

IN DEFENCE OF THE SUNNĪ CREED AND MANHAJ

al-‘Allāmah al-Imām

Shaikh al-Kul fi’l Kul

Mian Sayyid Nazir Ḥussain

Muḥaddith Dehlawī

[1220/1805 - 1320/1902]

A Paper for a 2 Day Seminar on the 4th -5th March 2017,
New Delhi, India

The Affect of
Imām Nazir Ḥussain Muḥaddith Dehlawī
and his Students in England and Beyond

By

Abū Khuzaimah Imran Masoom Anṣārī





SALAFI RESEARCH INSTITUTE

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AL-ALLAMAH AL-IMAM SHAIKH AL-KUL FI'L KUL MIAN SAYYID NAZIR HUSSAIN MUHADDITH DEHLAWI

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Contents

-1- Introduction

-2- A Brief Sketch

- I Shaikh Faḍal Karīm ‘Āṣim
- II Shaikh Muḥammad Ghondalwī
- III Shaikh ‘Abd al-Karīm Thāqib
- IV Shaikh Thanāullāh Siyālkoti
- V Shaikh Maḥmud Aḥmad Mirpūrī
- VI Shaikh Eḥsān Ilāhī Ṣahīr
- VII Shaikh Muḥammad Nāṣir al-Dīn al-Albānī
- VIII Shaikh Suḥayb Ḥasan bin ‘Abd al-Ghaḥfār Ḥasan Reḥmānī
‘Umrpūrī
- IX. Shaikh Badī‘ al-Dīn Shāh Rāshidī al-Sindhī
- X. Shaikh Muḥibullāh Shāh Rāshidī al-Sindhī
- XI. Shaikh Muḥammad Ḥasan Rāshid
- XII. Shaikh Rabī‘ ibn Hādī al-Madkhalī

-3- The Affects of Imām Nazir Ḥussain Muḥaddith Dehlawī around the World



-1-

Introduction

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Imām Nazir Ḥussain Muḥaddith Dehlawī is not in need of any introduction nor of any mentions. This illustrious Imām and foundation of the Qurʾān and Sunnah for over 60 years was the bedrock for Ḥadīth and the Ahl al-Ḥadīth. He championed the pristine and clear call of the Qurʾān and Sunnah upon the *Manhaj* of the *Salaf*, the companions, Tābiʿīn and the Taba Tābiʿīn. He propagated and promoted the call of *Qāl Allāh wa Qāl al-Rasūl* in the subcontinent when the general masses were shackled and constrained to bigoted staunch *taqlīd* of their Imāms.

The atmosphere in the subcontinent in the early 13th century was dark and bleak, the general Muslims were locked away from understanding the Qurʾān and Ḥadīth, they were warned and reprimanded for even reading them Qurʾān. They lived in an era where they were constantly reminded of their allegiance and blind love for their Imāms and traversing away or deviating from this would result in dire consequences, such was life in those times.





Many people will be discussing and highlighting great aspects of the life of Imām Nazir Ḥussain Muḥaddith Dehlawī so and so forth. What we intend to focus on is his affect in spreading the divine call of the Qurʾān and Ḥadīth in the western lands and focusing on England. This is itself a difficult task as the students of Imām Nazir Ḥussain Muḥaddith Dehlawī were such great in number who were dispersed in the diaspora of the subcontinent. As time advanced so did modern technology and with the advances in science and innovative transport mechanism, the Muslims travelled far and wide for a whole host of reasons. Some travelled to study, some travelled to make a better life for themselves and some travelled in order to spread the message of Islam and the divine call of Tawḥīd.

Islām in the united goes as far back as the 16th and 17th century but with the expansion of the East India company and charters given to various companies to colonise, ravage and loot countries around the world. An affect of this was the migration of Muslims to England, where they lived, studied and eventually settled. At the turn of the 19th century Islam was establishing itself with prominent Muslims in England.

In the 1950s and 1960s there was a wave of migrants from the Muslims lands to cater for the shortage of workers due to the ever expanding modern world. With this migration came many Muslims from the subcontinent, namely India and Pākistān. With this influx of migrants came people of knowledge, who for the sake of Allāh and for the call of Tawḥīd and Sunnah spread the message of the pure and pristine Qurʾān and Ḥadīth without any partisanship or bigotry towards a particular *madhab*, a city in India or any specific individual.

This essentially was the call of all of the Prophets, singling out Allāh without associating partners with him. Numerous teachers and scholars of the Ahl al-Ḥadīth also came to England to either work or for other purposes and at



the same time starting calling to Allāh and his Messenger. These Scholars had a link to Imām Nazir Ḥussain Muḥaddith Dehlawī with chains going back to him. These scholars and students were so numerous that they show the unparalleled and overwhelming teachings and guidance of the great Shaikh and reviver of Ḥadīth in the subcontinent.

He is Imām Nazir Ḥussain Muḥaddith Dehlawī. He was born in 1220H/1805 and began seeking knowledge at a tender age. In the year 1236H when he was 16 years old he set out in pursuit and in the quest for the sacred divine knowledge and met the early revivers of the da‘wah, Shaikh Muḥammad Ismā‘īl Dehlawī (d.1246H)¹ and the Shuyūkh of Sādiqpūr in Patna which gave him fervor and zeal to go to Delhī to seek knowledge. He remained in Patna for a while before setting off for Ghāzipūr and Ilabād. He continued his journey and finally arrived in Delhī in 1243H. He studied with the prominent scholars of his day from the likes of Shaikh Muḥammad Ishāq Muḥaddith Dehlawī (d.1262H)² who was the grandson of Allāmah Shāh ‘Abd al-‘Aziz Dehlawī.³

It is sufficient for the virtue of Imām Nazir Ḥussain Muḥaddith Dehlawī that his teacher Shaikh Muḥammad Ishāq would instruct him to answer

¹ Shaikh Abū Yaḥya Imām Khān Nawshahrwī, *Tarājim Ulamā’ Ḥadīth Hind*, 2nd ed. (Karachī: Maktabah Ahl al-Ḥadīth Trust, 1992), 67-113, Shaikh Muḥammad Ishāq Bhattī, *Ghulistān Ḥadīth* (Lāhore: Maktaba Quddusia, 2011), 45-66, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulāma’* (Lāhore, Bayt al-Ḥikmat, 2004), 50-63

² Shaikh Abū Yaḥya Imām Khān Nawshahrwī, *Tarājim Ulamā’ Ḥadīth Hind*, 115-131, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulāma’*, 377-379

³ Shaikh Muḥammad Ibrāhīm Mīr Siyālkotī, *Tārikh Ahl al-Ḥadīth* (Lāhore: Maktaba Quddusia, 2004), 470. Cf. Shaikh Muḥammad Ishāq Bhattī, *Ghulistān Ḥadīth*, 67-72, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulāma’*, 45-47

questions.⁴ After Shaikh Muḥammad Ishāq made Hijrah to Makkah Imām Nazir Ḥussain Muḥaddith Dehlawī was given the responsibility and position to teach in place of the Waliullāh families centre of learning and this is why he was also referred to Mian Jī, the title given to the members of the Waliullāh family. Imām Nazir Ḥussain Muḥaddith Dehlawī taught the various sacred sciences for approximately 62 years whilst concentrating on the Qurʾān and Ḥadīth. Imām Nazir Ḥussain Muḥaddith Dehlawī was undoubtedly one of the Imāms who revived the call to the Qurʾān and Ḥadīth in the subcontinent. He died on the 10th of Rajab 1320H corresponding to 15th of October 1902.⁵

