



The Spread of The Hanafi School in The Period of Movarounnahr and The Important Services of Its Fukhis

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ABSTRACT

The Hanafi school of thought first emerged in the city of Kufa. It was founded by Abu Hanifa, may God have mercy on him. For this reason, this school is called the "Hanafi" school. Although the Hanafi school of thought entered Transoxiana in the 8th-9th centuries, the most valuable works within the school were written between the 10th and 13th centuries. During this period, the jurists of the school made a wide range of great services to the Hanafi school of thought. Although their original origin was not Arabic, their works were written in Arabic. This indicates that they had thoroughly mastered almost all the sciences of Islam. Some of the jurists wrote in prose, while others wrote in verse. This indicates that the jurists of Transoxiana were well-versed in the science of jurisprudence. In this article, we will cover this topic in detail!

Keywords:

Kufa, Balkh, Ray, Khorasan, jurisprudence, jurist, school, Hanafi, original, fuqaha, hope

The science of jurisprudence, like other sciences of the umda¹, emerged and began to develop in the 2nd century AH. The jurists of that time began to form their own schools of thought by studying this science. Approximately after the emergence of the science of jurisprudence, the schools of thought gradually began to increase and exceeded 18. Among them is the "Hanafi" school of thought.

The Hanafi school of thought originated in the city of Kufa, the homeland of Abu Hanifa (may Allah be pleased with him). At that time, Kufa was a major center of learning, filled with scholars and scholars. Its mosques were filled with jurisprudence and hadith circles².

The Hanafi school of thought continued to develop in Kufa. The schools of thought of Abu Hanifa (may Allah be pleased with him) were mainly spread by his students after their teachers. Abu Hanifa (may Allah be pleased with him) was considered the most powerful student of Abu Hanifa (may Allah be pleased with him), and was appointed as the "Qazil-Quzat"³ for the Maghreb and the East by Caliph Harun al-Rashid in his time. Of course, Abu Yusuf (may Allah be pleased with him) conducted his judicial work based on the schools of thought of his teachers Abu Hanifa (may Allah be pleased with him). For this reason, the development of the Hanafi school of thought began to develop more than

¹ The word Umda means foundation in Arabic. Here it is used in the sense of a basic knowledge that must be learned.

² Abul Muayyad Muvaffaq ibn Ahmad Makkiy Al-Xotib Xorazmiy. "Manoqibu Abi Hanifa". Haydarobod "Al Maorifu Nizomiyya", – B. 52.

³ The position of judge of judges or chief judge of the entire state

the other schools of thought and gradually entered the territories under the Caliphate.

After the arrival of Islam in Transoxiana, many people traveled to Kufa to learn the teachings of Imam Abu Hanifa (may Allah be pleased with him), and as a result of their travels, they brought his words and fatwas back to their countries. Thus, the regions of Khorasan and Transoxiana adopted a distinct doctrine that was shaped by the influence of Abu Hanifa (may Allah be pleased with him).

The issues narrated by Abu Hanifa's students are often presented without evidence. Only a narrated work or a famous report or a fatwa of a companion, and sometimes the opinion of a follower, is mentioned. However, analogy or *istihsan* is mentioned very rarely. Without a doubt, this prevents us from knowing in detail how Abu Hanifa used analogy. However, Abu Hanifa was the strongest scholar of his time, the founder of *istihsan*. No one dared to contradict him on an issue that he compared or used *istihsan*. The class of scholars who came after Abu Hanifa's students tried to present evidence for the issues, identify the rulings that were compared, explain the places where *istihsan* was used, and indicate the rulings based on tradition.

The initial spread of the Hanafi school of thought was based in the cities of Balkh and Ray⁴. As early as 142/759-60, Abu Bakr ibn Abdullah Umar ibn Ahmad ibn Dawud (171/787-788), one of Abu Hanifa's students, was the judge of Balkh. Even after his death, the Hanafi school of thought was preserved in Balkh. Later, many scholars and jurists emerged in this city and worked in various positions within the Hanafi school of thought.

