

Supporting Factors for the Spread of the Hanafi School throughout the World

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Abstrak: Mazhab Abu Hanifah telah menyebar ke seluruh penjuru dunia sejak Abu Yusuf menduduki posisi hakim hakim di negara Abbasiyah, dan itu adalah mazhab resminya, di samping mazhab Malik di Hijaz. Ketika Malik meninggal, mazhab Hanafi menjadi satu-satunya mazhab resmi. Itu menyebar di Irak dan di timurnya dari negara-negara Persia: Persia dan Di Luar Sungai (Turkistan), Afghanistan dan India. Itu juga merupakan mazhab resmi sejumlah negara Levant, seperti Negara Seljuk, Negara Gharnawi, dan kemudian Negara Ottoman. Karena fatwanya, yang mengizinkan kekhalifahan bagi non-Quraysh, orang-orang Turki menyetujui mazhabnya selama pemerintahan Kekaisaran Ottoman, dan menganggap mazhab Hanafi sebagai mazhab negara. Kemudian mereka mulai mendorong orang untuk memeluk mazhabnya, hingga menjadi mazhab pemikiran Islam terbesar dengan pengikut di kalangan umat Islam, karena lamanya kekuasaan Kekaisaran Ottoman, yang berlangsung sekitar tujuh abad. Bahkan mereka memaksakan bacaan Hafs atas otoritas Asim, bukan bacaan yang tersebar luas di dunia Islam (terutama bacaan al-Dawri), hanya karena Abu Hanifah biasa membacanya. Turki menyebarkan mazhabnya di Eropa timur, Irak, dan Suriah utara, tetapi mereka gagal memaksakannya di wilayah yang jauh dari pengaruh mereka, seperti selat Melaka dan Afrika.

Kata Kunci:
Faktor pendukung mazhab; Mazhab Hanafi; Persebaran mazhab Hanafi.

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Abstract: The doctrine of Abu Hanifa has spread in the country since Abu Yusuf empowered him after assuming the position of judge of judges in the Abbasid state. It was the official doctrine of it, in addition to the philosophy of Malik in the Hijaz. The Hanafi school became the only official school of thought when Malik died. It spread in Iraq and its east from the countries of the Persians: Persia and Beyond the River (Turkistan), Afghanistan, and India. It was also the official doctrine of many Levantine countries, such as the Seljuk State, the Gharnawi State, and the Ottoman State. Then they began to push people to embrace its doctrine until it became the most prominent Islamic school of thought with followers among Muslims due to the length of the rule of the Ottoman Empire, which spanned about seven centuries. Instead, they even imposed the recitation of Hafs on the authority of Asim, instead of the recitations that are widespread in the Islamic world (especially the recitation of al-Dawri), just because Abu Hanifa used to recite it! The Turks spread their doctrine in eastern Europe, Iraq, and northern Syria, but they failed to impose it in areas far from their influence, such as the island and Africa.

Keywords:
Supporting factors of the school; Hanafi school; spread of the Hanafi school.

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INTRODUCTION

The Hanafi school is the first of the four well-known schools of jurisprudence. It was named Hanafi to Imam Abu Hanifa al-Numan. The origin of this school was Kufa in Iraq, the home of Imam Abu Hanifa. The Imam's reputation became well known, and he went to students. His doctrine spread in many places and cities, like the districts of

Baghdad, Egypt, Persia, the Romans, Bukhara, most of the countries of India and Sindh, some countries of Yemen, and others; for many reasons, the nation received the ijtiḥād of four imams, including Imam Abu Hanifa, because of the accuracy of the principles and rules on which their jurisprudence was based and the fame of their holiness. A large number of their students built on the jurisprudence of their imams and explained clarified, and deduced the branches they worked hard to build on the principles and rules established by their imams. He was born in Kufa in (80 AH - 699 AD), and his grandfather was from the people of Kabul. He had been taken captive at the conquest of his country and then released, and Abu Hanifa was one of the free - even if he was enslaved - but he did not impose slavery on himself or his father, but rather He was self-free. And knowledge flourished in his era among the loyalists, and he was a contemporary of the Umayyad and Abbasid states. He mentioned that he was one of the followers. Some numbered him from the followers, and "he had realized four of the companions: Anas bin Malik at Al-Basrah bin Abdullah, My father paid in Kufa, and Sahl bin Saad Al-Saadi in Madinah, and Abu Al-Tufail Amer bin Wathila in Makkah." His upbringing and biography The Imam was known for his knowledge without neglecting trade.¹

