

An Naseehah Al Hanafiyyah: A short and concise exposure to Hanafi fiqh

By Abu Hibaan and Abu Muhammad Al Athari

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

Verily all praise is due to Allah. We seek His aid and forgiveness. We seek refuge with Him from the evil of our selves and the evil of our actions. Whomsoever He guides, then no one can misguide and whomsoever He misguides, then there is none to guide. I bear witness that there is nothing truly worthy of worship except for Allah Alone and I bear witness that Muhammad (*Sallallaahu'alaibi wa sallam*) is His slave and (final) Messenger.

We praise you O Allah, You are the One that taught mankind wisdom in their *Deen* and rulings in their worldly life. You made them the Ummah of the Final Messenger Muhammad (*Sallallaahu'alaibi wa sallam*), the most noble of leaders and the greatest of them, the one that taught the pure Sunnah and spoke not of his desires but only of that which was revealed unto him. O Allah you are the one that united the hearts and forbade disunity and differences in the Deen and Ummah.

O Allah, send salah upon your noble Messenger Muhammad, through whom you brought us to *Iman* and through whom you guided us to Islam.

O Allah, show Your Pleasure to the companions of Muhammad (*Sallallaahu'alaibi wa sallam*) and reward them with the greatest of rewards. O Allah, through them you fought the polytheists, through them you established your Deen and amongst them you revealed the Quran.

O Allah, send Your Mercy upon the *Ahl-ul-Hadeeth*. O Allah, through them did you purify Your Deen from the false interpretation of the ignorant, from the alterations of the ones going beyond bounds and from the false assumptions of the liars. Through them the Sunnah was propagated to the people and through them You revived the Ummah.

To Proceed:

Allah has blessed us with the Quran and authentic Sunnah and established that we follow this blessing according to the way of the Companions of Muhammad (*Sallallaahu'alaibi wa sallam*). Unfortunately a time has come where some of the Ummah believe that complete guidance is available from sources other than the Quran and authentically established Sunnah. This group believe that they have the Truth of Islam established in their books alone and that their Imam is the Greatest Imam and only he should be followed and only their books are to be referred to for true Islamic learning and knowledge.

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This group is of the sect called the Hanafees and although their sub-sects are many especially in the Indo-Pak continent they all ascribe to the sources of books which we have mentioned in this short introduction.

Before you is a fully referenced compilation of their evil statements that go against the Deen of Islam, although they take these statements as their religion and as haq or truth.

They say:

“Those books which our Hanafi Ulema have written are to be looked at, even when one glances at them he attains so much reward, even more so than to pray Tahajjud all night.”¹

And:

“After learning some of the Quran then instead of learning the rest of the Quran it is better for one to learn fiqh.”²

These people are taking the Ummah away from the true belief, methodology and worship to the interpretation of their scholars alone. Teaching their books, like Sharh Waqayah, Alamghiri, Kanz, Qudoori, Manniya, Qiyna, and Durr Mukhtaar amongst others.

Is it possible that the Hanafi madhab is Islam and that Islam is the Hanafi madhab? What is it that they cling to with their molar teeth?

Let us mention some of the beliefs and concepts in their books:

Hidayah: The infamous and authoritative work of the Hanafi scholar, Ali bin Abu Bakr.

To show the status of this book in the eyes of the Hanafis we shall quote the statements of some of their scholars concerning it, scholars who are ‘mujtahid fil madhab’ according to the Hanafis.

(a) “Hidayah shows guidance to those that know it – it gives sight to the eyes. O one who is of sound mind hold on tight to this book.”³

¹ Durr Mukhtaar 1/29 Egyptian print.

² Ibid.

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(b) "Verily Hidayah is like the Quran. It has abrogated books of Sharia' before it."⁴

Some masa'il of Hidayah:

(a) "When the Prophet (*Sallallaahu'alaihi wa sallam*) could not find a *miswaak*, he rubbed his fingers on his teeth."⁵

There is no evidence for this. Which book of Ahadith contains such a narration?

(b) "The Prophet (*Sallallaahu'alaihi wa sallam*) vomited and then did not perform *wudu*."⁶

Once again there is no evidence for this. Which book of Ahadith contains such a narration?

(c) "The Prophet (*Sallallaahu'alaihi wa sallam*) used to eat from his *sadaqah*."⁷

We should open our eyes O Hanafi brothers, can people say anything their desires wish and then attribute it to the Prophet (*Sallallaahu'alaihi wa sallam*) of Islam?

