



The Blessings of Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ



An Inborn Wali
(Friend of Allah Almighty)

Stopped the Speech and
Made Him Repent

An Informative Verdict

The Blessings of Mufti A'zam Hind

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Blessings of Mufti A'zam Hind

Attar's Supplication:

O Allah Almighty! Whoever reads or listens to the booklet "*The Blessings of Mufti A'zam Hind*," grant them the true love of the noble saints, enable them to follow in their footsteps, and be pleased with them forever.

اٰمِیْنُ بِجَاهِ خَاتِمِ النَّبِیِّیْنَ صَلَّى اللهُ عَلَیْهِ وَآلِهِ وَسَلَّمَ

Excellence of *Ṣalāt*

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "Recite *Ṣalāt* upon me in abundance on the night of *Jumu'ah* [the night preceding Friday] and the day of *Jumu'ah* (Friday), for your *Ṣalāt* is presented before me."¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِیْبِ

Imam Aḥmad Riḍā Khan's Research regarding *Ṣalāt*

Imam Ahl al-Sunnah, Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ states:

It is proven and evident that *Ṣalāt* and *Salām* and the deeds of the ummah are presented before the sacred court of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ repeatedly. Through the collection and arrangement of *Aḥādīth*, it has become clear to me that every *Ṣalāt* is presented ten times in the court of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and other deeds are presented five times. There are a few ways in which *Ṣalāt* is presented in the court of the holy

¹ Al-Mu'jam al-Awsaṭ, vol. 1, p. 84, Hadith: 241

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: (1) An angel delivers it near the Prophet's illuminated grave. (2) The angel who is appointed and tasked with the person reciting the *Ṣalāt* presents it. (3) The angels who travel and roam deliver it. (4) The guardian angels present the *Ṣalāt* along with all the day's deeds in the evening, and along with the night's deeds in the morning. (5) Along with the week's deeds, the *Ṣalāt* is presented on the day of *Jumu'ah*. (6) All *Ṣalāt* recited throughout one's life will be presented on the Day of Judgment. (The instances in which *Ṣalāt* have already been presented are as follows:) (7) Deeds were presented on the night of Ascension. (8) The holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw them during the *Ṣalāt al-Kusūf* (the solar eclipse prayer). (9) When Allah Almighty placed his special divine favour and grace¹ between the shoulders of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, everything became illuminated (manifest) to the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (10) At the time of the revelation of the holy Quran, the knowledge and wisdom of all things were attained.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Do not let anyone's heart be broken (An Incident)

Once upon a time, a very great Islamic scholar and Mufti of Islam from India, considered an Imam of his time, boarded a rickshaw to go to the railway station. Just then, a distressed person came running and presented himself, saying, "Sir! I am suffering from such-and-such trouble, please grant me a *ta'widh*." The person accompanying him became angry and said to that man, "The train's time is up, and you have come to ask for an amulet now! We will miss the train!" Bearing a sea of fear of Allah and mercy in his heart, that Islamic scholar, feeling restless, said to

¹ *Sunan al-Tirmidhī* records the Hadith wording: «فَوَضَعَ كَهْفُهُ بَيْنَ كَتِفَيْ». Imam al-Hāfiẓ 'Alī al-Qārī 'Alī al-Qārī رحمه الله عليه explains that this is a figurative expression [not literal], indicating that Allah Almighty singled him out with an extra measure of favour and conveyed divine grace to him. [*Mirqāt al-Mafātīh*, vol. 2, pp. 608-609]. It should be remembered that Allah Almighty is transcendent from being a body or having limbs. [Translation Department]

² Inbā' al-Hayy, p. 287

that companion, "Let it be missed! I will go by the next train. If Allah Almighty asks me on the Day of Judgment why I did not help His such-and-such a servant in his distress, then what answer will I give?" Saying this, he had all his luggage taken off the rickshaw and became busy helping that person (writing the *ta'widh*).

O devotees of the noble saints! Do you know who that Islamic scholar and Mufti of Islam was? That great personality was the beloved son of Imam Ahl al-Sunnah, Imam Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ, Mufti A'zam Hind, Mawlānā Muṣṭafā Riḍā Khan al-Nūrī رَحْمَةُ اللَّهِ عَلَيْهِ. Like his noble father, he was unparalleled in knowledge, piety, and service to humanity.

Read another incident of his service to the creation of Allah! Sayyidunā Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ was staying at someone's place in "Zakir Nagar, Jamshedpur" on Wednesday, April 3, 1974. Due to a gathering at night, there was a significant delay, and very little time was left to rest before Fajr. Therefore, after the *Fajr Ṣalāh* and completing his invocations and recitations (*awrād* and *wazā'if*), he intended to apply Kohl to his eyes and sleep. Just then, a person began to move away the people who were present. Sayyidunā Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ said to him, "Ask these people; perhaps they have some need." In other words, he disliked that they would be turned away. And it was his constant routine that he would rest only after fulfilling the needs of all the people; yes, if people stand up and leave on their own out of consideration, that is another matter. He used to be displeased by sentences like, "Move away! Let the Shaykh rest, you people go, the Shaykh will sleep, let him rest," lest someone's heart be broken or some important need of someone remain unfulfilled.¹

May Allah Almighty have mercy on him and forgive us by his virtue without

¹ Jahan-e-Mufti-e-Azam, p. 903

accountability!

