

The footnote of Abū ‘Abdillāh ‘Adil Ālu Hamdān to the chapter regarding Abū Hanīfah in Kitāb As-Sunnah by ‘Abdullāh ibn Ahmad – *rahimahumā Allāh* – called: “What I memorized from my father and others than him regarding Abū Hanīfah”

In the Name of Allāh the Most Merciful the Most Beneficent.

This part is based upon the footnotes of Shaykh ‘Ādil Al-Hamdān in his *tahqīq* of the book “As-Sunnah” by ‘Abdullāh ibn Imām Ahmad *rahimahumullāh*. When he reached the chapter regarding Abū Hanīfah, Shaykh ‘Ādil – may Allah protect him – wrote as an introduction to the chapter:

“‘Āsim Al-Ahwal – *rahimahullāh* – said:

جَلَسْتُ إِلَى قَتَادَةَ فَذَكَرَ عَمْرُو بْنُ عُبَيْدٍ فَوَقَعَ فِيهِ ، وَنَالَ مِنْهُ ، فَقُلْتُ لَهُ : يَا أَبَا الْخَطَّابِ إِنِّي أَرَى الْعُلَمَاءَ يَتَّبِعُ بَعْضُهُمْ فِي بَعْضٍ ، فَقَالَ :
يَا أَحْيُولُ ، أَلَا تَرَى أَنَّ الرَّجُلَ إِذَا ابْتَدَعَ بِدْعَةً فَيَنْبَغِي لَهَا أَنْ تُذَكَرَ حَتَّى تَحْدَرَ .

“I sat with Qatādah when ‘Amr ibn ‘Ubayd¹ was mentioned, so he spoke ill of him, and discredited him. So I said to him: ‘O Abū Al-Khattāb, I verily see that the scholars they speak ill of each other.’ So he said: ‘O Ahwal, do you not see that a man if he invents an innovation, then it should be mentioned, so people can take heed.” (Al-Kāmil fi Du‘afā Ar-Rijāl)

‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumallāh* – said:

سَمِعْتُ أَبِي يَقُولُ : ثَنَا أَبُو جَعْفَرٍ الْحَدَّاءُ ، قَالَ : قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ : إِنَّ هَذَا يَتَكَلَّمُ فِي الْقَدْرِ أَغْنِي إِبْرَاهِيمَ بْنَ أَبِي يَحْيَى ، فَقَالَ : عَرَفُوا
النَّاسَ بِدَعْوَتِهِ ، وَسَلُّوا رَبِّكُمْ الْعَافِيَةَ

“I heard my father say: From Abū Ja‘far Al-Hadhdhā who said: I said to Sufyān ibn ‘Uyaynah: ‘Verily this man speaks about Al-Qadr, I mean Ibrāhīm ibn Abū Yahyā.’ So he said: ‘Make the people aware of his bid‘ah, and ask your Lord for good health.” (Al-‘Ilal wa Marifah Ar-Rijāl)

And ‘Abdullāh also said:

جَاءَ أَبُو ثُرَابٍ النَّحْشِيُّ إِلَى أَبِي ، فَجَعَلَ أَبِي يَقُولُ : فُلَانٌ ضَعِيفٌ ، فُلَانٌ ثِقَةٌ ، فَقَالَ أَبُو ثُرَابٍ : يَا شَيْخُ لَا تَعْتَبِ الْعُلَمَاءَ ، فَالْتَفَتَ إِلَيَّ
إِلَيْهِ ، فَقَالَ لَهُ " وَنَحْكَ ، هَذَا نَصِيحَةٌ ، لَيْسَ هَذَا غِيْبَةً

¹ A caller to the belief of Al-Qadariyyah.

"Abū Turāb An-Nakhshabī came to my father, so my father began to say: 'Fulān is da'īf, fulān is trustworthy.' So Abū Turāb said: 'O Shaykh, do not backbite the scholars.' So he (i.e. Ahmad) turned to him and said to him: 'Woe to you, this is nasīhah, this is not backbiting.'" (Tabaqāt Al-Hanābilah)

And Abū 'Isā At-Tirmidhī said:

وَقَدْ وَجَدْنَا غَيْرَ وَاحِدٍ مِنَ الْأَئِمَّةِ مِنَ التَّابِعِينَ قَدْ تَكَلَّمُوا فِي الرِّجَالِ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ ، وَطَاوُسٌ ، تَكَلَّمَا فِي مَعْبَدِ الْجُهَنِيِّ ، وَتَكَلَّمَ سَعِيدُ بْنُ جُبَيْرٍ فِي طَلْقِ بْنِ حَبِيبٍ ، وَتَكَلَّمَ إِبْرَاهِيمُ النَّخَعِيُّ ، وَعَامِرُ الشَّعْبِيُّ ، فِي الْحَارِثِ الْأَعْوَرِ ، وَهَكَذَا رُوِيَ عَنْ أُتَيْبِ السَّحْتِيَانِيِّ ، وَعَبْدِ اللَّهِ بْنِ عَوْنٍ ، وَسُلَيْمَانَ التَّمِيمِيِّ ، وَشُعْبَةَ بْنِ الْحَجَّاجِ ، وَسُفْيَانَ الثَّوْرِيِّ ، وَمَالِكَ بْنِ أَنَسٍ ، وَالْأَوْزَاعِيِّ ، وَعَبْدَ اللَّهِ بْنِ الْمُبَارَكِ ، وَيَحْيَى بْنَ سَعِيدِ الْقَطَّانِ ، وَوَكَيْعَ بْنَ الْجَرَّاحِ ، وَعَبْدَ الرَّحْمَنِ بْنِ مَهْدِيٍّ ، وَعَبْرَهُمْ مِنْ أَهْلِ الْعِلْمِ ، أَنَّهُمْ تَكَلَّمُوا فِي الرِّجَالِ وَضَعُفُوا ، وَإِنَّمَا حَمَلَهُمْ عَلَى ذَلِكَ عِنْدَنَا وَاللَّهُ أَعْلَمُ النَّصِيحَةَ لِلْمُسْلِمِينَ لَا يُظَلُّ بِهِنَّ أَنَّهُمْ أَرَادُوا الطَّعْنَ عَلَى النَّاسِ أَوْ الْعِيبَةَ ، إِنَّمَا أَرَادُوا عِنْدَنَا أَنْ يُبَيِّنُوا ضَعْفَ هَؤُلَاءِ لِكَيْ يُعْرِفُوا ، لِأَنَّ بَعْضَ الَّذِينَ ضَعُفُوا كَانَ صَاحِبَ بِدْعَةٍ ، وَبَعْضُهُمْ كَانَ مُتَّهَمًا فِي الْحَدِيثِ ، وَبَعْضُهُمْ كَانُوا أَصْحَابَ عَقْلَةٍ وَكَثْرَةَ خَطَاٍ ، فَأَرَادَ هَؤُلَاءِ الْأَئِمَّةُ أَنْ يُبَيِّنُوا أَحْوَالَهُمْ شَفَقَةً عَلَى الدِّينِ وَتَثْبِيثًا لِأَنَّ الشَّهَادَةَ فِي الدِّينِ أَحَقُّ أَنْ يُتَّبَعَتْ فِيهَا مِنَ الشَّهَادَةِ فِي الْحُقُوقِ وَالْأَمْوَالِ .

"And we have verily found more than one among the leaders from the tābi'īn who verily spoke (ill) about men, among them are: Al-Hasan Al-Basrī and Tāwūs who both spoke about Ma'bad Al-Juhanī. And Sa'īd ibn Jubayr spoke regarding Talq ibn Habīb. And Ibrāhīm An-Nakh'ī and 'Āmir Ash-Sha'nī spoke regarding Al-Hārith Al-A'war. And likewise was it narrated from Ayyūb As-Sikhtiyānī, 'Abdullāh ibn 'Awn, Sulaymān At-Taymī, Shu'bah ibn Al-Hajjāj, Sufyān Ath-Thawrī, Mālik ibn Anas, Al-Awza'ī, 'Abdullāh ibn Al-Mubāarak, Yahyā ibn Sa'īd Al-Qattān, Wakī' ibn Al-Jarrāh, Abdur-Rahmān ibn Mahdī and others than them from the people of knowledge, that they spoke about men and discredited (them). And verily what made them to this for us – and Allāh knows best – is the well-wishing for the Muslims. It is not thought regarding them that they wanted to defame people or discredit them. For us what they wanted was to clarify the weakness in these people in order for them to be known. Because some of those whom they described as weak (in narration) were people of innovation, and some of them were accused in hadīth (of lying) and some of them were people of ghaflah and much mistakes. So these leaders wanted to clarify their situations out of fear for the religion, and as an affirmation. Because the testimony in religion is more deserving of being established than the testimony regarding the rights and the wealth." (Kitāb Al-'Ilal)

The words regarding this chapter will be in three issues:

1. Who among the scholars spoke about Abū Hanīfah?
2. The mistakes which he had, that were the reasons for the people of knowledge to discredit him.

