



Chapter 1: Barailwiyyah
Shaykh Ihsaan Ilaahi Zaheer
Barailwiyyah, History and Aqeedah
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

We would like to inform the readers that the work presented in this translation should not be used except to learn the refutation upon the deviant Sufi sect al-Barailwiyyah. As for some of the names mentioned in the work then their mention is not an automatic Tazkiyyah for them, as their condition for the most part is unknown and due to the lack of resources to investigate them as well as it being outside the scope of this work detailed explanations cannot be provided.

However it should be known that Shayk Ihsaan Ilaahi Zaheer was very severe in refuting the Ahlul Bid'ah, such as the Barailwees and the Raafidah and their likes. And we pray that Allaah reward him for his relentless efforts and forgive him his shortcomings.

History and its Founder

In Pakistan¹, Barailwiyyah is a school from many schools of Hanafiyyah.

The composition and organization of the Aqaa'id which the Barailwees stick to, was done by the Mujaddid² of the followers of the Barailwee school of thought, Ahmad Raza Barailwee. The reason of the naming of Barailwiyyah is the same.³

Jenab⁴ Ahmad Raza was born in the city 'Barailee' in the state of Uttar Pradesh (UP)⁵ in India.⁶

Apart from Barailwees it is worthwhile to mention Deobandis and Tawheedis from the other groups of Hanafiyyah.

The founding guide of Barailwiyyah was born in a literary family. His father, Naqi Ali and his grandfather Raza Ali are counted among the famous scholars of Hanafiyyah.⁷

He was born on 14 June 1865 (C.E.).⁸ He was named Muhammad. His mother named him Aman Mian. His father named him Ahmad Mian and his grandfather named him Ahmad Raza.⁹

But Jenab Ahmad Raza was not content with any of these names and named himself Abdul Mustafaa.¹⁰ And He used to use this name extensively in letters and writings. His color was extensively black. His opponents often used to taunt him because of the blackness of his face. One of the books written in his opposition was named 'The dirt on the black liar's face'.^{11,12}

¹ [Translators Footnote] Also in India, Bangladesh and surrounding areas.

² [Translators Footnote] Revivalist

³ Refer to Daa'irah al-Mu'arif Islaamiyyah Urdu v.4, p.485, Published by Jaam'iah Punjaab 1969

⁴ [Translators Footnote] A title of Salutation, like Mr.

⁵ Daa'irah al-Mu'arif v.4 , p.487

⁶ 'Aalaa Hazrat Barailwee. (author unclear) p.25. Also Hayaat 'Aala Hazrat by Zafaruddin Bihari Rizvi, published Karachi.

⁷ Tazkirah Ulema'e Hind p.64

⁸ Hayaat 'Alaa Hazrat v.1 p.1

⁹ 'Alaa Hazrat by Bastawi p.25

¹⁰ Refer to 'Man Ho Ahmad Raza' by Shujaa'at Qaadri p.15

¹¹ The author of this book is Maulana Murtaza Hasan Deobandi.

¹² Barailwees were angered on the writers' way of exposition here, whereas there is nothing in it that should cause it. The writer is describing Ahmad Raza's features and while describing the features it is not improper to mention the blackness of his color. And to show contrition or regret is for some defect. And for avoiding this shame, to make cunning reasons and baseless explanations and write books on this so that black can be made into white is an effort that does not give results and is meaningless. The Allaamah mentioned this while addressing the Haramain Conference in a manner which can be summarized here:

1. Some people have objected to our mentioning the color of Ahmad Raza whereas this is not something objectionable.

His nephew has also corroborated it. He writes, “In the beginning of his life his color was dark wheatish. But the continuous work and toil had removed the brightness and luster from his color.”¹³

Jenab Ahmad Raza was lean and thin.¹⁴ He suffered from kidney pain and other diseases that caused weakness.¹⁵ He had continuous pain in the back.¹⁶ Similarly he often used to be gripped in headache and fever.¹⁷ He had a defect in his right eye. It was continuously affected and it had lost vision because of it's continuous watering. He treated it for a long time but it did not recover.¹⁸ Once food was kept in front of him. He ate the dish but did not touch the Chapatis¹⁹. His wife asked him, what is the matter? Why did you stop at the dish only? Why didn't you take the Chapatis? He replied that he could not see them. Even though they were just kept next to the dish.²⁰

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2. And in its response some people have unnecessarily blackened the pages of books (i.e. written them) trying to prove that black is white.
 3. In replying they say that his (i.e. Ahmad Raza) color was not black but was 'dark wheatish' and the color had lost its brightness and luster. We say, what shade of color is 'dark wheatish'?! Why is it necessary to go into interpretations? Why not simply admit that his color was black?!
 4. And in the reply, those people on whom it was related that they said that 'Alaa Hazrat (i.e. Ahmad Raza) was white and not black, none of them exist now. These were baseless proofs.

Even today, the color of all his children is black. Even though it is not a matter of defect. Some people have tried to prove our source as wrong, and accordingly we felt it necessary to refute them. [Urdu Translator's Footnote]

¹³ 'Alaa Hazrat by Bastawi p.20

¹⁴ Hayaat 'Alaa Hazrat, Zafaruddin Bihari v.1, p.35

¹⁵ Refer to Mazmoon Hasnain Raza Darj Shadah 'Alaa Hazrat Barailwe p.20-21

¹⁶ Bastawi 28

¹⁷ Malfoozaat 'Alaa Hazrat p.64

¹⁸ Jenab Abdul Hakim Sahib has objected that the writer mention the defect in Ahmad Raza's eye. Whereas even this is a part from human features and to object to it and to get angry on it is not justified. In reply Jenab Qadri Sahib writes, “Actually this is in opposition to the fact. What happened in 1300 Hijri, he was studying books with fine print continuously for a month. Due to excessive heat, one day he took a bath. As soon as the water hit the head, he noticed something from the head from the right eye came in the head. After closing the left eye he saw from the right eye and saw in middle of sight a black circle (or spot).”

Jenab Qadri Sahib mentioned this section from Malfoozaat (sayings), but by giving proof of literary dishonesty instead of relating the whole section he omitted the next part. Immediately after what was mentioned above it is written in Malfoozaat, “what is from the bottom of the right eye (i.e. what was visible from the right eye), that is unclear and blurred.”

What else is meant by leaving off of this part by Qadri Sahib except that he wanted to hide the defect in 'Aala Hazrat. Whereas there is nothing in it that one would feel ashamed about. To have a defect in any eye is not in ones control, this is from the right of Allaah, Accordinly we would request Qadri Sahib to refrain from being apologetic about it and to accept the fact. (Thaaqib: Footnote by the Urdu translator)

¹⁹ [Translators Footnote] Chapati: A kind of pancakes or bread made of wheat.

²⁰ Anwaar Razaa p.320

Jenab Barailwee was afflicted with forgetfulness. His memory was weak. Once he kept his glasses on his forehead. After finishing talking he began to search them. He couldn't find the glasses and forgot that he kept them on his forehead. He was worried for a while and then incidentally his hand went to his forehead and the glasses fell in place on his nose. Then he realized that the glasses were on his forehead.²¹

Once he was affected by bubonic plague and vomited blood.²² He was high tempered.²³

He used to get angry quickly. With regards to his tongue he was very careless.^{24,25} He used to curse and taunt frequently. He used to use vulgar language extensively. Sometimes, in this matter he used to cross limits and used to say such words that what emanated from him would not befit a person of knowledge, not even a common person.

One of his followers is also compelled to say that, "He used to be very stern tempered towards his opponents and in this matter used to disregard the Shar'ee limits."²⁶

²¹ Hayaat 'Alaa Hazrat p.64

²² ibid p.22

²³ Anwaar Raza p.358

²⁴ al-Faazil al-Barailwee by Mas'ood Ahmad p.199

²⁵ The Mujaddid of Barailwiyyay, Jenab Ahmad Raza used to use extremely vulgar and filthy language. What follows are some examples of his uncivilized language.

He writes about Husain Ahmad Madni in his book 'Khaalis al-'Atiqaad', "Has ever any more shameless than shameless, more filthy and ugly than ugly, more impudent than impudent, despicable, vile and filthy nation done such a thing rashly against its enemy? Closed your eyes and arrogantly opened wide your filthy mouth in pride! Published them and made them famous. And not only is pride on them but it is heard that in them is some new and young, modest, shy, cute and sharp, sweet and juicy, lovely, playful and cheerful, (words unclear)..

If you have left for dancing then why do you need a veil

This filthy eye has crafter a new ogling and its name is kept as 'Shihaab Thaaqib'" (Khaalis al-'Itiqaad p.22)

In this book he writes, "The elder one from the party of Kufr, the Wahhabi, the cursed Shaytaan ... O filthy ones! You are declared Kaafirs. O the joker of Iblees, the donkey of Dajjaal .. O Munaafiq.. O disgraced worthless Wahhabi , like the dominion of Qaaroon it comes deep down in the Earth. O miserable (word unclear) of Najdiyyah, wailing owl of Wahhabiyyah and audacious enraged up. (Khaalis al-'Itiqaad p.2 – 20)

He says regarding Shah Ismaa'eel , "Sarkash, Rebellious, Shaytaan, Cursed , disgraced person" (al-Aman wal Alfee p.112)

He says in Fataawa Razwiyyah , "The Gair Muqallideen (Non-Blind Followers) Deobandis are the dogs of Hell. To say that Raafidhis (Shee'ah) are worse than them is a transgression against them (i.e. Raafidhis) and is equivalent to finding faults in their cursed dignity." (Fataawa Razwiyyah v.4 p.90)

He says in Subhaan al-Sabuh, "The one who follows Shah Isma'eel and Nazeer Hasan is a filthy one from the Iblee's men in Hell. The ones who do not blindly follow are without religion, complete Shayaateen and cursed." (Subhan al-Sabooh p.134) (Thaaqib: Footnote by the Urdu translator)

²⁶ Muqaddimah Muqaalaat Raza by Kotab p.30 published Lahore.

