

The Hanafi School of Islamic Jurisprudence Literature: A Historical Account

Suud Sarim Karimullah*¹, Arif Sugitanata**²

¹Gümüşhane University, Gümüşhane-Türkiye

²State Islamic University of Sunan Kalijaga, Yogyakarta-Indonesia

Author's correspondence: *Suudsarimkarimullah@gmail.com, **arifsugitanata@gmail.com

Abstract

This article focuses on one of the founding figures of the Sunni school of Islamic jurisprudence who contributed to the development of Islamic law, Abū Hanifah. Studying Abū Hanifah's literature can better understand his thoughts and views on Islamic legal issues. It can also provide greater insight into the history of Islamic thought and how Abū Hanifah's thoughts impact Muslim society today. This study uses the heuristic method with critical literature analysis because the data is obtained from various books, journals, and other documentation relevant to the historical approach. The results of this study state that the Hanafi school of Islamic jurisprudence is one of the famous schools of Islamic jurisprudence in the scientific discipline of Islamic law founded by Abū Hanifah. His background and education strongly influence Abū Hanifah's thinking pattern in determining the law. It is also inseparable from the socio-cultural dimension and the politics that underlie the Hanafi school of Islamic jurisprudence, which is seen as a factor affecting Islamic law's rational character. Literature on studying Islamic law in the Hanafi school of Islamic jurisprudence is widely found and spread worldwide. The school of Islamic jurisprudence is even adopted by one-third of the world's Muslim population. However, remember that some of Abū Hanifah's written works may no longer be available or incomplete. Over time, some manuscripts may be damaged or lost.

Keywords: *Abū Hanifah; Mujtahid; Islamic Jurisprudence; Literature; Historical.*

Introduction

The development of socio-politics and civilization is considered a locomotive for the development of Islamic legal thought which eventually gave birth to various schools of thought in Islam and is usually inseparable from the influence of theological doctrines, which indeed instruct Muslims to be able to actualize all the potential of reasoning as much as possible. Islamic law stems from individual opinions on understanding the nash or personal views on efforts to find the law on a current event (Karimullah, 2022).

The discourse of Islamic law is always full of interesting study material, whether the results are new analyses or flashbacks to its understanding in a modern context. The existence of Islamic law occupies a central and urgent position and is the essence of the teachings of Islam itself; even Islamic law is seen as the most special knowledge, so it is natural when Joseph Schacht (1982) says that it is impossible to understand Islam without understanding Islamic law. One exciting dimension is the study of Islamic law from a historical perspective which is also a foundation to see further the dynamics of Islamic legal thought to build a scientific paradigm of historical objectivity.

Based on historical fragmentation, the emergence school of Islamic jurisprudence is the culmination of the historical journey of institutionalizing Islamic law. Jurisprudence is the result of the mujtahid's understanding of the Shari'a. Therefore, fiqh always develops and changes with the times. As a rule, fiqh regulates human relations with God, connections with others, and even with the surrounding nature. These two functions make fiqh mapped into two: first, fiqh *Ibadah* which emphasizes more on the aspect of individual goodness, and second, fiqh *mu'amalāh*, which emphasizes more on social distinction. In this case, John L. Esposito (1976) states that Shari'a is a divine law while fiqh is a product of human understanding in interpreting and applying the divine law.

The emergence of various schools of Islamic jurisprudence was born from the development of history itself, not because of the influence of Roman law, as alleged by

orientalists. The story of Islamic law can be illustrated by the flourishing of scientific studies, freedom of opinion, and the many fatwas and codification of knowledge. That way, Islamic law has a long historical relationship and cannot be separated from one another. At least four main factors drove the growth and development of Islamic law: 1) religious motivation; 2) the expansion of the Islamic political domain during the time of Caliph Umar ibn Khattab; 3) the independence of Islamic law specialists from political power, and 4) the flexibility of Islamic law itself (Hasyim Fathoni, 2013: 4).

In the history of Islamic scholarship, the school of Islamic jurisprudence developed in Islamic legal scholarship, which played an essential role in writing and bookkeeping, especially in the 3rd Hijrah and later periods. Each school of Islamic jurisprudence is seen to have literary figures who have significantly contributed to the report of various disciplines of Islamic studies. The Imams of the school of Islamic jurisprudence are countless, but history has been written in gold ink for those who have struggled to uphold the banner of Islam with various life backgrounds and long struggles. In the history of the study of Islamic law, several schools of Islamic jurisprudence are known, which are generally divided into two, namely the Sunni school of Islamic jurisprudence and the Shi'i school of Islamic jurisprudence. Among the Sunnis, several well-known schools of Islamic jurisprudence are Hanafi, Maliki, Shafi'i, and Hambali (Makdisi, 1979). While among the Shia, there are two schools of Islamic jurisprudence, Zaidiyah, and Ja'fariyah. However, only the Ja'fariyah and Imamiyah Shia schools of jurisprudence flourish today.

This article focuses on one of the founding figures of the Sunni school of Islamic jurisprudence who contributed to the development of Islamic law, Abū Hanifah. He is a mujtahid and, at the same time, the founder of the Hanafi school of Islamic jurisprudence, which in this article is studied historically and its development in the Islamic world as well as various kinds of literature that have been produced in the school to answer various religious problems that occur among Muslims.

