

Biography of the
Shaykh and Hadith Scholar

Muhammad Diyā' ar-Rahmān al- 'A`thamī al-Madanī

(1362-1441H)

Prepared by:

Dr. Dayfullah ibn Muhammad al-`Amiri ash-Shumrani

Assistant Professor in the Exegesis and Quran Sciences
Division in the College of the Glorious Quran in the
Islamic University of Madinah

Translated by Mahdi Qdeih
(May Allah forgive his shortcomings)

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Table of Contents

Title	#
Translator's Note	3
Introduction	5
His Name and Lineage	6
His Upbringing	8
His Education and Search for Knowledge	9
His Teachers	11
His Work and Professions	15
His Students	16
His Revisions and Authored Works	19
Teaching in the Prophet's Mosque	27
His Passing	28
Translator's Footnotes	29



Translator's Note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhi ar-Rahmān ar-Rahīm

In this document, I translate a summarized biography of the Shaykh and teacher of many, his eminence, Muhammad Diyā' ar-Rahmān al-'A`thamī al-Madanī, may Allah shower him with his never ending mercy. This biography was originally compiled and written in Arabic by Dr. Dayfullah ibn Muhammad al-`Amiri ash-Shumrānī and then shared through social media in a PDF form. [Click here](#) to view and download the original version.

The biography written by Dr. Dayfullah includes a main text with footnotes. In this translation, I make sure to translate both. However, in the case I do provide any extra information from myself in the main text or within the footnotes, they will be placed in brackets. Most of the time, it is for clarifying meanings of certain terminology and/or adding Gregorian dates when they were not mentioned. This is merely for the sake of distinguishing between what was mentioned by the original compiler and what I thought was necessary to include in the process of translation for the sake of context and clarification. This makes the document have two sets of footnotes: one from the compiler, and one from me. To avoid possible confusion, I put all of my footnotes at the

end of the document. Also, I make sure to bold anything that is quoted directly from the Shaykh Diyā' ar-Rahmān, may Allah have mercy on him.

I ask Allah to make this a means of the Shaykh's ongoing remembrance, an increase in his recognition among Muslims worldwide, and a spreading of his vast knowledge for people to benefit from. May Allah have mercy on him and reward him with the highest of all rewards. Āmīn.

Mahdi Qdeih
Sha`bān 2, 1444
February 22, 2023



Introduction

All praise be to Allah, and may peace and blessings be upon Allah's Messenger, his family, and all of his companions. To proceed: This is a summarized biography of his eminence, the Shaykh, `Ālim, Muhaddith, and Professor, Dr. Muhammad ibn `Abdullah (Diyā' ar-Rahmān) al-'A`thamī, may Allah have mercy on him. I collected its information from his research papers and authored works as well as what was written about him on the internet, specifically from the People of Hadith Forum, Twitter, and more. I tried to confirm the authenticity of the information and its accuracy to the best possibility. Part of that is that upon seeing that someone is the only one who mentioned a particular piece of information, I accredit it to him to free ourselves from our custody, and Allah is the granter of success.



His Name and Lineage

His Name is Muhammad ibn `Abdullah al-`A`thamī al-Hindī, then al-Madanī. His name has undergone a few stages⁽¹⁾. His name before his acceptance of Islam was Banke Raam, then after embracing Islam, he named himself Imām ad-Dīn. Then, in attempt to flee from the Hindus and remain hidden from them so they don't seize him in India, he renamed himself Muhammad Diyā' ar-Rahmān al-`A`thamī. After his arrival to Saudi Arabia and obtaining his citizenship, he was left with no choice but to change his name due to a law that prevented having compound names, so his name finally became Muhammad ibn `Abdullah ibn Abdurrahmān al-`A`thamī. His *kunya*^[1] is Abū Ahmad⁽²⁾. His nickname is ad-Diyā'⁽³⁾ [i.e., The Light]. The `Allāmah al-Albānī, may Allah have mercy on him, nicknamed him Abū Hurairah's

(1) Professor and Dr. `Āsim al-Qaryūtī mentioned these stages about his name's development on his Twitter from the biographee himself.

