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Sempozyumu
Tebliğleri



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YAYINLARI

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Tel: 0216 428 39 60 Faks: 0 216 339 47 52

Shaikh Mujaddid-i Alf-i Sani: A Survey of Works in India

Tayyeb Sajjad Asghar¹

The Naqshbandi silsilah occupies an important place in the annals of Islam in Indian sub-continent. For nearly two centuries, i.e. 17th & 18th, it was the principal spiritual order in India and its influence permeated far and deep into Indo-Muslim life. Though many Naqshbandi saints came to India and associated themselves with the royal courts of Emperor Babur, Humayun and Akbar. The credit of really organizing and propagating the Naqshbandi silsila in this country goes to Khwaja Muhammad Baqi Billah, who came to India from Kabul, his native town, and his disciple, khalifa and the chief successor Shaikh Ahmad Sirhindi known as “Mujaddid-i Alf-i Sani. He played most important role in disseminating the ideology and practices of the Naqshbandi silsilah in India. He was the first Muslim Sufi scholar of the Indian sub-continent whose thought and movement reached far beyond the Indian frontiers and influenced Muslim scholars and saints in different regions. His spiritual descendants (*khalifas*) zealously participated in the organization of the “Naqshbandi-Mujaddidi” silsilah in India, Afghanistan, Central Asia, Turkey, Arabia, Egypt, Morocco and Indonesia.

Many contemporary and later sources in Arabic and Persian, a number of works in English, Urdu and other languages have appeared so far, which throw ample light on the life, works and ideas of Hazrat Imam Rabbani.

His works particularly the collection of his letters (*Maktūbat-i Imam-i Rabbani*) have been a great source of religious and spiritual guidance through the centuries. A number of works dealing with his biography, religious thought, mystic ideology, political role and organizational activities have appeared in Arabic, Persian, English and Urdu during last four hundred years.

Whatever has been written in the last 400 years, it is available in published book form as well as in manuscript form. Most of the manuscripts have been published till now. I will discuss and describe all such published books.

1 Dr., Aligarh Muslim University, India

Hazrat Imam Rabbani has left his eight precious works, both in Arabic and Persian language. Manuscript copies of most of his works are available in almost all the major libraries of Indian sub-continent.

In the 19th century, when the printing press gained popularity and there started the series of publications of Arabic and Persian books, works of Hazrat Imam Rabbani also saw the light of the day and began to be taken for publication on priority basis.

Out of his eight works, the first one to be published for the first time, was *Maktūbat-i-Imam Rabbani*, which was compiled and edited by his three different disciples in three volumes, during the life time of Hazrat Imam Rabbani, under the titles *Durrul Ma'rifat* (درالمعرفت); *Nūrul Akhlāq* (نورالاخلاق) and *Ma'rifatul Halā'iq* (معرفت الخلائق).

Maktūbat-i-Imam-i-Rabbani was published for the first time in 1288A.H./1871 A.D. from Matba' Ahmadi, Delhi; till 1329 A.H./1920-21 A.D.

There came out at least eleven editions. Publications of eleven editions in such short time i.e. almost 35 years, is itself a proof of popularity and demand of the book called *Maktūbat-i-Imam-i-Rabbani*.

Among these 13 editions, the one edited by Nūr Ahmad Amritsari is the most authentic one, which was published between 1337-1343 A.H./1909-1916 A.D. in nine parts.

Other book of Imam Rabbani is *Radd-i-Rawāfiz* (رد روافض) which has been published 13 times i.e it has seen 13 editions since 1288 A.H./1871A.D. It is a small booklet which was earlier published along with the *Maktūbat-i-Imam-i-Rabbani* but which later on was published separately.

The Discourses of Hazrat Imam Rabbani were compiled by his *khalifa* Muhammad Siddiq Badakhshi Kishmi in 1019 A.H./1610 A.D. under the title *Mabda'-wa-Ma'ad* (مبدأ و معاد). It was published for the first time in 1307 A.H./1889 A.D. from Delhi's Matba' Ansari. Thereafter in 1309 A.H./1891 A.D. from Nizami Press, Kanpur; again in 1310 A.H./1892 A.D. from Matba' Ansari, Delhi; in 1311 A.H./1893 A.D. from Matba' Mujtaba'i, Delhi and in 1330 A.H./1912 A.D. it was published from Matba' Mujaddidi, Amritsar. This edition was edited by Nūr Ahmad Amritsari. This edition was published for the second time by Hakeem Abdul Majeed Saifi in 1376 A.H./1956 A.D. from Lahore. The Urdu translation of *Mabda'-wa-Ma'ad* was published from Allah Walon ki qaumi Dukan, Lahore but was

not dated. This translation was done by Maulana Ahmad Ali Batalwi.