This is the reason that people started to get disgusted with him. Many of his good friends left him because of this habit. Among them is Maulvi Muhammad Yaasin who was the Mudir of Madrasah 'Ishaa'iah al-Uloom and who was considered by Ahmad Raza as his teacher. Even he left him.²⁷

And on top of this, he kept on loosing the grip on the Madrasah Misbaah al-Tahzeeb, which was built by his father because of his peevishness, high temperament, strong language and Takfeer²⁸ of Muslims and its management sidelined him and went and joined the ranks of Wahhabis. And the condition came to this such that in the center of Barailwiyyah not even a single Madrasah was left with the group of Ahmad Raza. In spite of this 'Alaa Hazrat was present there with all his activities.²⁹

As far as Barailwees are concerned, then they like many other false sects concoct false stories and baseless incidents while describing the excellence of their Imaams and Aqaa'id. They do not take notice that the lies they concoct would be a reason for degradation or derision for someone instead of raising his rank and status.

Accordingly it is said about him (i.e. Ahmad Raza), "His intelligence and understanding was such that when he was mere four years old, when other children don't even notice their existence, he finished reading the full Qur'an. At the customary occasion of 'Bismillaah Khawani' an event occurred that amazed and shocked the people. After teaching him 'Bismillaahi rahmaanir raheem', his teacher began to teach him 'Alif', 'Baa', 'Thaa'. When the time for 'Laam Alif 'Laa' came, he remained quiet. The teacher asked him again, "Go ahead, say 'Laam Alif'". Then Hazoor (i.e. Ahmad Raza) said we've already studied them, then why repeat? At this his grandfather, Maulana Raza Ali Khan Sahib, Highly respected, said: "Son! Obey the teacher." Hazoor looked at him. The grandfather understood by his religious intuition, that the boy has a doubt that this is the statement of Huroof Mufaridah³⁰. Then why is there a Markab³¹ letter in it? Keeping in view the boy's age it was not appropriate to reveal this secret, but the grandfather thought that this boy is going to grow up to be a Sun of knowledge and understanding and will rise over the horizon of the world. Accordingly he said, "Son your statement is correct. But actually the 'Alif' you read earlier is a 'Hamzah' and this is the 'Alif'; But 'Alif' is always 'Saakin' and since the beginning is not possible with a 'Sakin'; that is why a letter, meaning 'Laam', is brought in front of it and its completion is the purpose." Then Hazoor said in its reply that any letter would be enough for it, then why is 'Laam' so specific? 'Baa', 'Taa',

²⁷ Hayaat 'Alaa Hazrat. P. 211

²⁸ [Translators Footnote] The act of pronouncing Kufr on Muslims, i.e. to declare them unbelievers

²⁹ ibid p.211

³⁰ [Translators Footnote]simple or single. Not compounded.

³¹ [Translators Footnote]Compounded.

‘Daal’ and ‘Seen’ could also be used in the beginning.” The grandfather hugged him in extreme joy and prayed for him from his heart. And then said , “ ‘Laam’ and ‘Alif’ has apparently a specific relation. And evidently or openly in writing both of their shapes are similar. ‘Laa’ or ‘Al’ is because the ‘Qalb’³² of ‘Laam’ is ‘Alif’ and the ‘Qalb’ of ‘Alif’ is ‘Laam’”³³

Analyze this meaningless narration. Imagine what kind of knowledge based argument and absurd rules and laws are being used as a base to demonstrate ‘Alaa Hazrat’s intelligence and ability.

Even no one from Arabic speaking people has this knack to understand this completely absurd rule and explain this. But these non-Arabs have understood this (absurd) ‘relation’ between ‘Alif’ and ‘Laam’ based on their looks and nature and have explained it!!.

Actually these Barailwees do not just want to strike a resemblance between their Imaam and the Prophets and Messengers but they want to give them precedence over them. And they want to establish that their Imaam and founder was not in need of knowledge from anyone but Allaah had made his chest a center of knowledge and sciences and all this knowledge was a revelation upon him. This matter can also be explained in this statement of Naseem Bastawi where he writes, “The ‘Aalimul Ghaib³⁴ has made your (i.e. Ahmad Raza) blessed chest and made it a store of knowledge and sciences and filled and enriched your mind and brain and heart and soul with reflections of belief and certainty and pure feelings and thoughts. But as every human has to deal with and have relation with the world, that is why apparently ‘Alaa Hazrat(i.e. Ahmad Raza) radiallaahu Anhu (ma’Aazallaah) had to walk on the roads.”³⁵

What it means is that apparently Jenab Ahmad Raza Sahib took knowledge from his teachers but in actuality he was in no need of it because his teacher is Allaah himself!

Jenab Barailwee writes about himself, “Headache and Fever are those blessed diseases that used to happen to the Prophets, alaihimussalaam”. And further ahead he writes, “Alhamdulillah that I have frequent fever and headaches”.³⁶

Jenab Ahmad Raza wants to portray this impression that his bodily condition has resemblance to that of prophets. To prove his sanctification he writes, “My date of birth in Abjadi³⁷ form is derived from this Aayah from Qur’an where it is said,

³² [Translators Footnote]turning horizontally or vertically

³³ al-Barailwee by Bastawi p.26-27. Anwaar Raza p.355 etc.

³⁴ [Translators Footnote]i.e. All knowing.. Allaah

³⁵ Anwaar Raza p.355. Bastawi p.27

³⁶ Malfoozaat v.1 p.64

³⁷ [Translators Footnote]Where each letter is given a numerical value , like Alif – 1, Baa – 2, Daad – 800, Ghain – 1000 etc. etc.

“For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself.”
(Surah al-Mujaadilah 58:22)³⁸

Further, it is written about him by his followers, “His teacher was repeatedly saying ‘Fatha’³⁹ in a particular Aayah and he used to recite it with ‘Kasrah’⁴⁰. After seeing this his grandfather, rahimahullah, called him and asked for the copy of Qur’an and saw that there were vowel mistakes in the book. Meaning, the ‘Kasrah’ which was emanated from the true tongue of the Hazoor Sayyidee ‘Alaa Hazrat was correct, and then he asked, “Why didn’t you recite the way the Maulvi Sahib was reciting” and he replied, “I used to intend to recite how he recited but I could not control my tongue.”⁴¹

The result is that “ ‘Alaa Hazrat” had attained the station of “innocence from errors” from childhood only! Not only do the Barailwees want to deduce this conclusion by relating such incidents but also they clearly affirm this belief for their Imaam and Founder. Accordingly Abdul Hakeem Qadri writes, “The pen and tongue of ‘Alaa Hazrat was safe from all kinds of slips and errors in spite of knowing this that an ‘Aalim⁴² always falls into some kind of error but there did not occur even a mistake of a single point from ‘Alaa Hazrat.”⁴³

One another gentleman writes, “ ‘Alaa Hazrat never uttered from his tongue any Gair Shar’ee (unlegislated) word. Allaah kept him safe from all kinds of slips and errors”⁴⁴

Also, “ ‘Alaa Hazrat was free from mistakes from childhood. The following of the straight path was made a trust in him.”⁴⁵

The author writes in ‘Anwaar Raza’ , “Allaah had purified his pen and tongue from all mistakes.”⁴⁶

It is also said, “ ‘Alaa Hazrat was in the hands of Gauthe Aazam like a pen is in the hands of a writer, and Gauthe Aazam was in the hands of Messenger of Allaah (sallallaahu Alaihi Wasallam) like a pen is in the hands of a writer and Messenger of Allaah himself would not say anything other than revelation.”⁴⁷

One Barailwee poet writes regarding ‘Alaa Hazrat “

³⁸ Hayaat ‘Alaa Hazrat by Bihari p.1

³⁹ [Translators Footnote]The ‘a’ vowel in Arabic. Language.

⁴⁰ [Translators Footnote]The ‘i’ vowel in Arabic Language.

⁴¹ Bastawi p.28 Also Hayaat ‘Alaa Hazrat p.22

⁴² [Translators Footnote] a Scholar

⁴³ Yaad ‘Alaa Hazrat by Abdul Hakeem Sharf Qadri p.32

⁴⁴ Muqaddama al-Fataawa al-Razwiyyah v.2 p.5 by Muhammad Asgar Alwi

⁴⁵ Anwaar Raza p.223

⁴⁶ ibid 271

⁴⁷ ibid 270

The Haqq's Raza (pleasure) is Ahmad's Raza (pleasure)
Ahmad's Raza (pleasure) is the wish of Raza (Ahmad Raza).”⁴⁸

Another one of his followers writes, “The existence of ‘Alaa Hazrat is a sign from amongst the signs of Allaah.”⁴⁹

One of the mockers of the companions (radiallaahuaAnhum Ajma'een) of the Messenger writes about his Imaam and guide, “ The Zirayaarah of ‘Alaa Hazrat has reduced the desire to have the Ziyaarah of the companions.”⁵⁰

While exaggerating, quite often the handhold of intellect slips away. One of the Barailwee writers becoming a proof of this writes, “One day at the blessed age of just three and a half (he) was present near his Masjid and a person in the clothes of Arabs came by and spoke to him in Arabic. He spoke with him in fluent Arabic and after that he (i.e. the man in clothes of Arabs) was never seen again.”⁵¹

Another writes, “One day the teacher said, “O Ahmad! Are you a human or a Jinn. It takes me time to teach you but it takes no time for you to learn.” At the age of 10, his father, who also used to teach him, said, “You don't learn from me but you teach me.””⁵²

It is worth mentioning here that his teacher Mirza Gulam Qadir Baig⁵³ was the brother of Gulam Ahmad Qaadiyaani.

