

SHAYKH AL-ISLAM

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Translated by:
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Idara-i-Mas'udia, Karachi

(Islamic Republic of Pakistan)

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SHAYKH AL-ISLAM

MUFTI-AZAM SHAH MUHAMMAD MAZHAR-ALLAH

(d. 1386 / 1966)

Prof. Dr. Muhammad Mas'ud Ahmed
M.A; Ph. D. (Gold Medalist)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

IN THE NAME OF ALLAH THE MOST GRACIOUS MOST MERCIFUL.

1.

Mufti-i-Azam Shah Muhammad Mazhar Allah was the famous grand son of Shah Muhammad Mas'ud Muhaddis Dehlavi (1309/1892) and the son of Maulana Muhammad Sa'id (d. 1307 / 1889). He was "Hanafi" and "Naqshbandi Mujaddidi". He was born on 15th Rajab 1303 Hijri corresponding 21st April 1886 at Delhi. When he was just four years he lost the paternal affection, after one or two years the auspicious shelter of his mother also left. At the early stages of his life he became orphan & motherless. After the death of his parents he was brought up by his grand father Shah Muhammad Mas'ud but he was also died after two years then he was brought up by his paternal uncle Allama Muhammad Abdul Majeed (d. 1364/1944).

His paternal family was a centre of knowledge and bounty but his maternal were also distinguished. His maternal grand father Hafiz Abdul Aziz belonged to a reputed family of the state of Jahjar. His birth took place on 1246/1830. After the revolution of 1857, when the state dismembered he was migrated to the state of Patodi (India) and became the teacher of the Nawabs of the state & other after that posted on the distinguished post of secretary. All these details have been written by a cousin of him. Late Mr. Abdul Rasheed (Magistrate Class I, state of Patodi, India) in a preface of a manuscript.

2. EDUCATION AND KNOWLEDGE

Mufti-i-Azam started his education with the study of Qura'an-i-Hakim and in a short period he learnt it by heart and attained the perfection in Tajwid and Qir'at (art of recitation of Holy Qura'an). The national and traditional knowledge was gained by his uncle Allama Muhammad

Abdul Majeed whose succession of Hadith (tradition) belongs to Shah Wali Allah. Besides him he also got education from other contemporary scholars and got the proficiency by personal study. He started verdict writing at the age of sixteen or seventeen. Mufti-i-Azam had great proficiency in different subjects for example Qura'anic Commentary and Fundamentals of Commentary, Jurisprudence and Fundamentals of Jurisprudence, Logic, Philosophy, Mathematics, Geometry, Literature, Grammar, Tasawwuf (Islamic Mysticism), Knowledge of Inheritance, Poetry etc. But he devoted all his life to serve Islam.

3. DISCIPLESHIP & SPIRITUAL GUIDANCE

At the age of fourteen Mufti-i-Azam set off from Delhi with Maulana Shah Rukn al-Din Alwari in the service of Sayyid Sadiq Ali Shah (d. 1317 / 1899) resident of district Gordaspur (India). Shah Sahib was the pupil of Shah Muhammad Mas'ud and was the elder son of Sayyid Imam Ali Shah (d. 1282/1865). At that time Mufti-i-Azam was of fourteen years, when Sadiq Ali Shah had admitted him as a disciple in the Naqshbandiyya Mujaddidiya order. Since then after two years of discipleship his gracious guide died. Where upon his spiritual training was taken up by Shah Rukn al-Din Alwari. He granted him Ijaza or permission of Bay'a, allegiance in all four orders i.e. Qadiria, Chishtia, Naqshabandia and Suhrwardia. Mufti-i-Azam generally took Bay'a in the Naqshbandia order but some disciples also took Bay'a in the orders according to their natural inclination and aptitude. A good number of devotees and followers of Mufti-i-Azam are spread in Pakistan and India. Mufti-i-Azam was a perfect man endowed with spiritual miracles, which have been recorded in a book entitled Karamat-i-Mazhari (Karachi 1995). Rukhsana Khan Ch. (London) has translated it into English. His religious, scientific and spiritual services are unforgettable.

