

CLARIFICATION THAT THE

ahlul-hadeeth

ARE THE SAVED SECT AND VICTORIOUS GROUP

SHAYKH FAWZEE IBN 'ABDULLAAH AL-ATHAREE

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Shaykh Fawzee Ibn 'Abdullaah al-Atharee

Translation by Maaz Qureshi

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Stated Imaam Aboo 'Amr 'Abdur-Rahmaan Ibn 'Amr al-Awzaa'ee (d.179H) - رضي الله عنه, "Stick to the *aathaar* of those who have preceded (*man salaf*), even if the people reject you. And beware of the opinions of men, even if they beautify it for you with speech. So the affair is young and you are upon a Straight Path with regards to it."

Saheeh: Related by al-Bayhaqee in *al-Madkhal* (no. 233), al-Khateeb in *Sharaf Ashaabul-Hadeeth* (no. 6), Ibn 'Abdul-Barr in *al-Jaami'* (1/170), by way of al-'Abbaas Ibnul-Waleed from his father. I say: Its *isnaad* is *saheeh*.

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مُقَدِّمَةٌ

INTRODUCTION

All praise is due to Allaah, we praise Him, seek His aid and His forgiveness. We seek refuge with Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is no deity worthy of worship besides Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٦٢﴾ ﴾

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.” [Soorah Aali-'Imraan 3:102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٠٦﴾ ﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwaa, Eve), and from them both He created many men and women and fear Allaah though Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [Sooratun-Nisaa' 4:1]

﴿ يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللّٰهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ اَعْمَالَكُمْ
 وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿٧١﴾ ﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).”

[Sooratul-Ahzaab 33:70-71]

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (ﷺ). And the worst of affairs are the newly-invented matters, every newly invented matter is an innovation, every innovation is misguidance and all misguidance is in the Fire.

So Allaah (ﷻ) sent the Prophet Muhammad (ﷺ) at an interval between the Prophets and at a time when the people were divided. They did not know anything about the Religion of Allaah. Rather, the evidence for what these people took as deities besides Allaah is found in what Allaah mentioned about them,

﴿ بَلْ قَالُوْا اِنَّا وَجَدْنَا اٰبَاءَنَا عَلٰى اُمَّةٍ وَّاِنَّا عَلٰى اٰثَرِهِمْ مُّهْتَدُوْنَ ﴿٤٣﴾ ﴾

“Rather, they say: We found our forefathers upon a religion, and we shall take their footsteps as guidance.” [Sooratur-Zukhruf 43:22]

And their laws with regards to disagreement and differing involved relegating judgement to the opinions of men and ruling with that for which Allaah had sent down no authority.¹

So Allaah brought guidance from misguidance through this noble Prophet (ﷺ), through him He gave sight to the blind and reunited those who had split up. And the people came to live under the shade of this Religion, the

¹ Refer to *Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bida'* (1/7) by Dr. Ibraaheem ar-Ruhaylee.

pure *'aqeedah*, through His blessing. So they did not worship anyone besides Allaah, nor did they fear anyone besides Him alone. And they did not refer to judgement of anything from the affairs of their Religion or their worldly life to anyone besides Allaah (ﷻ) and His Messenger (ﷺ).

Indeed, the legislation from Allaah for this *Ummah* was sent down to the Prophet (ﷺ) by way of the *wahyayn* (two revelations): the Book and the *Sunnah*.

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ ﴾

“And he does not speak from his own desire. Indeed, it is revelation revealed to him.” [Sooratun-Najm 53:3-4]

And Allaah (ﷻ) did not take His Prophet (ﷺ) away, except after completing the Religion for him and for this *Ummah*. So He sent down upon him before his death in the months of the Farewell Pilgrimage the statement,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

“Today I have perfected for you your Religion, and I have completed My favour upon you, and I have chosen *Islaam* as your Religion.” [Sooratul-Maa'idah 5:3]

So the perfection of the Religion is from the greatest blessings of Allaah upon this *Ummah*. Due to this, the Jews were envious of the Muslims due to this *ayah* as is related by al-Bukhaaree in his *Saheeh* (1/105) and Muslim in his *Saheeh* (4/2312), ‘A man from the Jews came to ‘Umar (رضي الله عنه) and said, “There is an *ayah* in your Book that you recite, if it was revealed upon us, the Jews would have taken that as a day of celebration.” He said, “And which *ayah* is that?” He recited, “Today I have perfected for you your Religion, and I have completed My favour upon you, and I have chosen *Islaam* as your Religion.”

, Said Ibn 'Abbaas (رضي الله عنه) in explanation of this *aayah*, "Allaah informed His Prophet (ﷺ) and the Believers that He had perfected *eemaan* for them. So they were no longer in need of adding to it, ever. And Allaah completed it and there would never be any deficiency in it, ever. And Allaah was pleased with it and he would never be displeased with it, ever."¹

And the Prophet (ﷺ) informed that he had left this *Ummah* upon a clear path, no one deviates from it except that he is destroyed.² So from Abid-Dardaa' (رضي الله عنه), from the Prophet (ﷺ) who said, "By Allaah, I have left you upon a clear white path. Its night and day are the same."³

Stated Abud-Dardaa' (رضي الله عنه), "The Messenger of Allaah (ﷺ) spoke the truth. He left us upon a clear white path. Its night and day are the same." And there occurs in the *hadeeth* of al-'Irbaad Ibn Saariyah (رضي الله عنه), that the Prophet (ﷺ) said, "No one deviates from it after me, except that he is destroyed."⁴

So once that has been affirmed, then it is not permissible for a Muslim to add into the Religion of Allaah that which is not from it, nor is it permissible for him to worship Allaah, except with that which has been prescribed by Allaah and His Messenger (ﷺ). Rather, it is obligatory upon all of the Muslims to submit to the command of Allaah and His Messenger and to follow the Book and the *Sunnah*. They must not innovate into the Religion that which has not been permitted by Allaah, nor prescribed by His Messenger (ﷺ), even if the people see it as something good and consider it an adornment for themselves; because the Religion has been perfected, and there is nothing outside of it, except innovation and misguidance. Allaah (ﷻ) said,

﴿ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ﴾

¹ Refer to *Tafseer Ibn Katheer* (2/12).

² Refer to *Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bida'* (1/8) by Dr. Ibraaheem ar-Ruhaylee.

³ **Hasan:** Related by Ibn Maajah (1/4) and Ibn Abee 'Aasim in *as-Sunnah* (p. 26); it was declared *hasan* by al-Albaanee in *Saheeh Ibn Maajah* (1/6).

⁴ **Hasan:** Related by Ahmad in *al-Musnad* (4/126), Ibn Maajah (1/16) and Ibn Abee 'Aasim in *as-Sunnah* (p. 26).

“And what is there after the truth, except misguidance?”

[Soorah Yoonus 10:32]

Due to that, the Companions of the Prophet (ﷺ) were the best of the people in holding onto the *Sharee'ah* and stopping at the texts, because they knew their meanings. So they knew that the Religion was perfect and not in need of any addition. The *Sharee'ah* has been explained and clarified and is no longer in need of explanation. And the affair is merely one of submission and subjugation. So they were as Ibn Mas'ood (رضي الله عنه) described them, “Whoever wishes to follow someone, then let him follow one who has already died. Since those that are living are not safe from the *fitnah* (trial, discord). These are the Companions of the Messenger of Allaah (ﷺ), the people with the most righteous of hearts, the most earnest of them in knowledge, the least of them in hypocrisy, the strongest in terms of guidance and the best of them in condition. They were a people who were chosen by Allaah (ﷻ) to accompany His Prophet (ﷺ). So recognize their excellence and follow their narrations since they were upon upright guidance.”¹

And the people who have not ceased to be upon this affair are the *Ahlul-Hadeeth*, *AhlulAthar* and whosoever traverses their *manhaj* in following the Book of their Lord and the *Sunnah* of their Prophet (ﷺ). So by the everlasting existence of Allaah, the *Ahlul-Hadeeth* have so many outstanding virtues, that is it virtually impossible to enumerate them. So they are the people of Allaah and His chosen ones. They are the brothers of the Messenger of Allaah (ﷺ) and defenders of his *Sunnah*, they spread his blessings amongst the people, defending against the lies of the liars and they are an un-cut chain of goodness. And the truthful group will not die as long as evil has its callers and innovation has its carriers and it will not die as long as the whispers of *Shaytaan* can find a dwelling place within the souls.²

So the praise is for Allaah who in every age and interval between the Prophets, raises up a group from the People of Knowledge, who call the

¹ **Laa Ba's Bihi:** Related by al-Baghawee in *Sharhus-Sunnah* (1/214) and Ibn 'Abdul-Barr in *Jaami' Bayaanil-'Ilm wa Fadlihi* (2/947).

² Refer to *al-Ikhtilaaf fil-Lafdh war-Radd 'alal-Jahmiyyah wal-Mushabbihah* (p. 8) of Ibn Qutaybah.

misguided to guidance and patiently bear ill-treatment and harm. With the Book of Allaah, they give life to the dead, and by the Light of Allaah, they give sight to the blind. How many a person killed by Iblees have they revived. How many people astray and wandering have they guided. How beautiful their effects have been upon the people, and how vile people have been towards them. They expel from the Book of Allaah the alterations of those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant ones – those who uphold the banner of innovation and let loose the trials and discords, who differ about the Book, oppose the Book and agree to oppose the Book. Those who speak about Allaah and His Book without knowledge, argue about what it ambiguous in the Book, and deceive the ignorant with such ambiguities. We seek refuge in Allaah from the trials of the misguided ones.¹

Their excellence comes through the nobility of knowledge and they are ennobled by sober forbearance. And they have been made signposts of the Religion and its people, guiding lights for Islaam and guidance, leaders of the creation and Imaams and masters for the servants.² They are *Ahlul-Hadeeth*, they are *Ahlul-Athar*, they are *Ahlus-Sunnah*, they are *al-Firqatun-Naajiyah* (the Saved-Sect), they are *as-Salafiyyoon*, those who are apparent upon the *Sunnah* and victorious with *al-Ittibaa'* (following).³

Said Ibn Qutaybah (d.276H) - ة - said in *Ikhtilaaful-Lafdh* (p. 20) in describing the condition of *Ahlul-Hadeeth*, "They are those who have not ceased to be apparent upon the *Sunnah*, victorious with *al-Ittibaa'*. They rose up in every country and were not overtaken. And a sect would hide from them and they would not hide. And they conquered the people in truth and they would not seek help. And no one would rise with knowledge, except one whom they allowed to rise and no one would be placed within it except the ones whom they were pleased with. And there was no one whose fame spread far and wide except one whom they had mentioned."

¹ Refer to *ar-Radd 'alal-Jahmiyyah* (p. 52) of Ahmad Ibn Hanbal

² Refer to *Sareehus-Sunnah* (p. 16) of at-Tabaree.

³ Refer to the introduction of Shaykh Muhammad al-Qhumayyis to *al-I'tiqaad A'immatil-Hadeeth* (p. 3) of Abee Bakr al-Ismaa'eelee.

So the *Ahlul-Hadeeth* are the Victorious Group¹ and the league that is apparent upon the truth. They will not be harmed by those who show them hostility, nor those who oppose them, as long as they follow the *Sunnah* of their Prophet (ﷺ) and remain dependant upon his *aathaar*.²

So they are the ones who act upon the *hadeeth* and perform their acts of worship with it. So they do not increase upon it such that they become innovators, and they do not oppose it such that they become deviants, and they do not follow its ambiguous statements such that they become misguided. Rather, they refer the ambiguous statements back to the clear ones and they say, 'We believe in it, all of it is from our Lord.'³

Stated Ibn Hazm (d.456H) - رَحْمَةُ اللهِ عَلَيْهِ - *al-Fisal filMilal walAhwaa' wan-Nihal* (2/271), "And *Ahlus-Sunnah* are those whom we have mentioned as the people of the truth. And whosoever shows enmity to them, then he is from the people of innovation. So they are the Companions (رضي الله عنهم) and everyone who traverses their methodology from the best of the *taabi'een*. Then there is the *Ashaabul-Hadeeth* and whosoever follows them from the *fuqahaa'*, generation after generation until this day of ours, as well as whoever takes them as an example from amongst the common-folk in the east and the west, may Allaah bestow mercy upon all of them."

Stated Ibnul-Jawzee (d.597H) - رَحْمَةُ اللهِ عَلَيْهِ - in *Talbees Iblees* (p. 21), "And there is no problem in stating that the *Ahlun-Naql walAthar* (people of texts and narrations) are the followers of the *aathaar* of the Messenger of Allaah (ﷺ) and the *aathaar* of his Companions (رضي الله عنهم). They are *Ahlus-Sunnah* because they are upon that path which has not been innovated, nor does it permit innovation. And innovations only occurred after the Messenger of Allaah (ﷺ) and his Companions."

And Ibn Taymiyyah (d.728H) - رَحْمَةُ اللهِ عَلَيْهِ - said in *al-Fataawaa* (3/375) in defining *Ahlus-Sunnah*, "They are the ones who hold onto the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ) and whatever the previous

¹ This has been clarified by an abundance of the *Salaf* and the *khalaf* from the people of knowledge as shall proceed.

² Refer to *Tayseer 'Uloomil-Hadeeth* (p. 3) of Ibn Saleem.

³ Refer to *Tayseer 'Uloomil-Hadeeth* (p. 3) of Ibn Saleem.

generations from the *muhaajiroon* (emigrants) and the *ansaar* (helpers) and all those who follow them in goodness have agreed upon.”

And Ibn Taymiyyah (d.728H) - ربه - said in *al-Fataawaa* (3/376), “So whomever speaks with the Book, the *Sunnah* and *ijmaa'* (consensus), then he will be from amongst *Ahlu-Sunnah wal-Jamaa'ah*.”

Stated Aboo Taahir as-Silafee - ربه -, “I am from the *Ahlul-Hadeeth* and they are the best group.”¹

So with this it is possible to say that the definition of *Ahlu-Sunnah*, *Ahlul-Athar wal-Hadeeth* is that they are the ones who hold onto the Book of Allaah and the *Sunnah* of His Prophet (ﷺ) and whatever the Companions and those who follow them in goodness up until this day of ours have agreed upon. And they do not oppose anything from the *usoolud-deen* (foundations of the Religion). And also entering into this group are the common-folk from amongst the Muslims who take them as an example.

And all of the people of desires and innovations are outside the fold of *Ahlu-Sunnah*, *Ahlul-Hadeeth* due to their opposition of these *usool* which are the points of consensus for *Ahlu-Sunnah wal-Hadeeth*. And it cannot be confirmed for a man that he is from *Ahlu-Sunnah* after affirming their *usool* in knowledge and action, except after freeing himself from every person of desires and innovations and their statements.²

Stated Ibnul-Qayyim (d.751H) - ربه - in *Madaarijus-Saalikeen* (3/174) during his discussion about the people of *al'Uboodiyah* (enslavement to Allaah), “**The Second Sign:** His statement, ‘And they are not attributed to a name.’³ That is, they do not have any name from amongst the names that are signs for the people of the path which they well known by amongst the

¹ Refer to *as-Siyar* (21/5) of adh-Dhahabee and *Fathul-Baaree* (1/75) of Ibn Hajr. **Translator's Note:** Stated adh-Dhahabee, “And ‘*as-Silafee*’ is congruent to ‘*as-Salafee*’ with two *fathas*. And this refers to whoever is upon the *madhhab* of the *Salaf*.” Refer to *as-Siyar* (21/6).

² Refer to *Mawqif Ahlu-Sunnah wal-Jamaa'ah min Ahlu-Ahwaa' wal-Bida'* (1/37) of Dr. Ibraaheem ar-Ruhaylee.

³ Except for the name *Ahlu-Sunnah*, *Ahlul-Hadeeth*

people. Also, they are not confined to one action¹ which symbolizes their name such that they become known for it to the exclusion of the other actions. So this is a damaged 'uboodiyyah, it is a limited 'uboodiyyah. As for the unrestricted 'uboodiyyah, then its possessor is not known with a specific name from amongst the specific names. So he answers when called by them in their various types. So he has a share with every person of 'uboodiyyah and takes an active part in them. So it is not limited to a distinguishing mark, nor an allusion, nor a name,² nor a uniform,³ nor conventional vocabulary. Rather, when he is asked about his Shaykh, he says, 'The Messenger of Allaah' and when he is asked about his path, he says, 'al-Ittibaah'...' up until he said: what about when he is asked about some of the Imaams of the Sunnah? So he says, 'There is no name for them except for the Sunnah.' Meaning, the name for them is Ahlus-Sunnah and they have no other name."

Said Shaykh Bakr Aboo Zayd in *Hukmul-Intimaa'* (p. 28), "Ahlus-Sunnah wal-Jamaa'ah are those who proceed upon the minhaaj of Prophet-hood and they do not separate from it for one moment, nor in name, nor in appellation. So they do not have an individual whom they ascribe themselves to besides the Prophet (ﷺ) and whosoever stops at his *aathaar*. And they do not have a distinguishing mark or minhaaj besides the minhaaj of Prophet-hood - the Book and the Sunnah. So the foundation (*asl*) is not in need of a specific hallmark which distinguishes it. It only became needy of a specific name when there went outside of this foundation those groups which dispersed from the foundation - the *jamaa'ah* of the Muslims."

¹ Such as those who traverse the path of admonishment only, or politics alone, or the alleged 'at-Tableegh', or 'charitable deeds' or a methodology of the manners of 'hizbiyyah' or 'secret instruction' alone from the *manhajee* knowledge. So these are actions of the groups of *hizbiyyah* which are widespread and famous in these times. And these are signs of the people of differing and splitting who are limited to these actions. So these actions become signs for them, because one who does not possess something cannot give it.

² Such as the *Ikhwaanul-Muslimeen* and their Shaykh: Hasan al-Banna, and Allaah is the one from whom aid is sought.

³ Such as the uniform of the teachers at al-Azhar university, and it is a famous uniform and refuge is sought with Allaah.

So with this, the danger of what has become widespread amongst the Muslims becomes known: from the *ahzaab* (parties) and *jamaa'at* (groups), they have names, titles, methodologies, distinguishing marks and customs which distinguish every group from the others. And there have appeared for every group callers, helpers and followers, forming alliances with those who ally themselves with this group and ascribe themselves to it. And they drive away, rather they show enmity to whosoever opposes it and does not enter under its banner.¹

Rather, the affair reaches the extent of their hatred for the people of innovation, such as the *Raafidah*,² the *Ibaadiyyah*, the *Soofiyyah* and other than them from the people of innovation. So these ones are in great danger if they do not come back to the shade of *Ahlu-Sunnah wal-Jamaa'ah* and discard this partisanship and profess firm belief in *al-walaa' wal-baraa'* (allegiance and enmity), only upon the 'aqeedah of Islaam, the 'aqeedah of *Ahlu-Sunnah wal-Jamaa'ah*.³

Said al-Isfaraayenee (d.406H) - ربه - in *at-Tabseer fid-Deen* (p. 185), "Know that those for who this attribute has been confirmed have certain affairs, from them is the statement of Allaah (ﷻ),

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

¹ Refer to *Mawqif Ahlu-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bida'* (1/43) of Dr. Ibraaheem ar-Ruhaylee.

² **Translator's Note:** The *Raafidah* (the rejectors) are an extreme sect of the *Shee'ah* who reject Zayd Ibn 'Alee Ibnul-Husayn due to his refusal to condemn Aboo Bakr and 'Umar (رضي الله عنهما). They rapidly deteriorated in 'aqeedah, morals and Religion - until the present day - where their beliefs are those represented by the *Ithnaa 'Ashariyyah Shee'ah* of 'Iran. From their false beliefs are: declaring all but three or five of the Companions to be disbelievers, the belief that their imaams have knowledge of the Unseen, past, present and future, considering the *imaamah* to be one of the main pillars of *eemaan* (faith) and the incompleteness of the *Qur'aan*. Refer to *al-Maqaalaatul-Islaamiyyeen* (1/65), *al-Farq baynal-Firaq* (no. 21) of 'Abdul-Qaahir al-Baghdaadee and *Talbees Iblees* (p. 94-100) of Ibnul-Jawzee.

³ Refer to *Mawqif Ahlu-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bida'* (1/43) of Dr. Ibraaheem ar-Ruhaylee.

“Say, ‘If you truly love Allaah, then follow me, Allaah will love you and forgive you of your sins.’ And Allaah is the Oft-Forgiving, the Bestower of Mercy.” [Soorah Aali-’Imraan 3:31]

And there is no one from amongst the sects of the *Ummah* that follows the narrations of the Messenger (ﷺ) more, and there is no one who follows his *Sunnah* more than these ones. Due to this, we call them *Ashaabul-Hadeeth*, and we call them *Ahlus-Sunnah wal-Jamaa’ah*. And from them is the statement of the Messenger (ﷺ) when he was asked about the Saved Sect, “What I am upon today and my Companions.” And this is an attribute that is affirmed by *Ahlus-Sunnah*, because the quote from the reports and narrations of the Messenger (ﷺ) and the Companions (رضي الله عنهم).”

Said Shaykh Haafidh al-Hakamee (d.1377H) - رحمه الله - in *Ma’aarijul-Qubool* (1/19) under the title, ‘The Saved Sect’, “Indeed, the *Saadiqul-Masdoq* (truthful one whose trustworthiness has been testified to, i.e. the Prophet) informed that the Saved Sect are those who are upon the likes of what he (ﷺ) was upon, him and his Companions. So this attribute refers to its carriers, its preservers who submit to it and hold firmly onto it. I am referring by that to the Imaams of *Hadeeth* and the great Scholars of the *Sunnah*.”

So with this the validity of the name *Ahlul-Hadeeth wal-Athar was-Sunnah* for the Saved Sect becomes clear. And this is from their names which are confirmed by the *Sharee’ah* for them with the *hadeeth* of the Messenger (ﷺ) and with the testimony of the people of knowledge and precision from amongst *Ahlus-Sunnah* as shall proceed.

And that was done because when innovations emerged within Islaam, and the misguided sects became numerous, and every person calling to his innovation or desire was taken from - along with his apparent ascription to Islaam - it became inevitable that the people of the truth come to be known by names which would distinguish them from the people of partisanship, innovation and deviation in the Religion. So when all of that occurred, they took on *Sharee’ah* legislated names derived from Islaam.

So it has become clear that from amongst their names are: *Ahlus-Sunnah wal-Jamaa'ah*, *Ahlul-Hadeeth*, *Ahlul-Athar*, *Ahlul-Ghurbah* (the people of strangeness), *as-Salafiyyoon*, *al-Firqatun-Naajiyah* (the Saved Sect) and *at-Taa'ifatul-Mansoorah* (the Victorious Group).

And whatever has become famous for the *Ahlul-Hadeeth* from these names does not negate the previous affirmations of them not having a name or title that they were known by except for Islaam. This is because these names are indicative of Islaam. However, because those who are not deserving of this ascription in reality have also become attached to Islaam from the people of innovation, then these names that separate the people truly attached to Islaam become necessary. And they are the *Ahlul-Hadeeth*, and it has become clear that whosoever deviates from them, then they are to be counted from amongst the people of innovation and desires.

So whoever reflects upon these names - the names of the *Ahlul-Hadeeth* - it will become apparent to him that all of them are indicative of Islaam. So they are confirmed for them by the text from the Messenger (ﷺ). And they oppose all of the names and titles of the people of innovation. So the names and titles of the people of innovation either refer back to an ascription to individuals, such as the *Jahmiyyah*¹ whose name refers back to al-Jahm Ibn Safwaan (k.128H) and the *Ash'ariyyah*² whose name refers back to Abul-Hasan al-Ash'aree (d.324H) and so on. Or their names refer back to titles extracted from the foundation of their innovation, such as the *Nawaasib* whose name refers back to their display of hatred for the family

¹ **Translator's Note:** The *Jahmiyyah* are the followers of Jahm Ibn Safwaan, who unleashed upon this *Ummah* the horrific innovation of *ta'teel* (denial of Allaah's Attributes) - either directly, or by twisting the meanings: such as twisting the meaning of the Hand of Allaah to mean: His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that Paradise and Hellfire are not ever-lasting. Refer to *ar-Radd 'alal-Jahmiyyah* of Imaam Ahmad and also ad-Daarimee and *al-Ibaanah* (p. 141) of Abul-Hasan al-Ash'aree.

² **Translator's Note:** The *Ashaa'irah* is a sect that was founded by Abul-Hasan al-Ash'aree in the first part of his affair. Afterwards, he differed with the *Mu'tazilah*, not to mention that he recanted from that and came to the *madhhab* of the *Salaf*. Their basic reference point is the intellect, and they reject some of the Attributes and perform *ta'weel* (figurative explanation) for some of them. Refer to *al-Ajwibat-us-Sadeedah* (4/53) of al-'Allamah Zayd Ibn Muhammad al-Madkhalee.

of the Prophet (ﷺ), and the *Soofiyyah*¹ whose name refers back to their woollen clothes, and the *Ikhwaaniiyyah*² whose name refers back to their joining together all the sects under the pretence that they are brothers in Islaam and so forth.

Otherwise, these names and titles refer back to the reason for their leaving from under the name of the Islaamic 'aqedah and their *Jamaa'ah*, such as the *Khawaarij*³ whose name goes back to their *khurooj* (revolt) against the leader of the Believers 'Alee Ibn Abee Taalib (رضي الله عنه), and the *Mu'tazilah* whose name goes back to the *i'tizaa* (abandonment) of their leader for the

¹ **Translator's Note:** They are called *Soofiyyah* due to the coarse woollen cloth (*soof*) that they wear. And the main reference points of the *Soofiyyah* regardless of their various levels are three: [i] *alkashf* (unveiling); [ii] *adh-dhawq* (taste); [iii] *alwajd* (ecstasy). Each of these reference points are divided into various categories and levels. And this does not negate the presence of other reference points besides these three." Refer to *al-Masaadirul'Aammah lit-Talaqqee 'indas-Soofiyyah* (p. 31, 183).

² **Translator's Note:** It is the '*Jamaa'atul-Ikhwaanil-Muslimoon*' which was established by its founder, Hasan Ibn Ahmad al-Bannaa. He was born in the year 1324H in Egypt, and he died in the year 1368H. He received his education from the order of the *Hasaafiyyah Soofees*. And he took *bay'ah* (oath of allegiance) with them at the hands of Basyoonee al-'Abd, then upon the hands of 'Abdul-Wahhaab al-Hassaafee who was the vice president of the order. And Hasan al-Bannaa would continuously attend their gatherings. The goal of his movement was to attract all of the Muslims in Egypt regardless of their various methodologies, whether they were upon *Salafiyyah* or *Soofiyyah*. So the movement would recognize '*ad-Da'watus-Salafiyyah*,' '*Tareeqatus-Soofiyyah*' and '*Haqeeqatus-Soofiyyah*.' The movement wanted to combine within its membership the students of the Religion as well as worldly life. So it also claimed to be a 'political committee,' a 'devotional group,' a 'confederation of educational knowledge,' an 'economic company' and a 'united ideology.' Refer to *Haqeeqatul-Da'wah ilallaahi Ta'aalaa* (p. 76-77), slightly adapted.

³ **Translator's Note:** The *Khawaarij* were the first sect in Islaam to split away from the way of the Prophet (ﷺ) and his Companions. They arose in the caliphate of 'Alee, making *khurooj* (rebellion) against him, before the arbitration between him and Mu'aawiyah (رضي الله عنه). From their false 'aqedah (creed) is: allowing rebellion against the legitimate Muslim ruler - whether pious or wicked, and declaring a Muslim to be a *kaafir* (disbeliever), due to commission of a major sin. They were described by the Prophet (ﷺ) as the Dogs of the Hellfire. Refer to *al-Maqaalaatul-Islaamiyyeen* (1/168) of Abul-Hasan al-Ash'aree, *al-Bidaayah* (8/22-44) of Ibn Katheer and *Fathul-Baaree* (12/282-302) of Ibn Hajr.

gathering of al-Hasan al-Basree (d.110H) and so forth.¹ So where are these names and titles from the names of *Ahlul-Hadeeth* which are derived from *Islaam*?

Said Shaykh Bakr Aboo Zayd in *Hukmul-Intimaa' ilal-Firaq wal-Ahzaab wal-Jamaa'aatil-Islaamiyyah* (p. 31), "When there had emerged these sects ascribing themselves to *Islaam* and split off from the spine of the Muslims, there emerged a need for *Sharee'ah* legislated titles to distinguish the *Jamaa'ah* of the Muslims and to negate the sects and desires from them, except for the names which had been affirmed for them by a *Sharee'ah* origin: the *Jamaa'ah*, the Saved Sect, the Victorious Group.

Also, the names were affirmed for them by way of their sticking to the *Sunan* in opposition to the people of innovation. Due to this, they have attained a connection to the first generation, so it is said about them: *as-Salaf, Ahlul-Hadeeth, Ahlul-Athar, Ahlus-Sunnah wal-Jamaa'ah*. So these noble titles oppose any other title of any other sect from a number of angles:

Firstly, it is an ascription that has not been separated from the *Ummah* of *Islaam* since its existence upon the *minhaaj* of Prophethood. So it brings together all of the Muslims upon the path of the first cavalry and whosoever took them as an example in the attainment of knowledge, the path to understanding it and naturally calling to it. So it is a necessity that the Saved Sect stays limited to *Ahlul-Hadeeth was-Sunnah* and they are the adherents to this *manhaj*. And they shall not cease to remain until the Day of Judgement as is found in the statement of the Prophet (ﷺ), "There shall not cease to remain a group from my *Ummah* victorious upon the truth..."

Secondly, it joins together all of *Islaam* – the Book and the *Sunnah*. So it is not specific to a name that opposes the Book and the *Sunnah* with an addition or shortcoming.

Thirdly, from these names is that which is confirmed by the authentic *Sunnah*. And from them is that which was not made manifest, except to counter the *manaahij* of the people desires and misguided sects for the

¹ Said Ibn Taymiyyah - ربه - in *al-Fataawaa* (4/144), "So it is known that the sign of the people of innovation is that they abandon following the *Salaf*."

purpose of opposing their innovations and being distinguished from them and to remain far away from mixing with them and to reject them. So when the innovation emerged, they became distinguished by the *Sunnah*. And when opinion (*ra'ye*) became deep-rooted, they became distinguished by the *hadeeth wal'athar*. And when the innovations and desires became widespread amongst the *khalaf*, they distinguished themselves with the guidance of the *Salaf* and so forth.

Fourthly, that the agreement of *alwalaa' wal'baraa'* (allegiance and enmity) and friendship and hatred is *Islaam* and nothing else. It is not for the sake of a specific name, or for a name alone. It is only for the sake of the Book and the *Sunnah*, so take note.

Fifthly, that these names do not call their adherents to bigoted allegiance to any individual other than the Messenger of Allaah (ﷺ).

Sixthly, that these names do not lead to any innovation, disobedience or partisanship towards any specific individual, nor any specific group.”

And they were named *AhlulHadeeth* due to their following of the truth with its proofs from the Book and the *Sunnah* and due to their following of the *ahaadeeth* of the Messenger of Allaah (ﷺ) by acting upon them and giving them precedence over any other statement. So it is confirmed that they are the Saved Sect, they are upon what the Messenger of Allaah (ﷺ) and His Companions were upon. How could that not be when they have drawn close to Allaah (ﷻ) by following the *Sunnah* of His Messenger (ﷺ) and seeking out his *aathaar*?¹

Stated ash-Shahrastaanee - راجع - in *alMilal wan-Nihal* (1/217), “They were only named *AhlulHadeeth* because of their concern with attaining the *ahaadeeth* and quoting the narrations and building *ahkaam* (rules and regulations) upon the texts. And they did not refer back to evident and hidden *qiyaas* (analogical deduction) as long as they found narrations or reports.”

¹ Refer to the introduction of Shaykh Muhammad al-Khumayyis to *I'tiqaad A'immatil Hadeeth* (p. 3) of Abee Bakr al-Ismaa'eelee.

And Ibn Hibbaan (d.354H) - ربه - said in his *Saheeh* (1/105) concerning the statement of the Prophet (ﷺ), ‘So stick to my *Sunnah*,’ “Indeed, whosoever regularly practices the *Sunan* and speaks with them and does not swerve towards anything other than them from the opinions, then he is from the Saved Sect.”

Said Ibn Qutaybah (d.276H) - ربه - in *Ta'weel MukhtalifulHadeeth* (p. 71), “So as for the *AhlulHadeeth*, then they hold onto the truth from its direction. And they follow it to where they expect to find it. And they draw close to Allaah (ﷻ) by following the *Sunan* of the Messenger of Allaah (ﷺ) and seeking his *aathaar* and *akhbaar* (reports) on land and sea and in the east and the west.

And one of them would make intensifying journeys by foot in search of one narration or one *Sunnah* so that he could take it directly from the mouth of its transmitter. Then he would not cease to be in pursuit of narrations and in quest for it until they understood its authentic from its inauthentic, and its abrogating from its abrogated, and they knew who opposed it in exchange for opinion from the Scholars of *fiqh*.

And they brought that to the attention of the people. So much so that the truth became manifest after it had been obliterated and became tall and lofty after it had been split apart. And those who had been in opposition to the *Sunnah* submitted and yielded themselves to it, and those who had been heedless of it began to pay attention to it and gave verdicts in accordance with the statements of the Messenger of Allaah (ﷺ) after they had previously given verdicts in accordance with the statements of so and so and so and so, even if it had been in opposition to the Messenger of Allaah (ﷺ).”

So the truth is found in the creed of the *AhlulHadeeth*, and opposing their beliefs is misguidance and desire, due to the fact that they hold firmly to the Book of Allaah (ﷻ) and they stick to the *Sunnah* of the Messenger of Allaah (ﷺ). So whoever is upon that will be illuminated by light, he will have the door to guidance opened for him and he will be seeking the truth from its source.¹

¹ Refer to *Ta'weel MukhtalifulHadeeth* (p. 82).

So the *Ahlul-Hadeeth* are the most fortunate of the people with regards to his (ﷺ) guidance, following him, loving him, allying their selves with him and giving victory to what he came with from the truth.

Said Ibn Qutaybah (d.276H) - ربه - in *Ta'weel Mukhtaliful-Hadeeth* (p. 82), "And no one denies that from the *Ahlul-Hadeeth* except an oppressor, because they do not consider anything from the affair of the Religion to be subject to *istihsaan*¹ or faulty *qiyaas* or to the books of ancient philosophy or the later people of *kalaam*."²

Stated Shaykh Rabe' al-Madkhalee - hafidhahullaah - in *Makaanah Ahlil-Hadeeth* (p. 14), "Indeed, Allaah granted nobility to the *Ahlul-Hadeeth* and He honoured them with love, respect and the allocation of importance for the purified Prophetic *Sunnah*. And they considered it to be upon the same level as the *Qur'aan*, emanating from one source for the teaching of Islaamic '*aqeedah* and *Sharee'ah* with regards to the acts of worship, dealings and all other facets of life."

Said al-'Alaa'ee - ربه - in *Jaami'ut-Tahseel* (p. 21), 'So Allaah (ﷻ) granted excellence to this *Ummah* - the *Ahlul-Hadeeth* - by honouring them with the *isnaad* (chain of narrators), and He specified them for it and not those that came before them from the servants. And due to that, there stood in every age solitary Imaams and brilliant critics. They strove hard in recording it (the *hadeeth*), worked hard and they sought to attain its obscure defects ('*ilal*). So they succeeded in attaining the goal. And that is from the miracles of our Prophet (ﷺ) who foretold of its occurrence. And he supplicated for those who had this special characteristic and performed ablution in its fountainhead. So he (ﷺ) said, 'You will hear and it will be heard from you, and it will be heard from those who heard from you.'

So this special characteristic is constantly from the special characteristics of *Ahlul-Sunnah* and *Ahlul-Hadeeth* with which they stood out firmly and they clung firmly to calling to it and the gave it the greatest adherence. Due to this, their *manhaj* - may Allaah bestow mercy upon their dead and

¹ **Translator's Note:** Stated Imaam ash-Shaafi'ee (d.204H) - ربه - in *ar-Risaalah* (p. 705), "Declaring things good (*istihsaan*) is a form of exercising desires."

² I say: And they did not refer anything from the affair of the Religion to the modern day people of *hizbiyyah*.

preserve their living - is the *manhaj* of precision upon the truth, which is not afflicted by misfortune, nor is it flawed with any blemish.

Said al-Khateeb al-Baghdaadee (d.468H) - ربه - in *Sharaf Ashaabul-Hadeeth* (p. 10), "Indeed, the Lord of the worlds made them the guardians of the Religion. He removed from them the trap of the stubborn rejecters due to them holding onto the mighty *Sharee'ah*, and they would follow the *aathaar* of the Companions and the *taabi'een*. So they remained in a state of memorizing the *aathaar*. They traveled the deserts and lands, and they rode upon land and sea to acquire knowledge of the *Sharee'ah* of al-Mustafaa, not resorting to opinion or desire. They accepted his *Sharee'ah* in statement and action and they safeguarded his *Sunnah* by memorization and quotation until they had affirmed its source by that. And they were upon the truth with it and its people. How many heretics attempted to mix with the *Sharee'ah* that which was not from it, and Allaah (ﷻ) defended it with the *Ashaabul-Hadeeth*? So they were the preservers of its pillars and the caretakers of its affair and matter. If someone turned away from defending it, they would remain without him in the battle.

﴿أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

"Those are the party (*hizb*) of Allaah. Indeed, it is the party of Allaah that is successful." [Sooratul-Mujaadilah 58:22]."

Stated Muslim (d.261H) - ربه - in *at-Tamyeez* (p. 218), "Know - may Allaah have mercy upon you - that being occupied with the *hadeeth* and knowing its reasons for being authentic or weak is specifically only for the *Ahlul-Hadeeth*, because they are the ones who preserve the narrations for the people and have more knowledge of it than others."

Said Ibn Taymiyyah (d.728H) - ربه - in *al-Fataawaa* (4/91), "It is known that one who follows up the statements of someone and his inward conditions and his public affairs will be the most knowledgeable about him. So due to that, he will have the most right to speak about him. And there is nothing wrong with the view that the *Ahlul-Hadeeth* are the most knowledgeable of the *Ummah* concerning knowledge of the Messenger (ﷺ)."

Stated Abul-Mudhaffar as-Sam'aanee (d.498H) - رضى - in *al-Intisaar li-Ahlil-Hadeeth* (p. 45), "And from that which proves that the *Ahlul-Hadeeth* are upon the truth is that if you were to read all of their written books, from the first of them to the last of them, their old and new, along with the fact that they lived in different countries and times and there were long distances in between them and each one of them lived in a region from amongst the regions, you will find them upon a single way and a single matter with regards to the explanation of the creed. They led the way upon this path and did not deviate from it nor swerve. Their statement concerning that was one and their action was one. You would not see any difference or division amongst them in anything, even if it was small. Rather, if you were to gather up what had been stated upon their tongues, and whatever had been quoted from their *Salaf*, you would find that it was as if it all came from one heart and was stated upon one tongue. So is there a clearer evidence of the truth than this? Allaah the Exalted said,

﴿ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

"And if it had been from other than Allaah, you would have found in it much contradiction." [Sooratun-Nisaa' 4:82]

And as for the people of innovations and desires, then if you were to look into them, you would find them split up and differing into sects and parties. You would not be able to find two from amongst them upon the same path in creed. And the reason for the unity of the *Ahlul-Hadeeth* was that they would take the Religion from the Book and the *Sunnah*. So by being upon the path of the text, they inherited unity and harmony. And the people of innovation took the Religion from the intellects and opinions, so they inherited separation and differing (*ikhtilaf*)..."

So the foundations of all the *Ahlul-Hadeeth* are one, they are all combined into one affair, and that is *al-Ittibaa'* (following).¹ Stated as-Safaareenee (d.1188H) - رضى - in *Lawaami'ul-Anwaaril-Bahiyah* (1/73), "*Ahlus-Sunnah...al-Athariyyah*: And their Imaam is Ahmad Ibn Hanbal (رضي)."

¹ Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 75) of Muhammad 'Umar Baazmool.

Said Shaykh 'Abdullaah Ibn Baa Bateen (d.1281H) - ربه - in his notes upon *Lawaami'ul-Anwaaril-Bahiyah* (no. 4), "So the truth, which has no defect in it, is that *AhluSunnah* are one sect. They are the Saved Sect which the Prophet (ﷺ) pointed out when he was asked, by saying, "It is the *Jamaa'ah*." And there occurs in a narration, "Whosoever is upon what I am upon today and my Companions." With this it becomes known that they are united upon what the Prophet (ﷺ) and his Companions (رضي الله عنهم) were upon. And that cannot occur, except for one sect... And when the author¹ himself - may Allaah be merciful with him - mentioned this *hadeeth* in the introduction, he said in reciting poetry,

‘And this text cannot be firmly applied,
To any sect, except the *AhlulAthar*.’²

He meant by this: *alAthariyyah*. And with this it becomes known that *AhluSunnah walJamaa'ah* are one sect: *alAthariyyah*.”

So this name³ was used by many of the people of knowledge, and they intended by it *AhluSunnah walHadeeth*. So there occurs in the words of Abee Haatim ar-Raazee (d.277H) - ربه - who said, "Our *madhhab* and chosen path is following the Messenger of Allaah (ﷺ) and the *taabi'een* and holding onto the *madhhab* of *AhlulAthar*, such as Abee 'Abdullaah Ahmad Ibn Hanbal.”⁴

Stated Aboo Haatim ar-Raazee (d.277H) - ربه - "And the distinguishing sign of the people of innovation is that they find fault with *AhlulAthar*, and the distinguishing sign of the *Zanaadiqah* (heretics) is that they name *AhluSunnah: alHashawiyyah* (the worthless ones).”⁵ So he used the term 'AhlulAthar' with the meaning of 'AhlusSunnah.'

Said as-Sijzee - ربه - in *ar-Risaalah* (p. 195), "So there is humiliation for every opponent of the *Sunnah* and the path of *AhlulAthar* after consideration. And there is no humiliation for the *AhlulAthar* after the

¹ Meaning, as-Safaareenee (رضي الله عنه).

² That is, *alAthariyyah* or *AhlulAthar*.

³ That is, *AhlulHadeeth*, *AhluSunnah walJamaa'ah*, *alFirqatun-Naajiyah*, *at-Taa'ifatul-Mansoorah*, *as-Salafiyyoon* and *AhlulGhurbah*.

⁴ Refer to *Sharh Usoolul-I'tiqaad AhluSunnah walJamaa'ah* (1/179) of al-Laalikaa'ee.

⁵ Refer to *al-I'tiqaad* (p. 118) of as-Saaboonee and *al-I'tiqaad* (1/179) of al-Laalikaa'ee.

result, because they do not innovate anything, they only follow the *athar*. And whosoever claims that there is humiliation in the *athar* after it has been judged to be authentic, then he will not be considered a Muslim.” And due to that they named with an affiliation to the *athar*.

And the meaning of *AhlulAthar* is as was stated by as-Safaareene in *Lawaami'ul-Anwaar* (1/63), “That is, those who only take their *'aqeedah* from what has been narrated (*ma'thoor*) from Allaah (ﷻ) in His Book, or in the *Sunnah* of the Prophet (ﷺ), or what has been confirmed and authenticated about the *Salafus-Saalih* from the noble Companions and the magnificent *taabi'een* who followed them.” And this is the meaning of *Ahlus-Sunnah* in the usage of the *Salaf*.

I say: From this it has become confirmed that the term *AhlulAthar* is used to refer to *Ahlus-Sunnah* and that is the intended meaning in its usage, not to mention in the books of *i'tiqaad* (creed) from the *Salaf*. I say: The one who affiliates himself with *AhlulAthar* is called *Atharee* in connection to the *athar*,¹ or *Salafee* in connection to the *Salafus-Saalih*.²

Stated adh-Dhahabee (d.748H) - ربه - in *as-Siyar* (18/506) about Abee Ismaa'eel al-Harawee - ربه - the author of the book *Dhammul-Kalaam*, “And he was a Shaykh of Islaam, a hardcore *Atharee*. He came out against the people of *kalaam*.”

And adh-Dhahabee - ربه - said in *as-Siyar* (15/90) about al-Barbahaaree - ربه - the author of the book *Sharhus-Sunnah*, “He was a speaker of the truth, a caller to the *athar*. He did not fear the blame of the blamer in front of Allaah.”

And adh-Dhahabee - ربه - said in *as-Siyar* (13/380), “So that which the *Haafidh* is in need of is to be fearful of Allaah, intelligent...*Salafee*.”

And adh-Dhahabee - ربه - said in *as-Siyar* (16/457) about ad-Daaraqutnee - ربه -, “The man would never enter into *'ilmul-kalaam*, nor argumentation. He would never delve deeply into that. Rather, he was *Salafee*.”

¹ Refer to *Tadreebur-Raawee* (1/23) of as-Suyootee.

² Refer to *al-Anwaanul-Bahiyyah* (p. 64) of as-Safaareene.

Said al-Khateeb (d.468H) - ة - in *Taareekh Baghdaad* (12/34) about ad-Daaraqutnee - ة, “The knowledge of the *athar* ended with him.” I say: So Imaam ad-Daaraqutnee - ة - was *Salafee*, *Atharee*.

And Shaykh 'Abdul'Azeez Ibn Baaz (d.1420H) - ة - was asked, ‘What do you say about one who names with ‘*as-Salafee*’ and ‘*al-Atharee*’? Is this self praise?’ So his eminence answered, “If he is truthful in saying that he is *Atharee* or *Salafee*, then there is no problem. It is like what the *Salaf* used to say: So and so is *Salafee*, so and so is *Atharee*. It is a term of praise that is inevitable; it is a term of praise that is obligatory.”¹

And as-Safaareene (d.1188H) - ة - said about himself in his book *Lawaami'ul-Anwaaril-Bahiyyah wa Sawaati'ul-Asraaril-Athariyyah* (p. 2), “To proceed: So the poor servant, Muhammad Ibnul-Haaj Ahmad as-Safaareene al-Atharee al-Hanbalee...Some of our companions from Najd requested of me that I write out the most important affairs of the creed of *AhlulAthar* in poetic form in an easy and pleasant way.”

And as-Safaareene - ة - said in *Lawaami'ul-Anwaaril-Bahiyyah* (p. 64), “So he was the Imaam of *AhlulAthar*...So whoever behaves in his manner of conduct, then he is *Atharee*.” “So he” is referring to Imaam Ahmad (ة) and “then he” means that he who traverses upon the way of Imaam Ahmad is ‘*Atharee*’. That is, connected to the *Atharee*, *Salafee* creed that Allaah is pleased with. And it is also known that the *madhhab* of the *Salaf* is the *madhhab* of the early generations of the *Ummah*.”

And adh-Dhahabee - ة - said in *Tadhkiratul-Huffaadh* (2/630) about Baqiyy Ibn Makhlad - ة, ‘And they gathered against Baqiyy due to him being apparent upon the *madhhab* of *AhlulAthar*. So the leader of Andalus, Muhammad Ibn 'Abdur-Rahmaan al-Marwaanee defended him against them, copied his books and he said to Baqiyy, ‘Spread your knowledge.’”

And adh-Dhahabee - ة - said in *al-Mu'jamul-Mukhtass bil-Muhadditheen* (p. 199) about Yoosuf Ibn Muhammad al-Hawraanee - ة, “A noble Shaykh, *Sunnee*, *Atharee*, righteous, content and abstinent.”

¹ This is taken from a recorded lecture under the title, ‘*Haqqul-Muslim*’ at Taa'if.

And adh-Dhahabee - ة - said in *al-Mu'jamul-Mukhtass bil-Muhadditheen* (p. 145) 'Abdus-Salaam Ibn Muhammad al-Madaneer - ة, "One of the people who was highly concerned with the *athar* and he read the *hadeeth*."

Said as-Sijzee - ة - in *ar-Risaalah* (p. 175), "And according to the *Ahlul-Athar*, the Attributes are part of the Essence (*dhaat*) of Allaah. And nothing from them can be explained, except what the Prophet (ﷺ) or the Companions explained."

And as-Sijzee - ة - said in *ar-Risaalah* (p. 179), "And according to the *Ahlul-Athar*, *emaan* is statement and action, it increases and decreases."

And as-Sijzee - ة - said in *ar-Risaalah* (p. 224), "And they would only hide with this so that they would not be condemned by the *Ashaabul-Hadeeth*."

And adh-Dhahabee - ة - said, "Then there occurred an agreement that this *Salafee* creed was good."¹

Said Zaynud-Deen Ibn 'Abdur-Raheem Ibnul-Husayn al-'Iraaqee (d.806H) - ة - in *Fathul-Mugheeth bi-Sharh Alfiyatil-Hadeeth* (p. 4),

'Says the one hoping in his powerful Lord,
'Abdur-Raheem Ibnul-Husayn al-Atharee.'