(d) "If impurity like blood, urine, faeces, urine of a donkey were to fall on ones clothes or body the prayer is still accepted."⁸

No comment.

(e) "If a man can read or speak Arabic and despite this does not read Quran in *salah*, rather instead of saying 'Allahu Akbar', he says the equivalent in the Persian language, his *salah* is still accepted."⁹

(f) "It is not obligatory (*Fard*) to stand straight after the *ruku'*."¹⁰

³ Muqaddama Hidayah 3/3 Farooqi

⁴ Ibid.

⁵ Hidayah p.6.

⁶ Hidayah p.7.

⁷ Hidayah p.623.

⁸ Hidayah - Yoosufiy - Chapter of impure things – p.76.

⁹ Hidayah - Yoosufiy - Chapter – Description of the prayer.

¹⁰ Hidayah 1/99.

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(g) “If one in *sajdah* puts his nose on the floor without placing his forehead on the floor or places his forehead on the floor but not his nose, then the prayer is still accepted. This is the opinion of Abu Hanifah.”¹¹

We must take the prayer seriously and not as a joke.

(h) “If one on purpose after *tashahud* talks or lets go of his wind then his prayer is still complete.”¹²

(i) “If a man was to have intercourse with a woman during fasting, there is no need to repeat that fast, whether he ejaculated or not.”¹³

And we swear by Allah there are *masa'il* (rulings) that we are ashamed to bring to the reader. If you wish to check them yourself refer to the following:

Hidayah – Fasl fil bayaan al muharramaat.

2/279, 2/289, 2/292, 2/293.

(j) To see the how the fornicators and adulterers are treated see:

Hidayah – Chapter Kayfiyah tul hadd, 2/495, 2/497, and 2/496.

Chapter – Al Watiy alaaziy yuwjab.

“If one has adulterated with the wife of his father’s slave or his wife’s slave and says ‘I thought they were halal upon me, then there is no *hadd* (punishment) regarding this man.”

See further, *Hidayah* 1/492, 1/387, 2/494:

“A person who marries from those women who are *haraam* upon him (i.e. mother, daughter, aunt etc) the *hadd* is not obligatory and this is what Abu Hanifah has mentioned.”

¹¹ *Hidayah* 1/100 – Chapter of Salah.

¹² *Hidayah* 1/116.

¹³ *Hidayah* 1/201 – Chapter – What is obligatory for recompense of that which one has missed.

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(k) “If a drunkard, drank alcohol and when the smell of it went away from his mouth and then a witness came forward regarding his drinking, there is no *hadd* regarding this act.”¹⁴

(l) To see how the Hanafi madhab treats thieves see Hidayah 2/517 Chapter *Maa yuqta’a fiyhiy*, 2/518, 2/519, 2/520, and 2/522.

Basically this ‘blessed’ chapter states: - That the hand is not to be cut off nor is he to be punished if steals any of the following: a cow, fish, chickens, vegetables, alcohol, the doors of the Ka’bah!!!?, an ostrich egg, a child, jewellery, a slave, the shroud of a dead body, or any item taken from his relative.

(m) “If a *dhimmi* (mainly Jew or Christian living in an Islamic state) rejects to pay the *jizyah* or kills a Muslim or swears at the Prophet (*Sallallaahu’alaihi wa sallam*) or fornicates with a Muslim woman then the agreement (for him being a *dhimmi*) does not break.”¹⁵

○ Hanafis have you no shame in doing *taqleed* (blind following) of such a madhab?

(n) “To sew a sock out of the hairs of a pig is permissible.”¹⁶

“If some hairs of a pig were thrown into the water, it would still remain pure, as was stated by Imam Muhammad. Therefore as it is permissible to take benefit of such hairs it is also a proof of them being pure.”¹⁷

(o) “If a Muslim asks a Christian to buy or sell alcohol for him then this is permissible according to Abu Hanifah.”¹⁸

(p) “Alcohol is known as that which causes intoxication, it is of eight types, four types *haraam* and four types *halaal*.”¹⁹

○ Hanafi brothers, are you paying attention? This is what your madhab contains; this is some of the confusion that your books hold. Your so-called ulema might paint a rosy picture and tell you that the Hanafi madhab is all ‘*Haq*’, but that is why they stop you from reading and

¹⁴ Hidayah 2/505 Chapter of punishment for drinking.

