

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 06 Volume: 86

Published: 30.06.2020 <http://T-Science.org>

QR – Issue



QR – Article



Karimullo Mirzaahmedov

International Islamic Academy of Uzbekistan

PhD student

THE ACUMEN OF IMAM AZAM

Abstract: In this article you will learn that Hanafi school is one of the four schools of jurisprudence in practice in Islam, and the founder of the school, Imam Azam, was reliable muhaddis, great jurist, and that he was well aware in many sciences of his time. Many well-known scholars' opinions and commentaries of him in their books also included. It also narrates the Imam's argument with atheists who do not believe in Allah. Although, the scholar was young at that time, he did not get caught up in the discussion with the atheists, and he fluently expressed his opinion, astonished the people who were around, and they praised the young imam.

Key words: religious doctrine, mujtahid, fakih, muhaddis, doctrine, Islamic law, logic.

Language: English

Citation: Mirzaahmedov, K. (2020). The acumen of Imam Azam. *ISJ Theoretical & Applied Science*, 06 (86), 707-710.

Soi: <http://s-o-i.org/1.1/TAS-06-86-130>

Doi:  <https://dx.doi.org/10.15863/TAS.2020.06.86.130>

Scopus ASCC: 1200.

Introduction

Among the Muslims of the world, one should not have heard, did not know, the Imam (80/699 – 150/767). Because this breed is the founder of one of the four fiqhic sects that Muslims follow in the Islamic world, one of the great scholars who is distinguished by its knowledge, confidence and a number of other qualities. The original name of the scientist is Numan Ibn Sabit, and in the works it is quoted in the name of Imam Abu Hanifa and Imam Azam. A member of the imam was Mujtahid, faqih, the great muhaddis and a mature scholar in the science of dogma. Perhaps the reason for Abu Hanifa's achievement of such a high level in science was that at that time Basra and Kufa had become a center of Science Education, Culture. About the scientist, about his knowledge, about his qualities, independent works were written, in many works his separate biography is presented. In this regard, it is desirable to pass some of the descriptions about the imam.

Muhaddis scholar Vaki Ibn Jarrah says: "the fear of Hadith in Abu Hanifa could not have been found except in him"[1].

Qazi Sharik ibn Abdullah says: "Abu Hanifa was a person whose silence was many, who constantly walked in thinking, extremely intelligent and did not argue with people"[2].

Imam Shu'ba, who is the leader of the believers in the science of hadith, says: "by Abu Hanifa, who has a deep mind, a sharp mind"[3].

Jesus Ibn Yunus says: "Do not confirm that you speak to someone who is saying a bad word about Abu Hanifa at all. Because by Allah, I have not seen a man who is more preferred than him and more Faqih"[4].

Muhammad ibn Abdulmalik Daqiqiy said, I heard Yazid bin Harun say the following: "I have not seen a man who is more intelligent and pious than Abu Hanifa" [5].

In the work "History of Baghdad", Abdullah ibn Dawud Kharibiy referring to Abu Hanifa's service to the preservation of hadiths and fiqh: "It will be obligatory for the people of Islam to pray for Abu Hanifa in their prayers" [6], – which means it will be narrated.

In the work "History Baghdad" "came from the words of Sufyon Ibn Uyaina "My eyes did not see the same as Abu Hanifa".

Qazi Sharik ibn Abdullah says: "Abu Hanifa was a person who was often silent, constantly thinking, extremely intelligent and did not argue with people"[7]. About the scientist there are a lot of such definitions, they do not have an ending.

During the life of my imam, there were a lot of interesting events, rich in wisdom. It can be said that he compliments the perfection of knowledge in a

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

person. Below we describe two events that occurred in the life of the scientist. One occurred during his youth, and the second occurred after he became a great scientist, a teacher. The first event was brought by Abdulaziz Shanawi in his work "Al-Imam Ash-Shahid Abu Hanifata an-Numan".

