

Early Written Books Of The Hanafi School

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Annotation. The jurists of the Hanafi madhhab differ from other madhhabs in interpreting the book. From the time of Abu Hanifa until today, many works have been created in the Hanafi school. At that time, the "Original" books written by Imam Muhammad are considered the first published works within the sect. In this article, we covered this topic in detail!

Key words: Kufa, fiqh, faqih, mazhab, hanafi, asl, mabsut, fuqaha.

Enter. After the death of Imam Abu Hanifa, the Hanafi sect was fully formed by his students and their valuable works, and became a single sect. A number of works are attributed to Abu Hanifa, may Allah bless him and grant him peace, and even though some sources refer to him as a jurist who wrote the first fiqh book, it is not known that he authored a fiqh work. Because his time was the time of subjugation, all religious sciences had not yet been regulated, and books had not been written in every field of religious science. It is true that already at that time Madinah jurists Abdullah ibn Umar (612-693), Aisha (613-678), Abdullah ibn Abbas (619-686), and Iraqi jurists Ali ibn Abu Talib (600-661) and He compiled the jurisprudential fatwas issued by great companions such as Abdullah ibn Mas'ud (590-653) and great subordinates such as Shuraykh (d. 78/697) [1]. It is also said that Ibrahim Nakhai (666-715) and Hammad Kofi (d. 120/738), one of the greatest of the Tabein, collected their fatwas. But these were not in the form of books, they were not distributed as books. Only some mujtahids were aware of them and used them in their fatwas. People saw Ali ibn Abu Talib, who was praised as the gate of the city of knowledge, carrying papers with some jurisprudential rulings.

Later, both theoretical and practical parts of religious sciences were developed, books were written, fiqh views and ideas were divided into topics. Among the first were Malik ibn Anas (713-795) in his "Muwatta" (Reduced), Muhammad ibn Idris Shafi'i (767-820) in his "Kitabul Umm" (Book of the Mother), "ar-Risala" wrote his works, Abu Yusuf published "Kitabul Kharaj" in Kufa. Muhammad ibn Hasan Shaybani perfected the Hanafi sect with his works [2].

The most important works written by the students of Abu Hanifa, may God's mercy be upon him, are divided into two parts - Zahirur Rivayah and books that are not Zahirur Rivayah. "Zahirur Rivaya" books, the six books written by Muhammad Shaybani are considered the most important books in the Hanafi madhhab, in which it is not possible to issue a fatwa against the issues presented in them. Only out of necessity, due to the change of times or changes in customs, some rulings in it can be canceled and replaced by others with the alliances of jurists of the later period. The notable sources that are called "Zahirur Riwaya" are the following:

1) Al-Mabsut or Al-Asl (Extended). Because it is one of the first books written by Muhammad ibn Hasan Shaybani, it got the meaning of "al-Asl", in which Abu Hanifa r.a. issues issued by fatwa are collected. If Abu Yusuf and Muhammad differed on that issue, it was also mentioned. If no differences are noted, these are the matters on which the three imams agreed. In some places, the thoughts of Ibn Abu Laila (693-765) are also mentioned.

There are many "Al-Mabsut" narrated by Muhammad Shaybani. The most prominent and famous copy of them belongs to Abu Sulayman Juzhani (d. 200/815). Also famous is the work of Sheikhul Islam Abu Bakr Khoharzada (d. 483/1090) called "Mabsuti Shaikhil Islam" or "Big Mabsut". Shamsul aimma Sarakhsi (1009-1090) and his teacher Shamsul aimma Halovani (d. 456/1063) also have several copies of the work. Hakim Shahid (d. 334/945) wrote Kitabul Kafi, which is also called Al-Asl, summarizing the issues of apparent narration. Shumsul Aimma Sarakhsi and Shaykhul Islam Isbijabilar (d. 535/1140) wrote commentaries on it.

"Al-Mabsut" was first published in Cairo in 1954 and a little later in Karachi in 5 volumes. Some of its sections, in particular, the "Fasad" part, were also translated into German [3]. It is mentioned in "Kashfuz Zunun" that a gentile scholar became a Muslim after reading "Al-Mabsut" and said, "If the book of your little Muhammad is like this, what is the book of your big Muhammad?" surprised that.

2) "Al-Jami' as-saghir" (Small collection). In this book, the author mentions the issues narrated by Abu Hanifa through the medium of Abu Yusuf. Therefore, each chapter begins with the sentence "Muhammad narrated from Ya'qub, and he narrated from Abu Hanifa..."

"Al-Jami' al-Sagheer" although it is clear that it is the work of Muhammad Shaybani, in fact it is not organized. It is mentioned in the sources that it was organized by two persons - Abul Hasan ibn Ahmad Za'farani (10th century) and Abu Tahir Muhammad ibn Muhammad Dabbas (10th century) and separated into chapters according to topics.