The Imam was known among his business people for his honesty and generosity, and he excelled in theology until he reached a remarkable status in it. He debated the owners of beliefs and doctrines, then turned to the study of jurisprudence with the great scholars of his time and the foundations of his jurisprudential school and was called the Imam. The greatest. His qualities were strong in argument, and he was one of the best logical people until Imam Malik said of him: "I saw a man who, if he spoke to him on the pole, would make it gold; he would perform his argument." Abed was busy reciting the Noble Qur'an. Pious in his earnings, he was content to live as a merchant when offered the posts of kings and sultans of Bani Umayyah and the Caliph Abu Jaafar al-Mansur, but he refused, imprisoned and harmed him, and some say that he died in his prison.²

METHOD

In discussing this article, we conducted a literature study by studying various reference books and the results of previous similar studies that were useful for obtaining a theoretical basis for exploring the problem. In simple terms, Sarwono said that library research is the activity of reading several books or references. The goal is to find a more in-depth discussion of a topic or theme. This topic is adapted to the issue raised in the article.

RESULT AND DISCUSSION

The Hanafi sect is one of the most continuity of denominations, and the nation has accepted it. The Hanafi sect is also called the madhhab of the people of opinion. It is the oldest of the four denominations, and its owner is Imam Abu Hanifa al-Numan. This sect is essential because it is not just the sayings of Imam Abu Hanifa alone. His expressions and the phrases of his companions, which formed the Hanafi school, and the Hanafi school of thought is considered one of the doctrines that had a significant

¹ أحمد رجب أحمد عدوى, "نظرة منيفة إلى المكانة الحديثية للإمام الأعظم أبي حنيفة," مجلة كلية الدراسات الإسلامية, no. 4 (September 1, 2019): 125–230.

² Fares Zaher and Soner Duman, "Kuzey Afrika'nın Fethedilmesinden Bağımsızlığa Kadar Cezayir'de Hanefi Mezhebi ve Hanefi Şeyhülislamlığı," *Bilimname* (April 30, 2019): 791–999.

advantage over Islamic jurisprudence by editing its issues and arranging them in sections, where Imam Abu Hanifa is the first without the knowledge of Sharia and engineered cells. Malik bin Anas followed him In the arrangement of al-Muwatta, and no one in that preceded Abu Hanifa because the companions and followers did not put classified chapters in the science of Sharia nor arranged books, but they relied on the strength of their memorization.³ Classified sections and texts were set, so he started with purity, then with prayer, then with all other acts of worship, then transactions, then sealing the book with inheritances, "which is what the jurists adopted after him."⁴

The stages of the emergence and development of the Hanafi School

The Hanafi School went through three main stages:

- a. The role of evolution and formation
- b. The part of expansion and growth
- c. The role of stability

First: The role of development and formation

It is the role of founding and setting the rules of the doctrine and its jurisprudence at the hands of its founder and his close students. This role includes the era of the Imam and his students. It begins in the year 120 AH on the day that Imam Abu Hanifa sat for fatwas and teaching after the death of his Sheik Hammad bin Abi Suleiman. However, the roots of the doctrine extend to before that and end with the death of the last of the four great students of his disciples, Al-Hassan bin Ziyad Al-Luoli 204 AH. In this role, it did not affect the fact that Imam Abu Hanifa wrote a book on jurisprudence because codification in jurisprudence was not known in his time. Everything that was transmitted to us after that of issues of origins was written by his students, citing him. The companions of Abu Hanifa transferred his jurisprudence to us. They collected the opinions that he said in His teaching council. The first of the students of Abu Hanifa to write down was his eldest student Abu Yusuf, who wrote in the fundamentals and Al-Amali.⁵ As for the most interested in transcribing, it is Imam Muhammad ibn al-Hasan al-Shaibani, who codified that jurisprudence from what he narrated himself on the authority of Abu Hanifa or from what he recounted on the power of Abu Yusuf. He used to put the author and present it to Abu Yusuf.⁶

The first books written by Imam Muhammad ibn al-Hasan collected the words of the Imam and the terms of his companions as well and were called (the clear narration, which is six books. They are mutawatir or well-known on his authority, and the martyred ruler collected books on the phenomenon of narration in one book he called (Al Kafi). He explained it in his book (Al-Mabsout), one of the books approved by the Hanafis. Al-Ruqiyat, the argument against the people of Medina, and Al-Hasan bin Ziyad Al-Lu'ali wrote the book (Al-Mujarred), which is similar to the books of the two

no. د. هانى سيد تمام, "المذاهب الفقهية وأهميتها فى المحافظة على الشريعة الإسلامية," مجلة دار الإفتاء المصرية 11 36 (January 1, 2019): 196–255.