¹⁵ Hidayah 2/575.

¹⁶ Hidayah 3/39 – Chapter – *Al bayy ul faasid*.

¹⁷ Ibid.

¹⁸ Hidayah – Farooqi – 3/41 - *Al bayy ul faasid*.

¹⁹ Durr al Mukhtaar.

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learning from Bukhari and other authentic *ahadith*, it is because you will learn that most of your madhab is at difference with authentic ahadith and the Sunnah of Allah’s Prophet (*Sallallaahu’alaihi wa sallam*).

Some masa’il of Durr ul Mukhtaar:

(a) When one has intercourse (*dukhoor*) with an animal, then he does not have to perform *ghusl*, nor does the *wudu* break unless he ejaculates.”²⁰

Some of the Hanafi ‘Scholars’ have answered this and said that ‘there are no ahadith forbidding such an act’.

“After such an act it is not necessary to wash the private parts.”²¹

Surely one would be disgusted by such acts, but the Hanafi ‘Scholars’ say: ‘We only repeat that which our elders and respected ones have said.’²²

Various masa’il:

- (a) “The one who swears at the companions of the Prophet (*Sallallaahu’alaihi wa sallam*) is not a disbeliever”.²³
- (b) “To swear at the two caliphs (Abu Bakr and Umar *radi Allahu an’ humaa*) is not *kufr*.”²⁴
- (c) “Muawiyah was a rebel.”²⁵
- (d) “Muawiyah was an innovator.”²⁶
- (e) “Muawiyah was a rebel from Islam and *muhaarib ul Islam* (fighter against Islam) and a murderer of companions.”²⁷
- (f) “If one were to murder Ali, Uthman, Umar and Abu Bakr then he would still remain a Muslim not leaving the fold of Islam.”²⁸

Food:

²⁰ Durr ul Mukhtaar – Publisher Dar ul Kutub – Egypt.

²¹ Tahtaawi 1/58 – Egyptian print.

²² Noor ul Anwaar.

²³ Durr ul Mukhtaar.

²⁴ (Mullah) Ali al Qari – Sharh Fiqh al Akbar.

²⁵ Shamiy.

²⁶ Tawdiyh 2/260 – Egyptian print.

²⁷ Talwiyh, explanation of Tawdiyh.

²⁸ Sharh Fiqh al Akbar. (Is it Ali al Qari’s?)

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“Those animals whose meat is prohibited to eat, then if they are slaughtered there meat and fat becomes purified.”²⁹

Salah:

“If one were to carry a dog whilst praying, his prayer would not be invalidated.”³⁰

Contrast this with:

“If one were to pick up a child whilst praying, then this is disliked.”³¹

Or:

“If one was to hold the Quran whilst praying, then his salah is not accepted.”³²

Contrast with:

“If a man lustfully looks at the private part of a woman whilst praying, his prayer is not invalidated.”³³

And in the same book on page 196: “If one was to look at the Quran in prayer due to forgetting any of it, then his prayer is rejected.”

And in the infamous Fatawa Alamgheeriy 1/106 it states: “If a person in a state of prayer was to take a book of *fiqh* and start to take understanding from it whilst in prayer, then by *ijmaa* of the Hanafi madhab his prayer does not become invalid.”

Is this the respect that they show to the book of Allah? No we shall not carry on writing about the Hanafi prayer, this pen that I write with feels ashamed to continue with such nonsensical matters.

Fatawaa Alamgheeriy:

²⁹ Tanweer ul Absaar – Kitaab ul Zabaaih p.86.

³⁰ Durr ul Mukhtaar 1/153.

³¹ Durr ul Mukhtaar 1/473.

³² Durr ul Mukhtaar 1/461.

³³ Maraaqiy ul Fallah 1/200 – Egyptian print.

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The king Alamgheer wanted to gather all the Hanafi scholars of his time to spread Islam and to make some kind of institution. It is proudly claimed by the Hanafi's that over five hundred of their scholars of whom the majority were 'mujtahid within the madhab' sat together over many years to compile this 'Islamic' way of life, namely Fatawaa Alamgheeriy.³⁴

Indeed all over the world this book is being taught in the colleges and universities to innocent students who think that they are learning the intricate details of Islam and its fiqh. So let us look at some of the points that are presented in this book.

