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شمعِ بزمِ ہدایت
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گلِ باغِ رسالت

INTRO TO *Ala Hadrat*



MUFTĪ SALMĀN AL-NŪRĪ
MUFTĪ 'ASAD AL-QĀDIRĪ

TheSunniWay 

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INTRO TO 'A`LA HADRAT

رَضِيَ اللهُ عَنْهُ

An Introductory Excerpt by Shaykh Sayyid Shāh Turāb al-Ḥaq al-Qādirī
& A Chronology of Key Events on Sayyidi 'A`lā Ḥaḍrat 'Imām 'Aḥmad Riḍā'

MUFTĪ SALMĀN AL-NŪRĪ
MUFTĪ 'ASAD AL-QĀDIRĪ

TheSunniWay 

INTRO TO 'A'LĀ ḤADRAT 1.0

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ALLĀH'S NAME TO BEGIN WITH, THE MOST COMPASSIONATE, THE EVER-MERCIFUL.
We praise Allāh and send blessings upon His Noble Messenger.

The following is a brief biography of Sayyidunā ‘A`lā Ḥaḍrat, the revivalist of the fourteenth century, ‘Imām ‘Aḥmad Riḍā’ Khān, Allāh is pleased with him, penned by the Honorable `Allāmah, Sayyid Shāh Turāb al-Ḥaḡ al-Qādirī and translated into English by this servant. Attached to this biography is a detailed chronology of key events in the blessed lifetime of Sayyidunā ‘A`lā Ḥaḍrat by Mufū Sayyid ‘Asad al-Qādirī, may Allāh elongate his noble shadow.

This comprehensive work was inspired and organized by Mufū Sayyid ‘Asad al-Qādirī, under the leadership of the Honorable Mufū Zāhid Ḥussain al-Qādirī, may Allāh preserve him. I would like to extend my gratitude to them and everyone who helped complete this project, especially Mufū Sayyid `Abdul Ṣamad for his support and dedicating his precious time to proofreading. May Allāh reward them immensely for their service and keep them protected as they continue to serve the *‘Ahl al-Sunnah*.

FAQĪR SALMĀN AL-NŪRĪ

Ṣafar 15, 1445H | August 31, 2023

The Biography Of

'A`LA HADRAT

'IMAM 'AḤMAD RIḌĀ' KHĀN BARAYLAWĪ

By Shaykh Sayyid Shāh Turāb al-Ḥaq al-Qādirī



HOUSEHOLD CONDITIONS



The lineage of 'A`lā Ḥadrat, 'Imām 'Ahl al-Sunnah Mawlānā Ḥāfiẓ Shāh Muḥammad 'Aḥmad Riḍā' Khān, the Baraylawī *Fāḍil*, upon him be mercy, is as follows:

'A`lā Ḥadrat 'Imām 'Aḥmad Riḍā' Khān 'ibn (s/o) Mawlānā Naqī `Alī Khān 'ibn Mawlānā Riḍā' `Alī Khān 'ibn Ḥāfiẓ Kāẓim `Alī Khān 'ibn Shāh Muḥammad 'A`ẓam

Khān ‘ibn Shāh Muḥammad Sa`ādat Yār Khān ‘ibn Shāh Muḥammad Sa`īd Allāh Khān, mercy be upon them all.

His honorable forefather, Ḥaḍrat Shāh Muḥammad Sa`īd Allāh Khān, mercy be upon him, was a *pat-hān* (soldier) of the Barech tribe in Kandahar, Afghanistan. He migrated to Lahore during the rule of the Mughal Empire where he remained commissioned to high ranks. The Sheesh Mahal of Lahore was his estate.

He then migrated from Lahore to Delhi. As a result of his bravery, he was also conferred the title of *Shujā`at-e-Ḷang* (the Courageous Man of War). His son, Ḥaḍrat Shāh Muḥammad Sa`īd Yār Khān, mercy be upon him, was sent to Rohilkhand by the Mughal Empire on a military expedition in which he was victorious, and it was here where he passed away. His son, Ḥaḍrat Mawlānā Muḥammad ‘A`zam Khān, mercy be upon him, at first was positioned as a high-ranking government official. However, after retiring from the political affairs, he began engaging in worship and spiritual devotion, and made the city of Bareilly his permanent residence.

In this city of Bareilly, to Mawlānā Shāh Muḥammad Naqī `Alī Khān, upon him be mercy, ‘A`lā Ḥaḍrat, the Baraylawī *Fāḍil*, mercy be upon him, was born, and the members of his family reside there to this day.



HIS BIRTH



‘A`lā Ḥaḍrat, ‘Imām ‘Ahl al-Sunnah Mawlānā Ḥāfiẓ Shāh Muḥammad ‘Aḥmad Riḍā’ Khān, the Baraylawī *Fāḍil*, mercy be upon him, was born on the tenth of *Shawwāl al-Mukarram*, 1272 AH (Saturday June 14th, 1856) at the time of *Ẓuhr* in Mohalla Jasoli, Bareilly Sharīf, India. He was named “Muḥammad,” whereas his noble grandfather, Ḥaḍrat ‘Allāmah Riḍā’ ‘Alī Khān, upon him be mercy, granted the name “‘Aḥmad Riḍā’,” and his chronogram was “*al-Mukhtār*” (1272 AH).

However, displaying his servanthood to the Messenger, ‘A`lā Ḥaḍrat, mercy be upon him, added “‘Abd al-Muṣṭafā’” before his name, and he deduced his birthyear from this blessed verse:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ

They are the ones in whose hearts Allāh has engraved faith and has aided them with a rūḥ from Himself.¹

He states himself: “Praise be to Allāh, the Exalted, I have enmity towards the enemies of Allāh since childhood, and by the grace of Allāh, the Exalted, my children have been given the dose of enmity for the enemies of Allāh in their infancy. Also, by the grace of Allāh, the Exalted, this promise, ‘They are the ones in whose hearts Allāh has engraved faith,’ has been fulfilled. Praise be to Allāh, the Exalted, if my heart is parted in two, then by Allāh, on one it would say ‘*Lā ‘ilāha ‘illā-Allāh,*’ and on the other it would say, ‘*Muḥammad al-Rasūl Allāh.*’” And furthermore, is the desire that:

کروں تیرے نام پہ جاں فدا نہ بس ایک جاں دو جاں فدا
دو جاں سے بھی نہیں جی بھرا کروں کیا کروڑوں جاں نہیں

*On your name, my life I shall sacrifice
Not just one life, but both worlds shall be sacrificed,
The heart is left unsatisfied even after both worlds,
What shall I do? There are not millions of worlds!*

¹ *Sūrah al-Mujādalah: 22*

He then describes the virtue and blessings of his forefathers by saying:

This is all the blessing of my noble grandfather, mercy be upon him. In the Glorious *Qur'ān*, it is mentioned in the story of Ḥaḍrat Khiḍr, peace be upon him, that there were two orphans who lived in one house. Their wall was about to fall, under which was their treasure. Ḥaḍrat Khiḍr, peace be upon him, straightened that wall. It was stated regarding this occurrence:

وَكَانَ أَبُوهُمَا صَالِحًا

*Their father was a righteous man.*²

Due to his blessing, this mercy was shown. Ḥaḍrat `Abd Allāh `ibn `Abbās, Allāh is pleased with them both, states that this father was from fourteen generations before them; these are the blessings of a righteous forefather. So, here we are only in the third generation. Let us see until when the blessings of this chain last.³

² *Sūrah al-Kahf: 82*

³ *al-Malfūz, Vol. 3*

HIS EDUCATION



‘A`lā Ḥaḍrat, the Baraylawī *Fāḍil*, mercy be upon him, received some of his elementary education from Ḥaḍrat Mawlānā Mirzā Ghulām Qādir Bayg, upon him be mercy, and he learned the majority of books from his noble father, Ḥaḍrat Mawlānā Muḥammad Naqī `Alī Khān, mercy be upon him. Moreover, he took lessons of a few books from Ḥaḍrat Mawlānā Sayyid ‘Abū al-Ḥusayn ‘Aḥmad al-Nūrī and Ḥaḍrat Mawlānā `Abd al-`Alī Rāmpūrī, mercy be upon them. He acquired education from his noble father and teachers in the following twenty-one sciences:

#	TITLE OF SCIENCE	ENGLISH EQUIVALENT
1	<i>`Ilm al-Qur`ān</i>	Quranic Sciences
2	<i>`Ilm al-Tafsīr</i>	Quranic Exegesis
3	<i>`Ilm al-Ḥadīth</i>	<i>Ḥadīth</i> Sciences
4	<i>‘Uṣūl al-Ḥadīth</i>	Principles of <i>Ḥadīth</i>
5	Books of <i>Ḥanafī Fiqh</i>	Jurisprudence

6	Books of <i>Shafi`ī</i> , <i>Mālikī</i> , and <i>Ḥanbalī Fiqh</i>	Jurisprudence of Other Schools
7	<i>‘Uṣūl al-Fiqh</i>	Principles of <i>Fiqh</i>
8	<i>Ḥadāl Muḥadh-dhab</i>	Polemics
9	<i>‘Ilm al-‘Aqā’id wal-Kalām</i>	Creed and Theology ⁴
10	<i>‘Ilm al-Naḥw</i>	Arabic Syntax
11	<i>‘Ilm al-Ṣarf</i>	Arabic Morphology
12	<i>‘Ilm al-Ma`ānī</i>	Semantics
13	<i>‘Ilm al-Bayān</i>	Pragmatics
14	<i>‘Ilm al-Badī`</i>	Rhetoric
15	<i>‘Ilm al-Mantiq</i>	Logic

⁴ Was introduced to refute the misguided sects

16	<i>ʿIlm al-Munāẓarah</i>	Debate
17	<i>Falsafah</i>	Philosophy
18	Introductory <i>ʿIlm al-Taksīr</i>	Deduction
19	Introductory <i>Hay'ah</i>	Astronomy
20	<i>ʿIlm al-Ḥisāb</i> until <i>Jama'</i> , <i>Tafriq</i> , <i>Ḍarb</i> , and <i>Taqṣīm</i>	Numeracy until Addition, Subtraction, Multiplication, and Division
21	Introductory <i>ʿIlm al-Handasah</i>	Geometry ⁵

⁵ *Sawānīh 'Alā Ḥaḍrat, Pg. 97*

Whereas he acquired the following sciences without any teacher, solely through his Allāh-given intelligence and capability:

#	TITLE OF SCIENCE	ENGLISH EQUIVALENT
22	<i>Qirā'ah</i>	Recitation of the <i>Qur'ān</i>
23	<i>Tajwīd</i>	Phonology and Phonetics for <i>Qur'ān</i> Pronunciation
24	<i>Taṣawwuf</i>	Sufism
25	<i>Sulūk</i>	Spirituality
26	<i>ʿIlm al-ʿAkhḷāq</i>	Morality and Etiquette
27	<i>ʿAsmā' al-Rijāl</i>	Biographical Evaluation of Narrators
28	<i>Siyar</i>	Biographies
29	<i>Tawārīkh</i>	Histories
30	<i>Lughah</i>	Lexicology and Etymology

31	<i>‘Adab ma`a Jumlah Funūn</i>	Literature and Associated Sciences
32	<i>‘Arithmāṭiqī</i>	Arithmetic
33	<i>al-Ḥabr wa al-Muqālabah</i>	Algebra
34	<i>Ḥisāb al-Sittīnī</i>	Sexagesimals
35	<i>Loghāriṭhmāt</i>	Logarithms
36	<i>‘Ilm al-Tawqīt</i>	Chronometry, Calculation of Timings and Prayer Schedules
37	<i>Munāẓarah</i>	Debate
38	<i>‘Ilm al-‘Ukar</i>	Spherical Geometry
39	<i>Ẓijāt</i>	Astrometry
40	<i>Muthallath al-Kurawī</i>	Spherical Trigonometry

41	<i>Muthallath al-Musattah</i>	Plane Trigonometry
42	<i>Hay'ah al-Jadidah</i>	Modern Astronomy
43	<i>Murabba`at</i>	Quadratic Equations
44	Complete <i>‘Ilm al-Jafar</i>	<i>Jafar</i> (A Science Secret to Saints)
45	<i>‘Ilm al-Zā’irjah</i>	Zayircha
46	<i>‘Ilm al-Farā’id</i>	Inheritance
47	<i>al-Nazm al-‘Arabī</i>	Arabic Prosody
48	<i>al-Nazm al-Fārsī</i>	Persian Prosody
49	<i>al-Nazm al-Hindī</i>	Hindi Prosody
50	<i>‘Inshā’ al-Nathr al-‘Arabī</i>	Arabic Composition

51	<i>‘Inshā’ al-Nathr al-Fārsī</i>	Persian Composition
52	<i>‘Inshā’ al-Nathr al-Hindī</i>	Hindi Composition
53	<i>Khaṭ Naskh</i>	Calligraphy: <i>Naskh</i>
54	<i>Khaṭ Nasta`līq</i>	Calligraphy: <i>Nasta`līq</i>
55	Complete <i>‘Ilm al-Ḥisāb</i>	Numeracy
56	Complete <i>‘Ilm al-Hay’ah</i>	Astronomy
57	Complete <i>‘Ilm al-Handasah</i>	Geometry
58	Complete <i>‘Ilm al-Taksīr</i>	Deduction
59	<i>‘Ilm Rasm Khaṭ al-Qur’ān al-Majīd</i> ⁶	Quranic Calligraphy

⁶ *Sawānīh ‘Alā Ḥadrat, Pg. 99*

His literary works are present in fifty of the fifty-nine aforementioned sciences and subjects. The state of his intelligence was such that during his studies, while being only eight years of age, he wrote a commentary of *Hidāyah al-Nahw*, a book on syntax, in the Arabic language. At the blessed age of just thirteen years, ten months, and five days, upon the completion of the prevalent sciences and subjects, he received his graduation certificate on the fourteenth of *Sha`bān*, 1286 AH (November 19th, 1869). On this very day, he issued a *fatwā* (verdict) on the matter of fosterage and presented it in the court of his honorable father. The honorable father, after seeing the writing and *fatwā* of his competent and intelligent son, commended him, and from that day, he entrusted the service of issuing legal verdicts to him.

Aside from religious sciences, his expertise in the secular sciences was such that the prominent experts of subjects appeared as pupils in front of him. Hence, the vice chancellor at Aligarh Muslim University, someone who acquired education in European countries [along with his education] in India, achieved excellence in mathematics, and was renowned in India, incidentally became uncertain about a particular issue of mathematics. He made an effort every now and then, but that problem was never solved. Since he was a person of dignity and desirous of knowledge, he decided to travel to Germany in hopes of solving it. Fortunately, he mentioned this to Ḥaḍrat Mawlānā Sayyid Sulaymān ‘Ashraf Ṣāhib Bihārī, a professor of religious studies at Muslim University.

MAWLĀNĀ [SAYYID SULAYMĀN BIHĀRĪ] ADVISED HIM: “Go to Bareilly and ask ‘A`lā Ḥaḍrat ‘Imām ‘Aḥmad Riḍā’. If Allāh, the Exalted, wills, he will surely solve it.”

THE VICE CHANCELLOR [PROF. ḌIYĀ’ AL-DĪN] SAID: “Mawlānā, what is this you are saying? Where have I not gone to acquire education? Even then, I am unable to solve it. This individual whose name you take, let alone visiting other countries, has not even acquired education from his local college. What would he be able to solve?”

After a few days, Mawlānā Sayyid Sulaymān ‘Ashraf Ṣāhib, seeing that he was stressed, gave him the same advice again.

HOWEVER, THE VICE CHANCELLOR SAID: “What can he solve?” and began preparing to travel to Europe. When the aforementioned Mawlānā told him to go to Bareilly for a third time, he exclaimed in an enraged tone, “Mawlānā, logic should be considered. What kind of a suggestion are you giving me?”

