

Biography of
ash-Shaykh al-Allaamah al-Muhaddith
Wasee-Ullaah Abbaas (hafidhahullaah)

**From the Major Scholars of the Sunnah Residing in the Blessed Land
of Makkah**



In the name of Allaah, and all praise belongs to Allaah, and may Peace and Blessings be upon the Messenger of Allaah, as to what follows:

ash-Shaykh al-Allaamah al-Muhaddith Wasee-Ullaah Abbaas (hafidhahullaah)

He is ash-Shaykh al-Allaamah Wasee-Ullaah ibn Muhammad Abbaas ibn Ahmad Abbaas (hafidhahullaah).

His Ancestral History:



ash-Shaykh Wasee-Ullaah’s ancestors are from a town close to the municipality of “Basti”, which falls under the district of “Basti” in the northern state of India, Uttar Pradesh. The municipality of “Basti” is approximately two hundred kilometers north of the famous capital of the state of Uttar Pradesh, Lucknow.

Approximately four hundred years ago, in 1600ce, five brothers of the Shaykh’s ancestral family migrated from this town to another town by the name of “Bherabhoj”. At the time, this town was an abandoned rain forest which spread over numerous kilometers. These five brothers worked day and night cutting the trees, bushes, and scrubs of this forest, and built houses on this cleared land. The names of these five brothers, in sequence of age, were:

1. Bhoj Baba
2. Satgarle Billa
3. Sa’adullah Billa
4. Zor-Aawar
5. Jahar Babbu Baba

This town is named after the oldest of these five brothers, Bhoj Baba, and is famously identified by this name until these present times. These five brothers are famous amongst the residents of this town and elsewhere by these names, however, it is unknown if these were their real names or monikers.

One of the ancestors of this family, who died around the year 1800ce, wrote a book in the Farsi language expounding upon the history of his ancestral fathers and grandfathers. A grandson of this ancestor, by the name of Haji Basheer Ahmad, would narrate some reports in relation to this book to the people.

It is narrated that after arriving in this town and clearing land for residence and agriculture, the eldest brother of these five, Bhoj Baba, first established the foundation of a Masjid on the cleared land. However, one of the brothers died after the establishment of the foundation of this Masjid, and hence, the construction of the Masjid was halted. It is narrated that the construction was abandoned for a period of twelve years. After this long period, the desire to do goodness increased in their hearts, and they started completing the construction of this Masjid. In accordance to those times, a vast and outstanding Masjid was built, which consisted of three large pillars and wide walls. Old-fashioned bricks, exceptional-quality wood, and other building material were utilized in the construction.

This Masjid is still present in its original state, and is a testimony of the glorious Islaamic constructional history of India. This Masjid is also proof of the religious efforts of ash-Shaykh Wasee-Ullaah's ancestors and grandfathers, as well as being as-Sadaqah al-Jaariyah (continuous charity) for them. May Allaah accept it from them and make it heavy on their scale of good deeds on Yawmul-Qiyaamah.

ash-Shaykh al-Imaam Shaah Ismaa'eel ad-Dehlawee¹ (rahimahullaah) and His Connection to This Ancestral Town:

¹ He is ash-Shaykh al-Imaam al-Mujaahid Shaah Muhammad Ismaa'eel, the lone son of ash-Shaykh al-Imaam Shaah Abdul-Ghaneer, the grandson of ash-Shaykh al-Imaam al-Muhaddith Shaah Walee-Ullaah Qutub-ud-Deen Ahmad ibn Shaah Abdur-Raheem ad-Dehlawee al-Umaree al-Faarooqee [d.1176H], and the nephew of ash-Shaykh al-Imaam al-Muhaddith Shaah Abdul-Azeez [d.1239H], ash-Shaykh al-Imaam Shaah Rafee-ud-Deen, and ash-Shaykh al-Imaam Shaah Abdul-Qaadir (rahimahumullaah). He was born on the 12th day of Rabee al-Awwal, 1193H (1779ce) and was martyred in armed struggle against the Sikhs of Punjab in the city of Balakot (a town in far North Pakistan) on the 24th day of Dhul-Qi'dah, 1246H (1831ce). He attained his primary education from his esteemed father, who then passed away on the 16th day of Rajab, 1203H (1789ce) while he was only 10 years of age. Each of his three paternal uncles, as previously mentioned, took responsibility for his upbringing, but it was formally shouldered by ash-Shaykh al-Imaam Shaah Abdul-Qaadir, who exhausted great efforts in educating him. He completed his

With the passing of time, the Muslims of this town adopted many of the Hindu rights and rituals in their actions of worship and worldly affairs. Then a time came, when some people from the group of ash-Shaykh al-Imaam Shaah Ismaa'eel ad-Dehlawee (rahimahullaah) passed by this town, and gave Da'wah to the residents of this town while residing as travelers in it for a few days. The people were greatly affected by this Da'wah, and thereafter abandoned the un-Islamic rights and rituals which they had adopted from the Hindus. Over time, this Da'wah spread in the entire district of "Basti", and the Da'wah of Salafiyyah and the Ahlul-Hadeeth became firmly-established and the norm in the various towns of this vast district. The zeal to gain Islamic knowledge also grew with the establishment of this Da'wah to Tawheed and the Sunnah.

"Madrasah Daaril-Hudaa", From the Lighthouses of the Sunnah and Salafiyyah Neighboring This Ancestral Town:

From the famous personalities of that time, those who deemed this area to be their center for spreading the Salafee Da'wah, were ash-Shaykh al-Allaamah Ibaadullaah al-Yoosufpooree and ash-Shaykh al-Allaamah Noorullaah (rahimahumallaah). ash-Shaykh al-Allaamah Ibaadullaah al-Yoosufpooree died around 1890ce, and ash-Shaykh al-Allaamah Noorullaah passed away in 1933ce. ash-Shaykh al-Allaamah Noorullaah was from the students of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee² (rahimahullaah).

education upon the hands of ash-Shaykh al-Imaam al-Muhaddith Shaah Abdul-Azeez at the tender age of 16 years. He has several works to his credit, the most famous of them being his exemplary book "Taqwiyyatul-Eemaan" (Strengthening of the Faith). Written in the Urdu language, it is a unique book on the topic of Tawheed and that which opposes it from Shirk and various innovatory practices, which has been published numerous times and translated into various languages.

² He is ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Muhammad Nadheer Husayn ibn Jawwaad Alee ibn Adhmatullaah ibn Ilaah Baksh ibn Muhammad ar-Ridwee al-Husaynee al-Bihaaree, then ad-Dehlawee, the illustrious reviver and flag-bearer of the Sunnah and Salafiyyah in the Indo-Pak sub-continent. There are thirty people in his lineage between himself and al-Husayn ibn Alee (radiyAllahu anhumaa) from both his paternal and maternal side. He was born in the town of Surajgarha, in the eastern state of India, Bihar, in 1220H. He gained his preliminary education in this town, after which he travelled from the purpose of seeking knowledge in the year 1236ce to the capital city of the state of Bihar, Patna, where he benefitted from ash-Shaykh al-Imaam al-Mujaahid Shaah Ismaa'eel ibn Shaah Abdul-Ghaneer ibn Shaah Walee-Ullaah ad-Dehlawee [d.1246H] and ash-Shaykh al-Imaam al-Mujaahid Ahmad ibn Irfaan [d.1246H] (rahimahumallaah). Thereafter, he travelled to various cities in his quest of seeking knowledge, such as Ghazipur, Banaras, and Allahabad (all cities in the Northern state of India, Uttar Pradesh), whereby he arrived in Delhi in the year 1242H in order to benefit from ash-Shaykh al-Imaam al-Muhaddith Shaah Abdul-Azeez ibn Shaah Walee-Ullaah ad-Dehlawee (rahimahullaah) [d.1239H], but only to find him passed away. He remained in Delhi for a period of five years where he benefitted from ash-Shaykh al-Allaamah Abdul-Khaaliq ad-Dehlawee (rahimahullaah) and various other scholars. After this, he attached himself to ash-

Shaykh al-Imaam Muhammad Ishaq ad-Dehlawee (rahimahullaah) [1262H], the son of Aa'ishah bint ash-Shaykh al-Imaam al-Muhaddith Shaah Abdul-Azeez ibn Shaah Walee-Ullaah ad-Dehlawee (rahimahallaah), for a period of thirteen years, where he studied the books of Hadeeth and books in other Islaamic fields with him in depth. He was from the most special of the students of ash-Shaykh al-Imaam Muhammad Ishaq ad-Dehlawee and benefitted from him that which other than him could not benefit. His marriage to the daughter of his Shaykh, ash-Shaykh al-Allaamah Abdul-Khaaliq ad-Dehlawee, was also performed under ash-Shaykh al-Imaam Muhammad Ishaq ad-Dehlawee's guardianship. He would authorize him to give Fataawaa in his presence, and appointed him as the successor to his teaching chair when he made Hijrah to Makkah in the year 1258ce. He taught day and night for a period of more than sixty years, dividing his time between teaching, giving Fataawaa, and Ibaadah. Students from all parts of India would travel to him, including students from the various Arab countries. His students cannot be enumerated, and some of the representatives of his now-deserted Madrasah have counted twelve thousand students who stayed in his Madrasah and benefitted from him for a period of at least seven years, and this list does not include the students who would attend his lessons whilst residing outside the Madrasah. From the most famous of his students are his son ash-Shaykh al-Allaamah Shareef Husayn [d.1304H], ash-Shaykh al-Allaamah al-Muhaddith Abdullaah ibn Muhammad al-Ghaznawee [d.1298H] and his sons: ash-Shaykh al-Allaamah Muhammad [d.1296H], ash-Shaykh al-Allaamah Abdul-Jabbaar [d.1331H], and ash-Shaykh al-Allaamah Abdul-Waahid [d.1342H], ash-Shaykh al-Allaamah al-Muhaddith Muhammad Basheer as-Sahsawaanee [d.1326H], ash-Shaykh al-Allaamah al-Muhaddith Abdul-Mannaan al-Wazeerabaadee [d.1334H], ash-Shaykh al-Allaamah Muhammad Husayn al-Bataalwee [d.1338H], ash-Shaykh al-Allaamah Abdullaah ibn Abdur-Raheem al-Ghaazeepporee [d.1337H], ash-Shaykh al-Allaamah al-Muhaddith Shams-ul-Haqq al-Adheemabaadee [d.1329H], ash-Shaykh al-Allaamah al-Muhaddith Abdur-Rahmaan al-Mubaarakpooree [d.1353H], ash-Shaykh al-Allaamah al-Muhaddith Ahmadullaah al-Parataapgardhee ad-Dehlawee [d.1362H], ash-Shaykh al-Allaamah al-Muhaddith Abdus-Salaam al-Mubaarakpooree [d.1342H], ash-Shaykh al-Allaamah al-Muhaddith Abul-Qaasim Muhammad ibn Muhammad Sa'eed al-Banaarasee [d.1322H], ash-Shaykh al-Allaamah Thanaa-Ullaah al-Amritsaree [d.1367H], ash-Shaykh al-Allaamah al-Muhaddith Yoosuf Husayn al-Hazaarwee al-Khaanpooree [d.1352H], ash-Shaykh al-Allaamah Muhammad Ibraaheem Meer as-Siyaalkootee [d.1376H] and ash-Shaykh al-Allaamah al-Muhaddith Aboo Sa'eed Sharaf-ud-Deen al-Finjaanee al-Bengalee [d.1381H] (rahimahumullaah). Some of his famous students from the various Arab countries are ash-Shaykh al-Allaamah Ishaq ibn Abdur-Rahmaan ibn Hasan ibn Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab at-Tameemee [d.1319H], ash-Shaykh al-Allaamah Sa'ad ibn Hamd ibn Ateeq [d.1349H] (rahimahumallaah), and many others. He did not have much authorship due to his concern with lecturing and teaching, and his virtuous student, ash-Shaykh al-Allaamah al-Muhaddith Shams-ul-Haqq al-Adheemabaadee, has mentioned some of his writings, such as: "Ma'yaar al-Haqq", an exemplary book researching the topic of Ijtihad and Taqleed, "Waaqi'ah al-Fatwaa wa Daafi'ah al-Balwaa", "Thuboot al-Haqq al-Haqeeq", "Risaalah fee Tahallee an-Nisaa bidh-Dhahab", and "al-Masaa'il al-Arba'ah", all in the Urdu language; "Falaah al-Walee bi-Ittiba' an-Nabee" and a collection of some of his Fataawaa, both in the Farsi language; and "Risaalah fee Ibtal Amal al-Mawlid" in the Arabic language. He has also mentioned that the Fataawaa of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee would reach several volumes if they were gathered and published collectively. Some of his virtuous students have gathered and organized a small amount of his Fataawaa, publishing it under the name "al-Fataawaa an-Nadheeriyah" in two large volumes. He lived for a period of one hundred years, where he passed away on the 10th day of Rajab, 1320H, in Delhi.

