

TRACING THE SCHOLARS OF ISLAM

SERIES 4

IMAM ABU HANIFAH

Jurist of Kufa, Honest Merchant, and the First Imam of the Four Schools

HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranDanSains

This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 4

IMAM ABU HANIFAH

Jurist of Kufa, Honest Merchant, and the First Imam of the Four Schools

قُلْ
أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِۦ
قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ

"Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding."

SURAH AZ-ZUMAR 39:9

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranDanSains

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, who distinguishes between those who know and those who do not know. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family, his Companions, and the imams who understood his religion.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This fourth book of Tracing the Scholars of Islam opens the chapter of the imams of the schools of law. May the story of Imam Abu Hanifah teach us to honour the science of fiqh and the scholars who strive in ijtihad, and may this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, shows a jurist of Kufa **drawn from behind, without a face** — because no true likeness of Imam Abu Hanifah exists, and the faces of the early scholars are not invented. He wears a modest but neat dark green robe and sits before a low desk.

On the desk are **an open book**, **a pen and inkpot**, and **a brass balance scale** — symbols of justice and care in *ijtihad* and *qiyas*. Beside him are **folded bolts of silk** in red, gold and blue — for he was also a silk merchant known for his honesty.

A **brass oil lamp** lights him in a mosque of Kufa at night, with a starry sky beyond the arch — a reminder of his famous night worship.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

IMAM ABU HANIFAH — *Introducing the scholar*

1. ARE THOSE WHO KNOW EQUAL? — *Az-Zumar 39:9*

2. WHO WAS ABU HANIFAH? — *Name, origin, teachers and students*

3. KUFAH AND THE AGE OF ABU HANIFAH — *Timeline; family; teachers and students*

4. THE JURIST WHO STROVE IN IJTIHAD — *At-Tawbah 9:122; Sahih al-Bukhari 7352; diagram*

5. HIS METHOD OF IJTIHAD AND COUNCIL OF FIQH — *Sahih al-Bukhari 71*

6. CAUTION IN GIVING FATWAS — *An-Nahl 16:116; Sahih al-Bukhari 100*

7. MAKE THINGS EASY — *Al-Baqarah 2:185; Sahih al-Bukhari 69*

8. THE HONEST MERCHANT — *Sahih al-Bukhari 2079*

9. EATING FROM ONE'S OWN EARNINGS — *An-Nisa' 4:29; Sahih al-Bukhari 2072*

10. GENEROUS TO DEBTORS — *Al-Baqarah 2:280; Sahih al-Bukhari 2078*

11. REFUSING OFFICE AND PRAYING AT NIGHT — *Sahih Muslim 1163; history note*

12. BETWEEN TWO DYNASTIES — *Figure: dynasties; history note*

13. THE RELIGION IS SINCERE COUNSEL — *Sahih Muslim 55*

14. THE ETIQUETTE OF DISAGREEMENT — *Al-Hujurat 49:10; Sahih al-Bukhari 481*

15. THE HADITH ABOUT THE MEN OF PERSIA — *Sahih al-Bukhari 4897*

16. THE HANAFI SCHOOL ACROSS THE WORLD — *His students and the spread of the school*

17. THE HANAFI SCHOOL TODAY — *Figure: regions; history note*

18. DEATH IN A BAGHDAD PRISON — *History note; Sahih al-Bukhari 6464*

19. ESTABLISHED REPORTS AND POPULAR STORIES — *Assessing the reports*

20. LESSONS AND CONCLUSION

GLOSSARY AND REFLECTION QUESTIONS

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

IMAM ABU HANIFAH

The fourth book of **Tracing the Scholars of Islam** opens a new chapter: ***the imams of the schools of law***. The first is ***Imam Abu Hanifah, an-Nu'man ibn Thabit*** رحمه الله, the jurist of ***Kufa*** and imam of the Hanafi school — a school followed by a large part of the Muslim world in Turkey, Central Asia and the Indian subcontinent to this day.

Imam ash-Shafi'i said of him: ***"People in fiqh are dependent on Abu Hanifah."*** As in the earlier books, this eBook clearly distinguishes what is established from what is not.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grading of each Hadith is stated in its Hadith box. Information from the books of history and biography — especially Siyar A'lam an-Nubala' (adh-Dhahabi), Tarikh Baghdad (al-Khatib al-Baghdadi) and Tahdhib at-Tahdhib (Ibn Hajar) — is placed in brown "History Note" boxes.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ARE THOSE WHO KNOW EQUAL?

SURAH AZ-ZUMAR 39:9

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ
قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟
ٱلْأَلْبَٰبِ ﴿٩﴾

Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

Translation: Sahih International — quran.com/39:9

COMMENTARY ON VERSE 39:9

This verse brings together two qualities that marked Imam Abu Hanifah: one ***"who is devoutly obedient during periods of the night, prostrating and standing [in prayer]"***, and a question that awakens the mind: ***"Are those who know equal to those who do not know?"***

Knowledge and worship are not separate. Knowledge without worship breeds arrogance, and worship without knowledge easily goes astray. The story of Abu Hanifah is the story of a scholar who combined both.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHO WAS ABU HANIFAH?

His full name was ***an-Nu'man ibn Thabit ibn Zuta at-Taymi al-Kufi***, with the kunyah ***Abu Hanifah***. According to adh-Dhahabi, he was ***born in 80 AH***, and his grandfather Zuta came from Kabul — he was of Persian descent. He ***died in 150 AH*** and was buried in Baghdad.

TEACHERS AND STUDENTS

His principal teacher in fiqh was ***Hammad ibn Abi Sulayman***, the jurist of Kufa. Abu Hanifah himself related that he ***accompanied Hammad for ten years***. Among his famous students were ***Abu Yusuf*** (later chief judge in Baghdad) and ***Muhammad ibn al-Hasan ash-Shaybani*** — who later became one of the teachers of Imam ash-Shafi'i.

THE PRAISE OF THE SCHOLARS FOR HIS FIQH

Imam ash-Shafi'i: "People in fiqh ***are dependent on Abu Hanifah***." **'Abdullah ibn al-Mubarak:** "Abu Hanifah is ***the most learned of people in fiqh***." **Yahya ibn Sa'id al-Qattan:** "We have never heard ***an opinion better*** than the opinion of Abu Hanifah." **Adh-Dhahabi** described him as ***"the Imam, the jurist of Iraq"***, and **Ibn Hajar** as ***"a famous jurist"***.