Jenab Bastawi Sahib narrating about his Imaam's knowledge and excellence writes, “He achieved the honor of the degree and Dastaar⁵⁴ at the age of fourteen. On the same day he gave an answer on the Mas'ala⁵⁵ of suckling to his respected and beloved father. The answer was completely right. From this, his respected father estimated his intelligence, and ability and from that day he took on the job of issuing Fataawa⁵⁶.

Before this he in his blessed age of eight he wrote an answer on an issue of inheritance. What had happened was that his respected father was out of town, and a question had arrived and he had replied and on his respected father's return he showed it to him. On seeing it he said that it seems that the answer is written by Aman Mian (i.e. ‘Alaa Hazrat). He should not write so soon. But at the

⁴⁸ Baage Firdaus written by Ayoob Rizvi p.7

⁴⁹ Anwaar Raza p.100

⁵⁰ Wisaaya Sharief 24

⁵¹ Hayaat ‘Alaa Hazrat by Bihari p.22

⁵² Muqaddama Fataawa Razwiyya v.2 p.6

⁵³ Bastawi p.32

⁵⁴ [Translators Footnote] convocation, a ceremony for honouring a learned person by tying a turban round his head.

⁵⁵ [Translators Footnote] Issue

⁵⁶ [Translators Footnote] Religions Verdicts.

same time he remarked that it would be a feat if any elder one wrote such an answer!”⁵⁷

This statement proves that ‘Alaa Hazrat had started issuing Fataawa’s by the age of eight, but ‘Alaa Hazrat himself writes, “I issued the first Fatwa in 1286 Hijri when I was thirteen years old and on the same day Prayer and other ‘Ahkaam⁵⁸ became obligatory on me.”⁵⁹

This means that Bastawi Sahib is saying that ‘Alaa Hazrat began issuing Fataawa in complicated issues like Inheritance at just eight years of age whereas ‘Alaa Hazrat himself contradicts him by saying that he issued the first Fatwa at the age of thirteen years.

What is more preposterous is that the Barailwees claim that he had completed his studies and had achieved his San’d Faraagah (final degree) when he was only 14 years old.⁶⁰

And at many other occasions they contradict themselves, and accordingly the writer of ‘Hayaat ‘Alaa Hazrat’, Zafaruddin Bihari writes, “ ‘Alaa Hazrat wanted to learn some selected sciences from Maulana Abdul Haqq Kharabadi but he did not agree to teach him. He gave the reason that Ahmad Raza uses very strong language against his opponents.”⁶¹ Bastawi says that he was twenty years old when this incident occurred.⁶²

Similarly one of Barailwee Sahib’s followers writes, “ ‘Alaa Hazrat became the honored student of Syed ‘Aal Rasool Shah in 1294 Hijri and received the certificate of Ijaazah⁶³ in Hadeeth and other sciences from him.”⁶⁴

Zafar Bihari Sahib says, “He studied many sciences from Syed ‘Aal Rasool Shah’s son Abul Husain Ahmad in 1296 Hijri.”⁶⁵

Anyhow, on one side Barailwees want to portray that ‘Ahmad Raza completed his education when he was thirteen or fourteen years old and on the other side in its opposition, contradict it. Now who would not know that from 1272 Hijri, when Ahmad Raza was born to 1296 Hijri is a span of 26 years, and if he was still acquiring knowledge in some sciences in 1296 Hijri then what does it mean that he had acquired San’d Faraagah when he was 14 years old?

⁵⁷ ‘Alaa Hazrat Barailwee p.32

⁵⁸ [Translators Footnote] Religious commands

⁵⁹ Man Hu Ahmad Raza by Qadri p.17

⁶⁰ Refer to Hayaat ‘Alaa Hazrat by Bihari p.33 , Also Anwaar Raza p.357, and others.

⁶¹ Bihari p.33 , Also Anwaar Raza p.357

⁶² Naseem Bastawi p.35

⁶³ [Translators Footnote] Licence

⁶⁴ Anwaar Raza p.356

⁶⁵ Hayaat ‘Alaa Hazrat p.34-35

But someone much earlier had said ‘LaaZaakirah LiKazzaab’, i.e. Liars do not have a (good) memory.

Family and Occupation

Only this is known about the family of Ahmad Raza that his father and grandfather are counted among the scholars of Hanafiyyah.

Although the opponents of Ahmad Raza allege that he belonged to a Shia family, and he performed Taqi’ah⁶⁶ and did not show his reality all his life so that he could live amongst Ahlus Sunnah and propagate Shia beliefs.

Some of the proofs that his opponents use for it are as follows.

1 – The names of Jenab Ahmad Raza’s father and grandfather and those before them shows resemblance to names found amongst Shia. His full name with genealogy is : Ahmad Raza bin Naqee Ali bin Raza Ali bin Kaazim Ali.⁶⁷

2 – ‘Alaa Hazrat of Barailwiyyah has uttered some un-fitting statements regarding the Mother of the Believers, ‘Aaishah (radiallaahuAnha). No one who attributes himself to the Aqeedah of Ahlus Sunnah would ever even imagine (or say) like that. In one of his odes he writes, “

تنگ و چست ان کا لباس اور وہ جو بن کا ابھار
مسکی جاتی ہے قبا سر سے کمر تک لے کر
یہ پھٹا پڑتا ہے جو بن مرے دل کی صورت
کہ ہوئے خاتمے ہیں جامہ سے بروں سینہ و بر

” (Na’Aoozu Billaah)⁶⁸

3 – He played a prominent role in propagating some of the Aqaa’id taken from the Madhab⁶⁹ of Shia.⁷⁰

No Shia would have achieved this kind of success that Ahmad Raza Sahib achieved in guise of Taq’iah. He even wrote some treatises so that to cover his disguise which apparently were against Shia and in favor of Ahlus Sunnah. This is the summary of Taq’iah and he fulfilled all of its requirements.

4 – Jenab Ahmad Raza Sahib used narrations in many of his works that are exclusive narrations of Shia’s and these narrations have no association with the Aqaa’id of Ahlus Sunnah.

⁶⁶ [Translators Footnote] Taqi’ah: The Shia article of Faith where one hides his real belief from people and apparently shows to agree to something else.

⁶⁷ Hayaat ‘Ala Hazrat p.2

⁶⁸ Hadaa’iq Bakhshish v.3 p.23

⁶⁹ [Translators Footnote] School

⁷⁰ Fataawa Barailwiyyah p.14

For example:

A – Ali (radiallaahuAnhu) will distribute Hell on the Day of Judgment.⁷¹

B – Fatimah (radiallaahuAnha) was named as such because Allaah has protected her and her progeny from Hellfire.⁷²

C – Sanctifying the Imaams of Shia he elaborated this creed that ‘Agwaath⁷³ began with ‘Alee (radiallaahuAnhu) and continued till Hazan Askaree. He reproduced the same chain that coincides with that of the Imaams of Shia’s.⁷⁴

D – Ahmad Raza left all other companions and declared Alee (radiallaahuAnhu) as Mushkil Kushaa⁷⁵ and said, “One who supplicates with the famous Du’a of Saifi (which reflects the Aqaa’id of Shia), his difficulties are removed.”

The Du’a of Saifi is: “Call Alee who manifests wonders. You will find him as one who helps. O Alee, by the mediation of your Walaayah (canonization) all worries are extinguished.”⁷⁶

E – Similarly he made famous the usage of ‘Panjtan Paak’ and promulgated this couplet, which means, “There are five who’s Barakah remove all my afflictions – Muhammad, Alee, Hasan, Husain and Faatimah.”⁷⁷

F – In affirmation of the article of ‘Jafar’ that resembles the Shia Aqeedah, he writes in his book Khaalis al-‘Itiqaad, “Jafar is a book made of Leather which was written by Imaam Jaafar for ‘Aal Bait’⁷⁸. In it is mention of all the things of necessity. Similarly all events which will happen till the Day of Judgment are mentioned in it.”⁷⁹

G – Similarly he writes about the Shia article, ‘al-Jaami’ah’, “ that al-Jaami’ah is that scripture in which Alee (radiallaahuAnhu) wrote in alphabetical order all the incidents of the world. From his children knowledgeable of all matters and incidents (last sentence words unclear).”⁸⁰

H – Jenab Barilwee has mentioned one more Shia narration, that, “It was asked of Imaam Raza (eighth Imaam of Shia’s) to teach them a supplication which could be recited at the graves of ‘Ahlul Bait’. So he replied that one should go near the grave and recite ‘Allaahu Akbar’ forty times and say, ‘Assalaamu Alaikum Yaa Ahlul Bait’. O Ahlul Bait, I make you as an intercession in front of Allaah for my problems and ailments and I declare myself free from the enemies of the family of Muhammad (sallallaahu Alaihi Wasallam).”⁸¹

This means that he made famous such narrations such that he could portray the Imaams of Shia as hallowed for Muslims and declare them better than the companions and the scholars of Ahlus Sunnah. Even though there is no relation of the chain of Imaams of Shia and such narrations with Ahlus Sunnah.

⁷¹ Alaaman wal ‘Aleeby Ahmad Raza Barailwee p.53

⁷² Khatam Nabuwat by Ahmad Razaa p.97

⁷³ [Translators Footnote] ‘Agwaath : Pl. Gauth. Meaning: The one who beseeches for the creation.

⁷⁴ Malfoozaat p.118

⁷⁵ [Translators Footnote] One who removes difficulties

⁷⁶ al-Aman walAlee p.12-13

⁷⁷ Fataawa Razwiyyah v.6 p.187

⁷⁸ [Translators Footnote] Progeny of the family of the Prophet from Fatimah.

