A Short Biography Of Mazhar E Aalahazrat Abul Fatah Allama Hashmat Ali Khan Qadri RadiAllahu Ta'ala Anhu

Part-1

Today, we discuss one of the most passionate devotees of RasoolAllah ﷺ, who, after the passing of Sayyiduna Aala Hazrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan RadiAllahu Ta'ala Anhu, upheld Sunnism and restored its glory.

He saved the Sunnis from deviant ideologies and thwarted the evil plans of the Wahabis, Gair Muqallids, Deobandis, Nadwis, Maudoodis, and Najdis. He humiliated the Wahabis from Hind (India) to Najd, rendering them helpless. He silenced the Aryas and Christians, leaving them speechless. He defeated the prominent debaters of Deobandis, leaving them stunned and speechless. He confounded the Qadiyanis and Rafzis, leaving them bewildered. He shut the mouths of the Sulahkullis and the proponents of Nechri thought.

He abandoned the material world and dedicated himself entirely to the service of Islam. He renounced the wealth of millions, kicking it aside, and instead, he raised the banner of truth.

For the Sunnis, he was a cloud of mercy; for the misguided, a storm of reckoning. He was never intimidated by any worldly power or external influence.

He spread Islam and Sunnism across Arab and non-Arab lands, including Sindh, Punjab, Kathiawar, Gujarat, Rajasthan, Bihar, Bengal, and as far as Burma and Rangoon. After the blessed passing of Sayyedina Aala Hazrat, he served the Mazhab-e-Ahl-e-Sunnat, supported and guided the Sunni Muslims, and safeguarded their faith for nearly forty years.

He was none other than Mazhar E AalaHazrat, Alim-e-Shariat, Waqif-e-Asrar-e-Tariqat, Imamul Munazireen, Umdatul Aarifeen, Allama wa Maulana Hashmat Ali Khan Sahab Qadri Barkati Razavi Mujaddidi RadiAllahu Ta'ala Anhu.

He was a tireless defender of Ahl-e-Sunnat, a great scholar, a guide of the spiritual path, and a beacon of knowledge. His virtues are so numerous that even extensive volumes could not encompass them.

Blessed Birth:

Hazrat Hashmat Ali Khan radiAllahu Ta'ala Anhu was born in 1319 Hijri near the shrine of Hazrat Maulana Sufi Abdul Rahman Sahab Lakhnawi alaihirema in Lucknow, in a family of Aafridi lineage. His genealogical lineage is as follows:

Muhammad Hashmat Ali Khan ibn Abul Huffaz Muhammad Nawab Ali Khan Qadri Hidayat Rasooli ibn Muhammad Hayat Khan ibn Muhammad Sa'adat Khan.

Hazrat Sher-e-Sunnat used to describe his year of birth with the following phrases:

"Sag-e-Bargah-e-Baghdad (1319 Hijri)"(The dog at the doorstep of Gaus E Aazam) and

"RadiAllahu Anka Muhyul Millat (1319 Hijri)" (May Allah be pleased with him, the Reviver of the Deen).

From an early age, he displayed an exceptional thirst for knowledge. By the age of nine, he had memorized the Quran (becoming a Hafiz). At twelve, he mastered Qirat-e-Sab‘a, and by fourteen, he was delving into advanced fields of Islamic knowledge.

On 25th Rajab 1136 Hijri, he arrived in Bareilly Shareef. After coming to Bareilly, he became a mureed (disciple) of Huzoor Sayyiduna Aala Hazrat. He then enrolled in Aala Hazrat's Madrasa-e-Ahl-e-Sunnat Manzar-e-Islam.

Impressed by his intellect and exceptional debating skills, Sayyedina Aala Hazrat conferred upon him the title of "Abul-Fatah" at the young age of 18 or 19. He earned this honor after decisively defeating Yaseen Kham Sarai Deobandi, the khalifa of Ashraf Ali Thanvi a scholar of a deviant (kafir) sect, in a debate. As a testament to his remarkable achievement, he received the esteemed Imam’s turban and cloak.