MAWLĀNĀ RESPONDED TO THIS SAYING: “What harm is there in this after all? Compared to such a long journey, traveling to Bareilly is nothing. The vehicle goes straight from Aligarh, and it is a journey of a few hours. At least go there and see!”

Upon this, he had finally understood. Hence, Mawlānā Sayyid Sulaymān ‘Ashraf Ṣāhib took him along with himself to Marehra Sharīf, and from there, [he took] ‘A`lā Ḥaḍrat’s eminent *pīr-zādah*,⁷ Ḥaḍrat Sayyid Mahdī Ḥasan Ṣāhib, the spiritual successor, to Bareilly Sharīf and reached ‘A`lā Ḥaḍrat’s abode. ‘A`lā Ḥaḍrat greeted them and asked him the reason for coming.

THE VICE CHANCELLOR TOLD HIM: “I have come to ask an issue regarding mathematics.”

‘A`LĀ ḤAḌRAT SAID: “Ask.”

THE VICE CHANCELLOR STATED: “It is not such a matter that I can explain so quickly.”

‘A`LĀ ḤAḌRAT REQUESTED: “Say something at least.”

The vice chancellor told him the issue, so ‘A`lā Ḥaḍrat, immediately upon hearing it, told him that this is the answer to it. Upon hearing this, he (vice chancellor) was astonished, and it was as if the veil was lifted from his eyes.

HE [VICE CHANCELLOR] IMPULSIVELY SAID: “I used to hear how there is such a thing as *‘Ilm Ladunnī* (divinely inspired knowledge). Today, I have seen it with my own eyes. I had wished to go to Germany in an effort to solve this problem, until our professor, Mawlānā Sulaymān ‘Ashraf

⁷ *Pīr-zādah*: son of *shaykh*

Ṣāhib guided me. Upon hearing the answer, it feels as though His Eminence was seeing this very issue in a book. Upon hearing [the question], he immediately gave an elaborative, clarifying, and exceptionally satisfying answer.”

Then, the vice chancellor merrily and contentedly returned to Aligarh.⁸

The proficiency he possessed in the science of *tawqīt* (chronometry) is described by Ḥaḍrat `Allāmah Badr al-Dīn `Aḥmad:

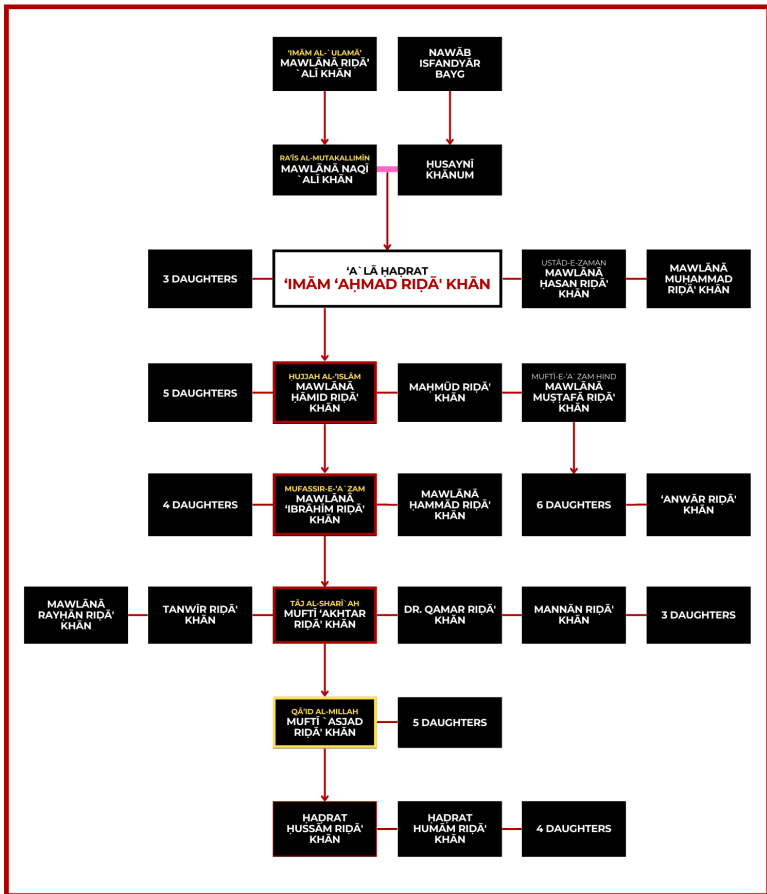
The excellence of `A`lā Ḥaḍrat in the science of *tawqīt* was such that he would determine when the sun will rise and set today without any difficulty. He had such a command on recognizing the stars and identifying their path that just by observing the stars at night and the sun in the morning, he would match it with the time, and the time would be completely accurate; there would not be even a single minute of a difference.

⁸ *Sawānīh `A`lā Ḥaḍrat, Pg. 111-113*

HIS OFFSPRING



His marriage was in 1291 AH. To him, the two princes, Ḥujjah al-‘Islām, ‘Allāmah Mawlānā Shāh Muḥammad Ḥāmid Riḍā’, and Muftī ‘A`zam Hind, Ḥaḍrat ‘Allāmah Mawlānā Shāh Muḥammad Muṣṭafā Riḍā’ Khān, mercy be upon them both, along with five daughters were born.





























THE HONOR OF BAY`AH

















In 1295 AH, ‘A`lā Ḥaḍrat, the Baraylawī *Fāḍil*, went to Marehra Sharīf with his honorable father, Ḥaḍrat `Allāmah Naqī `Alī Khān, mercy be upon him, and there, he pledged allegiance on the Allāh-worshiping hands of Ḥaḍrat `Allāmah Mawlānā Shāh ‘Āl Rasūl ‘Aḥmadī, mercy be upon him. Upon giving *bay`ah*, his spiritual guide forthwith gave him *‘ijāzah* (academic license) and *khilāfah* (spiritual authority) in all the spiritual chains.

#	SHUYŪKH OF THE CHAIN	DATE OF DEMISE	CITY OF SHRINE
1	Sayyidunā Muḥammad al- Muṣṭafā 	<i>Rabī` al-‘Awwal</i> 12 th , 11 AH	Madīnah Munawwarah
2	Sayyidunā `Alī 	<i>Ramadān</i> 21 st , 40 AH	Najaf, Iraq

3	Sayyidunā Ḥusayn 	<i>Muḥarram</i> 10 th , 61 AH	Karbala, Iraq
4	Sayyidunā Zayn al- `Ābidīn 	<i>Rabī` al-`Awwal</i> 14 th , 94 AH	Madīnah Munawwarah
5	Sayyidunā Muḥammad al-Bāqir 	<i>Dhū al-Hijjah</i> 7 th , 114 AH	Madīnah Munawwarah
6	Sayyidunā Ja`far al- Šādiq 	<i>Rajab</i> 15 th , 148 AH	Madīnah Munawwarah
7	Sayyidunā Mūsā al- Kāzīm 	<i>Rajab</i> 5 th , 183 AH	Baghdad, Iraq
8	Sayyidunā `Alī al- Riḍā' 	<i>Ramadān</i> 21 st , 203 AH	Mashhad, Iran
9	Sayyidunā Ma`rūf al-Karkhī 	<i>Muḥarram</i> 2 nd , 200 AH	Baghdad, Iraq
10	Sayyidunā Sarī al- Saqaṭī 	<i>Ramadān</i> 6 th , 253 AH	Baghdad, Iraq
11	Sayyidunā Junayd al-Baghdādī 	<i>Rajab</i> 27 th , 298 AH	Baghdad, Iraq
12	Sayyidunā `Abū Bakr al-Shiblī 	<i>Dhū al-Hijjah</i> 27 th , 334 AH	Baghdad, Iraq
13	Sayyidunā `Abd al- Wāḥid al-Tamīmī 	<i>Jumādā al-`Ākhir</i> 26 th , 410 AH	Baghdad, Iraq