HISTORY NOTE: THE VERDICT OF THE HADITH SCHOLARS — THE HONESTY OF KNOWLEDGE

Praise for the ***fiqh*** of Abu Hanifah is almost unanimous. But in the field of ***Hadith narration***, the scholars' verdicts differ: Yahya ibn Ma'in and 'Ali ibn al-Madini judged him trustworthy, while some Hadith scholars such as an-Nasa'i and Ibn Sa'd said he was not strong in narrating Hadith. There are also other criticisms discussed at length by the scholars in the books of rijal.

This difference does not lessen his standing. Every imam has his field of expertise: Abu Hanifah was ***an imam in fiqh***, just as al-Bukhari was an imam in Hadith. Adh-Dhahabi himself, who was very exacting about narrators, still called him ***"Imam"***.

REFERENCES:

Adh-Dhahabi, Siyar A'lam an-Nubala', vol. 6, biography of Abu Hanifah.
Sunnah.com: narrator page of Abu Hanifah (verdicts of the scholars). https://sunnah.com/narrator/1734

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

KUFAH AND THE AGE OF ABU HANIFAH

Abu Hanifah was born in ***Kufah***, a city founded in the time of the Caliph ***'Umar ibn al-Khattab*** رضى الله عنه. 'Umar sent ***'Abdullah ibn Mas'ud*** رضى الله عنه to teach its people, and Kufah became ***a centre of fiqh and Qur'anic recitation*** in Iraq. Later, 'Ali ibn Abi Talib رضى الله عنه made it his capital. The knowledge of these Companions passed to their students such as 'Alqamah and Ibrahim an-Nakha'i — and in time reached Abu Hanifah.

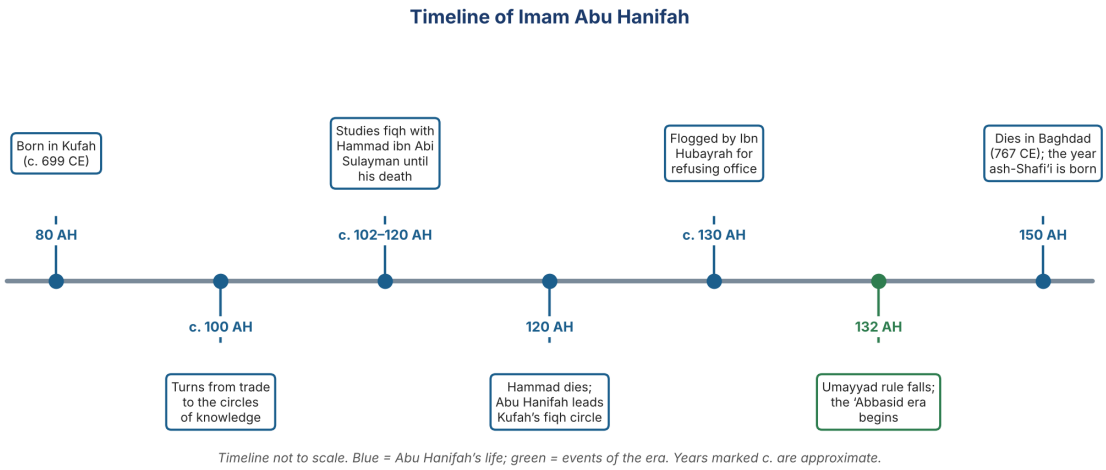


Figure 1: Timeline of Imam Abu Hanifah.

FAMILY AND YOUTH

His father, ***Thabit***, was a merchant in Kufah. Abu Hanifah grew up surrounded by trade and at first spent his time in the market. The books of biography mention that he memorised the Qur'an and studied theology in his youth, before turning fully to ***fiqh***.

HISTORY NOTE: ASH-SHA'BI'S ADVICE TO A YOUNG MERCHANT

It is related in the books of manaqib that Abu Hanifah once passed by ***'Amir ash-Sha'bi***, the great scholar of Kufah. Ash-Sha'bi asked: "Whom do you go to?" He replied: "To the market." Ash-Sha'bi said: ***"I do not mean the market — I mean the scholars. I see in you intelligence and energy; sit with the scholars."***

Abu Hanifah said that this advice stayed in his heart, and he began attending the circles of knowledge. This is a ***biographical report*** (not a Hadith), but it shows how ***a single sincere piece of advice*** can change the course of a life.

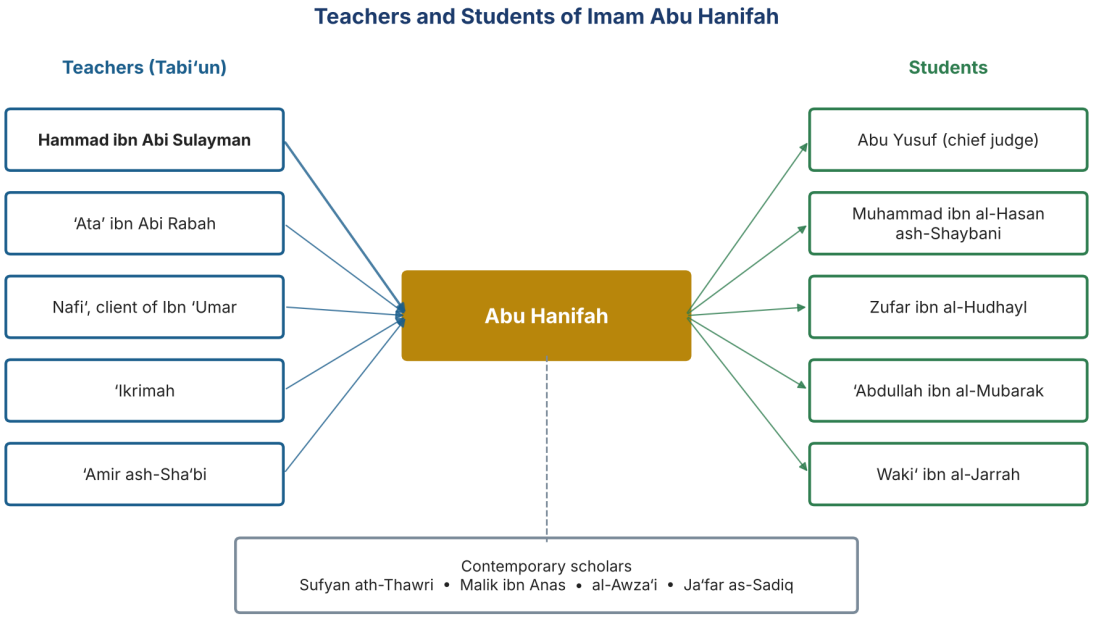
REFERENCES:

Adh-Dhahabi, Manaqib al-Imam Abi Hanifah wa Sahibayh; al-Muwaffaq al-Makki, Manaqib Abi Hanifah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TEACHERS AND STUDENTS

Besides Hammad ibn Abi Sulayman, Abu Hanifah learned from many Tabi'un in Kufah, Makkah and Madinah — among them ***'Ata' ibn Abi Rabah***, the mufti of Makkah, and ***Nafi'***, the client of Ibn 'Umar. He stayed with Hammad until his teacher died in 120 AH, then took over the fiqh circle of Kufah. His students in turn became famous judges, Hadith scholars and ascetics.



