



The eminence of Imam

رَحْمَةُ اللهِ عَلَيْهِ

Ahmad Raza

(Date of 'Urs: 25 Safar-ul-Muzaffar)

• The Research of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ regarding Salat upon the Prophet (01)

• One Sip of Water (04)

• Answers to 12 Questions (05)

• One Sip of Water (04)

• 'Ala Hadrat's رَحْمَةُ اللهِ عَلَيْهِ longing (10)

• A'la Hadrat's Love for Poor Sayyids (13)

• A few distinct qualities of A'la Hadrat's رَحْمَةُ اللهِ عَلَيْهِ (15)

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شانِ امام احمد رضا رَحْمَةُ اللهِ عَلَيْهِ

Shan-e-Iman Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ

The eminence of Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ

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Shan-e-Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ

The English translation of ‘Seerat-e- Baba Fareed’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَدَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

Contents

Du'a for Reading the Book	iii
The Eminence of Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ	1
Du'a of 'Attar	1
Virtue of Salat upon the Prophet ﷺ	1
The Research of A'la Hadrat regarding Salat upon the Prophet1	
The Birth of A'la Hadrat	3
Remarkable Highlights of the Blessed Childhood.....	3
The Legal verdicts (Fatawa) of A'la Hadrat.....	4
One Sip of Water	6
Answers to 12 Questions	6
The Revivalist (<i>Mujaddid</i>)	7
The First to Advance towards Paradise	7
The Gift of Earrings.....	8
Seven Mountains.....	9
His Blessed way of teaching Hadees.....	10
Ameer Al-Mumineen fil Hadees (The Leader of Believers in Hadees).....	11

Table of Contents

The Love for Madinah.....	11
A'la Hadrat's رَحْمَةُ اللَّهِ عَلَيْهِ Longing [to Pass Away in Madinah] ..	12
The Magnificence of A'la Hadrat's رَحْمَةُ اللَّهِ عَلَيْهِ Poetry.....	13
Qurbani [Sacrifice] on Behalf of the Prophet ﷺ Every Year	15
A'la Hadrat's Love for Poor Sayyids.....	15
The Great Reward of Showing Good towards Sayyids.....	16
Those who do Good to Sayyids will be Blessed with Beholding the Prophet ﷺ on Judgement Day.....	17
A few distinct qualities of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ.....	18
His Demise.....	21

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Eminence of Imam Ahmad Raza رحمته الله عليه

Du'a of 'Attar

O Lord of Mustafa! Whoever reads or listens to the 21-page booklet 'The Eminence of Imam Ahmad Raza', bless him with the neighbourhood of Your beloved and final Prophet صلى الله عليه وآله وسلم in Jannat-ul-Firdaus with A'la Hazrat رحمته الله عليه.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The Final Messenger of Allah صلى الله عليه وآله وسلم said: 'Recite Salat upon me in abundance on the night and day of Friday, because your Salat is presented to me. (*Mu'jam Awsat*, vol. 1, p. 84, Hadees 241)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Research of A'la Hadrat regarding Salat upon the Prophet

A'la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته الله عليه says: 'It is clear and proven that the

Ummah's deeds and sending of Salat (upon the Prophet) are continuously and repeatedly presented in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By gathering and compiling Ahadees, it became clear to me that Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is presented in his court ten times, whereas, other deeds are presented five times. Some ways in which Salat is presented in his court are as follows:

1. An angel takes it to his luminous grave;
2. The angel who is assigned with the Salat-reciting person presents the Salat;
3. The angels who travel around deliver it;
4. In the evening, the protecting angels present the Salat along with the other deeds of the day, and in the morning, they present it along with the other deeds of the night;
5. The Salat is presented on Friday along with the deeds of the whole week;
6. All the Salat sent during one's life are presented on the Day of Judgement. (*Inba-ul-Hayy*, p. 287)

(The following are times of when they have already been presented:)

7. The deeds were presented on the night of Mi'raaj;
8. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw them during the

