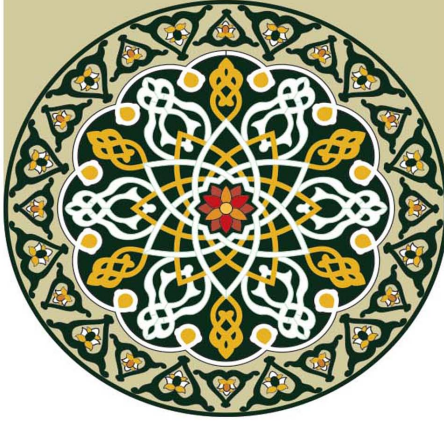


أُمُور عِشْرِينَ دَرُ عَقَائِدِ سُنِّيِّينَ



Twenty Matters Regarding the Sunni Doctrines

A‘LĀ HAḌRAT IMĀM
AḤMAD RAZĀ KHĀN رَحْمَةُ اللَّهِ عَلَيْهِ



Translated by

Muhammad Shamoon Attari Madani
Jamia-tul-Madina Birmingham (UK)

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Twenty Matters Regarding the Sunni Doctrines

A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ



Translated by
Muhammad Shamoan Attari Madani
Jamia-tul-Madina Birmingham (UK)

Purpose of Translation

In the noble mission of **Dawat-e-Islami, Jāmi‘ah al-Madīnah** plays a pivotal role in nurturing scholars grounded in Islamic knowledge and devoted to the propagation of the Sunnah. Among the towering personalities whose legacy continues to illuminate the path of scholarship and spirituality is **A‘lā Hazrat Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ** the great reviver of Islām in the 14th century Hijri. His encyclopaedic works, deep insight, and unwavering defence of Sharī‘ah have guided generations of Muslims across the world.

To ensure that his intellectual and spiritual heritage reaches English-speaking audiences, **Majlis Jāmi‘ah al-Madīnah UK** established a dedicated department under the name “**Fikr-e-Razā**” (**The Thought of Razā**). The purpose of this department is to introduce English-speaking students and readers to the thought, scholarship, and reformative teachings of **A‘lā Hazrat Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ**.

A vast portion of **A‘lā Hazrat**’s invaluable writings including the monumental **Fatāwā Razawīyyah** was authored in Urdu and Arabic. While these works hold immense relevance for contemporary Muslims, language

barriers have limited their reach among English-speaking scholars and students. Recognising this need, Fikr-e-Razā undertook the task of translating selected treatises into fluent, accessible English while preserving the depth and precision of the original texts.

The present booklet, “UmooreIshreen Dar Aqaide Sunniyeen” (أُمُورِ عَشْرِينَ دَرِ عَقَائِدِ سُنِّيِّينَ), translated as

“Twenty Matters Regarding the Sunni Doctrines,” is a short yet significant theological treatise outlining twenty essential beliefs (‘aqā’id) held by Ahl al-Sunnah wa’l Jamā‘ah the mainstream Sunni Muslims. Originally written in Urdu and later translated into English by **Molana Muhammad Shamoon Attari Madani** who is hard-working teacher in jamia tul madina Birmingham (UK) under the supervision of **Majlis Jāmi‘ah al-Madīnah UK**, this work aims to convey the wisdom and reasoning of A‘lā Ḥaḍrat on this issue.

This translation is part of a broader effort to connect English-speaking students and communities in the UK with the intellectual and spiritual legacy of A‘lā Ḥazrat. By engaging with his writings, readers not only gain clarity in matters of Sharī‘ah but also strengthen their appreciation for the revivalist movement he inspired.

May Allah Almighty accept this humble endeavour, reward all those involved in its compilation, translation, and publication, and make it a means of spreading the blessed light of **Fikr-e-Razā** throughout the English-speaking world. Āmīn.

