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# The life Abu Hanifa and his methods of fiqh as the object of the pedagogical research

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**Atadjonova D.U.**

*Research fellow, Urgench State university*

**Annotation:** *In the following article the life and methods of fiqh of Abu Hanifa and the researches on the Abu Hanifa, the researches on Abu Hanifa, his teaching is widely revealed. At the same time the opinions of the scholars of Islamic studies on Abu Hanifa are presented.*

**Key words:** *Holy Qur'an, fiqh, sahaba, khadith, ulama, poet, calif, healer, Hanafi mazhab*

## 1. INTRODUCTION

60-90-ies of the 7<sup>th</sup> century was a period of specific propagation for the religion of holy Islam. As a result, the Arab Caliphate became the largest state of the era, which covered many countries and developed regions of the world. The reason was the need to regulate many aspects of people's lives due to the complex social changes of that time. At that time, with its Shariah rules, such a task could only be carried out by the religion of holy Islam. Therefore, this religion faced a great test. At this stage, the divine book of the Holy Quran and the hadiths of the Prophet became an excellent guide to the life of Muslims, but over time, many new social problems also arose. That is, the system of society always requires reform and elevation. On the first day of the same spring, a single righteous child named Noman in the family of Sabit Navit Ajam was given a birth to. From the very beginning, this innocent child, having a cheerful and beautiful appearance, grew up as a clever person. He memorized the Quran in his youth. He studied other sciences from the famous masters of his time. Then he begins the work of his ancestors. At the age of 15, he visited the House of God with his father.

## 2. MAIN PART

In the meantime, he met with one of the Sahabas(Companions) of the messenger of Allah and this useful conversation will make him one of the followers of the Messenger. The extensive coverage training conducted under the hands of the famous lawyer, Hammad ibn Sulayman, raised him to this level. Soon there was be a radical turn in his life: he will devote himself entirely to the in-depth study of Islamic sciences. Abu Hanifa's father's name was recorded as Sabit, his grandfather's name was Zota. "The grandfather of Abu Hanifa was originally from Kabul and lived for a while in the cities of Termez, Nisa, Anbar and Babylon, later settled in the Kufa. Although it is often said that 80/699, 61/680 and also 70/689 dates are specified as

the birth years of the scholar. If Zahid al-Kawsari says that 70 Hijri was correct date of the birth, Abu Zahra rejects him mentioning 80 Hijri as the correct date. In all sources, it was mentioned that Umayyad caliph Abdulmalik ibn Marwan (685-705) came to the world during his reign.[7] It is not clear where Abu Hanifa took his pseudonym “Hanifa” from. The name Abu Hanifa in Arabic means “father of Hawka / Divit / pencil”. It is possible that this name was used by his disciples from the Arabic word Hanif as the “father of the Hanifs. Abu Hanifa’s family and childhood were unique. His grandfather Zota lived around Afghanistan and was taken as a prisoner when the Arabs conquered this territory. Although he became a slave to the Teym tribe, he later gained freedom. But Ismail, who was one of Abu Hanifa’s grandchildren, said that his grandfather was never a slave. Zota came from Kabul and had settled in Kufa during the reign of Ali ibn Abu Talib. His son lived in Termez, Nisa and Anbar. There are even claims that Abu Hanifa was born in Anbar. Abu Hanifa was considered a rich and a devout man engaged in the trade of fabrics in Kufa. Abu Hanifa’s family is one of the prominent people of Khorasan and the information is recorded about the fact that his family was not Arab. And some historians note that he was an Arab who lived in Babylon.[3.293]

According to scientific sources, the basis of the true opinions of the Imam proves his evidence: “We are the messenger of Allah (S.A.V) we follow the Sunnah of Allah and the words of the companions in the book of Allah. In my opinion, I will not allow the **immolation** to anyone.” The death of this wise, scientist and enlightener of the world of science occurred in the year of 150 Hijri at the age of 70 in Hijri. The great symbols of Baghdad on the day of farewell with him said: “May the Almighty Allah keeps you in his mercy. He has achieved the highest level of jurisprudence and prosperity. You will go to the grave with kindness and according to the Sunnah, and after you, others will follow and obey you.” No one knows the number of people gathered for burial except Allah.