Salah of Kusooof (prayer of solar eclipse);

9. When Allah Almighty placed His blessed hand¹ in between the two shoulders of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, everything became revealed to him;
10. When the Quran was revealed, the knowledge of all the things were given. (*Inba-ul-Hayy*, p. 357)

The Birth of A'la Hadrat

O the devotees of Imam Ahmad Raza! The blessed birth of my master A'la Hadrat, the Imam of the Ahl-us-Sunnah, 'Allamah, Maulana, Al-Haaj, Al-Hafiz, Al-Qaari, Shah, Imam Ahmad Raza Khan رحمته اللو عليه took place in the Jasoli neighbourhood of the town of Bareilly Shareef, on Saturday at the time of Zuhr, on 10th Shawwal-ul-Mukarram 1272 A.H., corresponding to 14 June 1856 C.E. His blessed name is Muhammad, his paternal grandfather called him Ahmad Raza, and he became famous by this name; whereas, according to his birth year (1272 A.H.), his name is Al-Mukhtar. (*Tazkirah-e-Imam Ahmad Raza*, p. 3)

Remarkable Highlights of the Blessed Childhood

- ❖ In Rabi²-ul-Awwal 1276 AH/1860 C.E., he finished his nazarah

¹ Note that Allah Almighty is free from body parts; hence, the ascribing of 'hand' for Allah Almighty is from the *Mutashaabihaat*, the true, exact meaning of which is not known to us, although it can be understood possibly as an expression referring to the Power of Allah.

(recitation) of the Holy Quran at the age of approximately four and spoke eloquent Arabic at the same age.

- ❖ In Rabi'-ul-Awwal 1278 AH/1861 C.E., at the age of approximately six, he delivered his first lecture.
- ❖ In 1279 AH/1862 C.E., at the age of approximately seven, he started to keep the fasts of Ramadan.
- ❖ In Shawwal Al-Mukarram 1280 AH/ 1863 C.E., at the age of approximately eight, he wrote a magnificent answer on the rulings of inheritance.
- ❖ At the age of eight, he studied the famous book on Arabic syntax, Hidayat-un-Nahw, and wrote its commentary in Arabic.
- ❖ In Sha'ban Al-Mu'azzam 1286 AH/1869 C.E., at the age of 13 years, 4 months and 10 days, he completed his formal studies of the traditional branches of knowledge and had his graduation ceremony; he commenced writing legal verdicts [fatwas] the same day and also began giving lectures and teaching.

The Legal verdicts (Fatawa) of A'la Hadrat

The devotee of A'la Hazrat, Ameer-e-Ahl-e-Sunnat, 'Allamah, Maulana Ilyas Qadiri Razavi Ziyae دامت بركاته العالیة says: 'The Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته اللہ علیہ has written thousands of fatwas. When he رحمته اللہ علیہ

wrote his first legal verdict at the age of 13 years, 10 months and 4 days on ‘Hurmat-e-Riza’at (milk kinship), this led to his father, Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ, seeing his scholarly acumen and honouring him with the position of a mufti. Despite this, A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ used to get his fatwas verified by his father رَحْمَةُ اللهِ عَلَيْهِ for a very long time. He would take so much care in this matter that he would not issue a fatwa without his honourable father attesting it. [Note] 10 years’ worth of A’la Hadrat’s رَحْمَةُ اللهِ عَلَيْهِ compiled fatwas were not found. The fatwas that were compiled after 10 years were gathered under the name of *الْعَطَايَا النَّبَوِيَّةُ فِي الْفَتَاوَى الرَّضَوِيَّةِ* in 30 volumes. I believe that no Mufti in the world has ever produced such a voluminous [collection of] fatwas in the Urdu language. These 30 volumes comprise of approximately 22,000 pages, answers to 6,847 questions, 206 booklets and discussions on thousands of rulings thereof. If anyone wants to know how great of a mufti A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was, he should read his fatwas—he will not fall short in being convinced [of his mastery]. My master, A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, has mentioned such points in his Fatwas that leave one astonished in thinking how would he have written them.’ (*Mahnamah Faizan-e-Madinah, Safar-ul-Muzaffar 1441, Maktaba-tul-Madinah, Karachi*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

