

A SCIENTIFIC ANALYSIS OF THE HERITAGE OF ABU HANIFAH REGARDING THE SCIENCE OF 'AQA'ID

Sulaymanov Dilmurod Makhammatjanovich

Master Student of the Second Course in the Specialty "Islamic Studies"

At the International Islamic Academy of Uzbekistan

Abstract:

In this article, opinions are given about the merits of Abū Ḥanīfah in spreading the correct interpretation of the doctrine and creed of Māturīdiyyah among the people, his works on creed and jurisprudence, and it is said that the most mentioned works are proved by scientific grounds.

Keywords: Abū Ḥanīfah, 'aqīdah, Māturīdiyyah, kalām, fiqh, Ibn al-Nadīm, "al-Fiqh al-akbar", "Al-Fiqh al-absaṭ", "al-Alim wal-muta'allim", "ar-Radd ala al-Qadariyyah", Kashf al-zunūn.

Introduction

The position of Abū Ḥanīfah Nu'mān ibn Thābit among Muslim scholars is well-known and famous to every intelligent person. But many people see the knowledge, intelligence, high work and skill of this scholar in the figure of the leader of the madhhab, which is the first of the four fiqh¹ madhhabs in the Ahl al-Sunnah wa'l-Jamaa'ah and has the most followers. When a scientist's activity is studied in depth, it is confirmed that the issues related to belief have not escaped his attention, that he has high knowledge and skills in this field of science.

However, it is not a secret to the researchers that the scholar's scientific heritage related to the science of 'aqīdah is less studied compared to his jurisprudential heritage. According to the words of the Great Imām, his minor fiqh has been more researched than his major fiqh². The following factors can be mentioned as the reasons for this:

1. Imām A'zam gradually reduced the debates about the word, entered the science of fiqh, and later established the foundations of his fiqh, which became the sect followed by the largest number of Muslims;
2. The wide distribution of the statements of scholars that, at first glance, give the impression that after studying fiqh, they completely abandoned the science of the word;

¹ Fiqh is a Muslim doctrine of the rules of conduct, as well as a set of social norms

² That is, Abu Hanifa is the first scientist who called the science of 'aqīdah al-fiqh al-akbar - great fiqh. Minor jurisprudence is the science of the practical rulings of the shari'ah, which is an alternative to it, and today it is also used with the term Islamic jurisprudence. "Al-Fiqh al-Akbar" - the great jurisprudence - is said to the science that clearly and completely studies the shari'i doctrinal rulings. Because if this knowledge is not known, if it is not understood, the actions performed will not be as desired. That is why practical fiqh is minor fiqh, and dogmatic fiqh is major fiqh (See: <https://islom.uz/maqola/66>).

3. The large size of his jurisprudential heritage compared to his works on fiqh.

Therefore, it is a natural process for scholars to pay more attention to their fiqh heritage than to their religious heritage. This does not diminish the value of Imām A'zam's service and contribution to the science of aqeed. On the contrary, it indicates the scientist's great personality, mature mind, wide worldview and ability.

Abū Ḥanīfah's scientific heritage related to 'aqīdah science can be divided into two types³. The first is the works in which the scientist's statements, refutations and debates related to the science of 'aqīdah are narrated. Especially among this type of sources are the books dedicated to the great imām and the scientific researches aimed at studying his scientific heritage. The second is works such as "al-Fiqh al-akbar", "Al-Fiqh al-absaṭ", "al-Alim wal-muta'allim", "Risalah to 'Uthmān al-Batti" and "Al-Wasiyyah" attributed to Imām A'zam.

Abū Ḥanīfah's works on the science of 'aqīdah have been reported in many authoritative works. For example, Ibn al-Nadīm in his work "al-Fihrist": "His (Abū Ḥanīfah's) book "al-Fiqh al-akbar", "Risalah to 'Uthmān al-Batti", the book "al-Alim wal-muta'allim" narrated by Muqātil", said that there is a book "Ar-Rodd ala-l-qadariyyah"⁴. In fact, there is information in the sources that Abū Ḥanīfah has a work called "Ar-Rodd ala-l-Qadariyyah". But this is the second name of the work "al-fiqh al-akbar". 'Abd al-Qāhir al-Baghdādī mentioned in the books "al-Farq bayna-l-firaq" and "Usul ad-din" that the name of the scientist's work "ar-Radd ala-l-Qadariyyah" is "al-Fiqh al-akbar"⁵.

