



**Ahlul Hadeeth and the Opinion of Hanafi Scholars
regarding them**

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Khtubaat ar-Rashidiyyah v.1, p.77

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

We would like to inform the readers that the work presented in this translation should not be used except to learn what the Hanafi Scholars said about Ahlul Hadeeth. As for some of the names mentioned then they are the known personalities in the Madhhab of Hanafiyyah, as the Shaykh quoted from them, and quoting them is not a Tazkiyyah for them.

The Aqeedah of Ahlul Hadeeth

Ahlul Hadeeth are the slaves of Allaah, the One, the King of Kings, Master of the earths and the heavens. Their basic Aqeedah is that all worship is for (seeking) His pleasure. Allaah the Most High described the Aqeedah of their leader, Muhammad sallallaahu alaihi wasallam in the Qur'an as, “ *Say (O Muhammad): "Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Alameen (mankind, Jinns and all that exists)."* (Al-An'am 6:162)

Meaning, O Prophet sallallaahu alaihi wasallam, you declare your Aqeedah as: all types of my worship and obedience, be it physical or of wealth, meaning, Salaah or sacrifice, similarly my living, meaning, all of my life, and my dying is only for Allaah and for achieving His pleasure. No one has a share in my life and in my actions. I have been commanded with this Aqeedah from my Lord. And I am the first one to accept it. So this is the Aqeedah of the Jama'ah Muhammadiyyah, the Ahlul Hadeeth. So they consider subordination to Muhammad sallallaahu alaihi wasallam alone as necessary and they consider Sharee'ah to be only his sayings and actions. They associate themselves only to him and call themselves Muhammadee or they relate themselves to Qur'an and its explanation, the Hadeeth that he brought and call themselves Ahlul Hadeeth, Ahlus Sunnah, Muhaddith or Ahlul Athar. Rather they feel proud in doing so, and why should they not?¹ As, from the companions radiallaahu anahum till now they only follow

¹ [Translators Footnote] States Shaykh Fawzee al-Ahtaree in “Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group”, p.40 (TROID Publications) “O my brother, you

him sallallaahu alaihi wasallam and feel proud to relate themselves to him and dislike to associate themselves to anyone other than him.

Accordingly once Mu'awiyah radiallahu anhu said to the cousin of the Messenger sallallaahu alaihi wasallam, the scholar with actions, the explainer of Qur'an, Abdullaah bin Abbas radiallaahu anhuma, "Are you upon the way of Ali bin Abee Talib?" He answered, "I am neither on the way of Ali radiallahu anhu nor on the way of Uthmaan radiallaahu anhu". At this Mu'awiyah radiallaahu anhu asked him, "So whose way are you upon?" So he (Abdullaah bin Abbaas) replied, "I am on the way of Muhammad sallallaahu alaihi wasallam".²

Meaning, Ahlul Hadeeth do not consider it right to affiliate to anyone from the existing personalities from the Ummah whom the people affiliate themselves to and this Jama'ah only relates to the great Imaam, the great leader, Muhammad sallallaahu alaihi wasallam.³ Whenever the issue of Madhaahib was mentioned in front of Imaam Abu Bakr ibn Shaheen al-Mutawaffa (d. 375h), he used to say, "I am upon the Madhhab Muhammadiyyah"⁴

Imaam Muhammad bin Dawood at-Taymee al-Mundhalaawi al-Mutawaffa (d. 901h) used to say, "We do not have any Shaykh except the Messenger of Allaah sallallaahu alaihi wasallam"⁵

The Jama'ah whose chief is the Messenger of Allaah sallallaahu alaihi wasallam himself, how high will the rank and excellence of that Jama'ah be, how much better will that Jama'ah be from other Jama'at?! Anyone with sound understanding can estimate that.

