

# **The Opinion of the hanafee scholars Regarding Ahlul-Hadeeth**

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**al-Allaamah al-Imaam  
Badee ud deen Shah  
ar-Raashidee  
as-Sindhee  
(1416H)**

**Khutbaat Raashidiyyah (pg.177+)**

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What follows is a translation of lecture of Imaam Sayyid Badee ud deen Shah ar-Raashidee as-Sindhee, which he delivered in 1988ce.

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All Praise is due to Allaah, we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomsoever has been guided by Allaah, none can misguide him, and whomsoever has been misguided by Allaah, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allaah, alone, without partner or associate. I further bear witness that Muhammad is His true slave and Messenger. May Allaah, the Exalted, bestow His peace and blessings on the final Prophet Muhammad, upon his good and pure family, and upon all of his noble companions.

To proceed

Today the 6<sup>th</sup> annual Seeratun-Nabee conference of the Jamiyyah Ahlul Hadeeth Sindh is beginning and Allaah has blessed the Ahlul hadeeth youth of New Sa'eedabaad in organising it, every year they sacrifice via their pure intentions and take charge of the organising, may Allaah accept their efforts and sacrifice and grant them further reasons for sacrifices. Ameen

## **The Belief of Ahlul Hadeeth**

The Ahlul Hadeeth are the slaves of One Allaah, the King of Kings and the owner of the heavens and earth. Their basic belief is that every type of bodily or worship by giving money should be done to see his pleasure. Allaah has mentioned the belief of their leader, Muhammad (Sallallahu Alayhee Wasalam) in the Quraan as,

**“Say: "Verily, my prayer, my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Alamîn (mankind, jinns and all that exists).” (Soorah al-Ana’am (6):162)**

ie oh Prophet (Sallallahu Alayhee Wasalam) openly mention your belief that, my every type of worship and servitude, physical or of wealth ie praying, sacrificing and similarly my living ie my whole life and my dying is solely for obtaining the pleasure of Allaah. So no one has any part In my whole life even whether it is in actions and I have been ordered with this belief from my Lord from which I am the first to believe. Hence this is the belief of the Muhammady group Ahlul Hadeeth. By this they only follow the Messenger of Allaah (Sallallahu Alayhee Wasalam) and they only hold following him obligatory upon themselves and only consider his sayings and actions as the sharee’ah.

By attributing themselves only to him they refer (or call) themselves Muhammady or refer to themselves as Ahlul Hadeeth (those who expound the Quraan and hadeeth) by attributing themselves to the message he (Sallallahu Alayhee Wasalam) brought ie the Quraan and its explanation the hadeeth or Ahlus Sunnah (those who follow the way of the Messenger (Sallallahu Alayhee Wasalam)) or Muhaddith (those who mention the Quraan and Hadeeth) or call themselves the People of al-Athar rather they would be proud in doing so.

And why should they not? As from the companions and may Allaah be pleased with them all till now all in all of them would follow the Messenger (Sallallahu Alayhee Wasalam) and they used be proud in attributing themselves to him and they would dislike attributing themselves to others.

Hence once Mu'awiyah (Radhiallaahu Anhu) said to Messenger of Allaah (Sallallahu Alayhee Wasalam)'s uncle (son) his cousin brother, the scholar with actions and explainer of the Quraan Abdullaah ibn Abbaas (Radhiallaahu Anhuma),

*“Are you upon the group of Ibn Abee Taalib?”*

*he replied,*

*“No I am not with Alee or with Ibn Affaans group”*

*so then Mu'awiyah (Radhiallaahu Anhu) asked,*

*“Then whose group are you upon?”*

*upon this he (Abdullaah ibn Abbaas) replied that,*

*“I am upon the group of Muhammad Messenger of Allaah (Sallallahu Alayhee Wasalam).”*

(al-Mataalib al-A'aliyyah Bz-Zawaa'id al-Masaneed ath-Thamaaniyyah 3/74 of Haafidh Ibn Hajr)

ie the Ahlul Hadeeth do not hold it to correct to attribute themselves to anyone from amongst the ummah from all the personal attributions that are widespread today in the world and this group only attributes itself to the great Imaam, the great teacher and the great leader Muhammad Messenger of Allaah (Sallallahu Alayhee Wasalam).

