



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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ABSTRACT

This dissertation focuses on the study of the methodology of Imām Abū Ḥanīfah (R) in his dealing with the Prophetic Tradition (*al-sunnah al-nabawiyah*) in terms of its authenticity and derivation of *al-aḥqām al-fiqhiyyah* (jurisprudential issues). The study covers a methodological comparison between the Imām and the *muḥaddithīn*. To accomplish this, the researcher employed three main methodologies namely inductive for data collection, analytical for data analysis and comparative in comparing Imām Abū Ḥanīfah (R) with *muḥaddithīn*. The researcher has reached the conclusion that Imām Abū Ḥanīfah (R) was strict accepting the solitary *ḥadīth* (*khbar al-wāḥid*). However, he had taken the well-known (*al-Mashhūr*) *ḥadīth* without conditions, and the recurrent (*al-mutawātir*) *ḥadīth* had been given the first priority. Indeed, according to him, the well-known *ḥadīth* can be an independent additional rule upon the Qur’ānic rules, and he allowed *naskh* al-Qur’ān by the *ḥadīth masher*, although *ahlul ḥadīth* did not allow it. Imām Abū Ḥanīfah (R) accepted *ḥadīth al-mursal*, especially *mursal* of first three generations and of trustworthy transmitters, but *muḥaddithūn* only accepted *mursal* of companions. According to Imām Abū Ḥanīfah (R), a transmitter of the solitary *ḥadīth* should be a *faqīh* (jurist); the Imām also preferred the narration which was reported by a *faqīh* transmitter to the one narrated by someone who was not a *faqīh*. The *muḥaddithūn* did not impose such condition for the acceptance of a solitary *ḥadīth*. However, they judged the acceptance of the transmitter based on his trustworthiness; justice and piety (*al-‘adālah*) and retentive memory. Imām Abū Ḥanīfah (R) imposed some conditions for accepting the solitary *ḥadīth* of which the following are the most important: the narrator should not act against his narration and must not issue *fatwa* contrary to it; it should not be related to those aspects which are needed by general public (*fīmā t’ummu bihi al-balwa*) and it should not contradict *al-qiyās*. However, the *muḥaddithūn* did not impose these conditions as appropriate for the soundness of the solitary *ḥadīth* and practicing it. Thus, the issue of the acceptance of the solitary *ḥadīth* and its application has resulted in divergence of opinions between Imām Abū Ḥanīfah (R) and the majority of *muḥaddithīn*.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'an and Sunnah).

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Saad Eldin Mansour
Supervisor

I certify that I have read and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'an and Sunnah).

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This dissertation was submitted to the Department of Qur'an and Sunnah and is acceptable as a partial fulfilment of the requirements for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'an and Sunnah).

