

Abu Hanifah: His Life, Legal Method & Legacy	
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Popularity of Hanafī madhhab	Due in part to being favored by the dynasties of the Abbasids, the Ottomans and the Mughals
Misguided reform	Reform is often concerned with 'facing up to modern realities' and adopting norms and values that have appealed to peoples who have no grounding in Islam at all or have rejected it
Hārūn al-Rashīd	'Abbāsīd Caliph who created the post of Chief Judge for the entire realm and appointed Abū Yusūf
Hijrah	Purpose was to build a social and political environment that expressed Islam as an ethos, not just to escape to refuge
First 4 Caliphs	Judgments of the first four caliphs were accorded practically the same status as the Sunnah of the Prophet himself حديث: عليكم بسنتي وسنة الخلفاء الراشدين المهديين
'Umar RA as Caliph	Appointed, in every major city, learned Companions who were competent to teach the Quran and the Sunnah - Among them was 'Abdullah ibn Mas'ūd in Kufah
Companions' understanding of Sunnah	Because the Companions heard the Prophet's speech directly and experienced the context of the occasion, the tone of voice, and the array of non-verbal signals, they could distinguish command from counsel, the more important from the less important, the essential and universal from the contingent and local
Status of former slaves	Several of the most revered authorities in hadith and fiqh were former slaves or their descendants - 'Ikrimah, Ṭāwūs, Ḥasan al-Baṣrī, Muhammad ibn Sīrīn, 'Aṭā' ibn Abī Rabāḥ, and Nāfi'
Lineage of Abū Hanīfah	Nu'mān ibn Thābit ibn Nu'mān ibn Marzubān - Abū Hanīfah's grandfather, Nu'mān, formerly Zūṭā, had accepted Islam and migrated from Persia to Kufa
Birth of Abū Hanīfah	Born during the reign of the Umayyad caliph 'Abd al-Malik ibn Marwān
Abū Hanīfah, a tābi'ī	Abū Hanīfah saw Anas but did not study with him or hear hadīths from him الذهبي: رأى أنس بن مالك لما قدم عليهم الكوفة
Impetus for seeking	Al-Sha'bī: "You ought to study knowledge and sit in the company of

religious knowledge	<p>learned men. I discern signs of intelligence and energy in you” عليك بالنظر في العلم ومجالسة العلماء، فأني أرى فيك يقظة وحركة</p>
Abu Hanīfah’s teacher	<p>Studied fiqh with Hammād ibn Abī Sulaymān al-Kūfī for 18 years</p> <ul style="list-style-type: none"> <li>- Hammād studied fiqh with Ibrāhīm al-Nakha‘ī and was his most prominent student</li> <li>- Hammād’s wealth allowed him to devote his time to teaching</li> </ul> <p>الذهبي: فجعلتُ على نفسي ألا أفارق حمّادا حتى يموت، فصحبته ثمانى عشرة سنة</p>
Connection between fiqh and hadith	<p>In the early period, fiqh and hadīth were much more interrelated</p> <ul style="list-style-type: none"> <li>- Whilst teaching fiqh, jurists would narrate hadīths and rulings of Companions</li> </ul>
False rumors	<p>Al-Awzā‘ī: “I envy this man for his abundant knowledge and perfect intelligence, and I repent to God, for I had been in a clear mistake about him. Stick close to this man, for he is different from what had been reported to me” غبطتُ الرجل بكثرة علمه ووفرة عقله، وأستغفر الله تعالى لقد كنتُ في غلط ظاهر، ألزم الرجل فإنه بخلاف ما بلغني عنه</p>