Simplified diagram based on the books of narrators (Tahdhib al-Kamal, Siyar A'lam an-Nubala'). The real lists are much longer.

Figure 2: Teachers and students of Imam Abu Hanifah.

The diagram also shows ***scholars contemporary*** with Abu Hanifah: Sufyan ath-Thawri in Kufah, Malik ibn Anas in Madinah, al-Awza'i in Syria, and Ja'far as-Sadiq. Though they differed in opinion, they knew and respected one another.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE JURIST WHO STROVE IN IJTIHAD

SURAH AT-TAWBAH 9:122

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

Translation: Sahih International — quran.com/9:122

COMMENTARY ON VERSE 9:122

Allah commands that a group of the ummah remain ***"to obtain understanding in the religion"*** — this is the original meaning of ***tafaqquh***, deep understanding of the religion. Abu Hanifah spent his life on this task: deriving rulings from the Qur'an and Sunnah for new questions. The Messenger of Allah ﷺ promised a reward to every sincere mujtahid:

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH — SAHIH AL-BUKHARI, NO. 7352 (MUTTAFAQ ‘ALAIH)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ». قَالَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ أَبَا بَكْرِ بْنَ عَمْرِو بْنِ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

TRANSLATION:

‘Amr ibn al-‘As رضى الله عنه heard the Messenger of Allah ﷺ say: **“When a judge gives a ruling, striving to reach the right answer (ijtihad), and he is correct, he has two rewards. And when he gives a ruling, striving to reach the right answer, and he errs, he has one reward.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Abdullah ibn Yazid, from Haywah, from Yazid ibn ‘Abdullah ibn al-Had, from Muhammad ibn Ibrahim ibn al-Harith, from Busr ibn Sa‘id, from Abu Qays, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Holding Fast to the Qur’an and Sunnah, Hadith No. 7352. Also narrated by Muslim (No. 1716).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7352

LESSON FROM THIS HADITH

Ijtihad is the earnest effort of a qualified scholar to find a ruling. ***The one who is right receives two rewards, the one who errs receives one.*** That is why the imams of the schools respected one another even when they differed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

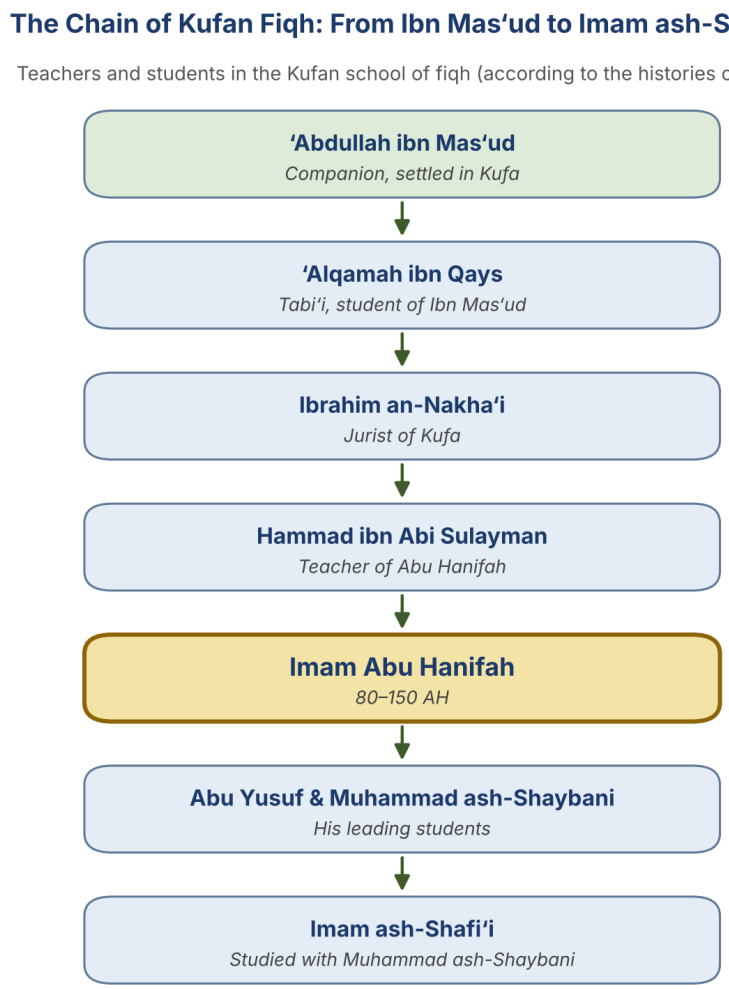


Figure 3: The chain of Kufan fiqh from Ibn Mas'ud to Imam ash-Shafi'i.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HIS METHOD OF IJTIHAD AND COUNCIL OF FIQH

How did Abu Hanifah derive rulings? Al-Khatib al-Baghdadi in ***Tarikh Baghdad*** quotes his own words explaining the order of his sources:

HISTORY NOTE: ABU HANIFAH ON THE SOURCES OF LAW

"I take the Book of Allah. What I do not find in it, I take from the Sunnah of the Messenger of Allah ﷺ.

If I do not find it in the Book of Allah or the Sunnah of His Messenger, I take the views of his Companions... But when it comes to Ibrahim, ash-Sha'bi, Ibn Sirin and al-Hasan — they exercised ijtihad, so I exercise ijtihad too."

