

# تاريخ أهل الحديث

فضيلة الشيخ بديع الدين شاه السندي

## The History of Ahlul Hadeeth

The Noble Shaykh, Badee' udeen Shah as-Sindee

The Jama'at of the Ahlul Hadeeth is an ancient one whose Imaam, guide, and Qai'd is none other than the Messenger (SallaAllaahu'alaihiwassalam) of Allah. This Jama'at has been in existence ever since the time of the Sahaabah. Mawlana[1] Muhmmad Idris Khandalwi states in his Risala 'Ijtihad And Taqlid' that all of the Sahaba were people of Hadeeth. Imam Amir Bin Sharjil (31-110 AH) was one of the Kibaar amongst the Taab'ieen met 500 of the Sahaabah, and studied and learnt Hadeeth from 48 of them. He was a personality of the first century of Islam, and at the start of the second century. He states:

*((Whatever is in my mind, and whatever I have understood, if it had come to mind I would only teach those Hadeeth upon which the Ahlul Hadeeth had agreement and consensus upon.))* (Tadhkiratul hufaadh)

This is clear proof of the fact that the Jamaat of the Ahlul Hadeeth was existent during the time of the Sahaba and Tabi'een. Imam Muslim Bin Shihab Az Zuhri (d 124) once went outdoors and proclaimed

*(( Ahlul Hadeeth where are you?))*

Then he would teach them four hundred Hadeeth. (Tadhkiratul hufaadh)

The great pillar of the Hanafi Madhab, Imam Muhammad Bin Hassan Sha'bani says in his famous book ' Al Muwatta' in chapter Yameen M'aa Ashaad

*((Imam Ibn Shihab was the greatest scholar in the eyes of the people of Hadeeth in Medina))*

This shows that in the second century Madinah Taiba was the head quarters of the Jama'at of Ahlul Hadeeth. And why would it not be? As this is where Muhammad ( SallAllhu'alaihiwassalam) spent the last ten years of his Prophet hood, and where the Islamic sultanate was established.

The other pillar of the Hanafi Madhab Imam Qadi Abu Yusuf (d 182) once went outdoors, and looking the people of Hadeeth he said

*((There is no one better than you on this earth as you only teach and learn the narrations of the Messenger of Allah ( SallAllhu'alaikwassalam)))).*

Imam Hafs bin Ghayath (d 194) said *((Khayr Ahl Ad Dunya))*, meaning that the best Jamaat is that of the Ahlul Hadeeth.

The Imam of Lughah and Nahw Khalil Bin Ahmad Al Farahidi (d 164) states *((Ahl Al Hadeeth are the friends (sing: Wali) of Allah, If they are not the friends of Allah, then there are no friends of Allah.))*

The Faqeeh of the era Sufyan At Thawree( d162) said

*((The angels are the guardians of the heavens and the people of Hadeeth are the guardians of the earth))*

Meaning that they are the ones who call to the deen and preserve it with their efforts.

Sufyaan ath-Thawree said, *((If there was no benefit to a Person of Hadeeth except sending salaah upon the Messenger of Allaah (sallallaahu alaihi wasallam), then indeed one of them will be sending salaah upon whom so long as he is engrossed in his book)).*

The famous ascetic, Imam Fudail bin Ayadh (d187) wrote upon looking at the people of Hadeeth

*((Oh inheritors of Prophets!))*

Khalifa Haroon Al Rashid (d 193) says*(( I found four traits in four different groups, Kufr with the Jahmiyah, argument and fighting amongst the Mutazilla, lies with the Rawafid, and the truth with Ahlul Hadeeth)).*

Imam Muhadith Abdullah Ibn Mubarak (d180) says that *((on the Day of Qiyama that the most Thabit (affirmed, strongest) footsteps will be that of the people of Hadeeth)).*

When he would see that his little children have the ability to write Hadeeth he would say that they are the leaves growing from the tree of the deen. If they are small today, then they will be of great stature in the future.

Imam Hammad Bin Zayd (d179) said that the people of Hadeeth are mentioned in the Quran in the following Ayah:

**And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." (Tawbah 9:122),.**

The famous Ascetic Ibrahim Bin Adham (d168) (*Verily Allaah the Most High repels calamities from this Ummah on account of the journeying of the Ashaab ul-Hadeeth*)).

