



## ISA IBN ABAN, GREAT MUHADDIS OF HANAFI SCHOOL

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### ABSTRACT

*We know that the leaders of our sects have given us jurisprudential rulings from verses and hadiths for ignorant people like us. Because it is difficult to read all the verses and hadiths. The imam is a master of hadith, a scholar of usul al-fiqh, an Iraqi jurist. He learned hadith, jurisprudence and usul from the scholar Muhammad Ibn Hasan al-Shaybani, the spreader of the Hanafi school and wrote it down, and he reached advanced levels in his presence.*

**KEYWORDS:** *Usul al fiqh, nasikh and mansukh, Hanafi sect, Abu Hanifa rahmatullohi alayh, al-Hujjatus sog'ir, Abdulhay Laknaviy.*

We know that the leaders of our sects have given us jurisprudential rulings from verses and hadiths for ignorant people like us. Because it is difficult to read all the verses and hadiths. In addition, in order to understand them and make a judgment, a very large and diverse knowledge is needed. Knowing hadiths by heart is a separate science, and getting judgment from them is another science. As an example of this, we can find out by quoting the incident that happened in the life of one of our great early scholars, Isa ibn Aban.

Imam Isa Ibn Aban Ibn Sadaqah, a scholar of Hadith science, a scholar of Usul al-Fiqh science, an Iraqi jurist, Basra Judge Isa Ibn Aban Ibn Sadaqa died in Basra on Wednesday in the month of Muharram in the year 221 Hijri. He learned hadith, jurisprudence and usul from the scholar Muhammad Ibn Hasan al-Shaybani, the spreader and writer of the Hanafi school, and he reached advanced levels in his presence.

In the year 211 Hijri, Ismail Ibn Hammad was appointed as the judge of Basra when he was released from the position of Qazi. Isa ibn Aban was also famous as a judge. Because Hilal Ibn Yahya said about his judgeship, "Since the arrival of Islam in Basra, there has not been a more jurist judge than Isa Ibn Aban." Also, Bakkor Ibn Qutayba had 2 judges, which we have no comparison with. They are Ismail Ibn Hammad Ibn Abu Hanifa and Isa Ibn Aban.

The incident that caused Isa Ibn Aban to study fiqh under Imam Muhammad shows how much the scholar memorized Hadiths and had extensive knowledge. In addition, it testifies to the high level of knowledge of hadith, nasikh and mansukh sciences of Imam Muhammad Ibn Hasan Shaybani, a mujtahid and lexicographer. Hafiz Soyrami and Khatibs narrate from Muhammad Ibn Samoa: Isa Ibn Aban was a beautiful person and prayed with us. One day I invited him to Imam Muhammad's classes. He replied that you are people who contradict the hadith. Then one day he prayed the morning prayer with us. That day was the day when Imam Muhammad was teaching. I begged him and persuaded him to stay for the lesson. Then, when Imam Muhammad finished the lesson, I brought Ibn Aban to him and told him, this is your brother, the son of the scribe Aban Ibn Sadaqah, very intelligent and knowledgeable in hadith. he said you will. Then Imam Muhammad turned to him and said nicely, "O my son, where did you see that we contradicted the hadith? Do not testify against us until you hear from us". Then Isa Ibn Aban asked about this by narrating 25 different hadiths. Imam Muhammad answered each of them and explained that they were abrogated hadith. He then cited hadiths and evidence to support these rulings. When Isa ibn Aban turned to me after we left Imam Muhammad, I did not know that there was a veil between me and a light, but now it has lifted from me. He said, "I don't know who is like this person in the property of Allah". And he held fast to Imam Muhammad until the end of his life. As a result, they became scholars of jurisprudence<sup>1</sup>.

<sup>1</sup> Abdulmajid at-Turkmaniy. Dirosatu fi usulil hadis ala manhajil hanafiyyati. – Beirut: Daar bin Kasir, 2015.



As it is said that a stone is thrown at a fruit tree, in all times there are those who envy scientists because they cannot see or criticize them because of their lack of knowledge. Our Imams of the Hanafi school have been responding to such questions and resolving disputes until now. Let's take an example from the life of Isa ibn Aban.

A man named Isa Ibn Harun brought a collection of hadiths to the Abbasid caliph Ma'mun and complained that these are the hadiths that I heard from the sheikhs that your father Harun al-Rashid had chosen for you. contradict the hadiths. If the people of this team are right, Harun al-Rashid is wrong in his chosen work.

If al-Rashid is going to be right, you should expel these wrongdoers. Ma'mun thought about it and said, "Maybe they have evidence too, let me ask". Then he showed the book to 3 people one by one. They could not give a satisfactory answer. Then this news reached Isa Ibn Aban. He had not even entered Khalifa's side before that. The scientist wrote the book "Al-Hujjatus Soghira". In the book, he wrote everything about hadiths, how they are transmitted, how they are accepted and how they are not accepted, and what to do if we hear contradictions. Then he divided those hadiths into chapters. In each chapter, Abu Hanifa, may Allah have mercy on him, cited his documents, his sect, and the hadiths that he used as evidence. After doing enough research, he worked on the book. Finally, this book reached the hands of Khalifa Ma'mun. After reading it, Ma'mun thought that this was a true and worthy answer and immediately composed a poem: They were jealous of a young man who could not reach his level. Humans are his enemies and enemies.

just like a beautiful woman's friends call her ugly out of envy.  
he answered<sup>2</sup>.