Whenever madhabs (schools of thought, that people used to attribute themselves to) were mentioned in front of Imaam Abu Bakr ibn Shaheen (d.375) he would say,

***“my Madhab is Muhammady”*** (Tadhkirratul-Hufaadh 3/988)

Imaam Muhammad bin Dawood at-Taymee al-Mundhalaawee (d.901H) said,

***“We do not have any Shaikh except the Messenger of Allaah (Sallallahu Alayhee Wasalam)”*** (Shadhraat adh-Dhahab 8/10)

so the group whose leader himself is the Messenger of Allaah (Sallallahu Alayhee Wasalam) then what high status and virtues must that group have? And what excellence will that group have in comparison to other groups and every person of understanding can judge this.

Dear audience the similitude is famous, “The virtue which the enemies bear witness too.” The opponents whilst referring to Ahlul Hadeeth with different titles also continuously forge various type of allegations on them. However they should think what opinions their forefather expressed concerning this group, here I will just mention the testimonies of the hanafee scholars.

The Opinion of the Hanafee Scholars regarding the Ahlul Hadeeth

### **1. Qadhee Abu Yoosuf Ya’qoob bin Ibraaheem al-Koofee**

The foremost student of Imaam Abu Haneefah and the great pillar of the hanafee madhab, Qadhee Abu Yoosuf Ya’qoob bin Ibraaheem al-Koofee whilst addressing the Ahlul Hadeeth said,

“There is no one on the earth better than you as when you come and go you are always listening to the hadeeth of the Messenger of Allaah (Sallallahu Alayhee Wasalam)” (Sharf Ashaabul-Hadeeth pg.49 of Khateeb)

ie the Qaadhee is clarifying the best knowledge is of hadeeth as this is the explanation of the speech of the Lord (ie the Quraan). So tell us can there be a better group than the group who hold such a position and policy?

### **2. Allaamah Kamaal ud deen bin al-Humaam**

The Mujtahid of hanafee madhab, Allaamah Kamaal ud deen bin al-Humaam in his reputable book Fath ul-Qadeer Sharh al-Hidaayah (1/159) mentions Ahlul Hadeeth with the following words,

“May Allaah forgive the Ahlul Hadeeth”

### **3. Sayyid Ahmad Tahtawee (d.1231H)**

The famous jurist Sayyid Ahmad Tahtawee (d.1231H) said in his notes to Durr al-Mukhtaar (4/153)

“everyone from each sect claims they are upon the straight path but this is not established by just a claim or established by defective delusions and statements of pretence rather it is done by referring to the experts and the scholars of hadeeth who collated the authentic ahadeeth from the commands of the Messenger of Allaah (Sallallahu Alayhee Wasalam), his sayings and actions, his movements and the places he had been, the affairs of the companions, the muhaajiroon (the migrants from Makkah to Madeenah) and the Ansaar (the helpers of Madeenah) and those who follow them in goodness from the likes of al-Imaam al-Bukhaari, Muslim and others from amongst the well known trustworthy ones, upon whom people of the east and west are agreed upon as to what has been transmitted in their books from the commands of the Prophet (Sallallahu Alayhee Wasalam) and his companions (Radhiallaahu Anhuma). Thereafter looking at what has been mentioned we will find which group is upon the truth and are upon his way in regards to principles and subsidiary issues and only then will it be decided (who is on the straight path). And this is the criterion between the truth and falsehood and that which distinguishes who is upon the straight path and who is on paths to its left and right.”

Dear spectators, we find clearly from the quote of Tahtawee that the Ahlul hadeeth and the ones on the straight path and the saved sect from amongst the 73 sects are those who are upon the way of Ahlul Hadeeth and it this methodology which is the criterion for the truth and falsehood.