"In Al-Jami' al-Saghir" 1532 issues are explained, and differences are shown in 170 issues. There are no issues of comparison and istehsan in the work, they are shown only in one or two issues.

Abu Yusuf recommended Imam Muhammad to write this book. Abu Yusuf did not leave this book with him even when he went on a trip. "Whoever does not read this book has no right to issue a fatwa," he praised him [4].

Abu Ja'far Tahawi (853-933), Abu Bakr Jassos (918-980), Abu Lais Samarkandi (d. 393/1003), Abulqasim Razi (d. 474/1081), Shumsulaimma Sarakhsi (1009-1090), Sadrul Islam Pazdavi (d. 493/1099), Abul Mu'in Nasafi (d. 508/1114), Abu Bakr Balkhi (553/1158), Abu Nasr Attabi (d. 586/1190), Imam Qazi Khan (d. 592/ 1195) wrote commentaries on it.

"Al-Jami' al-saghir" was published in Egypt in 1884 at the "Amiriya" printing house together with "Kitabul Kharaj". Also, the work was published in five lithographs in India. It also has a German translation [5].

3) "Al-Jami' al-kabir" (The Big Collection). It is one of the author's most important works and has two edited versions. The first version was narrated by Abu Hafs Kabir (767-831) and Abu Sulayman Juzhani (d. 200/815) and his students such as Muhammad ibn Samoa. Later, the author returned to this work and reworked it. Added some chapters and topics. Sentences were edited and condensed. This version was re-narrated by his students. "Al-Jami' al-Kabir" contains the matters narrated by Imam Muhammad himself from Abu Hanifa, and the narrations from Abu Yusuf are not found in it. With this work, "Al-Jami' as-Sagheer" is devoid of fiqh evidence, they do not provide proof of a fiqh issue from a verse or a hadith. "Al-Jami' al-Kabir" was published in Cairo and Hyderabad in 1937.

4) "Al-Siyar al-saghir". In this work, the author described the rulings of Jihad, what is allowed and what is not allowed, peace, diplomatic relations, booty and other issues during the war. The author narrated these issues from Abu Hanifa through the medium of Abu Yusuf.

5) "Al-Siyar al-Kabir". This is one of the last works of the author, in which the name of Abu Yusuf is not mentioned at all. If his narration is needed, he is only mentioned so that a trusted person can inform me.

In these two works of Muhammad ibn Hasan Shaybani - "As-Siyar al-Saghir" and "As-Siyar al-Kabir" the theoretical rules of international laws and diplomatic relations in the history of mankind were developed, and these books are the first books related to Islamic international law. works.

In this work, Muhammad Shaibani proves every issue with evidence from verses and hadiths. In some places, he supports his opinion with comparative evidence [6].

"A number of commentaries were written on As-Siyar al-Kabir, the most famous of which was written by Shumsul Aamma Sarakhsi (1009-1090). This commentary was published in Hyderabad in 1916-17 in 4 volumes, in Cairo in 1957-60 in 3 volumes, and again in 1971 in Cairo in 5 volumes. Turkish and French translations of the work have also been published [7].

6) "Az-Ziyadot" (More issues). Although some researchers consider this sixth work included in "Zahirur Rivaya Books" to be from "Navodir", it has the right to be included in "Zahirur Rivaya Books" in terms of the popularity of its narration..

"Az-Ziyadot" is called by this name because it collects issues that were not discussed in the previous five works. After writing "Al-Jami' al-Kabir", the author realized that the solution to many problems was not explained, so he decided to write this book. Later, some issues will be left out, so the author classified the work "Ziyoda-tuz ziyodot" (issues in addition to "Az-Ziyadot"), consisting of seven more chapters (related to the topics of divorce, trade, prayer).

Hanafi scholars paid a lot of attention to this book, finished commentaries on it, and condensed it. They saw "Az-Ziyadot" and "Ziyadatuz ziyodot" as one work. Qazi Khan (d. 592/1195), Abu Hafs Sirojiddin Hindii (d. 773/1371), Fakhrul Islam Pazdavi (1009-1089), Shamsul Aamma Khalovani (d. 456/1063), Abulqasim Attabi (d. 586/1190) who wrote a comment on it. Hokim Shahid (d. 334/945) also has a commentary. Shamsul Aamma Sarakhsi (1009-1090) wrote "Ziyadatuz Ziyodot" from memory to his students while he was in prison..

Shumsulaimma Sarakhsi's "An-Nukot Sharhuz Ziyodot" (Points) and Abu Nasr Zayniddin Ahmad Attabi Bukhari's (d. 586/1190) commentaries entitled "Sharhuz Ziyodot" were jointly published by Abul Wafa Afghani in Hyderabad in 1958.

