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Al-Muhaddith Ash-Shaykh Muhammad ‘Abdur-Rahmaan al-Mubaarakpooree

He is the Shaykh al-Imaam al-Haafidh al-Hujjah Abul-A’laa Muhammad ‘Abdur-Rahmaan ibn al-‘Allamah al-Haafidh al-Haaj ash-Shaykh ‘Abdur-Raheem ibn al-Haaj ash-Shaykh Bahaadur al-Mubaarakpooree.

He was the ‘Aalim and the jurist, an ocean of knowledge and the Imaam in the sciences of Hadeeth and ‘Ilmul-Rijal. He was an expert in narrations and extracting and interpolating from them, as well as being one of a kind in mastering the other sciences. He had a strong memory and his preservation of Hadeeth was of a remarkable standard. His research and investigation concerning Hadeeth and its related sciences was deep and unique.

He had great expertise and was a specialist in the knowledge of Hadeeth, Asmaa’ ur-Rijal, Jarh wat-Ta’deel, the Tabaqaat of the narrators and scholars of Hadeeth, the referencing of Hadeeth and their various chains of transmissions. He achieved a great status in the Illal of Hadeeth and became known for it. His deep constant and continuous research gave him the status of the possessor of amazing attributes in ‘Ilmul-Hadeeth. He was a Hadeeth master, he was one of a kind.

He had exemplary manners and desirable characteristics and all the scholars of his time remember him with these attributes. He was soft hearted and compassionate.

This Imaam of Ahlul-Hadeeth was born in 1283H (1867 ce) in Mubarakpoor, the district of A’dhamgardh, and A’dhamgardh is a city in the northern Indian state of Uttar Pradesh.

His Teachers:

- Haafidh ‘Abdur-Raheem Mubaarakpooree (his father)

- Shaykh Kudhaa Baksh A'dhamgardhee
- Shaykh Muhammad Saleem Faraahee
- Shaykh Faidhullaah Mu'ee
- Shaykh Salamatullaah Jaeraajpooree
- Shaykh Muhammad Farooq Charyakautee
- Shaykh Haafidh 'Abdullaah Ghaazeepooree
- Shaykh 'Abdur-Rahmaan Jaeraajpooree
- Shaykh Qaadhee Muhammad ibn 'Abdul-'Azeez Machleesheehree
- Shaykh Sayyid Mian Muhammad Nazeer Dehlawee
- Shaykh Hussain ibn Muhsin al-Ansaaree al-Yamaanee.

And others. All of them were Imaams and Hadeeth masters in their own rights.

After completing his studies with his various teachers, he started to teach and lecture, and he started in his area of Mubarakpore where he established a small institute, Daar ut-Ta'leem. After teaching in Mubarakpore for a number of years, he went to Balrampore and set up another institute 'Madrasah 'Arabiyyah,' where he taught for some time, delivering lectures and more importantly started to explain and teach the Prophetic Ahaadeeth.

Thereafter he traveled to Allahnagar and taught there for a short while and then moved onto to Ghaundah and taught in the institute, Siraaj ul-'Uloom, where he spent a fair amount of time.

After this, Muhaddith Mubaarakpooree's teacher, Haafidh 'Abdullaah Muhaddith Ghaazeepooree (d. 1337H), invited the Muhaddith to teach in the well-known and established Madrasah, Madrasah Ahmadiyyah Araah. The Muhaddith spent a long time under his Shaykh in teaching at this institute.

Whilst teaching the Prophets Ahaadeeth, explaining them, writing concerning them, delivering lectures on specialist fields and sciences of Hadeeth, he became known and Allaah ('azza wa jall) raised his status and he became known to the world as Muhaddith Mubaarakpooree.

Whilst teaching at Madrasah Ahmadiyyah, he was invited to teach Ahaadeeth in Calcutta at the institute of Daar ul-Qur'aan was-Sunnah, so upon seeking permission from his Shaykh Haafidh 'Abdullaah Ghaazeepooree, he traveled to Calcutta.

Traveling to Calcutta was the Muhaddith's last journey to teach at an institute and after this he did not teach at any institute. After this the Muhaddith occupied himself with research and writing.

His Students:

Most of the Shaykh's life was spent teaching Ahaadeeth and spreading the Sunnah to hundreds of students whom he taught at the various institutions he taught at. So the list

of the number of his students runs into hundreds, but from them those who shone and became well known due to their 'Ilm and spreading Ahaadeeth was-Sunnah were:

ash-Shaykh al-Imaam 'Abdus-Salaam Mubaarakpooree

The famous teacher of Hadeeth and the author of the great and manifest work on the life and works of Imaam Muhammad ibn Ismaa'eel al-Bukhaaree, titled *Seerah al-Bukhaaree*. The Shaykh left behind 3 sons, all Shaykhs and Scholars of Hadeeth in their own right, from them, Shaykh 'Ubayd-ur-Rahmaan Taalib Rehmaanee and the Imaam Shaykh 'Ubaydullaah Rehmaanee Mubaarakpooree. (see next)

ash-Shaykh al-'Allaamah al-Imaam Shaykhul-Hadeeth 'Ubaydullaah Rehmaanee ibn 'Abdus-Salaam Mubaarakpooree

The Imaam of Hadeeth of his time and from the Ahlul-Hadeeth scholars of his time. He had a special relationship with Imaam al-Muhaddith 'Abdur-Rahmaan al-Mubaarakpooree as will be mentioned later. The Shaykh taught Hadeeth all his life in Jaamiyah Rehmaniyyah and in Mubarakpoor. The Shaykh also authored the renowned explanation of *Mishkaat al-Masaabeeh* titled '*Mir'ah al-Mafaateeh Sharh Mishkaat al-Masaabeeh*.' The Shaykh (rahimahullaah) started his explanation in 1950 and completed it in 10 large volumes.

ash-Shaykh Hakeem Muhammad Asghar Mubaarakpooree

He was the nephew of the Shaykh. He would stay in the company of his uncle and constantly learn from him and after completing his studies he taught in the first institution Muhaddith Mubaarakpooree set up in Mubarakpoor, Daar ut-Ta'leem. Shaykh Asghar Mubaarakpooree taught at this institute all his life up until he died (rahimahullaah).

ash-Shaykh 'Abdus-Samad Hussainabaadee

Shaykh 'Abdus-Samad received his primary education from Shaykh Asghar Mubaarakpooree and went onto learn from Muhaddith Mubaarakpooree. He went on to teach at some of the well-known institutes. Shaykh 'Abdus-Samad was a scholar of Hadeeth in his own right and was a strong author and authored many works related to Hadeeth and its intricate sciences. He also had a special relationship with the Muhaddith.

ash-Shaykh 'Abdul-Jabbaar Khandailwee

Shaykh 'Abdul-Jabbaar was also from the well-known and famous Ahlul-Hadeeth scholars. He spent all his life teaching and educating the people. He spent almost half a century teaching Hadeeth, Tafseer and Fiqh. The Shaykh left many students who were also major scholars. The Shaykh also authored a number of books.

Dr. ash-Shaykh Taqee-ud-Deen al-Hilaalee al-Marakeshee

Shaykh Taqee-ud-Deen al-Hilaalee also learnt from the Muhaddith, he learnt and studied Hadeeth and Fiqhul-Hadeeth from him. He died in 1983 in Morocco (rahimahullaah).

And many many more.

His Works and Books:

Without doubt the Shaykh was a prolific writer. His manner of writing and his extraction of the evidences and then presenting them in the way he did, is such that the reader is astonished at his strength and power of deduction.

He was a Mujtahid and a master of Hadeeth. His mastery over Hadeeth and its sciences is evident from his works and one also comes to know his expertise and specialty in this field.

The Muhaddith helped the 'Allamah the Muhaddith Shams-ul-Haq Dhiyaanwee A'dheemabaadee in authoring '*Au'n al-Ma'bood Sharh Abee Daawood*' for a period of approximately 4 years.

The Shaykh wrote a number of books, but from all of them, the one most famous and accepted with all people and scholars is:

TUHFATUL-AHWADHEE SHARH JAAM'I AT-TIRMIDHEE

The Muhaddith completed an explanation of Imaam at-Tirmidhee's *Jaam'i at-Tirmidhee* in 4 volumes. This Sharh is one of its kind and has without doubt superiority over all other explanations of Sunan at-Tirmidhee. Imaam 'Ubaydullaah Mubaarakpooree mentions the reasons for this and writes:

“Shaykh Abul-A'laa 'Allamah 'Abdur-Rahmaan Mubaarakpooree, the important and necessary issues he has included and mentioned in this illustrious explanation, then all of them will not be found in any other explanation. This is not the place for its details, but we will mention some of them in brevity:

- The biography of ever narrator of *Jaam'i at-Tirmidhee* has been included due to the need, and in the Muqaddimah (introduction), an alphabetical index has also been included. The biography of any narrator, on whatever page it is on in the explanation has been indicated with a sign.
- All the Ahaadeeth in *Jaam'i at-Tirmidhee* have been referenced. i.e. The other scholars of Hadeeth who have also transmitted the Ahaadeeth that are in Tirmidhee, in their books, have also been referenced to those books.
- The Ahaadeeth that Imaam at-Tirmidhee has indicated under the statement “In this Chapter...” have been referenced in detail and in most places their wording has also been mentioned as well as the referencing of other Ahaadeeth.
- The Tasaahil of Imaam at-Tirmidhee in declaring Ahaadeeth to be Saheeh or Hasan is well known and that is why the statements of other Scholars of Hadeeth have also been mentioned and the Ahaadeeth in which Imaam at-Tirmidhee has illustrated his Tasaahil, have been clarified.

- A special attention has been give to problematic texts and chains, and resolving and clarifying them.
- Much work is done in explaining and clarifying points from the Ahaadeeth. The bigoted Muqallideen and the people of desires, who have figuratively explained and distorted the Ahaadeeth to make their Madh'hab stronger, have also been refuted and their false interpretations exposed. With this the correct meanings of the Ahaadeeth and the issues from them which were established and understood by the Salaf us-Saaliheen, the scholars of Hadeeth and the jurists have been mentioned.
- In mentioning the differences between the Madh'habs, their evidences have also been mentioned and after this the correct and the position with precedence has been mentioned, and then further supported with evidence as well as thoroughly answering the evidences of other Madh'habs.
- The work *Aathaar as-Sunan* (of Shauq Nimawee) has also been thoroughly answered.
- Unnecessary discussions have been left out in *Tuhfah* and the main text of the book has been concentrated on in terms of explanation and clarification.”

All the scholars from around the world, from the time *Tuhfah* was published up until today have praised *Tuhfah* and said it is one of a kind.

Shaykh 'Ubaydullaah Mubaarakpooree said, **“This is the best explanation of *Jaam'i at-Tirmidhee* up until this time on the face of this earth and there is none similar to it.”**

As mentioned earlier, *Tuhfah* was originally printed in 4 volumes and upon completing two volumes, Imaam Mubaarakpooree's eyesight became weak. So to help him complete this monumental work, he enlisted the help of Shaykh-ul-Hadeeth 'Ubaydullaah Mubaarakpooree Rehmaanee.

MUQADDIMAH TUHFATUL-AHWADHEE

The Muhaddith also wrote a 2 volume Muqaddimah to *Tuhfah*. In it he included discussions on the sciences of Hadeeth, the books of Hadeeth, and statements and opinions regarding the Imaams of Hadeeth, as well as other important issues.

In the second volume, he mentioned issues concerning Imaam at-Tirmidhee, his biography, sciences related to his book that are very important for the one studying *Jaam'i at-Tirmidhee*. Also, throughout the 2 volumes, the Muhaddith included the biographies of approximately 155 Scholars and Imaams of Hadeeth, Tafaaseer, Fiqh and Lughah, as well as having a detailed index.

The Muhaddith, whilst writing this remarkable Muqaddimah, passed away and therefore leaving it incomplete, and so one of the illustrious students of the Muhaddith, Shaykh 'Abdus-Samad Hussainabaadee completed it.

TAHQEEQ AL-KALAAM FEE WAJOOB AL-QIRAA'H KHALF AL-IMAAM

This book again is unique and one of its kind. In it the Muhaddith answered all the evidences of the Ahnaaf comprehensively. It is 2 volumes. Recently, Shaykh Wasee-Ullaah 'Abbaas translated this book into 'Arabic, which is now available from Saudi 'Arabia.

ABKAAR AL-MANAN FEE TANQEED AATHAAR AS-SUNAN

This treatise was a direct answer to Shaykh Zaheer Ahsan Shauq an-Nimawee's book *Aathaar as-Sunan*. Nimawee wrote his *Aathaar as-Sunan* based upon the method of Haafidh Ibn Hajar, which he used to write *Buloogh al-Maraam*, and Nimawee in doing so attempted to answer *Buloogh al-Maraam* and have a counterpart for it for the Hanafee's. So Muhaddith Mubaarakpooree answered this well as the follow-ups of Nimawee, which he wrote to his *Aathaar as-Sunan* in *Abkaar* and in *Tuhfah*.

His other books include:

- **Shifaa al-Ghillal Fee Sharh Kitaab al-Illal**. This is printed with *Tuhfah* and it is an explanation of Imaam at-Tirmidhee's *Kitaab al-Illal*.
- **Noor al-Absaar**, and its 2 follow-ups: **Tanweer al-Absaar** and **Dhiyaa al-Absaar**.
- **Kitaab ul-Janaa'iz**.
- **Khayr al-Ma'aoon Fee Man'a al-Faraar Minat-Taa'oon**, and a follow up to this.
- **Al-Maqaalah al-Husnaa Fee Suniyyah al-Musaafahah Bal-Yad al-Yumnaa**, and a follow up to this.
- And this book, **al-Qawl as-Sadeed Feemaa Yata'alaq Bi-Takbeeraat al-'Eed**.

And others.

The Muhaddith died on the 16th of Shawwaal in 1353H (1925 ce) in Mubarakpoor. The historians wrote that there were so many people at his funeral that all the train stations leading into Mubarakpoor were all filled with people wanting to pray his funeral prayer. The historians also wrote that individuals from other sects and groups also came to pray his funeral prayer. May Allaah grant him Jannatul-Firdaws. Aameen.

Source: The Shaykh's book, *al-Qawl as-Sadeed Feemaa Yata'alaq Bi-Takbeeraat al-'Eed*.