriyah.

HIS BLESSED NAME : According to the family tradition, he was given the name Muhammed during his Aqeeqa, the value of which in Arabic numerals is nine two. His was affectionately called Haamid Raza, and his title is Hujjatul Islam.

HIS BRIEF GENEALOGY : Hujjatul Islam ؒ is the son of the Mujjadid of the fourteenth Century, A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qaderi Barakaati ؒ, who was the son of Hazrat Allama Maulana Naqi Ali Khan ؒ, who was the son of Maulana Raza Ali Khan ؒ.

HUJJATUL ISLAM'S EDUCATION : He attained his knowledge at the feet of his blessed father, Sayyiduna A'la Hazrat Azeemul Barkat ؒ. He attained proficiency in the fields of Hadith, Islamic Jurisprudence, Tafseer etc. and graduated with distinctions at the tender age of nineteen. His blessed father admired Hujjatul Islam for his sincerity and dedication in gaining knowledge. A'la Hazrat ؒ loved him so dearly, that he said:

“Hamidum min hi Wa Ana Min Haamid”
“Haamid is from me and I am from Haamid.”

INITIATION INTO THE SPIRITUAL ORDER : Hujjatul Islam ؒ was the mureed and Khalifa of Noorul Aarifeen, Hazrat Sayyid Shah Abul Husain Ahmad-e-Noori ؒ. His Spiritual Master was from amongst the great Mashaa'ikh of Marehrah Mutaahirah. Hazrat Abul Husain Ahmad-e-Noori ؒ had immense love for his beloved disciple and guided him with his rays of spiritualism along the path of mysticism. Hazrat Noori Mian ؒ was the mureed and Khalifa of Khaatimul Aakabir Hazrat Sayyid Shah Aale Rasool Marehrwi ؒ who was the Peer-o-Murshid of A'la Hazrat, Azeemul Barkat ؒ. He was also blessed with Khilafat by his father Sayyiduna A'la Hazrat ؒ.

HIS FEATURES : Hujjatul Islam ؒ was an very handsome personality. He was very fair in complexion and his face shone like a bright light. All those who saw him could not compare him to others they had seen.

HIS EXCELLENCE : He is the eldest son of Alaa Hazrat Imam Ahmed

Raza Khan Fazil-e-Bareilly ؒ. He was the image of his father in looks, and the true successor of his blessed father. His personality was a shining example of the Truth of Islam. In addition to his inner spiritual beauty, Almighty Allah has blessed him with outer beauty as well. All those who saw Hujjatul Islam have said that never have they seen in their era, such a handsome and beautiful personality. Scores of non-Muslims accepted the pure religion of Islam only by looking at his blessed face. The excellence of his handsomeness was such, that anybody who saw him would say, **“Haaza Hujjatul Islam”** meaning, **“This is the Proof of Islam”**. When Hujjatul Islam ؒ travelled to the Holy cities of Makkatul Mukarramah and Madinatul Munawwarah for Hajj and Ziyarah, he was blessed with meeting great scholars such as Hazrat Sheikh Sayyid Husain Dab’baagh ؒ and Sayyidi Maaliki Turki ؒ. After meeting Hujjatul Islam ؒ, both these learned scholars said: ***“From the Learned and Talented Personalities in India, we have never met anybody that was more fluent and commanding in the Arabic Language, than Hujjatul Islam.”***

He was the combination of many inner spiritual qualities. He was not only a great scholar, but he was the best teacher of his time. He was famous for his lectures on the topics of Hadith and Tafseer. He held a unique position in the command of the Arabic Language. He was an excellent poet and his poetry was pure and gentle. His poems (Naats) were written in the deep love of the Holy Prophet Muhammed Mustafa ؐ. He served the Maslak-e-Ahle Sunnat, and the Silsila-e-Aaliyah Qaaderiyah Barakaatiyah Razviyah with complete sincerity and humility. He spent his entire life in striving for the upliftment of the Muslim Ummah.

HIS BLESSED HABITS: Hujjatul Islam ؒ was a bright example of his pious predecessors and his illustrious forefathers. He possessed a beautiful character and all good habits. He was a very pleasant and gentle person, and would always smile when he spoke to anyone. His respect for the elders and love for children was one of his blessed qualities. He always lowered his gaze when in conversation, or when walking in the street. He spent most of his time in the recitation of Durood Shareef, and it was for this reason, that many had witnessed him recite Durood aloud even when he was asleep. Hujjatul Islam ؒ, like his blessed father strongly opposed the British and their allies. He was always firm in his belief and never compromised his principles, which were based on the Quran and Hadith.

HIS HUMILITY: Due to his humbleness, his dress was also the same. Not

withstanding his status and knowledge his lifestyle remained the epitome of simplicity. Even though he was a great scholar and the son of the Mujjadid of the Century, he never showed any pride over his knowledge. He respected all the Ulama and Mashaa'ikh and humbled himself in their presence. His humbleness was another example of his exemplary character. An example of his humbleness can be determined from the following statement of Qutbe Madinah Hazrat Sheikh Ziaud'deen Madani ؒ who was amongst the esteemed disciples and Khulafa of A'la Hazrat ؒ: ***“Hujjatul Islam ؒ was a very bright and handsome personality. He was such a humble person, that when I would journey from Madinatul Munawarah to Bareilly Shareef, he would be such an excellent host, that he would even take a cloth and personally shine my shoes. He never allowed anyone else to serve me and he would personally serve my meals to me. I have difficulty expressing the extent of his hospitality. When I would prepare to return for Madinah Shareef, he would humbly say, ‘Please Convey my Salutations in the Exalted Court of Sayyiduna Rasoolullah ﷺ and pray that He invites me to the Holy City.’”***

***“Ab to Madine Le Bula Ghumbad-e-sabz De Dikha
Haamid-o-Mustafa Tere Hind Me He Ghulaam Do”***

HIS BLESSED CHARACTER: Hujjatul Islam ؒ was a radiant personality. Likewise, his character was also admirable.

He was exemplary in every way, be it in looks, habits, character, knowledge, piety, actions and in words. He was always generous and merciful. Not only did those who knew him praise his character, but those who opposed him were also forced to accept the blessed nature of his character. Even though he was very gentle and kind, he became very firm and strong against those who insulted Allah and His Rasool ﷺ.

For those who were true servants of Allah and His Rasool ﷺ, he was like a rose, which brings pleasure at all times, and for the enemy of Allah and His Rasool ﷺ he was a naked sword.

When Shab-e-Baraat (the eve of the fifteenth of Shabaan, when the Mercy

of Allah reaches the sky above the earth) would arrive, Hujjatul Islam ﷺ would ask for forgiveness and pardon from all those around him. He was so sincere in this, that he would even ask forgiveness from children, servants and his disciples by saying: ***“If I have been the cause of any pain to you, then please forgive me, and if I owe anything to anybody, then please inform me.”***

Hujjatul Islam ﷺ was an excellent example of **“Al Hubbu Lil Laahi Wal Bughzu fillah”** (Love for the sake of Allah and Hate for the sake of Allah) and **“Firm against the disbelievers and gentle towards your own”**. Hujjatul Islam ﷺ showed much love and gentleness towards his students and disciples, and every one of his mureeds felt that he was the most loved of Hujjatul Islam’s mureeds.

Once Hujjatul Islam ﷺ had just arrived home from a lengthy train journey and was still seated on the carriage on which he arrived. A person who lived in Biharipur Bareilly arrived and mentioned that his elder brother was a mureed of Hazrat and he was very ill and was wishing to see his Peer. The person mentioned to Hujjatul Islam ﷺ that he had come to Hazrat’s home for many days and then left sadly when he was told that Hazrat was out on a journey and had not yet arrived. When Hujjatul Islam ﷺ heard this, he did not even get off the carriage, but summoned his younger son Hazrat Nu’mani Mian ﷺ and asked him to remove the luggage. He then told him to inform all at Hazrat’s home that he was on his way to visit a sick person. With this, he immediately went to the home of his ailing mureed and comforted him in his time of ailment and need. ***Subhaanallah!***

On another occasion, one of the mureeds of Hujjatul Islam ﷺ who was a loyal disciple but possessed a bad temper had invited Hazrat to his home for a meal. Due to unforeseen circumstances, Hujjatul Islam ﷺ was delayed and reached the home of the mureed, which was in Banarus, after quite some time. The mureed who saw that Hazrat had not come to his invitation became upset, and locked the door of his home and left with his family. When Hazrat arrived, he saw that the door of the house was locked and the people of the house were away. Any other person would be annoyed at this type of behavior of a mureed, but Hujjatul Islam ﷺ knew the disposition of his disciple and without even the slightest disappointment or anger, Hujjatul Islam ﷺ returned home with a smile on his face. After sometime, when Hujjatul Islam ﷺ met this mureed, and the disciple showed his

dissatisfaction, Hujjatul Islam ﷺ still spoke to him with love and apologized for the inconvenience. The mureed on seeing the humbleness of his Master immediately humbled himself in the Court of his Sheikh and showed more respect and love than ever. SubhaanAllah!

The above-mentioned incidents verily open the chambers of the heart and soul, bringing freshness to our Imaan. Hujjatul Islam ﷺ loved both the young and the elderly dearly. He showed deep respect for the learned scholars as we have learnt from Qutbe Madinah ﷺ. From amongst the Ulama, he had much respect for Hazrat Ashrafi Mian, Sadrul Afaadhil Maulana Naemudeen Muradabaadi, Sadrush Shariah Maulana Amjad Ali Razvi, Sher Bashai Ahle Sunnat Maulana Hashmat Ali Khan, and his son-in-law and Khalifa Maulana Taqadus Ali Khan ﷺ.

He also had great respect for Haafiz-e-Millat Maulana Shah Hafiz Abdul Aziz ﷺ, who was the founder and Rector of Al Jamiatul Ashrafiyah Arabic University (Mubarakpur). It was on the invitation of Huzoor Hafiz-e-Millat ﷺ that Hujjatul Islam ﷺ made his first visit to Al Jamiatul Ashrafiyah accompanied by his younger son Hazrat Nu'mani Mian ﷺ in 1334 Hijri.

HIS PIETY AND FIRMNESS ON SHARIAH : Huzoor Hujjatul Islam ﷺ was a very pious and Allah fearing personality. Whenever he gained any free time from his propagation and other works, he spent this time in the Remembrance of Allah (Zikrullah) and in sending Durood and Salaams upon the Holy Prophet Muhammed Mustafa ﷺ.

Once there was an abscess on his body, that was very painful and according to the advice of the doctors, needed to be removed. The doctor who was to do the procedure informed Hujjatul Islam ﷺ that he needed to give him anaesthetic, so that the procedure could be done. Hujjatul Islam ﷺ refused to take any type of anaesthetic or anything to even numb the area of the operation by saying that he was not prepared to allow anything with alcohol into or on his body. The doctor informed Hazrat that there was no other way to do the procedure, as the absence of anaesthetic would cause him unbearable pain during the procedure. The procedure was finally performed, lasting more than an hour, without any anaesthetic. Huzoor Hujjatul Islam ﷺ during this time did not show any signs of discomfort and passed through the entire procedure reciting Durood-e-Paak.

After the procedure, the doctor was completely impressed by the firmness

and Taqwa (piety) of Hujjatul Islam ﷺ. **Allahu Akbar!**

SERVICES RENDERED : Hujjatul Islam ﷺ was a great orator, an admirable teacher and a learned Aalim. His life was spent in serving the Deen of Almighty Allah, by propagating Islam, Defending the Exalted pedestal of Prophethood and educating the Muslim masses in accordance with the Pristine teachings of the Quran and the Hadith. This was the real goal in his life. He lived for the sake of the Protection of Islam and Muslims. He passed from this mundane world, upholding the flag of Islam. He was a great teacher as he was taught by none other than his blessed father, Imam Ahmed Raza Khan ﷺ who was proud of his blessed son. For the purpose of strengthening the Maslak-e-Ahle Sunnat Wal Jama'at, Hujjatul Islam travelled to every corner of his country teaching Muslims and instilling in them the Obedience of Allah and His Rasool ﷺ. He debated and refuted openly the Wahabis and all other false sects that were insulting Almighty Allah and His Rasool ﷺ. He saved the Muslim masses from the destructive forces of dubious politicians, and during the Shudhi Tahreek (A movement of the disbelievers to convert unsuspecting Muslims to disbelievers), he strongly opposed this movement and struggled for the protection of the Imaan of the Muslims.

HIS POLITICAL INSIGHT AND SUPPORT OF THE TRUTH: By being well informed regarding the political situation in his time, Hujjatul Islam ﷺ became well versed with the schemes of the dubious politicians. He guided the Muslims out of the ruthlessness of the political arena. He was also prepared to challenge and refute all those so-called Ulama and Muslim Leaders who were using Islam as a bargaining tool to gain political success. He had no fear for any person no matter what his political standing was. A'la Hazrat Imam Ahmed Raza Khan ﷺ had passed a fatwa against Maulana Abdul Baari Sahib Farangi Mahali due to certain of his political maneuvers and major errors. The very same Maulana Abdul Baari hosted a massive conference in Lucknow to protest against the actions of the Najdi Government that was bulldozing the Mazaars of the Sahaba of the Holy Prophet ﷺ. Hujjatul Islam ﷺ with a few others learned Ulama, journeyed to Lucknow under the auspices of "Jama'at-e-Raza-e-Mustafa". On their arrival, they were given a hero's welcome by Maulana Abdul Baari and various other Ulama.

When Maulana Abdul Baari came forward to shake the hand of Hujjatul

Islam ﷺ, he pulled his hand back and said: *“As long as my blessed father’s fatwa is on you, and until you do not repent, I am not prepared to meet with you.”*

Hazrat Maulana Abdul Baari Farangi Mahali (rahmatullah alaih) seeing the firmness of Hujjatul Islam ﷺ immediately repented sincerely at the hands of Hujjatul Islam ﷺ and said: *“Whether my dignity remains or not, I do not care. I repent in the fear of Almighty Allah, as I have to present myself in His Court. Let it be known, that, whatever Imam Ahmed Raza Khan wrote is the truth and the fact.”*

HIS FIRMNESS AND FEARLESNESS IN IMPLEMENTING ISLAMIC LAW: An official Conference (at Government level) was held in Lucknow concerning new laws that were to be gazetted by the Government concerning Muslim Marriages and Divorce. Hujjatul Islam ﷺ and Maulana Taqaddus Ali Khan (rahmatullah alaih) were representatives from Bareilly Shareef at this conference. Many shi’ite and najdi Molvis were also present at this conference. Shah Sulaiman (Chief Justice of the High Court of India) and the son-in-law of Maulana Abdul Baari Farangi Mahali, Janaab Abdul Waali were also amongst the representatives. During the debate on the issues of Islamic Marriages and divorce, Hujjatul Islam uprooted all those with new ideas from their places, with his immense knowledge, wisdom and debating skills. After this debate, the decision in this matter was made based on the argument presented by Huzoor Hujjatul Islam ﷺ. Whenever faced with such situations, Huzoor Hujjatul Islam always stood by the Laws of Shariah and never compromised the Teachings of the Shariah. In 1935, a Conference was held in Muradabad to address the religious, social, political and financial position of the Muslims in India. Huzoor Hujjatul Islam ﷺ was appointed the Head of this conference. During this conference, he delivered a lecture explaining all of the above topics to the Muslims masses. This lecture inspired the Muslims to take a firm stand for the sake of Islam.

AUTHORITY IN THE COMMAND OF LANGUAGE : Huzoor Hujjatul Islam’s ﷺ command of the Arabic language was worthy of praise and admiration. His Arabic was praised by both the Ulama of Indo-Pak Subcontinent and Arabia. Once Qutbe Madinah ﷺ presented a book written by himself on Knowledge of the Unseen to Hujjatul Islam, during the physical lifetime of A’la Hazrat ﷺ, so that he may write a foreword to the

book. The Foreword written by Hujjatul Islam ﷺ in the Arabic language was so well written that Qutbe Madinah ﷺ was astounded. Huzoor Hujjatul Islam ﷺ also wrote the translation and commentary of the world renowned Ad Daulatul Makkiyah, which was written in eight hours by A'la Hazrat ﷺ on the topic of "Ilme Ghaib".