⁴ Shaikh Muḥammad Ibrāhīm Mīr Siyālkotī, *Tārīkh Ahl al-Ḥadīth*, 471

⁵ For the biographies of Shaikh Nazir Ḥussain Muḥaddith Dehlawī refer to Shaikh al-Kul Mian Nazir Ḥussain Muḥaddith Dehlawī, *Mʿayār ul-Ḥaq* (Lāhore: Maktabah Naziriyyah, 1965), 443-468, Shaikh Faḍal Ḥussain Bihārī, *al-Hayāt Bʿad al-Mamāt* (Sāngha Hill, Maktaba al-Athariyyah, 1984), *Fatāwa Naziriyyah* (Delhi: Idārah Nūr al-Imān, 1988), 26-52, Shaikh Abū Yaḥya Imām Khān Nawshahrwī, *Tarājim Ulamāʾ Ḥadīth Hind*, 2nd ed. (Karachī: Maktaba Ahl al-Ḥadīth Trust, 1992), 131-159, Shaikh Mumtāz Aḥmad ʿAbd al-Laṭīf, *Tehrīkh Ahl al-Ḥadīth Ka Ek Markaz Amwā Madinah al-Shaikh* (Bihār: Markaz al-Iṣlah al-Tʿalimī al-Khairī, 2000), 140-142, Shaikh Munīr Aḥmed al-Salafī, *Hāfiẓ ʿAbd al-Manān Wazirabādī* (Lāhore: Farān Academy, 1994), 68-74, Muḥammad Ibrāhīm Mīr Siyālkotī, *Tārīkh Ahl al-Ḥadīth*, 473-484, Shaikh Muḥammad Ishāq Bhattī, *Dabistān Ḥadīth* (Lāhore: Maktaba Quddusia, 2008), 25-106, Shaikh Qaḍī Muḥammad Aslam Sayf Fairozpūrī, *Tehrīkh Ahl al-Ḥadīth Tārīkh Ke Aine Mein* (Mamu Kānjan: Maktaba Tʿalimāt Islamiyyah, 1994), 274, 323, Shaikh ʿAbd al-Majīd Suhdrawī, *Ustād Punjāb* (Suhdra: Muslim Publications, 2002), 120-121, Shaikh ʿAbd al-Rashīd ʿIrāqī, *Hayāt Nazir* (Lāhore: Nashriyāt, 2007), Shaikh ʿAbd al-Rashīd ʿIrāqī, *Tazkirrah al-Nabulā Fī Tarājim al-ʿUlāmāʾ* (Lāhore: Bayt al-Ḥikmat, 2004), 66-71, Shaikh ʿAbd al-Rashīd ʿIrāqī, *Chalīs ʿUlamaʾ Ahl al-Ḥadīth* (Lāhore: Nomani Kutub Khana, 2001) 30-41, Shaikh Rabīʿ bin Hādī al-Madkhalī, *Tazkir al-Nabihīn Bisīyar Aslāfihim Ḥufāẓ al-Ḥadīth al-Sabiqīn waʾl Lāhiqīn*, 253-256.



He had so many well known and prominent students that they are just too many to mention as they span his 60 years of teaching the Qurʾān and Ḥadīth and some of the students were major scholars in their own right. We have attempted to show who these scholars were in the different lands and how the dawah of Imām Nazir Ḥussain Muḥaddith Dehlawī spread all over the world.

What follows is a list of some of the scholars who came to the England to sow the seed of Qurʾān and Ḥadīth with their lineage of ʿilm ie knowledge going back to Imām Nazir Ḥussain Muḥaddith Dehlawī. Some of the scholars mentioned are from those who were highly influential in continuing the legacy of teaching the divine texts.



-2-

A Brief Sketch

I. Shaikh Faḍal Karīm ‘Āṣim

The Shaikh was born on the 4th April 1908 in Panyām in the district of Mirpūr in Azād Kashmīr. He began seeking knowledge at the tender age of 7 and throughout his early years he attended various madāris and institutes in the local areas in pursuit of knowledge and the sacred sciences. This continued until the Shaikh reached the age 28.

1. His Travels to Amritsar in Pursuit of Knowledge

The Shaikh travelled to Amritsar when he was 28 years old in 1932 and enrolled in Madrassah al-Quds and completed his Dars Nizāmī. During these years in his free time he would attend the famous and leading institute of the Ahl al-Ḥadīth at the time which was Madrassah Ghaznawīyyah where he studied and learnt some classical texts and manuals. He studied with numerous scholars in both institutes and benefitted from them.

Some of the Scholars Shaikh Faḍal Karīm Ḥāsim studied with includes the likes of Shaikh Dawūd Ghaznawī, Shaikh al-Ḥadīth Naik Muḥammad, Shaikh Ḥabd al-Kabīr Kāshmirī, Shaikh Muftī Muḥammad Ḥasan, Shaikh al-Manāzirīn Thanāullāh Amritsarī, Shaikh Allāmah Ḥabd Allāh Rauparī. These scholars were direct students of al-Imām Nazir Ḥussain Muḥaddith Dehlawī. He then returned back to his native land continued to teach up until 1962.

2. His Time in England

The Shaikh migrated to England in 1962 and began working as well teaching students in various places. At the time England was peaceful without any sectarianism and factionalism and the Shaikh was able to continue in his goal and mission. When the ugly head of blind imitation and partisanship raised its head the Shaikh was forced to continue this glorious call independently.

This was the impetus for the Shaikh to set up his own Madrassah which eventually led him and others to set up the Jamiyyah Ahl al-Ḥadīth Britannia in 1975 and the first Salafī Madrassah in Alum Rock on George Arthur Road, right next to a Baptist church. The daʿwah continued and eventually another huge building was acquired in 1979 and Madrassah Salafiyyah 20 Green Lane was officially opened with 4 teachers. From here on in numerous other branches were set up around the United Kingdom and in this way the call of the Ahl al-Ḥadīth spread everywhere and fruits of this can be seen today. The Shaikh also began to publish a monthly magazine called Ṣirāt al-Mustaḳīm, which is now world famous and is distrusted globally even until today after almost 40 years.

3. Da‘wah Programs and Seminars Around the World

Shaikh Faḍal Karīm ‘Āṣim would often be invited around the world for da‘wah programs, seminars and conferences. He travelled to Turkey, Irān, Kashmīr, Germany, Pākistān, India, Nepāl, Bangladesh, Palestine, Baltistān, S‘audi ‘Arabia, Indonesia as well as other countries for da‘wah purposes.

4. Affects of the Da‘wah

It is very obvious with all these efforts the message of Tawḥīd and Sunnah spread throughout the whole of the Britain. Shaikh Faḍal Karīm ‘Āṣim was also instrumental in setting up a Muslim Youth Movement, a department for Da‘wah and Iṣlah, an education department and an Islamic Library. The numerous institutes and madrassahs in the United Kingdom and their teachings are all as a result of Imām Nazir Ḥussain Muḥaddith Dehlawī.⁶

⁶ Shaikh Faḍal Karīm ‘Āṣim, *Muṭāl‘atī Safar* (Lāhore: Nomani Kutab Khana, 2000), 28-31. Introduced, verification and correction by Shaikh Ishāq Bhattī 15-27. Cf. Shaikh Faḍal Karīm ‘Āṣim, *Tārikh Ahl al-Ḥadīth Europe Mein* (Lāhore: Nomani Kutub Khana, 1997), 27-48. Introduced by Shaikh Bashīr Anṣārī and Advocate ‘Abd al-Khālīq Anṣārī, Professor Mian Muḥammad Yusūf Sajjād, *Tazkirrah Ulamā’ Ahl al-Ḥadīth Pākistān* (Siyālкот: Jāmi‘a Ibrāhimiyyah, 1992), 3:223-225, Shaikh Mahmūd Aḥmad Mirpūrī, *Every Innovation is Misguidance*, trans., Abū Ḥibbān Malak and Abū Khuzaimah Imran Masoom Anṣārī, (Birmingham: Salafi Research Institute, 2016), 15-17

II. Shaikh Muḥammad Ghondalwī⁷

Shaikh Ghondalwī was born in 1315/1898 in Ghondalawalā which is in Punjāb Pākistān. He studied with the direct students of Imām Nazir Ḥussain Muḥaddith Dehlawī as well as the students of the students of Imām Nazir Ḥussain Muḥaddith Dehlawī. Some of the teachers he studied under include,

1. Shaikh ‘Alā’ al-Dīn

Shaikh ‘Alā’ al-Dīn who was born in 1238H/1823. He studied with Imām Nazir Ḥussain Muḥaddith Dehlawī in Delhī and then remained with him to seek knowledge. He returned to Pākistān in 1870c and continued to teach the Qur’ān and Ḥadīth, so much so that he was physically removed from a masjid whilst in the state of prayer because he was a ‘Wahābi.’ Shaikh ‘Alā’ al-Dīn due to this quest for propagating Tawḥīd began to deliver lectures in open fields and Alḥamdulillāh his da‘wah spread far and wide in Pākistān. He continued his da‘wah until he died in 1921c. Shaikh Muḥammad Ghondalwī started learning from him in Gujranwala in his early years.⁸

⁷ Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī* (Lāhore: Maktaba Quddusia, 2012) Cf. Professor Mian Muḥammad Yusūf Sajjād, *Tazkirrah Ulamā’ Ahl al-Ḥadīth Pākistān*, 3:243-266, Shaikh Muḥammad Ishāq Bhattī, *Naqūsh ‘Azmat Rafta* (Lāhore: Maktaba Quddusia, 1999), 11-122, Shaikh Qaḍī Muḥammad Aslam Sayf Fairozpūrī, *Tehrikh Ahl al-Ḥadīth Tarikh Ke Aine Mein*, 414-417, *Maqalāt Muhaddith Ghondalwī* (Gujranwalā: Umm-ul-Qura Publications, 2011), 9-54, Shaikh Abd al-Majīd Suhdrawī, *Ustād Punjāb*, 139-140, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā’*, 289-293

⁸ Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 39-40, 145-146

2. The Ghaznawī Family⁹ and their Masrassah Ghaznawiyyah

Shaikh ‘Abd Allāh Ghaznawī was born in 1230H/1815, he was expelled from his home town due to rejecting shirk and taqlīd and ended up studying the Qur’ān and Sunnah under Imām Nazir Ḥussain Muḥaddith Dehlawī and attained ijāzah from him in around 1272H/1858. He moved places due to the people causing him harm and whilst on his travels he called and raised the flag of Tawhīd, then finally he settled in Amritsar with his family where he died in 1298H.