(2) The biographee himself mentioned this kunya on the cover of his encyclopedia al-Jāmi` al-Kāmil Fī al-Hadith as-Sahīh ash-Shāmil.

(3) The biographee mentioned this nickname after his name in his latest works.

companion⁽¹⁾. [As for] his birth, he was born in India 1362H (it was also said 1363H)⁽²⁾ – 1943.



(1) The biographee said in his book *Abu Hurairah, may Allah be pleased with him, in Light of His Narrations* that the `Allāmah al-Albānī encouraged him to continue pursuing his methodology in this research topic and he used to call him O companion of Abū Hurairah! See p.62 Dar al-Maymanah.

(2) Most say that he was born 1362H, and only Dr. Yusuf al-Mara`shalī was the one who mentioned his birth was in 1363H. See *Mu`jam al-Ma`ājim wa al-Mashīkhāt wa al-Fahāris wa al-Barāmij wa al-'Athbāt* (1/100).

His Upbringing

The biographee was raised in a Hindu family and he was upon the Hindu religion up until high school. Then, he began reading and exploring other religions, then Allah, the Exalted, guided him to Islam. He chose Islam out of [his own] conviction, awareness, and familiarity. He benefited from these extensive readings about religion and they became the foundations of his research, written works, and teaching this specified field.

After embracing Islam, he faced various forms of backlash from his family. He was deprived of any wealth and was prevented from studying in which he endured it and remained patient. Then, the matter escalated to the point where there was an attempt to kill him, in which he was left with no choice but to flee and immigrate to another country.



His Education and Search for Knowledge

The biographee left his home as a youngster and went to Al-Falah University⁽¹⁾, then the most popular Islamic universities in southern India, such as Dar as-Salam University, in Omerabad. While enrolled in it, he studied under a number of its scholars. Among them were `Abdulwājīd Ar-Rahmānī, whom he heard al-Musalsal Bi al-`Awwaliyyah from with its condition^[2]. He also read Sahīh al-Bukhārī to him, in which he certified him in both of them specifically^[3]. He read Sahīh Muslim to `Abdussubhān al-`A`thamī, in which he also certified him in it specifically. He read Sunan Abī Dāwūd to Thahīr ad-Dīn al-Mubārakfūrī, in which he certified him in it specifically. He also read to others. He was well known among his peers and teachers for being patient during his search for knowledge. He used to have a private class in the middle of the night in which he would learn Tafsīr al-Jalālayn from his teacher `Abd ar-Rahmān al-`Umari. Then, it was facilitated for him that he continue his studies in the Kingdom of Saudi Arabia. So, he enrolled as a student in the College of Hadith in the Islamic University of Madinah, where he graduated with a bachelors degree. Then, he continued to study his masters in hadith and its

(1) The biographee's studies after fleeing from his family's home in both Falāh University and Dar as-Salām University and his reading to the scholars mentioned—I got it from the Indian Scholars Twitter account. I also found another narration from another brother on the People of Hadith Forum. Allah knows best.

sciences in King Abdulaziz University (Makkah Branch—currently Umm al-Qurā University)⁽¹⁾. The title of his dissertation was *Abu Hurairah, may Allah be pleased with him, in Light of His Narrations, Along With Their Supporting Evidences and Singularities*. It was critiqued in the 1392H-1393H (1972-1973) school year. His eminence, Shaykh and Dr. Muhammad Mustafā al-'A`thamī proctored it during the presentation. He was the one who recommended him to write about this topic as the biographee stated in the introduction of his essay. The amount of pages in this essay is 699 pages⁽²⁾. The Shaykh put in great efforts in defending the renowned *hāfith* of the Muslims, the great companion Abū Hurairah. It should also be pointed out that he wrote it before the availability of many technological advancements, so his strain was undoubtedly multiplied.