Readers! The saying is famous "*The virtue is that for which even the enemy bears witness*". The opponents of the Ahlul Hadeeth who themselves have many names, have been accusing them with many types of allegations. But they should know the opinions of their elders regarding this Jama'ah! Here I will just mention the testimonies of the scholars of Hanafiyyah.

know that the companions and the Ta'bi'een were the best generations of this Ummah. They were named with the name 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 tabi ta'bi'een took their knowledge of Hadeeth from them. And they would honor themselves, boast about and take delight in this name.(Refer to Taareekh Ahlul Hadeeth of adh-Dehlawi P.31)"

²Al-Mutalib al-Aaliyah ba-zawaid al-Masaneed ath-Thamaaniyyah li ibn Hajr v.3 p.74

³ [Translators Footnote] Said ibn Katheer (d. 774h) in Tafseer Qur'aanil Adheem (3/56) concerning the statement of Allaah "*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 As'haabul Hadeeth, because their Imaam is the Prophet sallallaahu alaihi wasallam." (taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.83)

⁴Tazkirah al-Huffaaz v.3 p.988

⁵Shazraat adh-Dhahab v.8 p.10

The opinions of Hanafi Scholars regarding Ahlul Hadeeth

The student of Imaam Abu Hanifah and the great pillar of Hanafi Madhhab, Qadhi Abu Yusuf Ya'qub bin Ibrahim al-Koofi says addressing the Ahlul Hadeeth, "There are none better than you on the face of the earth as you are always busy listening to the Ahadeeth of the Messenger of Allaah sallallaahu alaihi wasallam."⁶

(Meaning,) Qadhi Abu Yusuf is making a qualified clarification that the best knowledge is that of Ahadeeth, because it is the explanation and exegesis of the speech of Allaah. Now how can any Jama'ah be better than this Jama'ah whose goal and practice is this?⁷

The Mujtahid of the Hanafi Madhhab Allaamah Kamaaluddin bin al-Hamam mentions Ahlul Hadeeth in his renowned book Fathhul Qadeer Sharh al-Hidaayah v.1 p.159 with these words, "May Allaah forgive Ahlul Hadeeth."

The famous Faqeeh Syed Ahmad Tahtawi al-Mutawafa (d. 1231) says in the marginal notes of ad-Dur al-Mukhtar v.4 p.153, "Everyone from the sects claims that they are on the straight path. But this is not established with only a claim or verification with small delusions or a pretension. Rather, it is established by referring to the experts of this field (Ahaadeeth) and the scholars of Ahlul Hadeeth who have compiled authentic Ahadeeth, which contain the commands, sayings and actions of the Messenger of Allaah sallallaahu alaihi wasallam, and which contain narrations of the incidents and places of his life; and the conditions of the companions, the Muhajireen and the Ansaar and those who followed them upon righteousness. From the likes of Imaam Bukhari and Muslim and other than them, from those who are trustworthy and known; from those upon whom the people in the east and west have agreed in what has been narrated in their books from orders of the Messenger sallallaahu alaihi wasallam and his companions. After analyzing these books it should be seen which Jama'ah is on the path of the truth and are implementing the prophet's way in the foundations and the branches. After this a judgment can be given that which Jama'ah is upon the straight path. This is what distinguish the truth from falsehood and this is scale that distinguishes who is on the straight path and who is on the paths that are to its right and left."

Readers, It is obvious from the narration of Tahtawi that Ahlul Hadeeth and the ones on the straight path and the saved sect from the seventy three sects are those who are upon the way of the Ahlul Hadeeth. This school is the touchstone for truth and falsehood.

⁶Lil Khateeb p.49

⁷ [Translators Footnote] Said as-Sha'fi'ee (d 204h), "When I see a man from As'haabul Hadeeth then it is as if I am seeing the Prophet sallallaahu alaihi wasallam living." (taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.40)

The famous Mufti of Hanafiyyah Allaamah Muhammad bin Aabideen bin Shaami whose book Radul Mukhtar Sharh ad-Durrul Mukhtar is famous, writes in his book Aqooud Daali fil Asaneedil Awali al-Masoor p.11, “It is reported from Sufyaan bin Uyaynah regarding the Aayah, *“And whoso obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqun, the martyrs, and the righteous. And how excellent these companions are. Such is the Bounty from Allaah, and Allaah is Sufficient as All Knower.”* (An-Nisa4 :69-70) Ibn Uyaynah says explaining this Aayah: Ahlul Hadeeth are the ones intended by as-Saaliheen. Shaami says: May Allaah be pleased with Ahlul Hadeeth and (may He) benefit us from their blessings and (may He) judge us with them on the day of Judgment and may we our end be in their company.”

Readers, think how Shaami writes regarding the condition of Ahlul Hadeeth that they are the Jama'ah of as-Saaliheen and they are the recipients of favors from Allaah.

