

## FIQH, MADHHAB, IMÂM-I A'ZAM

The following is an excerpt taken from the beginning of the book entitled **Majmû'a-i-Zuhdiyya**:

In Arabic, when the word *fiqh* is used in the category of *faqiha yafqahu*, that is, in the fourth category, it means to know, to understand. When used in the fifth category, it means to know and understand the *Ahkâm-i-islâmiyya*. The knowledge that explains the **Ahkâm-i-islâmiyya** has been called **The science of Fiqh**. A person who knows the teachings of Fiqh is called a **Faqîh**. The science of Fiqh explains the things which people should do and those which they should not do. The knowledge of Fiqh originates from the Qur'ân al-kerîm, from hadîth-i-sherîfs, from the *ijmâ'-i ummat* and from *qiyâs*. These four sources of the knowledge of Fiqh are called the **Adilla-i shari'iyya**. Mujtahids, while extracting *ahkâm* (rules) out of these four sources, parted into four *Madhhabs*. I have explained in the fourth chapter that the *Ashâb-i-kirâm* 'radiy-Allâhu ta'âlâ 'anhum ajma'in' and the mujtahids who came during the century after them are called **Salaf-i sâlihîn**. Unanimity of the *Salaf-i sâlihîn* is called **Ijmâ'-i ummat**. The *Ahkâm-i-islâmiyya* that have been derived from the Qur'ân al-kerîm or from hadîth-i-sherîfs or from the *Ijmâ'-i ummat* are called **Qiyâs-i fuqahâ**. To understand by way of *qiyâs* if something is *halâl* or *harâm*, it is compared to something else which is known as *halâl* or *harâm*. To do this, the reason which makes that thing *halâl* or *harâm* has to exist in the former, too!

It is *Imâm-i azâm* Abû Hanîfa who established and first practised the science of Fiqh.

The knowledge of Fiqh, i.e. **Ahkâm-i-islâmiyya** (Islam's commandments and prohibitions), is very extensive. It is divided into four major parts:

1— **'Ibâdât** is divided into five branches: *namâz*, *fast*, *zakât*, *hajj*, *jihâd*. Each has many divisions. It is written in **Durr-ul-mukhtâr** and in **Radd-ul-muhtâr** that *jihâd* means to invite people to Islam and to fight against those who will not accept it, [against the armies of those tyrants who prevent others from hearing about this invitation and prevent those who heard it from believing it. This fight is assumed by the State, armed forces of the State.] It is also *jihâd* to help those who fight [that is, the State, the army] through material

support, through ideas, [words and writings,] by increasing the number of defenders of Islam, and by curing [and by praying for] them. It is declared in a hadîth-i-sherîf: **“Perform jihâd against disbelievers through your property, through your lives, and through your tongues!”** Also, it is jihâd to maintain security near the frontier and to learn how to use various means of warfare during the time of peace. It is fard-i kifâya for Muslims to perform this kind of jihâd. When the enemy attacks, it becomes **Fard-i ‘ayn** for everybody, for women and children, that is, for those who are close to the place, and if their power does not suffice, for those who are far away, even very far from the area. [It is written in the two hundred and seventy-second page of the fifth volume of **Ibni ‘Âbidîn**: “Women go out for jihâd after veiling themselves and with their husband or mahram relatives.”] People who do not help will become sinful. If a person understands that he will be killed if he attacks and will be captured if he does not attack, he must not fight. But he had better attack if it will harm the enemy and will render an advantage for the Muslims. The case is not so with performing **Nahy-i ‘anilmunkar** to sinful Muslims, that is, admonishing them. People for whom it is wâjib to advise are permitted to advise even if it will be of no avail, even if they know that they will be killed. But it is not permissible when it causes fitna. When besieging a city of disbelievers, first they will be invited to Islam. If they accept it, they will become brothers with us. If they do not, they will be asked to become **dhimmi**s by paying a tax called the **jizya**. Jizya means to pay a fine, a retribution. It is the money which disbelievers are to pay to the (Muslim) government in return for being spared from death. There are two kinds of jizya. The first is the sum agreed on while making peace with disbelievers. This sum can never be changed later. The second kind of jizya is the sum levied on those (disbelievers) who are left to themselves instead of being killed after a victory won over the enemy. At the end of each month one dirham of silver—which is equal to half a gram of gold—will be taken from the poor ones. Those with moderate means will be charged two dirhams, and the rich ones will be charged four dirhams. Those who cannot work or who are ill for more than half a year will not be charged at all. A person with an income more than ten thousand dirhams a year is considered rich. One who earns more than two hundred dirhams is considered to have moderate means. The jizya is not levied on children, on women, on very old people, on religious men, or on Muslims. No one can be forced to pay any kind of tax other than **zakât**, **‘ushr**, **jizya** and **kharâj**.

Otherwise, it will be cruelty, in which case what has been taken will have to be given back.

[The government will make payments from the Bayt-ul mâl for all public services it has to provide. If the Bayt-ul-mâl has no income or has insufficient income, then the government asks its citizens to pay taxes against the public services to be performed. Citizens have to pay these taxes in full and on time. It is collected by force from those who refuse to pay it.]

If they do not accept this either, they will be attacked. If they accept the jizya they will be our countrymen and will live under Islam's justice. They will be granted the right to perform their acts of worship and to sell to each other pork and alcoholic drinks. Among them, and between them and the Muslims, the same laws, rights, punishments, and trade dealings, as is the case among the Muslims will be practised. The **hadd**<sup>[1]</sup> for alcoholic drinks will not be inflicted on them. Their customs, except receiving interest, will not be considered a crime. [Interest is harâm in their religion, too.] If an enemy is powerful, it is permissible to make peace by even giving goods to them. If powerful murtadds captured cities and the cities became **Dâr-ul-harb**, it is also permissible to make peace with them when there is a darûrat.

After the five principles of Islam, the highest act of worship is jihâd. All the sins of a martyr, except his debts to creatures, will be forgiven. Furthermore, Allâhu ta'âlâ will compensate on the Day of Rising for the debts to creatures. Muslims who die in a jihâd or on the way for hajj or while keeping guard near the frontier will be given the thawâb for these worships of theirs continuously until the Rising. Their bodies will not rot. Each of them will intercede for seventy people on the Day of Rising. It is written in the six hundred and thirty-eighth page of the second volume of **Hadiqa**: "He who becomes a martyr by drowning will be given twice as much thawâb as the one who becomes a martyr on land."

It is declared in a hadîth: **"Learn how to shoot arrows, and how to ride a horse!"** It is declared in another hadîth: **"He who learns how to shoot arrows and then forgets it is not one of us,"** and in another hadîth: **"Playing is not useful. Only, it is appropriate to learn how to shoot arrows, to tame one's horse and to play with one's wife."** That is, they are useful and necessary. These hadîths command and encourage us to learn and train ourselves to use all means of war during the time of peace. As is seen, it is an act of

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[1] Please see the tenth chapter of the sixth fascicle of **Endless Bliss**.

worship to get ready for jihâd. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ states that there are three kinds of jihâd against disbelievers: through actions, through words, through prayers. It is fard-i kifâya to get ready for jihâd through actions, to learn how to make new weapons and how to use them. Recently the second type of war, that is, the attacks of the irreligious through articles, movies and radios, has grown. It is jihâd also to stand against this. [It is explained in detail in the sixty-fifth and one hundred and ninety-third letters (of the first volume of Maktûbât)<sup>[1]</sup> that this type of jihâd is more important and deserves more thawâb. These two types of jihâd are performed under the command and permission of the government. It is wâjib not to rebel against the government and not to violate its laws.]

2— **Munâkahât**, which has many divisions, such as marriage, divorce, nafaqa, and many others.

3— **Mu’âmalât**, which has many divisions, such as buying and selling, rent, companies, interest, inheritance.

4— **‘Uqûbât** (penal code), that is, the punishments called **hadd**, which is mainly divided into six sections: Qisâs (lex talions), drunkenness, sirqat (theft), zinâ (fornication), qazf (accusing a woman falsely of adultery), riddat (turning a renegade), and the punishments for these. Because the punishment come after the sin, they are called **‘Uqûbât**.<sup>[2]</sup>

It is fard for everybody to learn the ‘ibâdât (worship) part of Fiqh. It is fard-i kifâya to learn parts of Munâkahât and Mu’âmalât. That is, it is fard to learn these for those who meet with such circumstances. [It is a must for every Muslim to learn the four parts of Fiqh and give ‘ushr in the dâr-ul harb, too. For instance, it is also harâm in the dâr-ul-harb to look at the awrat parts, heads, arms, or legs of kafîr and murtadd women living there. Only, it is permissible for Muslims not to follow the Ahkâm-i-ilâhiyya in mu’âmalat with disbelievers in the dâr-ul-harb. Please see the paragraph under the heading INSURANCE towards the end of the forty-sixth chapter of the sixth fascicle of **Endless Bliss**!] The dhimmî, i.e. non-Muslim countrymen, also, have to learn branches of ‘uqûbât and mu’âmalât, for, Islam commands the dhimmîs also

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[1] Of these two letters, the former one occupies the thirty-second chapter of the first fascicle of **Endless Bliss**.

[2] The fifth and sixth fascicles of **Endless Bliss** deal with these four major parts of the knowledge of Fiqh.

to obey the rules of 'uqûbât and mu'âmalât. A disbeliever who lives in the Dâr-ul-Islâm but who has another nationality has to obey only the rules of mu'âmalât.

After the branches of knowledge termed Tafsîr, Hadîth and Kalâm, Fiqh is the most honoured branch of knowledge. It brings more thawâb to study the science of Fiqh than it does to perform supererogatory prayers of namâz at night. And it brings more thawâb to learn it from a teacher than to study it alone. The following six hadîths are sufficient to indicate the honour in Fiqh:

**When Allâhu ta'âlâ wishes to do a favour to a slave of His, He makes him a faqîh in religion.**

**If a person becomes a faqîh, Allâhu ta'âlâ sends the things which he longs for and his food by means that he does not anticipate.**

**The person whom Allâhu ta'âlâ calls the highest is the one who is a faqîh in religion.** This hadîth alone would suffice to show the greatness of Imâm-i a'zâm Abû Hanîfa 'rahmatullâhi 'alaihi'.