He said in the explanation, "**Al-Atharee:** with a *fath* upon the *hamzah* and a *taa'ul-muthalthah* to the *athar*.² It is referring to the *hadeeth* and it is well known about al-Husayn Ibn 'Abdul-Malik al-Khallaal al-Atharee and 'Abdul-Karceem Ibn Mansoor al-Atharee and others."

Stated as-Sam'aanee (d.498H) - ة - in *al-Insaab* (1/84), "**Al-Atharee:** with a *fath* upon the *alif* and a *thaa'ul-muthalthah* and a *raa'* at the end of it. This is a term of affiliation to the *athar*, meaning the *hadeeth*. And its students and followers became famous for this term of affiliation: Aboo Bakr Sa'd Ibn 'Abdullaah al-Atharee at-Toosee..."

¹ Refer to *al-Munaadharaat* (p. 147) of Shaykh Saleem al-Hilaalee.

² The terms here are referring to the Arabic letters in the word, '*athar*.'

Said Ibnul-Kayyaal - ربه - in *al-Kawaakibun-Neeraat* (p. 12), "So in this writing I have gathered together seventy narrations from seventy primary narrators who are famous and trustworthy. They have extensive biographies which have been authenticated and are well known. And whosoever relates from them, or relates about them from the *AhlulAthar*, then they are arranged in the letters of the index."

Therefore, whosoever hates the *AhlulHadeeth*, ancient and new, old or young, then he is upon innovation. And whosoever loves them, then he is upon the *Sunnah*, as some of the previous Imaams have mentioned. So they made hatred for the *AhlulHadeeth* to be from the signs of the people of innovation. And they made love for them from the signs of *Ahlus-Sunnah*.

Said Aboo Haatim ar-Raazee (d.277H) - ربه, "The distinguishing sign of the people of innovation is that they find fault with the *AhlulAthar*."¹

Stated Quraybah Ibn Sa'eed (d.240H) - ربه, "When you see a man loving *AhlulHadeeth*, then he is upon the *Sunnah*. And whosoever opposes that, then know that he is an innovator."²

Said Ahmad Ibn Sinaan al-Qattaan - ربه, "There is no innovator in the world, except that he hates the *AhlulHadeeth*. So when a man innovates, the sweetness of the *hadèeth* is removed from his heart."³

Said Aboo 'Uthmaan as-Saaboonee (d.449H) - ربه - in *'Aqeedatus-Salaf* (p. 101), "And the signs of innovation upon its people are apparently clear. And the most apparent of their signs and distinguishing characteristics is harsh enmity towards the carriers of the narrations of the Prophet (ﷺ) and their contempt and disdain for them."

¹ **Saheeh:** Related by al-Laalikaa'ee in *al-I'tiqaad* (2/179) and as-Saaboonee in *al-I'tiqaad* (p. 118) with a *saheeh isnaad*.

² **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 134), as-Saaboonee in *al-I'tiqaad* (p. 121) and al-Laalikaa'ee in *al-I'tiqaad* (1/67) with a *saheeh isnaad*.

³ **Saheeh:** Related by al-Haakim in *Ma'rifah 'Uloomil-Hadeeth* (p. 5), al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 73) and as-Saaboonee in *al-I'tiqaad* (p. 116) with a *saheeh isnaad*.

And the struggles of the *Ahlul-Hadeeth* in giving victory to the *Sunnah*, preserving it, defending it and refuting the people of desires and innovations are many. No one denies them except a spiteful and malicious person. Indeed, I have found that the *Ahlul-Hadeeth*, previously and later on, are the staunchest of people in conformity to the texts of the Book and the *Sunnah*, the staunchest of people in following those commands and the severest of the people in remaining far away from opposing the Messenger of Allaah (ﷺ) in carrying out those restrictions.

Based upon this and based upon what I studied of their history, I wrote this book and named it, '*al-Azhaarul-Manthoorah fee Tabyeen anna Ahlul-Hadeeth humul-Firqatun-Naajiyah wat-Taa'ifatul-Mansoorah.*' I did this so as to return the people back to their foundation, to the *manhaj* of *Ahlul-Hadeeth*. And this protects the people from opposing the Book and the *Sunnah*, and it unites them upon the *Sunnah* and goodness, and it brings down upon them the victory from Allaah (ﷻ) in the world and salvation in the Hereafter.

So I have clarified to the Muslims what they are in need of from explanation of the *manhaj* of the *Ahlul-Hadeeth* with proofs and evidences. Indeed, I strove hard to distribute this book in order to spread *Sharee'ah* knowledge based upon evidence from the Book and the *Sunnah* in accordance to the need for that.

And I ask Allaah to make this deed of mine sincerely for His Noble Face, and to make it amongst the acts of obedience which shall be weighty in the scale of deeds on the Day of Judgement. It will be a day when no amount of wealth or children will benefit, except for one who comes to Allaah with a submissive heart.

And Allaah is the one from whom aid is sought and upon Him is the reliance. And there is no might, nor power, except with Allaah.

Aboo 'Abdur-Rahmaan Fawzee Ibn 'Abdullaah al-Atharee

تَهْدِيَةٌ

PREFACE: MENTIONING EVIDENCE THAT THE HISTORY OF THE AHLUL-HADEETH IS FROM THE TIME OF THE COMPANIONS, THE TAABI'EN, THE TAABI' TAABI'EN AND THOSE AFTER THEM

Indeed, the people of *taqleed* (bigoted blind following) say that the *Ahlul-Hadeeth* did not exist in the time of the Companions (ﷺ), nor in the time of the *taabi'een*, nor the *taabi' taabi'een* (ﷺ). And they say that there was no one from amongst the previous Muslims who called themselves 'Ahlul-Hadeeth' in the time of the *Salafus-Saalih* whose goodness has been testified to. And they say that if the *madhhab* of the *Ahlul-Hadeeth* did not exist at that time, then there is no doubt that it is a new *madhhab*!! That is an evil slander and we have heard those who repeat it continuously from the people of blameworthy *taqleed*.

Said ad-Dihlawee (d.1176H) - ربه - in *Taareekh Ahlul-Hadeeth* (p. 21), "There is no problem in viewing the speaker of this statement to be *jaahil* (ignorant) of the history of the *Ahlul-Hadeeth*. And he does not intend anything by it except an evil opinion for the group of *Ahlul-Hadeeth*. He wishes to drive the people away from them and to cut-off the path to reaching the guidance of the Book and the *Sunnah*. So this is boldness and slander."

Indeed, it has been confirmed with decisive, clear and elaborate proofs that the *Ahlul-Hadeeth* are an old group from the days of Prophethood. The first of them were the Companions (ﷺ).

Stated Aboo Bakr Ibn Abee Daawood¹ - رَضِيَ اللهُ عَنْهُ, 'I saw Abaa Hurayrah (رضي الله عنه) in a dream. And I was in Sijjistaan writing a *hadeeth* of Abee Hurayrah (رضي الله عنه). So I said to him, "I love you." So he said, 'I was the first person of *hadeeth* (*saahib hadeeth*) in the world."²

I say: And Aboo Hurayrah is the noble Companion (رضي الله عنه). Stated Ibn Hajr (d.852H) - رَضِيَ اللهُ عَنْهُ - in *al-Isaabah* (12/68), "Indeed, the *Ahlul-Hadeeth* are united upon the fact that he had the most *hadeeth* out of all the Companions."

Said ad-Dihlawee in *Taareekh Ahlul-Hadeeth* (p. 25), "And there is no problem in the view that Abaa Hurayrah (رضي الله عنه) spoke the truth and was just in his statement that he was the first person of *hadeeth* to exist in the world. This was a statement about the condition of his life. It was as if he was one who would be described during the time of revelation with the name 'Ahlul-Hadeeth' in the presence of the Prophet (ﷺ) due to his many *ahaadeeth* from the Prophet (ﷺ)."

Stated ash-Sha'bee the *taabi'ee* (d.103H) - رَضِيَ اللهُ عَنْهُ, "If anything from this affair of mine were to be accepted, I do not reckon that I would relate anything except that which the *Ahlul-Hadeeth* have united upon."³

And adh-Dhahabee - رَضِيَ اللهُ عَنْهُ - said in *Tadhkiratul-Huffaadh* (1/328), "And there existed in the time of those people - meaning Shujaa' Ibnul-Waleed and 'Ataa' Ibnus-Saa'ib - creatures from the *Ashaabul-Hadeeth*."

Said an-Nawawee (d.676H) - رَضِيَ اللهُ عَنْهُ - in *Sharh Saheeh Muslim* (1/62), "And groups from amongst the *Ahlul-Hadeeth* wrote books, both long and short, about the singular narration (*khabrul-waahid*) and the obligation of acting upon it."

¹ His father was Sulaymaan Ibnul-Ash'ath as-Sijjistaanee, Aboo Daawood (d.275H), the author of the *Sunan*.

² Related by al-Khateeb in *Taareekh Baghdaad* (9/467) by way of al-Barqaanee who said, 'I read to Abil-Qaasim Ibnun-Nahaas, 'I heard Abaa Bakr Ibn Abee Daawood with it.' And from this path it is mentioned by adh-Dhahabee in *Tadhkiratul-Huffaadh* (1/33) and in *as-Siyar* (2/627) and Ibn Hajr in *al-Isaabah* (12/67).

³ Refer to *Tadhkiratul-Huffaadh* (1/83) of adh-Dhahabee.

Stated Abul'Alaa' al'Attaar - رضى الله عنه، "Ahlul-Hadeeth do not live without purpose."¹

Stated Muhammad Ibnul-Hasan - رضى الله عنه - in *al-Muwatta'* (p. 363), "Ibn Shibaab az-Zuhree was more knowledgeable than the rest concerning al-Madeenah according to the *Ahlul-Hadeeth*."

Said ad-Dihlawee in *Taareekh Ahlul-Hadeeth* (p. 25), "In it is a clear and decisive proof as well that the Companions (رضي الله عنهم) were the first to be labelled with the name '*Ahlul-Hadeeth*' because ash-Sha'bee (رضي الله عنه) met five-hundred of the Companions.² And he took knowledge from them. Due to that, he mentioned them by their name. So they are the *Ahlul-Hadeeth* in his statement, 'If anything from this affair of mine were to be accepted, I do not reckon that I would relate anything except that which the *Ahlul-Hadeeth* have united upon.'"

And ash-Sha'bee - رضى الله عنه - also said, "Groups of the *Ashaabul-Hadeeth* have passed before us."³

Said ad-Dihlawee in *Taareekh Ahlul-Hadeeth* (p. 26), "So the meaning of the statement of ash-Sha'bee is that a group from the *Ahlul-Hadeeth* walked along with him."

Stated Aboo Bakr al-Ismaa'eelee (d.371H) - رضى الله عنه - in *I'tiqaad A'immatil-Hadeeth* (p. 49), "Know - may Allaah bestow mercy upon us and you - that the *madhhab* of *Ahlul-Hadeeth*, *Ahlul-Sunnah wal-Jamaa'ah* is to affirm belief in Allaah, His Angels, His Books and His Messengers..."

And Ibn Taymiyyah (d.728H) - رضى الله عنه - said in *al-Fataawaa* (3/189), "This is the belief of the *Ummah* and the Imaams of the *Ahlul-Hadeeth*."

Said Aboo Haatim ar-Raazee (d.277H) - رضى الله عنه، "Our *madhhab* and chosen path is following the Messenger of Allaah (ﷺ) and the *taabi'een* and

¹ Refer to *Tadreebur-Raawee* (1/338) of as-Suyootee.

² Refer to *Taareekhul-Awsat* (1/253) of al-Bukhaaree.

³ Refer to *Tadhkiratul-Huffaadh* (1/87) of adh-Dhahabee.

holding onto the *madhhab* of *AhlulAthar*, such as Abee 'Abdullaah Ahmad Ibn Hanbal.”¹

And as-Sijzee - ربه - said in *ar-Risaalah* (p. 200), “Indeed, the opponent from the *AshaabulHadeeth* and *AhlulAthar*...”

Stated as-Sijzee - ربه - in *ar-Risaalah* (p. 195), “So there is humiliation for every opponent of the *Sunnah* and the path of *AhlulAthar* after consideration. And there is no humiliation for the *AhlulAthar* after the result, because they do not innovate anything, they only follow the *athar*. And whosoever claims that there is humiliation in the *athar* after it has been judged to be authentic, then he will not be considered a Muslim.”

And Ibn Taymiyyah - ربه - said in *Dar'ut-Ta'aarudil'Aql wan-Naql* (6/266), “And the books of *AhlulAthar* are filled with statements from the *Salaf* and the Imaams.”

Said 'Abbaan al-Qaadee² - ربه - about the *AhlulGhurbah*, “They are the early *AshaabulHadeeth*.”³

Stated ad-Dihlawee in *Taareekh AhlulHadeeth* (p. 27), “Abdaan is a narrator of *hadeeth* from the *taabi' taabi'een*. And when he said ‘early’ he was referring to the Companions of the Messenger of Allaah (ﷺ), because they are the early *AhlulHadeeth* (ﷺ).

So it becomes known from these clear statements that the Companions (ﷺ) were the first to be named *AhlulHadeeth*, and that the *taabi'een* (ﷺ) and the *taabi' taabi'een* (ﷺ) were the ones who mentioned them as the *AhlulHadeeth*. And this noble name did not cease to be continuous within the group of *AhlulHadeeth*, generation after generation until this day of ours. And Allaah shall allow them to remain upon the truth until the end of time, *aameen*.”

¹ Refer to *al'I'tiqaad* (1/179) of al-Laalikaa'ee.

² He is 'Abdullaah Ibn Ahmad al-Jawaaleeqee al-Ahwaazee, the *Haafidh*, the proof. Refer to *NuzhatulAlbaab filAlqaab* (n.o. 1896) of Ibn Hajr.

³ Refer to *Sharaf AshaabulHadeeth* (p. 54) of al-Khateeb al-Baghdaadee.

And ad-Dihlawee said in *Taareekh Ahlul-Hadeeth* (p. 27), “Indeed, all of the people of the countries that were conquered by the Companions were described with the name, *Ahlul-Hadeeth*.”

Said Aboo Mansoor al-Baghdadee in *Usoolud-Deen* (1/317), “It has been explained clearly that the harbours of Rome, the Arabian Peninsula, Shaam, Azerbaijan and the doors were opened. All of these people were upon the *madhhab* of *Ahlul-Hadeeth*. Likewise, the harbours of Africa and Andalusia and all of the harbours behind the western sea, all of their people were from *Ahlul-Hadeeth*. Likewise, the harbours of Yemen along the coast of az-Zanj, all of the people there were from *Ahlul-Hadeeth*.”

From this, anyone who has any intellect and cleverness and is indebted to himself and works for what shall occur after death - in fear of his Lord - will know that all of the inhabitants of these countries which were conquered by the Companions (ﷺ) used to worship. So upon which *madhhab*!?

It was only acting upon the *hadeeth* was spread in those lands, not *taqleed* and *madhhab* fanaticism. Therefore, it is the truth *madhhab* which is purified from opinions and *madhhab* fanaticism. It was that which was taught by the Companions of Muhammad (ﷺ), the ones who conquered the common-folk, their old and their young, and their male and female.¹ So all of the people acted upon the *hadeeth*, they were not blind followers in the Religion, nor *madhhab* fanatics.

So it is deduced from this that the path of the group of *Ahlul-Hadeeth* is not a new *madhhab*. Rather, it is the foundation of the foundations which the Messenger of Allaah (ﷺ) was upon and which he left for his great Companions (رضي الله عنهم).² And the Companions taught this path to those who embraced Islaam at their hands. Due to that, it has been mentioned that all of the people of the countries were upon the *madhhab* of *Ahlul-Hadeeth*, as has preceded.³

¹ Refer to *Taareekh Ahlul-Hadeeth* (p. 28) of ad-Dihlawee.

² Ibid.

³ Ibid.

Said ad-Dihlawee in *Taareekh AshaabulHadeeth* (p. 29), "Indeed, the *taabi'een* (ﷺ) took the knowledge of *hadeeth* and this noble name from the Companions (رضي الله عنهم). And they were described with it. So it came to be said about them in their time: *AhlulHadeeth*."

Stated az-Zuhree, the *taabi'ee* (d.124H) - رضى الله عنه, "Where are you O *AshaabulHadeeth*?"¹ And this is a proof that the *taabi'een* were called *AhlulHadeeth* in their time.

Said Ibn 'Ammar - رضى الله عنه, "The scales of the *AshaabulHadeeth* from the people of al-Koofah and al-Madeenah were: 'Abdul-Malik Ibn Abee Sulaymaan² (رضي الله عنه), 'Aasim al-Ahwal³ (رضي الله عنه), 'Ubayd Ibn 'Umar⁴ (رضي الله عنه) and Yahyaa Ibn Sa'eed al-Ansaaree⁵ (رضي الله عنه)."⁶ These were the Imaams of *AhlulHadeeth* from the *taabi'een*.⁷

Said Ibn 'Abdul-Barr (d.463H) in *at-Tamheed* (1/8), "Indeed, a group from the *AhlulAthar wal-Fiqh*..."

Stated Imaam Ahmad (d.241H) - رضى الله عنه, "These are the *madhaahib* of the people of knowledge and the *AshaabulAthar* and *AhlusSunnah*, those who hold onto its handhold and are well known for it."⁸

¹ Refer to *Tadhkiratul-Huffaadh* (1/110) of adh-Dhahabee.

² He is 'Abdul-Malik Ibn Abee Sulaymaan al'Arzamee, a Koofee who was trustworthy and precise in *hadeeth*. Refer to *Ma'rifatuth-Thiqaat* (2/103) of al'Ijlee and *at-Tahdheeb* (6/396) of Ibn Hajr.

³ He is 'Aasim Ibn Sulaymaan al-Ahwal, a trustworthy *taabi'ee* from Basrah. Refer to *Ma'rifatuth-Thiqaat* (2/8) of al'Ijlee and *at-Tahdheeb* (5/43) of Ibn Hajr.

⁴ He is 'Ubayd Ibn 'Umar Ibn Hafs Ibn 'Aasim, a trustworthy and precise person from al-Madeenah. Refer to *at-Taqreeb* (1/537) of Ibn Hajr.

⁵ He is Yahyaa Ibn Sa'eed Ibn Qays al-Ansaaree, a *taabi'ee* from al-Madeenah who was trustworthy. He possessed understanding and was a judge and a righteous man. Refer to *Siyar A'laamin-Nubalaa'* (5/447) of adh-Dhahabee, *Taareekh Baghdaad* (14/105) of al-Khateeb and *Ma'rifatuth-Thiqaat* (2/352) of al'Ijlee.

⁶ Refer to *Taareekh Baghdaad* (13/345) and (14/105).

⁷ Refer to *Taareekh AhlulHadeeth* (p. 30) of ad-Dihlawee

⁸ Refer to *as-Sunnah* (p. 33).

Said ad-Dihlawee in *Taareekh Ahlul-Hadeeth* (p. 31), “And this is sufficient proof for the seeker of the truth who wishes to show that the *taabi’een* were called *Ahlul-Hadeeth* in their time.”

O my brother, you know that the Companions and the *taabi’een* (ﷺ) were the best generations of this *Ummah*. They were named with the name of *Ahlul-Hadeeth*. And they took pride in connecting themselves to this noble term of affiliation during their lives. And the people would mention them in their time as *Ahlul-Hadeeth*. Then the *taabi’een* (ﷺ) took the knowledge of *hadeeth* from them. And they would honour themselves, boast about and take delight in this name.¹

Said Sufyaan ath-Thawree² (d.167H) - ر.ه., “The Angels are the guardians of the heavens and the *Ashaabul-Hadeeth* are the guardians of the earth.”³

Stated Aboo 'Uthmaan as-Saaboonce (d.449H) - ر.ه. - in '*Aqeedatus-Salaf Ashaabil-Hadeeth* (p. 3), “Indeed, the *Ashaabul-Hadeeth* testified to the *wahdaaniyyah* (oneness) of Allaah (ﷻ).”

Said ash-Shaafi'ee (d.204H) - ر.ه., “When I see a man from the *Ashaabul-Hadeeth*, then it is as if I am seeing the Prophet (ﷺ) living.”⁴

Stated Ahmad Ibn Hanbal (d.241H) - ر.ه., “*Ahlul-Hadeeth* are the best ones to speak about knowledge.”⁵

And Sufyaan ath-Thawree - ر.ه. - said, “If they did not come to me, I would go to them in their houses – meaning *Ahlul-Hadeeth*.”⁶

¹ Refer to *Taareekh Ahlul-Hadeeth* (p. 31) of ad-Dihlawee.

² He is Sufyaan Ibn Sa'eed Ibn Masrooq ath-Thawree, he is from the *taabi' taabi'een*. Sulaymaan at-Taymee, as-Sabee'ee, 'Aasim al-Ahwal and other than them heard from him. And al-Awzaa'ee, Ibn Jurayj, Maalik and Shu'bah related from him. Refer to *Tahdheebul-Kamaal* (11/154) of al-Mizzee.

³ Refer to *Sharaf Ashaabul-Hadeeth* (p. 91) of al-Khateeb al-Baghdaadee.

⁴ Refer to *Sharaf Ashaabul-Hadeeth* (p. 94) of al-Khateeb al-Baghdaadee.

⁵ Refer to *Sharaf Ashaabul-Hadeeth* (p. 97) of al-Khateeb al-Baghdaadee.

⁶ Refer to *Sharaf Ashaabul-Hadeeth* (p. 180) of al-Khateeb al-Baghdaadee.

Said Hinaad Ibnus-Saree - رضى الله عنه، 'Aboo Bakr Ibn 'Iyaash went out one day and the *Ashaabul-Hadeeth* were at his door. So he said, 'These are the best of the people.'¹

Said Sufyaan Ibn 'Uyaynah² (d.197H) - رضى الله عنه، "I do not feel that this life of mine has been prolonged, except due to the supplication of the *Ashaabul-Hadeeth*."³

Stated Muslim (d.261H) - رضى الله عنه - in the introduction to his *Saheeh* (1/55), "So as for whatever was from it with the *Ahlul-Hadeeth*..."

Said Ahmad Ibn Hanbal (d.241H) - رضى الله عنه، "Indeed, Shu'bah Ibnul-Hajjaaj (d.160H) was from the harshest of the *Ahlul-Hadeeth*."⁴

Stated al-Laalikaa'ee (d.418H) - رضى الله عنه، "And the most deserving of them for this distinguishing sign and the specialized of them with this name are the *Ahlul-Hadeeth*, due to them specifying the Messenger of Allaah (ﷺ). And they would stick to his statement and accompany him for long periods of time, they carried his knowledge and they preserved his statements and actions."⁵

Said Abul-Qaasim al-Asbahaanee (d.535H) - رضى الله عنه، "He mentioned the *Ahlul-Hadeeth* and they are the sect that was apparent upon the truth until the establishment of the Hour."⁶

Stated Ibn Taymiyyah (d.728H) - رضى الله عنه، "Then Imaam ash-Shaafi'ee (رضي الله عنه) took from Maalik (d.179H) - رضى الله عنه. Then he wrote books for the people of al-'Iraq and he took to the *madhhab* of the *Ahlul-Hadeeth* and chose that for himself."⁷

¹ Refer to *Sharaf Ashaabul-Hadeeth* (p. 225) of al-Khateeb al-Baghdaadee.

² And Sufyaan Ibn 'Uyaynah Ibn Abee 'Imraan al-Hilaalee was trustworthy, a *haafidh*, *faqeeh*, Imaam and a proof. He was from amongst the wise ones of *Ahlul-Hadeeth*. Refer to *at-Taqreeb* (p. 395) of Ibn Hajr and *Taareekh Baghdaad* (9/179) of al-Khateeb.

³ Refer to *Sharaf Ashaabul-Hadeeth* (p. 116) of al-Khateeb al-Baghdaadee.

⁴ Ibid.

⁵ Refer to *Sharh Usoolul-I'tiqaad* (1/20).

⁶ Refer to *al-Hujjah fee Bayaanil-Mahajjah* (1/246).

⁷ Refer to *Minhaajus-Sunnah* (4/143)

Said Ibnul-Qayyim (d.751H) - ربه، "Chapter: The *AhlulHadeeth* are the helpers and chosen ones of the Messenger of Allaah (ﷺ)."¹

Stated al-Khateeb al-Baghdaadee (d.463H) - ربه، "Indeed, the Lord of the worlds made the victorious group the guardians of the Religion... and they were the most deserving and worthy of that...and Allaah (ﷻ) defended the *AshaabulHadeeth*. So they are the preservers."²

Said Ibn Taymiyyah (d.728H) - ربه، "And with this it becomes clear that the most deserving of the people to be the Saved Sect are the *AhlulHadeeth wasSunnah*, those who do not follow anyone, nor show bigoted allegiance to him, except the Messenger of Allaah (ﷺ). And they are the most knowledgeable of the people with regards to his (ﷺ) situations and statements."³

Stated Abul-Mudhaffar as-Sam'aanee (d.498H) - ربه، "Then we looked, so we say that the sect of *AhlulHadeeth* had great study."⁴

Said Ibn Muflih - ربه، "*AhlulHadeeth* are the Saved Sect, they are well established upon the truth."⁵

So this detail becomes known with true knowledge that the Companions, the *taabi'een* and the *taabi' taabi'een* (رضي الله عنهم) were the members of the first three generations whose goodness has been testified to. They would call themselves with the name: *AhlulHadeeth* in their times. And they would also be called *AhlulHadeeth* by others in their time as is known.

So this is a clear explanation that the beginning of the *AhlulHadeeth* was from the early days of Prophet-hood and Islaam. So the first of them were the Companions (رضي الله عنهم).

¹ Refer to *an-Nooniyyah* (p. 251).

² Refer to *Sharaf AshaabulHadeeth* (p. 31).

³ Refer to *alFataawaa* (3/247).

⁴ Refer to *alIntisaar liAshaabilHadeeth* (p. 53).

⁵ Refer to *alAadaabushShar'iyyah* (3/237).

And they did not cease to be called *Ahlul-Hadeeth*, progeny after progeny, generation after generation, until this name came to be used for their later generations who used to say, ‘The Messenger of Allaah (ﷺ) said, ‘Do such and such...do not do such and such.’ So their late comers were like their early generations.

So it is concluded from this that the path of the *Ahlul-Hadeeth* is not a new *madhhab*. Rather, it is the foundation of the foundations which the Messenger of Allaah (ﷺ) was upon. It is that which he left for his great Companions (رضي الله عنهم).¹



¹ Refer to *Taareekh Ahlul-Hadeeth* (p. 29) of ad-Dihlawee.



WHO ARE THE AHLUL-HADEETH?

They are those who traverse the methodology of the Companions and those who followed them in goodness. They hold onto the Book and the *Sunnah* and bite onto it with their molar teeth. They place the Book and the *Sunnah* before any other statement or guidance, whether it be in affairs of 'aqeedah, acts of worship, mutual relations, manners, politics or communal activities.

So they are firmly established with regards to the foundations (*usool*) and branches (*furoo'*) of the Religion. They are upon what Allaah sent down and revealed to His servant and Messenger Muhammad (ﷺ). And they are well established with regards to giving *da'wah* to that with all seriousness, truthfulness and firm resolution. They are the ones who carry the Prophetic knowledge, they remove from it the distortions of those who go beyond bounds, the false claims of the liars and the false interpretations of the ignoramuses.

So they are the ones who lie waiting to ambush every sect that opposes the Islaamic *manhaj*, such as the *Jahmiyyah*, the *Mu'tazilah*, the *Khawaarij*, the *Rawaafid*, the *Murji'ah*, the *Qadariyyah* and everyone else who strays from Allaah and follows his desires, in every time and place. And they do not fear the blame of the blamer with regards to Allaah.

They are the group which the Messenger of Allaah (ﷺ) praised and commended with his statement, "There shall not cease to be a group from my *Ummah* apparent upon the truth. They will not be harmed by those who forsake them, not by those who oppose them, until the Hour is established."¹

They are the Saved Sect, they are firmly grounded in what the Messenger of Allaah (ﷺ) and his Companions were upon. They are the ones whom the Messenger of Allaah (ﷺ) distinguished and assigned when he

¹ Its checking shall come later...

mentioned that this *Ummah* shall split up into seventy three sects, all of them being in the Fire except one. So it was said, “Who are they O Messenger of Allaah?” He said, “Whosoever is upon what I am upon today and my Companions.”¹

We do not say that as an exaggeration, nor as a mere claim, we only speak of the reality which we have witnessed in the texts of the *Qur'aan* and the *Sunnah*. This is the reality for which history bears testimony, as well as the testimony of their (*Ahlul-Hadeeth*) statements, situations and books. They are the ones who place the statement of Allaah (ﷻ) in front of their eyes,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold onto the Religion of Allaah altogether and do not be divided.” [Soorah Aali-'Imraan 3:103]

And there is His statement,

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“So let those who oppose his command beware, lest a trial befall them or a grievous punishment.” [Sooratun-Noor 24:63]

They are the ones who make their *manhaj*,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ

لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“So no! By your Lord, they do not truly believe until they make you the judge in whatever disputes they have amongst them. Then they must not find any hesitation in themselves with regards to what you have decided, and they must submit to it fully.” [Sooratun-Nisaa' 4:65]

¹ Its checking shall come later...

So they gave the *Qur'aan* and the *Sunnah* their true status, they magnified it with their true magnification. So they give the *Qur'aan* and the *Sunnah* precedence over the statements of all the people. And they give that guidance precedence over the guidance of all the people. And they judge by that in every affair with complete satisfaction and open chests. They do not have constricted chests, nor any hesitations and they submitted to Allaah and His Messenger (ﷺ) with the utmost submission in their beliefs, acts of worship and mutual relations. They are the ones who attest to the truthfulness of the statement of Allaah,

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ
بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

“The only statement of the Believers when they are called to Allaah and His Messenger is that they say, ‘We listen and we obey.’ These ones are successful.” [Sooratun-Noor 24:51]

They came after all of the Companions of the Messenger of Allaah (ﷺ), at the head of them was: Sa’eed Ibnul-Musayyib (d.90H), ‘Urwah Ibnuz-Zubayr (d.94H). Then the *taabi’een* followed after them, and at the head of them was: Maalik (d.179H), al-Awzaa’ee (d.157H), Sufyaan Ibn Sa’eed ath-Thawree (d.161H) and Sufyaan Ibn ‘Uyaynah (d.198H). Then there were the followers of these ones, and at the head of them was: ‘Abdullaah Ibnul-Mubaarak (d.181H), Wakee’ Ibnul-Jarraah (d.197H) and Imaam Muhammad Ibn Idrees ash-Shaafi’ee (d.204H). Then there came the students of these ones who followed their *manhaj*, and at the head of them was: Imaam Ahmad Ibn Hanbal (d.241H) and Yahyaa Ibn Ma’een (d.233H). Then there came their students, such as al-Bukhaaree (d.256H) and Muslim (d.271H). Then there came those who traversed upon their path in the generations after them, such as Ibn Jareer (d.310H), Ibn Khuzaymah (d.311H), ‘Abdul-Ghaneer al-Maqdisee (d.600H), Ibn Qudaamah (d.620H) and Ibn Taymiyyah (d.728H).

So they are these ones, along with their contemporaries in their times and those who followed them and followed their narrations by holding onto

the Book and the *Sunnah* until this day of ours. These are the ones whom I am referring to as the *Ahlul-Hadeeth*.¹

So when we have come to know that, and our hearts have retained it, and our intellects have understood it, then it becomes inevitable to know – after that – how to traverse this path and refer back to it. Since most of the sects of *hizbiyyah* make this claim, without knowing the reality of how to traverse this path and to refer back to the truth.

There is no doubt that salvation from this highly despicable condition will only occur by holding onto the two true noble revelations: the Book of Allaah (ﷻ) and the *Sunnah* of His Messenger (ﷺ) upon the understanding of the early *Salaf*.

From Abee Waaqid al-Laythee (رضي الله عنه) that the Messenger of Allaah (ﷺ) said whilst we were sitting upon a carpet, 'Indeed, a *fitnah* (trial, tribulation) will occur.' They said, 'How should we act O Messenger of Allaah?' He said: So he returned his hand to the carpet and held onto it. He said, 'Do such and such.' And the Messenger of Allaah (ﷺ) mentioned to them that there will be a day when the *fitnah* will occur. So many of the people did not hear. So Mu'aadh Ibn Jabal said, 'Did you hear what the Messenger of Allaah said?' They said what he said, 'Indeed, a *fitnah* shall occur.' They said, 'So how should we be O Messenger of Allaah, or what should we do?' He said, 'Return to your original state of affairs.'²

¹ Refer to *Makaanah Ahlul-Hadeeth* (p. 10-14) of Shaykh Rabee' Ibn Haadee al-Madkhalee.

² **Saheeh:** Related by at-Tahaawee in *Mushkilul-Aathaar* (3/221) by way of Yahyaa Ibn 'Abdullaah Ibn Bakeer who said: al-Layth Ibn Sa'd related to us from 'Iyaash Ibn 'Abbaas al-Qitbaanee, from Bakr Ibnul-Ashaj, from Yusr Ibn Sa'eed, that Abaa Waaqid related to him with it. I say: This *sanad* is *saheeh*. And it is related by at-Tabaraanee in *al-Mu'jamul-Kabeer* (3/249) and in *al-Mu'jamul-Awsat* (8/294) by way of 'Abdullaah Ibn Saalih, from al-Layth Ibn Sa'd with this *isnaad*. And it was mentioned by al-Haythamee in *az-Zawaa'id* (7/303), then he said that it was related by at-Tabaraanee in *al-Kabeer* and *al-Awsat*, and in it is 'Abdullaah Ibn Saalih. He was trustworthy and there is some weakness in him, and the rest of its men are men of the *saheeh*.

From 'Abdullaah Ibn Mas'ood (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) said, 'The best of people are my generation, then those who follow them, then those who follow them.'"¹

From Ibn Mas'ood (رضي الله عنه) who said, "O people! Indeed, you shall relate and it shall be related to you. So when you see one who relates, then stick to the original affair."²

So this is the path of referring back and the way of returning to holding onto what the three virtuous generations were upon. So they were firmly grounded in the foundations (*usool*) and the branches (*furoo'*) of the Religion. They are upon what Allaah sent down and revealed to His servant and Messenger Muhammad (ﷺ).

Said Ibn Taymiyyah (d.728H) - رحمه الله - in *al-Fataawaa* (p. 109), "The *Sunnah* is whatever the Messenger of Allaah (ﷺ) and his Companions (رضي الله عنهم) were upon from beliefs, economics, statements and actions."

Stated Ibn Taymiyyah - رحمه الله - in *al-Furqaan* (p. 85), "The truth is not held, except by one who follows the *muhajireen* (emigrants) and the *ansaar* (helpers), and believes in what the Messenger (ﷺ) came with in its proper manner."

From al-Awzaa'ee - رحمه الله - who said, "Stick to the *aathaar* of those who have preceded (*man salaf*), even if the people reject you. And beware of the

¹ Related by al-Bukhaaree (5/191), Muslim (4/1963), at-Tirmidhee (5/695), an-Nisaa'ee in *as-Sunanul-Kubraa* (3/494), Ibn Maajah (2/791), Ahmad (1/438), al-Bazaar (5/180), Ibn Hajr in *al-Amaaliyyul-Mutlaqah* (p. 63), al-Khateeb in *Taareekh Baghdaad* (12/52), at-Tiyaaliseen in *al-Musnad* (p. 38), Aboo Ya'laa in *al-Musnad* (9/40), Ibn Hibaan in his *Saheeh* (6/268), at-Tahaawee in *Mushkilul-Aathaar* (3/176) and in *Sharh Ma'aaniyyul-Aathaar* (4/151), at-Tabaraanee in *al-Mu'jamul-Kabeer* (10/204), Ibn Abee Shaybah in *al-Musannaf* (12/175), al-Bayhaqee in *as-Sunanul-Kubraa* (10/122), ash-Shaashee in *al-Musnad* (2/220), ad-Daraqutnee in *al-'Ilal* (5/188) and Aboo Nu'aym in *al-Hilyah* (2/78) by way of Ibraaheem, from 'Ubayd as-Salmaanee, from 'Abdullaah with it.

² **Saheeh:** Related by ad-Daarimee (1/61), al-Harawee in *Dhammul-Kalaam* (3/202), al-Marwazee in *as-Sunnah* (p. 29), Ibn Battah in *al-Ibaanatul-Kubraa* (1/330), al-Laalika'a'ee in *al-I'tiqaad* (1/77) through a number of paths from Ibn Mas'ood. I say: Its *isnaad* is *saheeh*, it was authenticated by Ibn Hajr in *al-Fath* (13/253).

opinions of men, even if they beautify it for you with speech. So the affair is young and you are upon a Straight Path with regards to it.”¹

However, how will this return to the Religion take effect when there are numerous *manaahij* for reform and various paths traversed by the callers and the rescue workers?

So from amongst them are those who take a path of pure admonishment, and from them are those who are inclined towards travelling the earth. From them are those who delve into the field of politics and mix with its people, and from them are those who train themselves in military combat. From them are those who take the means of *hizbiyyah* as a methodology leading into secret corridors. From them are those who are attached to charities. And from them are those who traverse the path of the *Soofiyyah*, and from them are those who are un-steady, in denial and *mumayyi'oon* (those who soften or water-down the Religion). From them are the intellectuals and the modernists. And from them are the fanatics and trouble-makers and many others, whosoever they may be.²

Indeed, the one who looks into the biographies of the *Ahlul-Hadeeth*, *Ahlul-Athar* in their various times, he will see that they all followed one *manhaj*. They all resembled and followed each other in the call to Allaah upon light and clear evidence.³ Allaah (ﷻ) said,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

“Say: This is my path, I call to Allaah upon baseerah (insight, clear evidence). I, along with those who follow me, and how free is Allaah from all imperfection. And I am not from amongst the polytheists.”

[Soorah Yoosuf 12:108]

¹ **Saheeh:** Related by al-Bayhaqee in *al-Madkhal* (no. 233), al-Khateeb in *Sharaf Ashaabul-Hadeeth* (no. 6), Ibn 'Abdul-Barr in *al-Jaami'* (1/170), by way of al-'Abbaas Ibnul-Waleed from his father. I say: Its *isnaad* is *saheeh*.

² Refer to *at-Tasfiyah wat-Tarbiyah* (p. 8) of Shaykh 'Alee al-Atharee.

³ Refer to *at-Tasfiyah wat-Tarbiyah* (p. 12).

Indeed, that is the *manhaj* of knowledge, learning and teaching. So, 'since the call to Allaah is the noblest, best and most excellent of stations for the servant, then it cannot be attained except by knowledge which he learns and then calls to. Rather, it is inevitable that the *da'wah* becomes completed by obtaining knowledge and then reaching a certain limit through striving.'¹ 'And this knowledge based *manhaj* is built upon three foundations:

[1]: Knowledge of the truth

[2]: Calling to it

[3]: Remaining firm upon it.^{2,3}



¹ Refer to *Miftaah Daarus-Sa'aadah* (1/154) of Ibnul-Qayyim.

² And this includes refuting those who oppose this truth, as is apparent.

³ Refer to *at-Tasfiyah watTarbiyah* (p. 12) of Shaykh 'Alee al-Atharee.



MENTIONING THE EVIDENCE THAT THE SEARCH FOR HADEETH IS THE MOST EXCELLENT OF ACTIONS ACCORDING TO ALLAAH

[1]: From Jaabir Ibn 'Abdullaah (رضي الله عنه) who said, 'When the Messenger of Allaah delivered a sermon, he used to say, 'To proceed: Indeed, the best of speech is the Book of Allaah, and the best guidance is the guidance of Muhammad. And the most evil of affairs are the newly invented ones, and every innovation is misguidance."¹

I say: His statement, 'And the best guidance is the guidance of Muhammad (ﷺ),' refers to his *Sunnah*. And it is whatever is connected to the Prophet (ﷺ) from statement, action, affirmation or attribution. So the best of *hadeeth* is the *hadeeth* of the Prophet (ﷺ), and due to that it is obligatory to seek it.

[2]: From al-'Irbaad Ibn Saariyah (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) admonished us with an eloquent admonition. The hearts were moved by it and the eyes shed tears due to it. So we said, 'O Messenger of Allaah! It is as if this was a farewell sermon, so advise us.' He said, 'I advise you to have fear of Allaah (ﷻ), and to listen and obey, even if the

¹ Related by Muslim (2/592), Aboo Daawood (3/36), an-Nisaa'ee in *as-Sunanul-Kubraa* (1/550) and *as-Sunanus-Sughraa* (3/188), Ibn Maajah (1/17), Ahmad (3/319), Ibn Abee 'Aasim in *as-Sunnah* (1/16), Ibnul-Mubaarak in *al-Musnad* (p. 54) and in *az-Zuhd* (p. 556), al-Bayhaqee in *al-Asmaa' was-Sifaat* (1/203) and *al-I'tiqaad* (p. 340) and *al-Madkhal* (p. 175) and *as-Sunanul-Kubraa* (2/213), Ibn Waddaah in *al-Bida'* (p. 55), ad-Daarimee (1/69), Ibn Khuzaymah in his *Saheeh* (3/143), Ibn Sa'd in *at-Tabaqaatul-Kubraa* (1/376), Ibnul-Jaarood in *al-Muntaqaa* (p. 83), al-Firyabee in *al-Qadr* (p. 251), Ibn Hibbaan in his *Saheeh* (1/176), Aboo Ya'laa in *al-Musnad* (4/85), ar-Raamhurmuzzee in *Amthaalul-Hadeeth* (p. 22), al-Aajurree in *ash-Sharee'ah* (p. 45), al-Baghawee in *Sharhus-Sunnah* (15/99), Aboo Nu'aym in *al-Hilyah* (3/189) and *al-Mustakhray* (2/445), Muhammad Ibn Nasr al-Marwazee in *as-Sunnah* (p. 27) and al-Laalikaa'ee in *al-I'tiqaad* (1/76) by way of Ja'far Ibn Muhammad, from his father, from Ja'far with it. Some of them related it in a summarized form and some of them related it in a lengthy form.

one who is given command over you is a slave. So whoever from amongst you lives, then he shall see many differences, so stick to my *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs. Bite onto it with your molar teeth and beware of the newly invented affairs. Since every newly invented affair is an innovation, and every innovation is misguidance and every misguidance leads to the Fire.”¹

¹ **Saheeh:** Related by Aboo Daawood (4/200-201), Ahmad in *al-Musnad* (4/126), Ibn Hibbaan in his *Saheeh* (1/104) and *ath-Thiqaat* (1/4) and *al-Majrooheen* (1/109), at-Tirmidhee (5/45), Ibn Maajah (1/67), Ibn Abee 'Aasim in *as-Sunnah* (1/19), Ibn Jareer in his *Tafseer* (6/212), al-Aajurree in *al-Arba'een* (p. 33-34) and *ash-Sharee'ah* (p. 46), al-Bayhaqee in *al-Madkhal* (p. 115), al-Marawzee in *as-Sunnah* (p. 26-27), Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (2/182) and *at-Tamheed* (21/279), al-Harawee in *Dhammul-Kalaam* (3/17), al-Haakim in *al-Mustadrak* (1/97), at-Tabaraanee in *al-Musnadush-Shaamiyyeen* (1/255), al-Mizzee in *Tahdheebul-Kamaal* (1/236), al-Qaadee 'Iyaad in *ash-Shifaa* (2/10-11), ad-Daanee in *as-Sunan* (2/374) and *ar-Risaalatul-Waafiyah* (p. 148), al-Fasawee in *al-Ma'rifah* (2/1344) in *mu'allaq* form, Ibnul-Jawzee in *al-Hadaa'iq* (1/544) and *Talbees Iblees* (p. 22) and *al-Qussaas wal-Mudhkareen* (p. 164) and *Tamaam fil-Fawaa'id* (1/121), Aboo Ishaq al-Harbee in *Ghareebul-Hadeeth* (3/1174), Ibn Battah in *al-Ibaanah* (1/306), Ibn Bushraan in *al-Amaalee* (p. 45), Aboo Nu'aym in *al-Hilyah* (10/114-115) and *al-Mustakhraj* (1/37) and *ad-Du'afaa'* (p. 46), Ibn Jamaa'ah in his *Masheekhah* (2/557) by way of al-Waleed Ibn Muslim who narrated to us, that Thawr Ibn Yazeed narrated to me, that Khaalid Ibn Ma'daan narrated to me, from 'Abdur-Rahmaan Ibn 'Amr as-Sulamee and Hajr Ibnul-Kalaa'ee. I say: This *sanad* is *saheeh* and its narrators are trustworthy, but al-Waleed Ibn Muslim would make *tadleesut-taswiyah* (concealment in the *isnaad*), yet he was clear in his *hadeeth*, so the doubt of *tadlees* is removed from him.

It is also related by at-Tirmidhee (5/45), Ibn Maajah (1/17), ad-Daarimee (1/44), al-Baghawee in *Sharhus-Sunnah* (1/205) and in *al-Anwaar* (2/769), adh-Dhahabee in *as-Siyar* (17/482), al-Fasawee in *al-Ma'rifah* (2/344), al-Jawzaqaanee in *al-Abaateel* (1/308), at-Tabaraanee in *al-Mu'jamul-Kabeer* (18/245-246) and *al-Musnadush-Shaamiyyeen* (1/254), al-Haakim in *al-Mustadrak* (1/95) and *al-Madkhal ilas-Saheeh* (p. 79-80), Muhammad Ibn Nasr al-Marwazee in *as-Sunnah* (p. 26), Aboo Nu'aym in *al-Hilyah* (5/220) and *al-Mustakhraj* (1/35), al-Harawee in *Dhammul-Kalaam* (3/115), al'Attaar al-Hamdhaanee in *Dhiknul-I'tiqaad* (p. 82), al-Mizzee in *Tahdheebul-Kalaam* (2/806), at-Tahaawee in *Mushkilul-Aathaar* (2/69), al-Bayhaqee in *al-I'tiqaad* (p. 130-131) and *Manaaqibush-Shaafi'ee* (1/10-11), Ibn Abee 'Aasim in *as-Sunnah* (1/19) and (2/483), at-Tabaraanee in his *Tafseer* (1/875), Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (2/182) by way of Thawr Ibn Yazeed with it, except that they did not mention Hujr Ibn Hajr.

It is also related by Ibn Maajah (1/16), Ahmad in *al-Musnad* (4/126), at-Tabaraanee in *al-Mu'jamul-Kabeer* (18/247), al-Laalikaa'ee in *al-I'tiqaad* (1/74), al-Haakim in *al-Mustadrak* (1/96) and *al-Madkhal ilas-Saheeh* (p. 81), Ibn 'Abdul-Barr in *al-Jaami'* (1/1163) and *al-Mukhallas fil-Amaalee* (p. 147), Abush-Shaykh in *al-Amthaal* (p. 245), →

Aboo Nu'aym in *al-Mustakhraj* (1/36), Ibn Abee 'Aasim in *as-Sunnah* (p. 129), al-Aajurree in *ash-Sharee'ah* (p. 47), al-Khateeb al-Baghdaadee in *al-Faqeeh wal-Mutafaqqih* (1/176) by way of Mu'aawiyah Ibn Saalih, from Damrah Ibn Habeeb, from 'Abdur-Rahmaan Ibn 'Amr as-Sulamee with it.

It is also related by at-Tirmidhee (5/24), at-Tabaraanee in *Musnadush-Shaamiyyeen* (2/197) and *al-Mu'jamul-Kabeer* (18/246-247), al-Bayhaqee in *Dalaa'ilun-Nubuwwah* (6/541), Ibn Abee 'Aasim in *as-Sunnah* (1/17) and (2/482), al-Laalikaa'ee in *Sharh Usoolul-I'tiqaad* (7/1225), al-Harawee in *Dhammul-Kalaam* (3/118), as-Silafee in *al-Majaalisul-Khamsah* (p. 83), Ibn 'Asaakir in *al-Arba'eenul-Baldaaniyyah* (p. 18), at-Taa'ee in *al-Arba'een* (p. 104) by way of Baqiyyah Ibnul-Waleed, from Baheer Ibn Sa'd, from Khaalid Ibn Ma'daan, from 'Abdur-Rahmaan Ibn 'Amr with it.

It is also related by al-Harawee in *Dhammul-Kalaam* (3/119) by way of Ismaa'eel Ibn 'Iyaash, from Baheer Ibn Sa'd, from Khaalid Ibn Ma'daan, from 'Abdur-Rahmaan Ibn 'Amr with it.

It is also related by Ibn 'Asaakir in *al-Arba'eenul-Baldaaniyyah* (p. 18) by way of Baqiyyah Ibnul-Waleed, from Yahyaa Ibn Sa'eed, from Khaalid Ibn Ma'daan, from 'Abdur-Rahmaan Ibn 'Amr as-Sulamee with it.

