

SAYYIDI AALA HAZRAT

THE *Qaadiri* GEM



VOLUME 1

A NOORI PUBLICATION

SAYYIDI AALA HAZRAT

THE QAADIRI GEM

VOLUME ONE

**A DETAILED BIOGRAPHY OF SAYYIDI AALA HAZRAT
ASH SHAH IMAM AHMED RAZA KHAN** 

**Extracted From Hayaat e Aala Hazrat of
Malik ul Ulama Allama Zafrud'deen Bihari &
From Other Authentic Books**

**Compiled through the Blessings of
Ghaus ul Waqt Huzoor Mufti e Azam Hind** 

**By A Humble Servant of Allah
Muhammad Afthab Cassim Al Qaadiri Razvi Noori**

Published For Free Distribution By

**Imam Mustafa Raza Research Centre
Overport, Durban, South Africa**

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Name of Book: Sayyidi Aala Hazrat The Qaadiri Gem

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I Dedicate this Translation To

ALL THE KHULAF A OF HAS-S AAN UL HIND

**IMAM E AHLE SUNNAT SAYYIDI AALA HAZRAT
ASH SHAH IMAM AHMED RAZA KHAN**

In the love of my Shaykh e Kaamil

**Huzoor Sayyidi Taajush Shariah Hazrat
Allama Imam Mufti Mohammed Akhtar
Raza Khan Qaadiri Azhari** 

Et For The Esaal e Sawaab of my Beloved Mother

Sayyidah Khadija Goolam Rasool

Et All Marhooms of The Ahle Sunnat

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COMPILER'S NOTE

All Praise is due to Almighty Allah Who created man in the best of moulds and sent down the Ambia ﷺ as a means of guidance to the people of every era. Peace, Blessings and Salutations upon the Imam ul Ambia Sayyiduna wa Maulana Muhammad ﷺ who came to this earth as a Mercy unto the worlds and as guidance to mankind, delivering humanity from the darkness of kufr, by transporting them towards the radiance of Imaan. Peace and Blessings upon His ﷺ Noble Family and Illustrious Companions, who served as Arks and Lighthouses of Guidance, guiding us towards the shores of salvation by the radiance which they attained from the Beloved Nabi ﷺ, who is indeed the source of light.

Peace and Blessings upon the Awliyah e Kaamileen and the Ulama e Haq Ahle Sunnat Wal Jama'at who enlightened our hearts through the light of Imaan, by the sacred knowledge which they attained from The Prophetic Gems of Wisdom; especially upon our Sanctuary of Spiritual Respite, Sultan ul Awliyah Ghaus e Azam Sayyiduna Shaykh Abdul Qadir Jilani Al Baghdadi ﷺ, and upon The Qadiri Gem and the defender of the truth, the great Mujad'did Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ and all those who will follow the path of righteousness until the Last Day. By the Grace of Almighty Allah, approximately twenty-five years ago I compiled a short book discussing the academic and spiritual services of Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ, and Alhamdu Lillah ever since, I have been blessed with the opportunity of translating many works of the great Imam over the years. However,

for a long time, I have felt the need to compile a detailed work on the life of Sayyidi Aala Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ, and with this thought still fresh in my mind over all these years, during the month of Ramadaan this year 1440 Hijri which marked the 100th Urs of Sayyidi Aala Hazrat Imam Ahle Sunnat رحمۃ اللہ علیہ, I placed my trust in Almighty Allah, and relying on the Mercy of The Soul of the Universe, our Beloved Nabi صلی اللہ علیہ وسلم, and taking the support of the shade of my Masha'ikh especially Ghaus ul Waqt Huzoor Mufti e Azam Hind رحمۃ اللہ علیہ and Qutbul Aqtaab Murshid e Barhaq Huzoor Sayyidi Taajush Shariah رحمۃ اللہ علیہ and seeking shelter under the canopy of the Duas of Huzoor Sayyidi Muhad'dith e Kabeer Qibla, and with the blessings of my Beloved Mother and Duas of my Father; and the kind support of my wife and children, I commenced this task.

In doing so, I relied on the renowned works written on the life of Sayyidi Aala Hazrat رحمۃ اللہ علیہ in the Urdu Language, which included Hayaat e Aala Hazrat by Malik ul Ulama Allama Zafrud'deen Bihari رحمۃ اللہ علیہ and books written by Huzoor Burhan e Millat رحمۃ اللہ علیہ Hazrat Burhanud'deen Jabalपुरي رحمۃ اللہ علیہ and Allama Mufti Mahmood Jaan Peshawari رحمۃ اللہ علیہ. However, I extracted most of the information for this compilation from the renowned Hayaat e Aala Hazrat by Hazrat Malik ul Ulama Allama Zafrud'deen Bihari رحمۃ اللہ علیہ.

By the Grace of Almighty Allah and by the Mercy of Sayyiduna Rasoolullah صلی اللہ علیہ وسلم before you is the first volume of this book, which I have named **'Sayyidi Aala Hazrat The Qaadiri Gem'**.

This being the first volume of the book, I have attempted to present some glimpses from the life of Sayyidi Aala Hazrat ﷺ in a very broad manner.

Allah-Willing, and as and when time permits I will attempt to compile the next volume of this book. The life and works of Sayyidi Aala Hazrat ﷺ form such a vast field of information that it has become a subject by itself. However, this is not surprising, as Sayyidi Aala Hazrat ﷺ was himself a multi-dimensional personality who wrote more than one thousand two hundred books and treaties on more than fifty-four different sciences. Dr Hassan Raza Khan Azmi rightly said,

'A study of the Fatawa Razviah of Aala Hazrat has revealed his multi-dimensional personality to me. As a Jurist, his discussion reflects his reach of imagination, deep insight, wisdom, sagacity and unparalleled scholarly talent. I found him to be a great historian that goes on quoting numerous historical references to support his view point in the matter under consideration. He appears to be an expert in Arabic grammar and diction alongside being an inspiring Na'atiya poet. He is observed as a great scholar of Hadith, when he mentions logical interpretations of the Hadith that he quotes. After a deep study of his works, one finds in him not only a renowned Jurist, a great Logistician but also an outstanding Physicist, Astronomer, Mathematician, Philosopher, Philologist and Geographer whose expertise covers the minutest of details of the subject.'

Sayyidi Aala Hazrat ﷺ was indeed a true follower of the Sunnat and was completely absorbed in the profound love of Almighty Allah and His Beloved Rasool ﷺ.

He spent his entire life explaining the unique excellence which has been bestowed upon the Beloved Rasool ﷺ and in doing so he refuted the deviants, who in the name of Islam were attempting to corrupt the Imaan of the unsuspecting Muslims.

He refuted their false beliefs and wrote tens of books disproving the corrupt beliefs of these deviants. This year the 10th of Shawwal marks 163 years since his birth, and over the past one hundred years or so, many have attempted to undermine and destroy the mission of Sayyidi Aala Hazrat ﷺ, and of late, some self-styled modern scholars in the name of ‘Sunniyat’ and portraying themselves as followers of Sayyidi Aala Hazrat ﷺ have attempted to try and alter and misrepresent the works of Sayyidi Aala Hazrat ﷺ to suit their own dubious policies.

By the Grace of Almighty Allah and the Mercy of Nabi Kareem ﷺ two gems from the treasures of Sayyidi Aala Hazrat ﷺ namely; Huzoor Sayyidi Taajush Shariah ﷺ and Huzoor Sayyidi Muhad’dith e Kabeer ﷺ have defended the true teachings of Sayyidi Aala Hazrat ﷺ and guided the Sunni Sahihul Aqida Muslims towards the true way of Sayyidi Aala Hazrat ﷺ, which is today known as **‘Maslak e Aala Hazrat’**.

Sayyidi Aala Hazrat ﷺ has been appointed from the Court of Almighty Allah and His Beloved Rasool ﷺ as the sign of recognition for this Deen, and if we wish to save our Deen and Imaan, we should hold firm to the teachings of the great Mujad’did.

Sayyidi Aala Hazrat ﷺ did not bother when anyone personally insulted him or slandered him. However, he would not tolerate the slightest disrespect in the Court of Almighty Allah and His Beloved Rasool ﷺ or in the court of any of the Beloveds of Allah. He lived and passed from this world defending the truth till his last breath.

I pray that this book will serve as a useful addition in further introducing Sayyidi Aala Hazrat ﷺ to the Muslim World. Through the Wasila of Nabi Kareem ﷺ it is my sincere Dua that Almighty Allah accepts this humble effort and blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

I would like to place on record my special thanks and appreciation to Hazrat Maulana Muhammad Shakeel Saheb Qadiri Ridawi, to Brother Rukhsar Hussain Qadiri Amjadi, Brother Faheem Moosa Qadiri Razvi and the student of Deen Janaab Ahmed Sabir Suliman Qadiri Razvi, for proofreading this document. Also special thanks to Brother Shahbaz Qadiri Razvi of New Delhi formally of Bareilly Shareef, for designing the beautiful cover for this book. I would also like to thank all the staff of Imam Mustafa Raza Research Centre and not forgetting Brother Khalid Ahmed Siddiqui of New Delhi India, who is always willing to assist us and make sure our printing etc. is done on time. Allah reward them and all others who have been of assistance during this project, with the best of rewards. Aameen.

Sag e Mufti e Azam

Muhammad Akhbar Cassim Qadiri Razvi Noori

Imam Mustafa Raza Research Centre

INTRODUCTION

Hazrat Maulana Muhammad Shakeel Qaadiri Ridawi (U.K.)

All Praise be to Allah Almighty and infinite Salutations and Blessings upon the Best of all creation Sayyiduna Rasool Allah ﷺ, upon all the honourable companions and the Awliyaa e Kaamileen and all the righteous Ulamaa e Kiraam.

You have before you a beautiful and detailed biographical sketch of his Eminence, The grand Mujaddid, the greatest Alim e deen, kaamil wali of Allah Almighty the world has seen in the past century and more. The great leader of all the Sunni Saheehul Aqeedah Scholars of the 14th century and beyond. This book sheds light on his forefathers, his family, his childhood, the great Imams nobilty, self mastery, spiritual excellence and his immense love for Sayyiduna Rasool Allah ﷺ and his blessed family. This great book takes one on a beautiful spiritual journey each page increasing our love for our great Imaam.

It is an honour that Huzur Mufti Afthab Sahib Qibla gave me the privilege to read through this valuable translation, as always this book too is beautifully written and shows his love for Alahadrat Azeemul barakat ﷺ. I pray Allah Almighty accepts this and rewards Hadrat immensely and may it be a means of blessing for those who read it.

This biography is the need of the hour and makes one fall in love again with the great Imaam. A must for every Sunni.

Faqeer Muhammad Shakeel Qaadiri Ridawi

A BRIEF ACCOUNT OF SAYYIDI AALA HAZRAT'S FOREFATHERS

Aala Hazrat's blessed name was Ahmed Raza Khan ibn Hazrat Maulana Muhammad Naqi Ali Khan bin Hazrat Maulana Raza Ali Khan bin Hazrat Maulana Hafiz Muhammad Kazim Ali Khan bin Hazrat Maulana Shah Azam Khan bin Hazrat Muhammad Sa'adat Yaar Khan bin Hazrat Muhammad Sa'eedullah Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمُ أَجْمَعِينَ.

Sayyidi Aala Hazrat's ﷺ forefathers were Phathans of the respected Barhech tribe of Kandahar (Barhech is a tribe from Afghanistan, who are also known as Rohaila). They came to Lahore during the Moghul period and were appointed to honourable positions.

The Sheesh Mahal of Lahore belonged to them. From Lahore, they moved to Delhi and were appointed to esteemed positions even there. According to narrations from the family it is mentioned that Muhammad Sa'eedullah Khan Saheb was appointed as commander-in-chief of the Muslim battalion, and he was awarded the title of Shuja'at-e-Jang.

His son Sa'adat Yaar Khan Saheb was sent on behalf of the empire to Bareilly, Rohailkand on a very important mission. On attaining victory there, he received a Royal decree from the Moghul Empire awarding him the position of Governor of Bareilly.

However, the message had only reached him at a time when he was about to pass from this world. He had three sons:

- **Azam Khan**
- **Mu'azzam Khan**
- **Mukarram Khan**

All of them were appointed to prominent positions by the Moghul Empire, and each received not less than a thousand rupees a month.

Shah Azam Khan Saheb

Shah Azam Khan while in Bareilly, turned his attention towards Almighty Allah and lived a very pious and Allah Fearing life, distancing himself from worldly affairs. There is a place in Bareilly, in Mohalla Me'meraan which is known as 'Shahzada Ka Taqya'. This place became well-known due to him and is still recognised today due to its connection to this great personality. He used to reside there, and it is there that his Mazaar is today. His son, Janaab Hafiz Muhammad Kazim Ali Khan Saheb used to visit him every Thursday to greet him. He would always present a substantial sum (of money) to him. Once he visited him on a very cold winter's day and found Hazrat Shah Muhammad Azam Khan Saheb ﷺ sitting next to some burning embers, in the intense cold, without anything warm covering his body. Hafiz Kazim Ali Khan Saheb ﷺ immediately removed his expensive shawl and covered his respected father with it. Hazrat Shah Azam Khan Saheb ﷺ casually removed the expensive

shawl and threw it into the fire. As he threw the shawl into the fire, Hafiz Saheb ﷺ thought in his heart, that it would have been more beneficial if he had given the shawl to someone who was in need of it. Just as this thought entered Hafiz Saheb's heart, Hazrat Shah Saheb ﷺ pulled the shawl from the fire, and threw it aside by saying,

'Kazim! With this Faqeer (mendicant), there should be no anxiety and uncertainty. There, take your shawl.'

Even after having been in the fire the shawl was completely intact. The fire had no effect on it. It came out of the fire clean and untainted. This Karaamat, i.e. miraculous act, was the manifestation and the blessing of that Mu'jaza, i.e. the Prophetic Miracle of the Beloved Nabi ﷺ, when the Beloved Nabi ﷺ partook in a meal at the home of His ﷺ beloved companion Hazrat Anas ﷺ and after eating He ﷺ wiped His ﷺ Blessed Mouth on the eating mat. Once, Sahabi e Rasool Hazrat Sayyiduna Anas ﷺ invited some people to his home and noticed that because of excessive use of the eating mat, it had become soiled. He took the eating mat and threw it into the burning fire. He then removed it from the fire after a short while, and the mat (i.e. tablecloth) was absolutely clean. He used to always put it into the fire instead of washing it, as he believed that the fire could not burn that which was touched by the Beloved Rasool ﷺ. This was his Imaan; hence, instead of washing it he put it into the fire and flames would devour the dirt and leave the cloth untainted. This Karaamat of Hazrat Shah Muhammad Azam Khan ﷺ was the manifestation of that Mu'jaza of the Beloved Rasool ﷺ.

Hazrat Hafiz Kazim Ali Khan Saheb

Hazrat Hafiz Kazim Ali Khan Saheb رحمۃ اللہ علیہ was initially the Revenue Officer for the city of Badaun, which is in Northern India. He had a battalion of two hundred riders at his service. He was given eight huge orchards by the Moghul Empire, as an endowment for his services in handling certain issues between the Moghul Empire and the English. It was for this reason that he had journeyed to Kolkata.

After some time he left all the worldly posts and became engrossed in the deep remembrance of Almighty Allah and His Beloved Rasool ﷺ following closer in the footsteps of his beloved and distinguished father.

Hazrat Maulana Shah Raza Ali Khan

Hazrat Qudwat ul Waasileen, Zubdat ul Kaamileen, Qutb ul Waqt Maulana Shah Raza Ali Khan Saheb رحمۃ اللہ علیہ was the son of Hazrat Hafiz Kazim Ali Khan Saheb رحمۃ اللہ علیہ. His brief biography is present in the second part of ‘Tazkira Ulama-e-Hind’ written by Abdur Rahmaan Khan Saheb in November 1914 coinciding Zul-Hijjah 1332.

Since ‘Tazkira Ulama-e-Hind’ was in Farsi (Persian) Hazrat Malik ul Ulama translated excerpts from it so that it may be simple to understand and thus beneficial. Thus, I am presenting the translation of those excerpts here:

Maulana Raza Ali Khan Saheb Bareilvi bin Muhammad Kazim Ali Khan ibn Muhammad Azam Khan ibn Muhammad Sa'adat Yaar Khan, the brave warrior of Bareilly was from amongst the exalted and respected Ulama of Bareilly Rohaikand, who initially hailed from Barhech, also today known as Barech, in Afghanistan.

His forefathers held respectable and powerful positions in the Royal establishments of Delhi, including the positions of Shash Hazaari (i.e. being commanders of 6000 troops). Hazrat Maulana Raza Ali Khan Saheb رحمة الله عليه was born in 1224 Hijri and acquired his education in the city of Tonk, under the tutorship of Maulavi Khalil ur Rahmaan Saheb Marhoom. He then graduated with the certificate of distinction in 1247 Hijri at the age of twenty-two, and became well-known, and notable amongst his peers, and well-recognised (for his knowledge) in and around his city.

He specialised and attained distinctions in Fiqh (Islamic Jurisprudence) and Tasawwuf (Spiritualism). He was known for delivering inspiring discourses. He was blessed with many capabilities and talents.

He was very eloquent, and would always precede others in conveying Salaams. Other noteworthy qualities possessed by him, were his piety, humility, knowledge, sincerity and his distance from worldly pleasures. He preferred spiritual seclusion. He journeyed from this mundane world into the hereafter on the 2nd of Jamadil Ula 1286 Hijri.

Some of His Karaamats

While mentioning the Karaamats and virtues of Hazrat Maulana Raza Ali Khan Saheb رحمۃ اللہ علیہ, Hazrat Hujjatul Islam Maulana Shah Hamid Raza Khan Saheb رحمۃ اللہ علیہ says:

First Karaamat

Once, Hazrat was passing through a place called Sitaram. It was on the day when the Hindus were celebrating their customary Holi celebration (i.e. which they call the festival of colour). A Hindu female who was of ill-repute, threw some of the colour from her apartment onto Hazrat as he passed by.

On seeing this incident, a young passionate Muslim youth who was passing by became very upset and went up to her apartment, intending to be harsh towards her, but Hazrat stopped him by saying,

'Brother! Why do you wish to be harsh towards her? She threw colour over me, Allah will change her colour.'

Hazrat had only just said these words that she rushed down to the street and humbled herself before him, asking for his forgiveness. She then immediately accepted Islam.

Second Karaamat

Another incident that Huzoor Hujjatul Islam رحمۃ اللہ علیہ used to mention, is that there was a distant relative of Hazrat who lived in Mohalla Saudagaran (this is the famous street where Aala Hazrat lived and where his Mazaar is situated today).

Once he visited Hazrat and requested some money as a loan. It was in the prime of his youth and he was a very free-minded person. It was for this reason, that when handing the money to him, Hazrat told him not to use it for any incorrect (i.e. sinful) purpose, to which he agreed.

However, on the same day, he took the money and went to the quarters of a prostitute. As he reached the staircase, he saw Hazrat's Asaa (stick) and umbrella kept on the staircase.

He immediately turned on his heels and left. He then went to another brothel and even there he saw the very same thing. From there, he went to a third place and noticed the exact same situation. Finally, he presented himself before Hazrat and repented truly and sincerely from his bad habits.

This does not mean (Allah Forbid) that Hazrat was there inside, but it means that Hazrat by his Ruhaniyat knew the condition of this person and allowed him to see these signs outside, so that he would realise that Hazrat is aware of his condition, and so that this may be a means for his repentance.

Third Karaamat

Huzoor Hujjatul Islam رحمۃ اللہ علیہ used to mention another incident, about a Brahman who had fallen for a young Muslim boy. Once, the young boy fled from him and took shelter near Hazrat. The Brahman attacked Hazrat with his sword, causing slight injury to Hazrat.

In those days, two well-known wrestlers lived next door to Hakeem Abdus Samad Saheb's house. The two of them and a Muslim who was passing-by tackled the Brahman and began beating him. Hazrat said,

'Why are you beating him? Allah will punish him.'

It was thus seen that he lived the life of an insane person after that day, and would be seen putting his mouth into gutters to drink water. For as long as he lived, he remained in this pathetic condition.

Fourth Karaamat

Malik ul Ulama Allama Zafrud'deen Bihari رحمۃ اللہ علیہ states that after the hostilities of 1857, and once the English had taken control. They started to commit acts of oppression, and it became very difficult for people to move freely, due to fear of their tyranny.

Many wealthy people deserted their homes and fled to the remote villages, but Hazrat Maulana Raza Ali Khan Saheb رحمۃ اللہ علیہ remained at his home in Mohalla Zakhira.

He would go to the Masjid even during such a tense time, and he would perform his five daily Salaah there with Jama'at. Once, while Hazrat was inside the Masjid, a few English soldiers passed by and decided to enter the Masjid with the intention of beating up anyone who was inside.

They walked around from one end to the other and said to each other, that there was no one in the Masjid, whereas Hazrat was present inside the Masjid in Ibaadat. Almighty Allah blinded them to the reality, and they were unable to see Hazrat.

This Karaamat was the manifestation of that Blessed Mu'jaza of the Beloved Nabi ﷺ. It was that Blessed Miracle which took place on the night of Hijrat (migration). It was when the Beloved Rasool ﷺ walked past the kuffar, but none of them was able to see the Beloved Rasool ﷺ.

The Holy Qur'an testifies to this Mu'jaza of the Beloved Nabi ﷺ and announces:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا

فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٣٦﴾

**And We erected in front of them a wall, and behind them a wall,
and We have sealed them from above, so that they notice
nothing. [Surah Yaseen (36), Verse 9]**

Fifth Karaamat

Allama Muhammad Hassan Saheb (‘Ilmi) whose Khutbah is very famous, and is used throughout India. He was also the mureed and student of Hazrat. This famous Khutbah had also passed before the blessed sight of Hazrat. Even to this day, at the end of the Khutbah Book, you will find the following words of the author (Allama Muhammad Hassan ‘Ilmi) which reads as follows: ‘The compiler (of this Khutbah Book) has full faith in his Creator that with His Divine Grace and through the blessing of His Generous Prophet ﷺ concerning whom he says that, **‘Undoubtedly, You have been blessed with the most exalted Character’**

He shall bless all of us believers with His Forgiveness for our sins and wrongdoings and through His Blessings and His Favours grant us immense respect, and may He exalt and grant great excellence and honour to my Murshid and Leader, Aalim-e-Ilm-e-Rabbani, Maqbool-e-Bargaah-e-Subhani, Makhzan-e-Asraar Ma’qool wa Manqool, Kaashif-e-Astaar-e-Furoo’ wa Usool, Matla’ul Uloom, Majma’ul Fahoom, Aalim Ba Amal, Faadil be Badal, Mamba ul Akhlaaq, Munhil ul Ashfaaq, Masdar-e-Ahsaan, Mazhar-e-Itnaan, Maulana wa Makhdoomana, Maulavi Raza Ali Khan, by blessing him with His special Mercy, between and in both worlds, thereby granting him great heights of excellence. Aameen Ya Rab’bal Aalameen’

In other words, Huzoor Malik ul Ulama mentions the above and includes Allama Muhammad Hassan ‘Ilmi and his Book Khutbaat e ‘Ilmi amongst the Karaamats of Hazrat Allama Shah Raza Ali Khan.

Aala Hazrat's Father Allama Naqi Ali Khan

Hazrat Maulana Naqi Ali Khan Saheb Qaadiri Barkaati Aale Rasooli is the son of Hazrat Maulana Raza Ali Khan رحمۃ اللہ علیہ.

A brief account regarding his life which is present in the book Jawaahir ul Bayaan Fi Asraaril Arkaan which was published by Hasani Publishers in Mohalla Saudagaran, Bareilly Shareef, as recorded by Sayyidi Aala Hazrat Imam e Ahle Sunnat Faazil e Bareilvi رحمۃ اللہ علیہ is as follows:

The esteemed and blessed personality, Taaj ul Ulama, Raas ul Fudala, Haami e Sunnat, Maahi e Bid'at, Baqiyatus Salaf, Hujjatul Khalaf رضی اللہ عنہ وارضیہ عنہ وافی اعلیٰ عنہ عرف الجنان بواہ entered this physical world either towards the end of Jamadil Aakhir or at the beginning of Rajab in the year 1246 Hijri.

He attained his knowledge from his respected and revered father, the exalted and blessed personality, Hazrat Maulana Maulavi Raza Ali Khan Saheb روح اللہ بروحہ و نور ضمیرہ. Alhamdu-Lillah, he excelled with distinctions in attaining great heights of knowledge. The deep foresight, great wit and wisdom, and superb understanding which Almighty Allah blessed him with could not be seen in anyone else in this place or country. The level of his true inner spiritual foresight was such that, when he said something, it would occur just as he had foretold. It is seldom heard of those who are blessed with that which is for both their temporal and spiritual needs together (in other words, a combination of both). I saw this in him with my eyes.

As well as his generosity, he was also very brave, fearless, courageous and kind. He was a possessor of good character and exalted stature; who had plentiful in his inheritance and commanded great authority. He was an awe-inspiring personality, who cared for the poor and did not care about what the wealthy thought about his firmness in Religion.

He stayed away from worldly leaders and was always content with whatever sustenance he attained. Also, he was blessed with numerous other blessed and beautiful qualities, and the ones who truly understand all this are the ones who were able to attain his companionship and serve this great personality.

However, the most blessed and the greatest quality which this blessed personality possessed was that Almighty Allah had created him for the service in the love of the King of The Prophets عليه أفضل الصلوة والتحية and for being firm and strict against the enemies of the Most Beloved Rasool ﷺ.

With praise to Allah! His immense courage and awesome authority completely cleared this city of the mischief of the opposition. Not a single one was left to raise their heads or lookup directly.

This led to the announcement of the public debate in Sha'baan 1292 Hijri which was published under the name 'Isolah Dhaat Bayyin' and this name denoted the year, (in other words, when the alphabets of the name are added up they add up to 1292, which is the year of the debate).

Except for complete silence, cowardly retreat, show of ignorance, and total humiliation for being hopeless and helpless, there was no other response (to this challenge) by the opposition. The mischief of 'Shash Mithl' was at its peak then and all the people of knowledge in India were putting pen to paper to try and control this mischief, which was extinguished to such an extent when this blessed personality initiated the matter, that Alhamdu-Lillah, entire India observed how this mischief had died down, to an extent that it was unheard of.

They (the enemies) burn (in envy) when they hear his name. Serving the beloved Mustafa ﷺ was written for this blessed personality from the very beginning, which has been explained in some detail in the document 'Tambihul Jihaal Bil Haamil Baasitil Muta'al'. That is the Grace of Almighty Allah which He blesses to whomsoever He Wills.

Some Notable Works of Allama Naqi Ali

All the books of this blessed personality have been written on issues of Deen (Religious issues). They are all beneficial to the believers and a repellent to the mischievous ones. Praise be to Allah, Rabb of the worlds. From amongst the books written by Allama Naqi Ali Khan are the following:

- 1. Al Kalaam ul Awdah Fi Tafseeri Sharh Alam Nashrah: This is a volume containing immense knowledge.**
- 2. Wasilatun Najaath: This book is on the subject of the remembrance and excellence of the Beloved Rasool ﷺ.**
- 3. Suroor ul Quloob Fi Dhikril Mahboob: This distinguished work discusses Twelve Beautiful Chapters discussing the Moulood and The Blessed Life of Nabi Kareem ﷺ.**
- 4. Jawaahir ul Bayaan Fi Asraaril Arkaan: The splendour of this book can only be understood by a person after he peruses through it.**

Sayyidi Aala Hazrat رحمۃ اللہ علیہ says, ‘This humble servant has written an annotation of just two and a half pages of the above-mentioned book and has named it ‘Zawaahir ul Jinaan Min Jawaahiril Bayaan’ which has also been named ‘Saltanat ul Mustafa Fi Malakuti Kullil Wara’ according to the year in which it was written.’

5. **Usoolur Rashaad Li Qama'i Mabaniyyil Fasad:** This is a book, which holds such clear interpretations and facts, that after this book, the Sunnat is certainly reinforced, causing defeat and destruction to the innovations of the Najdis.
6. **Hidayatul Bariyyah ila Shari'atil Ahmadiyyah:** This distinguished book was written in refutation of the ten deviant sects.
7. **Izaaqatul Aathaam Li Maani'i Amalil Mawlud Wal Qiyaam:** (In that time Malik ul Ulama mentioned that it was to be published soon. The book was however later published).
8. **Fadlul Ilmi Wal Ulama:** This is a brief book which was published in Bareilly Shareef. This book discusses the excellence of knowledge and Ulama.
9. **Izaalatul Awhaam:** This book was written in refutation of the Najdis.
10. **Tazkiyyatul Ikaan:** This book has been written in refutation of Taqwiyyatul Imaan (of Isma'eel Delhvi).

Hazrat Malik ul Ulama رحمته الله says that the above mentioned ten books were published in the lifetime of Allama Naqi Ali Khan رحمته الله.

11. **Al Kawakibuz Zahra Fi Fada'ilil 'ilmi Wa Adaabil Ulama**
12. **Ar Riwayatur Ruyah Fil Akhlaqin Nabawiyah**
13. **An Naqawatil Qawiyah Fil Khasa'isin Nabawiyah**

- 14. Lam'atun Nibraas Fi Adaabil Akali Wal Libaas**
- 15. At Tamakkun Fi Tahqeeqi Masa'ilit Tazayyun**
- 16. Ahsanul Wi'a Fi Adaabid Du'a**
- 17. Khayrul Mukhatabah Fil Muhasabati Wal Muraqabah**
- 18. Hidayatul Musthaq ila Sirril Anfasi wa Afaaq**
- 19. Irshaadul Ahbaab ila Adaabil Ihtisaab**
- 20. Ajmal ul Fikr Fi Mabaahith-iz-Zikr**
- 21. Ayn ul Mushahada Li Husnil Mujahada**
- 22. Tasharraq ul Awwah ila Tareeqi Mahabbatillah**
- 23. Nihayatus Se'adah Fi Tahqeeqil Him-mati Wal Iradah**
- 24. Aqwaz-Dhari'aah ila Tahqeeqit-Tareeqati Wash-Shari'ah**
- 25. Tarwih ul Arwah Fi Tafseeri Suratil Inshirah**

Sayyidi Aala Hazrat ﷺ says, The manuscripts of these (books) are in their original format and were in the process of being published but Hazrat did not have the opportunity of finalising them for publishing. Allah Willing, this humble servant (Allah grant him salvation), wishes to have them well set, and then published in one bulky volume. Except for these books, there are numerous of other books which have been found in separate satchels, and either the beginning, the end or the middle chapters of these manuscripts are missing.