**Against the devil, one faqîh is stronger than a thousand 'âbids** (people who worship much).

**Everything leans on a pillar. The basic pillar of Islam is the science of Fiqh.**

**The best, the most valuable act of worship is to learn and teach Fiqh.**

The Ahkâm-i-islâmiyya in the Hanafî Madhhab were brought about through a chain of scholars that can be traced back to Hadrat 'Abdullah Ibnî Mas'ûd 'radiy-Allâhu 'anh', one of the Sahâba. To be more specific, the chief of the Madhhab, Imâm-i a'zâm Abû Hanîfa, learned the knowledge of Fiqh from Hammâd, who had learned it from Ibrâhim-i Nahâ'i, who from 'Alqama, who from 'Abdullah bin Mas'ud, who had learned it from Rasûlullah 'sall-Allâhu 'alaihi wa sallam'.

Abû Yûsuf, Muhammad, Zufar bin Huzayl, and Hasan bin Ziyâd are all Imâm-i a'zam's disciples. Of these, Imâm-i Muhammad wrote some thousand books on religious teachings. Because he married the widowed mother of Imâm-i Shâfi'î, who was one of his disciples, when he died his books were inherited by Imâm-i Shâfi'î and this caused the latter's knowledge to increase. For this reason, Imâm-i Shâfi'î said: "I swear that my knowledge on Fiqh has increased by my reading Imâm-i Muhammad's books. He who wants to deepen in the science of Fiqh should keep company with Abû Hanîfa's disciples." And once he said: "All

Muslims are like Imâm-i a'zam's household, children." That is, as a man earns his household's subsistence, likewise Imâm-i a'zam undertook the task of uncovering the religious teachings which people need in their matters, thus rescuing everybody from a very difficult job. Imâm-i Shâfi'î's establishing a different Madhhab does not mean that he disliked Imâm-i a'zam or that he disagreed with him. The Sahâba had different Madhhabs, too. Despite this, they liked and respected one another. The final âyat of Fat-h Sûra is a proof-text to verify this fact.

Not only did Imâm-i a'zam Abû Hanîfa establish the science of of Fiqh, divide it into branches, and set ways and methods, but he also gathered the teachings of Fiqh coming from Rasûlullah and from the Sahâba and conveyed it to hundreds of his disciples. Of these disciples, some were educated and trained as specialists in **'Ilm-i kalâm**, that is, in the teachings pertaining to îmân. Of these, Abû Suleymân Jurjânî, one of those educated by Imâm-i Muhammad Shaybânî, and Abû Bakr-i Jurjânî, one of this person's disciples, became well-known. And of these disciples, Abû Nasr-i 'Iyâd educated Abû Mansûr-i Mâturîdî in the science of Kalâm. Abû Mansûr recorded the teachings of Kalâm that came from Imâm-i a'zam by way of books. Struggling against those who had deviated from the right way, he consolidated the belief of the Ahl as-sunnat. He spread it everywhere.

Everyday Imâm-i a'zam Abû Hanîfa 'rahmatullâhi 'alaih' performed the morning prayer in the mosque and then answered his students till noon. Before midday, he performed **Qaylûla** sitting. It is written in **Shir'a-t-ul-Islâm**, in **Ibnî 'Âbidîn**, in its chapter about bey'-i-fâsid,<sup>[1]</sup> and in **Mawâhib-i ladunniyya**, in its chapter about dream interpretation, that it is sunnat to perform Qaylûla, that is, to sleep for a while as the sun approaches noon. It is written in **Mîzân-ul-kubrâ**<sup>[2]</sup> that Qaylûla can be performed in the afternoon all well.

After early afternoon prayer he taught his disciples until night prayer. After night prayer he went home and rested for a while. Then he went to the mosque and worshipped until morning prayer. This fact has been stated by Mis'ar bin Kadâm-i Kûfî, one of the Salaf-i sâlihîn, and by many other noble people.

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[1] Please see the thirty-first chapter of the fifth fascicle of **Endless Bliss** for kinds of buying and selling.

[2] Written by 'Abd-ul-Wahhâb Sha'rânî 'rahmatullâhi ta'âlâ 'alaih' (d. 973 [1565 A.D.]).

He traded and earned his living in a way that was halâl. Sending goods to other places, he bought his disciples' needs with his earnings. He spent much for his own home, and gave as much as he spent for his home to the poor as alms. Every Friday he distributed twenty gold coins to the poor for the souls of his parents. He would not stretch his legs towards his master and teacher Hammâd's house. However, there was a distance of seven streets between them. Once he heard that one of his partners had sold a great amount of goods incompatibly with Islam; he distributed all ninety thousand aqchas earned from this merchandise, thus accepting not even a penny of it. The villages of Kûfa city had been raided by brigands, who had driven away the sheep. Thinking that these stolen sheep might have been slaughtered and sold to the people, he did not buy or eat mutton for seven years from then on, for he had learned that a sheep lived at most seven years. He avoided the harâms very much and observed Islam in everything he did.

For forty years Imâm-i a'zam performed morning prayers with the ablution which he had performed for night prayers, [which means that he did not sleep after night prayers.] This fact is written with proofs in **Mavdû'âtul'ulûm**, in **Durr-ul-mukhtâr**, in the preface of **Ibnî 'Âbidîn**, and in **Mizân-ul-kubrâ**. [The wives of these great people, like they themselves, made it a pleasure for themselves to worship Allâhu ta'âlâ, to serve His Religion, and sacrificed their rights and pleasures for Allah's way. Also, all the Sahâba, with the wishes and permission of their wives, had gone to distant places for jihâd in order to spread Allah's Religion, and many of them became martyrs and did not come back. And their wives were happy because they shared these thawâbs.] He performed hajj fifty-five times. During his last hajj, he entered the Ka'ba and performed a na'mâz of two rak'ats. He recited the entire Qur'ân in the namâz. Then he wept and supplicated: "Yâ Rabbi! I haven't been able to do the worships in a manner worthy of Thee. But I have understood very well that Thou couldst not be understood through mind. Forgive my faults in my service for the sake of this understanding of mine!" At that moment a voice was heard to say: **"O Abû Hanîfa! You have known Me well and served Me beautifully. I have forgiven you and those who are in your Madhhab and those who will follow your way until the end of the world."** He read the entire Qur'ân al-kerîm once every day and once every night. These facts are written in **Durr-ul-mukhtâr**, in the preface of **Ibnî 'Âbidîn**, in **Khayrât-ul-hisân**, in **Mir'ât-i kâinât**,

and also at the end of **Hazânat-ul-muftîn**. Reciting the entire Qur'ân al-kerîm in one rak'at of namâz has been managed only by 'Uthmân bin Affân, by Tamîm-i Dârî, by Sa'id bin Jubayr, and by Imâm-i a'zam Abû Hanîfa. It is written in **Shir'a-tul-Islam**: "It is mustahab to read the entire Qur'ân al-kerîm in forty days. Rasûlullah used to recite it all once a year, for it had settled in his blessed heart. While reading the Qur'ân al-kerîm it is necessary to meditate over its meaning and to have it settle into the heart. For this reason, he prohibited it from being read entirely in a period of time shorter than three days. 'Uthmân bin Affân, Zayd bin Thâbit, 'Abdullah ibni Mas'ud, Ubayy-ibnu Qa'b-il-hadrajî and many of the Sahâba used to read it all once a week. 'Âbids (those who worship much) should read it twice a week and those who spread knowledge should read it once a week." It is stated in a hadîth-i-sherîf: **"He who reads the entire Qur'ân al-kerîm in less than three days cannot understand its meaning."** The hadîth does not prohibit the performing of one prayer of namâz by reciting the entire Qur'ân. Those who asked Rasûlullah 'sall-Allâhu 'alaihi wa sallam' were ordered to read it though according to the time that was suitable with the conditions they were in and their jobs.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated that Imâm-i a'zam would come to the world. In a hadîth, which is quoted in **Diya-i ma'nawî**, in **Mawdû'âtul-ulûm**, in **Khayrât-ul-hisân**, and which is said to be sahîh in the book **Ibni 'Âbidîn**, is stated: **"As Âdam and all Prophets boast about me, so I boast about a person with the surname Abû Hanîfa and with the name Nu'mân, who will be the light of my Ummat. He will protect them against deviating from the right way and from falling into the darkness of nescience."** He died in 150 A.H., when he was seventy years old. The great savant Hadrat Ibni Hajar-i Makkî states that the hadîth-i-sherîf, **"In the year one hundred and fifty the world's ornament will be gone,"** is intended for Imâm-i a'zam. Shamsaddîn Sâmî Bey writes as follows in his **Qâmûs-ul a'lâm**:

"The name of Imâm-i a'zam Abû Hanîfa is Nu'mân. His father's name was Thâbit. He is the first of the four great imâms of the Ahl as-sunnat. He is a great pillar of the brilliant Religion of Muhammad 'alaihi-salâm'. He is a descendant of one of the notables of Persia. His grandfather had embraced Islam. He was born in the city of Kûfa in 80 A.H. He was born early enough to live during the times of Anas bin Mâlik, 'Abdullah bin Abî 'Awfâ, Sahl bin Sa'd-i Sâ'idî and Abu-t-tufeyl 'Âmir bin Wâsila, who were Sahâbîs. He learned the science of Fiqh from Hammâd bin Abî



Suleymân. He kept company with many great persons of the Tâbi'in, especially with Imâm-i Ja'far Sâdiq. He memorized many hadîths. If he had not become a Madhhab leader, he had been brought up so as to become a great judge, a man of ideas. He had a superior intellect and a wisdom which bewildered everybody. In the science of Fiqh he reached a grade that did not have an equal or a likeness. Yazîd bin 'Amr, who was the Governor of Iraq during the time of Merwân, offered him the judgeship to the law-court of Kûfa. But because he had much zuhd, taqwâ and wara' as well as knowledge and wisdom, he did not accept it. He was afraid of failing to observe the people's rights because of human weaknesses. Although he was whipped a hundred and ten times on the head with Yazîd's command, he persisted in refusing. He was invited to Baghdad by the second Abbâsî Khalifa Abû Ja'far Mansûr. He was commanded to accept the judgeship, but he refused it again.

