

SAYYIDI AALA HAZRAT

THE *Qaadir* **GEM**



VOLUME 2

A NOORI PUBLICATION

SAYYIDI AALA HAZRAT THE QAADIRI GEM

VOLUME TWO

A DETAILED BIOGRAPHY OF SAYYIDI AALA HAZRAT
ASH SHAH IMAM AHMED RAZA KHAN رضى الله عنه

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 رضى الله عنه

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

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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
QAADIRI BARAKAATI رضى الله عنه

In the love of my Shaykh e Kaamil

Huzoor Sayyidi Taajush Shariah Hazrat
Allama Imam Mufti Mohammed Akhtar
Raza Khan Qaadiri Azhari رضى الله عنه

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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O QAADIRI GEM, AALA HAZRAT

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O Aashiq e Rasool ﷺ Aala Hazrat, It Was You, It Was You**

**Who Absorbed us 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 Mujad'did 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**

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

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O Our Imam Aala Hazrat, It Was You, It Was You**

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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**

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 رضى الله عنه, and upon The Qadiri Gem and the defender of the truth, the great Mujad'did Sayyidi Aala Hazrat Ash Shah Imam Ahmed Raza Khan رضى الله عنه 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 رضى الله عنه, 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 Ash Shah Imam Ahmed Raza Khan رضی اللہ عنہ, and with this thought still fresh in my mind over all these years, last year during the month of Ramadaan 1440 Hijri which marked the 100th Urs of Sayyidi Aala Hazrat Imam Ahle Sunnat رضی اللہ عنہ, I placed my trust in Almighty Allah, and relying on the Mercy of The Soul of the Universe, our Beloved Nabi ﷺ, and taking the support of the shade of my Masha'ikh especially Ghaus ul Waqt Huzoor Mufti e Azam Hind رضی اللہ عنہ and Qutbul Aqtaab Murshid e Barhaq Huzoor Sayyidi Taajush Shariah رضی اللہ عنہ and seeking shelter under the canopy of the Duas of Huzoor Sayyidi Muhad'dith e Kabeer ﷺ and Huzoor Sayyidi Asjad Raza Khan ﷺ, 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 رضی اللہ عنہ in the Urdu Language, which included Hayaat e Aala Hazrat by Malik ul Ulama Allama Zafrud'deen Bihari رضی اللہ عنہ and books written by Huzoor Burhan e Millat رضی اللہ عنہ Hazrat Burhanud'deen Jabalpuri رضی اللہ عنہ and Allama Mufti Mahmood Jaan Peshawari رضی اللہ عنہ and other notable works. 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 رضی اللہ عنہ.

By the Grace of Almighty Allah and by the Mercy of Sayyiduna Rasoolullah ﷺ, you now have before you Volume Two of '**Sayyidi Aala Hazrat The Qadiri Gem**'.

In the first volume of the book, I attempted to present some glimpses from the life of Sayyidi Aala Hazrat رضي الله عنه in a very broad manner. In this volume I will present glimpses from other aspects of the life of Sayyidi Aala Hazrat رضي الله عنه. Allah-Willing, and as and when time permits I will attempt to compile the third volume of this book. The life and works of Sayyidi Aala Hazrat رضي الله عنه form such a vast field of information that it has become a subject by itself. However, this is not surprising, as Sayyidi Aala Hazrat رضي الله عنه 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 Hasan Raza Khan Aazmi rightly said,

'A study of the Fatawa Razviyyah 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, and 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 رضي الله عنه 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.

Over the past one hundred years or so, many have attempted to undermine and destroy the mission of Sayyidi Aala Hazrat رضي الله عنه, and of late, some self-styled modern scholars in the name of ‘Sunnayat’ and portraying themselves as followers of Sayyidi Aala Hazrat رضي الله عنه have attempted to try and alter and misrepresent the works of Sayyidi Aala Hazrat رضي الله عنه 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 رضي الله عنه namely; Huzoor Sayyidi Taajush Shariah رضي الله عنه and Huzoor Sayyidi Muhad’dith e Kabeer ﷺ have defended the true teachings of Sayyidi Aala Hazrat رضي الله عنه and guided the Sunni Sahih ul Aqida Muslims towards the true way of Sayyidi Aala Hazrat رضي الله عنه, which is today known as **‘Maslak e Aala Hazrat’**.

Sayyidi Aala Hazrat رضي الله عنه 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 رضى الله عنه 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 رضى الله عنه 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 and always being available for such work. 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 for the continuous efforts. 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 Aftab Cassim Qadiri Razvi Noori

Imam Mustafa Raza Research Centre

INTRODUCTION

Hazrat Maulana Muhammad Shakeel Qadiri 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 Awliya e Kaamileen and all the righteous Ulama e Kiraam.

You have before you a beautiful and detailed biographical sketch of his Eminence, The Grand Mujad'did, 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 Imam's nobility, 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 رضى الله عنه. 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 Qadiri Ridawi

After presenting glimpses from the life of Sayyidi Aala Hazrat رضي الله عنه in volume one of this book, I would like to continue presenting further glimpses from his blessed life to the readers, so that one may be able to observe the multidimensional personality of the great Imam.

You would have ascertained from the first volume that Sayyidi Aala Hazrat رضي الله عنه was the embodiment of righteousness, piety, knowledge, wisdom, deep intellect, kindness, generosity, steadfastness and firmness. I will commence this volume by sharing beautiful examples of his generosity, care and kindness, followed by other aspects of his life, which will include some of his travels, and his views regarding important Deeni discussions.

Sayyidi Aala Hazrat was indeed very strict and steadfast with a non-compromising attitude when it came to matters of Deen, especially if it dealt with Imaan and Kufr. However, the very same personality is found to be gentle and loving when it came to those who truly loved Allah and His Rasool ﷺ. He paid particular attention to the less fortunate, and those who were looked down upon due to their poverty or weakness.

Sayyidi Aala Hazrat Azeemul Barkat was indeed a true inheritor of the Prophetic Blessings. His life was a glowing example of obedience to Almighty Allah and His Beloved Nabi ﷺ.

Sayyidi Aala Hazrat Accepts The Invitation of a Young Boy

Janaab Sayyid Ayub Ali mentions that once a young boy presented himself before Sayyidi Aala Hazrat رضی اللہ عنہ in a very simple and humble attire. He sat before the great Imam and said, my respected mother has invited you to have a meal at our home tomorrow morning.

Sayyidi Aala Hazrat رضی اللہ عنہ compassionately asked him, what will you feed me at the invitation? The young boy spread out the lower end of his kurta which he was holding gathered with both his hands. In it was Daal Maash, i.e. a type of lentils and a few chillis. Showing this to Aala Hazrat رضی اللہ عنہ he said, look I have bought some Daal, i.e. lentils.

Sayyidi Aala Hazrat رضی اللہ عنہ benevolently placed his hand over his head with love and said, I will come tomorrow at 10am with Haji Kifayatullah, and he requested Haji Kifayatullah to take the address from the boy. The young boy gave his address and left happily.

The following day, Sayyidi Aala Hazrat رضی اللہ عنہ came out of the house and asked Haji Kifayatullah to accompany him. Haji Saaheb asked, 'to where are we going?' and Huzoor Aala Hazrat رضی اللہ عنہ reminded him of his promise to the boy. He then asked Haji Saaheb if he had the address and Haji Saaheb mentioned that the boy lived in Malukpur. Hence, accompanied by Haji Kifayatullah Sayyidi Aala Hazrat رضی اللہ عنہ went to the house of the young boy at the exact time.

Just as they reached the house, they found the young boy standing at the door waiting to welcome them. On seeing Aala Hazrat رضى الله عنه he ran out saying, Mother! Maulavi Saaheb has arrived. They entered the door and inside, there was an old patio area. Huzoor Sayyidi Aala Hazrat رضى الله عنه stood there and waited.

After a short while an old broken grass mat was brought. Then a small bread basket which contained thick millet rotis (Indian bread) and an earthen bowl with the same Daal Maash and pieces of chilli (which the little boy had with him when he came to invite Aala Hazrat رضى الله عنه) were brought. The young boy then said that they should start eating. With immense compassion Sayyidi Aala Hazrat رضى الله عنه said, I will surely eat, but first let us wash our hands.

As the young boy went to get some water, Haji Kifayatullah softly said, Huzoor! This is the house of a drummer, i.e. a musician. On hearing this, Sayyidi Aala Hazrat رضى الله عنه became upset and sarcastically said, why are you telling me this now, you should have told me after we had already eaten.

Just then the boy returned with the water, so Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه asked him regarding what his father did. At that moment from inside a room and behind the curtains, the boy's mother replied.

She said, Huzoor! My husband has passed away and he used to beat the drums, i.e. he was a musician in the early days, but then he

sincerely repented from this. Now, all I have is this son of mine, who works as a labourer with the bricklayers.

Sayyidi Aala Hazrat رضي الله عنه said Alhamdu Lillah and then made Dua for blessings in the home. Haji Saaheb then washed Sayyidi Aala Hazrat's رضي الله عنه hands and then his own, and thereafter they partook in the meal.

Haji Saaheb mentions that at this time his heart was not very comfortable as he knew that Sayyidi Aala Hazrat رضي الله عنه was very particular with what he ate (due to health reasons) and usually just ate crackers (i.e. bread) made from fine wheat, and the roti which was presented was made from millet which is very heavy, and it was also very thick and with it was the Daal Maash which is also very heavy. Hence, Haji Saaheb was concerned as to how Huzoor Sayyidi Aala Hazrat رضي الله عنه would manage to eat it. Haji Saaheb says, **'I was amazed at Sayyidi Aala Hazrat's رضي الله عنه warm nature and his respect for the host, and his wish to please the host. Without a single word he partook wholeheartedly in the meal and for as long as I ate, he too continued to eat.'**

As we returned home, passing the police station, Sayyidi Aala Hazrat رضي الله عنه clearing the doubt in my mind as to whether he was comfortable with the meal, he said,

'If I was invited with such sincerity on a daily basis, I would daily accept invitations.'

Sayyidi Aala Hazrat Accepts The Invitation of a Poor Man

Malik ul Ulama Allama Zafrud'deen Bihari رضی اللہ عنہ mentions that a person who lived near Mohalla Baasmandi invited Sayyidi Aala Hazrat رضی اللہ عنہ to his home, and then left hastily.

The next day a conveyance arrived to collect Aala Hazrat رضی اللہ عنہ so he asked me to accompany him. It was a hot summer's day and we reached the house at the time of Maghrib. The host was waiting to welcome us, but there was no place to sit outside, so we were taken into the house. There was a wood and rope bed (chaarpai) in the courtyard of the house which had a bed cover on it.

Malik ul Ulama رضی اللہ عنہ says, before leaving I thought that we will surely have pilau (a traditional Indo-Pak meal cooked with rice and meat, in tasty spices) at the invitation. After washing our hands I noticed in a bread basket some rotis and some mince which was probably from beef.

On seeing this, I was a bit concerned. When I raised my sight I noticed it was an old thatched house, and I realised that the host was a poor person and hence he presented before us whatever he could afford. At the same time, I knew that Aala Hazrat رضی اللہ عنہ did not eat beef. If it had some gravy in it, then he would have at least eaten just the gravy.

I was still thinking of this when Aala Hazrat رضي الله عنه said,

It is mentioned in the Hadith Shareef that if a Muslim recites this Dua when eating anything, Allah willing, it will not cause him any harm:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّيِّعُ الْعَلِيمُ

Bismil-laahil-ladhee Laa Yadur-ru Ma'asmih Shai-un Fil-Ardi wa Laa Fis Sama-i, wa Huwas Sami'ul 'Aleem

I immediately understood that this was the answer to my concern and doubt. The host was someone whom I had met occassionally, so after partaking in the meal, in a loving manner I asked him what the need was to invite Aala Hazrat رضي الله عنه for a meal while he was in such a difficult financial situation. He replied,

'That is my reason. I invited Aala Hazrat رضي الله عنه to a meal because of my poverty, so that the blessed feet of Aala Hazrat رضي الله عنه would grace my humble home, and I may feed him whatever little I can afford, and (I have no doubt that) after partaking in the meal, when he makes Dua, for happiness and prosperity in my home, I will be blessed with immense blessings (i.e. my poverty will be alleviated).'

Sayyidi Aala Hazrat Serves a Meal

Janaab Zaka-ullah Khan states that for some time Sayyidi Aala Hazrat Imam Ahle Sunnat رضي الله عنه stayed at the house which belonged to Ustaz e Zaman Hazrat Maulana Hasan Raza Khan رضي الله عنه.

Hazrat Hasan Raza Khan is the middle brother of Sayyidi Aala Hazrat Imam Ahle Sunnat رضي الله عنه. Sayyidi Aala Hazrat رضي الله عنه had two brothers. One was Hazrat Maulana Muhammad Raza Khan رضي الله عنه and the other was Ustaz e Zaman Hazrat Allama Hasan Raza Khan رضي الله عنه.

Janaab Zaka-ullah Khan says, Once Sayyidi Aala Hazrat رضي الله عنه had gone into the city for some work and this humble servant also accompanied him. We returned home near lunch time. He asked me not to leave immediately and said that I should wait a while. He said this and then went into the private section of the house.

Janaab Zaka-ullah Khan further says, After a few minutes, I noticed Aala Hazrat رضي الله عنه coming out of the house, personally carrying out a tray of food. He then said to me, please eat. I was embarrassed and did not have the courage to eat. When Aala Hazrat رضي الله عنه insisted, I took the food from his hands and partook in the meal.

This again was another example of the humility and generosity of Sayyidi Aala Hazrat رضي الله عنه. He was such a great Imam, but he taught us how to show love and affection towards those who love Allah and His Beloved Rasool ﷺ.

Sayyidi Aala Advises a Young Boy

Janaab Sayyid Ayub Ali Saaheb mentions that his son Ya'qub Ali also known compassionately as Jilani Mia mentioned that he remembered Sayyidi Aala Hazrat رضي الله عنه vaguely (as he was a little boy then).

He says that once he was brought before Sayyidi Aala Hazrat رضي الله عنه for misbehaving as a child. He reports that because he was very naughty and stubborn as a child, his mother would rarely take him where she went.

He mentions that on that particular day his mother took him and his maternal cousin sister, who was roughly the same age as him, with her. He further says, I used to tease her and would call her a 'tomcat'. On that day I teased her as well and possibly hit her as well. She went to Aala Hazrat رضي الله عنه and said, Hazrat! Look, Jilani Mia hit me. When Aala Hazrat رضي الله عنه heard this, his blessed face became red, and he said, **Call Jilani!**

Sayyidi Aala Hazrat رضي الله عنه became upset when he heard the name Jilani Mia, as he thought that she was referring to Jilani Mia, i.e. Hazrat Mufasssir e Azam Sayyidi Ibrahim Raza رضي الله عنه, who is the son of Sayyidi Aala Hazrat's elder son Huzoor Hujjatul Islam Allama Shah Haamid Raza Khan رضي الله عنه and hence the grandson of Sayyidi Aala Hazrat Azeem ul Barkat رضي الله عنه. Huzoor Jilani Mia رضي الله عنه is the beloved father of Huzoor Sayyidi Taajush Shariah Allama Akhtar Raza Khan رضي الله عنه.

The young Jilani Mia, i.e. Ya'qub Mia, mentions, I was then brought before him and pointing to me, my cousin sister said, he is the one who hit me.

Sayyidi Aala Hazrat رضى الله عنه with a smile looked at both of us, and then said to me, why did you hit her? I said, Hazrat! She is a 'tomcat', hence, I hit her. He then fed each of us a morsel of food and like children usually do, we ran off (to play).

Subhaan'Allah! This was the character and the manner of Sayyidi Aala Hazrat رضى الله عنه. When he heard the name Jilani Mia and thought that it was his grandson, he became upset and said that he should be called, because he was not even willing for a child of his home to disrespect a guest, as the children were guests at his home.

However, when he later realised that it was not his grandson that was being mentioned, but it was the young Ya'qub Ali, who was also affectionately known as Jilani Mia, he showed compassion to both the children and fed them both, displaying once again the respect he had for his guests, even though they may be children.

A Dua For The Protection From All Calamities

Malikul Ulama states that Sayyidi Aala Hazrat رضي الله عنه used to eat very lightly. He would usually eat roti made from flour ground in a hand mill, and goat Korma (a kind of soup with some meat). He never used to eat beef (due to an allergy that he had). There was another person who invited Aala Hazrat رضي الله عنه for a meal and insisted to take Aala Hazrat رضي الله عنه to his home.

Sayyidi Aal Hazrat رضي الله عنه himself mentioned this invitation. He says, during this time Janaab Sayyid Habeebullah Saaheb Damishqi Jilani was resident at the home of this Faqeer, and he was also invited (to join me), so he too accompanied me. There, we found some people making some beef kebabs, and a confectioner was preparing some Pooris (i.e. a kind of thin savoury bread deep fried in oil). This was the meal which was presented.

Sayyid Saaheb said to me, you are not used to eating beef, and there seems to be nothing else available here. It is best we mention this to the host. I said to him that it is not my habit to do this, and we ate what was present.

On the same day, my gums began to swell and it became so intense that that I could not eat or swallow. With much difficulty a little milk would go down my throat, and I would manage with just this. I was not able to speak at all, to the extent that I could not even recite the Qira'at (In Salaah). Even in Sunnats I would follow someone (due to being unable to physically recite).

During this time I got to benefit from the beautiful rule in the Hanafi Madhab which says it is impermissible to recite (Qira'at) behind the Imam (as the Qira'at of the Imam is the Qira'at of the Muqtadi).

Whenever I needed to say anything to someone, I would write it down. I broke out into a severe fever and had glands behind my ears. My late middle brother brought a Hakeem (Physician) to see me.

During those days Bareilly was affected by a plague. The Hakeem carefully observed me and seven or eight times he said, it is the same thing (i.e. the plague), whereas I knew well that he was absolutely wrong. I knew that neither did I have the plague and in'sha Allah, nor will I ever be affected by it, because I saw a person who was afflicted by the plague and time and over I recited the prescribed Dua regarding which the Beloved Rasool ﷺ said that, the one who sees any person afflicted by any calamity and then reads this Dua, will never be afflicted by that calamity.

That Dua is as follows:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِ مِنْ مَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّنْ خَلْقٍ تَفْضِيْلًا

Alhamdu-lil-lahil-ladhee 'Aafani mim-mab Talaka Bihi wa Fad-dalani 'Ala Katheerim mim-man Khalaqa Tafdeela

Sayyidi Aala Hazrat رضى الله عنه then says,

Alhamdu Lillah, whenever I recited it on seeing people afflicted by any illness or facing any calamity, then up to this day I have been protected from that particular illness or calamity, and by the Divine Aid of Allah, I will always remain protected.

Sayyidi Aala Hazrat رضى الله عنه later discussing this matter says,

I have full confidence and faith in the blessed words of Rasoolullah ﷺ that I would never get the plague. In the latter part of that night the discomfort increased so I said in the Court of Almighty Allah:

اللهم صدق الحبيب وكذب الطبيب

Allahumma Sadaqal Habeeb Wa Kadh-dhabat Tabeeb

O Allah! Your Beloved ﷺ Has Spoken The Truth
And The Doctor Has lied.

Sayyidi Aala Hazrat رضى الله عنه says, I could feel as if someone placed their mouth near my ears and said, use black peppers and a Miswaak. Those who were present took turns to stay awake in my service.

I gestured to the person who was awake at that time, to bring a Miswaak and black peppers. He understood what I meant by Miswaak, but he could not understand black peppers (just by me gesturing).

However, after a long time he finally understood what I wanted. When both items were given to me, with the help of the Miswaak I slowly opened my mouth a little, and placed the Miswaak into my mouth and put in some powdered pepper, then I pressed on it with my teeth, and the grounded pepper seeds reached the gums in this way.

Sayyidi Aala Hazrat رضى الله عنه further says, I had only done this for a few moments and a mouth full of blood came out, but I did not feel any pain or discomfort. After that another mouthful of blood came out, and the swelling began to subside and I was able to open my mouth. I make Shukr, i.e. showed gratitude in the Court of Allah and sent someone to the Doctor, to inform him that his so-called plague has been eliminated. After two or three days, the fever also subsided.

Subhaan'Allah! This was Sayyidi Aala Hazrat's conviction and faith in the Blessed Words of Sayyiduna Rasoolullah ﷺ.

He was not willing to accept that he had recited the blessed words mentioned by the Beloved Rasool ﷺ and had not received the benefit which the Beloved Rasool ﷺ mentioned.

Conjunctivitis and The Dua

Regarding the above-mentioned Dua Sayyidi Aala Hazrat رضى الله عنه says, However, there was one occasion in which I regret having recited it. In my younger days I was often afflicted with conjunctivitis and due to my intense nature, it caused much discomfort.

I was probably nineteen years old and was on my way to Rampur, when I noticed a person with conjunctivitis and I recited the Dua, and ever since then I have never had it. It was in those days when one eye seemed to have more strain than the other eye but this soon cleared and there was no redness, pain or any other discomfort.

The reason that I regret reading it then, is that it has been mentioned in the Hadith Shareef that do not dislike three illnesses; the cold (common cold), as it cuts the root to many illnesses; itchiness, i.e. rash, as this prevents many severe skin diseases such as leucoderma (leprosy); and conjunctivitis, as it keeps blindness away. However, through the Barkat of this Dua the conjunctivitis did not surface again.

In Jamadil Ula 1300 Hijri, I was affected by another illness. This was due to continuously writing in those days, and due to the need to go through books day and night, which had very fine print. Since it was mid summer, I would read the books and also write during the day in the inside verandah (of the house).

I was twenty years old then, and my eyes did not feel any strain due to the darkness, i.e. due to the lack of light there. One day due to the intense heat as I was continuously writing, I felt the need to take a bath, and while taking a bath, the moment I poured water over my head, I felt like something came down from my head into my right eye, so I closed my left eye and tried to look with the right eye, and I noticed that in the middle of the visible object I could see a black spot, and whatever portion of object was below it (i.e. below the spot) seemed a bit blur and compressed.

Sayyidi Aala Hazrat رضى الله عنه then said, In those days there was a doctor here who was regarded as being very proficient in the treatment of the eye. His name was either Sanderson or Anderson. My Ustadh Janaab Mirza Ghulam Qadir Begh عليه السلام insisted that I have him look at my eye. He said I had the choice of having it treated or not, but I should just have it seen to.

The doctor used some apparatus to look into the eye for a long time, just shining a light into my eye, in a dark room. After examining the eye very carefully, he said that there has been some rupturing due to excessive reading of books, and I should abstain from looking at books for fifteen days. I was not even able to stay away from books for fifteen portions (of a day).

Janaab Hakeem Sayyid Maulavi Husain Saaheb Deputy Collector Sahsawani was also a physician, and he was very kind to this humble servant.

He said it is the beginning of a cataract (which in this case could lead to blindness), and after twenty years (Allah Forbid) that cataract will cover the entire eye. I did not pay attention to this and I saw a person with this problem and recited the Dua.

In 1316 Hijri, this issue was mentioned to a specialist physician. He said (Allah forbid) the fluid will fill in after four years, i.e. will lead to blindness. His calculation was the same as that of the Deputy Collector Saaheb.

He had said after twenty years, and sixteen years later this doctor said, after four years. My faith and conviction regarding the blessed words of the Beloved Rasool ﷺ was not such that (Allah Forbid) the word of the doctors would cause me to doubt it (i.e. but rather I was firm in my conviction).

Leave alone twenty years, now more than thirty years have passed, and neither has that spot increased one bit, and by the Aid of Allah, it will not increase, and as I said, I had also not lessened reading books as well.

I mentioned this to show that, the fact that I am still seeing till this day is the established and continuous miracle of the Beloved Rasool ﷺ. If only I have to mention those benefits from the words of Nabi ﷺ related to incidents in my life which I have personally experienced, it would fill an entire volume.

Sayyidi Aala Hazrat's Calligraphic Handwriting

Hazrat Malikul Ulama رضى الله عنه reported that it is often seen that many of the great and learned scholars who are masters of their field and science, lack in one thing, and that being their handwriting. Most of them would write in a manner which was very difficult to read. One such example was Bahr ul Uloom Hazrat Allama Abdul Ula Lucknowi. Malikul Ulama says,

He would write so much and so fast that his students would at times find it difficult to read his writing, and at times, even he felt it difficult to read some of his own handwriting. This is why one would find in his works, slight difference in words which are in different editions.

Further explaining the writing of Bahr ul Uloom Hazrat Allama Abdul Ula Lucknowi, Hazrat Malikul Ulama رضى الله عنه says,

This was because when his students copied from his actual text, they would not be able to read a word or two, so they would ask him, and he too would not recognise that particular word at that time, and he would then replace that word with another word which would complete what was being discussed in the said article.

After having mentioned the example of Hazrat Bahrul Uloom, Hazrat Malik ul Ulama رضى الله عنه discusses the writing style of Sayyidi Aala Hazrat Imam e Ahle Sunnat رضى الله عنه. In doing so, Hazrat Malikul Ulama Allama Zafrud'deen Bihari رضى الله عنه says,

Sayyidi Aala Hazrat رضى الله عنه was blessed with this special capability that his writing seemed like a high level of calligraphy. It was seen that at times he would have four people seated before him copying what he wrote.

Malikul Ulama further says,

He would write and pass it over to the scribe who would copy it, and then to another and so on and so forth. All four would be busy copying what he wrote, and by then he would already have written more. His speed, accuracy and writing skills were indeed amazing.

Discussing the preparation for the Fatawa Haramain, Malikul Ulama further says,

When the book 'Fatawa Al Haramain Bi Rajafi Nadwatil Main' needed to be sent to the Ulama e Haramain for their confirmations, and the Hajjis were about to leave, we noticed how in such a short time, he prepared the necessary document.

From this, it can be ascertained that Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه wrote with immense speed but his writing style was amazing. He would still write very beautifully, and every word would be clearly legible.

Alhamdu Lillah, this humble servant (Afthab Cassim Qadiri Razvi Noori) was also blessed with the opportunity to make Ziyaarat of some handwritten documents of Sayyidi Aala Hazrat Azeem ul Barkat رضى الله عنه and the beauty of his writing was clearly visible in this.

Sayyidi Aala Hazrat's Stenographic Capabilities

We have just mentioned above about the speed of Sayyidi Aala Hazrat رضی اللہ عنہ in writing. This speed of Sayyidi Aala Hazrat رضی اللہ عنہ was in no way short of amazing stenography, without the shorthand part of it, as his speed included complete text. Sayyid Ayub Ali Saaheb mentions another incident which points to this amazing capability. He says, This (accuracy and speed) in his writing could be clearly seen in his handwritten manuscripts. One would notice that the information in a single line which was not even dense or thick in style, if copied (by anyone else) would not even fit on the next line, but it would exceed the line. Aala Hazrat رضی اللہ عنہ would write with such speed that some who looked at him writing thought he had shaking palsy (known as Parkinson Disease), but this was not the case at all, but this was due to the speed with which his hand moved. Janaab Sayyid Saaheb mentions that he personally saw a booklet in the Nastalikh style of writing which was part of Fatawa Razviyyah. He says, he wrote it without the help of a ruler (i.e. without lines), but the space between the lines and the arcs were so straight, evenly spaced and beautiful, that if they had to be measured using a compass, there would be no difference between them. Supporting this statement of Sayyid Ayub Razvi Saaheb, Hazrat Malik ul Ulama رضی اللہ عنہ says, Faqeer Zafrud'deen Qaadiri Razvi عفتار الملوی القوی confirms this (i.e. what Sayyid Saaheb has stated), and the name of that booklet (which Sayyid Saaheb mentioned) is Maqaami-ul Hadeed Ala Khad-dil Mantiqil Jadeed. It is my view that if this booklet was copied and printed, it would be very valuable.