Critics	<p>Bukhārī’s criticisms of Abū Hanīfah (all of them are misplaced) are the criticisms of a hadīth expert on the work of a faqīh</p> <p>In a chapter of <i>Musannaf ibn Abī Shaybah</i> the compiler discusses 125 issues where, he argues, Abū Hanīfah did not (as he should) follow hadīth</p> <ul style="list-style-type: none"> <li>- In nearly half of the cases, Abū Hanīfah does adduce hadiths, just not the ones that Ibn Abī Shaybah prefers</li> <li>- In other cases, Abū Hanīfah has preferred verses or the mutawātir to āhād hadīths</li> <li>- In a few cases it is possible to understand the relevant hadiths in different ways</li> <li>- Interestingly, Ibn Abī Shaybah’s book contains 42 reports which include Abū Hanīfah among the narrators</li> </ul> <p>قال الخريبي: ما يقع في أبي حنيفة إلا حاسد أو جاهل قال حفص بن غياث: لا يعيبه إلا جاهل</p>
Abu Hanīfah’s hadīth teachers	<p>Al-Sha‘bī - oldest of Abu Hanīfah’s teachers, had seen around 500 Companions</p> <p>‘Atā’ ibn Abī Rabāh - imam of hadīth, tafsīr and fiqh in Makkah, used to seat Abū Hanīfah beside himself</p> <p>Al-Zuhrī - one of the greatest masters of hadīth ابن حنبل: الزهري أحسن الناس حديثا وأجود الناس إسنادا</p> <p>Qatādah - blind, expert in hadīth</p>

	<p>Al-A'mash - imam of Kufah</p> <p>Sālim ibn Abdullah ibn 'Umar - Mālik narrated from him through someone else, while Abu Hanīfah narrated from him directly قال أحمد وابن راهويه: أصح الأسانيد الزهري عن سالم عن أبيه</p> <p>Nāfi' mawlā ibn 'Umar - sent by 'Umar ibn 'Abd al-'Azīz to the people of Egypt to teach them the Sunnah</p>
Death of Abū Hanīfah	<p>During the reign of the 2nd 'Abbāsīd Caliph, Mansūr, who persecuted Umayyads and the descendants of 'Alī RA, Abū Hanīfah supported a rebellion against him and was summoned</p> <ul style="list-style-type: none"> <li>- Mansūr offered him the post of judge which he refused and was imprisoned</li> <li>- It is alleged that Mansūr had him poisoned</li> </ul>
Abū Hanīfah's children	<p>Only known child is Hammād who became a scholar الذهبي: وابنه الفقيه حماد بن أبي حنيفة كان ذا علم ودين وصلاح</p>
Profession	<p>Very successful silk merchant</p> <ul style="list-style-type: none"> <li>- Took care to see that no unlawful gains were accrued</li> </ul> <p>الذهبي: كان خزازا يبيع الخزّ</p>
Generosity	<p>Annually distributed a portion of his profits among the scholars</p> <p>Covered the expenses for his poorest pupils</p> <ul style="list-style-type: none"> <li>- One of these was his student Qādī Abū Yūsuf</li> </ul> <p>قال لي: ما شغلك عنا؟ قلت: الشغل بالمعاش وطاعة والدي، فجلستُ فلما انصرف الناس دفع إليّ صرة، وقال: استمتع بهذه، فنظرتُ فإذا فيها مائة درهم، فقال لي: الزم الحلقة، وإذا نفدت هذه فأعلمني</p>
Devotion to prayer and Qur'an	<p>Would spend the whole night in prayer and supplication كان يحيي الليل صلاةً وتضرعاً ودعاءً</p> <p>Reportedly completed 7,000 khatms of the Qur'an يروى أن أبا حنيفة ختم القرآن سبعة آلاف مرة</p>
Talking badly of others	<p>He did not backbite or slander others</p> <ul style="list-style-type: none"> <li>- Sufyan al-Thawri: "Abu Hanifah is too intelligent to ruin all his good deeds [by backbiting or slander]"</li> </ul> <p>سمعتُ ابن المبارك يقول: قلتُ لسفيان الثوري: يا أبا عبد الله، ما أبعد أبا حنيفة من الغيبة، ما سمعته يغتاب عدوا له قط، قال: هو والله أعقل من أن يسلم على حسناته ما يذهب بها</p>
Daily routine	<p>Most of his day was spent dealing with juristic issues and teaching</p> <ul style="list-style-type: none"> <li>- Other than that he would visit and tend to the sick, needy and poor</li> </ul> <p>Nights were spent in worship and reading the Qur'an</p>
Acceptance by contemporaries	<p>Sufyān al-Thawrī of Kufah, al-Awzā'ī of Syria, Mālik ibn Anas of Madinah, Ibn Jurayj of Makkah, and Layth ibn Sa'd of Egypt were</p>

	<p>unanimous in their praise of him</p>