Renowned for his debating prowess, he remained undefeated in scholarly discussions and played a pivotal role in defending Sunni Islam against deviant ideologies.

Upon his victorious return from the Haldwani debate, Aa’la Hazrat, overjoyed, declared:

"You are Abul-Fatah (Father of Victory)."

Rising from his seat, he embraced him, placed his own turban on Hazrat Sher-e-Besha-e-Sunnat’s head, gave him his cloak, and granted him five rupees as a token of appreciation.

Following this, Aa’la Hazrat personally inscribed in the madrasa’s register:

"Hashmat Ali is my spiritual son. From today onward, I grant him a monthly allowance of five rupees."

In Attariul Daari, Aa’la Hazrat RadiAllahu Anhu wrote:

"Walad-e-Murafiq, Gaizul Munafiq, Azeezi Maulvi Hafiz Hashmat Ali Qadri Barkati Lakhnawi Zadahullahu Ta'ala Min Faizihil Khafi wal Jali."

(Attariul Daari Lee Hafwat-e-Abdulbari, Jild-3, Page-55)

Which means:

"A devoted and supportive son, the fury of the hypocrites, my dear Maulvi Hafiz Hashmat Ali Qadri Barkati. May Allah increase his concealed and evident blessings upon him."

After completing his education, Hazrat Sher Be’sha e Ahle Sunnat (alaihir rahma) became a teacher at Darul Uloom Manzar-e-Islam for several years. During this time, he also rendered his services as a Mufti for Jamaat Raza-e-Mustafa in Bareilly Shareef.

Furthermore, he held leadership roles in nearly all the major Sunni organizations, monthly publications, and committees of that era. He was either their president, founder, or at least a guiding figure, offering his wisdom and direction.

Sher Be’sha E Ahle Sunnat (alaihir rahma) with all his blessed qualities and grandeur, spent his entire life striving against and debating corrupt sects. He dedicated every moment to combating those who committed blasphemy against Almighty Allah and the Holy Prophet ﷺ. His entire mission was devoted to protecting the truth and defending the sanctity of the Prophet ﷺ from any form of attack.

Since he lived in an era where the corruption of the Wahabi and Najdi menace was rampant, he vigorously debated and refuted their false ideologies with his profound knowledge and wisdom. He also challenged and defeated other deviant sects of his time, including the Naichris, Qadianis, Chakralvis, Khaaksaaris, and Bahais, among others.

He further combatted and triumphed against the corrupt Arya Shuddhi movement, and by the grace of Allah, he emerged victorious in every debate.

Alhumdulillah, he never failed or lost a single confrontation.

In addition to his exceptional debating skills, Mazhar E AalaHazrat was also a prolific author. He wrote approximately fifty books in defense of Sunni beliefs , presenting clear proofs and refutations against false ideologies.

Hazrat was renowned for his wisdom and unparalleled debating techniques. In his era, there was none like him in this field. Approximately sixty of his debates were meticulously recorded in written format and published, while scores of others were narrated by witnesses who attended them and later passed them on.

His unwavering determination and dedication made him as firm as a mountain in his mission. Even in the face of the most challenging and testing situations, where many others dared not engage, he fearlessly entered debates and proclaimed the truth without hesitation.

He lived by a single unwavering policy which he firmly upheld throughout his life:

"Chut Jaa’e agar Daulat-e-Kaunain

To Kya Ghum

Chute Na Haath Se Damaan-e-Muhammad ﷺ"

(Even if I lose the wealth of both worlds, I have no sorrow,

As long as I do not lose hold of the blessed cloak of Muhammad ﷺ.)