3. The reason for the author wanting this chapter in his book regarding *i'tiqād* (belief) and *Sunnah*.

The first: Who among the scholars spoke about Abū Hanīfah?

The one who ponders over the names which the author has mentioned – and others than them – among those whom he gathered in this chapter will see that two things are in common for them:

The first: That they are from those who lived in his time, and sat with him, and mixed with him, and heard from him, so they are the people who are most knowledgeable about him.

Hammād ibn Zayd said:

كَانَ الرَّجُلُ يُقَدِّمُ عَلَيْنَا مِنَ الْبِلَادِ ، وَيَذْكُرُ الرَّجُلَ ، وَيُحَدِّثُ عَنْهُ ، وَيُحْسِنُ الثَّنَاءَ عَلَيْهِ ، فَإِذَا سَأَلْنَا أَهْلَ بِلَادِهِ وَجَدْنَاهُ عَلَى غَيْرِ مَا يَقُولُ قَالَ : وَكَانَ يَقُولُ : " بَلَدِي الرَّجُلِ أَعْرَفُ بِالرَّجُلِ "

"A man would come to us from the lands, and then mention another man and narrate from him, and praise him with good words. And then when we asked the people of his land about him, we found that he was not according to what he said. He said: And he used to say: 'The local (community) of a man knows the most about a man.'" (Al-Kifāyah fi Usūl Ar-Riwāyah by Al-Khatīb Al-Baghdādī)

The second: That they are the leaders of the religion and fear (of Allāh) and *Sunnah* in their time. And they are the witnesses of Allāh – the Exalted – over His creation. And discrediting them is discrediting the conveyors of the religion and the *Sunnah*.

And verily was their agreement regarding the defamation of Abū Hanīfah and his opinion and *madhhab* narrated from more than one from the people of knowledge and *Sunnah* and others than them. And among these are:

1. Al-Aswad ibn Salām (died 213 *hijrī*) *rahimahullāh*. He said:

عَلَيْكَ بِالْأَثَرِ فَالزَّمْهُ أَذْرَكَتْ أَهْلَ الْعِلْمِ يَكْرَهُونَ رَأْيَ أَبِي حَنِيفَةَ وَيَعْبُؤْنَهُ

"It is upon you to follow the athar (narration), so adhere to it. And I met the people of knowledge and they hate the opinion of Abū Hanīfah and they criticize him." (As-Sunnah by 'Abdullāh)

2. Ishāq ibn Rāhawayh (died 231 *hijrī*) *rahimahullāh*. He was in the beginning in Khurasān and a follower of *raī* (opinion), and he was upon that which the people of his country was

upon of venerating Abū Hanīfah, until he said: *'And I think that there is no-one who has the courage to contradict Abū Hanīfah.'*

Then after that when he made *Hajj* and he passed by Al-Basrah and sat with the people of knowledge and he found them rejecting (some of the words of) Abū Hanīfah and those who narrated from him, as it will show in a narration (from the chapter in *As-Sunnah*), and the evidence in it is his saying:

ثُمَّ تَظَرْتُ بَعْدَ فَإِذَا النَّاسُ فِي أَمْرِ أَبِي حَنِيفَةَ عَلَى خِلَافٍ مَا كُنَّا عَلَيْهِ بِخُرَاسَانَ.

"Then after that I looked, and the people were – regarding the affair of Abū Hanīfah – on the contrary of what we were upon in Khurasān."

3. Al-Qādī Yahyā ibn Aktham (died 242 *hijrī*) *rahimahullāh*. Sulaymān ibn Harb said:

كَلَّمْتُ يَحْيَى بْنَ أَكْثَمٍ ، فَقَالَ : إِنِّي لَسْتُ بِصَاحِبِ رَأْيٍ ، قَالَ : وَذَكَرَ أَبَا حَنِيفَةَ ، فَقُلْتُ لَهُ دَعِ التَّنَازُعَ ، وَلَكِنْ قَدْ كَانَ فِي زَمَانِهِ أئِمَّةٌ بِالْكَوْفَةِ وَعَبْرَ الْكَوْفَةِ ، فَأَخْبَرَنِي بِرَجُلٍ وَاحِدٍ حَمَدَ أَمْرَهُ وَرَأْيَهُ ؟ قَالَ : سُلَيْمَانُ : فَسَكَتَ سَاعَةً

"I spoke with Yahyā ibn Aktham, so he said: 'I am verily not a follower of raī (opinion).' He said: And he mentioned Abū Hanīfah. So I said to him: 'Leave the disputes, but verily in his (i.e. Abū Hanīfah) time there were leaders in Kūfah and out of Kūfah, so tell me of one man who praised his situation and his opinion?'" Sulaymān said: 'So he was quiet for an hour.'" (Al-Ma'rifah wat-Tārikh)

4. Harb Al-Karmānī (died 280 *hijrī*) – *rahimahullāh* – said in his (book about) *'Aqīdah* in which he mentioned the agreement of those whom he met from the people of knowledge. He verily conveyed their *ijmā'* in the defamation of Abū Hanīfah and his opinion, just as it will be narrated soon.

5. Ibn Abū Dawūd As-Sijistānī (died 316 *hijrī*) *rahimahullāh ta'ālā*. Ibn 'Adī said:

سمعت ابن أبي داود ، يقول : الواقعة في أبي حنيفة جماعة من العلماء ، لأن إمام البصرة أيوب السختياني ، وقد تكلم فيه ، وإمام الكوفة الثوري وقد تكلم فيه ، وإمام الحجاز مالك وقد تكلم فيه ، وإمام مصر الليث بن سعد وقد تكلم فيه ، وإمام الشام الأوزاعي وقد تكلم فيه ، وإمام خراسان عبد الله بن المبارك وقد تكلم فيه ، فالواقعة فيه إجماع من العلماء في جميع الأفاق ،

"I heard Ibn Abū Dāwūd say: 'The slandering of Abū Hanīfah (came from) a jamā'ah of the scholars. Because the Imām of Basrah is Ayyūb As-Sikhtiyānī and he verily spoke about him. And the Imām of Kūfah is Ath-Thawrī, and he verily spoke about him. And the Imām of Al-Hijāz is Mālik, and he verily spoke about him. And the Imām of Misr is Al-Layth ibn Sa'd, and he verily spoke about him. And the Imām of Shām is Al-Awzai'ī, and he verily spoke about him. And the Imām of Khurasān is

'Abdullāh ibn Al-Mubārak, and he verily spoke about him. So the slandering of him is an agreement from the scholars in all horizons.' (Al-Kāmil fi Du'afā Ar-Rijāl)

And Al-Khatīb narrated in his "Tarīkh" with a correct chain of narration from Ibn Abū Dāwūd that he said to his companions:

ما تقولون في مسألة اتفق عليها مالك وأصحابه ، والشافعي وأصحابه ، والأوزاعي وأصحابه ، والحسن بن صالح وأصحابه ، وسفيان الثوري وأصحابه ، وأحمد بن حنبل وأصحابه ؟ فقالوا له : يا أبا بكر ، لا تكون مسألة أصح من هذه ، فقال : هؤلاء كلهم اتفقوا على تضليل أبي حنيفة

"What do you think about an issue which Mālik and his companions, As-Shāfi'ī and his companions, Al-Awzā'ī and his companions, Al-Hasan ibn Sālih and his companions, Sufyān Ath-Thawrī and his companions and Ahmad ibn Hanbal and his companions all agreed upon? So they said: 'O Abū Bakr, there could not be an issue more correct than that.' So he said: 'These people, all of them agreed upon the misguidance of Abū Hanīfah.'" (Tarīkh Baghdād)

6. Ibn Hibbān (died 354 hijrī). He said in "Al-Majrūhīn":

لا أعلم بينهم فيه خلافا على أن أئمة المسلمين وأهل الورع في الدين في جميع الأمصار وسائر الأقطار جرحوه وأطلقوا عليه القدح الا الواحد بعد الواحد قد ذكرنا ما روى فيه من ذلك في كتاب التنبيه على التمويه

"I do not know any disagreement between them regarding the fact that the leaders of the Muslims and the people of fear (of Allāh) in all times and places rebuked him and criticized him, except the one (rare) person after the one person. And we have verily narrated what was narrated regarding him of this in the book 'At-Tanbīh 'alā At-Tamwīh."