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Excellence of Helping a Muslim Brother

The final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “Whoever relieves a worldly distress of a Muslim, Allah Almighty will relieve his distress of the Hereafter on the Day of Judgment. Allah Almighty continues to help His servant as long as the servant continues to help his brother.”¹

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

An Inborn Wali (Friend of Allah Almighty)

When Mufti A'zam Hind, Muṣṭafā Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ, the beloved son of Imam Ahl al-Sunnah, Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ, was born on 22nd Dhū al-Ḥijjah 1310 AH, corresponding to July 7, 1893, at the time of dawn on Friday in Bareilly (UP, India), Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ was present in the court of his *Murshid* (Spiritual guide) in Marehra. After the *Fajr Ṣalāh*, while sitting on the prayer mat, Sayyid Shāh Abū al-Ḥusayn Aḥmad Nūrī رَحْمَةُ اللهِ عَلَيْهِ gave his own *jubbah* and *imāmah* to Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ for his soon-to-be-born son and future Mufti A'zam, saying: "This trust of mine is handed over to you; give it to him when the child becomes capable of bearing it." Then, Sayyid Shāh Abū al-Ḥusayn Aḥmad Nūrī رَحْمَةُ اللهِ عَلَيْهِ congratulated him on the birth of his son and said: “You should go to Bareilly.”²

Before the birth of Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ, Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ supplicated: “O Self-Sufficient Master, O Generous Lord! Grant me

¹ Ṣaḥīḥ Muslim, pg. 1110, Hadith: 6853 selected

² Mufti-e-Azam Hind aur unke Khulafa, p. 20, 21, 22, 23

such offspring who will serve Your religion and Your servants for a long time.” Allah Almighty accepted the prayer in the form of Mufti A'zam عَلَيْهِ السَّلَامُ.¹

Six months later, when Sayyid Shāh Abū al-Ḥusayn Aḥmad Nūrī عَلَيْهِ السَّلَامُ came to Bareilly, the beloved son of Imam Aḥmad Riḍā Khan عَلَيْهِ السَّلَامُ was placed in his lap. He عَلَيْهِ السَّلَامُ put his blessed saliva from his index finger into the mouth of the newborn and blessed him with prayers for a long time. On 25th *Jumādā al-Ākhirah*, 1310 AH, at the age of six months and three days, Sayyid Shāh Abū al-Ḥusayn Aḥmad Nūrī عَلَيْهِ السَّلَامُ took him into his *Silsilah*. While granting him permission and successorship in all his *Salāsil* (Spiritual orders) at such a young age, he stated:

This child will grow up to serve the religion and the ummah greatly, and the creation of Allah will receive immense spiritual blessings from him. This child is a *walī*, a sea of spiritual grace, and through his vision, millions of misguided people will be established upon the true religion.”²

The birth name and original name of Mufti A'zam Hind عَلَيْهِ السَّلَامُ is “Muhammad.” His noble father, Imam Aḥmad Riḍā Khan عَلَيْهِ السَّلَامُ, named him “Muṣṭafā Riḍā” to call him by. This name became so famous that now he is remembered by this name.³

His *takhalluṣ* (pen name) is "Nūrī." (The short name of a poet which he uses in his poetry instead of his original name is called *takhalluṣ*.)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Mufti-e-Azam Hind aur unke Khulafa, p. 19

² Mufti-e-Azam Hind aur unke Khulafa, p. 25; Tarikh Mashā'ikh-e-Qādiriyyah, vol. 2, p. 447, summarised; Jahan-e-Mufti-e-Azam, p. 183 summarised

³ Jahan-e-Mufti-e-Azam, p. 102

Mufti A'zam Hind and his Noble Father

Imam Ahl al-Sunnah, Imam Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ raised his younger son, Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ, with great affection. At the time of his birth, Imam Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ was 38 years old. Mufti A'zam Hind received spiritual grace from his noble father for approximately 30 years.

My beloved Grand-Murshid, Sayyidī Quṭb al-Madinah Diyā al-Dīn al-Madani رَحْمَةُ اللَّهِ عَلَيْهِ, states:

When Imam Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ would be in the *Dār al-Iftā'*, his younger son (Mufti A'zam Hind) would sometimes present himself in his service. The manner in which the beloved son of Imam Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ would be present in the court of his father was so endearing that one felt like sacrificing oneself for it. Whoever saw him would exclaim that he was undoubtedly a perfect inborn *walī*; such manners could not be expected from anyone else. At that time, he was nearly four years old. He would come quietly and sit respectfully before his father in the kneeling position; he would neither create a commotion like mischievous children nor pick up and throw things around. When students and well-wishers congratulated Imam Ahl al-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ on the birth of his younger son, he replied: "May Allah Almighty make your words auspicious. I am merely a humble servant of the religion, and it is my heartfelt desire that my son also makes the service of religion his way of life."¹

The Blessed Childhood of Mufti A'zam Hind

When Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ reached the age of four years, four months, and four days, Imam Ahl al-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ personally performed the *Bismillāh* ceremony. He then specifically appointed his elder son, Ḥujjat al-Islam Mawlānā Ḥāmid Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ, for his education and care. By the time his *Bismillāh* ceremony was performed, he had already learned the rules of *Ṣalāh*

¹ Jahan-e-Mufti-e-Azam, p. 64

and *wuḍū'*. Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ completed his *nāẓirah* recitation of the holy Quran in three years. His entire education took place at Dar al-'Ulūm Manẓar al-Islam, the Islamic seminary established by Sayyidi Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ in Bareilly. He was diligent in his invocations and the recitation of the noble Quran from childhood; there was never a need for anyone to remind him to perform *Ṣalāh*.¹