In the case of these manuscripts, we are unfortunately unable to do much. In brief, the blessed life of Hazrat was spent in the propagation of Deen, protecting the Muslims, supporting the truth and striving against the enemies, while supporting the mission of the love of the Beloved Rasool ﷺ. Allah reward him with the best of rewards on behalf of Islam and the Muslims. Aameen. [Here ends the discussion by Aala Hazrat ﷺ]

Hazrat Naqi Ali Khan ﷺ loved the Beloved Rasool ﷺ so dearly that he was willing to sacrifice everything for the love of the Beloved Nabi ﷺ. In his masterpiece Suroorul Quloob he gives the following beautiful advice to the true believers:

O sinners of the Ummah! If you sacrifice yourself upon that Mercy and Blessings of your Creator, then it is most suitable; and if you sacrifice your life and wealth in His ﷺ love and obedience, it is justified.

Honestly say, Is the obedience to such a Compassionate Master necessary or not! If the governor of a city employs someone on a salary of ten rupees a month, then such an employee spends his day and night in the obedience of, and he regards his obedience upon his own wishes. If he asks you to come to work in the morning, you are not able to sleep the entire night, and whatever work he asks you to complete, you try to complete it before the due time. You are not even able to eat one roti in peace (due to the stress of completing the chore).

The Creator of the worlds bestows so many different favours upon you, that the kingdom of seven kings, in reality, has no value in front of it, but you still do not obey Him.

He commands you to perform your Namaaz, but you do not perform it. He commands you to keep fast, but you do not keep it. He commands you to give Zakaat, but you do not give it. He commands you to perform Hajj, but you do not perform it. He commands you to abstain from sins, but you do not stop.

More malicious and a calamity worse than all of this, is that you have no remorse upon your sins, and you do not even think of hiding your face in shame. You still try to show that you are not at fault and claim innocence, or you tend to say, if an employee does not remain in the service of the master, or if he is disobedient to him, then the employee will terminate his services, but Almighty Allah is Most Merciful of all those who show mercy, so no matter how disobedient or how sinful we may be, He will forgive us by His Mercy.

Do those who say this not know that He (Allah) is Qah-haar (The Vanquisher) as well? The wrath of none is more severe than His Wrath, and His punishment is more severe than every punishment. Do you regard being dismissed from your job, worse than the punishment of hell, and is it more intense than the calamities of Hell? One who knows and understands the condition and the intensity of Hell will feel it is easy to leave all his luxuries, wealth and everything else to be saved from this wrath. Even though our Beloved Nabi ﷺ is so exalted, He ﷺ would tremble due to the

Majesty of Almighty Allah. What is your reality (i.e. your pathetic condition) that you do not fear the Majesty of Allah. O, Dear Friend! Mans ignorance has deceived him. He relied only on the Compassion of Almighty Allah and forgot about the Wrath and retribution of Almighty Allah. [His advice ends here]

Allama Naqi Ali's Bay'at & Khilafat

Hazrat Naqi Ali Khan رحمته اللہ علیہ took the oath of spiritual allegiance (Bay'at) at the blessed hands of Hazrat Aaq a e Ne'mat, Darya-e-Rahmat, Sayyidul Waasileen, Sanad ul Kaamileen, Qutb e Aw'wana, Imam e Zamaana, Huzoor Pur Noor, Sayyiduna wa Murshiduna, Maulana wa Maawana, Zukhri Li Yaumi wa Ghadi, Hazrat Sayyiduna Shah Aale Rasool Ahmadi Taajedaar e Marahrah رضی اللہ تعالیٰ عنہ وارضاه عنہ وافتاح علینا من برکاتہ و نعمہ.

Sayyidi Aala Hazrat رحمته اللہ علیہ says, Huzoor Pur Noor Huzoor Murshid-e-Barhaq Hazrat Sayyid Shah Aale Rasool Marahrawi رحمته اللہ علیہ also blessed him with all the Ijazats and Khilafats of all the Silsilas during this meeting, presenting him with the certificates of these as well.

This humble servant (Aala Hazrat رحمته اللہ علیہ) was also present in that blessed meeting, and I too was blessed by the blessed personality, with these blessings (of Ijazat and Khilafat). والحمد لله رب العالمین.

Hazrat Naqi Ali's Hajj & Ziyaarah

On the 26th of Shawwal 1295 Hijri, even though he was very ill and due to his illness, he had become very weak, but on the special invitation which he had received from the Blessed Court of the Beloved Rasool ﷺ, concerning which it has been mentioned (in the Hadith Shareef),

من رانى فى المنام فقد رانى

**'Whosoever sees Me in his dream,
then he has certainly seen Me.'**

[Bukhari and Tirmizi from Hazrat Anas ؓ]

He made his firm and sincere intention to perform Ziyaarah and Hajj. This humble servant and a few others accompanied him on this blessed journey.

During this journey, many of those travelling with him noticed his weak physical condition and advised that he should postpone this journey of Hajj for the following year. He said,

'Once I have stepped out of my door with the intention of journeying towards Madinatul Munawwarah, then even if my soul leaves my body at this time (it does not matter).'

All those who were present and who journeyed with him witnessed with their eyes, that he did not show any weakness or leave any shortcoming in fulfilling his obligations, but he performed them like a healthy person. When one looked at him, it could be seen that his illness had left him due to the blessings and Mercy of the Beloved Rasool ﷺ. The Beloved Nabi ﷺ had blessed him with the cure for all his illness, for it is mentioned (in the Hadith Shareef),

من رانى فقد رأى الحق

'Whosoever sees Me, then he has certainly seen Haq'

[Ahmed and Shaykhain on the authority of Abu Qatadah ؓ]

So, no matter how much he was asked to take it slow, he did not take heed. While there, he was blessed with meeting the great Aalim amongst the Ulama, the great and masterful amongst the reputable scholars, Hazrat Sayyiduna Ahmed Zaini Dahlaan Makki Shaykh-ul-Haram, and other learned Ulama of Makkah Mu'azzamah. He also received the certificates in authority of Hadith from them.

Allama Naqi Ali Khan Leaves This World

He passed away from this physical world towards the end of Zil-qaddah near the time of Zuhr, on a Friday, in 1297 Hijri, at the age of fifty-one years and five months, receiving the blessings of martyrdom due to an illness occurring through asthma.

On the eve of that Friday, he was made to rest beside his beloved father. He prayed his Salaat ul Fajr that morning, and he passed away when there was a short while left for Zuhr. **انا لله وانا اليه راجعون**

All those who were present witnessed him continuously presenting Salaams with his eyes closed, and when a few moments remained, he ran his hands over his body as one would do when performing Wudu, even performing the act of cleaning the nostrils (Subhaan-Allah), and in his apparent unconscious state, he even performed his Zuhr Salaah, in this manner.

This humble servant (Sayyidi Aala Hazrat **عليه السلام**) was at his head-side when his soul left his body. I swear by Allah The Most Magnificent! A manifest bright light could be seen, which emerged from his chest, causing his entire face to glow brightly, just as the rays of the sun moves on a mirror, and then it disappeared. With this, the soul left the physical body.

His last word was, 'Allah'. The last words which he had written on a piece of paper two days before his wisaal were, **بسم الله الرحمن الرحيم**

After his passing away, this humble servant had a dream wherein he saw Huzoor Peer-o-Murshid (Hazrat Sayyiduna Aala Rasool Ahmadi Marahrawi) ﷺ standing at the graveside of my beloved father.

This humble servant enquired, ‘What brings Huzoor here?’ I am repeating the words, with which he replied. He said,

‘As of today (or from now on), I will be residing here’

رحمها الله تعالى رحمة واسعه

Aala Hazrat’s Forefathers & Their Descendants

His Excellency, the brave combatant Hazrat Shah Sa’eedullah Khan Saheb Kandahari arrived in Delhi during the era of Sultan Muhammad Shah Naadir Shah. He was awarded command over a battalion of six thousand soldiers.

He received numerous benefits and endowments from the Sultan of the time. This included numerous plots of land which were given to him by the Sultanate in the area of Rampur, and this is still in the care of his family up to this day. He also owned a Sheesh Mahal in Lahore, the remnants of which are present up to this day. He had one son who was the Minister of Finance, in the empire of Sultan Muhammad Shah.

The Sultan had gifted him huge pieces of land near Badaun, which are still in the control of his descendants.

His name was Sa'adat Yaar Khan. He was blessed with three children. His eldest son was the respected Muhammad Azam Khan Saheb, who was from the early forefathers of Sayyidi Aala Hazrat Imam Ahle Sunnat ﷺ.

During his time with the Sultanate, he decided to divorce himself from this materialistic world, and spend the rest of his life in striving for the pleasure of Allah, and in Ibaadat (worship), hence living a completely pious and Allah Fearing life. There is a famous incident from his life which was narrated by his son Hafiz e Qur'an Janaab Hafiz Kazim Ali Khan Saheb (which we have mentioned earlier in this book as well, however here it is mentioned with a slight variation).

At the time when the blessed personality divorced himself from the materialistic and worldly way of life, and engrossed himself in the path of piety and spiritualism, his son once visited him and found him sitting by some burning embers (i.e. near a fire) and handed his expensive shawl to him when he saw him sitting there without anything warm to cover himself with.

Hazrat took the shawl and threw it into the fire. It began to burn. He thought in his heart that the shawl was thrown without reason into the fire and if Hazrat did not wish to keep it, it could have been given to someone else who would have benefitted from it. He was still thinking about this when Hazrat took hold of one end of the shawl which had not caught alight as yet, and pulled it out of the fire and threw it over to Hafiz Saheb by saying, 'There should be no anxiety and uncertainty in such things.'

Janaab Sa'adat Yaar Khan

Sa'adat Yaar Khan Saheb had two sons. His first son was Mu'tasim Khan Saheb, from whose children are Maulana Bakhshul'laah Khan Saheb etc. His second son was Mukarram Khan Saheb. There are none of his descendants alive, but the descendants of his grand-daughters can still be found.

Hazrat Azam Khan Saheb

Hazrat Azam Khan Saheb had married twice. From his first wife, he was blessed with Hafiz Kazim Ali Khan Saheb and from his second wife he had four daughters.

Hafiz Kazim Ali Khan Saheb was a Minister in the then Sultanat. He married thrice. From his first wife, he had three children, two sons, namely; Imam ul Ulama Maulana Raza Ali Khan رحمۃ اللہ علیہ and Ra'ees ul Hukama Hakeem Taqi Ali Khan رحمۃ اللہ علیہ and one daughter, Zeenat (alias) Moti Begum.

From his second wife, he had three daughters, namely; Badrun Nisa, Sadrun Nisa and Qamrun Nisa, and from his third wife he had one son, Ja'far Ali Khan.

Sayyidi Aala Hazrat's Grandfather

Hazrat Imam ul Ulama Maulana Raza Ali Khan Saheb رحمۃ اللہ علیہ was the grandfather of Sayyidi Aala Hazrat Imam Ahle Sunnat رحمۃ اللہ علیہ. He was from amongst the very distinguished Ulama of his era.

He had married twice. From his first wife, he was blessed with Ra'ees ul Atqiya Hazrat Maulana Naqi Ali Khan Saheb رحمۃ اللہ علیہ who was the father of Aala Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ and one daughter who was married to Mahdi Ali Khan Saheb who was the eldest son of Ra'eesul Hukama Hakeem Taqi Ali Khan Saheb. From his second wife, he had two daughters. The first daughter was Babi Jaan who was married to Wilayat Husain Khan Saheb, and the second daughter Mustahjaab Begum was married to Wahab Ali Khan Saheb. She passed away, leaving no children of her own.

Hakeem Muhammad Taqi Ali Khan

He was the blood brother of Imam ul Ulama. He was a very blessed personality and naturally very courageous. He was a master in the field of Tibb (Herbal Health). He attained great proficiency in this. He was married to the daughter of one of the most well-recognised Hakeems of Delhi, Hakeem Muhammad Waasil Khan Saheb, who used to be the chief specialist physician of the Maharaja of Jaipur.

In the beginning, he did not have any children, so he took under his wing his nephew, Hakeem Muhammad Saleem Khan, who later was recognised as one of the most powerful Hakeems of his era and was well-known as 'Bhere Hakeem' (The Deaf Physician).

Ra'ees ul Hukama had received from Jaipur land that brought in an annual yield of three hundred thousand, which were given to him as a gift for his services. Due to his generosity, he passed this on to his nephew Hakeem Muhammad Saleem Khan Saheb, even though he had his own children by then.

Even during the era of Sayyidi Aala Hazrat ﷺ these properties were in the care of the grandchildren of Hakeem Saheb who were benefitting from it. He (Ra'ees ul Hukama) had four sons from the daughter of Hakeem Waasil Khan Saheb:

- **Mahdi Ali Khan Saheb**
- **Hakeem Haadi Ali Khan Saheb**
- **Fateh Ali Khan Saheb**
- **Fida Ali Khan Saheb**

The eldest son, Mahdi Ali Khan Saheb was married to the sister of Ra'eesul Atqiya. They were blessed with children, from amongst whom was Ahmed Hasan Khan Saheb.

The second son Hakeem Haadi Ali Khan Saheb was married in the district of Tonk to the daughter of Janaab Abdul Aleem Khan Saheb. They were blessed with four children:

- **Hidaayat Ali Khan**
- **Sardaar Wali Khan**
- **Mahboob Ali Khan**
- **Siddique un Nisa Begum**

His third son Fateh Ali Khan Saheb had three sons and four daughters:

- **Babu Haji Farhat Ali Khan**
- **Umra-o Wali Khan**
- **Asghar Ali Khan**

His fourth son Fida Ali Khan was blessed with five children namely:

- **Firasat Ali Khan**
- **Masahib Begum**
- **Qaadiri Begum**
- **Haydari Begum**
- **The fifth daughter's name is not known**

The daughter of Hafiz Kazim Ali Khan Zeenat who was also known as Moti Begum was married to Muhammad Hayaat Khan.

As mentioned earlier Ra'ees ul Hukama had four sons, Mahdi Ali Khan Saheb, Hakeem Haadi Ali Khan Saheb, Fateh Ali Khan Saheb, and Fida Ali Khan Saheb, and we also mentioned that Mahdi Ali Khan Saheb's son was Ahmed Hasan Khan.

Ahmed Hasan Khan Saheb had two sons:

- **Noor ul Hasan Khan Saheb**
- **Abul Hasan Khan Saheb**

Zubaida Begum who was married to Ashfaq Ali Khan Saheb was the daughter of Noor ul Hasan Khan Saheb.

The son of Abul Hasan Khan Saheb, the brother of Noor ul Hasan Khan Saheb, was Muhammad Hasan (alias) Machan Mia, and his daughter was Zahra Begum, who was married to I'jaz Wali Khan Saheb.

As mentioned earlier, Hakeem Haadi Ali Khan Saheb had four children, namely; Siddique un Nisa Begum, who was the second wife of Ahmed Hasan Khan Saheb.

She had no children of her own. Mahboob Ali Khan Saheb also had no children of his own. Hidaayat Ali Khan Saheb had one son, Riyasat Ali Khan.

As for Sardaar Wali Khan Saheb; he had six children; four sons and two daughters:

- **Maulavi Haji Taqaddus Ali Khan**
- **I'jaz Wali Khan**
- **Abdul Ali Khan**
- **Muqaddas Ali Khan**
- **Hamidah Faatima**
- **Mahboob Faatima**

As mentioned earlier, the paternal grandson of Janaab Sardaar Wali Khan Saheb, Janaab Fateh Ali Khan Saheb had four daughters, and three sons namely; Farhat Ali Khan, Umra-o Wali Khan, and Asghar Ali Khan. Umra-o Wali Khan's son was Hifazat Ali Khan, who had two children, a son and a daughter,

- **Sardaar Ali Khan**
- **Sardaar Begum**

Janaab Farhat Ali Khan had four sons:

- **Muhammad Wali Khan**
- **Sharafat Ali Khan**
- **Shahzad Ali Khan**
- **Farooq Ali Khan**

Muhammad Wali Khan had four sons and one daughter. The second son Sharafat Ali Khan had two sons and two daughters. The third son, Shahzad Ali Khan had one son and one daughter.

As mentioned earlier, Ra'ees ul Hukama Hakeem Taqi Ali Khan's fourth son, Fida Ali Khan Saheb had one son, Firasat Ali Khan, and five daughters, of whom the name of one is not known.

The other four were Masahib Begum, Qaadiri Begum, and Haydari Begum. Firasat Ali Khan Saheb had two children, Qaadiri Begum had one son Haadi Hasan Khan, who had no children. Firasat Ali Khan Saheb's second daughter had one son, whose name is not known.

We mentioned earlier that, the daughter of Hafiz Kazim Ali Khan Zeenat who was also known as Moti Begum was married to Muhammad Hayaat Khan. He was from the Yusuf Za'ee clan of the Phathans. He had two sons:

- **Ne'mat Ali Khan (alias) Buzurg Ali Khan**
- **Kuchak Khan**

Ne'mat Ali Khan's son Haji Waaris Ali Khan, married the elder daughter of Ra'ees ul Atqiya, Hijab Begum. They had two sons and three daughters:

- **Haji Wajid Ali Khan**
- **Shahid Ali Khan**

- **Kaneez Khadija (wife of Ali Ahmed Khan)**
- **Kaneez A'isha (wife of Maulana Hamid Raza Khan)**
- **Kaneez Faatima (wife of Sardaar Wali Khan)**

Haji Wajid Ali Khan Saheb had three sons:

- **Maulavi Sardaar Ali Khan (alias) Azzu Mia**
- **Maajid Ali Khan Saheb**
- **Haji Saajid Ali Khan Saheb**

Haji Waaris Ali Khan's other son Haji Shahid Ali Khan Saheb married twice. His first marriage was to the eldest daughter of Sayyidi Aala Hazrat Imam Ahle Sunnat ﷺ.

She had only one daughter, namely; Kaneez Zahra (alias) Azzu Saahiba, who married her paternal cousin, Maulavi Sardaar Ali Khan (alias) Azzu Mia.

He married for the second time to the daughter of Ata'ullah Khan, from whom he had the following children:

- **Mash-hood Ali Khan**
- **Mushahid Ali Khan**
- **Mustafa Ali Khan**
- **Rafiq Jaan (wife of Irshad Husain Khan)**

- **Faatima (wife of Asfand Yaar Khan)**
- **La-eeq Faatima (wife of Muhammad Jaan Khan)**
- **Mustahjaab (wife of Shaukat Husain)**
- **Intekhab Begum**

The children of Rafiq Jaan, who was married to Irshad Husain Khan are as follows:

- **Farhat Bibi**
- **Machan Begum**
- **Iftikhar Husain**
- **Mushtaq Husain**
- **One more daughter whose name is not known**

Faatima who was married to Janaab Asfand Yaar Khan Saheb had one son, Raashid Yaar Khan.

The children of La-eeq Faatima who was married to Muhammad Jaan Khan Saheb were:

- **Sultan Mia**
- **Shameemah**
- **Naseem**

Ra'ees Ul Atqiya Allama Naqi Ali Khan

Ra'ees ul Atqiya Allama Naqi Ali Khan Saheb رحمۃ اللہ علیہ (the father of Aala Hazrat رحمۃ اللہ علیہ) married Husaini Khanam. They were blessed with three sons and three daughters, namely:

- **Aala Hazrat Imam Ahmed Raza Khan**
- **Ustaz e Zaman Maulana Hasan Raza Khan**
- **Hazrat Maulana Muhammad Raza Khan**
- **Hijab Begum (wife of Waaris Ali Khan)**
- **Ahmadi Begum (wife of Shah Iran Khan)**
- **Muhammadi Begum (wife of Kifaayat Khan)**

Sayyidi Aala Hazrat & His Family

Sayyidi Aala Hazrat Imam Ahle Sunnat رحمۃ اللہ علیہ married in 1291 Hijri. He married Irshad Husain, the eldest daughter of Shaykh Fazl Husain Saheb. His (Shaykh Fazl Husain's) fathers name was Shaykh Ahmed Husain. Sayyidi Aala Hazrat رحمۃ اللہ علیہ was blessed with seven children, two sons, and five daughters, namely:

- **Hujjatul Islam Hazrat Maulana Hamid Raza Khan رحمۃ اللہ علیہ**
- **Mufti e Azam Hind Maulana Mustafa Raza Khan رحمۃ اللہ علیہ**
- **Mustafa'i Begum**

- **Kaneez Hasan**
- **Kaneez Hasnain**
- **Kaneez Husain**
- **Murtuza'i Begum**

Hazrat Hamid Raza Khan's Children

- **Ibrahim Raza Khan (Hazrat Jilani Mia)**
- **Umm e Kulthum**
- **Kaneez Sughra**
- **Hammad Raza Khan (Nu'mani Mia)**
- **Rabi'ah**
- **Salmah**

Mustafa'i Begum's Children

She was the wife of Shahid Ali Khan:

- **Azzu Bibi**
- **Maulana Sardaar Ali Khan (Azzu Mia)**

Kaneez Hasan's Children (Wife of Hameedullah Khan)

- **Ateequllah Khan**
- **Rif'at Begum**

KANEEZ HUSAIN'S CHILDREN (WIFE OF HAKEEM HUSAIN RAZA)

- **Murtuza Raza Khan**
- **Idris Raza Khan**
- **Jarjees Raza Khan**

KANEEZ HASNAIN'S CHILDREN (WIFE OF MAULANA HASNAIN RAZA KHAN)

- **Shameem Banu (Wife of Jarjees Raza Khan)**

Huzoor Mufti e Azam Hind Imam Mustafa Raza Khan's Children

- **Nigaar Faatima**
- **Anwaar Faatima**
- **Barkaati Begum**
- **Rabi'ah Begum**
- **Hajrah Begum**
- **Shakira Begum**
- **Hazrat Anwaar Raza (who passed away in childhood)**

MURTUZA'I BEGUM'S CHILDREN (WIFE OF MAJEEDULLAH KHAN)

- **Raees Mia**
- **Sa'eed Mia**
- **Fareed Mia**
- **Mujtaba'i Begum**
- **Muqtada'i Begum**

Hazrat Hasan Raza Khan's Children

He was the younger brother of Sayyidi Aala Hazrat ﷺ and is famously known as Ustaz e Zaman.

- **Hakeem Husain Raza Khan**
- **Maulana Hasnain Raza Khan**
- **Janaab Farooq Raza Khan**

Hakeem Husain Raza Khan's Children

As mentioned earlier, he was first married to Kaneez Husain, the daughter of Sayyidi Aala Hazrat ﷺ. From her, he had Murtuza Raza Khan, Idris Raza Khan, and Jarjees Raza Khan. He married for the second time and had the following children:

- **Ghausiyah Begum (Wife of Khaleeq Mia)**
- **Yunus Raza Khan**

Murtuza Raza Khan's Children

- **Bilal Raza Khan**
- **Owais Raza Khan**
- **Two Daughters**

Maulana Hasnain Raza Khan's Children

He first was married to Aala Hazrat's ﷺ daughter and was blessed with a daughter Shameem Banu who was married to Jarjees Raza Khan. He then married for the second time, and was blessed with the following children:

- **Tehseen Raza Khan (Huzoor Sadrul Ulama)**
- **Sibtain Raza Khan (Huzoor Amin e Shariat)**
- **Habeeb Raza Khan (Huzoor Habeeb e Millat)**
- **One daughter (wife of Huzoor Sayyidi Taajush Shariah)**

Hazrat Muhammad Raza Khan's Children

He was the youngest brother of Sayyidi Aala Hazrat ﷺ and was affectionately known as Nanne Mia. Hazrat Muhammad Raza Khan was blessed with only one daughter, but she was not just any daughter, but she was blessed and a blessing.

- **Faatima Begum**

She was the blessed wife of Huzoor Mufti e Azam Hind ﷺ and is a great Waliyah. She was known as Peerani Ammi or Chobi Saahiba.

Ahmadi Begum's Children

She was married to Shah Iran Khan and had three children.

- **Ali Ahmed Khan**
- **Ali Muhammad Khan**
- **Mahmoodi Begum (Wife of Maulavi Hashmatullah Khan)**

Ali Ahmed Khan did not have any children. Ali Muhammad Khan had one daughter, Zakiyyah Sultana (alias) Hameeda Begum. The son of Mahmoodi Jaan Muhammad Ishaq (alias) Khusro Mia was a barrister, who served as a professor at the Faculty of Law at Aligarh University for many years.

Sayyidi Aala Hazrat's In-Laws

As mentioned earlier, Sayyidi Aala Hazrat ﷺ married the honourable Irshad Husain, the eldest daughter of Shaykh Fazl Husain Saheb in 1291 Hijri. His father's name was Shaykh Ahmed Husain Saheb.

Shaykh Ahmed Husain Saheb's Children

- **Shaykh Fazl Husain**
- **Shaykh Farman Husain**
- **Shaykh Awlad Husain**
- **One Daughter**

Shaykh Fazl Husain Saheb's Children

- **Amjad Husain (Alias Amjad Raza)**
- **Irshad Begum (Wife of Aala Hazrat ﷺ)**
- **Qir'atullah Bibi**
- **Shamshad Begum**
- **Imdad Begum**
- **Amjadi Begum**

Maulana Amjad Raza's Children

- **Mash-had Raza**
- **Naasirah**

Qir'atullah Bibi's Children

- **Sarwari Begum (Wife of Noorul Hasan Khan)**
- **Channan Begum (Wife of Sayyid Abdul Aziz)**

Shamshad Begum's Children

- **Qudratullah Khan**

Channan Begum's Children

- **Sayyid Abdul Hafeez**
- **Sayyid Tabeeb Mia**
- **Sayyid Abul Lateef**
- **Sayyid Tahir Mia**
- **Raziya Bibi (Wife of Sayyid Athar Husain)**

The Birth of The Mujad'did

Sayyidi Aala Hazrat Imam Ahmed Raza Khan Faazil e Bareilvi رحمته اللہ علیہ the son of Allama Naqi Ali Khan bin Allama Raza Ali Khan, a resident of Bareilly, Rohailkand, entered this world on a Saturday, the 10th of the tenth month, i.e. Shawwal 1272 Hijri coinciding with 14th June 1856.

His blessed grandfather saw a wonderful dream on the day of his Aqeeqah. The interpretation of that dream was that this child will be a great scholar of Deen and an Aarif (i.e. a saintly personality). He completed the recitation of the Qur'an at the tender age of four.

The chronological name derived related to the birth of Sayyidi Aala Hazrat رحمته اللہ علیہ is 'Al-Mukhtar'.

Sayyidi Aala Hazrat رحمته اللہ علیہ later derived that the letters of the following verse added up to the numerical value of the year of his birth:

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

It is in Malfoozat Shareef, Volume three, that there was a discussion regarding the dates of birth and based on this, he said: 'Praise be to Allah! The date of my birth can be found in this blessed verse:

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

'These are those, in whose hearts Allah has embedded Imaan, and from Himself, He blessed them with assistance through the Pure Spirit.' [Surah Mujadala (58), Verse 22]

He then recited this verse,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ^ط

'You will find not those who believe in Allah and in the Last day, befriending those who oppose Allah and His Rasool, even though if they are their fathers, their sons (i.e. children), their brothers, or their fellow tribesmen.' [Surah Mujadala (58), Verse 22]

Adjoining to this (again) he again recited,

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

He then said, **'All Praise is due to Allah, I have always had hatred for those who are the enemies of Allah, right from my childhood, and Alhamdu-Lillah my children and my children's children have been blessed with this hatred for the enemies of Allah from the very beginning, and Alhamdu-Lillah this promise to has been fulfilled.'**

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

He further said, 'Praise be to Allah, if my heart has to be split into two pieces, then By Allah! On one part of my heart, you will find inscribed لا اله الا الله i.e. Laa ilaaha il'Allah and on the other part of my heart you will find inscribed محمد رسول الله, i.e. Muhammadur Rasoolullah.'

He further said, Praise be to Allah, I have always been blessed with victory over every deviant. Almighty Allah has blessed me with assistance through the Pure Spirit, and May Allah allow this too, to be fulfilled:

و يُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ ط

الْآ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ع

'And He (Allah) will enter them into gardens beneath which flow rivers, wherein they shall reside forever. Allah is pleased with them and they are pleased with Allah. This is the Assembly of Allah. Hear you! Only the Assembly of Allah are the successful ones.' [Surah Mujadala (58), Verse 22]

He then said, These are all the blessings of my grandfather. It is in the Holy Qur'an regarding the incident of Khidr عليه السلام that two orphans used to live in a house and the wall of the house was about to collapse and their treasure lay buried beneath that wall. Hazrat Khidr عليه السلام thus secured the wall making it strong. Regarding this incident, it is said,

وَكَانَ أَبُوهُمَا صَالِحًا

'And Their Father Was A Pious Person'
[Surah Al-Kahf (18), Verse 82]

Regarding this blessing which they had attained through his, i.e. their forefather's blessing. Hazrat Abdullah ibn Ab'bas رضى الله عنه mentions that this father (i.e. forefather) of theirs was fourteen generations before them.

Sayyidi Aala Hazrat رضى الله عنه then said, these are the blessings of a pious forefather, so here (in my family), this is only the third generation. Let us see how much further these blessings will remain in this chain of descendants.

A Glimpse into His Early Childhood

At the age of six, he recited the Meelad Shareef in the month of Rabi ul Awwal, on the Mimbar, in the presence of a huge gathering. He attained all his religious and other education under the tutorship of his beloved father and graduated with distinctions on the 14th of Sha'baan 1286 Hijri.

On the same day, he also penned a verdict regarding fosterage and presented this to his father. The answer was absolutely correct. On observing his critical sense of intelligence, and aptitude, his father handed over to him the responsibility of issuing verdicts, from that very day.

