



Chains of Narration

The Significance of Chain of Authority

Imam Muslim in the preface (*Muqaddimma*) of his *as-Sahih* has entitled a chapter, "Narration from a Reliable Authority is Mandatory in Shariah and Science of Hadith in Order to Eliminate Any Doubt of Perjury in Narrating Knowledge from the Holy Prophet (*saw*)". Following this, Imam Muslim entitled another chapter, "Declaration of the Fact that the Chain of Authority is Part of the Deen and there should be no Narration Except from a Reliable Chain of Authority".

Imam Muslim also reports from Imam Muhammad bin Sireen (through his own chain), who states, "The science of chain of authority and narration of Hadith is deen itself. You should check whom you are receiving your deen from" (*Sahih Muslim Muqaddimah*:26). He (Imam Ibn Sireen) again states, "Before the Fitnah of fabrication of Hadith (and innovation) we never felt any necessity to ask about the chain because all authorities before the period of Fitnah were undoubtedly reliable. After this Fitnah of fabrication had occurred we started asking the narrator to mention their chain of authority before us; and if the knowledge of deen was narrated from an authority belonging to ahl-us-sunnah we used to accept his transmission; and if he belonged to ahl-ul-bid'a we rejected it" (*Sahih Muslim Muqaddimah*: 27).

Sa'd bin Ibrahim narrates through Sufyan bin Uyaynah, "Nobody should narrate the knowledge of Rasul Allah (*saw*) except the reliable authorities". Furthermore, Imam Muslim quotes from Amir ul Mu'mineen fil Hadith Abdullah bin Mubarak, who states, "Al-Isnaad (quoting the chain of authority) is a necessary part of deen. If there was no chain of authority then everyone would have said whatever he wanted to say" (*Sahih Muslim Muqaddimah*: 31).

Imam Muslim elaborated further from Imam Abdullah bin Mubarak, who says, "Between us and between the people who receive from us there are pillars of reliance and these are the chains of authority" (*Sahih Muslim Muqaddimah*:32).

The significance of the chain of transmitters and authorities can be further illustrated through the statement of Imam Ibn Maajah (one of the six great Imams of *Sihab Sittah*). He has reported a Hadith on the reality of *Iman* in the preface of his *Sunan Ibn Maajah* (the same has been reported by Imam Tabarani and

Imam Bayhaqi), whereby he narrates from Abus-Sultan al-Harawi continuously up to the Holy Prophet (*saw*) through Sayyidena Ali bin Abi Talib. At the end of the text of Hadith he quotes, "If this isnaad (chain of transmitters and authorities) is read upon a person who is insane (*majnun*) he will certainly be cured." Here lie the blessings (*barakah*) of the names of the blessed persons who belong to ahl-ul-bayt-an-nabawi and all of them are the Imams of wilayah (sainthood).

Although the words of the Holy Prophet (*saw*) are always contained in the text of Hadith and not in the chain of authorities, the chain of authorities only consists of the names of reliable persons who are the blessed transmitters. Imam Ibn Maajah has not directed towards reading the text of the Hadith upon an insane person, but has rather emphasized reading the names of the transmitters, which is the chain of authorities; just invoking the names on a patient has become a spiritual treatment. This is the aqeeda of Imam Ibn Maajah, Imam Tabarani and Imam Bayhaqi; the same has been mentioned by Imam Suyuti, as well as by Imam Ibn-ul-Qayyum, the great and famous student of Allama Ibn Taymiyyah. According to all of these authoritative statements of the Imams, who are the real transmitters of the deen and knowledge of Hadith to us, it is clear and evident that before the substance and content one is inevitably supposed to rely on the chain and authority - these are the people who narrated the knowledge of the deen. If they are proven to be reliable it is only then one would have access to the acceptance of substance and contents of the Hadith. Rather than place emphasis on the text, they have given all the importance to the chain. In any Hadith the text is known as the *matan* and the chain of authority is known as the *sanad* or *isnaad*.