Khalid Tasneem Madani, Birmingham ,UK

Preface

The booklet is included in the 29th volume of the collection Fatawa Razawiyyah Shareef, titled “أُمُورٌ عَشْرِينَ دَرَّ عَقَائِدِ” سُنِّيَّينَ, which translates to “Twenty Matters Regarding the Sunni Doctrine.” In this booklet, Ala Hazrat, Imam of Ahlus Sunnah, Mujaddid of the Ummah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, beautifully outlined 20 concise points that remain relevant even today. These points serve as a clear guideline to determine whether someone adheres to true Sunni beliefs. Identifying a true Sunni Muslim is no longer difficult—agreement on these 20 points is all that is required.

This book has been translated, inspired and encouraged by Mufti Qasim Attari Sahib. The purpose of this translation is to introduce the English-speaking world to the esteemed personality of Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ and his remarkable work. Through this effort, I hope readers can strengthen their understanding of true beliefs and remain steadfast on the path of Ahlus Sunnah wal Jama'ah.

Muhammad Shamoon Attari

16th January 2025

Question in the court of AlaHazrat Imaam Ahmad Raza Khan

A question was sent by Hafiz Muhammad Usman Sahib from Sambhar, Rajasthan, India, to AlaHazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ in Bareilly, India. The question concerned a scholar named Moulana Ahmad Ali Shah Hanafi Nashbandi Owaisi, who visited Sambhar and delivered a speech refuting various deviant sects, including Ghair Muqallid and Nadwi. His impactful words led many misguided individuals to repent, turning away from Nadwi as though they were fleeing from a ghost. However, a Nadwi scholar later claimed, "If Moulana Ahmad Ali Shah opposes Nadwi, then he himself is ignorant and misguided." Some individuals, after hearing this, began to drift away and stated, "If (AlaHazrat) Moulana Ahmad Raza Khan Sahib Barelvi writes about Moulana Ahmad Ali Shah, we will follow his guidance and repent for our misconceptions." Therefore, they requested that you provide your perspective on Moulana Ahmad Ali Shah, which would benefit the misguided.

Reply of AlaHazrat رَحْمَةُ اللَّهِ عَلَيْهِ

I, the faqeer (humble servant), do not have detailed knowledge of Moulana Ahmad Ali Shah. This matter concerns matters of testimony, particularly related to beliefs, which is a highly significant issue. Hence, this letter is being sent as a response.”

Letter of AlaHazrat رَحْمَةُ اللَّهِ عَلَيْهِ to Hafiz Muhammad Usman Sahib

Please consider my request, Hafiz Muhammad Usman Sahib (may his grace increase). السلام عليكم ورحمة الله وبركاته.

Your gracious letter has been received with gratitude. It reminded me of my first meeting with Moulana Ahmad Ali Shah Sahib, when he visited my humble abode. After that, there was another brief meeting in Azeemabad, where we exchanged nothing but greetings and a handshake.

Testimonies regarding such matters are highly significant. Allah forbid that I entertain any bad assumptions about Moulana Ahmad Ali Shah. Rather, I seek to know more about his virtues, as I know them only in brief. I hope Moulana will accept my request for further clarification with good will.

The fitna (trial) in India is not limited to Ghair Muqallid and Nadwi sect alone. Allah forbid, there are many such calamities. Therefore, I present the following 20 Sunni beliefs for Moulana's confirmation, so that he may provide a clear and complete endorsement. His confirmation should be accompanied by his seal and sent to me.

Faqeer Ahmad Raza Qadiri عَفِيَ عَنْهُ.

From Bareilly, 27th of Ramazan, 1318 AH

20 Sunni Beliefs Verification Request from Moulana Ahmad Ali Shah Sahib (Mirzapuri)

1. Sayed Ahmad Khan Aligarh¹ and his followers are Kafirs.
2. Raafidis those who call the Quran incomplete, or believe Mowla Ali (كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيم) or any non-prophet is better than any previous Prophet عَلَيْهِ السَّلَام are Kafir (disbelievers) and Murtad (apostates).
3. Raafidi Tabarraais are Kafir according to the Fuqaha (jurisprudence) and are in consensus as misguided, innovators, and deserving of Hell.
4. Anyone who gives superiority to Mowla Ali (كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيم) over the Shaikhain Kareemain (Hazrat Abu Bakr Siddiq and Hazrat Umar bin Khattab رَضِيَ اللهُ عَنْهُمَا is misguided and goes against the Sunnah.