Once, Hazrat Hujjatul Islam ﷺ had to go to Darul Uloom Mueenia in Ajmer Shareef as an Examiner during the final examinations. While in Ajmer Shareef, Hazrat Maulana Mueenudeen Saahib Ajmeri (rahmatullah alaih), requested Hujjatul Islam to write something concerning the Darul Uloom. Hazrat agreed and said that he knew three languages namely, Urdu Arabic and Persian, and that he would write in whatever language was necessary. During this time, Maulana Mueenudeen was not very well versed with the immense knowledge possessed by Hujjatul Islam, so he suggested jokingly that the article should be written in Arabic. Huzoor Hujjatul Islam ﷺ immediately wrote an article of numerous pages in the Arabic language, while the learned Maulana looked on. After some time, Hujjatul Islam ﷺ handed the article over to the learned Maulana who perused through the document in amazement. After Hujjatul Islam ﷺ handed over the article, he left. When Maulana Mueenudeen sat down to translate the document, he found that the Arabic language in which the article was written was so pure and deep, that he could not even understand many of the words used. He had to search through advanced Arabic Dictionaries and books of the Arab Ulama to find the meanings to words used by Hujjatul Islam ﷺ in the article.

KING GAWALYAAR : Huzoor Hujjatul Islam ﷺ as we mentioned earlier was a possessor of great beauty, and many travelled just to make ziyaarah of his blessed face. It has been stated that he once went to a place called Gawalyaar. For as long as he stayed there, the King of Gawalyaar (a hindu) used to come daily to make ziyaarah of the blessed face of Huzoor Hujjatul Islam ﷺ.

Once Hujjatul Islam ﷺ arrived home from a journey. At the railway station was Ata'ullah Bukhari.

On seeing Hujjatul Islam ﷺ he enquired concerning him, and was informed by the people that this was Hujjatul Islam Maulana Shah Haamid Raza Khan ﷺ who was the son and Successor of A'la Hazrat Imam Ahmed Raza

Khan ؒ. Ata'ullah Bukhari then said: ***“I have seen many Molvis, but I have seen none as handsome and bright as him.”***

HAJJ AND ZIYAARAT : Almighty Allah had blessed Hujjatul Islam with the opportunity of visiting the Haramain Sharifain for the purpose of Hajj and Ziyaarah. He travelled for his first Hajj in 1323 – 1905 with his blessed father Imam Ahmed Raza Khan ؒ. This was an elevated Hajj for him, and was a journey of much learning and experience. It was during this Hajj, that he put together “Ad Daulatul Makkiyah bil Maad'datil Ghaibiy'yah”, which was written on this journey by A'la Hazrat ؒ. The most important part of this journey was Hujjatul Islam's ؒ visit to the Exalted Court of his and our Beloved Master, The means of Creation Hazrat Ahmad-e-Mujtaba Muhammed Mustafa ؑ. He relished the opportunity to be present in the Court of Holy Prophet Muhammed ؑ. Almighty Allah blessed Hujjatul Islam ؒ with his second Hajj in 1334 Hijri.

HUJJATUL ISLAM'S VISIT TO PAKISTAN : In 1925, Huzoor Hujjatul Islam ؒ visited Pakistan, as a representative at the Annual Conference held under the Banner of “Hizbul Ahnaaf”. During this visit, Hujjatul Islam ؒ gave a challenge of Munaazira (debate) to the deobandis. At the very last moment, when the debate was about to commence, the deobandis made a lame excuse and refused to debate with Hujjatul Islam ؒ.

Huzoor Hujjatul Islam ؒ also met with the poet and philosopher Dr Iqbal. When Hujjatul Islam ؒ informed him of the corrupt and blasphemous beliefs of the deobandis, he was astonished and replied by saying: ***“These are such blasphemous statements made by these people, why is the sky not falling on them. The sky should fall in such blasphemous.”***

It was during this journey, that a very important event took place. While Hujjatul Islam ؒ was in Lahore, a young man who was at that time studying at an English school, would visit Hujjatul Islam ؒ daily. Everybody else came to ask questions, or request Taaweez etc. but this young man would come daily, sit silently and look at the face of Hujjatul Islam ؒ. When just a few days were left for Huzoor Hujjatul Islam ؒ to return to India, Hujjatul Islam ؒ asked his reason for coming to visit him daily and yet not requesting anything. The young man replied by saying

that his only request was to accompany Hujjatul Islam ﷺ back to India and become his student in attaining knowledge of Deen. Huzoor Hujjatul Islam ﷺ on hearing the request of the youngster was very pleased and immediately agreed to take him with. This young man studied with great sincerity, respect and dedication at the feet of Huzoor Hujjatul Islam ﷺ and qualified with distinctions as an Aalim and Muhadith. This young boy grew up to be none other than the world renowned Muhadith-e-Azam Pakistan Maulana Sarदार Ahmad (rahmatullah alaih) who later became the Leader of the Muslims in Lahore. This was definitely the karam of Hujjatul Islam ﷺ on Muhadithe Azam Pakistan that led him to being one of the Greatest Scholars of Hadith in Pakistan.

SOCIO-ECONOMIC SERVICES : Hujjatul Islam ﷺ served the Muslim Ummah in various ways. He encouraged them to become self-sufficient and not remain laborers and slaves of the West. In 1925 he held a conference in Muradabad under the banner of “**All India Sunni Conference**”, in which he explained to the Muslims the importance of being self-sufficient. He delivered an inspiring lecture in which he pointed out the importance of Muslims strengthening their financial positions and removing themselves from dependency. A few excerpts from his lecture are being quoted below: *“Our only means of income today is as laborers or as public servants. The situation has become so bad, that even the Hindu Nawaabs do not employ Muslims anymore. As for jobs in government, our applications never seem to reach the proper authorities, and even if they do, it takes years to process, by which time; a person is soaked in debt. By the time he receives a job, his debts are so vast that the meagre government salary is not enough to pay off these debts. Even if he gets the job, then because of the large numbers of hindus in high positions, he is always being watched (and can be removed for a minor reason). We must realise that our incomes should not be confined to such jobs. We should learn different trades and gain expertise in various fields. We should start businesses and factories, so that our socio-economic conditions may be strengthened. Today all our certificates and diplomas are not accepted. We do not have the proper finances to educate our children. If we had some type of profession or trade, then today we would not have been dependant like the way we are. Today, if a person loses his job, him and his family are destroyed, as he has no other means of dependable income. We should now completely forget the thought of laboring. Laboring has never given success to any nation in the world. Muslims should become*

professionals and tradesman if they wish to gain economic and financial stability.”

SHUDHI MOVEMENT : This was a movement of the Hindus to convert unsuspecting Muslims to disbelievers, by using political and financial influence. It was during this time, that Hujjatul Islam ﷺ protected the Imaan of the Muslims and saved thousands of Muslims from becoming Murtads. He informed the Muslims of the evil schemes of the Kufaar in the following words: *“The movement of converting the Muslims by the “shudhi” is now not only in the main states, but they have now spread their false movement throughout the country. They are using their schemes in the whole of India and are taking advantage of ignorant and unsuspecting Muslims. Huge groups of people are being destroyed and caught in their web of deceit. Muslims do not have many institutes and organisations to combat this corruption, and wherever there are organisations, then due to a lack of correspondence, they are either not well informed, or do not have the expertise to cope with this dangerous problem. Unless Ulama are summoned from other parts of the country to combat this problem in the affected areas, there will be no success. I already have experience in such situations, and it must be known that these movements of infidelity destroy the propagation work of Muslims. I have been to the effected areas, where thousands of rupees have been given to Muslims to sell their Imaan and they have been promised positions and power. In such places, all that I could use were the words of the Beloveds, reminding Muslims of our religion, and the fear of Allah. This seemed to be the only medicine for those with the illness of weak Imaan. This method was so successful, that the Muslim youth that were being misled immediately repented and kicked away the promises of wealth and power given to them by the disbelievers, and became obedient to the words of Allah and His Rasool ﷺ”*

Concerning Unity with other Groups, Hujjatul Islam ﷺ said: *“Whenever Sunnis decide to call for unity with others (non-sunnis), they should first remember the opposition from their own. What reason is there to try to unite with those who spend their days and nights scheming to undermine the Ahle Sunnat and increasing their number of mislead followers? Our true brothers have not allowed such movements to be successful. Remember! If these other groups were on Haq, then there would have been no need for them to leave the mainstream and form their own firqas (groups). An example of this is the newly formed khilafat committee, which used the front support of the khilafat movement to call for unity.*

Even in this Committee, there is a joint Union of the so-called Jamiatul Ulama, which is made up of a majority of wahabis, ahle Hadith and ghayr muqalids. This forefront was only used to win the support of the Sunnis on the name of Unity, but it is the same group of people that are openly opposing the Beliefs of the Ahle Sunnah. I received a letter from Molvi Ahmad Mukhtar, who is the President of Jamiatul Ulama Bombay in which he writes that the huge amounts of money have been collected from the Muslim community and with this, two hundred thousand copies of Taqweeyatul Imaan (this book has been written by Ismaeel Dehlwi, who in it has made statements of blasphemy against the Holy Prophet Muhammed sallal laahu alaihi wasallam) have been printed and distributed free. Now I ask, should we now join and unite with such groups? It is definitely a means of destruction. It is with our own finances that our very religion is being destroyed”

IMPORTANCE OF EDUCATION : Huzoor Hujjatul Islam ﷺ had a deep feeling for the importance of knowledge. He spent much time encouraging students and parents alike, to attain knowledge. He tried his utmost to explain the importance of education for females. He travelled throughout India trying to instill the importance of educating females in the hearts of the Muslim Ummah. His words were heeded and opened the doors of religious learning for many females throughout the country. During his talk at the Muradabad Conference, he said: *“It is also of utmost importance, to have educational institutes for females. In Addition to religious education, they should be taught simple home economics, such as dressmaking etc. that they would be able to do from their homes. However in doing this, there must be strict adherence to the laws of pardah.”*

His speech at the Muradabad Conference inspired the hearts of many. In reality what he did, was **“to gather the ocean into a jar”**, so that everybody understood the point that he was making in a simple fashion.

HIS IMMENSE LOVE FOR SAYYIDUNA RASOOLULLAH ﷺ : Huzoor Hujjatul Islam ﷺ loved the Holy Prophet ﷺ dearly and his every action was in accordance with the Sunnah of the Holy Prophet ﷺ. Indeed how could he not be a true devotee, when he was groomed at the feet of The Greatest Devotee of His time, Sayyiduna A’la Hazrat ﷺ. His Haaziri at Madinatul Munawwarah was an important even in his life, when he had the

opportunity of presenting himself before the Holy Prophet ﷺ. His love for the Holy Prophet ﷺ can be seen in his Naat, which he wrote in Praise of the Most Exalted of all Creation, Sayyiduna Rasoolullah ﷺ.

***Gunahgaro Ka Roze Mahshar Shafi-ul-anaam Hoga
Dulhan Shifa'at Banegi, Doolha Nabi Hoga***

***Para Hoo Me Unki Rah Guzar Me Pare Hi Rahne Se Kaam Hoga
Dil-o-jigar Farsh Raah Banenge Ye Deadae-e-ishq Khiraam Hoga***

***Unhi Ka Moo Sub Takenge Us Din Jo Wo Kareng Wo Kaam
Duhaa'i Sub Unki Dete Honge Unhi Kar Har Lub Pe Naam Hoga***

***Khuda Ki Marzi He Unki Marzi, He Unki Marzi Khuda Ki Marzi
Unhi Ki Marzi Ye Ho Raha He Unhi Ki Marzi Ye Kaam Hoga***

***Jidhar Khuda He Udhar Nabi He, Jidhar Nabi He Udhar Khuda He
Khudaayi Bhar Sub Idhar Phiregi Jidhar Wo Aali Maqaam Hoga***

***Ussi Tamana Me Dum Para He Yah Sahaara He Zindagi Ka
Bula Lo Mujko Madina Sarwar Nahi to Jeena Haraam Hoga***

***Huzoor Roza Huwa Jo Haazir to Apni Saj Dhaj Ye Hogi Haamid
Khamida Sar Aankh Band Lub Par Mere Durood-o-salaam Hoga***

In addition to all his other exceptional qualities, Hujjatul Islam ﷺ was a distinguished author of various books, which he wrote on many important topics. His immense knowledge can be gauged by perusing the books that he has written. Some of the more renowned books are listed below:

- 1. As Saarimur Rabaani alaa Israaf Qaadiyani***
- 2. Translation of Ad Daulatul Makkiyah***
- 3. Translation of Husaamul Haramain***
- 4. Haashia Mulla Jalaal***
- 5. Naatia Deewaan***
- 6. Majmua Fatawa***

HIS KARAMAAT : Huzoor Hujjatul Islam ﷺ was also Saahib-e-Karaamat, meaning that he performed various miracles. His greatest Karaamat however, was his firmness on the Shariah and his adherence to

the Sunnah of Nabi Muhammad ﷺ. A few of Hazrat's Karaamats are being quoted for the sake of attaining blessings.

KARAAMAT AS A TEACHER : Once, a few teachers from the Madrassa decided to resign. They thought that they were indispensable and that none would be able to teach in their absence. The Karaamat of Huzoor Hujjatul Islam ؒ was that he taught all the students all the subjects, with even more insight than was given by any other teacher. The scheme of the teachers failed hopelessly and even more students enrolled at the Madrassa after becoming aware of the high level of education being attained by students under the tutorship of Hujjatul Islam ؒ.

THE GRAVE IS IN THE INCORRECT PLACE : Haji Muhammad Ismaeel bin Haji Abdul Ghaffaar Saahib reported that once Hujjatul Islam went to Madanpura. After Salaah, he was asked to make Fateha at the Mazaar of one of the Awliyah Allah whose Mazaar was on the Musjid property. Hazrat lifted his hands for Duaa, and after a few moments moved back and said that the Grave in the Mazaar was not in its original place. The people were astounded and informed Hazrat that they had moved the spot of the actual grave slightly, due to the shortage of saff space. Hazrat explained to them that this was improper, and that it should be rectified. *Subhanallah!*

REMOVING JIN'NAAT : Hazrat was blessed with the mystical power of removing Jin and Aaseb (evil spirits). Once while Hazrat was in Banarus, many people heard of the mystical power possessed by him and thus crowds of people arrived to take his Duas. He asked for some clothing of all those with such problems to be placed in front of him. He looked once at the clothing and then only removed a few and said, *“Only these people are effected, there is nothing wrong with the rest of them.”* He then prayed with the clothes in front of him, and in a few days, all those with these problems were fully cured. Also during this time in Banaras, there was a person who had such a strong jinn controlling him that he used to run on the roofs of high buildings, late at night. His family was very worried and brought him to Huzoor Hujjatul Islam ؒ, who made dua for him. The Jinn, which was affecting him immediately made toubah and left him, and the person was cured for good.

UNSEEN WRATH ON A DEOBANDI BLASPHEMER : Hazrat Sheikh Abdul Ma'bood Jilaani Makki (rahmatullah alaih) states: *“When I visited Bareilly Shareef, A’la Hazrat Azeemul Barakat ؒ was writing the eleventh stanza of his famous Naat ‘Wo Kamaal-e-Husne Huzoor he, ke Gumaan Naqs Jahaa Nahi’. As I am from the lineage of Ghaus-e-Azam ؒ I took this to be a good sign for me. While in Bareilly Shareef, I became very close to Huzoor Hujjatul Islam ؒ and I had to accept that he was undoubtedly a Saahibe Karaamat. The reason I am saying this, is because, I left Bareilly Shareef and went to Dehli after sometime. In Dehli I had taken a place to stay, which was right next to where the deobandis were having one of their gatherings. I could thus hear their lectures from my room. During a lecture session, one of their Molvis stood up and said the following in his lecture, ‘This Maulana Haamid Raza is not Haamid, but he is Jaabid (Dumb). After saying this, all those present witnessed that, that Molvi became dumb and could not speak anymore. A few moments after this, he fell to the ground and died an agonizing death. Those present at the gathering say that when he fell to the ground, he tried to say something but could not talk. He signalled for a pen and paper. Those in the gathering quickly brought him a pen and a paper, on which he wrote the following before dying, ‘I repent for my disrespect towards Maulana Haamid Raza Khan.’”*

MUREEDS AND KHULAFAs : Huzoor Hujjatul Islam's mureeds run into a lengthy list both in India and abroad. Hazrat had many mureeds in Jaipur, Udaipur, Jodhpur, Sultanpur, Bareilly and Kanpur. Hazrat also had many mureeds in other countries such as Pakistan and Zimbabwe. Amongst the names of his famous Students and Khulafa are the following:

1. *Muhadithe Azam Maulana Sardaar Ahmad ؒ*
2. *Huzoor Mujahid-e-Millat ؒ*
3. *Hazrat Maulana Shah Rifaaqat Husain ؒ*
4. *Hazrat Maulana Hashmat Ali Khan ؒ*
5. *Hazrat Maulana Ibrahim Raza Khan (Jilani Mian – son of Hujjatul Islam) ؒ*
6. *Hazrat Maulana Hamaad Raza Khan (Son of Hujjatul Islam) ؒ*
7. *Hazrat Maulana Ahsaan Ali Saahib ؒ*
8. *Hazrat Maulana Abdul Mustafa Saahib Azhari ؒ*
9. *Hazrat Maulana Mufti Taqadus Ali Khan Saahib ؒ*
10. *Hazrat Maulana Inaayat Muhammad Khan ؒ t*
11. *Hazrat Maulana Abdul Ghafoor Hazarwi ؒ*

12. *Hazrat Maulana Muhammad Saeed Shibli* ﷺ
13. *Hazrat Maulana Wali-ur-Rahmaan Saahib* ﷺ
14. *Hazrat Maulana Hafiz Muhammad Mian Saahib Ashrafi* ﷺ
15. *Hazrat Maulana Abul Khaleel Anis A'lam Saahib* ﷺ
16. *Hazrat Maulana Qaari Fazle Karim Saahib* ﷺ
17. *Hazrat Maulana Razi Ahmed Saahib* ﷺ
18. *The famous poet Janaab Akhtarul Haamidi was also a disciple of Hujjatul Islam.* ﷺ

A brief synopsis of the lives of a few of Hujjatul Islam's close students is being quoted below for your perusal.