7. Ibn 'Abdul-Barr (died 463 hijrī). He said:

كثيرٌ من أهل الحديث استجازوا الطعن على أبي حنيفة ، لِرَدِّهِ كَثِيرًا مِنْ أَحْبَابِ الْأَحَادِ الْعُدُولِ ، لِأَنَّهُ كَانَ يَذْهَبُ فِي ذَلِكَ إِلَى عَرْضِهَا عَلَى مَا اجْتَمَعَ عَلَيْهِ مِنَ الْأَحَادِيثِ وَمَعَانِي الْقُرْآنِ ، فَمَا شَدَّ عَنْ ذَلِكَ رَدَّهُ وَسَمَاهُ شَادًّا ، وَكَانَ مَعَ ذَلِكَ أَيْضًا يَقُولُ : الطَّاعَاتُ مِنَ الصَّلَاةِ وَغَيْرِهَا لَا تُسَمَّى إِيمَانًا ، وَكُلُّ مَنْ قَالَ مِنْ أَهْلِ السُّنَّةِ : الْإِيمَانُ قَوْلٌ وَعَمَلٌ يُنْكِرُونَ قَوْلَهُ ، وَيُبَدِّعُونَهُ بِذَلِكَ

"Many from the people of hadīth allowed the slandering of Abū Hanīfah, due to his rejection of the āhād usūl narrations, because with this he would present this against what the ahādīth and the meanings of the Qurān has agreed upon. And whatever deviated from this then he would answer to it and call it shādh (abnormal, deviant). And along with this he would also say: The acts of obedience from the prayer and other than this, is not called īmān, while everyone from the people of Sunnah

who said: *īmān is in words and deeds, would reject this from him and call him an innovator because of this.*" (Al-Intifā fī Fadāil Al-Aimmah Ath-Thalāthah Al-Fuqahā)

8. Al-Khatīb Al-Baghdādī (died 463 *hijrī*). He said in his "Tārīkh Al-Baghdād" after he mentioned what has been narrated of praise of Abū Hanīfah:

والمحفوظ عند نقلة الحديث عن الأئمة المتقدمين وهؤلاء المذكورين منهم في أبي حنيفة خلاف ذلك وكلامهم فيه كثير لأمر شنيعة حفظت عليه يتعلق بعضها بأصول الديانات، وبعضها بالفروع. نُحْنُ ذاكروها بمشيئة الله

"And that which is memorized for the conveyors of *hadīth* from the leaders who came before, and also those mentioned here (Ayyūb As-Sikhtiyānī, Sufyān Ath-Thawrī, Sufyān ibn 'Uyaynah, Abū Bakr ibn 'Ayyāsh and others) from them regarding Abū Hanīfah is the opposite of this (i.e. the opposite of praise). And in their words there are many horrible mistakes which were memorized from him, and some of them are connected to the *usūl* of the religion while others are in the *furū'*. We mention this by the *mashāh* of Allāh." (Tārīkh Al-Baghdād)

9. Ibn Al-Jawzī (died 527 *hijrī*). He said:

وبعد هذا فاتفق الكل على الطعن فيه ثم انقسموا على ثلاثة أقسام. فقوم طعنوا فيه لما يرجع إلى العقائد و الكلام في الأصول. وقوم طعنوا في روايته وقلة حفظه وضبطه. وقوم طعنوا لقوله الرأي فيما يخالف الأحاديث الصحاح.

"And after this they all agreed upon slandering him, and they were divided into three groups. A group who slandered him for issues that return to the *'aqāid* (beliefs) and words regarding the *usūl*. And a groups who slandered him for his narrations and his lack of memorization and precision. And a group who slandered him for allowing the opinion in that which contradicts the correct *ahādīth*."

And he also said, after mentioning some of the *hadīth* which he (i.e. Abū Hanīfah) contradicted:

فهذا من مشهور المسائل والمتروك أضعافه، ولكونه خالف مثل هذه الأحاديث الصحاح سعوا بالألسن في حقه

"Then these are from the well-known issues – and we have left out much more than this – and due to him contradicting *ahādīth* such as these, they let the tongues run regarding him." (Al-Muntadham fī Tārīkh Al-Mulūk wal-Umam)

10. Al-Mu'allimī (died 1386 *hijrī*) *rahimahullāh*. He said in At-Tankīl:

وكلام أئمة السنة في ذلك العصر في قول أبي حنيفة متواتر حق التواتر

“And the words of the leaders of Sunnah in that time regarding the opinion of Abū Hanīfah is mutawātir in its true sense.” (At-Tankīl bimā fī Tanīb Al-Kawtharī min Abātīl)

I (Shaykh 'Ādil) say: And Al-Khatīb mentioned in his Tārīkh the names of the leaders who spoke about Abū Hanīfah and he counted them to twenty-five. Among them are: Ayyūb, Hammād ibn Salamah, Hammād ibn Zayd, Abū 'Awwānah, Al-Awzā'ī, Abū Ishāq Al-Fazārī, Ibn Al-Mubārak, Ath-Thawrī, Wakī', Ibn 'Uyaynah, Mālik, Ash-Shāfi'ī, Ahmad, Al-Bukhārī, Abū Bakr ibn 'Ayyāsh and others which would make the mentioning of them here very long.

So is it possible that these who are the leaders of the religion and the scholars of the Sunnah, and others than them, would agree upon the misguidance of a man and allowing slandering him and to warn against him?

Ibn Rajab – *rahimahullāh* – said in “Sharh 'Ilal Al-Hadīth”:

وقال إسحاق بن إبراهيم: إذا اجتمع سفیان الثوري ومالك بن أنس والأوزاعي على أمر فهو سنة، وإن لم يكن في كتاب ناطق فإنهم أئمة

“And Ishāq ibn Ibrāhīm said: If Sufyān Ath-Thawrī and Mālik ibn Anas and Al-Awzā'ī agreed upon something, then it is Sunnah, even if there is not a book who says this, because verily are they leaders.”

And Ibn Taymiyyah said in “Iqtidā As-Sirāt Al-Mustaqīm”:

أنه من الممتنع أن تتفق الأمة على استحسان فعل لو كان حسناً لفعله المتقدمون ولم يفعلوه فإن هذا من باب تناقض الإجماعات وهي لا تتناقض وإذا اختلف فيها المتأخرون فالفاصل بينهم: هو الكتاب والسنة وإجماع المتقدمين نصاً واستنباطاً

“That it is from the impossible that the ummah agrees upon the approval of an act (which is evil). If it was good then the predecessors would have acted upon it. This is verily from the door of contradicting the consensuses, while they (in reality) do not contradict. And if the latecomers disagreed regarding them then the judge between them are: The Qurān, the Sunnah and the agreement of the predecessors both in text and derivation.”

I (Shaykh 'Ādil) say: A person might say: 'It has verily been narrated from some of the people of knowledge that they praised Abū Hanīfah, and them speaking favorably about him, so why do we not follow that and leave the rest?'

Then it is said: This is due to two issues.

The first: That many of those from whom the praise and favorable word was narrated from, then likewise the criticism of him was also narrated from them. And in that case we look in

the correctness of the two opinions in order for the correct of them to be clear from the faulty of them. And due to this Al-Khatīb said in his "Tārīkh" after he mentioned the outstanding traits of Abū Hanīfah:

قد سقنا عن أيوب السخيتياني، وسفيان الثوري، وسفيان بن عيينة، وأبي بكر بن عياش، وغيرهم من الأئمة أخبارا كثيرة تتضمن تقريراً أبي حنيفة والمدح له والثناء عليه، والمحفوظ عند نقلة الحديث عن الأئمة المتقدمين وهؤلاء المذكورين منهم في أبي حنيفة خلاف ذلك وكلامهم فيه كثير لأمر شنيعة حفظت عليه يتعلق بعضها بأصول الديانات، وبعضها بالفروع. نحنُ ذكروها بمشيئة الله

"We have verily mentioned from Ayyub As-Sikhtiyānī, Sufyān Ath-Thawrī, Sufyān ibn 'Uyaynah, Abū Bakr ibn 'Ayyāsh and others than them, many narrations which includes the compliment of Abū Hanīfah, praising him and speaking favorably about him. And that which is memorized for the conveyors of hadīth from the leaders who came before, and also those mentioned here, from them regarding Abū Hanīfah is the opposite of this (i.e. the opposite of praise). And in their words there are many horrible mistakes which were memorized from him, and some of them are connected to the usūl of the religion while others are in the furū'. We mention this by the mashāh of Allāh."

The second: That from the principles of the people of knowledge which is agreed upon is that a man if he is both criticized and praised then the justified criticism is put before the praise, because the criticizer has more knowledge about the situation of the man.

Al-Khatīb said in "Al-Kifāyah" in the chapter called: **"Chapter: The opinion about Jarh (Criticism) and Ta'dīl (Praise) if they are gathered, then which is put first."**

اتَّفَقَ أَهْلُ الْعِلْمِ عَلَى أَنَّ مَنْ جَرَحَهُ الْوَاحِدُ وَالْآخَرُ وَعَدَّلَهُ مَنْ جَرَحَهُ فَإِنَّ الْجَرْحَ بِهِ أَوْلَى ، وَالْعَدْلَ فِي ذَلِكَ أَنَّ الْجَارِحَ يُخْبِرُ عَنْ أَمْرِ بَاطِنٍ قَدْ عِلِمَهُ ، وَيَصْدُقُ الْمُعَدِّلُ ، وَيَقُولُ لَهُ : قَدْ عِلِمْتُ مِنْ حَالِهِ الظَّاهِرَةِ مَا عِلِمْتُهَا ، وَتَفَرَّدْتُ بِعِلْمٍ لَمْ تَعْلَمْهُ مِنَ الْخَبِيرِ أَمْرِهِ ، وَإِحْبَارِ الْمُعَدِّلِ عَنِ الْعَدَالَةِ الظَّاهِرَةِ لَا يَنْفِي صِدْقَ قَوْلِ الْجَارِحِ فِيمَا أَخْبَرَ بِهِ ؛ فَوَجِبَ لِذَلِكَ أَنْ يَكُونَ الْجَرْحُ أَوْلَى مِنَ التَّعْدِيلِ.

