

Dr. Javed Ahmed Qureshi

School of Studies in Law

Jiwaji University

GWALIOR - 474 011 (MP), INDIA

Dr. Javed Ahmed Qureshi

LAW

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BY

Dr. JAVED AHMED QURESHI

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HANAFI SCHOOL

(Origin, Development and Features)

There are two major schools of Islamic (Muslim) Law

1. Sunni School

2. Shia School

Now today we will discuss on first school of Sunni's

The Hanafi School

Hanafi School is the first and the most popular schools in Muslim law. Before being named Hanafi, this school was known as Kufa. School which was based on the name of the city of Koofa in Iraq. Later, this school was renamed as Hanafi School based on the name of its founder Abu Hanifa.

They laid down the systematic foundations for the work of later Hanafis. Though the Hanafi School finally came to adopt the mainstream legal methodology and philosophy, it did maintain peculiar characteristics such as its emphasis on the practical aspects of the law. Particularly in the first three centuries of Islam, its followers, more than any other school, were the chief authors and experts on formularies (shurut), notarial documents, and the profession and conduct of judgeship (adab al- qada). It is distinguished from the other schools through its placing less reliance on mass oral traditions as a source of legal knowledge. It developed the exegesis of the Qur'an through a method of analogical reasoning known as Qiyas. It also established the principle that the universal concurrence of the Ummah (community) of Islam on a point of law, as represented by legal and religious scholars, constituted evidence of the will of God. This process is called ijma', which means the consensus of the scholars. Thus, the school definitively established the Qur'an, the Traditions of the Prophet, ijma' and qiyas as the basis of Islamic law. In addition to these, Hanafi accepted local customs as a secondary source of the law.

This school became widely spread in various territories, as a result, the majority of Muslims in countries such as Egypt, Israel, Jordan, Afghanistan, China and India, Pakistan,

Syria, Turkey and many others in the world belong to Hanafi School. In India, since the majority of Muslims are from Hanafi School, the Courts decide the case of a Sunni Muslim as per the Hanafi School unless it is specified that they belong to other schools.

In Hanafi School, Hedaya is the most important and authoritative book which was created over a period of 13 years by Ali bin Abu Baker al Marghinani. This book provides laws on various aspects except for the law of inheritance.

He was the great and brilliant research scholar. His main contribution was that instead of accepting each tradition as a law, he tried to explore the law in the Quranic texts through fundamental deduction himself. He favoured systematically concluded personal judgements based on Quran over a unsighted dependence on the customs. According to him the changing needs of the society must be incorporated in the law.

He extended the doctrine of Ijma and developed Istehash or juristic preference that bears a resemblance to equity. This School has been admired by a large number of Muslims followers.

He was keen interested in study. Primary, basic Islamic teachings were acquired from his home land. At the age of 22 years much spare time was spent in debating. In this period of time Imaam Sha'bain advised Imaam Abu Hanifah to associate himself with a scholar. Being unable to answer a query regarding the correct Sunnah procedure of divorce, Imaam Abu Hanifah began to join the gatherings of Imam Hammad, (student of Hazrat Anas), (Hazrat Anas was student of Prophet Muhammad sahib) disposing of his works as a debator. For the next ten consecutive years he remained the student of Imaam Hammad. After two years, for a period of two months Imaam Hammad took a sudden leave to Basra (due to his relative's death) leaving Imaam Abu Hanifah to continue his works in Kufa. Imaam Abu Hanifah remained Imaam Hammad's student for a further 8 years. The Imam went to Medina (in 102 A.H) in pursuit of Knowledge and attended the lessons of seven top theologians. The celebrated Imam Musa Kazim and his illustrious father Imam Jafar Sadiq the descendants of Muhammad, were the greatest authorities in Islamic learning of their times and Imām Abū Ḥanīfah took full advantage of their society in Medina. He was highly impressed with the erudition of Imam Ja'far al-Sadiq whom he acknowledged as the most learned man in the world of Islam.

THOUGHT OF HANAFI SCHOOL

Abu Hanif left no fundamental books. Several small booklets which he ascribed to express only the general ideological principles and tenets of his teachings. Almost all of his legacy was passed to them orally their students, who began work on the systematization and records everything tremendous scientific heritage, which left a teacher. His disciples done everything in their power to ensure that the legacy of this great man was not forgotten and their efforts began to form the ideological and legal School Hanafi, who was destined to become one of the most prevalent in orthodox Islam.

In preserving, organizing and disseminating the teachings of Abu Hanifa is particularly distinguished two of his students - Ya'qub ibn Ibrahim al-Ansari (d. 182), the better known as Abu Yusuf and Muhammad ibn al-Hasan Al-Shibani. They are called "Sahbein (two student). Abu Yusuf is the author of the following works:

- **Kitab al-Asar.** In this essay Yusuf, son of Ya'qub ibn Ibrahim, tells of his father, and that of Abu Hanifa. In this work are the links and chains narrators (isnady) of all the events that date back to the Prophet and his companions, referred to by the late teacher. In the same essay shows the scientific methods of Abu Hanifa, and also collected fatwas of various Iraqi jurists.
- **Ihtilafu Abu Hanifa wa Ibn Abu Laila.** In this polemic tells about the various aspects of the debate on various issues between Abu Hanifa and jurist Ibn Abu Leila. It also clearly expressed With world?? bit ibn Numan and his methods.
- **Alaa al-radd al-Siyyer Avzai.** In this work refers to the respect Muslims with non-Muslims during the conduct of war and addresses various aspects of Islamic doctrine of war (jihad).
- **Kitab al-Kharaj.** In this work of Abu Yusuf addressed the economic problems state. Distinctive feature of this work is its own representations on this issue, which sometimes do not coincide with the representations of the Abu Hanifa, which the author gave in parallel with his thoughts. What As for Muhammad ibn al-Hasan al-Sheibani, he was a disciple of Abu Hanifa short time. His education he supplemented later by Abu Yusuf and considered one of the leading specialists in

FEATURES OF AL-MADH'HAB AL-HANAFI

The Al-Hanafi School of Thought tends to put more emphasis on Qiyas (Analogy) and Raay (personal opinion) than an emphasis on Hadith choices, and the deductions there from. It does not acknowledge the Imamah of Ahlul Bayt. The Hanafi School of Thought began its popularity in the last quarter of the second century Hijra.