Glad-Tidings of The Awliyah

It is reported by Janaab Ali Khan Saheb who was the maternal nephew of Sayyidi Aala Hazrat رحمۃ اللہ علیہ, that, my late mother was the eldest sister of Aala Hazrat رحمۃ اللہ علیہ. She says that, when Aala Hazrat رحمۃ اللہ علیہ was born, my parents took him to our beloved grandfather رحمۃ اللہ علیہ. He took him in his arms and said,

'This son of mine will be a very Great Aalim.'

She further says, that when Maulana Hasan Raza Khan رحمۃ اللہ علیہ was born, he looked at him and said,

'This son of mine will be Spiritually Ecstatic'.

Janaab Ali Khan Saheb also reports that his beloved mother used to say that, once someone came to our door and called out, so Aala Hazrat ﷺ who was ten years old at the time, went to the door.

He saw an elderly person dressed in the garb of a mendicant standing at the door. One seeing Aala Hazrat ﷺ he immediately said to him, come here, so Aala Hazrat ﷺ went to him. The pious personality ran his hand over the young Aala Hazrat's head and said, you will become a very great Aalim.

It is reported from Janaab Sayyid Ayub Ali Razvi that once, during his childhood, Aala Hazrat ﷺ met a Buzurg (pious personality) near the Masjid in Mohalla Saudagran.

He looked at Sayyidi Aala Hazrat ﷺ many times from head to toe. He then said, who are you to Raza Ali Khan Saheb? Aala Hazrat ﷺ said I am his paternal grandson. He said, 'therefore', and he then left.

Maulana Irfan Ali Saheb Bisalpuri reports that once Huzoor Aala Hazrat ﷺ said, I was standing in front of our Masjid. I was about three and a half years old at that time.

A person dressed in the garb of the Arabs appeared. It seemed like he was an Arab. He spoke to me in Arabic. I too spoke to him in fluent Arabic. Thereafter I did not see that blessed personality again.

Janaab Sayyid Ayub Ali Razvi Saheb reports that when Aala Hazrat ﷺ was still in the womb of his beloved mother, his beloved father saw a very astonishing dream, which troubled him. He was troubled the entire night by the thought of this dream, and when morning came, the thought of this dream still caused him confusion.

In the morning, he went to his beloved father Hazrat Maulana Raza Ali Khan ﷺ and narrated the dream to him. Hazrat said that it was a very blessed dream. In it are glad-tidings that Almighty Allah will bless you with a son, who will cause seas of knowledge to flow, whose eminence will spread from the east to the west.

It is mentioned in Malfooz Volume One that, Aala Hazrat ﷺ said, once, at around 10am I was going to the house of Hakeem Wazir Ali Saheb. My age was the same as that of Jilani (i.e. Aala Hazrat was saying that his age was equal to what Jilani Mia's age was when he was mentioning this incident. Jilani Mia is the alias which was given to Aala Hazrat's grandson Huzoor Mufas'sir e Azam Hazrat Ibrahim Raza Khan ﷺ who is the father of Sayyidi Taajush Shariah ﷺ).

At that moment a pious personality appeared, whose beard was white. He was very handsome and with an impressive personality. He then said to me that, I hear that nowadays children are Abdul Aziz, thereafter Abdul Hamid, and thereafter Abdur Rashid (in other words the statement of Afandi). After saying this, he immediately vanished (from my sight). Hence, until now, the statement of that Buzurg has happened as he mentioned.

It is mentioned in Malfooz Volume 4 that there used to be a Majzooob (one who is in a completely deep spiritual state) in Bareilly Shareef who used to live at the Akhund Zada Masjid.

Sayyidi Aala Hazrat ﷺ says that whoever went to him, would have to listen to at least fifty harsh words. I had a desire to present myself in his court. It was the request of my father that I should not go out anywhere without taking someone with.

However, one night at 11pm, I presented myself alone before him, and I went there and sat on the ground. He was seated on the bed in his room. He looked at me very carefully for about fifteen to twenty minutes. Finally, he asked me, who are you to Maulavi Raza Ali Khan? I said that I was his paternal grandson. He immediately sprang off (his bed) and then took me with him and pointing to the bed he said, you sit here.

He then said, did you come for a case? I said there is a case, but I have not come for that. I have only presented myself for Dua e Maghfirat.

For almost half an hour, he continuously said, Allah bless you, Allah bless you, Allah bless you, Allah have Mercy, Allah have Mercy.

After that my middle brother (Maulana Hasan Raza Khan ﷺ) went to him for an issue, so by himself, he asked, have you come in connection with a case? He said, yes.

He replied by saying, Say to Maulavi Saheb it is also mentioned in the Holy Qur'an,

نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

**Allah's Divine Help and a victory is soon to come
[Surah As-Saff (61), Verse 13]**

The following day, victory was achieved in the case.

More From Aala Hazrat's Childhood

Janaab Sayyid Ayub Ali Razvi Saheb mentions that some children studied under the tutorship of a teacher at the house, and Sayyidi Aala Hazrat ﷺ also studied the Qur'an Shareef from him.

It happened such one day that the Maulavi Saheb repeatedly mentioned a word in an Ayat (verse of the Qur'an) to Sayyidi Aala Hazrat ﷺ but the word would not come out of his mouth.

The Ustadh would mention the word with a 'zabar' (Fatah) and Sayyidi Aala Hazrat ﷺ would read the word with a 'zeyr' (Kasra).

The blessed grandfather of Huzoor Aala Hazrat, Ghaus ul Waqt Hazrat Maulana Raza Ali Khan ﷺ carefully observing the situation, called the young Aala Hazrat ﷺ to him and asked for the Qur'an e Paak.

When he looked at the verse, he noticed that the scribe (i.e. calligrapher) had made an error and written a zabar instead of a zeyr, and it was printed without rectification. In other words, that which was being read by Sayyidi Aala Hazrat رحمۃ اللہ علیہ was correct. Hazrat Raza Ali Khan رحمۃ اللہ علیہ then said to Sayyidi Aala Hazrat رحمۃ اللہ علیہ, why were you not reading as Maulavi Saheb was instructing you to?

The young Aala Hazrat رحمۃ اللہ علیہ said, I would intend to read as he said, but I had no control over my tongue. Hazrat Raza Ali Khan رحمۃ اللہ علیہ said, well done! He then smiled at him, ran his hand over his head, and blessed him with Duas from the depths of his heart. He then addressed the Maulavi Saheb and said, in reality, the child was reading correctly. The calligrapher wrote it incorrectly. He then took his pen and rectified the calligrapher's error.

Janaab Sayyid Ayub Ali Razvi Saheb mentions that on numerous occasions the Maulavi Saheb experienced such amazing incidents while teaching Sayyidi Aala Hazrat رحمۃ اللہ علیہ.

After experiencing these incidents, one day when he was alone with Sayyidi Aala Hazrat رحمۃ اللہ علیہ he said, beloved son! Tell me the truth. I will not divulge it to anyone. Are you a human or a Jin? Sayyidi Aala Hazrat رحمۃ اللہ علیہ said, Praise be to Allah, I am a human indeed. All this is by the Grace and Mercy of Allah.

Janaab Sayyid Ayub Ali Razvi Saheb mentions that once while Maulavi Saheb was teaching the students, a student conveyed Salaam to him. Maulavi Saheb (affectionately) answered with the words, 'Jeete Raho'.

The young Sayyidi Aala Hazrat ﷺ said this is not the answer to Salaam. You should say, Wa Alaikumus Salaam. The Maulavi Saheb was very happy when he heard this, and blessed Sayyidi Aala Hazrat ﷺ with Duas.

His Fasting As a Child

Janaab Sayyid Ayub Ali Razvi Saheb mentions that it was the blessed month of Ramadaan. It is the day on which Aala Hazrat ﷺ attempted to keep his first fast as a child.

In his blessed home in the section where all the items for preparing Iftar are kept, there is a specific room, wherein plates of Fireeni (a sweet dish) have been kept to set. The sun is at its peak.

Just as the time of Namaaz approaches, his beloved father takes the young Sayyidi Aala Hazrat ﷺ into the same room and bolts the doors. He then takes one plate and gives it to him, requesting him to eat it. He replies, how can I eat, whereas I am fasting? He is told, this is how children keep fast. There, eat it. I have closed the door, so there is no one to see. The young Sayyidi Aala Hazrat ﷺ replies,

He, on Whose Command I have kept the fast, is Seeing!

On hearing this answer, Sayyidi Aala Hazrat's ﷺ father could not stop the tears from streaming down his face. Subhaan-Allah! It should be noted that in the intense heat of India for little children to fast is nearly impossible. Yet, Sayyidi Aala Hazrat ﷺ even as a child is conscious of his Creator.

The same Janaab Sayyid Ayub Ali Razvi mentions that one-morning Haji Nathan Khan whose real name was Haji Muhammad Shah Khan was sweeping the study of Huzoor Aala Hazrat ﷺ. This was our first time to see him doing this.

My brother, Qana-at Ali was not comfortable with an elderly person performing this chore, especially one who was so pious and knowledgeable, and who was also an owner of many properties (i.e. he was a man of respect in society).

He felt it was not right for such a person to be sweeping while he stood there looking at him. He thus stepped forward and requested to perform the chore, but Haji Saheb did not accept his request. He said,

**'Dear son! It is an honour for me that
I am able to sweep the court of my Shaykh'**

We did not know that he was a mureed of Aala Hazrat ﷺ. We simply knew that he was a neighbour and a distant relative and a landlord as well.

Haji Nathan Khan further said,

I am older than Huzoor (Sayyidi Aala Hazrat ﷺ) in age. I have seen his childhood, his youth, and now I am seeing his old-age. At every stage I found him to be unique in his time. It is only then did I give my hand in his hand. Everyone becomes devoted and pious in their old age. I have seen him to be exceptional and truly distinctive even in his childhood.

Initiation of Formal Islamic Education

During the Bismillah Khwaani i.e. the formal commencement of Islamic education of Sayyidi Aala Hazrat ﷺ, an amazing incident took place.

After getting Sayyidi Aala Hazrat to recite the بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ the Ustadh asked him to recite the **Alif, Baa, Taa, Thaa**, in the manner in which it is taught. Sayyidi Aala Hazrat ﷺ recited as per the instructions of the Ustadh. When they reached the 'Laam' 'Alif', the teacher said, 'Laam' 'Alif'. Huzoor Aala Hazrat ﷺ remained silent and did not repeat after the teacher. Again the Ustadh said, Read Laam Alif, Mia! Huzoor Aala Hazrat ﷺ said I have already read both of them. I have already read the Laam and the Alif as well. So why are they being repeated?

At that moment the grandfather of Sayyidi Aala Hazrat ﷺ Hazrat Allama Raza Ali Khan ﷺ intervened, as he was a personality blessed with intrinsic and extrinsic splendours. He said, son! Listen to the Ustadh, and read what he is instructing you to read.

Sayyidi Aala Hazrat ﷺ obeyed the command of his beloved grandfather, and then looked towards the face of his grandfather. Through his deep spiritual insight, Hazrat Raza Ali Khan ﷺ realised that this child is trying to understand as to why during a lesson where single alphabets are being taught, a word made up of two alphabets is appearing because both these alphabets have already been read individually.

Even though at this age, it was not appropriate to explain the wisdom and the secret behind this, as it was not common for a child of this age to understand it, but Hazrat Raza Ali Khan ﷺ realised through his spiritual foresight, that this little boy will one day become someone great. Hence, he felt it appropriate to mention the wisdom and secrets behind this.

He said, Son! Your thinking and what you have understood is correct and justified. In reality, the Alif which you read at the beginning was a 'Hamzah' and this, in reality, is the Alif. The Alif is always Saakin (silent by itself), and to commence with a Saakin is not possible. Thus an alphabet was brought in front of it to make clear its pronunciation, and in this case, the alphabet was the 'Laam'.

Huzoor Aala Hazrat ﷺ then said, why was the 'Laam' specifically attached to the Alif for this reason, after so many other letters? The 'Baa', the 'Taa', the 'Daal', or the 'Seen' could have been used for this purpose, so why specifically the 'Laam'?

On hearing this, his grandfather embraced him with love and happiness and prayed for him from the depths of his heart. He then said Laam and Alif are alike both in their features and in character. When written together, both of them even resemble each other; (in other words in written form لا).

In character, they resemble each other, because the Alif is the heart of the Laam, and Laam is the heart of the Alif. (in other words, if you write them in word form, then in لام the Alif is in the middle, between the Laam and the Meem, and in الف the Laam is in the middle, between the Alif and the Faa). In other words, each of them appears in the middle of the other.

Sayyidi Aala Hazrat's ﷺ grandfather was explaining the reason for the joining of the Laam Alif, but in this, he explained everything which required explanation, and he trained Sayyidi Aala Hazrat ﷺ with the capability of enquiring, understanding and recognising, the effects of which were seen by all later in his life, that just as he followed in the footsteps of Imam Azam Abu Hanifa ﷺ in Shariat, likewise, in Tariqat he is the blessed representative of Huzoor Sayyiduna Ghaus e Azam ﷺ.

His Acumen as a Child

Sayyidi Aala Hazrat رحمۃ اللہ علیہ personally mentions that, when my Ustadh, under whom I learnt the basic books, taught me any lesson, I would look at the lesson one or two times, and then I would close the Kitaab. When he would listen to my Sabaq (lesson), I would say it to him word for word, as it was (in the Kitaab). Observing this on a daily basis, he was amazed.

One day he said to me, ‘Ahmed Mia! Please tell me, are you a human or a Jin, because it takes me longer to teach you, compared to the time it takes you to learn the lesson?’

Respect for His Ustadh

After studying the very basic Kitaabs from the said Maulavi Saheb, he studied Mizaan and Munsha’ib etc. under the guidance of Janaab Mirza Ghulam Qadir Baig.

Huzoor Malik ul Ulama رحمۃ اللہ علیہ says I saw Janaab Mirza Ghulam Qadir Baig Marhoom. He was very fair in complexion. He was about eighty years old (when I saw him). All the hair on his beard and on his head was white. He would always have a Turban on. Whenever he visited Sayyidi Aala Hazrat رحمۃ اللہ علیہ, Huzoor Aala Hazrat رحمۃ اللہ علیہ would treat him with immense respect and honour.

For some time, Janaab Mirza Saheb resided at Amartalla Lane in Kolkata. From there he would often send queries to get verdicts. In Fatawa Razviah there are many queries which were sent by him. In response to one of the questions sent by him, Aala Hazrat رحمۃ اللہ علیہ wrote the distinguished book, ‘Tajal-li Al Yaqeen Bi An-na Nabiyyina Sayyidul Mursaleen’.

Sayyidi Aala Hazrat رحمۃ اللہ علیہ would always take his advice and words earnestly. When the people needed to get something important done by Aala Hazrat رحمۃ اللہ علیہ they would ask Mirza Saheb to intervene on their behalf. Aala Hazrat رحمۃ اللہ علیہ had great consideration for him, and whenever he made any request, Aala Hazrat رحمۃ اللہ علیہ would fulfil his request. He was a very pious person and truly loved Aala Hazrat رحمۃ اللہ علیہ.

Expertise in Educational Text Books

After Sayyidi Aala Hazrat رحمۃ اللہ علیہ completed his basic Arabic books, he studied and completed all his other formal education under the tutorship of his beloved father Hazrat Allama Naqi Ali Khan رحمۃ اللہ علیہ.

He qualified with distinctions in 1286 Hijri at the age of thirteen years and ten months. The word تعویز ‘Ta’weez’, denoted the date of his graduation (i.e. the numerical value of the word تعویز).

In this were glad-tidings, that Almighty Allah will always protect Sayyidi Aala Hazrat رحمۃ اللہ علیہ from the mischief of his enemies. As we progress in this book and in the volumes which are to follow In’sha Allah, we will observe how the enemies of Sayyidi Aala Hazrat رحمۃ اللہ علیہ

tried every trick in the book to harm him and his work, but they failed miserably, and he was always protected by Almighty Allah. Even today, there are those who are trying to blemish his blessed name and works, but Alhamdu Lillah till today, he is protected.

Another word derived from the numerical value of this date was the word, غفور 'Ghafoor' (the Arabic alphabets of which add up to 1286), being the year of his graduation.

In this is also glad-tidings that Almighty Allah by His Grace and Mercy will pardon those who are connected and loyal to Sayyidi Aala Hazrat ﷺ.

Sayyidi Aala Hazrat & Sarkaar Noori Mia

Before we tell you more about Sayyidi Aala Hazrat attaining knowledge from Sarkaar Noori Mia ﷺ I would like to present here a brief introduction to this great personality.

Sirraaj us Saalikeen, Noorul Aarifeen, Shaykh e Tariqat, Aalim e Shariat Hazrat Sayyid Shah Abul Husain Ahmad e Noori ﷺ is the thirty-eighth Imam and Shaykh of the Silsila e Aaliyah Qadiriyaah Barakaatiyah Razviyah Nooriyah.

On his father's side, his family are Husaini Zaidi Sayyids from Bilgiraam Shareef and from his mother's side, his mother is from the family of Hazrat Sayyid Muhammad Sughra Bilgiraami ﷺ.

He is the mureed and Khalifa of Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi رحمۃ اللہ علیہ who is also the Murshid e Kaamil of Sayyidi Aala Hazrat رحمۃ اللہ علیہ. We will discuss Sayyidi Sarkaar Sayyid Aale Rasool Ahmadi Marahrawi رحمۃ اللہ علیہ later in this book In'sha Allah.

Hazrat Sarkaar Noori Mia رحمۃ اللہ علیہ was a very great Aalim, Faadil, Saint and Sufi. Since childhood, Hazrat Sayyid Aale Rasool رحمۃ اللہ علیہ set him on the path of Tasawwuf, and Hazrat's wife would always ask Hazrat to go easy on him, as he was still very young and she felt it would be a bit too difficult for him to manage the strenuous spiritual exercises at such a tender age.

However, Huzoor Sayyid Shah Aale Rasool Ahmadi رحمۃ اللہ علیہ was observing what others could not see. When his blessed wife would caringly insist that he took it slow with Sarkaar Noori Mia رحمۃ اللہ علیہ, Sarkaar Sayyid Aale Rasool Ahmadi رحمۃ اللہ علیہ would 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 رحمۃ اللہ علیہ and Hazrat Shah Badi-ud-deen رحمۃ اللہ علیہ informed us about, and he is the seal of this chain of Qutbs.'

Sarkaar Noori Mia رحمۃ اللہ علیہ 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 صلی اللہ علیہ وسلم and if he shunned anyone, it was for the sake of Allah and His Rasool صلی اللہ علیہ وسلم.

He was absorbed in the profound love of Almighty Allah and His Beloved Rasool ﷺ. He was such a blessed personality that he was counted amongst the spiritual Elite. He was blessed with attaining spiritual blessings from the Beloved Rasool ﷺ.

Noorul Aarifeen Sayyidi Sarkaar Noori Mia ﷺ attained spiritual blessings through the following Ambia-e-Kiraam;

The Beloved Rasool Sayyiduna Muhammadur Rasoolullah ﷺ: In other words, in a spiritual state, Sarkaar Noori Mia ﷺ was embraced by the Beloved Nabi ﷺ and in this state, he was blessed to shake the Sacred Hands of the Rasool e Kareem ﷺ.

Sarkaar Noori Mia ﷺ also attained spiritual blessings from:

- **Hazrat Sayyiduna Nabi Moosa** عليه السلام
- **Hazrat Sayyiduna Nabi Esa** عليه السلام
- **Hazrat Sayyiduna Nabi Sulaiman** عليه السلام

Sarkaar Noori Mia ﷺ also attained spiritual blessings from the following Awliyah e Kiraam:

- **Sultan ul Awliya Hazrat Sayyiduna Ghaus e Azam Jilani** رضى الله عنه
- **Sultan ul Hind Hazrat Khwaja Mu'eenud-deen Chishti** رضى الله عنه
- **Hazrat Sayyiduna Zun-noon Misri** رضى الله عنه

- **Hazrat Khwaja Uthman Harwani** ﷺ
- **He also made Ziyaarat of all the past Awliyah Allah of Marahrah Shareef**

Hazrat Sayyiduna Abul Husain Ahmad e Noori ﷺ dearly loved Huzoor Ghaus e Azam Jilani ﷺ. He would often say that the Barakaati Khandaan are very close to Huzoor Ghaus e Azam ﷺ and those sincerely connected to them will never be troubled anywhere they went.

In explaining this, he would often quote the following words of Shaykh e Akbar Hazrat Shaykh Muhiyud-deen Ibn Arabi ﷺ,

‘One woman cannot be the wife of two men, and one Taalib i.e. seeker, cannot be the Mureed of two persons.’

He would say,

‘The first and last stages in the path of Sulook i.e. the spiritual path is the Peer i.e. the Shaykh e Kaamil. Until this is not present, there is nothing. One who is shunned from one door will find that his path is closed.’

Sarkaar Noori Mia ﷺ was blessed with a grand and special acceptance in the Sacred Court of Sultan ul Hind Hazrat Khwaja Ghareeb Nawaaz ﷺ. I will present here an incident so that we may understand how blessed a personality he is.

Maulana Ghulam Shab-bar Badayouni narrates the following incident in Tazkira e Noori. He says, Hazrat, i.e. Sarkaar Noori Mia رحمۃ اللہ علیہ took a group of his mureeds with him to Ajmer Shareef for the Urs of Sultan ul Hind Hazrat Khwaja Ghareeb Nawaaz رحمۃ اللہ علیہ.

On the 5th of Rajab, Hazrat said,

'I have been authorised by Hazrat Khwaja Ghareeb Nawaaz رحمۃ اللہ علیہ that all those of you who are with me may present your special requests in writing to me and I shall arrange for your requests to be sent to Hazrat Khwaja Ghareeb Nawaaz رحمۃ اللہ علیہ and you will be given the appropriate command as per your request.'

One of the Khaadims asked how the requests would reach Sultan ul Hind رحمۃ اللہ علیہ, so Hazrat Noori Mia رحمۃ اللہ علیہ informed him that there were Jins who were appointed to do certain chores at the Darbaar.

Sarkaar Noori Mia رحمۃ اللہ علیہ then gave all the written requests to Hafiz Nazrullah Saheb Badayouni and said,

'Go to the southeastern 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 felt that if he followed the Hafiz Saahib, he would probably have the opportunity to see one of the special Khaadims of Hazrat Khwaja Ghareeb Nawaaz رحمۃ اللہ علیہ.

He thus followed the Hafiz Saheb very closely, but as he came close to the well, a huge crowd of people caused him to lose sight of the Hafiz Saheb for a few moments. He quickly rushed forward and saw Hafiz Saheb returning without any letters in his hand.

The Khaadim asked about the letters and the Hafiz Saheb 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 Sarkaar Noori Mia رحمۃ اللہ علیہ and Hafiz Nazrullah explained what had happened to him.

Hazrat then asked the Khaadim if he had gone along with Hafiz 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 رحمۃ اللہ علیہ then said,

'It is the great blessing of Sultan ul Hind Khwaja Hazrat Ghareeb Nawaaz رحمۃ اللہ علیہ upon this Faqeer. There are many Faqeers like me who come here and take their annual orders, but Alhamdu Lillah, 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. Subhaan-Allah! This is the blessing of the court of Sultan ul Hind Hazrat Khwaja Ghareeb Nawaaz رحمۃ اللہ علیہ and it also shows what a great personality Sarkaar Noori Mia رحمۃ اللہ علیہ is.

The Seal of The Seven Qutbs of Marahrah Shareef, Huzoor Sayyid Shah Abul Husain Ahmad e Noori رحمۃ اللہ علیہ passed from this world on the 11th of Rajab 1334 Hijri (31st August 1906) and his blessed Mazaar is in Marahrah Shareef.

I would like to complete this brief Introduction of Sarkaar Noori Mia رحمۃ اللہ علیہ with some of his gems of wisdom. Personalities like Sayyidi Aala Hazrat رحمۃ اللہ علیہ took careful heed to these gems of wisdom and thus became stars of guidance to the Ummah until Qiyaamat.

The Seal of The Seven Qutbs of Marahrah Shareef Sarkaar Noori Mia رحمۃ اللہ علیہ said,

- **Stay away from bad-mazhabs, i.e. deviants, as this causes weakness, i.e. destruction in faith**
- **Stay away from a miserly person**
- **Eating meat continuously for forty days causes hardness of the heart**

Sarkaar Noori Mia رحمۃ اللہ علیہ would also often say, that there are ten things that a person must do to attain the true fear of Almighty Allah:

- **Keep the tongue in control**
- **Stay away from backbiting**
- **Do not look down on anyone**
- **Do not look at strange women**
- **Always speak that which is true and just**
- **Always acknowledge the Grace and Bounties of Allah**
- **Spend your wealth and your belongings in the path of Allah**
- **Do not only wish good for yourself**
- **Be punctual in your five daily Namaaz**
- **Respect the Sunnat of the Beloved Prophet صلی اللہ علیہ وسلم and the righteous consensus of the Believers.**

Sayyidi Aala Hazrat رحمۃ اللہ علیہ used to say that, I attained the knowledge of Tariqat, i.e. spiritualism from my blessed Peer o Murshid Sayyiduna Aale Rasool Marahrawi رحمۃ اللہ علیہ.

In 1296 Hijri before passing away, Hazrat i.e. Sarkaar Aale Rasool رحمۃ اللہ علیہ gave me in the care of the son of his son, his heir apparent and spiritual successor, Hazrat Sayyiduna Sayyid Shah Abul Husain Ahmad e Noori رحمۃ اللہ علیہ. I studied some sciences of Tariqat, ilm e Takseer (Carrying figures, i.e. the math of changing values) and ilm e Jafar

(An advanced inspired science of numerology) from Hazrat Noori Mia رحمۃ اللہ علیہ.

The fact that Sayyidi Aala Hazrat رحمۃ اللہ علیہ says that he attained the knowledge of these sciences and the path of Tariqat from Sarkaar Noori Mia رحمۃ اللہ علیہ shows that Sarkaar Noori Mia رحمۃ اللہ علیہ is one of the special teachers of Huzoor Sayyidi Aala Hazrat رحمۃ اللہ علیہ.

Like with all his teachers, Sayyidi Aala Hazrat رحمۃ اللہ علیہ had immense love for Sarkaar Noori Mia رحمۃ اللہ علیہ. However, his love for Sarkaar Noori Mia رحمۃ اللہ علیہ was not only because he learnt the above-mentioned sciences and disciplines from Sayyidi Sarkaar Abul Husain Ahmad e Noori رحمۃ اللہ علیہ.

He loved him more so because Sarkaar Noori Mia رحمۃ اللہ علیہ was a Sayyid and the successor of his Shaykh e Kaamil Sayyiduna Aale Rasool Marahrawi رحمۃ اللہ علیہ. Writing in praise of Sarkaar Noori Mia رحمۃ اللہ علیہ Sayyidi Aala Hazrat رحمۃ اللہ علیہ says,

**Bartar Qiyaas Se He Maqaam e Abul Husain
Sidra Se Poocho Rif'at e Baam e Abul Husain**

Some of Sayyidi Aala Hazrat's Teachers

The list of Sayyidi Aala Hazrat's teachers is a very short one. With the exception of his beloved father Hazrat Naqi Ali Khan ﷺ Sayyidi Aala Hazrat studied directly only under these personalities:

- **Janaab Mirza Ghulam Qadir Baig Saheb**
- **Janaab Maulana Abdul Ula Saheb Rampuri**
- **Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi**
- **Hazrat Sayyid Shah Abul Husain Ahmad e Noori**

If we include his blessed father, it makes it five people who directly taught him. Except for these personalities, Huzoor Aala Hazrat ﷺ did not learn directly by sitting before anyone else as a student. Due to his dedicated efforts, Almighty Allah, by His Grace and Mercy, blessed him with being the embodiment of numerous sciences of knowledge. Huzoor Sayyidi Aala Hazrat ﷺ wrote books (or articles) covering about fifty-four different sciences of knowledge, thereby spreading oceans of knowledge and spiritual enlightenment.

Leave alone his devoted followers and well-wishers, even though his opposition opposed him, and due to the evil in their hearts, they slandered him, but with all this, they were still forced to acknowledge that, **'No matter what the case may be, Maulana Ahmed Raza Khan is the King of The Pen.'**

In other words, they were compelled to acknowledge that he was an amazing and proficient writer. No matter which topic he chose to write on, he did not require the support of anyone else, and when he wrote the criticism of the deviants etc. none found any path to manoeuvre.

His Colleagues Sincerely Acknowledge His Intellectual Abilities

Nawab Waheed Ahmed Khan Saheb Razvi Bareilvi writes that Maulavi Ehsan Husain Saheb was a very pious, polite, selfless, and immensely religious personality.

He would teach Hadith after Zuhr Namaaz at the Bareilly Jaame Masjid, solely for the pleasure of Allah. He would spend most of his time in the Masjid, studying books of Hadith, and in reciting Durood Shareef and litanies (Wazifa).

He is the one who not only advised but also encouraged this humble servant to perform his Namaaz with Jama'at. Thus, by the Grace of Allah, this humble servant started performing his Namaaz at the Jaame Masjid with Jama'at.

This humble servant was studying in grade 6 at the English School at this time. It was the same Maulavi Saheb who was also appointed to teach Farsi (Persian).

Once this humble servant asked Maulavi Saheb about the Mujad'did of the present century, i.e. Sayyidi Aala Hazrat Imam Ahle Sunnat Maulana Maulavi Shah Muhammad Ahmed Raza Khan رحمته اللہ علیہ. Maulavi Saheb spoke highly about the knowledge and excellence of Aala Hazrat رحمته اللہ علیہ.

He then said,

I was Aala Hazrat's class fellow during his initial Arabic studies. Even from the very beginning, Aala Hazrat رحمته اللہ علیہ was so intelligent that he never learnt more than one-fourth of a book from the teacher. After learning one-fourth of the book from the teacher, he would self-study the remaining lessons in the book and then present it to the teacher.

A Glimpse into His Determination

According to Sayyid Ayub Ali Razvi, in Jamadil Aakhir 1300 Hijri, the Tafdeelis of Bareilly, Badaun, Sambhal and Rampur made a unanimous announcement to debate with Sayyidi Aala Hazrat رحمته اللہ علیہ on the issue of 'Tafdeel' (i.e. regarding the superiority of Hazrat Abu Bakr and Hazrat Umar رضی اللہ عنہما) and all of them selected Maulana Molvi Muhammad Hasan Sambhali who was the author of 'Tanseequn Nizam Fi Masnadil Imam' and 'Haashia Hidayah' etc. as their Amir and the debater on their behalf. During those days, Sayyidi Aala Hazrat رحمته اللہ علیہ was taking a strong laxative to clean the bowel, and the days for the laxative to work were near, and he was under the treatment of a new Hakeem (doctor).