"The people of knowledge agreed that the one whom a person and a second person criticizes and then those who criticized him (also) praised him, then the criticism of him is put first. And the reason for this is, that the one who criticizes informs about an inner issue which he has come to know, and he agrees with the one who praises (the person), and he says to him: 'I verily know about his outwardly situation what I know, and I am alone in knowing what you don't know of experiencing his affair.' And the information of the outwardly righteousness does not negate the truthfulness of the saying of the criticizer in what he has informed about. So due to this it is obligatory that the criticism is put before the praise."

He then went on to say:

وَلَأَنَّ مَنْ عَمِلَ بِقَوْلِ الْجَارِحِ لَمْ يَتَّهِمِ الْمُرَكِّيَّ وَلَمْ يُجْرِحْهُ بِذَلِكَ عَنْ كَوْنِهِ عَدْلًا ، وَمَتَى لَمْ نَعْمَلْ بِقَوْلِ الْجَارِحِ كَانَ فِي ذَلِكَ تَكْذِيبٌ لَهُ ، وَتَقْضٌ لِعَدَالَتِهِ ، وَقَدْ عَلِمَ أَنَّ حَالَهُ فِي الْأَمَانَةِ مُخَالَفَةٌ لِذَلِكَ

“And because whoever acts upon the words of the criticizer does not accuse the one who praises and he does not exclude him for this from being just. But when we do not act upon then words of the criticizer then this is belying him and a breach of his justness. And it is verily known that his situation in safety (i.e. not under threat) is contradicting this (i.e. that he should lie in his criticism).” (Al-Kifāyah fī ‘Ilm Ar-Riwāyah)

I said: And if we look here we will find that most of those who spoke about Abū Hanīfah were leaders of the religion and scholars of *Sunnah*. And most of them lived in the same time as him and sat with him, and they built the reason for slandering him upon something – as it will show. So their words are more correct and accurate than (the words of) other than them. And those who memorized an argument (their words are more correct) than those who do not memorize (an argument).

The second: The mistakes which he had that were the reasons for the people of knowledge to discredit him

1. Saying that the Qurān is created. And he was demanded to make *tawbah* from that two times while scholars witnessed this.

Al-Khatīb narrated in his “Tārīkh”, by way of Musaddad ibn Qatn who said:

سمعت أبي ، يقول : سمعت يحيى بن عبد الحميد ، يقول : سمعت عشرة ، كلهم ثقات ، يقولون : سمعنا أبا حنيفة ، يقول : القرآن مخلوق

“I heard my father say: I heard Yahyā ibn ‘Abdul-Hamīd say: I heard ten people – and they are all trustworthy – say: ‘We heard Abū Hanīfah say: The Qurān is created.’”

And Al-Mu’allimī called the narration *sahīh* in his “At-Tankīl”

And verily did the people of knowledge and *Sunnah* of his time ask him to make *tawbah* from this opinion.

Al-Khatīb narrates in his “Tārīkh” with a correct chain of narration from ‘Abdullāh ibn Ahmad that he said:

قلت لأبي : كان أبو حنيفة استتيب ؟ قال : نعم. قيل لشريك ابن عبد الله : أستتيب أبو حنيفة ؟ قال « : قد علم ذاك العواتق في خدورهن

"I said to my father: 'Was Abū Hanīfah asked to make tawbah.' He said: 'Yes.'

And it was said to Sharīk ibn 'Abdullāh: 'Was Abū Hanīfah asked to make tawbah?' He said: 'Verily (even) the young girls in their veils know this.'"

Al-Mu'allimī said in his "At-Tankil" that the issue of *istitābah* (asking to make tawbah) is *mutawātir*.

راجع الطُّرُق الكثيرة بالأسانيد الصحيحة لقصة استتابة أبي حنيفة من الكفر مرتين، وأكثر تلك الطُّرُق المسلسلة بالرجال المعروفين؛ ما بين
مُحَدِّث ثقة وحافظ ثقة، وإمام شهير

"And review the many ways with correct chains for the story of the istitābah of Abū Hanīfah from kufr two times. And most of these ways are chained with known men, who are either a trustworthy narrator of hadīth, or a trustworthy hāfidh or a famous leader." (At-Tankīl bimā fī Tanīb Al-Kawtharī min Abātīl)

And among those who said that he was asked to make *tawbah* are: Sufyān Ath-Thawrī, Ibn 'Uyaynah, 'Abdullāh ibn Idrīs, Asad ibn Mūsā, Sharīk Al-Qādī, Al-Awzā'ī, Yazīd ibn Zurī', Muammal ibn Ismā'il, Yahyā ibn Hamzah and Qays ibn Ar-Rabī' – *rahimahumullāh* – and others than them. And many of them will be mentioned here.

Al-Khatīb said in his "At-Tārīkh":

وأما القول بخلق القرآن فقد قيل إن أبا حنيفة لم يكن يذهب إليه والمشهور عنه أنه كان يقوله واستتيب منه

"And regarding the saying that the Qurān is created then it was said that Abū Hanīfah did not have this opinion, and that which is well-known from him is that he used to say that and he was asked to make tawbah from that."

And it is mentioned in "Al-Asmā was-Sifāt" by Al-Bayhaqī with its chain of narration:

سَمِعْتُ أَبَا يُوسُفَ الْقَاضِي ، يَقُولُ : كَلَّمْتُ أَبَا حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى سَنَةَ جَزْدَاءِ فِي أَنَّ الْقُرْآنَ مَخْلُوقٌ أَمْ لَا؟ فَاتَّفَقَ رَأْيُهُ وَرَأْيِي عَلَى أَنَّ مَنْ
قَالَ : الْقُرْآنُ مَخْلُوقٌ ، فَهُوَ كَافِرٌ قَالَ أَبُو عَبْدِ اللَّهِ رُوَاهُ هَذَا كُلُّهُمْ ثِقَاتٌ

"I heard Abū Yūsuf Al-Qādī say: 'I spoke to Abū Hanīfah – rahimahullāhu ta'ālā – the year of hunger regarding if the Qurān is created or not? So his opinion and my opinion agreed upon that the one who say: The Qurān is created then he is kāfir.' Abū 'Abdullāh said: And all its narrators are trustworthy."

This narration has a clear indication towards the fact that Abū Hanīfah used to say that the Qurān is created and that he was asked to make *tawbah* from that under the witnessing of the people of knowledge in his time. After that the people of knowledge differed regarding the correctness of his *tawbah* from this, just as 'Abdullāh – *rahimahullāh* – will mention this in this book of his, the disagreement regarding if he took it back or not.

Al-Mu'allimī – *rahimahullāh* – said in his "At-Tankīl"

قد كان يبلغ علماء دمشق عن أبي حنيفة كلمات يرونها كفراً وبعضها مسطر في (التأنيب) نفسه، وظاهر أسانيدھا الصحة، فلا مانع أن يبنوا على ظاهر ذلك ومن بنى على الظاهر فأخطأ فهو معذور.

"Verily did some words from Abū Hanīfah reach the scholars of Dimashq which they would consider as kufr, and some of it was written down regarding his disapproval of himself. And the apparent of its chain of narration is correct. So there is nothing to prevent that they build (an opinion) based upon the apparent of this. And whoever builds (an opinion) upon the apparent and he makes a mistake, then he is excused."

And Al-Lālakāī in his Book "I'tiqād Ahl As-Sunnah" counted Abū Hanīfah among the scholars of *fiqh* from Kūfah who said: 'Verily the Qurān is not created', and he narrated some of his words in that issue. So Allāh knows best regarding the reality of that.

2. The opinion of *irjā* in *īmān* and the *da'wah* towards this.

The *īmān* for the Murjiah is the saying with the tongue and the belief of the heart, and they exclude the deeds from what is called *īmān*.

