

THE ACTIVITIES OF IMAM ABU HANIFA ON THE SCIENCE OF HADIS

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ABSTRACT

In the following article the introduction of the Imam Abu Hanifa into the science of Abu Hanifa, his period of being disciple to the Imam Hammad and other scholars and his hadis studies, his being educated from Ata' ibn Abu Raba' and other tabiins are studied based on the comparative data retrieved from the diverse sources. Abu Hanifa began to focus on issues of jurisprudence (Islamic jurisprudence) and began to teach this science to others.

Keywords: fiqh, hadis, tabiin, caliph, aqida, talaq, rivayat, Abu Hanifa, Imam Hammad

Introduction. We all know from history that the cities of Kufa and Basra have long been one of the cities with a high level of knowledge and culture. Especially in the time of Caliph Sulayman, the desire for knowledge became popular, and the interest of Imam Abu Hanifa (80 / 699-150 / 767) in the science became very strong and look at the happy coincidence that, as an event had taken place in those days, his desire became more firm.

One day Abu Hanifa(r.a.) made his way to the bazaar place of the city. The houses of Imam Sha'bi, one of the most famous people of Kufa, were in this area. Imam Sha'bi came out from inside and called Abu Hanifa to his side, saying that any young student must be a scholar. Where are you going? When asked, Abu Hanifa mentioned the name of some merchant and said that he was going to him. After that, Imam Sha'bi said, "You did not understand me. I asked who you would study with". Abu Hanifa shook his head sadly and said no one. Imam al-Sha'bi said, "I feel your talent and understanding, and your place is in the circle of scholars". This same expressions were implemented by the Abu Hanifa and he started to study by heart[1:6-7.]

In those days, the study of kalam required, first and foremost, innate talent and religious knowledge. The Allah had bestowed these two blessings on Imam Abu Hanifa. He had blood of Iraqi, had a power in his nature, and the energy was in his motion. Abu Hanifa did so to the point that even the great scholars of the field would refuse to argue with him.

He often had to go to Basra for commercial purposes. Basra, on the other hand, was the most visited city by foreigners. Abu Hanifa argued with the Abaziyya, Sagaziyya, Hashaviyya and other scholars and always prevailed over them. Later, their fame in solving very serious problems, demonstrating their intelligence by using logical consistency and intellectual capacity in the matter of law, was the result of this primary upbringing.

Main part

First of all, Abu Hanifa paid attention to the science of kalam. But as he got older and more qualified, his interest in the field seemed to stop for a while. In his own words, "At the beginning of my life, I preferred this science to everyone else, because I believed that the foundation of the creed and sect was built on this very science. But then I realized that the great Companions, who understood these truths better than anyone else, had avoided arguing about this science". Later, Abu Hanifa began to focus on issues of jurisprudence (Islamic jurisprudence) and began to teach this science to others.

In those days, a woman came and asked the Imam about divorce. Imam Abu Hanifa could not say anything, but he said that he would ask Imam Hammad ibn Abu Sulayman (d. 120/738), who was teaching recently, but at the same time he told the woman to tell them what Imam Hammad would answer. The woman came a little later, told Imam Hammad's answer, and left. Imam Abu Hanifa marveled and walked towards the classrooms of Imam Hammad and joined the disciples [2:76].

Imam Hammad ibn Abu Sulayman (d. 120/738) was one of the most famous scholars of jurisprudence in Kufa. He was one of the Companions of the Prophet (peace and blessings of Allah be upon him) who studied the science of hadeeth in the hands of Anas (peace and blessings of Allah be upon him) and enjoyed the conversation of well-known followers. Especially in Kufa, their madrasah became the most visited place by the common people. In fact, this madrasah was founded by Ali (may Allah be pleased with him) and Abdullah ibn Mas'ud (may Allah be pleased with him). After that, their students Sharih, Alqama and Masruq became the most famous imams of this madrasa and their names were famous all over the world. Later, Ibrahim Naha'i and their successors, Hammad ibn Abu Sulayman, continued their activities as imams.

It should be noted that the science of fiqh developed thanks to Ali and Abdullah ibn Mas'ud (may Allah be pleased with him). Therefore, Imam Abu Hanifa chose them as masters. Due to his being a new disciple he always used to occupy the seats in the back. But after several days feeling that he was not equal in memory and intellect to Abu Hanifa his mentor asked him to occupy the seats in the forward. After that, Abu Hanifa began to take regular lessons from his teacher Hammad, and as a disciple he stayed with him until the last minute of his life. In those days, a relative of Imam Hammad, who lived in Basra, died. Abu Hanifa said that Imam Hammad left them as deputies and went on a journey to offer his condolences. After this incident, Imam Hammad's disciples and scholars began to address them. They would ask such questions that Abu Hanifa, although he had not heard any narration from the teacher, would try and answer them himself and carefully write down his answers in pencil. Two months later, Imam Hammad returned from the journey, so Abu Hanifa showed him the diary. A total of 60 questions were asked, of which Imam Hammad indicated that only 20 of the answers were incorrect. As for the rest, he said the answers were correct. Abu Hanifa said, "As long as Imam Hammad is alive, I will not break the bond of discipleship".