In his youth, Abu Hanifa memorized the Qur’an and studied Arabic, poetry and literature at that time. In his youth, he was in close contact with Anas bin Malik who died in Mecca in year 102, Abdullah bin Abu Awfa, Vasil bin Aska, Sahl bin Said and Abut Tufayl Amir bin Vasif, Sahl bin Saeed. Abu Hanifa listened directly to the hadiths from these sahabas. Before Abu Hanifa began to be engaged in science, he was a great merchant. Later, on the advice of Imam Shaabi, he began to continue his lectures and learned from him his knowledge of the word, belief and discussions. Later he participated in the lectures of Hammad bin Suleyman and began to study the Fiqh in depth. Hammud continued his lectures for eighteen years.[2.169]

Some sources note that the imam, who was mainly engaged in commercial activities during the time of the caliphate of Walid, did not pay much importance to science. But in the time of Suleyman, who was state patron of science, Abu Hanifa began to receive religious knowledge. An interesting story about the beginning of the reading will come. One day, as he passes the market he encountered the well-known Kufi theologian Imam Shabi, who asks him about his literary search. Imam Shabi, who received a negative response, regretted and advised the young Hanifa to devote his time to reading. Imam Abu Hanifa took the reminder to heart and sincerely directed himself to read and soon acquired the knowledge of theology

and jurisprudence. At that time, fiqh and Hadith were the main subjects taught in the Islamic world.[1.95]

Presenting his answers to those who said “You do a lot of qiyas in religion”, the Imam on Friday Kufa mosque to the member of understand the essence of mazhab: “I follow The Book of Allah, the Sunnah of the messenger of Allah (peace and blessings of Allah be upon him) and what the companions say after them, if I can not find the answer to the issue I follow to qiyas.

Then the public kissed the imam's hand and said, "You are a head of scholars, forgive us for our previous bad words about you." The jamaat members kissing the hand of Imam: “May Allah Almighty forgive us and you!” they said "(“Uqudul jawahirul munifa”, Pages 1-5). The idea that Abu Hanifa “puts ra’y above the Hadith” is also baseless.

Abu Hanifa explained the way they had taken in the issue of the matter as follows: “I will take the matter, if I can find it, from the Koran. If I can not find it, I will take from the Sunnah of the messenger of Allah (peace and blessings of Allaah be upon him) and sahih hadiths. If I can not find the Qur’an in the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him), I will take one of the companions I want, I will not take the word of another while their words are standing. If the task relates to scholars of ijihad such as Ibrahim, Sha’bi, Hasan, Ibn Sirin, Sa’id ibn Musayyab, I myself will Ijihad like them” (Khazari. “Tarihut tashirikh”). In the period of Abu Hanifa’s lifetime, the propagation of hadiths by zindiq and muftadi was increased.

Therefore, our mazhab has imposed strict conditions on the acceptance of hadiths. This is one of Abu Hanifa's most revered in the protection of our religion. All mujtahideen did not comply with their terms, they did not accept hadiths that contradict naskh, sahih evidence. Imam Malik (Rahmatullahu alayh) issued seventy issues with his own efforts (Ibn Abdulbari) because they did not meet the terms of the hadiths in this regard. “Jam’u bayanil ilm”).[6]

“Writing a book in the time of Abu Hanifa Rahimahullah, the end of the pamphlets had not yet received a wide tone, so he spent his life teaching and teaching fiqh to the shogirds. He preserved the faith of the breed – a text book dedicated to the word “al-Fiqh al-Akbar” (great fiqh), the testament (sermon)that he made to some of his disciples, the letter he wrote to Usman Al-Batti (8<sup>th</sup> century). Books on many more aqaid are attributed to Abu Hanifa rahimahallah.

It is based on the hadiths narrated during the lessons of the breed that a number of musnads have been made. Although he did not write any works on the Fiqh, but he remained in history as the first faqh who formed the fiqh science, divided it into chapters and topics. He was one of the faqihs who was an active organizer of the transition from oral transformation of the Fiqh to written form.[7]

Abu Hanifa Numan b. Sabit (r.a.) was one of the most famous figures in the field of Islamic Science: the founder and developer of Islamic jurisprudence, one of the first scientists. Exactly Abu Hanifa (r.the a.) for the first time, Muslims have developed a system of Islamic jurisprudence based on the Qur’an, the Sunnah of the prophet, and reconciliation and comparison. Abu Hanifa (r.a.). This rewarding service was appreciated by contemporaries, and among the many imams of that time there was only one person - Abu Hanifa (a.s.) It is

not surprising that he received the pseudonym “Great Imam”, that’s “the greatest Imam”.  
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This means that both the Muslim people and the Islamic circles, and the as well as the scholars of other faiths paid special attention to his religious personality of Abu Hanifa. Over time, it did not decrease. According to the scientist Shibli, 27 Islamic scholars wrote important books in the manaqib of Abu Hanifa (descriptions and necessary qualities of the works), which is the proof of the greatness and dignity of this unique genius among Muslims. Because in the history of Islam it is possible to find fewer followers of this or that Islamic sect and science, and this number of books describing its personality and position are written. The life and creativity of this noble person was first studied by his contemporaries. As direct witnesses, including acquaintances and scoundrels, friends and dushmanlar they have conducted a lot of research on his life, activities, knowledge and education. One of Abu Hanifa’s first commentators was Abu Labbas Ahmad ibn Salt (death 308/920), whose work, unfortunately, has not reached our day.

