

Notes and Comments

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Aḥmad Razā Khān's Oeuvre: A Descriptive Bibliography of 200 of His Published Works

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Abstract

The Indian Ḥanafī polymath Aḥmad Razā Khān Barailvī (d. 1340/1921)—the eponym of the “Barailvī movement” within contemporary South Asian Islam—is undoubtedly one of the most important and influential Muslim scholars of the last two hundred years. As an author, Khān was incredibly prolific, with over 670 works to his name. ‘Abd al-Mubīn Nu‘mānī, a contemporary Barailvī historian, has noted that 531 of these are original works while 148 are glosses or annotations. A little over 250 of Khan’s works have been published thus far; therefore, the bulk of his scholarship awaits editing and printing. To help shed light on Khān’s impressive scholarly legacy, I have attempted to provide a descriptive bibliography of 200 of his published writings, although there are many others.

Keywords

Hanfism, South Asia, Sunnism, Barailvī thought, bibliography.

Introduction

The Indian Ḥanafī polymath Aḥmad Razā Khān Barailvī (d. 1340/1921)—the eponym of the “Barailvī movement” within contemporary South Asian Islam—is undoubtedly one of the most important and influential Muslim scholars of the last two hundred years.¹ A gifted jurist whose erudition was recognized by admirers and adversaries alike, Khān’s body of work covers the entire scope of the classical Islamic sciences. After seeing some of his legal writings, the librarian of the Great Mosque of Mecca at his time, Ismā‘īl Khalīl al-Ḥanafī, famously remarked, “If Abū Ḥanīfah had seen it, it would have pleased him . . . and he would have made its author among his

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¹ On Khān’s life, see Sayyid Zafar al-Dīn Bihārī, *Ḥayāt-i A‘lā Ḥazrat* (Karachi: Maktabah-i Rizviyah, 1938); Muḥammad Mas‘ūd Aḥmad, *Ḥayāt-i Maulānā Aḥmad Razā Khān Barailvī* (Sialkot: Islāmī Kutub Khānah, 1981); Ḥasnain Razā Khān, *Sīrat-i A‘lā Ḥazrat* (Karachi: Maktabah-i Qāsīmiyah Barkatīyah, 1986).

companions!”² In the Middle East and North Africa, endorsements for Khān’s *al-Dawlah al-Makkiyyah* were penned by ‘ulamā’ as prominent as the Palestinian Sufi revivalist Yūsuf al-Nabhānī (d. 1350/1932), all while the Moroccan *ḥadīth* specialist ‘Abd al-Ḥayy al-Kattānī (d. 1382/1962) referred to its author as “the gleaming star” (*al-shihāb*) of India.³ In the subcontinent, even Khān’s critics acknowledged his juristic expertise. For example, Sayyid ‘Abd al-Ḥayy al-Ḥasanī (d. 1342/1923) admitted that “a scholar of his class, with such extensive knowledge of Ḥanafī *fiqh*, its constituents, minutiae, and nuances, was rare.”⁴

Aḥmad Razā Khān’s vision of Sunni orthodoxy was one firmly grounded in the late traditional triumvirate comprising the four schools of jurisprudence, the classical schools of theology (Ash‘arī, Māturīdī, non-anthropomorphist Atharī), and the Sufi orders. He was vehemently opposed to all sects and groups that he felt either disrupted this normative order (such as the Salafī Ahl-i Ḥadīth, which rejected following the four schools of *fiqh*) or violated the reverence due to the Prophet, his companions, and other venerated figures. Common misconception frequently portrays Khān as a solitary polemicist who arose against the majority body of South Asian ‘ulamā’. In reality, however, his refutationary voice was far from an isolated one. Many of Khān’s sentiments against the Deobandis⁵ and Salafis were shared by a wider and often-interlinked network of ‘ulamā’ in cities as diverse as Kichhauchha, Marehra, Badayun, Khayrabad, and Rampur. What all these scholars shared was the distinct conviction that purist reformist groups like the Deobandis represented deviant aberrations from the mainstream understanding of the *ahl al-sunnah wa ’l-jamā’ah* as it had been practised in the subcontinent for centuries.⁶ Drawing a direct ideological link between earlier scholars and the Barailvī movement, Khān’s close student Sayyid Na’īm al-Dīn Murādābādī (d. 1367/1948)

² Cited in “Dhikrā Wilādat al-Imām Aḥmad Raḍā Khān Raḥimahu Allāh Ta’ālā,” *Arabic DawateIslami*, May 24, 2021, <https://www.arabicdawateislami.net/gallery/18734>.

³ Sayyid ‘Abd al-Ḥayy al-Kattānī, *Fihris al-Fahāris*, 2 vols. (Beirut: Dār al-Gharb al-Islāmī, 1982), 1:86.

⁴ Sayyid ‘Abd al-Ḥayy al-Ḥasanī, *Nuzhat al-Khawātir*, 8 vols. (Beirut: Dār Ibn Ḥazm, 1999), 8:1182.

⁵ On the Deobandi-Barailvī split, see Barbara Daly Metcalf, *Islamic Revival in British India: Deoband, 1860-1900* (Princeton: Princeton University Press, 1982), 296-314; Brannon Ingram, *Revival from Below: The Deoband Movement and Global Islam* (Oakland: University of California Press, 2018), 173-78; SherAli Tareen, *Defending Muḥammad in Modernity* (Notre Dame: University of Notre Dame Press, 2020).

⁶ On Khān’s presentation of the preceding Indian Sunni tradition as a unanimous body opposed to Deobandism and Salafism, see Tareen, *Defending Muḥammad*, 277.

stated, "From the later [local] scholars, [the true Sunni] is he who follows the Shaykh 'Abd al-Ḥaqq Dihlavī, the king of the scholars (*malik al-'ulamā*'), Baḥr al-'Ulūm 'Abd al-'Alī Farangī Maḥallī, Maulānā Faẓl-i Ḥaqq Khairābādī, Maulānā Faẓl-i Rasūl Badāyūnī, Muftī Irshād Ḥusain Rāmpūrī, and Maulānā Muftī Shāh Imām Aḥmad Raẓā Khān Barailvī."⁷

As an author, Khān was incredibly prolific, with over 670 works to his name. 'Abd al-Mubīn Nu'mānī, a contemporary Barailvī historian, has noted that 531 of these are original works while 148 are glosses or annotations.⁸ A little over 250 of Khān's works have been published thus far; therefore, the bulk of his scholarship awaits editing and printing. In the 22-volume Karachi edition of the *Fatāvā-i Rizviyah*, we find 250 monographs, superseding the earlier 30-volume Lahore edition, which featured 206. Many of these monographs—most of which are written in Urdu—have also been published individually, and some have been translated into other languages. Apart from the works found in *Fatāvā-i Rizviyah*, some of Khān's other significant published writings include the Arabic *Jadd al-Mumtār* (his marginalia on Ibn 'Ābidīn's [d. 1258/1842] *Radd al-Muḥtār* in 5 volumes), *Fatāvā-i Afrīqah*, his various books of poetry, and other important doctrinal works such as *al-Dawlah al-Makkiyyah*.