<p>Companions in Kufah</p>	<p>More Companions settled in Kufah than in any city except Makkah and Madinah</p> <ul style="list-style-type: none"> <li>- ‘Abdullah ibn Mas‘ūd and ‘Alī ibn Abī Tālib RA were the most influential in developing fiqh in Kufah</li> <li>- Kufah was the capital during Alī’s caliphate</li> <li>- Hudhayfah RA: “By God, I do not know anyone closer to the Messenger of God in his way and character than ‘Abdullah ibn Mas‘ud”</li> </ul> <p>ما أعرف أحداً أقرب سمناً وهدياً ودلاً بالنبى ﷺ من ابن أمّ عبد</p> <p>Abu Hanifah did not invent his rulings, rather he followed the practice of his city</p> <ul style="list-style-type: none"> <li>- The ruling that the way women raise their hands or sit or prostrate during prayer should be somewhat different from the way for men, for example, he did not invent but continued on the way of his predecessors</li> </ul> <p>الذهبي: فأفقه أهل الكوفة: علي وابن مسعود، وأفقه أصحابهما: علقمة، وأفقه أصحابه: إبراهيم، وأفقه أصحاب إبراهيم: حماد، وأفقه أصحاب حماد: أبو حنيفة، وأفقه أصحابه: أبو يوسف وانتشر أصحاب أبي يوسف في الأفاق، وأفقههم: محمد، وأفقه أصحاب محمد: الشافعي رحمهم الله تعالى</p>
<p>Abū Hanīfah’s fiqh circle</p>	<p>He discussed juristic issues with his students in order to school as well as consult them</p> <ul style="list-style-type: none"> <li>- Abu Hanifah would listen to the discussion, summarize it, and then offer his opinion</li> <li>- If differences of opinion could not be reconciled, the opinions were all recorded</li> </ul>
<p>Methodology of Abū Hanīfah</p>	<p>“I hold to the Book of God, Exalted is He. If I do not find [what is sought] in it, then I hold to the Sunnah of the Messenger of God, peace be upon him; if I do not find in the Book of God and the Sunnah of His Messenger, then I hold to the opinion of the Companions”</p> <p>أخذ بكتاب الله، فما لم أجد فيسنة رسول الله، فإن لم أجد في كتاب الله ولا سنة رسول الله أخذت بقول أصحابه</p> <p>Distinguished the abrogating from the abrogated</p> <p>كان أبو حنيفة شديد الفحص عن الناسخ والمنسوخ</p> <p>Rejected the abrogation or specification of a verse by an isolated hadīth</p> <ul style="list-style-type: none"> <li>- If possible, he would reconcile differences <ul style="list-style-type: none"> <li>- Verse: “Recite whatever is easy of the Qur’an”</li> <li>- Hadīth: “There is no prayer for the one who does not recite Fātihah” <ul style="list-style-type: none"> <li>- Recitation is fard and Fātihah is wājib</li> </ul> </li> </ul> </li> <li>- If not possible, he would leave the hadīth for the verse</li> </ul>

<p>Page 73</p>	<p>Did not reject mursal narrations</p> <p>Preferred sound āhād hadīths above qiyās</p> <ul style="list-style-type: none"> <li>- Abu Hurayrah: Prophet ﷺ: “Whoever forgetfully eats or drinks should complete their fast”</li> </ul> <p>الذهبي: عمل أبو حنيفة بحديثه: أن من أكل ناسيا فليتم صومه، مع أن القياس عند أبي حنيفة أنه يفطر، فترك القياس لخبر أبي هريرة</p> <p>In rites of worship he followed hadīth, not reason</p> <ul style="list-style-type: none"> <li>- Laughing aloud in prayer breaks wudu</li> </ul> <p>In matters not related to worship, he preferred qiyās over āhād hadīth</p> <ul style="list-style-type: none"> <li>- He held that the hadīth “You and your wealth belong to your father” does not mean a father can take his son’s property without permission, unless the father is poor <ul style="list-style-type: none"> <li>- Upheld the principle that rights of property must be honored</li> </ul> </li> </ul> <p>Preferred a jurist’s report over a non-jurist’s report</p>
<p>Abū Hanīfah’s evaluation of hadīth</p>	<p>Due to his short chains–Abu Hanifah took from Successors who took from Companions directly–it was easier for him to verify a hadīth</p>