It is also related by at-Tabaraanee in *Musnadush-Shaamiyyeen* (2/298) and *al-Mu'jamul-Kabeer* (18/247), Ibn Abee 'Aasim in *as-Sunnah* (1/18) and (2/473), Ibn Waddaah in *al-Bida'* (p. 56) by way of Sulaymaan Ibn Saleem who related to us, that Yahyaa Ibn Jaabir related to me, from 'Abdur-Rahmaan Ibn 'Amr as-Sulamee with it.

It is also related by at-Tahaawee in *Mushkilul-Aathaar* (3/221), at-Tabaraanee in *al-Mu'jamul-Kabeer* (18/249), al-Haakim in *al-Mustadrak* (1/96) by way of al-Layth Ibn Sa'd, from Yazeed Ibnul-Haad, from Muhammad Ibn Ibraaheem, from Khaalid Ibn Ma'daan, from 'Abdur-Rahmaan Ibn 'Amr, from al-'Irbaad with it.

And it is also related by Ibn Abee Zamneen in *Usoolus-Sunnah* (p. 43) by way of Yahyaa Ibn Salaam who said: Hafs Ibn 'Umar Ibn Thaabit informed me, from Khaalid Ibn Ma'daan with it. And 'Abdur-Rahmaan was followed in his narrations upon al-'Irbaad by four individuals:

[1]: Yahyaa Ibn Abil-Mutaa': He is found in Ibn Maajah (1/15-16), Abee Nu'aym in *al-Mustakhraj* (1/37), Ibn Abee 'Aasim in *as-Sunnah* (1/17) and (2/483), al-Haakim in *al-Mustadrak* (1/95), al-Mizzee in *Tahdheebul-Kamaal* (31/539), at-Tabaraanee in *al-Mu'jamul-Kabeer* (18/248) and *Musnadush-Shaamiyyeen* (1/446) and *al-Mu'jamul-Awsat* (1/28) and *Tamaam fil-Fawaa'id* (1/119), Muhammad Ibn Nasr al-Marwazee in *as-Sunnah* (p. 27) by way of 'Abdullaah Ibnul-'Alaa', that Yahyaa Ibn Abil-Mutaa' informed me saying, 'I heard al-'Irbaad with it.' I say: The narrators of this *sanad* are trustworthy, except that there is a defect in it.

Said Ibn Rajab in *Jaami'ul-Uloom wal-Hikam* (p. 253-254), "And apparently, this *isnaad* is good and connected, and its narrators are famous trustworthy individuals. And he (meaning Ibn Abil-Mutaa') was clear in listening." And al-Bukhaaree mentioned in his *Taareekh* (8/306), that Yahyaa Ibn Abil-Mutaa' heard from Abil-'Irbaad relying upon him in this narration, yet the *huffaadh* of the people of Shaam rejected that. And they said: Yahyaa Ibn Abil-Mutaa' did not hear from al-'Irbaad, nor did he meet him and this report is incorrect. And from amongst those who mentioned that is Aboo →

Zur'ah ad-Dimashqee and he mentioned that about Daheem. And these people are known by their *shuyookh* from other than them. And al-Bukhaaree mentioned doubts about the narrations of Shaam in his *Taareekh*.

[2]: al-Mahaasir Ibn Habeeb: He is found in at-Tabaraanee in *al-Mu'jamul-Kabeer* (18/248) and *Musnadush-Shaamiyyeen* (1/402), Ibn Abee 'Aasim in *as-Sunnah* (1/18, 30) and (2/483) by way of Artaah Ibnul-Mundhir, from al-Mahaasir Ibn Habeeb, from al-'Irbaad with it. I say: This *sanad* is *saheeh* and its narrators are trustworthy.

[3]: Jubayr Ibn Nufayr: He is found in *as-Sunnah* (1/20) and (2/483) of Ibn Abee 'Aasim, Abee Nu'aym in *al-Mustakhraj* (1/37), at-Tabaraanee in *al-Mu'jamul-Kabeer* (18/257) and al-Khateeb al-Baghdaadee in *al-Muwaddih* (2/423) by way of Shu'oodh al-Azdee, from Khaalid Ibn Ma'daan, from Jubayr Ibn Nufayr, from al-'Irbaad with it. I say: In this *sanad* is Shu'oodh al-Azdee, he is mentioned by Ibn Abee Haatim in *al-Jarh wat-Ta'deel* (4/390), but he did not make any praise or disparagement for him.

[4]: 'Abdullaah Ibn Abee Bilaal: He is found in al-Musnad (4/127) of Ahmad and at-Tabaraanee in *al-Mu'jamul-Kabeer* (18/249) by way of Baqiyyah, from Baheer Ibn Sa'd, from Khaalid Ibn Ma'daan, from 'Abdullaah Ibn Abee Bilaal - and 'Abdur-Rahmaan with at-Tabaraanee - from al-'Irbaad with it. I say: This *sanad* is *da'eef* and it has two defects:

Firstly: Baqiyyah Ibnul-Waleed is a *mudallis* of *taswiyah*, and he makes 'an'ana and is not clear in related *hadeeth*.

Secondly: 'Abdullaah Ibn Abee Bilaal is accepted as is found in *at-Taqreeb* of Ibn Hajr (p. 297). That is when he is followed up, and if not, then he is lenient in *hadeeth*. Refer to *Ta'reef Ahlut-Taqdees* (p. 121) of Ibn Hajr.

And the *hadeeth* is authenticated by al-Albaanee in *Dhilaalul-Jannah* (1/19), and Ibn Taymiyyah said in *al-Fataawaa* (28/493), "This *hadeeth* is *saheeh* in the *sunan*." And at-Tirmidhee said, "A *hasan saheeh hadeeth*." And al-Haakim said, "It is *saheeh* upon the conditions of the two Shaykhs." And ad-Diyaa' al-Maqdisee said in *Juz' Ittibaa'us-Sunnah* (p. 32), "A *hadeeth saheeh*." And Ibn 'Asaakir said in *al-Arba'eenul-Baldaamiyyah* (p. 121), "This *hadeeth* is *hasan*, it is preserved by the *hadeeth* of Abee Najeeh al-'Irbaad Ibn Saariyah." And Ibn 'Abdul-Barr quoted in *Jaami' Bayaanul-'Ilm* (2/182) from al-Bazaar that he said, "The *hadeeth* of al-'Irbaad Ibn Saariyah concerning the Rightly-Guided Caliphs is a confirmed *saheeh hadeeth*." And Ibn 'Abdul-Barr affirmed that saying, "The *hadeeth* is as al-Bazaar said, the *hadeeth* of al-'Irbaad is confirmed." And Aboo Nu'aym said in *al-Mustakhraj* (1/436), "This is a good *hadeeth*, it is from the *saheeh hadeeth* of the people of Shaam." And al-Harawee said in *Dhammul-Kalaam* (3/122), "This is from the most widely available and best *hadeeth* of the people of Shaam." And al-Harawee quoted in *Dhammul-Kalaam* (3/125) from Abul-'Abbaas ad-Daghoolee that he said, "This *hadeeth* of al-'Irbaad is *saheeh*." And it has a witness from the *hadeeth* of Ibn Mas'ood.

It is related by Ibn Maajah (1/18) and Ibn Abee 'Aasim in *a-Sunnah* (1/16) by way of Moosaa Ibn 'Uqbah, from Abee Ishaq, from Abil-Ahwas, from Ibn Mas'ood with it. I say: This is its *sanad* and all of its narrators are trustworthy besides Abaa Ishaq. He is 'Amr Ibn 'Abdullaah as-Sabee'ee, a *mudallis*. He was not clear in relating *hadeeth*. →

BENEFIT:

The statement of the Prophet (ﷺ), ‘And every innovation is misguidance,’ is from the most concise of statements and nothing is excluded from it. This is a great foundation from the foundations of the Religion. And it resembles his statement, “Whosoever innovates something into this affair of ours which is not from it, then it is rejected.” So everyone who innovates something and attributes it to the Religion, yet it has no origin in the Religion to which it can be referred back to, then it is misguidance. The Religion is free from it, and the case is likewise with regards to the issues of beliefs, actions and statements, whether they are done openly or in secret.¹

[3]: Said Sufyaan ath-Thawree (d.167H) - ر.ه., “I do not know of any action upon the face of the earth better than seeking the *hadeeth* for whosoever desires the Face of Allaah by it.”²

[4]: Said Bishr Ibnul-Haarith - ر.ه., “I do not know of any action upon the face of the earth better than seeking knowledge and *hadeeth* for whosoever fears Allaah and has a good intention behind it. And as for me, then I seek repentance with Allaah in every step that I take in it.”³

[5]: Said Wakee’ Ibnul-Jarraah (d.197H) - ر.ه., “Allaah has not been worshipped with anything better than the *hadeeth*.”⁴

However, the *hadeeth* has a witness in what came before. Refer to *Ta’reef Ahlut-Taqdees* (p. 101) of Ibn Hajr.

¹ Refer to *Jaami’ul-Uloom wal-Hikam* (p. 233) of Ibn Rajab.

² **Saheeh:** Related by al-Bayhaqee in *al-Madkhal* (p. 309), Aboo Nu’aym in *al-Hilyah* (6/336) and al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 148) by way of Wakee’ who said: I heard Sufyaan with it. I say: Its *sanad* is *saheeh*.

³ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 150) by way of Muhammad Ibnul-’Abbaas al-Khazaaz who said: Abul-Fadl as-Sandalee said informing us: Ya’qoob Ibn Bukhtaan al-Qazaaz who said: I heard Bishr Ibnul-Haarith with it. I say: This *sanad* is *saheeh*.

⁴ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 150) by way of Ahmad Ibn ’Abdullaah Ibnul-Khidr al-Muqri’ who said: ’Alee Ibn Muhammad Ibn Sa’eed informed us saying: Aboo Ya’laa al-Mawsilee informed us saying: I heard Ibraaheem Ibn Sa’d al-Jawharee saying: I heard Wakee’ Ibnul-Jarraah with it. I say: Its *isnaad* is *saheeh*.

[6]: Said Sufyaan ath-Thawree - رَضِيَ اللهُ عَنْهُ, "I do not know of anything better than it - meaning the *hadeeth* - for the one who desires Allaah by it."¹

[7]: Said 'Abdullaah Ibnul-Mubaarak (d.181H), - رَضِيَ اللهُ عَنْهُ, "I do not know of anything better than seeking *hadeeth* for the one who desires Allaah (رَضِيَ اللهُ عَنْهُ)."²

Said al-Khateeb al-Baghdaadee (d.463H) - رَضِيَ اللهُ عَنْهُ - in *Sharaf Ashaabul-Hadeeth* (p. 115), "And we believe with a belief in which no doubt enters, that the seeker of *hadeeth* is rewarded for his search."



¹ **Saheeh:** Related by ar-Raamhurmuzee in *al-Muhaddithul-Faasil* (p. 177) and al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 139) through the two paths of Wakee' who said: I heard Sufyaan with it. I say: This *sanad* is *saheeh*.

² **Saheeh:** Related by al-Bayhaqee in *al-Madkhal* (p. 309) by way of 'Alee Ibn Hamshaad who narrated to us, that al-Hasan Ibn Sufyaan narrated to us, that Ishaaq Ibn Ismaa'eel at-Taaliqaanee said: Ibnul-Mubaarak said. I say: This *sanad* is *saheeh*.



MENTIONING THE EVIDENCE THAT AHLUL-HADEETH, AHLUL-ATHAR ARE THE SAVED SECT AND THE VICTORIOUS GROUP

[1]: From Thawbaan (رضي الله عنه), who said, "The Messenger of Allaah (ﷺ) said, "There shall not cease to be a group from amongst my *Ummah* apparent upon the truth. Those who forsake them will not be able to harm them, until the command of Allaah comes."¹

So this *hadeeth* supports the existence of a victorious and apparent group throughout the ages and times. This sect of *Ahlul-Hadeeth* is saved from the splitting and differing in the world, and the ultimate loss of the Fire which will be the destiny of the seventy two other sects. That is because all of them are far from the correct view and they oppose the truth, so they are misguided and misguide others.²

So this is from the miracles of the Messenger of Allaah (ﷺ) that he informed about the future of this *Ummah* until the establishment of the Hour. And he informed that there shall not cease to be a group from this *Ummah* apparent and victorious. They will not be harmed by those who

¹ Related by Muslim (3/1523), Abou Daawood (4/450), at-Tirmidhee (4/504), Ibn Maajah (1/3), Abou 'Awaanah (5/109), al'Attaar in *Dhikrul-I'tiqaad* (p. 36), al-Asbahaanee in *Dalaa'ilun-Nubuwwah* (p. 33), al-Qaadee in *Hadeeth Ayyoob as-Sakhtiyaanee* (p. 47), ar-Rooyaanee in *al-Musnad* (1/245), Bahshal in *Taareekh Waasit* (p. 118), Ibn Hibbaan (16/220), at-Tabaraanee in *al-Awsat* (9/181) and *Musnadush-Shaamiyyeen* (4/45), al-Bayhaqee in *as-Sunanul-Kubraa* (9/181) and *Dalaa'ilun-Nubuwwah* (6/526), ad-Daanee in *as-Sunanul-Waaridah fil-Fitan* (4/739), Sa'eed Ibn Mansoor in *as-Sunan* (2/144), Ahmad (5/278), al-Haakim (4/449), Abou Nu'aym in *al-Hilyah* (2/289) and *Dalaa'ilun-Nubuwwah* (p. 537), al-Qadaa'ee in *Musnadush-Shihaab* (2/76), al-Harawee in *Dhammul-Kalaam* (3/278) and Ibn Hazm in *al-Ihkaam* (4/130) by way of Abee Qulaabah, from Abee Asmaa', from Thawbaan with it.

² Refer to *al-Jamaa'aatul-Islaamiyyah fee Daw'ul-Kitaab was-Sunnah* (p. 46) of Shaykh Saleem al-Hilaalee.

manifest enmity towards them, nor by those enemies who forsake them until the command of Allaah comes and they are upon that.¹

And the Muslim sees that the various groups and the split up parties, all of them claim to be upon the truth, as the poet says,

“When you have become confused between the tears and the cheeks;
It shall become clear to you who is crying and who is pretending to cry.
And everyone claims an attachment to Laylaa;
And Laylaa does not affirm that for any of them.”²

Due to that, everything has turned to a state of confusion, and the person has become like one who gathers wood at night. It is not possible for him to distinguish the truth from the falsehood. So it has become binding that we present to the noble reader the explanations of the Scholars for the Saved Sect and Victorious Group as shall come later.

[2]: From Abee Hurayrah (رضي الله عنه) who said, ‘It was said to the Prophet (ﷺ), ‘O Messenger of Allaah! Which of the people are the best?’ He said, ‘I am as well as those who are with me.’ He said: It was said to him, ‘Then who O Messenger of Allaah?’ He said, ‘Those who are upon the *athar*.’ It was said to him, ‘Then who O Messenger of Allaah?’ He said: So he rejected the rest.’³

I say: This clarifies that *Ahlul-Hadeeth*, *Ahlul-Athar* have been granted nobility by Allaah. They are the Saved Sect and Victorious Group after the Prophet (ﷺ) and his Companions (رضي الله عنهم), due to the testimony of the

¹ Refer to *al-Jamaa'aatul-Islaamiyyah fee Daw'ul-Kitaab was-Sunnah* (p. 46) of Shaykh Saleem al-Hilaalee.

² Ibid.

³ **Hasan:** Related by Ahmad (3/155) by way of Safwaan who informed us that, Muhammad Ibn 'Ijlaan, from his father, from Abee Hurayrah with it. I say: its *sanad* is *hasan*. It is related by Ahmad (3/243) by way of Layth - meaning Ibn Sa'd - from Muhammad, from his father al-'Ijlaan, from Abee Hurayrah that he said, ‘The Messenger of Allaah (ﷺ) was asked, ‘Which of the people are the best?’ So he said, ‘I am as well as those who are with me, then those who are upon the *athar*, then those who are upon the *athar*.’ Then it was as if he rejected the rest.” And its *isnaad* is *hasan*. It is related by Aboo Nu'aym in *al-Hilyah* (2/78) by way of Abee 'Aasim, from Muhammad Ibn 'Ijlaan with it. And its *isnaad* is *hasan*.

Prophet (ﷺ). Then he rejected the rest of the groups and parties that opposed his (ﷺ) guidance. And this is clarified by the *hadeeth*, and Allaah is the one from whom aid is sought.

[3]: 'Alee Ibnul-Madeeneh (d.234H) - ؑ - said concerning the *hadeeth* of the Prophet (ﷺ), "There shall not cease to be a group from amongst my *Ummah* apparent upon the truth. Those who oppose them will not be able to harm them," "They are *Ahlul-Hadeeth*."¹

[4]: Moosaa Ibn Haaron said, 'I heard Ahmad Ibn Hanbal being asked about the *hadeeth*, "The *Ummah* shall split up into seventy odd sects, all of them being in the Fire, except for one sect." So he said, 'If the Victorious Group is not the *Ashaabul-Hadeeth*, then I do not know who they are."²

Stated al-Haafidh al-Hakamee (d.1377H) - ؑ - in *alMa'rifah* (p. 2), "Indeed, Ahmad Ibn Hanbal did well in explaining that this narration means that the Victorious Group which will have the forsakenness lifted from them until the establishment of the Hour are the *Ashaabul-Hadeeth*. And they are the ones who are most deserving of this interpretation from the people who traversed the clear path of the righteous and followed the *aathaar* of the past *Salaf*. And they were triumphant over the people of innovation who opposed the *sunan* of the Messenger of Allaah (ﷺ) and all of his family."

[5]: 'Abdullaah Ibnul-Mubaarak (d.181H) - ؑ - spoke about the *hadeeth*, "There shall not cease to be a group from amongst my *Ummah* apparent

¹ **Saheeh:** Related by at-Tirmidhee (4/485), al-Harawee in *Dhammul-Kalaam* (3/292), al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 30), Ibnul-Jawzee in *Talbees Iblees* (p. 28) and adh-Dhahabee in *ad-Deenaar* (p. 63) through two paths from 'Alee Ibnul-Madeeneh with it. I say: Its *sanad* is *saheeh*.

² **Saheeh:** Related by al-Haakim in *Ma'rifah 'Uloomil-Hadeeth* (p. 3) and Abul-Fadl al-Harawee in *al-Mu'jam* (p. 21) by way of Abee 'Abdullaah Muhammad Ibn 'Abdul-Hameed al-Aadamee in Makkah who said: I heard Moosaa Ibn Haaron with it. I say: This *sanad* is *saheeh*, it was authenticated by Ibn Hajr in *al-Fath* (13/306). And it is related by al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 61), from another way as well in which there is not doubt. And it is related by al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 57) and Ibnul-Jawzee in *Manaaqibul-Imaam Ahmad* (p. 235) by another path which is cut-off.

upon the truth.” So he said, “According to me, they are the *Ashaabul-Hadeeth*.”¹

[6]: Aboo Haatim said, ‘I heard Imaam Ahmad Ibn Sinaan whilst he was mentioning the *hadeeth*, “There shall not cease to be a group from amongst my *Ummah* upon the truth.” So he said, ‘They are the people of knowledge and the *Ashaabul-Aathaar*.’²

[7]: Muhammad al-Bukhaaree (d.256H) - ﷺ - spoke about the *hadeeth*, “There shall not cease to be a group from amongst my *Ummah*.” So he said, “*Ashaabul-Hadeeth*.”³

[8]: And Ahmad Ibn Abee Khalf said, ‘Yazeed Ibn Haaron was asked about the Saved Sect which the Prophet (ﷺ) spoke about. So he said, ‘If they are not the *Ashaabul-Hadeeth*, then I do not know who they are.’⁴

[9]: Stated al-Haafidh, the guardian of the *Sunnah*, Abul-Qaasim al-Asbahaanee (d.535H) - ﷺ - in *al-Hujjah fee Bayaanil-Mahajjah* (1/246), “The *Ahlul-Hadeeth* were mentioned, and they are the Saved Sect upon the truth until the Hour is established.”

Said Shaykh Naasirud-Deen al-Albaanee (d.1420H) - ﷺ - in *as-Saheehah* (1/543), “Indeed, the explanation of these Imaams for the Apparent

¹ **Saheeh:** Related by al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 61) by way of al-Khazaaz who said: Aboo Bakr Ibn Abee Daawood informed us: Abee Sa’eed Ibn Ya’qoob or other than him informed us with it. I say: Its *sanad* is *saheeh*.

² **Saheeh:** Related by the supporter of the *Sunnah* in *al-Hujjah* (1/246) and al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 62) by way of Muhammad Ibnul-Fadl Ibnul-Khateeb who said: Aboo Haatim informed us with it. I say: Its *sanad* is *saheeh*.

³ **Saheeh:** Related by al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 62) by way of Abee Nu’aym who said: Aboo Muhammad Ibn Hibbaan informed us saying: Ishaaq Ibn Ahmad informed us saying: Muhammad al-Bukhaaree informed us with it. I say: This *sanad* is *saheeh*. And it was mentioned by al-Asbahaanee in *al-Hujjah fee Bayaanil-Mahajjah* (1/246).

⁴ **Hasan:** Related by al-Asbahaanee in *al-Hujjah* (1/247) by way of Moosaa Ibn ‘Abdur-Rahmaan, that ‘Abdullaah al-Muqri’ informed us, that Ahmad informed me with it. I say: There is no problem in this *isnaad*. And from another way, it was mentioned by ar-Raamhurmuzzee in *al-Muhaddithul-Faasil* (p. 178) and al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 59).

Group and Saved Sect being the *AhlulHadeeth* has become strange for some people. And there is no strangeness in that if you recall what follows:

Indeed, the *AhlulHadeeth* are - with their authority of being specialized in the study of the *Sunnah* and whatever is connected to that from knowing the biographies of the narrators and the paths and hidden defects in *hadeeth* - the most knowledgeable of the people without exception concerning the *Sunnah* of their Prophet (ﷺ), his guidance, manners, military expeditions and whatever else is connected to him (ﷺ).

Indeed, the *Ummah* has split up into sects and *madhaahib* which did not exist in the early generations. And every *madhhab* has its *usool* (foundations) and *furoo'* (branches) and its own *ahaadeeth* which it uses as evidence and relies upon. And the person who only follows one *madhhab*, shows blind bigotry towards it and sticks to whatever is in it, without delving into other *madhaahib* and looking into them; perhaps he may find in them *ahaadeeth* that he did not find in his own *madhhab* which he is blindly following. So it is confirmed amongst the people of knowledge that every *madhhab* has something from the *Sunnah* and *ahaadeeth* which the other *madhaahib* do not have. So a person who sticks to one *madhhab*¹ will become misguided. And there is no doubt that there is a great portion of the *Sunnah* preserved with the other *madhaahib*. And the *Ahlul-Hadeeth* are not upon this. So they take every *hadeeth* whose *isnaad* has been authenticated from whichever *madhhab* it may come from, and from whichever sect; as long as its narrator is a trustworthy Muslim.

So the *Ahlul-Hadeeth* - may Allaah gather us along with them - do not have a bigoted allegiance to a specific individual no matter how lofty or eminent he may be, besides Muhammad (ﷺ), contrary to other than them from those who do not attach themselves to the *hadeeth* and act upon it. So they display a bigoted allegiance to the statements of their Imaams - though they have been prohibited from that - just as the *Ahlul-Hadeeth* have a bigoted allegiance to the statements of their Prophet!! So it is not

¹ And in our times they resemble the people of *hizbiyyah* who stick to the *manhaj* of the *hizb*, and do not delve into anything else. I say: The callers to misguidance are the same at all times.

strange after this explanation for the *Ahlul-Hadeeth* to be the Apparent Group and the Saved Sect. Rather, they are the moderate ones of the *Ummah* and the witnesses over the creation.”

All of these Scholars – and many others besides them – clarified that the Saved Sect and Victorious Group is the *Ahlul-Hadeeth*. And the one who is guided by their statements and takes their *aathaar* as an example, then he shall not be misguided if Allaah so wills.¹

[10]: From 'Abdullaah Ibn 'Amr (ﷺ) who said, 'The Messenger of Allaah (ﷺ) said, 'Indeed, the Children of Israa'eel split up into seventy two sects. And my *Ummah* shall split up into seventy three sects, all of them being in the Fire, except one sect.' They said, 'And which one is that O Messenger of Allaah?' He said, 'What I am upon and my Companions.’”²

Said Shaykh Saalih as-Suhaymee in *Tanbeeh Ulil-Absaar* (p. 26), “Indeed, the Prophet (ﷺ) explained that the opponents in general shall be destroyed and that *Ahlul-Sunnah wal-Jamaa'ah* will be saved.”

Stated Shaykh Saalih Ibn Fawzaan al-Fawzaan in *Lumhah 'anil-Firaqid-Daallah* (p. 17), “So the Prophet (ﷺ) informed in this *hadeeth* that it is inevitable for there to be division in this *Ummah*, and he does not speak with desire. It is inevitable that whatever he (ﷺ) informed of will occur.

¹ Refer to *al-Jamaa'aatul-Islaamiyyah fee Daw'ul-Kitaab was-Sunnah* (p. 50) of Shaykh Saleem al-Hilaalee.

² **Hasan:** Related by at-Tirmidhee (5/26), al-Haakim in *al-Mustadrak* (1/128-129), Ibnul-Waddaah in *al-Bida'* (p. 92), al-Aajurree in *al-Arba'een* (p. 143) and in *ash-Sharee'ah* (p. 15-16), al-'Uqaylee in *ad-Du'afaa'* (2/262), Muhammad Ibn Nasr al-Marwazee in *as-Sunnah* (p. 23), al-Laalikaa'ee in *al'l-tiqaad* (1/100), Ibnul-Jawzee in *Talbees Iblees* (p. 15) and *al-Hadaa'iq* (1/541-542), Ibn Battah in *al-Ibaanah* (1/369), ad-Daylamee in *al-Firdaws* (3/439), al-Asbahaanee in *al-Hujjah* (1/107), al-Fasawee in *al-Ma'rifah wat-Taareekh* (3/489) and al-Baghawee in *Masaabeehus-Sunnah* (1/161) by way of 'Abdur-Rahmaan Ibn Ziyaad Ibn An'am, from 'Abdullaah Ibn Yazeed, from 'Abdullaah Ibn 'Amr with it. I say: This *sanad* is *da'eef*, in it 'Abdur-Rahmaan Ibn Ziyaad Ibn An'am al-Afreeqee and he is *da'eef* as is found in *at-Taqreeb* of Ibn Hajr (p. 340). However, the *hadeeth* has witnesses which make it *hasan* with additional explanation, “All of them being in the Fire except one...What I am upon and my Companions.” I have mentioned it in my book: *ad-Daw'ul-Baraaq fee Takhreej Hadeethil-Iftiraaq*.

So this news from him (ﷺ) means a prohibition against division (*tafreeq*) and a warning against splitting. Due to this, he said, “All of them are in the Fire, except one.” And when he (ﷺ) was asked, “Who is this one that is saved?” He said, “Whosoever is upon what I am upon today and my Companions.”

So whoever remains upon what the Messenger (ﷺ) and his Companions were upon, then he is from those who are saved from the Fire. And whosoever differs from that, then he has been threatened with the Fire in accordance to his farness from the truth. His sect could be a sect of disbelief and apostasy, so he will be from the people of the Fire who abide there forever, or his sect could be a sect below that, so he has been threatened with the Fire, but he will not abide therein forever as long as his sect does not take him outside of *eemaan*. However, there is a severe threat upon him, and no one will be saved from this threat except one group from the seventy three. And they are the Saved Sect,¹ whosoever was upon the likes of what the Messenger (ﷺ) and his Companions were upon. That is the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) and the sound *manhaj* and the clear path. This is what the Messenger (ﷺ) was upon, and due to this, Allaah (ﷻ) said,

﴿ وَالسَّيْقُوتِ الْأُولَىٰ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
 اتَّبَعُوهُمْ بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
 تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“And the first to embrace Islaam from the emigrants (*muhaajiroon*) and the Ansaar (helpers) and those who followed them exactly. Allaah is well-pleased with them as they are well-pleased with Him.”

[Sooratut-Tawbah 9:100]

He said, “and those who followed them exactly.” So this proves that it is required from the later part of this *Ummah* that they follow the *manhaj* of

¹ They are *Ahlul-Hadeeth*, *Ahlul-Athar*, *Ahlus-Sunnah* and the *Salafiyoon* as was clarified by a large number of people of knowledge from the *Salaf* and the *khalaf*.

the early ones from the *muhaajireen* and the *ansaar*, which is the *manhaj* of the Messenger (ﷺ) and whatever the Messenger (ﷺ) came with.

As for those who oppose the *manhaj* of the early ones from amongst the *muhaajireen* and the *ansaar*, then they are misguided. So whoever obeys Allaah and obeys the Messenger in any time and place, whether it be in the time of the Messenger (ﷺ), or as the last Muslim left in the world, as long as he acts in obedience to Allaah and His Messenger, then he will be from the Saved Sect.

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ﴾

“And whosoever obeys Allaah and the Messenger, then they will be with those upon whom is the favour of Allaah from the Prophets, the truthful, the martyrs and the righteous.” [Sooratun-Nisaa’ 4:69]

As for the one who rejects this *manhaj*, then he will not attain this promise, and he will not be with this noble group. He will only be with those towards whom he has shown a bias from the opponents.”

I say: The Saved Sect is the *jamaa'ah* of the Muslims: *AhlulHadeeth wal Athar* and their signifying attribute is that they are upon what the Prophet (ﷺ) and his Companions were upon. They are the *AhlulHadeeth wal Athar*. So when the Messenger (ﷺ) was asked about the Saved Sect, he clarified that description which would make them saved. Meaning, he clarified the description of the general rule for salvation, and that is to be upon whatever the Prophet (ﷺ) and his noble Companions were upon.

Said Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - in *Minhaajus-Sunnah* (3/457), “So the description of the Saved Sect is following the Companions from the time of the Messenger of Allaah (ﷺ). And that is the distinguishing sign of *Ahlus-Sunnah*. And *Ahlus-Sunnah* are the Saved Sect.”

Stated al-Aajurree (d.360H) - رَحِمَهُ اللهُ - in *al-Arba'een* (p. 143), “So the believer is the one who strives hard to be from amongst the Saved Sect by following

the Book of Allaah (ﷻ) and the *sunan* of His Messenger (ﷺ) and the *sunan* of his Companions (رضي الله عنهم) and the *sunan* of those who followed them in goodness. And he strives hard to follow the statements of the Imaams of the Muslims, from those whose mention is not strange, such as Sufyaan ath-Thawree, al-Awzaa'ee, Maalik, ash-Shaafi'ee, Ahmad, Aboo 'Ubayd and whosoever was upon their path from the Scholars.” I say: *Ahlul-Sunnah* are the *Ahlul-Hadeeth*.

Said al-Haafidh Aboo 'Uthmaan as-Saaboonee (d.449H) in *al-I'tiqaad* (p. 106), “*Ahlul-Sunnah* are not connected to anything except one name, and it is: *Ahlul-Hadeeth*.”

Stated Shaykh Bakr Aboo Zayd in *Hukmul-Intimaa'* (p. 48), “And when it is said ‘*Ahlul-Hadeeth*’ and similarly ‘*Ahlul-Athar*,’ then it is due to them specializing and having an increased concern with narrating and investigating, and they give precedence to the *hadeeth* over the opinion.”

Said ad-Dihlawee (d.1176H) - ربه - in *Taareekh Ahlul-Hadeeth* (p. 145), “It will not be hidden from one who knows the Book that usage of the term ‘*Ahlul-Sunnah*’ is not correct to be used for any of the current sects, except for the *Ahlul-Hadeeth*,¹ because the *hadeeth* and the *Sunnah* have come from the Prophet (ﷺ) so therefore the term ‘*Ahlul-Sunnah*’ is used for the *Ahlul-Hadeeth*. And the term ‘*Ahlul-Hadeeth*’ is used for *Ahlul-Sunnah* as Shaykhul-Islaam Aboo 'Uthmaan as-Saaboonee - ربه - affirmed as well as Shaykh Aboo Haatim ar-Raazee - ربه - ...”

Stated Ibn Taymiyyah (d.728H) - ربه - in *al-Fataawaa* (3/11), “Whosoever studies the conditions of the world will find that the Muslims were more acute and keen in intellect, and they were given realities of the sciences and actions in an easy period of time, much more than other than them in

¹ And whoever is in agreement with their *manhaj*. Stated Shaykh Rabee' Ibn Haadee al-Madkhalee - hafidhahullaah - in *Ahlul-Hadeeth humut-Taa'ifatul-Mansooratin-Naajiyah* (p. 36), “The considerable Scholars of Islaam from amongst the *Ahlul-Hadeeth* and other than them have not differed about the Saved Victorious Group being one sect. The great majority of them say that it is *Ahlul-Hadeeth*, and others attach to them those who are upon their *manhaj* in terms of sound beliefs, holding onto the Book and the *Sunnah* in all areas of Islaam and participating in defending the *Sunnah* and its people from the angle of, ‘The person is with whom he loves.’”

the various generations. Likewise, you will find the *Ahlu-Sunnah wal Hadeeth* very strong. That is because the true creed strengthens the realization and corrects it. Allaah the Exalted said,

﴿ وَالَّذِينَ آهْتَدُوا زَادَهُمْ هُدًى ﴾

“While as for those who accept guidance, He increases their guidance.”

[Soorah Muhammad 47:17]

And Allaah the Exalted said,

﴿ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ

تَثْبِيثًا ﴿٦٦﴾ وَإِذَا لَأَتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ ﴾

“And if they had done what they were told, it would have been better for them, and would have strengthened them. And indeed We should then have bestowed upon them a great reward from Ourselves.”

[Sooratun-Nisaa' 4:66-67]

So these are sometimes known as the places of difference between them and the others. So we do not find that they were opposed in an issue, except that it becomes clarified that the truth is with them, and sometimes that is established through their opponents repenting and coming back to them instead of going back to other than them. Likewise, ash-Shaafi'ee, Ishaq and other than them only became distinguished in Islaam by following the *Ahlu-Hadeeth was-Sunnah*, as did al-Bukhaaree and his likes.”

Said al-Baghdaadee - رَحِمَهُ اللهُ - in *al-Farq baynal-Firaq* (p. 318), “Indeed, when the Prophet (ﷺ) mentioned the division of his *Ummah* after him into seventy three sects, he mentioned that one sect from amongst them would be saved. He was asked about the Saved Sect and its description. So he pointed out that they are upon what he (ﷺ) and his Companions were upon. And we do not find today from the sects of the *Ummah* that they are in conformity to the Companions (رضي الله عنهم), let alone *Ahlu-Sunnah wal Jamaa'ah*.”

Stated al-Aajurree - رَجُلٌ - in *ash-Sharee'ah* (p. 14), 'Then he (ﷺ) was asked, 'Who is saved?' So the Prophet (ﷺ) said, 'Whoever is upon what I am upon and my Companions.' And there occurs in a *hadeeth*, 'The *Sawaadul A'dham*,'¹ and there also occurs in another *hadeeth* that he said, 'There will be one in Paradise, and it is the *Jamaa'ah*.'²

Said Ibn Taymiyyah - رَجُلٌ - in *al-Fataawaa* (3/345), 'And in a narration they said, 'O Messenger of Allaah, who is the Saved Sect.' He said, 'Whoever is

¹ **Translator's Note:** Said Ishaq Ibn Raahawayh (d. 238H), "When the command to cling to the *Jamaa'ah* comes, then the meaning is to adhere to the truth and to follow it, even if those who hold onto to it are few and the opponents are many. This is because the truth is what the first *Jamaa'ah* from the Prophet (ﷺ) and his Companions (رضي الله عنهم) were upon. And do not look at the great numbers of the people of falsehood after them." Refer to *Hilyatul-Awliyaa'* (9/239) of Aboo Nu'aym. Stated Imaam ash-Shaatibee (d.790H), "So look at what he (Ishaq Ibn Raahawayh) mentions in explanation of the error of the one who thinks that the *Jamaa'ah* is the majority of the people, even if there is no scholar amongst them; and this is the understanding of the common-folk, not the understanding of the scholars. So let the person who agrees plant his feet in those places where slips occur, so that he does not deviate from the correct path, and there is not success except with Allaah." Refer to *al-I'tisaam* (2/267). Said Ibn Hibbaan (d.354H), "The command to adhere to the *Jamaa'ah* is general in wording, and its meaning is specific. Because the *Jamaa'ah* is the consensus (*ijmaa'*) of the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). So whoever clings to what they were upon and leaves off what occurred after them, then he has not broken off from the *Jamaa'ah*, nor separated from it. Whoever restrains himself from them and follows those who came after them, he has separated from the *Jamaa'ah*. The *Jamaa'ah* after them are the people who are united upon the Religion and the intellect and the knowledge, and they adhere to the leaving off of desires, even if they are few in number. They are not the riffraff (*awbaash*) from the people, even if they are many." Refer to *Saheeh Ibn Hibaan* (8/44).

² **Translator's Note:** From 'Umar Ibn Maymoon al-Awdee who said, 'Mu'aadh Ibn Jabal came to us in the time of the Messenger of Allaah (ﷺ), so love for him developed in my heart. So I clung to him until he was buried in the sand of Shaam, then I clung to the most knowledgeable of people after him: 'Abdullaah Ibn Mas'ood. So one day, delaying the Prayer from its time was mentioned to him, so he said, "Pray in your houses and make your Prayer with them a supererogatory Prayer." So I said to him, "Then how will we be in the *Jamaa'ah*?" So he said to me, 'O 'Umar Ibn Maymoon! Indeed, the majority of people are those who have separated from the *Jamaa'ah*. The *Jamaa'ah* is only that which agrees with the obedience to Allaah, even if you are one person." **Saheeh:** Related in *Sharh Usoolul-I'tiqaad* (no. 160) of al-Laalikaa'ee, and in *Taareekh Dimashq* (13/322/2). It was authenticated by al-Albaanee in *Takhreejul-Mishkaatil-Masaabeeh* (1/61).

upon what I am upon and my Companions.’ And there occurs that he said in a narration, ‘It is the *Jamaa’ah*, the Hand of Allaah is upon the *Jamaa’ah*.”

[11]: From Abee Hurayrah (رضي الله عنه) who said, “The Messenger of Allaah (ﷺ) said, “Islaam began as something strange, and it shall return to the way it began. So Toobaa is for the strangers.”¹

So this *hadeeth* explains one of the miracles of the Prophet (ﷺ) in informing about the unseen. His (ﷺ) statement, ‘Islaam began as something strange,’ means that it began strange in Makkah with only a few people who would carry it at that time. And at that time the strength of disbelief was much more abundant than the people of *eemaan*. And his (ﷺ) statement, ‘And it shall return to being strange,’ that is, only a few men in the later ages will carry it and hold onto it. So at that time they are strangers due to their holding onto Islaam.

Stated al-Qaadee 'Iyaad (d.544H) - رحمه الله, “The apparent meaning of this *hadeeth* is general. And Islaam began with one person from amongst the people and it gained few people thereafter. Then it spread and became manifest. Then it shall once again be connected to diminution and minuteness, until there does not remain except a few, just as it began.”

So this *hadeeth* holds true with regards to the times before ours. So you will see that when a man holds onto his Religion he would become one of the strangers. And he would be oppressed by even the closest of people to him, whether it be his father or his brother. And they would describe him with certain words, such as their statements: *mutashaddid* (extreme, harsh), *mutanatti'* (one who goes too far), *mutatarrif* (a radical) to the end of that.

¹ Related by Muslim (1/130), Ibn Maajah (2/1320), Ahmad (2/389), Aboo 'Awaanah (1/101), Ibn Mandah in *al-Eemaan* (1/521), al-Aajurree in *al-Ghurabaa'* (p. 20), Aboo Nu'aym in *al-Mustakhray* (1/212), al-Bayhaqee in *az-Zuhdul-Kabeer* (p. 115), al-Khateeb in *Taareekh Baghdaad* (11/307) and *Sharaf Ashaabul-Hadeeth* (p. 23) and *al-Muwaddih* (1/141), at-Tabaraanee in *al-Mu'jamul-Kabeer* (6/202) and *al-Mu'jamus-Sagheer* (1/104) and *Musnadush-Shihaab* (2/138), Ibn Abee Shaybah in *al-Musannaf* (13/237), at-Tahaawee in *Mushkilul-Aathaar* (1/298), Bahshal in *Taareekh Waasit* (p. 146), al-Khaleelee in *al-Irshaad* (2/608) and *Tamaam fil-Fawaa'id* (5/113) through a number of paths from him with it.

So these ones are like a good ripe crop in a bad plantation. So the strangers are those who hold onto their Religion.

Said 'Abdaan al-Qaadee - ة - about the strangers, "They are the early *Ashaabul-Hadeeth*."¹ I say: 'Abdaan is 'Abdullaah Ibn Ahmad al-Khawaaleeqee al-Ahwaazee, the *Haafidh*, the proof.²

Stated ad-Dihlawee in *Taareekh Ahlul-Hadeeth* (p. 27), "Abdaan is a narrator of *hadeeth* from the *taabi' taabi'een*. And he meant the early Companions of the Messenger of Allaah (ﷺ) because they are the early *Ahlul-Hadeeth*, and Allaah is pleased with them and they are pleased with him.

So it becomes known from these clarifications that the Companions (ﷺ) were the first ones to be named with '*Ahlul-Hadeeth*' and that the *taabi'een* (ﷺ) and the *taabi' taabi'een* would mention them as *Ahlul-Hadeeth*."

[12]: Said Sufyaan ath-Thawree (d.167H) - ة, "Treat *Ahlus-Sunnah* kindly, since they are the strangers."³

Stated al-Harawee - ة - in *Dhammul-Kalaam* (5/16), 'So this has not ceased since the time of revelation ended. The *fukahaa'* and carriers from amongst the *Ashaabul-Hadeeth* are the poles of this Religion in every age. They give life to its *aathaar*, compete for them and become covetous of them. They do not become accustomed to other than it. They are the Caliphs of the Messenger of Allaah (ﷺ) and his helpers. They are the strangers about whom the Messenger of Allaah (ﷺ) said, 'Toobaa is for them.'

So it becomes apparent from this that the *Ahlul-Hadeeth was-Sunnah* are the specific group mentioned in these *ahaadeeth*. And they are the ones who

¹ Refer to *Sharaf Ashaabul-Hadeeth* (p. 54)

² Refer to *Nuzhatul-Albaab fil-Alqaab* (no. 1896) of Ibn Hajr.

³ **Hasan:** Related by al-Laalikaa'ee in *al-I'tiqaad* (1/64), Ibnul-Jawzee in *Talbees Iblees* (p. 19) by way of Ahmad Ibn 'Ubayd who informed us, that Muhammad Ibnul-Husayn informed us, that Ahmad Ibn Zuhayr informed us, that Ya'qoob Ibn Ka'b informed us, that 'Abdah informed us, that 'Abdullaah Ibnul-Mubaarak informed us from Sufyaan with it. I say: Its *sanad* is *hasan*.

are mentioned in the statements explaining *al-Jamaa'ah*.¹ So despite its variant wordings, the truth is that in the end its meanings all point to *Ahlul-Hadeeth was-Sunnah*. It is not possible for anyone from the people of innovation to be included within these explanations, because the people of division and differing negate unity and harmony.²

Said Ibn Taymiyyah (d.728H) - ربه - in *al-Fataawaa* (3/345), “Due to this, the sect has been described as *Ahlus-Sunnah wal-Jamaa'ah*. And they are the great majority and the largest multitude. As for the remaining sects, then they are the people of irregularity, division, innovations and desires. And no sect can come close to the extent of these ones besides the Saved Sect, let alone coming close to their status. Rather, it will be that sect from amongst them that has the least amount of adherents, and the sign of these sects is that they split away from the Book, the *Sunnah* and *ijmaa'* (consensus).”

Said al-Isfaraayeneeh (d.406H) - ربه - in *at-Tabseer fid-Deen* (p. 185), “Know that those for whom this attribute has been confirmed have certain affairs, from them is the statement of Allaah (ﷻ),

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ
اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Say, ‘If you truly love Allaah, then follow me, Allaah will love you and forgive you of your sins.’ And Allaah is the Oft-Forgiving, the Bestower of Mercy.” [Soorah Aali-'Imraan 3:31]

And there is no one from amongst the sects of the *Ummah* that follows the narrations of the Messenger (ﷺ) more, and there is no one who follows his *Sunnah* more than these ones. Due to this, we call them *Ashaabul-Hadeeth*, and we call them *Ahlus-Sunnah wal-Jamaa'ah*. And from them is

¹ Just as they are the ones being referred to in the explanations of: *as-Sawaadul-A'dham*, *Ahlus-Sunnah*, *Ahlul-Athar*, *Ahlul-Hadeeth*, the Companions, *Ahlul-Isaam*, *Ahlul-'Ilm* and *as-Salafiyoon*.

² Refer to *Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bida'* (1/53) by Dr. Ibraaheem ar-Ruhaylee.

the statement of the Messenger (ﷺ) when he was asked about the Saved Sect, "What I am upon today and my Companions." And this is an attribute that is affirmed by *Ahlus-Sunnah*, because the quote is from the reports and narrations of the Messenger (ﷺ) and the Companions (رضي الله عنهم).

Said Shaykh Haafidh al-Hakamee (d.1377H) - رحمه الله - in *Ma'aarijul-Qubool* (1/19) under the title, 'The Saved Sect', "Indeed, the *Saadiqul-Masdoq* (truthful one whose trustworthiness has been testified to, i.e. the Prophet) informed that the Saved Sect are those who are upon the likes of what he (ﷺ) was upon, him and his Companions. So this attribute refers to its carriers, its preservers who submit to it and hold firmly onto it. I am referring by that to the Imaams of *Hadeeth* and the great Scholars of the *Sunnah*."

So with this the validity of the name *Ahlul-Hadeeth wal-Athar was-Sunnah* for the Saved Sect becomes clear. And this is from their names which are confirmed by the *Sharee'ah* for them with the *hadeeth* of the Messenger (ﷺ) and with the testimony of the people of knowledge and precision from amongst *Ahlus-Sunnah* as shall proceed.

Stated ad-Dihlawee (d.1176H) - رحمه الله - in *Taareekh Ahlul-Hadeeth* (p. 133), "So this *hadeeth* is a sign from the signs of Prophet-hood. Indeed, when he mentioned it, he confined it to 'today' so as to state that what is considered from the prescribed laws of the Religion is whatever existed in the time of the Prophet (ﷺ) during his life. Innovations and desires from the *madhaahib* are not to be innovated into it, and no *madhhab* from the currently circulating *madhaahib* can be part of it, except the pure *madhhab* of the Messenger (ﷺ). And there is not to be found any sect upon the face of the earth under the pillars of the heavens which can be described with what the Messenger of Allaah (ﷺ) described, except the group of *Ahlul-Hadeeth*, old and new in every age and place. And they do not attribute themselves to anything besides the *hadeeth* of the Messenger of Allaah (ﷺ). They do not attribute themselves to the blind following of men, they only follow the Prophet (ﷺ). They do not have a *madhhab* except for the *madhhab* of the Messenger of Allaah (ﷺ). So this is the Saved Group in reality, as has been testified by the truthful Muslims."

Said Muhammad Siddeeq Hasan Khaan (d.1307H) in *Qutfuth-Thamar fee Bayaan 'Aqeedah Ahlul-Athar* (p. 171) after mentioning the foundations of the Saved Sect - *Ahlul-Hadeeth wal-Athar*, "So these statements which have described *Ahlus-Sunnah wal-Athar*, the people of narration and the carriers of Prophetic knowledge, then whosoever opposes anything from this, or attacks them or finds fault with one who speaks of them, then he is an opposing innovator who has left the *jamaa'ah*. He has fled from the *manhaj* of the *Salaf* and the true path."





MENTIONING STATEMENTS FROM THE UPRIGHT SCHOLARS PROVING THAT AHLUL-HADEETH ARE THE SAVED SECT AND VICTORIOUS GROUP

Indeed, al-Bukhaaree wrote in *Kitaabul-I'tisaam bilKitaab was-Sunnah* from his *Saheeh* (13/250), "Chapter: The Statement of the Prophet (ﷺ), "There shall not cease to be a group from my *Ummah* apparent upon the truth, fighting..." And they are the people of knowledge."

Said Ibn Hajr (d.852H) - رَحِمَهُ اللهُ - in *Fathul-Baaree* (13/250), 'His statement, "And they are the people of knowledge,"¹ is from the speech of the author. And at-Tirmidhee stated a similar chapter heading, then he said, 'I heard Muhammad Ibn Ismaa'eel - and he is al-Bukhaaree - saying, 'I heard 'Alee Ibnul-Madeenee saying, 'They are the *Ashaabul-Hadeeth*.'

And al-Bukhaaree mentioned in *Kitaab Khalq Afaalul'Ibaad*, following up the *hadeeth* of Abee Sa'eed concerning the statement of Allaah (ﷻ),

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

"And likewise, We made you a moderate nation." [Sooratul-Baqarah 2:143]

He says, "They are the group mentioned in the *hadeeth*, "There shall not cease to be a group from my *Ummah*..." Then he mentioned the rest of the *hadeeth*.