14	Sayyidunā ‘Abū al-Farah al-Ṭarṭūsī 	<i>Sha‘bān</i> 3 rd , 447 AH	Baghdad, Iraq
15	Sayyidunā ‘Abū al-Ḥasan al-Hakkārī 	<i>Muharram</i> 1 st , 486 AH	Baghdad, Iraq
16	Sayyidunā ‘Abū Sa‘īd al-Makhzūmī 	<i>Muharram</i> 12 th , 513 AH	Baghdad, Iraq
17	Sayyidunā al-Ghawth al-A‘ẓam 	<i>Rabī‘ al-‘Ākhir</i> 11 th , 561 AH	Baghdad, Iraq
18	Sayyidunā ‘Abd al-Razzāq 	<i>Shawwāl</i> 6 th , 623 AH	Baghdad, Iraq
19	Sayyidunā ‘Abū Ṣāliḥ Naṣr 	<i>Rajab</i> 27 th , 632 AH	Baghdad, Iraq
20	Sayyidunā Muḥyī al-Dīn ‘Abū Naṣr 	<i>Rabī‘ al-‘Awwal</i> 27 th , 656 AH	Baghdad, Iraq
21	Sayyidunā ‘Alī al-Baghdādī 	<i>Shawwāl</i> 23 rd , 739 AH	Baghdad, Iraq
22	Sayyidunā Mūsā 	<i>Rajab</i> 13 th , 763 AH	Baghdad, Iraq
23	Sayyidunā Ḥasan 	<i>Ṣafar</i> 26 th , 781 AH	Baghdad, Iraq
24	Sayyidunā ‘Aḥmad al-Jīlānī 	<i>Muharram</i> 19 th , 853 AH	Baghdad, Iraq

25	Sayyidunā Bahā' al-Dīn 	<i>Dhū al-Hijjah</i> 11 th , 921 AH	Daulatabad, India
26	Sayyidunā 'Ibrāhīm al-'Irājī 	<i>Rabī' al-'Ākhīr</i> 15 th , 953 AH	Delhi, India
27	Sayyidunā Muḥammad Nizām al-Dīn Bihkāri 	<i>Dhū al-Qa'dah</i> 9 th , 981 AH	Kakori, India
28	Sayyidunā al-Qāḍī Ḍiyā' al-Dīn 	<i>Rajab</i> 21 st , 989 AH	Unnao, India
29	Sayyidunā Jamāl al-'Awliyā' 	<i>Shawwāl</i> 1 st , 1047 AH	Jahanabad, India
30	Sayyidunā Muḥammad 	<i>Sha'bān</i> 6 th , 1071 AH	Kalpi, India
31	Sayyidunā 'Aḥmad 	<i>Safar</i> 19 th , 1084 AH	Kalpi, India
32	Sayyidunā Faḍl Allāh 	<i>Dhū al-Qa'dah</i> 14 th , 1111 AH	Kalpi, India
33	Sayyidunā Barakah Allāh 	<i>Muḥarram</i> 10 th , 1142 AH	Marehra, India
34	Sayyidunā 'Āl-e-Muḥammad 	<i>Ramaḍān</i> 16 th , 1164 AH	Marehra, India
35	Sayyidunā al-Shāh Ḥamzah 	<i>Muḥarram</i> 14 th , 1198 AH	Marehra, India

36	Sayyidunā ‘Āl-e- ‘Aḥmad ‘Aḥay Miyāñ 	<i>Rabī` al-‘Awwal</i> 17 th , 1225 AH	Marehra, India
37	Sayyidunā al-Shāh ‘Āl-e-Rasūl al- ‘Aḥmadī 	<i>Dhū al-Hijjah</i> 18 th , 1296 AH	Marehra, India
38	Sayyidunā ‘Abū al- Ḥusayn ‘Aḥmad al- Nūrī 	<i>Rajab</i> 11 th , 1324 AH	Marehra, India
39	Sayyidunā ‘Aḥmad Riḍā’ Khān 	<i>Ṣafar</i> 25 th , 1340 AH	Bareilly, India

TEACHING



Soon after acquiring education, he directed his attention to teaching and ‘*iftā*’ (issuing verdicts). Since there was no *madrasah* in Bareilly at the time, students used to resort to ‘A`lā Ḥaḍrat, mercy be upon him. Malik al-`Ulamā’, `Allāmah Muḥammad Zafar al-Dīn Bihārī, mercy be upon him, mentions an occurrence of that very era in his book, *Ḥayāt e ‘A`lā Ḥaḍrat*:

An occurrence of this very era is told by Molvī Muḥammad Shāh Khān, alias Nat-han Khān:

One day, three new students of sacred knowledge came and expressed their desire of learning from ‘A`lā Ḥaḍrat. I asked them, “Where are you all coming from? Where did you used to study before?”






They stated, “We used to study in Deoband. From there, we went to Gangoh. After that, we have come here.”











I said, “Students often suffer from this disease [of assuming] that education is better elsewhere. Hence, very seldomly do they cling to one place and study. Rather, they always visit a few places and observe. However, this usually occurs at a place of which the people hear praise, and I would not think that you all heard any praise of Bareilly in Deoband or Gangoh.

Therefore, you all have come here out of your own desire.”









They said, “You are right. Due to difference of *madh-hab* and difference of ideology, oftentimes Bareilly was criticized. However, the encomium was surely that he is ‘the King of the Pen,’ and once he raises his pen on any issue, no one has the audacity to write anything in his opposition. This was heard in Deoband, and in Gangoh as well. Therefore, this desire and passion arose in our hearts that we should go and acquire knowledge from him in whose virtue and excellence his adversaries testify.”

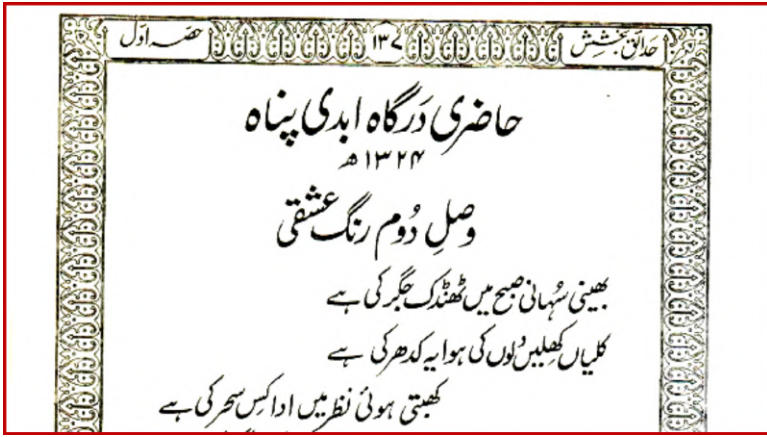
RENOWNED STUDENTS IN THE INDIAN SUBCONTINENT

#	NAME	DATE OF DEMISE
1	Mawlānā Ḥāmid Riḍā' Khān 	<i>Jumādā al-ʿUlā</i> 17 th , 1362 AH May 21 st , 1943 AD
2	Mawlānā Muṣṭafā Riḍā' Khān 	<i>Muḥarram</i> 14 th , 1402 AH November 10 th , 1981 AD
3	Mawlānā Ṣafar al-Dīn Bihārī 	<i>Jumādā al-ʿĀkhīr</i> 19 th , 1382 AH November 16 th , 1962 AD
4	Mawlānā Sayyid Dīdār `Alī Shāh 	<i>Rajab</i> 22 nd , 1354 AH October 19 th , 1935 AD
5	Mawlānā `Amjad `Alī `A`zamī Barkātī 	<i>Dhū al-Qa`dah</i> 2 nd , 1367 AH September 5 th , 1948 AD

