



## THE STAGES OF DEVELOPMENT OF THE HANAFI SCHOOL

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### ABSTRACT

The word “Mazhab” means “way”, “something to rely on”. In istilah, it has several meanings: it means: a specific way of deriving practical Shariah rulings from their detailed evidence, ijthad of an imam, rajih, i.e. a strong ruling in the eyes of scholars of the madhhab. The Hanafi school went through three main stages: 1. The period of emergence and formation. 2. Period of expansion and development. 3. Decision-making period.

**KEYWORDS:** mathhab, mujtahid, ahli ray, Zahirur rivaya, fatwa and events.

The word “Mazhab” means “way”, “something to rely on”. In istilah, it means several things:

1. A certain way of deriving practical sharia rulings from their detailed evidence.

2. When the students of an imam learn the ijthads and people follow him, it is called one’s madhhab

3. Rajih, that is, a strong ruling in the eyes of the scholars of the Madhhab is also called a Madhhab. For example, as it is said: "The speech of one is this madhhab", as it said.<sup>1</sup>

Adhering to a madhhab is the right path that<sup>2</sup> our Lord has directed us to in the ayat of azza wa jalla: **“If you do not know, ask the people of zikr”**<sup>3</sup>.

The Hanafi Madhhab is one of the most prominent Madhhabs that the ummah has accepted and continues to follow. The Hanafi Madhhab is also known as the “Ahli Ray Madhhab”. It is the earliest of the four Madhhabs. Its founder is Imam Abu Hanifa No'man ibn Thabit, may God bless him and grant him peace. The emergence of this Madhhab was not limited to the words of Imam Abu Hanifa. Perhaps his words and the words of his students, who are considered to be Hanafi Madrasas, formed a Madhhab.

The Hanafi madhhab is considered to be more careful than other fiqh madhhabs in terms of solving issues and classifying them into chapters. Because it is considered that Imam Abu Hanifa summarized the knowledge of Sharia and divided it into chapters. Then, Imam Malik ibn Anas, may God bless him and grant him peace, followed him in organizing the Muwatta. Before Abu Hanifa, may God bless him and grant him peace, no one had attempted to introduce such a method. Because the Sahaba and Tabein, may Allah be pleased with them, did not publish any organized book or chapter on Shari'i knowledge. Maybe they relied on their strong spells. When Imam Abu Hanifa, may God bless him and grant him peace, saw the knowledge scattered, fearing that the next generation would waste it, he sorted it into chapters and made it into a book. He first started with ablution, after prayer, then with other prayers and behavior issues, as a result, he finished the book with "Inheritance Issues". This method is followed by the jurists after him.

Stages of spread and development of the Hanafi madhhab

The Hanafi school went through three main stages:

1. The period of emergence and formation.

2. Period of expansion and development.

<sup>1</sup> Muhammad Horun ibn Muhibburrohman. Al-fathur Robbaniy. Dorul ishroq. – Karachi. 2020. – P.201.

<sup>2</sup> D. Saloh Muhammad Abul Hoj. Is'odul muftiy. Dorul bashoir al-islamiya. – Beirut. 2021. – P. 101.

<sup>3</sup> Anbiyo sura, verse 7.



### 3. Decision-making period.

#### 1. The period of emergence and formation.

This period is the period when Imam Abu Hanifa and his senior students founded the madhhab and developed the rules and jurisprudence methods of the madhhab. This period includes the age of the Imam and his disciples. This century begins in 120 AH. The reason is that Hammad ibn Abu Sulayman, the teacher of Abu Hanifa, may Allah bless him and grant him peace, died in this year.

After the death of his teacher, Imam Abu Hanifa, may God bless him and grant him peace, started teaching and issuing fatwas. Although the roots of the Madhhab arose earlier than this, scholars consider this date as the initial formation.

It is not narrated that Imam Abu Hanifa, may God bless him and grant him peace, wrote any book on fiqh during this period. Because in his time, it was not customary to publish a book on jurisprudence. The jurisprudential issues that have come down to us are the narrations of his students. His students collected the issues that Abu Hanifa, may God bless him and grant him peace, said in the class meeting and put them in the form of a book. Among his senior students, Abu Yusuf, may God bless him and grant him peace, was the first to publish a book. But Imam Muhammad ibn Hasan Shaybani was the student who wrote the most. He narrated the book himself from Abu Hanifa or through Abu Yusuf.