Chapter of Taharaa (Cleanliness):

- a) “If any man was to touch his own private part or that of another person then according to us his wudu is not broken”.³⁵
- b) “If one was to enter (i.e. intercourse) into an animal, a dead woman or a small girl (not reaching puberty) the ghusl is not waajib upon him until he ejaculates”.³⁶ Also see ‘Durr Mukhtaar Sharh Tanweer Absaar’ Indian print 1/16 line 16 and also it's translation Gaayatul Awtaar published by Noor Kashoor Lucknow 1/673 – printed in 1876.
- c) “Abu Hanifah has said that one should do wudu with the syrup of dates and not do tayammam”³⁷ But there is a contradictory report from Abu Yousaf in the same book.³⁸
- d) “If there were to be some kind of filth (excrement etc) upon a person's body part, the person may lick the area covered with the filth until there remains no filth on that area, this will make that area pure.” “Likewise if the filth is on a knife, the person may lick it clean or clean it with his saliva to purify it.”³⁹

Chapter of Prayer:

- a) “To stand upon one leg in prayer is disliked but does not invalidate the prayer.”⁴⁰

³⁴ Muqadima Alamgheeriy.

³⁵ Alamgheeriy Tahaara/13.

³⁶ Ibid. /15.

³⁷ Fasl 2/21.

³⁸ Ibid 2/32.

³⁹ Ibid 2/45.

⁴⁰ Ibid page 60.

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- b) "The time for which one must bow in ruku is the only the time it takes for the head to be level with the knees."⁴¹
- c) "If a person's head and feet do not touch the ground in sujood, his prayer is still valid by ijmaa'."⁴²
- d) "If the muqtadi (follower of the imam in prayer) were to complete his prayer before the imam and began to talk, his prayer would still be valid."⁴³
- e) The one who has most right to lead the prayer is the one who knows most about it. If all are equal then the one who knows the most Quran, then the one who is most fearing, then the eldest, then the one with the best manners and if all are equal then the most beautiful one."⁴⁴ In fact it further states in Durr Mukhtaar, "The one with the best dress, then the one with the most beautiful wife, then the one with the largest head"!!!!⁴⁵

These people have replaced the Quran and Sunnah with Qiyaas or analogy. For the correct manner of the Prophet's Prayer please refer to Shaikh Al Muhaddith Allaamah Naasiruddeen Al Albaani's book 'Sifah Salaatun Nabi'.

Chapter of Fasting:

- a) "If a man who is in a state of P'tikaaf were to become heavily drunk in the night, his P'tikaaf is invalid. This is because he has done something which is generally against Islam and not against P'tikaaf."⁴⁶ 'Do you not realise what door you are opening. One wonders what you do in your P'tikaaf?
- b) "If one were to kiss an animal or woman dead or alive without ejaculating then the fast is not broken."⁴⁷ Is this all your fiqh is about? Why?

Even though I feel shame I will present a few more points:

⁴¹ Ibid page 70.

⁴² Ibid page 70.

⁴³ Ibid page 71.

⁴⁴ Fasl 1/ chapter 5 page 53.

⁴⁵ Durr Mukhtaar 1/46.

⁴⁶ Alamgheeriy Page 213.

⁴⁷ Ibid 2/205.

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“To hire a woman for adultery and sex saying ‘take so much money so I may sleep with you’ and the woman acts upon this, then there is no hadd (prescribed punishment).”⁴⁸

Were we to go on into the chapters of Hajj, Eating and Drinking and so on, we would become more depressed. Every sincere believer knows that this is not Islam and is against the Book of Allah and the Sunnah of His Messenger.

The Hanafi Books:

When were they written?