One of the works of Hazrat Imam Rabbani is *Ma'ārif-i Ladunniya* (معارف لدنیہ) which was published for the first time with the efforts of Ahmad Ali Shauq in 1898 A.D. from Matba'-i-Ahmadiya of Rampur. Its second edition came out in 1351 A.H./1933 A.D. from Madina Press, Bijnore and the third edition was published from Lahore in 1376 A.H./1956 A.D.

The Urdu translation of *Ma'ārif-i Ladunniya* was published from Patiala near Sirhind. Date of publication is not mentioned on it. Its translator was Qazi Muhammad Ālamuddin, who has also translated the *Maktūbat-i-Imam-i-Rabbani* in Urdu. One of the editions of Urdu translation of *Ma'ārif-i Ladunniya* was published from Lahore by Malik Fazluddin Kakke Zai, but was not dated.

There was a great change in the academic atmosphere of India in the mid 19th century and Urdu language came up to overtake Persian Language; where creative works came into being in Urdu language. At the same time great Persian works were taken up for translation into Urdu. It was in this arena that most popular book of Hazrat Imam Rabbani was translated into Urdu.

The very first Urdu translation of *Maktūbāt-i Imām-i Rabbāni* was done by Maulvi Muhammad Husain Ibn Maulvi Qādar Bakhsh under the title *Altāf-i Rahmāni Tarjama-i Urdu Maktūbāt-i Imām-i Rabbani*. Its first part was based on only 20 letters which was published from Rawalpindi in 1314 A.H./ 1896 A.D. Its next part was probably not published. Maulvi Abdur Rahīm, the sub-editor of the daily news paper "Wakīl", Amritsar, has also translated *Maktūbāt-i Imām-i Rabbāni* and got it published from Steam Press, Amritsar. Its first volume which consisted of 17 letters was published in 1330 A.H./ 1912 A.D. from Amritsar only. But this series of publication could not be continued.

The first forty letters of *Maktūbāt-i Imām-i Rabbani* were published as *Ganjīna-i Anwār-i Rahmāni* from Lahore in 1330 A.H./1912 A.D. But this translation could also not be completed.

First of the complete translation of the work was that of Qazi Muhammad Ālamuddin which was published from Lahore in 1913 A.D. Later on, this was also published from Hyderabad (Deccan, India).

Muhammad Hidayat Ali Naqshbandi Mujaddidi Jaipuri was the scholar who prepared an abridged Urdu translation of the first volume of *Maktūbāt-i Imām-i Rabbāni* under the title *Durr-i Lāsāni* (دُر لائنی) which was first published from

Ma'arif Press, Azamgarh in 1350 A.H./ 1935 A.D. Summarized edition of the 2nd and the 3rd volume was to be published as declared in the first volume. But these could not be published. The other edition of this book was published from Al-Hidayah Research Centre, Jaipur. The date of publication was not mentioned on it.

Fully complete Urdu translation of *Maktūbāt-i Imām-i Rabbāni* was done by Muhammad Sa'īd Ahmad Naqshbandi which was published from Lahore in 1970 A.D. and later on from Delhi in 1996A.D.

Yet another translation of the work was done by Maulana Nasīm Ahmad Farīdī Amrohvi, in two volumes under the title *Tajalliāt-i Rabbani*, which was published from Lucknow in 1976 – 78 A.D. This is not a full length complete translation but a summary of all the three volumes. The translator has given biographical notes (in the foot note area) on the persons whom the letters have been written by Hazrat Imam Rabbani. This translation was first published in the monthly Urdu journal *Al-Furqan* (Lucknow) from September 1959 to February 1965 in 37 different issues. Later on it was published in the book form in two volumes; first volume in 1976 and the second volume in 1978 A.D. respectively.

The very first book that was published on the life and works of Hazrat Imam Rabbani was the work of his *khalifa* Muhammad Hashim Kishmi and that is *Zubdatul Maqāmāt* or *Barakātul Ahmadiya al Bāqiya* which was compiled in 1037 A.H. It contains the biographical notes on Khwaja Baqī Billah, Shaikh Ahmad Sirhindi and his deputies (*khalifas*). Hashim Kishmi, the author, wrote this book at the desire and will of the two sons of Hazrat Imam Rabbani i.e. Hazrat Khwaja Muhammad Ma'sum and Khwaja Muhammad Sa'īd. It was first published from the Mahmūd Press, Lucknow in 1302 A.H./1884-85A.D. It's second edition came out in 1307 A.H./1890 A.D. from Nawalkishore Press, Kānpur.

The first Urdu translation of *Zubdatul Maqāmāt* was published from Lahore by Malik Fazluddin Kakke Zai. The date of publication is not mentioned on it. Probably it must have been published in the early twentieth century. Another Urdu translation of *Zubdatul Maqāmāt* was published from Lahore under the title *Tazkirah-i Mujaddidiya Bāqiya*. Date of publication is not mentioned anywhere in the book.