Allaamah Muhammad Tahir Patni al-Hindi writes in Majma' Bahaar al-Anwar fee Gara'ib at-Tanzeel wa litaifil Akhbar⁸ p.354, “So if you say, ‘what makes you confident that you are upon the correct path, since every sect claims that it is upon it?!’ Then I will say, ‘with reports from the Muhadditheen who collected the authentic Ahadeeth regarding his sallallaahu alaihi wasallam orders, conditions, sayings and the conditions of the his companions, like the six authentic Sunan whose trustworthiness is agreed upon in the east and the west, the explainers of these books, like Imaam Khatabi and Imaam Nawawi are also agreed upon this, and after analyzing them it can be decided who is on the Sunnah of the Messenger of Allaah sallallaahu alaihi wasallam as well as steadfast on his way.”

Allaamah Ahmad Mustafa Taash says regarding Ahlul Hadeeth in the book Miftaah as-Si'aadah wa Misbaah as-Siyaadah v.2 p.129-130, “Now we will mention concisely about the writers of the six authentic Sunnan and those who follow in their way, so that we are honored by mentioning them and we receive (some of) the blessings of the favor upon them. Because they are the chiefs of the religion and the teachers of Islaam, protectors of the Sunnah and treasures of the Ahadeeth. There is so much blessing in their names that a supplication is accepted while mentioning their attributes.”⁹

⁸ [Translators Footnote] This is the closest transliteration of the book, as the text is very blurred.

⁹ [Translators Footnote] Said al-Khateeb al-Baghdaadee (d.468h) rahimahullaah, in Sharaf As'haabul Hadeeth p.10, “Indeed, the Lord of the worlds made them the guardians of the Religion. He removed from them the strap 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 the land and sea to acquire knowledge of the Sharee'ah of al-Mustafa, not resorting to opinion or desire. They accepted his Sharee'ah in statement and action and they

Once one scholar said to the famous Imaam of Hanafiyyah, Imaam Abu Ja'far at-Tahawi that today he seemed to be in the grounds of Ahlul Hadeeth, so he replied, "This is from the blessings of Allaah and from His favors."¹⁰

Meaning, Imaam Tahawi is attesting that to be upon the way of Ahlul Hadeeth is a result from Allaah's blessing and favor.

Allaamah Fakhruddin Zaradi Dehlawi al-Mutawaffa (d. 748h) says in the treatise *Usoolus Sama'*, "Ahlus Sunnah are of three parts. Fuqaha, Ahlul Hadeeth and Sufiyyah.¹¹ Ahlul Hadeeth are called Ahludh Dhaahir by the Fuqaha, because they are not content with all narrations rather they are constantly in search for Ahadeeth with authentic chains. Fuqaha have called themselves as Ahlur Raiy', as they act on Raiy' and if any Khabar Aahad contradicts their understanding or comprehension then they abandon it, even if that narration came from trustworthy narrators. (They) in this scenario consider it permissible to abandon a Khabar Aahad if it conflicts with their Raiy'. But Ahlul Hadeeth consider it impermissible to oppose a Khabar Aahad."¹²

Meaning, even if the Hadeeth is Aahad but if its chain is Sahih and sound then they (Ahlul Hadeeth) abandon Raiy', Qiyaas and understanding in its favor.

Readers, analyze the Allaamah's analysis and see how clear the methodology of Ahlul Hadeeth is regarding the Ahadeeth!

The Aalim of the thirteenth century Allaamah Abdul Jabbaar al-Kamaswi used to say that he was a Hanafi but not (a) prejudiced (one). (He said,) "Ahlul Hadeeth are the shadows of the companions of Messenger of Allaah sallallahu alaihi wasallam, the ones of clear Madhhab, and any common or knowledgeable person

safeguarded his Sunnah by memorization and quotation until they had affirmed its source by that. And they were upon truth with it and its people. How many heretics attempted to mix with the Sharee'ah that which was not from it, and Allaah defended it with As'haabul 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. *"Those are the party of Allaah. Indeed, it is the party of Allaah that is successful."* (al-Mujaadilah 58:22) . taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.26

¹⁰Lisaanul Meezaan v.1 p.289

¹¹ [Translators Footnote] Said ad-Dehlawi (d. 1176h) rahimahullaah in Taareekh Ahlul Hadeeth (p. 145), "It will not be hidden from one who knows the Book that usage of the term Ahlus Sunnah is not correct to be used for any of the current sects, except for the Ahlul Hadeeth, because the Hadeeth and the Sunnah have come from the Prophet sallallahu alaihi wasallam so therefore the term Ahlus Sunnah is used for the Ahlul Hadeeth. And the term Ahlul Hadeeth is used for Ahlus Sunnah as Shaykhul Islaam Abu Uthmaan as-Saabooni rahimahullaah affirmed as well as Shaykh Haatim ar Raazee rahimahullaah." taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.65