Then, the Shaykh continued his studies in the doctorate program in Azhar University and graduated with a doctorate degree. The topic of his dissertation was *A Study and Revision of the Prophet's Judgments, peace be upon him, by Ibn at-Tallā` al-Mālikī*. It was critiqued in 1397H [1977] under the supervision of his eminence Dr. Muhammad Abū Shahbah, may Allah have mercy on him.

(1) What many people mention about the Shaykh that he studied his masters in Azhar University is not correct.

(2) It's available in PDF format on some websites.

His Teachers⁽¹⁾

1. The `Allāmah, Muhaddith, and Hāfiz `Abdulwājīd ibn `Abdullāh ar-Rahmānī (passed away 1409H [1989] may Allah have mercy on him). He read to him Sahīh al-Bukhārī completely in the year 1386H [1966].
2. The `Allāmah, Muhaddith, `Abdussubhān ibn Muhammad Nu`mān al-'A`thamī. He read to him Sahīh Muslim completely.
3. The `Allāmah, Muhaddith, Muhammad Thahīr ad-Dīn ar-Rahmānī. He read to him As-Sunan by Imam Abū Dawūd completely in the year 1385H [1965].

A Number of Scholars certified him with a general certification:

1. The Shaykh `Allāmah, Muhaddith, `Ubaydullah ar-Rahmānī al-Mubārakfūri, the author of *Mur`āt al-Mafātīh Sharh Mishkāt al-Masābīh*, may Allah have mercy on him. He certified him in 1408H [1988] to narrate from him everything that is authentically transmitted by him from the nine books, and other books authored in the topic of hadith and its fundamentals, as well as the narration of his book *Mur`āt al-Mafātīh Sharh Mishkāt al-Masābīh*.

(1) The biographee mentioned these teachers of his in his *thabt*, and it's shared on the People of Hadith Forum as well as the introduction of his encyclopedia *al-Jāmi` al-Kāmil*. As for their titles, I've chosen them as per the choice of the biographee.

2. The Shaykh, `Allāmah, Muhaddith, Hammād ibn Muhammad al-`Ansārī (passed away 1418H [1997] may Allah have mercy on him). He certified him in 1415H [1994] to narrate from him everything that his *thabt*^[4] consisted of, which is titled *Ithāf al-Qārī Bi Thabt al-Ansārī*, via his chains of narration mentioned within.
3. The Shaykh, `Allāmah, `Abdurra`ūf ar-Rahmānī (may Allah have mercy on him). He certified him in 1417H [1996] to narrate from him everything that is authentically transmitted by him from the nine books, and other books authored in the topic of hadith and its fundamentals.
4. The Shaykh `Abdulghaffār Hasan ar-Rahmānī (may Allah have mercy on him).
5. The Shaykh Muhammad Yunus ibn Shabīr Ahmad, the hadith scholar of the Mazāhir al-`Ulūm school – Sahāranfūr, India. He certified him in 1418H [1997] to narrate from him Sahih al-Bukhari and Sahih Muslim and everything that is authentically transmitted by him.
6. The Shaykh, Judge Muhammad al-Hāfiz bin Musa Hamīd, the judge in the courthouse of Madinah al-Munawwarah (may Allah have mercy on him). He certified him in 1416H [1995] in the narration of the Glorious Quran and prophetic hadiths.

As for the scholars whom he learned under or benefited from their classes and mentorship, then they are many⁽¹⁾:

1. His eminence, Shaykh Abdullah ibn Humayd the head of the court superior council in the Kingdom of Saudi Arabia (may Allah have mercy on him).
2. His eminence, Shaykh `Abdul`azīz ibn Baz, the General Mufti in the Kingdom of Saudi Arabia (may Allah have mercy on him).
3. The `Allāmah, Mufassir, Muhammad al-Amīn ash-Shinqīti, the author of *Adwā' al-Bayān*, and professor in the Islamic University of Madinah (may Allah have mercy on him).
4. The `Allāmah Mokhtār Amīn ash-Shinqīti, the professor in the Islamic University of Madinah (may Allah have mercy on him).
5. The `Allāmah Dr. Muhammad Taqiyy ad-Dīn al-Hilālī al-Maghrabī, the professor in the Islamic University of Madinah (may Allah have mercy on him).
6. Professor and Dr. Muhammad Muhammad Abū Shahbah, the professor in Azhar University (may Allah have mercy on him).
7. Professor and Dr. Muhammad Muhammad as-Samāhī, the professor in Azhar University (may Allah have mercy on him).

