

Fikr-e-Raza

A Voice of Ah-lu-Sunnah Wal Jama'ah

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AlaHadrat Imam Ahmad Rida Khan Alaihir raHmah**

94th URS of

**Ala Hazrat Imame Ahle Sunnat Imam Ahmad Raza khan Qadri
will be celebrated on 7,8,9 Jan 2013, in Markaz e Ahle Sunnat Bareilly Shareef
Mubarak to All Sunni's from The Fikr e Raza Organization**

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Concept of Mujaddid in Islam

All praise is to Allah, the Lord Of The Creation. The Most Gracious, the Most Merciful. Owner of the Day of Recompense. Who blessed us being the Ummah of His Beloved Rasool Sallallahu Alaihi wa Sallam. Who sanctified our hearts with the Love and Affection towards His Beloved Rasool Sallallahu Alaihi wa Sallam. Who blessed us the with the most precious treasure of Iman (Faith). Countless Salutations, Peace and Blessings be upon the Cream of the Creation... Mercy for all Worlds... Seal of the Prophets Sayyiduna wa Mawlana MuHammadur Rasoolullah Sallallahu Alaihi wa Sallam, His Blessed Parents, His entire Family, His Progeny, His Companions and His Followers!!

Sayyiduna Abu-Hurayrah Radi ALLAHu Anho narrates that Sayyiduna Rasoolullah Sallallahu Alaihi wa Sallam said:

ان الله تعالى يبعث لهذه الامة على رأس كل مائة سنة من يجدد لها دينها
Verily Allah will send at the beginning of every century such a person for this Ummah who will rejuvenate and restore their religion (Deen).

Above stated Hadith is recorded by the following Hadith Masters:

Imam Abu-Dawood, and Imam Hakim in his Mustadrak, Imam Bayhaqee in his Al-Ma'rifah, reported by the great Hadith Master Imam Jalal al-Deen Suyootee in his al-Jama'e al-Sagheer fi Hadith al-Basheer wal-Nazeer, Imam Bayhaqee also narrates in his Al-Mudkhal and Imam Hasan bin Sufyan and Imam Bazar both in their Musnads, Imam Tabranee in his al-Mu'jam al-al-Awsat, Imam Ibn 'Adee in his Kamil and Imam Abu-Na'eem in his al-Hil'ya

Commenting on the authenticity of the above Hadith Shareef, Allama Imam Isma'il Haqqi records in his marginal notes of Siraj al-Muneer Sharh Jame'h al-Sagheer:

"My Shaykh said that there is a consensus of the Hadith Masters that this Hadith is Sahih."

Amongst the later Hadith Masters that verified this Hadith Sharif as Sahih are Imam Allama Abul-Fadl Iraqi and Imam Allama ibn Hajr and amongst the predecessor Masters, Imam Hakim author of Sahih al-Mustadrak and Imam Bayhaqee author of al-Mudkhal.

Imam Jalal al-Din Suyooti in his Mirqat al-Saud's marginal notes of Sunan Abu-Dawood records:

اتفق الحفاظ على تصحيحه

It is a consensus of the Muhadditheen (Hadith Masters) that this Hadith is Sahih.

In other the words, when there comes a period in which there is a shortage of knowledge and a deterioration in following of the Sunnah; when there is an increase in false innovations and ignorance; then Almighty Allah

will send a person at the beginning or end of every century who will show the difference between Sunnah and Bid'at. He will refute and destroy false innovations and will fear none but Almighty Allah. He will very bravely and sincerely hoist the flag of Deen-e-Muhammadi (Sallallahu Alaihi wa Sallam). Such a person is known as a "Mujaddid" (Reviver) of Deen.

The author of the book, "Siraj al-Munir Sharh Jame'h al-Saghir", has explained who a Mujaddid is in the following words:"In other words, to revive the Deen is to revive those teachings of the Quran and Sunnah that are being destroyed and to give command according to the Quran and Sunnah."

Allamah Munaadi (Alaihir raHma) states:"**A Mujaddid is one who separates Sunnah from Bid'ah and one who degrades the status of the Ahle Bid'ah.**"

Why does a Mujaddid come after 100years?

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

The concept of Tajdeed (Revival) of Deen

The correct meaning or concept of Tajdeed (Revival) is that one or more qualities are found in a person through which Ummat-e-Muhammadiyya benefit religiously e.g. imparting Islamic education, lecturing, and propagation, informing and forbidding people of evil and assisting the truthful.