⁴ Christie S. Warren, "The Hanafi School" (Oxford University Press, May 28, 2013), accessed November 7, 2022, <https://oxfordbibliographies.com/view/document/obo-9780195390155/obo-9780195390155-0082.xml>.

⁵ Lathifah Munawaroh, "القواعد الخمسة الكبرى فى باب العبادات من كتاب إعاة الطالبين للسيد البكري," QIJS (Qudus International Journal of Islamic Studies) 5, no. 2 (August 26, 2017), accessed August 5, 2022, <http://journal.stainkudus.ac.id/index.php/QIJS/article/view/2306>.

⁶ محمد عبد المقصود, "أثر المذاهب الفقهية فى الحكم على الحديث النبوى," مجلة بحوث كلية الآداب . جامعة المنوفية 31 120 (January 1, 2020): 3273–3285.

companions in the doctrine. The Hanafi scholars in the following role a statement and an explanation; on them they depended, and from its particular, they drew.⁷

Second: The role of expansion, growth, and spread

This role extends from Imam Al-Lului (d. 204 AH) to Imam Abdullah bin Ahmed bin Mahmoud Al-Nasfi, the conclusion of the Mujtahids of the school of thought (d. 710 AH). In this era, the reference in the madhhab changed when there was a different opinion. Hence, the Imam's statement became preceded if one of the two companions agreed. Species:⁸

The first type: acronyms

The abbreviations focused on clarifying the most correct of the doctrine, and the explanations that center on the abbreviations to explain them and infer their issues, and to describe correct ones, and the most important of these abbreviations:

- a. Al-Tahawi's abbreviation
- b. Al-Kafi for the Martyr Ruler, in which he summarized the six books
- c. Tuhfat al-Fuqaha by al-Samarkandi
- d. The abbreviation of Al-Qudduri, which is called the word book in the doctrine
- e. The beginning of Al-Mubtdi by Al-Mirghanani, in which he combined the summary of Al-Qudduri with Al-Jami Al-Sagheer
- f. Al-Mukhtar by Abu Al-Fadl Abdullah bin Mahmoud bin Mawdud Al-Mawsili
- g. Treasure the minutes for my nephew
- h. The novel's protection for the issuance of Sharia

The second type: explanations

The explanations centered on abbreviations to explain them and infer their issues, and the most important of these explanations are

- a. Al-Mabsout by Imam Al-Sarakhsi, in which he explained the summary of Al-Tahawi
- b. Badaa' al-Sana'i by Alaa al-Din al-Kasani, in which he described the masterpiece of the jurists by al-Samarkandi
- c. Al-Hedaya by Al-Mirghanani, which is an explanation of his book The Beginning of Al-Mubtadi
- d. The choice for reasoning the chosen one by Al-Musali, in which he explained his chosen book

The third type: Fatwas and facts

Scholars of this role dealt with the newly emerging incidents by ijtihaad, and thus appeared books that specialized in incidents and calamities, the most important of which are:⁹

- a. Fatwas of Shams Al-Imaam Al-Halawani
- b. The significant fatwas of al-Sadr, the martyr
- c. Nasafi fatwas
- d. The fatwas of Qazi Khan

⁷ Yelmi Eri Firdaus, "THE PERISHED MADHHABS AND THEIR IMAMS IN HISTORICAL REVIEW" 3, no. 2 (2021): 16.

⁸ "معتز الخطيب," من المقاربة الفقهية إلى المقاربة الأخلاقية: الاجتهاد المعاصر والدينوم نموذجًا *Journal of Islamic Ethics* 3, no. 1-2 (December 27, 2019): 90-127.

⁹ حكيم إبراهيم عبد الجبار الشميري, "مدى أثر علم أصول الفقه على الفتوى: دراسة تطبيقية," *مجلة القلم* (2017): 224.

These books have become the approved ones. Abbreviations are the most reliable, then explanations, then fatwas

Third: the role of stability

This role extends from the death of Imam al-Nasafi to the present day, in which the Hanafi school of thought settled at the beginning of the eighth century AH. Consequently, the efforts of scholars revolve around the books of previous eras. This role can be divided into several stages:¹⁰

The first stage

This stage extends from the end of the second round, i.e., from the middle of the seventh century. AH to the tenth century, AH, and at this stage, new books emerged to support the doctrine with evidence, including:

- a. Musnads attributed to Imam Abu Hanifa
- b. The Pulpit in the Combination of the Sunnah and the Book of Imam Masoud Al-Ansari Al-Manbaji
- c. Erecting the banner of Imam Al-Zayla'i

The second phase

This stage extends from the middle of the tenth century; AH to the end of the thirteenth century AH, and is the beginning of a new cycle of writing, in which newly approved jurisprudential texts emerged.. the most famous of them are:

- a. Al-Abhar Forum for Al-Halabi
- b. Enlighten the eyes of the tamrashi
- c. The light of clarification for Sharbnali

Another group of explanations followed this, footnotes and comments, the most famous of which is Ibn Abdeen's footnote, called "Red al-Muhtar ala al-Durr al-Mukhtar" and also called "Shami fatwas." In it, he set the controls for knowing the opinion adopted in the doctrine and clarified the views adopted in the disputes he mentions.¹¹ This stage then witnessed the emergence of Indian fatwas by order of the Sultan of Muslims in India, and the aim of it was to collect the statements of fatwas in the sect.

Third level

This stage extends from the late thirteenth century AH to the present day in which the "Journal of Judicial Judgments" appeared, and its goal was to produce a legal formulation of Hanafi jurisprudence in the chapters of transactions and the judiciary to be in the hands of rulers and judges in the Ottoman Empire. It can be considered the second official attempt to develop and bring Hanafi jurisprudence. The doctrinal fiqh literature is keen to quickly present the Hanafi jurisprudence with evidence and a statement of the most correct in the doctrine.

¹⁰ محمد التسماني، "فقه النوازل لدى علماء المغرب: الحقائق، الخصائص، الآثار"، *مجلة الإبحار* 1 (February 2013): 21–28.

¹¹ منى بنت عبدالله الناصر، "طرق معرفة العامي للمجتهد حتى يستفتيه- دراسة شرعية"، *المجلة الدولية للدراسات الإسلامية* 1 (2018): 191–206.

The origins of the Hanafi school

Imam Abu Hanifa al-Numan laid down the rules of the Hanafi school by saying: "I take the Book of God Almighty, and if I do not find it, then it is in the Sunnah of the Messenger of God. From their saying to the saying of others, so if the matter ends with Ibrahim, Al-Sha'bi, Ibn Sirin, Al-Hassan, Ataa, and Saeed bin Al-Musayyib - and he enumerated men - then people strive hard, and strive as they strive."

The Hanafis expanded their approval, and they inherited great jurisprudential wealth. The jurists of the Hanafi school responded that Imam Abu Hanifa did not reject the authenticity of the hadiths or their goodness, as it is said, but instead, he was strict in accepting the hadith or the news of one; his excuse for that is that in Kufa was the cradle of sedition, political partisanship and the splitting of sects and some He is lenient and deceptive in the narration, and he may have fabricated it as a victory for his whims, and Kufa is far from the Hijaz, the birthplace of revelation and the center of the Sunnah.¹²

Adoption of the Hanafi school of thought on the following grounds:

- a. The Holy Qur'an. According to Imam Abu Hanifa, the Noble Qur'an is the first and highest source in jurisprudence because it is a definitive book with no doubts about a letter from it. It is not parallel to it and does not reach its rank in provenance except the mutawatir hadith, so he does not see the copying of the Holy Qur'an with the news of the units of the year but rather Act upon it as much as possible otherwise leave the presumptive Sunnah of the definitive book.
- b. The Sunnah of the Prophet. Imam Abu Hanifa does not make the Sunnah of the Prophet in one rank. Instead, for example, he prioritizes the verbal Sunnah over the actual one because it is permissible for the action to be specific to the Prophet, and he prioritizes the Mutawatir Sunnah over the single report when there is a conflict and the impossibility of combining them. Instead, he abandons the act of the single word if it violates a legal rule taken from the text of the Qur'an or Sunnah.
- c. Unanimity. What the companions of the Messenger agreed upon and what they differed in does not depart from their sayings to the sayings of others. The consensus is the agreement of the diligent imams in an era after the Messenger passed away from the world on a legal ruling. The peace of Imam Abu Hanifa is an established argument.
- d. The saying of the Companion
- e. Measurement. It is appending a branch to an original in which there is a text of a specific ruling of obligation or prohibition because the reason for the ruling is in the branch as it was in the original. And Imam Abu Hanifa gives precedence to the Sunnah, even if it is a Mursal hadith, over analogy, just as the weak hadith takes precedence over analogy.
- f. Istishal. It is a request for the best to follow, which he is commanded to do, and it has become clear that the approval of Imam Abu Hanifa is not following one's desires or a judgment of purpose but rather the choice of the strongest of the two shreds of evidence in a specific incident.

هيئة بنت عبدالله سعيد آل رواس القحطاني، "الصناعة الحديثية عند الإمام أبي زرعة العراقي من خلال كتاب طرح التثريب"¹²، كتاب الزكاة أنموذجاً، "مجلة الآداب" (2021): 88.