Hazrat Sher-e-Besha-e-Sunnat is generally remembered as Imamul-Munazireen (Leader of the Debaters), Sultanul-Waizeen, Khalifa of Aala Hazrat, and a senior religious scholar. His God-gifted abilities, scholarly greatness, and the accounts of his debates are well known among the general public and the elite. However, very few people know that he reached the Maqam E Fana fi-sSheikh, Fana fil-Rasool, and later Fana fillah, and was elevated to the rank of Qutb-e-Aalam. One possible reason for this is that the religious services of Hazrat Mazhar-e-Aala Hazrat have not yet been fully presented, nor can people like us do justice to this work. So how would one even pay attention to this profound matter? SubhanAllahi wa Bihamdihi .

Some events occurred in the pure life of Qutb-e-Aalam Mazhar-e-Aala Hazrat radiAllahu Ta'ala Anhu due to which he attained exalted maqamat in a very short time. His Sheikh (Mujaddid-e-Aazam E Deen-o-Millat, radiAllahu Anhu), upon seeing his pure passion for serving the religion and his immense love for him, sometimes embraced him to his noble chest and sometimes took him along on journeys lasting two months—where often no one else was present or very few people were. These events, apparently, may not seem significant, but the Asfiya truly understand their worth. For example, Hazrat Imamuddin Abdal radiAllahu would transform someone’s spiritual state just by looking at them intently, or Sultan-ul-Hind, at a young age, eating the blessed food from a majzub's bundle—many such examples are found in the books of the tasawwuf.

We truly do not know what exactly he received and how much that led him to be told: "All spiritual powers are with him, and they are ready at all times to support him." (Khalifa of Baba Tajuddin, radiAllahu anhu) Or it was said: "Today, if there is any true Maulana in the entire world, then in my sight, it is Maulana Hashmat Ali Khan of Pilibhit, who has been granted this honor, this miracle, this greatness, this Maqbooliyat, as well as knowledge, courage, victory, and glory due to his connection with the great Maulana of Bareilly, Hazrat Ahmad Raza Khan Sahab." (Khawaja Sufi Muhammad Hassan Chishti Abul Ulai, radiAllahu anhu) Even Sultanul -Tarikeen Hazrat Mujahid-e-Millat said: "Only Sufis can understand his spiritual perfections."

Maqam E Fana fis-Shaikh:

Hazrat Aal E Ahmad Achche Miyañ Marharwi (radiAllahu Anhu) said: "The first level of "fana" is Fana fish-Shaikh, meaning one should lose themselves so completely in the thought of their spiritual guide(murshid e kamil) that they forget themselves entirely, and do not consider themselves separate from their Sheikh. In short, they should completely erase their own existence and perceive their Sheikh as the presence." (Aadabus-Saalikeen)

As a result, he (Aalahazrat)would say: "He is my spiritual son." And he also called him "walad e murafiq".

So, what happens when a person reaches this level? Observe the following:

An Incident in Surat

During a bayan in Surat, Maulana Ghulam Nizamuddin Qadri Barkati Qasimi radiAllahu Ta'ala Anhu saw a noble buzurg with a white beard, wearing a white muslin robe and Amama(turban), leaning on his staff, behind the chair of Hazrat Sher-e-Besha-e-Sunnat with his right hand placed on his back. Maulana Ghulam Nizamuddin Sahib stood up upon seeing this elder.

During the sermon, Mazhar E AalaHazrat saw Maulana standing and asked him to sit, but Maulana remained standing until the recitation of Salaat and Salam was completed. When Hazrat began the prayer, the holy personality disappeared and Maulana finally sat down.

After returning to the resting place, Mazhar E AalaHazrat asked Maulana why he had stood for so long. Maulana narrated the incident and described the appearance of the holy person. Hazrat, upon hearing this, said: "You are blessed to have seen Hazrat Aala Hazrat, Mujaddid-e-Deen-o-Millat (radiAllahu Ta'ala Anhu)while awake! And, all praise to Allah, Huzoor Aala Hazrat is pleased with this humble and insignificant servant and is supporting him."