The second work on Hazrat Imam Rabbani is *Hazrātul Quds* (حضرات القدس) which was authored by his deputy (*khalifa*) Muhammad Badruddin bin Ibrāhīm Sirhindi in 1058 A.H./1648 A.D. in 2 volumes. The first volume deals with the life of *Khulfa-i-Rashidīn* till Khwaja Baqī Billah; and the second volume contains the biographies of Hazrat Imam Rabbani, his deputies (*khalifas*) and his sons. This

book was published in its original language i.e. Persian in 1391 A.H./1971 A.D. from Lahore. Its second edition was published from Qaumi Hijrah Council, Islamabad in 1984 A.D., which was edited by Ghulam Mustafa Khan. But its Urdu translation was published 100 years before in 1343 A.H./ 1925 A.D. from Lahore in 2 volumes which was translated by Ahmad Husain Khan Naqshbandi Amrohvi.

Wisal-i-Ahmadi (وصال احمدی) by Muhammad Badruddin bin Ibrāhīm Sirhindi was the book written just after the death of Hazrat Imam Rabbani. It was in Persian language. This book deals with all the miracles (*karāmāts*) of

Hazrat Imam Rabbani that occurred before and after his death. It also deals with the situations and conditions through which Hazrat Imam Rabbani passed at the time of his death. Its Urdu translation has been done by Muhammad I'zāzuddin Ahmad Naqshbandi Mujaddidi Rāmpuri under the title *Irtihāl-i Mujaddidi* (ارتحال مجددی). This translation was published with the Persian text from Matba' ul Uloom, Muradabad in 1898 A.D.

The *khalifa* of Khwaja Muhammad Ma'sum Sirhindi called Khwaja Muhammad Baqir bin Sharafuddin Lahori also wrote a book on the life, times and ideas of Hazrat Imam Rabbani under the title *Kanzul Hidāyāt* (کنز الہدایات) (1090 A.H./ 1679 A.D. After being edited by Nūr Ahmad Amritsari, it was published in 1335 A.H./1916 A.D. from Lahore with analytical notes.

Umdatul Maqāmāt (عمدة المقامات) is the fourth book which was written on the life and works of Hazrat Imam Rabbani. It was written by Muhammad Fazlullah Sirhindi. This book was written in Persian language between 1126A.H./ 1714A.D. and 1133A.H./1720-21A.D. Here the author has given the account of lives starting right from the beginning i.e. the life of the Prophet Hazrat Muhammad PBUH down to all the Sufis of Naqshbandi order. It also deals in details with the lives of Hazrat Imam Rabbani, his *khalifas*, sons and the *khalifas* of his sons. This book was published in 1355A.H./1936-37A.D. from Expert Letho Printing Press, Lahore.

Rauzatul Qayyumia (روضۃ القیومیہ) is the Persian work of Abul Faiz Kamālud-din Muhammad Ahsān, which is in four parts. The first part deals with the life of Hazrat Imam Rabbani, his sons and his *khalifas*. The second part covers the biographies of Khwaja Muhammad Ma'sum Sirhindi, his sons and his *khalifas*. While the third part is based on the description of Hazrat Khwaja Muhammad Naqshband the son of Hazrat Khwaja Muhammad Ma'sum. The fourth part consists of the life of Muhammad Zubair, the grandson of Khwaja Muhammad Naqshband. The Persian text was not published but its Urdu translation was published from Faridkot

(Punjab) in 1318 A.H./1900 A.D. which was translated by Waliullah Siddiqi under the title *Hadīqa-i Mahmūdiya* (حدیقہ محمودیہ). Another Urdu translation, whose translator is not mentioned, was published by Fazluddin Kakke Zai from Lahore in 1335 A.H./1917 A.D. One of the editions of *Rauzatul Qayyumia* was published from Khanqah Inayetiya Mujaddidiya, Rampur. Up till now two of its parts have been published. First part published in 2010 and the second in 2011. The rest of the two parts is in the process of being published.

Manāqib-i Ahmadiya wa maqāmāt-i Sa'īdiya (مناقب احمدیہ و مقامات سعیدیہ) was written by Muhammad Mazharuddin Farūqi in Persian Language specially in the praise and qualities of Hazrat Imam Rabbani. It was published in 1281A.H./1864-65 from Delhi's Matba' Akmalul Matabe'.

Shaikh Ahmad Abul Khair Al Makki wrote a book called *Hadya-i-Ahmadiya* (ہدیہ احمدیہ) in 1307A.H./1889A.D in Persian on the genealogy of Hazrat Imam Rabbani in which he has dealt with the life of Hazrat Imam Rabbani along with his descendants and other mujaddidi Sufis. After thorough research, the author has given the biographies of all the Sufi saints of Mujaddidiya order right from the beginning of Hazrat Imam Rabbani till this book was written. During the compilation of this book the author traveled far and wide and visited all those cities of India wherever he came to know of having the descendants of Hazrat Imam Rabbani. This book was published from Nizami Press, Kānpūr in 1313A.H./1895-96.