To help shed light on Khān's impressive scholarly legacy, I have attempted to provide a descriptive bibliography of 200 of his published writings, although there are many others. I should mention at the outset that I will not be giving details about *where* or *when* each treatise or book was first printed, for many of them have been published several times in India and Pakistan.

1. *A'ālī 'l-Ifādah fī Ta'ziyat al-Hind wa Bayān al-Shahādah*. A critique of the practice of taking out miniatures of al-Ḥusayn's shrine during Muḥarram processions.
2. *A'jab al-Imdād fī Mukaffirāt Ḥuqūq al-'Ibād*. A treatise on the Islamic understanding of human rights (*ḥuqūq al-'ibād*) and how one is to practically live according to these rights.
3. *A'azz al-Iktināh fī Radd Ṣadaqat Māni' al-Zakāh*. A work on the impermissibility of replacing the obligatory pillar of alms with other voluntary acts of charity.
4. *Abarr al-Maqāl fī Istiḥsān Qublat al-Ijlāl*. A treatise on the legal ruling concerning kissing the forehead as a gesture of respect.
5. *Abḥāth-i Akhīrah*. A final epistle written to the Deobandī scholar Ashraf 'Alī Thānavī (d. 1362/1943), asking him to explain particular statements in his

⁷ *Al-Faqīh* (Amritsar) 21, no. 1 (August 1945): 9.

⁸ See Muḥammad 'Abd al-Mubīn Nu'mānī, *Taṣānīf-i Imām Aḥmad Rizā* (Lahore: Rizā Academy, 2005).

works that Khān found problematic. In this work, Khān still addressed Thānavī respectfully as “*janāb maulavī Thānavī ṣāhib.*”

6. *Al-Adillah al-Ṭā'inah fī Adhān al-Mulā'inah.* A work on the Shī'ī call to prayer.
7. *Afṣaḥ al-Bayān fī Mazāri' al-Hindūstān.* A treatise on the legal rulings pertaining to the land of India.
8. *Al-Aḥkām wa 'l-'Ilal fī Ishkāl al-Iḥtilām wa 'l-Balal.* A comprehensive study of the legal rulings relating to nocturnal emissions.
9. *Aḥkām-i Sharī'at.* A compilation of 230 *fatāwā*. Some of the many topics covered in this work include the consumption of seafood other than fish; the matter of eating animals killed by gunshot; the rights of one's parents; the prohibition on keeping names like Muḥammad Nabī, Aḥmad Nabī, Nabī Aḥmad, 'Alī Jān, and Muḥammad Jān; the virtues of the names Muḥammad and Aḥmad; a response to a particular *fatwā* of the prominent *ḥadīth* scholar 'Abd al-Ḥayy Lakḥnavī (d. 1304/1886); the general rights of men and women; the obligation upon women to veil in front of their Sufi shaikh; the legal ruling on playing chess; the permissibility of buying items from Hindus; and various issues relating to gender mixing.
10. *Al-Aḥlā min al-Sukkar li Ṭalabat Sukkar Rūsar.* A treatise on the legal ruling regarding processed sugar that contains animal charcoal. In the first part of the text, Khān outlines various key principles of jurisprudence.
11. *Ajlā 'l-'lām anna 'l-Fatwā Muṭlaqan 'alā Qawl al-Imām.* A work on the importance of giving Ḥanafī legal judgements in accordance with the position of Abū Ḥanīfah. Following Ibn al-Humām's (d. 861/1457) criticism of some earlier Ḥanafī scholars who had permitted taking views that opposed those of Abū Ḥanīfah, Khān analyses various aspects of this topic over the course of 84 pages.
12. *Ajwad al-Qirā li Ṭālib al-Ṣiḥḥah fī Ijārat al-Qurā.* A short treatise on the contract of land in villages.
13. *Ākid al-Taḥqīq bi Bāb al-Ta'līq.* A critique of a particular *fatwā* issued by another scholar pertaining to divorce.
14. *Al-Amn wa al-'Ulā li Nā'it al-Muṣṭafā bi Dāfi' al-Balā'.* A defence of seeking help from the Prophet, written in response to some local scholars who had deemed polytheistic a particular phrase in the Yemeni Sufi Abū Bakr b. Sālim's (d. 992/1583) revered devotional poem *al-Tāj* (known in the subcontinent as *Durūd-i Tāj*).
15. *Anfas al-Fikar fī Qurbān al-Baqar.* A response to a local controversy surrounding the slaughter of cows.
16. *Anhār al-Anwār min Yamm Ṣalāt al-Asrār.* A Sufi research paper, looking into the history of a particular voluntary prayer transmitted in some strands of the Qādirī Sufi order.
17. *Anṣaḥ al-Ḥukūmah fī Faṣl al-Khuṣūmah.* A work of *fiqh* dealing with a complex issue of partnership and inheritance.
18. *Anwār al-Bishārah fī Masā'il al-Ḥajj wa 'l-Ziyārah.* A treatise on various matters relating to pilgrimage and grave visitation.