After Balkh, the area where the Hanafi school of thought was widespread was the city of Ray. The Abbasid caliphs Harun (786-809) and Ma'mun (813-833) supported the Hanafi school of thought by appointing Hanafi scholars to the position of judges in the provinces as a sect against the Zaydis⁵ and Shiites⁶ who were intensifying their activities in Tabaristan. The

following are examples of this: The Abbasid caliphs appointed Fazl ibn Ghanim al-Khuza'i of Marw (d. 286/850), a disciple of Abu Yusuf (d. 286/850), to the city of Ray, and after him Muhammad ibn Muqatil al-Razi (d. 248/862), a disciple of Abu Mut'a al-Balkhi, as a judge.

The Hanafi school of thought, which was initially adopted in Balkh, soon spread to other cities in the country. The jurists who had matured in these cities began to be appointed by the state to the positions of judge and other high positions.

Although Abu Hanifa himself rejected the position of judge and other positions, 28 of his students served as judges, 6 as muftis, and 2 as head teachers in educational institutions. Abu Hanifa's students' participation in influential positions greatly contributed to the widespread spread of the Hanafi school of thought.

The students who went to Baghdad and studied under Abu Hanifa, Abu Yusuf, and Muhammad Shaybani (may Allah be pleased with them) did not limit themselves to spreading their madhhab only in the cities of Balkh and Ray, but also tried to spread this madhhab in large cities such as Samarkand and Bukhara. The scholars who contributed to the spread of Abu Hanifa's madhhab mainly in the city of Samarkand are as follows:

Abu Muqatil Hafs ibn Salim Fazzoriy
Nasr ibn Abu Abdulmalik Atakiy
Sharik ibn Abu Muqotil
Ma'ruf ibn Abu Hasan
Yunus ibn Sobiq
Is'hoq ibn Ibrohim Hanzaliy

Among these jurists, the jurist who contributed to the further spread of the Hanafi school in the Samarkand region is undoubtedly Abu Muqatil Samarkandi.

The Hanafi school of thought, which was introduced to Samarkand by the disciples of Abu Hanifa (may Allah be pleased with him), and the qazi and other positions in it, continued for a long time. Approximately a century and a half of significant developments were recorded in the city of Samarkand, and as a result, schools of

⁴ A city located in the north of Iran, near the capital, Tehran.

⁵ The Zaydis are a group of Shiites who believe in Zayd ibn Ali ibn Husayn as their Imam.

⁶ The word Shia means supporters. According to their belief, Ali (may Allah be pleased with him) is the true successor of the Prophet (peace and blessings of Allah be upon him).

theology began to appear in Samarkand, as in other countries. Hanafi scholars were appointed to the qazi positions in Samarkand, and as a result, the Hanafi school of thought took deep roots in Samarkand. The famous scholars who worked in the qazi position in Samarkand are as follows:

1. Muqatil ibn Hayyan (150/767) was a friend of Abu Hanifa (may Allah be pleased with him) and is considered the first Hanafi judge appointed in Samarkand. In addition to his work as a judge, Muqatil (may Allah be pleased with him) also taught students and contributed greatly to the spread of Abu Hanifa's school of thought in Samarkand. He also played a major role in the incident of Harith ibn Surayj⁷.

2. Ishaq ibn Ibrahim al-Hanzali (203-209/818-824) was also a student of Abu Hanifa (may Allah be pleased with him) and became the judge of Samarkand after Muqatil (may Allah be pleased with him). He taught many Samarkand students, including the judge Haytham ibn Junayd and Abu Hafs Sanjidizki.

3. Abu Uthman Salim ibn Abu Muqatil Fazzari Samarkandi (211/826) studied under jurists such as Malik ibn Anas and Abdullah ibn Mubarak. He, in turn, taught many students, including Ahmad ibn Nasr Ataki.

4. Umar ibn Abu Muqatil Fazzari Samarkandi (214/834) was appointed as a judge in 211/826 after his brother Abu Uthman Salim.

5. Abu Hafs Umar ibn Ya'qub Samarkandi (240/854) was appointed as a judge in 214/819 after the death of Umar ibn Abu Muqatil.

6. Abu Abdullah Muhammad ibn Aslam ibn Abdullah ibn Mughiri (286/881) was appointed as a judge in 211/826 after Umar ibn Ya'qub. Abu Mu'in Nasafi reported that Abu Abdullah served as a judge during the reign of the Samanid emir Nasr ibn Ahmad and died in Rabi' al-Awwal 286/881⁸.

7. Abu Nasr Iyadi (279/881). It is not known from reliable sources who became the judge of Samarkand after the death of

Muhammad ibn Aslam. It is likely that Abu Nasr Iyadi took this position. Because it is mentioned in the sources that he began teaching and also served as a judge at the age of 20.