A member of the Imam Azam sees a dream during a young man. In a dream, a pig comes to him to shave the stump of a large tree. Then, while one branch of the tree bends, the pig throws a hard one, and the pig runs away until it squeaks. Then he will come and say the word of testimony. While young Imam wakes up, his teacher goes to the front of the Imam Hammad to ask for the interpretation of his dream. Going to his master, he sees that the breed is sitting in a state of obscurity. A young Imam asks his teacher for the reason of his deprivation. A group of godless people came to the master caliph and said that he himself did not have a creator of this universe, that he had appeared. "He told the godless caliph to bring the most knowledgeable person of our time. So the caliph called me. That's why I'm thinking," he says. The Imam Azam told his master: "I now understood the interpretation of my dream. Teacher, let me argue with them. If I overcome them, they will say that you have not overcome the apprentice of the scientist whom we called, and how will you talk to his master. They say that if I overcome them, this is already a young boy," he says. The teacher will agree to the bath.

On the promised day, Imam Azam, whose master Hammad apprentice instead of raw materials, comes to those godless people. They said "answer our questions without using any verse or Hadith. That is, with what comes to mind, the answer is reversible"; – they say. Then they ask the following questions from Imam Azam.

1-question. "In what year was your Allah born?"

The Imam replied: "Allah has not given birth and has not given birth. No one and nothing is equal to him."

2-question. "In what year did the Allah appear?"

Imam Azam: "Allah had before times and place. There was no one and nothing before that."

3-Question. "Prove that there was no one before the Allah."

Imam Azam: "Which number comes before one of the numbers 3?"

They say: "2 will come".

Imam Azam: "How many will come before the 2 number?"

They say: "The number 1 will come".

Imam member: "What number is there before 1?"

They say: "Nothing."

Imam Azam: "If there 1 before the numbers, if there cannot be anything before it, it means that even before the only God, there cannot be anything.

Therefore, it would be wise not to have anything before Allah?"

They say: "Yes it is true".

4-question. "Well, what is the Allah in it? Is it a gaseous substance like smoke or a cloud, liquid like water, or solid like a stone?"

Imam Azam said: "Have you ever sat in front of someone who is dying?"

They say: "Yes."

Imam Azam: "When you are looking, that person died, his movements stopped, his breathing stopped and his voice stopped. What was the change in it?"

They said: "The spirit has come out of it."

Imam Azam: "Did you sit there?"

They say: "Yes."

The Azam Imam said: "Did you see the spirit, was it gas, liquid or solid?"

They remained silent.

Imam Azam said: "It does not mean that there is no such thing if the eye does not see. What came out turned out, the body remained motionless. Well, now you guys tell me how the spirit is."

They were also satisfied with this answer.

5-question. "Where is the face of the Allah now facing?"

Imam Azam: "Do you like candles in the middle of a dark room?"

They say: "Yes."

Imam Azam said: "On which side was the light of the candle at that time?"

They say: "On all sides".

Imam Azam said: "So is the face of my Allah."

6-question. "Where is the Allah's Harbor?"

Imam Azam said: "If we come to the space of the Allah, if you pour milk into the cup, will there be oil in that milk?"

They say: "Yes it will be".

Imam Azam: "In which place?"

They say: "All over the place."

Imam Azam: "My Allah is also everywhere. You say that there is no space in the oil being one of the creatures, do you ask that there be space in the seed of Allah without space, it is a very strange work".

7-question. "If things are all pre-destined, what is the Allah's work to do now, what is he busy with?"

Imam Azam: "All affairs are in the hands of the Allah, starting from himself and ending by himself. dear makes poor, makes the choir dear. Makes the poor rich, makes the rich poor. Makes the sick, makes the healthy."

8-question. "What increases little by little?"

Imam Azam said: "What only increases without decreasing is science."

Question 9. "You, Muslims, say we will enter paradise, we will be there forever. Is this all plausible after all? How to become eternal in paradise? As with the beginning of everything, there must necessarily be an end. What can you understand eternity?"