Imām Abū Al-Muzaffar Al-Isfarayini says in his work "al-Tabṣīr fī al-dīn wa-tamyīz al-firqa al-nājiyah 'an al-firaq al-hālikīn": "Whoever wants to look at the books of Abū Ḥanīfah". In the book "Al-Alim" written about the word, there are strong arguments against the irreligious and the heretics. Commenting on the beliefs of the mutakallim, he gave an understanding to the opposing side in a beautiful way. The book "Al-Fiqh al-Akbar" was narrated to us on the authority of Nuṣayr ibn Yaḥyā, and that person on the authority of Abū Ḥanīfah, through reliable people with a reliable and authentic chain of transmission. Abū Ḥanīfah wrote "al-wasiyyah" to Abū 'Amr to 'Uthmān al-Batti, in which he strongly refuted the heretics⁶.

Scholar Al-Murtaḍā al-Zabīdī's work "Ithāf al-sadāh al-muttaqīn bi sharḥ iḥyā' 'ulūm al-dīn" contains the following information: "al-Māturīdī is the same, he got his teachings from the words of Imām Abū Ḥanīfah's five works. They are the works "al-Fiqh al-akbar", "ar-Risola", "Al-Fiqh al-absaṭ", "al-Alim wal-muta'allim" and "Al-Wasiyyah". Al-Wasiyyah is attributed to Abū Ḥanīfah, but many disagree on this point. Some said it belonged to Muḥammad ibn Yūsuf Najjari, whose nickname was Abū Ḥanīfah. This is what the Mutazilites say, because the work

³ See: Shayx Muḥammad Sadiq Muḥammad Yūsuf. Aqoid ilmi va unga bog'liq masalalar. – B. 190.

⁴ See: Ibn al-Nadīm. Al-Fihrist. – B. 251

⁵ See: 'Abd al-Qāhir al-Baghdādī Al-Farq bayna-l-firoq. – Cairo: Maktaba Ibn Sīnā, 1988. – B. 314; 'Abd al-Qāhir al-Baghdādī. Usul ad-din. – Istanbul: Matbaa ad-davla, 1928. – B. 308; <https://moturidiy.uz/oz/news/227>

⁶ See: Abul Muzaffar Isfiroiniy. at-Tabṣiru fid-din va tamyiz al-firqot an-najiya ani-l-firoq al-halikin. – Livan: A'lam al-kutub, 1983. – B. 183; // <http://old.muslim.uz/index.php/jaholatga-qarshi-marifat/maqola/item/32101>

contains information that refutes their erroneous claims and views. This is also emphasized in Kardari's work "al-Manoqib"⁷.

"Al-Fiqh al-akbar" work. This treatise is the most famous work of Abū Ḥanīfah . The work is a wonderful treatise on the science of the word, narrated by his son Ḥammād ibn Abū Ḥanīfah . This work is a treatise that is the basis for the emergence of the direction of the moturidia, the teaching of novel folk sunnah val community. It has been translated and published several times in Uzbek. In particular, Abdulaziz Mansur's book "Aqoid matnlari" and Sheikh Muḥammad Sodiq Muḥammad Yūsuf's book "Aqoid ilmi va unga bog'liq masalalar" also contain its Uzbek translations. "Al-Fiqh al-akbar" is a short work written in simple language. It covers the fundamental topics of Islamic belief, as we said, they form the basis of the people of sunnah and community teaching. Imām A'zam Abū Ḥanīfah, may God bless him and grant him peace, repeatedly referred to certain doctrinal issues because they were extremely important"⁸.

The work was written during the reign of Khalifa Hārūn al-Rashīd, and it is considered one of the first works written on the science of 'aqidah. It was the main source for the study of dogmatic issues in the regions where the Hanafī madhhab was spread and was used as a textbook in Central Asian madrasahs⁹. Commentaries on this treatise have been written by many scholars, including:

The book "al- Qawl al-Mufaṣṣal" by Muḥammad ibn Bahā' al-Dīn. As stated in the book " Kashf al-zunūn", this commentary combines sufism and the knowledge of the word¹⁰.

- Commentary of Ilyās ibn Ibrāhīm Saynubi;
- Commentary of Aḥmad ibn Muḥammad Maghnīsāwī;
- Mulla 'Alī Qari's commentary entitled "Mankh ar-rovd al-azhar". This commentary has been used as a teaching guide for many years in our country, as well as in madrasahs in India and Pakistan.

- A commentary entitled "al-Irshad" by Sheykh al-Islam Abū Aḥmad Muḥammad ibn Muḥammad Akmal al-Dīn.

- Commentary by Aḥmad ibn Hasan Rūmī and others.

"Al-Fiqh al-absaṭ " work. This treatise was narrated by Abū Muti Balhi, one of Imām A'zam's students. "Al-Fiqh al-absaṭ" is written in the form of questions and answers, in which the questions were asked by one of the disciples of Imām A'zam, Abū Muti Balhi, and answered by Abū Ḥanīfah.

