

*Brightening the Pages*  
*with the*  
*Virtues of Imaam Abu*  
*Y'Caaneefah*  
رَحْمَةُ اللَّهِ عَلَيْهِ

Author: Imaam Jalaal-ud-Deen as-Suyooti رَحْمَةُ اللَّهِ عَلَيْهِ

Translated by: (Mufti) Muhammad Huzaifah ibn Adam aal-  
Ebrahim

**A Nidaa-ul-Haqq Publication**

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translator's Preface

The book before you is a translation of a Kitaab written many years ago by Imaam Jalaal-ud-Deen as-Suyooti رحمه الله عليه, entitled: “*Tabyeedh-us-Sabeefah fee Manaaqibil Imaam Abi Haneefah*” (Brightening the Pages with the Virtues of Imaam Abu Haneefah). It deals with the life of one of the greatest Fuqahaa to have ever lived: Imaam Abu Haneefah, Nu`maan ibn Thaabit ibn Nu`maan ibn Marzubaan ibn Zoota ibn Maah رحمه الله عليه.

There have been countless `Ulamaa over the years from the time of Rasoolullaah صلى الله عليه وسلم until the present day, from the four Madhaahib and even outside of the four Madhaahib, but you will struggle to find an `Aalim who has been as consistently envied and spoken ill of for over a thousand years as is the case with Imaam Abu Haneefah رحمه الله عليه. In his very lifetime, there were many who disliked him, who wished for harm to befall him, who insulted him, gossiped about him, ran with rumours and lies about him to the rulers and even tried to kill him.

He was referred to as a “liar”, “fabricator”, and even a “Dajjaal”. Out of all the Madhaahib, only his was insultingly referred to as the “Madh-hab of Ra’i (Opinion)”. Allegations were made that Imaam Abu Haneefah and his students don’t follow the Qur’aan and Sunnah - they follow their whims and fancies and whatever they “feel”. Such atrocious lies were hurled against this great Imaam and his Madh-hab which were completely unheard of in the case of the other three Madhaahib. Envious people made a distinction between the Hanafi Madh-hab and the other three Madhaahib, claiming that the other three Madhaahib were the “Madh-habs of Ahl-ul-Hadeeth” but the Hanafi Mad-hab was the “Madh-hab of Ra’i”, the “Madh-hab of `Aql (Logic)” rather than Naql (following Qur’aan and Sunnah).

These lies and allegations only intensified in latter times with the emergence of the “Ahle Hadees”, who took the envy and hatred towards Imaam Abu Haneefah رحمه الله عليه to a whole new level, claiming that he had no knowledge of Hadeeth, that his rulings were based solely on opinions and conjecture, that he used to put aside clear Aayaat of the Qur’aan and Ahaadeeth of Rasoolullaah صلى الله عليه وسلم in favour of his own opinions and views.

They took their hatred further, to encompass all of those who follow the Madh-hab of Imaam Abu Haneefah رحمة الله عليه and who have followed it throughout the approximately 1,320 years of its existence. Thus, they claimed that the Hanafis are “Anti Qur’aan and Hadeeth”, “haters of Hadeeth”, “Murji’ah”, “Jahmiyyah” and a host of other ridiculous lies.

Some of these lies existed from the time of Imaam Abu Haneefah himself, hence `Ulamaa like Imaam as-Suyooti رحمة الله عليه and others wrote Kitaabs such as this one in defence of Imaam Abu Haneefah رحمة الله عليه, in order to debunk the lies of people.

Among the Salafis are those who openly display a dislike for Imaam Abu Haneefah and the Hanafi Madh-hab, and among them are those whose enmity is more hidden, and they use a more “generous” approach in their attack: “Abu Haneefah only knew 12 Ahaadeeth, but at least he acted on them.” “Abu Haneefah was Dha`eef (weak) in Hadeeth. May Allaah have mercy on him.” Etc.

The number of Hadeeth they claim Imaam Abu Haneefah knew gets less each time. Eventually someone will claim he didn’t even know a single Hadeeth - he just made things up as he went along.

فإلى الله المشتكى...

It is for this reason that Kitaabs like this have become necessary, to repel such despicable lies made against Imaam Abu Haneefah رحمة الله عليه and the Hanafi Madh-hab. Unfortunately, many - if not most - of the people who claim themselves to be Hanafis know almost nothing at all about Imaam Abu Haneefah رحمة الله عليه or any of the illustrious Hanafi Fuqahaa; hence, when the “Ahle Hadees” spew such ridiculous lies and slanders such as, “The `Ulamaa of the Hanafi Madh-hab have never known Hadeeth. They are weak in Hadeeth and the sciences of Hadeeth. The Hanafi Madh-hab has no Ahaadeeth to back it up,” etc., the people do not have satisfactory answers to silence them. If they knew the status of the illustrious Hanafi Fuqahaa in the field of Hadeeth and the contributions made by Hanafi `Ulamaa throughout the ages towards the sciences of Hadeeth, they would realise the stupidity of the claims being thrown around.

The Ahle Hadees would have us throw out 1,320 years of Giants in the Shar`i `Uloom and instead follow `Ulamaa who passed away a few years ago, like `Abdul `Azeez ibn Baaz, Muhammad ibn Saalih al-`Uthaymeen,

Naasir-ud-Deen al-Albaani, etc., and even some that are still alive like Rabee` ibn Haadi al-Madkhali, Saalih ibn Fawzaan al-Fawzaan, etc.

It is only people with absolutely no idea of who the Hanafi Fuqahaa were and the oceanic knowledge they possessed who would fall for such claims.

The proposal put forward is: "Follow the Salaf-us-Saaliheen. The Manhaj of the Salaf is sufficient for us."

We agree with this 100%. We must follow the Salaf-us-Saaliheen, and if a person is not on the Manhaj of the Salaf, he is a deviant. The question we pose to them is: "Who were the Salaf, and what was their Manhaj?"

Foremost amongst the Salaf were the four A`immah: Imaam Abu Haneefah رحمه الله عليه, Imaam Maalik ibn Anas رحمه الله عليه, Imaam Muhammad ibn Idrees ash-Shaafi`ee رحمه الله عليه and Imaam Ahmad ibn Hanbal رحمه الله عليه. From these four illustrious Imaams, the only Imaam who was from the Taabi`een was Imaam Abu Haneefah رحمه الله عليه, so if he was not from the Salaf, who was? Certainly not Naasir-ud-Deen al-Albaani.

It is our hope that through this book, the reader may have a glimpse into the life of the man who was referred to by the `Ulamaa of his time as the "Greatest Faqeeh on the surface of the earth", and gain a little bit of an understanding of his status in Deen.

As the readers will learn in this book, Imaam Abu Haneefah رحمه الله عليه was such a person who not only possessed abundance of `Ilm, he was also a person who acted upon his `Ilm. His Akhlaaq and `Ibaadah was impeccable. He meticulously followed the Sunnah of Rasoolullaah صلى الله عليه وسلم, busied himself with what would benefit him in this Dunyaa and the Aakhirah and stayed away from whatever did not concern him.

كان أبو حنيفة لباساً، كثير التعطر، لا يخوض فيما لا يعنيه

"Imaam Abu Haneefah was a man who always dressed well, who was excessive in the use of perfume. He never involved himself in what didn't concern him."

The following is a description of Imaam Abu Haneefah رحمه الله عليه from *Siyar A`laam an-Nubalaa* and other Kitaabs:

Imaam Abu Yusuf رحمه الله عليه describes him, saying:

كان أبو حنيفة ربعة من الرجال, ليس بالقصير ولا بالطويل, وكان أحسن الناس  
منطقاً, وأحلامهم نعمة, وأنبههم على ما تريد

"[Imaam] Abu Haneefah was of medium height; he was neither tall nor was he short. He was the best of people in speech and the most pleasant of them in tone. Whatever you wished [to know about], he would have the most knowledge concerning it."

Hammaad, the son of Imaam Abu Haneefah said:

كان أبي جميلاً, تعلوه سمرة, حسن الهيئة, كثير التعطر, هيوياً, لا يتكلم إلا  
جواباً, ولا يخوض رحمه الله فيما لا يعنيه

"My father was a handsome man, olive complexioned; excellent in his ways, his disposition and his mannerisms; excessive in his use of perfume; awe-inspiring, dignified, respected by people; he [generally] would not speak except as a response; he only involved himself in what concerned him."

On another occasion he said:

إن أبا حنيفة كان لباساً

"[Imaam] Abu Haneefah was a labbaas."

For those who know Arabic, they know that labbaas is on the scale of fa`aal, which is mubaalaghah (literally: "exaggeration"). It is derived from the verb "labisa - yalbasu", which means "to dress". Had he wanted to, he could have described him as "husn-ul-libaas", which would have meant "well-dressed", but he used the mubaalaghah (hyperbole) form to denote that this was a permanent, life-long manner of Imaam Abu Haneefah.

The word "labbaas" means someone who dresses very well and who is always dressed well, always "dressed up", stylish, smart in how he dresses, wearing the best of clothes, and the mubaalaghah aspect denotes that he was always like this, i.e. every single day of his life he was immaculately dressed.

This was a unique characteristic of Imaam Abu Haneefah عليه الله, and it was based on the Hadeeth wherein Rasoolullaah صلى الله عليه وسلم said that

Allaah loves to see the effects of His Ni`mah upon His slave (narrated in *Sunan at-Tirmidhi*).

He also described him as:

كثير التعطر, يعرف بريح الطيب إذا أقبل وإذا خرج من منزله قبل أن يرى

"Excessive in his usage of perfume. Whether coming or going from his house, he could be recognised by the fragrance of the perfume even before he would be seen."

Imaam adh-Dhahabi narrates from Imaam Mujaalid, who said: "Once, I was in the company of Haaron ar-Rasheed when Abu Yusuf entered. Haaron ar-Rasheed said to him: "Describe to me the characteristics of Abu Haneefah." He said: "Wallaahi, he was severe in defending the Hurumaat of Allaah (those things made sacred by Allaah Ta`aala). He would keep himself aloof from the people of the Dunyaa. He was prolonged in his silence and perpetually in contemplation. He was never a babbler nor a gossip. If he was asked about a mas'alah, and he had knowledge concerning it, he would answer it. O Ameer-ul-Mu'mineen, I do not know him except as a person who protected himself and his Deen, a person who busied himself (with his own rectification and his own affairs) thus having no time for the affairs of people. He would never mention anyone except with goodness."

Haaron ar-Rasheed said: "These are the characteristics of the Saaliheen."

Imaam al-Muwaffaq al-Makki narrates from Imaam Hafs ibn `Abdir Rahmaan that he said: "Abu Haneefah would complete the Qur'aan 30 times every month."

He also narrates from him that he said: "I was with Abu Haneefah for 30 years. He would make a khatm every three days with its nights, and he would give sadaqah every single day."

Imam al-Muwaffaq al-Makki joined between these two statements by saying, "During the early part of his life, he used to make one khatm of the Qur'aan every day. Later on, when he became busy in the extracting of usool and masaa'il, and he acquired a large number of students, he used to make a khatm every three days."

Imaam `Ataa ibn Jabalah said: "I have not seen anyone from the `Ulamaa who differed on the fact that Abu Haneefah was the greatest Faqeeh of the



people, and the most pious, and the most excessive of them in Salaah and `Ibaadah."

Imaam Yazeed ibn Haaron said: "I wrote down [Hadeeth] from 1,000 different Shuyookh from whom I acquired `ilm. Wallaahi, I did not see anyone more pious than Abu Haneefah nor anyone who safeguarded his tongue more than he did."

Hadhrat `Abdullaah ibn al-Mubaarak said: "I said to Sufyaan ath-Thawri: "How far away Abu Haneefah is from making gheebah! I have never heard him making gheebah of anyone, even if it be an enemy of his." [Imaam Sufyaan ath-Thawri] said: "Wallaahi, he is too intelligent to do something that would let his good deeds go to waste."

*- Muhammad Huzayfah ibn Adam aal-Ebrahim.*

21<sup>st</sup> of Safar, 1440 - 31<sup>st</sup> of October, 2018.

# Biography of Imaam Jalaaluddeen as-Suyooti

## رحمة الله عليه

In Arabic, there is a saying:

المعروف لا يعرف

“*Something well-known requires no introduction.*”

We can say with absolute certitude that there is no *Taalib-ul-`Ilm* (Student of Knowledge) reading this who has not heard of Imaam Jalaaluddeen as-Suyooti. In fact, let alone the `Ulamaa or those studying to become `Ulamaa, even many of the laypeople would have heard the name of this illustrious Imaam of Islaam sometime or the other in their lives.

In both the past and in the present age, there were `Ulamaa who specialised in a certain field of `Ilm, and they did very well in that field, and they became renowned in that field, be it the field of `Aqeedah, or the field of Tafseer, or the field of Hadeeth, or the field of Fiqh, or the field of Arabic, or the field of Taareekh (history). However, now and then a truly great `Aalim of Deen would appear; an `Aalim that is a master in not just one, but every field of `Ilm; an `Aalim that, when any field of `Ilm is mentioned, his name comes up; an `Aalim that, regardless of the subject, he has spoken and written on it, and provided insight regarding it, and if he were to be asked regarding that subject, you would think that this is the subject he is best at. From among such illustrious `Ulamaa is the one who had authored this Kitaab which we have translated and which is now present before you: Imaam Jalaaluddeen as-Suyooti رحمه الله عليه.

