

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ABOUT THE AUTHOR



ONE OF THE GREATEST SCHOLARS that the Syrian city of Aleppo—known in the Levant as “the city of scholars”—has ever known was the friend of Allah ﷺ, Imam ‘Abdallah b. Muḥammad Najīb Sirājuddīn al-Ḥalabī al-Ḥusaynī ؒ, an extraordinary saint who dedicated his entire life to the service of Islam. His qualities were many and his skills outstanding. Imam ‘Abdallah, known as “the Light of Aleppo,” was a renowned spiritual master of the Rifā‘ī path, an expert in Ḥanafī jurisprudence, a ḥāfiẓ and brilliant exegete of the Qur’an, as well as a scholar and ḥāfiẓ of Hadith, having memorised more than one hundred thousand traditions. He was most famous, however, for his immense and intense love for our master Muhammad ﷺ, the Messenger of Allah.



A descendant on his father’s side of the Prophet’s grandson ؑ, our master Ḥusayn b. ‘Alī b. Abī Ṭālib ؑ, Imam ‘Abdallah was born into an honourable and pious family on the verge of the collapse of the Ottoman Sultanate in 1923 CE. During his childhood, Imam ‘Abdallah was surrounded by the love and care of his father, the esteemed Shaykh Muḥammad Najīb Sirājuddīn al-Ḥusaynī ؒ who was himself a spiritual master, and a leading jurist, exegete of the Qur’an and scholar of Hadith.

Imam ‘Abdallah began his pursuit of knowledge at an early age and memorised the Qur’an when only thirteen years old under the guidance of his father. At that time, he was studying Hadith at the Islamic school of al-Khasrawiyya. There he studied under leading scholars of the time such as the great Imam Muḥammad Ibrāhīm al-Salqīnī ؒ, the saintly Shaykh ‘Isā al-Bayānūnī ؒ, Shaykh ‘Umar Mas‘ūd al-Ḥarīrī ؒ, Shaykh Fayḍallah al-Ayyūbī al-Kurdī ؒ, Shaykh Aḥmad al-Shammā‘ ؒ and several other prominent scholars. Imam ‘Abdallah also frequented other

scholars who did not teach at his school, such as Shaykh Aḥmad al-Kurdī رحمته and Shaykh Muḥammad Saʿīd al-Idlibī رحمته. As he remained in their proximity, the great scholar of Hadith and leading historian of Aleppo, Shaykh Muḥammad Rāghib al-Tabbākh رحمته, noticed his intelligence and intense devotion to the pursuit of knowledge and he decided to become his mentor.

He continued his studies under the supervision of his father, Shaykh Muḥammad Najīb Sirājuddīn who always attracted large crowds to his lessons. In this environment Imam ʿAbdallah was given the opportunity to further develop his skills and increase his knowledge and his fame as a scholar soon spread throughout Aleppo. He began teaching Islam in various Mosques, such as the Ḥamawī Mosque where he tutored one hour in the morning, four times a week. Soon he was asked to teach at various colleges including the Shaʿbāniyya School. He also taught many courses and lessons in various Mosques including his own where he continued to impart knowledge upon the masses even when the funds that provided his payment were stopped. Then came one year in which his father's age prevented him from continuing his classes. Imam ʿAbdallah, still only twenty-two years old, carried the heavy load of succeeding his father as a scholar. The demands of the public and the high level of his father's classes made this a great test for him, but by the grace of Allah رحمته he succeeded in it, and honouring this responsibility caused the admiration of the public for him. Following the vacuum caused by the closing of the Shaʿbāniyya Islamic school, Imam ʿAbdallah felt the need to found a large Islamic school in Aleppo that would take charge of training future scholars and preachers.

He decided to revive religious teaching by founding the School of Islamic Teachings in 1958 CE. Its program combined legal courses, Islamic spirituality, the life and qualities of the Messenger of Allah ﷺ as well as the sciences of Hadith. In addition, he founded a Qurʾan school whose mission it was to teach its students the Majestic Qurʾan. Generous scholarships were granted to the pupils in order to encourage the preservation of this knowledge.

Imam ʿAbdallah was known to be generous and helpful towards the poor, lenient towards the pupils of his school, and famed for his humility and devotion. As Imam ʿAbdallah became

the leading scholar of Aleppo, he conveyed in his classes the quintessence of Islamic legislation and spirituality. In a moving voice, he often spoke of love towards the Messenger of Allah ﷺ and the duty to follow his excellent manners. He promoted love for the Sunna and revived it in his behaviour and exhortations. His foremost student, son-in-law and biographer, Shaykh Nūr al-Dīn 'Itr, mentions that he was “extremely scrupulous and avoided any doubtful thing.”