Initially, this work was called "al-Fiqh al-akbar", and later, due to its larger size, it was distinguished from the treatise narrated by Ḥammād ibn Abū Ḥanīfah , the narration by Abū

⁷ See: Muḥammad ibn Muḥammad Murtaḍā al-Zabīdī. Iṭḥāf al-sadāh al-muttaqīn bi sharḥ iḥyā' 'ulūm al-dīn. – Beirut: Muassasa at-tarix al-arabiyy, 1994. – J. 2. – B. 11.

⁸ See: Hamidulloḥ Beruniy. Al-Fiqh Al-Akbar. // <https://ahlisunna.uz/al-fiqh-al-akbar/>

⁹ See: <https://www.bukhari.uz/?p=21576>

¹⁰ See: Ḥājī Khalīfa is famous with the name Muṣṭafa ibn 'Abd Allāh Kātip Çelebi. Kashf al-zunūn. – Baghdad: Maktabat al-muthanna, 1941. – J. 2. – B. 1287.

Muti Balkhi is distinguished by the name "Al-Fiqh al-absaṭ " i.e. "Detailed Fiqh" due to its large volume and detailed coverage of issues.

The work "Al-Alim wa-l-muta'allim". This treatise was narrated by Abū Muqātil Ḥafṣ Samarkandi. The work is written in a question-and-answer style. The following information is given about this in the work " Kashf al-zunūn ": "The name of the book is "al-Alim wa-l-muta'allim" and belongs to our great imām Abū Ḥanīfah Nu'mān ibn Thābit. The work contains religious issues and advice. It was written in the style of asking questions by the learner and answering by the imām , and it was narrated by Muqātil from the imām ”¹¹.

Today, the book "Al-Alim wa-l-muta'allim" is published in several publishing houses. Abū Bakr Muḥammad ibn Hasan ibn Furak wrote a commentary on it¹². The work was published in 1972 by the Syrian researcher 'Abd al-Wahhāb Hindī¹³.

" Al-Wasiyyah " work. This treatise is written by imām Ṣarīm al-Dīn Ibrāhīm ibn Muḥammad Misri in the book " Naẓm al-jumān fī ṭabaqāt aṣḥāb imāminā l-Nu'mān", one of the prominent scholars Taqī al-Dīn at-Tamīmī in the book "at-Ṭabaqāt as-sunniya", brought about Abū al-Faḍl Muḥammad ibn aṣ-Ṣiḥna al-Halabī in the book "Sharh al- Hidāyah". Kamāl Ibn al-Humām mentioned some issues of the treatise in the book "Al-Musāyarah". Akmal al-Dīn al-Bābartī wrote a review of the work. In addition, scholars such as Mulla Ali Qori, Mulla Ḥusayn ibn Iskandar Rūmī, Nūr al-Dīn Ibrāhīm ibn Ḥusayn Afandi also wrote commentaries. Mulla Ali Qori's work "Manoqibu Abū Ḥanīfah " said: "I wrote a commentary on Imām's works " Al-Wasiyyah " and "al-Fiqh al-akbar". Praise be to God for this. Perhaps I will find the work "al-Alim wa-l-muta'allim" and write a commentary on it with God's help and guidance”.

The work is a small treatise narrated by Imām Abū Yūsuf Yaḥyā ibn Ibrāhīm, one of Imām A'ẓam's mujtahid students. The famous scholar Ibn Nujay Misri quoted the treatise in full at the end of his book "Al-Ashbāh wa'l-Naẓā'ir". Abū Ḥanīfah mentioned some religious issues in it. First, he explained the essence of faith. Ahl al-Sunnah wa'l-Jama'ah mentioned the twelve characteristics of the Jama'ah sect. Also, the types of actions, the non-creation of the Qur'ān (Koran), the division of people into believers, hypocrites and infidels, and some eschatological issues are described.

"Risalah to 'Uthmān al-Battī ". Abū Muslim 'Uthmān ibn Sulaymān ibn Jurmuz was a jurist from Kufa who later moved to Basra. Abū Ḥanīfah died in Basra seven years before his death¹⁴. This work is considered to be a treatise written by Abū Ḥanīfah to show that he is free from the heresy of Murjiism. In the treatise, Imām A'ẓam denied the attribution of Murjites to himself and explained the differences between Murjites and the 'aqidah of the Ahl al-Sunnah wa'l-Jama'ah.

¹¹ See: Ḥājī Khalīfā is famous with the name Muṣṭafa ibn 'Abd Allāh Kātip Çelebi. Kashf al-zunūn. – Baghdad: Maktabat al-muthanna, 1941. – J. 2. – B. 1437.