The modified second edition of *Hadiyya-i-Ahmadiya* was published from Rampur in 1997 A.D. Its compiler was Abdul Majeed bin Shah Muhammad Abu Sa'id Rampuri. He has included the names and short notes on all the descendants of Hazrat Imam Rabbani right from the completion of the first edition of the book (1307A.H./1889A.D) till the publication of second edition (1418 A.H./1997 A.D.).

Anjābul Ansāb (انجاب الانساب) is the second book on the genealogy of Hazrat Imam Rabbani, compiled by Muhammad Hasan Jaan Mujaddidi in Persian language, which was published in 1340A.H./1922A.D. from Mash-hūr-i 'Ālam Press, Lahore.

The first book in Urdu language, which was written on the life and works of Hazrat Imam Rabbani was *Maqāmāt-i Imam Rabbani Mujaddid Alf-i Sāni'* (مقامات امام ربانی مجدد الف ثانی) authored by Muhammad Hasan Mujaddidi Mazhari. It was published from Delhi before 1306 A.H/ 1888 A.D. Its second edition was published with some additions and modifications in 1313 A.H./1895 A.D. from Jeewan Prakash Press, Delhi.

As to the reason behind writing this book, the author has described that in the days, when he (the author) used to visit his spiritual teacher (*Pīr*) Hazrat Maulana Ghulam Nabi (of Jhelam, Punjab, who was the disciple (مرید) of Ghulam Muhiuddin Qusūri), he saw several books on the life and works on Hazrat Imam Rabbani in the library of his *Pīr*. In this context he saw books entitled *Zubdatul Maqāmāt*, *Hazarātul Quds*, *Rauzatul Qayyumia* and *Risala Ma'shūqiya*. Since all these books were in Persian, it occurred to the author to write a book on the life of Hazrat Imam Rabbani. Therefore he wrote this book in Urdu language. He has divided the book in 15 chapters and has named every chapter as “*Maqām*”. The first eleven chapters have been devoted to the life, discourses, letters, *Makāshifat* and *Bashārāt* of Imam Rabbani. In the last four chapters, the author has given the description of the lives of the four sons of Hazrat Imam Rabbani.

The second book written on Hazrat Imam Rabbani in Urdu language is *Sawāneh Umri Imam Rabbani Mujaddid-i Alf-i Sāni* (سوانح عمری امام ربانی مجدد الف ثانی) by Muhammad Husain Ibn-i Shaikh Qadir Bakhsh. It is a small treatise of 44 pages published from Lahore in 1314 A.H./ 1896 A.D.

The third Urdu book *Majmu'a-i Hālāt wa maqāmāt-i Imam Rabbani Mujaddid-i Alf-i Sāni* (مجموعہ حالات و مقامات امام ربانی مجدد الف ثانی) was authored by Muhammad Abdul Ahad. It was written in 1317 A.H./1900A.D. but published long after in 1329 A.H./ 1911 A.D. from Matba' Mujtaba'i. It is first volume of the book while the author has intimated that he will be describing the live of his (Mujaddid sb's) sons and *khalifas*. But unfortunately the second volume could not be published.

A comprehensive work on the life of Hazrat Imam Rabbani was *Sīrat-i-Imam-i Rabbāni Hazrat Mujaddid-i Alf-i Sāni Al-Shaikh Ahmad Sirhindi Fārūqi Quddīsa-Sirrahu Al-Sāmi* (سیرت امام ربانی حضرت مجدد الف ثانی الشیخ احمد سرہندی فاروقی قدس سرہ السامی) which was written in Urdu language by Maulvi Abul Bayan Muhammad Dā d Pasr r Naqshbandi Mujaddidi (مولوی ابوالبیان محمد داود پسروری نقشبندی مجددی). This book was published from Amritsar in 1343A.H./1925A.D. Author of the book is the son of Nūr Ahmad Amritsari. Nūr Ahmad Amritsari is the famous scholar who had edited the famous *Maktubāt- Imam Rabbani* in nine parts. The author, Muhammad Dā d Pasr r , has divided the book in seven chapters; one of which is devoted to the miracles (*karāmāts*) of Mujaddid Sb. One chapter is kept for the *khalifas* in which he has dealt with 40 of the *khalifas* of Hazrat Imam Rabbani.