19. *Anwār al-Intibāh fī Ḥill Nidā' Yā Rasūl Allāh*. A defence of *istighāthah*, the practice of calling upon prophets and saints for help.
20. *Anwār al-Mannān fī Tawḥīd al-Qur'ān*. An intricate Arabic scholastic theological work on the divine speech of God and the discussions surrounding *al-kalām al-naḥsī* and *al-kalām al-lafzī*.
21. *Al-'Arūs al-Mi'tār fī Zaman Da'wat al-Iftār*. A treatise on the necessity of reciting the supplication of *iftār* after breaking one's fast.
22. *'Aṭā' al-Nabī li Ifādat Aḥkām Mā' al-Ṣabī*. A work of jurisprudence, dealing with the rulings pertaining to water acquired or owned by a child.
23. *'Aṭāyā 'l-Qadīr fī Ḥukm al-Taṣwīr*. When the phenomenon of photography first arose, traditional jurists took several different positions regarding its lawfulness. For his part, Khān chose the opinion of prohibition, detailing the various reasons for his stance in this treatise.
24. *Aṭā'ib al-Tahānī fī 'l-Nikāḥ al-Thānī*. A work on the rules pertaining to a second marriage and the legal judgement on people who excommunicate (*takfīr*) those who deem remarriage for widows to be either obligatory or forbidden.
25. *Aṭā'ib al-Ṣayyib 'alā Arḍ al-Ṭayyib*. A defense of imitation (*taqlīd*) in jurisprudential matters.
26. *Awfā 'l-Lum'ah fī Adhān Yawm al-Jumu'ah*. A treatise on holding the second call to prayer outside the mosque on Friday.
27. *Azhār al-Anwār min Ṣabā Ṣalāt al-Asrār*. A work on various important points relating to the *ṣalāt-i al-ghauthiyah*, a particular voluntary prayer transmitted in some strands of the Qādirī Sufi order.
28. *Azkā 'l-Ihlāl bi Ibṭāl Mā Aḥdath al-Nās bi Amr al-Hilāl*. A legal work on a particular matter concerning the sighting of the new moon.
29. *Bāb al-'Aqā'id wa 'l-Kalām*. A refutation of the theological beliefs of the Hindus, Zoroastrians, Jews, Christians, philosophers, naturalists, Qādiyānīs, and others.
30. *Badhl al-Jawā'iz 'alā 'l-Du'ā' ba'd Ṣalāt al-Janā'iz*. A work detailing the proofs for supplicating after the funeral prayer.
31. *Badr al-Anwār fī Ādāb al-Āthār*. A treatise on the importance of venerating the relics of prophets and saints.
32. *Barakāt al-Imdād li Ahl al-Istimdād*. Another defense of *istighāthah*.
33. *Barakāt al-Samā' fī Ḥukm Isrāf al-Mā'*. A unique monograph on wasting water during ablution; the treatise touches on many different aspects of this single legal issue.
34. *Barīq al-Manār bi Shumū' al-Mazār*. A legal work on the permissibility of lighting lamps at the graves of the pious.
35. *Bāriq al-Nūr fī Maqādīr Mā' al-Ṭuhūr*. A study of how much water may be used during ablution or a purificatory bath (*ghusl*).
36. *Al-Baṣṭ al-Musajjal fī Imtinā' al-Zawjah ba'd al-Waṭī li 'l-Mu'ajjal*. A treatise on whether a woman is allowed to withhold intimacy from her husband after the consummation of marriage in order to acquire her prompt bridal gift (*mahr*).

37. *Al-Budūr al-Ajillah fī Umūr al-Ahillah*. A study of the rules that govern the observation of the new moon, which is used to calculate the beginning of each Islamic month. Khān also wrote a commentary on this work titled *Nūr al-Adillah li 'l-Budūr al-Ajillah* and a gloss of the latter named *Raf' al-'Illah 'an Nūr al-Adillah*.
38. *Chirāgh-i Uns*. An ode (*qaṣīdah*) in honour of the scholar (and Khān's close friend) 'Abd al-Qādir Badāyūnī, the son of Shāh Faḏl-i Rasūl Badāyūnī (d. 1289/1872).
39. *Daf-i Zaigh-i Zāgh*. A set of forty questions sent to the Deobandi scholar Rashīd Aḥmad Gangōhī (d. 1323/1905).
40. *Dāgh-i Sajdah*. Extracted from the *Fatāwā-i Afrīqah*, this is an erudite study of the phenomenon of prayer-marks on people's foreheads.
41. *Al-Dalā'il al-Qāhirah 'alā 'l-Kafarah al-Nayāshirah*. A study of whether it is allowed to become a member of an institution or a group that includes Muslims from diverse sectarian backgrounds.
42. *Dāmān-i Bāgh-i Subhān al-Subbūh*. A concise summary of his own *Subhān al-Subbūh*, written in order to refute the idea that it is possible for God to lie (*imkān al-kadhib*).
43. *Dar' al-Qubḥ 'an Dark Waqt al-Ṣubḥ*. A work on how to calculate the time of dawn.
44. *Dawām al-'Aysh min al-A'immah min Quraysh*. A treatise on the necessity of Qurayshī ancestry for a valid caliphate. This work was written in response to Indian trends like the "Khilāfat Movement," which sought to popularize the recognition of the Ottoman Empire as a caliphate among the local community. Khān opined that the Ottoman rulers were not caliphs on account of their lack of Qurayshī stock.
45. *Al-Dawlah al-Makkiyyah bi 'l-Māddah al-Ghaybiyyah*. A famous Arabic work on the Prophet's knowledge of the unseen (*'ilm al-ghayb*), written in less than eight hours at the request of two prominent Meccan 'ulamā'. It was also read to 'Alī Pāshā, the Ottoman *sharīf* of Mecca at the time.
46. *Al-Dhayl al-Manūṭ li Risālat al-Nūṭ*. A treatise on the lawfulness of paper currency.
47. *Dhayl al-Mudda'ā li Aḥsan al-Wi'ā li Ādāb al-Du'ā'*. A commentary on his father Naqī 'Alī Khān's (d. 1297/1880) work on the rules, etiquette, and purpose of supplication.
48. *Al-Diqqah wa 'l-Tibyān li 'ilm al-Riqqah wa 'l-Saylān*. A lengthy research piece (over 200 pages in the Lahore edition of the *Fatāwā*) on matters relating to water.
49. *Al-Faḏl al-Mawhibī fī Ma'nā "Idhā Ṣaḥḥa al-Ḥadīth fa Huwa Madhhabī"*. An analysis of and commentary on the statement of Abū Ḥanīfah: "When you find an authentic *ḥadīth*, that is my *madhhab*." Khān, being a staunch traditionalist Ḥanafī, refutes those who use such sayings to leave the agreed-upon rulings of the Ḥanafī school. He explains the context of Abū Ḥanīfah's utterance and argues that it cannot be applied in an absolute manner.
50. *Faṭḥ al-Malik fī Ḥukm al-Tamlīk*. A study of the difference between a gift and a possession.