He had 12 sons all of whom were scholars.¹⁰ The family had set up Madrassah Ghaznawiyyah in Amritsar and all of Shaikhs ‘Abd Allāh Ghaznawī’s as well as other teachers taught in it. It is this Madrassah Shaikh Muḥammad Ghondalwī enrolled in in order to seek knowledge 1910.

Shaikh Muḥammad Ghondalwī studied under Shaikh ‘Abd al-Jabbār, the son of ‘Abd Allāh al-Ghaznawī. Shaikh ‘Abd al-Jabbār was born in 1268H/1852. Shaikh ‘Abd al-Jabbār studied Qur’ān and Ḥadīth directly under Imām Nazir Ḥussain Muḥaddith Dehlawī and gained ijāzah from him. He authored numerous books and compiled fatāwa, he died in 1331H/1913.¹¹

Shaikh Muḥammad Ghondalwī whilst in Madrassah Ghaznawiyyah also studied under two sons of Shaikh Muḥammad bin ‘Abd Allāh Ghaznawī¹² ie two nephews of Shaikh ‘Abd al-Jabbār Ghaznawī. The elder of the two scholars and sons of Shaikh Muḥammad Ghaznawī which Shaikh Muḥammad Ghondalwī

⁹ Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā’*, 125-143

¹⁰ Shaikh Muḥammad Ibrāhīm Mīr Siyalkotī, *Tārīkh Ahl al-Ḥadīth*, 495-499, Shaikh Qaḍī Muḥammad Aslam Sayf Fairozpurī, *Tehrīkh Ahl al-Ḥadīth Tārīkh Ke Aine Mein*, 331-338

¹¹ Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 41,146-148, Shaikh Qaḍī Muḥammad Aslam Sayf Fairozpurī, *Tehrīkh Ahl al-Ḥadīth Tārīkh Ke Aine Mein*, 338-341

¹² Shaikh Muḥammad and Shaikh ‘Abd al-Jabbār were brothers and as it has been mentioned they were 12 brothers all of them scholars in their own right.

studied were Shaikh ‘Abd Awwal Ghaznawī.¹³ Shaikh ‘Abd al-Awwal Ghaznawī studied with various scholars as well as under his father, Shaikh Muḥammad Ghaznawī, his uncle Shaikh ‘Abd al-Jabbār Ghaznawī and Shaikh ‘Abd Allāh bin ‘Abd Allāh Ghaznawī.¹⁴ He then travelled to Delhī and studied Qur’ān and Ḥadīth under Imām Nazir Ḥussain Muḥaddith Dehlawī and eventually returned to his family madrassah.

He was known for translating the books of Ḥadīth. Shaikh ‘Abd al-Awwal Ghaznawī also died in 1331H/1913 ie both of Shaikh Muḥammad Ghondalwī’s teachers died in a space of a few months, first Shaikh ‘Abd al-Awwal died in approximately in April 1913c and then in August Shaikh ‘Abd al-Jabbār died of the same year. This year proved very difficult for Shaikh Muḥammad Ghondalwī in his studies and he had to put extra effort in.¹⁵

After the death of Shaikh ‘Abd al-Jabbār Ghaznawī, Shaikh Muḥammad Ghondalwī studied with Shaikh ‘Abd al-Ghafūr Ghaznawī who was also the son of Shaikh Muḥammad Ghaznawī and the younger brother of Shaikh ‘Abd al-Awwal. He acquired the basics in their family madrassah Ghaznawīyah Amritsar and studied under his uncle Shaikh ‘Abd Allāh bin ‘Abd Allāh Ghaznawī, Shaikh ‘Abd Jabbār Ghaznawī and Shaikh ‘Abd al-Rahīm Ghaznawī.¹⁶

He then travelled to Imām Nazir Ḥussain Muḥaddith Dehlawī and studied Qur’ān and Ḥadīth with him in Delhī and then he also returned to his family madrassah and began teaching there. He set up a printing press and

¹³ Cf. Shaikh Muḥammad Ishāq Bhattī, *Ghulistān Ḥadīth*, 126-129

¹⁴ He was the eldest of the sons of Shaikh ‘Abd Allāh Ghaznawī and his name was the same as his fathers. Cf. Shaikh Muḥammad Ibrāhīm Mīr Siyalkotī, *Tārīkh Ahl al-Ḥadīth*, 495-499

¹⁵ Shāhid Fārūq Nāgī; *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 42, 149

¹⁶ He was one of the younger sons of Shaikh ‘Abd Allāh Ghaznawī

would print the Qur'ān and the translations of the books of Ḥadīth. He died in 1935c.¹⁷

This shows the calibre and depth of the knowledge of Imām Nazir Ḥussain Muḥaddith Dehlawī and also his extensive diligence in continuously teaching the Qur'ān and Ḥadīth for decades, that three generations of the Ghaznawī family studied under Imām Nazir Ḥussain Muḥaddith Dehlawī and learnt the Qur'ān and Ḥadīth which is a radiant testimony of his great virtue and his dedication to the methodology of the Ahl al-Ḥadīth. Indeed, this leave a person in nothing but awe of Imām Nazir Ḥussain Muḥaddith Dehlawī.

3. Shaikh 'Abd al-Mannān Wazirabādī

Shaikh Muḥammad Ghondalwī's chain to Imām Nazir Ḥussain Muḥaddith Dehlawī also goes through Shaikh 'Abd al-Mannān Wazirabādī. He was born in 1267H/1851 and at the tender age of 9 he lost his eyesight. His mother died when he was 12 years old but despite all of these major calamities at such a young, the little 'Abd al-Mannān earned the title of the Ḥafīẓ and Ustād of Punjab.

He travelled east and west in pursuit of knowledge and after finally studying with Imām Nazir Ḥussain Muḥaddith Dehlawī in 1288H. He eventually returned to his native land and continued to teach the Qur'ān and Ḥadīth for over 40 years. He died in 1334H/1916 exactly 100 years to the day.¹⁸

¹⁷ Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 41, 149-151, cf. Shaikh Muḥammad Ishāq Bhattī, *Ghulistān Ḥadīth*, 150

¹⁸ Shaikh Munīr Aḥmed al-Salafī, *Ḥāfiẓ 'Abd al-Manān Wazirabādī* (Lāhore: Farān Academy, 1994), Shaikh 'Abd al-Majīd Suhdrawī, *Ustād Punjāb*, Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 43-44, 151-153, Shaikh Qaḍī Muḥammad Aslam Sayf Fairozpurī, *Tahrīkh Ahl al-Ḥadīth Tārīkh Ke Aine Mein*, 357-360, Shaikh 'Abd al-Rashīd 'Irāqī, *Tazkirrah al-Nabulā Fī Tarājīm al-Ulamā'*, 239-242

4. Shaikh Aḥmadullāh Partābgharhī

Shaikh Aḥmadullāh was an outstanding scholar who had studied under numerous senior scholars of the Ahl al-Ḥadīth. He also studied with Imām Nazir Ḥussain Muḥaddith Dehlawī and authored numerous books. He died in 1943c.¹⁹

5. Shaikh ‘Abd al-Rahman Punjābī

The Shaikh was born in 1857c and after studying with various scholars he studied the Qur’ān and Ḥadīth with Imām Nazir Ḥussain Muḥaddith Dehlawī. He then remained in Delhī and taught the sacred sciences for over 40 years. I was unable to find the year he died in.²⁰

6. Shaikh Muḥammad Ḥussain Hazār wī

Shaikh Muḥammad Hazār wī studied with the students of Imām Nazir Ḥussain Muḥaddith Dehlawī mainly the Ghaznawī family and authored amazing books on various subjects. He died in 1925c.²¹

These are just some of the names and there are many more with whom Shaikh Muḥammad Ghondalwī studied with and all them were the students of Imām Nazir Ḥussain Muḥaddith Dehlawī. Again this gives the idea of the vast reach of the teachings of Imām Nazir Ḥussain Muḥaddith Dehlawī. Shaikh Muḥammad Ghondalwī had hundreds of students, who he taught in India,

¹⁹ Shaikh Abū Yahya Imām Khān Nawshahrwī, *Tarājim Ulamā’ Ḥadīth Hind*, 174-179, Shaikh Muḥammad Ishāq Bhattī, *Ghulistān Ḥadīth*, 153-156, Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 154-155, Shaikh Qaḍī Muḥammad Aslam Sayf Fairuzpūrī, *Tehrīkh Ahl al-Ḥadīth Tārikh Ke Aine Mein*, 386-387, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā’*, 250-252

²⁰ Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 155

²¹ Shāhid Fārūq Nāgī, *Tazkirrah Ḥāfiẓ Muḥammad Ghondalwī*, 42, 151



Pakistan and Saudi Arabia who then spread in the various lands on this earth calling to the Qurʾān and Ḥadīth and thus propagating the call which once Imām Nazir Ḥussain Muḥaddith Dehlawī would sit in a chair in Delhi and also teach.



