

Shaykh-ul-Islam
Dr Muhammad Tahir-ul-Qadri

A Profile

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Brief on Shaykh-ul-Islam's Achievements, Works and Chains of Authority

A man of manifold and staggering achievements, Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri is the founding leader of Minhaj-ul-Quran International (MQI), an organization with branches and centres in more than 90 countries around the globe, working for the promotion of peace and harmony between communities and the revival of spiritual endeavour based on the true teachings of Islam. Shaykh-ul-Islam is a scholar of extraordinary proportions and an intellectual leader for all seasons. He is a living model of profound classical knowledge, intellectual enlightenment, practical wisdom, pure spirituality, love, harmony and humanism. He is well known for his ardent endeavour to strengthen bonds among people, by bringing them together through tolerance, dialogue, integration and education. He successfully bridges the past with his image of the future and finds convincing solutions for contemporary problems. He has been teaching Hadith, Tafsir, Fiqh, Theology, Sufism, Sirah, Islamic philosophy and many other rational and traditional sciences to thousands of people, including Ulama, scholars, Shuyukh, students, intellectuals and academics in the east and the west.

Shaykh-ul-Islam was born on February 19, 1951 in the historical city of Jhang, Pakistan, and is the son of the great spiritualist and intellectual of his time al-Shaykh Dr Farid al-Din al-Qadri. He was educated from the young age in both the Islamic and secular sciences simultaneously. Although he had already started his religious education under his father two years earlier, his formal classical education was initiated in Madina at the age of 12, in Madrasa al-'Ulum al-Shar'iyya, which was situated in the blessed house of Sayyiduna Abu Ayyub al-Ansari, the first residence of the Holy Prophet (blessings and peace be upon him) after his migration. By the time he had received a First Class Honours Degree from the University of the Punjab in 1970, he had also completed his Classical Islamic Studies, having spent over ten years under the tutelage of his father and other eminent Shuyukh of his time and achieving an unparalleled understanding of the classical shari'a sciences and

Arabic language. He earned his MA in Islamic Studies in 1972 with the University of the Punjab Gold Medal, achieved his LLB in 1974 and began to practise as a lawyer in the district courts of Jhang. He moved to Lahore in 1978 and joined the University of the Punjab as a lecturer in law and then gained his PhD in Islamic Law. He was also a member of the Syndicate, Senate and Academic Council of the University of the Punjab, which are the highest executive, administrative and academic bodies of the University.

In a short span of time, he emerged as the country's leading Islamic jurist and scholar and the revivalist of Islamic ideology. He was appointed as a Jurist Consult (legal adviser) on Islamic law for the Supreme Court and the Federal Sharia Court of Pakistan, and also worked as a specialist adviser on Islamic curricula for the Federal Ministry of Education of Pakistan at various times between 1983 and 1987. In the 1980s, a number of historical judgments in the legal and constitutional history of Pakistan were passed by the Federal Sharia Court, Appellate Sharia Bench and the Supreme Court of Pakistan as a result of Shaykh-ul-Islam's juristic arguments, documented in the Pakistan Legal Decisions (PLDs) and Pakistan Legal Judgments (PLJs).

He is also a former Professor of Islamic Law at the University of the Punjab, Lahore, Pakistan, and the youngest person ever to have been awarded a professorship in the history of the University. Shaykh-ul-Islam has also previously held the position of the Head of the Department for LLM in Islamic Legislation.

Shaykh-ul-Islam founded Minhaj-ul-Quran in 1981 and established its headquarters in Lahore. In less than 30 years, Minhaj-ul-Qur'an has expanded and spread over more than 90 countries around the world; and in terms of its comprehensive and all-encompassing sphere of activities, educational, social, cultural and spiritual, Minhaj-ul-Quran is probably one of the largest non-governmental organizations in the world.

Shaykh-ul-Islam is the founder and Chairman of the Board of Governors of the Minhaj University Lahore, which is chartered by the Government, and is imparting higher education to thousands of students in the faculties of basic, modern, social, management and religious sciences. He is the founder of Minhaj Education Society,

which has established more than 570 schools and colleges in Pakistan. He is also the founding Chairman of Minhaj Welfare Foundation, a humanitarian and social welfare organization working globally. He is the founding leader of different forums of Minhaj-ul-Qur'an including Minhaj-ul-Quran Ulama Council, Minhaj-ul-Quran Women League, Minhaj Youth League, Mustafavi Students Movements and Muslim Christian Dialogue Forum.

The Works of Shaykh-ul-Islam

Shaykh-ul-Islam is a prolific author and researcher. He has authored around 1000 books out of which 430 books have already been published, and the rest of them are yet to be published. An unrivalled orator and speaker, he has delivered over 5000 lectures (in Urdu, English and Arabic), on a wide range of subjects, which are available on cassette, CD, DVD formats as well as online.

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri issued a historic fatwa on the vital matter of suicide bombings and terrorism carried out in the name of Islam. It is regarded as a significant and historic step, the first time that such an explicit and unequivocal decree against the perpetrators of terror has been broadcast so widely. The original fatwa was written in Urdu, and amounts to 600 pages of research and references from the Qur'an, Hadith, opinions of the Companions (may Allah be well pleased with them), and the widely accepted classical texts of Islamic scholarship. This historic work has been published in English, while translation into Arabic, Norwegian and other major languages is also in process. Islamic Research Academy of Egypt wrote a detailed description of the fatwa and verified its contents as well.

The following represents a selection of his printed works:

- **Works on Qur'ānic Tafsīr (in number totaling 80 works) include:**
 - ❖ *Irfān al-Qur'ān* (the Meanings of the Qur'ān — Urdu version)
 - ❖ *The Glorious Qur'ān* (the Meanings of the Qur'ān —English version)

- ❖ *Tafsīr Minhāj al-Qur’ān (al-Futūḥāt al-Madaniyya — 14 volumes U.P.)*
- ❖ *Tafsīr Sūra al-Fātiḥa* (partly published, totaling 7 volumes), the largest available publication on this subject.
- ❖ *Kashf al-Ghiṭā ‘an Ma’rifat al-Aqsām li-l-Muṣṭafā* (*Tafsīr* in the Arabic language on the excellence of the Holy Prophet — blessings and peace be upon him).
- ❖ *Tasmiyya al-Qur’ān* (a voluminous book on the meanings of *Bismi’llāh*)
- ❖ *Manāhij al-‘Irfān fī Lafẓ al-Qur’ān* (a voluminous book on the meanings of the word Qur’ān)
- ❖ *Meaning of Āyat al-Kursī* (a voluminous book)
- ❖ *Development of Human Personality in the Light of Sūra al-Fātiḥa*
- ❖ *Islamic Philosophy of Human Life*
- ❖ *No Coercion in Religion*
- ❖ *al-‘Irfan fī Faḍā’il wa Ādāb al-Qur’ān* (recitation of the Qur’ān; virtues and manners)
- ❖ *Islamic Concept of Human Nature*
- ❖ *Qur’ānic Philosophy of Da’wa*

And many others

➤ **Works on Ḥadīth compilation and the science of Ḥadīth (in number totaling 90 works):**

- ❖ *Jāmi‘ as-Sunna fī mā Yaḥtāj Ilayhi Ākhir al-Umma* (a comprehensive compilation of 25,000 aḥadīth, totaling 20 volumes U.P.)
- ❖ *al-Minhāj as-Sawiyy min al-Ḥadīth an-Nabawiyy* (a ḥadīth collection compiled on the pattern and style of al-Imām an-Nawawī’s *Riyāḍ aṣ-Ṣāliḥīn* and al-Khaṭīb at-Tabrizī’s *Mishkāt al-Maṣābīḥ* relevant to the modern age). *Al-Minhāj as-Sawiyy* was published with compliments and tributes of Shaykh al-Azhar as-Sayyid Dr Muhammad Ṭanṭāwī, a renowned Muḥaddith of Egypt, ash-Shaykh Dr Aḥmad ‘Umar Hāshim, Ex-Vice Chancellor of Jāmi‘a al-Azhar, Cairo, and Grand Muftī of Egypt ash-Shaykh Dr ‘Alī Jumu‘a and others.

- ❖ *al-'Aṭā fī Ma'rifat al-Muṣṭafā* (4 volumes — collection of 5,000 *aḥadīth* on the subjects of the excellence, habits, morals, specialties and miracles of the Holy Prophet — blessings and peace be upon him — on the pattern and style of *ash-Shifā* of al-Qāḍī 'Iyāḍ U.P.)
- ❖ *Hidāyat al-Umma 'alā Minhāj al-Qur'ān wa's-Sunna* (2 volumes — another collection of 2,200 *aḥadīth*)
- ❖ *Prophetic Virtues & Miracles*
- ❖ *Righteous Character and Social Interactions*
- ❖ The Sublimity of the Prophetic Attributes
- ❖ The Prophetic Distinction in the Worldly Attributes
- ❖ The Prophetic Majesty in the Pre-resurrection Attributes
- ❖ The Prophetic Conquests in the Post-resurrection Attributes
- ❖ The Pure Pearls of the Prophetic Features
- ❖ The Exalted Meanings of the Prophetic Traits
- ❖ The Compassion and Clemency of the Chosen Prophet (blessings and peace be upon him)
- ❖ *an-Najāba fī Manāqib aṣ-Ṣaḥāba wa'l-Qarāba* (virtues of the Companions and the Family of the Holy Prophet [blessings and peace be upon him])
- ❖ *Rawḍat as-Sālikīn fī Manāqib al-Awliyā' wa'ṣ-Ṣāliḥīn* (Virtues of the Friends of Allāh and the Pious)
- ❖ *Aḥsan 'ṣ-Ṣanā'a fī Ithbāt ash-Shafā'a* (Intercession)
- ❖ *Rāḥat al-Qulūb fī Madḥi 'n-Nabiyyi al-Maḥbūb* (Hymn of the Holy Prophet [blessings and peace be upon him])
- ❖ *Kashf al-Asrār fī Maḥabbat al-Mawjūdāt li-Sayyid al-Abrār*
- ❖ *as-Sayf al-Jalī 'alā Munkir Wilāyat 'Alī*
- ❖ *al-Qawl al-Mu'tabar fī'l-Imām al-Muntaẓar*
- ❖ *al-Kanz ath-Thamīn fī Faḍīlat adh-Dhikr wa'dh-Dhākirīn* (Pearls of Remembrance)
- ❖ *al-Badra't-Tamām 'alā Ṣāḥib'id-Dunuww wa'l-Maqām* (virtues of Greetings and Salutations on the Holy Prophet [blessings and peace be upon him])
- ❖ *Aḥsana's-Subul fī Manāqib al-Anbiyā' wa'r-Rusul* (virtues of the Prophets and Messengers)