¹ Stated Shaykh Naasirud-Deen al-Albaanee (d.1420H) - رَحِمَهُ اللهُ - in *as-Saheehah* (1/542), "And there is no contradiction between this and what came before it, as is apparent. This is because the people of knowledge are *Ahlul-Hadeeth*, and whenever a person is knowledgeable about *hadeeth*, he will have more knowledge than others in *hadeeth*, as is not hidden."

Stated Ibn Taymiyyah (d.728H) - ربه - in *al-Fataawaa* (3/346) when he was asked about the division, "And due to this the Saved Sect was described as *Ahlu-Sunnah walJamaa'ah*. And they are the great majority and the largest multitude. As for the remaining sects, then they are the people of irregularity, division, innovations and desires...

And many of the people have been informed about this division by way of suspicion and desire. So he makes his group to which he ascribes himself the one to be followed and he makes allegiance for its sake: *Ahlu-Sunnah walJamaa'ah*. And he makes whosoever opposes them: the people of innovation.¹

So this is clear misguidance, since the *Ahlu-Haqq was-Sunnah* do not follow anyone besides the Messenger of Allaah (ﷺ) who does not speak with his own desire. Indeed, it is nothing but revelation revealed to him. So it is obligatory to attest to his truthfulness in everything that he relates.

And with this it becomes clear that the people most deserving of being the Saved Sect are *Ahlu-Hadeeth was-Sunnah* who do not follow anyone with bigoted allegiance except the Messenger of Allaah (ﷺ). And they are the most knowledgeable of the people with regards to his statements and conditions and they are the greatest of people in distinguishing the authentic from the weak."

Said al-Khateeb al-Baghdaadee (d.463H) - ربه - in *Sharaf AshaabulHadeeth* (p. 31), "Indeed, the Lord of the worlds made them the guardians of the Religion. He removed from them the trap of the stubborn rejecters due to them holding onto the mighty *Sharee'ah*, and they would follow the *aathaar* of the Companions and the *taabi'een*. So they remained in a state of memorizing the *aathaar*. They traveled the deserts and lands, and they rode upon land and sea to acquire knowledge of the *Sharee'ah* of al-Mustafaa (ﷺ), not resorting to opinion, nor desire. They accepted his *Sharee'ah* in statement and action and they safeguarded his *Sunnah* by

¹ This is what the groups of *hizbiyyah* do...every group claims that it is the *jamaa'ah* of the Muslims. Then some of the groups make these claims with evidence that is weaker than the house of the spider...And if one examines what he is getting into, he will find that they have statements which are more repulsive than the statements of those who oppose them. And Allaah is the one from whom aid is sought.

memorization and quotation until they had affirmed its source by that. And they were upon the truth with it and its people. How many heretics attempted to mix with the *Sharee'ah* that which was not from it, and Allaah (ﷻ) defended it with the *AshaabulHadeeth*? So they were the preservers of its pillars and the caretakers of its affair and matter. If someone turned away from defending it, they would remain without him in the battle.

﴿أَوْلِيَّتِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

“Those are the party (*hizb*) of Allaah. Indeed, it is the party of Allaah that is successful.” [Sooratul-Mujaadilah 58:22].”

Stated Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - in *alFataawaa* (3/247), “And with this it becomes clear that the people most deserving of being the Saved Sect are *AhlulHadeeth was-Sunnah* who do not follow anyone with bigoted allegiance except the Messenger of Allaah (ﷺ). And they are the most knowledgeable of the people with regards to his statements and conditions.”

Said Abul-Qaasim al-Asbahaanee (d.535H) in *alHujjah* (1/246), “He mentioned the *AhlulHadeeth* and they are the sect that is apparent upon the truth until the Hour is established.”

And an-Nawawee (d.676H) - رَحِمَهُ اللهُ - said in *Sharh Saheeh Muslim* (13/66), ‘As for this group, then al-Bukhaaree said, ‘They are the people of knowledge.’ And Ahmad Ibn Hanbal said, ‘If they are not *AhlulHadeeth*, then I do not know who they are.’ Stated al-Qaadee 'Iyaad, ‘Indeed, Ahmad Ibn Hanbal meant *Ahlus-Sunnah walJamaa'ah* and whosoever believes in the *madhhab* of *AhlulHadeeth*.”

Said Ibn Muflih - رَحِمَهُ اللهُ - in *alAadaabush-Shar'iyyah* (3/237), “*AhlulHadeeth* are the Saved Sect, they are well established upon the truth.”

Stated ad-Dihlawee - رَحِمَهُ اللهُ - in *Taareekh AhlulHadeeth* (p. 128), “So this aforementioned attribute is not found complete in anyone, except in the group of *AhlulHadeeth*. You will find completeness and perfection in them and they are the Saved Sect amongst the current sects.”

Said ad-Dihlawee in *Taareekh Ahlul-Hadeeth* (p. 131), “So this group is the group of *Ahlul-Hadeeth* with certainty if Allaah (ﷻ) so wills, as has been witnessed by the luminary Scholars, whether they lived in the early times or in the later times.”

Said Ibn Taymiyyah (d.728H) - ربه - in *Minhaajus-Sunnah* (3/457), “So the description of the Saved Sect is following the Companions from the time of the Messenger of Allaah (ﷺ). And that is the distinguishing sign of *Ahlus-Sunnah*. And *Ahlus-Sunnah* are the Saved Sect.”

Stated Ibnul-Jawzee (d.597H) - ربه - in *Talbees Iblees* (p. 21), “And there is no problem in stating that the *Ahlun-Naql walAthar* (people of texts and narrations) are the followers of the *aathaar* of the Messenger of Allaah (ﷺ) and the *aathaar* of his Companions (رضي الله عنهم). They are *Ahlus-Sunnah* because they are upon that path which has not been innovated, nor does it permit innovation. And innovations only occurred after the Messenger of Allaah (ﷺ) and his Companions.”

Stated Ibn Hazm (d.456H) - ربه - *alFisal filMilal walAhwaa' wan-Nihal* (2/271), “And *Ahlus-Sunnah* are those whom we have mentioned as the people of the truth. And whosoever shows enmity to them, then he is from the people of innovation. So they are the Companions (رضي الله عنهم) and everyone who traverses their methodology from the best of the *taabi'een*. Then there is the *Ashaabul-Hadeeth* and whosoever follows them from the *fuqahaa'*, generation after generation until this day of ours, as well as whoever takes them as an example from amongst the common-folk in the east and the west, may Allaah bestow mercy upon all of them.”

Stated Abul-Mudhaffar as-Sam'aanee (d.498H) - ربه - in *alIntisaar li-Ashaabul-Hadeeth* (p. 53), “Then we looked, so we say that the sect of *Ahlul-Hadeeth* had great study, fervent desire and unity. And they were followed due to their soundness. So we know with certainty that they are the ones deserving of being the Saved Sect, and none other were deserving besides them from all of the sects.”

Said Muhammad Siddeeq Hasan Khaan (d.1307H) - ربه - in *Qutfuth-Thamar fee Bayaan 'Aqeedah AhlulAthar* (p. 60), “So the Saved Sect are *Ahlus-Sunnah walJamaa'ah*.”

I say: These are statements from the Imaams of the Religion. So the Saved Sect is the Victorious Group, they are the *Ahlul-Hadeeth*, they are *Ahlul-Athar*, they are *Ahlus-Sunnah walJamaa'ah*, they are the strangers, they are the *Jamaa'ah* of the Muslims and they are the *Salafiyyoon*.

Shaykh 'Abdul'Azeez Ibn Baaz (d.1420H) - ﷺ - was asked, "Is there a difference between the Saved Sect and the Victorious Group?" So he - ﷺ - answered, "The Victorious Group is the Saved Sect, the two of them are one. They are *Ahlus-Sunnah walJamaa'ah* and they are the *Salafiyyoon*."¹



¹ Refer to *al-AjwibatulMufeedah 'an As'ilatil-ManaahijilJadeedah* of Shaykh Saalih al-Fawzaan (p. 75) of the footnote.



MENTIONING THE EVIDENCE FOR THE SOUNDNESS OF THE CREED OF AHLUL-HADEETH - OLD AND NEW

The belief of the *Ahlul-Hadeeth* is what the *Salaf* of the *Ummah* were upon from affirming what Allaah (ﷻ) affirmed for Himself from Names and Attributes. They affirm them without *tamtheel*,¹ nor *tanzeeh* (de-anthropomorphism), without *ta'teel*.² They pass on the texts upon their literal sense in a manner befitting Allaah (ﷻ) without *tahreef*,³ nor *ta'teel*, nor *takyeef*,¹ nor *tamtheel*.

¹ **Translator's Note:** Said Shaykhul-Islam 'Abdul'Azeez Ibn Baaz (d.1420H) - ﷺ, "As regards to *tamtheel*, then it means: *tashbeeh* (making resemblance). So it is not said: Allaah has a *Dhaat* (Essence) like ours, or resembling ours, etc. Thus, it is not said about the Attributes of Allaah that they are like - or resembling - our attributes. Rather, the Believer must stick to His - ﷻ - saying, "There is nothing like Him." And the meaning is that there is none who resembles Him." Refer to *at-Tanbeehaatul-Intifah 'alaa Mahtawiyyaat 'alayhil'Aqeedatil-Waasitiyyah* (p.15)

² **Translator's Note:** Said Shaykhul-Islam 'Abdul'Azeez Ibn Baaz (d.1420H) - ﷺ, "*Ta'teel* (divesting) means: removal of the Attributes and to deny them for Allaah - ﷻ. It is taken from their saying, 'A graceful neck without adornment (*mu'attal*).' So the *Jahmiyyah* and their like divest Allaah of His Attributes and are thus called the *Mu'attilah*. And this saying of theirs is totally futile, since it is not possible for there to be anything in existence without attributes - and the *Qur'aan* and the *Sunnah* repeatedly affirm Attributes (for Allaah) in a manner befitting Allaah's Majesty and Greatness." Refer to *at-Tanbeehaatul-Intifah 'alaa Mahtawiyyaat 'alayhil'Aqeedatil-Waasitiyyah* (p.15)

³ **Translator's Note:** Said Shaykhul-Islam 'Abdul'Azeez Ibn Baaz (d.1420H) - ﷺ, "*Tahreef* (distortion) means: changing the wordings of the Names and Attributes, or changing their meanings. Like the saying of the *Jahmiyyah* that *istiwaa'* (ascending above) is *istawlaa* (conquering and having dominion over); and like the saying of some of the Innovators that *al-Ghadab* (Anger) when referring to Allaah means 'intending to punish' and that *ar-Rahmah* (Mercy) means 'intending to send blessings.' And all of this is *tahreef*: And their saying about *istiwaa'* that it is *istawlaa* is *tahreef* of the wording, and their saying that *ar-Rahmah* is intending to send blessings and *al-Ghadab* is intending to punish is *tahreef* of the meaning. The true saying, however, is that *istiwaa'* means ascending and being above - as is clear in the 'Arabic language. And the →

Said Imaam Ahmad (d.241H) - رَحْمَةُ اللهِ عَلَيْهِ، “We refer the *Qur’aan* back to the one who knows it, to Allaah (ﷻ), since He knows it.”²

Stated Aboo 'Uthmaan as-Saabooni (d.449H) - رَحْمَةُ اللهِ عَلَيْهِ - in '*Aqeedatus-Salaf, Ashaabul-Hadeeth* (p. 3), “I say - and the success is with Allaah - that the *Ashaabul-Hadeeth* - who hold onto the Book and the *Sunnah* - may Allaah preserve their living and bestow mercy upon their dead, they testify to the *wahdaaniyyah* (oneness) of Allaah (ﷻ) and to the message of Prophet-hood of the Messenger (ﷺ). And they know their Lord by His Attributes, which He spoke of in His revelation that He revealed, or whatever His Messenger (ﷺ) bore witness to in whatever has been mentioned from him in authentic reports and whatever has been quoted from him by the reliable and trustworthy ones. And they affirm for Allaah (ﷻ) whatever He affirmed for Himself in His Book and upon the tongue of His Messenger (ﷺ). And they do not believe in any of that by making *tashbeeh* (resemblance) of the Attributes of Allaah with the attributes of His creation.”

Said al-Ismaa'eelee (d.371H) - رَحْمَةُ اللهِ عَلَيْهِ - in '*I'tiqaad A'immatil-Hadeeth* (p. 49), “Know - may Allaah have mercy upon us and you - that the *madhhab* of *Ahlul-Hadeeth, Ahlus-Sunnah wal-Jamaa'ah* is affirmation of Allaah, His Angels, His Books, His Messengers. And it is to accept whatever is spoken

Qur'aan came to show that its meaning is ascending and being above the 'Arsh (Throne) in a manner which befits Allaah's Majesty and Greatness. Likewise, *al-Ghadab* and *ar-Rahmah* are two real Attributes befitting Allaah's Majesty and Greatness - just as is the case with the rest of the Attributes reported in the Book and the *Sunnah*.” Refer to *at-Tanbeehaatul-Intifah 'alaa Mahtawiyyaat 'alayhil-'Aqeedatil-Waasitiyyah* (p.15)

¹ **Translator's Note:** Said Shaykhul-Islam 'Abdul-'Azeez Ibn Baaz (d.1420H) - رَحْمَةُ اللهِ عَلَيْهِ، “*Takyeef* means: Explaining how the Attributes are. So it is not said, ‘How did He ascend?’ And ‘How is His Hand?’ And ‘How is His Face?’ Since, speaking about the Attributes of Allaah follows the same principle, and is treated the same, as speaking about the *Dhaat* (Essence, Self) of Allaah. So just as He has a *Dhaat* - and we do not know how it is - then likewise, He has *Sifaat* (Attributes) - and we do not know how they are either, no one knows that except Him. However, we believe in the reality of their meaning.” Refer to *at-Tanbeehaatul-Intifah 'alaa Mahtawiyyaat 'alayhil-'Aqeedatil-Waasitiyyah* (p.15)

² **Saheeh:** Related by Hanbal Ibn Ishaq in *al-Mihnah* (p. 45)

about in the Book of Allaah (ﷻ) and authenticated from the narrations of the Messenger of Allaah (ﷺ).”

Stated Ibn Taymiyyah (d.728H) - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fataawaa* (6/518), “Indeed, the *Salaf* of the *Ummah* and its Scholars were upon having *eemaan* in that which Allaah sent His Prophet (ﷺ) with. They would describe Allaah with whatever He described Himself with and whatever His Messenger (ﷺ) described Him with, without *tahreef* (distortion), nor *ta'teel* (denial), nor *takyeef* (inquiry into the modality), nor *tamtheel* (resemblance).”

So the *AhlulHadeeth* negate from Allaah whatever He negated from Himself and whatever His Messenger (ﷺ) negated from Him. And they do not contradict the perfection of the Attributes and the majesty of the descriptions through negation, nor is there any *tahreef*. According to them, the Attributes confirmed in the Book and the *Sunnah* must be affirmed, without any *tashbeeh* (resemblance) and *tamtheel* of any sort.

Said as-Sijzee - رَحْمَةُ اللهِ عَلَيْهِ - in *ar-Risaalah* (p. 179), “And according to the *Ahlul-Athar*, *eemaan* is statement and action, it increases and decreases.”

Stated Aboo Muhammad 'Abdur-Rahmaan Ibn Abee Haatim - رَحْمَةُ اللهِ عَلَيْهِ - ‘I asked my father and Abaa Zur'ah - رَحْمَةُ اللهِ عَلَيْهِ - about the *madhaahib* of *Ahlus-Sunnah* and what they found the Scholars to be upon in all of the regions: the Hijaaz, 'Iraaq, Egypt, Shaam and Yemen.

So their *madhhab* was, “Indeed, *eemaan* is statement and action, it increases and decreases. And the *Qur'aan* is the Speech of Allaah, it is not created in any of its different aspects. The good and evil of the *Qadr* (divine pre-decree) is from Allaah (ﷻ).

The best of this *Ummah* after its Prophet (ﷺ) is: Aboo Bakr as-Siddeeq, then 'Umar Ibnul-Khattaab, then 'Uthmaan Ibn 'Affaan, then 'Alee Ibn Abee Taalib (رضي الله عنه). And they are the Rightly Guided Caliphs. And the ten Companions which the Messenger of Allaah (ﷺ) named and testified for Paradise for them, in the manner that the Messenger (ﷺ) testified, and his statement is the truth. And to ask for the mercy of Allaah for all the Companions of Muhammad (ﷺ) and to withhold from whatever disputes occurred between them.

And Allaah (ﷻ) is above His Throne, distinct (*baa'in*) from His creation, as He described Himself in His Book and upon the tongue of His Messenger (ﷺ), without asking how. He has encompassed everything in His knowledge,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him, and He is the All-Hearing, the All-Seeing.”
[Sooratush-Shooraa 42:11]

And Allaah (ﷻ) will be seen in the Hereafter. The people of Paradise will see Him with their eyes and hear His speech however He wills and as He wills.

Paradise and Hellfire are true. They are both created and shall never perish. So Paradise is a reward for its *awliyaa'* (close allies), and the Hellfire is a punishment due to the disobedience of its people, except for those upon whom Allaah has mercy. And the Bridge (*as-Siraat*) is true and the Balance (*Meezaan*), which has two Scales to weigh the deeds of the servants, their good and their evil, is true. And the Hawd (pond) which our Prophet (ﷺ) has been honoured with is true. And the intercession (*ash-Shafaa'ah*) is true. And it is true that the people of *Tawheed* will be taken out of the Fire through intercession. And the punishment in the grave is true. And Munkar and Nakeer are true. And the two angels who write are true.

And the people who have committed major sins are under the will of Allaah. And we do not declare any of the people of the qiblah (direction of Prayer) to be disbelievers. We entrust their inner-condition to Allaah (ﷻ).

And we maintain the obligation of *Jihaad* and *Hajj* with the Muslim rulers in every time and age. We do not hold rebellion against the rulers, nor fighting in times of *fitnah*. We listen to and obey the one whom Allaah (ﷻ) has entrusted with our affair and we do not remove our hand from obedience to him. We follow the *Sunnah* and the *Jamaa'ah*, and we avoid deviation, splitting and differing. *Jihaad* along with those appointed with authority amongst the leaders of the Muslims is always operative since

Allaah (ﷻ) sent our Prophet (ﷺ) up until the establishment of the Hour. There is nothing which cancels it. And *Hajj* is likewise, as is passing along the charities due upon the livestock to those appointed with authority amongst the leaders of the Muslims.

And the people are treated as believers outwardly with respect to the rulings related to them and their inheritance and we do not know how they truly are in the sight of Allaah (ﷻ). So whoever says that he is a believer in truth, then he is an innovator. And whosoever says that he is a believer according to Allaah, then he is from the liars. And whosoever says that he truly believes in Allaah, then he is correct.

And the innovating *Murji'ah* are astray. And the innovating *Qadariyyah* are astray. So the one from amongst them who rejects that Allaah knows what is going to happen before it actually happens, then he is a disbeliever. And the *Jahmiyyah* are disbelievers. And the *Raafidah* have rejected Islaam. And the *Khawaarij* are those who leave the Religion (*murraaq*).

And whosoever claims that the *Qur'aan* is created, then he is a disbeliever with disbelief that ejects one from the Religion. And whosoever doubts in his disbelief from amongst those who have understanding, then he is also a disbeliever. Whosoever has a doubt about the speech of Allaah (ﷻ), and withholds whilst doubting about it saying, 'I do not know whether it is created or not created,' then he is a *Jahmee*. And whosoever withholds from expressing his position about the *Qur'aan*, out of ignorance, then he is taught and accused of innovation, but he is not to be declared a disbeliever. And whosoever says, 'My recitation of the *Qur'aan* is created,' or 'The *Qur'aan* with my utterance is created,' then he is a *Jahmee*.¹

I say: So this is the belief (*i'tiqaad*) which the Scholars of *hadeeth*, old and new, have agreed upon. This is clear and the praise is for Allaah.²

¹ **Saheeh:** Related by Ibnut-Tabaree in *as-Sunnah* (no. 321), al'Attaar in *Dhikrul-I'tiqaad* (p. 91) with a *saheeh isnaad*

² Whoever seeks more information, then let him refer back to *Sharhus-Sunnah* (1/187) of al-Baghawee, *Khalq Af'aalul-Ibaad* (p. 120) of al-Bukhaaree, *Dhikrul-I'tiqaad* (p. 66) of al'Attaar, *al-Uhuww* (p. 19) of adh-Dhahabee, *ash-Sharee'ah* (p. 292) of al-Aajurree, *at-Tawheed* (no. 22) of Ibn Mandah, *at-Tawheed* (no. 144) of Ibn Khuzaymah, *ar-Radd 'alal-Jahmiyyah* (no. 72) of ad-Daarimee, *al'Arsh* (no. 9) of Ibn Abee Shaybah, *al-I'tiqaad* (no. 6) of al-Laalikaa'ee, *'Aqeedah Ahlus-Salaf Ashaabul-Hadeeth* (p. 3) of as-Saaboonee, →



MENTIONING THE EVIDENCE THAT THE IMAAM OF THE AHLUL-HADEETH IS THE PROPHET

Allaah (ﷺ) said,

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾

“The day when We shall call together all human beings with their
Imaams.” [Sooratul-Israa’ 17:71]

Said Ibn Katheer (d.774H) - رَحِمَهُ اللهُ - in *Tafseerul-Qur’aanil’Adheem* (3/56), ‘Concerning the statement of Allaah (ﷺ), “The day when We shall call together all human beings with their Imaams.” Some of the *Salaf* used to say, “This is the greatest nobility for the *Ashaabul-Hadeeth*, because their *Imaam* is the Prophet (ﷺ).”

Stated as-Suyootee (d.911H) - رَحِمَهُ اللهُ - in *al-Budoorus-Saafirah fee Umooril-Aakhirah* (p. 73), ‘Chapter: Every group has an *Imaam* who precedes them: Allaah (ﷺ) said, “The day when We shall call together all human beings with their Imaams.” Some of the *Salaf* used to say, “This is the greatest nobility for the *Ashaabul-Hadeeth*, because their *Imaam* is the Prophet (ﷺ).”

Said al-Qaasimee (d.1332H) - رَحِمَهُ اللهُ - in *Mahaasinut-Ta’weel* (10/252), ‘They used to say about the statement of Allaah (ﷺ), “The day when We shall call together all human beings with their Imaams,” ‘In it is a nobility for the *Ashaabul-Hadeeth*, because their *Imaam* is the Prophet (ﷺ).’ I say: This is because the *Ahlul-Hadeeth* are the most knowledgeable of the people with regards to the objectives of the Messenger (ﷺ) and his *Sunnah*.

I’tiqaad A’immatil-Hadeeth (p. 49) of al-Ismaa’eelee and *Makaanah Ahlul-Hadeeth* (p. 22) of Shaykh Rabee’ Ibn Haadee al-Madkhalee.

Stated ash-Shaafi'ee (d.204H) - رَحْمَةُ اللهِ عَلَيْهِ، "When I see a man from the *Ashaabul-Hadeeth*, then it is as if I am seeing the Prophet (ﷺ) living."¹ I say: This is due to the dedication of the *Ashaabul-Hadeeth* in holding onto the *Sunnah* of the Prophet (ﷺ). This is clear and the praise is for Allaah.

Said Ibn Taymiyyah (d.728H) - رَحْمَةُ اللهِ عَلَيْهِ - in *Minhaajus-Sunnah* (4/59-60), "So the belief of *Ahlul-Hadeeth* is the purified *Sunnah*, because that consists of the belief which was confirmed from the Prophet (ﷺ)."

Stated Ibn Taymiyyah - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fataawaa* (4/95), "The least significant characteristic of these ones - meaning the *Ahlul-Hadeeth* - is love for the *Qur'aan* and *hadeeth*, researching about them and their meanings, acting upon them and teaching whatever has been obligated by these two. So the *fuqahaa'* of *hadeeth* are more well-informed about the Messenger (ﷺ) than the other *fuqahaa'*, and their ascetics are more prone to following the Messenger (ﷺ) than the other ascetics. And their leaders have more of a right to Prophetic politics than others. And their common-folk have more of a right to forming an allegiance towards the Messenger (ﷺ) than others."

Said Ibn Taymiyyah - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fataawaa* (3/247), "And with this it becomes clear that the people most deserving of being the Saved Sect are *Ahlul-Hadeeth was-Sunnah* who do not follow anyone with bigoted allegiance except the Messenger of Allaah (ﷺ). And they are the most knowledgeable of the people with regards to his statements and conditions. And they are the greatest of the people in distinguishing the authentic from the weak."

Stated Ibn Taymiyyah - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fataawaa* (3/9), "It is known that the *Ahlul-Hadeeth* break off from the other groups due to perfect attributes, and they become distinguished from them through these attributes."

¹ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 94), al-Harawee in *Dhammul-Kalaam* (2/306), at-Toosee in *al-Amaalee* (p. 41), al-Bayhaqee in *al-Madkhal* (p. 391) and in *Manaaqibush-Shaafi'ee* (1/488), Abou Nu'aym in *al-Hilyah* (9/109) by way of ash-Shaafi'ee with it. I say: Its *isnaad* is *saheeh*.

Said Aboo 'Uthmaan as-Saaboonee (d.449H) - رضى الله عنه - in '*Aqeedatus-Salaf wa Ashaabul-Hadeeth* (p. 14), "Indeed, the *Ashaabul-Hadeeth* testify to the *wahdaaniyyah* (oneness) of Allaah (ﷻ) and to the message of Prophet-hood of the Messenger (ﷺ)."

Stated Ibn Qutaybah (d.276H) - رضى الله عنه - in *Ta'weel Mukhtaliful-Hadeeth* (p. 51), "So as for the *Ahlul-Hadeeth*, then they hold onto the truth from its direction. And they follow it to where they expect to find it. And they draw close to Allaah (ﷻ) by following the *Sunan* of the Messenger of Allaah (ﷺ) and seeking his *aathaar* and *akhbaar* (reports) on land and sea and in the east and the west."

Said Shaykh Rabee' Ibn Haadee al-Madkhalee - hafidhahullaah - in *Makaanah Ahlul-Hadeeth* (p. 11), "Indeed, Allaah has honoured the *Ahlul-Hadeeth* and ennobled them with a love for the purified Prophetic *Sunnah*, having respect for it and paying it concern. They consider it the only source, along with *Qur'aan*, for the precepts of Islaamic belief, law and every other aspect of life. So they set out in the work of aiding to memorize, protect and compile it. They set out upon long and difficult journeys in the way of it, and in the way of disntinguishing its authentic from its inauthentic, and compiling the names of its narrators, and explaining their conditions - explaining their uprightness, integrity, precision and proficiency or their weakness, lying and deception and other varying types of conditions and the different types of praising and disparaging in that which is connected to the chains of narration or the texts narrated without giving flattery to anyone. And they do not fear, in the way of Allaah, the blame of the blamers. Indeed, this is a distinguishing factor which is specific to the *Ummah* of Muhammad (ﷺ) and it makes them distinctive over the other nations. Allaah brought it about at the hands of the *Ahlul-Hadeeth*, those who manifest amazing scholarly qualifications which have no comparison, the light of which the proponents of any other branch of knowledge cannot even come close to."





MENTIONING THE EVIDENCE FOR THE ADVICE OF THE PROPHET TO HONOUR, VENERATE, RESPECT AND LOVE AHLUL-HADEETH

So the Prophet (ﷺ) bequeathed goodness for the students of *hadeeth* through veneration, respect, honour and love for them. And what caused that, except their nobility, excellence and high status with Allaah and in the Religion of Allaah (ﷻ).

[1]: From Abee Sa'eed al-Khudree (رضي الله عنه), that when he would see the youth - meaning the students of *hadeeth* - he would say, "Welcome to the legacy of the Prophet (ﷺ)."¹

¹ **Hasan:** Related by at-Tirmidhee (5/30), Ibn Maajah (10/90), al-Bayhaqee in *Shu'abul Eemaan* (5/370) and *al-Madkhal* (p. 369), al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 22) and *al-Jaami'* (10/35), an-Nisafee is 'Ulamaa' Samarqand (p. 521), Ibnul-Hataab ar-Raazee in his *Masheekhah* (p. 94), Ibn 'Adiy in *al-Kaamil* (5/1733), Ibn Khayr in his *Fihris* (p. 8), 'Abdur-Razzaq in *al-Musannaf* (11/252), al-Baghawee in *Sharhus-Sunnah* (1/286), ar-Raamhurmuzee in *al-Muhaddithul-Faasil* (p. 147), Ibn Abee Haatim in *al-Jarh wat-Ta'deel* (1/12), Abush-Shaykh in *Tabaqaatul-Muhadditheen* (3/282), al-'Alaa'ee in *Baghyatul-Multamis* (p. 26) by way of Abee Haaron al-'Abdee from Abee Sa'eed al-Khudree with it. I say: In this *sanad* is Aboo Haaron, and he is 'Ammarah Ibn Juwayn al-'Abdee and he is abandoned as is found in *at-Taqreeb* (p. 711) of Ibn Hajr. However, it is not him alone. He is followed by Aboo Nadrah al-Mundhir Ibn Maalik al-'Abdee al-Basree. He is trustworthy as is found in *at-Taqreeb* (p. 971) of Ibn Hajr; from Abee Sa'eed al-Khudree who said, "Welcome to the legacy of the Prophet (ﷺ). The Messenger of Allaah (ﷺ) used to advise us about you." It is related by al-Haakim in *al-Mustadrak* (1/88) by way of Sa'eed Ibn Sulaymaan al-Waasitee who informed us from 'Abdaan Ibnul-'Awaam, from al-Jurayree, from Abee Nadrah with it. I say: This *sanad* is *hasan*.

From this path it is related by ar-Raamhurmuzee in *al-Muhaddithul-Faasil* (p. 176), al-'Alaa'ee in *Baghyatul-Multamis* (p. 28), Ibn Abee Haatim in *al-Jarh wat-Ta'deel* (1/12) and *Tamaam fil-Fawaa'id* (1/150). And al-Haakim said, "This *hadeeth* is confirmed by agreement of the *Shaykhayn* with the exception of Sa'eed Ibn Sulaymaan, 'Ubaadah Ibnul-'Awaam and al-Jurayree, then with the exception of Muslim with the *hadeeth* of Abee Nadrah. I say: adh-Dhahabee affirmed that there is no hidden defect in the →

[2]: And it has witnesses: From 'Aamir Ibn Ibraaheem who said, 'When Abud-Dardaa' saw the students of knowledge, he would say, 'Welcome to the students of knowledge.' And he would say, 'The Messenger of Allaah (ﷺ) would advise us about you.'"¹

Said Ibnul-Qayyim (d.751H) - ربه - in *Miftaah Daarus-Sa'aadah* (1/287), "The Prophet (ﷺ) bequeathed goodness for the students of knowledge, and what caused that except the excellence and nobility of what they are seeking." I say: This is proof for the status and rank of the *Ahlul-Athar wal-Hadeeth* in the Religion.

Stated as-Sijzee - ربه - in *ar-Risaalah* (p. 220), "So it is obligatory to give precedence and nobility to the follower of the *athar*, even if he is young in age and without noble lineage."

Said al-Khateeb al-Baghdaadee (d.463H) - ربه - in *Sharaf Ashaabul-Hadeeth* (p. 49), "The Prophet (ﷺ) bequeathed respect and reverence for the *Ashaabul-Hadeeth*."

Stated Imaam Ahmad Ibn Hanbal (d.241H) - ربه - "Whosoever magnifies the *Ashaabul-Hadeeth* will become magnified in the sight of the Messenger of Allaah (ﷺ). And whosoever despises them will fall in the sight of the Messenger of Allaah (ﷺ), because the *Ashaabul-Hadeeth* are the narrators of the Messenger of Allaah (ﷺ)."²



hadeeth. And al'Alaa'ee said, 'There is no problem in it.' And it was strengthened by al-Albaanee in *as-Saheehah* (1/565).

And the *hadeeth* has other paths with *da'eef asaaneed*. It was related by ar-Raamhurmuzzee in *al-Muhaddithul-Faasil* (p. 175), Ibn Wahb in *al-Musnad (qaaf/197/taa)*, al-Khateeb in *al-Jaami'* (p. 35) and Aboo Ahmad al-Haakim in *al-Asmaa' wal-Kunaa* (4/286).

¹ **Hasan:** Related by ad-Daarimee (1/99) by way of Ismaa'eel Ibn Abaan who informed us, that Ya'qoob informed us, from 'Aamir Ibn Ibraaheem with it. I say: This *sanad* is *hasan*.

² Refer to *Manaaqibul-Imaam Ahmad Ibn Hanbal* (p. 180) of Ibnul-Jawzee.



MENTIONING EVIDENCE FOR WHAT ALLAAH SPECIFIED FOR THE AHLUL-HADEETH - AND NONE OTHER BESIDES AHLUL-HADEETH - AS NOBILITY FROM THE ISNAAD

Allaah (ﷻ) said,

﴿أَوْ أَثَرٍ مِّنْ عِلْمٍ﴾

“Or some trace of knowledge.” [Sooratul-Ahqaaf 46:4]

[1]: From Matr Ibn Tahmaan al-Warraaq (d.125H) - ربه - who spoke concerning the statement of Allaah, “Or some trace of knowledge.”¹ He said, “The *isnaad* of the *hadeeth*.”²

And some people are amazed that the explanation of the *ayah* is ‘the *isnaad* of the *hadeeth*,’ yet there is no strangeness in that according to the people of knowledge and cognizance.

I say: Whatever is mentioned from the explanation of Matr al-Warraaq - ربه - is true. So the various wordings are to be explained in their apparent sense. So in the end he gave many authentic meanings and explanations. If it is possible to collect the statement together without any distortion, then there is no problem in the *Sharee’ah*. So understand, may Allaah watch over you.

¹ Sufyaan Ibn 'Uyaynah spoke in explanation of the statement of Allaah (ﷻ), “Or some trace of knowledge.” He said, “It is narrating from the Prophets (ﷺ).” Saheeh: Related by Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (1/267) with a saheeh *isnaad*.

² Saheeh: Related by ar-Raamhurmuzzee in *al-Muhaddithul-Faasil* (p. 209) and al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 83) by way of Yazeed Ibn Wahb saying, Damrah Ibn Habeeb informed us, from Ibn Shawdhab, from Matr with it. I say: This *sanad* is saheeh.

Said ash-Shaatibee (d.790H) in *al-Muwaafaqaat* (4/120), "From *khilaaf* (differing) is that which is not actually counted as *khilaaf*. And it is of two types:

The first of them: Erroneous statements that oppose what has already been settled in the *Sharee'ah*.

And the second: Whatever apparently looks like *khilaaf*, yet it is not like that in reality. And that is what mostly occurs in the explanations of the Book and the *Sunnah*. So you will find the *mufasssireen* quoting various statements from the *Salaf* with regards to the meanings of the terms in the Book which are apparently differing. So when you consider them, you will find them meeting together upon one statement, like one meaning. And if it is possible to gather up the statements into one statement, without distortion and with the intended meaning of the speaker, then it is not correct to quote the *khilaaf* in it."

I say: This explanation of Matr al-Warraaq was mentioned by as-Sakhaawee in *Fathul-Mugheeth* (1/3) and he affirmed it. And as-Suyootee did likewise in *Tabreedur-Raawee* (2/160). I say: This is clarified in the following evidence:

From Ibn 'Abbaas (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) said, 'You will hear, and it will be heard from you, and it will be heard from those who heard from you."¹

¹ **Hasan:** Related by Aboo Daawood (4/68), al-Haakim in *al-Mustadrak* (1/95) and in *Ma'rifah 'Uloomil-Hadeeth* (p. 27), Ibn Abee Usaamah in *al-Musnad* (p. 34 - *al-Baghyah*), Aboo Nu'aym in *al-Hilyah* (8/120), al-Harawee in *Dhammul-Kalaam* (5/196), Ibnul-Hataab in his *Masheekhah* (p. 90), Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (1/43), al-Bayhaqee in *as-Sunanul-Kubraa* (1/250) and *Shu'abul-Eemaan* (5/369), *Dalaa'ilun-Nubuwwah* (6/539), Ibn Abee Haatim in *al-Jarh wat-Ta'deel* (1/8), Ibn Hibbaan (1/219), Ahmad in *al-Musnad* (1/321), al-Khateeb in *Sharaf Ashaabul-Hadeeth* (p. 81), Ibn Jamaa'ah in his *Masheekhah* (1/386), ar-Raamhurmuzzee in *al-Muhaddithul-Faasil* (p. 207), al-Qaadee 'Iyaad in *al-Ilmaa'* (p. 10) and Ibnul-Khayr in his *Fihris* (p. 10, 13) by way of al-A'mash, from 'Abdullaah Ibn 'Abdullaah ar-Raazee, from Sa'eed Ibn Jubayr, from Ibn 'Abbaas with it. I say: This *sanad* is *saheeh*.

Said al-'Alaa'ee in *Jaami'ut-Tahseel* (p. 52), "And an-Nisaa'ee said about this 'Abdullaah Ibn 'Abdullaah that there is no problem with him. And Ibn Hibbaan declared him →

And his statement, "You will hear and others will hear from you," is information with the meaning of a command. That is to say, so that you listen to the *hadeeth* from me and convey it from me. And it is so that others from amongst you after me will listen to you, and others will hear from those who heard from you. That is, others will hear from those who heard my *hadeeth* from you and so on. This is how the knowledge becomes apparent, widespread and this is how it is conveyed. It is a covenant that is taken from the Scholars.¹ I say: This is fulfilling the trust and conveying the message.

[2]: From Abee Bakr Muhammad Ibn Ahmad - رضى الله عنه - who said, "It reached me that Allaah specified this *Ummah* with three things that He did not give to those who came before them: the *isnaad*, noble descent and linguistic expression."²

[3]: Said Muhammad Ibn Haatim al-Mudhaffar, "Indeed, honoured, ennobled and exemplified this *Ummah* with the *isnaad*. And there is no one from the other nations, whether they are old or new, who has this *isnaad*."³

[4]: Stated 'Abdullaah Ibnul-Mubaarak (d.181H) - رضى الله عنه, "According to me the *isnaad* is from the Religion. And if it were not for the *isnaad*, whoever wished could have said whatever he wished."⁴

trustworthy and no one has declared him weak. And the *hadeeth* is *hasan*." And the *hadeeth* was authenticated by al-Albaanee in *as-Saheehah* (4/389).

¹ Refer to 'Awnul-Ma'bood of al-Aabaadee.

² **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 84) by way of Muhammad al-Bazaaz who informed us saying, Saalih Ibn Ahmad al-Haafidh said, I heard Abaa Bakr with it. I say: This *sanad* is *saheeh*.

³ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 84) by way of Abee Bakr Muhammad ad-Deenawree who said, Ibraaheem Ibn Muhammad al-Muzakkee informed us saying, I heard Abal-'Abbaas Muhammad as-Sarkhasee saying, I heard Muhammad Ibn Haatim with it. I say: This *isnaad* is *hasan*.

⁴ **Saheeh:** Related by Muslim in his *Muqaddimah* (1/15), at-Tirmidhee in *al'Ilalus-Sagheer* (5/340), Ibn Abee Haatim in *al-Jarh wat-Ta'deel* (1/16), al-Haakim in *al-Ma'rifah 'Uloomil-Hadeeth* (p. 8), as-Sam'aanee in *Adabul-Imlaa' wal-Istimlaa'* (p. 6), al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 86) by way of 'Adbaan who said, I heard 'Abdullaah Ibnul-Mubaarak with it. I say: This *sanad* is *saheeh*. And it was followed up by 'Alee Ibnul-Hasan who said, I heard 'Abdullaah Ibnul-Mubaarak with it. It →

And Allaah (ﷺ) said,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Indeed, We revealed to you the remembrance, and We shall preserve it.” [Sooratul-Hijr 15:9]

I say: The knowledge of the *isnaad* and concern with it is from Allaah preserving His Religion. There is no doubt that the Prophetic *hadeeth* enters into the meaning of the statement of Allaah (ﷺ), ‘remembrance.’¹ Due to this, when ‘Abdullaah Mubaarak - ؑ - was asked about the fabricated *ahaadeeth*, he said, ‘The outstanding Scholars live for this. ‘Indeed, We revealed to you the remembrance, and We shall preserve it.’”

Said Ibn Hazm in *al-Ihkaam fee Usoolil-Ahkaam* (1/121), “Allaah (ﷺ) said about His Prophet (ﷺ),

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

“And he does not speak from his own desire. Indeed, it is revelation revealed to him.” [Sooratu-Najm 53:3-4]

And Allaah (ﷺ) said in commanding His Prophet (ﷺ),

﴿ إِنِ اتَّبَعْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ ﴾

“I only follow that which is revealed to me.” [Sooratul-Ahqaaf 46:9]

And Allaah (ﷺ) said,

was related by ar-Raamhurmuzzee in *al-Muhaddithul-Faasil* (p. 209) by way of Abee ‘Abdur-Rahmaan Ibn Shabawayh with it.

¹ Refer to *al-Asaaneed minad-Deen wa min Khasaa’is Ummah Sayyidul-Mursaleen* (p. 15) of Dr. ‘Aasim al-Qaryootee.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ الْحَافِظُونَ ﴾

“Indeed, We revealed to you the remembrance, and We shall preserve it.” [Sooratul-Hijr 15:9]

So it is correct that the speech of the Messenger of Allaah (ﷺ) concerning the Religion is revelation from Allaah (ﷻ), there is no doubt in that. And there is no difference amongst the people of Arabic language and Sharee’ah that all revelation sent down from Allaah (ﷻ) is the remembrance revealed. So all of the revelation is preserved through the preservation of Allaah (ﷻ).”

Stated al-Haakim (d.405H) - رَحِمَهُ اللهُ - in *Ma’rifah ’Uloomil-Hadeeth* (p. 6), “Seeking the higher *isnaad* is a sound *Sunnah*...So if it were not for the *isnaad* and the searching of this group - meaning the *Ahlul-Hadeeth* - for it and many of their continuous activities in preserving it, the lightposts of Islaam would have been put out, and the people of heresy and innovation would have gained sovereignty in it by making up the *ahaadeeth* and the *asaaneed* would be their own hearts. So if one feels disgraced by the existence of *asaaneed* for the narrations, then he would be absolved.”

Said Aboo Bakr Ibnul’Arabee (d.532H) - رَحِمَهُ اللهُ، “And Allaah honoured this Ummah with the *isnaad*. And He did not give it to anyone else besides them. So beware of traversing the path of the Jews and the Christians, since they relate without an *isnaad*, or else you will be denying the blessing of Allaah upon yourselves, bringing an accusation upon yourselves and you will be saving your position and sharing it with a people upon whom the curse and anger of Allaah has fallen, and you will be traversing upon their way.”¹

Stated Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - in *al-Fataawaa al-Kubraa* (1/9), “And the knowledge of the *isnaad* and narration is that which Allaah has specified the Ummah of Muhammad (ﷺ) with and He has made it a ladder of investigation for them. So the People of the Book do not have an *isnaad* for themselves through which they narrate their quotations. And the innovators from this Ummah, the people of misguidance do not have

¹ It is quoted by al-Kattaanee in *Fihrisul-Fahaaris* (1/80).

this either. The *isnaad* is only with those whom Allaah has honoured with benevolence, *Ahlul-Islaam was-Sunnah*. With it they differentiate the authentic from the weak, the lame from the strong. And the others, such as the people of innovation and disbelief, then they only have quotations that they relate without an *isnaad*. And they rely upon that in their Religion, yet they do not know the truth from falsehood and the useful from the useless.”

Said Ibn Salaah (d.643H) - ربه - in 'Uloomul-Hadeeth (p. 215), “The basis of the *isnaad* is the first specific virtue from the special characteristics of this *Ummah*, and it is a considerable *Sunnah* from the important *sunan*.”

So the knowledge of the *isnaad* is specific to the *Ummah* of Muhammad (ﷺ), the *Ahlul-Hadeeth*. It is an honour for the *Ummah* and it is not for anyone besides *Ahlul-Hadeeth*. Indeed, I mentioned numerous statements from our Scholars and *huffaadh* from amongst the *Ahlul-Hadeeth* proving the importance of the *isnaad*, as has preceded. And it is from the special qualities of the *Ahlul-Hadeeth wal-Athar*.





MENTIONING THE EVIDENCE THAT THE PRINCIPLES OF AHLUL-HADEETH – OLD AND NEW – ARE THE MOST CORRECT OF PRINCIPLES AND THEY ARE THE CLOSEST TO THE MESSENGER AND HIS DEVOTED COMPANIONS

[1]: From Abee Hurayrah (رضي الله عنه) who said, 'It was said to the Prophet (ﷺ), 'O Messenger of Allaah, which of the people are the best?' He said, 'I and those who are with me.' He said, 'It was said, 'Then who, O Messenger of Allaah?' He said, 'Those who are upon the *athar*.' It was said to him, 'Then who, O Messenger of Allaah?' He said, "So he rejected the rest."¹

Indeed, the one who follows the events of time throughout the ages and in the course of time will see that the strongest of people in holding onto the principles of the Prophet (ﷺ) are the *Ahlul-Hadeeth walAthar* due to the testimony of the Prophet (ﷺ) in this *hadeeth* which speaks of them with goodness. This is clear and the praise is for Allaah. So the principles of the *Ahlul-Hadeeth* are sounder than the principles of others. And in issues of difference, they are closer to the correct view than the others.

Said ash-Shaafi'ee (d.204H) - , "Stick to the *AshaabulHadeeth*, since they are the most correct of the people."²

¹ **Hasan:** Related by Ahmad (3/155) by way of Safwaan, that Muhammad ibn 'Ijlaan informed us from his father, from Abee Hurayrah with it. I say: This *sanad* is *hasan*. It was related by Ahmad (3/243) by way of Layth - meaning Ibn Sa'd - from Muhammad, from his father al-'Ijlaan, from Abee Hurayrah who said, "The Messenger of Allaah (ﷺ) was asked, 'Which of the people are the best?' So he said, 'I and those who are with me, then those who are upon the *athar*, then those who are upon the *a har*.' Then it was as if he rejected the rest." And its *isnaad* is *hasan*. It was related by Aboo Nu'aym in *al-Hilyah* (2/78) by way of Abee 'Aasim, from Muhammad Ibn 'Ijlaan with it. And its *isnaad* is *hasan*.

² **Saheeh:** Related by al-Harawee in *Dhammul-Kalaam* (2/308) and adh-Dhahabee in *as-Siyar* (14/197) by way of Abee Yahyaa as-Saajee from al-Buyootee with it. I say: →

Stated Ibn Taymiyyah (d.728H) - ربه - in *al-Fataawaa* (34/113), “The issues where Ahmad agrees with ash-Shaafi’ee and Ishaq are many more than his agreement with other than those two. And his principles resemble the principles of those two more than the principles of other than them. And he used to praise and magnify the two of them. And he would incline towards their *madhhab* over one whom the principles of his *madhhab* were not the principles of their *madhhab*. And his *madhhab* was that the principles of the *fuqahaa’ul-hadeeth* were sounder than the principles of the others. And ash-Shaafi’ee and Ishaq were the two best *fuqahaa’ul-hadeeth* according to him in their time.”

So the principles of all the *Ahlul-Hadeeth* are one, all of them can be gathered into one affair. And it is *al-Ittibaa’* (following).¹

Said Ibn Taymiyyah - ربه - in *al-Fataawaa* (10/362), “Prescribed knowledge and prescribed devoutness is to be taken from the Companions of the Messenger of Allaah (ﷺ). As for that which comes from those who came about after them, then it is not befitting for that to be made a primary basis...So whoever bases speech about knowledge of the principles and subsidiary affairs upon the Book, the *Sunnah* and the narrated *aathaar* from the previous generations, then he has taken the correct Prophetic path...And this is the path taken by the Scholars of guidance.”

So if you reflect, you will find all of the groups and sects of the *Ummah* of Muhammad claiming the Book and the *Sunnah* for themselves. And the criterion between these sects and groups is that it must be observed: which one is upon what the Messenger of Allaah (ﷺ) and his Companions were upon? This is what one must hold onto, since this is the Saved Sect and Victorious Group, and it is the *Jamaa’ah*, and it is the path of the believers.²

This *sanad* is *saheeh*. It was mentioned by Ibn Hajr in *Tawaaliyyut-Ta’sees* (p. 110) and Ibn Muflih in *al-Aadaabush-Shar’iyyah* (1/238).

¹ Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 75) of Muhammad Baazmool.

² Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 77) of Muhammad Baazmool.