- g. Custom and Habit. It is what has settled in the souls from the point of view of the minds, and the rational nature has received it with acceptance. The Book and the Sunnah are like the practice of some merchants dealing with usury.¹³

Characteristics of the Hanafi school of thought and its quality

- a. The shura of doctrine.
- b. Mixing talk with opinion.
- c. Its independence with an extraordinary approach to the principles of jurisprudence.
- d. His reliance on hypothetical jurisprudence by identifying the ruling on a thing or an incident before it occurs to apply this ruling when necessary.

Geographical distribution

The Hanafi sect originated in Kufa, the home of Imam Abu Hanifa, and then began to spread in the fourth century AH. The people of Gorgan and some of Tabaristan from the province of Daylam Hanafi. And it was predominant among the people of Debil from the region of Al-Rehab, which includes Armenia, Azerbaijan, and Tabriz. It was present in some of its cities without predominance. There were many Hanafis in the province of Persia, but the Zahiriyya prevailed in most years, and the judiciary was among them. And the reefs of Sindh were not devoid of Hanafi jurists, just as the people of Sijistan were Hanafi, and the kings of Bengala in India were all Hanafis.¹⁴

Scholars studied it after the death of Abu Hanifa in Baghdad. Then it spread to the Islamic countries, in the Balkans, the Caucasus, Afghanistan, Turkestan (Eastern and Western), Pakistan, Bangladesh, northern India, most of Iraq, Turkey, Syria, Lebanon, and most Muslims in the Russian Federation, China. In Saudi Arabia, members represent the Hanafi school of thought in the Saudi Council of Senior Scholars. They did not know the Hanafi school of thought in Egypt until the Caliph al-Mahdi appointed Ismail bin al-Yasa al-Kufi in the year 146 AH. The Ayyubids, when the Ottomans conquered Egypt, confined the judiciary to the Hanafi school, and the Hanafi school of thought became the doctrine of the state's princes and its own.¹⁵

The most important literature

There are many books in the Hanafi school of thought, the most important of which are:

- a. The significant jurisprudence of Imam Abu Hanifa
- b. Musnad Hadith of Imam Abu Hanifa
- c. The Book of the Scholar and the Learner by Imam Abu Hanifa
- d. The greatest jurisprudence of Imam Abu Hanifa
- e. The will of Imam Abu Hanifa
- f. The simpler jurisprudence of Imam Abu Hanifa

¹³ Meirison Meirison, "Riba and Justification in Practice in Scholars' Views," *TRANSFORMATIF* 2, no. 1 (September 20, 2018): 348.

¹⁴ Nurit Tsafrir, "Semi-Hanafis and Hanafi Biographical Sources," *Studia Islamica*, no. 84 (1996): 67.

¹⁵ Šāliḥ Ibn-‘Abd-as-Samī‘ al-Ābī al-Azharī, Aḥmad Muṣṭafā Qāsīm at-Ṭaḥṭāwī, and ‘Abdallāh Ibn-Abī-Zaid al-Qairawānī, *at-Ṭamar ad-dānī ‘alā Risālat al-Qairawānī fī ‘l-fiqh al-mālikī maqrūnan bi-dīkr al-adilla* (al-Qāhira: Dār al-Faḍīla, 2007).

