



IMAM AHMAD RAZA AND KHWAJA MU'IN AL-DIN

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Presented by: (DA'WAT-E-ISLAMI)

AL-MADINAH-TUL-ILMIA

Islamic Research Center

On the 5th of Rajab al-Murajjab, 1441 Hijri, corresponding to 29th February 2020 Saturday, before the Madani Muzakirah, Shaykh al-Tareeqah Ameer Ahl al-Sunnah, Founder of Dawat-e-Islami Hazrat Allama Mawlana Muhammad Ilyas Altar Qadiri Razavi رحمۃ اللہ علیہ, delivered a speech on the topic of "Imam Ahmad Raza and Khwaja Mu'in al-Din" at the global Madani Centre of Dawat-e-Islami, Faizan-e-Madinah. This booklet has been compiled with significant additions of new content.

Imam Aḥmad Razā and Khwājā Mu‘īn al-Dīn

This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri. **Dawat-e-Islami’s Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address, with the intention of earning reward.

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Imam Aḥmad Razā and Khāja Mu‘īn al-Dīn



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1st Publication: Rajab - 1445 AH – (January 2024)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab al-Madinah, Karachi, Pakistan

✉ **Email:** maktabglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du‘ā for reading this book

Read the following du‘ā before you read a religious book or begin an Islamic lesson; you will remember whatever you study لِنَشَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (*Al-Mustāṭraf*, vol. 1, p. 40)

Note:

Recite ṣalāt upon the Prophet once before and after.

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Preamble

Allah sent prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ to guide mankind. Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the final of them all. After him, no new prophet can or will come. The Companions رَضِيَ اللَّهُ عَنْهُمْ and their successors propagated the message of Islam, and after them, saints assumed this esteemed endeavour.

Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللَّهُ عَلَيْهِ, Data ‘Alī Hujwerī, Khwāja Mu‘īn al-Dīn and Imam Aḥmad Razā Khān رَحِمَهُمَا اللَّهُ are but a few of these prominent figures, who spread the teachings of Quran and sunnah far and wide.

Khwāja Mu‘īn al-Dīn is particularly well known in the Indian subcontinent. الْحَمْدُ لِلَّهِ This booklet shall describe the love Imam Aḥmad Razā Khān had for this great saint, and incidents regarding the two.

Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّةُ delivered a speech regarding this topic a few years ago. Said speech is hereby enclosed in written format with slight modifications. May Allah grant us true love for the saints and raise us with them on the Day of Judgement.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Abu Muhammad Tahir Attari

Department of Weekly Booklets (Islamic Research Centre)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
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Attar’s Prayer

O Allah! Whoever reads or listens to the booklet *Imam Aḥmad Razā and Khwāja Mu‘in al-Dīn*; allow them to show decorum to Your saints, allow them to act upon saintly teachings, and forgive them and their parents without accountability.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Sending Ṣalāt Opon the Prophet

The Companion ‘Abdullah bin ‘Abbas رضي الله عنهما explains:

Whenever you ask from Allah, send salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as sending ṣalāt upon him is always accepted. Allah is endlessly Generous. He will not accept some and reject others.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Khawja’s Sainly Miracles as Told by Razā

Imam Aḥmad Razā Khān رحمته اللوعليه writes:

¹ Al-Qawl al-Badī, p. 420

Khwāja Mu‘in al-Dīn’s رَحْمَةُ اللَّهِ عَلَيْهِ shrine is a hub of blessings. Mawlana Barakāt Aḥmad, with whom I shared a shaykh and who was my father’s رَحْمَةُ اللَّهِ عَلَيْهِ student, explained how he saw a non-Muslim covered in boils from head to toe. Allah knows best how many there were.