ash-Shaykh al-Allaamah Noorullaah travelled to Delhi³ and studied the books of Hadeeth under him and completed the famous Fiqh book, “al-Hidaayah”⁴, with him.

ash-Shaykh al-Allaamah Ibaadullaah al-Yoosufpooree established “Madrasah Daaril-Hudaa” three miles from the ancestral town of ash-Shaykh Wasee-Ullaah, “Bherabhoj”. ash-Shaykh al-Allaamah Noorullaah was a teacher in this Madrasah, and was a resident in the town of “Bherabhoj”. Numerous scholars and students of knowledge from various places enrolled in the Madrasah, and commenced their Da’wah efforts in the area. Consequently, the entire area was cleansed of Shirk and innovations. Moreover, this Madrasah became the reference point for the Muslims of this area in all of their religious and worldly affairs. The people would seek the conclusion of their personal matters from the religious personalities in this Madrasah. The Salafee Ahlul-Hadeeth scholars and the general folk of this area were foremost in taking part in the movement against the British rulership over India which started in 1919ce. “Madrasah Daaril-Hudaa” was the center of this movement. The major Salafee scholars of the Indian sub-continent would visit this area for Da’wah, and would reside in this Madrasah during their visit. A yearly conference involving the major Salafee scholars was consistently held in the Madrasah. According to ash-Shaykh Wasee-Ullaah, the residents of this area, those who were present before the creation of Pakistan (i.e. before 1947ce), speak abundantly about the visits of the major Salafee scholars in those yearly conferences. These people were young during those times. ash-Shaykh al-Allaamah Thanaa-Ullaah al-Amritsaree⁵ and ash-Shaykh al-Allaamah

³ The capital of India and its political center.

⁴ “al-Hidaayah Sharh Bidaayatil-Mubtadi”, it is a concise explanation of the famous foundational Hanafee Fiqh book “Matan Bidaayatil-Mubtadi fee Fiqh al-Imaam Abee Haneefah”, both by al-Imaam Burhaan-ud-Deen Alee ibn Abee Bakr al-Margheenaanee (rahimahullaah) [d.593H].

⁵ He is ash-Shaykh al-Allaamah Abul-Wafaa Thanaa-Ullaah al-Amritsaree (rahimahullaah), born in 1287H (1868ce) in the city of Amritsar, a city in the northwestern state of India, Punjab, and the spiritual and cultural center of the Sikh religion. He attained his preliminary education in Amritsar from ash-Shaykh al-Allaamah Ahmadullaah (rahimahullaah)’s Madrasah, “Ta’eed al-Islam”, after which he travelled for the purpose of seeking knowledge and benefitted from ash-Shaykh al-Allaamah al-Muhaddith Abdul-Mannaan al-Wazeerabaadee [d.1334H], ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Sayyid Nadheer Husayn ad-Dehlawee (rahimahumallaah) [d.1320H], and various other scholars. After completing his studies in the year 1310H (1892ce), he returned to his native city of Amritsar and began teaching in the Madrasah he had graduated from, “Ta’eed al-Islam”. During this time, he noticed that three groups were leading the charge against Islaam and the Muslims, them being the Christians, the Hindu movement “Arya Samaj” which was founded by Swami Dayananda in 1875ce, and the Qadiyaanee movement of Mirzaa Ghulaam Ahmad which was founded in 1889ce. After studying and reviewing their doctrines and methodologies, he started rebutting their false ideologies by authoring nine books in refutation of the Christians, fifty books in refutation of the “Arya Samaj”, and forty-one books in refutation of the Qadiyaanees. He was the leading voice against the Qadiyaanee movement, to a point that its leader and founder, Mirzaa Ghulaam Ahmad, published an announcement on the 15th day of April, 1907ce titled “The Final Decision with Thanaa-

Muhammad al-Joonaargardhee⁶ (rahimahumallaah) were from the major scholars who would attend these yearly conferences.

His Grandfather:

The grandfather of ash-Shaykh Wasee-Ullaah, Ahmad Khan, was the chief of his town, “Bherabhoj”, for a period of forty years. The internal affairs of this town were under his control. In other words, he was the interior minister of this town. Baytul-Maal was established, with which those in need were helped. In accordance to necessity, some people would be given cloth, some would be given food, and some would be given money. It was forbidden for any

Ullaah”, in which he wrote: “Thana-Ullaah has greatly damaged my reputation and has tried to lower my status and position, so I make Du’aa that the one who is a liar amongst the two of us suffers a terminal disease in the lifetime of the other and dies by way of it.” Consequently, exactly one year, one month, and twelve days from the publishing date of this announcement, Mirzaa Ghulaam Ahmad died in the washroom of his residential quarters in the city of Lahore, Pakistan from a fatal disease, while ash-Shaykh al-Allaamah Thanaa-Ullaah al-Amritsaree remained alive for a period of forty years after the publishing date of the article. ash-Shaykh al-Allaamah Thanaa-Ullaah al-Amritsaree also authored books in various Islaamic sciences, such as eight books related to Tafseer of the Qur’aan and its sciences, and various books in relation to Hadeeth, Fiqh, and Taareekh, with the total number of his authored works reaching approximately 180 books. Additionally, he also established a weekly editorial by the name of “Ahlul-Hadeeth” in November of 1903ce, which was sequentially published for a period of forty-four years. After the creation of Pakistan in 1947ce, he made Hijrah from the city of Amritsar, India to the city of Sargodha, Pakistan (a city in the northeastern province of Pakistan, Punjab), where he passed away on the 15th day of March, 1367H (1948ce).

⁶ He is ash-Shaykh al-Allaamah Muhammad ibn Ibraaheem al-Joonaargardhee, one of the special students of ash-Shaykh al-Allaamah al-Muhaddith Abdul-Wahhaab al-Multaanee ad-Dehlawee [d.1315H], who was from the virtuous students of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee [d.1320H] (rahimahumullaah). He spent his life in authorship and research, with a majority of his works being refutations on various innovations and deviations. From his books are a series of books titled “Muhammadee” in which he examined and studied various issues of differing amongst the people. He also has a book titled “Khitaabaat Muhammadee” in numerous volumes in which he gathered the sermons of the Messenger of Allaah (sallallaahu alayhi wa sallam) and translated them into the Urdu language. He also translated the book “Tafseer Ibn Katheer” of al-Imaam Ibn Katheer [d.774H], “I’laam al-Muwaqqi’een” of al-Imaam Ibn Qayyim al-Jawziyyah [d.751H], “Sharaf Ashabul-Hadeeth” of al-Khateeb al-Baghdaadee [d.463H], and “Juzz Rafil-Yadayn of al-Imaam al-Bukhaaree [d.256H] (rahimahumullaah) into the Urdu language and published them from his own publishing house, “al-Muhammadiyah”. He is renowned for his translation of the meanings of the noble Qur’aan into the Urdu language, which is published and distributed worldwide by the “King Fahd Qur’aan Printing Complex” in Madinah, Saudi Arabia since numerous years. The companion of this biography, ash-Shaykh Wasee-Ullaah (hafidhahullaah), acted as the reviewer and verifier of this print upon request of the “King Fahd Qur’aan Printing Complex”. Additionally, he had a weekly editorial titled “Akhbaar Muhammadee” which was sequentially published for numerous years. He passed away after a lifetime of service in propagating the Sunnah and Salafiyah in 1360H.

person to be out on the streets after midnight without due cause. The residents of this town would resolve their internal disputes amongst themselves rather than going to the central courts. If a dispute occurred, the elders would visit the town chief. The chief would hear from both sides and end the dispute between them.

His Birth and Lineage:

ash-Shaykh Wasee-Ullaah was born in this town of “Bherabhoj” on the first day of Jumaadaa al-Oolaa, 1367H (1948ce). His father’s name was Muhammad Abbaas Khaan, grandfather’s name was Ahmad Khaan, and great grandfather’s name was Khush-Haal Khaan.