Abū Mushīr said:

كان أبو حنيفة رأس المرجئة

"Abū Hanīfah was the leader of the Murjiah." (Tārīkh Baghdād)

Yahyā Ibn Mu'īn said:

كان أبو حنيفة مُرْجِيًّا وَكَانَ مِنَ الدُّعَاةِ وَمَنْ يَكُنْ فِي الْحَدِيثِ بِشَيْءٍ

"Abū Hanīfah was a murjī and he was inviting (towards it), and in hadīth he was nothing." (As-Sunnah by 'Abdullāh)

Abū 'Abdur-Rahmān Al-Muqrī said:

كان والله أبو حنيفة مرجئاً ودعاني إلى الإرجاء فأبيت عليه

“By Allāh, Abū Hanīfah was a murjī, and he invited me to irjā, but I refused his invitation.” (As-Sunnah by ‘Abdullāh)

Al-Kawsaj said:

قلت لأحمد: المرجئ إذا كان داعياً: يُجنى؟ قال: إي والله، يُجنى ويُقتضى

“I said to Ahmad: A murjī if he is an inviter (to his beliefs) should he be repelled? He said: ‘Yes by Allāh, he should be repelled and held at distance.’” (As-Sunnah by Al-Khallāl)

Ibn Hibbān said in his book “Al-Majrūhīn” while speaking about the reasons for the people of knowledge refuting the narrations of Abū Hanīfah, so he mentioned among this: Him not being precise in his narration, and before that (not being precise in) the chains of narrations, so in their opinion he deserved to be leaved. Then he said:

ومن جهة أخرى لا يجوز الاحتجاج به ، لأنه كان داعياً إلى الإرجاء ، والداعية إلى البدع لا يجوز أن يحتج به عند أئمتنا قاطبة ، لا أعلم بينهم فيه خلافاً على أن أئمة المسلمين وأهل الورع في الدين في جميع الأمصار وسائر الأقطار جرحوه ، وأطلقوا عليه القدر

“And from another aspect it is not allowed to use him as an argument. Because he was a caller towards irjā. And the one who invites towards bid’ah then it is not allowed to use him as an argument at all, according to the opinion of our leaders. I do not know any disagreement regarding this; that the leaders of the Muslims and the people of fear (of Allāh) in the religion in all of the times and place criticized him and the defamed him.” Until the end of the quote.

And Ibn Taymiyyah said in “Majmū’ Al-Fatāwā”:

وَهَذَا مَذْهَبُ فُقَهَاءِ أَهْلِ الْحَدِيثِ كَأَحْمَدَ وَعَبْدَ اللَّهِ : أَنَّ مَنْ كَانَ دَاعِيَةً إِلَى بَدْعَةٍ فَإِنَّهُ يَسْتَحِقُّ الْعُقُوبَةَ لِذَلِكَ ضَرَرِهِ عَنِ النَّاسِ وَإِنْ كَانَ فِي الْبَاطِنِ مُجْتَهِدًا وَأَقْلُ عُقُوبَتِهِ أَنْ يُهَجَرَ فَلَا يَكُونُ لَهُ مَرْتَبَةٌ فِي الدِّينِ لَا يُؤْخَذُ عَنْهُ الْعِلْمُ وَلَا يُسْتَفْضَى وَلَا تُقْبَلُ شَهَادَتُهُ وَخَوُّ ذَلِكَ . وَمَذْهَبُ مَالِكٍ قَرِيبٌ مِنْ هَذَا وَلِهَذَا لَمْ يُجْرَجْ أَهْلُ الصَّحِيحِ لِمَنْ كَانَ دَاعِيَةً

“And this is the madhhab of the people of hadīth, such as Ahmad and others than him: that whoever was a caller to a bid’ah, then he verily deserves the punishment in order to repel his harm from the people, even if he inwardly is a mujtahid. And the least of his punishment is that he is abandoned so he does not have a status in the religion, knowledge is not taken from him and his testimony is not demanded nor accepted and similar to this. And the madhhab of Mālik is close to this. And due to this the people of Sahīh did not narrate from the one who was a caller.”

I said: And due to this Abū Hanīfah does not have any narrations in the famous compositions of Islām, such as *Kutub As-Sittah*² and others than them.

And Ibn Taymiyyah said:

وأهل السنة والحديث يهجون الداعية إلى البدع من الكلام أو الرأي أو العبادة , ولهذا كان أهل السنة قد تجنبوا فيها الرواية عن الدعاة إلى البدع عندهم من أهل الكلام كعمر بن عبيد وغيره , ومن أهل الرأي كأهل الرأي من أهل الكوفة , وهو فعل أحمد ابن حنبل معهم , وهذا تفصيله مذكور في غير هذا الموضوع

"And the people of Sunnah and hadīth abandons the caller to bida' among the kalām, or the raī or worship. And due to this the people of Sunnah avoided in this the narrations of those who invited to bida' in their time, such as 'Umar ibn 'Ubayd and others than him. And from the people of raī are the people of raī from Kūfah. And this (abandonment) is how Ahmad ibn Hanbal he treated them. And the details in this are mentioned in another place." (Jāmi' Al-Masāil)

3. The opinion of rebelling against the leaders and the governors, and the *da'wah* towards this.

His (i.e. Abū Hanīfah) companion and student Abū Yūsuf said:

كَانَ أَبُو حَنِيفَةَ يَرَى السَّيْفَ

"Abū Hanīfah used to see the sword (against the Muslims permissible)." (As-Sunnah by 'Abdullāh)

Al-Awzā'ī – rahimahullāh – said:

اِحْتَمَلْنَا عَنْ أَبِي حَنِيفَةَ كَذَا وَعَقَدَ بِأَصْبُعِهِ ، وَاِحْتَمَلْنَا عَنْهُ كَذَا وَعَقَدَ بِأَصْبُعِهِ الثَّلَاثَةَ الْغُيُوبَ حَتَّى جَاءَ السَّيْفُ عَلَى أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَاءَ السَّيْفُ عَلَى أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ نَقْدِرْ أَنْ نَحْتَمِلَهُ

"We tolerated this from Abū Hanīfah – and he folded his finger – and we tolerated this from him – and he folded his second finger – and we tolerated this from him – and he folded his third finger – of mistakes, until it came to lifting the sword against the ummah of Muhammad (sallAllāhu alayhi wa sallam). So when it came to lifting the sword against the ummah of Muhammad (sallAllāhu alayhi wa sallam) then we could not tolerate it." (As-Sunnah by 'Abdullāh)

² Sahīh Al-Bukhārī, Sahīh Muslim, Sunan Abū Dāwūd, Sunan At-Tirmidhī, Sunan An-Nasāī and Sunan Ibn Mājah.

And Al-Ājurri said:

قلت لأبي داود: كان أبو حنيفة "يرى السيف؟ قال: نعم .

"I asked Abū Dāwūd: Did Abū Hanīfah used to see the sword? He said: 'Yes'." (Suālāt Al-Ājurri li-Abū Dāwūd)

Muhammad ibn 'Uthmān ibn Abū Shaybah said:

وسمعت ابي، يقول: سألت ابا نعيم، يا ابا نعيم، من هؤلاء الذين تركتهم من اهل الكوفة، كانوا يرون السيف والخروج على السلطان؟ فقال: على رأسهم ابو حنيفة، وكان مرجئا يرى السيف

"I heard my father say: 'I asked Abū Nu'aym: O Abū Nu'aym, who are those whom you left from the people of Kūfah, who used to see the sword and the rebellion against the Muslim leaders?' So he said: 'Their leader is Abū Hanīfah, and he was a murjī and he used to see the sword.'" (Juz Masāil Muhammad ibn 'Uthmān ibn Abū Shaybah)

I said: And his opinion regarding the rebellion against the Muslims leaders is firmly established regarding him, just as his own companions established this from him, and they defended him in this. In the book "Ahkām Al-Qurān" by Al-Jassās – and he is from the *Ahnāf*³ – he said while defending Abū Hanīfah and giving support to his opinion regarding the rebellion and (while) slandering the *madhhab* of people of *Sunnah*:

وَكَانَ مَذْهَبُهُ مَشْهُورًا فِي قِتَالِ الظُّلْمَةِ وَأَيِّمَةِ الجُورِ ، وَلِذَلِكَ قَالَ الأَوْزَاعِيُّ " : اِحْتَمَلْنَا أبا حَنِيفَةَ عَلَى كُلِّ شَيْءٍ حَتَّى جَاءَنَا بِالسَّيْفِ بَعْثِي قِتَالَ الظُّلْمَةِ فَلَمْ نَحْتَمِلْهُ ، وَكَانَ مِنْ قَوْلِهِ : وَجُوبُ الأَمْرِ بِالمَعْرُوفِ والنَّهْيِ عَنِ المُنْكَرِ فَرَضٌ بِالقَوْلِ ، فَإِنْ لَمْ يُؤْمَرْ لَهُ فَبِالسَّيْفِ

"And his opinion regarding fighting the unjust (rulers) and the tyrannical leaders is well-known. And therefore Al-Awzā'ī said: 'We have tolerated Abū Hanīfah in everything until he came to us with the sword, i.e. fighting the unjust, but this we did not tolerate.' And some used to say: 'The obligation of ordering the good and forbidding the evil is obligatory in words, and then if he doesn't follow that, then with the sword.'"