¹ Sayed Ahmad Aligarh was a Murtad (apostate), influenced by Western progress and science. He rejected anything that was not tangible or considered superstitious by the West. He denied the physical existence of Jannah and Jahannam, as well as the existence of angels and jinn. He also rejected and rationalized the miracles of the Prophet, such as the Mi'raj and Shaq al-Sadr. Allah forbid.

5. In the Battle of Jamal and Safeen, Ameer ul Momen-een Ali كَرَّمَ اللّٰهُ وَجْهَهُ الْكَرِيم was on the right, but the other companions were on Ijtihadi Khata. Criticising them is severely Haraam (forbidden).
6. To criticize any of the Sahabah is to go against the Sunni faith, and anyone who has hatred for them is Rafzi.
7. For hundreds of years, AhlySunnat has been confined to four groups. Anyone who deviates from this is an innovator and deserving of Hell.
8. The first teacher of Wahhabism is Ibn Abdul Wahhab, and the second is Ismail Dehlawi, author of Taqwiat-ul-Iman, both of whom are extremely misguided.
9. The books of Ismail Dehlawi, including Taqwiat-ul-Iman, Siraat al-Mustaqeem, and Resala Yak Roozi, are filled with clear misguidance and disbelief.
10. The book of molvi Ishaaq Dehlawi, "Mia Masail", is filled with errors, incorrect rulings, and goes against the consensus of the majority.
11. Seeking help from Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام and Awliya رَحِمَهُمُ اللّٰهُ by calling on them in times of difficulty

is permissible, as they are the means of seeking Allah's blessings.

12. The authority of Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** and Awliya remains in the world during their lifetime and after their passing, until the Day of Judgment.
13. The dead can see and hear the living. The belief that the dead can hear is true.
14. Allah has granted His Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ** knowledge of everything, encompassing all that has happened and will happen.
15. The possibility of Allah lying as stated by Ismail Dehlawi in his book Yakroozhi and Rasheed Ahmad Gangohi in Baraheen-e-Qatia is clear misguidance. It is absolutely impossible for Allah to lie.
16. Believing that the knowledge of Shaitan is greater than the knowledge of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, as mentioned in Baraheen-e-Qatia by Rasheed Gangohi, is open blasphemy.
17. Commemorating the Milad (birth) of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** by standing out of respect, as done for centuries in the blessed Haramain, is permissible.

18. Neyaz of Geyarwi Shareef, Fateha for the dead, and Urs of the Awliya, if free from musical instruments and other prohibitions, are allowed and desirable.
19. Shari'at and Tareeqat (the spiritual path) are not opposites. Reaching Allah without following the Shari'at is impossible. Those who disregard Shari'at are misguided. No matter how high someone's rank or level may be, as long as they are sane, divine rules still apply to them. Those who claim to be Sufis but consider opposing Shariah an achievement are misguided and mere pawns of Shaytan.
20. Nadwa is a center of misguidance and a gathering of innovation. Associating with misguided people and respecting them is haraam. Meeting and uniting with the misguided is Haram. Respecting them invites the wrath of Almighty Allah. Staying silent instead of opposing them brings the curse of Allah. Including them in religious gatherings is the same as undermining the religion. The lectures and reports of Nadwa are filled with statements from which Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are completely free. May Allah protect us from misguidance and those who have gone astray, and grant us steadfastness upon the path of pure Sunni Islam.