Primary Education:

The Shaykh gained primary education in this town from ash-Shaykh Muhammad Saleem (rahimahullaah), who was a well-respected personality from a religious family of this town. ash-Shaykh Muhammad Saleem was a student in “Madrasah Rehmaaniyyah”⁷ in Delhi in August of

⁷ “Daarul-Hadeeth Rehmaaniyyah, Delhi”, from the most famous of the Salafee Ahlul-Hadeeth Madaaris in India during the last century. It was established in the year 1339H (1921ce) upon the appeal and guidance of ash-Shaykh al-Allaamah al-Muhaddith al-Mujaahid Abdul-Azeez ar-Raheemabaadee [d.1336H], from the major students of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee [d.1320H] (rahimahumallaah). It was founded and financially established by the two brothers, ash-Shaykh al-Allaamah Abdur-Rahmaan and ash-Shaykh al-Allaamah Ataa-ur-Rahmaan [d.1938ce] (rahimahumallaah). ash-Shaykh al-Allaamah Muhammad Ibraaheem Meer as-Siyaalkootee [d.1376H], from the special students of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee [d.1320H] (rahimahumallaah) was appointed its first teacher. Rather, he brought the students, teachers, and books of his own Madrasah along with him to “Daarul-Hadeeth Rehmaaniyyah”. The examiner of the Madrasah was ash-Shaykh al-Allaamah al-Muhaddith Abdullaah ar-Roparee (rahimahullaah) [d.1964ce], who remained at that position for a period of twenty-two years. After the demise of ash-Shaykh al-Allaamah Muhammad Ibraaheem Meer as-Siyaalkootee, various illustrious students of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee held the responsibility of teaching in “Daarul-Hadeeth Rehmaaniyyah”, such as ash-Shaykh al-Allaamah al-Muhaddith Ahmadullaah al-Parataapgardhee ad-Dehlawee (rahimahullaah) [d.1362H]. From the illustrious graduates of “Daarul-Hadeeth Rehmaaniyyah” are ash-Shaykh al-Allaamah al-Muhaddith Nadheer Ahmad al-Amlawee ar-Rehmaanee (rahimahullaah) [d.1965ce], from the teachers of the companion of this biography, ash-Shaykh Wasee-Ullaah (hafidhahullaah), and ash-Shaykh al-Allaamah al-Muhaddith Ubaydullaah ibn Abdus-Salaam ar-Rehmaanee al-Mubaarakpooree (rahimahullaah) [d.1414H]. “Daarul-Hadeeth Rehmaaniyyah” was destroyed in the mutiny of 1947ce during the formation of Pakistan, and the sons of the founder ash-Shaykh al-Allaamah Ataa-ur-Rahmaan, ash-Shaykh Abdul-Wahhaab and ash-Shaykh Habeeb-ur-Rahmaan (rahimahumallaah), presented its library to the famous university in Delhi, “Jaami’ah Milliyah”, and made Hijrah with their families to the city of Karachi, Pakistan. “Daarul-Hadeeth Rehmaaniyyah” is still operational in Karachi under supervision of “Jamiat Ahlul-Hadith, Karachi”, but lacking the illustrious splendor it possessed during the last century.

1947ce. He travelled to his resident town in Ramadaan of that year during the annual holidays. This was an extremely dangerous time period in the history of India, as on one hand, the mutiny against the British rulership was in its peak stages, and on the other hand, Pakistan was in its foundational stages and numerous Muslims were displaced as migrants. ash-Shaykh Muhammad Saleem had to fight for his life whilst travelling to his resident town during this time period. Eventually, some peace was restored, and ash-Shaykh Muhammad Saleem returned to “Madrasah Rehmaaniyyah” for further studies a few days after Ramadaan of that year. However, “Madrasah Rehmaaniyyah” was now destroyed in the mutiny, and the exemplary sounds of “Allaah said...” and “the Messenger of Allaah said...” which had been heard for ages in the Madrasah had gone silent. Consequently, ash-Shaykh Muhammad Saleem travelled to “Madrasah Riyaadil-Uloom, Delhi”, which was established by ash-Shaykh al-Allaamah Abdus-Salaam al-Bastawee⁸ (rahimahullaah), and he himself was its director, “Shaykhul-Hadeeth”, and teacher during his entire life. ash-Shaykh Muhammad Saleem completed his studies under him in his Madrasah.

Enrollment in “Madrasah Daaril-Hudaa”:

After completing his primary studies in his resident town, ash-Shaykh Wasee-Ullaah travelled to the town of “Yusufpoor”, which is three miles from the Shaykh’s resident town. ash-Shaykh Wasee-Ullaah enrolled in “Madrasah Daaril-Hudaa” in this town, where three elderly honorary graduated students of now destroyed “Madrasah Rehmaaniyyah” of Delhi were teaching. These three were: ash-Shaykh Abdur-Rahmaan ar-Rehmaanee, ash-Shaykh Muhammad Ibraaheem ar-Rehmaanee, and ash-Shaykh Jalaal-ud-Deen ar-Rehmaanee (rahimahumullaah). Additionally, ash-Shaykh Abdul-Ahad al-Kaanpooree and ash-Shaykh Muhammad Idrees al-Qaasimee (rahimahumallaah) were also responsible for educational activities. These five scholars were extremely famous for teaching and lecturing amongst the people. ash-Shaykh Wasee-Ullaah benefitted tremendously from these five in accordance to his ability.

Upon Completion of Third Grade:

⁸ He is ash-Shaykh al-Allaamah Abdus-Salaam ibn Yaad Alee al-Bastawee ad-Dehlawee, from the major students of ash-Shaykh al-Allaamah al-Muhaddith Ahmadullaah al-Parataappardhee ad-Dehlawee [d.1362H], who was from the special students of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee [d.1320H] (rahimahumullaah). He passed away in the year 1974ce.

The year in which ash-Shaykh Wasee-Ullaah completed the third grade, a large conference of the major Salafee scholars was held in this Madrasah in the month of Sha'baan, the last month of the academic year for Arabic schools in India. From the scholars who participated in this conference was ash-Shaykh al-Allaamah Nadheer Ahmad al-Amlawee ar-Rehmaanee⁹ (rahimahullaah), who was the director and "Shaykhul-Hadeeth" of "Jaami'ah Rehmaniyyah" in the city of Banaras at the time. ash-Shaykh Wasee-Ullaah was from the brilliant students of his Madrasah, and would pass with top ranking amongst his classmates in the yearly examinations. In the third grade, the Shaykh attained the highest marks amongst all of the students at his level in the Madrasah. This with the fact that the Shaykh was fourteen years old, and those at his level from his classmates and otherwise were older than him. His honorable teacher, ash-Shaykh Jalaal-ud-Deen ar-Rehmaanee, introduced ash-Shaykh Wasee-Ullaah to ash-Shaykh al-Allaamah Nadheer Ahmad al-Amlawee ar-Rehmaanee, and informed him of the Shaykh's brilliance and excellence in his studies in relation to his peers and classmates, and the Shaykh's zeal for gaining knowledge. He requested from ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee to grant admission to ash-Shaykh Wasee-Ullaah in "Jaami'ah Rehmaniyyah" in the city of Banaras, and informed him that ash-Shaykh Wasee-Ullaah would swiftly pass through the various incremental levels of seeking knowledge under his tutelage.

ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee informed ash-Shaykh Jalaal-ud-Deen ar-Rehmaanee that ash-Shaykh Wasee-Ullaah was small in age, and that he should remain at "Madrasah Daaril-Hudaa" for a few more years. However, ash-Shaykh Jalaal-ud-Deen ar-Rehmaanee was adamant in his request and urged ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee to test the knowledge of ash-Shaykh Wasee-Ullaah, and informed him that he would find the Shaykh ahead of his age in terms of knowledge. Accordingly, ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee asked ash-Shaykh Wasee-Ullaah a few questions and was surprised at the Shaykh's brilliance and deemed him to be in accordance of the academic standard of "Jaami'ah Rehmaniyyah". Thereafter, he ordered ash-Shaykh Wasee-Ullaah to arrive in the city of Banaras at a future date.

⁹ He is ash-Shaykh al-Allaamah al-Muhaddith Nadheer Ahmad al-Amlawee ar-Rehmaanee, who graduated from the renowned "Daarul-Hadeeth Rehmaniyyah, Delhi" under the tutelage of ash-Shaykh al-Allaamah al-Muhaddith Ahmadullaah al-Parataapgardhee ad-Dehlawee [d.1362H] (rahimahumallaah). From his illustrious teachers was ash-Shaykh al-Allaamah al-Muhaddith Abdur-Rahmaan ibn Abdur-Raheem al-Mubaarakpooree [d.1353H], the eminent student of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlawee [d.1320H] (rahimahumallaah), and author of the supreme explanation of "Jaami' at-Tirmidhee", "Tuhfatul-Ahwadhee fee Sharh Jaami' at-Tirmidhee". He was also the chief editor of the monthly magazine "Muhaddith" which was produced by "Daarul-Hadeeth Rehmaniyyah", which remained in print until the mutiny of 1947ce.

Journey for Seeking Knowledge to Banaras¹⁰ and Enrollment in “Jaami’ah Rehmaaniyyah”:

ash-Shaykh Wasee-Ullaah enrolled in “Jaami’ah Rehmaaniyyah” in 1963ce and continued with his studies at this Madrasah until 1966ce. Various scholars would teach at this Madrasah, from them was ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee himself, as he would teach students in their last years of studies. ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee enlisted ash-Shaykh Wasee-Ullaah amongst his circle of students, and began teaching him the famous foundational book in Mustalah al-Hadeeth (terminologies of Hadeeth sciences), “Nuzhatun-Nadhar”¹¹. However, ash-Shaykh Wasee-Ullaah informs with sadness that he could not complete this book with him, as ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee became sick and had to be admitted in a hospital, and on the 30th day of the month of May, 1965ce, ash-Shaykh al-Allaamah Nadheer Ahmad ar-Rehmaanee passed away, Innaa Lillaahi wa Innaa Ilayhi Raaji’oon. Whilst a student in “Jaami’ah Rehmaaniyyah”, ash-Shaykh Wasee-Ullaah also gained knowledge from ash-Shaykh Muhammad Idrees Aazaad ar-Rehmaanee, ash-Shaykh Abdul-Waahid ar-Rehmaanee, ash-Shaykh Muhammad Yoosuf al-Bahraa’ichee, and ash-Shaykh Muhammad Aabid ar-Rehmaanee¹² (rahimahumullaah).

¹⁰ Banaras or Varanasi is a city situated on the banks of the River Ganges in the Indian state of Uttar Pradesh, approximately 320 kilometers southeast of the state capital Lucknow. It is considered the holiest place in the world in Hinduism and also regarded as a holy city by Buddhists.

¹¹ “Nuzhatun-Nadhar fee Tawdeeh Nukhbatil-Fikr”, which is an explanation of “Nukhbatul-Fikr fee Mustalah Ahlil-Athar”, both by al-Imaam al-Haafidh Shahaab-ud-Deen Aboo al-Fadal Ahmad ibn Alee ibn Hajar al-Kunaanee al-Asqalaaanee (rahimahullaah) [d. 852H].