¹²Nazhatul Khawatir v.2 p.102

who follows them will be saved and they are Ahlus Sunnah wal Jama'ah.”¹³

The famous Hanafi scholar, Mulla Ali Qaari narrates upon Abul Fadhl 'Iraaqi in al-Mawdoo'aatul Qubra, p.44, “It is not permissible for the common preachers to quote Ahadeeth from any book, even if it is from the Sahihain¹⁴ unless he does not acquire it(or confirm it) from Ahlul Hadeeth.”

Meaning, the knowledge of Hadeeth upon which the religion depends, through which the Qur'an can be understood, then it is necessary for you to go to the scholars of Ahlul Hadeeth to determining its correctness and defects and (such that you can) act on it, and he says in on p.386, “There is no guarantee (of the soundness) of the Ahadeeth quoted in other explanations of Nihaayah or be it Hidaayah. Since neither are they themselves from Ahlul Hadeeth such that they can recognize a Hadeeth if it is Sahih and acceptable or not, nor do they refer back to the books of the Muhadditheen where those Ahadeeth are related(such that their condition can be verified).”

Meaning, to estimate the soundness of Ahadeeth the criteria is that it be related by Ahlul Hadeeth and (checked based on their) conditions.

The foremost from the scholars of Hanafiyyah, Allaamah Badruddin 'Ainy quotes from Imaam Ahmad in the explanation of the Hadeeth from Sahih Bukhari, “There will always be a Jama'ah from my Ummah that will be upon truth..” in Umdah al-Qari Sharh Shahih Bukhari v.14 p.164 that “that Jama'ah is Ahlul Hadeeth and if it is not them then I do not know who they are.” Meaning, that those attributes are not found in any Jama'ah except for this Jama'ah (i.e. Ahlul Hadeeth).

From the reknown scholars of Indian sub-continent Abul Hasnaat Abdul Haiy Lakhnawi writes in Imaamul Kalaam p.216, “Anyone who with justice and without prejudice enters the sea of Masaa'il will be certain that, be it foundations or branches of Masaa'il, then the Madhhab of Ahlul Hadeeth is stronger. And whenever I myself investigate the Masaa'il in which there is disagreement then mostly I find the Madhhab or saying of Ahlul Hadeeth closer to justice. May Allaah be pleased with them and may He reward them. Why should they not have this status as they are the true deputies of the Messenger of Allaah sallallaahu alaihi wasallam and true inheritors of his Sharee'ah!^{15,16} May Allaah raise us with

¹³Nazhatul Khawatir v.1 p.337

¹⁴Sahihain: the two Sahih's: Bukhari & Muslim

¹⁵ [Translators Footnote] Moosa ibn Mansoor said, “A group of As'haabul Hadeeth were seen by al-Fudayl ib Iyyaad – meaning that they had some agility – so he said, “This is how you must be O inheritors of the Prophets.” Hasan- related by al-Khateeb al-Baghdadee in Sharaf As'haabul Hadeeth p.93 by way of Muhammad ib 'Alee ibn Haytham al-Muqri' who said, Abou Bakr ibn Abee Halemuah informed us saying, I heard Moosa ibn Mansoor with it. I (i.e. Shaykh Fawzee al-Atharee) say: This sanad is hasan. And it is related by Abou Nu'aym in al-Hilyah 8/100, al-Khaladee in al-Fawaa'id p.41 through two of his paths. taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.102

them on the day of Judgment and make our end loving them and upon their way.”¹⁷

Allaamah Abdul Aziz Padhiyarwi Multaani relates from Shaykh ibn Arabi Haatimi in Kawtharun Nabi p.2, “The scholars are the inheritors of the prophets and they are Ahlul Hadeeth.” And he relates from Imaam Ahmad that the Jama'ah that is intended in the Hadeeth, “..in spite of opposition they will remain upon the truth till the day of Judgment..” is the Jama'ah of Ahlul Hadeeth. And he relates a dream from ibn Asaakir Abul Qasim Thaabit bin Ahmad al-Baghdaadi, that he said, “I saw Muhammad Zinjaani in my dream and he said, 'O Abul Qasim, Allaah builds a house in heaven for every gathering of Ahlul Hadeeth.’”

