



---

## The History of Ahlul Hadeeth

Written by: The Noble Scholar, Shaykh Badee' ad-Deen Shah as-Sindhee (رحمه الله)

Translated by: Ismaa'eel bin Hussain

Version 1.1

---

*"The Angels are the guardians of the Heavens and the People of Hadeeth are the guardians of the Earth"*

Written by: Shaykh Badee' ad-Deen Shah as-Sindhee

Translated by: Ismaa'eel bin Hussain

Source: [www.athaar.org](http://www.athaar.org)

# The History of Ahlul Hadeeth



The Jamaa'ah<sup>1</sup> of the Ahlul Hadeeth<sup>2</sup> is an ancient one whose Imaam, guide, and Qaai'd<sup>3</sup> is none other than the Messenger of Allaah (صلى الله عليه وسلم). This Jamaa'ah has been in existence ever since the time of the Sahaabah<sup>4</sup>. Mawlaana<sup>5</sup> Muhammad Idrees al-Khandalaawee states in his Risaalah 'Ijtihaad wa Taqlid' that all of the Sahaabah were people of Hadeeth. Imaam 'Aamir bin Sharjil (31-110 AH) was one of the Kibaar amongst the Taabi'een who met five hundred of the Sahaabah, and studied and learnt Hadeeth from forty eight of them. He was a personality of the first century of Islaam, 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."*<sup>6</sup>

This is clear proof of the fact that the Jamaa'ah of the Ahlul Hadeeth was existent during the time of the Sahaabah and Taabi'een. Imaam Muslim Bin Shihaab az-Zuhree (d 124) once went outdoors and proclaimed

*'Ahlul Hadeeth where are you?'*

Then he would teach them four hundred Hadeeth.<sup>7</sup>

The great pillar of the Hanafee Madhhab, Imaam Muhammad bin Hassan ash-Shaybaanee says in his famous book 'Al Muwatta' in chapter Yameen M'aa Ashaad

*Imaam Ibn Shihaab was the greatest scholar in the eyes of the people of Hadeeth in Madeenah*

This shows that in the second century Madeenah Tayyiba was the head quarters of the

---

<sup>1</sup> Jamaa'ah refers to a group of people upon a singular belief

<sup>2</sup> "The People of Hadeeth"

<sup>3</sup> Meaning: Foundation

<sup>4</sup> The companions of the Prophet Muhammad (صلى الله عليه وسلم)

<sup>5</sup> At -Tirmidhee (رحمه الله) 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 Mulla." [Taaj-ul-'Aroos: 10/401]*

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

<sup>6</sup> Tadhkiratul Huffaadh

<sup>7</sup> Tadhkiratul Huffaadh

*Ahl Al Hadeeth are the friends (sing: Wali) of Allaah, If they are not the friends of Allaah, then there are no friends of Allaah.*

The Faqeeh of the era Sufyaan At Thawree ( d162) said:

*The angels are the guardians of the heavens and the people of Hadeeth are the guardians of the earth.*<sup>8</sup>

Meaning that they are the ones who call to the religion 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 (صلى الله عليه وسلم), then indeed one of them will be sending salaah upon whom so long as he is engrossed in his book".*

The famous ascetic, Imaam Fudayl bin 'Iyaadh (d187) wrote upon looking at the people of Hadeeth

*O inheritors of Prophets!*

Khaleefah Haroon Al Rashid (d 193) says:

*I found four traits in four different groups, Kufr with the Jahmiyyah, argument and fighting amongst the Mu'tazilla, lies with the Rawsafidh, and the truth with Ahlul Hadeeth.*<sup>9</sup>

---

<sup>8</sup> Sharaf Ash-haabul Hadeeth

<sup>9</sup> Sharaf Ash-haabul Hadeeth

Imaam, Muhadith, Abdullaah bin Mubaarak (d180) says:

*On the Day of Qiyaama that the most Thaabit (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.

