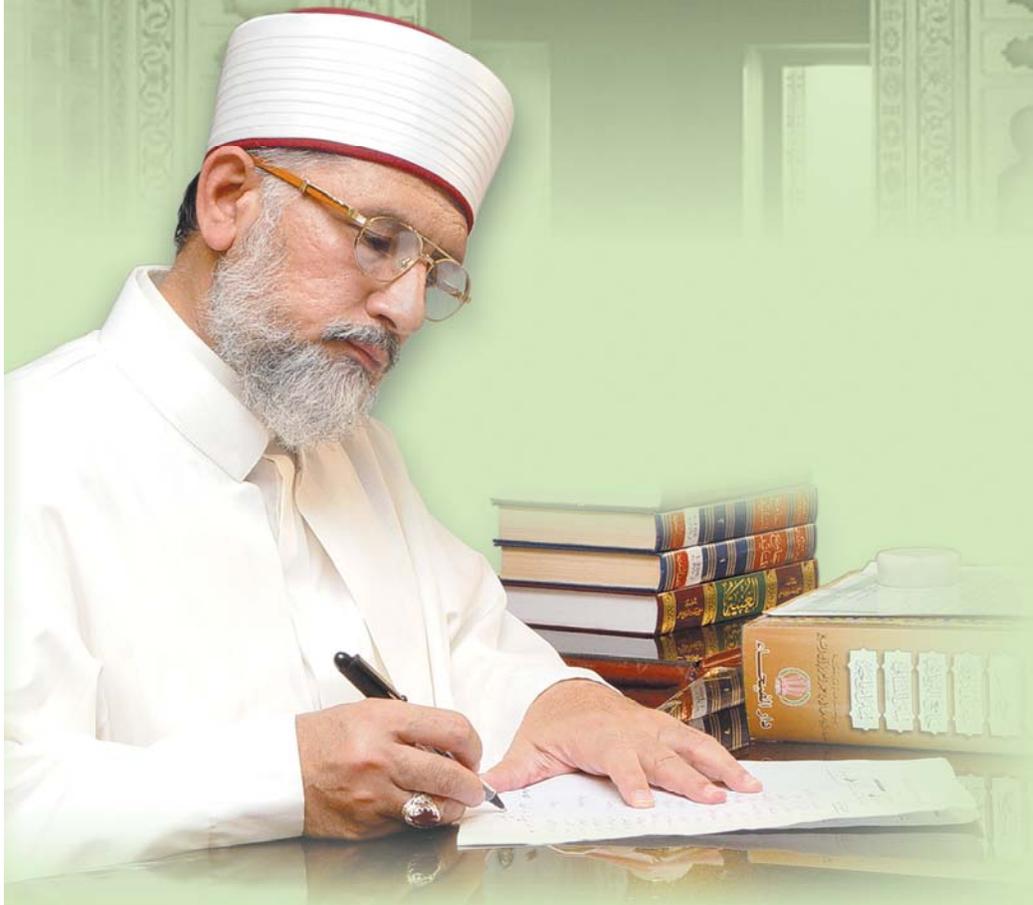


**SHAYKH-UL-ISLAM
DR MUHAMMAD TAHIR-UL-QADRI**

A Profile



Shaykh-ul-Islam
Dr Muḥammad Ṭāhir-ul-Qādrī

A Profile

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Brief on Shaykh-ul-Islām's achievements, works and chains of authority

A man of manifold and staggering achievements, Shaykh-ul-Islām Professor Dr Muḥammad Ṭāhir-ul-Qādrī is the founding leader of Minhāj-ul-Qur'ān 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 Islām.

Shaykh-ul-Islām was born on February 19, 1951 in the historical city of Jhang, Pakistan, and the son of the great spiritualist and intellectual of his time ash-Shaykh Dr Farīda'd-Dīn al-Qādrī. Since his birth had been foretold through a spiritual dream to his father, he was educated from the young age in both the Islāmic and secular sciences simultaneously, imbued with the belief that his entire life would be devoted to the renaissance of Islām. 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-'Ulūm ash-Shar'iyya which was situated in the blessed house of Sayyidunā Abū Ayyūb al-Anṣārī, 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 Islāmic Studies, having spent over ten years under the tutelage of his father and other eminent Shuyūkh of his time and achieving an unparalleled understanding of the classical *sharī'a* sciences and Arabic language. He earned his MA in Islāmic 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 completed his doctorate in Islāmic 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.