III. Shaikh ‘Abd al-Karīm Thāqib

The Shaikh was born in 1949c and hails from Pākistān, he attended some lectures of Shaikh Muḥammad Ghondalwī in his early years and then continued his studies under the senior students of Shaikh Muḥammad Ghondalwī from the likes of Shaikh Muḥammad ‘Abd Allāh Budhyamālwi, Shaikh Muḥammad Ṣādiq Khalīl, Shaikh ‘Aṭā Allāh Ḥanīf Bhojiyānī,²² Shaikh Qudratullāh Fawq and Shaikh Muḥammad ‘Abduh Falāh.

He graduated from Madīnah University and thereafter was invited to England as a teacher on the 29th of November 1975c. He started working with Shaikh Faḍal Karīm ‘Āṣim and set strong early foundations which were at infant stages and since then he has been very active in da‘wah. He has authored books and was also the deputy editor of the monthly Ṣirāṭ al-Mustaqīm monthly journal published from Birmingham.

Shaikh ‘Abd al-Karīm Thāqib would write out the magazine with his own hands in the early years. Shaikh Thāqib was also instrumental in writing and compiling the first books that were used as part of the syllabus to teach the children who enrolled in Madrassah Salafiyyah. As such the Shaikh was also the president of the teachers.

The Shaikh since his advent in England has set up schools, a masjid and the first Public Islamic library in the heart of Birmingham as well as numerous community projects and is still currently active in da‘wah and other beneficial

²² Abū Ḥibbān and Abū Khuzaimah Anṣārī comp., *Allamah Shaikh Muḥammad Ataullah Hanif Bhojiyani* [1407H], <http://www.salafiri.com/al-allamah-shaikh-Muḥammad-ataullah-hanif-bhojiyani-1407h/>. Accessed November 8, 2016.





projects. At one stage he would deliver over 12 lessons over the course of every weekend.²³

²³ Professor Mian Muḥammad Yusūf Sajjād, *Tazkirrah Ulamā' Ahl al-Ḥadīth Pākistān*, 3:36-37



IV. Shaikh Thanāullāh Siyālkoti

He was born in 1948c in Pākistān. His father revered Shaikh Thanāullāh Amritsarī, the student of Imām Nazir Hussain Muḥaddith Dehlawī and so he named his son after him. Shaikh Thanāullāh studied in the various institutes in Pākistān and also attained knowledge of the secular sciences. He continued his education until 1987. He studied under the tutelage of Shaikh Muḥammad Ghondalwī and his students from the likes of Shaikh Abu'l Barkāt Aḥmad and Shaikh Muḥammad 'Alī Janbāz.

The Shaikh since his time in England has been involved in Da'wah and lecturing and also remained the Amir of Jamiyyah Ahl al-Ḥadīth for a tenure. He has published a few books and heavily contributes to the monthly journal Şirāṭ Mustaqīm. He currently is engaged in da'wah.²⁴

²⁴ Professor Mian Muḥammad Yusūf Sajjād, *Tazkirrah Ulamā' Ahl al-Ḥadīth*, 2:228-231

V. Shaikh Maḥmūd Aḥmad Mirpūrī

The Shaikh was born on the 6th of March 1945c corresponding to the 21st of Rab'ī ul-Awwal 1364H on a Tuesday. He was born in the area of Nagyāl, in Mirpūr district which is in present day Āzād Kashmīr. This general area is known as Panyām and has always been associated with the ideology of Ahl al-Ḥadīth for a long time. He studied with under Shaikh Muḥammad Ghondalwī and his students Shaikh al-Ḥadīth Abu'l Barkāt Aḥmad and Shaikh 'Abd al-Ghaffār Ḥasan Reḥmānī.

Shaikh Faḍal Karīm 'Āṣim with the aide of some associates started to use a house in Alum Rock, Birmingham for their activities and also established a madrassah in 1975. It so happened that in the same year in the summer of 1975 a S'audi delegation on the order of Dār al-Da'wah wa'l-Irshād wa'l Iftā, whose president was Shaikh 'Abd al-'Aziz ibn 'Abd Allāh ibn Bāz, was sent to the United Kingdom for research and da'wah.

The head of this delegation was the great Shaikh Muḥammad 'Abd al-Wahhāb al-Banna and he was accompanied by the well known Albanian Ḥadīth Master, Shaikh Muḥammad Nāṣir al-Dīn al-Albānī. They were also accompanied by translators who were students of knowledge in their own right and studying in Madīnah University at the time. They were asked to accompany the delegation because of the large exodus of the Asian community from the subcontinent.

The delegation was accompanied by Shaikh Maḥmūd Aḥmad Mirpūrī, Shaikh Major Muḥammad Aslam and Sharīf Aḥmad Ḥāfiẓ. Shaikh Faḍal Karīm 'Āṣim tirelessly helped them whilst they engaged in da'wah and propagated the call of Tawḥīd. The delegation was highly impressed and pleased with

Shaikh Faḍal Karīm ‘Āṣim’s efforts and diligence and acknowledged the speed and rate of his work.

They also noticed the need for further callers to help Shaikh Faḍal Karīm ‘Āṣim and he also expressed the need for young active yet knowledgeable callers to come to the United Kingdom and assist with da‘wah to the rapidly growing Muslim community in their thousands. The delegation advised him to go and meet Shaikh ‘Abd al-‘Azīz ibn ‘Abd Allāh ibn Bāz and request further assistance as he was the Head of Dār al-Iftā.

During December of the same year ie 1975 Shaikh Faḍal Karīm ‘Āṣim went for Ḥajj and also met Shaikh Ibn Bāz and he mentioned his request for help. He explained the need for da‘wah and the growing Muslim population and how western society was influencing them and how the Muslims were contravening a dejected path.

Shaikh Ibn Bāz asked Shaikh Faḍal Karīm ‘Āṣim how he could help him. Shaikh Faḍal Karīm ‘Āṣim said the three students that came with the Islamic University delegation during the summer could they be sent to the United Kingdom to him. Shaikh Ibn Bāz was very pleased with the request and sent Shaikh Maḥmūd Aḥmad Mirpūrī and Sharīf Aḥmad Ḥāfiẓ to United Kingdom for Da‘wah and teaching at the behest of al-Da‘wah wa’l Irshād wa’l Iftā during the latter part of 1976 when they both had completed their studies.²⁵

The Shaikh then came to England and did groundbreaking work with regards to da‘wah and his wider efforts in spreading the clear and authentic

²⁵ Shaikh Maḥmūd Aḥmad Mirpūrī, *Every Innovation is Misguidance*, trans., Abū Ḥibbān Malak and Abū Khuzaimah Imran Masoom Anṣārī, (Birmingham: Salafi Research Institute, 2016), 15-16



teachings of the Qur'ān and Ḥadīth. He orchestrated the da'wah from main masjid known as the Muslim community centre and Madrassah Salafiyyah up until his death in 1988.

He rallied the Ahl al-Ḥadīth throughout the United Kingdom and organized a structure, formulated sub structures and introduced more departments. He set up a library and in the main masjid, organized da'wah programs, invited numerous scholars from around the globe, he helped and aided setting up the various marākiz throughout England which now after all praise belongs to Allāh thousands of students graduate from them.²⁶

²⁶ Shaikh Maḥmūd Aḥmad Mirpūrī, *Fatāwa Şirāṭ Mustaqīm* (Lāhore: Maktaba Quddusia, 1999), 14-20. More details can be read in Shaikh Maḥmūd Aḥmad Mirpūrī, *Every Innovation is Misguidance*, trans., Abū Ḥibbān and Abū Khuzaimah Anṣārī, 5-24, Shaikh Muḥammad Ishāq Bhattī, *Dabistān Ḥadīth*, 446-452, Professor Mian Muḥammad Yusūf Sajjād, *Tazkirrah 'Ulamā' Ahl al-Ḥadīth*, 2:292-294



VI. Shaikh Eḥsān Ilāhī Ṣāḥīr

He was born on the 31st May 1945c corresponding to 18 Jumāda al-Ula 1364H on Thursday in the City of Siyālkot (Pākistān). some of his teachers include, Shaikh-ul-Ḥadīth Ḥāfiẓ Muḥammad Ghondalwī, Shaikh Abu'l-Barkāt Aḥmad, Shaikh Muḥammad Nāṣir al-Dīn al-Albānī, Shaikh 'Abd al-'Azīz Ibn Bāz, Shaikh Muḥammad Āmin Shanqīṭī, Shaikh 'Abd al-Muḥsin al-'Abbād, Shaikh 'Abd al-Qādir Shaybah al-Ḥamd and Shaikh 'Atiyyah Muḥammad Sālim and many more.