51. *Fatāvā-i Afrīqah*. A set of 111 legal rulings sent to his followers in South Africa. Some of the many topics covered in this collection include polyandry; female circumcision (Khān says, "There is no emphasized categorical command for the circumcision of women"); the length of the moustache; the *ghusl* of the adulterer; the use of names like 'Abd al-Muṣṭafā; the Sufi doctrine of the Muhammadan Light; marrying Jews and Christians; various questions tied to Sufi orders (including details on the qualities of a true shaykh); the lawful use of amulets; and praying for the ruler during the Friday sermon.
52. *Fatāvā-i Karāmāt-i Ghauthiyah*. A treatise on the medieval Sufi shaykh 'Abd al-Qādir al-Jīlānī (d. 561/1166).
53. *Fatāvā-i Rizviyah* (Arabic, *al-Fatāwā al-Riḍawiyyah*). Khān's monumental and celebrated collection of legal rulings.
54. *Fatāwā 'l-Haramayn bi Rajaf Nadwat al-Mayn*. A critique of the Nadwat al-'Ulamā' seminary of Lucknow; the work was attested by several scholars of Mecca and Medina.
55. *Fauz-i Mubīn dar Radd-i Ḥarkat-i Zamīn*. A work of astronomy, arguing against the notion that the earth rotates around its own axis. Adopting the same view as Aristotle and Ptolemy, Khān felt that views to the contrary opposed the teachings of Islam.
56. *Fiqh-i Shahinshāh wa anna 'l-Qulūb bi Yad al-Maḥbūb bi-'Aṭā' Allāh*. A study of whether it is permitted to call the Prophet "the king of kings" (*shahinshāh*).
57. *Al-Fiqh al-Tasjīlī fī 'Ajīn al-Nārijīlī*. The legal ruling pertaining to flour leavened with doub palm.
58. *Al-Fuyūḍāt al-Malikiyyah li Muḥibbi al-Dawlah al-Makkiyyah*. A set of annotations on his own *al-Dawlah al-Makkiyyah*. In this work, Khān also answers the objections of the Meccan scholar Sayyid Aḥmad al-Barzanjī (d. 1335/1919), who had misinterpreted an aspect of Khān's thought pertaining to *'ilm al-ghayb*, in addition to holding some legitimately divergent beliefs on the issue.
59. *Ghāyat al-Taḥqīq fī Imāmat al-'Alī wa 'l-Ṣiddīq*. A treatise on the caliphates of Abū Bakr and 'Alī.
60. *Al-Hād al-Kāf fī Ḥukm al-Ḍi'āf*. A lengthy study of the rules pertaining to using weak *ḥadīth* reports. This is one of Khān's most notable works in the field of *ḥadīth*.
61. *Ḥadā'iq-i Bakhshish*. Khān's celebrated devotional poetry (primarily in Urdu); the first volume contains 80 poems and 8 quatrains and the second volume contains 39 poems and 13 quatrains.
62. *Hādī 'l-Ḥājib 'an Janāzat al-Ghāyib*. A treatise relating to the funeral prayer in absentia. Khān gathers 207 citations from 85 sources to substantiate his position.
63. *Hādī 'l-Uḍḥiyah bi 'l-Shāh al-Hindiyyah*. A work on the permissibility of sacrificing sheep.

64. *Hady al-Hayrān fī Nafy al-Fay' 'an Sayyid al-Akwān*. A treatise arguing for the shadowless nature of the Prophet.
65. *Hajb al-'Uwār 'an Makhdūm-i Bihār*. A work written to absolve the medieval Sufi master Sharaf al-Dīn Yaḥyā al-Manīrī (d. 782/1381) of a particular false statement connected to him.
66. *Hājiz al-Baḥrayn al-Wāqī 'an Jami' al-Ṣalātayn*. An erudite response to the Ahl-i Ḥadīth scholar Nadhīr Ḥusain Dihlavī (d. 1320/1902) on the matter of offering two prayers together at one time. Khān sheds light on the Ḥanafī position in a comprehensive manner.
67. *Al-Hanī' al-Namīr fī 'l-Mā' al-Mustadīr*. A research paper on water contained in a round container.
68. *Ḥaqīqat-i Bai'at*. A work on the rules pertaining to the initiatic Sufi pledge of allegiance.
69. *Al-Ḥarf al-Ḥasan fī 'l-Kitābah 'alā 'l-Kafan*. A treatise on the permissibility of writing prayers and other religious utterances on the shroud or forehead of the deceased.
70. *Hāshiyah 'alā Nūr al-Īdāh*. A compilation of Khān's notes on the jurisprudential work of al-Shurunbulālī (d. 1069/1659).
71. *Hāsim al-Muftarī 'alā 'l-Sayyid al-Barī*. Another set of annotations on his own *al-Dawlah al-Makkiyyah*.
72. *Ḥawāshī 'alā Hāshiyat al-Ṭaḥṭāwī*. Khān's marginal notes on the influential supercommentary of the Egyptian Ḥanafī scholar Sayyid Aḥmad al-Ṭaḥṭāwī (d. 1231/1816).
73. *Al-Hibah al-Aḥmadiyyah fī 'l-Wilāyah al-Shar'iyyah wa 'l-'Urfiyyah*. A treatise on the legal status of judges appointed by the British during colonial rule in India.
74. *Hibat al-Ḥabīr fī 'Umq Mā' Kathīr*. A work addressing what amount of water constitutes "abundant water."
75. *Al-Ḥujjah al-Fā'iḥah li Ṭīb al-Ta'yyun wa 'l-Fātiḥah*. A treatise defending the prevalent *fātiḥah*, 'urs, *chihlam*, *barsī*, and other practices.
76. *Al-Ḥuqqah al-Marjān li Muhimm Ḥukm al-Dukhān*. A treatise on the legal permissibility of smoking hookah, shisha, and cigarettes. Khān's position follows that of earlier Ḥanafī jurists like al-Nābulusī, who had censured others for deeming smoking forbidden or prohibitively disliked.
77. *Ḥusām al-Ḥaramayn 'alā Manḥar al-Kufr wa 'l-Mayn*. Khān's famous *fatwā* of *takfīr* on Muḥammad Qāsim Nānōtvī (d. 1297/1880), Rashīd Aḥmad Gangōhī, Khalīl Aḥmad Sahāranpūrī, (d. 1346/1927), Ashraf 'Alī Thānavī, and Mirzā Ghulām Qādiyānī (d. 1326/1908).
78. *Īdhān al-Ajr fī Adhān al-Qabr*. A short study of the blessedness of reciting the call to prayer upon graves during a funeral.
79. *Ihlāk al-Wahhābiyyīn 'alā Tawhīn Qubūr al-Muslimīn*. A refutation of the Wahhābī destruction of shrines. This is an extended endorsement of an earlier *fatwā* by 'Umar al-Dīn Hazārvī. Despite stating, "The clear and distinct answer of Maulānā Maulavī Muḥammad 'Umar al-Dīn—the one having many virtues, the eradicator of vice, the supporter of the *sunnah*,

and the obliterator of strife—is *sufficient and complete*,” Khān supplements his *taqrīz* with a wealth of additional information on the subject.