The first information about Abu Hanifa (r.a.), his life and work was found by Ibn Nadim in “Al-Fihrist”. Ibn Nadim completed this work in years 377 / 987-88. In the comments by Ibn Nadim on Abu Hanifa (r.a.) there is almost all the basic information about the Abu Hanifa (r.a.) and his disciples. Abu Hanifa of Ibn Nadim (may Allah bless him and grant him peace) the his information was repeated in the works written after him. Ibn Nadim also gave information about the sons and grandchildren of Abu Hanifa. The other author is the author of the great book on the life and activity of Abu Hanifa and his companions, which describes the life and work of Qazi Abu Hussein ibn Ali ibn Muhammad as-Saymari, one of the leaders of the hanafi mazhab. His work is known as “News and companions” and details Abu Hanifa’s (alaihissalom) relationship with engineers, teachers, students, friends and dushmanlar, as well as with the rulers of his time. The judge died in Seymour in 436 / 1044-45 years.[4.167]

One of the important sources of translation, which comprehensively discusses the life and work of Abu Hanifa, is the book “The History of Baghdad” by the preacher of Baghdad. Although the title of the book is “History of Baghdad”, the preacher gave not only the history of Baghdad, but also a description of the history and life of the great people of this city. This work consists of 14 volumes and includes a biography of 7831 prominent inhabitants of Baghdad.

In particular, it contains a biography of Abu Hanifa in 131 pages under the number 7297, which consists of 13 volumes. Unfortunately, although the pages 323-369 of the book describe the biography of the preacher Abu Hanifa and his manaqib (good qualities), on 370-454 pages where Abu Hanifa (r. a.) is more objective than in reality and impartial. Abu Hanifa, despite his greatness, is one of the scientists whose biography we introduced into this book and told about others. The truth of the preacher may have done so to become a Warwar. He wanted to express the views of both supporters and enemies of Abu Hanifa with the truth. The death of the Baghdad preacher occurred in years 463 / 1070-71 years.

Another scholar, Jamaluddin Yusuf ibn Abdullah ibn Abdalbarr al-Qurtubi, who died in 463 / 1070-71. Known by the name of Ibn Abdul Al-Barr, he has a book called “Al-Intiqaf al-Foziyl-l-salasa al-Aymatti al-Fuqaha”. This book discusses the fiqhi faiths of the leaders of

the three mazhabs of Sunnism - Imam Malik, Imam Abu Hanifa, Imam Shafii and their activities.

Among the second - hand works, it is possible to name the biographical work of Qazi Ibn Khallika (608-681 / 1211-2-1282-3)- “Wafiyatu-l-ayan”. The 5<sup>th</sup> volume of this book contains a full biography of Abu Hanifa based on the 10 pages of Khatib al-Baghdad, Ibn Nadim and other sources. Ibn Khallika himself was Shafii, but he was well-versed about Abu Hanifa and his mazha, and even criticized the Khatib for insulting the narratives about Abu Hanifa in his book. Ibn Khallika Abu Hanifa gave important information about his teachers and his apprentices not only in the fifth volume, but also in his other large volumes. “Wafiyat-ul-ayan” consists of a total of 8 large volumes and includes a brief biography of 397 scholars, poets, caliphs, healers and other prominent figures of the Islamic caliphate.

In Abdulkarim Shahristani (death 548-1153) we will get acquainted with some biographical data about Abu Hanifa, as well as an analysis of his views. Imam Abdullah Shamsiddin Muhammad b. Ahmed b. Usman az-Zahabi (death 748/1347) gave biographical information about Abu Hanifa in his two treatises. Zahabi mentions the biography of 1176 Hadith gatherers in his great and useful work “Tazkiratu-l-huffaz”. In a half-sheet message about Abu Hanifa’s life, her apprentices, her teachers, and her career, she says, “I have given a chapter [in another book] about Abu Hanifa’s heirs.” Many of his pages contain information dedicated to the life and career description of Abu Hanifa.

Important information about the life and activities of Abu Hanifa is contained in two works of Egyptian historian Jalaluddin Abdurrahman ibn Abubakr Suyuti (death 911 / 1505-6): “The history of the Caliphate” and “Tabizu-s-sahifa”: the Haji Khalifa in his work “Kashfu-z-Zunun” gave a lot of information about the heritage of Abu Hanifa, his disciples and religion. He devoted a separate chapter to the description of the works written by Abu Hanifa in this book. At the beginning of this section, Haji Khalifa wrote: “Manoqib writers:” whoever follows any imam should know his condition and his life. “And this is the way to know manaqib, shamils, the qualities of the imam and his words. Then he must know the imam’s name, surname, time of residence, country of origin and shogirds. Therefore, followers of each mazhab wrote books in the manaqibs of their imams.