An Incident in Bhiwandi:-

During a gathering in Bhiwandi, Hazrat began his speech. Shortly after starting, Maulana al-Haj Molvi Syed Muhammad Ameen Sahab Ashrafi Jilani, Khalifa of Hazrat Ali Hussain Ashrafi Kichhauchhawi, radiAllahu Anhu—who was sitting ahead of Hazrat’s chair on the stage—stood up, turned his back to the audience, faced Mazhar E AalaHazrat's chair, and stood with folded hands in great respect.

Upon seeing this, Hazrat said: "Hazrat Sayyed Sahab, please take your seat." However, Maulana remained unmoved.

After some time, Hazrat again asked him to sit, but Maulana did not. He remained standing until the sermon was completed, Salat and Salam were recited, Only then did Maulana sit.

After the session ended, the Sunni brothers departed, and Hazrat returned to his resting place. He then asked Maulana, "Hazrat, why did you stand in such a manner during the sermon today?"

Upon hearing this, tears filled Maulana’s eyes, and he replied: "Hazrat! After a long time, through your blessed presence, I was granted the vision of Huzoor Aala Hazrat, Qibla radiAllahu Ta'ala Anhu while awake. When you began radd-e-wahabiya in your speech, I happened to glance behind your chair, and there I saw Huzoor Aala Hazrat Maulana Shah Muhammad Ahmad Raza Khan radiAllahu Ta'ala Anhu standing in white attire, leaning on his blessed staff, and placing his right hand upon your back. His beautiful face was glowing with a smile. Upon witnessing this, I immediately stood up. When Salat and Salam were recited, Huzoor Aala Hazrat departed, so I sat down. Hazrat, today I have realized that Huzoor Aala Hazrat has immense favor upon you."

Upon hearing this, tears streamed from the eyes of Hazrat Sher-e-Besha-e-Sunnat, and he said: "I continue to spread the teachings of true Sunnism while remaining under his shadow of support. It is through his gracious gaze that I enter the strongholds of Wahabis and Deobandis, proclaim the truth, and return safely."

The Decisive Debate in Lahore and the Sermon at Wazir Khan Mosque

After the decisive debate in Lahore, during the same period, Hazrat began delivering a Friday khitab at Wazir Khan Mosque in Lahore. In this gathering, the Khalifa of Aa'la Hazrat, Sayyed Deedar Ali Shah radiul maula anhu was also present.

During this sermon, after the khutbah and the recitation of an ayah, Hazrat recited this naat sharif:

"Zameen o Zamaan tumhare liye, Makeen o Makaañ tumhare liye

Chuneen o chunan tumhare liye, Bane do jahan tumhare liye."

The gathering concluded with salat and salam, and Imamul-Waqt embraced Mazhar E AalaHazrat and congratulated him. He blessed him with prayers for a long time.

Later, Hazrat proceeded to his residence, i.e., the office of Markazi Anjuman Hizb-ul-Ahnaf Lahore. After some time, Imamul-Waqt also arrived and remarked:

Maulana, congratulations! Your Shaikh has immense favor upon you. I myself saw with my own eyes that while you were delivering your khitab in the mosque, a pulpit was placed on the dome of the mosque’s mihrab, where Huzoor Aa'la Hazrat himself was seated. He was listening to your speech with great joy, staying for the entire sermon. This is proof of the special favor and divine grace upon you."

(Excerpted from "Sawaneh Sher-e-Besha-e-Sunnat", compiled from various sources.)

Similarly, Hakim of Khanqah E Razvia also witnessed something late at night. He saw Sher-e-Besha-e-Sunnat heading towards the shrine of Aa'la Hazrat. Out of curiosity, he followed behind. Hazrat entered and shut the door, so he peeked through the window.

To his astonishment, Aa'la Hazrat was seated inside, while Sher-e-Besha-e-Sunnat was presenting his manuscript. Aa'la Hazrat was reviewing it, directing him:

"Write this here, change this wording there."

This was a glimpse of the Fana fi'l-Shaikh of Sher-e-Besha-e-Sunnat.