He was the first to divide the science of Fiqh into branches; he arranged different sections for different branches of the science, and wrote the books entitled **Farâid** and **Shurût**. There are innumerable books describing his extensive knowledge in Fiqh, his miraculous power in qiyâs, and his dumbfounding superiority in zuhd, taqwâ, mildness, and piety. He had very many disciples, some of whom became mujtahids. He passed away in 150 A.H., when he was seventy years old. Because he would not accept the presidency of the Supreme Court of Appeal offered by Abû Ja'far Mansûr, he was sent to jail. There he was whipped. He was whipped ten times more for each following day. He became a martyr when the number of whippings became a hundred. Abû Sa'd-i Hârazmî, one of the viziers of the Seljuki Emperor Sultan Melikshah, had a wonderful tomb built over Hadrat Abû Hanîfa's grave. Later, this tomb was restored and embellished various times by Ottoman Sultâns.

The Hanafî Madhhab spread everywhere during the reign of the Ottoman Empire. It was almost the official Madhhab of the State. Today, more than half of the Muslim population over the world and the majority of the Ahl as-sunnat worship in accordance with the principles of the Hanafî Madhhab."

It is written as follows in the book **Mir'ât-i kâinât**:

Imâm-i a'zam's father, Thâbit, had met Hadrat Imâm-i 'Alî in Kûfa and 'Alî 'radiy-Allâhu 'anh' had invoked a blessing on him and on his children. [This fact is written in the books entitled **Durr-ul-mukhtâr**, **Mawdû'ât-ul-'ulûm** and **Ghâliyya**, and especially in

**Ibnî 'Âbidîn**, which gives even its documents.] He saw Anas bin Mâlik and also three or seven more of the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în'. He learned hadîths from them.

It is stated in a hadîth-i-sherîf: **"Of my Ummat, a person named Abû Hanîfa will come. He will be the light of my Ummat on the Day of Rising."** It is stated in another hadîth-i-sherîf: **"A person named Nu'mân bin Thâbit and called Abû Hanîfa will come, and will enliven Allah's Religion and my Sunnat."** The hadîth-i sherîfs that read: **"There will come a person named Abû Hanîfa. He is the most useful of this Ummat," "One of my Ummat will enliven my Sunnat and kill the bid'ats. His name is Nu'mân bin Thâbit," "In every century there will be people who will get promoted among my Ummat. Abû Hanîfa is the highest of his time," "Of my Ummat, there will come a person named Abû Hanîfa. There is a beauty-spot between his two shoulder-blades. Allâhu ta'âlâ will enliven His Religion through his hand,"** are well known. One of the savants asked Rasûlullah 'sall-Allâhu 'alaihi wa sallam' in his dream: "What would you say about the knowledge of Abû Hanîfa!" He stated in response: **"Everybody needs his knowledge."** Another savant asked in his dream: "O Rasûlallah! What would you say about the knowledge of Nu'mân bin Thâbit, who is of Kûfa city?" He stated: **"Learn from him, and act as he teaches you. He is a very good person."** Imâm-i 'Alî 'radiy-Allâhu 'anh' said: "Let me inform you about a person named Abû Hanîfa, in Kûfa city. His heart will be full of knowledge and ultimate divine meanings. During the latest time period, many people will perish because they will not appreciate him. As a matter of fact, Râfidîs will perish on account of Abû Bakr and 'Umar." Imâm-i Muhammad Bâqir 'rahmatullâhi 'alaihi' looked at Abû Hanîfa 'rahmatullâhi ta'âlâ 'alaihi' and said: "When people who defile my ancestor's Religion are on the increase, you will enliven it. You will be the savior of those who fear and the refuge of those who are confused! You will bring heretics round to the right course! Allâhu ta'âlâ will help you!"

Of the above-said hadhîths, the first, the second and the fifth are written in **Khayrât-ul-Hisân**, and also in **Mawdû'atul'ulûm**, by Allâme Taşköprülü. In the preface of a valuable book of Fiqh entitled **Durr-ul-mukhtâr**, the author quotes the hadîths, **"As Adam 'alaihi-salâm' boasts about me, so I boast about a person among my Ummat. His name is Nu'mân and his surname is Abû Hanîfa. He is the light of my Ummat"** and **"As Prophets boast about me, likewise I boast about Abû Hanîfa. He who loves him**

**has loved me. He who dislikes him has disliked me,”** and states that Abû Jawzî’s calling them ‘mawdû’ hadîths’ is bigotry and obstinacy on his part since they have been quoted by various other scholars. Ibni ‘Âbidîn writes that these hadîths are sahih, and enlarges on the subject, as follows: “As is reported in the book **Khayrât-ul-hisân** by Ibni Hajar-i Makkî, it is stated in a hadîth-i-sherîf in **Bukhârî** and **Muslim**: **‘Even if imân goes up to the planet of Venus, one of the sons of Fâris will certainly bring it back.’** Fâris means the people living in that part of Iran called Fars. Imâm-i a’zam’s grandfather was from there. It is obvious that this hadîth-i-sherîf denotes Imâm-i a’zam. There is no doubt about it.”

Such hadîth savants as Suyûtî, Zahabî and Asqalânî said mawdû’ about some hadîths; yet by saying so they meant: “They do not fulfill the conditions which sahih hadîths should do according to my Madhhab.” They did not mean that they were concocted hadîths. We should not say concocted about these hadîths, which exist in valuable books, by being deceived by the obstinate, envious articles of such people as Ibni Taymiyya, Ibni Jawzî and ‘Aliyyulqârî, who have dissented from the Ahl as-sunnat, or of heretics called Wahnâbîs. Please read the fifth and sixth chapters! It is written in the three hundred and tenth page of the book **Berîqa** that it is declared in a hadîth-i-sherîf in **Bukhârî** and **Muslim**: **“The most useful of people are Muslims who are in my century. (That is, they are the Sahâba.) After them the best ones are those who come after them. (That is, they are the Tâbi’în.) And after them the best ones are those who will come after them. Lies will spread among people who will come after them. Do not believe their words or deeds!”** This hadîth-i-sherîf is written also in the book **Fath-ul-majîd** by Wahnâbîs. All the Sahâba, and also most of those who lived in the centuries after them are as they are described in the hadîth-i-sherîf. Imâm-i a’zam is one of the Tâbi’în, who are praised in this hadîth-i-sherîf. In fact, it is known by all Muslims and even by all men of knowledge, whether they are religious or irreligious, that he is one of the highest of the Tâbi’în. Since Imâm-i a’zam ‘rahmatullâhi ta’âlâ ‘alaihi’ is one of the highest of those who have been celebrated through this hadîth-i-sherîf, it would be unnecessary to look for another hadîth-i-sherîf for explaining his greatness. A person who says mawdû’ about the hadîth-i-sherîfs that are written above and which praise him has denied this sahih hadîth-i-sherîf as well. Another scholar who announces the greatness of Imâm a’zam Abû Hanîfa is Muhammad bin Mahmûd Harezmi (d. 665 [1266 A.D.]).

He wrote a commentary to Imâm a'zam's book entitled **Musnad**, and listed Imâm a'zam's virtues and merits in the initial pages of his commentary. His written account is quoted at the end of the book entitled **Usûl-ul-erbe'a**.<sup>[1]</sup>

As our Prophet 'sall-Allâhu 'alaihi wassalam' praises the imâms of Madhhabs in the hadîth above, let us see what he declares about the Wahnâbîs and about those men of religion who, like Wahnâbîs, have appeared recently. It is declared in the two hadîth-i-sherîfs that are written in **Tanbîh** and **Mukhtasar-i Tezkîra**: **"Towards the end of the world there will be a decrease in knowledge and an increase in ignorance"** and **"The decrease in knowledge indicates a decrease in the number of savants. Ignorant men of religion will cause fitna by giving fatwâs according to their own points of view. They will cause people to deviate from the right way."** These hadîth-i-sherîfs inform us that in the latter time period ignorant, sinful and heretical men of religion will be on the increase and will mislead Muslims."

Studying the science of kalâm and the science of Ma'rifat in his youth, he acquired immense erudition. Then, serving Imâm-i Hammâd for twenty-eight years, he attained maturity. When Hammâd passed away, he replaced him as a mujtahid and muftî. His knowledge, his superiority became known far and near. On account of his knowledge, virtue, intellect, comprehension, zuhd, taqwâ, trustworthiness, quickness to reply and repartee, devoutness, trueness, and all other human maturities, he was superior to everybody. All the mujtahids contemporary with him or succeeding him, other savants and great people, and even Christians have praised him. It is written in **Khayrât-ul-hisân**, in **Mîzân-ul-kubrâ**, in **Mir'ât-i-kâinât**, and in **Mawdû'atul'ulûm** that Imam-i Shâfi'î said: "In the knowledge of Fiqh, all people are Abû Hanîfa's children." Again, it is written in Hâfiz Zahabî's book **As-sahîfa fî manâkib-i Abî Hanîfa**, Ibnî Hajar-i Makkî's **Kalâid-ul-uqbân fî-manâkib-in Nu'mân**, Hamawî's **Eshbâh**, Muhammad bin Yûsuf's **Sîrat-i Shâmî** and in Mahmûd Pishâwuri's Persian book **Hujjat-ul-islâm** that Imâm-i Shâfi'î said: "He who wants to become a Fiqh scholar should read the books of Abû Hanîfa," and they wrote that this was also reported by Imâm-i Muzanî. Once he said: "I reap benefits from Abû Hanîfa. I visit his grave every day. When I am in a difficult situation I go to his grave and perform a

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[1] **Usûl-ul-erbe'a fî radd-il-wahnâbiyya**, written by Muhammad Hasan Jân Serhendî (d. 1349 A.H.).

namâz of two rak'ats. I beg Allâhu ta'âlâ. And He gives me what I wish for." This is explained in the preface of **Ibni 'Abidîn** and also in the hundred and sixty-sixth page of **Shawâhid-ul-Haqq**. It is written in **Ghâliyya**: "Imâm-i Shâfi'î used to perform morning prayers near Abû Hanîfa's grave, but he would not recite the prayers of the Qunût out of his respect towards him. There was no savant on earth who was superior to Abû Hanîfa." Imâm-i Shâfi'î was a disciple of Imâm-i Muhammad, who was Imâm-i a'zam's second disciple. He said: "Allâhu ta'âlâ bestowed knowledge upon me through two people. I learned Hadîth from Sufyân bin Uyayna and Fiqh from Muhammad Shaybânî." And he said once: "There is one person to whom I am grateful concerning knowledge pertaining to Islamic and worldly matters. He is Imâm-i Muhammad." Imâm-i Shâfi'î, again, said: "I wrote enough books to load a beast of burden with what I learned from Imâm-i Muhammad. Had it not been for him, I wouldn't have acquired anything of knowledge. In knowledge, all people are the children of the savants of Iraq. The savants of Iraq are the disciples of the savants of Kûfa. And the savants of Kûfa are Abû Hanîfa's disciples." Imâm-i a'zam acquired knowledge from four thousand people. Five hundred thousand religious matters have been solved, and all of them have been answered in the Hanafî Madhhab.