4. IMAMAT (RELIGIOUS CONGREGATIONAL LEADERSHIP)

Mufti-i-Azam was the royal Imam of Shah Jahani Mosque Fatehpuri, Delhi. That chain of Imamatus has been transferred to him as a royal legacy from his grand father Shah Muhammad Mas'ud Muhaddis Dehlavi to him. Mufti-i-Azam has been holding that legacy for seventy years and gave great bounty to the world. This chain of Imamatus has been in vogue since the rule of Mughal Emperors. At present the grand son of Mufti-i-Azam, Allama, Dr. Mufti Muhammad Mukarram Ahmed is the Imam of Fatehpuri Mosque and Mufti (the jurist of Islamic law) in Delhi.

5. SUBMISSION TO SHARI'A

Mufti-i-Azam followed the Sunna i.e. the tradition of Holy Prophet Muhammad ﷺ at every step. The love of Holy Prophet reflected as mirror on every aspect of his personal and practical life leaving no trace of any lacuna or void in his words and deeds. His prayers, business, behaviour, and life all were transmitted full of love of Allah and the Holy Prophet

He had performed the prayers of Tahajjud (midnight additional sunna prayers) since the age of fourteen till the last moment of his life. Fulfillment of obligations was well diffused by the Holy love. Though he was too old and physically infirm yet he never missed to keep fast in Ramadan al-Mubarak. More astonishing is that in those days special energy was observed in his Physique. He offered the Tarawih prayers with congregation and seemed more active at the times of prayers than the ordinary days. Love of Allah and the Holy Prophet ﷺ was on the peak when in 1945 he went for the Pilgrimage of Holy Ka'aba and performed Hajj. Due to fascination and

absorption of the Holy places, even the names of the children seemed to be effaced from his heart, and he could not correctly identify and recognise his own sons.

6. DETERMINATION

Mufti-i-Azam always acted on determination and resolution of will (Azimat). Determination and courage were the distinguishable qualities of his auspicious nature. Many incidents were observed, regarding his determination some incidents must be noted.

1. Nawab of Hyderabad Deccan (India) Mir Usman Ali Khan (d. 1384 / 1967) invited him twice at his court (Darbar) but both the times he had refused the invitation and said, "If he wants to see me he may come but I have no need to see him". These events are mentioned by Allama Akhlaq Hussain Dehlavi in Monthly 'Aqidat (New Delhi, India) and Mr. Irtiza Hussain (Mulla Wahidi) in monthly Hamdard (Karachi).
2. In 1945 when he was present in the sacred place of Mecca to perform Hajj special invitations of royal banquet were presented to him by Shah Sa'ud, but he had refused it by saying, "One who has come in the court of world's emperor doesn't need to attend any other court".
3. During the time of British Rule Government invitations were often brought to him but Mufti-i-Azam never paid attention. After the partition of India he received official invitations many times but he did not attend and led his life fearlessly.
4. A splendid example of determination and extreme moral courage was witnessed when his scholarly charming young son Maulana Munawwar Ahmed expired in 1943 who took up the speck can feel its severity. When the dead body of Maulana Munawwar Ahmed was shrouded and lied down Mufti-i-Azam

stood on his head side kept on smiling and said, "O" Lord if you want to examine your servant will never feel afflicted, he is willing to abide your will". Similarly the same unparalleled patience and perseverance were seen at the time of death of his young son Maulana Manzoor Ahmed who died at Hyderabad, Sindh (Pakistan) in 1949.

5. During the disturbance of 1947 he showed a marvellous determination and constancy which ought to be written with the letters of gold in the history of determination and moral valour. From 1947 to 1958 non-Muslim enemies hurled bombs and explosives on Fatepur Mosque approximately six or seven times but his firmness did not flinch at any stage. The most critical moments were in September 1947 when mosque was besieged by the enemies. At this critical juncture it was unexpectedly fear stricken people could be transferred to a secure place under the supervision of army. Mufti-i-Azam was requested to leave the mosque but he said "You all are permitted to go but leave me here. If Allah would say at the Day of Judgement that I had entrusted my house to you, on whose mercy and favour you left it? Then what answer shall I give". Hearing this answer all the people were expressed their readiness and willingness to die in the House of Allah. Mufti-i-Azam had ascended to the pinnacles of glory where man becomes fearless and casts dangers and evils from his heart.
6. If the preaching of Islam Mufti-i-Azam proved himself so determined and courageous which hasn't any example. Before the partition of India he made thousands of non-Muslims embraced Islam with the same zeal and spirit he continued even after partition when no one had courage to do so due to Hindu domination. He preached and made the non-Muslims

embrace Islam fearlessly in the midst of numerous hurdles and obstacles.