- ❖ *al-Qawl al-Qawiiyy fī Samā' al-Ḥasan 'an 'Alī* (a book on the science of Ḥadīth in Arabic language. It establishes the fact that al-Ḥasan of Busra met 'Alī and heard him narrate traditions.)
- ❖ *al-Khuṭba as-Sadīda fī Uṣūl al-Ḥadīth wa Furū' al-'Aqīda* (a brief textbook on the science of Ḥadīth in the Arabic language)
- ❖ *al-'Abdiyya fī'l-Ḥaḍrat āṣ-Ṣamadiyya* (Rights of Allāh on His Slaves)
- ❖ *al-Lubāb fī'l-Ḥuqūq wa'l-Ādāb* (Rights and Manners)
- ❖ *Righteous Character & Excellence of Social Interaction*
- ❖ *Imām Abū Ḥanīfa: Imām al-A'imma fī'l-Ḥadīth* (4 volumes)

And many others

➤ **Works on Islamic 'Aqīda (in number totaling 100 works) include:**

- ❖ *Majmū'āt al-'Aqā'id* (25 volumes — an unprecedented compendium on Islamic Faith and Theology)
- ❖ *Kitāb at-Tawḥīd* (a detailed treatise on the concept of the unity of Allāh running into 2 volumes)
- ❖ *Kitāb ar-Risāla* (2 volumes — a detailed treatise on the excellence of Prophethood and highly esteemed station of the Holy Prophet — blessings and peace be upon him)
- ❖ *Kitāb as-Sunna* (2 volumes — a comprehensive treatise on the authority, science and compilation of ḥadīth and sunna)
- ❖ *Kitāb al-Bid'a* (a comprehensive work on the concept of “innovations” in Islam)
- ❖ *Kitāb al-Īman* (Basic Tenets of Faith)
- ❖ *Kitāb al-Islam* (Pillars of Islam)
- ❖ *Kitāb al-Iḥsān* (Book on Spiritual Excellence)
- ❖ *Kitāb az-Ziyāra* (Book on Visiting the Graves)
- ❖ *Kitāb al-Baraka* (Book on Blessings)
- ❖ *Kitāb ash-Shafā'a* (Book on Intercession)
- ❖ *Kitāb at-Tawassul* (Book on Intermediation)
- ❖ *at-Ta'zīm wa'l-'Ibāda* (Reverence and Worship)
- ❖ *al-Wasā'iṭ ash-Shar'iyya* (Lawful Means and Linkages)

- ❖ *Reverence of Prophethood*
- ❖ *Finality of Prophethood*
- ❖ *al-Mawlid an-Nabawiyy* ([blessings and peace be upon him])
Celebration of Mawlid] The largest ever written work on this subject, consisting of approximately 850 pages)
- ❖ *‘Ilm al-Ghayb* (Book on the Knowledge of the Unseen)
- ❖ *Ascension of the Holy Prophet* (blessings and peace be upon him)
- ❖ *Love and Reverence of the Holy Prophet* (blessings and peace be upon him)
- ❖ *The Central Point of Īmān*
- ❖ *Prisoners of the Beauty of Muhammad* (blessings and peace be upon him)

And many others

➤ **Works on the Biography (*Sīra*) of the Holy Prophet (blessings and peace be upon him) and his virtuous characteristics:**

- ❖ *Sīrat ar-Rasūl* (collection of 14 volumes, the largest collection ever written in the Urdu language)
- ❖ *Muqaddima as-Sīra* (2 volumes — an unprecedented work in Islamic history on the pattern of Muqaddima Ibn Khaldūn)
- ❖ *Khaṣā’iṣ al-Muṣṭafā* (Holy Prophet’s Exclusive Virtues)
- ❖ *Shamā’il al-Muṣṭafā* (Holy Prophet’s Personal Characteristics and Habits)
- ❖ *Asmā’ al-Muṣṭafā* (Meanings and Interpretation of the Holy Prophet’s Names)
- ❖ *Dalā’il al-Barakāt* (2500 styles of greetings and salutations on the Holy Prophet — blessings and peace be upon him — a masterpiece of Arabic literature, written in the style of the well-read *Dalā’il al-Khayrāt* of Imām Jazūlī)
- ❖ *Political Aspect of the Prophet’s Sīra*
- ❖ *Economic Aspect of the Prophet’s Sīra*
- ❖ *Administrative Aspect of the Prophet’s Sīra*
- ❖ *Constitutional Aspect of the Prophet’s Sīra*
- ❖ *Scientific Aspect of the Prophet’s Sīra*

- ❖ *Cultural Aspect of the Prophet's Sīra*
- ❖ *Historical Aspect of the Prophet's Sīra*
- ❖ *Aspect of Human Rights in the Prophet's Sīra*
- ❖ *Aspect of Peace and Integration in the Prophet's Sīra*
- ❖ *Diplomatic Relations in the Prophet's Sīra*
- ❖ *Relations to Non-Muslims in the Prophet's Sīra*
- ❖ *Revolutionary Struggle in the Prophet's Sīra*
- ❖ *Qur'ān on the Characteristics of the Holy Prophet (blessings and peace be upon him)*

And many others

➤ **Works on Islamic Law and Jurisprudence (*Fiqh* and *Uṣūl al-Fiqh*) totaling around 60 works:**

- ❖ *Islamic Penal System and Philosophy* (Shaykh-ul-Islam's doctoral thesis)
- ❖ *Islamic Concept of Law*
- ❖ *Salient Characteristics of Islamic Law*
- ❖ *Islamic Concept of Crime*
- ❖ *A Comparative Study of Islamic and Western Concepts of Law*
- ❖ *Islam and Criminality*
- ❖ *Legal Character of Islamic Punishments*
- ❖ *al-Ḥukm ash-Shar'ī* (a book on *Uṣūl al-Fiqh* [Islamic jurisprudence])
- ❖ *Sources of Islamic Law*
- ❖ *Philosophy of Ijtihād and the Modern World*
- ❖ *Ijtihād – Meaning, Kinds and Scope*
- ❖ *Jurisprudential Methodology of Islamic Research*
- ❖ *Islamic Concept of State*
- ❖ *Qur'ānic Basis of Constitutional Theory*
- ❖ *Concept of Jail and Imprisonment in Islam*
- ❖ *Difference between the Text and its Exegesis*

And many others

➤ **Works on Islamic Political and Economic Systems:**

- ❖ *The Constitution of Madina* (a detailed exposition of the first ever written constitution in human history)
- ❖ *Khilāfa and Democracy* (a voluminous work on the subject of Islamic Political System U.P.)
- ❖ *Islamic Economic System, its Origin and Development*
- ❖ *Qawā'id al-Iqtisād fi'l-Islam* ([Arabic] Principles of Islamic Economics)
- ❖ *Qur'ānic Philosophy of Change* (2 volumes)
- ❖ *Islamic Economy and Interest-free Banking*
- ❖ *Qur'ānic Philosophy of Rise and Fall of the Nations*
- ❖ *Islam – a Religion of Balance and Moderation*
- ❖ *Nizām Muṣṭafā: a Message and Struggle for Change*
- ❖ *Objectives of the Raising of Prophets* (blessings and peace be upon them)

And many others

➤ **Works on Taṣawwuf and Spirituality; around 50 works on Islamic Science of Mysticism and Spiritualism**

- ❖ *Kitāb al-Iḥsān*
- ❖ *Reality of Taṣawwuf*
- ❖ *Practical Code of Spirituality*
- ❖ *Obedience to Allāh*
- ❖ *Pearls of Remembrance of Allāh*
- ❖ *Love of Allāh*
- ❖ *Wariness of Allāh*
- ❖ *The Beauty of Pious Deeds*
- ❖ *The Beauty of Spiritual States*
- ❖ *The Beauty of Good Morals*
- ❖ *Purification of Heart and Soul*
- ❖ *Corruption of the Heart and its Cure*
- ❖ *Our Real Homeland*
- ❖ *Sin and Repentance*
- ❖ *Qur'ānic Categorization of People*

- ❖ *Deeds and Spiritual Intoxication*
- ❖ *Life — a War between Good and Evil*
- ❖ *Morality of Prophets (blessings and peace be upon them)*
- ❖ *The Awliyā': Companies and Narrations*
- ❖ *al-Fuyūdāt al-Muhammadiyya*

And many others

➤ **Works on Human Rights and Modern Sciences:**

- ❖ *Human Rights in Islam*
- ❖ *Islam on the Rights of Women*
- ❖ *Islam on the Rights of Children*
- ❖ *Islam on the Rights of Senior Citizens*
- ❖ *Islam on the Rights of Non-Muslims*
- ❖ *Islam on the Rights of the Disabled*
- ❖ *Islam and Science*
- ❖ *Qur'ān on Creation and Evolution of Man*
- ❖ *Qur'ān on Creation and Expansion of the Universe*
- ❖ *Islam on Prevention of Heart Diseases*
- ❖ *Spiritualism and Magnetism*
- ❖ *Issues of the Modern Age and their Solutions*

And many others

➤ **Miscellaneous Works:**

- ❖ *Islam in Various Perspectives*
- ❖ *How to end Extremism and Sectarianism?*
- ❖ *Our Religious Downfall and its Trifold Defence Strategy*
- ❖ *Multidimensional Attack on Īmān*
- ❖ *The Real Concept of Jihād*
- ❖ *Jihād: a Charity*
- ❖ *Islamic Concept of Knowledge*
- ❖ *True Knowledge: a Creative or an Interpretative Phenomenon*
- ❖ *Reformable Aspects of Religious and Secular Sciences*
- ❖ *The Real Base of Piety*

And many others

Shaykh-ul-Islam's Chains of Authority

His Eminence Shaykh-ul-Islam, Dr Muhammad Tahir-ul-Qadri has received a large number of authorities (*asānīd*) and permissions (*ijāzāt*) for the transmission of knowledge of *ḥadīth*, *tafsīr*, *fiqh*, *taṣawwuf* and other classical Islamic sciences from numerous great pillars of the Muslim world, widely acknowledged as the fountains of Islamic knowledge in the last century back to the classical scholars and great Imāms of *ḥadīth* of the past up to the Holy Prophet (blessings and peace be upon him). He has more than 150 Chains of Authority contained in two of his own *thabāts* (reference books on his chains of authority):