He would come at noon and roll upon the hot stones outside the shrine, exclaiming, “O Khwāja! My body is on fire!” He was seen completely cured when he came for the third day.¹

Visiting Ajmer

After Imam Aḥmad Razā Khān completed his second ḥajj in 1905, the scholar ‘Abd al-Salam Jabalpūrī رَحْمَةُ اللَّهِ عَلَيْهِ invited him to Jabalpur, Mumbai. The imam said, “I must visit Ajmer first, after which I will go to Bareilly. I will come to Jabalpur some other time إِنَّ هَذَا اللَّهُ.”²

Speech on the Commemoration of Khwāja Gharīb Nawāz

The love and respect possessed by the imam for Khwāja Mu‘in al-Dīn is clearly evidenced from this. Reliable historic accounts

¹ Malfūzat-i-Ālā Hazrat, p. 384, summarised

² Ikrām-i-Imam Aḥmad Razā, pp. 78-82

also explain the following.

Scholarly Speeches at the Shrine

Imam Aḥmad Razā Khān رحمۃ اللہ علیہ would visit Khwāja Mu‘in al-Dīn’s رحمۃ اللہ علیہ shrine and speak during gatherings held to commemorate the latter’s day of passing. This was organised by the shrine caretaker. A huge number of people, scholars, and even rulers of local regions like Deccan travelled from afar to listen.¹

From Bareilly to Ajmer

An inspiring incident occurred during the final days of the imam’s life, as he travelled to Ajmer. Nūr Aḥmad Qādirī conveys this story from his grandfather, ‘Abd al-Nabī Qādirī Razawī رحمۃ اللہ علیہ.

Imam Aḥmad Razā Khān رحمۃ اللہ علیہ left Bareilly and journeyed towards Ajmer, for the yearly ceremony of Khwāja Mu‘in al-Dīn’s passing. He had ten or eleven students with him. This included his grandfather, ‘Abd al-Nabī Qādirī Razawī, and his grandfather’s teacher, ‘Abd al-Raḥman Qādirī.

The BB & CIR Railway took people from Delhi to Ajmer, and it would reach Phulera Station by maghrib time.

Phulera had one of the biggest railway stations of the time,

¹ Ma‘ārif-i-Razā yearly edition, 1983, p. 157

through which trains from Sambhar, Jodhpur and Bikaner ran. People arriving from these trains were also travelling to Ajmer. The train headed there would stay for forty minutes, to allow passengers time to board. On the way to Ajmer, I have seen Phulera Station and travelled on this train numerous times.

“Pray With Complete Calmness”

Time for maghrib salah had begun by the time the imam reached Phulera Station. He turned to his students and said, “Let us pray together here on the platform.” Shawls and scarves were laid down to pray upon, and those who were not in a state of wudu went to perform ablution. The imam, who spent most of his time in ablution, then stepped forward to lead salah. He reassured, “Pray with complete calmness. The train will not leave until we finish - **لن يفتأ الله**.”

The Train Could not Move

Upon saying this, Imām Aḥmad Razā Khān **رحمته الله عليه** led salah. As they completed one unit of prayer, the train sounded its horn and the rest of the travellers rushed to it. Yet, the imam and those behind him continued praying with focus and humility. As they were performing the second unit, the train sounded its final horn, but amazingly could not move. It was full of passengers. The worried driver and guards could not figure out why it was not moving.

An English stationmaster came to the platform and told the driver to disconnect the engine to test if it works. The driver did this and the engine worked perfectly, yet when it was reattached to the cabins, it did not budge.

The Blessed Aura of a Saint

The stationmaster asked the guards why this was happening. One of them was a Muslim, and he explained how one of the worshippers was a great saint of Allah, and the train would not move until he finished praying. Otherwise, there was no reasonable explanation. The stationmaster agreed and proceeded to stand near the imam and those praying behind him. He was amazed by their focus and sincerity. English was his native language, but he was also fluent in Urdu and Persian. His conversation with the guard was in Urdu.

A True Muslim Never Misses Salah

Imam Aḥmad Razā Khān رحمۃ اللہ علیہ finished salah, sent ṣalāt upon the Prophet aloud, and raised his hands to make dua. Afterwards, the stationmaster went to the him and said with utmost respect, “Please hurry. The train is not moving because you are busy in worship.” The imam replied, “This is time to pray, and a true Muslim never misses salah. It is obligatory for Muslims to offer salah on time. How can I ignore this?”

The imam then said to the stationmaster, “We have finished our salah. The train will move now إن شاء اللہ.”

