

## **(1) Some Common Objections Raised Against The Hanafi Madh'hab**

[http://www.muftisays.com/blog/Seifeddine-M/1190\\_14-02-2011/%281%29-some-common-objections-raised-against-the-hanafi-madh%27hab.html](http://www.muftisays.com/blog/Seifeddine-M/1190_14-02-2011/%281%29-some-common-objections-raised-against-the-hanafi-madh%27hab.html)

A number of common objections are raised against the H $\nabla$ anafi madh'hab in particular, thus it was considered appropriate to briefly discuss these objections and provide answers to them.

### **First Objection**

Imām Abū H $\nabla$ anīfa (ﷺ), among other imāms, has been quoted as having said, “**If there is a sound h $\square$ adīth that goes against my opinion, then throw my opinion to the wall.**” In light of this statement, some people insist that whenever an opinion of the H $\nabla$ anafi school apparently contradicts any authentic h $\square$ adīth, it is necessary to reject the opinion of Imām Abū H $\nabla$ anīfa (ﷺ) and follow the h $\square$ adīth.

### **Answer**

Firstly, it is not within the capability of a non-scholar to determine whether in reality Imām Abū H $\nabla$ anīfa's (ﷺ) view contradicts a sound h $\square$ adīth or not. What may apparently seem as Imām Abū H $\nabla$ anīfa's (ﷺ) having neglected a h $\square$ adīth, as some often presume, is either due to considering the h $\square$ adīth abrogated by a Qur'ānic verse or another h $\square$ adīth, or that it is to be acted upon in a limited way. It is obvious that Imām Abū H $\nabla$ anīfa's (ﷺ) reaching this conclusion will be after a comprehensive and in-depth study of all the texts. An example of this is the h $\square$ adīth of raf' al-yadayn (raising the hands in prayer) in Ṣ $\square$ ah $\square$ ih $\square$  al-Bukhārī and Ṣ $\square$ ah $\square$ ih $\square$  muslim. Here it is argued that Imām Abū H $\nabla$ anīfa (ﷺ) left the h $\square$ adīth, and some argue that these h $\square$ adīths did not reach him. However, the truth is that he knew of these h $\square$ adīths and debated Imām Awzā'ī (ﷺ) in makka concerning them, as recorded in his musnad with its commentary by Mullā 'Alī al-Qārī (ﷺ) (pg.35-38).

Imām Abū H $\nabla$ anīfa (ﷺ) however took into consideration the many other sound h $\square$ adīths which explicitly state that Allāh's Messenger (ﷺ) only raised his hands at the beginning of ṣalāh and that this was also the practice of many Companions after the death of Allāh's Messenger (ﷺ). He narrates the sound h $\square$ adīth through his own chain of narration from Ibn Mas'ūd (رضي الله عنه) that Allāh's Messenger (ﷺ) would not raise his hands except at the beginning of ṣalāh. This led Imām Abū H $\nabla$ anīfa (ﷺ) to seek a middle position, i.e. that the practice was once part of ṣalāh, but like many other components of ṭahāra and ṣalāh, was later abrogated as the mode of ṣalāh became finalised. Thus, he did not ignore the h $\square$ adīths, but rather reconciled between them.

In conclusion, **the Imām's statement was not addressing the layman, but rather fellow scholars or his eminent students, who were expert scholars in their own right and who could appreciate the sophistication of the issues involved.** This being the case, it would be unjust and foolhardy for a layman to read a h $\square$ adīth and then demand that the followers of Imām Abū H $\nabla$ anīfa (ﷺ) also

adopt its practice in the way and manner he does. This applies equally to the other three schools of thought, as each has its evidences and proofs which the layman cannot fully grasp.

(Understanding Taqleed: Following One Of The Four Great Imams, Mufti Muhammad Sajjad)