Yet another important book that emerged on the canvas about the life and works

of Mujaddid Sb. was *Sawāneh Umrī Hazrat Mujaddid Alf-i Sāni Sirhindi* (سوانح عمری حضرت مجدد الف ثانی سرھندی) by Ahsānullah Abbāsi Gorakhpuri, which was published in 1926 A.D. This book was written at the desire of Muhammad Hashmat Ali Khan of Rampur and was later on published too at his will from Rampur itself. The author has diverged from the traditional style by avoiding the descriptions of the miracles (*karāmāts*) of Hazrat Imam Rabbani and has also explained that miracles are not at all necessary for Sufism. Similarly in the last years of his life, Hazrat Imam Rabbani had visited the shrine/ *Dargah* of Muinuddin Chishti of Ajmer; where he was presented with the cover of the Mazār (قبر پوش) of the saint (Muinuddin Chishti). Mujaddid Sb. kept that sacred cover for his own coffin. The author has mentioned that such anecdotes are not worthy to be mentioned by the name of Mujaddid Sb. Neither we find any such description in any of his works. The author has also written that Emperor Jahāngīr was not much happy with Mujaddid Sb. and had adverse feelings for Mujaddid Sb., as is the popular thinking, and as has been said by some writers, is also not proved from the Tuzuk Jahangiri. In fact it is mentioned in Tuzuk that Jahāngīr showered Mujaddid Sb. with gifts and presents. Though Jahangir was against some of the views of Hazrat Imam Rabbani, but did not struck rigidly to it.

From *Qayyūmiyat* to his death (از قیومیت تا وفات) is the name of 7th part of the book. It is to be noted that Hazrat Imam Rabbani was awarded with *Khil'at-i-Qayyūmiyat* (خلعت قیومیت) in 1010 A.H./1601 A.D. The author has very beautifully arranged and described the events of his life in a chronological order. He has also named the year of *Qayyūmiyat* as San-i-Mujaddidi, like Islamic calendar year called san-i Hijra. Therefore he has written at every place san-i Mujaddidi in place of san-i Hijra, for example san-i 16 Mujaddidi, san-i 17 Mujaddidi, san-i 18 Mujaddidi and so on.

It was 24th san-i Mujaddidi that saw the last year of his life. The author has mentioned that Hazrat Mujaddid got the stage of *Qayyūmiyat* in the age of 40 years and he died when he was 63 years old. These years of getting *Qayyūmiyat* at 40 and death at 63 are completely in consonance with the years of Prophet Muhammad PBUH as the Prophet also got the prophet hood at the age of 40 and met his Allah in 63rd year of his life.

It was in 1950's that an eminent scholar of Islamic world, Syed Abul Hasan Ali Nadwi wrote a comprehensive book in Urdu entitled *Tārikh-i D'awat-o 'Azīmat* (تاریخ دعوت و عزیمت). It is in 5 volumes covering life, works and ideas of the famous

Sufis. Its first volume was published in 1955 from Darul Musannefin, Azamgarh while its next edition with corrections and additions was published later on in 1969 from Academy of Islamic Research & Publication, Lucknow. In the meantime its Arabic translation by Syed Salmān Nadwi was also published under the title “*Rijāl ul-Fikr wad-Da’wah fil Islām*”. The first two editions were published from Damascus in 1960 & 1965, while the third edition was published from Kuwait in 1969. Its English translation was done by Muhiuddin Ahmad under the title “Saviours of Islamic Spirit” published between 1971 & 1983. The fourth volume of this book (*Tārikh-i D’awat-o ‘Azīmat*) has been totally devoted to the life & works of Imam Rabbani. This volume basically covers Islamic History in the Indian Sub Continent in the Tenth Century Hijri From Akbar to Jahangir and the eminent deputies of the Sheikh Mujaddid Alf-i Sāni.

One of the important Islamic writers and thinkers of this age Dr. Muhammad Abdul Haq Ansāri wrote a book in English language under the title “Sufism and Shari’ah: a study of Shaykh Ahmad Sirhindi’s effort to reform Sufism”. It was published from Islamic Book Foundation, Leister (U.K.). Its second edition was also published in 1996 from the same place. The Indian edition of the book was published from New Delhi in 2004.

The book has two parts. The first part covers the thinking and ideology of Hazrat Imam Rabbani. The writer has done thorough study on the topic. The second part covers the translation from the three volumes of Maktubat-i Imam Rabbani. Only those portions have been translated as are relevant to the first part of the book.

The first part of the book has been divided into five chapters. The first chapter is titled as life and mission of Shaikh Ahmad Sirhindi, second chapter is definition of Sufism, the third is Sufism and shari’ah, the fourth chapter is on *wahdatus shuhūd*, while the fifth and the last chapter is perimeters of Islamic Sufism.