So this *manhaj* is the path that the Scholars of the Religion traversed, and this is the *Sharee'ah* mentioned by the guides who traversed upon the Straight Path. This is the clear and sound knowledge.¹

Said al-Awzaa'ee (d.157H) - رَضِيَ اللهُ عَنْهُ, "Knowledge is what the Companions of Muhammad (ﷺ) came with, so anything other than that is not knowledge."²

Stated Abul-Hasanaat al-Luknawee (d.1304H) - رَضِيَ اللهُ عَنْهُ - in *Imaamul-Kalaam* (p. 156), "Whosoever looks with a just eye, and he plunges into the seas of *fiqh* and *usool* and remains far away from deviation, he will come to know with certain knowledge that many of the primary and subsidiary issues which the Scholars have differed about, then the *madhhab* of the *muhadditheen* is the strangest out of all the other *madhaahib*. And whenever I get into the branches of *ikhtilaaf* (differing), I find that the statement of the *muhadditheen* is closest to justice. So their achievement is due to Allaah, and they are thankful to Him. How could that not be when they are the inheritors of the Prophet (ﷺ) in truth? And they are the truthful representatives of His *Sharee'ah*. Allaah has gathered us in their group and path upon love and good behaviour towards them."

I say: So it is not for anyone to interpret an *aayah* or a *hadeeth* upon other than the principles of the *Salafus-Saalih* (رضي الله عنهم).

Said Abul-Mudhaffar as-Sam'aanee (d.498H) - رَضِيَ اللهُ عَنْهُ - in *al-Intisaar li-Ahlil-Hadeeth* (p. 31), "Indeed, we have been commanded with *ittibaa'* and we move towards it. We have been prohibited from *ibtidaa'* (innovating) and we have remained far away from it. And the sign of *Ahlu-Sunnah* is that they follow the *Salafus-Saalih*, and everyone who abandons them is a misguided innovator."

Stated Ibn Taymiyyah (d.728H) - رَضِيَ اللهُ عَنْهُ - in *al-Fataawaa* (13/243), "Whosoever explains the *Qur'aan* and *hadeeth* and interprets them upon other than the well-known *tafseer* (explanation) of the Companions and the *taabi'een*, then he is one who lies upon Allaah, he is a deviant with regards to His

¹ Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 78) of Muhammad Baazmool.

² **Saheeh:** Related by Ibn 'Abdul-Barr in *Jaami' Bayaanul-Ilm* (2/768) through two paths from Baqiyah who said, I heard al-Awzaa'ee with it. I say: This *sanad* is *saheeh*.

aayaat, he distorts the speech away from its proper place. So this opens up the door to heresy and deviation. And the falsity of this is known by necessity in the Religion of Islaam.”

Said Ibn Rajab (d.795H) - راجب - in *Fadl 'Ilmus-Salaf* (p. 69), “And in our times - and our times especially - it has become important for those who are following the Imaams of the *Salaf* to write down their speech from the time of ash-Shaafi'ee, Ahmad, Ishaq and Abee 'Ubaydah. This is so that the person can be warned against whatever occurred after them, since there were many adverse events after them. And there emerged one who would outwardly appear to attach himself to following the *Sunnah*, the *hadeeth* and their likes, yet he would be the staunchest opponent to them due to his deviation from the Imaams, and his separation from them due to his personal understanding, or he would take from where the Imaams before him did not take.”

Due to this principle - and it is, understanding the magnificent *Qur'aan* and the Prophetic *Sunnah* in light of the understanding of the Companions (رضي الله عنهم) - you will see that *Ahlus-Sunnah walJama'ah*, *Ahlul-Hadeeth* do not delve into the explanation of the magnificent *Qur'aan* and explaining the meanings of *hadeeth* merely through the Arabic language, opinions and intellect. Rather, they look to the *aathaar* and they collect together what came from the *Salaf* in their books, and they build their understanding and independent reasoning upon that. This is contrary to the people of innovation and desires.¹

Stated Ibn Rajab (d.795H) - راجب, “Indeed, Allaah (ﷻ) preserved this *Sharee'ah* with what He made of its carriers: the people of investigation and the people of narration. So the seeker of deeds and *eemaan* would take that from whomever he encountered from the Scholars of knowledge and *eemaan*. So the student would learn the *Qur'aan* and *hadeeth* from those who knew that...And there did not emerge any difference between the *fuqahaa'* and the *Ahlul-Hadeeth* amongst the Scholars of the basic principles and subsidiary matters...These differences only occurred after the first three generations. And the *Salaf* would only call the people of knowledge and Religion the reciters.

¹ Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 81) of Muhammad Baazmool.

So the Scholar from amongst them would speak about a certain type of issues taken from the Book and the *Sunnah*, whether it was related to the issues of information and knowledge, such as the issues of *Tawheed*, or the actions of the limbs, such as purification and Prayer...

And when one of the people of investigation and understanding from amongst the Scholars gathers together statements from the Book and the *Sunnah* along with their meanings, and he gathers whatever Allaah has made easy for him from the statements of the Companions and the *taabi'een*, he would make that into principles and foundations and build upon that and derive rulings from it.

As for the people of narration, when someone from amongst them gathers the statements of the Messenger (ﷺ) and the speech of the Companions, the *taabi'een* and other than them in *tafseer*, or *fiqh*, or the various types of knowledge, they do not turn away from that. Rather, they quote it as they heard it and they convey it as they preserved it.”¹

Said Ibn Rajab - راجب - in *Fadl 'Ilmus-Salaf* (p. 57), ‘As for the Imaams and *fuqahaa'* of *AhlulHadeeth*, then they follow the authentic *hadeeth* in the way that it was acted upon by the Companions and those after them or by a group from amongst them. As for whatever the *Salaf* agreed must be abandoned, then it is not permissible to act upon it. This is because they only left it upon knowledge.

'Umar Ibn 'Abdul'Azeez (d.101H) said, ‘Take from the opinion whatever agrees with those who came before you, since they were more knowledgeable than you.’

And Ibn Abee Zamneen - زامن - said in *Usoolus-Sunnah* (p. 35), “Know – may Allaah have mercy upon you – that the *Sunnah* is evidence from the *Qur'aan*, and it cannot be known through *qiyaas* (analogical deduction). It is not taken from the intellects. It is merely following for the *Ummah* and it is what the majority of this *Ummah* were upon.”

Stated al-Asbahaanee (d.535H) - اسبانه - in *al-Hujjah* (2/437), “So it is befitting that a person be warned against the newly invented affairs. So every newly

¹ Refer to *Jamee'ur-Rusul kaan Deenuhum al-Islam* (p. 34) of Ibn Rajab.

invented affair is an innovation. And the *Sunnah* is only attesting to the *aathaar* of the Messenger of Allaah (ﷺ) and leaving off its opposition by 'how' and 'why.'

And theological rhetoric, controversies in the Religion and argumentation are all newly invented affairs. And this brings doubt into the hearts and prevents recognition of the truth and the correct view. Knowledge does not come through many narrations, it is only *ittibaa'* (following), acting upon that and taking the Companions and the *taabi'een* as an example, even if it is only a little amount of knowledge. Whosoever opposes the Companions and the *taabi'een*, then he is misguided, even if he has a large amount of knowledge."

Said al-Asbahaanee (d.535H) - ربه - in *al-Hujjah* (2/430), "That is so that the affair of the Religion will be clarified to the people. So it is upon us to follow, because the Religion only came from Allaah (ﷻ), it has not been left up to the intellects and opinions of men. Indeed, the Messenger of Allaah (ﷺ) clarified the *Sunnah* to his *Ummah*, and he explained it to his Companions (رضي الله عنهم). So whoever opposes the Companions of the Messenger of Allaah (ﷺ) in anything from the Religion, then he is misguided."

Stated Ibn Taymiyyah (d.728H) - ربه - in *al-Fataawaa* (30/269), "Indeed, the texts from the Messenger of Allaah (ﷺ) obligate a foundation."

From Ibn Mas'ood (رضي الله عنه) who said, "The people will not cease to be upon goodness as long as they take the knowledge from the Companions of Muhammad (ﷺ) and their elders. So when they start to take knowledge from their youngsters and their desires become divided, they will be destroyed."¹

Said Aboo 'Ubaydah - ربه - "It means that everything that comes from the Companions and the elder *taabi'een* who follow them in goodness is the inherited knowledge. And whatever was innovated by those that came after them, then it is blameworthy."²

¹ **Saheeh:** Related by Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (1/616) by way of Abee Ishaah, from Sa'eed Ibn Wahb, from 'Abdullaah Ibn Mas'ood with it. I say: This *sanad* is *saheeh*.

² Refer to *Fathul-Baaree* (13/291) of Ibn Hajr.

Stated Ibn Hajr (d.852H) - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fath* (13/291), "And the *Salaf* would differentiate between knowledge and opinion. So they would say that the *Sunnah* is knowledge and its opposition is the opinion. So the conclusion is that if the opinion is used to support the Book and the *Sunnah*, then it is praiseworthy. And if it is used by itself as knowledge, then it is blameworthy."

Said Ibn 'Abdul-Barr (d.463H) - رَحْمَةُ اللهِ عَلَيْهِ - in *Jaami' Bayaanul'Ilm* (2/95), "The people of *aathaar* and *fiqh* have united from all of the various regions upon the fact that the people of *kalaam* (theological rhetoric) and the people of innovation and deviation, according to all of them, they are not be counted from amongst the ranks of the Scholars in all the regions. The Scholars are only the *AhlulAthar* and the possessors of understanding and excellence, agreement, distinctness and understanding."

Stated Ibn Hajr - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fath* (13/253), "Indeed, the one who extends into those who came after the first three virtuous generations will mostly fall into that which those Imaams from the *taabi'een* and their followers rejected, and they were not satisfied with that."

Therefore, the principles and foundations which are to be built upon and derived from are the statements of the Book and the *Sunnah*, their meanings and the speech of the Companions and the *taabi'een*.

Said Abul-Mudhaffar as-Sam'aanee (d.498H) - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Intisaar li-Ahlil-Hadeeth* (p. 44), "Allaah has refused that the truth and sound *'aqeedah* be with anyone besides the *Ahlul-Hadeeth wal-Athar*, because their *khalaf* took their Religion and beliefs from the *Salaf*, and generation from generation until they reached the end of the *taabi'een*. And the *taabi'een* took it from the Companions of the Messenger of Allaah (ﷺ), and the Companions took it from the Messenger (ﷺ) himself. So there is no path to knowing what the Messenger of Allaah (ﷺ) called the people to from the upright Religion and Straight Path, except through this path which is traversed by the *Ashaabul-Hadeeth*."





MENTIONING EVIDENCE THAT THE AHLUL- HADEETH – OLD AND NEW – ARE THE INHERITORS OF THE PROPHETS

[1]: From Abid-Dardaa' (رضي الله عنه) who said, 'I heard the Messenger of Allaah (ﷺ) saying, 'Whosoever traverses a path seeking knowledge therein, Allaah will make for him a path from the paths of Paradise. And the angels will lower their wings for the student of knowledge, due to being pleased with the student of knowledge. Indeed, the excellence of the Scholar over the worshipper is like the excellence of the full moon at night over the rest of the stars. The Scholars are the inheritors of the Prophets, and the Scholars do not leave behind a *deenaar*, nor *dirham* as inheritance. However, they leave knowledge behind as inheritance. So whoever takes hold of that has taken hold of an abundant share.'¹

Said Ibnul-Qayyim (d.751H) in *Miftaah Daarus-Sa'aadah* (1/261), "And his statement, 'The Scholars are the inheritors of the Prophets,' is from the greatest excellent feats of the people of knowledge.² So the Prophets (ﷺ)

¹ **Hasan:** Related by Aboo Daawood (4/57), al-Khateeb al-Baghdaadee in *Taareekh Baghdaad* (1/397) and in *ar-Rihlah* (p. 77) and *al-Faqeeh wal-Mutafaqqih* (1/17) and *at-Talkhees* (2/734), at-Tirmidhee (4/153), Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (1/34), Ibn Maajah (1/81), Ahmad (5/196), at-Tabaraanee in *Musnadush-Shaamiyyeen* (2/225), ad-Daarimee (1/183), al-Fasawee in *al-Ma'rifah* (3/504), al-Aajurree in *Akhlaaqul-'Ulamaa'* (p. 21), as-Samarqandee in *Tanbeehul-Ghaafileen* (p. 665), Ibn Shaaheen in *at-Targheeb* (p. 227), al-Karkhee in *al-Arba'een* (p. 76), al-Bukhaaree in *at-Taareekhul-Kabeer* (2/377), at-Tahaawee in *Mushkilul-Aathaar* (1/429), al-Baghawee in *Sharhus-Sunnah* (1/275), al-Bayhaqee in *al-Madkhal* (p. 250) and *Shu'abul-Eemaan* (5/327) and *al-Aadaab* (p. 525) and *al-Arba'eenus-Sughraa* (p. 12), Ibn Hibbaan (1/151), Ibn Qaani' in *Mu'jamus-Sahaabah* (2/387) and al-Bazaar in *al-Musnad* (1/83) by way of Abid-Dardaa' with it. I say: This *isnaad* is *hasan*.

² Stated Shaykh Naasirud-Deen al-Albaanee (d.1420) - رحمه الله - in *as-Saheehah* (1/542), "And there is no contradiction between this and what came before it, as is apparent. This is because the people of knowledge are *Ahlul-Hadeeth*, and whenever a person is knowledgeable about *hadeeth*, he will have more knowledge than others in *hadeeth*, as is not hidden."

are the best of the creation of Allaah, and their inheritors are the best of the creation after them. And since the inheritor takes his inheritance from the one who leaves it, then they are the ones who take over his position after him. And there is no one to take the position of the Messengers after them with respect to conveying what they brought, except the Scholars. They are the most deserving of the people to take this inheritance.

So in this is a notification that they are the closest of the people to the Prophets. So the inheritance must go to the people who are closest to the one leaving it, and this is what occurs in the case of an inheritance of *deenaar* and *dirham*. So the affair is likewise with regards to the Prophetic inheritance. And Allaah has specified His mercy to whomever He willed.

And in it as well is a guidance and command to the *Ummah* to obey the Scholars and to respect, venerate, respect and honour them. So with this they have inherited some of the rights of the Prophets over the *Ummah* and they are their Caliphs. And in it is a notification that loving them is from the Religion. And some of them are excellent example of the Religion, as is confirmed from their inheritance. Likewise, having enmity and warfare with them is having enmity and warfare with Allaah, as is found in their inheritance.”

Stated Ibn Rajab (d.795H) - راجع، “Meaning, they inherited whatever the Prophets (ﷺ) came with of knowledge. So they succeeded the Prophets in their nations by calling to Allaah and His obedience, and forbidding disobedience to Allaah, and they protected the Religion of Allaah.”¹

[2]: Moosaa Ibn Mansoor said, “A group of *Ashaabul-Hadeeth* were seen by al-Fudayl Ibn 'Iyaad - meaning that they had some agility - so he said, “This is how you must be O inheritors of the Prophets!”²

¹ Refer to *Sharh Hadeeth Abid-Dardaa' fee Talabil'Ilm* (p. 46) of Ib Rajab.

² **Hasan:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 93) by way of Muhammad Ibn 'Alee Ibn Haytham al-Muqri' who said, Aboo Bakr Ibn Abee Haleemah informed us saying, I heard Moosaa Ibn Mansoor with it. I say: This *sanad* is *hasan*. And it is related by Aboo Nu'aym in *al-Hibyah* (8/100), al-Khaladee in *al-Fawaa'id* (p. 41) through two of his paths.

Stated al-Khateeb al-Baghdaadee (d.463H) - ربه - in *Sharaf Ashaabul-Hadeeth* (p. 93), “The *Ashaabul-Hadeeth* are the inheritors of the Messenger (ﷺ) in whatever he left behind of the *Sunnah* and the types of wisdom.”

[3]: Said ash-Shaafi’ee (d.204H) - ربه, “When I see a man from the *Ashaabul-Hadeeth*, then it is as if I am seeing the Prophet (ﷺ) living.”¹ I say: He said that because the *Ahlul-Hadeeth* are the inheritors of the Prophet (ﷺ).

Stated Abul-Hasanaat al-Luknawee (d.1304H) - ربه - in *Imaamul-Kalaam* (p. 156), “Whosoever looks with a just eye, and he plunges into the seas of *fiqh* and *usool* and remains far away from deviation, he will come to know with certain knowledge that many of the primary and subsidiary issues which the Scholars have differed about, then the *madhhab* of the *muhadditheen* is the strangest out of all the other *madhaahib*. And whenever I get into the branches of *ikhtilaaf* (differing), I find that the statement of the *muhadditheen* is closest to justice. So their achievement is due to Allaah, and they are thankful to Him. How could that not be when they are the inheritors of the Prophet (ﷺ) in truth? And they are the truthful representatives of His *Sharee’ah*. Allaah has gathered us in their group...”

Said Ibn Taymiyyah (d.728H) in *al-Fataawaa* (4/92), “From that which is deeply-rooted in the minds of the Muslims is that the inheritors of the Messengers and successors of the Prophets are those who establish the *da’wah* of knowledge and action. And they call to Allaah and the Messenger. So these are the followers of the Messenger in truth. And they are the pure group from the earth which has been purified and given water, so it sprouts herbage and pasture. So it is purified itself and it purifies the people. And these are the ones who combine insight in the Religion and strength upon *da’wah*. Due to that, they are the inheritors of the Prophets, and such are the inheritors who come after them. So they are the most knowledgeable of the *Ummah* with regards to the *hadeeth*, *seerah* (biography), objectives and conditions of the Messenger. And we do

¹ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 94), al-Harawee in *Dhammul-Kalaam* (2/306), at-Toosee in *al-Amaalee* (p. 41), al-Bayhaqee in *al-Madkhal* (p. 391) and in *Manaaqibush-Shaafi’ee* (1/488), Aboo Nu’aym in *al-Hilyah* (9/109) by way of ash-Shaafi’ee with it. I say: Its *isnaad* is *saheeh*.

not mean the *Ahlul-Hadeeth* who sufficed with listening to him, or writing from him, or narrating from him. Rather, we are referring to everyone who truly preserved, gained knowledge of and understood openly and inwardly and everyone who followed him outwardly and inwardly. Likewise, there is the people of the *Qur'aan*. And the lowest quality of these ones is that they love the *Qur'aan*, the *hadeeth*, they search for it and for its meanings. They act upon these two (the *Qur'aan* and the *Sunnah*) and their obligations. The *fuqahaa'* of *hadeeth* are more well informed about the Messenger (ﷺ) than the other *fuqahaa'*.”

Stated Ibn Taymiyyah in *al-Fataawaa* (4/91), “It is known that one who follows up the statements of someone and his inward conditions and his public affairs will be the most knowledgeable about him. So due to that, he will have the most right to speak about him. And there is nothing wrong with the view that the *Ahlul-Hadeeth* are the most knowledgeable of the *Ummah* and its elite concerning knowledge of the Messenger (ﷺ) and knowledge of his chosen few, such as the Rightly-Guided Caliphs, the ten Companions promised Paradise and other than these. They are the chosen people of the Messenger (ﷺ) and the most knowledgeable concerning his private affairs, so they are his followers due to that. So the Scholars of *hadeeth* are the most knowledgeable of the people concerning these ones and about their private affairs and so they are their followers. So they would have specific knowledge about the Messenger (ﷺ) and his close ones.”

Said Imaam Ahmad Ibn Hanbal (d.241H) - رَحِمَهُ اللهُ، “Whosoever magnifies the *Ashaabul-Hadeeth*, he will be magnified in the sight of the Messenger of Allaah. And whoever shows disdain for them, then he will fall in the sight of the Messenger of Allaah, because the *Ashaabul-Hadeeth* are the most well-informed concerning the Messenger of Allaah (ﷺ).”¹

Said al-Fadl Ibn Ahmad az-Zubaydee, ‘I heard Ahmad Ibn Hanbal saying, ‘I greeted the *Ashaabul-Hadeeth* and they had inkwells in their hands. So I gestured towards the inkwells and said, ‘These are the lamps of Islaam.’”²

¹ Refer to *Manaaqibul-Imaam Ahmad Ibn Hanbal* (p. 180) of Ibnul-Jawzee.

² Ibid.



MENTIONING EVIDENCE THAT THE AHLUL- HADEETH – OLD AND NEW – ARE THE PEOPLE OF FIQH

[1]: Allaah (ﷻ) said,

﴿ وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

“And it is not for the believers to go out to fight all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in the Religion, and that they may warn their people when they return to them, so that they may beware.”

[Sooratur-Tawbah 9:122]

Yazeed Ibn Haaron said, ‘I said to Muhammad Ibn Zayd, ‘O Abaa Ismaa’eel, did Allaah (ﷻ) mention the *Ashaabul-Hadeeth* in the *Qur’aan*?’ So he said, ‘Yes, have you not listened to His statement, “So that they may warn their people when they return to them.” So this refers to everyone who travels in search of knowledge and *fiqh* and comes back with it to the one whom he left behind in order to teach him.”¹

So this explanation of the *ayah* from Hamaad Ibn Zayd al-Basree - رضى الله عنه - is good because the *Ahlul-Hadeeth* enter into this *ayah*.

[2]: ‘Abdur-Razzaq as-San’aanee (d.211H) - رضى الله عنه - spoke concerning the statement of Allaah (ﷻ),

¹ **Saheeh:** Refer to al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 113) and in *ar-Rihlah* (p. 87) through two paths from Ahmad Ibn Muhammad Ibnul-Hasan who said, I heard Muhammad Ibnul-Wazeer al-Waasitee who said, I heard Yazeed Ibn Haaron with it. I say: This *sanad* is *saheeh*.

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

“And it is not for the believers to go out to fight all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in the Religion, and that they may warn their people when they return to them, so that they may beware.”

[Sooratut-Tawbah 9:122]

He said, “They are the *Ashaabul-Hadeeth*.”¹

[3]: From 'Abdullaah Ibn Mas'ood (رضي الله عنه) from the Prophet (ﷺ) who said, “Allaah will make radiant the person who hears a statement of mine, so he commits it to memory, preserves it and conveys it. So perhaps the carrier of fiqh will take it to one who has more of an understanding than him.”²

¹ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 113) by way of Muhammad Ibn Nu'aym ad-Dabee who said, I heard Abaa 'Abdullaah Muhammad Ibn Muhammad Ibn 'Ubaydullaah al-Haafidh saying, I heard Muhammad Ibn Muslim Ibn Waarah saying, I heard Ahmad Ibn Hanbal saying, I heard 'Abdur-Razzaaq with it. I say: This *sanad* is *saheeh*.

² **Saheeh:** Related by at-Tirmidhee (5/34), al-Jawharee in *Hadeethuz-Zuhree* (2/560), al-Madeenee in his *Juz'* (p. 18), al-Humaydee in *al-Musnad* (1/47), ash-Shaafi'ee in *ar-Risaalah* (p. 401) and *al-Musnad* (1/165), Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (1/40) and *at-Tamheed* (21/278), Ibn Abee Haatim in *al-Jarh wat-Ta'deel* (1/10), al-Haakim in *Ma'rifah 'Uloomil-Hadeeth* (p. 260), al-'Alaa'ee in *Baghyatul-Multamis* (p. 33), as-Saydaawee in *al-Mu'jam* (p. 83), al-Khateeb in *Ghareebul-Hadeeth* (1/67), al-Khateeb in *al-Kifaayah* (p. 207), al-Bayhaqee in *al-Ma'rifah (qaaf/4/taa)* and *Dalaa'ilun-Nubuwwah* (1/23), Ibn 'Adiyy in *al-Kaamil* (6/2454), Ibn Hajr in *al-Muwaafaqah* (1/364), at-Tabaraanee in *al-Mu'jamul-Awsat* (1/180), al-Baghawee in *Sharhus-Sunnah* (1/235) and *Ma'aalimut-Tanzeel* (3/134), as-Sahmee in *Taareekh Jarjaan* (p. 199), Ibnul-Qaysaraanee in *Mas'alatul-Uhuw wan-Nuzool* (p. 42), ash-Shaashee in *al-Musnad* (1/315) and Muslim in *at-Tamyeez* (p. 172) by way of 'Abdul-Malik Ibn 'Umayr, from 'Abdur-Rahmaan Ibn 'Abdullaah Ibn Mas'ood, from his father with it. I say: This *sanad* is *saheeh*. And it was related by Samaak Ibn Harb from 'Abdur-Rahmaan with it. It was related by at-Tirmidhee (5/34), Ibn Maajah (1/85), Ahmad (1/437), Ibn Hibbaan (1/143), Aboo Nu'aym in *al-Hilyah* (7/331), ash-Shaashee in *al-Musnad* (1/314), Abush-Shaykh in *al-Amthaal* (p. 242), ad-Diyaa' al-Maqdissee in *Fadaa'ilul-A'maal* (p. 572), al-Jawharee in *Hadeethuz-Zuhree* (2/561), Ibn Abee Shaybah in *al-Musnad* (1/200), al-Madeenee in his *Juz'* (p. 16) ar-Raafi'ee in *at-Tadween Akhbaar* →

[4]: From Zayd Ibn Thaabit (رضي الله عنه), ‘I heard the Messenger of Allaah (ﷺ) saying, ‘Allaah will make radiant the person who hears a hadeeth from us, so he memorizes it and conveys it to others. So perhaps one will carry *fiqh* to one who has more understanding than himself. And perhaps the carrier of *fiqh* is not a *faqeeh*.’¹

Qazween (1/221), ar-Raamhurmuzee in *al-Muhaddithul-Faasil* (p. 156), ad-Daqqaaq in *Mu’jam Masheekah* (p. 256), Ibn ‘Abdul-Barr in *Jaami’ Bayaanul-‘Ilm* (1/40), al-Qadaa’ee in *Musnadush-Shihaab* (2/306), al-Khateeb al-Baghdaadee in *al-Muwaddih* (1/294) and *al-Kifaayah* (p. 117), Aboo Ya’laa in *al-Musnad* (9/62), Ibn Abee Haatim in *al-Jarh wat-Ta’deel* (2/10), at-Tabaraanee in *al-Mu’jamul-Awsat* (2/363), al-Bazaar in *al-Musnad* (5/382), al-Bayhaqee in *Dalaa’ilun-Nubuwwah* (6/540) and *al-Ma’rifah* (1/43) and *Shu’abul-Eemaan* (2/274) and Aboo Ya’lee al-Khaleelee in *al-Irshaad* (2/699) with a *saheeh isnaad*. And Aboo Nu’aym said, “Confirmed *saheeh*.” And at-Tirmidhee said, “This *hadeeth* is *hasan*.” Ibn Hajr said, “This *hadeeth* is *saheeh*.” And ‘Abdur-Rahmaan was followed up by two:

[1]: al-Aswad from him: Related by Ibn Abee ‘Aasim in *as-Sunnah* (p. 503), al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 18), Aboo Ya’laa in *al-Mu’jam* (p. 257), Ibn ‘Abdul-Barr in *Jaami’ Bayaanul-‘Ilm* (1/40), Ibn Hajr in *al-Muwaafaqah* (1/364) and *as-Subkee* in *at-Tabaqaat* (1/320). And the *isnaad* is strong.

[2]: Murrah from him: Related Aboo Nu’aym in *Akhbaar Asbahaan* (2/90). And its *isnaad* is *hasan* through these paths.

¹ **Saheeh:** Related by Aboo Daawood (2/322), at-Tirmidhee (5/33), an-Nisaa’ee in *as-Sunanul-Kubraa* (3/431), Ahmad (5/183) and in *az-Zuhd* (p. 58), ad-Daarimee (1/75), at-Tabaraanee in *al-Mu’jamul-Kabeer* (5/143), al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 18) and *al-Faqeeh wal-Mutafaqqih* (2/71), al-Haakim in *al-Madkhal ilas-Saheeh* (p. 84), Aboo Nu’aym in *al-Mustakhraj* (1/40), at-Tahaawee in *al-Mushkilul-Athaar* (2/232), al-Bayhaqee in *Shu’abul-Eemaan* (2/273) and *al-I’tiqaad* (p. 140) and *al-Arba’een-Sughraa* (p. 15) and *al-Aadaab* (p. 527) and *al-Ma’rifah* (1/109), ar-Raamhurmuzee in *al-Muhaddithul-Faasil* (p. 164), Ibn Abee ‘Aasim in *as-Sunnah* (p. 504), Ibn Hibbaan in his *Saheeh* (1/143) and *Mawaaridudh-Dhamaan* (p. 47) and *Tamaam fil-Fawaa’id* (1/157), Ibn Abee Haatim in *al-Jarh wat-Ta’deel* (2/11), al-Madeenee in his *Juz’* (p. 24), Ibn ‘Abdul-Barr in *Jaami’ Bayaanul-‘Ilm* (1/38), al-Qaadee ‘Iyaad in *al-Ilmaa’* (p. 13), ad-Diyaa’ al-Maqdisee in *Fadaa’ilul-A’maal* (p. 572), ash-Shajaree in *al-Amaalee* (1/64), Sadrud-Deen al-Bakree in *al-Arba’een* (p. 49-50) and Ibn Hajr in *al-Muwaafaqah* (1/368) by way of Shu’bah, from ‘Umar Ibn Sulaymaan, from ‘Abdur-Rahmaan Ibn Abaan, from his father, from Zayd Ibn Thaabit with it. I say: This *sanad* is *saheeh*, all of its narrators are trustworthy. It was authenticated by al-Albaanee - رحمه الله - in *Dhilaalul-Qur’aan* (p. 504).

Stated al-Busayree in *Misbaahuz-Zajaajah* (3/271), “This *isnaad* is *saheeh*, its men are trustworthy.” Said Ibn Hajr in *Takhreej Ahaadeethul-Mukhtasar* (1/368), “This *hadeeth* is *saheeh*.” And at-Tirmidhee said, “*Hadeethun hasan*.”

So this is a clear proof that the *Ahlul-Hadeeth* are the ones who carry the *hadeeth* and *fiqh* together...So they are the people of *fiqh* and *hadeeth*, so take note.

Said al-Mubaarakfooree (d.1352H) - ﷺ - in *TuhfatulAhwadhee* (7/394), "This proves the nobility of *hadeeth* and the high rank of its students, since the Prophet (ﷺ) singled them out with a supplication in which no one else from the *Ummah* has any share. And if there was nothing in the study of *hadeeth*, its preservation and teaching except a reward in this blessed supplication, then that would have been sufficient as a benefit and profit in the two worlds as a share and allotment."

Said Ibnul-Qayyim in *Miftaah Daarus-Sa'aadah* (1/274) in explanation of this *hadeeth*, "In this *hadeeth* is a supplication from the Messenger (ﷺ) for whosoever listens to his speech and retains it in his memory, that he will become radiant. This is a joyous radiance and beautification for his face."

This is a refutation upon the people of intellect and the people of opinion who say that the *Ahlul-Hadeeth* do not have *fiqh*. Rather, the *hadeeth* confirms *fiqh* and understanding for the one who is quoting it. Do you see the usage of the noun of preference in his statement?

I say: Everything that the people of opinion call *fiqh*, yet it is not built upon the *hadeeth* and evidence, then it is not *fiqh*, nor understanding, because the Messenger (ﷺ) named *hadeeth: fiqh*, as is found in the *hadeeth* of this chapter.

EVIDENCE CONCERNING THE FALSEHOOD OF THE BLAMEWORTHY STATEMENT OF THE PEOPLE OF OPINION:

From 'Abdullaah Ibn Hasan al-Hasanjaanee who said, 'I was in Egypt, so I saw that they had a judge in the congregational mosque. And I was in a condition of poor health, so I heard the judge saying, 'The *Ashaabul-Hadeeth* are *masaakeen* (miserable ones), they have not mastered *fiqh*.' So I went towards him and said to him, 'The Companions of the Prophet (ﷺ) differed concerning the surgeries of the men and the women, so what did 'Alee Ibn Abee Taalib say, and what did Zayd Ibn Thaabit say, and what did 'Abdullaah Ibn Mas'ood say?' So he was unable to answer.'

'Abdullaah Ibn Hasan said, 'So I said to him, 'You claim that the *Ashaabul-Hadeeth* have not mastered *fiqh*, and I am from the elite of the *Ashaabul-Hadeeth*. I asked you this, yet you have not mastered it, so how can you reject a people by saying that they have not mastered something when you have not mastered it yourself?''¹

Stated Ibn Taymiyyah (d.728H) - ربه - in *alFataawaa* (4/95), "So the *fuqahaa'* of *hadeeth* are more knowledgeable concerning the Prophet (ﷺ) than the other *fuqahaa'*..."

Said Ibnul-Qattaan (d.198H) - ربه - in *BayaanulWahm wal-Eehaam* (4/271), "Every *faqeeh* is not trustworthy with regards to *hadeeth*."

I say: According to what has already preceded, there is no difference amongst the upright Scholars with regards to *hadeeth* and *fiqh*, so take note. And what is strange is what we have heard from these people who are ignorant of the Religion, they say that so and so is from the *Ahlul-Hadeeth*, and he is not a *faqeeh* because he is only a *muhaddith*!!!

This is utter ignorance...So this statement, 'a *muhaddith* is not a *faqeeh*' is a statement of *Shaytaan* which is uttered upon the tongues of the intellectualists, old and new. So disdain is flung at the hearts with regards to the *hadeeth* and its people. And it is alleged that it is possible for a *faqeeh* to be free from need of *hadeeth*. And the affair is presented in such a way, that one would believe that there is a problem between the *hadeeth* and *fiqh*...

So - O people of opinion - *Shaytaan* has come to you with this trick and scheme against the *Ahlul-Hadeeth*...I do not think that the one who stops at what I have just mentioned will reject describing the *Ahlul-Hadeeth* with *fiqh*. And Allaah (ﷻ) has gathered together in them the description of the *muhadditheen* and the description of the *fuqahaa'*. Rather, I cannot imagine that a *muhaddith* does not understand anything of that which he narrates.

¹ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 142) by way of Ya'qoob Ibn Moosaa al-Ardabeelee who said, Ahmad Ibn Taahir Ibnun-Najim informed us saying, Sa'eed Ibn 'Amr al-Bardha'ee informed us saying, Aboo Zur'ah ar-Raazee informed me from 'Abdullaah Ibn Hasan with it. I say: This *sanad* is *saheeh*.

And the statement of the Prophet (ﷺ), “Allaah will make radiant the person who hears a statement from me,” does not imply that the *Ahlul-Hadeeth* will not comprehend what they relate from narrations. So *fiqh* is not a condition for carrying it, its only condition is *hifdh* (memorization). And not understanding a *hadeeth* does not mean that the *muhaddith* does not comprehend anything. So there may be a *muhaddith* who quotes a *hadeeth* whilst not understanding it, or he may not understand some of its meaning. However, it does not say in the above narration that he will not comprehend anything. So the usage of the term ‘*rubba*’ (perhaps) means reduction of realization. Meaning, in general the *Ahlul-Hadeeth* will understand their *hadeeth*, except for a small group from amongst them who may not understand some of what they are narrating, but it does not mean that they will not have any comprehension amongst them.¹

So the first part of this statement ‘so and so is a *muhaddith*, not a *faqeeh*’ is an error and innovation, and its last part is dissolution and hypocrisy. As for it being an innovation, then that is because we have not observed it from the *Salafus-Saalih* (رضي الله عنهم). As for it being dissolution and hypocrisy, then that is because it has received repudiation in the speech of the people of knowledge in totality. Consequently, it has overthrown the prescribed laws and denied the rules upon the common-folk of the Muslims. So it can be said: This ruling was stated by so and so, he is a *muhaddith*, but not a *faqeeh*...And the result is dissolution from the rulings of the Book and the *Sunnah* as has been witnessed. And Allaah is the one from whom aid is sought.

The *Ahlul-Hadeeth* are upon the moderate way between the extremism of the people of opinion and the negligence of the literalists. Indeed, the innovators have insinuated about the *Ahlul-Hadeeth* that they are literalists (*ahludh-dhaahir*), *Hashawiyyah* (worthless ones), *mushabbihah* (anthropomorphists) and *mujassimah* (those who ascribe a *jism* (body) to Allaah) in order to drive the people away from the path of the *Ahlul-Hadeeth*, yet they are liars in their claims that the *Ahlul-Hadeeth* are *Hashawiyyah*, *Mushabbihah* and *Mujassimah*.² And speech concerning this has preceded.

¹ Refer to *Faydul-Qadeer* (6/284) of al-Manaawee and *al-Instisaar li-Ahlil-Hadeeth* (p. 171) of Muhammad Baazmool.

² Refer to *I'tiqaad Ahlus-Sunnah Ashaabul-Hadeeth* (p. 14) of Shaykh Muhammad al-Khumayyis.

Whatever we have mentioned here is a refutation upon everyone who wishes to deny the description of *fiqh* from a man from the Scholars of the *Ahlul-Hadeeth* in every age. And Allaah is the one from whom aid is sought.

Therefore, once we have affirmed this, then know that the *Ahlul-Hadeeth* are the most fortunate of the people in all of that. So there is no one more knowledgeable than them with regards to what the Messenger (ﷺ) came with, nor is there anyone more knowledgeable than them with regards to what the Companions (رضي الله عنهم) came with. So in reality, they are the people of *fiqh* and *usool*. And it is from their manhaj to make the texts of the *Qur'aan* and the *Sunnah* the foundation which is built upon. And do the Scholars of *hadeeth* do anything except this?¹

I say: The Scholars of *hadeeth* are the Scholars of *Sharee'ah* principles and *Sharee'ah fiqh* and the praise and benevolence is for Allaah.

Stated Ibn Taymiyyah (d.728H) in *Haqeeqatus-Siyaam* (p. 37), "And ash-Shaafi'ee, Ahmad Ibn Hanbal, Ishaaq, Aboo 'Ubayd, Aboo Thawr, Muhammad Ibn Nasr al-Marwazee, Daawood Ibn 'Alee and the likes of these ones were all *fuqahaa'* of *hadeeth* (ﷺ)."

Therefore, there is no difference amongst them between the *hadeeth* and *fiqh*. The student only learns the *Qur'aan* and *hadeeth* from one who knows it. And one learns *fiqh* in the Religion from the apparent and prescribed laws of Islaam and the inward realities of *eemaan* from one who knows that. And they combine all of that and search for it, so every *muhaddith* is a *faqeeh* and every *faqeeh* is a *muhaddith*. However, there are those from amongst them who are stronger in narration and those who are stronger in investigation.²



¹ Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 175) of Muhammad Baazmool.

² Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 175) of Muhammad Baazmool.



MENTIONING EVIDENCE THAT THE TRUTH IS WITH THE AHLUL-HADEETH, ALLAAH HAS HONOURED THEM

[1]: Said ash-Shaafi'ee (d.204H) - رَحْمَةُ اللهِ عَلَيْهِ - , "Stick to the *Ashaabul-Hadeeth*, since they have the most correct views amongst the people."¹

[2]: And al-Waleed al-Karaabeesee - رَحْمَةُ اللهِ عَلَيْهِ - said, "Stick to what the *Ashaabul-Hadeeth* are upon, since I have seen that the truth is with them."²

Stated Abul-Hasanaat al-Luknawee (d.1304H) - رَحْمَةُ اللهِ عَلَيْهِ - in *Imaamul-Kalaam* (p. 156), "Whosoever looks with a just eye, and he plunges into the seas of *fiqh* and *usool* and remains far away from deviation, he will come to know with certain knowledge that many of the primary and subsidiary issues which the Scholars have differed about, then the *madhhab* of the *muhadditheen* is the strangest out of all the other *madhaahib*. And whenever I get into the branches of *ikhtilaaf* (differing), I find that the statement of the *muhadditheen* is closest to justice. So their achievement is due to Allaah, and they are thankful to Him. How could that not be when they are the inheritors of the Prophet (ﷺ) in truth? And they are the truthful representatives of His *Sharee'ah*. Allaah has gathered us in their group and path upon love and good behaviour towards them."

Said ad-Dihlawee (d.1176H) - رَحْمَةُ اللهِ عَلَيْهِ - in *Taareekh Ahlul-Hadeeth* (p. 130), "The truth is with the *Ahlul-Hadeeth*, and they are the Saved Sect."

¹ **Saheeh:** Related by al-Harawee in *Dhammul-Kalaam* (2/307) and adh-Dhahabee in *as-Siyar* (14/197) by way of Abee Yahyaa as-Saajee from al-Buyootee with it. I say: This *sanad* is *saheeh*. And it was mentioned by Ibn Hajr in *at-Tawaaliyyut-Ta'sees* (p. 110) and Ibn Muflih in *al-Aadaabush-Shar'iyyah* (1/238).

² **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 109) and *Taareekh Baghdaad* (3/441) and Ibnul-Jawzee in *Talbees Iblees* (p. 14) by way of Ahmad Ibn 'Ubayd who said, 'Abdullaah Ibn Sulaymaan informed us saying, I heard Ahmad Ibn Sinaan with it. I say: This *sanad* is *saheeh*.

Said Abul-Mudhaffar as-Sam'aanee (d.498H) - ربه - in *alIntisaar li-Ahlil-Hadeeth* (p. 44), "Allaah has refused that the truth and sound 'aqeedah be with anyone besides the *Ahlul-Hadeeth wal-Athar*, because their *khalaf* took their Religion and beliefs from the *Salaf*, and generation from generation until they reached the end of the *taabi'een*. And the *taabi'een* took it from the Companions of the Messenger of Allaah (ﷺ), and the Companions took it from the Messenger (ﷺ) himself. So there is no path to knowing what the Messenger of Allaah (ﷺ) called the people to from the upright Religion and Straight Path, except through this path which is traversed by the *Ashaabul-Hadeeth*.

As for the rest of the sects, then they do not seek the Religion through its proper path, because they refer back to their intellects, ideologies and opinions. So they seek the Religion with such things. When they hear something from the Book and the *Sunnah*, they reject it due to their intellects. So if it is consistent with their intellects, they accept it, and if it is not consistent with the scales of their intellects, they reject it. So if they are forced into accepting it by necessity, they distort it with far-fetched interpretations and rejected meanings. So they oppose the truth and deviate from it. They throw the Religion behind their backs and they place the *Sunnah* beneath their feet. Exalted is Allaah above what they describe.

As for the people of the truth, then they place the Book and the *Sunnah* in front of themselves and they seek the Religion from these two. And whatever they have of statements and ideas, they refer it to the Book and the *Sunnah*. So if they find it to be in accordance to that, then they accept it and they thank Allaah (ﷻ) for letting them see it and guiding them to it. And if they find a statement or idea to be contradictory to the Book and the *Sunnah*, they abandon it and accept the Book and the *Sunnah*. And they refer the accusation back to themselves, since the Book and the *Sunnah* do not guide towards anything besides the truth. And man will see that the truth is seen clearly and the falsehood is seen clearly."

Indeed, it has been clarified that the truth is with the *Ahlul-Hadeeth*, just as it has been clarified that they are the most truthful of all the groups.

Stated Ibnul-Qayyim (d.751H) - ﷺ, "Everyone knows that the *Ahlul-Hadeeth* are the most truthful of all the groups, as Ibnul-Mubaarak said, 'I found the Religion with the *Ahlul-Hadeeth*, *kalaam* with the *Mu'tazilah*, the lie with the *Raafidah*, the trick with the people of opinion¹ and the evil opinion and management with the family of Abee so and so."²

I say: The *Ahlul-Hadeeth* are those who follow the truth due to their truthfulness towards the Religion.

[2]: Said ash-Shaafi'ee (d.204H) - ﷺ, "Whosoever learns the *Qur'aan*, his worth will be great. Whosoever looks into *fiqh*, then his extent will be noble. And whosoever writes the *hadeeth*, his argument will be strengthened."^{3,4}

I say: This is because the *hadeeth* of the Messenger of Allaah (ﷺ) is the second foundation that constitutes a proof and evidence.

Stated Ibn Mulaqqin (d.804H) in *alMuqni' fee 'UloomilHadeeth* (1/37), "So science of the *hadeeth* of the Messenger of Allaah (ﷺ) and its narrations is from the noblest of sciences. Therefore, it is the second foundation and it takes precedence over *ijmaa'* (concensus) and *qiyaas* (analogical deduction)."

Stated Ibn Taymiyyah in *alFataawaa* (4/91), "It is known that one who follows up the statements of someone and his inward conditions and his public affairs will be the most knowledgeable about him. So due to that, he will have the most right to speak about him. And there is nothing

¹ **Translator's Note:** Stated Haaron ar-Rasheed, "I searched for four, so I found them in four. I searched for disbelief (*kufr*), so I found it in the *Jahmiyyah*. I searched for *kalaam* (rhetoric) and controversy (*shaghab*), so I found it in the *Mu'tazilah*. I searched for the lie, so I found it with the *Raafidah*. I searched for the truth, so I found it with the *Ahlul-Hadeeth*." Refer to *Sharaf Ashaabul-Hadeeth* (2/23).

² Refer to *Mukhtasar Sawaa'iqul-Mursalah* (2/359).

³ And whosoever grows stronger in argument, he will attain the truth. So understand this, may Allaah safeguard you.

⁴ **Saheeh:** Related by al-Bayhaqee in *alMadkhal* (p. 324) and *Manaaqibush-Shaafi'ee* (1/281), Aboo Nu'aym in *alHilyah* (9/123) and al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 131) and *alFaqeeh wal-Mutafaqqih* (1/36) by way of al-Muzineeh who said, I heard ash-Shaafi'ee with it. I say: This *sanad* is *saheeh*.

wrong with the view that the *AhlulHadeeth* are the most knowledgeable of the *Ummah* and its elite concerning knowledge of the Messenger (ﷺ) and knowledge of his chosen few, such as the Rightly-Guided Caliphs, the ten Companions promised Paradise and other than these. They are the chosen people of the Messenger (ﷺ) and the most knowledgeable concerning his private affairs, so they are his followers due to that. So the Scholars of *hadeeth* are the most knowledgeable of the people concerning these ones and about their private affairs and so they are their followers. So they would have specific knowledge about the Messenger (ﷺ) and his close ones.”





MENTIONING THE EVIDENCE THAT THE AHLUL- HADEETH ARE THE RABBAANIYYOON AND THE RIGHTEOUS ONES

[1]: Allaah (ﷻ) said,

﴿ وَلَٰكِن كُوتِبُوا رَبَّنَا بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴾

“However, be Rabbaaniyyeen, because you are teaching the Book and you are studying it.” [Soorah Aali’Imraan 3:79]

[2]: Allaah (ﷻ) said,

﴿ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ ﴾

“Why do not the rabbis and religious men forbid them...”
[Sooratul-Maa’idah 5:63]

[3]: From Mujaahid (d.104H) - ؓ - who said, “The Rabbaaniyyoon: the fuqahaa’ and they are above the religious men.”¹

[4]: From Abee Zareen who spoke concerning His statement, “be Rabbaaniyyoon,” he said, “Fuqahaa’, Scholars.”²

Said Ibn Taymiyyah (d.728H) - ؓ - in *al-Fataawaa* (4/95), “So the fuqahaa’ of hadeeth are more well-informed about the Messenger (ﷺ) than the other fuqahaa’.”

¹ **Saheeh:** Related by Ibn Jareer in his *Tafseer* (3/326) and al-Khateeb al-Baghdaadee in *al-Faqeeh wal-Mutafaqqih* (1/184) by way of Sufyaan, from Ibn Abee Najeeh, from Mujaahid with it. I say: This sanad is saheeh.

² **Saheeh:** Related by Ibn Jareer in his *Tafseer* (3/326) and al-Khateeb al-Baghdaadee in *al-Faqeeh wal-Mutafaqqih* (1/185) by way of Mansoor, from Abee Zareen with it.

I say: Ibn Taymiyyah (d.728H) - رَضِيَ اللهُ عَنْهُ - considered the *Ahlul-Hadeeth* to be the *fuqahaa'* due to the *hadeeth* of the Messenger of Allaah (ﷺ), so take note.

Stated al-Khateeb al-Baghdaadee (d.463H) - رَضِيَ اللهُ عَنْهُ - in *al-Faqeeh wal-Mutafaqqih* (1/184), "And the meaning of *Rabbaanee* in the language is: one who has attained a high level in knowledge and he holds an elevated status with regards to it."

[5]: Sufyaan Ibn 'Uyaynah (d.197H) - رَضِيَ اللهُ عَنْهُ - spoke concerning His statement, "and the martyrs and the righteous," he said, "The righteous are the *Ashaabul-Hadeeth*."¹

Stated Ibnul-Qayyim (d.751H) - رَضِيَ اللهُ عَنْهُ - in *Tareequl-Hijratayn* (p. 328), "Allaah (ﷻ) said,

﴿ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

"And whosoever obeys Allaah and His Messenger, then they are with those whom Allaah has favoured from the Prophets, the truthful, the martyrs and the righteous. And how excellent these companions are!"
[Sooratun-Nisaa' 4:69]

So He made truthfulness attached to the level of Prophethood. These ones are the *Rabbaaniyyoon*, they are the ones who are firmly grounded in knowledge. They are the intermediaries between the Messenger (ﷺ) and his *Ummah*. So they are his Caliphs, *awliyyaa'*, his *hizb* (party), chosen ones and the carriers of his Religion. And it has been guaranteed for them that they shall not cease to be upon the truth, they will not be harmed by those who forsake them, nor by those who oppose them, until the command of Allaah (ﷻ) whilst they are upon that."