Copy of Handwritten Arabic Shajrah Shareef
 Silsilah Barakaatiyah Razviah From Nabi ﷺ
 Up To Hazrat Ma'ruf Karkhi رضی اللہ عنہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
 مُحَمَّدٍ الْمُصْطَفَى رَفِيعِ الْكَانِ وَالْمُرْتَضَى
 عَلِيَّ الشَّانِ بْنِ أَبِي رَبِيعٍ مِنْ أُمَّتِهِ
 خَيْرِ مَنْ رَجُلٍ مِنَ الْإِنْسَانِ وَوَحِيدِ
 مِنْ مَنْزِلِهِمْ أَحْسَنُ مِنْ كَذَلِكَ أَحْسَنُ
 السَّابِقِينَ فِي السَّيِّدِ السَّجَّادِ زَيْنِ الْعَابِدِينَ
 بَاقِرِ عُلَمِ الْأَنْبِيَاءِ وَالرُّسُلِينَ فِي سَائِرِ
 الْأَكْوَامِ وَاللَّهُ تَعَالَى وَجَعَلَ فِيهِ
 يَطْلُبُ فَوْقَ الْكَلِمِ صَارَتْ
 بِالصَّلَاةِ عَلَيْهِ بِوَيْدَقِ الْبُرْهَانِ الْخَلِيلِ
 يُطَلَبُ مَعْرُوفِ جُودِ الْيَوْمِ

Copy of Handwritten Arabic Shajrah Shareef
 Silsilah Barakaatayah Razviah From Hazrat Sirri
 Saqti رضاشافعت Up To Hazrat Ghaus e Azam رضاشافعت

الشَّرِيفُ السَّارِي سُرَّةً فِي ذُرَاتِ الْأَوْلَادِ
 الْغَالِبُ جَنِيْدٌ مِنْ جُفُوْدِهِ عَلَى حَبِيبِ
 الْجَوْبِ وَالْعُدْوَانِ أَصْلُ لُرَادِهِ مِنْ عَالَمِ
 الْإِبْجَادِ الَّذِي لَهُ أَنْ يَقُولَ لِأَدَمَ وَنَ
 دُوْنَهُ تَجَلَّى بِوَيْلِكَ أَسَدٍ مِنْ أَسَدِ اللَّهِ
 شَبَلِي الْأَحَدُ الْمَجْدُ عَبْدُ الْفَلَحِ
 أَخُو الْإِحْرَانِ فِي عَشِيْقَةِ أَبُو الْفَرَحِ
 مِنْ لُطْفِهِ وَرَفِيقِهِ الْإِيمَانِ حَسَنٌ
 وَأَقْوَامُ أَبُو الْحَسَنِ إِذْ مَنَنْتَا بِهِ
 ظَهَرَ بِهِ وَالْمُقَامُ مِنْ سَعِيْدِهِ وَهُوَ أَبُو سَعِيْدٍ
 إِذْ قَوْلَ الَّذِي رَبَّنِي وَمَقْدَاهُ قَبْرٌ وَأَقْبَرُ
 الْأَيْدِي وَأَمْرٌ بِالْيَدَيْنِ عَبْدُ الْقَادِرِ

سلسله حضرت غياث
 السري ساری
 سنہ ۱۰۰۰
 محمد علی شاہ
 صاحب المکتبہ
 لاہور

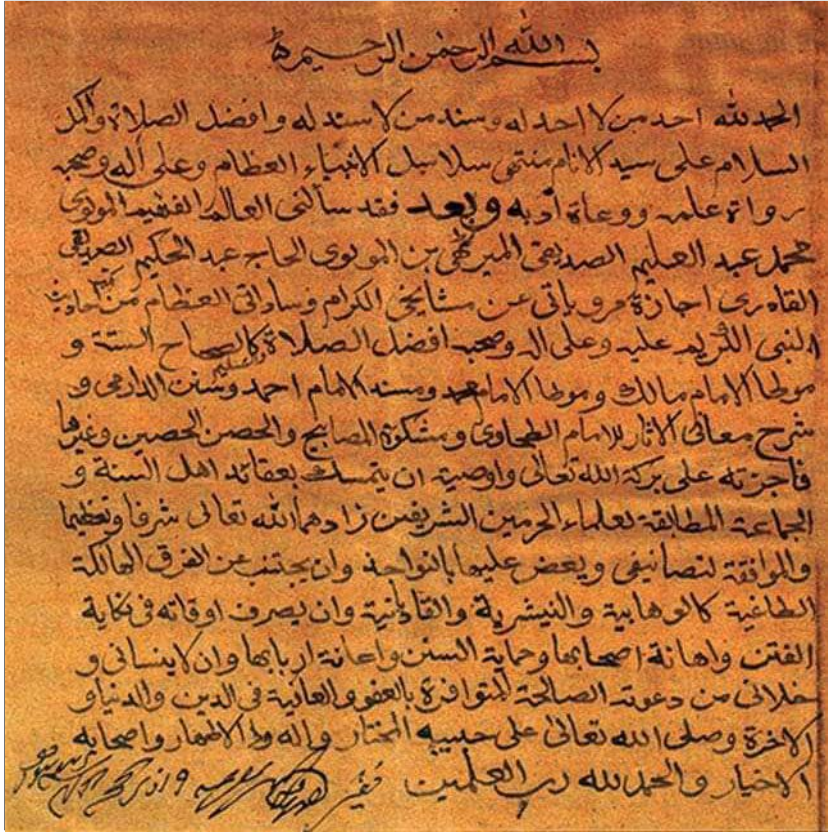
Copy of Handwritten Arabic Shajrah Shareef
Silsilah Barakaatiyah Razviah Continued From
Hazrat Ghaus e Azam رضي الله عنه Up To Hazrat Aal e
Muhammad رضي الله عنه

عَوْتُ الثَّقَلَيْنِ؛ عَبْدُ الرَّزَّاقِ
قَاسِمُ الْأَرْزَاقِ؛ أَبُو صَالِحٍ
الْمُؤْمِنِينَ؛ نَصْرُ الْإِسْلَامِ؛ مُحَمَّدُ بْنُ
عَلِيِّ الْمُرْتَقَى؛ وَالْمَدَائِجِ؛ مُؤْتَى
طَوْرِ الْمَعَاجِجِ؛ حَسَنُ الْخَلْقِ؛ أَحْمَدُ
الْخَلْقِ؛ بِهَا وَاللَّيْنِ الْكَرِيمِ؛ سَنَا
شَرِيعَةِ إِبْرَاهِيمَ الْأَبِيِّ الْقَارِبِ
نِظَامِ دِينِ الْبَارِسِيِّ؛ الْعَرَبِ وَالْفَرَسِ
وَالهِنَّدِ كُلِّهِمْ لَهُ سَائِلٌ وَكَدَاؤُهُ كَارِئٌ
ضِيَاءُ الْأَنْبِيَاءِ بِجَمَالِ الْأَوْلِيَاءِ مُحَمَّدٍ
الذَّاتِ أَحْمَدِ الصِّفَاتِ؛ فَضْلُ اللَّهِ
وَبَرَّةُ اللَّهِ؛ وَعَلَى آلِ مُحَمَّدٍ الْعَظَمِ

Copy of Handwritten Arabic Shajrah Shareef
 Silsilah Barakaatiyah Razviyah From Hazrat
 Sayyid Hamzah رضي الله عنه Up To Sayyidi Aala رضي الله عنه

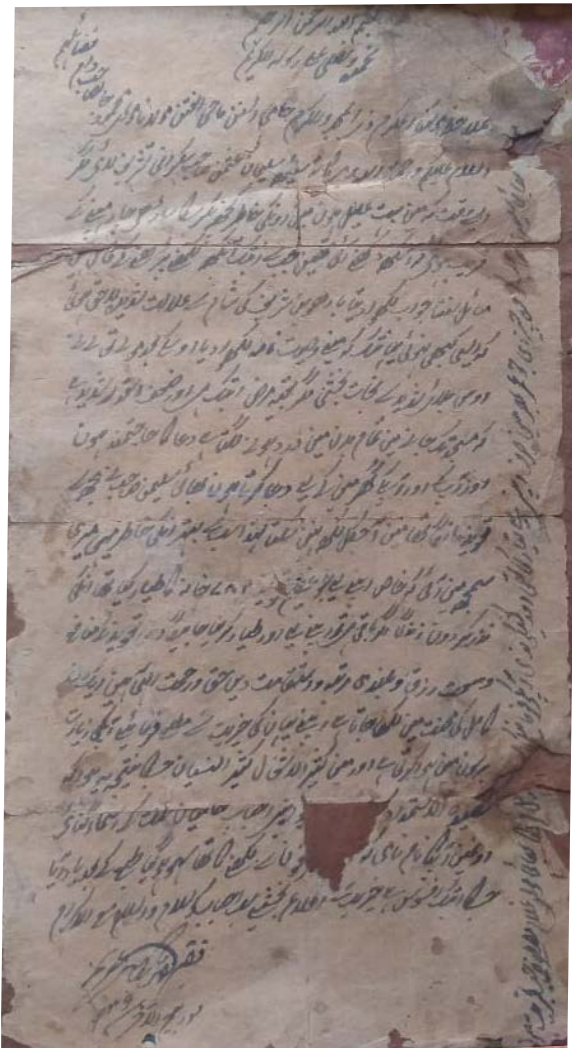
العارفين لقص الشرح المظهر ورفعه
 الصاغر المتعالي شدة الجهاد الأكبر
 محمد بن عبد الله محمد بن عبد الله
 آل الرسول الرؤوف الرحيم اللهم
 على اصحابه العظام وسائخنا الكرام
 وعلينا معهم ياذ الجلال والاکرام
 ما رفرة اقرار اليقين في صفة
 العارفين بأمين أمين يا اسحر الرحمن
 اللهم ومن انشأ هذه الصيغة المباركة
 فاغفر له باعظيم وارض عنه حينئذ
 احمد رضا المولى العفو الكريم أمين
 كنية الفقير احمد رضا القاري في مدينة الطبرقة ١٤٠٤ هـ

Copy of Handwritten Permission to Allama Abdul Aleem Siddiqui



The above blessed document is a copy of the handwritten permission and certification in Hadith which Sayyidi Aala Hazrat **رضي الله عنه** awarded to the roving ambassador of Islam Hazrat Allama Maulana Abdul Aleem Siddiqui Meeruti **رضي الله عنه** who was the ardent mureed and disciple of Sayyidi Aala Hazrat Imam e Ahle Sunnat **رضي الله عنه**.

Copy of Handwritten Letter to Allama Mufti Mahmood Jaan Peshawari



This is a letter of Sayyidi Aala Hazrat to Mufti Mahmood Jaan رضی اللہ عنہ in which he mentioned that his name was unintentionally left out in Al Istimdad, and his name is one worthy of being written in gold. The copy of this letter is courtesy of Al-Haj Atif Raza Qaadiri of Malawi.

Huzoor Muhad'dith e Kabeer ﷺ Explaining Aala Hazrat's Letter Writing

Except for his powerful writing style and his amazing ability to author books and articles etc. so swiftly and beautifully, Sayyidi Aala Hazrat's رضى الله عنه style of responding to letters which were written to him was another beautiful sight. His eloquent manner in responding to letters often left the recipient of the letter in awe.

The great Muhad'dith of this era, the beloved son of Huzoor Sadrush Shariah رضى الله عنه who was the special Khalifa and representative of Sayyidi Aala Hazrat رضى الله عنه, Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi ﷺ wrote the following words while discussing the letters of Sayyidi Aala Hazrat Imam Ahle Sunnat رضى الله عنه;

The connection of letter-writing is very different from other writings, because a letter is in fact the specimen of the portrayal of a person's private life and his natural inclinations. From this point of view, after studying the letters of Aala Hazrat رضى الله عنه one feels, that as per his intrinsic nature, he was miles away from ulterior motives, but rather, he was the embodiment of self-respect, and a firm mountain of true Deeni passion.

At the same time, he was not only the well-wisher of those near and dear to him, but he was a well-wisher of the entire nation. In other words, his life was the commentary of (the Hadith), 'Deen is advice, i.e. to wish goodness for every Muslim'.

In a letter, one will find that even though a person unveils his conscience and its impressions therein, he also desires to impress the one whom he is addressing, based on his capabilities. This quality can be found at a great degree in the letters of Aala Hazrat رضي الله عنه, because whatever he wrote to the addressee, in his letter was in fact the voice of his heart (as it is said), **'That which comes from the heart, has a lasting effect'**.

In his letters, Aala Hazrat رضي الله عنه would answer the questions of the person who had written to him, and he would also point out his mistakes (if any), and then attempt to rectify this weakness. He would share the happiness of the person from his heart, and he would show compassion to him in his sadness, and advise him to be patient and to be firm.

He would pay careful attention to the particulars and details of the one who wrote to him, and would show immense consideration to detail. This is why (when one examines) the letters of Sayyidi Aala Hazrat رضي الله عنه one will find him asking about the person's health etc. presenting condolences (in times of loss), congratulating the person (in times of happiness), and enlightening him with his deep insight in matters of knowledge and wisdom.

(One would find him) blessing the recipient with Duas and Ta'weez, and giving him formulas for medicines, to treat his medical conditions, the explanations of the Rulings of the Shari'at, and special requests (such as in cases of arbitration etc.).

His letters consisted of in-depth explanations of complicated matters, Astronomical and Astrological information, (explanations in issues related to) Geometry and Algebra, (presentation of) Astronomical Tables, (information on) the science of sight and sense, supernatural science of numerology, poetic modifications, and interpretations of dreams.

(In his letters) he would give the feeling of special closeness to the one whom he would write to. Here, one other noteworthy point is that those who wrote to him or kept a line of communication with him, did so because they regarded him as being a scholar who was the embodiment of so many splendours (hence, they knew that they would receive the best response), and at the same time the person writing to him regarded him as a blessed personality who was his confidant.

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ concludes this discussion by saying, **when a judicious and sensible person studies the letters of Aala Hazrat رضي الله عنه then not only does he see the human splendours he possessed, but at the same time countless doors of knowledge and realisation are opened unto him.**

I must say that after reading this article by Huzoor Muhad'dith e Kabeer ﷺ, the doors of the heart and the veils over the eyes are removed. It makes me further understand how wise, knowledgeable and judicious Huzoor Muhad'dith e Kabeer ﷺ is, that if he has ascertained all this simply by studying the letters of Aala Hazrat رضي الله عنه I cannot start to imagine what he has ascertained by studying the Fatawa e Razviyyah of Sayyidi Aala Hazrat رضي الله عنه. Subhaan'Allah!

Sayyidi Aala Hazrat's Style of Lecturing

Hazrat Sayyid Isma'eel Hasan Mia Saaheb mentions that, Sayyidi Aala Hazrat رضي الله عنه often avoided delivering lectures. Once, at the Sitapur Jaame Masjid, a person without asking his permission or informing him, announced that he would be delivering a lecture, so the people waited in the gathering for his lecture.

Sayyidi Aala Hazrat رضي الله عنه was not pleased with this announcement but Taajul Fuhool Hazrat Allama Abdul Qadir Badauni رضي الله عنه said to Sayyidi Aala Hazrat رضي الله عنه that the people have remained behind to listen to his discourse, therefore he should say something at least.

After completing his Sunnats and his Nafils, he performed a fresh Wudu and then delivered an amazing discourse on the commentary of Surah Al-A'la.

Hazrat Malikul Ulama رضي الله عنه mentions that a similar event took place at the Jaame Masjid Shamsi in Badaun, and this was probably before the event at the Sitapur Jaame Masjid. Here Hazrat Maulana Abdul Qay'yum Saaheb Badauni عليه الرحمه without informing Sayyidi Aala Hazrat رضي الله عنه asked the Mu'azzin to announce that Sayyidi Aala Hazrat رضي الله عنه would deliver a lecture after the Jumu'ah Salaah.

Immediately on completion of the Fard of Jumu'ah the Mu'azzin stood up and announced that after the completion of the Sunnats and Nafils, all should remain behind as Sayyidi Aala Hazrat رضي الله عنه will be delivering a lecture.

Sayyidi Aala Hazrat tried to excuse himself by saying that he did not deliver lectures (generally), so Hazrat Maulana Abdul Qay'yum Saaheb عليه السلام said, 'then you should start doing so from today, with the first one here'.

Sayyidi Aala Hazrat رضي الله عنه said, 'but you did not inform me in advance'. On their insistence, Sayyidi Aala Hazrat رضي الله عنه ascended the Mimbar (pulpit) and for two hours, he delivered an amazing, eloquent and impressive discourse which touched the hearts of the audience. After the lecture, Hazrat Maulana Abdul Qay'yum Saaheb عليه السلام shook his hands and said,

Any other Aalim even after going through all the books would not be able to deliver such a knowledgeable and inspiring discourse as you have just delivered. This enormity in knowledge is distinctive to you (in this time).

Hazrat Sayyidi Isma'eel Hasan Mia mentions that, in 1318 Hijri the Jalsa (conference) of Nadwa took place in Patna, so Janaab Qazi Abdul Waheed Saaheb عليه السلام of Azimabad, also hosted a conference of the Ahle Sunnat wa Jama'at there, to refute the views of Nadwa's false unity scheme i.e. Sulhe-Kulliyat. Most of the renowned Ulama e Ahle Sunnat partook in this Jalsa.

He further says, When the time came for Sayyidi Aala Hazrat رضي الله عنه to deliver his lecture, it was late in the evening, and Maulana Abdul Qadir Saaheb and I were not at the conference venue. We were still at the residence and had just laid down for a short rest.

He continues,

Hazrat Maulana Abdul Qaadir Saaheb woke me up and said, Maulana Ahmed Raza Khan has started his lecture, and I have heard that some of the leaders of Nadwa have also come there. Let's go, now will be the time to see the onslaught of our Pathan i.e. Khan (on them).

He enthusiastically says,

We then rushed to the conference area. Maulana was delivering a powerful discourse, and after being informed that some of the Nadwis were hiding here within the crowd, he firmly refuted them (and their false ideology), which they could not handle, and one by one, they began to slip out of the conference area.

Hazrat Allama Hidayat Rasool Saaheb عليه السلام noticed them, and in a loud voice announced, **Why are you fleeing so quickly? We have only just started to dish out the fodder, wait a bit longer!**

SubhaanAllah! This was Sayyidi Aala Hazrat's manner. He would never compromise in matters of Deen and he fought against the Nadwi ideology which was that of uniting all the corrupt sects as one, simply under the banner of Islam. Sayyidi Aala Hazrat رضي الله عنه regarded this as the worst form of deviance which he too called 'Suhle-Kulliyat', i.e. unholy unity in the name of Islam. Today, we find this type of deviance spreading like wild fire and many, even amongst the Ulama have fallen pray to this in the name of 'unity'. May we remain firm on the way of Sayyidi Aala Hazrat رضي الله عنه.
Aameen.

Sayyidi Aala Hazrat's Three Annual Discourses

It was the routine of Sayyidi Aala Hazrat رضي الله عنه that he delivered three powerful lectures in a year. These three lectures were sufficient for those who heard, understood and followed his advice.

The first was at the Annual Graduation Ceremony at the Madrasaa Ahle Sunnat wa Jama'at Masjid Bibi in Mohalla Biharipur, Bareilly.

The second was during the Meelad un Nabi ﷺ which was organised personally by Sayyidi Aala Hazrat رضي الله عنه on the 12th of Rabi ul Awwal at 8am in the morning, and once again after Esha Namaaz, at the residence of Hazrat Allama Hasan Raza Khan رضي الله عنه which was the ancestral home of Sayyidi Aala Hazrat رضي الله عنه to which the people of the city and respected members of the (Muslim) community would be officially invited.

This function was so well-known and people waited for it with such excitement that nowhere else in the city was there any such arrangement made on that day. All those from the other areas would also come here to partake in the Meelad Shareef.

The third one was on the 18th of Zil-Hijjah to commemorate the Urs Shareef of Hazrat Khatim ul Akaabir Hazrat Sayyidi Ash Shaykh Sayyid Shah Aal e Rasool Marahrawi رضي الله عنه who is the Murshid e Kaamil, i.e. Shaykh e Tariqat of Sayyidi Aala Hazrat رضي الله عنه. This gathering used to be hosted at the residence of Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه.

With the exception of these three special occasions, he would sometimes participate in the Meelad Shareef and other blessed gatherings when invited by the people of the city, and there too he would deliver lectures on their request, but he would without fail deliver lectures during the above-mentioned three gatherings. Unfortunately and regrettably all those lectures were not transcribed. If only they had been transcribed, they would have been volumes of priceless pearls of knowledge and wisdom.

A Six Hour Lecture on Surah Ad-Duha

Janaab Sayyid Ayub Ali Saaheb says that Sayyid Azhar Ali Saaheb who used to live at Mohalla Zakhira once told him that Sayyidi Aala Hazrat رضي الله عنه once went to the Urs Shareef of Taajul Fuhood Muhib'bur Rasool Hazrat Allama Maulana Shah Abdul Qadir Badauni رضي الله عنه and he delivered a lecture from 9am until 3pm discussing Surah Ad-Duha. He did this for six hours without any break in-between.

Sayyidi Aala Hazrat رضي الله عنه then said,

I have written and left eighty parts discussing the Tafseer of this Blessed Surah. He then said, From where will I find so much time to write the Tafseer of the entire Kalaam e Paak.

A Heart-warming Scene During the Eid Meelad un Nabi ﷺ Celebration

Janaab Sayyidi Ayub Ali Razvi who was most often in the service of Sayyidi Aala Hazrat رضی اللہ عنہ paints a beautiful picture of the Meelad Shareef which was hosted by the family of Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ.

Janaab Sayyid Ayub Ali Razvi says, it was the day of Eid Meelad un Nabi ﷺ. The time for the Meelad Shareef Mehfil was nearing and as always, all the preparations were being made for the blessed Meelad Shareef at the ancestral home, being the house of Maulana Hasan Raza Khan رضی اللہ عنہ.

In every house in the vicinity there are streams of joy. Someone is rushing in to take a bath, while someone else is putting on new clothes and going to the Masjid to welcome Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ when he arrives for Fajr Salaah.

Both the young and old are excited and jubilant. All the mureeds and well-wishers can be seen rushing for the splendid occasion in new clothes.

The Fard of Fajr Namaaz was then performed with a huge crowd of congregants at the Masjid. Every person was waiting patiently for Huzoor Aala Hazrat رضی اللہ عنہ to complete his litanies so that they may kiss his blessed hands respectfully.

After Aala Hazrat رضي الله عنه completes his litanies, queues of people go forth to kiss his blessed hands and then all of them sit down close to the Mimbar.

The reason for this excitement is because Sayyidi Aala Hazrat رضي الله عنه usually only delivered three lectures in the year, and this was one of the blessed gatherings in which he delivered a lecture.

Hence, even before the lecture commenced the area near the Mimbar (stage) was full. Mad'da e Habeeb Hazrat Maulana Jameel e Qaadiri رضي الله عنه with his students arrived on the Mimbar (i.e. stage) and commenced reciting the praises of Nabi ﷺ in the form of Na'at Shareef, in a beautiful and melodious manner.

At exactly 10am he commenced the Zikr e Meelad Shareef. As all got ready to stand and send Salutations upon Nabi ﷺ Huzoor Aala Hazrat رضي الله عنه took his place on the Mimbar. After taking his place on the Mimbar, Sayyidi Aala Hazrat رضي الله عنه remained silent for about fifteen to twenty minutes. The reason for this was that, due to his arrival, a flood of people entered the gathering and people were trying to find space to sit etc. so he waited for all to settle down.

Seeing that the people were almost tripping over one another Sayyidi Aala Hazrat's nephew, i.e. his sister's son Haji Shaahid Ali Khan Saaheb addressed the public by saying, continuously recite Durood Shareef and move towards the front. In this way there will be place for others to come in.

He made this announcement a few times and through this people managed to find place, but in the end there was still a huge crowd of people at the door. In brief, the crowd still did not ease up as the crowd of people was too huge (so all stayed where they were). The shuffling then came to an end and the people settled down. A glass of water and a vessel was brought for Sayyidi Aala Hazrat رضي الله عنه, so he rinsed his mouth and then commenced his discourse.

This heartwarming scene allows one to understand the respect that Almighty Allah had granted Sayyidi Aala Hazrat رضي الله عنه. It further shows the importance that Sayyidi Aala Hazrat رضي الله عنه gave to the Meelad Shareef of Nabi ﷺ and the enthusiasm and the love which he had inculcated amongst the Muslims in order to bring them closer to the love of Sayyiduna Rasoolullah ﷺ.

The lecture which Sayyidi Aala Hazrat رضي الله عنه delivered on this occasion was personally transcribed by Hazrat Malik ul Ulama Allama Zafrud'deen Bihari. Hazrat Allama Hasnain Raza Khan عليه الرحمه then read the transcript out to Sayyidi Aala Hazrat رضي الله عنه who verified it, and it was then published in the Ar-Raza periodical.

Sayyidi Aala Hazrat an Erudite Personality

There is no doubt that Sayyidi Aala Hazrat رضي الله عنه was blessed with immense knowledge and wisdom by the Grace of Almighty Allah, and the special blessings of the Beloved Rasool ﷺ.

The great scholars of the time praised his intellect and sagacity in the matters of Deen. No matter whichever topic one discussed with Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه it would seem as if he had done in-depth research on that topic.

Janaab Abdur Raheem Khan Saaheb Qaadiri Razvi Sultanpuri mentions that in the days when he was resident in Delhi, he visited Hazrat Maulana Shah Karaamatullah Khan Saaheb.

Once while discussing Sayyidi Aala Hazrat رضي الله عنه Hazrat Maulana Shah Karaamatullah Khan Saaheb said,

Maulana Ahmed Raza Khan Saaheb is such a personality that the Ulama of the Arab world and the rest of the world rely on him in every matter. He is such an erudite personality, that when he writes any book and if four scribes sit down at once to write what he is compiling, they would not be able to keep up with him (but it would take them much longer to copy his work).

This statement of Hazrat Maulana Shah Karaamatullah Khan Saaheb again supports the view of Malik ul Ulama Allama Zafrud'deen Bihari رضي الله عنه and the others who discussed the writings and the knowledge and intellect of Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه.

An Appendix to The Fatwa By The Ulama Of Rampur

Once a person came from Rampur to Imam ul Muhaq'qiqeen Allama Naqi Ali Khan رضي الله عنه, with a query which was answered by Allama Irshaad Husain Saaheb Mujad'didi, and which was supported with the signatures of numerous Ulama. He brought this Fatawa to Hazrat Imam ul Muhaq'qiqeen so that he may get it verified from Bareilly Shareef as well.

When the person arrived he met Hazrat Naqi Ali Khan رضي الله عنه and said that he would like a response written to the query. Huzoor Imam ul Muhaq'qiqeen asked him to go into the Darul Ifta and hand it over to the Mufti who was present there.

The man went into the Darul Ifta and then returned saying there is no Mufti there, but rather there is a very young person there. Hazrat Allama Naqi Ali Khan رضي الله عنه said to him, he is the one who will respond to your query. Hand it over to him.

Malik ul Ulama Allama رضي الله عنه explains that the following incident was personally narrated to him by Sayyidi Aala Hazrat رضي الله عنه. Aala Hazrat was about twenty years old at this time, and this occurred just after the marriage of Aala Hazrat رضي الله عنه.

The person handed the question over to the young Sayyidi Aala Hazrat رضي الله عنه, who then examined the query, the answer of Hazrat Allama Irshaad Husain and the supporting signatures.

After examining it, he found that there was a discrepancy in the Fatwa, hence he wrote his answer which differed from the answer written by Allama Irshaad Husain. The answer was then presented to Allama Naqi Ali Khan رضی اللہ عنہ who verified it with his signature.

When the Fatwa reached Rampur, those present noticed that all the answers and verifications were in accordance with the answer of Allama Irshaad Husain, except for two, those being that of Sayyidi Aala Hazrat رضی اللہ عنہ and the supporting verification by his beloved father Huzoor Imam ul Muhaq'iqeen رضی اللہ عنہ.

Thus they tried to separate it from the original document, but the manner in which it was written did not allow it to be separated, so they handed it over to the Nawaab of Rampur thinking that he would only look at the first few pages and then the last ones, but on that particular day, the Nawaab of Rampur read the entire document carefully scrutinizing it. He noticed that only two Ulama had differed in their view regarding the said matter.

At this time, Janaab Shaykh Fazl Husain Saaheb who was an officer at the post office, was also present while the Fatwa was being examined by the Nawaab.

Addressing him, the Nawaab asked if he knew who Maulana Ahmed Raza Khan of Bareilly was. Shaykh Fazl Husain Saaheb mentioned that he knew Aala Hazrat رضی اللہ عنہ, and that he was his relative and the son of Allama Naqi Ali Khan رضی اللہ عنہ.

On hearing this, the Nawaab was pleased and requested him to invite Sayyidi Aala Hazrat رضی اللہ عنہ, so that he may meet him. Janaab Shaykh Saaheb then invited Sayyidi Aala Hazrat رضی اللہ عنہ to Rampur.

After Aala Hazrat رضی اللہ عنہ arrived in Rampur, Shaykh Saaheb took him with to meet the Nawaab of Rampur. Sayyidi Aala Hazrat رضی اللہ عنہ was very young and also very thin and of small build. The Nawaab Saaheb was very surprised to see that this was the personality who wrote a Fatawa which differed from the Fatawa of the renowned Allama Irshaad Husain Mujad'didi.

It must also be noted that when the Nawaab Saaheb first saw the difference in the Fatawa he asked Allama Irshaad Husain about the Fatwa of Aala Hazrat رضی اللہ عنہ, and Allama Irshaad Husain said that the Fatwa of the Mufti of Bareilly is the correct answer.

The Nawaab asked him the reason why so many Ulama had supported and verified his Fatwa, and he mentioned that they did not look at the Fatwa, they simply relied on the fact that it was written by him. After meeting Sayyidi Aala Hazrat رضی اللہ عنہ, the Nawaab was very impressed and spoke with immense love and respect to Huzoor Aala Hazrat رضی اللہ عنہ.

He said to Aala Hazrat رضی اللہ عنہ, You are very proficient in Fiqh and Deeniyat, but I would further suggest that you try to take some lessons from Maulana Abdul Haq Khayrabadi Saaheb in Mantiq, i.e. Logic.

Sayyidi Aala Hazrat رضی اللہ عنہ said that if his beloved father permitted him then he would take some lessons from the said Maulana in logic. They were in the midst of this conversation when Maulana Abdul Haq Saaheb also arrived.

It must be noted that Maulana Abdul Haq Khayrabadi was the son of the great Indian freedom fighter Hazrat Allama Fazl e Haq Khayrabadi رضی اللہ عنہ, who was condemned to death by the British in the Andaman Islands.

The Nawaab introduced the young Sayyidi Aala Hazrat رضی اللہ عنہ to Maulana Abdul Haq Saaheb and mentioned his wish that Sayyidi Aala Hazrat رضی اللہ عنہ should study some books of Mantiq from him (as he was regarded an authority in Mantiq). Maulana Abdul Haq Saaheb then asked Aala Hazrat رضی اللہ عنہ about which book he had studied in Mantiq. Sayyidi Aala Hazrat رضی اللہ عنہ mentioned that he had studied Qazi Mubaarak (which is an upper level book in Mantiq).

On hearing this, Maulana Abdul Haq Saaheb asked, Have you studied Tahzeeb as well? This question by Maulana Abdul Haq Saaheb was a trick question, but Sayyidi Aala Hazrat رضی اللہ عنہ answered the question beautifully. Sayyidi Aala Hazrat رضی اللہ عنہ said, Is Tahzeeb taught at your institute after Qazi Mubaarak (in other words, Tahzeeb is followed by Qazi Mubaarak, and the Maulana Saaheb asked the question thinking that Aala Hazrat was just mentioning the name of a book but had not really studied it as he looked too young to have studied it).

Maulana Abdul Haq Saaheb was surprised to hear this answer and realised that this young man was far beyond his age in knowledge. Thus, he changed the topic and asked Aala Hazrat رضی اللہ عنہ about what he did in Bareilly Shareef. Sayyidi Aala Hazrat رضی اللہ عنہ explained that he was involved in teaching, writing books and serving at the Darul Ifta.

He asked Sayyidi Aala Hazrat regarding which topics he had wrote on. Sayyidi Aala Hazrat رضی اللہ عنہ replied by saying, **I write on whichever religious need there is, based on the necessity, but I give more attention to refuting the wahabis.**

On hearing this he said, you are also in the same obsessive state as the 'obsessive one' from Badaun. He is also absorbed in this obsession.

By this statement he was referring to Taajul Fuhood Muhib'bur Rasool Hazrat Maulana Shah Abdul Qadir Saaheb Badauni علیہ الرحمہ. To refer to a senior Aalim in this manner was not acceptable, even though it is possible that he said this because of the open relationship between him and Huzoor Taajul Fuhood, because Huzoor Taajul Fuhood was the student of his father Allama Fazl e Haq Khayrabadi رضی اللہ عنہ, and him and Taajul Fuhood were class fellows.

Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ did not digest this well as he had great respect for Hazrat Taajul Fuhood because of his sincerity and devotion in matters of Deen. After hearing this, Sayyidi Aala Hazrat رضی اللہ عنہ became very upset and responded by saying,

Sir! Your respected father Hazrat Allama Fazl e Haq Khayrabadi رضی اللہ عنہ was the first to refute the wahabis by writing 'Tahqeequl Fatawa Fi Abtaalit Taghwa' in refutation of Molvi Ismail (Delhvi).

On hearing this, Maulana Abdul Haq said, **If this is your direct manner of giving answers to me, then I will not be able to teach you.**

Sayyidi Aala Hazrat رضی اللہ عنہ responded by saying, **After listening to your words, I had already decided not to study Mantiq from a scholar who speaks about our senior Ulama in this manner.**

Subhaan'Allah! This was Sayyidi Aala Hazrat Imam e Ahle Sunnat Ash Shah Imam Ahmed Raza Khan رضی اللہ عنہ at the age of twenty. This incident shows his firmness once again in the matters of Deen, and clearly shows the love which he possessed for the great Ulama.

Sayyidi Aala Hazrat رضی اللہ عنہ was not even willing to listen to Allama Abdul Haq's harsh words concerning Taajul Fuhool Muhib'bur Rasool Maulana Shah Abdul Qaadir Saaheb Badauni علیہ الرحمۃ even though him and Allama Shah Abdul Qaadir were classmates. He immediately responded in the manner that a loyal scholar of Islam would respond.

This further shows that Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ was firm and steadfast ever since he was a young man, and he kept this system in his life until the very end.

A Concise But Amazing Response

Sayyidi Aala Hazrat would often respond to questions and requests in a very concise yet amazing manner. The manner in which he responded was proof of his deep foresight and devotion.

It is mentioned by Sayyid Ayub Ali Saaheb that once Sayyidi Aala Hazrat رضی اللہ عنہ had just come into the courtyard after Jumu'ah Salaah, and there was a crowd of people present. People were asking questions one after the other, and Huzoor Sayyidi Aala Hazrat رضی اللہ عنہ went on answering the questions without a break.

Present in this gathering was also Janaab Sayyid Mahmood Jaan Qaadiri Barakaati Noori علیہ السلام. He said, Huzoor! I have noticed that the answer to every question is on the tip of your tongue. I have never heard you say about any question that you needed to refer to the books, and respond after looking at the books.