According to Abu Ja'far Tahawi (853-933), Muhammad Shaybani's books described with the word "Saghir" include works narrated from Abu Yusuf, while the works described with the word "Kabir" are from Abu Yusuf. Based on the views of Hanifa. And Ibn Nujaym Misri (1519-1563) said that the works qualified by the word "Sagheer" include the issues on which Abu Hanifa and Abu Yusuf agreed. It should be said that researcher Muhammad Abu Zahra Shaybani's works "Kitabul Asar" (Book of Works), "Al-Hujjatu ala ahliil Madina" (Document against the people of Medina) were also narrated by reliable people, so they have the right to be part of "Zahirur Rivaya" knows [9].

"Books without apparent narration. The works of Abu Hanifa's students, other than the six books included in Zahirur Rivaya, are included in sources that are not in Zahirur Rivaya. Such works, which are not powerful enough in terms of narration, are also called "Navodir" issues. The most famous of them are the following:

1) "Kitabul Kharoj" (Book of issues related to Khiraj). A treatise written by Abu Yusuf to the caliph Harun Rashid (786-809), dealing with the financial issues of the state, public administration, land and water use. Economic issues and tax rulings are explained on the basis of hadith verses and fatwas of the Companions.

"Kitabul Kharaj" was published in Cairo in 1933. The work was translated into Italian, French, English, and Turkish languages.

2) "Kitabul asar" (Book of works). This is the work of Yusuf, the son of Abu Yusuf, who narrated it from his father. It is a collection of hadiths of Abu Hanifa, the teacher of Abu Yusuf, and the narrations of his companions and followers. Therefore, it is more correct to call the work "Musnad of Abu Hanifa". It is divided into jurisprudential topics in 39 chapters and 1067 hadiths are narrated in it. Abu Yusuf's book "Kitabul Asor" was published in Cairo in 1936.

3) "Kitabul asar" (Book of works). This work, which collects hadiths narrated by Muhammad Shaibani from Abu Hanifa, narrations from companions and followers, is important as Abu Hanifa's musnad. This book, divided into more than 80 jurisprudential topics, is similar to Abu Yusuf's work of the same name. The Kitabul Asar of Abu Yusuf and Muhammad is of great importance in studying the sources of jurisprudence of the Hanafi school, in knowing that every issue in it has its origin in verses and hadiths. This means that every fatwa issued by Abu Hanifa is based on authentic Islamic sources [10].

4) "Al-Hujjatu ala ahliil Medina" (Document against the people of Medina). Muhammad Shaybani went to Madinat Munawwara for three years to listen to and study the work "Al-Muwatta" from Imam Malik. There he listened to hadiths from the scholars of Medina and held scientific discussions with them.

He collected the evidence and documents of the Hanafi sect against the opinions of Madinah scholars and completed this work "Al-Hujja" on this basis. Therefore, the work is also called "Rebuttal to the people of Medina". [11].

It is known that this work has two important significances. Muhammad ibn Idris Shafi'i (767-820) narrated the work in his work "al-Umm" with a correct and solid chain of transmission and entered into discussion. Sometimes he sided with the Hanafis, sometimes he agreed with the opinions of Madinah scholars. Second, every issue in the work is proved by analogy and hadith. can be an important resource in the field. Also, representatives of every sect and jurisprudence can use evidence-based opinions. "Al-Hujjatu alo ahliil Madina" was published in Lucknow in 1888 and in Hyderabad in 1966.

5) "Ikhtilafu Abu Hanifa wa Ibni Abi Laila" (disagreement between Abu Hanifa and Ibn Abu Laila). The two teachers of Abu Yusuf, Abu Hanifa and Ibn Abu Laila, have conflicting opinions, and Abu Yusuf expressed his inclination towards the opinions of Abu Hanifa (may Allah have mercy on him) in this regard..

"Ikhtilafu Abu Hanifata and Ibni Abi Laila" was published in Cairo in 1938 as part of Shafi'i's "Kitabul Umm" [12].

6) "Ar-Radd ala siyaril Avzai" (refutation of Avzai's "siyar" issues). In this work, Abu Yusuf disagrees with Abu Hanifa's views on issues such as war, peace, security, giving refutations to Avzai..

"Ar-Raddu ala siyaril Awzai" was also published in Cairo in 1958 as part of Shafi'i's book "Kitabul Umm". [13].

Conclusion. In short, many works were written in the Hanafi school. We get a lot of information from these works.

In addition to those mentioned above, Muhammad Shaybani's "Kaysaniyot" narrated by Suleiman ibn Sa'id Kaysani (9th century), "Jurjaniyot" written by the author while staying in the city of Jurjan, "Haruniyot" written by his student Harun, a collection of fatwas issued by him while he was a judge in Raqqa Works such as "Raqqayot", Abu Yusuf's "Al-Amali", Hasan ibn Ziyad's (d. 204/819) book "Al-Mujarrad" (the beginning, the first) are sources in the phrase "Nawadir" that are not included in "Zahirur Rivaya". is called Unfortunately, these rare sources have not yet been found and published.

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