He then went on to say:

وَهَذَا إِنَّمَا أَنْكَرَهُ عَلَيْهِ أَغْمَارُ أَصْحَابِ الحَدِيثِ الَّذِينَ بِهِمْ فَقَدَ الأَمْرُ بِالمَعْرُوفِ والنَّهْيِ عَنِ المُنْكَرِ حَتَّى تَعَلَّبَ الظَّالِمُونَ عَلَى أُمُورِ الإسلامِ

³ Follower of the *Hanafi mafhhab*

“And verily did many of the people of hadīth oppose him in this: those with him the ordering of good and forbidding the evil was lost, so the unjust won over the issues of Islām.” (Ahkām Al-Qurān by Al-Jassās)

4. Following the *raī* (opinion) and leaving the *Sunan*

Ibn Hāni – *rahimahullāh* – said:

سألت أحمد عن كتاب مالك والشافعي أحب إليك أو كتب أبي حنيفة وأبي يوسف؟ فقال: الشافعي أعجب الي، هذا إن كان وضع كتابا، فهؤلاء يفتون بالحديث (يعني مالكا والشافعي) وهذا يفتي بالرأي (يعني أبا حنيفة) فكم بين هذين

“I asked Ahmad about the books of Mālik or Ash-Shāfi’ī, are they more beloved to you than the books of Abū Hanīfah and Abū Yūsuf? So he said: ‘I like Ash-Shāfi’ī more, this is if he wrote a book. Because these (i.e. Mālik and Ash-Shāfi’ī) give fatwā based upon hadīth, and this one (i.e. Abū Hanīfah) gives fatwā based upon opinion. So how far is there between these two.’” (Masāil Imām Ahmad by Ibn Hāni)

Al-Awzā’ī – *rahimahullāh* – said:

إِنَّا لَا نَتَّقِمُ عَلَى أَبِي حَنِيفَةَ أَنَّهُ رَأَى ، كُنَّا نَرَى ، وَلَكِنَّا نَتَّقِمُ عَلَيْهِ أَنَّهُ يَجِيئُهُ الْحَدِيثُ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَيُخَالِفُهُ إِلَى غَيْرِهِ

“We don’t hold against Abū Hanīfah that he sees (i.e. has an opinion towards what is closest to the truth in issues of ikhtilāf). Because we all see. But we hold against him that a hadīth from the Prophet (sallAllāhu alayhi wa sallam) comes to him, and then he contradicts it to something else.” (Tawīl Mukhtalif Al-Hadīth by Ibn Qutaybah)

Abū Ishāq – *rahimahullāh* – said:

كان أبو حنيفة يجيبه الشيء عن النبي صلى الله عليه وسلم , فيخالفه إلى غيره.

“There would come something from the Prophet (sallAllāhu alayhi wa sallam) to Abū Hanīfah, and then he would contradict it to something else.” (Tārīkh Baghdād)

Hammād ibn Salamah – *rahimahullāh* – said:

إن أبا حنيفة استقبل الآثار والسنن فردها برأيه.

“Verily Abū Hanīfah would receive the narrations and the Sunan, then he would answer them back with his own opinion.” (Tārīkh Baghdād)

Mālik – *rahimahullāh* – said:

أَبُو حَنِيفَةَ يَنْقُضُ السُّنَنَ

"Abū Hanīfah is cancelling the Sunan." (As-Sunnah by 'Abdullāh)

Wakī' – rahimahullāh – said:

وجدنا أبا حنيفة خالف مائتي حديث

"We found Abū Hanīfah contradicting two-hundred hadith." (Al-Muntadham by Ibn Al-Jawzī)

Al-Qādī 'Iyyād said:

وأما أبو حنيفة، فإنه قال بتقديم القياس والاعتبار على السنن والآثار بترك نصوص الأصول وتمسك بالمعقول وآثر الرأي والقياس والاستحسان، ثم قدم الاستحسان على القياس بأبعد ما شاء وحد بعضهم استحسانه أنه الميل إلى القول بغير حجة، وهذا هو الهوى المذموم والشهوة والحديث والبدعة حتى قال الشافعي: من استحسن فقد شرع في الدين

"And regarding Abū Hanīfah, then he had the opinion of preferring qiyās (analogy) and i'tibār (consideration) over the Sunan and the narrations, by leaving the text of the usūl and holding on to the 'uqūl (intellects). And he preferred the opinion and qiyās and istihsān (viewing as favorable). Then he put the istihsān before the qiyās with the most far away (argument) that he wanted, and some of them defined his istihsān with that it is the leaning towards an opinion without any evidence. And this is the criticized lust and desire, the new and the innovated. Until Ash-Shāfi'ī said: 'Whoever sees something as favorable (i.e. istihsān) then he has legislated in the religion.'"

He then went on to say:

ثم ما تمسك به من السنن فغير مجمع عليه وأحاديث ضعيفة متروكة، وبسبب هذا تحزبت طائفة أهل الحديث على أهل الرأي وأساءوا فيهم القول والرأي. قال أحمد بن حنبل ما زلنا نلعن أهل الرأي ويعلنوننا

"After that then whatever he held onto of the Sunan, then it was that which was not agreed upon and the forsaken weak ahādīth. And due to this a group among the people of hadīth came together against people of raī (opinion), and they harmed them with words and opinion. Ahmad ibn Hanbal said: 'We still curse the people of opinion and they curse us.'" (Tartīb Al-Madārik)

Al-Khatīb Al-Baghdādī said while explaining why the people of raī have enmity towards the people of hadīth:

وأما طعن المتخصصين من أهل الرأي والمتكلمين ، فأنا أبين السبب فيه ليعرفه من لم يكن يدريه أما أهل الرأي فجل ما يحتجون به من الأخبار واهية الأصل ، ضعيفة عند العلماء بالنقل ، فإذا سئلوا عنها بينوا حالها ، وأظهروا فسادها ، فشق عليهم إنكارهم إياهم ، وما قالوه في معناها ، وهم قد جعلوها عمدتهم ، واتخذوها عدتهم ، وكان فيها أكثر النصرة لمذاهبهم ، وأعظم العون على مقاصدهم ومآربهم ،

“And regarding the slandering made by the specialist from the people of raī and the Mutakallimūn, then I will clarify the reason for this in order for the one who is not aware of this will come to know of it. Regarding the people of raī, then most of what they use as evidence is narrations with a frail source and that which is weak for the scholars of narration. So when they (i.e. the scholars of hadīth) were asked about it they clarified its situation and made its invalidity clear. So their (i.e. the scholars) rejection of them (i.e. the people of raī) were hard for them and (also) what they said regarding its meaning (i.e. their sources), while they made these their main support and they had taken it as their equipment, and in it were the greatest support of their maddhab, and the biggest help for their wishes and their goals.” (Al-Fiqh wal-Mutafaqqih)

Ibn Al-Jawzī said after mentioning some of the *ahādīth* which he contradicted:

فهذا من مشهور المسائل والمتروك أضعافه، ولكونه خالف مثل هذِهِ الأحاديث الصحاح سعوا بالألسن في حقه فلم يبق معتبر من الأئمة إلا تكلم فيه ولا يؤثر أن يذكر ما قالوا والعجب منه إذا رأى حديثاً لا أصل له هجر القياس ومال إليه كحديث: نقض الوضوء بالضحك. فإنه شيء لا يثبت وقد ترك القياس لأجله.

“Then these are from the well-known issues – and we have left out much more than this – and due to him contradicting ahādīth such as these, they let the tongues run regarding him. So there is not a well-regarded Imām except that he spoke about him, and it does not affect anything to mention what they said. And surprisingly from him is that if he saw a hadīth that didn't have any foundation, then he would leave the qiyās and lean towards it, such as the hadīth regarding the breach of wudū due to laughing. Because it is something which is not established, but he still left the qiyās due to it.” (Al-Muntadham)

Ibn Tamiyyah said:

وأما أهل الرأي: فهم وإن كان لهم جمل من الكلام في ذلك، فليس لهم قواعد محررة ، لا في أصول دين ، ولا في أصول فقه . ولهذا كان المتبعون لهم : فيهم من جميع أهل الأهواء؛ من المعتزلة والمرجئة والجهمية والمجسمة والخارجين والمطيعين.

“And regarding the people of raī: Then even if they might have some share of words regarding this (i.e. the usūl of religion, Sunnah and ‘aqīdah) then they don't have compiled principles. Not in the usūl of religion, nor in the usūl of fiqh. And due to this those who follow them: among them are all

the people of lust and desire, from the Mu'tazilah, the Murjiah, the Jahmiyyah, the Mujassamah, the Khawārij and the Mutī'ūn." (Fadāil Al-Aimmah Al-Arba'ah)

5. Following *hiyal* (tricks) in *fatwā*

Imām Ahmad – *rahimahullāh* – said:

هَذِهِ الْحِيَالُ الَّتِي وَضَعَهَا هَؤُلَاءِ - أَبُو حَنِيفَةَ وَأَصْحَابُهُ - عَمَدُوا إِلَى السُّنَنِ فَاحْتَالُوا فِي نَفْضِهَا , أَتَوْا إِلَى الَّذِي قِيلَ لَهُمْ إِنَّهُ حَرَامٌ وَاحْتَالُوا فِيهِ حَتَّى أَحَلُّوه

"These tricks what these people have made – Abū Hanīfah and his companions – they went for the Sunnah and then played tricks in order to invalidate it. They came to that which was said to them, this is verily forbidden, and they played a trick on it until they made it permissible." (Ibtāl Al-Hiyal by Ibn Battah)

'Abdullāh ibn Al-Mubārak – *rahimahullāh* – said:

من نظر في كتاب الحيل لأبي حنيفة أحل ما حرم الله وحرّم ما أحل الله.

