

A Guiding Light In An Era of Darkness: **The Scholarship of Imam Ahmed Raza Khan**

By Mohammed Faizan

Allah's name I begin with, The Most Compassionate, The Most Merciful.

All praise is for Allah, the Lord of the Universes. Peace and blessings be upon our master, Muhammad, and upon his progeny, his companions in their entirety; and upon those who followed them in excellence, in particular, Imam Ahmad Raza Khan.

Abstract

What does it mean for someone to be a scholar? What does the sacred title of '*Aalim*' encompass? It is easy to shower praise upon an individual, even easier so when done for the likes of Imam Ahmed Raza, but what was it that led to his name resonating in the hearts of all Sunni Muslims worldwide? To identify as a 'Barelwi' has been deemed necessary (*Waaajib*) by some scholars dependant on the socio-political climate due to his championing authentic Sunni creed and disseminating it amongst the people, such that his name became the litmus test for identifying sunnis.

This paper provides an insight into the true definition of the title, '*Aalim*' alongside providing a comprehensive insight into the life and works of Imam Ahmed Raza Khan. From cradle to grave, the struggle, strife and dedication displayed by the Imam will be presented, highlighted and explained. Alongside his impact as a religious leader, the influence he had on the Indo-Pak laity through academic works and articles will also be presented so as to enumerate his many God given talents and gifts which all culminated into him being revered as the reviver of the 14th Century (A.H). Through presenting a negligible (in relation to all his works) yet content dense cohort of works, it will allow the reader to conclude for themselves with utmost certainty that every word of praise for this Imam is well and truly deserved.

Preface

In our modern era, where being staunch and steadfast upon the religion is seen as being extreme or feudal, those who are unaware of the sublime character of this erudite scholar, tend to eschew mentioning the name of Imam Ahmad Raza, more commonly known as Ala Hazrat; perhaps not due to any fault of their own, but more so due to the misconstrued translations and interpretations of his works as is often done by ardent haters and opposition, in tandem with the baseless objections catechized by these calumniators, via their cunning and deceptive diatribe – the flag bearers of enmity against this blessing of Allah.

Others ascribe this discomfort due to the lack of resources and availability of content which inform about the true personality of the Shaykh, within western educational spheres – and for this, we have only ourselves to blame. As propagators of the *Maslak*

(path/route) of Ala Hazrat¹, and being claimants that we are the true lovers of Imam Ahmed Raza, it is our duty to uphold and revere the name of Imam Ahmad Raza.

In sha Allah, this paper will also serve a dual purpose – which is to nullify and render useless, the inexplicable and baseless assertions about the great Imam such as falsely claiming and propagating that the Imam's faith (Aqidah) was tainted by Shiite, Mutazilite, and Qadiyani blasphemies, as this is far from the truth. Ala Hazrat and his works are not praised only by a 'minority' within the subcontinent, rather the entire Ahl al-Sunnah across the globe express their indebtedness to this great Imam as it is only through his scholarship and services that the deviant sects emerging and spreading at the time were refuted, disgraced, and impeded.

I pray to Allah that my efforts come to fruition and that this paper augments the love of Imam Ahmad Raza with you. I will also try and demonstrate the superiority of Ala Hazrat in knowledge compared to his contemporaries in addition to showcasing his mastery of the Islamic sciences as well a few secular academics as well; leaving one with no ounce of doubt but to accept that this Imam is more than worthy of being referred to as a Mujtahid and that the level of scholarship put forward by himself was of no other level than that of the pinnacle of Islamic works.

Before commencing this paper, it is important we give ourselves an agreed upon definition of the word 'scholar' (*Aalim*), so that it can be ascertained that we are not understating what it means to be one, nor overstating it. In today's day and age, there are a nimerity of perceptions of what/who a scholar is. Some have deeply misconstrued and effaced the sacred title to the point where there remains no distinction between a scholar and someone who can scarcely regurgitate a few jurisprudential cases whereas others have taken it to be synonymous with impeccability and flawlessness (Masum). This dichotomy has led to the 'Pir' (Spiritual guide) of one being labelled an ignoramus by his comrade and vice versa.

There also lies a plethora of different interpretations on this vast spectrum, which has led to incertitude amongst not only the public, but students of knowledge like myself as to what really constitutes a scholar. It is for this reason that it is necessary to try and formulate the most realistic and acceptable definition of a scholar by collating numerous sources and ideas and merging them into one clear distinct definition; it is only when become cognizant of the definition that we can hold someone to account by it.

N.B. It is salient to take into consideration that there are different types of scholars, for example, one may specialise in jurisprudence, commonly known as a *Mufti*, whereas another may specialise in exegesis (Tafsir), commonly known as an exegete (*Mufasssir*). This does not mean that it is unfeasible to formulate a definition, as all specialists must, necessarily, at one point, be an *Aalim*. It is only after this that a person can specialise in a field of their preference.

Why do we need to define an 'Aalim'?

¹ A title given to Imam Ahmad Raza by scholars of his generation

Across the Benevolent Speech of The Almighty [in the Quran) and throughout the corpus of Ahadith of His beloved Messenger [Peace and Blessings be Upon him], the praise, stature, loftiness, guerdon and dignity of the scholars of religion is plentiful. In our modern environment, it seems almost too easy to become one from amongst those who have been given this distinct and unique praise within the canonical text and prophetic statements, to the extent that people have forgotten the true struggle and true conception of a scholar.

Allah prescribes for the people, role models [i.e., people they should look up and follow] wherein He says in the Qur'an *'Ask the people of knowledge if you do not know'*.² In another verse, Allah says *'O you who believe! obey Allah and obey (His) Messenger and those who are in authority among you (to decide your affairs).'*³ It has been stated in Kanz-ul-Imaan, Tafsir-e-Noorul Irfaan,⁴ that *'those who are in authority'* refers to the scholars. It is also stated in Jaa-al-Haq⁵ that the people of authority refers to the scholarly figures amongst the people. This shows us that Allah is commanding the creation to be subservient to the scholars, to follow their orders and to use them as a guiding light. Using this title loosely can lead to detrimental impacts on the faith and practice of a believer, which again highlights why a stable and suitable definition is needed.

The Messenger of Allah [Peace and Blessings be Upon him] stated 'Indeed, the scholars are the inheritors of the prophets, for the prophets do not leave behind a dinar or a dirham for inheritance, but rather, they leave behind knowledge'.⁶ It is not befitting that a title with such a blessing be misused and ascribed to any Zaid or Bakr who has minimal knowledge; rather it should only be used by the public after reliable scholars, whose veracity is undeniable ascribe such a title to a younger scholar.

The Messenger of Allah [Peace and Blessings be Upon him] also states in a Hadith 'Whoever Allah wills good for, He grants him understanding of the religion'.⁷ He also states 'The virtue of the scholar over the worshiper is like my virtue over the least of you'.⁸ as well as 'A single knowledgeable believer is harder on Satan than a thousand devout worshippers'.⁹ The number of verses and prophetic statements which make mention of the superiority of the scholars is well and truly over 100, but in order to make the point evident, three are presented here. From these it becomes evident that a scholar evidently is of a superior rank in comparison to the laity, and it is for this reason, we should not be hasty when ascribing to others this sacred title, as we are indirectly attributing for them the *'mafboom'* (understanding) of these narrations. This is why a stringent and cogent definition is necessary.

What constitutes a 'scholar' (Aalim)?

² Qur'an 16:43

³ Quran 4:59

⁴ Kanz ul Imaan with Noorul Irfaan (English) page 286

⁵ Jaa-al-Haq (obliteration of falsehood) - Chapter of Taqlid

⁶ Reported by Abu Dawood, At-Tirmidhi and Ibn Hibbaan, and this is the wording found in his collection, in abridged form. Al-Bukhari mentioned in his Sahih Collection in his Book of Knowledge, Chapter: Knowledge precedes Speech and Action

⁷ *Muttafaq Alay* [Found in Sahih Bukhari and Muslim]

⁸ Sunan al-Tirmidhi 2685

⁹ Sunan al-Tirmidhi and Sunan Ibn Majah

Philosophers describe a definition as that which constitutes of necessary components of a concept, which, when put together, form a sufficient whole. For instance, a bachelor is defined as an unmarried (necessary) male (necessary), which together become jointly sufficient. Each necessary component, when examined on its own, is not enough to compound a 'bachelor', it is only when they are both synchronous in one entity that we can characterise them with this word.

This short section will analyse a few examples of definitions and conceptions of the term 'scholar'. Each will be strictly evaluated before settling upon a definition which captures the most agreed upon notions all the while avoiding extreme intricacy lest it becomes impractical for anyone to acquire such a title.

1. The Lexical definition of an *Aalim*

The Arabic word 'ilm' simply means – "to know"¹⁰ and 'alim' is the *Ism Faail* (active doer) of this verb, meaning the one who knows/ possesses knowledge. By this definition, anyone with even an ounce of knowledge, is, in its most literal sense, an *Aalim*, however it does not take much consideration to deduce that this is not a sufficient definition of a scholar in its true sense, though it is most definitely necessary. Therefore, we will take the aspect of having knowledge into account, but in this context, it is not sufficient to regard someone as a scholar solely on this basis.

2. The terminological (Istilaahi) definition

Istilaahi refers to terminology used within a certain science which has its own distinct meaning, separate to that used by the laymen. The definition proposed to distinguish a scholar in its most fundamental form is the following:

'One who strives to reach the shar'i ruling and who has the ability to derive shar'i rulings from their sources.'

Ala Hazrat states that an *Aalim* is – **'one who is competent [very well versed] of the tenets of faith and can derive answers to questions from the sources without the help of anyone.'**¹¹

It would seem counter intuitive and illogical to not use these definitions laid out for us as the understanding of an *Aalim*. So why won't we? The answer to this is because the definition contains a nuance to it. Those who are scholars themselves or are students of knowledge who may have heard from their teachers, would know that this definition is trying to qualitatively dictate a scholar upon its loosest notion whilst not serving injustice to the sacred title. In reality, the Salaf¹² would regard themselves as beginners upon reaching this level of competency; the pinnacle would require more strife.

To add to this, it is important to bear in mind that as time went on, after the three golden generations of Islam, the definition of an *Aalim* became more dilated and refined to try and suit the respected era.

Alongside this, I believe it would be an egregious error and extremely inequitable to judge Imam Ahmad Raza by the standards applicable to a novice as that would be degrading the true status of the Imam, and therefore the postulation of a definition,

¹⁰ Hans Wehr (Arabic to English Dictionary), Al Mawrid (Dr. Roohi Baalbaki)

¹¹ Malfuzat e Ala Hazrat

¹² Pious predecessors

which is more rigid (though no definition conjured by myself would serve justice to the knowledge of this great Imam), and more contemplative in nature, so as to allow us to acknowledge the stature of the one whom we are discussing.

The Laymen Understanding –

It has become a customary belief amongst the laymen that the holder of the position of ‘Alim’ is the one who posses a *Sanad* (a certificate similar to a western degree with the addition of a chain of teacher linking back to the start of Islam) – whether it be from the upper substrata of universities or from a local madrasah – the laymen does not distinguish between the two. Some have taken the title to be synonymous with a speaker and this is even more far-fetched and fanciful.

The flaw within this understanding may not be quite obvious as after all, it is possible that you may have heard statements from which seep out this incorrect perception and may hold it to be true, however let’s break it down into parts to identify the illogicality of this proposed understanding. Some ratiocinating will hopefully allow us to expel flawed conceptions.

1. One who possesses a Sanad – ostensibly, this seems to be a fair premise, however, the Sanad people are often referring to is a materialised form, by means of a certificate, which conveys to others, similar to a degree in worldly academic disciplines, that x person has completed a course to receive such an honour. There still appears to be no issue, however, with minor contemplation, the question can be posed – ‘What about the likes of the *Mutaqadimeen*¹³?’ The generation hailed for having the highest density of *Aalim* to *ghayr* (not) *Aalim* ratio would not be identified through possession of a piece of paper, but rather through their knowledge and their accounts of their journey as a student and recalling their teachers. If a certificate is what you hold as a prerequisite, then the forefather of jurisprudence, Imam e Azam Abu Hanifa, who is undoubtedly a scholar, would not meet this condition; would anyone dare claim that he is not a scholar?

Alongside this, degrees [university degrees] are more a Western tradition to serve as proof for the completion of a course of study in order to be deemed credible; an idea which fundamentally is not defective in the slightest. For the purpose of this paper, this perception will not be entertained heavily. It should be stated: the notion of credibility which is being sought after [via a degree] could be used as corroborating evidence. Having said that, it cannot, as a perception, be adjoined to the definition.

Ala Hazrat himself writes in his Fatwa Razwiyyah, in response to the following question –

‘What is the ruling concerning a person who has read some ordinary books of Urdu and Persian used in preliminary classes and who has not attended any Islamic school nor obtained certificates from scholars: if he claims that he is a *Mufti* and translates verses of the Qur’an and Hadith and makes it known to the public that he is a scholar (maulvi).