Maqam E Fana fi'l-Rasool:

Huzoor Aal-e-Ahmad Achhe Miya Marahrawi (radiAllahu Ta'ala anhu) states:

"The rank of Fana fi'l-Rasool is attained through Fana fi'l-Shaikh. First, the seeker annihilates himself in his Sheikh, and the Sheikh is already annihilated in the Messenger of Allah ﷺ."

(Aadab al-Salikeen)

Who is unaware of Sher-e-Besha-e-Sunnat's deep love for the Prophet ﷺ? Friends, foes, and even adversaries all acknowledged it. It was due to this love for Allah and His Messenger ﷺ that it was said:

Yeh Bandah Dono Aalam Se Khafa Mere Liye Hai

Undoubtedly, he was a martyr of divine love. He himself was immersed in the fragrance of love. Whenever he delivered a speech or recited naat sharif, the entire gathering would be enveloped in the scent of his devotion.

The deep wound of divine love in his heart and the spiritual illuminations that descended upon him are hinted at in his own poetry:

Jab tajalli kiya kare koi,

Kyu na be-khud hua kare koi

Zakhm dil ke dikhayenge ek roz,

Kyu phir unko siya kare koi

Main mareez unka, woh maseeha hain,

Phir meri kyu dawa kare koi

Pas e murdan hai wa'da-e-deedaar,

Shauq jeenay ka kya kare koi

As a result, some saw the Rasool Allah ﷺ embracing him in His luminous cloak. Others witnessed Qutb-e-Madina personally coming to receive him in Madinatul Munawwarah.

Once, while Qutb-e-Madeena was seated in his house, someone from below called out, prompting him to come to the window. A man said:

"Maulana Hashmat Ali is arriving; please go to the bus stop to receive him."

He looked for this man but could not find him anywhere. When he reached the bus stop, Mazhar E AalaHazrat arrived five minutes later on the bus.

(Excerpted from "Purani Yadeiñ")

Just imagine the status of someone whom Qutb-e-Madina himself comes to receive!

Huzoor Mehboob-e-Millat narrates that Huzoor Muhaddis-e-Aazam e Hind once stated:

Hazrat and I were invited to a gathering. One of his sincere devotees approached and said, ‘Hazrat, certain Deobandi scholars praise your knowledge and truthfulness.'

Upon hearing this, Sher-e-Besha-e-Sunnat began weeping uncontrollably.

I said, 'Maulana, you should be happy that even your adversaries acknowledge your knowledge and integrity. The one informing you is not an opponent but a sincere devotee. This is a moment of joy, not sadness.'

Hazrat replied, 'Huzoor! My wish and effort are that any heart that harbors enmity towards RasoolAllah ﷺ should not even remember me, let alone speak well of me.'"

This reflects the spirit of Fana fi'l-Rasool, where one is wholly devoted to the Prophet ﷺ.

(Excerpted from Sawaneh Sher-e-Besha-e-Sunnat)

Maqam E Fana Fillah:

Haji Osman Abdul Ghani Qadri Barkati Hashmati from Gondal narrates:

In 1378 hijri, the Ahl-e-Sunnat of Gondal invited Mazhar E AalaHazrat, and he stayed at my home. The room had both an internal entrance from my house and an external door.

One night at around 3 AM, I heard someone call me. I got up and entered Hazrat's room from the inner door. The outer door was locked, and the lantern’s flame was dim.

When I increased the light, I saw a shocking sight:

Hazrat’s body was completely dismembered—each limb was placed separately!

A deep fear overtook me. Panicked, I left, sat near the water pot, and trembled in shock. My thoughts raced:

"Who could have done this? How can I face his family? What will people think? The police—what will they say?"

Suddenly, Hazrat entered from the main door and asked:

"Haji Sahab, are you alright? Go and rest."

My condition worsened—I had just seen his body in pieces, yet he was standing before me completely unharmed!

I shook his hand to confirm it was truly him. Returning to his room, I saw that the bed was empty.

Hazrat then said:

"Haji Sahab, what you saw—never disclose it during my lifetime."