As mentioned above, during the emergence and development of the Samanid state, the judges of Samarkand operated on the basis of the Hanafi school of thought. Along with their official duties, they also carried out intensive scientific activities. In addition, there were many scholars and jurists in the city who did not work in an official capacity. They, in turn, made a great contribution to the widespread spread of the Hanafi school of thought. In this regard, Abu Mu'in Nasafi noted the following: "The supporters of Abu Hanifa (may Allah be pleased with him) in Merv, Balkh and all over Khorasan and Maverannahr were of his school of thought in matters of faith and jurisprudence"⁹.

In this way, the Hanafi school of thought took deep roots in the city of Samarkand. Judges and muftis would issue rulings strictly according to the Hanafi school of thought, and would teach and instruct in this school of thought in class.

The Hanafi school of thought developed widely in the cities of Balkh and Ray and was not limited to Samarkand. Perhaps it also developed widely and began to take root in other cities of Transoxiana, such as Bukhara. There are many scholars from Bukhara who went to the students of Abu Hanifa (may Allah be pleased with him) and took lessons. An example is Abu Hafs Kabir (150-217/767-832). This person learned Hanafi jurisprudence from Imam Muhammad (may Allah be pleased with him). According to sources, Abu Hafs Kabir is considered to be one of the first jurist to bring Hanafi jurisprudence to the city of Bukhara. He taught many students in Bukhara. He and his students also made great contributions to the widespread spread of Hanafi jurisprudence in the land of Bukhara. Abu Hafs Kabir is also considered a contemporary of Imam Bukhari

⁷ The leader of the Murjid uprising that broke out in Transoxiana

⁸ Abul Mu'in Maymun ibn Muhammad Nasafiyy. "Tabsiratul-adilla fi usuliddin" / X. Otay nashrga tayyorlagan. 2 jildli . – Anqara : 1993. J- 1.-B. 358.

⁹ Abul Mu'in Maymun ibn Muhammad Nasafiyy. "Tabsiratul-adilla fi usuliddin" / X. Otay nashrga tayyorlagan. 2 jildli . – Anqara, – B. 356.

(may Allah be pleased with him). If Imam Bukhari elevated the prestige of Bukhara in terms of the science of hadith, we can say without hesitation that Abu Hafs Kabir elevated its prestige in terms of the science of fiqh.

In conclusion, we can say the following: The Hanafi school of thought spread to various countries of the world from the 2nd century AH, and was initially accepted by the Abbasid state, and then by other countries. In particular, it was accepted as an official school by the Abbasids, Samanids, Karakhanids, Ghaznavids, Seljuks, Khorezmshahs, Ayyubids, Mamluks in Egypt, the Timurids, Baburids, Shaybanids in Transoxiana, and the Ottoman Empire, who ruled various states in the territories of Iraq, Iran, Transoxiana, Khorasan, and Turkey.

Today, 92.5 percent of Muslims in the world are Sunnis. They are divided into the following schools: Hanafi 47 percent, Shafi'i 21 percent, Maliki 17 percent, Hanbali 7.5 percent.

The Hanafi school of thought is widespread mainly among Muslims in Central Asia, Pakistan, Iran, Turkey, Afghanistan, Bangladesh, India, Russia, and in Arab countries such as Iraq, Egypt, Syria, Libya, and Yemen. Muslims in our region also adhere to the Hanafi school of thought.

When the Hanafi school of thought entered the land of Mawlawan Nahr, especially the city of Bukhara, this school of thought became firmly established and began to develop. Great jurists and judges emerged in Bukhara. They also made significant contributions to the development of this school of thought. Many books were written by the jurists of Bukhara as a service to the Hanafi school of thought, and the jurists of this country achieved a status that distinguished them with their special opinions and fatwas in jurisprudence. However, Bukhara is one of the regions of Mawlawan Nahr. In other lands of Mawlawan Nahr, the same increase in the scientific level and development as in Bukhara were observed. This, in turn, indicates the large number of juristic teachers at that time and their great zeal in teaching science. The jurists of Mawlawan Nahr wrote a large number of works on this subject. These works were not limited to the science of jurisprudence. Rather,

the jurists of Transoxiana were active in all areas of the sciences of Sharia and left behind very useful works.

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