Imaam Hammaad Bin Zayd (d179) said that the people of Hadeeth are mentioned in the Qur'aan 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).''<sup>10</sup>**

The famous Ascetic Ibraaheem Bin Adham (d168) said:

*Verily Allaah the Most High repels calamities from this Ummah on account of the journeying of the Ashaab ul-Hadeeth.*

The Imaam of Jarh Wa Ta'deel, Yahya Bin Saeed Al Qattaan (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 scholars of Hadeeth were from the first and second centuries of Islaam, and amongst them are Companions, Taabi'een, and Atbaa Taabi'een. This shows that in the first 2 centuries of Islaam, the era of the best generations, the Jamaa'ah of Ahlul Hadeeth was large and well known.

This Jamaa'ah was also large in the third century, Imam Shaafi'ee (d204) said:

*Whenever I see a person of Hadeeth I think that I am seeing the Messenger (صلى الله عليه وسلم) alive.*

Imaam Abdur Razzaaq (d213), Imaam Aboo Daawood , (d204), and Imaam Ahmad bin Hanbal (d241) said about the Hadeeth relating to the Ummah breaking into sects, and the one sect that will be granted heaven in the sect of the people of Hadeeth:

*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 Hadeeth were an evil nation, they

---

<sup>10</sup> Soorah at-Tawbah: 122

said that the person saying this is a Zindeeq (Heretic) and Mulhid (Kafir).<sup>11</sup>

Is-haaq bin Moosaa Al Khatmee ( d224) says commenting about an ayah:

**And He will of a surety establish for them their religion which He is pleased with for them**<sup>12</sup>

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

Abdullaah bin Daawood (d213) said that he heard from his teachers that Allaaah has made the people of Hadeeth the trustees of the religion, meaning that they are the ones who preserve the Deen of the Messenger (صلى الله عليه وسلم) in terms of knowledge and actions.

Waeed Al Karaabisee (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*

Imaam Aboo Jafar Qutaybah bin Sa'eed (d240) said that if a person loves the people of Hadeeth such as Yayha bin Sa'eed Al Qattaan, Ahmad Bin Hanbal, Abdur Rahmaan Bin Mahdee, Is-haaq bin Rahawayh then he is a person of the Sunnah, and if he does not he is a person of Bid'ah.

Imaam Yazeed Bin Haaron (d206) said regarding the Hadeeth relating to the group always being on the straight path that they are the people of Hadeeth.

Imam Abu Abdullaah al-Humaydee (d213)<sup>13</sup>, Imaam Aboo 'Ubaid Qaasim Bin Salaam al-Baghdadee (d224), Imaam of Jarh Wa Ta'deel Yahya Ibn Ma'een (d233), Imaam Muhammad bin Sa'eed al-Waaqidee (230), Imaam Abu Bakr ibn Abee Shaybah (d235).

---

<sup>11</sup> [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." (Sharaf Ashaabul Hadeeth of al-Khateeb al-Baghdadee)

<sup>12</sup> Soorah an-Noor: 55

<sup>13</sup> His Biography can be read here: [http://www.al-ibaanaah.com/biography\\_era.php?BID=5](http://www.al-ibaanaah.com/biography_era.php?BID=5)

Imaam Muslim says in the introductory chapter of his Saheeh:

*Here I will explain the Madhhab of the people of Hadeeth*

Imam an-Nasaa'ee (d230)<sup>14</sup>, Imaam Aboo Daawood (d275), Imaam Naasir Bin Maarozee (d294), Imaam Is-haaq bin Ibraaheem Al Harbee (280), Imaam Abdullaah Bin Ahmad Bin Hanbal (d290), Imaam Baqi Bin Muhammad Qurtubee Al Andaloosee (d276) when he was spreading the Madhhab of the people of Hadeeth in Andalus, the people of innovation started to show their disapproval, but the Ameer of Andalus Abdur Rahmaan took his side and told him to spread the 'Ilm of Hadeeth. He said that the Madhhab of the people of Hadeeth was planted in such a way that no one could remove it apart from the Dajjaal<sup>15</sup>

All Praise is due to Allaah, the people of Hadeeth are still present in the lands of the Christians.

Imaam Ibn Qutaybah (d276), the author 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 Ra'i ( the people of opinions) with equal enthusiasm.

Imaam Aboo Bakr Ibn Abee 'Aassim (d280), Imaam 'Alee Bin Madeenee (d234), said regarding about the Hadeeth relating to the Jamaa'ah that will be upon the Truth, this Jamaa'ah is the people of Hadeeth.