Imâm-i a'zam's taqwâ was very great. He used to trade in order to earn halâl food. He had commercial partners. He used to distribute earnings of thousands of aqchas which he considered doubtful to the poor and to men of religion. He used to support his hundreds of disciples and meet their needs with his own earnings. For thirty years he fasted every day. [He ate for five days in a year, i.e. on the days of 'Iyd.] He used to perform namâz at nights. He used to spend most of the hours of his days giving lectures and answering the questions of the people in the mosque. At nights he used to worship his Owner in the mosque or in his home. For forty years he performed the morning prayers with the ablution he had made for the night prayers. He often used to read the entire Qur'ân in one rak'at or in two rak'ats. And sometimes, whether in namâz or not, he would recite an âyat describing Allah's torment or mercy, time after time, and then weep, moan and sob. Those who heard him would pity him. He would wear clothes like those of the poor. But sometimes he would wear very valuable garments in order to exhibit the blessings of Allâhu ta'âlâ. He performed hajj fifty-five times and stayed in the blessed city of Mekka for

several years. At the place where his soul was taken away he recited the entire Qur'ân seven thousand times. He said: "I have laughed once in my life. And I rue it." He would talk infrequently, but think much. He used to discuss some religious subjects with his disciples. One night, after performing the night prayer in jamâ'at, he was going out of the mosque, when he began to talk with his disciple Zufar on some matter. One of his feet was outside the door and the other one inside the mosque yet. They talked until the morning adhân and then went back into the mosque to perform the morning prayer before he had time to take his other foot out. Saying that Hadrat Imâm-i 'Alî 'radiy-Allâhu 'anh' had said: "It is permissible to spend up to four thousand dirhams for livelihood," he used to distribute the excess of the four thousand dirhams of his earnings to the poor. Yazid bin 'Amr wanted to make him the governor and the judge of Kûfa city. He would not accept it. He imprisoned him and had him beaten. His blessed head and face swelled. The next day he took the imâm out and repeated his offer with oppression. The imâm said: "Let me consult," and obtained permission. He went to the blessed city of Mekka and stayed there for five or six years.

Khalîfa Mansûr had very profound respect for the imâm. He sent him ten thousand aqcha and a jâriya as a present. The imâm did not accept them. One aqcha was worth one dirham of silver. Mansûr was cruel. In 145 A.H., Ibrâhîm bin 'Abdullah bin Hadrat Hasan had been recruiting soldiers in order to help his brother Muhammad, who had declared his caliphate in the blessed city of Medina. He had come to Kûfa. It was rumoured that Abû Hanîfa had been supporting him. Upon hearing this, Mansûr had the imâm brought to Baghdad from Kûfa. He told him to tell everybody that Mansûr was the rightful Khalifa. He would give him the presidency of the Supreme Court of Appeal in return for this. He exerted intense pressure on him. The imâm, having too much taqwâ to esteem worldly ranks, did not accept it. Being hurt, Mansûr imprisoned him. He had him thrashed. Having received thirty blows, his blessed feet bled. Mansûr repented and sent him thirty thousand aqcha, but he did not accept it. He imprisoned him again and had him thrashed, each day ten blows more than the day before were added. On the eleventh day, because Mansûr was afraid that the people might attack, he was forced to lie down on his back. Poisonous sherbet was poured into his mouth. He performed sajda (prostration) while dying in 150 A.H. Some fifty

thousand people performed his namâz of janâza.<sup>[1]</sup> There was such a great crowd that the prayer was accomplished with difficulty, not before the late afternoon prayer. For twenty days many people came to his grave and performed his namâz of janâza there.

He had seven hundred and thirty disciples. His son Hammâd was one of his notable disciples.

There have been some disagreements among the disciples of Imâm-i a'zam 'rahmatullâhi ta'âlâ 'alaih'. The hadîth, **"Disagreements among the savants of my Ummat is Allah's compassion,"** informs us that these disagreements are useful.

He used to fear Allahu ta'âlâ very much, and was very careful in obeying the Qur'ân al-kerîm. He used to say to his disciples: "On any matter, if you happen to obtain a document that disagrees with my word, leave my word aside and follow the document!" For, his disciples, like he himself, were mujtahids. All his disciples swear: "We have stated even our disagreements with him based on a proof, a document which we had heard from him."

Muftîs should act in accordance with Imâm-i a'zam's word. If his word cannot be found they should follow Imâm-i Yûsuf's word. Next to him, Imâm-i Muhammad's word should be followed. When the word of Imâm-i Yûsuf and that of Imâm-i Muhammad are on one side and Imâm-i a'zam's word is on the other side, a muftî can give a fatwâ in accordance with either side.

It is written in Ibni 'Âbidîn and in **Majmû'a-i zuhdiyyâ** (in Turkish), i.e. in their introductions, and also in **Waqfun-niyyât** by Shaykh-ul-Islâm Ahmad bin Suleymân bin Kemâl Pâsha: "There are seven grades of Fiqh savants. The highest of them are the mujtahids in the Ahkâm-i-islâmiyya. These are called **'mujtahid-i mutlaq.'** The imâms of the four Madhhabs are in this grade. The second from the highest are those great scholars who are called **'mujtahid fi-l-madhhab.'** Imam-i Abû Yûsuf, Imâm-i Muhammad Shaybânî and the other disciples of Imâm-i a'zam are among them. They derive **ahkâm** (rules) from the **Adilla-i shar'iyya** following the methods and principles formulated by Imâm-i a'zam Abû Hanîfa. Some of the ahkâm derived by them may not be agreeable with the ahkâm derived by Imâm-i a'zam. [It is

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[1] Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss** for 'salât (namâz) of janâza'.

written in **al-Mîzân-ul-kubrâ**, page 17 that they are called **‘mujtahid-i mutlaq fi-l-madhhab,’** too.] The third group are the ‘ulamâ (scholars) who are **mujtahid fi-l-mas’ala**. They discover the ahkâm for newly arising matters. The ahkâm found by them have to be agreeable with the ahkâm of the afore-mentioned two groups. Khassâf,<sup>[1]</sup> Tahâwî,<sup>[2]</sup> Karkhî,<sup>[3]</sup> Shams-ul-aimma Halwânî,<sup>[4]</sup> Shams-ul-aimma Sarakhsî,<sup>[5]</sup> Pazdawî,<sup>[6]</sup> Qâdîkhân<sup>[7]</sup> and the similar profound scholars are among the mujtahids of the third grade. The scholars who are in the grades below the first three groups mentioned above are not mujtahids; they are muqallids. For example, the scholars called **as’hâb-i takhrîj** in the fourth group cannot perform ijtihâd. One of them, Abû Bakr ‘Ahmad Râdî (d. 370 [981 A.D.], Baghdâd), was eligible to explain rules that had been stated vaguely and which therefore could be construed in two different ways, and to select one of them. The fifth group of the Fiqh scholars are the **as’hâb-i tarjîh**. They selected the **sahîh** (correct) and **awlâ** (better) ones of several **khbars** (narrations) which have reached them. Qudûrî and Burhân-ad-dîn al-Marghinânî, author of the book **al-Hidâya**, are among them. The sixth group are the **as’hâb-i tamyîz**, muqallid scholars who distinguished the **qawî** (strong) ahkâm from the **daîf** (weak) ones and the **zâhir** khbars from the **nâdir** ones. The authors of the books **Kanz-ud-daqaîq**, **Mukhtâr**, **Ikhtiyâr**, **Wiqâya** and **Majmâ’ul-bahrayn** are among them. They did not include any **mardûd** (rejected) and **daîf** reports in their books. The seventh group are the muqallids who could not perform the aforesaid services, but who could only transmit correctly from the books of the preceeding groups and report them. [It is written in Majmû’a-i Zuhdiyya that **Tahtâwî** and **ad-Durr-ul-mukhtâr** and **Ibni ‘Âbidîn** are among them.] Scholars of the sixth grade will exist until Doomsday and they will distinguish the **haqq** (right) from the **bâtîl** (wrong). The hadîth-i sherîf, **‘The**

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[1] Abû Bakr ‘Ahmad bin ‘Umar (d. 261 [877 A.D.])

[2] Abû Ja’fer ‘Ahmad bin Muhammad (238, Egypt – 321 [933 A.D.], the same place)

[3] ‘Ubaydullah bin Huseyn Abu-l-Hasan (260 – 340 [952 A.D.])

[4] ‘Abd-ul-‘Azîz bin ‘Ahmad (d. 456 [1064 A.D.], Bukhâra)

[5] Abû Bakr Muhammad bin ‘Ahmad (d. 483 [1090 A.D.])

[6] Fakhr-ul-islâm ‘Alî bin Muhammad Pazdawî (400 – 482 [1089 A.D.], Samarkand)

[7] Hasan bin Mansûr Ferghânî (d. 592 [1196 A.D.])