However within a short span of time he emerged as the country's leading Islāmic jurist and scholar and revivalist of the Islāmic ideology. He was appointed as a Jurist Consult (legal adviser) on

Islāmic law for the Supreme Court and the Federal Sharī'a Court of Pakistan and also worked as a specialist adviser on Islāmic curricula for the Federal Ministry of Education of Pakistan. At various times between 1983-1987, he was offered the positions of Senator for the Upper House of Parliament, Federal Minister for Religious Affairs, Federal Minister for Education and the Federal Minister for Law and Parliamentary Affairs. He was also nominated as ambassador for Pakistan as well as being offered the post of Justice of the Appellate Sharī'a Bench, Supreme Court of Pakistan and the position of being a member of the Islāmic Ideology Council of Pakistan (highest constitutional body for Islāmic legislation). All of these positions were offered by the then president of Pakistan. However Shaykh-ul-Islām refused to accept any of these due to his lifelong commitment to serving Islām, Muslim *Umma* and humanity at large.

In the 1980s, a number of historical judgments in the legal and constitutional history of Pakistan were passed by the Federal Sharī'a Court and the Appellate Sharī'a Bench, Supreme Court of Pakistan as a result of Shaykh-ul-Islām's juristic arguments, documented in the Pakistan Legal Decisions (PLD) and Pakistan Legal Judgments (PLJ). In particular the Federal Sharī'a Court passed a judgment denying the legal position of *rajm* as a *ḥadd* of *sharī'a*, in which almost all well known '*ulama* and senior renowned classical scholars of the country had appeared before the court giving their arguments. In a review petition Shaykh-ul-Islām presented his arguments before the court against the judgment for three consecutive days. As a result, a landmark decision was passed by the full bench of the Federal Sharī'a Court of Pakistan overturning their prior judgment and the *rajm* was judicially re-accepted as a *ḥadd* of *sharī'a*.

In another case the Blasphemy Law protecting the esteemed station and reverence of the Holy Prophet (blessings and peace be upon him) was also passed for the first time in the history of Pakistan after Shaykh-ul-Islām presented his arguments to the court, over a period of three days, culminating in an Act of Parliament. Another landmark and famous enactment of Parliament concerning *ad-diya* (blood-money) of a murdered woman resulted after Shaykh-ul-Islām presented arguments in the President House of Pakistan during a special legislative session chaired by President Ziā' al-Ḥaqq. This session was attended by all Federal Ministers, Secretaries, Governors

of all provinces, all judges of the Federal Shari‘a Court and Appellate Shari‘a Bench of the Supreme Court, members of the Islāmic Ideology Council, selected top ranking classical scholars and Shuyūkh belonging to all schools of law. Shaykh-ul-Islām presented arguments in favour of equality of rights of women concerning *ad-diya* for eight hours followed by a question and answer session. This was a unique and unprecedented event in the judicial and legislative history of Pakistan. As a result of his arguments the discrimination clause was removed and women were given equality of redress. This shows the amount of concern that Shaykh-ul-Islām has for the respect and safeguarding of women’s rights in Islām. Moreover during the 1980s hundreds of un-Islāmic clauses from the old civil and criminal laws of Pakistan, which had existed since the period of colonial rule, were amended according to Islāmic principles upon the juristic recommendations of Shaykh-ul-Islām.

He is also a former Professor of Islāmic 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-Islām has also previously held the position of the Head of the Department for LLM in Islāmic Legislation.

The Works of Shaykh-ul-Islām

Shaykh-ul-Islām is a prolific author and researcher. He has authored around 1000 books out of which 360 books are already published, and the rest of the 640 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.