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- g. The original (one of the books of the apparent novel) by Imam Muhammad Al-Shaibani
- h. The Great Mosque (one of the books of the straightforward novel) by Imam Muhammad Al-Shaibani
- i. Al-Jami Al-Sagheer (one of the books on the evident meaning of the novel) by Imam Muhammad Al-Shaibani
- j. Al-Sir Al-Kabir (one of the books of the prominent novel) by Imam Muhammad Al-Shaibani
- k. Al-Sir Al-Saghir (one of the books of the apparent novel) by Imam Muhammad Al-Shaibani
- l. Al-Zayyat (one of the books on the evident meaning of the novel) by Imam Muhammad Al-Shaibani
- m. Setting up the flag on the hadiths of guidance by Imam Al-Zaila'i
- n. Al-Mabsout by Shams Al-Din Al-Sarkhasi
- o. Badaa'i al-Sana'i in Arranging the Laws by al-Kasani.
- p. Guidance to the Marginani.
- q. Haashiyat Ibn Abidin, "Al-Muhtar's Response to Al-Durr Al-Mukhtar.
- r. Contracts of Monumental Jewels in the Evidence of the Doctrine of Imam Abu Hanifa.
- s. The choice in the reasoning of the chosen one for the conductor.
- b. 20 - Al-Labbah in explaining the book to Al-Qaduri.
- a. Ala' Al-Sunan by Imam Zafar Othmani Al-Thanawi
- b. Al-Anhar Complex in explaining the Al-Abhar Junction.
- c. Anecdotes of Imam Muhammad Al-Shaibani
- d. Al-Jarjaniyyat of Imam Muhammad Al-Shaibani
- e. The Harunites of Imam Muhammad Al-Shaibani
- f. Al-Kisaniyat of Imam Muhammad Al-Shaibani
- g. Ruqayat of Imam Muhammad Al-Shaibani
- h. Al-Kafi for the Ruler, Martyr Al-Marwazi
- i. A brief guide to Marghiani and his explanations
- j. Fath al-Qadeer by al-Kamal ibn al-Hamam
- k. The Fool in Combining the Sunnah and the Book by Imam Al-Manbaji
- l. Pearls of Rulers in Explanation of the Journal of Judgment by Imam Ali Haider Khawaja Amin Effendi
- m. The splendid distinctions in the rules and jurisprudential benefits of Imam Mahmoud Hamza
- n. The masterpiece of the Fuqaha' by Alaa al-Din Muhammad ibn Ahmad al-Samarqandi
- o. Al-Qaddouri's summary of Abu Al-Hussein Ahmed bin Muhammad Al-Qudduri
- p. Explanation of Prevention by Imam Obaidullah Bin Masoud Bin Burhan Al Sharia
- q. The Chosen One by Abu al-Fadl Majd al-Din Abdullah bin Mahmoud al-Mawsili
- r. Bahrain Complex for Muzaffar al-Din Ahmed bin Ali, known as Ibn al-Saati
- s. Treasure of Minutes by Abu Al-Barakat Hafez Al-Din Abdullah bin Ahmed bin Mahmoud Al-Nasafi
- t. The clear sea of Sheikh Zain al-Din bin Ibrahim bin Muhammad, known as Ibn Njeim

Many books are no less important than what was mentioned, and the Hanafi school is distinguished by its abundance of books, which spanned many centuries and until this day. About the life of the Imam of the doctrine, Imam Abu Hanifa al-Numan bin Thabit bin Zuti bin Mah was born in Kufa in the year 80 AH, corresponding to the year 699 AD.¹⁶

Abu Hanifa grew up in Kufa, grew up there, and lived most of his life there. He joined the circles of knowledge at an early age. The processes of learning in that era were of three types: procedures for studying the origins of beliefs, and this is what the people of different sects were engaged in, and circles for studying the hadiths and their narration, And episodes to elicit jurisprudence from the Qur'an and Sunnah, and the sources had mentioned several narrations on the authority of Imam Abu Hanifa, which indicate that when he devoted himself to seeking knowledge, he turned to jurisprudence after reviewing the known sciences of that era, and first chose theology and argumentation with the difference, then he turned to jurisprudence and then memorized The Qur'an was based on the reading of Asim, and he knew a certain amount of hadith, and a certain amount of grammar, literature, and poetry, and he argued with the different sects in matters of belief and what is related to it. Studying fatwas on the great sheiks in his time, and one of them was required, he took from him and graduated from him. He obliged Sheikh Hammad bin Abi Suleiman, who graduated in jurisprudence and settled with him until he died. Abu Hanifa was in his forty years to study and research and took over circled it after that. He was with a lieutenant. His sheik Hammad had met other jurists and hadith scholars. Abu Hanifa, at the age of forty, sat in the council of his sheik Hammad in the Kufa mosque and began studying his students what was presented to him of fatwas, and what he was informed of rulings, and measured things with their likeness, and proverbs with their likes, until he put that method Jurisprudence from which the Hanafi school is derived.¹⁷

And he refused when Abu Jaafar al-Mansur called Abu Hanifa to take over the judiciary. According to the different narrations, he was punished by beatings and imprisonment, or imprisonment alone. To adhere to the door, and asked him to issue fatwas regarding the rulings brought to him, and he was sending him issues. He was not issuing fatwas, so he ordered that he be returned to prison, and he was produced, and he was severely narrowed and narrowed.¹⁸

The narrators agreed that he was imprisoned and did not sit down to give fatwas and teach after that, as he died after this ordeal or with it, but the narration differed: Did he die imprisoned after the beating, which the narrations almost agree on? Or did he die imprisoned with poison, so he was not satisfied with beating him, but instead, he was watered with poison to hasten his death? Or was he released from prison before his end, died in his home after the ordeal, and was prevented from teaching and communicating with people? In sum, Imam Abu Hanifa died in Rajab, and it was said in Sha'ban, and it was said that eleven nights passed from Jumada al-Ula in the year 150 AH.