⁷⁹ Khaalis al-Itiqaad by Ahmad Raza p.47

⁸⁰ ibid p.47

⁸¹ Hayaatul Muwaat (words unclear) Fataawa Razwiyyah by Ahmad Raza Barailwee v.4 p.299

I – Jenab Ahmad Raza writes in his book so that the Shia T’aziah⁸² could find acceptance that, “There is no problem in having a replica of Hazrat Husain’s tomb in your house to derive benediction from it.”⁸³

Many more such examples can be found in his books and writings.

5 – Jenab Ahmad Raza also approved of the tradition of Ba’iah of the Imaams of Shia’s. In this regard he put down a passage in Arabic that proves the reality of all his claims of knowledge and proficiency in Arabic language. He writes, ⁸⁴

اللهم صل وسلم وبارك على سيدنا مولانا محمد المصطفى رفيع المكان المرتضا على الثمان
الذي رجيل من امته خير من رجال من السالفين و حسين من زمرة احسن من كذا و كنا
حسنا من السابقين السيد السجاد زين العابدين باقر علوم الانبياء و المرسلين ساقى القوثر
و مالك تسنيم و جعفر الذي يطلب موسى الكليم رضاريه بالصلاة عليه

Even a scholar with minimal knowledge will know its boorishness, indecency (of words) and purposelessness. The claim for such a person that he spoke fluent Arabic at the age of three is strange!!

How meaningless is this composition,

حسين من زمرة احسن من كذا و كنا حسنا من السابقين

In *يطلب موسى الكليم رضاريه بالصلاة عليه*, who is it meant by *موسى الكليم*? If Musa Kaazim is the intent then what does ‘Kaleem’ mean? If the prophet Musa (alaihissalaam) is the intent then, did Musa (alaihissalaam) (m’aazAllaah) used to send ‘Durood’ on Imaam Ja’far Saadiq and expect the pleasure of Allaah?

Either way this passage is nothing but complete indecent usage of words as well as complete nonsense.

The sum of this argument is that Ahmad Raza strived to bring the Muslims closer to the Shia and Raafidah by mentioning the Imaams of Shia in this particular order.

6 – Jenab Barilwee pronounced Takfeer on the scholars of Ahlus Sunnah in the Indian Sub-Continent and issued a Fatwaa that the ruling of their Masaajid is same as that for homes, and it is not correct to consider them houses of Allaah.⁸⁵

Similarly he declared it forbidden to sit with Ahlus Sunnah and to marry them. As far as Shia are considered, then he used to recommend names from their Imaam Baada’s⁸⁶ ‘Abjadi methods.’⁸⁷

⁸² [Translators Footnote] Husain’s (radiallaahuAnhu) sarcophagus; commemorative model of Husain’s tomb carried by Shi’tes in procession during Muharram.

⁸³ Risaalah Badrul Anwaar p.57

⁸⁴ Anwaar Raza p.27

⁸⁵ Refer to MalfooZaat p.104

⁸⁶ [Translators Footnote] Imaam Baada: Shia’s Muharram functions’ sanctuary.

7 – It is alleged for Ahmad Raza Barailwee that he was a Shia, Raafidhee because he wrote many exaggerated passages in praise of Imaams of Shia in the same fashion as theirs (i.e. Shia's).⁸⁸

Means of Income

There are many different narrations about Ahmad Raza Barailwees occupation. It has come that he belonged to a Zamindaar⁸⁹ family and for family expenditure he used to receive yearly sums of money on which he sustained.⁹⁰

Sometimes the yearly sum used to be insufficient and he had to resort to taking loans, as (sometimes) he did not even have money to buy a postal stamp.⁹¹

It is also mentioned that he used to get exhaustive wealth from a higher (heavenly) hand. It is narrated by Zafaruddeen Bihari that Jenab Barailwee Sahib used to have a locked chest, which he used to open only in need, and whenever he used to open it, he did not open it completely. He used to extend his hand in it and used to remove money, jewelry, clothes or whatever he wished from it.⁹²

Jenab Barailwee's son says that Ahmad Raza used to often distribute jewelry and many other things to his friends and other people, and he used to take all this from that small chest. We used to wonder how could so many things come from it.⁹³

His opponents alleged that there was nothing like the heavenly hand and the locked chest. It was the hand of English establishment that used to provide him with all these riches to fulfill their objectives and create rifts amongst the Muslims.⁹⁴

It is my opinion that most of his wealth was from gifts and a payment for keeping (valuables as) a trust, like it is a custom commonly found here that the villagers keep their belongings and valuable with the learned men amongst them, and that is a means of living for them.

⁸⁷ Refer to Yaad Alaa Hazrat p.29

⁸⁸ Refer to Hadaa'iq Bakhshish by ahmad Raza , many pages.

⁸⁹ [Translators Footnote] Zamindaar: landlord, owner of large estate or (agricultural) land.

⁹⁰ Anwaar Raza p.360

⁹¹ Hayaat 'Alaa Hazrat p.57

⁹² 'Alaa Hazrat – Bastawee p.75, Anwaar Raza p.57

⁹³ Hayaat 'Alaa Hazrat p.57

⁹⁴ This is mentioned in detail in coming pages

One of his followers says, “Once he (i.e. Ahmad Raza) did not have with him for spending even a Damdi⁹⁵. He was worrying all night. In the morning a merchant happened to come by and he gave him 51 Rupees as a gift.”⁹⁶

Once he did not have any money even to buy a postal stamp and one of his disciples sent him 200 Rupees.⁹⁷

As far as Zamindaari and the closed chest are concerned then there is no truth in them. It is not proven from any source that his family was related to agriculture. And the stories about the miracles and the chest are fictional stories made up by his followers to raise him in rank and status. All are baseless statements. Then how is it explained that along with the chest, he had to loan money and accept donations from his followers!?

Habits and Manner of Discourse

Barailwee ‘Alaa Hazrat used to chew Paan⁹⁸ quiet frequently, as much as in Ramadaan after breaking the fast he used to be content only on Paan.⁹⁹

He used to smoke a Hukka¹⁰⁰ as well.¹⁰¹ He used to prefer Hukka over other things to eat and drink, and just like some backward and uncultured people commonly found here, he used to entertain his guests with Hukka.¹⁰²

It is interesting to know that it has been narrated from Barailwee ‘Alaa Hazrat, “that I do not say Basmallah¹⁰³ while using Hukka so that the Shaytaan can also be my partner in it.”¹⁰⁴

He had a habit of kissing peoples’ feet. One of his devotees narrates, “He used to kiss the feet of Hazrat Ashrafee Mian.”¹⁰⁵

According to one narration whenever someone would come after performing Hajj he would kiss his feet.¹⁰⁶

Style of Speaking

⁹⁵ [Translators Footnote] A very small unit of currency.. like a penny or a cent.

⁹⁶ Hayaat ‘Alaa Hazrat p.56

⁹⁷ ibid p.58

⁹⁸ [Translators Footnote] Paan: Betel Leaf

⁹⁹ Anwaar Raza. P.256

¹⁰⁰ [Translators Footnote] Water Pipe (used to smoke Tobacco)

¹⁰¹ How strange is it that he used to declare others as Kaafir even on small things and he himself used to consider it permissible to smoke Hukka and at the same time being guilty of it!

¹⁰² Hayaat ‘Alaa Hazrat p.27

¹⁰³ [Translators Footnote] to say ‘Bismillaahir Rahmaanir Raheem’

¹⁰⁴ Malfoozaat

¹⁰⁵ Azkaar Habeeb Raza... (words unclear) p.24

¹⁰⁶ Anwaar Raza p.306

He used to use very harsh language against his opponents even if they opposed him for a small matter. In this matter he did not discriminate. He used to use very rude and offensive words (in his speech). And among such words with which he used to address his opponents were ‘Dog’, ‘Pig’, ‘Kaafir’, ‘Sarkash’¹⁰⁷, ‘Faajir’¹⁰⁸, ‘Murtad’¹⁰⁹ and many similar words. He would utter such words without fear or regret. None of his books is free from this mode of speech.

The mention of his ‘sweet speech’ has already proceeded (in the footnotes). As a sample we will quote a snippet from some of his works that will help the readers imagine his style of speaking.

He writes while regarding the Deobandis, “

تمہارا خدا رنڈیوں کی طرح زنا بھی کراے ورنہ دیوبندی کی
چکلے والیاں اس پر پنسیں گی کہ نکھٹو تو ہمارے برابر
بھی نہ ہو سکا”¹¹⁰

Also, “Then it is necessary that that your God has a woman and it is necessary that your God has genitals. So you have to agree that along with God there has to be a Goddess.”¹¹¹ (NastagFirullaah)

Imagine, can this manner of writing befit a scholar of Religion! And on top of this a claim to be a reviver of Religion!!

From which hadeeth is it proven to use this type of language for the ‘honor of Deen’?!

If you are persistent to call him a ‘scholar of Religion’ then do so, but at least have some hesitation in calling him a ‘reviver of Religion’!

Related to this topic is an instance when the Barailwee Sahib went to someone to seek knowledge. The teacher asked him what was his occupation? He replied that it is to expose the misguidance and Kufr of Wahhabees. The teacher replied that this manner (of expressing) was not good. So he left from there¹¹² and refused to study from him, because he had asked him to refrain from the Takfeer of the Muwahiddeen.

As far as his lexicon is concerned then it uses extremely complex and ambiguous expressions. By using meaningless words and phrases he wanted to portray as if he had extreme proficiency in the sciences and fields of knowledge. Because here (i.e. in Indian subcontinent) a ‘scholar of Religion’ who is difficult to understand

¹⁰⁷ [Translators Footnote] Sarkash: Proud, Arrogant, Licentious.

¹⁰⁸ [Translators Footnote] Faajir: Sinful Person.

¹⁰⁹ [Translators Footnote] Murtad: One who leaves Islam.

¹¹⁰ Subhaan alSabooH by Ahmad Raza Barailwee p.142

¹¹¹ ibid

¹¹² Hayaat ‘Alaa Hazrat by Zafaruddin Bihari

and whose speech is incomprehensible is considered to be a 'scholar of a higher degree'!