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 and English versions)
- ❖ *Tafsīr Minhāj al-Qur’ān (al-Futūhāt 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*
- ❖ *Islāmic 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)
- ❖ *Islāmic 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 75 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 of 2,200 aḥadīth compiled on the pattern and style of Imām Nawawī’s *Riyāḍ aṣ-Ṣāliḥīn* and al-Khaṭīb at-Tabrīzī’s *Mishkāt al-Maṣābīḥ* relevant to the modern age). *al-Minhāj as-Sawiyy* was published with compliments and tributes of Shaykh al-Aẓhar as-Sayyid Dr Muḥammad Ṭanṭāwī, a renowned Muḥaddith of Egypt, ash-Shaykh Dr Aḥmad ‘Umar Hāshim, Ex-Vice Chancellor of Jāmi‘a al-Aẓhar, 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 Qādī 'Iyāq U.P.)

- ❖ *Hidāyat al-Umma 'alā Minhāj al-Qur'ān wa's-Sunna* (2 volumes — another collection of 2,200 *aḥadīth*)
- ❖ *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-Qawiyy fī Samā' al-Ḥasan 'an 'Alī* (a book on the science of *Ḥadīth* in Arabic language. It establishes the fact that al-Ḥasan 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)
- ❖ *Imām Abū Ḥanīfa: Imām al-A'imma fī'l-Ḥadīth* (4 volumes)

And many others

➤ **Works on Islāmic ‘Aqīda (in number totaling 100 works) include:**

- ❖ *Majmū‘āt al-‘Aqā’id* (25 volumes — an unprecedented compendium on Islāmic 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 Islām)
- ❖ *Kitāb al-Īman* (Basic Tenets of Faith)
- ❖ *Kitāb al-Islām* (Pillars of Islām)
- ❖ *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 Muḥammad* (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 Islāmic 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 Islāmic Law and Jurisprudence (*Fiqh* and *Uṣūl al-Fiqh*) totaling around 60 works:**

- ❖ *Islāmic Penal System and Philosophy* (Shaykh-ul-Islām's doctoral thesis)

- ❖ *Islāmic Concept of Law*
- ❖ *Salient Characteristics of Islāmic Law*
- ❖ *Islāmic Concept of Crime*
- ❖ *A Comparative Study of Islāmic and Western Concepts of Law*
- ❖ *Islām and Criminality*
- ❖ *Legal Character of Islāmic Punishments*
- ❖ *al-Ḥukm ash-Shar‘ī (a book on Uṣūl al-Fiqh [Islāmic jurisprudence])*
- ❖ *Sources of Islāmic Law*
- ❖ *Philosophy of Ijtihād and the Modern World*
- ❖ *Ijtihād — Meaning, Kinds and Scope*
- ❖ *Jurisprudential Methodology of Islāmic Research*
- ❖ *Islāmic Concept of State*
- ❖ *Qur’ānic Basis of Constitutional Theory*
- ❖ *Concept of Jail and Imprisonment in Islām*
- ❖ *Difference between the Text and its Exegesis*

And many others

➤ **Works on Islāmic 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 Islāmic Political System U.P.)*
- ❖ *Islāmic Economic System, its Origin and Development*
- ❖ *Qawā‘id al-Iqtisād fi’l-Islām ([Arabic] Principles of Islāmic Economics)*
- ❖ *Qur’ānic Philosophy of Change (2 volumes)*
- ❖ *Islāmic Economy and Interest-free Banking*
- ❖ *Qur’ānic Philosophy of Rise and Fall of the Nations*
- ❖ *Islām — 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 Islāmic Science of Mysticism and Spiritualism**

- ❖ *Kitāb al-Ihsān*
- ❖ *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-Muḥammadiyya*

And many others

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

- ❖ *Human Rights in Islām*
- ❖ *Islām on the Rights of Women*
- ❖ *Islām on the Rights of Children*
- ❖ *Islām on the Rights of Senior Citizens*
- ❖ *Islām on the Rights of Non-Muslims*
- ❖ *Islām on the Rights of the Disabled*
- ❖ *Islām and Science*
- ❖ *Qur'ān on Creation and Evolution of Man*
- ❖ *Qur'ān on Creation and Expansion of the Universe*
- ❖ *Islām on Prevention of Heart Diseases*

- ❖ *Spiritualism and Magnetism*
- ❖ *Issues of the Modern Age and their Solutions*

And many others

➤ **Miscellaneous Works:**

- ❖ *Islām 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*
- ❖ *Islāmic 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-Islām's Chains of Authority