Shaikh Eḥsān Ilāhī Ṣāḥīr was a second generation student of Imām Nazir Ḥussain Muḥaddith Dehlawī and was known for his empathic, eloquent and awe inspiring talks and lectures. He travelled the world in calling to the Qur'ān and Sunnah and authored some of the most detailed books on the various sects which are considered and used as manuals even to this day and are world famous. He came to to the United Kingdom in 1985c/1986c. He was a phenomenal scholar and caller to Tawḥīd and Sunnah. He died in 1987c.²⁷

²⁷ Abū Ḥibbān and Abū Khuzaimah Anṣārī comp., *Allamah Shaikh Ehsan Ilahi Zaheer [1407H]*, <http://www.salafiri.com/al-allamah-ehsan-ilahi-zaheer-1407h/>. Accessed November 8, 2016. Cf. Shaikh Qaḍī Muḥammad Aslam Sayf Fairuzpūrī, *Tehrīkh Ahl al-Ḥadīth Tārīkh Ke Aine Mein*, 445, 610-613, Dr 'Alī bin Mūsā al-Zahrānī, *Shaykh Ehsan Ilahi Ṣāḥīr: Manhajuhu wa Juhūdahu fī Taqrīr il-'Aqīdah wa'r Rad 'Ala'l Firqah al-Mukhālifah* (Riyāḍh: Dār al-Muslim, 2004), Professor Mian Muḥammad Yusūf Sajjād, *Tazkirrah 'Ulamā' Ahl al-Ḥadīth*, 2:52-72, Shaikh 'Abd al-Rashīd 'Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā'*, 400-402

VII. Shaikh Muḥammad Nāṣir al-Dīn al-Albānī

The Shaikh Muḥammad Nāṣir al-Dīn al-Albānī visited the United Kingdom in 1975c and remained here for one month. He delivered numerous lectures and sermons throughout the county. He is the world famous formidable Ḥadīth master and is certainly not in need of any introduction. He authored hundreds of books and checked thousands of Ḥadīth. There is not a student of knowledge who has not heard the name al-Albānī and if one was to pick up any book and you would be hard pressed to find the words authenticated by Shaikh al-Albānī.

The Shaikh al-Albānī was given Ijāzah by Shaikh Rāghib al-Tabbākh (1370H) who was in turn given ijāzah by the late Salafī and Ahl al-Ḥadīth Shaikh ‘Abd al-Tawwāb Muḥaddith Multānī (1366H) of Pākistān, who was the direct student of Shaikh Nazir Ḥussain Muḥaddith Dehlawī.²⁸

Therefore even the Albanian Ḥadīth Master has a chain going back to Imām Nazir Ḥussain Muḥaddith Dehlawī and in this regard the efforts of Shaikh al-Albānī and his students which spread throughout the arab lands even as far as America go back to Imām Nazir Ḥussain Muḥaddith Dehlawī There are some further links which are much shorter.²⁹

²⁸ Shaikh Muḥammad Ishāq Bhattī, *Ghulistān Ḥadīth*, 161-166, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā*, 250-253

²⁹ Abū Ḥibbān and Abū Khuzaimah Anṣārī, ‘*Responding To the Despondent Retractors of Imām Muḥammad Nāṣir ud Dīn al-Albānī’s [1420H] Ijāzah from Shaikh Muḥammad Rāghib at-Tabbākh [1370H]*’, <http://www.salafiri.com/responding-to-the-despondent-retractors-of-imam-muhammad-nasir-ud-din-al-albanis-1420h-ijazah-from-shaikh-muhammad-raghib-at-tabbakh-1370h/>. Accessed November 7, 2016.



Shaikh al-Albānī during his stay in the England did tremendous da‘wah and expounded on the call of Qur’ān and Sunnah whilst cultivating and nurturing the Muslims in the United Kingdom as well purifying the discord and evil affect of society and deviated sects on the methodology of the teachings of the Ahl al-Ḥadīth.



VIII. Shaikh Suhaib Ḥasan bin ‘Abd al-Ghaffār Ḥasan Reḥmānī ‘Umrpūrī

Shaikh Suhaib’s³⁰ lineage is Shaikh Suhaib Ḥasan bin Abdul Ghaffār Ḥasan bin ‘Abd al-Sattār bin ‘Abd al-Jabbār ‘Umrpūrī. The Shaikh was born in 1942 in India and migrated with his family to Pākistān. The Shaikh has numerous teachers but he mainly learnt from his father, Shaikh ‘Abd al-Ghaffār Ḥasan Reḥmānī.³¹ The Shaikh migrated to the United Kingdom in 1976c and has been since actively involved in da‘wah in various activities and continues to teach. Shaikh ‘Abd al-Ghaffār Ḥasan Reḥmānī also visited England in 1978.

The ‘Umrpūrī family has a longstanding history of serving the Qur’ān and Ḥadīth and their accolades are beyond the scope of this paper. However, the links with Imām Nazir Ḥussain Muḥaddith Dehlawī are so interlinked that it only but shows the colossal affect of the da‘wah of Imām Nazir Ḥussain.

Following through the chains we get that Shaikh ‘Abd al-Jabbār ‘Umrpūrī was a direct student of Imām Nazir Ḥussain Dehlawī. He studied for a very long time with Shaikh Nazir Ḥussain Dehlawī, he studied the books of Tafsīr and Ḥadīth for example Bukhārī, Muslim, Nasā‘ī and Ibn Mājah. He also

³⁰ Shaikh Muḥammad Ishāq Bhattī, *Dabistān Ḥadīth*, 610-615

³¹ Shaikh Abū Yaḥya Imām Khān Nawshahrwī, *Tarājim Ulamā’ Ḥadīth Hind*, 203, Abu Hibban and Abu Khuzaimah Ansari, comp., *The Compilation of Ḥadīth – Shaikh Abdul Ghafar Hasan Rehmani (1428H)*, <http://www.salafiri.com/ebook-the-compilation-of-hadith-shaikh-abdul-ghafar-hasan-rehmani-1428h/>. Accessed November 8, 2016. Cf. Shaikh Muḥammad Ishāq Bhattī, *Dabistān Ḥadīth*, 182-215, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulāmā’*, 80-83

obtained ijāzah for Ḥadīth from him in the year 1297H.³² Shaikh ‘Abd al-Jabbār ‘Umrpūrī was an outstanding scholar with much work to his credit.³³

Shaikh ‘Abd al-Sattār ‘Umrpūrī,³⁴ the son of Shaikh ‘Abd al-Jabbār ‘Umrpūrī, studied with Shaikh Muḥammad Bashīr Sehsawānī,³⁵ who was also a direct student of Imām Nazir Ḥussain Muḥaddith Dehlawī. Furthermore, Shaikh Aḥmadullāh Partāpgharhī who was also the direct student of Shaikh Imām Nazir Ḥussain Muḥaddith Dehlawī was also a student of Shaikh Muḥammad Bashīr Sehsawānī; he was also one of the teachers of Shaikh ‘Abd al-Ghaffār Ḥasan.³⁶

³² Shaikh ‘Abd al-Ghaffār Ḥasan Reḥmānī, *Aẓmat Ḥadīth* (Islamabād: Dār al-‘Ilm, 1989), 10, Shaikh Abū Yaḥya Imām Khān Nawshahrwī, *Tarājim Ulamā’ Ḥadīth Hind*, 166

³³ Abu Hibbān and Abū Khuzaimah Anṣārī, comp., *Shaikh Abdul Jabbar Amrpuri [1344H]*, <http://www.salafiri.com/biography-shaikh-abdul-jabbar-amrpuri-1344h/> Accessed November 7, 2016. Cf. Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulāmā’*, 77-79

³⁴ Shaikh Abū Yaḥya Imām Khān Nawshahrwī, *Tarājim Ulamā’ Ḥadīth Hind*, 166-167, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulāmā’*, 79-80

³⁵ Abu Hibbān and Abū Khuzaimah Anṣārī, comp., *Allamah Muḥammad Bashir Sehsawānī [1326H]* <http://www.salafiri.com/biography-allamah-muhammad-bashir-sehsawani-1326h/>. Accessed November 8, 2016. Abu Hibbān and Abū Khuzaimah Anṣārī, comp., *10 Radiant Scholars of Ahl al-Hadith; Ahl al-Bid’ah Wished Were Never Born! – [1] – Shaikh Muhammad Bashir Sahaswani (1326H)* <http://www.salafiri.com/10-radiant-scholars-of-ahl-al-hadith-ahl-al-bidah-wished-were-never-born-shaikh-muhammad-bashir-sahaswani-1326h/>. Accessed April 9, 2017. Cf. Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā’*, 237-239, Shaikh Rabī‘ bin Hādī al-Madkhalī, *Tazkīr al-Nabihīn Bisīyar Aslāfihim Ḥufāẓ al-Ḥadīth al-Sabiqīn wa’l Lāḥiqīn*, 256-257

³⁶ Shaikh Suhaib & Shaikh Suhail Ḥasan, *Mawlāna ‘Abd al-Ghaffār Ḥasan, Ḥayat wa Khidmāt* (Lāhore: Maktabah Islamiyyah, 2010), 51

Shaikh ‘Abd al-Ghaffār Ḥasan’s teachers also include the likes of Shaikh ‘Ubaidullāh Reḥmānī,³⁷ Shaikh Nazir Aḥmad Amlāwī Reḥmānī³⁸ with the latter two Shaikhs having links back to Imām Nazir Ḥussain Dehlāwī via numerous routes and chains, the main ones through the routes of Shaikh ‘Abd al-Raḥmān Mubārakpūrī³⁹ and Shaikh ‘Abd al-Salām Mubārakpūrī.