Imaam as-Suyooti رحمه الله عليه was very *Maqbool `indallaah* (Accepted by Allaah Ta`aala), hence we find that his Tafseer, Jalaalayn - which he wrote in conjunction with his Ustaadh, Imaam Jalaaluddeen al-Mahalli - is taught throughout the world. There is perhaps no reputable Madrassah on earth except that Tafseer Jalaalayn has its place in the syllabus of that Madrassah. Nevertheless, for the readers who have not yet heard of Imaam as-Suyooti رحمه الله عليه, we will give a very brief summary of his biography:

He is Jalaaluddeen Abu-l Fadhl `Abdur Rahman ibn Abi Bakr al-Misri as-Suyooti (also pronounced Usyooti, and Isyooti, and Suyooti, and Sayooti, and Siyooti), at-Toolooni ash-Shaafi`ee, given the title of "ibn al-Kutub" (the son of the books). The Mu'arrikhon explain that the reason he was

given this title is because the room in which his mother gave birth to him was filled with Kitaabs of Deen, and thus he was known as "ibn al-Kutub".

Imaam as-Suyooti was born in the year 849 A.H. and passed away in the year 911 A.H. at the age of 61.

The father of Imaam as-Suyooti passed away when he was a child, and thus he grew up as an orphan. Before passing away, his father had instructed him to go to `Ulamaa of his time and study from them, and these `Ulamaa included the likes of Imaam ibn al-Humaam al-Hanafi (the author of *Fat-hul Qadeer*), Imaam Siraaj-ud-Deen al-Bulqeeni, and many others. His father was a descendant of the Sahaabah and from one of the best tribes among the Arabs, and the mother of Imaam as-Suyooti was a non-Arab.

Imaam as-Suyooti was regarded as being the most knowledgeable `Aalim of Hadeeth during his era, be it with regards to the Ahaadeeth themselves, or the narrators of Hadeeth, the chains of narrators, or the fields such as *Mustalah-ul-Hadeeth*, *Usool-ul-Hadeeth*, *Jarh wat-Ta`deel*, etc. He memorised more than 200,000 Ahaadeeth. He studied the main Kitaabs of Hadeeth under Imaam Taqi-ud-Deen al-Shilbi, and *Alfiyyah al-Iraqi* under Imaam Sa`eed-ud-Deen al-Marzubaani. Imaam as-Suyooti went on to write many beneficial Kitaabs in the field of Hadeeth, such as *Tadreeb ar-Raawi*, *al-Azhaar al-Mutanaathirah fil-Ahaadeeth al-Mutawaatirah*, *Nazhm ad-Durar fee Alfiyyah al-Athar*, and *Qatr ad-Durar fee Sharh Alfiyyah al-Iraqi fee `Ilm al-Athar*.

Imaam as-Suyooti was regarded as having encyclopedic knowledge in seven branches of `Ilm: Tafseer, Hadeeth, Fiqh, Nahw, al-Ma`aani, al-Bayaan and al-Badee` (the last four being sub-branches of Arabic). He used to say, "The instruments of Ijtihad have become complete by me, *bi-Hamdillaah*." However, he had achieved a great level of `Ilm in all of the other branches of `Ilm besides that, including Usool-ul-Fiqh, debating, Tasreef (Sarf), Inshaa' (Arabic literature), Faraa'idh (inheritance), the science of Qiraa'at (the various ways in which the Qur'aan is read), and also the field of Tibb (medicine).

He also studied Tasawwuf under Shaykh Muhammad al-Majdhoob.

From the traits of Imaam as-Suyooti is that there was never an `Aalim from whom he could benefit except that he would travel to that `Aalim to study from him and benefit from him, and thus we find him having studied by Imaam `Izz-ud-Deen al-Hanbali, from the Hanaabilah `Ulamaa, and by Hanafi `Ulamaa such as Imaam ibn al-Humaam, ibn Ameen-ud-Deen al-Hanafi, etc. despite the fact that he was a Shaafi`i in Madh-hab.

His most famous Tafseer is Jalaalayn, which he wrote in conjunction with Imaam Jalaaluddeen al-Mahalli. However, he also wrote another Tafseer later on in life by the name of *ad-Durr al-Manthoor*.

In the field of Tafseer, he wrote many Kitaabs, including:

1. *Al-Itqaan fee `Uloom al-Qur'aan*
2. *Tafseer Jalaalayn*
3. *Ad-Durr al-Manthoor fit-Tafseer bil-Ma'thoor*
4. *Lubaab an-Nuqool fee Asbaab an-Nuzool*
5. *Mafaateeh al-Ghayb*

In the field of Hadeeth, he wrote many Kitaabs, including:

1. *Is`aaf al-Mubatta' bi-Rijaal al-Muwatta'*
2. *Jam` al-Jawaami`*
3. *Al-Jaami` as-Sagheer li-Ahaadeeth al-Basbeer an-Nadbeer*
4. *Misbaah az-Zujaajah fee Sharh Sunan ibn Maajah*
5. *Mirqaat as-Su`ood ilaa Sunan Abi Daawud*
6. *Tadreeb ar-Raawi*
7. *al-Azhaar al-Mutanaathirah fil-Ahaadeeth al-Mutawaatirah*
8. *Nazhm ad-Durar fee Alfyyah al-Athar*
9. *Qatr ad-Durar fee Sharh Alfyyah al-Iraaqi fee `Ilm al-Athar*

In the field of Fiqh, he wrote:

1. *Al-Ashbaah wan-Nazhaa'ir fee Fiqh al-Imaam ash-Shaafi`ee*
2. *Al-Haawi lil-Fataawi*
3. *Al-Haawi fil-Faraa'idh*
4. *Tabyeedh as-Saheefah fee Manaaqib Abi Haneefah*

In the field of Lughah (language), he wrote:

1. *Al-Bahjah al-Mardhiyyah fee Sharh al-Alfyyah*
2. *Jam` al-Jawaami`*
3. *Ham` al-Hawaami` fee Sharh Jam` al-Jawaami`*
4. *Al-Fat'h al-Qareeb*
5. *At-Taaj fee Traabi Mushkil al-Minhaaj*

In the field of Balaaghah, he wrote:

1. *Nazhm al-Badee` fee Mad'h ash-Shafee`*
2. *Fat-hul-Jaleel lil-`Abd adh-Dhaleel*

In the field of Taareekh (history) and literature, he wrote:

1. *Al-Araju fil-Faraj*
2. *Bahjat an-Naaẓhir wa Nuẓbat al-Khaatir*
3. *Deewaan al-Haywaan*

In the field of Tasawuf, he wrote:

1. *Ta'yeed al-Haqeeqah al-`Aliyyah wa Ta'keed at-Tareeqah ash-Shaadhiyyah*
2. *Tanbeeh al-Ghabi ilaa Tabri'ati ibn `Arabi*
3. *Al-Ma'aani ad-Daqeeqah fee Idraak al-Haqeeqah*

In the field of medicine, he wrote:

*Mukhtasar at-Tibb an-Nabawi صلى الله عليه وسلم*

In the field of Mantiq (logic), he wrote:

*Al-Qowl al-Mashriq fee Tahreem al-Ishtighaal bil-Mantiq.*

The above is but a few of the Kitaabs written by Imaam as-Suyooti; the actual number is much larger. His student, the Mu'arrikh and researcher, Imaam ibn Iyaas رحمه الله said: "The number of his books reached 600 publications. He was from the Mujtahideen in `Ilm and acting upon it."

In the year 911 A.H., Imaam as-Suyooti became very ill and developed a kind of tumour in his right arm. This situation lasted for seven days, and thereafter Imaam as-Suyooti passed away, on the morning of Jumu`ah, the 19th of Jumaad al-Oolaa. At the time, his age was 61 years, 10 months and 18 days. All of those present at the Janaazah of Imaam as-Suyooti recited Soorah Yaa-Seen, and a very large number of people performed Janaazah Salaah for him. Thereafter, many more people arrived, and thus Janaazah Salaah was performed a second time as well. This was in Jaami` al-Abaareeqi in ar-Rawdhah, Egypt. Janaazah Salaah for Imaam as-Suyooti رحمه الله was performed in the Umawi Masjid in Damascus as well: Salaat al-Janaazah `alal Ghaa'ib <sup>1</sup>.

رحمة الله عليه رحمة واسعة

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<sup>1</sup> The Hanafi Madh-hab and the Maaliki Madh-hab do not believe in performing *Salaat al-Janaazah `alal Ghaa'ib*. It is, however, the view of the Shaafi'ee Madh-hab and the Hanbali Madh-hab.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Hereunder begins the Kitaab of Imaam as-Suyooti رحمه الله عليه.)

الحمد لله وسلام على عباده الذين اصطفى

This is a treatise I have written on the virtues of Imaam Abu Haneefah Nu`maan ibn Thaabit al-Koofi رضي الله عنه, and I have named it:

*Tabyeehdh-us-Saheebah fee Manaaghib-il-Imaam Abi Haneefah* (Brightening the Pages with the Virtues of Imaam Abu Haneefah)

## His Origin:

Al-Khateeb writes in his "*Taareekh*": "Al-Qaadhi Abu `Abdillaah al-Husain ibn `Ali adh-Dhamari informed us: `Umar ibn Ibraaheem al-Maqarri informed us: Mukrim ibn Hanbal ibn Ahmad al-Qaadhi narrated to us: Ahmad ibn `Abdilaah ibn Shaadhaan al-Marwazi narrated to us: My father narrated to me from my grandfather (who said): I heard Ismaa`eel ibn Hamaad ibn Abi Haneefah saying that Thaabit ibn Nu`maan ibn Marzubaan was from the free sons of Faaris (Persia). (He said): "Wallaahi, slavery never happened to us ever. My grandfather (Imaam Abu Haneefah) was born in the year 80. Thaabit (his father) went to Hadhrat `Ali ibn Abi Taalib رضي الله عنه, who made Du`aa of Barakah for him and his offspring. Thus, we hope from Allaah that Allaah Ta`aalaa has answered that Du`aa of Hadhrat `Ali ibn Abi Taalib رضي الله عنه regarding us."

Nu`maan ibn Marzubaan was the father of Thaabit, and it was he who had given a gift of Faaloodhaj to Hadhrat `Ali ibn Abi Taalib رضي الله عنه on the day of Nayrooz.

## The Glad-Tidings of Nabi صلى الله عليه وسلم Regarding Him:

The A'immah have mentioned that Nabi صلى الله عليه وسلم gave glad-tidings regarding Imaam Maalik in a Hadeeth: "Soon people will strike the flanks of

their camels in search of `Ilm, and they will not find anyone more knowledgeable than the `Aalim of Madeenah."<sup>2</sup>

Glad-tidings were also given in the Hadeeth regarding Imaam ash-Shaafi`ee رحمه الله عليه: "Do not insult the Quraysh, for indeed their `Aalim will fill the earth with `Ilm."<sup>3</sup>

I say: Rasoolullaah صلى الله عليه وسلم has given the glad-tidings of Imaam Abu Haneefah in the Hadeeth narrated by Imaam Abu Nu`aym in al-Hilyah:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لو كان العلم بالثريا لتناوله رجال من أبناء فارس

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم: "If `Ilm had been upon ath-Thurayyaa (Pleiades), then men from the sons of Faaris would have (gone and) acquired it."

And ash-Sheraazi narrates in al-Alqaab from Qays ibn Sa`d ibn `Ubaadah who said: Rasoolullaah صلى الله عليه وسلم said:

لو كان العلم معلقاً بالثريا لتناوله قوم من أبناء فارس

"If `Ilm was attached to ath-Thurayyaa, then a people from the sons of Faaris would have (gone and) acquired it."

As for the Hadeeth of Hadhrat Abu Hurayrah رضي الله عنه, then its basis is in *Sabeeh al-Bukhaari* and *Sabeeh Muslim*, with the wording:

لو كان الإيمان عند الثريا لناوله رجال من فارس

"If Imaan had been at ath-Thurayyaa, then men from Faaris would have (gone and) acquired it."

And it is present in *Sabeeh Muslim* with the wording:

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<sup>2</sup> Narrated by Imaam al-Haakim in *al-Mustadrak*.

<sup>3</sup> Narrated in *Kanz-ul-`Ummaal*, *Hilyat-ul-Awliyaa*, *al-Bidaayah wan-Nihaayah* and by Imaam al-Haakim in *al-Mustadrak*.

لو كان الإيمان عند الثريا لذهب به رجل من أبناء فارس حتى يتناوله

"If Imaan had been at ath-Thurayyaa, then a man from the sons of Faaris would have gone and acquired it."

The Hadeeth of Qays ibn Sa`d in *Mu`jam-ut-Tabaraani al-Kabeer* has the wording:

لو كان الإيمان معلقاً بالثريا لا تناله العرب لناله رجال فارس

"If Imaan had been attached ath-Thurayyaa and not acquired by the Arabs, it would have been acquired by the men of Faaris."

Also in *Mu`jam-ut-Tabaraani* is the narration of Hadhrat Abu Mas`ood رضي الله عنه who said: Rasoolullaah صلى الله عليه وسلم said:

لو كان الدين معلقاً بالثريا لتناوله ناس من أبناء فارس

"If Deen had been attached to ath-Thurayyaa, it would have been acquired by men from the sons of Faaris."

Thus, this is a Saheeh (authentic) basis which is relied upon in bashaarah (glad-tidings) and virtue, equal to the two Hadeeths regarding Imaam Maalik and Imaam ash-Shaafi`ee. It is sufficient, and there is no need for fabricated reports.

### Whom He Met From the Sahaabah رضي الله عنهم:

Imaam Abu Ma`shar `Abdul Kareem ibn `Abdis Samad at-Tabari al-Maqarri ash-Shaafi`ee wrote a book on the narrations which Imaam Abu Haneefah narrated from the Sahaabah, and in it he mentions:

"Abu Haneefah said: I met seven of the As-haab (Companions) of Rasoolullaah صلى الله عليه وسلم:

1. Hadhrat Anas ibn Maalik رضي الله عنه
2. Hadhrat `Abdullaah ibn Juz' az-Zabeedi رضي الله عنه
3. Hadhrat Jaabir ibn `Abdillaah رضي الله عنه
4. Hadhrat Ma`qal ibn Yasaar رضي الله عنه



5. Hadhrat Waathilah ibn al-Asqa رضي الله عنه

6. Hadhrat `Aa'ishah bint `Ajrاد رضي الله عنها

[**Translator:** In the above narration, Imaam Abu Haneefah lists only six of the seven Sahaabah whom he met. Some say that the seventh was Hadhrat `Abdullaah ibn Anas رضي الله عنه.]