Imam Azam: "What is the first of the numbers?"

Impact Factor:

SIRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

They say: "Number 1".

Imam Azam: "How many after him?"

They say: "Number 2".

Imam Azam: "What is the end of the numbers?"

They say: "There is no end".

Imam Azam: "As long as there can be no end to what has begun? It means that life in Paradise can also not be an end. Is it true to mind?"

They say: "yes, it's right."

Question 10. "If you have Allah, show him to me."

Question 11. "If devil were created from the fire, how could he be tormented by the fire by putting him in hell again?"

Question 12. "Why does Allah torment his servants with torment if Allah has pre-ordained all things?"

This three question is answered by one action of the Imam. While he took a dove from the earth, he bleeds from the godless to hit the head of an adult. He dumps someone holding his head. The mirshabs standing there immediately grab my member of the Imam and try to punish him for his work. Then Imam Azam says: "In this work there is an answer to the last three questions that you have asked," and one by one explains. "You said, "Show the Allah in your question 10," and he says, and refers to a man with a bleeding head: - does your head hurt?" He answers yes. "Then let me see the pain" says Imam Azam. He could not show pain and remained silent. My Imam replied: "In your question 11, if devil was created from the fire, how could you torment him with fire again? Here's how it was possible to torment a person created from clay with soil. So, as long as God created the devil from the fire, he himself knows how to torment him, he is able to do this," he says. Then he will continue in his mind, "if in your 12th question Allah has ordained all the works, why would he punish his servants?" Tell me, why do you want to punish me for this work, if God wrote in the destiny of this person that his head will be cracked?"

After that, there is no religion at all, the bar of those who do not believe in God in general will be amazed at the words of the Imam and will say thanks to him. Then come word in the same place, they become muslims [8].

It is seen from this life story that a member of the Imam Azam was able to find the correct answers to the mind as they wanted, without bringing a verse or hadith from the Quran according to their condition. This is also a great skill. The most interesting place is that the Imam Azam did not consider preparing for this debate. So it turns out that he was such a sharp-minded man, a very perceptive young man, since he was young. Many scholars acknowledge in their works that such a presentiment is a blessing given by Allah to that person.

This was how the second event that took place in the life of Imam Abu Hanifa began. One of the

mujtahid scholars of the Hanafi sect, Imam Abu Yusuf, wanted to teach himself a separate lesson without the permission of his master Abu Hanifa. The next day he organized a separate ring and began to teach them a lesson. The imam, who is aware of this, Abu Hanifa apprentice Abu Yusuf, still knows that there is a complete lack of his ability to teach, sends a man to ask him to answer a few questions. This man came to Imam Abu Yusuf and asked the following questions.

The first said: "A man came to the colorant to the clothes to paint the fabric, and he gave him the fabric. Came a few days later, the paintman didn't recognize, saying that he did not take the fabric. The owner of the dress was disappointed and went back to the back. After a while the coloring came to moderation and returned the fabric to the owner. Now the same paintmaker paints the fabric so that the owner of the fabric receives a fare or not?", he asked.

Imam Abu Yusuf said: "He will get the truth."

The Inquirer said: "You made a mistake."

Then Abu Yusuf said: "He will not receive a salary".

The Inquirer explained the answer to the issue: "You made a mistake again," saying: "you will be right if you painted the fabric before denying it. Otherwise it will not be justified", he said, that is, when he painted before denying, he painted someone else's fabric. If after denying, himself will have painted his fabric. A person does not deserve to paint his own fabric".

The second: "Does prayer begin with the obligatory, or with circumcision?", he asked

Abu Yusuf replied: "Begin with the obligatory".

The Inquirer said: "You made a mistake."

Abu Yusuf replied: "It begins with circumcision."

The Inquirer said: "You made a mistake."

Abu Yusuf was surprised by his answer.

The Inquirer said: "He begins prayer with both. Because takbir is obligatory, and waiting for the hand is circumcised?"