### **4. Allaamah Muhammad bin Aabideen bin Shaamee**

The famous muftee of the hanafees Allaamah Muhammad bin Aabideen bin Shaamee whose book Radd al-Mukhtaar Sharh Durr al-Mukhtaar is well known, writes in his book A'qood al-Laalee Fil-Asaaneed al-A'waalee al-Masoor (pg.11),

“It is reported in ad-Darr al-Manthoor from Sufyaan ibn Uyainah who in the explanation of as-Saaliheen from the saying of Allaah, “(Wash-Shuhada Was-Saaliheen (Nisaa (4):69) “The martyrs and the righteous..”

said they are Ahlul-Hadeeth, this is also mentioned in Masaalik al-Abraar Ilaa Ahadeeth an-Nabee al-Mukhtaar of Kauraanee, may Allaah be please with them and may he bless us with their blessings and may he judge us with them on (on the day of judgement) and may we die upon love for them.”

Dear spectators, pay heed as to manner in which Allaamah Shamee is praising the Ahlul Hadeeth and is establishing their magnificence that they are the group of the righteous and those who will receive the benefits from Allaah.

### **5. Allaamah Muhammad Taahir Pattnee Hindhee**

writes in Majma'a Bahaar al-Anwaar Fee Gharaa'ib at-Tanzeel Wal-Lataa'if al-Akhbaar (pg.356),

“So if you were to say what makes you so bold that you are on the straight path as every sect claims they are upon it, then I will say the scholars of hadeeth who have collated the authentic ahadeeth from the commands of the Messenger of Allaah (Sallallahu Alayhee Wasalam) from his actions and sayings and from the actions of the companions for example the six most authentic books which the people of east and west are agreed upon their authenticity and their explanations like Khattabee's and Nawawee's and they also agree that a decision will only be made after looking at them as to who is holding onto the path and is firm upon it.”

### **6. Allaamah Ahmad Mustafa Taash Kubraa Zaadah**

says concerning the Ahlul Hadeeth in his book Miftah as-Sa'adah Wa Misbah as-Siyaadah (2/129-130),

“We will mention the people of the 6 books (ie hadeeth) and also briefly those upon their way so that we may honoured from their mentioning and may we receive benefit from their blessings because they were the forbearers of the religion, the Scholars of Islaam and preservers of the Sunnah and treasurers of hadeeth, their names have much blessings that by mentioning their attributes invocations are accepted.”

### **7. Abu Ja'afar at-Tahaawee**

The famous Imaam of the hanafee madhab Abu Ja'afar at-Tahaawee that when it was mentioned to him by a scholar that he was being seen amongst the ranks of Ahlul Hadeeth he answered him,

“This is from the blessings and favours of Allaah.” (Leesaan ul-Meezaan 1/289)

Meaning Imaam Tahaawee is testifying that being upon the way of Ahlul Hadeeth is result of the blessings and favours of Allaah.

### **8. Allaamah Fakhar ud deen Zaraadee Dehlawee (d.748)**

He said in Usool as-Sama'a,

“Know that Ahlus Sunnah wal-Jam'ah is divided into 3 groups, the jurists, the scholars of hadeeth and the soofee's. The jurists call the scholars of hadeeth as the literalists, as they do not agree on one report and are constantly seeking authentic chains. As for the jurists then they have named themselves as the people of opinion and they act upon opinions and they reject the lone reports. According to them they act on the extrapolations in opposition to the lone reports from the trustworthy narrators and they hold this to be permissible whereas with the scholars of hadeeth this is not acceptable.” (Nazhatal Khawaatir 2/102)

meaning if a hadeeth is a lone report yet its chain is authentic and sound they (the Ahlul Hadeeth) accept this and refute that which opposes it from opinion, analogical reasoning and extrapolations.

Dear spectators pay attention to the analysis of the Allaamah as to how the methodology of the Ahlul Hadeeth is clear and manifest with regards to the ahadeeth.