This study uses the heuristic method with critical analysis sourced from literature because the data is obtained from various books, journals, and other documentation

relevant to the issues discussed in this study. The historical approach used in this research is not only limited to looking at an event's growth, development, and collapse but also understanding all the structural symptoms accompanying the event with critical reasoning. This study was conducted because there still needed to be previous research that examined the tracking of the literature of the Hanafi school of Islamic jurisprudence comprehensively.

Previous research only focused on one piece of literature from the Hanafi school of Islamic jurisprudence that was comprehensively studied, as has been done by Mohd. Khafidz bin Soroni (2018) only concentrates on learning the book 'ulum al-Hadist in the Hanafi school of Islamic jurisprudence. Achmad Sopian (2021) studied the book of *fiqh al-Akbar*, which is one of the works of Imam Abū Hanifah, with the type of library research. At the same time, Teguh Prawiro (2022) researched language and reason in the Hanafi school of Islamic jurisprudence of *ijtihad*. M. Iqbal Juliansyahzen (2015) also studied Abū Hanifah's Islamic legal thought with a socio-historical analysis limited to discussions about family law.

In general, the results of literature reviews from various studies conducted on the Hanafi school of Islamic jurisprudence show that; first, Flexibility in applying Islamic law: The Hanafi school of Islamic jurisprudence is known to have a more flexible view in applying Islamic law to accommodate different circumstances. Several studies have shown that this helps maintain social stability and minimize Muslim conflict. Second, Focus on reason and rationality: The Hanafi school of Islamic jurisprudence greatly emphasizes reason and rationality in interpreting Islamic law. Several studies have shown that this approach allows the Hanafi school of Islamic jurisprudence to find more easily understood and accepted solutions in the face of complex life situations. Third, the influence of the Hanafi school in the Islamic world: The Hanafi Hanafi school of Islamic jurisprudence is one of the most well-known and widely followed schools of fiqh in the Islamic world. Several studies show that the influence of this school has spread throughout the Islamic world and has had a significant impact on the development of Islamic law and the social life of Muslim societies. Fourth, Dissent

within the Hanafi school of Islamic jurisprudence: Like other schools of fiqh, the Hanafi school also has differences of opinion on certain legal issues. Several studies have shown that these differences of opinion can lead to conflict and debate among scholars and Muslims but also demonstrate the Hanafi school's ability to find more diverse and flexible solutions in response to social change and human life. However, it should be noted that the conclusions of different studies may hold different views depending on the context and research methodology used. Therefore, a more comprehensive and in-depth study is needed to understand the overall conclusions about the school of Islamic jurisprudence.

These studies also show that the Hanafi school of Islamic jurisprudence still strongly influences the development of Islamic law in various countries and that the principles of Islamic law in the Hanafi school of Islamic jurisprudence are still relevant in different social and cultural contexts. However, the differences between the Hanafi school and other schools of thought in understanding Islamic law must also be well understood in different social and cultural contexts. Research on the Hanafi school of Islamic jurisprudence can help understand the development of Islamic law and contribute to the development of Islamic finance, Islamic education, and Muslim family law issues in various countries.

The study of the Hanafi school of Islamic jurisprudence is fascinating to continue further studies because it is one of the most famous schools of Islamic jurisprudence in the scientific discipline of Islam, founded by Imam Abū Hanifah. Imam Abū Hanifah was an unparalleled phenomenon in fiqh, fatwa, and piety to the extent that his disciples always said about him, which is always mentioned and worth noting that none of the people who were most prominent in their respective fields, such as prudence in life and scholarship, except they all had a very favorable view of Abū Hanifah (Söylemez, 2015). During his lifetime, Imam Abū Hanifah formed a body to study the development of Islamic scholarship consisting of scholars and himself as its chairman. The body for the study of the development of Islamic knowledge that he formed served as a body that deliberated and established Islamic teachings in written

form and transferred Islamic shari'a into law. Imam Hammad, bin Abī Sulaiman, was his teacher and often represented Imam Abū Hanifah in teaching religion and giving fatwas (M. Ali Hasan, 1996).

Discussion

The History Emergence of the Hanafi School of Islamic Jurisprudence

The Hanafi school of Islamic jurisprudence is the oldest of the four famous schools of Islamic jurisprudence of the *ahl sunnah wal jama'ah*. It is attributed to the great imam Abū Hanifah An-Nu'man bin Tsabīt bin Zauthi At-Taimi Al-Kufi, better known as Abū Hanifa. Abū Hanifah was born in Kufa in 80 AH and died in Baghdad in 150 AH. Imam Abū Hanifah grew up in a merchant family. Still, his diligence in studying religious knowledge led him to a high position among scholars. Historians say that Abū Hanifah came from the Arabs, namely from the Banī Yahya bin Asad, and some say that he came from the descendants of Ibn Rushd al-Anshari (Ahmad Asy-Syurbasi, 2008: 14–15).

Imam Abū Hanifah (2017) has accumulated many virtues, a noble character, a storehouse of knowledge, as a pious person and *wira'i*. In addition, Imam Abū Hanifah was also authoritative, keeping promises, meek, humble, tolerant, giving, and intelligent. He was also a knowledgeable person who practiced his knowledge and was an honest and reliable trader. He was known among the *tabī'et tabī'een*. However, at his time, some companions were still alive, but he did not have the opportunity to meet and study with them. So he learned from some of the *tabī'een* who had learned from the Companions.

