

Hussam ul Haramin Ala Manharil Kufr wal main

The swor of two san tuaries on the Slaughter-point of blasphemy an falsehood)

حسام الحرمین علی منحر الکفر والمین

Foreword

One of the most outstanding exponents of the Islami orthodoxy, His Eminence Imam Ahma Raza Khan (with Berailwi 1856- 1921) wrote a treatise in Arabi entitle “Husam al Harmain Ala Munhir kufr wal myvan” which is in fact a powerful defense of the Islami orthodoxy. After 1857 a. . which marks the last year of the fall of the Mughul Empire witnessed upsurge of many anti-Islami and anti-orthodoxy movements due to the process of degeneration of the religious life of the Muslim people. In this respect the large number of religious leaders who pretended to be alim- um-sufis played a ritual role in popularizing these movements among the Muslim masses. However, most of these so-called Ulamas were illiterate and worldly minded, and they have been described as Ulama-e-Su degenerate Ulama), The British government took full advantage and sought their support to popularise false doctrines vis-à-vis the basic postulates of the Islami orthodoxy. Ala Hazrat Imam Ahma Raza Bareilvi was able to put up a solid attack against these heretical tendencies among the Muslims. In this respect his major contribution was to assert the supremacy of the Shariah in all his writings but in particular in this scholarly treatise, Imam Ahma Raza propounded his basic doctrines against the popular heretical tendencies. However, in order to appreciate his significant contribution, it might be useful to examine his views in the historical perspective. Here one may only refer to Maulvi Muhammad Ismail Dehelwi’s scholarly treatise Taqviatul Iman (The Power of Faith) which was written against another book, Kitabal Tawhid written by Muhammad Ibn Ab ul Wahab Na’i in which he deliberately ignored the doctrine of Risalat and the Finality

of the Prophethood of Hazrat Muhammad (صلي الله عليه وسلم) After this one in 1874 A.D. Mawlana Muhammad Qasim Nanawati of Deoband school wrote Tahzeerun Nas (Warning/ on emanation of People), Similarly in 1887 A.D. Mawlana Khalil Ahmad Ambathwi wrote Brahin-e-Qa'tia (The Arguments in Refutation), and it was followed by another important work in 1901 A. D. by Mawlana Ashraf Ali Thanwi entitled (Hifzul Iman Protection of faith). The Mawlana Rashi Ahmad Gangohawi wrote an extensive work entitled (Fatawa-e-Rashiyya Religious verdicts of Rashi). In this connection one may also mention the work of Ghulam Ahmad Qadiani's book entitled (Khutbat-e-Ghulam Ahmad) and other works in which he claimed for himself the status of prophethood. These writings tend to destroy the foundational foundations of Islamic orthodoxy. Imam Ahmad Raza in fact initiated himself to wage war against these popular heresies and presented a powerful defense of true Islam. In 1905 A., D. Imam Ahmad Raza visited Holy places in Hejaz for performing pilgrimage. During this period he prepared a report entitled (Al-Motama Al-Mustana The Reliable Proofs) for presentation to the eminent Ulama of Mecca and Medina. Imam Ahmad Raza collected the scholarly opinions of the Ulama of Hejaz and compiled them in a compendium written in Arabic language with the title, Husam al-Haramain (The Sword of two sanctuaries).

HUSAAM-UL-HARAMAIN

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A'la Hazrat Imam Ahmad Reza Brailvi (Mer y of Allah be upon him)

English Ren ering

Alhaaj Bashir Hussain Nazim

Pri e of Performan e

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Refutation), and it was followed by another important work in 1901 A. D. by Malwai Ashraf All Thanwai entitled (Hifzul Iman Protection of faith). The Malawai Rashi Ahma Gangohawi wrote an extensive work entitled (Fatawa-e-Rashi iya Religious verdicts of Rahsi). In this connection one may also mention the work of Ghulam Ahma Qa iyani's book entitled (Khutbat-e- Ghulamiya Speeches of Gulam Ahma) and other works in which he claimed for himself the status of prophethood . These writings tend to destroy the traditional foundations of Islami orthodoxy. Imam Ahma Raza in fact decided himself to wage war against these popular heresies and presented a powerful defense of true Islam. In 1905 A., D. Imam Ahma Raza visited Holy places in Hejaz for performing pilgrimage. During this period he prepared a raft of documents entitled (AlMotama AlMustana The Reliable Proofs) for presentation to the eminent Ulama of Mecca and Medina. Imam Ahma Raza collected scholarly opinions of the Ulama of Hejaz and compiled them in a compendium written in Arabic language with the title, (Husam al Haramin The Sworn of two sanctuaries).

This volume is a monumental work containing the thirty-three Ulama's thirty-four verdicts (20 Meccan and 13 Medina Ulama). All of them gave their verdicts based on the consensus, that all popular factions were tantamount to apostasy. All of them pronounced in unequivocal terms blasphemy. They also exhorted those at the helm of affairs of the Islami state to initiate and punish them according to the Shariah law. If these heretics do not resort to repentance after imprisonment, the head of the state must order their execution. This is a mandatory obligation of the rulers to kill the apostates. Here one may refer to the opinion of a teacher in the illustrious Harm, Professor of Traditional Sciences, phoenix of time, Mawlana Shaikh Asa , son of Shaikh Ahma Dahhan about the author of Husaam-UI-Haramain. According to him, "Imam Ahma Raza is the phoenix of time and epitome of day and night. He is such a great and illustrious scholar, pride of the past and the present era". Shaikh Ahma Makki writes, "illustrious author is a surging ocean of knowledge in view of his erudition. No body can raise his hands before his genuine and accurate arguments. He is trustee of traditions of his ancestors and would be a light-house for the coming generations of the Ulama". About Husaam-UI-Haramain, he writes, "this book is comprehensive and authentic", Shaikh Asa goes on to say, "I have found in this book a strong ita'el of Shariah on the basis of firm and irrefutable arguments". In nutshell, this book is an authentic defense of the articles of faith. It proposes to expurgate the true Islami orthodoxy from the corrupting influences of popular heresies and blasphemies.

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In the name of Allah, Most Compassionate, Most Merciful

INTRODUCTION TO HUSAAM-UL-HARAMAIN

In the world of free, ultimate, faith and ideology, Husaam-ul-Haramain (the Sworn of two Sanctuaries- Makkah Mukarramah and Madinah Munawwarah) has, since a long time, been under the study of people of knowledge and excellence. Its several editions have got a popular currency in the market, several publishers of sub-continent have published its Urdu and Arabic versions and now it is being published in English version on the demand of the lovers of A'la Hazrat Imam Ahmad Reza Khan Brailvi to know what is Husaam-ul-Haramain all about, as they are not fully conversant with Arabic and Urdu languages.

The blissful book is actually a treatise, which contains the honorable opinions, laudable views and elegant reviews of the great savants, erudites and scholars of two sacred Sanctuaries, which were collected and compiled by A'la Hazrat Imam Ahmad Reza Khan Brailvi during the days of pilgrimage and visit to Madinah Munawwarah and other holy places.

It was the time when some arrogant Maulavis of sub-continent and so-called leaders of religious factions started arguing and interpreting the station of Finality of Prophet-hood (of the last of the prophets alayhimisalam) that the advent and existence of a prophet during the times of the Prophet (صلي الله عليه وسلم) or after his departure does not affect the Finality of Prophet-hood in anyway. Since sub-continent was under the sway of British rulers, they, under the guise of freedom of expression, allowed every Tom, Dick and Harry to utter whatever he wished. This so-called freedom of expression created a disturbance and chaos, which fragmented

the unity of Islami community. This lame ex use of philosophy gave a diaboli al urge to Mirza Ghulam Ahma Qadiani to make a fake claim of prophet-hood under the umbrella of his British masters.

Maulana Rashi Ahma Gangohi, Khalil Ahma Anbaithwi and Ashraf Ali Thanwi, taking an undue advantage of freedom of thought and expression, started uttering argons, they wrote some soul-striking books and treatises and issued certain uristic judgments, which shook the foundations of Islami society as well as the admitted doctrines of Islam.

A'la Hazrat Imam Ahma Reza Khan Brailvi and other illustrious Ulama of Ahle-Sunnat originally felt this alarming, deploring and menacing state of affairs. They not only reprimanded such mullas vehemently but also made them aware of their prevarication and pulled their ears asking them to repent over their false notions, but due to the fake egoism and criminal freedom of expression allowed by the Britishers, they did not refrain from their bubbly and argons.

Imam Ahma Reza Khan Brailvi, during this era of secession and rebellion, boldly undertook the journey of pilgrimage and prepared a document, in the form of questionnaire comprehending and bracketing the blasphemous utterances of Indian followers of Diabolos in 1323 AH and presented it to the Ulama of eminence of Makkah Mukarramah and Ma'inah Munawwarah under the name of Al-Mo'tama Al-Mustana making a supplication to them to guide the Muslims of sub-continent by giving their opinions and views, duly stamped, and decide as to what those secessionist mullas were doing.

The opinions and views of the illustrious Ulama of Makkah Mukarramah and Ma'inah Munawwarah were collected and A'la Hazrat Imam Ahma Reza Brailvi in Arabic compiled a book. The historical name of this book is "Husaamul-Haramain Ala Manharif-Kufr-e-wal Mayn" (1324 AH). On his return to India, A'la Hazrat published it and viz-a-viz it was translated into Urdu by an adept Arabic scholar namely Maulana Hasanain Reza Khan Brailvi (Mercy of Allah be upon him). Both Urdu and Arabic versions were brought out in the market simultaneously.

The publication of this book was hailed by the men of faith and beliefs with great fervour and ebullience as the mullas professing bad beliefs were put on the pinion by illustrious Ulama and celebrated scholars of Haramain. A large sheet was waiting for them. They soared like kites and made great clamour over the publication of this illustrious book. Actually, those mullas felt a dire convulsion. They started writing so-called fatawa and books, arranging gatherings for making interpretations over interpretations. However, the wounds and cuts of Husaam-ul-Haramain were so deep that the fellers of effluence of Finality of Prophet-hood and breakers of the grand building of prophet-hood are hitherto perplexed. They have neither any reply to Husaam-ul-Haramain nor have repented over their obnoxious writings. Mirza Ghulam Ahmad Qadiani having a false claim of prophet-hood, dragged himself from the pale of Islam, and the mullas protested the sham ideas of their elders very abominably.

With the passage of time, some illustrious erudites made sincere efforts to disseminate the contents and import of the significant work of A'la Hazrat to the people of ken and knowledge and all around the sun. In this respect the services of Maulana Hasanain Reza Khan Brailvi are laudable and worth remembering. His Urdu translation of Husaam-ul-Haramain in Urdu is most beneficial. Some lovers of A'la Hazrat Imam Ahmad Reza Khan (may his secret be sanctified) who are not fully acquainted with Urdu and Arabic, to understand the contents, have been requesting for rendering the unique work of A'la Hazrat into English for general benefit.

Iqra-e-Tahqiqat-e-Imam Ahmad Reza Khan Brailvi Registered International made a special request to a staunch lover of A'la Hazrat, A1-Haashir Hussain Nazim (Pride of Performance and Allama Iqbal Special Gold Medal) to render the treatise into English. He agreed to our request and has translated Husaam-ul-Haramain for the benefit of English knowing people. Iqra-e-Tahqiqat-e-Imam Ahmad Reza Registered International, Karachi, feels honoured to present this blissful gift of A'la Hazrat Imam Ahmad Reza to the readers. May Allah the Exalted accept this effort of Iqra with His unending Kinness.

Supporters of Hussam al Haramain
Abul Haq Ansari

Maulana Fazal Rasul Ba'ayuni (1798-1872AD/1213-1289AH) a celebrated scholar of India and murshid of Sufi saint Qaria, wrote a book in Arabic entitled *al Mu'taqi al Muntaqi* 1. The book was published from India during the author's lifetime². After a span of half century Faqih -i- Hind Maulana Ahma Raza Khan Bareilvi (1856-1921AD/1272-1340AH) wrote an Arabic note on this book of Ba'ayuni in 1320AH entitled *as al Mo'tama al Mustana*, in which he stated shar'ia orders about the effects of some new sects which have been emerging during the colonial age among Indian Muslims. This note of Fazal Bareilvi has been published for more than one time from Lahore and Istanbul, along with the book on which the note has been made³.

Fazal Bareilvi, when he was in Makkah for the second and last time⁴, himself prepared an abridgement of this note and presented it before celebrated scholars of Haramain Sharifain asking them for shar'ia order. It was during his stay in Makkah that 33 Ulama⁵ of the city issued their detailed fatawa and explained the beliefs of these sects non-Islamic mentioned in *al Mo'tama al Mustana*. On his return to the country, Fazal Bareilvi compiled the abridgement of *Mo'tama al Mustana* with fatawa and reviews of Ulama of Haramain in 1324AH entitled *as Hussam- al-Haramain 'ala Minhar al Kufr wal Main* which was also in Arabic.

In 1325AH Maulana Muhammad Husnain Raza (1892-1981/1310-1401), nephew and khalifa of Fazal Bareilvi, translated the final compilation into Urdu⁶. Afterwards, Urdu translation of *Hussam al Haramain 'ala Minhar al Kufr wal Main* along with Arabic text was published more than one time. The latest edition has been published by Maktabah Nabvia Lahore⁷. Moreover, Arabic text can be viewed on the website developed by Barkati Foundation⁸.

In 1906 when *Hussam al Haramain* was published, the magnificent Empire of the Ottomans-, which covered most of the Muslim areas-, was subjected to its own fall. The capital of this vast empire was at Istanbul and the Holy Hijaz was a province of it. In Hijaz, Makkah was of the central position for the high officials and scholars residing here. Sultan Abdul Hamid Usmani II (1842-1918AD/1258-1336AH) was the ruler⁹ while Sayyid 'Ali Pasha bin Abdullah Abu Aun (1941) was the Governor of Makkah¹⁰, whom Fazal Bareilvi met¹¹. Sami Pasha Faruqi was the Governor of Medina¹².

In 1916/1334 Ottoman rule ended in Hijaz and Ottoman Governor of Makkah Sayyid Hussain bin 'Ali Hashmi (1854-1931AD/1270/1350AH) declared his independence and established Mamlakat -i- Hashmia Hijaz¹³. He was forefather of present Jordanian King Sayyid Abdullah II. In 1924/1343 al Saud of Najd overthrew this Hashmi Kingdom and annexed it to Kingdom of Saudi Arabia and this position has been prevailing up to the date. Thus supporters of Husaam-ul-Haramain have seen Ottoman, Hashmi and Saudi rule. The former two have been styled as Ahle-Sunnat-Wa-Jamaat while later one is a laime of Wahhabi thoughts.

Supporters of Husaam-ul-Haramain were among leading Ulama of not only Hijaz but of whole Islamic world in earlier decades of 14th century AH. But as the time of one century has been passed details of these Ulama are not available for readers of non Arabic literatures. In recent times some of the details have been published in a book Tazkirah -i- Khulfa A'la Hazrat and Monthly M'araf -i- Raza Karahi, but more attention is needed for the purpose. In running lines an account of 25 out of 33 Ulama of Haramain is given. These accounts have been extracted from Arabic books mentioned in the end notes.

1. Sheikh Muhammad Sa'ib bin Muhammad Salam Ba Busail (1829-1912AD/1245-1330AH)

Born and bred in Makkah, he was formerly appointed as mufti in Masjid -i- Haram and then resignation of Mufti -i- Shafi'i was entrusted to him by the government. Afterward he was appointed as sheikh ul Ulama, a duty of supervising all the Ulama of the entire Holy City. He served this post till his death. He also made some publications and was known as Sheikh ul Islam. When a contemporary gher muqallid writer of India Maulavi Muhammad Bashir Sehswani (1905/1323) and others of this school, published an Arabic book Siyanat ul Insan which was against the theories and practices of Ahl -i- Sunnat, the Sheikh wrote two books as rejoinder to this book. One of these was al Qoul ul Ma'i, which has been published from Indonesia. Two sons of the Sheikh, Sheikh Abu Bakr ba Busail (Alive in 1930/1349) and Sheikh 'Ali ba Busail (1934/1353)

were also renowned scholars of Makkah¹⁴.

Sheikh Muhammad Sa'ī also wrote supporting fatawa and reviews on two more books of Fazal Barelvi and one book of Maulana Ghulam Dastgir Qasoori (1897/1315). Fazal Barelvi's books include al Dawlat al Makkiah bil Ma'at ul Ghabiyyah and Fatawa al Harmain bi Ra'f Nawat ul Main while that of Qasoori was Taqis ul Wakil and Tawhin ul Rashi wal Khalil. Certain Urdu historians mention the Sheikh as khalifa of Fazal Barelvi¹⁵, but it is not correct.

2. Sheikh Ahmad bin Abdullah Abu al Khair Mirza (1843-1916AD/1259-1335AH)

Born in Makkah, he has been the imam, khatib and muarrif in Haram mosque. He was also naib of Mufti Ahnaf, while the resignation of Mufti was also presented to him but he declined to accept. The government has established a department for the supervision of the affairs of a large number of imams and khatibs appointed in Haram, and sheikh ul a'imma wal khutba was the head. This resignation has been in the family of Mirza for almost two centuries. Sheikh Abur Rehman Mirza (1793) was the first in the chain to be appointed. When Fazal Barelvi visited the Haram, Sheikh Ahmad was on the resignation, while his son Sheikh Abdullah Abu al Khair Mirza, author of Nasr un Noor, was last in the chain who held the resignation¹⁶. Besides Husaam-ul-Haramain the Sheikh also wrote review on al Dawlat ul Makkiyah. On this occasion Fazal Barelvi entrusted khilafat to Sheikh's son Abdullah¹⁷ while Maulana Abul Ahasan Ali Nadwi (1933) who was with Fazal Barelvi, took allocation of sana'at wa rawat¹⁸ from the Sheikh.

3. Sheikh Muhammad Saleh bin Sa'iq Kamal (1847-1914AD/1263-1332AH)

Born in Makkah, he was imam, khatib and muarrif of the Haram. He was appointed as qa'ini of Jehanpuri in 1297AH, but resigned after two years in love to

returning of the holy city of Makkah, where he accepted the seat of naib qa'i. He was the right hand and a close one to the Governor of the Makkah name Sayyi Ab ul Mutlab bin Ghalib Hussainy (1885). He was appointed Mufti Ahnaf in later days. He was famous in delivering lectures on Haya in Haram mosque. He wrote some books on topics like tragedy of Karbala.

He wrote a book on the topic of hila isqat entitled al Qawl ul Mukhtasir al Mufi li Ahl al Ansaf fi Bian u Dalil li 'Amal Isqat as Salat wal Sawm al Mashhur 'in al Ahnaf. Five leading Hanfi Ulama of Makkah wrote reviews on this book in which the review of Sheikh Ahma Abu al Khair Mirza was also included. The book was published in Makkah for the first time in 1910/1328 by Matba' Ma'ia and then in Lahore in 1930/1358 by Sabir Elitri Press. In recent times the book has been translated into Urdu by Professor Maulana Sayyi Muhammad Akir Hussain Shah Sialvi on the instigation of Hazrat Khawaja Abu al Khair Muhammad Ab ullah Jan of Naqshbandi Khankah of Murshidaba Peshawar. With Arabic text, it has been published entitled as Hila Isqat ki Sara'i Hisiyat from Murshidaba Peshawar 19

Besides Husaam-ul-Haramain Sheikh Saleh Kamal has also written reviews on al Dawlat ul Makkiyah, Fatawa ul Haramain and Taqis ul Wakil which have been published. He was also granted Khilafat by Fazal Bareilvi with permission in different Islamic sciences.

4. Sheikh 'Ali bin Sa'iq Kamal (1837-1917AD/1253-1335AH)

Born in Mecca, he was mu'arrif in Haram mosque. He was an important Hanfi 'alim and has been appointed as qa'i in sharia court of Mecca. He was famous for his humiliation and gratification. He also wrote review on al Dawlat ul Makkiyah²⁰.

5. Maulana Shah Muhammad Ab ul Haq Alahabadi Muha'ir Makki (1836-1915AD/1252-1333AH)

Born at Allahabad in India, he migrated to Makkah after war and lived there. He was a

mufassar, muhaqqiq, Sufi and sahib-i-karamat. For about half century he delivered lectures on his residence in Makkah during which a large number of Ulama and mashaikh from all over the world learnt from him the knowledge of tafsir, hadith and tasawwuf etc. They also took permission for Dalail ul Khairat from Maulana. Maulana also wrote some books which gained public fame. He wrote commentary on Minhaj ul 'Abidin of Imam Ghazali, which has been published. Moreover he wrote an Arabic note on Tafsir Nasfi which has been published from India in three volumes entitled as alAklil 'ala Ma'arik al Tanzil²¹. He was also the reviewer of al Dawlat ul Makkiyah.

6. Sheikh Sayyid Muhammad Marzuqi Abu Hussain bin Abdur Rehman Hussaini (1867-1946AD/1284-1365AH)

Born in Makkah, he was a Hanafi 'alim, hafiz Quran and imam of tarawih in Nabvi mosque. Besides holding the post of naib qadi in Makkah, he has been appointed on several official and non-official duties in Ottoman age. He has been the member of education department and khilafat conference during Hashmite rule. In Saudi government he was appointed sarurage of local court and also was the member of Islami conference 22.

Besides Husaam-ul-Haramain he has also written review on al Dawlat ul Makkiyah. He was entrusted khilafat by Fazal Bareilvi.

7. Sheikh Umer bin al-Bakr al-Junaidi (1857-1935AD/1274-1354AH)

Born at Hazarmot in South Yemen, he migrated to Makkah afterwards and settled there. Besides hafiz Quran and qari, he was murshid of sufi silsila 'alvia. He has been a muarrif of hadith, tafsir and shafite fiqh. He was appointed as Mufti Shafi'a in Hashmite rule. He gained fame for the love of Ahl ul Bait. A special feature of Sheikh was use to hold at the palace of Shah Hussain, the founder of Hashmite rule. The King

also use to consult the Sheikh in several affairs and paid tribute to him²³.

Besides Husaam-ul-Haramain Sheikh has also written reviews on al Dawlat ul Makkiyah and Fatawa ul Haramain

8. Sheikh Muhammad 'Abi bin Hussain Maliki (1859-1923AD/1275-1341AH)

Born in Makkah, his father was Mufti Malikiya and several Ulama of this family have been attached to this designation. Though he was muarrif at Haram mosque, his residence was not less than any mamasrah. He has been Mufti Malikiya in Ottoman and Hashmite reigns. Historians have specially mentioned the atrocities made by Governor of Makkah²⁴, Sayyid 'awn Rafiq Pasha bin Muhammad Hasni (1905/1323). He exiled some leading Ulama from Makkah for their righteousness; the Sheikh was one of them. He could not come to his native city for several years. He was the author of some books and pamphlets; one of these is comprised of the justifications and proofs of wasilah²⁵.

A renowned faqih of India, the author of the famous book Bahar -i- Shariat, Maulana Muhammad 'Ali A'zmi (1948/1327) met the Sheikh during his tour to Makkah in 1338AH²⁶.

Besides Husaam-ul-Haramain Sheikh has also written reviews on al Dawlat ul Makkiyah and Taqis ul Wakil. He was also khalifa of Fazal Bareilvi.