MUHADITH-E-AZAM PAKISTAN ﷺ

He was amongst the most famous and most recognized students and mureeds of Hujjatul Islam ﷺ. Muhadithe Azam Pakistan Maulana Sarदार Ahmed (rahmatullah alaih) who was born in a village in Punjab in 1903 and was the son of Janaab Miraan Bakhsh. He had completed his primary and secondary education at an English school and had passed matric.

When he was in the second year of his tertiary education, he met Hujjatul Islam ﷺ during the Hizbul Ahnaaf Conference in Pakistan. Here he took a deep liking towards the great Saint, and later accompanied him to Bareilly Shareef and became his mureed.

He studied with much sincerity and respect under the tutorship of his Peer-o-Murshid, and completed his education upto the book Kaafia at Darul Uloom Manzare Islam (Bareilly Shareef). He then went to Darul Uloom Mueenia in Ajmer Shareef where he studied the rest of his course under the watchful eye of Khalifa-e-A'la Hazrat, Hazrat Allama Sadrush Shariah ﷺ. In 1351 Hijri, he returned to Bareilly Shareef with Sadrush Shariah ﷺ where he completed his final examination and graduated with distinctions. In 1354 Hijri he debated against the notorious Molvi Manzoor Nu'mani and was blessed with success in this debate.

He taught for some time at Madressa Manzare Islam, until Ghausul Waqt Huzoor Mufti-e-Azam Hind ﷺ, the younger son of A'la Hazrat ﷺ invited him to take up the position of the Principal of Madressa Mazhar-e-Islam in 1356 Hijri.

He remained in this position until the independence of Pakistan. After independence, he went to Lailpur in Pakistan where he established Darul Uloom Mazhar-e-Islam.

Hundreds of students from the entire Indo-Pak Subcontinent enrolled at his Madressa to gain knowledge. He passed away at 1.40am on the night of the first of Shabaan 1382 Hijri.

There were more than four hundred thousand people in his Janazah Salaah which was performed by Allama Abdul Mustafa Azhari (rahmatullah alaih), who was the son of Sadrush Shariah ؒ and the brother of Muhadith-e-Kabeer Allama Zia-ul-Mustafa Saahib.

HUZOOR MUJAHID-E-MILLAT



His name is Maulana Shah Muhammad Habeebur Rahman. He was born during Subah Sadiq on a Saturday, the 8th of Muharram 1322 in Dhaamnagar India. Hazrat Maulana Shah Abdul Manaan ؒ gave him the name Habeebur Rahmaan. He is a direct descendant of Hazrat Sayyiduna Abbas ؒ, the uncle of the Holy Prophet Muhammad ؐ.

His family had initially enrolled him at an English school, even though he had no enthusiasm for this. Hazrat was nine years old, when his father passed away. He thus divorced himself from secular education and commenced Islamic studies.

He attained his early education at home. He later enrolled at Madressa Subhania in Ilahabad, and later in Jaamia Mueenia in Ajmer, where he attained knowledge under the distinguished tutorship of teachers like Maulana Naemudeen Muradabaadi ؒ, who was the Khalifa of A'la Hazrat ؒ, and the commentator of the *“Kanzul Imaan”* by A'la Hazrat ؒ.

After graduating, he taught for some time at Jamia Naeemia Muradabad, which was the Madressa of Maulana Naemudeen Muradabaadi ؒ. He was later appointed as the Principal of Madressa Subhania in 1934, where he taught Hadith, Tafseer and various other subjects. He was particularly well versed in the field of logistics and philosophy.

He was an Allah fearing and pious personality. He kept fast from the age of nine, and was always in the remembrance of Allah. He was very kind, and gentle. He always cared for the downtrodden and the destitute. He used to travel India spreading the teachings of the Maslake Ahle Sunnat in a very humble and beautiful way.

Giving Muslims advice on the issues of Aqida and Deen was his most liked action. He founded a string of Institutes and Organizations throughout India. He was blessed with deep political and social knowledge. He gained blessings from great Scholars like Ashrafi Mia, Qutbe Madinah and his Spiritual Master, Hujjatul Islam ؒ. He was blessed with journeying for Hajj on various occasions.

His first Hajj was in 1341 Hijri, second in 1955, third in 1959, fourth in 1973, fifth in 1974, and in 1979, he was arrested by the Saudis and deprived of Hajj for not praying Salaah behind them. He was also blessed with the Ziyaarah of Baghdad Shareef twice.

He passed away at 5.45pm on a Friday, the 6th of Jamaadil Ulaa 1401 Hijri co-inciding 13th March 1981 in Bombay. His Mazaar is in Orissa, India. The Names of a few of his famous Khulafa are as follows:

1. *Hazrat Maulana Zahoor Hussaam*
2. *Hazrat Maulana Abdul Waheed Oriswi*
3. *Hazrat Maulana Abdur Rab Muradabadi*
4. *Hazrat Maulana Naeemullah Khan*
5. *Hazrat Maulana Sayyid Abbas Alawi Makki*
6. *Hazrat Maulana Mushtaq Ahmad Nizami (Author of Khoon ki Asoo)*

HUZOOR HUJJATUL ISLAM'S CHILDREN : Almighty Allah blessed Hujjatul Islam ؒ with two sons and four daughters. The names of his sons are:

1. *Mufassir Azam Hazrat Ebrahim Raza Khan ؒ also known as Jilani Mian. He is the distinguished father of Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaaderi Azhari.*

2. Nu'mani Mian, Hazrat Maulana Muhammad Ham'maad Raza Khan ﷺ

HIS DEMISE : Hujjatul Islam ﷺ travelled from this world into the hereafter on the 17th of Jamadil Ulaa co-inciding with 23 May 1943 in the condition of Namaaz, in Tashahud position.

The demise of Hujjatul Islam was a sore loss to the entire Sunni community. A loss that was felt throughout the world, as the bright shining sun of A'la Hazrat ﷺ had come to set.

JANAZAH : Hundreds of thousands of devotees and Mureeds gathered for his Janazah Salaah, which was performed, by his Khalifa, Muhadith-e-Azam Pakistan, Maulana Sardar Ahmad ﷺ.

MAZAAR-E-PAAK : His Mazaar-e-Paak is beside his blessed father Sayyiduna A'la Hazrat ﷺ.

Every year during the Urs, thousands of devotees gather at his Mazaar to pay tribute, to a Faithful Servant of Allah, A True Devotee of the Prophet ﷺ and an Aalim and Saint of his time.

May Almighty Allah bless us with his Fuyooz and Barakaat always.
Aameen.

Forty First Noor

*Taajedare Ahle Sunnat Shamsul
Aarifeen Ghausul Waqt Huzoor*

Mufti-e-Azam Hind

*Ash Shah Abul Barakaat Muhiy'yudeen
Jilani Aale Rahman Muhammad*

Mustafa Raza

Khan



GLORIOUS BIRTH : Ghausul Waqt, Mufti-e-Azam Hind ﷺ was born on Monday, 22nd of Zul Hijjah 1310 AH (18 July 1892) in the beautiful city of Bareilly Shareef, India. It was in this very city that his illustrious father, the Mujaddid (Reviver) of Islam, Imam-e-Ahle Sunnat, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi ﷺ was born (1856 - 1921). At the time of the birth of Ghausul Waqt, Mufti-e-Azam Hind ﷺ, his distinguished father, was in Mahrerah Shareef, one of the great spiritual centres of the Sunni World. On that very night, Sayyiduna A'la Hazrat ﷺ dreamt that he had been blessed with a son and in his dream he named his son "Aale Rahmaan". Hazrat Makhdoom Shah Abul Hussain Ahmadi Noori ﷺ, one of the great personalities of Mahrerah Shareef, named the child "Abul Barkaat Muhiy'yuddeen Jilani". Mufti-e-Azam Hind ﷺ was later named "Mustafa Raza Khan". His Aqiqa was done on the name "Muhammad", which was the tradition of the family.

GLAD TIDINGS OF PEER-O-MURSHID : Upon the birth of Ghausul Waqt, Mufti-e-Azam Hind ﷺ Sayyiduna Shah Abul Hussain Ahmadi Noori ﷺ told A'la Hazrat ﷺ, *"Maulana! When I come to Bareilly Shareef, then I will definitely see this child. He is a very blessed child."* As promised, when Sayyiduna Abul Hussain Ahmade Noori ﷺ went to Bareilly Shareef, he immediately summoned to see Mufti-e-Azam Hind ﷺ who was only six (6) months old. Sayyiduna Noori Mia ﷺ, as he was also famously known, congratulated A'la Hazrat ﷺ and said, *"This child will be of great assistance to the Deen and through him the servants of Almighty Allah will gain great benefit. This child is a Wali. From his blessed sight thousands of stray Muslims will become firm on the Deen. He is a sea of blessings."* On saying this, Sayyiduna Noori Mia ﷺ placed his blessed finger into the mouth of Mufti-e-Azam Hind ﷺ and made him a Mureed. He also blessed him with I'jaazat and Khilafat at the same time. Not only did he receive Khilafat in the Qaderi Silsila (Order), but also in the Chishti, Naqshbandi, Suharwardi, and Madaari Orders. He also received Khilafat from his blessed father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi ﷺ.

HIS FEATURES : Well built, handsome, round face, very radiant. It seemed like drops of Noor were raining on it. Big beautiful eyes, glittering and alert, broad eyebrows, thin eyelashes, Bright tan fingers, well groomed beard, white and soft like silk, moustache, not very big and not too thin. Firm nose, broad forehead, small beautiful teeth like pearls.

He had a firm neck, back slightly bent, broad wrists, full palms, firm and beautiful feet.

HIS POSITION IN THE SILSILA : Aftaab-e-Ilme Ma'rifat, Mahtaabe Rushd-o-Hidaayat, Shamsul Arifeen, Qutbul Waqt, Ghausul Waqt, Mujadid ibn Mujadid, Huzoor Mufti-e-Azam Hind Ash Shah Imam Mustafa Raza Khan ؒ is the 41st Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah.

EARLY EDUCATION : Ghausul Waqt, Mufti-e-Azam Hind ؒ attained most of his early education from his illustrious family - from his father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi ؒ the Mujaddid of Islam. He also studied Kitaabs under the guidance of Hazrat Maulana Haamid Raza Khan (his elder brother), Maulana Shah Rahm Ilahi Maglori and Maulana Sayyid Basheer Ahmad Aligarhi and Maulana Zahurul Hussain Rampuri (radi Allahu anhum). He studied various branches of knowledge under the guidance of his most learned and blessed father, A'la Hazrat ؒ. He gained proficiency in the many branches of Islamic knowledge from among which are: *Tafseer; Hadith; Fiqh; Laws of Jurisprudence; Sarf; Nahw; Tajweed; Conduct of Language; Philosophy; Logistics; Mathematics; History etc.; Arithmetic; Aqaid (Belief); Taasawwaf; Poetry; Debating; Sciences; etc.*

HIS FIRST FATAWA : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan's (radi Allahu anhu) brilliance as an Islamic Scholar manifested itself when he was a still a youth, but overflowing with knowledge and wisdom. He wrote his first historical Fatawa (Islamic Ruling) when he was only 13 years old. It dealt with the topic of "Raza'at" - affinity between persons breast fed by the same woman. The following has been recorded with regards to this occasion. Hazrat Maulana Zafrud'deen and Hazrat Maulana Sayyid Abdur Rasheed (radi Allahu anhum) were at the Darul Ifta (Fatawa Department) at this stage. One day, Mufti-e-Azam Hind ؒ walked into the Darul Ifta and noticed that Hazrat Maulana Zafrud'deen ؒ was writing a certain Fatawa. He was about to take "Fatawa Razviyah" from the shelf as his reference. On seeing this, Mufti-e-Azam Hind ؒ said, "*Are you relying on Fatawa Razvia to write an answer?*" Maulana Zafrud'deen ؒ replied, "*Alright then, why don't you write the answer without looking.*" Mufti-e-Azam Hind ؒ then wrote a powerful answer without any problem. This was the Fatawa concerning "Raza'at" - the very first Fatawa which he had

written. The answer was then sent to his father, Sayyiduna A'la Hazrat ﷺ for correction and verification. On seeing the authenticity of the Fatawa, Sayyiduna A'la Hazrat ﷺ was delighted and immediately certified the Fatawa. Sayyiduna A'la Hazrat ﷺ then signed the Fatawa. He also commanded Hafiz Yaqeenudeen ﷺ to make a stamp for Mufti-e-Azam Hind ﷺ as a gift and said that it should read as follows: "**Abul Barkaat Muhiy'yuddeen Jilani Aale Rahmaan (alias) Mustafa Raza Khan.**" This incident took place in 1328 AH. After this incident Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ spent another 12 years writing Fatawas at the feet of A'la Hazrat ﷺ. He was given this immense responsibility of issuing Fatawas even while A'la Hazrat ﷺ was in this physical world. He continued this trend until his last breath. The stamp which was given to him was mislaid during his second Hajj when his bags were lost.

CHARACTER AND HABITS: Wealth, presidency, ministership, worldly satisfaction and happiness can be given to a person by anyone, but such people do not have the spiritual insight to give tranquillity to a disturbed heart and they cannot put a smile onto the face of a depressed person. But Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ gave both the treasures of the physical world and the spiritual worlds to those in need. To be his servant was not less than kingship. Every day hundreds and thousands of people in need of spiritual, physical and academic needs would come to him and each one of them returned with complete satisfaction. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ is the light of such an illustrious family whose radiance reflected itself in his character and manners that he displayed - such qualities that very few would be able to reach perfection. His character was the true embodiment of the Sunnah of Sayyiduna Rasoolullah ﷺ. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ possessed great heights of good character, moral standards, kindness, sincerity, love and humbleness. He never refused the invitation of any poor Muslim. He always stayed away from those who were very wealthy and lavish. He was the possessor of great moral and ethical values. It is stated that once Akbar Ali Khan, a Governor of U.P., came to visit Mufti-e-Azam Hind ﷺ. Mufti-e-Azam Hind ﷺ did not meet him but left to a place called Puraana Shahar (Old City) to visit a poor Sunni Muslim who was very ill and at the doorstep of death.

On another occasion, Fakhruddin Ali Ahmad, the President of a Political Party, came to visit Mufti-e-Azam Hind ﷺ but was refused this opportunity. Many other proud ministers had also come to meet Mufti-e-Azam Hind ﷺ but met with the same fate. This was due to his extreme dislike for politics and involvement in worldly affairs. Mufti-e-Azam Hind ﷺ never fell short in entertaining those who came to visit him. When he was physically fit he used to go into the Visitors Section and ask each person whether they had eaten or not. He used to ask them if they partook in tea or not. He used to continuously enquire as to whether they were experiencing any difficulties or not. It was often seen that he would personally carry the dishes into the house for the visitors! He was definitely blessed with the characters of the "Salf-us-Saliheen" or The Pious Servants of Allah.

Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was a pillar of hospitality and humbleness. If he reprimanded a certain person for doing something un-Islamic or if he became displeased with anyone for some reason or the other, he used to also explain to the person in a very nice way and also try to cheer that person. He would then make Dua in abundance for such a person. His Mureeds (Disciples), on many occasions, used to recite Manqabats (Poetry) in his praise. On hearing such Manqabats he would say, ***"I am not worthy of such praise. May Allah make me worthy."*** Many people came to him for his blessings. Others would come for Ta'weez. He never refused anyone. It is also not known how many homes were being supported through the kindness and hospitality of Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ. He always entertained those who came from far and near to the best of his means. He used to even give most of his visitors train and bus fares to travel.

In winter, he would give warm clothes, warm sheets and blankets to the poor and the needy. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ gave Khilafat to many Ulama-e-Ikraam and personally tied the Amaama (Turban) on their heads. He gave cloaks, turbans and hats to many people. Once, during winter, a few of the Khaadims were present with Mufti-e-Azam Hind ﷺ. He was lying on his bed and covered with a shawl. A certain Maulana Abu Sufyaan touched Mufti-e-Azam's Hind (radi Allahu anhu) shawl and commented as to how beautiful it was. Mufti-e-Azam Hind ﷺ immediately removed the shawl and presented it to him.

Although the Maulana refused to accept it Mufti-e-Azam Hind ﷺ insisted that he have it. All of his Mehfil were full of knowledge and Barkah. Many questions on Tassawuf were easily answered by him. It seemed as if the rains of mercy and rays of Noor were spread all over his Mehfil.

A FEW OF HIS UNIQUE HABITS : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ always wanted to see a Muslim's inner and outer personality. He always advised them to mould their lives according to the principles and the commands of Islam. He always showed discomfort to those who did not have beards, those who wore hats and to those who wore ultra-western clothes. He used to warn such Muslims. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ used to show his displeasure towards those who wore ties. He used to tug at their ties and commanded them to abstain from wearing a tie. He also asked them to make Tauba from such acts. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ always commanded Muslims to give or take anything with their right hand. He stopped the Muslims from referring to the governments as their "Sarkaar" or leaders. He never kept any ordinary Kitaab on the books of Tafseer or Hadith. Whenever he sat in a Meelad-un-Nabi ﷺ or Mehfil-e-Zikr, he always sat with utmost respect until the very end. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ never spat towards the Qibla. He never stretched his legs in the direction of the Qibla. Whenever he entered the cemetery, he never used his entire feet to walk on the ground. He always walked on his toes. At times, he would stand on his toes for about half an hour in the graveyard making Dua-e-Maghfirat! He always stopped Muslims from doing any fortune telling. If any death or loss took place in the house of a Muslim, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ would go to comfort the people of that house but he would never eat there. He always advised those in sorrow to make Sabr and remember Almighty Allah. He always respected the Ulama-e-Ikraam. He respected the Sayyids in such a manner as a slave will respect his King. He prohibited Muslims from keeping un-Islamic names. He preferred such names as Abdullah, Abdur Rahmaan, Muhammad and Ahmad.

HIS BOLDNESS AND FEARLESSNESS: The sign of a true Mo'min is that he never submits himself before an enemy. In the worst of circumstances a Mo'min announces that which is the truth. Sayyiduna Rasoolullah ﷺ said, "*To speak the truth before a tyrant King is a great Jihad.*" So imagine the excellence of a person who always spoke the truth

at all times, a person who always raised the flag of truth and honesty, and a person who never left the path of truth in his entire life! Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ was one such person. He is one of the greatest leaders of the Sunnis. His boldness and fearlessness is difficult to explain. His entire life was spent speaking against Deobandis, Wahabis and all the other misled sects, whether it was against the West, Qadianism, or Najdism he always challenged them right till the very end. He always propagated the true Deen and the Path of the Ahle Sunnah Wa Jamaah. With his Fatawas, he helped protect the Imaan of not only the Muslims in India and Pakistan, but of Muslims throughout the world. He attacked the enemies of Islam through his writings, sayings, actions, etc. He did everything in his capacity to challenge the enemies of Islam. No person in his presence could say or do anything against Shariah. No person could speak against that which was the truth.

It is stated by one of Mufti-e-Azam Hind's ؒ Khaadim's, who accompanied him on a journey by train, that there were some people in the train who were consuming alcohol. When Mufti-e-Azam Hind ؒ saw them, he reprimanded them and told them to desist from such a Haraam act. They did not listen to his advise so he scolded the leader of the group who was a young and well-built person. He gave the young person a hard slap which caused the bottle of alcohol to fall far from his hand. The Khaadim expected the person to retaliate but, who had the nerve to retaliate against this Lion of Islam! They became afraid and sat down quietly. Later some of them came up to Mufti-e-Azam Hind ؒ and begged for forgiveness for their shameful behaviour.

IBAADAT AND RIYAAZAT: Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ always performed his Salaah in Jama'at whether he was on journey or not. The moment he put his foot out of his house to go towards the Masjid, he used to be surrounded by his Mureeds (disciples) and well-wishers who would follow him till the Masjid door which was just a few feet away from his house. While some would be kissing his blessed hands, others tried to talk with him. He would reply to all those who made Salaam to him. On entering the Masjid, he would immediately recite the dua prescribed.

Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ would then remove his Amaama and sit down to perform Wudhu. He would wash all the parts

thoroughly so that the Sunnahs were accomplished. He would perform his Salaah with great sincerity and used to be lost in the worship of his Creator. The person who looked at him from a distance would have instantly understood that Mufti-e-Azam Hind ؒ had left all the worldly desires and was intent upon pleasing his Creator. Once, while Mufti-e-Azam Hind ؒ was travelling from Nagpur, it was time for Maghrib Salaah. He immediately disembarked from the train. The people told Mufti-e-Azam Hind ؒ that the train was about to leave, but he was intent on performing his Salaah. His companions also disembarked with him. They had just performed their Wudhu and were making Niyyah for Salaah when the train left the station. All of Mufti-e-Azam Hind's (radi Allahu anhu) and his companions luggages' were left on the train. A few un-Islamic people who were there said "the Mias train had left him". Mufti-e-Azam Hind ؒ was still in Salaah.

When they had all completed their Salaah, they noticed that the station platform was empty. They were all concerned since all of their luggage had gone with the train, but still Mufti-e-Azam Hind ؒ looked undisturbed. His companions were busy talking about the luggage when they noticed the station guard, followed by a group of travellers, running towards them. The guard came up to Mufti-e-Azam Hind ؒ and said, "*Huzoor! The train is stuck!*" Mufti-e-Azam Hind ؒ said, "*The engine is damaged.*" The train was brought back and Mufti-e-Azam Hind ؒ and his companions sat in the train. After some repairs the train left with him and his companions seated in it!

LOVE FOR THE HOLY PROPHET ؐ : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ was drowned in the love for the Holy Prophet, Sayyiduna Rasoolullah ؐ. Everything he did was for the pleasure of Almighty Allah and Sayyiduna Rasoolullah ؐ. All that he had gained was due to the intense love which he possessed for the Holy Prophet ؐ. His extreme and intense love for the Holy Prophet ؐ can be understood by the fact that during the latter stages of his life, even though he was very ill, he would sit for hours with great respect in the Naat Mehfiles and would shed tears in his love for Sayyiduna Rasoolullah ؐ. He used to celebrate the Meelad-un-Nabi ؐ each year with great splendour. The programme used to begin on the eve of the 12th of Rabi-ul-Awwal and used to continue till the next day just before lunch. The invitation was open to all Muslims and they all used to be fed.

LOVE FOR SAYYIDUNA GHAUSUL AZAM ﷺ: Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ possessed profound love for Sayyiduna Ghausul Azam, Sheikh Abdul Qaadir Jilani ﷺ. He wrote many poems in which he praised Sheikh Abdul Qaadir Jilani ﷺ with great respect. His love for Sheikh Abdul Qaadir Jilani ﷺ can be understood from the following incident: *"Once a very young descendant of Sayyiduna Sheikh Abdul Qaadir Jilani ﷺ, Hazrat Peer Taahir Ala'uddeen ﷺ, visited Bareilly Shareef. The respect and honour that Mufti-e-Azam Hind ﷺ showed towards him was out of this world. Mufti-e-Azam Hind ﷺ used to walk bare feet behind him with great respect."*

The great Ulama of the time have stated that Mufti-e-Azam Hind ﷺ was lost to such an extent in the love for Sayyiduna Ghausul Azam, Sheikh Abdul Qaadir Jilani ﷺ that even physically he began to resemble Sheikh Abdul Qaadir Jilani ﷺ.

RESPECT FOR SAYYIDS AND ULAMA : Ghausul Waqt, Mufti-e-Azam Hind ﷺ had great respect and love for the Ulama and for Sayyids (Descendants of Sayyiduna Rasoolullah sallal laahu alaihi wasallam). The respect which he showed towards them is beyond explanation. One day, in 1979, a lady came with her little child to ask for Ta'weez. It was a very hot day and she was informed that Mufti-e-Azam Hind ﷺ was resting. The lady, however, was in great need for the particular Ta'weez. She asked someone to see if Mufti-e-Azam Hind ﷺ was awake but nobody had the nerve of going near him while he was resting as they considered this to be disrespectful. Taking her child she commented, *"What did we know that the words of Sayyids will not be heard in this place"*.

It is not known how Mufti-e-Azam Hind ﷺ heard this, but he immediately summoned one of the Mureeds. He instructed him to call the lady and not give her grief. The woman then sent her child to Mufti-e-Azam Hind ﷺ. He asked the child's name and showed great love and respect towards this young child. With great affection, he placed his hand on the child's head.

He even asked someone to bring an apple for the child. From behind the curtain, he spoke to the lady concerning her problem and immediately wrote a Ta'weez for her.

Mufti-e-Azam Hind ﷺ then sent a message to his family requesting that the mother and child should only be allowed to leave after the heat became less intense; that they should be well entertained and that no shortage should be spared in entertaining these Sayyids.

When Allamah Sadru Shariah Maulana Amjad Ali Al Qadri ﷺ, the author of the famous "Bahare Shariah," used to come to Bareilly Shareef for the Urs Shareef of Sayyiduna A'la Hazrat ﷺ, Mufti-e-Azam Hind ﷺ used to go to the railway station to welcome him and showed great respect towards this Scholar of Islam. He also showed great respect towards Sayyidi Hafiz-e-Millat and Hazrat Maulana Hasmat Ali Khan Sahib (radi Allahu anhum). He also showed respect towards his own Mureeds and Khalifas who were Alims.

MARRIAGE : Mufti-e-Azam Hind ﷺ married the blessed daughter of his paternal uncle, Hazrat Muhammad Raza Khan ﷺ. He had 6 daughters and one son, Hazrat Anwaar Raza ﷺ, who passed away during childhood.

VISIT TO HARAMAIN SHARIFAIN: Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ went twice for Hajj - in 1905 and 1945. He performed his third Hajj in 1971. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was the first person to go for Hajj without a photograph in his passport. He refused to take a photograph. Mufti-e-Azam Hind ﷺ was allowed to go for Hajj without a photograph in his passport and without taking any vaccinations. During his trip to Makkatul Mukarramah, Mufti-e-Azam Hind ﷺ, also had the opportunity of meeting those Ulama whom his father, Sayidduna A'la Hazrat ﷺ, met during his visit to Haramain Sharifain. These great Ulama were from amongst the students of Sayyid Yahya Almaan ﷺ. A few of the Ulama that he met were Allamah Sayyid Ameen Qutbi; Allamah Sayyid Abbas Alawi and Allamah Sayyid Noor Muhammad (radi Allahu anhum) - to mention just a few. They narrated many incidents which had taken place during Sayyiduna A'la Hazrat's (radi Allahu anhu) visit to Haramain Sharifain. They then requested Khilafat from Mufti-e-Azam Hind, ﷺ which he bestowed upon them.

HIS POSITION IN KNOWLEDGE OF FIQH : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ, who after writing his first Fatawa while still a student at "Darul Uloom Manzare Islam", was given the status of

Mufti due to his immense knowledge. When the Muslim World began to see his knowledge and Fatawas brightening the world, they began calling him "**Mufti-e-Azam**" or **The Most Exalted Mufti of the Time**. This title alone became the name he was recognised by. Whenever the name "Mufti Azam Hind" was mentioned, it referred to none other than his exalted personality. Remember that he or she only is exalted who has been blessed with this excellence by Almighty Allah and His Beloved Rasool ﷺ. Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ was a personality free from pride, lavishness and self- fame. His status ؒ was bestowed upon him by Almighty Allah and His Beloved Rasool ﷺ. That person to whom Almighty Allah and His Rasool ﷺ grants such excellence, then such excellence cannot be understood by ordinary mortals. This is one of the reasons why the entire world was brightened and received the benefits of his knowledge of Fiqh.

There came a stage when Mufti-e-Azam Hind ؒ was not only known as "Mufti-e-Azam Hind" but he was also known as "**Mufti-e-Azam-e-Alam**" or **The Grand Mufti of the World**. It is recorded that on his trip to the Haramain Sharifain the Ulama of the Hejaz (Arabia), Syria, Egypt, Iraq, and from many other countries came to him to solve Fiqh Mas'alas. Many became his Mureeds. This is how his Faiz of Shariah and Tariqah spread its rays throughout the world. While in the Hejaz Shareef, he also had to deal with many Fatawas that poured in from various countries, such as, Africa, Mauritius, United Kingdom, America, Sri Lanka, Pakistan, Malaysia, Bangladesh, and many other places. He answered every single one of them in a very dedicated and professional manner.

FATAWA ON SIGHTING OF THE MOON VIA AN AEROPLANE : During the reign of General Ayub Khan a "*Rooyat Hilal Committee*" was formed in Pakistan for the purpose of sighting the moon for every Islamic Month, and more importantly, for Eid-ul-Fitr and Eid-ul-Adha. An aeroplane was flown up to a certain height and the moon would be sighted from there. This form of Shahaadah (Confirmation) of the sighting of the moon via an aeroplane was readily accepted by the Pakistani Government. In this manner, Eid was celebrated.

On a specific occasion, on the 29th of Ramadaan, an aeroplane was flown from the East to the West of Pakistan and the moon was reported to be sighted. This sighting was announced by the Hilaal Committee, but the

Sunni Ulama of Pakistan did not accept this confirmation. The Ulama of Pakistan sent questionnaires to the Ulama throughout the world for clarification and one such questionnaire was sent to Mufti-e-Azam Hind ﷺ. Many Ulama replied that the confirmation had to be accepted and that it was permissible, but Mufti-e-Azam Hind ﷺ clearly replied that this was not permissible. His Fatawa read as follows: *"The Command of Shariah is to sight the Moon and fast or celebrate Eid. Where the Moon is not sighted the Qazi should give an Islamic decision in connection with a confirmation. The moon must be sighted from the ground level or any place attached to the ground. With regards to the matter of using the plane - to sight the moon via a plane is wrong because the moon sets and does not perish. This is why it is sometimes sighted on the 29th and sometimes on the 30th. If to fly in a plane to sight the moon is a condition, then by increasing altitude the moon will be sighted even on the 27th and 28th. In this case, will the sighting be confirmed for the 27th or 28th? No person in his right sense will accept this. Thus under these circumstances, how would it be proper to sight the moon on the 29th (from a plane)?"*

This Fatawa of Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ appeared in every newspaper in Pakistan as "Headline News". The following month, on the 27th and the 28th, the Pakistan Government sent an aeroplane at a higher altitude and found that the moon was visible on these days. *The Government of Pakistan then accepted the Fatawa of Mufti-e-Azam Hind ﷺ.*

VASECTOMY IS HARAAM IN ISLAM: The year 1976 was a very difficult period for the Muslims in India. Certain Ulama, bought of by the Saudi Riyals and American Dollars, passed the Fatawa making Vasectomy (male sterilisation to prevent birth of children) permissible. The Indian Government made Vasectomy necessary for every male in India at that time.

Muslims of India were in search of a Saviour to prevent such a law from being passed as this would mean them not having any more children. They were looking for someone who would stand and fight for their religious rights. All the Muslims looked towards the city of Bareilly Shareef, the city of light and truth, for an answer to this controversy. All of a sudden that Mujahhid of Islam rose with the torch of knowledge and light against the

winds of enmity and destruction - Mufti-e-Azam Hind ﷺ. He immediately issued the true Fatawa on vasectomy and said, "**Vasectomy is Haraam, Haraam, Haraam.**" This news spread throughout India. Through the Dua and firmness of Mufti-e-Azam Hind ﷺ on this issue, the Government that wished to pass this law had lost power, and a new government came into power. The law on Vasectomy was abolished!