Mufti-i-Azam had never been influenced or overawed by any superior authorities and never approached them for personal benefits with the result all respected him. Fatehpuri Mosque (Delhi) was the great centre of Ahl-i-Sunna i.e. Sunni. Scholars and saints call on him in a large number and paid reverence to Mufti-i-Azam. Before partition during their stay at Delhi, Quaid-e-Azam Muhammad Ali Jinnah and Shaheed-i-Millat Liaquat Ali Khan gave him great respect and Dr. Dhakhir Hussain (President of Republic of India) also showed dignity and honour to him.

7. ARRIVAL IN PAKISTAN

After partition he did not come to Pakistan for long time because in his opinion photography was unlawful according to Sharia'. Mufti-i-Azam came to Pakistan first time in October 1961. On his arrival at Karachi airport thousands of followers and disciples accorded a zealous welcome. During his stay in Karachi there was always a crowd of visitors and homage payers at his residence. Thousands of people were blessed and benefited. His devotees proved their love by giving him invitations. Allama Abdul Hamid Badayuni (President Central Society of Tabligh al-Islam) invited him at a grand reception in Karachi and in this great congregation the scholars addressed in praise of him and appreciated Mufti-i-Azam's religious, spiritual as well as educational services. Different people had presented the Manqaba (poems in praise of Mufti-i-Azam) in which the following names may be particularly mentioned:

Maulana Ziya al-Qadri Badayuni, Aziz al-Mulk; Maulana Muhammad Yousuf Sulaymani Jaipuri, Maulana 'Abd al-

Salam Bandvi and Qazi Muhammad Himayatullah. Mufti-i-Azam also went to Hyderabad at the invitation of Allama Mufti Muhammad Mahmood Alwari and Lahore and had a warm welcome on both places. Scholars, spiritual leaders and saintly persons also attended the gathering, the following persons presented the Manqabat at Lahore. Hazrat Zeba Narvi, Maulana Muhammad Ahmed Quraishi, Hakim Muhammad Umer Quraishi. After two months stay in Pakistan Mufti-i-Azam left for Delhi in the end of November 1961.

In July 1964 he came again in Pakistan but it proved to be his last visit. At that time also warm welcome had witnessed everywhere. He visited several places like Karachi, Hyderabad, Mirpur Khas, Bahawalpur, Multan, Khanewal, Sahiwal, Sharaqpur, Lahore Rawalpindi, Muree etc. At all these places many disciples and devotees were present in appreciable number.

8. SAD DEMISE

A few years before his death Mufti-i-Azam had such an overwhelming domination of Allah's Love in his heart and mind that love of all creatures even of his children emptied. The last moment of departure reached and on 14th Shaban al-Mu 'azzam 1386 on Monday (28th November 1966) at the time of evening the sun of knowledge and wisdom set down once and for all.

"Inna Lillah-i-wa-Inna Ilayh-i-Raji'un"

The holy shrine of Mufti-i-Azam is in the courtyard of Fatehpuri Mosque. It is the venue of visit for all people regardless of their caste and creed, certainly it is the reward for his determination, unparalleled constancy and firmness of faith and belief which he demonstrated for seventy years especially in the period of turmoil in 1947.

The news of his death was announced by All India Radio on the same day and spread like a wild fire in Indo-Pak subcontinent. Many newspapers and periodical magazines also published this sad news prominently uptoen columns were written which shed light on his virtues and qualities. Some of them also published the chronogramic verses (Qat'at-i-Tarikh). On this tragic incident of demise, Azhar Dehlavi (Lahore), also had written a long dirge of mourning, various newspapers and magazines had written about Mufti-i-Azam details of which were published in Hiyat-i-Mazhari (Karachi, 1974) and Tazkara-i-Mazhar-i-Mas'ud (Karachi, 1969).