¹² He is ash-Shaykh Muhammad Aabid ibn Habeebullaah ibn Jimaanee ibn Kareem Baksh ar-Rehmaanee (rahimahullaah). He was born in the year 1303H in the city of Gonda, in the northern state of India, Uttar Pradesh. He attained his preliminary education in his city and then travelled to the renowned “Daarul-Hadeeth Rehmaaniyyah, Delhi” for further studies in the year 1345ce. During the mutiny of 1347ce and the subsequent destruction of “Daarul-Hadeeth Rehmaaniyyah”, he returned to his home city, and then travelled again for the purpose of continuing his studies to various Madaaris, from them “Jaami’ah Rehmaaniyyah, Banaras”, the place of study of the companion of this biography, ash-Shaykh Wasee-Ullaah (hafidhahullaah), where he graduated from in the year 1371H (1952ce). He benefitted from numerous illustrious scholars, from them ash-Shaykh al-Allaamah al-Muhaddith Nadheer Ahmad al-Amlawee ar-Rehmaanee [d.1965ce] and ash-Shaykh al-Allaamah al-Muhaddith Ubaydullaah ibn Abdus-Salaam ar-Rehmaanee al-Mubaarakpooree [d.1414H] (rahimahumallaah). He began his career as a teacher after his graduation in the year 1952ce, and in the year 1964ce, his honorable teacher, ash-Shaykh al-Allaamah al-Muhaddith Nadheer Ahmad al-Amlawee ar-Rehmaanee, appointed him as a teacher in “Jaami’ah Rehmaaniyyah, Banaras”, where he fulfilled his duties until the year 1966ce. After the inauguration of “Jaami’ah Salafiyyah, Banaras” in 1966ce, he was appointed a teacher there and remained in this position until his retirement due to health concerns in the year 1992ce. He continued to teach in some other Madaaris after the

Inauguration of “Jaami’ah Salafiyyah Banaras” and Invitation of ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz (rahimahullaah) [d.1420H]:



During the Shaykh’s time as a student in “Jaami’ah Rehmaaniyyah” in the city of Banaras, an invitational program came to form in relation to the establishment, commencement, and inauguration of “Jaami’ah Salafiyyah” in the same city of Banaras. A large conference was held for this event, in which various scholars from all parts of India participated.¹³ Additionally, numerous representatives of various Islaamic

countries also took part in this event. The director of the Islaamic University of Madinah, ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz (rahimahullaah), was also extended an invitation for attendance in this program. ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz appointed ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamd¹⁴ (hafidhahullaah)

improvement of his health, and left the field of teaching completely after a service of fifty years in the year 2002ce. He passed away on the 23rd day of Rajab, 1430H (2009ce).

¹³ A foundation function was organized on the 29th day of November, 1963ce, in which the Ambassador of Saudi Arabia to India at the time, Yoosuf ibn Abdullaah al-Fawzaan, laid the foundation stone of “Jaami’ah Salafiyyah”, upon the order of His Excellency, King Sa’ood ibn Abdul-Azeez Aal Sa’ood (rahimahullaah) [d.1969ce] of Saudi Arabia. Thereafter, the constructional work continued for three years, and on the 21st day of March, 1966ce, an inaugurational conference was held in the campus of “Jaami’ah Salafiyyah”, during which ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamad (hafidhahullaah) began teaching in “Jaami’ah Salafiyyah” as a representative on behalf of ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz (rahimahullaah) [d.1420H], upon the order of His Excellency, King Faysal ibn Abdul-Azeez Aal Sa’ood (rahimahullaah) [d.1975ce] of Saudi Arabia. See the official website of “Jaami’ah Salafiyyah Banaras” here: <http://www.aljamiatussalafiah.org/>.

¹⁴ He is ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamd (hafidhahullaah), born in his native country of Egypt in the year 1339ce. He attained his elementary, high school, and university (bachelors from the Faculty of Sharee’ah and Masters degree) certificates from Jaami’ah al-Azhar in Egypt. He then migrated to Saudi Arabia after attaining his Masters degree at the age of 35 years in 1374H with his family and was appointed a teacher in “al-Ma’had al-Ilmee” in the city of Buraydah (province of Qaseem) in the year 1375H. He taught there for a period of three consecutive years, and from his virtuous students at “al-Ma’had al-Ilmee” were ash-Shaykh al-Allaamah Saalih ibn Fawzaan al-Fawzaan and ash-Shaykh al-Allaamah Abdur-Rahmaan al-Ajlaan (hafidhahumallaah). He was then appointed as a teacher in the Faculty of Sharee’ah in the capital city of Riyadh in the year 1379H, and from his virtuous students there was ash-Shaykh al-Allaamah Saalih al-Luhaydaan (hafidhahullaah). In 1381H, the Islaamic University of Madinah was established, and ash-Shaykh al-Allaamah Muhammad ibn Ibraaheem Aalush-Shaykh [d.1389H] was appointed its first director, and ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz

as his representative and sent him to Banaras. The Ambassador of Saudi Arabia to India at the time was Muhammad al-Hamd ash-Shubaylee, and he accompanied ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamd to Banaras.

Proposal of ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz (rahimahullaah) and First-Ever Batch of Indian Students Granted Admission to the Islaamic University of Madinah:

ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz particularly directed his representative at the conference, ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamd, that he presents to the administrative committee of “Jaami’ah Salafiyyah Banaras” the proposal of sending some students of “Jaami’ah Salafiyyah Banaras” to the Islaamic University of Madinah for further studies. Accordingly, ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamd presented this proposal to the administrative body of both “Jaami’ah Salafiyyah Banaras” and “Jaami’ah Rehmaniyyah”. Consequently, the administrative committee of “Jaami’ah Rehmaniyyah” selected four students for further studies in the Islaamic University of Madinah. These four students were: ash-Shaykh al-Allaamah Wasee-Ullaah Abbaas, ash-Shaykh al-Allaamah Abdul-Hameed ar-Rehmanee (hafidhahullaah), ash-Shaykh Abdus-Salaam al-Madane, and ash-Shaykh Abdur-Rahmaan al-Bastawee. These four students were taken to the guesthouse of ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamd, where they were interviewed by him, and were given promise of their acceptance to the Islaamic University of Madinah. In this way, Allaah (subhaanahu wa ta’alaa) made easy for the Shaykh to travel to Madinah, Saudi Arabia in his quest for further Islaamic knowledge.

His Educational History and Academic Achievements Whilst a Student at the Islaamic University of Madinah:

[d.1420H] (rahimahumallaah) its deputy director. Consequently, and ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz requested from ash-Shaykh al-Allaamah Muhammad ibn Ibraaheem Aalush-Shaykh the transfer of two of the most accomplished teachers of the Faculty of Sharee’ah in Riyadh to the Islaamic University of Madinah, and they were ash-Shaykh al-Allaamah Muhammad al-Ameen ash-Shanqeetee [d.1393H] (rahimahullaah) and ash-Shaykh al-Allaamah Abdul-Qaadir Shaybah al-Hamd. He began teaching in the only faculty of the Islaamic University of Madinah at the time, the Faculty of Sharee’ah, and then moved onto teaching in the other four faculties after their inception. He finally moved onto the higher studies department of the University until his retirement. He also held a teaching chair the al-Masjid an-Nabawee for several years. He has several writings to his credit, the most famous being a Tahqeeq (verification) of the supreme explanation of Saheeh al-Bukhaaree, “Fathul-Baaree”.

- High school certificate attained in the year 1387-1388H from the Islaamic University of Madinah.
- Bachelors degree attained in the year 1391-1392H from the Faculty of Da'wah and Usool ad-Deen¹⁵ (Principles of the Religion), department of Tafseer and Hadeeth, the Islaamic University of Madinah.

Teachers at the Islaamic University of Madinah at the Time:

From the scholars who were teachers at the Islaamic University of Madinah at that time were: ash-Shaykh al-Allaamah Abdul-Ghaffaar Hasan ar-Rehmaanee¹⁶ (rahimahullaah) [d.2007ce], ash-Shaykh al-Allaamah Abdul-Muhsin ibn Hamad al-Abbaad al-Badr (hafidhahullaah), ash-Shaykh al-Allaamah Saalih al-Araaqee (rahimahullaah), ash-Shaykh Aboo Bakr al-Jazaa'iree (hafidhahullaah), ash-Shaykh al-Allaamah Hamaad al-Ansaaree (rahimahullaah) [d.1418H], and ash-Shaykh al-Allaamah Abdul-Lateef (rahimahullaah). In 1967ce, ash-Shaykh al-Allaamah Taquee-ud-Deen al-Hilaalee (rahimahullaah) [d.1407H] was also appointed a teacher in the University.

¹⁵ Inaugurated in the year 1386H, it was the second faculty of the Islaamic University of Madinah.

¹⁶ He is ash-Shaykh al-Allaamah Abdul-Ghaffaar ibn Abdus-Sattaar ibn Abdul-Jabbaar ar-Rehmaanee al-Umarpooree (rahimahullaah). He was born on the 10th day of June, 1331H (1913ce) in the town Umarpur, a district of the city Muzaffarnagar, in the northern state of India, Uttar Pradesh. He was nurtured in a religious Salafee household, where some of the relatives of his father and grandfather were students of ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlaawee (rahimahullaah) [d.1320H]. He studied in "Daarul-Hadeeth Rehmaaniyyah, Delhi" under the tutelage of eminent scholars such as ash-Shaykh al-Allaamah al-Muhaddith Ahmadullaah al-Parataapgardhee ad-Dehlaawee [d.1362H], ash-Shaykh al-Allaamah al-Muhaddith Abdur-Rahmaan ibn Abdur-Raheem al-Mubaarakpooree [d.1353H], and ash-Shaykh al-Allaamah al-Muhaddith Nadheer Ahmad al-Amlawee ar-Rehmaanee (rahimahumullaah). After finishing his studies, he began teaching Hadeeth and Tafseer at "Jaami'ah Rehmaaniyyah, Banaras", the place of study of the companion of this biography, ash-Shaykh Wasee-Ullaah (hafidhahullaah), where he taught for a period of six years. Thereafter, he migrated to Pakistan upon its formation and taught in the various Salafee Madaaris there. He also taught in "Daarul-Hadeeth Rehmaaniyyah, Karachi", which had been transferred from Delhi, India to Karachi, Pakistan after the mutiny in 1947ce. In the year 1964ce, a delegation from Saudi Arabia came to Pakistan in order to recruit Salafee scholars for the newly-established Islaamic University of Madinah. Consequently, two renowned Salafee scholars were selected, ash-Shaykh al-Allaamah al-Muhaddith Muhammad al-Gondalwee [d.1405H] and ash-Shaykh al-Allaamah Abdul-Ghaffaar Hasan ar-Rehmaanee (rahimahumallaah). He then taught at the University for sixteen years until his retirement, delivering lectures in the faculties of Sharee'ah, Da'wah wa-Usool-ud-Deen and Hadeeth. He has several works to his credit, mostly in the field of Hadeeth and its sciences. He passed away on the 22nd day of March, 2007ce in the capital city of Islamabad, Pakistan, at the age of 94 years.

Pakistani Colleagues at the Islaamic University of Madinah:

From the Pakistani students at University at the time were: ash-Shaykh al-Allaamah Ihsaan Ilaahee Dhaheer¹⁷ (rahimahullaah) [d.1407H], al-Haafidh Thanaa-Ullaah al-Madaneer (hafidhahullaah), ash-Shaykh Salaah-ud-Deen al-Lakhwee, and ash-Shaykh Suhayb Hasan ibn ash-Shaykh al-Allaamah Abdul-Ghaffaar Hasan ar-Rehmaanee (hafidhahullaah).

Indian Colleagues at the Islaamic University of Madinah:

From the Indian students at the University at the time were: ash-Shaykh al-Allaamah Abdul-Hameed ar-Rehmaanee, ash-Shaykh Abdus-Salaam al-Madaneer, ash-Shaykh Abdur-Rahmaan al-Bastawee, ash-Shaykh Ataa-ur-Rahmaan al-Madaneer, and ash-Shaykh Bilaal Ahmad ibn ash-Shaykh al-Allaamah Nadheer Ahmad al-Amlawee ar-Rehmaanee. Some of the previously mentioned students were at the same level of their studies with ash-Shaykh Wasee-Ullaah, and some were ahead or behind one level.

