



# The Musnad<sup>1</sup>

of the Greatest Imām Abū Ḥanīfah رحمته الله<sup>2</sup>

**T**HE CHIEF Qāḍī Abu'l-Mu'ayyad Muḥammad ibn Maḥmūd ibn Muḥammad al-Khwarāzmī collected and arranged this *Musnad*.<sup>3</sup> In it he collected the *Musnad* collections of the Greatest Imām with which previous scholars were concerned and he claimed that he did not omit any of the transmissions of Abū Ḥanīfah. Before him, there were a number of *Musnads* containing the transmissions of Abū Ḥanīfah which were in common use among people. In the preface to his *Musnad* he mentioned the names

<sup>1</sup> It is entitled *Jāmi' masānīd al-Imām al-A'zam*.

<sup>2</sup> Abū Ḥanīfah, the Greatest Imām and the *faqīh* of Iraq, an-Nu'mān ibn Thābit ibn Zūṭā at-Taymī by clientage, al-Kūfī. He was born in 80. He saw Anas ibn Mālik more than once when he came to visit them in Kufa. He related from 'Aṭā', Nāfi', Qatādah, 'Amr ibn Dīnār and a great number of scholars. Zufar ibn al-Hudhayl, Dāwūd aṭ-Ṭā'ī, Qāḍī Abū Yūsuf, Muḥammad ibn al-Ḥasan and al-Ḥasan ibn Ziyād al-Lu'lu'ī learned *fiqh* from him. He was a scrupulous imām, excellent scholar, and a man of worship of great importance. He refused to accept the stipends of the Sultan. He engaged in commerce and earned his living. Yazīd ibn Hārūn was asked, "Who had more *fiqh*: ath-Thawrī or Abū Ḥanīfah?" "Abū Ḥanīfah had more *fiqh* and Sufyān memorised more hadith," he answered. Ibn al-Mubārak said, "Abū Ḥanīfah had the greatest knowledge of *fiqh* among people." Ash-Shāfi'ī said, "In *fiqh*, people are in need of Abū Ḥanīfah." Yazīd said, "I have not seen anyone more scrupulous or intelligent than Abū Ḥanīfah. Yazīd ibn 'Amr ibn Hubayra beat him in order to force him to accept the office of *qāḍī*, but he still refused to become a *qāḍī*." Abū Dāwūd said, "Abū Ḥanīfah was an imām." He died in Rajab 150. Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz*, 1:151-152.

<sup>3</sup> Muḥammad ibn Maḥmūd ibn Muḥammad ibn al-Ḥasan, the Imām, Abu'l-Mu'ayyad al-Khwarāzmī al-Khaṭīb. He was born in 603. He studied *fiqh* with Imām Najm ad-Dīn Ṭāhir ibn Muḥammad al-Ju'fī. He was appointed Qāḍī of Khwarazm. He came to Baghdad on his way to perform *Hajj* and then went on *Hajj* and returned by way of Egypt. He went to Damascus and related hadith. Then he returned to Baghdad and studied there until he died in 655 رحمته الله. The hadith scholar 'Abd al-Qādir ibn Abi'l-Wafā' al-Ḥanafī, *al-Jawāhir al-muḍī'ah fī ṭabaqāt al-Ḥanafīyyah*, 2:132.

## THE GARDEN OF THE HADITH SCHOLARS

and authors of these *Musnads*<sup>1</sup> and his lines of transmission from them.<sup>2</sup> The most famous of them are the two *Musnads* that are still in common use until today, which are:

1. The *Musnad* of the *Hāfiẓ* of hadith, Muḥammad ibn Ya‘qūb al-Ḥārithī.<sup>3</sup>
2. The *Musnad* of the *Hāfiẓ* of his time, al-Ḥusayn ibn Muḥammad ibn Khusraw ؑ.<sup>4</sup>

<sup>1</sup> Abu'l-Mu‘ayyad al-Khwarāzmī said, “In Syria I listened to one of those ignorant of the worth (of the Greatest Imām) who disparaged him, belittled him, exalted others, looked down on him and attributed lack of transmission of hadith to him. As evidence for that, he used the fame of the *Musnad* which Abu'l-‘Abbās Muḥammad ibn Ya‘qūb al-Aṣamm collected for ash-Shāfi‘ī, the *Muwaṭṭa’* of Mālik and the *Musnad* of Imām Aḥmad, may Allah Almighty have mercy on all of them. He claimed that Abū Ḥanīfah did not have a *Musnad* and that he only related a small number of hadith. So a divine religious zeal and Ḥanafī Nu‘mānī solidarity moved me to collect the fifteen *Musnads* which had been collected for him by the paragons of the scholars of hadith:

1. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū Muḥammad ‘Abdullāh ibn Muḥammad ibn Ya‘qūb ibn al-Ḥārithī al-Bukhārī known as ‘Abdullāh the Master ؑ.
2. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū'l-Qāsim Talḥah ibn Muḥammad ibn Ja‘far, the just martyr.
3. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū'l-Khayr Muḥammad ibn al-Muẓaffar ibn Mūsā ibn ‘Isā ibn Muḥammad.
4. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū Nu‘aym Aḥmad ibn ‘Abdullāh ibn Aḥmad al-Aṣḥānī.
5. A *Musnad* collected for him by the Shaykh and trustworthy just man, Abū Bakr Muḥammad ibn ‘Abd al-Bāqī ibn Muḥammad al-Anṣārī.
6. A *Musnad* collected for him by the Imām and *Hāfiẓ*, the author of *al-Jarḥ wa't-ta‘dīl*, Abū Aḥmad ‘Abdullāh ibn ‘Adī al-Jurjānī.
7. A *Musnad* collected for him by Imām al-Ḥasan ibn Ziyād al-Lu‘lu‘ī.
8. A *Musnad* collected for him by the Imām and *Hāfiẓ* ‘Umar ibn al-Ḥasan al-Ashnānī.
9. A *Musnad* collected for him by the Imām and *Hāfiẓ*, Abū Bakr Aḥmad ibn Muḥammad ibn Khālid ibn Khālī al-Kilā‘ī.
10. A *Musnad* collected for him by the Imām and *Hāfiẓ* Abū ‘Abdullāh Muḥammad ibn al-Ḥusayn ibn Muḥammad Khusraw al-Balkhī.
11. A *Musnad* collected for him by Imām Abū Yūsuf, the Qādī, Ya‘qūb ibn Ibrāhīm al-Anṣārī, and they related it from him. It is called the *Nuskhah Abū Yūsuf*.
12. A *Musnad* collected for him by Imām Muḥammad ibn al-Ḥasan ash-Shaybānī. They related it from him. It is called the *Nuskhah Muḥammad*.
13. A *Musnad* connected for him by his son Imām Ḥammād ibn Abī Ḥanīfah. They related it from his father.
14. A *Musnad* also collected for him by Imām Muḥammad ibn al-Ḥasan, most of which is from the Followers. They relate it from him under the title *al-Āthār*.
15. A *Musnad* collected for him by the Imām and *Hāfiẓ*, Abū'l-Qāsim ‘Abdullāh ibn Muḥammad ibn Abī'l-‘Awwām as-Sughdī.

*Jāmi‘ masānīd al-Imām al-A‘ẓam*, 1:4-5.

<sup>2</sup> *Jāmi‘ masānīd al-Imām al-A‘ẓam*, 1:69-77.

<sup>3</sup> The scholar of Transoxania, hadith scholar and notable Imām, Abū Muḥammad ‘Abdullāh ibn Muḥammad ibn Ya‘qūb al-Ḥārithī al-Bukhārī, entitled the Professor (*al-Ustādḥ*), the collector of the *Musnads* of al-Imām Abū Ḥanīfah. He was born in 258. He related from ‘Ubaydullāh ibn Wāṣil, Muḥammad ibn ‘Alī as-Sā‘igh and Mūsā ibn Ḥārūn al-Ḥammāl. Muḥammad ibn al-Ḥasan ibn Manṣūr an-Naysābūrī, Aḥmad ibn Muḥammad ibn Ya‘qūb al-Fārisī and Abū ‘Abdullāh ibn Mandah related from him. Ibn Mandah spoke well of him. He was the Shaykh of the *Madhhab* in Transoxania. He died in 340 at the age of 82. Al-Khalīlī said, “He had knowledge of this subject, but was soft and so they consider him weak.”

See Imām adh-Dhahabī, *Tadhkirat al-ḥuffāz* 3:68 and *Mīzān al-ī tidāl* 2:74, and *Siyar a‘lām an-nubalā’*, 15:424-425, and Ibn al-Imād, *Shadharāt adh-dhahab*, 2:257.

<sup>4</sup> He is al-Ḥusayn ibn Muḥammad ibn Khusraw al-Balkhī, Abū ‘Abdullāh, the hadith scholar,

### *Books of the Four Imams*

This author obtained an *ijāzah* for these three *Musnads* from his shaykhs. The ascription of this *Musnad* to Abū Ḥanīfah is only like the ascription of what is in the *Musnad* of Imām Aḥmad ibn Ḥanbal of the *musnad* transmissions of Abū Bakr aṣ-Ṣiddīq ؓ to him, as though he were a writer and compiler.

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teacher of the Ḥanafī people of Baghdad, the Collector of the *Musnad* for Abū Ḥanīfah. He listened to Abu'l-Ḥasan al-Anbārī and 'Abd al-Wāḥid ibn Fahd. Ibn an-Najjār said, "The *faqīh* of the people of Iraq in Baghdad in his time. He listened to many scholars and took a lot from the companions of Abū 'Alī ibn Shādhān and Abu'l-Qāsim ibn Bushrān." Ibn al-Jawzī related from him. He died in Shawwāl, 526.

See the hadith scholar 'Abd al-Qādir al-Ḥanafī, *al-Jawāhir al-muḍī'ah fī ṭabaqāt al-Ḥanafīyyah*, 216, Imām adh-Dhahabī, *Siyar a' lām an-nubalā'*, 19:592-593 and *Mizān al-ṭidāl* 1:547-548.