80. *Al-Ijāzāt al-Matīnah li ‘Ulamā’-i Bakkah wa ‘l-Madīnah*. The permissions of *ḥadīth* given by Khān to the scholars of Mecca and Medina.
81. *Ijtināb al-‘Ummāl ‘an Fatāwā ‘l-Juhhāl*. A critique of a work by another scholar, who had ruled on the permissibility of praying *qunūt* while standing; Khān argues that such recitation is impermissible under normal circumstances.
82. *I‘lām al-A‘lām bi anna Hindūstān Dār al-Islām*. Khān’s famous legal ruling on India’s remaining *dār al-Islām* under British rule. To bolster his position, the author cites many older Ḥanafī sources. This particular *fatwā* became a source of contention among Khān’s detractors, who used it to paint the scholar as a pro-British stooge.
83. *Ijām al-Ṣādd ‘an Sunan al-Ḍād*. A work on the correct pronunciation of the Arabic letter *ḍād*.
84. *Inbā’ al-Ḥayy anna Kalām al-Maṣūn Tibyān li Kull Shay’*. Additional notes on his *al-Dawlah al-Makkiyyah*. This work includes an important overview of how to properly interpret the ecstatic utterances of some of the Sufi mystics.
85. *Inbā’ al-Muṣṭafā bi Ḥāl Sirr wa Akhfā*. Another treatise on the Prophet’s knowledge of the unseen; this work details the proofs for his *‘ilm al-ghayb* encompassing “the knowledge of what was and what is to be” (*mā kāna wa mā yakūn*).
86. *Irfān-i Sharī‘at*. A short compilation of 53 answers to queries about a diverse range of issues. Some of the topics covered here include marriage, divorce, burial, ritual bath, prayer, turban-wearing, Muslim judges taking wages, and jurisprudential principles.
87. *Irtifā’ al-Ḥujub an Wujūh Qirā’at al-Junub*. A unique study of the rules pertaining to reciting the Qur’ān in its various modes of recitation when in a state of major impurity.
88. *Ismā’ al-Arba‘īn fī Shafā’at Sayyid al-Maḥbūbīn*. A collection of forty *ḥadīths* on the Prophet as an intercessor.
89. *I’tiqād al-Aḥbāb fī ‘l-Jamīl wa ‘l-Muṣṭafā wa ‘l-Āl wa ‘l-Aṣḥāb*. A work on various Sunni beliefs. Some of the creedal matters covered here include the essence and attributes of God and the love of the family and all the Companions of the Prophet. *I’tiqād al-Aḥbāb* also features a helpful overview of the various types of necessary religious beliefs (*zarūriyāt-i dīn*, *zarūriyāt-i ahl-i sunnat*, etc.). Khān states that *taqlīd* is definitively obligatory for the layman. The final part of the treatise deals with a particular statement of Mullā ‘Alī al-Qārī (d. 1014/1605).
90. *Ityān al-Arwāḥ li Diyārihim ba’d al-Rawāḥ*. A treatise on the reality of souls visiting their earthly homes after death.
91. *Izhār al-Ḥaqq al-Jalī*. A collection of answers to 136 questions posed to Khān.
92. *Izākhat ‘Ayb bi Sayf al-Ghayb*. Another treatise on *‘ilm al-ghayb*.
93. *Izālat al-‘Ār bi Ḥajr al-Karā’im ‘an Kilāb al-Nār*. A work dealing with the rules pertaining to marrying adherents of the Salafi Ahl-i Ḥadīth movement.

94. *Al-Jabal al-Thānawī ‘alā Kulyat al-Tahānawī*. A response to a controversial incident involving the Deobandi scholar Ashraf ‘Alī Thānavī.
95. *Jadd al-Mumtār ‘alā Radd al-Muḥtār*. A compilation of Khān’s Arabic marginalia on Ibn ‘Ābidīn’s *Radd al-Muḥtār*, itself a *ḥāshiyah* on ‘Alā’ al-Dīn al-Ḥaṣkafī’s (d. 1088/1677-78) *al-Durr al-Mukhtār*. When commenting on a particular problem that Ibn ‘Ābidīn was unable to solve, Khān remarks, “The answer occurred to me by the blessing of serving your words!”
96. *Jalī ‘l-Naṣṣ fī Amākin al-Rukḥaṣ*. A work of jurisprudence, outlining how what is normally forbidden takes on the ruling of permissibility under particular circumstances.
97. *Jam‘ al-Qur’ān wa bima ‘Azawhu li ‘Uthmān*. A treatise on the history of the compilation of the Qur’ān.
98. *Jazā’ Allāh ‘Aduwwah bi Ibā’ihi Khatm al-Nubuwwah*. A refutation of those who reject the belief in the finality of prophethood.
99. *Al-Jūd al-Ḥuluww fī Arkān al-Wuḍū’*. A work explaining the principles and classification of various actions during the ritual ablution. It is mostly written in Arabic.
100. *Jumal al-Nūr fī Nahy al-Nisā’ an Ziyārat al-Qubūr*. An analysis of the legal issue of women visiting graves. While Khān acknowledges the difference of opinion on the matter, he feels they should be restricted from doing so.
101. *Jumān al-Tāj fī Bayān al-Ṣalāh qabl al-Mi’rāj*. An Arabic work on the various opinions relating to the matter of when and how the Prophet prayed before the Night of Ascension.
102. *Al-Jurāz al-Dayyānī ‘alā ‘l-Murtadd al-Qādiyānī*. A refutation of Mirzā Ghulām Qādiyānī (d. 1326/1908) and his movement. Khān declared Mirzā Ghulām an apostate in multiple works.
103. *Al-Kalimah al-Mulhamah fī ‘l-Ḥikmah al-Muḥkamah li Wihā’ al-Falsafah al-Mash’amah*. A refutation of some of the ancient and medieval philosophers.
104. *Kanz al-Īmān fī Tarjamat al-Qur’ān*. A famous translation of the Qur’ān, extolled by many as the greatest ever in the Urdu language. The work has received many notable studies and commentaries. In recent times, it has been translated into English.
105. *Kashf-i Ḥaqā’iq-o Asrār-i Daqā’iq*. A treatise explaining various matters relating to Sufism.
106. *Kāsir al-Safīh al-Wāhim fī Ibdāl Qirṭās al-Darāhim*. Another work on the lawfulness of paper currency.
107. *Al-Kawkabah al-Shihābiyyah fī Kufriyyāt Abī ‘l-Wahhābiyyah*. A refutation of the iconoclastic theologian and reformer Shāh Ismā‘īl Dihlavī (d. 1246/1831), the grandson of Shāh Walī Allāh Dihlavī (d. 1176/1762). Khān, following Shāh Faḏl-i Rasūl Badāyūnī, deemed Shāh Ismā‘īl an “Indian Wahhābī” on account of the purported similarities between his thought and the teachings of the Najdite Ḥanbalī scholar Muḥammad b. ‘Abd al-Wahhāb (d. 1206/1792). In *al-Kawkab al-Shihābiyyah*, Khān lists more than seventy utterances of disbelief (*kufir*) found in Shāh Ismā‘īl’s works, yet refrains from declaring him an apostate, saying, “In my view, utmost