One of his devotees writes, "It is necessary that a person is an 'ocean of knowledge' to understand the speech of 'Alaa Hazrat.'"¹¹³

His tongue lacked the proficiency and fluency. And accordingly he used to excuse himself from speeches. He very occasionally used to speak a few words on Eid Mawlidun Nabi or on the Urs¹¹⁴ of his 'Aal Rasool Shah.¹¹⁵

Works and Writings

Before we mention the writings of Ahmad Raza we would like to focus the readers' attention to this fact that the Barailwee nation is very fond of exaggerating. While exaggerating it is in their nature to use false statements. Regarding his works they've extensively used it and while closing their eyes they've counted hundreds of his works. Whereas the fact is in its opposition. Some of their contradictory statements are as follows.

One of his narrators writes, " 'Alaa Hazrat's works number near 200.'"¹¹⁶

One narration numbers it near 350.¹¹⁷

One narration mentions it around 440.¹¹⁸

One more person says that is surpassed 500.¹¹⁹

Some say that they numbered more than 600.¹²⁰

One person went ahead of all of them and said that they numbered more than a thousand.¹²¹

Whereas the fact is that the number of his books that can be called as books was no more than ten. Maybe this is also exaggerated.

[Translators Note: Rest of this section is omitted now. InshaAllah this will be backfilled once the rest of the book is completed.]

Opposition to Jihaad and Support for English Colonization

¹¹³ Anwaar Raza p.284

¹¹⁴ [Translators Footnote] Urs: Yearly gathering or celebration held on or near the grave of some saint.

¹¹⁵ Hayaat 'alaa Hazrat by Zafaruddin Bihari

¹¹⁶ Muqaddamah al-Dawlah al-Makiah

¹¹⁷ ibid

¹¹⁸ al-Mujmal alM'adad taalifaat al-Mujaddid by Zafar Bihari

¹¹⁹ ibid.

¹²⁰ Hayaat al-Barailwee p.13

¹²¹ Man Huwa Ahmad Raza p.25

The era of Ahmad Raza Barailwee was the era of English Colonization. Muslims were engulfed in trials and tribulations. Their time of reign had come to an end. The British were bent upon to eliminate Muslims. Muslim scholars were being executed on gallows. The Muslim populace was targeted for oppression and extremism. Their properties were being confiscated. They were imprisoned and incarcerated in 'Kaala Paani' and other places of persecution. They had lost their positions of rank and honor. The British colonizers wanted to wipe out the existence of Muslims from the Indian subcontinent. In this era if there were a group of people who raised their call against them and stood against them with their full might and bravery, replete with the determination of Jihaad, then they were the Wahhaabees¹²².

They raised the standard of Jihaad, they got their properties confiscated, they went through the punishments of 'Kaala Paani', and they suffered persecutions at ropes and gallows. They gave away their lives but did not agree to the British colonization. The Wahhabees of that era wished that the Muslims of Indian subcontinent would get strong politically and economically.

The need of that time was unity and agreement, to resist and fight together, gather under one banner and bring to end the British colonization. But the colonizers did not want that. They wanted to confront the Muslims against each other. They wanted to see Muslims at each other's throats. So they needed some men to achieve this, who would act as their agents and bring differences amongst the Muslims, and would instigate them to rise against each other. They would shatter their unity and weaken their strength and ranks. For this purpose the Britons chose and established certain men, amongst whom were Mirza Gulaam Ahmad Qaadiyaani¹²³, and according to the opponents of Jenab Barailwee, Ahmad Raza Khan Barailwee topped the list.¹²⁴

The activities of Mirza Gulaam Ahmad Qaadiyaani are not hidden from anyone, but whereas Ahmad Raza Sahib is concerned, his issue is in need of explanation. Ahmad Raza Barailwee made the opponents of British colonizers, the Wahhabees, a target of abuse and profanity, mockery and taunts. Against those Wahhabees who were fighting against the British colonizers and who were in Jihaad against them. The British colonizers ran bulldozers over their villages.¹²⁵ Just in Bengal¹²⁶, one hundred thousand Wahhaabee scholars and commoners were executed by hanging.¹²⁷

¹²² The word Wahhabees was used for Ahlul Hadeeth first by the British so that they could defame them (i.e. Ahlul Hadeeth). The word Wahhaabee was used as a synonym for a rebel. No doubt Wahhabees were rebels against the British.

¹²³ The proof for this can be found in our book 'al-Qaadiyaaniyah'

¹²⁴ Refer to the books, Barailwee Fatwe, Takfeeri Afsaane, 'Aa'inah Sadaaqat, Muqaddimah ashhaab ath-Thaaqib, Muqaddimah Rasaail Chaandpuri, Faazil Barailwee, etc.

¹²⁵ Tazkirah Saadiq by Abdur Raheem

¹²⁶ [Translators Footnote] Bengal: A state in India. (Now split as West Bengal in India and Bangladesh)

¹²⁷ Refer to the book 'Wahhabi Trils'

The English writer, in affirmation to the facts writes in his book, 'Indian Muslims', "With regard to our ruling (India), we do not have any danger amongst the Muslims. If there is any danger, then it is only from a minority Muslim group, the Wahhabees. Since they are the only ones struggling against us."¹²⁸

After the freedom war of 1857 (C.E.), all the major ones from the Wahhabees were executed by hanging.¹²⁹

The times for them were very difficult till 1863 (C.E.). In this period the kinds of atrocities that the Britons afflicted on them, the Indian history is a witness to it.

From the leading scholars of Wahhabees who had to suffer the difficulties of prison and incarceration were, Maulana Ja'far Thaanisree, Maulan Abdur Raheem, Maulana Abdul Gaffaar, Maulana Yahya Ali Saadiqpuree, Maulana Ahmadallaah and the Shaykh of all, Maulana Nazeer Husain Muhaddith Dehlawi (rahmatahullaah Alaihim).

A command was issued to confiscate the properties of the Wahhabees Mujaahideen.¹³⁰ Their houses were leveled and even their family graves were turned.¹³¹ Bulldozers were run over their buildings.¹³² The Wahhabees scholars were arrested and given different sentences. In this subject, the incident of the arrest of the Shaykh Syed Nazeer Husain is very famous.¹³³

The British colonizers using their well-known policy of 'divide and rule' used Ahmad Raza Barailwee against these Wahhabees so as to cause division and strife amongst the Muslims and so as to destroy their unity forever.

Right when the opponents of British Colonizers were engaged in battles against them and were busy in Jihaad against them, Ahmad Raza named these Muslim leaders and pronounced Takfeer on those who participated in any form in this movement of Freedom.¹³⁴

Apart from Wahhabees, amongst the groups who participated in the Indian Freedom movement were Jam'iyat Ulema'e Hind, Majlis Ihraar, Tehreek Khilaafat, Muslim League from Muslims, and Azaad Hind Fauj from Hindus and Gandhi's Congress are worth mentioning.

¹²⁸ Indian Muslims p.32

¹²⁹ About the history of Ahlul Hadeeth we will write a concise book. [This was from the writers' major projects, but like many other projects this was also left incomplete. - Taaqib (Urdu Translator)]

¹³⁰ Wahhabi Tehreeq p.292

¹³¹ Tazkirah Saadiqah

¹³² ibid

¹³³ Wahhabi Tehreeq p.315

¹³⁴ For details refer the chapter in this book 'Barailwiyyah and the Takfeeri Fantasies'

Not only did Jenab Barailwee remain aloof from all these groups of Freedom movement but he also pronounced Takfeer on them and their leaders. He busied himself with abuse and profanity against them and declared it impermissible to join them.

Jenab Barailwee died during the time of Tehreek Khilaafah, but after him his devotees spearheaded his mission and apart from Wahhabees opposed Muslim League as well and issued Fataawas declaring the prominent personalities of Muslim League as Kaafirs and Murtads¹³⁵ and strengthened the British hold. Under the leadership of Ahmad Raza the elders of Barailwiyyah persisted in keeping Muslims away from these movements and severely opposed Jihaad. Since legislatively the Jihaad of Freedom depended on the fact that India was 'Daarul Harb'¹³⁶, and the elders of the Millah of Islaam had already declared India as a 'Daarul Harb', Ahmad Raza Barailwee tried to demolish the Jihaad on the basis of the Fatawa that he issued that India was 'Daarul Islaam'¹³⁷, and in this regard he wrote a treatise of 20 pages called ، اعلام الاسلام بان هندوستان دار الاسلام ،

What Jenab Barailwee stressed most in the beginning of this treatise is that the Wahhabees are Kafirs and Murtads. It is not permissible to forgive them (i.e. Wahhabees) even after taking Jizyah¹³⁸ from them. Similarly it is not permissible to give them refuge nor is it permissible to marry them, nor is their Zabeehah¹³⁹ permissible, nor is their Salaah permissible, nor is it permissible to have relations with them nor is it permissible to have business transactions with them, rather their women should be enslaved and they should be socially boycotted. And in the end he writes, "قاتلهم الله انى يوفكون"، meaning , "May Allaah destroy them, where they are lost.." ¹⁴⁰.

This treatise is enough to uncover Ahmad Raza's reality. With this his deceits come to light that how he opposed the Mujaahideen and strengthened the British colonizers and by placing Muslims against each other and how he had become the strength of the enemies of Muslims and their Deen.

When Muslims all over the world after the splitting of the Turkish Sultanat were raising the voice of protest against the Britons and under the leadership of Maulana Muhammad Ali Jawhar (rahimahullaah) and other elders were fighting against the British to protect and safeguard the Muslim Khilaafah, right at that time Ahmad Raza was busy and engrossed in activities for the benefit of Britons.

¹³⁵ [Translators Footnote] Murtad: One who leaves Islaam after accepting it.