Abū Hanifah often traveled to the market to trade. One day he met Sha'bi. Sha'bi asked him about his daily activities and suggested that he should usually go to the scholars and have discussions. Sha'bi saw in Abū Hanifah an aptitude for the development of Islamic scholarship. Abū Hanifah was impressed by his suggestion, and from then on, he left the market and became active in scientific studies. In addition, Abū Hanifah was known to be honest and soft-spoken, familiar with his companions,

and averse to speaking ill of others (Hasan, 2011). He worked hard and lived off the fruits of his labor. With his morals and ethics, he built close relationships with government officials and gained a place in society to be considered a high priest or great leader. He also disliked talking about worldly matters, but if asked about religious issues, he would happily elaborate at length and with enthusiasm. When Sufyan at-Tsauri was asked about Abū Hanifah's dislike of backbiting, he said, "*His intellect is more astute to be influenced by things that wipe out his goodness*" (Abdullah Mustofa al-Maraghi, 2001).

At first, Abū Hanifah did not start learning from fiqh but began with the science of kalam, supporting the formation of his rational and realistic method of thinking. Imam Abū Hanifah was the imam of ahl ra'yi, the Iraqi jurist and the founder of the Hanafi school of Islamic jurisprudence. The intellectual building of the scholars of ra'yi became stronger when Ali bin Abī Talib moved the center of the Islamic government to Kufa, followed by several senior figures from among the companions (Mushtafa Sa'id Alkhin, 1984: 38). Geographically, Kufa, which was far from the center of the Prophet Muhammad's tradition, had contributed to determining the color of *ijtihād*, which was more rational, critical and realistic.

Abū Hanifah did not sit in the halaqah separately, except after the death of his teacher Hammad bin Abū Sulaiman in 120 AH. To deepen his knowledge of the Qur'ān, he studied with Imam Asin, a famous scholar at that time. In addition to deepening the Qur'ān (Beşer, 2004), he actively studied the science of fiqh. In this case, the companions of the Prophet Muhammad include Anas bin Malik, Abdullah bin Aufa and Abū Tufail Amir, and so on. From them, he also studied hadith. His teachers had Hammad bin Abū Sulaiman Al-Ash'ari (120 AH/738 AD), who was an expert in fiqh from the city of Kufa, 'Athā' bin Abī Rabah (114 AH/732 AD), who was an expert in fiqh of the town of Makkah, Ikrimah (104 AH/723 AD) who was a great teacher and inheritor of knowledge from Abdullah bin Abbās, Nafi' (117 AH/735 AD) who was a great teacher and inheritor of knowledge from Abdullah bin Umār and others.

In addition, Abū Hanifah also studied with scholars of the *Ahlul-Bait*, such as Zaid bin Ali Zainal 'Abīdin (79-122 AH/698-740 AD), Muhammad Al-Baqīr (57-114 AH/676-732 AD), Ja'far bin Muhammad Al-Shadiq (80-148 AH/699-765 AD) and Abdullah bin Al-Hasan. He also met some of the Companions, such as Anas bin Malik (93 AH/ 612-712 AD), Abdullah bin Abī Aufa (85 / 704 AD) in the city of Kufa, Sahal bin Sa'ad Al-Sa'idi (88 AH/ 614-697 AD) in the city of Medina. He met Abū Al-Thufail Amir bin Watsilah (110 AH/729 AD) in the city of Makkah.

Abū Hanifah studied fiqh in Kufa, which at that time was the center of a gathering of rational fiqh scholars. In Iraq, the Kufa Madrasah was pioneered by Abdullah bin Mas'ud (d. 63 AH/682 AD). The leadership of the Kufa madrasa then passed to Ibrahim Al-Nakha'i, then Hammad bin Sulaiman Al-Ash'ari (d. 120 AH). Hammad bin Sulaiman was a prominent high priest at the time. Abū Hanifah learned *hadith* and fiqh from famous scholars. He studied fiqh for 18 years with Hammad bin Sulaiman Al-Ash'ari and was educated by Ibrahim Al-Nakhā'i. Abū Hanifah was cautious in accepting hadith and used qiyas and Istihsan extensively.

Abū Hanifah is regarded as a figure who has succeeded in raising the building of the madrasa of the *ra'yi* experts as well as its central leader. From the beginning, the Hanafi school faced a heterogeneous society because Iraq was a cosmopolitan city that became a meeting place for various civilizations and cultures. Iraq, a former territory once ruled by Persia, consisted of different ethnic groups, such as Arabs, Romans, and Persians. In the field of *muamalāh*, the Iraqi people inherited many traditions that prevailed during the Persian rule before Islam (Ahmad Amin, 1975: 241).

Abū Hanifah was a scholar who was often misunderstood, sometimes excessively revered, and repeatedly insulted beyond measure. People passionate about the Hanafi school of thought claim Abū Hanifah has a status almost equal to that of the Prophets and Messengers. They claim that the Torah also mentions Abū Hanifah's name, and even the Prophet Muhammad himself says his name and considers him to be the lamp of Muhammad's people in the future. On the other hand, people who did not understand his way of thinking regarded Abū Hanifah as a destroyer of religion,

arguing without evidence, *zindīq*, and not infrequently convicted as an infidel (Mun'im A. Sirry, 1995: 82–83).

In social politics, Imam Abū Hanifah maintained his independence from the ruling government and sympathy and inclination towards the family of the Prophet Muhammad. Although he was known for his tolerant attitude, he could not ignore the mistakes of the fiqh experts who devoted all their attention to deceiving and satisfying the rulers. Moreover, when Imam Abū Hanifah became aware of the mistakes and errors of the fiqh experts, he did not hesitate to expose their mistakes and then announced the correct fatwa on the case (Taşkömür, 2019). The distinctive feature of his *ijtihād* was to explore the legal provisions of fiqh, which in addition to adhering to the Qur'ān, also attached to the authentic traditions (*sahih mu'tamad*) alone.