One Sip of Water

The great jurist, ‘Allamah Mufti Shareef-ul-Haq Amjadi رحمته اللہ علیہ says: ‘Once, for a period of 40 to 45 days, the great Revivalist, A’la Hadrat, Imam Ahmad Raza Khan رحمته اللہ علیہ, did not eat or drink anything except for one sip of water for a duration of 24 hours. Despite this, there was no change in his routine of writing, compiling, issuing legal verdicts, going to the Masjid to offer congregational Salah, advising others, meeting visitors, etc., and neither did any signs of weakness appear.’ (*Nuzha-tul-Qaari*, vol. 3, p. 310)

Answers to 12 Questions

Shaykh Abdullah Meer Daad Bin Ahmad Abul Khayr رحمته اللہ علیہ asked A’la Hadrat (رحمته اللہ علیہ) 12 questions about paper currency. He رحمته اللہ علیہ wrote their answers in [just over] a day and a few hours and named the book

كَيْفُ الْفَقِيهِ الْفَاهِمِ فِي أَحْكَامِ قِزَاسِ الدَّرَاهِمِ. The scholars of Makkah Mukarramah *زَادِمَا اللّٰهُ شَرْقًا وَتَقْطِيعًا*, the likes of the Shaykh of Imams, Ahmad Bin Abul Khayr; the mufti and judge Saalih Kamaal; the curator of books in the Haram, Sayyid Isma’eel Khalil; Mufti Abdullah Siddeeq; and Shaykh Jamal Bin Abdullah رحمته اللہ علیہم, were surprised when they saw this book and praised it immensely. This book was printed by numerous publishers, and in 2005, it was also printed from Beirut, Lebanon.

Currently, this book is also included in Karachi University's MA syllabus. (*Mahnamah Faizan-e-Madinah, Safar-ul-Muzaffar 1440*)

The Revivalist (*Mujaddid*)

Dear Islamic brothers! By consensus of the Arab and non-Arab scholars, the revivalist of the 14th century is A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ. In fact, Maulana Shaykh Muhammad Bin Al-'Arabi Al-Jazaairi رَحْمَةُ اللّٰهِ عَلَيْهِ beautifully speaks of A'la Hadrat in the following words:

'When we meet a scholar from India, we ask him about Maulana Shaykh Ahmad Raza Khan Hindi رَحْمَةُ اللّٰهِ عَلَيْهِ. If he praises him, we know that he is a Sunni (i.e. possessor of correct beliefs), and if he criticises him (i.e. talks ill of him), we know for sure that he is misguided and an innovator. For us, he [i.e. Imam Ahmad Raza رَحْمَةُ اللّٰهِ عَلَيْهِ] is the criterion [of the truth].' (*Anwar-ul-Hadees*, p. 19, *Maktaba-tul-Madinah, Karachi*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The First to Advance towards Paradise

Three years before he passed away, the Imam of Ahl-us-Sunnah رَحْمَةُ اللّٰهِ عَلَيْهِ visited Jabalpur upon the continuous insistence of people and stayed there for a month. During this time, the residents of that place gained profound blessings from him. The Imam of Ahl-us-Sunnah رَحْمَةُ اللّٰهِ عَلَيْهِ guided

people who were experiencing unhappy familial relations in such a way that people who had severed family ties were ready to reconcile. One day, two brothers that were disciples of A'la Hadrat رحمۃ اللہ علیہ appeared before him. After listening to them, he رحمۃ اللہ علیہ uttered these faith-refreshing words: 'Do you brothers have any religious disagreement? No. You both are brothers in the same spiritual order; your blood relation may cut off, but if your reverence to Islam, the Sunnah and the elders of the spiritual chain (silsilah) is still there, then this relation cannot come to an end. You two are brothers by blood and are from the same home, same religion, same relation—therefore, you two should work together so that the enemy does not get an opportunity to interfere. Understand this well! Whoever is first from you two in resolving this issue will be the first to advance towards Paradise.' His words had an immediate effect. They forgot their conflicts and embraced each other there and then. (*Malfuzaat-e-A'la Hadrat, p. 267, summarised, Maktaba-tul-Madinah, Karachi*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Gift of Earrings