¹³⁶ [Translators Footnote] Daarul Harb: Land of fighting.

¹³⁷ [Translators Footnote] Daarul Harb: Land of Islaam.

¹³⁸ [Translators Footnote] Jizyah: head tax imposed on all non-Muslims living under the protection of an Islaamic government.

¹³⁹ [Translators Footnote] Zabeehah: meat slaughtered in Islamic legislated way.

¹⁴⁰ Refer to 'Ilaam al'Ilaam ban Hindustaan Daarul Islaam p.19-20

No doubt, the Khilaafah movement was proving effective in punishing the British for their treachery. All Muslims had gathered under one banner. The scholars and public together were in support of this movement. One Barailwee writer himself admits this and writes, “The world war finished in 1918. Germany and their supporters Turkey and Austria had faced defeat. From Turks an agreement was made regarding the independence of Hind. But the British went back on their promises and proved treacherous which shook the Muslims. Accordingly they went against them. People of politics were in this mind that somehow the Britons should be punished for betraying their promise. Accordingly they showed this to Muslims that safeguarding the Khilaafah was from the Faraaid and Waajibaat. ¹⁴¹ That was it and a storm took over.”¹⁴²

And the reality was such that the Khilaafah movement was proving an effective weapon against the Britons. Muslims had united against the British. It was near that the Khilaafah movement would have enabled the demise of British Saltanat. The Ahle Hadeeth, Scholar of Religion, Imaam al-Hind, Maulana Abul Kalaam Azaad, has also explained this matter.¹⁴³

But the Imaam and the reviver of the Barailwee school of thought sensed the effects and results of the movement against the British and proved his friendship with them and to damage this movement he wrote another treatise named ‘دوام العيش’, in which he said that that it was a pre-requisite for the legislated Khilaafah that the Khaleefah be from the tribe of Quraish, it was not necessary for the Indians to help the Turks, since they are not from Quraish. On this basis he strived hard to oppose the movement against the British and he became (one of) the reason(s) for the strength of British colonizers.

Ahmad Raza Khan Sahib writes in criticism of the Muslim elites of the movement, “Favoring the Turks is nothing but a screen of deception. The actual purpose is to shout ‘Khilafah’, enrage and control masses, collect donations and to free the blessed land of Ganga and Jamuna¹⁴⁴.”¹⁴⁵

Jenab Ahmad Raza also severely opposed the ‘non-cooperation’ movement, because he thought it could be a reason for the downfall of Britons.

The purpose of the movement of ‘non-cooperation’ was total boycott of Britons. Not to pay them any kind of taxes and not to work in the government offices run by them. That is to completely reject the British rule and so that they are forced to go back from the Indian land. For this purpose all the Muslims united in 1920 and started their struggle. Which opened up an ordeal for the Britons and they started to shake. Apart from Gandhi, Ahmad Raza also strived to damage this

¹⁴¹ [Translators Footnote] Faraaid & Waajibaat: Obligatory matters

¹⁴² Muqaddimah Dowaam alAish by Masood Ahmad p.15

¹⁴³ ibid 18

¹⁴⁴ [Translators Footnote] Two rivers flowing thru India (River Ganges)

¹⁴⁵ Dowaam al’Aish p.23 , (other references unclear)

movement and wrote a treatise and in it he severely admonished it and issued Fataawa of 'Kufr' upon the leaders of this movement.

Accordingly, in the treatise 'المحجته المومنه في آيته الممكحته', written for this purpose, he affirms, "The objective of this movement is the achievement of freedom from the British."¹⁴⁶

Also, in the same treatise in opposition to Jihaad, he writes, "For Muslims of Hind (i.e. India) Jihaad is not obligatory¹⁴⁷ and the one who agrees to its obligation is an opponent of Muslims and wants to harm them."¹⁴⁸

He also writes, "It is not correct to argue (or reason) with the Jihaad of Husain (radiallaahu anhu). Because the war was thrust on him and Jihaad is not obligatory on the ruler of the time till he does not have the ability to fight the Kuffaar. Accordingly how can Jihaad be obligatory on us when we are incapable to oppose the Britons."¹⁴⁹

He writes to dissuade the Muslims from Jihaad and opposition of British colonizers, "Allaah says, *'O you who believe! Take care of your ownelves, If you follow the right guidance and enjoin what is right and forbid what is wrong no hurt can come to you from those who are in error.'*" (Surah al-Ma'idah 5:105)¹⁵⁰

Meaning that every Muslim should correct himself individually and there is no necessity of collective struggle.

And in the last part of his treatise he issues Fataawa of 'Kufr' on all those leaders who were in opposition of the Britons and those who were the supporters of the 'non-cooperation' movement.¹⁵¹

He issued the Fatwa of demolition of the Jihaad in his book 'دوام العيش', where he writes, "There is no Hukm of Jihaad and Qitaal on the Muslims of India."¹⁵²

Anyhow, it had become common about Ahmad Raza Sahib that he was an English Agent and he would oppose any movement that arose against the Britons.

One of Barailwee 'Alaa Hazrat's disciples writes, "Muslims had become distrustful of Imaam Ahmad Raza."¹⁵³

¹⁴⁶ المحجته الممكحته by Ahmad Raza p.155

¹⁴⁷ This was the same ruling given by Mirza Gulaam Ahmad Qaadiyaani.

¹⁴⁸ المحجته الممكحته p.207

¹⁴⁹ ibid. p.210

¹⁵⁰ ibid p. 206

¹⁵¹ Rever to the end of the said book. p.211

¹⁵² دوام العيش p.46

One other writer writes, “He had a disagreement about the issue of Khilaafah. Near his death Muslims were talking against him and his disciples and devotees had become disgusted of him because of his opposition to Khilaafah.”¹⁵⁴

Anyhow, right when Muslims needed to unite in their struggle against the British colonizers, Jenab Ahmad Raza Sahib was working for their benefit.

Even if it is not said that he was an English agent, even then it is clear as daylight that all his activities were against Muslims and in favor of English. Because he not only opposed Muslims but he remained a supporter of Britons as well.

Francis Robins writes about Ahmad Raza, “Ahmad Raza Barailwee was a supporter of Britons. He also supported the English Rule in the First World War. Similarly at the time of movement of Khilaafah in 1921 he was a backer of Britons. He also organized the conference of Ulemas in Barailee who were in opposition to the ‘non-cooperation’ movement.”¹⁵⁵

His Death

Jenab Ahmad Raza Khan Barailwee died of pleurisy¹⁵⁶.

Before his death he issued many wills, which were published as a treatise by the name ‘Wisaayaat Sharief’.

Ahmad Raza Khan said before he died, “The most important obligation amongst all the obligations is to stand firm on my Deen and Madhab which can be found in my books.”¹⁵⁷

He also said, “My beloved brothers! I do not know how many days I will be amongst you. You are Mustafa’s (sallallaahu alaihi wasallam) innocent sheep. You are surrounded on all sides by wolves that want to deviate you (from what you are upon) and want to engulf you in tribulations. Beware of them and stay away from them. Such as Deobandi’s and other than them.”¹⁵⁸

And at the end of his will he wrote, “If it suits you then in the Faatihah a couple of times in a week send some from these things.

1. Homemade Iced Milk if (or even if) it is buffalo’s milk.

¹⁵³ Muqaddimah دوام العيش , p.18

¹⁵⁴ Kitaabi Dunya MuQalah Hasan Nizaami p.2, and Muqaddimah دوام العيش , p.18

¹⁵⁵ Indian Muslims p.443, Cambridge University.

¹⁵⁶ [Translators Note] Pleurisy: Inflammation of the pleura, usually occurring as a complication of a disease such as pneumonia, accompanied by accumulation of fluid in the pleural cavity, chills, fever, and painful breathing and coughing.

¹⁵⁷ Wisaayah Sharief p.10.

¹⁵⁸ ‘Alaa Hazrat Barailwee by Bastawi p.105

2. Chicken Biryani¹⁵⁹.
3. Chicken Pulav¹⁶⁰.
4. Mutton Shaami Kebaab.
5. Paraathe¹⁶¹ and Cream.
6. Fireeni¹⁶².
7. Lentils and Ginger and its necessaries.
8. Mutton Kachories¹⁶³.
9. Apple juice.
10. Pomegranate juice.
11. Soda bottle.
12. Iced Milk.

Arrange if you can one amongst them every day or do whatever is easy.” And in the footnotes it is mentioned, “ ‘You mentioned Iced milk again.’ Said the smaller Maulana. ‘Hazaar has mentioned it already.’ So he (i.e. Ahmad Raza) said, ‘Write it again. InshaAllah , my Lord will bestow upon me just ice (or snow).’ And it did happened like that, one person at the time of burial brought homemade Iced Milk.”¹⁶⁴

‘Alaa Hazrat of Barilwee school died at the age of 68 years on 25 Safar, 1320 Hijri (1921 C.E.).¹⁶⁵

It seems like that Jenab Barailwees funeral was void of worthwhile attendance. However we cannot say anything definitive in this regard, because we consider it against our manner of writing to mention anything without proof. However from circumstantial evidence and witnesses it can be deduced that the masses had grown disgusted of him due to his pungent language, his issuing of fataawa of Takfeer on petty issues and his lack of opposition to Britons.

One Barilwee writer himself has affirmed that Muslims had gotten disgusted of Ahmad Raza.¹⁶⁶

Also, “His disciples and devotees had gotten despondent of him because of his opposition of Khilaafah.”¹⁶⁷

Either way the followers of Barailwiyyah exaggerate and increase when it comes to their Imaam and Mujaddid. Even if his funeral were like any other scholar of religion then their books would’ve been filled with such exaggerations. But they

¹⁵⁹ [Translators Footnote] Biryani: A rice dish made of chicken (or mutton) layered in rice.