On hearing this, Sayyidi Aala Hazrat's eyes filled up with tears and he said,

Sayyid Saaheb! In the grave I will be questioned about every issue, as to what my Aqida is in a particular case, so at that time, from where will I find books!

Subhaan'Allah! Look at where the mind of Sayyidi Aala Hazrat رضی اللہ عنہ went to, during this discussion. This showed that throughout his life his main concern was his Imaan and his hereafter.

Those Who Asked Questions Were Always Content with His Response

People sent questions to Sayyidi Aala Hazrat رضي الله عنه from all over the world, while others visited him personally to find solutions to their issues.

Janaab Hafiz Yaqeenud'deen Saaheb Razvi says, It was either in 1295 or 1296 Hijri, that Hafez Abdul Kareem and I went to visit Mualana La-eeq Ali Saaheb عليه السلام in order to ask him about the matters of fate and destiny, i.e. Qaza and Qadr, so he gave us the answer to our query. We then asked a few more questions related to his answer and he became very upset, so the both of us went to Maulana Ya'qub Ali Khan Saaheb عليه السلام and asked the same questions to him, and he too gave the same answers as Maulana La-eeq Ali Saaheb.

When we asked the question again (for more detail), he too became displeased. We then went to Aala Hazrat رضي الله عنه and asked the same questions (as they were not completely content with the details of the earlier answers), and he too gave the same answers, but when we asked for the second time in order to better understand the intricacies, he explained it to us so beautifully that we became completely content, and this pleased us immensely.

Janaab Hafiz Yaqeenud'deen Saaheb Razvi says, After this, the two of us always went to visit him and we would always return pleased and content.

A Question Regarding Astronomy

Maulavi Muhammad Husain Saaheb Bareilvi reports that there was a very wealthy person from Meerut, who was also a very religious person. He was blessed with performing eleven Hajj.

His name was Haji Ala-ud'deen Saaheb. He had built an upper story in his house, and on the wall which was on the side of a Masjid which was located there, he erected a higher wall. After constructing it, he then started to contemplate as to whether the wall was not part of the Masjid. After querying this with the local Ulama, he mentioned to Maulavi Muhammad Husain Saaheb Bareilvi that he would like to meet Aala Hazrat رضي الله عنه to further query this matter.

He mentioned that he did not have a formal introduction with Aala Hazrat رضي الله عنه and hence he requested Maulavi Saaheb to accompany him. Maulavi Muhammad Husain mentions that he accompanied him to Bareilly Shareef and stayed at a Hotel which was near the railway station.

That night, they went to meet Sayyidi Aala Hazrat رضي الله عنه. In those days Sayyidi Aala Hazrat رضي الله عنه would sit in the public area after Esha. After meeting them Sayyidi Aala Hazrat رضي الله عنه said, your letters come, but they have extra stamps on them (i.e. more than required), whereas the (pre-paid) envelope is available for two paise. Haji Saaheb said, Huzoor! These stamps are the ones that are commonly used on the letters.

Aala Hazrat رضي الله عنه said, how is it to financially benefit the Christians without any reason! Haji Saaheb acknowledged this and promised to abstain from this in the future.

Haji Saaheb then asked Sayyidi Aala Hazrat رضي الله عنه a question regarding Astronomy. Sayyidi Aala Hazrat رضي الله عنه said, It has ten categories, the first is such and such and the second is such and such, until he named all ten. Thereafter he said, from these ten, the first one is broken down into twenty types, and he then named all of them. He then said, of those twenty types, the first has forty classifications. On hearing this, Haji Saaheb in awe said, I do not want to know all of them, as what you have already mentioned is already over my head. I am amazed with this sequence and table, which you have just explained, and it seems as if you just researched this entire subject before coming.

Thereafter Haji Saaheb asked about the wall, as to whether it is the wall of the Masjid or that of his house, and Sayyidi Aala Hazrat رضي الله عنه asked if the ledge on the wall is on the side of the house or on the side of the Masjid, and he mentioned that it was on the side of the house, so Sayyidi Aala Hazrat رضي الله عنه said that in this case the wall is that of the house.

Sayyidi Aala Hazrat رضي الله عنه then said, However, extending the height of the wall means that the minarets of the Masjid have now become somewhat hidden, hence you should extend the height of the Minarets. As soon as Haji Saaheb got home, he arranged for the height of the Minarets to be increased.

Dr Ziaud'deen The Renowned Mathematician in the Court of Sayyidi Aala Hazrat The Imam

Dr Ziaud'deen was the notable and well-known mathematical genius and the vice chancellor of the Muslim University in Aligarh. There are many narrations related to his meeting with Sayyidi Aala Hazrat Azeem ul Barkat رضي الله عنه.

However, it is well-known that Dr Ziaud'deen had come to a dead end in trying to solve some complicated mathematical problems, and in his quest reached the court of Sayyidi Aala Hazrat رضي الله عنه where his problems were solved by the great Imam. He further queried from Aala Hazrat رضي الله عنه other scientific questions which the Imam also answered. Below, I will present some narrations discussing the meeting between Sayyidi Aala Hazrat رضي الله عنه and Dr Ziaud'deen.

Converting Recurring Decimals to Fractions

Janaab Sayyid Ayub Ali mentions that the Christians (i.e. the westerners) find it difficult (manually) to solve problems beyond three recurring decimals in converting recurring decimals to fractions. He says that even he was able to solve these up to three recurring decimals.

Huzoor Sayyidi Aala Hazrat رضي الله عنه used to say that no matter how many recurring decimals there may be, i.e. no matter how complicated it may be, he is able to solve it easily.

Sayyid Saab says, Huzoor then taught this formula to me and to my brother Sayyid Qana'at Ali as well and he gave us a few examples and then solved them for us.

Sayyid Saab says, After this, a letter arrived from Janaab Maulana Sayyid Sulaiman Ashraf Saaheb who was a Professor of Religious studies at the Aligarh University.

The content of the letter was that Dr Ziaud'deen Saaheb who holds international degrees in mathematics and other sciences would like the honour of meeting you. He is a western looking person, hence he is nervous and apprehensive about meeting you.

The letter further stated, I have told him a lot about you and I have encouraged him to visit you, hence he is intending to visit. He will be staying at the home of Nawab Zameer Ahmed Saaheb. It is my request that if he does come to visit, kindly give him an audience. Sayyid Saaheb says, Huzoor Aala Hazrat رضی اللہ عنہ sent him (Maulana Sayyid Sulaiman Ashraf) a reply in which he said that he is welcome to visit and he should come freely, and that he will be waiting to receive him.

Sayyid Saaheb reports that after a few days Dr Ziaud'deen arrived at the residence of Nawab Zameer Ahmed Saaheb and pre-informed Aala Hazrat رضی اللہ عنہ of his arrival. He mentioned that he would present himself in the court of Aala Hazrat رضی اللہ عنہ at 5pm that day.

Sayyid Ayub Ali mentions that the car arrived at the fixed time and both him and his brother were present at this time. Dr Saaheb was invited in and it was probably just before the Asar Namaaz. Dr Saaheb performed Masa on the leather socks during Wudu, but removed it before Namaaz, so Aala Hazrat رضى الله عنه asked him to wash his feet again (as he had removed the leather socks).

After Namaaz both Sayyidi Aala Hazrat رضى الله عنه and Dr Ziaud'deen had some discussions. Huzoor Aala Hazrat رضى الله عنه then showed Dr Ziaud'deen one of his handwritten manuscripts, which had many diagrams of triangles and circles. We noticed that Dr Saaheb was examining them with immense amazement and shock.

Dr Ziaud'deen the vice chancellor and the notable mathematical genius then said,

I have travelled to many countries abroad to acquire knowledge in this science, but this which (you have written here) I have never come across. (After looking at your work) I now regard myself a mere inexperienced student in this science. Tell me Maulana, who is your teacher in this science?

Sayyidi Aala Hazrat رضى الله عنه replied,

I have no teacher (in this science). I learnt only four rules from my beloved father طيب الاربس addition, subtraction, multiplication and division, and the reason for learning this was because there is a need for it when solving laws of inheritance.

Sayyidi Aala Hazrat رضي الله عنه further said,

I had just started Sharh Chaghmini (this is the persian translation by Husain Khwarazmi of Sharh Mukhal-las of Mahmood Chaghmini), but my beloved father said, why are you spending so much time in this. The Beloved Nabi Mustafa ﷺ will bless you with this knowledge from His ﷺ Blessed Court. Hence, whatever you are seeing is what I did and attained within the four walls of this house, and all this is the Blessing of Sarkaar e Risaalat ﷺ.

Thereafter a discussion commenced on the converting of recurrent decimals to fractions. He also mentioned that it was up to three recurring decimals.

On this, Huzoor pointed to Sayyid Ayub Ali and Sayyid Qana'at Ali and said, both these children of mine are also able to do this, and you are welcome to give them any such problems and they will solve them. Dr Ziaud'deen was astonished at both of them. Thereafter Dr Ziaud'deen Saaheb asked, Huzoor what is the reason that even though the sun has not risen as yet, but it seems that the sun has risen.

Janaab Sayyid Ayub Ali says that Huzoor Sayyidi Aala Hazrat رضي الله عنه explained this to Dr Ziaud'deen in the language of the said science which he (Sayyid Ayub Ali) says he is not able to explain. However, Sayyid Saaheb says that he remembers the example that Sayyidi Aala Hazrat رضي الله عنه gave so that Dr Ziaud'deen Saaheb may better understand it.

The Experiment

Sayyidi Aala Hazrat رضی اللہ عنہ explained that if light enters a room from the window vents, then the shadow of those walking outside seems upside down, in other words, the head is observed at the bottom and the legs at the top.

Sayyidi Aala Hazrat رضی اللہ عنہ then called Haji Kifayatullah and asked him to put some water into a tray and then put a one rupee coin into it. He immediately did as ordered.

Now addressing Dr Saaheb, Sayyidi Aala Hazrat رضی اللہ عنہ said, please stand up and observe if you are able to see the rupee coin in the tray or not. He stood at a slight distance and then said, yes I am able to see it.

Sayyidi Aala Hazrat رضی اللہ عنہ then asked him to take a few more steps back, and he did so. Sayyidi Aala Hazrat رضی اللہ عنہ then asked if he could still see the coin or not. Dr Saaheb said that he could not see the coin now.

Sayyidi Aala Hazrat رضی اللہ عنہ gestured to Haji Saaheb and he put in a bit more water into the tray. Dr Saaheb then said that again he was able to see the coin. Sayyidi Aala Hazrat رضی اللہ عنہ asked him to take two more steps back, and again he said that he could not see the coin. Haji Saaheb then put in more water, and the coin was visible again. From this experiment, Dr Ziaud'deen Saaheb better understood Sayyidi Aala Hazrat's earlier academic discussion.

Thereafter Dr Saaheb said, It is sad that I am not well versed in Arabic and you in English. How nice it would have been if the Arabic books (in this science) were translated into Urdu and then I would be able to translate them into English.

He further said, There is an Arabic book at the university's library and its rare copy is only available in a few selected places in the world. One copy of this book is with me, one is in England, one in Bhopal, one in Rampur, and one in Constantinople. It is my wish for this book to be translated into English.

He then said, If Huzoor gives me permission I will send a Maulavi Saaheb to you with the said book, so that he may sit in your company and understand the book. Sayyidi Aala Hazrat رضی اللہ عنہ agreed to this. After this meeting Dr Ziaud'deen Saaheb left.

After a few days as promised Dr Saaheb sent the said Maulavi Saaheb, to understand the Arabic texts of the earlier mentioned book. Maulavi Saaheb started reading the book to Aala Hazrat رضی اللہ عنہ while Aala Hazrat رضی اللہ عنہ explained the formulae therein to him. Sayyidi Ayub Ali says, Our eyes bear testimony to the reality that when Sayyidi Aala Hazrat رضی اللہ عنہ started to present the explanations to such a rare book, it seemed as if he had already studied it many times before.

We also noticed that Maulavi Saaheb was reading and Sayyidi Aala Hazrat رضی اللہ عنہ would already be filling in the words which were to follow, and he would say, this will probably come after it, and

probably the chapter which follows will discuss such and such problems. When the Maulavi Saaheb would look ahead, he would find exactly the same chapter which Aala Hazrat رضي الله عنه mentioned.

We also noticed that with the exception of acknowledging what Sayyidi Aala Hazrat رضي الله عنه was explaining, he was unable to really understand the depth of the explanations, as it was beyond his capabilities. After he left, Sayyidi Aala Hazrat رضي الله عنه said, I am not sure if Maulavi Saaheb really understood anything, and even if he did, it seems that on leaving Bareilly station, and before reaching Aligarh, what little he has understood with be erased from his mind.

Sayyidi Aala Hazrat رضي الله عنه then said, before the arrival of Dr Saaheb, I was wondering that he had spent most of his life attaining knowledge (in these sciences), and I do not know what questions he will ask, contrary to my situation, where I am bound by so many other responsibilities.

I thought, only Allah Knows if I will be able to answer his queries or not, but Alhamdu Lillah, by Allah's Grace and Mercy everything was answered perfectly, and he was extremely pleased.

Another Account of The Meeting Between Sayyidi Aala Hazrat & Dr Ziaud'deen

Giving another narration regarding Sayyidi Aala Hazrat and Dr Ziaud'deen, Maulana Muhammad Husain Bareilvi reports that, the vice chancellor of Aligarh University, who had attained his knowledge both in India and abroad, was renowned for his mathematical expertise. It was well-known that Dr Ziaud'deen faced some difficulties regarding some mathematical problems, which he could not seem to solve.

Dr Ziaud'deen was a financially secure person and hence he intended to travel to Germany, where he felt this problem of his may be solved. Co-incidentally he mentioned his upcoming trip to Maulana Sayyid Sulaiman Ashraf Saaheb who was a Professor of the Deeniyat Faculty at Aligarh. Maulana Sayyid Sulaiman Ashraf then suggested that he should go to Bareilly Shareef and meet with Aala Hazrat Imam Ahmed Raza Khan رضي الله عنه and there he should present his problems to him.

Dr Ziaud'deen said,

'I have travelled abroad to attain this knowledge and you are asking me to go to such a person, who leave alone travelling abroad, he has not even studied at the college in his own city. What will I be able to query from him!'

After a few days, Maulana Sayyid Sulaiman Ashraf still found him stressed regarding this matter, and again suggested that he go to Bareilly Shareef and meet Aala Hazrat رضى الله عنه, and Dr Saaheb gave the same answer as the last time.

He then started packing for his trip to Europe. Once, again Maulana Saaheb gave him the same advice, and this time Dr Saaheb in an angry tone of voice said, ‘Maulana Saaheb! Intellect is also something! What kind of advice are you giving me?’

Maulana Saaheb replied, What harm is there if you go? Instead of going on such a long journey, simply travelling to Bareilly is nothing compared to it. There is a direct train which goes there and it is only a journey of a few hours. Just go once.

Finally, Dr Ziaud’deen seemed to take a hearing and understood what the Maulana was saying. Hence, he went to Marahrah Shareef with Maulana Sayyid Sulaiman Ashraf, and there they met with Hazrat Sayyidi Mahdi Hasan عليه الرحمه and it is mentioned according to one report that he accompanied them to Bareilly Shareef. Sayyidi Aala Hazrat رضى الله عنه was not very well at this time, but when he heard that Hazrat Sayyidi Mahdi Hasan Mia عليه الرحمه had come, they were immediately welcomed into the house.

Sayyidi Aala Hazrat رضى الله عنه showered immense respect upon Hazrat Sayyid Mahdi Hasan Mia عليه الرحمه and also showed immense respect to Maulana Sayyid Sulaiman Ashraf, as he too was a Sayyid. He also asked Dr Ziaud’deen about his condition and health etc.

It is mentioned that the Dr Ziaud'deen the vice chancellor of Aligarh then mentioned that he had gone to query a mathematical problem, so Sayyidi Aala Hazrat رضى الله عنه asked him to present the question.

On hearing the problem, Sayyidi Aala Hazrat رضى الله عنه immediately presented the answer. After hearing the immediate answer to such an intricate problem Dr Ziaud'deen was in awe, and the veils were raised from over his eyes. He immediately said,

I used to hear that there was something called Ilm e Ladun'ni, i.e. inspired knowledge (From Allah), but today I have seen it with my eyes. I intended to go to Germany so that this problem could be solved, but the Professor of our Deeniyat Faculty, Maulana Sayyidi Sulaiman Ashraf Saaheb guided me (towards you). After hearing your answer, it felt like your holiness was looking at a book (on this discussion) and the moment I asked the question, you immediately gave an answer which has satisfied me completely.

After this meeting, Dr Ziaud'deen left very pleased and content to Aligarh. Maulana Muhammad Husain Bareilvi says, After hearing about this meeting (between Sayyidi Aala Hazrat رضى الله عنه and Dr Ziaud'deen), I was astonished and I must admit that I did have some doubt about it.

In 1929 I had gone to Shimla, and co-incidentally the vice chancellor (Dr Ziaud'deen) had also come to Shimla and was residing at the 'Special Hotel' (in Shimla). I heard he was there, so I went over to meet him. I said to him that I would like to query something. He said that I should come the next morning after Fajr.

The following day after Fajr I went to meet him again, and said to him, I have heard that you went to Aala Hazrat رضي الله عنه in Bareilly Shareef, to ask about a mathematical problem. How did you find Aala Hazrat رضي الله عنه to be?

Dr Ziaud'deen said,

He was a very pleasant and humble personality, and he was very well versed in mathematics, even though he did not learn it from anyone. He was blessed with Ilm e Ladun'ni. He immediately answered my question which was very difficult and which I could not solve. It seemed like he had done research for years on this matter. Now, there is none India who has this knowledge (like he did).

Maulana Muhammad Husain Bareilvi says,

After I heard this personally from him, I had no doubt anymore and was completely content. I also came to know that after returning from Bareilly Shareef Dr Saaheb kept a beard, and became punctual in Namaaz.

When Will it Rain?

Sayyidi Aala Hazrat رضی اللہ عنہ was blessed with amazing capabilities in numerous sciences, which included astronomy and astrology etc. Once Maulana Ghulam Husain Bareilvi who was the father of Maulana Muhammad Husain Bareilvi came to visit Sayyidi Aala Hazrat رضی اللہ عنہ. He was well-known for his knowledge in Astrology.

Sayyidi Aala Hazrat رضی اللہ عنہ knew of his expertise so he said to him, What is the forecast regarding the rains. Is there any sign of it?

Based on the position of the stars, he drew a horoscope and said there will be no rain in this month. It will only rain in the next month. Saying this, he placed the horoscope in front of Sayyidi Aala Hazrat رضی اللہ عنہ.

Looking at it, Sayyidi Aala Hazrat رضی اللہ عنہ said, All the Divine Power is with Allah. If He so Wills, then it may rain today. He said, How will it rain today? Are you not looking at the position of the stars? Sayyidi Aala Hazrat رضی اللہ عنہ said, I am seeing everything, and with the position of the stars, I am also seeing the Divine Power of Almighty Allah. Sayyidi Aala Hazrat رضی اللہ عنہ then explained this to him in a very simple way. There was a clock in front of them. Aala Hazrat رضی اللہ عنہ asked him, what time is it now? He said, it is 11.15. Sayyidi Aala Hazrat رضی اللہ عنہ asked, How much time is left before 12 noon? He said, forty five minutes. Sayyidi Aala Hazrat رضی اللہ عنہ said, will the clock not show 12 noon before that?

He said, No! It will only happen after forty five minutes. Sayyidi Aala Hazrat رضي الله عنه got up and walked to the clock, and then turned the big needle on the clock till it reached 12. The clock immediately began to chime as it would do on striking 12.

Then, addressing him, Sayyidi Aala Hazrat رضي الله عنه said, You mentioned that it will only strike 12 after forty five minutes. Maulana Ghulam Husain Saaheb said, You moved the needle to that point, if not it would have reached 12 only after forty five minutes, based on its normal speed.

Sayyidi Aala Hazrat رضي الله عنه said,

Likewise, Almighty Allah is The One with Absolute Divine Power. He may by His Will cause whichever star He Wills to move to wherever He Wills, whenever He Wills. If He Wills then what is one month, one week or one day? If He so Wills, then it will rain immediately.

Sayyidi Aala Hazrat رضي الله عنه had only just uttered these words from his blessed tongue, when clouds began to gather from all sides, and it started to rain. It was his firm resolve that even though he knew that the stars etc. play a role in the coming of rains etc., but he firmly believed that all of this is by the Will of Allah, and He can change what He Wills, as He Wills.

Use of the Right Hand and Right Foot

Throughout his life, Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه firmly adhered to the Sunnat of the Beloved Rasool ﷺ. He strived to the best of his ability to act upon the Sunnat of the Beloved Rasool ﷺ in every aspect of his life.

Sayyid Ayub Ali Saaheb mentions that once Aala Hazrat رضي الله عنه arrived for Fajr Salaah later than usual. All those waiting to perform Namaaz had their eyes focused towards the door, waiting for his arrival. Sayyidi Aala Hazrat رضي الله عنه arrived hurriedly.

As he was about to enter my brother Qana'at Ali said to me, Hazrat is coming in very hurriedly, and there is very little time remaining. Let's see if Hazrat enters the Masjid with his right foot even though he is in such a hurry.

What happened next was nothing short of amazing. They mention that as Sayyidi Aala Hazrat رضي الله عنه was about to enter, even though in a hurry and he was walking very swiftly, he placed his right foot on the first stair, as he reached the stairs of the Masjid,

We then noticed that as he proceeded towards the flat area after the stairs, he placed his right foot first, then as he entered the Sahan i.e. the outer area of the Masjid, he placed his right foot first, and as he entered the Masjid area, he placed his right foot first.

Just after the Sahan a Saff (line) was prepared, even on that he placed his right foot first, and as he walked towards the front of the Masjid, in every Saff he placed his right foot first, and finally when he reached the Mehraab and stepped on the Musallah of Imaamat, he placed his right foot on it first.

Subhaan'Allah! This was the care and caution which Sayyidi Aala Hazrat رضی اللہ عنہ took, even when in a hurry and when walking. It seemed as if it was instinctive and natural that his right foot automatically went forth first. This was the sign of his sincerity and devotion to the Sunnah of the Beloved Rasool ﷺ.

Sayyid Saaheb says that Sayyidi Aala Hazrat رضی اللہ عنہ would start all good things from his right side. He would let the Shimla, i.e. the tail end of the Turban rest on his right shoulder.

He was so particular about doing things from the right side that he would even write numbers starting from the right side. For example, when he wrote the numbers 786 in Arabic or Urdu in a Ta'weez etc. he would write the 6 followed by the 8 and then the 7 so that he would commence from the right.

He would always give with the right hand and take with the right hand. If he gave something to someone and they put out their left hand to take it, he would pull his hand back and advise them to take it with their right hand. He would say, shaitaan takes with the left hand.

The Juridical Acumen of A Water-carrier's Son From The City of Aala Hazrat

Maulavi Muhammad Husain Saaheb Meeruti states that once Hazrat Maulana Sayyid Deedar Ali Saaheb Alwari علي الواري visited Bareilly Shareef. It was the time for Jama'at, i.e. congregational prayers. The son of a water-carrier was filling some water at the well.

Since, Maulana Sayyidi Deedar Ali Saaheb علي الواري was in a hurry, he asked the boy to give him some water. The young boy replied by saying, Maulana Saaheb it is impermissible for you to perform Wudu with water which I give you. He thus did not give him the water. Maulana became upset and said, How will it be regarded as impermissible when I am buying it from you? He replied by saying, I am na-baaligh, i.e. I have not reached the age of puberty, hence for me to give it to you is impermissible.

Maulana Saaheb became even more upset as the Jama'at had commenced and he was now getting delayed further. He then said to the boy, You deliver water to many people, so how will their Wudu be done if you deliver it to them, whereas you are na-baaligh? He said, those people take it from me for cash.

Hazrat Maulana became even more upset, but the boy still did not give him any water. Finally, he filled the water by himself and then quickly performed Wudu and joined the Jama'at.

After his anger had subsided and he completed his Namaaz, he began to ponder over what had just happened. He then thought to himself, that in the light of Fiqh the action of the water-carriers son was correct.

He then addressing himself said, **Deedar Ali! Even the children of those who serve at the court of Aala Hazrat رضی اللہ عنہ are more knowledgeable than you!**

In reality, this is the blessing of following Sayyidi Aala Hazrat رضی اللہ عنہ. As this thought passed his mind, he became very sad and embarrassed, so he went forth and met with Aala Hazrat رضی اللہ عنہ with great respect and humility, and thereafter he received the Khilafat and Ijazat from Aala Hazrat رضی اللہ عنہ.

Subhaan'Allah! This is indeed something that we should ponder over. Today there are those who feel that they have the right to oppose and have difference of opinion with a great Imam, Mujad'did and Faqih like Sayyidi Aala Hazrat رضی اللہ عنہ. They should learn from this incident and realise that a great Aalim like Allama Deedar Husain علیہ الرحمہ felt that even the child of a water-carrier who served at the court of Sayyidi Aala Hazrat رضی اللہ عنہ was more knowledgeable than him in Fiqh. Now where is Allama Deedar Ali and where are the ignorant ones? Strive towards righteousness as this was the message of Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ.

Sayyidi Aala Hazrat's Caution in Deeni Matters

Sayyidi Aala Hazrat رضي الله عنه was extremely cautious in Deen matters. He would not compromise on any matter, and would fulfill it to the best of his ability. He would try to do all such work which was Deen related to perfection.

After reading the narration below, one will realise how cautious he was and it makes one think that if he was so cautious in matters of law, then how much more cautious was he in issues of Imaan! Indeed, Sayyidi Aala Hazrat is the Mujad'did e Azam of the era.

One Thousandth of a Second

An exceptional example of this was one mentioned by Sayyid Ayub Ali Saaheb. He mentions that he prepared the Salaah Time Table for a particular month in 1335 Hijri, as it was his responsibility in those days to do so.

He says he sent it into the house of Sayyidi Aala Hazrat in the morning, so that Sayyidi Aala Hazrat رضي الله عنه may check it. He says that the timetable was returned to him within ten to fifteen minutes. He was amazed at how quickly Sayyidi Aala Hazrat رضي الله عنه had gone through it.

The time of one particular day had a slight discrepancy which did not really impact on the timing in any way, but his caution was such that he picked up the discrepancy and marked it for change.

The difference was in a thousandth of a second. He did not write that it was wrong but next to all the other days he wrote 'correct' and next to this he wrote 'fine' and then noted the change. This was his caution even in the most minor issues, but it was his caution due to the Deen of Almighty Allah.

Burning a Lamp in The Masjid

It is reported that it was the monsoon season, and the strong gusts of wind were causing the lamp which was being burnt with mustard seed oil at the time of Esha to be extinguished after every little while and one of the reasons for this was that, we had been commanded to light the match sticks outside the actual Masjid.

In those days, the matches which were used came from Norway and when it would be lit, it would give the smell of sulphur. The lamp would thus be burnt outside the actual Masjid (on the side) as it is not advisable to burn something inside the Masjid which gives off a bad smell and causes discomfort to the Musallees.

In order to remedy this problem, Sayyidi Aala Hazrat's رضي الله عنه special Khaadim, Haji Kifayatullah Saaheb عليه السلام took a bare lantern and put four pieces of glass around it, and in the portion which holds the oil, he put in some castor oil (which when burnt does not give off a bad smell).

Haji Saaheb lit it in advance and carried it with him while walking with Sayyidi Aala Hazrat رضى الله عنه to the Masjid. After entering the Masjid he kept the lantern inside the Masjid. After a few moments, Sayyidi Aala Hazrat's رضى الله عنه sight fell upon it and he noticed it was burning in the Masjid.

Sayyidi Aala Hazrat رضى الله عنه then said to Haji Kifayatullah Saaheb, Haji Saaheb! You have heard the ruling time and over again, that the oil which has any bad odour should not be burnt in the Masjid. Haji Saaheb replied, There is castor oil in it.

Sayyidi Aala Hazrat رضى الله عنه responded,

How will the person walking outside know that there is castor oil burning in it (rather than the normal mustard seed oil which is bad smelling when burnt)? The person on the street will say that, others are given the Fatawa that foul smelling oils such as paraffin etc. should not be burnt in the Masjid, and he is burning a lantern in his own Masjid.

Sayyidi Aala Hazrat رضى الله عنه then said to Haji Saaheb,

However, if you are willing to sit beside the lantern and announce to every person that passes by that the oil in this lantern is not the foul smelling oil but it is castor oil, then I have no objection.

Haji Saaheb immediately put the lantern off and left it outside the Masjid (i.e. on the side).

Regarding this incident, Hazrat Malikul Ulama رضى الله عنه says, Even though there was no Shar'ee objection with lighting that lantern, but this was the level of caution which Sayyidi Aala Hazrat رضى الله عنه applied in matters of Deen, because it has been mentioned in the Hadith Shareef,

اتقوا مواضع التهم

Abstain from doubtful places (or matters)

The wisdom in why Sayyidi Aala Hazrat رضى الله عنه applied such caution in this case, was so that the general Muslims, i.e. laymen, do not see it burning in the Masjid and then misunderstand the situation, thinking that there is paraffin etc. in it and they should not spread this misconception, that when Aala Hazrat رضى الله عنه can burn (a lantern) using paraffin in the Masjid, then it means that burning paraffin in the Masjid is permissible.

Subhaan'Allah! This was his caution as the leader of the Ahle Sunnat and a true slave of the Beloved Rasool ﷺ. We should learn from this caution of Sayyidi Aala Hazrat رضى الله عنه and whenever we do anything, especially the Ulama, we should think of the consequences and the repercussions, and the misconceptions of the laymen. In applying this caution, Sayyidi Aala Hazrat رضى الله عنه was teaching a great lesson to the Ulama, so that they may understand that their actions, no matter how positive they may seem, they could cause misconception in the minds of the unsuspecting laymen who will use their actions as evidence in the future.

His Caution During an Eye Infection

Sayyid Ayub Ali Saaheb mentions that once Huzoor Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ had an eye infection. In explaining the caution of Sayyidi Aala Hazrat رضی اللہ عنہ in matters of Deen and Namaaz Sayyidi Ayub Ali Saaheb would be cautious not to let anything harm his Namaaz in any way.

He states that during the days the eye was infected, then on numerous occasions while at the Masjid, Sayyidi Aala Hazrat رضی اللہ عنہ would at times before Namaaz and at times after Namaaz call him and say,

Sayyid Saaheb! Please check my eyes and make sure that no water, i.e. fluid has flowed out from outside the disk of the eye. Otherwise, I will have to make fresh Wudu and then repeat the Salaah (i.e. Namaaz).

This incident explains once again the immense caution of Sayyidi Aala Hazrat رضی اللہ عنہ and the fact that the rules of the Shari'at were in his mind at all times.

This caution of Sayyidi Aala Hazrat was based on the ruling of Shariah which is evident in the books of Fiqh that, Fluid (or tears) which flows out from the eyes, nose, navel or breast etc. due to a pimple, ulcer, or some other infection will cause the Wudu to break.

Sayyidi Aala Hazrat Repeats His Asr Salaah

Maulavi Mohammed Husain Saaheb Meeruti states that, Sayyidi Aala Hazrat رضي الله عنه was so cautious when it came to Namaaz, that he paid so much of attention to all the Juz'iyat, i.e. the individual and specific rules, that leave alone the laymen, even many of the Ulama are not able to understand these.