His Eminence Shaykh-ul-Islām, Dr Muḥammad Ṭāhir-ul-Qādrī has received a large number of authorities (*asānīd*) and permissions (*ijāzāt*) for the transmission of knowledge of *ḥadīth*, *tafsīr*, *fiqh*, *taṣawwuf* and other classical Islāmic sciences from numerous great pillars of the Muslim world, widely acknowledged as the fountains of Islāmic 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 fī'l Asānīd aṭ-Ṭāhira*
- ❖ *As-Subul al-Wahabiyya fī'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-Islām is linked to Imām al-Hind ash-Shāh Aḥmad Riḍā Khān via only one teacher through three different routes:
 - ash-Shaykh al-Mu‘ammar Diyā’ud-Dīn Aḥmad al-Qādrī al-Madanī
 - ash-Shaykh as-Sayyid Abū’l-Barakāt Aḥmad al-Qādrī Alwarī
 - ash-Shaykh al-Mu‘ammar as-Sayyid ‘Abd al-Ma‘būd al-Jīlānī al-Madanī

Shaykh-ul-Islām Dr Muḥammad Ṭāhir-ul-Qādrī has gathered together the various fields of classical Islāmic knowledge especially the knowledge, and authorities of *ḥadīth*, from famous centres of Islāmic learning across the globe:

1. Authorities of the great Shuyūkh of Makka and Madina

- ❖ al-Imām ‘Umar ibn Hamadān al-Maḥrasī
- ❖ al-Imām Muḥammad ibn ‘Alī ibn Zāhir al-Watrī
- ❖ al-Imām Aḥmad ibn Ismā’īl al-Barzanjī
- ❖ al-Imām Aḥmad Sharīf ibn Muḥammad 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-Islām 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 Muḥammad ibn ‘Alawī al-Mālikī). (He had *samā’* from him in 1963.)
- ❖ ash-Shaykh al-Mu‘ammar Diyā’ud-Dīn Aḥmad al-Qādrī al-Madanī (died at the age of more than 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-Islām)

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-Islām received the authorities of the above mentioned through:

- ❖ ash-Shaykh as-Sayyid Ṭāhir ‘Alā’ud-Dīn al-Jīlānī al-Baghdādī al-Āfandī
- ❖ ash-Shaykh as-Sayyid ‘Alawī ibn ‘Abbās al-Mālikī al-Makkī
- ❖ ash-Shaykh as-Sayyid ‘Abd al-Ma’būd al-Jīlānī 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 Muḥammad ibn Ja’far al-Kittānī
- ❖ Muḥaddith ash-Shām al-Imām Muḥammad 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 Muḥammad Amīn as-Suwayd ad-Dimashqī

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

- ❖ ash-Shaykh Ḥusayn ibn Aḥmad al-‘Usayrān (Lebanon)
- ❖ ash-Shaykh as-Sayyid Muḥammad al-Fātiḥ ibn Muḥammad 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-Islām received the authorities of the above mentioned through:

- ❖ ash-Shaykh Ḥusayn ibn Aḥmad al-‘Usayrān (Lebanon)
- ❖ ash-Shaykh as-Sayyid Muḥammad al-Fātiḥ ibn Muḥammad 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 Muḥammad ibn Muṣṭafā Mā’ul ‘Aynayn ash-Shanqīṭī
- ❖ al-Imām Muḥammad Ḥabību’llāh ash-Shanqīṭī
- ❖ al-Imām Muḥammad al-‘Arabī ibn Muḥammad al-Azīzī al-Fāsī
- ❖ al-Imām ‘Abdu’llāh ibn Ṣiddīq al-Ghimārī al-Maghribī

Shaykh-ul-Islām 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 Muḥammad al-Fātiḥ ibn Muḥammad 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 Muḥammad ibn Yaḥyā al-Ahdal al-Yamānī
- ❖ ash-Shaykh Ismā’īl al-Yamānī (author of *Nafas ar-Raḥmān*)

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

- ❖ ash-Shaykh as-Sayyid ‘Alawī ibn ‘Abbās al-Mālikī al-Makkī
- ❖ ash-Shaykh Muḥammad 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 Muḥammad Qāsim Nānūtwī 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 Muḥammad 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-Islām received the authorities of the above mentioned through:

- ❖ ash-Shaykh al-Mu'ammār 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-Qādrī (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-Qādrī 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-Islām possesses is through only four Shuyūkh between Shaykh-ul-Islām and the great Imāms listed below:

- Sayyidunā ‘Abd ar-Razzāq ibn Sayyidunā al-Ghawth al-A‘ẓam 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-Islām’s continuous chain of authority (*isnād*) up to the above mentioned great Imāms is as under:

- i. Shaykh-ul-Islām 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-A‘ẓam 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. (Imām ‘Abd al-Ḥayy al-Kittānī, *Fahras al-Fahāris wa’l-Athbāt*, vol. 2, p. 928).