The Imam of Jarh Wa Ta'deel Yahya Bin Saeed Al Qattan (d 198) said that he was always made happy and cheerful by the companionship of the people of Hadeeth. All of these narrations have been recorded in Sharf Ashab Al Hadith. All of these Muhidithen were from the first and second centuries of Islam, and amongst them are Companies, Tabieen, and Atba Tabieen. This shows that in the first 2 centuries of Islam, the era of the best generations, the Jamaat of Ahlul Hadeeth was large and well known.

This Jamaat was also large in the third century, Imam Shafiee (d204) said that Whenever I see a person of Hadeeth I think that I am seeing the Messenger ( SallAhu'alaihiwassalam) aliv.e

Imam Abdur Razzaq(d213), Imam Abu Dawud , (d204), and Imam Ahmad bin Hanbal(d241) said about the Hadith relating to the Ummah breaking into sects, and the one sect that will be granted heaven in the sect of the people of Hadith.

*((In my eyes there is no nation better than that of the people of Hadeeth and not any other people, because they do not know any thing apart from Hadeeth)).*

When it was said to them 'fulan' said that the people of Hadith were an evil nation, they said that the person saying this is a Zindiq (Heretic) and Mulhid (Kafir).[2]

Ishaq Bin Musa Al Khatmi( d224) says commenting about an ayat

**And He will of a surety establish for them their religion which He is pleased with for them" (Nur 24:55).**

*' Allah will give strength to the Deen he has chosen. This relates to the people of hadith as the people accept each and every single Hadeeth through them, but nobody accepts the hadeeth of Ahlul Rai (people of opinions).'*

Abdullah bin Dawud (d213) said that he heard from his teachers that Allah has made the people of Hadeeth are the trustees of the religion, meaning that they are the ones who preserve the Deen of the Messenger(SallAllhu'alaihiwassalam) in terms of knowledge and actions.

Walid Al Kuarabasi (d214) said when he was dying to his children:(( *Do you consider me as an honest person?*

*They replied Yes*

*In turn he said Stay close to the people of Hadeeth as I have seen the truth with them))*

Imam Abu Jafar Qutaiba bin Sa'eed (d240) said that if a person loves the people of Hadeeth such as Yayha bin Sa'eed Al Qattan, Ahmad Bin Hanbal, Abdur Rahman Bin Mahdi, Ishaq bin Rahawaih then he is a person of the Sunnah, and if he does not he is

a person of Bidah.

Imam Yazid Bin Haroon (d206) said regarding the Hadeeth relating to the group always being on the straight path that they are the people of Hadeeth.

Imam Abu Abdullah Humaidi(d213)[3], Imam Abu Ubaid Qasim Bin Salam Baghdadi(d224), Imam Jarh Wa Tadeel Yahya Ibn Ma'een (d233), Imam Muhammad bin Saeed Waqidi(230), Imam Abu Bakr Ibn Abi Shaiba(d235).

Imam Muslims says in the introductory chapter of his Sahih that *here I will explain the madhab of the people of Hadeeth*

Imam Nasai(d230) [4], Imam Abu Dawud (d275), Imam Nassir Bin Marozi(d294), Imam Ishaq bin Ibraheem Al Harbi(280), Imam Abdullah Bin Ahmad Bin Hanbal (d290), Imam Baqi Bin Muhammad Qurtubu Al Andulusi(d276) when he was spreading the Madhab of the people of Hadith in Andalus, the people of innovation started to show their disapproval, but the Amir of Andalus Abdur Rahman took his side and told him to spread the Ilm of Hadeeth. He said that the madhab of the people of Hadeeth was planted in such a way that no one could remove it apart from the Dajjal (Tadhkira)

Allhumdullillah, the people of Hadeeth are still present in the lands of the Christians.

Imam Ibn Qutaiba(d276), the author of the famous book *Taweel Mukhtalif Ahlul Hadith Al Rad 'Ala 'Ada Ahlul Hadith*. He spread the name of the people of hadeeth with great zeal, and he also refuted Ahlul Rai (the people of opinions) with equal enthusiasm.

Imam Abu Bakr Ibn Abee 'Assim (d280), Imam 'Alee Bin Madineee(d234), said regarding about the hadith relating to the Jamaat that will be upon the Haq, this Jamaat is the people of Hadeeth.