Allaamah Zakariyya Khandhaalvi after quoting the Hadeeth “The people closest to the Messenger of Allaah sallallaahu alaihi wasallam will be those who send Durood and Salawaat in abundance upon the Prophet sallallaahu alaihi wasallam.” in Awjazal Maslak ilaa Muwatta Imaam Maalik p.7 relates the saying of Imaam ibn Hibbaan, “It is apparent from this Hadeeth that Ahlul Hadeeth will be the ones closest to the Messenger of Allaah sallallaahu alaihi wasallam because there is no other nation which sends more Durood and Salawaat in abundance upon the Messenger of Allaah sallallaahu alaihi wasallam other than them.”

Meaning, they recite Durood (and Salawaat) every time they read, narrate or listen the Ahadeeth and he quotes from Imaam ibn Asaakir, “The ones worthy of this good news are Ahlul Hadeeth. May Allaah increase them (in rank and reward) because Allaah has completed this favor on them.”

Allaamah Syed Anwar Shah Kashmiri relates this couplet attributed to some of the Salaf in praise of Ahlul Hadeeth, “(meaning) Ahlul Hadeeth are the Ahlun Nabi .. Even though they did not accompany the Prophet, but they followed each other after his companions.”¹⁸

Allaamah Muhammad Idrees Khandhaalvi writes after quoting the said couplet in

¹⁶ [Translators Footnote] Stated al-Khateeb al-Baghdaadee (d. 463h) rahimahullaah, in Sharf As'haabul Hadeeth p.93, “The As'haabul Hadeeth are the inheritors of the Messenger sallallaahu alaihi wasallam in whatever he left behind of the Sunnah and the types of wisdom.” taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.103

¹⁷ [Translators Footnote] Said as-Shafi'ee (d. 204h) rahimahullaah, “Stick to the As'haabul Hadeeth, since they have the most correct views amongst the people.” taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.112

¹⁸ [Translators Footnote] Stated ad-Dehlawi in Taareekh Ahlul-Hadeeth (p.27), “So it becomes known from these clear statements that the Companions radiallaahu anhum were the first to be named Ahlul Hadeeth, and that the Ta'bi'een and the Tabi' Ta'bi'een were the ones who mentioned them as the Ahlul Hadeeth. And this noble name did not cease to be continuous within the group of Ahlul-Hadeeth, generation after generation until this day of ours. And Allah shall allow them to remain upon the truth until the end of time, aameen.” taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.37

the beginning of at-Ta'leeq as-Sabeeh Sharh Mishqah al-Masaabih, “May Allaah judge us with them (on the day of Judgment) and make our end in their company and upon their way.”

Allaamah Ashraf Ali Thaanvi describes the achievements of Ahlul Hadeeth in Fataawa ash-Sharfiyyah v.4, p.89 with these words, “Ahlul Hadeeth separately abstracted (or categorized) the Sahih, Da'eef, Mursal, Munqata Ahadeeth and established sciences like Asmaa' and Rijaal, Tautheeq, Ta'deel, Jarh and Riwaayah. In this era the Six authentic Sunan were compiled.”

Meaning, the Ahadeeth upon which the religion rests, its knowledge (or condition) comes only from Ahlul Hadeeth. The others depend on them.

Allaamah Abdul Qadir Qarshi supplicates (to Allaah) in favor of Ahlul Hadeeth in al-Jawaahir al-Mudhiyyah fee Tabaqaatul Hanafiyyah with these words, “May Allaah have mercy on those Muslims who are Ahlul Hadeeth or Ahlul Athar and Nadhar.”

Allaamah Lakhnawi Sahib writes regarding Allaamah Ali bin Uthmaan al-Maardini ibn at-Turkamani al-Mutawaffa in al-Fawaa'idul Bahiyyah fee Taraajimul Hanafiyyah, p.819, “He had extreme love of Hadeeth and Ahlul Hadeeth.”

And on p.96 he writes about one of the chiefs of Hanafiyyah, Abdul Aziz al-Hawani al-Mutawaffa (d. 844h), “He had respect for Hadeeth and Ahlul Hadeeth.”

