

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

[http://www.muftisays.com/blog/Seifeddine-M/1196\\_16-02-2011/%282%29-some-common-objections-raised-against-the-hanafi-madh%27hab.html](http://www.muftisays.com/blog/Seifeddine-M/1196_16-02-2011/%282%29-some-common-objections-raised-against-the-hanafi-madh%27hab.html)

### **Second Objection**

A second simplistic objection, in reality strongly related to the aforementioned objection, is that the Hānāfīs even when presented with authentic ḥādīths which conflict with their madh'hab give precedence to the opinion of Imām Abū Ḥanīfa (إله رحمة). Thus, surely those who accept the ḥādīths are observing the correct methodology, as opposed to those who follow Imām Abū Ḥanīfa's (إله رحمة) opinions.

### **Answer**

Again, this is another crude over-simplification of the issue. The simple answer to this is that there is no standard criteria to determine which ḥādīths take precedence over others, rather each of the erudite imāms formulated his own set of principles whereby he reconciled between conflicting ḥādīths. Thus, a ḥādīth which is cited as evidence by one imām may not be accepted by another imām, due to the presence of other evidences which outweigh it according to the latter's principles. Based upon this, the very same objection can be reversed against those who raised this objection in the first place. i.e. you do not accept the ḥādīths we base our madh'hab upon. Further-more, **it is much safer to accept the rigorously systemised principles of an expert mujtahid imām with extensive knowledge of the Qur'ān and Sunna as opposed to the opinions of a person whose knowledge of the Dīn does not extend beyond the scope of a summarised version of Saḥīḥ al-Bukhārī and at that, a translation of it.**

Shaykh Ashraf 'Alī Tānawī (إله رحمة) has eloquently made this very point in his Ashraf al-Jawāb, p.211: **"Where a difference is found on a certain ruling, it is because there are (several) opposing ḥādīths. The ḥādīth you mention to us, we do not act upon, but we act upon another ḥādīth that we accept but which you do not act upon. Why do you accuse us then? you can also be accused of doing the same. you will argue that your ḥādīth is more preferable and ours is ineligible (marjūh). Our response is that the method of deciding what is preferable is dependant upon perception and comprehension. According to your perception, a particular ḥādīth is preferable whereas according to the perception of Imām Abū Ḥanīfa (إله رحمة), a different ḥādīth is more preferable to be acted upon. According to us, the perception of Imām Abū Ḥanīfa (إله رحمة) in comparison to your perception is safer and better (as his depth of knowledge of Allāh's Book and the ḥādīths of the Messenger (وسلم عليه الله صلى), his expertise in grasping their subtleties, his trustworthiness, his penetrating insight, honesty, and fear of Allāh (سبحانه) were testified to by thousands of imāms and scholars of the umma). In light of this, to declare yourselves as those who act upon ḥādīths and those who follow the four imāms as not acting upon ḥādīths is pure bias."**

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