Abdullah Bin Uthman (d222) was called the Imam of Ahlul Hadeeth. (Tahzib)

He said about the Hadeeth Tooba lil Ghuraba [5] that it refers to the People of Hadeeth in his opinion.

Ahmad Bin Sinan Al Qattan(d258) said that the people of innovation hate the people of Hadeeth.

Imam Uthman Bin Saeed Ad Darimee(d280) and others said that they were dispersed in the different areas and each of them speaking about their own respective areas said that the people of hadeeth were in every area of the empire.

This continued even in the 4th century of Islam.

Imam Abu Ahmad Al Hakim(d278), the author of the book *Sh'ar Ashaabul Hadeeth*, praised the people of Hadeeth in his book and explained their Aqeedah as well.

Imam Abu Qassim Al Tabarani, Imam Ibn Hibban, Imam Abul Hassan

Daruqurni(d385), who taught Imam Abul Hassan Al Ashari(d320) about the madhab of the people of Hadeeth. The later wrote the famous Al Ibaanah. He also wrote Muqalat Islamieen which contains an introduction to the people of Hadeeth, as well as their Aqaaid and Masail, all of which are proven by Daleel.

Imam Abul Walid Bin Muhammad (d340) was thought as the Imam of the people of the Hadith in all of Khurasan( Mukthasar Neeshapoor). Imam Hafidh Ibn Abee Jarjani( d375) Imam Abu Bakr Ismaili who used to explain the Aqaaid of the people of Hadeeth( Tadmira).

Imam Abu Jafar Uqalai (d332), Imam Ibn Manda(d301), Imam Abu Mazahun Al Khaqani( d325), wrote a couplet praising the people of Hadeeth.

*Ahlu ul Hadeeth Hum An Anajan In 'Amilu Bihi Idha Ma Ata ' An Kul Munutumin*

Meaning that Ahlul Hadeeth are the saved or victorious group, if they stay upon the narrations because it is only due to them that the narrations have reached us.

And there were many others apart from him. It is apparent that during this century the glory and the call of this Jamaat was still alive.

Many people of Hadeeth passed during the 5th century. Imam Abu Uthman Sabonee ( 449) wrote *Aqeedah Salaf Ashaab Al Hadeeth*[6]. In this book he has a famous poem regarding the people of Hadeeth.

Imam Hafidh Abu Na'eem Asfahani ) d430), Imam Abul Qassim Lalikae wrote the book ' Kitab As Sunnah' which is a famous book on the Aqeedah of the Ahlul Hadeeth.[7] Imam Al Haramayn Al Juwayni (d486) wrote *Al Intidharlaahlulhadeeth*, refutes the doubts of people of opinions and their accusations upon Ahlul Hadeeth. He says Ahlul Hadeeth have been passing down knowledge to each other, and this extends back to the Messenger ( SallAllhu'alaihiwassalam).

During the Sixth century there was evidence of the Jamaat of Ahlul Hadeeth being in existence. Imam Amir Bin Makula ( d516), Qadi Abu Bakr Al Izz( d453), Imam Hafidh Au Tahir Salafi( 576), Imam Muhadith Qadi Iyaadh Al Haithami ( d 544), Imam Hafidh Ibn Asakir As Dimishqi (d571), Sayyid Shaikh Abdul Qadir Jeelani(d 576), who writes in his book Ghunya At Talibeen, that the only saved sect is Ahlul Hadeeth.

And this went on during the seventh century, for example Majd Ad Din Ibn Taymiyah( d 622), the grandfather of Shaikh Al Islam. Hafidh Abdul Adhim Mundhiri (d656), Shaikh Jamal Adin Ibn Asabonee (d661), Hafidh Abu Bakr Nuqta( d629), Hafidh Abdullah Bin Adapshi ( d 639), Murkh Shahab Adin Yaqt Ar Romee ( d662), Imam Abu As'adaat Mubarak Ibn Athir Ad Din Al Jazri( d606), and others.

