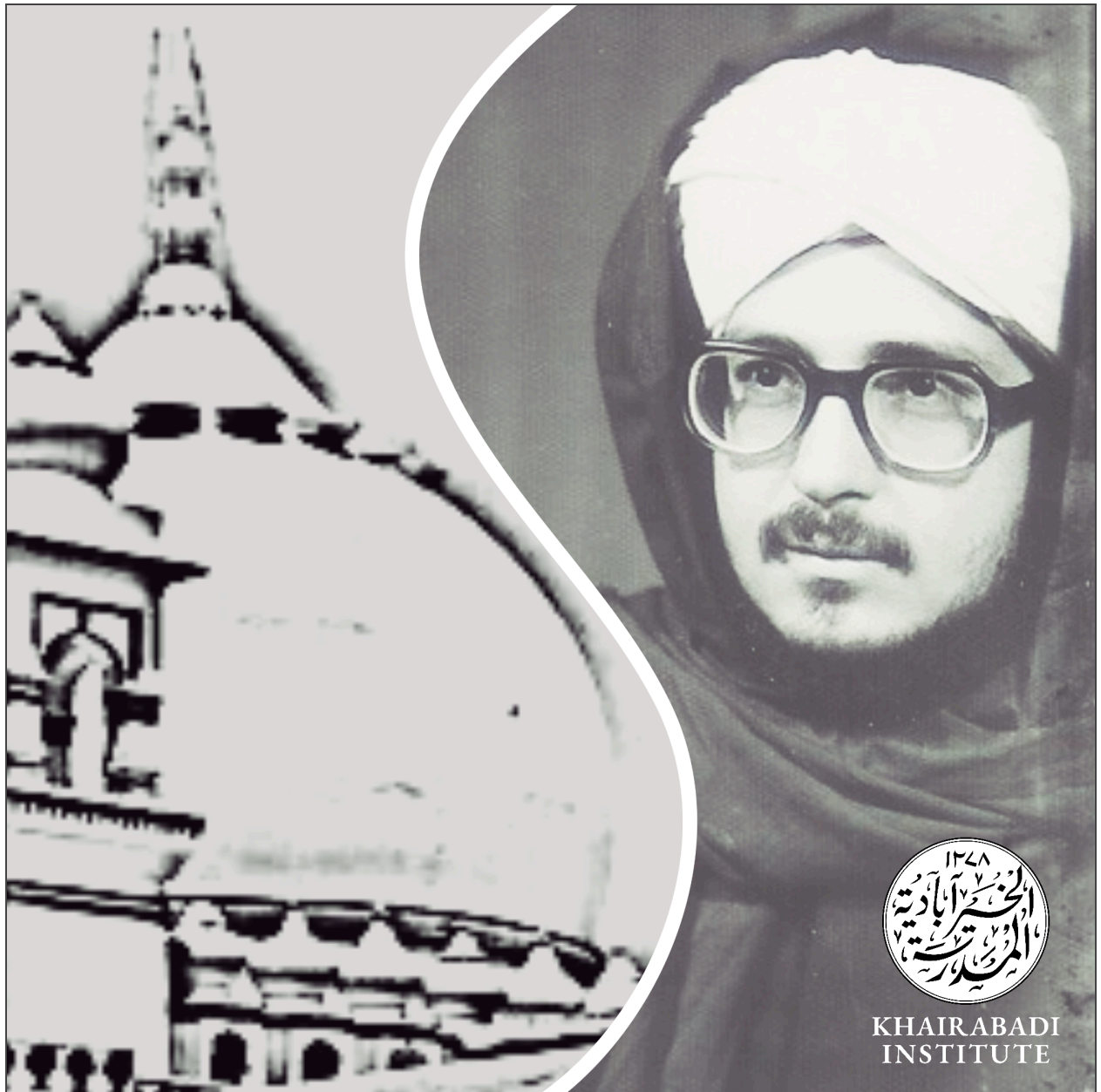


From the Farangī Mahall to Makkah: A Pure Connection Etched in Time



15 Ramadan 1445AH

◆ Sayyid Muhammad b. ‘Alawī al-Makkī and the Farangī Mahall ◆

As the world pays tribute to a priceless Meccan treasure, Sayyid Muhammad b. ‘Alawī¹, on his 20th ‘urs anniversary², we are reminded of the influence of the esteemed Scholars of the Farangī Mahall³. Their chains of spiritual transmission extended far and wide, even as far as the holy city of Mecca, reaching the esteemed Sayyid himself⁴. We will attempt to uncover these connections and spiritual links, all while hoping to receive a share of their blessings from Allah.