**'ulamâ of my Ummat who are on the right way will exist till Doomsday,'** reports this."

It is written in the introduction to **Mîzân-ul-kubrâ**: "After the imâms of the four Madhhab 'rahmatullâhi ta'âlâ 'alaihim ajma'în' no scholar claimed to be a **mujtahid-i mutlaq**. Only imâm-i Muhammad bin Jarîr-i Tabarî claimed to be so, but his claim was not accepted. Imâm-i Suyûtî used to say that he was a mujtahid-i mutlaq fi-l-madhab, and he used to issue fatwâs in agreement with the Shâfi'î Madhhab. The 'ârif-i kâmil who had reached high grades in Tasawwuf became mujtahids by way of **dhawq** and **wijdân**. They detected the halâls with their fragrant odour and the harâms with their noxious smell. It is not possible to reach the grade of ijtihâd without receiving fayd from an 'ârif-i kâmil. A Walî who has attained this grade need not imitate a Madhhab. Their calling themselves Hanafî or Shâfi'î is due to having followed a Madhhab before attaining this grade. It is necessary to learn correctly the teachings of Fiqh of one of the four Madhhab to rise to the grades of Wilâyat. Therefore, it is necessary to learn either by hearing, or by reading the books written by a pious person who is known to hold the creed of the Ahl as-sunnat and an attachment to a Madhhab. A sôfi who follows what he learned by hearing it from a man of religion without a Madhhab and with a heretical creed, or by reading a book written by an unknown person, or a sôfi who does not follow one of the four Madhhab, will go astray and become a **zindîq**. He will become an *aide-de-satan* in tempting others to go astray, too."

[As soon as a person becomes a Muslim, or a Muslim child reaches the age of maturity called 'âqil wa bâligh (discretion and puberty), the first thing necessary for them to do is to say the **Kalima-i shahâdat**, learn its meaning and believe its meaning. Thereafter, they have to learn and believe the teachings written in the books of the Ahl as-sunnat savants regarding i'tiqâd, that is, the tenets of belief. Then, they have to learn teachings of Fiqh from the books of any one of the four Madhhab, that is, the five commandments of Islam, and they must observe these commandments. People who deny that it is necessary to learn and obey these things and those who do not pay due attention to these points become **murtadds**. That is, after they become Muslims upon saying the Kalima-i shahâdat, they become disbelievers again. The four Madhhab teach the same tenets of i'tiqâd. People who have adapted themselves to the tenets of Creed and Fiqh taught by any

one of the four Madhhabs are called **Ahl as-sunnat** or **Sunnî**. Belief of those who do not follow one of these four Madhhabs is wrong. They are either **Ahl-i bid'at** -bid'at holders- or murtadds. In both cases, they will certainly go to Hell to be punished in the fire, if they die without tawba<sup>[1]</sup>. If a Muslim performing a certain practice finds himself, or herself, in a quandary that makes it too difficult for them to perform that practice within the rules of their own Madhhab, they can do it in agreement with the rules of one of the other three (Madhhabs). Then, they will have to observe all the rules related to that practice in that second Madhhab. If a new situation arises, so that it is difficult for them to observe one of those rules while it is easy in their own Madhhab, it becomes sahih (valid) for them to do it. Thereby they have been compelled to unify the two Madhhabs in what is termed 'compulsory talfiq'. If it is difficult to observe that rule in their own Madhhab as well, then it will be permissible for them not to observe the former rule in their own Madhhab. However, it is good to keep in mind that it would have been permissible according to the ijtihaad of one of the Ashab-i-kirâm. Please review the twenty-first chapter! The Sahâbis who were alive when Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' passed away were all mujtahids. When it is difficult to imitate one of the four Madhhabs,, then it becomes sahih to worship according to the ijtihaad of one of the Ashab-i kirâm. When difficulty arises, our zann-i gâlib, that is, stronger supposition, becomes acceptable. The meaning of the 102nd âyat of Sûrat-it-Tawba is: **"The early Immigrants (from Mekka to Medina) and the Residents (of Medina) and those who follow them are pleased with Allâhu ta'âlâ. Allâhu ta'âlâ is also pleased with them. I (Allâhu ta'âlâ) prepared Gardens for them. They will live there eternally."** It is clear from this âyat also that the Ashab-i kirâm 'ridwânullâhi ta'âlâ alaihim ajma'in' are Allâhu ta'âlâ's compassion for all beings, and whoever follows any one of them will attain eternal blessings.]

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[1] To make 'tawba' means to repent for one's sin(s), to stop committing the same sin(s), to beg Allâhu ta'âlâ to forgive one for having committed the sin(s), and to promise Him not to commit the (same) sin(s) again. Hence, in the case being dealt with, one has to cease from the erroneous creed one has been holding (and to recant it if the one's erroneous creed has been publicly known).

**With a doleful heart and nightmarish dreams,  
To union with the beloved and to the rosegarden: Farewell!  
With secret sighs and pathetic meanings,  
To the spring season, I've not had enough whereof: Farewell!**

**Heavens are black again, no place can be seen;  
A vague force ever pulls me backwards;  
"Why, are you here only to go away?" it says.  
To the blessed stones and soil whereon you tread: Farewell!**

**My tears have made an ocean, which blocks my way;  
How can I leave my beloved one and go away?  
With this fire of farewell to burn away?  
To those wishes that rise anew daily: Farewell!**

**Darkness envelops the entire world, all wishes are gone;  
My heart weeps blood all the time, and my soul is in a frenzy;  
So, it is time we parted, and soon I have to be gone;  
To these carefree wayfarers, and to these avenues: Farewell!**

**Let me look at your beautiful face once again before I leave;  
One look from you I would not change for all the world's property;  
Let the unaware people of this lover make a mockery;  
To merriments and pleasures from now on: Farewell!**

**I invoke my Rabb to bring you close to me;  
Would that I saw you once, before I leave the world!  
Separation burns me all over, please do embrace me;  
To useless day-dreams and passing fancies: Farewell!**

**Where are you going, leaving your heart and affection here?  
How can you ever leave that beauty you hold so dear?  
Who are you making your farewells to? Only do consider?  
To chimerical and unfaithful dreams: Farewell!**

**Leaving? O, you, who would never have had enough of seeing the Darling,  
And who deems it the rarest blessing to see the Darling for another moment!  
Burn and be reduced to ashes, yearning for a new glimpse of the Darling!  
To the final Light who illuminates the universe: Farewell!**

**Where are you going? How come you have left the Darling?  
It is not the Darling who burned you; you did it yourself!  
Just think! Whose face did you look at in tears?  
To those looks that moaned over separation: Farewell!**

**I will change the past to the present, and watch it;  
I will console my heart with tears.  
With a deep sigh I will say, "O, you separation!"  
To this deserter who abandons the Darling: Farewell!**

**Your image before me says, "Do stay a little longer."  
"Let your heart dive into this affection, as I do," it says.  
"Kiss my hand and get my benediction," it says.  
With deepest love to the blessed Darling: Farewell!**

## AL-IMÂM AL-A'ZAM ABÛ HANÎFA

‘rahmatullâhi ta’âlâ ‘alaih’

The book **Qâmûs al-a'lâm** states:

Al-Imâm al-a'zâm Abû Hanîfa's name was Nu'mân. His father's name was Thâbit. His grandfather's name was Nu'man, too. He was the first of the four great imâms of the Ahl as-Sunna. '**Imâm**' means 'profoundly learned scholar.' He was one of the mainmasts of the brilliant religion of Muhammad 'alaih-salâm'. He was a descendant of a Persian notable. His grandfather had embraced Islam. He was born in Kûfa in 80 [698 A.D.]. He was born early enough to see Enes ibn Mâlik, 'Abdullah ibn Ebî Awfâ, Sahl ibn Sa'd as-Sâ'idî and Abû al-Fadl Âmir ibn Wâsila, four Sahâbîs 'radiy-Allâhu ta'âlâ 'anhum'. He learned 'ilm al-fiqh from Hammâd ibn Ebî Sulaimân. He enjoyed the companionship of many notables of the Tâbi'in, and of Imâm Ja'far as-Sâdiq 'rahmatullâhi ta'âlâ 'alaih'. He memorized innumerable hadîths. He was brought up so as to become a great judge, but he became an imâm al-madhhab. He had a superior, and amazingly keen intellect. In 'ilm al-fiqh, he attained an unequalled grade in a short time. His name and fame became world-wide.

Yazîd ibn 'Amr, Governor of Iraq during the time of Marwân ibn Muhammad, the fourteenth and last Umayyad Khalîfa, who was a grandson of Marwân ibn Hakam 'rahmatullâhi ta'âlâ 'alaih' and was killed five years after assuming the caliphate in Egypt in 132 [750 A.D.], proposed to Abû Hanîfa 'rahmatullâhi ta'âlâ 'alaih' to become a judge for the law-court of Kûfa. But, since he had as much zuhd, taqwâ and wara' as he had knowledge and intellect, he refused it. He was afraid of not being able to safeguard human rights because of human weaknesses. With a command from Yazîd, he was given a whipping, hundred and ten blows to the head. His blessed face and head swelled. The next day, Yazîd took the Imâm out and oppressed him by repeating his offer. The Imâm said, "Let me consult," and obtained permission to leave. He went to the blessed city of Mekka and stayed there for five or six years.

The 'Abbâsid Khalîfa Abû Ja'far Mansûr 'rahmatullâhi ta'âlâ 'alaih' commanded him to be the chief of the Supreme Court of Appeal in 150 A.H. [767 A.D.]. He refused it and was put into jail. He was subjected to whipping, ten blows more every following day. When the number of whippings reached one hundred, he

attained martyrdom. Abû Sa'd Muhammad ibn Mansûr al-Hârizmî 'rahmatullâhi ta'âlâ 'alaih', one of the viziers of Melikshâh (447-485 A.H., the third Seljuqî Sultan and the son of Sultan Alparslan), had a wonderful dome built over his grave. Afterwards, Ottoman emperors embellished his tomb and had it restored several times.