First Verdict (*Fatwā*)

Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ graduated (from formal religious education) at the age of 18. Like his noble father, he wrote his first verdict on the issue of "*Raḍā'ah*" (nursing of children). Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ expressed great happiness when he found the answer to be correct. He felt the same joy upon seeing his son's verdict as his own father, Shaykh Naqī 'Alī Khan رَحْمَةُ اللهِ عَلَيْهِ, had felt upon seeing his first verdict; he even had a "stamp" (seal) made and gifted it to him.²

The commentator of *Ṣaḥīḥ al-Bukhārī*, Mufti Sharīf al-Ḥaqq al-Amjadī رَحْمَةُ اللهِ عَلَيْهِ describes the interesting incident of this first verdict as:

A handwritten volume of A'la Hazrat's *Fatāwā Riḍāwiyyah* used to be kept in the sitting room. A'la Hazrat used to assign some rulings to the scholars present there to write, so they would look at the relevant ruling and write the answer. One day, Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ went to the sitting room. There, he saw a person looking at *Fatāwā Riḍāwiyyah* with a paper placed underneath. When Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ asked, he replied: "I have to write a ruling on an issue." In view of his familiarity with him, Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ said to him: "This is not an achievement to write a ruling after seeing it in *Fatāwā Riḍāwiyyah*. Write it yourself by finding the ruling in books of Fiqh (Islamic jurisprudence)." He also replied in the same manner: "Then take it, you write it yourself." Mufti

¹ Jahan-e-Mufti-e-Azam, p. 65

² Jahan-e-Mufti-e-Azam, p. 65 selected

A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ took the question. It was a complex issue regarding *Raḍā'ah* (he himself had told me the issue, but I do not recall it at the moment). Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ looked at the books that were there, wrote the ruling and supporting references, and sent it to the service of Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ. Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ recognised the handwriting and asked: "Who has given this?" The bearer replied: "Chotay Miyan" (Mufti A'zam Hind was called Chotay Miyan at home). Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ summoned him. Mufti A'zam رَحْمَةُ اللهِ عَلَيْهِ came and saw that his father was overjoyed; rays of happiness were radiating from his blessed forehead. He said: "Sign this." After having it signed, Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ wrote "*al-Jawāb Ṣaḥīḥ*" (the answer is correct) or a similar sentence, signed it himself, and while giving a reward of five rupees, said: "I will get a 'stamp' made for you. Now you should write *Fatāwā*." Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ personally prepared the sketch for the "stamp" with his own blessed hands, wrote the teknonym and title, and handed it over to the stamp-maker. When the stamp was made, he called him and gifted it to him. The special thing is that Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ did not reduce or add even a single word to this first verdict, nor did he make any corrections. Mufti A'zam Hind's first verdict was so correct and complete that there was no room to find any fault in it.¹

If the beginning is like this, imagine the end!

Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ continued to write *fatāwā* under the supervision of his noble father, Imam Ahl al-Sunnah رَحْمَةُ اللهِ عَلَيْهِ, from 1328 AH to 1340 AH (12 years). Then, after the sorrowful passing of Imam Ahl al-Sunnah رَحْمَةُ اللهِ عَلَيْهِ, he began issuing *fatāwā* officially.² The collection of his *fatāwā* consists of 7 volumes, available under the title "*Fatāwā Mufti A'zam*." He used to receive letters regarding

¹ Jahan-e-Mufti-e-Azam, p. 252

² Jahan-e-Mufti-e-Azam, p. 65

religious issues from Arabia, Africa, Mauritius, England, America, Malaysia, Bangladesh, Pakistan, and other places, and he would dictate their answers.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Respect for Paper

The pride of the *Ahl al-Sunnah*, the beloved son of Imam Ahl al-Sunnah, Sayyidunā Mawlānā al-Hājj Muhammad Muṣṭafā Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ, known as "Huzur Mufti A'zam Hind," also used to show reverence for blank paper and individual alphabets (i.e., letters written separately, such as الف، ت، ب، etc.) because they are used in writing the holy Quran, Hadith, and matters of Shariah. When he arrived at the annual *Dastārbandī* (graduation) ceremony of Dār al-'Ulūm Rabbāniyyah, Banda (India) in 1391 AH, he had walked only a few steps after getting off his carriage when his gaze fell upon a few torn pieces of paper with Urdu writing on them. He immediately picked them up from the ground and stated: "One should respect papers and Arabic alphabets (as all Urdu alphabets, with the exception of a few, are Arabic), because the Glorious Quran, sacred *Aḥādīth*, and commentaries, etc., are compiled from them." (*Mufti A'zam ki Istiqamat-o-Karamat*, p. 124, summarised) May Allah Almighty have mercy on him and forgive us by his virtue without accountability!