- caution bids us withhold our tongue from deeming him a disbeliever, and this is the preferred and soundest opinion; and God Most Exalted knows best." The same work also states, "It is one thing for a statement to be disbelief (*kufr*), and an entirely different thing to rule the person unbeliever (*kāfir*) on account of that statement," and elsewhere, "Cautious scholars have preferred to withhold from making *takfir* [of Shāh Ismā'īl]."
108. *Khāliṣ al-I'tiqād*. A learned study of 'ilm al-ghayb. *Khāliṣ al-I'tiqād* deals with the following matters: the possibility of people receiving the knowledge of the unseen; the types of 'ilm al-ghayb that are unique to God; the distinction between intrinsic and bestowed knowledge of the unseen; and the various legitimate disagreements between the scholars regarding 'ilm al-ghayb.
 109. *Khulāṣat Tibyān al-Wuḍū'*. A summary of the precautions one must take while performing the ritual ablution and the purificatory bath.
 110. *Khuṭbāt-i Rizviyah*. Arabic sermons for the Imām to recite for the Friday and 'Īd prayers.
 111. *Kifl al-Faqīh al-Fāhim fī Aḥkām Qirtās al-Darāhim*. A response to ten questions pertaining to currency notes, posed to Khān by the Meccan scholars 'Abd Allāh Mirdād al-Makkī and Ḥāmid Aḥmad Muḥammad. Written in only two days, Khān again demonstrates his mastery of *fiqh* in this work. Drawing on the statement of Ibn al-Ḥumām, "If someone sells a piece of paper for 1000 dirhams, the sale would be permissible," he eruditely expands on many aspects of this legal matter. The work features citations from many older Ḥanafī sources.
 112. *Lum'at al-Aḥkām an lā Wuḍū' min al-Zukām*. A treatise arguing that the ritual ablution is not invalidated by a running nose. It also features an analysis of the impurity of various things.
 113. *Maktūbāt*. A collection of Khān's letters, to Shāh Muḥammad Miyān Mārihravī, Shāh 'Abd al-Salām Jabalpūrī, Anvār Allāh Haidarābādī, Ashraf 'Alī Thānavī, Ḥājī La'ī Muḥammad Khān Madrasī, Muḥammad Ṭayyib al-Makkī, and others.
 114. *Malfūzāt*. A compilation of Khān's discussions, anecdotes, and utterances that transpired in informal gatherings with his close students and disciples. Comprising 610 questions in total, the work's first published edition was proofread by the author's son Muṣṭafā Razā Khān (d. 1402/1981).
 115. *Maqāmi' al-Ḥadīd 'alā Khadd al-Mantiq al-Jadīd*. A refutation of a philosophical work.
 116. *Al-Maqṣad al-Nāfi' fī 'Uṣūbat al-Ṣinf al-Rābi'*. A response to eight questions about the Islamic law of inheritance.
 117. *Masā'il-i Mi'rāj*. A response to a particular query regarding a couplet in a poem about the Prophet's nightly ascension.
 118. *Masā'il-i Samā'*. A treatise on the proper practice of *qawwālī* or *samā'*. This work is an answer to five questions related to music, singing, dancing, and instruments. Khān disagreed with some of his otherwise like-minded contemporaries, such as the scholars of Kichhauchha, on the issue of *qawwālī*.

119. *Maṭla' al-Qamarayn fī Ibānat Sabaqat al-'Umarayn*. A treatise on the superiority of Abū Bakr and 'Umar above all the other companions.
120. *Al-Maṭar al-Sa'id 'alā Nabat Jins al-Ṣa'id*. A unique study about what is meant by the genus of earth/soil/dust (*jins-i arz/ṣa'id*) with reference to *tayammum* (dry ablution).
121. *Al-Mīlād al-Nabawiyyah fī al-Alfāz al-Riḍawiyyah*. A work on the *mawlid* of the Prophet.
122. *Al-Minnah al-Mumtāzah fī Da'wāt al-Janāzah*. A work on supplication during the funeral prayer and the procedure of *talqīn*.
123. *Mirqāt al-Jumān fī 'l-Hubūṭ 'an al-Minbar li Madh al-Ṣulṭān*. A treatise discussing the rules pertaining to stepping one step down from the pulpit during the second *khuṭbah*.
124. *Al-Mubīn Khatam al-Nabiyyīn*. A defence of the finality of the Prophet Muḥammad's prophethood.
125. *Mujallā 'l-Sham'ah li Jāmi' Ḥadath wa Lum'ah*. A response to an inquiry relating to the purificatory bath.
126. *Munabbih al-Munyah bi Wuṣūl al-Ḥabīb ilā 'l-'Arsh wa 'l-Ru'yah*. A work on the Prophet Muḥammad's journey to the throne, and his subsequent vision of God.
127. *Munīr al-'Ayn fī Ḥukm Taqbīl al-Ibhāmayn*. A treatise on kissing the thumbnails upon hearing the name of the Prophet Muḥammad. Khān, agreeing with earlier scholars like Ibn 'Ābidīn, deems the act recommended.
128. *Munyat al-Labīb anna 'l-Tashrī' bi Yad al-Ḥabīb*. A work on the Prophet Muḥammad's control over the rulings of the *sharī'ah*.
129. *Al-Mustanad al-Mu'tamad*. Khān's marginalia on Shāh Faḏl-i Rasūl Badāyūnī's *al-Mu'taqad al-Muntaqad*, one of the most significant subcontinental works of Mātūrīdī scholastic theology in the last three-hundred years. Khān's notes shed light on his deep knowledge of Sunni 'ilm al-kalām.
130. *Mu'in-i Mubīn Bahr-i Daur-i Shams-o Sukūn-i Zamīn*. A critique of a work by the meteorologist Albert F. Porta.
131. *Murūj al-Najā li Khurūj al-Nisā'*. A work on the legal rulings pertaining to various aspects of women's social relations, especially when leaving the home.
132. *Nabh al-Qawm anna 'l-Wuḍū' min Ayy Nawm*. A comprehensive study of how ablution is not broken for prophets when they sleep.
133. *Nafy al-Fay' amman Istināra bi Nūrihi Kull Shay'*. A treatise on the Prophet's shadowless nature and his light.
134. *Nahj al-Salāmah fī Ḥukm Taqbīl al-Ibhāmayn fī 'l-Iqāmah*. A work on kissing the thumbnails during the *iqāmah*.
135. *Al-Nahy al-Akīd 'an al-Ṣalāh warā' 'Idā al-Taqlīd*. A study of the ruling pertaining to praying behind adherents of the non-conformist (*ghayr muqallid*) Salafi Ahl-i Ḥadīth sect.
136. *Al-Nahy al-Ḥājiz 'an Takrār Ṣalāt al-Janā'iz*. A work on the unlawfulness of performing multiple funeral prayers.