### **9. Abdul Jabbaar al-Kamaaswee**

The thirteenth century scholar Abdul Jabbaar al-Kamaaswee said I am hanafee but not bigoted or staunch, (he said),

“they hold that the scholars of hadeeth and the literalists (Ahludh-Dhaahir) are the shadows of the companions of the Messenger of Allaah (Sallallahu Alayhee Wasalam) so whoever follows them from amongst the general or specific people then they are saved and they are the Ahlus Sunnah Wal-Jama'ah.” (Nazhatal-Khawaatir 1/337)

### **10. Mulla Alee Qaaree**

The famous hanafee scholar Mulla Alee Qaaree mentions in his al-Mawdhoo'at al-Kubraa (pg.44) from Abul-Fadhal A'araqee that's,

“It is not permissible for anyone to copy ahadeeth from the books who has this attribute even if it is from the Saheehain (ie Bukhaari and Muslim) up until you do not have them read from the Ahlul Hadeeth.”

Meaning the knowledge of hadeeth on which the religion revolves around, via which the Quraan can be understood then, hence to



understand them (ie the ahadeeth) and their conditions of authenticity and to act upon them they must be presented to the Ahlul Hadeeth.

And on pg. 356,

“then there is no reliance on that which has been mentioned in Nihaayah or Baqayyah Sharh Hidaayah as they themselves were not Ahlul Hadeeth or the chain of the hadeeth from where they quoted it from.”

Meaning in order to distinguish the authenticity of hadeeth, the narrations of Ahlul Hadeeth and their principles are considered to be the criterion.

### **11. Allaamah Badr ud deen Aynee**

The leader of the hanafee scholars, Allaamah Badr ud deen Aynee in his Umdatul-Qaaree Sharh Saheeh al-Bukhaari (14/164) in expalantion of the hadeeth, “A group from amongst my ummah will always remain upon the truth...” brings the statement of Imaam Ahmad bin Hanbal that they are the Ahlul Hadeeth and if it is not them then I do not know who they are. Meaning that these attributes are not possessed by any other group.

### **12. Allaamah Abul-Hasanaat Abdul Hayy Lucknowee**

From the respected hanafee scholars of the sub-continent, Allaamah Abul-Hasanaat Abdul Hayy Lucknowee writes in Imaam al-Kalaam pg.216

““Whoever looks with the looks of justice and delves in the oceans of jurisprudence and principles (Fiqh and Usool) then he will know with certain knowledge that most of the subsidiary and issues of principle the scholars differ upon then from them the school (of thought) of the scholars of hadeeth is more stronger than other schools of thought and when I traverse parts (issues) that are differed upon then I find the statement of the scholars of hadeeth to be the closest to the truth and for Allaah is their amazement and to his gratitude and why should there not be as they are the inheritors of the prophets and the true inheritors of his sharee’ah and may Allaah counts us from amongst them and may we die upon love for them and their ways.”<sup>1</sup>

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<sup>1</sup> (Translators note: Imaam Badee ud deen Sindhee said in another lecture, “People this requires attention that Maulana Lucknowee an eminent scholar of the hanafees is saying how he favours the people of hadeeth hence it is obligatory upon every Muslim to join the saved group and save himself from the troubles of the other schools of thought and act upon the verse of do not follow other paths which will take you away from my path because it is this group who act upon the following verse, “O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything

### **13. Allaamah Abdul Azeez Parhiyaarwee Multaanee**

he writes in his *Kauthar an-Nabee* pg.2 from Shaikh Ibn Arab Haatimee,

“The scholars of the inheritors of the prophets and they are the Ahlul-Hadeeth.”

And he also transmits from Imaam Ahmad bin Hanbal the group which is mentioned in the hadeeth, “They will always remain upon the truth until judgement day even whilst opposition,” that this refers to the Ahlul Hadeeth group. He transmitted from Ibn A’asaakir Abul-Qaasim Thaabit bin Ahmad Baghdaadee that he said,

“I saw Muhammad Zinjaanee in a dream, he said to me oh Abul Qaasim, Allaah makes a house in paradise for every gathering of the Ahlul Hadeeth.”