¹ **Laa Ba's Bihi:** Related by al-Harawee in *Dhammul-Kalaam* (4/171) through two paths from Abil-Hasan Ibnul-Muthnaa as-Soofee who said, I heard Abal'Abbaas Ahmad Ibn Ibraaheem al-Baladee al-Imaam saying, I heard 'Alee Ibn Harb saying, I heard Sufyaan Ibn 'Uyaynah with it. I say: This *sanad* has no problem with it (*laa ba's bihi*). And it was mentioned by adh-Dhahabee in *as-Siyar* (8/469) from this angle.

I say: These descriptions are not befitting for anyone except the *Ahlul-Hadeeth* as we have mentioned previously.

[6]: From 'Abdullaah Ibn 'Amr Ibnul-'Aas who said, 'The Messenger of Allaah (ﷺ) said one day whilst we were with him, 'Toobaa is for the strangers.' It was said, 'And who are the strangers O Messenger of Allaah?' He said, 'A righteous people¹ who are few amongst many corrupt people. Those who disobey them will be more than those who obey them.'²

And the meaning of his statement, 'Toobaa' is that they will attain goodness or that there will be goodness and nobility for them.³



¹ I say: They are the *Ahlul-Hadeeth* as we have mentioned previously.

² **Saheeh:** Related by Ibnul-Mubaarak in *az-Zuhd* (2/600), Ahmad in *al-Musnad* (2/177), al-Aajurree in *al-Ghurabaa'* (p. 23), at-Tabaraanee in *al-Mu'jamul-Awsat* (1/14), Ibn Waddaah in *al-Bida'* (p. 124), Ya'qoob Ibn Sufyaan in *al-Ma'rifah* (2/517) and al-Bayhaqee in *az-Zuhdul-Kabeer* (p. 116) by way of 'Abdullaah Ibn Luhay'ah who said, al-Haarith Ibn Yazeed informed me, from Jundub Ibn 'Abdullaah that he heard Sufyaan Ibn 'Awf al-Qaaree saying, I heard 'Abdullaah Ibn 'Amr with it. I say: In this *sanad* is Jundub Ibn 'Abdullaah al-'Adwaanee and al-'Ijlee declared him trustworthy in *Ma'rifatuth-Thiqaat* (1/273).

And Sufyaan Ibn 'Awf al-Qaaree was mentioned by Ibn Hibbaan in *ath-Thiqaat* (1/416), so he said, "A trustworthy Egyptian *taabi'ee*." I say: the *isnaad* is sound due to consideration.

And it was related by Ibn 'Asaakir in *Taareekh Dimashq* (12/8/1) by way of Mu'aadh Ibn Asad who informed us, Ibnul-Mubaarak, from Ibn Luhay'ah, from Yazeed Ibn Abee Habeeb, from Abee 'Abdur-Rahmaan al-Ma'aafiree, from Sufyaan Ibn 'Abdullaah ath-Thaqafee, from 'Abdullaah Ibn 'Amr with it. I say: This *sanad* is *saheeh*, all of its narrators are trustworthy.

Stated al-Albaanee - رضى - in *as-Saheehah* (4/153), "This *isnaad* is *jayyid* (good), all of its men are trustworthy from the narrators of the *Saheeh*, except for Ibn Luhay'ah. He is trustworthy and sound in *hadeeth* when he relates from one of the 'Abaadilah, and from them is 'Abdullaah Ibnul-Mubaarak, and this *hadeeth* is from his narrations upon him, as you can see...and the *hadeeth* is authenticated with him.

³ Refer to *Sharh Saheeh Muslim* (2/676) of an-Nawawee.



MENTIONING EVIDENCE THAT THE AHLUL-HADEETH ARE THE MODERATE AND JUST ONES OF THE UMMAH AND THEY ARE WITNESSES OVER THE PEOPLE

[1]: Allaah (ﷻ) said,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ
عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

“And likewise We made you a moderate nation, so that you may be witnesses over mankind and so that the Messenger may be a witness over you.” [Sooratul-Baqarah 2:143]

I say: Entering into this noble *aayah* are the *Ahlul-Hadeeth*. This is clear and the praise is for Allaah, Lord of the worlds.

[2]: From Abee Sa'eed al-Khudree (رضي الله عنه) who said, 'The Prophet (ﷺ) said, 'Nooh (عليه السلام) will be brought on the Day of Judgement, and it shall be said to him, 'Have you conveyed it?' So he shall say, 'Yes my Lord.' So it shall be asked to his *Ummah*, 'Was it conveyed to you?' So they will say, 'No one came to us as a warner.' So it will be said to Nooh, 'Who will testify on your behalf?' So Nooh will reply, 'Muhammad and his *Ummah*.' So you (the *Ummah* of Muhammad) will be brought and you will testify.' Then the Prophet (ﷺ) recited, 'And likewise We made you a moderate nation, so that you may be witnesses over mankind and so that the Messenger may be a witness over you.' And there occurs in a narration, 'Moderate (*wasat*) means just ('*adl*).'¹

¹ Related by al-Bukhaaree (13/316) and *Khalq Af'aalul'Ibaad* (p. 68), Wakee' in his *Nuskah* (p. 85), Ibn Maajah (2/1432), an-Nisaa'ee in *at-Tafseer* (1/195), at-Tabaree in *at-Tafseer* (2/5), 'Abd Ibn Humayd in *al-Muntakhib* (p. 286), Aboo Ya'laa in →

Said al-Bukhaaree (d.256H) - رَحْمَةُ اللهِ عَلَيْهِ - in *Khalq Af'aalul'Ibaad* after mentioning this *hadeeth*, "They are the group¹ about which the Prophet (ﷺ) said, "There shall not cease to be a group from my *Ummah* apparent upon the truth. They shall not be harmed by those who forsake them."²

Stated al-Qurtubee (d.671H) in his *Tafseer* (2/156), "So every age is a witness over what comes after it." And moderation is justice.

Said Ibn Mandhooor - رَحْمَةُ اللهِ عَلَيْهِ - "And the moderation of something, or its most moderate form (*awsat*) is its most just form (*a'dal*)."³

Stated Ibn Faaris - رَحْمَةُ اللهِ عَلَيْهِ - "And the most just form of something is its most moderate form. Allaah (ﷻ) said, "And likewise We made you a moderate nation." [Sooratul-Baqarah 2:143]."⁴

Said Ibn Qutaybah (d.276H) - رَحْمَةُ اللهِ عَلَيْهِ - "Moderation (*wasat*) means: the best. From it is the statement of Allaah,

﴿ قَالَ أَوْسَطُهُمْ ﴾

"The best from amongst them said." [Sooratul-Qalam 68:28]

That is, the most just and the best of them."⁵

Stated al-Qurtubee - رَحْمَةُ اللهِ عَلَيْهِ - "And moderation (*wasat*) is justice (*'adl*). And the basis for this is that the most praiseworthy things are the most moderate."¹

al-Musnad (2/397), al-Haakim in *al-Mustadrak* (2/268), al-Baghawee in *at-Tafseer* (1/123), Ibn Abee Haatim in *at-Tafseer* (1/249), Ibn Shaadhaan in his *Masheekhatus-Sughraa* (p. 16), at-Tirmidhee (no. 2691), Ahmad (3/32), Ibn Taymiyyah in *al-Arba'een* (p. 15), al-Bayhaqee in *al-Asmaa' was-Sifaat* (1/539), Ibn Abee Shaybah in *al-Musannaf* (11/454) and Ibn Hibbaan (p. 425) by way of al-A'mash who narrated to us from Aboo Saalih, from Abee Sa'eed al-Khudree with it.

¹ The Victorious Group is the *Ahlul-Hadeeth*, as has preceded.

² Shaykh Naasirud-Deen al-Albaanee - رَحْمَةُ اللهِ عَلَيْهِ - mentioned this narration in *as-Saheehah* (1/542) to prove that the *Ahlul-Hadeeth* are the witnesses over the people.

³ Refer to *Lisaanul'Arab* (7/428)

⁴ Refer to *Mu'jam Maqaayeesul-Lughah* (6/108)

⁵ Refer to *Zaadul-Maseer* (1/154) of Ibnul-Jawzee.

And the intended meaning of this *hadeeth* is clear. Moderation is explained here to mean justice. It is the opposite of oppression. So the *Ummah* of Muhammad (ﷺ) testifies to what it knows.

﴿ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا ﴾

“And we do not testify, except according to what we know.” [Soorah Yoo-suf 12:81]

This is the truth. So they do not testify with desire, and this is justice. Allaah (ﷻ) said,

﴿ وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ ﴾

“And of those whom We have created, there is a community who guides others to the truth.” [Sooratul-A'raaf 7:181]

Said Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - in *al-Waasitiyyah* (p. 33), “And the Saved Sect is *Ahlul-Sunnah*. And they are the moderate ones amongst the sects, just as the Religion of Islaam is the middle path amongst the religions.”

And there occurs that they are the best, and the meaning of that is just, because the best of the people are the most just from amongst them. And the *Ahlul-Hadeeth* are the best of the people as has preceded in the chapter, ‘Mentioning Evidence that the *Ahlul-Hadeeth* are the Best of the People.’ So the *Ahlul-Hadeeth was-Sunnah wal-Athar* are upon the middle path between the *Ahlul-Ifraat*² and the *Ahlut-Tafreet*.³

¹ Refer to *Jaami' Bayaanul'Ilm* 92/155)

² **Ifraat:** To exceed the limit. It means to have severity, extremism and fanaticism. And it is confinement in a difficult situation, and it is outside of moderation. Refer to *Mu'jam Maqaayeesul-Lughah* (4/490) of Ibn Faaris, *as-Sihaah* (3/1148) of al-Jawharee and *Raf'ul-Haraj fish-Sharee'ah* (p. 13) of Ibn Hameed.

³ **Tafreet:** To neglect, fall short or abandon. It means leniency, futility and heedlessness. It is confinement in that which gives way to rejecting the benefits and lack of realizing the goals of the *Sharee'ah*. It is outside of moderation as well. →

Stated Ibnul-Jawzee (d.597H) - ربه - in *ZaadulMaseer* (1/154), “The basis for this is that the best of things are the most moderate of them. And extremism and negligence are blameworthy.”

I say: This moderation, justice and fairness are from the clearest of that which distinguishes the *AhlulHadeeth* from other than them. So they are moderate in all of the affairs of their lives, whether it is related to the Religion or worldly life. So there is no extremism or negligence, nor any fanaticism or heedlessness, nor any extravagance or miserliness. So Allaah (ﷻ) said, “**And likewise We made you a moderate nation,**” that is, a just nation.¹

So the *AhlulHadeeth* are the people of justice and fairness amongst the people of ignorance and the people of innovation, because the people of ignorance are not just, and neither are the people of innovation. So it becomes known that the aforementioned meaning goes to the *AhlulHadeeth was-Sunnah*. As for other than them, then even if they attach themselves to the *Sunnah*, then it is a figurative attachment, nor a real one.

Said Ibn Hajr (d.852H) - ربه - in *al-Fath* (13/316), “So the essence of what is found in the *ayah* is a test with guidance and justice. It would seem from the angle of the aforementioned attribute - which is justice - that it encompasses all apparent speech. I pointed out that it is something general by which something specific is meant, or it is from the special generality, because the ignorant people are not just, and neither are the people of innovation. So it becomes known that the aforementioned meaning goes to the *AhlulHadeeth was-Sunnah*. As for other than them, then even if they attach themselves to the *Sunnah*, then it is a figurative attachment, nor a real one.”

I say: This is strengthened by the statement of the Prophet (ﷺ), “Who will testify on your behalf?” So he will say, ‘Muhammad and his *Ummah*.’ So you will be brought and you will testify.’ So the Companions are the *Ahlus-Sunnah wal-Hadeeth*, and the sternest of people in holding onto their

Refer to *Lisaanul'Arab* (6/3390) of Ibn Mandhoor, *as-Sihaah* (3/1148) of al-Jawharee and *Raf'ul-Haraj fish-Sharee'ah* (p. 13) of Ibn Hameed.

¹ Refer to *Fathul-Baaree* (13/317) of Ibn Hajr, *Tafseer Mujaahid* (p. 215) and *Tafseeruth-Thawree* (p. 50).

path are the *Ahlul-Hadeeth* and whosoever traverses their methodology from those who resemble the sect that will be saved from the Fire.

I say: This *hadeeth* is clear evidence of a commendation (*ta'deel*) for the *Ahlul-Hadeeth* upon the tongue of Messenger of the *Ummah* and the Prophet of mercy (ﷺ). And with regards to the statement of Allaah, “**So that you may be witnesses over mankind,**” then there is a condition for accepting the testimony of the trustworthy, and this attribute has been confirmed for the *Ahlul-Hadeeth* by His statement, ‘**moderate**’ and moderation is justice. This is proof that no one can make testimony except the trustworthy.¹

Stated Shaykh 'Abdur-Rahmaan as-Sa'dee (d.1376H) - رحمه الله - in his *Tafseer* (1/157), with regards to the statement of Allaah, “**And likewise We made you a moderate nation,**” “That is, the best and most just. So due to this, the *Ummah* possesses the perfected Religion, the best character and the most righteous of actions. And Allaah has granted to them from knowledge, forbearance, justice and perfection that which He has not granted to any other *Ummah* besides them. So due to that, they are, “**a moderate nation,**” completely trustworthy, such that, “**you may be witnesses over mankind,**” due to their trustworthiness and ruling with justice over the people of all the religions, and no one other than them judges over the people.”

I say: Whosoever carefully ponders over the speech that has preceded will observe that the correct meaning of moderation (*wasatiyyah*) is absent from the understanding of many of the Muslims, and there are few from amongst them who have this correct understanding. And their argument for this faulty understanding is that this Religion is the middle path - the best of affairs are the most moderate ones - by which they abdicate something from this Religion and become overly lenient with regards to it. This is what many of those who fall short use to justify themselves. So when they see a Muslim who is practising the Religion, they say to him, ‘Why are you so strict upon yourself and upon others when the Religion of Allaah is the middle path?’ However, as we have clarified, the understanding of moderation goes back to Allaah, not to the desires and whims of the people. So they cannot become accustomed to it and

¹ Refer to *al-Jaami' li-Ahkaamil-Qur'aan* (2/155) of al-Qurtubee.

proceed upon it, so there can be no extremism or negligence, nor any fanaticism or shortcoming.

Due to this, we find in our present condition, that many of those who are accused to being harsh are the ones who traverse the *manhaj* in a correct manner. So moderation is a hallmark from the hallmarks of this *Ummah* and one of its special characteristics. And those who are neglectful of this reality are neglectful of the Noble *Qur'aan* and its intended purposes. And Allaah is the one from whom aid is sought.

I say: Whenever we affirm the attribute of justice and fairness for the *Ahlul-Hadeeth*, we wish to reiterate that the *Ahlul-Hadeeth* hold the virtue of being just with the people, even though they may be enemies. They place everyone in the status that they are deserving of, without showing preference to someone over someone else. So they testify for the charitable one that he is charitable, and for the evil one that he is evil; regardless of which person he may be or who he may be, without extremes or negligence.

Said al-Jassaas in *Ahkaamul-Qur'aan* (1/88), "The people of Arabic language have said: moderation (*wasat*) is justice (*'adl*). And it is the middle path between shortcoming and extravagance. And it is said: It is the best path. And the meaning here is one, because justice is the best course of action."

Stated in *Ahkaamul-Qur'aan* (1/88), "And it is said about the martyrs (*shuhadaa'*) that they testified over the people with regards to their actions which opposed the truth in the worldly life, as well as the Hereafter."

Said 'Ataa' Ibn Abee Rabaah (d.114H), "The *Ummah* of Muhammad (ﷺ) are witnesses over those who abandoned the truth from amongst all of the people since the truth came."¹



¹ Refer to *Tafseerut-Tabaree* (1/152) and *al-Waseet* (1/225) of al-Waahidee.



MENTIONING EVIDENCE THAT THE AHLUL- HADEETH – OLD AND NEW – ARE THE CALLERS TO ALLAAH

Allaah (ﷻ) said,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ
اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

“Say: This is my path, I call unto Allaah upon baseerah (insight, clear evidence), I and those who follow me. And free is Allaah from all imperfection and I am not from amongst the polytheists.”

[Soorah Yoosuf 12:108]

So there is no doubt that the *Ahlul-Hadeeth* are naturally the callers to Allaah. And the *Ahlul-Hadeeth* are the inheritors of the Prophets, and the Prophets are the callers. The most worthy ones of the *da'wah* after the Prophets are the *Ahlul-Hadeeth*, because they are their inheritors. And the Prophets do not leave behind a *deenaar*, nor a *dirham* as inheritance, they only leave behind knowledge as inheritance. And the *da'wah* must be carried with knowledge, so the people of knowledge are the *Ahlul-Hadeeth*, as has proceeded.

The *du'aat* are those who call to Allaah (ﷻ) upon the guidance of the Prophet (ﷺ) upon *baseerah* - and that is understanding of the Religion. And there is no doubt that the first to be found with these attributes are the Scholars, because the Messenger (ﷺ) was commanded to say that his path is to call to Allaah upon *baseerah*. And *baseerah* does not come, except with knowledge and understanding of the Religion. Allaah the Exalted said,

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾
 ﴿الْمُشْرِكِينَ مِنْ أَنَا وَمَا لِلَّهِ وَسُبْحَانَ اتَّبَعَنِي﴾

“Say: This is my path, I call unto Allaah upon baseerah (insight, clear evidence), I and those who follow me. And free is Allaah from all imperfection and I am not from amongst the polytheists.”

[Soorah Yoosuf 12:108]¹

I say: There is no doubt that the followers of the Prophets are the Scholars of the *hadeeth* and *Sunnah* and their followers. And in front of you is the evidence:

From Abee Hurayrah (رضي الله عنه) who said, ‘It was said to the Prophet (ﷺ), ‘O Messenger of Allaah, which of the people are the best?’ He said, ‘I am and those who are with me.’ He said, ‘It was said to him, ‘Then whom O Messenger of Allaah?’ He said, ‘Those who are upon the *athar*.’ It was said to him, ‘Then whom O Messenger of Allaah?’ He said, ‘So he rejected the rest.’²

I say: This clarifies that Allaah has ennobled the *Ahlul-Hadeeth wal-Athar* as the callers to Allaah after the Prophet (ﷺ) due to their following the *aathaar*. And the praise and belevolence is for Allaah.

From Thawbaan (رضي الله عنه), who said, ‘The Messenger of Allaah (ﷺ) said, ‘There shall not cease to be a group from amongst my *Ummah* apparent

¹ Refer to *al-Ulamaa' humud-Du'aat* (p. 9) of Dr. Naasir al-'Aql.

² **Hasan:** Related by Ahmad (no. 155) by way of Safwaan, that Muhammad Ibn 'Ijlaan informed us from his father, from Abee Hurayrah with it. I say: This *sanad* is *saheeh*. It is related by Ahmad (3/243) by way of Layth - meaning Ibn Sa'd - from Muhammad, from his father al-'Ijlaan, from Abee Hurayrah that he said, ‘The Messenger of Allaah (ﷺ) was asked, ‘Which of the people are the best?’ So he said, ‘I am as well as those who are with me, then those who are upon the *athar*, then those who are upon the *athar*.’ Then it was as if he rejected the rest.” And its *isnaad* is *hasan*. It is related by Aboo Nu'aym in *al-Hilyah* (2/78) by way of Abee 'Aasim, from Muhammad Ibn 'Ijlaan with it. And its *isnaad* is *hasan*.

upon the truth. Those who forsake them will not be able to harm them, until the command of Allaah comes.”¹

Indeed, we have previously mentioned the statements from a group of the Scholars of the Muslims that this group is the *Ahlul-Hadeeth*,

[1]: 'Abdullaah Ibnul-Mubaarak (d.181H), “According to me, they are the *Ashaabul-Hadeeth*.”

[2]: 'Alee Ibnul-Madeene said (d.234H), “They are the *Ahlul-Hadeeth*.”

[3]: Ahmad Ibn Hanbal (d.241H) said when he was asked about the meaning of this *hadeeth*, “If the Victorious Group is not the *Ahlul-Hadeeth*, then I do not know who they are.”

[4]: Ahmad Ibn Sinaan said (d.256H), “They are the people of knowledge and the *Ashaabul-Aathaar*.”

[5]: Stated al-Bukhaaree (d.256H), “Meaning, the *Ashaabul-Hadeeth*.”

Said Ibn Taymiyyah (d.728H) in *al-Fataawaa* (4/92), “From that which is deeply-rooted in the minds of the Muslims is that the inheritors of the Messengers and successors of the Prophets are those who establish the *da'wah* of knowledge and action. And they call to Allaah and the Messenger. So these are the followers of the Messenger in truth. And they are the pure group from the earth which has been purified and given water, so it sprouts herbage and pasture. So it is purified itself and it purifies the people. And these are the ones who combine between insight

¹ Related by Muslim (3/1523), Aboo Daawood (4/450), at-Tirmidhee (4/504), Ibn Maajah (1/3), Aboo 'Awaanah (5/109), al-'Attaar in *Dhikrul-I'tiqaad* (p. 36), al-Asbahaanee in *Dalaa'ilun-Nubuwwah* (p. 33), al-Qaadee in *Hadeeth Ayyoob as-Sakhtiyaanee* (p. 47), ar-Rooyanee in *al-Musnad* (1/245), Bahshal in *Taareekh Waasit* (p. 118), Ibn Hibbaan (16/220), at-Tabaraanee in *al-Awsat* (9/181) and *Musnadush-Shaamiyyeen* (4/45), al-Bayhaqee in *as-Sunanul-Kubraa* (9/181) and *Dalaa'ilun-Nubuwwah* (6/526), ad-Daanee in *as-Sunanul-Waaridah fil-Fitan* (4/739), Sa'eed Ibn Mansoor in *as-Sunan* (2/144), Ahmad (5/278), al-Haakim (4/449), Aboo Nu'aym in *al-Hilyah* (2/289) and *Dalaa'ilun-Nubuwwah* (p. 537), al-Qadaa'ee in *Musnadush-Shihaab* (2/76), al-Harawee in *Dhammul-Kalaam* (3/278) and Ibn Hazm in *al-Ihkaam* (4/130) by way of Abee Qulaabah, from Abee Asmaa', from Thawbaan with it.

in the Religion and strength upon *da'wah*. Due to that, they are the inheritors of the Prophets, and such are the inheritors who come after them. So they are the most knowledgeable of the *Ummah* with regards to the *hadeeth*, *seerah* (biography), objectives and conditions of the Messenger. And we do not mean the *Ahlul-Hadeeth* who sufficed with listening to him, or writing from him, or narrating from him. Rather, we are referring to everyone who truly preserved, gained knowledge of and understood openly and inwardly and everyone who followed him outwardly and inwardly. Likewise, there is the people of the *Qur'aan*. And the lowest quality of these ones is that they love the *Qur'aan*, the *hadeeth*, they search for it and for its meanings. They act upon these two (the *Qur'aan* and the *Sunnah*) and their obligations. The *fuqahaa'* of *hadeeth* are more well informed about the Messenger (ﷺ) than the other *fuqahaa'.*"

So the *Ahlul-Hadeeth* are the carriers of the *da'wah* to Allaah and His Messenger (ﷺ) in statement and action. They are the ones who proceed upon the methodology of the Companions (رضي الله عنهم) and those who follow them in goodness. They are the proof of Allaah (ﷻ) over His creation. They are the witnesses of Allaah (ﷻ) in His earth. They are the inheritors of the Prophets, they inherit the knowledge from them. They are the people of *dhikr* (remembrance). They are the best of the people and the most fearful of the people. They are firmly grounded in the foundations and subsidiary affairs of the Religion in accordance to what Allaah revealed as revelation to His Messenger (ﷺ). They are the people of consultation that the *Ummah* of Islaam refers back to in all of its affairs. They are the ones who enjoin the good and prohibit the evil. They are the ones who strive against all the *hizbee* sects who have deviated from the *manhaj* of the Book and the *Sunnah*.

They are the people of rectification and humility. They are the helpers of the Religion of Islaam. They are the people of praiseworthy character. They are the people of unity, love and mutual co-operation. They are the head of the *jamaa'ah* which we have been commanded to hold onto, and which we have been warned against splitting from. They are the people of justice and fairness. They are guides for the people, and no era will be without them until the command of Allaah (ﷻ) comes, so they are the Victorious Group and Saved Sect until the Day of Judgement. They are the people of *Tawheed* which is the right of Allaah over His servants. They

are the people of righteousness and piety. They are the ones who are entrusted with the benefits of the *Ummah* of Islaam in its Religion as well as its worldly life. They are the leaders of the call to Allaah (ﷺ).

So these noble attributes are found abundantly in the *Ahlul-Hadeeth*. So they are the callers to Allaah in truth, and it is inevitable that we make them the leaders. They are the ones to be referred back to, they are the guides and the speakers. They are the teachers, and they are the sources for the call to Allaah in every affair. If the affair is not like that, then there is a defect in the affair that needs to be rectified, and an error that needs to be corrected. Rather, if the affair is not like that, then the *da'wah* will deviate as has been witnessed. And Allaah is the one from whom aid is sought.

I say: It is obligatory upon the *Ahlul-Hadeeth* to gather the common-folk around them and at the head of them are the students of knowledge, because the people will follow them. Therefore, when one looks into the lives of the *Ahlul-Hadeeth* throughout the ages, he will see that they all followed one methodology, emulating and following it in *da'wah* to Allaah upon light and clarity.

﴿ قُلْ هٰذِهِ سَبِيْلِيْ اَدْعُوْا اِلٰى اَللّٰهِ عَلٰى بَصِيْرَةٍ اَنَا وَّمَنْ
 اَلْمُشْرِكِيْنَ مِنْ اَنَا وَّمَا اَللّٰهُ وُسْبَحٰنٌ اَتَّبَعْنِيْ ۝۱۰۸ ﴾

“Say: This is my path, I call unto Allaah upon baseerah (insight, clear evidence), I and those who follow me. And free is Allaah from all imperfection and I am not from amongst the polytheists.”

[Soorah Yoosuf 12:108]

Indeed, that is the *manhaj* of knowledge, learning and teaching. So, ‘since the call to Allaah is the noblest, most honourable and most excellent of stations for the servant, then it cannot be attained except through knowledge of that to which one is calling. Rather, it is inevitable for the perfection of the *da'wah* that the level of knowledge attained is applied to the struggle.’¹

¹ Refer to *Miftaah Daar-us-Sa'aadah* (1/154) of Ibnul-Qayyim.

This knowledge based *manhaj* is built upon three foundations:

[1]: Knowledge of the truth.

[2]: Calling to it.

[3]: Being firm upon it^{1, 2}.



¹ This includes refuting the opponents of this truth, as is apparent.

² Refer to *at-Tasfiyah wat-Tarbiyah* (p. 12) of Shaykh 'Alee al-Atharee.



MENTIONING EVIDENCE THAT THE AHLUL-HADEETH WILL BE THE CLOSEST OF PEOPLE TO THE PROPHET ON THE DAY OF JUDGEMENT

From Ibn Mas'ood (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) said, 'Indeed, the closest of people to me on the Day of Judgement will be the ones who offer the most greetings upon me.'¹

¹ **Hasan li Ghayrihi:** Related by al-Bukhaaree in *at-Taareekhul-Kabeer* (5/177), al-Bayhaqee in *Shu'abul-Eemaan* (4/198), Ibn Abee Shaybah in *al-Musannaf* (11/505) and *al-Musnad* (1/208), Aboo Ya'laa in *al-Musnad* (8/428), at-Tabaraanee in *al-Mu'jamul-Kabeer* (10/21), al-Baghawee in *Sharhus-Sunnah* (3/197), al-Bazaar in *al-Musnad* (4/278), ash-Shaashee in *al-Musnad* (1/408), al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (no. 75) and *al-Jaami'* (2/103), Abush-Shaykh in *Tabaqaatul-Muhadditheen* (p. 224), Ibn Hibbaan (3/192), Ibn 'Adiyy in *al-Kaamil* (6/2342) and al-Miraaghee in *al-Arba'een* (p. 86) by way of Moosaa Ibn Ya'qoob az-Zama'ee who said, 'Abdullaah Ibn Kaysaan informed us saying, 'Abdullaah Ibn Shaddaad Ibnul-Haad informed me from his father, from Ibn Mas'ood with it. I say: This *sanad* is *da'eef*, in it is Moosaa Ibn Ya'qoob az-Zama'ee, he is truthful with faulty memorization, as is found in *at-Taqreeb* of Ibn Hajr (p. 987).

It is related by at-Tirmidhee (2/354), al-Baghawee in *Sharhus-Sunnah* (3/196), al-Bukhaaree in *at-Taareekhul-Kabeer* (5/177), al-Bazaar (5/190) and Aboo Ya'laa in *al-Musnad* (9/13) by way of Moosaa Ibn Ya'qoob, from 'Abdullaah Ibn Kaysaan, from 'Abdullaah Ibn Shaddaad, from Ibn Mas'ood with no one in between. And at-Tirmidhee said, "This *hadeeth* is *hasan ghareeb*."

It is related by al-Bukhaaree in *at-Taareekhul-Kabeer* (5/177) by way of Moosaa az-Zama'ee, from 'Abdullaah Ibn Kaysaan, from 'Utbah, from 'Abdullaah, from Ibn Mas'ood with it. It was also mentioned by al-Bukhaaree without mentioning Moosaa az-Zama'ee.

It is related by al-Bayhaqee in *Shu'abul-Eemaan* (4/197) by way of Ya'qoob Ibn Muhammad, Abul-Qaasim Ibn Abee Zinaad, from Moosaa Ibn Ya'qoob, from 'Abdullaah Ibn Kaysaan, from Sa'eed Ibn Abee Sa'eed, from 'Utbah, from Ibn Mas'ood who said, the Messenger of Allaah said, and he mentioned it.

It is related by al-Bukhaaree in *at-Taareekhul-Kabeer* (5/177) by way of Muhammad Ibn 'Ubaadah, Ya'qoob Ibn Muhammad informed us, Abul-Qaasim Ibn Abee Ziyaad informed us from 'Abdullaah Ibn Kaysaan, from Sa'eed al-Maqbaree, from 'Utbah Ibn 'Abdullaah or 'Abdullaah Ibn Mas'ood with it. It was mentioned by ad-Daarauqutnee in *al-'Ilal* (5/111), and it has a witness so it is *hasan*. →

Said Ibn Hibbaan (d.354H) - رَحْمَةُ اللهِ عَلَيْهِ - in his *Saheeh* (3/193), "In this narration is a proof that the closest of people to the Prophet (ﷺ) on the day of judgement will be the *Ashaabul-Hadeeth*, since there is no one in this *Ummah* who sends more greetings upon him (i.e. says: *sallallaahu 'alayhi wa sallam*) than them."

Stated Aboo Ja'far Muhammad Ibn 'Abdur-Rahmaan - رَحْمَةُ اللهِ عَلَيْهِ -, "In it is a proof for the excellence of the *Ashaabul-Hadeeth*. We do not know of anyone who sends more greetings upon the Messenger of Allaah (ﷺ) than them."¹

Said Ibn 'Asaakir (d.571H) - رَحْمَةُ اللهِ عَلَيْهِ -, "Allaah (ﷻ) increased the *Ahlul-Hadeeth* in this glad tiding so that they would gain vigour. Indeed, Allaah (ﷻ) completed His favour upon them with this great virtue. So they are the closest of people to their Prophet (ﷺ), since they continuously mention him in their sheets of paper and renew their peace and greetings upon him in most times in their gatherings, circles, speeches and lessons. So they are the Saved Sect, may Allaah gather us along with them in their group. *Aameen*."²

It is related by al-Bayhaqee in *as-Sunanul-Kubraa* (3/249) in *Hayaatul-Anbiyaa'* (p. 36) and ad-Daylamee in *al-Firdaws* (1/81) by way of Ibraaheem Ibnul-Hajjaaj, Hammaad Ibn Salamah informed us, from Bard Ibn Sinaan, from Makhool ash-Shaamee, from Abee Umaamah in *marfoo'* (raised) form with the wording, "So whoever sent the most greetings upon me will be the closest to me in rank." I say: This *sanad* is cut between Makhool and Abee Umaamah. It was quoted in *Faydul-Qadeer* (2/87) by al-Manaawee, from adh-Dhahabee who found a hidden defect in it in *al-Muhadhdhab* that Makhool did not meet Abaa Umaamah, so it is cut off (*munqati*).

Stated al-Mundhiree - رَحْمَةُ اللهِ عَلَيْهِ - in *at-Tagheeb wat-Tarheeb* (2/503), "It was related by al-Bayhaqee with an *isnaad* that was *hasan*, except for Makhool. It was said that he did not hear from Abee Umaamah. And it was mentioned by way of al-Bayhaqee: as-Subkee in *Shifaa'us-Saaqaam* (p. 49) who said, "This *isnaad* is *jayyid*."

It was mentioned by Ibn Hajr (d.852H) - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fath* (11/167), where he said, "The greetings of my *Ummah* are presented to me at every Friday. So whoever sent the most greetings upon me will be the closest to me in rank." And there is no problem in the *isnaad*." And as-Suyootee (d.911H) - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Budoorus-Saafirah* (p. 35), "It is related by al-Bayhaqee with a *hasan isnaad* from Abee Umaamah, so he mentioned it."

¹ Refer to *Tabaqaatul-Muhadditheen* (4/224) of Abish-Shaykh.

² Refer to *Jawaahirul-Bukhaaree li-Mustafaa' Imaarah* (p. 14) and the introduction of *Tuhfatul-Ahwadhee* (1/13) of al-Mubaarakfooree.

And in *Sharaf Ashaabul-Hadeeth* (p. 35), al-Khateeb al-Baghdaadee quoted Abee Nu'aym as saying, "This is a noble status that has been specified for the narrators and quoters of the *aathaar*. This is because there is no group from amongst the Scholars known to be more abundant in sending greetings upon the Messenger of Allaah (ﷺ) than what is known about this group in terms of writing and mentioning it."

Stated al-Khateeb al-Baghdaadee (p. 75), "The *Ashaabul-Hadeeth* are the closest of the people to the Messenger of Allaah (ﷺ) due to them continuously sending greetings upon him (ﷺ)."

Said Shaykh Muqbil al-Waadi'ee in *al-Makhraj minal-Fitnah* (p. 73), "So as for the *Ashaabul-Hadeeth*, then they are the group which Allaah has decreed to preserve His Religion. And they are the happiest of people due to the *hadeeth*, "Whosoever sends greetings upon me, Allaah will send ten greetings upon him." It is related by Muslim. This is because they are the ones who read the books of *hadeeth* the most, and everytime they pass by a mention of the Messenger of Allaah (ﷺ), they send greetings upon him."





MENTIONING EVIDENCE THAT THE AHLUL- HADEETH – OLD AND NEW – ARE THE BEST OF THE PEOPLE

[1]: From Abee Hurayrah (رضي الله عنه) who said, 'It was said to the Prophet (ﷺ), 'O Messenger of Allaah, which of the people are the best?' He said, 'I am and those who are with me.' He said, 'It was said to him, 'Then whom O Messenger of Allaah?' He said, 'Those who are upon the *athar*.' He was said to him, 'Then whom O Messenger of Allaah?' He said, "So he rejected the rest."¹

I say: This clarifies that Allaah has ennobled the *Ahlul-Hadeeth wal-Athar* as the callers to Allaah after the Prophet (ﷺ) due to their following the *aathaar*. And the praise and benevolence is for Allaah.

[2]: Said Aboo Bakr Ibn 'Iyyaash (d.193H) - رضي الله عنه, "There are no people better than the *Ashaabul-Hadeeth*."²

[3]: Stated 'Umar Ibn Hafs, 'I heard my father - Hafs Ibn Ghiyaath - and it was said to him, 'Have you not looked into the *Ashaabul-Hadeeth* and

¹ **Hasan:** Related by Ahmad (no. 155) by way of Safwaan, that Muhammad Ibn 'Ijlaan informed us from his father, from Abee Hurayrah with it. I say: This *sanad* is *saheeh*. It is related by Ahmad (3/243) by way of Layth - meaning Ibn Sa'd - from Muhammad, from his father al-'Ijlaan, from Abee Hurayrah that he said, 'The Messenger of Allaah (ﷺ) was asked, 'Which of the people are the best?' So he said, 'I am as well as those who are with me, then those who are upon the *athar*, then those who are upon the *athar*.' Then it was as if he rejected the rest." And its *isnaad* is *hasan*. It is related by Aboo Nu'aym in *al-Hilyah* (2/78) by way of Abee 'Aasim, from Muhammad Ibn 'Ijlaan with it. And its *isnaad* is *hasan*.

² **Saheeh:** Related by al-Haakim in *Ma'rifah 'Uloomil-Hadeeth* (p. 4) and al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 96) through two paths from him. I say: This *sanad* is *saheeh*.

what they have with them?" He said, "They are the best people in the world."¹

Said al-Haakim (d.405H) - ربه - in *al-Ma'rifah* (p. 4), "Indeed, they all spoke truthfully in saying that the *Ashaabul-Hadeeth* are the best of the people."

Stated az-Za'faraanee - ربه - who was from the elder companions of ash-Shaafiee, "There are no people upon the face of the earth better than the *Ashaabul-Hadeeth*. They follow the narrations of the Prophet (ﷺ)."²

[4]: Said Ibraaheem al-Harbee - ربه, 'Aboo Yoosuf al-Qaadee came out one day whilst the *Ashaabul-Hadeeth* were at the door. So he said, 'There is no one upon the face the earth better than you. Have you not come to listen to the *hadeeth* of the Messenger of Allaah (ﷺ)."³



¹ **Hasan:** Related by al-Haakim in *Ma'rifah 'Uloomil-Hadeeth* (p. 4) by way of Muhammad Ibnul-Husayn, 'Umar Ibnul-Hafs informed us with it. I say: This *sanad* is *hasan*.

² These words of his are quoted by adh-Dhahabee in *as-Siyar* (2/264).

³ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashabaul-Hadeeth* (p. 99) by way of 'Amr Ibn Ahmad Ibn Haaroon al-Muqri', that 'Uthmaan Ibn 'Abdawayh al-Bazaaz informed them saying, I heard Ibraaheem al-Harbee with it. I say: This *sanad* is *saheeh*.



MENTIONING EVIDENCE THAT THE AHLUL- HADEETH – OLD AND NEW – ARE THE ONES WHO ENJOIN THE GOOD AND PROHIBIT THE EVIL

[1]: Allaah (ﷻ) said,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“Let there arise out of you a group of people calling to goodness, enjoining that which is good and prohibiting that which is evil. These are the successful ones.” [Soorah Aali’Imraan 3:104]

So the *Ummah* here is the Saved Sect and Victorious Group: the *Ahlul-Hadeeth* who carry out this affair of great importance. So they establish the obligation of enjoining the good and prohibiting the evil. And their position of prohibiting from evil means that they are from amongst the people of power and knowledge.

The intended meaning of ‘*Ummah*’ in this *ayah* is also the Scholars who work and strive. They are the elite of the *Ummah* in knowledge, action and struggle. And if these are not the ones meant in the *ahaadeeth* pertaining to the Victorious Group, then who else could it be?

Said ad-Dahhaak - ربه, “They are the specialists of the Companions and the specialists of the narrators, meaning the *mujaahideen* and the Scholars.”¹

¹ Refer to *Tafseer Ibn Katheer* (1/398).

Stated Ibn Katheer (d.774H) - ﷺ - in his *Tafseer* (1/398), 'And the intended meaning of this *ayah* is that there will be a sect from this *Ummah* - the *Ahlul-Hadeeth* - designed for this affair, as that is obligatory upon every individual from amongst the individuals of this *Ummah* in accordance to his ability. This has been confirmed in *Saheeh Muslim* from Abee Sa'eed who stated that the Messenger of Allaah (ﷺ) said, 'Whosoever from amongst you sees an evil, then let him change it...'

Said as-Saalihee - ﷺ - in *al-KanzulAkbar filAmr bilMa'roof wan-Nahee 'anil Munkar* (p. 25), "Enjoining the good and prohibiting the evil is the epitome of this *Ummah* which will not cease to be upon this condition which has been related. And the *jamaa'ah* is the Victorious Group mentioned in the Prophetic *hadeeth*, "There shall not cease to be a group from my *Ummah* apparent upon the truth. They will not be harmed by those who forsake them, until the command of Allaah comes and they are upon that." In the *hadeeth* is a tremendous glad tiding for whosoever can be described with the aforementioned attribute. Meaning, he does not fear the harm, regardless of how many numbers are found with the people of corruption. So he will always be content and his chest will be open, because it is obligatory that the Believers receive this victory due to this sole virtue that they are described in the *hadeeth*."

So there shall not cease to exist in every age a group of *Ahlul-Hadeeth* which Allaah has appointed to carry out the truth. They confer following in goodness and organize the knowledge-based call. They make a true example for those who fear Allaah. Indeed, the effects of their character have become apparent, and their lights are shining in the horizon. Whosoever takes them as an example will be guided. And whosoever opposes and shows enmity towards them will go astray from the true path.

﴿ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ﴾

"So what is there after the truth, except misguidance."

[Soorah Yoonus 10:32]

By Allaah, no one gives importance to salvation and sincerity, except the *Ahlul-Hadeeth*. They days spent in enjoining the good are luminous, and their time spent prohibiting the evil is powerful. Indeed, they have traded

the honour of the world for the reward of the Hereafter. And the inward and outward blessing of their Lord is bestowed upon them and He has promised to aid them and grant them victory over the people of corruption after the great rewards. So Allaah (ﷻ) said,

﴿ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ هُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ مَسْجِدٌ
 وَيُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ
 لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا
 الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَقِيبَةُ الْأُمُورِ ﴿٤٢﴾ ﴾

“For had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allaah is mentioned much would surely have been pulled down. Verily, Allaah will help those who help Him. Truly Allaah is All-Strong and All-Mighty. Those who, if We give them power in the land, they establish the Prayer, enjoin the good and prohibit the evil. And with Allaah rests the end of all affairs.” [Sooratul-Hajj 23:40-41]

And He commanded them with patience upon enjoining the good and prohibiting the evil upon the tongue of His servant Luqmaan (عليه السلام) the wise, when he advised his son. He proved the pre-empting of good deeds and the abundance of reward when He said,

﴿ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ ۗ
 وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾ ﴾

“O my son! Perform the Prayer, enjoin the good and prohibit the evil. And remain patient upon that which befalls you. Indeed, these are some of the most important commands.” [Soorah Luqmaan 31:17]

Stated al-Khateeb al-Baghdaadee (d.463H) - رَحِمَهُ اللهُ - in *Sharaf Ashaabul-Hadeeth* (p. 95), “Their nature – meaning the *Ahlul-Hadeeth* – is that they enjoin the good and prohibit the evil.”

[2]: From Sa'eed Ibnul-'Abbaas who said, 'Ibraaheem Ibn Moosaa was asked, 'Who are the ones who enjoin the good and prohibit the evil?' He said, 'We are - meaning the *Ashaabul-Hadeeth* - we say: The Messenger of Allaah (ﷺ) said do such and such, and the Messenger of Allaah (ﷺ) said do not do such and such.'¹

Said Abul-Fath Nasr al-Maqdisee - رضى الله عنه - in *al-Hujjah 'alaa Taarikil-Mahajjah* (1/325), "Chapter: The Excellence of the *Ahlul-Hadeeth* and they enjoin the good and prohibit the evil."

Then he mentioned the previous narration of Ibraaheem Ibn Moosaa - رضى الله عنه - that the *Ahlul-Hadeeth* enjoin the good and prohibit the evil.²

Stated Aboo 'Uthmaan as-Saabonee (d.449H) - رضى الله عنه - in '*Aqeedatus-Salaf Ashaabul-Hadeeth* (p. 99), "And they used to advise...with enjoining the good and prohibiting the evil..."

Said Shaykh Rabee' al-Madkhalee - hafidhahullaah - in *Ahlul-Hadeeth humut-Taa'ifatul-Mansooratin-Naajiyah* (p. 15), "And they - meaning the *Ahlul-Hadeeth* - actualize struggling in worship, enjoining the good and prohibiting the evil."

Stated Shaykh Rabee' al-Madkhalee - hafidhahullaah - in *Ahlul-Hadeeth humut-Taa'ifatul-Mansooratin-Naajiyah* (p. 14), "They - meaning the *Ahlul-Hadeeth* - are the moderate strangers in this atmosphere filled with hypocrisy. And they are the Victorious Group. They are the chosen ones of this *Ummah* to be faced with strangeness and to spread it, as was stated by Allaah (ﷻ),

¹ **Laa Ba's Bihi:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 95) by way of Abee Ya'qoob Ishaq Ibn Ibraaheem al-Baghdaadee in Egypt who said, Ma'moon Aboo 'Abdullaah of Makkah related to us, from Sa'eed Ibnul-'Abbaas with it. I say: There is no problem with this *sanad*.

² Refer to *Ahlul-Hadeeth humut-Taa'ifatul-Mansooratin-Naajiyah* (p. 195) of Shaykh Rabee' al-Madkhalee.

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“Let there arise out of you a group of people calling to goodness, enjoining that which is good and prohibiting that which is evil. These are the successful ones.” [Soorah Aali’Imraan 3:104]

So they – amongst the rest of the people, until they begin to hold onto their Religion and keep themselves far away from the evils – are the ones who sacrifice themselves for *Jihaad* in the path of Allaah, waging war against evil and its people, clarifying its unlawfulness or detestation and commanding the people with its opposite from goodness, righteousness and piety.”

Enjoining the good and prohibiting the evil is the essence and defining attribute of this *Ummah* which shall never cease to be upon this condition which has been described. And the *Jamaa’ah* is the Victorious Group in the Prophetic *hadeeth*, “There shall not cease to be a group from my *Ummah* apparent upon the truth, not being harmed by those who forsake them until the command of Allaah comes and they are like that.”

In the *hadeeth* is a tremendous glad tidings for whosoever can be described with the aforementioned attribute. Meaning, he does not fear the harm, regardless of how many numbers are found with the people of corruption. So he will always be content and his chest will be open, because it is obligatory that the Believers receive this victory due to this sole virtue that they are described with in the *hadeeth*.¹

From here it becomes obligatory to become prepared, and to take from the upright *sunan* in order to ensure the victory that is hoped for, along with severe warnings against the external and internal obstacles and the devastating diseases that have wreaked havoc upon the body of the *Ummah*.

¹ Refer to *al-Kanzul-Akbar* (p. 25) of as-Saalihee.

So once the evil is changed from falsehood and corruption through the hands of the people who strive in the path of Allaah with the sword, the tongue and the spear, not fearing the blame of the blamers with regards to Allaah, then it is inevitable that Allaah will come with His victory and aid. Allaah (ﷻ) said,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي
 اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى
 الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَتَخَفُونَ لَوْمَةَ لَائِمٍ ﴾

“O you who believe! Whosoever from among you turns back from his religion, Allaah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the path of Allaah, and never afraid of the blame of the blamers.” [Sooratul-Maa'idah 5:54]

Said Ibn Katheer (d.774H) - رحمه الله - in his *Tafseer* (2/72), “Allaah (ﷻ) stated informing about His great power that He is the one who brings about victory for His Religion and establishes His *Sharee'ah*. So Allaah will exchange them (those mentioned in the *ayah*) with those who are better for it, greater in stamina and more forceful in the path.”

So the one who enjoins the good and prohibits the evil in our time is carrying out a great pillar of the Religion. He is giving importance to what Allaah sent all of the Messengers with, because the Religion is founded upon that. So this is the best honour and excellence.

And Islaam shall return to being something strange as it began. And the one who forbids evil will be banished, the one who remains silent about the evil being made lawful will be loved, and there will not remain except a few of those who do not fear the blame of the blamers with regards to Allaah.

﴿ وَقَلِيلٌ مَّا هُمْ ﴾

“And they are few.” [Soorah Saad 38:24]

They will be connected to the first part of this *Ummah*¹ with regards to their struggle and giving victory to the Religion of Allaah. Allaah (ﷻ) said,

﴿تُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ
لَأَيْمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ ۙ﴾

“Fighting in the path of Allaah, and never afraid of the blame of the blamers. That is the excellence of Allaah which He bestows upon whom He wills. And Allaah is all-Sufficient.” [Sooratul-Maa'idah 5:54]

And Allaah (ﷻ) said,

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ آجِبٌ لَّكُمْ ۙ﴾

“And strive hard in Allaah’s path as you ought to strive. He has chosen you.” [Sooratul-Hajj 22:78]

So they will not be refuted by the one seeking to refute enjoining the good and prohibiting the evil, nor will they be repelled by the one who seeks to repel, nor will they fear the blame of the blamer, nor the rebuke of the one who rebukes. So they will not fear the blame of the people with regards to Allaah. That is, they will carry out His Religion, whilst not giving importance to any blame with regards to it. So when it becomes prescribed to enjoin the good and prohibit the evil, they carry it out whilst not being stopped by the opponents, nor by the one who speaks against them. So these two descriptions: *Jihaad* and carrying out the Religion are the end result of the previous descriptions in the statement of Allaah, “He loves them and they love Him,” because whosoever loves Allaah will not fear anyone besides Him.