His life and educational background strongly influences Abū Hanifah's thinking in determining the law and is also inseparable from the existing legal sources. His rational fiqh thinking in the historical trajectory while in Baghdad seems to be influenced by his kalam science thinking which is colored by logic and philosophy. As an imam *ahl ra'yi* in dealing with the text of the Qur'ān and Sunnah, he tried to capture the message behind the text so that he was known as an expert in the field of *ta'līl al-ahkām* and *qiyās*. His stand in this field gave rise to the theory of *istihsān*. The method of *qiyās* is not much different from other fiqh imams by not ignoring the provisions of the law that had prevailed before, especially regarding cases that do not exist or unclear legal requirements in the Qur'ān and Sunnah. He did not apply it just like that, but by first examining the situation and conditions when a particular case occurred. The method of *ra'yi* (thoughts, views, and opinions) he adopted in interpreting or interpreting the unclear or vague texts of Shari'a law is why he is known as the Imam of *ra'yi* in the world of Islamic fiqh.

The socio-cultural and political dimensions of the Hanafi school are seen as factors that influence the rational character of the Hanafi school of Islamic law. Among the scholars, the Hanafi school is widely accused of being secular and even considered daring to abandon the Qur'ān and Sunnah to maintain thinking based on reason. The

relevance of the Hanafi school of Islamic legal thought with the concept of ahl ra'yi thought can be seen from the legal basis they use in *ijtihād*. In determining the law, Imam Abū Hanifah was influenced by the development of law in Kufa, which was located far from Medina and was, the city of solutions to problems that arose in society. While in Kufa, only a few hadiths were known, in addition to many hadith forgeries, Imam Abū Hanifah was very selective in accepting hadiths. Therefore, in solving actual problems, he used *ra'yi*. He invites freedom of thought in solving new trials, which are not yet found in the Qur'ān and Sunnah, and advocates discussing issues freely; he relies a lot on analogies and is also based on Istihsan in determining the law (Khalil Munawar, 1996: 93).

Some characteristics of the Hanafi School of Islamic Jurisprudence include an emphasis on reason and rationality in the interpretation of Islamic law, an emphasis on individual involvement in the interpretation of the law, and flexibility in applying Islamic law to accommodate different circumstances. The Hanafi School of Islamic Jurisprudence is also known for having broad agreement on matters such as zakat, inheritance, and marriage. However, as with other schools of fiqh, the Hanafi School of Islamic Jurisprudence also has differences of opinion on certain legal issues. Therefore, it is important for any individual who wishes to follow the Hanafi school to understand its legal foundations and basic principles to understand the school's views on a particular issue and decide on the appropriate course of action according to the circumstances they face.

Throughout his life, he remained reluctant to be appointed as a judge, although his reluctance was not because he did not want to be a judge. He repeatedly refused and was forced to do so until his death, coinciding with Imam ash-Shafi'i's birth (Suud Sarim Karimullah, 2022). Imam Abū Hanifah died in 150 AH / 767 AD at 70. He was buried in the khizra cemetery. In 450 AH/1066 AD, a school called Al-Jami'ah al-Imam al-A'zam Abū Hanifah Nu'man ibn Thabit was established.

Al-Jami'ah al-Imam al-A'zam Abū Hanifah Nu'man ibn Thabit is an Islamic university in Baghdad, Iraq, named after its founder, Imam Abū Hanifah. The

university was founded in the 5th century AH by the Abbasid Caliph, Harun al-Rashid, and was staffed by leading scholars of the Hanafi school. It was one of the greatest intellectual centers of its time, providing education in fiqh, tafsir, hadith, logic, philosophy, medicine, and mathematics.

Al-Jami'ah al-Imam al-A'zam Abū Hanifah became the educational center for the Hanafi school and a gathering place for leading scholars from across the Islamic world. Many scholarly works were produced at this university, including the works of Imam Abū Hanifah and his students, which became the main reference in the Hanafi school. The school also became an important place for developing the hadith science and writing hadith books in the Hanafi school. The scholars of this school greatly emphasized the quality of the *sanad* (chain of narrators) of the hadith, so many of the books produced by this school have very strong and reliable sanads. To this day, the Al-Jami' Abū Hanifah school still exists and is a place of study for scholars worldwide. The studies in it are not only limited to the Hanafi school of thought but also discuss various topics related to Islam.

Development of the Hanafi School of Islamic Jurisprudence in the Islamic World

Abū Hanifah educated and molded hundreds of his students with a broad outlook on fiqh matters. Dozens of his students served as judges in the Arab governments of the 'Abbasid, Seljuk, 'Usmani, and Mughāl dynasties. After his death, his teachings and knowledge continued to spread through his many students. His famous students were Abū Yusuf, Abdullah bin Mubarak, Wakī' bin Jarrah, and Ibn hasan Al-Shibani. Anas bin Malik was the most popular. They later founded the Maliki school of Islamic jurisprudence. Among his books are: *Al-Musu'ān*, *Al-Makharīj*, and *Fiqh Akhbār*.

