

Ahl-ul-Hadeeth

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Ahl-ul-Hadeeth: Shaykh ul-Islam said: ‘We do not mean to limit *Ahl-ul-Hadeeth* just to those who convey hadeeth, write them or narrate them but we mean by them: everyone who rightfully memorises the hadeeth, knowing them and understanding their apparent and hidden meanings and following them in what is apparent and hidden, and also the people of al-Qur’aan.’

He continues:

‘The least of their traits is: love of the Qur’aan and hadeeth, researching them, seeking their meanings and practising that which they know is binding upon them. The *Fuqaha* of hadeeth are better informed about the Messenger *-sallAllaahu alayhi wa sallam-* than *Fuqaha* other than them.’¹

He mentions:

‘*Ahl-ul-Hadeeth* are those about whom the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said: ‘What I am upon and my Companions.’ And in another narration: ‘It is the *Jamaah*, The Hand of Allaah is over the *Jamaah*.’²

Ahl-ul-Hadeeth are the best people of the *Duniya*, as Hafs bin Ghayaath said.³

Shafi’ee said: ‘If I see a companion of Hadeeth then it is as if I see a man from the Companions of the Prophet *-sallAllaahu alayhi wa sallam-* he is of that status.’

He also said:

‘May Allaah reward them with goodness on our behalf, they preserved the foundation for us so they have an excellence over us.’⁴

¹ Majmoo’al-Fatawa (4/95)

² Majmoo’al-Fatawa (3/345-347)

³ Al-Ilma’ p.27

⁴ Masalat al-‘Uloo wal Nazool p.45

‘Alee bin al-Madini said: ‘There are no people better than the companions of Hadeeth. The rest of the people were in search of the *Duniya* while they were establishing the *Deen*.’⁵ i.e. the Sunnah.

Hafidh Ibn Rajab said:

‘*Ahl-ul-Hadeeth* are an authority in knowing hadeeth and knowing the authentic from the weak hadeeth.’⁶

The Prophet *-sallAllaahu alayhi wa sallam-* supplicated for illumination of the one who busies himself with the knowledge of hadeeth, memorizing it, conveying it and understanding it. He *-sallAllaahu alayhi wa sallam-* said: ‘May Allaah illuminate the person who hears a hadeeth from me and memorizes it until he conveys it. Perhaps a person who carries *Fiqh* conveys it to someone with more *Fiqh* than that person and perhaps the carrier of this *Fiqh* is not a *Faqihi*.’⁷

Hafidh Abu Bakr Ahmad bin ‘Alee al-Khateeb al-Bagdadi specifically authored a book which he called ‘Sharf Ashaabul-hadeeth’ (the nobility of the companions of hadeeth). In it mentions *Ahadeeth* and *Athbaar* from the Companions, *Ta’bileen*, kings, ministers and others from those who followed them about the excellence of knowledge of hadeeth, being busy with it and the nobility of its people over those of *Ahl-ul-Bida’* and those of misguidance from the *Zinaadiqa* (heretics) who concerned themselves with the knowledge of rhetoric and philosophy. This book is a masterpiece in this subject.’

* Taken from ‘Mu’jam Mustalah al-Hadeeth wa laataif al-Assaneed’ p.61-63

⁵ Masalat al-‘Uloo wal Nazool p.45

⁶ Jama’ al-Aloom wal Hikam (2/105)

⁷ Narrated by Abu Dawood (4/69), Tirmidhee (5/33) by way of Umar bin Sulayman from the son of Umar bin al-Khattab, on the authority of Abdurrahman bin Abaan, on the authority of his father, on the authority of Zayd bin Thabit –RadhiAllaahu anhu – Marfoo’. It was also narrated by Ibn Majah (1/84) a different way on the authority of Zayd bin Thabit. Tirmidhee said it was Hasan and he also said: ‘and in this chapter it is also narrated on the authority of Abdullaah bin Mas’ood, Muadh bin Jabal, Jubayr bin Mut’im, Abu Darda and Anas – RadhiAllaahu anhum Jameean.’