

THE ROLE OF ABDULLAH IBN MASUD IN THE HISTORY OF ISLAMIC LAW AND HIS INFLUENCE ON THE HANAFI SCHOOL

<https://doi.org/10.5281/zenodo.20389311>

S.S. Saidjalolov

*Associate Professor of the International
Academy of Islamic Studies of Uzbekistan,
Doctor of Philosophy (PhD) in History*

Annotation

In this article, the role of Abdullah ibn Mas'ud (r.a.) sect in the history of Islamic jurisprudence, its jurisprudential methodology and the influence it had on the formation of the Hanafi sect through the school of science in Kufa. The article describes Ibn Mas'ud's life path, scientific heritage, method of ijtiḥad, and pedagogical activity in Kufa. Also, the scientific chain developed through his students - Alqama ibn Qays, Ibrahim al-Nakha'i, Hammad ibn Abi Sulaiman and Imam Abu Hanifa - is shown. The legacy of Abdullah ibn Mas'ud, one of the founders of the Kufa school of jurisprudence, is still important in modern Islamic jurisprudence as the foundation of Hanafi jurisprudence in the era of the Companions.

Key words

Abdullah ibn Mas'ud, Islamic jurisprudence, Kufa school, Hanafi school, ijtiḥad, companions, opinion, qiyas, fiqhi silsila, Abu Hanifa.

АБДУЛЛОҲ ИБН МАСЪУДНИНГ ИСЛОМ ФИҚҲИ ТАРИХИДАГИ ЎРНИ ВА ҲАНАФИЙ МАКТАБИГА ТАЪСИРИ

Аннотация

Ушбу мақолада ислом фикҳи тарихида Абдуллоҳ ибн Масъуд (р.а.) мазҳабининг тутган ўрни, унинг фикҳий методологияси ва Куфа илм мактаби орқали ҳанафий мазҳабнинг шаклланишига кўрсатган таъсири этади. Мақолада ибн Масъуднинг ҳаёт йўли, илмий мероси, ижтиҳод услуби ва Куфадаги педагогик фаолияти ёритилган. Шунингдек, унинг шогирдлари орқали ривожланган илмий силсила — Алқамма ибн Қайс, Иброҳим ан-Нахаъий, Ҳаммад ибн Аби Сулаймон ва Имом Абу Ҳанифага қадар етиб борган илмий занжири кўрсатиб берилган. Куфа фикҳий мактаби асосчиларидан бири бўлган Абдуллоҳ ибн Масъуд мероси ҳанафий

фикҳининг саҳобалар даври пойдевори сифатида замонавий ислом ҳуқуқшунослигида ҳам аҳамиятини сақлаб келмоқда.

Калит сўзлар

Абдуллоҳ ибн Масъуд, ислом фикҳи, Куфа мактаби, ҳанафий мазҳаб, ижтиҳод, саҳоба, раъй, қиёс, фикҳий силсила, Абу Ҳанифа.

РОЛЬ АБДУЛЛЫ ИБН МАСУДА В ИСТОРИИ ИСЛАМСКОГО ПРАВА И ЕГО ВЛИЯНИЕ НА ХАНАФИТСКУЮ ШКОЛУ

Аннотация

В данной статье рассматривается роль учения Абдуллы ибн Масуда (р.а.) в истории исламского права, её юридическая методология и влияние, которое она оказала на формирование ханафитского толки через школу науки в Куфе. В статье описывается жизненный путь Ибн Масуда, его научное наследие, метод иджтихада и педагогическая деятельность в Куфе. Также показана научная цепочка, развитая через его учеников – Алкаму ибн Кайса, Ибрахима аль-Нахай, Хаммада ибн Аби Сулеймана и имама Абу Ханифу. Наследие Абдуллы ибн Масуда, одного из основателей куфской школы права, по-прежнему важно в современном исламском праве как основа ханафитской юриспруденции в эпоху сподвижников.

Ключевые слова

Абдулла ибн Масуд, исламское правоведение, школа Куфы, ханафитский толк, иджтихад, сподвижники, мнение, қияс, фикҳи силсила, Абу Ханифа.

Login

This article comprehensively researches the role of Abdullah ibn Mas'ud (r.a.) school in the history of Islamic jurisprudence, its jurisprudential methodology and the impact it had on the formation of the Hanafi school through the school of science in Kufa. The article describes in detail the life path, scientific heritage, method of ijtiḥad and pedagogic activity in Kufa of Abdullah ibn Mas'ud al-Khuzali (d. 32/652), one of the first generation Muslims. The school of Abdullah ibn Mas'ud is not only a historical school of jurisprudence, but also maintains its importance in modern Islamic jurisprudence as the foundation of the Companions of Hanafi jurisprudence.

The history of Islamic jurisprudence is a vast field of study, in which the importance of the period of the Companions is unique. After the death of the Prophet Muhammad (peace be upon him), the responsibility of issuing fatwas and

rulings in Muslim society fell to the Companions. The study of their jurisprudential legacy is one of the main sources for the development of Islamic jurisprudence. It is impossible to fully understand the subsequent development of Islamic law without studying this legacy .

