

FIVE NOTABLE ENDORSEMENTS FOR
IMAM AḤMAD RIḌĀ KHĀN'S
*al-Dawlat al-Makkīyyah bi
al-Mādah al-Ghaybiyyah*



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1. *The endorsement of Muḥammad Saʿīd b. Muḥammad Bābuṣayl, Mufti of the Shāfiʿī school and Sheikh of the scholars of Mecca the Sanctified*

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL. I have examined the treatise of my perfected and virtuous master, Aḥmad Riḍā Khān, that he called *al-Dawlat al-Makkīyya bi al-mādda al-ghaybīyya*. I believe that this treatise and its perfected author, my master Aḥmad Riḍā Khān, deserve lavish praise for three reasons.[1] He is the leading scholar in his region and he is an exacting and verifying scholar in the Sacred Sciences of the Shariah, avid in his pursuit of both their fundamentals and subsidiary issues. [2] He strove and expended great effort for the sake of the Master of the Messengers ﷺ, and exalted and honored him as he deserves, especially with regard to the bounty that Allah blessed the Prophet ﷺ with: giving him endless knowledge of the unseen from what is contained in the Preserved Tablet [*al-Lawḥ al-Mahfūz*], the Throne, the higher celestial worlds, and other things that the author explained in this treatise.

To establish the soundness of his view, the author provided an almost inestimable number of proofs and evidence from citations he quoted from some of his Sheikhs and from the early and latter-day authors—as anyone who reads this treatise can see. [3] Finally, his treatise is of tremendous stature, for the author wrote it during his Hajj in the year 1323 AH in an extremely short period (as he mentioned in the treatise). The author excelled in this work and detailed within it many inferences and areas of scholarly research; and this is why the scholars of the two Sacred Sanctuaries [Mecca and Medina] received it positively and wrote endorsements for it. They did well in their reception of it, and that was the least they could do. If you are aware of all of this you will realize the utter misguidance of the Wahhabis and envious people who object to him. This is what has been made easy for me in aid of this perfected Imam.

Uttered and written by the one hopeful in perfected works through his Lord

—Muḥammad Saʿīd b. Muḥammad Bābuṣayl,
Mufti of the Shāfiʿī school and Sheikh of the scholars of Mecca the
Sanctified. May Allah forgive him, his parents, his Sheikhs,
and all Muslims

2. The endorsement of ‘Abdullāh b. ‘Abd al-Raḥmān Sirāj, Mufti of the Ḥanafī school in Mecca the Sanctified

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL. All praise is due to Allah the Knower of the Unseen, who made the path of the religion clear by the independent judgments [*ijtihād*] of the mujtahid imams and included us, by their blessings, in the ranks of the rightly-guided. I bear witness that there is no god but Allah, who is alone and without partner, and who is singled out with absolute grandeur and is exaltedly transcendent above the traits of deficiency, mendacity, and lying. And I bear witness that our master Muḥammad is His servant and Messenger, whom Allah sent when the signposts of the religion had faded into obscurity and when the tongues uttering phrases of Divine Unity [*tawḥīd*] had gone mute. The Messenger of Allah ﷺ continued to establish Islam as he erected its pillars and made it dominant, so may Allah send prayers and salutations upon him for as long as the objectives appear in the minds and the specious doubts are removed from the souls.

All praise is due to Allah, the Exalted and Magnificent, for creating scholars in the various epochs and regions, reviving the religion through them and depositing within their hearts the lights and secrets that grant their souls full understanding and complete realization and certitude. One such scholar is the author of this treatise *al-Dawlat al-Makkīyya*, the erudite polymath and sagacious pillar, the king of the notable scholars who proves true the wise statement of the one who said, “The early scholars have left a great deal for the latter-day scholars.” I examined this treatise and found the secrets of proofs dispersed within its contents. The author excelled and provided benefit and clarified the ways of guidance and rectitude. That is not the lot of every author who writes and provides copious citations and quotes; such favors are divinely bestowed by the Master to whom He wills and for whom He shows divine concern (as “many claim union with Laylā, but Laylā admits not to their union”).

Anyone who contemplates this treatise and considers both its apparent and subtle meanings will realize the lie perpetuated by those who claim that the author equates the knowledge of our Prophet ﷺ with Allah’s knowledge (may He be exalted and His proofs magnified), and similar lies and

calumnies. Truth has manifested and falsehood has perished. May Allah reward the author of this treatise with the best reward and recompense, and may He make us and him stand upright on the best path and the straightest way, and may He blight his and our vehement opponents—amen.

Dictated by the servant of the Sacred Law and Way.

—ʿAbdullāh b. ʿAbd al-Raḥmān Sirāj,
Mufti of the Ḥanafī school in Mecca the Sanctified, may Allah forgive
him, his parents, and all Muslims

3. *The endorsement of Muḥammad ʿĀbid, Mufti of the Mālikī school in Mecca the Sanctified*

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL. All praise is due to Allah whose knowledge encompasses the universals and particulars. And may prayers and salutations be upon the one who was granted all-encompassing speech and unequivocal signs—our master Muḥammad—whose knowledge of the unseen matters via revelation and inspiration is acquired from the Creator of the earth and the heavens. And may prayers and salutations be upon his family of nobility and Companions who are worthy of emulation.

I have examined this treatise by the erudite scholar, Sheikh Aḥmad Riḍā Khān, and found that it articulates the view that the Prophet’s ﷺ knowledge of the unseen matters is from the outpouring of the knowledge of the Most Exalted. In this treatise, the author did not include—as the liars claim—any falsities, calumnies, or statements that are not supported by clear proofs. May Allah reward this admirable author the best of rewards on behalf of Islam and the Muslims. Indeed, He is Close and All-Hearing. May Allah Most High send prayers and salutations upon our master Muḥammad and his Companions.