MAS'ALA ON TASSAWWUF: Once, Maulana Abdul Hadi Al Qaderi and Soofi Iqbal Sahib asked Ghausul Waqt, Mufti-e-Azam Hind ﷺ the following question: "**Huzoor! Can one remember his Sheikh in Namaaz?**" Mufti-e-Azam Hind ﷺ answered by saying, "**If you need to remember anyone in Namaaz then you should remember Tajedare Do A'lam, Habbibe Khuda ﷺ. Yes, just as people tend to gaze here and there in Namaaz - if, in this way, the thought of one's Peer comes into the mind, then there is no hinderance**". Subhan-Allah! Such caution is in this answer! This answer has also contradicted the Deobandi belief. By looking at the life of Mufti-e-Azam Hind ﷺ and reading his Fatawas, one would see his status and excellence in the spiritual domain. His spiritual life was according to that of his renowned and distinguished father, Sayyiduna A'la Hazrat ﷺ.

LOVE FOR NAAT SHAREEF: In the world of poetry, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ﷺ was a Giant of his time. Most of his poems were in the form of Humd (Praise of Allah), Naat Shareef, Qasidas and Manqabats compiled in the Arabic, Urdu, Persian and Hindi languages.

All these poems were compiled into a book which is famously known as "**Samaane Bakhshish**" which is still available today. Samaane Bakhshish is a treasure chest which flows with pearls of love for Sayyiduna Rasoolullah ﷺ. The compilation of Samaane Bakhshish is through the blessings of Sayyiduna Rasoolullah ﷺ.

When Mufti-e-Azam Hind ﷺ returned from his journeys he would become engrossed in the writing of Fatawas, yet he found the time to prepare Samaane Bakhshish and many other kitaabs. In the world of poetry, Mufti-e-Azam Hind ﷺ was known by the pen name "**Noori**"

A few stanzas of one of his most famous Naats, "**Too Shama'e Risalat**" is transliterated below for our readers:

*Too Shamae Risalat He Alam Tera Parwana
Too Mahe Nabuiwat He Ai Jalwa'e Janana*

*Khaate He Tere Dar Ka Peete He Tere Dar Ka
Pani He Tera Paani Daana He Tera Daana*

*Jo Saqi E Kousar Ke Chehre Se Naqab Uthe
Har Dil Bane Maikhana Har Aankh Ho Paimana*

*Wo Kehte Na Kehte Kuch Wo Karte Na Karte Kuch
Ai Kash Wo Sun Lete Mujh Se Mera Afsana*

*Tum Aye Chati Baazi Ronak Huwi Phir Taazi
Kaaba Huwa Phir Kaaba Kar DA'la Tha Butkhana
Kyu Zulfe Mu'ambar Se Kooche Na Mahak Uthe
Ai Panja'e Qudrat Ka Zulfo Ka Teri Shaana*

*Sange Dar Jaana Par Karta Hoon Jabhi Saain
Sajda Na Samaj Najdi Sar Deta Hoo Nazrana*

*Har Gul Me He Boo Teri Har Sham'a Me Zou Teri
Bul Bul He Tera Bul Bul Parwana He Parwana*

*Abaad Isse Farma Weeran He Dille Noori
Jalwe Tere Basjaye Abaad Ho Weerana*

*Sarkaar Ke Jalwo Se Roshan He Dille Noori
Ta Hashr Rahe Roshan Noori Ka Ye Kashana*

BOOKS & TREATIES : Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ was a great Muhaqqiq (Philosopher) and Musannif (Author). His writings were filled with the rays of knowledge of his distinguished father, A'la Hazrat, Ash Shah Imam Ahmed Raza Khan Al Qaderi ؒ. All his works displayed great research. It seemed as if his works were overflowing with the "research of Imam Ghazzali ؒ, the rareness of Imam Raazi ؒ and the rays of knowledge of Imam Jalaluddeen Suyuti ؒ". Mufti-e-Azam Hind ؒ wrote a number of books in his blessed lifetime. The names of a few of these books are being stated below: *Tanweerul Hujjat Bi Tawaaril Hajjah; Tardush Shaitaan; Hujatul Da'ira Bi Jawaabil Hujjatul Hazira;*

Alqaulul Ajeeb fi Ajoobatit Tasweeb; Masa'ile Sima; Adkhalul Insaan; Almautul Ahmar; Fatawa Mustafawiya Part 1 & 2; Noorul Irfaan; Saiful Jabbaar; Malfoozate A'la Hazrat

KARAMAT: One of the greatest Karamats of a Mo'min is for him to be always steadfast on Shariat-e-Mustafa and Sunnat-e-Mustafa ﷺ. A Mo'min must be prepared to face all the difficulties and calamities of life. When faced by any calamity he should always make Shukr to Allah Almighty. These outstanding qualities can be found in the life of Mufti-e-Azam Hind ﷺ. He was always steadfast and firm on Shariat-e-Mustafa ﷺ. It is said that it is impossible to move a mountain from its place but it was not possible to move Mufti-e-Azam Hind ﷺ from the Shariat-e-Mustafa ﷺ. Every second in the life of Mufti-e-Azam Hind ﷺ was a Karaamat. Volumes can be written about the Karaamats of Mufti-e-Azam Hind ﷺ. He himself is a living Karaamat! For more information peruse our new book **“HUZOOR MUFTI-E-AZAM, A STEADFAST AND MIRACULOUS PERSONALITY”**

Once Hazrat went for the Urs of Hazrat Mahboob-e-Ilahi, Kwaja Nizaamud'deen Awliyah ﷺ to Delhi. He stayed at a place called 'Koocha Jilan' with Ashfaaq Ahmad Sahib. At this place, a certain Wahabi Maulvi began arguing with Hazrat concerning the Ilme Ghaib (Knowledge of the Unseen) of Huzoor Anwar ﷺ. Ashfaaq Ahmad Sahib asked Hazrat not to argue with this person as it would not make any difference to him. Hazrat said, *"Let him speak. I will listen to him and all those who are present should also listen attentively. The reason why nothing makes a difference to Maulvi Sahib is because nobody listens to him properly. So let him say that which he wishes."* Maulvi Saeedud'deen then spoke for approximately 15 minutes explaining how Rasoolullah ﷺ did not possess Ilme Ghaib. He spoke for some time and then became silent. Hazrat then said, *"If you have forgotten anything concerning your argument then please try to remember."* The Maulvi Sahib spent another half an hour trying to prove that Huzoor ﷺ did not possess Ilme Ghaib. After listening to his arguments Hazrat said, *"You should immediately repent from your false belief. Allah has definitely blessed Huzoor ﷺ with Ilme Ghaib and you have tried to contradict it in every way you could. If you do not mind, then also listen to my argument"*. Then Hazrat said, *"What is the responsibility of a son towards his widowed mother?"* Maulvi Sahib in answer said, *"I will not answer this as it is not relevant to the topic of*

discussion". Hazrat then said, "I did not mind when you questioned me, but in any case just listen to my questions. There is no need to answer them". The second question Hazrat asked was, "How is it to take a loan from someone and then hide from him? Can you become weary of your crippled son and leave him to beg? To make Hajj Badal from... "This question was not yet completed when the Wahabi Maulvi fell at the feet of Mufti-e-Azam Hind ﷺ and said, "Hazrat! It is enough. The problem has been solved. Today I have realised that Huzoor ﷺ has Ilme Ghaib. If not by now the Munaafiqeen would have destroyed the Islamic Missions. If Almighty Allah has shown you those things about me which nobody else here knows about, then I cannot imagine all that which He has informed Rasoolullah ﷺ of". The Wahabi Maulvi immediately repented and became Mureed of Mufti-e-Azam Hind ﷺ. Each year, Mufti-e-Azam Hind ﷺ used to go to Calcutta for missionary work. The Pope used to also visit Calcutta and although he received good coverage in the media, very few Christians turned up to meet the Pope. The Christians of Calcutta became very jealous whenever Mufti-e-Azam Hind ﷺ visited that city as, without any news coverage, he attracted thousands of people who came to see him. The Christians decided to insult Huzoor Mufti-e-Azam Hind ﷺ and lower his personality in the eyes of the people. They trained three Christians to approach Huzoor Mufti-e-Azam Hind ﷺ with the pretence that they were going to become his Mureeds. This was their plan: Whenever Hazrat was going to make any person his Mureed, he would ask the person to say, "Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ." The Christians were then going to say that Hazrat is a liar (Allah forbid) since that was not the hand of Ghaus-e-Azam ﷺ!

The three Christians, now disguised as Muslims went to Huzoor Mufti-e-Azam ﷺ with the pretence of becoming his Mureeds. When two of the Christians saw Hazrat's noorani face they became afraid of carrying out their plans, but the third Christian, who was very stubborn, decided to carry out the plan. He sat in front of Huzoor Mufti-e-Azam Hind ﷺ and Hazrat proceeded with making him a Mureed. When Hazrat said, "Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ," he said, "I am giving my hand in the hand of Mufti-e-Azam." He was implying that Hazrat was asking him to lie when he was made to say a moment ago that he is not going to lie. Huzoor Mufti-e-Azam Hind ﷺ again commanded him to say, "Say that you have given your hand into the hands of Ghaus-e-Azam ﷺ." He again said, "I am giving my hand in the hand of Mufti-e-

Azam." Huzoor Mufti-e-Azam Hind ﷺ went into a state of Jalaal (Spiritual Anger) state and said, **"Say that you are giving your hands into the hands of Ghaus-e-Azam ﷺ."** To the surprise of many, the Christian began continuously saying, **"I have given my hands into the hands of Ghaus-e-Azam, I have my given hands into the hands of Ghaus-e-Azam ﷺ . . ."**

When asked about his behaviour, the Christian said that as Huzoor Mufti-Azam-e-Hind ﷺ commanded him for the final time to say that he has given his hands into the hands of Ghaus-e-Azam ﷺ, **he actually saw two bright hands emerging from Hazrat's hands and the Christian says that he is sure that these hands were none other the mubarak hands of Ghaus-e-Azam ﷺ.** That Christian then asked Huzoor Mufti-e-Azam Hind ﷺ for forgiveness and explained to him what his true intentions were. He immediately accepted Islam and became a Mureed. **The news of this Karaamat spread far and wide and thousands of Christians accepted Islam at Hazrat's hands.** Subhan-Allah! **This incident was narrated by Hazrat Maulana Abdul Hamid Palmer Noori Razvi, a close Khalifa of Huzoor Mufti-e-Azam Hind ﷺ.**

IN THE EYES OF THE ULAMA : Hazrat Muhaddith-e-Azam-e-Hind ﷺ Said: **"In this time, that personality whose taqwa (piety) is more than his fatawa, is none other than the son of Sayyidi A'la Hazrat ﷺ whose beautiful name is Mustafa Raza and this name comes on my tongue without problem and it allows me to gain great blessings."**

Once Hazrat Muhaddith-e-Azam ﷺ Wrote the Following Words on the Fatawa of Mufti-e-Azam Hind ﷺ: **"This is the saying of such an aalim, to follow whom is compulsory"**

Huzoor Sayyidi Hafiz-e-Millat ﷺ Stated, **"A Person Does Not Get Proper Respect and Acceptance in His Own Town, But the Acceptance and Respect That Huzoor Mufti Azam Has Gained in His Town Cannot Be Found Anywhere Else. This is Open Proof of His Karaamat and Wilayat".** He Then Said, **"Mufti Azam is A King, He is A King".** (Which Means That He Should Be Respected and Treated As A King).

Huzoor Mujjahid-e-Millat ﷺ Said, **"In this Time, the Personality of Huzoor Mufti Azam Hind ﷺ is A Unique One, Especially in the Field of Ifta, But Also in His Daily Conversations - the Manner in Which He**

Spoke and Explained Can Be Understood by Only the People of Knowledge."

FAMOUS KHULAFAs : The Khulafa of Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ are said to be in the thousands. They are not only present in India, but are spread throughout the world. The names of some of the famous Khulafa are: In the **Haramain Sharifain** - Hazrat Sayyid Abbas Alawi; Hazrat Sayyid Noor Muhammad; Hazrat Sayyid Muhammad Ameen (radi Allahu anhumul ajma'in) - In **America** - Hazrat Ghufraan Siddiqi - In **South Africa** - Hazrat Maulana Abdul Hamid Razvi; Maulana Abdul Hadi Al Qaaderi, Maulana Ahmad Muqaddam Al Qaadri, Maulana Faizal Farouk Al Qaaderi - In **Holland** - Hazrat Maulana Badrul Qaadri -In **Pakistan** - Hazrat Qari Maslihud'deen ؒ; Hazrat Maulana Mufti Ghulam Sarwar Al Qaadri; Hazrat Maulana Mufti Muhammad Afzal Husain; Hazrat Maulana Sayyid Shah Turabul Haq; Hazrat Maulana Mufti Muhammad Husain - In **India** - Mufas'sire Azam Hind Hazrat Ibrahim Raza ؒ; Hazrat Maulana Tahseen Raza Khan; Hazrat Maulana Rehan Raza Khan ؒ; Taajush Shariah Rahbar-e-Tariqah Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari; Muhadithe Kabeer Hazrat Maulana Mufti Zia Ul Mustafa Sahib; Hazrat Maulana Arshadul Qaadri Sahib

MUREEDEEN: Mufti-e-Azam Hind(radi Allahu anhu's) Mureedeen were not only ordinary people but his Mureeds also consisted of great Ulama, Muftis, Mufasssirs, Poets, Philosophers, Professors, Doctors, etc. It is said that he has millions of Mureedeen.

WISAAL : Tajedaare Ahle Sunnah, Taaje Wilayat Wa Karaamat, Mufti-e-Azam Hind, Maulana Mustafa Raza Khan ؒ was aware of the actual time of his Wisaal. On the 6th of Muharram (1981) he said, ***"All those who intended to become my Mureed but for some reason or the other could not come to me, I have made all of them Mureed and I have given their hands into the hand of Sayidduna Ghausul Azam ؒ."***

On the 12th of Muharram (1981) Hazrat said, ***"All those who asked me to make Dua for them, I have made Dua for their Jaiz (permissible) intentions to be fulfilled. May Allah accept this Dua."*** On this day he asked those that were present concerning date. They told him that it was the 12th of Muharram. On hearing this he became silent.

On the 13th of Muharram, he again asked concerning the date and the Mureedeen present said that it was Wednesday, the 13th of Muharram. On hearing this Mufti-e-Azam Hind ﷺ said, "***Namaaz will be held at Nau Mahla Masjid***". Those present did not understand what he meant, but remained silent out of respect.

After some time again Mufti-e-Azam Hind ﷺ said, "***Did anybody tell you about the Namaaz. I will read Jumma Namaaz in Nau Mahla Masjid.***" After some time Hazrat said, "***Did anybody say anything about the Faateha.***" Those present just gazed at each others faces and remained silent. Only later did they realise what Mufti-e-Azam Hind ﷺ was implying. Hazrat was spiritually present for Jumma at the Nau Mahla Masjid! Mufti-e-Azam Hind ﷺ was not only giving hope to the Mureedeen but also informing them of his Wisaal. The shining star of A'la Hazrat, Ash Shah Imam Ahmed Raza Khan ﷺ, the glitter and the hope for the hearts of millions throughout the world, the Mujaddid of the 15th Century, the Imam of his time, Huzoor Sayyidi Sarkaar Mufti-e- Azam-e-Hind ﷺ left the A'lame Duniya to Journey towards the A'lame Aakhira. It was 1.40 p.m. on the eve of the **14th of Muharram 1402 AH (1981)**.