One day, A'la Hadrat رحمۃ اللہ علیہ said to Mufti Burhan Al-Haq Jabalpuri رحمۃ اللہ علیہ: 'I need earrings for two of my daughters.' Fulfilling his command, Mufti Burhan Al-Haq Jabalpuri رحمۃ اللہ علیہ bought two beautiful pairs of earrings from a famous

shop. A'la Hadrat رحمة اللہ علیہ was very pleased with the purchase. The two little daughters of Mufti Burhan Al-Haq Jabalpuri رحمة اللہ علیہ were also sat in their presence. A'la Hadrat رحمة اللہ علیہ said: 'Let me see how these look by trying them on these girls.' After saying this, he رحمة اللہ علیہ put the earrings on them with his own blessed hands and prayed for them. A'la Hadrat رحمة اللہ علیہ then asked the price of the earrings, to which Mufti Burhan Al-Haq Jabalpuri رحمة اللہ علیہ replied: 'Your Honour, they have been paid for' He was implying for A'la Hadrat to just accept the earrings. Having said this, he started to remove the earrings from his daughters' ears (thinking that these earrings are for A'la Hadrat's رحمة اللہ علیہ daughters), but A'la Hadrat رحمة اللہ علیہ immediately intervened: 'Leave them! I asked for these earrings for these two little girls of mine.' After this, he رحمة اللہ علیہ also paid Mufti Burhan Al-Haq Jabalpuri رحمة اللہ علیہ the price of the earrings. (*Ikram-e-Imam Ahmad Raza*, p. 90)

Seven Mountains

A'la Hadrat رحمة اللہ علیہ was travelling in a ship on his journey to Jabalpur. The ship was moving really fast, and people were talking about different things. He رحمة اللہ علیہ said: 'Why don't you make these mountains witnesses by proclaiming the Kalimah (declaration of faith)?' He رحمة اللہ علیہ then said: 'It was the practice of one person that whenever he came to the Masjid, he would make seven stones that were placed in the ledge outside the Masjid witness to his proclamation of the

Kalimah, and he would do the same when returning. After his death, the angels were taking him towards Hell. Those seven stones became seven mountains, blocked the seven gates of Hell and declared: 'We testify to his recitation of the Kalimah', and so he attained deliverance. If those stones became the hindrance [to Hell] in the shape of mountains, then these are actually mountains! A Hadees states: 'One mountain asks the other in the evening, 'Did anyone pass by you today who made the remembrance of Allah?', to which the other replies, 'no.' It (the first one) says: 'A person passed by me who made the remembrance of Allah.' The second mountain then thinks, 'Today, [the first mountain] has superiority over me.' After listening to this (virtue), everyone began reciting the Kalimah aloud. The sound of the Muslims proclaiming it echoed in the mountains. (*Malfuzaat-e-A'la Hadrat*, pp. 313-314)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

His Blessed way of teaching Hadees

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes: A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ used to teach the books of Hadees while standing. The people who saw this told us that he himself would be standing, and the ones who were studying would also be standing. This act of his was extremely noble.' (*Jaa Al-Haq*, p. 209, *Qadiri Publications, Lahore*)

Ameer Al-Mumineen fil Hadees (The Leader of Believers in Hadees)