He further states that, Once on the 20th of Ramadaan, I secluded myself in Aala Hazrat's Masjid to perform I'tekaaf. Sayyidi Aala Hazrat رضي الله عنه also joined for (Nafil) I'tekaaf on the 26th of Ramadaan. A day before the I'tekaaf, he came at the time of Asr Namaaz, and he left after performing the Namaaz. Thereafter, I went into my cubicle in the Masjid. After some time passed, a person came up to me and asked if I had not prayed my Asr Namaaz as yet, so I told him that I had already performed Asr behind Hazrat (i.e. Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه). He said, but Hazrat is only performing his Namaaz now. I was doubtful of what he was saying as I know that Nafils are not read after Asr Namaaz, and if for some reason the Namaaz was not done, then Aala Hazrat's رضي الله عنه memory is not such that he would have forgotten to inform me of the same. Again the person said to me, take a look, he is praying. I looked out and found that he was indeed performing his Namaaz.

Maulana Muhammad Husain Meeruti Saaheb further says, I was completely surprised by this, so I went towards him and stood there waiting. As soon as he turned Salaam, i.e. completed his Namaaz, I said, Huzoor! I am unable to understand (the situation). He said, in

the final Qa'da (in the final sitting), after the Tashah-hud, due to my breathing, the strap of my Angarkha broke, and since the Namaaz is in fact completed at Tashah-hud, I did not mention it to you. I then went home repaired the strap and then (came back) and repeated my Namaaz.

Allahu Akbar! This was Sayyidi Aala Hazrat's immense caution in Namaaz. This also points out something very important that when Sayyidi Aala Hazrat رضي الله عنه passed a decree and commanded something it was on the basis of the Shar'ee Ruling and hence it was a Fatwa, and he did not compel one to practice based on his caution or Taqwa. This should be a lesson for those who try to mislead people by trying to pass off the Fatawa of Aala Hazrat رضي الله عنه as his caution. They do this because they themselves do not act in accordance with it and then when asked about it, they use the excuse of caution. Sayyidi Aala Hazrat رضي الله عنه here clearly showed the difference between his individual caution and the ruling.

Note: The Angarkha is a traditional upper garment worn by men in the Indo-Pak Subcontinent, which overlaps and is tied to the left or right shoulder.

A Beloved Spends The Night Weeping

Regarding the above-mentioned incident where Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه repeated his Asr Salaah, Maulana Muhammad Husain Meeruti says:

This is such an episode that many people are not able to understand or realise the real depth within it. Only one pious personality who heard about this episode from me, truly cherished it. This pious personality was Hazrat Peer Abdul Hameed Saaheb Baghdadi عليه السلام. I heard him once perform Maghrib Salaah at the Jaame Masjid. I had never seen that kind of effect in the Qur’anic recitation of someone before. Hence, I enquired as to who this personality was. I later went to meet him at the place where he was residing.

Regarding the Blessings of the Holy Qur’an he mentioned that he had once gone to Iran and there was an ancient temple of the zoroastrian’s, i.e. fire-worshippers there, and they worshipped the fire therein. Some people gave my name saying that I should debate with them. I said, Tell them to go ask the one they worship, about the truth. In other words, they should go and ask the fire itself who it will accommodate, i.e. spare. The people there thought I was just threatening them, so they gave my name and the name of one of their priests, and set a date for a debate.

He further states, On the appointed time, huge crowds of people gathered. At that moment, I said to their priest, Come let’s go (into the fire)! He became afraid and pulled back.

I then thought, if I hold back then they will regard it as a mere threat. Hence, I entered alone and remained standing in the flames for a full twenty minutes, and thereafter I exited. On seeing this many fire-worshippers became Muslims.

Maulana Muhammad Husain Saaheb says, Due to the weakness of my faith, I asked him as to how he went into the fire temple. He said, I took the Holy Qur'an with me having this faith that when the Qur'an will save us from the fire of Hell, then why can it not save me from this ordinary fire (of this world)!

Maulana Saaheb says that from this incident the readers will understand what a blessed personality Baghdadi Saaheb عليه السلام was, and how strong his Imaan was. I narrated the incident relating to the Asr Salaah of Aala Hazrat رضي الله عنه to him. The following day when I went to meet him, he said:

I spent the entire night weeping, and I went on saying, O Allah! There are even such blessed servants of Yours, who perform Namaaz with such caution.

His Firmness in Deen & Outspoken Nature

Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه is well-known across the world for his steadfastness in Deen and his outspoken nature. He always spoke what is the truth and did so without fear or favour. His life was about pleasing Almighty Allah and His Beloved Rasool ﷺ. He did not care about how powerful, famous or wealthy someone was.

If he noticed that the words, writings or actions of anyone were contrary to the Shari'at, he would make it known and refute this, either through his words, actions or writings. He openly spoke and wrote against all the deviants, be they wahabi, deobandi, raafdhi, qadiani or any other deviant sect. Sayyidi Aala Hazrat Azeemul Barkat knew well that honour and true respect is in obeying Allah and His Beloved Rasool ﷺ and in staying away from the deviants and in refuting them and their false ideology.

This concept has been beautifully explained by Huzoor Sayyidi Muhad'dith e Kabeer ﷺ in one of his discourses. I will present here a segment from a discourse of Huzoor Sayyidi Muhad'dith e Kabeer ﷺ, so that one may better understand the importance of being firm and outspoken in the matters of Deen, and so that we may truly understand that true honour and respect is from Allah. This was the way of Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه and this is the way of all the true servants of Allah.

The Grand Muhad'dith of this era, Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi ﷺ says as follows:

When Almighty Allah blessed us humans with excellence over all the other creatures, it was only because Almighty Allah created us in a way, whereby he gave us a sense of responsibility. Those who realise and are conscious of this sense of responsibility (which Allah gave them), are the ones who are truly regarded as honoured and exalted by Allah.

Whether the world (i.e. people of the world), regard them as common or disgraced, it makes no difference and means nothing, because true honour and dignity is that which is regarded as honour in the Court of Allah. The praises of the people have no significance.

As for those servants, who are deprived from realising their responsibilities (i.e. their true Religious Duties), and are thus completely heedless of these duties of theirs; Almighty Allah has seized them into humiliation.

No matter how much people honour them in the world, but by Allah they are indeed deserving of chastisement. This is not really honour (which they have in the world), otherwise this world has also seen people like Pharaoh, who had a huge following, and many people sang his praises, and they unduly supported (and praised) him.

Many powerful leaders and men of power, kings and emperors have passed through this world. They were those whom the people acknowledged and those whom the people regarded as honourable and powerful, but in the Court of Allah, these people were regarded as lowly and disgraced.

Who does not know about the kuffaar e Makkah, who ruled from inside Makkah, be it Abu Jahl or Umayya ibn Khalf, or be it anyone else (from amongst them)! These people had immense respect and power in Makkah (except in the Court of Allah)?

Read the Holy Qur'an, and you will see that they have no other position except that of humiliation and disgrace. It is for this reason that I have said that the ones with true honour in the Court of Allah are those who realise and have the true feeling towards their (Deeni) duties, and they remain occupied in fulfilling this obligation and duty.

It is for this reason that Almighty Allah says in the Holy Qur'an:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

**'(True) Honour is for Allah, and for His Rasool,
And for the Believers'**

[Surah Al-Munafiqun (63), Verse 8]

In other words, Honour by Allah, is the Divine Honour of Allah, or the honour which has been bestowed upon his Rasool ﷺ, and through their blessings, that honour which has been bestowed upon the believers.

Even today, you see many powerful rulers and dictators. The world is seen trembling in view of their tyranny, and hence the people agree with whatever they say. On one hand they praise them, but on the other hand the people of the world also curse them behind their backs. For such people by Allah, there is no other path, but that of humiliation and disgrace.

The gist of what I have mentioned is that Almighty Allah has created us, giving us a sense of responsibility and duty. Those who realised this reason for their creation, and understood it well, and adhered to it, they remained honoured in the Court of Allah. In addition, those who deviated from this reason for their creation, and have dislike for it, then they have no position or station before Allah, except for humiliation and disgrace.

Now if you look at the Sahaba e Kiraam, you will find that there were very few among them who had wealth, or very few among them who owned huge properties. Most of them were poor and needy, but from amongst all the Muslims, those Sahaba have been blessed with such exalted and excellent stations, that even the greatest Wali cannot reach.

Their Amal (actions/practices) have been regarded as the yardstick of the Shariah. Their words are accepted as confirmation of the commands of Shariah, and they have been blessed with grand excellence.

Why is this? This is only because they realised their reason for creation, more than anyone else, through the rays of Allah's mercy which they attained from the Blessed Court of Sayyiduna Rasoolullah ﷺ. Such excellence has not been blessed to anyone else. Actually, even amongst the Sahaba e Kiraam, there were those who were very wealthy, but are those wealthy Sahaba e Kiraam regarded as the most exalted amongst all the Sahaba e Kiraam?

Undoubtedly, Abdur Rahmaan ibn Auf, Zubair ibn Awaam and Uthman e Ghani رضی اللہ عنہم were regarded as the wealthy amongst the Sahaba, but what can be said about the status which has been bestowed to Hazrat Abu Bakr and Hazrat Umar رضی اللہ عنہما? They did not possess huge amounts of wealth, but the honour, status and excellence which has been bestowed upon them is not hidden from anyone in this world. There are testimonies in the Holy Qur'an (regarding them).

These are the two (blessed personalities) whom the Beloved Rasool ﷺ blessed with his highest power of representation and the leader of the universe ﷻ, used to enjoin his work with theirs and enjoin theirs with his.

This excellence was not given to them because of wealth, but it was because of the blessings of Deen, the responsibilities of Deen, and the rays of love which they attained from Nabi e Paak ﷺ.

In this regard, these blessed personalities have been blessed with a very special uniqueness; they have been blessed with a special individuality. It is for this reason that they have been blessed with honour in this world and in the hereafter as well, and they have been blessed with excellence amongst all the Muslims, and they have been granted an exalted honour in the Court of Allah.

Now, that you have understood this, then you must understand this as well, that this excellence (and status) is not very easily achieved. One has to strive and make immense sacrifice for this. A man can do business and trade, by way of which he gathers wealth; he may exercise and train in order to strengthen his body; a man gains leadership after much effort and after serving the people, but that honour which is by Allah, cannot be attained in this manner.

To attain this honour, one must make great sacrifices. One will be tested concerning every enemy of Allah and His Rasool ﷺ. The one who despises more in his heart the enemies of Rasoolullah ﷺ, it is he who is more honoured in the Court of Allah. As for that person who has the slightest soft-spot (softness) in his heart for the enemies of Rasoolullah ﷺ, he will be counted amongst the deprived.

It is a very easy task for a person to use flattery and compromise, in order to please everyone, and so that he may win over a huge following, and to keep his relationship established with them by promising them his (false) closeness and friendship, and in doing so thereby increasing the number of those who follow him. This is something which is very easy to do, but it is a very difficult task, when for the sake of Allah, one has to fight with this person and that person and the next person and the next person and to remain alone (by your-self in this). This is a very difficult task (i.e. challenge).

As per his nature, man is obliged in order to gain support and to keep his friendship established with those close to his heart, but this friendship is only permitted as long as it does not cause the slightest harm to the attachment he has with Allah and His Rasool ﷺ. In addition, when it becomes such that his attachment to Allah and His Rasool ﷺ is affected even the slightest bit by this (detrimental) disease, and it is understood that this person has now been afflicted by this disease, and his love and his Imaan has also been affected by this disease, then it is from here forth that his weakness (i.e. his downfall) starts; it is from this point forth that the path to his destruction widens.

This is why we have seen that the Sahaba e Kiraam never tried to grow their numbers by keeping relations with the enemies of Rasoolullah ﷺ, but they stood upright against every type of difficulty on the plains of Makkah. They did not bother if the numbers of their enemies increased, but they never left the way of Allah's Rasool ﷺ.

They never allowed the spiritual sensation of the love for Allah and His Rasool ﷺ to be removed from their hearts and minds. It is this sacrifice of theirs which caused them to reach such great (spiritual) heights. Today, we people can never reach the love of the Sahaba e Kiraam or the station of love which they possessed, but we can surely attain some blessings from it. These are those blessings which are sufficient for our salvation. If we only attain the blessings of their sacrifices, then this alone is sufficient to exalt our status.

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ in another part of the same discourse says, **Once, unknowingly an unworthy person shook the hands of Huzoor Mufti e Azam Hind ؒ. When he became aware of this, he asked for water, and then washed his hands for a very long time.**

Subhaan'Allah! It becomes clear that every abhorrent disease is a disease, but that person whose Imaan is diseased is most detrimental. This is such a dangerous disease that if touched by the hand, then there is the risk of it contaminating the heart. This was not a risk to him (i.e. Huzoor Mufti e Azam), but this was his teaching (to us), that if you despise someone (for the sake of Allah and His Rasool ﷺ), then this is how it should be.

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ further says, **If a person touches dry dung, he will still wash his hands, even though nothing came onto his hand, even though it was dry dung, and this, is even worse than dung. The apostates are in the lowest level of hell, so what need is there to have any connection or association with them?**

Do you know how wahabism spread today? How did this wahabism spread today? How did the spread of bud-mazhabiyat, i.e. deviance, happen? Do you know anything about it? This only happened because the people put behind them the commands which Allah and His Rasool ﷺ gave. This is the reason. I have heard this from many Molvis and some Mullahs who are the stooges of politics. They say that period is no more; now the situation is not the same (as before) to have such differences.

Huzoor Sayyidi Muhad'dith e Kabeer further says, **The bud-mazhabs go forward and take illegitimate advantage from your so called friendship (with them). Listen! Today bud-mazhabiyat (deviance) has grown because of your friendships, and you forging relationships (of marriage etc.) with them. If you had truly despised them, would they have been able to enter your Masjids? Would they have been able to take over your Masjids? Would it have been possible for their daughters to come into your homes? Would your daughters have liked to go into their homes? Absolutely not! However, you have kept your relations established with them.**

This ends the explanation from a discourse of Huzoor Sayyidi Muhad'dith e Kabeer ﷺ. Now, I will present below some examples from the life of Sayyidi Aala Hazrat رضي الله عنه which will allow us to look at his firmness in Deen and his outspoken nature in the face of adversity.

Permit Me To Ask Him To Leave The Mimbar

Hazrat Sayyid Shah Ismail Mīa Saaheb Marahrawi عليه السلام reports that once, Sayyidi Aala Hazrat رضي الله عنه attended the Urs of Hazrat Maulana Fazl e Rasool Saaheb رضي الله عنه. During the program, someone got Maulavi Sirajud'deen Saaheb Aanolvi to read the Meelad Shareef. While delivering his lecture on the Meelad Shareef he said, On the day of Qiyaamat the Angels will first put the soul into the blessed body of Huzoor e Aqdas ﷺ. Now, because from this statement the rejection of the established principle about the lives of the Ambia e Kiraam عليهم السلام becomes evident. Sayyidi Aala Hazrat's رضي الله عنه face changed colour, and he said to Hazrat Maulana Abdul Qadir Saaheb عليه السلام Grant me permission that I may have him removed from the Mimbar. Hazrat Allama Abdul Qadir Saaheb عليه السلام immediately stopped Aanolvi Saaheb from lecturing and said to Maulana Abdul Muqtadir Saaheb, 'Maulana! You should not put such uneducated people to recite the Meelad Shareef in front of Maulana Ahmed Raza Khan Saaheb, because the one who speaks in his presence must be very careful regarding what he is saying, and should have proper knowledge of what is being said.'

Sayyidi Aala Hazrat رضي الله عنه then said, It is for this reason that nowadays, I have stopped going to the programs of lecturers and those who recite the Meelad Shareef. It is mentioned that Hazrat Shah Ali Husain Saaheb Kichauchawi عليه السلام was also seated in this gathering, and Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه said regarding him, Hazrat is from amongst those, whose lectures I happily listen to.

Keeping Away From Deviants & Practicing What He Preached

Malikul Ulama Allama Zafrud'deen Bihari رضي الله عنه states that Sayyidi Aala Hazrat رضي الله عنه would refuse to meet budmazhab Ulama and deviants, even if they were wealthy and influential people. Hazrat Malik ul Ulama رضي الله عنه says,

Due to this firmness in Religion, those who are not well-versed with the Deen and the Laws of Shari'ah misread this, thinking that he was ill-tempered because of being a Pathan, but this was purely due to his obedience to the Shari'at.

Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه was also alike in his intrinsic and extrinsic manners. Whatever was in his heart was what was on this tongue and whatever he commanded is what he personally practiced. He always practiced in accordance with what he preached.

There are many who say one thing but do something else, and Alhamdu Lillah, Sayyidi Aala Hazrat رضي الله عنه was certainly not one of those. He would never compromise any Deeni matters to please any wealthy person or anyone that was close to him. Even the closest ones would be reprimanded if they said or did something contrary to the Shari'at.

Hazrat Malikul Ulama رضى الله عنه mentions that, just as his heart and his tongue were synchronised, so were his words and his actions. One example of this is that he referred to himself as, **Muhammadi Sunni Hanafi Qadiri**. It is for this reason that the same words were even engraved on his seal (i.e. stamp).

He was completely a Muhammadi Sunni. He never acted or said anything against the Sunnat. Neither did he ever act or do anything contrary to the Hanafi Madhab, nor did he act contrary to the Qadiri Path, like other famous people usually do.

These statements of Hazrat Malikul Ulama clearly explain the beautiful lifestyle of Sayyidi Aala Hazrat Imam e Ahle Sunnat Ash Shah Imam Ahmed Raza Khan Muhammadi Sunni Hanafi Qadiri رضى الله عنه. In other words, if I have to sum up the words of Hazrat Malik ul Ulama رضى الله عنه I would say in my own words, that Sayyidi Aala Hazrat رضى الله عنه:

- **Firmly followed the Shari'at**
- **Faithfully adhered to the Sunnat**
- **Loyally abided to Hanafiyat**
- **Devotedly Followed Qadiriyyat**
- **Uncompromisingly refuted Bid'at**

His Caution in The Month of Muharram

Sayyidi Aala Hazrat رضی اللہ عنہ was extremely cautious with those things which were the symbols or signs of the deviants. Janaab Sayyid Ayub Ali Saaheb reports that Munshi Shaukat Ali Saaheb who was the mureed of Haji Muhammad Sher Saaheb Pillibhiti علیہ الرحمہ and also an ardent follower of Sayyidi Aala Hazrat رضی اللہ عنہ. He loved Sayyidi Aala Hazrat so dearly that many thought that he was the mureed of Sayyidi Aala Hazrat رضی اللہ عنہ.

He once came to visit Sayyidi Aala Hazrat رضی اللہ عنہ wearing a black topi (i.e. a traditional Muslim hat) during one of the first ten days of Muharram. On seeing him, Sayyidi Aala Hazrat رضی اللہ عنہ says, Munshi Jee! We should abstain from wearing three colours during the first ten days of Muharram.

- **Green, as it is the outfit of those who carry the flags.**
- **Red, as this is worn by the Khawarij, who celebrated the martyrdom of Imam Aali Maqaam, i.e. Sayyiduna Imam Husain رضی اللہ عنہ.**
- **Black, as this is the outfit of the Rawaafidh.**

And you are wearing a black topi. On hearing this, Munshi Jee immediately removed the hat and sat there without a hat.

Sayyidi Aala Hazrat رضی اللہ عنہ said, Now you have adopted another similarity with the Raafdhis.

Sayyidi Aala Hazrat رضى الله عنه immediately instructed that one of his topis should be brought from the house and should be given to Munshi Shaukat Ali Saaheb.

Many of those present in the gathering quickly tried to pass on their topis to Munshi Saaheb, in the hope that if he accepted one of their topis, then the topi of Sayyidi Aala Hazrat رضى الله عنه would be given to them. They did this as they knew that this was the topi of the great Mujad'did of Islam, and the Imam e Ahle Sunnat of the era.

Munshi Shaukat Ali Saaheb however would not hear any of it and patiently waited until the topi from inside the house was brought by a khaadim. The topi was brought and then handed over to Munshi Jee. He was indeed pleased by this.

Sayyidi Aala Hazrat رضى الله عنه then said, Before the sighting of the crescent, i.e. the new moon (for the month of Muharram), I was wearing a woolen long sleeved quilted waistcoat, and the fabric on that waistcoat had all of these three colours.

In other words, the actual colour was black, on which were red roses, and its twigs and leaves were green. Even though there would not have been any similarity with any of the above if I continued to wear it, because each of them adopts one of the particular colours for themselves, but as a precautionary measure, I removed what I was wearing.

Sayyidi Aala Hazrat As A Teacher

In the first volume of this book, I briefly explained Sayyidi Aala Hazrat's رضي الله عنه early education. After graduating with distinctions, Sayyidi Aala Hazrat رضي الله عنه directed his attention towards teaching, writing and answering Religious edicts, i.e. Fatawa. People would come from all over to study under Sayyidi Aala Hazrat رضي الله عنه. All those who wished to attain from the fountain of knowledge in that era, would direct themselves towards Sayyidi Aala Hazrat رضي الله عنه.

Hence, Sayyidi Aala Hazrat devoted much of his time to teaching and preparing reputable Ulama, and as mentioned earlier, students travelled from the length and breadth of India to study under him. Janaab Maulana Muhammad Shah Khan who was also known as Nath-than Khan Saaheb says that once three students arrived in Bareilly Shareef, and mentioned their desire to study under Aala Hazrat رضي الله عنه.

Maulana Shah Khan Saaheb says, I enquired from them as to where they had come from, and where they had been studying before that. They said that they were studying in deoband, and thereafter they went to gangoh, and from there, they have now come here. I said to them that students usually suffer from the disorder whereby they always feel that studies are better somewhere else.

Hence, they are unable to remain set at one place, but they end up going from one institute to another, and very few students remain steadfast in one place and complete their studies there.

Otherwise, most students generally go to a few other institutes to find their comfort zone. However, this generally happens when they are at one place, i.e. institute, and they hear about the excellence of some other place.

Maulana Saaheb says, I then said to them, I do not think this is the case in your situation, because you are coming from deoband and gangoh and I do not think that you have heard the praises of Bareilly being sung there, due to which you have desired to come here intending to study.

The students replied,

This which you are saying is true. Due to the difference in Madhab and difference in views, mostly we would hear bad things about Bareilly, but there is one thing that would always be said at the end. They too would say, Maulana Ahmed Raza Khan is the king of the pen, i.e. he is a dynamic writer, and when he raises his pen to write about any matter, then none has the audacity to write against what he has written. This is what we heard in deoband and it is the same which we heard in gangoh, hence we had a burning desire in our hearts, that we should strive to attain knowledge from him, whose enemies even bear testimony to his superiority and splendour.

A Few of Sayyidi Aala Hazrat's Students

Hazrat Malikul Ulama رضى الله عنه mentions that there was no formal classroom system, but the students would come to Sayyidi Aala Hazrat رضى الله عنه and attain knowledge in a humble manner from him. Hence, there was no real register of names which listed all the students who qualified under the watchful eye of Aala Hazrat رضى الله عنه. As a blessing some of the names of his students are being mentioned;

- **Hazrat Maulana Nawaab Sultan Ahmed Khan Saaheb**
- **Hazrat Maulana Sayyid Ameer Ahmed Saaheb**
- **Hazrat Maulana Hasan Raza Khan, i.e. Ustaz e Zaman**
- **Hazrat Maulana Muhammad Raza Khan**
- **Hazrat Maulana Haamid Raza Khan, i.e. Hujjatul Islam**
- **Hazrat Maulana Mustafa Raza Khan, i.e. Huzoor Mufti e Azam**
- **Hazrat Maulana Hafiz Yaqeenud'deen Saaheb**
- **Hazrat Maulana Hafiz Sayyid Abdul Kareem Saaheb**
- **Hazrat Maulana Noor Husain Saaheb**
- **Hazrat Maulana Haji Sayyid Noor Ahmed Saaheb**
- **Hazrat Maulana Wa'izud'deen Saaheb**
- **Hazrat Maulana Abdur Rasheed Saaheb**
- **Hazrat Maulana Sayyid Shah Ghulam Muhammad Saaheb**
- **Hazrat Maulana Sayyid Hakeem Aziz Ghaus Saaheb**
- **Hazrat Maulana Nawaab Mirza Saaheb**
- **Hazrat Maulana Abdul Ahad Saaheb, i.e. Sultanul Wa'izeen**
- **Hazrat Maulana Sayyid Shah Ashraf Saaheb Kichauchawi**
- **Hazrat Maulana Sayyid Muhammad Saaheb, i.e. Muhad'dith Kichauchawi**

Hazrat Sayyid Ahmed Khalil Makki

Sayyidi Aala Hazrat رضي الله عنه mentions that a very great and learned Aalim from Makkah Mu'azzamah had journeyed to Bareilly Shareef to meet with him. In his presence Sayyidi Aala Hazrat رضي الله عنه mentioned about an Aalim who wanted to take blessings in knowledge from Aala Hazrat رضي الله عنه but wanted this to be done hidden from everyone else and he wanted to be given special preference. In other words, he was not wanting to show that Sayyidi Aala Hazrat رضي الله عنه rectified his shortcomings etc.

On hearing about this, Hazrat Sayyid Ahmed Khalil Makki رضي الله عنه said, Such a person will be deprived of the Barkat, i.e. the true blessings of knowledge. Sayyidi Aala Hazrat رضي الله عنه then says that, this is exactly what happened to that person, as he left all that he was doing (in Deen), and is now more concerned about passing his B.A. Degree.

Sayyidi Aala Hazrat رضي الله عنه says, Hazrat Abdullah ibn Ab'bas رضي الله عنه says, When I would go to the blessed home of Hazrat Zaid bin Thaabit رضي الله عنه with the aim of attaining knowledge, and I did not find him outside his home (i.e. in the courtyard), then out of respect I would not call out to him (i.e. he would not announce his presence). I would place my head on his stoop and lay down there. Due to the wind, the dust and sand would blow onto me. Then when Hazrat Zaid رضي الله عنه would come out of his blessed home, he would say to me, O son of the uncle of Rasoolullah ﷺ! Why did you not inform me (of

your arrival)? I would say, I did not feel deserving enough to inform you (of my arrival).

Sayyidi Aala Hazrat رضي الله عنه further says,

This is that degree of respect which the Holy Qur'an as commanded.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۗ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٥﴾

Verily, most of those who call out to you, from outside your blessed chambers, are senseless. And if they had only displayed patience until such time that you personally come out towards them, then it would have been best for them; and Allah is Most Forgiving, Most Merciful. [Surah Al-Hujuraat (49), Verses 4-5]

Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه then says,

Once, Hazrat Zaid رضي الله عنه was sitting on his horse, and Hazrat Abdullah ibn Ab'bas رضي الله عنه went forth and held the stirrup of his horse. Hazrat Zaid رضي الله عنه said, O son of the uncle of Rasoolullah ﷺ! What is this? He replied, This is what we have been commanded with regards to respecting the Ulama. On hearing this, Hazrat Zaid bin Arqam رضي الله عنه dismounted from his horse and kissed the hand of Hazrat Abdullah ibn Ab'bas رضي الله عنه and said, We have been commanded to honour in this manner the Ahle Bayt e Athaar.

The King Harun Rasheed & His Son's Teacher

To further explain Sayyidi Aala Hazrat Imam Ahmed Raza's view on the honour and respect that needs to be given to a Deeni teacher and the principles which apply between the student of Deen and the teacher; a beautiful narrative which sheds light on this discussion is from the life of the great King Harun Rasheed. It is well known that King Harun Rasheed was a noble and pious King who strived for the success of the Muslim Ummah.

It is reported that Harun Rasheed once spoke to Imam Kisa'i who was the maternal cousin of Imam Muhammad رضي الله عنه and is regarded amongst the great Ulama of his era and is from amongst one of the seven grand Qur'rah of the Qur'an, to teach the Qur'an to his son Prince Mamun.

Imam Kisa'i رضي الله عنه agreed to do so but he said,

I will not come here, i.e. to the Palace, to teach him, but rather the prince will have to come to my home.

Harun Rasheed said, **He will present himself there, but when he arrives please try to listen to his lesson first.**

Imam Kisa'i رضي الله عنه said, **That too will not be possible. Whoever comes first will be taught first.** Mamun then went on to study under him.

One day King Harun Rasheed co-incidentally passed by the house of Imam Kisa'i, and there he saw that Imam Kisa'i was washing his feet and prince Mamun was pouring the water over his feet as the Imam washed his feet. On seeing this King Harun Rasheed became furious. He got off his horse and struck his son with a whip, and said,

O disrespectful boy! Why has Allah given you two hands? Use one hand to pour the water, and use your other hand to wash his feet!

Allahu Akbar! Look at the respect that the great King Harun Rasheed had for an Aalim e Deen and for the Deeni teacher of his son. This is the level of respect and the principles of learning which Sayyidi Aala Hazrat رضی اللہ عنہ taught.

He taught us not to just depend on knowledge from books and to think that this alone is sufficient in acquiring knowledge, but he taught the value of Adab, i.e. respect, and the importance of purifying the inner self, and learning to humble yourself before the true servants of Almighty Allah, if you wish to attain real knowledge and taste its sweetness.

It is mentioned regarding the same King Haroon Rasheed that once he invited Abu Mu'awiyah Ad-Darir who was blind and a great Hafiz and transmitter of the Hadith. In other words, he transmitted many Hadith of the Beloved Rasool ﷺ and was thus regarded as an authority in the transmission of Ahadith e Mustafa ﷺ.

When Abu Mu'awiyah Ad-Darir sat down to eat and when the spouted jug and basin was brought to have his hands washed, the King Harun Rasheed gave the basin to the servant and took the jug in his own hands.

He then personally washed the hands of Abu Mu'awiyah Ad-Darir. As he washed his hands, Harun Rasheed said, Do you know who is pouring water over your hands? He said, No! The King replied, It is Harun.

Imam Ad-Darir said, Just as you have honoured ilm, i.e. knowledge (of Deen), similarly may Allah grant you honour. Harun Rasheed on hearing this said, **It is for attaining this Dua that I did this, i.e. washed your hands.**

These two accounts are examples of what Sayyidi Aala Hazrat meant when he spoke about those who seek preferential treatment when wishing to attaining blessings from the pious, rather than humbling themselves before them. Aala Hazrat followed these principles and applied it to those who came to him seeking preferential treatment, and he did not do this so that he may compel someone to respect him, but he did it so that the person will learn the respect of the scholars of sacred knowledge, and when they would meet such great personalities they would understand the ethics of learning.

Sayyidi Aala Hazrat's Method of Propagation

Sayyidi Aala Hazrat Azeemul Barkat was the grand propagator of the Deen in his era, and was most certainly appointed for this grand duty from the Court of Almighty Allah and His Beloved Rasool ﷺ. In fulfilling this grand duty, Sayyidi Aala Hazrat رضی اللہ عنہ left no stone unturned.

The great Imam of the Ahle Sunnat Sayyidi Aala Hazrat Azeem ul Barkat رضی اللہ عنہ was willing to sacrifice everything for the pleasure of Allah and His Beloved Rasool ﷺ and in the service of the Deen e Mustafa ﷺ.

Imam Ahle Sunnat Ash Shah Imam Ahmed Raza Khan رضی اللہ عنہ strived day and night to propagate the true teachings of Islam and in doing so, he not only rectified and reformed the Muslim society, but he refuted all those who tried to sew the poisonous seeds of deviance, i.e. budmazhabiyat within the Muslims.

Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ had complete conviction in the fact that the Ambia e Kiraam علیہم السلام and the Imam ul Ambia Hazrat Muhammadur Rasoolullah ﷺ were sent by Almighty Allah for the guidance of the people, and that the Ulama e Kiraam are the inheritors and representatives of the Ambia e Kiraam علیہم السلام.

Likewise, he firmly believed that the Ulama e Kiraam have been given two grand responsibilities and duties (which they must fulfil).

- 1. The First being that they should act upon the Shariat e Mutahara in a complete and thorough manner.**
- 2. To make the Muslims acquainted with their Deeni responsibilities, and to inform them of this.**

This is why, whenever Sayyidi Aala Hazrat رضى الله عنه saw anyone do something contrary to the Shari'at, he would immediately fulfil his grand duty of propagation, i.e. Tableegh, and he would regard this as being from his obligations.

That, which Sayyidi Aala Hazrat Imam e Ahle Sunnat رضى الله عنه and the other great Masha'ikh did, and taught is the real Tableegh. The so-called Tableeghi and Wahabi Jama'ats know nothing about the true meaning of Tableegh. Such corrupt deviants are not propagating the Deen, but rather they are harming the Deen and the Muslims. Keep away from all these false ones who claim to be propagating the Deen. In the name of Tableegh these wolves in sheep's skin are in fact trying to destroy the Imaan of the unsuspecting Muslims.

We must hold firmly to the way of the pious predecessors such as Sultan ul Awliyah Huzoor Ghaus e Azam Shaykh Abdul Qadir Jilani رضى الله عنه, Sultan ul Hind Hazrat Khwaja Gharib Nawaz رضى الله عنه, Sultan ul Aashiqeen Huzoor Sayyidi Aala Hazrat رضى الله عنه and all the pious predecessors, for it is they who knew the true way of Tableegh.

Where Should You Look When Performing Your Namaaz

Janaab Sayyid Ayub Ali Saaheb says that it was after Zuhr Salaah and Huzoor Aala Hazrat رضي الله عنه was engrossed in reciting his Waza'if, i.e. litanies, when a stranger came and stood in front and tied Niyyat for Namaaz. When performing Ruku, he held his neck up high, looking towards the area of Sajdah.

After he had completed his Namaaz, Huzoor Aala Hazrat رضي الله عنه called him close and asked him, why is it that you held your neck up so high in the position of Ruku? He said, Huzoor I was looking at the area of Sajdah. Sayyidi Aala Hazrat رضي الله عنه said, then what will you do when in Sajdah! Thereafter, Sayyidi Aala Hazrat رضي الله عنه said:

- **In the Position of Qiyaam, i.e. when standing (in Salaah), your sight should be on the area of Sajdah**
- **In the position of Ruku, your sight should be on the toes of your feet**
- **In the position of Tasmee', i.e. when rising from Ruku, your sight should be on your chest**
- **In the position of Sujood, your sight should be on your nose**
- **In the position of Qu'ood, i.e. when sitting for Tash'shahud, your sight should be on your lap**

- **When turning Salaam keeping the Kaatibeen, i.e. Angels who record our deeds in mind, your sight should fall upon your shoulders.**

Malik ul Ulama Allama Zafrud'deen Bihari رضى الله عنه states that there was another incident which took place in Delhi once, which was very similar to the one just mentioned.

Huzoor Aala Hazrat رضى الله عنه had just completed his Namaaz and was busy reading his litanies, when a person came in to perform his Namaaz. He performed his Namaaz close to where Huzoor Aala Hazrat رضى الله عنه was seated. While in Qiyaam, i.e. when standing, he continued to stare at the wall, when he went into Ruku, he raised his chin and placed his focus on the front wall of the Masjid.

As he completed his Namaaz, Huzoor Aala Hazrat رضى الله عنه had also just completed reading his litanies. Huzoor Aala Hazrat رضى الله عنه called him close and explained to him regarding where his sight should be when in each position in Namaaz, and he emphasised that at the time of Ruku, one should look at the toes i.e. towards them.

On hearing this, the person became furious and said, Bravo Sir! You are acting like a very big Maulana. You are asking me to turn my face away from the Qibla. It is necessary for the face to always be in the direction of the Qibla. On hearing this comment of his, Sayyidi Aala Hazrat رضى الله عنه responded as per his level of understanding, and in doing so Aala Hazrat رضى الله عنه asked, **So what will you do in Sajdah? Instead of placing your forehead on the ground, why don't you place your chin on the ground?**

On hearing this touching point of Aala Hazrat رضي الله عنه, he immediately became quiet, and he understood what was being mentioned. He understood that to face the direction of the Qibla means that at the time of Qiyaam, one should be facing, i.e. standing facing the direction of the Qibla, and it does not mean that from the beginning until the end, his actual face should be in the direction of the Qibla, thereby staring at the Masjid wall throughout the Namaaz.

This, was Sayyidi Aala Hazrat's رضي الله عنه method and mode of Tableegh. This was his manner of explaining to people the proper way of performing their Ibaadat. He did not just leave the person to pray Salaah and say that, at least he is praying, but after the person completed his Salaah, Sayyidi Aala Hazrat رضي الله عنه addressed him with love and respect and privately explained the proper method to him.

Sayyidi Aala Hazrat رضي الله عنه truly followed the words of the Beloved Rasool ﷺ in every aspect of his life, and more so when propagating and teaching the Deen of Allah. He was truly worthy of the Hadith of the Beloved Rasool ﷺ where the Beloved Rasool ﷺ said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

None from amongst you truly believes until he loves for his brother that which he loves for himself.

[Reported from Hazrat Anas bin Malik رضي الله عنه
with reference to Bukhari and Muslim]

Response to The Questions of An Arya

Janaab Sayyid Ayub Ali Saaheb mentions that it was just before Zuhr Namaaz, and Ustadh ul Ulama Maulana Hakeem Na'eemud'deen Saaheb Muradabadi رضي الله عنه and Hazrat Maulana Maulavi Rahm Ilaahi Saaheb رضي الله عنه a lecturer at Madrassa Manzar e Islam in Bareilly Shareef were in the presence of Huzoor Aala Hazrat رضي الله عنه.

Just then, an Arya, i.e. follower of a Hindu sect, came up to them and said, I have a few questions, and if they are answered favourably, i.e. if I am satisfied with the answers, I will accept Islam, with my wife and my children as well. Now, since the Azaan had already been called and it was not known how long this would take, so with this in mind Huzoor Aala Hazrat رضي الله عنه said, It is now time for our Namaaz. Please wait till after that, and Allah Willing you will receive satisfying answers to all your questions.

He said, **One of my questions is about that only (i.e. about Namaaz), and that question is, why do you have five times fixed for your Ibaadat, i.e. worshipping? The more you worship the Creator, the better it is.**

Maulana Na'eemud'deen Saaheb رضي الله عنه said, This objection in fact falls upon you. Maulana Rahm Ilaahi رضي الله عنه said, I have a copy of the Satyarath Parkash at my house. I can have it brought and show it to you (i.e. that this objection in fact falls even upon you).

It was then agreed that while waiting for the book to be brought, Namaaz will be read, so he remained waiting outside. Thereafter he asked the following questions:

- 1. Why was the Qur'an revealed a little at a time, whereas it is the Word of Allah? The Almighty has Divine Power to have it revealed all at once.**
- 2. On the Night of Me'raj, The Almighty called your Nabi (to the heavens), so why then did He return Him to the world, whereas He is Most Beloved to Him (i.e. to Allah)?**
- 3. I will wait for the Satyarath Parkash to further discuss the answer regarding the five daily Namaaz.**

Note: Satyarath Parkash is a book originally written in Hindi in 1875 by a person called Dayanand Saraswati, who was the founder of the Arya Samaj movement. This book is regarded by them as one of his scholarly works.

After listening to all his remaining questions, Huzoor Aala Hazrat Azeemul Barkat رضي الله عنه said, I will give you the answers to all of your questions shortly, but you must remain firm on the promise which you have made.

He said, I am saying once more, if my questions are answered favourably, and I am satisfied with the answers I will bring my wife and children here as well and accept Islam.

After he confirmed his statement and made a solemn promise, Sayyidi Aala Hazrat رضى الله عنه responded to the first question by saying,

The answer to your first question is that, That thing which is available or received at the exact time of need, its value is impressed on the heart even more. This is why Almighty Allah Revealed His Word gradually.

Responding to the second question Sayyidi Aala Hazrat رضى الله عنه said,

A human is born or comes in the form of a child, i.e. a baby, then he grows up to be a young man, and thereafter he grows old. Almighty Allah is Divinely Powerful and if He So Willed, then why did he not just create him as an old man in the first place?

Sayyidi Aala Hazrat رضى الله عنه then said,

A man does farming. First the sprouts appear, then after some time, spikes (of corn etc.) appear in it, and then the seeds, i.e. the grains appear. Almighty Allah is All Powerful, If He So Willed, why did He not create the actual grain in one go?

Concerning the final question which was initially the first question, the Satyarath Parkash was brought, in which the following statements were present:

Chapter on Education: The Fifteenth Heading; Agni should be performed morning and evening, i.e. only twice daily.

Chapter on Housekeeping: The Sixty-Third Heading; Sandhya should only be done twice a day.

After hearing these texts (from his very own book which clearly answered his question), he had no other option but to acknowledge it.

Now after acknowledging what was mentioned, he asked about the question which he asked relating to the Me'raj. Concerning this question, Huzoor Aala Hazrat رضي الله عنه said,

Try to understand this, in this manner; A King appoints a deputy or representative to oversee the kingdom. That administrator or representative carries out the services given by the King, as per his wish. The King becomes pleased with his efforts, and summons him to his court, and gifts him with gifts and endowments. It is not so, that he invites him and then relieves him of his duty, and then keeps him by himself.

On hearing this he said, You have satisfied me completely and I have understood all of this completely. I am now going home to bring my wife and children and I will become a Muslim and make them Muslim as well.

Sayyidi Aala Hazrat Makes A Non-Muslim Read The Kalima

Janaab Sayyid Ayub Ali Saaheb mentions that once a Muslim brought a non-Muslim with him and said, **This person wants to become a Muslim.** Huzoor Aala Hazrat رضى الله عنه said, **Did you already make him read the Kalima?** The person replied, **Not as yet.**

Without the slightest delay and immediately Huzoor Aala Hazrat Azeemul Barkat رضى الله عنه made the non-Muslim recite the Kalima (i.e. take the Shahaadah), and in doing so, he asked him to read with him the following words,

Laa ilaaha il'Al-Allahu Muhammadur Rasoolullah. Allah is One. There is none worthy of worship besides Him. Muhammad ﷺ is His True Rasool. I have brought Imaan in Him. My Deen is the Deen, i.e. Religion of the Muslims.

Except Him, i.e. Allah, all the other deities are false. None is to be worshipped besides Allah. He is the One Who gives life, and He is the One Allah Who causes death. The One Who causes it to rain is One Allah, The One Who gives sustenance is One Allah. Islam is the true Religion, and all the other Religions are false.

Thereafter, he took a scissor and cut off the plait on his head. He then asked for some water in a bowl. He personally drank some of it and gave it to him, and whatever remained the Muslims who were present drank it. The man was then given the name Abdullah.

Thereafter, he addressed the person who had brought the man to become a Muslim, and explained the following to him:

The moment a person says that he wishes to become a Muslim, he should immediately be made to recite the Kalima, because if one delays this then (Allah Forbid) it means that one was pleased with him remaining in the state of kufr for that amount of time. Hence, you should have immediately made him recite the Kalima. Thereafter, you should have brought him here, or anywhere else.

After hearing this the person said, **Huzoor I had no knowledge of this. Thus, I make Tauba, i.e. repent.** Huzoor Aala Hazrat رضي الله عنه said, **Allah forgive you.** Huzoor Aala Hazrat رضي الله عنه then said, **Read the Kalima.** He (too) then recited the Kalima, and conveyed Salaam and left thereafter.

Subhaan'Allah! Once again this was Sayyidi Aala Hazrat's رضي الله عنه manner of propagation and education. His actions were based on his true love for Almighty Allah and His Beloved Rasool ﷺ. Even today, we find that when people say that they are ready and willing to accept Islam, people take them to a Maulana or some other learned elder and at times this happens after days. This is not allowed. The person should immediately make him or her read the Kalima. Some people also say that first get the person to have a bath etc. and only then he or she should be made to read the Kalima. This also is baseless, as what if the person went to take a bath and dies in the state of kufr? Hence, the very first thing is to make the person read the Kalima.

Almighty Allah is The Sustainer & Cherisher

It is reported from Janaab Sayyid Ayub Ali that once someone asked Sayyidi Aala Hazrat رضى الله عنه a question.

He said, Huzoor! **It is a common saying that on every grain there is a stamp, i.e. it is written who will eat it. Is this correct?**

Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه said,

There is not just one stamp, i.e. seal on every grain, but there is a stamp on every speck of that grain (i.e. it is written whom each speck will reach and how). There is a stamp on it for everyone whom it will reach.

Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه then explained an incident regarding this. He said,

In Bengal, people have rice as their staple diet. Once a wealthy person who lived there was partaking in his meal when a grain of rice somehow got sucked into his brain. They tried their best to remove it, but it was to no avail. All the doctors looked for ways to have it removed as it caused him immense irritation, but it was Allah's will that the grain was not to come down and nor did it release. He found himself in immense discomfort but slowly became used to it.

Sayyidi Aala Hazrat رضى الله عنه further says,

After many years had gone by, he had gone to Haramain Tayyibain (i.e. to Makkah Shareef and Madina Shareef) for Haaziri. As he entered the Haram Shareef in Makkah, he sneezed, and that grain of rice which Almighty Allah preserved in his brain came out and fell onto the ground. A pigeon in the Sacred Haram immediately ate that grain and then flew off.

Allahu Akbar! This is the Divine Power of Almighty Allah, The Cherisher, The Sustainer of the Universe. Look at how Allah gave a pigeon a grain which was preserved by His Divine Will in the brain of a man for so many years.

This narrative mentioned by Sayyidi Aala Hazrat رضى الله عنه strengthens the Imaan and conviction of every Muslim. We are able to understand the Mercy and Grace of Almighty Allah in an amazing and magnificent manner. This also teaches us an important lesson and opens upon us the doors of realisation, that it is Allah who gives Rizq and not anyone else. So, why then are we willing to sacrifice our Ibaadat, our obedience to Allah and our Islamic way of life simply to attain wealth and the worldly effects? Why do we strive to please the creation, yet we become heedless of the Creator? Remember! Never compromise your Deen for the sake of wealth or other worldly things, for Allah is the Sustainer and not anyone else.

In the next section I have decided to present a few academic discussions from The Imam's works, before returning to more aspects of his life.

The Beloved Rasool ﷺ is Alive

It is the belief of the Ahle Sunnat that even after passing from this world, the Beloved Rasool ﷺ is alive. However, this is rejected by the wahabis, deobandis and some other deviants.

Sayyidi Aala Hazrat رضي الله عنه has written numerous books on this discussion, but here I will present a part of a discussion presented by him. After reading this, one will understand the in-depth love he possessed for Sayyiduna Rasoolullah ﷺ and his amazing clarifications in such matters.

In this discussion, he explains that the Beloved Nabi ﷺ is indeed alive, and through His ﷺ blessings, the Awliyah etc. are also alive.

Sayyidi Aala Hazrat Azeem ul Barkat رضي الله عنه says,

It is the Aqida (belief/creed) of the Ahle Sunnat that the Ambia e Kiraam and the Shuhada عليهم السلام are alive in their graves, with their physical bodies. In fact, the Sacred Bodies of the Ambia e Kiraam عليهم الصلوة والسلام have been made Haraam upon the earth, (i.e. it is forbidden upon the earth) to devour these blessed bodies. Similarly, the Sacred Bodies and shrouds of the Shuhada and the Awliyah عليهم الرحمة والسلام also remain preserved in their graves. These beloved personalities are (even) given sustenance (in their graves).

Allama Subki states in Shifa us Siquam,

وحياة الشهداء اكمل واعلى فهذا النوع من الحياة والرزق لا يحصل لمن ليس في رتبتهم، وانما حياة الانبياء اعلى واكمل واتم من الجبيع لانها للروح والجسد على الدوام على ما كان في الدنيا

'And the lives of the martyrs are perfectly blessed and exalted ones; and this particular type of life and sustenance is not awarded to those who are not of their status; and the lives of the Ambia are the most perfect and exalted, because their lives are with both, the body and the soul, just as it was on this earth, and it will remain like this forever.' [Shifa us Siquam Fi Ziyaarati Khayr Al Anaam, Pg.206]

Qadi Thanah'ullah Panipati states as follows in Tazkiratul Mauta:

اولياء الله گفته اند اروا جانا اجسادنا يعنى ارواح ايشان كار اجساد مے كند وگا هے اجساد از غايت لطافت برنگ ارواح مے بر آيد، مى گويند كه رسول خدا رسا ميه نبود (صلى الله تعالى عليه وسلم) ارواح ايشان از زمين و آسمان و بهشت هر جا كه خواهند مے روند، وبسبب اين همين حيات اجساد آنها را در قبر خاك نمى خورد بلكه كفن هم مى باند، ابن ابى الدنيا از مالك روايت نمود ارواح مومنين هر جا كه خواهند سير كنند، مراد از مومنين كالمين اند، حق تعالى اجساد ايشان را قوت ارواح مے دهد كه دو قبور نماز ميخوانند (ادا كنند) و ذكر مى كنند و قرآن كريم مے خوانند

'The Awliyah Allah have stated, 'Our souls are our bodies'. In other words, their souls serve as their bodies and due to great excellence sometimes their bodies manifest (the splendours of) the soul. It has been stated that the Sacred Body of the Beloved Rasool ﷺ had no shadow. Their exalted soul goes and comes to

and from the earth, Jannat, the skies and where ever and whenever they please. It is for this reason that the sand of the grave does not devour their bodies; and even their shrouds remain preserved. Ibn Abi Al Duniya narrated from Malik that the souls of the believers travel wherever they please. Believers (Mo'mineen) here, refers to those who have attained spiritual excellence (i.e. the Kaamileen). Almighty Allah blesses their bodies with the power and might of the soul, so they perform Salaah in their graves, and perform Zikr, and recite the Qur'an Kareem.' [Shifa us Sigaam Pg.206; Tazkiratul Mauta Wal Quboor, Pg.75]

Shaykh ul Hind Muhad'dith Delhvi عبد الرحمن states in the annotation of Mishkaat Shareef,

اولیاءِ خدائے تعالیٰ نقل کرده شدند ازین دار فانی بدار بقا و زنده اند نزد پروردگار خود، و مرزوق اند و خوشحال اند، و مردم را ارزاں شعور نیست

'The Awliyah Allah only journeyed from this mundane world towards the eternal world in the hereafter, and they are alive by the will of their Creator, and they are given sustenance. They are completely comfortable, and people have no understanding of this.' [Ashi'atul Lam'aat, Vol.3, Pg.402]

Allama Ali Qaari states in the annotation of Mishkaat Shareef,

لا فرق لهم في الحالين ولذا قبيل اولياء الله لا يوتون ولكن ينتقلون من دار الى دار

'There is in fact no difference in both conditions of the great Awliyah Allah (i.e. in their life and passing). This is why it has been mentioned that, they do not die, but they have transferred from one home to another home.' [Mirkaat Sharah Mishkaat, Vol.3, Pg.241]

Allama Jalaalud'deen Suyuti عليه السلام presented a few authentic narrations about the life of the Awliyah Allah after their passing from this world, which we are quoting here:

Imam Aarif Bil'laah Ustadh Abul Qasim Qushairi with his own merit, narrates from the famous saint Hazrat Abu Sa'eed Kharraz that,

'I was in Makkah Mu'azzamah and I found a young man dead at the entrance of Baab Bani Shaiba. When I looked at him, he looked towards me and began to smile and he then said,

يا ابا سعيد اما علمت ان الاحياء احياء وان ماتوا وانما ينتقلون من دار الى دار

'O Abu Sa'eed! Do you not know that the beloveds of Allah are alive, even after they pass away? They simply move from one place i.e. house, to another.' [Sharhus Sudoor of Imam Suyuti]

The same reliable and exalted personality narrates from Sayyidi Abu Ali قدس سره that,

'I lowered a Faqeer into a grave. When I opened his Kafan and placed his head on the dust so that Allah may have mercy on his poverty.

The Faqeer opened his eyes and said to me,

يا ابا على اتذللني بين يدي من يدلني

O Aba Ali! Are you disgracing me in front of Him, Who bears with me? I said, O my Leader! Is there life after death?

He said,

بل انا حي وكل محب الله حي لانصرنك بجاهي غدا

I am alive and all the beloveds of Allah are alive. Verily on the day of Qiyaamat I will use the respect and honour blessed to me to be of assistance to you.' [Sharhus Sudoor]

The same reliable and exalted personality quotes a narration from Hazrat Ibrahim bin Shaybaan رضي الله عنه as follows:

Ibrahim bin Shaybaan متدسس ترمه mentioned, 'A very good young man who was my companion (disciple), passed away. This caused me much sadness, so I intended to perform the Ghul for him personally. In a state of anxiety, I started to bathe him from the wrong side (i.e. from the left), so he held my hand and moved me to the right side, so I said, 'O Beloved Son! You are right and I was in error'.' [Sharhus Sudoor]

The very same Imam narrates from Hazrat Abu Ya'qub Susi Nahr-Jawri رضي الله عنه who reports, '**I was giving Ghul to a deceased (who was my mureed) on the bathing board, when he suddenly held**

my thumb, so I said to him, 'O my son! Let go of my thumb, as I know that you are not dead (forever), but it is only moving from one place to another'. [Sharhus Sudoor]

It is reported from the same great personality that,

'One of my mureeds (disciples) arrived from Makkah Mu'azzamah and said to me, 'O Ustadh! I will pass away tomorrow at the time of Zuhr, so take this Dinar (or Ashrafi, i.e. money). Use half to arrange my burial, and the other half for my Kafan.'

He performed Tawaaf of the Kaa'ba on the following day, at the time of Zuhr. He then rested at a slight distance from the Kaa'ba, and his soul left his body. When I placed him in his grave, he opened his eyes, so I said to him, 'Is there also life (like this) after death?' He said,

أَنَا حَيٌّ وَكُلُّ مُحِبِّ اللَّهِ حَيٌّ

'I am alive (i.e. as I am a beloved of Allah) and every beloved of Allah is alive.' [Sharhus Sudoor]

This ends a short discussion from the numerous detailed discussions of Sayyidi Aala Hazrat رضى الله عنه on the topic of the Beloveds of Allah being blessed with life in their graves after passing from this world.

An Academic Discussion Regarding The Shajrah Shareef

After presenting evidence to prove the permissibility of writing the Ahad-Naama on the Kafan, Sayyidi Aala Hazrat رضى الله عنه presents the following discussion to prove the permissibility of taking the blessings of the Shajrah Shareef.

Before presenting this discussion, we should understand, what is a Shajrah Shareef? A Shajrah Shareef is a Dua which disciples read by the blessings of the Beloveds of Allah who are in that chain of Spiritual Masters. It includes Dua through the Wasila of The Beloved Rasool ﷺ, the Companions and the Awliyah Allah.

Sayyidi Aala Hazrat رضى الله عنه says,

When it is proven according to Jurisprudence and from Hadith that to write Duas on the Kafan is permissible, then to keep the Shajrah Shareef is from the same category, but in fact this is an even more virtuous category. Firstly, to use the Wasila of the sacred relics of the Beloved and Chosen Servants of Allah ﷺ is without doubt praiseworthy and recommended. It is mentioned in Tafseer Tabri then in Sharah Mawahib ul Laduniyah of Imam Zarqani,

إذا كتب أسماء أهل الكهف في شيعي والقي في النار اطفئت

'When the names of the Ashaab e Kahf are written and thrown in a burning fire, the fire is extinguished.' [Sharah Zarqani Alal Mawahib ul Laduniyah, Vol.7, Pg.108]

It is in the Tafseer Nishapuri of Allama Hasan bin Muhammad bin Husain Nizamud'deen:

عن ابن عباس ان اسماء اصحاب الكهف يصلح للطلب والهرب واطفاء الحريق تكتب في خرقة ويرى بهاني وسط النار، ولبكاء الطفل تكتب وتوضع تحت راسه في البهد، وللحراث تكتب على القرطاس وترفع على خشب منصوب في وسط الزرع وللضربان وللحصى البثلثة والصداع والغنى والجماع والدخول على السلاطين تشد على الفخذ اليميني والعسر الولادة تشد على فخذها الا يسر، ولحفظ المال والركوب في البحر والنجاة من القتل

(In other words) **'It is reported from Abdullah ibn Abbas رضي الله تعالى عنهما that the names of the Ashaab e Kahf are for attaining blessings and warding off harm. If their names are written on a piece of paper and thrown into a fire it will be extinguished; if a child cries often, it should be written and placed in the cradle under the child's head; for protection of one's crop, it should be written on a piece of paper, attached to a stick and the stick should be buried in the middle of the field; It should be written to get rid of fever, headaches, and artery problems. It should be tied on the left thigh to attain Barkat in wealth and when going to a King or Leader (with intention of attaining some goal). During difficulty in delivery, it should be tied on the left thigh of the woman. It can also be used for protection of wealth and when travelling by sea and for protection from being slain.'** [Tafseer Ghara'ib ul Qur'an Vol.15 Pg.110]

Imam Ibn Hajar Makki states in As Sawa'iq al Muhriqah,

'When Imam Ali Raza رضي الله عنه arrived in Nishapur, he had a veil over his face. Hazrat Imam Abu Zara'a Raazi, Imam Muhammad bin Aslam Tusi and numerous other great Imams of Hadith begged him to remove the veil so that they may see his blessed face. They also requested him to narrate one Hadith which he heard from his forefathers. The great Imam stopped and commanded his companions to remove the veil. Those present found great satisfaction in seeing this great personality. Their eyes were finally cooled through his beauty. His Zulf (hair) fell on both his shoulders. When the veil was removed, then some people began to shriek with spiritual ecstasy, whilst others wept, some fainted whilst others kissed the saddle of his animal. The Ulama then commanded the people to remain silent. When all were silent, both the great Imams again requested Hazrat Ali Raza رضي الله عنه to narrate a Hadith. He said, 'Ali Raza narrates from Imam Moosa Kaazim, who narrated from Imam Ja'far Saadiq, who narrated from Imam Muhammad Baaqir, who narrated from Imam Zainul Aabideen, who narrated from Imam Husain, who narrated from his father Hazrat Ali رضي الله تعالى عنه who said, 'My beloved, The coolness of my eyes Rasool ﷺ narrated a Hadith to me that Jibra'eel عليه السلام mentioned to him, 'I heard Almighty Allah say, 'Laa Ilaaha il'lal laah is my Fortress. Whosoever pronounces this has entered into My Fortress and attained salvation from My punishment.'" After narrating this Hadith, the great Imam began to tear and the veil was then dropped again. More than twenty thousand scribes present recorded this narration. [As Sawa'iq ul Muhriqah, Pg.205]

Imam Ahmed bin Hambal رضي الله عنه states,

لو قرأت هذا الاسناد على مجنون لبرئ من جننه

'If this blessed (chain of transmission) narration is read upon an insane person, then indeed he will re-attain his sanity.' [As Sawa'iq ul Muhriqah Pg.205]

Sayyidi Aala Hazrat رضي الله عنه says, I must say in this regard, that when there are such great blessings and benefits in the names of the Ashaab e Kahf, whereas they are the Awliyah of the Ummat of Hazrat Esa عليه السلام.

What then can be said about the blessings and benefits in the names of the Awliyah of the Ummat of the Beloved Rasool Sayyiduna Muhammad !سلوات الله تعالى وسلامه عليه وعليةم اجمعين

O person! You do not know what a name is! (A name is not merely a name), but it is a manner (method) from the existent manners of being named.

The Ulama like Imam Fakhrud'deen Raazi etc. have said that, the existence (presence) of something is in four forms; existence in identity (distinctive), existence in knowledge, existence in pronunciation (words) and existence in written form (text).

So, in the last two points, actually the existence of the name has been regarded as the existence of the named, and in the Books of Aqaa'id it is written; 'The Name identifies i.e. qualifies the Named.'
Imam Raazi says,

المشهور عن اصحابنا ان الاسم هو البسْمِي

**'It is well-known from our companions that
the name identifies the Named'**

The actual aim is this, that (if) the identification of the named by way of the name is more than the identification by clothes; and evidence regarding the name identifying the named, is more than the evidence for the nail clippings, then (in this case) only the names would have been regarded as an exalted medium of sacredness and Tawassul (a means), and not the chains which are attributed to it, for the chain is connected to the Beloved of Allah ﷺ and to the Almighty سبحانه.

And what medium more virtuous than the Shajrah Tayyibah do you need, which connects you to the Blessings of Allah, His Beloved Nabi ﷺ and to the Awliyah.

Then, to write on the Kafan, which our A'imma have decreed as permissible and made it a means of hope for forgiveness, whereas some of the Shafa'i scholars said there was a risk of it being soiled (by pollution), whereas in this case, that thought even does not become necessary here.

It is not necessary to keep it (the Shajrah) in the Kafan, but a ledge can be made in the grave, be this at the head-side, because the Nakeerain (i.e. the Angels who come to question the deceased) come from the direction of the feet, and this will be in front of them; or it could be kept in the direction of the Qibla, so that it is in front of the deceased, and so that it may serve as a means of tranquility and comfort and assistance in answering (the questions), by the permission of Almighty Allah, and All Praise is due to Him.

Shah Abul Aziz Saaheb has also mentioned in his book 'Faiz e Aam' that to keep the Shajrah in the grave has been the manner of the pious servants, and mentioned that it is preferred that it is kept at the head-side in a ledge.

This ruling is extensive, and from our research it has become clear, that where it is mentioned that the Fuqaha have some reservations in this regard, it refers to the latter Shafa'i Scholars.

According to the way of our A'imma, even this is acceptable. However, for the sake of abstaining from the dispute, it is more appropriate and proper to keep it (the Shajrah) in the ledge. والله تعالى اعلم
وعلو حبل منبذوا تم وا حسم

All the evidence presented in this discussion by Sayyidi Aala Hazrat Imam Ahmed Raza رضي الله عنه is sufficient for any person to understand that it is totally permissible to place the Shajrah Shareef in the grave in a ledge. May Almighty Allah bless us with understanding of the Deen. Aameen.

Sixteen Ahadith Proving Impermissibility of Dying The Hair Black

Sayyidi Aala Hazrat رضى الله عنه wrote a detailed book on the issue of dying the white hair black. This has become a very common practice amongst the Muslims today. Hence, I have included here the sixteen Hadith which Sayyidi Aala Hazrat رضى الله عنه presented while discussing this topic.