⁽¹⁾ His studies under these scholars is mentioned in the thabt shared on the People of Hadith Forum, and I didn't find it in the the introduction of *al-Jāmi` al-Kāmil*.

8. The `Allāmah and Dr. Muhammad Amīn al-Misrī, the professor in Umm al-Qurā University (may Allah have mercy on him).
9. The `Allāmah `Abdulmuhsin ibn Hamad al-`Abbād al-Badr, the professor in the Islamic University of Madinah and teacher in the Prophet's Mosque (may Allah preserve him).
10. Professor and Dr. Muhammad Mustafa al-'A`thamī, the professor in Umm al-Qurā University, and later in King Saud University (may Allah preserve him)⁽¹⁾.



⁽¹⁾ He passed away, may Allah have mercy on him, on Wednesday 2/4/1439H which corresponds to 20/12/2017 in Riyadh.

His Work and Professions

During his studies within the masters program, he worked in the Muslim World League⁽¹⁾. At that time, its chief was Shaykh Muhammad bin `Ali al-Harkān (passed away 1405H [1985], may Allah have mercy on him). He is the one who interceded on his behalf to obtain a Saudi Arabian citizenship⁽²⁾.

Then, he worked in the Islamic University of Madinah after receiving his doctorate degree⁽³⁾ and he gradually excelled in the academic chain in the College of Hadith until he became a professor, in which he taught hadith and its sciences, other religions, and sects⁽⁴⁾. He also supervised an abundance of dissertations, graduation essays, and participated in critiquing many of them.

Among the administrative positions that the Shaykh took charge in was the Deanship of the College of Hadith.



(1) His work in the Muslim World League during his masters—I got it from the Indian Scholars Twitter account.

(2) I didn't come across the exact date that he got his citizenship.

(3) I couldn't pin-point whether the shaykh started working in the Islamic University of Madinah before or after obtaining his doctorate degree.

(4) The biographee said in the introduction of his book *Separate Chapters About India's Religions* on p.3-4, **"It was from Allah's favor upon me that I was assigned to teach the Religions and Sects course in the College of Hadith in 1400H and 1401H."**

His Students

The Shaykh Diyā' al-'A`thamī taught a large number of students of knowledge in the Islamic University of Madinah for many long years. He supervised many knowledge-based projects, so there is no doubt that the number of his students are many. He then taught during the later years of his life in the Prophet's Mosque, where many students of knowledge also studied under him.

The biographee said in his *thabt*⁽¹⁾, **“The number of certifications I provided to university professors throughout the world and students reached about 600 general certifications in narrating hadiths, but now I’ve stopped providing them except to the students who study under me in the Prophet’s Mosque.”**

Some of whom I stumbled upon from his well-known students who wrote about him on social media are:

1. Dr. `Ali ibn Muhammad al-`Imrān (the large research specialist in Islamic heritage revision and supervisor of many projects in this field). He tweeted, “May Allah have mercy on our Shaykh, Dr. Muhammad bin Abdullah al-'A`thamī, who passed away during the daytime hours of the Day of `Arafah of this year 1441H [2020]. He taught us *Nayl al-'Awtār* in the Islamic University of Madinah, and we benefited from from.

(1) It's printed in the introduction of his encyclopedia *al-Jāmi` al-Kāmil* (1/24).

He was a person with high aspirations, and many valuable and beneficial books and commentaries.”