The new Hakeem had conspired with them (the opposition), and they were advised to challenge Sayyidi Aala Hazrat رحمۃ اللہ علیہ a day before the bowel movement, as due to the acute bowel movement, Sayyidi Aala Hazrat رحمۃ اللہ علیہ will himself refuse the challenge of the debate, and even if he insisted, then on the basis of being the physician who is treating him, he would stop him from it. It will thus be purported that he absconded from the debate. However, (they forgot) that whomsoever Allah exalts, none can disgrace. The moment he received the invitation of the debate, Sayyidi Aala Hazrat رحمۃ اللہ علیہ immediately accepted the challenge of the debate. The physician tried his best to hamper and stop Sayyidi Aala Hazrat رحمۃ اللہ علیہ from attending, by saying that it is the day that the bowel movement will be severe. Sayyidi Aala Hazrat رحمۃ اللہ علیہ said I prefer to die during the debate, and it is not my intention to try to save myself by refusing the debate.

Debate with Muhammad Hasan Sambhali

Sayyidi Aala Hazrat رحمۃ اللہ علیہ in this condition then wrote thirty questions and had them sent to the leader of that group. When he saw the questions which were sent, he realised that ‘No person who holds the Tafdeeli belief will ever be able to answer these questions’.

He immediately got onto a train and then left for home. After that, he wrote the footnotes of ‘Sharh Aqaa’id’ which he named ‘Nazm ul Faraa’id’ in which he supported and confirmed the Madhab of the Ahle Sunnat wal Jama’at.

The others on realising what had happened followed the policy of, 'Those who remained silent, are safe'. The details of this are present in the book 'Fath e Khaibar' which was published in that era.

Thereafter, Sayyidi Aala Hazrat رحمۃ اللہ علیہ invited them on numerous occasions for debates, but from their side, there was no response in this matter.

This is the Grace of Allah. He bestows it upon whom He Wills, And Allah is Most Gracious, and all praise is due to Allah, The Sustainer of the Worlds.

Sayyidi Aala Hazrat's Regular Routine

Janaab Zaka'ullah Khan writes that he remained in the service of Sayyidi Aala Hazrat رحمۃ اللہ علیہ for approximately twelve to fourteen years, or slightly more than that. He says that it was the habit of Sayyidi Aala Hazrat رحمۃ اللہ علیہ on a Friday, that after the Jummah prayer he would sit in the courtyard, and would return into the house after Maghrib.

Daily, he would perform his Asr Namaaz and then sit in the courtyard. He would sit there and spread his rays of knowledge and blessings, and all those present at the Astana, in other words, the general Ahle Sunnah public and the Ulama would benefit from these sittings. However, during the winter months, he would remain in the Masjid between Asr and Maghrib. All those present would also remain in the Masjid with the intention of I'tekaaf, and there, he would share knowledge and advice with them.

He would perform his Maghrib Salaah and then adjourn to the family chambers. This was his routine. With the exception of this, Sayyidi Aala Hazrat ﷺ would come out of the house for the five daily Namaaz, and he would always perform his Namaaz with Jama'at (i.e. in congregation). If someone from the city or from out of the city came to meet Sayyidi Aala Hazrat, and he was informed of it, he would immediately come out to meet him.

The Sayed Saheb from Madina Shareef

Haji Kifayatullah Saheb عليه الرحمة was the special Khaadim (aid) of Sayyidi Aala Hazrat ﷺ and he remained in the service of Sayyidi Aala Hazrat ﷺ even during journeys. He was like a shadow to Hazrat.

Once, a Sayyid Saheb from Madina Shareef journeyed from Madina Shareef to Bareilly Shareef to visit Sayyidi Aala Hazrat ﷺ and to learn Ilm e Jafar (An advanced inspired science of numerology). He remained in Bareilly Shareef for quite some time and attained this knowledge. When Madni Saheb intended to go to Kolkata, he said to Sayyidi Aala Hazrat ﷺ that he would prefer that someone accompanied him, as this would be better for him. Sayyidi Aala Hazrat ﷺ sent Haji Kifayatullah Saheb عليه الرحمة with him. Haji Kifayatullah Saheb said to Janaab Zaka'ullah Khan that while he was away with Madni Saheb, he would be responsible for serving Sayyidi Aala Hazrat ﷺ. He also mentioned this to Sayyidi Aala Hazrat ﷺ as well, and Sayyidi Aala Hazrat ﷺ accepted him in his service.

Sayyidi Aala Hazrat's ﷺ maternal nephew, Janaab Ali Muhammad Khan says that his mother used to say that, Sayyidi Aala Hazrat ﷺ was never stubborn when it came to learning. He would personally go for his studies without being forced to do so. He would even want to go for lessons on a Friday, but he abstained from this because his beloved father requested him not to, and he understood that this was a day off, due to the excellence of the Friday, and the other six days were days to learn.

The Mureeda of Sarkaar Noori Mia

Haji Kifayatullah Saheb mentions that once Sayyidi Aala Hazrat ﷺ went to the home of Haji Khuda Bakhsh Saheb. When Sayyidi Aala Hazrat ﷺ entered the house, the son brought some sweets and placed it before him, and requested that he should make the Faateha of Gyarhwee Shareef over it. Hazrat recited the Faateha and then lowered his gaze and sat silently. Then, the wife of the son entered covered in a sheet from head to toe and stood there. She waited for Sayyidi Aala Hazrat ﷺ to raise his head so that she could convey Salaam. Just as Sayyidi Aala Hazrat raised his head, she conveyed Salaam. Hazrat mentioned her name and said, are you married in this house?

This girl was the Mureeda of Hazrat Sayyid Shah Abul Husain Ahmad e Noori Marahrawi ﷺ. Even though she was covered from head to toe, Sayyidi Aala Hazrat recognised her, as she was the mureeda of Hazrat Sayyid Shah Abul Husain Ahmad e Noori ﷺ.

The Pillars of The Masjid Are Not Straight

Janaab Sayyid Ayub Ali Saheb mentions that there was a need to put a roof over the expanded bathroom, well, and ablution area of the Masjid. Hence, Janaab Ali Husain Qadiri Razvi Marhoom was the builder appointed for this duty.

He had just completed the pillars, when at the time of Zuhr Namaaz, Huzoor Aala Hazrat رحمۃ اللہ علیہ inspected them, and said, Brother Ali Husain. The pillars do not look too good. Make them look better. He then said, I never interfered during the renovations of my house. However, I did request shelves as the books remain preserved in them. Subhaan-Allah! Here Sayyidi Aala Hazrat رحمۃ اللہ علیہ commented because it was the Masjid, and it was his way never to take any shortcuts when it came to that which was for the pleasure of Almighty Allah.

He Walked So Gently!

The same Janaab Sayyid Ayub Ali Razvi Saaheb mentions that Sayyidi Aala Hazrat رحمۃ اللہ علیہ walked so softly, that one would not even hear his blessed footsteps. It happened almost always that my brother Qana'at Ali and I would be working inside the third portion of the courtyard, and Huzoor Aala Hazrat رحمۃ اللہ علیہ would exit from his house, and he would walk through the entire outer courtyard and, and we would only realise he was standing there because he would be first to convey Salaam. Janaab Sayyid Ayub Ali Razvi Saheb says that once he was asked to go to Bhawali (where Sayyidi Aala Hazrat رحمۃ اللہ علیہ had

gone). On receiving this news, he took Huzoor Aala Hazrat's youngest son, Huzoor Mufti e Azam Maulana Mustafa Raza Khan Qadiri ﷺ with him. When they arrived Huzoor Mufti e Azam ﷺ entered the house and informed Sayyidi Aala Hazrat ﷺ that they had arrived. Janaab Sayyid Ayub Ali says that even after all this when Sayyidi Aala Hazrat ﷺ came out, he did not notice him until he conveyed Salaam, when he looked up, he found Sayyidi Aala Hazrat ﷺ standing next to him.

Sayyidi Aala Hazrat's Daily Meals

Janaab Sayyid Ayub Ali Razvi Saheb says that Sayyidi Aala Hazrat ﷺ would usually eat a bowl of gravy (soup) made with mutton, with no chillies. He would eat this with one or one and a half biscuit (i.e. a bun) made from fine wheat. This too was not daily. At times he would even miss this meal.

Sayyidi Aala Hazrat's Cautiousness

Janaab Sayyid Ayub Ali Razvi Saheb says that once Huzoor Aala Hazrat ﷺ had an eye infection, and during this time, and when at the Masjid, on numerous occasions, he would call me either before or after Namaaz and say, Sayyid Saheb, please check if any water (fluid) has come out of the circle of the eye (i.e. completely out of the eye), otherwise (if it has), then I will have to perform Wudu and repeat the Namaaz.

Sayyidi Aala Hazrat's Caution in Medicines

Once, Hakeem Abdus Subhaan Saheb who had come from Bombay to learn Ilm e Jafar, presented a small bottle of some drops to Sayyidi Aala Hazrat رحمته الله, so that he may use them in his eyes.

Huzoor Aala Hazrat رحمته الله enquired about the ingredients in the drops. Hakeem Saheb said, Huzoor! Please use it. He then praised the benefits of the drops. Sayyidi Aala Hazrat رحمته الله said I do not use any medicine without investigating its ingredients. Hakeem Saheb assured him by saying that there are no harmful ingredients in it and that In'sha Allah if you use it once, you will notice its benefits, and after that, I will also tell you the ingredients.

After hearing the assuring words of Hakeem Saheb, he took the medicine and went into the house, but the moment he put the drops into his eyes, he felt excruciating pain and discomfort. He came out of the house, with both his hands covering his eyes, and said to Hakeem Saheb, at least now tell me what is in these drops? I am in immense discomfort.

Hakeem Saheb mentioned all the ingredients and also mentioned lime extract. On hearing this, Sayyidi Aala Hazrat رحمته الله was startled. He said, Lime extract and it is used in the eyes! لا حول ولا قوة الا بالله العلي العظيم! Hakeem Saheb, something as sensitive as my eyes and lime extract!

Aala Hazrat's Routine with His Clothing

Janaab Sayyid Ayub Ali Razvi mentions that Sayyidi Aala Hazrat ﷺ changed his blessed clothing twice in a week. Once on a Friday, and then on a Tuesday.

However, if Eid or the Birth of Nabi ﷺ (Meelad Shareef) fell on a Thursday, he would change clothes on both days, i.e. on Thursday and on Friday. If these blessed events fell on a Sunday, then to he would change on both days. With the exception of these two blessed events, he would not change except on those specific days.

The day on which Jilani Mia's Khatna gathering (function held after circumcision of a male child, as a mark of gratefulness) was held, fell out of these two days, so he went to the function wearing whatever he had on, and did not change into something new, yet all the respected and influential people in the city attended. He still went dressed in his normal clothes.

Some Of Sayyidi Aala Hazrat's Etiquettes

Janaab Sayyid Ayub Ali Razvi states that,

- **It was not the manner of Aala Hazrat ﷺ to say 'Allahu Akbar' to alert the Imam when he would make an error in Namaaz. In other words, if he goes towards making Qa'dah in the third Raka'at, Aala Hazrat ﷺ would say 'Subhaan-Allah' to alert him of his error.**

- He would never keep any other book on the Books of Hadith. If he was explaining a Hadith Shareef, and someone spoke in-between (to him), he would become very displeased and aggrieved.
- He did not prefer for anyone to sit by keeping one leg over the thigh (lap) of the other leg (as people commonly sit today). It is mentioned that Aala Hazrat عليه السلام often suffered from back pains, so it was his habit to always keep a large pillow behind him. Before having had this illness, he would never keep a pillow (i.e. cushion) behind him.
- When reading books, he would gather both his legs and sit by raising both his thighs. Otherwise, he would have his right thigh (i.e. Knee) upright and the left thigh on the ground, and if for some reason he raised his left thigh, he would then place the right one on the ground flat.
- He would sit like in Namaaz with immense respect and devotion throughout the Mehfil e Meelad Shareef, or while delivering a discourse. He would sit on the platform like this for four to five hours continuously.
- Towards the end of his life, he stopped eating paan (betel leaf) completely, whereas before that he would eat it often, but without Zardah. However, while delivering a discourse he would never chew paan. A small jug would be kept near the window. He would gargle from it in order to eliminate any dryness (in the mouth or throat).

Some of Aala Hazrat's Blessed Habits

Janaab Sayyid Ayub Ali Razvi says that it was from amongst the blessed Habits of Aala Hazrat ﷺ that;

- He would sleep in the form of the name of Nabi ﷺ (i.e. in the form of محمد)
- He would not laugh aloud
- He would press his finger against his teeth when yawning, avoiding any noise
- When rinsing the mouth, he would place his right hand against his beard and lower his head
- He would never spit facing the direction of the Qibla
- He would never stretch his legs out in the direction of the Qibla
- He would perform his five daily Namaaz with Jama'at in the Masjid
- He would wear an Imama (Turban) when performing Fard Namaaz
- He disliked ink which did not have a piece of cotton wool in it
- He abstained from using a metal pen

- **When grooming his beard, he always used his own comb and mirror**
- **He would always perform Miswak**
- **He would use scented oil on his head**

We Do Not Sell Ta'weez!

Janaab Sayyid Ayub Ali Razvi mentions that once a person visited Aala Hazrat ﷺ and presented an earthen pot with some Badauni Pedha (a sweetmeat) in it.

Huzoor Aala Hazrat ﷺ asked his reason for coming. He said that he only came to convey Salaam to Hazrat. Huzoor Aala Hazrat ﷺ responded to his Salaam and then remained silent for a while. Then, again he asked him if he had any work. He replied that he had no work, but simply came to visit.

He replied it is your kindness and politeness. Again after some time Huzoor Aala Hazrat ﷺ again asked if there was something which he could do for him. Again the person responded in the negative.

In other words, he said he did not need anything. Thereafter, Huzoor Aala Hazrat ﷺ sent the sweetmeats into the house. After a short while, the person requested a Ta'weez. Sayyidi Aala Hazrat ﷺ said, I asked you thrice (if there was something you needed), but you said that there was nothing needed. He then asked him to sit at ease.

Sayyidi Aala Hazrat ﷺ then asked his maternal nephew Ali Ahmed Khan Marhoom to bring a Ta'weez (as it was his responsibility to keep the Ta'weez and hand them to Sayyidi Aala Hazrat ﷺ when he required them). He then handed the Ta'weez over to the man.

Haji Kifayatullah Saheb immediately understood Sayyidi Aala Hazrat's ﷺ indication and asked for the sweetmeats to be sent back out, and he placed it in front of Sayyidi Aala Hazrat ﷺ. Huzoor Aala Hazrat ﷺ returned the sweetmeats to him with these words,

**'Please take the pot with you as well.
At my place, Ta'weez is not sold'.**

The man apologised many times, but Huzoor Aala Hazrat ﷺ did not accept the sweetmeats. Finally, the person had to leave with the sweetmeats.

I Do Not Sell Knowledge

The same Janaab Sayyid Ayub Ali Razvi mentions that once, Huzoor Sayyidi Aala Hazrat said to Jahangir Khan Saheb Qadiri Razvi who used to live in Mohalla Cheepi Tola, Qil'a that, 'I need a canister of kerosene oil (i.e. paraffin)'.

He said this to him because he used to sell paraffin. Hence, he brought with him a canister of paraffin. Huzoor Aala Hazrat ﷺ enquired about the price of the paraffin, and he said that it currently sells for this much, but you can give me this much less.

Huzoor Aala Hazrat ﷺ said, take from me the same price which you charge others. He said, No Huzoor! You are my Buzurg and an Aalim. How can I charge you that which is the common selling price? Huzoor Aala Hazrat ﷺ paid the normal price to Khan Saheb and said,

'I do not sell knowledge'.

This incident in the life of Sayyidi Aala Hazrat ﷺ should serve as a lesson for those who wait to benefit from the Muslims, and to take advantage of them so that they benefit themselves. We should learn from the lives of great personalities like Sayyidi Aala Hazrat ﷺ.

The Awliyah Allah are the beloveds of Almighty Allah, and their lives are glowing beacons of guidance for those who are truly seeking to rectify their lives and attain closeness to Almighty Allah.

His Kindness To The Truly Sincere

Janaab Sayyid Ayub Ali Razvi says that there was a mureed (disciple) of Aala Hazrat ﷺ who used to drive a carriage. He was based at the Bareilly Junction Railway Station. He had just built a new carriage. Before Zuhr, he brought the carriage and parked it outside Aala Hazrat's main gate. After a short while, Huzoor Sayyidi Aala Hazrat ﷺ emerged for Namaaz. He kissed Aala Hazrat's hand and respectfully made the following plea, Huzoor! I have just finished building this carriage, and no passenger has sat in it as yet. It is my wish that Huzoor should be the first person to sit in it.

Hence, Sayyidi Aala Hazrat ﷺ recited something and then sat in the carriage up to the door of the Masjid Shareef, which was about thirty to forty steps from the gate. He disembarked outside the Masjid and entered the Masjid.

This was the manner of Sayyidi Aala Hazrat ﷺ when it came to those who were sincere in their actions and firm in Imaan. He never showed love or kindness to someone because of the person's wealth or power, but he would rather spend his time with the poor and the needy. He always showered them with his love and kindness.

His Habit When Returning From The Masjid

The noble descendant of Hazrat Muhad'dith e Surti ﷺ Maulana Qari Ahmed writes; Hazrat Shah Maana Mia the Sajjadah Nasheen of Hazrat Muhad'dith Surti ﷺ states that it was the habit of Sayyidi Aala Hazrat ﷺ that when he would adjourn from the Masjid, and go towards the gate (entrance to his home), he would remove his turban and keep it under his arm. He would then walk very gently, by raising his feet (and not dragging them). It would seem as if he was reading something every time he raised his foot.

He most often kept his gaze lowered, and at times he would also look ahead. As I mentioned while explaining the earlier incident, Sayyidi Aala Hazrat ﷺ is such a personality, that simply looking at him and observing him taught people the basic rules and etiquettes, of how to carry out their daily lives.

Even personalities like Hazrat Shah Maana Mia would observe the manners of Sayyidi Aala Hazrat ﷺ as they too understood the blessings of remaining in the company of the pious and learning by observing them. Sayyidi Aala Hazrat ﷺ followed the Sunnah even while walking home after Salaah. He kept his gaze lowered, so as not to look at any strange female etc. and he raised his sight every now and then, to be sure that he was not walking in someone's way.

His Activities During His Final Days

Maulavi Muhammad Husain Saheb Chishti Nizami Fakhri Bareilvi Meeruti Ajmeri who was the organiser of the Eid Meelad un Nabi, and the founder of the Tulsumi printing press says,

Today is the 14th of Shawwal 1366 Hijri coinciding with the 31st of August 1947, I am two months short of reaching seventy-two years of age. In 1313, during the early days of my life, I worked on the copying of the Fatawa of Aala Hazrat for a few years. When I was twenty years old, I was commanded to go to Meerut. It was a time when Wahabism was at its peak in Meerut. Sayyidi Aala Hazrat ﷺ was a pious personality who was slender in build and a very small eater. He would never waste his time. He was always occupied in writing books and answering edicts (etc). This is why he spent most of his time in his house (i.e. in his private chambers) because when spending time talking to people, very little or no work gets done. He would only come out for the five daily Namaaz, so that he may perform his Namaaz with Jama'at in the Masjid. He would as per necessity come out of the house to meet with any guests.

However, he would sit outside in the courtyard after Asr Namaaz to meet and greet people. During his entire life, he would take it upon himself to make sure he performed his Namaaz with Jama'at. Even though he was a very passionate personality, even in the hottest weather he would perform Namaaz wearing a Turban and an 'Angarkha' (a coat-like garb). He would especially not perform Namaaz only wearing a hat and a (normal) Kurta.

Today, we do not see the care and caution in people's Namaaz, like was seen when Sayyidi Aala Hazrat ﷺ performed his Namaaz. In the amount of time it took me to read two Raka'ats, he would read only one Raka'at, and others would read six Raka'ats or eight Raka'ats in the amount of time it took me to read four Raka'ats. Sayyidi Aala Hazrat would meet everyone with immense kindness, even those who were much younger in age. He would always say 'Aap' or 'Janaab' when addressing someone. (In other words, he would address them with respect), and he would show respect to him according to the respect he deserves, based on his position. (In other words, he respected Ulama according to their excellence, and descendants of Nabi Kareem ﷺ according to their dignity).

Aala Hazrat in The Court of His Murshid

Aala Hazrat ﷺ himself says, One afternoon, I fell asleep while weeping, and I then dreamt of my beloved grand-father. In the dream he blessed me with a small chest i.e. a box, and then said to me, 'soon that person will come, who will treat your agony.

On either the second or third day after this dream, Maulana Abdul Qadir Badauni رحمه الله عليه arrived from Badaun, and took me with him to Marahrah Shareef. After going there, I was blessed with taking Bay'at.

Aala Hazrat presented himself at the court of Hazrat Khatim ul Akaabir, the grandmaster and spiritual guide, the inheritor of knowledge from the pious predecessors, Hazrat Sayyid Shah Aale Rasool Ahmadi ﷺ and there he took Bay'at (the oath of allegiance) at his blessed hands, and was blessed with all the Ijazats and Khilafats of the Silsila, followed by permission in transmitting Hadith Shareef. Regarding the account leading to Sayyidi Aala Hazrat ﷺ taking Bay'at, it is mentioned that during one of his visits to Bareilly Shareef, Hazrat Maulana Abdul Qadir Badayouni ﷺ invited Sayyidi Aala Hazrat ﷺ to accompany him to Marahrah Shareef. Sayyidi Aala Hazrat Imam Ahle Sunnat ﷺ accepted his invitation and these great personalities set off to Marahrah Shareef. It is mentioned that on arrival at the railway station in Marahrah Shareef, Sayyidi Aala Hazrat ﷺ said,

'I am receiving the fragrance of my Murshid'

On reaching the Khanqah e Barakaatiyah, Hazrat Sayyid Shah Aale Rasool Ahmadi ﷺ placed his blessed sight on Sayyidi Aala Hazrat ﷺ and immediately said, **'Come in! I have been anticipating your arrival for some time now.'**

Hazrat Sayyiduna Shah Aale Rasool ﷺ immediately initiated Sayyidi Aala Hazrat ﷺ into the Silsila as his mureed and instantaneously blessed him with the Khilafat and Ijazat in all the Sufi Orders. Hazrat Sayyiduna Shah Aale Rasool Marahrawi ﷺ thus became the Shaykh e Kaamil of Sayyidi Aala Hazrat Imam Ahl Sunnat ﷺ, and Sayyidi Aala Hazrat ﷺ became the vision and lamp of the Khandaan e Barakaat.

Also present in this gathering was the great mystic and Sufi Master of the era, Hazrat Sayyiduna Sayyid Shah Abul Hussain Ahmad e Noori Barakaati Marahrawi ﷺ, who later became the Peer o Murshid of Ghaus ul Waqt Huzoor Mufti e Azam Hind ﷺ. He was also the personality who was nurtured and trained by Huzoor Sayyid Shah Aale Rasool Marahrawi ﷺ to ultimately become his successor.

Hazrat Shah Abul Hussain Ahmad e Noori ﷺ is indeed from amongst the Awliyah Allah and needed no introduction to Sayyidi Aala Hazrat ﷺ. Like Hazrat Sayyid Shah Aale Rasool ﷺ, he too immediately recognised the distinction of Sayyidi Aala Hazrat ﷺ.

However, for the benefit of those who were present during this blessed meeting, and in order to acquaint them with the exalted calibre and status of Sayyidi Aala Hazrat ﷺ, and so that generations later, people like us may realise his brilliance, the great Sufi Master asked Hazrat Sayyid Shah Aale Rasool Ahmadi ﷺ a question.

He said, **'Huzoor! The procedure here at Marahrah Shareef is that if any person comes here, and if after becoming a mureed he desires to attain the sacred Khilafat and Ijazat, we order him to perform Mujaahida i.e. intense spiritual exercises. We also give him dry bread to eat i.e. he is given a very humble meal as part of his spiritual training. After this spiritual training, if we find him deserving, we bless him with the Khilafat and Ijazat in one or two Silsilas (Spiritual Orders); but you have blessed this young man with Khilafat and Ijazat of all the Silsilas, and you have even authorised him to examine and verify all the Kitaabs written by you. What is the reason for this?'**

The Grand Shaykh and Spiritual Master of Masters Hazrat Sayyid Shah Aale Rasool Marahrawi رحمۃ اللہ علیہ replied with the following statement:

'O, people! You do not know Ahmad Raza. Others who come here need to be prepared before being given Ijazat and Khilafat, but Ahmad Raza Khan has come here already trained and prepared by the Grace of Allah. All he needed was a connection and this is why I have initiated him (into the Silsila) as my mureed.'

The Grand-Master then said,

'I constantly wept in the fear of Almighty Allah, thinking that if on the day of Qiyaamah, Allah questions me about what I had brought for Him from the world; I would have no answer. But today, that fear no longer exists. If on the day of Qiyaamah Almighty Allah asks me, O Aale Rasool! What have you brought for Me? I will immediately present Ahmad Raza Khan رحمۃ اللہ علیہ before my Creator.'

This spiritually exhilarating moment explains the eminence of Sayyidi Aala Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ. Sayyidi Aala Hazrat رحمۃ اللہ علیہ possessed immense love for his Shaykh e Kaamil, and in the love of his Murshid e Kaamil, he honoured and respected every member of the Noble Family of his Shaykh e Kaamil.

He also treated with sincere love and respect, all those who were connected to his Shaykh e Kaamil. Whenever any visitor or representative from Marahrah Shareef would come to Bareilly Shareef to deliver a letter or parcel to Sayyidi Aala Hazrat رحمۃ اللہ علیہ, he would treat that person with utmost respect and dignity.

He would address the visitor with words of respect, and would not allow him to leave without partaking in a meal. Sayyidi Aala Hazrat رحمۃ اللہ علیہ would personally go into the house and carry out the food for the special guest.

The Shaykh e Kaamil of The Mujad'did

At this juncture, I think it is appropriate to introduce the Shaykh e Kaamil of Sayyidi Aala Hazrat رحمۃ اللہ علیہ to the readers, so that we may appreciate the excellence of this great personality.

Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi رحمۃ اللہ علیہ is the thirty seventh Imam and Shaykh e Kaamil of the Silsilah Aaliyah Qadiriyyah Barakaatiyyah Razviyyah Nooriyyah.

He was born in the month of Rajab in the year 1209 Hijri, in Marahrah Shareef. His beloved father was Hazrat Sayyid Shah Aale Barkaat Sutare Mia رحمۃ اللہ علیہ who was from amongst the grand Masha'ikh of Marahrah Shareef. He was a very blessed, humble and devoted personality, who was absorbed in the love of Almighty Allah and His Beloved Rasool صلی اللہ علیہ وسلم. He was also a great Tabeeb, i.e. physician.

The Shaykh e Kaamil of Sayyidi Aala Hazrat رحمۃ اللہ علیہ, Hazrat Sayyid Shah Aale Rasool Ahmadi رحمۃ اللہ علیہ was the mureed and Khalifa of Qudwatul Kaamileen Abul Fadhl Hazrat Sayyid Shah Aale Ahmad Ache Mia رحمۃ اللہ علیہ. He also attained the Khilafat from his beloved father Hazrat Sutare Mia رحمۃ اللہ علیہ.

Concerning Hazrat Sayyid Shah Aale Ahmad Ache Mia رحمۃ اللہ علیہ it is mentioned in Aasaar e Ahmadi that a person from Bukhara visited Marahrah Shareef. He performed Zuhr Namaaz at the Khanqah and then presented himself before Hazrat Ache Mia رحمۃ اللہ علیہ.

He said, **'I have heard your name and came here to gain spiritual excellence, but I do not have the ability to perform Mujaahida etc. I wish to attain this excellence without having to go through any of the intense spiritual exercises. I wish to attain this simply through your blessed sight.'**

With a smile, Hazrat Ache Mia رحمۃ اللہ علیہ responded to his request by saying, **'You wish to attain such an enormous treasure, but you do not wish to go through any intense spiritual exercise?'**

Someone from the audience mocked the man by saying,

'Do you think that this is some type of sweet, that it can be simply put into your mouth?'

On hearing this, Hazrat Ache Mia رحمۃ اللہ علیہ said, **'Do not say such a thing. Nothing is distant from the Power of Allah.'**

Hazrat then blessed him with a Durood Shareef and asked him to recite it. That night, he sincerely recited the Durood Shareef and was blessed with seeing the Beloved Rasool صلی اللہ علیہ وسلم in his dream.

The man's entire life was transformed in a few moments. The mystical secrets dawned upon him and he entered the domain of Tasawwuf. In the morning, he went to Hazrat Sayyiduna Ache Mia رحمۃ اللہ علیہ and said, Last night, The Beloved Rasool صلی اللہ علیہ وسلم said to me,

'After every century, there will be such a person in my Ummah, who will revive my Deen.'

The man then looked at Hazrat Ache Mia رحمۃ اللہ علیہ and said, **'Huzoor! In this Century, you are that personality'**

This was a short piece of information about Hazrat Sayyiduna Ache Mia رحمۃ اللہ علیہ who is the Murshid e Kaamil of Hazrat Sayyid Shah Aale Rasool Marahrawi رحمۃ اللہ علیہ and the grand-murshid of Sayyidi Aala Hazrat Imam Ahle Sunnat رحمۃ اللہ علیہ. Hazrat Aale Rasool Marahrawi رحمۃ اللہ علیہ was a very caring and generous personality. He always showed immense love and compassion towards the destitute and the orphans. His character and habits were a beautiful example of the Sunnat of the Beloved Rasool صلی اللہ علیہ وسلم.