Shaikh ‘Abd al-Ghaffār Ḥasan also taught in Madīnah University and all the students who learnt from it are spread all over the world and there are so many to name and mention, which is again another testimony of the great virtue and reverence of Imām Nazir Ḥussain Muḥaddith Dehlawī and how his

³⁷ Fawāz ‘Abd al-‘Aziz ‘Ubaidullāh Mubārakpūrī, *Fatāwa Shaikh al-Ḥadīth Mubārakpūrī* (Lāhore: Dār al-Balāgh, 2014) (Vol.1 p. 9) Introduction by Shaikh Asghar ‘Alī Imān Maḥdī Salafī and Shaikh Abul Ḥasan Mubashir Aḥmad Rabbānī. On the same page it mentions that Shaikh Muḥammad Ghondalwī was Shaikh ‘Ubaidullāh’s teacher. Cf. Shaikh Suhaib & Shaikh Suhail Ḥasan, *Mawlāna ‘Abd al-Ghaffār Ḥasan, Ḥayat wa Khidmāt*, 52, Shaikh Rabī‘ bin Hādī al-Madkhalī, *Tazkīr al-Nabihīn Bisīyar Aslāfihim Ḥufāz al-Ḥadīth al-Sabiqīn wa’l Lāḥiqīn*, 289-291.

Cf. Shaikh Muḥammad Ishāq Bhattī, *Ghulistān Ḥadīth*, 276-281, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājīm al-Ulamā’*, 338-340

³⁸ Shaikh Abū Yaḥya Imām Khān Nawshahrwī, *Tarājīm Ulamā’ Ḥadīth Hind*, 411-414, Shaikh Suhaib & Shaikh Suhail Ḥasan, *Mawlāna ‘Abd al-Ghaffār Ḥasan, Ḥayat wa Khidmāt*, 55, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājīm al-Ulamā’*, 287-289

³⁹ Fawāz ‘Abd al-‘Aziz, *Fatāwa Shaikh al-Ḥadīth Mubārakpūrī*, (Lāhore: Dār al-Balāgh, 2014) (Vol.1 p.9). Cf. Shaikh Muḥammad Ishāq Bhattī, *Dabistān Ḥadīth*, 182-215, Abū Ḥibbān and Abū Khuzaimah Anṣārī, comp., *Shaikh Muḥammad Abdur-Rahman Mubarakpuri [1353H]* <http://www.salafiri.com/biography-shaikh-muhammad-abdur-rahman-mubarakpuri-1353h/>. accessed November 4, 2016. Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājīm al-Ulamā’*, 332-336. The latter also has a designated book on his biography.



da‘wah and calling only to the Kitāb and Sunnah spread throughout the world and in the United Kingdom.

What is further interesting the students of Shaikh ‘Abd al-Ghaffār Ḥasan became scholars in their own right and there are too many to mention, who then also took up the task of teaching the people The Qur’ān and Sunnah and many of their students are also in England, so the students of Shaikh ‘Abd al-Ghaffār Ḥasan spread around the world and the United Kingdom and then also their students, all with their chain of knowledge back to Imām Nazir Ḥussain Muḥaddith Dehlawī.



IX. Shaikh Badī' al-Dīn Shāh Rāshidī al-Sindhī

This Imām of the Ahl al-Ḥadīth is not in need of any introduction. A colossal mountain of knowledge and formidable in the sciences of Islam. This pillar of the Ahl al-Ḥadīth was born in 1342H/1925c in Pākistān. He studied under numerous scholars, some were direct students of Imām Nazir Ḥussain Muḥaddith Dehlawī and others were students of students.

They include, his older brother, Shaikh Muhibullāh Shāh Rāshidī, Abū Muḥammad ‘Abd al-Ḥaq Bahāwalpūrī al-Muhājir Makkī, Abu’l Wafā Thanāullāh Amritsarī, Muḥaddith ‘Abd Allāh Rauparī and the Muḥaddith of his time, al-Allāmah Abū Sa‘īd Sharf al-Dīn Dehalwī.⁴⁰

Shaikh Badī' al-Dīn visited the United Kingdom two times, first in 1986 and the second and last time being in 1995. He delivered lectures around England expounding on the call of the Prophets and explaining the fruits of Tawḥīd. Explained the necessity to return to the statements of the Messenger of Allāh (Sallallahu Alayhi Wasallam) and to obey and follow everything he said without going in to the darkness of taqlid. He explained the negative affects on society and how it takes a person away from the Dīn.

He also had hundreds of students around the world from the east, west and south, he also had the honour of delivering lessons in Ḥaram al-Makkī. Hundreds of students have chains going through him which go through Imām Nazir Ḥussain Muḥaddith Dehlawī which are from the fruits of his teaching. He authored hundreds of works in different languages. He died in

⁴⁰ Shaikh Abū Yahya Imām Khān Nawshahrwī, *Tarājim Ulamā’ Ḥadīth Hind*, 181-185

1416H/1996c.⁴¹

⁴¹ Abū Hibbān and Abū Khuzaimah Anṣārī, *Allamah Shaikh Badi ud Din Shah ar-Rashidi as-Sindhi* [1416H]. <http://www.salafiri.com/allamah-shaikh-badi-ud-din-shah-ar-rashidi-as-sindhi-1416h/>. Accessed November 7, 2016. Cf. Shaikh Muḥammad Ishāq Bhattī, *Kārwan Salaf* (Faiṣalābād: Maktabah Islamiyyah, 1999), 443-492, Professor Mian Muḥammad Yusūf Sajjād, *Tazkirrah Ulamā' Ahl al-Ḥadīth*, 2:156-217, Shaikh 'Abd al-Rashīd 'Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā'*, 398-400, Shaikh Rabī' bin Hādī al-Madkhalī, *Tazkīr al-Nabihīn Bisīyar Aslāfihim Ḥufāẓ al-Ḥadīth al-Sabiqīn wa'l Lāḥiqīn*, 292-294.



X. Shaikh Muhibullāh Shāh Rāshidī al-Sindhī

Shaikh Muhibullāh was born in 1340H/1921c. He was a prolific scholar and considered an Imām of rijāl and Ḥadīth. He spent his whole life teaching and writing. He had a profound love for books and collecting manuscripts and developed the most extensive library in the sub continent which people would travel far and wide to see.

His teachers include, His father al-Shaikh Ehsānullāh Shāh Rāshidī, Shaikh Thanāullāh Amritsarī, Shaikh ‘Abd al-Ḥaq Bahāwalpūrī, Shaikh Muḥammad Ibrāhīm Mīr Siyālkotī, Shaikh Abū Sa‘īd Sharf al-Dīn Dehlawī, Shaikh ‘Aṭā Allāh Ḥanīf Bhojiyānī and many more. As we have mentioned these teachers were the direct students of Imām Nazir Ḥussain Muḥaddith Dehlawī or the students of his students.

In this regard he travelled to Turkey and the United Kingdom. Whilst in the United Kingdom he delivered lessons and lectures in various cities and visited the old libraries to look at books. He also authored over 50 books in different languages. He died in 1415H/1995c.⁴²

⁴² Abū Ḥibbān and Abū Khuzaimah Anṣārī, *Shaikh Muhibullāh Shāh al-Rāshidī al-Sindhī [1415H]* <http://www.salafiri.com/biography-shaikh-muhibullah-shah-ar-rashidi-as-sindhi-1415h/>. Accessed November 8, 2016. Cf. Shaikh Muḥammad Ishāq Bhattī, *Kārwan Salaf*, 379-410, Professor Mian Muḥammad Yusuf Sajjād, *Tazkirrah Ulamā’ Ahl al-Ḥadīth*, 3:273-276, Shaikh ‘Abd al-Rashīd ‘Irāqī, *Tazkirrah al-Nabulā Fī Tarājim al-Ulamā’*, 397-398



XI. Shaikh Muḥammad Ḥasan Rāshid

The Shaikh was born in the mid to late 1940s in Baltistān in Kashmīr. He began seeking knowledge at an early age and initially learnt from his father who had travelled to Delhī to seek knowledge. Shaikh Muḥammad Ḥasan Rāshid travelled to various institutes in Pākistān and studied with the notable scholars of the country, with one of them being Shaikh Karam al-Dīn Salafī whose chain traces back to Imām Nazir Ḥussain Muḥaddith Dehlawī.