Abû Hanîfa 'rahmatullâhi ta'âlâ 'alaih' was the first who compiled and classified 'ilm al-fiqh, and he gathered information for each branch of knowledge. He wrote the books **Farâ'id** and **Shurût**. There are innumerable books describing his extensive knowledge in Fiqh; his extraordinary ability in qiyâs; and his dumbfounding superiority in zuhd, taqwâ, mildness and righteousness. He had many disciples, some of whom became great mujtahids.

The Hanafî Madhhab spread far and wide during the time of the Ottoman Empire. It almost became the official Madhhab of the State. Today, more than half of the Muslims on the earth and most of the Ahl as-Sunna perform their 'ibâda according to the Hanafî Madhhab. Citation from the book **Kâmûs-ul a'lâm** ends here.

The book entitled **Mîr'ât al-kâ'inât** states:

The ancestors of al-Imâm al-â'zam 'rahmatullâhi ta'âlâ 'alaih' come from the province of Fâris, Iran. His father, Thâbit, had met Imâm 'Alî 'radiy-Allâhu 'anh' in Kûfa and Hadrat 'Alî had pronounced a benediction over him and his progeny. Al-Imâm al-â'zam was one of the greatest among the Tâbi'ûn and saw Enes ibn Mâlik 'radiy-Allâhu 'anh' and three or seven more of the Sahâbat al-kirâm. He learned hadîth-i sherifs from them.

A hadîth sherîf, which al-Imâm al-Hârizmî quoted from Abû Hurayra 'radiy-Allâhu 'anh' through isnâd muttasil (an uninterrupted chain of reporters), states: **"Among my Umma, there will come a man called Abû Hanîfa. On the Day of Rising, he will be the light of my Umma."** Another hadîth sherîf states: **"A man named Nu'mân ibn Thâbit and called Abû Hanîfa will appear and will revive Allâhu ta'âlâ's Religion and my Sunna."** And another one states: **"In every century, a number of my Umma will attain high grades. Abû Hanîfa will be the highest of his time."** These three hadîths are written in the books entitled **Mawdû'ât al-'ulûm** and **Durr al-mukhtâr**. This hadîth sherîf is also well-known: **"Among my Umma, a man called Abû Hanîfa will appear. There is a beauty-spot between his two shoulder blades. Allâhu ta'âlâ will revive His Religion through his hand."**

[Preface to **Durr al-mukhtâr** writes: “A hadîth sherîf states: ‘**As Âdam ‘alaihi-s-salâm’ was proud of me, likewise I am proud of a man of my Umma named Nu’mân and called Abû Hanîfa. He is the light of my Umma.**’ ” Another hadîth sherîf states: “**Prophets ‘alaihimu-s-salâm’ are proud of me. And I am proud of Abû Hanîfa. He who loves him will have loved me. He who feels hostility towards him will have felt hostility towards me.**” These hadîths are written also in the book entitled **al-Muqaddima** and written by the profound scholar Hadrat Abû-l-Laith as-Samarqandî and in **Taqadduma**, which is a commentary to the former. In the preface to the Fiqh book **al-Muqaddima** by al-Ghaznawî hadîths praising him are quoted. In **Diya’ al-ma’nawî**, a commentary to it, Qâdî Abû-l-Baqâ said: “Abû-l-Faraj ‘Abd ar-Rahmân ibn al-Jawzî, based on the words of al-Khatîb al-Baghdâdî, said that these hadîths were mawdû’. Yet this remark of his is bigotry, for these hadîths were reported by several chains of transmitters.” Ibn ‘Âbidîn, in his commentary to **Durr al-mukhtâr**, proved that these hadîths were not mawdû’ and quoted the following hadîth sherîf from the book **al-Khayrât al-hisân** and written by Ibn Hajar al-Makkî: “**The ornament of the world will be taken away in the year 150.**” He went on: “The great Fiqh scholar Shams al-a’imma ‘Abd al-Ghaffâr al-Kardarî (d. 562 [1166 A.D.] said: ‘It is obvious that this hadîth sherîf refers to al-Imâm al-a’zam Abû Hanîfa, since he passed away in 150.’ A hadîth sherîf quoted by al-Bukhârî and Muslim says: “**If imân went to the planet Venus, a man of Fâris (Persian) descent would bring it back.**” Imâm as-Suyûtî, a Shâfi’î scholar, remarked: “It has been stated unanimously that this hadîth sherîf refers to al-Imâm al-a’zam.” Nu’mân ‘Alûsî writes in the book **Ghâliyya** that this hadîth-i sherîf refers to Abû Hanîfa and that his grandfather descended from a Fâris family. ‘Allâma Yûsuf, a Hanbalî scholar, quoted in his work entitled **Tanwîr as-sahîfa** from Hâfiz ‘Allâma Yûsuf ibn ‘Abd al-Barr (b. 368/978 and d. 463/1071 in Shâtiba), Qadî of Lisbon, Portugal: “Do not slander Abû Hanîfa and do not believe those who slander him! I swear by Allâhu ta’âlâ that I know not a person superior to him, having more wara’ or being more learned than he. Do not believe what al-Khatîb al-Baghdâdî said! He was antipathetic towards the ‘ulamâ’. He slandered Abû Hanîfa, Imâm Ahmad and their disciples. The ‘ulamâ’ of Islam refuted al-Khatîb and censured him. Ibn al-Jawzî’s grandson, ‘Allâma Yûsuf Shams ad-dîn al-Baghdâdî, wrote in his forty-volumed book **Mir’ât az-zamân** that he was astonished to know

that his grandfather had followed al-Khatîb. Imâm al-Ghazâlî ‘rahmatullâhi ta’âlâ ‘alaih’, in his **Ihyâ’**, praises al-Imâm al-a’zam with such words as ‘âbid’, ‘zâhid’ and ‘al-’ârifu billâh’. If the Sahâbat al-Kirâm and the ‘ulamâ’ of Islam had different points of view from one another, it was not because they did not approve of one another’s words or because they were not in good terms with one another or because they disliked one another; mujtahids ‘rahmatullâhi ta’âlâ ‘alaihim ajma’in’ disagreed with one another concerning ijtihâd for Allâhu ta’âlâ’s sake and to serve Islam.”<sup>[1]</sup>

An ‘âlim dreamt of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and asked him: “What would you say about Abû Hanîfa’s knowledge?” He answered: “Everybody needs his knowledge.” Another ‘âlim asked in his dream: “O Rasûl-Allah! What would you say about the knowledge Nu’mân ibn Thâbit has, who lives in Kûfa?” He answered: “Learn from him and do as he says. He is a very good person.” Imâm ‘Alî ‘radiy-Allâhu ‘anh’ said: “Let me inform you of a person called Abû Hanîfa, who will live in Kûfa. His heart will be full of knowledge and hikma. Towards the end of the world, many people will perish because of not appreciating him, just as the Shî’ites will perish because of not having appreciated Abû Bakr and ‘Umar ‘radiy-Allâhu ‘anhumâ’.” Imâm Muhammad al-Bâqir ibn Zayn al-’Âbidîn ‘Alî ibn Husain ‘rahmatullâhi ‘alaihim’ b. 57 A.H. in Medina and d. 113, buried in the shrine of Hadrat ‘Abbâs ‘radiy-Allâhu ‘anh’ in Medina) looked at Abû Hanîfa and said: “When people who destroy the religion of my ancestors increase in number, you will revive it. You will be the saviour of those who fear and the shelter of those who are confused! You will lead the heretics to the right way! Allâhu ta’âlâ will help you!” When he was young, al-Imâm al-a’zam ‘rahmatullâhi ta’âlâ ‘alaih’ studied ‘ilm al-kalâm and ma’rifa and became very competent. Thereafter, serving Imâm Hammâd for twenty-eight years, he attained maturity. When Hammâd passed away, he took his place as a mujtahid and muftî. His knowledge and superiority became known far and wide. His virtue, intelligence, sagacity, zuhd, taqwâ, trustworthiness, readiness of wit, devotion to Islam, righteousness and his perfection in every respect as a human being were above those of all others of his time. All the mujtahids and those who succeeded

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[1] It is explained in the second fascicle of **Endless Bliss** that a **mawdû’ hadîth** does not mean ‘false, made-up hadîth’ in ‘ilm al-usûl al-hadîth.

him and noble people—even Christians—praised him. Al-Imâm ash-Shâfi'î 'rahmatullâhi ta'âlâ 'alaih' said: "All men of Fiqh are Abû Hanîfa's children." He said once: "I get blessings (tabarruk) from Abû Hanîfa[']s soul]. I visit his grave every day. When I am in difficulty, I go to his grave and perform two rak'as of namâz. I invoke Allâhu ta'âlâ, and He gives me what I wish." Al-Imâm ash-Shafi'î was a disciple of Imâm Muhammad.<sup>[1]</sup> He remarked: "Allâhu ta'âlâ bestowed knowledge upon me through two persons. I learned the Hadîth ash-sherîf from Sufyân ibn 'Uyayna and Fiqh from Muhammad ash-Shaybânî." He said once, "In the field of religious knowledge and in worldly matters, there is one person to whom I am grateful. He is Imâm Muhammad." And again, al-Imâm ash-Shâfi'î said: "With what I learned from Imâm Muhammad I have written a pack-animal-load of books. I would not have acquired anything of knowledge had he not been my teacher. All men of knowledge are the children of the scholars of Iraq, who were the disciples of the scholars of Kûfa. And they were the disciples of Abû Hanîfa."

Al-Imâm al-a'zam acquired knowledge from four thousand people.

Scholars of every century wrote many books telling about the greatness of al-Imâm al-a'zam.

In the Hanafî Madhhab, five hundred thousand religious problems were solved and all of them were answered.