Theoretical background

It is narrated variously that Abu Hanifa learned the recitation from Imam Asim, one of the 7 famous reciters. According to their recitation, it is said that Abu Hanifa memorized the Qur'an [3:147].

During the lifetime of Imam Hammad, Abu Hanifa had begun to study the hadiths. This is because a thorough study of jurisprudence was not possible without knowing the hadith. Consequently, there was not a single hadith scholar in Kufa who did not go to Imam Abu Hanifa to study the science of hadith. Abu al-Mahasin al-Shafi'i considered them to be his teachers in the hadith chapter, and noted that 93 muhaddith scholars lived among them in Kufa or the province of Kufa. Most of them were "subordinates". It should be noted that 1,500 of the 124,000 Companions of the Prophet (peace and blessings of Allaah be upon him) lived in Kufa [4:41]. These were not just ignorant companions, but many of them were

mature in science. The greatest of them, as mentioned above, were Ali ibn Abu Talib and Abdullah ibn Mas'ud. It should be noted that the environment in which Abu Hanifa was brought up - the climate of Kufa - was rich in Companions and hadiths. Therefore, there is information that Abu Hanifa himself narrated about 4,000 hadiths [5:41].

Although Abu Hanifa had learned a great deal from the teachers in the field of hadith, it was necessary to go to Haramayn, a major religious center, to study. When Abu Hanifa went to Mecca, religious education was widespread. He was in the service of the most famous scholars in the field of hadith and learned the secrets of science from them. Each had its own school, among which the school of the famous follower Ata ibn Abu Rabah was famous. He was one of the muhaddithin scholars who enjoyed the conversation of many of the Companions. Among them were 'Abdullah ibn' Abbas, Ibn 'Umar, Ibn Zubayr, Usama ibn Zayd, Jabir ibn' Abdullah, Zayd ibn Arqam, Abu Darday, Abu Hurayra, and a number of the companions. Abdullah ibn Umar said: "When Ata ibn Abu Rabah, why do people come to me?" Great muhaddith scholars, including Awza'i, Zuhuri, Amr ibn Dinar, learned from them and reached the level of mature muhaddithin.

Abu Hanifa was also in the service of Ata ibn Abu Rabah. Increasingly, Abu Hanifa's scientific intelligence and at the same time his value in the eyes of the teacher increased. In particular, there are reports that when the teacher went to class, he put all the other students in their places, but gave Abu Hanifa a place next to them. Ato lived until year 115 of Hegira, and Abu Hanifa never tired of serving him.

Results

Abu Hanifa learned from the Tabiin, that is, from great scholars such as Sha'bi and Ikrima, a student of Ibn Abbas. There are some info kept on his meeting with the Abu Hanifa Ata ibn Abu Rabah in Mecca and receiving the intructions from him, his disputes with him. Later, Abu Hanifa became interested in jurisprudence and began to study it. He learned from the great masochists of the time. Abu Hanifa learned jurisprudence from Hammad ibn Abu Sulayman, one of the greatest jurists of his time. He stayed with him until his master died. At the same time, Abu Hanifa also took lessons from other teachers. In particular, the scholar narrated hadiths from the followers and discussed fiqh. He is also said to have learned from Zayd ibn Ali ibn Husayn, Abdullah ibn Hasan and other great men.

He learned hadith from other hadith scholars in Makkah in addition to Ata. Among them, Ikrima's name is worth mentioning. Ikrima was a slave and disciple of Abdullah ibn Abbas. He worked hard, taught and educated his slave. Imam al-Sha'bi even said, "No one knows the Qur'an better than Ikrima". A man asked Sa'id bin Jubayr, "Is there a stronger scholar in the world than you? He replied, "Yes, Ikrima".

Conclusion

Abu Hanifa has received the schooling from the tabiins namely Sha'bi ibn Abbas' (r.a) disciple the scholar Ikrima. Abu Hanifa had met with the Ata ibn Abu Rabah in Mecca, received the schooling and had disputes with the representatives of the Islamic education. Later Abu Hanifa had shown respect and interest to the fiqh. He received the schooling from prominent figures of his age. He thoroughly studied the science of fiqh from the fiqh scientists of his age Hammad ibn. He was he associate until his death. At the same time he

received schooling from other Islamic scholars and masters. Thus he was retelling the hadis from the tabiins and continuing the debate of fiqh. He also received education from Zay ibn Ali ibn Husayn, Abdullah ibn Hasan and several other famous scientists and Sufis.

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