¹⁶⁰ [Translators Footnote] Pulav: A rice dish made with chicken (or mutton) and fried.

¹⁶¹ [Translators Footnote] Paratha: A pancake cooked in oil or butter.

¹⁶² [Translators Footnote] Fireeni: A pudding made of granulated rice and milk.

¹⁶³ [Translators Footnote] Kachori: Fried bread with stuffing (here with meat stuffing).

¹⁶⁴ Wisaayah Sharief p.108-109

¹⁶⁵ Bastawee p.111

¹⁶⁶ Muqaddimah دوام العيش by Mas’ood Ahmad p.8

¹⁶⁷ ibid.

did not give any attention to it. However they have not stopped themselves in exaggerating about his funeral in other than the peoples' attendance.

Exaggeration

One gentleman writes, "When the sarcophagus of Imaam Ahmad Raza was lifted then some people saw that some angles had lifted it on their shoulders."¹⁶⁸

Bastawi Sahib says that after the death of Ahmad Raza one Arab looking man came and said, "My fortunes awakened on 25 Safar 1320 (Hijri). In my dream I was blessed with a visit by the Messenger of Allaah (sallallaahu alaihi wasallam). I saw that the Messenger (sallallaahu alaihi wasallam) appeared and his companions are sitting in his court. There was a certain kind of quietness over them. I figured that they were waiting for someone. I addressed the Messenger and said, 'For whom is this wait?' He said, 'Waiting for Ahmad Raza.' I said, 'Who is Ahmad Raza?' He replied, 'He is a resident of Barailee in India.' After waking up I had a desire to meet the Maulana (i.e. Ahmad Raza). I came to Barailee and found out that he had passed away and it was 25 Safar when he had died."¹⁶⁹

To prove the credibility of their Imaam in the court of the Messenger (sallallaahu alaihi wasallam), from the fictional stories and narrations Barailwee gentlemen have used, one of them can also be found in 'Wisaayah Sharief'. His nephew, Husnain Raza says, "

تاجدار مدینہ صلی اللہ علیہ وسلم کے قریبان، مدینہ طیبہ سے سرکاری
عطا (زمزم شریف اور مدینہ کا عطر) عین غسل شریف کے وقت پر
پہنچا - وصال محبوب (یعنی حضور صلی اللہ علیہ وسلم) کے لیے
”وہ (یعنی احمد رضا) آپ کی خوشبو سے بسے ہوئے سدھارے“¹⁷⁰

Meaning, that the Messenger of Allaah (sallallaahu alaihi wasallam) specially dispatched some Haaji with ZamZam water and 'Itr (fragrance oils) for Ahmad Raza's Ghusl¹⁷¹ so that when he (i.e. Ahmad Raza) meets the Messenger he has the fragrance of Madinah on him. 'Ayaaza Billaah.

If the exaggerations have been mentioned so it is appropriate that some more are listed.

As an insult to the companions (radiallaahu anhum) one Barailwee says, "I have heard some Mashaykh say that after seeing Ahmad Raza their desire to see (or visit) the companions has diminished."¹⁷² M'aazAllaah.

¹⁶⁸ Anwaar Raza p.272, ibid Roohon kee Duniya , muqaddimah p.22

¹⁶⁹ Bastawi p.121, Fataawa Razwiyyah v.2, muqaddimah p.13

¹⁷⁰ Wisaayah Sharief. P.19

¹⁷¹ [Translators Footnote] Ritual Bath, here the Ghusl which is performed after one dies.

¹⁷² Wisaayah Sharief p.24 tarteeb Husnain Raza

And, “One cannot find such a complete scholar (i.e. like Ahmad Raza) in past two centuries.”¹⁷³

One more Barailwee writer writes, “There was no limit to his scholarly majesty and wonders. Imaam Ahmad Raza Sahib was unique in his knowledge and correctness of opinions.”¹⁷⁴

And, “Imaam Ahmad Raza renewed with life the teachings of religion.”¹⁷⁵

“Fataawa Razwiyyah contains thousands of issues¹⁷⁶ that the scholars have not even heard of.”¹⁷⁷

“If Abu Haneefah (rahimahullaah) would have seen Fataawa Razwiyyah then he would have written its author amongst his companions.”¹⁷⁸

Another Barailwee writer writes, “Imaam Ahmad Raza was Imaam Abu Haneefah of his time.”¹⁷⁹

One more Barailwee writer exaggerates, “Imaam Ahmad Raza contained in his mind Imaam Abu Haneefah’s deductive intelligence, Abu Bakr Raazi’s intellect and Qaadhi Khan’s memory.”¹⁸⁰

By committing the crime of insult of the Khulafaa ar-Raashideen¹⁸¹ and by making their Imaam and reviver the proof of آنچه خوبان همه دارند تو تنهاداری, they shamelessly write, “Imaam Ahmad Raza, in truth he was a reflection of Sadeeq Akbar¹⁸², and in separating the falsehood he was a phenomenon of Farooq ‘Aazam¹⁸³, and in benevolence and mercifulness he was a picture of Dhun-Nurain¹⁸⁴, and in destruction of falsehood he was the sword of Haidree¹⁸⁵.”¹⁸⁶ M’aazAllaah

And on top of this, “ ‘Alaa Hazrat (i.e. Ahmad Raza) was a miracle from the miracles of the Prophet (sallallaahu alaihi wasallam).”¹⁸⁷

¹⁷³ ibid.

¹⁷⁴ Sharh alHaqooq, muqaddimah p.8

¹⁷⁵ ibid p.7

¹⁷⁶ Yes! The scholars have indeed not heard of such stories and fantasies in the name of rulings and issues.

¹⁷⁷ Bahaar Sharee’at v.1 p.3

¹⁷⁸ Muqaddimah Fataawa Razwiyyah v.11 p.4

¹⁷⁹ Muqaddimah Fataawa Razwiyyah v.5

¹⁸⁰ Anwaar Raza p.210

¹⁸¹ [Translators Footnote] Khulafa ar-Raashideen : The rightly guided Khalifa’s

¹⁸² [Translators Footnote] i.e. Abu Bakr as-Siddeeq (radiallaahu anhu)

¹⁸³ [Translators Footnote] i.e. Umar bin al-Khattaab al-Farooq (radiallaahu anhu)

¹⁸⁴ [Translators Footnote] i.e. Uthman bin Affaan (radiallaahu anhu)

¹⁸⁵ [Translators Footnote] i.e. ‘Ali bin Abee Taalib (radiallaahu anhu)

¹⁸⁶ ibid. p.362

¹⁸⁷ ibid. 290

The readers should know that a Mu'jizah (miracle) is that (supernatural) event that is actualized at the hands of a prophet from Allaah. Now only Barailwee gentlemen can explain that is it the event of Ahmad Raza's birth or his anti-customary characteristics. And how can his existence in this fourteenth century be the Prophet's (sallallaahu alaihi wasallam) miracle? This disciple of Jenab Barailwee had just mentioned this as a miracle. Another one of his followers raised him to the rank of 'Wajibul 'Ita'at'¹⁸⁸ like prophets. He says, " 'Alaa Hazrat was Allah's Hujjah (proof) on this earth."¹⁸⁹

Now it is obvious that Allaah's Hujjah can only be a person who is a prophet. Barailwee gentlemen want to make us understand that if Jenab Khan Sahib (i.e. Ahmad Raza Khan) was subjected to criticism, or his words are rejected or his following is rejected then it is equivalent to rejecting the proof and Hujjah given by Allaah.

It is proven by all these exaggerated claims that Khan Sahib Barailwee's disciples wanted to declare him hallow and in doing this they were attempting to take a lead amongst each other. We have mentioned in the previous pages that Barailwees believed that their 'Alaa Hazrat was free from mistakes and innocent from committing errors. And without doubt this is exclusive to the prophets and to believe that anyone else is Ma'soom (i.e. innocent of committing errors) is equivalent to rejecting 'finality of Prophet-hood'. May Allaah guide all and save from this belief. Ameen.

After mentioning some of the excessive exaggerations we would like to finish this discussion by quoting some more. It is said that when Jenab Ahmad Raza was three and a half years old he was passing by a market. He was just wearing a big Kurta¹⁹⁰. Some Tawaaif's¹⁹¹ were coming towards him. He lifted his Kurta and covered his eyes with it. The Tawaaifs said, "O little kid! You hid your eyes but you revealed your Satr¹⁹²." At the age of just three and a half the founder of Barailwiyyah replied, "When the sight deviates then the hearts deviate. And when the heart deviates (only then) does the Satr deviate"¹⁹³

Now who will ask them that the women coming towards him at the age of three and a half were Tawaaif's, and the small child who had not even begun to cover his Satr then how did he know the secret of deviation of sight and heart being the cause of deviation of Satr?!

But one does not need intelligence and wisdom to tell a lie.

¹⁸⁸ [Translators Footnote] i.e. someone who it is obligatory to follow, like the prophets.

¹⁸⁹ Ibid. p.303

¹⁹⁰ [Translators Footnote] Kurta: a long shirt, reaching till knees.

¹⁹¹ [Translators Footnote] Tawaaif: singstress, dancing girls, prostitute

¹⁹² [Translators Footnote] Satr: the area between navel and knee, the private parts.