After these sources, the Hanafi school uses ***qiyas*** (analogy), ***istihsan*** (juristic preference) and ***'urf*** (local custom) for matters with no text. These words are a ***biographical report*** quoted by the scholars; they answer the charge that Abu Hanifah put reason before revelation.

REFERENCES:
Al-Khatib al-Baghdadi, Tarikh Baghdad, biography of an-Nu'man ibn Thabit.

A COUNCIL OF FIQH

Abu Hanifah's teaching was distinctive. He did not simply issue fatwas but ***put a question to his students***, heard their arguments and debated — sometimes for days — before a conclusion was recorded. Hanafi fiqh was born of ***a council of learning***, not the opinion of one man.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

It is this deep understanding of the religion that the Messenger of Allah ﷺ praised:

HADITH — SAHIH AL-BUKHARI, NO. 71

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn ‘Abd ar-Rahman said: I heard Mu‘awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **“Whoever Allah wishes good for, He gives him understanding of the religion.** I am only a distributor, and Allah is the One who gives. This Ummah will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa‘id ibn ‘Ufayr, from ‘Abdullah ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from Humayd ibn ‘Abd ar-Rahman, from Mu‘awiyah ibn Abi Sufyan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71; also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

LESSONS FROM THIS HADITH

Understanding of the religion (fiqh) is a sign of the good that Allah wills for a person. The Hadith also reminds us that knowledge and provision are ***gifts from Allah*** — the Messenger ﷺ is only the distributor — and that this ummah will remain upon the truth until the Day of Resurrection.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CAUTION IN GIVING FATWAS

Though famous for ijtihad, Abu Hanifah was very ***cautious*** in issuing rulings. Declaring things lawful and unlawful without knowledge is a grave sin:

SURAH AN-NAHL 16:116

وَلَا تَقُولُواْ لِمَا تَصِفُ أَلۡسِنَتُكُمُ ٱلۡكَذِبَ هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ لِّتَفۡتَرُواْ عَلَى ٱللَّهِ ٱلۡكَذِبَۚ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ لَا يُفۡلِحُونَ ١١٦

And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.

Translation: Sahih International — quran.com/16:116

"And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful,"". Tafsir Ibn Kathir 16:116

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH — SAHIH AL-BUKHARI, NO. 100 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». قَالَ الْفِرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

TRANSLATION:

'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: **"Allah does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people take ignorant leaders. They are asked and they give rulings without knowledge; so they go astray and lead others astray."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn Abi Uways, from Imam Malik, from Hisham ibn 'Urwah, from his father, 'Urwah ibn az-Zubayr, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 100. Also narrated by Muslim (No. 2673).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:100

LESSONS FROM THIS HADITH

The greatest danger is ***the ignorant giving fatwas***. That is why Abu Hanifah formed ***a council*** with his students: a problem was discussed together before it was decided.

ETIQUETTE OF FATWA	ITS MEANING
Knowledge before speech	No fatwa without evidence and understanding.
Consultation	Discussing problems with people of knowledge.
Courage to say "I do not know"	Better than misleading people.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MAKE THINGS EASY

Hanafi fiqh is known for views that are ***practical*** and that ***ease*** people's affairs — in line with the aims of the Shari'ah:

SURAH AL-BAQARAH 2:185

شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ
وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ
فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ
وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٨٥

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

Translation: Sahih International — quran.com/2:185

"Allah intends for you ease and does not intend for you hardship". Tafsir Ibn Kathir 2:185

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH — SAHIH AL-BUKHARI, NO. 69

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «يَسِّرُوا وَلاَ تُعَسِّرُوا، وَبَشِّرُوا وَلاَ تُنَفِّرُوا».

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ said: **"Make things easy and do not make them difficult; give glad tidings and do not drive people away."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Yahya ibn Sa'id, from Shu'bah, from Abu at-Tayyah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Chapter on the Prophet ﷺ Choosing Suitable Times for Advice, Hadith No. 69.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:69

LESSONS FROM THIS HADITH

Making things easy does not mean ***taking things lightly***, but choosing the path that is ***valid and light*** for people. This is the spirit of ***istihsan*** and ***'urf*** in Abu Hanifah's fiqh (chapter 5).

EXAMPLES OF EASE IN THE SHARI'AH	EVIDENCE
Breaking the fast for the sick and the traveller	Al-Baqarah 2:185.
No burden beyond one's capacity	Al-Baqarah 2:286.
No difficulty in the religion	Al-Hajj 22:78.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HONEST MERCHANT

Abu Hanifah was not only a jurist, but also ***a silk merchant*** (al-khazz) in Kufa. Remarkably, the following Hadith about honesty in trade was narrated through ***Qatadah*** — the subject of Series 3:

HADITH — SAHIH AL-BUKHARI, NO. 2079 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، رَفَعَهُ إِلَى حَكِيمِ بْنِ حِزَامٍ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا ـ أَوْ قَالَ حَتَّى يَتَفَرَّقَا ـ فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

TRANSLATION:

Hakim ibn Hizam رضى الله عنه said: The Messenger of Allah ﷺ said: **"The buyer and the seller have the option (to cancel or confirm the sale) as long as they have not separated. If they are both truthful and make things clear, their transaction will be blessed; but if they conceal (defects) and lie, the blessing of their transaction will be wiped out."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Shu'bah, from Qatadah, from Salih Abu al-Khalil, from 'Abdullah ibn al-Harith, from Hakim ibn Hizam رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Sales, Hadith No. 2079. Also narrated by Muslim (No. 1532).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2079

LESSON FROM THIS HADITH

The blessing of trade comes from ***honesty and clarity***, not from hiding defects. A jurist who understands the rulings of trade is surely the most fitting to practise them in his own shop.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HISTORY NOTE: THE TRADE OF ABU HANIFAH

Adh-Dhahabi and al-Khatib al-Baghdadi mention that Abu Hanifah was ***a silk merchant*** in Kufa. The books of biography record many stories of his honesty and generosity in trade, including helping his poor students.

REFERENCES:

Adh-Dhahabi, Siyar A'lam an-Nubala' 6/390; al-Khatib, Tarikh Baghdad 13/362.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

EATING FROM ONE'S OWN EARNINGS

Abu Hanifah was ***a producer and seller of silk cloth (khazz)***. He did not depend on rulers or others for his living — which gave him ***independence*** in knowledge and fatwa. Source: Wikipedia. https://en.wikipedia.org/wiki/Abu_Hanifa

SURAH AN-NISA' 4:29

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ
تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا

٢٩

O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

Translation: Sahih International — quran.com/4:29

"do not consume one another's wealth unjustly but only [in lawful] business by mutual consent". Tafsir Ibn Kathir 4:29

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH — SAHIH AL-BUKHARI, NO. 2072

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ ».