- a) Is it allowed to accept the ruling or fatwa or saying of such a person?
- b) Should one act upon his instructions/fatwa or not?
- c) What is the ruling about another person who does not accept the aforementioned person’s ruling and instructions.’

¹³ Scholars from the first three generations of Islam. (some have preferred to keep the distinction between the *Mutaqadimeen* and *Mutakhireen* unique for each particular science, tending to distinguish the two eras through major climacterics and revolutions of approach.

The following [answer]:

‘Certificate [or authorisation] is inconsequential. Many a certificate holder is simply clueless, and they are not even eligible to be the students of some [knowledgeable] folk who do not have any certificates.

The most important thing is to have knowledge.’¹⁴

Huzur Sadrush Shariah, Allamah Amjad Ali Azmi, Sahib e Bahar e Shariat, writes in volume 15 of this illuminous work:

‘Some people consider that to read, pass an exam and obtain a certificate is sufficient to become a doctor [1]; this a mistake and a huge mistake.’¹⁵

Res ipsa loquitur

2. Giving speeches or lectures to the community – many are deceived by the speaker who woos the audience via their charming and eloquent diction. What needs to be understood is the categorical difference between an orator and an *Aalim*. The people are not to be blamed if they fail to recognise the difference, as they have no understanding of what standards to hold someone by in order to distinctly and accurately separate the two. A beneficial rule to remember is that ‘not every speaker is an *Aalim*, ask the true scholars (which will be defined within the next few paragraphs) regarding the figure.’

The Messenger of Allah, Muhammad [Peace and Blessings be Upon him] ¹⁶said, ‘Some eloquent speech is as effective as magic.’¹⁷ This Hadith can be understood to mean that there will be some people, who will be masters of words, and they will deceive the public, masquerading as a scholar. Under this guise, they will taint the beliefs and actions of the laymen, causing mass trial and tribulation amongst the Muslim nation.

The Hadith explicitly teaches us not to be fooled by those who have sweet tongues, as eloquence doesn’t, *de facto*, prove scholarship. Therefore, due to the clear possibility of ambiguity, it is only befitting that this too is abandoned from our definition.

3. One who imparts his knowledge unto others – a learned person is not required to showcase their knowledge in order to be a scholar – should this be the case then many

¹⁴ Translation for both question and answer were taken from Becoming an 'Alim by Self-Study | sunniport.com ‘

Original Urdu Text States : ‘سند کوئی چیز نہیں، بہترے سند یافتہ محض بے بہرہ ہوتے ہیں اور جنہوں نے سند نہ لی ان کی شاگردی کی لیاقت بھی ان سند یافتوں میں نہیں ہوتی۔

’علم ہونا چاہیے۔۔۔ الی الاخر - Fatawa Ridawiyah, Volume 23, pg 683-684

¹⁵ Refer to 3 (translation)

Bahar Shariat vol.15 / Chapter on Hajr

آج کل تعلیم اور امتحان کی سندوں کو علاج کے لئے کافی سمجھتے ہیں، مگر یہ غلطی ہے اور سخت غلطی ہیں۔

¹⁶ Note: whenever the name of Allah or the Prophet is mentioned, then the corresponding verbal statements of respect were uttered, so in the case they are not written, know that they were said.

¹⁷ Sahih al-Bukhari 5767

’ان بعض البیان لسحر ‘ or ’ان من البیان لسحرا ‘

Sufis would not be deemed scholars. Imam Dawood al-Taa'ee is the epitome of this. A sagacious, percipient, and shrewd student comparable to the likes of the Sahibayn (the two companions), Imam Muhammad and Imam Abu Yusuf; Imam Dawood after spending years in the Madaaris (Places of Dars (lessons)) and Majaalis (places of gathering) of the great Imam, asked his teacher – “Oh teacher, what more is there for me to learn?” With his scholarly insight and awareness of Imam Dawood, the great Imam gave him a concise response– “Act upon it”.

These words hit the heart of spirituality within Imam Dawood with such vigour, that he left all his worldly endeavours, and went to live an ascetic life to its most stringent definition; abandoning family, friends, and wealth all in order to worship Allah. Would a person of intellect even try to allude at the idea that Imam Dawood al-Taa'ee wasn't a scholar? To judge the knowledge of an ostensibly looking Abdaal¹⁸, it is indeed as a task, onerous and perplexing, a task too ludicrous to take on, due to the veil of perception between their knowledge and our samples, or lack thereof, of writings or lectures that they have delivered and presented. The lifestyle of a Sufi is not appurtenant to this discussion, nonetheless, due to the very nature of this pre-requisite, it is best that it be abandoned from our definition.

Definitions from the Mutaqaddimeen and classical scholars

The best way for us to understand what it means to be a scholar would be to define it in terms of the understanding which were prevalent during the era of the *Khairul Quroon* (The three best generations) and the era of the classical scholars (The golden age of Islam) as not only Islamic figures, but western academics and thinkers such as Annemarie Schimmel and Louis Massignon and have come forward and praised the level of scholarship found in those times.

In order to get a variety of definitions, we will look at examples of written definitions as well as some incidents from which we can inductively extract some definitions and understandings.

Note: Khairul Quroon has been taken from the Hadith of the Messenger of Allah [Peace and Blessings be Upon him] in which he says: “The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e., the next generation), and then after them...”¹⁹

1. Imam e Azam Abu Hanifa –

Let's start with an anecdote regarding the Imam of jurisprudence, the quintessential Faqih, Imam e Azam Abu Hanifa, and his student, Imam Abu Yusuf. After spending years in the gatherings of the venerated Imam, Imam Abu Yusuf believed his competency had surpassed the benchmark required to form his own teaching circles, and so he committed to his volitions. One day, a man came to him and proposed to him a question. He asked him the following, “If I give a shirt to a bleacher, and I leave it with

¹⁸ A type of Sufi

¹⁹ Sahih al-Bukhari 6429

..خير الناس قرني، ثم الذين يلونهم، ثم الذين يلونهم،
الي آخر

him, then after a few days, I go to receive my bleached shirt, but, when I get there, he refuses my request and sends me back empty handed [i.e., the bleacher has seized the clothing of him via extortion]. However, after some days, he decides to return to me, and hands me the bleached shirt. Is he liable of a wage?”

Upon asking this question, he disputed with Imam Abu Yusuf but no matter the answer, the man stated that it wasn't correct. Imam Abu Yusuf eventually conceded as he realised that the man had been sent by Imam Abu Hanifa who was trying to politely dissuade Imam Abu Yusuf from prematurely commencing his own circles as he was aware his student hadn't yet attained complete mastery. Imam Abu Yusuf acquiesced and returned to study with Imam Abu Hanifa as he realised his shortcomings.

This was Imam Abu Hanifa's ideal paradigm of a scholar – one who has mastered the Islamic sciences and can exercise Ijtihad. Imam Abu Yusuf went on to become a scholar who was arguably at the calibre of *Mujtahid fi al-shara'* [the calibre which would've allowed him to form his own school of thought], but due to his respect and allegiance to his teacher, remained *Mujtahid fi al-madhab*.²⁰ [a follower of the school of his teacher; but at a level of competency whereby he is permitted to disagree with him]

Ultimately, we cannot implement a stipulation of this rigidity to our definition of an *Aalim* as this would leave us with only a handful of select scholars who were Mujtahid Imams of the calibre mentioned and so this understanding doesn't lay out any stringent parameters for us. From this anecdote, it can be inferred that the Masterful Imam would expect a high level of competency in each and every Islamic science in order to be regarded as a scholar. The notion of 'high level of competency' is a subjective statement which varies from individual to individual, so for our definition, we will use it to refer to someone who can teach the various sciences of the Dars-e-Nizami syllabi how they ought to be taught.

2. Imam al-Shafa'i-

The erudite scholar stipulates an understanding of a scholar through a unique allegory. He states – 'A person becomes a scholar when they master the science they have been studying whilst also opening himself up to the other sciences and delving into them.' He then continues with his allegory by mentioning an incident related to Greek philosopher and scientist, Galen. 'Someone said to Galen – 'you prescribed a concoction of medicines for merely one malady?' Galen replied 'no, only one is intended, but the rest are administered to dilute it, for indeed a concentrated dose is fatal'.²¹

This allegory indicates to the requirement of proficiency in numerous sciences and religious disciplines. This idea stems from the quote of Confucius – "Real knowledge is to know the extent of one's ignorance.", which Imam Shafa'i uses wisely to remind the student that there is always more unknown to a soul than known.

The reference to Galen is a reference of wisdom. Imam Shafa'i alludes to the reader that ensure competency is found to a high degree through all disciplines; not just a couple; lest a doubt be caused due to this ignorance. Complimentary to this, is the latter part of Galen's statement. If a person tries to master a niche within a subject without having sufficient mastery over the complimentary sciences, they are only digging themselves into

²⁰ Refer to Jaa al Haq (Chapter of Taqlid)

²¹ كتاب الفوائد والأخبار والحكايات لأبي علي الهمداني

an unescapable hole. One should not dwell into calculus without mastery over arithmetic. It is incumbent to be well rounded.

3. The Classical Age – Even within the classical age of Islam, rigid and stringent parameters weren't exclusively laid out to define an *Aalim*, which means we will have to turn to inference once more to help us in our aim.

If we take a look at Abbasid Bagdad (c760 – 1260), an era which Justin Marozzi (author of *Islamic Empires*) refers to as 'the Islamic empire's answer to Greece's golden age in the fifth century B.C.', we can see the quality of the scholarship present during that time. If we take a look at some pre-eminent names of this era, namely: Muhammad bin Musa al-Khawarizmi (Master of Mathematics)²² (d.850), Imam Fakhrud Din ar-Razi (d.c935)²³, Abu Yusuf Ya'qub al Kindi (d.873)²⁴ and Imam Ghazali (d.1111), we can notice a very apparent and glaring paradigm.

All of these figures were not only educated in the Islamic sciences, but they were also prominent academic figures who wrote on other sciences [i.e., Polymaths]. They developed such proficiency and adroitness in these fields that their works were later expounded into the European sector, and eventually the far West as well. Historians have suggested that these works were a key part in catalysing the European Renaissance. A prime example of classical era texts being expounded and utilised is Imam Ghazali's work '*Al Maqaasid al Falaasifa*' (The aims of the philosophers) which is a work studied in the Anglo European philosophical education circles.²⁵ This generation is seen as the *fons et origo* of combined scholarship.

These figures are the epitome of scholarship and academia. They would be masters of the Islamic sciences, whilst, concurrently, being proponents of the scientific advancement of the Islamic golden age. Though being a polymath is not a necessary condition to be a Faqih, due to the fact that the aforementioned Abbasid scholars, epitomised scholarship, I would like to make it a part of the definition of a scholar for our purposes, in order to highlight the proficiency of Imam Ahmad Raza across fields and show how he was a figure who can rightfully be compared to the Baghdad bred pioneers.

4. The identification of 'Ilal & others – Some other definitions or understandings of a scholar will be cited in this section.

1 – Moral and devotional conduct: As Hazrat Salman al-Farsi very profoundly stated: 'knowledge without action is madness, action without knowledge cannot be'.²⁶ Many scholars have stated that before indulging in the scrutinous observation of a man in order to deem if they're a scholar or not, the first thing to do, which will make the rest of the task easier, is to observe if the person follows the Shariah in its imperatives, and if he makes his moral conduct like that of the Messenger of Allah.

²² Author of: *الْكِتَابُ الْمُخْتَصَرُ فِي حِسَابِ الْجَبْرِ وَالْمُقَابَلَةِ* (The Compendious Book on Calculation by Completion and Balancing)

²³ Justin Marozzi states – 'In Razi, Baghdad could boast the greatest physician in the modern world' – *Islamic Empires* p 65

²⁴ Author of: *رسالة في قدر منفعة صناعة الطب* – *De Gradibus* - (attempt to apply maths to pharmacology)

²⁵ Quite amusing is the omittance of another work of Imam Ghazali's: '*Al Tahaafut al Falaasafa*' (the incoherence of the philosophers)

²⁶ Imam Ghazzali – *Ayyuhal Walad*

2- A more nuanced method of identifying a scholar has been said to see if he can identify 'Ilal. 'Ilal, in this context, refers to hidden/covert defects within the science of Hadith studies. These defects are only aware to those who have an insight into the science and principles of hadith – a trademark of a scholar. This is a method presented by the scholars in order to make a general rule of thumb for them to identify other scholars. Note- only the upper substrata of scholars can recognise these 'Ilal.

3. A thought-provoking incident – Maaliki jurist and prolific author, Imam Ibn Hajib (d. 1249), author of two of the most influential grammatical works in the Arabic language, Kafiya [book on Arabic Nahw (syntax)] and Shafiya [book on Arabic Sarf (etymology)], was one of the leading figures in the scholarly sector during his times. These works are such that many a student memorises these texts verbatim due to its beneficial and comprehensive nature; a task only achievable by a true scholar.

Aware of his calibre, Mulla Abd ar-Rahman Jami (d. 1492), a man from amongst the upper substrata himself, referred to Ibn Hajib as 'Allamah' [a title for the extremely knowledgeable across all subdisciplines]. This labelling developed into one of the most contentious issues amongst future scholars. A number of scholars opposed Mulla Jami on this and asserted he was too lenient and magnanimous in giving such a title. They cited that Ibn Hajib was a master in the traditional (*Naqli*) sciences and not the rational (*Aqli*) sciences, therefore should not be attributed with such a title.

Though this example isn't to do with the title of an *Aalim* per se, it is still imperative that you try to deliberate over this incident, as it allows you to become cognizant of the deeper meaning of this. This incident allows us to ruminate over the uncompromising and intransigent nature of the learned, who would never let their values be traded in return for respect; if they believed someone isn't worthy of a title, they wouldn't refer to them with that title, even if everyone else on the planet did. This isn't an attack on Ibn Hajib nor on Mulla Jami, as both are giants within the scholarly hierarchy, but rather it was mentioned to draw a parallel to how we should avoid conflating the term *Aalim* with someone who merely knows the basics.

Conclusion

After evaluating, explicating, and having discussed many different perceptions [some true, some false] of the title '*Aalim*', we can collate the true perceptions into an accurate and applicable definition. For the purpose of this paper, the definition will be more rigid and stringent, which means only the superior scholars would meet the criterion. This is being done to showcase the mastery of Ala Hazrat and allow you, the reader, to try and fathom for yourself the genius of this figure. As incidents are mentioned and expertise is made visible, we will compare the proficiencies shown to the definition which will be postulated below, so that you too can mentally make a note of what we have covered and what is yet to be covered. This approach will enable us to comprehend to a greater extent than without, the true genius of Imam Ahmed Raza.

Definition of an *Aalim*:

Aalim: one who is competent in understanding the rulings of the Sacred Law and can use the sources [i.e., in Arabic – therefore they must be fluent in Arabic] should the need arise. They should also be highly competent in all aspects of the Islamic sciences to the point where they can teach the darsi books to students, all the while acting upon their knowledge. - Further specialisation is not considered [reasoning has been mentioned

above], however through the course of this paper, the mastery of Imam Ahmad Raza across the sciences will be presented as well as his polymathic prowess.

Section 1: The Prodigy [Early Childhood]

Indian Subcontinent c 1850 - An already declining Mughal Empire captivated the dwindling Sunni power within India and in 1857-58, after the Indian Mutiny, one year after the birth of Imam Ahmed Raza, Shah Bahadur Zafar II was exiled to Rangoon, Burma, marking the formal end of Sunni rule within India and signifying the undisputed

occupation of the British Crown.²⁷ With the lack of a Sunni Muslim government, heretic ideologies which had crept into the subcontinent land, namely Wahabism [propagated by Muhammad bin Abdul-Wahab] and its younger, less radical but equally potent child, the Deobandi movement [propagated by the likes of Rashid Ahmed Gangohi and co] started to see an exponential rise in its followers and promoters. To add to this plethora of sectarianism, in 1889, at which point Imam Ahmed Raza was in his thirties, yet another heretic ideology was sweeping through India: The Qadiyani movement [propagated by Mirza Ghulam Ahmad Qadiyani]. It was during these tough times, more than ever, that the Muslims were in dire need of a figure to come and refute these ideologies.

The Muslims needed a figure who would impede the spread of these deviant doctrines; the obscurers of the canonical law, alongside the pre-existing heretics [the Rawaaifid Shia], to defend the beliefs of the Ahl al-Sunnah and protect the Islamic sciences lest they became skewed by the misguided schools, all the while serving the public to ensure they are saved from these tribulations. In a dark and gloomy age where candlelight wouldn't have sufficed, we received a lantern. In a time where speech wouldn't have preserved our faith; we received an author. In a time where slander of the Messenger of Allah was prevalent; we received an avid admirer and lover. This is the man known as Imam Ahmed Raza.

The incidents of the childhood of young [imam] Ahmad Raza were attestations to the gifted and talented mind of this future scholar. Born in 1272 AH [1856 AD] in Bareilly, India. It is said that, prior to his birth, his father, Maulana Naqi Ali Khan, witnessed a dream in which he received glad tidings, informing him that his wife shall bare a boy, who shall be a pious and knowledgeable boy, whose name will spread from East to West. He showed great dedication to the Islamic sciences from a very young age under the tutelage of his father. From the tender age of three, his superiority began to manifest when he was seen conversing with a stranger in pure eloquent Arabic.

At the young age of three, children can barely communicate in their native language, but such was the magnificence of young Ahmad Raza, that he was proficient in the language of the Arabs though he resided in India. It is recorded that whilst being taught a beginner's text on how to read Arabic with the diacritical marks, his teacher continuously ordered him to recite a word with a *fatha*. Ala Hazrat recited with a *kasra*. His teacher continuously requested him to recite as it was written, but the boy would repeatedly recite contrary to that written in the text. After a while, the teacher decided to call Ahmad Raza's father, as his persistence was turning out to be futile.

Upon his father's observation of the incident, Maulana Naqi Ali Khan sent his son to bring a copy of the Quran. Upon opening the Quran, it was discovered that the way Ahmad Raza was reciting was correspondent to the Sacred Text and the primer had a typographical error²⁸.

The first public showcase of his unique talents was at the age of five where he delivered a comprehensive and intensive sermon on the birth of the Prophet Muhammad [Peace and Blessings be Upon him] which spanned the due course of two hours. This speech was conducted in the presence of many senior Ulema who all sat and listened attentively to

²⁷ Ahmed Riza Khan Bareilwi – Usha Sanyal Pg 2

²⁸ Hayat-e-Ala Hazrat - V1- P.68

the five-year-old.²⁹ Those who listened expressed their awe having witnessed a five-year-old deliver with such eloquence and maturity. It is evident merely from these historical accounts of the future Imam that he was gifted by Allah, The Most High. Though none of this showcases any of the pre-requisites outlined in our definition, they have been presented to illuminate the hearts of the readers with the love of this great Imam.

The first written work and the first display of the great Imam's competency over the Islamic sciences occurred at the age of eight when he penned his own unique explanation of a primer work in Arabic etymology, studied in the Dars-e-Nizami syllabus, Hidayatun Nahw.³⁰

Ala Hazrat would study minimal texts in a particular science with his father before going on to self-study a plethora of other texts, a skill known as autodidacticism. At the age of ten, During one of his endeavours in self studying, he dwelled into his fathers copy of 'Musallamus Thuboot' – a comparative text which compares and tries to reconcile the approach of the jurists and theologians with regards to the principles of jurisprudence. Whilst studying this text, he noted some of his father's marginal notes which highlighted his fathers queries and objections.

This cultivated into the writing of his second work, which was a marginalia on this text. This marginalia tackled the doubts and questions raised by his father, all the while adding his own unique insight; future adding to his literary prowess. When Maulana Naqi Ali Khan saw this work, he was mightily impressed with his son, citing that every so often it seemed as though his son was teaching him rather than the inverse.

Ala Hazrat's retentive capabilities were unmatched, his tenacious recollection was such that he would recite every lesson of a book verbatim, whilst concurrently being able to deliver his own in depth analysis and explanations of the text.³¹

It only took another three years for Ala Hazrat to publish his first Arabic work, titled, '**Daw al-Nihāyah Fi i'lām al-Hamd Wa al-Hidāyah.**' A feat which many dream of achieving, even if its during their later years, yet here is Imam Ahmed Raza, who at this point is formally regarded as a student and has successfully penned such a work. The life of Ala Hazrat is nothing but an amalgamation of miracles.

Imam Ahmed Raza was well versed in the Arabic language from a young age – a feat that is seldom present in the 'scholarly' spheres of the general western/subcontinental confraternities. Even if one does not accept this to be sufficient [in relation to the definition], the latter years of his scholarship will present and testify the control and mastery he had over the Arabic tongue.

²⁹ Hayat-e-Ala Hazrat

³⁰ Misbaah-ul-Tawareekh (by Fakhre Gujrat, Allamah Maulana Yunus Misbahi) pg - 214

³¹ Hayat-e-Ala Hazrat p13

Section 2 – Year Zero: The Era of Scholarship

At the age of 13 years, 10 months and 5 days³², Ahmad Raza received the title of Maulana/Imam, having successfully completing his Dars-e-Nizami studies. On the very day of his graduation, he penned a verdict and presented it to his father to get it verified. Astounded by the knowledge and analytical thinking skills of Imam Ahmad Raza, he gave

³² Ala Hazrat lived until 65 according to the solar calendar and until 68 according to the lunar calendar (Who is Ala Hazrat). I have tried sticking to the Lunar age as best as possible throughout the course of this work.

him the authority to write religious edicts. From that point, under supervision of his father, he began to teach and issue verdicts, commencing his journey to become a *Mufti*.³³

During his time as an apprentice, a Fatwa authorised by Shaikh Irshaad Hussain (d.1311 AH) was sent to Bareilly to be scrutinised and authenticated.

Moulana Irshaad Hussain was a descendant from the family of the second caliph of Islam, Hazrat Umar Farooq e Azam (d.23AH). His forefathers were all competent, proficient and steadfast scholars of the religion, and it them who mentored and guided this huge scholar. The calibre of this Imam is elucidated from an incident during his time as a student, when two of the reputable and well known scholars of the Shia sect tried to inculcate within him the heretical beliefs they held.

Moulana Irshaad Hussain, who was a young student at the time, comprehensively, precisely and succinctly presented proofs from the Quran and Sunnah which refuted the beliefs of these established figures and led to the two heretics requesting his leave; never approaching him again. In the latter stages of his life, he was revered as a Qutb (pole of Sainthood), a man whose every action complied with the Sunnah of the Messenger of Allah [Peace and Blessings be Upon him]. This is the scholar who had their fatwa corrected by a nine-teen year old trainee *Mufti*.

A messenger presented the verdict to Maulana Naqi Ali Khan who guided the man to a Maulana, stating 'go to the *Mufti* who is sat in that room [pointing to the room Imam Ahmad Raza was sat in]'. The messenger followed the commands and went into the room, only to come back out as all he saw was a young Imam Ahmad Raza. He stated his findings to Maulana Naqi Ali remarking that 'All I see is a young kid in the room'. The Shaikh replied mentioning that the 'kid' who he found in the room IS the *Mufti*, and to verify the answer with him.

Upon re-entering the room he presented the edict to Ala Hazrat who scrutinised it before writing his own fatwa as he had noticed an error in the one presented. The messenger got the answer verified by Maulana Naqi Ali and then returned. He presented this verdict to the governor of Rampur who commanded it to be shown to Shaikh Irshaad Hussain. Upon reading and understanding the verdict, he humbly conceded; acknowledging his faulty verdict. In awe of this the governor questioned how a multitude of other scholars verified this erroneous fatwa but only the scholars of Bareilly objected. The Shaikh humbly replied – 'They endorsed my Fatwa due to my prominence, but the true fatwa is the one written by the scholar of Bareilly'³⁴. Ala Hazrat was only 19 at the time.

It is evident to all that Imam Ahmad Raza was a genius in the Islamic sciences and this anecdote bares testimony to this generational talent.

An incident even moderately homogenous to this defines the pinnacle of the scholarship of many; however, for Imam Ahmad Raza, it was only the foundational pillar, upon which his legacy was to be built.

³³ Hayat-e-Ala Hazrat VI, P279

³⁴ Darseilsam – Imam Ahmad Raza – Incidents pointing to his immense knowledge

Section 3 – The Journey to the Top: The Quest to Reach the Pinnacle

After seven years of intense training as a *Mufti*, already having hundreds of Fatawa under his name, Ala Hazrat received permission to issue verdicts on his own without the need of supervision as well as receiving Ijaazah (permission) to teach the sacred sciences independently. Having been granted these two honours; we may feel as though it is justifiable to mark off three sections of our definition: competency in Arabic [as being a *Mufti* presupposes mastery over the Arabic tongue], competency of the Islamic Law and being able to utilise the sources [the hundreds of Fatawa issued by the Imam] and being

capable of teaching the darsi syllabi effectively [he was permitted to teach independently after being observed for 7 years].

This marked the start of his journey as a fully fledged *Mufti* and a teacher. We have only detailed a brief portion of the life of Imam Ahmad Raza, arguably the least prolific third of his life; yet we still find ourselves accepting he is undoubtedly a scholar at the age of 21. The great Imam would go on to exceed the expectations of all those who knew the talent he possessed and become the Ala Hazrat (greatest scholar) of his era. Don't stop reading now; the journey has just begun.

At the age of 23, Imam Ahmad Raza was blessed by Allah Almighty to fulfil the beautiful rites of Hajj. It is during this first visit to the Haramain that we can start to gauge the true magnificence of Imam Ahmad Raza.

During the first Hajj, Imam Ahmad Raza spoke to many of the scholars of the Haramain who immediately noticed his expertise and proficiency and hence granted him Ijazah in the Islamic sciences. During this visit, Ala Hazrat was blessed with Ijazah in Hadith from three giant scholars: Shaykh Ahmad Zayni Dahlan al-Makki, Shaykh Abd ar-Rahman Siraj and Shaykh Husayn Salih Jamal al-Layl. The manner in which our Shaikh attained these Ijazaat (pl. Ijazah), in particular from Shaikh Jamal al-Layl was astounding and yet again bore testimony to the rank (Maqaam) of Ala Hazrat at only age 23.³⁵

The beloved Shaikh saw Ala Hazrat performing Salah in the Haram Shareef and requested him to come to his house. Upon reaching the home; without even having performed the formalities of introduction etc; he granted him authorisation in the six books of Hadith as well as authorisation of the Qadri Spiritual Silsila, all in his own blessed handwriting, whilst praising Ala Hazrat with the following phrase – ‘You are Ahmad, the Light of Religion’.

During this visit, it became glaringly obvious to the Mashaaikh of the Haramain that they weren't dealing with any run of the mill graduate, but rather the subcontinent's nonpareil and treated him with the utmost respect. Ala Hazrat penned a famous work during this time as well, which was the translation of Shaikh Jamal al-Layl's work *Jawhara*³⁶ which outlined the jurisprudential points relating to Hajj in the Shafa'i Madhhab and named it **'Nayyara al-Wadiyyah fi Sharhi Jawharah al-Mudiyyah'**³⁷ [The luminous light: in the commentary of 'the radiant jewel']. Ala Hazrat not only translated it, but turned it into a comparative text, adding the relevant differences of opinion between the Hanafi school of thought and Shafa'i school of thought. This work was translated upon the request of Shaikh Jamal al-Layl which further emphasises the trust and reputation Ala Hazrat built during this first Hajj.

³⁵ Who is Ala Hazrat & Hayat e Ala Hazrat P21 (Dawate Islami)

³⁶ جوهره

³⁷ النيرة الوضیة فی شرح الجوهرة المضیة

Section 4 – Obliterator of Falsehood: The Fight against the Heretics

It had been the practice of great scholars of the past to write works in refutation of the heresies prevalent in that era. This tradition can be seen from the era of the companions, when they ensured they distanced themselves from the emerging tribulations of the ‘Mu’tazillites’ and the ‘Kharjiites’. This tradition was upheld by scholars amongst the pious predecessors, most notable of these are Imam abu-Mansur al-Maturidi (d.333AH) and Imam abu-Hasan al-Ash’ari(d 324 AH) who became leading figures in Kalaam (Theology) due to their lifelong strife against the deviants and in preserving and

upholding the beliefs of the Ahl al-Sunnah. Figures such as Imam Ghazali can also be seen as a refuter of falsehood, as in his particular geopolitical climate, the influence of hedonistic philosophy was exponentially increasing. This is why Imam Ghazali wrote his two famous works – ‘al-Maqaasid al Falasafa’ and ‘al-tahafut al-falasafa’. The wisdom behind the first work was to gain approval from the philosophers, and receive support in his philosophical claims [i.e., to show his competency and mastery of philosophy]. Once his veracity as a philosopher was established, he penned the comprehensive refutation of these very philosophers in order to ensure the public were not led astray by philosophical thinking.

In summary, it has been a practice of the great scholars to refute the heretics and defend the truth. This task can only be handled by the one who understand theology to a very proficient level as well being well versed in the heretics line of reasoning for their argument as well as the laws of logic and debate as without any one of these, the art of refutation would merely become a rant against heretics; not a refutation.

The purpose of this section is to demonstrate the steadfastness of Imam Ahmad Raza in relation to credal tenets and the continuous strife he endured to defend the truth and silence those who imprecated against the Sacred Religion. This section will also dwell into his mastery over Kalaam (theology), Hadith, Tafsir and many other Islamic sciences allowing us to further recognise the magnificence of this prolific author.

Refutation of the Shia

Shiite theology had existed long before the birth of Imam Ahmad Raza and was spreading through the subcontinent. It was even more proliferous than times gone by due to the multiplicity of heretical outcasts who all needed to be tackled which meant the attention of scholars was diverted. Imam Ahmad Raza was resolute in his mission: to refute all of the heretic ideologies spreading across the subcontinent through coherent, infallible and undisputed arguments in order to preserve the sanctified faith. As a representative of the Ahl al-Sunnah, he took on this task out of love for Allah, His Messenger [Peace and Blessings be Upon him] and for the companions and the Salaf (pious predecessors).

One of his main works against the Shia sect is a work named **‘Radd ar-Rifdah’ (Refutation of the Rafidis)**³⁸ in which he succinctly yet comprehensively objects and make evident the blasphemous claims of the Rawaafid such as: The claim of the Shia that the Quran is incomplete and the claim that Hazrat Ali holds a higher rank than the preceding Messengers of Allah (Peace and Blessings be upon them All) amongst others. All of the objections raised are found within Quran, Sunnah and Ijma’ (consensus) of the scholars, leaving the Shia no room to quibble. Some shameful ignoramuses inaccurately and very cunningly try to state that the Imam mixed parts of Shiite theology into his works and speeches; yet this work lays right in front of them all. A work in which he refers to the Shia sect as a group which will become the dwellers of Jahannam, yet some imbeciles claim he was influenced by them. (May Allah protect us from such low life fools).

The great Imam penned many monographs praising the companions and refuting the Shia. Ala Hazrat, arguably, is the most prolific writer against the Shia sect, a list of some his works aside from Radd al-Rifdah are:

³⁸ Who is Ala Hazrat page 55

- **Al-Adillatu't Tāyīnah fī Adhāni'l Malāyīnah** (Incisive Proofs Refuting the Adhān of the Accursed (Rawafid))³⁹
 - **Lamātu'sh Shamāh li Had'yi Shīāti'sh Shaniāh**⁴⁰
 - **Jamū'l Qur'ān wa Bima Ázzawhu li Úthmān**⁴¹
- amongst many others. He penned over 10 comprehensive works refuting the theology of the Shia.

Refutation of the Qadiyanis/Ahmadis

The spread of a new sect propagated by a man named 'Mirza Ghulam Ahmad' required immediate reaction so as to impede and kill off the problem at its very root lest it gain prevalence amongst the residents of the subcontinent. This task was yet again taken up by Imam Ahmad Raza who was historically one of the very first to refute this baseless and fruitless ideology. Some enemies falsely try to insinuate that one of the teachers of Ala Hazrat, 'Mirza Ghulam Qadir Beyg' was the sibling of Mirza Ghulam Ahmad, however, looking into the biographies of both, it is evident that this insinuation is that of malice, hatred and bitterness.

Mirza Ghulam Ahmad was starting to gain prominence and people were fooled into believing he was the Messiah. This rise to fame opened more doors of corruption for him which led to him making blasphemous statements regarding Hazrat Isa (Peace be Upon Him) and his blessed and pure mother, Hazrat Maryam. One corruption to another eventually culminated into him committing a sin which segregated him into the category of the Kadhaab (Liars); the claim of Propethood. When Ala Hazrat heard about this he laid out conditions for a debate titled – **'Hidāyat e Nūrī ba Jawāb e Ittilāá e Zarūr'**⁴² and also wrote a comprehensive work pointing out the clear heretical and blasphemous tenets of faith held by the Qadiyani group titled **'Qahru'd Dayyān ālā Murtadd bi-Qādiyān'** [The Wrath of The Timeless: Upon the Apostate in Qadian].

A book containing a staggering one-hundred and twenty-one Ahadith was compiled by the august Imam which refuted Mirza Ghulam Ahmad and his false claims titled **'Jazā'a-Allāh Áduwwah'**.

When the Qadiyani's were being questioned regarding their outrageous claims, they began to shift their propaganda towards subsidiary inconsequential issues. They started distorting meanings of Ahadith and presenting their own disinformed interpretations which Ala Hazrat refuted towards the latter stage of his life. He titled this work **'Al-Jurāz ad-Dayyānī ālā al-Murtadd al-Qādiyānī'** [The Sword of the Eternal upon the Qadiyani Apostate].⁴³

Refutation of Wahabi/Deobandi movements

Stemming from Najd, part of modern day Saudi Arabia, the Wahabi movement came out after Muhammad bin Abd al-Wahab tried to organise political reform amongst a public

³⁹ Ibid pg - 59

⁴⁰ Ibid pg 39

⁴¹ Ibid pg -39

⁴² Who is Ala Hazrat pg 56

⁴³ Ibid pg 55

he believed to be misguided. Through powerful and deceptive speech, he gained the attraction of the public, who were in dire need of political and economic resurgence and believed that this was their best chance. Muhammad bin Abd al-Wahhab formed an allegiance with the political governor of the time, Muhammad bin Saud, who started following through on the requests of his new accomplice, such as destroying the tomb of a companion because people ‘worshipped’ the grave. These extremist ideologies became prevalent and started to spread like wildfire across the middle east and eventually into the subcontinent. Within the subcontinent, an offshoot originated termed the Deobandi movement which held onto to many key principles of the Wahabi sect but diluted many aspects to try and appeal to the public without seeming extreme. Ala Hazrat, yet again, was at the forefront of objectors, standing in between these corrupt ideologies and their aim of brainwashing the laity.

The illustrious Imam penned a myriad of monographs and comprehensive refutations of each and every bizarre claim and innovation propagated by these movements; regardless of how peculiar and outlandish the claims were. If there was a claim which contradicts the Ahl-al-Sunnah; the noble Imam wrote against it.

Ala Hazrat refutes the forefather of the Wahabi movement within the subcontinent, Ismail al-Dehlwi, who authored many sacrilegious, profane and utterly impertinent works which are extolled, revered and praised by the scholars of the Wahabi/Deo movements. Works such as Taqwiyyatul Imam, Sirat e Mustaqeem and Yak Rozi have been deemed must haves and necessary reads by the nescient and incognizant scholars such as Rashid Gangohi. This work was titled **‘Al-Kawkabatu’sh Shihābiyyah fī Kufriyyāti Abi’l Wahābiyyah’ [The Thundering Fireball: Upon the Heresies of the Father of Wahabism]**.⁴⁴ After receiving a question about this man, Ala Hazrat lists a baffling seventy statements which cause apostasy and proved the blasphemous nature of these statements through Hadith and Fiqh. Though he doesn’t explicitly deem him a Kaafir in this work due to his extreme caution in labelling someone a kaafir; the act of refutation was well and truly carried out. In a later work (which will be explored in Section 5) Ala Hazrat as well as the renowned scholars of the era deemed this iconoclast as a renegade and ostracised him from the identity of Muslim.

Claiming to be followers of the Quran and Sunnah, they called for the ‘irreligious’ actions of the Ahl al-Sunnah to be terminated. Due to their incompetency over the sciences of the sacred religion, our masterful Imam would refute their propaganda through usage of the Quran and Sunnah. Some examples of this are:

1. **Al-Amn wa’l Ūlā li Nāyiti’l Muṣṭafā bi Dāfiy al-Balā’a** [Safety and Sublimity for praising Mustafa as the Remover of afflictions]⁴⁵

The Deobandis claimed that a litany referred to as Durud e Taj is not permissible to recite as it contains polytheism in that it refers to the Messenger of Allah [Peace and Blessings be Upon him] as the Remover of Afflictions. Ala Hazrat exhaustively shattered this repugnant claim by presenting approximately sixty verses of the Quran and two-hundred Hadith and statements from our pious predecessors proving that the statement is a completely valid and beneficial one; not what it is being made out to be.

⁴⁴ Ibid pg 56

⁴⁵ Ibid pg 49

2. **Tajallī al-Yaqīn bi anna Nabiyyanā Sayyid al-Mursalīn**⁴⁶ [Radiance of Faith that our Prophet [Peace and Blessings be Upon him] is the Leige-Lord of all Messengers] – The senior Ulema of these two innovations deemed it better to think about a donkey/pig in Salaah than the Messenger of Allah [Peace and Blessings be Upon him] and would consistently try and denigrate the status of the Prophet [Peace and Blessings be Upon him] by comparing his prophetic knowledge to that of a madman and animals amongst many others. It is for this reason Ala Hazrat compiled this work in which he presents around one-hundred Hadith to show that the liege lord of all of the Messengers is indeed Muhammad Mustafa [Peace and Blessings be Upon him].

3. **Ĥāyatu'l Mawāt fī Bayāni Samā'iyi'l Amwāt** - [Revitalising the Lifeless: On the Issue of the Dead Being Able to Hear].⁴⁷

These groups claim that all people, including the pious and (Allah forbid) the Prophets (Peace be Upon them All) are all dead and cannot hear anyone who calls out to them. From this premise they conclude that it is forbidden and some say polytheism, to call out to the pious servants of Allah to seek their help and intermediary. In order to expose the thin veneer that they were basing their argument upon, Ala Hazrat presented over 70 Hadith to refute their defective reasoning and prove that the dead do indeed hear.

4. **Al-Ātāyā an-Nabawiyyah fī'l Fatāwā ar-Ridāwiyyah** - [Bestowal of Prophetic Blessings in Raza's Rulings]⁴⁸

One of the distinguishing features of these heretics is their incessant attempts to negate knowledge for the Messenger of Allah [Peace and Blessings be Upon him]. For example, one of the revered scholars of Deoband, Ashraf Ali Thanvi writes in his book, Hifz ul Imaan 'there is no uniqueness in this [the knowledge of the Prophet [Peace and Blessings be Upon him]] since all insane people, little children and animals possess such knowledge'.⁴⁹ In this collection of Fatawa, Ala Hazrat presents hundreds of proofs that attest to the knowledge of the unseen for the Prophet [Peace and Blessings be Upon him].

5. **Barakātu'l Imdād li Ahli'l Istimdād** – [The Blessing of Aid for Those Who Seek Aid]⁵⁰

Ismail Dehlwi stated 'No Prophet, Awliyah, devilish creature or fairy has any authority in this regard [i.e., helping a person in any way, shape or form]. Anyone who calls out to anyone in time of need is a mushrik (polytheist)'.⁵¹ This statement resonates heavily within the Deobandi and Wahabi spheres and is always defended with the same line of reasoning – 'You 'alone' we worship and You 'alone' we ask for help'.⁵² Ala Hazrat demonstrates through over thirty Hadith that it is permitted to seek help from the pious servants of Allah and showing how these Hadith do not oppose the Quran and can be understood in light of the Quran.

6. **Iqāmatu'l Qiyāmah ālā Ṭāyini'l Qiyāmi Li Nabi Tihāmah** - [Misery of Doomsday for those who Scorn Standing in Respect for the Prophet]⁵³

⁴⁶ Ibid pg 67

⁴⁷ Ibid pg 61

⁴⁸ Ibid pg 45

⁴⁹ Bahar e Shariat Volume 1 page 187. (Can only be found in Hifz ul Imaan copies online)

⁵⁰ Who is Ala Hazrat pg 58

⁵¹ Taqwiyyatul Imaan -pg 10 & Bahar e Sharait V1 pg 179

⁵² Surah Fatiha Ayat 5

⁵³ Who is Ala Hazrat pg 62

The primogenitors of the Wahabi/Deo movements trickled down a belief amongst their progeny that standing out of respect for the Messenger of Allah [Peace and Blessings be Upon him] is a sinful innovation and strictly forbidden and has no basis from the Khairul Quroon. In this work, Ala Hazrat refutes this scandalous claim and provides proof for the permissibility of standing out of respect. He also exposes the common Deobandi weakness in logic and argumentative reasoning whilst simultaneously exposing their weakness in understanding Hadith by rejecting the claim that if something isn't found from within the actions of the salaf, then it is a sinful innovation.

7. Qawāriyū'l Qahhār āla'l Mujassamati'l Fujjār - [Blows of 'The Powerful upon Anthropomorphist Villains]⁵⁴

Wahabis are well known for their anthropomorphic theology by taking the verses of Mutashabihaat to be literal. A ramification of this literalist approach is the affirming of human like limbs for 'The Almighty (Allah forbid). This approach is still prevalent amongst the pseudo-salafis of today from the likes of 'Abdur-Rahman Hassan⁵⁵ yet they have the audacity to challenge the A'shaira theologians.

In this work Ala Hazrat lists the true beliefs of the Sunni's; distancing from the corrupt anthropomorphic beliefs.

8. An-Nahy al-Akīd āni's Ṣalāti Warā'a Ādā't Taqlīd – [Definite Prohibition On Praying Behind Deniers of Taqlīd]⁵⁶

Ala Hazrat wrote this work to inform the people that praying Salah behind the Wahabi/ Pseudo-salafi/ Ahle-Hadith movements are incontrovertibly intolerable. Ala Hazrat states their plenitude of heresies and their subterfuge in order to amass a following; refuting them exhaustively. He distances himself indefinitely from such groups and advises the Muslim widespread to do the same.

9. Anwāru'l Intibāh fi Ḥilli Nidāyi Yā RasūlAllāh – [Rays of Awakening On the Permissibility of saying "Yā RasūlAllāh"]⁵⁷

The discourse of Wahabi's and Deobandi's is nothing more than polemics and attempting to postulate contentious verdicts. Though futile, these unheralded statements required responses due to the traction they were acquiring and therefore Ala Hazrat bore the responsibility of being the custodian of Ahl al-Sunnah. The nonconformists outlandishly claimed that it is Haraam and some went to the extent of stating it was Kufr and Shirk to proclaim 'Yā RasūlAllāh'. In this work Ala Hazrat cites the utterances of the Fuqaha, Muhadditheen and presents some Hadith in which the permissibility of this statement can be found; stifling the schismatics.

The steadfastness of Imam Ahmed Raza when it pertained to creedal tenets can be testified to from this rich profusion of inimical literary works opposing the tergiversate sectarianists. The aptness of Imam Ahmed Raza across the corpus of sacred sciences seems unassailable merely from his works against heretics in contradistinction to the other scholars of his time who would conventionally specialise in one particular branch alone.

⁵⁴ Ibid pg 66

⁵⁵ See - Ashari's and Tafwid: Response to Abdul Rahman Hasan (Shaikh Asrar YouTube) as well as other videos related to Abdul Rahman Hasan and Salafi Theology.

⁵⁶ Who is Ala Hazrat pg 70

⁵⁷ Ibid pg 70

Refutations through poetry

A common tradition amongst eloquent writers, in particular within the middle Eastern Arab lands where eloquent speech and writing had been the pinnacle of expertise since the *Jahiliyyah* (pre-Islamic era), poetry had always been used to set the benchmark to filter the experts from the average man. Though not poetry itself, one wisdom behind the Qur'an being revealed in such eloquent Arabic, to the Arabs, was to present a sign for the disbelievers regarding the veracity of Islam. The eloquent nature of the Qur'an was something the Arab people has never seen before, and to this day, haven't seen a contender to match such eloquence. Poetry has therefore always been found in large, in Islamic traditions, one of the first famous poets being Hazrat Hassan bin Thabit (d. 674 CE) who would write poetry in praise of the Messenger of Allah [Peace and Blessings be Upon him] and would then recite in the court of the Beloved. In order to be a successful Islamic poet, one must know the boundaries of praise and know the borders of disrespect. A person must be able to provide spiritual benefit through the verses of poetry, which could be done via the mentioning of creedal points, or through teaching people the basics of knowledge.

Since poetry was loved by the Messenger of Allah [Peace and Blessings be Upon him], scholars have always tried to write poetry in order to gain this blessing and reward, and Imam Ahmed Raza was no different. Hailing in the subcontinent was the poetry of three renowned poets: Mirza Ghalib (d.1879 CE), Mir Taqi Mir (d.1810 CE) and Muhammad Iqbal (d.1938CE). These three made up the forefront of subcontinental poetry and were the benchmarks for poets of that time. As a product of his era, Imam Ahmed Raza was also heavily interested in poetry and arguably mastered it, perhaps even surpassing these three staples.⁵⁸ In the poetry of Ala Hazrat, we can find him showcasing his knowledge of all fields of Islam, his literary genius alongside his controlling hand over poetry.

Ala Hazrat distanced himself from these nullifidians numerous times in his poetry as well, by demonstrating his Aqeedah, such as his refutation of the Shia:

In 'Pul se utaaro raah guzar ko khabar na ho' –

**Farmaate hain ye dono hain sardaar e do jahaan
Ay Murtaza! Ateeq o Umar ko Khabar na ho**⁵⁹

'As the leaders of both the worlds, these two he indeed did authorise
O Ali e Murtaza! Even Abu Bakr and Umar should not realise'

In 'Zameen o Zamaan tumharay liye' –

Ateeq o Wasi Ghani o Ali Sana ki zabaan tumhaare liye⁶⁰

'Hazrat Abu Bakr & Umar & Uthman & Ali the saintly beings, with their tongues
It is indeed you whom they are respectfully praising'

In 'Badal ya Fard Jo Kaamil hai ya Ghaus' (Refutes Shia by name) –

⁵⁸ [Ghalib Verses AlaHazrat | Page 2 | \(sunniport.com\)](#) for more discussions

⁵⁹ Hadaaiq e Bakhshish (The Gardens of Salvation) – pg 185

⁶⁰ Ibid pg 405

**Sitam Kowri Wahabi Raafdhi ki
Ke Hindu tak tera Qaail hai ya Ghaus⁶¹**

‘It is the injustice of the Wahabi, Raafdhi mission
O Ghaus, when even the Hindus acknowledge your position’

Ala Hazrat also vehemently condemns the Deo/Wahabi movements in his sublime poetry many a times. Examples of this are:

In ‘Ne’matein Baant’ta jis Samt wo Zeeshaan gaya’ –

**Awr Tum Par Mere Aaqa ki Inaayat na Sahi
Najdiyon Kalma Parhaane ka bhi Ehsaan Gaya⁶²**

‘Even Though You Are Unwilling To Acknowledge My Master’s Mercy
O Najdi’s! You Are Deficient In Honouring The Kalima He Taught? Such Travesty’

In ‘Arsh e Haq Hain Masnad e Rif’at Rasoolullah ki’

**Sooraj Ult’e Paa-oñ Palte Chaand Ishaare Se Ho Chaak
Andhe Najdi Dekh Le Qudrat Rasoolullah Ki**

‘On Its Heels The Sun Swivelled, In One Motion The Moon was Split Asunder
O Blind Najdis! Look At Rasoolullah’s Powerful Dominance’

**Tujh Se Awr Jannat Se Kya Matlab Wahabi Door Ho
Ham Rasoolullah Ke Jannat Rasoolullah Ki⁶³**

‘Stay Away O Wahabi! To Jannat You Have No Connection Or Relevance,
We Belong To Rasoolullah, Jannat Is Rasoolullah’s Exalted Residence’

In ‘Shukr e Khuda Ke Aaj Ghari Us Safar Ki Hai’ ⁶⁴–

**Bad Haiñ Magar Unheeñ Ke Haiñ, Baaghi Nahiñ Haiñ Ham
Najdi Na Aaye, Us Ko Ye Manzil Khatar Ki Hai**

‘We May Be Sinful But We Are His, We Are Not Traitors, Deprived
The Najdis Did Not Appear, For By This Grand Station, They Are Perturbed’

**Tuf’f Najdiyat! Na Kufr, Na Islam, Sab Pe Harf
Kaafir Idhar Ki Hai Na Udhar Ki Adhar Ki Hai**

‘Shame On Your Najdism! Neither Kufr Nor Islam, Everything You Rejected,
The Heretic Is Neither Here Nor There, In The Middle He Is Suspended’

⁶¹ Ibid pg 345

⁶² Ibid pg 81

⁶³ Ibid pg 216

⁶⁴ Ibid pg 279

**Zikr e Khuda Jo Un Se Juda Chaaho Najdiyo!
Wal'laah Zikr e Haq Nahiñ, Kunji Saqar Ki Hai**

‘O Najdis! From The Zikr Of Allah, If You Wish To See His Zikr Separated
By Allah! It Is Not Allah’s Remembrance, But Hell’s Key You Have Adopted’

In ‘Chamak Tujh se Paate Hain Sab Paane Waale’⁶⁵ –

**Tu Zinda Hai Wallah! Tu Zinda Hai Wallah!
Mere Chashme ‘Aalam se Chhup Jaane Waale**

‘By Allah, you are Alive! By Allah, you are Alive!
You are Only Hidden from my Weak Worldly Vision’

In ‘Kaa’be ke Badrd-Duja’ –

**Awr Koi Ghaib kya Tum se Nihaan Ho Bhala
Jab na Khuda Hee Chupa Tum pe Kararon Durood**

‘Which Other Unseen and Hidden Vision can Remain Hidden from Your Holy Vision
When even the Vision of the Divine was not Hidden from You. Millions of salutations
be Upon You’

And as mentioned in the segment regarding the Rawaafid Shia the couplet from ‘Badal ya
Fard Jo Kaamil hai ya Ghaus’. [refer to mentioning above]

Section 5 – Reaching the Pinnacle: The Second Hajj and Beyond

At the age of 51, in the year 1905, Imam Ahmed Raza set off to the sacred sanctuaries to perform his second Hajj. This short timeframe of Ala Hazrat’s life would go on to become one of the most influential and revolutionary timespans in recent Islamic history. At this point, the name of Imam Ahmed Raza resonated not only within the subcontinent and Indo-Pak traditions, but rather across the Islamic world. The scholars of Makkah, Madina, Cairo, Damascus and Istanbul just to name a few had become acquainted with the intellectual prowess of the great Imam. During the time of Hajj, the sacred sanctuaries become a conference centre for the Islamic giants from all across the world where they seek answers/help/clarity from one another.

With the prevalence of shift from gold and silver currency coins to the notes we all see and use today, many scholars were bewildered regarding many jurisprudential points and hence was the focal point of most discussions. Around ten demanding problems were presented and required the most perfect of answers. An example of the degree of

⁶⁵ Ibid pg 223

difficulty was a question which was 'is it obligatory to give Zakat on currency notes?'. Intuitively one would immediately assume you do, however, on what basis can this question be answered, as the notes are neither gold or silver, and hence aren't regarding a 'zakaat-able' currency by the shari'ah. However, its usage was such that it was to take the place of gold and silver currencies, so should it count from amongst those things which demand zakat?

Away from all his resources such as books, notes and references; meaning he was largely working from memory alone; Ala Hazrat penned one of the greatest Islamic works of recent times titled '**Kifl al-Faqih al-Fahim fi Ahkāmī Qirtāsu'd Darāhim**' [Sufficient Provision for the Intelligent Jurist Concerning Currency Notes]⁶⁶ which he compiled in less than two days and comprehensively and cogently answered each of the questions in such a manner that it left no room for doubt and had scholars who were older than the Imam searching for him so as to praise him and show their respects to him. This event signified to the Muslim ummah that this great imam was not only from the upper sub-strata but rather he was the unrivalled, unparalleled and leading scholar of his age in matters of jurisprudence.

The primacy of Ala Hazrat in the theological was field was illustrated during this same visit when a few Arab scholars had requested Ala Hazrat to aid them in their refutation of the rising Wahabi tribulations within their lands. Hearing this plea, Ala Hazrat wrote another revolutionary work in Arabic, a work praised until today across the globe, a work which had such a great effect that the Wahabi rulers of today try to enforce a ban on the works of Ala Hazrat. This was none other than '**Al-Dawlatu'l Makkiyyah bi'l Māddati'l Ghaybiyyah**' [The Meccan Jubilation of Unseen Aid] which Imam Ahmed Raza wrote strictly from memory in only eight hours. Some have also narrated that the great imam was suffering from an illness during this time as well, yet still penned such a masterful work. From the moment it was penned, the scholars who laid eyes on this work began to deliver magnificent praise of Imam Ahmed Raza and some scholars began to handwrite the work for themselves so they could have their own copy at disposal. Having yet again witnessed the magnificence of Imam Ahmed Raza and his masterful insight into every Islamic science to the point he could take from one field and implement that understanding into another, the scholars of the sacred sanctuaries began referring to the Imam as the 'Reviver'[Mujaddid] of the 14th century (Hijri).

During this visit Ala Hazrat also received many more Ijaazaat from scholars worldwide who recognised the genius of the Imam.

The greatest event of the second pilgrimage are from the reports of scholars who say that Imam Ahmed Raza was blessed with seeing the Messenger of Allah [Peace and Blessings be Upon him] in a state of awareness with waking eyes. Allah knows best the veracity of these reports however due to the source of these reports we take them to be true.

After the Second Hajj, Ala Hazrat still penned numerous works, a few of his great works from after this point are:

1. **Kanz ul-Imaan** [The Treasures of Faith] – this is the translation of the Quran by Ala Hazrat and the majesty of this translation is the respectful and cautious wording of the Imam regarding many verses. A unique point to note regarding this translation was the manner in which it was compiled. The student of Imam Ahmad Raza, Huzur Sadrush Shair'ah requested his teacher to bless the ummah with a translation of the Quran in

⁶⁶ Who is Ala Hazrat pg 52

Urdu. Ala Hazrat stated that he lacks the time to do this as he would spend 20 hours of his day serving the deen and the remaining 4 hours in other tasks such as sleeping, so he stated to his student that he should come to him before the time of sleeping and he will state the translation which Huzur Sadrush Shairah would write down. Ala Hazrat would then go through the translation of each and every verse in such a manner that you would believe that he was looking directly into the Quran. Such was his strength of memorisation and grasp of the sciences of the Quran.

One example of the cautious nature of Ala Hazra pertaining to the respect for the Messenger of Allah [Peace and Blessings be Upon him] is the seventh verse of Surah Duha. If you look at the translations of the heretics such as the translation of Mahmood Hassan, he translates the verse as ‘and He found you slipping so He corrected you’. In order to truly grasp the utter disrespect and injustice of this translation, let us juxtapose it with the translation of Ala Hazrat who states ‘and He found you immersed in His love so He gave way unto Him.’ The contradistinction between these two is evident to the reader, the latter showcases utmost respect whilst the former belittles and degrades the Messenger of Allah [Peace and Blessings be Upon him].

The same difference in approach can be found when it comes to matters pertaining to Allah as well. Regarding the 142nd verse of Surah Nisa, the heretics such as Mahmood Hassan and Ashraf Ali Thanvi have translated the verse as such ‘Indeed the hypocrites intend to deceive Allah and rather it is He who deceives them’. The flaw of this translation is glaringly obvious to those with knowledge of Creed yet these so-called scholars couldn’t spot their error? They have attributed the fault of deception with the Divine Essence of Allah which is intrinsically impossible. When we juxtapose this with the beautiful eloquence of Ala Hazrat, the righteous manifests onto us. Ala Hazrat states ‘Indeed the hypocrites intend to deceive Allah and rather He will extinguish them while making them oblivious.’ Ala Hazrat maintains the principles of Creed in his translation whilst conveying an understanding to the people. Yet again, the eloquence can be seen. ⁶⁷

2&3. Inbā’a al-Ĥayy anna Kalāmahu’l Maşūnu Tibyānan Li Kullī Shayy [The Declaration of The All-Living, that His Preserved Speech is an Exposition of all Matters] & **Al-Fuyūdāt al-Malikiyyah li Muĥibbi’d Dawlati’l Makkiyyah** [The Royal Effluence for the Admirer of the Meccan Dominion]

These are two annotations Ala Hazrat wrote on al-Dawlatul Makkiyah in which he developed further some of the points mentioned and presents more points of contention whilst concomitantly responding to objections raised against himself and against other scholars of the Ahl al-Sunnah. A work as complete as al-Dawlatul Makkiyah received further improvements signifies yet again, the mastery of Ala Hazrat over the Islamic sciences.

4. Ĥusām al-Ĥaramayn ālā Manĥar al-Kufri wa’l Mayn [The Sword of the Two Sanctuaries on the Slaughter-point of Blasphemy and Falsehood]

The fatwa of Kufr which was issued upon the heads of numerous Deobandi scholars, found in, **Al-Mustanad al-Mutamad Bināyi Najātu’l Abad** [The Reliable Document: A Foundation for Everlasting Salvation] was presented to the scholars of the Haramain who gave attestation to this verdict of Ala Hazrat and the Fatawa and their attestations were compiled into one under this title. Until today, this work rests as proof for the

⁶⁷ For further insights into the excellence of Kanz ul Imaan refer to ‘Refulgent Treasures’ by Mawlana Abu Hasan and watch ‘Excellence of Kanz ul Imaan by Allamah Moulana Yunus Misbahi’ on Youtube

deviancy of the scholars of the Deo/Wahabi movements and as proof for the veracity of Imam Ahmed Raza.

Mujaddidiyat

‘إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا’

‘Verily, Allah will send my ummah a scholar at the head of every century who shall revive the religion for them’.⁶⁸

As the Prophet Muhammad [Peace and Blessings be Upon him] is the final messenger, no new prophet will be sent to guide the sinning public. Through His Divine Grace and Mercy, when the Muslim ummah is undergoing hardship and difficulty and is beginning to lose sight of the right path, Allah sends unto mankind a reviver. This reviver will come and refute the heretics, he shall guide the people onto the truth and he shall guide the public who were beginning to go astray.

A Mujaddid refers to that figure who is sent by Allah with no other mission but to revive the religion. This term is not applicable to all giant scholars, for there are certain conditions which are necessary for a person to be regarded as liable of such a grand title. These conditions are 3:

⁶⁸ Sunan Abu Dawud - Hadith 4921

- [1]. They shall be born in the previous Islamic Century and pass away in the next. (Ala Hazrat was born in the 13th and passed away in the 14th)
- [2]. They should be well known at the head of the century in which they pass away. (Ala Hazrat's name had spread ever since he was a young *Mufti* and since then only gained more traction)
- [3]. They must be a master of the Islamic sciences and the contemporaries should acknowledge his mastery and the public should benefit from such a figure. (The illustrious title 'Ala Hazrat' (The greatest Hazrat [of his era]) is a title given to him by his contemporaries and the scholars of the world would seek verdicts from the great imam. The Imam also benefitted the public through his Fatawa and his vast corpus of works).

The scholars of the globe unanimously agreed that Imam Ahmed Raza was undoubtedly the reviver of the religion during the 14th century which means all these conditions must be true. Connecting this back to the definition, it has now, *procul dubio*, been proven that Ala Hazrat had unparalleled mastery over the Islamic sciences and all that was connected to it. The doubts of those who are sceptics should be cleansed by now as the multiplicity of the Arabic works of the imam have been showcased as well as his unrivalled insight into the sciences.

To demonstrate his proficiency and proof of his understanding and teaching capabilities, a list of some of his prominent students are:⁶⁹

1. Mawlana Hamid Raza Khan [Hujjatul Islam]⁷⁰ (d. 1943)
 2. Mawlana Mustafa Raza Khan [*Mufti* e Azam e Hind]⁷¹ (d. 1981)
 3. Mawlana Amjad Ali Azmi [Sadrush Shariah]⁷² (d. 1948)
 4. Mawlana Sayyid Naeemuddin Muradabadi [Sadrul Afadil]⁷³ (d.1948)
 5. Mawlana Sayyid Zafaruddin Bihari [Malik al-Ulema]⁷⁴ (d. 1962)
 6. Mawlana Sayyid Muhammad al-Kichauchi [Muhaddis e Azam e Hind]⁷⁵ (d. 1961)
- Amongst many others. Those who have doubts regarding the calibre of his teaching should research into the lives of the aforementioned students and, Allah Willing, that should dispel any notions of doubts one may have.

⁶⁹ Who is Ala Hazrat pg 6

⁷⁰ Proof of Islam

⁷¹ The grand *Mufti* of India

⁷² The head of the Shariah

⁷³ Head of the virtuous

⁷⁴ King of the scholars

⁷⁵ Master of Hadith in India

Piety of Imam Ahmed Raza

So as to meet our criterion of an *Aalim*, the last pre requisite connecting to spiritual matters is the steadfastness of Imam Ahmed Raza upon the Shari'ah.

Ala Hazrat, Imam Ahmed Raza was adherent to the Shari'ah in every regard. It is said that each and every action of the great Imam would be in accordance with the blessed Sunnah. Anything which opposed the Shari'ah – Fard or Sunnah – he would stay away from it. Regardless of the extremity of weather, the congregations of Salaah would always be blessed with the presence of Imam Ahmed Raza. He would pray Salaah with utmost respect and even if the smallest of doubts came to mind, he would repeat his prayers.

Despite his fame, the imam would never don expensive glamorous clothing to the extent that travellers had struggles finding and recognising the exalted Shaykh. Though his lineage consisted of aristocrats, Ala Hazrat did not fulfil the criterion of giving zakat even once in his lifetime, due to his magnanimous nature. Ala Hazrat would abstain from the company of the sinners and non-Muslims. Ala Hazrat would constantly show his discontent of the British Raj and the colonialist traditions. One example of this was his practice of placing the stamp of letters upside down: a sign of high treason. Those conniving cunning calumniators cite his refusal to join forces with Mahatma Gandhi as 'proof' of his allegiance to the British Raj, but will fail to make mention of the former as well as glossing over the documents that show pay slips being given to their forefathers for serving the empire.

A man of his status could've easily allied with the rich influencers in his locality, however, such was the piety of the man, that regardless of the offer⁷⁶, he would reject the company of those who were rulers and leaders lest his moral compass is persuaded and altered by the wealth of the rich.

The piety of this generational scholar was such that he would do anything it takes to avoid hearing someone disrespect the Sunnah or to avoid acting against it himself. An example of the former is when at a gathering, Ala Hazrat ate the entire portion of cucumber slices that were presented. When asked later as to the reasoning behind this, Ala Hazrat mentioned that the cucumbers were slightly off in taste, and had someone else consumed one, they may have complained regarding the cucumber, which would be an indirect slander of the sunnah. Subhan-Allah. To avoid someone critiquing the cucumber and disrespecting a sunnah food, Ala Hazrat endured the taste himself.

A parable to capture the latter is when Ala Hazrat attended a gathering he was invited to. The host presented Ala Hazrat with some beef, which Ala Hazrat was allergic to, however, to uphold the rights of a host, Ala Hazrat consumed the food without complaining so as to not displease the host.

The faith (Yaqeen) that Ala Hazrat possessed when it pertained to matters of Hadith. Ala Hazrat was once inflicted with an illness which lead to his gums swelling. The doctor who came to perform the check-up stated that he believed that it was inevitably an illness caused by the plague.⁷⁷ Having recited the litany instructed by the Hadith, Ala Hazrat was sure the doctor was mistaken and knew it wasn't the plague. Ala Hazrat recovered a short few days later; proving the doctor wrong and the Hadith correct.

These weren't merely sanctimonious actions to draw attention, rather even in private, Ala Hazrat displayed the same piety, if not to a greater extent. Two incidents which demonstrate this are:

1. The incident of letters – One of the friends of the forbearing scholar came to him and complained regarding a letter that was sent, in which it contained slanders and filled with calumny, targeting the honourable Shaykh. Ala Hazrat told his friend to stay put as he left the room, only to return with a bag full of letters which contained praise of the Shaykh and said to his disciple that if you desire to reply to the insults, you should first reply to all the letters of praise. This showed the forbearing nature of the Shaykh alongside his calm and collected nature when it came to worldly issues.

2. The charlatan – A man once sent a query to Imam Ahmed Raza in which he referred to him as a Hafiz. Ala Hazrat was not a Hafiz at the time and became overwhelmingly distraught at the notion that people were calling him a Hafiz whilst he was not one. Should he not become a Hafiz, someone may claim he is a charlatan by claiming the titles he does not possess. With this thought at the forefront of his mind, the God-gifted shaykh made absolute his intentions to become a Hafiz, starting from that very day.

⁷⁶ Many a times, rulers would send messengers to Ala Hazrat with money or gifts requesting him to come visit them or requesting to organise a meet up, but even to those requests Ala Hazrat would humbly deny.

⁷⁷ A plague which was spreading in India and killed around 13,000,000 people from 1890 to 1950.

As this was the day before Ramadan, Ala Hazrat requested a Hafiz to come and recite one Juz, corresponding to that which would be recited in the Taraweeh the following night. The Hafiz would recite the Juz in front of Ala Hazrat who would then recite the entire Juz, after hearing it only once, in the Taraweeh prayer the following night. In this manner, Ala Hazrat completed his memorisation of the Qur'an in an astonishing one month.

The Exquisite Memory of the Imam

The Shaykh was known for his superlative memory ever since a young age. Some of these incidents throughout his life have already been mentioned above. Another incident which demonstrates this remarkable God-given talent is of the time when Ala Hazrat borrowed a work called *Úqūd al-Durriyyah fi'l Fatawā al-Ĥamidiyyah* of Shaikh Ibn Abideen al-Shaamifrom a fellow scholar. This work was a chunky work collected across two volumes. The very next day, Ala Hazrat went to return the works to the scholar who was perplexed as it had been no more than a night and the work was being returned.

When asked if one night was enough to utilise the books, Ala Hazrat stated that for the next 2 to 3 months he will be able to reference these works verbatim[i.e., as is done in modern era with pg number etc] and the content will be remembered for the rest of his life.⁷⁸ Such was the memory of Ala Hazrat that he able to read and effectively memorise (the key parts) in one night; a signifying feature of his superiority.

It is also mentioned that he would answer up to 20 questions at a time. The manner in which this was done would be as follows:

The students would gather in a circle, each responsible for being the scribe of a specific answer. The first student would read the question and the Imam would form part of the answer for the student to scribe, whilst he was writing, he would turn to the next who would do the same and so and so, until he returned to the first, where he would simply continue providing the answer as though that was the only question he was answering that entire time.

⁷⁸ Who is Ala Hazrat pg 15

Section 6 – Influence in the secular sciences: Ala Hazrat as a Polymath

Before engaging in the discussion of Ala Hazrat's influence in academic sciences, it is important to enumerate the Islamic sciences that had been mastered. It is of paramount importance to understand that the term 'mastery' in relation to the Islamic sciences refers to being at the peak of the pecking order; incomparable to the majority; incontrovertibly an authentic authority; a cicerone to the soul of spirituality.

1. Sarf (Arabic Morphology)
2. Nahw (Arabic Syntax)
3. Bayan (Pragmatics)
4. Ma'ani (Semantics)
5. Balaagha (Rhetoric)
6. Ilm ul-Mantiq (Logic)
7. Ilm ul-Munazarah (Debate)
8. Uloom al-Qur'an (Quranic Sciences)
9. Usul-e-Hadith (Principles of Hadith Studies)
10. Usul-e-Fiqh (Principles of Jurisprudence)
11. Uloom-e-Hadith (Hadith Sciences) – citing over 3600 Ahadith across his works⁷⁹
12. Uloom-e-Fiqh/ Fiqh-e-Hanafi (Jurisprudence (Hanafi School))

⁷⁹ Ibid pg 27

13. Uloom-e-Fiqh/ Fiqh ul-Madhahib (Jurisprudence (Shafa'i, Maaliki and Hanbali School))
14. Tafsir (Quranic Exegesis and Commentary)
15. Ilm-ul-Kalaam (Rational theology/Creed)
16. Recitations of the Quran (The various Qira'at)
17. Tajwid (Phonology and Phonetics (Quranic Studies))
18. Sufism/Tasawwuf
19. Lughah (Lexicology and Etymology)
20. Asmaa ul-Rijaal (critical biographical studies of Narrators of Hadith)
21. Ilm ul-Tawqeet (Chronometry – calculations of prayer timings)
22. Master of Arabic (Verse and Composition)
23. Master of Persian (Verse and Composition)
24. Mastery of Urdu (Verse and Composition)
25. Ilm ul-Miraath (Science of Inheritance (Islam))
26. Ethics, Morality and Etiquette

[N.B] – Ala Hazrat was not formally taught any of the academic sciences we are to mention. It was all through independent research and acquisition alongside his own critical thinking.

Imam Ahmed Raza and Psychology

Psychology - the scientific study of the human mind and its functions, especially those affecting behaviour in a given context as well the study of the mental characteristics and factors.

Imam Ahmed Raza wrote on a branch of psychology known as Islamic psychology. It is a branch from amongst the vast number of branches of this social science [over 20 branches]. Imam Ahmed Raza can be seen as the subcontinent's first true influence into different aspects of psychology since this was a science bereft of subcontinental contributions when viewed largescale. The autodidactic psychologist was particularly interested in personality theory and formation and hence would discuss this in his writings. Though it is hard to dictate whether Imam Ahmed Raza himself influenced or had been influenced by contemporaries such as Sigmund Freud (d.1939) and Alfred Adler (d.1937) amongst many, what is clear is Imam Ahmed Raza's scientific approach to this branch of study.

Freud's famous psychoanalytical theory which describes the id, ego and superego as the three fundamental distinct agents in the psychic apparatus,⁸⁰ can be found in its own unique form in the literature of Ala Hazrat. In his Malfoozat, Ala Hazrat describes his tripartite agency in the following:

1. Nafs (Corresponds to Freud's ID)
2. Qalb (Corresponds to Freud's EGO)
3. Ruh (Corresponds to Freud's Super Ego)⁸¹

Nafs/ID - Operates on the pleasure principle and demands instant gratification of instinctual needs

⁸⁰ The ego and the ID (by Sigmund Freud)

⁸¹ The Scientific Work of Imam Ahmed Raza pg 13

Qalb/Ego – Operates on the reality principle and tries to please the Nafs/ID in the most diplomatic manner

Ruh/Super Ego – represents social values (in particular prohibitions). It is similar to what we refer to as conscience today.

The concept of psychology and human behaviour can be found within verses of the Quran and also within many prophetic statements. This is what Ala Hazrat collated into what we call Islamic behavioural psychology.

Ala Hazrat writes that every child is born with no natural disposition towards evil, i.e., every child is born good and pure. This is backed up through the statements of the Messenger of Allah [Peace and Blessings be Upon him], “No child is born but upon the right path”⁸² and “The mother of every child gives birth to him upon his true nature [i.e., pure and good]”⁸³.

Imam Ahmed Raza then discusses regarding the free will of people, and their choice to commit good or bad using their own volition, however, no child from birth is inclined more towards one over the other. This is known as the potential theory of human behaviour. This is understood through the verses of the Quran ‘And by the soul and the One who Fashioned it. And inspired it with discernment of wickedness and righteousness. Successful is the one who perfects it and doomed is the one who corrupts is.’⁸⁴

The second aspect of this binate theory is known as ‘actual human behaviour’. Imam Ahmed Raza states that there are actions which the nafs will try and persuade one to commit. It is from amongst the inner struggle of man that one must fight these humanistic (some say animalistic) desires and maintain decency. This notion of temptations is mentioned in the Quran wherein It states ‘Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return [i.e., Paradise].’

The philosophy of Ala Hazrat which ranges from humanistic psychology, cognitive psychology, functionalism and behaviourism. A summary of what Islamic psychology states is that every child is born with a ‘*tabula rasa*’ (clean slate) with no prior dispositions to crime and evil, however, a child is heavily influenced via his surroundings. This can range to family upbringing, friendship groups, schools and the internet amongst many others. Regardless of ones influences however, every child has the gift of a rational faculty, which they can utilise to determine and distinguish between right and wrong and choose their course of action in any given situation.⁸⁵

Imam Ahmed Raza and Fluid Dynamics

Fluid Dynamics - the branch of Mechanical Physics which deals with the characteristics of fluid in motion.

⁸² Sahih Muslim 6426

⁸³ Sahih Muslim 6429

⁸⁴ Quran 91:7-10

⁸⁵ For more info on Freud check - Sigmund Freud’s Theories of Personality [Eric Rucks] and

In his work ‘**al-Diqatu wa al-Tibyan li Ilm-e-Riqqat-e-Wassailan**’ Ala Hazrat covers the following topics:

- Ideal fluids
- Viscosity
- Drag Force
- Stokes’ Law
- Equation of continuity
- Bernoulli’s equation with its application

Ala Hazrat discussed the effect of laminar blood flow within the human body, discussing what it is and how it works, giving us a better insight into the Qudrah (Power) of Allah. Ala Hazrat was also particularly interested in Hydrodynamics.

Hydrodynamics - the branch of science concerned with forces acting on or exerted by fluids. This branch of fluid dynamics concerns itself with equations which explain how energy, momentum and mass is conserved.

In his work, Ala Hazrat mentions various fluids and discusses their viscosity, which is a measure of a fluid’s resistance to deformation at a given rate. Viscosity utilises many equations, one of which is the following:

$$\eta = \frac{2ga^2(\Delta\rho)}{9v}$$

⁸⁶

The mentioning of this equation is done to show the complexity of the equations; evidently presupposing a strong grasp of mathematical concepts.

Ala Hazrat also discusses regarding drag force – a resistive force which attempts to bring an object moving within a fluid to retardation. Stokes’ Law is an equation which models the resistive force felt by a sphere in a particular fluid. The equation is:

$$F = 6 \pi \eta r v$$

⁸⁷ - F (Force) η (fluid viscosity) r (radius) and v (velocity)

The continuity equation is the equation which describes how a fluid conserves aspects such as mass, energy, momentum and electrical charge during motion. The equations for this are many, but yet again require a competent mind in order to be utilised.

Regarding Bernoulli’s equation, it is an equation derived by Daniel Bernoulli (d.1782) which relates the pressure of a liquid to the speed of a fluid and the height.

$$p + \frac{1}{2} \rho v^2 + \rho gh = \text{constant}$$

⁸⁸ p – pressure ρ – density of fluid v – velocity h

– height of container

The application of this equation is found for the thrust on rockets, curve balls and sinkers amongst many others.

⁸⁶ [Viscosity - Definition, Meaning, Types, Formula, Unit, Example \(byjus.com\)](https://byjus.com/physics/viscosity-definition-meaning-types-formula-unit-example/)

⁸⁷ [Stokes Law Derivation - Stokes Formula And Terminal Velocity \(byjus.com\)](https://byjus.com/physics/stokes-law-derivation-stokes-formula-terminal-velocity/)

⁸⁸ [Bernoulli’s Principle & Bernoulli Equation - Definition, Derivation, Principle of Continuity, Applications, Examples and FAQs \(byjus.com\)](https://byjus.com/physics/bernoullis-principle-bernoulli-equation-definition-derivation-principle-of-continuity-applications-examples-faqs/)

Whether or not Imam Ahmed Raza revolutionised the understanding of fluid dynamics is not of interest. The purpose of mentioning this was to demonstrate the proficiency of the Imam in fields of physics and engineering which are heavily understanding based and require a firm grasp of mathematics.

Ala Hazrat also wrote a work titled **‘al-Tirsil Maudal fi Had al-Maa al-Musta’mal’**.

⁸⁹In this work, Ala Hazrat discusses 306 types of water, classifying different types of solutions: binary solutions, saturated solutions, super saturated solutions and crystallisation. He concluded that water is permissible 160 types of water and impermissible with the other 146.

Imam Ahmed Raza and the Theory of Light

Perhaps one of the most interesting phenomenon discovered in the recent past. Einstein’s work on relativity and his work on light gave scientists working on quantum physics a new microscope to study under. This phenomena is known as the duality of light. Though Imam Ahmed Raza didn’t dwell deep into the quantum realm, his discussions on light and its properties definitely contributed to the subcontinental strife in the study of optics.

Outshined by his contemporaries of the European west, Imam Ahmed Raza’s contribution is glossed over far too often. One subcontinental doctor of mathematics, known as Dr. Sir Zia ud-Din believed that Ala Hazrat deserved a Nobel prize for his revolutionary, at least in the Indo-Pak regions, works. This substantial claim was made after the Dr presented the following question to Imam Ahmed Raza, ‘What is the reason that the light appears before the sun has risen and that light remains after the sun has set?’.

Though Imam Ahmed Raza doesn’t explicitly mention the phrasing ‘atmospheric refraction’, he alludes to this concept when he mentions the classic coin in a glass experiment and makes references to refraction of light between two mediums. Ala Hazrat was also familiar of Snell’s law of refraction and used this to describe mathematically why this took place as well. He also provided other mathematical understandings and practical demonstrations to Sir Zia ud-din who was left awestruck after reading the detailed response which lead to the utterance of the famous statement written above.

Using his profound knowledge of reflection and refraction of light, Ala Hazrat offered a formulation of an ultrasound machine in his book **‘al-Sumsam ‘ala Mushaqq fi Aia Ulum al-Arham’**.⁹⁰ In modern day science, it is known as the Piezoelectric phenomenon.

Imam Ahmed Raza has also demonstrated his competency of how mirrors work, using laws of reflection and refraction to form a comprehensive understanding for the reader.⁹¹ Across other works, Imam Ahmed Raza also explains how a person travelling in a desert sees a mirage by breaking it down into its scientific analysis. Ala Hazrat explains that the light from the sun refracts near hot sand and gives the impression of a bright shining surface (a water source), when in reality it is merely an illusion.

⁸⁹ The Scientific Work of Imam Ahmed Raza pg 30

⁹⁰ Ibid pg 43

⁹¹ Fatwa Ridiawiyah V26

Ala Hazrat discusses these phenomena through geometric optics and through well drawn out and illustrated diagrams. Ala Hazrat also discusses the use of the critical angle formulae and the two laws required for total internal refraction, namely:

1. Light is travelling from the medium which is denser than the medium it is travelling to
2. The angle of incidence is greater than the critical angle.⁹²

It has been made evident that Imam Ahmed Raza was also very well versed in the discussion of light, having a firm grasp over the nature and composition of light, reflection and refraction of light, the concept of total internal reflection, atmospheric refraction, image formation by reflection and refraction, geometric optics and formulation of ultrasound machine (piezoelectric phenomenon – transmission and reflection).

Imam Ahmed Raza and Medical Physiology

In ‘**Maqami ‘al-Hadeed**’, Ala Hazrat dwells into gastrointestinal physiology and discusses digestion and breakdown of foods within the human body. Ala Hazrat discusses the motor function of the stomach and describes the slow emptying of food from within the stomach into the small intestine, to allow proper and thorough digestion to take place.

This allows all the nutrients to be extracted and leaves only waste products, rather than only gaining some nutrients and leaving a mix of waste and nutrients. Bearing in mind the lack of scientific equipment available to Imam Ahmed Raza, as well as making note that these areas of studies were merely hobbies of the highly adept scholar, he alludes to the functions of the secretory glands within the gastrointestinal tract.

He hints at the production of mucus which helps lubricate the tract as well build a layer of protection. Though this was not stated explicitly, modern day science has stated this is what happens, and it is our best estimate that the Imam was referring to something along those lines.

Ala Hazrat also talks about the role of saliva in the digestion process, explaining how it softens and moistens the food, as well breaking it down, allowing it to travel down the oesophagus and carry on its digestive process.⁹³ Ala Hazrat wrote this work in the late 1880’s, when the science of this topic wasn’t as concrete as it is today, however Ala Hazrat was alluding to these concepts before western spheres had confirmed them. Articles from 1955 are the earliest which appear to report these functions of the body which is a staggering 60-70 after Imam Ahmed Raza wrote his work.⁹⁴ Ala Hazrat also alludes to the three phases of gastric secretion, which are now termed cephalic, gastric, intestinal.

In his work ‘**Maqami ‘al-Hadeed**’ Ala Hazrat also dwells into the functions of the liver and biliary system. In this system he briefly discusses the liver blood flow, the formulation of bile, excretion of waste products and the metabolic function of the liver.

p 75-82 مولانا احمد رضا خان کی علم الطبیعیات میں خدمات کا جائزہ اور جدید سائنسی نظریات سے تقابل⁹²

⁹³ The Scientific Works of Imam Ahmed Raza pg 90

⁹⁴ [Gastrointestinal Function \(nih.gov\)](http://nih.gov)

Such discussions, though may have been mentioned in its primitive form by the Imam, were lonesome during this era, especially in the subcontinent. Western discoveries became more advanced in the 20th century, which unarguably was to a much more complex and advanced level than the writings of Imam Ahmed Raza but putting the works in its designated contexts allows us to truly value the scientific work of Imam Ahmed Raza. In the same way Galen, Hippocrates and Razi are admired for their contribution during their respective eras, Imam Ahmed Raza deserves a similar, if not the same, respect and admiration as his works not only spanned biology, but mathematics and physics as well. After all, it would be illogical to compare Einstein to Galileo; both were revolutionary and showed forward thinking relative to their time.

Other Scientific Research of Imam Ahmed Raza

Imam Ahmed Raza also wrote about Homeostasis. Homeostasis is known as the ‘maintenance of the state of equilibrium within the human body’. It is the maintenance of internal, physical and chemical conditions of the body. It is the collective work of organs and tissues which help regulate internal conditions and keep them constant.

Ala Hazrat also wrote briefly on leprosy, stating that, contrary to popular belief, leprosy is in fact a non-communicable disease, citing Islamic sources such as the Hadith of the Messenger of Allah [Peace and Blessings be Upon him] as proof. He wrote this in his titled, ‘**al-Haqul Mujtala fi Hukmil Mubtala**’. In light of modern research, the authenticity of the Hadith was upheld as well as the insight of Imam Ahmed Raza into the Hadith.

After having looked at a few examples of the topics Ala Hazrat dwelled into and had interests in as a side hobby, we can update the list with the academic sciences. In the sciences which shall be added to the list, mastery in comparison to the likes of Einstein and Newton is not sought after, rather visible proficiency and competency of the science.

27. Mathematics (Arithmetic, Algebra, Trigonometry (Spherical trigonometry and plane trigonometry))
28. Physics (in particular fluids and optics and waves)
29. Astronomy
30. Cosmology
31. Literature and associated sciences
32. Psychology
33. Biology

Some fields of proficiency which aren’t mentioned but can be seen through his writing.

34. Calligraphy ⁹⁵

35. Ilm ul Abjad (The titles of each and every work of Imam Ahmed Raza would have a numerical value corresponding to the Hijri year in which it was wrote)

Abjad is a numeral system in which each letter of the alphabet is assigned a value. It was an ancient practice to form chronograms for any prominent event. Examples of this include: years of birth and death or names.⁹⁶

⁹⁵ Refer to appendix 1 for more details

⁹⁶ refer to appendix 2 for more details

Books of Ala Hazrat

The prolific writer, Imam Ahmed Raza penned hundreds of works across a range of sciences. Reports say that the actual number exceeds 1000, however some may have not been copied/preserved or perhaps some were never officially regarded as works, however, Moulana Abdul Mubin Nu'mani collated a list of the works of Ala Hazrat which tallied a grand total of 679. Suppose we count from the age of 20 to the passing of the great Imam, which is a span of 45 years. This equates to 15 books a year, or one book ever 24 days. When someone reads just one work of Imam Ahmed Raza, or glances at his Fatwa, it becomes evident that such talent and skill cannot be possessed by any run of the mill person. One must bear in mind that during this time, Imam Ahmed Raza also taught, lectured, did his own independent research and served the community.

1	Tafsīr, Tajwīd and Qur'ān Sciences	21
2	Āqāyid, Kalām, Criticism, Polemics	131
3	Ĥadīth, Uṣūl Ĥadīth	59
4	Fiqh, Uṣūl Fiqh, Terminology of Fiqh, Inheritance,	266
5	Taṣawwuf, Adhkār, Dream Interpretation, Morals, etc.	60
6	History, Biographies, Eulogies	37
7	Literature, Grammar, Lexicology, Prosody	7
8	Numerology, Jafar, Fractions, Calculations of Prayer Times, etc.	44
9	Algebra, Trigonometry, Arithmetic, Logarithms, Geometry	17
10	Astronomy, Astrometry,	27
11	Logic, Philosophy, Miscellaneous	10
Total Number of Books		679

The Humility of Imam Ahmed Raza

Imam Ahmed Raza was a man who rarely gave lectures to the public, whenever he would, it would be due to the peer pressure of fellow scholars who understood the value of his words. Even in these situations, Imam Ahmed Raza would always start off with the following phrase ‘I am a person who is incapable of preaching to my own self – how can I give counsel to others? However, if any of you wishes to inquire of a shara’i ruling, I will be able to reply. If I know the answer; because it is obligatory to answer questions related to shari’ah when one knows the answer.’⁹⁸ Though a sea of knowledge himself, many a times he would read from the books of the pious predecessors and give his lectures in such a manner. This was all out of his humility and humbleness. He did not desire to speak off his own accord lest it may taint his piety (*Taqwa*) in the slightest.

**Kaam Wo Le Lijiye Tum Ko Jo Raazi Kare
Theek Ho Naam e Raza Tum Pe Karoron Durood**

Such virtuous work, Please take from me
By which you are content and satisfied with me
So as to keep the name ‘Raza’ safe and sound,
Millions of blessings be upon you.’

Ala Hazrat continuously demonstrates his love for the Messenger of Allah [Peace and Blessings be Upon him] and requests safety and acceptance of his work. A man who penned hundreds of works, wrote hundreds of poems, was hailed as a mujaddid, and yet his only worry is the acceptance of his actions.

The most beautiful statement of his which demonstrates his humility, piety and humbleness for me is the following:

⁹⁸ Who is Ala Hazrat pg 9

In Fatwa Ridawiyah, 29:596, Ala Hazrat states regarding himself ‘This faqir [i.e., himself] is a deficient and incapable student of knowledge. Not even in my dreams have I thought of claiming a position of scholarship for myself.’

The more you read this statement, the greater its effect on the soul. The more you understand the stature of Imam Ahmed Raza, the greater its effect on the soul. The more knowledge you gain, the greater its effect on the soul.

**Daal Di Qalb Mein ‘Azmat e Mustafa
Sayyidi Ala Hazrat Pe Laakhon Salaam**

‘He instilled into our hearts the veneration of Mustafa
Upon our leader, Ala Hazrat be millions of salutations’

Appendix

Appendix 1 -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
 مُحَمَّدٍ الْمُصْطَفَى رَفِيعِ الْمَكَانِ ذَا الْمُرُوضِ
 عَلَى الشَّانِ بِوَالِدِنِي رُحْبَلٍ مِّنْ أُمَّتِهِ
 خَيْرٍ مِّنْ رِّجَالٍ مِّنَ السَّالِفِينَ وَحُسَيْرٍ
 مِّنْ مُّرْتَبِهِ أَحْسَنٍ مِّنْ كَذِّ أَوْ كَذِّ أَحْسَنٍ مِّنْ
 السَّابِقِينَ هُوَ السَّيِّدُ السَّجَّادُ زَيْنُ الْعَابِدِينَ
 بَاقِرٌ عَلَّمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ هُوَ سَاقِي
 الْكَوْثَرِ مَالِكٌ تُسَنِّمُهُمْ وَجَعَفَرٌ بِوَالِدِنِي
 يُطَلِّبُ قَوْسَ الْكَلِيمِ صَارَتْهُ
 بِالصَّلَاةِ عَلَيْهِ هُوَ يَذْهَبُ إِبْرَاهِيمَ الْخَلِيلُ

Value	Letter	Name	Trans-literation	Value	Letter	Name	Trans-literation	Value	Letter	Name	Trans-literation
1	ا	'alif	' / ā	10	ي	yā'	y / ī	100	ق	qāf	q
2	ب	bā'	b	20	ك	kāf	k	200	ر	rā'	r
3	ج	jīm	j	30	ل	lām	l	300	ش	shīn	sh
4	د	dāl	d	40	م	mīm	m	400	ت	tā'	t
5	هـ	hā'	h	50	ن	nūn	n	500	ث	thā'	th
6	و	wāw	w / ū	60	س	sīn	s	600	خ	khā'	kh
7	ز	zāy/zayn	z	70	ع	'ayn	'	700	ذ	dhāl	dh
8	ح	ḥā'	ḥ	80	ف	fā'	f	800	ض	ḍād	ḍ
9	ط	ṭā'	ṭ	90	ص	ṣād	ṣ	900	ظ	ẓā'	ẓ
								1000	غ	ghayn	gh

Table showing the Arabic characters with their corresponding Abjad values ¹⁰⁰

الدولة المكية بالمادة الغيبية (1323)

	ا	ل	د	و	ل	ة	ا	ل	م	ك	ي	ة		
182	1	30	4	6	30	5	1	30	40	20	10	5		
	ب	ا	ل	م	ا	ل	غ	ي	ب	ي	ة			
1141	2	1	30	40	1	4	5	1	30	20	2	10	5	

انباؤ الحى ان كلامه المصون تبيان لكل شئ (1326)

	ا	ن	ب	ا	ؤ	ا	ل	ح	ى	ا	ن	ك	ل	ا	م	هـ
256	1	50	2	1	6	1	30	8	10	1	50	20	30	1	40	5
	ا	ل	م	ص	و	ن	ت	ب	ي	ا	ن	ل	ك	ل	ش	ئ
1070	1	30	40	90	6	50	400	2	10	1	50	30	20	30	300	10

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¹⁰⁰ [Abjad numerals - Wikipedia](#)

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