Closeness to ash-Shaykh al-Allaamah Hamaad al-Ansaaree (rahimahullaah) [d.1418H]:

¹⁷ He is ash-Shaykh al-Allaamah Ihsaan Ilaahee Dhaheer (rahimahullaah), born in the year 1363H in the city of Sialkot, in the eastern province of Pakistan, Punjab. He attained his preliminary education in his city and then travelled to Madinah, Saudi Arabia for the purpose seeking knowledge, where he graduated from the Faculty of Sharee'ah, the Islaamic University of Madinah, in the year 1961ce. He then returned to Pakistan and enrolled in the University Punjab, and during his time as a student at this university, he was appointed as the Khateeb of Salaatul-Jumu'ah of the largest Ahlul-Hadeeth Masjid in the capital city of the province of Punjab, Lahore. He continued in his studies until he attained six Masters Degrees from the University of Punjab, in the fields of Sharee'ah and the Arabic, Urdu, and Farsi languages. He has several illustrious works to his credit, most of them refutations on the various deviated groups and sects, such as four books in refutation of the Raafidah Shee'ah, a book in refutation of the Ismaa'eelees, a book in refutation of the Bahaa'ees, a book in refutation of the Qadiyaanees, a book in refutation of the Baabees, a book in refutation of the Barailwees, two books in refutation of the Soofees, a book in refutation of the Baatinees, a book in refutation of the Christians, and a book in refutation of the various misguided groups and sects of the Indo-Pak sub-continent. The night of the 23th day of month of Rajab, 1407H, he was giving a speech during a one day Da'wah retreat in the city of Lahore with numerous scholars, where he fell victim to a bomb blast that killed seven scholars at the scene, and cost the lives of two others later on. He initially survived the bomb blast and remained four days in Pakistan for treatment, after which he was transported by private jet to the Armed Forces Hospital in the capital of Riyadh, Saudi Arabia, upon the order of His Excellence, King Fahd ibn Abdul-Azeez Aal Sa'ood [d.2005ce], with request from his honorable teacher, ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz (rahimahumallaah) [d.1420H]. However, he could not recover from his injuries, and passed away on the 1st day of Sha'baan, 1407H, and was transported by plane to Madinah, where he was buried in the graveyard of al-Baqee'.

ash-Shaykh Wasee-Ullaah tremendously benefitted from the scholars who were teachers at the University as previously mentioned. These scholars also deemed ash-Shaykh Wasee-Ullaah to be from their honorable students. Specifically, the Shaykh remained extremely close to ash-Shaykh al-Allaamah Hammaad al-Ansaaree. The Shaykh would often visit ash-Shaykh al-Allaamah Hammaad al-Ansaaree's house after the Asr prayer with his classmates and peers. Numerous respectable teachers at the Islaamic University of Madinah would also visit ash-Shaykh al-Allaamah Hammaad al-Ansaaree in his house during this time frame. Those in attendance would greatly benefit from the knowledgeable dialogue which would occur in these sittings with ash-Shaykh al-Allaamah Hammaad al-Ansaaree.

Takhreej (Authentication) of the book "Bidaayatul-Mujtahid"¹⁸, Upon Direction by the Islaamic University of Madinah, and Supervision of ash-Shaykh al-Allaamah Hammaad al-Ansaaree (rahimahullaah):

The Islaamic University of Madinah allocated the work of Takhreej (authentication) of the Ahaadeeth in the renowned book, "Bidaayatul-Mujtahid", to ash-Shaykh al-Allaamah Hammaad al-Ansaaree and ash-Shaykh al-Allaamah Abdul-Lateef. ash-Shaykh al-Allaamah Hammaad al-Ansaaree appointed some of the students who would visit him with regularity in his house, amongst them ash-Shaykh Wasee-Ullaah, with completion of this task. ash-Shaykh Wasee-Ullaah and those students with him benefitted greatly from this work of Takhreej, as they would research the Ahaadeeth in this book in great length in the various books and manuscripts. This exertion also increased their zeal for the work of Tahqeeq (verification) and Takhreej. ash-Shaykh Wasee-Ullaah acknowledges the immense benefit he gained from the direction of ash-Shaykh al-Allaamah Hammaad al-Ansaaree.

Relationship with ash-Shaykh al-Allaamah Saalih al-Araaqee (rahimahullaah):

The Shaykh also immensely benefitted from ash-Shaykh al-Allaamah Saalih al-Araaqee, from the teachers at the Islaamic University of Madinah and from the close companions of ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz. He was also a teacher at "Jaami'ah Salafiyah Banaras" for some time, and had special concern about the affairs of the Salafee Ahlul-Hadeeth students at the Islaamic University of Madinah. He had desired from ash-Shaykh Wasee-Ullaah that he arrives at his house after the Asr prayer, and consequently, the Shaykh

¹⁸ "Bidaayatul-Mujtahid wa Nihaayatul-Muqtasid" of al-Imaam Aboo al-Waleed Muhammad ibn Ahmad ibn Muhammad ibn Ahmad ibn Rushd al-Hafeed (rahimahullaah) [d.595H].

would consistently visit ash-Shaykh al-Allaamah Saalih al-Araaqee in his house after the Asr prayer and benefit from his knowledge.

Objection from ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz (rahimahullaah):

ash-Shaykh Wasee-Ullaah did not receive objection regarding his name from any of the scholars in India, however, upon arriving at the Islaamic University of Madinah and visiting ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz for the first time, and after informing him of his name, ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz kindly told the Shaykh:

“Change the name.”

The Shaykh respectfully responded:

“This is the name which is present in my passport and educational certificates, changing it will cause complexity.”

ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz responded:

“No problem.”

Appointment of ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee (rahimahullaah) [d.1407H] as a Teacher at the Islaamic University of Madinah:

As mentioned previously, ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee was also a teacher in the Islaamic University of Madinah at the time. ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee had come for Hajj in the year 1967ce, and met ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz, director of the Islaamic University at the time, in Madinah. ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz was extremely captivated with the knowledgeable insight of ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee, and offered him an offer to teach in the Islaamic University of Madinah, which ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee accepted.

ash-Shaykh Wasee-Ullaah recalls that the Indian students in the University were extremely happy at the news of ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee being appointed a teacher in the University. This was due to the fact that ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee had benefitted from ash-Shaykh al-Allaamah al-Muhaddith Abdur-Rahmaan al-

Mubaarakpooree¹⁹ (rahimahullaah), author of the renowned explanation of “Jaami at-Tirmidhee”, titled “Tuhfatul-Ahwadhee fee Sharh Jaami’ at-Tirmidhee”, during his stay in India as a teacher in various educational institutes. He was upon the way of the Ahlul-Hadeeth, and had a special connection with the Salafee scholars and students in the University.

Closeness to ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee (rahimahullaah):

ash-Shaykh Wasee-Ullaah immensely benefitted from his knowledge. He had allowed for the students to visit his house after the University would close daily in order to benefit from his knowledge and direction. Accordingly, ash-Shaykh Wasee-Ullaah and some of his peers and classmates would visit his house after the Asr prayer, where ash-Shaykh al-Allaamah Taqee-ud-

¹⁹ He is ash-Shaykh al-Allaamah al-Muhaddith Abdur-Rahmaan ibn Abdur-Raheem ibn Bahaadur al-Mubaarakpooree (rahimahullaah). He was born in the year 1283H (1867ce) in the city of Mubarakpur, in the district of Azamgarh, which is in the northern Indian state, Uttar Pradesh. He attained his preliminary education in his town and then travelled for the purpose of seeking knowledge where he benefitted from numerous illustrious scholars, such as ash-Shaykh al-Allaamah al-Imaam al-Muhaddith Nadheer Husayn ad-Dehlaawee [d.1320H], ash-Shaykh al-Allaamah al-Qaadee al-Imaam al-Muhaddith Husayn ibn Muhsin al-Hudaydee al-Ansaaree al-Yamaanee [d.1327], and ash-Shaykh al-Allaamah Abdullaah ibn Abdur-Raheem al-Ghaazeepooree [d.1337H] (rahimahumullaah). He also benefitted from ash-Shaykh al-Allaamah al-Muhaddith Shams-ul-Haqq al-Adheemabaadee (rahimahullaah) [d.1329H] during the time ash-Shaykh al-Allaamah al-Muhaddith Shams-ul-Haqq al-Adheemabaadee was authoring his exemplary explanation of “Sunan Abee Dawood”, “Awn al-Ma’bood alaa Sunan Abee Dawood”. After completing his studies, he started the work of teaching and lecturing in his city of Mubarakpur, where he established a Madrasah, “Daarut-Ta’leem”. He proceeded to various towns and cities where he continued his work of teaching and lecturing, establishing some other Salafee Madaaris there. He then accepted the role of teaching at the renowned Salafee Madrasah, “Madrasah Ahmadiyyah Aarah” (established in the year 1880ce in the Eastern Indian state, Bihar), upon the invitation of his eminent teacher, ash-Shaykh al-Allaamah Abdullaah ibn Abdur-Raheem al-Ghaazeepooree, where he remained as a teacher for numerous years. Upon being invited to teach in a Salafee institute in Calcutta, the capital city of the eastern state of India, West Bengal, he sought the permission of his teacher ash-Shaykh al-Allaamah Abdullaah ibn Abdur-Raheem al-Ghaazeepooree and travelled there, and this was the last institute at which he fulfilled the responsibility of teaching and lecturing, whereby he became fully occupied with research and writing. His spending a third of his life in the field of teaching and extensive travelling to various Madaaris in numerous towns and cities of India resulted in a list of students which is innumerable. However, from some of his outstanding illustrious students are ash-Shaykh al-Allaamah al-Muhaddith Abdus-Salaam al-Mubaarakpooree [d.1342H] and his son ash-Shaykh al-Allaamah al-Muhaddith Ubaydullaah ibn Abdus-Salaam ar-Rehmaanee al-Mubaarakpooree [d.1414H], ash-Shaykh al-Allaamah al-Muhaddith Nadheer Ahmad al-Amlawee ar-Rehmaanee (rahimahullaah) [d.1965ce], and ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee [d.1407] (rahimahumullaah). He has several prolific works to his credit, the most famous of them being the esteemed explanation of “Jaami’ ar-Tirmidhee”, “Tuhfatul-Ahwadhee fee Sharh Jaami’ at-Tirmidhee”. He also aided ash-Shaykh al-Allaamah al-Muhaddith Shams-ul-Haqq al-Adheemabaadee in the authorship of his exemplary explanation of “Sunan Abee Dawood”, “Awn al-Ma’bood alaa Sunan Abee Dawood”, for a period of four years. He passed away on the 16th day of Shawwaal, 1353H (1925ce) in Mubarakpur.