Imam Aḥmad Razā and Khāja Mu‘in al-Dīn

After that, the imam and his students boarded the train, and the latter sounded its horn as it departed. The stationmaster bid them farewell, but the saintly miracle he witnessed lingered in his mind.

The Stationmaster’s Life Changes Overnight

The imam was heading towards Ajmer, but the stationmaster was in contemplation throughout the night. By morning, he passed his responsibilities to his deputy and travelled to Ajmer with his family. He intended to accept Islam at the hands of Imam Aḥmad Razā Khān at the shrine of Khwāja Mu‘in al-Dīn.

Accepting Islam

When he reached Ajmer, the imam was delivering a speech in Shah Jahani Masjid. He listened to it intently. Once completed, he approached the imam and said, “Since you left Phulera Station, I have been anxious and restless. I’ve travelled all this way with my family and wish to accept Islam at your hands. After witnessing your miracle, I am certain Islam is the truth.”

Love for Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللَّهِ عَلَيْهِ

The English stationmaster named Robert reverted to Islam along with nine members of his family, at the hands of Imam Aḥmad Razā Khān, in front of thousands of people at the shrine of

Imam Aḥmad Razā and Khāja Mu‘in al-Dīn
Khwāja Mu‘in al-Dīn. He was given the name ‘Abd al-Qādir and
was admitted into the Qadiriyyah spiritual order.

The Imam’s Advice

The imam gave the following advice to the reverts:

Always act upon the sunnah, never miss a salah, keep
the required fasts and perform ḥajj when you have the
opportunity. Pay zakat and serve Islam however you
can. Propagate Islam when you return to your
homeland and consider it a great blessing for you.
Acquire knowledge of the Quran and teach your family.

Once the nine reverts finished reciting the Quran, they left India
and returned to their homeland to spread Islam.¹

May Allah have mercy on them and forgive us without
accountability for their sake!

اٰمِيْنُ بِجَاہِ خَاتِمِ السَّيِّدِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Friday Speech

On one occasion, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ was in
Ajmer. An announcement was made that he will be delivering
the Friday speech in the Shah Jahani Masjid.

¹ Imam Aḥmad Razā Azīm Muhsin Azīm Kirdār, pp. 14-17 summarised; Ma‘ārif-
i-Razā yearly edition, 1983, pp. 157-161 summarised

Imam Aḥmad Razā and Khwāja Mu‘in al-Dīn

The speech was about the rank of Khwāja Mu‘in al-Dīn رَحْمَةُ اللهِ عَلَيْهِ. Many people gathered hours before Friday salah to listen, filling the masjid and surrounding area. They were amazed by the eloquence and oration on display. A further announcement was made, that the speech would continue after ‘ishā’ salah. All were elated to hear this. After ‘ishā’, the speech continued late into the night.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Authority of Khwāja Mu‘in al-Dīn

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ said:

A man from Bhagalpur travelled to Ajmer every year. A wealthy man who did not believe in saints having any special rank, used to say to him, “Why do you travel there every year? You’re wasting your money.”

The man replied, “Come with me one year and judge fairly. It’s up to you what you think afterwards.”

One year, they travelled together and saw a poor person with a walking stick near the shrine. He was saying, “My

¹ Safar Nāma Āla Hazrat, p. 190 selective and summarised; Sanā-i-Hazrat Khwāja ba zabān-i-Imam Aḥmad Razā, p. 7, 2013 edition, selective and summarised

Imam Aḥmad Razā and Khāja Mu‘in al-Dīn

Khwāja, I will take 5 rupees from a specific person within an hour.”

When the wealthy man with ill beliefs felt an hour had passed, he took five rupees from his pocket and gave it to him. He remarked, “You were asking from the saint, Khwāja. What can he give you? I will give you what you want instead.” The poor man took the money, walked around, and shouted, “Khwāja! May I be sacrificed for you! You give to me, even through this person with corrupt beliefs.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Khwāja Mu‘in al-Dīn and his Helping of the Poor

Imam Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ was asked, “Is it permissible to call Khwāja Mu‘in al-Dīn رَحِمَهُ اللهُ عَلَيْهِ by the title Gharīb Nawāz (he who gives to and helps the poor)?” He answered, “He is Gharīb Nawāz, without doubt.”²

Appearance in a Dream

The imam visited Ajmer in person and in his dreams. He رَحِمَهُ اللهُ عَلَيْهِ explains:

¹ Malfūzāt-i-Ālā Hazrat, p. 384, summarised

² Fatāwā Razawīyah, vol. 29, p. 105

During Rabī' al-Awwal 1302AH, I visited the shrine of Khwāja Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ. Two years prior to this, the vision in my right eye became weak due to the amount I read and studied. Doctors treated it for 40 days but to no avail.

I then wrote poetry in praise of Khwāja Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ. That evening, I had a beautiful dream, as I saw a place of great splendour and a shrine. As I walked closer, I saw three graves. The one facing qibla belonged to Khwāja Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ, the second to Shah Barakatullah Marehrawī, and the third I could not identify.

I sat at the feet of Khwāja Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ. I then saw the grave open. I looked inside and saw the shaykh laying whilst facing qibla, with his eyes open. He appeared tall and strong. His face was fair, eyes large, and beard black. Without thinking, I ran closer and picked up some of the soil that appeared when the grave opened. I rubbed it upon my eyes out of love and respect. I then recited surah al-Kahf.

Someone told me to stop reciting, and I asked myself, "Why would someone stop me from reciting the Quran in front of this great saint?"

Khwāja Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ smiled, as if gesturing for me to ignore that person and continue reciting. I

Imam Aḥmad Razā and Khāja Mu‘in al-Dīn cannot remember if I recited until verse 10 or 16. I woke up just after this. By the bounty of Allah, I saw a wondrous dream, and my eye healed due to the sanctity of the soil I rubbed upon my eyes and the poetry I wrote in praise of the great shaykh.¹

May Allah have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyid Ḥusayn ‘Alī Ajmerī

Sayyid Ḥusayn ‘Alī Ajmerī was a descendant of the fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ, through the saint Khwāja Mu‘in al-Dīn رَحْمَةُ اللهِ عَلَيْهِ.

He had immense love for Khwāja Mu‘in al-Dīn رَحْمَةُ اللهِ عَلَيْهِ and considered the service of the saint’s shrine to be an honour. He would say out of humility, “We are bad, but we belong to Khwāja.”

He authored a work about the saint entitled, *Darbār-i-Chisht Ajmer* in which he describes the etiquette of visiting his shrine. Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ respected Sayyid Ḥusayn greatly.²

¹ Qaṣīda Iksīr-i-Āzam with translation, pp. 110-114, summary

² Tajalliyāt-i-Khulafā’-i-Ālā Hazrat, pp. 448-456, with changes

From Madina to Ajmer

In the book previously mentioned, a memorable story is enclosed regarding Imam Aḥmad Razā Khān visiting the shrine of Khwāja Mu‘in al-Dīn.

Sayyid Ḥusayn ‘Alī Ajmerī writes:

My shaykh, Imam Aḥmad Razā Khān visited the shrine of Khwāja Gharīb Nawāz on two occasions, and the second was most special. He returned to India after performing ḥajj in 1325 AH. People came from far and wide to meet him in Mumbai, all wishing for him to come and visit their city.

Yet, after visiting the Prophet ﷺ in Madina, he went directly to the shrine of Khwāja Gharīb Nawāz. The imam displayed love and respect in a way we and the other Muslims who saw it can never forget. Us caretakers of the shrine remember it to this day.¹

The Imam’s Commemoration in Ajmer

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ would instruct Sayyid Ḥusayn ‘Alī Ajmerī رَحْمَةُ اللهِ عَلَيْهِ to make dua, whenever they were at the shrine of Khwāja Mu‘in al-Dīn رَحْمَةُ اللهِ عَلَيْهِ. The imam also lived in Sayyid Ḥusayn’s رَحْمَةُ اللهِ عَلَيْهِ home twice when in Ajmer.

¹ Darbār-i-Chisht, p. 33, with changes and paraphrased

Imam Aḥmad Razā and Khāja Mu‘in al-Dīn

When the imam passed away, Sayyid Ḥusayn organised a huge gathering to convey reward to the latter’s soul, held after fajr salah. The entire Quran was recited many times and food was distributed at the end. Every year, on the day the imam passed away, Sayyid Ḥusayn travelled with a group of people to Bareilly and placed a large cloth on the imam’s shrine.

Sayyid Ḥusayn was issued authority in the Chishtiyyah Sufi spiritual order by the imam, and his shrine is in Ajmer’s Ana Sagar valley.¹

The Imam’s Passing

When Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ passed away, cities across India conducted gatherings to donate rewards to his soul. Ajmer was no different. Khwāja Mu‘in al-Dīn’s رَحْمَةُ اللهِ عَلَيْهِ murīds and those who love him were particularly saddened.²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Duas are Accepted

The imam’s father, Muftī Naqī ‘Alī Khān رَحْمَةُ اللهِ عَلَيْهِ, wrote a book called *Aḥsan al-Wi‘ā li Ādāb al-Du‘ā*. This was published as *Fazā’il-i Du‘ā* by Maktaba-tul-Madina.

¹ Tajalliyyāt-i-Khulafā’-i-Ālā Hazrat, pp. 456-462, with changes

² Ibid, pp. 458-459, summarized

The imam رَحْمَةُ اللهِ عَلَيْهِ himself wrote a commentary on this work and included additions. In a chapter discussing places in which dua is accepted, he explains that duas made to Allah at the shrine of Khwāja Mu‘in al-Dīn رَحْمَةُ اللهِ عَلَيْهِ are accepted.¹

Ajmer Sharīf

The imam was once asked about Ajmer. He explained:

If someone excludes the word sharīf (honourable) from the name Ajmer ‘out of hatred or belittlement’, despite the fact Khwāja Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ lived there and his shrine is a hub of blessings; such a person is misguided and in truth, an enemy of Allah.

In a hadith narrated in *Ṣaḥīḥ Bukhārī*, the Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ revealed, “Allah states, ‘I declare war against the one who is an enemy of My friend.’”²

If arrogance is the reason he rejects the excellences of Khwāja Gharīb Nawāz, he is misguided, an enemy of Allah as per the hadith just mentioned, and his final abode is the Hellfire. The Quran states:³

الْيَسَّ فِي جَهَنَّمَ مَثْوَى لِّلْمُتَكَبِّرِينَ

¹ Fazā‘il-i-Duā, p. 138

² Ṣaḥīḥ Bukhārī, vol. 4, p. 248, hadith 6502

³ Fatāwā Razawīyah, vol. 15, p. 265

*Is Hell not an abode of the arrogant?*¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Titles From an Arabic Shajarah

Imām Aḥmad Razā Khān wrote the shajarah (genealogical table) of the Qādiriyya Chishtiyya Nizāmiyya Barakātiyya Sufi spiritual order, in a format matching the way chains of transmission are formulated for hadith. He mentions Khwāja Gharīb Nawāz with five titles therein.

1. **السَّيِّدُ الْأَجَل** - the great imam of his time
2. **سُلْطَانُ الْهِنْد** - The king of India
3. **حَبِيبُ اللَّهِ** - The beloved of Allah
4. **وَارِثُ النَّبِيِّ** - Inheritor of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
5. **مُعِينُ الدِّين** - The helper of Islam.²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Imam’s Student in Ajmer

One of the imam’s foremost successors, Muftī Amjad ‘Alī al-

¹ Al-Quran, part 24, Al-Zumar, verse 60; translation from Kanz al-‘Irfān

² Tarikh wa Sharḥ Shajara Qādiriyya Barakātiyya Razawiyyah, p. 119

Imam Aḥmad Razā and Khāja Mu‘in al-Dīn

A‘zamī رحمۃ اللہ علیہ, stayed in Ajmer from 1925 to 1933. He served as headmaster of Islamic studies at the Mu‘iniyya ‘Uthmāniyya madrassa.¹

The Raza Family’s love for the saint

After the imam passed away, his sons (the acclaimed scholars Ḥāmid Razā Khān and Muṣṭafā Razā Khān) attended the yearly commemoration of Khwāja Gharīb Nawāz every year. They travelled to Ajmer on the 6th of Rajab, regardless of where they were in India.²

The Garden of Gharīb Nawāz

Another of the imam’s successors, Sayyid Na‘īm al-Dīn Murādābādī رحمۃ اللہ علیہ wrote a biography of the saint called *Gulbun-i-Gharīb Nawāz*.³

Buried Next to a Friend of Allah

Sayyid Ghulām ‘Alī Ajmerī رحمۃ اللہ علیہ, another student of the imam, spent his life propagating the teachings of Khwāja Mu‘in al-Dīn, such that he was buried in a graveyard just opposite the shrine of the saint. The imam had immense love for him, as he was also a caretaker of the shrine.⁴

¹ Sīrat-i-Ṣadr al-Sharī‘a, p. 48

² Khwāja Gharīb Nawāz Aūr Īk Ghalat Fehmī Kā Izāla, p. 7, derived

³ Tazkirat al-Afādil, p. 20

⁴ Tajalliyāt-i-Khulafā’-i-Ālā Hazrat, p. 471

Succeeding the Imam

On Friday the 13th of Jumada al-Ākhirah 1338 AH, during the final days of Imam Aḥmad Razā Khān’s life, he also issued successorship to Sayyid Ghulām ‘Alī Ajmerī.¹

The Imam’s Spiritual Ties

Professor Majeedullah Qadiri writes:

I spoke with Mawlana Abd al-Hadi Qadiri Razawi Nuri رحمته الله عليه regarding the written shajaras of Imam Aḥmad Razā Khān.

He explained the imam had successorship and permission in 13 Sufi orders, one being the Chishtiyya Nizāmiyya Barakātiyya. He admitted people into this spiritual order and wrote an Urdu shajara as per their requests.

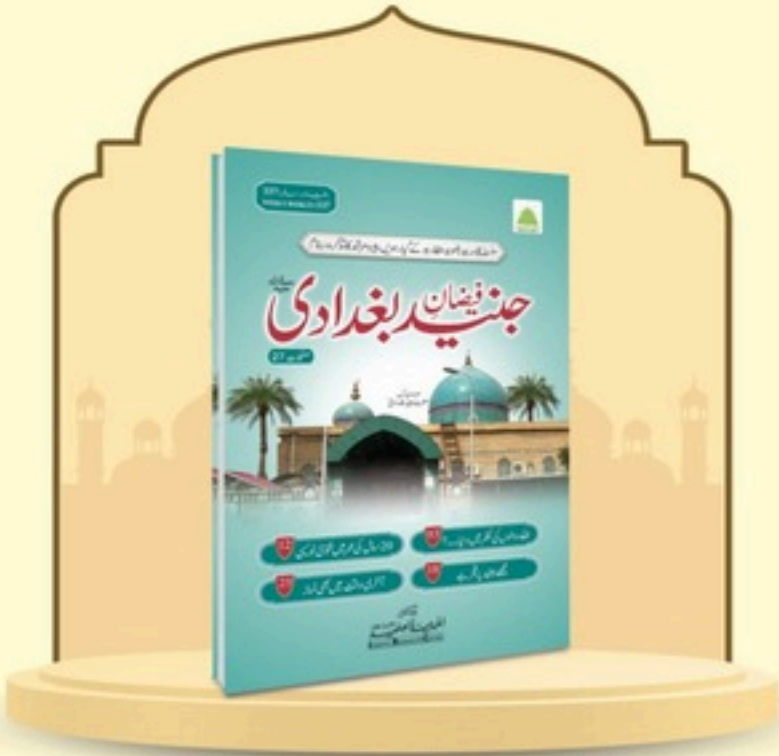
A Famous Poem

Mawlana Ḥasan Razā Khān رحمته الله عليه was the brother of the imam. The latter wrote a 19-verse long poem extolling Khwāja Mu‘in al-Dīn Chishtī. This was accepted by Allah and became well-known.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Ibid, p. 472

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978-969-722-591-0



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فیضان مدینہ، محلہ سوداگران، پرانی سبزی منڈی کراچی



+92 21 111 25 26 92



0313-1139278



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feedback@maktabatulmadinah.com / ilmia@dawateislami.net