- I. Qudoory 5th Century AH
- II. Hidayah 6th Century AH
- III. Qaadiy Khan 6th Century AH
- IV. Fatawa Saraajiyah 7th Century AH
- V. Kanz 8th Century AH
- VI. Nahayah, Sharh Waqayah, Anayah 8th Century AH
- VII. Tahtawi 8th Century AH
- VIII. Jami ur Ramooz 8th Century AH
- IX. Fath ul Qadeer 9th Century AH
- X. Bazaziyyah, Khalaash, Kaydooriy, Hilyah 9th Century AH
- XI. Bahr ur Raqaiq, 10th Century AH
- XII. Tanwir ul Absaar, Zahiratul Uqbaa 11th Century AH
- XIII. Fatawa Khariyyah, Shaamiy, Durr ul Mukhtaar 12th Century AH
- XIV. Fatawa Alamgheeriy completed with the agreement of five hundred Hanafi ‘*mujtabids*’, 12th Century AH
- XV. Maraaqiy ul Fallah, Malaa Budd, Umda Radiyah 13th Century AH

Not one of these books was authored by Abu Hanifah (*rahimahullah*), the Imam that you claim to follow. These books ascribe statements and *fatawa* to Abu Hanifah (*rahimahullah*) usually without chains of narrators (*isnad*) that reach him. Whose madhab are you following? There are thousands of other books like these, each book contradicting many others, several different fatawa for the same question, where is the so-called ‘solidified madhab based upon centuries of enhancements?’ What do you make taqleed of when there is a difference of opinion in the madhab?

⁴⁸ Ibid 2/149.

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This small advice was written to awaken the Muslims and to break the shackles of *taqleed* (blind following) of the madhabs. It was not written as an attack, but only to awake the sleeping Hanafi brothers from their sleep of blind imitation. The mistakes of the scholars in this book were only mentioned to make people aware that their scholars do make mistakes and that we should not follow the mistakes of the scholars, but we must remember that mankind all make mistakes and we should all repent for our sins and mistakes.

Although a very few Hanafi scholars have spoken out against such beliefs, the sad state of affairs remains where the vast majority of Hanafi scholars up until this day defend and teach such books. These books have been printed over and over again without having any corrections made.

Any sincere Muslim who knows that the Hanafi madhab contains such statements will truly realise that this is not the Islam that Muhammad (*Sallallaahu'alaibi wa sallam*) came with. Indeed if we put all the four madhabs together it is still not Islam in its full splendour. Why? You may ask, for if all four madhabs were correct then the Hanafis would not have said:

“To take jizyah from a Shafi'i in a Hanafi governed state is permissible.” And “If a dog eats from your plate wash it to purify it, but if a Shafi'i eats from it then break the plate and do not eat from it.”

Is this the Islam that Muhammad (*Sallallaahu'alaibi wa sallam*) taught?

Dear brothers we extend out our hands to you and ask you, by Allah, to unite under the banner of the Quran and authentic Sunnah as understood by the Prophet's (*Sallallaahu'alaibi wa sallam*) companions. For if we unite not on the Quran and authentic Sunnah then we will never have unity of the hearts.

The Alternative and only correct way:

Taken from the Introduction of Allaamah Shaikh Naasiruddeen Al Albaanee's Book called 'The Prophet's Prayer (Sallallahu alaihe wa sallam)'.

Sayings of the Imaams regarding following the Sunnah and ignoring their views contradictory to it

It would be beneficial if we gave some of these here, for perhaps this will admonish or remind those who follow the opinion of the Imaams - nay, of those far below the Imaams in rank -

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blindly⁴⁹, sticking to their madhhabs or views as if these had descended from the heavens! But Allaah, Mighty and Sublime, says:

"Follow (O men!) the revelation given to you from your Lord, and follow not, as friends and protectors, other than Him. Little is it you remember of admonition."⁵⁰

1. Abu Haneefah (rahimahullaah)

The first of them is Abu Haneefah Nu'maan ibn Thaabit, whose companions have narrated from him various sayings and diverse warnings, all of them leading to one thing: the obligation to accept the Hadeeth, and to give up following the opinions of the Imaams which contradict it:

1. "When a hadeeth is found to be saheeh, then that is my madhhab."⁵¹

2. "It is not permitted⁵² for anyone to accept our views if they do not know from where we got them."⁵³

⁴⁹ This is the sort of *taqleed* (blind following) which Imaam Tahaawi was referring to when he said, "Only someone with party-spirit or a fool blindly follows opinion" – quoted by Ibn 'Aabideen in *Rasm al-Mufti* (vol. 1 p.32 from the Compilations of his Essays).

⁵⁰ Surah al A'raaf, 7:3.