After Abū Hanifah and the leadership of the Hanafi school of Islamic jurisprudence passed to Abū Yusuf, there was a change in the characteristics of Islamic legal thought in the Hanafi school in Iraq. Abū Yusuf's full name is al-Imam al-Hafidz al-Mujtahid al-Muthlaq Abū Yusuf Ya'qub ibn Ibrahim ibn Habīb ibn Sa'd ibn Buhair ibn Muawiyah ibn Quhafah ibn Nufail ibn Sadus ibn 'Abd Manaf ibn Usamah ibn Sahmah ibn Sa'd ibn

'Abdullah ibn Qadar ibn Mu'awiyah ibn Tsa'labah ibn Mu'awiyah ibn Zaid ibn al-Audz ibn Bujailah al-Anshariy al-Bajjaliy. According to Imam at-Thahwi, whom most scholars followed, Imam Abū Yusuf was born in 113 AH and died on Thursday of the month of Rabī'ul Awwal in 182 AH. At the time of Abū Hanifah, the acceptance of hadith as a source of law was very strict, but at the time of Abū Yusuf, the acceptance of hadith as the basis of law tended to be relaxed.

The Hanafi school of Islamic jurisprudence began to grow in Kufa. Then it developed and spread to the eastern Islamic countries at the beginning of its development thanks to the authority of Imam Abū Yusuf, who was the Supreme Judge in Baghdad, and thanks to the preference of the Abbasid caliphs for this school in the judicial field, including the reign of the Ottoman Turkish empire when it controlled several Islamic countries that adopted the Hanafi school of Islamic jurisprudence (Peters, 2020). Even today, some areas once owned by the Ottoman Turkish caliphate are still Hanafi schools of Islamic jurisprudence, such as Iraq, Syria, Lebanon, and Jordan, still making it an official school in the justice field (Ayoub, 2015).

The Hanafi school of Islamic jurisprudence was developed because the Ottoman Islamic caliphate in Istanbul, the center of the Islamic government, was Hanafi. Not only that, but this school also experienced the formalization of Islamic law, so the format of the caliphate law used the Hanafi school and spread throughout Islamic countries. The followers of the Hanafi school are also applied in other countries, such as Central Asia, Pakistan, India, Tunis, and Turkestan. In Brasilia, there are approximately 25,000 Hanafi Muslims. The spread of the Hanafi school of Islamic jurisprudence is with the intermediary of the power of the kings. So it can be said that this madhab is spread approximately one-third of the number of Muslims worldwide.

The Hanafi school during the caliphate of Bani Abbas was a school that Muslims widely adopted, and during the reign of the Ottoman Empire, this school was the official school of thought of the State. Now the adherents of this school of thought remain among the majority in addition to the Shafi'i school of thought. Ma'shum Zain stated that the development of the Hanafi school of Islamic jurisprudence might be said

to be a school that occupies a high and most extensive position compared to other schools for two reasons, namely 1) during the Abbasid caliphate, it became the official school in Iraq which could influence the courts; and 2) during the Ottoman caliphate, this school became the official school of government, even being the only source of the state committee in compiling the book *Majallāt al-Ahkām al-'Adaliyyāh* (Muhammad Ma'shum Zein, 2008: 139).

Imam Abū Hanifah's (2011) works include *Fiqh al-Akbār*, *Musnad al-Hadist*, *al-Alim wa al-Muta'allim*, *Musnad Fiqh al-Akbār*, and *al-A'rād ala al-Qadariyyih*. Abū Hanifah's results in various fatwas and *ijtihād* during his lifetime have not been codified. Muhammad bin Hasan's Kitab Atsar, which he wrote, is attributed to Imam Abū Hanifah. His disciples and followers codified his thoughts after his death, and became a living and thriving school of *ra'yi*. There were some of his disciples who, in matters of religious rulings, disagreed with him, some contradicted him, and some disagreed with his ideas, but for the most part, they agreed and followed his path.

Abū Hanifah's students who also played a role in developing and expanding the views of Abū Hanifah were Abū Yusuf bin Ibrahim Al-Anshari (113-183 AH), Zufar bin Huzail bin Qais Al-Kufi (110-158 AH), Muhammad bin Hasan Bin Farqad as-Syaibani (132-189 AH), and Hasan bin Ziyad Al-Lu'lu Al-Kufi Maula Al-Anshari (133-204 AH). These four men were Abū Hanifah's most famous students, and they were the Hanafis who tried to spread their opinions and defend them. The existence of his students had a significant influence on the Islamic world, mainly Sunni Muslims. The Hanafi school of Islamic jurisprudence was initially developed in Iraq because his students helped create it and compiled several books based on the thoughts of his imam. In its development, the Hanafi school was widely adopted by Muslims in Pakistan, India, Afghanistan, Türkiye, Central Asia, Egypt, Brazil, and Latin America. However, there are still difficulties in studying Abū Hanifah's thoughts precisely and comprehensively because no books substantially contain Abū Hanifah's opinions and methodology. After all, the ideas and methods of the Hanafi school of Islamic jurisprudence that exist today are in the form of narration from his students, such as those written by Abū

Yusuf and Muhammad bin Hasan al-Syaibani, two of his students who fought for the existence of the Hanafi school of Islamic jurisprudence.

The Hanafi School of Islamic Jurisprudence Literatures

Abū Hanifah has devoted his life to studying Islamic Law and lecturing his students. His work can be genuinely appreciated because he was the first to attempt to codify Islamic law using *qiyās* as its basis. He did not write many books during his lifetime because he was imprisoned for a long time. As such, most of his books were written and summarised by his students and friends.

