



## HANAFI HADITHIST ANWAR SHAH KASHMIRI

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### ANNATATION

*While researching hadith narrations, it was discovered that Anwar Shah Kashmiri (1875-1933), known as Allama in hadith, jurisprudence, and other sciences, was a Sunni community member, particularly of the Hanafi sect, and served as its protector. This is especially evident in the narrations about faith and Shariah rulings. In this section, we will look at how Kashmiri interprets narrations about ahkam and faith, as well as his ability to interpret hadiths.*

**KEYWORDS:** Hadith, analysis, commentary, madhhab, Hanafi, method, recitation, ablution, mash, "Fatiha", jurisprudence, proof, book.

Whilst analyzing the hadith of Allama Kashmiri, who is the jurist and we will recognise how it will likely be. that is referred to as a result of research After Kashmiri hadith and the technology of kalam, it is the maximum fiqh wrote works. lots of his works are related to jurisprudential disputes similarly to clarifying problems,

Fatiha in the back of the imam in prayer to the topics of reciting surah and raising fingers in takbirs throughout prayer wrote two separate jurisprudential works. Anwar Shah's affiliation with the Hanafi sect changed into no longer blind or taqlid however primarily based on proof. Even some of them acted impartially in interpreting hadiths If he sees any mistake from the Hanafi scholars, he need to truly say so stated how it might be.

Using the excessive potential of Fiqh and Fiqhul Hadith, Hanafi aimed to help his sect with hadiths Kashmiri made considerable use of lecture circles and writing books for this cause. He devoted thirty years of his life to the improvement of the Hanafi sect Hanafiism in relation to the vicinity of allama spent with carrier who recommend arguments that show the superiority of his sect, and "realize that Allah despatched me to help the sect of Abu Hanifa created"<sup>1</sup> expressed his function. under is the Hanafi of Kashmiri how he used hadiths to guide his sect with proof let's examine a few examples:

The issue of no longer reciting Surah Fatiha after the imam of the Hanafi sect in topics of war between the sects intelligently looking for the hadiths that may be proof in his desire and selecting it another vivid instance of that is whilst he prays in the back of the imam it's far a be counted of congregation not reciting Surah Al-Fatiha. among sects Many books were written on this controversial problem among them, Imam Bukhari wrote a piece called "Al-qiraa kholfal imam". He collected the associated narrations in it.

The Hanafis are silent in this depend, the prayer chief does now not recite in the back of the imam individuals who emphasised that it'll stand. In opposition to this, the Shafi'is recite the obligatory prayer muqtadi became required to study "Fatiha" and plenty of books in this challenge

<sup>1</sup> Bannuriy. Nafhatul anbar, 92 p.



wrote. There are hadiths that Allama Kashmiri Hanafis use and Bukhari stated that he did not mention them in his book<sup>2</sup>. Imam That Bayhaqi has criticized a Hanafi student in this matter taken into consideration that there is a want to write down a piece on the subject in reaction<sup>3</sup>.

Narrated by Anwar Shah Kashmiri Uboda ibn Somit (d. 34/654). Commenting on the hadith, "He who has now not examine Fatihatul Kitab" has no prayer"<sup>4</sup>. It emphasised problems:

The first is the decision of Fatiha, in line with Kashmiri Most of the Hanafis, it's far compulsory to read Surah Fatiha, and inside the different three madhabs and is a column.

The second issue is to recite "Fatiha" surah in the back of the congregational imam to take a look at or now not to have a look at.

Commenting on the primary difficulty with this hadith, Kashmiri says, assisting the Hanafi view, he cited the following narration as proof:

"Whoever worships the imam, the recitation of the imam is likewise a recitation for him"<sup>5</sup>.

"While the imam recites, stand quietly and listen"<sup>6</sup>. Then Ubaid ibn Jarrah passing directly to commenting on the narrated hadith, expression in the form of "there may be no ideal prayer" as some Hanafis say refused to reply and said the subsequent: "in my view such a solution is taken into consideration to open the door of objection to the advantage of the opposing celebration. Due to the fact studying "Fatiha" is obligatory for us. He said, "there is no ideal prayer."

