

Al-Ijazāt al-Matīna lī ‘Ulama-e-Makkakkata wa al-Madīnā

The Sound Certificates for the ‘Ulama of Makkah and Madinah

This is the 2nd of the four documents penned in *Makkah al-Mukarramah* by that ‘Alim of *Dīn* in whose presence scholars flocked from lands far and wide. He is the leader of the people of knowledge and a fountain of spiritual effluence. The illustrious ‘Ulama of the Holy Sanctuaries [*Haramayn Sharīfayn*] sang his praises and ratified that he is the Master of the ‘Ulama; the matchless leader, the Reviver [*Mujaddid*] of the 14th Century, I mean A‘lā-Ḥaḍrat al-Qutb Imām Muḥammad Aḥmad Rīḍā Khan ؒ.

The book was named by the great *Mujaddid* ؒ in the format of *‘Ilm at-Tarikh*,

الْبَاجِزَاتُ الْمَسْنُونَةُ لِعُلَمَاءِ بَكَّةَ وَالْمَدِينَةَ

The Sound Certificates for the ‘Ulama of Makkah and Madinah

The contents of this book include all those Certificates that the *Mujaddid* issued in *Makkah al-Mukarramah* and *Madinah al-Munawwarah* [may *Allāh* ؒ increase the excellence and honour of both holy Sanctuaries] in a period when the illustrious ‘Ulama there requested from him Certificates of *Ḥadith* and permission for new and ancient Chains of Transmission.

We have heard on many occasions that A‘lā-Ḥaḍrat Imām Aḥmad Rīḍā ؒ was a master of numerous sciences. In this book the reader will get first hand information from the words of this astonishing *Mujaddid* how many different types of sciences of knowledge with their names he was Divinely bestowed with by Almighty *Allāh* ؒ. The reader will be dumbfounded with all the excellence and astonishing mastery *Allāh* ؒ had placed in the heart of a single beloved servant of *Deen*. He was indeed an ocean of Direct Knowledge (*‘Ilm al-‘Irfān*) and the highly esoteric branch of *‘Ilm al-Ladunnī* and a manifestation of the glory of the Sublime Lord ؒ.

When I asked my beloved Murshid al-Kāmil Muftī A‘zam Qutb al-‘Ālam al-Ghawth Imām Mustafa Rīḍā al-Qādirī Nūrī ؒ to explain who was A‘lā-Ḥaḍrat ؒ and he would constantly cry and say; “*What more can I say besides that he was a Mo‘jiza of the many Mo‘jizas of Sayyiduna Rasūlullāh* ﷺ”.

Qādirī Faqīr ‘Abdul Hād Raḍawī Nūrī
Durban South Africa

Ad-Dolat al-Makkiyyah bil Mad'at al-Ghaybiyyah The Mekkan Treasure on the subject of the Unseen

Introduction

This *magnum opus* of the great Mujaddid, A'la-Hadrat Imām Aḥmad Rīḍā al-Qādirī ؒ is a textual corpus of scriptural evidence, transmitted and rational sciences. The monumental work of the paradigm author resonates irrefutable arguments on the esoteric science of the Unseen (*Ghayb*) which the Lord of Power ؑ blessed His beloved Messenger ؐ. The illustrious Mekkan *Ulāma* read this stupendous book and extolled the author in these words; “*You have exposed such knowledge which never even existed in our dreams.*” This book is indeed a clear manifestation of an abyss of Sacred Knowledge (*Ilme Ladunnī*). *Faqīr 'Abdul Hādī al-Qādirī*

Reason for authoring Ad-Dowlat al-Makkiyyah in the words of Qutbe-Madinah Shaykh Ḍiya al-Dīn Ahmad Madani al-Qadiri Radawī ؒ

The illustrious *Qutb* is the *Murīd* and *Khalīfah* of the great Mujaddid, A'la-Hadrat Imām Aḥmad Rīḍā al-Qādirī ؒ. Shaykh Ḍiya al-Dīn Madanī ؒ was also bestowed with the *Khilāfah* by the renowned Imām Qāḍī Yūsuf b. Ismā'īl Nabhānī ؒ. The Qutb ؒ was the mentor of the late Mekkan *Hadith* Master, As-Sayyid Muḥammad 'Alawī al-Mālikī al-Ḥasanī ؒ who received *Ijazāt* Certificates from him.¹ The Qutb q was also the *Ustāz* and Spiritual Guide of the late 'Arife-Billāh Shaykh Zakariyyah Bukhārī ؒ who perfected *Sulūk* under his personal supervision. Al-Qutb Shaykh Ḍiyā al-Dīn Madanī ؒ states; In 1323 a few Indian Wahābīs bribed some associates of the Sharīf of *Makkah*² with gifts etc, and paved their way through them to the Court of the Sharīf to present a memorandum which read;