¹⁶ `Abd al-Hamid bin al-Tayyib Bin Rajab, *al-Fiqh al-mufassal fi al-`ibadat `al?? al-madhabayn al-Hanafi wa-al-Maliki*, 2012.

¹⁷ Warren, "The Hanafi School."

¹⁸ M.J. Mughniyah, *Fiqih Lima Mazhab: Ja'fari, Hanafi, Maliki, Syafi'i, Hambali (Gold Edition)*, Gold Edition (Lentera Basritama, 2015), <https://books.google.co.id/books?id=qA-JNwAACAAJ>.

His writings

Imam Abu Hanifa is known for his lack of books, which are:

- a. The Greatest Fiqh
- b. The simplest jurisprudence
- c. The world and the learner
- d. The letter to Muqatil bin Suleiman, the author of the interpretation, and the letter to Othman al-Batti, the jurist of Basra
- e. The commandment, which is two commandments, a doctrinal commandment and a commandment for his student Abu Yusuf
- f. The hadith of Abu Hanifa was collected in seventeen chains of narrators, and Abu Hanifa was the first to classify the noble hadith of the Prophet arranged in the chapters of jurisprudence.

The most important disciples of Imam Abu Hanifa

Imam Abu Hanifa had many students, including Yaqoub Al-Ansari (Abu Yusuf Al-Qadi). He is Yaqoub bin Ibrahim Al-Ansari, born in the year 113 AH. Hadith and the people of opinion took over the judiciary for seventeen years during Al-Hadi, Al-Mahdi, and Al-Rashid. Zaffar bin Al-Hudhayl. He is Zafar bin al-Hadhil bin Qais al-Kufi, born in the year 110 AH and was among the people of hadith, and then the opinion reached him. Muhammad bin Al-Hassan Al-Shaibani (Abu Abdullah). Muhammad ibn al-Hasan al-Shaibani was born in Iraq in the year 131 AH or early in the year 132 AH and grew up in Kufa. He studied the jurisprudence of Iraq under Abu Hanifa and Abu Yusuf. He moved to Imam Malik, and he took from him the jurisprudence of the people of the Hijaz and narrated from him al-Muwatta, and Imam Muhammad is the first without Iraqi jurisprudence in a comprehensive scientific codification. He is the first to write a complete book on Islamic international relations (Al-Sir al-Kabir), for he is an absolute mujtahid, no less in rank than the imams to whom the sects were attributed.

Al-Hassan bin Ziyad Al-Luoli. He is Al-Hassan bin Ziyad Al-Lu'wi Al-Kufi. He worked in the Sunnah and then in jurisprudence, and he was a student of Abu Hanifa, Abu Yusuf, and Muhammad. According to the Hanafis, his jurisprudential narrations are few for the three, and he died in the year 204 AH. For us to combine in our answer the correctness of the question of the esteemed brother and the benefit to the reader: let us make a comparison between the reasons for the spread of the Hanafi versus the Hanbali school of thought; Because this second one is the one whose followers carry the approach of the Salaf and their belief, and the Hanafi school - in this time and not the first time - most of its followers hold the opinion of the Maturidis - followers of Abu Mansour Muhammad bin Muhammad Al-Maturidi Al-Hanafi (died in 324 AH) and Ash'ari.¹⁹ The Hanafi school is not based on texts as This is the case in the Hanbali school until its people became famous in the books of jurisprudence and history as "people of opinion." The comparison between the spread of the Hanafi school and the spread of the Hanbali school is also helpful in comparing the spread of the approach of the predecessor and the approach of the successor in belief and the reasons for that.²⁰

¹⁹ Agusri Fauzan, "Pengujian Hadits Ahad Dengan Al-Qur'an (Studi Komparatif Syafi'iyah Dan Hanafiyah)," *Manhaj: Jurnal Penelitian dan Pengabdian Masyarakat* 4, no. 1 (September 27, 2019): 20.

²⁰ Baki Tezcan, "Hanafism and the Turks in Al-Tarasusi's Gift for the Turks (1352) (MSR XV, 2011)" (2018), accessed November 7, 2022, <https://knowledge.uchicago.edu/record/1198>.