In keeping with the answer, it follows that reading "Fatiha" in prayer isn't compulsory<sup>7</sup>.

Because in step with the students of Usul, whether it's far in phrases of proof or proof duty cannot be installed through a hadith that is proper" eight apparently, using the rules of the Kashmiri approach a hadith of the Hanafis that looks against the fatwa of the Hanafis protected inside the proof. also "camila" after "la solata"

To expect that the phrase "prediction" is not eloquent from the point of view of the Arabic language. Expressed his opinion announcing that he'll now not do it<sup>8</sup>.

Anwar Shah Kashmiri's verse "read as tons as you can from the Qur'an".

Pronouncing that there's a mutual settlement among the disputed hadith and states that the view of the Hanafis in this regard is extremely accurate and in the prayer, it's miles said that the ruling of Fatiha and zammi sura is the equal. Kashmiri that the Shafi'is say that reciting "Fatiha" is fard and the zammi surah is sunnah criticizing that the message of reciting those in prayer has been established with solidarity and in any such case it is not accurate to provide different sentences. In conclusion recitation in prayer in a fashionable sense, because the Hanafis say it's miles obligatory to do due to the verse, "Fatiha" and if it's far a zammi sura, the message is unified because it's miles fixed, it is the maximum accurate that the ruling of the two is obligatory counts"<sup>9</sup>.

Anwar Shah Kashmiri's aid of the Hanafi sect every so often by using proving hadiths that do not come to mind in the beginning look it is able to additionally be visible that it's miles carried out with the aid of bringing this is referred to as "Sunan".

An example is this hadith from Termizi: "A Muslim character while washing his face whilst appearing ablution, with the remaining drops of water flowing all the mistakes he made by looking

<sup>2</sup> Kashmiriy, Arfu-sh-shaziy, I, 302.

<sup>3</sup> Kashmiriy, Arfu-sh-shaziy, I, 302-316.

<sup>4</sup> Abu Dovud, Solat, 823. Text of Hadis: لا صلاة لمن لم يقرأ بفاتحة الكتاب

<sup>5</sup> Ibn Moja. Iqomatu-s-solavat, 13; Bayhaqiy. Sunan. II, 160.

<sup>6</sup> Muslim. Solat. 16, Nasa'iy. Iftitoh. 30.

<sup>7</sup> Kashmiriy. Maorifu-s-sunan. II, 385-386.

<sup>8</sup> Kashmiriy. Maorifu-s-sunan. II, 385-386.

<sup>9</sup> Kashmiriy. Arfu-sh-shaziy. I, 253-254.



with his eyes could be poured from his face. His arms all the mistakes he made along with his hands are the ultimate to run off his palms whilst he washes them a drop will waft with water"<sup>10</sup>.

After citing this hadith in brief, Kashmiri said, "He mash his head all of the mistakes he made along with his ears will be spilled"<sup>11</sup> also stated the appendix and stated the opinions of the Hanafis on this regard as follows: "This hadith indicates that because the pronouncing goes, the ears are the same as the judgment of the pinnac. Taking water isn't always mandatory" thirteen

The Hanafis are evidence that the ears are under the guideline of the pinnacle in ablution After doing so, it's miles sufficient to mash the ear with the water taken for the head, and it's miles new people who counseled not to drink water and stated "Ears are from the pinnacle"<sup>12</sup> those who proved the hadith. Kashmiri, as you could see, is sincerely ablution.

A narration in which the virtue is referred to is an evidence in favor of the sect as a end result. This is also in Kashmiri's argument suggests his talent.

In conclusion, the hadith of Kashmiri with fiqh, fiqh that he understood in harmony with the hadith, taken into consideration them as bases that complement every other and aid each other, and that during practice we witnessed in the above examples that he proved it. Also Kashmiri's moderation in interpreting hadiths, discussion neither too long nor too hard to understand, it is able to be visible that it is not a brief one with little evidence.

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<sup>10</sup> Kashmiriy. Maorifu-s-sunan, II, 394-395.

<sup>11</sup> Termiziy. Tahorat, 2.

<sup>12</sup> Molik ibn Anas; Muvatto. Tahorat, 6.