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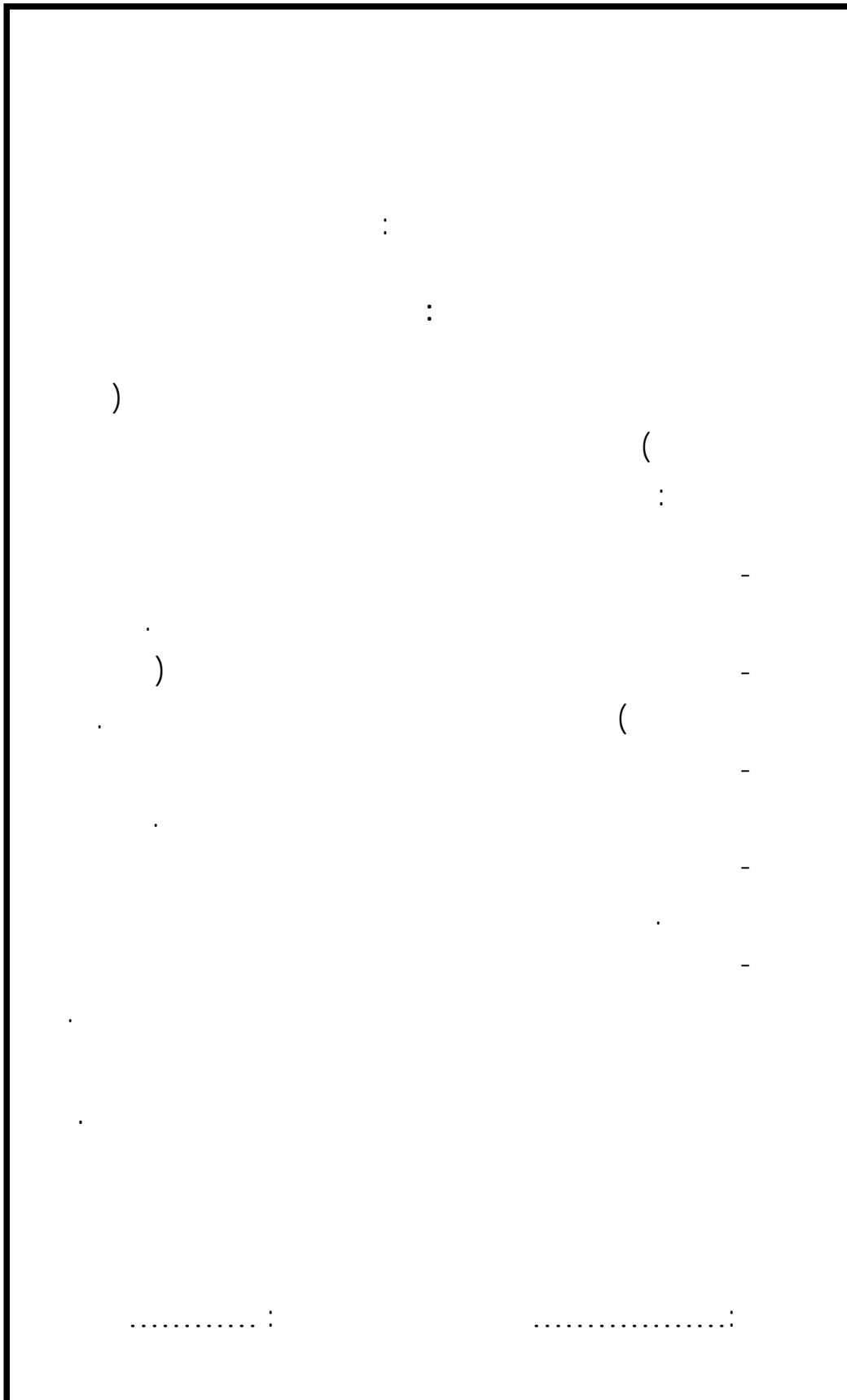
DECLARATION

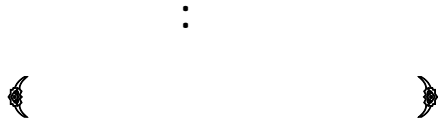
I here by declare that this dissertation is the result of my own investigation except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degree at IIUM or other institutions.

Md. Aminul Islam

Signature.....

Date.....





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الفصل الثاني: حياة الإمام أبي حنيفة وعصره

المبحث الأول: حياة الإمام أبي حنيفة

المطلب الأول: التعريف به ونشأته

المطلب الثاني: انصرافه إلى العلم

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المبحث الأول: حياة الإمام أبي حنيفة

المطلب الأول: التعريف به ونشأته

التعريف به: إسمه النعمان، كنيته أبو حنيفة، وفي إسمه سر لطيف إذ أصل النعمان الدم الذي به قوام البدن، ومن ثمة ذهب بعضهم إلى أنه روح، فأبو حنيفة رحمه الله به قوام الفقه ومنه منشأ مداركه وعويضاته، أو نبت أحمر طيب الريح الشقيق أو الارجوان. فأبو حنيفة رحمه الله طابت خلاله، وبلغ الغاية كماله^١.

^١ المهتمى، الشيخ شهاب الدين، أحمد بن حجر المكي (٩٠٩-٩٧٣هـ)، الخيرات الحسان في مناقب الإمام الأعظم أبي حنيفة النعمان، تحقيق: الشيخ خليل المسير، (بيروت، لبنان، دار الكتب العلمية، ط ١، ١٤٠٣هـ/١٩٨٣م)، ص