<p>Abū Hanīfah’s knowledge of hadīth</p>	<p>Al-Dhahabī includes Abū Hanīfah in his <i>Tadhkirat al-ḥuffāz</i> (biographies of hadīth experts)</p> <p>Yahyā ibn Maʿīn: “Abū Hanīfah was reliable; he did not narrate except those hadiths that he knew by heart”</p> <p>يحيى بن معين: كان أبو حنيفة ثقة، لا يحدث بالحديث إلا بما يحفظه</p>
<p>Proof for qiyās</p>	<p>حديث معاذ: قال: أفضي بكتاب الله، قال ﷺ: فإن لم تجد في كتاب الله؟ قال: فبسنة رسول الله ﷺ، قال: فإن لم تجد في سنة رسول الله ﷺ ولا في كتاب الله؟ قال: أجتهد رأيي ولا ألو</p>
<p>Conditions for valid qiyās</p>	<p>ʿIllah should be comprehensible</p> <ul style="list-style-type: none"> <li>- Laughing in prayer voids the prayer and wudu <ul style="list-style-type: none"> <li>- It is not apparent why laughing voids wudu <ul style="list-style-type: none"> <li>- Therefore the ruling of laughing voiding wudu cannot be extended to the funeral prayer</li> </ul> </li> </ul> </li> </ul> <p>The original ruling is not for an exceptional case</p> <ul style="list-style-type: none"> <li>- The Prophet SAW relied on the sole testimony of a Companion in a case <ul style="list-style-type: none"> <li>- Cannot be used to permit only one witness in other cases because the Qur’an requires two witnesses</li> </ul> </li> </ul>
<p>Istihsān</p>	<p>Rejecting an obvious analogy in favor of one less obvious because implementing the former would lead to some rigidity or unfairness</p> <ul style="list-style-type: none"> <li>- Used when qiyās leads to what contradicts the wisdom of the law</li> </ul>

Hadīth experts versus fiqh experts	<p>Majority of the great imams of hadith followed the great imams of fiqh in juristic problems</p> <ul style="list-style-type: none"> <li>- Among those who followed Abū Hanīfah were: ‘Abdullah ibn al-Mubārak, Mis‘ar ibn Kidām, Wakī‘ ibn al-Jarrāh, Yahyā ibn Sa‘īd al-Qattān, and Yahyā ibn Ma‘īn</li> </ul> <p>ابن المبارك: وأما أفقه الناس: فأبو حنيفة، ما رأيتُ في الفقه مثله</p>
Connections between Imams of fiqh	<p>Imam Abū Hanīfah met Imam Mālik</p> <p>Imam al-Shaybānī studied with Imam Mālik</p> <p>Imam Shāfi‘ī studied with Imam Mālik and Imam al-Shaybānī</p> <p>Imam Ibn Hanbal studied with Imam Abū Yūsuf</p>
<i>Al-Fiqh al-akbar</i>	Most Hanafī scholars affirm the attribution of <i>al-Fiqh al-Akbar</i> to him
Hadīth experts who studied with Abū Hanīfah	‘Abdullah ibn al-Mubārak, Wakī‘ ibn al-Jarrāh, Yahyā ibn Sa‘īd al-Qattān, Hafs ibn Ghiyāth, ‘Abd al-Razzāq al-San‘ānī
Famous Hanafī works	<p><i>Badā’i’ al-Ṣanā’i’ fī tartīb al-Sharā’i’</i> by al-Kāsānī - supports juristic rulings with evidence from original sources, and explains the rationale and wisdom behind the law</p> <ul style="list-style-type: none"> <li>- Possibly the best work to train scholars in the Hanafī tradition</li> </ul> <p><i>Hidāyah</i> of al-Marghīnānī - most read work among teachers and students of the Hanafī madhhab</p> <ul style="list-style-type: none"> <li>- Contains weak hadīths and sometimes misquotes hadīths</li> </ul> <p><i>Ḥāshiyah Ibn ‘Ābidīn</i> - brings together in one place many details that cannot be found in any other single work</p> <ul style="list-style-type: none"> <li>- Principal reference for later jurists in Syria and India</li> </ul> <p><i>Fatāwā al-‘Ālamgīriyyah</i> - not a collection of fatwas but a voluminous compilation of extracts from the authoritative works of the school</p> <ul style="list-style-type: none"> <li>- Indian muftis rely on it as a main source for fatwas</li> </ul> <p><i>Majallat al-aḥkām al-‘adliyyah</i> - a codification by Ottoman Turkey of the law of contracts and obligations and of civil procedure according to Hanafi doctrine</p>