Dictated by the one poor unto his Lord.

—Muḥammad ʿĀbid,
Mufti of the Mālikī school in Mecca the Sanctified

4. *The endorsement of ʿAbdullāh b. Ḥumayd, Mufti of the Ḥanbalī school in Mecca the Ennobled*

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL. I praise You [Allah] whose praise everything glorifies, and whose bounties and graces encompass all of existence. [O Allah!] You are the First without beginning and the Last without end. I praise Him for choosing servants whom He wills and designating mujtahid scholars to uphold the Sacred Law of his Chosen Prophet (Muṣṭafā) ﷺ, and making them stars for the rightly-guided and missiles against the transgressors. I send prayers and salutations upon our master and Prophet Muḥammad, the leader of those whose limbs shine from ritual ablution, and upon his Companions and those who follow him with excellence until the Last Day.

I have examined this treatise that has received acceptance from every person of prominence and I found that the radiance of its proofs has banished every form of darkness, and the lights of its guidance have illumined this *Umma*, confirming what has been said about it. On the other hand, there is no fault in them save for the fact that their swords are dull due to the absence of scholars in their ranks. So after their battle trench was manned, I praised Allah abundantly, and if I was upon ritual ablution I would have prostrated to Allah out of gratitude and thanks for Him bestowing us with this exacting and verifying scholar whose tree of knowledge continues to grow through the passage of time, and whose fruits of action are accepted by the King and Judge. May Allah Most High send prayers and salutations upon our Prophet Muḥammad, and his family and guiding Companions. All praise is due to Allah by whose bounty all good works are completed.

Written by the lowly and poor one.

—ʿAbdullāh b. Ḥumayd,
Mufti of the Ḥanbalī school in Mecca the Ennobled,
may Allah safeguard it, amen

5. *The endorsement of Sayyid Muḥammad b. al-Sayyid Wāsi^ḥ al-Ḥusaynī al-Idrīsī, Servant of Sacred Knowledge in Medina the Illumined*

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL. O Allah! We praise You, the One who taught man what he did not know; the One who addressed His beloved with His statement, *«And He taught you what you did not know, and indeed, the bounty of your Lord toward you is tremendous»*. O Allah! Send prayers and salutations upon our master Muḥammad, whom You made the master and leader of those to whom You disclosed Your unseen, and send prayers and salutations upon his family and Companions—the leaders of Ahl al-Sunna wa al-Jamā^ʿa—and upon those who follow them with excellence until the establishment of the Final Hour.

During my stay in the city of the Best of Creation in 1330 AH (may the best of prayers and most complete of salutations be upon the one who resides in it) I examined the treatise *al-Dawlat al-Makkīyya* by the erudite scholar, Sheikh Aḥmad Riḍā Khān, the pride of the scholars of India. I was completely amazed by the treatise; so glorified above all deficiencies is He who grants wisdom to and for whom He wills and decrees. This should come as no surprise, for Allah has many servants who establish righteousness in the earth and eradicate corruption. May Allah preserve the author of this treatise—the enlightened Sunni critic—and grant him a goodly reward, for he has done exceedingly well and brought benefit and substance that delights the hearts of Ahl al-Sunna, and sours the hearts of the envious people of misguidance.

In summary, let me say that there exists quotes regarding many of the saints and those brought nigh who received news about unseen matters, so what say you about the master of the Prophets and Messengers?

My master and father, Sayyid Wāsi^ḥ, who was a well-known saint with miracles both before and after his passing, informed [us] of some of the unseen matters and they occurred exactly as he described, may Allah Most High have mercy upon him. One example is when he was completely healthy but informed us that he would die after a few days, and that his wife—who had bore for him four sons but no girls—was pregnant with a

girl. A short while after he informed us of this he died without any apparent illness, and this was before his wife had given birth; in fact, she was only pregnant for two months at the time of his death, but when she delivered the child, lo and behold, it was a girl just as he described, may Allah have vast mercy upon him. His grave is located in Java and is visited from all corners, and till this day he has manifest miracles. This is a common occurrence with the saints, so what do you think about the master of the first and the last? The Prophet ﷺ did not depart from this abode [i.e., the world] until Allah disclosed to him [the knowledge of the unseen], including the knowledge of the five.¹ In his commentary upon the *Burda*, Ibrāhīm al-Bājūrī stated that he ﷺ did not depart from this world until Allah Most High taught him the five matters.

Uttered on short notice and written with timidity by the servant of Sacred Knowledge in the noble Meccan Sanctuary.

—Sayyid Muḥammad b. al-Sayyid Wāsi^c al-Ḥusaynī al-Idrīsī
 Medina the Illumined
Jumādā al-Thāniya, 1330



¹ Referring to the hadith of Ibn ‘Umar ؓ in which the Prophet ﷺ said, “The keys to the unseen include five that no one knows except Allah. No one knows what shall happen tomorrow except Allah; no one knows what is contained within the wombs except Allah; no one knows when the Final Hour will be established except Allah; no one knows in which land he will die except Allah; and no one knows when the rains will come except Allah.” (al-Bukhārī) Addressing this hadith and the position of the scholars who held that the Prophet ﷺ did not have knowledge of the five, Imam Jalāl al-Dīn al-Suyūṭī wrote in *al-Khaṣā’iṣ al-kubrā*, “Some of them [the scholars] held that he was in fact given knowledge of the five, as well as knowledge of the Hour and the *rūḥ* [spirit], but that he remained silent.”—Tr