⁵¹ Ibn 'Aabideen in al-Haashiyah (1/63), and in his essay Rasm al-Mufti (1/4 from the Compilation of the Essays of Ibn 'Aabideen), Shaikh Saalih al-Fulaani in Eeqaaz al-Himam (p. 62) & others. Ibn 'Aabideen quoted from Sharh al-Hidaayah by Ibn al-Shahnah al-Kabeer, the teacher of Ibn al-Humaam, as follows:

"When a hadeeth contrary to the Madhhab is found to be saheeh, one should act on the hadeeth, and make that his madhhab. Acting on the hadeeth will not invalidate the follower's being a Hanafi, for it is authentically reported that Abu Haneefah said, 'When a hadeeth is found to be saheeh, then that is my madhhab', and this has been related by Imaam Ibn 'Abdul Barr from Abu Haneefah and from other imaams."

This is part of the completeness of the knowledge and piety of the Imaams, for they indicated by saying this that they were not versed in the whole of the Sunnah, and Imaam Shaafi'i has elucidated this thoroughly (see later). It would happen that they would contradict a sunnah because they were unaware of it, so they commanded us to stick to the Sunnah and regard it as part of their Madhhab. May Allaah shower His mercy on them all.

⁵² Ar.: *balaal*

⁵³ Ibn 'Abdul Barr in Al-Intiqaa' fi Fadaa'il ath-Thalaathah al- A'immah al-Fuqahaa' (p. 145), Ibn al-Qayyim in I'laam al- Mooqi'een (2/309), Ibn 'Aabideen in his Footnotes on Al-Bahr ar-Raa'iq (6/293) and in Rasm al-Mufti (pp. 29,32) & Sha'raani in Al-Meezaan (1/55) with the second narration. The last narration was collected by 'Abbaas ad-Dawri in At- Taareekh by Ibn Ma'een (6/77/1) with a saheeh sanad on the authority of Zafar, the student of Imaam Abu Haneefah. Similar narrations exist on the authority of Abu Haneefah's companions Zafar, Abu Yoosuf and 'Aafiyah ibn Yazeed; cf. Eeqaaz (p. 52). Ibn al-Qayyim firmly certified its authenticity on the authority of Abu Yoosuf in I'laam al-Mooqi'een (2/344). The addition to the second narration is referenced by the editor of Eeqaaz (p. 65) to Ibn 'Abdul Barr, Ibn al-Qayyim and others.

If this is what they say of someone who does not know their evidence, what would be their response to one who knows that the evidence contradicts their saying, but still gives verdicts opposed to the evidence?! Therefore, reflect on this saying, for it alone is enough to smash blind following of opinion; that is why one of the muqallid shaikhs, when I criticised his giving a verdict using Abu Haneefah's words without knowing the evidence, refused to believe that it was a saying of Abu Haneefah!

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In one narration, "It is prohibited⁵⁴ for someone who does not know my evidence to give verdicts⁵⁵ on the basis of my words."

Another narration adds, "... for we are mortals: we say one thing one day, and take it back the next day."

In another narration, "Woe to you, O Ya'qub⁵⁶! Do not write down everything you hear from me, for it happens that I hold one opinion today and reject it tomorrow, or hold one opinion tomorrow and reject it the day after tomorrow."⁵⁷

3. "When I say something contradicting the Book of Allaah the Exalted or what is narrated from the Messenger (sallallaahu `alaihi wa sallam), then ignore my saying."⁵⁸

⁵⁴ Ar.: *baraam*

⁵⁵ Ar.: *fatwaa*

⁵⁶ i.e. Imaam Abu Haneefah's illustrious student, Abu Yoosuf (rahimahullaah).

⁵⁷ This was because the Imaam would often base his view on Qiyaas (Analogy), after which a more potent analogy would occur to him, or a hadeeth of the Prophet (sallallaahu `alaihi wa sallam) would reach him, so he would accept that and ignore his previous view. Sha'raani's words in Al-Meezaan (1/62) are summarised as:

"Our belief, as well as that of every researcher into Imaam Abu Haneefah (radi Allaahu `anhu), is that, had he lived until the recording of the Sharee'ah, and the journeys of the Preservers of Hadeeth to the various cities and frontiers in order to collect and acquire it, he would have accepted it and ignored all the analogies he had employed. The amount of qiyaas in his Madhhab would have been just as little as that in other Madhhabs, but since the evidences of the Sharee'ah had been scattered with the Successors and their successors, and had not been collected in his lifetime, it was necessary that there be a lot of qiyaas in his Madhhab compared to that of other imaams. The later scholars then made their journeys to find and collect ahaadeeth from the various cities and towns and wrote them down; hence, some ahaadeeth of the Sharee'ah explained others. This is the reason behind the large amount of qiyaas in his Madhhab, whereas there was little of it in other Madhhabs."