He always performed his Namaaz in Jama'at at the Masjid located in the Khanqah. It is mentioned that he was so devoted in his Ibaadat that he did not miss a single Tahaj'jud Salaah in his life. He was ever-willing to help others and never revealed the weaknesses of people in the presence of others. He would only prescribe those Duas, which are from the Hadith of the Beloved Rasool ﷺ. He would always dress in the attire of Ulama. He constantly presented himself in the Mehfil e Meelad and other blessed Mehfiles. He was absolutely steadfast in matters of the Shariat, and never compromised the Shariah in any way. He was so kind, that whenever anyone asked for money, he would never refuse them. He never performed Imaamat. He always remained a Muqtadi i.e. a follower. Once Maulana Ain ul Hasan Saheb, who was a Saahib-e-Kashf i.e. one who possessed inner spiritual enlightenment, visited Marahrah Shareef.

He joined the Namaaz and then suddenly, he broke his Namaaz and left in the midst of the Salaah. After Namaaz, he looked at the Hafiz Saheb who was appointed as the Imam and said, **'Hafiz Saheb, there is no need to go to the market place and buy groceries while in Namaaz. How far do you expect us to go with you?'**

In other words, he became aware of the inner thoughts of the Imam during Salaah. When Hazrat Aale Rasool ﷺ heard Mufti Saheb's question and comment to the Imam, he became very upset and said, **'It is better you lead the Namaaz, rather than following Hafiz Saheb everywhere. You yourself are not fully absorbed in Salaah; otherwise, how would you have known what is in the hearts of others.'**

The life of Sayyidi Aala Hazrat's ﷺ Murshid e Kaamil is a chapter by itself and would spread out over many pages if discussed in detail. Here, we are only presenting a brief introduction to him, so that we may understand the excellence of the personality who felt honoured to be the Shaykh e Kaamil of Sayyidi Aala Hazrat ﷺ. Almighty Allah blessed him with deep spiritual insight and foresight. He was blessed with marvellous spiritual capabilities, which he would only use for the sake of Deen and to guide people away from wrong and to attract them toward goodness. It is reported that once, one of his mureeds began to wonder about how Sayyiduna Rasoolullah ﷺ journeyed to Me'raj in such a short space of time. During this time, Hazrat Sayyid Shah Aale Rasool ﷺ was performing Wudu. He immediately became aware of the thoughts in his mureed's heart and he also realised the catastrophic results if the doubt was not cleared. He thus asked the mureed to go into his room and bring him a towel.

The man went into the room, but on entering the room he saw a beautiful orchard outside the house. He could not help but to go into the orchard. While 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. Then, all of a sudden, he heard the voice of Hazrat Sayyidi Shah Aale Rasool Marahrawi ﷺ, and he found himself at the window once again. He rushed in and took the towel to Hazrat. As he approached the great grand-master, he saw that he had just completed his Wudu and his blessed faced and hands were still moist. The mureed was in awe as to what had just 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 Wudu has not dried up as yet. I am sure that you now understand the concept of the Me'raj of the Beloved Rasool ﷺ.'

The Murshid e Kaamil of Sayyidi Aala Hazrat ﷺ passed from this world on a Thursday, the 18th of Zul-Hijjah 1296 Hijri in Marahrah Shareef and rests in the Khanqah e Barakaatiyah alongside the other great Masha'ikh of the Khandaan e Barakaat. Before his wisaal, people asked for his final advice, and he said,

'Obey Allah and obey His Beloved Rasool ﷺ. This is all you need, and the salvation for this world and for the hereafter is present in it.'

Authorisations in 13 Spiritual Orders

Even though Sayyidi Aala Hazrat ﷺ most often made people Mureed in the Silsila Aaliyah Qaadiriyah Jadeedah, he was also blessed with Khilafat and Ijazat in thirteen Tariqahs, i.e. Spiritual Orders. Here it seems appropriate to present the authorisations showing the chains of those spiritual orders through which Sayyidi Aala Hazrat ﷺ received the blessed authorisations. This will help us to understand where in the Silsila the chains of the Masha'ikh of the other Silsilas join into the Silsila of Sayyidi Aala Hazrat ﷺ.

After looking at the Silsilas in which Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan Faazil e Bareilvi had received Ijazat and Khilafat from his Shuyookh, one will realise that he was also blessed with Khilafat and in Ijazat in all the four major Spiritual Orders, in other words in the,

- **The Qaadiriyah Order**
- **The Chishtiyah Order**
- **The Suharwardiyah Order**
- **The Naqshbandiyah Order**

Except for this, he was blessed in other Spiritual Orders also.

The Silsila Aaliyah Qaadiriyah Jadeedah Silsilatuz Zahb

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Fazlullah Kalpwi ❁
8. Hazrat Sayyid Shah Ahmed Kalpwi ❁
9. Hazrat Sayyid Shah Muhammad Kalpwi ❁
10. Hazrat Sayyid Shah Jamal ul Awliyah Kora-Jahanabadi ❁
11. Hazrat Sayyid Ibrahim Erji ❁
12. Hazrat Shaykh Baha'ud-deen ❁
13. Hazrat Sayyid Ahmed Jilani ❁
14. Hazrat Sayyid Hasan ❁
15. Hazrat Sayyid Moosa ❁
16. Hazrat Sayyid Ali ❁
17. Hazrat Sayyid Muhiyud'deen ❁
18. Hazrat Sayyid Abu Saleh ❁

19. Hazrat Sayyid Abdur Raz'zaq ﷺ

20. Hazrat Sayyidus Sadaat Qutbul Aqtaab Huzoor Pur Noor Ghaus ul Azam Sayyid Abu Muhammad Muhiyud'deen Shaykh Abdul Qadir Hasani Husaini Jilani ﷺ

21. Hazrat Shaykh Abu Sa'eed Makhzoomi ﷺ

22. Hazrat Shaykh Abul Hasan Ali Hankari ﷺ

23. Hazrat Abul Farah Tartusi ﷺ

24. Hazrat Shaykh Abdul Waahid Tameemi ﷺ

25. Hazrat Shaykh Abu Bakr Shibli ﷺ

26. Hazrat Shaykh Junaid e Baghdadi ﷺ

27. Hazrat Shaykh Sirri Saqti ﷺ

28. Hazrat Shaykh Ma'ruf Karghi ﷺ

29. Hazrat Imam Ali Raza ﷺ

30. Hazrat Imam Moosa Kaazim ﷺ

31. Hazrat Imam Ja'far Saadiq ﷺ

32. Hazrat Imam Muhammad Baaqir ﷺ

33. Hazrat Imam Zainul Abideen ﷺ

34. Hazrat Sayyidush Shuhada Imam Husain ﷺ

35. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Qaadiriyah Ibaayah Qadeemah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Uwais ❁
8. Hazrat Sayyid Shah Abdul Jaleel ❁
9. Hazrat Sayyid Shah Meer Abdul Waahid Bilgiraami ❁
10. Hazrat Sayyid Shah Makhdoom Husain ❁
11. Hazrat Sayyid Shah Makhdoom Safi ❁
12. Hazrat Shaykh Sa'ad Budhan ❁
13. Hazrat Shaykh Meena Lucknowi ❁
14. Hazrat Shaykh Saarang ❁
15. Hazrat Sayyid Raaju Qitaal ❁
16. Hazrat Shaykh Makhdoom Jahaniya ❁
17. Hazrat Shaykh Noorud'deen Ali Tawashi ❁

18. Hazrat Shaykh Saleh Mazjoob Barmadi ﷺ
19. Hazrat Shaykh Kamaalud'deen Kufi ﷺ
20. Hazrat Shaykh Sa'adud'deen Ibn Al Maftuh ﷺ
21. Ghaus e Azam Shaykh Muhiyud'deen Abdul Qadir Jilani ﷺ
22. Hazrat Shaykh Ahmad Aswad Danuri ﷺ
23. Hazrat Shaykh Mamshad Ali Danuri ﷺ
24. Hazrat Shaykh Abul Ab'bas Nahawindi ﷺ
25. Hazrat Shaykh Abdullah Khafif ﷺ
26. Hazrat Khwaja Junaid e Baghdadi ﷺ
27. Hazrat Khwaja Ma'ruf Karkhi ﷺ
28. Hazrat Khwaja Dawud Ta'ee ﷺ
29. Hazrat Khwaja Habeeb Ajami ﷺ
30. Hazrat Khwaja Hasan Basri ﷺ
31. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabiy'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Qaadiriyah Raz'zaqiyah Isma'iliyah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Isma'il Maulavi ❁
6. Hazrat Sayyid Abdur Raz'zaq Baansawi ❁
7. Hazrat Sayyid Abdus Samad Khuda-Numa Ahmedabadi ❁
8. Hazrat Sayyid Hidayatullah Khuda-Numa ❁
9. Hazrat Shaykh Husain Khuda-Numa ❁
10. Hazrat Shaykh Amaanul-laah Amaani ❁
11. Hazrat Shaykh Ibrahim Bhikri ❁
12. Hazrat Shaykh Ibrahim Multani ❁
13. Hazrat Shaykh Meeran Bakhsh Sayyid Farid Bhikri ❁
14. Hazrat Shaykh Jalaalud'deen Qadiri ❁
15. Hazrat Sayyid Muhammad ❁
16. Hazrat Shaykh Baha'ud'deen ❁
17. Hazrat Shaykh Abul Ab'bas ❁
18. Hazrat Sayyid Husain ❁

19. Hazrat Shaykh Moosa ﷺ

20. Hazrat Sayyid Ali ﷺ

21. Hazrat Shaykh Sayyid Ahmed Brother of Sayyid Muhammad Baghdadi ﷺ

22. Hazrat Sayyid Muhammad bin Abi Saleh ﷺ

23. Hazrat Sayyid Abdur Raz'zaq ﷺ

24. Ghaus e Azam Shaykh Muhiyud'deen Abdul Qadir Jilani ﷺ

25. Hazrat Shaykh Ahmad Aswad Danuri ﷺ

26. Hazrat Shaykh Mamshad Ali Danuri ﷺ

27. Hazrat Shaykh Abul Ab'bas Nahawindi ﷺ

28. Hazrat Shaykh Abdullah Khafif ﷺ

29. Hazrat Khwaja Junaid e Baghdadi ﷺ

30. Hazrat Khwaja Ma'ruf Karkhi ﷺ

31. Hazrat Khwaja Dawud Ta'ee ﷺ

32. Hazrat Khwaja Habeeb Ajami ﷺ

33. Hazrat Khwaja Hasan Basri ﷺ

34. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Qaadiriyah Raz'zaqiyah Anwaariyah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Shaykh Noorul Haq (Maulana Noor) ❁
4. Hazrat Shaykh Anwaar ul Haq (Maulana Anwaar) ❁
5. Hazrat Shaykh Ahmad Abdul Haq ❁
6. Hazrat Shaykh Abdur Raz'zaq Baansawi ❁
7. Hazrat Sayyid Abdus Samad Khuda-Numa Ahmedabadi ❁
8. Hazrat Sayyid Hidayatullah Khuda-Numa ❁
9. Hazrat Shaykh Husain Khuda-Numa ❁
10. Hazrat Shaykh Amaanul-laah Amaani ❁
11. Hazrat Shaykh Ibrahim Bhikri ❁
12. Hazrat Shaykh Ibrahim Multani ❁
13. Hazrat Shaykh Meeran Bakhsh Sayyid Farid Bhikri ❁
14. Hazrat Shaykh Jalaalud'deen Qaadiri ❁
15. Hazrat Sayyid Muhammad ❁
16. Hazrat Shaykh Baha'ud'deen ❁
17. Hazrat Shaykh Abul Ab'bas ❁
18. Hazrat Sayyid Husain ❁

19. Hazrat Shaykh Moosa ﷺ
20. Hazrat Sayyid Ali ﷺ
21. Hazrat Shaykh Sayyid Ahmed Baghdadi ﷺ
22. Hazrat Sayyid Muhammad bin Abi Saleh ﷺ
23. Hazrat Sayyid Abdur Raz'zaq ﷺ
24. Ghaus e Azam Shaykh Muhiyud'deen Abdul Qadir Jilani ﷺ
25. Hazrat Shaykh Ahmad Aswad Danuri ﷺ
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27. Hazrat Shaykh Abul Ab'bas Nahawindi ﷺ
28. Hazrat Shaykh Abdullah Khafif ﷺ
29. Hazrat Khwaja Junaid e Baghdadi ﷺ
30. Hazrat Khwaja Ma'ruf Karkhi ﷺ
31. Hazrat Khwaja Dawud Ta'ee ﷺ
32. Hazrat Khwaja Habeeb Ajami ﷺ
33. Hazrat Khwaja Hasan Basri ﷺ
34. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Qaadiriyah Munawwariyah Mu'amariyah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ؒ
2. Hazrat Sayyid Shah Abul Husain Ahmad e Noori ؒ
3. Hazrat Hafiz Arif Ali Husain Muradabadi ؒ
4. Hazrat Shaykh Muhammad Mahmud Shah ؒ
5. Hazrat Shah Ghulam Husain ؒ
6. Hazrat Shaykh Mulla Darya Khan ؒ
7. Hazrat Shaykh Abdul Kareem ؒ
8. Hazrat Shaykh Shah Munawwar ؒ
9. Hazrat Shaykh Shah Dawlah ؒ
10. Ghaus e Azam Shaykh Muhiyud'deen Abdul Qadir Jilani ؒ
11. Shaykh Abu Sa'eed Makhzoomi Shaykh Ghaus e Azam ؒ
12. Hazrat Shaykh Abul Hasan Hankari ؒ
13. Hazrat Shaykh Abul Farah Tartusi ؒ
14. Hazrat Abdul Waahid bin Abdul Aziz Tameemi ؒ
15. Hazrat Shaykh Abu Bakr Shibli ؒ
16. Hazrat Shaykh Junaid al Baghdadi ؒ
17. Hazrat Imam Hasan Askari ؒ
18. Hazrat Imam Ali Naqi ؒ

19. Hazrat Imam Muhammad Taqi ﷺ

20. Hazrat Imam Ali Raza ﷺ

21. Hazrat Imam Moosa Kaazim ﷺ

22. Hazrat Imam Ja'far Saadiq ﷺ

23. Hazrat Imam Muhammad Baaqir ﷺ

24. Hazrat Imam Zainul Abideen ﷺ

25. Hazrat Sayyidush Shuhada Imam Husain ﷺ

26. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

Hazrat Sayyid Shah Abul Husain Ahmad e Noori Marahrawi ﷺ said that this Silsila, i.e. chain is the closest chain to the Silsila Aaliyah, because Hazrat Shah Dawlah ﷺ lived for five hundred years or more, and he was blessed with making the Ziyaarat of Huzoor Ghaus e Azam ﷺ. Hence, in this Chain, there are only twenty-five intermediaries from Sayyidi Aala Hazrat ﷺ up to Sayyiduna Rasoolullah ﷺ, and the other splendour in it is that there are ten A'imma e Athaar in this chain.

The Silsila Aaliyah Chishtiyah Qadeemah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Uwais ❁
8. Hazrat Sayyid Shah Abdul Jaleel ❁
9. Hazrat Sayyid Shah Meer Abdul Waahid Bilgiraami ❁
10. Hazrat Sayyid Shah Makhdoom Husain ❁
11. Hazrat Sayyid Shah Makhdoom Safi ❁
12. Hazrat Shaykh Sa'ad Budhan ❁
13. Hazrat Shaykh Meena Lucknowi ❁
14. Hazrat Shaykh Saarang ❁
15. Hazrat Sayyid Raaju Qitaal ❁
16. Hazrat Shaykh Makhdoom Jahaniya ❁
17. Hazrat Sayyid Naseerud'deen Chiragh Dehlvi ❁

18. Mahboob e Ilaahi Sayyid Nizam ul Haq Wad-Deen Hazrat Khwaja Nizamud'deen Awliyah Badauni ❁
19. Hazrat Sayyid Baba Faridud'deen Ganj e Shagr ❁
20. Hazrat Khwaja Sayyid Qutbud'deen Bakhtiyaar Kaaki ❁
21. Sultan ul Hind Ghareeb Nawaaz Mu'een ul Haq Wad-Deen Hazrat Khwaja Mu'eenud'deen Hasan Chishti Sanjari Ajmeri ❁
22. Shaykh e Khwaja e Paak Hazrat Khwaja Muhammad Uthman Harwani ❁
23. Hazrat Khwaja Haji Shareef Zandani ❁
24. Hazrat Sayyid Mawdood Chishti ❁
25. Hazrat Khwaja Naasirud'deen Abu Yusuf Chishti ❁
26. Hazrat Khwaja Muhammad bin Abu Ahmed Chishti ❁
27. Hazrat Khwaja Abu Ahmed Abdaal Chishti ❁
28. Hazrat Khwaja Abu Ishaq Shaami ❁
29. Hazrat Khwaja Mamshad Alawi Dinawari ❁
30. Hazrat Khwaja Hubaira Basri ❁
31. Hazrat Khwaja Huzaifa Mar'ishi ❁
32. Hazrat Sultan Ibrahim bin Adham ❁

33. Hazrat Khwaja Fuzail bin Iyaaz ﷺ

34. Hazrat Khwaja Abdul Waahid bin Zaid ﷺ

35. Hazrat Khwaja Hasan Basri ﷺ

36. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Chishtiyah Jadeedah

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5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Fazlullah Kalpwi ❁
8. Hazrat Sayyid Shah Ahmed Kalpwi ❁
9. Hazrat Sayyid Shah Muhammad Kalpwi ❁
10. Hazrat Sayyid Shah Jamal ul Awliyah Kora-Jahanabadi ❁
11. Hazrat Sayyid Jalaal Bukhari (Makhdoom Jahaniya) ❁
12. Hazrat Shaykh Baha'ud'deen ❁
13. Hazrat Shaykh Salaar Budh ❁
14. Hazrat Shaykh Baha'ud'deen Jaunpuri ❁
15. Hazrat Shaykh Muhammad Esa ❁
16. Hazrat Shaykh Fathullah Badauni ❁

17. Hazrat Shaykh Sadrud'deen ❁
18. Hazrat Khwaja Naseerud'deen Chiragh Dehlvi ❁
19. Mahboob e Ilaahi Hazrat Khwaja Nizamud'deen Awliyah ❁
20. Hazrat Shaykh Baba Faridud'deen Ganj e Shagr ❁
21. Qutb ul Awliyah Hazrat Qutbud'deen Bakhtiyaar Kaaki ❁
22. Sultan ul Hind Ghareeb Nawaaz Mu'een ul Haq Wad-Deen
Hazrat Khwaja Mu'eenud'deen Hasan Chishti Sanjari Ajmeri ❁
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29. Hazrat Khwaja Abu Ishaq Shaami ❁
30. Hazrat Khwaja Mamshad Alawi Dinawari ❁
31. Hazrat Khwaja Hubaira Basri ❁

32. Hazrat Khwaja Huzaifa Mar'ishi ﷺ

33. Hazrat Sultan Ibrahim bin Adham ﷺ

34. Hazrat Khwaja Fuzail bin Iyaaz ﷺ

35. Hazrat Khwaja Abdul Waahid bin Zaid ﷺ

36. Hazrat Khwaja Hasan Basri ﷺ

37. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Suharwardiyah Qadeemah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Uwais ❁
8. Hazrat Sayyid Shah Abdul Jaleel ❁
9. Hazrat Sayyid Shah Meer Abdul Waahid Bilgiraami ❁
10. Hazrat Sayyid Shah Makhdoom Husain ❁
11. Hazrat Sayyid Shah Makhdoom Safi ❁
12. Hazrat Shaykh Sa'ad Budhan ❁
13. Hazrat Shaykh Meena Lucknowi ❁
14. Hazrat Shaykh Saarang ❁
15. Hazrat Sayyid Raaju Qitaal ❁
16. Hazrat Shaykh Makhdoom Jahaniya ❁
17. Hazrat Shaykh Ruknud'deen ❁
18. Hazrat Shaykh Sadrud'deen ❁

19. Hazrat Shaykh Baha'ud'deen Zakariyah Multani ❁
20. Hazrat Khwaja Shaykhush Shuyookh Khwaja Shahabud'deen Umar Suharwardi ❁
21. Hazrat Shaykh Zia'ud'deen Abdul Qaahir ❁
22. Hazrat Wajihud'deen Abu Hafs Umar ❁
23. Hazrat Khwaja Muhammad (Khwaja Amawiyah) ❁
24. Hazrat Khwaja Abu Ahmed Aswad Dinawari ❁
25. Hazrat Khwaja Mamshad Alawi Dinawari ❁
26. Hazrat Sayyidut Ta'ifa Khwaja Junaid Baghdadi ❁
27. Hazrat Shaykh Sirri Saqti ❁
28. Hazrat Khwaja Ma'ruf Karkhi ❁
29. Hazrat Khwaja Dawud Ta'ee ❁
30. Hazrat Khwaja Shaykh Habeeb Ajami ❁
31. Hazrat Khwaja Hasan Basri ❁
32. Hazrat Ameerul Mo'mineen Ali e Murtadha ❁

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Suharwardiyah Jadeedah

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2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Fazlullah Kalpwi ❁
8. Hazrat Sayyid Shah Ahmed Kalpwi ❁
9. Hazrat Sayyid Shah Muhammad Kalpwi ❁
10. Hazrat Sayyid Shah Jamal ul Awliyah Kora-Jahanabadi ❁
11. Hazrat Shaykh Qiyamud'deen ❁
12. Hazrat Shaykh Qutbud'deen ❁
13. Hazrat Shaykh Udhan Jaunpuri ❁
14. Hazrat Shaykh Baha'ud'deen ❁
15. Hazrat Shaykh Alau'ud'deen ❁
16. Hazrat Sayyid Raaju Qitaal ❁
17. Hazrat Sayyid Jalaal Bukhari (Makhdoom Jahaniya) ❁
18. Hazrat Shaykh Ruknud'deen ❁

19. Hazrat Shaykh Sadrud'deen ﷺ
20. Hazrat Shaykh Baha'ud'deen Zakariyah Multani ﷺ
21. Hazrat Khwaja Shaykhush Shuyookh Khwaja Shahabud'deen Umar Suharwardi ﷺ
22. Hazrat Shaykh Zia'ud'deen Abdul Qaahir ﷺ
23. Hazrat Wajihud'deen Abu Hafs Umar ﷺ
24. Hazrat Khwaja Muhammad (Khwaja Amawiyyah) ﷺ
25. Hazrat Khwaja Abu Ahmed Aswad Dinawari ﷺ
26. Hazrat Khwaja Mamshad Alawi Dinawari ﷺ
27. Hazrat Shaykh Sirri Saqti ﷺ
28. Hazrat Khwaja Ma'ruf Karkhi ﷺ
29. Hazrat Khwaja Dawud Ta'ee ﷺ
30. Hazrat Khwaja Shaykh Habeeb Ajami ﷺ
31. Hazrat Khwaja Hasan Basri ﷺ
32. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabiyyeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Naqshbandiyah Siddiqiyah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Marahrawi Ahmadi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Fazlullah Kalpwi ❁
8. Hazrat Sayyid Shah Ahmed Kalpwi ❁
9. Hazrat Sayyid Shah Muhammad Kalpwi ❁
10. Hazrat Abul 'Ula Akbarabadi ❁
11. Hazrat Sayyid Abdullah ❁
12. Hazrat Sayyid Muhammad Yahya ❁
13. Hazrat Khwaja Muhammad Abdul Haq ❁
14. Hazrat Khwaja Abdullah Ahraar ❁
15. Hazrat Khwaja Ya'qub Charkhi ❁
16. Hazrat Khwaja Burhan ul Asfiya Baha'ud'deen Naqshbandi ❁
17. Hazrat Khwaja Amir Kilaal ❁

18. Hazrat Baba Muhammad Simaasi ﷺ
19. Hazrat Khwaja Ali Ramitani ﷺ
20. Hazrat Khwaja Mahmood Abul Khayr Faghnavi ﷺ
21. Hazrat Khwaja Arif Rawgari ﷺ
22. Hazrat Khwaja Abdul Haq Ghajdwani ﷺ
23. Hazrat Khwaja Yusuf Hamdani ﷺ
24. Hazrat Shaykh Abu Ali Toosi Faarmadi ﷺ
25. Hazrat Shaykh Abul Qasim Girgaani ﷺ
26. Hazrat Khwaja Abul Hasan Khirqani ﷺ
27. Hazrat Khwaja Ba-Yazid Bustami ﷺ
27. Hazrat Sayyiduna Imam Ja'far Saadiq ﷺ
29. Imam Qasim bin Muhammad bin Abu Bakr Siddique ﷺ
30. Hazrat Sayyiduna Salmaan Farsi ﷺ
31. Khalifat ul Muslimeen Hazrat Abu Bakr As Siddique ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabiy'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Naqshbandiyah Alawiyah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Fazlullah Kalpwi ❁
8. Hazrat Sayyid Shah Ahmed Kalpwi ❁
9. Hazrat Sayyid Shah Muhammad Kalpwi ❁
10. Hazrat Abul 'Ula Akbarabadi ❁
11. Hazrat Sayyid Abdullah ❁
12. Hazrat Sayyid Muhammad Yahya ❁
13. Hazrat Khwaja Muhammad Abdul Haq ❁
14. Hazrat Khwaja Abdullah Ahraar ❁
15. Hazrat Khwaja Ya'qub Charkhi ❁
16. Hazrat Khwaja Burhan ul Asfiya Baha'ud'deen Naqshbandi ❁
17. Hazrat Khwaja Amir Kilaal ❁

18. Hazrat Baba Muhammad Simaasi ﷺ
19. Hazrat Khwaja Ali Ramitani ﷺ
20. Hazrat Khwaja Mahmood Abul Khayr Faghawi ﷺ
21. Hazrat Khwaja Arif Rawgari ﷺ
22. Hazrat Khwaja Abdul Haq Ghajdwani ﷺ
23. Hazrat Khwaja Yusuf Hamdani ﷺ
24. Hazrat Shaykh Abu Ali Toosi Faarmadi ﷺ
25. Hazrat Shaykh Abul Qasim Girgaani ﷺ
26. Hazrat Khwaja Abul Hasan Khirqani ﷺ
27. Hazrat Khwaja Ba-Yazid Bustami ﷺ
28. Hazrat Sayyiduna Imam Ja'far Saadiq ﷺ
29. Hazrat Sayyiduna Imam Muhammad Baaqir ﷺ
30. Hazrat Sayyiduna Imam Zainul Abideen ﷺ
31. Hazrat Sayyiduna Imam Husain Shaheed e Karbala ﷺ
32. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Badi-iyah Madaariyah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ❁
2. Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi ❁
3. Hazrat Sayyidi Shah Aal e Ahmed Ache Mia Marahrawi ❁
4. Hazrat Sayyid Shah Hamza Marahrawi ❁
5. Hazrat Sayyid Shah Aal e Muhammad Marahrawi ❁
6. Hazrat Sayyid Shah Barkatullah Marahrawi ❁
7. Hazrat Sayyid Shah Fazlullah Kalpwi ❁
8. Hazrat Sayyid Shah Ahmed Kalpwi ❁
9. Hazrat Sayyid Shah Muhammad Kalpwi ❁
10. Hazrat Sayyid Shah Jamal ul Awliyah Kora-Jahanabadi ❁
11. Hazrat Shaykh Qiyamud'deen ❁
12. Hazrat Shaykh Qutbud'deen ❁
13. Hazrat Sayyid Jalaal Abdul Qadir ❁
14. Hazrat Sayyid Mubaarak ❁
15. Hazrat Sayyid Ajmal ❁
16. Hazrat Arif e Ajal Badi'ud'deen Madaar Makanpuri ❁

17. Hazrat Shaykh Abdullah Shaami ﷺ

18. Hazrat Shaykh Abdul Awwal ﷺ

19. Hazrat Shaykh Aminud'deen ﷺ

20. Hazrat Ameerul Mo'mineen Ali e Murtadha ﷺ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabi'yeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

The Silsila Aaliyah Alawiyyah Manaamiyyah

1. Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan ؒ

2. Hazrat Sayyid Shah Aale Rasool Marahrawi ؒ

3. Hazrat Maulana Shah Abdul Aziz Muhad'dith Dehlvi

4. Ameerul Mo'mineen Hazrat Sayyiduna Ali e Murtadha ؒ

Allah's Beloved Rasool, The Coolness of our Hearts Sayyidul Mursaleen Khaatimun Nabiyyeen Rahmatulil Aalameen Hazrat Ahmad e Mujtaba Muhammad Mustafa ؑ.

Hazrat Sayyiduna Shah Abul Husain Ahmad e Noori Marahrawi ؒ says that Hazrat Maulana Shah Abdul Aziz Saheb Dehlvi saw Hazrat Ali ؑ in his dream and requested him to take Bay'at with him. Hazrat Ali ؑ gave his blessed hands and accepted this Bay'at. Maulana Shah Abdul Aziz Dehlvi explains this entire incident in detail in one of his works.

Sayyidi Aala Hazrat Becomes a Hafiz

Janaab Sayyid Ayub Ali Razvi mentions that Huzoor Aala Hazrat ﷺ stated, that some people unknowingly used to write Hafiz with my name, whereas I am not worthy of that title.

However, if a Hafiz Saheb recites a Ruku' of the Holy Qur'an to me, then he can listen to it from me the second time. It is to be memorised in a particular manner.

Immediately from that day, he started revising. The time for this was roughly, from the time he made Wudu for Esha Namaaz, up to the time of Jama'at.

On the first day when he emerged from his blessed home, he recited Surah Baqarah. On the third day, he recited the third Parah (third part), from which it is evident that daily he memorised one Parah. Finally, on the thirtieth day, we got to hear the thirtieth Parah.

This was also confirmed once again, at a later stage. I cannot remember his actual words, but what he said was to this effect, that, I memorised the Holy Qur'an in sequence, with great effort, so that, whatever the servants of Allah said, (about the method of memorising the Qur'an) is not proven wrong.

Responding To Letters Even When Sick

Janaab Sayyid Ayub Ali Razvi states that once he went from Meerut to Bareilly. He heard that Sayyidi Aala Hazrat رحمۃ اللہ علیہ was not feeling well, and the doctors had requested that he be prevented from meeting with people, and from talking.

It was for this reason that he was lodged at a house on the outskirts of the city, so as to avoid people from visiting. However, since he was well-known there, he was given the address of the house. When he reached the house, he found the door closed.

He knocked on the door, and someone answered the door and went back inside to announce his arrival. After getting permission from inside the house, he returned and opened the door.