Before presenting the evidence from Hadith on this topic, Sayyidi Aala Hazrat رضى الله عنه writes,

According to the authentic doctrine [Sahih Madhab], the use of black dye except in Jihad is absolutely Haraam (forbidden), and its prohibition is clear from authentic and reliable Hadith. So I pronounce, and the (true) guidance is from Allah:

The First Hadith

Ahmed, Muslim, Abu Dawud, Nasa'i and Ibn Majah have reported from Hazrat Jaabir bin Abdullah رضى الله تعالى عنهما that Sayyiduna Rasoolullah ﷺ noticed the complete whiteness of the beard of Hazrat Abu Bakr Siddique's رضى الله عنه father, Hazrat Abu Quhafa رضى الله عنه and said,

غيروا هذا بشيء واجتنبوا السواد

'Transform this whiteness with something and abstain from the use of black (colour)' [Muslim, Vol.2, Pg.199]

The Second Hadith

Imam Ahmed reports in his Musnad on the authority of Hazrat Anas رضي الله عنه that The Beloved Rasool ﷺ said:

غير والشيب ولا تقربوا السواد

'Transform the whiteness (of the hair), and do not go near the colour black' [Musnad Imam Ahmed bin Hambal, Vol 3, Pg. 247]

The Third Hadith

Imam Ahmed, Abu Dawud, Nasa'i, Ibn Hib'ban and Haakim, with the advantage of it being resolved as Sahih and Zia in Mukhtar and Baihaqi, in Sunan have reported from Hazrat Abdullah Ibn Ab'bas رضي الله تعالى عنهما that Sayyiduna Rasoolullah ﷺ said:

يكون قوم في آخر الزمان يخضبون بهذا السواد كحواصل الحمام لا يجدون رائحة الجنة

There shall be some people in the last era that will use black dye, like (i.e. that which resembles) the torso of pigeons. They shall not even attain the fragrance of Paradise. [Musnad Imam Ahmed bin Hambal, Vol 1, Pg. 273]

The upper body of a wild pigeon is usually a blackish blue colour. Nabi ﷺ likened their hair and beards to this (colour of a pigeon's upper body).

The Fourth Hadith

Ibn Sa'ad Aamir رضى الله عنه reports 'Mursalan' (i.e. directly narrating from the Prophet ﷺ by leaving out the second top link in the chain of narrators) that the Beloved Rasool ﷺ said:

ان الله تعالى لا ينظر الى من يخضب بالسواد يوم القيامة

'(Verily) On the Day of Qiyaamat, Allah Ta'aala will not look towards that person who uses black dye.' [Kanzul Um'mal, Vol 6, Pg. 671]

The Fifth Hadith

Ibn Adi reports in Kaamil and Dailami in Musnad ul Firdaus from Abu Hurairah رضى الله عنه that Sayyiduna Rasoolullah ﷺ said:

ان الله تعالى يبغض الشيخ الغريب

'Undoubtedly, Allah Ta'aala dislikes an old crow (i.e. a show-off)'
[Al Firdaus, Vol.1, Pg.153]

It is in the annotations of Allama Hafni that:

الغريب أى الذى يسود شيبه

'Al Gharbib refers to that which changes the (appearance) of old age.' [Ta'liqaat Allama Hafni, Vol 1, Pg. 379]

It is mentioned in Azeezi:

الغريب الذي لا يشيب أو الذي يسود شيبه بالخضاب

'Al Gharbib refers to (one) who does not show his old-age, or it is (one) who hides the (signs) of his old age, in other words, dyes his white hair with black dye.' [As Siraajum Muneer, Vol.1, Pg.379]

The Sixth Hadith

Tabrani reports in Mu'jam Al Kabeer and Haakim in Mustadrak from Abdullah ibn Umar Farooq رضى الله تعالى عنهما that Rasoolullah ﷺ said:

الصفرة خضاب المؤمن والحبرة خضاب المسلم والسواد خضاب الكافر

'Yellow (Saffron coloured) dye is that of the True Believers, and red dye is that of the Muslims and black dye is that of the unbelievers.' [Al Mustadrak lil Haakim, Vol 3, Pg.526]

The Seventh Hadith

Aqeeli, Ibn Hib'ban and Ibn Asaakir report on the authority of Hazrat Anas رضى الله عنه that Sayyiduna Rasoolullah ﷺ said:

الشيب نور من خلع الشيب فقد خلع نور الاسلام

'Whiteness (Grey hair/old-age) is Light. Whosoever has hidden it has declined the light of Islam.'

Allama Muhammad Hafni states as follows whilst explaining this,

خلع الشيب اى ازاله وسترة بان خضبه بالسواد فى غير جهاد

'The interpretation of خلع الشيب is that he has ended (ruined) his old-age, and he has hidden it by using black dye, other than in Jihad.' [Ta'liqaat Al Hafni, Vol 2, Pg. 352]

Allama Manawi, then Allama Azizi, presenting the result of this Hadith (say),

فنتفه مكروه وصبغه بالسواد لغير الجهاد حرام

'(In other words) to remove white (grey) hair is Makruh and the use of Black dye except in Jihad, is Haraam.' [As Siraajum Muneer, Vol.2, Pg.352]

The Eighth Hadith

Haakim in Kitaab ul Kuna Wal Alqab on the merit of it being a 'Hasan' (i.e. a sound) narration, reports on the authority of Umm e Sulaym رضي الله تعالى عنها that Sayyiduna Rasoolullah ﷺ said:

من شاب شيبه في الاسلام كانت له نورا ما لم يغيرها

'Whoever attains whiteness (old-age) in Islam, it is light (Noor) for him, for as long as he does not transform it.' [Kanzul Um'mal, Vol 2, Pg. 681]

The Ninth Hadith

Dailmi and Ibn Naj'jar report from Hazrat Anas bin Maalik رضي الله عنه that Sayyiduna Rasoolullah ﷺ said:

اول من خضب بالحناء والكتم ابراهيم واول من اختضب بالسواد فرعون

'The very first person to use Henna and Katam as a dye was Hazrat Sayyiduna Ibrahim عليه الصلاة والسلام and the first person to use the black dye was Fir'awn (Pharaoh).' [Al Firdaus, Vol.1, Pg.29/30]

Allama Manawi writes (as follows) in the footnotes of this Hadith:

فلذلك كان الاول مندوبا والثاني محرما الا للجهاد

'(In other words) It is for this reason that the first (type of) dye is desirable (lawful), and the second (type) is Haraam, with the exception of in Jihad.' [At Tayseer, Vol 1, Pg. 396]

The Tenth Hadith

Tabrani has reported in Mu'jam Al Kabeer and Ibn Abi Aasim in Kitaab us Sunnah from Hazrat Abu Dawud رضي الله عنه that Sayyiduna Rasoolullah ﷺ said,

من خضب بالسواد سود الله وجهه يوم القيامة

'On the Day of Qiyaamat Allah will blacken the face of the person who uses black dye.' [Majma'uz Zawa'id, Vol.5, Pg.163; Kanzul Um'mal, Vol 6, Pg.671]

The Eleventh Hadith

It is also in Mu'jam Al Kabeer of Tabrani on the merit of 'Hasan' from Abdullah ibn Abbas رضي الله تعالى عنهما that Sayyiduna Rasoolullah ﷺ said:

من مثل بالشعر فليس له عند الله خلاق

'He who ruins the appearance of the hair shall have no share by Allah.' (Al Mu'jam Al Kabeer Li Tabrani, Vol 11, Pg.41]

The Ulama have mentioned that ruining the appearance refers to shaving off the beard or dying the hair black. It has been mentioned in 'Tayseer',

اي صيرة مشلة بالضم بان تتفه او حلقه من الخدود او غيره بالسواد

'(In other words) to make Muthla of the hair. Muthla is read with a pesh (Damma) on the (alphabet) Meem (Here, the meaning of which is to ruin and change the appearance and the colour of the hair). To ruin the appearance of the hair is to pluck out (remove) the white hair or to shave them off from the cheeks, and to abstain from leaving it white by dying it black.' [At Tayseer Sharah Al Jaami' us Sagheer, Vol 2, Pg.444]

Hadith Twelve To Fifteen

Abu Ya'la narrates in Musnad and Tabrani in Mu'jam Al Kabeer from Waathila bin Asqa', and Baihaqi reports in Sha'bul Imaan from Anas bin Maalik and Abdullah ibn Ab'bas and Ibn Adi narrate in Kaamil from Abdullah ibn Mas'ud رضي الله تعالى عنهم that Sayyiduna Rasoolullah ﷺ said:

شرا كهولكم من تشبه بشبابكم

'The worst amongst your middle-aged persons, (is the one) who makes his appearance like that of the youth.' [Al Mu'jam Al Kabeer, Vol 22, Pg.84; Musnad Abu Ya'la, Vol 6, Pg.475; Sha'bul Imaan Vol.6 Pg.168; Al Kaamil Li Ibn Adi Vol.2 Pg.721]

Imam Abu Taalib Makki states in Quw'watul Quloob and Imam Hujjatul Islam (Ghazzali) states In Ihya ul Uloom,

الخضاب بالسواد منهى عنه لقوله صلى الله تعالى عليه وسلم

خير شبابكم من تشبه بشيوخكم وشرا شيوخكم من تشبه بشبابكم

'It is disallowed to dye the hair black, because Nabi ﷺ said, The best youth amongst you are those who resemble the appearance of the old (elderly), and the worst of old ones amongst you, are those who make themselves resemble the youth.' [Ihya ul Uloom, Vol 1, Pg.103]

The Sixteenth Hadith

Ibn Sa'ad reports in Tabaqaat from Abdullah ibn Umar رضى الله تعالى عنهما

نهى رسول الله صلى الله تعالى عليه وسلم عن الخضاب بالسواد

'Rasool ﷺ forbade the use of black dye.' [At Tabaqaat ul Kubra]

Sayyidi Aala Hazrat رضى الله عنه ends this part of the discussion by saying,
It is sad that a person is willing to bear such intense calamities just to satisfy some personal fancy.

Regarding Those Who Reject The Khilaafat of Hazrat Abu Bakr & Hazrat Umar رضي الله عنهما

In his book refuting the Raafdhi, i.e. the Shia, Aala Hazrat رضي الله عنه presents a lengthy discussion. I have presented here some excerpts from that important discussion.

Sayyidi Aala Hazrat رضي الله عنه says,

All praise is due to Almighty Allah Who guided us and safeguarded us from the way of the Raafdhi and from becoming Khariji, and released us from all calamities. Peace, blessings and Salutations upon our Master, our sanctuary and our protection, Nabi Muhammad ﷺ, and peace and blessings upon His ﷺ Noble Family and illustrious Companions who are the leaders in Faith, and the best in righteousness and steadfast in faith and conviction. Aameen.

The research of the verdict and the elaboration of the statements are such that the Raafdhi Tabar-ra'ee who disrespect the Shaykhain, namely Hazrat Siddique e Akbar and Hazrat Farooq e Azam رضي الله عنهما, or insults anyone of them, though it is only to the extent that he does not accept them as the Imam and the true Khalifa; then in the light of the decrees in authentic books of Hanafi Fiqh, and as per the authentications and the verdicts of all the prominent jurists, he is explicitly regarded as an unbeliever.

It is stated in Durr e Mukhtar,

إن أنكر بعض ما علم من الدين ضرورة كفر بها كقوله إن الله تعالى جسم

وإنكاره صحبة الصديق

'If someone denies some (or any) of the essential fundamentals of the Deen, then he is a Kaafir (unbeliever); for instance, to say that Almighty Allah possesses a body (i.e. physical form), or to reject the companionship of Hazrat Siddique رضى الله عنه i.e. (Hazrat Abu Bakr رضى الله عنه).

It is stated in Tahtawi Hashiyah Durr e Mukhtar, وكذا خلافته, the same (rule) applies regarding the rejection of his Khilaafat, i.e. it is also Kufr (disbelief).

It is in Fatawa Khulasa Qalami Kitaabus Salaah (Book of Prayer) Khizanatul Mufti-een Qalami kitabus Salaah:

الرافضى إن فضل علياً على غيره فهو مبتدعٌ ولو أنكر خلافة الصديق رضى الله تعالى عنه فهو كافرٌ

'If a Raafdhi perceives Hazrat Ali رضى الله عنه to be superior than all the other companions, then he is an innovator i.e. a deviant, and if he is the denier of the Khilaafat of Hazrat Abu Bakr رضى الله عنه, then he is a Kaafir.'

It is mentioned in Fathul Qadeer Sharh (commentary) of Hidayah and in Hashiyah Tabyeenul Allama Ahmad Al Shalbi,

في الروافض من فضل علياً على الثلاثة فمبتدع وإن أنكروا خلافة الصديق أو عبروا رضي الله عنهما فهو كافر

'If amongst the Raafdhi, there is someone who says that Hazrat Ali رضي الله عنه is superior to the other three Khulafa, then he is a deviant. And if he rejects the Khilaafat of Hazrat Abu Bakr Siddique and Hazrat Umar e Farooq رضي الله عنهما, then he is a Kaafir, i.e. unbeliever.'

It is in Wajeez of Imaam Kardari:

من أنكروا خلافة أبي بكر الصديق رضي الله عنه فهو كافر في الصحيح
و من أنكروا خلافة عمر رضي الله عنه فهو كافر في الصحيح

'The one who rejects the Khilaafat of Hazrat Abu Bakr رضي الله عنه is a Kaafir, as per the proper verdict. And the one who rejects the Khilaafat of Hazrat Umar Farooq رضي الله عنه is also a Kaafir. This is the most authentic ruling.'

It is in Fatawa Khulasa,

وإن كان يفضّل علياً كرم الله تعالى وجهه عليهما فهو مبتدعٌ. الرافضى إن كان يسبُّ الشيخين ويلعنهما (والعياذ بالله) فهو كافرٌ

'If a Raafdhi was slandering the Shaykhain, i.e. Hazrat Abu Bakr and Hazrat Umar, then he is a Kaafir. And if he says that Hazrat Ali رضي الله عنه was greater than Hazrat Abu Bakr Siddique and Hazrat

Umar Farooq رضى الله عنهما, then he will be regarded as an innovator and deviant, not a Kaafir.'

In the very same page of Fatawa Alamgiri and in Barjandi Sharh Niqaaya there is a quotation from Fatawa Zaheeriyah which is as follows:

من أنكر إمامة أبي بكر الصديق رضى الله تعالى عنه فهو كافر وعلى قول بعضهم هو مبتدع وليس بكافرٍ والصحيح أنه كافرٌ وكذلك ومن أنكر خلافة عمر رضى الله عنه في أصح الأقوال

'The one who rejects the Imaamat of Hazrat Abu Bakr رضى الله عنه is a Kaafir, and according to the statements of certain theologians, he is a Bad-Madhab, i.e. a deviant and not a Kaafir. However, the correct and authentic decree is that he is a Kaafir. In the same way, according to the most accurate decree, the one who rejects the Khilaafat of Hazrat Umar Farooq رضى الله عنه is also a Kaafir.'

In the very same section, there is a quotation from Fatawa Bazzaziyah which is as follows:

ويجب إكفارهم باكفار عثمان وعلى وطلحة وزبير وعائشة رضى الله تعالى عنهم

'To declare all Raafdhis, all Naasibis and Kharijis as Kaafir is Waajib (compulsory), because they say that Ameer ul Mo'mineen Hazrat Uthman and Hazrat Ali and Hazrat Talha and Hazrat Zubair and Hazrat A'isha رضى الله تعالى عنهم are Kaafirs.'

It is stated in Bahrur Raa'iq:

يكفر بانكاره إمامة أبي بكر رضي الله تعالى عنه على الأصح
كانكاره خلافة عمر رضي الله تعالى عنه على الأصح

'This is the most authentic judgement, that the rejecter of the Imaamat and Khilaafat of Hazrat Abu Bakr رضي الله عنه or Hazrat Umar Farooq رضي الله عنه is a Kaafir.'

It is in Majma'ul Anhur Sharh Multaqal Abhur,

الرافضى إن فضل علياً على غيره فهو مبتدع وإن أنكر خلافة الصديق رضي الله تعالى عنه فهو كافر

'If the Raafdhi is only a Tafzeeli, (i.e. he regards Hazrat Ali رضي الله عنه superior or better than Hazrat Abu Bakr Siddique رضي الله عنه and Hazrat Umar رضي الله عنه) then he is a Bad-madhab, i.e. a deviant; and if he is the denier, i.e. rejecter of the Khilaafat of Hazrat Abu Bakr Siddique رضي الله عنه then he is a Kaafir.'

It is written in the same book,

يكفر بانكاره صحبة أبي بكر رضي الله تعالى عنه فهو كافر

'The person who is a rejecter of the companionship, i.e. the Sahabiyat of Hazrat Abu Bakr Siddique رضي الله عنه is a Kaafir. Similarly, one who rejects the Imaamat of Hazrat Abu Bakr رضي الله عنه is (also) a Kaafir.'

Similarly, the refusal of the companionship, i.e. the Sahabiyat of Hazrat Umar Farooq رضي الله عنه is (also) Kufr according to the most authentic decree of theologians.

The above was a presentation of some excerpts from the decree of Sayyidi Aala Hazrat رضي الله عنه regarding those who reject the Khilaafat of Sayyiduna Siddique e Akbar رضي الله عنه and Sayyiduna Umar رضي الله عنه.

This discussion is very important in this current time, when we find people blatantly speaking against the Sahaba e Kiraam, especially those speaking against Hazrat Abu Bakr Siddique رضي الله عنه and Hazrat Umar e Farooq رضي الله عنه.

The Beloved Rasool ﷺ saw His Creator

Sayyidi Aala Hazrat رضي الله عنه presented an excellent, academic and effective discussion in his books proving that on the night of Me'raj the Beloved Rasool ﷺ did indeed see Almighty Allah.

In proving this, Sayyidi Aala Hazrat رضي الله عنه presented evidence from the Hadith Shareef and from the statements of the great Ulama of the time.

Here, I will present some narrations from this discussion by Sayyidi Aala Hazrat Azeem ul Barkat رضي الله عنه for the benefit of the readers, so that we may take a glimpse into yet another exquisite discussion by the great Imam of the Ahle Sunnat. Sayyidi Aala Hazrat رضي الله عنه writes;

Imam Ahmad reports in his Musnad from Sayyiduna Abdullah ibn Ab'bas رضي الله عنهما that the Beloved Rasool ﷺ said,

رأيت ربي عز وجل

I saw my Exalted Rab (My Creator)

Imam Jalaalud'deen Suyuti in his Khasa'is ul Kubra, and Allama Abdur-Rauf Munadi in his Jaame Sagheer have mentioned that this Hadith Shareef is correct and authentic according to its merit.

Allama Ibn e Asakir narrates from Hazrat Jabir bin Abdullah رضي الله عنه that the Imam ul Ambia عليه السلام said,

لان الله اعطى موسى الكلام واعطاني الرؤية لوجهه وفضلني بالمقام المحمود والحوض البورود

Verily Almighty Allah blessed (Nabi) Moosa عليه السلام with the gift of conversation and He blessed Me with His Divine Vision, and granted Me the greatest station of intercession, and the pond of Kausar.

The same Hadith Grand Master narrates from Hazrat Abdullah ibn Mas'ud رضي الله عنه that Sayyiduna Rasoolullah ﷺ said,

قال لي ربي نخلت ابراهيم خلتي وكلمت موسى تكليما واعطيتك يا محمد كفاحا

'My Creator said to me, I granted Ibrahim My Friendship, and I spoke to Moosa, and O Muhammad ﷺ! I blessed You with the Vision of My Divine Magnificence without any veil.'

It is in Majma'ul Bihar that,

كفاحا اي مواجهة ليس بينها حجاب ولا رسول

Here the word كفاحا means to be blessed with the Divine Vision directly, when there is no veil or means in between.

Ibn e Marduwiyah narrates from Hazrat Asma bint Abu Bakr As Siddique رضي الله عنه

سمعت رسول الله صلى الله تعالى عليه وسلم وهو يصف سدرة المنتهى (وذكر الحديث الى ان قالت) قلت يا رسول الله ما رأيت عندها رضي الله عنه قال رأيتته عندها يعني ربه

'I heard The Beloved Nabi ﷺ as He ﷺ was revealing the qualities of Sidrat ul Muntaha, so I asked, 'Ya Rasool'Allah ﷺ! What did you see there (from near it)?' He ﷺ said 'I saw My Creator there (from near it).'

There is a narration in Tirmizi Shareef from Hazrat Abdullah ibn Abbas رضي الله عنهما

اما نحن بنوها شام فنقول ان محمدا رأى ربه مرتين

We the Banu Hashim say that, verily Muhammad ﷺ saw His ﷻ Creator (Allah) twice.

Ibn e Ishaq narrates from Abdullah bin Abi Salamah ,

ان ابن عمرا رسل الى ابن عباس يسأله
هل رأى محمدا صلى الله تعالى عليه وسلم ربه فقال نعم

Hazrat Sayyiduna Ibn Umar رضي الله عنهما went to Hazrat Abdullah ibn Ab'bas رضي الله عنهما and enquired from him (by saying); Did Muhammad ﷺ see His Creator? So, he replied "Yes".

It is in Jaame Tirmizi and Mu'jam Tabrani from Ikramah رضي الله عنه

واللفظ للطبراني عن ابن عباس قال نظر محمد الى ربه قال عكرمة فقلت لابن عباس نظر محمد الى ربه قال نعم جعل الكلام لموسى والخلة لابراهيم والنظر لمحمد صلى الله تعالى عليه وسلم (زاد الترمذي) فقد رأى ربه مرتين

And the words of Tirmizi from Ibn e Ab'bas are; **He said, (Nabi) Muhammad ﷺ saw His Creator. So, Ikramah رضي الله عنه said, I then asked Ibn e Abbas رضي الله عنهما 'Did (Nabi) Muhammad ﷺ see His Creator?' He said, yes, Allah blessed (Nabi) Moosa عليه السلام with (the gift of) conversation, and He blessed Ibrahim عليه السلام with His Friendship, i.e. with His Special closeness, He Blessed (Nabi) Muhammad ﷺ with His Divine Vision. It is further mentioned in Tirmizi, So verily (Nabi) Muhammad ﷺ saw His Creator twice.**

Imam Tirmizi mentions that this Hadith is Hasan.

It is reported in the narrations of Imam Nasa'i, Imam Ibn Khuzaima, Haakim and Baihaqi as follows,

أتعجبون ان تكون الخلة لابراهيم والكلام لموسى

والرؤية لمحمد صلى الله تعالى عليه وسلم

Are you astonished by the (honour of) Friendship blessed to (Nabi) Ibrahim عليه السلام, and by the (honour of) conversation blessed to (Nabi) Moosa عليه السلام and by the Divine Vision blessed to (Nabi) Muhammad ﷺ?

Haakim has said that this is a Sahih, i.e. an authentic Hadith. Imam Qastalani and Imam Zarqani both have said that the authenticity of this Hadith is confirmed.

It is in Tabrani and Mu'jam e Awsat,

عن عبد الله بن عباس انه كان يقول ان محمداً صلى الله تعالى عليه وسلم

راى ربه مرتين مرة ببصرة ومرة بفوادة

It is reported from Abdullah Ibn Ab'bas رضى الله عنهما wherein he would say, 'Verily (Nabi) Muhammad ﷺ saw His ﷻ Creator twice, once with His ﷻ physical eyes and once with the eyes of His ﷻ heart'.

Imam Suyuti, Imam Qastalani, Allama Shaami, and Allama Zarqani say that this is an authentic Hadith.

Imam ul A'imma ibn e Khuzaima and Imam Baz'zar both narrate from Anas bin Malik رضى الله عنه

ان محمداً صلى الله تعالى عليه وسلم راى ربه عزوجل

'Verily (Nabi) Muhammad ﷺ saw His ﷻ Most Exalted Creator.'

Imam Ahmad Qastalani and Abdul Baaqi Zarqani say that this Hadith is Authentic.

It is reported in the Hadith of Muhammad bin Ishaq,

ان مروان سأل ابا هريرة رضى الله تعالى عنه
هل رأى محمد صلى الله تعالى عليه وسلم ربه فقال نعم

**Marwan asked Abu Hurairah رضي الله عنه
Did (Nabi) Muhammad ﷺ see His ﷻ Creator? So he said, "Yes".**

It is further mentioned in Musan'af Abdur Raz'zaq,

عن معبر عن الحسن البصرى انه كان يحلف بالله لقد رأى محمد صلى الله تعالى عليه وسلم

Ma'amar has narrated from Hasan Basri, who would take an oath by the Name of Allah and say that, Indeed (Nabi) Muhammad ﷺ saw His Creator.

Similarly, Imam ibn Khuzaima narrates from Hazrat Urwah bin Zubair رضي الله عنه who is the cousin of Sayyiduna Rasoolullah ﷺ and the grandson of Siddique e Akbar رضي الله عنه. He used to acknowledge (i.e. believe) that Rasoolullah ﷺ saw Almighty Allah on the night of Me'raj.

وانه يشتد عليه انكارها

**And He would become immensely displeased
with those who refused this view**

Similarly, Hazrat Ka'ab Ahbaar رضي الله عنه and Imam ibn Shihaab Zuhri Qarshi and Imam Mujahid Makhzoomi Makki, and Imam Ikramah bin Abdullah Madni Hashmi, and Ata ibn Abi Rabah Qarshi Makki (who was one of the teachers of Imam Abu Hanifah), and Imam Muslim bin Sabeeh Abud-Duha Kufi etc. and all the students of the great scholar of Qur'an, (Habr ul Ummah) the distinguished Aalim of this Ummah Sayyiduna Abdullah bin Ab'bas have the same view. In other words, all the above mentioned giants of knowledge have similar views regarding the Divine Vision.

Sayyidi Aala Hazrat's Travels

After having discussed some academic articles from the works of Sayyidi Aala Hazrat رضي الله عنه I would now like to take you on a journey into the journeys of Sayyidi Aala Hazrat رضي الله عنه. Like the other pious predecessors, Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه would also travel for the sake of Deen. However, this was kept to the minimum due to his Deeni responsibilities in Bareilly Shareef. He would only travel for the sake of Deen and usually on the invitation of the great Ulama or well-wishers who were serving the Deen.

At this point, I must mention that many people travel for leisure with no real aim of Deen, and this usually leads to sin and falling into other vices. The aim of a journey should be of a Religious nature and to attain benefit in Deen. If one journeys for business etc. he should also do so with the intention of earning to please Almighty Allah, so that this journey will also be one which is full of blessings.

Whenever Sayyidi Aala Hazrat رضي الله عنه or the pious servants of Allah went on a journey, they did so to observe the condition of the people and to find solutions to the Deeni matters, and to guide them by Allah's Mercy towards the true path of Islam.

One benefit of undertaking journeys and travelling the earth is to observe the condition of other nations during your travels and to look at the condition of those who are deprived of Islam, and to observe the outcome of the past nations who did not believe in Almighty Allah.

Almighty Allah says in the Glorious Qur'an,

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ ۗ كَانَتْ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾

You say, 'Travel the earth, and observe the aftermath of those before (you). The vast majority of them were polytheists.' [Surah Ar-Rum (30), Verse 42]

In other words, in this verse of the Holy Qur'an Almighty Allah is informing the Beloved Rasool ﷺ to ask the people to travel the earth so that they may see the aftermath of those who did not believe, and how Almighty Allah destroyed them, due to their unbelief. This verse is teaching us to travel for this purpose as well, so that we may look at the ruins of past nations and learn a lesson from it.

Almighty Allah says in the Glorious Qur'an,

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

You say, 'Travel the earth, and observe the aftermath of the offenders'. [Surah An-Naml (27), Verse 69]

In this verse as well, Almighty Allah is passing the same message, teaching us not to be offenders in Deen, and informing us that, when we do travel, we should observe what happened to the offenders and transgressors.

Almighty Allah says in the Glorious Qur'an,

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۗ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾

So did they not travel the earth, so that they may observe what was the aftermath of their predecessors? Allah rained down a barrage of destruction upon them. And for these unbelievers as well, there are many such destructions (to come). [Surah Muhammad (47), Verse 10]

In this verse, and many other verses of the Holy Qur'an Almighty Allah is emphasising the same message again. In other words, travel the earth to look at what happened to the past nations, and how Almighty Allah rained down destruction and devastation upon them, destroying their children and their wealth and properties. In this verse, there was also a message to the unbelievers that if they did not take heed to the message of Nabi Kareem ﷺ and bring Imaan in him, then they too will face a barrage of similar torments.

Sayyidi Aala Hazrat رضى الله عنه in keeping with the command of the Holy Qur'an thus travelled for the sake of Deen, and to observe the condition of the people and draw them towards the path of righteousness so as to save them from the destruction of the past nations. He also travelled to attain blessings and fulfil the Command of Allah and His Rasool ﷺ i.e. for the purpose of Hajj and Ziyaarat. In the final section of this volume, we will discuss Sayyidi Aala Hazrat's رضى الله عنه journey to Hajj and Ziyaarat.

Sayyidi Aala Hazrat's First Hajj

Sayyidi Aala Hazrat Azeem ul Barkat رضی اللہ عنہ performed his first Hajj and Ziyaarat at the age of twenty-three in the year 1295 Hijri. One can only try to imagine how it was when this great Aashiq e Rasool ﷺ was blessed with the blessed honour of standing at the Court of the Beloved Rasool ﷺ in whose love, he was willing to sacrifice everything. It was the moment when the Aashiq e Rasool ﷺ who said,

**Jaan o Dil Hosh o Khirad Sub To Madina Pahunche
Tum Nahi Chalte Raza, Saara To Samaan Gaya**

**My Soul, My Heart, My Senses & My Intellect,
Have All Gone To Madina**

**Are You Not Going O Raza!
All Your Possessions Have Gone?**

It was indeed a glorious moment for Sayyidi Aala Hazrat Imam Ahmed Raza Khan رضی اللہ عنہ when he presented himself for the Ziyaarat e Haramain Tayyibain. He was blessed with the honour of being in the company of his beloved father Imam ul Mutakallimeen Hazrat Allama Mufti Naqi Ali Khan Qaadiri Barakaati رضی اللہ عنہ, and in the shade of his dear and beloved mother, who was the cradle of his pious nurturing.

It was a difficult journey, as in those days Hajj from India was performed by ship, and the ships of then were not like the luxurious ships of today. Hence, this journey of Sayyidi Aala Hazrat was indeed a memorable journey.

By Allah! This Ship Will Not Sink

Regarding his first Hajj and Ziyaarat, Sayyidi Aala Hazrat رضى الله عنه further says,

My first Haaziri was with both my blessed parents رضى الله تعالى عليهما. I was twenty-three years of age then. On our return, the ship was caught at sea in a vicious storm, which lasted for three days. The details of this are very lengthy. People had put on their Kafan i.e. shroud (as they feared that the ship would sink). My mother was very troubled and tense when all this was happening. When I noticed her anxiousness, all of a sudden, and without even intending to do so, I said, '**Be at ease. By Allah! This ship will not sink.**'

Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه then says,

I took this Qasm, i.e. Oath in Allah's Name, due to the faith and comfort I attained from that Hadith Shareef which mentions the Dua when embarking on a ship. The Hadith says that if this Dua is read when embarking on a ship, the ship will be saved from sinking, and I read that Dua when embarking on the ship, hence I was content with the true promise of the Hadith, but because I suddenly uttered the words of oath, I too realised that the situation was tense, and immediately I remembered the words of the Hadith, and I humbled myself before Almighty Allah and sought the Aid of Sarkaar e Risaalat ﷺ. Alhamdu Lillah, that storm and severe wind which was raging for three days completely subsided in a short while and the ship was saved. Such is the love of a mother, that she remembered the difficulties of those three days and nights. As soon as we entered our home, the first words she said to me were, Almighty

Allah has allowed us to fulfil our Fard Hajj. Now, you should not make intention during my lifetime. I remembered these words of hers, and (I know) that if the parents do not permit, then Nafil Hajj is not permissible, and I too was not in the position to do so by myself.

During his first Hajj, Sayyidi Aala Hazrat رضی اللہ عنہ was blessed with immense Blessings from the Court of Almighty Allah and from the Special Blessings of Sayyiduna Rasoolullah ﷺ. It was during this Hajj that he also met the great Ulama e Ahle Sunnat of the Sacred Sanctuaries.