The first and most authoritative books authored by Imam Muhammad ibn Hasan are called "Zahirur Rivaya". They are six books "Mabsut", "Asl", "Jome'us saghir", "Jhome'ul kabir", "Siyarus saghir", "Siyarul kabir" and "Ziyadot". The reason they are called "Zheerur Rivayah" is because these books were narrated from Imam Muhammad by reliable narrators in a mutawat or popular manner.

#### 2. Period of expansion and development.

This period starts from the death of Hasan ibn Ziyad (may God bless him and grant him peace) (204 AH) until the death of Imam Abdullah ibn Ahmad ibn Muhammad Nasafi (710 AH). By this time, if there was a disagreement between the imams of the Madhhab, the rule about which one should be followed changed. That is, if the word of Imam Abu Hanifa is matched by the words of one of his two disciples (Abu Yusuf and Imam Muhammad), the Imam's qawl is introduced. If two of his students agreed and the Imam contradicted them, and that matter was one of the issues that change with ijihad, then the opinions of his students would prevail. At this stage, juziz talifats on the issues of usulul fiqh began to be written. The works written by scholars in this regard can be divided into three types:

#### First. Brief books.

Among the most important summary books of that period:

1. "Mukhtasarut Tahavi".
2. Imam Hokim's "Kofi" book.
3. Samarkandi's book "Tuhfatul Fuqaha".
4. "Mukhtasar ul-Quduri".
5. Imam Margilani's book "Bidayat ul-Mubtadi".
6. "al-Mukhtar" book by Abu Fazl Abdullah ibn Mahmud ibn Mawdud Mawsili.
7. Imam Nasafi's book "Kanzud Daqiq".
8. Imam Sodrush Shari'a's book "Viqayatur Rivaya".

#### Second. Comments.

Here are some of the most important reviews:

1. Imam Sarakhsi's book "Mabsut".
2. Alauddin Kosani's book "Badoe'us sanoe".
3. Imam Margilani's book "Hidaya".
4. Imam Mavsili's book "Ikhtiyar lita'lilil mukhtar".

#### Third. Fatwa and events.



By this time, scholars were faced with new issues to be solved by ijthad. For this reason, they began to publish books on new modern issues. The most important of these are:

1. "Fatwa" book by Shamsul A'imma Halvani.
2. Imam Sodrush Shahid's book "Fatavo Kubra".
3. The book "Fatavoi Nasafiyya".
4. The book "Fatavoi Qazikhan".

These books are considered to be authoritative works in the Madhhab. The highest level of them are summary books. Then comments, then fatawa books.

### 3. Decision-making period.

This period continues from the death of Imam Nasafi to our present day. That is, from the eighth period of the Hijri to this day is the period of stabilization of the Hanafi madhhab. This stage can also be divided into three stages:

#### Step 1:

It lasts from the middle of the seventh century Hijri to the tenth century Hijri. At this stage, scholars began to publish books supporting the Hanafi school with evidence. Including:

1. Musnads attributed to Imam Abu Hanifa.
2. Munjabi's "Fundamentals of Compilation of the Book and Sunnah".
3. "Nasbur Roya" book by Zayla'i.

#### Step 2:

It lasts from the middle of the tenth century of the Hijri to the end of the thirteenth century of the Hijri. New books begin to be written during this period. From celebrities:

1. Halabi's book "Multaqal Abhar".
2. Temirtashi's book "Tanvirul Absar".
3. Shurunbuloli's book "Nurul Iyza".

#### Step 3:

The period from the end of the thirteenth century Hijri to the present day. By this time there was a consolidation of justice judgments. The reason was to develop laws and regulations based on Hanafi jurisprudence on matters of sentencing and dealing with judges and governors in the Ottoman state.

#### The methods of the Hanafi school

Imam Abu Hanifa Noman, may God bless him and grant him peace, defined the rules of the Hanafi madhhab as follows: "I take the book of God, and if I do not find it, the Sunnah of the Messenger of God, may God bless him and grant him peace, and if I do not find it in the book of God and the Sunnah of the Messenger of God, I take the words of the Companions. I leave I will not take their word for it. If the case reached Ibrahim, Sha'bi, Ibn Sirin, Hasan, Ata and Sa'id ibn Musayyab (to name a few people), they are the people who practiced ijthad. I will perform ijthad as they performed ijthad."

The Hanafis paved a wide path in istehsan and left a great jurisprudential legacy.