Thereafter, he narrated three Ahaadeeth from Hadhrat Anas رضي الله عنه, one Hadeeth from Hadhrat ibn Juz' رضي الله عنه, two Ahaadeeth from Hadhrat Waathilah رضي الله عنه, one Hadeeth from Hadhrat Jaabir رضي الله عنه, one Hadeeth from Hadhrat `Abdullaah ibn Anas رضي الله عنه and one Hadeeth from Hadhrat `Aa'ishah bint `Ajrاد رضي الله عنها. He also narrated one Hadeeth from Hadhrat `Abdullaah ibn Abi Awfaa رضي الله عنه.

The Ahaadeeth which he narrates, all of them go through other than this chain.

However, Hamzah as-Sahmi said: "I heard ad-Daaraqutni saying: Abu Haneefah did not meet any of the Sahaabah, except that he saw Anas with his eyes but did not hear (Hadeeth) from him."

Al-Khateeb said: "It is not authentic that Abu Haneefah heard from Anas."

I came across a Fatwaa that was posed to Shaykh Waliyy-ud-Deen al-`Iraaqi, and it was: "Did Abu Haneefah narrate from any of the As-haab (Companions) of Nabi صلى الله عليه وسلم? And is he counted as being from the Taabi`een or not?"

The answer was: "It is not authentic that Imaam Abu Haneefah reported from any of the Sahaabah. He saw Hadhrat Anas ibn Maalik رضي الله عنه. Thus, those who consider a person to be a Taabi`i merely on the basis of having seen a Sahaabi, they consider (Imaam Abu Haneefah) to be a Taabi`i, but those who do not consider just having seen a Sahaabi to be sufficient, they do not consider him to have been from the Taabi`een."

This same question was posed to Haafiz ibn Hajar, so he responded: "Imaam Abu Haneefah met a jamaa`ah (group) of the Sahaabah, because he was born in Makkah in the year 80 A.H., and at that time some of the Sahaabah present were:

Hadhrat `Abdullaah ibn Abi Awfaa رضي الله عنه, because there is *ittifaaq* (consensus) that he passed away after (80 A.H.)

In Basrah, at the time, Hadhrat Anas ibn Maalik رضي الله عنه was still alive, and he passed away in the year 90 A.H. or even after that.

Imaam ibn Sa`d has narrated via a chain having no fault that Imaam Abu Haneefah saw Hadhrat Anas ibn Maalik رضي الله عنه. In the other cities, others from the Sahaabah were still alive.

Some of the `Ulamaa compiled a Kitaab containing all of the Riwaayats of Imaam Abu Haneefah from the Sahaabah; however, the isnaads are not free from dhu`f (weakness).

What is relied upon is that he had seen some of the Sahaabah, as is narrated by Imaam ibn Sa`d in *at-Tabaqaat*, and this places him into the category of the Taabi`een. This is not affirmed for anyone else of the A'immah that were contemporaries of him, such as Imaam al-Awzaa`i in Shaam, and the two Hamaads in Basrah, and Imaam ath-Thawri in Koofah, and Imaam Maalik in Madeenah, and Muslim ibn Khaalid az-Zanji in Makkah, and Layth ibn Sa`d in Egypt.

*Wallaahu A`lam."*

This is the end of what was mentioned by Haafiz ibn Hajar.

The summary of what was said by him and others is that the asaaneed (of the Riwaayats of Imaam Abu Haneefah from the Sahaabah) contain dhu`f (weakness), but the absence of sihhah (being Saheeh) does not mean Butlaan (being Baatil or fabricated). Thus, the issue of narrating those (Riwaayats) is easy, because it is permissible to narrate that which is Dha`eef, so we will narrate them and speak about them (i.e. the authenticity) one by one.

Imaam Abu Ma`shar said in his Kitaab: "Abu `Abdillaah al-Husain ibn Muhammad ibn Mansoor al-Faqeeh al-Waa`izh informed us: Abu Ibraaheem Ahmad ibn al-Hasan al-Qaadhi narrated to us: Abu Bakr Muhammad ibn Ahmad ibn Muhammad ibn Hamdaan al-Hanafi narrated to us: Abu Sa`d Ismaa`eel ibn `Ali as-Sammaan narrated to us: Abu-l Husain ibn Ahmad ibn Muhammad ibn Mahmood al-Bazzaaz narrated to us: Abu Sa`eed al-Husain ibn Ahmad ibn Muhammad ibn al-Mubaarak narrated to us: Abu-l `Abbaas Ahmad ibn Muhammad ibn Muhammad ibn as-Salt ibn al-Mughlis al-Himmaani narrated to us: Bishr ibn al-Waleed al-Qaadhi narrated to us from Abu Yusuf from Abu Haneefah, who said: I heard Anas ibn Maalik رضي الله عنه saying: I heard Rasoolullaah صلى الله عليه وسلم saying:

## طلب العلم فريضة على كل مسلم

"The seeking of `Ilm is compulsory upon every Muslim."

Via this same chain, Imaam Abu Haneefah narrates from Hadhrat Anas رضي الله عنه: I heard Rasoolullaah صلى الله عليه وسلم saying:

الدال على الخير كفاعله

"The one who points out towards goodness is like the one who does it."

Via this same chain, Imaam Abu Haneefah narrates from Hadhrat Anas رضي الله عنه: I heard Rasoolullaah صلى الله عليه وسلم saying:

إن الله يحب إعانة اللهفان

"Indeed, Allaah loves the (act of) assisting the lahfaan (one in distress, and one who is oppressed)."

### **A Commentary on Those Ahaadeeth:**

I say: Ahmad ibn al-Mughlis is majrooh (criticised).

The matn (text) of the first Hadeeth is mash-hoor, and Imaam an-Nawawi mentioned in his *Fataawaa*: "It is a Dha`eef Hadeeth even though the meaning is Saheeh."

Haafiz Jamaal-ud-Deen al-Mizzi said: "It is narrated through a chain which elevates it to the rank of Hasan."

I say: "According to me, it reaches the rank of being Saheeh, because I have come across 50 different chains (for this Hadeeth), and I have gathered them in a book."

The matn of the second Hadeeth is Saheeh, and it has been reported by a group from the Sahaabah. Its asl (base) is in Saheeh Muslim, from the Hadeeth of Hadhrat ibn Mas`ood رضي الله عنه, with the wording:

من دل على خير فله مثل أجر فاعله

"Whosoever points out towards good shall receive a reward like the reward of the one who does it."

The matn of the third Hadeeth is Saheeh. It has been narrated by a group of the Sahaabah, and it has been declared Saheeh by adh-Dhiyaa al-Maqdisi in *al-Mukhtaarah*, from the Hadeeth of Hadhrat Buraydah.

Thereafter, Imaam Abu Ma`shar said: "Abu `Abdillaah informed us: Ibraaheem narrated to us: Abu Bakr al-Hanafī narrated to us: Abu Sa`eed al-Husain ibn Ahmad narrated to us: `Ali ibn Ahmad ibn al-Husain al-Basri narrated to us: Ahmad ibn `Abdillaah ibn Haraam narrated to us: Ismaa`eel ibn Haraam narrated to us: Al-Muzhaffar ibn Minhal narrated to us: Moosaa ibn `Eesaa ibn al-Mundhir al-Himsi narrated to us: My father narrated to us: Ismaa`eel ibn `Ayyaash narrated to us from Abu Haneefah, from Waathilah ibn al-Asqa`, that Rasoolullaah صلى الله عليه وسلم said:

دع ما يريبك إلى ما لا يريبك

"Leave that which causes you doubt for that which does not cause you doubt."

Via this same chain it is narrated from Hadhrat Waathilah رضى الله عنه, from Nabi صلى الله عليه وسلم, that he said:

لا تظهر الشماتة لأخيك فيعافيه الله ويتليك

"Do not display joy over (an affliction that afflicts) your brother, for Allaah may cure him and afflict you (with the same affliction)."

I say: The matn of the first Hadeeth is Saheeh. It has been narrated by a group of the Sahaabah, and Imaam at-Tirmidhi has declared it to be Saheeh, as have Imaam ibn Hibbaan, Imaam al-Haakim and Imaam adh-Dhiyaa, from the Hadeeth of Hadhrat Hasan ibn `Ali ibn Abi Taalib رضى الله عنه.

The second Hadeeth is narrated by Imaam at-Tirmidhi via another chain, from Hadhrat Waathilah رضى الله عنه, and he has declared it to be Hasan, and it has a Shaahid (corroborating evidence) from the Hadeeth of Hadhrat ibn `Abbaas رضى الله عنهما.

Thereafter, Imaam Abu Ma`shar said: Abu Yusuf `Abdullaah narrated to us: Abu Ibraaheem narrated to us: Abu Bakr al-Hanafī narrated to us: Abu Sa`d

as-Sammaan narrated to us: Abu `Ali al-Hasan ibn `Ali ibn Muhammad ibn Is-haaq al-Yamaani narrated to us: Abu-l Hasan `Ali ibn Baabawayh al-Uswaari narrated to us: Abu Daawud at-Tayaalisi narrated to us from Abu Haneefah, who said: I was born in the year 80, and `Abdullaah ibn Unais رضي الله عنه came to Koofah in the year 94. I saw him and heard Hadeeth from him at the age of 14. I heard him saying: Rasoolullaah صلى الله عليه وسلم said:

حبك الشيء يعمي ويصم

"Your love for a thing blinds and deafens (you)."

I say: This Hadeeth is narrated by Imaam Abu Daawud in his *Sunan*, from the Hadeeth of Hadhrat Abu-d Dardaa رضي الله عنه.

It has been said: "Hadhrat `Abdullaah ibn Unais al-Juhani رضي الله عنه, the well-known Sahaabi, passed away in the year 54, and that is a long time before the birth of Imaam Abu Haneefah."

The reply to that is: "There were five Sahaabah who had the name `Abdullaah ibn Unais. Thus, perhaps the Sahaabi that Imaam Abu Haneefah is referring to is one of the other five, and not this Sahaabi, al-Juhani who is well-known."

Thereafter, Imaam Abu Ma`shar said: Abu `Abdillaah informed us: Abu Ibraaheem informed us: Abu Bakr al-Hanafii informed us: Abu Sa`d as-Sammaan narrated to us: Muhammad ibn Moosaa narrated to us: Muhammad ibn `Ayyaash al-Juloodi narrated to us from at-Tamtaam Yahyaa ibn al-Qaasim, from Abu Haneefah who said: I heard `Abdullaah ibn Abi Awfaa رضي الله عنه saying: I heard Rasoolullaah صلى الله عليه وسلم saying:

من بنى لله مسجداً ولو كمفحص قطاة بنى الله له بيتاً في الجنة

"Whosoever builds a Masjid for Allaah, even if (it be the size of) the hole of a sandgrouse, Allaah will build for him a house in Jannah."

I say: The matn of this Hadeeth is Saheeh; in fact, it is Mutawaatir.

It is narrated via this same chain to Abu Sa`eed as-Sammaan, who said: Abu Muhammad `Abdullaah ibn Katheer ar-Raazi narrated to us: `Abdur Rahmaan ibn Abi Haatim ar-Raazi narrated to us: `Abbaas ibn Muhammad ad-Dawri narrated to us: Yahyaa ibn Ma`een narrated to us from Abu

Haneefah, who said that he heard `Aa'ishah bint `Ajradd رضي الله عنها saying:  
Rasoolullaah صلى الله عليه وسلم said:

أكثر جند الله في الأرض الجراد لا أكله ولا أحرمه

"The army of Allaah on the earth that is largest in number are the locusts. I do not eat it and I do not prohibit it."

I say: The matn of this Hadeeth is Saheeh. It has been narrated by Imaam Abu Daawud from the Hadeeth of Hadhrat Salmaan رضي الله عنه, and he has also declared it to be Saheeh in *al-Mukhtaarah*.