2. Professor, Dr. Muhammad Ahmad Lowh (The dean of the African College of Islamic Studies in Senegal, and specified researcher in the science of `aqidah [i.e., creed]). He tweeted, “I ask Allah, The Most Grand, Lord of the grand throne, to place our Shaykh Muhammad Diyā’ ar-Rahmān al-‘A`thamī among the righteous, and included him among those whom He has blessed from the prophets, truthful, martyrs, and righteous—and excellent is such a company. We acquired knowledge from him, accompanied him, lived with him for many years in the College of Hadith. He was an astounding man in respect to his knowledge, experience, and humbleness.”
3. Dr. Muslih ibn Jazā’ al-Hārithī (the professor in the specialty of hadith sciences in the Islamic University of Madinah). He tweeted, “He taught us in the College of Hadith the subject of jarh and ta`dīl. He was also the critic during my fourth year graduation research paper titled *The Book of Friday and its Virtues by Abū Bakr al-Marwazī* which was under the supervision of his eminence Dr. Muhammad al-Falāh. I remember he gave me 98/100. May Allah reward him the best rewards.”
4. Professor Dr. Yahya al-Bakrī ash-Shahrī (professor in the higher education program in the specialty of hadith and its sciences in King Khalid University). He tweeted, “O Allah! Forgive your servant Diyā’ ar-

Rahmān al-'A`thamī and make him above many of your creation on The Day of Resurrection. O Allah! Reward him the best rewards that you reward a teacher for his student. Āmīn.”



His Revisions and Authored Works

I tried to gather the biographee's academic works, and I will mention them in order based on the time they were written and published:

1. His masters paper *Abu Hurairah, may Allah be pleased with him, in Light of His Narrations*. It was critiqued 1392-1393H [1972-1973], but it was not printed.
2. The summary of his masters paper *Abu Hurairah, may Allah be pleased with him, in Light of His Narrations*. It's a biography of this honorable companion and a refutation of the attacks that were directed at him written in a new academic style. It was printed by Egyptian publishing house, Dar al-Kitab, in Cairo 1399H [1979].
3. *A Study and Revision of the Prophet's Judgments, peace be upon him, by Ibn at-Tallā` : A Study, Revision, and Critique*. The first edition was released in 1401H [1981] by Lebanese publishing house, Dar al-Kitab. The second edition was released 1424H [2003] by Dar as-Salām in Riyadh. A council of scholars in Pakistan translated the book to Urdu because of the judges' and lawyers' need of the knowledge included because it is considered to be among the most important judicial documents in the noble prophetic time. This translation was printed with multiple different prints in Lahore, the first of which was printed 1987.

4. *Studies in al-Jarh and at-Ta`dīl*. The first edition was release 1402H [1982] by the Salafi University in India, and the fifth edition was released 1424H [2003] by Dar as-Salām in Riyadh.
5. *An Introduction to As-Sunan al-Kubra by Imam al-Bayhaqī (458H): a Study, Revision, and detailed introduction about al-Bayhaqī's efforts in service to the pure prophetic traditions*. The first edition was released 1404H [1984] by Dar al-Khulafā' in Kuwait, and the second was released 1420 [1999]H by Dar 'Adwā' as-Salaf in Riyadh. Shaykh Hakīm Muhammad Yahya Khan. It was printed in Lahore 1992.
6. *Fath al-Ghafūr Fi Wad` al-'Aydī `Alā as-Sudūr by `Allah Muhammad Hayat as-Sindī (1163H): A Study and Revision*. The first edition was released 1409H [1989] by Dar as-Sunnah in Egypt, and the third was printed 1419H [1998] by Dar al-Ghurabā' in Madinah.
7. *Studies in Judaism and Christianity*. Its first edition was released 1409H [1989] by Maktabat ad-Dar in Madinah.
8. *Three Sittings from the Amālī of Ibn Marduyah: A Study, Revision, and detailed introduction about Ibn Marduyah's efforts in service to the pure prophetic traditions*. Its first edition was released 1410H [1990] by Dar `Ulūm al-Hadith in United Arab Emirates.
9. *Separate Chapters About India's Religions: Hinduism, Buddhism, Jainism, Sikhism, and Their Relationship to Mysticism*. Its first edition was released 1417H [1996] by Dar al-Bukhāri in Madinah.