Abū Hanifah left no written works on legal views. Only small treatises are attributed to him, such as *fiqh al-Akbār*, *al-alim wa al-muta'alim*, and a treatise rejecting the *qadariyah* idea. In the *ushul fiqh* field, Imam Abū Hanifah's thoughts can be referred to, among others, in *Ushūl ash-Sarakhsi* by Ash-Sarakhsi and *Kanz al-Wushūl ilā ilm al-Ushūl* by Imam al-Bazdawī. His disciples later recorded these works after Abū Hanifah's death so that the school of *ra'yi* was alive and well.

Although Abū Hanifah's works were codified by his students and followers, it was later discovered that Abū Hanifah also collected hadith in a book called *Musnād Abū Hanifah* (ARSLAN, 2020). As the founder of the Hanafi school of *fiqh*, his knowledge of hadith rivaled that of any other narrator. Muhammad bin Mahmud al-Khwarizmi collected 15 musnads of traditions from Imam Abū Hanifah. The book of *Atsar*, the work of Muhammad bin Hasan was written in it by Imam Abū Hanifah.

The work written by Abū Hanifah in the field of *hadīth* is *al-Masuan*, which his students collected and is divided into three stages. Namely the first stage is called *Masailūl Fiqh*. The second stage is called *Masailūl Nawadīr*, and the third stage is called *al-Fatawā al-Waqi'āh* (Mughniyah, 2012: 5). *Masailūl Fiqh* is a collection of *Zahirūl Riwayāt*; this book contains the opinions of Abū Hanifah collected in a book called *Masailūl Fiqh*, while its contents have a history that is believed to be true because Abū Hanifah's students and companions narrated it.

This first stage of the book is of higher quality than the second and third stages. While the book of *Zahirūl Riwayāt*, compiled by Imam Muhammad bin Hasan al-Syaibani consists of six books: *al-Mabsūth*, *Jami'ul Kabīr*, *Jami'ush Shaghīr*, *As-Sairush-Shaghīr*, *As-Sairush-KAbīr*, and *Az-Ziyaadaat* (Hanīfe, 2011). Hakim al-Syahid then compiled the six books into one book called *al-Kafī*; this book was commented on and explained by Sham al-Din al-Syarakhsi, known as *al-Mabsūth*. These books are of the same standard. There is a well-known narrated by several narrators of the Hanafi school of fiqh. In his book *al-Kafī*, Imam Muhammad's words in these six books were later summarised by al-Hakim al-Syahid al-Marwazi (d. 334 AH). The book was later abridged by Hanafi scholars, among the most famous being the abridgment of Shams al-A'immah al-Sarakhsi (d. 490 AH) in 15 volumes called *al-Mabsūth*. These books are the classic books of the Hanafi school.

The second stage is *Masa'il al-Nawadīr*, which are books narrated through *ahād* which do not reach the level of mutawatir or masyhur; instead, some are *sahīh*, and some are *dha'if*. This book includes the books of Imam Muhammad, such as *al-Raqqiyyāt*, *al-Kaysaniyyāt*, *al-Jurjaniyyāt*, and *al-Haruniyyāt*. In addition, there are also other books such as *al-Muntaqā* by al-Hakim al-Syahid al-Marwazi, *al-Amali wa al-Jawami'* by al-Qadhi Abū Yusuf, *al-Mujarrād* by al-Hasan bin Ziyad (d. 204 AH) and others. While the third stage is *al-Fatawā* which is a book containing the opinions of Abū Hanifah's followers who are not narrated from Abū Hanifah, such as the book of *al-Nawazil* by Abī al-Laits al-Samarkandi (d. 373 AH) which collects fatwas from his teachers and friends of Abū Yusuf and Imam Muhammad, such as 'Isam bin Yusuf, Ibn Rustam, Muhammad bin Sama'ah, Abū Sulayman al-Jurjani, Abū Hafs al-Bukhari, and others. His books include *Majmu' al-Nawazil wā al-Hawadīth wā al-Waqi'āt* by Ahmad bin Musa al-Kasyi, *al-Waqi'āt* by Ahmad bin Muhammad al-Razi al-Natifi, *al-Waqi'āt* by al-Sadr al-Syahid and others. The famous Hanafi fatawa books are *al-Fatawā al-Khaniyyat* by Qadhi Khan, *al-Fatawā al-Hindiyyah*, *al-Fatawā al-Khairiyyah*, *al-Fatawā al-Bazziyah*, and *al-Fatawā al-Hamidiyyah*.

Abū Yusuf Ya'kub was one of the students of Abū Hanifah who was known as an expert in fiqh and was *appointed* as a judge during the Caliphs al-Mahdi, and al-Hadi, as well as al-Rashid during the Abbasid reign, also contributed significantly to the development of literature in the Hanafi school. Among his works are: *al-Kharāj*, *al-Aṭshār*, *Arras 'alā siari al-Auzalī*. The book of al-Kharaj contains rules on taxation in addition to the management of property in the hope that these rules can prevent people from arbitrariness and injustice. Likewise, al-Hasan bin Ziad al-Lu'lu, who was among his students and became a judge in the city of Kufa, among other works, has other names for instance *al-Qadhī*, *Ma'ani al-Iman*, *an-Nafaqāt*, *al-Kharāj*, *al-Fara'idh*, *al-Wasayā*, and *al-Amanī*. Although Abū Hanifah did not write many books for his madhhab, he remained famous because many of his students or protégés wrote books for his madhhab, especially Abū Yusuf Muhammad and others.