Just as the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمۃ اللہ علیہ was matchless in various other sciences, so too he had excellence in the field of Hadees over his contemporary scholars. The Shaykh of the Scholars of Hadees, ‘Allamah Wasi Ahmad Soorati رحمۃ اللہ علیہ, who was a great scholar of his time and had taught Hadees for 40 years, gave A’la Hadrat رحمۃ اللہ علیہ the title of ‘Ameer-ul-Mumineen fil Hadees’. (*Mahnamah Al-Mizan, Mumbai, Imam Ahmad Raza edition April, May, June 1976, p. 247*)

The Love for Madinah

On his return from the Two Sacred Lands [Makkah and Madinah] زادها الله شرفاً و تقطيعاً, when the renowned preacher of Islam, ‘Allamah Maulana Shah Abdul ‘Aleem Siddeeqi Meerthi رحمۃ اللہ علیہ presented himself in the court of A’la Hadrat رحمۃ اللہ علیہ and recited his encomium in a very beautiful voice, A’la Hadrat رحمۃ اللہ علیہ did not express any displeasure upon this and said: ‘Maulana, What should I present to you?’ (Signalling towards his very expensive Imamah, A’la Hadrat said): ‘If I present this to you, this turban is not even worthy of [being at] your feet, because you have come from the blessed city of Madinah. Nevertheless, the most valuable of my clothes is a robe; I will present that to you.’ He then brought a red velvet robe from his home, which would not be less than 150 rupees (at the time), and presented it to him. Maulana Shah Abdul-ul-

The Eminence of Imam Ahmad Raza رحمۃ اللہ علیہ

‘Aleem Siddeeqi Meerthi رحمۃ اللہ علیہ received it by spreading out both his hands. He placed it over his eyes, kissed it with his lips, placed it on his head and held it against his chest for a long time. (*Hayat-e-A’la Hadrat, vol. 1, pp. 132-134, summarised, Maktaba-tul-Madinah, Karachi*)

Below are a few verses from the encomium:

*Tumhari shan mayn jo kuch kahon us say siwa tum ho
Qaseem-e-jaam-e-'irfan ay shah-e-ahmad raza tum ho
Jo markaz hay shari'at ka madar ahl-e-tareeqat ka
Jo mahwar hay haqeeqat ka woh qutb-ul-awliya tum ho
Yahan aakar milayn nehrayn shari'at aur tareeqat ki
Hay seenah majma'-ul-bahrayn aisay rehnama tum ho
'Aleem-e-khastah ik adna gada hay aastanay ka
Karam farmanay walay haal per is kay shaha tum ho*

(Note: It is permissible for certain people to be happy upon being praised; this does not amount to being haughty)

A’la Hadrat’s رحمۃ اللہ علیہ Longing [to Pass Away in Madinah]

A’la Hadrat رحمۃ اللہ علیہ wrote a letter to Maulana Irfan Bisalपुरi رحمۃ اللہ علیہ. At the end of the letter, he wrote something to the

effect: ‘The time of death is near, and I long to die in Madinah in a state of belief (*Iman*) and be buried in the blessed [cemetery of] Baqee’ with goodness’. (*Maktubaat-e-Imam Ahmad Raza, p. 202, summarised*)

*Saya-e-dewar-o-khaak-e-dar ho ya Rabb aur Raza
Khuwahish-e-dayheem-e-qaysar, shauq-e-takht jam nahin*

(*Hadaiq-e-Bakhshish, Maktaba-tul-Madina, Karachi*)

Explanation of Imam Ahmad Raza’s رَحْمَةُ اللّٰهِ عَلَيْهِ couplet [mentioned above]:

O Allah Almighty! May I be buried in the feet of your Beloved and Final Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in Madinah. I do not want the crowns and the thrones of the kings of Persia and Rome.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

The Magnificence of A’la Hadrat’s رَحْمَةُ اللّٰهِ عَلَيْهِ Poetry

The poetry of A’la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ is in accordance with the Quran and Hadees, and there is no doubt in the fact that each and every Na’t written by him reflects the highest level of excellence in the field of poetry too. A’la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ was completely captivated by the love of the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Similarly, [it as though] every word of his

poetry is [also] immersed in the love of Prophet. Today, despite almost a hundred years passing by, the poetry written by A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ inculcates the love of the Prophet in the hearts and leaves one absorbed in his remembrance.