The reasons for the spread of the Hanafi school of thought in many parts of the world can be summarized by one reason: "politics"! And by it, we mean: the adoption of this doctrine by many Islamic countries until they imposed it on their judges and schools, so it became widespread, and this began with the Abbasid state and ended with the Ottoman state, and the same was said in the states between those two states such as the Seljuk state, the Ghaznavid state, and others.²¹

Ibn Hazm - may God have mercy on him - said:

Two sects spread at the beginning of their command of leadership and authority: the madhhab of Abu Hanifa; For when he appointed the judiciary of the judges "Abu Yusuf," the judges were before him, so he did not nominate the tribunal of the country from the far east to the most distant of Africa except his companions and those belonging to his school, and the doctrine of Malik bin Anas among us; Yahya bin Yahya was strong in the eyes of the sultan, and his sayings are accepted in the judges, so he was not followed by a judge in our countries except with his advice and choice, and he only referred to his companions and those who were on his doctrine. Bin Yahya never fulfilled the judiciary, nor did he respond to him, which was an addition to his majesty in their view, and called for his opinion to be accepted by them. The same happened in Ifriqiya when Sahnoun bin Saeed took over the judiciary, and then the people grew up according to what was spread.

"Resalat Ibn Hazm" (2/229). The same thing is said in the Ottoman state, as it is not hidden from anyone that the vastness of its lands and a large number of its forms in the horizons, and the official doctrine of the state was the Hanafi school. Many countries still adopt this doctrine in their conditions, influenced by the previous Ottoman period, which ruled from 699 AH to 1342 AH - 1299 AD to 1924 AD. Undoubtedly, those who adhere to the doctrine of Abu Hanifa, may God have mercy on him, were active in teaching and advocating. It is natural that with them, the ideology spread in countries that were not ruled by the Ottomans, such as East Asian countries and others.²²

As a reason for the non-proliferation of the Hanbali school of thought, it was mentioned by Dr. Salem Al-Thaqafi, may God have mercy on him in his book "The Keys to Hanbali Fiqh." He said: As for the reasons for his lack of followers when compared to others, besides the deliberate reasons to belittle them, they are:

First: What some historians say is validated by the statement that it came after the three schools of thought that preceded it in the Islamic cities occupied most ordinary people's hearts. In most parts of Iraq, the Abu Hanifa school of thought; in Egypt, the Shafi'i and Maliki schools of thought; and Morocco and Andalus, the Maliki school of study after the Awza'i doctrine. But although this psychological phenomenon was able to reach the hearts of the masses of Muslims in some regions, in the largest city of Islam at that time - Baghdad - we saw that the doctrine of Imam Ahmad attracted them with the power of persuasion and clarity in his visions.

Second: there were no judges from him, and the judges only spread the doctrine they followed, so Abu Yusuf and, after him, Muhammad ibn al-Hasan, may God have mercy on them, spread the Iraqi doctrine, especially the opinions of Abu Hanifa and his students, and they spread the Maliki school and worked to spread it also the Umayyad

²¹ "تمام،" المذاهب الفقهية وأهميتها في المحافظة على الشريعة الإسلامية

²² Ahmad Tajuddin Arafat, "السنة النبوية والقراءة النصية عند ابن حزم الأندلسي," *Teosofia: Indonesian Journal of Islamic Mysticism* 6, no. 1 (June 17, 2017): 55-76.

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Conclusion

The spread of the Hanafi school of thought is due to a large number of students of Imam Abu Hanifa and their followers and their keenness to spread his views and elicit the reasons for the rulings, then collect the branches of the doctrine and lay down the rules and theories that contained its diaspora. The doctrine was linked to the people of power and the state, which led to its spread among many citizens with different and multiple customs through the adoption of this doctrine by many Islamic countries until they imposed it on their judges and schools; it became a great spread. This began with the Abbasid state and ended with the Ottoman Empire, in addition To the state of the Seljuks, the Ghaznavids, and others. The Hanafi school of jurisprudence corresponds to the famous schools of jurisprudence, such as the Shafi'i school, the Hanbali school, and the Maliki school. Most of the sect's followers hold the *Maturidi* belief of the Sunnis and the group, followers of Imam Abu Mansour Muhammad bin Muhammad al-Samarqandi al-Maturidi al-Hanafi, who in turn explained the five ideological books of Imam Abu Hanifa.

The softness of the doctrine and its lack of strictness helped its spread, connection with rulers and authority, flexibility in jurisprudential issues, multiplication because of its theoretical matters, and penetration in political, social, economic, and other aspects of life. The Hanafi madhhab takes the Noble Book like all other imams, and it takes the Sunnah. If it has a particular course towards it, it is strict in accepting the news from the Messenger of God, peace, and blessings of God be upon him. It does not take it unless a group narrates it from a group or if it is news that the jurists of the regions agreed to act upon or one of those who described it. The Companions had a hadith on the authority of the Messenger of God; may God bless him and grant him peace in a group of them, and no one disagreed with him.

Suggestion

For further research, the Abu Hanifah school should be studied from a historical review of the development and existence of this school during society, its supporting factors, and both political and scientific activities in various regions.

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