From the above, we can conclude that scholars of the Hanafi school are proficient in hadith sciences as well as other sciences. Moreover, we can understand that the rulings in our jurisprudence books are based on Shariah evidence and have reached us in perfect condition after passing through so many trials and tribulations for so many centuries. May Allah Ta'ala accept all our scholars for their hard work and reward them with paradise.

Famous teachers of Isa ibn Aban:

1. Abu Ishaq Ismail ibn Jafar ibn Abu Kasir Al-Ansari
2. Abu Said Yahya ibn Zakariyya ibn Zaida Maimun Al-Kofi Al-Hamadani
3. Abu Abdullah Muhammad ibn Hasan ibn Farqad Ash-Shaybani

Notable students:

1. Abu Hazim Abdulhamid ibn Abdulaziz al-Sukuni
2. Abu Bakr Shuayb ibn Ayyub ibn Raziq As-Suraifini
3. Abu Bakra Bakkar ibn Qutayba ibn Asad ibn Abu Barda'a As-Saqafi Al-Bakravi

Books:

1. Al-Jami
2. Proven comparison
3. Ijtihadur opinion
4. Al-Hujjatus Saghir

In Abdulhai Laknavi's work "al-Fawaid al-bahiyya fi tarajimil hanafiyya" it is narrated from Tahawi I heard from Bakkar bin Qutayba, he said, I heard from Hilal bin Yahya, he said that there was no judge in Islam who was more judicious than Jesus. He had a work called Kitabul Haj.

Judge Abu Khazim Abdulhamid, Imam Tahawi's teacher, studied jurisprudence at this scholar. Qazi Abu Khazim says, I have not seen more hadiths from the people of Baghdad than Isa ibn Aban and Bishr ibn Walid.

Abu Ishaq quotes in Tabaqatul Fuqaha of Ibrahim ibn Ali Shirazi, Abu Musa Isa ibn Aban is one of the ashhab hadiths. Later, Ray won and Muhammad ibn Hasan became a jurist.

<sup>2</sup> Muhammad Avvoma. Asarul hadisish sharif fi ixtilafi aimmatil fuqaho roziyallohu anhum. – Cairo: Darul bashairil islomiyya, 1997.



Abu Abdullah Shamsuddin Muhammad ibn Ahmad Zahabi's book *Siyaru al'amun nubala* mentions that Isa ibn Aban is an Iraqi jurist, a student of Muhammad ibn Hasan, and a judge of Basra. He narrated hadith from Ismail ibn Ja'far, Hushaym, Yahya ibn Abu Zaidah, Hasan bin Salam Al-Sawaq and others narrated from him. The scientist has many classified books. He was also a very intelligent and generous person. He died in the year two hundred and twenty one. Bakkor ibn Qutayba was also educated by him.

Isa ibn Aban, a student of Imam Muhammad in jurisprudence and *usulb*, a scholar of the Qur'an and Sunnah, who was considered one of the early scholars of the Hanafi school, and one of the founders of the Hanafi rules, wrote a separate book on the rules of obtaining the hadiths of the Prophet, may God bless him and grant him peace. In his book, the scholar explained that hadiths are divided into *mutawatir*, popular, and *ahadith* and the rulings on acceptance and non-acceptance. Ohod explained the conditions for following the messages in detail and extensively and with examples to such an extent that it had never happened before. In each chapter, he cited the documents of the Hanafis. Narrators not known in *Hifz* and *Ijtihad*, narrators whose name is not mentioned and the level of their hadiths, *Mursal* hadith and its ruling, what we should do if the reports contradict each other. He named this book "Al-Hujaj al-Saghir". Imam Jassos (306-370) in his book "Al-fusul fil-ussul", which is one of the pillars of the Hanafi school, quotes a lot of quotes from al-Hujaj al-Saghir. In addition, Isa ibn Aban also used two other books called "al-Hujaj al-kabir" and "ar-Rod a'la Murisi". In the same way, it seems that Imam Jassos filled the Sunnah chapter of the book with the words of Qazi Isa ibn Aban and quoted his hadith collection rules without omitting all of them.

(To give an example, Imam Jassos, quoting from Ibn Aban, says that messages are first divided into three. They

1. Messages that are reliable and correct
2. The ones that are clearly false are similar to Musaylama's reports
3. Messages that are both true and false. This distribution is widely covered. 1. 504-506

Also, in *al-Fusul* book, Imam Jassos talks about *mutawatir* hadiths, and Isa ibn Aban, may Allah have mercy on him, says that this knowledge created by *mutawatir* is a necessary and obligatory knowledge. Whoever denies this, has denied the words of the Prophet, may God bless him and grant him peace.

The work done by Imam Jassos in the book *al-Fusul* mentions with examples the rules established by Isa ibn Aban in matters of Sunnah. Then he interprets it and gives additional examples. Considering the original, most of the originals and rules written on the subject of sunnah in the science of *usul al-fiqh* today are the works made by the hand of Isa ibn Aban.

## REFERENCES

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