Abul-Hasanaat Al-Lucknowi quoted his words in full in An- Naafi' al-Kabeer (p. 135), endorsing and expanding on it in his footnotes, so whoever wishes to consult it should do so there.

Since this is the justification for why Abu Haneefah has sometimes unintentionally contradicted the authentic ahaadeeth - and it is a perfectly acceptable reason, for Allaah does not burden a soul with more than it can bear - it is not permissible to insult him for it, as some ignorant people have done. In fact, it is obligatory to respect him, for he is one of the imaams of the Muslims through whom this Deen

has been preserved and handed down to us, in all its branches; also, for he is rewarded under any circumstance: whether he is correct or wrong. Nor is it permissible for his devotees to continue sticking to those of his statements which contradict the authentic ahaadeeth, for those statements are effectively not part of his Madhhab, as the above sayings show. Hence, these are two extremes, and the truth lies in between. **"Our Lord! Forgive us, and our brethren who came before us into the Faith; and leave not, in our hearts, any rancour against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful."** (Al-Hashr 59:10)

⁵⁸ Al-Fulaani in Eeqaaz al-Himam (p. 50), tracing it to Imaam Muhammad and then saying, "This does not apply to the mujtahid, for he is not bound to their views anyway, but it applies to the muqallid."

Sha'raani expanded on that in Al-Meezaan (1/26):

"If it is said: 'What should I do with the ahaadeeth which my Imaam did not use, and which were found to be authentic after his death?' The answer which is fitting for you is: 'That you act on them, for had your Imaam come across them and found them to be authentic, he would have instructed you to act on them, because all the Imaams were captives in the hand of the Sharee'ah.' He who does so will have gathered

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Here end the words from the book of Shaikh Naasir ud Deen Al Albaanee rahimahullahu ta'ala.

Similar statements are found from the other three Imams, Ahmad bin hanbal, Malik bin Anas and Imam Shafi'ee rahimahumullah.

The Greatest Matter

As regards to the most important matter then it is Tawheed or the call to worship Allah alone.

Allah the Almighty said:

“And I did not create the *Jinn* and mankind except for my worship (alone).” (Quran 51:56)

“And verily, We sent to every nation a Messenger (proclaiming): ‘Worship Allah (alone), and avoid *Taghut* (anything worshipped other than Allah).’ (Quran 16:36)

So my brothers and sisters we were created to worship Allah alone. Allah (the Most High) did not leave us wandering aimlessly and without guidance, but He sent us Messengers, calling to His worship and warning us away from worshipping other than Him.

The Prophet Muhammad (salallahu-alaihe-wa-sallam) taught this message of Islam to his companions and they understood this and worshipped Allah alone and they destroyed the idols and fought against *Shirk* (worshipping others besides Allah). And they warned against worshipping at graves. And they destroyed amulets (like *ta'weez*) and good luck charms. And the companions of Muhammad (salallahu-alaihe-wa-sallam) warned against magic and fortune telling; as it is **KUFR** (disbelief). And they hated and warned against astrology and soothsayers. And they did not take their scholars and their rulers as Lords beside Allah. And they followed what Allah had revealed to Muhammad (salallahu-alaihe-wa-sallam) and they did not blindly follow men.

Muhammad (salallahu-alaihe-wa-sallam) the Messenger of Allah said:

all the good with both his hands, but he who says, 'I will not act according to a hadeeth unless my Imaam did so', he will miss a great amount of benefit, as is the case with many followers of the Imaams of the Madhhabs. It would be better for them to act on every hadeeth found to be authentic after the Imaam's time, hence implementing the will of the Imaams; for it is our firm belief about the Imaams that had they

lived longer and come to know of those ahaadeeth which were found authentic after their time, they would have definitely accepted and acted according to them, ignoring any analogies they may have previously made, and any views they may have previously held."

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“...The right of Allah upon His slaves, is to worship Him alone and never associate anything with Him. The right of (His) slaves upon Him is not to punish any person who does not associate anything with Him...” (Bukhari and Muslim)

So my brothers and sisters whoever worships Allah alone will enter Paradise and whoever worships other than Allah will be in punished Hell.

