

Does Abū Hanīfah Reject Sound Hadīth in Order to Formulate Legal Rulings?	
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Backdrop	<p>The Hanafīs have undergone scrutiny with regards to their application of Prophetic traditions when deriving legal rulings</p> <ul style="list-style-type: none"> - The crux of the matter relates to the methodology employed in order to dismiss or accept reports
People of opinion (Ahl al-Ra'y)	<p>Term for Hanafīs, referencing their preference for <i>qiyās</i> (analogy) over the reports of the Prophet</p> <p>The Mālikīs, as well, engaged with analogy more predominantly than the Shāfi'īs</p>
Abū Hanīfah's chain	The chain of Abū Hanīfah's training leads back to the companion Ibn Mas'ūd who had moved to Kufa
The Qur'an's status	<p>According to Abū Hanīfah, the Qur'an was the only thing that was absolutely reliable</p> <ul style="list-style-type: none"> - Hadīth reports had to be on a similar level of reliability and properly understood prior to altering a ruling from the Qur'an
Companions he met	Abū Hanīfah was a <i>Tābi'ī</i> who met Anas bin Mālik, Abdullah bin Abī Awfā, and Abdullah bin al-Hārith
His hadīth teachers	<p>In Kufa he took from Hammād bin Abī Sulaymān, Hisham bin 'Urwah; in Basra he took from Qatādah bin Di'āmah and Shu'bah bin al-Hajjāj; in Makkah he took from 'Atā' bin Abī Rabāh; in Madīnah he took from Sālim bin 'Abd Allah bin 'Umar</p> <p>The various chains of Abū Hanīfah indicate that he was well connected within the realm of hadīth transmission</p>
Al-Dhahabī	<p>"Abu Hanīfah set out on journeys specifically to obtain reports"</p> <p>وَعُنِي بِطَلَبِ الْأَثَارِ وَأَرْتَحَ فِي ذَلِكَ</p> <p>Yahyā bin Ma'īn: Abū Hanīfah was reliable in hadīth, he would not narrate a hadīth except what he had committed to memory</p> <p>كَانَ أَبُو حَيْنَةَ ثَقِيًّا، لَا يُحَدِّثُ بِالْحَدِيثِ إِلَّا بِمَا يَحْفَظُهُ، وَلَا يُحَدِّثُ بِمَا لَا يَحْفَظُ</p>
Weighing evidences	<p>Hanafīs evaluate the varying strengths of the evidences based on epistemic certainty</p> <ul style="list-style-type: none"> - The Qur'an, <i>mutawātir</i> report, and the consensus of the Ummah are <i>qat'ī</i>
Value of reports	With regards to the epistemological value of a report, the <i>mutawātir</i> establishes certainty

	<ul style="list-style-type: none"> - The āhād only provides probability of knowledge due to the presence of doubt within either the chain or the text of the report
Hadīth scholar versus Legal scholar	The hadīth scholar is concerned primarily with chains while the legal scholar looks at the text itself
Conditions of acceptance of a report by Abū Hanīfah	<p>Any āhād narration cannot conflict with stronger evidence such as the Qur'an or even a more authentic solitary report</p> <ul style="list-style-type: none"> - Hanafīs say that a woman can give herself away due to the Quran stating that one should not stop a woman from marrying <ul style="list-style-type: none"> - A hadīth labels the marriage of a woman without the permission of her guardian void - In this regard, the Hanafīs disregard the hadīth and uphold the verse <p>The transmitter must be reliable</p> <ul style="list-style-type: none"> - The quality of a narrator is judged by their intellect, piety and comprehension - The narrator must have memorized the report to be considered dābit in his eyes <p>The transmitter should not conflict with the report in any way</p> <ul style="list-style-type: none"> - The transmitter may deny having heard the hadīth - The transmitter's actions, speech or legal verdicts differ from what they narrated
Leniency	Abū Hanīfah would opt for the lighter punishment when facing conflicting reports regarding the hudūd
Qiyās	<p>Qiyās (analogical reasoning) is an accepted source of Islamic law</p> <ul style="list-style-type: none"> - Mu'ādh bin Jabal replied to the Prophet's question "and if you do not find it in the Sunnah?" with "I will exercise my judgment" أَجتَهُ رأِي وَلَا أَلُو
Critique	Critics of Abū Hanīfah claim that he would discount hadīth to make room for analogy
Limits of qiyās	<p>There are conditions to the use of qiyās</p> <ul style="list-style-type: none"> - Qiyās cannot conflict with what is established from the textual sources - Qiyās must be able to be rationally understood
Prioritizing reports and qiyās	<p>The well-known Companions of the Prophet ﷺ who are known for their fiqh were given preference over analogy</p> <ul style="list-style-type: none"> - Later Hanafīs preferred qiyās over the khabar - Abū Hanīfah, himself, acted on reports transmitted by companions not considered faqihs such as Abu Hurayrah
Weak in hadīth	To say that Abū Hanīfah was weak in hadīth despite being recognized

	as a mujtahid (one deemed capable of independent reasoning) is a clear contradiction
Al-Dhahabī	Leadership in fiqh and its intricacies belongs to this Imām, and there is no doubt about that فُلِتُّ الْإِمَامَةُ فِي الْفِقْهِ وَدَقَائِقِهِ مُسَلَّمَةً إِلَى هَذَا الْإِمَامِ، وَهَذَا أَمْرٌ لَا شَكَّ فِيهِ

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