TRANSLATION:

Al-Miqdam رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"No one has ever eaten food better than what he eats from the work of his own hands. And the Prophet of Allah David عَلَيْهِ السَّلَامُ used to eat from the work of his own hands."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from 'Isa ibn Yunus, from Thawr ibn Yazid, from Khalid ibn Ma'dan, from al-Miqdam ibn Ma'dikarib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Sales (Kitab al-Buyu'), chapter on a man's earning and the work of his hands, Hadith No. 2072.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2072

LESSONS FROM THIS HADITH

Provision from ***one's own effort*** is the best provision. A scholar who is economically independent is freer ***to speak the truth***, bound to none but Allah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GENEROUS TO DEBTORS

A merchant often gives ***credit***. The Qur'an and the Sunnah teach a noble attitude towards those who struggle to repay:

SURAH AL-BAQARAH 2:280

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

Translation: Sahih International — quran.com/2:280

"And if someone is in hardship, then [let there be] postponement until [a time of] ease". Tafsir Ibn Kathir 2:280

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH — SAHIH AL-BUKHARI, NO. 2078 (MUTTAFAQ ‘ALAYH)

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِرًا قَالَ لِفِتْيَانِهِ تَجَاوَزُوا عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا، فَتَجَاوَزَ اللَّهُ عَنْهُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ said: **“There was a merchant who used to lend to people. Whenever he saw someone in hardship, he would say to his assistants: Forgive him, that perhaps Allah may forgive us. So Allah forgave him.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hisham ibn ‘Ammar, from Yahya ibn Hamzah, from az-Zubaydi, from az-Zuhri, from ‘Ubaydullah ibn ‘Abdillah, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Sales, Chapter: Whoever Gives Respite to One in Hardship, Hadith No. 2078. Also narrated by Muslim (No. 1562).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2078

LESSONS FROM THIS HADITH

The biographical works describe Abu Hanifah as ***generous***, including towards his students. This Hadith teaches that ***pardoning and giving time*** to those in hardship is a way to ***be pardoned by Allah***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFUSING OFFICE AND PRAYING AT NIGHT

HISTORY NOTE: TESTED FOR REFUSING THE OFFICE OF JUDGE

According to Ibn Hajar in ***Tahdhib at-Tahdhib***, the governor of Iraq, ***Ibn Hubayrah***, asked Abu Hanifah to become judge (qadi) of Kufa. He ***refused***, and was flogged 110 lashes before being released. The history books also mention that he later refused an office offered by the caliph Abu Ja'far al-Mansur.

Many of the early scholars kept away from the office of judge for fear of erring in judging people — a responsibility that is very heavy before Allah.

REFERENCES:

Ibn Hajar, Tahdhib at-Tahdhib 5/630.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

NIGHT WORSHIP

The books of biography are full of stories of Abu Hanifah's night worship, so much so that he was called ***"al-Watad"*** (the peg) because of his frequent prayer. Night prayer is the best deed after the obligatory prayers, as the Messenger of Allah ﷺ said:

HADITH — SAHIH MUSLIM, NO. 1163

حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، الْحِمْيَرِيِّ عَنْ أَبِي هُرَيْرَةَ، - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلاَةِ بَعْدَ الْفَرِيضَةِ صَلاَةُ اللَّيْلِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"The best fasting after Ramadan is (fasting in) the month of Allah, al-Muharram; and the best prayer after the obligatory prayer is the night prayer."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Qutaybah ibn Sa'id, from Abu 'Awanah, from Abu Bishr, from Humayd ibn 'Abd ar-Rahman al-Himyari, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Fasting, chapter on the virtue of fasting in al-Muharram, Hadith No. 1163.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1163a

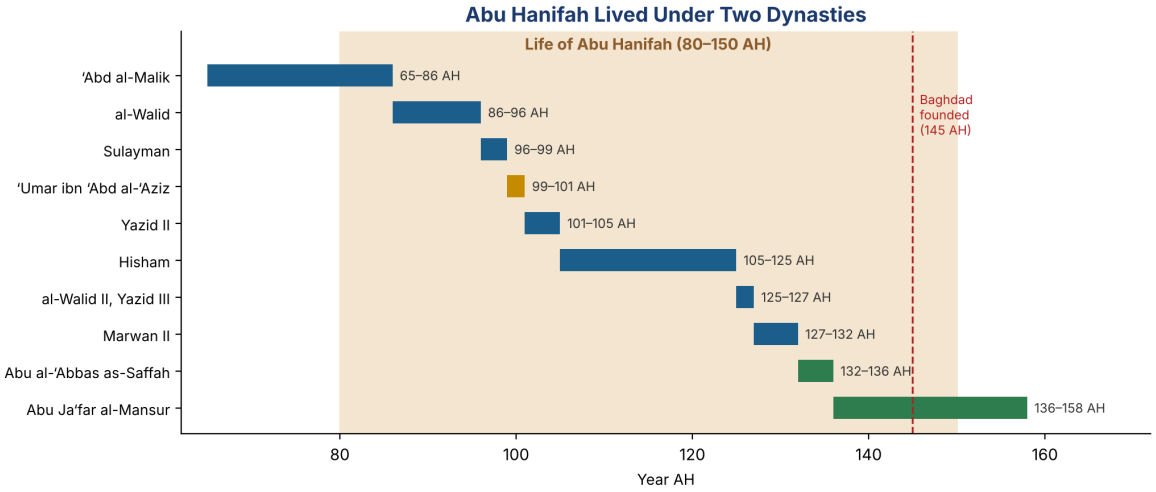
LESSON FROM THIS HADITH

Great knowledge needs to be brought to life with ***intimate prayer at night***. This is the secret of the blessing in the knowledge of the imams.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BETWEEN TWO DYNASTIES

Abu Hanifah lived ***70 years*** under two dynasties: ***the Umayyads*** and ***the Abbasids***. Both tried to appoint him as judge, and he refused both (chapter 11).



Blue: Umayyads; gold: 'Umar ibn 'Abd al-'Aziz; green: Abbasids. Approximate years. Sources: Wikipedia, "Umayyad Caliphate", "Abbasid Caliphate", "Baghdad".

