

## Conditions for Acceptance of *Ḥadīth* in the *Ḥanafī* School and its Impact on *Fiqh*

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**Abstract:** None of the *Imāms* (*Muḥaddithūn*) tried to forsake any *ḥadīth* intentionally, although they had their pretexts for not taking from a *ḥadīth*. These pretexts are similar to the conditions of *muḥaddithūn* for the same. Every *muḥaddith* takes *ḥadīth* according to his own conditions.

The conditions of *Imām* Bukhārī are different from those of *Imām* Muslim. While *Imām* Bukhārī requires that the narrator had met with the one from whom he narrated, in addition to being his contemporary. To *Imām* Muslim it is enough, if they are contemporaries, to be the sufficient condition, on the other hand. Likewise, *Imām* Ibn Ḥibbān, going against the majority of *muḥaddithūn*, had certain criteria to judge the authenticity of a narration. He accepts the narration of an unspecified narrator, if the ones who narrated from him is reliable and does not reject the authority of *ḥadīth*.

The *ḥanafī* jurists took *Ḥadīth* as a source of law, but they seem to be very careful in the question of its acceptance. They do not accept *ḥadīth*, unconditional, but lay down certain conditions for its acceptance. *Imām* Abū Ḥnīfah, Abū Yūsaf and Al-Shaybānī do not recognize those *ḥadīths* which goes against the Qur'ān and the well known *Sunnah*, they accept only *ḥadīths* which are in consonance with the Qur'ān and the *Sunnah*. They also judge the authenticity of *ḥadīths* on rational grounds.

This paper seeks to study the conditions laid down by *ḥanafī* jurists for the acceptance of *ḥadīths* and analyse their impact on the development of *fiqh* of the *ḥanafī* school.

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