His Eminence Shaykh-ul-Islām 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 Muḥammad as-Sanūsī al-Madanī.

- iii. He narrates from ash-Shaykh as-Sayyid Muḥammad ibn Muḥammad as-Sanūsī.
- iv. He narrates from ash-Shaykh as-Sayyid Muḥammad 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 Islāmic Scholars who have received *ijāzāt* (License to Transmit) from Shaykh-ul-Islām

The following is a selective list of some leading Islāmic scholars who have received authority to transmit from Shaykh-ul-Islām Dr Muḥammad Ṭāhir-ul-Qādrī:

- **Damascus, Syria:** ash-Shaykh As‘ad Muḥammad 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 Muḥammad Nadīm an-Nadmān
- **Damascus, Syria:** ash-Shaykh ‘Abdu’llāh ‘Abd al-‘Azīz ‘Azw
- **Damascus, Syria:** ash-Shaykh Ḥusayn Muḥammad Ibrāhīm
- **Damascus, Syria:** ash-Shaykh Aḥmad Qarw
- **Damascus, Syria:** ash-Shaykh Maḥmūd ‘Abd ar-Raḥmān Daqqāq
- **Syria:** ash-Shaykh as-Sayyid Ghiyāth ibn Muḥammad ‘Uthmān ad-Dusūqī al-Ḥusaynī al-Qadrī 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 Ḥamadūn Aḥmad ibn ‘Abd ar-Raḥīm al-Azharī
- **Cairo, Egypt:** ash-Shaykh ‘Abd al-Muqtadir ibn Muḥammad al-‘Alawān al-Azharī
- **Cairo, Egypt:** ash-Shaykh Yūsuf Yūnus Aḥmad ‘Abd ar-Raḥīm al-Azharī
- **Cairo, Egypt:** as-Sayyid Ḥamid Maḥmūd Aḥmad Maḥmūd al-Azharī
- **Cairo, Egypt:** ash-Shaykh as-Sayyid Aḥmad ‘Abdu’llāh Muḥammad ‘Abd al-Jayyid al-Azharī
- **Cairo, Egypt:** ash-Shaykh as-Sayyid ‘Abd al-Wāḥid Yūsuf Muḥammad al-Azharī
- **Beirut, Lebanon:** ash-Shaykh Dr as-Sayyid Wasīm al-Ḥabbāl
- **Tarim, Yemen:** ash-Shaykh as-Sayyid al-Ḥabīb ‘Umar Sālīm 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-Islām 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 Muḥammad 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 Sālīm 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:** Shaykh Jabrayn ibn Ibrāhīm as-San’ānī

- **Mauritania:** ash-Shaykh Muḥammad al-Amīn ash-Shanqīṭī
- **Hyderabad, India:** ash-Shaykh Muḥammad Amīn ash-Sharīf (Shaykh al-Ḥadīth of Jāmi‘a an-Niẓāmiyya, 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 Islāmīc Theology and *taṣawwuf* (Islāmīc spirituality). He is a student of ash-Shaykh as-Sayyid Muḥammad ibn ‘Alawī al-Mālikī (Makka). He is the executive director of Islāmīc Heritage and also a writer for many Islāmīc journals across the world. He has translated many works into Arabic, English and Swahili.
- **UK:** ash-Shaykh Bābīkr Aḥmad Bābīkr. He has been actively involved in *ad-da‘wa* in the UK since the 1970s. He studied the Islāmīc sciences in Sudan under ash-Shaykh Fātiḥ Qarību’llāh.
- **Canada:** ash-Shaykh Fayṣal ‘Abd ar-Razzāq (al-Imām and president of the Islāmīc 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 Islāmīc 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 Islāmīc 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‘ūn*) 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‘ūn*) 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 أَمْرًا سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ، 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 ‘Abdullāh ibn Mas‘ūd (may Allāh be well pleased with him), the Messenger of Allāh (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 وَأَدَّأَهَا».