The total number of Arabic couplets by him, according to different narrations, is either 751 or 1145. (*Maulana Imam Ahmad Raza ki Na'tiyyah Sha'iri, p. 210*) Moreover, a famous poetic work of his in Arabic is 'Qaseedataan Raai'ataan', which he رَحْمَةُ اللهِ عَلَيْهِ presented at the age of 27 years and 5 months on the occasion of the 'Urs (death anniversary) of the illustrious scholar, Maulana Shah Fazl-e-Rasool Qadiri Badayuni رَحْمَةُ اللهِ عَلَيْهِ in 1300 AH. Holding similitude to the people [who fought in] Badr, both poems have 313 couplets each. The inferences drawn from Quran, Hadees and Arabic proverbs have been beautifully used in these two poems. According to one report, his famous poetry book of Na't, 'Hadaiq-e-Bakhshish', contains 2781 couplets. The Arabic translation of the Urdu poetry has also been published under the name of 'Safwa-tul-Madeeh'. (*Athar Al-Quran wa Al-Sunnah fi Shi'r Al-Imam Ahmad Raza Khan, pp. 49-50, Al-Muassasah Al-Jalaaliyyah, Lahore*)

O devotees of Imam Ahmad Raza! It would not be wrong to say that just as Dawat-e-Islami has played an instrumental role in promoting and spreading A'la Hadrat's رَحْمَةُ اللهِ عَلَيْهِ Quran translation, 'Kanz-ul-Iman', amongst the public, so too has it played a significant role in spreading and propagating his

poetry of *Na't*. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رحمۃ اللہ علیہ himself recites the couplets of '*Hadaiq-e-Bakhshish*' from time to time and also encourages the Na't reciters to recite from the poetry of A'la Hadrat رحمۃ اللہ علیہ. After going through the final stages in Dawat-e-Islami's composing and compiling Department, 'Al-Madinah-tul-Ilmiyyah', '*Hadaiq-e-Bakhshish*' is being printed from 'Maktabatul-Madina'. Till August 2020, approximately 200,000 translations of the Quran, '*Kanz-ul-Iman*', and 113,361 copies of *Hadaiq-e-Bakhshish* have been printed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Qurbani [Sacrifice] on Behalf of the Prophet ﷺ Every Year

A'la Hadrat رحمۃ اللہ علیہ says about himself: 'It is my practice to perform a sacrifice every year on behalf of my father رحمۃ اللہ علیہ and give its meat and hide in charity. I [also] offer one sacrifice on behalf of the Prophet ﷺ and distribute its meat and skin to the noble sayyids [descendants of the Prophet]. (i.e. May Allah accept it from me and from all the Muslims, أَمِين). (*Fatawa Razawiyyah*, vol. 20, p.456)

A'la Hadrat's Love for Poor Sayyids

Dear Islamic brothers! A'la Hadrat, the Imam of the Ahl-us-

Sunnah, Imam Ahmad Raza Khan رحمة اللوعليه was extremely considerate in regards to the Sayyids, to the extent that when he distributed something, he would give people one each but two to Sayyids. He رحمة اللوعليه said: ‘I declare that if the wealthy people do not gift these august people from their pure wealth, it is a loss for them [the wealthy people]. Remember the time when the eyes will not find any shelter or protection except in the honourable ancestor (صلى اللوعليه واله وسلم) of these noble people [Sayyids]. Do they not like the fact that a part of their wealth, which itself was given for their sake by the Prophet صلى اللوعليه واله وسلم and which will soon be left behind when they enter their graves, be spent on his blessed and pure progeny (Sayyids) to please him so that on that day of severe need (i.e. the Day of Judgement), they are blessed with the great rewards and bounties of the generous, noble, compassionate and merciful [Prophet] صلى اللوعليه واله وسلم?’ (*Fatawa Razawiyyah, vol. 10, p. 105*)