### **14. Allaamah Zakariyyah Khandhelwee.**

Allaamah Zakariyyah Khandhelwee in his *Awjazul-Masaalik Ilaa Muwatta Imaam Maalik* (pg.7), in explanation of the hadeeth, “The people the most closest to the Messenger of Allaah (Sallallahu Alayhee Wasalam) on the day of judgement will be those who abundantly send salutations upon him.” Mentions the statement of Imaam Ibn Hibbaan,

“It is clear from this hadeeth the most closest to the Messenger of Allaah (Sallallahu Alayhee Wasalam) are the Ahlul Hadeeth because there is no other group who sends salutation upon the Messenger of Allaah (Sallallahu Alayhee Wasalam) more abundantly than them.”

Meaning whilst reading, listening and narrating ahadeeth they are always sending salutations. He also transmits from Imaam Ibn A’asaakir,

“This glad tiding is for the Ahlul Hadeeth may Allaah give them more success and he has granted them his great favour.”

### **15. Allaamah Sayyid Anwar Shah Kashmiri**

Allaamah Sayyid Anwar Shah Kashmiri re-iterates a couplet of praise for the Ahlul Hadeeth as mentioned from the pious predecessors,

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amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination” (Soorah an-Nisaa (4):59) (from a lecture delivered in 1945ce in Bataallah, India, see *Khutbaat Raashidiyyah* pg.61)

“The Ahlul Hadeeth then they are from the family of the Prophet - although they did not accompany him but they accompanied his companions.”

**16. Allaamah Muhammad Idrees Khandhelwee**

Allaamah Muhammad Idrees Khandhelwee in the beginning of at-Ta'leeq as-Sabeeh Sharh Mishkaat al-Masabeeh after mentioning the above couplet writes,

“May Allaah judge us with them and may we die in love with them and their ways.”

**17. Allaamah Ashraf Alee Thanwee**

Allaamah Ashraf Alee Thanwee in his Fataawa Ashrafiyyah (4/89) in mentioning the credentials of Ahlul Hadeeth says,

“The Ahlul Hadeeth separated and categorised the authentic, weak, hadeeth missing the companions and disconnected ahadeeth and compiled sciences such names of men, trustworthiness, praise and criticism and during this period the 6 most authentic books of hadeeth were collated.”

Meaning the Ahlul hadeeth have the expertise and knowledge ahadeeth upon which the religion is based upon, the rest are just depended upon them.

**18. Allaamah Abdul-Qaadir Qurashee**

Allaamah Abdul-Qaadir Qurashee in his al-Jauhar al-Mudheeyah Fee Tabaqaat al-Hanafiiyyah (2/432) says the following invocative words regarding the Ahlul Hadeeth,

“May Allaah have mercy on the Muslims who are the Ahlul Hadeeth, the people of reports(Ahlul-Athar) and intellect.”

**19. Allaamah Alee bin Uthmaan al-Mardiyaanee ibn al-Turkmaanee (d.819)**

Allaamah Lucknowee the author of al-Fawaa'id al-Baheeyah Fee Taraajim al-Hanafiiyyah (pg.123) writes for Allaamah Alee bin Uthmaan al-Mardiyaanee ibn al-Turkmaanee,

“He had extreme love for hadeeth its people (ie the Ahlul Hadeeth)”

**20. Abdul Azeez al-Halwaanee (d.844)**

and he (Lucknowee in his al-Fawaa'id al-Baheeyah) writes on (pg.96) for the leader of the hanafees Abdul Azeez al-Halwaanee,

“He revered hadeeth ad its people.”

So we hope the current day hanafees whilst following the footsteps of their elders will abandon animosity towards the Ahlul Hadeeth and love them.

**21. Allaamah Muhammad bin Hussain Bakr Khawaairzada Bukhaari (d.633)**

and (Lucknowee in his al-Fawaa'id al-Baheeyah) writes on (pg.164) for Allaamah Muhammad bin Hussain Bakr Khawaairzada Bukhaari,

“He was receptive of hadeeth and its people.”