- ❖ *al-Jawāhir al-Bāhira fi'l Asānīd at-Ṭāhira*
- ❖ *as-Subul al-Wahabiyya fi'l-Asānīd adh-Dhahabiyya*

The following are some examples of his links to the renowned classical scholars via only one teacher:

- ❖ He is linked to al-Imām Yūsuf ibn Ismā'īl an-Nabhānī directly via only one teacher, his student ash-Shaykh Ḥusayn ibn Aḥmad al-'Usayrān (Lebanon).
- ❖ He is linked to al-Imām Imdādu'llāh al-Muhājir al-Makkī via only one teacher, his vicegerent ash-Shaykh as-Sayyid 'Abd al-Ma'būd al-Jīlānī al-Madanī (who died at the age of 165 years).
- ❖ Shaykh-ul-Islam is linked to Imām al-Hind ash-Shāh Aḥmad Riḍā Khān via only one teacher through three different routes:
 - ash-Shaykh al-Mu'ammār Ḍiyā'ud-Dīn Aḥmad al-Qādirī al-Madanī
 - ash-Shaykh as-Sayyid Abū'l-Barakāt Aḥmad al-Qādirī Alwarī
 - ash-Shaykh al-Mu'ammār as-Sayyid 'Abd al-Ma'būd al-Jīlānī al-Madanī

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri has gathered together the various fields of classical Islamic knowledge, especially the knowledge, and authorities of *ḥadīth*, from famous centres of Islamic learning across the globe:

1. Authorities of the great Shuyūkh of Makka and Madina

- ❖ al-Imām ‘Umar ibn Hamadān al-Maḥrasī
- ❖ al-Imām Muhammad ibn ‘Alī ibn Zāhir al-Watrī
- ❖ al-Imām Aḥmad ibn Ismā‘īl al-Barzanjī
- ❖ al-Imām Aḥmad Sharīf ibn Muhammad as-Sanūsī al-Madanī
- ❖ al-Imām Aḥmad ibn Zaynī Daḥlān
- ❖ ash-Shaykha Amatu’llāh bint al-Imām ‘Abd al-Ghanī al-Muḥaddith ad-Dihlawī al-Madanī

Shaykh-ul-Islam received the authorities of the above mentioned through:

- ❖ Muḥaddith al-Ḥaram ash-Shaykh ‘Alawī ibn ‘Abbās al-Mālikī al-Makkī (father of ash-Shaykh as-Sayyid Muhammad ibn ‘Alawī al-Mālikī). (He had *samā’* from him in 1963.)
- ❖ ash-Shaykh al-Mu‘ammar Ḍiyā’ud-Dīn Aḥmad al-Qādirī al-Madanī (died at the age of over 100 years)
- ❖ ash-Shaykh Ḥusayn ibn Aḥmad al-‘Usayrān (Lebanon — died at the age of 100 years)
- ❖ ash-Shaykh Dr Farīda’d-Dīn al-Qādrī (father of Shaykh-ul-Islam)

2. Authorities of the great Shuyūkh of Baghdād

- ❖ al-Imām ‘Abd ar-Raḥmān ibn ‘Alī an-Naqīb al-Baghdādī (Imām al-Awliyā’ and Ḥujjat al-Muḥaddithīn of his era)
- ❖ al-Imām ‘Abd as-Salām al-Muḥaddith al-Āfandī al-Baghdādī
- ❖ al-Imām ‘Abd ar-Razzāq al-Bazzāz al-Muḥaddith al-Baghdādī back to al-Imām as-Sayyid Maḥmūd ibn ‘Abdi’llāh al-Ālūsī (author of *Tafsīr Rūḥ al-Ma‘ānī*)

Shaykh-ul-Islam received the authorities of the above mentioned through:

- ❖ ash-Shaykh as-Sayyid Ṭāhir ‘Alā’ud-Dīn al-Jilānī al-Baghdādī al-Āfandī
- ❖ ash-Shaykh as-Sayyid ‘Alawī ibn ‘Abbās al-Mālikī al-Makkī
- ❖ ash-Shaykh as-Sayyid ‘Abd al-Ma‘būd al-Jilānī al-Madanī
- ❖ ash-Shaykh Dr Farīda’d-Dīn al-Qādrī

3. Authorities of the great Shuyūkh of ash-Shām (Syria)

- ❖ Muḥaddith ash-Shām al-Imām Muhammad ibn Ja'far al-Kittānī
- ❖ Muḥaddith ash-Shām al-Imām Muhammad Badra'd-Dīn ibn Yūsuf al-Ḥasanī
- ❖ al-Imām 'Abd al-Ḥayy ibn 'Abd al-Kabīr al-Muḥaddith al-Kittānī
- ❖ al-Imām Abu'l-Makārim Muhammad Amīn as-Suwayd ad-Dimashqī

Shaykh-ul-Islam received the authorities of the above mentioned through:

- ❖ ash-Shaykh Ḥusayn ibn Aḥmad al-'Usayrān (Lebanon)
- ❖ ash-Shaykh as-Sayyid Muhammad al-Fātiḥ ibn Muhammad al-Makkī al-Kittānī (Damascus)
- ❖ ash-Shaykh Dr Farīda'd-Dīn al-Qādrī

4. Authorities of the great Shuyūkh of Lebanon and Ṭarābulus

- ❖ al-Imām Yūsuf ibn Ismā'īl an-Nabhānī (Imām al-Muḥaddithīn of the last century)
- ❖ al-Imām 'Abd al-Qādir ash-Shalabī at-Ṭarābulusī
- ❖ al-Imām Ḥasan 'Uwaydān al-Faytūrī al-Tarābulusī

Shaykh-ul-Islam received the authorities of the above mentioned through:

- ❖ ash-Shaykh Ḥusayn ibn Aḥmad al-'Usayrān (Lebanon)
- ❖ ash-Shaykh as-Sayyid Muhammad al-Fātiḥ ibn Muhammad al-Makkī al-Kittānī (Damascus)
- ❖ ash-Shaykh Dr Farīda'd-Dīn al-Qādrī

5. Authorities of the great Shuyūkh of al-Maghrib and ash-Shanqīṭ (Mauritania):

- ❖ al-Imām Abū 'Abdi'llāh Muhammad ibn Muṣṭafā Mā'ul 'Aynayn ash-Shanqīṭī
- ❖ al-Imām Muhammad Ḥabību'llāh ash-Shanqīṭī
- ❖ al-Imām Muhammad al-'Arabī ibn Muhammad al-'Azīzī al-Fāsī
- ❖ al-Imām 'Abdu'llāh ibn Ṣiddīq al-Ghimārī al-Maghribī

Shaykh-ul-Islam received the authorities of the above mentioned through:

- ❖ ash-Shaykh as-Sayyid ‘Alawī ibn ‘Abbās al-Mālikī al-Makkī
- ❖ ash-Shaykh Ḥusayn ibn Aḥmad al-‘Usayrān (Lebanon)
- ❖ ash-Shaykh as-Sayyid Muhammad al-Fātiḥ ibn Muhammad al-Makkī al-Kittānī
- ❖ ash-Shaykh Dr Farīda’d-Dīn al-Qādrī

6. Authorities of the great Shuyūkh of Yemen:

- ❖ ash-Shaykh al-Ḥabīb Ḥamza ibn ‘Umar al-‘Aydārūs al-Ḥabashī
- ❖ ash-Shaykh al-Ḥabīb ‘Alī ibn ‘Abd ar-Raḥmān al-Ḥabashī
- ❖ ash-Shaykh ‘Abd al-Qādir ibn Aḥmad as-Saqāf
- ❖ ash-Shaykh ‘Abdu’llāh ibn Aḥmad al-Ḥaddād
- ❖ ash-Shaykh Ḥasan ibn Aḥmad al-Ahdal al-Yamānī
- ❖ ash-Shaykh Muhammad ibn Yaḥyā al-Ahdal al-Yamānī
- ❖ ash-Shaykh Ismā‘īl al-Yamānī (author of *Nafas ar-Raḥmān*)

Shaykh-ul-Islam received the authorities of the above mentioned through:

- ❖ ash-Shaykh as-Sayyid ‘Alawī ibn ‘Abbās al-Mālikī al-Makkī
- ❖ ash-Shaykh Muhammad ibn ‘Alawī al-Mālikī al-Makkī
- ❖ ash-Shaykh Dr Farīda’d-Dīn al-Qādrī

7. Authorities of the great Shuyūkh of al-Hind (India and Pakistan):

- ❖ Imām al-Hind ash-Shāh Aḥmad Riḍā Khān
- ❖ Abu’l-Ḥasanāt al-Imām ‘Abd al-Ḥayy ibn ‘Abd al-Ḥalīm al-Muḥaddith al-Laknawī (Faḳīh al-Hind and Shaykh of Arab and non-Arab)
- ❖ al-Imām ‘Abd al-Bāqī ibn ‘Alī al-Anṣārī al-Muḥaddith al-Laknawī al-Madanī (up to al-Imām Shāh Waliyyu’llāh al-Muḥaddith ad-Dihlawī)
- ❖ ash-Shaykh ‘Abd al-Hādī ibn ‘Alī al-Anṣārī al-Muḥaddith al-Laknawī
- ❖ al-Imām al-Muḥaddith al-Musnid Irshād Ḥusayn Rampuri
- ❖ al-Imām ash-Shāh Imdādu’llāh al-Muhājir al-Makkī (a great saint and shaykh of Mawlānā Ashraf ‘Alī Thānwī, Mawlānā

Rashīd Aḥmad Gangūhī, Mawlānā Muhammad Qāsim Nānūtī and others)

- ❖ Muḥaqqiq al-Hind al-Imām Faḍl al-Ḥaqq al-Khayrābādī
- ❖ ash-Shaykh as-Sayyid Dīdār ‘Alī ash-Shāh al-Muḥaddith Alwarī
- ❖ Muḥaddith al-Hind ash-Shaykh Muhammad Anwar ash-Shāh al-Kāshmīrī (author of *Fayḍ al-Bārī*)
- ❖ Muḥaddith al-Hind ash-Shaykh Aḥmad ‘Alī Saharanpuri
- ❖ ash-Shaykh ‘Abd ash-Shukūr al-Muḥaddith al-Muhājir al-Madanī
- ❖ ash-Shaykh Badr al-‘Ālam Mīrathī