“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 فَفَقَهُ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فَفَقَهُ 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 عَن 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

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.

who deliberately fabricates a lie on me builds his abode in Hell.”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 ‘Abdullāh ibn ‘Abbās (may Allāh be well pleased with him), 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.

² Reported by aṭ-Ṭabarānī in *Ṭuruq Ḥadīth man Kadhaba ‘Alayy*, 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 ضَلَالَةً لَا تَرْضِي اللَّهُ وَرَسُولُهُ، 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-Hārith (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 أَجْرٌ 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 ‘Abdullāh ibn ‘Abbās (may Allāh be well pleased with him), 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 عُدُوهُ، يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِينَ، وَانْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.»

“The colour 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 that the Holy Prophet (blessings and peace be upon him) said:

«يَا ابْنَ عُمَرَ! دِينُكَ دِينُكَ. إِنَّمَا هُوَ لِحْمُكَ 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 بِشَبَهَاتِ 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 (ie 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:

أُنظُرُوا 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 is mandatory in *ash-sharī‘a* and science of *ḥadīth* in order to eliminate any doubt

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

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 Muḥammad 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 Muḥammad 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).

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

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

لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ، قَالُوا: سَمُّوا
لَنَا رِجَالَكُمْ، فَيَنْظُرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ، وَيَنْظُرُ 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 لِيُحَدِّثَ 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* transmitted by an authority belonging to *Ahl as-Sunna* and could reject the *ḥadīth* transmitted by *Ahl al-Bid'a*.”²

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

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

20. al-Imām Ibn Sīrīn states:

كَأَنَّهُمْ لَا يَسْأَلُونَ عَنِ الْإِسْنَادِ حَتَّىٰ كَانَ بِأَخْرَجَةٍ، فَكَأَنَّهُمْ 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.”¹

21. Sa’d ibn Ibrāhīm narrates through ‘Abd ar-Rahmān (may Allāh be well pleased with him):

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.”²

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.

“*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.”³

¹ Related by al-Khaṭīb al-Baghḍādī in *al-Kifāya fi ‘Ilm ar-Riwāya*, p. 122.

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

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

23. al-Imām Muslim elaborated further from al-Imām ‘Abdu’llāh ibn al-Mubāarak, 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.”¹

24. al-Imām Sufyān ath-Thawrī is reported by Ibn Ḥayyān al-Bustī 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)?”²

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.”

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

لَا بَأْسَ إِذَا قَرَأَ الْعِلْمَ عَلَى الْعُلَمَاءِ، فَأَخْبَرَ بِهِ لَا بَأْسَ أَنْ يَقُولَ أَخْبَرْنَا.

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

² Ibn Ḥayyān, *al-Majrūhīn*, vol. 1, p. 27; al-Khaṭīb al-Baghdādī, *Sharaf Aṣḥāb al-Ḥadīth*, p. 42.

“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! وَأَنْظِرْ مِمَّنْ تَأْخُذُ هَذَا الشَّانَ.

“Be God-fearing 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 حُزْمَةَ حَطَبٍ وَفِيهِ أَفْعَى تَلْدَغُهُ، 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

The wordings of al-Imām ash-Shāfi‘ī quoted by as-Sakhāwī is as follows:

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

29. al-Imām Aḥmad ibn Ḥanbal is reported by as-Sakhāwī in *Faṭḥa’l-Mughhīth* (vol. 2, p. 69) as saying:

إِنَّهَا لَوْ بَطَلَتْ (الْإِجَازَةَ) لَضَاعَ الْعِلْمُ.

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 *Faṭḥa’l-Mughhīth*, vol. 3, p. 4.

“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 بِلا إِسْنَادٍ لَيْسَ بِشَيْءٍ، وَإِنَّ الْإِسْنَادَ دُرُجُ الْمُتُونِ؛ بِهِ يُوَصَّلُ 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 alive or the dead?’ I said: ‘From the alive.’ (To this) he said: ‘Do not narrate to me the traditions from the alive.’”³

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.