¹ And they are the *Salafus-Saalih*.

So they do not view knowledge to be found in the slip of a Scholar, nor in the mistake of a student, nor in the father, nor the brother who opposes, nor a close companion, nor a friend. They do not bow to general praises, nor do they concern themselves with worldly benefits!!

Indeed, an-Nawawee (d.676H) - رحمه الله - stated in *alAdhkaar* (p. 293) about enjoining the good and prohibiting the evil, "This chapter is the most important of chapters or from the most important of them due to the abundance of texts mentioned about it, due to its great place, the tremendous amount of importance given to it, the abundance of its ease and the many people suitable for it."





MENTIONING EVIDENCE THAT THE AHLUL-HADEETH ARE THE SUPPORTERS AND GUARDIANS OF THE RELIGION

[1]: Said Sufyaan ath-Thawree (d.167H) - رَضِيَ اللهُ عَنْهُ, "The angels are the guardians of the heavens and the *AshaabulHadeeth* are the guardians of the earth."¹

[2]: Stated Yazeed Ibn Razeed' - رَضِيَ اللهُ عَنْهُ, "Every Religion has its cavalry, and the cavalry of this Religion is the *AshaabulAsaaneed* (people of chains of narration)."²

I say: The *AshaabulHadeeth walAthar* are the trusted ones of Allaah (ﷻ) with regards to His Religion and the preservers of the *Sunnah* of His Prophet (ﷺ).

Said Abul-Mudhaffar as-Sam'aanee (d.489H) - رَضِيَ اللهُ عَنْهُ - in *alIntisaar li-Ahlil-Hadeeth* (p. 54), "And we hold the *AshaabulHadeeth*, old and new - رَضِيَ اللهُ عَنْهُ - to be those who travelled in search of these *aathaar* which lend evidence to the *sunan* of the Messenger of Allaah (ﷺ). So they took it from its treasure-trove, collected it from its most likely location, preserved it, recorded it, called to following it and found fault with the one who opposed it. So it became abundant amongst them and in their hands until they became famous for it."

¹ **Hasan:** Related by al-Khateeb al-Baghdaadee in *Sharaf AshaabulHadeeth* (p. 91) by way of Ahmad ar-Raazee who said, 'Abdur-Rahmaan Ibn Abee Haatim informed us saying, my father informed us saying, Qabeesah informed us saying, I heard Sufyaan ath-Thawree with it. I say: This *sanad* is *saheeh*.

² **Hasan:** Related by al-Khateeb al-Baghdaadee in *Sharaf AshaabulHadeeth* (p. 91) by way of Muhammad ad-Dabee who said, I heard Hassaan Ibn Muhammad al-Faqeeh saying, I heard al-Hasan Ibn Sufyaan saying, I heard Saalih Ibn Haatim Ibn Wardaan saying, I heard Yazeed with it. I say: This *sanad* is *hasan*.

I say: Whosoever does not attest that the *AhlulHadeeth* are the preservers of the Religion, then he is to be counted amongst those who are weak in knowledge. And Allaah is the one from whom aid is sought.

Stated al-Khateeb al-Baghdaadee (d.463H) - ربه - in *Sharaf AshaabulHadeeth* (p. 31), "Indeed, the Lord of the worlds made the Victorious Group the guardians of the Religion...so their affair is that they preserve the narrations."





MENTIONING EVIDENCE THAT THE AHLUL-HADEETH – OLD AND NEW – ARE THE PEOPLE OF HARMONY AND TRUE LOVE

Allaah (ﷻ) said,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِيَعْمَتِهِ إِخْوَانًا﴾

“And hold onto the rope of Allaah altogether and do not be divided. And remember the blessing of Allaah upon when you were enemies, so He joined your hearts and you became brothers through His blessing.”

[Soorah Aali-'Imraan 3:103]

So it may be said: This *ayah* is clearly referring to the Companions (رضي الله عنهم), so how do we apply it to the *AhlulHadeeth*?

I say: Consideration is given to the general wording, not to the specific cause. So it is binding upon us to enter the *AhlulHadeeth* into this *ayah*. They are the closest of the people in holding onto the rope of Allaah and the *Sunnah* of His Messenger (ﷺ). So they inherited agreement, harmony and love, and this is clear and the praise is for Allaah.

Stated Abul-Mudhaffar as-Sam'aanee (d.498H) - رحمه الله - in *al-Intisaar li-Ahlil-Hadeeth* (p. 45), “And from that which proves that the *AhlulHadeeth* are upon the truth is that if you were to read all of their written books, from the first of them to the last of them, their old and new, along with the fact that they lived in different countries and times and there were long distances in between them and each one of them lived in a region from amongst the regions, you will find them upon a single way and a single matter with regards to the explanation of the creed. They led the way upon this path and did not deviate from it nor swerve. Their statement

﴿ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۗ ﴾

“You consider them united, yet their hearts are divided.”

[Sooratul-Hashr 59:14]

And is there a more apparent evidence of falsehood than this? Allaah (ﷻ) said,

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ۗ ﴾

“Indeed, those who split up their Religion and became sects, you have nothing to do with them in the least. Indeed, their affair is for Allaah.”

[Sooratul-An'aam 6:159]¹

And the reason for the unity of the *Ahlul-Hadeeth* was that they would take the Religion from the Book and the *Sunnah*. So by being upon the path of the text, they inherited unity and harmony. And the people of innovation took the Religion from the intellects and opinions, so they inherited separation and differing (*ikhtilaaf*). So there is little difference when quoting and narrating from the trustworthy and precise ones, such as a difference with regards to a phrase or word. So that is a difference that does not harm the Religion, nor does it constitute any rebuke. As for those who employ intellect, then how little is their agreement. Rather, everyone's intellect varies and one person may hold that which another person does not.² And this is clear, and the praise is for Allaah.”

¹ Stated Ibn Taymiyyah (d.728H) in *al-Fataawaa* (4/53), “So amongst the opponents of the *Ahlul-Hadeeth*, there are also those with corrupt actions: either due to an evil *'aqeedah* and hypocrisy, or due to a disease in the heart and weakness in *eemaan*. So amongst them is the one who abandons the obligations, transgresses the boundaries, takes the rights lightly and hardness of the heart as is apparent from everyone. And their common-folk charge their Scholars with gloriousness. And if there is one amongst them who is known for *zuhd* and worship, then the correct form of *zuhd* and worship can already be found amongst the common-folk of *Ahlul-Sunnah*.” I say: Due to this, the people of knowledge can be known by this as well.

² Stated Ibn Qutaybah (d.276H) in *Ta'weel Mukhtaliful-Hadeeth* (p. 13), “Indeed, it is obligatory, despite what they - meaning the people of desires - call to from knowledge of *qiyaas* (analogical deduction) and numerous instruments of discernment, to not →

I say: This is from the mercy of Allaah upon the *Ahlul-Hadeeth wal-Athar*, as they are aided by love, compassion, sincerity, and there remains between them brotherhood of Islaam. And the unity is never cut off amongst them.

Said Ibn Taymiyyah (d.728H) - ربه - in *Naqdul-Mantaq* (p. 42), "You will find that the people of *kalaam* are constantly moving around in their Religion from statement to statement. Some of the *Salaf* said, 'Whosoever subjects his Religion to controversies, then he will be constantly moving around.' As for *Ahlus-Sunnah wal-Hadeeth*, then it is not known that any of their Scholars, nor a righteous person from their common-folk ever returned from his statement of belief. Rather, they were the greatest of the people in being patient upon that, even when they were tried by various types of trials and tested by various types of tests, and this was the condition of the Prophets and their followers. So the steadfastness and steadiness found amongst the *Ahlul-Hadeeth was-Sunnah* is twice as much as what is found amongst the people of *kalaam* and philosophy. You will also find that the people of philosophy and *kalaam* to be the most abundant in splitting and differing. And *Ahlus-Sunnah wal-Hadeeth* are the most abundant of the people in agreement and unity."



differ. So how much do the people differ, such that you will not find two from amongst their leaders upon one affair with regards to the Religion!!!"



MENTIONING EVIDENCE FOR THE SOVEREIGNTY OF THE AHLUL-HADEETH

Allaah (ﷻ) said,

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كََمَا أَسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ
لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ﴾

“Allaah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them sovereignty in the earth, as He granted it to those before them, and that He will grant them the authority to practice their Religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear, provided they worship Me and do not associate anything with Me.”

[Sooraturun-Noor 24:55]

From Ishaaq Ibn Moosaa al-Khatamee who said, ‘No one from this *Ummah* has been granted the sovereignty that has been granted to the *Ashaabul-Hadeeth*, because Allaah the Mighty and Majestic said in His Book, “He will grant them the authority to practice their Religion, that which He has chosen for them.” So Allaah will give sovereignty to the people that He is pleased with, and He will not give sovereignty to the people of desires. Such that not even one *hadeeth* from the Companions of the Prophet (ﷺ) will be accepted from them. And the *hadeeth* of the *Ashaabul-Hadeeth* from the Messenger of Allaah (ﷺ) and his Companions are accepted. Then, if there is a man amongst them who invents an

innovation, his *hadeeth* becomes worthless, even if he was from the most truthful of the people.”¹



¹ **Hasan:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 71) by way of Abee Muhammad Ibn Hayyaan who said, Muhammad Ibnul-Fadl informed us saying, Aboo Haatim informed us saying, I heard Ishaaq Ibn Moosaa al-Khatamee with it. I say: This *isnaad* is *saheeh*.



MENTIONING THAT THE ONE WHO LOVES THE AHLUL-HADEETH – OLD AND NEW – THEN HE IS ATHAREE, SUNNEE, AND WHOSOEVER HATES THE AHLUL-HADEETH – OLD AND NEW – THEN HE IS A HIZBEE INNOVATOR

[1]: Said Qutaybah Ibn Sa'eed (d.240H) - رَضِيَ، "When you see a man loving the *Ahlul-Hadeeth*, then he is upon the *Sunnah*. And whosoever opposes this, then know that he is an innovator."¹

[2]: Stated Aboo Haatim ar-Raazee (d.277H) - رَضِيَ، "The distinguishing sign of the people of innovation is that they find fault with the *Ahlul-Athar*. And the distinguishing sign of the heretics is that they call the *Ahlul-Athar Hashawiyyah* (worthless ones), wanting to nullify the narrations. And the distinguishing sign of the *Jahmiyyah* is that they call *Ahlus-Sunnah Mushabbihah* (anthropomorphists). And the distinguishing sign of the *Qadariyyah* is that they call the *Ahlul-Athar Mujabbirah*.² And the distinguishing sign of the *Murji'ah* is that they call *Ahlus-Sunnah Mukhaalifah* and *Nuqsaaniyyah*. And the distinguishing sign of the *Raafidah* is that they call *Ahlus-Sunnah Naasibah* (those who hate the family of the Prophet). And *Ahlus-Sunnah* is not connected, except to one name, and it is deceptive to gather them under these names."³

¹ **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 134), as-Saaboonee in *al-I'tiqaad* (p. 121) and al-Laalikaa'ee in *al-I'tiqaad* (1/67) by way of Qutaybah with it. I say: This *sanad* is *saheeh*.

² **Translator's Note:** They say that the servant is compelled to do his actions and has no freedom of choice. He does them without his own will. Rather, he has no power over his own actions. They are also commonly known as the *Jabariyyah*, and the name *al-Qadariyyah* is also applied to them. Refer to *Majmoo' Rasaa'ilul-Jaamee fil'Aqeedah was-Sunnah* (p. 29), slightly adapted.

³ **Saheeh:** Related by al-Laalikaa'ee in *al-I'tiqaad* (2/179) and as-Saaboonee in *al-I'tiqaad* (p. 118) by way of Abee Muhammad 'Abdur-Rahmaan Ibn Abee Haatim who said, I heard my father saying, so he mentioned it. And its *isnaad* is *saheeh*.

Said Aboo 'Uthmaan as-Saaboonee (d.449H) in *al'I'tiqaad* (p. 118), 'Likewise, the innovators - may Allaah forsake them - have divided the various statements amongst themselves, to accuse the carriers of his (ﷺ) narrations, those who quote his traditions and the reporters of his *ahaadeeth*, those who take him as an example and guide themselves through his *Sunnah*. They are commonly known as the *Ashaabul-Hadeeth*. So some of them have called them *Hashawiyyah*, some of them have said *Mushabbihah*, some have said *Naabitah* and some *Naasibah* and some *Jabariyyah*. However, the *Ashaabul-Hadeeth* are safe and secure from all of these blameworthy qualities. They are free, pure and unblemished. They are nothing but illuminated adherents to the *Sunnah*, a well pleasing model of behaviour, straight and levelled paths of truth and guidance and far-reaching, strong proofs. Allaah (ﷻ) has granted them success in following His Book, His revelation and His speech [in following the closest to Him from His *awliyyaa*], in seeking to guide themselves by His Messenger (ﷺ) and by his narrations in which he has commanded the *Ummah* with the best and just statements and actions. Allaah has helped them in holding firmly to his (ﷺ) way and behaviour and in guiding themselves by fulfilling the requirements of his *Sunnah*...And He has expanded their breasts towards loving him (the Prophet), loving the Imaams of His *Sharee'ah* and the Scholars of his *Ummah*. And whosoever loves a people, then he will be with them on the Day of Judgement, due to the judgement of the Messenger of Allaah (ﷺ), 'The person is with the one whom he loves.'¹

[3]: Stated Ahmad Ibn Sinaan al-Qattaan (d.256H) - ؤ, "There is no innovator in the world, except that he hates the *Ahlul-Hadeeth*. So whenever a man innovates, the sweetness of *hadeeth* is removed from his heart."²

¹ Related by al-Bukhaaree (7/42) and Muslim (4/32), from the *hadeeth* of Anas Ibn Maalik (ؓ)

² **Saheeh:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 73), as-Saaboonee in *al'I'tiqaad* (p. 116) and al-Haakim in *Ma'rifah 'Uloomil-Hadeeth* (p. 5) by way of al-Husayn Ibn 'Alee al-Haafidh who said, I heard Ja'far Ibn Ahmad Ibn Sinaan al-Waasitee saying, I heard Ahmad Ibn Sinaan al-Qattaan with it. I say: This *sanad* is *saheeh*.

And it was mentioned by adh-Dhahabee in *at-Tadhkirah* (2/521) and *as-Siyar* (12/245) and as-Subkeee in *at-Tabaqaat* (2/6).

[4]: Said Baqiyah - ربه, 'Al-Awzaa'ee - ربه - said to me, 'O Abaa Muhammad, what do you say about a people who hate the *hadeeth* of their Prophet?' I said, 'They are an evil people.' He said, 'There is not person of innovation who hears a *hadeeth* from the Messenger of Allaah (ﷺ) in opposition to his innovation, except that he hates the *hadeeth*.'"¹

[5]: Stated Muhammad Ibn Ismaa'eel at-Tirmidhee - ربه, "Ahmad Ibnul-Hasan at-Tirmidhee and I were with Ahmad Ibn Hanbal. So Ahmad Ibnul-Hasan said to him, 'O Abaa 'Abdullaah, they mentioned the *Ashaabul-Hadeeth* to Ibn Abee Qateelah in Makkah, so he said, 'The *Ashaabul-Hadeeth* are an evil people.' So Aboo 'Abdullaah stood up and began to dust off his *thawb* and said, 'Zindeeq (heretic)! Zindeeq! Zindeeq!' Then he went inside his house."²

So from that which some of the people of *hizbiyyah* and innovation have fallen into is giving insulting names to the *Ahlul-Hadeeth* by using nicknames to put them down and find fault with them. By doing this, they dishonour themselves, and they do not cause any harm to the *Ahlul-Hadeeth* in the least!!!

Said Aboo 'Uthmaan as-Saabooni (d.449H) - ربه - in *al-I'tiqaad* (p. 116), "And the distinguishing signs of innovation upon its people are obvious and manifestly clear. And the most apparent of their signs and distinguishing marks is their severe enmity towards the carriers of the narrations of the Prophet (ﷺ) and their hatred towards them."

I say: The flesh of the *Ahlul-Hadeeth* - may Allaah ennoble them - is poisonous. And the *Sunnah* (traditional practice) of Allaah in disgracing them is well known, because accusing the *Ahlul-Hadeeth* of that which they are free from is a mighty affair...

¹ **Hasan:** Related by al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 136) by way of Muhammad Ibn Haaron Ibn Hameed who said, Aboo Hamaam related to us, Baqiyah related to me with it. I say: This *sanad* is *hasan*.

² **Hasan:** Related by al-Haakim in *Ma'rifah 'Uloomil-Hadeeth* (p. 5), as-Saabooni in *al-I'tiqaad* (p. 117), Ibn Abee Ya'laa in *at-Tabaqaat* (1/37, 380), al-Khateeb al-Baghdaadee in *Sharaf Ashaabul-Hadeeth* (p. 137) and Ibnul-Jawzee in *Manaaqibul-Imaam Ahmad* (p. 233) by way of Muhammad Ibn Ahmad al-Handhalee who said, I heard Muhammad Ibn Ismaa'eel at-Tirmidhee with it. I say: This *sanad* is *saheeh*. And it was mentioned by adh-Dhahabee in *as-Siyar* (11/299).

Stated Ibn 'Asaakir (d.571H) - ربه - in *Tabyeen Kadhibul-Muftaree* (p. 29), "Know - O my brother, may Allaah bring us into conformity with what pleases Him, and make us from those who fear Him and are conscious of Him in a manner which He truly deserves - that the flesh of the scholars is poisonous, and the practice of Allaah in disgracing those who belittle and revile them is well known. Rather slandering them - by that which they are free of - is a great matter, and to take away their honour by means of falsehood and lies is a hotbed of evil and vice. An offense against one whom Allaah has chosen to revive knowledge by is a blameworthy characteristic. And to take those whom Allaah praised in His statement as examples and to seek forgiveness for the ones who have preceded is a noble description.

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

"So let those who oppose his command beware that a trial befall them or that they be stricken by a painful punishment." [Sooratun-Noor 24:63]."





MENTIONING EVIDENCE THAT THE FOUR IMAAMS WERE FROM AHLUL-HADEETH

Indeed, the Four Imaams - ﷺ - were upon the *madhhab* of the *Ahlul-Hadeeth*. So we shall mention that for you with clear and decisive evidences which leave no room for denial or rejection.

FIRSTLY – IMAAM ABOO HANEEFAH AN-NU'MAAN IBN THAABIT AL-KOOFEE (رضي الله عنه):

Know that Aboo Haneefah - ﷺ - was from the *Ahlul-Hadeeth* in his origin upon the path. However, much of his speech consists of opinion and *qiyaas* (analogical deduction) upon other than a sound basis due to the scarcity of *ahaadeeth* that reached him with authentic *asaaneed* on account of the widespread lies in al-Koofah – the city in which he lived.¹

Said Aboo Mansoor at-Tameemee in *Usoolud-Deen* (1/313), “The *asl* (basic foundation) in *kalaam* is like the *usool* of the *Ahlul-Hadeeth*...”²

Indeed, Ibn Taymiyyah (d.728H) - ﷺ - described the Four Imaams and their followers as Imaams of the people of *hadeeth*, *tafseer*, asceticism and *fiqh*. And from amongst them is Aboo Haneefah without a doubt.³

From Yahyaa Ibn Aadam who said, ‘I heard al-Hasan Ibn Saalih saying, ‘Aboo Haneefah an-Nu’maan Ibn Thaabit had a firm understanding. So if a narration was authentically reported from the Messenger of Allaah (ﷺ) according to him, he would not resort to other than it.’⁴

¹ Refer to *al-Intisaar li-Ahlil-Hadeeth* (p. 161) of Muhammad Baazmool.

² Refer to *Jam'ul-Funoon fee Sharh Jumlah Mutooniil'Aqaa'id Ahlis-Sunnah 'alal-Madhaahibil-Arba'ah* (1/15) of Shaykh Muhammad al-Khumayyis

³ Refer to *Minhaajus-Sunnatin-Nabawiyyah* (1/172).

⁴ Refer to *Manaaqibil-A'immatil-Arba'ah* (p. 68) of Ibn 'Abdul-Haadee.

Stated Imaam Aboo Haneefah (d.150H) - رضي الله عنه, "If a *hadeeth* is authentic, then it is my *madhhab*."¹

Said Imaam Aboo Haneefah (d.150H) - رضي الله عنه, "If I utter a statement that opposes the Book of Allaah (قرآن) and the narration of the Messenger (رسول), then abandon my statement."²

So it is confirmed from that which has preceded that Abaa Haneefah (رضي الله عنه) was upon the path of the *Ahlul-Hadeeth* in 'aqeedah, the obligation of accepting the *hadeeth* and abandoning *taqleed*. Rather, he himself abandoned blind following (*taqleed*) of the opinions of the Imaams which opposed the Book and the *Sunnah*.³

Stated ad-Dihlawee (d.1176H) - رحمته الله - in *Taareekh Ahlul-Hadeeth* (p. 36), "So with this it becomes confirmed that the *madhhab* of Imaam Abee Haneefah - رضي الله عنه - in beliefs and principles with regards to the prohibition of *taqleed* was like the *madhhab* of the *Ahlul-Hadeeth*."

SECONDLY - IMAAM ABOO 'ABDULLAAH MAALIK IBN ANAS IBN MAALIK AL-ASBAHEE (رضي الله عنه):

He was the Imaam of *Daarul-Hijrah* (al-Madeenah) - رضي الله عنه - he would incite his followers to hold onto the Book and the *Sunnah* and to take that as evidence with regards to obligation, and to free themselves from blindly following others and to announce that openly.

Said Imaam Maalik Ibn Anas - رضي الله عنه. "I am only a human being; I err at times and I am correct at times. So look into my view. So everything that agrees with the Book and the *Sunnah*, then take it. And everything that does not agree with the Book and the *Sunnah*, then abandon it."⁴

¹ Refer to *Eeqaadatul-Hamam Oolil-Absaar* (p. 51) of al-Fulaanee and the *Haashiyah* (1/62) of Ibn 'Aabideen.

² Refer to *Eeqaadatul-Hamam Oolil-Absaar* (p. 51) of al-Fulaanee and *Sifatus-Salaatin-Nabee* (p. 48) of al-Albaanee.

³ Indeed, all of that is explained in my book *al-Jawharul-Fareed fee Nahyil-A'immatil-Arba'ah 'anit-Taqleed*. And the praise and benevolence is for Allaah.

⁴ Refer to *Jaami' Bayaanul-Ilm* (2/32) of Ibn 'Abdul-Barr and *Usoolul-Ahkaam* (6/149) of Ibn Hazm.

Stated Imaam Maalik Ibn Anas - رضي الله عنه, “There is no one after the Prophet (ﷺ), except that his statement can be taken or abandoned, except the Prophet (ﷺ).”¹

And Imaam Maalik - رضي الله عنه - was the Imaam of the *Ahlul-Hadeeth* in his time.²

Stated ash-Shahrastaanee in *alMilal wan-Nihal* (1/92), “There was a group from the Imaams of the *Salaf*. So they traversed the *minhaaj* of the previous *Salaf* from the *Ashaabul-Hadeeth*, such as Maalik Ibn Anas and Maqaatil.”

Said Muslim (d.261H) - رضي الله عنه - in his *Saheeh* (1/59), “The Imaams of the *Ahlul-Hadeeth*, such as Maalik Ibn Anas, Shu’bah, Sufyaan, Yahyaa and other than them.”

Stated Abul-Falaah al-Hanbalee in *Shadharaatudh-Dhahab* (3/291), “When it was said, ‘Who is the star of *hadeeth* and its people,’ the people of knowledge would point out Maalik.”

Said Ibn Ma’een - رضي الله عنه, “The *Ashaabul-Hadeeth* are five: Ibn Jurayj, Maalik, ath-Thawree, Shu’bah and ‘Afaan.”³

Stated Wahb - رضي الله عنه, “The Imaam of *Ahlul-Hadeeth* is Maalik.”⁴

Said ad-Dihlawee - رضي الله عنه - in *Taareekh Ahlul-Hadeeth* (p. 37), “And the statement of Imaam Maalik with regards to the unlawfulness (*tahreem*) of taqleed in the Religion is like the statement of the *Ahlul-Hadeeth*.”

Indeed, Ibn Taymiyyah (d.728H) - رضي الله عنه - described the Four Imaams and their followers as Imaams of the people of *hadeeth*, *tafseer*, asceticism and *fiqh*. And from amongst them is Maalik.⁵

¹ Refer to *Jaami’ Bayaanul’Ilm* (2/91) of Ibn ‘AbdulBarr.

² Refer to *Taareekh Ahlul-Hadeeth* (p. 36) of ad-Dihlawee.

³ Refer to *al’Ibr* (1/300) of adh-Dhahabee.

⁴ Refer to *Tadhkiratul-Huffaadh* (1/209) of adh-Dhahabee.

⁵ Refer to *Minhaajus-Sunnatin-Nabawiyyah* (1/172).

THIRDLY – IMAAM ABOO 'ABDULLAAH MUHAMMAD IBN IDREES ASH-SHAAFI'EE (رحمته الله):

Imaam ash-Shaafi'ee - رحمه الله - was upon the path of the *AhlulHadeeth* in inciting the people towards taking the Book and the *Sunnah* and declaring *taqleed* to be unlawful.

Stated Imaam ash-Shaafi'ee - رحمه الله, "If a *hadeeth* is authentic, then it is my *madhhab*."¹

Said Imaam ash-Shaafi'ee - رحمه الله, "Every statement that comes from the Book and the *Sunnah*, then it is the truth. And everything else besides this is a hallucination."²

Stated Ibn Taymiyyah - رحمه الله - in *Minhaajus-Sunnah* (4/143), "Then, Imaam ash-Shaafi'ee - رحمه الله - took from Maalik - رحمه الله. Then he wrote books to the people of al'Iraq. And he took to the *madhhab* of the *AhlulHadeeth* and chose it for himself."

Said ad-Dihlawee in *Taareekh AhlulHadeeth* (p. 37), "Likewise, Imaam ash-Shaafi'ee - رحمه الله - was upon the *madhhab* of the *AhlulHadeeth*. Rather, he was a conveyor of the *madhhab* of the *AhlulHadeeth*."

Stated an-Nawawee (d.676H) - رحمه الله - in *TahdheebulAsmaa' walLughaat* (1/44) in the biography of ash-Shaafi'ee - رحمه الله, "Then he travelled to al'Iraq and spread the knowledge of *hadeeth*, and he established the *madhhab* of its people. That is the *madhhab* of the *AhlulHadeeth*."

Said ash-Shaafi'ee - رحمه الله, "When I see a man from amongst the *AshaabulHadeeth*, then it is as if I am seeing the Prophet (ﷺ)."³

Indeed, Ibn Taymiyyah (d.728H) - رحمه الله - described the Four Imaams and their followers as Imaams of the people of *hadeeth*, *tafseer*, asceticism and *fiqh*. And from amongst them is ash-Shaafi'ee.⁴

¹ Refer to *alMajmoo'* (1/63) of al-Nawawee.

² Refer to *Tawaaliyyut-Ta'sees* (p. 110) of Ibn Hajr.

³ Refer to *Sharaf AshaabulHadeeth* (p. 94) of al-Khateeb al-Baghdaadee.

⁴ Refer to *Minhaajus-Sunnatin-Nabawiyyah* (1/172).

FOURTHLY – IMAAM AHMAD IBN HANBAL ASH-SHAYBAANEE (رحمته):

And the Imaam of the Imaams by consensus: Ahmad Ibn Hanbal - رحمته - is an Imaam of the *Ahlul-Hadeeth* by agreement.¹

Stated Ibn Taymiyyah - رحمته - in *Minhaajus-Sunnah* (4/143), "As for Imaam Ahmad Ibn Hanbal, then he is upon the *madhhab* of the *Ahlul-Hadeeth*."

Said Aboo Ya'laa in (d.458H) *Tabaqaatul-Hanaabilah*, "They say that Ahmad was a righteous man from the *Ahlul-Hadeeth*." And Imaam Ahmad would command with holding onto the *hadeeth* and he would prohibit *taqleed* of the Imaams without any insight.

Stated Imaam Ahmad (d.241H) - رحمته -, "Do not follow me blindly, and do not follow Malik, or ash-Shaafi'ee, or al-Awzaa'ee, or ath-Thawree blindly. However, take from where they took."²

Said Shaykh Bakr Aboo Zayd in *Hukmul-Intimaa'* (p. 48), 'Indeed, the Four Imaams - رحمته - were from the heads of the *Ahlul-Hadeeth* due to the statement of each of them, 'If a *hadeeth* is authentic, then it is my *madhhab*.'

There is no problem in stating that the Four Imaams were not pleased for someone to take their *madhhab* as his *madhhab*, and they were not pleased for someone to follow them blindly with regards to the clear Religion. Rather, they were not blind followers (*ghayr muqallideen*), and they agreed upon the obligation of following the Book and the *Sunnah* without *taqleed*. And they relied upon understanding of these two things and upon acting upon them in all affairs - whether it was large or small - from the *usool* (fundamental principles) and *furoo'* (subsidiary affairs) without *taqleed*. This is the *madhhab* of the *Ahlul-Hadeeth* which the Four Imaams - رحمته - practiced.

And if it is said: The Four Imaams - رحمته - were not upon the *madhhab* of the *Ahlul-Hadeeth* because they permitted *taqleed* in the Religion and *taqleed* is contradictory to the *madhhab* of the *Ahlul-Hadeeth*. Then we say: May

¹ Refer to *Taareekh Ahlul-Hadeeth* (p. 37) of ad-Dihlawee.

² Refer to *I'laamul-Muwaqqi'een* (2/302) of Ibnul-Qayyim.

Allaah forbid! They did not permit *taqleed* in essence. Rather, they made it unlawful and prohibited it.¹ So from that which we have mentioned it has become known with true knowledge that the Four Imaams were upon the *madhhab* of the *Ahlul-Hadeeth*.

BENEFIT:

Indeed, many of the students of the Four Imaams - ؓ - likewise died upon the *madhhab* of the *Ahlul-Hadeeth*. They did not blindly follow their Imaam in the Religion during their lives. Rather, they opposed them in the *usool* and in the *furoo'* whenever the truth became apparent. So they also prohibited *taqleed* in the Religion and referred the opposing issues back to the texts. And they repented when they died - may Allaah forgive them.

Stated ash-Shahrastaanee - ؓ - in *al-Milal wan-Nihal* (1/127), "Indeed, the *mujtahidoon* (those capable of performing *ijtihaad*) are limited to two groups: the *Ashaabul-Hadeeth* and the people of opinion. So the *Ashaabul-Hadeeth* - and they are the people of al-Hijaz - are the companions of Maalik Ibn Anas (ؓ), the companions of Muhammad Ibn Idrees (ؓ), the companions of ath-Thawree (ؓ) and the companions of Imaam Ahmad Ibn Hanbal (ؓ)." ¹

Said Yahyaa Ibn Ma'een (d.233H) - ؓ, "Aboo Yoosuf al-Qaadee used to love the *Ashaabul-Hadeeth* and he would incline towards them."²

Stated as-Subkee - ؓ - in *at-Tabaqaat* (1/343), "The two of them - meaning Aboo Yoosuf and Muhammad - both opposed their Imaam in the *usool*."

Said Ibn Taymiyyah (d.728H) - ؓ - in *al-Fataawaa* (22/252), "This Aboo Yoosuf and Muhammad were the staunchest of the people in following Aboo Haneefah and the most knowledgeable of them with regards to his statement. However, these two opposed him in issues that cannot be

¹ Refer to *Taareekh Ahlul-Hadeeth* (p. 37) of ad-Dihlawee.

² Refer to *Taareekh Baghdaad* (14/355) of al-Khateeb and *al'Ibr* (1/220) of adh-Dhahabee.

enumerated when it became clear to them that the *Sunnah* and the proof was what was obligatory for them to follow.”

So with these clarifications it becomes known that many of the students of the Four Imaams were not *muqallideen* in the Religion. And in their time there was no individual man whose *madhhab* was blindly followed. And they would refer back to the *Qur'aan* and the *Sunnah* for the various events, along with depending upon understanding these two things without *taqleed*.

Stated ad-Dihlawee (d.1176H) - ربه - in *Taareekh AhlulHadeeth* (p. 52), “This is the *madhhab* of the *AhlulHadeeth* who referred back to it. And they repented before their deaths from everything else besides this. And they died upon it - ربه.”

NOTE:

So our belief concerning the Four Imaams: Abee Haneefah, Maalik, ash-Shaafi'ee and Ahmad - ربه - who were in agreement with the *Ahlul'Ilm* due to their knowledge, their excellence, fear of Allaah, sincerity in the Religion and abandonment of innovations and newly invented affairs; they are the noblest of this *Ummah*.

However, the people made for them *madhaahib* other than the *madhhab* of the Book and the *Sunnah* as is related from them in their books and in the books of their students. Indeed, that is only done by one whose insight has been blinded from the truth and one who is defiant towards the truth and one who gives precedence to *qiyaas* (analogical deduction) and opinion over the *Qur'aan* and *hadeeth*. Allaah (ﷻ) said,

﴿فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ﴾

“So what is there after the truth, except falsehood?” [Soorah Yoonus 10:32]

So whoever imagines that the Four Imaams made these *madhaahib* for themselves: the *Hanafee madhhab*, the *Maalikee madhhab*, the *Shaafi'ee madhhab* and the *Hanbalee madhhab* and the opinions and statements that oppose the Book and the *Sunnah*, then he is in error with regards to that.

And this statement is the statement of one who is destroyed, because the reality of the Four Imaams has remained hidden from him and he has left their truthful statements.

This is because the *madhhabee* issues with which the books of the *muqallideen* are filled were not originally written by any of the Four Imaams. And they did not act upon these affairs at all. Indeed, the majority of these issues are lies upon them, except for a few issues. May Allaah forgive.

So the people of blind *taqleed* changed the *sunan* of the Four Imaam and the Straight Path to the crooked paths out of love for leadership, the world and wealth and to preserve their *manaahij* which oppose the Book and the *Sunnah* and to preserve their intended purpose. And they hide their merchandise to blend in with the *Sharee'ah* knowledge due to their ignorance of the evidence and their lack of knowledge regarding the stronger view, and due to all of this they perform *taqleed!!!*

And you will find one from amongst them shamelessly saying, 'I am *Hanafee* in *madhhab* and *Maatureedee* in '*aqeedah!!!*' And a second one will say, 'I am *Maalikee* in *madhhab* and *Soofee* in '*aqeedah!!!*' And another one will say, 'I am *Shaafi'ee* in *madhhab* and *Ash'aree* in '*aqeedah,*' and so on.

And if you reflect upon these statements, you will find that these are affairs with rebellious purposes. They apparently abandon the Book and the *Sunnah* and accept bigoted following of the *madhaahib*. Indeed, the people of knowledge have endeavoured to expose them in every time and place and the praise and benevolence is for Allaah.

Many of these bigoted blind followers do not know anything about the *hadeeth*, except a little. They are incapable of distinguishing the authentic from the weak. And they do not know the good from the evil. They do not care enough about that which has reached them to use it as evidence in their controversies when it agrees with their *madhaahib* which they ascribe themselves to and when it agrees with their opinions in which they believe.

And you will see them not accepting the statement of Imaam Aboo Haneefah, or Imaam Maalik, or Imaam ash-Shaafi'ee, or Imaam Ahmad,

except whatever agrees with their *madhaahib* and their alleged opinions which they ascribe themselves to. And Allaah is the one from whom aid is sought.

This has been the habit of the people of *taqleed* in every time and age. *Shaytaan* has beautified the trap and the trick for them. So many of them have obeyed and followed them and he has deceived them. And there is no might, nor power, except with Allaah.

Said ash-Shawkaanee (d.1250H) - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Qawlul-Mufeed* (p. 108), "Indeed, *taqleed* was not invented, except after the best generations had passed away, then those who followed them, then those who followed them. Indeed, the innovation of bigoted following for these four *madhaahib* only occurred after the era of the Four Imaams. They remained upon the manner of those who had preceded them from the *Salaf* in abandoning *taqleed* and not relying upon it. Indeed, these *madhaahib* were only invented by the common-folk from amongst the *muqallidah* themselves without any authority of an Imaam from amongst the *mujtahid* Imaams."

Stated Ibnul-Qayyim (d.751H) - رَحْمَةُ اللهِ عَلَيْهِ - in *I'laamul-Muwaqqi'een* (4/291), "The statement of ash-Shaafi'ee - رَحْمَةُ اللهِ عَلَيْهِ, 'If you find something in my book in opposition to the *Sunnah* of the Messenger (ﷺ), then speak with the *Sunnah* of the Messenger of Allaah (ﷺ) and leave off what I have said,' and other than this speech with this meaning is clear in its context. And his *madhhab* adhered to the *hadeeth*, and he did not employ his own statements. It is not permissible to attribute to him that which opposes the *hadeeth* and then for it to be said, 'This is the *madhhab* of ash-Shaafi'ee.' And it is not lawful for you to issue a *fatwaa* that opposes the *hadeeth* with the premise that it is the *madhhab* of ash-Shaafi'ee.¹ And it is not permissible to judge with that, this has been clarified by a group from amongst the Imaams and their followers."

Said Ibn Taymiyyah (d.728H) - رَحْمَةُ اللهِ عَلَيْهِ - in *al-Fataawaa* (20/211), "These Four Imaams (رضي الله عنهم) would prohibit the people from following them blindly in everything that they would say. And that was obligatory upon them."

¹ Understand these words well O *muqallid*. O Allaah, grant safety, grant safety.

Stated as-San'aanee - رضى - in *Irshaadun-Nuqqaad* (p. 141), "As for the Four Imaams, then it is clear from their speech that they did not give precedence to their own statements over the statement of the Prophet (ﷺ)."

Therefore, it is not permissible to grant any of the Imaams of the *madhaahib* the status of the Messenger (ﷺ) and to grant their statements the status of the *Sharee'ah* texts. Due to that, it is not strange that we find many statements from the Scholars of the *madhaahib*, the Four Imaams and other than them prohibiting *taqleed*. And it is also not strange to find those who clarify that this *taqleed* is from the greatest of innovations and most disgusting of newly invented affairs.

Said ash-Shanqeetee (d.1393H) - رضى - in *Adwaa'ul-Bayaan* (7/488), "So this type is from the *taqleed* concerning which there is no text mentioned from the Book and the *Sunnah*, nor have any of the Companions of the Messenger of Allaah (ﷺ) spoken of it, nor has anyone spoken of it from the three famous generations for whom goodness has been testified. So it is in opposition to the statements of the Imaams - رضى. So no one from amongst them spoke of rigidity towards the statement of one individual man to the exclusion of all others from the various Scholars of the Muslims."

Stated Ibn Hazm (d.456H) - رضى - in *al-Ihkaam* (p. 858), "Indeed, this great innovation – meaning *taqleed* – was only invented amongst the people and it only began one hundred and forty years after the *Hijrah* and some state that it began one hundred and thirty years after the death of the Messenger of Allaah (ﷺ). And before that time this had not existed within one Muslim in Islaam at all as we have mentioned. So this innovation took place from that time onwards. So there was not to be found amongst them a man who blindly followed an individual Scholar, such that he would follow all of his statements in issues of religious verdicts; and such that he would take them all and not oppose a single one of them. Then this innovation which we have mentioned began in the time of the fourth dispraised generation. Then it did not cease to increase until it became a general necessity two hundred years after the *Hijrah* covering most of the earth, except for those whom Allaah (ﷻ) safeguarded. So they held onto the original state of affairs which the

Companions were upon and which the *taabi'een* followed them upon without there being any differences amongst any of them. We ask Allaah (ﷻ) to make us firm upon that and to not allow us to deviate from it and to forgive those who fell into this major sin from our Muslim brothers and to enlighten them to the *minhaaj* of the *Salafus-Saalih*.”

Said Ibnul-Qayyim (d.751H) - ربه - in *I'laamul-Muwaqqi'een* (2/200), “So the blind followers have lied to us in saying that even one man followed their fatal path in the three generations that were declared excellent upon the tongue of the Messenger of Allaah (ﷺ). This innovation was only invented in the fourth generation which was rebuked upon the tongue of the Messenger of Allaah (ﷺ).”

Stated as-San'aanee in *Irshaadun-Nuqqaad* (p. 169), “And the innovation of *taqleed* was not invented, except in the fourth generation which was rebuked by the Messenger of Allaah (ﷺ).”

Noble brother, this is the reality of *taqleed*. Indeed, it is a newly invented innovation in the Religion. Subsequently, it becomes known with certainty that the *muqallideen* were liars in their claims that they ascribed to the Four Imaams and followed them, because the Four Imaams - ربه - did not command the people to traverse a specific innovation.¹

Noble brother, when you have come to realize this, then know that the *muqallideen* are liars in their claims that they follow the Four Imaams and love them. So if they were truly their followers, they would have followed them in abandonment of performing *taqleed* of them.²

So the Four Imaams were free from him³ and he is free from them. He is an innovator and a follower of desire. He is misguided and misleading others and no Muslim can have any doubt with regards to that. So the truth is not completely contained within the opinion of one man, except

¹ Refer to *al-Muqallidoon wal-A'immatil-Arba'ah* (p. 27) of Abee 'Abdur-Rahmaan Ma'shaashah.

² Indeed, the statement concerning this has been further elaborated in *al-Jawharul-Fareed fee Nahyil-A'immatil-Arba'ah 'anit-Taqleed*. And the praise and benevolence is for Allaah.

³ Meaning, the *muqallid*.

the person who brought the message, our leader: Muhammad (ﷺ). So the truth is contained within whatever he came with. So if the just person contemplates, it will become apparent to him that *taqleed* for a *madhhab* of an individual Imaam without looking into the evidence is great ignorance and a vast calamity. Rather, it is merely desire and bigotry. And the *mujtahid* Imaams are gathered upon opposition of that, because it has been authenticated from everyone from amongst them that *taqleed* without evidence is dispraised and false. So whoever follows the evidence, then he has followed his Imaam and the rest of the Imaams, he will be a follower of the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ). He will not leave the *madhhab* of his Imaam due to that, even if his position goes against the *madhhab* of his Imaam and the rest of the Imaams. He has become deaf and rigid upon *taqleed* without evidence, because if a sound *hadeeth* had reached his Imaam, which contradicts his position, he would abandon his opinion for the opinion of the Messenger of Allaah (ﷺ). And the follower of his desires is free from the Imaams and he is within the *hizb* (party) of Shaytaan and desire. Allaah (ﷻ) said,

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوْنَهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ ﴾

“So have you seen the one who takes his desire as his deity and Allaah misguides him upon knowledge?” [Sooratul-Jaathiyah 45:23]

Indeed, the light of *eemaan* becomes removed from his heart. May Allaah save us from blindness after guidance.¹

Allaah the Mighty and Majestic said,

﴿ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَنَقَطَتْ بِهِمُ الْأَسْبَابُ ﴿١٧٧﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةٌ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٧٨﴾ ﴾

¹ Refer to *Hadiyatus-Sultaan ilaa Muslimee Bilaadil-Yaabaan* (p. 76) of al-Ma'soomee.

“When those who were followed, free themselves from those who followed them, and they see the torment, then all their relations will be cut off from them. And those who followed will say, “If only we had one more chance to return, we would free ourselves from them as they have freed themselves from us.” Thus, Allaah will show them their deeds as regrets for them. And they will never get out of the Fire.”

[Sooratul-Baqarah 2:166-167]

Know that this *aayah* is a cataclysmic earthquake upon the *muqallideen* due to their rigid following of the statements and opinions of the people in the Religion, whether the ones they follow are living or from the dead, and whether the *taqleed* is in *'aqaa'id* (beliefs) and *'ibaadaat* (acts of worship), or in *halaal* (lawful) and *haraam* (lawful). Therefore, all of this is taken only from Allaah and His Messenger and no one can have any opinion or statement with regards to that and no one can enter the misguided Imaams into that. As for the guided Imaams, then everyone from amongst them warned against worshipping other than Allaah (ﷻ), relying upon other than Allaah and upon other than His revelation in the Religion.

And some of the *mufasssireen* claim that the likes of these *aayaat* are specific for the disbelievers. Yes, these are specific for the disbelievers as they have stated. However, it is an error to think that the understanding of this speech is divided between the Muslims and the *Qur'aan*, such that they direct every threat in it towards the polytheists, the Jews and the Christians.¹ So they have left the intended meaning.²

¹ That is because the expression is one of general wording, not one of a specific cause. Stated ash-Shawkaanee (d.1250H) in *al-Qawhul-Mufeed fee Adillatil-IjtihAAD wa-Taqleed* (p. 74), “So these *aayaat* and other than them from those that have been mentioned with this meaning apply to what the *muqallideen* are involved in, even though they were originally revealed about the disbelievers. However, interpreting them to apply to the *muqallideen* is correct due to the similarity of the problem. Indeed, it has been confirmed in the *usool* (fundamental principles) that the expression (*i'tibaar*) is one of general wording, not one of a specific cause. So the ruling revolves around the presence or absence of a specific problem. Indeed, the people of knowledge have used these *aayaat* as evidence for the falsehood of *taqleed*, and the fact that these *aayaat* were originally revealed about the disbelievers does not prevent them from that.”

² Refer to *Hadiyatus-Sulaaan ilaa Muslimee Bilaadil-Yaabaan* (p. 83) of al-Ma'soomee.

Said Ibn Taymiyyah (d.728H) - رَضِيَ اللهُ عَنْهُ - in *al-Fataawaa* (19/174), “Allaah (ﷻ) said,

﴿ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

“So if you differ in anything amongst yourselves, then refer it back to Allaah and His Messenger.” [Sooratus-Nisaa’ 4:59]

That is to refer it back to the Book of Allaah and to the *Sunnah* of the Messenger (ﷺ) after his death. And His statement, “So if you differ in anything,” is a condition. So the indefinite noun in such a sequence constitutes a condition. So if you differ in anything at all, then refer it back to Allaah and the Messenger (ﷺ). And if the clarification of Allaah and the Messenger had not been decisive enough for issues of difference, they would not have been commanded to refer back to it.”

Stated Ibn Taymiyyah (d.728H) - رَضِيَ اللهُ عَنْهُ - in *al-Fataawaa* (19/67), “And they were commanded to refer back to Allaah and His Messenger (ﷺ) in all disputes. So this nullifies the referral to a *muqallid* Imaam, or excessive intellectual *qiyaas* (analogical deduction).”

Said Ibn Taymiyyah (d.728H) - رَضِيَ اللهُ عَنْهُ - in *al-Fataawaa* (19/99), “And the *Sharee’ah* is light which distinguishes that which is beneficial from that which is harmful. And the *Sharee’ah* is the light of Allaah in His earth and it is His justice amongst His servants and His fortress which protects everyone who enters into it.”

These are their texts - رَضِيَ اللهُ عَنْهُ - as you have heard. And the statements of the Imaams of knowledge concerning this are very many. Despite this, it is known that from the attributes of the Scholar is that he is not pleased with giving precedence to his own statement, or the statement of anyone else over the statement of the Messenger of Allaah (ﷺ) after it has been declared *saheeh* or *hasan*. And if he is pleased with this, then he is not a Scholar who follows the Messenger (ﷺ).¹

¹ Refer to *Irshaadun-Nuqqaad ilaa Tayseeril-Ijtihad* (p. 144).

So if you have realized the clarification of the Imaams about when a *hadeeth* opposes what they have said, then no one is to follow them blindly in what they have said in opposition to the *hadeeth*. And this will be the statement of one who opposes the *hadeeth*, not their statement because they have clarified that they are not to be followed in that which opposes the *hadeeth*. And their statement is in fact the *hadeeth*. Indeed, the crimes of the *muqallideen* against their Imaams in bigotry towards them are many. And if a man is following one of the Four Imaams, and he sees that in some of the issues the statement of other than his Imaam is stronger, so he follows that instead, then that is better for him. And there is no disagreement that this will not harm his trustworthiness, nor his Religion. Rather, this is closer to the truth and more beloved to Allaah and His Messenger (ﷺ).¹

Said Ibn Taymiyyah (d.728H) - ربه - in *al-Fataawaa* (22/252), “This Aboo Yoosuf and Muhammad were the staunchest of the people in following Aboo Haneefah and the most knowledgeable of them with regards to his statement. However, these two opposed him in issues that cannot be enumerated when it became clear to them that the *Sunnah* and the proof was what was obligatory for them to follow. Along with that, they held their Imaam in great esteem, yet it was not said that they were unsteady. Rather, Aboo Haneefah and other than him from the Imaams would make a statement, then it would become clear that the evidence went against their position, so then they would speak with the evidence, and it would not be said that they were unsteady. So the people would remain upon the search for knowledge and *eemaan*. So if some knowledge became clear to someone which had previously been hidden from him, he would then follow it, and such a one is not unsteady. Rather, this is one is guided, may Allaah increase him in guidance. Indeed, Allaah (ﷻ) said,

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

“And say: Lord, increase me in knowledge.” [Soorah Taa Haa 20:114]

¹ Refer to *Irshaadun-Nuqqaad ilaa Tayseeril-Ijtihaad* (p. 145).