The Shaykh of Shaykhs, The axis of the human race [Qutb al-Anaam], The upholder of the Sunnah, The suppressor of heretical innovation, The pillar of the Shari'ah, The mainstay of the Haqiqah, The signpost of the Tariqah, The chief of the saints, The leader of the pure, Shaykh Muhyi 'd-Din Abu Muhammad 'Abd al-Qadir al-Jilani Radi Allahu Ta'ala Anho, the Mujaddid of 5th Century.

The Qualities of a Mujaddid

- It is not necessary that a Mujaddid be from the Ahle-Bayt as claimed by the Shias and other sects.
- It is not necessary that a Mujaddid be a Mujtahid.
- What is absolutely necessary is that he be a Sunni with correct beliefs according to the Ahle-Sunnah wa Jamah.
- He be profound Aalim of Deen.

- He be a Master and embodiment of most of the Sciences of Knowledge.
- He be an outstanding Scholar of his time.
- His services for the Deen be purely for the pleasure of Allah and His Rasool and not for greed of wealth and other worldly gain.
- He be fearless of opposition and rulers of his time.
- He will not act or give verdicts to please any person besides Allah and His Rasool.
- He will not fear speaking or advocating Truth in all circumstances.
- He will not use Religion to gain worldly fame.
- He will be a very pious and Allah fearing person.
- He will perfect mixture of the Shari'ah and Tari'qah.
- He will not tolerate any opposition to the Shari'ah.
- And according to 'Allama Imam Isma'il Haqqee, it is necessary for a Mujaddid that both in the last portion of the century he was born in and the beginning of the century he passes away in, he be famous and be a fountain and focal authority of religion for the Ulama of his time.
- It is also necessary for a Mujaddid that the Scholars (Ulama) of his time observe, benefit and be convinced of his impeccable lifestyle and profound knowledge and hence acknowledge and announce in public that he is a Mujaddid.

Therefore it is important that a Mujaddid be a perfect embodiment and Alim of both the external (Shari'ah) and internal (Spiritual) sciences of Knowledge promoting the protecting the Sunnah and fighting and destroying Bid'ah.

Sultan al-Hind, the Great Master, the Helper, the Patron of the Poor, Hadrat Sayyiduna Khwaja Mo'in al-Din Chishti Ajmeri Radi Allahu Ta'ala Anho, the Mujaddid of 6th Century

Identification of a Mujaddid

Shaykh al-Islam Imam Badr al-Deen Abdal states in his book, Risalah Mardiyyah fi al-Nusrat Madhab al-Ash'riyyah:

"A Mujaddid is recognized by the strong opinion of his contemporary noble Ulama who greatly benefit from his condition and prolific Knowledge. He will be an embodiment of both external and internal sciences of Knowledge supporting and defending the Sunnah and challenging and defeating Bid'ah."

Can their be more than one Mujaddid to a century?

There can be more, and there has already been more than one Mujaddid to a Century. In the Hadith, the Arabic word that is used to explain the coming of the Mujaddid is in the singular tense, but according to the meaning, it is a plural as it has been explained in the Kitaabs of Usool-e-Fiqh. Allamah Mulla Ali bin Sultan Qaari (Alaihir rahmah) who is also said to be the Mujaddid of the 11th Century says: "From the words, not only one single person is implied, but the implication is towa-

-rds but the implication is towards a group of people, from amongst whom each one is reforming a single type of knowledge or all types of knowledge in his city."

So, Sometimes a single Mujaddid is born in a century and sometimes there are two or a group in one given century when a consensus cannot be reached on one person. There are time when an Alim be in the middle of century who may be more knowledgeable and excellent than the Mujaddid, but he will not be classified as a Mujaddid because he did not get the early stages of the century. This is so because generally when the century ends many of the great Ulama also pass away and great dissension and Fitna engulfs the Ummah. Bid'ah and religious corruption creeps into the masses who tend to deviate from the pristine teachings of Islam. At this crucial period there is a great need for revival and renaissance in matters of Deen. At this critical time Allah sends such an Aalim who removes all evil and religious corruption from the Ummah by publicly announcing and refuting them. He will be the best of people and most awesome amongst the dignitaries of his time.

Blessed Shrine of Imam ar-Rabbani, Mujaddid Alf-e-Thani Shaykh Ahmad Sarhindi Radi Allahu Ta'ala Anhu, the Mujaddid of 11th Century

List of Possible Mujaddids (Revivalists)

First Century (after the Prophetic period) [August 3, 718]

Ameer al-Mu'minin Umar ibn Abd al-Aziz (682 - 720)
Imam-e-Azam Abu Hanifa an-Nu'man (699 - 767)
Ibn Sireen (8th century)

Second Century [August 10, 815]

Imam Muhammad ibn Idris ash-Shafi'i (767 - 820)
Imam Hasan al-Basri (642 - 728 or 737)
Imam Malik ibn Anas (715 - 796)
Imam Muhammad bin Hassan Shaibani

Third Century [August 17, 912]

Imam Ahmad ibn Hanbal (780 - 855)
Imam Abu al-Hasan al-Ash'ari.