137. *Al-Namīqah al-Anqā fī Farq al-Mulāqī wa 'l-Mulqā*. A study of whether ablution water is rendered impure by one who is not in a state of purity putting their hand or finger therein.
138. *Al-Nayyir al-Shihābī 'alā Tadrīs al-Wahhābī*. A work critiquing the Ahl-i Ḥadīth movement, including its position on *taqlīd*. Interestingly, it features a discussion of Shāh Walī Allāh Dihlavī's position on "individual conformity" (*taqlīd shakshī*), which was at marked variance with Khān's own views.
139. *Al-Nayyirah al-Waḍiyyah Sharḥ al-Jawharah al-Maḍiyyah*. A translation of and commentary on an Arabic work by the Meccan Shāfi'ī *muftī* Ḥusayn b. Ṣāliḥ Jamal al-Layl (d. 1305/1887), who requested Khān to render his treatise into Urdu.
140. *Nīm al-Zād li Rawm al-Ḍād*. A work on the correct pronunciation of the Arabic letter *ḍād*.
141. *Al-Nūr wa 'l-Rawnaq li Isfār al-Mā' al-Muṭlaq*. A unique research paper on how many types of water one may use to perform the ritual ablution.
142. *Nuzūl-i Āyāt-i Furqān ba Sukūn-i Zamīn-o Āsmān*. Another treatise on the earth's movement.
143. *Al-Qam' al-Mubīn li Āmāl al-Mukadhhibīn*. A work of *'ilm al-kalām* dealing with *imkān al-kadhib*; it is found incomplete.
144. *Qamar al-Tamām fī Nafy al-Zill 'an Sayyid al-Anām*. Another work on the shadowless nature of the Prophet.
145. *Qahr al-Dayyān 'alā Murtadd bi Qādiyān*. Another refutation of Mirzā Ghulām Qādiyānī and his movement.
146. *Qaṣīdatān Rā'i'atān*. Two odes in praise of Shāh Faḍl-i Rasūl Badāyūnī.
147. *Qawānīn al-'Ulamā' fī Mutayammim 'Alima 'inda Zayd Mā'*. A treatise on some legal matters pertaining to ablution.
148. *Qawārī' al-Qahhār 'alā Mujassim al-Fujjār*. A refutation of anthropomorphism in theological beliefs; Khān, being a staunch defender of traditional Ash'arī and Māturīdī perspectives, passionately opposes any creedal positions that appear to connote *tajsīm*.
149. *Al-Qawl al-Mas'ūd al-Maḥmūd fī Mas'alat Wahdat al-Wujūd*. An explanation of the correct understanding of the Sufi doctrine of *wahdat al-wujūd*, often associated with Ibn 'Arabī (d. 638/1240) and his followers.
150. *Al-Qilādah al-Muraṣṣa'ah fī Naḥr al-Ajwibah Arba'ah*. A refutation of four legal rulings of Ashraf 'Alī Thānavī.
151. *Radd al-Rifḍah*. A refutation of Shiism.
152. *Raḥīq al-Iḥqāq fī Kalimāt al-Ṭalāq*. A treatise on the words connotating divorce.
153. *Rimāḥ al-Qahhār 'alā Kufr al-Kuffār*. An abridgement of his *Khālīṣ al-I'tiqād*.
154. *Ri'āyat al-Madhhabayn fī 'l-Du'ā' bayna al-Khuṭbatayn*. A treatise on supplicating between the two *khuṭbahs*; interestingly, Khān cites the Yemeni polymath al-Shawkānī's (d. 1834/1250) *Nayl al-Awṭār* in this work.
155. *Ruḥb al-Sāḥah fī Miyāh lā Yastawī Wajjuhā wa Jawfuhā fī 'l-Masāḥah*. A study of water that is less at the top and more at the bottom, and vice versa.

156. *Al-Ṣāfiyah al-Mūhiyah li Ḥukm Julūd al-Uḍḥiyah*. A work on the use of the skins of animals that have been sacrificed.
157. *Al-Sahm al-Shihābī ‘alā Khidā’ al-Wahhābī*. Another critique of the Ahl-i Ḥadīth movement.
158. *Salb al-Thalb ‘an al-Qā’ilīn bi Ṭahārat al-Kalb*. The legal ruling pertaining to whether dogs are pure or impure.
159. *Sall al-Suyūf al-Hindiyyah ‘alā Kufriyyāt Bābā al-Najdiyyah*. Another refutation of Shāh Ismā’īl Dihlavī. *Sall al-Suyūf al-Hindiyyah* again shows Khān’s cautiousness in excommunicating Shāh Ismā’īl. It states, “There is a difference between that which necessitates *kufr* and that which is necessarily *kufr*. It is one thing for such statements to be classified as disbelief and an entirely different thing to consider a person who said these utterances a disbeliever. We shall tread with utmost caution; we shall remain silent; and as long as there is a weak or even the remotest possibility to withhold from *takfīr*, we shall do so; we shall hesitate and fear to issue the ruling of *kufr*.”
160. *Samḥ al-Nadarā fī mā Yūriḥ al-‘Ajz ‘an al-Mā’*. A study of 175 situations that permit dry ablution (*tayammum*).
161. *Ṣayqal al-Rayn ‘an Aḥkām Mujāwarat al-Ḥaramayn*. A work written in response to a question Khān received about whether it is permissible to migrate to Mecca and Medina, leaving one’s parents and children behind in India. Khān answered in the negative, explaining the importance of familial obligations and reaffirming the traditional Ḥanafī position on the matter.
162. *Shamā’im al-‘Anbar fī Adab al-Nidā’ amām al-Minbar*. A research paper on why the second call to prayer on Friday should not be given inside the mosque.
163. *Sharḥ al-Maṭālib fī Mabḥath Abī Ṭālib*. A work arguing for the majoritarian position that the Prophet’s uncle Abū Ṭālib died an unbeliever.
164. *Shifā’ al-Wālih fī Ṣuwar al-Ḥabīb wa Mazārihi wa Ni’ālih*. A work on the permissibility of making pictures of holy places and relics but on the prohibition of making pictures of prophets and saints.
165. *Shumūl al-Islām li Uṣūl al-Rasūl al-Kirām*. A treatise on the salvation of the parents of the Prophet.
166. *Ṣilāt al-Ṣafā’ fī Nūr al-Muṣṭafā*. A work on the light of the Prophet.
167. *Subḥān al-Subbūḥ ‘an Kadhib ‘Ayb Maqbūḥ*. An erudite critique of *imkān al-kadhib*, the belief in lying as a possibility for God. In this work, Khān also clarifies that holding to *imkān al-kadhib* does not make one a disbeliever. He states, “I seek God’s refuge—and say a thousand times, God forbid! I certainly do not like to make *takfīr* of these people [i.e., the adherents of *imkān al-kadhib*]. Even now, I still consider these followers and modern claimants as Muslims, even though there is no doubt about their heresy and deviance. Nor do I issue the ruling of disbelief upon the leader of their sect, Ismā’īl Dihlavī, because our Prophet—peace and blessings be upon him—has warned us from excommunicating those who say, “There is no god but God.” Therefore, we do not rule them disbelievers until we have proof as obvious and glaringly apparent as the midday sun. Till then, we