So the obligation upon the believer is to form an allegiance with the believers and the believing Scholars, to seek out the truth and to follow it when he finds it.”

So when the *athar* becomes apparent, it is obligatory to leave off all other statements and to give precedence to the *athar*. That goes for everyone in the *Ummah*, the common-folk and the leaders. So no one has a choice after the judgement of Allaah and the judgement of His Messenger.¹

So we ask the people of knowledge, without rigid adherence to a particular *madhhab* from amongst the *madhaahib*, because the question cannot be confined to the Scholars of a particular *madhhab*. Rather, whosoever believes that so and so will give *fatwaa* with the statement of Allaah and His Messenger, then it is obligatory ask him and not the others.

Concerning this, Ibn Taymiyyah - رحمته الله - said in *alFataawaa* (20/209), “One must seek *fatwaa* from whom he believes issues *fatwaa* with the *Sharee’ah* of Allaah and His Messenger (ﷺ), regardless of which *madhhab* he follows.”

And it has preceded that the *muqallid* is not a Scholar. And Allaah (ﷻ) has made it obligatory upon us to ask the Scholars in times of need. So whoever asks the *muqallid* whilst he knows that he will issue a *fatwaa* in accordance to the *madhaahib*, then he is a sinner. And his *muftee* has disobeyed Allaah (ﷻ). Allaah (ﷻ) said,

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“So ask the people of knowledge if you do not know.”

[Sooratun-Nahl 16:43]

As for when he does not know that this *muftee* will issue a *fatwaa* in accordance to the *madhaahib*, then there is nothing upon him if Allaah so wills.²

¹ Refer to *at-Ta’sees fee Usoolil-Fiqh* (p. 496) of Ibn Salaamah.

² Refer to *at-Ta’sees fee Usoolil-Fiqh* (p. 499) of Ibn Salaamah.

Stated Ibn Taymiyyah - رحمته الله - in *al-Qawaa'idun-Nooraaniyyah* (p. 71), "Indeed, opinion based *ijtihaad* occurs in that which has no *Sunnah* to precede it. It is not permissible to rely upon anything else when a *Sunnah* has been established, so in that case, the opinion and *qiyaas* are rejected." This concerns knowledge that is specific to the affairs of the Religion, so here one must refer back to the Prophet (صلى الله عليه وسلم) alone. Allaah (سبحانه وتعالى) said,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْحَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا ﴾

"It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error." [Sooratul-Ahzaab 33:36]

From Anas (رضي الله عنه) who said, 'The Messenger of Allaah (صلى الله عليه وسلم) said, 'If there is something from the affairs of your worldly life, then you are more knowledgeable than me. And if there is something from the affairs of your Religion, then I am more knowledgeable."¹

So it has become clear to us from that which has preceded that the affairs of the Religion have not been specified to anyone at all, except the Prophet (صلى الله عليه وسلم).

Said Shaykh Sulaymaan Ibn 'Abdullaah - رحمته الله - in *Tayseerul'Azeezil-Hameed* (p. 546), "The obligation and necessity upon the believer is that when the Book of Allaah and the *Sunnah* of His Messenger (صلى الله عليه وسلم) reaches him, and he knows the meanings of that in whichever issue it may be, then he must act upon it, even if he must oppose whomsoever he must oppose. So this is what our Lord (سبحانه وتعالى) and our Prophet (صلى الله عليه وسلم) have commanded us with. This

¹ Related by Muslim (4/1836) by way of Hammaad Ibn Salamah who said, Hishaam Ibn 'Urwah informed us from his father, from 'Aa'ishah, from Anas with it. And from this angle it was related by Ahmad (6/132), Ibn Maajah (2/825) and Ibn Hibbaan (1/201).

It was related by Muslim (4/1836), Ahmad (3/152) and Ibn Maajah (2/825) by way of Thaabit, from Anas with it.

is what all the Scholars, except for the ignorant *muqallideen* and their rigid followers, have formed a consensus (*ijmaa'*) upon. The likes of these ones (*muqallideen*) are not from the people of knowledge. It has been mentioned through consensus by Aboo 'Umar Ibn 'Abdul-Barr (d.463H) and other than him. Allaah (ﷻ) said,

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا
مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴾

“Follow that which has been sent down to you from your Lord. And do not follow any close allies other than Him. How little do you remember.” [Sooratul-A'raaf 7:3]

And Allaah (ﷻ) said,

﴿ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴾

“And if you follow him you will be guided. And there is nothing upon the Messenger, except to convey the message clearly.”
[Sooratun-Noor 24:54]

So Allaah (ﷻ) testified that whosoever obeys the Messenger (ﷺ) will attain guidance. According to the rigid *muqallideen*, whosoever follows the Messenger (ﷺ) will not be guided, he will only be guided if he disobeys him and deviates from his statement and prefers the *madhhab* or Shaykh over his statement, or the likes of that. Indeed, many of the creation from amongst those who claim knowledge, are well versed with the sciences and have written books about the *hadeeth* and the *sunan* have fallen into this unlawful *taqleed*. Then after that, you will find one still rigidly clinging to one of the *madhaahib*, and he will view leaving this to be from the great disasters.

And in the speech of Ahmad¹ is a sign that *taqleed* before the evidences reaches a person is not dispraised. It is only dispraised, evil and unlawful for the person to do that after the evidence has been established. Yes, it is evil and shunned by the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), as is having concern for learning the books written about *fiqh* to the exclusion of the Book and the *Sunnah*. Rather, if they read something from the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), then they are only reading for blessings, not for knowledge or understanding. Their condition is like that of some of the fortunate ones who read *al-Bukhaaree* for example, so they read it to gain continuous reward, not to acquire knowledge of the *Sharee'ah*. So these people are the ones most deserving of being entered into the statement of Allaah (ﷻ),

﴿ وَقَدْ آتَيْنَكَ مِنْ لَدُنَّا ذِكْرًا ﴿١١﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿١٢﴾ خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٣﴾ ﴾

“Indeed, We have given you a reminder from Us. Whosoever turns away from it, then he will bear a heavy burden on the Day of Resurrection. They will abide in that, and that will be an evil load for them on the Day of Judgement.” [Soorah Taa Haa 20:99-101]

And Allaah (ﷻ) said,

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٤﴾ ﴾

“And whosoever turns away from My remembrance, then he shall have a life of hardship. And We will raise him up blind on the Day of Judgement.” [Soorah Taa Haa 20:124]

Until He said,

¹ He is referring to the statement of Imaam Ahmad, “I am amazed at a people who knows the *isnaad* and its authenticity, yet they still resort to the opinion of Sufyaan.”

﴿ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٧﴾ ﴾

“And the torment of the Hereafter is far more severe and more lasting.”
[Soorah Taa Haa 20:127]

So I say: What is permissible for the person from reading these written books about the *madhaahib*? It is said: It is permissible to read them for assistance in understanding the Book and the *Sunnah* and to get a clearer picture of the issues. So the books would be a type of tool. As for them being given precedence over the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) as a judge between the people for that which they differ about, granting judgement to these books instead of granting it to Allaah and the Messenger (ﷺ), then there is no doubt that this negates *eemaan* and opposes it. Allaah (ﷻ) said,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿١٥﴾ ﴾

“So no! By your Lord, they have not truly believed until they make you judge in the disputes between them. Then they must not find any hesitation in themselves with regards to what you have judged, and they must submit to it fully.” [Sooratun-Nisaa’ 4:65]

So if a the judgement for a dispute was granted to these books, to the exclusion of Allaah and His Messenger (ﷺ), then you find hesitation in yourself with regards to what Allaah and His Messenger (ﷺ) have ruled, and if the people of those books rule in an affair and you find hesitation, then the Messenger (ﷺ) rules in the affair and you do not submit to it, but then they judge in an affair and you submit to it, then Allaah (ﷻ) has sworn - and He is the most truthful of speakers who swear - that you are not a believer in this condition and after it. Indeed, Allaah (ﷻ) said,

﴿ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِٖٓ بَصِيرَةٌ ﴿١﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿٢﴾ ﴾

“Rather, man will be a witness against himself, though he may put forth excuses.” [Sooratul-Qiyaamah 75:14-15]

So the Four Imaams and other than them from the people of knowledge have prohibited from performing *taqleed* of them after the manifestation of the *Sunnah*. So the speech of Ahmad which was mentioned by the author is sufficient and nothing more needs to be quoted about it.”

Stated Ibn Taymiyyah - رحمته - in *al-Fataawaa* (19/262), “So the intended meaning of the unlawful *taqleed* according to the text and *ijmaa'* is: to contradict the statement of Allaah and His Messenger (ﷺ) with that which opposes it, regardless of whom the opponent is. Allaah (ﷻ) said,

﴿ وَيَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾
يَوَيْلٌ لِي لَيْتَنِي لَمْ أَخْذْ فَلَانًا حَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي أَخَذُوا
هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾ ﴾

“And the day when the transgressor will bite at his hands, he will say,
“O would that I had taken a path with the Messenger! Woe to me!
Would that I had never taken so and so as a friend! Indeed, he led me
astray from this reminder after it had come to me. And Shaytaan is ever
a deserter to man in the hour of need.” And the Messenger will say: O
my Lord! Indeed, my people deserted this Qur’aan.”
[Sooratul-Furqaan 25:27-30]

And Allaah (ﷻ) said,

﴿ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٣١﴾ ﴾

“On the Day when their faces will be turned over in the Fire, they will
say: O would that we had obeyed Allaah and obeyed the Messenger.”
[Sooratul-Ahzaab 33:66]

Until He said,

﴿ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴾

“And curse them with a mighty curse!” [Sooratul-Ahzaab 33:66]

And Allaah the Exalted said,

﴿ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴾

“When those who were followed, free themselves from those who followed them, and they see the torment, then all their relations will be cut off from them.” [Sooratul-Baqarah 2:166]

Until He said,

﴿ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ
إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴾

“And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. They are deaf, dumb and blind. So they do not understand.”

[Sooratul-Baqarah 2:171]

So He mentioned that those who are followed will free themselves from those who follow them in opposition to Allaah. He mentioned this after His statement, “**And your deity is one deity.**” So the one deity is the one to be worshipped and followed. So whoever obeys someone other than that, then he will have a portion of that dispraise.”



MENTIONING THE INDIVIDUALS FROM AMONGST THE AHLUL-HADEETH, OLD AND NEW

Here is the first level and head crown in the ranks of the *fuqahaa'* of the *Ahlul-Hadeeth*. They are the Companions of the Messenger of Allaah (ﷺ). From amongst the most famous of them are:

[1] The Four Caliphs:

Aboo Bakr as-Siddeeq (رضي الله عنه)
'Umar Ibnul-Khattaab (رضي الله عنه)
'Uthmaan Ibn 'Affaan (رضي الله عنه)
'Alee Ibn Abee Taalib (رضي الله عنه)

[2] The 'Abaadilah:

Ibn 'Umar (رضي الله عنه)
Ibn 'Abbaas (رضي الله عنه)
Ibnuz-Zubayr (رضي الله عنه)
Ibn 'Amr (رضي الله عنه)
Ibn Mas'ood (رضي الله عنه)

[3] The Other Companions:

'Aa'ishah (رضي الله عنها)
Umm Salamah (رضي الله عنها)
Zaynab (رضي الله عنها)
Anas Ibn Maalik (رضي الله عنه)
Zayd Ibn Thaabit (رضي الله عنه)
Aboo Hurayrah (رضي الله عنه)
Jaabir Ibn 'Abdullaah (رضي الله عنه)
Aboo Sa'eed al-Khudree (رضي الله عنه)
Mu'aadh Ibn Jabal (رضي الله عنه)

[4] A List of the Taabi'een after the Companions of the Messenger of Allaah, and at their Head Were:

- Sa'eed Ibnul-Musayyib (d.90H) - رضى الله عنه.
'Urwah Ibnuz-Zubayr (d.94H) - رضى الله عنه.
'Alee Ibnul-Husayn Zaynul-'Aabideen (d.93H) - رضى الله عنه.
Muhammad Ibnul-Hanafiyah (d.80H) - رضى الله عنه.
'Ubaydullaah Ibn 'Abdullaah Ibn 'Utbah Ibn Mas'ood (d.94H - or sometime thereafter) - رضى الله عنه.
Saalim Ibn 'Abdullaah Ibn 'Umar (d.106H) - رضى الله عنه.
Al-Hasan al-Basree (d.110H) - رضى الله عنه.
Muhammad Ibn Seereen (d.110H) - رضى الله عنه.
'Umar Ibn 'Abdul-'Azeez (d.101H) - رضى الله عنه.
Muhammad Ibn Shihaab az-Zuhree (d.125H) - رضى الله عنه.

[5] The Atbaa'ut-Taabi'een, and at the Head of Them:

- Maalik Ibn Anas (d.179H) - رضى الله عنه.
Al-Awzaa'ee (d.157H) - رضى الله عنه.
Sufyaan Ibn Sa'eed ath-Thawree (d.161H) - رضى الله عنه.
Sufyaan Ibn 'Uyaynah (d.198H) - رضى الله عنه.
Ismaa'eel Ibn 'Ulyah (d.193H) - رضى الله عنه.
Al-Layth Ibn Sa'd (d.175H) - رضى الله عنه.
Abee Haneefah an-Nu'maan (d.150H) - رضى الله عنه.

[6] The Followers of These Ones, and at the Head of Them:

- 'Abdullaah Ibnul-Mubaarak (d.171H) - رضى الله عنه.
Wakee' Ibnul-Jarraah (d.197H) - رضى الله عنه.
Muhammad Ibn Idrees ash-Shaafi'ee (d.204H) - رضى الله عنه.
'Abdur-Rahmaan Ibn Mahdee (d.198H) - رضى الله عنه.
Yahyaa Ibn Sa'eed al-Qattaan (d.198H) - رضى الله عنه.
'Affaan Ibn Muslim (d.219H) - رضى الله عنه.

[7] The Students of These Ones who traversed Their Manhaj, and at the Head of Them:

Ahmad Ibn Hanbal (d.241H) - ر.ه.
Yahyaa Ibn Ma'een (d.233H) - ر.ه.
'Alee Ibnul-Madeenee (d.234H) - ر.ه.

[8] Their Students, and at the Head of Them:

Al-Bukhaaree (d.256H) - ر.ه.
Muslim (d.271H) - ر.ه.
Abee Haatim (d.277H) - ر.ه.
Abee Zur'ah (d.264H) - ر.ه.
Abee Daawood (d.275H) - ر.ه.
At-Tirmidhee (d.279H) - ر.ه.
An-Nisaa'ee (d.303H) - ر.ه.

[9] Those That Traversed Their Path in the Generations after Them, and at the Head of Them:

Ibn Jareer (d.310H) - ر.ه.
Ibn Khuzaymah (d.311H) - ر.ه.
Ad-Daaraqutnee (d.375H) - ر.ه.
At-Tahaawee (d.321H) - ر.ه.
Al-Aajurree (d.360H) - ر.ه.
Ibn Battah (d.387H) - ر.ه.
Ibn Abee Zamneen (d.399H) - ر.ه.
Al-Haakim an-Naysaabooree (d.405H) - ر.ه.
Al-Laalika'ee (d.316H) - ر.ه.
Al-Bayhaqee (d.458H) - ر.ه.
Ibn 'Abdul-Barr (d.463H) - ر.ه.
Al-Khateeb al-Baghdaadee (d.463H) - ر.ه.
Al-Baghawee (d.516H) - ر.ه.
Ibn Qudaamah (d.620H) - ر.ه.

[10] Those That Followed Them and Emulated Their Traditions:

Ibn Abee Shaamah (d.665H) - ر.ه.
Majdud-Deen Ibn Taymiyyah (d.652H) - ر.ه.
Ibn Daqeeq al-'Eed (d.702H) - ر.ه.
Ibnus-Salaah (d.643H) - ر.ه.
Ibn Taymiyyah (d.728H) - ر.ه.
Al-Mizzee (d.742H) - ر.ه.
Ibn 'Abdul-Haadee (d.744H) - ر.ه.
Adh-Dhahabee (d.748H) - ر.ه.
Ibnul-Qayyim (d.751H) - ر.ه.
Ibn Katheer (d.774H) - ر.ه.
Ash-Shaatibee (d.790H) - ر.ه.
Ibn Rajab (d.795H) - ر.ه.

[11] Those That Followed Them and Emulated Their Traditions in Holding onto the Book and the Sunnah until This Day of Ours:

as-San'aanee (d.1182H) - ر.ه.
Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - ر.ه.
Ash-Shawkaanee (d.1250H) - ر.ه.
'Abdur-Rahmaan Ibn Hasan aalush-Shaykh (d.1275H) - ر.ه.
al-Luknawee (d.1304H) - ر.ه.
Muhammad Siddeeq Khaan (d.1307H) - .
Shamsul-Haqq al-'Adheemaabaadee (d.1349H) - ر.ه.
Al-Mubaarakfooree (d.1353H) - ر.ه.
'Abdur-Rahmaan as-Sa'dee (d.1376H) - ر.ه.
Ahmad Shaakir (d.1377H) - ر.ه.
Al-Mu'allimee al-Yamaanee (d.1386H) - ر.ه.
Muhammad Ibn Ibraaheem aalush-Shaykh (d.1389H) - ر.ه.
Muhammad al-Ameen ash-Shanqeetee (d.1393H) - ر.ه.
Badee'ud-Deen as-Sindee (d.1416H) - ر.ه.
Muhammad Naasirud-Deen al-Albaanee (d.1420H) - ر.ه.
'Abdul-'Azeez Ibn Baaz (d.1420H) - ر.ه.
Hammaad al-Ansaaree (d.1418H) - ر.ه.
Hamood at-Tuwayjiree (d.1413H) - ر.ه.
Muhammad al-Jamee (d.1416H) - ر.ه.
Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - ر.ه.
Saalih Ibn Fawzaan al-Fawzaan - hafidhahullaah.

'Abdul-Muhsin al-'Abbaad - *hafidhahullaah*.

Rabee' Ibn Haadee al-Madkhalee - *hafidhahullaah*.

Muqbil al-Waadi'ee (d.1421H) - *rahimullah*.

And there is a large group of students of knowledge amongst our Scholars, brothers, companions and intellectuals - may Allaah make their end and ours good - upon the path of *Ahlul-Hadeeth*. So this is their distinguishing mark and cover - may Allaah forgive them all and grant us and them steadfastness upon the truth. And may Allaah make our end good upon His benevolence and nobility.





MENTIONING EVIDENCE FOR THE STRUGGLES OF THE AHLUL-HADEETH IN SERVICE TO THE PROPHETIC SUNNAH

Indeed, Allaah has ennobled the *Ahlul-Hadeeth* and honoured them with love, respect and importance for the purified Prophetic *Sunnah*. They consider it to be one source along with the *Qur'aan*. They use it to teach the Islaamic 'aqaa'id (beliefs) *Sharee'ah* with regards to acts of obedience, dealings and all other facets of life. So they set out in the work of aiding to memorize, guard and compile it. They set out upon long, difficult journeys in search of it, and in the way of distinguishing it's authentic from its weak. They would compile the names of its narrators and explain their conditions, explaining their uprightness, integrity and precision and their proficieny, weakness of lying and deception, and other than that from their varying conditions within the types of *jarh* (disparagement) and *ta'deel* (praise), from that which is connected to the *asaaneed* and texts, without flattering anyone. And they do not fear the blame of the blamers with regards to Allaah. Indeed, this is a special quality that is specific to the *Ummah* of Muhammad (ﷺ). This is what distinguishes it over the rest of the nations. Allaah brought it about at the hands of the Imaams of the *Ahlul-Hadeeth*, those who manifest amazing scholarly qualifications which have no comparison, the light of which the proponents of any other branch of knowledge cannot even come close to.¹

Their deeds and struggles are evidence, and whatever they have left is a great heritage in the various categories and types of *hadeeth* sciences to an extent that preplexes the mind.

From this production came the following great types of writings:

¹ Refer to *Makaanah Ahlul-Hadeeth* (p. 14) of Shaykh Rabee' al-Madkhalee.

FIRST – THE BOOKS OF AS-SIHAAH:

[1]: *alJaami'ulMusnadis-SaheehilMukhtasar min Umoor Rasoolillaah (ﷺ) wa Sunanihi wa Ayyaamihi* by Imaam Muhammad Ibn Ismaa'eel al-Bukhaaree (d.256H).

[2]: *alMusnadus-SaheehilMukhtasar minas-Sunan bi Naqlil'Adl 'anil'Adl 'an Rasoolillaah (ﷺ)* by Imaam Muslim Ibnul-Hajjaaj al-Qushayree (d.261H).

SECOND – BOOKS OF AS-SUNAN:

[1]: *alJaami'ulMukhtasar minas-Sunan 'an Rasoolillaah (ﷺ) wa Ma'rifatus-Saheeh walMa'lool wa maa 'alayhil'Amal* by Imaam Muhammad Ibn 'Eesaa at-Tirmidhee (d.279H).

[2]: *as-Sunan* by Imaam Sulaymaan Ibnul-Ash'ath Abee Daawood as-Sijistaanee (d.275H).

[3]: *as-Sunanul-Kubraa* by Imaam Ahmad Ibn Shu'ayb an-Nisaa'ee (d.303H).

THIRD – BOOKS OF AL-MASAANEED:

[1]: *alMusnad* by Imaam Ahmad Ibn Hanbal ash-Shaybaanee (d.241H).

[2]: *alMusnad* by Imaam Ahmad Ibn 'Amr al-Bazaar (d.292H).

[3]: *alMusnad* by Imaam Sulaymaan Ibn Daawood at-Tiyaalisee (d.204H).

FOURTH – BOOKS OF AL-JAWAAMI':

[1]: *Jaami' Bayaanil'Ilm wa Fadlihi* by Imaam Yoosuf Abee 'Umar Ibn 'Abdul-Barr (d.463H).

[2]: *alJaami' li-Akhlaaqir-Raawee wa Aadaabus-Saami'* by Imaam Ahmad Ibn 'Alee al-Khateeb (d.463H).

[3]: *alJaami' li-Shu'abil-Eemaan* by Imaam Ahmad Ibnul-Husayn al-Bayhaqee (d.458H).

FIFTH – BOOKS OF AL-MA'AJIM:

[1]: *alMu'jamul-Kabeer* and *alMu'jamul-Awsat* and *alMu'jamus-Sagheer*, all of them by Imaam Sulaymaan Ibn Ahmad at-Tabaraanee (d.360H).

[2]: *alMu'jam* by Imaam Ahmad Ibn 'Alee Abee Ya'laa al-Mawsilee (d.307H).

[3]: *alMu'jam* by Imaam Ahmad Ibn Muhammad al-A'raabee (d.341H).

SIXTH – BOOKS OF AL-MUSTAKHRAJAAT:

[1]: *alMusnadul-Mustakhraj 'alaa Saheehil-Imaam Muslim* by Imaam Abee Nu'aym Ahmad Ibn 'Abdullaah al-Asbahaanee (d.430H).

[2]: *alMustakhraj* by Imaam Abee 'Awaanah Ya'qoob Ibn Ishaq al-Isfaraayenee (d.316H).

SEVENTH – BOOKS OF AT-TAFSEER:

[1]: *Tafseerul-Qur'aan* by Imaam 'Abdur-Rahmaan Ibn Abee Haatim ar-Raazee (d.327H).

[2]: *Tafseerul-Qur'aan* by Imaam Sa'eed Ibn Mansoor al-Khuraasaanee (d.227H).

[3]: *Jaami'ul-Bayaan 'an Ta'weel Aayil-Qur'aan* by Imaam Muhammad Ibn Jareer at-Tabaree (d.310H).

EIGHTH – BOOKS OF AL-AJZAA' AND AL-AHAADEETH:

[1]: *Juz' min Hadeeth* by Imaam Yahyaa Ibn Ma'een al-Murree (d.233H).

[2]: *Juz'* by Imaam Abil-Jahm al'Alaa' Ibn Moosaa al-Baahilee (d.228H).

[3]: *Juz‘* by Imaam Muhammad Ibn ‘Aasim ath-Thaqafee al-Asbahaanee (d.262H).

[4]: *Juz‘ min Hadeeth* by Imaam Ibraaheem Ibnul-Husayn Ibn Deezeel (d.281H).

NINTH – BOOKS OF MA’RIFATUS-SAHAABAH:

[1]: *Ma’rifatus-Sahaabah* by Imaam Abee Nu’aym Ahmad Ibn ‘Abdullaah al-Asbahaanee (d.340H).

[2]: *Mu’jamus-Sahaabah* by Imaam Abul-Husayn ‘Abdul-Baaqee Ibn Qaani’ al-Amawee (d.351H).

TENTH – BOOKS OF ASH-SHAMAA‘IL:

[1]: *ash-Shamaa‘ilul-Muhammadiyyah wal-Khasaa‘ilil-Mustafiyah* by Imaam Muhammad Ibn ‘Eesaa at-Tirmidhee (d.279H).

[2]: *al-Anwaar fee Shamaa‘ilin-Nabiyyil-Mukhtaar* by Imaam Abee Muhammad al-Husayn Ibn Mas’ood al-Baghawee (d.516H).

[3]: *ash-Shamaa‘il* by Imaam Ismaa’eel Ibn Katheer ad-Dimashqee (d.774H).

ELEVENTH – BOOKS OF DALAA‘ILUN-NUBUWWAH:

[1]: *Dalaa‘ilun-Nubuwwah* by Imaam Abul-Qaasim Ismaa’eel Ibn Muhammad al-Asbahaanee, Qiwaamus-Sunnah (d.535H).

[2]: *Dalaa‘ilun-Nubuwwah* by Imaam Abee Nu’aym Ahmad Ibn ‘Abdullaah al-Asbahaanee (d.430H).

[3]: *Dalaa‘ilun-Nubuwwah* by Imaam Ahmad Ibnul-Husayn al-Bayhaqee (d.458H).

TWELFTH – BOOKS OF AL-'ILAL:

[1]: *al'Ilalul-Kabeer* by Imaam Muhammad Ibn 'Eesaa at-Tirmidhee (d.279H).

[2]: *al'Ilal* by Imaam 'Alee Ibn 'Umar ad-Daaraqunee (d.385H).

[3]: *'Ilalul-Hadeeth* by Imaam 'Abdur-Rahmaan Ibn Abee Haatim ar-Raazee (d.327H).

THIRTEENTH – BOOKS OF AMTHAALUL-HADEETH:

[1]: *alAmthaal filHadeethin-Nabawee* by Imaam 'Abdullaah Ibn Muhammad Ibn Ja'far Abush-Shaykh al-Asbahaanee (d.369H).

[2]: *Amthaalul-Hadeeth* by Imaam Abee Muhammad al-Hasan Ibn 'Abdur-Rahmaan ar-Raamhurmuzzee (d.360H).

FOURTEENTH – BOOKS OF AR-RIJAAAL:

[1]: *Tahdheebul-Kamaal fee Asmaa'ir-Rijaaal* by Imaam Abul-Hajjaaj Yoosuf al-Muzzee (d.742H).

[2]: *Meezaanul-I'tidaal fee Naqdir-Rijaaal* by Imaam Muhammad Ibn Ahmad adh-Dhahabee (d.748H).

[3]: *ath-Thiqaat* by Imaam Muhammad Ibn Hibbaan at-Tameemee (d.354H).

FIFTEENTH – BOOKS OF AD-DU'AA':

[1]: *ad-Du'aa'* by Imaam Sulaymaan Ibn Ahmad at-Tabaraanee (d.360H).

[2]: *at-Targheeb fid-Du'aa'* by Imaam 'Abdul-Ghanee Ibn 'Abdul-Waahid al-Maqdisee (d.600H).

[3]: *ad-Du'aa'* by Imaam Muhammad Ibnul-Fudayl ad-Dabee (d.190H).

SIXTEENTH – BOOKS OF AS-SIYAR AND AT-TAAREEKH:

[1]: *Siyar A'laamun-Nubalaa'* by Imaam Muhammad Ibn Ahmad adh-Dhahabee (d.748H).

[2]: *al-Bidaayah wan-Nihaayah* by Imaam Ismaa'eel Ibn Katheer ad-Dimashqee (d.774H).

[3]: *'UyoonulAthar fee Funoonil-Maghaazee wash-Shamaa'il was-Siyar* by Imaam Muhammad Ibn Muhammad Ibn Sayyidun-Naas (d.734H).

[4]: *TaareekhulUmam walMulook* by Imaam Muhammad Ibn Jareer at-Tabaree (d.310H).

[5]: *as-Siyar* by Imaam Muhammad Ibn Ishaaq Ibn Yasaar (d.151H).

SEVENTEENTH – BOOKS OF AZ-ZUHD AND AR-RAQAA'IQ:

[1]: *az-Zuhd* by Imaam Wakee' Ibnul-Jarraah Ibn Maleeh (d.197H).

[2]: *az-Zuhd war-Raqaa'iq* by Imaam 'Abdullaah Ibnul-Mubaarak al-Marwazee (d.181H).

[3]: *az-Zuhd* by Imaam Hanaad Ibn Saree al-Koofee (d.243H).

EIGHTEENTH – BOOKS OF AL-I'TIQAAD:

[1]: *Usool I'tiqaad Ahlis-Sunnah walJamaa'ah* by Imaam Hibatullaah Ibnul-Husayn Ibn Mansoor al-Laalikaa'ee (d.418H).

[2]: *'Aqeedatus-Salaf Ashaabul-Hadeeth* by Imaam Abee 'Uthmaan Ismaa'eel Ibn 'Abdur-Rahmaan as-Saaboonee (d.449H).

[3]: *ash-Sharee'ah* by Imaam Abee Bakr Muhammad Ibnul-Husayn al-Aajurree (d.360H).

[4]: *al'Aqeedatul-Waasitiyyah* and *al'Aqeedatul-Hamawiyyah* and *al'Aqeedatul-Tadmuriyyah*, all of them by Imaam Ahmad Ibn 'Abdul-Haleem Ibn Taymiyyah (d.728H).

[5]: *al'Aqeedatut-Tahaawiyyah* by Imaam Ahmad Ibn Muhammad at-Tahaawee (d.321H).

NINETEENTH – BOOKS OF AT-TAWHEED:

[1]: *at-Tawheed wa Ithbaat Sifaatir-Rabb 'Azza wa Jall* by Imaam Aboo Bakr Muhammad Ibn Ishaq Ibn Khuzaymah (d.311H).

[2]: *at-Tawheed wa Ma'rifah Asmaa'illaah 'Azza wa Jall wa Sifaatuhu 'alal-Ittifaq wat-Tafarrud* by Imaam Abee 'Abdullaah Muhammad Ibn Ishaq Ibn Mandah (d.395H).

[3]: *at-Tawheed* by Imaam Muhammad Ibn 'Abdul-Wahhaab at-Tameemee (d.1206H).

TWENTIETH – BOOKS OF AT-TARGHEEB WAT-TARHEEB:

[1]: *at-Targheeb wat-Tarheeb* by Imaam Ismaa'eel Ibn Muhammad Ibnul-Fadl al-Asbahaanee (d.535H).

[2]: *at-Targheeb wat-Tarheeb min Hadeethish-Shareef* by Imaam 'Abdul-Adheem Ibn 'Abdul-Qawee al-Mundhiree (d.656H).

[3]: *at-Targheeb* by Imaam 'Umar Ibn Ahmad Ibn Shaaheen (d.385H).

TWENTY FIRST – BOOKS OF MUSTALAHUL-HADEETH:

[1]: *al-Muqni' fee 'Uloomil-Hadeeth* by Imaam 'Umar Ibn 'Alee Ibnul-Mulaqqin (d.804H).

[2]: *al-Baa'ithul-Hatheeth Sharh Ikhtisaar 'Uloomil-Hadeeth* by Imaam Ismaa'eel Ibn Katheer ad-Dimashqee (d.774H).

[3]: *Ma'rifah 'Uloomil-Hadeeth* by Imaam Abee 'Abdullaah Muhammad Ibn 'Abdullaah al-Haakim (d.405H).

TWENTY SECOND – BOOKS OF AL-FITAN:

[1]: *al-Fitan* by Imaam Nu'aym Ibn Hamaad al-Marwazee (d.288H).

[2]: *as-Sunanul-Waaridah fil-Fitan* by Imaam 'Uthmaan Ibn Sa'eed ad-Daanee (d.444H).

TWENTY THIRD – BOOKS OF AL-MUSANNAFAAT:

[1]: *alMusannaf* by Imaam Aboo Bakr 'Abdullaah Ibn Muhammad Ibn Abee Shaybah (d.235H).

[2]: *alMusannaf* by Imaam 'Abdur-Razzaaq Ibn Hamaam as-San'aanee (d.211H).

TWENTY FOURTH – BOOKS OF AHKAAMUL-QUR'AAN:

[1]: *Ahkaamul-Qur'aan* by Imaam Muhammad Ibn Idrees ash-Shaafi'ee (d.204H).

[2]: *Ahkaamul-Qur'aan* by Imaam Ahmad Ibn 'Alee al-Jassaas (d.370H).

TWENTY FIFTH – BOOKS OF GHAREEBUL-HADEETH:

[1]: *Ghareebul-Hadeeth* by Imaam Abee 'Ubayd Qaasim Ibn Salaam al-Harawee (d.224H).

[2]: *Ghareebul-Hadeeth* by Imaam Abee Muhammad 'Abdullaah Ibn Muslim Ibn Qutaybah (d.276H).

TWENTY SIXTH – BOOKS OF AL-FIQH WAL-HADEETH:

[1]: *at-Tamheed* by Imaam Abee 'Umar Yoosuf Ibn 'Abdullaah Ibn 'Abdul-Barr (d.463H).

[2]: *al-Istidhkaar* by him as well.

[3]: *alUmm* by Imaam Muhammad Ibn Idrees ash-Shaafi'ee (d.204H).

TWENTY SEVENTH – BOOKS OF AL-AADAAB WAL-AKHLAAQ WAL-ADHKAAR:

[1]: *alAadaab* by Imaam Ahmad Ibnul-Husayn al-Bayhaqee (d.458H).

[2]: *alAdabulMufrad* by Imaam Muhammad Ibn Ismaa'eel al-Bukhaaree (d.256H).

[3]: *MakaarimulAkhlaaq* by Imaam Aboo Bakr Muhammad Ibn Ja'far al-Kharaa'itee (d.327H).

[4]: *MakaarimulAkhlaaq* by Imaam Aboo Bakr 'Abdullaah Ibn Muhammad Ibn 'Ubaydullaah Ibn Abid-Dunyaa (d.281H).

TWENTY EIGHTH – BOOKS OF AL-AMAALIE:

[1]: *alAmaalee* by Imaam al-Husayn Ibn Ismaa'eel Ibn Muhammad al-Muhaamilee (d.330H).

[2]: *alAmaalee* by Imaam Yahyaa Ibnul-Husayn ash-Shajaree (d.479H).

[3]: *alAmaalee* by Imaam 'Abdur-Razzaaq Ibn Hamaam as-San'aanee (d.220H).

TWENTY NINETH – BOOKS OF FADAA'ILUL-QUR'AAN:

[1]: *Fadaa'ilulQur'aan* by Imaam Ja'far Ibn Muhammad al-Firyabee (d.301H).

[2]: *Fadaa'ilulQur'aan* by Imaam Muhammad Ibn Ayyoob Ibnud-Darees (d.294H).

[3]: *Fadaa'ilulQur'aan* by Imaam Aboo 'Ubayd Qaasim Ibn Salaam al-Harawee (d.224H).

THIRTIETH - BOOKS OF AL-FAWAA'ID:

[1]: *al-Fawaa'id* by Imaam 'Abdullaah Ibn Muhammad (Abush-Shaykh) (d.369H).

[2]: *al-Fawaa'id* by Imaam Aboo Sa'eed an-Niqaash al-Hanbalee (d.414H).

[3]: *al-Fawaa'id* by Imaam Tamaam Ibn Muhammad ar-Raazee (d.414H).

So these are just some of the fields of study that the Scholars of *hadeeth* and *athar* would delve into, in writing as well as research. This is proof of their lofty objectives and their efflorescent, prolific and exceptional intellects. And if the *Ummah* has a right to raise its heads and be proud of its predecessors, then it would be because of the likes of these geniuses, their vast beneficial knowledge, and their radiant intellects at a time when others were going to great lengths to restrain the minds and prod the *Ummah* into self-destructive inactivity, the like of which would lead to annihilation, ruin and extinction.¹



¹ Refer to *Makaanah Ahlul-Hadeeth* of Shaykh Rabee' al-Madkhalee (p. 16).



CONCLUSION

- [1]: Stated 'Abdah Ibn Ziyaad al-Asbahaanee - ؤ,
 *"The Religion of the Prophet Muhammad is narrations;
 And what a blessed means to an end the aathaar are for a youth;
 So do not forsake the hadeeth and its people;
 So the opinion is night and the hadeeth is day;
 And perhaps a youth may err upon the paths of guidance;
 But the sun is rising in splendour and has many lights."*¹
- [2]: Said Aboo 'Abdullaah Muhammad Ibn 'Alee as-Suwaree - ؤ,
 *"Say to the one who rejects the hadeeth and sets out,
 Discrediting its people and those who claim it,
 Is it with knowledge that you are saying this, my son?
 Or with ignorance, since ignorance is a characteristic of the foolish;
 Does one discredit those who have guarded the Religion,
 From falsehood and misrepresentation?
 And to their statements and that which they narrated
 Returns every Scholar and jurist."*²
- [3]: Stated Aboo Mazaahim al-Khaaqanee - ؤ,
 *"Indeed, the people of rhetoric and the people of opinion lack,
 Knowledge of the hadeeth by which a man attains salvation.
 If they had known the aathaar, they would not have deviated,
 From it to other than it, yet they are ignorant."*³
- [4]: Said Aboo Zayd al-Faqeeh - ؤ,
 *"Every speech besides the Qur'aan is heresy,
 Except for the hadeeth and except for fiqh of the Religion.
 And the knowledge that is followed is what contains 'haddathanaa'
 And everything else is whispers from Shaytaan."*⁴

¹ Refer to Sharaf Ashaabul-Hadeeth (p. 141).

² Refer to Sharaf Ashaabul-Hadeeth (p. 142).

³ Refer to Sharaf Ashaabul-Hadeeth (p. 143).

⁴ Refer to Sharaf Ashaabul-Hadeeth (p. 144).

[5]: Stated Muhammad Ibn 'Abdul-Malik al-Karjee - ربه،
*"And knowledge is what contains 'qaala haddathanaa'
 And everything else is error and darkness;
 The supports of the Religion are the clear aayaat;
 And the clarifications from the narrations are signposts.
 The statement of Allaah and the statement of al-Mustafaa are
 A subjugation and compulsion for every innovator."*¹

[6]: Said Aboo Zur'ah ar-Raazee (d.264H) - ربه،
*"The Religion of the Prophet Muhammad is narrations;
 And what a blessed means to an end the aathaar are for a youth;
 So do not forsake the hadeeth and its people;
 So the opinion is night and the hadeeth is day;
 And perhaps a youth may err upon the paths of guidance;
 But the sun is rising in splendour and has many lights."*²



¹ Refer to *Tabaqaat Fuqahaa'ush-Shaafi'iyyah* of Ibnus-Salaah in the biography of al-Karjee.

² Refer to *al-Arba'een* (p. 107) of at-Taa'ee.

A

Aayah: (pl. *aayaat*) “sign,” a verse of the *Qur’aan*.

Aahaad: a narration which is narrated through one chain only.

Ahaadeeth: see *Hadeeth*.

’Alayhis-salaam: “may Allaah (ﷺ) protect and preserve him.” It is said after the name of a Prophet of Allaah or after the name of an Angel.

Ansaar: (lit. helpers) the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.

’Arsh: Throne of Allaah (ﷻ).

’Asr: the afternoon Prayer.

Awliyaa’: see *Walee*.

B

Bid’ah: Heresy (any innovatory practice).

Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi’raaj*.

D

Daa’ee: one engaged in *da’wah*, caller.

Da’aef: “weak,” unauthentic narration.

Da’wah: invitation, call to Allaah (ﷻ).

Deen: a completed way of life prescribed by Allaah (ﷻ).

Dhikr: (pl. *adhkaar*) remembrance of Allaah (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

E

Eemaan: faith, to affirm all that was revealed to the Prophet.

F

Faahish: one who talks evil.

Fard Kifaayah: collective obligation – if fulfilled by a part of the community then the rest are not obligated.

Fatwaa: (pl. *fataawaa*) religious verdicts.

Faqeeh: A scholar who can give religious verdicts.

Fiqh: Islaamic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife amongst the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janaabah*.

H

Haakimiyyah: A term invented by Sayyid Qutb to represent the sovereignty of Allaah with respect to the issues of legislation. In his view, this is the essence of the phrase, 'There is no deity worthy of worship besides Allaah.'

Hadeeth: (pl. *ahaadeeth*) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).

Halaal: lawful.

Haneef: pure Islaamic Monotheism (worshipping Allaah alone and nothing else).

Haraam: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadeeth*, which does not reach the level of *Saheeh*.

Harj: killing.

Al-Harooriyyah: a special unorthodox religious sect that branched off from the *Khawaarij*.

Hijrah: migration from the land of *shirk* to the land of Islaam.

Hukm: a judgement of legal decision (especially of Allaah).

I

'Ibaadah: worship, worship of Allaah.

Ihsaan: worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihad: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imaam: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

Istikhaarah: a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance.

Istiwa'a: ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

J

Janaabah: State of a person after having sexual intercourse or sexual discharge.

Janaazah: (pl. *janaa'iz*): Funeral.

Jihad: striving, struggling and fighting to make the Word of Allaah supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allaah from smokeless fire.

Junub: a person who is in the state of *janaabah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabaa'ir: the major sins.

Khaarijee: (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. *khulafaa'*): the head of the Islaamic government to whom the oath of allegiance is given.

Khilaafah: an Islaamic state.

Khutbah: (person *khateeb*), religious talk (sermon).

Kufr: (person *kaafir*) act of disbelieve in the Religion of Islaam.

M

Maaturediyyah: it is a sect of theological rhetoric that ascribes itself to their Imaam, Aboo Mansoor al-Maatureedee al-Hanafee, who died in the (d.333H). In the face of the *Maaturediyyah*, we find another sect which can be considered a sister-sect, and that is the *Ash'ariyyah*, which ascribes itself to Abul-Hasan al-Ash'aree, which is a baseless and false ascription, since he is free of them and their falsehood. And this is the practice of *Ahlul-Bid'ah* in that they ascribe their innovations to the scholars of Islaam in order to support their falsehood. Both of these sects fall into *ta'weel* (figurative explanation), *ta'teel* (denial) and attributing *tafweed* (relegation) to the *Salaf*, and in reality can be considered to be a single sect. What applies to one applies to the other.

Madhhab: position or opinion of a scholar; school of Islaamic Jurisprudence.

Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet (ﷺ).

Masjid: mosque.

Mawbiquaat: great destructive sins.

Mudallis: one who practices *tadlees*.

Muhaajir: (pl. *muhaajiroon*, *muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.

Muhaddith: scholar of the science of *hadeeth*.

Muftee: one who gives *fataawaa*.

Mujaahid: (pl. *mujahidoon*): a Muslim warrior in *Jihaad*.

Mujtahid: one who is qualified to pass judgment using *ijtihad*.

Munkar: "rejected;" a narration which is inauthentic itself and contradicts authentic narrations.

Muqallid: one who practices *taqleed*.

Mushrik: (pl. *mushrihoon*) polythesists, pagans and disbelievers in the oneness of Allaah (ﷻ) and His Messenger (ﷺ).

Mustahabb: recommended; an action if left not punishable and if done it is rewardable.

Muttaqoon: those who are pious.

Mutawaatir: a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allaah alone.

Mawdoo': fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a Companion (not going back to the Prophet (ﷺ)).

Mawsool: "connected;" a continuous *isnaad* (can be narrated back to the Prophet (ﷺ)).

N

Naafilah: (pl. *nawaafil*) Optional practice of worship.

Niyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allaah has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyaas: analogical deduction of Islaamic laws. New laws are deduced from old laws based of similarity between their causes.

Qunoot: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes of Arabia in the pre-Islaamic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

Qutbee: A person who ascribes to the thought and ideology of *Qutbiyyah*. Different extremes exist as to the degree and extent that a *Qutbee* ascribes to the thought and ideology of *Qutbiyyah*.

Qutbiyyah: The thought and ideology of Sayyid Qutb as found in his most popular works, such as *al-Ma'aalim fit-Tareeq* (Milestones), *Fee Dhilaalil-Qur'aan* (his *tafseer*), *al'Adaalatul-Ijtimaaiyyah* and others.

R

Raafidee: the correct title for the extreme *Shee'ah*. They are those who bear malice and grudge against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.

Ramadaan: the ninth month of the Islaamic calendar, in which Muslims observe fasting.

S

Sahaabah: (pl. *ashaab*) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic *ahaadeeth*.

Salaf/Salafus-Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the *Salaf* and follows their way.

Seerah: the life story of the Prophet (ﷺ).

Sharee'ah: the divine code of law of Islaam.

Shawwaal: the month after *Ramadaan*.

Shaytaan: Satan

Shee'ah: (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: Associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.

Soorah: a chapter of the *Qur'aan*

Sunnah: "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

Surooriyyah: The *Suroorees* are a group or a party who ascribe themselves to Muhammad Suroor Zaynul-'Aabideen.

T

Taabi'ee: (pl. *taabi'een*) the generation after the Companions of the Prophet (ﷺ).

Tafseer: explanation of the *Qur'aan*.

Taaghoot: anything worshiped other than the real God (Allaah) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of '*Ishaa'* and '*Fajr*.

Takfeer: The act of declaring a Muslim an apostate, unbeliever, infidel.

Takfeeree: One who declares Muslims apostates from Islaam unjustly due to sins that they commit.

Takhreej: to reference a *hadeeth* to its sources and analyze its *asaaneed*.

Taqleed: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwaa: acting in obedience to Allaah, hoping for His mercy upon lighting from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *Hadeeth*.

Tawwaaf: the circumambulation of the *Ka'bah*.

Tawheed: Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamaa': (singular: '*aalim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one preforms the *Tawwaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Hajj*.

Usool: the fundamentals.

W

Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact with Allaah. This deviant belief is held by many *Soofees*.

Wakeel: disposer of affairs.

Witr: "odd"; the last Prayer at the night, which consists of odd number of *raka'at* (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving closeness to Allaah by attaining His favours.

Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqeen: perfect absolute faith.

Yathrib: one of the names of al-Madeenah.

Z

Zakaat: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakaatul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of '*Eedul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanaadiqah: an athiest.

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*.

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*.

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allaah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*.

¹ This explanation of our call has been summarized from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142) of Shaykh Muqbil Ibn Haadee with minor additions from other sources.

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'¹ 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'²

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'³

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islaamic

¹ From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

² From the words of al-Imaam Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15)

³ From *Fiqhul-Waaqi'* (p. 49) of Shaykh al-Albaanee

education from the start - without any influence from the disbelieving western education.¹

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (ﷺ).

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

[19]: We do not accept a *fatwaa* except from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ).

These are glimpses into our *'aqeedah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

¹ *Fiqhul-Waaqi'* (p. 51) of Imaam al-Albaanee

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CLARIFICATION THAT THE

AHLUL-HADEETH

ARE THE SAVED SECT AND VICTORIOUS GROUP

Stated Abul-Mudhaffar as-Sam'aanee (d.498H) in *al-Intisaar li-Ahlil-Hadeeth* (p. 45), "And from that which proves that the *Ahlul-Hadeeth* are upon the truth is that if you were to read all of their written books, from the first of them to the last of them, their old and new, along with the fact that they lived in different countries and times and there were long distances in between them and each one of them lived in a region from amongst the regions, you will find them upon a single way and a single matter with regards to the explanation of the creed. They led the way upon this path and did not deviate from it nor swerve. Their statement concerning that was one and their action was one. You would not see any difference or division amongst them in anything, even if it was small. Rather, if you were to gather up what had been stated upon their tongues, and whatever had been quoted from their *Salaf*, you would find that it was as if it all came from one heart and was stated upon one tongue. So is there a clearer evidence of the truth than this?"



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