GHUSL : On Friday, the 15th of Muharram, at 8. 00 a.m. the Ghusl of Mufti-e-Azam Hind ﷺ took place. His grandson, Hazrat Maulana Rehan Raza Khan ﷺ performed the Wudhu. Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari performed the Ghusl. Sultan Ashraf Sahib used the jug to pour water. The following persons were present during the Ghusl: Hazrat Maulana Rehan Raza Khan ﷺ, Hazrat Allamah Mufti Mohammed Akhtar Raza Khan, Sayyid Mustaaq Ali, Maulana Sayyid Muhammad Husain, Sayyid Chaif Sahib, Maulana Naeemullah Khan Sahib Qibla, Maulana Abdul Hamid Palmer Razvi, Muhammad Esa of Mauritius, Ali Husain Sahib, Hajji Abdul Ghaffar, Qari Amaanat Rasool Sahib and a few other Mureeds and family members. Hazrat Allamah Mufti Mohammed Akhtar Raza Khan Azhari and Hazrat Maulana Rehan Raza Khan ﷺ have stated that at the time of the Ghusl Shareef of Mufti-e-Azam Hind ﷺ the Chaadar mistakenly moved a little. Immediately, Mufti-e-Azam Hind ﷺ held the Chaadar between his two fingers and covered the area that was about to be exposed. Those present thought that the Chaadar had just got caught between Mufti-e-Azam Hind's ﷺ fingers. They tried to remove the Chaadar from between his fingers but it would not move. The first person to notice this Karaamat was Hazrat Allamah Mohammed

Akhtar Raza Khan Azhari. He showed this to everyone. Mufti-e-Azam Hind's ﷺ fingers did not move until the area was properly covered.

JANAZA SALAAH : His **Janaaza** was performed at the Islamia Inter College grounds in Bareilly Shareef. *More than two and a half million (2 500 000) Muslims attended his Janazah Salaah.* Mufti-e-Azam Hind ﷺ is buried on the left-hand-side of Sayyiduna A'la Hazrat ﷺ. Those who lowered Mufti-e-Azam Hind ﷺ in his Qabr Shareef have stated that they were continuously wiping out perspiration from the forehead of Mufti-e-Azam Hind ﷺ right up to the last minute.

MAZAAR SHAREEF: Huzoor Sayyidi Sarkaar Mufti-e-Azam Hind's ﷺ Mazaar Shareef is situated in Mohalla Saudagran, Bareilly Shareef. Every year thousands of Mureeds and devotees of Huzoor Mufti-e-Azam Hind ﷺ present themselves at Bareilly Shareef for his Urs Mubarak.

Forty Second Noor

Zamrul Arifeen Umdatul

Mufasireen Mufassir-e-Azam

Hind Gilani Mia Hazrat Maulana

Muhammad

Ibraheem Raza

Khan



BIRTH: He was born on the 10th of Rabi ul Aakhir 1325 Hijri (1907) in Bareilly Shareef. His birth pleased his grandfather A'la Hazrat ﷺ dearly. A'la Hazrat ﷺ called the Azaan and Iqaamat in his ears and chewed a date and placed it in his mouth. A'la Hazrat's ﷺ brother Ustaz-e-Zaman Hazrat Hassan Raza Khan ﷺ was also very pleased when he heard of his birth.

AQEEQA: A'la Hazrat ﷺ prepared a great feast for his Aqeeqah. All the students of the madrassa were fed according to their taste. In other words, those from Africa were fed according to their taste and those from India were fed according to their taste. A'la Hazrat ﷺ made sure that all the students were very happy during this invitation.

NAME: According to the family tradition, he was named Muhammad. His father then added the name Ibraheem. His mother always called him Jilani Mia, and his title was Mufassir-e-Azam Hind ﷺ.

HIS POSITION IN THE SILSILA: Umdatul Mufasssireen Hazrat Jilani Mia ﷺ is the forty second Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviah Nooriyah.

EDUCATION: When he was four years, four months and four days old, then on a Thursday, the 14th of Shabaan 1329, A'la Hazrat ﷺ held a programme for his Bismillah Khwaani (commencement of Islamic studies). A'la Hazrat ﷺ also invited many people and Niyaz was distributed. He studied the Holy Quran and the Urdu language under the care of his beloved mother. When he was 7 years old, he was enrolled into the world renowned Darul Uloom Manzar-e-Islam in Bareilly Shareef. He studied under great Ulama such as Maulana Ahsaan Ali Saahib Muhadith Faizpuri, his father Hujjatul Islam Maulana Haamid Raza Khan and Hazrat Maulana Sardaar Ahmed Muhadith-e-Pakistan (ridwaanullahi ta A'la alaihim ajmaeen). He qualified as an Aalim and Faadil at the age of 19 years and four months, in the year 1344 and Huzoor Hujjatul Islam ﷺ tied the turban on his head and blessed him with the Khilafat.

HIS HABITS & CHARACTER: Hazrat was very kind and generous. His life was an example of the great Masha'ikh. He always oiled his hair and beard after taking a bath. He wore a loose Punjabi kurta. He sometimes wore a badami colored Kurta, but usually he wore white. His diet was roti, braised meat, Kalabash, herbs and Bhindi. He loved to use itar and if

anyone gave him itar, he made sure that it was not some kind of contaminated perfume. He always used both his hands to apply the itar onto his chest and under his arms. He always slept on his right hand side. He never preferred anyone to lie flat on his or her face when sleeping.

HIS NIKAH: Hazrat Mufassir-e-Azam ؒ married the daughter of his uncle, Huzoor Mufti-e-Azam Hind ؒ. A'la Hazrat Imam Ahmed Raza Khan ؒ arranged this marriage.

IJAAZAT AND KHILAFAT: Once Huzoor Mufti-e-Azam Hind ؒ said, *“When Huzoor Hujjatul Islam ؒ passed away, then Jilani Mia ؒ was not here. When he returned, then some people had reservations about his Khilafat, so I said, that if some of them have reservations concerning wheter his blessed father gave him the Khilafat, and I too hereby bestow the Khilafat upon him. Now, none should have any objections. Because of my support for him, many people now supported him and the Madrassa was given into his control.”* [Hayaat-e-Mufassir-e-Azam]

ZIYAARAT HARAMAIN SHARIFAIN: In 1372, he made Ziyaarat of Haramain Sharifain. The Ulama of Makkah and Madinah showed great respect to him, due to his relationship to A'la Hazrat ؒ and he was blessed with various Ijaazats, for Hadith, Dalaail-e-Khairaat and Hizbul Bahr etc.

AS A TEACHER: He was a very well qualified and experienced teacher. After Fajr Salaah, he would spend some time reading his wazeefas etc. He would then take breakfast and go directly to his classroom. He always entered the Darul Uloom before the students prayed the Salaami to commence classes and he would join them in sending salaams to the Prophet ﷺ. He would then make dua with great sincerity. He used to teach Muslim Shareef, Tirmizi Shareef and Mishkaat Shareef. He also presented the false beliefs of the Najdis and then refuted them with very bright proofs. When teaching Muslim Shareef, he often entered a very highly spiritual state. He used to speak most often in Arabic, and he encouraged the students to do the same.

A DYNAMIC ORATOR: Hazrat was also a very dynamic orator. Once, there was a two-day programme. He delivered a very dynamic lecture on the first day, and then left. The next day, was the lecture of Hazrat Muhadith-e-Azam Kichauchi ؒ. He says, “In the morning, 20 wahabis,

came to me and said that the lecture which was delivered the night before inspired them so much that they realized their beliefs were corrupt, so they made tauba and accepted the (true) Islam.”

MONTHLY A’LA HAZRAT MAGAZINE: He started the monthly A’la Hazrat Magazine for the propagation of the teachings of the Ahle Sunnat. This magazine gained great success. Alhumdulillah, this magazine is still in circulation even today.

HIS KARAAMATS: Hazrat Mufasssir-e-Azam ﷺ was also a very powerful Saahib-e-Karaamat. A few Karaamats are being presented for Barkat. Once a man was bought to Hazrat who was dumb since birth. Hazrat made dua for him, and he began to speak immediately. Many of the tableeghis in that town saw Hazrat’s karaamat and made tauba from their false beliefs.

Once, a couple came to Hazrat and said that their brother-in-law had been false accused of murder and that he was the breadwinner of the family. They requested Hazrat to make dua for his release. Hazrat asked if he was Sunni and they answered in the positive. Hazrat took a piece of paper and wrote the following on it: “Allahu Rabbu Muhammadin Sal’laa alaihi wa sal’lama Nahnu Ibaadu Muhammadin Sal’laa alaihi wa sal’lama” Hazrat said that the prisoner should learn this Durood and recite it in abundance. Hazrat then said that he should tie the taweez with the Durood on his right arm and if Allah Wills, then he will be released. Ten days later, both of them returned with sweets and Niyaz. They also brought a third person with them. They told Hazrat that he was their brother-in-law and that he had been released as he was found not guilty, but the two others who were with him have been given the life sentence. Hazrat entered them both into the Silsila and then advised them to continue with their Salaah and Durood Shareef.

BOOKS AND TREATIES: Some of the books written by him are: Zikrullah, Nematullah, Hujjatullah, Fazaail-e-Durood Shareef, Tafseer Surah Balad, Tashreeh Qasida Nu’mania.

HIS CHILDREN: Almighty Allah blessed him with five sons and three daughters.

Hazrat Allama Rehan Raza Khan (rahmatullah alaih): Born on the 18th Zilhajj in Bareilly Shareef. He is the Mureed and Khalifa of Huzoor Mufti-e-Azam Hind ﷺ. He was a great teacher, and a very powerful personality. He passed away on the 18th of Ramadaan 1405 (1985). And his Mazaar Shareef is in Bareilly Shareef.

Ja Nasheen Huzoor Mufti Azam, Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qibla: Taajush Shariah Allama Akhtar Raza Khan Qibla is the present Torchbearer of the Khandaan-e-A'la Hazrat ﷺ. Huzoor Mufti-e-Azam Hind ﷺ appointed him as his successor during his lifetime. Hazrat still lives in Bareilly Shareef (India). A detailed explanation of Hazrat's life can be found in the book "PeeroMurshid Allama Akhtar Raza Khan"

Dr Qamar Raza Khan: He lives in Bareilly Shareef and is a very kind and loving personality. He resembles Taajush Shariah Allama Akhtar Raza Khan very closely.

Maulana Manaani Raza Khan Manaani Mia: He is a very well read personality and is the founder of Jamia Nooria, a Darul Uloom constructed in memory of Huzoor Mufti-e-Azam Hind ﷺ.

Hazrat Tanweer Raza Khan: He was older than Hazrat Akhtar Raza Khan, and was always in a very highly spiritual state even as a child. He disappeared (mafqudul Khabr) as a child and has never been seen or heard from since.

GEMS OF WISDOM: His words were always full of knowledge and wisdom. Mufasssir-e-Azam ﷺ always said:

- My own faults stop me from finding faults in others
- Slight Absence makes the heart grow fonder and an extensive absence kills the love.
- The respect of every nation depends on its Ulama
- Allah gave us two ears and one tongue, so that we listen more and speak less
- Piety is through good character and not through family ties

- One who is not the beloved of Allah cannot be your beloved
- Sabr (patience) is more bitter than poison and sweeter than honey
- Knowledge without practice is a burden to ones soul
- Allah gives comfort in the world, to one who does deeds for the hereafter
- When you have done everything, then you should still think that you have done nothing

WISAAL: He passed from this world on a Monday, the 11th of Safar 1385 Hijri (12 June 1965). The next day, his Janaaza Salaah was prayed at the Islamia Inter College. Mufti Sayyid Muhammad Afzal Hussain performed the Janaaza Salaah Mufti Muhammad Afzal Hussain, Maulana Muhammad Ahsaan Ali, Maulana Sayyid Aarif Ali, Janaab Sayyid Ijaaz Hussain and Janaab Muhammad Ghaus Khan lowered Hazrat into his Mazaar.

MAZAAR SHAREEF: His Mazaar Shareef is in the Dargah of A'la Hazrat t in Bareilly Shareef.

***TWO MORE ILLUSTRIOUS
PERSONALITIES
OF OUR SILSILA***

***TWO LUMINARIES,
ON ONE PATH,
SPREADING THEIR RAYS
OF SPIRITUALISM
AND WISDOM THROUGHOUT
THE GLOBE***

*Taajush Shariah, Rabhar-e-
Tariqat Ja Nasheen-e-Huzoor*

Mufti Azam Hind

Hazrat Allama Maulana Mufti

Mohammed

Akhtar

Raza Khan

Zaadri Azhari Zibla

BIRTH: Huzoor Taajush Shariah Hazrat Mufti Mohammed Akhtar Raza Khan Qaderi Azhari Qilba was born on the 25th of Safar in the year 1942 in Bareilly Shareef, the city of spirituality and learning.

HIS POSITION IN THE SILSILA: Huzoor Taajush Shariah, Rahbar-e-Tariqat, Ja Nasheen-e-Mufti-e-Azam, Na'ibe Hujjatul Islam, Fakhr-e-Ahle Sunnat, Hazrat Allama Maulana Mufti Mohammed Akhtar Raza Khan Qadri Azhari Qibla is the Forty Third Sheikh of Silsila and the present inheritor of the knowledge, wisdom and spiritualism from the court of A'la Hazrat (radi Allahu anhu).

HIS FATHER AND FOREFATHERS: Huzoor Taajush Shariah is the son of Mufassir-e-Azam Hind Hazrat Jilani Mia (radi Allahu anhu). What can be said about his blessed personality whose great grandfather is A'la Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu), and whose grandfathers are Huzoor Hujjatul Islam (radi Allahu anhu) and Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

HIS CLOSE RELATIONSHIP TO A'LA HAZRAT: He is linked to A'la Hazrat (radi Allahu anhu) through both his parents. His father Huzoor Jilani Mia (radi Allahu anhu) is the son of Huzoor Hujjatul Islam (radi Allahu anhu) and his blessed mother is the daughter of Ghausul Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

EDUCATION: He attained his knowledge at the feet of pious and great personalities in his family and other learned Ulama of the time and then journeyed to Egypt in 1963 and remained there until 1966, where he excelled and post-graduated in Arabic literature and Islamic Studies with specialization in Hadith and Tafseer.

CLOSENESS TO HUZOOR MUFTI-E-AZAM HIND: On returning home from Egypt, Taajush Shariah Qibla attained even more closeness in the court of his maternal grandfather, Ghausul Waqt Huzoor Mufti-e-Azam Hind (radi Allahu anhu). Hazrat loved him dearly and showed deep compassion and caring towards him. Huzoor Mufti-e-Azam Hind (radi Allahu anhu) in his lifetime on this world blessed Huzoor Taajush Shariah

with Ijaazat and Khilaafat and granted him a very exalted position when he appointed him his Ja Nasheem (spiritual successor).

NAATS WRITTEN BY HIM: His love for the Holy Prophet ﷺ can be seen flowing in the beautiful and eloquent manner he shows in writing Naats in praise of the Beloved Rasool ﷺ. These Naats which he has written in the love of the Prophet ﷺ are proof enough of the deep love his possesses for the Master of the Green Dome Muhammadur Rasoolullah ﷺ. Huzoor Taajush Shariah has written numerous Naats which have been compiled to form the beautiful compilation called “Safeena-e-Bakhshish”

KARAAMATS: As for the issue of Karaamats, then he is a karaamat himself and the greatest karaamat of Huzoor Taajush Shariah Qibla, is his steadfastness on the Shariat.

PROPAGATION: Huzoor Taajush Shariah is no doubt the Torch Bearer of Maslak-e-A’la Hazrat in the world today and is the personality whose blessings are assisting us in every single day of our lives. With the exception of him being a great poet, Huzoor Taajush Shariah Qibla is also a dynamic orator and author. Hazrat has written numerous books in both the Urdu and Arabic languages. Some of the books written by Huzoor Taajush Shariah are:

1. Tasweero Ka Hukm
2. T.V. Aur Video Ka Operation
3. Difa-e-Kanzul Imaan
4. Al Haqqul Mobeen (Arabic)
5. Me’ratun Najdiah (Arabic)
6. Fatwa Regarding Wearing of the Tie (English)
7. Aasaar-e-Qiyaamat (Also available in English)

One of his latest books “Aasaar-e-Qiyaamat” is a masterpiece on the signs of Qayaamat and has been translated into English as well and is available from the Imam Mustafa Raza Research Centre in South Africa. Huzoor Taajush Shariah Qibla has millions of mureeds throughout the world and numerous Khulafa, who direct their attention to this great Sheikh for their educational and spiritual upliftment.