In Sayyid Muhammad's chains of spiritual transmission leading to *Sultan al-‘Awliyā* Shaykh Abd al-Qādir Jīlānī, he received a licence from *Qutb-i-Medīna*, Shaykh Diyā al-Dīn al-Qādirī⁵. Shaykh Diyā al-Dīn, who was of Indian descent, travelled to Baghdād after which he journeyed to the blessed city of Medina al-Mūnawwara. He spent the rest of his noble days there until his passing. He was laid to rest in Jannat al-Baqī⁶.

¹ He is Shaykh Sayyid Muhammad Hassan b. Alawī b. Abbās al-Mālikī al-Makkī al-Hassanī al-Idrīsī al-Dabbāgh (d. 2004).

² 15 Ramadan 1445AH.

³ The Indian Subcontinent produced some of the greatest experts of the Islamic Sciences over the course of centuries. A significant contributor to this chain of prestige scholarship, especially in the last few centuries has been the Dars-i-Nizāmī curriculum, designed by one of the leading scholars of his age, Mullā Nizām al-Dīn Sihālwi (d. 1748 CE), after whom the curriculum is named. While family members who studied this tradition were known specifically as the Farangī Mahallīs, it could be argued that graduates in general were also referred to by that name.

⁴ al-Mālikī al-Hasanī, S. M. b. A. (2019a). *al-Iqd al-Farīd al-Mukhtasar min al-athbāt wal-Asānīd*. Damascus: Dar al-Sanabil.

al-Mālikī al-Hasanī, S. M. b. A. (2019b). *al-Ṭaal‘i al-S‘aīd al-Muntakhab min al-Musalsalāt wal-Asanīd*. Damascus: Dar al-Sanabil.

⁵ al-Mālikī al-Hasanī, S. M. b. A. (2019, pp. 108). *al-Ṭaal‘i al-S‘aīd al-Muntakhab min al-Musalsalāt wal-Asanīd*. Damascus: Dar al-Sanabil.

⁶ Shaykh Diyā al-Dīn al-Madanī's (d. 1981 CE) lineage traces back to Sayyidunā Abū Bakr al-Ṣiddīq (may Allah be pleased with him). He was a grand-student of Shāh Faḥl-i-Rahmān Ganj-Murādabādī, who in turn, was a direct student of the Farangī Mahallī family. I (Mubashir) personally heard the following account from Shaykh Anīs Ahmed, a Hadith specialist and instructor at the Khairabadi Institute. Shaykh Anīs Ahmed, in turn, heard it from Shaykh ‘Abdullah ‘Aṭīq Naqshbandi, a scholar and saintly guide in the Naqshbandi sufi order. Shaykh Naqshbandi heard the account directly from *Qutb-i-Medīna*, who said to him: ‘I was standing at the Blessed Rawḍah offering my farewell salām, intending to return back to India, when I said to the holy Prophet (peace & blessings be upon him), ‘Ya Rasūlallāh, I do not want to leave!’ After presenting the salām, I was about to leave the Mosque when a man approached me and said, ‘come’. I followed him and we left Masjid al-Nabawī and walked through the blessed streets of Medīna al-Mūnawwarā until we reached a destination. The man handed me a key, pointed at a house and said ‘this is for you!’

Interestingly, the noble grandshaykh of *Qutb-i-Medīna, Khātim al-Akābir*⁷ Shāh Āl-i-Rasūl Mārehwī⁸, was a direct student of the Anṣārī Family of Lucknow⁹, specifically the Farangī Mahallīs¹⁰. He studied the Islamic sciences there and also received the spiritual blessings of the Qādirī sūfi order through the illustrious scholars of the Farangī Mahall¹¹.

⁷ ‘The seal of the elders’, a title conferred unto him by great scholars & māshaikh of the Subcontinent.

⁸ Marehra is a city in the state of Uttar Pradesh, India.

⁹ The ‘Ulamā of the Farangī Mahall were a remarkable family tracing their lineage back to the time of the holy Prophet (peace and blessings be upon him), specifically to Hẓ. Abū Ayyūb al-Anṣārī, who is acknowledged among the *fuqahā & qurrā*’ of the Companions (Allah be pleased with them all). Records document the complete lineage of the Farangī Mahallīs, tracing their descent through the 11th-century sufi saint, Shaykh al-Islām, Abū Ismāīl ‘Abd Allah al-Anṣārī (d. 1088) of Herat. Mullā ‘Abd al-Rahmān Jāmī dedicates an entire section to Shaykh al-Islām in his *‘Nafahāt al-‘Uns’*, asserting that the title ‘Shaykh al-Islām’ throughout his book exclusively refers to ‘Abd Allah al-Anṣārī, the esteemed forefather of the Farangī Mahallīs. The ancestors of the Farangī Mahallīs migrated to India in the early years of the Delhi Sultanate.