Figure 4: The rulers during the lifetime of Abu Hanifah (approximate years).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HISTORY NOTE: THE ABBASID REVOLUTION AND THE CITY OF BAGHDAD

In ***132 AH (750 CE)***, the Umayyad dynasty fell and was replaced by the Abbasids. The second caliph, ***Abu Ja'far al-Mansur***, built the city of ***Baghdad*** around ***145 AH (762 CE)*** as the new capital.

Abu Hanifah witnessed this bloody transfer of power. His stance remained the same: ***to keep knowledge free***, and not to become a tool of the rulers — even at the cost of prison.

REFERENCES:

Wikipedia, "Abbasid Caliphate". https://en.wikipedia.org/wiki/Abbasid_Caliphate
Wikipedia, "Baghdad". https://en.wikipedia.org/wiki/Baghdad

LESSONS

Rulers come and go, but ***sincere knowledge*** remains. The names of the caliphs in this figure are rarely mentioned today, yet Abu Hanifah's school is followed by hundreds of millions of Muslims.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE RELIGION IS SINCERE COUNSEL

Abu Hanifah refused office, but he did not withdraw from the ummah. He kept ***counselling*** — rulers, students and the public — with knowledge and good manners. This stance rests on a Hadith that is one of the foundations of the religion:

HADITH — SAHIH MUSLIM, NO. 55 — THE 7TH HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ، عَنِّي رَجُلاً قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «الدِّينُ النَّصِيحَةُ» قُلْنَا لِمَنْ قَالَ «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

TRANSLATION:

Tamim ad-Dari رضى الله عنه reported that the Prophet ﷺ said: **"The religion is sincere counsel (nasihah)."**

We said: "To whom?" He said: **"To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common people."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn 'Abbad al-Makki, from Sufyan ibn 'Uyaynah, from Suhayl ibn Abi Salih, from 'Ata' ibn Yazid al-Laythi, from Tamim ad-Dari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 55; the 7th Hadith of al-Arba'in an-Nawawiyyah.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:55a

LESSONS FROM THIS HADITH

Sincere counsel to ***leaders*** means helping them in the truth and correcting them wisely — neither flattering nor rebelling. Abu Hanifah refused the office of judge for fear of failing to be just, yet he never stopped teaching and advising. Counsel to ***the common people*** means teaching them their religion — a task he carried out all his life.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE ETIQUETTE OF DISAGREEMENT

Abu Hanifah's circle was full of ***debate***. His students — including Abu Yusuf and Muhammad ash-Shaybani — ***did not always agree*** with their teacher, and their views are recorded in the school. Disagreement is ***a mercy*** as long as it is kept with good manners:

SURAH AL-HUJURAT 49:10

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

۱۰

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

Translation: Sahih International — quran.com/49:10

"The believers are but brothers". Tafsir Ibn Kathir 49:10

HADITH — SAHIH AL-BUKHARI, NO. 481

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا». وَشَبَّكَ أَصَابِعَهُ.

TRANSLATION:

Abu Musa al-Ash'ari رضى الله عنه narrated that the Prophet ﷺ said: **"A believer to another believer is like a building, each part strengthening the other."** And he interlaced his fingers.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Khallad ibn Yahya, from Sufyan ath-Thawri, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah ibn Abi Musa, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer (Kitab as-Salah), Hadith No. 481; also narrated by Muslim (No. 2585).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:481

LESSONS FROM THIS HADITH

The schools of fiqh are like ***bricks in one building***: different in shape, yet strengthening one another. Imam ash-Shafi'i himself learned from Abu Hanifah's student, Muhammad ash-Shaybani (chapter 16).

ETIQUETTE	EXAMPLE FROM THE HANAFI SCHOOL
Honouring the teacher	Abu Yusuf and ash-Shaybani still honoured Abu Hanifah.
Recording differences honestly	Students' views are recorded alongside the teacher's.
Learning across schools	Ash-Shafi'i learned from ash-Shaybani.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HADITH ABOUT THE MEN OF PERSIA

Abu Hanifah was of Persian descent. Some scholars, such as ***as-Suyuti***, connected the following authentic Hadith with him:

HADITH — SAHIH AL-BUKHARI, NO. 4897 (MUTTAFAQ 'ALAIH)

حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قَالَ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلاَثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ «لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هَؤُلاَءِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: We were sitting with the Prophet ﷺ when Surah al-Jumu'ah was revealed to him: ***"And [to] others of them who have not yet joined them."*** I asked: "Who are they, O Messenger of Allah?" He did not answer until I had asked three times. Salman al-Farisi was among us. The Messenger of Allah ﷺ placed his hand on Salman and said: **"If faith were at the Pleiades, men — or a man — from these people would attain it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abd al-'Aziz ibn 'Abdullah al-Uwaysi, from Sulayman ibn Bilal, from Thawr ibn Zayd, from Abu al-Ghayth, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir (Surah al-Jumu'ah), Hadith No. 4897. Also narrated by Muslim (No. 2546).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4897

UNDERSTANDING THIS HADITH CORRECTLY

This Hadith is ***authentic***, but it ***names no one***. Many great Persian scholars fall within its meaning, such as Imam al-Bukhari. Applying it specifically to Abu Hanifah is ***the opinion of some scholars***.

THE HANAFI SCHOOL ACROSS THE WORLD

Abu Hanifah himself did not write a large book of fiqh. ***His students did the writing***, above all ***Abu Yusuf*** and ***Muhammad ibn al-Hasan ash-Shaybani*** — both known as ***"as-Sahiban"*** (the two companions of Abu Hanifah).

ABU YUSUF AND KITAB AL-KHARAJ

Abu Yusuf became the first ***Qadi al-Qudat*** (chief judge) in Islamic history, under the Caliph Harun ar-Rashid. At the caliph's request he wrote ***Kitab al-Kharaj***, a book on ***public finance***, land tax and justice towards the people — one of the earliest works of Islamic economics.

MUHAMMAD ASH-SHAYBANI AND IMAM ASH-SHAFI'I

Muhammad ibn al-Hasan ash-Shaybani wrote the foundational Hanafi books known as ***Zahir ar-Riwayah***. He was also ***a teacher of Imam ash-Shafi'i*** in Baghdad. Ash-Shafi'i once said that he carried away from Muhammad ibn al-Hasan ***a camel-load of knowledge***.