Mawlana Shah Ahmad Ali Sahib Mirzapoori confirmed the aforementioned matters as stated by Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ and wrote the following:

“The 20 points mentioned above are absolutely correct and accurate. Wahdat al-Wujood is true, but according to Faqeer (author) discussing or debating it is not appropriate. These are matters of Kashf (spiritual unveiling) that are better understood by the Awliya. Since I do not have a stamp, I will suffice with my signature only.”

2 Shawwal 1318, Wednesday

Then after writing the text below Imaam e Ahly-Sunnat signed and stamped it

These days many people claim of being Sunni and people get deceived by this. Some say certain things for particular reason then retract from it. So in many places these 20 matters are enough as a model to test if one is true Sunni then will sign it without hesitation. Otherwise he himself gave a sign of his misguidance.

فَمَنْ تَكَلَّفَ فَأَتَمَّ يَنْكُثْ عَلَى نَفْسِهِ

Translation: So whoever breaches the covenant, he has breached a big continent of his. (Surah Fath, 10)

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا

Translation: And whoever turns back on his heels will not cause any harm to Allah. (Surah Aal Imrān, 144)

وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

Translation: And whosoever turns away, then Allah is the Infinitely Independent, the Most Praiseworthy. (Surah Hadeed, 24)

كتبه

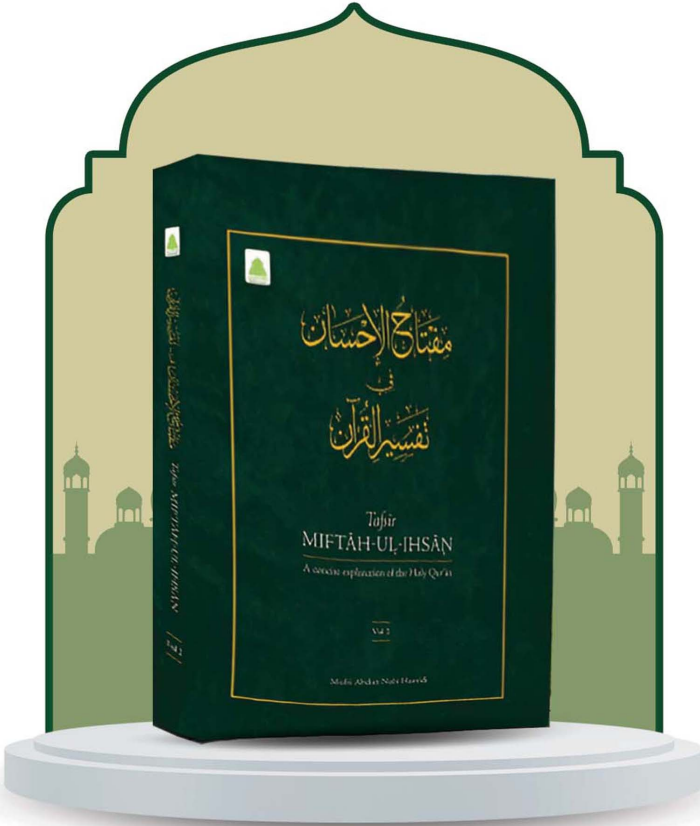
عبد المذنب احمد رضا البريلوي عفى عنه

بحمد المصطفى النبي الامي صلى الله عليه وسلم

Points to reflect on:

- ❖ Ala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was regarded as a supreme leader and guide, whose guidance everyone followed with utmost respect. He had an immense passion for directing the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ towards the straight path.
- ❖ Rather than saying, “Tell Mawlana Ahmad Shah to mention his beliefs” or “Ask your local Alim,” our Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ provided a clear and comprehensive guideline. His instructions not only addressed the concerns of his time but also became a criterion to evaluate scholars in the future.
- ❖ The mention of 20 Sunni beliefs highlights the vast knowledge and awareness Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ had regarding the deviant sects of his time.

These points were written on the 27th of Ramazan, which also reflects his dedication to teaching and guiding the Ummah, even during the blessed and busy days of Ramazan.



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