The Great Reward of Showing Good towards Sayyids

The Final Messenger of Allah صلى اللوعليه واله وسلم said: ‘Whoever does good with any of my descendants, I will grant him the recompense for it on the Day of Judgement.’ (*Al-Jami’ah Al-Sagheer li Al-Suyuti, p. 533, Hadees 8821, Dar Al-Kutub Al-’lmiyyah, Beirut*)

The blessing to the universe, the grandfather of Hassan and Husayn صلى اللوعليه واله وسلم said: ‘Anyone who does good with the

children of Abdul Muttalib in this world, I am obliged to grant him its reward when he meets me on the Day of Judgement.'

(Tareekh Baghdad, vol. 10, p.102)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Those who do Good to Sayyids will be Blessed with Beholding the Prophet ﷺ on Judgement Day

اللَّهُ أَكْبَرُ! اللَّهُ أَكْبَرُ! The Day of Judgement is the day when one will be in dire need of help! On one side, there will be needy people like us, and on the other hand, there will be bestower like the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One wonders what a crowned king like Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will bestow on that day to needy people like us! His one benevolent gaze is sufficient to resolve the difficulties of both worlds. In actual fact, even this (i.e. one glance of his itself) is better and finer than millions of rewards towards which the words إِذَا لَقِيتُنِي (i.e. when he will meet me on the Day of Judgement) allude to. [More specifically] The word إِذَا (i.e. using the word 'when'), all praise be to Allah, gives the glad tidings of meeting and beholding the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement. (In other words, those who are kind to Sayyids have the glad tidings that they will meet the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement) O Muslims! What else do you need? Run and seize

this treasure and blessed opportunity! (*Fatawa Razawiyah, vol. 10, pp. 105-106*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A few distinct qualities of A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ

1. He رَحْمَةُ اللّٰهِ عَلَيْهِ used to offer all five Salahs in congregation with *Takbeer Oola* [the first Takbeer] in the Masjid.
2. His level of expertise in horology (the science related to time) was such that he was able to set his watch by looking at the sun during the day and by looking at the stars at night; and there would not be even a single minute's discrepancy.
3. He رَحْمَةُ اللّٰهِ عَلَيْهِ named all of his sons and his nephews 'Muhammad.'
4. He رَحْمَةُ اللّٰهِ عَلَيْهِ naturally loved Zamzam more than any other drink.
5. He رَحْمَةُ اللّٰهِ عَلَيْهِ wrote approximately 1,000 books on different subjects; a few of these subjects are as follows: 31 books in Ilm Al-'Aqaaid, 17 in Ilm Al-Kalam, 6 in Ilm Al-Tafseer, 11 in Ilm Al-Hadees, 9 in Usool Al-Fiqh, 150 in Fiqh, 30 in Ilm Al-Fazaail, 18 in Ilm Al-Manaqib and 18 in Ilm Al-Munazarah.

6. A'la Hadrat رحمۃ اللہ علیہ used to accept the invitations from the poor. If the food was not according to his taste, he would never express it to the host. Rather, he would consume it happily. (*Hayat-e-A'la Hadrat*, vol. 1, p. 123, summarised)
7. He رحمۃ اللہ علیہ always helped the poor and never returned them empty-handed; in fact, even in his last days, he advised his relatives to take good care of poor people, feed them delicious foods hospitably cooked from home, and not to scold the poor at all. (*Tazkirah Imam Ahmad Raza*, p.14)
8. Out of fear of them being disrespected, he forbade writing بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ; Quranic verses; the name of 'Allah'; the name of His Final Prophet: 'Muhammad' صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; and Salat upon the Prophet on cards or open letters. He would write 786, the numbers of بِسْمِ اللّٰهِ, from the right-hand side.
9. During gatherings of Mawlid, out of respect, he would sit from start to end on his knees (as one does when reciting Al-Tahiyyaat in Salah). He would only stand to recite Salat and Salaam. He would deliver speeches in the same way: sitting on his knees on the pulpit for four to five hours. (*Hayat-e-A'la Hadrat*, vol. 1, p. 98). I hope that we, the servants of A'la Hadrat, also gain the honour of sitting on our knees when reciting or