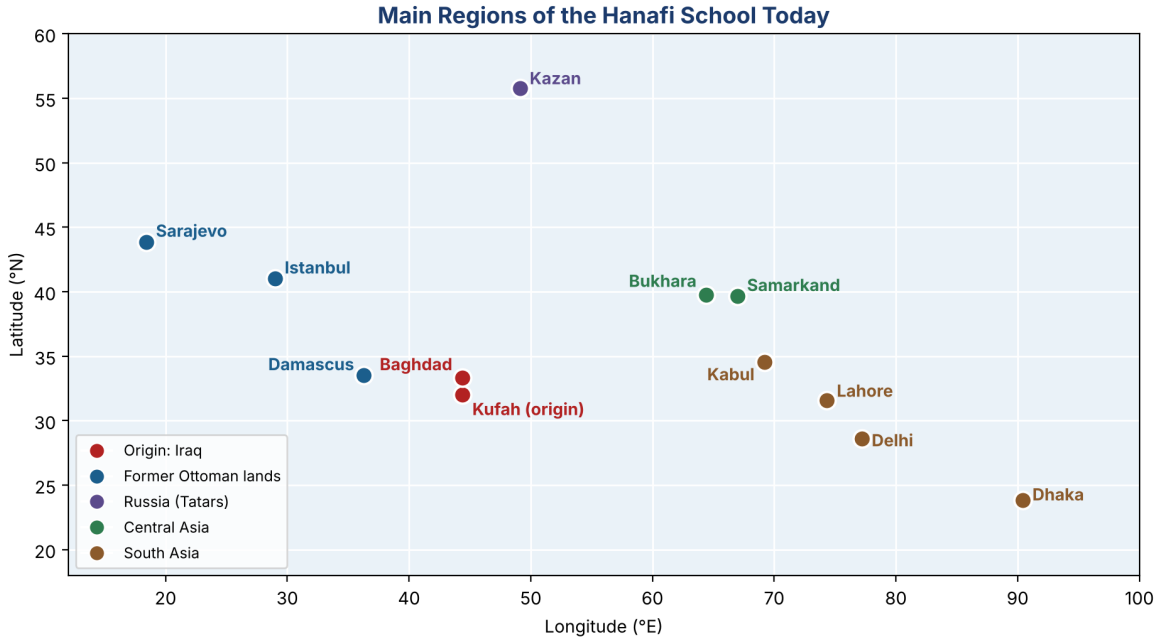
THE MOST WIDESPREAD SCHOOL

The Hanafi school became the official school of the ***'Abbasid*** state in Iraq and later of the ***Ottoman*** state. Today it is followed by most Muslims in ***Turkey, Central Asia, Afghanistan, Pakistan, India and Bangladesh***. In Malaysia we follow the Shafi'i school, yet ***Hanafi views are also consulted*** on some questions of transactions and zakat.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE HANAFI SCHOOL TODAY

From a small circle in Kufah, the Hanafi school is now followed by about ***45% of Muslims*** — the ***most widely practised*** school of fiqh.



Example cities only; approximate positions. About 45% of Muslims. Source: Wikipedia, "Hanafi school".

Figure 5: Main regions of the Hanafi school today (example cities).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HISTORY NOTE: FROM THE ABBASIDS TO THE OTTOMANS AND MUGHALS

The ***Abbasid*** state backed the school by appointing Hanafi judges; ***Abu Yusuf*** became chief judge under Harun ar-Rashid. The school flourished in ***Central Asia*** under the Samanids.

The ***Ottoman*** state made it the official school and codified it in the ***Mecelle*** between ***1869 and 1877***. In India, the Mughal emperor ***Aurangzeb*** ordered the compilation of ***al-Fatawa al-'Alamgiriyyah*** (1664–1672).

REFERENCES:

Wikipedia, "Hanafi school". https://en.wikipedia.org/wiki/Hanafi_school

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

DEATH IN A BAGHDAD PRISON

HISTORY NOTE: THE LAST DAYS OF ABU HANIFAH

According to Wikipedia, Abu Hanifah ***refused the post of chief judge*** offered in ***763 CE***, and was imprisoned. He ***died in a Baghdad prison*** in ***150 AH (767 CE)***, under the caliph ***al-Mansur***. The cause of his death is unclear; some reports say he was poisoned.

He was buried in the ***Adhamiyah*** district of Baghdad, at what is now the ***Abu Hanifa Mosque***. The dome of his tomb was built in ***1066 CE*** and restored by the Ottomans in the 1530s.

REFERENCES:

Wikipedia, “Abu Hanifa”. https://en.wikipedia.org/wiki/Abu_Hanifa
Wikipedia, “Abu Hanifa Mosque”. https://en.wikipedia.org/wiki/Abu_Hanifa_Mosque

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HADITH — SAHIH AL-BUKHARI, NO. 6464

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ

«

TRANSLATION:

'A'ishah رضى الله عنها narrated that the Messenger of Allah ﷺ said: **"Aim for what is right and come as close as you can (to perfection), and know that no one's deeds alone will admit him to Paradise. And the deeds most beloved to Allah are those done consistently, even if they are few."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abd al-'Aziz ibn 'Abdullah al-Uwaysi, from Sulayman ibn Bilal, from Musa ibn 'Uqbah, from Abu Salamah ibn 'Abd ar-Rahman, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening the Heart (Kitab ar-Riqaq), Hadith No. 6464.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6464

LESSONS FROM THIS HADITH

Abu Hanifah is remembered for ***consistent deeds***: teaching, honest trade and night prayer — for years on end. Yet this Hadith reminds us that what admits one to Paradise is ***the mercy of Allah***, not deeds alone.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE LEGACY OF ABU HANIFAH

LEGACY	LESSON FOR US
A method of ijtihad and consultation	New problems are discussed with people of knowledge.
Honest trade	Scholars can be economically independent.
Refusing office	Keeping knowledge free from power.
Students who wrote	Knowledge lives on through the next generations.
A widely followed school	Sincerity brings blessing.