Shaykh-ul-Islam received the authorities of the above mentioned through:

- ❖ ash-Shaykh al-Mu‘ammar Ḍiyā’a’d-Dīn Aḥmad al-Madanī (he died at the age of over 100 years)
- ❖ ash-Shaykh as-Sayyid ‘Abd al-Ma‘būd al-Jīlānī al-Madanī (he died at the age of 165 years)
- ❖ al-Muḥaddith al-A‘zam ash-Shaykh Sardār Aḥmad al-Qādirī (Faisalabad)
- ❖ ash-Shaykh as-Sayyid Abu’l-Barakāt al-Muḥaddith Alwarī (Lahore)
- ❖ ash-Shaykh as-Sayyid Aḥmad Sa‘īd al-Kaẓīmī Amrūhī (Multan)
- ❖ ash-Shaykh Dr Farīda’d-Dīn al-Qādrī
- ❖ ash-Shaykh ‘Abd ar-Rashīd ibn Qutba’d-Dīn al-Qādirī ar-Riḍawī
- ❖ ash-Shaykh Dr Burhān Aḥmad al-Fārūqī

8. An unprecedented chain of authority:

Finally, the most unprecedented, unique, highly blessed and honoured chain of authority that his Eminence Shaykh-ul-Islam possesses is through only four Shuyūkh between Shaykh-ul-Islam and the great Imāms listed below:

- Sayyidunā ‘Abd ar-Razzāq ibn Sayyidunā al-Ghawth al-A‘zam ash-Shaykh ‘Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusaynī (Baghdad)

- al-Imām ash-Shaykh al-Akbar Muḥya’d-Dīn ibn al-‘Arabī (author of *al-Futūḥāt al-Makkiyya*) (Damascus)
- al-Imām Ibn al-Ḥajar al-‘Asqalānī, the greatest authority on *ḥadīth* (Egypt)

His Eminence Shaykh-ul-Islam’s continuous chain of authority (*isnād*) up to the above mentioned great Imāms is as under:

- i. Shaykh-ul-Islam narrates (with direct permission and authority) from ash-Shaykh Ḥusayn ibn Aḥmad al-‘Usayrān (Lebanon).
- ii. He narrates from ash-Shaykh ‘Abd al-Ḥayy ibn ash-Shaykh ‘Abd al-Kabīr al-Kittānī.
- iii. He narrates from ash-Shaykh al-Mu‘ammar ‘Abd al-Hādī ibn al-‘Arabī al-‘Awwād.
- iv. He narrates from al-Imām as-Sayyid ‘Abd al-‘Azīz al-Ḥafīd al-Ḥabashī. He was born in 581 (hegira) and died in 1276 (hegira) and lived up to 695 years. He directly studied under, and narrated from, al-Imām ‘Abd ar-Razzāq al-Jīlānī ibn Sayyidunā Ghawth al-‘Azam al-Jīlānī at Baghdad, from al-Imām ash-Shaykh al-Akbar Muḥya’d-Dīn ibn al-‘Arabī at Damascus and from al-Imām ibn al-Ḥajar al-‘Asqalānī at Egypt. (al-Imām ‘Abd al-Ḥayy al-Kittānī, *Fahras al-Fahāris wa’l-Athbāt*, vol. 2, p. 928).

His Eminence Shaykh-ul-Islam has received the same authority and *ijāzāt* of transmission from another chain:

- i. His Eminence narrates from ash-Shaykh Ḥusayn ibn Aḥmad al-‘Usayrān.
- ii. He narrates from ash-Shaykh as-Sayyid Aḥmad ibn Muhammad as-Sanūsī al-Madanī.
- iii. He narrates from ash-Shaykh as-Sayyid Muhammad ibn Muhammad as-Sanūsī.
- iv. He narrates from ash-Shaykh as-Sayyid Muhammad ibn ‘Alī as-Sanūsī.
- v. He narrates from al-Imām ‘Abd al-‘Azīz al-Ḥafīd al-Ḥabashī, who received from all of the above mentioned three great Imāms.

Leading Islamic Scholars who have received *ijāzāt* (License to Transmit) from Shaykh-ul-Islam

The following is a selective list of some leading Islamic scholars who have received authority to transmit from Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri:

- **Damascus, Syria:** ash-Shaykh As‘ad Muhammad as-Sa‘īd aṣ-Ṣāgharjī (a great scholar of *ḥadīth* sciences and *fiqh* and the author of the famous work *al-Fiqh al-Ḥanafī wa Adillatuh*. He is the grand Imām of the renowned Jāmi‘ al-Masjid al-Umawiyy – the Umayyad Mosque of Damascus).
- **Kuwait:** ash-Shaykh al-Sayyid Yūsuf as-Sayyid Hāshim ar-Rifā‘ī (world’s renowned scholar and ash-Shaykh of *ṭarīqa*)
- **Halab, Syria:** ash-Shaykh as-Sayyid Dr Abu’l-Hudā al-Ḥusaynī al-Ḥalabī
- **Damascus, Syria:** ash-Shaykh Abu’l-Khayr ash-Shukrī (*khaṭīb* of Umayyad Mosque of Damascus and head of the famous institute of advanced *ḥadīth* studies opened by al-Muḥaddith al-Akbar Imām Badra’d-Dīn al-Ḥasanī, called Jāmi‘ al-Muḥaddith al-Akbar)
- **Damascus, Syria:** ash-Shaykh Muhammad Nadīm an-Nadmān
- **Damascus, Syria:** ash-Shaykh ‘Abdu’llāh ‘Abd al-‘Azīz ‘Azw
- **Damascus, Syria:** ash-Shaykh Ḥusayn Muhammad Ibrāhīm
- **Damascus, Syria:** ash-Shaykh Aḥmad Qarw
- **Damascus, Syria:** ash-Shaykh Maḥmūd ‘Abd ar-Raḥmān Daqqāq
- **Syria:** ash-Shaykh as-Sayyid Ghiyāth ibn Muhammad ‘Uthmān ad-Dusūqī al-Ḥusaynī al-Qādirī ar-Rifā‘ī ash-Shāmī
- **Baghdad, Iraq:** ash-Shaykh Dr ‘Abd ar-Razzāq as-Sa’dī (Grand *Muftī* of Iraq prior to March 2003)
- **Baghdad, Iraq:** ash-Shaykh ‘Abd al-Wahhāb al-Mashhadānī (a famous scholar of Islamic jurisprudence and a renowned author)

- **Cairo, Egypt:** ash-Shaykh Ḥammadūn Aḥmad ibn ‘Abd ar-Raḥīm al-Azharī
- **Cairo, Egypt:** ash-Shaykh ‘Abd al-Muqtadir ibn Muhammad al-‘Alawān al-Azharī
- **Cairo, Egypt:** ash-Shaykh Yūsuf Yūnus Aḥmad ‘Abd ar-Raḥīm al-Azharī
- **Cairo, Egypt:** as-Sayyid Ḥāmid Maḥmūd Aḥmad Maḥmūd al-Azharī
- **Cairo, Egypt:** ash-Shaykh as-Sayyid Aḥmad ‘Abdu’llāh Muhammad ‘Abd al-Jayyid al-Azharī
- **Cairo, Egypt:** ash-Shaykh as-Sayyid ‘Abd al-Wāḥid Yūsuf Muhammad al-Azharī
- **Beirut, Lebanon:** ash-Shaykh Dr as-Sayyid Wasīm al-Ḥabbāl
- **Tarim, Yemen:** ash-Shaykh as-Sayyid al-Ḥabīb ‘Umar Sālim ibn al-Ḥafīz (Hadhramaut). He is one of the most popular Arab scholars, preachers and spiritual teachers. He is the founding principal of Dār al-Muṣṭafā al-Karīm (Yemen). Shaykh-ul-Islam exchanged the *asānīd* and *ijāzāt* with him.
- **Tarim, Yemen:** ash-Shaykh as-Sayyid al-Ḥabīb ‘Alī al-Jifrī. He is one of the most popular Ahl as-Sunna scholars of the Arab world. He has studied from great scholars in the Arab world and was one of the closest students of the late as-Sayyid Muhammad ibn ‘Alawī al-Mālikī al-Makkī. He is a famous *ṣūfī* teacher of the *Bā ‘Alawī Ṭarīqa* of sufism, which is widely followed in Hadhramaut (Yemen) and Ḥijāz (Saudi Arabia).
- **Tarim, Yemen:** ash-Shaykh al-Ḥabīb ‘Alī Mashhūr ibn Sālim ibn al-Ḥafīz. He is the Imām of the Tarim Mosque, a Grand Mufti and head of the Fatwa Council in Tarim, Yemen.
- **Tarim, Yemen:** ash-Shaykh Sayf ‘Alī al-‘Aṣrī
- **Sana’a, Yemen:** ash-Shaykh Jabrayn ibn Ibrāhīm as-San‘ānī
- **Mauritania:** ash-Shaykh Muhammad al-Amīn ash-Shanqīṭī
- **Hyderabad, India:** ash-Shaykh Muhammad Amīn ash-Sharīf (Shaykh al-Ḥadīth of Jāmi‘a an-Nizāmiyya, Hyderabad Deccan, India)

- **Dhaka, Bangladesh:** ash-Shaykh al-Ḥadīth Mawlānā Ḥabīb ar-Raḥmān Silhati
- **Bangladesh:** Mawlānā Rūḥ al-Amīn, executive editor of the second largest newspaper of Bangladesh *The Inqilāb* and he is the president of Minhaj-ul-Quran International, Bangladesh.
- **East Africa/UK:** Dr ‘Irfān Aḥmad al-‘Alawī. He is a university lecturer, Bar at Law, CPhil PhD, Lecturer in Islamic Theology and *taṣawwuf* (Islamic spirituality). He is a student of ash-Shaykh as-Sayyid Muhammad ibn ‘Alawī al-Mālikī (Makka). He is the executive director of Islamic Heritage and also a writer for many Islamic journals across the world. He has translated many works into Arabic, English and Swahili.
- **UK:** ash-Shaykh Bābikr Aḥmad Bābikr. He has been actively involved in *ad-da’wa* in the UK since the 1970s. He studied the Islamic sciences in Sudan under ash-Shaykh Fātiḥ Qarību’llāh.
- **Canada:** ash-Shaykh Fayṣal ‘Abd ar-Razzāq (Imām and president of the Islamic Forum of Canada). From 1977-1986 he studied in Saudi Arabia, first at Umm al-Qurā University in Makka, then at King ‘Abd al-‘Azīz University in Jeddah. He also studied at York University, Toronto, Canada. He has spoken on a wide range of Islamic topics in many countries including Canada, USA, UK, Germany, Pakistan, India, Saudi Arabia, Jordan, Turkey, Syria, Guyana, Barbados and Trinidad. He has to his credit more than one hundred titles recorded on audio and video. Ash-Shaykh Fayṣal is also a prolific writer of Islamic books.

And thousands from many countries, including Pakistan, Lebanon, Syria, Egypt, Yemen, Baghdad, Sudan, Jordan, UAE, East Africa, India, Bangladesh and other countries.

Significance of *Isnād* (chain of authority and transmission of knowledge)

1. Al-Ḥākim reports through Thābit ibn Qays, that the Holy Prophet (blessings and peace be upon him) said to his Companions:

«تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِنَ الَّذِينَ يَسْمَعُونَ مِنْكُمْ،
وَيُسْمَعُ مِنَ الَّذِينَ يَسْمَعُونَ مِنَ الَّذِينَ يَسْمَعُونَ مِنْكُمْ».

“You (the *Ṣaḥāba*) are listening and receiving from me and people (*at-Tābi‘ūn* i.e. the Successors) will listen and receive from you. Then people (the *atba‘ at-tābi‘īn*) will listen and receive from those (the Successors) who listened and received from you. Then people (the fourth generation) will listen and receive from those (the *atba‘ at-tābi‘īn*) who were the audience and recipient of the Successors, who had listened and received from you.”¹

2. According to ‘Abdu’llāh ibn Mas‘ūd (may Allāh be well pleased with him), the Messenger of Allāh (Allāh bless him and give him peace) said:

«نَضَّرَ اللَّهُ امْرَأًا سَمِعَتْ مِنَّا شَيْئًا فَبَلَّغَتْهُ كَمَا سَمِعَتْ، فَرُبَّ مُبَلِّغٍ أَوْعَى
مِنْ سَامِعٍ».

“May Allāh brighten a man who listened from us something and then passed it on to others exactly as he heard it because many a person to whom something is transmitted retains better than the person who first heard it.”²

3. According to ‘Abdu’llāh ibn Mas‘ūd (may Allāh be well pleased with him), Allāh’s Messenger (Allāh bless him and give him peace) said:

¹ Related by al-Ḥākim in *Ma‘rifa ‘Ulūm al-Ḥadīth*, p. 60.

² Related by at-Tirmidhī in *as-Sunan*, vol. 5, p. 34 # 2657; and Ibn Māja in *as-Sunan*, vol. 1, p. 85 # 232.

«نَضَرَ اللهُ عَبْدًا سَمِعَ مَقَالَتِي، فَحَفِظَهَا وَوَعَاَهَا وَأَدَّاهَا».

“May Allāh keep him enjoying and rejoicing who heard something from me, remembered it and kept it well in his mind and then narrated it (to others).”¹

4. According to Zayd ibn Thābit (may Allāh be well pleased with him), he heard the Messenger of Allāh (Allāh bless him and give him peace) say:

«نَضَرَ اللهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ، فَرُبَّ حَامِلٍ

فَقَّهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فَقَّهِ لَيْسَ بِفَقِيهِ».

“May Allāh grant him happiness who heard a tradition from me, learnt it by heart and conveyed it to others. There will be many jurists who will narrate the tradition to better jurists than themselves and there will be several others who will not be in truth jurists at all.”²

5. According to ‘Abdu’llāh ibn ‘Amr (may Allāh be well pleased with him), the Messenger of Allāh (Allāh bless him and give him peace) said:

«بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنِّي بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ

كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

“Transmit from me may it be only a verse. And there is no harm in narrating events from the Children of Israel. And he who deliberately fabricates a lie on me builds his abode in

¹ Reported by al-Imām ash-Shāfi‘ī in *al-Musnad* (p. 240) and *ar-Risāla* (p. 401 # 1102); and aṭ-Ṭabarānī in *al-Mu‘jam al-Kabīr*, vol. 2, p. 126 # 1541.

² Related by Abū Dāwūd in *as-Sunan*, vol. 3, p. 322 # 3660; and Ibn Māja in *as-Sunan*, vol. 1, p. 86 # 236.

the Fire.”¹

6. According to Abū Qarṣāfa (may Allāh be well pleased with him), the Messenger of Allāh (Allāh bless him and give him peace) said:

«حَدِّثُوا عَنِّي بِمَا تَسْمَعُونَ، وَلَا تَقُولُوا إِلَّا حَقًّا، وَمَنْ كَذَبَ عَلَيَّ
بُنِيَ لَهُ بَيْتٌ فِي جَهَنَّمَ».

“Whatever you hear from me, narrate it to others and never say anything but truth. And whoever will fabricate a lie on me for him a house will be built in Hell.”²

7. According to ‘Abdu’llāh ibn ‘Abbās (may Allāh be well pleased with him and his father), the Messenger of Allāh (Allāh bless him and give him peace) said:

«عَلِّمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ».

“Obtain knowledge and facilitate and do not complicate. And if anyone of you feels infuriated he should keep silent.”³

8. According to Abū Hurayra (may Allāh be well pleased with him), the Messenger of Allāh (Allāh bless him and give him peace) said:

«تَعَلَّمُوا الْقُرْآنَ وَالْفَرَائِضَ، وَعَلِّمُوا النَّاسَ، فَإِنِّي مَقْبُوضٌ».

“Learn the Qur’ān and (the knowledge of) the shares of inheritance and teach them to the people because I am going to depart (physically).”¹

¹ Related by al-Bukhārī in *aṣ-Ṣaḥīḥ*, vol. 3, p. 1275 # 3274; Ibn Ḥibbān *aṣ-Ṣaḥīḥ*, vol. 14, p. 149 # 6256; and Aḥmad ibn Ḥanbal in *al-Musnad*, vol. 2, pp. 159, 202, 214.

² Reported by aṭ-Ṭabarānī in *Ṭuruq Ḥadīth man Kadhaba ‘Alayya*, p. 146 # 155; and in *al-Mu’jam al-Kabīr*, vol. 3, p. 18 # 2516.

³ Related by Aḥmad ibn Ḥanbal in *al-Musnad*, vol. 1, p. 239; and al-Bukhārī in *al-Adab al-Mufrad*, p. 95 # 245.

9. ‘Amr ibn ‘Awf al-Muzanī (may Allāh be well pleased with him) narrated:

إِنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالِ بْنِ الْحَارِثِ: «إِعْلَمْ». قَالَ: مَا أَعْلَمُ, يَا رَسُولَ اللَّهِ؟ قَالَ: «إِعْلَمْ, يَا بِلَالُ». قَالَ: مَا أَعْلَمُ, يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي, فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا, وَمَنْ ابْتَدَعَ بِدْعَةً ضَالَّةً لَا تُرْضِي اللَّهَ وَرَسُولَهُ, كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا».

“The Holy Prophet (Allāh bless him and give him peace) said to Bilāl ibn al-Ḥārith (may Allāh be well pleased with him): “Know.” He submitted: “O Messenger of Allāh! What should I know?” He said: “Know, O Bilāl.” He submitted: “O Messenger of Allāh! What should I know?” He said: “He who revives of my *Sunna* that which ceased after me will get his rightful due as much of recompense as will be due for its practitioner without any decrease in his recompense. And he who initiates a misleading innovation disgusted by Allāh and His Messenger (Allāh bless him and give him peace) will incur the same sin which will be on its perpetrator without any mitigation.”²

10. According to Abū Hurayra (may Allāh be well pleased with him), the Messenger of Allāh (Allāh bless him and give him peace) said:

«الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي لَهُ أَجْرُ شَهِيدٍ».

¹ Related by at-Tirmidhī in *as-Sunan*, vol. 4, p. 413 # 2091; and an-Nasā’ī in *as-Sunan*, vol. 4, p. 63 # 6306.

² Related by at-Tirmidhī in *as-Sunan*, vol. 5, p. 45 # 2677.

“He who sticks to my Sunna at the time of mischief and strife will get reward of a martyr.”¹

11. According to ‘Abdu’llāh ibn ‘Abbās (may Allāh be well pleased with him and his father), the Messenger of Allāh (Allāh bless him and give him peace) said:

«مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ.»

“He who upholds my Sunna at the time of strife will be granted reward of one hundred martyrs.”²

12. According to Abū Hurayra (may Allāh be well pleased with him), the Messenger of Allāh (Allāh bless him and give him peace) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدْوَلُهُ. يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِيْنَ، وَانْتِحَالَ الْمُبْطِلِيْنَ، وَتَأْوِيلَ الْجَاهِلِيْنَ.»

“The holders of justice from among the successors will learn the knowledge of *ḥadīth*. They will put an end to the extravagance of the extravagant, the fabrication of the heretic and false interpretations of the ignorant.”³

13. Al-Khaṭīb al-Baghdādī reports in *al-Kifāya* (p. 121) through ‘Abdu’llāh ibn ‘Umar (may Allāh be well pleased with him and his father) that the Holy Prophet (blessings and peace be upon him) said:

«يَا ابْنَ عُمَرَ! دِينُكَ دِينُكَ. إِنَّمَا هُوَ حُكْمُكَ وَدَمُكَ، فَانظُرْ عَمَّنْ تَأْخُذُ. خُذْ عَنِ الَّذِينَ اسْتَقَامُوا، وَلَا تَأْخُذْ عَنِ الَّذِينَ مَالُوا.»

¹ Related by Abū Nu‘aym in *Ḥilya al-Awliyā’*, vol. 8, p. 200; and Haythamī in *Majma‘ az-Zawā’id*, vol. 1, p. 172.

² Set forth by al-Imām al-Bayhaqī in *Kitāb az-Zuhd al-Kabīr*, vol. 2, p. 118 # 207.

³ Set forth by aṭ-Ṭabarānī in *Musnad ash-Shāmiyyīn*, vol. 1, p. 344 # 599; al-Bayhaqī in *as-Sunan al-Kubrā*, vol. 10, p. 209 # 20700; and ad-Daylamī in *al-Firdaws*, vol. 5, p. 537 # 9012.

“Oh Ibn ‘Umar! Your *dīn* is your faith. Indeed it is but your flesh and blood (it is your life). Therefore, you should be very careful about whom you are receiving it from. Receive it from the pious and the steadfast and do not take it from those who are leaning astray.”

14. Our master ‘Umar ibn al-Khaṭṭāb (may Allāh be well pleased with him) used to say:

سَيَأْتِي نَاسٌ يُجَادِلُونَكُمْ بِشُبُهَاتِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ
أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ.

“Soon there will come people who will discuss and debate with you on the Qur’ānic verses which are figurative (i.e. they contain abstract and allusive meaning). So deal with them by means of *sunan* because the people of *sunan* know the Book of Allāh more (than others).”¹

15. Al-Khaṭīb al-Baghdādī reports from our master ‘Alī ibn ‘Abī Ṭālib (may Allāh be well pleased with him) in *al-Kifāya* (p. 121) who said in the mosque of Kūfa:

أَنْظُرُوا عَمَّنْ تَأْخُذُونَ هَذَا الْعِلْمَ، فَإِنَّمَا هُوَ الدِّينُ.

“Inquire about the people from whom you are receiving this knowledge (of Qur’ān and Sunna). Indeed this is your *dīn*.”

16. Al-Imām Muslim in the preface (*al-Muqaddimma*) of his *aṣ-ṣaḥīḥ* (vol. 1, p. 8) has entitled a chapter:

بَابُ وُجُوبِ الرَّوَايَةِ عَنِ الثَّقَاتِ وَتَرْكِ الْكَذَّابِينَ، وَالتَّحْذِيرِ مِنَ
الْكَذِبِ عَلَى رَسُولِ اللَّهِ ﷺ.

“Narration from a reliable authority and leaving liars aside is mandatory in *ash-sharī‘a* and science of *ḥadīth* in order to

¹ Related by ad-Dārimī in *as-Sunan*, vol. 1, p. 62 # 119.

eliminate any doubt of perjury in narrating knowledge from the Holy Prophet (blessings and peace be upon him).”

Following this, al-Imām Muslim entitled another chapter in the preface (*al-Muqaddimma*) of his *aṣ-Ṣaḥīḥ* (vol. 1, p. 14):

بَابُ بَيَانِ أَنَّ الْإِسْنَادَ مِنَ الدِّينِ، وَأَنَّ الرَّوَايَةَ لَا تَكُونُ إِلَّا عَنِ الثَّقَاتِ.

“Declaration of the fact that the chain of authority is part of the *dīn* and there should be no narration except from a reliable chain of authority.”

17. Al-Imām Muslim also reports from al-Imām Muhammad ibn Sīrīn (through his own chain), who states:

إِنَّ هَذَا الْعِلْمَ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

“The science of chain of authority and narration of *ḥadīth* is *dīn* itself. You should check whom you are receiving your *dīn* from.”¹

This saying of al-Imām Muhammad ibn Sīrīn was narrated by Ibn Abī Shayba with some different words:

إِنَّ هَذَا الْعِلْمَ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَهُ.

“The science of chain of authority and narration of *ḥadīth* is *dīn* itself. You should check whom you are receiving it from.”²

Al-Khaṭīb al-Baghdādī reports these words from the Successor aḍ-Ḍaḥḥāk ibn Mazāḥim in *al-Kifāya fī ‘ilm ar-Riwāya* (p. 121).

¹ Related by Muslim in *al-Muqaddima* (preface) to his *aṣ-Ṣaḥīḥ*, vol. 1, p. 14.

² Related by Ibn Abī Shayba in *al-Muṣannaḥ*, vol. 5, p. 334 # 26636

18. Al-Imām Ibn Sīrīn again states as reported by al-Imām Muslim:

لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ، قَالُوا: سَمُّوا لَنَا
رِجَالَكُمْ، فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ، وَيُنْظَرُ إِلَى أَهْلِ
الْبِدْعِ فَلَا يُؤْخَذُ حَدِيثُهُمْ.

“Before the *fitna* (civil war and political segmentation which emerged as the reason of fabrication of *ḥadīth*), they never felt any necessity to ask about the chain (because all authorities before the period of *fitna* were undoubtedly honest, truthful, trustworthy and reliable). After this *fitna* had occurred they started asking the narrator to mention their chain of authority before them; and if the knowledge of *dīn* was narrated from an authority belonging to *Ahl as-Sunna* they used to accept his transmission; and if he belonged to *Ahl al-Bid‘a* they rejected it.”¹

19. Al-Imām Ibn Sīrīn again states as reported by al-Khaṭīb al-Baghdādī:

كَانَ فِي زَمَنِ الْأَوَّلِ النَّاسُ لَا يَسْأَلُونَ عَنِ الْإِسْنَادِ حَتَّى وَقَعَتِ
الْفِتْنَةُ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ سَأَلُوا عَنِ الْإِسْنَادِ لِيُحَدَّثَ حَدِيثُ
أَهْلِ السُّنَّةِ، وَيُتْرَكَ حَدِيثُ أَهْلِ الْبِدْعَةِ.

“In the early days, people never felt any necessity to ask about the chain (because all authorities before the period of *fitna* were undoubtedly honest, truthful, trustworthy and reliable). But when this *fitna* had occurred they started asking the narrator to mention their chain of authority before them so that they could accept the *ḥadīth*

¹ Related by Muslim in *al-Muqaddima* (preface) to his *aṣ-Ṣaḥīḥ*, vol. 1, p. 15; and Tirmidhī in *al-‘Ilal*, p. 739.

transmitted by an authority belonging to *Ahl as-Sunna* and could reject the *ḥadīth* transmitted by *Ahl al-Bid'a*.”¹

20. Al-Imām Ibn Sīrīn states:

كَانُوا لَا يَسْأَلُونَ عَنِ الْإِسْنَادِ حَتَّىٰ كَانَ بِأَخِرَةٍ، فَكَانُوا يَسْأَلُونَ
عَنِ الْإِسْنَادِ لِيَنْظُرُوا، فَمَنْ كَانَ صَاحِبَ سُنَّةٍ كَتَبُوا عَنْهُ، وَمَنْ لَمْ
يَكُنْ صَاحِبَ سُنَّةٍ لَمْ يَكْتُبُوا عَنْهُ.

“(In the early days,) people never felt any necessity to ask about the chain (because all authorities before the period of *fitna* were undoubtedly honest, truthful, trustworthy and reliable). But in later times people started asking the narrator to mention their chain of authority before them so that they might check. If the narrator belonged to the people of *Sunna*, they wrote down the *ḥadīth*, and if he did not belong to people of *Sunna*, they did not write down the *ḥadīth* from him.”²

21. Sa’d ibn Ibrāhīm narrated:

لَا يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا الثَّقَاتُ.

“Nobody should narrate the knowledge of Allāh’s Messenger (blessings and peace be upon him) except the reliable authorities.”³

22. Furthermore, al-Imām Muslim quotes from *amīr al-mu’minīn fi’l-ḥadīth* ‘Abdu’llāh ibn al-Mubārak, who states:

الْإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ.

¹ Related by al-Khaṭīb al-Baghdādī in *al-Kifāya fī ‘ilm ar-Riwāya*, p. 122.

² Related by al-Khaṭīb al-Baghdādī in *al-Kifāya fī ‘ilm ar-Riwāya*, p. 122.

³ Related by Muslim in *al-Muqaddima* (preface) to his *aṣ-Ṣaḥīḥ*, vol. 1, p. 15.

“*Al-Isnād* (the chain of authority) is a necessary part of *dīn*. If there was no chain of authority then everyone would have said whatever he wanted to say.”¹

23. Al-Imām Muslim elaborated further from al-Imām ‘Abdu’llāh ibn al-Mubārak, who says:

بَيْنَنَا وَبَيْنَ الْقَوْمِ الْقَوَائِمُ يَعْنِي الْإِسْنَادَ.

“Between us and between the people who receive from us there are pillars of reliance and these are the chains of authority.”²

24. Al-Imām Sufyān ath-Thawrī is reported by Ibn Ḥibbān and al-Khaṭīb al-Baghdādī as saying:

الْإِسْنَادُ سِلَاحُ الْمُؤْمِنِ. إِذَا لَمْ يَكُنْ مَعَهُ سِلَاحٌ، فَبِأَيِّ شَيْءٍ يُقَاتِلُ؟

“The *isnād* is the weapon of a Muslim (who is the receiver of the knowledge). If he is not equipped with the arms, how is he going to fight (and defend himself)?”³

25. Al-Imām Abū Ḥanīfa says as related by Yaḥyā ibn Ma‘īn and reported by al-Khaṭīb al-Baghdādī in *al-Kifāya* (p. 231):

لَا يُحَدِّثُ إِلَّا بِمَا يَعْرِفُ وَيَحْفَظُ.

“Knowledge should be received only from a transmitter who learns the text by heart and has a deep and perfect understanding of the meanings of what he is transmitting.”

¹ Related by Muslim in *al-Muqaddima* (preface) to his *aṣ-Ṣaḥīḥ*, vol. 1, p. 15.

² Related by Muslim in *al-Muqaddima* (preface) to his *aṣ-Ṣaḥīḥ*, vol. 1, pp. 15, 16.

³ Ibn Ḥibbān, *al-Majrūḥīn*, vol. 1, p. 27; al-Khaṭīb al-Baghdādī, *Sharaf Aṣḥāb al-Ḥadīth*, p. 42.

26. Al-Imām Abū Ḥanīfa further says, as related by ‘Abdu’llāh ibn al-Mubārak and reported by al-Khaṭīb al-Baghdādī:

لَا بَأْسَ إِذَا قَرَأَ الْعِلْمَ عَلَى الْعُلَمَاءِ, فَأَخْبَرَ بِهِ لَا بَأْسَ أَنْ يَقُولَ
أَخْبَرَنَا.

“When someone reads the text in front of a *muḥaddith* or an authority (to get it verified), then he is allowed to transmit from him to others.”¹

27. Al-Imām Mālik is reported by al-Khaṭīb in *al-Kifāya* as saying:

إِتَّقِ اللَّهَ! وَاَنْظُرْ مِمَّنْ تَأْخُذُ هَذَا الشَّانَ.