A detailed account of the life and thinking of Hazrat Imam Rabbani has been done in this book. In the third chapter, the author has dealt with the claims made by Mujaddid Sb. and the objections raised upon them along with their defensive replies. One of the claims of Hazrat Imam Rabbani is regarding his own “*Wilāyat*” which is revealed through a letter he wrote to his *pīr* Hazrat Baqī Billah. In this letter Mujaddid Sb. has written that he has passed through all those stages (مقامات) as were crossed by Usman bin Affan, Umar bin Khattab, Abu Bakr Siddiq one after the other and reached the stage of *Mahboobiyat* which is only one step lesser than that of *Maqām-i Nabuwwat*.

The author has considered such things as the *makashifat* (sort of prophecies) details whereof have been written by Mujaddid Sb. to his *pīr*. According to the author, the observations (*mushāhidāt*) of the Sufīs should not be taken as are apparent or visible from outward rather it is to be watched as to what is the real object behind it. Defending this observation the author has cited two dreams of Shah Waliullah Dehlavi and Shah Abdur Rahim Dehlavi from *Fuyūzul Haramain* and *Anfāsul Arifīn* of Shah Waliullah, and has tried to prove that the meaning of the dream of Hazrat Imam Rabbani was not at all the one which was commonly understood and as was apparent. This observation or dream only tells us the fact that Hazrat Imam Rabbani had also been blessed and gifted from God by such special qualities as were gifted to Hazrat Usman, Hazrat Umar, Hazrat Abu Bakr Siddiq and that similar to these people, special blessings of God were with Hazrat Imam Rabbani.

All the biographers of Hazrat Imam Rabbani, right from the beginning of *Hazratul Quds* till now, have regularly created chapters in their books and have given answers to the objections raised against Hazrat Imam Rabbani. 360 books against the objections on Hazrat Imam Rabbani had been written till 18th century, as stated by Rauzatul Qayyumia's author.

The first objection brought forth on Hazrat Imam Rabbani was by Hazrat Shaikh Abdul Haq Muhaddis Dehlavi, which was in the form of a letter. Several books/ booklets were written in refutation of this letter. Among these books / booklets *Kashf al Ghita 'An Azhān al Aghbiya* (كشْفُ الغُطَا عَنْ أَذْهَانَ الْاَغْبِيَاءِ) of Shaikh Mohammad Farrukh, the third son of Hazrat Muhammad Sa'īd (Son of Hazrat Imam Rabbani); *Ahqāq al Haq* (احقاق الحق) of Qazi Sanaullah Pani Pati; *Dalail al Tajdīd* (دلائل التجديد) of Abdul Hakeem Sialkoti; *Anwār-i Ahmadiya*; *Hadiya-i Mujaddidiya* and "*Al Kalam al Munji Bi Radd-I Iradat al Barzanji* of Wakeel Ahmad Sikandar-puri etc are important. For details pl. see Prof. Md. Iqbal Mujaddidi's Urdu book *Difa'-i Hazrat Mujaddid Alf-i Sani*.

Abul Hasan Zaid Faruqi, the Sajjada Nashin of Hazrat Mazhar Jan-i Janan wrote a book in Urdu language on the critics of Hazrat Imam Rabbani under the title *Hazrat Mujaddid aur Un ke Naqidīn* which was published from Shah Abul Khair Academy, Delhi in 1977. Its English translation was also published from Lahore in 1982 A.D. under the title "Hazrat Mujaddid and His Critics" translated by Mir Zahid Ali Kamil.

The book is divided into two parts. The first part covers the life and thinking of Hazrat Imam Rabbani. Here the author has written after thorough research that the

age of Hazrat Imam Rabbani was 62 years 4 months as against of 63 years.

The second part of the book deals with the replies of the opponents (*Mukhalefin*) or the critics of Hazrat Imam Rabbani. In this portion, special attention has been paid to those 4 important books written in English, in which severe criticism has been done on Hazrat Imam Rabbani.

According to the author, when the Urdu book of renowned Indian historian, Prof. Khalīq Ahmad Nizami on the life of Shaikh Abdul Haq Muhaddis Dehlavi titled *Hayat-i Shaikh Abdul Haq* was published in 1964, in which the full text of the letter was also included (with reference to *Ma'arijul Wilayet*) which was written to Hazrat Imam Rabbani from Shaikh Abdul Haq. After the publication of this letter, the attention of the English knowing academic world was diverted to this side, and with it started the showering of criticism on Hazrat Imam Rabbani. The first book which has been reviewed by the author in this connection is At-har Abbas Rizvi's "the Muslim Revivalist Movement in Northern India in the 16th & 17th Century". This book was published from Agra in 1965. Syed Sabah Uddin Abdur Rahman, the famous scholar and historian, published a detailed review in the monthly organ of *Darul-Musannefeen* "Ma'arif" in four series in 4 issues (March, September – November 1966) of the journal. Besides this, a well known figure in the academic world, Shabbir Ahmad Khan Ghauri, had also commented and reviewed this book. This review was published in Ma'arif (May 1966). Both these review articles (criticism) were so comprehensive that the author, Zaid Abul Hasan Faruqi, had included their summary in his book without any comment.