Haji Khalifa has written about 50 books dedicated to Abu Hanifa and some of their authors have been published, some have not been published and some have reported that they have not survived. Haji Khalifa, taking the opportunity, criticized the Baghdad preacher for telling insulting stories about Abu Hanifa in his book. For example: “Abu Labbas Ahmad b. Humayun (death 308/920) wrote the book [in Abu Hanifa’s manaqib] and showed [writing] in it and described it (Ahmad) according to his custom in relation to the Hanafi in the Khatib’s history of the Baghdad, hadith ruled weakly.[5.288]

In addition to the books mentioned above, the author of “Hayrat al-Hisan” Ibn Hajar Haysami, Mullah Ali Qari managed, in his work “Commentary on the Musnad of Abu Hanifa” Muvaffaq ibn Ahmad al-Makki managed, in “Manoqib Abu Hanifa” Ibn Ahmad al-Makki. Abu Hanifa and Ibn Bazzazi (d.827/ 1424-3). Muhammad ibn Muhammad Kurdari, known in the name of the manaqibs of the Great Imam(827 / 1423-4), gave interesting information about the situation and the school of the Great Imam.

Indeed, in the historical works of the great Arab historians al-Balazuri, at-Tabari and Ibn Asir, Abu Hanifa (r.a.) there is important information about the socio-political conditions in the period and some moments of life in Abu Hanifa.

In the new historical period, the great Imam Abu Hanifa (r.a.) his condition and works did not go unnoticed by scientists and religious figures of his mazhab. They wrote interesting books on Abu Hanifa's life, works and religion. For example, Muhammad Abu Zahra in Egypt wrote separate books about the terms and teachings of the Sunnah and the four mazhabs of the jamaat: Imam Abu Hanifa, Imam Hanbal, Imam Malik and Imam Shafii. Not only in Egypt, but also in other Arab countries the life and teachings of Abu Hanifa have been studied. For example, "Fundamentals of religion led by Imam Abu Hanifa" by Al-Hammis in Ar-Riyad and book of "The caliphate between the Abu Hanifa and his companions" by Omar was published. Also in Damascus and Beirut the works of "Hanafi fiqhi" of Sagirji and "Al-Imam Abu Hanifa and ilm and Hadith" of Al-Mayis and "Al-A'zam Abu Hanifa an-Nu'man" of Mustafa ash-Shaq were published.

Studies on Abu Hanifa, his teaching, the works of Wahbi Suleiman in the category "Al-Muul-Muslim" Abu Hanifa Numan" occupy a special place. The fact that this book was published for the fourth time in 1987 year and its brief content, it is not surprising that it was translated and published by V. Nirsha into Russian. It should be noted that the Islamic encyclopedia "Dairatulmaarif" of Iran has a very useful article describing the life and work of Abu Hanifa, in addition to her biography, The opinions of Abu Hanifa are studied on the basis of many preliminary sources and extensive research. The author of this article is Ahmad Poketchi.

### **3. RESULTS**

A lot of research has also been done on Abu Hanifa and his works in European and Russian languages. In particular, Rustam Batir's book "Abu Hanifa: life and heritage" was recently published in the Russian language in the series of "Hanafi heritage". Also in the book there are translations of several treatises belonging to Abu Hanifa. Thus, we have a brief history of the study of the above-mentioned scientific works and works, Abu Hanifa (r.a.) the study of works and thoughts is at different levels, and their scientific level is very different from the point of view of modern science. Each century has its own specific criteria for recognizing and accepting truth, including the scientific standard of the modern century in the expression of historical truths, a realistic critical view and a comparative-historical style, all efforts have been made to comply with these norms in this study. It should be noted that the first reason for this was to have a resource that meets the norms of Science and the needs of our people today. Therefore, we decided to write this work in order to clarify the aspects of the life and heritage of the great Imam, to make a humble contribution to the study and presentation of this great personality in the history of our religion.

### **4. CONCLUSION**

In conclusion, the Hanafi mazhab is in harmony with the spirit and meaning of the historical existence of our people. It is known that the hanafi mazhab spreaded throughout the vast countries of Central Asia, Asia Minor, western China and historical India, and then through it part of Southeast Asia, and became a dominant mazhab. In Egypt, Syria, Jordan, Iraq and

other countries Hanafi rules are still used in the issue of the fatwas. The honorable position of Hanafi led to the further development of traditions, national values, moral and spiritual norms and traditions of our statehood in our traditional society.

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