Janaab Sayyid Ayub Ali Razvi states that when the door was opened, he noticed that it was a huge house, but only a few people were inside. Janaab Sayyid Ayub Ali Razvi says that after performing his Maghrib Salaah, Huzoor Sayyidi Aala Hazrat رحمۃ اللہ علیہ came in and sat on the bed, and they all sat on chairs.

He says that after this, four people entered. There were, Huzoor Mufti e Azam Hind Maulana Mustafa Raza Khan رحمۃ اللہ علیہ, Sadrush Shariah Maulana Amjad Ali Saheb رحمۃ اللہ علیہ, Hazrat Hashmat Ali Khan رحمۃ اللہ علیہ, and one other person. All four of them sat on chairs which were kept close to the bed of Sayyidi Aala Hazrat رحمۃ اللہ علیہ. Sayyidi Aala Hazrat رحمۃ اللہ علیہ gave a stack of letters to Maulana Amjadi Ali and said, thirty letters came.

I have opened one. Now take these twenty-nine. He counted the twenty-nine letters and then opened one envelope, in which there was a page with a few questions.

He then read out all of them. Sayyidi Aala Hazrat ﷺ dictated one paragraph pertaining to the first question, and then after writing it down, he said Huzoor! Then, Hazrat dictated the next paragraph. He wrote it down and then again said, Huzoor! And he would then dictate the next paragraph.

While he said Huzoor again, the second person read out the letter which he opened, and then he would say Huzoor! And the second person would stop reading his letter, and Sayyidi Aala Hazrat ﷺ would dictate another paragraph to the first person, and while he was busy writing it down, the second person would read more from his letter.

In this way, he completed his letter. Then he dictated the first paragraph as an answer to the question in the second letter. Now, when each of the two would complete writing, they would say Huzoor! And they would receive the answers and would continue writing.

Then in the amount of time which was left between the two of them saying Huzoor! Huzoor! The third person started to read his letter. On seeing this I literally began to perspire.

While all this was happening, a person who was seated next to me decided to ask a question. I became very aggrieved and upset when I heard this, as I thought, could he not have found another time to ask a question, but Sayyidi Aala Hazrat ﷺ did not become annoyed even a little bit, and Sayyidi Aala Hazrat ﷺ also very comfortably responded to him as well. I have never seen any Hafiz like this in my life.

In this manner, all twenty-nine letters were answered, and it was clear that Huzoor Aala Hazrat ﷺ only took heed to what the doctors said, in this sense, that at night he would not write with his own hands. This was thus the arrangement for this purpose (where the scribes wrote what he dictated).

However, he would personally write during the day. He would write with such speed, that many people together would find it difficult to copy what Sayyidi Aala Hazrat ﷺ had himself written in a day. He worked even at night in the same manner.

Janaab Ayub Ali Razvi says, while I was in Bareilly during this trip, Hazrat had taken some kind of laxative, in which one has loose bowel movements about twenty times, but (even in this condition) he worked continuously. His family members saw this and advised him against this, but he did not take heed to this.

They told the Hakeem that even on the day of the bowel movements he will continue working, even when there are about twenty bowel movements, and this was harmful to his eyesight.

After the Hakeem tried to explain and convince him against this, he said, well then, on that day I will not personally write. The Hakeem Saheb said that this was good enough.

For this purpose, some shelves were put into a room, and the books were kept on them. On the day of the bowel movements, Hazrat went into that room, only accompanied by me, and then the door was closed.

Now, whichever Fatwa needed to be written, he would dictate it to me, and then say, 'get such and such volume from the shelf'. Most of the books were in the Egyptian style, in many volumes. He would say to me, turn this many pages, and on certain page count so many lines.

After those lines, this topic starts, thus copy it down. I would look at that part and write down the entire discussion, and I would be amazed as to how and when he found the time to count the pages and lines and know exactly where the answer was.

In brief, his memory and his intellect was something beyond our understanding.

He Never Allowed Letters To Go Wasted

As I mentioned previously Sayyidi Aala Hazrat ﷺ took special care with regards to letters that were sent to him. He regarded these as a trust and would make a concentrated effort to have them answered.

The previous narration of Janaab Sayyid Ayub Ali is certainly sufficient to understand this. However, I would like to present another brief discussion about his care in responding to letters which people wrote to him.

Hazrat Haji Kifayatullah علي الرحيم knew how much Sayyidi Aala Hazrat ﷺ worried about the letters which people sent and he would never want even one letter to go wasted.

He made a neat and beautiful letterbox of tin. He painted it and had it fixed to the wall. The post-man would put all the letters into that box. It always had a lock on it, so that none would take any letter from it. Sayyidi Aala Hazrat ﷺ personally kept the key to the post-box with him.

When Sayyidi Aala Hazrat ﷺ would emerge after Asr Namaaz, he would give the key to Hazrat Malik ul Ulama ﷺ and he would remove all the mail and hand it to Sayyidi Aala Hazrat ﷺ. All the letters would then be read one at a time and Sayyidi Aala Hazrat ﷺ would ask that they are responded to. If the letters were queries regarding Tasawwuf, then Sayyidi Aala Hazrat ﷺ would take those with him and personally reply to them.

Aashiq e Aala Hazrat Haji Kifayatullah

Hazrat Haji Kifayatullah عليه الرحمه was the special Khaadim of Sayyidi Aala Hazrat عليه السلام. Aashiq e Aala Hazrat Haji Kifayatullah was a true, loyal, sincere and devoted Khaadim of Sayyidi Aala Hazrat عليه السلام.

He travelled with Sayyidi Aala Hazrat عليه السلام and when Sayyidi Aala Hazrat was in Bareilly Shareef, he was like a shadow to Sayyidi Aala Hazrat عليه السلام. He could not bear to be away from the court of Sayyiduna Aala Hazrat عليه السلام for a moment. Even after Sayyidi Aala Hazrat عليه السلام passed from this world, Haji Kifayatullah عليه الرحمه would spend almost all his time at the feet of Sayyidi Aala Hazrat عليه السلام in his Mazaar Shareef. Such was his love for his Shaykh e Kaamil عليه السلام that Almighty Allah rewarded his love and devotion, and he was laid to rest in the Mazaar Shareef of Sayyidi Aala Hazrat عليه السلام towards the right-side of the feet of Sayyidi Aala Hazrat عليه السلام.

It is well known that Haji Kifayatullah عليه الرحمه was blessed with the good fortune of being able to communicate with Sayyidi Aala Hazrat عليه السلام more than anyone else. He was able to discuss matters with Sayyidi Aala Hazrat that others would not be able to, but his love and respect for Sayyidi Aala Hazrat عليه السلام was second to none. Indeed he discharged his duty as the Khaadim of Sayyidi Aala Hazrat عليه السلام meticulously.

Such was his good-fortune that not only did he get to serve Sayyidi Aala Hazrat عليه السلام but he got to serve all those great Ulama and Awliyah who presented themselves before Sayyidi Aala Hazrat عليه السلام.

Delegation of Responsibilities

Sayyidi Aala Hazrat رحمۃ اللہ علیہ would delegate the duties of responding to letters amongst the Ulama. If there were letters which came with requests for Taweez, he would hand those over to Hazrat Malik ul Ulama رحمۃ اللہ علیہ and to Huzoor Hujjatul Islam رحمۃ اللہ علیہ.

If there were Istiftas i.e. judicial queries, then based on the level of the response which was required, he would give it to Maulana Nawaaz Mirza Saheb Bareilvi, Maulana Sayyid Shah Ghulam Muhammad Saheb Bihari, Hazrat Malik ul Ulama, Maulana Hakeem Sayyid Aziz Ghaus Saheb, and to Hazrat Sadrush Shariah Maulana Amjadi Ali Azmi.

If the Istifta was one which was very complicated and intricate, Sayyidi Aala Hazrat رحمۃ اللہ علیہ would personally respond to it. If the query dealt with the matter of fosterage, he would give that to his younger brother Hazrat Maulana Muhammad Raza Khan Saheb.

If the letters were regarding the Madrassah, he would send them to Huzoor Hujjatul Islam رحمۃ اللہ علیہ. If letters came regarding publishing etc. those would be given to Malik ul Ulama.

Letters of His Critics Did Not Perturb Him

There were those detractors who wrote slanderous letters to Sayyidi Aala Hazrat رحمۃ اللہ علیہ which consisted of vulgarism and slander. Once, some person sent such a letter which contained very harsh and vulgar words. Malik ul Ulama رحمۃ اللہ علیہ says that he read a few lines of the letter and then kept it aside and said that some Wahabi has sent proof of his mischief.

Present there was a mureed who had not so long ago become mureed of Sayyidi Aala Hazrat رحمۃ اللہ علیہ. He picked up the letter and started to read it. Coincidentally the name and address written on the letter, whether it was the correct information or not, belonged to someone who was from the same city as the new mureed.

Due to this, the mureed was even more aggrieved. He remained silent for that moment, but when Sayyidi Aala Hazrat رحمۃ اللہ علیہ was entering the house after Maghrib, he stopped Sayyidi Aala Hazrat رحمۃ اللہ علیہ and said, the letter which I was reading, which Maulana Zafrud'deen read a few lines off and then put it aside, was written by some terrible person and the entire letter consists of vulgarism and slander.

He then said I feel that we should put a case against him so that he may be punished and so that it may serve as a warning to others who try to do the same. If not, others will also follow suit and do the same.

Sayyidi Aala Hazrat ﷺ said to him, come and sit down here for a bit. Sayyidi Aala Hazrat ﷺ then went into the house and returned with ten or fifteen letters in his blessed hand. He handed them to the new mureed and said, Read these!

Those present were a bit confused as to what those letters contained, but all assumed that they were similar letters which contained slanderous remarks, and Sayyidi Aala Hazrat ﷺ had asked him to read them so that he may understand that this was nothing new, but it was something which has been happening for a while. However, this did not seem like the case, because the gentleman went on reading the letters and as he went through them his face lit up with happiness and excitement. After he had completed reading all the letters, Sayyidi Aala Hazrat ﷺ said to him,

First let's reward those who have sung our praises or those who set the bar for this praise, with honour, respect, properties and gifts, as a token of appreciation for their kindness, and thereafter we can think about punishing those who have slandered us.

The person was astonished and said, Not only do I wish to reward them but I would love to reward and benefit their generations to come for the beauty of what they wrote, but unfortunately I am not in the position to do that.

Sayyidi Aala Hazrat ﷺ said, **'When the sincere and loyal cannot be rewarded, then let's leave the detractors alone as well.'**

Uqood Ad-Durriyah in One Night

Malik ul Ulama Allama Zafrud'deen Qaadiri Razvi Bihari رحمۃ اللہ علیہ says that Aala Hazrat رحمۃ اللہ علیہ once went to Pillibhit, and there he was the guest of the great teacher, Hazrat Allama Wasi Ahmed Saheb Muhad'dith Surti رحمۃ اللہ علیہ. During their conversations, the book 'Uqood Al Durriyah Fi Tanqeehil Fatawa Al Haamidiyah' was mentioned. Huzoor Muhad'dith e Surti رحمۃ اللہ علیہ mentioned that he had it in his library.

It was a coincidence that even though Sayyidi Aala Hazrat رحمۃ اللہ علیہ had a treasure of books in his library, and annually a huge amount was spent on getting new books, he had not as yet acquired Uqood Al Durriyah. Sayyidi Aala Hazrat رحمۃ اللہ علیہ said, 'I have not seen it as yet, so please send it with me when I am leaving.' Huzoor Muhad'dith e Surti رحمۃ اللہ علیہ gladly accepted this request and immediately brought the Book (in two volumes) and presented it to Sayyidi Aala Hazrat رحمۃ اللہ علیہ.

However, while giving the book to Sayyidi Aala Hazrat رحمۃ اللہ علیہ he said, 'Please return it once you have studied it, because you have many books, and I have only these few books from which I write Fatawa.'

Sayyidi Aala Hazrat رحمۃ اللہ علیہ acknowledged this. Huzoor Aala Hazrat رحمۃ اللہ علیہ had intended to return on the same day (to Bareilly Shareef), but a mureed of Sayyidi Aala Hazrat رحمۃ اللہ علیہ who loved him dearly, had invited him for a meal. Hence, he had to stay over. That night Sayyidi Aala Hazrat رحمۃ اللہ علیہ went over the two bulky volumes of Uqood Al Durriyah. The time for is train was the following day after Zuhr Namaaz. He thus made the intention to leave for Bareilly Shareef.

However, instead of packing Uqood Al Durriyah in his bag, he asked for it to be returned to Huzoor Muhad'dith Saheb. Hazrat Malik ul Ulama رحمۃ اللہ علیہ says that he was surprised by this, because he had intended to take the book with him, and he could not understand why he was returning it, but he did not have the courage to say anything. He went to Hazrat Muhad'dith e Surti رحمۃ اللہ علیہ who was coming out of his private chambers to meet Sayyidi Aala Hazrat رحمۃ اللہ علیہ and to accompany him to the railway station.

He then presented it to him and passed Sayyidi Aala Hazrat's رحمۃ اللہ علیہ message. Hazrat Muhad'dith Surti رحمۃ اللہ علیہ went to Sayyidi Aala Hazrat رحمۃ اللہ علیہ with Malik ul Ulama رحمۃ اللہ علیہ following him, book in hand. He said to Sayyidi Aala Hazrat رحمۃ اللہ علیہ when I said that you should return it once you have studied it, I probably displeased you, hence you have returned the book.

Sayyidi Aala Hazrat رحمۃ اللہ علیہ said, I had intended to take it to Bareilly with me, and if I had left yesterday, then I would have taken it with, but since I did not have to leave yesterday, during last night and this morning I have gone through the entire book. Hence, there is now no need to take it with.

Huzoor Muhad'dith Saheb رحمۃ اللہ علیہ said, Was it enough to just look through it once? Sayyidi Aala Hazrat رحمۃ اللہ علیہ replied, I have faith in the Grace and Mercy of Almighty Allah that for the next two or three months from wherever I require the actual text, I will be able to write it in the Fatawa, and as for the information (i.e. the discussions in it), then that In'sha Allah is now preserved for the rest of my life.

His Humour And Sagacity

Hazrat Sayyid Shah Isma'eel Hasan Mia Saheb Marahrawi mentions that: Once, Maulana Ahmed Raza Khan Saheb رحمۃ اللہ علیہ attended the Urs of my grandfather Sayyiduna Sayyid Shah Barkatullah Saheb رحمۃ اللہ علیہ. During this trip, he was also accompanied by his brother-in-law. He asked my servant Ghulam Nabi about his caste. He replied that he was a Phathan.

On hearing this he (Aala Hazrat's brother-in-law) said, then you and I are brothers. He then asked Ghulam Nabi regarding which type of Phathan he was, and because of his youthfulness and not having much knowledge, he was not able to respond, and he was annoyed because of being asked too many questions, he said, 'Which Phatan am I? Chamar Phathan'. On hearing this reply, Sayyidi Aala Hazrat رحمۃ اللہ علیہ in a display of humour said to his brother-in-law, 'he is your brother and he says he is Chamar Phathan, so today we came to know your reality that you are a 'Chamar Phathan.'

Janaab Sayyid Ayub Ali Razvi mentions that once Sayyidi Aala Hazrat رحمۃ اللہ علیہ was returning from the Masjid when he noticed that people were gathered around a conjurer, and he was lifting a full bowl of water, using only the one end of a string. Aala Hazrat رحمۃ اللہ علیہ removed his blessed shoe and placed in front of him, and said, turn this over. No matter what he tried he could not move it a bit. Finally, Sayyidi Aala Hazrat رحمۃ اللہ علیہ put his shoe on and then went home.

Display of Equality in Islam

Janaab Sayyid Ayub Ali Razvi mentions that there was a person whose name I do not know, who used to visit Huzoor Aala Hazrat ﷺ, and sometimes Aala Hazrat ﷺ also visited him. Once, when Sayyidi Aala Hazrat ﷺ went to visit him, a poor Muslim from that locality came nervously and had only just sat down on a broken bed which was kept in the courtyard, when the host began to stare at him in a very upset and hostile manner.

The man felt embarrassed and got up and left, with his head hanging. Huzoor was very hurt by this arrogant behaviour of the host, but he did not say anything to him. After some days, he came to visit Huzoor Aala Hazrat ﷺ. Huzoor gave him someplace to sit on his bed. He had only just sat down when Kareem Bakhsh the barber arrived to do Hazrat's hair. He was trying to figure out where to sit. Huzoor Sayyidi Aala Hazrat ﷺ said to him, Brother Kareem Bakhsh! Why are you standing? Muslims are brothers unto one another.

He then gestured to him to sit down next to the arrogant man. He thus sat there. Thereafter, the man was so upset by this, that he portrayed a hissing snake. He immediately got up and left, and never came back again.

Contrary to his habit, when a long time passed, Huzoor Aala Hazrat ﷺ said, does such and such person not come anymore? Then he himself said, I too do not wish to meet with such an arrogant and egotistical person.

His Humility

Hazrat Sayyid Shah Isma'eel Mia Marahrawi mentions that my father would make grand arrangements for the Urs of my grandfather (i.e. my forefather) Hazrat Sayyid Shah Barkatullah Saheb رحمۃ اللہ علیہ. Hazrat Maulana also participated in it many times, and on my persistent request, he also delivered a discourse, but he did so in a manner whereby he would address the audience and say to them,

'I have not been able to advise my own Nafs (my inner-self) as yet, so how can I be worthy of addressing others! You people should ask me the rulings of the Shari'ah, and whatever knowledge I have regarding this, I will impart it to you, because after being asked, to respond to it (if it is in your knowledge) is the command of the Shari'ah.'

This humble Qaadiri Faqeer says that as per the situation, someone from the audience would ask a question. The radiant personality would then deliver an effective and uplifting discourse regarding that issue. Hazrat Sayyid Shah Isma'eel Hasan Mia Marahrawi states that once on my request, Maulana (Aala Hazrat رحمۃ اللہ علیہ) read the entire Moulood Shareef 'Suroorul Quloob Fi Zikril Mahboob' which has been authored by his distinguished father Allama Naqi Ali Khan رحمۃ اللہ علیہ.

Malik ul Ulama رحمۃ اللہ علیہ says this is the height of humility and simplicity, because even a junior Maulavi will not be happy to read the Moulood by looking at the Kitaab, and today people regard this contrary to the status of their knowledge.

I have seen many that they are propagators who have knowledge of some books of Moulood in Urdu, but they do not look in it and read, but what they do is that they memorise a complete article, and they read this wherever they go from memory.

Janaab Sayyid Ayub Ali Razvi says that, once we returned from the Urs of Hazrat Maulana Maulavi Wasi Ahmed Muhad'dith Surti رحمۃ اللہ علیہ on the morning train. At the railway station, Huzoor Aala Hazrat رحمۃ اللہ علیہ asked for his little box in which he kept his Wazifa books, from Janaab Haji Kifayatullah علیہ الرحمۃ. Someone quickly brought a comfortable chair from the waiting room for him to sit on. He said this is a very pompous chair. For as long as he read his litanies, he did not recline against the comfortable backrest of the chair.

Maulavi Muhammad Husain Meeruti, the founder of Tulsumi Press says that one year I performed I'tekaaf in Bareilly from the 20th of Ramadaan ul Mubaarak. When Sayyidi Aala Hazrat رحمۃ اللہ علیہ would come into the Masjid he would say, I too dearly wish to perform I'tekaaf but I do not find sufficient time. Then on the 26th of the Holy month he said, let me now also seclude myself for I'tekaaf from today.

Aala Hazrat رحمۃ اللہ علیہ would eat paan (betel leaf) after Iftar. In the night he would eat some food. For Sehri only one small bowl of Fireeni and a small bowl of chutney would be brought for him. He would eat this. One day I asked him, what is the link between the Fireeni and the chutney? He said, it is Sunnat to commence the meal with salt and end with salt (i.e. something salty), this is why the chutney has been sent.

Obedience To His Parents

Hazrat Sayyid Shah Isma'eel Hasan Mia Saheb **مدرس سرہ المیز** says that Almighty Allah made Maulana Ahmed Raza Khan Saheb the embodiment of extrinsic and intrinsic splendours, in qualities and marvels. Whoever you look at (in this time) you will find those qualities to be at a greater level in Maulana.

His obedience to his parents was such, that when Maulana's beloved father, Maulana Naqi Ali Khan **رحمۃ اللہ علیہ** passed away, he was personally the owner of his estate, but he gave the control of everything to his beloved mother.

She became the complete owner and administrator, and she would use and spend as she wished. Even if Maulana needed an insignificant sum of money to purchase Kitaabs, Maulana would request it from his mother, and mention his necessity.

When she accepted his request and gave permission, then only would he purchase the Kitaabs.

Hajj With His Mother's Permission

Hazrat Malik ul Ulama Hazrat Zafrud'deen Qadiri Razvi رحمۃ اللہ علیہ says that This incident took place before me. The younger brother of Aala Hazrat رحمۃ اللہ علیہ Hazrat Maulana Muhammad Raza Khan Saheb رحمۃ اللہ علیہ, the eldest son of Aala Hazrat رحمۃ اللہ علیہ Hazrat Hujjatul Islam Maulana Shah Haamid Raza Khan Saheb رحمۃ اللہ علیہ, and Huzoor Aala Hazrat's رحمۃ اللہ علیہ blessed wife departed (home) for Hajj and Ziyaarah in 1323 Hijri, so Huzoor Aala Hazrat رحمۃ اللہ علیہ went up to Jhansi to see them off, as they were to board the mail train from there, which would go directly to Bombay, and there would be no need to change (trains) anywhere.

At this time Aala Hazrat رحمۃ اللہ علیہ had no intention to journey for Hajj and Ziyaarah, because he had already performed his Fard Hajj before this, and also was blessed with Ziyaarah. His aim was just to accompany them and see them off.

During this journey, he remembered the stanza from his Na'atiya Ghazal:

**Guzre Jis Rah se Wo Sayyid e Waala Ho Kar
Rah Ga-ee Saari Zamee(n) Ambar e Saara Ho Kar**

Another stanza of that Ghazal is:

**Waa-e Mahroomi e Qismat Ke Me Phir Ab Ki Baras
Rah Gaha Hamrah e Zaw-waar Madina Ho Kar**

The moment he thought of this, his heart became restless, and exactly that which Huzoor Aala Hazrat ﷺ had mentioned in another Ghazal, happened:

**Phir Ut-ha Walwal e Yaad e Mugheelan e Arab
Phir Khincha Daaman e Dil, Soo-e Bayabaan e Arab**

He then immediately made a firm intention for Hajj and Ziyaarah, which was actually specifically for the Ziyaarah of Sarwar e Aalam ﷺ. However, he did not feel that it was ethical to travel without the permission of his beloved mother.

Hence, after their train departed, he returned to Bareilly immediately, and he presented himself before his dear mother, to seek permission. When he received the permission, he became content, otherwise, he seemed very anxious on the way back from Jhansi.

After receiving permission, he packed his luggage and departed on the journey. It was a blessed coincidence, that the ship did not sail until Aala Hazrat ﷺ arrived. All of them then travelled together.

This blessed journey passed successfully. It is concerning this journey that Aala Hazrat ﷺ said,

**Ka'aba Ka Naam Tuk Na Liya, Taibah Hee Kaha
Poocha Tha Hum Se Jis Ne, Ke Nuhzat Kidhar Ki He**

It is mentioned in the Hadith Shareef,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

**Indeed actions are rewarded by intentions,
And indeed a person will get only what he intended**

Even generally it is something which is on our tongues, (when we say) that if your Niyat (intention) is good, likewise are the blessings. This journey was solely for the Ziyaarah of Huzoor Aqdas ﷺ. Hence, likewise were its blessings.

Haaziri At The Court Of Nabi Kareem ﷺ

Maulavi Sayyid Shah Ja'far Mia Phulwari Saheb, who was the Khateeb at the Jaame' Masjid in Kapur Thala, mentioned this incident during the Urs of his father, in a very enlightening manner.

He explained that, when Maulana Ahmed Raza (Aala Hazrat ﷺ) journeyed for the second time for the Ziyaarat of Nabi ﷺ to Madina Tayyibah, he recited Durood Shareef in the Court of Rasoolullah ﷺ with the desire of being blessed with His ﷺ vision, and he had complete faith and confidence that the Beloved Rasool ﷺ would honour him with this blessing, and He ﷺ will allow him to make His ﷺ Ziyaarat.

However, on the first night, this did not happen, and due to this, he became somewhat saddened and wrote some couplets which commence with the couplet,

**Wo Soo'e Lalah Zaar Phirte Hai(n)
Tere Din Ai Bahaar Phirte Hai(n)**

In the same Kalaam, he says at the end,

**Ko'ee Kyu(n) Pooche Teri Baat Raza
Tujh Se Kutte Hazaar Phirte He**

He recited this Ghazal in the Sacred Court and sat with respect waiting when his destiny lit up, and with the eyes of his head, in a conscious state, he was blessed with the Ziyaarat of the Beloved Rasool ﷺ.

Aala Hazrat & The Ulama Of Haramain Sharifain

Sayyidi Aala Hazrat ﷺ says, In 1295 Hijri I was blessed with the honour of Ziyaarah (Visit) to Haramain Sharifain زادهم الله شرفا و تعظيما in the company of my beloved father, and we met the great high-ranking scholars of the blessed Courts, such as Hazrat Sayyid Ahmed (The Mufti of the Shafa'i order), Hazrat Abdur Rahman Siraj (The Mufti of the Hanafis), and I also received the certificates (i.e. permissions) in Hadith, Fiqh, Usool, Tafseer and other sciences from them.

Once, after he (Aala Hazrat ﷺ) performed his Maghrib Namaaz at the Maqaam e Ibrahim, the Imam of the Shafi'i, Hazrat Husain bin Saleh Jamal ul Layl without any prior introduction, held him by his hand and took him to his home. For a long time, he observed his (Aala Hazrat's ﷺ) forehead, and then said,

انى لاجد نور الله في هذا الجبين

'Indeed I am observing The Noor of Allah on this forehead'

He then personally wrote and presented him with the certificate of Sihah Sitta (The six most authentic books of Hadith), and permission in the Qaadiri Silsila as well, and he said that your name is, 'Ziaud'deen', i.e. The Light of Deen.

The great splendour of this certificate is that there are only eleven intermediaries up to Imam Bukhari ﷺ. On the suggestion of Hazrat Shaykh Jamal ul Layl, Aala Hazrat ﷺ translated into Urdu and wrote an explanation of his (Shaykh Jamal ul Layl's) book 'Jawhirah' which dealt with the simple rules of Hajj according to the Shafi'i Madhab, in just two days, which was named, 'An Nayyirah Al Wadiyyah Fi Sharhul Jawhirah Al-Madiyyah'.

The great Shaykh was very pleased when Sayyidi Aala Hazrat ﷺ presented the translation and the annotation of the book to him. He applauded it, and the Mufti of the Shafa'i order in Madina, the honourable Maulana Muhammad bin Muhammad bin Arab invited Sayyidi Aala Hazrat ﷺ for a meal.

A Conversation about Jannat ul Baqi'

While eating (at the home of the great Shafi'i Mufti) a discussion regarding the distinction amongst those resting in Jannat ul Baqi' commenced. Sayyidi Aala Hazrat رحمته اللہ علیہ mentioned that the most exalted personality from amongst those resting in Jannat ul Baqi' is Ameerul Mo'mineen Hazrat Uthman e Ghani رضی اللہ عنہ, and Maulana Muhammad Saheb was saying that the most exalted amongst them is Hazrat Ibrahim bin Rasoolullah صلی اللہ علیہ وسلم.

Both the scholars presented evidence in support of their statements. In the end, Maulana said that both statements (views) are correct and valid. Sayyidi Aala Hazrat رحمته اللہ علیہ said,

وَلِكُلِّ وِجْهَةٍ هُوَ مَوْلِيهَا فَاسْتَبِقُوا الْخَيْرَاتِ

**'And for each one there is a path of inclination,
Towards which he turns his attention'.**

At that very moment, the Azaan for Asr Salaah was called at the Haram Shareef. On the completion of the Azaan, Aala Hazrat رحمته اللہ علیہ said,

فَاسْتَبِقُوا الْخَيْرَاتِ

'So endeavour to surpass others in virtuous deeds'

Hence, the sitting was terminated and all went to the Haram Shareef for Salaah. That night Aala Hazrat ؑ spent the night alone in Masjid e Khaif and was blessed with the glad-tidings of Maghfirat.

This is a verse of the Holy Qur'an, from Surah Baqarah Verse 148. Sayyidi Aala Hazrat ؑ only recited part of the verse and stopped as soon as the Azaan was called as a mark of respect and as per the ruling concerning the ethics of the Azaan.

He then waited for the Azaan to end and mentioned the latter part of the verse. Subhaan-Allah! This was the piety and firmness of Sayyidi Aala Hazrat ؑ. Further note that, Salaah in that time was behind the Sunni Sahihul Aqida Ulama.

Respect & Honour For The Senior Ulama

Just as Sayyidi Aala Hazrat Imam Ahle Sunnat ؑ was the example of 'being firm against the unbelievers', he was also the living example of 'be merciful amongst yourselves'. He greatly honoured and respected the senior Ulama. There are few who could do this as he did. He showed special respect to Hazrat Taaj ul Fuhood Muhibur Rasool Maulana Shah Abul Qadir Saheb Badayuni ؑ. In the Qasida Amali Al Abrar Wal Umm Al Ashrar, he said the following when praising the Ulama of the Ahle Sunnat;

'These Ulama are such that when they enter any desolate place, then by their arrival, that desolate place becomes a radiant city, and when they depart from any city, that city becomes desolate.'

When I reached this couplet, in the days when I used to learn this Qasida from Sayyidi Aala Hazrat ﷺ in order to receive its blessings, I said that this seems like it is simply poetic amplification. Aala Hazrat ﷺ said, No! It is exactly how it is. This was really the excellence of Hazrat Maulana Abdul Qadir Saheb عليه الرحمة والرضوان. When he would arrive, the condition of the city would change. There would be an amazing glow and excitement, and when he left, even though everyone else was present, there would be an emptiness and gloom. Even though there was such great respect, there were some rulings on which they had differences of opinion, and on some of the matters of difference, they would discuss them, and then agree upon them.