The other book which was commented and reviewed by Zaid Abul Hasan Faruqi and was also written in English is "The Indian Muslims" of Prof. Mujeeb. In one of the chapters of this book, a survey of the achievement of Hazrat Imam Rabbani has been done. In that context objections have also been raised. Zaid Abul Hasan Faruqi has defended all by giving satisfactory replies to these objections.

At the end the author has given two appendices. The first one is based on the English book of Anwārul Haq Haqqi's *The Faith Movement of Maulana Mohamad Ilyas* (published from London, 1972). A survey of that part has been done in which description along with the objections on Hazrat Imam Rabbani has been done. Another appendix is an Urdu article of Muhammad Shehab Māler Kotlavi, in which objection has been raised on the life style of Shaikh Saifuddin Ibn Hazrat Khwaja Muhammad Ma'sum (who was the grandson of Hazrat Imam Rabbani). There is no reference as to where this article of Shehab Māler Kotlavi was publis-

hed.

The midst of 20th century saw the emergence of new style of research which was a divergence from traditionalism to modernism. The personality of Hazrat Imam Rabbani and his thinking was also made the topic of research. Therefore Ph.D's were done on his life and ideas, special issues of journals were published and seminars were organized.

In India, uptill now two Ph.Ds have been done on the life and works of Hazrat Mujaddid Sb. The first Ph.D was done by Iqbal Sabir in 1990 from Centre of Advanced Study, Dept. of History, Aligarh Muslim University. The topic of the Ph.D was "The Life and Times of Shaikh Ahmad Sirhindi". The other Ph.D was done by Afroz Ahmad Bisati from Shah-i Hamdan institute of Islamic Studies, the University of Kashmir in 2001 under the title "Shaikh Ahmad Sirhind's Thought and its Impact on the Development of Sufism".

One of the famous literary persons, an author and an ālim of repute, Maulana Muhammad Manzūr No'mani edited a monthly Urdu journal *Al-Furqan* with special issue on the life and works of Hazrat Imam Rabbani in 1938 A.D. This special issue has 19 articles from the learned scholars of India like those written by Manāzir Ahsan Gīlanī, Maulana Abdush Shakoor Luckhnawi, Maulana Abdul Mājid Daryabadi, Maulana Nasim Ahmad Faridi, Mufti Syed Mehdi Hasan Shahjah-anpuri etc. This special issue gained such great popularity that its next edition was printed in 1958 A.D. Maulana Muhammad Manzūr No'mani selected the articles from this reputed journal and gave the shape of full fledged book under the title *Tazkira Imam Rabbani Mujaddid-i alf-i Sani* which was published from Lucknow in 1959 A.D. To our great astonishment, this book saw 12 editions till 2006.

Several seminars and conferences have also been organized on the life and thinking of Hazrat Imam Rabbani in India. It was 2004 that the Institute of Islamic Studies of the Aligarh Muslim University organized a seminar on "Contributions of Shaikh Ahmad Sirhindi to Islamic Thought". The proceedings of the seminar were published in two volumes. The articles in English were compiled in one volume while the other volume comprised of articles in Urdu. There were following ten articles in English:

1. Modern Writings in English on Shaikh Ahmad Sirhindi since 1971 by Iqtidar Husain Siddiqui. In this article an introduction to the three important books on Shaikh Ahmad has been done. These books are: I. Yohanan Friedman's "Shaikh Ahmad Sirhindi: An outline of his thought and a study

of his image in the eyes of posterity” ; II. “A History of Sufism in India: From sixteenth Century to Modern Century” Vol. II by Athar Abbas Rizvi ; III. “Sufism and Shari’ah: A Study of Shaikh Ahmad Sirhindi’s Effort to Reform Sufism” by Dr. Muhammad Abdul Haq Ansari.

Titles of the other English articles are:

2. “Shaikh Ahmad Sirhindi and his *Maktūbat*” by Abdul Qadir Jafari
3. “Shaikh Ahmad Sirhindi’s Relations with Jahangir” by Iqbal Sabir
4. “Shaikh Ahmad Sirhindi’s Critique of Mysticism” by Muhammad Rafique
5. “Mujaddid’s Criticism on Ibn Arabi” by Tasadduq Husain
6. “The Mujaddid and Fortunes of Sufism” by K.M.Yusuf Amin
7. “Shaikh Ahmad Sirhindi: His Vision of Islam” by Mahmudul Haq
8. “An Analysis of Mujaddid’s Critique of Hinduism” by Obaidullah Fahad
9. “Allama Iqbal on Shaikh Ahmad Sirhindi’s Contribution to Islamic Thought” by Abdur Rashid Bhat.
10. “Shaykh Ahmad Sirhindi: A Selected Bibliography” by Kabir Ahmad Khan