"Whoever looks in the book 'Al-Hiyal' by Abū Hanīfah (and follows it), has allowed what Allāh has forbidden, and forbidden what Allāh has allowed." (Tārīkh Baghdād)

And these tricks which the *Salaf* forbade and warned against still exist among the *Ahnāf* and they call towards it and they give *fatwā* with it, and Al-Jassās mentioned this in his "Ahkām Al-Qurān".

Ibn Al-Qayyim – *rahimahullāh* – said:

ومن مكايده التي كاد بها الإسلام وأهله: الحيل والمكر والخداع الذي يتضمن تحليل ما حرم الله وإسقاط ما فرضه ومضادته في أمره ونهيّه وهي من الرأي الباطل الذي اتفق السلف على ذمه. فإن الرأي رأيان: رأي يوافق النصوص وتشهد له بالصحة والاعتبار وهو الذي اعتبره السلف وعملوا به. ورأي يخالف النصوص وتشهد له بالإبطال والإهدار فهو الذي ذمّه وأنكره. وكذلك الحيل نوعان: نوع يتوصل به إلى فعل ما أمر الله تعالى به وترك ما نهى عنه والتخلص من الحرام وتحليص الحق من الظالم المانع له وتحليص المظلوم من يد الظالم الباغي فهذا النوع محمود يثاب فاعله ومعلمه. ونوع يتضمن إسقاط الواجبات وتحليل المحرمات وقلب المظلوم ظلماً والظالم مظلوماً والحق باطلاً والباطل حقاً فهذا النوع الذي اتفق السلف على ذمه وصاحوا بأهله من أقطار الأرض.

"And from his (i.e. the shaytān) plots, with which he plots against Islām and its people is: Al-Hiyal (tricks), plotting and cheating which contains the allowance of what Allāh has forbidden and the invalidation of what Allāh has obliged, and the opposite of this regarding His command and

prohibitions. And this is the false opinions regarding which the Salaf agreed upon its criticism. Because verily is the opinion of two kinds. An opinion which is in accordance with the texts, and testifies to its correctness and authority. This is what the Salaf took into consideration and they acted upon it. And then there is an opinion that contradict the texts and testify to its nullification and its invalidity, and this is what they criticized and negated. And likewise are the hiyal of two types: A type through which a deed which Allāh – the Exalted – has commanded is reached and leaving what He has prohibited, and getting rid of the harām and freeing the truth from the unjust which is preventing from it, and freeing the oppressed from the hand the of the unjust and the oppressor. So this is the praised type for which the one who does it is rewarded and also the one who teaches it. And (another) type that contains cancellation of the obligatory acts, allowing the forbidden and turning the oppressed into the oppressor, and the oppressor into the oppressed, and the truth into falsehood and falsehood into the truth. And the Salaf agreed upon the criticism of this type and they warned against its people from the corners of the world.” (Ighāthah Al-Luhfān)

6. Horrible sayings and *fatāwā* was taken from him. Among these are:

1. His saying regarding the *hadīth* of the Prophet (*sallAllāhu alayhi wa sallam*) regarding the prohibition of rebelling against the rulers: ‘This *hadīth* is a myth.’ Just as it will show in the chapter.
2. His saying regarding the *hadīth* of the Prophet (*sallAllāhu alayhi wa sallam*): “Both the one who makes *hijāmah* and the one who *hijāmah* is made upon has broken their fast.” He said: ‘This is a rhyme.’ Just as it will show in the chapter.
3. His saying: “If the Prophet (*sallAllāhu alayhi wa sallam*) met me or I met him, then he would have taken a lot from me and from my opinion. And is the religion anything but opinion?” Just as it will show in the chapter.
4. His saying to the one who lifts his arms in the prayer: “You lift your hands as if you want to fly?” Just as it will show in the chapter.
5. Not making *takfīr* upon the one who doubts regarding the Ka’bah and that it is in Makkah. And also the one who doubts regarding the grave of the Prophet (*sallAllāhu alayhi wa sallam*), and that it is in Madīnah. Just as it will show in the chapter.
6. Allowing that which intoxicates. Just as it will show in the chapter.
7. Al-Fasawī narrated in his “Tārīkh” with a correct chain of narration, from Abū Mushīr Al-Ghassānī who said:

حدثنا يحيى بن حمزة وسعيد يسمع أن أبا حنيفة قال لو أن رجلا عبد هذه النعل يتقرب بها إلى الله لم أرى بذلك بأسا فقال سعيد هذا الكفر صراحا

"Yahyā ibn Hamzah narrated to me while Sa'īd was listening, that Abū Hanīfah said: 'If a man worshipped this sandal seeking nearness to Allāh by this, I would not see any harm in that.' So Sa'īd said: 'This is clear kufr.'"

And Al-Khatīb narrated with his chain of narration from Ibn Fudayl, from Al-Qāsim ibn Habīb who said:

وضعت نعلي في الحصى ثم قُلْتُ لأبي حنيفة: أرايت رجلاً صلى لهذه النعل حتى مات، إلا أَنَّهُ يعرف الله بقلبه؟ فَقَالَ: مؤمن، فَقُلْتُ: لا أكلمك أبداً.

"I put my sandal on the pebbles and then I said to Abū Hanīfah: 'Do you see if a man prays to this sandal until he died, except that he knows Allāh in his heart?' So he said: 'He is a believer.' So I said: 'I will never speak to you again.'"

8. That he is weak in *hadīth* and has many mistakes.

It is narrated in "Ad-Du'afā" that Imām Ahmad said:

حديث أبي حنيفة ضعيف، ورأيه ضعيف

"The hadīth of Abū Hanīfah is weak, and his opinion is weak."

And Al-Bukhārī said in "At-Tārīkh Al-Kabīr":

كان مُرجئاً، سكتوا عنه، وعن حديثه

"He was a murjī. They did not convey from him (his opinion) and his hadīth."

And Ibn Hibbān said in "Al-Majrūhīn":

لم يكن الحديث صناعته حدث بمائة وثلاثين حديثاً مسانيد ما له حديث في الدنيا غيره أخطأ منها في مائة وعشرين حديثاً إما أن يكون أقلب إسناده أو غير متنه من حيث لا يعلم فلما غلب خطؤه على صوابه استحق ترك الاحتجاج به في الأخبار ومن جهة أخرى لا يجوز الاحتجاج به لأنه كان داعياً إلى الإرجاء والداعية إلى البدع لا يجوز أن يحتج به عند أئمتنا قاطبة لا أعلم بينهم فيه خلافاً

"Hadith was not his profession. He narrated hundred and thirty hadīth with their chains of narration and he does not have any other hadīth than these in dunyā. He made a mistake in hundred and twenty of these. Either he turned over its chain of narration (i.e. mixed up the names), or he changed its text

without being aware of it. So when his mistakes were more than his correct (hadīth) then he deserved not to be used as an argument in the narrations. And from another aspect it is not allowed to use him as an argument. Because he was a caller towards irjā. And the one who invites towards bid'ah then it is not allowed to use him as an argument at all in the opinion of our leaders. I do not know any disagreement regarding this."

And among those who described him as weak in *hadīth* are: Mālik, Ash-Shāfi'ī, Muslim, An-Nasāī, Ibn 'Adī, Al-'Uqaylī and many others than these.

The third: The reason for the author wanting this chapter in his book regarding *i'tiqād* and *Sunnah*.

The author ('Abdullāh) mentions in this book of his two groups among the groups who had the most (bad) influence upon the Muslims and their stance regarding the texts of the Qurān and *Sunnah*.

The first: The Jahmiyyah. Their affliction was in distorting the texts of knowledge and rejecting them, or in the (wrong) interpretation of them. They opened the door for all of the groups (of deviation) to rejecting, negating and distorting in the issues of '*aqīdah*.

The second: The people of *raī* (opinion). Their affliction was in refuting the texts of knowledge and entering the opinion and *qiyās* in the religion, and preferring these over the *Sunan*. They opened the door for all of the groups (of deviation) to refuting the *Sunnah*, and speaking based upon opinion and desires.

Harb Al-Karmānī – *rahimahullāh* – said:

وأصحاب الرأي: وهم مبتدعة ضلال أعداء السنة والأثر يرون الدين رأياً وقياساً واستحساناً، وهم يخالفون الآثار، ويبتلون الحديث، ويردون على الرسول، ويتخذون أبا حنيفة ومن قال بقوله إماماً يدينون بدينهم، ويقولون بقولهم فأى ضلالة بأبين ممن قال بهذا أو كان على مثل هذا، يترك قول الرسول وأصحابه ويتبع رأي أبي حنيفة وأصحابه، فكفى بهذا غيياً وطغياناً ورداً.