“An *Ālim* has come from *Hindustān* and he is famously known as an *Āshiq*³ of *Rasūlullāh* ؐ. He is an author of numerous books and claims that the knowledge of the Prophet ؐ is equal to the Knowledge of *Allāh* ؑ. Since *Hindustān* is under British Rule it is not possible for us to discuss this topic with him. We request you to summon him and question him on this subject.”

The Sharīf looked at the memorandum and commented;

“*You are his adversaries and yet accept two things; he is an Āshiq [Ardent Lover] of Rasūlullāh ؐ and he is an author of numerous books. Since these are his qualities, it is a great disrespect to such an Ālim for me to summon him to my Court. Yes if you wish, you may present a written inquiry to the Chief Qāḍī of Makkah on this subject and request him to get an answer from the concerned Ālim*”

Hence these Wahābīs formulated a 5 point question and presented it to the Chief *Qāḍī*, Shaykh Swaleḥ Kamāl Makkī ؒ for him to get an answer from Imām Aḥmad Rīḍā ؒ.

¹ Refer to *Asānīd al-Luh'luwiyyah* of Sayyid Muḥammad 'Alawī Mālikī ؒ.

² The Governor of Makkah was called The Sharīf.

³ An ardent lover of the beloved Messenger of *Allāh* ؐ

One day Imām Aḥmad Rīdā ؒ visited the Library of the *Ḥaram al-Sharīf* and was sitting with the librarian, Shaykh Sayyid Ismāʿīl, his brother Shaykh Sayyid Mustafa and their father Shaykh Sayyid Khalīl. Shaykh Swaleḥ Kamāl gave Imām Aḥmad Rīdā a note on which 5 questions on *ʿIlm al-Ghayb* were written. He then said; “*The Wahābīs have sent this question via Sharīf ʿAlī Pāsha for an answer from you.*” Immediately Imām Aḥmad Rīdā requested for a pen and some paper to write the answer when the illustrious *ʿUlama* commented; “*We don’t want a brief and hasty reply to this inquiry but we require such a detailed answer that will permanently shut the foul-mouthed Wahābī once and for all.*” Imām Aḥmad Rīdā ؒ heard this request and apologised to them for a detailed reply which was not possible due to time constraints as he was on *Ḥajj* and preparing to leave for *Madīnah al-Munawwarah* in a few days. Furthermore, he was ill with severe liver pains aggravated by fever. But the Mekkan *ʿUlama* respectfully persisted and said that he had two days to complete the detailed answer. [This discussion took place late in the afternoon]

The next day though in severe pains and high fever, this great Mujaddid went to the *Ḥaram al-Sharīf*, sat there and penned this masterpiece in just seven hours. His eldest son, Mawlāna Ḥāmid Rīdā was busy writing a copy while the Mujaddid compiled the answer. The next day the Imām spent 1^{1/2} hours editing and proof-reading his answer and on the request of Shaykh Aḥmad Abul-Khayr Mirdād ؒ, he included the topic of *ʿUlūm-e-Khamsa* to his answer and completed and edited *Ad-Dowlat al-Makkiyyah* in just about 8^{1/2} hours. He then gave his completed detailed answer to Ḥaḍrat Mawlāna Shaykh Swaleḥ Kamāl ؒ. Accompanying his *Ad-Dowlat al-Makkiyyah*, Aʿlā-Ḥaḍrat ؒ wrote a letter to the Sharīf of *Makkah al-Mukarramah* which read;

“My ʿAqāid is apparent from this book of mine. This sacred city is presently full of great ʿUlama from around the world to whom it can be presented to examine for any questionable or incorrect point. If my proofs do not satisfy them, then I am prepared to present myself personally and debate it with them. If the ʿUlama are not satisfied with my answers and if they satisfy me with their arguments, then I am prepared to whole-heartedly retract my words.”

