

VIEWS AND SOCIO-PHILOSOPHICAL ANALYSIS OF THE REPRESENTATIVES OF ABU HANIFA SCHOOL

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The Sect of Abu Hanifa Na'man (ra) was published in the cities of Andalus until the followers of the Sect of Imam Malik (ra) increased. In the book *Ahsan ut-Taqasim*, Holy tells the story of the victory of the Maliki school over the supporters of the Hanafi school from the words of some Magribs.

A group of supporters of the Hanafi school and a group of supporters of the Maliki school had an argument in front of the Sultan. The Sultan asked them which city Abu Hanifa was from? They said he was from the city of Kufa, and he asked again: From which city is Imam Malik? From Medina, they said. The Sultan said: The scholar from Madinah is enough for us and Abu Hanifa ordered to expel the companions of Na'man (ra) from Andalus and said that I do not like it if two sects interfere in my work ¹.

Nevertheless, in the African region (Algeria, Tunisia and Taroblus) there was a sect of Abu Hanifa Na'man (ra). Ahl al-Bayt Malik (Governor of Tunis) in Tunis was from Ahnaf, so the Hanafi sect was privileged in this city (capital) ². Thus, a fatwa was issued to the Hanafi madhhab, unlike other areas that belonged only to the Maliki madhhab. The Grand Mufti of Tunisia belonged to the Hanafi sect, which had special pride and spirituality for him. In the community around the capital, the nickname of the clutch was "Sheikh ul-Islam", and the Maliki sect had the second status in this region, and it was customary to have madrasahs. "Jome' uz-Zaytun" belonged to the Hanafi sect, and the other half were considered representatives of the Maliki sect. But another story that we mentioned about the publication of the Hanafi Sect was that it was published in some cities of the province after the Sect appeared ³. In some other cities, this Sect was published at different times, either because Hanafi scholars went to these cities and spread their sect, or because rulings and fatwas were in the hands of these scholars, the visits of Hanafi Sect scholars to these cities were given to this Sect in every city they visited. or other reasons were seen ⁴.

In short, in most developed countries such as Iraq, Syria, India, Afghanistan and Eastern Turkestan (from the Xinjiang Uighur Autonomous Region in the People's State of China to the

¹Ahmad ibn Ismail ibn Muhammad Taimur. *Nazrat-uttorihiyati fi hudus-il-mazohib-il-fiqhiyat-il-arba'ati*. \ Ahmed ibn Ismail.-Beirut: Dar-ul-Qadiri, 1996. -56 p.

²Ahmad ibn Ismail ibn Muhammad Taimur. *Nazrat-uttorihiyati fi hudus-il-mazohib-il-fiqhiyat-il-arba'ati*. \ Ahmed ibn Ismail.-Beirut: Dar-ul-Qadiri, 1996. -57 p.

³Ahmad ibn Ismail ibn Muhammad Taimur. *Nazrat-uttorihiyati fi hudus-il-mazohib-il-fiqhiyat-il-arba'ati*. \ Ahmed ibn Ismail.-Beirut: Dar-ul-Qadiri, 1996. -58 p.

⁴Abu Ishaqi Shirozi. *Tabaqato-l-fuqaho*. \ Abu Ishaqi Shirozi. Beirut: Dur-ur-roidi Arabi, 1899. -135 p.