“Be Godfearing and scrutinize the credibility of the person whom you are receiving this knowledge from.”²

28. Al-Imām ash-Shāfi‘ī is reported by al-Bayhaqī as saying:

مَثَلُ الَّذِي يَطْلُبُ الْعِلْمَ بِلَا حُجَّةٍ كَمَثَلِ حَاطِبٍ لَيْلٍ؛ يَحْمِلُ
حُرْمَةً حَطَبٍ وَفِيهِ أَفْعَى تَلْدَعُهُ, وَهُوَ لَا يَدْرِي.

“The one who accepts the knowledge from somebody without the *sanad* (chain of authority) is like a person carrying a bundle of wood with a snake in it and he does not know. It may bite him (anytime).”³

Al-Imām ash-Shāfi‘ī is quoted by as-Sakhāwī as saying:

مَثَلُ الَّذِي يَطْلُبُ الْحَدِيثَ بِلَا إِسْنَادٍ كَمَثَلِ حَاطِبٍ لَيْلٍ.

“He who seeks to collect *ḥadīth* without chains of transmission is like the one who collects wood at night.”⁴

¹ al-Khaṭīb al-Baghdādī, *al-Kifāya fī ‘Ilm ar-Riwāya*, p. 303.

² al-Khaṭīb al-Baghdādī, *al-Kifāya fī ‘Ilm ar-Riwāya*, p. 124.

³ al-Bayhaqī, *al-Madkhal ilā as-Sunan al-Kubrā*, p. 211.

⁴ Related by as-Sakhāwī in *Fatḥa’l-Mughīth*, vol. 3, p. 4.

29. Al-Imām Aḥmad ibn Ḥanbal is reported by as-Sakhāwī in *Fatḥa'l-Mughīth* (vol. 2, p. 69) as saying:

إِنَّهَا لَوْ بَطَلَتْ (الِجَازَةَ) لَضَاعَ الْعِلْمُ.

“If the *ijāzāt* (license of transmission through a chain of authority) was neglected and denied, then the reliable knowledge would be destroyed.”

30. Al-Imām Aḥmad ibn Ḥanbal also said:

طَلَبُ الْإِسْنَادِ الْعَالِي سُنَّةٌ عَمَّنْ سَلَفَ.

“Asking for the higher chain of authority (*al-isnād al-‘ālī*) is the *sunna* of the righteous predecessors.”¹

31. Ibn ‘Uyayna said:

إِنَّ الْحَدِيثَ بِلاَ إِسْنَادٍ لَيْسَ بِشَيْءٍ، وَإِنَّ الْإِسْنَادَ دُرُجُ الْمُتُونِ؛ بِهِ يُوصَلُ إِلَيْهَا.

“A *ḥadīth* without any chain of transmission is nothing. Certainly the chains of transmission are a ladder of the texts by which one reaches the texts.”²

32. Ibn ‘Awn is reported by al-Khaṭīb in *al-Kifāya* as saying:

قُلْتُ لِلشَّعْبِيِّ: أَلَا أُحَدِّثُكَ؟ قَالَ: فَقَالَ الشَّعْبِيُّ: أَعَنْ الْأَحْيَاءِ تُحَدِّثُنِي أَمْ عَنِ الْأَمْوَاتِ؟ قَالَ: قُلْتُ: لَا، بَلْ عَنِ الْأَحْيَاءِ. قَالَ: فَلَا تُحَدِّثُنِي عَنِ الْأَحْيَاءِ.

“I said to ash-Sha‘bī: ‘Shall I not narrate a tradition to you?’ Ash-Sha‘bī replied: ‘Do you narrate the tradition from the

¹ Ibn aṣ-Ṣalāḥ, *‘Ulūm al-Ḥadīth*, p. 150; al-Khaṭīb al-Baghdādī, *al-Jām‘ li-Akhlāq ar-Rāwī wa Ādāb as-Sām‘*, vol. 1, p. 123.

² Related by al-Khaṭīb al-Baghdādī in *al-Kifāya fī ‘Ilm ar-Riwāya*, p. 393.

alive or the dead?’ I said: ‘From the alive.’ (To this) he said: ‘Do not narrate to me the traditions from the alive.’”¹

33. Ibn ‘Abd al-Ḥakam is reported by al-Khaṭīb in *al-Kifāya* as saying:

ذَاكَرْتُ الشَّافِعِيَّ يَوْمًا بِحَدِيثٍ وَأَنَا عَلَامٌ, فَقَالَ: مَنْ حَدَّثَكَ بِهِ؟ فَقُلْتُ: أَنْتَ. فَقَالَ: مَا حَدَّثْتُكَ بِهِ مِنْ شَيْءٍ فَهُوَ كَمَا حَدَّثْتُكَ, وَإِيَّاكَ وَالرَّوَايَةَ عَنِ الْأَحْيَاءِ.

“One day I mentioned a *ḥadīth* in the presence of al-Imām ash-Shāfi‘ī in my childhood. So he said: ‘Who has narrated it to you?’ I replied: ‘You.’ He asked: ‘Whatever tradition I narrated to you it is as I narrated to you, but beware of narrating traditions from the alive.’”²

34. Ibn aṣ-Ṣalāḥ has reported in *‘Ulūm al-Ḥadīth* (p. 150) from al-Imām Yaḥyā ibn Ma‘īn. When he was asked about his wish, he replied:

بَيْتٌ خَالِيٍّ وَإِسْنَادٌ عَالِيٌّ.

“(My wish contains two things:) seclusion in my house (for uninterrupted remembrance of Allāh) and *isnād* of high ranking authorities (to receive the righteous knowledge through the shortest chain).”

35. Ḥammād ibn Zayd is reported by al-Khaṭīb al-Baghdādī in *al-Kifāya* as saying:

دَخَلْنَا عَلَى أَنَسِ بْنِ سِيرِينَ فِي مَرَضِهِ, فَقَالَ: اتَّقُوا اللَّهَ, يَا مَعْشَرَ الشَّبَابِ, وَأَنْظَرُوا عَمَّنْ تَأْخُذُونَ هَذِهِ الْأَحَادِيثَ, فَإِنَّهَا مِنْ دِينِكُمْ.

¹ al-Khaṭīb al-Baghdādī, *al-Kifāya fī ‘Ilm ar-Riwāya*, p. 139.

² al-Khaṭīb al-Baghdādī, *al-Kifāya fī ‘Ilm ar-Riwāya*, p. 140.

“We visited Anas ibn Sīrīn in his disease. So he said, ‘Be Godfearing, O group of the youths, and scrutinize the credibility of the person whom you are receiving these *aḥādīth* from, because this is your *dīn*.’”¹

36. Al-Imām Muhammad ibn Aslam aṭ-Ṭūsī said:

قُرْبُ الْإِسْنَادِ قُرْبٌ إِلَى اللَّهِ عَزَّ وَجَلَّ.

“A short chain of transmission is in fact being close to Allāh.”²

37. Al-Imām Ibn Ḥibbān says in *Kitāb al-Majrūhīn* (vol. 1, p. 89):

أَرْجُو أَنْ لَا يَكُونَ مِنْ هَذِهِ الْأُمَّةِ فِي الْجَنَّةِ أَقْرَبُ إِلَى النَّبِيِّ ﷺ مِنْ هَذِهِ الطَّائِفَةِ.

“I hope that out of this *Umma* they (the travellers and the seekers of the knowledge of *as-Sunna*, *al-ḥadīth*, *al-āthār* and *al-akhbār* who put their efforts to differentiate between the *ṣaḥīḥ* and the *mawḍū‘* through the verification of the *isnād*) will enjoy the extreme proximity of the Holy Prophet (blessings and peace be upon him) in Paradise. (This is so, because they spent their lives in a very highly esteemed service to the Holy Prophet [blessings and peace be upon him]).”

38. ‘Allāma ibn Taymiyya states in *Minhāj as-Sunna an-Nabawiyya* (vol. 7, p. 37):

وَالْإِسْنَادُ مِنْ خَصَائِصِ هَذِهِ الْأُمَّةِ وَهُمْ مِنْ خَصَائِصِ الْإِسْلَامِ،
ثُمَّ هُوَ فِي الْإِسْلَامِ مِنْ خَصَائِصِ أَهْلِ السُّنَّةِ، وَالرَّافِضَةُ مِنْ أَقَلِّ

¹ Related by al-Khaṭīb al-Baghdādī in *al-Kifāya fī ‘ilm ar-Riwāya*, p. 122.

² Related by Ibn aṣ-Ṣalāḥ in *‘Ulūm al-Ḥadīth*, p. 151; and al-Khaṭīb al-Jāmi‘ *li-Akhlāq ar-Rāwī wa Ādāb as-Sām‘*, vol. 1, p. 123.

النَّاسِ عِنَايَةً إِذْ كَانُوا لَا يُصَدِّقُونَ إِلَّا بِمَا يُوَافِقُ أَهْوَاءَهُمْ وَعَلَامَةٌ
كَذِبِهِ أَنَّهُ يُخَالِفُ هَوَاهُمْ.

“The *isnād* is one of the exclusive virtuous characteristics and Allāh’s great blessings on this *Umma*. It is also a great peculiarity of the *dīn* of Islam and it is a salient identity of *Ahl as-Sunna*. Ar-Rāfiḍa did not pay great attention to *isnād*, because they confirmed only such as accorded to their desires and the sign of a false *isnād* (in their eyes) was opposing their desires.”

So, Allāh created for us trusty reporters for chains of transmission and promulgation of *dīn* because both chains of transmission and promulgation are of the characteristics of *Umma*. None of the preceding communities of the former Prophets has passed who was granted such a high status of learning that the Prophet and his scholars would preach *dīn* by means of unbroken and uninterrupted chains of transmission between them. Allāh Most High bestowed this superiority on the *Umma* of the Final Prophet (blessings and peace be upon him) which is the best of the communities and honoured the scholars of this *Umma* from the Companions down to the *ḥadīth*-narrators with the proprieties of *ḥadīth*. And in this Revelation: “Or some remnant of knowledge (of the bygone people in transit down the line),”¹ there is a pointer to the chains of transmission of *ḥadīth* and its narration. This pronouncement in the glory of chains of transmission is due to the narration of *dīn* and the eminent authorities from the Successors have described it as we have mentioned before in detail.