The third said: "A bird fell into the cauldron, which stood on the fire. In that cauldron there was both soup and its meat. Now soup and meat in the cauldron can be eaten or not?"

Abu Yusuf replied: "Both is also eaten."

The Inquirer said: "You made a mistake."

Abu Yusuf replied: "Both cannot be eaten either."

The Inquirer replied again that you made a mistake, and then he himself said: "If the ripening of meat was before the fall of the bird, then the meat should be washed and eaten three times. As for the soup, it is poured. If the ripening of meat is after the bird has fallen, then all will be poured out".

The fourth said: "A Muslim man was the wife of zimmi (a representative of another religion living in

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

the Islamic State) and died in a pregnant state. In which cemetery is buried in this case?", he asked.

Abu Yusuf replied: "It will be poured into the cemetery of Muslims."

The Inquirer said, "You Made a mistake."

Abu Yusuf said: "Will be poured into her cemetery."

The Inquirer said, "You made a mistake."

Abu Yusuf said to him: "the Jews will be buried in the cemetery. But turn it to the other side of the face so that the child's face looks at the forehead. Because when the child is in his mother's blood, he is looking at his mother from the opposite side of the face," he replied.

After this incident, Abu Yusuf realized that he still had to learn a lot of knowledge from his master Abu Hanifa, until the end of his life he did not leave his master[9].

Attention, here Abu Hanifa taught his crested Abu Yusuf in a very beautiful way. In order to follow this path, too, a person must have sharp intelligence. The scientist used the same method, since he knew the science of his crested, his level. The reason for the beautiful rebuke that the imam did was that Abu Yusuf did not lose his master until the end of his life. This breed had such wisdom.

In addition, it can be said that from these two events one can see that Imam Abu Hanifa is well versed in the Fiqh science and is well versed in the current and logical Sciences. About the biography of that person, some of the similar examples were cited by scientists who published works in their books. Therefore, Imam Abu Hanifa has become one of the prominent scholars in the world that no one has yet been able to reach the levels that he has achieved in science.

References:

1. Damashkij, S.J. (2001). *Zhuz#u avolij al-Imom Abi Xanifata*, (p.13). Damashk: Dor al-farfur.
2. Makdisij, M. A. (n.d.). *Manokib al-Imom al-arbaati, Dor al-Muajjad*. Nashr jili kÿrsatilmagan, (p.65).
3. Takiuddin ibn Abdulkodir (1970). *At-Tabakot as-sunija tarozhimu al-xanafija*. (p.51). Koxira: Dor al-fikr al-arabij.
4. (n.d.). *Hojrot al-xisan*, (p.69). Karang: Ukud al-zhumon. (p.196).
5. Zaxabij, I. (1990). *Manokib al-Imom Abi Xanifa va soxibajxi*. (p.42). Xindiston: Nÿ#monija.
6. Bagdodij, H. (1989). *Tarihi Baedod*, Bajrut: Dor al-kutub al-ilmijja. Zh.13, (p.344).
7. Makdisij, M.A. (n.d.). *Manokib al-Imom al-arbaati, Dor al-Muajjad*. Nashr jili kÿrsatilmagan, (p.65).
8. Shanavij, A. (2004). *Al-Imom ash-shaxid Abu Xanifa an-Nÿ#mon*. (pp.13-19). Al-mansura: Al-maktaba al-imon.
9. Ibroxim, Z. (1999). *Al-ashbaÿ va an-Nazoir ala mazxabi Abi Xanifata an-Nÿ#mon*. (p.365). Bajrut.
10. Ergashev, I., & Farxodjonova, N. (2020). Integration of national culture in the process of globalization. *Journal of Critical Reviews*, T. 7, №. 2, pp. 477-479.
11. Farxodjonqizi, F.N., & Dilshodjonugli, N.S. (2020). Innovative processes and trends in the educational process in Uzbekistan. *ACADEMICIA: An International Multidisciplinary Research Journal*, T. 10, №. 4, pp. 621-626.