

Famous Scholars Who Contributed To The Development Of The Hanafi School

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Annotation. The Hanafi sect was introduced by Imam Abu Hanifa. But in his time, the sect was not fully formed as a sect. His madhabib was mainly developed by his students and famous jurists who came after him and brought it to the state level. This article discusses some of the famous jurists who contributed to the development of the Hanafi school of thought.

Key words: kufa, basra, fiqh, faqih, mazhab, hanafi, fuqaha.

Imam Abu Yusuf

Abu Yusuf's full name is Ya'qub ibn Ibrahim ibn Habib al-Ansari. This person was the founder of the Hanafi school, one of the most famous students of Abu Hanifa, may God bless him and grant him peace. At the age of 13, Abu Yusuf studied jurisprudence for 9 years from the famous jurist Ibn Abu Laila, the judge of Kufa. Then, he was apprenticed to Abu Hanifa, who was the sun of enlightenment in his time, and studied as his closest student and assistant for 15 years. Abu Yusuf used to listen to Abu Hanifa's lectures with such interest that even when one of his sons died, he asked his relatives and friends to perform the funeral rites, fearing that he would miss out on something important from the imam's conversations. He studied jurisprudence and hadith from the great scholars of his time, such as Malik ibn Anas, Sufyan ibn Uyaina, Ismail ibn Uyaina and Hanzala ibn Sufyan. Although Abu Yusuf was initially a scribe of hadiths, after becoming a disciple of Abu Hanifa, he became a supporter of ray and qiyas. Although the Ahl al-Hadith often disliked the proponents of ray and qiyas, many of them paid great attention to Abu Yusuf and praised him. Abu Hanifa's students developed the theory of jurisprudence together with Abu Yusuf, especially Zufar al-Huzayl. Imam Abu Yusuf classified many books. According to Ibn an-Nadim, their number is 40. Another publication states that there are 36 [1]. Abu Yusuf's most important and famous work is Kitab al-Khiraj. This book was written at the request of the Abbasid caliph Harun al-Rashid. It is written about the tax) and the booty and fai (spoils) from wars. This book is one of the main sources of the Hanafi sect. After Abu Hanifa's death, Abu Yusuf took the place of his teacher in the circle of scholars in Iraq and continued his work. Muhammad ibn Hasan Shaybani, Ahmad ibn Hanbal, Bashir ibn Walid, Yahya ibn Ma'in, Ali ibn Jad, Ali ibn Muslim Tusi and Amr ibn Abu Amr, who were great men and scholars of that time, from Abu Yusuf. learned science [2].

Abu Yusuf was not preceded by anyone in his time. It was Abu Yusuf who spread the knowledge of Abu Hanifa to the world. Caliph of Baghdad Al-Mahdi appointed Abu Yusuf as the judge of Baghdad in 775-785. Caliph Harun Ar-Rashid in 786-809 gave him the position of qazi ul-quzzot and gave him the right to appoint all judges in the entire caliphate and to consider complaints about the decisions of judges. Such a high rank gave Abu Yusuf the opportunity to widely apply the theoretical views of Abu Hanifa in practice. This served to spread and strengthen the Hanafi sect [3].

Abu Yusuf is the first jurist in the Islamic world to receive the title of Qazi ul-Quzzat. He was also the first to write a book on his sect. According to Ibn Khallikon, the great judge Abu Yusuf was the first to appoint special clothes (uniforms) for judges and scholars. This dress consisted of a black turban and tailasan. Uniforms such as GOWN, HOOD, CAH worn by judges in some countries, including European countries, are a slightly modified form of the dress prescribed by Abu Yusuf.

Imam Yusuf, the son of Imam Abu Yusuf, who gave rise to his nickname, was also a famous scholar and worked as a judge in the western part of Baghdad during his father's time. When Imam Abu Yusuf was performing court work in 182 AH, He died in Baghdad in 798 AD [4].

Muhammad ibn Hasan Shayboniy

Muhammad ibn Hasan Shaibani was the second distinguished and advanced student of Abu Hanifa, may God bless him and grant him peace. He was born in 132 AH and died in 189 AH. He grew up in the cities

of Kufa and Baghdad. He was in Abu Hanifa's class until he was 18 years old. After the death of his teachers, Abu Yusuf took lessons from him and reached maturity.

It is necessary to mention Imam Muhammad ibn Hasan Shaybani rahmatullahi alayhi with special attention in the literal sense of the fact that he wrote fiqh works. From the age of 14, he began to participate in the meetings of Imam Abu Hanifa and learned a lot for four years. After the death of Imam Abu Hanifa, he learned from Imam Abu Yusuf. Then he compiled the books that formed the basis of the Hanafi sect.

Muhammad ibn Hasan Shaibani, may God bless him and grant him peace, is a hafiz of Hanafi jurisprudence. He is the first scholar to collect certain jurisprudence and put it in the form of a book. Muhammad ibn Hasan Shaybani was greatly assisted by his second teacher, Abu Yusuf, may God bless him and grant him peace, in this great work. There are many books written by that person, six of them are of particular importance. These six books are the basis of Hanafi jurisprudence [5].