The text contains the message of Islam and the teachings of the Holy Prophet (*saw*), the substance of the *Shariah* and the Sunnah, whereas the chain consists of personalities. Reliance has been placed on the personalities over the actual content. The Imams have declared the chain of these reliable personalities as

a part of deen. Here lies the significance of personalities in Islam - they are the real transmitters of the deen from the Holy Prophet (*saw*) that is why the Holy Prophet (*saw*) declared them to be his *khulafaa*. The companions asked, “*Who are the khulafaa?*” He replied, “*Those who revive my sunnah and are the transmitters of my knowledge to the Ummah*” (Ibn Asakir, reported by Imam Hassan bin Ali). That is why the Holy Qur’an in *Surah Fatiba* has commanded us to follow the footsteps of the blessed personalities in order to achieve al-Hidayah (guidance) and to beseech, “*Lead us to the straight path, the path of those (personalities) whom you blessed*”. Reliable and blessed personalities have been declared to be symbols of al-Hidayah and it has been made compulsory to identify and follow them. On the other hand some people have been made symbols of misguidance and the wrath of *Allah (saw)*. The Qur’an has commanded us neither to follow them nor to be in their company. As stated in *Surah Fatiba*, “*Not those who gained your wrath, and not those who stood misguided.*” The Holy Qur’an has defined the “*blessed people*” in *Surah an-Nisa*: “*The blessed people are the Prophets (an-nabiyyeen), the Truthful (as-Siddiqeen), and the Witnesses (of Truth) (as-Shuhadaa), and the Pious ones (possessing Allah’s nearness - as-Salibeen).*”

We who belong to Minhaj-ul-Quran are fortunate that we are connected to one of the chosen and blessed people of the Holy Prophet (*saw*) whom he declared to be one of the community of his *khulafaa* (vicegerents), Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri, the man of reliable authority, one of the great authentic transmitters of the Prophet’s (*saw*) knowledge to the Ummah; from whom scholars of East and West, both Arab and non-Arab, have derived benefit, who come to him to receive *ijazah* (permission) and *isnaad* (authority) as an *Imam* of ‘ilm in this century. He is the one who received his permission and authority from the greatest scholars of their time, and he delivers his permission and authority to hundreds of great scholars of his time. Being the author of one thousand books and a transmitter of the Holy Prophet (*saw*) through five thousand orations and narrations, he has revived numerous Islamic sciences, including aqeeda, ‘ilm al fiqh, tasawwuf, and ideology through his reconstructive efforts of Islamic thought and philosophy in the modern age. He is the revivalist of the present century. As the Holy Prophet (*saw*) stated, reported by Abu Hurayrah (ra), “*Indeed He (Allah) raises in the Ummah at the beginning of every Islamic century one that revives the deen for this Ummah.*” (Abu Daud, *Al-Hakim*, Al-Tabarani). The scholars and authorities serving the deen of the Prophet (*saw*) are in the hundreds and thousands according to their position and status, but the *mujaddid* is only one in a century; if there is to be another he will be in another part of the world. Shaykh-ul-Islam, was born in 1370 (A.H) and started his revivalist work in 1401

(A.H.), exactly at the beginning of the 15th Islamic century, by founding Minhaj-ul-Quran. The door of Prophethood has been completely closed in all respects and no Prophet will ever come after the raising of the Holy Prophet (*saw*) himself. The Prophet (*saw*) stated that before him every Prophet used to succeed another; with his raising, the chain of Prophethood became closed. From now he will be succeeded by the *khulafaa* (Bukhari and Muslim). The *khulafaa* are the *mujaddideen*, *awliya*, and the *ulama-isalibeen*. The *mujaddideen* are the revivalists and the others are the transmitters; while the rest are just preachers. As for the *mujaddid*, he receives blessings directly from the Holy Prophet (*saw*) in addition to his other chains of receiving knowledge. A Hadith of the Holy Prophet (*saw*) reported through Sa’eed bin Musayyab, which is quoted by Imam ibn Abdil Barr, indicates that the transmitter of knowledge who revives the deen is the direct recipient of blessings of the Prophets and spiritually linked with them.

We are fortunate to be linked with one of those blessed authorities and to enable ourselves to receive the blessings of the Prophet (*saw*) through his Eminence. Here is presented the chain of authority of Shaykh-ul-Islam, which he receives from his shuyukh, and upon which he bases his reliance of authority of transmitting the deen to those who are sufficiently qualified and knowledgeable.