**22. Shaikh Muhi ud deen Muhammad Sulaimaan al-Kafaijee (d.832)**

and (Lucknowee in his al-Fawaa'id al-Baheeyah) writes on (pg.170) writes for Shaikh Muhi ud deen Muhammad Sulaimaan al-Kafaijee,

“He would have love the Ahlul-Hadeeth.”

**23. Rasheed Ahmad Gangohee**

Finally we present the statement of the famous guide from Deoband and respected elder Allaamah Rasheed Ahmad Gangohee he said,

“Most of the general muqallids (blind followers) and even the learned ones are so staunch and bigoted that if they were to hear a verse or hadeeth in opposition to the statement (of their) mujtahid their hearts do not openly accept rather theirs hearts firstly disapprove and then they begin to worry about figuratively explaining it no matter how far fetched (the evidence is from the issue) and even if the stronger evidence is contradictory rather the evidence of the mujtahid is probably nothing except analogical reasoning, but even if they did not have the intention of figuratively explaining it they will consider it necessary do so in order to uphold victory for their madhab. Their heart does not accept that they leave the statement of mujtahid and act upon the authentic clear hadeeth. On some issues of Sunnah where there are differences for example saying Ameen loudly they come to stage of fighting and hitting and this was no the case in the first three generations but they were agreed to ask whoever they wished. Hence consensus has been mentioned on this issue that to leave the four madhabs and to chose another particular madhab is impermissible ie it is not permissible to act on any issue that opposes the four madhabs because the truth is within the circle of the four madhabs however there is no evidence for this because the literalists (Ahludh-Dhaahir) have been around in every era and it is also not necessary that all of them

were people of desire and hence stayed away from this agreement. Secondly even if the consensus is established then there has never been consensus on the taqleed of one person.”

Dear spectators, after listening to the statements of these elders of the hanafee madhabs inshallaah you will not believe the opponents objections, allegations and incorrect statements against the Ahlul Hadeeth. The people Allaah chose specifically to preserve the Sunnah of the Messenger of Allaah (Sallallahu Alayhee Wasalam) and his statements by acting upon them, enmity towards them is enmity of the Sunnah. It is with this intent the Jamiyyah Ahlul Hadeeth of Sindh organise this conference annually so that you know the truth of your methodology and answer the incorrect allegations brought by the opponents and also expose the truth in front of those people who just listen to the allegations of the opponents and begin to hate the Ahlul Hadeeth and think they are a new group. Hence every year the group grows and there is more workmanship. So when these people see the analyse the work of the Ahlul Hadeeth and look at their manner of giving dawah and listen to their sermons they open their eyes and their hearts testify that this is the truth and what is correct and slowly b slowly they begin to the accept it.

In order to facilitate this methodology to he general and specific people, Jamiyyah Ahlul Hadeeth Sindh has established numerous institutes and we want to establish an institute by the name of Jaam’e Raashidiyyah and all praise be to Allaah we also have some land for which we also have plans drawn up. It is incumbent upon the whole of Jamiyyah Ahlul Hadeeth Sindh to progress this project to its end as it is the saying of Allaah, “to help each other in righteousness and piety.” (al-Ma’aidah) and they should hasten to participate in this as from all of the tasks this task is the most important. Inshallaah many upholders and servants of Tawheed and Sunnah will graduate from Jaam’e Raashidiyyah and will spread the message of Ahlul Hadeeth to every corner and spread the slogan of “Allaah said and his Messenger said....” throughout Sindh.

Our responsibility is according to our capability to sacrifice and establish its foundations according to the current plans and it is only that we need to move that Inshallaah the rest will be from Allaah and the affair will begin and continue via the hands of his righteous people and I hope it begins in this conference.

I am grateful to you all for attending and for participating in this conference I pray to Allaah that he grants us the ability to listen to the message of the Quraan and hadeeth, in accepting and acting upon in during our lives. Ameen.