I hope that the Hanafi's of our times in following their elders should have love for Ahlul Hadeeth instead of hatred. ¹⁹

And on p.146 he writes about Allaamah Muhammad bin Husain Bakr Khwaharzada Bukhari al-Mutawaffa (d. 633h), “He was fond of Hadeeth and Ahlul Hadeeth.”

And on p.170 writes for Shaykh Muhiuddin Muhammad Sulaiman al-Kaafijee al-Mutawaffa (d. 832h), “He used to love Ahlul Hadeeth.”

Lastly we present the speech of the famous Deobandi guide, the respected, Allaamah Rasheed Ahmad Gangoohi. He says, “Many, from the blind following

¹⁹ [Translators Footnote] Stated al-Khateeb al-Baghdaadee (d. 463h) rahimahullaah in Sharaf Ashaabul Hadeeth (p.49), “The Prophet sallallaahu alaihi wasallam bequeathed respect and reverence for the As'haabul Hadeeth.” Stated Imaam Ahmad ibn Hanbal (d. 241h) rahimahullaah , “Whosoever magnifies the As'haabul Hadeeth will become magnified in the sight of the Messenger of Allaah sallallaahu alaihi wasallam. And whosoever despises them will fall in the sight of the Messenger of Allaah sallallaahu alaihi wasallam, because the As'haabul Hadeeth are the narrators of the Messenger of Allaah sallallaahu alaihi wasallam.” taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.87

common people, rather from the learned as well, are so rigid that if they hear any Aayah or Hadeeth that opposes the saying of the Mujtahid, then there is not found openness and delight in their hearts, but firstly disavowal appears in their hearts, then they contemplate about its reinterpretation, even if it is farfetched and even if the stronger proof opposes it, rather in this matter the proof of the Mujtahid may be nothing more than Qiyaas, and even if that is not present in their hearts at the time of reinterpretation, but for the victory of their Madhhab they consider the reinterpretation necessary. Their heart does not agree to leave the saying of the Mujtahid and follow the clear Hadeeth. Some Sunan contain disagreement in them, for example to say Aameen loudly or in the heart (in the Salaah) and other than this, then sometimes the matter reaches to fighting and hitting and this (matter) had not spread even in the three generations, rather (at that time) whomsoever you wished you asked about the matter. (Even) if consensus has been conveyed upon the matter that no position can be taken other than the four Madhaahib. Meaning, if a matter is against all the four Madhaahib then it is not permissible to act on it, that is, the truth is encased in these four Madhaahib, but there is no proof for this. Because Ahludh Dhaahir (i.e. Ahlul Hadeeth) have been in all times and they have remained apart from this consensus. Even if consensus is proven for other (than this) but there was never any consensus on blindly following any one personality (except for Muhammad sallallaahu alaihi wasallam).”

Readers, after hearing the testimonies of the above mentioned scholars of Hanafiyyah, with Allaah's will, (now) you will not believe the objections and insults from the opponents upon the Ahlul Hadeeth, because enmity towards those whom Allaah has chosen for safeguarding²⁰ through acting upon the Sunnah and sayings of His Messenger sallallaahu alaihi wasallam is enmity towards Sunnah itself.^{21, 22}

²⁰ [Translators Footnote]: Said Sufyaan ath-Thawree (d. 167h) rahimahullaah, “The angels are the guardians of the heavens and the As’haabul Hadeeth are the guardians of the Earth.” States Shaykh Fawzee al-Atharee after quoting the above saying, “I say: The As’haabul Hadeeth wal-Athar are the trusted ones of Allaah with regards to His Religion and the preservers of the Sunnah of His Prophet sallallaahu alaihi wasallam.” taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.144

²¹ [Translators Footnote] Stated Qutaybah ibn Sa’eed (d.240h) rahimahullaah, “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.” Saheeh, related by al-Khateeb al-Baghdaadee in Sharaf As’haabul 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 (i.e. Shaykh Fawzee al-Atharee) say: This sanad is Sahee. taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.152

²² [Translators Footnote] Stated Ahmad ibn Sinaan al-Qattaan (d.256h) rahimahullaah, “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.” Saheeh: related by al-Khateeb al-Baghdaadee in Sharaf As’haabul Hadeeth p.73, as-Saaboonee in al-I’tiqaad and al-Haakim in Ma’rifah Uloomil Hadeeth p.5. taken from Clarification that the Ahlul Hadeeth are the Saved Sect and Victorious Group, p.153