Shaikh Muḥammad Ḥasan Rāshid also studied under Shaikh ‘Abd al-Ghaffār Ḥasan for over a year and we have already explored these links to Imām Nazir Ḥussain Muḥaddith Dehlawī.

Then Shaikh Muḥammad Ḥasan Rāshid eventually travelled to S‘audi ‘Arabia and completed his studies from Jāmi‘a Islāmiyyah, Madīnah University and then travelled to do his masters from Azhar University. He learnt from some of the great scholars of this Ummah and spend time with them; Shaikh ‘Abd al-‘Aziz bin ‘Abd Allāh ibn Bāz, Shaikh Muḥammad Nāṣir al-Dīn al-Albānī, Shaikh Muḥammad Āmin al-Shinqīṭī, Shaikh Ḥamād al-Anṣārī and many more.

Thereafter he was sent to Nigeria at the behest of Shaikh ‘Abd al-‘Aziz bin ‘Abd Allāh ibn Bāz where he spent over a decade teachings Ḥadīth and its sciences. He was then sent to the United Kingdom where he still continues to teach the Qur’ān and Ḥadīth as well the other sacred sciences and he has spent over 40 years teaching in the United Kingdom. The Shaikh resides in Birmingham where he is still active and continues to teach in such a frail age.⁴³

⁴³ Cf. Abū Khuzaimah Anṣārī, *A Brief Biography of Shaikh Muhammad Hasan Rashid*, <http://forum.salafiri.com/viewtopic.php?f=14&t=883>. Accessed November 9, 2016.

XII. Shaikh Rabīʿ ibn Hādī al-Madkhalī

Shaikh Rabīʿ ibn Hādī al-Madkhalī was born in 1351H/1933c and began seeking knowledge at a very early age. He studied under the likes of Shaikh Ḥāfiẓ al-Ḥakamī and also under the students of Shaikh Qarʿāwī. He also studied in Madīnah University under some of the greatest scholars of the last century which included the likes of Shaikh ʿAbd al-ʿAziz ibn ʿAbd Allāh ibn Bāz, Shaikh Muḥammad Nāṣir al-Dīn al-Albānī, Shaikh Ḥamād al-Anṣārī, Shaikh ʿAbd al-Muḥsin al-ʿAbbād, Shaikh ʿAbd al-Ghaffār Ḥasan, Shaikh Muḥammad Amān bin ʿAlī al-Jāmi, Shaikh Aḥmad Yaḥya al-Najmī, Shaikh Muḥammad Āmin Shinqīṭī and many more. The Shaikh also travelled to India where he taught for a few years.

He has ijāzahs from the likes of Shaikh Badīʿ al-Dīn Shāh al-Rāshidī al-Sindhī, Shaikh ʿUbaidullāh Reḥmānī Mubārakpūrī, Shaikh ʿAbd al-Ghaffār Ḥasan, Shaikh ʿAbd Allāh ibn ʿAbd al-ʿAziz bin ʿAqīl and many more. All of the aforementioned chains trace back to Imām Nazir Ḥussain Muḥaddith Dehlawī and we have already mentioned them in this paper.

Shaikh Rabīʿ is also one of the few people who is alive today who has one person between him and Imām Nazir Ḥussain Muḥaddith Dehlawī, namely Shaikh Faḍal Ḥussain Bihārī, the direct student of Imām Nazir Ḥussain Muḥaddith Dehlawī and also the author of *al-Hayāt Bʿad al-Mamāt*.⁴⁴

Shaikh Rabīʿ has been active in daʿwah for a very long time with regular lessons on a daily basis and many students from the western lands attend this lessons and lectures. In addition, regular tele links have been set up with the Shaikh to give advice and admonition to the Salafī's and the Ahl al-Ḥadīth of

⁴⁴ ʿAbd Allāh bin Muḥammad bin ʿAmir al-Aḥmarī, *al-Nahj al-Badīʿ Biasānīd wa Marwiyāt Shaikh al-Rabīʿ* (Riyāḍ: Maktabah Dār al-Naṣīhah, 2008). This book spans 496 pages detailing the Shaikhs chains of narration.

the west which often falls on deaf ears.

Furthermore, Shaikh Rabīʿ also taught in Madīnah University for a number of years and in this regard had numerous students who spread throughout the lands to further teach the people. The Shaikh is also a writer and has authored numerous books in the various sciences of Ḥadīth. The Shaikh currently resides in Madīnah where he is still active and continues to teaches.⁴⁵

Shaikh Rabīʿ bin Hādī al-Madkhalī has also collated and compiled a book on the biographies of the preserver of Ḥadīth, called *Tazkīr al-Nabihīn Bisīyar Aslāfihim Ḥufāẓ al-Ḥadīth al-Sabiqīn wa'l Lāḥiqīn*, and cited some of the aforementioned scholars in it.

⁴⁵ Khālīd bin Dahawī al-Zufairī, *al-Thanāʾ al-Badʿī Min al-Ulamāʾ ʿAla al-Shaikh Rabīʿ* (Cairo: Dār al-Minhāj, 2004), *Majmūʿa Kutub, Rasāʾil wa Fatāwa*, 1:1-14. Cf. Shaikh Badr bin ʿAlī bin Ṭāmī al-ʿUtaibī, *al-Ḥaṣn al-Manʿī Lildifāʿa ʿAn al-Shaikh Rabīʿ Min Mashāghabah Ahl al-Tahhazab wa'l Tamyīʿa* (Cairo: Dār al-Istimāqah, 2009), Shaikh Falāḥ bin Ismāʿīl Mundakār, *Difāʿa ʿAn al-Shaykhain al-Jalīlayn Muḥammad Amān al-Jāmī wa Rabʿi bin Hādī al-Madkhalī* (?), al-Halaqah al-Salafiyyah al-Nasāʾih, 2013)

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The Affects of Imām Nazir Ḥussain Muḥaddith Dehlawī around the World

Numerous other scholars have visited the United Kingdom from various Islamic countries with everyone of them having an indirect link to Imām Nazir Ḥussain Muḥaddith Dehlawī and if we were to mention all of the names this little paper would take the shape of volumes without any exaggeration. The same applies to other countries of the world ranging from USA all the way to Fiji in the Sea of Koro in the Pacific Ocean.

What is further amazing about the dawah and teaching of Imām Nazir Ḥussain Muḥaddith Dehlawī of the Qurʾān and Sunnah are the sheer number of students he had from the different lands. His continuous teaching of the Qurʾān and Ḥadīth attracted hundreds of students and then more students to his students and then students to their students etc and this is ongoing Allāhu Akbar.

His students came from the Najd, Baltistān, Turkemistān, Uzbekistān, China and even Tibet. The students of his students even taught the founding S‘audi family in Najd at the turn of the last century, namely Shaikh ‘Abd al-Wāḥid Ghaznawī⁴⁶ and Shaikh ‘Abd al-Raḥīm Ghaznawī who continued to teach their family for five years.⁴⁷

Imām Nazir Ḥussain Muḥaddith Dehlawī had numerous students numerous who became scholars from S‘audi ‘Arabia and from Najd which included the likes of Shaikh S‘ad bin Ḥamd bin ‘Atīq Najdī, Shaikh Ṣāleḥ bin ‘Abd al-Raḥmān al-Duwaish Najdī, Shaikh Ishāq Āl-al-Shaikh, Qāḍi Muḥammad bin Nāṣir bin Ḥamd Āl-Mubārak, Shaikh ‘Alī bin Nāṣir bin Muḥammad Abū Wādī al-‘Unazī, Shaikh Fawzān bin Sābiq bin Fawzān and many other.

From such chains was Shaikh ‘Abd Allāh bin Ḥumayd who was the student of Shaikh S‘ad bin Ḥamd bin ‘Atīq Najdī. Shaikh ‘Abd Allāh bin Ḥumayd was born in 1329H/1908 and studied also studied with other notable scholars. And in 1395H/1974 King Khālīd 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-Rābitah al-‘Ālam al-Islāmī.