He kept this divine secret until after Hazrat's passing, only revealing it later.

(Excerpted from "Sawaneh Sher-e-Besha-e-Sunnat")

When does such a phenomenon occur? The answer is provided by Hazrat Banda Nawaz Gesu Daraz radiAllahu anhu, who states:

This is the effect of Tajalli-e-Jalal upon the saalik.In this state, even mountains collapse and shatter into pieces. A kind of fire ignites, but this fire is not one that burns in the conventional sense. However, each spark of this fire contains the force of a hundred thousand flames. This fire reduces the Sufi into fragments— not just fragments, but into a hundred thousand fragments.

Between these mountains and this fire, a certain form appears, which no one except that Sufi can perceive. In this state, a most beautiful and delicate form manifests, calling all these shattered fragments toward itself. Each fragment rushes toward it. Then, by Qudrat the heart attains an even stronger, more complete, and more refined state, and it stands before Haq Ta'ala.This moment is paradise itself— rather, if a thousand paradises were sacrificed for this moment, it would still be a bargain."

He further states:

بفراغ دل زمانے نظرے بہ خوب روئے

به از انکه چتر شاہی ہمہ عمرو ہائے و ہوئے

(Jawaameul-Kalim, Mir’aatul-Asraar)

From this, one can gauge the Maqam e wilayat of Mazhar E AalaHazrat recognizing how great a Wali of Allah he truly was.

Beyond this, the spiritual authority (Tasarrufaat) of Hazrat Mazhar e Aa’la Hazrat is extensive. It includes: granting Wilayat, restoring revoked wilayat, revealing the Ism-e-A’zam (the Greatest Name of Allah) to whomever he willed, foretelling future events, placing his hand on a stone and having the sacred name of the Allah appear upon it, toppling the Wahabis’ tent during a debate through spiritual power, being one whose prayers were always accepted (Mustajaab al-Da’waat), and many other that cannot be fully detailed.

Statements by the Exalted Scholars about Hazrat Allama Abul Fatah Hashmat Ali Khan Qadri RadiAllahu Ta'ala Anhu

A personality who is regarded among the best of his era is not only esteemed for his great stature, respect, and honor because of the praises and tributes from his disciples, devotees, well-wishers, friends, and relatives after his passing, but his true excellence and status become evident through the views, words, and writings of the distinguished and learned Ulama, Masha’ikh, and Muftis of his time.

His actual greatness is reflected in how the learned scholars of Deen turn to him in times of need, the way they address him, and the esteemed titles they bestow upon him in their writings and correspondence.

At times, even those who differ with him on certain issues are found praising him.

Janasheen-e-Aa’la Hazrat, Hujjatul Islam Hazrat Allama Ash-Shah Muhammad Haamid Raza Khan (Alaihi Rahma):

"Among the blessings that Almighty Allah has bestowed upon me, two great blessings are Hazrat Maulana Sardaar Ahmed and Hazrat Maulana Hashmat Ali Khan Sahab."

Taajdaar-e-Ahle Sunnat, Huzoor Mufti-e-Aazam Hind (RadiAllahu Anhu):

"He is the lion of the forest of Sunnah and a brave warrior in the field of truth-speaking. In reality, he did you a great religious favor by saving you from becoming a Wahabi. In a city like Bombay, he did not allow Wahabism to take root. The services rendered by Mazhar-e-A’ala Hazrat, Asadul Millat, Naasir-e-Ahle Sunnat, Sher-e-Besha Ahle Sunnat, Hazrat Maulana Hashmat Ali Khan (RadiAllahu Anhu), could not be accomplished even by one hundred and fifty Molvis combined."