Fourth Century [August 24, 1009]

Imam al-Bayhaqi
Imam Tahtaawi
Imam Isma'eel bin Hamaad Ja'fari
Imam Abu Jaafar bin Jareer Tibri
Imam Abu Haatim Raazi

Fifth Century [September 1, 1106]

Hudrat Ghawth al Azam Shaykh Abdul-Qadir Gilani
Imam Al-Ghazali (1058-1111)
Imam Abu Naeem Isfahani
Imam Abul Hussain Ahmad bin Muhammad Abi Bakr-il-Qaadir
Imam Hussain bin Raaghib

Sixth Century [September 9, 1203]

Hadrat Khwaja Moinuddin Chisti Garib Nawaz
Imam Fakhr al-Din al-Razi
Shaykh Ahmad Kabir Rifa'ee
Allamah Imam Umar Nasfi,
Imam Qaazi Fakhrud'Deen Hassan Mansoor,
Imam Abu Muhammad Hussain bin Mas'ood Fara'a

Seventh Century [September 5, 1300]

Imam Taqiyuddin As-Subki
Imam Shaykh Shahbuddeen Suharwardi
Imam Shaykh Akbar Muhi'yuddeen Muhammad ibn Arabi
Allamah Imam Abul Fadhl Jamaaluddeen Muhammad bin Afriqi Misri
Imam Abul Hassan Uz'zuddeen Ali bin Muhammad Ibn Atheer,

Eighth Century (September 23, 1397)

Ibn Hajar al-'Asqalani
Imam Taaj'uddeen bin Ata'ullah Sikandari
Kwaja Nizaamuddeen Awliyah Mahboob-e-Ilahi
Imam Umar bin Mas'ood Taftazaani

Ninth Century [October 1, 1494]

Imam Hafiz Jallaluddeen Abu Bakr Abdur Rahmaan Suyuti
Imam Nooruddeen bin Ahmad Misri
Imam Muhammad bin Yusuf Karmani
Imam Shamsuddeen Abul Kheyr Muhammad bin Abdur Rahmaan Sakhawi,
Allamah Imam Sayed Shareef Ali bin Muhammad Jarmani

Tenth Century [October 19, 1591]

Imam Shahabuddeen Abu Bakr Ahmad bin Muhammad Khatib Qistalaani
Imam Muhammad Sharbini,
Allamah Sheikh Muhammad Taahir Muhaddith

Eleventh Century [October 26, 1688]

Imam-e-Rabbani Mujaddid Alf Sani Shaykh Ahmad Sirhindi

Sultaanul Arifeen Imam Muhammad Baahu

Imam Ali bin Sultaan Qaari

Twelfth Century [November 4, 1785]

Sultan al-Azam wal Khaqan al-Mukarram Abul Muzaffar Muhiyy al-Din Muhammad Aurangzaib Alamgir
Imam Abdul Ghani Naablisi
Sheikh Ahmad Mulla Jeewan
Al-Qutb Abd Allah al-Haddad
Allamah Mawlana Imam Abul Hassan Muhammad bin Abdul Haadi Sindhi,

Thirteenth Century [November 12, 1882]

Allamah Imam Ahmad bin Ismaeel Tahtaawi
Allamah Shah Abdul Azeez Muhaddith-e-Delhi
Imam Abdul Ali Lucknowi
Imam Sheikh Ahmad Saadi Maaliki

Fourteenth Century [November 21, 1979]

Shaykh al Islam wal Muslimeen, Mujaddid al-Aazam

AlaHadrat Ash-Shah Imam Ahmad Rida Khan al-Qadiri
Shaykh Yusuf bin Ismail bin Muhammad Nasir al-Din an-Nabhani
Muhaddith al-Akbar Shaykh Badr al-Din al-Hasani
-[Ridwanullahi Ta'ala Alaihim Ajma'een]-

Mujaddid al-Din wa al-Millah, Faqih al-Ummah, Mufassir al-Islam, Muhaddith al-Zaman, Shaykh al-Islam, Hujjat al-Muhaddithin, Sanad al-Muhaqqiqin, Imam al-Mutaqqin, Imam Ahl as-Sunnah, AlaHadrat ash-Shah Imam Ahmad Rida Khan Alaihir raHmah wa ar-Ridwan, the Mujaddid of 14th Century.