6	Mawlānā Muḥammad Na`īm al-Dīn Murād-`Ābādī 	<i>Dhū al-Hijjah</i> 18 th , 1367 AH October 20 th , 1948 AD
7	Mawlānā Shāh `Aḥmad Mukhtār Şiddīqī Mīrathī 	<i>Jumādā al-`Ulā</i> 12 th /14 th 1357 AH July 9 th /11 th , 1938 AD
8	Mawlānā Shāh Sayyid `Aḥmad `Ashraf `Ashrafī Jīlānī 	<i>Rajab</i> 16 th , 1381 AH December 25 th , 1961 AD
9	Mawlānā `Abd al-`Aḥad Qādirī Pīlī-Bhūtī 	<i>Sha`bān</i> 13 th , 1348 AH January 12 th , 1930 AD
10	Mawlānā `Abd al-`Alīm Şiddīqī Mīrathī 	<i>Dhū al-Ḥajj</i> 22 nd , 1374 AH August 10 th , 1954 AD
11	Mawlānā Muḥammad Raḥīm Bakhsh `Ārawī Shāh-`Ābādī 	1343/4 AH 1925 AD
12	Mawlānā La`l Muḥammad Khān Madrāsī 	<i>Dhū al-Qa`dah</i> 16 th , 1339 AH July 21 st , 1921 AD
13	Mawlānā `Umar bin `Abū Bakr 	<i>Dhū al-Qa`dah</i> 5 th , 1384 AH March 8 th , 1965 AD
14	Mawlānā Ḍiyā` al-Dīn `Aḥmad Muhājir Madanī 	<i>Dhū al-Ḥajj</i> 4 th , 1401 AH October 2 nd , 1981 AD
15	Mawlānā Muḥammad Shaf` Bisal-Pūrī 	<i>Ramādān</i> 24 th , 1338 AH June 11 th , 1920 AD
16	Mawlānā Muḥammad Ḥasnayn Riḍā` Khān 	<i>Şafar</i> 5 th , 1401 AH December 14 th , 1981 AD

17	Mawlānā Sharīf al-Dīn Kowtalwī 	<i>Rabi` al-`Ākhir</i> 6 th , 1370 AH January 15 th , 1951 AD
18	Mawlānā `Imām al-Dīn Kowtalwī 	<i>Rabi` al-`Ākhir</i> 19 th , 1381 AH September 29 th , 1961 AD
19	Mawlānā Muftū Ghulām Jān Hazārwi 	<i>Muharram</i> 25 th , 1379 AH August 1 st , 1959 AD
20	Mawlānā `Aḥmad Ḥusayn `Amrohawī 	<i>Rajab</i> 27 th , 1361 AH August 9 th , 1942 AD
21	Mawlānā `Abd al-Salām Şiddīqī Jabal-Pūrī 	<i>Jumādā al-`Ulā</i> 18 th , 1372 AH February 3 rd , 1953 AD
22	Mawlānā Burhān al-Ḥaḡ Muḥammad `Abd al-Bāqī Jabal-Pūrī 	<i>Rabi` al-`Awwal</i> 26 th , 1405 AH December 1985 AD
23	Sayyid Faṭḥ `Alī Shāh Panjābī 	<i>Rajab</i> 8 th , 1377 AH January 28 th , 1958 AD
24	Mawlānā `Abū al-Barakāt Sayyid `Aḥmad Qādirī 	<i>Shawwāl</i> 22 nd , 1398 AH September 24 th , 1978 AD
25	Mawlānā `Umar al-Dīn Hazārwi 	<i>Sha`bān</i> 14 th , 1349 AH January 3 rd , 1931 AD
26	Mawlānā Shāh Muḥammad Ḥabīb Allāh Qādirī Mīrathī 	<i>Shawwāl</i> 26 th , 1367 AH September 1 st , 1948 AD
27	Mawlānā Mīr Mu`min `Alī Mu`min Junaydī 	1404 AH 1984 AD

28	Professor Sayyid Sulaymān ‘Ashraf Bihārī 	<i>Rabī` al-‘Awwal</i> 5 th , 1358 AH April 25 th , 1939 AD
29	Qārī Muḥammad Bashīr al-Dīn Jabal-Pūrī 	<i>Shawwāl</i> 2 nd , 1326 October 27 th , 1908
30	Mawlānā `Abd al-Salām Bāndwī 	<i>Shawwāl</i> 6 th , 1387 AH January 6 th , 1968 AD
31	Mawlānā Sayyid Nūr al-Ḥasan Nagīnwī 	1394 AH 1974 AD
32	Mawlānā Ḥakīm Ghulām ‘Aḥmad Shawq- Farīdī 	1362 AH 1943 AD
33	Mawlānā Muḥammad Ḥabīb al-Raḥmān 	1363 AH 1943 AD
34	Qāḍī `Abd al-Waḥīd `Azīm-‘Ābādī 	1326 AH 1908 AD
35	Mufī Taqaddus `Alī Khān 	<i>Rajab</i> 5 th , 1408 AH February 22 nd , 1988 AD



JOURNEY OF ḤAJJ AND ZIYĀRAH



In 1295 AH, ‘A’lā Ḥaḍrat went for the *hajj* of Allāh’s House, with his noble father, where he received certification in *Ḥadīth* from the senior ‘*ulamā’* of Arabia. One day, he was praying *ṣalāh* at the *Maqām ‘Ibrāhīm* and after the *ṣalāh*, the ‘*imām* of the *Shāfi‘īyah*, Ḥaḍrat Ḥusayn ‘ibn Ṣāliḥ Jamal al-Layl, gripped his hand without any introduction and took him along to his home, and then held onto his forehead and said:

إِنِّي لِأَجِدُنورالله في هذا الجبين

Indeed, I find the light of Allāh in this forehead!

Then, with his blessed hands, he penned the ‘*ijāzah* in the *Ṣiḥāḥ Sittah* and the *Silsilah Qādirīyah* and granted it to him. The beauty of this certification is that it leads back to ‘Imām Bukhārī with just eleven links.⁹

⁹ *Ḥayāt e ‘A’lā Ḥaḍrat*, Pg. 133

He performed the second *hajj* in 1323 AH with his wife, younger brother, Ḥaḍrat Mawlānā Muḥammad Riḍā' Khān, and his eldest son Ḥujjah al-'Islām, Mawlānā Ḥāmid Riḍā' Khān, mercy be upon them all. This time when he presented himself in Madīnah Munawwarah, yearning for the sight [of the Prophet], he continuously recited the blessed *ṣalawāt* in front of the sacred court in this faith that the Master of Lasting Solace will grant [this] honor.

However, such did not occur on the first night. So, with a heavy heart, he wrote a poem whose opening couplet is this:

وہ سوئے لالہ زار پھرتے ہیں تیرے دن اے ہمارا پھرتے ہیں

*He strolls around the garden
O spring, you have met your fortune*

In its final couplet, he indicates towards this very passion. He says:

کوئی کیوں پوچھے تیری بات رضا تجھ سے کتے ہزار پھرتے ہیں

Why shall anyone ask about you Riḍā'?
Thousands of dogs roam about like you!

Presenting this poem in front of the sacred court, he remained sitting respectfully until he had a twist of fate, and he was honored by the sacred vision of the Master of Lasting Solace, may Allāh bless him and upon him be salutation, with his physical eyes in an awake state.



OBEDIENCE TO THE SHARĪAH



He would practice such diligence in obeying the *sharī`ah*, that let alone the *farā`id* and *wājibāt*, he would also act upon all the possible *sunan* and *mustahabbāt*. Hence, Sayyid ‘Ayyūb `Alī Şāhib states:

One day, ‘A`lā Ḥaḍrat arrived a bit late to lead the *ṣalāh* of *Fajr*. The eyes of the attendees were constantly gazing towards the blessed house. Amidst this, ‘A`lā Ḥaḍrat arrived hastening. At this time, Qanā`at `Alī Şāhib expressed to me his thought that, “I want to see in this time of urgency whether ‘A`lā Ḥaḍrat places his right foot or left foot first when entering the masjid.” But be sacrificed on that individual who when he steps onto the doorstep of the masjid, it is with his right foot. When his foot first reaches to step on the floor of the masjid, it is his right foot. It does not just stop there.

