

THE SPREAD OF THE HANAFI SECT IN MOVAROUNAHR AND THE SERVICES RENDERED BY THE SCHOLARS TO THE SECT

Rozmetov Muhammad Mustafa

Master's Student Uzbekistan International Islamic Academy 2nd Year

Abstract:

For independent researchers who are doing scientific work in the study of jurisprudence and who intend to do a comparative analysis of the books written in the Hanafi madhhab, it is necessary to learn first of all who are the jurists of the madhhab and their services. Because the Hanafi madhhab was developed by the famous jurists of the madhhab. This article talks about the spread of the Hanafi Madhhab Movarounnahr and the jurists who distinguished themselves by some of their merits.

Keywords: Movarounnahr, fiqh, faqih, madhhab, hanafi, waqeot, fatawa, fuqaha.

Introduction

The science of jurisprudence, like other umda sciences, was born and began to develop in the 2nd century of the Hijri. The jurists of that time engaged in this science and started forming their sects. Approximately after the science of jurisprudence came into being, the madhhabs gradually began to increase and exceeded 18. Among them is the "Hanafi" sect.

The Hanafi sect originated in the city of Kufa, the land of Abu Hanifa r.a. At that time, the city of Kufa was considered a great scientific center and was full of scholars and scholars. Its mosques were full of jurisprudence and hadith rings. The sects of Abu Hanifa r.a. were mainly spread by his disciples after his teachers. Abu Yusuf, considered the strongest disciple of Abu Hanifa r.a. appointed by al-Rashid as "Qazil-Quzat". Of course, Abu Yusuf r.a should conduct his judicial work based on the madhhabs of his teacher Abu Hanifa r.a. For this reason, the development of the Hanafi madhhab began to develop more than the other madhhabs and entered the territories controlled by the caliphate one after another.

After the introduction of Islam to Movarounnahr, many people went to the city of Kufa and got acquainted with the teachings of Imam Azam Abu Hanifa, and as a result of their travels, they brought his words and fatwas to their country. In this way, Khorasan and Mowarounnahr regions accepted a special doctrine formed under the influence of Abu Hanifa r.a.

The Hanafi madhhab was first spread in the cities of Balkh and Ray. As early as 142/759-60, one of Abu Hanifa's students, Abu Bakr ibn Abdullah Umar ibn Ahmad ibn Dawud (171/ 787-788 years), became a judge of Balkh city. Even after his death, the Hanafi sect was preserved in the city of Balkh. Later, many scholars and jurists grew up in this city and worked in various positions in the Hanafi school.

After the city of Balkh, the area where the Hanafi sect is widespread is the city of Rai. The Abbasid caliphs Harun (786-809) and Ma'mun (813-833) supported the Hanafis by appointing Hanafi scholars to the position of judges in the regions as a sect against the Zaydis and Shias who intensified their activities in Tabaristan. An example of this is the following. Abbasid caliphs came to the city of Ray, Abu Yusuf r.a. Fazl ibn Ghanim Khuzai of Marv, who was one of the students



of (died 286/850), and after him Muhammad ibn Muqatil Razi (248/862), a student of Abu Mute Balkhi, was appointed as a judge. The Hanafi sect, which was first accepted in Balkh, soon spread to other cities in the country. Jurisprudents who grew up in these cities began to be appointed by the state to judgeships and other high positions.

Although Abu Hanifa himself rejected the position of judge and other positions, 28 of his students worked as judges, 6 as muftis, and 2 as head teachers of educational institutions. Abu Hanifa r.a.'s disciples working in influential positions greatly contributed to the wide spread of the Hanafi sect. His students, who went to Baghdad and learned from Abu Hanifa, Abu Yusuf and Muhammad Shaibani r.a., did not limit themselves to spreading the madhhab of their teachers only in the cities of Balkh and Rai, but also tried to spread this madhhab in big cities like Samarkand and Bukhara. The scholars who served to spread the sects of Abu Hanifa r.a mainly in the city of Samarkand are as follows:

Abu Muqatil Hafs ibn Salim Fazzoriy

Nasr ibn Abu Abdulmalik Atakiy

Sharik ibn Abu Muqatil

Ma'ruf ibn Abu Hasan

Yunus ibn Sobiq

Is'hoq ibn Ibrohim Hanzaliy

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

The Hanafi sect entered Samarkand by the students of Abu Hanifa r.a. and the qazi and other positions in it continued for a long time. About a century and a half of important developments were recorded in the city of Samarkand, and as a result, schools of theology began to appear in Samarkand, as in other countries. In Samarkand, Hanafi scholars were appointed to the positions of judges, and as a result, the Hanafi school took deep roots in Samarkand. The following are the famous scholars who worked as judges in Samarkand:

1. Muqatil ibn Hayyan (150/767) was a friend of Abu Hanifa r.a. and was the first Hanafi judge appointed in Samarkand. In addition to being a judge, Muqatil also taught students and contributed greatly to the spread of Abu Hanifa's sect in Samarkand. He also played a major role in the incident of Haris ibn Surayj [].
2. Ishaq ibn Ibrahim Hanzali (203-209/818-824) and Abu Hanifa r.a. was a student of Muqatil r.a. After that, he became a judge of Samarkand. He taught many students from Samarkand, such as Haysam ibn Junayd Qazi and Abu Hafs Sanjidizki..
3. Abu Usman Salim ibn Abu Muqatil Fazzari Samarkandi (211/826) learned knowledge from jurists such as Malik ibn Anas and Abdullah ibn Mubarak. He, in turn, taught many students, such as Ahmad ibn Nasr Ataki.
4. Umar ibn Abu Muqatil Fazzari Samarkandi (214/834) was appointed as a judge after his brother Abu Osman Salim in 211/826.
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 in 214/819.
6. Abu Abdullah Muhammad ibn Aslam ibn Abdullah ibn Mughiri (286/881) was appointed as a judge after Umar ibn Yaqub. Abu Mu'in Nasafi reported that Abu Abdullah was a judge during the reign of the Samanid emir Nasr ibn Ahmad and that he died in the month of Rabi'ul-Awwal



286/881.

7. Abu Nasr Iyodi (279/881). It is not known in reliable sources who became the Qazi of Samarkand after the death of Muhammad ibn Aslam. Perhaps Abu Nasr Iyodi sat in this position. Because it is mentioned in the sources that he started teaching at the age of 20 and was also a judge.

As mentioned above, during the emergence and development of the Samanid state, the judges of Samarkand operated on the basis of the Hanafi sect. Along with their official work, 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 spread of the Hanafi school of thought. In this regard, Abu Muin Nasafi emphasized the following: "The supporters of Abu Hanifa r.a. in Marv, Balkh and other Khorasan and Mowarunnahr regions were in his sect in religious and jurisprudential matters".

This is how the Hanafi sect took deep roots in the city of Samarkand. Qazis and muftis used to pass judgments according to the Hanafi sect in full form, and taught in depth about this sect in the classrooms.

The Hanafi sect developed widely in the cities of Balkh and Ray and was not limited to Samarkand. Perhaps in other cities of Movarounnah, such as Bukhara, it developed widely and began to take root. Even from Bukhara, there are many scholars who went to learn from the students of Abu Hanifa r.a. An example is Abu Hafs Kabir (150-217/767-832). This person followed the Hanafi jurisprudence of Imam Muhammad r.a. learned from. According to the sources, Abu Hafs Kabir is one of the first jurist who brought Hanafi jurisprudence to the city of Bukhara. He taught many students in Bukhara. He and his students also made great contributions to the spread of Hanafi jurisprudence in Bukhara. Abu Hafs Kabir is a contemporary of Imam Bukhari r.a. If Imam Bukhari raised the authority of Bukhara in terms of the science of hadith, we can say without hesitation that Abu Hafs Kabir raised his authority in terms of the science of jurisprudence.

In conclusion, we can say the following: after the arrival of the Hanafi madhhab in the Movarunnahr region, especially in the city of Bukhara, this madhhab firmly established itself and began to develop in this land. Great jurists and judges grew up in Bukhara. They also contributed to the development of this sect. The jurists of Bukhara wrote many books as a service to the Hanafi school, and the jurists of this country reached a status distinguished by their special rulings and fatwas in jurisprudence.

REFERENCES

1. Abdulhay Laknaviy. Al-Favoidul bahiyya fi tarojimil hanafiyya ma'at Ta'liyyotis saniyya. – Qozon, 1902.
2. Abdulhay Laknaviy. Umdatur rioya fi halli sharhul viqoya (Muqaddima). – Hindiston: Yusufiy, 1999.
3. Abu Abdulloh Muhammad ibn Ahmad ibn Usmon Zahabiy. Manoqibu Imom Abi Hanifa va sohibayhi Abi Yusuf va Muhammad ibn Hasan. – Haydarobod: Lajnatu ihyo al-maorifin no'moniyya, 1998.
4. Abul Muayyad Muvaffaq ibn Ahmad Makkiy Al-Xotib Xorazmiy. Manoqibu Abi Hanifa. – Haydarobod: Al Maorifu Nizomiyya, 1902.
5. Abul Muin Maymun ibn Muhammad Nasafiy. Tabsiratul-adilla fi usuliddin / X. Otay nashrga tayyorlagan. 2 jildli. – Anqara, 1993.