Kindness & Compassion Towards Children

Janaab Sayyid Ayub Ali Saheb mentions that there was a Muslim who lived in Mohalla Qarulan. He used to sell Halwa Sohan (which is a traditional sweetmeat). Huzoor Aala Hazrat ﷺ purchased some Halwa Sohan (from him).

He further says, my brother Qana'at Ali and I were returning after work at night, when Huzoor said to Qana'at Ali, bring that wrapped cloth which is kept on the stool at the front. He picked up both the items tied in the cloths and brought it to Aala Hazrat ﷺ. Huzoor took both of them in his hands and walked towards me. I took a few steps back. Huzoor came forward, I stepped back, and Huzoor stepped forward until I ended up in one corner of the veranda. Huzoor then gave me one of the items.

I asked, Huzoor what is it? He said it is Halwa Sohan. With a whisper, and lowering my gaze I said, Huzoor! I am very shy. He said, what is there to be shy about. For me, you are the same as Mustafa Raza. I gave all the children a share, and I kept a share each for you two as well. On hearing this, my brother Qana'at Ali went forth and himself took a portion from Hazrat's hand, and he respectfully said Huzoor! I had the courage to do this because when children see things in the hands of their elders, this is how they take it. Huzoor smiled. We then kissed Hazrat's hands and left. The truth of the matter is that Huzoor blessed us immensely, yet we were barely able to serve him as we should.

A Gift to Remember

Hazrat Malik ul Ulama Allama Zafrud'deen Qadiri Razvi رحمۃ اللہ علیہ says, I wrote my first Fatwa (Religious Edict) in 1322 Hijri, and I presented it to Aala Hazrat رحمۃ اللہ علیہ for rectification. It was a blessed co-incidence that it was totally correct.

Huzoor Aala Hazrat رحمۃ اللہ علیہ personally came to me with the Fatwa, and he gifted this humble servant one rupee with his blessed hand. He then said to me, When I wrote my first Fatwa, my dear father gifted me one rupee to eat some sweets.

Today, the Fatwa which you wrote is your first Fatwa and Ma Sha Allah, it is absolutely correct. Hence in following that (manner of my beloved father), I am giving you one rupee to eat some sweets.

Due to my immense happiness, I was tongue-tied and could not say anything, because, at the time of presenting the Fatwa to him, I was thinking that Allah knows whether the Fatwa I wrote was correct or incorrect.

By the Grace of Allah, it turned out to be correct and absolutely correct, and then with that to receive a gift, and that too with those blessed words that,

‘When I wrote my first Fatwa, my dear father gifted me one rupee to eat some sweets. Today, the Fatwa which you wrote is your first Fatwa and Ma Sha Allah, it is absolutely correct. Hence in following that (manner of my beloved father), I am giving you one rupee to eat some sweets.’

Huzoor Malik ul Ulama رحمۃ اللہ علیہ further says, in reality, this is a manner of inspiring a servant and encouraging him, for which there is no limit, and then even after this, he always blessed me with his encouraging words. I have more than forty letters of Aala Hazrat رحمۃ اللہ علیہ which came to me from time to time.

He would always commence the letters by writing, my respected son Maulana Muhammad Zafrud’deen, Allah make you like your name, ‘Zafrud’deen’. In his Fatawa Shareef (Fatawa Razviyah) Volume One, He wrote my name in the same words. Allah reward him with the best of rewards.

Aala Hazrat Used To Distribute Eidi

Huzoor Malik ul Ulama رحمۃ اللہ علیہ says, I always remember this, that during my student days, whenever I stayed over in Bareilly Shareef during the month of Ramadaan, and if I would not go home during that vacation, then on the day of Eid ul Fitr, just as he (Aala Hazrat رحمۃ اللہ علیہ) would distribute Eidi (i.e. usually money or gifts on Eid day) to all his family members. He would also give Eidi to me and to other special students, such as Maulavi Sayyid Abdur Rashid Saheb Gopanwi Azimabadi, Maulavi Sayyid Ghulam Muhammad of Dargah Kila Bihar Shareef, Maulavi Muhammad Ibrahim Saheb Awganwi, Maulana Maulavi Muhammad Nazir ul Haq Saheb Ramadanpuri, and Maulavi Isma'eel Saheb Biharwi. He would bless all of them with a generous amount of Eidi.

Generosity on The Birth of His Grandson

It is reported that in the home of Huzoor Hujjatul Islam, Hazrat Hamid Raza Khan رحمۃ اللہ علیہ only daughters were being born. Everybody wished that he would have a son, so that the lineage and splendour of Sayyidi Aala Hazrat's excellence and marvels may be passed down for generations to come.

By the Grace of Almighty Allah, in 1325 Hijri Muhammad Ibrahim Raza Khan i.e. Huzoor Mufas'sir e Azam Hind رحمۃ اللہ علیہ was born. This did not only please Sayyidi Aala Hazrat رحمۃ اللہ علیہ and the fortunate parents, but it also brought immense happiness to all the relatives and well-wishers.

In happiness due to this, with the exception of all else, Sayyidi Aala Hazrat ﷺ also invited the students of 'Madrassa Manzar e Islam' to a huge feast and prepared meals for them as per their request. He asked the Bengali students about what they preferred to eat, and they requested fish and rice. Rohu (Rohu is a type of carp) was purchased adequately, and fish and rice were prepared for them.

The Bihari students were asked about their preference, and they requested Biryani, Zardah, Kebab, Fireeni and Mitha Tukra etc. This complete order was prepared for them. The Punjabi students requested fatty sheep meat with hot tanoori Rotis. This too was prepared adequately for them. During this occasion, specific elders of the family and Mureeds were gifted a set of clothes.

Huzoor Malik ul Ulama ﷺ states, I must write with great pleasure, that I too was one of those fortunate ones who received a set of clothes. This included a Kurta, pants, shoes, and a hat (topi), which I wore in that era. It also included an Angarkha (i.e. a narrow-sleeved coat like a garment, i.e. like a Jubbah) which was made from very expensive fabric. I would wear this on very special occasions. I used it for a very long time until it became small for me, so I kept it away for blessings. When I was a teacher at the Madrassah in the Khanqah at Shahsaram, then on the request of the respected supporter of the Deen, Janaab Haji La'l Khan Saheb, I sent my old friend and well-wisher Maulavi Sayyid Ghiyasud'deen Saheb Chishti Abul Ula'i Rajhati Bihari (who was the Khalifa of Aala Hazrat ﷺ) for Kolkata, I gifted that Angarkha to him, as it was his perfect fit as well.

His elder brother, Maulavi Muhammad Yunus Saheb said to him that he should not have taken the Angarkha, but Maulavi Saheb replied that, firstly, Maulana's and my friendship is a very old one, which is since our student days. Secondly, this Angarkha is a historical relic, which is a gift from Aala Hazrat رحمۃ اللہ علیہ. It is the love and sincerity of Maulana Zafrud'deen Saheb that he has gifted it to me. With the exception of it being very expensive, it is also a relic and a remembrance of the birth of our beloved Maulavi Ibrahim Raza Khan Saheb (Jilani Mia).

It seemed as if Sayyidi Aala Hazrat was looking into the future when he celebrated the arrival of Huzoor Mufas'sir e Azam Hind رحمۃ اللہ علیہ knowing by the light of Wilaayat that another great personality will one day be born in the children of Huzoor Mufas'sir e Azam رحمۃ اللہ علیہ and that was none other than the Qutb ul Aqtaab and the great Shaykh e Kaamil Huzoor Sayyidi wa Murshidi Taajush Shariah Allama Mufti Mohammed Akhtar Raza Qadiri Azhari رحمۃ اللہ علیہ.

Malik ul Ulama Sent To Debate a Wahabi

Hazrat Malik ul Ulama رحمۃ اللہ علیہ says, In 1334 Hijri while I was the Principal at Madrassah Islamiyah Shams ul Huda, I journeyed to Bareilly Shareef during the Ramadaan vacations, to kiss the blessed feet of Aala Hazrat رحمۃ اللہ علیہ. At this time, Aala Hazrat رحمۃ اللہ علیہ was writing a book on astronomy, and I was given the duty to do the final draft. I had intended that after spending the entire Ramadaan and doing the six fasts after Eid, I would return to Patna once the Madrassa opened.

However, towards the end of Ramadaan, a letter arrived from Janaab Haji La'l Khan Saheb, in which he mentioned that in Kolkata a Wahabi by the name Waliullah has come, and he is going around throwing challenges for a debate. Huzoor Aala Hazrat ﷺ should please send Maulana Zafrud'deen Saheb.

Malik ul Ulama says the book was now almost complete. Aala Hazrat ﷺ completed the book in just two days, but there was still a lot of work remaining in copying and editing it.

Based on this Aala Hazrat said, Take it with you, and after copying it, send the original and the copy by registered mail. When I was about to leave, and my transport to go to the station arrived, Aala Hazrat ﷺ personally walked me out, and gave me two ten-rupee notes, and then said, I thought that you would be here for Eid this year, and when making new clothes for my children, I would also make new clothes for you, but you are going to Kolkata for a Deeni necessity.

Hence, these rupees are a gift for you. I felt very shy because, in my student days, it was a time of need, but now I was a teacher (and earning). I should be gifting my Peer (My Shaykh) and being of service to him, instead of doing the opposite and taking from my Peer.

I hesitated a bit, but Aala Hazrat ﷺ insisted and gifted it to me. I kissed his sacred feet, and taking the money, I departed for Kolkata. The moment I reached Kolkata, and the Wahabis got news of this, all their eagerness died down.

Now, none had the courage to debate. This was the effect of the Dua of Aala Hazrat ﷺ when he said,

**Mere Zafar Ko Apni Zufar De
Us Se Shikasten Khaate ye Hain**

An explanation of what happened there has been mentioned in detail in the book ‘Ganjeena e Munazira’ published by Haji Abdur Rahman Marwaari. While in Kolkata, Malik ul Ulama neatly copied the entire book, the name of which was, ‘Tasheel ul Ta’deel’. He then sent both, the original and the copy through registered mail to Sayyidi Aala Hazrat ﷺ.

In The Lap of Sayyidi Aala Hazrat


Once, Janaab Sayyid Mahmud Ali Khan Saheb was mentioning the graphical details about the wound and the operation of a patient. Due to having a weak heart, on hearing the graphic details of the patient, Sayyid Qana’at Ali fainted. Many attempts were made to bring him back to a conscious state, but nothing seemed to work. The moment Aala Hazrat ﷺ placed his head on his blessed lap and placed his shawl on him, he immediately gained consciousness and opened his eyes. When he realised his head was resting on the lap of Aala Hazrat ﷺ he tried to quickly get up, but could not do so due to the weakness. With great compassion Huzoor Aala Hazrat ﷺ said, remain lying down! Remain lying down! This was a beautiful example of Aala Hazrat’s benevolence towards the younger ones.

Immediate Data about 'Sharf e Aftaab'

Janaab Maulana Maulavi Maqbool Ahmed Khan Saheb who was the Principal, and manager of Madrassah Hameediyah in Darbhanga (Bihar) says,

It was during my student days and I was studying in Tonk. A pious personality came there, who was very famous for his Ta'weez, and he was thus very prominent. Whomsoever he gave a Ta'weez to, it worked amazingly for that purpose. Whoever requested a Ta'weez would find that success kissed his feet. When people attained success they would also gift him a lot of money as well.

One day he personally said to me, you never ask for any Ta'weez. I said, where do I have any money to gift you, thus, I have no courage to ask for a Ta'weez! He said I did not ask for any gift (offering) from you. He then gave me a Naqsh, and said that I should engrave it on a gold leaf (i.e. on a gold plate) when the sun is in its full glory (i.e. during the Sharf e Aftaab), and it should be encased in a ring and then worn. It will be very beneficial spiritually.

By the grace of Allah, I also found the person who could engrave it, and I also managed to get the amount of gold needed to make the (small) plate. As for the issue of finding out when the sun would be at its full glory, then in this regard, I heard that Aala Hazrat Imam e Ahle Sunnat Faazil e Bareilvi  was a master in this science.

Thus, I sent a letter to him to find out when the Sharf e Aftaab falls in this year, and from what time will it start and for how long will it last.

By the Grace of Allah, the Sharf e Aftaab was to be on the day after my letter reached him. It was thus obvious that if Aala Hazrat رحمۃ اللہ علیہ had to send the reply via post from Bareilly to Tonk, it would have only reached me after the Sharf e Aftaab ended, and I would have to wait for another year. Aala Hazrat رحمۃ اللہ علیہ realised and sensed the urgency and the anxiety of a student of Deen, so he responded via a telegram, that (Sharf e Aftab) commences tomorrow at 9 am, and will remain for a full night and day. I received the telegram at the appropriate time, and I was able to have the Ta'weez engraved in the proper time.

The ring containing that Ta'weez is worn by me at all times. Every time I look at the ring, I remember the kindness and affection of Aala Hazrat رحمۃ اللہ علیہ, and how he paid so much heed to the need of a student, otherwise it is the habit of many people, that if even an ordinary stranger sends a letter, they do not bother to respond to it, so leave alone sending a telegram at their own expense and worrying that if the information is not received timeously, then the information will be of no use. Indeed this is the greatness of the great personalities.

A Further Example of His Generosity

Janaab Zaka'ullah Khan Saheb mentions that it was a winter's day, and as per his routine, Aala Hazrat ﷺ had come into the courtyard and was seeing everyone off. He looked at this servant (i.e. Zaka'ullah Khan) and said, you do not have a quilt? This Khaadim remained silent.

Aala Hazrat ﷺ immediately removed the quilt (blanket) which he was using to cover himself, and gave it to this Khaadim, by saying, cover yourself with it. I respectfully kissed the sacred feet of Hazrat and obediently covered myself in the quilt.

Janaab Zaka'ullah Khan Saheb further mentions that two or three days after Aala Hazrat ﷺ had given me the quilt, a new one was prepared for Aala Hazrat ﷺ. He had only worn the quilt for two or three days when a traveller came to the Masjid one night, and he said to Aala Hazrat ﷺ that he did not have anything to cover himself with. Aala Hazrat immediately removed the same new quilt and handed it to the traveller.

Janaab Sayyid Ayub Ali Razvi says that my father was ill and it was a financially difficult time for us. Huzoor Aala Hazrat ﷺ gave me ten rupees, and knowing well my nature he said, I am not giving this to you, but I am giving it to you for the medicines of my friend.

Janaab Sayyid Ayub Ali Razvi also mentions that during the rainy season, Sayyidi Aala Hazrat ﷺ would go to the Masjid while it was drizzling. Haji Kifayatullah Saheb علي الرحمن took note of this discomfort, so he bought an umbrella and gifted it to Aala Hazrat ﷺ. He then kept the umbrella with him, so that when Huzoor Aala Hazrat ﷺ would come out of the house, he would open the umbrella and take Aala Hazrat ﷺ up to the Masjid. Only a few days went by when a person in need requested the umbrella. Huzoor Aala Hazrat ﷺ immediately took the umbrella from Haji Saheb and handed it to the needy person.

Janaab Sayyid Ayub Ali Razvi mentions that it was during winter that once Hazrat Muhammad Raza Khan ﷺ the younger brother of Aala Hazrat ﷺ presented a wrap (i.e. winter shawl) to Aala Hazrat ﷺ which he especially had made for him. It was Aala Hazrat's ﷺ habit that every year, he would have warm wraps made, and he would distribute them to the poor.

All the wraps which were made for that year were given out, and it was only afterwards that a person requested a wrap. Without the slightest hesitation, Aala Hazrat ﷺ removed the sheet which Hazrat Muhammad Raza Khan ﷺ had gifted him, and he handed it to the person who requested it.

Allama Abdul Aleem Siddiqui Meeruti

Janaab Sayyid Ayub Ali Razvi mentions that the eloquent and masterful orator Maulana Maulavi Haji Qari Shah Abdul Aleem Siddiqui Saheb Qaadiri Razvi Meeruti **عليه الرحمه** i.e. The Roving Ambassador of Islam had just returned from Haramain Sharifain and presented himself in the Court of Sayyidi Aala Hazrat **ﷺ**, and he recited the following Manqabat (tribute) to Aala Hazrat **ﷺ**;

**Tumhari Shaan Me Jo Kuch Kahu Us Se Siwa Tum Ho
Qaseem e Jaam e 'Irfan Ay Shah e Ahmed Raza Tum Ho**

**Ghareeq e Bahr e Ulfat Mast Jaam Bada-e Wahdat
Muhib e Khaas Manzoor e Habeeb e Kibriya Tum Ho**

**Jo Markaz He Shari'at Ka Madaar e Ahle Tariqat Ka
Jo Mahwar He Haqeeqat Ka Wo Qutb ul Awliyah Tum Ho**

**Yahaan Aa Kar Milen Nahren Shari'at Awr Tariqat Ki
He Seena Majma ul Bahrain, Aise Rahnuma Tum Ho**

**Haram Waalo Ne Maana Tum Ko Apna Qibla wa Kaaba
Jo Qibla Ahle Qibla Ka He, Wo Qibla Numa Tum Ho**

**Muzayyan Jis se He Taaj Fazilat Taaj Waalo(n) Ka
Wo La'al e Pur Zia Tum Ho, Wo Durr e Be Baha Tum Ho**

He had just read the couplets up to here when the gathering was overcome by spiritual delight. Some people went into the state of spiritual ecstasy (Wajd).

Even Aala Hazrat Faazil e Bareilly ﷺ was very appreciative of the couplets. Shah Abdul Aleem Siddiqui ﷺ then went on to recite the following the couplets;

**Arab Me Jaa Ke Dekha In Aankho Ne Jiski Soorat Ko
Ajam Ke Waaste La Rayb Wo, Qibla Numa Tum Ho**

**Ha Sayyarah Sifat Gardish Kuna Ahle Tariqat Yaan
Wo Qutb e Waqt Ay Sarkheel e Jam'e Awliyah Tum Ho**

**'Iyaan He Shaan e Siddiqui Tumhari Shaan e Taqwa Se
Kahu At-Tuqa Na Kyunkar Jub Ke Khayr ul Atqiya Tum Ho**

**Jalaal o Haybat e Farooq e Azam Aap Se Zaahir
'Aduwullah Par Ek Harba e Taygh e Khuda Tum Ho**

**Ashid'dau Alal Kuffar Ke Ho Sar Basar Mazhar
Mukhalif Jis Se Thar-ra-en Wohi Sher e Wagha Tum Ho**

**Tumhi Ne Jam'a Farma-e Nikaat o Ramz Qur'ani
Ye Wursa Paane Waale Hazrat Uthman Ka Tum Ho**

**Khuloos e Murtuza, Khulq e Hasan, Azm e Husaini Me
'Adeem ul Mithl Yakta e Zaman Ay Ba Khuda Tum Ho**

**Tumhi Phela Rahe Ho Ilm Haq Aknaaf e Aalam Main
Imam e Ahle Sunnat, Naa-ib e Ghaus ul Wara Tum Ho**

**Bhikaari Tere Dar Ka Bheek Ke Jholi He Phelaa-e
Bhikaari Ki Bharo Jholi, Gada Ka Aasra Tum Ho**

**Aleem e Khasta Ek Adna Gada He Aastane Ka
Karam Farmaane Waale Haal Par Us Ke Shaha Tum Ho**

Sayyidi Aala Hazrat Gifts His Jubbah

After Maulana Abul Aleem Siddiqui completed rendering the couplets, Huzoor Aala Hazrat ﷺ said, Maulana! What should I present to you?

Pointing to his turban which was very expensive, he said, if I present this turban to you, then this turban is not even deserving of your feet, due to the Exalted Court from where you have returned. However, from my clothes, I have a Jubbah which is the most expensive. I will present that to you.

Hence, Aala Hazrat brought a reddish (i.e. burgundy) velvet Jubbah from inside his blessed house and handed this Jubbah to him, which was not in any way valued less than one hundred and fifty rupees.

Maulana Abdul Aleem Siddiqui ﷺ accepted it by spreading out both his hands. He placed it over his eyes, kissed it with his lips, and then held it to his chest for a long time.

Subhaan-Allah! This incident shows the love which Maulana Abdul Aleem Siddiqui possessed for Sayyidi Aala Hazrat Imam Ahle Sunnat ﷺ. He wrote a Kalaam drowned in the love of his Murshid after returning from Madina Shareef. It seems that this was because he knew that all the spiritual blessings which he attained during his Haaziri at the Sacred Court of Rasool e Akram ﷺ were through the blessed sight of his Murshid e Kaamil.

Financial Aid To Friends And The Needy

Janaab Sayyid Ayub Ali Razvi says that No one would ever leave the blessed home of Aala Hazrat ﷺ empty-handed. With the exception of this, Aala Hazrat ﷺ putting his complete trust in Almighty Allah, would assist the widows, support those who were in need, and the homeless, on a month to month basis.

He did not only do this for those in his locality, but he would also send money orders to those outside the city. Once, Sayyidi Aala Hazrat ﷺ needed to send fifty rupees to someone in Madina Shareef. Coincidentally Huzoor Aala Hazrat ﷺ did not have anything with him at that time.

Huzoor Aala Hazrat ﷺ humbly turned his attention towards the Beloved Rasool ﷺ and said that, Sarkaar ﷺ! Having full faith in you, I have taken upon myself the responsibility for the monthly financial expenses of some people, and if the money order of fifty rupees is sent tomorrow, then it will reach before the postal services ship leaves, otherwise, it will be delayed.

Sayyidi Aala Hazrat ﷺ spent that night anxiously, due to this situation. In the morning an affluent well-wisher visited the Astana and he sent a gift of fifty-one Rupees with Maulavi Hasnain Raza Khan ﷺ into the house. Huzoor Aala Hazrat ﷺ became very emotional and he disclosed what has been mentioned above.

He said, This is indeed a blessing from Sarkaar ﷺ, otherwise it makes no sense to receive precisely fifty-one Rupees, except for this, that to send the fifty Rupees, the fees for the money order is also required (which was one Rupee). Hence, the money order form was filled in, and the money order was dispatched as soon as the post office opened.

Janaab Sayyid Ayub Ali Razvi mentions that once a needy person visited Aala Hazrat ﷺ. Huzoor said, at this time I have only three and a half Aana, and this I have kept to send the replies for some letters. If you allow me, then I will present them to you.

Just today I received via post a money order of two hundred and fifty Rupees, and all of it has been distributed. If only you came a bit earlier, you too would have received something. The needy person lowered his head with tears in his eyes, and Huzoor Aala Hazrat ﷺ presented the three and a half Aana to him.

Here it must also be noted as to why Huzoor Aala Hazrat ﷺ mentioned receiving two hundred and fifty Rupees and all of it having been distributed. He did not do this so that the people may be impressed or for the sake of name and fame, as in this court there was no room for this kind of thing.

The real reason for this was that the two hundred and fifty Rupees came in the presence of all the Khaadims, hence to remove any erroneous notions, and contrary to his normal habit, he mentioned that the money had been distributed.

Sayyid Saheb says, for me, it was nothing new, as it was seen on many occasions, that money would come, and he would distribute all of what was actually meant for him.

Aana was the ancient currency in India which was equal to 1/16 rupee. In other words, one Rupee was sixteen Aana. That is why even today in India the elders refer to the 50 paise as 8 Aana (Athanni) or a 25 paise coin as 4 Aana (Chavanni).

Arrangements for the Urs of His Murshid

Janaab Sayyid Ayub Ali Razvi mentions that Aala Hazrat رحمۃ اللہ علیہ used to host the Urs of His Peer o Murshid (Shaykh e Kaamil) Hazrat Sayyid Shah Aale Rasool Ahmadi Marahrawi رحمۃ اللہ علیہ on the 16th, 17th, and 18th of Zil-Hijjah.

After the Qul Shareef (i.e. the main Faateha), he would distribute monetary gifts to the Khaadims etc. and this is why the younger son of Aala Hazrat رحمۃ اللہ علیہ, Hazrat Mufti e Azam Maulana Mustafa Raza Khan Saheb رحمۃ اللہ علیہ would promptly notify me to prepare the expenses to list for the Urs (well in advance), and this humble servant would also be prompt in fulfilling this duty.

With all this, still a lot of money would be distributed, and after that, whatever else was needed, he would spend from his own pocket. Once, while distributing at such an occasion, he said, 'I have never given one paisa in Zakaat.'

This which he mentioned was very true because Zakaat would never become Fard upon him. Zakaat becomes Fard when the (initial) Nisaab is in your possession for a year, and here the situation was such, that the money would come from one side, and go out on the other side, with nothing being left in his hand.

Distinctive Consideration For Sayyids

The great Ulama have mentioned that it is from the signs of loving the Beloved Rasool ﷺ to love everything which is attributed and connected to the Beloved Rasool ﷺ, and because the Saadaat e Kiraam i.e. the Sayyids are from the Beloved Rasool's ﷺ descendants, they are most deserving of this honour and respect.

Hazrat Malik ul Ulama ﷺ says that he found Sayyidi Aala Hazrat to be one who acted in accordance with this more than anyone else whom he knew. This is why Sayyidi Aala Hazrat ﷺ never looked at a Sayyid based on his worldly condition or financial status etc. but he looked at him as one who was the descendant of Sayyiduna wa Maulana Muhammad ﷺ. This is why Sayyidi Aala Hazrat ﷺ so beautifully wrote in his world-renowned Qasida e Noor as follows;

**Teri Nasl e Paak me He Bach-cha, Bach-cha Noor Ka
Tu He Ain e Noori Tera Sub Gharana Noor Ka**

**In your Blessed Lineage, Every Single Child is Light
You are The Source of Light, While Your Entire Household is Light**

Janaab Sayyid Ayub Ali Saheb mentions that a young boy came to serve at the house to do basic chores. Afterwards, we came to know that the young boy was a Sayyid. When Sayyidi Aala Hazrat رحمۃ اللہ علیہ came to know that the young boy is a Sayyid, he cautioned those in the house and said that none should take any work from him i.e. he should not be allowed to do any work in the house, because he is a Sayyid. Sayyidi Aala Hazrat رحمۃ اللہ علیہ commanded that he should be served with food and whatever other necessities he required should be duly fulfilled, and the wage that had been promised to him should be given to him as a gift. Hence, it was done as Aala Hazrat رحمۃ اللہ علیہ had ordered. After some time the youngster left for his home.

Aala Hazrat Kisses The Hand of A Sayyid

Malik ul Ulama Allama Zafrud'deen Bihari رحمۃ اللہ علیہ states that once when myself and Sayed Qana'at Ali went to meet Aala Hazrat رحمۃ اللہ علیہ. It was the day of Eid ul Fitr and many people had come after Namaaz to greet him. However, when Sayyid Qana'at Ali got to Aala Hazrat رحمۃ اللہ علیہ and kissed his blessed hands, Huzoor Aala Hazrat رحمۃ اللہ علیہ kissed his hands as well.

He became very uneasy and mentioned it to those who were close to Aala Hazrat رحمۃ اللہ علیہ, so he was informed that this was the way of Aala Hazrat رحمۃ اللہ علیہ and that on the day of Eid when all come to greet him, he always kisses the hand of the very first Sayyid Saheb who comes to shake hands with him, and they mentioned to Sayyid Qana'at that you were probably the first Sayyid from those present who got the opportunity to shake his hands, hence he kissed your hand.

Sayyids Receive A Double Share

It is mentioned that during the Mehfiles which were hosted at the blessed home of Sayyidi Aala Hazrat ﷺ the Sayyids would get a double share of the sweets which were being distributed, and the family of Aala Hazrat ﷺ also followed this practice.

Once, during the Baarhwee Shareef Mehfil which used to take place at the blessed residence of Sayyidi Aala Hazrat ﷺ on the 12th of Rabi ul Awwal Shareef, Sayyid Mahmood Jaan Saheb عليه الرحمة والرضوان received a single share as all others receive. He then proceeded to Sayyidi Aala Hazrat ﷺ and said Huzoor! Today I got a normal share at your home. Sayyidi Aala Hazrat ﷺ asked the Sayyid Saheb to sit for a while and the person distributing the sweets was immediately summoned, and Sayyidi Aala Hazrat made his disappointment very obvious. Sayyidi Aala Hazrat ﷺ then said, take a tray and see how much sweets can fit into it. Fill it up completely and then bring it here. It was immediately brought and presented to the Sayyid Saheb. Janaab Sayyid Mahmood Jaan said that this was not what he intended. He then said, however, I felt hurt by what happened and my heart could not bear it (hence I mentioned it).

Sayyidi Aala Hazrat ﷺ then took the sweets and presented it to him by saying Sayyid Saheb! You will have to accept these sweets, if not I will be deeply saddened. The person who was distributing them was then asked to hand the tray to one of the Khaadims so that he may carry it to the house of Sayyid Mahmood Jaan. The instruction of Sayyidi Aala Hazrat ﷺ was adhered to.

Arrange Something for a Sayyid

Malik ul Ulama Hazrat Allama Zafrud'deen Qadiri Razvi رحمۃ اللہ علیہ says that, during the days when I was residing in Bareilly Shareef, a Sayyid Saheb came. He went close to the door of the main house and called out by saying, 'Arrange something for a Sayyid'. Aala Hazrat رحمۃ اللہ علیہ had fixed two hundred and fifty rupees monthly for his Deeni expenditure. The money for that month was just handed over to him by Hazrat Muhammad Raza Khan رحمۃ اللہ علیہ. It was made up of ten-rupee notes, five rupee notes, Athanni, Chavanni, and paise as well. In those days, there was no one rupee note, nor was there the system of the much smaller denominations.

On hearing the call of the Sayyid Saheb, Aala Hazrat immediately came out of the house with the office box, in which all this money was kept, and he presented it respectfully before the Sayyid Saheb and said Huzoor! This is the present. Sayyid Saheb looked at the amount for a long time, which was kept separately in different sections. He then put his hand into the section where the Chavannis were kept, and took only one Chavanni and said, this is sufficient, you may keep the rest. Immediately Aala Hazrat رحمۃ اللہ علیہ said to this Khaadim. Whenever you see Sayyid Saheb, gift him one Chavanni. He should not have to ask for it. What a beautiful couplet Hazrat Hasan Raza رحمۃ اللہ علیہ says,

**Kyu Apni Gali Me Wo Rawadaar e Sada Ho
Jo Bheek Liye Raah e Gada Dekh Raha Ho**

That Sayyid Saheb was truly a Sayyid, and only in times of need, he would make a request for what he needed. If he wished, he could have taken a ten or a five Rupee note. When I asked Aala Hazrat ﷺ regarding this, he said, if Sayyid Saheb had to take the entire two-hundred and Rupees at that time, I really had no issue with it. I brought it out with the same intention. I did not place that amount in front of a mendicant, but I presented it before a Descendant of Rasoolullah ﷺ.