9. Sheikh Muhammad 'Ali bin Hussain Maliki (1870-1948AD/1287-1367AH)

Born in Makkah, he was buried in Taif, he was muarrif in Haram mosque and also was saar muarrif of Dar ul 'ulum Diniya. He has been Mufti Malikiya during Ottoman and Hashmite rule. He was the head of a department in judiciary in Ottoman reign, while under Hashmites he was deputy minister of education and member of shura and senate

subsequently. Under Saudi rule he has been member of supreme committee of court system. He was an expert of nahv (Arabic composition) that is why called imam un Nahviyyin.

For numerous writings throughout the fourteenth century Hijra, the name of Sheikh Muhammad 'Ali Maliki was top listed. He wrote more than 65 books, majority of which have not been published yet. On usul-fiqh he wrote Taqirrat 'ala Sharh al Muhalla li Jam'ul Jwame', which has been published from Dar ul Kutub Beirut in 1400AH. In the recent times one of his books has been published in complete form, which is on the problem of touching Quran entitled as Izhar ul Haq ul Mubin bi Ta'irima al A'imma al Arba'a 'ala Tahrim Mas'awa Haml ul Quran li Ghair il Mutatahhirin. There are 33 handwritten scrips of the Sheikh on the topic of Prophet's birth, preserved in Maktabah Makkah Mukarramah library established by Saudi government, while one of the halls of the library is also named after that of the Sheikh. He wrote proper books on the topics of parents' faith of the Prophet, celebrations of Prophet's birth, Taqli, I'tiha, Sufi aural and recitation of Qa'aniyat. His disciple Sheikh Muhammad Yasin bin 'Isa Fawani Makki Shafi (1990) wrote an account of his and his asani entitled al Maslak al Jali fi Asani Fazilat ush Sheikh Muhammad 'Ali, which has been published 27.

Besides Husaam-ul-Haramain Sheikh has also written reviews on al Dawlat ul Makkayah. He was also khalifa of Fazal Bareilvi and wrote a eulogy of his comprising 56 verses, included in Hussam ul Haramain.

10. Sheikh Muhammad Jamal bin Muhammad Amir bin Hussain Maliki (1868-1930AD/1285-1349AH)

Born in Makkah, he was muarris in Haram mosque besides a member of executive council of education department. He was also the head of a section in judiciary department. He wrote a book on the topic of nahv entitled al Samarat ul aniyat fil As'alat un Nahvia in 1329AH, which has been included in the syllabus of certain marisah. In these days two editions of the book are available in Karachi.

Besides Husaam-ul-Haramain Sheikh has also written reviews on al Dawlat ul

Makkiyah. He was also khalifa of Fazal Barelvi.

**11. Sheikh As'ad bin Ahmad (Dhan
1863-1919AD/1280-1338AH)**

Born in Makkah, he was an eminent Hanfi 'alim and mufti in Haram mosque. He served as a judge for high court of Makkah²⁹. He wrote a review on Hila Isqat ki Shar'i Hisiat.

Besides Husam-ul-Haramain he also wrote reviews on al Dawlat ul Makkiyah. He was also khalifa of Fazal Barelvi.

**12. Sheikh Abur Rehman bin Ahmad (Dhan
1866-1918/1283-1337AH)**

Born in Makkah, he was hafiz Quran, imam of taravah in Haram mosque and mufti of tafsir and Haith. He was first mufti and chief of the Ulama in Mamasah Sawlatia Makkah Mukarramah established by Maulana Rahmatullah Kerani Muharrir Makki (1891/1308). He was also a specialist of fiqh.

A fatwa was released, as an answer to five questions, by six Ulama of Mamasah Sawlatia about the Shi'ite practices of tazia and matamiat, in which these practices have been declared as bid'at (innovation) and forbidden. Stress has been laid on the need of love for khulfa Rashidun; and a description of virtues of Ahl al Sunnat wal Jama'at has been mentioned in this fatwa. The name of the Sheikh was top listed among the Ulama releasing the fatwa³¹. This fatwa with questions and answers in Urdu translation with Arabic text has been published in Shams ul Islam. He wrote a review on Hila Isqat ki Shar'i Hisiat. Besides Hussam al Haramain he also wrote reviews on al Dawlat ul Makkiyah. He was also khalifa of Fazal Barelvi.

**13. Maulana Ahma bin Muhammad (died in Bengal Qadiri Chishti
alive in 1906AD/1324AH)**

Born in Makkah, he was an eminent Hanafi 'alim and mufti in Haram mosque and
ma'arisha Ahmaia. He was the author of Tohfah ul Karam fi Fazail al-Balad al-Haram.
He toured Bengal several times for preaching purposes. He held the khilafah in silsilah
Chishtia descending from Persian poet Hafiz Imadullah Muhar Makki³².

Besides Husam-ul-Haramain he wrote two other important reviews. One was on
Fatawa ul Haramain, while other was on al-Izzat fi Zikr al-Jahriyyah by Maulana
Muhammad 'Umeru bin Hazarwi (d.1931/1349) which was on the topic of raising zikr
with the inaza (funeral procession).

It is to be noted that some Urdu historians have mislead the accounts of the Sheikh with
that of another Hanafi 'alim with the same name³³. But he was Ahma bin Abdullah
(d.1940/1359), murid of Hazrat Pir Mir 'Ali Shah Chishti Golarawi (d.1937/1356) and
author of Mu'alat ul Ahkam al Shar'ia.

**14. Sheikh Muhammad bin Yusuf Khatib
alive in 1912AD/1330AH)**

Born in Makkah while living in Indonesia, he was a Shafi'i 'alim having a good taste of
poetry and good knowledge of astronomy. He founded Ma'arisha Khatib Khairiah of
Makkah. Al-Bakurat ul Janniah was one of his good writings³⁴. Besides Husam al
Haramain he also wrote review and supporting commentary on al-Dawlat ul Makkiah.

**15. Sheikh Muhammad Saleh bin Muhammad al-Fazl
1860-1914AD/1277-1333AH)**

Born an die in Makkah, he was a Shafi'i 'alim. With a few writings he was a mu arris of tafsir in Haram mosque. He wrote a note on al Manha , a sharah of ibn Ha r Hitmi Makki Shafi'i, whi h omprises of four bulky volumes³⁵.

Besi es Husaam-ul-Haramain he also wrote review on al Dawlat ul Makkiyah.

**16. Sheikh Ab ulkarim bin Hamza Daghastani Hashmi Na i
(1851-1920AD/1267-1338AH)**

Born at Darban in Daghistan, he was e u ate in Diar -i- Bakr, Egypt, Tunisia, Bombay, Istanbul an Hi az. In 1297AH he ame to Makkah an settle there permanently. He was hafiz Quran an also an expert of other knowle ge of reason an trans ription. He was mu arris in Haram mosque an in Ma arisah Dau ia. Despite being of a Shafiite he ha also a goo omman on Hanfi fiqh. He was tea her of the author of Nashar al Nur³⁶.

**17. Sheikh Muhamma Sa'i bin Muhamma Yamani
(1854-1936AD/1270-1354AH)**

Born at Akhli i in Yemen, he was e u ate at abi . He migrate to Hi az in 1294AH an settle in Makkah permanently. He was imam of Shafiite an mu arris in Haram mosque. Most of his time was spent in the mosque, that's why he was alle Hamamat ul Mas i . He versifie Isma'ullah ul Husna names of Allah), the han written s ript an mi rofilm of whi h is preserve in Maktabah Haram Makki. Ex minister of patrol of Sau i Arabia, Ahma akki Yamani (b.1930/1349) is his gran son³⁷.

**18. Sheikh Muhamma Hami bin Ahma bin 'Auz Ja awi
(1860-1923AD/1277-1342AH)**

Born in Hiaz at the city of Ahaba in Bombay, he was educated in Madina in Azhar University. Formerly he was engaged in imamat and ta'ris in various mosques of Jehah for several years; he was made mu'arris in Haram Mosque afterwards was appointed qadi in Jehah under Hashmite rule. When Saudi revolution dawned he resigned from his duties and migrated to India. Fazal Barelvi wrote an Arabic book entitled 'Kifl ul Faqih' as a rejoinder to the twelve questions presented by the Sheikh along with Abullah Mar'a 38.

**19. Sheikh Uthman bin Ab us Salam Daghastani
(1853-1907AD/1269-1325AH)**

Born in India in Madina, he belonged to a Hanafi family who has been the bearer of knowledge for about two centuries in the region. His forefather Sheikh Ab us Salam bin Muhammad Amin (1788/1202), faqih, muha'is an author migrated from Daghistan to Madina in 1140AH. Sheikh Uthman was taught by Maulana Ab ul Ghani Mu'alla i Dehli Muha'ar Ma'ni (1879). He was appointed mu'arris and khatib in Nabvi mosque and remained Mufti Ahnaf from 1303 to 1319. Mu'ama' Fatawa and commentary of Musna Imam Ahma are two important writings of the Sheikh³⁹.

Besides Husam-ul-Haramain he also wrote reviews on al Dawlat ul Makkiyah, Fatawa ul Haramain and Taqis ul Wakil.

20. Sheikh Sayyi Muhammad Sa'i bin Muhammad Maghrabi

He was Mufti Malikiya in Madina and also imam and mu'arris in Nabvi mosque. He was given the title of Sheikh ul Dalail.⁴⁰

21. Sheikh Muhammad bin Ahma Umeri Wasti

1863-1946AD/1280-1365AH)

Born in Al azair at the city of Baskara, he migrate to Ma'ina in 1301AH and live there. He was a Maliki 'alim and hafiz Quran, appointed as mu'arris in Nabvi mosque. He was also a writer and poet⁴¹.

22. Sheikh Sayyi Abbas bin Muhammad Rizwan

1877-1928AD/1293-1346AH)

Born and live in Ma'ina, he was a member of spiritual Maliki family in Ma'ina. He was mu'arris in Nabvi mosque. He was also a poet and was given the title of Sheikh u Dalail. His writings numbered more than ten, some of which have been published⁴².

Besides Husaam-ul-Haramain he also wrote review on al Dawlat ul Makkiyah.

23. Sheikh Umer bin Hamdan Mahrasi

1875-1949AD/1291-1368AH)

Born in Tunisia and formerly resided in Cairo and Makkah, he finally migrate to Ma'ina and live there. Besides hafiz Quran he was a Maliki 'alim and was taught by several Ulama of Arab and 'a'lam. He served as teacher in Masjid Haram Makki, Masjid Sawlatiah, Masjid Falah-i-Makka and Nabvi mosque. He used to hold tea hingirles at his residence. He was known as ustaz ul Ulama and muhaddis Haramain Shrifain. He wrote a book, latterly published, entitled Ittihaf zwil 'Irfan bi Ba'z Asani Umer Hamdan comprising of his own reports. His disciple, Sheikh Muhammad Yasin Fawani Makki Shafi, wrote a book on accounts and asani of the Sheikh entitled as Matma'ul Wi'an fi Asani Umer Hamdan. It is comprised of three bulky volumes. Afterwards he (the disciple) himself prepared an abridgement of the book in two volumes, which is entitled as Ittihaf ul Akhwan bi Ikhtisar Matma'ul Wi'an. Two editions of first volume of the abridgement have been published from Cairo and Damascus.

The Sheikh has left a monumental and rare collection of books, preserved in the biggest library of Madinah, Maktabah Shah Ab ul Aziz and is named after him. Whole of the Muslim world mourned over his demise⁴³.

Sheikh ul Islam Khawaja Muhammad Qamaruddin Sialvi, the heir of Chishtia Sial shrine Sargodha and president of Jami'at Ulama -i- Pakistan, met the Sheikh during his journey and took the permission of shaykh from him⁴⁴. He was a khalifa of Fazal Bareilly.

24. Sheikh Sayyid Ahmad bin Isma'il Barzani (1843-1916AD/1259-1335AH)

Born in Madinah in Damascus, his family was known for its patronage of knowledge. He was among the descendants of the brother of Mufti Shaf'ia Sayyid Ja'far bin Hasan Barzani Madani (1764/1177), who wrote the famous retinal book of milad meetings, Maulud Barzani. Imam, Khatib and muarrif of Nabvi mosque, he was also a writer and poet. Besides Mufti Shaf'ia in Madinah, he was also the member of Ottoman Parliament. He was educated at al Azhar of Cairo. He wrote several writings some of which are published. He wrote Fitkat ul Barzani Tarkazi al Mu'tariz 'ala al Qazi Ayaz as a rejoinder to the objections of a contemporary writer on famous sirat nigar Qazi Ayaz Unwani Maliki. It has been published⁴⁵.

25. Sheikh Ab ul Qadir Taufiq Shalbi (1878-1950AD/1295-1369AH)

Born in Lebanon at the city of Trabulus, he later migrated to Madinah and lived there. He was the head of Hanafi Ulama in Madinah. He remained muarrif in Nabvi mosque and also in other madaras of the city. Famous in saying na't, he was also an excellent calligrapher and was appointed as the head of archeology under Ottoman Rule, while under Hashimites he was the chief editor of education department. In Saudi Reign he confined himself in his residence and continued the teaching practice till he breathed his

last. He wrote more than fifteen books including na't collection and eulogies of Ottoman Caliphs. His good collection is preserved in Maktabah Shah Abul Aziz after his name.

Sheikh Ahma Faiz Abasi (1939/1358), who was elder brother of Allamah Hussaim Ahma Faiz Abasi (muarrif of Darul 'ulum Deoband and an important leader of Indian National Congress) founded Darul 'ulum Shar'ia in Madina in 1340AH. This was first regular institution in the city which is founded for the preaching of Wahhabi thoughts. As it was Hashimite age, the complaints against the institution reached the corridors of power and the marisah was closed subsequently by the orders of the Sheikh, who was then chief supervisor of the education department. The Sheikh himself investigated the complaint before releasing the orders.

This marisah remained closed upto the launching of Saudi government and till then it is situated in South West corner of Jannat ul Baqi' engaging in spread of Wahhabi thoughts⁴⁷.

In the above lines a brief introduction of those supporters of Husaam-ul-Haramain is given whose details are generally available. The details of the remaining eight supporters of Husaam-ul-Haramain are not given in the books mentioned. They are as follows.

1. Sheikh Sayyid Isma'il bin Khalil (1911AD/1329AH)

He was born in Makkah and died in Istanbul. He was a Hanafi 'alim and was the chief editor of Maktabah Haram Makki. Accounts of his meetings with Fazal Barelvi are mentioned in Malfuzat A'la Hazrat⁴⁸. He continued correspondence with Fazal Barelvi after his return from Hijaz. His two letters to Fazal Barelvi have been published with Arabic text and Urdu translation⁵⁰. He came to Bareilly in 1328AH to meet Fazal Barelvi⁵¹. He got khilafat from Fazal Barelvi in Makkah. He was reviewer and supporting commentator of Hussam al Haramain, al Dawlat ul Makkiyah and Fatawa ul Haramain.

2. Sheikh Muhammad Yusuf Afghani

He was mu arris in Ma arisah Sawlatiah. Besi es reviewer of Hussam ul Harmain he was a khalifa of Fazal Brelvi⁵³.

3. Sheikh Muhamma Ta u in bin Mustafa Ilyas

He was Born in Ma ina an ie there before 1911/1329⁵⁴. He was Mufti Ahnaf. He was a is iple of Maulana Ab ul Ghani Mu a a -i- Dehlvi Ma ni⁵⁵. In 1906/1324 'Ali Pasha was ma e the Governor of Ma ina⁵⁶ who a opte insulting an ontemptible behavior towar s itizens. The a tion pro u e the feelings of rebellion an the situation went to the limits of arme onfli t. At this time the Sheikh trie his best to settle own the situation⁵⁷. Intimation is also foun about him in Malfuzat A'la Hazrat. ⁵⁸. He also wrote review on Dawlat ul Makkiah.

4. Sheikh Sayyi Ahma al Jazairi (alive in 1912AD/1330AH)

Born in Ma ina, he was a es en ant of Sheikh Ab ul Qa ir Jilani Bagh a i, atta he to the same silsila. He was Mufti Malikiya⁵⁹ Intimation is also foun about him in Malfuzat A'la Hazrat⁶⁰. Besi es Hussam al Harmain he also wrote review on al Dawlat ulMakkiyah.

5. Sheikh Khalil bin Ibrahim Kharbuti

Mu arris in Nabvi mosque, he was the author of Tayyabatan wa ikriat ul Ahibbahh. He has been state among the lea ing Ulama of Nabvi mosque⁶¹.

6. Sheikh Sayyi Muhamma bin Muhamma Habib Di awi

He was a leading 'alim of Nabvi Mosque⁶².

7. Sheikh Muhammad bin Muhammad Sasi Khiari

He was mu'arris in Madina⁶³.

8. Sheikh Muhammad Uzair Wazir

Basically Spanish, he was born in Tunisia. Desire of being buried in Madina made him an immigrant to it. After Hussam al Haramin he had intention to write review on al Dawlat ul Makkiya⁶⁴.

Notes and References

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2. Mu' am ul Matbu'at al 'arbia fi Shabah, p. 338
3. Miratu Tasanif, vol. 1, p. 101, 102
4. al Malfuz, vol. 2, p. 156
5. Maulana Shihabu in Rivaya has stated the number of viewers as 35, which is not correct. see, Ulama-i- Arab ke Khatut, p. 31
6. For details about Maulana Husnain Raza Barelvi see, Tazkirah-i- Khulfa-i- A'la Hazrat, p. 222-26
7. Ahmad Raza Khan Barelvi, Hussam al Haramin, Lahore, Maktabah Nabvia, 1975.
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10. For etaille a ount of Sayyi 'Ali Pasha see, al A'lam, vol. 4,p. 309, Tarikh-i- Makkah, p. 557
11. al Malfuz, vol. 2, p. 128, 130-31
12. For etaille a ount of Governor Sami Pasha Faruqi see, Tarikh-i-Umra al Ma inat ul Munawwrah p. 420
13. For etaille a ount of Sayyi Hussain bin 'Ali see, al A'lam, vol. 2, p. 249-50, al A'lamu sh Sharqiah, vol. 1, p. 22-23, Tarikh-i- Makkah, p. 561-62, 597-679
14. For etaille a ount of Sheikh Muhamma Sa'i see, A'lam ul Makkiyyin, vol. 1, p. 250, Siyar wa Tra am, p. 244, Mu'a am al Matbu'at ul 'arbia fil Mamlakah, vol. 1, p. 217, 264-65, 276, Mu'a am ul Matbu'at al 'arbia wal Mu'rrabah, vol. 1, p. 505, Mu'a am ul Mu'allafin, vol. 3, p. 322, Nasr u Darar, p. 56, Nasr ul Ma'asar, p. 17
15. Tazkara Khulfa-i- A'la Hazrat, p. 85-87
16. For etaille a ount of Ahma Abu al Khair see, A'lam ul Makkiyyin, vol. 2, p. 852, Siyar wa Tra am, p. 60-61, Mukhtasar Nasr un Nur, p. 32, Nasr u Darar, p. 20, Nazm u Darar, p. 164-65
17. al I azat ul Matinah, p. 33,49, al A'lam ush Sharqiah, vol. 2,p. 902-3, Mukhtasar Nasr un Nur, p.403
18. Tazkara Khulfa-i- A'la Hazrat, p. 178
19. For etaille a ount of Muhamma Saleh see, al I azat ul Matinah, p.49, A'lam ul Makkiyyin, vol. 2, p. 807-8, Ahl ul Hi az, p. 282, Tarikh-i- Makkah, p. 585, Siyar wa Tra am, p.233-35, Fehris Makhtutat Maktabah Makkat ul Mukarramah, p. 175, Mukhtasar Nasr un Nur, p.219, Mu'a am al Matbu'at ul 'arbia fil Mamlakah, vol. 1, p. 200, 233, 253, Nazm u Darar, p. 182-83
20. For etaille a ount of Sheikh 'Ali Kamal see, A'lam ul Makkiyyin, vol. 2, p.809, Ahl ul Hi az, p.275, Siyar wa Tra am, p. 139, Mukhtasar Nasr un Nur, p. 372, Nazm u Darar, p. 201-2
21. for etails of Maulana Ab ul Haq Alahaba i see, 'lam ul Makkiyyin, vol. 1, p. 229, al A'lam, vol. 6, p. 186, al A'lam ush Sharqiah, vol. 1,p. 323, Ulama ul 'arab, p. 776, Fehris ul Faharas wal Asbat, vol. 2, p. 728, Mukhtasar Nasr un Nur, p. 233, al Ma hash al Matrab, vol. 2, p. 189-90, Mu'a am ul Matbu'at il 'arbia fi Shabah, p. 428, Mu'a am ul Matbu'at al 'arbia wal Mu'arrabah, vol. 2, p. 1673-74, Mu'a am Muallafi Makhtutat-i- Maktabat ul Haram, p. 11, 166, Nasr ul Ma'asir, p. 30,

Nuzhat ul Khwatar, p. 1262, Nazm u Darar, p. 202-3

22. For etaille a ount of Sheikh Muhamma

Marzuqi Abu Hussain see, al I azat ul Matinah, p. 33, 48, A'lam ul Makkiyyin, vol. 2, p. 863-64, Ahl ul Hi az, p. 283-84, Tashnif ul Asma', p. 507-8, a Dalil ul Mashir, p. 383-88, Siyar wa Tra am, p. 240-43, Mukhtasar Nasr un Nur, p. 402-3, Nazm u Darar, p. 211-12

23. For etaille a ount of Umer ba Junai see, A'lam

ul Makkiyyin, vol. 1, p. 251, Tashif ul Asma', p. 422-25, a Dalil ul Mashir, p. 296-98, Siyar wa Tra am, p. 147-48, al Ma hash al Matrab, vol. 2, p. 231-32, Nasr u Darar, p. 50

24. For etaille a ount of Sayyi 'wn Rafiq Pasha

Governor Makkah Mukarramah) see, A'lam ul Hi az, vol. 3, p. 347, 371, al A'lam, vol. 5, p. 97-98, al A'lam ush Sharqiah, vol. 1, p. 33, Tarikh-i- Makkah, p. 550-557

25. For etaille a ount of Sheikh Muhamma Abi

Maliki see, al I azat ul Matinah, p. 33, 49, A'lam ul Hi az, vol. 3, p. 347, 353-54, A'lam ul Makkiyyin, vol. 1, p. 220, al A'lam, vol. 3, p. 242, Tarikh-i- Makkah, p. 552, 585-86, Siyar wa Tra am, p. 152-53, Fehris Makhtutat Maktabah Makkat ul Mukarramah, p. 543, Mu'a am al Matbu'at ul 'arbia fil Mamlakah, vol. 1, p.201, 216, 228, 271, 282-83, Mu'a am ul Matbu'at al 'arbia wal Mu'arrabah, vol. 2, p. 1672, Mu'a am ul Mu'allafin, vol. 3, p. 375,