Abdullaah Bin 'Uthmaan (d222) was called the Imaam of Ahlul Hadeeth.<sup>16</sup>

He said about the Hadeeth Tooba lil Ghurabaa<sup>17</sup> that it refers to the People of Hadeeth in his opinion.

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

Imaam Uthmaan Bin Sa'eed Ad Daarimee (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 Islaam.

---

<sup>14</sup> His biography can be read here: <http://www.al-ibaanaah.com/bios.php?BioID=28>

<sup>15</sup> Tadhkiratul Huffaadh

<sup>16</sup> At-Tahdheeb of Ibn Hajar

<sup>17</sup> The hadeeth: "Islaam began as something strange, and it will return as something strange the way it began. So Tooba for the Strangers"

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

Imaam Abul Qaassim Al Tabaraanee, Imaam Ibn Hibbaan, Imam Abul Hassan ad-Daaruuqutni (d385), who taught Imaam Abul Hassan Al Ash'aree (d320) about the Madhhab of the people of Hadeeth. The latter wrote the famous *Al-Ibaanah*. He also wrote *Muqalaat Islamiyyeen* which contains an introduction to the people of Hadeeth, as well as their 'Aqaa'id and Masaa'il, all of which are proven by Daleel.

Imaam Abul Waleed Bin Muhammad (d340) was thought as the Imaam of the people of the Hadeeth in all of Khurasaan<sup>18</sup>. Imaam, al-Haafidh Ibn Abee Jarjaanee (d375), Imaam Aboo Bakr Ismaa'ilee who used to explain the Aqaa'id of the people of Hadeeth.<sup>19</sup>

Imaam Aboo Jafar 'Uqaylee (d332), Imaam Ibn Manda (d301), Imaam Abu Mazahun Al Khaqaani (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 Jamaa'ah were still alive.

Many people of Hadeeth passed during the 5th century. Imam Aboo Uthmaan as-Saabonee (449) wrote *Aqeedah Salaf Ashaab Al Hadeeth*<sup>20</sup>. In this book he has a famous poem regarding the people of Hadeeth.

Imam al-Haafidh Aboo Nu'aym al-Asfahaanee (d430), Imaam Abul Qaassim al-Laalika'ee wrote the book 'Kitab As Sunnah' which is a famous book on the Aqeedah of the Ahlul Hadeeth.<sup>21</sup> Imaam Al Haramayn Al Juwaaynee (d486) wrote *Al Intidhar li Ahlul Hadeeth*, which 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 (صلى الله عليه وسلم)

During the Sixth century there was evidence of the Jamaa'ah of Ahlul Hadeeth being in existence. Imaam Aamir Bin Makula ( d516), Qaadhi Aboo Bakr Al 'Izz( d453), Imaam al-Haafidh Aboo Taahir as-Salafee ( 576), Imaam al-Muhadith Qaadhi 'Iyaadh Al Haythamee ( d 544), Imaam al-Haafidh Ibn 'Asakir Ad-Dimishqee (d571), Sayyid Shaikh Abdul Qadir Jeelane (d 576), who writes in his book *Ghunya At Talibeen*, that the only

---

<sup>18</sup> Mukhtassar Neesaaboor

<sup>19</sup> Tadhkiratul Huffaadh

<sup>20</sup> This has been translated into English as the 'Creed of the Pious Predecessors The People of Hadeeth'

<sup>21</sup> Refer to the Aqeedah of Imaam Bukhaaree and Mountains of Knowledge, both translated by Salafipublications.

### Ask people of knowledge if you do not know

When asked about this verse he said it is Bid'ah to invent and follow the Madhhab 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 madhabyah that people make taqleed and reject Hadeeth.<sup>22</sup>

In the ninth century Imaam Al-fadal 'Adamti ( d806), Haafidh Nur Ad Din al-Haithami ( d 807), Allaamah Majd Ad Din Al Fayroozabaadee ( d827), Haafidh Ibn Hajar al-'Asqalaanee ( d852), Haafidh Taqee ud Deen An-Nafasee ( d832), Haafidh Badr Ad Din al-'Ayni( d855), and others.

In the tenth century, Sultaan Mahmood Bin Muhammad Al Gujratee ( d 945) who had the scholars of Ahlul Hadeeth visit him often.