More than 1,280 years after his death, Abu Hanifah's name is still mentioned daily by hundreds of millions of Muslims — in their prayer, fasting, zakat and dealings.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ESTABLISHED REPORTS AND POPULAR STORIES

Many stories about Abu Hanifah circulate in lectures and books. The following table distinguishes what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STORY	STATUS
Abu Hanifah was a great jurist praised by ash-Shafi'i and Ibn al-Mubarak.	Established in the books of biography (Siyar A'lam an-Nubala').
He saw the Companion Anas ibn Malik.	Mentioned by adh-Dhahabi; but hearing Hadith from any Companion is not established.
He was flogged for refusing the office of judge.	Reported in Tahdhib at-Tahdhib (Ibn Hubayrah).
He prayed Fajr with the ablution of 'Isha' for forty years.	Reported in Tarikh Baghdad; told as a historical story, not a prescribed practice.
The Hadith "There will be in my ummah a man called Abu Hanifah; he is the lamp of my ummah".	FABRICATED according to the Hadith scholars. Not included.
The Hadith of the men of Persia (Sahih al-Bukhari 4897) refers specifically to Abu Hanifah.	Authentic Hadith, but it names no one; the application is the opinion of some scholars.

REFLECTION — HONOURING WITH THE TRUTH

The imams do not need to be honoured with fabricated Hadith. ***The truth is enough*** to show their standing.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Knowledge and worship go together. Those who know are not equal to those who do not know (39:9).

Second: Understand the religion deeply. Tafaqquh is a duty of part of the ummah (9:122).

Third: Respect ijtihad. The one who is right receives two rewards, the one who errs one reward (Sahih al-Bukhari 7352).

Fourth: Trade honestly to receive blessing (Sahih al-Bukhari 2079).

Fifth: Bring the night to life with prayer (Sahih Muslim 1163).

Sixth: Honour the scholars with the truth, not with fabricated Hadith.

Seventh: One sincere piece of advice can change a life. Ash-Sha'bi's advice brought Abu Hanifah to the circles of knowledge.

Eighth: Fiqh is a sign of good from Allah (Sahih al-Bukhari 71).

Ninth: The religion is sincere counsel — to leaders and to the people (Sahih Muslim 55).

Tenth: Be careful about the lawful and the unlawful (16:116; Sahih al-Bukhari 100).

Eleventh: Make things easy, not hard (2:185; Sahih al-Bukhari 69).

Twelfth: Give time to debtors (2:280; Sahih al-Bukhari 2078).

Thirteenth: Disagree with good manners (49:10; Sahih al-Bukhari 481).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONCLUSION

Imam Abu Hanifah رحمه الله died in Baghdad in 150 AH. According to Ibn Kathir, so many people came that the funeral prayer was held over him ***six times***. His school lives on to this day. In sha' Allah, **Tracing the Scholars of Islam** will continue with the second imam of the schools: ***Imam Malik ibn Anas***, the imam of Madinah. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Fiqh / tafaqquh	Deep understanding of the rulings of the religion.
Ijtihad	The utmost effort of a qualified scholar to derive a ruling.
Qiyas	Analogy: giving a new case the ruling of a case with a text because they share the same cause (‘illah).
Istihsan	Juristic preference: leaving ordinary analogy for a ruling with stronger evidence or greater benefit.
‘Urf	The customs of a society that do not conflict with the Shari‘ah.
Qadi al-Qudat	Chief judge of the state; first held by Abu Yusuf.
As-Sahiban	Title of Abu Yusuf and Muhammad ash-Shaybani, the two leading students of Abu Hanifah.
Mecelle (Majallah)	The Ottoman civil code based on Hanafi fiqh (1869–1877).

REFLECTION QUESTIONS

1. Abu Hanifah’s life changed because of one piece of advice. When did we last give or receive sincere advice?

2. Why is fiqh born of discussion (shura) stronger than the opinion of one person?

3. Abu Hanifah was both a merchant and a scholar. How can we combine a career with seeking knowledge?

4. How can we respect other schools while holding firmly to our own?

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES

THE QUR'AN

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

HADITH

Sahih al-Bukhari 69, 71, 100, 481, 2072, 2078, 2079, 4897, 6464, 7352. https://sunnah.com/bukhari

Tafsir Ibn Kathir (2:185, 2:280, 4:29, 16:116, 49:10). https://tafsir.app/ibn-katheer/16/116

Sahih Muslim 55, 1163. https://sunnah.com/muslim

Al-Khatib al-Baghdadi, Tarikh Baghdad; adh-Dhahabi, Manaqib al-Imam Abi Hanifah wa Sahibayh; Abu Yusuf, Kitab al-Kharaj.

BOOKS OF HISTORY AND BIOGRAPHY

Adh-Dhahabi, Siyar A'lam an-Nubala', vol. 6 (biography of Abu Hanifah); al-Khatib al-Baghdadi, Tarikh Baghdad, vol. 13; Ibn Hajar, Tahdhib at-Tahdhib; Ibn Kathir, al-Bidayah wan-Nihayah, vol. 10.

Al-Imam al-Faqih Abu Hanifah an-Nu'man (article with references to the classical books), Alukah. https://www.alukah.net/culture/0/99420/

Sunnah.com: narrator Abu Hanifah. https://sunnah.com/narrator/1734

Wikipedia, "Abu Hanifa". https://en.wikipedia.org/wiki/Abu_Hanifa

Wikipedia, "Hanafi school". https://en.wikipedia.org/wiki/Hanafi_school

Wikipedia, "Abu Hanifa Mosque". https://en.wikipedia.org/wiki/Abu_Hanifa_Mosque

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

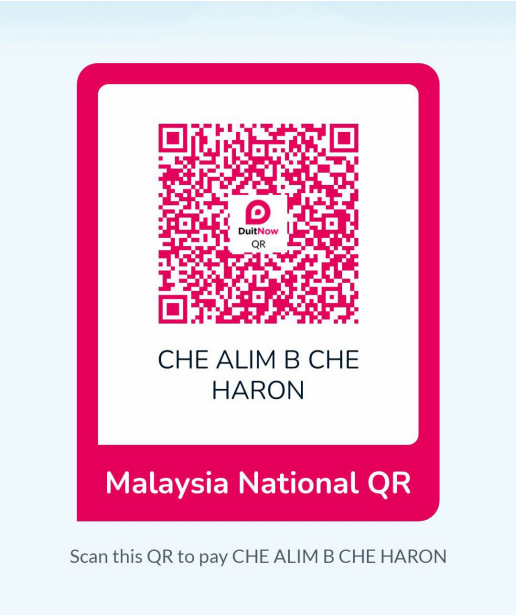
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA



Scan the QR code above (DuitNow, Malaysia) to donate.

DONATE

International donors: click the DONATE button or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims