



Ash-Shaykh Al-'Allaamah Badee-ud-Deen Shaah ar-Raashidee as-Sindhee

His Name and Lineage:

He is Sayyid Badee-ud-Deen Shaah ibn Ehsaanullaah ibn Rashidullaah Shaah ibn Rasheed-ud-Deen Shaah ibn Muhammad Yaaseen Shaah ibn Muhammad Raashid Shaah ar-Raashidee al-Hussainee.

His Birth:

Shaykh Badee-ud-Deen Shaah was born on the 15th of July 1925 ce (1342H). His birthplace is a town named Pir Chando (city of Sa'eedabad), Province Haalaa, which is at a distance of approximately 70 km from the city of Hyderabad.

His Education:

Shaykh Badee-ud-Deen's father, Ehsaanullaah Shaah, was also a scholar and a Muhaddith. He laid the foundation of a Madrasah in his hometown. It is here that Shaykh Badee-ud-Deen got his early religious education and was able to benefit from different teachers in various subjects. It is during his education here that he developed an interest in Uloom-ul-Hadeeth.

The Shaykh studied:

- *Arba'een an-Nawawee,*
- *Buloogh al-Maraam,*
- *Mishkaat,*
- Kutub as-Sittah,
- *Muwatta Imaam Maalik,*
- *Muwatta Imaam Muhammad and,*
- Parts of *Sharh Ma'anee al-Aathaar* of at-Tahaawee.

In Fiqh he studied up to *Hidaayah*, and in Usool of Fiqh up to *Talweeh*. He studied up to *Sharh Jaami'* in Nahw and a small part of *'Abdul-Ghaffoor*. In Sarf he studied all the books.

His Teachers:

The Shaykh also travelled outside his hometown to nurture this interest and to learn Hadeeth sciences from various scholars. Among them are:

- ash-Shaykh Muhammad Ismaa'eel ibn 'Abdul-Khaaliq al-Afghaanee as-Sindhee.
- ash-Shaykh Muhammad Madanee.
- ash-Shaykh Muhibullaah Shaah ar-Raashidee (Shaykh Badee-ud-Deen's older brother).
- ash-Shaykh Abul-Wafee Thana'ullaah Amritsaaree.
- al-Muhaddith Abu Muhammad 'Abdul-Haqq Bahawalpooree al-Muhaajir al-Makkee.
- ash-Shaykh al-'Allaamah 'Abdullaah Muhaddith Roparee.
- ash-Shaykh Abu Ishaq Naik Muhammad.
- The Muhaddith of his time, al-'Allaamah Abu Sa'eed Sharf-ud-Deen Dehlawee.

It is from al-'Allaamah Abu Sa'eed Sharf-ud-Deen Dehlawee that Shaykh Badee-ud-Deen received an Ijaazah and Sanad in Hadeeth. All of the above Mashaayikh were under the direct tutelage of Shaykh-ul-Qul Mian Nazeer Hussain Muhaddith Dehlawee. This is one way in which Shaykh Badee-ud-Deen Shaah was a student of Shaykh-ul-Qul Mian Dehlawee.

The Sanad of Shaykh-ul-Qul Sayyid Mian Dehlawee is famous as has been noted in various books, and this Sanad can be traced to Imaam al-Bukhaaree in seventeen (17) ways. And if one particular Sanad of Imaam al-Bukhaaree is taken, which is from the Tareekh of Imaam Makkee, then the Sanad of Shaykh Badee-ud-Deen Shaah can be traced back to the Prophet (sallallahu 'alayhi wa sallam) in 20 ways.

His Da'wah in Sindh:

After receiving Ijaazah from the scholars, Shaykh Badee-ud-Deen Shaah returned to his hometown and started Da'wah and teaching in Sindh. This was at a time when the Da'wah of the Qur'aan and the Sunnah was full of hardships, especially in Sindh. In those days, the majority of the general masses were associated with one peer (a religious person) or the other. It was the general belief that if the people give presents to their peer in the form of animal slaughtering, etc., then this is enough for their salvation. They believed that by doing so, the peer would take care of their affairs of this world and the Hereafter. This was dangerous ignorance and Shaykh Badee-ud-Deen Shaah voiced out against this uncompromisingly.

Initially, he busied himself with teaching and taught a lot of the scholars of Sindh, especially in the field Hadeeth, alongside his work in the field of Da'wah.

Shaykh Badee-ud-Deen was in a way the first 'Aalim to have done Da'wah work in his area. As mentioned earlier, the Sindh province was and still is home to some of the worst forms of Shirk. In light of this, it was very difficult to do Da'wah work there. However, Allaah gave him Tawfeeq, and even though he had to face many dangers, he went on with his Da'wah work.

There were assassination attempts, and many a time his opponents would complain to the governments and hence create problems for him. He was banned from speaking in public and put under house arrest on several occasions. All of this was the propaganda of his opponents that made Da'wah work difficult in its incipient stages. However, there were a few people who were upon the Sunnah. Once Shaykh Badee-ud-Deen Shaah was waiting at a train station so that he may go back to his town when he saw a man praying at the station with his hands on his chest and also raising his hands before and after the Rukoo'. Shaykh Badee-ud-Deen was really pleased to see a man upon the Sunnah and decided to meet him. At that very point, the train arrived. The train for his town came once a day. So he could either take the train and go back, or meet the man at the station in which case he would have to stay there for another day. But the people of the Sunnah were so few that he decided to leave the train and meet his companion.

His Struggles and Hardships:

As mentioned earlier, on several occasions there were assassination attempts on Shaykh Badee-ud-Deen's life. Even though he had to face severe opposition at times, he demonstrated patience and steadfastness throughout. The following incident shows his exemplary endurance and patience during his Da'wah work.

The Shaykh was once invited to give a lecture at a village that had only a few Salafiyyoon in it. The Shaykh went to the village walking a long distance since there were not that many means to commute otherwise at the time. When the Shaykh arrived at the village, the Imaam of the local Masjid opposed his visit. The Imaam gathered the feudal leaders and popular personalities of the village on his side and arrived at the Masjid with sticks and shovels and told the Salafiyyoon that they will not let them proceed with their programme. Nonetheless, the Salafiyyoon had a firm resolve to go ahead with the schedule even if that entailed much sacrifice. However, Shaykh Badee-ud-Deen Shaah forbid them from doing so since that would be detrimental to their Da'wah. One of the attendees suggested that they should hold the lecture in his house. So the Shaykh proceeded to his house and sat on the rooftop with his two or three companions sitting in front of him. The Shaykh started his lecture, and since Allaah had bestowed him with a loud voice, his lecture could be heard in the surrounding houses. The rumour that was spread amongst the general people was that the Shaykh speaks out against the Prophet (sallallaahu 'alayhi wa sallam). However, what the people heard was completely opposite to the rumours that were spread about him. He was presenting the Qur'aan and the Ahaadeeth of the Prophet (sallallaahu 'alayhi wa sallam). So one person came from the surrounding area to listen to him, then another, and another, and people kept coming from wherever his voice could reach. Shaykh Badee-ud-Deen Shaah kept lecturing for hours and hours and as a result of that, almost the whole village accepted ad-Da'watus-Salafiyyah. This event is a testimony to the patience of the Shaykh.

Other than this, there were numerous instances in the life of the Shaykh where graves were flattened. He was often challenged and accepted to debate with people of various groups. A lot of people would become Salafee at these debates and at times even scholars.

His Stay in Saudi 'Arabia:

Shaykh Badee-ud-Deen Shaah also lived in Saudi 'Arabia for about 5 years giving Duroos at the Haram in Makkah al-Mukarramah. His Duroos were on *Tafseer ibn Katheer* and *Saheeh al-Bukhaaree*. Other than those, he also gave a Dars in *al-Muhallah* by Ibn Hazm. For some time after that, he gave Dars at Daar-al-Hadeeth, Makkah, after which he lectured for 2 years at Mahad-ul-Haram al-Makkee, for which Shaykh 'Abdullaah ibn Humayd specially requested him. It was his Duroos there that earned him worldwide acclaim. Some of his lectures there were in 'Arabic and some in Urdu. These were extremely popular amongst the students of knowledge and they would travel far and wide to attend these. There are two Duroos that the Shaykh delivered at the Islaamic University of Madeenah that became very popular among the masses. One of them was against Tasawwuf (Sufism) and the other on the virtues of the Ahlul-Hadeeth. Both of these were presided by Shaykh 'Abdul-'Azeez ibn 'Abdullaah ibn Baaz. As a matter of fact, it was Shaykh 'Abdul-'Azeez ibn Baaz who invited Shaykh Badee-ud-Deen to give the Duroos. ash-Shaykh al-Muhaddith Muhammad Naasir-ud-Deen al-Albaanee was also present and praised the Duroos given by Shaykh Badee-ud-Deen Shaah. The 'Ulemaa' there were surprised at his religious acumen and especially by his command over Hadeeth sciences. They were also impressed by the number Ahaadeeth he had memorized with Isnaad and references.

Imaam of 'Ilm-ur-Rijaal:

The Shaykh also holds a special position in 'Ilm-ur-Rijaal (knowledge of the narrator's of Ahaadeeth). The greatest attestation to this is the words of Shaykh Thana'ullaah Amritsaaree at a conference before the independence of Pakistan. This conference was attended by many of the famous Mashaayikh of the Indian Subcontinent, and was presided by Shaykh Badee-ud-Deen Shaah. At the beginning of a speech given by Shaykh Thana'ullaah Amritsaaree, he said: **"I feel privileged to be speaking at an event presided by the Imaam of 'Ilm-ur-Rijaal."** Being given such a Tazkiyah from his teacher is indeed an attestation to the abilities of the Shaykh. He was indeed the flag holder of Tawheed and the Sunnah in the province of Sindh, and it is as if Allaah brought him to this world for this purpose.

His Zeal for Da'wah:

Throughout his time in Sindh, there were very few days that he would actually spend at home. He used to give Duroos almost everyday in some village or city. At times, he would be away from his home for more than a week, giving a lecture in one village and then straight away proceeding to another to do likewise. He used to give each of these Duroos with zeal and zest, and made sure he paid due attention to the aspects which required him to do so. His Da'wah sessions especially gained widespread acclaim in the desert area of Thar. Most of his travelling there involved extreme exhaustion, and even those who go there today, and with ample resources, will not deny this. However, the Shaykh sometimes used to spend about a month in a go in these regions calling people

towards Tawheed and the Sunnah. Resultantly, literally hundreds of villages in the Thar area embraced the Manhaj of Ahlul-Hadeeth.

His Characteristics:

Shaykh Badee-ud-Deen Shaah was a Muhaddith, a memorizer of Hadeeth with Asaaneed, and at the very least he used to know in which book and chapter you could find a particular Hadeeth. It was the habit of Shaykh Badee-ud-Deen not to let go of a new book until having read it from cover to cover. And since he had a tenacious memory, he memorized everything he read. He always corroborated his stance by using evidences from the Qur'aan and the Sunnah. Once during a Dars in Hyderabad, a Hanafee stood up and asked the Shaykh to prove the manner of his prayer using evidences only from *Saheeh al-Bukhaaree* and *Saheeh Muslim*. So at that time, Shaykh Badee-ud-Deen explained each and every step of the Salaah, from Takbeer-ut-Tahreemah to Salaam, using evidences only from the aforementioned books and that also by memory.

His Travels:

Whilst travelling, Shaykh Badee-ud-Deen Shaah either answered questions that were posed to him or when he saw that his companions are silent, he busied himself with the recitation of the Qur'aan. Sometimes when he left his house for a journey which was to last 3, 4 or 5 days, he used to begin reciting the Qur'aan, and when he would be returning, the people used to hear him reciting some of the last Soorahs (i.e. he used to finish reciting the Qur'aan on a journey which lasted just 3 or 4 days). He used to establish Qiyaam-ul-Layl throughout his life, no matter how late he came back from an event. He used to make sure that he got up for Tahajjud. At times, if he feared that he would not be able to wake up, he would pray Qiyaam-ul-Layl and then go to bed. When on a journey, he used to pray Qiyaam-ul-Layl on whatever he was riding on, as is proven from the Sunnah.

The Shaykh travelled to various countries such as the U.S. and some European states. Regarding a trip to Kuwait, the time that the Shaykh spent there, he would be fully occupied with knowledge-based activities. After Fajr, he would give a Dars on *Saheeh al-Bukhaaree*, after which he used to rest for a while. Dars in Mustalah from 11 in the morning till Dhuhur, and then Duroos after Dhuhur, 'Asr and Maghrib. And the people who used to drive him from one place to another in between these Duroos used to read books from Shaykh Badee-ud-Deen Shaah during these journeys. Many of the major scholars of the region took Ijaazah in Hadeeth from him. When the news that Shaykh Badee-ud-Deen Shaah was in Kuwait reached Saudi 'Arabia, a lot of the scholars and students from there travelled to Kuwait so as to meet him and benefit from him. All throughout this month, Shaykh Badee-ud-Deen only used to rest a couple of hours a day, and the rest of his time was either spent giving Duroos or answering questions. It is truly amazing at how Allaah enabled him to do so much work for Islaam. This is the blessing of Allaah that he bestows upon whomsoever He wills.

His Knowledge:

And all of this is because Allaah blessed Shaykh Badee-ud-Deen Shaah with an ocean of knowledge. Whenever one reads from the Shaykh or listen to his lectures, he sees the

characteristics of the ‘A’immah in him. Amongst others, one will see in him the reasoning skills of al-Haafidh ibn Hazm, the descriptive skills of Ibnul-Qayyim and the power of proof of Shaykhul-Islaam ibn Taymiyyah. When the students used to study Hadeeth or talk about Asaaneed, they used to see in him the likeness of major scholars in the field of Jarh wat-Ta’deel. Allaah blessed him with all these qualities, and hence people all throughout the world would benefit from his ‘Ilm. And due to the efforts of the Shaykh, the zeal and fervour with which people learnt ‘Aqeedah, Hadeeth and the Sunnah was not witnessed anywhere else in Pakistan.

His Memory:

Shaykh Badee-ud-Deen had an astounding memory.

It is mentioned in *Ramooz ar-Rashdiyyah*, which is a book regarding an interview with Shaykh Badee-ud-Deen Shaah, which he gave during the last years of his life:

“Question: How much time did it take you to memorize the Qur’aan, when did you memorize it and how many Ahaadeeth do you know by heart?

Answer: It was in 1948 ce, after the partition of the Subcontinent that I memorized the Qur’aan in about three months, although I was busy in other Da’wah activities. I can remember very well that I memorized Soorah an-Noor while travelling by camel [from Sa’eedabad].

I had been desiring to memorize the Qur’aan from three or four years ago, but firstly, I was indulged in so many activities, and secondly, I knew the Ahaadeeth regarding the consequence of forgetting the Qur’aan after memorizing it. Therefore, I did not have enough courage to start memorizing the Qur’aan. However, when the time for memorizing which Allaah (subhaanahu wa ta’aalaa) had fixed for me reached, my work became very easy for me. Also, a Hadeeth in *Jaam’i at-Tirmidhee* about memorizing really helped me in memorizing on a daily basis.

By the Grace of Allaah (ta’aalaa), this poor fellow [i.e. the Shaykh himself] was encouraged and memorized the Qur’aan from Soorah Hood to the end. As for the start of the Qur’aan, then I had already memorized the first Juz. So now I had to memorize from the second Juz to the end of Soorah Yoonus. It took me nine days to memorize from the second Juz to Soorah al-Maa’idah, two days to memorize Soorah al-Maa’idah, three days each to memorize Soorah al-An’aam and Soorah al-A’raaf, and the rest of the Soorahs, Soorah al-Anfaal, Soorah at-Tawbah, and Soorah Yoonus I memorized them in one day each. I did not miss any day memorizing in these twenty days.

As for Ahaadeeth, I do not claim to be a Haafidh, but by the Grace of Allaah (ta’aalaa), I know many Ahaadeeth relating to the daily matters of life with their respective references.”

His Library:

Shaykh Badee-ud-Deen’s library is indeed an exemplary one. There are between fifteen and twenty thousand books in this private library that include manuscripts and books,

some that run into several volumes. In his heart he had a special place for books, such that if he came across a new book he would try to buy it despite limited financial means. Some books people would give to him gratuitously, and he used to be very pleased when he received these gifts. If you open up a book from his library you will often see that it is filled with notes in the margin area and at other places. At times, these notes would criticize or corroborate what was written and at other times it would just be an elaboration of the points mentioned.

His Books and Publications:

There are about 150 of the Shaykh's own books and publications. Most of these are in 'Arabic while the rest are in Urdu and Sindhee. Shaykh Badee-ud-Deen Shaah had an equal command over all three of these languages. Furthermore, Allaah had also blessed him with some proficiency in understanding and speaking Persian. Some of his books are in such esoteric 'Arabic such that even some of the 'Arabs are unable to understand them unless they have a dictionary with them. For example, his book *al-Ujool*, which mentions 80 meanings of *Kalimah al-Ujoos*; understanding this book is not an easy endeavour. A lot of the 'Arab 'Ulemaa' have been astounded by the book, and found it hard to believe that an 'Ajme'e 'Aalim could write such a book. There is another book which he wrote on 'Aqeedah, only using words which do not have any dots in them. It is about 80 pages long and there are words in it that are even difficult to find in 'Arabic dictionaries. He also wrote a book in 'Arabic called *Wasool al-Alhaam Lasool al-Islaam* without using a single full stop.

His Works:

In 'Arabic

- Sharh Kitaab at-Tawheed (Sagheer), of Ibn Khuzaimah.
- Tafseer al-Qur'aan al-Kareem al-Musmaa Bil Intinbaat al-'Ajeeb Fee Ithbaat at-Tawheed Min Jaam'i Aayaat al-Kitaab an-Najeeb.
- Tahdheeb al-Aqwaal Feeman Lahu Tarjamah Fee Adhaar al-Bara Minar-Rijaal.
- Al-A'ajoozal Hidaayah al-A'ajooz.
- Wasool al-Alhaam Lasool al-Islaam.
- Munjid al-Mustajeez Lirawaayah as-Sunnah wal-Kitaab al-'Azeez.
- Juz Manzoom Fee Asmaa al-Mudalliseen.
- Jalaa al-Ainayn Bi-Tahqeeq Rawayaatal-Bukhaaree Fee Juz Raf-al-Yadayn.
- al-Qawl al-Lateef Fil Ahtajaaj Bil Hadeeth ad-Da'eef.
- Sareeh al-Muhmad Fee Wasl Ta'leeqaat Muwatta Imaam Muhammad.
- al-Ajaabah Ma'a al-Asabah Fee Tarteeb Ahaadeeth al-Bayhaaqee 'Ala Masaneed as-Sahaabah.
- at-Taweeb al-Hadeeth Tareekh al-Khateeb.
- Shuyookh al-Imaam al-Bayhaaqee.
- al-Jawaab ad-Dalaat An Masalah ath-Thalaath.
- al-Atwaam al-Mar'ashah Fee Bayaan Tahreefaat Ahlur-Ra'ee al-Mudhishah.

And many more.

In Urdu

- Tawheed al-Khaalis.
- Ittibaa' as-Sunnah.
- Tanqeed as-Sadeed Bir-Rasaalah Ijtihad wat-Taqleed.
- Nishaat al-'Abd Bi-Jahr Rabbana-Walakal-Hamd.
- Tareekh Ahlul-Hadeeth.
- The Imaam's 'Aqeedah should be Correct.
- The Methodology of Ahlul-Hadeeth and Taqleed.

And many more.

In Sindhee

- The Prayer of the Prophet.
- al-Waseeq Fee Jawaab al-Watheeq.
- at-Tanqeed al-Madhboot Fee Tasweed Tahreer al-Maboot.
- Tawheed ar-Rabbaanee Ya'nee Sachchee Musalamaanee, Parts one and two.
- at-Tafseel al-Jaleel Fee Abtaal at-Ta'weel al-'Aleel.
- Tameez at-Tayyib Minal-Khabeeth Bajawaab Tuhfaatal-Hadeeth.

Other than these, there are a lot of other books that he authored, the most important one being in the area of Tafseer. He started writing this Tafseer in Sindhee because there was no Salafee Tafseer written in it. He went ahead despite a lot of people requesting him to write it in 'Arabic since it will have a worldwide market. The Shaykh said that he was not looking for fame; rather, he wanted to write a Tafseer from which people of his area can benefit. The Shaykh was only able to write this Tafseer until Soorah Yoosuf, after which he passed away. Nine volumes of this Tafseer have already been published, the first one being the preface. The Tafseer of Soorah al-Faatihah is over 600 pages itself. It is expected that the rest of the Tafseer will be completed and published in 15 volumes (inshaa'Allaah). This Tafseer has been written according to the Salafee Manhaj. It is free from Dh'a'eef, Ghareeb or Israelite narrations. What is special about this Tafseer is that each Aayah is explained with Ahaadeeth, and that each explanation highlights the Salafee creed.

Once Shaykh Badee-ud-Deen Shaah received a letter with 5 questions from Multan inquiring about Tawassul and the Soofee concept of Wahdatul-Wajood. Shaykh Badee-ud-Deen began writing the answer to these five questions and this answer took the shape of a 600-page book which got published by the name of *Tawheed al-Khaalis*. When Shaykh Badee-ud-Deen Shaah was told about its publication, he expressed a desire for it to be translated into 'Arabic. About 300 pages of this book have been translated. This book will be inshaa'Allaah a gem in 'Aqeedah and these two issues in particular.

His Piety:

Shaykh Badee-ud-Deen Shaah did not pay much attention to the matters of this world. He owned land which ran over hundreds of acres but did not oversee the work on these fields since that would mean distancing himself from 'Ilm. So he would sublet that land and receive a percentage of the earnings from the land, but he never allowed himself to be detracted from his mission. Those who have met him are well aware of his high standing in 'Ilm.

ash-Shaykh al-Muhaddith Naasir-ud-Deen al-Albaanee once told the people of America to invite the Shaykh and benefit from his 'Ilm. Other Shuyookh who have also praised him include ash-Shaykh 'Abdul-'Azeez ibn Baaz and ash-Shaykh Rabee' ibn Haadee al-Madkhalee.

Allaah enabled him to work in the fields of Da'wah, research, teaching and other fields with which one can serve Islaam. His life was a reflection of the hadeeth: ***“In every age, there will be people who will uphold this Deen.”*** Hence, there will be people who will continue to learn, teach and spread the correct understanding of this Deen and oppose those who go against it. Allaah blessed Shaykh Badee-ud-Deen Shaah with these characteristics. All throughout his life he presented the concept of Tawheed in its pure form. We pray that Allaah makes the Shaykh a manifestation of the Du'aa' made by the Prophet (sallallaahu 'alayhi wa sallam) at Mina: ***“Yaa Allaah, brighten the face of the believer who listens to my Hadeeth, memorizes it and spreads it.”*** May Allaah give us all Tawfeeq.

His Students:

His Students number many, and some of the more well known amongst them are:

- ash-Shaykh al-Imaam Muqbil Ibn Haadee al-Waadi'ee al-Yamanee,
- ash-Shaykh al-Muhaddith Rabee' Ibn Haadee al-Madhkalee,
- ash-Shaykh Saleem Ibn 'Eed al-Hilaalee, who obtained Ijaazah from him
- ash-Shaykh 'Alee Hasan al-Halabee,
- ash-Shaykh 'Umar Ibn Muhammad Ibn 'Abdullaah as-Subayyal,
- ash-Shaykh 'Abdul-Qaadir Ibn Habeebullaah as-Sindhee,
- ash-Shaykh Shams-ud-Deen al-Afghaanee,
- ash-Shaykh Hamdee 'Abdul-Majeed as-Salafee Araaqee,
- ash-Shaykh Wasee-Ullaah ibn Muhammad 'Abbaas,

And many more, including his three sons.

His Death:

The Shaykh passed away in Karachi on 8th January 1996 ce (1416H), and was laid to rest in his ancestral hometown of Pir Chanda. A multitude of people arrived from various parts of the country for his funeral in Sa'eedabad. As a matter fact, after his funeral prayer was finished, another one had to be arranged because another crowd had arrived.

May Allaah enable to us to follow this path as well, and make us one of those who uphold the Qur'aan and the Sunnah and act upon it.

Source: An audio lecture by 'Abdullaah Naasir Rehmaanee.