9. FAMILY AND DESCENDANTS

In respect of descendants Late Mufti-i-Azam were profusely blessed with bounty and grace of Allah. By mere a glance at his children and the children of his children and their offspring the famous verse of the Holy Qura'an come unto the lips as if through a spontaneous utterance surging from the depth of the soul:

*Like a Holy Tree whose Root is
Firmly standing and Branches are in the Heaven
(Ibrahim: 24)*

The descendants of Mufti-i-Azam are spread in the different cities of Pakistan, India and abroad. The first wedding of Mufti-i-Azam was solemnised in 1903 but after few years his spouse expired, he married again in 1909. After two or three years his second wife also died in 1916 then he married third time but she too died in 1367 / 1947 in Delhi. He was blessed with seven sons and nine daughters by three wives. Among them four daughters and only one son are still alive by the Grace of Allah. The names of his sons are given below:

1. Allama Mufti Muhammad Muzaffar Ahmed Karachi (d. 1970)
2. Mufti Muhammad Musharraf Ahmed, Dehli (d. 1981).
3. Hafiz Qari Dr. Muhammad Ahmed, Dehli (d. 1970)
4. Maulana Munawwar Ahmed, Delhi (d. 1943)
5. Maulana Manzoor Ahmed, Hyderabad, Sindh (d. 1949).
6. Prof. Dr. Muhamamd Mas'ud Ahmed, Karachi (b. 1930).
7. Maulana Dr. Muhammad Sa'id Ahmed, Delhi. (d. 1996).

10. CALIPHS & SPIRITUAL REPRESENTATIVES

The circle of his devotees is too vast and they are widely spread all over Pakistan and India. Some of his caliphs and spiritual representatives are as follows:

CALIPHS

1. Allama Abdal-Majid, Ajmêr, India
2. Allama Mufti Hafiz Qari Muhammad Muzaffar Ahmed, Karachi, Pakistan.
3. Allama Hafiz Qari Mufti Muhammad Musharraf Ahmed, Delhi, India.
4. Alhaj Qari Hafiz Muhammad Hafiz Al-Rehman, Bahawalpur, Pakistan.
5. Maulana Qari Hafiz Dr. Muhammad Ahmed, Delhi, India.
6. Dr. Abu al-Khair Muhammad Zubair, Hyderabad, Pakistan.
7. Dr. Abd al-Karim Chittauri, India.
8. Mufti Maqbool al-Rehman Sevharvi, India.
9. Janab Muhammad Usman Tonki, India etc.

SPIRITUAL REPRESENTATIVES:

1. Hakim Muhammad Zakir, Karachi, Pakistan
2. Janab Bashir al-Din, Karachi, Pakistan.
3. Janab Muhammad Yousuf, Karachi, Pakistan
4. Hafiz Muhammad Saulihin, Karachi, Pakistan
5. Sufi Fazal-i-Ahmed, Karachi, Pakistan.
6. Janab Safdar Hassan, Lahore, Pakistan.
7. Mawlana Muhammad Ahmed Qureshi, Lahore, Pakistan.
8. Prof. Abul Kamal Shamsi Tehrani, Aligarh, India.
9. Sufi Muhammad Ibrahim, Karachi, Pakistan.
10. Sayyid Nawab Ali, Hyderabad, Sindh.
11. Hakim Muhammad Aaqil Dhampuri, India.
12. Maulana Ghulam Ahmed Tonki, India etc.

11. WRITINGS

Among the writings of Mufti-i-Azam, the Urdu translation of the Holy Qur'an is the most prominent. It was published from Delhi before partition. Now the Zia al-Qur'an Publication, Lahore is publishing its second edition in the near future. The top most among his writings are those verdicts which he had been writing for nearly seventy years. These are unique in foresight and prudence and spread in the different parts of Pakistan and India. Its first and second volume had been published by the title Fatawa-i-Mazhari (Karachi, 1970). Now the third volume has been included in the new edition (Karachi, 1999). The academic and religious importance of his verdicts is admitted by the scholars of all schools of thought. The second great contributions are those letters which are preserved in India and Pakistan by many of his disciples and devotees. Its first volume has been published entitled Makatib-i-Mazhari (Karachi, 1969). Now the revised edition has been published combined I and II volumes (Karachi, 1999). In

addition to this some treatises are also included in his writings. The titles of some treatises are given below:

1. Arakan-i-Din, printed by Hilali press, Delhi, 1331 / 1912.
2. Mazhar al-'Aqa'id, printed by Hilali Press Delhi, 1331 / 1912.
3. Mazhar al-Akhlaq, printed by Hilali Press, Delhi, 1331 / 1912.
4. Kashf al-Hijab 'an-Masa'ala al-Bina al-Qubab, Printed by Jayyid Press, Delhi, 1344 / 1925.
5. Tahqiq al-Haq, printed by A'la Press, Delhi, 1346 / 1927.
6. Risala Dar Ilm-i-Tauqit, 1350 / 1931.
7. Khazina al-Khayrat, Printed by A'la Pres, Delhi, 1367 / 1947.
8. Intifa al-Mihal fi Ruya al-Hilal, Printed by Jayyid Barqi Press, Delhi, 1370 / 1980.
9. Fatwa Ruya al-Hilal, Printed by Jayyid Barqi Press, Delhi 1378 / 1959.
10. Qasd al-Sabil, Printed by A'la Press Delhi, 1379 / 1959.
11. Shajra-i-Manzum, Khandan-i-Aliya Naqshbandia Mujaddidiya Mazhariyya, Printed by Imperial Press, Delhi, etc.

Treatise No. 1 to 3 have been published by Idara-i-Mas'udia, Karachi, in 1998 in one volume entitled Zia al-Islam, its English version will be published with the title of "Light of Islam" in the near future Insha Allah. Treatise no. 5 published from Delhi in 1926, Abu al-Suroor Muhammad Masroor Ahmed has re-edited it and new edition has been published by Idara-i-Mas'udia, Karachi, in 2000. Treatise No. 4,8,9 and 10 have been included in Fatawa-i-Mazhari (Karachi, 1999).

12. EPILOGUE BY SA'IMA FAISAL

For thorough and detailed study on Shaykh al-Islam Mufti-i-Azam Shah Muhammad Mazharullah of Delhi and his descendants please see the following references.

1. Shah Muhammad Mas'ud Muhadith Dehlavi
 - i) Fatwa-i-Mas'udi (Karachi, 1987).
2. Shah Muhammad Mazharullah:
 - i) Fatwa-i-Mazhariyya (Karachi, 1999)
 - ii) Makatib-i-Mazhari (Karachi, 1999)
 - iii) Mawa'iz-i-Mazhari (Karachi 1969)
 - iv) Baqiyat-i-Mazhari (Karachi, 2002)
3. Prof. Dr. Muhammad Mas'ud Ahmed
 - i) Tazkara-i-Mazhar-i-Mas'ud (Karachi, 1969)
 - ii) Faqih al-Hind (Karachi 1996)
 - iii) Hayat-i-Mazhari (Karachi, 1974)
 - iv) Maho Anjum (Sialkot, 1983)
4. Dr. Abul Khair Muhammad Zubair
 - i) Bazm-i-Janan (Hyderabad, 1988)
 - ii) Sindh Key Sufiya-i-Naqshband (Hyderabad, 1997).
5. Dr. Sayyid S. M. Arif
 - i) Ashiq-i-Rasool (Bahawalpur, 1997)
6. Dr. Abd-al-Naim Aziz.
 - i) Dr. Mas'ud Ahmed Aur Nathr-i-Urdu (Karachi, 2002)

7. R.B. Mazhari
 - i) Jahan-i-Mas'ud (Karachi, 1985)
8. M. Abd-al-Sattar Tahir
 - i) Manzil ba Manzil (Karachi, 1991)
 - ii) Takhasusat-i-Mas'ud-i-Millat (Lahore, 1994)
 - iii) Tizkar-i-Mas'ud-i-Millat (Lahore, 1999).
 - iv) Makatib-i-Mas'udi (Karachi, 2002)
9. Muhammad Masroor Ahmed
 - i) Mas'ud-i-Millat Kay Aathar-i-Ilmiyya (Karachi, 1997)
 - ii) Imam Ahmed Riza Aur Hazrat-i-Naqshbandia (Karachi, 1999).
10. Dr. Ijaz Anjum Latifi
 - i) Dr. Mas'ud Ahmed life and works, Bihar University, India (Karachi, 2002)
11. , Jawaid Iqbal Mazhari
 - i) Malfoozat-i-Mazhari (Karachi, 1990)
 - ii) Manaqib-i-Mazhari (Karachi, 1999)
12. Haji Muhammad Younus Bari
 - i) Anwar-i-Mazhariyya (Karachi, 2002)
13. Haji Muhammad Ilyas
 - i) Karamat-i-Mazhari (Karachi, 1990)
14. Nabila Ishaque Ch.
 - i) Imam Ahmed Riza Aur Mas'ud-i-Millat (Karachi, 2000)





مسجد جامع فقہ پوری (دی۔ برت) جس کے احاطے میں
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