Address a Sayyid With Respect

Once after Jummah Namaaz, Sayyidi Aala Hazrat ﷺ was seated in the courtyard and there was a huge crowd of people present. Maulavi Noor Muhammad Saheb, who was the younger brother of Shaykh Imam Ali Qadiri Razvi who was the owner of the Hotel Ice Cream in Bombay, began to call out aloud from outside, Qana'at Ali! Qana'at Ali! in a very loud voice. Maulavi Saheb was also a student there during this time.

While he was doing this, Sayyidi Aala Hazrat was able to hear him calling out to him. He immediately called the Maulavi Saheb and said to him, is this how you address Sayyid Saheb? Did you ever hear me call him by his name? Maulavi Noor Muhammad was embarrassed and acknowledged his shortcoming and lowered his gaze. Addressing him Sayyidi Aala Hazrat ﷺ then said, you may now go, but in future be cautious in this regard.

Blessing Upon Hazrat Malik ul Ulama

Hazrat Malik ul Ulama Allama Zafrud'deen Bihari رحمۃ اللہ علیہ says, While on the topic of Maulana Shah Abdul Aleem Siddiqui Meeruti رحمۃ اللہ علیہ being blessed with the Jubbah of Aala Hazrat رحمۃ اللہ علیہ, I also remembered something which happened to me, which is a clear sign of Hazrat's generosity and affection towards this humble servant.

In 1326 Hijri, the Wahabis and Deobandis in Mewat had caused immense strife, and they were attempting to trap the simple Mewati Muslims in their web of deceit, when Janaab Maulana Sufi Ruknud'deen Sahib ul Wara sent Maulana Maulavi Ahmed Husain Khan Rampuri, who used to reside at Dargah Mu'alla Ajmer Shareef, came to Bareilly Shareef, so that he may get an Aalim who was a debater. Maulavi Saheb arrived in Bareilly Shareef and explained the situation there to Aala Hazrat رحمۃ اللہ علیہ.

At that moment, Aala Hazrat رحمۃ اللہ علیہ summoned me and commanded me to go to the city of Mewat (Nawah, Ferozpur, Jharka) where the Wahabis had caused strife. He said, You have to go with him (Maulana Ahmed Husain) and debate the Wahabis, and defeat them. I said that I was ready to fulfil this command and that I only required his Dua. If the Duas of Huzoor are with me, then I will surely defeat the Wahabis.

Aala Hazrat رحمۃ اللہ علیہ then entered the house and brought out a woollen Jubbah, which he gifted to me by saying, This is from Madina Tayyibah.

I took it with both hands and kept it on my head and placed it over my eyes, and then packed it away. It was through the Dua of Aala Hazrat ﷺ and the Barkat of that Jubba Mubaarak that on behalf of the Wahabis, numerous people came to debate, and amongst them there was also one such person who according to his own statement, lived for three to four years in Makkah Muazzamah, and hence he vigorously insisted that all the lectures should be in Arabic.

We said to him that ‘Molana’ this is a gathering for a debate, and a large number of people from the public, on both sides are present in this gathering. What will they understand by both sides lecturing in Arabic. He refused to accept and insisted on the same.

By now just two or three lectures were given by either side, when while lecturing the said ‘Molvi Saab’ said, والناس في فهند, so Maulavi Ahmed Husain Khan Saheb Rampuri immediately objected to him and said, ‘Molana’ this is not proper Arabic.

In eloquent Arabic, you should say, والناس في سجهند. Did you learn such Arabic and come from Makkah Muazzamah! This caused people to burst out into laughter and ‘Molana Saab’ was embarrassed. He completed the rest of his discussion in Urdu. Then both parties delivered their lectures in Urdu instead of Arabic. When the opening arguments were presented, and the time came to ask ilmi questions (knowledge-based questions), and the first question was asked, all the Wahabis became so silent that they did not even utter a single word.

We continued to make demand after demand, but their silence did not break. For three hours all of them remained silent. Finally, the independent judge said, 'Molana' at least say something so that we can at least say something. They still remained silent. Finally, they too, (panel of judges) announced that, all the opening discussions were presented in front of you, and when the time came to present questions, then Maulana Zafrud'deen Saheb asked the questions, all these 'Ulama' remained silent, and three hours have been wasted in this silence.

From this, it appears that they have no answers to these questions, and these people are unable to answer, if not we can set this aside for some other day. These people's Madhab is false, and the Madhab of Maulavi Shah Ruknud'deen Saheb, Maulavi Shah Irshad Ali Saheb, Maulana Maulavi Zafrud'deen Saheb, and Maulavi Ahmed Husain Khan Saheb etc. is the true Madhab. All of you entered this gathering from different doors. Now, all of you should be in agreement and should exit the debate from the same door as Maulana Zafrud'deen. With the exception of these few 'Molvis', all the rest of the people left the gathering with the Ulama e Ahle Sunnat. All Praise is due to Allah for that. After returning well to Bareilly Shareef, and telling Aala Hazrat رحمۃ اللہ علیہ about what transpired. I also mentioned that the people of Mewat have requested that the entire situation which took place at the debate be written into a book form and published, and they have also said that they will bear the publishing expenses. Aala Hazrat رحمۃ اللہ علیہ was also pleased with this and he named the book 'Yakay Najdiya Ka Chup Munazara' and Maulana Hasan Raza Khan Saheb رحمۃ اللہ علیہ kept its name according to the year of the debate, 'Shikast Safahat'.

Request For Kafan

Janaab Sayyid Ayub Ali Razvi Saheb mentions that Janaab Sayyid Mahmud Khan Saheb Qaadiri Barakaati Noori عليه الرحمه used to reside in Mohalla Garh-hee. One night during the rainy season he came over and said, I would like you to provide for me whatever I request. Aala Hazrat عليه السلام said, Sayyid Saheb! If it is within my ability, I have no excuse. What do you wish for? Sayyid Saheb said I want twenty-two Guz (approximately 20.2 meters) of fabric for Kafan (shroud). As soon as the shops opened in the morning, Aala Hazrat عليه السلام got 22 Guz cloth purchased and presented it to Sayyid Saheb.

Distribution From A Little Box

Janaab Sayyid Ayub Ali Razvi says that, during a journey to Jabalpur, Hazrat Eid ul Islam Saheb مد ظلمهم الاقدس presented a gift of one thousand rupees of the current currency in a big white Chinese vessel to Sayyidi Aala Hazrat عليه السلام.

He accepted it and then said Maulana! Was all which you have already spent up to now not sufficient! He then handed it to Haji Kifayatullah Saheb عليه الرحمه saying, keep this and bring my little Wazifa box. Haji Saheb kept the money in the room and brought out the little box, which was about one foot in length, in which was a long piece of cloth which had alphabets sewn in it with black thread.

This Wazifa (Litany) was that which Sayyidi Aala Hazrat ﷺ received from his Shaykh, which he used to recite after Fajr Namaaz. This little box remained locked always, and Huzoor Aala Hazrat ﷺ used to keep the keys with him.

With the exception of the Wazifa, nothing else used to be kept in the box, and neither was there any place in it to keep anything else. Now, Huzoor Aala Hazrat ﷺ keeps the little box in front of him and opens it. He does not open the lid completely but opens it slightly and keeps the lid half opened with his left hand. He then puts his right hand into the box over and over again, without even looking inside, and every time he puts his hand inside, he takes out money and distributes generous amounts to the employees, servants, and helpers etc. of Hazrat Maulana.

We were amazed, as to how such a huge amount of money ended up in the little box. He did not stop at this, he now removed jewellery from the little box, which he gifted for the daughter in law of Hazrat Maulana Eid ul Islam, in other words, to the wife of Hazrat Burhan e Millat, and to his daughters.

He also took out a sewn Kurta and a Topi from the little box, for the youngest child. During this journey on many occasions, our sight fell into the box when Aala Hazrat ﷺ would be reciting his Wazifa, and with the exception for the Wazifa Kitaab, there was nothing else inside the box.

Hazrat Malik ul Ulama رحمۃ اللہ علیہ says that Hazrat Maulana Hasnain Raza also narrated this incident to me with complete amazement.

He also mentioned that not only did Aala Hazrat رحمۃ اللہ علیہ gift the family members etc of Hazrat Maulana Eid ul Islam, but he also gifted jewellery to the children of some other prominent people, and all this he took out from the little Wazifa box.

These prominent people even later mentioned, whatever we spent to invite and serve Aala Hazrat رحمۃ اللہ علیہ he gave more than that in jewellery to our children and daughter in laws etc.

Hazrat Maulana Hasnain Raza Khan علیہ الرحمۃ would say with immense amazement and astonishment, I cannot understand when Aala Hazrat رحمۃ اللہ علیہ purchased those jewels, and when did he put it into the little box.

Also with the exception of the Wazifa Kitaab, nothing else could fit inside the box, so how did all of it fit inside!

This incident is not only a sign of the generosity of Aala Hazrat رحمۃ اللہ علیہ but it is clear proof of his Karaamat as well.

The Sajjada Nasheen of Marahrah Shareef

It is reported from Maulavi Muhammad Ibrahim Saheb Fareedi (who was the principal of Madrassa Shams ul Uloom, Badaun), that the then Sajjadah Nasheen of Sarkaar Kila Marahrah Shareef, Hazrat Mahdi Hasan Mia عليه الرحم states that,

I had sent a letter to Aala Hazrat عليه السلام, the response to which came after much delay. In his response, he (Aala Hazrat عليه السلام) said that, Hazrat Shahzada Saheb! There was a slight delay, as I did not have sufficient funds to purchase a (postage) stamp.

I felt that Maulana was a bit short on finances these days, so I decided to send some funds to him, so I sent either one hundred or two hundred Rupees by money order (but I am not sure of the exact amount), which Maulana received, and a receipt for it also came.

After a few days, a money order came from Aala Hazrat عليه السلام which also included the amount which I had sent. In the attached letter it was written, it is the habit of this Faqeer to keep only the little which he requires, and the rest is sent into the house.

Before receiving your initial blessed letter, the amount which I had was utilised and the money from the village (i.e. from Aala Hazrat's land) had not come as yet, and I do not ask anyone for money for my own needs.

Janaab Shahzada Saheb! Whatever we have here is from your court. If you do wish to give me something, then please copy and send for me the Amal of Shajrah e Zar from the original manuscript of Mia Saheb. Hence, I copied it from the original and sent it to him.

After this, I went to Bareilly, and I met Aala Hazrat رحمۃ اللہ علیہا. Aala Hazrat رحمۃ اللہ علیہا mentioned to me that a blessed letter came from someone in Makkah Mu'azzamah, in which it was written that, both my daughters are to be married, so please can you assist me in this regard. I felt that one thousand was sufficient for the marriage of both girls, and it was for this reason that I did the Amal of Shajrah e Zar.

It was on the fortieth day of the Amal that I was sitting after completing all my recitations when Hamid Raza (Huzoor Hujjatul Islam رحمۃ اللہ علیہ) brought with him a shawl which was wrapped (tied up).

He gave it to me and said that someone had come to meet you, and I mentioned that you were in the upper chamber reciting your litanies. You are welcome to come in some other time. That person handed this shawl to me and left.

(Aala Hazrat رحمۃ اللہ علیہا says) when I opened the shawl, it contained more than one thousand. I wondered why was there more than required. Immediately it came to my mind, that it was the expenses required to send it to Makkah Mu'azzamah. I immediately stopped that Amal thereafter, as it causes some change in Tawakkul (i.e. inputting full trust in Allah).

May This Humble Offering Be Accepted

Hazrat Malik ul Ulama رحمۃ اللہ علیہ says It was during the winter of 1334 Hijri when I went to Muradpur to look for some Cheenth (i.e. spotted hand painted fabric). In one shop I saw a beautiful spotted fabric with a green background. I also looked at other types of fabric, including a type of painted fabric with a printed border.

After looking at both those cloths, I felt that a two-layer throw over be attached to it, which will make a very beautiful two-layer throw over. There were a few friends with me, and they too liked the idea.

At that moment I imagined that these two layer throw over, i.e. wrap would truly be very beautiful and unique, so it is only appropriate that it should be made for someone very blessed.

I immediately decided that I would have it made for Aala Hazrat رحمۃ اللہ علیہ and I would have it sent to him as a registered parcel. My friends suggested that I purchase one colour only for the lining, so I mentioned to them that I felt that a sandal colour lining will suit Aala Hazrat رحمۃ اللہ علیہ best.

Hence a nice thick floral fabric was purchased and we gave it for dyeing the sandal colour in Muradpur. In brief, the two-layer throw over was sewn perfectly, just as I had wished.

I sent it as a parcel to Aala Hazrat ﷺ, and I had this poetic line of Hazrat Hasan Raza Khan ﷺ written on it;

Sarkaar Me Ye Nazr Mukhtasar Qabool Ho
Please accept this Humble offering in your Exalted Court

Janaab Maulavi Amjad Raza Saheb (alias) Mamoon Mia Saheb Qibla mentions that I too was present when that parcel reached Bareilly. The seal and stamp were removed and the parcel was unwrapped, and the throw over was seen.

On seeing it Aala Hazrat ﷺ became very pleased, and all those who were present in the blessed house at that time liked it very much, and all admired its beauty, and certainly, that throw-over was in every way beautiful and deserving of admiration.

Upon everyone's request Aala Hazrat ﷺ wore the throw over i.e. the wrap and sat on the canopied bed, when without intending to do so, I said, 'It is indeed a beautiful throw over, suitable for the young.'

On hearing this, Aala Hazrat ﷺ gifted the throw-over to me by saying, 'you wear this', whereas I did not say this sentence with that in mind, but Aala Hazrat ﷺ insisted that I accept it, and he said, 'My happiness is in this'. This was the extraordinary example of Aala Hazrat's kindness and generosity.

Aala Hazrat, The Distinguishing Factor

Rajhat is a place in Bihar, India. Once, the Sunnis of Rajhat invited Maulavi Qari Bakhsh Saheb Shahsarami to Rajhat, to deliver a discourse. After the lecture, when everyone sat down to eat, someone asked him, Maulana! How can we recognise someone to be a Sunni or Wahabi? There should be some method by which we too understand it, and we may be able to differentiate. It should not be some intense point based on deep knowledge (i.e. it should be something simple for us laymen to understand). He said, I will tell you a very easy, beneficial and effective code, that to find anything better than it, will be difficult. If you are in doubt as to whether a person is a Sunni or Wahabi (budmazhab, i.e. deviant), then talk about Maulana Ahmed Raza Khan Bareilvi in his presence, and while doing so, observe his face carefully. If you find the signs of excitement and happiness on his face, then know that he is certainly a Sunni, and if you observe signs of dejection and resentment, then know he is a Wahabi (i.e. a deviant), and if he is not a Wahabi, then he surely has some kind of deviance in him.

In this era, the sign in this, refers to Maulana Ahmed Raza Khan Bareilvi, because in reality all those who are from the Ahle Sunnat, praise Aala Hazrat ﷺ and are his true devotees and they sincerely love him.

لا يحبه الا المومن ولا يبغضه الا المنافق

**None will love him but a True Believer,
And none will resent him but a hypocrite**

SOME OF THE CLOSE ASSOCIATES OF THE GREAT MUJAD'DID

Huzoor Muhad'dith e Surti

Huzoor Muhad'dith e Surti ﷺ was amongst the very special and close friends of Aala Hazrat ﷺ. He was a very blessed and sincere personality. He was so sincere, that never did he go against Aala Hazrat ﷺ on a single Fundamental Principle, or in a single issue related to the branches of Jurisprudence. He was a man of great piety and goodness.

He was a practicing Aalim. He was so forthright and righteous that no matter what, he would always say what was right. He would not hesitate the slightest bit when it came to speaking the truth. He would always give a decision based on what was the righteous ruling.

This is why whenever Aala Hazrat ﷺ would write to him, he would always address him using honourable titles such as The Lion amongst lions, the strong and brave, and a marvel of treasures, and a mountain of firmness. He did not simply love Aala Hazrat ﷺ but he was deeply in love with him (for the sake of Almighty Allah and His Rasool ﷺ). This is why there was barely a month which would pass without him coming to Bareilly from Pillibhit to meet Aala Hazrat ﷺ.

The meeting of both these personalities, who were the sun and the moon of knowledge and practice, Deen and its true responsibility, and guidance and true direction, was indeed a sight to behold.

Muhad'dith Surti ﷺ would often arrive from Pillibhit on the morning train, so that he may spend the entire day with Aala Hazrat ﷺ and then return in the evening. You could call this Aala Hazrat's Karaamat or the devotion of Muhad'dith e Surti's love. It would often happen such that whenever Huzoor Muhad'dith e Surti ﷺ would arrive, Sayyidi Aala Hazrat ﷺ would be out of home for some important work. The moment he would return home, he would go out to meet him.

When Huzoor Aala Hazrat ﷺ would be at home when Huzoor Muhad'dith e Surti arrived, he would immediately come out to greet him. The moment they placed their sight on one another, they would immediately shake hands and embrace one another. They would then kiss the hands of each other. They would both sit on the carpet, on the housetop. They would then ask each other about their health etc. and then Deeni discussions would take place between both personalities.

Hazrat Malik ul Ulama ﷺ laments about these moments by saying that it saddens him to think that he should have written down the Deeni discussions which they had during those meetings. He says that Allah Knows, how valuable all their words would have been today. They would have surely been valuable gems of knowledge and spiritualism, which the Ulama would have cherished, and from which the laymen would have attained great benefits.

Special Consideration For Muhad'dith e Surti

Once, he came to Bareilly Shareef for a particular Fatwa (edict). It was Aala Hazrat's ﷺ habit that he would work on his books, articles, and write answers to queries in his house (i.e. in his private chambers), where his library was also situated.

This was the special consideration which was only afforded to Hazrat Muhad'dith e Surti ﷺ that from the time he would arrive, and for as long as he remained there, Aala Hazrat ﷺ would remain out of his actual quarters, with Huzoor Muhad'dith e Surti ﷺ and he would write or do all which was required of him while outside.

Hence, he was seated outside writing the answer to this particular query, when he requested his Khaadim to fill the Huqqah. During this time, he stopped writing. It was his habit that when writing or when going through a Kitaab, he would put on his glasses, and when he had completed reading or writing he would slide his glasses onto his forehead. It seemed that he was physically short-sighted.

In other words, he could see easily a distance, but needed glasses to read things which were nearby, just as it is common with age. This is why when reading or writing he would put on the glasses and when he was done, he would slide it up. Due to this habit, once he slid the glasses up onto his forehead, and he became engrossed in conversation with people.

Thereafter, he intended to write something. For that moment it slipped his mind that he had slid the glasses up to the forehead. He started to look for his glasses, but he could not find it. Then a few moments later he coincidentally ran his hand over his face and his glasses slid back over his eyes.

This was how much he concentrated on the discussions with the laymen when he spoke to them. He would be completely attentive. At that time, Huzoor Aala Hazrat رحمۃ اللہ علیہ slid his glasses back up to his forehead and wrote the Fatwa without using them, but he did not give permission for Huzoor Muhad'dith e Surti رحمۃ اللہ علیہ to return to Pillibhit that night.

Muhad'dith Kichauchawi & Muhad'dith e Surti

After observing the relationship of respect between Huzoor Muhad'dith e Surti رحمۃ اللہ علیہ and Aala Hazrat رحمۃ اللہ علیہ the final student of Huzoor Muhad'dith e Surti رحمۃ اللہ علیہ, Maulana Sayyid Muhammad Saheb Kichauchawi (Huzoor Muhad'dith e Azam Hind رحمۃ اللہ علیہ) said to Huzoor Muhad'dith e Surti رحمۃ اللہ علیہ, you are the mureed of Hazrat Maulana Shah Fazlur Rahman Ganj Muradabadi رحمۃ اللہ علیہ but I notice that the special love which you have for Aala Hazrat رحمۃ اللہ علیہ, you do not have for anyone else.

To remember Aala Hazrat رحمۃ اللہ علیہ, to praise his excellence and splendours, occupies the place of the soul, in your life. What is the reason for this?

He replied by saying,

My greatest wealth is not the knowledge which I attained from Maulavi Ahmed Ali Mahshi Bukhari عليه الرحمه and it is not the bay'at which I received from Ganj Muradabad, but it is that Imaan, which is the substance of salvation, which I received only from Aala Hazrat رحمته الله. Aala Hazrat رحمته الله is the one who embedded in my chest, the exalted love and honour for Madina. This is why mentioning him expands my soul, and I regard his every word a lamp of guidance for me.

Their Mutual Love And Respect

Once, Hazrat Muhad'dith Surti رحمته الله and Sayyidi Aala Hazrat رحمته الله were invited to a meal. Before spreading out the eating mat, the host picked up a spouted jug and a dish to wash the hands of the guests. According to the traditional norm (i.e. The urf), Huzoor Muhad'dith e Surti رحمته الله gestured to the host to first wash the hands of Sayyidi Aala Hazrat رحمته الله.

Sayyidi Aala Hazrat رحمته الله immediately said that you are a Muhad'dith and a great scholar of the Sunnah. This decision of yours is totally correct, and deserving to your prestige, because it is Sunnat that if there is a gathering of guests, then the hands of the younger ones i.e. the juniors should be washed first (before eating), and the elders i.e. seniors hands should be washed at the end, so that the senior does not have to wait to commence eating, while the hands of the others are being washed.

After eating, the hands of the seniors should be washed first, so I will wash my hand first to commence (eating), but after (eating), you should let your hands be washed first.

Hazrat Sayyid Muhammad, i.e. Hazrat Muhad'dith e Kichauchawi ﷺ says, I was also present at this eating mat i.e. he too was one of the guests. On hearing what Sayyidi Aala Hazrat ﷺ said, Hazrat Muhad'dith e Surti ﷺ immediately stretched out his hand and pulled the washing utensil towards himself, and said wash my hands first.

With a smile on his blessed face, Aala Hazrat ﷺ said, It is not worthy of your stature to act contrary to your decision. When this beautiful and light-hearted moment flashes before the eyes, it refreshes the beauty of that moment.

His Love & Respect For Huzoor Sadrush Shariah

Huzoor Sadrush Shariah عليه السلام took Bay'at at the hands of Mujad'did e Deen o Millat Imam Ahle Sunnat, Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan رحمته اللطيفة.

He was blessed with the Khilafat and the Wakaalat from Huzoor Aala Hazrat رحمته اللطيفة and great personalities like Hazrat Allama Hashmati Ali Khan عليه السلام took the Bay'at of Aala Hazrat رحمته اللطيفة through the hands of Huzoor Sadrush Shariah رحمته اللطيفة. Although Huzoor Sadrush Shariah رحمته اللطيفة was his mureed, Huzoor Sayyidi Aala Hazrat رحمته اللطيفة loved and respected him immensely. He trusted him more than anyone in Deeni issues and thus when he appointed the Chief Justices for India, he duly appointed Huzoor Sadrush Shariah رحمته اللطيفة and Huzoor Mufti e Azam Hind رحمته اللطيفة for this grand position. Sayyidi Aala Hazrat رحمته اللطيفة had full confidence in Huzoor Sadrush Shariah رحمته اللطيفة on account of his diligence and competence in the mission entrusted to him. While paying tribute to his excellence, Sayyidi Aala Hazrat رحمته اللطيفة said;

'You will find the quality of understanding the religion (Tafaqquh) to a greater degree in Maulavi Amjad Ali incomparable to others present here. The reason being that he is proficient in heralding, writing and examining the various Fatawa. He writes down what I say in response to the enquiries sought on this behalf. He has an adoptive nature and he grasps the point of the issue without much effort. He has acquired familiarity with methods and procedures which are an asset for him in this profession'

This alone showed that Sayyidi Aala Hazrat ﷺ acknowledged Huzoor Sadrush Shariah's proficiency as a Mufti and regarded him as being masterful in this regard. When the senior Ulama of the time would find difficulty in resolving any issue, they would present their problems to Huzoor Sadrush Shariah عليه الرحم.

Sayyidi Aala Hazrat ﷺ admired his effort and his sincerity and devotion at the Darul Ifta and in every other field that he partook in. He spent his days and nights working and sincerely striving for the betterment of the Ummah. It was due to this dedication and his striving sincerity that Imam Ahmed Raza ﷺ said: **'Maulana Amjad Ali Sahib is a work machine'**

Sayyidi Aala Hazrat ﷺ blessed him so dearly that this special attention from Sayyidi Aala Hazrat ﷺ upon Huzoor Sadrush Shariah ﷺ helped him to contribute immensely to the initiation and finalisation of the world-renowned translation of the Holy Qur'an by Imam Ahmed Raza, entitled Kanz-ul-Imaan. It is regarded as the most unique Urdu translation of the Holy Qur'an.

Huzoor Sadrush Shariah ﷺ was fundamentally and psychologically capable as a religious scholar but he was also conversant with the politics of the day. Whenever and wherever the need arose, he defended and decorated the Muslims. Allah Almighty blessed Huzoor Sadrush Shariah ﷺ with proficiency in many sciences and branches of knowledge but he had an intrinsic inclination towards Tafseer, Hadith and Fiqh. His expertise in Fiqh is why Imam Ahmed Raza ﷺ conferred the title 'Sadrush Shariah' upon him. With the blessings of

Sayyidi Aala Hazrat رحمۃ اللہ علیہ and through the Duas of Sayyidi Aala Hazrat رحمۃ اللہ علیہ Huzoor Sadrush Shariah رحمۃ اللہ علیہ initially started writing marginal notes on the voluminous book of Imam Abu Ja'far Tahawi on Hadith, entitled 'Sharh Ma'ani-ul Athar' and in a short period of seven months, he completed a comprehensive annotation of more than four hundred and fifty pages on this masterpiece.

Another distinguished work of Huzoor Sadrush Shariah is his Fatawa Amjadia, which is in four volumes, comprising of several of his Fatawa.

Bahaar e Shariat is that universally acclaimed book of Huzoor Sadrush Shariah رحمۃ اللہ علیہ which can be justifiably called the Encyclopaedia of Hanafi Fiqh.

This book has been written in such a beautiful and simple manner that not only can the Ulama make use of it but even the laymen are able to derive benefit from it.

Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ personally listened to the first six parts of Bahaar e Shariat as Huzoor Sadrush Shariah read it to him. After listening to the first six parts, Huzoor Aala Hazrat رحمۃ اللہ علیہ mentioned to Sadrush Shariah رحمۃ اللہ علیہ that he had his blessings to continue and there was now no need to read it to him anymore.

This was the confidence that Imam Ahmed Raza رحمۃ اللہ علیہ had in the work of Sadrush Shariah. Just by looking at the sons, acquaintances, mureeds and students of Sayyidi Aala Hazrat رحمۃ اللہ علیہ those who sincerely study his works and life will realise what a great treasure of knowledge and piety Sayyidi Aala Hazrat رحمۃ اللہ علیہ left behind for the Ahle Sunnat until Qiyaamat.

The Conclusion of Volume One

This concludes Volume One of this book. Studying the life and works of Sayyidi Aala Hazrat رحمۃ اللہ علیہ opens our hearts and minds to realising what a blessed and great personality he was.

It helps us better understand how he sincerely strived to attain the pleasure of Allah and His Beloved Rasool ﷺ, and how he strived with complete humility and devotion to protect the Imaan of the Believers.

By The Wasila of Nabi Kareem ﷺ I pray that Allah blesses me with the Taufeeq to complete the next volume on this book soon. Aameen.

***Kaam Wo Le Li-jiye Tum Ko Jo Raazi Kare
Theek Ho Naam e Raza Tum Pe Karoron Durood***

***Let us Serve in a Way That Pleases You
May The Name Raza Be Befitting,
Billions of Salutations Upon You***

O QAADIRI GEM, AALA HAZRAT

Who Filled Our Hearts With Ishq e Nabi ﷺ, O Who, O Who?
O Aashiq e Rasool ﷺ Aala Hazrat, It Was You, It Was You

Who Absorbed s In The Love Of Madina, O Who, O Who?
O Leader of The Sunnis, It Was You, It Was You

Who Protected Us From The Deviants, O Who, O Who?
O Great Mujaddid Aala Hazrat, It Was You, It Was You

Who Saved The Grand Ship of Sunniyat, O Who, O Who?
Our Saviour Aala Hazrat, It Was You, It Was You

Who Penned Mustafa Jaan e Rahmat, O Who, O Who?
O' The Has-saan of Hind, It Was You, It Was You

Who Destroyed The Wahabi Anarchy, O Who, O Who?
O Brave Warrior Aala Hazrat, It Was You It Was You

Who Inspired Us Towards Righteousness, O Who, O Who?
O Imam e Ahle Sunnat Aala Hazrat, It Was You, It Was You

Who Blessed Us With Kanzul Imaan, O Who, O Who?
O Great Mufas'sir Aala Hazrat, It Was You, It Was You

Who Directed Us Towards Ghaus O Khwaja, O Who, O Who?
O Qaadiri Gem Aala Hazrat, It Was You, It Was You

Who Brightened Hujjatul Islam, O Who, O Who?
O Glowing Light Aala Hazrat, It was You, It was You

Who Nurtured Sayyidi Mufti e Azam, O Who, O Who?
O Great Faqih Aala Hazrat, It Was You, It Was You

Who Gave Us Taajush Shariah, O Who, O Who?
O Sayyidi Aala Hazrat, It Was You, It Was You

Who Gave Us Muhad'dith e Kabeer, O Who, O Who?
O Sadrush Shariah's Aala Hazrat, It Was You, It Was You

Who Fortified Us In Maslak e Aala Hazrat, O Who, O Who?
O Our Imam Aala Hazrat, It Was You It Was You

Who Adorned Sayyidi Asjad, O Who, O Who?
O Great Mubal'ligh Aala Hazrat, It Was You, It Was You

Who Drew Afthab Towards Bareilly, O Who, O Who?
O My Inspiration Aala Hazrat, It Was You, It Was You