"And the people of raī: They are misguided innovators, enemies of the Sunnah and athar (narration). They see the religion as being opinion and qiyās and istihsān. And they contradict the narrations, they invalidate the hadīth and they refute the Messenger (sallAllāhu alayhi wa sallam). And they take Abū Hanīfah and whoever says the same as him as their leaders, and follow their religion, and they holds their opinions. So which misguidance is clearer than the one who says this, or is upon something

like this? He leaves the words of the Messenger and his companions and follows the opinion of Abū Hanīfah and his companions. Then this is enough in error, oppression and refutation.” (Masāil Harb Al-Karmānī)

And Ahmad ibn Hanbal – *rahimahullāh* – said:

تركوا آثار الرسول صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وحديثه ، وقالوا بالرأي ، وقاسوا الدين بالاستحسان ، وحكموا بخلاف الكتاب والسنة ، وهم أصحاب بدعة ، جهلة ضلال ، وطلاب دنيا بالكذب والبهتان.

“They left the narrations of the Messenger (sallAllāhu alayhi wa sallam) and his hadīth, and they spoke based upon opinion. And they measured the religion through istihsān, and they judged with the opposite of the Qurān and Sunnah. And they are the people of bid‘ah. Ignorant and misguided. And seekers of dunyā through lies and slander.” (Tabaqāt Al-Hanābilah)

And Ibrāhīm Al-Harbī said:

وضع أبو حنيفة أشياء في العلم مضغ الماء أحسن منها، وعرضت يوما شيئاً من مسأله على أحمد بن حنبل فجعل يتعجب منها، ثم قال: كأنه هو يبتدئ الإسلام.

“Abū Hanīfah put some things in knowledge where chewing water would be better than it. And one day I showed some of his masāil to Ahmad ibn Hanbal, so he began to wonder regarding it. Then he said: ‘It is as if he introduced (a new) Islām.’” (Tārīkh Al-Baghdād)

And it is narrated in “Tārīkh Al-Baghdād” with a correct chain of narration from Sulaymān ibn Hassān who said:

سمعت الأوزاعي ما لا أحصيه يقول: عمِدَ أبو حنيفة إلى عُرى الإسلام فنقضها عُروة عُروة.

“I heard Al-Awzā‘ī so many times that it cannot be counted say: ‘Abū Hanīfah intentionally went after the knots of Islām invalidating them knot by knot.’”

And ‘Abdullāh narrated in his “Sunnah” from his father that he said:

قَالَ عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: قُلْتُ لِمَالِكِ بْنِ أَنَسٍ: كَانَ عِنْدَنَا عَلْقَمَةُ وَالْأَسْوَدُ ، فَقَالَ : قَدْ كَانَ عِنْدَكُمْ مَنْ قَلَّبَ الْأَمْرَ هَكَذَا وَقَلَّبَ أَيُّ بَطْنٍ كَفَّهُ عَلَى ظَاهِرِهَا ، يَعْنِي أَبَا حَنِيفَةَ

“‘Abdullāh ibn Idrīs said: ‘I said to Mālik ibn Anas: ‘Alqamah Al-Aswad was with us, then he said: Verily with you were a man who turned the issue like this – and he turned his hand upside down – that is Abū Hanifah.’” (As-Sunnah by ‘Abdullāh)

And 'Āsim the companion of Sufyān – *rahimahumullāh* – said:

سمعت سفيان الثوري يقول: لقد غير الدين، وبدل السنة. أو قال: ترك الدين، وغير السنة،

"I heard Sufyān Ath-Thawrī say: 'He verily changed the religion and exchanged the Sunnah.' Or he said: 'He left the religion and changed the Sunnah.'"

Furthermore the issue was not limited to him. Rather he had supporters and companions who spread his *madhhab* and were fanatic to his opinions, so his *madhhab* spread to many of the countries. It is narrated in "Tārīkh Al-Baghdād" with a correct chain of narration from Al-Marwadhī that he said:

سألت أبا عبد الله، وهو أحمد بن حنبل، عن أبي حنيفة، وعمرو بن عبيد. قال: أبو حنيفة أشد على المسلمين من عمرو بن عبيد، لأن له أصحابًا

"I asked Abū 'Abdullāh, and that is Ahmad ibn Hanbal, regarding Abū Hanīfah and 'Amr ibn 'Ubayd. So he said: 'Abū Hanīfah is worse for the Muslims than 'Amr ibn 'Ubayd, because he has companions.'"

Al-Mu'allimī said in his "At-Tankīl":

ولم يرد أحمد أن عمرو بن عبيد لا أصحاب له البتة وإنما أراد أنه ليس له أصحاب في مثل غلوه جادين في نشر شرهم،

"And what Ahmad meant was not that 'Amr ibn 'Ubayd did not have any companions at all. Rather what he meant was that he did not have companions who were as extreme as him and serious in spreading their evil."

I said: So the author began this book of his by mentioning these two groups and he mentioned the criticism which the leaders of *Sunnah* has given them. So when Abū Hanīfah was the leader of the people of *raī*, the author mentioned him in his book "As-Sunnah" after he mentioned the leaders of the Jahmiyyah.

Furthermore the issue (regarding Abū Hanīfah) is not limited to him opening the door of entering the *raī* into the religion and leaving the *Sunan*, rather he transgressed into *irjā* in *īmān*, rebelling against the leaders and other things which were taken from him from the issues of *i'tiqād* (belief). And they – as you can see – are not from the issues of *fiqh* in which it is allowed to make *ijtihād*. And due to this there is almost not a book, from the books of the predecessors regarding *Sunnah* and *i'tiqād* except that some of these misguidances were mentioned and warned against.

So whoever deleted this chapter from this book, what will he do with the many narrations which have been narrated in the books of *Sunnah* and *i'tiqād* and the books of history and information? Is he able to delete all of it just as he has done here? *Allāhu Al-Musta'ān*. Furthermore is it from the safety of knowledge to steal from the books of the early leaders of *Sunnah*, by deleting and cutting short?

And if you look to those who have commentated upon these narrations then you will see wonders!! He wants to make Abū Hanīfah innocent from that which have been said regarding him. And by this he discredits those who disagree with him, which are those who discredited him (i.e. Abū Hanīfah), and they are the leaders of the people of *Sunnah* and narration, just like the leader of the Jahmiyyah Al-Kawtharī Al-Hanafī did in his book "Tanīb Al-Khatīb". He began to slander the leaders of the *Sunnah* one by one, and he did not see any right nor any inviolability for the leaders of the *Sunnah*, nor did he observe any pact of kinship or protection towards them. And all of this in the path of defending Abū Hanīfah.

Al-Mu'allimī said:

ولعمري إن محاولة الأستاذ في دفاعه عن أبي حنيفة الطعن في أئمة الإسلام كسفيان الثوري وأبي إسحاق إبراهيم بن محمد الفزاري وعبد الله بن الزبير الحميدي والإمام أحمد بن حنبل والإمام أبي عبد الله البخاري وغيرهم من الأئمة لأضر على أبي حنيفة من كلام هؤلاء الأئمة فيه، ولو قال قائل: لا يتأتى تثبيت أبي حنيفة إلا بإزالة الجبال الرواسي لكان أخف على أبي حنيفة ممن يقول لا يتأتى محاولة ذلك إلا بالطعن في هؤلاء الأئمة

"And I swear that Al-Ustadh's (i.e. Al-Kawtharī) attempt to defend Abū Hanīfah is discrediting the leaders of Islam, such as Sufyān Ath-Thawrī, Abū Ishāq Ibrāhīm ibn Muhammad Al-Fazārī, 'Abdullāh ibn Az-Zubayr Al-Hāmīdī, Imām Ahmad ibn Hanbal, Imām Abū 'Abdullāh Al-Bukhārī and other than these, (all this is) even worse for Abū Hanīfah than the words of these leaders regarding him. And if someone should say: The establishment of Abū Hanīfah cannot become satisfactory except by removing the firmly established mountains, then this would be easier for Abū Hanīfah than the one who would say: The attempt to do this will not become satisfactory except by discrediting these (mentioned) leaders..." Until the rest of what he said. (At-Tankīl)

And it is also said: Verily these issues which were taken from Abū Hanīfah from the issues of *i'tiqād* and *raī*, did not die with his death so they would no longer be mentioned or warned against. Rather there are still those who follow him until this day and those who hold these opinions, believe in them and defend them and their originator, such as it can be found in

the books of the people of *raī* from the *Ahnāf* and others than them. And due to this the truth must be expressed, and the belief of the people of *Sunnah* in these issues must be expressed.”

(End of the opening words of *Shaykh* ‘Ādil Hamdān to the chapter in “As-Sunnah” regarding Abū Hanīfah)