39. The significance of the chain of transmitters and authorities can be further illustrated through the statement of al-Imām Ibn Māja (one of the six great Imāms of *aṣ-ṣiḥāḥ as-sitta*). He has reported a *ḥadīth* on the reality of *īmān* in the preface of his *as-Sunan* (the same has been reported by al-Imām aṭ-Ṭabarānī and al-Imām al-

¹ al-Qur’ān, *al-Aḥqāf*, 46:4.

Bayhaqī), whereby he narrates from ‘Abd as-Salām ibn Abī as-Ṣāliḥ Abī aṣ-Ṣalt al-Harawī from Sayyidunā ‘Alī ibn Mūsā ar-Riḍā, from Sayyidunā Mūsā ibn Ja‘far al-Kāzim, from Sayyidunā Ja‘far ibn Muhammad aṣ-Ṣādiq, from Sayyidunā Muhammad ibn ‘Alī al-Bāqir, from Sayyidunā ‘Alī ibn Ḥusayn from Sayyidunā Ḥusayn ibn ‘Alī, from Sayyidunā ‘Alī ibn Abī Ṭālib, from Allāh’s Messenger (blessings and peace be upon him). At the end of the text of *ḥadīth* he quotes:

لَوْ قُرِيَ هَذَا الْإِسْنَادُ عَلَى مَجْنُونٍ لَبُرَأَ.

“If this *isnād* (chain of transmitters and authorities) is read upon a person who is insane (*majnūn*) he will certainly be cured.”¹

Here lies the blessings (*al-barakat*) of the names of the blessed persons who belong to *Ahl al-Bayt* and all of them are the Imāms of *al-wilāya* (sainthood).

The words of the Holy Prophet (blessings and peace be upon him) are always contained in the text of *ḥadīth* and not in the chain of authorities; the chain of authorities only consists of the names of reliable persons who are the blessed transmitters. Al-Imām Ibn Māja has not directed towards reading the text of the *ḥadīth* upon an insane person, but has rather emphasized reading the names of the transmitters, which is the chain of authorities; just invoking the names on a patient has become a spiritual treatment. This is the *‘aqīda* of al-Imām Ibn Māja, al-Imām aṭ-Ṭabarānī and al-Imām al-Bayhaqī; the same has been mentioned by al-Imām as-Suyūṭī, as well as by al-Imām Ibn al-Qayyim, the great and famous student of ‘Allāma Ibn Taymiyya. According to all of these authoritative statements of the Imāms, who are the real transmitters of the *dīn* and the knowledge of *ḥadīth* to us, it is clear and evident that before the substance and content one is inevitably supposed to rely on the chain and authority. These are the people who narrated the knowledge of the *dīn*. If they are proven to be reliable it is only then

¹ Reported by Ibn Māja in *as-Sunan*, vol. 1, p. 25 # 65; aṭ-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, vol. 6, p. 226 # 6254 & vol. 8, p. 262 # 8580; and al-Bayhaqī in *Shu‘ab al-Īmān*, vol. 1, p. 47 # 16.

one would have access to the acceptance of substance and contents of the *ḥadīth*. Before placing emphasis on the text, they have given all the importance to the chain. In any *ḥadīth* the text is known as the *matn* and the chain of authority is known as the *sanad* or *isnād*.

The text contains the message of Islam, the teachings of the Holy Prophet (blessings and peace be upon him) and the substance of the *Sharī'a* and the *Sunna*, whereas the chain consists of personalities. Reliance has been placed on the personalities, prior to the actual content. The Imāms have declared the chain of these reliable personalities as a part of *dīn*. Here lies the significance of personalities in Islam – the real transmitters of the *dīn* from the Holy Prophet (blessings and peace be upon him).

40. Al-Imām aṭ-Ṭabarānī reports through ‘Abdu’llāh ibn ‘Abbās:

قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ ارْحَمْ خُلَفَاءَنَا». قُلْنَا: يَا رَسُولَ اللَّهِ!
وَمَا خُلَفَاؤُكُمْ؟ قَالَ: «الَّذِينَ يَأْتُونَ مِن بَعْدِي, يَرُؤُونَ أَحَادِيثِي
وَسُنَّتِي, وَيُعَلِّمُونَهَا النَّاسَ».

“The Messenger of Allāh (blessings and peace be upon him) said: ‘Oh Allāh! Bestow mercy on our *khulafā*.’ The Companions asked: ‘Who are your *khulafā*?’ He (blessings and peace be upon him) replied: ‘Those who will come after me and narrate my *aḥādīth* and my *sunna* and transmit them to the *Umma*.’”¹

That is why the Holy Qur’ān in *sūra al-Fātiḥa* has commanded us to follow in the footsteps of the blessed personalities in order to achieve *al-hidāya* (guidance) and *al-istiḳāma* (steadfastness):

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

¹ Related by al-Imām aṭ-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, vol. 6, p. 395 # 5842.

“Show us the straight path, the path of those (personalities) upon whom You have bestowed Your favours.”¹

Reliable and blessed personalities have been declared to be symbols of *al-hidāya* and it has been made compulsory to identify and follow them. On the other hand some people have been made symbols of *aḍ-ḍalāla* (misguidance) and the wrath of Allāh. The Qur’ān has commanded us neither to follow them nor to be in their company. As stated in *sūra al-Fātiḥa*:

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“Not of those who have been afflicted with wrath, nor of those who have gone astray.”²

The Holy Qur’ān has defined the “blessed people” in *sūra an-Nisā’*:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

“And whoever obeys Allāh and His Messenger (blessings and peace be upon him), they are the people who shall be in the company of those (spiritual dignitaries on the Last Day) whom Allāh has blessed with His (special) favour: Prophets (*an-Nabiyyūn*), the Truthful (*al-awliyā’* and *aṣ-ṣiddiqūn*), the Witnesses (of Truth [*ash-shuhadā’*]), and the Pious ones (possessing Allāh’s nearness – *aṣ-ṣaliḥūn*). And how excellent these companions are!”³

Shaykh-ul-Islam is one of the chosen and blessed people of Allāh and one of the community of the Prophet’s *khulafā’* (vicegerents). He is the man of reliable authority and one of the great authentic transmitters of the Prophet’s (blessings and peace be upon him) knowledge to the *Umma* from whom scholars of East and West, both

¹ al-Qur’ān, *al-Fātiḥa*, 1: 6, 7.

² al-Qur’ān, *al-Fātiḥa*, 1: 7.

³ al-Qur’ān, *an-Nisā’*, 4: 69.

Arab and non-Arab, have derived benefit, who come to him to receive *ijāzāt* (permission) and *isnād* (authority) as an Imām of ‘ilm in this century. He is the one who received his permission and authority from the greatest scholars of their time, and he delivers his permission and authority to hundreds of great scholars of his time. Being the author of one thousand books and a transmitter of the Holy Prophet’s (blessings and peace be upon him) knowledge through five thousand orations and narrations, he has revived numerous Islamic sciences, including ‘*ulūm al-Qur’ān*, ‘*ulūm al-ḥadīth*, ‘*ilm al-fiqh*, *al-‘aqīda*, *at-taṣawwuf*, and ideology through his reconstructive efforts of Islamic thought and philosophy in the modern age. He is the revivalist of the present century. As the Holy Prophet (blessings and peace be upon him) stated, reported by Abū Hurayra (may allāh be well pleased with him):

«إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا».

“Indeed Allāh raises in the *Umma* at the beginning of every Islamic century one that revives the *dīn* for this *Umma*.”¹

The scholars and authorities serving the *dīn* of the Prophet (blessings and peace be upon him) are in hundreds and thousands who render their services according to their position and status, but the *mujaddid* is only one in a century; if there is to be another he will be in another part of the world. Shaykh-ul-Islam was born in 1951 (1370 hegira) and started his revivalist work in 1981 (1401 hegira), exactly at the beginning of the 15th Islamic century, by founding Minhaj-ul-Quran. The door of Prophethood has been completely closed in all respects and no Prophet will ever come after the raising of the Holy Prophet (blessings and peace be upon him) himself. The Holy Prophet (blessings and peace be upon him) stated that before him every Prophet used to succeed another; with his raising, the chain of

¹ Related by Abū Dāwūd in *as-Sunan*, vol. 4, p. 109 # 4291; al-Ḥākim in *al-Mustadrak*, vol. 4, pp. 567, 568 # 8592, 8593; and aṭ-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, vol. 7, p. 272 # 6523.

Prophethood became closed. From now he will be succeeded by the *khulafā'*.¹ The *khulafā'* are the *mujaddidūn*, *al-awliyā'*, and the *al-'ulamā' ar-rāsikhūn*. The *mujaddidūn* are the revivalists and the others are the scholars while the rest are just preachers. As for the *mujaddīd*, he receives blessings directly from the Holy Prophet (blessings and peace be upon him) in addition to his other chains of receiving knowledge. A *ḥadīth* of the Holy Prophet (blessings and peace be upon him) reported through Sa'īd ibn al-Muṣayyab, which is quoted by al-Imām Ibn 'Abd al-Barr,² indicates that the transmitter of knowledge who revives the *dīn* is the direct recipient of blessings of the Prophets and spiritually linked with them. That is why the practice of *isnād* and *ijāzāt* has been continuously and emphatically observed and transmitted since the first century of hegira (period of followers) up to the present time by the great Imāms, authorities and the high ranking scholars of the *Umma*.

Every textbook requires some competent teacher who can interpret its true meanings and the correct implications of the text. It is pertinent to note that if one suffers from a physical ailment, treatment will not be sought from someone who has just collected knowledge from books of medical science. Rather a professional doctor who has studied the medical sciences under competent professors and doctors will be asked for assistance and treatment. The severity of the disease will dictate the required competency level of the medical practitioner. Similarly one needs to question how it is possible to rely upon a man, for information and spiritual guidance, who has just collected his knowledge through reading several books and websites and has never received the knowledge through a proper chain of authority. Thus, following the same *sunna*, some of the *asānīd* (chains of authorities) of Shaykh-ul-Islam have been mentioned above.

1 Narrated by al-Bukhārī in *aṣ-Ṣaḥīḥ*, vol. 3, p. 1273 # 3268; and Muslim in *aṣ-Ṣaḥīḥ*, vol. 3, p. 1471 # 1842.

2 Related by Ibn 'Abd al-Barr in *Jāmi' Bayān al-'Ilm wa Faḍli-hī*, vol. 1, pp. 102, 191, 192 # 169, 379.

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