26. Hiyat-i- Sa r ash Shariah, p. 91

27. For etaille a ount of Sheikh Muhamma 'Ali

Maliki see, al I azat ul Matinah, p. 33, 49, Izhar ul Haq ul Mubin, p. 13-32, A'lam ul Makkiyyin, vol. 2, p. 834-37, al A'lam, vol. 6, p. 305, a Dalil ul Mashir, p. 271-77, Tarikh-i- Makkah, p. 586, 614, Tashnif ul Asma', p. 393-97, 405, Siyar wa Tra am, p. 260-65, Fehris Makhtutat Maktabah Makkat ul Mukarramah, p. 545, al Maslak ul Jali, 62 pages, al Musa'a ar Rawayah, p. 38-39, Mu'a am al Matbu'at ul 'arbia fil Mamlakah, vol. 1, p. 198, 234, 254-55, 273, 300, 423, vol. 6, p. 1275-79, Mu'a am ul Matbu'at al 'arbia wal Mu'arrabah, vol. 2, p. 1282, Mu'a am ul Mu'allafin, vol. 3, p. 504, Nasr u Darar, p. 44

28. For etaille a ount of Shiekh Muhamma Jamal

Maliki see, al I azat ul Matinah, p. 33, 49, A'lam ul Makkiyyin, vol. 2, p. 825, Siyar wa Tra am, p. 90-92, Mukhtasar Nasr un Nur, p. 163, Mu'a am al Matbu'at ul 'arbia fil Mamlakah, vol. 1, p. 234, Nazm u Darar, p. 172

29. For etaille a ount of Sheikh Asa' Dhan see, al

- I azat ul Matinah, p. 33, 49, A'lam ul Makkiyyin, vol. 1, p. 434, Ahl ul Hi az, p. 258, Tarikh-i- Makkah, p. 585, Siyar wa Tra am, p. 72-73, Mukhtasar Nasr un Nur, p. 129-130, Nazm u Darar, p. 127-28,
30. For etaille a ount of Sheikh Ab ur Rehman Dhan see, al I azat ul Matinah, p. 33, 49, A'lam ul Makkiyyin, vol. 1, p. 435-36, Siyar wa Tra am, p. 160-62, Fehris Makhtutat Maktabah Makkat ul Mukarramah, p. 399, Mukhtasar Nasr un Nur, p. 241-42, Nazm u Darar, p. 184-85
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33. Ta alliyat Mehr-i- Anwar, p. 230-36
34. For etaille a ount of Sheikh Muhamma bin Yusuf Khiat see, A'lam ul Makkiyyin, vol. 1, p 416-18, al A 'lam, vol. 7, p. 156, Siyar wa Tra am, p. 110-11, Mukhtasar Nasr un Nur, p. 429-30, Mu'a am al Matbu'at ul 'arbia fil Mamlikah, vol. 1, p. 201, 221, 244, Mu'a am ul Matbu'at al 'arbia wal Mu'arrabah, vol. 2, p. 1634, Nasr u Darar, p. 57,
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36. For etaille a ount of Sheikh Ab ul Karim Dag hastani see, A'lam ul Makkiyyin, vol. 1, p. 421-22, Siyar wa Tra am, vol. 1, p. 281, Mukhtasar Nasr un Nur, p. 279, Nazm u Darar, p. 194-95
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38. For etaille a ount of Sheikh Muhamma Hami Ja awi see, A'lam ul Makkiyyin, vol. 1, p. 151-52, Siyar wa Tra am, p. 236
39. For etaille a ount of Sheikh Usman bin Ab ussalam Dag hastani see, A'lam min Arz un Nubuwwah, vol. 2, p. 133-36, Nas ul Ma'asir, p. 28
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**EULOGIES RECORDED IN MAKKAH AND CONFIRMATION THERE OF
1325 AH**

[In the name of Allah, Most Gra'ious, Most Mer'iful.](#)

We praise Allah and send blessings upon His kin Prophet (صلي الله عليه وسلم) Peace from us and mercy and benevolence from Allah, be upon our chief, the Ulama of City of Peace and our great leaders residents of City of the Chief of the Prophets (صلي الله عليه وسلم). Allah the Exalted may send blessings, benevolence and salutations upon him and upon all of them.

After that, a supplication is made to Your Excellencies, as a supplication is made by a needy helpless, aggrieved and a heart-broken, in the court of a eminent genius and kind people, through whom Allah the Exalted repels woes and calamities and grants happiness and benefits through their benevolence.

Verily the state of Ahle-Sunnat in India is extraordinarily unheard and the darkness of travails and calamities are horrible. The evil is up, distresses are dominant and task ahead is extremely difficult. The Sunnite Muslim is so patient for his religion as if a keeper of fire in his palm. Therefore, this becomes expedient for the illustrious leadership like you to extend your help for assisting religion and belittlement of evil-doers. When it is not possible with swords, it should be done with pens.

Come for help, come for help, O the army of Allah or horsemen of the Prophet of Allah, surround us with your lights and assist us to repel the foes and strengthen us in this state of intensity.

In order to make these affairs a door leading to power, the more clear thing is that amongst from the Ulama of our country, a man who is much more famous amongst our chiefs and magnates as the scholar and erudite of Ahle-Sunnat-wal-Jamaat, has devoted himself in repelling these wickedness and evils. He has written books, and has compiled statements. His works are more than two hundred. Those books remove rust and cross and embellish the religion. One of them is the explanation of Al-Mo'tama namely A1-Mo'tama Al-Mustana. In one of its chapters, those blasphemous innovations have been discussed, which are in vogue today in India. From that very dissertation, we have mentioned some of the factions verbatim for your information so that it may be honoured by your confirmation and the Sunnah may be glorified and happy, and by its happiness the entire endeavour be happy, by the assistance of your approval and research.

Kindly mention it clearly that the leaders of mis-guidance as they have been named, are actually in the same state. Whether the verdict or saying of the author deserves to be accepted or there is no justification in calling these people disbelievers, nor it is justified to save the general public from them and show abhorrence and hatred for them even if they deny the requirements of Deen (religion) abusing Allah the Lord of the Worlds and casting aspersions on the Prophet of Allah the trustworthy and Compendious blessings of Allah be upon him) by publishing their contemptible discourse, they deserve respect for the reason that they belong to Ulama of Maulavi-ism, although they are from the sect of Wahhabism. Their respect is necessary in religion even if they abuse Allah and Chief of the Prophets, as surmised by some irresolute ignorants. There are people in whose hearts, faith has not established properly.

O our magnates! Explain the assistance of religion of your Lord whether these are the same people, who have mentioned, and their discourse has been copied from the books like the works of Mirza Ghulam Ahmad Qadiani- Ezz-e-Ahmedi and Izala-tul-Auham. Fatawa-e-Rashi Ahmad Gangohi and Braheen-e-Qatiah, which is actually the work of Gangohi but has been attributed to his pupil Khalil Ahmad Anbaithawi, an Hifzul Iman of Ashraf Ali Thanwi, whose recent writings have been italicized for distinction. The questionable thing is whether these people deny the requirement of religion or not. If they deny, they are disbelievers. In their circumstances, whether it is obligatory upon the believers to call them disbelievers as all the deniers of requirements of Deen (religion) fall in this category. The trustworthy Ulama have given verdict that whoever has a doubt in the unbelief of such people is unbeliever per Se. This has been explained in the famous books like "Shifa", "Bazaziah", "Ma'ama-ul-Anhaar", and "Durr-ul-Mukhtar".

Moreover, whoever has doubt in them and abstains from calling them disbelievers, honours them or abstains from belittling them, what is the injunction of Shar'a for him. You have always been issuing verdicts for the guidance of the believers in this respect. Blessings of Allah be upon the Chief of the Prophets Muhammad, his inmates and his all companions.

The Contents of Al-Mo'tama Al-Mustana
Prima facie the point of blasphemous innovation has been sifted out i.e. every person

who being Muslim denies the necessities of religion is a disbeliever in everything to perform prayer in his following, to marry, slaughtering of animal, meeting an enemy, or using any problem with him, falls in the category of apostasy in all such matters, as per categorical order contained in many books of various scholars of thought like Hejyah, A1-Ghurar Multaqi-ul-Akbar, Durr-ul-Mukhtar, Mafahim-ul-Anhaar, Shar'h Al-Naqayah of Baranji, Fatawa Mubareehah, Tareeqatul Muhammadiyyah, Haqqiqatul Naqayah, Fatawa Hindiyyah and their text and exegetics. These great books contain categorical information.

Now it needs that we may mention some of the wretched persons notorious in our times and times and their heart-rending calamities, and darkness heap upon one another. The state of time is the same as the most truthful and the beloved one (blessings of Allah be upon him) has informed that a man shall get up early in the morning as a believer and go to sleep as a disbeliever or shall go to sleep as a believer and get up early in the morning as a disbeliever. God forbid, therefore, warning upon the blasphemy of these non-believers is necessary to be given in the name of Islam, and there is no strength and power save Allah.

One of these factions is Mirzaiyah and we name him as Ghulamiah attributed to Ghulam Ahmad Qadiani Anti-Christ, who appeared in this period. He, in the beginning, claimed to be an assimilator of Christ. He claimed so rightly because he is by God like anti-Christ and impostor. He then made a change in his state of affairs and claimed to have received revelation. In this claim, he is right because Allah the Exalted has rightly said regarding the Satans:-

They inspire in one another plausible discourse through guile (6:112)

As regards the attribution of his so-called inspiration and his book Baraheen-e-Ghulamiah, to Allah the Exalted, this was an extraordinary urge which he had from evil and attributed it to the Lord of the Worlds.

Then he claimed for Apostleship and Prophet-hood and explaining and elucidating his claim, he said:

“Allah is He who sent His prophet in Qadian”.

He also thought the following false revelation was also sent to him:

“Verily we sent him in Qadian and he has been sent with truth”.

He also had a false notion that he was the same Ahmadi whose good tidings were given by the son of Mary and his saying purports :

“Announcing good tidings of a messenger who comes after me, whose name is the Praise One”.

He wrote he also surmised that Allah the Exalted said to him:-

“He it is Who has sent His messenger with the guidance and the religion of Truth, that He may cause it to prevail over all religions”.

Then he started showing his superiority over several Apostles and Prophets, following his mean self. He chose the words for himself “The Word of Allah, the Spirit of God and Prophet of Allah, Jesus Christ and said :

Set aside the mention of son of Mary, Ghulam Ahmadi is better than him.

When he was apprehended for being a similitude of Jesus Christ and asked for the miracles Jesus used to show, like giving life to the dead, healing the blind by birth and the leper, fashioning of clay, the likeness of a bird. Breathing into it, and its becoming a bird by Allah’s leave, he replied that Jesus did these miracles by Mesmerism, which is a kind of magic in Arabian lexicon.

He then said that had he not considered these things as abominable, he would have also done so when he resorted to making prophecies about the things to come, his lies and falsehoods became more manifest and he knew his disease that the inauguration of prophecies is not against prophet-hood as the prophecies of four hundred prophets have proven to be false, and the prophet, whose several prophecies prove to be untrue was Jesus Christ. He continuously as long as the leaders of wickedness until

he termed the event of Huaybia as untrue prophecy. Curse of Allah be upon him who persecute the Prophet of Allah (صلي الله عليه وسلم) and curse of Allah be upon him who tease any of the prophets (صلي الله عليه وسلم).

When he aspires that the Muslims believe in him unerringly as son of Mary, but they do not say yes to his claim and they start stating the virtues of Jesus Christ, he resorts to). He went up to the attention and started finding faults with Jesus Christ to the extent that he attacked upon his righteous mother the chosen and pure and absolve of any iniquity by the witness of Allah and His Prophet (blessings of Allah be upon him and salutations). Then he explained that he has no reply to sarcastic remarks against Jesus and his mother, passed by the Jews, nor he could principally justify them. He then abused Hazrat Maryam (Mary) the pure, with such imputations in his wretched treatises, which cannot be reproached here due to their gravity. He elucidated that there was no proof for the prophet-hood of Jesus rather numerous arguments were for the falsification of his prophet-hood. Then he concealed his blasphemy with the apprehension of fear of the Muslims and said: "That we say about his prophet-hood only that the holy Quran has placed him in the list of prophets". Then he realised from his statement and said that there was no possibility of his prophet-hood. His wretched utterance, as we see, falsifies the holy Quran also; because he has said such a thing for whose falsification, there are numerous arguments. Apart from this, there are several blasphemous sayings of Mirza Ghulam Ahmad Qadiani. May Allah protect the believers from him, and from the vices and evils of all the impostors.

The secton faction is known as the Wahhabiyah and assimilators and Khawatimiah. We have narrated their states and sayings in the previous lines they believe that there are six assimilators of the Prophet (صلي الله عليه وسلم) and six seals of the prophets exist on the strata of the earth). They are several in numbers. One of them is Ameeriah, attributed to Ameer Hasan and Ameer Ahmad Sahsawani. Naziriah is attributed to Nazir Hussain Dehlavi. Qasimiah belongs to Qasim Nanotawi, the author of "Tahzir-un-Naas". He has said in his treatise:

"If suppose by during the life time of the Prophet (صلي الله عليه وسلم) or after him there emerges any prophet, the finality of prophet-hood shall not be affected". "According to the masses, the Prophet (صلي الله عليه وسلم) is the seal of the prophets in these meanings that he is the last of the prophets, but the people of understanding know very well that

there is no excellency per se in presence or remaining behind of whatever he utters unless it is a delirium”.

It has been said in the Tatimmah (appendix) and Al-Ashbah et al. that whoever does not believe in the Finality of Prophet-hood of Muhammad (صلي الله عليه وسلم) is not a believer and it is from the necessities of the religion. He is the same Nanotawi, who has been praised as a Physician of Ummah of Muhammad (صلي الله عليه وسلم) by Muhammad Ali Kanpuri.

So Glorify be He, Who turns the hearts and hearts and eyes. There is no strength and power except Allah, the one, the Powerful, the Most, and the Forgiver.

These people are the real disciples of the sneaking whisperer along with their partners in these calamities and have separate opinion from each other, which the evil reveals to them by deceit. The details of all such diabolical deeds have already been given in various treatises.

The third amongst those factions is Al-Wahhabiyah Al-Kazzabia, who following Rashi Ahma Gangohi says firstly in emulation of Ismail Dehlavi that doctrine of possibility of lie is applicable to the Being of Allah the Eternal, and I have falsified his delirious utterances in a permanent book namely “Subhan-us-Subbooh An Aibay Kizbe Maqbooh” (Glorify be the Holy One, Who is free from the Abominable Fault of Lie). I sent this to him through registered mail, which has been received by him, and receipt thereof has been received from him. Eleven years have elapsed but no reply has been written. The opponents are giving information for the last three years that reply shall be written or has been written and sent for printing. But God does not show right path to deceivers and dishonest people. They, therefore, neither stood fast nor were able to seek help from anyone. Now Allah has made their eyes blind whose insight has already been made blind. I still expect reply, but will a body come for disputation from grave? Then his tyranny and mis-guidance went up to that extent that he, in one of his verdicts, which I have seen with my physical eyes in its rebuttal duly stamped and has several times been published in Bombay, he has clearly said that whoever believes that Allah is a liar per practice and then explains, God-forbid, that God has told lie and this great fault has emerged from Him, he, what to speak of his astrayness and beguilement, should not be called a transgressor as several religious leaders have said so, as he said. The up-shot is that he has made mistake in interpretation. There is no

city except Allah, he having seen the magnitude of results of possibility of telling lie, ragge the matter to the occurrence of lie. This is a current tradition of Allah. Such people are from the same class whom Allah has rendered blind and their eyes have turned blind. And there is no strength and power except Allah, the High and the Supreme.

Among them, there is faction known as Al-Wahhabiah Al-Shaitaniah, like a diabolical sect from Rawafiz heretics). Wahhabiah Shaitaniah follows a singular evil and diabolical sect follows the universal Devil (Iblees) the ancestor. These are also the staunch believers of Rashid Ahmad Gangohi the liar, as explained in his book

“Baraheen-e-Qatiah” the book, by Ghalib, does not severely except the things, which are to be done by the order of Allah) that their guide Iblees has more extensive knowledge than the holy Prophet (صلي الله عليه وسلم). His base saying is reproducible in his own words:

“Shaitan an Angel of death, do have this extensive knowledge by categorical inclusion, but there is no categorical inclusion in respect of the knowledge the “Prince of the World”, which rebut all the inclusions and establish a sort of polytheism”.

He has written prior to it that if it is not polytheism, then which part of an iota faith is it. Come to help O the believers, for the sake of the Chief of the Prophets (صلي الله عليه وسلم) and look at the person, who claims to be on the height of sciences, and perfection and depth of faith and gnosis being alle as Ghaus (a helper) and Qutb (a pivot) by his followers and uses casting aspersive language upon the Messenger of Allah.

He (the wretched) believes in the extensive knowledge of his guide Diabolos (Iblees) but forms such an opinion about him, who was taught by Allah which he did not know and Allah's great grace was upon him. Then Allah, the Exalted, revealed upon him everything and imparted him the knowledge of firmament and the earth. Allah also taught him the knowledge, which lies in between the East and the West along with the knowledge of the first and the last as proven by the holy text of numerous traditions. So the holy text is available for the extensive knowledge of the holy Prophet (صلي الله عليه وسلم). Is it not a belief in the knowledge of Iblees and denial of the knowledge of Muhammad (صلي الله عليه وسلم)?

Naseem-ur-Riaz (as its text has already mentioned) that whoever believes in the lesser knowledge of the holy Prophet (صلي الله عليه وسلم) than anyone, found fault with the Prophet (صلي الله عليه وسلم) belittle his glory and being an abuser, the verdict regarding the punishment for him is the same. There is no difference and exception whatsoever, and on this matter, there is a continuous consensus since the times of the companions (May Allah be pleased with them).

Now I exhort you to look at the signs of the seal of Allah that how a seer becomes a blind man leaving the right path and opts the blindness and believes in the comprehensive knowledge of Diabolos (blees). But when there is mention of knowledge of Muhammad (blessings of Allah be upon him) he terms it as polytheism whereas polytheism means to set a partner with Allah the Exalted. Then the thing when its partnership is proven from any of the reactions, it will be an absolute polytheism for all the reactions, and Allah has no partner.

Now look! How the wretched man believes in the partnership of Diabolos with Allah, when partnership stands annihilated by Muhammad (صلي الله عليه وسلم). Then look at the curtain of Allah's wrath upon his eyes that he emanates a holy text in respect of the knowledge of Muhammad (blessings of Allah be upon him) and is not pleased even if the holy text is available absolutely. When he comes to negate the knowledge of the holy Prophet (صلي الله عليه وسلم) he attacks himself to this statement of blasphemy at page 46 which is false and is available nowhere in the religion. He ascribes this narration to those scholars, who have never narrated but falsified it clearly. He says that Shaikh Ab ul Haq has narrated, that the Prophet (صلي الله عليه وسلم) had no knowledge of the things beyond the fore walls, whereas Shaikh Ab ul Haq has said in Ma'ari-un-Nubuwwat as under:

“Here this thing creates doubt that this has been found in some narrations that the Holy Prophet (صلي الله عليه وسلم) has said that he is a bon and does not know about the things beyond the forewalls. Its reply is that this saying has no basis nor it has been narrated accurately”.

Just see! How he argues from “O ye who believe! Draw not near into prayer, and leave when ye are drunk”

Imam Ibne Ha ar Asqalani has asserted that this narration has no basis and Imam Ibne Ha ar Makki has said in his work "Afzal-ul-Quran" that this has no basis at all.

I put up his these two sayings to his disciples and followers by which he abused Allah, the Exalted, of telling lies and belittling that the Holy Prophet (صلي الله عليه وسلم). They oppose me and said that their guide would not utter this blasphemy. I showed them the book and divulged his secret unbelief. They then under extreme misery had to say that that was not the work of their guide rather it belonged to his disciple Khalil Ahma Anbaithawi. I replied that he has written an eulogy on it and declared this book as a unique and august work, praying Allah for its approval. He also said that this book is a shining proof of the extensive light of knowledge, with of sagacity, understanding, goodness of speech and dignity of writing of the author.

His disciple argued that he perhaps did not go through the entire book. He might have seen it note by note and relied upon the extensive knowledge of his disciple. I said it is not so, rather he has written an eulogy, in which it is well explained that he has gone through this book from A to Z. He said perhaps he has not read it carefully. I said, shut up. Rishi Ahma Gangohi has asserted to have read the book with care. The contents of his eulogy are as under:

"This worst of the mankind Rishi Ahma Gangohi has read this august book Baraheen-e-Qatiah, from beginning to end with meticulous care".

Upon this, he was astonished like anything. Thus, the disbeliever was abashed. (An Allah guides not wronging foes 2:258).

From the magnates of Wahhabiah Shaitainiah faction, the last man and follower of Gangohi is Ashraf All Thanwi, who compiled a little treatise hardly consisting of four pages and explained therein that the similitude of unseen knowledge of the holy Prophet (صلي الله عليه وسلم) is that of the knowledge of speaking baby, man rather the knowledge of every creature and all animals, The translation of his auspicious words follows as under:

"If the application of unseen knowledge is justified to be made to the holy being of the holy Prophet by the saying of said, then it is to be enquired whether this occult knowledge means some sum of unseen knowledge or the whole unseen knowledge. If it

means some unseen knowledge, then there is no speciality of the Holy Prophet, such unseen knowledge is possessed by every Tom, Dick and Harry, by a suckling baby and a mad person rather by all animals and quadrupeds. If it comprehends all the unseen knowledge and its any fragment is excluded, its falsification is proved by traditional and intellectual arguments”.

I say, look at the signs of seal of Allah how this man tries to equalise the knowledge of the Prophet (صلي الله عليه وسلم) with Dick and Harry. It is not understandable as to why he would not discern this little thing that Dick and Harry and his braggarts whom he has mentioned, know nothing about the unseen knowledge. If at all they know, it will be based on conjectures. The certain knowledge is given to the Prophets in person and other than Prophets, who get certain knowledge of unseen affairs, is due to the information imparted by the Prophets (blessings of Allah be upon them all) not through anybody else. Have you not seen your Lord how does he say?

“And it is not the purpose of Allah to let you know the unseen. But Allah chooses of His messengers whom He will to receive knowledge thereof). (3:179)

And Allah, the Exalted, says:

“He is) the Knower of the unseen, and He reveals unto you His secret, Save unto every messenger whom He has chosen”. (72:26-27)

Just look! How amazingly he has forsaken the Quran and faith and adopted asking the distinctions between a prophet and an animal. Allah in this way puts seal on the heart of every haughty and dishonest person.

Then look! How he comprehends the matter of Absolute Knowledge and knowledge of the absolute and does not draw a line of distinction between the knowledge and the letter or two letters and extreme receives from number and limit at least. Adorning to him, the excellence depends upon the complete containment and withdrawal of excellence becomes necessary from the entire excellence, which survives. Thus, the withdrawal of Absolute Excellence from the Prophets (blessings of Allah be upon them) without the distinction of the Unseen and visible world. In this way the withdrawal of Absolute Knowledge becomes necessary from the Prophets (صلي الله عليه وسلم)

and the course of his wisdom speech is more manifest than the course of Unseen Knowledge, because the attainment of Absolute Knowledge of something for every man and animal is manifest from the attainment of some sciences of Unseen.

I again say that you will never see a person, who belittles the Holy Prophet (صلي الله عليه وسلم) being an elevator of his Lord, the Exalted. By all means, he, who belittles the Prophet (صلي الله عليه وسلم) belittles his Lord, the Exalted as commanded by the Glorified Allah:

“And they measure not the Power of Allah its true measurement”. (6:91)

Therefore, this wisdom speech does not flow in the knowledge of Allah, the Exalted, it flows in the Divine Power evidently without any hardship, as a heretic denying the general Power of Allah, the Exalted, learning from this staunch denier, who denies the knowledge of Muhammad (صلي الله عليه وسلم) and says that if the verdict regarding the provision of the Sacred Being of Allah is correct as the believers believe, the matter in question is whether that Provisional Power means the power to overcome particular things or all things. If it means “particular things”, there is no particular restriction of Allah, the Exalted, such power is available to every Tom, Dick and Harry, suckling baby, madman, rather to all animals and quadrupeds. And if this power is meant for all things, this will not exclude any person from it, and its falsification stands substantiated traditionally and intellectually, because the Sacred Being of Allah, the Evolver, is Himself included. If Allah has no power over His Being, He comes under a power. Thus, He will become “Possible” and will not remain “Necessary” or the “Deity”.

Now look at the transgression as to how a transgressor attracts a transgressor. Asylum with Allah, the Lord of the Worlds.

So comprehensively all these factions are disbelievers, apostates and out of the pale of Islam by the consensus of the believers. In Bazaziah, Al-Durur Al-Ghurur, Fatawa Khairiah, Mama Al-Anhaar, Durr Al-Mukhtar and in reliable books has clearly been stated about these disbelievers that whosoever has doubt in their blasphemy and hastisement, becomes disbeliever himself.

Qazi Ayaz has said in his illustrious book, Al-Shifa Sharif, that we call him a kafir (isbeliever), who creates eternal relation with a community other than Islam, or keeps their company or has doubt in their disbelief.

It has been stated in Bahr-ar-Raiq that whoever appreciates the discourse of people of greed and avarice or considers it a fact or believe in the authority thereof, if it is a blasphemy, the lawer of it shall be a disbeliever.

Imam Ibne Ha'ar in his work Al-Aalam, in chapter of approved unbelief, has quoted references from the illustrious religious scholars as under:

“Whoever utters blasphemy, or whoever appreciates it or shows pleasure upon it, commits blasphemy”.

Therefore, O the embodiment of water and soil, be careful. All things, which are approved, religion is more excellent, significant and effective than all of them, the disbeliever is never venerated. Verily, to avoid from astrayness is more important. Verily, one evil attracts another. Verily, from the thing being awaited, anti-Christ is the worst one. His followers shall be in abundance; their wonders shall be more evident and manifest. Verily, the day of resurrection is more calamitous.

So be fugitive to Allah. The storm has reached the cliff. There is no power and strength save Allah. I have prolonged my discourse here just to give warning against these things more importantly than the importance of other things. Allah is sufficient for us and the best helper. The best blessings and accomplished benevolences be upon our master, Muhammad and his inmates. Praise be to Allah the Lord of the Worlds.

Here ends the discourse of Al-Mo'tama Al-Mustana, which we intend to present before Your Excellencies, expecting all goodness and benevolences from you, so that we may benefit from your reply. You may have an enormous recompense from the real King and Bestower. And best blessings be upon the best guide, upon his inmates and his companions till the day of recompense and reckoning.

21st of Dhil Ha ah

The ay of Thurs ay, 1323 AH,

Makkah Mukarramah

May Allah enhance its ignity and reveren e. Ameen!)

EULOGIES OF SCHOLARS OF MAKKAH MUKARRAMAH

1. This eulogy was written by a surging ocean, a deep sea of knowledge, a dignified scholar, a courageous theologian, a resort of the beneficiaries, a man of excellence, a reliance to Allah, piety and purity of religious savants, the chief of Ulama of ignity in the Sacred City of Allah, our chieftain and guardian Shaikh Muhammad Saee Ba Busayl, may Allah bestow upon him His extensive favour, Mufti of Shafia in Makkah the guardian.

All praises be to Allah, the Exalted, Who has made the Ulama of Shariah of Muhammad (صلي الله عليه وسلم) a source of freshness of the world and resource of life. The valleys are abundant with their truthfulness and guiding principles. Their efforts have, indeed, given a sacred boundary wall to the religion of the chief the Prophets (صلي الله عليه وسلم) and protect this boundary wall from the hands of professors of evil beliefs. Their intellectual resplendent arguments have falsified the malhination of astray people.

After blessings and salutations, I submit that I have seen the writing penned down by an accomplished teacher, an adept ruler of religion of the Holy Prophet (صلي الله عليه وسلم) with pure and most words, albeit my dear brother and companion Maulana Ahma Raza Khan, whatever has recorded in his worthy work, has strongly falsified the profession of belief and irreligiosity of some renegade chiefs. Such people are worse than any enemy, unlearned persons, mischief-mongers and obdurate men. The illustrious scholar has put up an epitome of some articles wherein some maulavis professing bad beliefs have specially been mentioned. Such people, due to their misguided and beguilement are conspired to be amongst the meanest disbelievers. May Allah grant the author good recompense for his laudable efforts. The author has,

in ee , brought their mischiefs and blasphemous attacks to naught. God willing, this writing shall create a great weight of faith in the hearts of men of faith.

This eulogy has been written by the orders of an expectant of attaining perfection from his Lord, Muhammad Sa'eed Bin Muhammad Ba Busayl, Mufti of Shawafea in Makkah the guarantee one, Allah may forgive his parents, Divines, lovers, brothers and all the believers.

2. This eulogy was written by one of the unique Verity of Ulama, sumptuousness of Divine erudites, man of dignity and praise, pride of men of excellence and glory, piety of ascetics, merit of glorious people, Shaikh of Preachers and Religious Leaders of Makkah, repeller of astrayness and isor'er, bestower of bounties and righteousness, Maulana Ab ul Khair Mir Daimay Allah protect him till the day of judgement).

Praise be to Allah, Who has granted us with His guidance and favour. This is, indeed, a great grace. It is His providential favour so that a person may make a decision according to the Faith in a perplexing state of affairs.

I praise Allah, the Exalted, Who has honoured the erudites of this Ummah to be like the prophets of Children of Israel, and bestowed upon them the arguments, and uttering proofs. He has also enabled them to refute the intricate propositions of Shariah. I render my thanks to Allah, Who has granted lofty and high station to the Ulama, who show steadfastness in supporting the Truth by outraging their opponents. They (Ulama), indeed, enjoy excellent reputation in the East and the West.

I bear witness that "there is no deity save Allah". He is the One without partner. I bear witness to the Bond, who always propounds the Unity of Allah and makes the Oneness, the necklace of his neck during his life.

I bear witness that "our chief and master Muhammad صلي الله عليه وسلم is Allah's distinguished Bond and a resolute Prophet (صلي الله عليه وسلم), who has been sent as a light of guidance and mercy for the whole world". He has been sent with a resplendent light so that he may express the true religion of Allah before Ummah. May Allah send His blessings and salutations be upon him; make his inmate a shining lamp and his companions the stars of guidance, who may shine like pearls continuously.

After Divine praise and salutation, I confess that our Chief Ahma Reza Khan is a great religious scholar, who solves intricate problems by the light of right and removes the difficulties. He is a treasure of intellectual subtleties. He has picked up the pearls from the safest treasure. Ahma Reza Khan is the sun of gnosis, which shines at midnight with full glory. He opens the knots and difficulties of internal and external knowledge and intellect. Those, who are aware of his knowledge and excellence, know very well that our elders have left a lot for us.

Maulana Ahma Reza Khan has embellished his work Al-Motamat-ul-Mustana with such arguments, proofs and expositions, which are acceptable to every man of faith, who looks at them with the sight of veneration and glory. Ahma Reza Khan has shaken the foundations of unbelief and blasphemy. Whoever believes the sayings and doctrines based on unbelief is undoubtedly an unbeliever and misguided one. Such a person beguiles others and is out of the pale of religion as an arrow is shot from the bow. Addressing to all Ulama of Islam, who support Islamic community and path of Ahle-Sunnat-wa-Jamaat, all such sayings imply innovation and misguidance.

Allah, the Exalted, may grant great recompense to the author, on behalf of the people, who are on the right path and gain an immense benefit to the coming generations from his writing and works. He may keep hoisted the flag of truth till the existence of the world and also keep supporting the people of truth day and night. Allah, the Exalted, may also increase his knowledge and help him. Allah, the Exalted, may enable the entire world to benefit from his life and keep an eye of favour on him and also protect him from every foe, evil-doer and envious, for the sake of the Chief of the Prophets (صلي الله عليه وسلم), his inmates and companions.

This has been written by a repentant of the Lord, captive of his sins, Ahma Abul Khair bin Abdullah Mirza, servant of Allah, preacher and Imam of Mosque of Haram.

3. This eulogy was written by the bold assailant of Ulama of science of research, noblest of the research orientated magnates, an experienced learner and a shining noble man, a raining lighthouse, a resplendent moon, helper of Sunnah, a learner of certainty, ex-Mufti of Hanafites, an anchorage of departure, a man of respect and success, Maulana

Al-Allamah Shaikh Salih Kamal, e orate with crown of beauty and elegance by the Lord of Majesty.

In the name of Allah, Most Gracious, Most Merciful

Praise be to the Lord of the Worlds, Who embellishes the firmamental lores of the lamps of Ulama of Gnosticism and illuminate the distinct path of truth and guidance owing to their benevolence. I render thanks to Allah for these favours and also render special gratitude for the special excellences.

I bear witness that there is no deity save Allah. He is the One, and without partner. I bear that witness, which raises the repeaters of light to the pulpits of light and does not allow the doubts of uncertainty and astrayness to be nigher to it I bear witness that our chief and master Muhammad (صلي الله عليه وسلم) is His distinguished Bond and His prophet, who maintains the cutting proofs for us to illuminate the vast paths.

O Go ! Send the choicest blessings and salutations upon him (صلي الله عليه وسلم), his pure children, successful companions, his righteous followers and this series may continue upto Doomsday.

A special favour of Allah be upon the illustrious scholar, who is an ocean of knowledge and excellence and source of wisdom of eyes of scholars. He is Maulana Ahma Reza Khan Brailvi, a great researcher; Allah may keep him safe and sound and protect him from every evil and undesirable thing.

After praise of Allah and blessings upon the Prophet (صلي الله عليه وسلم), I say:

“O leader and guide! Mercy of Allah be upon you and His benevolence may descend upon you. You have, in due reply to the blasphemies of the irreligious maulavis, you have made a thorough research in your work as a result of which the necks and heads of all the believers are bowing before your eminence to pay you a glowing tribute.

You have done such an outstanding spiritual task, which has become a source of unique benefit. May Allah keep you established as a leader of the Muslims and grant you unending recompense and a lofty station.

The so-called guides, who have been mentioned in your work, are, indeed, misguided. As per your version they are unbelievers and out of the pale of the religion. It is expected upon all believers that they should keep the general public away from their mischiefs concerning their various beliefs. It is our duty of attaining spiritual benefit. According to us these people are evil-doers as well as mischief-mongers. They are misguided, tyrant and staunch unbelievers.

O Go! Descend upon them and torment and defeat them in such a way that they may seem running as a fugitive. These are conceited and recalcitrant people.

O Go! Let not our hearts go astray because You have shown us the right path and established us on the religion. Give us shelter under Your mercy, You are oft-forgiving and compassionate.

The choicest blessings of Allah be upon our master and chief Muhammad (صلي الله عليه وسلم) in abundance, upon his inmates and companions and countless salutations.

This eulogy was uttered by the servant of Ulama and knowledge in the Mosque of Haram, Salih bin Shaikh Siyique Kamal Hanafi, Ex Mufti of Makkah. May Allah forgive him, his parents, his relatives, friends and belittle his enemies and enemies bearing malevolence in their hearts. Ameen

In the name of Allah, Most Gracious, Most Merciful)

4. This eulogy was written by the great researcher, understanding minute things, illuminator of light of minds, East of the sun of the sagacity of lore, master of knowledge, keen and excellent, Maulana al-Shaikh Ali bin Siyique Kamal. May Allah grant him perpetual respect and beauty.

In the name of Allah Most Gracious, Most merciful

In the name of Allah, the Exalted, Who has honoured religion by praising Ulama, who are disseminating the beneficial knowledge.

O Go ! You have made the praising Ulama resplendent like stars in the darkness of the world and made their lights to guide in the opaque darkness. They are meteors, by whose lights the Satans of irreligiosity and misguidance are hit The uncontradictable and real tyrants will be reduced to ashes by these indicators.

I bear witness that there is no deity save Allah. He is the One, without any partner. I reserve the witness for the day of travail and tribulation. I bear witness that our chief, the Prophet of Allah is His servant, His Apostle, Seal of the great Prophets (صلي الله عليه وسلم).

Allah, the Exalted, may send blessings upon him (صلي الله عليه وسلم), his inmates and his illustrious companions.

After praise, of Allah and blessings upon the Prophet (صلي الله عليه وسلم), I render thanks to Allah that a star has appeared there with resplendent and bright light. We have been afforded his guidance in this age of confusion and travails. In this age, storms of irreligiosity are coming up. Dangerous currents of water of misguidance are advancing. People of profession of false beliefs stepping down from the heights of the mountain, are attacking the people of faith.

O Go ! Protect Your cities from them and keep Your treasures under your protection, send upon them the same calamity, which You sent upon Aad and Thamood and change their houses into ruins. These people, professing the creed of Khawarij, are the dogs of the hell.

These are the army of Devil, are disbelievers who have been identified by a shining star, our reverent teacher, our chief and leader Maulana Ahma Reza Khan, who is uttering swear for Wahhabis and their followers.

O Go !Protect him and grant him victory over the enemies, who have gone out of the pale of religion, for the sake of our chief Muhammad and the choicest salutations be upon him (صلي الله عليه وسلم).
Ali ibne Siyidique Kamal

5. This eulogy was embellished by the writing of a surging ocean, a great scholar of excellence, remainder of the elders, chief of the last, the pure trusty in Allah, a perfect divine devotee, supporter of Sunnah, effacer of calamities, a plane of extension of beams of absolute light, Maulana Shaikh Muhammad Ab ul Haq, Migrant from Ilahaba, perpetually supported by the hands of strength. Peace be upon him and mercy and benevolence of Allah and His forgiveness.

In the name of Allah, Most Compassionate, Most Merciful.

Praise be to Allah, Who has chosen His servant, afforded him to support the standard of Muhammad (صلي الله عليه وسلم) and made him the inheritor of his Prophets (صلي الله عليه وسلم) in knowledge and wisdom. It is, indeed, a great spiritual degree.

The choicest blessings upon our Chief Muhammad, Messenger of Allah, who is a repository of all excellences by His grace and is also an embellishment of good morals.

O Go! Send blessings upon the inmates of Your Prophet (صلي الله عليه وسلم), his companions, who gave their lives in his obedience and devoted themselves to carry out his orders.

O Go! Let there be the remembrance of the Prophet (صلي الله عليه وسلم) till the chirping and singing of nightingales in the gardens of temporal world.

After praise of Allah and blessings upon the Prophet (صلي الله عليه وسلم), I say:

“That I know about a book of excellence. This book is lying before me. It is, indeed, a pleasant speech. Having seen its contents, I have felt extremely delighted. I have heard its contents with meticulous care and saw a river of bounties flowing before me.

The author of this book is Maulana Hai Ahma Reza Khan, who is, indeed, an illustrious scholar, a surging river of knowledge, abundant in grades, a swimmer of river of fortitude, a man of dignity and honour, a surpasser of men of knowledge, a man of sagacity and discernment, most kin element of nature and disposition and of outstanding intelligence. He has written a unique book, which is fraught with research, details and coherence. He has one unity with the option of adopting the pathway of guidance and righteousness.

It is, therefore, incumbent upon us that whenever we face some doubt in any problem or proposition, we must resort to this book fully relying upon it.

May Allah, the Exalted, grant the author full recompense, shower upon him His extreme bounties and endow him with His grace and favour till post- eternity. He may enjoy his entire life comfortably and conveniently without any barrier or hindrance for the sake of the Chief of the Apostles and the world's purest blessings and salutations be upon his respected inmates and his dignified companions."

This eulogy was written by a weak bond of Allah, taking His refuge in Haram, Muhammad Ab ul Haq son of Maulana Shah Muhammad Allah Aba i may Allah deal both of them with His general favour. 8th Safar-ul-Muzaffar, 1324 AH.

One million blessings be upon the Migrant to Madinah (صلي الله عليه وسلم).

6. This eulogy was composed by the wrath for the hypocrites, success of conformists, supporter of Sunan traditions) and people of faith, effacer of innovation and its ignorance, deprivation of time, bliss of moments, improvisator of sermons of munificence, guardian of books of Haram, an illustrious scholar, and a noble erudite Hazrat Maulana Sayyid Ismail Khalil may Allah grant him a perpetual respect and veneration).

In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Allah, who is the One, the dominant, powerful, honourable, omnipotent and glorious. He is above the words of unbelievers, untraceable and evasions. He has no counterpart and similitude.

Blessing be upon, who is superior to all the worlds, albeit our Chief Muhammad, messenger of Allah and son of Abdullah. He (صلي الله عليه وسلم) is, indeed, the seal of the prophets and leader of all the Apostles (صلي الله عليه وسلم). May Allah protect his eulogisers from the calamities, which are being spread by the irreligious people. He may keep us on the right path - path of guidance and save us from the blind beliefs. After praise and blessings, I say:

“That a ban of irreligious people, who have been mentioned in “Al-Mo’tama Al-Mustana”, is by all means commendable. Amongst them, are Mirza Ghulam Ahmad Qadiani, Rashid Ahmad Gangohi, and other followers Khalil Ahmad Ambaithvi and Ashraf Ali Thanvi. There is no doubt in their unbelief. He, who has doubt in their unbelief, is unbeliever without doubt.

One should not be hesitant in calling them unbelievers in any circumstances. In this ban, there are some persons, who left the religion at length. Some of them have denied the partial principles of the faith and also denied the facts, which are accepted by the entire Ummah unanimously. Now such people have no place in Islam. They have lost their vestiges. Even an idiot knows that whatever they utter is not acceptable to intellect and wisdom. Intellects, temperaments and hearts deny their utterances. I assert that these people are astray, astray-producers, unbelievers and transgressors. They are out of the pale of religion. Their unbelief has emerged from their basic understandings. They are unable to understand the sayings of the illustrious Ulama. After going through their blasphemous writings, I am fully convinced that they are without any suspicion unbelievers. They are the interpreters of the unbelievers. They want to spread misguidance having falsified the faith of Mustafa (صلي الله عليه وسلم). They are denying the original faith. Some of them are denying the essence of finality of prophet-hood; some of them are denying the lofty station of prophet-hood.

Some of them are making false claim of prophet-hood. Some of them are styling themselves as Mahdi. Some of them are claiming to be Jesus Christ. It is evident that they are spreading apostasy. The people of Wahhabi sect are deviationists. Curse of Allah be upon them, and they may fall into the ditch of dishonour, their abode may be in the hell. They are beguiling the masses, who are like cattle, with their interpretations. They claim to be on the right path and all the previous people astray ones. These people are opposite to the resplendent faith. They are forsakers of religion of the Holy Prophet (صلي الله عليه وسلم). Would that they would have understood that if our ancestors had not trodden the path of the Holy Prophet (صلي الله عليه وسلم), who would be on the right path.

I render gratitude to Allah, the Exalted. I praise Him for appointing an accomplished scholar for us, whose knowledge and excellences are glorious and excellent, whose appreciation is beyond boundaries. He is a singular of time and a peerless of era.

Hazrat Maulana Ahma Reza Khan Brailvi (Allah may protect him) falsifies the fake interpretations of these irreligious people with the Qurani verses and traditions of the Holy Prophet (ﷺ). Why is it not so? The Ulama of Makkah bear witness to his action and excellences. I assert that he is a revivalist of this century.

Allah, the Exalted, may grant good recompense to Maulana Ahma Reza Khan for rendering services to religion and bestow upon him His favours, blessings and benevolences.

To say in sub-continent, there are several sects, who sing the praises of Islam, but they are agents of unbelievers and espionage for them. They are foes of the religion of the Holy Prophet (ﷺ) and wish to create dissension in the Muslims.

O Go! We only seek Your help and seek Your bounty only. O Go! Afford us to be on the right path, reject the falsehood, keep us aloof from falsehood. O Go! Send the choicest blessings and salutations upon our Chief Muhammad (ﷺ), his inmates and his favourites.

I have penned down this writing with my own pen and spoken by tongue. I beg pardon from my Lord and am a seeker of His mercy.

Sayyi Ismail bin Sayyi Khalil
Librarian and Guardian of Library of Haram.

7. This eulogy was written by a personality of solid knowledge, of high station, grace, benevolence, favour, goodness, dignity and elevation, Maulana Allamah Sayyi Marzooqi Abul Hussain may Allah protect him here and hereafter).

In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Allah, who illumines a shining sun in the firmament, who removes the darkness of deviations. He also hammers the brains of astray people. He guides the people to the right path and becomes an accomplished proof.

The religion of Islam is such a vast way, on which the feet of the treasurers do not get slipper or tilt aside. This is the only grace of the prophet-hood of the Holy Prophet (صلي الله عليه وسلم) and a general favour of his extensive bounties. He, who has filled the empty hearts with gnosis, is our Master Muhammad (صلي الله عليه وسلم), who has been given shining miracles and amazing signs. Then Allah, the Exalted, granted him unlimited unseen knowledge by His providence.

Allah may send blessings upon him, upon his inmates, upon his companions, who accepted the faith surpassing us. They helped the religion of the Holy Prophet (صلي الله عليه وسلم) level the path for its dissemination, sacrificed their lives and achieved their objectives rightly. They were well venerated by virtue of their appearance and internal qualities. They distinguished themselves by great deeds that their name shall shine till post-eternity.

They will be particularised by such spiritual benefit, which will be a source of elevation of their scrolls of deeds. In particular, those Ulama are the inheritors of knowledge of the Holy Prophet (صلي الله عليه وسلم), whose lights leave illumination in opaque darkness. Allah may keep their beings extant till post-eternity and their auspicious stars may shine in all cities and valleys touching the heights of the skies.

After praise and encomium, I beg to state that it is a great favour of Allah, the Exalted, to me that He has provided me an opportunity of excellence to meet the greatest and most illustrious religious scholar. He is an outstanding theologian and an ocean of wisdom. His excellence is boundless. His good deeds are numerous. He understands the basics and branches of religion very well and narrates them in befitting manners. His writings have falsified the irreligious people and deviationists. In my view, nobody else than him is the defender of the religion. To say all the men of knowledge confer upon him the high degree of the perfection and remembrance. I have personally gone through his works, whose lights have illumined my heart and brain. His argument in my heart is like an imprint I have great regard for him in my heart.

The Divine favour provided me an opportunity of meeting with him. His perfections and attributes, which I have heard from other Ulama, were, indeed, more than the narration.

My tongue is not in a position to state them. I found him a mountain of knowledge and excellent. The minarets of his light are very lofty. He is such a river of knowledge and gnosis, whereupon thousands of religious issues overflow and go on saturating the brain of the knowledge seekers. To say several astray people are making unsuccessful efforts to stop them. When he speaks on theological issues, he seems to be a flowing river. He has complete knowledge of jurisprudence, inheritance and speculative knowledge. He states Mustahabbat, Sunan, Waibat and Fraiz with full power of religious knowledge. He is an adept of Arabic language. He is perfect in mathematics. He is a river of logic wherefrom countless pearls are taken out. He makes the rudimentary knowledge easier and is always bringing in his exercise.

Thereby I mean Hazrat Maulana Allamah, an illustrious scholar Ahmad Reza Khan Brailvi. Allah may grant him a long life and keep him sound and safe in both the worlds. His pen may wield like a cutting sword being unsheathed. It may chop off the necks of the people of vanities. O Go! Accept my this prayer.

I am not capable of doing his encomium. It is a special favour of Allamah Ahmad Reza Khan to me that he has provided me his subtle work to study may Allah enhance the quantity of his good actions).

The illustrious author has made mention of those astray factions of India, who have fallen prey to the innovation of unbelief due to their esoteric impurities. I implore my God for the intercession of the Holy Prophet (صلي الله عليه وسلم). O Go! Protect this illustrious scholar by the intercession of Your beloved (صلي الله عليه وسلم) and give him the asylum from unbelief, polytheism and transgression.

O Go! Keep the believers safe from these astraying mischief mongers and grant the author great recompense, which may be a source of his high spiritual degree. He may reach such a station, which may be visible to all the believers of the world. He may have the strength to rebut the astray people and their innovations, and highlight their falsehood, isgras and innovations.

There is no doubt that the doctrine and belief to which such people are adherent, is extremely false and perverse. It is neither accepted by the intellect nor narrations confirm it. These are hypotheses, which have been fabricated by their superstitions and

hence, are white lies. They have no argument, no pretext, no interpretation and no example. They are only following their sensual desires, which will put them in the grotto of destruction. Allah, the Exalted, says:

“They only follow their own lusts; and who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrongdoing”.

Imam Tabarani has reproduced a narration of Hazrat Anas (may Allah be pleased with them) in which the Holy Prophet (صلي الله عليه وسلم) is reported to have said:

“Allah, the Exalted, deprives an unbeliever of repentance unless he per se forsakes the irreligiosity”.

Ibn Maajah has narrated on the authority of Abdullah Ibn Umar (رضي الله عنهما) that the Holy Prophet (صلي الله عليه وسلم) is reported to have said: “Abbas said:

“Allah does not want to accept the atonement of any unbeliever unless he forsakes his irreligion”.

At another place Ibn Maajah has reported on the authority of Hazrat Huwayfah (May Allah be pleased with them) that the Holy Prophet (صلي الله عليه وسلم) is reported to have said:

“Allah, the Exalted, neither accepts the fasting of an unbeliever, nor prayers, nor alms, nor pilgrimage nor umrah, nor sacrifice, nor obligatory nor supererogatory prayers. The unbeliever gets out of the pale of Islam as a hair from a lion”.

Similarly, Bukhari and Muslim have reproduced a long narration on the authority of Hazrat Abu Barzah bin Abu Musa Ash'ari. It goes as under:

“When Hazrat Abu Musa recovered from swoon, he said:

“I am disgusted with a person, who is disgusted by the Holy Prophet (صلي الله عليه وسلم)”
He then narrated this tradition up to its last word. Imam Muslim in his accurate collection of traditions, Muslim Sharif, has narrated on the authority of Yahya bin Ya'mar (May Allah be pleased with them). He said that he submitted to Hazrat Abu Abur Rahman

Ab ullah bin Umar that some people have emerge there; who re ite the Holy Quran an say that pre estination is nothing. Go has reate everything in the beginning.

Hazrat Abu Ab ur Rahman Ab ullali bin Umar sai that “whenever you meet su h people, warn them that I am isguste with them an they are ignorant of me”.

May Allah bless that brave person who fought with these irreligious people in behalf of him, an supporte righteousness an took pain to reveal the truth an ra k the false hoo own till if was overpowerere an burie . Allah may Shower his bene i tion upon the person who exten e full assistan e in efen ing the religion, sprea ing righteousness an imposing insulting efeat upon the unbelievers. Allah may shower His mer y upon the person, who keeps himself aloof from the unbelievers an their ee s, an keeps himself un er the prote tion of Divine Power. Su h person oes not fall pray to su h wrangling, rather he takes refuge of Allah an praises Him, who has grante him honour an ignity an ex ellen e over many of his reatures.

Imam Tirmi hi has narrate that whoever being un er the spell of any atastrophe prays:

“That all praises are for Allah, who save me from that alamity in whi h you were en ir le an gave me ex ellen e over His plenteous reations, he will be immune from this alamity”.

Imam Tirmi hi has state this tra ition as “approve ”.

Allah may take pity upon the people, who seek gui an e from Him an leaves the astrayness, vi ious notions, blasphemous beliefs an innovations, an above all gui es to a right path. Be ause there is no Sustainer save He. Wellbeing omes only from him. I truste Him an take re our e to Him alone.

Allah may sen blessings an salutations upon His Prophet (صلي الله عليه وسلم), upon His hosen Prophets gra e an pea e be upon them), upon his inmates, his ompanions, an followers. Ameen, again Ameen.

All praises are for Allah, Who is the Lor of all the worl s. I have uttere these wor s from my mouth an written with my pen.

I am - a servant of students of the Mosque of Haram Muhammad Marzooqi Abul Hasain

8. This eulogy was dictated by a personality of par excellence, of high station and prestige, an accomplished savant, a practicing scholar, washing out the brain of blasphemy and heresy, Maulana Shaikh Umar bin Abi Bakr Ba Junay (may Allah always help him with His support and confirmation).
In the name of Allah, Most Gracious, Most Merciful)

All praises are for Allah, Who is the Lord of the worlds, and blessings and salutations of Allah be upon the Chief of Prophets (صلي الله عليه وسلم), his inmates, his companions. May Allah be pleased with his followers on the doom day.

After praise and eulogy, I say that I have studied the book namely "Al-Mo'tama Al-Mustana", which is compiled by an illustrious scholar, who is always envied by the people of knowledge and learnings for seeking educational profit. His name is Maulana Ahma Reza Khan. He is an embodiment of knowledge and excellence and of extraordinary understanding.

I have meticulously seen that the astray people, whom he mentions in his work, are certainly misguided and beguiled people. They stand remote from the religion. Their disobedience has made them blind. I pray to my Lord that He may descend upon these astray creatures such a torment, which may annihilate them and put them to their doom. Next dawn, their houses may be the signs of ruination, certainly my Lord has power over all things.

Allah may send blessings and salutations upon our Master and Chief Muhammad, upon his inmates and companions. All praises are for Allah, Who is the Lord of all worlds. This was uttered by the Messenger of Allah, Umar bin Abi Bakr Ba Junay.

9. This eulogy was written by the standard bearer of scholars of Maliki school of thought - the plaque of illumination of light of heavens and firmament, an erudite of piety and humbleness, a person of piety and purity, Ex-Royal Mufti Maulana Shaikh Abi bin Hussain May Allah exalt him with distinctions).

In the name of Allah, Most Gracious, Most Merciful.

O the men of excellence! Peace of Allah, the Exalted, be upon you.

All praise is for Allah, Who has made the Ulama, the suns of firmament of gnosis and let them shine. These Ulama by their lofty beams remove the darkness from the eyes of the observers to the religion.

Blessings and salutations be upon the most accomplished of them whom Allah, the Exalted, has granted unseen knowledge and light, which remove the darkness of suspicions from Islamic community, and purify them from the faults of lie, and misappropriation. He, who herishes bad belief against them is certainly an unbeliever. Such person deserves, according to all Ulama of the Ummah, a dishonour and disparagement.

Bountless blessings and salutations be upon the respectable inmates of the Prophet (ﷺ) and upon his respectable companions. I, after praise of the Lord and eulogy of the Prophet (ﷺ), say that Allah, the Exalted, has afforded a person to keep the religion alive, when He wishes to do the task of amelioration and weal. Such person is a real inheritor of the knowledge of the Holy Prophet (ﷺ). He is the leader of illustrious scholars, a source of pride for men of knowledge and happiness of Islam. He is of excellent character. He is desirable in all businesses, engrossed in peace and justice. He is a practicing scholar, man of gnosis albeit Hazrat Maulana Ahma Reza Khan. He has bravely stepped forward and discharged the duty sufficiently for the whole Ummah. He, by his uttering proofs, demolished the vitality of astrayness of the astray people. He manifested the truthfulness upon the people of knowledge. Allah, the Exalted, has bestowed upon me an endless favour. It was a blissful moment when I sought benediction from this sun of happiness. I took refuge in the field of his benevolence.

I have studied his book (Al-Mo'tama Al-Mustana). It is a compendium of other extensive books, wherein he has expounded solid arguments, and has divulged the misguided and astrayness of the deviationists, who have created disorder in religion. In the list of these astray people Mirza Ghulam Ahma Qadiani is at serial number one.

Then Rashi Ahma Gangohi, Khalil Anbaythavi an Ashraf Au Thanvi come before us, who are open unbelievers an astray persons.

The illustrious author has expose their eviations to the air. He has in a way smu ge their fa es. The stu y of this book ause me to re all the es ourse of the one whome. Allah has hosen for a spe ial purpose: "This Ummah shall exist forever with His omman ment It will not be harme in any way, he who prepares himself beguile this Ummah, will not su ee in his mission".

May Allah sen), upon inmates an his ompanions, blessings an salutations upon His Prophet who were relate to him with spe ial referen e.

O Go ! Grant the author of this work an enormous rewar , who has is harge this uty as an obligation, unveile the fa e of the religion by lifting up arknesses an unmaske the ountenan es of the mis hievous Maulavis, who misgui e the believers or weak an imbe ile faith an orrupt their beliefs.

Allah, the Exalte , may keep this moon of happiness shining in the firmament of Shariah an provi e him the opportunity to o the esirable things. His aspiration may be perfe te .

This was uttere an or aine to be written by a servant of knowle ge in the holy pre in t of Haram, Muhamma Abi bin late Shaikh Hussain, respe table Mufti of Makkah Mukarramah of Maliki s hool of thought

10. This eulogy was or aine to be written by an expert s holar, a pure, sa re , intelligent an saga ious eru ite, author of several works, a personality of subtle isposition, Maulana All bin Hussain Al-Maliki May Allah enlighten him with angeli light).

In the name of Allah, Most Gra ious, Most Mer iful.

O men of great ex ellen ies! Salutations of Allah be upon you. He may shower upon you His mer ies, bene i tions an pleasures. Verily the sweetest utteran e is the praise of the Being of Dignity an Gran eur, Who is immune from all faults. He is free from any assimilation of

appeared in an form. He has finalise the prophet-hood on His beloved (a). He has chosen him from all the illustrious apostles and made him the seal of the prophets and kept His beloved and all apostles free from all sorts of lies and base profession of beliefs. He granted knowledge of unseen to His apostles choosing them from the entire creation. To say, whoever finds an iota of fault with the prophets of Allah, (grace and peace be upon them) is apostate according to the consensus of Ummah. O Go! Send blessings upon all prophets (grace and peace be upon them) upon Your Apostle () and glorify them, & (grace and peace be upon them), his inmates and companions especially send mercy upon the chosen Prophet (صلي الله عليه وسلم), his inmates and companions, the people of righteousness and purity.

After praises and salutation, I submit that Allah, the Exalted, has done a great favour to me that He has granted me the light from the firmament of purity. I have seen this light openly. His laudable deeds are a manifestation of his signs of excellence. To say from the Ummah of the Prophet (صلي الله عليه وسلم), a religious scholar has emerged, who is the pivot of every hope and Islamic values and learning. He is shining like the stars of values and learning of the firmament. He is the supporter of the believers and guide for the followers of religion of truth. He is a cutting sword for the astray people and is hopping off the tongues of the irreligious people. He is spreading the light of the minarets of the faith.

Hazrat Maulana Ahma Reza Khan sent some pages of his book to me, which contain the name of those astray people, who were busy in disseminating their abominable thoughts in India. Amongst from them Ghulam Ahma Qasbi, Rashi Ahma Gangohi, Ashraf Ali Thanwi, Khalil Ahma Anbawaythawi are at the top of the list. They are open unbelievers and astray people. Some of them are, who openly utter blasphemous words against the sanctity of the Lord of the Worlds through false interpretation. Some of them have used abusive language against the chosen prophets of Allah. The illustrious author has divulged their hollowness and emptiness, and falsified them, as it ought to be. Their blasphemous beliefs have been pointed out in his work, "Al-Mo'tama Al-Mustana", which contains vigorous arguments. The illustrious author has informed me that I may cast a look upon the beliefs of these astray people, ponder over their sayings. I have seen that their beliefs are usually blasphemous as the great scholar and courageous erudite has pointed out. Such people shall not be safe from the punishment and torment of Allah. They are worse than

the unbelievers and deviationists. Allah, the Exalted, has given a fortitude and courage to an Allamah of perseverance to rebut the sayings of these mean people. In this age, the doctrinal disorders and mischiefs have emerged in general. The illustrious erudite has his charge sufficient duty and boldly raised a voice against the baseless interpretations and straying notions, which have rendered colossal loss to the religion. Allah may grant a better recompense to the author, which He grants to His favourite bonds. Allah, the Exalted, may support him to keep the resplendent Shariah alive.

His enterprise may flourish with Divine support and happiness. Allah may grant him victory over these wretched people and the sun of his excellence and progress may ever shine. Ameen, again Ameen.

We praise Allah only, Who has bestowed upon us countless bounties and blessings of Allah be upon the most venerated Prophet, who is the seal of Prophets (grace and peace be upon them). Blessings and salutations be upon the inmates of the Prophet (صلي الله عليه وسلم) and his companions till the Day of Judgment.

This eulogy was written with the pen of a humble servant and sinful bond of Allah, Muhammad Ali Al-Maliki, Teacher in the Mosque of Haram, Ex-Mufti of Maliki school of thought in the city of Makkah.

N.B. It may not be out of place to mention here that praiseworthy illustrious scholar wrote a panegyric in Arabic in the glory of Imam Ahmad Reza Khan Brailvi, whose opus is presented here as a token of benediction and blessing.

In the panegyric, the sanctuary of Makkah speaking itself, narrates its noble qualities and epithets. For instance, Makkah is the most venerable due to the blessings of the Holy Prophet (صلي الله عليه وسلم). It has excellence over all cities of the world. In this city goodness continues enhancing. The pilgrims quench their thirst here, and their sins are forgiven. Here is the House of God. The pilgrims drink water of Zamzam of delicious taste. Here one see is multiplied into hundred thousand. This city is a beloved city of Allah and His Prophet (صلي الله عليه وسلم). Those, who perform Hajj here or in its vicinity are forgiven and pardoned. One hundred and twenty grades and favours descend upon this city.

After eulogising Makkah Mukarramah, the poet counts the bene i tions an blessings of Ma inah Munawwarah. The epithets of ity of the Prophet (صلي الله عليه وسلم) are counted here:

1. This ity has the honour of ompletion an perfe tion of Deen.
2. There is one of the gar ens of para ise in this ity.
3. If someone performs forty prayers here he gets salvation an Divine uxtaposition an is free from sins.
4. This ity (Ma inah Munawwarah) is prou of being the abo e of migration of the Prophet (صلي الله عليه وسلم) from Makkah Mukarramah.
5. In Makkah Mukarramah ommission of one sin tantamounts to one la sins, but in Ma inah Munawwarah one sin remains one.

After this brief eulogy of the most exalte ities, Makkah an Ma inah, the poet says:

“A’la Hazrat is su h an outstan ing personality, who is, in ee , the blan ishment an elegan e of worl of illustrious Ulama. He has ma e interpretation of the obe tive an , thus, has be ome a lu ky star of religion. He has un-tie the knots of iffi ulties. His spee is novel in its nature. He has, in ee , illuminate the mira le of arguments an has, without any suspi ion, illuminate the se rets of rhetori s.

A’la Hazrat is an embo iment of piety an purity, who has rightly gui e the mankin to the right path. His sun of perfe tion shines in the firmament of ex ellen e. He brings out the masses from the arkness of era of ambiguities an ommotion.

The hoi est blessings an salutations be upon the gui e ommissione by the Lor of ex ellen e, un er whose sha ow the entire mankin takes shelter, an also upon the inmates an ompanions of the Prophet (صلي الله عليه وسلم) till the blossoming of the bu s”.

These stan s a mplishe with the praise of Allah, His assistan e an praiseworthy onformity an blessings be upon him, who was ma e gui e for the pathway of Shariah.

11. This eulogy was i tate by the a oles en e of piety, substan e of evolution, person of a beauty an a ornament, Maulana Jamal son of Muhamma bin Hussain

may Allah purify him from every dishonour and disgrace).
In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Allah, the Exalted, Who has sent His Prophet (grace and peace be upon them) with guidance and true religion, made him the Seal of the Prophets (grace and peace be upon them), and sent him as guide for, all the peoples. Praise be to Allah, Who made the Ulama of his Deen the inheritors of the illustrious prophets (grace and peace be upon them); such Ulama provide guidance to unfortunate and astray people.

Blessings and salutations be upon the venerable inmates and dignified companions of the Prince of the World.

After praise of Allah and eulogy of (), I say that I have gained information about the sayings of the Prophet (grace and peace be upon them) astray Maulavis of India. These people, who have taken birth in India, have become apostates due to their views and ideas and are trying to push other people into the darkness of mis-guidance. They have become wretched and dishonoured. O Go! Humiliate them more and more.

Mirza Ghulam Ahmad Qadiani, Rashid Ahmad Gangohi, Ashraf Ali, Khalil Ahmad Anbathawi, and their associates have become open interpreters of unbelief and astrayness. Allah, the Exalted, has commissioned Maulana Ahmad Reza Khan Brailvi to protect Islam and original beliefs of the believers. May he be rewarded with best returns from all Muslims and Islam itself). He has, indeed, performed "the sufficient duty" and has strongly falsified the false beliefs of these people in his work or treatise "Al-Mo'tama Al-Mustana". He has vehemently supported the resplendent Shariah. Allah, the Exalted, may afford him more to utter such desirable and palatable things, and enable him to obtain his wishes. Ameen, again Ameen.

May Allah send His highest blessings in thousand upon our Master and Chief (صلي الله عليه وسلم) and upon his inmates and companions

This was uttered and ordained to be written by one of the teachers of the city of Haram, Muhammad Jamal grandson of the late Shaikh Hasan, Ex-Mufti of Maliki school of thought.

12. This eulogy was written by an enemy of sciences, an eminent personality of quick understanding, Professor of Traditional Sciences, gainer of intellectual arts, an embodiment of humbleness, a person of gentle disposition, form of meekness, phoenix of time, Maulana Shaikh As'a' son of Ahma Dahhan, a teacher in the illustrious Haram may his fervour and ignity always flourish. In the name of Allah, Most Gracious, Most Merciful.

I praise that Being (saaat), who has given freshness to the Shariah of Muhammad (صلي الله عليه وسلم) till post-eternity and protect Islami Ummah with the spear of the illustrious Ulama. He has erected in every era, the supporters of His Deen, who were granted prophetic determination and ignity.

Such Ulama defend Allah's Haram, strengthen His arguments and proofs, illuminate His vast pathway and as such His Shariah gets freshness, all times, and He sends His indignation upon the enemies of Islam to accomplish His command.

Blessings and salutations be upon them, who set the path of righteousness in religion. Their swords of arguments may always be shining on the heads of unbelievers, enemies, untractable persons, and mischief-mongers so that their heads bow before them.

Blessing and salutation be upon his (صلي الله عليه وسلم) inmates and companions, who are the stars of firmament of Deen of the chosen one (صلي الله عليه وسلم) and defeat the banes of satans with inimitable spirit.

After praise and eulogy, I submit that I have found an opportunity to study this enormous book. Its author is the phoenix of the time and an epitome of day and night. He is such a great and illustrious scholar, who is prior of the past and the present era. He has glorious understanding and intelligence, which have made him every so-eloquent Sohbāan by his resplendent thoughts. He is my chief and master, albeit Hazrat Imam Ahma Reza Khan Brailvi.

Allah, the Exalted, may cause the necks of his enemies bow down and exalt his head with ignity.

I have found this bright book a strong ita el of bright Shariah, which is found e on the bases of firm arguments, which are mat hless. Now falsehood annot stan before him. All the astray people also annot stan in front of him. Now the suspi ions of unbelievers have vanishe . AU misle people feel ashamed of oming before him an are hi ing themselves in the streets of Ma inah Munawwarah.

This treatise has pla e the swor of utting proofs on the ne ks of beliefs of the unbelievers an Imam Ahma Reza Khan has ma e in essant invasions on the evils of the time. His unsheathe swor has beheae e them an the men of knowle ge an intelle t of to ay have known the egra ations an isparagements of these astray people. So mu h so that the apostasy of these people has become rystal lear. These are the people upon whom the urse of Allah has es en e . It appears from their i eas an o trines that they have gone out of the pale of the true religion an they will be humiliate here an hereafter.

By the oath of my soul, the Ulama will be prou of it an us believers an pra tisers shall always be su essful. Peae of Allah be upon the true believers an His bounties may es en upon their bosoms. Allah, the Exalte , may grant a goo re ompense to the author of this book on behalf of all Muslims an Islam, who has raise high, the hea of the Muslim. He has ai e the religion of the hosen one s). He has trample over the meaningless arguments of the opponents, by his lofty work. This book shall ever be shining in the light of its arguments an gui e us forever.

The author shall get its rewar until the time of its appre iation an promulgation.

Blessings an salutations of Allah, the Exalte , be upon our Chief an Master Muhamma (صلي الله عليه وسلم) the hosen one, upon his inmates an ompanions It was written by an expe tant of forgiveness, As'a' bin Ahma Al-Dahhan in the apa ity of a servant of stu ents may Allah par on him an mer y of Allah be upon you along with His bene i tions).

13. This eulogy was written by an illustrious literateur, a wise an saga ious re koner an s ribe, a personality of high egree, an goo ness of times, Maulana Ab ur Rahman Al-Dahhan may he flourish with gra e an favour).

All praises are due to Allah, Who create in all eras such persons, who by His favour combat the irreligious people and Allah, the Exalted, keeps them supporting. Blessings and salutations be upon our Chief and Master Muhammad (صلي الله عليه وسلم) whose advent and commission lowered the heads of the un-contractable persons. Blessing and peace also be upon his inmates and companions, who perish the ignorance and maintain the title and certainty.

After praise and eulogy, I submit that the astray people of today have gone out of the pale of Islam as an arrow shoots from bow. They have become so insolent and vicious that it is obligatory upon the emperor of Islam to appease their heads. When these people will be in the presence of Allah, they will deserve torment, chastisement and curse, and will be thrown into the hell.

O Go ! As You have enabled your servant to extirpate the mischievous and vicious people and made him capable of protecting the Deen of the Chief of the Prophets (grant peace and be upon them) similarly assist him in such a way that he may render services for the exaltation of Your Deen. This will fulfill Your promise. To extend assistance to Muslims is our right. Especially the Ulama have much more right to be helped.

Today, the trustworthy Ulama have appreciated the endeavours of this unique scholar and the singular personality of time. They are bearing witness that he is a superb veteran scholar and teacher. He is a leader of the time. He is my master and my chief. He is my abode of asylum. I mean thereby Hazrat Ahmad Reza Khan Brailvi. Allah, the Exalted, may enable us to benefit from his life and also enable me to adopt his path. He is leading over the path of the Chief of the World (صلي الله عليه وسلم) and rubbing the nose of astray and envious Maulavis. May Allah protect him.

O Go ! Twist not our hearts. You have given us guidance, stretch the shirt of Your mercy over us, You are most-forgiving.

O Go ! Send blessings and salutations upon our Master and Chief, (صلي الله عليه وسلم) his inmates and companions).&
This was uttered and written by the pen of a personality expectant of forgiveness from

his Supreme Lord, namely Abu Rahman son of the late Ahmad al-Dahhan.

14. This eulogy was written by a straighterite following the supreme religion and pristine truth, teacher of school of Salsatia in Makkah the protector, Maulana Sheikh Muhammad Yusuf al-Afghani, guaranteed by the Great Holy Book, the Quran.

In the name of Allah, Most Gracious, Most Merciful.

O God! You are unique in Your greatness and free from all defects and falsehood. You are, indeed, free from every spot of bad attributes and deficiency. I make Your praise, which bears testimony to my weaknesses. I render Your gratitude like one, which by all means is Yours. I send blessings and salutations upon our Master and Chief Muhammad, messenger of Allah, and the seal of all prophets (صلي الله عليه وسلم) - the essence of the firmament and the earth - upon his inmates and companions. These are Your selected ones, who have preference over us in priority to the day of resurrection.

After praise and eulogy, I submit that I have had opportunity to go through an illustrious work namely "Al-Mo'tama Al-Mustana", which has been compiled by an Allamah and repository of knowledge. He is holding the table of Allah firmly. He is a guardian of the minaret of light of religion and Shariah. My eloquent tongue is not in a position to appreciate the services rendered by him. It also cannot render gratitude to him for his favour and due rights. The whole world is proud of him. I mean thereby Hazrat Maulana Ahmad Reza Khan Brailvi. I pray that he may walk on the pathway of guidance and spread the signs of grace and favour over the heads of ones of Allah. Allah may assist him for supporting Shariah and his sword may decapitate the heads of the enemies. I have seen that he has felled the columns of enemies of Islam. These people want to extinguish the Divine light. But they will never succeed as Allah the Exalted has always helplight the torch of Islam. These envious and astray people invite darkness all times. Their noses shall be rigorous on the soil.

This book, indeed, contains the words of wisdom and pertinent replies also. This book is panacea for the people of intellect and intelligence, but the people, who are deprived of guidance, their eyes have been veiled with the cover of misfortune and the right is also veiled, cannot utilise this book. They deny the contents of this book. Who can bring

them to the right path except Allah, the Exalted ?

By Go ! They are apostate and have gone out of the pale of religion. Death to them all. May Allah humiliate them and render their deeds worthless. They are the people upon whom Allah has bestowed His curse, to make their ears and veil their eyes so that they become deaf and blind to listen and visualise the righteousness. We pray that Go may protect us from these professors of base beliefs, and grant us shelter from their ludicrous sayings. Allah may grant good recompense to the illustrious author and grant him with goodness and qualities and he may have the fortune of sighting Allah, the Exalted . Ameen, again Ameen.

It was spoken and written by the pen of a servant of vestibule of Allah, the Exalted , the weakest of the weak of humankind , a servant of students attaining knowledge, Muhammad Yusuf Al-Afghani may Allah enable him to get his desire).

15. This eulogy was written by a personality of great eminence, most illustrious Khalifah of al-Haram Maulavi al-Shah Imam Ullah, teacher of school of Ahmadiyah, Haram Sharif in Makkah the guardian, Maulana Al-Sheikh Ahmad Ali Makki al-Imami may his protection last long with the assistance of the great guide). In the name of Allah, Most Gracious, Most Merciful.

All praises are due to Him, Who strengthened the columns of Islam and established its vestiges and shook the foundation of efficiency of various and mean people. He devastated their all manifestations. Blessings and salutations be upon our Master and Chief Muhammad (صلي الله عليه وسلم), messenger of Allah the Creator whose advent closed the door of prophet-hood . He is the seal of all illustrious prophets (صلي الله عليه وسلم).

I bear witness that there is no deity except Allah, He is the one, without partner, singular in His being. He is eternal and sublime. He is free from all defects. He is exempted from all base things. He is above the arguments of polytheists and people of erroneous thoughts.

I bear witness that our Chief and Master Muhammad , messenger of Allah, his most blessings of Allah be upon him, is last of the prophets and the sublimest of the creations. He was bestowed with the knowledge of past, present and future. He is an intercessor. His intercession will be accepted and he shall hold the "flag of praise" in his

han s an right from A am to all prophets (Alehim Al-Salam) shall be un er his flag on the ay of u gment.

After praise an blessings, I submit that I am a seeker of my Allah's mer y. I, being Ahma i, Makki, Hanafi, Qa iri, Chishti, Sabiri an Im a i, have rea the book namely "Al-Mo'tama Al-Mustana ", whi h on sists of four topi s an is ategori ally orroborate by the utting arguments. The Qurani an tra itional texts embellish its all arguments. Its ontents pier e the hearts of the opponents with spears.

I have seen the swor s of writings of this book es en ing upon the ne ks of Wahhabis like lightening of thun er. Allah, the Exalte , may grant a better re ompense to the author of this book an we may have our resurre tion un er the flag of inter ession of the Holy Prophet (صلي الله عليه وسلم).

This book is so omprehensive an authenti that its illustrious author seems to be a surging o ean of knowle ge in view of his eru ition. Nobo y an raise his han before his genuine an a urate arguments. He eserves that he be alle a helper of the true religion. He e apitates the ne ks of irreligious people.

Listen to me! He is a ontinent an pious s holar an trustworthy of the an estors. He is a light-house for the oming generations of Ulama. Whatever has been sai in his glory is insuffi ient). He is, in ee , the pri e of the el ers. He is Maulana Maulavi Ahma Reza Khan. Allah, the Exalte , may shower upon him His spe ial kin ness an lengthen his life for the gui an e of the true believers.

To ay various ban s of In ia are up to belie the arguments, whi h are base on the tea hings of the Quran an Sunnah. These astray people profess unbelief. They will be treat e like apostate. The swor of the ust king of Islam must be exer ise to behe the transgressors. The astray fa tions are atheists, irreligious an re al iterants. It is ne essary for the king of Islam that he may purify the pure lan from these mis hief-mongers an vi ious people. He may go ahea an grant salvation from the ba belief an sayings of these astray people.

Shariah of Muhamma is a resplen ent Deen Religion), whi h is reating illuminations in the arkness of nights. Forsaking this luminous Shariah, only the vi ious people

adopt a separate pathway. The king of Islam must punish them to the extent that they should return to the right path so that they may save themselves from destruction and a catastrophe. If these people do not resort to repentance after being imprisoned, the king of Islam must chop off their heads, as the protection of Deen is very important obligation. The illustrious Ulama of the world of Islam and kings of excellence have always made heroic efforts to protect Islam. The king in authority must assassinate the astray people.

Imam Ghazali has rightly said about these factions that if the king of Islam assassinates one of these various factions, it will be better than the killing of thousands of unbelievers, because such various factions are more numerous. The people cautiously save themselves from the attacks of unbelievers, but the attack of a blatant unbeliever is more dangerous. The unbelievers attack being in ambush. These people spread blasphemous belief in the disguise of the scholars, spiritual guides, ministers and righteous people.

These people have various doctrines in their hearts and put them forth whenever and wherever find opportunity. The masses rely on their external appearances being ignorant of their internal wickedness and shamelessness. Such people in these circumstances make fatal attacks; and lead the people astray due to their untrustworthiness. Since the masses are not apprised of their inner-conscience, manifestations and affairs, therefore, are deceived by the outward appearance. They start becoming nearer to them and lose their faith being defrauded by their secret beliefs and ideologies. Consequently, they accept their sugar-coated utterances and start entering into their various circles as devotees, as a result of which they go on spreading the blasphemous beliefs.

In lieu of this disorder, a Gnostic of Allah - Imam Ghazali (mercy of Allah be upon him) has exhorted :

“If the king of the time assassinates such an astray person, it will be better than the killing of thousands of unbelievers”.

It is written in “Mawahib-ul-Ladunniyah” that he, who lessens the glory of the Prophet (blessings of Allah be upon him, upon his inmates and companions) he is liable to the

assassination”.

In the light of the sayings of these persons, we feel the mischief-monger Maulavis of India who attribute various acts to the exalted Being of Allah and to his holiest Prophet (صلي الله عليه وسلم) preferably deserve death penalty in these circumstances. We supplicate and pray Him that He may acquaint us with the reality of everything, keep us on the right path and shower upon us His Mercy. He may forgive us, our parents and our teachers. He may inure upon us His pleasure. May Allah resurrect us on the Dooms Day along with an (among his choicest pious) persons upon whom He has bestowed His blessings, May He forgive us.

This is what he said by his tongue and wrote with his top-finger, the exponent of forgiveness of his Lord, the Evolver, Ahma al-Makki Hanafi son of Shaikh Muhammad al-Din Al-Qasbi, Al-Chishti, Al-Sabiri, Al-Imami, teacher of school of Ahmadiyah at Makkah the Guide one, 1324 AH (may Allah forgive both of them and assist him). I praise Allah and send blessings and Salutations as a believer upon the Holy Prophet (صلي الله عليه وسلم).

16. This eulogy was written by a practicing scholar and an erudite of perfection Maulana Muhammad Yusuf Al-Khayyat may Allah guide him to the straight path).

In the name of Allah, Most Gracious, Most Merciful.

Special praise is for Allah, the Exalted, and blessings and salutations be upon the Holy Prophet (s), after whom there shall be no prophet.

The blasphemous beliefs, which have been pointed out by the illustrious author Ahma Reza Khan, may Allah pardon his willingness to his efforts, are actually a source of dissemination of astrayness. These writings are absolutely blasphemous. Their reading puts the readers in amazement. Whether a believer can utter such things? We can say without any suspicion that these persons are themselves astray, misguided and arrogant unbelievers. General believers have grave anger from them, especially in those countries and cities where there is no Muslim king and are not in a position to extirpate them.

Therefore, it is necessary for the Muslims to keep them aloof from such people as people keep themselves aloof from the fire, and beasts.

The Muslims should keep these peoples aloof from their rows, root out the foundations of their disorder and remain immune from their mischiefs.

We appreciate the endeavours of the illustrious scholar, who has aptly pointed out the astray people. We render gratitude to him, who is greatly dignified before Allah.

This eulogy was written by a humble man Muhammad Yusuf Al-Khayyat, 1323.A.H.

17. This eulogy was written by the Shaikh of Magnificent Glory, of lofty Minaret, Maulana Al-Shaikh Muhammad Salih son of Muhammad Ba Fazl may Allah enhance his grades for every big and small).

In the name of Allah, Most Compassionate, Most Merciful.

O Go ! The Listener to the supplication of every refuge seeker, I praise You, and present the gift of blessing and salutation in the court of Your beloved (صلي الله عليه وسلم) and request You to rigour the nose of every obstinate and obdurate. And keep aloof from all such disputant and contentious persons. I supplicate You to grant Your pleasure to the Ulama, who support righteousness and the Shariah.

After praise of Allah and eulogy of the holy Prophet (صلي الله عليه وسلم), I say:

O Go ! You have honoured an illustrious scholar of Deen and grade him enormously, affording him to serve the resplendent Shariah. And assist him by granting subtle intellect. He is shining in the firmament like a full moon at night. He is perfect scholar of religiosity and narrates lofty meanings by his accurate understanding. The illustrious author has named his work "Al-Mo'tama Al-Mustana". He has made the rebuttal of astray people, which is sufficient for them. Those, whose eyes are enlightened and hearts are alive, will certainly be glad having read this book.

The worthy name of the author of the book is Imam Ahma Reza Khan, who has placed before us the compendium of his book in a scholarly manner. He has counted the

names of the leaders of misguided Muslims in his book and pointed out the disorder by virtue of which these unbelievers and deviationists earned an abode in the hell, an punishment on the Day of Judgment for their baseless.

The worthy and illustrious author has compiled a unique book. Allah may accept his efforts and help him with His special blessings to extirpate the roots of these irreligious people and apostates.

O Go ! Grant the author lofty spiritual degrees for the sake of the Chief of the Prophets (صلي الله عليه وسلم). Blessings be upon the holy Prophet (صلي الله عليه وسلم), his inmates and companions.

This was written by an expectant of forgiveness and favour of his supreme Lord, Muhammad Salih bin Abdurrahman bin Baz.

18. This eulogy was written with the top-fingers of an accomplished scholar, person of praises and virtues and Divine favour, Shaikh Abdurrahman bin Baz, Pre-destinate to the grade of Allah, Al-Daghastani may Allah protect him from the evils of enemies, envious persons and evil wishers).

In the name of Allah, Most Gracious, Most Merciful.

All praises are for Allah, Owner of all the worlds, and blessings and salutations be upon our Chief Muhammad, messenger of Allah, his inmates and his companions. After the praise of Allah and eulogy of the Prophet (صلي الله عليه وسلم), I submit that those apostates, who have been mentioned in "Al-Mo'tama Al-Mustana", have gone out of the pale of religion as if an arrow goes out of bow. The holy Prophet (صلي الله عليه وسلم) has said, as the author has explained in the book, that such people are evil doers and unbelievers. It is obligatory upon the king of Islam to perish them. Their killing is necessary rather better than the assassination of one thousand unbelievers. These people are a curse one and are treasuring over the path of wicked people. Allah may send His curse upon them, upon their helpers and assistants, which may humiliate them for their evil-doing, Allah may send His mercy upon them, who disparage them for their misdeeds.

Allah may send His blessings upon our Master Muhammad, his inmates and all companions.

This was written by the servant of knowledge in the Mosque of Haram, Abu al Karim Daghestani.

19. This eulogy was written by a drinker from the fountain of blissful faith, an accomplished savant, the last point of expectations, Maulana Muhammad Saeeq son of Muhammad Al-Yamani may Allah keep him immune and he get share from the pure congratulations).

In the name of Allah, Most Gracious, Most Merciful.

O Go ! We praise You as Your favourites have praised You by Your favour and grace. These ivines of Ummah have carried the loads of religion on their shoulders and discharge those obligations while expressing their helplessness and infirmities. Had You not helped them, they would not have discharged those affairs. O Go ! We supplicate You to thread us into the links of these pearls and let us have our share with them. We send blessings and salutations upon the Prophet (صلي الله عليه وسلم) whom You sent Your message (revelations), bestow upon them sciences and knowledge and comprehensive and short works. Blessings may also be upon the inmates and companions of the Prophet (صلي الله عليه وسلم) who will stand on the right hand side of their Master on the Day of Resurrection.

After praise of Allah and eulogy of Prophet (صلي الله عليه وسلم), I submit that we are not able to render thanks for the numerous bounties of Allah. Allah, the Exalted, has granted us by His grace, Imam Ahmads Reza Khan, who is an ocean of lofty fortitude, the benediction of the world, remainder of the ancestors, a memorial of the time, avoiding temptation and entirely busy in discharging the orders of Allah.

O Go ! You have commissioned this eulogy for the falsification of these apostates, astray people and leaders of misdeeds. These people have gone out of the pale of Islam, as the arrow goes out of the bow. To say every man of intellect and faith cannot doubt in their unbelief and blasphemy. Allah, the Exalted, may grant the author a great share from piety and piety, grace me and him with bounties of Paradise and

bestow upon him the goodness to the best expectations. May Allah bless him as desired through the intercession of our trust worthy Master (Grace and peace be upon him). His dignity has, indeed, snubbed the astray people.

This eulogy was written by the meekest of the creation, who is nothing in reality, a man ignorant of mercy of his Lord, an captive of his own sins, a small servant of the students acquiring knowledge in the Mosque of Haram, Sa'eed bin Muhammad Al-Yamani (may Allah forgive him, his parents, and the believers — Ameen).

20. This eulogy was written by Maulana Hamid Ahmad Muhammad Ju'awi, an accomplished, erudite of arguments and claims, eviator from every evil. Allah may protect him from the mischief of every idiot and demon.

In the name of Allah, Most Gracious, Most Merciful.

Allah, the Exalted, sent blessings and salutations upon our Chief and Master Muhammad, his inmates and his companions.

All praises are for Allah, Who is the High and the Dominant He has hammered the maddening of the unbelievers and His name remains always prosperous. Allah, the Exalted, is free from every lie, defect and accusation. He is beyond all the symbols of the creation. The supreme and the loftiest purity and sublimity belongs to Him. He is absolutely free from all accusation of the astray people.

Blessings and salutations be upon the being, who is absolutely supreme to all creations. His knowledge is more extensive than the entire world. He is most accomplished and perfect in appearance and beauty in the world. Allah, the Exalted, has granted him the past and the future knowledge. Prophet-hood has, indeed, come to an end and he (صلي الله عليه وسلم) is the Seal of the Prophets (صلي الله عليه وسلم). Deen has been elevated by his traditions and it has been established by the lofty arguments and higher witnesses, albeit the tidings of our Master and Lord Muhammad bin Abdullah, (Grace and peace be upon him) whose other name is Ahmad, are unique and singular. The goodness-tidings of his advent was given by Hazrat Jesus Christ son of Mary. May Allah send blessings upon the

holy Prophet (صلي الله عليه وسلم), Mary, all prophets, all apostles, his inmates, companions, followers and Ahle-Sunnat-wa-Jamaat. These are the real bonds of Allah and successful in all fields and Allah, the Exalted, has extolled them. May Allah, the Exalted bestow upon them his blessings and help for ever and make their works, deeds and writings spearhead for the astray people.

Those, who have gone out of the pale of religion, have gone astray. Such people recite the holy Quran, which does not go down to their hearts. They are the army of evil. Remember:

The army of Devil and his believers are losers.

After the praise of Allah, the Exalted, and eulogy of His Prophet (ﷺ), I submit that I have had a cursory glance on the illustrious book name "Al-Mo'tama Al-Mustana" and have found it a fragment or piece of gold. Its works are resplendent like pearls, rubies and emeralds, which have been written to get spiritual benefit. These works have been written by a trustworthy guide, a practical scholar, an erudite of learning, overflowing ocean of knowledge and excellence, a beloved, a celebrator and an esteemed personality, whose talks and actions are worth-appreciating I mean thereby Hazrat Ahma Reza Khan. Allah, the Exalted, may afford us to benefit from his knowledge and pen, his works and writings may guide us. This book is an example of truest love and truthful speech.

The eyes are dazzled before its light and this book hammers the heads of false saying. It removes the darkness of the people professing bad beliefs.

By God: before its light mis-guidance exhausts continuously. This book in its debates is pure like perfume and fragrance. It strikes the opponents to be dumb. It is without any suspicion a comprehensive reply to the accusation polluted by the filth of astrayness and such a reply purifies the doctrines of blasphemy. These people are unbelievers on account of their doctrines. Every person should be saved from their wickedness and they should be abhorred.

These people have committed major sins rather more than major sins. Such professors of bad belief, however are great, are debased rather baser than the baser. It is

in umbent upon every man of intelligence to save the people from the influence of such people. It is a sin to show any sort of respect to these people. Why not? Whoever is disparaged by Allah, who can give him honour. If they return to the right path, it is all right otherwise they should be put into disputation. If they resort to repentance, it is well and good otherwise it is obligatory upon the king of Islam to kill them if they are in small number. If they are in a great number, they should be invaded by the army, and thrown in the hell.

It may be remembered that the pen, too, has a tongue and tongue functions like a spear. It is the function of the sword to behead the irreligious people. There is, no doubt, that debating with them in good manner and style is a preliminary stage of rusa'e. Allah, the Exalted, has said :

“As for those, who strive in Us, We surely guide them to Our paths And surely, Allah is with the righteous” (29:69).

“Glorified be thy Lord, the Lord of Majesty, pure from evil, which they attribute unto Him)” (37:180).

THE PALATABLE FRUIT AND THINGS RECORDED IN MADINAH MUNAWWARAH, I.E., THE EULOGIES OF THE ILLUSTRIOUS ULAMA OF MADINAH MUNAWWARAH

Note: A'la Hazrat Imam Ahma Reza Khan (mercy of Allah be upon him) having obtained the eulogies and confirmation of Ulama of Makkah Mukarramah, undertook a journey to Madinah Munawwarah to visit the mausoleum of the Prophet (صلي الله عليه وسلم). Here in Madinah Munawwarah, the Ulama of Haram of the Prophet (صلي الله عليه وسلم) gleaned through his book “Al-Mo'tama Al-Mustana”, and became acquainted with the various doubtful and misleading notions of the astray Maulavis of India. They felt it to their heart. They appreciated the ideas and efforts of A'la Hazrat very much and penned down their eulogies. Amongst from these illustrious Ulama were Mufti Ta'ud-Din Ilyas, Madinah Munawwarah, Maulana Uthman bin Abus Salam Daghastani, Shaikh of Amalikhah, Sayyid Ahma Jazairi, Maulana Khalil bin Ibrahim Kharbooti, Shaikh-ud-Dalail Sayyid Muhammad Saee, Maulana Muhammad bin Ahma Umari, Maulana Sayyid Abbas bin Sayyid Jaleel Muhammad Rihwan Shaikh-ud-Dalail, Maulana Umar bin Hamdan, Sayyid Muhammad bin Muhammad Mani Deawi, Al-Shaikh

Muhamma bin Muhamma Susi Kheyari, Maulana Sayyi Sharif Ahma Al-Barzani,, Maulana Muhamma Aziz Wazir Maliki Alun lusi Al-Ma'ani, Hazrat Ab ul Qa'ir Tawfiq Shibli.

These Ulama are consi'ered to be the glory and beauty of the world of Islam and the entire world sub'jected before their excell'ence, con'siderate opinion and s'cholarly de'isions.

1. This eulogy was written by Maulana Mufti Ta'u'd-Din Ilyas, the Chief of Superior Jurists, and le'ader of the legislators, Great Mufti of Hanafiyah of Ma'inah Munawwarah, helper of the Sunnah with boldness and courage he may always be applauded by Allah and general people).

In the name of Allah, Most Gracious, Most Merciful.

“O our Lor ! Cause not our hearts astray after thou hast guided us; and bestow upon us mercy from thy presence. Lo: Thou, only Thou art the Bestower” (3:8).

O our Lor ! We believe in whatever You have revealed and follow Your Prophet (صلي الله عليه وسلم). Ins'cribe us amongst the witnesses, You are glorified, Your glory is above all. Your kingdom is dominant, Your argument is resplendent, Your favours upon us are pre-eternal, Your verses and arguments are free from all defects and faults. We only worship You. You have guided us to the true religion and afforded us to speak truth. You have sent to us the Prophet (صلي الله عليه وسلم), who is the leader of all illustrious apostles and he himself is the chosen one, our Master and Chief Muhammad bin Abdullah has been commissioned with such miracles and signs, which have rendered the intellects of men imbecile. His (صلي الله عليه وسلم) arguments are very lofty and miracles resplendent. I have believed in his apostle-ship and prophet-hood. We have followed him as well as venerate him. We have helped his religion.

O our Lor ! Praise be to You as it ought to be. Praise is only due to You. You have shown us the right path.

O our Lor ! Send such blessings and salutations which are most befitting upon the one who has led us to you on the straight path and send in the same manner peace and bene'fition upon his inmates and his companions. O our Lor ! Grant good recompense

to the narrators and supporters of his Shariah and religion in all eras and in all cities, and the best of the spiritual benefits.

After the praise of Allah and eulogies of the Prophet (صلي الله عليه وسلم), I submit that I have had an opportunity to study the book namely "Al-Mo'tama Al-Mustana", written by Allamah and savant of Deen, Maulana Ahma Reza Khan, wherein he has thrown light on the beliefs of astray Maulavis of India. May Allah enhance his this goodness with excellent recompense hereafter. He has falsified such people, who have gone out of the pale of Islam, and pointed out such factions, who have become irreligious and apostates. I have carefully read this eulogy written in "Al-Mo'tama Al-Mustana". I feel that this is an important eulogy on this topic and singular in its nature. It opens upon truthfulness. Allah, the Exalted, may grant him better recompense from His Prophet (صلي الله عليه وسلم), His religion and all the believers. He may grant him a long life till the removal of doubts spread by the astray people, also create in abundance in Ummah persons who are similar to him in character, knowledge and action. Ameen!

Menikant of Allah, the Exalted,

Muhammad Ta-u-Din son of the late Mustafa Ilyas Al-Hanafy Al-Mufti, Ma'inah Munawwarah may Allah forgive him).

2. This eulogy has been written by a most illustrious savant, granee of the grantees, best eloquist of truth, Ex-Mufti of Ma'inah Munawwarah, refuge of the gainers and a Divine scholar, Maulana Uthman bin Abus Salam Daghastani, a personality of everlasting congratulations and success of expectation. Praise be to Allah, the One.

After that, I have become acquainted with this resplendent book and its valuable contents. I have found therein that our benefactor and ocean of understanding Hazrat Maulana Ahma Reza Khan, has collected together the ideas of the mischief-mongers, who have gone out of the pale of religion. He has vehemently rebutted them having pointed them out in his book "Al-Mo'tama Al-Mustana". The heretics have very well been humiliated in this book. Their various and false beliefs have intelligently been exposed. It is incumbent upon us to study this work with great meditation. Although

the work has been complete within a short time, but the astray factions have strongly been rebutted with shining and trust-worthy arguments. The illustrious erudite has foiled the machinations of this astray faction. To us, this sect has gone out of the religion calling themselves Wahhabiah. One of them, Ghulam Ahma Qasiani, is a claimant of prophet-hood, and others are Qasim Nanotawi, Rashid Ahma Gangohi, Khalil Ahma Anbaithwi and Ashraf Ali Thanwi et al. who use contemptuous languages against the Exalted position, of Allah and Divine Dignity of the Holy Prophet (صلي الله عليه وسلم)! Their heretism has very well been exposed.

Allah, the Exalted, may grant a good recompense to Hazrat Allamah Ahma Reza Khan, who has written his eulogy with capability and determination in "Al-Mo'tama Al-Mustana". We have seen the eulogies of the Ulama of Makkah. These factions shall face a dire catastrophe. They have created disorder in the land of India). The manner and style with which they are creating religious disorders, shows that Allah, the Exalted, shall devastate them and they will fall headlong. Allah may grant good recompense to His Highness Al-Shaikh Ahma Reza Khan, enhance his spiritual degrees, increase his progeny and make him among those, who always speak truth till the Day of Judgment.

Minimant of Allah for His forgiveness, Uthman bin Abbas Salam Daghastani, Ex-Mufti of Madinah Munawwarah may Allah pardon him).

2. This eulogy was written by an illustrious erudite, manifestation of virtues and excellences, and of pure disposition, Shaikh of Malikiyah, holder of fortunes of angles, Al-Sayyid Maulana Ahma Al-Jazairi may his inward and outward grade be everlasting).

In the name of Allah, Most Gracious, Most Merciful.

3. Answer me, mercy, benediction of Allah be upon you along with His support, favour and pleasure.

Praise be to Allah, who made Ahle-Sunnat-Wa-Jamaat magnificent till the Day of Resurrection.

Blessings and salutations be upon our Master and Asylum, the Kin Prophet, upon whom we trust, by whose perfection and dignity, excellent and virtues, the assurance of the existence of man is existent. All the men of reason, intellect and manifestation are benefited from it. He (صلي الله عليه وسلم) says:

“Whenever the people of innovation appear, Allah, the Exalted, makes His arguments evident from the tongue of a person whom He likes”.

He (صلي الله عليه وسلم) further says:

“When innovation and revolts take place and aspersion is cast upon the companions of the Prophet (صلي الله عليه وسلم), the scholar should come forward with his knowledge. He, who does not do so, curse of Allah, angels and whole humanity shall be upon him. Allah, the Exalted, shall neither accept his obligatory prayer nor supererogatory worship” enabling the general public to be careful and remain on their guard.

He also says:

“Are you afraid of describing the evils of evil-doers? How shall people know that those were evil doers? The deeds of such people be divulged enabling the general Muslims to be careful and the remain on their guard”.

Ibne Abi Dunya, Hakeem, Shirazi, Ibn A'ayy, Tabrani, Baihaqui, and Khateeb have narrated this tradition. They have narrated this, on the authority of their ancestors. The mercy of Allah, the Exalted, be upon their followers, companions, Ahle-Sunnat-wa-Jamaat and conformists of the four schools of thought.

After the praise of Allah and eulogy of the holy Prophet (صلي الله عليه وسلم), I submit that I have carefully been apprised of the contents of the question, which have been put up by Hazrat Shaikh Ahma Reza Khan. May Allah enable the believers to get benefit from his life, and he may be granted long life and abode in paradise.

I have found in this book very horrible things, which have been spread by the people of bad innovations in India. This is open blasphemy and unbelief. If these people do not resort to repentance after the commission of these blasphemous acts, they should be

assassinate by the order of Sultan of Islam as their bloodshed is allowed. The authors of such books deserve that their hands and fingers' tops should be chopped off. They have despised the Divine station and have generally vilified the office of the prophet-hood.

They have exalted their tutor (blees Diabolos) and have become his accomplices to beguile the believers and misguide the people. Therefore, the Ulama, whose speeches are eloquent by the Divine favour, and the magnates and rulers, who have been given mandate to punish the evil-doers, are obliged to endeavour to remove their innovations with their mouths and tongues, and reelers with their power) so that the servants of Allah, cities and ministers of the people may be consoled.

Lo! There is also a diabolical faction of these satans in Makkah Mukarramah. The masses should absolutely abstain from meeting them as the meeting with them is more injurious than the meeting of a leper. Some of them are also putting up in Madinah, who have hidden themselves hypocritically. If they do not resort to repentance, they will be deprived of the neighbourhood of Madinah Munawwarah because its peculiarity is substantiated by an approval and aurate tradition.

We supplicate Allah that if He wishes to put the people in any calamity, He may send for us in His audience without trial, granting good intention and render us the sincerest one. It has been uttered by the tongue and written by his finger's-tops by the Chief of Al-Malikiyah Sayyid Ahmad Al-Jazairi - a most meek person of retraction, servant of illustrious Ulama, born in Madinah Munawwarah, professing the belief of Ash'ariyyah (Ahle-Sunnat-wa-Jamaat), practicing and adhering to Maliki's school of thought and following the path (tariqah) of Qadiriyyah Order although I am also a descendant of Hazrat Sheikh Abdul Qadir Jilani by birth) I am concluding this eulogy by praising Allah the Exalted sending salutations and showing due respect and reverence to Holy prophet صلي الله عليه وسلم

4. This eulogy has been written by the great erudite, great munificent, treasure of gnosis, a repository of knowledge and ken, arrow-bearer of Ulama, favoured by the heaven with angelic grace, Maulana Al-Shaikh Khalil bin Ibrahim Kharbooti may Allah assist him with Divine assistance).

All praises be to Allah, the Lord of the Worlds. Blessings and salutations be upon our Chief, Muhammad messenger of Allah, the Seal of Prophets (صلي الله عليه وسلم) and upon his inmates, companions and upon those, who followed him with gratitude till the Day of Judgement.

After the praise of Allah and eulogy of Prophet (صلي الله عليه وسلم), I submit that the writings of the illustrious Ulama, which have been substantiated here, are in essence the evident truth, which is to be followed by the believers conscientiously as a necessary belief; as ascertained by a profound scholar and an accomplished savant of Islam, Maulana Ahma Reza Khan Brailvi, in his book "Al-Mo'tama Al-Mustana". May the believers take advantage of it till post-eternity. Allah, in essence, guides towards goodness and He is only the point of return and centre of expectations.

It was written under the order of Khalil bin Ibrahim Al-Kharbooti, the servant of knowledge in the sacred sanctuary of the Prophet (صلي الله عليه وسلم), Ma'inah Munawwarah.

5. This eulogy was brought in black and white by the resplendent light, soul of fashioner, emblem of happiness, reality of chieftainship, arguments of rarities of good things, dignity of beneficence, the laudable and the guide, Maulana Sayyid Muhammad Saeeq may his virtues ever flourish)

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah wherefrom all wishes emanate and all expectations are fulfilled. We hold fast that praise and take His asylum from all fears and perils. And incessant and continuous blessings and salutations be upon our Master and Chief Muhammad by whose advent, the earth and firmaments were illuminated and on the day of appearance and severity the whole creation shall be under his shelter. Blessings and salutations be upon his (صلي الله عليه وسلم) inmates, who receive lights from his refulgence and memorise his sayings and deeds. They definitely have become model for the coming religious generations and are guides for every follower of path of the Prophet (صلي الله عليه وسلم). In this way, a model of guidance was created for every follower and this shining Shariah was protected especially, according to saying of the

Truthful and the Beloved (صلي عليه وسلم):

“A faction of my people shall always remain dominant, till the Divine order shall come in this regard they shall be dominant”.

After the praise of Allah and eulogy of Prophet (عليه الله صلي وسلم), I submit that verily Allah, the Exalted and the High, has assigned the services of this shining Shariah to His bond, whom he likes and helps him by granting his permission and sagacity.

When the night of suspension spreads darkness, He (Allah), from His firmaments of skies, makes a full moon to shine and in this way the pure Shariah is saved from alteration and modification. Illustrious Ulama take birth from generation to generation. One of them is the greatest of the great erudite Allamah Ahmads Reza Khan, who has extensively rebutted the astray Maulavis, responsible for creating disorder and anarchy, in his book “Al-Mo'tama Al-Mustana”.

Allah may grant him good recompense from Islam and the believers. Blessings be upon our Master Muhammad, upon his inmates and his companions. This has been written with the fingertips of a minister of his Lord, Muhammad Saad son of Sayyid Muhammad Al-Maghribi Sheikh Al-Dalaail. Allah may forgive him).

6. This eulogy has been written by my Sun and Moon, Maulana Muhammad bin Ahmad Al-Umari he may enjoy a pleasant life full of progress and prosperity).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Lord of the World, and blessings and salutations be upon the Seal of Prophets, Leader of the Apostles, and his followers with grace till the Day of Judgment. After that:

I have known about a treatise written by the most illustrious erudite, a spiritual guide, a great researcher, man of gnosis and knowledges, holder of pure Divine endowments, our Master, veteran teacher of knowledge of religion and pillar of every gainer albeit Al-Shaikh Ahmad Reza Khan. May Allah afford us to benefit from his life.

His favours may illuminate the firmament of knowledge and sciences.

I have found this treatise an accomplisher of objectives, arriver to the places of observations, an enager of eviationists and fugitives, an sweet water for all places and stations. This treatise, having enraptured all suspensions, has extirpated them and cut off the ropes of apostates. And this has been done in the lights of arguments, resplendent of people, sweetness of paths and a variety of criteria. Allah, the Exalted, may grant the author a good recompense from this religion, His Prophet (صلي الله عليه وسلم) - a better recompense, and accomplishes his spiritual benefit by Islam, and the believers on a complete sale.

It was written by Muhammad bin Ahmad Umari in Mahinah Munawwarah on 07th of Rabea-al-Akhir, as a seeker of knowledge.

7. This eulogy was threaded into the strings of pearls with careful arrangement by a noble, a pure, sublime, subtle, dignified personality, and a adept gnostic, and a personality independent of appreciation, Hazrat Maulana Sayyid Abbas bin Sayyid Jil Muhammad Rihwan Allah, the Exalted, may shower upon them his pleasure on the Day of Severity).

In the name of Allah, Most Gracious, Most Merciful.

O our Lord! Thou be glorified. We cannot praise Thee properly. The praise is to Thee and from Thee.

Blessings and salutations be upon the Prophet (صلي الله عليه وسلم), who removes afflictions. And blessings and benevolences be upon his inmates and companions, who are guides of Ummah till the writing of a pen and a step taken for going good in hurry. After that:

The meritorious, Abbas bin Sayyid Muhammad Rihwan, invokes the prayer of brethren and says:

When I walked into the field of amazing beauties and excellence of this treatise and cast a glance on its contents, I found therein the garments of

beauty and glory trailing pompously. They were respectable for the rebuttal of the beliefs of astray people. It is Al-Mo'tama Al-Mustana ", which is a place of refuge for the people guided to the right path. This treatise has revealed such things whose subtleties are beyond the comprehension of unlearnings. In this treatise, a research has been made on the facts whose search has staggered the fact why it not be so, its author is he, who is a most learned scholar, immensely intelligent, a noble and renowned personality, a distinguished grand 'sire, a unique person of the world of our time, albeit, Hazrat Maulana Ahma Reza Khan Brailvi, Hanafi. This flower of gnosis may always blossom and as a full moon continue journey towards the destination of subtle knowledgements. Allah may grant him an immense reward with excellences hereafter; provide all of us a good burial in the brightness of the best of the creation and resplendent moon. The highest of blessings be upon him, upon his inmates and companions - an accomplished blessing and perfect salutation.

The source of this eulogy is Abbas bin Sayyid Muhammad Rihwan, a servant of the readers of book Dalal-il-al Khairat, (The guide to Blessings of Allah) in the best mosque.

8. This eulogy has been written by an illustrious and intelligent scholar, one of the stallion erudites, the pure personality, a sagacious man effusing musk, an embellished leaf perfume by the scent of an attractive plant, Maulana Umar bin Hamdan Al-Mahrasi may weal and prosperity remember him favour without oblivion).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who created the skies and the earth and created darkness and light, even then the unbelievers set up partners with their Lord. Blessing and salutation be upon our Master, Muhammad (صلي الله عليه وسلم), who said :

"A faction shall always be dominant with truthfulness from my people till the Day of Resurrection" narrated by Hakim on the authority of Umar, the second.

Ma ah has narrate this tra ition as Comman er of the faithfuls un er:

“A fa tion of my people shall always a here to the religion with severity an their opponents shall not be able to harm them”. Blessings be), who imparte gui an e an who a here to&upon his inmates an ompanions the religion with severity.

After praise of Allah an eulogy of Prophet (صلي الله عليه وسلم) I submit That I have be ome a quaint e with a writing namely “Al-Mo’tama Al-Mustana ”, an ex ellent writing, penne own by a great eru ite omprehen ing perfe tion, a s holar of an immense intelligen e an saga ity an a brilliant resear her albeit Hazrat Ahma Reza Khan Brailvi. I have foun this treatise most effe tive in rebutting false beliefs of the astray people. The author has, in ee remove in urious things from the ways of the believers exhorting in respe t of Allah, His Prophet (صلي الله عليه وسلم), the lea ers of the religion an general people.

This was written on 8th Rabi-al-thani 1324AH) by Umar bin Ham an Al-Mahrasi professing the path of Ahle-Sunnat-wa-Jamaat, a servant of knowle ge in the ity of Chief of the Creations, hoi est blessings an salutations be upon him.

9. A eulogy was written by him se on time an as a refine sugar sprea ing musk, whi h is most lau able: Praise be to Allah, Who showe right path to whom He provi e with His favour an le astray to whom He ishonoure by His usti e. He provi e easements to the people of faith, an expan e their hearts for remembran e. They believe in Allah with eloquent tongues an sin ere hearts, a ting upon the book given to them an tea hings of the Prophet (صلي الله عليه وسلم).

Blessings an salutations of Allah be upon him, who was sent by Allah as “Mer y for all the worl s” revealing upon him the resplen ent book, whi h ontains the expositions of everything an rebuttal of apostasy of the eviationists. The Prophet (صلي الله عليه وسلم) explaine them with lear

arguments and uttering proofs, by words and deeds.

Blessings and salutations of Allah be upon his guiding inmates and companions, who adhered to the religion with full conviction. Blessings be upon them, who followed him in good manners till the Day of Judgment especially blessings be upon the leaders of four schools of thought and whoever followed them.

After praise of Allah and eulogy of Prophet (صلي الله عليه وسلم), I submit as an order:

That I gleaned through the treatise namely "Al-Mo'tama Al-Mustana" of Shaikh of the World, well versed in difficult sciences and explainer of every import of this course with sufficient exposition and perfect speech albeit Hazrat Ahma Reza Khan Brailvi, Allah, the Exalted, may protect his life and he may rejoice for ever.

I have found this treatise a sufficient argument to rebut the base beliefs of the people, who have been mentioned in it. These people include the wretched person Ghulam Ahma Qadiani, an impostor and liar Anti-Christ of 14th century) Rashi Ahma Gangohi, Khalil Ahma Anbathwi and Ashraf Ali Thanwi.

If the claim of prophet-hood of Mirza Qadiani and mitigation of the glory of the Prophet (صلي الله عليه وسلم) by Rashi Ahma Gangohi, Khalil Ahma Anbathwi and Ashraf Ali Thanwi, stands substantiated, as mentioned by this Shaikh, there is no doubt in their infidelity and unbelief, and justification of their assassination, for every man, who is empowered to do so by Shariah.

This was uttered by Umar bin Hamdan Al-Mahrari, the minister of Allah and servant of knowledge in Prophet's Mosque, Madinah Munawwarah.

10. This eulogy was written by an accomplished erudite, a practical scholar, a physician of a ministering to the sick curing the disease of people of sins, Sayyid Muhammad bin Muhammad Al-Madani Diawi may Allah cover him with His comprehensive grace).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, and blessings and salutations be upon the Prophet of Allah, his inmates, companions and his lovers. After the praise of Allah and eulogy of Prophet (صلي الله عليه وسلم), I submit as under:

I have glanced through the lines written by exquisite Allamah and celebrate sagacious personality, Al-Shaikh Ahma Reza Khan and found them a magic for the men of intelligence and elixir for every poisoned person, who was separate from the path of spiritual benefit.

If the sayings of Allamah Ahma Reza are true, and arguments are upright; it becomes expedient upon every believer to attain according to their requirements and it may become his second habit, inwardly and outwardly, till the attainment of highest goodness. Written by the minister of his Lord, Muhammad bin Muhammad Al-Habib Al-Diawri Allah may forgive him).

11. This eulogy was written by a personality of current goodness, a penetrating commander into the cities and deserts, one of the heroes of the hero of the Evolver, Al-Shaikh Muhammad bin Al-Susi Al-Kheyari, a hero teacher of Haram, Allah may bestow His epiphany upon him with the favour of forgiveness.

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who sent His Prophet with guidance and true religion so that it may pre-empt all other religions.

Eternal blessings of Allah be upon the best of the creations universally, our Master, Muhammad, his inmates, his companions and his followers, in letter and spirit, upon all the Prophets and Apostles and their companions and followers, and upon all the righteous bonds of Allah, the Exalted.

After praise and eulogy, I submit:

That I have been apprised of the treatise regarding the falsification of people of deviation, blasphemy and astrayness. It has been compiled by a learned scholar, a accomplished man, illustrious researcher, and an erudite very well acquainted with the minutiae of things, Hazrat Al-Shaikh Ahma Reza Khan may Allah ameliorate his state and affairs. Ameen).

I have found therein a rebuttal of those deviationists, heretics, transgressors to Allah, the High and the Exalted, and the Prophet of Lord of the World

“Fain would they put out the light of Allah with their mouths, but Allah is almighty (save that He shall perfect His light, however, much the disbelievers are averse”. 9:32)

“Such are they whose hearts and ears and eyes, Allah hath sealed. And such are the heedless”. 16:108)

“The Devil make their deeds seem fair to them then divert them from the right path, though they were keen observers. 29:38)

“Those, who do wrong, will come to know by what great reverse they will be overturned”. 26:227)

Why not it so be? It is in conformity with learned categorical indications, continuous and accurate.

So Allah may grant the author an excellent recompense from this best Ummah and grant His richness to him and all those, who are under his refuge, strengthen Ummah by him and demolish the innovation.

O Go ! Help this benefit everlasting for this Ummah. Ameen.

It was written by Muhammad bin Muhammad Al-Susi Al-Kheyari, minister of Allah, the Evolver, and servant of knowledge.

THE LOFTY WORDS BENEDICTIONS OF MADINAH MUNAWWARH (1325 AH)

12. This eulogy was written by a repository of traditional sciences, a conqueror of intellectual arts, an encyclopedia of excellence of paternal and maternal relation, an inheritor of knowledge and dignity from ancestors, a researcher of voracity, a servant of ingenuity and artistry, a careful and meticulous investigator, Mufti of Shawafea, in Madinah Al-Munawwarah (the prototype one), Maulana Sayyid Sharif Ahma Barzani may his favours be extended to all (and sunnily.)

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who made the absolute perfection for His Being and in His Being. Allah is He, Who is hymned and sanctified from all the effects by the whole creation, which is in the firmament and on the earth. He is, indeed, above any partnership and similitude. Naught is as His likeness and He is the Hearer, the Seer. His course and the works are pre-eternal, which are true and a truth is ascertained by evidence. His decision is the final decision and a shining certainty.

And the choicest blessings and salutations, and most perfect mercy, benediction and reverence be upon our Master and Chief, Muhammad - the Chosen by his Lord over all the Worlds. He gave him the knowledge of the first and the last. He revealed upon him the glorious Quran, to which falsehood has no access from any direction. The Quran is the revelation from the Wise and the Praise-giver. He specialised perfection for him, which cannot be comprehended and gave him the Unseen Knowledge, which cannot be reckoned. He (صلي الله عليه وسلم) is the noblest of the creations, per se. His virtues are absolutely excellent, knowledge and see without discontinuity. He is the Seal of the Prophets (صلي الله عليه وسلم) and after him there shall be no prophet and apostle till post-eternity. His Shariah shall not be annulled till the time of raising of resurrection. Allah, the Exalted, has made his work true.

Blessings and salutations be upon his serene inmates and companions, who have been assisted by Allah against their foes till the time of domination. After praise and eulogy, a necessity of forgiveness of his Lord, granter of salvation, Mufti of Grand Shawafea of Malinah, the best city on the earth, best blessing and benediction be upon it, says:

“I have become acquainted with the epitome of treatise namely “Al-Mo’tama Al-Mustana”, written by Maulana Shaikh Ahma Reza Khan Brailvi, who is, indeed, a great scholar of writing ornamental lines, a savant of knowledge of celebrity, an excellent researcher, a devotee of Ahle-Sunnat-wa-Jamaat, Allah may enhance his divine guidance and elevation, and found it at the degree of solidity and immense research. He has removed every invidious thing from the way of the believers. In this treatise, he has exhorted in the name of Allah, His Prophet (صلي الله عليه وسلم) an religious leader. He has put up in the treatise, true and accurate argument, and quote the saying of the Prophet of Allah (صلي الله عليه وسلم) “the religion is exhortation”.