Regarding the first Hajj of Sayyidi Aala Hazrat رضی اللہ عنہ it is mentioned that once, after having completed his Hajj, Sayyidi Aala Hazrat رضی اللہ عنہ had gone to pray his Maghrib Namaaz in the Haram Shareef, and he did so in line with the Maqaam e Ibrahim, where he met a very blessed and pious personality. This blessed and radiant personality turned out to be none other than the great and renowned Imam of the Shafa'i order in Makkatul Mukarramah, i.e. Hazrat Allama Shaykh Husain bin Saleh Kamaal رضی اللہ عنہ.

The great Imam Allama Shaykh Saleh Kamaal رضی اللہ عنہ had only met Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ for the very first time. They had never been formally introduced to each other before, but on seeing Sayyidi Aala Hazrat Imam Ahle Sunnat رضی اللہ عنہ he immediately recognised him by the radiance on his forehead.

The illustrious Imam Allama Shaykh Saleh Kamaal رضى الله عنه walked up to Sayyidi Aala Hazrat رضى الله عنه and immediately took him by his hand and led him to his blessed home. He then placed his hand on the blessed forehead of Imam Ahle Sunnat Sayyidi Aala Hazrat رضى الله عنه and said,

**Indeed, I am observing the splendour of
Allah's Noor on this forehead**

Without any hesitation the illustrious Imam Allama Shaykh Saleh Kamaal رضى الله عنه blessed Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه with the glorious certificates and permissions in the transmission of the Siha Sittah, i.e. in the transmission of the six magnificent compilations of Sahih Ahadith. He then honoured Sayyidi Aala Hazrat Imam Ahle Sunnat رضى الله عنه with the title **Ziaud'deen**, i.e. The Radiant Light of Splendour of Deen.

During this journey Sayyidi Aala Hazrat رضى الله عنه also met many other great Ulama e Ahle Sunnat, and they too immediately recognised his excellence and virtue. They too blessed him with certifications and permission to transmit Hadith.

From amongst these great scholars and teachers of the sacred sciences, was the grand Mufti of The Hanafi Order at Makkatul Mukarramah, Hazrat Allama Imam Ash Shaykh Abdur Rahmaan Siraj رضى الله عنه and Hazrat Allama Mufti Ash Shaykh Sayyid Ahmed Dahlaan Makki Ash Shafa'i رضى الله عنه. These blessed personalities did not look at the age of Sayyidi Aala Hazrat رضى الله عنه but they looked at the knowledge, wisdom, piety and steadfastness which this Aashiq e Mustafa ﷺ had been blessed with.

According to reports, it was during this historical and blessed journey to the Holy Lands, that Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ informed the Ulama e Haramain Sharifain of the blasphemous and deviant beliefs of the Ulama e Deoband. He shed light in detail with regards to their corrupt and deviant beliefs and unveiled their deviance, as when these notorious ones would visit the Holy Harams, they portrayed themselves as true Sunnis and as ardent followers of Sayyiduna Rasoolullah ﷺ by hiding their reality.

It was the great Ulama of the Haramain Sharifain who later gave verdicts and decrees of kufr against the leaders of Deoband for their heretical beliefs, and they included in this decree those who after knowing of their kufr beliefs, still regarded them as Muslims.

Sayyidi Aala Hazrat رضی اللہ عنہ also met the great Ulama of Madinatul Munawwarah during this blessed journey, and unveiled the heretical ones before them as well. The decrees of the Ulama e Haramain Sharifain, i.e. the Ulama of Makkatul Mukarramah and Madinatul Munawwarah, went on to form the world-renowned **'Fatawa Husaam ul Haramain'**.

Allah-Willing, I will discuss Husaam ul Haramain and other works of Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ in one of the upcoming volumes of 'Sayyidi Aala Hazrat The Qaadiri Gem'.

Sayyidi Aala Hazrat's Second Hajj

Sayyidi Aala Hazrat رضي الله عنه thereafter discusses his second Hajj which he performed in 1323 Hijri. He also explains how he requested and received permission from his beloved mother. I have briefly mentioned this in Volume One of this book, under the discussion 'Hajj With His Mother's Permission'. However, here I will present the incident in detail, so that we may get a bird's eye view into the second Hajj of Sayyidi Aala Hazrat رضي الله عنه.

Malikul Ulama رضي الله عنه quotes that Sayyidi Aala Hazrat رضي الله عنه personally mentions as follows, **When I presented myself for the second time in Makkah Mu'azammah for Ziyaarat e Haramain Sharifain, it was all of a sudden, as after my first Hajj I had no real plan to do so.**

Sayyidi Aala Hazrat رضي الله عنه explains how this journey really materialised. He says, **During this trip, my younger brother (Maulana Mohammed Raza Khan عليه الرحمه) and Haamid Raza Khan (His elder son Hujjatul Islam رضي الله عنه) and other relatives accompanied me on this journey to Hajj. I had seen them off in Lucknow and then returned home, but there was an unusual discomfort in my heart. I felt this uneasiness and longing for the entire week. I was completely anxious and felt intense discomfort (in my heart). One day at the time of Asr (Namaaz), I felt even more restless and my heart began to long and yearn even more to be present in the Court of the Beloved Rasool ﷺ. I called Maulavi Nazir Ahmed Saaheb and asked him to go the railway station and make a second class reservation for me on the train to Bombay, as this will be more comfortable in performing Namaaz (when the train stops).**

Sayyidi Aala Hazrat Imam Ahle Sunnat رضى الله عنه mentions that Maulana Nazir Saaheb then proceeded to the railway station and asked the station master to do the reservation. The station master asked which train he wished to travel by, and he said the 10pm train which goes tonight. He informed him that he will not be able to get the seats on this train. He further explained that if he wanted tickets on this train he needed to reserve them 24 hours before. He became distraught and was about to come back when he met a ticket collector who lived nearby us. He told him not to worry and he took him to the station master and without being told to do so, he said to the station master that he was told about the reservation yesterday but had forgotten to mention it. The station master then reserved a second class compartment and charged the normal fee of one hundred and sixty-five rupees and one Aana.

Huzoor Aala Hazrat رضى الله عنه says, **I completed my Esha Salaah that evening in the starting time and the transport had also come. All that was left was to get permission from my beloved mother, which was the most important issue at this time, and I was sure that she will not permit me (to travel). I was not sure how to ask her, and to go for the Nafil Hajj without the permission of the mother is forbidden. Finally, I went inside the house. I saw that my beloved mother was covered in a sheet and resting. I closed my eyes and kept my head at her feet, so she woke up immediately and sat up. She asked me what the issue was, I said, O my beloved mother! Please grant me permission to go for Hajj. The first words that she said were 'Khuda Hafiz'.**

Sayyidi Aala Hazrat رضي الله عنه says,

It was the effects of the same Dua that I immediately went out and instantly got into the vehicle and left for the station. I had later heard, i.e. on my return that I had probably not reached the station as yet, when she said that, I am not giving permission. Ask him to come back. However, by then I had already gone, and no one could reach me or call me back. Before leaving, the water which I had used to make Wudu was left in the outer courtyard, she refused to have its remaining water thrown away until my return and said, it is his Wudu water.

Sayyidi Aala Hazrat رضي الله عنه while explaining the next stage of this journey says,

From the Bareilly Station, I sent a wire, i.e. telegram to Bombay informing them of my departure. Everyone there thought that probably it was Hasan Mia (i.e. Aala Hazrat's middle brother) who was coming, because he had intention for the following year (to go for Hajj), and none even thought that I would be making this trip. I was then delayed for a day in Agra because the Mail Train had left and our train was waiting for passengers. Maulana Nazir Ahmed asked the station master as to why our train was detached from the engine, and he mentioned that the Mail train was not reserved, so you will have to go in the normal passenger train (from here on), and the day had already come when the Hujjaj (i.e. Hajjis) would have entered the quarantine in Bombay (as this was the procedure for travel), and I was not there, and wondered what will happen (when I reach). This was on the Thursday. A wire had come informing us that the people will get ready and enter into quarantine on Thursday.

Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه says,

Because of the train being separated, I only reached Bombay Station at 8am on Friday morning. I saw a huge crowd of well-wishers from Bombay at the railway station. Haji Qaasim etc. were there with their cars. After Salaam and shaking hands, the first words he mentioned were, do not go into the city. We should go directly to the quarantine area, as your group has not entered the quarantine as yet. I immediately thanked Almighty Allah and got to enter the quarantine area with my group. It was the Barkat of the Dua in the Hadith, that the hope which was lost, was afforded to me.

Sayyidi Aala Hazrat رضى الله عنه then explains what happened and how his group had not as yet entered the quarantine area where as Thursday had been allocated for them by the authorities. He says,

I asked them (my group) as to what occurred (that delayed their entry into the quarantine area), and they said that it was something very surprising, because this never happens. The doctor arrived at the stipulated time on Thursday and then steamed, i.e. used vapour (as this was the procedure then), and had just done about half of the people present, when he started to feel anxious and restless. He stopped immediately and then said that he would come back to steam the other half (which was our group) tomorrow, and in this way our group was not attended to yesterday.

Sayyidi Aala Hazrat رضى الله عنه explains that he then faced another challenge and was forced to buy another ticket for another ship, and this meant that he would be separated from his group of companions.

The great Imam explains the challenge as it happened and the amazing outcome. He says,

The tickets for the ship that our group was to board were distributed completely. Due to this unforeseen situation I was forced to purchase a ticket for another ship, and that too a third level ticket, and the wisdom (from Allah) behind this, we also realised later (on this journey). I then recited the Duas in the Hadith that Sarkaar ﷺ may bless me to be with our own people. How will I be separated from them and then arrive in Your ﷻ Blessed Court. I then looked to see if there was someone who was travelling alone on the ship and for whom this ship or the other is alike. By the Mercy of Almighty Allah, I managed to find an elderly man from Bareilly, who lived in Behri, who happily changed his ticket with me, and he went on the other ship, and by the Grace of Almighty Allah, I was now on the same ship as my fellow companions.

Shedding light on the wisdom behind only managing to initially get a third level ticket, and the blessings of Rasoolullah ﷺ in him getting that particular class of ticket. Sayyidi Aala Hazrat رضی اللہ عنہ says,

The Beloved Nabi ﷺ blessed me with getting a ticket in the third level, because I was meant to meet with that elderly man, whose ticket was in fact in the third class, and so that by changing the ticket with him, there will be no loss of money. After coming out of the quarantine, I paid a further one hundred and twenty five rupees and got the ticket upgraded to a first level ticket.

Note: The Aana is an old Indian currency unit equivalent to 1/16th of a Rupee which was removed from use in the 1950's.

The Direction of The Qibla

The journey continued and the ship neared the Gulf of Aden so that it could dock at the next port of entry being Kamraan. Sayyidi Aala Hazrat discusses their arrival into Kamraan. He says,

As we approached 'Adan, i.e. (The Gulf of Aden), I was performing my Asr Salaah, and the sound of an Arabian persons voice reached my ears. He was saying, This is not the direction of the Qibla. I did not pay any attention (to his call) as I had already taken out the Qibla direction for 'Adan and Kamraan using the contemporary geometry formulae and this was sufficient for me to complete my Namaaz and sit for a while and complete my litanies. After having completed everything, I said to him, tell me which is the direction of the Qibla right now, and which was the direction five minutes before. I then did the calculations and showed it to him, and explained to him that at that time (when I was performing my Namaaz), that was the actual direction of the Qibla. He immediately accepted and acknowledged my explanation. On reaching Kamraan, we entered the quarantine area, i.e. for health checks, and there we had to remain for ten days.

Praising the Turkish helpers he says, **Allah bless the Turkish helpers with a blessed reward. They gave such ease and comfort to the Hujjaj, that I heard some people saying, the days of Hajj are near, otherwise we would have stayed ill and enjoyed the comforts here. In Bombay, none had the audacity to even put one foot outside of the perimeter of the demarcated quarantine area. Even inside the perimeter they would complain against everything. The Hindu soldiers would intentionally trouble the Hujjaj.**

The Mujad'did Visits A Mazaar in Kamraan

Sayyidi Aala Hazrat رضى الله عنه found the atmosphere in Kamraan to be very welcoming and friendly. As he mentions above, it was an atmosphere which was very different from the one they faced while in quarantine in Bombay. He says,

I heard that there was the Mazaar of a beloved servant of Allah about a mile from Kamraan. My companions and I made intention to go there for Haaziri (i.e. to visit and take blessings). I asked permission from the Turkish doctor on duty, and he happily without any hesitation granted us permission to go. He asked how many people were with me. I said there are about ten or twelve of us. He happily gave permission to all of them, and we went for Ziyaarat and then returned.

Sayyidi Aala Hazrat's رضى الله عنه wish and desire to visit the Mazaar Shareef of a pious servant, i.e. of a Wali Allah, showed his deep love and respect for the beloveds of Allah. It also teaches us a valuable lesson. In other words, whenever you travel to any city, town, or country and if you become aware of the Mazaar Shareef of some pious servant of Allah which is located there, and if you have the means and the time to visit the Mazaar and seek their blessings, you should attempt to do so, as this will bring greater blessings and more success to your trip. It also becomes a means of attaining the Mercy of Almighty Allah and the Special Blessings of the Beloved Rasool ﷺ and this in turn protects one from the calamities and difficulties which one would have encountered during this journey.

Sayyidi Aala Hazrat Delivers a Lecture Aboard The Ship

Those on the ship became accustomed with Sayyidi Aala Hazrat Imam Ahmed Raza Khan رضي الله عنه and his fellow passengers already recognised his acumen and knowledge. Sayyidi Aala Hazrat says,

In the ship and while at Kamraan, I delivered lectures almost daily, in which I mostly explained the method and the rules related to Hajj, and most certainly I also discussed that which is always the final objective of all my lectures, that being the importance of respecting the grand excellence of Huzoor Sayyid e Aalam عليه السلام. There was also a very wealthy person who would also sit down and listen to the rules which I explained, but when I would speak about the respect and the reverence of the Beloved Rasool ﷺ, then instead of signs of happiness, signs of resentment could be seen on his face. I realised he was a wahabi. On investigating, I came to know that he was the mureed of Gangohi Saab. On that day, I changed the topic of my lecture towards the wahabis and towards Gangohi. He sat there compelled and restless listening to me, but from the very next day, he stopped attending the lectures. I proclaimed the Hamd, i.e. I praised Allah, that the Jalsa, i.e. the gathering had now become cleansed.

This was Sayyidi Aala Hazrat's true love for Allah and His Beloved Rasool ﷺ and his firmness against the deviants, that the moment he confirmed that the person who was attending the lectures on the ship was a deviant and follower of Gangohi, he immediately changed his manner and style of delivery and openly refuted the wahabis.

The Blessing of Huzoor Ghaus e Azam رضی اللہ عنہ

While in Kamraan, Sayyidi Aala Hazrat Imam Ahle Sunnat Ash Shah Imam Ahmed Raza Khan Qadiri Barakaati رضی اللہ عنہ and his companions faced another challenge which could have caused them to reach Makkah delayed, thereby causing the Hajj to be forfeited, but the conviction of Sayyidi Aala Hazrat in the Mercy of Allah and His Rasool ﷺ and his true love and reverence for Huzoor Ghaus e Azam رضی اللہ عنہ as his means in the Court of Allah and His Rasool ﷺ caused the challenge to be alleviated. Sayyidi Aala Hazrat رضی اللہ عنہ explains,

There were only two days left to remain in Kamraan. We had to embark on the ship the following day. Suddenly that night all my companions became ill with severe stomach pains, and they all started to have diarrhoea. I did not have any pain, but I too had to go to the bathroom five times. It was now morning and the doctor was about to come. Daily the males would be checked by Turkish male Doctors and the females would be examined by the female doctors. My dear younger brother was worried about everyone's health and decided to mention our condition to the doctor. He asked my opinion about this and I said, if they hold us back here thinking that we are ill, then the days of Hajj are near and Allah Forbid, if we are unable to reach on time, all will be ruined. I said that the male doctor and female doctor would be on their way shortly, and if they become aware of the situation then we should not mention ourselves, we should just remain silent.

The discussion which follows shows the devotion and the faith that Sayyidi Aala Hazrat رضي الله عنه had in the Mercy of Allah and His Beloved Rasool ﷺ and his conviction and devotion to Sultan ul Awliyah Fard ul Afrad Qutbul Aqtab Hazrat Sayyiduna Shaykh Abdul Qadir Al Jilani Al Baghdadi رضي الله عنه. The great Imam says,

I then said to them to wait a while and let me mention this to my Hakeem. I then went out of the residence into the jungle and read the Duas from the Hadith and then turned my attention towards Sayyiduna Ghaus e Azam رضي الله عنه seeking his aid. I had just done this when suddenly Hazrat Sayyidi Shah Ghulam Jilani Saaheb عليه السلام the Sajjadah Nasheen of Sarkaar Baansa Shareef approached me. He was from amongst the descendants of Huzoor Ghaus e Azam رضي الله عنه and we had been on the same ship from Bombay. On seeing him, I realised that this was the sign of a good omen. I then even requested him to make Dua and he too made Dua. I had probably only left the residence for about ten minutes. Now, when I returned to the residence, Alhamdu Lillah, I found everyone so fit and healthy as if they were never ill. Leave alone the pain etc. even the weakness from the illness was not visible on them. After this, all of us even walked up to two and a half to three miles to the seashore (to get onto the ship).

Subhaan'Allah! This is a great lesson of having trust in Allah and in the Mercy of the Beloved Rasool ﷺ, and relying on the pious and chosen servants of Allah when facing difficulties and challenges. Sayyidi Aala Hazrat رضي الله عنه said that he needed to go out to consult with his Hakeem. Subhaan'Allah! It meant that he presented himself before Huzoor Ghaus e Paak رضي الله عنه seeking cure from Almighty Allah for all those who were ill.

Sayyidi Aala Hazrat Arrives in Jeddah

When the ship on which Sayyidi Aala Hazrat رضى الله عنه and his companions travelled, docked in Jeddah, there were massive crowds of Hujjaj but there was only one exit area. He mentions that due to this, they faced some challenges as the bathrooms were now far away and they had with them female family members as well. It took almost five hours to exit and complete all the formalities, and he mentions that it seemed as if the time was not going by. They could not move out or be on their way until the crowds started to subside. He explains that the crowds were still flowing and it was almost midday. He says,

It was almost midday in this chaotic crowd, and all were feeling the pangs of hunger and thirsts. My younger brother (Maulana Muhammad Raza) and all the others were very restless and uncomfortable due to the immense heat. When it became too long waiting there, then my young brother and Haamid Raza Khan came up to me and said, for how much longer will we manage to stand hungry and thirsty in this heat? I said, if you wish to leave then you may do so, but as long as this crowd does not become less, I will not take the females who are with us through this crowd. Now, none dared to say anything further and all of them remained silent. After a short while, an Arab gentleman whom I had never met before approached me. He conveyed Salaam and then said to me, O Shaykh! Why is it that I find you distressed? I said, our distress is obvious. We have women with us and this huge crowd of men is so much, that we have been standing here, waiting for the last five hours (so that we can lead our women out of this chaotic crowd of men).

Sayyidi Aala Hazrat رضي الله عنه says, **The Arab gentleman said, get your men to form a ring around your womenfolk and let them remain inside the ring, and walk behind me. We then formed a ring around the womenfolk and walked behind the Arab gentleman. We noticed that throughout the way, not a single stranger touched shoulders with our shoulders. As soon as we reached our destination and emerged from the crowd, the Arab gentleman disappeared from our sights.**

On arriving in Jeddah Sayyidi Aala Hazrat Azeemul Barkat رضي الله عنه was afflicted with fever. It was Sayyidi Aala Hazrat's رضي الله عنه nature that when he was inflicted with fever, he would feel extremely cold. Sayyidi Aala Hazrat رضي الله عنه says, **Praise be to Allah, we had already donned the Ehraam from Yalamlam. Due to feeling so cold, I would put a shawl over my shoulders, and go to sleep, as it is disallowed to cover the head when in the state of Ehraam. Alhamdu Lillah, when I would wake up I would find that the shawl had not gone beyond my neck (i.e. at no stage did it cover the head). We have to remain in Jeddah for three days and my fever is increasing. Today, we will have to travel further and spend the night in the open plains of Jeddah, and I was not sure how I will manage this with the fever. I presented my situation in the Court of Sarkaar e Aqdas ﷺ and Alhamdu Lillah the fever started to subside immediately, and it did not return until the 13th (of Zil-Hijjah). Alhamdu Lillah after completion of all the Manaasik, i.e. the Rites of Hajj, only then did the fever return on the 13th. I said, You are now welcome, as Allah has allowed my duties to be fulfilled.**

Note: Yalamlam is one of the five stipulated Meeqats before which one must tie the Ehraam for Hajj or Umrah.

Meeting With Allama Sayyid Isma'eel Makki The Curator of The Sacred Haram Library

Sayyidi Aala Hazrat Azeemul Barkat explains his meeting with the noble and revered scholar of Makkatul Mukarramah Hazrat Allama Mufti Shaykh Isma'eel Makki روضي القديع. He says,

After completion of the Rites of Hajj, I was blessed with visiting the Sacred Library of the Haram Shareef. On the first occasion when I visited, Haamid Raza Khan was with me. The guardian, i.e. curator of the books in the Sacred Library was the authoritative, handsome, and noble Aalim Maulana Sayyid Isma'eel روضي القديع. This was the first time that I got to make his ziyaarat, i.e. to see him. Like the other great Ulama of Makkatul Mukarramah, this great Aalim also had an unseen, i.e. spiritual and sincere connection with me. This connection which they had to me, was after I had written my Fatwa which was called, 'Fatawa Al Haramain Bi Rajafi Nadwatil Main' seven years before, in the year 1316 Hijri, in which I had established twenty-eight questions and answers in the refutation of Nadwa, which I wrote in less than twenty hours, and through some servants and servants of the Deen, it was presented to these personalities, and they adorned it with their valuable reviews, and they honoured this humble servant with Duas and words of great excellence. This has been published as a complete book in Bombay in 1317 Hijri. From then on Almighty Allah has placed the respect and honour of this insignificant speck of dust in the hearts of these great and noble personalities, but I had not had the honour of meeting (some) of them personally.

Sayyidi Aala Hazrat رضى الله عنه continues,

I requested the blessed personality to dispense some books to me, so that I could study them. From amongst those who were present someone mentioned and asked the ruling about doing Rami, i.e. pelting, before Zawwal. Maulana said that the Ulama here have given the Fatwa of permissibility. He was discussing this ruling with Haamid Raza Khan and I was then asked to comment, so I said that it is contrary to the Madhab (of the Hanafis). Maulana Sayyid Saaheb then mentioned the name of a current, i.e. contemporary book, and mentioned that in this book it is written as being permissible and an acceptable and notable view on which the Fatwa is given.

Sayyidi Aala Hazrat رضى الله عنه says,

(Regarding this) I said, It is possible that it has been mentioned to be permissible, but it will definitely not be mentioned as being the acceptable and notable view on which the Fatwa is given. He brought out the book and in the book it was mentioned just as this Faqeer has noted. In other words, the words عليه الفتوى i.e. denoting the acceptable and notable view on which the Fatwa is given, was not written in this book. Hazrat Maulana leant over and in the ear of Haamid Raza Khan he asked about who I was, as he did not know Haamid Raza Khan as well, but the discussion was with him at that time, hence he asked him, so he mentioned my name. On hearing my name, Hazrat Maulana ecstatically got up and rushed towards me, and embraced this Faqeer. Thereafter, Alhamdu Lillah our relationship progressed greatly.

The Indian Wahabis Arrive in Makkah

As mentioned earlier, and as it is well-known Sayyidi Aala Hazrat Imam Ahle Sunnat, The destroyer of bid'at رضى الله عنه left no stone unturned when it came to refuting the deviants, and more so the deobandis who are the Indian Wahabis.

He refuted the likes of Khalil Ahmed Ambethwi, Rashid Ahmed Gangohi, Ashraf Ali Thanvi and Isma'eel Delhvi etc. and gave verdicts against them for insulting the Beloved Rasool ﷺ.

All his life he fought against their heresy and did all that he could to save the unsuspecting Muslims from their webs of deceit.

Sayyidi Aala Hazrat Imam e Ahle Sunnat رضى الله عنه says that,

I got to hear that the Wahabis had already arrived from before, in Makkah, which included Khalil Ahmed Ambethwi and other ministers of this clique and some very wealthy and influential people. They had opened the lines of communication with the Shareef of Makkah and had started the discussion on the matter of ilm e Ghaib, i.e. the knowledge of the unseen, and they had presented some questions in this regard to the Grand Aalim amongst the Ulama of Makkah Hazrat Maulana Shaykh Saleh Kamaal who was the Qazi of Makkah and the Mufti of Hanafis. I presented myself before his eminence. My dear Maulavi Abdul Ahad Saaheb, the son of Hazrat Maulana Maulavi Wasi Ahmed Muhad'dith e Surati رحمة الله تعالى عليه was also with me.

Sayyidi Aala Hazrat Imam e Ahle Sunnat رضي الله عنه says that,

After conveying Salaam I commenced a speech regarding the matter of ilm e Ghaib, and proved the ilm e Ghaib in the light of Qur'anic verses, Ahadith and from the statements of the A'imma. I also refuted the doubts which the opposition tried to create. I presented all this information verbally for almost two hours. For these two hours, the blessed personality remained completely silent and content and for two hours he continued to look at my face and attentively listen to what I was saying.

Sayyidi Aala Hazrat Imam e Ahle Sunnat رضي الله عنه continues,

As I completed my speech, he quietly stood up. A book was kept in a nearby shelf. He walked to it, and brought out a paper from it in which there were some questions and four lines of an incomplete answer, regarding a statement from the book 'I'laamul Azkiya' by Maulavi Salaamatullah Rampuri wherein he wrote that Huzoor e Aqdas ﷺ can be referred to as:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Showing the piece of paper to me, he said, Your coming was the Mercy of Allah, otherwise, the Fatwa of Kufr would have been issued from here on Maulana Salaamatullah.

Sayyidi Aala Hazrat رضي الله عنه says, **I praised Almighty Allah and returned to my residence. I did not mention to Maulana about where I was residing. (I heard) that he wished to visit me, but due to the Hajj crowds and not knowing my place of residence, he ascertained that he would surely find me at the Sacred Library.**

Another Meeting With Allama Saleh Kamaal

As mentioned above, Hazrat Allama Mufti Saleh Kamaal رضي الله عنه was still looking forward to meet Sayyidi Aala Hazrat رضي الله عنه and by the Grace of Almighty Allah and the Mercy of the Beloved Rasool ﷺ this meeting did take place. Discussing this meeting, Sayyidi Aala Hazrat رضي الله عنه says,

It was the 25th of Zil-Hijjah 1323 Hijri. I was ascending the stairs of the Sacred Library after Asr Namaaz. I heard an expression of delight behind me. I looked back, and noticed that it was Hazrat Maulana Saleh Kamaal رضي الله عنه. After conveying Salaam and shaking each other's hands, we proceeded to the office of the Sacred Library. Hazrat Maulana Sayyid Isma'eel رضي الله عنه and his young son Sayyid Mustafa, and his father Maulana Sayyid Khalil رضي الله عنه and a few other personalities were also present there. I am unable now to remember who they were.

Sayyidi Aala Hazrat رضي الله عنه says,

Hazrat Maulana Saleh Kamaal رضي الله عنه took out a piece of paper, a document on which there were written five questions pertaining to ilm e Ghaib, i.e. the knowledge of the unseen. These are the same questions which Maulana had commenced answering but did not attend to it after my speech. He said, these questions have been presented by the Wahabis through our leader (i.e. to the Shareef of Makkah), and we require for you to write the response to it.

Sayyidi Aala Hazrat رضى الله عنه says,

I requested Maulana Sayyid Mustafa to hand me a pen and ink. Hazrat Maulana Shaykh Saleh Kamaal, and Maulana Sayyidi Isma'eel and Maulana Sayyid Khalil who were all present there said, we do not want a response like this immediately, but we need such an answer that the evil ones should lose their teeth.

Sayyidi Aala Hazrat رضى الله عنه says,

I said to them that for this I will need some time, and only two portions of the day are left, so what can be done in that time! Hazrat Maulana Shaykh Saleh Kamaal رضى الله عنه said, tomorrow is Tuesday, and the day after is Wednesday, so after these two days, if I can get the response by Thursday, I will present it before the Shareef of Makkah.

Sayyidi Aala Hazrat رضى الله عنه further says,

I then put my trust in the Blessings of Almighty Allah and in the Blessed Aid of Nabi Mustafa ﷺ, and promised (that it will be done). The Will of Allah was such that from the very next day, the fever came back. That night I started writing and Haamid Raza Khan then prepared the final copies of what was being written. The word began to spread in Makkah Mua'zzamah that the Wahabis have sent questions towards someone and he is writing the responses. In this book, I did not discuss the Ghuyoob e Khamsa, i.e. The Five Unseens, because this was not in the questions which they had asked, and in this state of fever I wanted to complete it swiftly and properly. It is today, that I am writing it.

Sayyidi Aala Hazrat رضى الله عنه then says,

Hazrat Shaykh ul Khutaba wa Kabeer ul Ulama Maulana Shaykh Abul Khayr Mirdad sent a message in which he said, I am unable to walk (due to age), and I would like to listen to your book. I immediately took the pages of whatever I had already written and presented myself before him. The first section in the book was completed, in which was the evidence from our Maslak. The second section was being written, which is in refutation of the Wahabis, and the response to their questions. Hazrat Shaykh ul Khutaba listened to it from the beginning to the end and said, The discussion on Uloom e Khamsa is not mentioned. I said that it was not mentioned in the question. He said, It is my wish that it should definitely be included. I accepted, and as I left I respectfully touched his blessed lap.

Sayyidi Aala Hazrat رضى الله عنه says, **His eminence with his grand excellence and in his old-age as his blessed age was already more than seventy, said,**

انا اقبل ارجلكم انا اقبل نعالكم

I desire to kiss your feet, I desire to kiss your shoes

This is the Mercy of My Habeeb e Kareem ﷺ that the admiration of this person with nothing to really admire, is in the hearts of such great personalities. I came (to my residence) and on the same night included the discussion on the Five Unseens.

Allama Sayyid Abdul Hay Makki

The Ulama were impressed and inclined towards the personality, knowledge, wisdom, piety and steadfast nature of Sayyidi Aala Hazrat رضي الله عنه. Amongst them was Allama Maulana Shaykh Sayyid Abdul Hay Makki رضي الله عنه. Sayyidi Aala Hazrat رضي الله عنه explains his meeting with Shaykh Abdul Hay Makki رضي الله عنه as follows:

The following day was Wednesday. I had just completed performing my Fajr Salaah and was returning from the Haram Shareef, when the Khadim, i.e. servant of Maulana Sayyidi Abdul Hay who was the son of Maulana Sayyid Abdul Kabeer The Muhad'dith of Maghrib (by then forty of his books in the science of Hadith and Deeniyah had already been published in Egypt) approached me. He brought a message that Maulana wished to meet with me. I thought that I had only today left from the days in which I had promised to complete the response, and a lot of work still remained to be done. I sent a message with him saying that I will excuse myself for today, and tomorrow I will personally go to visit him. Immediately the Khadim returned with a message from him saying that today he will be leaving for Madina Shareef and all the preparations to leave were in place, and even the camels were already waiting outside the City, and he will perform Zuhr and immediately depart. I had now no other option and gave permission for Maulana to visit. He arrived and then requested this Faqeer to grant him permissions in the Science of Hadith, which he made me write out. We had some knowledgeable discussions until the Azaan for Zuhr Namaaz was called. There, Azaan is called immediately as Zawwal ends. Him and I went for Zuhr Namaaz, and immediately thereafter he departed to Madina Shareef and I returned to my residence, i.e. the rest house where I was staying.