In the eleventh century there was Bakhm Ad Din Gaazi (d1061), Taj Ad Din Ibn Ismaai'l Al Gujratee (d 1007), who memorized the six books of Hadeeth.<sup>23</sup>

Qaadhi Naasir Ad Din Al-barhoonee ( d 1031) who expressed the superiority of Hadeeth over analogy and opinion.

Dum Muhammad Nahtuwee ( d1174), Muhadith Muhammad Amir San'aanee (d1182), Imaam Al Hind Shah Waliullaah ad Delhwi (d1176)<sup>24</sup>, Allaamah 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* (صلى الله عليه وسلم), in which taqleed is refuted and the way of the people of Hadeeth

---

<sup>22</sup> Nazhat Al Khuwatir

<sup>23</sup> Nazhat Al Khuwatir

<sup>24</sup> 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.

---

<sup>25</sup> 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

<sup>26</sup> 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 Islaam during his time. His book Taqiwat Al Eemaan, which is similar in content to Kitaab Al Tawheed is available in English.

<sup>27</sup> See the book, “The Wahhaabi Myth” by Haneef Oliver and is available at [www.thewabimyth.com](http://www.thewabimyth.com)

<sup>28</sup> Raising the hands at the correct times during prayer.

<sup>29</sup> Nazhat Al Khuwatir

<sup>30</sup> The Messenger (صلى الله عليه وسلم), "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."

<sup>31</sup> This includes many of the Mashaikh such as the author himself. His teachers studied under Shaykh Nadher Hussain.

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

Shaykh UbaidAllah Mubarakfoori, another teacher of Shaykh Rabee also studied under Imam Abdur Rahmaan.

---

<sup>32</sup> Indeed Shaykh 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

<sup>33</sup> '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 Shaykh 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 unconsciousness, 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 Shaykh 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.

<sup>34</sup> Shaykh Ihsan Elahi Dhaheer had been the head of this newspaper as well, I'm not sure if it is still being printed.

<sup>35</sup> One of the author's teachers. He has also refuted the strange ideas of Abu Ala Maududi.

<sup>36</sup> The ex president of Ansaar As Sunnah in Egypt. He is also one the teachers of our Shaikh Muhammad Al Banna.

<sup>37</sup> The author of Al Manaar magazine. Some scholars seem to be split about his Salafiyah, Shaykh Muqbil bin Haadee al-Waadi'ee refuted him and the claim that he was a salafee.

---

<sup>38</sup> He was a student of Shaykh Nadher Hussain. He also gained Ijaazah from Ahmad Bin Abdur Rahmaan Al Banna Misri (the father of Hassan Al Banna) and Ragigh Al Tabakh Al Halabee. The later also gave Ijaaza to Al Albanee.

<sup>39</sup> One of the authors Shuyookh. He is also a student of Mian Nadher Hussain.

<sup>40</sup> As far as I know he founded Jami'ya Salafiyah Faisalabad. He has written a book on the rejectors of Hadeeth

<sup>41</sup> He used to teach at Medina University. Muhammad Ameen Shanqeetee is reported to have said that he has never seen a bigger Shaykh than him.

<sup>42</sup> The great Imaam and the former chief justice of KSA, His biography from [www.fatwaonline.com](http://www.fatwaonline.com): 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-Raabithah 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.

<sup>43</sup> His the author the beautiful book, the Way of the Messenger which can be found in Dar-us-Salaam

<sup>44</sup> He is a famous student of Imam Ibn Baaz from Pakistan. When he in Madeenah University he asked Imaam Ibn Baaz 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 Rawaafid once came up to Imaam Ibn Baaz complaining about his books, so the Imaam said that he is present here himself so go talk to him. The Shee'ah 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 Saddaam Hussayn, bringing the latter to tears.

He wrote several hard hitting books on the Shee'ah, Ismaaelis, and Brelwis. The Rawaafid attacked with 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 Imaam Maalik due to his efforts in refuting the Rawaafid.

And the 'Shaheed' is from the author, not from the translator

<sup>45</sup> These two were also slain alongside Shaikh Ihsan Elahi Zaheer. Their speeches had inspired many of the youth in Pakistan.