North Sea) and the West (North Sea) and from Central Asia, the Caucasus and Ottoman Turkey many Albanians, the inhabitants of the Balkan countries followed the Hanafi sect of Islam, and this sect is very widespread. According to some estimates, followers of this sect reach 48 million in India and 48 million in Brazil. There are more than 25,000 Muslims in South America, all of whom follow the sect of Imam Azam (ra)⁵. In the Yemeni cities of Sana'a and Suada, the Hanafi sect was more dominant than the other sects. Fatwa and Death are the same as above. As we mentioned, the peoples of Iraq and Syria converted to the Hanafi sect, and in Lebanon and Iraq, where the sect was dominant, there were no qarias, i.e. villages. Hanafi did not go there, that is, all the families of Iraq and Syria knew the Great Day religion and most of them followed it. Most of the cities in the eastern climate and the Eastern Sea such as Khorasan, Sijistan and the Eastern Sea followed the Sect of Imam Azam, and in some of these cities a small number of people followed the Sect of Imam Azam. Some of the people of Gurgon, Iran and Tabaristan from the climate of Daylam followed the Hanafi sect. Muslims in Armenia, Azerbaijan and Tabriz also followed and continue to follow the Hanafi school. In the past, famous scholars and scholars of the Hanafi school lived in the cities of Khuzistan, known as Ahvaz, most of the Persian countries of Iran followed the Hanafi school, and the cities of India, Pakistan, and Bengal (Bangladesh) followed the Hanafi school.), even today, many follow the Hanafi sect⁶.

Today, if we look at Muslim countries such as the Maghreb, Algeria, Tunisia, and Taroblus, although there are more followers of the Maliki sect, from the other three Sunni sects, only the followers of the Hanafi sect can be seen. In Egypt, supporters of the Shafi'i and Maliki sects are more prominent, and Hanafis are also found in part. The Shafi'is are mainly in the city of Rif and the Malikis in the city of Sa'id, but most of the fatwas of the courts are given to the Hanafi school, because this school had gained great fame in the Arabs in the past. Half of the Muslims of Shami Sharif, Egypt belong to the Hanafi sect, one quarter are Shafi'is, and one fourth are Hanbalis. Most of the people of Palestine belong to the Shafi'i sect. The Hanafi and Maliki sects are almost invisible.

The majority of Sudanese belong to the Maliki sect. Most of the people living in Hijaz and Tahoma follow the Shafi'i sect. Most of Ghalib and Najdites belong to the Hanbali sect. Ahli Sunna in Yemen and Adan and Hazoralmawt follow the Shafi'i school, and one tribe in Adan follows the Hanafi school. Most of those with Persian traditions are of the Shafi'i school, with a small number following the Hanafi school. The majority of Afghan Muslims are Hanafis, with a small number of Shafi'i and Hanbali sects. Most of the Muslims of Eastern Turkestan (China) believed in the Shafi'i sect, but with the efforts of scholars from Bukhara, people followed the Hanafi sect. Some of the cities in the Caucasus and its surroundings follow the Shafi'i school, and some follow the Hanafi school. The winners in India, as we mentioned⁷ before, are those of the Hanafi sect⁷.

In conclusion, it can be said that Imam Abu Hanifa's (ra) sect has made a lot of progress in the Islamic world today and has attracted many supporters of the Muslims of the Islamic world to its sect. If we fans look at our daily topics today, this sect has done a great service to make the

⁵Ahmad ibn Ismail ibn Muhammadi Taimur. Nazrat-uttorihiyati fi hudus-il-mazohib-il-fiqhiyat-il-arba'ati.\ Ahmed ibn Ismail.-Beirut: Dar-ul-Qadiri, 1996. -59 p.

⁶Ahmad ibn Ismail ibn Muhammadi Taimur. Nazrat-uttorihiyati fi hudus-il-mazohib-il-fiqhiyat-il-arba'ati.\ Ahmed ibn Ismail.-Beirut: Dar-ul-Qadiri, 1996. -85 p.

⁷Ahmad ibn Ismail ibn Muhammadi Taimur. Nazrat-uttorihiyati fi hudus-il-mazohib-il-fiqhiyat-il-arba'ati.\ Ahmed ibn Ismail.-Beirut: Dar-ul-Qadiri, 1996. -86 p.



life of Muslims easier. It is a pity that today some of our young people, out of ignorance or lack of proper understanding, insult the followers of the Sunni sects, insult their supporters and attribute them to illiteracy. In our country, based on the principles of decency and morality, it is necessary to properly explain the pure Islamic archons and sects of Islam, with respect to our people, who have absorbed Hanafiism as the basis of our Uzbek traditions.