Imam Ahmed Raza in the Eyes of Others

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

COMMENTS BY THE NOBLE ULEMA OF MAKKATUL MUKARRAMAH

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

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

Aftaabul Uloom, Allamah Sheikh Ali bin Siddique Kamal (radi Allahu anhu): "Our leader and bright star, the sharp blade on the throats of the Wahabis, our respected teacher, our famous leader, is Hadrat Ahmed Raza Khan (radi Allahu anhu). May Almighty Allah grant him tranquillity and keep him victorious over his opposition." Ameen.

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The Reviver (Mujaddid) of the 14th Century AlaHadrat Imam Ahmad Rida Khan Alaihir raHmah

Imam Ahmed Rida Khan [d. 1340h/1921 CE] was a champion of the Sunni World in the twentieth century as he defended the belief system of Sunni Muslims and rejected the false and deviant ways head on with support from the greatest Ulama worldwide.

He restored the deen to its original state in India when falsehood was being mixed with the truth and people were confused about Sunni beliefs and practices. Such a person is known as a “Mujaddid”.

Hadrat Umar (may Allah be pleased with him) narrates the Messenger of Allah (peace and blessings upon him) said:

“There will always be in my Ummah a group who safeguard the truth until Qiyamah comes” [Hakim’s Mustadrak]

Hadrat Abu Hurayrah (may Allah be pleased with him) narrates the Noble Prophet (upon him peace and blessings) said:

“Allah shall send for this Ummah at the head of every hundred years a person who shall revive their Deen for them”

Family History

Imam Ahmed Rida son of Mufti Naqi ‘Ali son of Mufti Muhammad Rida. He was born in a scholarly family on the 10th of Shawwal (1856 CE) in Bareilly, India.

His forefathers were originally from Kandahar, Afghanistan, and migrated to and settled in India.

Studies & Discipleship

Imam Ahmed Rida studied twenty one traditional Islamic sciences under his father, and mastered over fifty traditional sciences most of which were poured into his heart from Allah Almighty as he mentioned in al-Ijaazat al-Mateenah.

He wrote his first ever fatwa on 14th Sha’ban 1286h on an issue of fostering (when he was only 13 years, 10 months and 4 days old!)

Imam Ahmed Rida took his spiritual pledge (bay’ah/ahd) and received khilafah in various Sufi pathways from his spiritual teacher, Sayyid Shah Aal-e-Rasul Ahmadi from Marehrah, India, in 1296H.

Travels to Hajj

First Hajj: In 1295h (1878 CE), at the age of 22, the great Imam traveled to perform Hajj with his father where he received Ijazahs (licenses to teach) in the traditional sciences from the great scholars of Makkah such as Sayyid Ahmad Zayni Dahlan and Mufti Abdullah bin Abd ar-Rahman Siraaj.

Event: It is narrated that Imam Ahmed Rida was near Maqam Ibrahim after Maghrib salah one evening that the

Shafi’I Imam of Masjid al-Haraam Shaykh Salih Jamal al-Layl Makki (d.1320h/1884) greeted him and said: “I swear by Allah, I can see the light of Allah shine in your forehead” and presented Ijazahs to him.

Second Hajj: In 1323h (1906 CE), Imam Ahmed Rida travelled to the Two Holy sanctuaries for the second time in company of his brother, Mawlana Hassan Raza Khan and son, Mawlana Hamid Raza Khan.

Event: He wrote a book called “Al-Dawlah al-Makkiyyah” in Arabic in this journey in just over eight hours without using any books on a question proposed to him by the Sharif of Makkah on the Noble Prophet ‘s (may Allah give him peace and blessings) knowledge of the unseen (ilm al-gayb). This work received a tremendous acceptance in its recital gathering in the presence of the Sharif which was attended by the prominent scholars of the time.

In the same journey, he had numerous meetings of knowledge and circles with the great Ulama who were either teaching, living or traveling in Hijaz. He produced a number of books in Arabic due to these sittings and circles, among them are:

Hussam al-Haramayn (Sword of the Two Holy Sanctuaries on the throat of disbelief and falsehood) – his famous work in defence of the Sunni beliefs and refutation of deviant groups that had blasphemed Allah and His Messenger.

Al-Ijaazat al-Mateenah – His licenses to the scholars of Makkah and Madinah and letters to them

Kiflul Faqih – Fatwa on the legal status of the bank note in Islamic law

All three of the above mentioned books made Imam Ahmed Rida very popular in the holy lands of Hijaz, Syria and Yemen.