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

If only we would be granted the fortune of respecting sacred papers by virtue of Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ. Do not step on writing, regardless of the language it is in. Do not keep doormats outside your doors that have "WELCOME" written on them. The fortunate Muslims who, out of respect for writing, see newspapers, sacred papers, and cardboard, etc., on the ground and pick them up to dispose of them respectfully in the middle of the sea or a deep river are worthy of envy. And for those fortunate ones who pick up sacred papers from the ground, here is glad tidings:

The Excellence of Picking Up Sacred Papers

It is narrated from the fourth Caliph of the Muslims, Sayyidunā 'Alī al-Murtaḍā كثره الله تعالى وجهه الكريم صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

“Whoever picks up a paper from the ground upon which any of the Divine Names of Allah Almighty is written, Allah Almighty will raise the name of that person (the one who picked it up) in ‘عليين’ (the highest place for souls), and He will reduce the punishment of his parents, even if his parents are non-Muslims.”¹

أَلْحَمْدُ لِلَّهِ الْكَرِيمِ! Dawat-e-Islami, the religious organization of the devotees of the Prophet, is an organization that spreads the love, respect, and spiritual grace of Allah Almighty, His beloved & final Prophet, Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all the Companions, the noble *Ahl al-Bayt* الرضوان عليهم and the pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ. One of the departments of Dawat-e-Islami is called the "Sho'ba-e-Tahaffuz-e-Awraq-e-Muqaddasah" (Department for the Protection of Sacred Papers), whose work is to place various boxes and drums, etc., in streets, neighborhoods, and *masājid* to collect sacred papers and then dispose of them respectfully according to the guidance provided by the noble Muftis.

Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ is a Perfect Spiritual Guide

Mufti Ghulām Muhammad Khan (Shaykh al-Hadith, Jamia Amjadiyyah, Nagpur) had not become a disciple of anyone before 1953, and he was restless to be connected to a spiritual order. One day, he asked Mufti 'Abd al-Rashīd (Founder of Jāmi'ah Amjadiyyah, Nagpur): “Sir! Who should I become a disciple of?” Mufti 'Abd al-Rashīd replied: “Mawlānā! Where are such people left now who are perfect in both Shariah and *Tariqah*, except for Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ?”²

Characteristics of Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ

¹ Majma' al-Zawā'id, vol. 4, p. 300, Hadith: 6846

² Mufti-e-Azam Hind Number, Mahnama Istiqamat, p. 558

When Mufti A'zam Hind's uncle, Maulana Hasan Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ, passed away in 1329 AH, and his elder brother, Mawlānā Ḥāmid Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ, became the administrator of Madrasah Manẓar al-Islam, Mufti A'zam رَحْمَةُ اللهِ عَلَيْهِ continued writing *fatāwā* and teaching. No one ever saw him laughing aloud. He would perform every task or handle things with his right hand. He would not place other books on top of *Aḥādīth* books. In gatherings of *Mawlid*, Prophetic odes and odes to the pious predecessors, he would remain seated respectfully until the very end. He would visit the sick, show immense respect to religious scholars, and honour the descendants of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ just as a subject shows respect to their king. He would encourage others to keep a beard and wear Islamic clothing.¹

Mufti A'zam Hind's Love for the *'imāmah*

Once Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ came to Baraon Sharīf for the annual graduation ceremony of Dār al-‘Ulūm Fayḍ al-Rasūl. The teachers of Fayḍ al-Rasūl decided to take a lesson of Hadith from Mufti A'zam رَحْمَةُ اللهِ عَلَيْهِ and receive authorisation in Hadith. With the permission of Hazrat Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ, a spiritual gathering for the lesson of Hadith was held. It was made mandatory for all participants of that gathering to attend while wearing an *'imāmah*. Consequently, all the teachers of Dār al-‘Ulūm participated in that session while wearing *'imāmahs*.²

Dear Islamic brothers! You have witnessed Mufti A'zam Hind's love for the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the *'imāmah*. You can gauge his love for the *'imāmah* by the fact that among the various scholars and Muftis to whom he granted spiritual successorship (*Khilāfat*), he personally tied the *'imāmah* on the heads of many of them with his own hands; he also gifted robes (*Jubbah*), *'imāmahs*, and skullcaps to many.³

His blessed style was to tie a wide, mostly white or almond-colored *'imāmah*. Mufti

¹ Jahan-e-Mufti-e-Azam, p. 65; Tadhkirah Mashā'ikh-e-Qādiriyyah Riḍawīyyah, p. 554

² Mufti-e-Azam aur unke Khulafa, vol. 1, p. 44

³ Tazkirah Mashā'ikh-e-Qādiriyyah Riḍawīyyah, p. 509

ʿAbd al-Mannān al-Aʿzamī رَحْمَةُ اللَّهِ عَلَيْهِ states:

Mufti Aʿzam Hind رَحْمَةُ اللَّهِ عَلَيْهِ used to tie a simple ʿimāmah, but the ʿimāmah would look so beautiful on his blessed head that observers would say that the style of the ʿimāmah was created specifically for his blessed head.¹

The ʿImāmah of Mufti Aʿzam Hind on the Head of Amīr Ahl al-Sunnah

Amīr Ahl al-Sunnah, founder of Dawat-e-Islami, Mawlānā Muhammad Ilyas ʿAṭṭār al-Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ states:

Before the formation of Dawat-e-Islami, in Kharadar, Karachi, in the Ḥaydarī Masjid located at the resting place of Sayyidunā Muhammad Shāh Dulhā al-Bukhārī al-Sabzwārī رَحْمَةُ اللَّهِ عَلَيْهِ, Mawlānā Ḥamīd al-Raḥmān al-Qādirī al-Riḍāwī رَحْمَةُ اللَّهِ عَلَيْهِ, the son of the Khalīfah of Imam Aḥmad Riḍā Khān, Maddāḥ al-Ḥabīb Mawlānā Jamīl al-Raḥmān al-Qādirī al-Riḍāwī رَحْمَةُ اللَّهِ عَلَيْهِ, used to lead prayer. His house was approximately six to seven kilometers away from the masjid. He possessed the blessed ʿimāmah of Mufti Aʿzam Hind رَحْمَةُ اللَّهِ عَلَيْهِ. Due to his absence, I was blessed with the opportunity to lead *Fajr* prayer, and I would be privileged to receive that very ʿimāmah of Mufti Aʿzam Hind رَحْمَةُ اللَّهِ عَلَيْهِ, from which I would seek blessings. الحمد لله! The ʿimāmah of a perfect walī has touched my hands and head many times. إِنَّ شَاءَ اللَّهُ, the fire of Hell will not touch my hands and head, and since it will not touch the hands and head, إِنَّ شَاءَ اللَّهُ, the entire body will remain protected.