And Allah said:

“Verily Allah does not forgive *shirk* (associating partners with Allah), but He forgives less than that to whomsoever He wishes.” (Quran 4:48 116)

So my brothers and sisters before learning anything we must learn how to hold on to *Tawbeed* (worshipping Allah alone) and learn how to stay far far away from *Shirk* (associating partners with Allah).

Here are some points we can hold on to and warn other Muslims about:

The Prophet Muhammad (salallahu-alaihe-wa-sallam) said:

“Whoever wears a talisman has committed *SHIRK*.” (Hadith: Ahmad)

Wearing talismans, amulets and ta'weez is *Shirk*.

Sacrifice is only for Allah. And we should not sacrifice at the altars or sacrificing places where sacrifice has been done in other than the name of Allah. If we sacrifice in other than the name of Allah, then it is *Shirk*. Because Allah says:

“Say: Verily my prayer, my sacrifice, my living and my dying are for Allah, Lord of all that exists. He has no partner. And this is what I have been commanded with, and am the first of the Muslims.” (Quran 6:162,163)

A vow is an act of worship, so whoever vows in other than the name of Allah has committed *Shirk*. And Allah says:

“They fulfil vows, and they fear a day whose evil will be wide-spreading.” (Quran 76:7)

Fortunetellers and people who claim knowledge of the Unseen are liars. Only Allah has the Knowledge of the Unseen and reveals some of it to his Messengers:

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“He is the Knower of the Unseen, and He does not reveal His secrets to anyone, except whom he chooses, namely a Messenger of His” (Quran 72:26-27).

Magic and sorcery is real but it is haraam and shirk:

“But it was the satans who disbelieved, teaching the people sorcery” (Quran 2:102).

Fortunetellers, palm readers, horoscopes and all those like them that claim to tell the future have disbelieved in Islam:

“He who consults a diviner or soothsayer and believes in what he says, will have disbelieved in what was sent down to Muhammad (Sallallahu-alaihe-wa-sallam)” (Hadith Abu Dawood).

Building structures and plastering graves is haram:

“The Prophet (Sallallahu-alaihe-wa-sallam) forbade plastering graves, sitting on them, or erecting structures on them or to include in it a structure” (Hadith Muslim).

Whatever act of worship that is not legislated by Allah and His Messenger (Sallallahu-alaihe-wa-sallam) is *Bid'ah*, and every Bid'ah is a way to deviation: **“He who introduces in our deen, anything which does not belong to it, will have it rejected” (Hadith Bukhari and Muslim)**

Swearing by other than Allah is Shirk: **“He who swears by other than Allah, commits Kufr or Shirk” (Hadith Ahmad).**

We must love the Messenger Muhammad (Sallallahu-alaihe-wa-sallam) more than anyone except Allah: **“None of you becomes a true believer until I become dearer to him than his own son, father and all mankind” (Hadith Bukhari).**

Excessive praise of the Prophet (Sallallahu-alaihe-wa-sallam) is forbidden, for example making him like Allah by making *dua* to him or saying that he is the All Seeing and All Hearing. Like the Christians praised Eesa (alaihisalaam) too much and then they started to worship him as an *Ilah* (god) besides Allah: **“Do not over praise me, as the Christians over praised the son of Maryam. I am only a slave, call me the slave of Allah and His Messenger” (Hadith Bukhari).**

We must follow the Sunnah of the Prophet (Sallallahu-alaihe-wa-sallam) and obey him: **“He who turns away from my Sunnah, does not belong to me” (Hadith Bukhari).**

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It is haram to swear at, revile or abuse the Companions of Muhammad (Sallallahu-alaihe-wa-sallam) and whoever does this is an enemy of Islam: **“Do not abuse my companions. By the One in Whose Hand is my life, were one of you to expend in charity an amount of gold equal to Uhud (a mountain), he would not receive the reward for a *mudd* (about a handful) of food given in charity by one of them” (Hadith Bukhari).**

Allah the Most High is not mixed with his creation but is separate from it, above it and over His majestic throne in manner befitting His Majesty and He Sees and Hears everything:

“The Most Gracious (Allah) arose over (*istawa*) the Throne” (Quran 20:5)

and ,

“They fear their Lord above them, and they do as they are commanded” (Quran 16:50).