Deen al-Hilaalee would make some students read a book, others would be directed to write a letter to a scholar from the major scholars, and some others would be given the responsibility of composing an article. The students of knowledge would benefit tremendously from these activities.

Stay with ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee (rahimahullaah) in His House for an Entire Year:

ash-Shaykh Wasee-Ullaah was blessed with the opportunity of residing with ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee in his house for a complete year. The Shaykh would go to the University and return home with ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee. Additionally, the Shaykh would buy necessary items for the house of ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee from the market. Consequently, ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee was extremely pleased with ash-Shaykh Wasee-Ullaah.

An Example Illustrating the Close Relationship with ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee (rahimahullaah):

If the Shaykh sought the intermediation of ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee for someone, he would grant it. As an example, ash-Shaykh Wasee-Ullaah mentions that a person by the name of Muhammad Aslam was a commander in the Pakistani armed forces at the time. However, he left this decisive position in the army and arrived in Madinah, Saudi Arabia for the sole purpose of seeking knowledge. Thereafter, he applied at the Islaamic University of Madinah, but was not blessed with acceptance by the University due to his age being above the maximum age limit. He came across ash-Shaykh Wasee-Ullaah and revealed his distress to him.

ash-Shaykh Wasee-Ullaah sought the intermediation of this person with ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee. ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee was greatly moved by hearing his story, and took ash-Shaykh Wasee-Ullaah and the person in question, Muhammad Aslam, to the house of ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz, then director of the University, in his car the very same night. ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz gave precedence to the viewpoint of ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee in knowledgeable affairs and highly respected him. After hearing from ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee, ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz swiftly wrote a letter to the head of "Student Affairs" in the University instructing him to grant acceptance to Muhammad Aslam upon the his

liability. Consequently, Muhammad Aslam was granted admission into the “Arabic Language Institute”²⁰ in the University, and then successfully completed the syllabus in the “Faculty of Sharee’ah”. After completion of his studies in the University, he was sent as a “Da’ee” to a non-Muslim state by “Daarul-Iftaa” in Riyadh, Saudi Arabia. His Da’wah found much success and acceptance amongst the masses, and numerous people entered the religion of Islaam due to his efforts. However, this infuriated the enemies of Islaam and they waited in anguish for him. During one of his Da’wah trips to a distant city, he was shot at gunpoint by three men, where he died on the spot, Innaa Lillaahi wa Innaa Ilayhi Raaji’oon.

Travel to Egypt with ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee (rahimahullaah):

ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee was also in close contact with the scholars in Egypt. This was due to the fact that he had spent much time in Egypt previously calling to the Da’wah of the Ahlul-Hadeeth and Salafiyah. Due to his efforts, the Salafee Da’wah spread in numerous towns in Egypt and the people initiated action upon it. During his time as a teacher in the Islaamic University of Madinah, he visited Egypt and brought ash-Shaykh Wasee-Ullaah along with him. He visited various areas in Egypt upon receiving requests by the people of knowledge in those areas. ash-Shaykh Wasee-Ullaah was his partner during these trips²¹.

Additional Objection from ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz (rahimahullaah) and Response of ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee (rahimahullaah):

²⁰ Established in the year 1386H.

²¹ ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee (rahimahullaah) also visited Pakistan in September, 1951ce, accompanied by his son, Shakeeb, who was fifteen years of age at the time. His purpose of visit was to meet the scholars of Pakistan. Consequently, he visited the cities of Rawalpindi, Gujranwala, Lahore, Multan, and Karachi and met the various Ahlul-Hadeeth Salafee scholars residing in these cities. His younger brother, Muhammad, was a professor of the Arabic language in the “Oriental College” in Lahore at the time, and ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee resided with him during this trip. “Markazi Jamiat Ahlul-Hadith”, and its director at the time, ash-Shaykh Muhammad Dawood ibnul-Allaamah Abdul-Jabbaar ibnul-Imaam Abdullaah al-Ghaznawee (rahimahullaah) [d.1963ce], held a commemorative luncheon in his honor at their premises. Numerous scholars were invited to this program. ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee gave a detailed interview during this trip to the chief editor of “al-I’tisaam” newspaper, which was published in two sections in the September, 1951ce edition of the newspaper.

As mentioned previously, upon visiting ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz for the first time and informing him of his name, ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz kindly told ash-Shaykh Wasee-Ullaah:

“Change the name.”

The Shaykh respectfully responded:

“This is the name which is present in my passport and educational certificates, changing it will cause complexity.”

After some time, ash-Shaykh Wasee-Ullaah visited ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz along with ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee. ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz yet again told ash-Shaykh Wasee-Ullaah:

“It is best if this name is changed.”

Upon hearing this, ash-Shaykh al-Allaamah Taqee-ud-Deen al-Hilaalee told ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz:

“O honorable Shaykh! There is no objection to be found in this name. Just as we all are “Ibaadullaah” (servants of Allaah), a lone person can be named “Abdullaah” (servant of Allaah). Similarly, we all, as a congregation, are “Awsiyaa-Ullaah” (Allaah’s advice givers), and a lone person in such a cause will be “Wasee-Ullaah” (Allaah’s advice giver). This will be absolutely acceptable, as Allaah (subhaanahu wa ta’aalaa) says in the Qur’aan:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ

And verily, We have recommended to the people of the Scripture before you, and to you [O Muslims] that you [all] fear Allaah, and keep your duty to Him (Sooratun-Nisaa 4:131)

Upon hearing this Aayah, ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz smiled and remained quite. He remained alive after this incident for approximately twenty-five years, and during this lengthy time period, ash-Shaykh Wasee-Ullaah had numerous encounters and meetings with him, nonetheless, ash-Shaykh al-Allaamah Abdul-Azeez ibn Abdullaah ibn Baaz never voiced his objection with this name.

Closeness to ash-Shaykh al-Allaamah Rabee ibn Hadee Umayr al-Madkhalee (hafidhahullaah) for Half a Century:

From the scholars who were teachers at the Islaamic University of Madinah at that time was ash-Shaykh al-Allaamah Rabee ibn Hadee Umayr al-Madkhalee (hafidhahullaah). ash-Shaykh Wasee-Ullaah remained close to him and continuous to keep relationship and contact with him. The Shaykh's relationship with ash-Shaykh Rabee ibn Hadee Umayr al-Madkhalee has been continuous since the time when ash-Shaykh Rabee ibn Hadee Umayr al-Madkhalee was a teacher in "Jaami'ah Salafiyyah Banaras" in India almost half a century ago. The Shaykh also regularly visits ash-Shaykh Rabee ibn Hadee Umayr al-Madkhalee in his house in Makkah, Saudi Arabia, and engages in knowledgeable discourse and dialogue with him.

Benefit from Other Salafee Scholars:

ash-Shaykh Wasee-Ullaah also remained close to and benefitted from ash-Shaykh al-Allaamah Muhammad al-Ameen ash-Shanqeetee (rahimahullaah) [d.1393H], ash-Shaykh al-Allaamah Abdul-Muhsin ibn Hamad al-Abbaad al-Badr, and numerous Egyptian Salafee scholars in the Islaamic University of Madinah.

Travel to Makkah, Saudi Arabia for Higher (Post-Graduate) Studies:

After successfully completing the bachelors (undergraduate) program at the Islaamic University of Madinah, the Shaykh travelled to Makkah, Saudi Arabia for the purposes of higher (post-graduate) studies. This was the first year of granting acceptance to non-Saudi students for higher post-graduate studies. He entered the higher studies examinations and successful passed through the selection and interview processes. Thereafter, he completed his Masters and PhD (doctorate) programs in Makkah, with specialization in Hadeeth sciences. He completed his PhD (doctorate) program in the year 1981ce, which was the year in which Umm al-Quraa University was established in Makkah. Before this, structured study in Makkah – "ad-Dirasaat al-Ulyaa" (the higher studies programs), the Faculty of Sharee'ah, and the Faculty of Tarbiyyah – were under the administration of King Abdul-Azeez University of Jeddah.

His Educational History and Academic Achievements Whilst a Student of Higher Studies in Makkah:

- Masters degree attained on the 19th day of Jumaadaa ath-Thaaniyah, 1397H from King Abdul-Azeez University in Makkah, the Faculty of Sharee'ah and Islaamic Studies, department of Tafseer and Hadeeth.

- PhD (doctorate) degree attained on the 29th day of Rajab, 1401H from Umm al-Quraa University in Makkah, the Faculty of Sharee'ah and Islaamic Studies, with specialization in the field of the Qur'aan and the Sunnah and its sciences.

Teacher in the "Ma'had" in al-Masjid al-Haraam (the Grand Mosque in Makkah) and Umm al-Quraa University:

During his time as a PhD (doctorate) student, he was appointed as a teacher at the "Ma'had" in al-Masjid al-Haraam (the Grand Mosque in Makkah). After attaining his PhD (doctorate) degree, he continued with this teaching position for numerous years. Thereafter, he was selected as a professor in Umm al-Quraa University in Makkah, where he continues to hold a teaching position in the department of "al-Kitaab (the Qur'aan) and the Sunnah" in the Faculty of Da'wah and Usool-ud-Deen, lecturing on numerous subjects related to the science of Hadeeth.

His Teaching Positions:

- Appointed as a teacher at the "Ma'had" in al-Masjid al-Haraam from 1 Safar, 1399H to 15 Muharram, 1409H.
- Then as an "Utaadh Musaa'id" (Assistant Professor) in Umm al-Quraa University in Makkah from 16 Muharram, 1409H, the Faculty of Da'wah and Usool ad-Deen, department of "al-Kitaab and the Sunnah".
- Promoted as an "Utaadh Mushaarik" (Senior Lecturer and Professor) by Umm al-Quraa University on 1 Ramadaan, 1413H.
- At present, a senior lecturer and professor in the department of "al-Kitaab and the Sunnah" in the Faculty of Da'wah and Usool-ud-Deen.

Teaching Chair in al-Masjid al-Haraam (the Grand Mosque in Makkah) and Books Taught:

The Shaykh also holds a teaching chair in al-Masjid al-Haraam, with authorization attained from the "General Director of the Affairs of the Grand Mosque in Makkah and the Prophet's Mosque in Madinah", based upon the agreement of the Royal Court, since 1419H. His chair is located in the "Mutaaf" (the area of Tawaaf around the Ka'bah), between the doors of "Baab al-Malik Fahd" and "Baab al-Umrah", where he continues to teach five days a week between the Maghrib and Isha prayers. From the books ash-Shaykh Wasee-Ullaah has completed teaching in the Arabic language in al-Masjid al-Haraam are:

- **“Fathul-Baree Sharh Saheeh al-Bukhaaree”** of al-Imaam al-Haafidh Shahaab-ud-Deen Aboo al-Fadal Ahmad ibn Alee ibn Hajar al-Kunaanee al-Asqalaaanee (rahimahullaah) [d. 852H], which is an explanation of “al-Jaami’ as-Saheeh as-Musnad min Hadeeth Rasoolillaah wa Sunanihee wa Ayyaamih” [well-known as “Saheeh al-Bukhaaree”] of al-Imaam Ameerul-Mu’mineen fil-Hadeeth Aboo Abdullaah Muhammad ibn Ismaa’eel ibn Ibraaheem ibnul-Mugheerah al-Ju’fee al-Bukhaaree (rahimahullaah) [d. 256H]. The Shaykh recently completed the explanation of this magnificent book “Fathul-Baree” before Hajj of the year 2009ce, continuously teaching it for a period of eleven years in al-Masjid al-Haraam,
- **“Nawylul-Awtaar min Asraar Muntaqaa al-Akhbaar”** of al-Imaam Muhammad ibn Alee ash-Shawkaanee (rahimahullaah) [d. 1355H], which is an explanation of “Muntaqaa min Ahaadeeth al-Ahkaam”²² of al-Imaam Majd-ud-Deen Aboo al-Barakaat Abdul-Salaam ibn Abdullaah ibn Taymiyyah al-Harraanee (rahimahullaah) [d. 652H],
- **“Nuzhatun-Nadhar fee Tawdeeh Nukhbatil-Fikr”**, which is an explanation of “Nukhbatul-Fikr fee Mustalah Ahlil-Athar”, both by al-Imaam al-Haafidh Shahaab-ud-Deen Aboo al-Fadal Ahmad ibn Alee ibn Hajar al-Kunaanee al-Asqalaaanee (rahimahullaah) [d. 852H],
- **“Buloogh al-Maraam min Adillatil-Ahkaam”**²³ of al-Imaam al-Haafidh Shahaab-ud-Deen Aboo al-Fadal Ahmad ibn Alee ibn Hajar al-Kunaanee al-Asqalaaanee (rahimahullaah) [d. 852H],
- **“Zaad al-Ma’aad fee Hadee Khayril-Ibaad”** of al-Imaam Shams-ud-Deen Aboo Abdullaah Muhammad ibn Aboo Bakr ibn Ayyoob ibn Sa’ad az-Zar’ee ad-Dimishqee, well-known as Ibn Qayyim al-Jawziyyah (rahimahullaah) [d. 751H],
- **“Tadreeb ar-Raawee fee Sharh Taqreeb an-Nawawee”** of al-Imaam Jalaal-ud-Deen Abdur-Rahmaan ibn Aboo Bakr as-Suyootee (rahimahullaah) [d. 911H], which is an explanation of “at-Taqreeb wat-Tayseer fee Ma’rifah Sunan al-Basheer an-Nadheer”²⁴ of al-Imaam Muhee-

²² al-Imaam Majd-ud-Deen ibn Taymiyyah (rahimahullaah) compiled this book, “Muntaqaa min Ahaadeeth al-Ahkaam”, from his own book, “al-Ahkaam al-Kubraa”. The book is based upon a collection of 5029 Ahaadeeth which are trusted by the scholars of al-Islam to be the reference points for Prophetic evidences relating to Shar’ee rulings. It has also been published with the name “Muntaqaa min Akhbaar al-Mustafaa”.

²³ The book is based upon a collection of 1596 Ahaadeeth.

²⁴ “at-Taqreeb wat-Tayseer fee Ma’rifah Sunan al-Basheer an-Nadheer” of al-Imaam an-Nawawee (rahimahullaah) is an abridgement of the book “Irshaad Tullaab al-Haqaa’iq ilaa Ma’rifah Sunan Khayril-Khalaa’iq”, authored by al-Imaam an-Nawawee himself, which itself is an abridgement of the magnificent book “Ma’rifah Anwaa’ Ilmil-Hadeeth” [well-known as “Muqadimah Ibnus-Salaah”] of al-Imaam ash-Shaharzooree (rahimahullaah).

ud-Deen Aboo Zakariyyaa Yahyaa ibn Sharaf an-Nawawee ad-Dimishqee (rahimahullaah) [d. 676H],

- **“ar-Rawd al-Mubrabbī’ bee-Sharh Zaad al-Mustaqni’”** of al-Imaam Mansoor ibn Yoonus ibn Salaah-ud-Deen ibn Hasan al-Bhootee (rahimahullaah) [d. 1051H], which is an explanation of the book **“Zaad al-Mustaqni’ fee Ikhtisaar al-Muqni’”**²⁵ of al-Imaam Sharaf-ud-Deen Aboo an-Najaa Moosaa ibn Ahmad ibn Moosaa ibn Saalim al-Maqdisee al-Hajaawee thummaa as-Saalihee ad-Dimishqee (rahimahullaah) [d. 960H],
- **“Muqaddimah Ibnus-Salaah”**²⁶ of al-Imaam Aboo ‘Amr Uthmaan ibn Abdur-Rahmaan ash-Shaharzooree (rahimahullaah) [d. 643H],
- **“Kitaab at-Tawheed alladhee huwaa Haqqullaahi alal-Ibaad”** of Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab ibn Sulaymaan at-Tameemee (rahimahullaah) [d. 1206H],
- **“Sharh Ilal at-Tirmidhee”** of al-Imaam al-Haafidh Zayn-ud-Deen Aboo al-Faraj Abdur-Rahmaan ibn Ahmad ibn Abdur-Rahmaan as-Salaamee al-Baghdaadee thummaa ad-Dimishqee, well-known as Ibn Rajab al-Hanbalee (rahimahullaah) [d.795H],
- **“Umdatul-Ahkaam min Kalaam Khayril-Anaam”**²⁷ of al-Imaam Taquee-ud-Deen Aboo Muhammad Abdul-Ghaneer ibn Abdul-Waahid al-Maqdisee (rahimahullaah) [d. 600H],
- **“as-Salsabeel fee Ma’rifatid-Daleel Haashiyah alaa Zaad al-Mustaqni’”** of ash-Shaykh al-Allaamah Saalih ibn Ibraaheem al-Baleehee (rahimahullaah) [d. 1410H], which are explanatory notes on the book **“Zaad al-Mustaqni’ fee Ikhtisaar al-Muqni’”** of al-Imaam Sharaf-ud-Deen Aboo an-Najaa Moosaa ibn Ahmad ibn Moosaa ibn Saalim al-Maqdisee al-Hajaawee thummaa as-Saalihee ad-Dimishqee (rahimahullaah) [d. 960H],
- **“al-Jaami’ as-Saheehayn bi-Hadhfil-Ma’aad wat-Turuq”** of al-Imaam Aboo Nu’eem al-Haddaad Ubaydullaah ibnul-Hasan ibn Ahmad al-Asbahaanee (rahimahullaah) [d.517H].

²⁵ “Zaad al-Mustaqni’ fee Ikhtisaar al-Muqni’” is an abridgement [with additions] of the book **“Kitaab al-Muqni’ fee Sharh Mukhtasar al-Kharqee”** of al-Imaam Aboo Alee al-Hasan ibn Ahmad ibn Abdullaah ibnul-Bannaa (rahimahullaah) [d. 471H], which itself is an explanation of the book **“Mukhtasar al-Kharqee”** of al-Imaam Abul-Qaasim Umar ibnul-Husayn ibn Abdullaah ibn Ahmad al-Kharqee (rahimahullaah) [d. 334H].

²⁶ “Ma’rifah Anwaa’ Ilmil-Hadeeth”, famous by the name “Uloomul-Hadeeth” and “Muqaddimah Ibnus-Salaah”.

²⁷ The book is based upon a collection of Ahaadeeth pertaining to Shar’ee rulings which have agreed upon by al-Imaam al-Bukhaaree (rahimahullaah) and al-Imaam Muslim (rahimahullaah) regarding their authenticity.

From the books which ash-Shaykh Wasee-Ullaah has completed teaching in the Urdu language in al-Masjid al-Haraam are:

- **“Fathul-Majeed Sharh Kitaab at-Tawheed”**²⁸ of al-Imaam Abdur-Rahmaan ibn Hasan ibn Shaykhil-Islaam Muhammad ibn Abdul-Wahhaab (rahimahullaah) [d. 1285H], which is an explanation of the book “Kitaab at-Tawheed” of his grandfather, Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab ibn Sulaymaan at-Tameemee (rahimahullaah) [d. 1206H],
- **“Subul as-Salaam Sharh Bulooghil-Maraam min Adillatil-Ahkaam”**²⁹ of al-Imaam al-Ameer Muhammad ibn Ismaa’eel as-San’aanee (rahimahullaah) [d.1182], which is an explanation of the book “Buloogh al-Maraam min Adillatil-Ahkaam” of al-Imaam al-Hafidh Shihaab-ud-Deen Aboo al-Fadal Ahmad ibn Alee ibn Hajar al-Kunaanee al-Asqalaaanee (rahimahullaah) [d. 852H],
- **“al-Usool ath-Thalaathah wa Adillatuhaa”** of Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab ibn Sulaymaan at-Tameemee (rahimahullaah) [d. 1206H],
- **“Kashf ash-Shubuhaat”** of Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab ibn Sulaymaan at-Tameemee (rahimahullaah) [d. 1206H],
- **“Aqeedatut-Tawheed”** of ash-Shaykh al-Allaamah Saalih ibn Fawzaan ibn Abdullaah Aal Fawzaan (hafidhahullaah),
- **“Tafseer al-Qur’aanil-Adheem”** [well-known as **“Tafseer Ibn Katheer”**] of al-Imaam Imaad-ud-Deen Aboo al-Fadaa’ Ismaa’eel ibn Umar ibn Katheer al-Basree al-Dimishqee (rahimahullaah) [d. 774H],
- **“Masaa’il al-Jaahiliyyah”** of Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab ibn Sulaymaan at-Tameemee (rahimahullaah) [d. 1206H],

Presently, the Shaykh is teaching **“Sunan Abee Daawood”** of al-Imaam Aboo Daawood Sulaymaan ibnul-Ash’ath as-Sijistaanee (rahimahullaah) [d. 675H] in the Arabic language three days a week, and **“Tafseer Ibn Katheer”** al-Imaam Imaad-ud-Deen Aboo al-Fadaa’ Ismaa’eel ibn

²⁸ “Fathul-Majeed Sharh Kitaab at-Tawheed” is an abridgement [with additions] of another explanation of “Kitaab at-Tawheed” titled “Tayseer al-Azeez al-Hameed fee Sharh Kitaab at-Tawheed” of al-Imaam Sulaymaan ibn Abdullaah ibn Shaykhil-Islaam Muhammad ibn Abdul-Wahhaab (rahimahullaah).

²⁹ “Subul as-Salaam Sharh Bulooghil-Maraam min Adillatil-Ahkaam” is an abridgment [with additions] of another explanation of “Buloogh al-Maraam” titled “al-Badar at-Tamaam Sharh Bulooghil-Maraam” of al-Imaam al-Qaadee Sharaf-ud-Deen al-Husayn ibn Muhammad al-Maghribee (rahimahullaah) [d. 1119H].

Umar ibn Katheer al-Basree al-Dimishqee (rahimahullaah) [d. 774H] two days a week in the Urdu language.

His Scholastic Positions:

- Supervisor of various Masters and PhD (doctorate) treatises in Umm al-Quraa University in Makkah.
- Debated and continuous to debate various Masters and PhD (doctorate) treatises in Makkah, Madinah, Riyadh, Dammam, and in Jordan, India, Pakistan, and Britain.

His Academic Activities Other than Teaching in Umm al-Quraa University in Makkah:

Within the University:

- Appointed as a member of the “Academic Board” in Umm al-Quraa University for a period of two years.
- Appointed as a member of the “Committee for Amendment of the Bachelors Degree Curriculum” in the department of “al-Kitaab and the Sunnah”, the Faculty of Da’wah and Usool-ud-Deen.
- Appointed as a member of the “Committee for Implementation of a New Curriculum for the PhD (Doctorate) Program” in the department of “al-Kitaab and the Sunnah”, the Faculty of Da’wah and Usool-ud-Deen.
- Appointed as a member of the “Council for Composing the Magazine of Umm al-Quraa University for Islaamic Studies and the Arabic Language and its Guidelines”.

Outside the University:

- Participated in numerous conferences in Jordan, India, and Britain.
- Participated in numerous academic retreats in various cities of Saudi Arabia, such as Makkah, Jizan, and Ha’il, and in India and Britain.
- Conducts various lectures within the Kingdom of Saudi Arabia and outside of it, such as Britain and America, by way of tele-link conferences. Similarly, conducts various lectures in the Da’wah Centers in Makkah, Jeddah, and other than these cities.
- Participated in the “Symposium on the Sunnah and the Seerah (Biography of the Prophet Muhammad (sallallaahu alayhi wa sallam))” in Madinah, Saudi Arabia.
- Appointed as a consultant to the “General Director of the Affairs of the Grand Mosque in Makkah and the Prophet’s Mosque in Madinah”, ash-Shaykh al-Allaamah Muhammad ibn

Abdullaah ibn Muhammad ibn Abdul-Azeez as-Subayyal (hafidhahullaah), for more than two years.

- Appointed as a member of the “Committee of the Signs [Landmarks] of Makkah” under the presidency of the “General Director of the Affairs of the Grand Mosque in Makkah and the Prophet’s Mosque in Madinah”, ash-Shaykh al-Allaamah Muhammad ibn Abdullaah as-Subayyal, and membership of the noble Shaykh al-Allaamah Abdullaah ibn Sulaymaan ibn Muhammad ibn Muneef (hafidhahumallaah) and the noble Shaykh al-Allaamah Abdullaah ibn Abdur-Rahmaan ibn Saalih al-Bassaam (rahimahullaah) [d.1423H], along with some other people of expertise.³⁰
- Appointed as a verifier of some of the meanings of the noble Qur’aan translated into the Urdu language upon request of the “King Fahd Qur’aan Printing Complex” in Madinah, Saudi Arabia.
- Corrected and reviewed the translation of the meanings of the noble Qur’aan of ash-Shaykh al-Allaamah Muhammad al-Joonagardhee, and the explanation of ash-Shaykh Salaah-ud-Deen Yoosuf (hafidhahullaah), upon the request of the “King Fahd Qur’aan Printing Complex” in Madinah. This Urdu translation and explanation is published and distributed worldwide by the “King Fahd Qur’aan Printing Complex” since numerous years.
- Member of the “Academic Boards” of some of the Universities in India and supervisor of some of the religious schools, especially in India.

Authorship and Research:

1. **“ad-Du’afaa’ wal-Matrookoon wal-Majhooloon fee Sunanin-Nasaa’ee”** (The Weak, Abandoned, and Unknown [Narrators of the Ahaadeeth] in Sunan an-Nasaa’ee). This was the Shaykh’s Masters thesis.
2. Tahqeeq (Verification) of the book **“Fadaa’il as-Sahaabah”** (Virtues of the Companions [of the Prophet Muhammad (sallallaahu alayhi wa sallam)]) of al-Imaam Aboo Abdullaah Ahmad ibn Muhammad ibn Hanbal ash-Shaybaanee (rahimahullaah) [d.241H]. This was the Shaykh’s PhD (doctorate) thesis.

³⁰ This Committee was established in the year 1412H in concurrence to the decree issued by the “Council of Senior Scholars, Saudi Arabia”, and then by approval of Royal Decree, and the Shaykh along with the committee, geographically studied, investigated, and examined the indications of the boundaries of the Haram area in the mountains surrounding Makkah after researching and coming to a conclusion about the signs and landmarks alluded to in various books and resources. The Committee then formally established the boundaries of the Haram area of Makkah and distinguished the regions inside and outside the Haram area with structural signposts.

3. Tahqeeq of the book **“al-‘Ilal wa Ma’rifatur-Rijaal”** ([The Science of] Defects [in the Asaaneed of the Ahaadeeth] and [the Science] of Narrators [of the Ahaadeeth]) as narrated by al-Imaam Aboo Abdur-Rahmaan Abdullaah ibn al-Imaam Ahmad ibn Hanbal (rahimahumallaah) [d.290H].
4. Tahqeeq of the book **“Bahrid-Dam feeman Takallama feehi al-Imaam Ahmad bi-Madh aw Dham”** (The one [i.e. Narrators of Ahaadeeth] al-Imaam Ahmad [ibn Hanbal (rahimahullaah)] Spoke about with Commendation or Disparagement) of al-Imaam Jamaal-ud-Deen Yoosuf ibn Hasan ibn Ahmad ibn Hasan ibn Abdul-Haadee as-Saalihee, well-known as Ibnul-Mibrad al-Hanbalee (rahimahullaah) [d.909H].
5. Tahqeeq of the book **“al-‘Ilal wa Ma’rifatur-Rijaal”** ([The Science of] Defects [in the Asaaneed of the Ahaadeeth] and [the Science] of Narrators [of the Ahaadeeth]) as narrated by al-Imaam Aboo al-Fadal Saalih ibn al-Imaam Ahmad ibn Hanbal (rahimahumallaah) [d.266H].
6. Tahqeeq of the twelfth volume of the book **“Ittihaaf al-Mahrah bil-Fawaa’id al-Mubtakarah min Atraaf al-Ashrah”** of al-Imaam al-Haafidh Shihaab-ud-Deen Aboo al-Fadal Ahmad ibn Alee ibn Hajar al-Kunaanee al-Asqalaaanee (rahimahullaah) [d. 852H], upon request from “Markaz Khidmatis-Sunnah was-Seerah an-Nabawiyah”³¹ of Madinah, Saudi Arabia.
7. Tahqeeq of the fifth volume of the book **“Lisaan al-Meezaan”**³² of al-Imaam al-Haafidh Shihaab-ud-Deen Aboo al-Fadal Ahmad ibn Alee ibn Hajar al-Kunaanee al-Asqalaaanee (rahimahullaah) [d. 852H], upon request from “Markaz Khidmatis-Sunnah was-Seerah an-Nabawiyah” of Madinah, Saudi Arabia.
8. **“al-Masjid al-Haraam: Taareekhuhu wa Ahkaamuh”** (The Grand Mosque in Makkah: Its History and Its Rulings).
9. **“Ilal al-Hadeeth wa Dawruhu fee Hifdhis-Sunnah”** ([The Science of] Defects [in the Asaaneed of the Ahaadeeth] and its Role in Protecting the Sunnah).
10. **“Tahqeeq al-Kalaam fee Wujoobil-Qiraa’ah Khalf al-Imaam”** (Verification of the Speech Regarding the Obligation of Reciting [Sooratul-Faatihah] Behind the Imaam [in the Salaah]) of ash-Shaykh al-Allaamah al-Muhaddith Abdur-Rahmaan al-Mubaarakpooree (rahimahullaah) [d.1353H]. This book has been translated from Urdu into Arabic by the Shaykh and he has added his annotations upon it.

³¹ “Markaz Khidmatis-Sunnah was-Seerah an-Nabawiyah” was established in the year 1406H in the Islaamic University of Madinah, with the University shouldering its scholastic and administrative responsibilities, and the “King Fahd Qur’aan Printing Complex” in Madinah being responsible for its financial operations.

³² “Lisaan al-Meezaan” is a categorization [with additions] of the book “Meezaan al-l’tidaal” al-Imaam al-Haafidh Shams-ud-Deen Aboo Abdullaah Muhammad ibn Ahmad ibn Uthmaan adh-Dhahabee (rahimahullaah) [d.748H].

11. **“Khuluq al-Muslim fee Daw’il-Kitaab was-Sunnah”** (Manners of the Muslim in Light of the Qur’aan and the Sunnah).
12. **“al-Musaafahah bil-Yadil-Yumnaa”** (Greeting with the Right Hand [Upon Saying Salaam]) of ash-Shaykh al-Allaamah al-Muhaddith Abdur-Rahmaan al-Mubaarakpooree (rahimahullaah) [d.1353H]. This book has been translated from Urdu into Arabic by the Shaykh and he has added his annotations upon it.
13. **“Fiqh Ahlil-Hadeeth: Khasaa’isuhu wa Mumayyizaatuhu”** (Jurisprudence of the People of the Hadeeth: Its Unique and Exclusive Aspects).
14. **“at-Ta’reef bi-Kutub Taraajimir-Ruwaat”** (The Introduction to the Books [which Contain] Biographies of the Narrators [of Ahaadeeth]).
15. Other general research and study.

Personal Life:

The Shaykh is married and has been blessed with ten children, five sons and five daughters. His sons, in sequence of age, are:

1. Usaamah
2. Muhammad
3. Abdullaah
4. Anas
5. Hassaan

His eldest son, Usaamah, is a student of higher studies in Umm al-Quraa University in Makkah, presently completing his Masters degree, in the Faculty of Da’wah and Usool ad-Deen, department of “al-Kitaab and the Sunnah”. He is also an appointed teacher at the “Ma’had” in al-Masjid al-Haraam.

Conclusion:

ash-Shaykh Wasee-Ullaah was born in the year 1948ce. This biography is being presented in the year 2010ce, which renders the Shaykh’s present age to be sixty-two years old. May Allaah preserve him and reward him with the best of rewards in this life and the hereafter for the efforts he has put forth in spreading the knowledge of the Qur’aan and the Sunnah. May Allaah protect him from all sorts of evil and continue to make him a benefit for the Ummah of Muhammad (sallallaahu alayhi wa sallam).

References:

- The Shaykh's introductory page on the official Umm al-Quraa University website, <http://uqu.edu.sa/wmabbas> .
- "Qaafilah-e-Hadeeth" of Muhammad Ishaq Bhattee [Urdu].

And may the Peace and Blessings of Allaah be upon our Prophet Muhammad and upon his family and companions.

Translated, Compiled, Arranged, and Annotated by:

Abu Abdullaah Ahrar Mohammed Shareef al-Hindee, then al-Kanadee

[Student in the Islaamic University of Madinah, Saudi Arabia]

14 Dhul-Hijjah 1431H

November 20, 2010ce

al-Madeenah an-Nabawiyyah