A NAAT WRITTEN BY

HUZOOR TAAJUSH SHARIAH QIBLA

DAAGH FURQATE TAIBA QALB MUZMA MIL JAATA
KAASH GHUMBAD-E-KHAZRA DEKHNE KO MIL JAATA

MAUT LE KE AA JAATI ZINDAGI MADINE ME
MAUT SE GALE MILKAR ZINDAGI ME MIL JAATA

DUM MERA NIKAL JAATA UNKE AASTAANE PAR
UNKI AASTAANE KI KHAAK ME, ME MIL JAATA

FURQATE MADINAH NE, WO DIYE MUJHE SADME
KOH PAR AGAR PARTI, KOH BHI TO HIL JAATA

DIL PE WO QADAM RAKHTE, NAQSH PAA YE DIL BANTA
YA TO KHAAK PA BUNKAR PAA SE MUT'TASIL JAATA

UNKE DAR PE AKHTAR KI HASRATE HUWI POORI
SAA'IL-E-DAR-E-AQDAS KAISE MUNFA'IL JAATA

A Jum'uah Lecture By Huzoor Taajush Shariah

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ

ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٠١﴾

*Ghaus-e-Azam Ba Manne Be Sarro Samaa Mada'de
Qibla'e Deen Mada'de Kaaba'e Imaan Mada'de*

*Intizaare Karame Tust Manne Aini Raa
Ai Khuda Juyo Khuda Deeno Khuda Daa Mada'de*

*Allahum'ma Sal'le Alaa Say'yidina Wa Maulaana
Muhammadin Tib'bil Quloobi Wa Dawaa'iha Wa Aafiyatil
Abdaani Wa Shifaa'iha Wa Nooril Absaari Wa Diyaa'iha Wa
Aalihi Wa Sahbihi wa Sal'lim*

***Allah Ki Sarta ba Qadam Shaan He Ye,
Insa Nahi, Insaan, Wo Insaan He Ye
Quraan to Imaan Bataata he Inhe
Imaan ye Kehta he, Meri Jaan he ye***

In this short space of time, I will try to say whatever I can for the said duration that has been set aside for a short lecture and in doing so, in such a short time, I will not even be able to start the said topic. I am just standing before you to deliver a lecture to you in this short time. My health is not too good but just to attain blessings and to take the name of Allah and His Rasool (Sall Allahu alaihi wasallam) and to fulfill your request I have stood here.

Allah Almighty has appointed and chosen A'la Hazrat (radi Allahu anhu) to guide people like us in this era and for the sake of serving His Deen and this is a great blessing of Allah upon him, that he granted him the special right of serving the religion and in the correct time as needed, granted him the special responsibility of guiding the Ahle Sunnat Wa Jamaat and fighting the corrupt sects. Allah and His Rasool granted him such a blessing that love for him and niyazmandi has become the means of recognition of the Righteous Men.

Through his name the Deen of Allah, The Deen of Rasoolullah (Sall Allahu alaihi wasallam) and the Deen of the Sahaba-e-Kiraam ridwaanullahi ta aala alaihim ajmaeen and Ahle Bait-e-Athaar and from one era to the next, the Deen of the Awliyah Allah, Huzoor Ghaus-e-Azam (radi Allahu anhu), Imam-e-Azam (radi Allahu anhu) became recognized. His name and city became a means of recognition of the true religion and another name of Maslak-e-Ahle Sunnat in the era became Maslak-e-A'la Hazrat. I have read two stanzas that explain what Maslak-e-A'la Hazrat is.

A'la Hazrat (radi Allahu anhu) says,

Allah Ki Sarta ba Qadam Shaan He Ye,

Concerning the Holy Prophet (Sall Allahu alaihi wasallam) he says, that from the blessed head to the holy foot, the Prophet (Sall Allahu alaihi wasallam) is the manifestation of the grandeur of Allah.

Insa Nahi, Insaan, Wo Insaan He Ye

The Holy Prophet (Sall Allahu alaihi wasallam) is the manifestation of the grandeur of the being and attributes of Allah and from head to toe his is the mirror of the manifestation of Allah and the result of this is very simple to understand, that he is definitely a human, but he is such a that there is no other human that is

like him in any way and if he had not come in the form of human, to humans would have not received such excellence, status and honor that Allah had granted them. This honour, excellence and dignity humans have received is because the Prophet (Sall Allahu alaihi wasallam) came in the form of man. Man would have never received these excellences. All this is because the Prophet (Sall Allahu alaihi wasallam) came in the form of human.

Quraan to Imaan bataata he Inhe

This is the manner of Eloquence as mentioned in the Kalma. In other words the Quran is announcing its Aqida, and telling us to bring Imaan on him (Sall Allahu alaihi wasallam). In other words Laa ilaaha ilaah Muhammadur Rasoolullah (There is none worthy of worship except Allah. Muhammad Sall Allahu alaihi wasallam is the Beloved Prophet of Allah).

From the statement Muhammadur Rasoolullah it is clear and evident that unless one does not say Muhammadur Rasoolullah and does not bring true faith in Muhammadur Rasoolullah (Sall Allahu alaihi wasallam) there is no Imaan. The Quran too has given the very same message, that unless you do not bring faith in him, you will never be able to be regarded as those who believe in Allah. The Kalma too has given the same message, that unless you do not believe in him, you will not be regarded as a believer.

Quraan to Imaan bataata he inhe Imaan ye Kehta he ke meri Jaan he ye

From the Holy Quraan, we have learnt that it is compulsory upon us to bring Imaan on the Holy Prophet (Sall Allahu alaihi wasallam) and our sentiments, belief and faith has told us that faith is calling out to us and telling us that he is my soul. If it were not for him, then you would not have had Imaan and Almighty Allah created you and I and every one of us, so that we should bring Imaan and believe. Allah does not need anything from us. He is free from need and want. Ma'azallah! He does not need for us to give him anything such as food or feed him etc. as He is free of all this need. It is He, who gives us life and keeps alive every living thing for the duration that he wills to keep it alive and it is he who gives sustenance and livelihood to the creation.

He (Allah) says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا

أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

“I have created man and Jin so that they may worship me. “Neither do I need any sustenance from them and nor do I need for them to feed me. Verily, it is Allah who is the Provider and the Mighty.”

So, he has created us so that we may bring Imaan on him and know him and it is He (Allah) who has given us this Kalma, “Laa ilaaha ilal laahu Muhammadur Rasoolullah” This explains that we can never except Allah as One, by leaving out Muhammadur Rasoolullah (Sall Allahu alaihi wasallam). It has been made clear that when you make the claim of Laa ilaaha ilal laah, then the said claim will only be accepted and recognized when you accept and say Muhammadur Rasoolullah (Sall Allahu alaihi wasallam).

What do we understand from this? We understand that where ever in the Quran Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا
“O You Who Believe”

He has addressed those who believe in Mustafa (Sall Allahu alaihi wasallam) and those believe in Waseela and those who brought Imaan through the Wasila of Mustafa (Sall Allahu alaihi wasallam) and those believe that Mustafa (Sall Allahu alaihi wasallam) is the greatest of all Almighty Allah’s creation and those who believe that he is such a special human that all humans have attained their respect and dignity because of him. It is only those who believe this that are the ones truly worthy of the verse “O You Who Believe” and it is them who have been addressed by Almighty Allah when he said, “O you Who Believe”

Now, after knowing this, is there still a need for me to explain who is being referred to when Almighty Allah said “O you Who Believe”? They are being addressed, who are the Ahle Sunnat wal Jamaat. Those who love and follow A’la Hazrat (radi Allahu anhu), those who love and follow Huzoor Ghaus-e-Azam (radi Allahu anhu) and those who love and follow the Awliyah-e-Kiraam.

Why has Allah appointed the Awliyah-e-Kiraam? Why do we love and have so much of faith in them. We do not love and follow them because they were very beautiful, or because they were very wealthy, or because they were very influential, but we love and follow them because Allah has appointed them to embed in our hearts the impression of Deen and Imaan and they make us the true servants of Allah. The Awliyah Allah are the ones that are truly worthy of being

called true believers.

*Lahd me Ishq Rukhe Shah Ka Daagh Le Ke Chale
Andheri Raat Sunee Thee chiragh le ke chale'*

This is what Maslak-e-A'la Hazrat is. It is the spot of the Prophet's love that we will take with us into the dark grave. It is his love and his blessed name that will be beneficial and helpful to us.

This is the Imaan of those who believe that Mustafa (Sall Allahu alaihi wasallam) and his companions and family and the Awliyah of his Ummah are our helpers and when the time comes for us to travel from this world into there hereafter, then too, they will be of assistance to us.

Saying Muhammadur Rasoolullah is not because it is some tradition or that they are just words that need to be said, but, remember if you say Muhammadur Rasoolullah (Sall Allahu alaihi wasallam) and sincerely believe in him and accept him, then until Qiyaamah your link to Muhammadur Rasoolullah has become so strong and powerful that it is unbreakable and can never be broken. The relationship to ones father, brother and any other relative or person in the world can be broken, but your true and sincere relationship that you have formed by saying Muhammadur Rasoolullah (Sall Allahu alaihi wasallam) is such a link and relationship that can never be broken.

*Lahd me Ishq Rukhe Shah Ka Daagh Le Ke Chale
Andheri Raat Sunee Thee chiragh le ke chale'*

*Tere Ghulaamo Ka Naqshe Qadam He Raahe Khuda
Wo Kya Bhatak Sake Jo Ye Suraagh Le Ke Chale*

**TAAJUSH SHARIAH HAZRAT ALLAMA MUFTI MOHAMMED AKHTAR RAZA
KHAN QADRI AZHARI QIBLA IS THE QAAZI-UL-QUZ'ZAAH (CHIEF
JUSTICE) OF INDIA**

There are numerous religious affairs of Muslims, such as; the appointment of an Imam and Khateeb for Jummah and both Eids, issues relating to administration of the inheritance of an orphan child who has no legal guardian, issues regarding annulment of marriages and numerous other issues related to separation between husband and wife and in the same way there are many other contentions relating to judicial issues, for all of which, it is extremely necessary to have a Qaazi (Muslim Justice) in authority. It is thus necessary for every city, district, province and country to have a Muslim Justice (Religious Judge) in authority, so that the affairs of the Muslims may be properly settled.

Where there is a Sovereign Muslim State, there, it is the responsibility of the Sovereign Righteous Muslim Ruler (Sultaanul Islam) to appoint the Qaazi and where there is no Sovereign Muslim State, then there, the Most Knowledgeable amongst the Ulama-e-Deen is regarded by the being appointed by the Will of Allah as the Qaazi and the one responsible for the administration of the General appointment of leadership responsibilities and the judicial affairs of the Muslims. It is he who is appointed as being appointed from the Divine Court of Allah as the Islamic leader, The Guardian of the Religion of Islam and the Muslim Justice in authority and it becomes Waajib (compulsory) upon the Muslims to turn towards him in order to resolve their religious and other issues.

In the situation where there is no Sultaanul Islam (Righteous Muslim Ruler), the administration and management of appointment is the responsibility of the Ulama and their aides. It becomes their responsibility to appoint the Most Knowledgeable Aalim as the Qaazi of their affairs. It is the responsibility of the Ulama and their aides of a district to appoint a Qaazi for their district. Likewise it is the responsibility of the Ulama and their aides to appoint a Qaazi for their respective province, whilst it is the responsibility of the Ulama and the aides on the entire country to appoint the **“Qaazi-Ul-Quz’zaah” (Chief Justice)** for the entire country. In a case where the Ulama and the aides are negligent and apathetic in the issues of managing the said responsibility, then the general (Muslim) public may together mutually agree on appointing a Qaazi for the reason of deciding their religious cases and affairs. Now, if both the general public and the responsible member of community are negligent of this responsibility, then the most knowledgeable amongst the Ulama as per the Will of Allah will be regarded as the Qaazi and it will become necessary upon the Muslims to turn towards him for their religious affairs.

Aala Hazrat (Ash Shah Imam Ahmed Raza Khan radi Allahu anhu) states in Fatawa Razvia as follows: ***“In the affairs of the Muslims and for the reason of granting rights of administration for (the property) of Muslim minors (children), it is a necessary condition, for the Qaazi to be a Muslim. Thus it is clear about the necessity of Muslim Justices with authority in the Shariah in a Muslim state and where in reality there is no Islamic State, and the Muslims there have together after consultation appointed a Muslim as the Qaazi to settle their religious cases, then he will be regarded as per the Shariah he is regarded as the Qaazi. It is compulsory upon the Muslims to turn towards him for settlement of their affairs and they should act upon his commands. He should appoint the administrators of the affairs of the orphans who have no legal guardians and those minors who have no legal guardians should be married (when reaching age) on his recommendation.”*** (Fatawa Razvia vol.7 – page 338)

He (Aala Hazrat radi Allahu anhu) further says, *“To fulfill these religious necessities, to appoint a Qaazi after mutual agreement for these affairs and for the reason of appointing an Imam and Khatib for Jummah and for both the Eids, and in separation cases of Li’aan (cursing by parties in marriage), Unain (rulings regarding an impotent person), issues of taking a wife, rulings regarding minors without guardians and the annulment of marriages and related issues of puberty and other examples such as these, in which there is no legal implications, then, to appoint someone for this is without doubt advisable. Even the government has never objected to this. Even those people who have appointed their groups and have even sorted out their financial and religious as their primary system, then, this in this too, they find no objection from government.”*

The most knowledgeable amongst the Ulama in the Country is made the Qaazi of his city and his jurisdiction and authority is his city including the nearest and furthest areas of (the city) and all its suburbs. The authority of the most knowledgeable Aalim of a district is his district. The authority of the most knowledgeable Aalim of a state is his entire state, whereas the authority and jurisdiction of the most knowledgeable amongst all the Ulama in the country is in different cities, towns and states through the agreement of the Ulama and aides of the numerous cities, towns and states, for the administration of (affairs) and actually (he) has authority over the entire country.

After presenting the above detailed discussion, it must be said that both the general Muslim masses and the special servants amongst the Muslims know well that the Markaz (Centre) of the Ahle Sunnat is **“BAREILLY SHAREEF”**, from where, for more than two hundred years the responsibility of guiding the Muslims in their religious and social affairs is being fulfilled. It is the result of this exceptionally given Direction and Judicial masterfulness, that the entire Ahle Sunnat wa Jama’at has recognized Bareilly Shareef as the Markaz.

The personality of the Mujaddid (Reformer) of the 14th Century Hijri Mujaddid-e-Azam Imam-e-Ahle Sunnat Aala Hazrat (radi Allahu anhu) needs no introduction. This is that unique personality of the Era and this Emperor of Hanafi Fiqh who was the most knowledgeable personality in the country. On the basis of his vast knowledge and is masterfulness in Islamic Jurisprudence, Aala Hazrat (radi Allahu anhu) was appointed in the exalted position of Chief Justice of the entire undivided India by the Will of Allah. He was the direction of the entire Muslims masses and the Ulama of India and he was the one towards who all turned for religious decrees. Aala Hazrat (radi Allahu anhu) then appointed his beloved student (and son) Mufti-e-Azam Aalam-e-Islam Hazrat Allama Mufti Mohammed Mustafa Raza Qadri and his chosen student and Khalifa Sadrush Shariah Hazrat Allama Mufti Mohammed Amjad Ali Razvi (May their blessings be upon us) as the Chief

Justices of the entire India, just as it was mentioned in detail and presented in numerous composition on Moon Sighting, during the second seminar on Islamic Jurisprudence hosted by **“SHAR’I COUNCIL OF INDIA”**

Then, Huzoor Mufti-e-Azam Hind (radi Allahu anhu) appointed Sultanul Fuqaha Taajush Shariah Hazrat Allama Mufti Mohammed Akhtar Raza Khan Al Qadri as his True Successor and Spiritual Heir handing him authority over all his Religious affairs such as in the field of issuing decrees and in Judicial matters and at the same time granted him authority over all his spiritual affairs. In other words, Huzoor Taajush Shariah is actually the Chief Justice of the entire India, and it is for this reason that in Bareilly Shareef, the general Muslim masses and the ulama turn towards him for advice in appointment of Imam and Khatib for the Jummah and both Eids and for the announcement of Moon Sighting confirmations and all other issues related to jurisprudence and decrees and he inturn fulfills this great responsibility and due to his vast knowledge and his masterful ability in jurisprudence, his is appointed by the Will of Allah for the Leadership and the responsibility of Qaazi and the entire India accepts him as the one to turn towards in issues of judiciary and for religious decrees.

This year, during the Urs-e-Razvi, in an audience of hundreds of thousands, and in the presence of scores of learned Ulama and other religious Dignitaries, Huzoor Muhadith-e-Kabeer (Hazrat Allama Mufti Zia ul Mustafa Qadri Amjadi Qibla) announced that Huzoor Taajush Shariah is the Chief Justice of India as appointed through The Will of Allah and all the Ulama and Muslim masses present during this massive gathering immediately and wholeheartedly accepted this grand announcement. At the time of this announce on the state of Urs-e-Razvi, there were Ulama and Religious Dignitaries from all over India and from other countries in the World as well, such as from Pakistan, Bangladesh, Lanka, Africa, Zimbabwe, Holland and London. Also present were numerous Masha’ikh of highly acclaimed Khanqahs and Centre so learning.