Completion of Ad-Dawlat ul Makkiyah

Sayyidi Aala Hazrat رضى الله عنه says, The greater portion of today went without being able to do much, and the fever still had not subsided. In the remaining time of the day and after Esha by the Grace of Almighty Allah and the Special Blessings of The Beloved Rasool ﷺ the Book and the final manuscript was completed. Its name according to the Numerology of the year 1323 was 'Ad-Dawlat ul Makkiyah Bil Maadatil Ghaybiyah', and on the morning of the Thursday (as promised), it was presented to Hazrat Maulana Shaykh Saleh Kamaal رضى الله عنه.

Maulana carefully studied it in the day and in the evening he took it to the Shareef Saaheb. The Namaaz of Esha used to take place there in the starting time. From after that (i.e. after Esha) until half the night, the court of Shareef Ali Pasha used to be in session. Hazrat Maulana presented the book in his court, and he announced, **This person has made that knowledge apparent, the radiance of which is glowing, and that which was not even in our dreams.**

It must be noted at this juncture that the actual time that it took Sayyidi Aala Hazrat Azeemul Barkat to write Ad-Dawlat ul Makkiyah Shareef was only eight hours. Due to fever and so many commitments, the amount of time he managed to gather in the days given to him was only eight hours, and in these eight hours he wrote in the Arabic language this book of more than two hundred pages.

The Shareef e Makkah Listens to Ad-Dawlat ul Makkiyah

The Shareef of Makkah commanded that the book should be read. Two Wahabis were also seated in the Court at that time. One was Ahmed Fagiyah and the other was Abdur Rahmaan Iskubi.

On hearing the introduction of the book, they immediately realised that this book will change the prevailing situation. They knew that the Shareef e Makkah was a knowledgeable personality and that he will understand the reality of this issue, so they did not want him to listen to it, and they intended to get everyone present there trapped into baseless arguments, thereby causing the time to elapse.

They started off by making some objections to the book which Shaykh Saleh Kamaal responded to, and then he continued reading. Again they made a baseless objection and again Shaykh Saleh Kamaal responded and said,

Listen to the book, to object before listening to the entire book is contrary to the principles. It is possible that you will find the answers to your doubts in it, and if it is not here, then I take full responsibility to respond to you, and if I am unable to respond then the author of the book is still present here (in the Holy Lands).

After saying this he read a bit more. He had just read some more, when they objected once again, as their aim was to interrupt.

Now Hazrat Maulana addressing the Shareef of Makkah said,

O our leader! It is your command that I should read the book to you, and these people are interrupting. It is your command then I will respond to their objections, and if it is your command, then I will read the book. The Shareef e Makkah said, You continue reading!

Now who dared to intrude after his command! The tongues of the intruders were locked and Maulana Shaykh Saleh Kamaal رضي الله عنه went on to read the book. Listening to the manifest proofs in the book Maulana Shareef exclaimed aloud,

'Allah bestows the Knowledge of Unseen upon His Beloved صلى الله عليه وسلم and these people (i.e. the Wahabis) reject it'

Until half the night, half of the book was read to him, and the time for the session to end drew near. The Shareef said to Hazrat Maulana Saaheb, put a marker here, and he took the book under his arm and retired into his private chambers. That book remained with him.

The Distinction of Ad-Dawlatul Makkiyah is Celebrated Throughout Makkah

The Ulama of Makkah Mukarramah took copies from the original book, and the book became famous throughout Makkatul Mukarramah.

The Wahabis were frozen and all their plans collapsed. In the streets of Makkah, the young lads mocked them. They would say to them, why are you now not saying anything? What has happened to all your enthusiasm? Now what has happened to your false claims of kufr against those who believed in ilm e Ghayb of Mustafa Kareem ﷺ? Has your kufr and shirk not fallen back onto you? The wahabis would say, That person has filled the book with philosophical discussions and mesmerised the Shareef.

It was the Mercy of Almighty Allah and the Blessings of Habeeb e Akram ﷺ that the Ulama e Kiraam began to write favourable reviews on the book with great enthusiasm. The hearts of the wahabis were on fire and they could do nothing about it.

Finally, they planned to somehow deceitfully get their hands on the book and then destroy the reviews. They all got together and went to Hazrat Maulana Shaykh Abul Khayr Mirdad رضى الله عنه saying that, we too wish to write some reviews on the book. Please try and get the book for us.

Sayyidi Aala Hazrat رضي الله عنه says, He was a very simple and pious personality and was not aware of their deceitful ways. He sent his son Maulana Abdullah Mirdad to me. He is the Imam of the Masjid e Haraam and in those days he had taken Bay'at at the hands of this Faqeer.

Sayyidi Aala Hazrat رضي الله عنه says, even I had no doubts whatsoever when Hazrat Maulana Abul Khayr رضي الله عنه requested the book and sent Maulana Abdullah Mirdad to collect it, but it was the Mercy of Almighty Allah, that I was in the Sacred Library of the Haram Shareef at this time.

May Almighty Allah bless Hazrat Maulana Isma'eel Saaheb رضي الله عنه with special closeness in the hereafter to the Beloved Rasool ﷺ. Before I could even say anything, with complete authority and the distinct Jalaal of a Sayyid he said, The book will definitely not be given. Whoever wants to write reviews should have them written and sent. I then personally requested Hazrat Maulana and said that Hazrat Maulana Abul Khayr has requested the book and he has even sent his son to collect it, and you already know how close his relation is to this Faqeer.

He said, I am well aware of those who are gathered there. They are hypocrites. They have deceived Hazrat Maulana Abul Khayr. In this way, by the blessings of this great Aalim and honourable Sayyid, Praise be to Allah Almighty, the book was kept safe.

The Governor of Makkah Slaps Ahmed Fagiyah The Wahabi

Sayyidi Aala Hazrat رضى الله عنه explains as follows:

When this deceit of the wahabis also failed, and they were disgraced at the court of the honourable Shareef. Ahmed Raatib Paasha was the governor of Makkah Mu'azzamah in those days. He was an uneducated person but he was a religious person. He would perform Tawaaf daily after Asr.

They (the wahabis) thought, that because the Shareef was an educated personality, he was impressed after listening to the book. This is an uneducated military commander, and if we agitate him, he will get carried away. One day, as he completed his Tawaaf they went up to him and said, there is an Aalim from India who has ruined the Aqida of many there, and now he has come here to ruin the Aqida of the people of Makkah.

They then also felt that he would think that how was it possible for an Indian to come here and suddenly ruin the Aqida of the people. Hence, they had no option but to also say that, the great Ulama e Makkah such as Shaykh ul Ulama Sayyid Muhammad Sa'eed Baabseel, and Maulana Shaykh Saleh Kamaal and Maulana Abul Khayr Mirdad are with him. It was the Grace of Almighty Allah that, the words which he was forced to say, fell back on him.

In immense anger, Pasha struck him on his neck and said,

O evil one, the son of an evil one! O dog the son of a dog! When these grand Akabireen are with him, then will he cause corruption or will he bring reformation!

From that day on, Maulana Sayyid Isma'eel etc. referred to him as the Na'ib ul Haram, and they referred to Ahmed Fagiyah as Ahmaq Safiyah. The court of the Shareef was an elegant court, and there the wahabis were tastefully disgraced, and here they confronted a soldier and they got a befitting response.

Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه says,

With Ad-Dawlat ul Makkiyah, but in fact just before it, Husaam ul Haramain was prepared. You people have already seen the eloquent reviews which the grand Ulama have written in it. Initially, this Fatwa went to Hazrat Maulana Saleh Kamaal رضى الله عنه for a review, and on the other hand, Maulana Shaykh Saleh Kamaal while reading the Kitaab to the Shareef e Makkah, also informed the Shareef e Makkah about the corrupt beliefs of Khalil Ahmed Ambethwi and his corrupt book 'Baraahim e Qaati'a'.

When Ambethwi Saaheb heard of this, he brought some Ashrafis, i.e. money as a gift to Maulana and said, Hazrat! Why are you upset with me? He asked, Why, are you Khalil Ahmed? He said, Yes. Maulana said, Woe to you! You have written such evil words in Baraahin e Qaati'a that I have decreed you as a Zindeeq, i.e. a heretic.

Before this, Maulana Ghulam Dastageer Saaheb Qasuri Marhum had written a book called 'Taqdeesul Wakeel An Tawheenir Rasheed wal Khalil' and in it he took the write-ups of the Ulama of Makkah Mu'azzamah. In this as well was the review of Maulana Shaykh Saleh Kamaal (رضي الله عنه) and in it he decreed Ambethwi Saaheb and his teacher Gangohi Saaheb as heretics.

Ambethwi started to say, Hazrat! Those words which are being attributed towards me are malicious accusations. He (Hazrat Maulana Saleh Kamaal (رضي الله عنه)) said, your book Baraahin e Qaati'a has already been published and distributed, and I have with me a copy of it. Ambethwi asked, Hazrat! Is Tauba, i.e. repentance for Kufr not acceptable? He said, it is accepted (if one does make Tauba sincerely). Maulana then wished to call a translator and then show Baraahin e Qaati'a to Ambethwi and to make him acknowledge those words, and take a (written) Tauba from him, but Ambethwi Saaheb fled to Jeddah on the very same night.

The Translation of a Memorable Letter of Shaykh Saleh Kamaal

The pious, noble and loving Hazrat Sayyid Isma'eel Affandi Saaheb
[The Curator of The Sacred Library]

Today a person from India came to me, who is called Khalil Ahmed with some Ulama of India, who are attendants in Makkah. He wanted to present me with some gifts, and in my heart I know this is because he was informed that I am extremely upset with him. On this he said, O my leader! I have been informed that you are extremely angry with me. It was due to this which he infact came to visit me, because of what he had done in Baraahin e Qaati'a. I have mentioned this to the Noble Amir (i.e. to the Shareef e Makkah). So I said to him, you are probably Khalil Ahmed Ambethi! He said, Yes. I said, Woe unto you! Why have you said such evil words in Baraahin e Qaati'a and you write that it is possible for Almighty Allah to tell a lie. Why then should I not be furious at you? I have already written my decree regarding you. Based on this, I have declared you a heretic. So, how is it that you are making excuses and rejecting it, whereas Baraahin e Qaati'a has already been published on your behalf. So he said, O my leader! That book is indeed mine, but the issue of Imkaan e Kizb is not there, and if it is (mine), then I repent, and I retract from whatever is there, that is contrary to the Mazhab of the Ahle Sunnat wal Jama'at. I said to him that, Indeed Allah loves those who repent. (I said), I have Baraahin e Qaati'a with me. I will take it out now, so that I may show you that which you have rejected, and that which you dared to say regarding Almighty Allah. So, he then started

making excuses and trying to pacify me, and started to say that, if that is in Baraahin e Qaati'a then it is a malicious accusation against me, and I am a Muslim who believes in One Allah, and a Sunni. Neither have I uttered this or anything else which is contrary to the Ahle Sunnat Wal Jama'at in it. I was shocked as to how he was refusing to accept that which has already been published in his book Baraahin e Qaati'a, which is published in the language of India (i.e. Urdu); and it dawned upon me, that he is saying all this in deception. In other words, he is like the Rawafidh, who regard the use of deception as being compulsory; and I intended that I should bring Baraahin e Qaati'a and I should call for that person who understands that language, so that I may take a statement from him of his acknowledgement for all that which is in Baraahin e Qaati'a, and so that I may take from him that Tauba (in writing), but the following day after he had come to me, he fled to Jeddah ولا حول ولا قوة الا بالله العلي العظيم. I preferred to inform you of that incident. May you live long.

Muhammad Saleh Kamaal
28th Zil-Hijjah 1323 Hijri

The Ulama of Makkah Present Notable Commendations

Many Ulama visited Sayyidi Aala Hazrat رضي الله عنه after he wrote Ad-Dawlat ul Makkiyah Shareef and they presented their notable commendations to him. Sayyidi Aala Hazrat رضي الله عنه mentions that the Ulama would come to his residence from morning right up to midnight. He says that Hazrat Maulana Shaykh Saleh Kamaal رضي الله عنه would come so often to bless him, that he lost count of how many times he had come, and Hazrat Maulana Sayyid Isma'eel رضي الله عنه would come daily without fail, especially on the days when Sayyidi Aala Hazrat رضي الله عنه was not well. He was ill from the first of Muharram 1324 Hijri until the final days of Muharram. At times he would come twice in the day, and he never missed coming at least once. Towards the end of Muharram, Sayyidi Aala Hazrat رضي الله عنه began to feel much better.

Hazrat Maulana Abdul Haq Ilahabadi رضي الله عنه

Sayyidi Aala Hazrat رضي الله عنه says, I cannot remember ever seeing Hazrat Maulana Abdul Haq Ilahabadi رضي الله عنه at the court of the Shareef of Makkah, even though he was living in Makkah for over forty years. It is said he never went there, but he visited this Faqeer twice. Even though he was the teacher of Maulana Sayyid Isma'eel etc. his students say that it was contrary to his habit (that he came to visit). Maulana's presence by itself was a blessing. Even though he was an Indian but his radiance was glowing in Makkah Mu'azzamah.

Sayyidi Aala Hazrat رضى الله عنه further says,

He would perform Hajj without fail every year. Maulana Sayyid Isma'eel says that, one year during the Hajj season, Hazrat Maulana Abdul Haq Ilahabadi رضى الله عنه became very ill and was in bed. On the 9th of Zil-Hijjah, he asked his students to take him into the Haram Shareef. Many people got together and carried him to the Haram, and made him sit in front of the Kaa'ba. He asked for Zam-Zam Shareef and then drank it. He then made Dua by saying, **O Allah! Do not deprive me of Hajj.** Immediately, Almighty Allah blessed him with such strength that he stood up and personally walked to Arafat Shareef.

Sayyidi Aala Hazrat رضى الله عنه says,

There was none from the renowned circles of knowledge who did not come to visit this humble servant, except for Shaykh Abdullah ibn Siddique ibn Ab'bas, who was the Mufti of the Hanafis at that time, and there the status of the Mufti of the Hanafis is second in excellence to the Shareef e Makkah. His exalted position did not allow him to come to visit this humble servant of a poor land.

Sayyidi Aala Hazrat رضى الله عنه says, He sent one of his special servants to this humble Faqeer with this message. After conveying Salaam, the Mufti of the Hanafis has said, I am longing for your Ziyaarat. I wished to promise that I will come to visit him, but at that moment Hazrat Maulana Sayyid Isma'eel رضى الله عنه was sitting with me, but Allah knows Best, by the Mercy of The Beloved ﷺ such honour was in the hearts

of these great men for this insignificant man that he said, By Allah! This is not possible. All the Ulama have come to meet with you, so why has he not come? Due to his Qasm, I was compelled, but destiny was such that I was to meet with him and this was with a different dignity altogether.

Sayyidi Aala Hazrat رضى الله عنه says, In those days, Maulana Abdullah Mirdad and Maulana Haamid Ahmed Jedawi asked me about the issue of currency notes, in which there were twelve questions, and with great swiftness I authored the book, 'Kiflul Faqihil Faahim Fi Ahkaami Qirtaasid Daraahim'. This was sent to the Sacred Library of the Haram Shareef to be copied as a final manuscript by Sayyid Mustafa who was the younger brother of Maulana Sayyid Isma'eel رضى الله عنه, who writes very beautifully (i.e. his calligraphic style).

In the early days when my teacher Hazrat Maulana Jamal Abdullah Ibn Umar Makki رضى الله تعالى عنه was the Mufti of the Hanafis, he was asked about the matter of currency notes. He wrote that the knowledge is entrusted on the necks of the Ulama. I have no idea regarding the Juziya in this regard, that will allow me to give a ruling. One day I entered the Sacred Library and saw a very noble person seated there. I noticed that he was reading my book Kiflul Faqih. When he reached the place where I had quoted the text of Fathul Qadeer where it is mentioned that if a person sells his one piece of paper for a thousand rupees, it is permissible, and it is not Makruh.

He excitedly struck his lap and said, Hazrat Jamal bin Abdullah, how has this clear categorical order evaded you! He then needed to look at some cases, so he had books taken out for the said purpose. He wished to copy its texts, and I was proofreading the checked version of the manuscript. Until then, neither did he know me, nor did I know, i.e. recognise him.

At that moment he kept the inkpot on such a book, which he was not looking at, and neither was he copying anything from it. I did not object to him doing this, but I simply took the ink and kept it down. Again he picked it up and kept it on the Kitaab, and he said, It is written in Bahrur Raa'iq Kitaabul Karaahiyat, that it is permissible. I then said to him that Bahrur Raa'iq ends at Kitaabul Qaza and did not even reach the Kitaabul Karaahiyat. I said, but rather it clearly mentions it being disallowed except when writing and if it is necessary to do so, such as if the pages (are loose) and will be blown away by the wind. He said, I do intend to write. I said, But right now you are not writing.

He remained silent and asked Hazrat Sayyid Isma'eel رضي الله عنه about me, so he mentioned that he is the author of this book. He then met me, but with a sense of uneasiness, and then he quickly left. Hazrat Sayyid Isma'eel Saaheb رضي الله عنه said, Subhaan'Allah! What an incident this was! This happened on the 4th of Safar 1324 Hijri.

An Unknown Personality Makes Dua For Sayyidi Aala Hazrat

Once in the Masjid e Haraam Shareef a pious personality who was not known approached Sayyidi Aala Hazrat's brother enquiring about Sayyidi Aala Hazrat رضي الله عنه.

Sayyidi Aala Hazrat رضي الله عنه says,

Once in Masjid e Haraam Shareef a pious personality whom we did not know approached my brother Maulavi Mohammed Raza عليه السلام and said, For two days I have not seen your brother. He mentioned that I was ill. He prayed on some water and gave it to him saying, have him drink this, and if the fever does not subside, then I will meet you here tomorrow at 10am. Neither did the fever remain until 10am, and nor was he anywhere to be seen. After this I again started to frequent the Masjid Shareef and the Sacred Library.

Sayyidi Aala Hazrat leads the Salaah

Sayyidi Aala Hazrat رضي الله عنه says that, Hazrat Maulana Shaykh Saleh Kamaal رضي الله عنه, Hazrat Maulana Sayyid Isma'eel رضي الله عنه and some other reliable Hanafi scholars would do Jama'at together for Namaaz, and during this time, they would insist on this Faqeer to lead the Jama'at.

Tawaaf in the Rain

Many people who go to Haramain Sharifain do not realise the blessings in making Tawaaf when it rains. Sayyidi Aala Hazrat رضى الله عنه mentions one such blessed moment during his stay in the Haram. He says,

At the end of Muharram, when I became well by the Grace of Allah, there is a public bath called the Sultani Hamaam there. I had just taken a bath and come out from there when I noticed clouds. As I reached the Haram Shareef it started to rain. I remembered the Hadith that, **The one who performs Tawaaf while it rains, swims in the Mercy of Allah.**

Sayyidi Aala Hazrat رضى الله عنه says, I immediately kissed the Sang e Aswad Shareef and completed seven circuits of the Tawaaf in the rain. Again the fever returned. Maulana Sayyid Isma'eel said to me, on the basis of a weak narration, you put your body into this careless position. I said, **The (chain of) narration may be weak, but my hope is strong.** Alhamdu Lillah, this Tawaaf was very comfortable, because there were not many people making Tawaaf, due to the rain.

However, the Tawaaf more comfortable and blessed was the Tawaaf on the 11th of Zil-Hijjah. This was the Tawaaf e Ziyaarah, which is Fard after the Wuqoof at Arafat. Most of the Hujjaj usually go from Mina to Makkah on the 10th of Zil-Hijjah. With me there were also womenfolk (of the family) and they too had fever.

On the 11th after Zawwal we did the Rami of the Jamaar, we got onto our camels with the womenfolk, and we came to the Haram Shareef and performed Asr Namaaz there, while all the other Hujjaj were in Mina. Further talking about that blessed day, Sayyidi Aala Hazrat Azeemul Barkat رضی اللہ عنہ says,

There were only twenty five or thirty people there. This Tawaaf was done with immense ease. In every round, we kissed the Sang e Aswad to our hearts contentment. There was an Arab person there who we did not know, but by Allah's Grace, he was very helpful and after every round, he stopped everyone and said, let the sisters go and kiss the Sang e Aswad (i.e. Hajr e Aswad). Hence, on every round, even the womenfolk who were with me, had the blessed opportunity to kiss the Hajr e Aswad. Praise be to Allah, and may it be accepted.

Sayyidi Aala Hazrat رضی اللہ عنہ then also mentions that they were blessed to hold the Ghilaaf of the Kaa'ba for as long as they wished and made Dua to their heart's content in an emotional condition.

In The Sacred & Most Exalted Court of Our Master, Sayyiduna Rasoolullah ﷺ

It has been reported that it was during Sayyidi Aala Hazrat's رضي الله عنه second visit to Haramain Sharifain in 1323 Hijri that his deep love and aspiration to make deedar, i.e. to be blessed with the honour of seeing, the Beloved Rasool ﷺ increased. It is mentioned that he continuously recited Durood Shareef with great veneration, humility and devotion before the Rauda e Aqdas of the Beloved Rasool ﷺ, and absorbed in this deep love and devotion he felt confident of being blessed with Ziyaarat of the Holy Beloved Rasool ﷺ.

It is reported that it was during the second night of his visit to the Glorious and Sacred Rauda e Anwar Shareef of Sayyiduna Rasoolullah ﷺ that he was blessed with the opportunity of actually seeing with his eyes the Beloved Rasool ﷺ. On that fortunate night, Sayyidi Aala Hazrat رضي الله عنه, in a state of total submission, love and devotion, absorbed in the true love of Sayyiduna Rasoolullah ﷺ raised his pen of love, and commenced writing a Na'at in praise of the The Greatest of Allah's Creation, The Soul of the Universe, Sayyiduna Wa Maulana Muhammad ﷺ.

This beautiful Kalaam commences with the words, **Wo Soo'e La'la Zaar Phirte Hain**. This beautiful Kalaam continues with wonderful stanzas in the sincere praise of the Most Beloved of Allah ﷺ.

The Has-saan ul Hind, The Imam Ishq o Muhabbat, The Jaami and Buseeri of his era, ends this Kalaam with the following words,

**Koyi Kyu Pooch Teri baat Raza
Tujh se Kutte Hazaar Phirte Hain**

**Why Should anyone Bother About You O Raza!
Thousands of Dogs Like You, Wander Here**

In this stanza, the great Imam of the Ahle Sunnat who wrote more than one thousand two hundred books in his sixty-five years of life on more than fifty-four different sciences, the Imam who wrote Ad-Dawlatul Makkiyah in just eight hours, and whom the grand scholars of the Holy Harams referred to as the light of Deen, completely humbles himself and addresses himself as the ‘dog’ of the Exalted Court of the Beloved Rasool ﷺ. It is reported that while in this state of deep love, the Aashiq e Rasool ﷺ was afforded the honour of seeing with his eyes the Beloved Rasool ﷺ standing beside the Rauda e Mubaarak. He personally explains this in one of his Kalaams when he says,

**Arey Ai Raza Tere Dil Ka Pata Chala Ba Mushkil
Dar e Rauza Ke Maqaabil Wo Humay Nazar To Aaya
Ye Na Pooch Kaisa Paaya, Ye Na Pooch Kaisa Paaya
Tujhe Hamd He Khuda Ya, Tujhe Hamd He Khuda Ya**

**O Raza! You Found Your Heart, After Immense Exertion
Beside The Rauda e Anwar I was Blessed With His Vision
Ask Me Not How I Attained This, Ask Me Not How I Attained This,
Praise Be To You, O My Creator! Praise Be To You, O My Creator!**

Sayyidi Aala Hazrat Visits Masjid e Quba and Sayyidush Shuhada

While in Madina Shareef, Sayyidi Aala Hazrat رضي الله عنه spent almost all his time gathering the special blessings at the Sacred Court of the Beloved Rasool ﷺ. Sayyidi Aala Hazrat رضي الله عنه says,

During the days when we were present in the Court of the Most Exalted Nabi ﷺ, I did Haaziri, i.e. visited Masjid e Quba Shareef once, and once I went for the Ziyaarat of Hazrat Sayyidush Shuhada Hazrat Hamzah رضي الله عنه. The remaining time I spent in the Grand Court of the Beloved Rasool ﷺ. May Sarkaar e Kareem ﷻ accept my presence in His ﷻ Exalted Court by His ﷻ Mercy, and may He ﷻ call us back with wellness of our apparent and inner self. For us it may be difficult, but for Him ﷻ it is effortless.

Sayyidi Aala Hazrat & The Ulama of Madina Shareef

Sayyidi Aala Hazrat رضي الله عنه says that the Ulama of Makkah Mu'azzamah had indeed showed him immense love and affection, but the Ulama of Madina Shareef were just that, i.e. they were the Ulama of the City of The Beloved Rasool ﷺ.

Sayyidi Aala Hazrat رضي الله عنه says, **I found the blessed Ulama here to be even more affectionate than the grand Ulama of Makkah Mu'azzamah. Alhamdu Lillah, we were blessed with twenty-one days of Haaziri (in the Court of Nabi Kareem ﷻ).**

The Great Imam further says,

We were blessed with celebrating the Majlis e Meelad Shareef, i.e. the Barhwee Shareef, here. From the morning until Esha, the Ulama would come to visit. Maulana Kareemullah عليه السلام who was the student of Hazrat Maulana Abdul Haq Muhajir Ilahabadi رضي الله عنه lived near the Baab e Majeedi. There was no limit to his generosity and sincerity. He made great effort to gather the reviews for Husaam ul Haramain and Ad-Dawlat ul Makkiyah. May Allah reward him with abundance of the best rewards.

Sayyidi Aala Hazrat رضي الله عنه says,

Here too, i.e. in Madina Shareef, the men of knowledge copied Ad-Dawlat ul Makkiyah. Maulana Kareemullah Saaheb عليه السلام kept an extra copy with him, which he used to attain further reviews. He is the one who got the reviews from the Ulama of Egypt, Syria, and Baghdad e Muqaddas, when they would come to the Sacred Court of the Beloved Rasool ﷺ to attain His ﷺ Blessings. He would then send those to me by registered mail. Here too the Ulama e Kiraam took certificates and permissions from this humble servant.

Sayyidi Aala Hazrat speaking about the kindness of the Ulama of Madina Shareef goes on to say,

The special kindness of Shaykh-ud Dalaa'il Hazrat Maulana Sayyid Muhammad Sa'eed Maghribi رضي الله عنه saw no limits. When he would address this Faqeer, he would do so by saying, Ya Sayyidi. I would become embarrassed by this (respect) which they afforded me.

Sayyidi Aala Hazrat Imam e Ahle Sunnat رضى الله عنه continues to speak about the Grand and Eminent Ulama of Madinatul Munawwarah. He says,

One day I said to him, i.e. to Shaykh-ud Dalaa'il Hazrat Maulana Sayyid Muhammad Sa'eed Maghribi رضى الله عنه, Hazrat! It is you who are the Sayyid. He said, By Allah! You are the Sayyidi (i.e. the leader). I said, I am the servants of the Sayyids. He said, then too you are Sayyid i.e. the leader. The Beloved Nabi ﷺ said that the freed slave of a nation is also from amongst them.

The above words of the great Imam of his time the Shaykh-ud Dalaa'il and grand Aalim of Madina Shareef who addressed Sayyidi Aala Hazrat Imam Ahle Sunnat رضى الله عنه as '**Ya Sayyidi**', i.e. as his leader and Master, should serve as a lesson to those ignorant ones who object when the word 'Sayyidi' is used with the name of Aala Hazrat رضى الله عنه.

Such ignorant people who make such baseless objections do so because they harbour animosity for Sayyidi Aala Hazrat رضى الله عنه and they should know that animosity for him is animosity for all the Awliyah, because in this Era, Sayyidi Aala Hazrat رضى الله عنه is the one who kept us humble at the feet of the beloveds of Almighty Allah. He is the one in this era that filled the love of our Nabi ﷺ into the goblets of our hearts. Hence we say and will in'sha Allah continue to say,

**Daal-di Qalb Me Azmat e Mustafa
Sayyidi Aala Hazrat Pe Laakhon Salaam**

Sayyidi Aala Hazrat رضى الله عنه after mentioning the discussion with Shaykh-ud Dalaa'il رضى الله عنه says,

Allah bless us with being true servants of the Sadaat e Kiraam, and save us by their blessings from the calamities of this world, and from the torment of the grave, and on the day or reckoning. Aameen.

Sayyidi Aala Hazrat Imam Ahle Sunnat رضى الله عنه says,

I can never forget the kindness and compassion of the great Ulama, amongst whom are:

- **Hazrat Sayyid Ab'bas Ridhwaan**
- **Maulana Sayyid Mamun Barri**
- **Maulana Sayyid Ahmed Jaza-iri**
- **Maulana Shaykh Ibrahim Kharbuti**
- **Maulana Taajud'deen Ilyas The Mufti of the Hanafis**
- **Maulana Uthman bin Abdul Salaam Daghistani etc.**

Here too the Ulama who came to meet Sayyidi Aala Hazrat رضى الله عنه wrote reviews for Husaam ul Haramain and Ad-Dawlatul Makkiyah Shareef. Hazrat Allama Kareemullah رضى الله عنه once said to Sayyidi Aala Hazrat رضى الله عنه that, **By Allah! There are so many notable Ulama that come to Madina Shareef but we have never seen this many Ulama go out to meet any other Aalim before.**

The Departure From Madina

One can only but imagine the condition of Sayyidi Aala Hazrat Imam e Ahle Sunnat رضي الله عنه when he departed from Madina Shareef. Huzoor Sayyidi Aala Hazrat رضي الله عنه and his family members and companions departed from Madina Shareef after twenty-one days, and returned to Jeddah. From there, they journeyed by ship once again and returned to Bombay. On his return, Sayyidi Aala Hazrat رضي الله عنه passed through many ports. He also passed through the port of Karachi on his return home to Bombay. On his return Sayyidi Aala Hazrat رضي الله عنه was welcomed by massive crowds of people, who wanted to make his Ziyaarah and take his blessings after his return from the Exalted Court of the Beloved Rasool ﷺ.

Sayyidi Aala Hazrat in Ajmer Shareef

On his return, Sayyidi Aala Hazrat رضي الله عنه via Bombay travelled through Ahmadabad and Nawsaari (Surat District Gujrat). On this journey, he presented himself in Ajmer Shareef and gave Haaziri at the Darbaar of the Sultan ul Hind Ghareeb Nawaaz Hazrat Khwaja Mu'eenud'deen Chishti رضي الله عنه. The Noble and distinguished Khalifa of Sayyidi Aala Hazrat رضي الله عنه Huzoor Burhan e Millat Mufti Burhaanul Haq Jabalपुरي رضي الله عنه writes, **Aala Hazrat رضي الله عنه was travelling from Bombay to Bareilly Shareef. My father requested him to go to Jabalpur. He said, 'I will now be returning home after travelling to Ajmer Shareef for Haaziri. In'sha Allah I will try to come to Jabalpur some other time.'** [Ikraam e Imam Ahmed Raza Pg.86]

The Conclusion of Volume Two

This concludes Volume Two of this book. As I mentioned at the end of Volume One, that studying the life and works of Sayyidi Aala Hazrat رضي الله عنه 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**