His Eminence Shaykh-ul-Islam, Dr Muhammad Tahir-ul-Qadri has received a large number of authorities (Asaneed) and permissions (Ijazaat) for the transmission of knowledge of Hadith, *Tafsir*, *Fiqh*, *Tasawwuf* and other classical Islamic Sciences from numerous great pillars of the Muslim world, widely acknowledged as the fountains of Islamic knowledge in the last century. Some of these are as below:

1. The authorities of his Eminence Shaykh-ul-Islam of the Shuyukh of Al- *Haramayn* (MAKKA and MADINA) are as follows:

- Al-*Imam* Umar bin Hamadan al-Mahresi,
- Al-*Imam* Muhammad bin Ali bin Zahir al-Watri
- Al-*Imam* Ahmad bin Isma’eel al-Barzanji
- Al-*Imam* Ahmad bin Muhammad as-Sanosi al-Madani
- Al-*Imam* Ahmad bin Zayni ad-Dahlan

THROUGH:

- i. Ash-Shaykh Alawi bin Abbas al-Maliki al-Makki (father of Ash-Shaykh Muhammad bin Alawi al-Maliki al-Makki)
- ii. Ash-Shaykh al-Mu’ammarr Zia-ud-Din al-Qadri al-Madani (who died at the age of more than 100 years)
- iii. Ash-Shaykh Muhammad bin Alawi al-Maliki al-Makki

iv. Ash-Shaykh Fareed-ud-Din al-Qadri (father of his Eminence Shaykh-ul-Islam)

2. The authorities of his Eminence Shaykh-ul-Islam of the Shuyukh of BAGHDAD are as follows:

- *Al-Imam* Abdur-Rahman bin Ali an-Naqeeb al-Baghdadi, (Hujjat-ul-

Muhadditheen of his time)

- *Al-Imam* Abdus-Salam al-Muhaddith al-Aafandi al-Bazzaz Up to *Al-Imam* Mahmud bin Abdullah al-Aalusi (author of Tafseer Rooh-ul-M'aani)

THROUGH:

- i) Ash-Shaykh as-Sayyid Tahir Alauddin al-Jilani al-Baghdadi
- ii) Ash-Shaykh Fareed-ud-Din al-Qadri (father of his eminence Shaykh-ul-Islam).

Through:

- Ash-Shaykh-as-Sayyid Ibraheem Sayf-ud-Din an-Naqeeb al-Baghdadi,
- Ash-Shaykh Abdul Baqi al-Ansari al-Muhaddith al-Lakhnawi al-Madani,
- Ash-Shaykh Alawi bin Abbas al-Maliki al-Makki

3. The authorities of his Eminence Shaykh-ul-Islam of the Shuyukh of ASH-SHAM (SYRIA) are as follows:

- Muhaddith-us-Sham *Al-Imam* Muhammad Badr-ud-Din bin Yusuf al-Hasani

- *Al-Imam* Muhammad bin Muhammad bin Ja'far al-Makki al-Kittani

- *Al-Imam* Abul-Makarim Muhammad Amin Suwayd ad-Damashqi

- *Al-Imam* Abdul Hayye bin Abdul Kabeer al-Kittani

THROUGH:

- i) Ash-Shaykh Muhammad al-Fateh al-Kittani
- ii) Ash-Shaykh Fareed-ud-Din al-Qadri (father of his Eminence Shaykh-ul-Islam) through Ash-Shaykh Muhammad al-Makki al-Kittani

4. The authorities of his Eminence Shaykh-ul-Islam of the

Shuyukh of LEBANON and TARABULUS are as follows:

- *Al-Imam* Yusuf bin Isma'eel an-Nabhani (*Imam*-ul-Muhadditheen of the last century and grandfather of Taqiuddin an-Nabhani)

- *Al-Imam* Abdul Qadir al-Shalabi at-Tarabalusi

THROUGH:

i) Ash-Shaykh Husayn bin Ahmad Usayran (who died on July 12th 2005 at the age of 98, Lebanon)

ii) Ash-Shaykh Muhammad al-Fateh al-Kittani (Damascus)

5. The authorities of his Eminence Shaykh-ul-Islam of the Shuyukh of AL-MAGHREB and ASH-SHANQEET (MAURITANIA) are as follows:

- *Al-Imam* al-Arabi al-Azzuzi al-Fasi

- *Al-Imam* Muhammad bin Mustafa Maa-ul-Aynayn Ash-Shanqeeti

- *Al-Imam* Abdullah bin Siddique al-Ghimari al-Maghrebi

THROUGH:

i) Ash-Shaykh Husayn bin Ahmad Usayran

ii) Ash-Shaykh As-Sayyid Muhammad al-Fateh al-Kittani

iii) Ash-Shaykh Fareed-ud-Din al-Qadri (father of his eminence Shaykh-ul-Islam) through Ash-Shaykh Muhammad al-Makki al-Kittani