In the introduction of the book "Elous-sunan" titled "Fawaidul Hiqhiyyah" it is said: "History testifies that the Madawwana, "Hujja", "Al-Umm" and other similar books of the sects of the imams who followed the great Imam Abu Abdullah Muhammad ibn The books of Hasan Shaybani, may God bless him and grant him peace, were written with oil."

Abul Huzayl Zufar ibn Huzayl ibn Qays Kufiy

Imam Zufar was born in Iraq and died in Basra. Those who first studied the science of hadith, then moved to jurisprudence. Abu Hanifa, may God's mercy and blessings be upon him, was the foremost among the students of Qiyas. "Abu Hanifa, may God bless him and grant him peace, praised his talent and said, "Zufar is our comparison." [6] He died in 204 AH.

Hasan ibn Ziyod Lu'luiy.

Hasan ibn Ziyad first studied with Abu Hanifa, then with his students Abu Yusuf and Muhammad. He was famous for narrating hadiths and sayings of his teachers. "He also had great potential in the science of jurisprudence, and in 194 he worked as a judge of Kufa, but despite being a theoretically strong jurist, he resigned because he could not fulfill this task in practice" [7]. He died in 204 AH.

Abduloh ibn Muborak

His full name is Abu Abdurrahman Abdullah ibn al-Mubarak al-Hanzali al-Marwazi (736-797) from the second rank of subordinates. A leading scholar of Hadith and Fiqh. He was born in Marv. He traveled a lot. During his travels, he met Abu Hanifa, may God bless him and grant him peace, and was one of his best students. Imam Bukhari's father was his student. He died while returning from Syria. Abdullah ibn Mubarak's 16-volume book entitled "Kitab az-zuhd warraqaiq" has reached us [8].

Abu Hafis Kabir Buxoriy

Abu Hafis Kabir Bukhari was born in Bukhara in 767. He is considered one of the great jurists of the Islamic world. He went to Baghdad and became a disciple of Imam Muhammad ibn Hasan Shaybani. It is said that Abu Hafis Kabir Bukhari was the first to bring the teachings of the Hanafi sect to Mavoroonnahr. He made a great contribution to the development of science in Bukhara. He received the title of "Qubbatul Islam" and "Dome of Islam". Abu Hafis Kabir Bukhari died in 832 and is buried on the hill opposite Darwazai Naw in Bukhara [9].

Shamsul-Aimma Saraxsiy

Abu Bakr Muhammad ibn Abu Sahl Sarakhsi Furu'ul is one of the most famous scholars in fiqh. Imam Sarakhsi died in the city of Ferghana in 483 AH. He is one of the students of Shamsul Aimma Abdulaziz Halvani. Imam Sarakhsi was a great and famous scholar of fiqh, usul and hadith. Hanafi scholars consider Imam Sarakhsi to be a mujtahid in matters of non-narration from his own sect. [10].

He wrote many of his books, including the world-famous book "Mabsut", while sitting in a prison in Ozgan. "Mabsut" is one of the most famous books of furu'ul fiqh in the Hanafi school. According to experts, this book consists of 30 volumes, which is considered the basis of the Hanafi sect and is a review of six books in the "Zahirur Rivaya" series compiled by Imam Muhammad ibn Hasan Shaybani.

Burhonuddin Marg'inoniy.

Burhanuddin Ali ibn Abu Bakr ibn Abdujalal al-Fargani al-Marginani, one of the famous jurists of Mavorunnahr, was born in Rishton district (Fergana Valley) in 511 Hijri, 1123 AD, and in 593 AH and AD He died in Samarkand in 1197. He was a jurist who rose to the rank of "Shaikhul-Islam". Burhanuddin

Marginani's rarest work is the 4-volume Hidayah. The significance of the work "Hidayah" does not need to be explained [11].

Ubaidulloh ibn Mas'ud

Scholars agreed on the Imamate of the famous jurist Sodrush-Sharia Ubaidullah ibn Mas'ud Hanafi, who died in 745 AH, but there are disagreements about whether he is an Allama. He was an accomplished scientist in a number of sciences. He received knowledge from his grandfather Imam Tajush-shari'a Muhammad ibn Sodrush-shari'a and others. Ubaidullah ibn Mas'ud is the author of the book "Mukhtasari Wiqaya" which is popular in our country. Currently, this book is taught as a textbook on the science of jurisprudence in Islamic schools of our country [12].

Ibn Humam

This jurist, known as Ibn Humam, was born in Alexandria in 790 AH. Ibn Humam's full name is Kamaluddin ibn Abdulwahid ibn Humam. One of the jurists of the Hanafi school. His father was a judge in Turkey, and then he became the head of judges in Alexandria. Ibn Humam was also born and grew up in this place. Then he emigrated to Cairo and achieved high positions in science. Kamaluddin ibn Abdulwahid ibn Humam died in 861 Hijri [13].