listening to the Quran and during the gatherings of Na't, Sunnah-inspired Ijtima' gatherings, Madani Muzakarahs, Dars, Madani Halqahs, etc.

10. His way of sleeping was also very faith-refreshing. He did not sleep like ordinary people, rather, he would put his thumb on his forefinger so that his fingers form the word 'Allah'. He never slept with his legs spread out; instead, he would sleep on his right side, join both of his hands together, place them under his head and curl up his feet—this way, his body would form the word 'Muhammad'. (*Hayat-e-A'la Hadrat, vol. 1, p. 99*)
11. He رحمته اللہ علیہ was truly and completely absorbed in the remembrance of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He would often remain sorrowful due to separation from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and sigh deeply in anguish.
12. During his life, he never commenced any of his mornings except with the name of Allah, and he never finished a day's writing except with Salat upon the Prophet. The following is his very last writing, written just moments before his demise on 25 Safar Al-Muzaffar 1340 AH:

وَاللَّهُ شَهِيدٌ وَلَهُ الْحَمْدُ وَصَلَّى اللهُ تَعَالَى وَبَارَكَ وَسَلَّمَ عَلَى شَفِيعِ الْمُنْذِرِينَ وَآلِهِ الطَّيِّبِينَ وَصَحْبِهِ
الْمُكْرَمِينَ وَآئِنِهِ وَجِزِيهِ إِلَى أَبَدِ الْأَبْدِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(*Hayat-e-A'la Hadrat, vol. 3, p. 292, summarised*)

His Demise

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ informed of his demise 4 months and 22 days before he passed away. During his life, he made his son, Hujjah-tul-Islam, Maulana Hamid Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, his successor and instructed him to lead his funeral Salah. Thus, 'Allamah Maulana Hamid Raza Khan رَحْمَةُ اللهِ عَلَيْهِ led his funeral Salah. (*Hayat-e-A'la Hadrat, hissa sawm, p. 297, summarised*)

May Allah Almighty have mercy on him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hashr tak jaari rahay ga fayz murshid ap ka

Fayz ka darya bahaya aye Imam Ahmad Raza

Hay ba dargah-e-khuda 'Attar 'ajiz ki du'a

Tujh peh ho rahmat ka saya aye Imam Ahmad Raza

**Message of the successor of
Ameer-e-Ahl-e-Sunnat, Maulana Abu
Usayd, Haji 'Ubayd Raza Madani** مدظلله العالی

The role and efforts that Ameer-e-Ahl-e-Sunnat دامت برصفتهم العابدية has made in making common people aware of Sayyidi A'la Hadrat رضی اللہ عنہ deserve to be written in golden words. Ameer-e-Ahl-e-Sunnat propagated A'la Hadrat رضی اللہ عنہ in his every speech, Madani Muzakarah, Madani Mashwarah, booklet and book. How Dawat-e-Islami and Ameer-e-Ahl-e-Sunnat have served A'la Hadrat's رضی اللہ عنہ translation of Quran, Kanz-ul-Iman, is absolutely matchless. Encouraging over and over again, Ameer-e-Ahl-e-Sunnat دامت برصفتهم العابدية has made Kanz-ul-Iman reach the homes of countless Muslims. May Allah Almighty preserve the shadow of Ameer-e-Ahl-e-Sunnat over us and for his sake, may we obtain profound blessings of the Imam of the Ahl-us-Sunnah.

ایمرون بچایا الشیخ الامیر من سل اللہ علیہ والہ وسلم



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