6. The authorities of his Eminence Shaykh-ul-Islam of the Shuyukh of HADRAMOT (YEMEN) are as follows:

- Ash-Shaykh al-Habeeb Hamza bin Umar al-Eidrus al-Habashi

- Ash-Shaykh al-Habeeb Ali bin Abdur Rahman al-Habashi

- Ash-Shaykh Abdul Qadir bin Ahmad as-Saqqaf

- Ash-Shaykh Abdullah bin Ahmad al-Haddar

- Ash-Shaykh Hasan bin Ahmad al-Ahdal al-Yamani

- Ash-Shaykh Muhammad bin Yahya al-Ahdal al-Yamani

- Ash-Shaykh Isma'eel al-Yamani (author of Nafas-ur-Rahman)

THROUGH:

i. Ash-Shaykh Muhammad bin Alawi al-Maliki al-Makki

ii. Ash-Shaykh Fareed-ud-Din al-Qadri (father of his Eminence Shaykh-ul-Islam)

through Ash-Shaykh Alawi bin Abbas al-Maliki al-Makki (father

of Shaykh Muhammad bin Alawi al-Maliki al-Makki)

7. The authorities of his Eminence Shaykh-ul-Islam of the Shuyukh of AL-HIND (INDIA AND PAKISTAN) are as follows:

- Al-*Imam* Ahmad Raza Khan al-Muhaddith al-Faqeeh al-Barelwi
- Al-*Imam* Ahmad Ali al-Muhaddith As-Saharanpuri
- Al-*Imam* Abul-Hasanat Abul Hayye bin Abdul Haleem al-Muhaddith al-Lakhnawi (Grand Faqeeh-ul-Hind and Shaykh of Arab and Ajam)
- Al-*Imam* Abdul Baqi bin Ali al-Ansari al-Lakhnawi al-Madani (up to al-*Imam* Ash-Shah Wali-Ullah al-Muhaddith ad-Dehlawi)
- Al-*Imam* Irshad Husayn al-Muhaddith ar-Rampuri
- Al-*Imam* Ash-Shah Imdad-Ullah al-Muhajir al-Makki (a great Saint and Shaykh of Maulana Ashraf Ali Thanawi, Maulana Rasheed Ahmad Gangohi, Maulana Muhammad Qasim Nanotawi and many others)
- Al-*Imam* Fad-ul-Haq al-Khayrabadi
- Ash-Shaykh as-Sayyid Didar Ali Ash-Shah al-Muhaddith al-Alwari
- Ash-Shaykh Muhammad Anwar Ash-Shah al-Muhaddith al-Kashmiri (author of Fayz-ul-Bari)
- Ash-Shaykh Abdush Shakoor al-Muhajir al-Madani
- Ash-Shaykh Muhammad Badr-ul-Alam al-Mirathi

THROUGH:

- i) Ash-Shaykh al-Mu'ammarr Zia-ud-Din al-Qadri al-Madani (who died at the age of over 100)
- ii) Ash-Shaykh as-Sayyid Abdul Ma'bud al Jilani (who died at the age of 165 and was a direct student of Al-*Imam* Ash-Shah Imdad-Ullah al-Muhajir al-Makki)
- iii) Al-Muhaddith-ul-A'azam Ash-Shaykh Sardar Ahmad al-Qadri
- iv) Ash-Shaykh as-Sayyid Ahmad Abul-Barakat al-Muhaddith al-Alwari (Lahori)
- v) Ash-Shaykh as-Sayyid Ahmad Saeed al-Kazimi al-Amrohi
- vi) Ash-Shaykh Fareed-ud-Din al-Qadri (father of his Eminence Shaykh-ul-Islam)
- vii) Ash-Shaykh Abdur Rashid bin Qutbuddin al-Qadri al-Raza-vi
- viii) Ash-Shaykh Burhan Ahmad al-Farooqi

Listed below are some of the names of the renowned Scholars

and Mashaikh of the Islamic World who received permissions (*Ijazaat*) and authorities (*Asaaneed*) from his Eminence Shaykh-ul-Islam of the transmission of the Knowledge of Hadeeth, Fiqh and other sciences of *Shariah*:

1. Ash-Shaykh As`ad Muhammad Sa`eed as-Sagharjee, Damascus, Syria (a highly regarded authority in Uloom-ul-Hadith and Fiqh and the author of many renowned books).
2. Ash-Shaykh Abul Khayr ash-Shukri, Damascus, Syria (a well known Scholar and Khateeb of al-Jame' al-Umawi and head of al Jamiyyah al- Muhaddith-ul-Akbar, Syria)
3. Ash-Shaykh Dr Abdur Razzaq Assa'di, Baghdad, Iraq (a well known scholar and author of renowned books and former secretary general of al-Mu'tamar al-Aalmi al-Islami, Iraq)
4. Ash-Shaykh Abdul Wahab Al Mash'hadani, Baghdad, Iraq (a well known Scholar and an author of many books on al-fiqh-ul-Hanafi)
5. Ash-Shaykh Muhammad Amin ash-Shareef (Head of the Faculty of Hadeeth, al-Jamia an-Nizamia, Hyderabad Daccan, India)
6. Ash-Shaykh Hamdoon Ahmad Bin Abdur Raheem, Egypt, (one of the Egyptian Learned Graduates of Jamia Al Azhar)
7. Ash-Shaykh Abdul Muqtadir Bin Muhammad Alwan, Egypt, (one of the Egyptian Learned Graduates of Jamia Al Azhar)
8. Ash-Shaykh Yousuf bin Younus Ahmad Abdur Raheem, Egypt, (one of the Egyptian Learned Graduates of Jamia Al Azhar)
9. Ash-Shaykh Hameed Mahmood bin Ahmad Mahmood, Egypt, (one of the Egyptian Learned Graduates of Jamia Al Azhar)
10. Ahmad Abdullah Muhammad al Jeyad, Egypt, (one of the Egyptian Learned Graduates of jamia Al Azhar)
11. Ash-Shaykh Abdul Wahid Yousuf bin Muhammad Mata, Egypt, (one of the Egyptian Learned Graduates of Jamia Al Azhar)
12. Assayyid Waseem Al Habbal, Lebanon, (a learned scholar on Islamic fiqh).

Finally, the most unprecedented, unique, highly blessed and honored chain of authority that his Eminence Shaykh-ul-Islam possesses is through only four Shuyukh between Shaykh-ul-Islam and the Great *Imams* listed below:

- Sayyedena Ghous-ul-Azam As-Shaykh Abdul Qadir al Jilani al-Hasani al-Husayni (Baghdad)
- Al-*Imam* Ash-Shaykh-ul-Akbar Mohyuddin-ibn-ul-Arabi (au-

thor of al-Futuhaat-ul-Makkiyyah) (Damascus)

- *Al-Imam* Ibn-i-Hajar-al-Asqalani, the greatest authority on Hadeeth (Egypt)

His Eminence Shaykh-ul-Islam's continuous chain of authority (Isnad) up to the above mentioned Great *Imams* is as under:

Shaykh-ul-Islam narrates (with direct permission and authority) from Ash-Shaykh Husayn bin Ahmad Usayran (Lebanon), Who narrates from Ash-Shaykh Abdul Hayye bin Shaykh Abdul Kabeer-al-Kittani, who narrates from As-Shaykh al-Mu`ammar Abdul Hadee bin al-Arabi al-Awwad, Who narrates from al-*Imam* As-Sayyid Abdul Azziz al-Hafeed al-Habashi. (He was born in 581 (Hijra) and died in 1276 (Hijra) and lived up to 695 years¹, WHO directly studied under and narrated from al-*Imam* Abdur Razzaq al-Jilani bin Sayyidina Ghous-ul-Azam al-Jilani from his father at Baghdad, Al-*Imam* Ash-Shaykh-ul-Akbar Mo-hyuddin ibn al-Arabi at Damascus, Al-*Imam* ibn-Hajar al-Asqalani at Egypt.

His Eminence Shaykh-ul-Islam has received the same authority and Ijaazah of transmission from another chain. His Eminence narrates:

From Ash-Shaykh Husayn bin Ahmad Usayran, Who narrates from Ash-Shaykh as-Sayyid Ahmad bin Muhammad as-Sanosi al-Madani, Who narrates from Ash-Shaykh as-Sayyid Muhammad bin Muhammad as-Sanosi, Who narrates from Ash-Shaykh as-Sayyid Muhammad bin Ali as-Sanosi, Who narrates from Al-*Imam* Abdul Aziz al-Hafeed al-Habashi who received from all of the above mentioned three Great *Imams*.

1 *Imam* Abdul Hayye al-Kittani, Fahres-ul-Faharis wal Athbat, Vol.2 page 928