Some of the famous books composed by Hanafiyah Muta'a'khirin scholars include *Jamī' al-Fushulāin*, *Dlarār al-Hukkām*, *Multaqā al-Akbār*, *Majmū' al-Ashīr*, and *Rādd al-Mukhtār 'ala al-Dlarār al-Mukhtār* which is famous for Hasiyah ibn 'Abīdin. In addition to the books of fiqh, there are books by *ushūl al-Fiqh* and *qawā'id al-Fiqh* in the Hanafi school. The books of *ushūl al-Fiqh* in the Hanafi school are *ushūl al-Fiqh* by Abū Zaid al-Duyusi (d. 430 AH), *ushūl al-Fiqh* by Fakhr al-Islam al-Bazdawi (d. 430 AH), and *Al-Manar* by al-Nasa'ī (d. 790 AH) and his commentary *Misykāt al-Anwār*. Some of the books of fiqh rules of the Hanafi school, including *ushūl al-kharkhī* (260-340 H), better known as Abū Hasan al-Kharkhi, contain 37 fiqh rules. The book of *ta'sis al-Nazhair*, by Abū Zaid al-DAbūsi (w.430 H), has 86 fiqh rules. The book of *al-Asybah wa al-Nazhair* has 25 rules by Ibn Nuzaim (d. 970 H) with the full name Zain al-Din bin Ibrahim bin Muhammad, famous as Ibn Nuzaim al-Hanafi al-Mishri.

There is also *Majami' al-Haqaiq*, containing 154 rules, by Abī Said al-Khadimi, a Hanafi jurist, *Majallāh al-Ahkām al-Adliyyāh*, with 99 practices in the field of fiqh *muamalāh* with 1851 articles compiled by leading Ottoman Turkish scholars chaired by Ahmad Udat Basya, a famous Islamic jurist of the time and served as minister of justice of the Ottoman Turkish caliphate (Djazuli, 2010: 19–20). Then some books that are also

in the Hanafi school include al-Kafi by al-Marwazi (d. 334 AH), *al-Mabsūṭh* compiled by Sarakhsiy, *Bada'i' al-Sanā'i* by al-Kasani, *Mukḥṭasār al-Hidayth* by Marginani (d. 593 AH), *Fathū al-Qadīr* by Kamal bin Himam (d. 861 AH), and *Rāḍd al-Mukḥṭār* by Ibn Abīdin (1252 AH).

The development in the writing of the Hanafi school of Islamic jurisprudence did not stop. Instead, it continued to experience rapid growth. In addition to the main books above, among the books of the Hanafi school of Islamic jurisprudence that are often used as references today to find out the views of the school are *Tuhfāh al-Fuqahā'* by Abū Bakr al-Samarqandi (d. 540 AH), *Bada'i' al-Sana'i* by 'Ala' al-Dīn Abū Bakr al-Kasani (d. 587 AH), *al-Hidayāh* by 'Alī bin Abī Bakr al-Mirghinani (w. 593 AH), *al-Ikhtiyār li Ta'līl al-Mukḥṭār* by 'Abdullah ibn Mahmud al-Mawsili (d. 683 AH), *al-Bāhr al-Ra'īq* by 'Abdullah ibn Ahmad al-Nasafi (d. 710 AH), *Tabyīn al-Haqa'īq* by 'Uthmān bin 'Alī al-Zayla'i (d. 743 AH), *Fath al-Qadīr fī Syarh al-Hidayāh* by Kamal al-Dīn Muhammad bin 'Abd al-Wahid Ibn al-Humam (d. 861 AH), *Rāḍd al-Muḥṭār 'alā al-Durr al-Mukḥṭār* by Muhammad Amin Ibn 'Abīdin (d. 1252 AH) and many more.

Conclusion

The Hanafi school of Islamic jurisprudence is one of the famous fiqh madhhabs in the scientific discipline of Islamic law founded by Imam Abū Hanifah. The background of his life strongly influences Abū Hanifah's pattern of thought in determining his direction and education. It is also inseparable from the socio-cultural dimension and the politics that underlie the Hanafi school of Islamic jurisprudence. It is seen as a factor affecting Islamic law's rational character. Various literature on the study of Islamic law in the Hanafi school of Islamic jurisprudence is widely found and spread worldwide. The school of Islamic jurisprudence is even adhered to by one-third of the world's Muslim population. However, there are still difficulties in studying Abū Hanifah's thoughts precisely and comprehensively because no books substantially contain Abū Hanifah's reviews and methodology. After all, the ideas and methods of the Hanafi school of Islamic jurisprudence exist today through narration

from his students. However, remember that some of Abū Hanifah's written works may no longer be available or incomplete. Over time, some manuscripts may be damaged or lost. Therefore, to study Abū Hanifah's thoughts, researchers and students must rely on books that contain summaries or excerpts from his writings found in more recent works of other scholars.