A few of many that were present during this gathering are being named below:

1. Sadrul Ulama Hazrat Allama Mufti Tehseen Raza Khan, who is the grandson of Ustaz-e-Zaman Allama Hassan Raza Khan (radi Allahu anhu). He is also famously known as Muhadith-e-Bareilly. He is currently the Principal of Jami’atur Rida.
2. Ja Nasheen Faateh Bilgiraam, Raeesul Atqiya Hazrat Allama Haafiz Qaari Sayyid Uwais Mustafa Waasti Qadri Bilgiraami. He is the Sajjada Nasheen of Khanqah-e- Qadria, Chishtia, Razaqiyya Barkaatia in Bilgiraam Shareef, in other words the Sajjada of the Great Predecessor and Forefather of the Sayyids Bilgiraam Shareef and Marehrah Shareef and Masoli Shareef, in other words Majma’ul Bahrain Imamul Awliyah Faateh Bilgiraam Sayyid Muhammad

Da'watus Sughra who was the mureed and Khalifa of Khaja-e-Thaani Khaja Qutbud'deen Bakhtiyaar Kaaki alaihimur rahma. After hearing the announcement regarding Huzoor Taajush Shariah being appointed Chief Justice, he said, *“The stability of the systematic order of this world is unshakable through a few chosen personalities. In this century, the personality through whom this stability of the systematic order of the world can be seen seems to be Huzoor Taajush Shariah. Almighty Allah only causes such personalities to be born after centuries. He is truly worthy of the position of “Qaazi ul Quzzah” and “Mufti-e-Azam” (of this era) and this grand status is now only befitting his personality.”*

3. Bahrul Uloom Hazrat Allama Mufti Abdul Man'naan Saaheb A'zmi. He is a highly acclaimed Teacher and Mufti and is currently the Head of the Darul Ifta (Fatwa Dept) at Shamsul Uloom in Ghousi (India).

It must also be noted that after this announcement, Huzoor Taajush Shariah stood up and appointed Mumtazul Fuqaha Hazrat Muhadith-e-Kabeer Allama Zia ul Mustafa Al Qaadri as the Deputy Chief Justice and announced this appointment. Huzoor Taajush Shariah commanded Maulana Mohammed Shu'aib Raza Saaheb to explain the reason for this appointment further. Maulana Shu'aib Raza (out of modesty) presented Mufti Me'raj Al Qaadri to present this (which he did).

After this, during the third Fiqh Seminar of **“SHAR'I COUNCIL OF INDIA'** when there were more than sixty highly accredited Ulama from numerous cities and states present, Huzoor Muhadith-e-Kabeer once again announced the appointment of Huzoor Taajush as Chief Justice and all of them accepted him as Chief Justice for the entire India without any protest and all those present supported this announcement. Now, with the exception of the fact that Huzoor Taajush Shariah by the Will of Allah is the Chief Justice, the Ulama and the other people of knowledge and wisdom have unanimously agreed to this and as per their agreement as well, he is regarded as the Chief Justice.

Amongst those present at this seminar were the following learned personalities:

1. Mumtazul Fuqaha, Muhadith-e-Kabeer Hazrat Allama Mufti Zia ul Mustafa Saaheb Qibla
2. Ustazul Fuqaha Hazrat Allama Mufti Qaazi Abdur Raheem Bastavi (Markazi Darul Ifta Bareilly Shareef)
3. Haawi-e-Usool wa Furoo' Hazrat Allama Mufti Aashiqur Rahmaan Saaheb (Principal Jaamia Habeebia Ilahabad)
4. Jaami' Maqoolaat wa Manqoolaat Hazrat Allama Mufti Shabeer Hassan Saheb (Principal and Sheikhu'l Hadith Jamia Islamia Ronaahi)
5. Mu'ammarr Qawm-o-Millat Hazrat Allama Shabihul Qadri Saaheb Qibla
6. Hazrat Allama Maulana Mufti Muhammad Ayoob Saheb Naeemi (Principal

Jaamia Naeemia Muradabad)

7. Shahzada-e-Sadrush Shariah Hazrat Allama Baba ul Mustafa Saaheb Qibla (Teacher Jamia Manzare Islam Bareilly Shareef)
8. Shahzada-e-Sadrush Shariah Hazrat Allama Fida ul Mustafa Saaheb (Teacher Jamia Shamsul Uloom Ghosi)
9. Hazrat Allama Maulana Sayyid Shaahid Mia Saaheb Qibla Rampuri
10. Hazrat Allama Maulana Salmaan Raza Khan Saaheb Qibla
11. Hazrat Allama Maulana Mufti Merajul Qadri (Teacher Jamia Ashrafiyah Mubarakpur)
12. Hazrat Allama Maulana Mufti Naazim Saheb Qibla (Teacher Jamia Ashrafiyah Mubarakpur)
13. Hazrat Allama Mufti Shu'aib Raza Saaheb Dehli
14. Hazrat Allama Maulana Sagheer Ahmed Jhokanpuri (Rector Al Jamiatul Qadria Richa)
15. Hazrat Allama Mufti Qaazi Qaazi Shaheed Aalam Saaheb Qibla
16. Hazrat Allama Maulana Mufti Muhammad Naazim Ali (Markazi Darul Ifta)
17. Hazrat Allama Maulana Mufti Habeebullah Khan Naeemi (Teacher Fazl Rahmaaniyyah Balrampur)
18. Hazrat Allama Mufti Akhtar Hussain Saaheb (Teacher Jaamia Aleemia Jamdashahi)
19. Hazrat Allama Maulana Mufti Azeez Ahsan Saaheb (Principal Tadreesul Islaam Basdila)
20. Hazrat Allama Maulana Mufti Fazle Ahmad Saaheb (Banaras)
21. Naqeeb-e-Ahle Sunnat Hazrat Allama Maulana Ali Ahmed Saaheb Siwaani

This is a great happiness for the Ahle Sunnat wa Jamaat, that the family of Aala Hazrat (radi Allahu anhu) has been continuing in this great service of the Islamic Judiciary. We pray for Almighty Allah to keep the blessings of Huzoor Taajush Shariah over us for a long time and may we be blessed with being compliant subjects to affairs of religion directed from his court. Aameen bi jaahi Sayyidil Mursaleen (Sall Allahu Alaihi Wa Sallam).

CONCLUSION: Huzoor Taajush Shariah Qibla is currently residing in Bareilly Shareef and travels the world spreading his rays of knowledge and spiritualism, giving comfort to the hearts and souls of those thirsty for knowledge, wisdom and true guidance. Hazrat is currently having a massive Darul Uloom constructed in Bareilly Shareef called "Jami'atur Rida" which is already a source of knowledge and inspiration for those wanting to quench their thirst for knowledge and spiritualism.

I sincerely pray that Almighty Allah grants him long life and good health and allows his dream of constructing a Darul Uloom of this caliber to be completely fulfilled. We also make dua that ALMIGHTY ALLAH blesses Hazrat with a long and healthy life and we pray through his blessing for the karam of all the Masha'ikh to be upon us forever. Aameen

Mumtazul Fugaha, Sultaanul

Asaatiza, Huzoor

Muhadith-e-Kabeer

Hazrat Allama

Zia ul Mustafa

Zaadri Amjadi Zibla

BIRTH: Hazrat Allama was born on the 2nd of Shawwal Al-Mukarram in the year 1354. He was born on a Sunday in a town called Ghosi, today known as Madinatul Ulama (The city of Ulama).

GENEALOGY: Allama Zia ul Mustafa the son of Huzoor Sadrush Shariah Allama Hakeem Mufti Abul Ula Muhammad Amjad Ali, the son of Maulana Hakeem Jamalud'deen, the son of Maulana Khuda Bakhsh, the son of Maulana Khayrud'deen.

HIS EXCELLENCE : Mumtazul Fuqaha, Sultaanul Asaatiza, Huzoor Muhadith-e-Kabeer Hazrat Allama Zia ul Mustafa Qaadri Amjadi Qibla is amongst those learned and great Ulama, who possesses great and wonderful qualities. He is also well recognized for his Teaching, Oration, Writing, Eloquent Presentations, and manner of invitation, debating and numerous other qualities. His intellect and knowledge is so vast that when he delivers any discourse or presents any discussion, one cannot realize whether he has explained it from his intellect or after such intense research, for which there is usually not much time. After his discussion on such topics, if one goes through the authentic books, one will find that whatever he has mentioned is in accordance with all the authentic and reliable sources of knowledge. As for the condition of his alert sense of mind, it can be found that after lengthy journeys and after not sleeping for days on end, if one queries any law of Shariat with him, he immediately presents an answer without showing any signs of being tired or troubled. He has been blessed with knowledge of more than 60 thousand Hadith of the Holy Prophet ﷺ.

COMMENCEMENT OF EDUCATION

He attained his basic knowledge under the watchful eye of his beloved father, Huzoor Sadrush Shariah (alaihira rahma). Even during this tender age, the brightness of wisdom, intellect, and understanding, discussing and debating could be found in his blessed personality. The reality of this, even Huzoor Muhadith-e-Kabeer himself acknowledges as a blessing upon him.

He says, "Once whilst I was being taught Surah Feel in Am'ma Paara (Last Chapter of the Quran), I asked whether Abaabeel (swallows) referred to the same ones which we see and I asked about what "Sij'jeel" was."

Huzoor Sadrush Shariah (alaihira rahma) explained this to Muhadith-e-Kabeer and then Muhadith-e-Kabeer asked, "Are these the same swallows which bombarded the elephants and destroyed them?" On hearing this

Huzoor Sadrush Shariah was very pleased and said, **“Insha Allah, This son of mine will be a very great Aalim in the future.”**

This was the level of Hazrat’s understanding and knowledge, when he was just learning how to recite the Am’ma Paara. At this tender age, not only was he just trying to understand the alphabets and learn how to read the Quran, but his mind was focusing on the words and verses of the Quran and trying to understand the incidents in the Quran. The condition of his courage was that at this young age, he was respectfully asking such a question to a learned and great Giant of Islam like Huzoor Sadrush Shariah (alaihira rahma). He was querying from such a great teacher about whether the Abaabeel were not the same ones that we see flying and about the meaning of the word “Sij’jeel”, whereas usually children who are that young usually never think about what the word means of which incident it refers to. Actually they even find difficulty in paying attention to the proper tajweed of how to pronounce the alphabets, thus leave alone them trying to understand the meaning of words they read.

Subhaan Allah! Even after being given an answer by Huzoor Sadrush Shariah (alaihira rahma) they young Muhadith-e-Kabeers thirst to learn did not end. He still furthered queried about whether these were the same swallows that had bombarded and destroyed the elephants. I am assuming that possibly he had heard something about the destruction of Abraha’s army from his beloved mother, when he was much younger, but the intellect and excellent memory he possessed immediately directed his mind to the incident of Abraha and the destruction of his elephant army, the moment he was being taught how to read Surah Feel. This alone shows his wisdom, powerful memory and intellect, even as a child.

Today, most people don’t even remember things that have to do with their daily lives. So many things people read in their prime and yet after a week or so, it becomes difficult for them to remember whether they dreamt it or read it.

Here, the memory and intellect and more so the interest and zest for knowledge in the young Huzoor Muhadith-e-Kabeer can be seen. Also, the beautiful words of Huzoor Sadrush Shariah that, **“Insha Allah, This son of mine will be a very great Aalim in the future.”**

This incident not only shows the power of his memory and his intellectual genius, but also proves that he had been blessed with studying under the guidance of his beloved father, Huzoor Sadrush Shariah (alaihira rahma).

Before leaving on his second Hajj, Huzoor Sadrush Shariah (alaihira rahma) sent him to Nagpur to study under the watchful eye of Faizul Aarifeen Allama Ghulaam Aasi (alaihira rahma). Here he studied the basic Arabic books under his care.

Then, in Shawwal 1369 Hijri, he enrolled at Jamia Ashrafia (Mubarakpur) under the special care of Muhadith-e-Muradabaadi Huzoor Haafiz-e-Millat Allama Shah Abdul Aziz Mubarakpuri (alaihira rahma). Huzoor Haafiz-e-Millat (alaihira rahma) chose him as one of his blessed students and gave him very special attention, teaching him and instructing him with complete attention. He studied numerous books personally under the hand of Huzoor Haafiz-e-Millat (alaihira rahma).

After Graduating in 1377 Hijri, Huzoor Haafiz-e-Millat (alaihira rahma) did not stop teaching him. He taught him privately away from everyone else and placed his very special attention on him. Whilst studying at Jamia Ashrafia, his amazing intellect and wit was prominent even amongst his fellow classmates. He always attained the best position in class compared to all his classmates and this was because of his wit and intelligence and his desire to strive to attain knowledge. Even his teachers acknowledged his intellectual capacity.

Hazrat Allama Sayyid Shah Abdul Haq Saaheb (alaihira rahma) once asked Huzoor Haafiz-e-Millat (alaihira rahma), “What is our young man (referring to young Muhadith-e-Kabeer) studying?” Huzoor Haafiz-e-Millat (alaihira rahma) ecstatically proclaimed, ***“The amount of pleasure I get from teaching these special sciences of knowledge to him (Allama Zia ul Mustafa), I would not get in teaching a hundred other students.”***

It must be also noted that the kind of teacher who has a special zest for teaching finds it difficult to teach in a crowd of too many students and he is never excited by huge crowds around him, but when he finds a student with such powerful mental and intellectual abilities, then he finds great pleasure in training and teaching such a student, even though it may be for a short space of time. Those who have true inner sight will better be able to

understand the deep secret when Huzoor Haafiz-e-Millat said, *“The amount of pleasure I get from teaching these special sciences of knowledge to him (Allama Zia ul Mustafa), I would not get in teaching a hundred other students.”* In other words, the intelligence and effort that Muhadith-e-Kabeer showed in his studies was more than that which a hundred students put together would be able to show.

Huzoor Haafiz-e-Millat (alaihira rahma) would often be heard saying, *“Whatever I have attained from Huzoor Sadrush Shariah, I have given all of it to Zia ul Mustafa”*

This which Huzoor Haafiz-e-Millat (alaihira rahma) was saying, is actually that which is said in the Arabic language when “Maa” is used to show definitive meaning, and which is used to show an open clear point which means everything. Thus, this includes all the apparent and hidden branches of knowledge.

TITLES GIVEN TO HIM: He was so great in Fiqh that he was given the title "Mumtaaz Al Fuqha" which means "The Unique one from all Jurists". The titles that Allama Sahib has been given were all gained by him and given to him by great scholars. After Allama Sahib graduated from Mubarakpur he took part in a competition, the competition was on the topic of Fiqh. The winner would be given the title, "Mumtaazul Fuqaha". Allama Sahib was competing with many many scholars from all around India. He came first and was given the title.

Huzoor Muhadith-e-Kabeer has written thousands of Fatwas which are in the process of being compiled. Over 50 years of constantly writing Fatwas, Allah knows how many they are. Serving the Muslims as a Mufti is the best way of working for the Deen according to the Ulama. Allamah Zia ul Mustafa today is the head of the Shar'i council of India. He leads the Fiqh Seminars in Bareilly in India.

BOOKS AND TREATIES: Huzoor Muhadith-e-Kabeer is presently writing the Sharah (annotation) of Tirmizi Shareef which none of our Sunni Ulama have as yet done.

TEACHING: He has been engaged in tadrees (teaching the Deen) since the age of 22. He has taught Hadith for over 40 years. His students reside all over the world. Recently a list was compiled which reached over 30'000

students. This was all of those students whom the Madrasah has a record of. Every year Allamah Sahib is invited to over 30 institutes for Khatm-e-Bukhari, where they study the last few Ahadith from Allamah Sahib so that they can say to the world that I am a student of Huzoor Muhadith-e-Kabeer. Every year over a thousand new books and pamphlets are published in the Sunni world of India, according to the Islamic Literature Board in lucknow, 95% of the authors are students of Allamah Zia Al-Mustafa.

Allamah Sahib travels all around the world delivering speeches and attending conferences. They say, "Not a day of Allamah Sahib goes by until he does a speech for at least an hour in which he recites many Ahadith of the Prophet (peace be upon him) on one specific topic, even when he is travelling".

There is so much that can be said about this great personality, but in this brief document, we summarise this discussion of this point. We pray for his long life and good health and for him to be our guide in this world and in the hereafter. Aameen