Al-Hâfiz al-kebîr Abû Bakr Ahmad al-Hârizmî wrote in his book **Musnad**: "Sayf al-a'imma reports that when al-Imâm al-a'zam Abû Hanîfa derived a matter from the Qur'ân al-kerîm and hadîth-i-sherîfs, he would propound it to his masters. He would not give the answer to the inquirer unless all of them confirmed it." One thousand of his disciples attended all his classes when he taught in the mosque of Kûfa city. Forty of them were mujtahids. When he found the answer for a matter he would propound it to his disciples. They would study it together and, when they were all in agreement that it was consistent with the Qur'ân al-kerîm and hadîth-i-sherîfs and with the words of the Sahâbat al-kirâm, he would be delighted and say: "Al-hamdu li'llâh wa'llâhu ekber," and all those who were present would repeat his words. Then he would tell them to write it down.

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[1] Al-Imâm al-a'zam Abû Hanîfa's two leading disciples were Imâm Muhammad ash-Shaybânî and Imâm Abû Yûsuf 'rahmatullâhi ta'âlâ 'alaihim'.



[It is written in the book entitled **Radd al-Wahhâbi**.<sup>[1]</sup> “Being a **Mujtahid** requires first being specialized in the Arabic language and in the various linguistic sciences such as awdâ’, sahhîh, marwî, mutawâtir; ways of radd; mawdû’ vocabulary; fasîh, radî and mazmûn forms; mufrad, shâdh, nâdir, musta’mal, muhmal, mu’rab, ma’rifa, ishtiqaq, haqîqa, majâz, mushtarak, izdâd, mutlaq, muqayyad, ibdâl and qalb. Next you would have be specialized in sarf, nahw, ma’ânî, bayân, badî’, balâghât, ‘ilm al-usûl al-fiqh, ‘ilm al-usûl al-hadîth, ‘ilm al-usûl at-tafsîr, and have memorized the words of the imâms of jarh and ta’dîl. Being a **Faqîh** requires, in addition to these, knowing the proof-texts for every matter and studying the meaning, the murâd and ta’wîl of the proof-texts. Being a **Muhaddith**, that is, a scholar of Hadîth, requires only memorizing the hadîths as you heard them; it is not compulsory to know the meanings, murâds, ta’wîls, or to understand the proof-texts for the rules of Islam. If a Faqîh and a Muhaddith disagree with each other about a hadîth sherîf, e.g. if the former says that it is sahhîh and the latter says that it is da’îf, the Faqîh’s argument will be valid. Therefore, al-Imâm al-a’zâm’s argument or decision is more valuable than all the others because he was the first Mujtahid and the highest Faqîh due to his having heard many hadîths directly from the Sahâbat al-kirâm without any intervention. A hadîth sherîf that was said to be sahhîh by this exalted imâm was said to be sahhîh by all Islamic scholars. A Muhaddith cannot be in the grade of a Faqîh. And he can never reach the grade of an Imâm al-madhhab.

‘Abdulhaq ad-Dahlawî, a scholar of Hadîth, wrote in his book **Sirât-i mustaqîm**: “Some hadîths which al-Imâm ash-Shâfi’î took as documents were not taken as documents by al-Imâm al-a’zam Abu Hanîfa. Seeing this, the lâ-madhhabî used it as an opportunity for traducing al-Imâm al-a’zam and claimed that Abû Hanîfa had not followed the hadîth ash-sherîf. However, Hadrat al-Imâm al-a’zâm Abû Hanîfa found and took other hadîths which were more sahhîh and dependable in documenting the matter.”

A hadîth sherîf states: “**The most beneficial ones of my Umma are those who live in my time. The next most beneficial ones are those who will succeed them. And the next most beneficial ones**

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[1] First published in India in 1264 (1848 A.D.); reprinted in Persian in Istanbul in 1401 (1981 A.D.).

**are those who will come after them.”** This hadîth sherîf shows that the Tâbi’ûn were more beneficial than the Taba’ at-Tâbi’în. The Islamic ‘ulamâ’ all agree that al-Imâm al-a’zam Abû Hanîfa saw some of the as-Sahâbat al-kirâm, heard hadîths from them, and, therefore, was one of the Tâbi’ûn. For example, al-Imâm al-a’zam heard the hadîth, **“A person who builds a mosque for Allâhu ta’âlâ’s sake will be given a villa in Paradise,”** from ‘Abdullah ibn ‘Awfâ, who was a Sahâbî. Jalâl ad-dîn as-Suyûtî, a Shâfi’î scholar, wrote in his book **Tabyîd as-sahîfa** that al-Imâm ‘Abdulkerîm, one of the Shâfi’î scholars, wrote a complete book describing the Sahâbis whom al-Imâm al-a’zam had seen. It is written in **Durr al-mukhtâr** that al-Imâm al-a’zam saw seven Sahâbîs. Among the four a’immat al-madhâhib, only al-Imâm al-a’zam was honoured with being one of the Tâbi’ûn. It is a rule in **‘ilm al-usûl** that the report of those who admit something is preferred to the report of those who refuse it. It is obvious that al-Imâm al-a’zam Abû Hanîfa, being one of the Tâbi’ûn, is the highest of the a’immat al-madhâhib. The lâ-madhhabîs’ denying al-Imâm al-a’zam’s superiority or their trying to vilify this exalted Imâm by saying that he was weak in the knowledge of Hadîth, is similar to their denying the superiority of Hadrat Abû Bakr and Hadrat ‘Umar ‘radiy-Allâhu ‘anhumâ’. This perverse negation of theirs is not a sort of illness that can be cured by preaching or advice. May Allâhu ta’âlâ cure them! The Muslims’ Khalîfa ‘Umar ‘radiy-Allâhu ‘anh’ said during his khutba: “O Muslims! As I tell you now, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ told us during his khutba: **“The most beneficial people are my Sahâba. The most beneficial after them are their successors. And the next most beneficial are those who will come after them. There will be liars among those who will come after these.”**” The four Madhhabs which Muslims have been following and imitating today are the Madhhabs of those beneficial people whose goodness was affirmed by Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. The Islamic scholars declare in consensus that it is not permissible to adopt a Madhhab other than these four Madhhabs.

Ibn Nujaim al-Misrî ‘rahmatullâhi ta’âlâ ‘alaihi’, author of the book **Bahr ar-râ’iq**, wrote in his work **Eshbâh**: “Hadrat al-Imâm ash-Shâfi’î said that a person who wanted to be a specialist in the science of Fiqh should read Abû Hanîfa’s books.” ‘Abdullah Ibn Mubârak said: “I have not seen another specialist as learned as Abû Hanîfa in the science of Fiqh. The great scholar Mis’ar used to kneel before Abû Hanîfa and learn what he did not know by

asking him. I have studied under a thousand scholars. However, had I not seen Abû Hanîfa, I would have slipped into the bog of Greek philosophy.” Abû Yûsuf said: “I have not seen another person as profoundly learned as Abû Hanîfa in the science of Hadîth. There is not another scholar who can expound hadîths as competently as he did.” The great scholar and mujtahid Sufyân ath-Thawrî said: “In comparison with Abû Hanîfa, we were like sparrows versus a falcon. Abû Hanîfa is the leader of scholars.” ‘Alî ibn Âsim said: “If Abû Hanîfa’s knowledge were to be measured with the total knowledge of all scholars contemporary with him, Abû Hanîfa’s knowledge would prove to be greater.” Yazîd ibn Hârûn said: “I studied under a thousand scholars. Among them I did not see anyone who had as much wara’ as Abû Hanîfa did or who was as wise as Abû Hanîfa ‘rahmatullâhi ta’âlâ ‘alaihi’.” Muhammad ibn Yûsuf ash-Shâfi’î, one of the Damascene scholars, praises al-Imâm al-a’zam Abû Hanîfa much, explains his superiority in detail, and says that he is the leader of all mujtahids in his book **Uqûd al-jamân fî manâqibî-n-Nu’mân**. Al-Imâm al-a’zam Abû Hanîfa said: “We esteem and love Rasûlullah’s ‘alaihi-s-salâm’ hadîths above all. We search for the words of the Sahâbat al-kirâm, choose and adopt them. As for the words of the Tâbi’ûn, they are like our words. Translation from the book **Radd-i Wahhâbî** ends here. This book was printed in India and in Istanbul, in 1264 [1848 A.D.] and in 1401 [1981 A.D.], respectively.

In the book **Sayf-ul-muqallidîn ‘alâ a’nâk-il-munkirîn**, Mawlânâ Muhammad ‘Abd al-Jalîl wrote in Persian: “The lâ-madhhabî say that Abû Hanîfa was weak in the science of Hadîth. This assertion of theirs shows that they are ignorant or jealous. Al-Imâm az-Zahabî and Ibn Hajar al-Makkî say that al-Imâm al-a’zam was a scholar of Hadîth. He learned hadîths from four thousand scholars. Three hundred of them were among the Tâbi’ûn and were scholars of Hadîth. Al-Imâm ash-Sha’rânî says in the first volume of **al-Mîzân**: ‘I have studied three of al-Imâm al-a’zam’s **Musnads**. All of them convey information from the well-known scholars of the Tâbi’ûn.’ Hostility which the lâ-madhhabî people bear against the Salaf as-sâlihîn and their jealousy towards the mujtahid imâms, particularly towards their leader al-Imâm al-Muslimîn Abû Hanîfa, must have obstructed their perception and conscience to the extent that they deny the beauty and superiority of these Islamic scholars. They are intolerant of the fact that pious people have what they do not