Rather, he preceded to every row with his right foot. To the point that he stepped onto the *muṣallā* in the *miḥrāb* with his right foot first. And it is not even limited to just this; aside from cleaning the blessed nose and performing ‘*istinjā*’, every act of His Eminence used to commence from the right.

If he ever needed to hand something over to someone and they extended their left hand to receive it, he would immediately withdraw his blessed hand and say, “Receive with the right hand, [as] Shayṭān receives with the left hand.”

When people write the numerical value of *Bismillāh Sharīf*, 786, they often start by writing the seven, followed by the eight, and then the six. However, ‘A`lā Ḥaḍrat would start from the right by writing the six, then the eight, and then the seven.

EIDETIC MEMORY



Allāh, the Pure and Exalted, granted ‘A`lā Ḥaḍrat, mercy be upon him, a unique eidetic memory. Hence, Ḥaḍrat `Allāmah Muḥammad Ṣafar al-Dīn Bihārī, mercy be upon him, says:

Once, ‘A`lā Ḥaḍrat travelled to Pilibhit, and he was hosted by my honorable teacher, Mawlānā Waṣī ‘Aḥmad Muḥaddith Sūrātī, may his secret be sanctified. During the discussion, the mention of *al-`Uqūd al-Durrīyah fī Tanqīḥ al-Fatāwā al-Ḥāmidīyah* was raised.

ḤAḌRAT MUḤADDITH SŪRATĪ ṢĀḤIB SAID: “It is in my library.”

Coincidentally, there was an abundant treasure of books in ‘A`lā Ḥaḍrat’s library, and each year a reasonable number of new books used to come about. However, up until that time, he did not get the chance to acquire *al-`Uqūd al-Durrīyah*.

‘A`LĀ ḤAḌRAT SAID: “I have not seen it. Please, allow me to take it with me when I leave.”

Muḥaddith Sūrātī happily approved, and he brought the book and handed it over.

BUT AT THE SAME TIME, HE [MUḤADDITH SŪRATĪ] SAID: “When you are done reading it, then have it sent back because you have many books with you, but I only have these few books with me that I use to issue *fatwā*.”

‘A`LĀ ḤAḌRAT SAID: “Okay.”

‘A`lā Ḥaḍrat had intended to return [home] on this same day, however, one of ‘A`lā Ḥaḍrat’s devoted disciples had invited His Eminence [for a meal]. Therefore, he had to stay. In the evening, ‘A`lā Ḥaḍrat studied *al-`Uqūd al-Durrīyah*, which is a voluminous book of two volumes. The next day, after praying the *ṣalāh of Ḥuḥr* in the afternoon, it was time to depart; he intended to return to Bareilly. When the luggage was being sorted, instead of placing *al-`Uqūd al-Durrīyah* in the luggage, he told me take it to Muḥaddith Ṣāḥib. I was confused since he had decided to take it with him; why is he returning it now? But I could not muster up the courage to say anything. I presented it in the court of Muḥaddith Sūrātī Ṣāḥib. He was just leaving his home to meet ‘A`lā Ḥaḍrat and go to the station with him when I relayed ‘A`lā Ḥaḍrat’s message to him.

HE [MUḤADDITH SŪRATĪ] STATED: “You hold onto the book and come back with me.”

I took this book and went back along with Ḥaḍrat Muḥaddith Ṣāḥib.

ḤAḌRAT MUḤADDITH ŞĀḤIB SAID TO ‘A`LĀ ḤAḌRAT:

“Did it upset you when I said to send it back once you finish reading it, and is that why you sent it back?”

HE [‘A`LĀ ḤAḌRAT] SAID: “I had planned to take it along with me to Bareilly, and had I left yesterday, then I would have taken it along. However, when I ended up not leaving yesterday, I studied the entire book in the evening and morning time; there is no need to take it along anymore.”

ḤAḌRAT MUḤADDITH SŪRATĪ ŞĀḤIB SAID: “Is it sufficient to study it just once?”

‘A`LĀ ḤAḌRAT RESPONDED: “By the mercy and grace of Allāh, the Exalted, I expect that whatever passage is required within the next two or three months, I will write them in my verdicts, and the prospectus has been preserved for life, if Allāh wills.”¹⁰

Furthermore, one day, he stated, “Some unaware folks write ‘Ḥāfiẓ’ with my name, even though I am not a ḥāfiẓ. However, it is true that if any respected ḥāfiẓ was to recite one *rukū`* of the Holy *Qur`ān* just once to me, then I would have it memorized. He may hear me recite it back to him.” After saying this, he started memorizing from that very day, and he recited all thirty *juz* in thirty days. In this fashion, he memorized the entire Glorious *Qur`ān* in one month.

¹⁰ *Ḥayāt e ‘A`lā Ḥaḍrat*

EXPERTISE IN MATHEMATICS

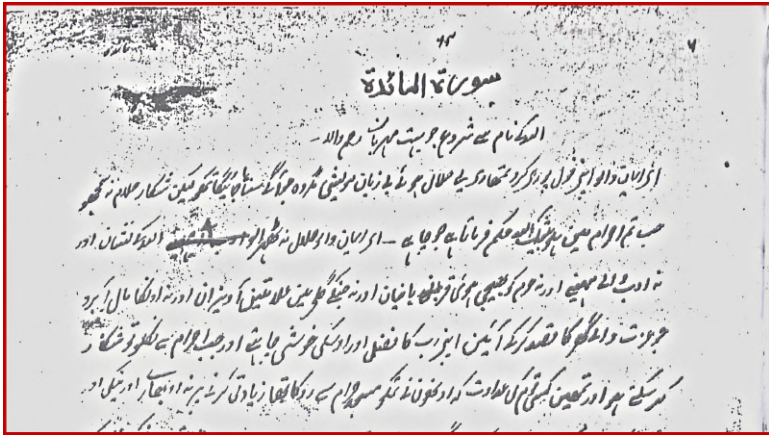


One occurrence highlighting ‘A`lā Ḥaḍrat’s, mercy be upon him, expertise in the knowledge of mathematics has already been examined. Observe yet another occurrence from this same book:

Once, Doctor Ḍiyā’ al-Dīn ‘Aḥmad Ṣāḥib, the vice chancellor of Aligarh Muslim University, had a question published regarding quadratic equations in the newspaper, *Dabdaba-e-Sikandari*, Rampur, so that some mathematician could give its answer. When ‘A`lā Ḥaḍrat, the Baraylawī *Fāḍil*, mercy be upon him, observed it, he wrote the answer, and along with the answer, he wrote down a question pertaining to the same subject for someone else to answer. When that answer, and then the question, were published, Doctor Ṣāḥib was astonished at the fact that a scholar of the *dīn* also has knowledge in this science. Hence, Doctor Ṣāḥib had its answer published in the *Dabdaba-e-Sikandari* newspaper. Coincidentally, that answer was incorrect. ‘A`lā Ḥaḍrat verified its error. Doctor Ṣāḥib was already in a state of amazement, and now he was utterly flabbergasted that a scholar of the *dīn* does not just have [this] knowledge, rather, he has mastered it. Upon seeing this, Doctor Ṣāḥib became desirous to meet ‘A`lā Ḥaḍrat. Then, after seeking permission from ‘A`lā Ḥaḍrat via letter, Doctor Ṣāḥib arrived in Bareilly Sharīf. ‘A`lā Ḥaḍrat showed Doctor Ṣāḥib one

of his hand-written books which included numerous trigonometric figures and diagrams. Doctor Şāhib looked at it with extreme amazement and astonishment, and at last he stated, “In order to acquire this knowledge, I traveled plenty to foreign countries. However, I never learned these matters; I am considering myself an absolute school child. Mawlānā, please tell me: Who is your teacher in this field?”

‘A`lā Ḥaḍrat explained, “I do not have any teacher. I only learned from my honorable father the four rules, addition, subtraction, multiplication, and division, because they were essential for issues of inheritance. I had started *Sharḥ al-Chaghmīnī* when my honorable father said to me, ‘Why do you spend your time in this? These things will be taught to you on their own from the court of the Beloved Muṣṭafā, may Allāh send blessing and salutation upon him.’ Hence, all this you are seeing is the bounty of the Master of Messengerhood, may Allāh send blessing and salutation upon him.”