Bibliography

- Abdullah Mustofa al-Maraghi. (2001). *Pakar-Pakar Fiqih Sepanjang Sejarah*. Yogyakarta: LKPSM.
- Ahmad Amin. (1975). *Fajrul Islam*. Kairo: Maktabatun Nahdlatil Mishriyah.
- Ahmad Asy-Syurbasi. (2008). *Sejarah dan Biografi Empat Imam Mazhab*. Jakarta: Amzah.
- ARSLAN, A. (2020). İmâm-ı Âzam Ebû Hanîfe'nin (ö. 150/767) İlim Anlayışı, İlimleri Taksimi ve Hadis İlmine Bakışı. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, (49), 79–106. <https://doi.org/10.17120/omuifd.789721>.
- Ayoub, S. (2015). The Mecelle, Sharia, and the Ottoman State: Fashioning and Refashioning of Islamic Law in the Nineteenth and Twentieth Centuries. *Journal of the Ottoman and Turkish Studies Association*, 2(1), 121–146.
- Beşer, F. (2004). Ebu Hanîfe'nin Kur'ân Anlayışı. *Usul İslam Araştırmaları*, 1(1).
- Djazuli. (2010). *Kaidah-Kaidah Fikih, Kaidah-Kaidah Hukum Islam dalam Menyelesaikan Masalah-Masalah yang Praktis*. (3, Ed.). Jakarta: Prenada Media Group.
- Esposito, J. L. (1976). Muslim Family Law Reform: Towards an Islamic Methodology. *Islamic Studies*, 15(1), 19–51.
- Hanife, E. (2017). el-Âlim ve'l-Müteallim. çev. Mustafa Öz. *İmâm-ı A'zam'ın Beş Eseri*. İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 13.
- Hanîfe, E. (2011). Nu 'mân b. Sâbit. "el-Fıkhu'l-Ekber." *İmâm-ı Azâm'ın Beş Eseri*, 69–77.
- Hanîfe, E., & A'zam, İ.-ı. (2011). el-Fıkhu'l-Ekber, terc. Mustafa öz (İmâm-ı A'zam'ın Beş Eseri İçinde), (İstanbul: İFAV Yayınları).
- Hasan, K. (2011). İmam-I Azam Ebu Hanife'nin beş Eserinde İmanla ilişkili temel kavramlar. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, 30(30), 89–118.
- Hasyim Fathoni. (2013). *Pemikiran Hukum Islam Imam al-Bukhari*. Yogyakarta: Pustaka Pelajar.

- Juliansyahzen, M. I. (2015). Pemikiran Hukum Islam Abu Hanifah: Sebuah Kajian Sosio-Historis Seputar Hukum Keluarga. *Al-Mazaahib: Jurnal Perbandingan Hukum*, 3(1). <https://doi.org/10.14421/al-mazaahib.v3i1.1382>.
- Karimullah, S. S. (2022). Pursuing Legal Harmony: Indonesianization of Islamic Law Concept and Its Impact on National Law. *Mazahib*, 21(2), 213–244. <https://doi.org/10.21093/mj.v21i2.4800>.
- Khalil Munawar. (1996). *Biografi Empat Serangkai Imam Mazhab*. Jakarta: Bulan Bintang.
- M. Ali Hasan. (1996). *Perbandingan Mazhab* (2 ed.). Jakarta: Raja Grafindo Persada.
- Makdisi, G. (1979). The Significance of the Sunni Schools of Law in Islamic Religious History. *International Journal of Middle East Studies*, 10(1), 1–8. <https://doi.org/10.1017/S0020743800053277>.
- Mughniyah, M. J. (2012). *Fiqh Lima Mazhab* (27 ed.). Bandung: Lentera.
- Muhammad Ma'shum Zein. (2008). *Arus Pemikiran Empat Mazhab: Studi Analisis Istimbath Para Fuqaha*. Jombang: Darul al-Hikmah.
- Mun'im A. Sirry. (1995). *Sejarah Fiqh Islam*. Surabaya: Risalah Gusti.
- Mushtafa Sa'id Alkhin. (1984). *Dirasatun Tarikhiyatun lil Fiqh wa Ushulih*. Damaskus: Assyirkah Almuttahidah.
- Peters, R. (2020). What Does It Mean to Be an Official Madhhab? Hanafism and the Ottoman Empire. In *Shari'a, Justice and Legal Order* (hal. 585–599). BRILL. https://doi.org/10.1163/9789004420625_032.
- Prawiro, T. (2022). Bahasa dan Akal dalam Ijtihad Mazhab Hanafi. *Jurnal Alasma: Media Informasi dan Komunikasi Ilmiah*, 4(2), 148–156.
- Schacht, J. (1982). *An Introduction to Islamic Law*. London: Oxford University Press.
- Sopian, A. (2021). Kitab Fiqh Al-Akbar Karya Imam Abu Hanifah. *An-Nawa: Jurnal Studi Islam*, 3(2), 76–88. <https://doi.org/10.37758/annawa.v3i2.313>
- Soroni, M. K. (2018). Sumbangan Ulama Mazhab Hanafi dalam Pembukuan 'Ulum Al-Hadith. *HADIS*, 8(16), 40–62. <https://doi.org/https://doi.org/10.53840/hadis.v8i16.3>.
- Söylemez, M. M. (2015). Kufe'nin Yetiştirdiği Mütebahhir Bir Âlim: İmamı Azam Ebu Hanife Numan B. Sabit. *Yakın Doğu Üniversitesi İlahiyat Fakültesi Dergisi*, 1(1), 33–47.
- Suud Sarim Karimullah. (2022). Shāfi'i Literature in Indonesia: A Historical Account. *Islamica: Jurnal Studi Keislaman*, 17(1), 1–19.

<https://doi.org/https://doi.org/10.15642/islamica.2022.17.1.1-19>.

Taşkömür, H. (2019). Books on Islamic Jurisprudence, Schools of Law, and Biographies of Imams from the Hanafi School. In *Treasures of Knowledge: An Inventory of the Ottoman Palace Library (1502/3-1503/4)(2 vols)* (hal. 389–422). Brill.