During the eight century, Shaikhul Islam Ibn Taymiyah (d728), Hafidh Abul Hajjaj Dari (d742), Hafidh Ibn Daqeed Al Eid ( d702), Hafidh Salah Ad Din Sa'di (d764), Allamah Taj Ad Din Subki( d 771) Allamah Fakhr Al Din Al Razi Al Hindi (d 778)

## Ask people of knowledge if you do not know

When asked about this verse he said it is Bidah to invent and follow the madhab of any particular person ( meaning that Ahl Ad Dhikr in the ayah, the people of knowledge is plural and not just one person) , and it is through this madhabiyah that people make taqleed and reject hadith. (Nazhat Al Khuwatir)

In the ninth century Imam Al Alfadal ‘Adamti ( d806), Hafidh Nur Ad Din Haithami ( d 807), Alamah Majd Ad Din Al Fairozabadi ( d827), Hafidh Ibn Hajar Asqalani ( d852), Hafidh Taqi Ud Deen Anafasi ( d832), Hafidh Badr Ad Din Ayni( d855), and others.

In the tenth century, Sultan Mehmood Bin Muhammad Al Gujrati( d 945) who had the Ulama of Ahlul Hadeeth visit him often.

In the eleventh century Bakhm Ad Din Gazi (d1061), Taj Ad Din Ibn Ismai’l Al Gujrati (d 1007), who memorised the six books of hadith. (Nazhat Al Khuwatir)

Qadi Nasir Ad Din Albarhoney ( d 1031) who expressed the superiority of Hadeeth over Qias and opinion. (Nazhat Al Khuwatir).

Dum Muhammad Nahtuwee ( d1174), Muhadith Amir Sanani (d1182), Imam Al Hind Shah Wali Ud Delhwi (d1176)[8], Allaam Abul Hassan Sindhi (d1136), and his works on the six books and the musnad of Imam Ahmad are known. Allamah Muhammad Hayat Sindhi (d1136) who wrote the paper Tufa Al Anam fi ‘Amal Anabi ( SallAhualaiwassalam), in which taqleed is refuted and the way of the people of Hadeeth is explained.

In the thirteenth century, Imam Muhadith Muhammad bin Ali Shawkani(d1246) [9], Shah Abdul Aziz Muhadith Dhelwi, Imam Mujahid Shah Ismail Shaheed [10], Allamah Khuram Alio Balhori (d1271), Allamah Muhammad Hamid Sindhi (d 1257), Imam Ad Dawah Muhammad Ibn Abdul Wahab Najdi(1206), of whom the English are the still afraid of to this day. [11]. His grandson Allamah Abdurehman Bin Hassan (1285), Allamah Tahtawi Hanafi (1231), Qadi Thanullah Panpati( d1225), Allamah Hyder Ali Toki (d1273) who wrote a paper on the topic of Rafaalyadeein[12] (Nazhat Al Khuwatir).

Allamah Abdul Aziz Parhyawi Multani who’s book Kawthar An Nabi ( SallAllahualahaiwassalam) is famous. He mentions which scholars are the inheritors of the Prophets , and he only mentions the people of Hadeeth. And it is confirmed from Imam Ahmad that the group that will always be upon the truth is the Jamaat of the people of Hadeeth. [13]

And there have been countless people of Hadeeth who have passed during the fourteenth century.

Shaikh Al Kul Mian Nadher Hussain Delwhi (d1320), who had taught Hadeeth for a period of fifty years. Most of the scholars of Hadeeth are the students of his students. [14] His book M’iar Al Haqq is sufficient to teach people the way of Ahlul Hadeeth.