¹² See: Akmal al-Dīn al-Bābartī. Sharhu Al-Wasiyyah al-Imām Abū Ḥanīfah. – al-Maktabat ash-shamilat az-zahabiya: Muhaqqiq H.Bakriy va Muhammad Oyidi. – B. 18.

¹³ See: S.Oqilov. Abu Muqotil Samarqandiy // <https://moturidiy.uz/uz/news/1370>

¹⁴ See: Shams ad-Dīn adh-Dhahabī. Mizan al-i'tidal. – J. 3. – B. 59.

In fact, these works were not written directly by Abū Ḥanīfah, but by the scholar's students. Because the era in which Abū Ḥanīfah lived was not the age of *taarif* and *tadvin*. At that time, all knowledge was transmitted orally. The teacher taught his students a lesson, and the students wrote it down. This is called "spelling" in scientific language. The books attributed to Abū Ḥanīfah (may Allah have mercy on him) were also written in this style. Therefore, this matter caused some misunderstanding for the scholars of the later period.

Gawji says about this: "The period in which Imām A'zam lived was not a period of *taarif* and *tadvin*, where scholars would spend time alone and write works or spell out many things, like the later periods we know. Abū Ḥanīfah did not devote special time to reading and spelling. Maybe he spent the night praying until dawn. After dawn, he prayed the morning prayer and taught people until Duha time. Then he went home for his needs. Then he went to the market to get news about his business and other worldly affairs, to see the sick, attend a funeral or visit a friend. He fell asleep between noon and dawn. After a century, he taught people until night and answered their questions"¹⁵.

In fact, the scholars agreed that a source's attribution to a scholar would be established even if the suspicion prevailed. Moreover, over the centuries, all these works have been claimed to belong to Abū Ḥanīfah. This is a stronger argument than the narrative chain of works. Teacher Ahmed Sad Damanhuriy says about this: "The disciples of the imām s know better... The fact that the disciples remain silent without denying a famous saying of the Imām is considered to be their confirmation. For example, none of the ashariyites, especially the students of the Imām, reported that Imām Ashariy went back on his word or repented, as some people claim. Also, the book "al-Fiqh al-akbar" was known to belong to Imām Abū Ḥanīfah, but his students and those who came after them did not deny it. Because the rule in this regard means: "Students of a scholar know his sect best"¹⁶.

Criticizing the words of teacher 'Abd al-Ḥakīm Jūzjānī Abū Zahro that "Imām Abū Ḥanīfah did not write books other than a few small treatises attributed to him" and the words of A. Dehkhudo that "Some doubted that "al-Fihu-l-akbar" was his" stated that these works belong to Abū Ḥanīfah: "At this point, it should be noted that the mentioned treatises are not only attributed to Abū Ḥanīfah, as written by Abū Zahra, but are his real works. There is no room for doubt expressed by Dehkhudo, because each of them has its own past as stated by reliable scholars and authoritative sources. For example, Hoji Khalifa emphasizes in "Kashf al-zunūn"¹⁷ that "al-Fiqh al-Akbar" belongs to Imām Abū Ḥanīfah and that it was narrated by Abū Muti Balhi from Abū Ḥanīfah, and points out that a number of scholars, including the following, wrote commentaries on it"¹⁸.

¹⁵ See: Vahbiy Sulaymon G'ovjiy. Abu Hanifa imam al-aimma. – B 289.

¹⁶ See: <https://t.me/ah399/882>

¹⁷ See: Ḥājī Khalīfa is famous with the name **Muṣṭafa** ibn 'Abd Allāh Kātip Çelebi. Kashf al-zunūn. – Baghdad: Maktabat al-musanna, 1941. – J. 2. – B. 1287.

¹⁸ See: 'Abd al-Ḥakīm Shar'iy Jūzjānī. Islom huquqshunosligi, hanafiy mazhabi va O'rta Osiyo faqihlari. – B. 108.

In short, Abū Ḥanīfah explained in a short and simple way the religious views of the Ahl al-Sunnah wa'l-Jamaa'ah, which was the basis for the formation of the Māturīdiyyah doctrine. His scientific heritage related to the science of 'aqīdah is divided into two types: The first is the works in which the scientist's statements, refutations and debates related to the science of 'aqīdah are transmitted, and the second is the scholar's "al-Fiqh al-akbar", "al-Fiqh al-absaṭ", "al-Alim wal-l-muta'allim", "Risalah to 'Uthmān al-Battī" and "Al-Wasiyyah" are his works. These works were not written directly by Abū Ḥanīfah, but were written by his students with the spelling of the scholar, because that time was not the age of taalif and tadwin. There are chains of narrations about the transmission of these works. In addition, Muslims throughout the centuries have claimed that these works belong to Abū Ḥanīfah, and the fact that the ummat accepts him in this way shows that these works belong to Imām A'ḥam.