- [withhold from *taḳfīr*] until the remotest possibility exists to absolve them from disbelief.”
168. *Subul al-Aṣfiyā' fī Ḥukm al-Dhabḥ li 'l-Awliyā'*. A study of the legal ruling pertaining to lawfully slaughtering animals with the intention of transmitting the spiritual reward of good deeds to saints.
 169. *Surūr al-Īd al-Sa'īd fī Ḥill al-Du'ā' ba'd Ṣalāt al-Īd*. A work on the permissibility of supplication after the prayer and sermon on the day of Īd.
 170. *Al-Sū' wa 'l-Īqāb 'alā 'l-Masīḥ al-Kadhḥāb*. Another refutation of Mirzā Ghulām Qādiyānī.
 171. *Al-Tabṣīr al-Munjid bi anna Ṣaḥn al-Masjid Masjid*. A treatise on how and why the courtyard of a mosque constitutes a part of the mosque itself.
 172. *Tadbīr-i Falāḥ-o Najāt-o Iṣlāḥ*. An interesting treatise on what Muslims can do to recover their past glory, *Tadbīr-i Falāḥ* sheds light on some of Khān's political and social insights. In this work, the author also explains why he feels boycotting the British will lead to greater harm towards Muslims. His dismay upon seeing the state of the Ottoman Empire is moving.
 173. *Al-Taḥbīr bi Bāb al-Tadbīr*. A work on how planning one's life according to the bounds of the sacred law does not contradict the Islamic belief in God's divine decree.
 174. *Tajallī 'l-Yaqīn bi anna Nabīyyanā Sayyid al-Mursalīn*. A treatise on the Prophet's preeminence among the messengers of God.
 175. *Tajwīz al-Radd 'an Tazwīj al-Ab'ad*. A work on whether a marriage performed with the permission of a distant, as opposed to an immediate, guardian is valid or not.
 176. *Al-Ta'liqāt 'alā 'l-Fatāwā al-Hindiyyah*. A compilation of Khān's notes on the famous Mughal collection of Ḥanafī legal rulings compiled under the leadership of Nizām al-Dīn Burhānpūrī.
 177. *Al-Ta'liqāt 'alā Fatāwā Qāḍī Khān*. A compilation of Khān's notes on the celebrated collection of Ḥanafī legal rulings written by the medieval Transoxanian jurist Fakhr al-Dīn Qāḍī Khān (d. 592/1196).
 178. *Al-Ta'liqāt 'alā Ṣaḥīḥ al-Bukhārī*. A compilation of Khān's notes on the famous *ḥadīth* collection of Muḥammad b. Ismā'īl al-Bukhārī (d. 256/870).
 179. *Al-Ta'liqāt 'alā Sharḥ Ma'ānī 'l-Āthār*. A compilation of Khān's notes on the *Sharḥ Ma'ānī 'l-Āthār* of the famous Egyptian Ḥanafī scholar Abū Ja'far al-Ṭaḥāwī (d. 321/933).
 180. *Al-Ta'liqāt 'alā Sharḥ 'Uqūd Rasm al-Muftī*. A compilation of Khān's notes on Ibn 'Ābidīn's commentary on *'Uqūd Rasm al-Muftī*.
 181. *Al-Ta'liqāt 'alā Taqrīb al-Tahdhīb*. A compilation of Khān's notes on the *Taqrīb al-Tahdhīb* of Ibn Ḥajar al-'Asqalānī (d. 852/1449).
 182. *Tamhīd-i Īmān ba Āyāt-i Qur'ān*. A later work on faith, theology, and priorities for his followers. In this work, he also responds to detractors who accused him of being hasty in declaring other Muslims disbelievers.
 183. *Tanwīr al-Qindīl fī Awṣāf al-Mindīl*. A study on whether one loses spiritual reward by drying one's face with a towel after performing the ritual ablution.

184. *Tanzīh al-Makānah al-Ḥaydariyyah ‘an Wasmat ‘Ahd al-Jāhiliyyah*. A treatise on the belief that Abū Bakr and ‘Alī—the first and fourth rightly-guided caliphs, respectively—never committed idolatry, even before their conversions to Islam.
185. *Taqārīz*. A compilation of fifty endorsements written by Khān for the works of other scholars.
186. *Ṭard al-Afā’ī ‘an Ḥimā Hād Raf’ al-Rifā’ī*. A treatise in praise of ‘Abd al-Qādir al-Jīlānī and the medieval Iraḳī Sufi master Aḥmad al-Rifā’ī (d. 578/1182).
187. *Ṭayyib al-Im‘ān fī Ta‘addud al-Jihāt wa ‘l-Abdān*. Another treatise on the Islamic law of inheritance.
188. *Thalj al-Ṣadr li Im‘ān al-Qadar*. A short theological work on divine predestination and decree.
189. *Al-Ṭilbah al-Badī‘ah fī Qawl Ṣadr al-Sharī‘ah*. A treatise on what is to be done if there is not enough water for the *ghusl* after engaging in intercourse.
190. *Al-Ṭirs al-Mu‘addal fī Ḥadd Mā’ al-Musta‘mal*. A relatively lengthy study of the rules pertaining to using used water for ablution.
191. *Ṭuruq-i Ithbāt-i Hilāl*. A treatise on the different ways—both valid and invalid—through which one may observe the new moon.
192. *Umūr-i ‘Ishrīn dar Imtiyāz-i ‘Aqā’id-i Sunniyyīn*. A survey of twenty points of disagreement between Sunnis and non-Sunnis.
193. *Waṣāyā Sharīf*. His will dictated only hours before his passing.
194. *Waṣṣāf al-Rajīh fī Bismillāh al-Tarāwīh*. A treatise on the recitation of the *basmalah* during *tarāwīh* prayers in the month of Ramaḍān.
195. *Al-Wazīfah al-Karīmah*. A compilation of prayers and litanies.
196. *Wishāh al-Jīd fī Taḥlīl Mu‘ānaqat al-‘Īd*. A defence of the custom of embracing one another after ‘Īd prayer.
197. *Al-Yāqūtah al-Wāsiṭah fī Qalb ‘Iqd al-Rābiṭah*. A work dealing with various Sufi themes, including the Naqshbandī practice of visualizing one’s shaykh for spiritual development.
198. *Al-Zafar li Qawl Zufar*. A treatise on Abū Ḥanīfah’s student Zufar’s (d. 158/775) views on dry ablution (*tayammum*).
199. *Al-Zubdah al-Zakiyyah li Taḥrīm Sujūd al-Taḥiyyah*. A work on the prohibition of reverential prostration in the final *sharī‘ah*.
200. *Al-Zulāl al-Anqā min Baḥr Sabqat al-Atqā*. A treatise on the preeminence of Abū Bakr among all creation after the prophets.

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