What his contemporary Arab scholars said about Him?

Major scholars of Makkah and Madinah praised him lavishly for his knowledge and piety. He was called: “The absolute Shaykh of all teachers” by Shaykh Ismail Makki, Librarian of Makkah Haram Library

“The encyclopaedia of all sciences” by Shaykh ‘Ali bin Hassan Maliki, Mufti of Makkah city

“A giant Imam and well learned man who is an expert in the sciences” by Shaykh Yusuf Nabhani, Mujaddid of Sham & Mufti of Lebanon.

[See: Al-Dawlah al-Makkiyyah & Hussamul Haramayn for more]



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His Principles (Manhaj)

1. Love of Allah and His Messenger is before anything & everything

He said "If my heart was ever divided into two parts, one of them would have written on it "laa ilaaha illAllah" and on the other "Muhammadur Rasulullah"!!

2. Defending the Honour of the Noble Messenger (upon him peace & blessings)

He did not tolerate blasphemy (disrespect) of the Noble Messenger or of the pious companions or Awliya and stood strongly against the corrupted groups of his time for this reason.

3. Education and transmission of authentic knowledge

He was a dedicated teacher and some of the greatest Ulama of India were his students, among them are:

- His two sons, Hujjatul Islam (Proof of Islam) Hamid Rida Khan & Mufti-e-Azam Hind (the grand Mufti of India), Mustafa Rida Khan
- Sadrus Shariah (Front line scholar of Islamic Law): Amjad Ali al-A'zami
- Malik al-Ulema (King of the Ulama): Zafaruddin Bihari
- Sayyid Muhammad Muhadith-e-Kachouchwi
- Qutb-e-Madina: Ziya'uddin Ahmad al-Madani & others

4. Self-Purification

He followed the spiritual path (tariqa) of Shaykh Abdul Qadir Jilani and loved all the Sufiya (Awliya). He made thousands repent from sins in his gatherings and his entire life was spent purifying hearts and summoning people to Allah Almighty

5. Praise of the Messenger through writing and poems

His Durood-o-Salam is recited all over the world after Jum'ua and at the ends of religious events in mosques and homes like the Qasidah Burdah. His most famous book of Na'ats is called "Hada'iq-e-Bakshish" containing some of the finest praises of Allah and of His chosen people.

6. Following the Sunnah of the Messenger (upon him peace & blessings) to the smallest detail

The character of the Noble Messenger (upon him peace & blessings) was imprinted in Imam Ahmed Rida's life. He staunchly practised the Sunnah and so did his disciples and students.

7. Uncompromising defence of the Ahlus-Sunnah beliefs and practices

He authored more than two hundred books on the teachings of the Ahlus-Sunnah and their defence.

His Books: Imam Ahmed Rida wrote more than a thousand books and commentaries in more than 55 sciences. A list of about 350 books is available titled "al-Mujmal al Mu'addid".

A bulky 12 volume Hanafi fatwa collection: "Fataawa-e-Ridwiyyah" in Urdu/Arabic was recently published in Lahore (Pakistan) with an index in 33 volumes! His Fataawa are an ocean of knowledge and wisdom.

The Sunni Muslims of the sub-continent (India, Bangladesh, Pakistan and Afghanistan) remember the great Imam for his service to the Ahlus-Sunnah and consider him a saviour when the Sunni-way was at threat.

His Demise and Burial

Imam Ahmed Rida passed away on 28th October 1921 CE (25th Safar 1340h) at the age of 65, in his home at Jumu'ah time when the mu'adhin was saying "come to success" leaving behind two sons, Mowlana Hamid Raza and Mufti Mustafa Raza, and five daughters.

People from all over the world visit his blessed shrine in Bareilly Shareef every year on 25th Safar and attend the annual khatam (Blessed URS).

The great grandson who takes care of the affairs of the school of Imam Ahmed Rida in Bareilly is Mufti Akhtar Rida Khan, a fine scholar and graduate of al-Azhar University in Egypt. He is now visually impaired yet still teaches and dictates translations to books in Arabic and English, with good knowledge of English. May Allah preserve him and grant health.

COMMENTS BY THE NOBLE ULEMA OF THE INDO-PAK SUB-CONTINENT

Sayyiduna Shah Aale Rasool (radi Allahu anhu): "On the day of Qiyamah, when Almighty Allah asks me concerning what I had brought for Him from earth, then I will present Imam Ahmed Raza Khan (radi Allahu anhu)."

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

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

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

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

IMAM AHMED RAZA IN THE EYES OF THE OPPOSITION

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

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

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