KANZ AL-'ĪMAN FĪ TARJAMAH AL-QUR'ĀN



The state of ‘A`lā Ḥaḍrat’s vast knowledge was such that when the author of *Bahār e Sharī`at*, Ṣadr al-Sharī`ah, Badr al-Ṭarīqah, Mawlānā Ḥakīm Muḥammad ‘Amjad `Alī al-‘A`zamī, mercy be upon him, requested him [to write a translation] after realizing the dire need of an accurate Urdu translation of the Glorious *Qur`ān*, ‘A`lā Ḥaḍrat, despite not having any leisure due to numerous religious duties, said, “I do not have much time, but come in the evening and bring along a pen, paper, and inkpot.” Hence, Ḥaḍrat Ṣadr al-Sharī`ah would present himself, and however much was possible, ‘A`lā Ḥaḍrat would dictate an extempore translation, without any dictionary or *tafsīr*, as a *hāfīz* swiftly recites the Quranic verses. Subsequently, Ṣadr al-Sharī`ah would match this translation with other books of *tafsīr* and would be left in shock to discover that this extempore translation by ‘A`lā Ḥaḍrat is exactly in accordance with the reliable books of *tafsīr*.

LITERARY WORKS



‘A`lā Ḥaḍrat, the Baraylawī *Fāḍil*, mercy be upon him, has authored more than one thousand books on approximately fifty sciences and subjects. Some of these sciences are those which he founded himself, and some are those which no one is seen having even the slightest understanding of ever since his departure. Moreover, he has written marginalia on about one hundred and fifty renowned books of various subjects, which are not subsidiary to original works whatsoever.

His translation of the *Qur`ān*, *Kanz al-‘Imān*, is a clear evidence of his comprehension of the *Qur`ān*. Whereas, in the field of *fiqh* and research, it is his great intellectual masterpiece, his collection of verdicts, *al-‘Atāyā al-Nabawīyah fī al-Fatāwā al-Riḍawīyah*, which in the old publication comprised of twelve large-sized volumes and spread across several thousand pages. However, in the new publication, it is comprised of twenty-six volumes. Upon witnessing his verdicts, an illustrious scholar of the *dīn* in Makkah Mukarramah, Mawlānā Sayyid ‘Ismā`īl ‘ibn Sayyid Khalīl, mercy be upon them both, was compelled to say, “Had ‘Imām ‘A`zam ‘Abū Ḥanīfah witnessed this entity, he would have included him among his companions.”

His third masterpiece is his collection of *na`at* (prophetic praise), *Ḥadā`iq e Bakhshish*, which is incomparable in the field of poetry.

The reality is that all the sciences that ‘A`lā Ḥaḍrat, ‘Imām ‘Aḥmad Riḍā’, the Baraylawī *Muḥaddith*, mercy be upon him, had attained, only a few from them were *kasbī* (acquired through self-effort); the majority of the sciences and subjects were *wahbī* and *`aṭā`rī* (divinely gifted and granted).

This was the reason that whatever nature of question was raised, whether it was related to logarithm, astronomy, geology, mineralogy, medicine, economics, finance, geography, sociology, or any special field, it was not said that “We do not have any relation to this field.”

Rather, such a satisfying answer would be given that the experts of that particular subject would be left astonished upon seeing it. In this manner, he did not only guide people, but he barred the door of the *fitnahs* (discord) that were arising in that time.

When the religious, political, economic, and civil ideologies and traditions of Muslims in the Indo-Pak region were being attacked successively, on one side, the beliefs and affairs of Muslims, that had been established for many years, were being labeled as *kufri* and *shirk*. New meanings were being fabricated for His Eminence, upon him be blessing and salutation, being *Khātām al-Nabīyīn* (Seal of Prophets).

Somewhere on the *Qur'ān*, elsewhere on the *Hadīth*, somewhere on the 'A'immaḥ (leaders) of the religion, and elsewhere on the noble 'Awliyā', they would constantly raise objections.

On the other side, the effort was being made to bring Muslims closer to Hindus, and for them to forsake the sacrificing of cows and eradicate this symbol of *Islām*, all for the pleasure of the Hindus.

Muslims were being made helpless and crippled behind the veil of the *Khilāfah* Movement and *Taḥrīk Tark Mawālāt*. By operating the *Hijrah* Movement, Muslims were being robbed of their properties and riches. The English and Hindu culture was being established, and when Gandhi called for United Nationalism, then many acclaimed and renowned individuals could not perceive this deception and drifted into Gandhi's cyclone.

In that moment, it was 'A'lā Ḥaḍrat, 'Imām 'Ahl al-Sunnah Mawlānā Shāh 'Aḥmad Riḍā' Khān, the Baraylawī *Muḥaddith*, mercy be upon him, who raised the flag of the two-nation theory, and he warned the enemies of the religion and nation with his revivalist grandeur:

کلک رضا ہے خنجر خون خوار برق بار اعداء سے کمدو خیر منائیں نہ شر کریں

*Riḍā's pen is a blood-thirsty dagger, lightning packed
Warn the enemies to not rejoice, nor commit evil!*

The point being that on every front line, he himself faced off against the people and groups of falsehood and corruption; he alone fought in a multi-opponent combat.

‘A`lā Ḥaḍrat, the Baraylawī *Fāḍil*, mercy be upon him, accomplished such remarkable achievements of which a match is not found. This was the reason why the finest scholars in all of Arabia and non-Arabian lands affirmed that he is the revivalist of the fourteenth century. If we were to divide the unprecedented academic and intellectual services of ‘A`lā Ḥaḍrat, mercy be upon him, throughout his sixty-five-year life span, then ‘A`lā Ḥaḍrat is seen providing this *‘ummah* with one book every five hours. Without a doubt, these are such services that only an establishment and institution can produce, which this saint in the land of Bareilly produced single-handedly.

THE DEMISE



‘A`lā Ḥaḍrat, mercy be upon him, deduced the date of his demise approximately five months before his demise, whilst on the Bhowālī mountain, on the third of *Ramaḍān al-Mubārak*, 1339 AH with this noble verse:

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ

*Servants are circumambulating around them [in paradise]
with silver cups and pitchers.¹¹*

Then, upon completing his mission, he answered the call of death upon hearing the refreshing call of “*ḥayya `alā al-falāḥ*” precisely during the *‘adhān* of the Friday prayer, on a blessed *Jumu`ah*, the twenty-fifth of *Ṣafar al-Muzaffar* (1340 AH/1921 AD), at 2:38 p.m.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily, to Allāh we belong, and to Him we shall return.



¹¹ *Sūrah al-‘Insān: 15*

The Timeline Of

'A`LA HADRAT

'IMĀM 'AḤMAD RIḌĀ' KHĀN BARAYLAWĪ

AGE	EVENT	HIJRĪ DATE	GREGORIAN
-	The Blissful Birth	<i>Shawwāl</i> 10 th , 1272 AH	June 14 th , 1856 AD
4	The Completion of the Holy <i>Qur'ān</i>	1276 AH	1860 AD
5	The First Oration	<i>Rabī` al-'Awwal</i> , 1278 AH	September, 1861 AD
13	The First Arabic Book	1285 AH	1868 AD
13	<i>Faḍīlah</i> Graduation at the Age of Thirteen Years, Ten Months, and Five Days	<i>Sha`bān</i> , 1286 AH	November, 1869 AD