³ al-Khaṭīb al-Baghdādī, *al-Kifāya fī ‘Ilm ar-Riwāya*, p. 139.

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

ذَكَرْتُ الشَّافِعِيَّ يَوْمًا بِحَدِيثٍ وَأَنَا غُلَامٌ، 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.’”¹

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! وَاَنْظُرُوا عَمَّنْ تَأْخُذُونَ هَذِهِ الْأَحَادِيثَ، فَإِنَّهَا مِنْ
دِينِكُمْ.

“We visited Anas ibn Sīrīn in his disease. So he said, ‘Be God-fearing, O group of the youths, and scrutinize the credibility

¹ al-Khaṭīb al-Baghdādī, *al-Kifāya fī ‘ilm ar-Riwāya*, p. 140.

of the person whom you are receiving these *aḥādīth* from, because this is your *dīn*.”¹

36. al-Imām Muḥammad ibn Aslam aṭ-Ṭūsī said:

قُرْبُ الْإِسْنَادِ قُرْبٌ إِلَى اللَّهِ عَزَّ وَجَلَّ.

“A close connection of *isnād* is in fact being close to Allāh.”²

37. al-Imām Ibn Ḥayyān al-Bustī 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 النَّاسِ
عِنَايَةً إِذْ كَانُوا لَا يُصَدِّقُونَ إِلَّا بِمَا يُوَافِقُ أَهْوَاءَهُمْ وَعَلَامَةٌ كَذِبِهِ
أَنَّهُ يُخَالِفُ هَوَاهُمْ.

¹ Related by al-Khaṭīb al-Baghdādī in *al-Kifāya fi ‘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.

“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 Islām 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-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-Kāẓim, from Sayyidunā Ja‘far ibn Muḥammad aṣ-Ṣādiq, from Sayyidunā Muḥammad ibn ‘Alī al-Bāqir, from Sayyidunā ‘Alī ibn Ḥusayn from Sayyidunā Ḥusayn ibn ‘Alī, from Sayyidunā ‘Alī ibn Abī

¹ Al-Qur’ān, *al-Aḥqāf*, 46:4.

Ṭālib, from Allāh’s Messenger (blessings and peace be upon him). At the end of the text of *ḥadīth* he quotes:

لَوْ قُرِئَ 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.”

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 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 *matan* and the chain of authority is known as the *sanad* or *isnād*.

The text contains the message of Islām, 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 Islām — 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، يَرَوُونَ أَحَادِيثِي
وَسُنَّتِي، وَيَعْلَمُونَهَا 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 ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

“Show us the straight path, the path of those (personalities) upon whom You have bestowed Your favours.”²

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 ﴿٧﴾﴾

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

² al-Qur’ān, *al-Fātiḥa*, 1: 6, 7.

“Not of those who have been afflicted with wrath and nor of those who have gone astray.”¹

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
وَالصَّٰدِقِينَ وَالشُّهَدَاءِ وَالصَّٰلِحِينَ 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!”²

Shaykh-ul-Islām 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 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 Islāmic sciences, including ‘*ulūm al-Qur’ān*, ‘*ulūm al-ḥadīth*, ‘*ilm al-fiqh*, *al-‘aqīda*, *at-taṣawwuf*, and ideology through his reconstructive efforts of Islāmic thought and philosophy in the modern age. He is the revivalist of the present century. As the Holy Prophet (blessings and peace be upon

¹ al-Qur’ān, *al-Fātiḥa*, 1: 7.

² al-Qur’ān, *an-Nisā’*, 4: 69.

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 Islāmic 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-Islām was born in 1951 (1370 hegira) and started his revivalist work in 1981 (1401 hegira), exactly at the beginning of the 15th Islāmic century, by founding Minhāj-ul-Qur’ān. 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 Prophethood became closed. From now he will be succeeded by the *khulafā’* (Bukhāri and Muslim). 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 *mujaddid*, 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, indicates that the transmitter of knowledge who revives the *dīn* is the direct recipient of blessings of the Prophets and spiritually linked with

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.

them.¹ 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-Islām have been mentioned above.

¹ Related by Ibn ‘Abd al-Barr in *Jāmi’ Bayān al-‘Ilm wa Faḍlihī*, vol. 1, pp. 102, 191, 192 # 169, 379.

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