¹⁰ Rafāqatī Ashrafī, M. A. (1995, pp. 84-85). *Hayāt-i-Hazrat Shāh Āl-i-Rasūl Mārehwī*. Shāh Ajmalabād: Chār Mang Office Printers.

¹¹ Misbāhī, Y. A. M. (2017, pp. 259). *Mumtāz ‘Ulamā-i-Farangī Mahall*. Lahore: Akbar Book Sellers.

◆ Shāh Āl-i-Rasūl's Learning at the Farangī Mahall ◆

At the tender age of around 10 or 11, Shāh Āl-i-Rasūl embarked on his studies at the Farangī Mahall. He spent the next eight or nine years there, diligently perfecting his understanding of the Islamic sciences¹². *Bahr al-'Ulūm* 'Abd al-Ali Farangī Mahallī¹³ had since left Lucknow¹⁴ and so Mullā

¹² Rafāqatī Ashrafī, M. A. (1995, pp. 84-85). *Hayāt-i-Hazrat Shāh Āl-i-Rasūl Mārehri*. Shāh Ajmalabād: Chār Mang Office Printers.

¹³ He is the son of Mullā Nizām al-Din Sihālwi, the namesake of the Dars-i-Nizāmī curriculum. The following is a written account given by Dr Monawwar Ateeq during his meeting with 'Allāma Abdul Hakīm Sharaf Qādirī, I quote:

“On one of my early visits in Rabī al-Awwal, Hazrat gave me his revised and edited manuscript on Hadith chains titled “al-Durr al-Manzum fi Asaneed Bahr al-Ulum” by Muhammad Ateeq Ansari Lakhnouwi on the chains of transmissions of Bahr al-Ulum Abdul Ali Lackhnouwi. He opened the last two pages and told me to read from the manuscript. So I did, and it was an astounding account of Bahr al-Ulum's meeting with the Noble Prophet (upon him be peace and blessings). Here is the translation of the Arabic passage I recited before Hazrat:

“Bahr al-Ulum's bayāh: he gave his pledge directly on the hands of Allah's Messenger may Allah give him mercy and blessings, in consciousness by meeting him through means of Sayyiduna Abu Bakr Siddique, and he used to say “Abu Bakr is my means to Rasulullah”. The incident narrated by some of his students among them is his son in law Mulla Alāuddin, is as follows: when he migrated from Lakhnouw to Shahjahanpur and settled there, he was once studying late night in the upper floor of his home as usual whilst his students were busy in their studies in the lower floor, a handsome Arab man in his old age who had a lot of presence around him appeared and asked about Mouwlana. The students told him that he is in the upper floor so he went upstairs and gave salam, Bahr al-Ulum replied with greetings and continued studying. The elderly man said “do you not honour your guest?” Upon hearing this Bahr al-Ulum closed his book and attended him. The man said, “Stand, and accompany me, for somebody great is calling you”. So he did, and the man led him to a garden, and under a tree he saw a horseman who had veiled his face. Bahr al-Ulum was overwhelmed by the awe of this person. Without removing his veil, the horseman asked: “do you know the Satan cannot resemble the form of your Prophet may Allah send blessings upon him?” Bahr al-Ulum replied: “that is established in an authentic Hadith”. Then the horseman asked: “have you memorised the description (hilya) of your Prophet may Allah send peace upon him?” Bahr replied: “yes”. The Horseman removed the veil from his noble face and said: “I am your Prophet, and this is Abu Bakr”. Then Rasulullah placed his mantle on the ground and they all sat on it and he ordered Bahr to take bayāh so he stretched his hand to the noble hand and done so. One of the students had also followed in secrecy and witnessed this event from far without being noticed. Upon returning to his home, the student was eager to know and asked about this unusual event after Fajr prayer. Bahr al-Ulum denied informing anyone but the student insisted and indicated towards some of the things he saw. Bahr al-Ulum told him of the incident, the student regretted over his loss and wept over the failure to attain this enormous gift. Whenever somebody insisted to take this pathway of bayāh from Bahr al-Ulum he would give it and would say “Abdul Ali took it from Siddique al-Akbar who took it from the Messenger of Allah, may Allah send peace and blessings upon him”. And great benevolence and enormous gift is not given to except the major Gnostics, and there is no doubt in the authenticity of this bayāh, since the consensus of the Awliya is established on this and the reports of this kind are mass-transmitted. The author of Manahil said: “this consensus affirms the events when he saw the souls of the martyrs in many nights, mounted on horses meeting the people of this dunya and speaking with them”.” Dr Ateeq. M. A. (2007). My Time in the Blessed Company of The King of Gnostics Hazrat Abdul Hakīm Sharaf Qādirī (RA). Scholars' Pen.