He was known for his knowledge and service to the Qur’ān and Ḥadīth and one time when The General Presidency for the Supervision of Religious Affairs at al-Masjid al-Harām (in Makkah) was then set up and King Fayṣal chose him to head the supervision of religious affairs at al-Masjid al-Harām, as well as teaching there and passing fatwa. As a result, Allāh caused the Ummah

⁴⁶ Shaikh Qaḍī Muḥammad Aslam Sayf Fairozpurī, *Tahrīkh Ahl al-Ḥadīth Tārīkh Ke Aine Mein*, 341-345

⁴⁷ Shaikh Muḥammad Ibrāhīm Mīr Siyalkotī, *Tārīkh Ahl al-Ḥadīth*, 499

to benefit from his knowledge. He died in 1402H/1981.⁴⁸

Shaikh Fayṣal bin ‘Abdul ‘Aziz Āl Mubārak who was born in 1313H/1895 in Huraymila in S‘audi ‘Arabia, he also studied with Shaikh S‘ad bin Ḥamd bin ‘Aīq Najdī. He was known for his teaching and calling to the Qur’ān and Sunnah. He authored numerous books some of which have printed, a noteworthy title is ‘*Maqām al-Rishād Bayna al-Taqlīd wa’l Ijtihād.*’ He died in 1376H/1957.⁴⁹

The Silislah of the lineage does not end here, both of the aforementioned scholars studied with the Muftī of S‘audi ‘Arabia, Shaikh Muḥammad ibn Ibrāhīm Āl-al-Shaikh. Shaikh al-Muftī Muḥammad ibn Ibrāhīm was born in 1357H/1893 and studied with many scholars. He was proficient in all of the sciences which shone through his numerous students who were major scholars in their own right and there are too many to mention. He was also granted a chain by Shaikh ‘Abd al-Raḥmān Mubārakpūrī who was the direct student of Imām Nazir Ḥussain Muḥaddith Dehlawī.⁵⁰ Shaikh Muḥammad ibn Ibrāhīm Āl-al-Shaikh was the Grand Mufti of Saudi Arabia from 1953 until his death in 1389H/1969.

The well known Shaikh ‘Abd Allāh ibn ‘Abd al-‘Aziz al-‘Aqīl, the Shaikh of the Hanābillah as often claimed by its adherents also had chains going back to Imām Nazir Ḥussain Dehlawī in all of the books of Ḥadīth through Shaikh ‘Alī bin Nāṣir bin Muḥammad Abū Wādī al-‘Unazī. Shaikh ‘Abd Allāh ibn ‘Abd

⁴⁸ [Shaikh] ‘Abdullaah Ibn Humayd, <http://www.fatwa-online.com/abdullaah-ibn-humayd/>. Accessed November 6, 2016.

⁴⁹ Shaikh Fayṣal bin ‘Abd al-‘Aziz Āl Mubārak, *Khulāṣah al-Kalām Sharḥ ‘Umdah al-Aḥkam* (al-Riyāḍ: Maktabah al-Rushd, 2001), 5-7

⁵⁰ ‘Abd Allāh bin Rafdān al-Shahrānī, *al-Allāmah al-Muḥaddith al-Mubārakpūrī wa Manhajuhu Fī Kitābihi Tuḥfatu al-Ahwaḍhi Bisharḥ Jām‘e Tirmidhī* (Beirūt: Dār al-Bashā’ir al-Islamiyyah, 2009), 431-433

al-‘Aziz al-‘Aqīl also had ijāzah and chains going back to Imām Nazir Ḥussain Muḥaddith Dehlawī and also via his students through Shaikh ‘Abd al-Ḥaq bin ‘Abd al-Wāḥid bin Muḥammad bin al-Ḥāshim al-Hāshimī.

It Is therefore a natural assumption that all of Shaikh al-‘Aqīl’s students are part of these illustrious chains of the canons of Sunnī Law ie divine texts of the books of Ḥadīth going back through the major scholar of the Ahl al-Ḥadīth, the very same understanding some young and fresh batch of the Ḥanābillah deny, strange and ludicrous indeed!⁵¹

Likewise, and similarly Shaikh Taqī al-Dīn Ḥilālī of Morocco was the student of Shaikh ‘Abd al-Raḥmān al-Mubārakpūrī who in turn was from the well known students of Imām Nazir Ḥussain Muḥaddith Dehlawī. Shaikh Taqī al-Dīn Ḥilālī studied with the Shaikh for a number of years and travelled far and wide to the different lands to spread the call of Tawḥīd. He travelled to Algeria, Egypt, Switzerland, Sweden, Norway, Germany, Spain, Irāq, S‘audī ‘Arabia and India where he studied, taught and spread da‘wah. He authored numerous works and was known for his firm ‘Aqīdah and Tawḥīd, he was also instrumental in translating the Qur’ān into English which we so often use as the Noble Qur’ān. He died in 1408H/1987.⁵²

⁵¹ Cf. Muḥammad Ziyād bin ‘Umar al-Tukla, *Faṭḥ al-Jalīl Fi Tarjamah wa Thabt Shaikh al-Hanābillah ‘Abd Allāh ibn ‘Abd al-‘Aziz al-‘Aqīl* ed. 2nd (Beirūt: Dār al-Bashā’ir al-Islamiyyah, 2008), 352-425, Shaikh ‘Abd al-Raḥmān bin Nāṣir al-Sa‘dī, *Sharḥ ‘Umdah al-Aḥkam* (Riyāḍh, Dār al-Tawḥīd lil Bashā’ir, 2010), 29-30, comp., Shaikh ‘Abd Allāh bin Muḥammad bin Nāṣir al-‘Awhālī, intro., Shaikh ‘Abd Allāh ibn ‘Abd al-‘Aziz ibn ‘Aqīl, verif., Anas bin ‘Abd al-Raḥmān bin ‘Abd Allāh bin ‘Aqīl.

⁵² Mukhlis Samtī, *The Salafī Wahābī of Morocco: Muḥammad Taqiuddeen al-Hilālī* (Morocco: al-Majallāt al-Maghribiyyah lil-‘Ilm il-Ijtimā as-Siyāsī, 1993), Khālīd bin S‘ad al-Zahrānī, Master’s thesis for the *Islamic University of Madīnah* on Muḥammad Taqī al-Dīn al-Hilālī entitled *Muḥammad Taqī al-Dīn al-Hilālī wa Juhūdahu fī Da‘wah il-Allāh* [Muḥammad Taqī al-Dīn al-Hilālī and his Efforts in Da‘wah to Allāh].’ Abd al-Raḥmān

We can continue listing the great scholars who have visited England with chains going back to Imām Nazir Ḥussain Muḥaddith Dehlawī, some other names include Shaikh Ṣafī al-Reḥmān Mubārakpūrī, Shaikh ‘Abd al-Wakīl Hāshimī, Shaikh Irshād al-Ḥaq al-Atharī, Shaikh Faḍal Elāhī Ḥaḥīr, Shaikh Mukhtār Aḥmad Nadwī, Shaikh Waṣiullāh Muḥammad ‘Abbās, and the list is endless.

We also have the likes of Shaikh Muḥammad ‘Abd al-Hādī ‘Umarī who studied with Shaikh Ḥaḥīr al-Dīn Mubārakpūrī and his chain goes back to Imām Nazir Ḥussain Muḥaddith Dehlawī, he is currently the Amīr of the Jamiyyah Ahl al-Ḥadīth United Kingdom and has regular lessons and lectures throughout the United Kingdom.

However, before we conclude we can say one of the most significant affect of the teaching and da‘wah of Imām Nazir Ḥussain Muḥaddith Dehlawī are the two largest works on the Ahl al-Ḥadīth and their service to Islam. These books were authored in the United Kingdom by Shaikh Dr. Baha al-Dīn who studied under numerous scholars whose chain traces back to Imām Nazir Ḥussain Muḥaddith Dehlawī and has been residing in the United Kingdom for over two decades. Dr. Baha al-Dīn authored *Tārīkh al-Ḥadīth* over seven volumes and *Tārīkh Khatm Nabuwwah* which is over fifty (50) volumes.

There are the affects of the teachings of Imām Nazir Ḥussain Muḥaddith Dehlawī that in the United Kingdom there are thousands of Ahl al-Ḥadīth who attach themselves to the Qur’ān and Ḥadīth without any partisan ship or

al-Lumaysān wrote a treatise on Muḥammad Taqī al-Dīn al-Hilālī which was also presented as a Master’s thesis at the *Islamic University of Madīnah* entitled *Muḥammad Taqī al-Dīn al-Hilālī wa Juhūdahu fi’l ‘Aqīdah* [Muḥammad Taqī al-Dīn al-Hilālī and his Efforts in Creed]. Cf. *Journal Buhūth al-Islāmiyyah*, no.8, Dhu’l-Qa‘dah/Dhu’l-Hijjah 1403 and Muharram/Safar 1404/1983: taken from *Shaykh Mashhūr Hasan Āl Salmān, The Life of ‘Allāmah Muḥammad Taqī al-Dīn al-Hilālī* trans., ‘Abd al-Ḥaq al-Ashantī (unpublished)

bigotry. They present the speech of Allāh and his Messenger to the people without any biasness or preference to any individual or city, town or institute. The Salafī's in the UK have progressed in academia as well Islamic sciences and there are consistent and systematic circles and lessons throughout the United Kingdom whereby the general people are taught the Dīn of Allāh, his Tawḥīd, the repulsion and censure of shirk, obedience to Allāh and his Messenger, upholding the Sunnah, shunning and subduing bid'ah and its corruptive affect on society and the reprimand and rebuking of taqlīd.

We pray to Allāh for him to have infinite mercy and favour upon Imām Nazir Ḥussain Muḥaddith Dehlawī for his diligence, efforts and patience for Allāh and his Messenger and his repudiation of everything that opposed the true divine revelation.

By the weak slave of Allāh,

Abū Khuzaimah Imran Masoom Anṣārī

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Birmingham, England.