The Marriage of Mufti Aʿzam Hind رَحْمَةُ اللَّهِ عَلَيْهِ

His marriage took place in the household of his uncle, Muhammad Riḍā Khan. Allah Almighty blessed him with seven children, one of whom was a son and the

¹ Jahan-e-Mufti-e-Azam, p. 243, summarised

rest were daughters. His son, Anwār Riḍā, passed away at a young age.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ Stayed Away from Rulers

Mufti A'zam Hind Mawlānā Muṣṭafā Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ always remained distant from ministers and government officials. Ra'īs al-Qalam Mawlānā Arshad al-Qādirī رَحْمَةُ اللهِ عَلَيْهِ has stated:

And this is also an unparalleled example of religious sense of honor that Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ in his long life of ninety-two years, neither went to the house of any head of state nor was he ever seen at the bungalow of any great ruler. Rather, what is astonishing is that many heads of state and many royals of the time sought permission to be admitted to his gathering, and Mufti-e-Azam رَحْمَةُ اللهِ عَلَيْهِ refused to meet them, saying: “A *Dervish* has nothing to do with kings and those in power?”²

Thus, Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ was the personification of this couplet by his noble father:

Karun Madh-e-Duwal raza

Pare is bala me meri bala

Me Gada hun apne kareem ka

*Mera deen para-e-Naa nahī*³

Explanation of Riḍā's Poetry

The *Maqṭa'* (closing couplet) of Imam Aḥmad Riḍā's poetry means: “O Riḍā! Should I praise and flatter the world's wealthy aristocrats and rulers? Not at all! Instead, may my trouble be ruined in such a destruction of flattery towards the rich! (It is impossible for me to do so.) I am merely a beggar at the court of my beloved

¹ Jahan-e-Mufti-e-Azam, p. 65 selected

² Mufti-e-Azam ki Istiqamat-o-Karamat, p. 110

³ Hadaiq-e-Bakhshish, p. 109

Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. My religion is not a 'morsel of bread' (that I should incline toward wealth!)."

Gold Rings are Prohibited for Men

‘Allāmah Arshad al-Qādirī رَحْمَةُ اللهِ عَلَيْهِ has stated:

For the son of Imam Aḥmad Riḍā Khan, Mufti A'zam رَحْمَةُ اللهِ عَلَيْهِ, the most distressing sight was seeing a Muslim violating the Islamic Shariah. When fulfilling the duty of أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ (commanding good and forbidding evil), he made no distinction between the small or the great, the rich or the poor, the ruler or the ruled. It was a common occurrence in Mufti-e-Azam's court that regardless of how wealthy a person was or how high-ranking an officer, if he came with a gold ring on his finger, Mufti A'zam رَحْمَةُ اللهِ عَلَيْهِ would immediately have it removed. With immense compassion and love, he would instruct him that the use of gold is prohibited (haram) for men in Shariah of the final Prophet. Then, in a tone that won the heart, he would say: "Some sins last for a moment or two, or an hour or two, but the sin of a gold ring is such that as long as you wear it, you are in a state of continuous sin."¹

(For detailed religious rulings regarding rings, read the book *550 Sunnahs and Manners* by Amīr Ahl al-Sunnah.)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

If only we would become those who command good and forbid evil by virtue of Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ. If you call someone to righteousness, you will receive the reward of one year of worship for every single word spoken, just as Imam Abū Ḥāmid Muhammad b. Muhammad b. Muhammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ has stated:

¹ Mufti-e-Azam ki Istiqamat-o-Karamat, p. 146

Once, Sayyiduna Mūsā Kalīmullāh عليه الصلوة والسلام asked in the Divine court of Allah Almighty: "O Allah! What is the reward for the one who commands his brother to do good and forbids him from evil?" Allah Almighty replied: "I record the reward of one year of worship for every word he speaks, and it is against my honor to punish him with the fire of Hell."¹

سُبْحَانَ اللَّهِ! Dear Islamic brothers! Be eager in gathering virtues. Intensify the campaign to make others perform prayer. Whenever you go to the masjid for congregational prayer, encourage others and take them along. Teach those who do not know how to perform prayer. If even one person becomes a regular performer of prayer because of you, then as long as they continue to perform prayer, you will continue to receive the reward for every one of their prayers. Enroll in Dawat-e-Islami's Madrasa-tul-Madinah (for adults); learn the holy Quran yourself and teach others. Whenever the one who learns from you recites, you will receive the reward for their recitation as well. Practice the *sunan* yourself and encourage others to practice them. If you teach someone a single Sunnah, then every time they act upon it, you will receive the reward equal to the one acting upon that Sunnah. Become a "Machine" for turning all Muslims into "pious individuals" by running a vigorous campaign for the area visit for the call to righteousness and traveling with Sunnah-inspired Madani Qafilahs. إِنَّ شَاءَ اللَّهُ, you will accumulate a mountain of reward, and you will be successful in both worlds. If a person were to see the reward for the "Call to Righteousness" in this world that is reserved for the Hereafter, they would not waste a single moment and would spend all their time spreading the call to righteousness.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Mukāshafat al-Qulūb, p. 48

Five incidents of Mufti A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

(1) Stopped the Speech and Made Him Repent

It is said that once, during a gathering, Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ, was present on the stage. Out of emotions while delivering a speech, a fiery speaker addressed the undercover police and said, "If the government's *Kirāman Kātibīn* are present here, they should write that..." Hearing this, Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ immediately interrupted him and told him to repent. Upon this, the speaker immediately stopped his speech and repented publicly. (*Kufriya Kalimat ke bare mein Sawal Jawab*, p. 300) May Allah Almighty have mercy on Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ and forgive us by his virtue without accountability!

اٰوِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The reason Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ interrupted him was that the speaker had compared the government's undercover police to the noble and infallible angels who record the deeds of servants, *معاداة الله!*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(2) They Should Have Obeyed

Mawlānā Ḥafīz al-Raḥmān رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

Once, I presented myself along with a very close relative to meet Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ. After the meeting, the Shaykh insisted on hospitality, so we stayed. Meanwhile, some devotees from Shahjahanpur arrived, kissed Mufti A'zam's hand, sat down, and then immediately tried to leave. Mufti A'zam رَحْمَةُ اللَّهِ عَلَيْهِ paid special attention to stopping these gentlemen, but they did not stop and left for the station. They could not get the train. After that, they left for the bus stand, but they could not get a bus there either. The bus stand manager told them that no more buses would

go to Shahjahanpur; the next one would leave in the morning. Disheartened, they left for A'zam's blessed home.

When they left, Mufti A'zam رَحْمَةُ اللَّهِ عَلَيْهِ had said to Mawlānā Ḥafīz al-Raḥmān that all these gentlemen would return after a short while; they would find neither a bus nor a train. After some time, disappointed and exhausted, they came back to Mufti A'zam's blessed home. Seeing them, Mawlānā Ḥafīz al-Raḥmān and Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ smiled, and they all ate food together.¹

May Allah Almighty have mercy on Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ and forgive us by his virtue without accountability!

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ

(3) Concern for the Comfort of the Maid

The summary of a statement by the commentator of *Ṣaḥīḥ al-Bukhārī*, Mufti Muhammad Sharīf al-Ḥaqq al-Amjadī رَحْمَةُ اللَّهِ عَلَيْهِ, is as follows:

When I arrived at Bareilly to serve Mufti A'zam Hind, 'Allāmah Muṣṭafā Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ, he entrusted me with the service of the *Dār al-Iftā'*. During the day, I would write answers to religious queries, and after 'Ishā', I would read them out to him. Wherever he deemed appropriate, he would make corrections. This session generally lasted for two to three hours, though at times it would even extend to four hours. During those days, it was a time of severe winter; there was a brazier in the room for the Shaykh which began to cool down after some time. Suddenly, he remarked, "If there were more coal, the brazier would warm up." I asked, "Should I call the maid and ask for coal?" He replied, "The poor maid must be exhausted

¹ Jahan-e-Mufti-e-Azam, p. 912

from the day's work and asleep; leave it.”¹

May Allah Almighty have mercy on Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ and forgive us by his virtue without accountability!

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(4) Reformation by Mufti A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

Mawlānā Ghulām Āsī رَحْمَةُ اللَّهِ عَلَيْهِ states:

For the sake of blessing, I had included the word 'Muhammad' at the beginning of my name. Upon this, Mufti A'zam Mawlānā Muṣṭafā Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ cautioned me that the name of Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (Muhammad) should not be here. I immediately asked, “Sir, what is the ruling then for Muhammad ‘Abd al-Ḥayy?” In response to this, the Shaykh replied, “How can you compare ‘Abd al-Ḥayy with Ghulam Āsī?” Hearing this reply, I was astonished, and the greatness of the Shaykh’s profound understanding of religious issues (*tafaqquh fi al-Dīn*) deeply settled in my heart.

By this instruction, he provided the guidance that wherever the word 'Muhammad' is prefixed to a name, if the application of the word 'Muhammad' is appropriate for that name, then it is correct to use it (such as Muhammad Ṣādiq). However, if the application of the name is not appropriate for the word 'Muhammad', then it is not correct to prefix it (such as Muhammad Ghulām Ḥusayn). The Master of the Universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is ‘Abd al-Ḥayy; therefore, saying 'Muhammad ‘Abd al-Ḥayy' is correct (Al-Ḥayy is a Name of Allah Almighty, meaning 'The Ever-Living'; ‘Abd al-Ḥayy means 'The servant of the Ever-Living', and surely Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the unmatched servant of Allah Almighty).

¹ Jahan-e-Mufti-e-Azam, p. 328 selected

However, he is not 'Ghulam Āsī', therefore, saying 'Muhammad Ghulam Āsī' is inappropriate.¹

May Allah Almighty have mercy on Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ and forgive us by his virtue without accountability!

اٰوِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ

An Informative Verdict

Question: What is the ruling on calling individuals named 'Abd al-Qādir, 'Abd al-Qadir, 'Abd al-Razzāq, etc., by just calling them Qādir, Qadir, or Razzāq?

Answer: Mufti A'zam Hind Mawlānā Muhammad Muṣṭafā Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

Omitting the word 'Abd from such names is very bad, and at times it is impermissible and sinful, and sometimes it even borders on disbelief (*Kufr*). It is permissible to call someone generally Qādir. In this case, calling 'Abd al-Qādir just Qādir is bad. However, calling anyone other than Allah Almighty Qadir is not permissible, as mentioned in *al-Bayḍāwī*. And if someone's name is 'Abd al-Quddūs, 'Abd al-Raḥmān, or 'Abd al-Qayyūm, then calling them Quddūs, Raḥmān, or Qayyūm is just like calling someone whose name is 'Abdullāh by the name Allah — which is a very severe matter. والعياذُ بِالله. The one whose name is 'Abd al-Qādir should be called 'Abd al-Qādir, and the one named 'Abd al-Qadir must be called 'Abd al-Qadir. It is obligatory to call one's full name, i.e., 'Abd al-Quddūs, 'Abd al-Raḥmān, 'Abd al-Qayyūm, and 'Abdullāh. Omitting 'Abd here would be a severe degree of haram and *kufr*, والعياذُ بِالله.²

¹ Jahan-e-Mufti-e-Azam, p. 451

² Fatāwā Muṣṭafāwiyah, pp. 89-90

(5) Precaution Against Exaggeration

The blessed tongue of Mufti A'zam Hind Mawlānā Muṣṭafā Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ always uttered precise and measured words. Whenever he heard about someone's passing, he would immediately raise his hands in prayer for forgiveness. Many letters regarding deceased individuals were presented to him. Read his magnificent incident of avoiding exaggeration in condolences:

Once, a reply to a condolence letter had to be written. The beloved son of Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ requested Mufti Mujīb al-Islam رَحْمَةُ اللهِ عَلَيْهِ to write the reply and that he would sign it. So, Mufti Sahib wrote: "We received your letter and are extremely sorry to read the news of your son's demise." After hearing the reply, Mufti A'zam رَحْمَةُ اللهِ عَلَيْهِ immediately corrected him, saying: "We are not 'extremely sorry', yes, we are 'sorry'."¹

May Allah Almighty have mercy on Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ and forgive us by his virtue without accountability!

اٰوِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ

O devotees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! This was the level of caution in writing and speaking shown by a friend of Allah (*waliyullāh*) and a true devotee of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ acquired the training of being cautious in writing and speaking through the spiritual grace of his noble father رَحْمَةُ اللهِ عَلَيْهِ. Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ also used highly cautious words. We should also develop the habit of speaking cautious and accurate words. For example, upon the demise of someone's father, using exaggerated phrases like "I was severely shocked," "deeply hurt," "became very sad," or "I am extremely

¹ Jahan-e-Mufti-e-Azam, p. 319

grieved" to hear the news of your father's passing — all these sentences require careful consideration. If someone intentionally utters such sentences despite their heart not truly feeling that way, they have lied, making themselves sinful and deserving of the punishment of the Hellfire.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Three Hajj

Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ was blessed with the opportunity to perform Hajj and visit Madinah three times. During his final pilgrimage, he also met the scholars of the *Haramayn* in the sacred Makkah, who had the honor of meeting Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ during his time in the sacred *Haramayn*.¹

Prophetic Odes of Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ

Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ, received a generous share of Prophetic odes as an inheritance. He wrote several *Hamds* (divine praises) of Allah Almighty, Prophetic odes in honour of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and general odes for the pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ. There is no *Shar'ī* or technical flaw in his poetry.

His collection of Prophetic odes, titled *Saman-e-Bakhshish*, is truly worth reading, listening to, and understanding. Maktaba-tul-Madinah has printed it beautifully. It can be read by downloading it for free from Dawat-e-Islami's website.

His Passing

Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ always offered prayer in the masjid, but a day before his passing, on Wednesday, when he could not reach the masjid for *Zuhr* and *ʿAṣr*, people became worried with the realisation that his health had

¹ Jahan-e-Mufti-e-Azam, pp. 994-995 selected

deteriorated significantly. On his final night, he offered the *'Ishā'* prayer on his bed. After that, he blessed everyone by blowing on them and quietly lay down with his eyes closed to complete his daily invocations. When half of the night of Thursday had passed, he opened his eyes, looked with great composure at the sorrow-filled faces, and as a *waṣiyyah*, he stated: “Adhere to the Sunnah of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in every state as this is the path to salvation and success.” Then, after a little while, he said: “In every difficult time, keep reciting حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ.”

After these two important pieces of advice, he recited Surah al-Mulk, then *Āyat al-Kursī*, and then he passed away while continually reciting the *Kalimah Ṭayyibah*.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ¹

On 14th *Muḥarram al-Ḥarām* 1402 AH, corresponding to November 12, 1981, the clock showed 1:40 AM at the time of his demise. At the time of passing, he was lying on his bed positioned in the shape of the name "Muhammad".²

Ghusl, Funeral Prayer, and Burial

On Friday, 14th *Muḥarram al-Ḥarām* 1402 AH, November 13, 1981, at 8:00 AM, the final bath (*Ghusl*) was given to him. Sarkār-e-Kalān Mawlānā Sayyid Mukhtār Ashraf رَحْمَةُ اللهِ عَلَيْهِ (Custodian of Kichocha Sharīf) led his funeral prayer at Islamiah Inter College, Bareilly (India), in which millions of Muslims participated. He was then buried to the left side of his noble father, Imam Ahl al-Sunnah Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ.³

May Allah Almighty have mercy on Mufti A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ and forgive us by his virtue without accountability!

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَيَّ الْحَبِيْبِ

¹ Tarikh Mashā'ikh-e-Qādiriyyah Riḍawīyyah , p. 571

² Tarikh Mashā'ikh-e-Qādiriyyah Riḍawīyyah, pp. 571-572 derived

³ Mufti-e-Azam Hind aur unke Khulafa, p. 102

Impressions of the Scholars of Ahl al-Sunnah in Relation to the Four

Letters of Mufti A'zam's Pen Name 'أورى'

(1) Sayyidunā Ḥāfiẓ al-Millāh 'Allāmah Ḥāfiẓ 'Abd al-'Azīz رَحْمَةُ اللَّهِ عَلَيْهِ stated: “No one receives such an honor and popularity in their own city, but the honor and popularity that Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ possesses in his own city is unmatched.”¹

(2) Mujāhid al-Millāh 'Allāmah Muhammad Ḥabīb al-Raḥmān al-Riḍāwī al-Arīswī رَحْمَةُ اللَّهِ عَلَيْهِ stated: “In this era, Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ is unparalleled — especially in the field of issuing legal edicts. Even in daily conversation, he employs very cautious and appropriate words and constraints. Only the people of knowledge truly enjoy his level.”²

(3) The Ghazālī of this age, Sayyid 'Allāmah Sa'īd Aḥmad al-Kāẓimī رَحْمَةُ اللَّهِ عَلَيْهِ stated: “The status of Sayyidī Mufti A'zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ is evident from the fact that besides being the beloved son and true successor of Imam Ahl al-Sunnah, the Mujaddid, Mawlānā Shāh Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ, he is the true embodiment of the saying, 'الودس سر لاييه' (the son is the secret of his father).”³

(4) The successor of Imam Aḥmad Riḍā Khan, Sayyidī Quṭb al-Madinah Ḍiyā' al-Dīn Aḥmad al-Madanī رَحْمَةُ اللَّهِ عَلَيْهِ stated: “Mufti A'zam Hind is the Mufti A'zam, he is A'lā Hazrat. He is stationed at the rank of *Ṣiddīqiyyah*.”⁴

The founder of Dawat-e-Islami, Mawlānā Muhammad Ilyas 'Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّة states: “The pride of Ahl al-Sunnah, the beloved son of Imam Aḥmad Riḍā Khan, Mufti A'zam Hind Mawlānā Muṣṭafā Riḍā Khan al-Nūrī al-Riḍāwī رَحْمَةُ اللَّهِ عَلَيْهِ was a great graduate of Dar al-'Ulūm Manẓar al-Islam, Bareilly, an expert in sciences and arts, the Mufti of Islam, an Islamic scholar of the modern era, author of various books, an Islamic poet, and a famous spiritual guide.” In another

¹ Mufti-e-Azam Hind Number, Mahnama Istiqamat, p. 559

² Mufti-e-Azam Hind Number, Mahnama Istiqamat, p. 559

³ Tarikh-e-Mashā'ikh-e-Qādirīyyah, p. 551

⁴ Tarikh-e-Mashā'ikh-e-Qādirīyyah, p. 552

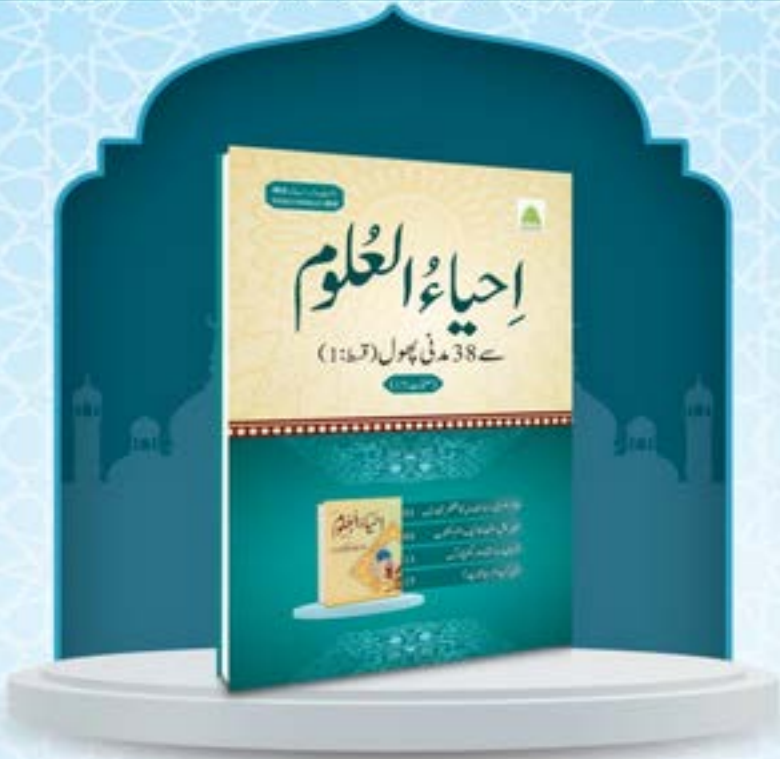
place, he states: “Mufti A‘zam Hind Mawlānā Muṣṭafā Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ was the beloved son of Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ. Both he and his father are walīs and devotees of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”¹

Amīr Ahl al-Sunnah has written an ode in the praise of Mufti A‘zam Hind رَحْمَةُ اللهِ عَلَيْهِ, which can be seen in his book *Wasaa‘il-e-Bakhshish*.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Madani Muzakarah, 12th Muḥarram al-Ḥarām 1440 AH, September 22, 2018; Madani Muzakarah 20th Ramadan al-Mubārak (after ‘Aṣr prayer) 1441 AH, May 14, 2020

Next Weekly Booklet



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