10. *Adhering to the Prophetic Traditions in Credal Matters and Islamic Rulings*. Its first edition was released in 1417H [1996] by Dar al-Ghurabā' in Madinah. Dr. Abu al-Hasan Tāhir Mahmūd ibn Muhammad Ya`qūb Shaykh (the professor in the International Islamic University in Islamabad) translated it to Urdu and it was printed by Dar as-Salām in Riyadh in 1418H [1997].
11. A summary of the summary of his masters dissertation titled *Abu Hurairah, may Allah be pleased with him, in Light of His Narrations*. Its first edition was released in 1418H [1997] by Dar al-Ghurabā' in Madinah and its second in 1441H [2020] by Dar al-Maymanah in Madinah.
12. *Dictionary of Hadith Terminology and Rarities Within the Chains of Narration*. Its first edition was released 1420H [1999] by Maktabah Adwā' as-Salaf in Riyadh, and its third in 1438H [2017] by Dar al-Imam Muslim in Madinah.
13. *Studies in Judaism, Christianity, and India's Religions*. Its first edition was released 1422H [2001] by Maktabat ar-Rushd in Riyadh. In this book, he combined between his two books *Studies in Judaism and Christianity* and *Separate Chapters About India's Religions*. The Shaykh Abu al-Hasan an-Nadwī⁽¹⁾, may Allah have mercy on him, wrote and introduction for it, wherein

(1) The introduction was written on 26/3/1405H, which corresponds to 20/12/1984. Al`Allāhmah Ibn Bāz quoted Abū al-Hasan an-Nadawī in his letter titled *Critique on Arab Nationalism* and he described him as the popular Islamic writer and the grand, excellent, Arab scholar.

he mentioned, “Something that brings about happiness is that our virtuous brother and professor, Dr. Muhammad Diyā’ al-‘A`thamī—one of the professors in the Islamic University of Madinah—chose this important topic and underwent a strenuous journey in search of the history of various religions and their original manuscripts, in which he then presented it in a precise manner in the light of history, ancient books, and authored works of the leaders of these religions as well as their devoted representatives and European historians. In this small book that I am honored in introducing, he researched Judaism, Christianity, its historical development, and the changes that were made to it under the pressure of certain dynastic, civil, geographical, and political means, as well as how they interacted with them.”

14. *Al-Minnat al-Kubrā Sharh and Takhrīj of as-Sunan as-Sughrā by Imam al-Bayhaqī*, published in nine volumes. Its first edition was released 1422H [2001] by Maktabat ar-Rushd in Riyadh, and its second also by Maktabat ar-Rushd in 1426H [2005]. The biographee said, “**As-Sunan as-Sughrā by al-Bayhaqī is [comprised of] the most authentic [evidences] used to support the Shāfi`ī school of thought so I tried to add the evidences of the other three jurists. Through such, the book al-Minnat al-Kubrā is a comparative study of the four schools of jurisprudence.**”
15. *Tuhfat al-Muttaqīn on the Authentically Reported Supplications, Incantations, and Remedies from the Leader*

of *Messengers*. Its first edition was released 1436H [2015] by Maktabat Ahmad ibn Hanbal in Pakistan, and its second in 1436H [2015] by Dar as-Salām University in India. It was also translated to Urdu and printed in Delhi.