The Hanafi Madhhab was based on the following principles:

#### 1. Holy Quran

The Holy Qur'an is the most important and supreme source in the eyes of Imam Abu Hanifa, may God bless him and grant him peace. Because the Holy Qur'an is a fixed book. There is no doubt in any of his letters. No other report can compare to the level of its stability except mutawatir hadith. That is why Imam Abu Hanifa, may God bless him and grant him peace, did not consider it permissible to copy the Holy Qur'an with ahadith. Yes, he tried to follow the Sunnah as much as possible. Sunnah Sunnah is abandoned only when it is strictly contrary to the Book.

#### 2. Sunnati Nabawi.



Imam Abu Hanifa, may God bless him and grant him peace, did not consider the Sunnah of the Prophet in the same degree. Maybe, for example, Qawli considered circumcision better than verb circumcision. In view of the fact that this verb may be characteristic of the Prophet, peace and blessings of God be upon him. When the mutawatir sunnah and the good message contradict each other and it is impossible to combine them, the mutawatir sunnah is put forward. In addition, if a good news contradicts a Shariah rule derived from the Qur'an or the Sunnah, it is abandoned to follow that good news.

### 3. Ijma'

Ijma' is the consensus of the mujtahid imams of a period after the death of the Messenger of Allah, peace and blessings be upon him. Ijma' is one of the documents to be followed by Imam Abu Hanifa, may God bless him and grant him peace.

### 4. The words of the Companions.

### 5. Comparison

This is to add a fari ruling that does not contain the original ruling to a certain original ruling, which is obligatory or forbidden. In this case, the defect (reason) found in the original judgment must be found in the fari judgment. Imam Abu Hanifa, may God bless him and grant him peace, preferred the Sunnah, even though it is mursal and weak.

### 6. Ishtehsan.

It is to demand the best in following the command that is given. In the eyes of Imam Abu Hanifa, may God bless him and grant him peace, this is not following the whims of the soul and making judgments with a purpose. Perhaps it is the choice of the strongest of two arguments in a particular case.

### 7. Tradition and custom

Custom is something that is intellectually settled in the soul and accepted by a healthy nature. The reason why tradition is considered a Shari'i proof is the saying of Ibn Mas'ud, may Allah be pleased with him: "What Muslims consider good is also good in the sight of Allah". There should be no Shariah evidence from the Book and the Sunnah for the tradition to be evidence. But if the tradition contradicts the Book and the Sunnah, then the tradition in this place is rejected. For example, as businessmen have made it a tradition to practice riba, because it is an act that is contrary to Sharia.

The Hanafi Madhhab appeared in Kufa, the homeland of Imam Abu Hanifa, may God bless him and grant him peace. Then it began to spread in the fourth century of Hijri. First, after the people of San'a in Yemen, it began to spread to the jurists and judges of Iraq and the lands of Sham. The reason why the Hanafi Madhhab spread widely in Iraq was that during the reign of Harun al-Rashid, the judge of judges was Abu Yusuf. This Madhhab became the official rule in the Ottoman Caliphate and the states under it.<sup>4</sup>

The Hanafi Madhhab also spread in the eastern climate, namely Khurasan, Sijistan and Mawaroonnahr. Also, Hanafis began to multiply in the Persian territories. After the death of Abu Hanifa, may Allah bless him and grant him peace, scholars began to teach in Baghdad. After that, it began to spread in Islamic countries.

In particular, it reached the Muslims of the Balkans, the Gulf States, Afghanistan, East and West Turkestan, Pakistan, Bangladesh, North India, Iraq, Turkey, Syria, China and Russia.

The person who first introduced the Hanafi Madhhab to Egypt was the first Hanafi judge in Egypt, Ismail ibn Yasa' Kofi (d. 146 A.H.). The Hanafi school continues to this day.

Important works of the Hanafi school:

1. "Fiqhul Kabir".
2. "Musnadul hadith".
3. "Kitabul Olim and Mutaallim".
4. "Six apparent narratives".

<sup>4</sup> Muhammad Taqi Osmani. Usulul ifto va odobuhu. Darul ishraaq. – Karachi. 2020. – P. 202.



5. "Jame'ul Kabir".
6. "Jome'us saghir".
7. "Siyarul Kabir".
8. "Siyarus Sagir"
9. "Mabsut" book by Shamsuddin Sarakhsi.
10. "Asl".
11. "Ziodot".
12. Kosani's book "Badoe'us Sano'e' fiy taribush sharoi".
13. Imam Margilani's book "Hidaya".
14. "Hoshiyatu Ibn Abidin".
15. "Uqudul Jawahiril Munifa Fi Adillati Mazhabi Abi Hanifa"
16. Mavsili's book "Ikhtiyar fiy ta'il mukhtar".
17. "Lubob".
18. Ibn Humam's book "Fathul Qadiri" and others.

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