Although his writing is independent of laudation, reverence and good praise, but I have liked it to be with him in the field of comprehension and make clear some points of the arena of his gleaned statements, so that I may be partner of the author of the treatise, for the share, which made upon himself a necessity and I may share the treasure, which is with Allah, the Exalted.

I, therefore, say that whatever has been mentioned about Ghulam Ahma Qasiani, for instance, being assimilator of Jesus Christ, being claimant of revelation of prophet-hood and being superior to various prophets, etcetera, are such lies and falsehood, which cannot be heard by the ears and must be abhorred by the people of the right disposition. He is, in this respect, brother of Musaymah the Impostor, and without any suspicion, is one of the anti-Christ. Allah shall not accept his any utterance, knowledge or deed, nor obligatory nor supererogatory worship for the reason that he has gone out of the pale of the religion as an arrow goes out of the bow without target. He has committed blasphemy to Allah, His Prophet and His grand verses. It is, therefore, necessary for every believer to be God-fearing, fear His torment, and hope for His mercy and spiritual benefit and must avoid such person and

his groups. He should run away from such a person as he runs away from a lion, a leper as his company is like an infectious disease) an current woe. Whosoever is pleased with his false sayings, follows them or thinks them good, is, indeed, a disbeliever, in the grip of manifest astrayness. These people belong to the plans of evil. Verily, the plans of Satan are losers, because it has come to our knowledge through the necessity of Deen (Religion). It has also been agreed by the believers, from beginning to this day consensually, that our Prophet Muhammad (صلي الله عليه وسلم) is the Seal of the Prophets (صلي الله عليه وسلم) and the last of them. Therefore, there is no justification of new prophet-hood, during his worldly life and after his departure. If somebody claims so, he commits blasphemy and unbelief without any suspicion.

As regards the factions of Ameeriah (belonging to Ameer Ahma Sahwani), Naziriah (belonging to Nazir Hussan Dehivi) and Qasimiah (belonging to Qasim Nanootvi), and their saying that if the appearance of any prophet is professed, rather if any pseudo prophet comes after the holy Prophet (صلي الله عليه وسلم), it shall not affect the Finality of Prophet-hood of Muhammad (صلي الله عليه وسلم). This saying reveals that these people believe in the new prophet-hood of a person and whosoever justifies it, is absolutely disbeliever by the consensus of opinion of the believers. Such people are losers in the sight of Allah. Curse of Allah be upon them till the Day of Judgment and upon those, who approve their sayings, if they do not resort to repentance.

As far as the faction of Wahhabiah (Kazzabiah liars), followers of Rashi Ahma Gangohi is concerned, who say that the occurrence of lie from Allah, the Exalted, indeed and words, is not blasphemy, are absolutely disbelievers. Allah, the Exalted, is above their utterance. Thus, disbelief of them is from their basic beliefs, which is known to all and sundry. Whosoever does not call them disbelievers becomes their partner in blasphemy, because the belief in the "occurrence of lie from Allah, the Exalted" shall falsify all the Shari'ah laws, which were granted and revealed to the holy Prophet (صلي الله عليه وسلم) and the past prophets and it will be expedient after confirmation that no news of the religion may be relied upon, which are contained in the books revealed by Allah, the Exalted. In these circumstances, neither the faith is reliable, nor

any confirmation with re titu e is etermine , whereas the only on ition of faith an its a ura y is to believe in all these news with full onvi tion. Allah, the Exalte , a resses His bon s as un er:

“Say O Muslims): we believe in Allah an that whi h is reveale unto us an that whi h was reveale unto Abraham an Ishmael an Isaa an Ja ob, an the tribes an that whi h was reveale to Moses an Jesus an that whi h the prophets (صلي الله عليه وسلم) re eive as the prophets (صلي الله عليه وسلم) from their Lor . We make no istin tion between any of them, an unto Him we have surren ere ”. 2:136)

“An if they believe in the like of that whi h ye believe, then are they rightly gui e . But if they turn away, then are they in s hism, an Allah will suffi e thee for efen e) against them, He is the Hearer, the Knower”. 2:137)

All the venerate prophets (صلي الله عليه وسلم) are agree that Allah, the Exalte , is true in all His wor s, then to believe in the o trine of o urren e of lie from Allah, the Exalte , shall falsify all the prophets of Allah.

This is taken for grante that there is no oubt in the ommission of blasphemy of those, who belie the prophets. This on the groun that the prophets have ratifie Allah an Allah has ratifie them by granting mira les. Consequently, the onfirmation by mira les is onfirmation by a tion an onfirmation of Allah is by saying. Therefore, the ire tions here are separate, as the author of Mawaqif has explaine it.

As regar s taking pre e ent by this astray fa tion regar ing the proposition of possibility of falsehood or lie, wherefrom Allah, the Exalte , is above an high, that some urists ustify that. He may forgive the sinner an may not hastise him. Their this pre e ent is false ue to the reason that every verse or ategori al shar’ee in un tion for some sinners may base on ensure. If this ensure may, a or ing to that verse or in un tion, be left absolute then it is without any oubt a tually onfine to the Divine Provi en e, as Allah, the Exalte , has sai :

“Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth all) save that to whom He will”. (4:48)

If His spiritual and pre-eternal course is seen, it is an attribute of extensive plane wherein contradiction and the contradiction both are assembled from pre-eternity to post-eternity, which cannot be separated from each other. And if His course is seen as a Divine revelation, here the contradiction (and a general meaning ittelaq) shall be different from each other due to a number of verses. But in this case, general meaning is borne by the contradiction one, according to a basic principle.

In the presence of these causes, how the application of lie on Allah, the Exalted, can be considered necessary by a person, who speaks of the justification of contradiction of ensure:

“And Allah it is whose help is to be sought in that predicament) which ye describe”. (12:18)

The saying of Rashi Ahma Gangohi mentioned in his book namely “Baraheen-e-Qatiah” that the extensiveness of knowledge of Angel of Death and Satan is established by categorical inclusion whereas this extensiveness of

knowledge of the Prophet of Allah (صلي الله عليه وسلم) is not established by any categorical inclusion, rebutes all the Qurani inclusions and establishes polytheism. This saying of Rashi Ahma mentioned above is blasphemy for two reasons: The first reason is that Devil has more extensive knowledge than the Prophet (صلي الله عليه وسلم) and it is a clear belittlement of the holy Prophet (صلي الله عليه وسلم). The second reason is that he has termed the extensiveness of the knowledge of the holy Prophet (صلي الله عليه وسلم) as polytheism.

All the leaders of four schools of thought have made clarifications that whosoever belittles the Glory of the holy Prophet (صلي الله عليه وسلم) is a disbeliever and whoever declares anything belonging to Faith as polytheism

an unbeliever is also an unbeliever.

As regards the saying of Ashraf Ali Thanwi that if the application of Unseen Knowledge upon the same being of the holy Prophet (الله عليه وسلم) is aurate, according to the utterance of Sayyid, the thing to be enquired is whether it means some of the Unseen Knowledge or the whole knowledge. If it means some Unseen sciences, then it is no peculiarity of the Prophet (صلي الله عليه وسلم); such knowledge is possessed by every Dick, Tom and Harry rather every suking, man and all animals and beasts.

In this matter, the decision is that this is an open blasphemy consensually because it is a more violent belittlement of the Prophet of Allah (صلي الله عليه وسلم) than the previous saying of Rashid Ahmad Gangohi. So it will be a blasphemy of the higher degree. These people deserve the curse of Allah till the Day of Judgement. Allah, the Exalted, says:

“Say! Was it at Allah and His revelations and His messenger that ye insist on? Make no excuse, ye have disbelieved after your confession of belief”.
9:65-66)

This decision is for these factions and persons, who confidently utter these heinous sayings. We pray Allah, Who is most Kind and Compassionate and Merciful to establish us on Faith and to hold the Sunnah of the Chief of Progeny of Adam fastly. He may also protect us from the stinging of evil, temptations of Satan and whims of falsehood to the longevity of times. Allah may make our abode in the spacious paradise.

Allah sent blessings, salutations and benevolences upon our Master, Chief of Mankind and Jinn. Praise be to Allah, the Lord of the Worlds.

Sayyid Ahmad bin Sayyid Ismail al-Hussaini al-Barzani, Grand Mufti of Shawafea, Mainah Munawwarah the dwelling place of the person of highest righteousness, grace and peace be upon him) or here for writing this eulogy.

13. This eulogy was written by the celebrated scholar, who is like a duke in the cities of government and like a minister of the king of knowledge, Maulana Shaikh Muhammad Al-Aziz-al-Wazir, Al-Maliki, al-Maghribi, Al-Madani may Allah, the Exalted, protect him from all bad catastrophes).

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who is eulogised by the virtues of perfection, the necessary Being for sanctity and purification beyond any unbefitting thing in faith and utterance. A blessing and salutation be upon His Prophet, His chosen one, His highest friend, best of His whole creation, and the selected one. Free from all faults and defects. Everyone, who finds faults with him, is liable to every dishonour and then the disparaging torment. A blessing and salutations be upon his inmates, companions and the guides of mankind, the narrators of his straight religion, who repel the diabolical stinging and calamities of suspicions. These are all miracles of the holy Prophet (صلي الله عليه وسلم) which will last after the passages of years and centuries. After praise and eulogy, I submit

That I have come to know about whatever is written in this unique treatise. These are the ignominies of these factions and their diabolical beguilement. I am immensely astonished at them. How the Devil has deceived his desires for them and reached his expectations. He has created for them various sorts of blasphemies in which they are thunder-struck. They have become scattered in the paths of their disbelief. In so much that they have shown disobedience to their Lord following the path of wickedness. Allah says:

“Who is more true in statement than Allah?” (4:87)

They have ventured upon the Seal of the Prophets (صلي الله عليه وسلم) and selected of the selected, who has been a resse:

“An lo! Thou art of a tremendous nature” (68:4).

Despite I have seen the uristic judgement and palatable replies given in the end of the treatise, which have extirpated the false sayings from their roots.

The spears of truth and arrows have deeply pierced their necks and breasts, as a result of which they have gone with the wind not to be mentioned. After all, how the darkness of night can fade the resplendence of day. Especially the writing, which has been refined by an upholder of opinion of knowledge, hoister of standard of path of Imam Shafiee in the city of Madinah, Jurist of the world, good example of illustrious Ulama, who reached all the subtle places of intention with distinction and eloquence, our Shaikh, leader and master Sayyid Ahmad Al-Barzani Al-Sharif, Allah, the Exalted, may grant them all good recompense, and favour them profusely.

Now nothing is left for the person like me to say. I am not considered to be a gallant of battlefield, whether a moth can be mentioned with a falcon, or the stallion is seen or thought over with the sight of a bat. But I was afraid of keeping silence in this respect. Although I have believed the swiftness of the horseman of this field, but I expect that in the company of these stallion Ulama, I may also be benefited by the left over water, and have a greater share behind in their company and be threatened into the like of those people, who drew their swords for the assistance of the true religion. Go leaders to the right path and I seek His assistance.

Following the pathway of our above-mentioned Shaikh, I say that Allah may multiply their recompense for the revision in the connotation of meaning and principle of speech and embellished the results and detailed statement meaning thereby that to apply whole to the part and bring these factions under the rules and regulations of the purest Shariah and issue the commandment to the place of requirement, have been done by our chiefs in the form of replies. Nothing can be added to them nor there is any doubt in them. My objective in this respect is to bring forth some categorical indications, which may strengthen the foundation of the edifice by solid proof. And Allah is the guardian of the believers.

Qazi Ayaz (mercy of Allah be upon him) has a ruling that whoever claims to have received revelation or makes similar claim is a disbeliever and his killing is justified. Ibn-ul-Qasim says that whoever claims to be a prophet and receiving revelation is like an apostate though he invites the people openly or secretly. Ibne Rashi has elucidated it openly. Abul-Mawardi at Khalil in his work, "Al-Tauzeeh" has ascertained that such person may be assassinated without a repentance of repentance, when he claims to be prophet secretly or without revelation.

It has been said in 'Al-Mukhtasar' expressly that if the holy Prophet (صلي الله عليه وسلم) is believed through the things, which render a person apostate, or someone claims to be a prophet, without revelation or by the saying whatsoever is more openly, and whoever, God-forbid, casts aspersion to the holy Prophet (صلي الله عليه وسلم) or finds faults or ascribes any defect to him (صلي الله عليه وسلم) in lieu of his being or pedigree or in the religion or belittles or puts up a similitude, he is, in effect, a reviler of the holy Prophet (صلي الله عليه وسلم). Such person is liable to be assassinated. Abu Bakr bin Al-Munzir has said that there is a consensus of opinion of general men of knowledge that whoever is mentioned for using abusive language against any prophet or angel, falls under the order of being assassinated. Imam Malik, Layth, Ahmad and Ishaque are of the same opinion and Imam Shafiee is of the same belief. Imam Muhammad bin Sahnoun has said that the Ulama are consensually agree that a reviler, abuser or disparager, who is mentioned like that, is, in effect, a disbeliever. The sentence of Divine torment is operative upon him and according to the entire Ummah, he is liable to be assassinated (by order of the complete Authority, the Sultan, king) of Islam). Whoever doubts in his being disbeliever, or being tormented, is himself a disbeliever.

The indications of Imam Malik, narrated by Ibne Qasim, Abi Mus'ab, Ibne Abi Ovais and Mutrif, etc. etc. and other basic books of four schools of thought like the book of Ibne Sahnoun,, Al-Mabsoot, Al-Utbiah, and work of Muhammad bin Al-Mawaz, etc. etc., are full of the orders that whoever abuses or finds faults or belittles the holy Prophet (صلي الله عليه وسلم) should be put to death, he may be a Muslim or disbeliever. Imam Ayaz has categorically said that it falls under the same orders of denial of the things necessary for the

holy Prophet (صلي الله عليه وسلم). For instance, on his excellence, glorification, exaltation, pedigree of family, abundance of knowledge, or devotion to service of God. In these circumstances, it is incumbent upon the competent authority to assassinate all such people without fail. He then said that it might be learnt that according to the celebrated opinion of Imam Malik regarding use of aspersive language against the verities of the elders and general Ulama, assassination of such people should be under Had punishment prescribed by the Qurani injunctions). If he repents, his repentance should not be accepted. His assassination is on the ground of prescribed punishment and not on the basis of blasphemy. The blasphemy is reversed by the repentance, but the crime committed under Right of bonds of Allah, does not stand absolved even after repentance. Therefore, repentance of such a person shall not be accepted, nor seeking of pardon or re-embarking shall benefit him, even if he has repented before the commission of offence or after overlooking it.

Qabisi has said that after the commission of offence of belittlement of glory of the Prophet (صلي الله عليه وسلم), the offender shall be assassinated even if he expresses repentance because it is a punishment inflicted as a Had. Similar is the opinion of Ibne Abi Aay. Ibne Sah-noon has said that this repentance shall not stop his assassination.

However, in a special matter, which is between him and Allah, repentance shall be beneficial to him.

Imam Ayaz has argued in this regard that this is the right of the Prophet (صلي الله عليه وسلم) and his Ummah, which cannot be evaluated by repentance, like other rights of bond. Allamah Khalil has accumulated all these things in his saying that if someone abuses any prophet or an angel, or lampoons implicitly, or utters a word of curse, finds faults on imprints with perjury or evaluates his right or ascribes any abomination to him, or tries to lessen his degree, knowledge or devotion to service to God, or attributes anything undesirable, or attributes any ignominious thing to him, he will be punished with murder without acceptance of repentance. The commentators have said that if he repents or backs out of the offence, he will be assassinated on the

ground of blasphemy a t.

Imam Ayaz, in the light of the blasphemous wor , has e ree that a person is isbeliever, who ustifies the falsehood an e eit of the Prophet, however, he may show an expe ien y in favour of his assertion or not, he, by the onsensus of Ummah, is unbeliever, similarly whosoever laims prophet-hoo uring the life time of the Prophet (صلي الله عليه وسلم) or after his eparture puts up laim of his own prophet-hoo , or says that prophet-hoo an be a hieve by personal efforts, is an absolute unbeliever.

Allamah Khalil has sai that whoever sets up partner with the prophet- hoo of the holy Prophet (صلي الله عليه وسلم) or believes in anybo y's prophet-hoo after the holy Prophet (صلي الله عليه وسلم), or asserts that prophet-hoo an be a hieve by any a tion, or laims to have re eive revelation is unbeliever, although oes not make any laim of being prophet. In the light of belying the Prophet (صلي الله عليه وسلم), they are all isbelievers, be ause he (صلي الله عليه وسلم) has informe us that he is verily the Seal of the Prophets (صلي الله عليه وسلم) an has been sent to the entire humankind . The Ummah is agree upon the esoteri meaning of this is ourse an it imports what is generally purporte . There is neither any explanation of it nor parti ularity. Therefore, there is no oubt in the blasphemy of these fa tions in lieu of re titu e or onsensus an in the light of the tea hings of the Quran an Sunnah.

My master Ibrahim al-Liqani has sai :

“It is spe iality of the best of the reation that our Lor has ma e him the Seal of the Prophets (Alaihimissalam). His ommission an Shariah shall not be ause to isappear, till the post-eternity”.

Similarly, we believe in the unbelief of all those, who make su h utteran es, whi h lea to the misgui an e of Ummah an falsifi ation of Shariah. In the same way, we believe in the blasphemy of those, who give preferen e to anyone over the prophets. Imam Malik has sai in the work of Ibne habib, Ibne Sahnoon, Ibn-ul-Qasim, Ibn-ul-Mubahesoon, Ibne Ab ul Hakeem, Asbagh an Sahnoon, against the person, who uses erogatory wor s for

them or find faults with them, should be assassinated without a repentance of repentance.

Imam Ayaz, having analysed this issue, has said that the prophets, in respect of beliefs, unity of Allah, faith and revelation, are always pure and sanctified and are altogether innocent from wrong and error. Except these affairs, the state of their remaining beliefs is this that their hearts are full of knowledge of certainty and they so prevail upon the gnosis and knowledge of religion and mundane affairs, which cannot be perceived. It is further said that the knowledge of occult sciences and all that is to happen is from his miracles. This is such an ocean, whose depth cannot be fathomed nor its water can be drawn out. The knowledge of the occult sciences of the holy Prophet is from his those miracles, which are known with conviction and certainty, and have come down to us with continuity. Such assertions are not contrary to those verses, which reveal that except Allah nobody knows the Unseen Knowledge and :

“Hail to the knowledge of the Unseen, I should have abundant benefit” (7-188).

This verse only negates the Unseen Knowledge without mediation. As regards the knowledge of the Unseen solely granted by Allah, it is, indeed, a matter of certainty. Allah says:

“He is the Knower of the Unseen, and He revealeth unto none His secret, save unto every messenger, whom He hath chosen” (72:26-27). Qazi Azhar-Din has said in his work of doctrine (Kitab Al-Aqai) that there is no possibility of ignorance and deceit of Allah. Allamah Dawani, while interpreting it, has said that whoever lacks the cause of justification, the cause of repulsion against the contradictory ensure is that the verses of ensure are pre-conditions with those conditions, which are known through other verses and traditions, inter-alia, that a sinner may seek to his wickedness and may not resort to repentance, and Allah may not forgive him. The ensure is pre-conditions to these conditions. So to say that the sinner insists upon his sins and does not resort to repentance and there is no cause of forgiveness

an intercession, he will be tormented in this state of affairs. If in the absence of these conditions torment is not operative, the deity does not become necessary, or it may be said that the meaning or import of these verses is to enunciate create the state of ensure or fear, nor to inform in a quality.

Imam Qazi Ayaz has transcribed an event with reference to Ibn Habib and Asbagh bin Khalil wherein a wicked person has belittled the Divine glory. In this respect, he has said that it would be misfortune if our Lord, Who is our Deity, were lampooned and we may take no revenge. This means that we are not His worshippers.

Inshareesi has mentioned a story in his work namely "Me'ayar" narrated by Ibn Abi Ayyub that Haroon-ur-Rashid asked Imam Malik about a person, who passed derogatory remarks mentioning the name of the holy Prophet (صلي الله عليه وسلم) and also remarked that the wrists of Iraq have passed over it to flog such a person. Hearing this, Imam Malik became furious and said:

"O the Commander of the Faithful! If the state of affairs of Ummah is so, they should die. Whoever abuses the holy Prophet (صلي الله عليه وسلم) is liable to be assassinated, and whoever calls bad names of the companions of the holy Prophet (صلي الله عليه وسلم) shall be flogged. Allah, the Exalted may protect us from swerving the right path, beguilement and bad innovations. We hope for the favour and forgiveness of Allah, that He may grant us salvation from the ensures destined by His justice; for the sake of dignity of the intercession on the Day of Resurrection - the Seal of the Prophets and Apostles (صلي الله عليه وسلم). The highest blessings and salutations be upon him, upon his inmates and his rightly guided companions and upon those, who strictly follow their pathways till the Day of Judgement".

Written on 05th of Thani Rabeayn, 1324 AH) by the Client of humbleness and fault, a destitute seeking the forgiveness of his Omnipotent Lord and His Servant:

Muhamma Al-Ab ul Aziz, aborigine of An alus, Tunisi by birth, brought up in Ma inah the sa re .

14. This eulogy was written by a personality, who is the fountain of knowle ge, eserving approbation in tutor-ship, having sight abstruseness, a fragrant flower an pivot of ex ellen e, with favour of the Omnipotent, Al-Shaikh Ab ul Qa ir Tawfiq al-Shalbi, Tarabulasi Al-Hanafi, tea her in the Mosque of Prophet (صلي الله عليه وسلم). Allah may grant him His ogent favour.

In the name of Allah, Most Gra ious, Most Mer iful. Praise be to Allah, who is Singular in His being an blessings of Allah be upon the being after whom there shall be no prophet Blessings an salutations be upon his inmates, his ompanions, his followers an his onfe erates.

After that, when the things as ribe to Ghulam Ahma Qa iani, Qasim Nanotawi, Rashi Ahma Gangohi, Khalil Anbaithawi, Ashraf Mi Thanwi an their other ompanions stan substantiate , the questions aske for, have be ome rystal lear, it, without suspi ion, applies to their blasphemous sayings. All of them fall un er the ategory of apostates, who eserve to be assassinate . If su h or er is not passe , then warning about them shoul ne essarily be given to people. They shoul also be abhorre in writing an by spee h in gatherings, assemblies an in the pulpits so that the matter an material of their vi es shoul be burnt an the germs of their blasphemy be extirpate with the feeling of fear of iffusion of the spirit of their evil in the worl of hil ren of A am).6

We have seriously ontrolle the matter with uffing proofs an resear h that in the ways of e laration of infi elity of people there is a great anger an its ways are very impassable. Our an estral illustrious Ulama i not issue any uristi ver i t regar ing the infi elity of these people without walking on the path of light an resplen en e. They ust believe in “ utting arguments” of great religious s holars without intense appli ation, on e tures an intelligen e, keeping in view the severity of ay on whi h the eyes woul be eprive of the sight. Go may sen blessings an salutations upon our

Master, Muhammad (صلي الله عليه وسلم), his inmates and his companions.

It was originally to be written by: The humble servant of Allah:
Abul-Qasim Tawfiq al-Shalbi Tarabulsi, Hanafite Teacher in the Mosque of
the Prophet (صلي الله عليه وسلم).

End.