USOOL (FOUNDATION) OF FIQH

The method of making legal provisions for Abu Hanifa was based on the following basic sources:

- 1) **Quran** . This is the Word of God and the fundamental basis of Sharia.
- 2) **Sunnah**. Examples of the life of Prophet Muhammad, his words and expressions which are commentaries to the verses of the Quran.
- 3) **Ahadith**. This source also makes it clear in various aspects of the Shari'a, because the companions were with the Prophet and know the essence or the same background, different problems. They do not have statements of next generation allies them, as they do not have direct contact with the Prophet. Or a narrative record of the sayings or customs of Muhammad and his companions and the collective body of traditions relating to Muhammad and his companions
- 4) **Qiyas**. A proposition by analogy, which applies in cases where in Revelation there was no literal to a given problem. The essence of this method is that the legal issue in these cases can be resolved on the basis of analogy with what already exists in Revelation. The legal problem is associated already in solution and on this basis of decision.
- 5) **Istihsan (preference)**. Possibility of rejection of arguments qiyas if formally correct opinion on the analogy in this situation is not quite appropriate. In this case, the requirement imposed on the basis of another argument, which is opposed to explicit qiyas. Istihsan applies when qiyas contradicts Ijma and orfom.
- 6) **Ijma**. Unanimity theologians, both past and today, about any problem.
- 7) **Urf**. Use as an argument to any of the traditional distribution opinion in the Muslim society, if there is no literal evidence Revelation. Urf is divided into Sahih and Fasid (void). Saheeh (Valid) - is the Urf, which is not contradicts revelation. That allows him to apply as evidence. Fasid - this is the URF, which contradicts revelation. This type of Orff not accepted as evidence.

SOME METHODS OF THE HANAFI SCHOOL OF THOUGHT

“Those fatwas, which are based on the verdict of Abu Hanifa, Abu Yusuf and Muhammad Al- Shibani (Zahiru'r-Rivayya) are final and binding execution. If the requirements of Abu Hanifa and Sahibeyna different, the prescriptions founder of school of thought are more a priority for execution. What As for the requirements Sahibeyna (Abu Yusuf and Muhammad al- Sheibani), they not given in this case, preference, if not for that, no pressing necessary. For example, the need may occur if data membership of a fatwa of Abu Hanifa are questionable. By certain issues, such as evidence of inheritance or fatwas can be given with reference to Abu Yusuf. On some issues fatwa can be given and with reference to Muhammad al-Sheibani and Zufarov ibn Huzayla.

- If for some issue no ready prescription Imam (Abu Hanifa), the fatwa (legal requirement) may be issued on the basis of the views and evidence of Abu Yusuf, then Muhammad Al- Sheibani, and then Zufarov Huzayla and ibn Hasan ibn Ziyad.
- If any problem can be applied as qiyas and istihsana, then in most cases it is necessary to issue an order pursuant istihsana.
- If Zahiru'r-Rivayye there is nothing on any issue under consideration, then it solution is allowed to seek other sources of school of thought.
- If from the Imam (Abu Hanifa) on some issue there are many legends, then the granting legalrequirements necessary to refer to the most convincing and indisputable.
- When Masha (followers who have not seen Abu Hanifa) have different, sometimes conflicting requirements on some issue, must give fatwa on the basis of majority opinion.
- Cannot issue legal regulations on the basis of the weak and doubtful traditions (hadith). However, if there is an urgent need, in exceptional If permissible to issue a fatwa on the basis of these legends.”

CONCLUSION

The Hanafi School is the first of the four orthodox Sunni schools of law. It is differ from the other schools through its placing less reliance on mass oral traditions as a source of legal knowledge. In spite of some differences with teacher on specific issues, in general, sought to extend its legal school in the Caliphate (Khalifa). At the same time, they were engaged in teaching activity and did everything in their power to further refine the theoretical basis of the Hanafi school of thought. Thanks to his efforts, Hanafi teaching has

become a comprehensive school of Islamic jurisprudence, which was able to solve almost all the existing problems of the region. These processes have led to the fact that this Madh'hab became the most widespread in Abbasid caliphate. Hanafism even began to encourage the ruling dynasty, which was interested in the presence of the state of the fundamental legal framework. When Abbasid Caliph Harun al-Rashid, one of the most prominent theorists Hanafi school of thought Abu Yusuf became the supreme judge of Baghdad. All kadii provinces of the Caliphate (Khalifa) appointed them. In selecting candidates, Abu Yusuf gave Preferred representatives of the Hanafi school of thought. For this reason hanafism spread in greater rapidity. Later Hanafi Madh'hab acquired official status in the Ottoman State Empire. Since Hanafi Madh'hab firmly established in various regions Muslim world and to this day his followers is the majority of Muslims in the world.

Meaning- 1. A.H. (Al hijr)

2. Caliphate (Khalifa)

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