16. *Al-Jāmi` al-Kāmil Fī al-Hadith as-Sahīh ash-Shāmil*. Its topic is a comprehensive collection of all the authentic hadiths organized by category in one single book. Its first edition was released 1437H [2016] by Maktabat Dar as-Salām in Riyadh in 12 volumes, and its second edition—which is the relied upon one—in 1441H [2020] by Dar Ibn Bashīr in Pakistan in 19 volumes. This encyclopedia was the lifelong project of the biographee. He prepared himself for it by perfecting the subject of hadith and its sciences, and he gave it all his time even after retiring from his job. He put in all his effort into it, isolated himself from people for years without having anything that would busy himself other than researching it and keeping tabs on finishing it. He said in the introduction, **“Allah, whose Praise is Most Honorable, granted success to this weak servant in authoring multiple of different types—in exegesis, hadith, jurisprudence, creed, religions, and more—and an abundance of praise belongs to Allah for that. Then, Allah, The Exalted, granted me success in authoring this blessed book: it is Al-Jāmi` al-Kāmil Fī al-Hadith as-Sahīh ash-Shāmil. Its topic is a compilation of the authentic hadiths categorized based on their topics in one single book. Writing it**

took up many consecutive years, in which I worked day and night, while avoiding visitations and meetings and abandoning travels and journeys with the excuse that there were no clubs and associations, so that this compilation—by Allah’s permission—could be a light of guidance for those who love the sunnah of al-Mustafa, peace be upon him, follow his supreme way, take his beautiful biography as guide to follow, and emulate his excellent example. I was faced by numerous obstacles while working on it, the types of which no one can fully understand except one who has previously compiled an encyclopedia to this liking and practiced hadith citation [i.e., *takhhrij*] that is considered to be among the most difficult Islamic sciences. That’s because this science requires knowledge of criticism and accreditation of narrators, what can be accepted from them and what can’t, the hadith defects that impact the [grading of the hadith] and the ones that don’t. [It also requires] knowing *wasl* and *‘irsāl*, *raf`* and *waqf*, *inqitā`* and *‘i`dāl*, *tashīf* and *tahrīf*, the occurrences of *shuthūth* and *nakarah* within chains and texts, what was narrated word for word and what was narrated by its meaning, as well as other hadith sciences^[5]. Someone who has no knowledge may be fascinated with the appearance of a chain but people of knowledge and criticism don’t find sufficiency in that. Instead, they scan for other paths [by which chains are narrated from] and hidden defects, what

is accepted and what isn't. They also study the conditions of the narrators and the texts of the hadiths. Then they grade the hadith as authentic or weak. Allah chooses for His Mercy whom He wills. This blessed work is complete by Allah's praise and his granting of success, in the abode of Mustafa's immigration, peace be upon him, and the place that is also called the house of sunnah, in an environment that is filled with knowledge and faith, in the cheerful and prosperous Saudi era. All praise belongs to Allah whom by His Grace righteous actions are completed."

17. *Kitāb al-'Adab al-`Ālī*. Its first edition was released 1438H [2017] by Dar as-Salām University in India.
18. *The Chosen One's Authentic Biography According to the Methodology of the Hadith Scholars*. Currently being published.
19. *Summary of al-Jāmi` al-Kāmil Fī al-Hadith as-Sahīh ash-Shāmil*. Ready to be published, in five volumes^[6].

Notice

A book called *Ar-Rāzī and his Tafsīr* is ascribed to the biographee However, I didn't know that the biographee ever counted it as one of his latest books that he strived in listing their titles such as *Al-Jāmi` al-Kāmil Fī al-Hadith as-Sahīh ash-Shāmil* as well as Dar al-Maymanah's prints of his two books *Abu Hurairah*, may Allah be pleased with him,

in Light of His Narrations and Adhering to the Prophetic Traditions in Credal Matters and Islamic Rulings.



Teaching in the Prophet's Mosque

It is from the success of Allah, The Exalted, to the biographee that the ending of his life be in teaching in the Prophet's noble mosque. A few years before his passing, he was chosen from a selection of scholars to teach in the Prophet's mosque. Allah, The Exalted, facilitated for him to deliver a complete commentary of Sahīh of Imam al-Bukhārī, a complete commentary of Sahīh of Imam Muslim, and an explanation of Ikhtisār `Ulūm al-Hadith by al-Hāfith Ibn Kathīr.