have. It is for this reason that they deny the superiority of the imâms of Islam and thus venture into the shirk (polytheism) of jealousy. It is written in the book **Hadâ'iq**: 'When al-Imâm al-a'zam Abû Hanîfa memorized hadîths he wrote them down. He kept the hadîth books he wrote in wooden boxes, some of which he always kept at hand wherever he went. His quoting only a few hadîths does not show that the number of hadîths he memorized was small. Only bigotted enemies of Islam may say so. This bigotry of theirs proves al-Imâm al-a'zam's perfection; an inept person's slandering the learned indicates the latter's perfection.' Founding a great Madhhab and answering hundreds of thousands of questions by documenting them with âyats and hadîths could not have been done by a person who was not deeply specialized in the sciences of Tafsîr and Hadîth. In fact, bringing forth a new, unique Madhhab without a model or an example is an excellent proof for al-Imâm al-a'zam's expertise in the sciences of Tafsîr and Hadîth. Because he worked with extraordinary energy and brought forth this Madhhab, he did not have time to quote the hadîths or to cite their transmitters one by one; this cannot be grounds for denigrating that exalted imâm by jealousy or casting aspersions on him by saying that he was weak in the science of Hadîth. It is a known fact that riwâya (transmitting) without dirâya (ability, talents) has no value. For example, Ibn 'Abd al-Barr said: 'If riwâya without dirâya were valuable, a dustman's quoting a hadîth would be superior to Luqmân's intelligence.' Ibn Hajar al-Makkî was one of the scholars in the Shâfi'î Madhhab, but he wrote in his book **Qalâ'id**: 'The great scholar of Hadîth A'mash asked al-Imâm al-a'zam Abû Hanîfa many questions. Al-Imâm al-a'zam answered each of his questions by quoting hadîths. After seeing al-Imâm al-a'zam's profound knowledge in Hadîth, A'mash said, "O, you, the scholars of Fiqh! You are like specialized doctors, and we the scholars of Hadîth are like pharmacists. We cite hadîths and their transmitters, but you are the ones who understand their meanings." ' It is written in the book '**Uqûd al-jawâhiri-l-munîfa**: 'Ubaidullah ibn 'Amr was in the company of the great scholar of Hadîth A'mash, when someone came up and asked a question. As A'mash thought about the answer, al-Imâm al-a'zam joined in. A'mash repeated the question to the Imâm and requested an answer. Al-Imâm al-a'zam immediately answered it in detail. Admiring the answer, A'mash said, "O Imâm! From which hadîth do you derive this?" Al-Imâm al-a'zam quoted the hadîth ash-sherîf from which he

derived the answer and added, “I heard this from you.” ’ Al-Imâm al-Bukhârî knew three hundred thousand hadîths by heart. He wrote only twelve thousand of them in his books because he feared very much the threat in the hadîth ash-sherîf, **“If a person quotes, in the name of hadîth, what I have not uttered, he will be tormented very bitterly in Hell.”** Having much wara’ and taqwâ, al-Imâm al-a’zam imposed very heavy conditions for the transmitting of hadîths. He would quote only those hadîths fulfilling these conditions. Some scholars of Hadîth transmitted numerous hadîths because their branch was wider and their conditions were lighter. Scholars of Hadîth never belittled one another on account of differing conditions. Had this not been so, Imâm Muslim would have said something to offend al-Imâm al-Bukhârî ‘rahmatullâhi ta’âlâ ‘alaihimâ’. Al-Imâm al-a’zam Abû Hanîfa’s transmitting only a few hadîths because of his circumspection and taqwâ could only be a good reason for praising and lauding him.”<sup>[1]</sup>

The book Mir’ât al-kâ’inât goes on: “Al-Imâm al-a’zam Abû Hanîfa ‘rahmatullâhi ta’âlâ ‘alaihi’ performed morning prayer in mosque and answered his disciples’ questions until noon every day. After early afternoon prayer, he taught his disciples again until night prayer. Then he would go home and, after resting for a while, return to mosque and worship until morning prayer. Mis’ar ibn Kadâm al-Kûfî, one of the Salaf as-sâlihîn, who passed away in 115 [733 A.D.], and many other great people reported this fact.

“He earned his living in a halâl way by trading. He sent goods to other places and with his earnings he met the needs of his disciples. He spent much for his household and gave an equal amount as alms to the poor. Moreover, every Friday he dispensed twenty gold coins to the poor for his parents’ souls. He did not stretch his legs towards his teacher Hammâd’s ‘rahmatullâhi ta’âlâ ‘alaihi’ house, although he lived at a distance of seven streets away. Once he found out that one of his partners had sold a large amount of goods incompatibly with Islam. He distributed all the ninety thousand aqchas earned to the poor, not taking a single penny of it. After brigands had raided the villages of Kûfa and had stolen sheep, he feared that those stolen sheep might be slaughtered and sold in the town and did not eat mutton for seven years, for he knew that a sheep lived seven years at the longest.

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[1] Sayf al-muqallidîn ‘alâ a’nâqi-l-munkirîn.

He avoided the harâm to that degree. He observed Islam in his every action.

“For forty years al-Imâm al-a’zam ‘rahmatullâhi ta’âlâ ‘alaih’ performed morning prayer with the ablution he had made for night prayer, [that is, he did not sleep after night prayer.] He performed hajj fifty-five times. During the last one, he went into the Ka’ba, performed a prayer of two rak’as and recited the whole Qur’ân al-kerîm during the prayer. Then, weeping, he invoked: ‘O my Allâhu ta’âlâ! I have not been able to worship Thee in a manner worthy of Thee. Yet I have understood very well that Thou cannot be comprehended through intelligence. For this understanding of mine, please forgive the defects in my service!’ At that moment a voice was heard: ‘O Abâ Hanîfa! You have acknowledged Me very well and have served Me beautifully. I have forgiven you and Muslims who will be in your Madhhab and follow you until the end of the world.’ He read the Qur’ân al-kerîm from the beginning to the end once every day and once every night.

“Al-Imâm al-a’zam had so much taqwâ that for thirty years he fasted every day [except the five days of a year on which it is harâm to fast]. He often recited the entire Qur’ân al-kerîm in one rak’a or two. And sometimes, during namâz or outside it, he read an âyat describing Heaven and Hell over and over again and sobbed and lamented.<sup>[1]</sup> People who heard him pitied him. Among the Umma of Muhammad ‘alaihis-salâm’, reciting the entire Qur’ân al-kerîm in a single rak’a of namâz fell to the lot of only ‘Uthmân ibn ‘Affân, Tamîm ad-Dârî, Sa’d ibn Jubair and al-Imâm al-a’zam Abû Hanîfa. He did not accept any presents from anyone. He wore clothes like those of the poor. Yet at times, in order to exhibit the blessings of Allâhu ta’âlâ, he wore very valuable clothes. He performed hajj fifty-five times and stayed in Mekka for several years. Only at the place where his soul was taken, he had recited the entire Qur’ân al-kerîm seven thousand times. He said: “I laughed once in my life, and I regret it.” He talked little and thought much. He discussed some religious matters with his disciples. One night, while leaving the mosque immediately after performing the night prayer in jamâ’a, he began to talk with his disciple Zufar on some subject. One of his feet was inside the mosque and the other was outside. The conversation

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[1] Crying out of love for Allâhu ta’âlâ in namâz does not break the namâz in the Hanafî Madhhab.

continued until the adhân for the morning prayer. Then, without taking the other step out, he went back in for the morning prayer. Because 'Alî 'radiy-Allâhu 'anh' had said, 'It is permissible to have a personal allowance of up to four thousand dirhams,' he distributed to the poor what was more than four thousand dirhams of his earnings.

"Khalîfa Mansûr revered the Imâm very much. He presented him ten thousand aqchas and a jâriya. The Imâm declined to accept them. At that time one aqcha was worth one dirham of silver. In 145 A.H., Ibrâhîm ibn 'Abdullah ibn Hasan ibn 'Alî was recruiting men in order to help his brother Muhammad 'rahmatullâhi ta'âlâ 'alaihim ajma'in', who had proclaimed himself Khalîfa in al-Madînat al-munawwara. When he came to Kûfa, it was rumoured that Abû Hanîfa was helping him. Mansûr heard this and had the Imâm taken from Kûfa to Baghdad. He told him to tell everybody that Mansûr was rightfully the Khalîfa. He offered him presidency of the Supreme Court of Appeal in return. He pressed him very much. The Imâm did not accept it. Mansûr imprisoned him and had him thrashed with a stick thirty strokes. His blessed feet bled. Mansûr repented and sent him thirty thousand aqchas, only to be refused again. He was imprisoned again and thrashed ten strokes more every following day. [According to some report] on the eleventh day, for fear that the people might rebel, he was forced to lie down on his back and poisonous sherbet (a sweet fruit drink) was poured into his mouth. As he was about to die, he prostrated (sajda). Some fifty thousand people performed namâz of janâza for him.<sup>[1]</sup> Because of the enormous crowd, it was performed with difficulty and finished not before the late afternoon prayer. For twenty days many people visited his grave and performed namâz of janâza for him near his tomb.

"He had seven hundred and thirty disciples. Each of them was famed for his virtue and pious deeds. Many of them became qâdîs or muftîs. His son Hammâd 'rahmatullâhi ta'âlâ alaihi' was one of his notable disciples." Passages from the book **Mir'ât-ul-kâinât** end here.

***They have been leaders guiding the ahl-i dîn,  
rahmatullâhi 'alaihim ajma'in.***

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[1] Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss**.

There were some disagreements between al-Imâm al-a'zam and his disciples on the teachings that were to be obtained through ijtihâd. The following hadîth ash-sherîf declares that these disagreements were useful: **“Disagreement** (on the 'âmâl, practices) **among my Umma is [Allâhu ta'âlâ's] compassion.”** He feared Allâhu ta'âlâ very much and was very diligent in adapting himself to the Qur'ân al-kerîm. He said to his disciples: “If you come across a document (sanad) inconsistent with my words on a subject, ignore my words and follow that document.” All his disciples swore: “Even our words inconsistent with his words surely depend on a proof (dalîl, sanad) we had heard from him.”

Hanafî muftîs have to issue fatwâs agreeable with what al-Imâm al-a'zam said. If they cannot find his word, they should follow Imâm Abû Yûsuf. After him, Imâm Muhammad should be followed. If the words of Imâm Abû Yûsuf and Imâm Muhammad are on one side and those of al-Imâm al-a'zam on the other, a muftî may issue a fatwâ according to either side. When there is a darûra (a situation that cannot be helped), he may issue a fatwâ suitable with the words of the mujtahid who showed the easiest way. He cannot issue a fatwâ that does not depend on the words of any of the mujtahids; such an issue cannot be called a fatwâ.<sup>[1]</sup>

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[1] 'Fatwâ' means a conclusive verdict which an authorized Islamic scholar delivers as an answer to Muslims' questions on a religious matter whereon they are at a loss as to how to act. Sources of the verdict have to be appended to the fatwâ.



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