The Urdu volume has eleven articles. In the first three articles ample light has been thrown on the modern view of Hazrat Imam Rabbani. An article is completely devoted to the misunderstandings between Hazrat Imam Rabbani and Shaikh Abdul Haq Muhaddis Dehlavi. Two of the papers are on the comparative study of *Wahdatul Wujūd* and *Wahdatush Shuhud*. Introduction to the Arabic works of Hazrat Imam Rabbani has also been done in one of the articles. In yet another article an introduction to the Istanbul edition of *Al- Muntakhabāt min Maktubāt-al-Imam-i Rabbani-al-Mujaddid alf-i Sāni* (المنتخبات من مكتوبات الامام الرباني المجدد الالف) (ثانى احمد الفاروقى السرهندى) has been done, which was published in 1974/1394. Its Arabic translator was Muhammad Murad Minzalavi al Makki. Yet another article is the introduction of an Arabic manuscript *Al- Jannāt al Samāniya* (الجنات السمانية), which was written on the life of Hazrat Imam Rabbani. The author of *Al Jannāt al Samāniya*, Hazrat Abdul Ahad Wahdat was the grandson of Hazrat Imam Rabbani. Its only copy of the manuscript is known to exist in Aligarh Muslim University’s Maulana Azad Library. Therefore it is better to give some detail about this book.

Shaikh Abdul Ahad Wahdat wrote this book during his hajj period. In this sacred journey of Hajj Shaikh Wahdat’s companion was his cousin Khwaja Hujjatullah Naqshbandi S/O Khwaja Muhammad Ma’sum Sirhindi. As to the reason for

any writing this book, the author has written that people from Arab countries had desired me to pen down a book on the life of my grandfather Hazrat Imam Rabbani. Therefore, I wrote this, so that Arabs may also be benefited from the life of Hazrat Imam Rabbani. Naturally, besides the desire of Arabs, there must also have been hearty feelings of the grandson himself to make the life of his grandfather immortal by introducing his life in the Arab world.

It is a small treatise of 64 folios having 8 chapters. The first part is based on those prophesies (بشارات) which were in vogue before the birth of Hazrat Imam Rabbani. The second chapter deals with the genealogy of Hazrat Imam Rabbani. The third chapter consists of the Sufi orders that emerged from the sacred personality of Hazrat Imam Rabbani and his spiritual guides (مشايخ). Chapter fourth is on the style and manner of shaking hands (مصافح). The most important chapter is the fifth one, which deals with the works of Hazrat Imam Rabbani. Sixth chapter is on the miracles (كرامات) of Hazrat Imam Rabbani. The seventh chapter is about *Makāshafat* (مكاشفات) of Hazrat Imam Rabbani, while the eighth one and the last chapter deals with the objections raised upon Hazrat Imam Rabbani and replies there to.

Only two books have been mentioned up till now, as the reference books on Hazrat Imam Rabbani namely *Hazarātul Quds* of Shaikh Badruddin Sirhindi and *Zubdatul Maqāmāt* of Shaikh Hashim Kishmi. Another book *Al-Jannāt al Samāniya* of Shaikh Abdul Ahad Wahdat is an important addition in this list.

Today, even now, there are a number of manuscripts in Arabic and Persian on the life and thinking of Hazrat Imam Rabbani that are yet to be worked upon and published. For example we may cite the names of a few manuscripts available in Maulana Azad Library of Aligarh Muslim University.

Janyu 'd-Dāni fi Manāqib-i Mujaddid-i Alf-i Sāni (جنی الدانی فی مناقب مجدد الف) by Irshad Husain al Mujaddidi (ثانی)

Risala fi Ahwāl al Shaikh Ahmad al Sirhindi (رساله فی احوال الشیخ احمد السرهندی) by anonymous author

Khair-al Kalām (خیر الکلام) by Shaikh Abdul Ahad Wahdat

Risala dar 'Aqāid Mujaddid-i Alf-i Sāni (رساله در عقاید مجدد الف ثانی) by an anonymous author

Maktub dar Hall-i Qaul-i Mujaddid Alf-i Sāni (مکتوب در حل قول مجدد الف ثانی) by Muhammad Farrukh

Wazāif-i Ahmad Sirhindi (وظایف احمد سرہندی)

Similarly if survey is done, we would be able to discover several other unpublished works on the life and ideas of Hazrat Imam Rabbani available in different libraries of India and abroad.

In regard to Mujaddid studies, Urdu language gets the pride of place. And the Indian Sub Continent excels in the matter producing the highest number of authentic literature on the great saint in Urdu, English and Persian languages.