### **The Taabi`een And Those after Them from Whom Imaam Abu Haneefah Narrated:**

Imaam Jamaal-ud-Deen al-Mizzi said: "Imaam Abu Haneefah narrated from:

1. Ibraaheem ibn Muhammad ibn al-Muntashir
2. Ismaa`eel ibn `Abdil Malik ibn Abi-s Safeer
3. Jaballah ibn Suhaim
4. Abu-l Hind al-Haarith ibn `Abdir Rahmaan al-Hamdhaani
5. Al-Hasan ibn `Ubaydillaah
6. Al-Hakam ibn Utaybah
7. Hamaad ibn Abi Sulaymaan
8. Khaalid ibn `Alqamah
9. Rabee`ah ibn `Abdir Rahmaan
10. Zabeed al-Yaami
11. Ziyaad ibn `Ilaaqah
12. Sa`eed ibn Masrooq an-Noori at-Tameemi al-Koofi
13. Salamah ibn Kuhail
14. Simaak ibn Harb
15. Abu Dawbah Shaddaad ibn `Abdir Rahmaan al-Qurashi ash-Shaddaadi
16. Shaybaan ibn `Abdir Rahmaan (Who was one of his contemporaries)
17. Taawoos ibn Kaysaan (it has been said)
18. Tareef ibn Sufyaan as-Sa`dee
19. Abu Sufyaan Talhah ibn Naafi`
20. `Aasim ibn Kulayb
21. `Aamir ash-Sha`be
22. `Abdullaah ibn Abi Habeebah
23. `Abdullaah ibn Deenaar

24. `Abdur Rahmaan ibn Hurmuz al-A`raj
25. `Abdul `Azeez ibn Rafee`
26. `Abdul Kareem ibn Umayyah al-Basri
27. `Abdul Malik ibn `Umayr
28. `Adi ibn Thaabit al-Ansaari
29. `Ataa' ibn Abi Rabaah
30. `Ataa' ibn as-Saa'ib
31. `Atiyyah ibn Sa`d al-`Awfi
32. `Ikrimah Mowla ibn `Abbaas رضي الله عنهما
33. `Alqamah ibn Marthad
34. `Ali ibn al-Aqmar
35. `Ali ibn al-Hasan al-Barraad
36. `Amr ibn Deenaar
37. `Awn ibn `Abdillaah ibn `Utbah ibn Mas`ood
38. Qaaboos ibn Abi Zhabyaan
39. Al-Qaasim ibn Ma`n ibn `Abdir Rahmaan ibn `Abdillaah ibn Mas`ood
40. Qataadah ibn Di`aamah
41. Qays ibn Muslimah al-Jadali
42. Muhaarib ibn Dithaar
43. Muhammad ibn az-Zubair al-Hanzhali
44. Muhammad ibn as-Saa'ib al-Kalbi
45. Abu Ja`far Muhammad ibn `Ali ibn al-Husain ibn `Ali ibn Abi Taalib
46. Muhammad ibn Qays al-Hamdaani
47. Muhammad ibn Muslim ibn Shihaab az-Zuhri
48. Muhammad ibn al-Munkadir
49. Mikhwah ibn Raashidah
50. Muslim ibn al-Bateen
51. Muslim al-Mulaa'ee
52. Ma`n ibn `Abdir Rahmaan
53. Muqsim
54. Mansoor ibn al-Mu`tamar
55. Moosaa ibn Abi `Aa'ishah
56. Naasih ibn `Abdillaah al-Hamali
57. Naafi` Mowlaa ibn `Umar رضي الله عنهما
58. Hishaam ibn `Urwah
59. Abu Ghassaan al-Haytham ibn Habeeb as-Sayrafi
60. Al-Waleed ibn Saree` al-Makhzoomi
61. Yahyaa ibn Sa`eed al-Ansaari
62. Abu Hajabah Yahyaa ibn `Abdillaah al-Kanadi
63. Yahyaa ibn `Abdillaah al-Jaabir
64. Yazeed ibn Suhaib al-Faqeer
65. Yazeed ibn `Abdir Rahmaan al-Koofi
66. Yoonus ibn `Abdillaah ibn Abi-l Jahm

67. Abu Janaab al-Kalbi
68. Abu Husayn al-Asadi
69. Abu-z Zubair al-Makki
70. Abu-s Sawaad (some say his name was Abu-s Sawdaa) as-Sulami
71. Abu `Awn ath-Thaqafi
72. Abu Farwah
73. Abu Ma`bad Mowlaa ibn `Abbaas رضي الله عنهما
74. Abu Ya`foor al-`Abdi

### **The Names of Those Who Narrate From Imaam Abu Haneefah:**

1. Ibraaheem ibn Tahmaan
2. Al-Abyadh ibn al-Agharr ibn as-Sabaah al-Munqidh
3. Asbaat ibn Muhammad al-Qurashi
4. Is-haaq ibn Ya`qoob al-Azraq
5. Asad ibn `Amr al-Bajali
6. Ismaa`eel ibn Yahyaa as-Sayrafi
7. Ayyoob ibn Haani' al-Jadali
8. Al-Jaarood ibn Yazeed an-Naysaaboori
9. Ja`far ibn `Awn
10. Al-Haarith ibn Nabhaan
11. Hibbaan ibn `Ali al-`Anazi
12. Al-Hasan ibn Ziyaad al-Lu'lu'i
13. Al-Hasan ibn Furaat al-Qazzaaz
14. Al-Husain ibn Hasan ibn `Atiyyah al-`Awfi
15. Ja`far ibn `Abdir Rahman al-Balkhi al-Qaadhi
16. Hakkaam ibn Saalim ar-Raazi
17. Abu Mutee` al-Hakam ibn `Abdir Rahman al-Balkhi
18. Hamaad ibn Abi Haneefah
19. Hamzah ibn Habeeb az-Zayyaat
20. Khaarijah ibn Mus`ab as-Sarakhsi
21. Daawud ibn Nusayr at-Taa'i
22. Abu-l Hudhail Zufar ibn al-Hudhail at-Tameemi
23. Zaid ibn al-Habbaab al-`Akki
24. Saabiq ar-Raqqi
25. Sa`d ibn as-Salt Qaadhi Sheeraaz
26. Sa`eed ibn Abi-l Jahm al-Qaaboosi
27. Sa`eed ibn Sullaam ibn al-Hayfaa'
28. Al-`Attaar al-Basri
29. Salam ibn Saalim al-Balkhi
30. Sulaymaan ibn `Umar an-Nakha'i
31. Sahl ibn Muzaahim
32. Shu`ayb ibn Is-haaq ad-Dimashqi
33. As-Sabaah ibn Muhaarib



34. As-Salt ibn al-Hajjaaj al-Koofi
35. Abu `Aasim adh-Dhahhaak ibn Makhlad
36. `Aamir ibn al-Furaat as-Qisri
37. `Aa'idh ibn Habeeb
38. `Abbaad ibn al-`Awwaam
39. `Abdullaah ibn al-Mubaarak
40. `Abdullaah ibn Yazeed al-Muqri'
41. `Abdul Hameed ibn `Abdir Rahmaan al-Hammaani
42. `Abdur Razzaar ibn Humaam
43. `Abdul `Azeez ibn Khaalid at-Tirmidhi
44. `Abdul Kareem ibn Muhammad al-Jurjaani
45. `Abdul Majeed ibn `Abdil `Azeez ibn Abi Daawud
46. `Abdul Waarith ibn Sa`eed
47. `Abdullaah ibn `Amr ar-Raqqi
48. `Ubaydullaah ibn Moosaa
49. `Itaab ibn Muhammad ibn Shawdhab
50. `Ali ibn Zhabyaan al-Koofi al-Qaadhi
51. `Ali ibn `Aasim al-Waasiti
52. `Ali ibn Mus-hir
53. `Amr ibn Muhammad al-`Anqazi
54. Abu Qutn `Amr ibn al-Haytham al-Qat`i
55. Abu Nu`aym al-Fadhl ibn Dakeen
56. Al-Fadhl ibn Moosaa ash-Shaybaani
57. Al-Qaasim ibn al-Hakam al-Urni
58. Al-Qaasim ibn Ma`n al-Mas`oodi
59. Qays ibn ar-Rabee`
60. Muhammad ibn Abaan al-Ambari
61. Muhammad ibn Bishr al-`Abdi
62. Muhammad ibn al-Hasan ibn Anas as-San`aani
63. Muhammad ibn al-Hasan ash-Shaybaani
64. Muhammad ibn Khaalid al-Wahbi
65. Muhammad ibn `Abd al-`Ansaari
66. Muhammad ibn al-Fadhl ibn `Atiyyah
67. Muhammad ibn al-Qaasim al-Asadi
68. Muhammad ibn Masrooq al-Koofi
69. Muhammad ibn Yazeed al-Waasiti
70. Marwaan ibn Saalim
71. Mus`ab ibn al-Miqdaam
72. Al-Mu`aafi ibn `Umraan al-Mowsili
73. Makki ibn Ibraaheem al-Balkhi
74. Abu Sahl Nasr ibn `Abdil Kareem al-Balkhi al-Ma`roof bi "as-Sayqal"
75. Nasr ibn `Abdil Malik al-`Ataki
76. Abu Ghaalib an-Nadhr ibn `Abdillaah al-Azdi
77. An-Nasr ibn Muhammad al-Mirzi
78. An-Nu`maan ibn `Abdis Salaam al-Asbahaani

79. Nooh ibn Darraaj al-Qaadhi
80. Abu `Ismah Nooh ibn Abi Maryam
81. Huraim ibn Sufyaan
82. Hawdhah ibn Khaleefah
83. Al-Hayyaaj ibn Bistaam al-Barjami
84. Wakee` ibn al-Jarraah
85. Yahyaa ibn Ayyoob al-Misri
86. Yahyaa ibn Nasr ibn Haajib
87. Yahya ibn Yamaan
88. Yazeed ibn Zuray`
89. Yazeed ibn Haaron
90. Yoonus ibn Bukayr ash-Shaybaani
91. Abu Is-haaq al-Fazaari
92. Abu Hamzah as-Sukkari
93. Abu Sa`d as-Saaghaani
94. Abu Shihaab al-Hannaat
95. Abu Muqaatil as-Samarqandi
96. Al-Qaadhi Abu Yusuf

### **Some Anecdotes and Virtues of Imaam Abu Haneefah:**

Al-Khateeb narrates in his *Taareekh* from Imaam Abu Yusuf, who said: "Abu Haneefah said: 'When I intended to seek `Ilm, I tried to select between the `Uloom (which field to specialise in), so I asked about the end-results of each one.

It was said to me: 'Learn the Qur'aan.' I said: 'When I have learnt the Qur'aan (i.e. Tafseer) and have memorised it, what will the end-result be?' They said: 'You will sit in the Masjid and the children will recite to you as well as the youngsters. Then, it will not be long before one of them comes out and surpasses you in Hifz or is equal to you in Hifz, and thus your leadership will be gone.'

I said: 'And if I hear Hadeeth and write it (i.e. specialise in the `Ilm of Hadeeth) until there is no one in the Dunyaa who has memorised more (Ahaadeeth) than I have?' They said: 'When you become old and weak, you will relate Ahaadeeth, and the children and youngsters will gather around you, but you will not be safe from mixing up (on account of old age), thus they will accuse you of lying and that would be an ignominy in the end.' I said: 'I have no need for this.'

Thereafter, I said: 'I should learn (i.e. specialise in) Nahw? If I learn (specialise) in Nahw and Arabic, what will be the end result?' They said:

'You will sit as a teacher, and the extent of your rizq will be two or three Dinars.' I said: 'There is no end result for this.'

I said: 'If I specialise in poetry until there is no one better at poetry than me, what will be the end result?' They said: 'You would praise so-and-so and thus he would give you some gifts, or give you an animal to ride on, or bestow you with some position. And if he deprives you, you will write hijaa (satirical poetry) against him and thus end up accusing chaste women.' I said: 'I have no need for this.'

I said: 'If I specialise in `Ilm-ul-Kalaam, what will the end result be?' They said: 'Those who enter into `Ilm-ul-Kalaam are not safe; they are (often) accused of Zandaqah (being Zindeeqs). Thus, they are either captured and killed, or they accept Islaam (once more) but are blameworthy.'

I said: 'If I specialise in Fiqh?' They said: 'You will be asked, and you will issue Fataawaa, and you shall be sought for Qadhaa (being the Qaadhi) even if you were a youth.' I said: 'From the `Uloom, there is nothing more beneficial than this.' Thus, I held fast to Fiqh and specialised in it."

Imaam al-Khateeb narrates from Imaam Zufar ibn Hudhail who said: "I heard Imaam Abu Haneefah saying: 'I had gone into `Ilm-ul-Kalaam and reached such a rank that (people wanting to know about it) would be directed to me. We used to sit near the circle of Hammaad ibn Abi Sulaymaan.

One day, a woman came to me and said: 'A man has a wife whom he intends to divorce according to the Sunnah. How many Talaaqs must he give her?' I did not know what answer to give, so I told her to ask Hammaad and then to come back and inform me (of what he says). She asked Hammaad, so he said: 'He gives her one Talaaq during the time when she is pure from haidh or jimaa` (intercourse). Thereafter, he leaves her until two haydhs pass by. Thereafter, she will perform ghusl and now she has become Halaal to marry.' She returned and informed me of what he said, so I said: 'I have no need for Kalaam.' I then took my sandals and went to sit by Hammaad.

I used to listen to the masaa'il and memorise them, then he would repeat them the next day and I would memorise them, and then he would repeat them the next day and I would memorise them.

His companions would err so he said: 'None should sit in the circle facing me except Abu Haneefah.' I thus accompanied him for 10 years. Thereafter, my nafs disputed with me regarding a desire for leadership, so I wanted to leave him and sit in my own Halqah (circle). Thus, I went out one day with

the intention of doing so, but when I entered the Masjid and saw him, my nafs was not happy with leaving him, so I went and sat with him.

That night, he received the news that a relative of his living in Basrah had passed away, and had left behind wealth and there was no heir other than him, so he ordered me to sit in his place. No sooner did he leave but questions began being posed to me which I had not heard from him. Thus, I used to answer and write down my answers.

He was gone for two months, and thereafter he returned. When he had returned, I presented the masaa'il to him, and they were approximately 60 masaa'il. He agreed with me on 40 of them and disagreed with me on 20. I took an oath to myself that I would not leave him until he passed away, thus I did not leave him until he passed away."

Imaam al-Khateeb al-Baghdaadi narrates from Imaam Ahmad ibn `Abdillaah al-`Ajali, who said: "Imaam Abu Haneefah said: 'I went to Basrah, thinking that I would not be asked any question except that I would (be able to) answer it. However, they asked me such things which I did not have an answer for, so I made (binding) upon myself that I would not depart from Hammaad until he passes away. Thus, I accompanied him for 18 years."

Imaam al-Khateeb narrates from Imaam Abu Yahyaa al-Himmaani, who said: "I heard Imaam Abu Haneefah saying: 'I saw a dream which worried me. I saw (in the dream) as though I was digging up the Qabr of Nabi صلى الله عليه وسلم. Thus, I went to Basrah, intending to find someone who could ask Muhammad ibn Seereen. He asked him, so he said: "This is a man who will make known the Akhbaar (narrations) of Rasoolullaah صلى الله عليه وسلم."

Imaam al-Khateeb al-Baghdaadi narrates from Abu Wahb Muhammad ibn Muzaahim who said: "I heard Hadhrat `Abdullaah ibn al-Mubaarak saying: 'If Allaah `Azza wa Jall had not aided me with Abu Haneefah and Sufyaan, I would have been like the rest of the people."

Imaam al-Khateeb narrates from Hujr ibn `Abdil Jabbaar who said: "It was said to al-Qaasim ibn Ma`een ibn `Abdir Rahmaan ibn `Abdillaah ibn Mas`ood رضي الله عنه: 'You are pleased with being one of the youngsters (i.e. students) of Abu Haneefah.' He said: 'The people have not sat by anyone whose gathering is more beneficial than the gatherings of Abu Haneefah.' And al-Qaasim said: 'Come, i.e. attend (the Mujaalasaah).' When he came to him (i.e. to the gathering of Imaam Abu Haneefah), he began holding fast to

it (i.e. regularly attending.) And he said: 'Abu Haneefah was a person who was moderate (balanced), easy-going, humble and generous.'

Imaam al-Khateeb narrates from Ahmad ibn as-Sabbaagh who said: "I heard Imaam ash-Shaafi`ee, Muhammad ibn Idrees saying: 'It was said to Maalik ibn Anas: 'Have you seen Abu Haneefah?' He said: 'Yes. I saw a man who, if he told you this pillar was made of gold he would be able to prove it.'"

Imaam al-Khateeb narrates from Rawh ibn `Ubaadah who said: "I was with ibn Juraij in the year 150 when the news of the death of Abu Haneefah reached him. He said: '*Innaa Lillaahi wa Innaa Ilayhi Raaji`oon*. `Ilm has left (the Dunyaa)."

Imaam al-Khateeb narrates from Dhiraar ibn Sard who said: 'Yazeed ibn Haaroon was asked: 'Who was a greater Faqeeh: Abu Haneefah or Sufyaan?' He said: 'Sufyaan memorised more Ahaadeeth, but Abu Haneefah was a greater Faqeeh (had more understanding)."

Imaam al-Khateeb narrates from Abu Wahb Muhammad ibn Muzaahim who said: "I heard Hadhrat `Abdullaah ibn al-Mubaarak saying: 'I saw the greatest `Aabid of all people. I saw the most pious of all people. I saw the most knowledgeable of all people, and I saw the greatest Faqeeh of all people. As for the greatest `Aabid, then it was `Abdul `Azeez ibn Abi Rawaad. As for the most pious, it was Fudhayil ibn `Iyyaadh. As for the most knowledgeable of all people, it was Sufyaan ath-Thawri. As for the greatest Faqeeh of all people, it was Abu Haneefah.' Thereafter, he said: 'I have not seen anyone like him in Fiqh.'

Imaam al-Khateeb narrates from Abu-l Wazeer al-Marwazi who said: "Hadhrat `Abdullaah ibn al-Mubaarak said: 'When Sufyaan and Abu Haneefah are in agreement (on a certain mas'alah), then who can give a Fatwaa opposing theirs?'"

Imaam al-Khateeb narrates from `Ali ibn al-Hasan ibn Shafeeq who said: "Hadhrat `Abdullaah ibn al-Mubaarak said: 'When these two are in agreement regarding something, then that is my Qowl (Verdict), i.e. Imaam Sufyaan ath-Thawri and Imaam Abu Haneefah.'"

Imaam al-Khateeb narrates from `Abdur Razzaaq who said: "I heard Hadhrat `Abdullaah ibn al-Mubaarak saying: 'If there is anyone who, it is rightful for him to speak his opinion, then it is Abu Haneefah.'"

Imaam al-Khateeb narrates from Hadhrat Bishr ibn al-Haarith who said: "I heard `Abdullaah ibn Daawud saying: 'If you want the Aathaar (in another wording, he said: "the Ahaadeeth") then go to Sufyaan, but if you want to

know the details and intricacies (of those Ahaadeeth) then go to Abu Haneefah."

Imaam al-Khateeb narrates from Muhammad ibn Basheer who said: "I used to go to both Imaam Abu Haneefah and Imaam Sufyaan ath-Thawri. I used to go to Imaam Abu Haneefah and he would ask, 'Where have you come from?' I would say: 'From Sufyaan.' He would say: 'You have come from such a man who, if `Alqamah al-Aswad had been present, he would have been in need of him (of Imaam Sufyaan ath-Thawri).' I would go to Imaam Sufyaan ath-Thawri and he would ask me where I have come from. I would say: 'From Abu Haneefah.' He would say: 'You have come from the greatest Faqeeh of all the people in the world.'"

Imaam al-Khateeb narrates from Yahyaa ibn Dhabaan who said: "Imaam Abu Haneefah said to me: 'O people of Basrah, you have more wara` (piety) than us, but we have more understanding of Deen than you.'"

Imaam al-Khateeb narrates from Imaam Abu Nu`aym who said: "Imaam Abu Haneefah was a person of deep knowledge of the masaa'il."

Imaam Muhammad ibn Sa`d, the writer, said: "I heard `Abdullaah ibn Daawud al-Khurraybi saying: 'It is obligatory for the people of Islaam to make Du`aa for Abu Haneefah in their Salaah.' And he mentioned how Imaam Abu Haneefah had safeguarded for them the Sunan as well as Fiqh."

Imaam al-Khateeb narrates from Ahmad ibn Muhammad al-Balkhi, who said: "I heard Shaddaad ibn Hakeem saying: 'I have never seen anyone more knowledgeable than Abu Haneefah.'"

Imaam al-Khateeb narrates from Ismaa`eel ibn Muhammad al-Faarisi who said: 'I heard Makki ibn Ibraaheem mentioning Abu Haneefah, saying: 'He was the most knowledgeable of all the people of his era.'"

Imaam al-Khateeb narrates from Imaam Yahyaa ibn Ma`een who said: "I heard Yahyaa ibn Sa`eed al-Qattaan saying: 'We do not lie against Allaah. We have not heard better than the opinion of Abu Haneefah, and we have adopted most of his Aqwaal (Verdicts).' Imaam Yahyaa ibn Ma`een said: 'Yahyaa ibn Sa`eed would take the Qowl of the Koofiyyeen when issuing Fatwaa, and he would choose his Qowl (i.e. Imaam Abu Haneefah's Verdict) from out of their Qowls, and he would follow his opinion from out of all his companions.'"

Imaam al-Khateeb narrates from ar-Rabee` who said: "I heard Imaam ash-Shaafi`ee saying: "All people are dependent on Imaam Abu Haneefah in Fiqh."

Imaam al-Khateeb narrates from Harmalah ibn Yahyaa who said: I heard Muhammad ibn Idrees ash-Shaafi`ee saying: 'People are dependent on these five: whosoever desires to dive deep into Fiqh, he is dependent on Abu Haneefah. Abu Haneefah was from those who were granted (by Allaah Ta`aalaa) an aptitude for Fiqh. Whosoever desires to dive deep into poetry, he is dependent on Zuhair ibn Abi Salmaa. Whosoever desires to delve deep into Nahw, he is dependent on al-Kisaa'i. Whosoever desires to delve deep into Tafseer, he is dependent on Muqaatil ibn Hayyaan."

Imaam al-Khateeb narrates from Hamaad ibn Yoonus who said: "I heard Asas ibn `Amr saying: "Imaam Abu Haneefah - according to what I have memorised - used to perform Fajr Salaah with the wudhoo of `Ishaa for a period of 40 years. He would complete the entire Qur'aan during the night, in one Rak`ah. His crying at night would be heard, so much so that the neighbours pitied him.

It has reached me that in the spot where he passed away, he completed 70,000 Khatms of the Qur'aan."

Imaam al-Khateeb narrates from Hamaad ibn Abi Haneefah, who said: "When my father (Imaam Abu Haneefah) passed away, we asked al-Hasan ibn `Imarah to do the ghusl, so he did so. Once he had completed, he said: "May Allaah have mercy on you and forgive you! For 30 years you have not broken your fast (i.e. you were in the habit of fasting regularly), and you have not laid down at night on a pillow for the last 40 years. You have worn out all those to come after you."

Imaam al-Khateeb narrates from Imaam Abu Yusuf who said: "Once, whilst walking with Abu Haneefah I heard a man saying to another: 'This is Abu Haneefah. He does not sleep at night.' So Imaam Abu Haneefah said, 'Wallaahi, it shall not be that they speak that which I do not do.' So he used to spend the entire night in Salaah, Du`aa and beseeching (Allaah Ta`aalaa)."

Imaam al-Khateeb narrates from Hafs ibn `Abdir Rahmaan who said: "I heard Mus`ir ibn Kudaam saying: 'One night, I entered the Masjid and saw a man performing Salaah. (As he was reciting audibly) I was enjoying his Qiraa'ah. By the time he had completed a seventh of the Qur'aan, I said: 'He will now perform Rukoo`.' But he carried on reciting until he had completed a third of the Qur'aan, then half, then continued reciting until he had completed the entire Qur'aan in one Rak`ah. When I looked to see who it was, I found that it was Imaam Abu Haneefah."

Imaam al-Khateeb narrates from Khaarijah ibn Mus`ab who said: "Four from the A'immaah used to complete a khatm of the Qur'aan in a single Rak`ah:

1. Hadhrat `Uthmaan ibn `Affaan رضي الله عنه
2. Hadhrat Tameem ad-Daari رضي الله عنه
3. Hadhrat Sa`eed ibn Jubair رحمة الله عليه
4. Imaam Abu Haneefah رحمة الله عليه

Imaam al-Khateeb narrates from Yahyaa ibn Nadheer who said: "Very often Imaam Abu Haneefah would complete 60 khatms of the Qur'aan in the month of Ramadhaan."

Imaam al-Khateeb narrates from Hibbaan ibn Moosaa who said: "I heard Hadhrat `Abdullaah ibn al-Mubaarak saying: 'I went to Koofah and asked the people who was the most pious person there, so they said: "Imaam Abu Haneefah رحمة الله عليه."

Imaam al-Khateeb narrates from Sulaymaan ibn ar-Rabee` who said: "I heard Makki ibn Ibraaheem saying: I sat with the Koofiyyeen (people of Koofah), and I did not see anyone more pious than Abu Haneefah."

Imaam al-Khateeb narrates from Imaam `Ali ibn Hafs al-Bazaar who said: "Hafs ibn `Abdir Rahman used to work with Abu Haneefah. One day, he (Imaam Abu Haneefah) sent him to sell a consignment of cloths. He told him that in such-and-such a cloth there is a flaw, so when you sell it, let the customer know. Hafs sold the goods but forgot to mention the flaw, and he also did not know (the name of) the person he had sold it to. When he let Abu Haneefah know about this, he (Imaam Abu Haneefah) gave all of the money away in sadaqah."

Imaam al-Khateeb narrates from Haamid ibn Aadam who said: "I heard Hadhrat `Abdullaah ibn al-Mubaarak saying: 'I have never seen anyone more pious than Abu Haneefah.'"

Imaam al-Khateeb narrates from `Abdullaah ibn `Amr ar-Raqi who said: "Ibn Hubayrah asked Imaam Abu Haneefah to accept the post of Qaadhi of Koofah, but he refused."

Imaam al-Khateeb narrates from Mugheeth ibn Budail who said: "Khaarijah ibn Mus`ab said that (the then Khalelefah) al-Mansoor wanted to give Imaam Abu Haneefah a gift of 10,000 Dirhams. He was called to come and accept the money. He consulted with me, saying: "This is such a man who, if I return the money to him, he will become angry, and if I accept it, something I dislike will enter my Deen." I said: "This wealth is great in his eyes, so when you are called to accept it, say: 'This was not what I hoped for from Ameer-ul-Mu'mineen. (i.e. I expected more than this.)' When he was



summoned to accept the wealth, he said this, so (al-Mansoor) took back the money."

Imaam Khaarijah ibn Mus`ab used to say: "Abu Haneefah never used to consult with anyone besides me."

Imaam al-Khateeb narrates from Muhammad ibn `Abdil Malik ad-Daqeeqi who said: "I heard Yazeed ibn Haaron saying: 'I met many people, but I have never seen anyone more intelligent, more virtuous or more pious than Imaam Abu Haneefah.'"

Imaam al-Khateeb narrates from Muhammad ibn `Abdillaah al-Ansaari who said: "The intelligence of Imaam Abu Haneefah was manifest even in the way he used to speak, the way he used to walk, the way he used to enter and the way he used to leave."

Imaam al-Khateeb narrates from Hujr ibn `Abdil Jabbaar who said: "People have never sat in a gathering more noble than that of Abu Haneefah, nor have they met anyone who honours his companions more than Abu Haneefah does."

Imam al-Khateeb narrates from Ismaa`eel ibn Hamaad ibn Abi Haneefah who said: "We had a Raafidhi neighbour who was a miller. He had two mules: he had (mockingly) named the one mule Abu Bakr and the other as `Umar. One day, one of them kicked him, and he died. Imaam Abu Haneefah was informed of this, so he said: "Look which mule it was that killed him - you will find it to be the mule he named `Umar." They went to look and they found that it was so.

Imaam al-Khateeb narrates from Muhammad ibn Ahmad ibn Ya`qoob who said: My grandfather narrated to me, saying: Some of our companions recited unto us the following verses of poetry, which were written by Imaam `Abdullaah ibn al-Mubaarak in praise of Imaam Abu Haneefah:

رأيت أبا حنيفة كل يوم	يزيد نبالة ويزيد خيراً
يقايس من يقاسيه بلب	فمن ذا يجعلون له نظيراً
فرد شماتة الأعداء عنا	وأبدى بعده علماً كثيراً
وينطق بالصواب ويصطفيه	إذا ما قال أهل الجور جوراً
كفانا فقه حماد وكانت	مصيبتنا به أمراً كبيراً

رأيت أبا حنيفة حين يؤتى      ويطلب علمه بحرأ غزيراً  
إذا ما المشكلات تدافعتها      رجال العلم كان بها بصيراً

*"I saw Abu Haneefah - a man who increased in nobility and goodness with each passing day.*

*Those who put him through suffering, he reciprocates by dealing with them with kindness, so who can present an equal of his?*

*He repelled from us the gloating of the enemies, and displayed thereafter an abundance of knowledge.*

*He speaks the truth and chooses it, when the people of evil disgorge their evil.*

*He sufficed us the Fiqh of Hammaad, though our misfortune (with losing Hammaad) was an enormous affair.*

*I witnessed Abu Haneefah when people would come to him - his knowledge was like a copious ocean.*

*When the people of knowledge would argue over the intricate matters, he would have in-depth insight (concerning the answers)."*

Imaam al-Khateeb narrates from Imaam ibn Abi Daawud who said: "The only people who attack Imaam Abu Haneefah are either those who are jaahils or those who are jealous."

Imaam al-Khateeb also narrates from him that he said: "The only people who attack Imaam Abu Haneefah are either those who are jaahils (ignoramuses) or those who are jealous, and to me, the condition of the jaahils is better."

Imaam al-Khateeb narrates from `Abdul `Azeez ibn Abi Daawud, from Wakee`, who said: I visited Imaam Abu Haneefah one day and I saw him deep in thought. He asked me: "Where have you come from?" I said: "From Shareek." And, I think that some of the things Shareek had said (about him) had reached him, so he raised his head and recited this couplet:

إن يحسدوني فإني غير لائمهم      قبلي من الناس أهل الفضل قد حسدوا  
فدام لي ولهم ما بي وما بهم      ومات أكثرنا غيظاً بما يجد

"If they are envious of me, I do not blame them; before me, the people of virtue were envied. What I have shall remain and what they have shall remain; he among us most abundant in rage shall perish in what he finds (of envy in his heart)."

Imaam al-Khateeb narrates from Yahyaa ibn ad-Dharees who said: A man came to Imaam Sufyaan ath-Thawri and said: "I heard Imaam Abu Haneefah saying: '(When issuing Fataawaa) I look in the Kitaab of Allaah. If I do not find it there, I look in the Sunnah of Rasoolullaah صلى الله عليه وسلم. If I do not find it in the Kitaab of Allaah, nor in the Sunnah of Rasoolullaah صلى الله عليه وسلم, I take the Qowl (Verdict) of his As-haab (Companions); the Qowl of whomever among them I wish, and I leave the Qowl of whoever I wish. I do not leave their Qowl for the Qowl of anyone besides them. As for if the matter ends (i.e. if an answer was not found in the Aqwaal of Sahaabah also), and it now comes to Ibraaheem, ash-Sha`bee, ibn Seereen, al-Hasan, `Ataa', Sa`eed ibn al-Musayyib - (the narrators says: He listed a number of people) - then they were a people who performed Ijtihaad, so I perform Ijtihaad like they had performed Ijtihaad."

Abu `Abdillaah al-Hasan ibn Muhammad ibn Khusrau al-Balkhi narrates in the Muqaddimah of his *Musnad*, that Muhammad ibn Maslamah said: Khalaf ibn Ayyoob said: "'Ilm came from Allaah Ta`aalaa to Rasoolullaah صلى الله عليه وسلم, and from Rasoolullaah صلى الله عليه وسلم to his Sahaabah, and from the Sahaabah to the Taabi`een, and from the Taabi`een to Abu Haneefah and his companions."

He also narrates from Muhammad ibn Hafs, from Hasan ibn Sulaymaan, that he stated regarding the Hadeeth:

لا تقوم الساعة حتى تظهر العلم

"The Hour shall not come until `Ilm becomes manifest."

He said: "It is the `Ilm of Abu Haneefah and his Tafseer of the Aathaar (narrations)."

It is narrated from Hadhrat Sa`eed ibn Mansoor who said: "I heard Fudhail ibn `Iyyaadh saying: "Imaam Abu Haneefah was a man who was a Faqeeh. He was well-known for piety. He possessed an abundance of wealth which he used to spend freely on those who came to him. He was extremely patient in teaching `Ilm both in the night and in the day. His nights were excellent. He was excessive in silence and spoke little, until a mas'alah would come up regarding Halaal and Haraam. He used to sacrifice for the Haqq,

fleeing from the wealth of the Sultaan. If a mas'alah would come to him, and he would find a Saheeh Hadeeth concerning it, he would follow the Hadeeth. If it was (a Qowl) of the Sahaabah or Taabi`een (he would follow it); otherwise, he would do Qiyaas, and how excellent he was in Qiyaas."

It is narrated from `Ubayd who said: I heard Imaam ash-Shaafi`ee saying: "Whosoever desires to understand Fiqh, let him hold fast to Imaam Abu Haneefah and his companions, for all of mankind are dependent on him for Fiqh."

It is narrated from Imaam Wakee` that he said: "Abu Haneefah was a man who gave great importance to Amaanat (trust). Allaah Ta`aalaa was greatly honoured and revered in his heart. He used to put the Ridhaa (Pleasure) of his Rabb above everything else. Even if he were to have been struck with swords for the sake of Allaah, he would have accepted it with patience. May Allaah have mercy on him and be pleased with him as He is pleased with the Abraar (Pious), for indeed he (Imaam Abu Haneefah) was one of them."

It is narrated from Imaam Hasan ibn al-Haarith, who said: "I heard an-Nadhr ibn Shumail saying: "People were sleeping with regards to Fiqh until Imaam Abu Haneefah woke them up. He had ripped it open, made it clear and summarised it."

It is narrated from Hadhrat `Abdullaah ibn al-Mubaarak, that he said: "I saw Mus`ir in the Halqah of Abu Haneefah, sitting in front of him, asking him questions and learning from him. I have not seen anyone better for you in Fiqh than Abu Haneefah."

It is narrated from Abu-l Qayyim, who said: "Imaam Abu Haneefah was a handsome man, well-dressed, abundance in the use of perfume; his gatherings were excellent, his nobility was great and he was excellent in his assistance of others."

It is narrated from `Abdur Razzaaq, who said: "I was with Ma`mar when `Abdullaah ibn al-Mubaarak visited him.

I heard Ma`mar saying: 'I do not know of a man more excellent in his speech on Fiqh, expounding upon it, doing Qiyaas upon and explaining the Ahaadeeth pertaining to Fiqh than Abu Haneefah. (Despite this) there was no one who was more worried about entering doubt into anything pertaining to the Deen of Allaah than he was."

It is narrated from Bishr ibn al-Haarith, who said that ibn Abi Daawud said: "No one speaks badly about Imaam Abu Haneefah except a man who is

jealous of him on account of his deeds or a man who is a jaahil (ignoramus) and knows nothing of the status of the bearers of `Ilm.

I have heard Abu Mu`aawiyah adh-Dhareer saying: I was with Haaron (i.e. Haaron ar-Rasheed), and I was given something sweet to eat. Thereafter, someone presented a dish and water, and poured water over my hands. This person then said, "Do you know who has poured water over your hands?" I said: "No." He said: "Ameer-ul-Mu'mineen (i.e. the Khaleefah himself), out of respect for `Ilm." I said: "May Allaah honour you like how you have honoured `Ilm."

It is narrated from Bishr ibn Moosaa, that he said: "Abu `Abdir Rahmaan al-Maqarri narrated to us, and, when he used to narrate to us from Abu Haneefah he used to say, "Hannaad narrated to us."

It is narrated from ibn Abi Uwais who said: "I heard ar-Rabee` saying: Imaam Abu Haneefah once visited al-Mansoor, and with (al-Mansoor) was `Eesa ibn Yunus. Al-Mansoor said: "This is the (greatest) `Aalim of the Dunyaa today." So he (`Eesa ibn Yunus) said to him: "O Nu`maan, from whom did you acquire `Ilm?" He said: "From the companions of Hadhrat `Umar, from Hadhrat `Umar رضي الله عنه. From the companions of Hadhrat `Ali رضي الله عنه, from Hadhrat `Ali رضي الله عنه, From the companions of Hadhrat `Abdullaah, from Hadhrat `Abdullaah رضي الله عنه, and in the time of Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما, there was no one on earth more knowledgeable than him."

Imaam `Eesa ibn Yunus said to him: "You have secured a firm foothold for yourself."

It is narrated from Yahyaa al-Himmaani who said: "I heard ibn al-Mubaarak saying: I said to Sufyaan ath-Thawri: "O Abu `Abdillaah! How far away from gheebah (gossiping and back-biting) Abu Haneefah is. I have never heard him gossip about anyone, even an enemy of his." He said: "Wallaahi, he is too intelligent to do something which would waste his good deeds."

It is narrated from Hadhrat `Abdullaah ibn al-Mubaarak that he said: "I saw Hasan ibn `Amaarah holding onto the stirrups (of the saddle) of Abu Haneefah, saying: 'Wallaahi, we have not met anyone whose speech in Fiqh is more profound than yours, nor anyone whose answers are more concise than yours. You are the leader of those who speak in Fiqh, as well as (the leader of) your time. No one speaks badly of you except those who are jealous."

It is narrated from Mus`ir ibn Kudaam, who said: "I came to Imaam Abu Haneefah in his Masjid, and I saw him performing Fajr Salaah. Thereafter, he sat and taught people until he performed Zhuhr. Then he sat and taught people until `Asr. Then he sat and taught people until Maghrib. Then he sat and taught people until `Ishaa.

I said to myself: "This person is engaged in this work all day. When does he have time to perform `Ibaadah? I will watch him tonight."

When the people left, he went to the Masjid and performed Salaah until Fajr. He then went home, put on (new) clothes and then left to the Masjid for Fajr. Thereafter, he again sat down and taught people until Zhuhr, then until `Asr, then until Maghrib, then until `Ishaa.

I said to myself: "He stayed awake all of last night. I will watch him tonight to see what he does."

After the people left, he again went to the Masjid and engaged in Salaah as he had done the previous night, right through until Fajr, and he again did the same as he had done the previous two days. After he performed `Ishaa, I said to myself: "He has remained awake for the last two nights. I will watch what he does tonight."

He again did the same as he had done the previous two nights. After Fajr, he again sat down to teach.

I said to myself: "I will continue to remain with him until either he dies or I die. Thereafter, I always stayed with him in that Masjid."

Ibn Abi Mu`aadh said: "It reached me that Mus`ir passed away in the Masjid of Abu Haneefah whilst in Sujood."

It is narrated from Abu-l Juwayriyyah, who said: "I accompanied Hamaad ibn Abi Sulaymaan, and `Alqamah ibn Marthad, and Muhaarib ibn Dithaar, and `Awn ibn `Abdillaah, and I accompanied Abu Haneefah. There was no one whose night was more excellent than that of Abu Haneefah. I accompanied him for six months, and not once during that time did I see him lie down."

It is narrated from Abu Hamzah al-Yashkuri, who said: "I heard Imaam Abu Haneefah saying: "When a Hadeeth reaches us from Nabi صلى الله عليه وسلم, we do not move away from it to other than it. Rather, we hold firm to it. When a (Qowl) comes from the Sahaabah, we choose (which Sahaabi to follow). When it comes from the Taabi`een, we compete with them."

It is also narrated from Abu Ghassaan, who said: "I heard Israa'eel saying: 'How excellent a man was Nu`maan! No one had memorised more Ahaadeeth concerning Fiqh than he had, nor was there anyone who examined them (i.e. the Asaaneed, and deriving lessons from the Hadeeth) than he did. Thus, the Khulafaa, the leaders and the ministers honoured him."

Hadhrat Mus`ir ibn Kudaam used to say: "Whosoever places Abu Haneefah (as an intermediary) between himself and Allaah Ta`aalaa, I hope that no fear will come upon him, nor will he be guilty of failing to take precautions for himself."

It is narrated from al-Haarith ibn Idrees, who said: "Abu Wahb al-`Aa'idh said: "Very rarely will you find a person who does not believe in masah over the Khuffain, or who speaks ill of Imaam Abu Haneefah, except that you will find him to be a person who is naaqis-ul-`aql (deficient in intellect)."

It is narrated from Abu Bakr ibn `Ayyaash, who said: "`Umar ibn Sa`eed, the brother of Imaam Sufyaan ath-Thawri passed away, so we visited him to offer condolences. His gathering was filled with people, and among them was `Abdullaah ibn Idrees. Abu Haneefah came and with him was a group of people. When Sufyaan saw him, he turned to him, stood up, embraced him and had him sit where he had been sitting, whilst he himself (Imaam Sufyaan ath-Thawri) sat in front of him. (Later on) I said to him, "O Abu `Abdillaah! I saw you doing something today which I disapprove of, and our companions disapprove of." He asked, "And what is that?" I said, "Abu Haneefah came to visit you, so you stood up for him and seated him in your place, and you went to extremes (in your dealing with him)." He said: "What about that do you disapprove of? This man has a very great status in `Ilm. Even if I did not stand up for his `Ilm, I would stand up for his age; if I did not stand up for his age I would stand up for his Fiqh, and if I did not stand up for his Fiqh I would stand up for his piety." Thus, he silenced me and I had no answer to give."

It is narrated from Imaam Nu`aym ibn Hamaad, who said: "I heard Hadhrat `Abdullaah ibn al-Mubaarak saying: Imaam Abu Haneefah said: "When a Hadeeth reaches us from Nabi صلى الله عليه وسلم, then it is upon our heads and eyes (i.e. we submit to it fully, unquestioningly). When it (is a Qowl) from the As-haab (Companions) of Nabi صلى الله عليه وسلم, we choose (which Qowl to take) and we do not deviate from their Qowl. When it is (a Qowl) from the Taabi`een, we compete with them."

It is narrated from `Ali ibn Yazeed as-Sadaa'i, who said: "I saw Imaam Abu Haneefah complete 60 khatms of the Qur'aan in Ramadhann. He would complete one khatm during the night and one khatm during the day."

Imaam adh-Dhiyaa narrates from Abu Yahyaa al-Hammaani, from the students of Imaam Abu Haneefah, that he used to perform Fajr with the wudhoo of `Ishaa, and when he would intend to begin performing Salaah at night, he would adorn himself and comb his beard.

It is narrated in the Kitaab of al-Haafiz Abu Bakr Muhammad ibn `Umar al-Jay`aani, from Is-haaq ibn al-Bahloul, who said: Sufyaan ibn `Uyaynah said: I heard Shafeeq ibn `Utaybah saying: "My eyes have never seen anyone like Abu Haneefah."

It is also narrated in the same book, from `Affaan ibn Muslim who said: I heard Hamaad ibn Salamah mentioning Abu Haneefah, and he said: "He was from the best of people in issuing Fatwaa."

It is also narrated in the same book, from Ismaa`eel ibn `Ayyaash, who said: I heard al-Awzaa`i and al-`Umari saying: "Abu Haneefah was the most knowledgeable of all people regarding the intricate masaa'il."

It is also narrated in the same book, from Yazeed ibn Haaron that he said: "I wish I had written down masaa'il from Abu Haneefah."

It is narrated in *Taareekh al-Bukhaari*, from Ghanjaar, from `Ali ibn `Aasim who said: "If the intellect of Imaam Abu Haneefah was to be weighed against the intellects of half the people of the world, his intellect would outweigh all of theirs."

It is also narrated in *Taareekh al-Bukhaari*, from Nu`aym ibn `Umar who said: "I heard Abu Haneefah saying: 'It is strange that people say I give Fatwaa according to Ra'i (opinion). I do not give Fatwaa except according to Athar (Qur'aan and Sunnah).'"

It is also narrated in the same book, from Asad ibn `Amr who said: "I heard Imaam Abu Haneefah saying: "There is no Soorah in the Qur'aan except that I have recited it in Witr."

Ibn Khusrau said: "I heard Abu-l Qaasim `Ali ibn al-Husain ibn `Abdillaah ash-Shaafi`ee saying: I heard Abu-l Qaasim ibn Burhaan an-Nahwi saying: "If Allaah Ta`aalaa were to grant a person the understanding of the Madh-hab of Imaam Abu Haneefah and the Nahw of Imaam al-Khaleel ibn Ahmad, he would see from the two of them a radiant sign and a miraculous



wisdom, and his heart would be filled with Noor. Through the two of them, Allaah strengthened the Manhaj of Haqq and the truthful Sharee`ah."

Ibn Khusrau said: "Al-Qaadhi Abu Sa`eed Muhammad ibn Ahmad ibn Muhammad recited the following couplets to me, saying: Al-Ustaadh al-Adeeb Abu Yusuf Ya`qoob ibn Ahmad ibn Muhammad recited to us the following couplets:

حسبي من الخيرات ما أعددتَه      يوم القيامة في رضى الرحمن  
دين النبي محمد خير الورى      ثم اعتقادي مذهب النعماني

"It suffices me of good, that which I have prepared for the Pleasure of Ar-Rahmaan on the Day of Qiyaamah: the Deen of Nabi Muhammad صلى الله عليه وسلم, the Best of Creation, and my belief in the Madh-hab of Nu`maan."

Imaam al-Khateeb narrates in *al-Muttafiq wal-Muftariq* from Muhammad ibn Thaabit al-Ahwal, who said: I heard Usaid ibn Abi Usaid al-Haarithi expressing amazement at the swift answers of Imaam Abu Haneefah and his Qiyaas. He said: "Imaam Abu Haneefah once went to a barber to get a haircut. He said to the barber: 'Remove these white hairs.' The barber said: 'If you remove them, they grow back even more.' Imaam Abu Haneefah said: 'If removing them causes them to increase, then remove the black hairs so that they increase.'"<sup>4</sup>

The author of *Kitaab al-Uqalaa* narrates from Muhammad ibn Yahyaa al-Qasri who said: "Once, the Khaleefah al-Mansoor summoned Imaam Abu Haneefah, Imaam Sufyaan ath-Thawri, Imaam Mus`ir and Imaam Shareek, to appoint one of them as the Qaadhi.

Imaam Abu Haneefah said: "What I surmise will happen is this: As for me, I will use a ploy and thus be saved from it. As for Mus`ir, he will pretend to be mad and thus be saved from it. As for Sufyaan, he will flee. As for Shareek, he will fall into it.

When they entered upon al-Mansoor, Imaam Abu Haneefah said to him: "I am a person who is a slave, and I am not from the Arabs. The Arabs will not be pleased with a slave being the Qaadhi over them. Along with that, I am not fit for this position. If I am truthful in saying that I am not fit for it, then I am not fit, and if I am lying in saying that I am unfit, then it is not

<sup>4</sup> When Qaadhi Shareek heard this statement of Imaam Abu Haneefah رحمه الله عليه, he laughed and said: "Abu Haneefah is such a person who would not leave even the words of a barber without scrutinising them."

permissible for you to appoint a liar to a position of authority over the blood and honour of the Muslims." (In this manner, Imaam Abu Haneefah was excused by the Khaleefah.)

As for Imaam Sufyaan ath-Thawri, then, along the way while he was being taken by a guard to the Khaleefah, he said to the guard that he needs to relieve himself, so that guard agreed. He went a distance away, behind a wall, and there he saw a boat. He went to the sailor and said, "If you do not allow me to board your boat, I will be slaughtered." He was referring to the Hadeeth wherein Rasoolullaah صلى الله عليه وسلم said: "Whosoever is made a Qaadhi, he was been slaughtered without a knife."<sup>5</sup> Thus, the sailor hid him on the ship (and in this manner he too escaped from being made the Qaadhi).

Imaam Mus`ir entered upon the Khaleefah and said (acting mad): "Give me your hand! How are you? How are your children?" So al-Mansoor said: "Take him out of here. He's a madman."

Imaam Shareek was appointed as the Qaadhi. Later on, Imaam Sufyaan ath-Thawri rebuked him saying, "You had the chance to flee (from this position) but you didn't."

Imaam Abu-l Muzhaffar as-Sam`aani narrates in *Kitaab al-Intisaar*, and Abu Ismaa`eel al-Harawi narrates in *Dhamm-ul-Kalaam*, from Nooh al-Jaami` who said: "I said to Imaam Abu Haneefah: 'What do you say regarding this which the people have introduced, of speaking about substances and bodies?' He said, 'These are statements of the philosophers. Upon you is to follow the Athar (Ahaadeeth) and the Path of the Salaf. Beware of any newly invented matter for it is a Bid`ah.'"

Imaam al-Harawi narrates from Muhammad ibn al-Hasan that he said: "Imaam Abu Haneefah said: 'May Allaah curse `Amr ibn `Ubaid, for he opened the path for people to speak about matters of `Ilm-ul-Kalaam which are of no benefit to them.' He said: 'Imaam Abu Haneefah use to encourage us towards Fiqh and prohibit us from `Ilm-ul-Kalaam.'"

In *Taareekh ibn Khallikaan* it is mentioned: "Abu Haneefah was an `Aalim who acted upon his `Ilm. He was a Zaahid, pious, abstinent, possessing abundant khushoo`, always beseeching Allaah Ta`aalaa. Al-Mansoor wanted to appoint him as the Qaadhi, but he refused. Al-Mansoor took an oath that he will appoint him, but Abu Haneefah took an oath that he will not accept

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<sup>5</sup> Imaam as-Suyooti narrates this from Imaam Ahmad, Imaam Abu Daawud, Imaam ibn Maajah and Imaam al-Haakim, from Hadhrat Abu Hurayrah رضي الله عنه. It is also narrated in *Kanz-ul-Ummaal*.

it. Ar-Rabee` ibn Yunus al-Haajib said: 'Do you not see Ameer-ul-Mu'mineen taking an oath?' He said: 'Ameer-ul-Mu'mineen is more capable than I am of carrying out a kaffarah for his oath.'

He thus refused to accept the position of Qaadhi.

He used to say to the Khaleefah: "Fear Allaah and do not put anyone into a position of authority except he who fears Allaah. Wallaahi, I am not safe from becoming happy so how can I be safe from becoming angry? You have servants who are in need of someone honouring them for you, and I am not fit for that." He said to him: "You lie. You are fit for that." Imaam Abu Haneefah said to him: "You have passed judgement against yourself. How can it be permissible for you to appoint someone to the position of Qaadhi if he is a liar?"

He (the narrator) said: "Imaam Abu Haneefah was a handsome man of medium height. It has also been said that he was tall and had a brownish complexion."

Imaam Yahyaa ibn Ma`een said: "Qiraa'ah, to me, is the Qiraa'ah of Hamzah, and Fiqh is the Fiqh of Abu Haneefah. It was upon this that I found the people (practising)."

Imaam Ja`far ibn ar-Rabee` said: "I stayed with Abu Haneefah for five years, and I never saw anyone whose silence was more prolonged than his. But when he was asked about Fiqh, his (speech) would flow like a river. He had a loud, booming voice."

`Abdullaah ibn Rajaa said: "Imaam Abu Haneefah had a neighbour in Koofah who was a shoemaker. During the day he would be working, but when night fell, he would return home with some meat which he would cook, or a fish which he would grill. After that, he would drink alcohol until he'd become intoxicated, and then he'd begin loudly singing the following verse of poetry:

أضاعوني وأي فتى أضاعوا      ليوم كريهة وسداد ثغر

*"They have neglected me, and what a youngster they have neglected; (one who would be of use) on a calamitous day and in safeguarding the frontiers (in battle)."*

He would continue drinking and repeating this verse of poetry until sleep would overtake him.

Imaam Abu Haneefah used to hear this racket of his every night, because he used to spend the entire night in Salaah. Eventually, Imaam Abu Haneefah stopped hearing his voice at night, and when he asked about him, he was told that the guards had taken him away a few nights ago and he is now in prison.

Imaam Abu Haneefah performed Fajr Salaah, then mounted his mule and headed to the Khaleefah. He sought permission to enter, so the Khaleefah said to the servants, "Let him enter, and bring him in riding; don't let him dismount until (the mule has) walked on the carpet (out of respect for Imaam Abu Haneefah). They did so, and when Imaam Abu Haneefah had entered, the Khaleefah continued to make space for him in his gathering. The Khaleefah asked him, "What do you need?" He said, "I have a neighbour who is a shoemaker. A few nights ago he was arrested by the guards. O Ameer-ul-Mu'mineen, order his release." The Khaleefah said, "Yes. (I will release him) along with everyone who was arrested from that night until now." Saying this, he ordered them all to be released.

Imaam Abu Haneefah then mounted his mule once again to depart, and the shoemaker was walking in front of him. Imaam Abu Haneefah called out to him, saying: "O young man! Have we neglected you?" The shoemaker said, "No. Rather, you have protected me, so may Allaah reward you with goodness for preserving the rights of neighbourliness and protecting the Haqq." After this incident, the man repented and did not return to those actions thereafter.

Hadhrat `Abdullaah ibn al-Mubaarak said: "I saw Abu Haneefah in the street of Makkah (along with some people), and a fat camel had been roasted for them. They desired to eat it with vinegar, but they could not find anything to pour the vinegar in. I saw Abu Haneefah make a hole in the sand, place the table-spread (dastarkhaan) in that hole, and then poured the vinegar over. Thus, they were able to eat the meat with the vinegar. They said to him, "You are good at every kind of knowledge." He said: "Upon you is to be grateful. This is something I was inspired to do for you, as a virtue from Allaah upon you."

Imaam Abu Yusuf said: "(Once), Abu Ja`far al-Mansoor called Imaam Abu Haneefah. (When he arrived) ar-Rabee`, the doorman of al-Mansoor who used to dislike Imaam Abu Haneefah, said: "O Ameer-ul-Mu'mineen, this is Abu Haneefah, the one who opposes your grandfather. Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما used to say that if a person takes an oath, then does istithnaa (makes an exclusion) after a day or two, it is valid, whereas Abu Haneefah says that it is not valid unless it is made at the time of the oath being taken." Imaam Abu Haneefah said, "O Ameer-ul-Mu'mineen, ar-

Rabee` claims that your soldiers have not given Bay`ah to you." He asked, "How is that?" He said, "They take an oath to you, then return to their homes and do istithnaa (make exclusions), so their oaths are rendered void."

Al-Mansoor laughed and said, "O Rabee`, don't try to challenge Abu Haneefah."

When Imaam Abu Haneefah left, ar-Rabee` said to him: "You wanted my blood to be shed?" Imaam Abu Haneefah replied, "Rather, it was you who wanted my blood to be shed, but I extricated myself."

Abu-l`Abbaas at-Toosi used to have a bad opinion of Imaam Abu Haneefah, and Imaam Abu Haneefah was aware of this. Once, when Imaam Abu Haneefah entered upon al-Mansoor and there were many people present, at-Toosi said: "Today I will kill Abu Haneefah." He went to him and said, "O Abu Haneefah, Ameer-ul-Mu'mineen summons a man and orders him to strike the neck of another man, but he does not know if that man's neck is (permitted) to be struck." Imaam Abu Haneefah replied, "O Abu-l`Abbaas, Ameer-ul-Mu'mineen orders his neck to be struck according to Haqq or according to Baatil?" He said, "According to the Haqq." Imaam Abu Haneefah said, "Then carry out the Haqq wherever it is and do not ask about it."

Thereafter, Imaam Abu Haneefah said to those near to him, "This man wanted to destroy me, but I tied him up (i.e. silenced him)."

Yazeed ibn al-Kumait said: "Once, `Ali ibn al-Hasan led us in `Ishaa Salaah and recited Soorah *Idhaa Zulzilat* in the last Rak`ah. Imaam Abu Haneefah was performing Salaah behind him. Once he had completed and the people had left, I looked at Imaam Abu Haneefah and saw that he was sitting, deep in thought and breathing heavily. I said to myself, "I'll get up (and leave) so that his heart is not bothered by me." When I left the Masjid, I kept the lantern lit, and there was only a little bit of oil left inside.

I returned (Fajr time) and I heard him saying (in Du`aa): "*O One Who recompenses with good for even an atom's worth of good, and O One Who recompenses with evil (i.e. punishment) for even an atom's worth of evil, save Your slave, Nu`maan, from the fire and whatever draws one near to it of evil. Enter him into the vastness of Your Rahmah (Mercy).*"

I looked and saw that the lantern was still burning brightly, and he was standing. When I entered (the Masjid), he asked: "You want to take the lantern?" I said, "(Yes,) I have made the Adhaan for Fajr." He said, "Conceal regarding me that which you have witnessed."

He then performed two Rak`ats (Sunnah of Fajr) and sat down until the Iqaamah was given, after which he performed the Salaah with us with the same wudhoo he had at the beginning of the night.

Imaam Abu Haneefah was born in the year 80 A.H. It has been said that he was born in the year 61 A.H., but the first opinion is more authentic.

He passed away in Sha`baan - though some say Rajab - of the year 150 A.H. It has also been said that it was on the 17th of Jumaada al-Oolaa of that year. Others said that he passed away in the year 151. Others said that it was in the year 153. Another report mentions that he passed away on the very same day that Imaam ash-Shaafi`ee رضي الله عنه was born.

He passed away in Baghdad and was buried in the qabrstaan of al-Khayzaran. His qabr there is well-known and visited.

(This is) the end of what has been quoted by Imaam ibn Khallikaan.

Al-Haafiz Jamaal-ud-Deen al-Muzani states in *at-Tabdheeb* that the Janaazah Salaah of Imaam Abu Haneefah was performed six times over, and the crowds of people were so large in number that it was not possible to bury him until `Asr.

It is mentioned in *Ghaayat-ul-Ikhtisaar fee Manaaqib-il-A'immatil Arba`atil At-haar*:

"It is narrated from Hadhrat `Abdullaah ibn al-Mubaarak that he said: How dignified and honourable was the Majlis of Imaam Abu Haneefah. Once, we were in the Jaami` Masjid when a snake fell (from the roof) and landed in the lap of Imaam Abu Haneefah. The people ran out, but he continued to sit in his place. He did not go further than to shake off the snake."

Salamah bint Naseeb said: `Abdur Razzaaq used to say: "When I used to see Imaam Abu Haneefah, I could see the marks of (excessive) crying in his eyes and his cheeks."

Imaam Abu Yusuf used to say: "Abu Haneefah was the successor of those of the earlier times, and Wallaahi he has not left after him anyone like him on the face of the earth."

Yazeed ibn al-Kumait narrates: "I once heard a man debating with Imaam Abu Haneefah regarding a mas'alah. He (Imaam Abu Haneefah) said: 'May Allaah forgive you. He knows regarding me contrary to that which you have said. After recognising Allaah, I have never bothered about anyone else. I

have never sought except His Pardon and I have never feared except His Punishment.' Upon mentioning the punishment from Allaah Ta`aalaa, Imaam Abu Haneefah fell unconscious. When he regained consciousness the man said to him, "Put me at ease (i.e. forgive me for what I have said)." Imaam Abu Haneefah said, "If anyone from the people of jahl (ignorance) says something about me which is not true, then he is at ease (i.e. I have forgiven him). But, if anyone from the people of `Ilm says something about me which is not true, then he is in difficulty, because the gheebah done by `Ulamaa lingers on after them."

Mansoor ibn Haashim said: "I was with Hadhrat `Abdullaah ibn al-Mubaarak in Qaadisiyyah when a man came to visit him from Koofah, and the man began speaking ill of Imaam Abu Haneefah. Hadhrat `Abdullaah ibn al-Mubaarak said to him: 'Woe to you! Do you speak ill of a man who used to perform Salaah everyday with one wudhoo for 45 years? He used to complete a khatm of the Qur'aan at night in two Rak`ats. All of the knowledge of Fiqh that I possess, I acquired from him."

Suwaid ibn Sa`eed al-Marwazi said: "I heard Hadhrat `Abdullaah ibn al-Mubaarak saying:

لقد زان البلاد ومن عليها      إمام المسلمين أبو حنيفة  
 بأحكام وآثار وفقه      كآيات الزبور على الصحيفة  
 فما من المشرقين له نظير      ولا بالمغربين ولا بكوفة  
 رأيت القامعين له سفاها      خلاف الحق مع حجج ضعيفة

*"The lands and those living upon them have been beautified by the Imaam of the Muslimeen: Abu Haneefah.*

*With Ahkaam, Aathaar (narrations) and Fiqh, like the verses of the Zaboor upon the pages.*

*Not in the two easts is there a likeness of him, or in the two wests and nor in Koofah. I see those who (try to) suppress him as fools, contrary to the Haqq and with feeble proofs."*

In another Kitaab on the virtues of the four A'immah it is mentioned that a man once buried some wealth in a certain place, and later on he forgot where he had buried it. He went to Imaam Abu Haneefah and asked him, and Imaam Abu Haneefah said: "This is not an issue of Fiqh that I can solve for you. Instead, go home and perform Salaah the entire night until

morning, for you will remember where you buried it." The man did so, and before a quarter of the night had passed he remembered where he had buried the wealth. He went to Imaam Abu Haneefah and informed him, so Imaam Abu Haneefah said: "I knew that Shaytaan would not leave you to spend the entire night in Salaah; he would remind you (so that you stop). Woe to you! Did you not then complete the rest of the night (in Salaah) out of gratitude to Allaah?"

Al-Waleed Muwaffaq ibn Ahmad al-Makki said:

هذا مذهب النعمان خير المذاهب      كذا القمر الوضاح خير الكواكب  
تفقه في خير القرون مع التقى      فمذهبه لا شك خير المذاهب

*"The Madh-bab of Nu`maan is the best of Madhaahib, just like the luminous moon is the greatest of the stars.*

*He studied in the best of eras with the people of piety, so his Madh-bab - without doubt - is the greatest of the Madhaahib..."*

Some of those who compiled the *Musnad* of Imaam Abu Haneefah said:

"From the virtues of Imaam Abu Haneefah which were exclusive to him is that he was the first one to codify the `Ilm of Sharee`ah and arrange it in chapters. Imaam Maalik ibn Anas followed this tarteeb later on in *al-Muwatta'*. No one had preceded Imaam Abu Haneefah in doing so, because the Sahaabah رضي الله عنهم and the Taabi`een had not written down chapters regarding `Ilm-ush-Sharee`ah, nor any structured Kitaabs. They relied solely on the strength of their memory. When Imaam Abu Haneefah saw that `Ilm had become widespread, he feared that it may be lost, thus he organised it into chapters (and wrote it down), starting with Tahaarah (purity), then Salaah, then the rest of the `Ibaadaat, then Mu`aamalaat (business dealings), and then he concluded with Mawaareeth (inheritance).

The reason he began with Tahaarah and Salaah is because they are the most important of the `Ibaadaat. He concluded with inheritance because it is the last condition of the person (after he leaves the Dunyaa).

He was the first to write a Kitaab on Faraa'idh (inheritance). For this reason, Imaam ash-Shaafi`ee رضي الله عنه said, "All of mankind are dependent on Abu Haneefah for Fiqh."



Abu Sulaymaan al-Jurjaani said: Ahmad ibn `Abdillaah, the Qaadhi of Basrah, said to me: "We are more knowledgeable with regards to Shuroot (stipulations) than the people of Koofah." I said to him: "Being fair with regards to the `Ulamaa is best. This (science) was laid down by Imaam Abu Haneefah. You people simply added, subtracted and made the words nicer. Bring your shuroot (stipulations) and the shuroot of the people of Koofah before Imaam Abu Haneefah." He kept quiet for a while, and then said, "By my life, to submit to the Haqq is better than to argue on Baatil."

Imaam at-Tabaraani narrates in *al-Mu`jam al-Awsat*: `Abdullaah ibn Ayyoob al-Qazzi narrated to us: Muhammad ibn Sulaymaan adh-Dhahli narrated to us: `Abdul Waarith ibn Sa`eed narrated to us, saying: I went to Makkah and found Abu Haneefah there, as well as ibn Abi Laylaa and ibn Shibrimah. I asked Abu Haneefah: "What do you say regarding a man who sells something but stipulates a condition?" He said, "The sale is baatil (invalid) and the shart (condition) is baatil (invalid). I then went to ibn Abi Laylaa and asked him, so he said, "The sale is valid but the shart (condition) is baatil." I then went to ibn Shibrimah and asked him, so he said, "The sale is valid and the condition laid down is valid." I said: "Yaa Sub-haanallaah! Three of the Fuqahaa of Iraq and all have given me a different verdict with regards to a single mas'alah!" I went back to Imaam Abu Haneefah and informed him, so he said, "I don't know what they have said. `Amr ibn Shu`aib narrated to me from his father, from his grandfather, that Nabi صلى الله عليه وسلم prohibited a sale accompanied by a shart (stipulation). The sale is baatil and the shart is baatil."

I then went to ibn Abi Laylaa and informed him, so he said, "I don't know what they have said. Hishaam ibn `Urwah narrated to me, from his father, from Hadhrat `Aa'ishah رضي الله عنها that she said: "Rasoolullaah صلى الله عليه وسلم commanded me to purchase Bareerah and then free her." The sale is valid and the stipulation is invalid."

I then went to ibn Shibrimah and informed him, so he said, "I don't know what they have said. Mus`ir ibn Kudaam narrated to me, from Muhaarib ibn Dithaar, from Hadhrat Jaabir ibn `Abdillaah رضي الله عنه, who said: "I sold Nabi صلى الله عليه وسلم a camel, and he placed a shart (condition) upon me that it be taken to Madeenah." The sale is valid and the shart is valid."

Imaam at-Tabaraani narrates in *al-Awsat*: Ahmad narrated to us: Abu Sulaymaan al-Jawzajaani narrated to us: Muhammad ibn Is-haaq narrated to us from Abu Haneefah, from Bilaal, from Wahb ibn Kaysaan, from Hadhrat Jaabir ibn `Abdillaah رضي الله عنهما who said, "Rasoolullaah صلى الله عليه وسلم used

to teach us the Tashahhud and Takbeer like how he would teach us a Soorah from the Qur'aan."

Imaam at-Tabaraani (commented on the isnaad), saying: "No one narrated it from Wahb except Bilaal, and Abu Haneefah is alone in reporting it."

Imaam at-Tabaraani said: `Uthmaan narrated to us: Ibraaheem narrated to us: Ismaa`eel narrated to us from Abu Haneefah, from Hammaad ibn Abi Sulaymaan, from Ibraaheem an-Nakha`i, from `Alqamah ibn Qays, from Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه who said: "Rasoolullaah صلى الله عليه وسلم used to teach us (how to perform) Istikhaarah like how he would teach us a Soorah of the Qur'aan. He would say: "When one of you intends (to do) something, let him say:

اللهم إنِّي أستخيرك بعلمك وأستقدرك بقدرتك وأسألك من فضلك العظيم،  
فإنك تقدر ولا أقدر وتعلم ولا أعلم وأنت علام الغيوب. اللهم إن كان هذا  
الأمر خيراً لي في ديني ودنياي وعاقبة أمري فقدره لي وإن كان غير ذلك  
خيراً لي فاهد لي الخير حيث كان واصرف عني الشر حيث كان وأرضني  
بقضائك

*Allaahumma Innee Astakbeeruka bi-`Ilmik wa Astaqdiruka bi-Qudratik wa  
As'aluka min Fadhlial `Azheem, fa-Innaka Taqdiru wa laa Aqdiru wa Ta`lamu wa  
laa A`lamu wa Anta `Allaam-ul-Ghuyoob. Allaahumma in Kaana Haadhal Amru  
Khayran lee fee Deenee wa Dunyaay wa `Aaqibati Amree, fa-Qaddirhu lee, wa in  
Kaana Ghayru Dhaalika Khayran lee Fah-di lil Khayra Haythu Kaana wasrif `annish  
Sharra Haythu Kaana, Wa-ardbinee bi-Qadhaa'ik.*

(O Allaah, I seek the better (of the two choices) from You, by Your `Ilm, and I seek ability from You, by Your Qudrah (Power), and I ask You from Your immense Fadhl (Bounties). For indeed, You have All Power and I am powerless, and You Know best and I do not know, and You are the Knower of the Unseen. O Allaah, if this matter is something that is good for me in my Deen, in my Dunyaa and the end of my affair, then decree it for me, but if something else is better for me, then guide me to goodness wherever it may be and avert from me evil wherever it may be, and make me pleased with Your Decree.)

Imaam al-Khateeb narrates in *al-Muttafiq wal-Muftariq*, from ibn Suwaid al-Hanafi who said: "I asked Imaam Abu Haneefah: Which of the two is more

beloved to you: A person going for a (Nafl) Hajj after having perform the (Fardh) Hajj of Islaam, or a person taking part in a Ghazwah?" He said: "A Ghazwah (Jihaad expedition) after having performed the (Fardh) Hajj of Islaam is better than performing (Nafl) Hajj 50 times."

تَمَّ وَالْحَمْدُ لِلَّهِ وَحْدَهُ  
وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

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Translation completed: 21st of Safar, 1440 - 31st of October, 2018.

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