Imam Mulla Ali Qari

The full names of this person, who is known as "Mulla Ali Qari", a great muhaddith, shaykh and light of religion, is an imam, scholar, memorizer of the Qur'an, Hanafi jurisprudence, and his full name is Abul Hasan Ali ibn Sultan Muhammad Al-Qari.

He was born in 930 A.H. in the city of Herat (present-day Afghanistan) in Khurasan. That is why he was given the proportion of Herat and called Haravi. Makkai was called Makki after they emigrated to Mukarrama.

At the time when Herat was the cradle of Islamic science and culture, he received his primary education from the scholars of his country. Then he traveled to Makkah Mukarrama. He learned a lot by attending meetings of jurists and muhaddiths in Makkah Mukarrama. As a result, he became one of the leaders in Shariah sciences.

He earned his living by his labors. In the biographies of Sheikh Usman Uryan Mulla Ali Qari, it is said: Mulla Ali Qari used to write a mushaf every year and sell it. The money was enough to last him until next year. In some narrations, it is said that he wrote two mushafs in one year, gave one of his money as charity to the poor, and used the other for himself until the next year.

Mulla Ali Qari learned knowledge from mature teachers. For example, Ibn Hajar Haytami, Aliyul Muttaqi Al-Hindi, Mirkalon, Abdullah As-Sindi, Qutbuddin Al-Makki, Ahmad ibn Badruddin Al-Misri, Sayyid Zakariyya Al-Hasani can be mentioned. Mulla Ali Qari's students, such as Imam Abdul Qadir Tabari, Abdurrahman Murshidi, Sheikh Muhammad ibn Farrukh Al-Muvrawi, and Sulayman ibn Sufiyuddin Al-Yamani, were among the most accomplished people of their time.

Ali Qari authored many books on various sciences. His grandson says about this: "Mulla Ali Qari wrote about three hundred books."

"Sharhush Shatibiyya" in recitation and Tajwid, "Sharhu Fiqhul Akbar" in Aqeed science, and had a special qualification in writing books. In the hadith science, "Mitqatul mafatih sharhu mishkotul masobih" and "Fathu babul inoya bisharhi niqaya", which prove that the Hanafi madhab used the original sources of the Sharia, show the potential of Mulla Ali Qari. Even today's students of science need these books to learn Sharia sciences. Many scientists praised him. For example: Abdulmalik Asami writes the following in "Simtun Nujum": Mulla Ali Qari is one of the famous scholars who gathers mental and verbal sciences, knows the Sunnah of Nabaviya, is famous for his memorization and understanding. [14]

There are different stories about when they died. The most authentic of them is the date of 1014 Hijri. There are also reports that Egyptian scholars prayed for him in absentia at Al-Azhar University.

Ibn Obidin

Muhammad Amin ibn Umar ibn Abidin was born in Damascus in 1198. Among the Hanafi scholars in Damascus, he was a mature imam of his age. There is a book "Roddul Mukhtar alad Durrul Mukhtar" written by him, known as "Hoshiyatu Ibn Abidin". There are other musannafats of Ibn Abidin. His son Muhammad Alauddin was also known as Ibn Abidin. Muhammad Alauddin wrote the book "Quwvatu Uyinul Akhyar". This book is a supplement to Hoshiyatu Ibn Abidin. Muhammad Amin ibn Umar ibn Abidin died in

1252 AH. He also made a great contribution to the development of the sect through teaching and classification [15].

Anvarshoh Kashmiriy

The Kashmiri imam was the hafiz of his age, the forerunner of various sciences, and one of the famous jurists of the Hanafi school in his time. His full name is Muhammad Anwar hoh Kashmiri ibn Sheikh Muazzam shah ibn Abdulkabir shah Kashmiri.

His ancestors went from Baghdad to Molton, then to Lahore and then to Kashmir.

Anwarshah Kashmiri was born in Kashmir on 27th Shawwal 1292 AH. From a young age, he received education from his father and the mature scholars of his city. Scholars saw the teachings of that person and said, "This young man will be the Ghazali of his time and the Razi of his age."

When his youth grew up, he made journeys in search of knowledge and was able to conquer even higher peaks. The great scientist died in the month of Safar in 1352 [16].

Conclusion. To sum up, many jurisprudents created for the Hanafi school and contributed to the development of the Hanafi school with their works. In general, the science of jurisprudence began to develop in a practical form in the age of prosperity. The Companions who were muftis of jurisprudence taught it to the subjects who were considered as their students. And they passed it on to the next generation. In this way, the science of jurisprudence continued to develop. We can count many scientists from the Middle Ages to the present day. These scientists came from different countries and gained a lot of students in their countries. They developed this science and developed rules. And they put it into practice. As a result, the science of jurisprudence was systematized by the efforts of religious imams.

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