The Sharīf read aloud this letter to a packed audience of *ʿUlama* who had gathered at the Governors Palace at the invitation of the Sharīf to listen to the Imām’s ؒ *Al-Dowlat al-Makkiyyah*. The Sharīf reiterated to the Wahābī objectors;

“You are his adversaries and yet accept two things; he is an ʿAshiq of Rasūlullāh ؐ and he is an author of numerous books. His letter reveals another of his noble qualities and that is; he is not a stubborn person. He is always steadfast and ready to accept Haqq [the Truth].”

Then the Imām’s book was heard word by word and the Sharīf repeatedly commented in between;

﴿ اللّٰهُ يُعْطِيْ وَهُوَ لَا يَمْنَعُوْنَ ﴾

Allāh ؒ blesses him [His Ḥabīb ؒ with ʿIlm al-Ghayb - Knowledge of the Unseen] and they [Wahabīs] refute it.

Allāh ؒ had given this book such astonishing acceptance and credibility in *Makkah al-Mukarramah* that let alone the *ʿUlama* and *Mashāʾikh*, the public sang its praises of excellence.

When the Indian Wahābī, Khalīl Aḥmad Ambetwī was informed of the magnitude of the unanimous acceptance of this book, he secretly fled from *Makkah* to avoid being summoned and disgraced by the Sharīf of *Makkah*.

Then the Qutb ﷺ commented;

I once visited my Murshid, Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā ﷺ in Bareilly Sharīf, India and said to him; “*My Master! The ‘Ulama are not prepared to believe me when I tell them that you wrote this academic treatise in a short period of 7 hours, proof read it in 1½ hours and completed it in just 8½ hours. The ‘Ulama say that the author was in travel; far away from his reference library and in ill health, how could this be possible?*”

Aʿlā-Ḥaḍrat q heard this and replied;

It happened so that I had pain in my liver which caused me a great deal of fever. The question was posed to me with a request for a detailed answer and the Mekkan ‘Ulama refused my apologies when I said to them that I had little time before I leave for *Madinah al-Munawwarah*. So the next morning I got up in this severe condition and went to the Well of *Zamzam* in the *Ḥaram ash-Sharīf*. I then performed a fresh *Wuḍū* and drank from it to acquire *Barakāt*. Then I performed the *Tawāf* and kissed the *Ḥajre-Aswad*. Thereafter, I proceeded behind the *Maqām-e-Ibrāhīm* and after performing two *Rakʿats* there, head bowed down, I pleaded in the Divine and Merciful Court of my Sublime Lord ﷻ; I begged in the sacrosanct and the gracious Court of my Master Sayyiduna wa Mawlāna Rasūlullāh ﷺ and Sayyiduna Ghawth al-Aʿzam ﷺ for help and support to write this answer. When I lifted my gaze at the sacred *Kāʿabatullāh* then Lo! I saw Sayyiduna Rasūlullāh ﷺ standing at the door of the *Kāʿbah* with Sayyiduna ʿAlī al-Murtuḍah ﷺ at his right side and Sayyiduna Ghawth al-Aʿzam ﷺ on his left hand side. The Merciful Prophet of *Allāh* ﷻ began dictating to me and I started writing the answers. This is how my heart was inspired to compile *Ad-Dowlat al-Makkiyyah*.⁴



⁴This citation is narrated by Shaykh Faḍl al-Raḥmān al-Qādirī al-Madanī ﷺ who was the son and successor of Qutb Madinah ﷺ. Shaykh Faḍl al-Raḥmān ﷺ states that his eminent father had ordered him to memorize the entire *Ad-Dowlat al-Makkiyyah* and he would often read it to his noble father cover to cover. My beloved father loved to listen to it. I inquired from Shaykh Faḍl al-Raḥmān’s eldest son Dr. Riḍwān al-Raḥmān if this handwritten manuscript was preserved in the family private library. Dr Riḍwān said that in the final stages of his father’s life; a Muḥammad ʿArif (Pakistānī) who was a *Murīd* of Qutbe-Madina ﷺ had said to my father that many books need to be restored. So he removed numerous books from our library and they were never seen again. Dr Riḍwān did mention that there was a personal handwritten *Wazifah* book of his grandfather that had some very secret *Wazāʾif*. He remembers seeing it a few times but when he looked for it after his beloved father had passed away, it was not to be seen. It is presumed that many such books were illegally taken or stolen from the library and this was done by people who frequented our house who were trusted by us. Unfortunately, these individuals who stole these valuable and irreplaceable books are shameless thieves who did a great dis-service to the noble family of Ḥaḍrat Qutbe-Madina ﷺ and broken the bond of trust. (Faḳīr ʿAbdul Hādī al-Qādirī)