Nawab Siddiq Hassan Khan [15] (d1307), Majd Abu Turab Rashid Allah Shah Rashidi (d1340) who's papers on the madhab of Ahlul Hadeeth are famous. Imam Al Mufarrisireen Abul Wafa Thanauallah Amritisari(1377) whom the people of Hadeeth will always remember. [16] His great newspaper 'Ahlulhadeeth' has been gloriously been running for a long time. [17]. Nawab Waheed Az Zaman(1328), The Muhadith of his time, Hafidh Abdullah Rauporee[1384][18] who's newspaper Tanzeem AhluL Hadeeth had given the people Dawah. Allamah Said Al Qati' Jonagari) d1360) who is famous for his newspaper *Muhamadee* and this went on for quite some time. Shaikh Al Mashaikh Muhammad Bashr Sahuwanee (d 1306), Allama Az Zaman Maulana Abdul Qassim Saif Banarasi (d1361), Allamah Abdur Rehmani Mubakarpooree( 1353), The Munadhir of Jawab Shaikh Abdur Raheem Raheemabadi (1320), Allamah Ahl Allah Shaikh Siraj Ad Din Madhupori (1380), Shaikh Allamah Khalil Harrass [19] , Allamah Sayyid Rashid Rida Masri [20], Munadhir Al Islam Ahmad Rashid Ghangarwi, Allamah Abu Mala Mahmud Shakri Aloosi, Allamah Abu Saeed Sharf Ud Deen Dhelwi (d1381), Allamah Abdur Sattar Dhelwi (d1386), Imam Al Hind Abul Kalam Azad (d1377), Allamah Badi Uz Zaman Laknowi (d1304), Maulana Noor Shah Kashmiri ( d1352), Allamah Abdul Hayy bin Fakhrudeen and many others passed during this century. For example Allamah Abul Tawab Multanee [21], Allamah Abdul Haq Bahawalpuri [22], Allamah Muhammad Ismail Salafi [23], Allamah Muhammad Dawud Ghaznawi, Allamah Khan Mehdi Zaman, Allamah Rashid Gangohee, Muhadith Allamah Muhammad Hussain Batlawi, Qadi Muhammad Sulayman Mansoori, Allamah Muhammad Ibrahim Meer Sialkoti, and countless others.

Likewise in the fifteenth century there are some that have passed away. Mathlan, Allamah Fatah Muhammad Jhelmi Muhajir Makki, Hafidh Muhammad Muhadith Ghondalwi [24], Moulana Muhammad Umar Diplai Sharah Mashkawa Sindhi, Shaikh Abdullah Bin Humaid Najdi [25], Maulana Muhammad Saqid Sialkoti [26], Allamah Ihsan Ilahi Zaheer Shaheed (27) Malauana Abdul Khaliq Qudus Shaheed, MaulanaHabib Ur Rehman Yazdani Shaheed[28].

And there are many others who are alive and still working in every country of the world.

It is affirmed from the Messenger SallAlluha'alaihwassalam that there will always be a group upon the Haqq till the day of judgment. And any opposition and enmity will not harm them. Allhumdullilah! This Jamaat is still alive and will continue to live on ( InshaAllah)

## Footnotes:

[1] At -Tirmidhee (rahimahullaah) said:

"The ascription to it is "Mawlawee." And from it, is the non-Arab's use of the word "Mawlawee" in reference to a big scholar. However they pronounce it as Mullaa." [Taaj-ul-'Aroos: 10/401]

Then he said: "And this is despicable." - meaning that they distorted the word in a despicable manner.

[http://www.spubs.com/sps/apps\\_sharafashaab...fm?SectionID=11](http://www.spubs.com/sps/apps_sharafashaab...fm?SectionID=11)[2]

[Abu Ismaa'eel] Muhammad bin Ismaa'eel at-Tirmidhee said: "I and Ahmad bin al-Hasan at-Tirmidhee were with the Imaam of the Deen, Abu Abdullaah Ahmad bin

Hanbal and Ahmad bin al-Hasan said to him: 'O Abu Abdullaah, they mentioned the Ashaabul-Hadeeth (the People of Hadeeth) to Ibn Abee Qutaylah of Makkah and he said: 'The Ashaabul-Hadeeth are an evil people.' So Imaam Ahmad stood and while shaking off the dust from his garment he said: 'Zindeeq (heretic), zindeeq, zindeeq', [and he continued like this] until he entered his house."

[3]

[http://www.al-ibaaanah.com/biography\\_era.php?BID=5](http://www.al-ibaaanah.com/biography_era.php?BID=5)

[4]

<http://www.al-ibaaanah.com/bios.php?BioID=28>

[5] The Messenger ( SallAllhu' alaikwassalam "Islam began as something strange, and it will return as something strange the way it began. So Tooba for the Strangers"

[6] This has been translated into English as the 'Creed of the Pious Predecessors The People of Hadeeth'.

[7] Refer to the Aqeedah of Imam Bukhari and Mountains of Knowledge, both translated by Salafipublications.

[8] He is the author of Hujjatul Baligha. Him and children did a great deal of work spreading the knowledge of Hadeeth in India. His sons are also the first to translate the Noble Quran into Urdu.

[9]

No one persevered in their service to the knowledge of Hadeeth in the eleventh and twelfth centuries except the people of Yemen – and at the head of them: Ash-Shawkaanee the great Muhaddith who put himself in the service of Hadeeth in such a way that there was no like of it in that time.

Shaykh Hamaad al-Ansaaree

Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree volume 2 page 755.

Translated by Aboo Haatim Muhammad Farooq

[10]The grandson of Shah Wali Ud Delwhi He did a great deal of work spreading Salafiyah in India, and fought the Sikhs when they occupied Kashmir. A large number of Hindus reverted to Islam during his time. His book Taqiwat Al Iman, which is similar in content to Kitab Al Tawhid is available in English.

[11] [www.thewahhabimyth.com](http://www.thewahhabimyth.com).

[12] Raising the hands at the correct times during prayer.

[13] The Messenger (sallallaahu alaihi wasallam), "There will never cease to be a group from my Ummah upon the truth, uppermost. They will not be harmed by those who desert them or those who oppose them, until the affair of Allaah - the Blessed and Exalted - arrives, and they are in this state."

[14] This includes many of the Mashaikh such as the author himself. His teachers studied under Shaikh Nadher Hussain.



Shaikh Abdul Ghaffar Hassan Rehmanee, the teacher of Shaikh Rabee and Shaikh Muqbil studied under Imaam Abdur Rehman Mubarakforee, who studied under Shaikh Nadher Hassan.

Shaikh UbaidAllah Mubarakfoori, another teacher of Shaikh Rabee also studied under Imam Abdur Rehman.

[15]

Indeed Shaikh Siddeeq Hasan Khan Al-Qunoojee was the first to begin the distribution of the scholarly works through book publication in India; and this was due to his marriage to a princess in India.

Shaykh Hamaad al-Ansaaree

Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree volume 2 page 751.

Translated by Aboo Haatim Muhammad Farooq

[16] Shaikh Rabee says

'All (the people) of India used to be deviant, grave-worshippers, and then Ahl ul-Hadeeth came with knowledge and wisdom, they won over millions of people with their wisdom and knowledge, (just) three or four from the senior students of the Shaikh Nadheer Hasan, they turned India upside down with their wisdom and knowledge. There was one amongst them that Allaah put to trial! An innovator came and struck him with a pick-axe, until he was finished, and died according to what he saw, then they came and took this criminal and threw him in the prison. When the man got up from his unconciousness, he said, "this is the one who struck me, so where has he gone?", they said "they have thrown him in the prison", so he said, "never, he should not be imprisoned, finish, I have pardoned him". So they said, "(No) finish it, just leave him imprisoned", so they refused to release him. So this man then used to spend upon the offspring of that criminal (looking after them). So when that man came out of the prison, he entered into Salafiyah, and he was amongst the senior criminals.'

The Shaikh is also famous for refuting Christian missionaries. He is also titled the 'victor of Qadian' as he defeated the false prophet Mirza Ghulam Ahmad in debate. Mirza Ghulam Ahmad invoked Allahs curse upon him and said "may the liar perish in the life time of the veracious". The invocation was answered and behold! The false prophet himself died the next year (1908) while Allama Amritsari lived for forty years (1948) and was looked upon as a symbol of Divine grace and veracity. After this miraculous event he was called Patch Qadian (The Victor of Qadian).

He is also one of the teachers of the author.

[17] Shaikh Ihsan Elahi Dhaheer had been the head of this newspaper as well, I'm not sure if it is still being printed.

[18] One of the author's teachers. He has also refuted the strange ideas of Abu Ala Maududi

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[19] The ex president of Ansaar As Sunnah in Egypt. He is also one the teachers of our Shaikh Muhammad Al Banna.

[20] The author of Al Manaar magazine. Some scholars seem to be split about his Salafiyah

[21] He was a student of Shaikh Nadher Hussain. He also gained Ijaza from Ahmad Bin Abdur Rehman Al Banna Misri (the father of Hassan Al Banna) and Ragigh Al Tabakh Al Halabee. The later also gave Ijaaza to Al Albanee.

[22] One of the authors Shuyookh. He is also a student of Mian Nadher Hussain.

[23] As far as I know he founded Jamia Salafiyah Faisalabad. He has written a book on the rejectors of Hadeeth, InshaAllah I will try to get my hands on the book soon.