Imam 'Abdallah ؒ was truly in love with the Messenger of Allah ﷺ. He did not cease pointing out his qualities, his ethics and the nobility of his status in nearness of Allah ﷻ, and did not accept anyone to be given the same importance as our master Muhammad ﷺ. In light of this incredible love Shaykh 'Abd al-Raḥmān al-Shāghūrī ؒ called him “the Pole of Prophetic love of our times.” Shaykh 'Alawī al-Mālikī al-Ḥasanī ؒ—the father of Shaykh Muḥammad b. 'Alawī ؒ—used to say about him: “This man is walking towards him [the Prophet ﷺ], even if it would be on his eyelashes.” Shaykh Aḥmad Hārūn ؒ used say to him: “You are surrounded by the vision of our master the Messenger of Allah ﷺ.” Ḥabīb 'Abd al-Qādir al-Saqqāf ؒ used to say about him: “It is obligatory upon every eye to see him.”

Imam 'Abdallah ؒ wrote more than thirty books dealing with Islamic spirituality, creed, ethics, and the noble manners of the Messenger of Allah ﷺ, the sciences of Hadith and exegesis of the Qur'an. One of his famous works is the book of which we have the translation before us today: *An Explanation of the Bayqūnī Poem in Hadith Terminology*.

- *Ḥawla Tafsīr Sūra al-Fātiḥa*
- *Ḥawla Tafsīr Sūra al-Hujurāt*
- *Ḥawla Tafsīr Sūra Qāf*
- *Ḥawla Tafsīr Sūra al-Mulk*
- *Ḥawla Tafsīr Sūra al-Insān*
- *Ḥawla Tafsīr Sūra al-'Alaq*
- *Ḥawla Tafsīr Sūra al-Kawthar*
- *Ḥawla Tafsīr Sūra al-Ikhlās*
- *Hadī al-Qur'ān al-Karīm ilā Ḥujja al-Burhān*
- *Hadī al-Qur'ān ilā Ma'rifa al-'Ulūm wal-Tafakkur*
- *Tilāwa al-Qur'ān al-Majīd*
- *Al-Taḡarrub ilā Allah Ta'ālā*

- **Shahāda Lā Ilāha Illā Allah, Muḥammad Rasūl Allah** ﷺ
(The Testimony of Faith: There is no god but God,
and Muhammad ﷺ is the Messenger of God)
- **Sayyidunā Muḥammad Rasūl Allah** ﷺ
(Our Master Muhammad ﷺ the Messenger of Allah)
- Al-Hadī al-Nabawī wal-Irshādāt al-Muḥammadiyya ﷺ
- Al-Ṣalāt fī al-Islām
- **Al-Ṣalāt ‘alā al-Nabī** ﷺ
(Sending Prayers upon the Prophet ﷺ)
- Ṣu‘ūd al-Aqwāl wa-Raf‘ al-‘Amāl
- Al-Du‘ā’
- Tarjama al-Shaykh Muḥammad Najīb Sirājuddīn al-Ḥusaynī
- Al-Īmān bi-‘Awālim al-Ukhrā wa-Mawāqifuhā
- Al-Īmān bil-Malā’ika wal-Baḥth Ḥawla ‘Ālam al-Jinn
- Al-Ad‘iyya wal-Adhkār al-Wārīda
- **Sharḥ al-Manzūma al-Bayqūniyya fī Muṣṭalaḥ al-Ḥadīth**
(An Explanation of the Bayquni Poem in Hadith Terminology)
- Ada‘iyya al-Ṣabāḥ wal-Masā’
- Manāsik al-Ḥajj wal-‘Umra
- Al-Ṣiyām
- Mawāqif Sayyidinā Muḥammad Rasūl Allah ﷺ ma‘a al-‘Ālam
- Durūs Ḥawla ba‘ḍ al-Tafsīr Āyāt al-Qur‘ān al-Karīm
- Al-Isrā’ wal-Mi‘rāj
- Hijra Rasūl Allah ﷺ
- Al-Īmān bil-Qaḍā’ wal-Qadar

Imam ‘Abdallah’s students were numerous, many of them becoming prominent scholars themselves, such as his son Shaykh Aḥmad Sirājuddīn, his nephew and son-in-law Shaykh Nūr al-Dīn ‘Itr, Shaykh Sāmīr al-Nass, Shaykh Muḥammad ‘Awwāma and Shaykh Muḥammad al-Nīnowy, may Allah preserve them.

Following a surgical operation carried out towards the end of his life, the health of Imam ‘Abdallah deteriorated. On the 4th of March 2002 CE [1422 H.] he returned to his Lord. The news of his passing was announced throughout the Muslim world and covered it with a veil of sorrow. Imam ‘Abdallah b. Muḥammad Najīb Sirājuddīn al-Ḥalabī al-Ḥusaynī ﷺ was buried in the Sha‘bāniyya complex, next to the graves of its Ottoman founders.

May Allah sanctify the noble Imam’s secret