13	The Commencement of Issuing <i>Fatwā</i>	<i>Sha`bān</i> 14 th , 1286 AH	November, 1869 AD
13	The Commencement of Teaching and Instruction	1286 AH	1869 AD
19	The Marriage	1291 AH	1874 AD
20	The Birth of the Eldest Son, Mawlānā Muḥammad Ḥāmid Riḍā' Khān	<i>Rabī` al-`Awwal</i> , 1293 AH	April, 1875 AD
21	Granted Complete Authority to Issue <i>Fatwā</i>	1293 AH	1876 AD
22	<i>Bay`ah & Khilāfah</i>	1294 AH	1877 AD
22	The First Urdu Book	1294 AH	1877 AD
23	The First <i>Hajj</i> and Visit to the <i>Haramayn Sharīfayn</i>	1295 AH	1878 AD

23	Granted <i>ʿIjāzah</i> in <i>Ḥadīth</i> by Shaykh ‘Aḥmad bin Zayn bin Daḥlān al-Makkī	1295 AH	1878 AD
23	Granted <i>ʿIjāzah</i> in <i>Ḥadīth</i> by the Muftī of Makkah, Shaykh `Abd al-Raḥmān al-Sirāj	1295 AH	1878 AD
23	Granted <i>ʿIjāzah</i> in <i>Ḥadīth</i> by the righteous student of Shaykh `Ābid al-Sindī, Shaykh Ḥusayn bin Ṣāliḥ Jamal al-Layl al-Makkī	1295 AH	1878 AD
23	The Mentioned Shaykh’s Observation of Divine Light Upon ‘Imām ‘Aḥmad Riḍā’s Forehead	1295 AH	1878 AD
23	The Receiving of Glad Tidings of Forgiveness in <i>Masjid al-Khayf</i> of Makkah Mukarramah	1295 AH	1878 AD

26	The <i>Fatwā</i> Regarding the Impermissibility of Marrying the Present-Day Jewish and Christians	1298 AH	1881 AD
26	Disqualifying the Anti-Cow Slaughter Movement	1298 AH	1881 AD
27	The First Persian Book	1299 AH	1882 AD
31	Authored the Crown of Urdu Poetry, <i>Qaṣīdah Mi`rājīyah</i>	Before 1303 AH	1885 AD
38	The Birth of the Youngest Son, Muftī ‘A`zam Hind Muḥammad Muṣṭafā Riḍā` Khān	<i>Dhū al-Ḥijjah</i> 22 nd , 1310 AH	July 1892 AD
39	Attending the <i>Nadwah al-`Ulamā`</i> Inauguration Ceremony (Kanpur)	1311 AH	1893 AH
43	Separation From the Nadwah Movement	1315 AH	1897 AD

44	Academic Research Regarding the Impermissibility of Women Visiting Graves	1316 AH	1898 AD
45	Refutation of Mirzā Ghulām Qādiyānī	1317 AH	1899 AD
46	Authored the Arabic <i>Qaṣ̣īdah</i> , <i>Āmal al-‘Abrār wa ‘Ālām al-‘Ashrār</i>	1318 AH	1900 AD
46	Attendance of the Seven-Day Protest Against <i>Nadwah al-‘Ulamā’</i> in Patna	<i>Rajab</i> , 1318 AH	November, 1900 AD
46	Coined as “Reviver of the Current Century” by the Scholars of Hind	1318 AH	1900 AD
50	The Founding of Dār al-‘Ulūm Manẓar ‘Islām Bareilly	1322 AH	1904 AD
51	The Second <i>Hajj</i> and Visit to the <i>Haramayn Sharīfayn</i>	1323 AH	1905 AD

52	The Joint Query of the ‘Imām of the <i>Ka`bah</i> , Shaykh `Abd `Allāh Mirdād, and His Teacher, Shaykh Ḥāmid bin Muḥammad bin ‘Aḥmad al-Jadāwī and ‘Imām ‘Aḥmad Riḍā’s Academic Answer	1324 AH	1906 AD
52	Certificates of <i>‘Ijāzah</i> and <i>Khilāfah</i> for the Scholars of Makkah Mukarramah and Madīnah Munawwarah	1324 AH	1906 AD
52	Arrival in Karachi (Pakistan) and Meeting with Mawlānā `Abd al-Karīm Dars Sindhī	1324 AH	1906 AD
53	Poetry collection, <i>Ḥadā’iq Bakhshish</i> , Released in Two Volumes	1325 AH	1907 AD

53	Ḥāfiẓ Kutub al-Ḥaram al-Sayyid ‘Ismā’īl Khalīl al-Makkī pays great homage to an Arabic <i>Fatwā</i> by ‘Imām ‘Aḥmad Riḍā’	1325 AH	1907 AD
58	Coined the Title of “‘Imām al-‘A’immah al-Mujaddidah al-Hindah al-‘Ummah” by Shaykh Mūsā `Alī al-Shāmī al-‘Azharī	<i>Rabi` al-Awwal</i> 1 st , 1330 AH	February, 1912 AD
58	The Urdu Translation of the Holy Qur’ān, <i>Kanz al-‘Imān fī Tarjamah al-Qur’ān</i>	1330 AH	1912 AD
58	Shaykh Hidāyah-Allāh bin Muḥammad bin Muḥammad Sa`īd al-Sindī Muhājir Madanī Attests to the <i>Mujaddidiyyah</i>	<i>Rabi` al-Awwal</i> 14 th , 1330 AH	March, 1912 AD

58	Coined the Title of “Khātam al-Fuqahā’ wa al-Muḥaddithīn” (The Peak of <i>Fiqh</i> and <i>Hadīth</i> Experts) by Ḥāfiẓ Kutub al-Ḥaram al-Sayyid ‘Ismā’īl Khalīl al-Makkī	1330 AH	1912 AD
59	Academic Response to Dr. Sir Diyā’ al-Dīn’s Published Question on Geometry	Before 1331 AH	1913 AD
59	Announces Program for the Reformation and Revolution of the Islamic Nation	1331 AH	1913 AD
59	Academic Answer to the Query of the Justice of the High Court of Bahawalpur, Muḥammad Dīn	1331 AH	1913 AD
59	Critical Booklet Authored Against Those Who Entered into an Agreement with the British Regarding the Kanpur Masjid	1331 AH	1913 AD

60	Dr. Sir Diyā' al-Dīn (Vice Chancellor of Aligarh Muslim University)'s Arrival in Pursuit of Knowledge	1332 AH – 1335 AH	1914 AD – 1916 AD
62	Denial of Appearing in the British Court and His Exemption from Attending	1334 AH	1916 AD
62	Letter of Ordinance Addressed to the Islamic Chief Justice of the Deccan Provinces	1334 AH	1916 AD
64	Formation of Jamā`at Riḍā'-e-Muṣṭafā Bareilly	Approx. 1336 AH	1917 AD
65	Academic Research on the Prohibition of Prostration for Respect	1337 AH	1918 AD
66	His Clear Defeat of the American Astronomer, Albert F. Porta	1338 AH	1919 AD
66	Academic Research Against the Theories of Newton and Einstein	1338 AH	1919 AD

66	105 Pieces of Evidence and Academic Research Refuting the Earth's Motion	1338 AH	1920 AD
66	Eloquent Refutation of Ancient Philosophers	1338 AH	1920 AD
67	The Definite Decision on the Two-Nation Theory	1339 AH	1921 AD
67	Exposing the <i>Khilāfah</i> Movement	1339 AH	1921 AD
67	Exposing the Movement Boycotting Foreign Aid (<i>Tahrīk Tark Mawālāt</i>)	1339 AH	1921 AD
67	Historical Address Against the Accusation of Assisting and Supporting the British	1339 AH	1921 AD
68	The Mournful Demise	Şafar 25 th , 1340 AH	October 28 th , 1921 AD

Developed Based on 'Imām 'Aḥmad Riḍā' Kai Māh Aur Sāl by Dr. Mas'ūd 'Aḥmad (Karachi, Pakistan)

TRANSLITERATION KEY



ARABIC LETTER	LATIN CHARACTER	ARABIC LETTER	LATIN CHARACTER
أء	a	ط	ṭ
ب	b	ظ	ẓ
تة	t	ع	` `a `i `u
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	و	w
س	s	ه	h
ش	sh	ي	y
ص	ṣ	إ	i
ض	ḍ	أ إ و هـ	ū ī ā

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