¹⁹³ Sawaneh 'Alaa Hazrat by Badruddin p. 110 and Anwaar Raza

Barailwees say, “The scientists of Europe and the philosophers of Asia used to shiver by the awe of scholarship of Imaam Ahmad Raza.”¹⁹⁴

Also, “Ahmad Raza with his amazing memory had memorized all the books from fourteen hundred years. The people of language were helpless in finding a word to describe his high standing.”¹⁹⁵

Also, “When ‘Alaa Hazrat went to perform Hajj then he was given the tidings of Magfirah (forgiveness) in Masjid Khaif.”¹⁹⁶

Barailwee poet, Ayoob Ali Rizvi writes in his poem^{197, 198}“

اندھوں کو بینا کر دیا بہروں کو شنوا کر دیا
دین نبی زندہ کیا یا سیدی احمد رضا
امراض روحانی و نفسانی امت کے لیے
در ہے تیرا دار الشفاء یا سیدی احمد رضا
یا سیدی یا مرشدی یا مالکی یا شافعی
اے دستگیر راہنما یا سیدی احمد رضا
جب جان کنی کا وقت ہوا اور رہزنی شیطان کرے
حملہ سے اس کے لے بچا یا سیدی احمد رضا
اجد کا سایہ غوث پر اوڑ تجھ پر سایہ غوث کا
اور ہم پہ ہے سایہ تیرا یا سیدی احمد رضا
احمد پہ ہو رب کی رضا احمد کی ہو تجھ پر رضا
اور ہم پہ ہو تیری رضا یا سیدی احمد رضا

Another of his poets writes,¹⁹⁹ “

خلق کے حاجت روا احمد رضا
ہے میرا مشکل کشا احمد رضا
کون دیتا ہے مجھ کو کس نے دیا
جو دیا تم نے دیا احمد رضا
دونوں عالم میں ہے تیرا آسرا

¹⁹⁴ Roohon Kee Duniya p.26

¹⁹⁵ Anwaar Raza p.265

¹⁹⁶ Hayaat ‘Alaa Hazrat by Zafaruddin Bihari p.12, and Anwaar Raza p.235

¹⁹⁷ [Translators Footnote] Translation of first four lines:

(You) gave sight to Blind (you) made the deaf hear
Gave life to prophets religion O! Syedee Ahmad Raza
For the ills of souls and selves of the Ummah
Your door is the door of cure O! Syedee Ahmad Raza

¹⁹⁸ Madaa’eh ‘Alaa Hazrat by Ayoob Ali Rizvi p.5

¹⁹⁹ Nafkhatah arRooh by Ayoob Rizvi p.47-48

ہاں مدد فرما شاہ احمد رضا
حشر میں جب ہو قیامت کی تپش
اپنے دامن میں چھپا احمد رضا
جب زبانیں سوکھ جائیں پیاس سے
جام کوثر کا پلا احمد رضا
قبر و نشر و حشر میں تو ساتھ دے
ہو مرا مشکل کشا احمد رضا
تو ہے داتا اور میں منگتا ترا
میں ترا ہوں اور تو مرا احمد رضا

Granter of the creation Ahmad Raza
You are one who removes my difficulties Ahmad Raza
Who gives me.. Who has given
Whatever was given.. You have given Ahmad Raza
In both the worlds is your support
Yes help me Shah Ahmad Raza
In Hashr when there will be the heat of Qayaamah
Hide and cover me Ahmad Raza
When the tongues dry because of thirst
Give me a drink from Kawthar Ahmad Raza
Help (or accompany) me in my grave and in resuscitation and in Hashr
Be the one who removes my difficulties Ahmad Raza
You are the giver and I am your receiver
I am yours and you are mine.. Ahmad Raza”

This is Jenab Barailwee and his followers and this is their teaching that they spread. In exaggeration they have no precedent. Every one who comes seems to honor and pay tribute with this kind of filth filled with Shirk to every one who goes. May Allaah guide them to the straight path.

Ahmad raza Barailwee himself exaggerates in honor of Shaykh Abdul Qadir Jeelaani (rahimahullaah) and says,²⁰⁰ “

کریں اقطاب عالم کعبہ کا طواف
”کعبہ کرتا ہر طواف در والا تیرا“

He says about himself²⁰¹, “

ملک سخن کی شاپی تم کو رضا مسلم
”جس سمت آگے ہو سکے بٹھا دیے ہیں“

And, “My chest is a chest (container) and if a question in any science is put to it, an answer will immediately come.”²⁰²

²⁰⁰ Hadaaiq bakhshish by Barailwee

²⁰¹ Anwaar Raza p.319

Ahmad Raza on in one instance is exaggerating about himself like this and in another instance he removes himself from the realm of humans and writes²⁰³, “

کوی کیوں پوچھے تیری بات رضا
”تجہ سے کتے ہزار پھرتے ہیں“

Why should someone listen to you O Raza
Dogs like you roam around in thousands.

Also²⁰⁴, “

تجہ سے در در سے سگ اور سگ سے ہے مجہ کو نسبت
”میری گردن میں بھی ہے نور کا ڈورا تیرا“

Once Barailwee Khan Sahib's Peer Sahib arranged two dogs for security. And then he (i.e. Ahmad Raza) took both of his sons to his Peer Sahib, and said, “I have come to you with two dogs nice and fine breed. Please accept them.”²⁰⁵

So these are two perspectives of Ahmad Raza Khan Sahib's personality. On one side he is described with titles like an Imaam, Gauth, Qutb and reliever of difficulties and on the other side he feels proud by resembling himself with a lowly filthy animal.

We would like to end this chapter by mentioning some of the bigger personalities from amongst the Barailwiyyah. And among them is one Na'eemuddin Muraadaabaadi. He was born in 1883 (C.E.). He was from the time of Jenab Barailwee. He also opposed Tawheed and Sunnah and supported Shirk and Bid'ah like Jenab Barailwee and he played a very significant role in popularizing unlegislated rites and customs. He had a Madrasah²⁰⁶ which used to be called 'Madrasah Ahlis Sunnah'. Then it was changed to 'Jaami'ah Na'eemi'ah'. The graduate from this Madrasah used to be called a 'Na'eemee'. From his writings is 'Khazaain al-Arfaan' which was later published along with Ahmad Raza Khan's translation of Qur'an. 'At-Tayyibul Bayaan'²⁰⁷ which was written in reply to Shah Ismaa'eel's 'Taqwiyyatul Eemaan' and 'al-Kalimatul Ulyaa' are worth mentioning.

He died in 1948 (C.E.)²⁰⁸. Barailwees refer to him with the title 'Sadr al-Faazil'.

²⁰² Muqaddimah Sharh al-Huqooq

²⁰³ ibid p.11, Hdaaiq Bakhshish p.43

²⁰⁴ Hadaaiq Bakhshish p.5

²⁰⁵ Anwaar Raza p.238

²⁰⁶ [Translators Footnote] Madrasah: school

²⁰⁷ The refutation of this book was written by an Ahle Hadeeth scholar from the same Muraadabaad, Maulana Azeezuddin Muraadaabaadi in his book 'Akmalul Bayaan Fee Taa'eed Taqwiyyatul Eemaan' and proved Naemuddin's claims as false.

²⁰⁸ Refer to Tazkirah Ulemaa-e-Ahle Sunnat and Hayaat Sadr alFaazil, etc.

From the leaders of Barailwees was one Amjad Ali, who was born in the district of Aazam Garh and studied at Madrasah Hanafiyyah Jaunpore. Jenab Amjad Ali also remained under Ahmad Raza's guidance for some time and he played a big role in establishing his (i.e. Ahmad Raza) Madhab. His book 'Bahaar Sharee'at' is an authoritative book in Barailwee Fiqh, which contains rulings explained in light of Ahmad Raza's teachings.

From their elder personalities also is Deedar Ali who was born in Nawabpore in 1280 Hijri. He studied from Ahmad Ali Sahaaranpuri and after finishing his studies in 1293 Hijri he permanently moved to Lahore. It is said about him, "Maulana Deedar Ali had safeguarded Lahore from the Wahhaabi and Deobandi poison. He died in 1835 (C.E)." ²⁰⁹

From his works 'Tafseer Meezaan al-Adyaan' and 'Alaamaate Wahhabiyyah' are worth mentioning.

From them also is Hashmat Ali. He was born in Lucknow. His father was from the disciples of Syed 'Ain al-Qadaah. He was educated in Jenab Barailwees Madrasah Manzar Islaam. He studied under Amjad Ali as well and completed his studies in 1340 Hijri. He also took a diploma from Ahmad Raza's son and then busied himself with propagating Ahmad Raza's beliefs. Ahmad Raza's son gave him a title of 'Ghaizul²¹⁰ Munaafiqeen'.

In 1380 Hijri he suffered from cancer and then died in Beelee Bhet. ²¹¹

And from their leaders was Ahmadyaar Na'eemi. He was born in Badaayoon in 1902 (C.E.). Initially he studied in the Deobandi Madrasah 'al-Madrasatul Islaamiyyah'. Then he went to Na'eemuddin Muraadaabaadi and finished his studies from him. After traveling to many cities he finally took residence in Gujrat and built a Madrasah by the name of 'Jaami'ah Gauthia'. In his book 'Jaa' alHaq' he corroborated Jenab Barailwee's Madhab and he stressed the opposition of Qur'an and Sunnah.

Jenab Ahmadyaar Sahib wrote the Haa'isha²¹² by the name 'Noor al-'Irfaan' for Ahmad Raza's Qur'an translation in which he made Taweel of many Aayah's of Qur'an and many a times distorted the meanings. He also has another book like this by the name 'رحمته الاله بو سينته الاولياء'. He died in 1971 (C.E.).

These were the leaders of Barailwee Madhab who explained and elucidated the fundamentals and regulations of this Madhab. And who nourished and fostered the plant that was planted by Ahmad Raza.

²⁰⁹ ibid p.94, Tazkirah Ulemaa-e-Ahle Sunnat

²¹⁰ [Translators Footnote] Ghaiz: Anger, Rage

²¹¹ Tazkirah Ulemaa'e Ahle Sunnat by Mahmood Barailwee p.82, Kanpur

²¹² [Translators Footnote] Haa'isha: Marginal Notes, footnotes

In the next chapter we will explain their 'Aqaaid²¹³. If Allaah wills.

²¹³ [Translators Footnote] 'Aqaaid: pl. of Aqeedah : Beliefs