¹⁴ Farangī Mahallī, A. B. (2020, pp. 276-278). *'Ulamā-i-Farangī Mahall*. Lahore: WorldView Publishers.

Anwār al-Haq¹⁵, now the head of the Farangī Mahallī family, took charge of Shāh Āl-i-Rasūl Mārehrwī's education.¹⁶

To develop his knowledge, Shāh Āl-i-Rasūl studied intermediate-level texts under 'Allāma 'Abd al-Wās'ī Sīdanpūri, a student of *Bahr al-'Ulūm*¹⁷. In order to further refine his skills & complete his books, he remained under the tutelage of *Ustād-i-Mutlaq* Mullā Nūr al-Haq Razzāqī Farangī Mahallī, Allama Anwār al-Haq's own son and spiritual heir.

Under Mūllā Nūr,¹⁸ Shāh Āl-i-Rasūl completed his studies in *Fiqh* (Islamic jurisprudence), *M'aqūlāt* (the rational sciences), *Kalām* (Islamic theology), and *Usūl* (principles). Notably, Shāh Āl-i-Rasūl also received spiritual succession (khilāfah) from his teacher in the Qādirī Razzāqī sufi order, thus uniting both the outer and inner sciences.¹⁹

◆ Mullā Nūr al-Haq Razzāqī Farangī Mahallī ◆

Mullā Nūr al-Haq Razzāqī Farangī Mahallī, a direct descendant of Mullā Qutb al-Dīn al-Shahīd²⁰, studied under both his father²¹ and notably Mullā Mubīn Farangī Mahallī²². He completed his education with the renowned *Bahr al-'Ulūm*. Notably, Mullā Nūr al-Haq took the spiritual allegiance (*bay'ah*) with his father and later succeeded him as his spiritual successor (*khalīfa*) in the Qādirī sufi order of Pīr Sayyid 'Abd al-Razzāq²³ of Bānsa Sharīf.

¹⁵ Mullā Anwār al-Haq Farangī Mahallī (d. 1821) was a student of Mullā Muhammad Hasan Farangī Mahallī, author of the well-known commentary on *Sullam al-'Ulūm* which is famously known as Mullā Hasan. Mullā Anwār al-Haq took the pledge of allegiance (*bay'ah*) with his father, Mullā Ahmad 'Abd al-Haq Farangī Mahallī, in the Qādirī sufi order.

¹⁶ Rafāqatī Ashrafī, M. A. (1995, pp. 84-85). *Hayāt-i-Hazrat Shāh Āl-i-Rasūl Mārehrwī*. Shāh Ajmalabād: Chār Mang Office Printers.

¹⁷ 13, pp. 85

¹⁸ He is sometimes known as Mūllā Nūr, for short.

¹⁹ Misbāhī, Y. A. M. (2017, pp. 259). *Mumtāz 'Ulamā-i-Farangī Mahall*. Lahore: Akbar Book Sellers.

²⁰ Mullā Qutb al-Dīn al-Shahīd (d. 1692CE) is the father of Mullā Nizām al-Dīn Sihālwi who is the namesake of the Dars-i-Nizāmī curriculum. He is considered the 'head bequeather' of the Farangī Mahall family, with most scholarly lineages in India ultimately tracing back to him.

²¹ Mullā Anwār al-Haq Farangī Mahallī.

²² Mullā Muhammad Mubīn Farangī Mahallī (d. 1810) is the nephew of Mullā Anwār al-Haq. He is famously known for his remarkable commentary on *Sullam al-'Ulūm* which is famously known as Mullā Mubīn.

²³ Pīr Sayyid Abd al-Razzāq Bānsawi's lineage traces back to the holy Prophet Muhammad (peace & blessings be upon him). According to Mullā Nizām al-Dīn, he lived to be around 88 years old. Based on this, his blessed life would have spanned from the reign of Shāh Jahān, through the entire reign of Aurangzeb Alamgīr and beyond. Revered as one of the greatest saints of the late Mughal period, his legacy continues to inspire.

◆ The Farangī Mahall's Spiritual Ties to Bānsa ◆

A strong relationship has always existed between the saintly leader of the Qādirī sufi order in Awadh²⁴, Shāh ‘Abd al-Razzāq Bānsawī and Mullā Nizām al-Dīn al-Sihālwi, the consolidator of the *M‘aqūlāt* learning tradition²⁵ and namesake of the Dars-i-Nizāmī curriculum. Mullā Nizām's devotion to his Pīr & spiritual guide was such that he would walk barefoot to Bānsa Sharīf. In recognition of this dedication, his Pīr would honour him by saying, "One who believes and does good deeds is coming."²⁶ Mullā Nizām further expressed his reverence by writing an important work titled *‘Manāqib-i-Razzāqiyya’* in honour of Pīr Sayyid ‘Abd al-Razzāq.²⁷

The Pīr of Bānsa became the ‘household’ spiritual guide for the Farangī Mahallīs. They would deeply revere him as was evident during sermons, where the uppermost step on the *mimbar* (pulpit) would be reserved for the Pīr of Bānsa to preach from, a position of great honour. The family of Bānsa would also show great honour for the Farangī Mahallīs. This would be beautifully displayed during the saint's *‘urs* (commemoration ceremony). Here, the Farangī Mahallīs were accorded the highest honours among all attendees.²⁸

²⁴ Bānsa Sharīf lies in the historical region of Awadh (known in British historical texts as Avadh or Oudh).

²⁵ The Farangī Mahall was deeply influenced by the Shīrāzī tradition. This intellectual lineage is evident through figures like Mullā Qutbuddīn (father of Mullā Nizām), who inherited knowledge from the Shīrāzī tradition via his teachers. Most notably, his teacher Mawlānā ‘Abd al-Salām al-Dīwī, who studied under Mawlānā ‘Abd al-Salām al-Lāhorī. Mawlānā ‘Abd al-Salām al-Lāhorī himself traces his lineage back to the prominent scholar *al-Muhaqqiq* al-Dawwānī through his teacher, the great Allāma of the East, Fathullāh al-Shīrāzī. This remarkable chain of teachers led to a deep influence of the Shīrāzī tradition on the Farangī Mahall, particularly in regards to the *M‘aqūlāt* tradition. This influence cultivated a unique character in the subsequent Muslim scholarship in India over the next three centuries that deserves further exploration.

²⁶ Robinson, F. R. (2019, pp. 60). *The Ulama of the Farangi Mahall and Islamic Culture in South Asia*. Ranikhet: Permanent Black. Note: While I have cited this book as a secondary source for the quotation, I cannot in good conscience recommend it. The author draws several inaccurate conclusions, and it becomes evident that he lacks an insider's perspective and misses crucial context for many of the discussions. Due to the scope of this paper, I cannot elaborate further here.

²⁷ The scholars of the Farangī Mahall and the Khairābādīs also held a deep reverence for a much earlier saint & mystic, al-Shaykh al-Akbar Ibn Arabī. Mullā Nizāmuddīn, was known to teach the *Fusūs al-Hikam* of Shaykh Muhyiddīn Ibn Arabī. This pursuit of studying al-Shaykh al-Akbar's writings permeated through generations of Farangī Mahallīs, even reaching the Khairābādīs. ‘Allāma Faḡl-i-Haq Khairābādī is said to have studied the *Fusūs* with Hz. Muhammad ‘Ali Khairābādī, who was a *khalīfa* (spiritual successor) of Shāh Sulaimān Taunswī, a leading Chishtī sage of the Subcontinent and the grand-pīr of Akbarian Pīr Mihr ‘Ali Shāh Golrawī.

²⁸ 20, pp.86

Mullā Nūr al-Haq's grandfather²⁹, nephew of Mullā Nizām al-Dīn Sihālwi, also took the spiritual allegiance (*bay'ah*) at the hands of Pīr Abd al-Razzāq al-Qādirī Bānsawī and received spiritual succession (*khilāfah*) from him. This same chain of spiritual transmission (*sanad*) within the Qādirī Razzāqi sufi order was bestowed upon Shāh Āl-i-Rasūl by Mullā Nūr al-Haq Farangī Mahallī later on³⁰.

◆ Shāh Āl-i-Rasūl's Qādirī Lineages ◆

Although the chain of spiritual transmission through Shāh Āl-i-Ahmad³¹ is the most common and well-known for Shāh Āl-i-Rasūl, and it's the one found in Sayyid Muhammad b. 'Alawī's, *al-Ṭaal'i al-S'aid*,³² Shāh Āl-i-Rasūl was actually honoured with a total of nine different chains of transmission within the Qādirī sufi order.³³³⁴

One such spiritual chain of transmission is his authorisation (*ijāzah*) and spiritual succession (*khilāfah*) received from Mullā Nūr al-Haq Farangī Mahallī, who received it from his father, Mullā Anwār al-Haq Farangī Mahallī, who in turn received it from his father, Mullā Ahmad Abd al-Haq Farangī Mahallī. All ultimately tracing back to Pīr Sayyid 'Abd al-Razzāq Bānsawī.³⁵

²⁹ Mullā Ahmad 'Abd al-Haq Farangī Mahallī (d. 1754CE) is the nephew of Mullā Nizām al-Dīn Sihālwi & among his earliest students. He wrote many books, including a super commentary on Mīr Zāhid's *hāshiyah* on the section of *Umūr Āmmah* in the *Sharh Mawāqif*. He also wrote a remarkable commentary on *Sullam al-Ulūm*. Qāzi Mubārāk is known to be the first to write a commentary on *Sullam al-Ulūm* but according to Yāsin Akhtar Misbahī, Mullā Ahmad 'Abd al-Haq's commentary on the *Sullam* preceded it by 7 years. He took the spiritual allegiance (*bay'ah*) directly at the hands of Pīr Sayyid 'Abd al-Razzāq Bānsawī & received spiritual succession (*khilāfah*) from him as well.

³⁰ Rafāqatī Ashrafī, M. A. (1995, pp. 63). *Hayāt-i-Hazrat Shāh Āl-i-Rasūl Mārehrwī*. Shāh Ajmalabād: Chār Mang Office Printers.

³¹ *Shams al-Ārifīn* Shāh Āl-i-Ahmad Māhrehrwī (d. 1235 AH) who is commonly known as 'Ache Mīyā', traces his lineage back to the holy Prophet Muhammad (peace & blessings be upon him). He attracted a vast and diverse following numbering in the hundreds of thousands, including prominent Hadith scholars, other leading scholars, and gnostics. Notably, Shāh Āl-i-Rasūl, his nephew, was also among his disciples & successors.

³² al-Mālikī al-Hasanī, S. M. b. A. (2019, pp. 108). *al-Ṭaal'i al-S'aid al-Muntakhab min al-Musalsalāt wal-Asanīd*. Damascus: Dar al-Sanabil.

³³ Rafāqatī Ashrafī, M. A. (1995, pp. 60-63). *Hayāt-i-Hazrat Shāh Āl-i-Rasūl Mārehrwī*. Shāh Ajmalabād: Chār Mang Office Printers.

³⁴ Any spiritual lineages that are transmitted from Shāh 'Abd al-Wāhid Bilgrāmī to Shāh Āl-i-Rasūl are known as a '*Silsilah Āliyah Qādiriyah Qadīmah*'. Conversely, any transmitted lineages that reach him through Shāh Barkat-Allah are known as a '*Silsilah Āliyah Qādirīya Jadīda*'. Sayyid Shāh Hamzah (d. 1198AH) also received transmissions (*salāsīl*) in other lineages. In addition to the aforementioned *salāsīl*, Shāh Āl-i-Rasūl was also the recipient of transmissions from other lineages as well. Akhtar Misbahī, Y. M. (2017, pp. 264-265). *Mumtaz 'Ulama-i-Farangī Mahall*. Lahore: Akbar Book Sellers.

³⁵ Rafāqatī Ashrafī, M. A. (1995, pp. 63). *Hayāt-i-Hazrat Shāh Āl-i-Rasūl Mārehrwī*. Shāh Ajmalabād: Chār Mang Office Printers.

In this way, by receiving authorisation (*ijāzah*) from Shaykh Ḍiyā al-Dīn, who received it from Imām Ahmad Riḍā al-Qādirī, and ultimately Shāh Āl-i-Rasūl, Sayyid Muhammad b. ‘Alawi became connected to the rich tradition of the Farangī Mahall.

◆ Imām Ahmad Riḍā's Khairābādī Lineage ◆

Quṭb-i-Medīna, Shaykh Ḍiyā al-Dīn al-Madanī was a successor of Imām Ahmad Riḍā Khān al-Qādirī³⁶. Imām Ahmad's chains of transmission are also noteworthy. Not only did he share the glory of the Farangī Mahallī connection through his spiritual mentor, Shāh Āl-i-Rasūl, but he was also a grand student (through one of his teachers) of Allamā Faḥl-i-Haq Khairābādī.³⁷ This connection came from his teacher, Mawlāna ‘Abd al-‘Alī Rāmpūrī.³⁸

Imām Ahmad Riḍā's lineage reveals further connections. His grandfather, Mawlāna Riḍā ‘Alī Khān³⁹, was a disciple of Shāh Faḥl-i-Rahmān

³⁶ Imām Ahmad Riḍā Khān al-Qādirī (d. 1921CE) was a polymath scholar who wrote over 600 books in 50 different disciplines over the span of his life. At the age of 21 years he was initiated into the Qādirī sufi order at the hands of Shāh Āl-i-Rasūl (notably who was also a student of Shāh ‘Abdul ‘Azīz b. Walī-Allah Muhaddith Dehlawī). In Imām Ahmad Riḍā's first meeting, he was not only granted discipleship but also permission to lead others in the spiritual path (*khilāfah*) by Shāh Āl-i-Rasūl. Imam Ahmad Riḍā's devotion to the Qādirī order permeates his writings, making him a revered reference point for Qadiris of his era. Pīr Sayyid Jamā‘at ‘Alī Shāh, a leading scholar & mystic of the Subcontinent, who played a vital role in the creation of Pakistan is reported to have had a dream in which he was blessed with a vision of Shaykh ‘Abd al-Qādir Jilānī. He asked the leader of the Saints, who in this age was his deputy. Shaykh ‘Abd al-Qādir replied that it was Imām Ahmad Riḍā from Bareilly. He later travelled to Uttar Pradesh to meet Imām Ahmad Riḍā al-Qādirī. *Misbāhī*, M. M. (pp. 33). *Misbāhī Khutabāt dar t’arūf-e-Razā o Rizwīyyāt*.

³⁷ Allama Faḥl-i-Haq Khairābādī (d. 1278AH) who traces his lineage back to Sayyidunā ‘Umar b. Khaṭṭab (may Allah be pleased with him), stands as one of the most important scholars of the late Mughal period up until the take over of the British Rāj. He mastered both the transmitted and rational sciences, reaching an expert level in both. Some time after the emergence of the Farangī Mahall, the political landscape drastically changed with British colonialism taking its grip on India. Responding to such challenges, a prominent branch of the Farangī Mahallīs, known as the Khairābādīs, emerged as leading figures in upholding this rich tradition of Dars-e-Nizāmī. Notably, Allama Faḥl-i-Haq Khairābādī embodies this dedication. He is credited with revitalising the study of Mantīq (Logic) through his teachings and writings. His efforts produced a generation of leading experts in the field and spurred new research and discussions in the rational sciences, a level of achievement not witnessed before or since. This earned him the title of ‘*mu‘allim al-Rāb‘ī*’ (fourth teacher). Other Notable Khairābādīs include: Imam Faḥl-i-Imām Khairābādī, Allama ‘Abd al-Haq Khairābādī, The *Sadr al-Sudūr* of Delhi Sadr al-Dīn Khān Āzūrda, Shaykh al-Islām Qāmar al-Dīn Siyālwi Khairābādī & Mawlāna Yār Muhammad Bandyālwi among others. Today, the inheritors of the Khairābādī tradition continue to play a vital role in preserving and furthering the rich legacy of the Farangī Mahall.

³⁸ Bihārī, Z. B. (pp. 100). *Hayāt-i-Āla Hazrat*. Lahore: Maktaba Nūriyyah

³⁹ Mawlāna Riḍā ‘Alī Khān (d. 1286AH) was known for his mastery in the science of Fiqh & Tasawwuf. He was renowned for his piety. Some of his saintly miracles (*karāmāt*) have been documented by his biographers.

Ganj-Murādabādī⁴⁰, who himself studied under the tutelage of Mullā Nūr al-Haq Farangī Mahallī. Additionally, Imām Ahmad Riḍā's great-grandfather, Hāfiẓ Kāẓim ‘Alī Khān, received spiritual guidance as a disciple (*murīd*) from Mullā Anwār al-Haq Farangī Mahallī within the Qādirī Razzaqī sufi order aswell.⁴²

Imām Ahmad Riḍā al-Qādirī also possessed a chain of transmission to *Bahr al-‘Ulūm*, traced through his father, Muftī Naqī ‘Alī Khān⁴³, and three other teachers.⁴⁴

◆ Beyond Expectations ◆

This initial exploration has unveiled the intricate tapestry of spiritual lineages connecting Sayyid Muhammad b. ‘Alawī al-Makkī to the esteemed Farangī Mahallis. This helps us gain a richer appreciation for the enduring legacy of the Farangī Mahall.

As interest in the Farangī Mahall tradition grows, exploring its aspects through Sayyid Muhammad, a widely respected figure, proves insightful. His universal appeal makes him a perfect entry point.

While this connection to the Farangī Mahallis might seem unexpected, it further exemplifies the vastness of this Lucknowi tradition.

The Farangī Mahall tradition has reached far and wide, demonstrating its enduring influence. As we commemorate the Sayyid’s 20th *‘urs* anniversary, let this serve as a reminder of the unifying power of spiritual traditions and the enduring impact of dedicated scholars across generations.

⁴⁰ Akhtar Misbahī, Y. M. (2017, pp. 35). *Mumtaz ‘Ulama-i-Farangī Mahall*. Lahore: Akbar Book Sellers.

⁴¹ Shah Faẓl-i-Rahmān Ganj-Murādabādī (d. 1895CE), tracing his lineage back to Sayyidunā Abū Bakr (may Allah be pleased with him), studied under Mullā Nūr al-Haq Farangī Mahallī. Among his students attending his Hadith classes was Sayyid Jamā‘at ‘Alī Shāh. Revered throughout the Subcontinent, Shāh Faẓl-i-Rahmān was known for his knowledge, deep spirituality and piety. He is renowned as a great saint of the 19th century.

⁴² Rafāqatī Ashrafī, M. A. (1995, pp. 35). *Hayāt-i-Hazrat Shāh Āl-i-Rasūl Mārehrwī*. Shāh Ajmalabād: Chār Mang Office Printers.

⁴³ Muftī Naqī ‘Alī Khān (d. 1880) was a prolific Islamic scholar and writer. He wrote numerous works. Among them is *Usūl al-Rashād li-Qam‘a Mabāni al-Fasād*, a treatise aimed at eradicating misconceptions regarding Shirk (polytheism), Bid‘ah (innovation in religion), Ibādah (worship), and Tawhīd (oneness of God). He served as the primary teacher of his son, Imām Ahmad Riḍā al-Qādirī, and was also a senior disciple and spiritual successor of Shāh Āl-i-Rasūl.

⁴⁴ Khān, A. R. K. (pp. 66). *al-Ijāzāt al-matniyyah li-Ulamā Bakkah wal Madīnah*. Bareilly: Idāra ishā‘at Tasnifāt Raza.

~ وصلى الله وسلم وبارك على سيدنا محمد وعلى آله وصحبه أجمعين والحمد لله رب العلمين ~

Muhammad Mubashir Iqbal⁴⁵
Instructor | Khairabadi Institute



**KHAIRABADI
INSTITUTE**

⁴⁵ About the Writer: Muhammad Mubashir Iqbal is an Instructor at Khairabadi Institute. He embarked on his sacred knowledge journey at the age of eleven, spending a decade developing his understanding at Jamia Al-Karam. During his final years at the seminary, he not only deepened his own comprehension but also imparted knowledge by teaching Arabic. Driven by a thirst for further development, he expanded his studies at Dārul Qurṛā and Islamic Research Centre in the West Midlands, UK, delving into Persian texts and advanced works within the Dars-i-Nizāmī curriculum.

In pursuit of broader horizons, Mubashir travelled to Istanbul. There, he engaged in studies and lessons with scholars from diverse backgrounds, including the scholars of Shām.

Continuing his quest for knowledge, Mubashir pursued Hadith Studies at Dār-ul-Ulūm Muhammadiyah Ghawthiyah in Bhera, Pakistan, also known as the Al-Karam International Institute. He further enriched his scholarship at Jamia al-Qādiriyah in KPK, Pakistan, delving into the last books of the traditional Dars-i-Nizāmī curriculum, including *al-Hidāyah*, *Mīr Zāhid Umūr-e-Āmah*, *Mīr Qutbi*, *Shams-i-Bāzighah*, and various commentaries on *Sullam-ul-Ulūm*, among others.

Throughout his educational voyage, Mubashir was honoured to receive special licences and ijāzahs from esteemed teachers. Some of these licences trace back to luminaries such as Allāmma Faḍl-i-Haq Khairābādī, Mullā Nizām al-Dīn Sihālwi, Allāmma Adud-Dīn al-ijī, Imām Abū Hāmid al-Ghazālī, and the venerable Imām of the Ahl al-Sunnah, Abū al-Hasan Ash‘arī (may Allah have mercy upon them all). With extensive teaching experience, he excels in the classical Khairābādī/Farangī Mahali Curriculum. He has disseminated his knowledge in various seminaries across the UK, including Greengate Islamic College, Cambridge Muslim College, and Manchester Muslim College, leaving an indelible mark on his students. Mubashir is also the founder of Khairābādī Institute.