(Tarjuman-e-Ahle Sunnat, Vol. 3, Pages 28-29)

Khalifa-e-Aala Hazrat, Malikul Ulama, Hazrat Allama Zafaruddeen Bihari Razvi (RadiAllahu Ta’ala Anhu)

Hazrat Malikul Ulama wrote a letter to Hazrat Sher-e-Besha-e-Sunnat in which he stated:

"Haami-e-Deen-e-Mateen, Maahi-e-Sharr-e-Mubtadi’een, Sher-e-Besha-e-Ahle Sunnat, Nasir-e-Deen-o-Millat, Abul Fatah Maulana Maulvi Hashmat Ali Khan Sahab, Daamat Fuyuzukum wa Barkatukum,"

which means:

"The defender of Islam and Sunnism, the eradicator of the evil of innovators, the lion of the garden of Ahl-e-Sunnah, the upholder of faith, Abul Fatah Maulana Maulvi Hashmat Ali Khan Sahab."

On the card address, he wrote:

"Haami-e-Deen-o-Millat, Maahi-e-Wahabiyat wa Leagiyat, Nasir-e-Sunniyat, Kasir-e-Bid'at, Namuna-e-Shiddat-e-Hazrat Umar wa Aala Hazrat, Janab Maulana Maulvi Abul Fatah Hashmat Ali Khan Sahab Qadri Razvi,"

which means:

"Presented with honor to the defender of Islam and Sunnism, the eradicator of Wahabism and Leagueism, the upholder of Sunnism, the crusher of innovations, the embodiment of the religious firmness of Hazrat Umar and Aala Hazrat—Maulana Maulvi Abul Fatah Hashmat Ali Khan Sahab Qadri Razvi."

(Fatawa Ahle Sunnah Likadd-e-Ahlil Fitna)

Khaleefa-e-Ala Hazrat, Huzoor Muhaddis-e-Azam E Hind, Allama Sayyed Muhammad Kichauchavi (RadiAllahu Ta'ala Anhu)

His piety(Taqwa)and unwavering commitment to following the Sunnah were evident throughout his life. Who is unaware of his successful defense of the truth and his refutation of falsehood? He dismantled the arguments of Christians and struck fear into the Aryas. However, among the Deobandis, it is widely said that he wiped them out completely.

Another remarkable aspect of Maulana’s life was that he often encountered betrayal from those he had benefitted. Yet, this steadfast mountain of faith and patience never wavered. He remained a true example of the Salaf-e-Saliheen.

Khuda jaane keh kitni khubiyan thi paak hasti mein

(Mahnama Pasban, Ilahabad, August & September 1960, Shaikh-e-Millat Number 1380 H, Page 40)

Sarkar E Kalaañ Tajdar E Kichaucha Hazrat Sayyed Mukhtar Ashrafi Jeelani radi Allahu anhu

Tell me, how can one describe that Lion of Truth, whose faith in Allah and His Messenger (Jalla Jalaluhu wa ‘Alayhi wa ‘Aalihi wa Sahbihi as-Salat wa as-Salam) has become a recorded legacy? The one who was always devoted to the honor and love of the Holy Prophet (Alayhi as-Salat wa as-Salam), who stood as a unique example in demolishing falsehood and upholding the truth, whose every roar overturned the fortresses of falsehood, and whose entire life was deeply rooted in the practice of the Sunnah?

He was unmatched in his respect for scholars, Sayyids, and teachers. A scholar, jurist, debater, and a person of trustworthiness, justice, piety, and deep fear of Allah—his very being embodied all these virtues. Those who could see, witnessed the spiritual hand of Ghaus-e-Aazam (RadiAllahu Ta’ala Anhu) over his head at all times. He never tolerated any resistance in matters of Islam and sunniyat, and his faith could not be bought with overflowing treasures. In declaring the truth, he remained indifferent to any blame or opposition. He feared none but Allah, and neither the sharpness of the pens of the misguided nor the blades of the faithless ever succeeded in suppressing him.

My sentiments about him are the same as those of every true Sunni of correct belief. The summary of this is: whoever truly knows him and aligns with his Aqeedah is indeed a true Sunni and a person of true Imaan. And whoever, despite knowing him, speaks ill of him is certainly misguided(badmazhab) and faithless(be-deen).