[24] He used to teach at Medina University. Ameen Shanqeeti is reported to have said that he has never seen a bigger Shaikh then him.

[25] The great Imaam and the former chief justice of KSA.

His biography from fatwa online.

Shaykh 'Abdullaah Ibn Muhammad Ibn Humayd

\*Please appropriately reference this biography to: [www.fatwa-online.com](http://www.fatwa-online.com),  
thankyou!\*

He was born in the city of Riyadh in Ramadhaan in the year 1329 A.H./1908 C.E.

Losing his sight in his infancy, he was nonetheless brought up with good manners.

He memorised the Qur.aan by heart whilst he was young whilst also actively and patiently seeking knowledge. He studied with the shaykhs of Riyadh and those who visited the city. He excelled in many fields and his shaykhs noted his brilliance.

So he studied with many shaykhs, amongst them:

Shaykh Hamad Ibn Faaris (rahima-hullaah), with whom he studied the sciences of the Arabic language and hadeeth;

Shaykh Sa'd Ibn Hamad Ibn 'Ateeq (rahima-hullaah), with whom he studied the principles of the religion and it's various branches;

Shaykh Saalih Ibn 'Abdul-'Azeez Aal ash-Shaykh (rahima-hullaah), with whom he remained close to; he studied the principles of the religion and it's various branches, hadeeth and tafseer;

Shaykh Muhammad Ibn 'Abdul-Lateef Aal ash-Shaykh (rahima-hullaah), with whom he studied and remained close to;

Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh (rahima-hullaah), with whom he studied and remained close to for a long time and used to seek his counsel in judiciary matters; Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh appointed him a teacher for beginners and his assistant, so whenever he was absent he would cover for him.

In 1357 A.H./1922 C.E. King 'Abdul-'Azeez (rahima-hullaah) appointed him a judge in the region of Sudayr.

In 1363 A.H./1928 C.E. he was appointed a judge in the region of Buraydah and the surrounding areas.

In 1377 A.H./1942 C.E. he asked to be excused from the post of judge, and sought leave to increase in his worship and teach the people.

The General Presidency for the Supervision of Religious Affairs at al-Masjid al-Haraam (in Makkah) was then set up and King Faysal (rahima-hullaah) chose him to head the supervision of religious affairs at al-Masjid al-Haraam, as well as teaching there and passing fatwa. As a result Allaah caused the ummah to benefit from his knowledge.

In 1395 A.H./1974 C.E. King Khaalid (rahima-hullaah) appointed him head of the Senior Judiciary Committee, member of the Council of Senior Scholars, head of the

Jurisprudence Committee, and member of the Foundation Committee for ar-Raabitah al-'Aalam al-Islaamee.

He died on Wednesday 20 Dhul-Qa'dah 1402 A.H./1981 C.E. and his janaazah prayer was performed in al-Masjid al-Haraam where many were in attendance.

[26] He is the author of the beautiful book, the Way of the Messenger (Darussalam). I don't think that the biography I have posted is the right one. For more information: [www.almuttaqoon.com](http://www.almuttaqoon.com)

[27] He is a famous student of Imam Ibn Baaz from Pakistan. When he was in Medina University he asked Imaam Ibn Baz to put a note on his book Qadiyaniyat, that he has graduated from the University, despite the fact that he hadn't finished yet. Ibn Baaz said that if Ihsan Ilahi Dhahir didn't graduate he would shut the University down. Some Rawafid once came up to Imaam Ibn Baz complaining about his books, so the Imaam said that he is present here himself so go talk to him. The Shia said that they wanted him to burn all his books, so in reply he said he was willing to do so if they would burn all of their own books first.

It is also reported that during the Iran/Iraq war he gave a speech to Saddam Hussain, bringing the latter to tears.

He wrote several hard hitting books on the Shia, Brelwis, Ismaaelis, and Brelwis. The Rawafid attacked him with a bomb blast in 1987, in Lahore, Pakistan. The Shaikh was rushed to Riyadh hospital where he passed away. He was buried next to Imam Malik due to his efforts in refuting the Rawafid.

And the 'Shaheed' is from the author, not from me.

[28] These two were also slain alongside Shaikh Ihsan Elahi Zaheer. Their speeches had inspired many of the youth in Pakistan.