His Passing

On Friday, Thu al-Qa`dah 19th, 1441H, corresponding to June 10th, 2020, his body temperature went up and felt severe fatigue, so he was admitted into al-Hirs al-Watani hospital in Madinah and stayed under special care until his time was up during the daytime hours of `Arafah, which was Thursday 9/12/1441H (30/7/2020). His funeral prayer was after the maghrib prayer in the Prophet's noble mosque and was buried in the Baqī` Cemetery. May Allah have mercy on the Shaykh Diyā' ar-Rahmān al-'A`thamī, forgive him, and allow him to benefit from his knowledge. Āmīn. May Allah send peace and blessings upon our Prophet Muhammad and upon his family and all of his companions.

(Completed with Allah's Praise)



Translator's Footnotes

[1] The Arabic word *kunya* (كُنْيَةٌ) is a word that stands for a name given to a person typically (but not always) derived from the name of his oldest child/son. When someone is referred to by their *kunya*, he is being addressed as the parent of their child e.g., Abu Muhammad translates to "Muhammad's father" and Umm Muhammad translates to "Muhammad's mother." Sometimes this word is translated to "nickname" but I see that to be more appropriate for the Arabic word *laqab* (لَقَبٌ). Since I couldn't find a word that accurately expresses the meaning of *kunya*, I chose not to translate it and instead found sufficiency in the transliteration. Allah knows best.

[2] This is referring to a specific hadith known by scholars and students of knowledge worldwide as *al-musalsal bi al-'awwaliyyah*. A hadith is only called *musalsal* when every time it is transmitted, a specific feature in the chain or main text is transmitted along with it and is thus repeated every time it's passed down. The repeated feature in *al-musalsal bi al-'awwaliyyah* is that we find every narrator saying when narrating this hadith from his teacher, "...and it's the first hadith I heard from him." To keep the consecutive transmission of this feature when passing down the hadith, it must be the first hadith you hear from your teacher. If it's not, it's not permissible for you to say when passing down the hadith, "...and it's

the first hadith I heard from him” – even if you heard it from him later on. Perhaps this is the condition that is alluded to here; that the first hadith Shaykh Diyā’ ar-Rahmān heard from his teacher `Abdulwājid Ar-Rahmānī was this hadith. It could also be alluding to the conditions of authenticity, but if I had to choose, I would say the former is more likely than the latter based on the context. Allah knows best.

[3] The word “specifically” here is referring to the type of certification (i.e., *ijāzah*) he received from his teacher. That’s because certification—as understood from the hadith scholars in their previous works—are of two types: general certifications, and specific certifications. An example of the former is when a teacher permits all Muslims to narrate from him. An example of the latter is when a teacher permits a specific person to narrate from him a specific book or narration of his and then specifies what it is. Each type has even more sub-types that stem from them, in which the scholars disputed over whether they are acceptable or not. Nonetheless, both are considered, except that specific certifications are typically seen as higher in status than general ones. Allah knows best.

[4] A *thabt* is a word used to describe a book where a scholar records all of his personal narrations in one place, in which, upon completing, would sometimes certify his students in narrating from him via the chains mentioned in that book. Allah knows best.

[5] Here the Shaykh, may Allah have mercy on him, brings attention to the names of certain occurrences that appear in the chains and/or main texts of a hadith. I translated what I found simple to translate and transliterated those that I found more difficult mainly for the sake of keeping things short, but also because it's challenging to translate these words accurately as they are terms that represent concepts as opposed to just simple meanings. To summarize, the concepts he mentioned relate to a variety of breaks that can appear in a chain of narration, as well as contradictions, alterations, and mishaps that may have occurred during the transmission and appear in the chain and/or the main text of the hadith, all of which have their own subjects and sciences practiced in hadith citation (i.e., takhrīj) and narration studies. Allah knows best.

[6] This book was printed in 1443H (2022) in six thick volumes by Dār Abī at-Tayb.