Hazrat Allama Mufti Mohammed Imaad’dud’Deen Hanafi Qaadri (Mufti E Aa’zam Sambhal – Muradabad)

He was a figure who safeguarded the unsuspecting Muslims from the corruption of the wicked and the mischief of the enemy. His bravery and unwavering stance against the foes proved that he was undoubtedly a true representative of Razviyat and a devoted follower of Aa’la Hazrat.

My heart, mind, sense of justice, and intellect tell me that when Aa’la Hazrat mentioned in his final advice, “Allah will surely send someone to uphold and protect the Deen,” it was Hazrat Sher e Besha e Ahle Sunnat he was referring to.

Demise

Hazrat Hashmat Ali Khan passed away on 8th Muharram 1380 Hijri (3rd July 1960) in Pilibhit Sharif, India. He was laid to rest in Hashmat Nagar, where his shrine stands as a beacon for devotees. He was poisoned, but his legacy remains immortal.

Irshadaat:

1}Sunni brothers! Recognize the enemies of Allah and His Messenger (Jalla Jalaluhu wa SallAllahu Alaihi Wasallam). Distinguish between the traitors and the loyal ones. Until now, I have been telling you this, and even today, I continue to do so. On the Day of Judgment, no Muslim will have the excuse to say, "We were unaware, we were uninformed."

I will not rise from my grave to remind you again. Stay steadfast and firm on the same faith and ideology of Murshid-e-Barhaq, Sayyiduna Aala Hazrat (RadiAllahu Ta'ala Anhu), hold firmly to his blessed books and writings. Never be intimidated by someone just because they appear to be a religious elder.

Stay away from Wahabis, Tableeghis, Maududis, and all deviant sects and misguided groups. Keeping a distance from them is your salvation and success.

[Sawaneh-e-Sher-e-Besha-e-Sunnat, Page 242]

2}"Dear Muslim brothers! This era is extremely impure and full of tribulations. The looters of faith, the deceivers of Imaan are roaming around everywhere. It is very important to protect your religion and creed. Apart from the 1350-year-old traditional creed of Ahl-e-Sunnat, all the new sects and groups that have emerged should be avoided. Stay away from them."

(Fatawa Hashmatiyah Shareef, Vol-1, Page-264)

3}"Worldly advancements(materialistic sucess), if they are for spreading Islam, the preaching of Sunniyat (spreading Sunniyat), and the elevation of the Word of Allah (spreading Allah’s message), then undoubtedly, there is reward in them. However, if these worldly advancements have no religious or Islamic objective, then they do not even qualify as Islamic virtues, let alone human virtues."

(Tajaanub-e-Ahlesunnat Shareef, P-462)

4}A Sunni Muslim should not disgrace another Sunni Muslim brother for his hidden sins (ma'asi/gunah). If he somehow knows about them, he should surely recognize those sins according to the principles of Shariah. However, merely on this basis, he should not consider his religious and faithful brother as disgraceful. Nor should he boast about his own reputation, piety, and purity. Rather, he should have mercy on him, pray for his purification from sins, and ask for his forgiveness.

This is provided that his hidden sins do not harm AhleSunnat.

Before pointing fingers at others, we should first reflect upon ourselves, examining our own flaws. We should consider how we have spent our lives and what misdeeds we have committed.

It is only through the grace and mercy of Allah Ta’ala and RasoolAllah (Jalla Jalalahu wa Sallallahu Alaihi Wasallam) that our countless faults remain concealed. Otherwise, may Allah forbid, we would have been far more disgraced than that Sunni brother!"

Reference:

(Maktubaat-e-Mazhar-e-Aalahazrat, J-2, P-114)

By:- Ubaid E Hashmat Ali

Note:-Note: I have written this brief biography to the best of my knowledge and research. If there is any Shariah-related error or flaw in it, I take full responsibility for it. I humbly acknowledge my mistake and sincerely repent. May Allah Almighty forgive the shortcomings of my pen and make this a means of His pleasure. Ameen.