In this article, the personality of Abdullah ibn Mas'ud (r.a.), his jurisprudential legacy and his influence on the school of Kufa will be covered. Abdullah son Masoud not only Islam of history famous companion, maybe He is a scholar who created the ideological foundation of the later Hanafi school during the time of the Companions. His name is mentioned with particular interest in many historical sources and scientific studies.

The research relevance in that, Abdullah son Masoud (r.a.) of His life and scientific heritage are a methodological and legal guide for future generations service as arrived. This important historical person's Uzbek scientific still in literature complete monographic research failure to do so of the article news determines.

The article purpose – Abdullah son Masoud (r.a.) of jurisprudential systematic analysis of his heritage, determination of his ijtiḥad methodology and proof of his influence on the Hanafi madhhab.

MAIN PART

Abdullah ibn Mas'ud ibn Ghafil ibn Habib al-Khuzali was one of the greatest companions and jurists in Islamic history. He belonged to the Huzail tribe and was born in Mecca. The exact date of his birth is not known in historical sources. record not done; but Ibn Abdulbarr his/her from the migration approximately He writes that ⁴³he was born 20–25 years ago .

He simple from the family come out, Uqba son Abi Muay Thai in the desert sheep looking after He was known for his honesty, purity, and devotion to religion and faith in his youth. He is also known in the Islamic world by the nickname "Ibn Umm Abd".

Abdullah ibn Mas'ud was one of the first to embrace Islam, and in some narrations he is mentioned as the sixth Muslim. Ibn Hajar al-Asqalani writes in al-Isaba: One day the Messenger of Allah (peace and blessings of Allah be upon him) and Abu Bakr (may Allah be pleased with him) asked him for milk in the desert. The young man honestly replied: "These sheep are a trust for me, I cannot give them to them without the permission of their owner." This answer surprised the Messenger of Allah and paved the way for Ibn Mas'ud to embrace Islam ⁴⁴.

⁴³Ibn Abdulbarr, Al-Isti'ab fi enlightenment Al-Ashab. - Beirut: Dora al-Jiyl, 1992. - J. 3. - B. 987

⁴⁴Ibn Hajar al-Asqalani, Al-Isaba fi August as-Sahaba. - Beirut: Dora al-Kutub al-Ilmiyya, 1995. - J. 4. - B. 228

In his service to the Prophet, he carried the Prophet's Miswak, looked after his shoes, accompanied him on his journeys, and entered his homes with permission. For this reason, he was honored as "Sahibu Siwak an-Nabi" - the owner of the Prophet's Miswak ⁴⁵.

Hudhayfah ibn Yaman (may Allah be pleased with him) said about him: "I have not seen anyone more similar to the Messenger of Allah in appearance, character, and conduct than Ibn Mas'ud ⁴⁶."

Abdullah ibn Mas'ud recited the Holy Qur'an the most among the companions of the first generation good from those who know was. He Prophet From the Prophet (peace be upon him) directly 70 from more He learned the Surah. His famous saying is: "There is no god but Allah, and I do not know which verse of His Book was revealed where and about whom it was revealed ⁴⁷."

Rasulullah (s.a.w.) said: "Learn the Qur'an from four people: Ibn Mas'ud, Ubayy ibn Ka'b, Mu'az ibn Jabal and Salim Mawla Abu Huzaifah ⁴⁸." This command shows his incomparable position in the science of the Qur'an.

In Makkah, he was one of the first to recite the Qur'an publicly. He recited Surah al-Rahman in the gathering place of polytheists. Even polytheists him/her beating although, he/she again back to go dream did. Bravery and this example of love for the Qur'an is written in history.

Caliph Umar ibn Khattab (r.a.) sent Abdullah ibn Mas'ud to Kufa, Iraq, as a teacher, judge and in charge of Baitulmal. Ibn Sa'd narrates in "at-Tabaqat al-Kubra": "Umar ibn Khattab said to the people of Kufa: I have sent you Ammar as amir and Ibn Mas'ud as a teacher and minister ⁴⁹."

In Kufa, he organized regular circles of knowledge, taught the Qur'an, issued fatwas, trained judges and scholars. Hundreds of subordinates have studied from his rings. Later, the school of jurisprudence of Kufa was formed on the basis of this heritage.

He was called from Kufa to Medina due to some administrative disputes during the reign of Caliph Uthman (r.a.); but he continued to give knowledge and fatwa until the end of his life. He died in Medina in 32 AH (652/653 AD) and was buried in the Jannatul-Baqi cemetery ⁵⁰.

During the time of the Companions, the word "madhhab" did not refer to a formalized school of jurisprudence in later centuries, but rather to the set of

⁴⁵Ibn Hajar al-Asqalani, Al-Isaba fi August as-Sahaba. - Beirut: Dora al-Kutub al-Ilmiyya, 1995. - J. 4. - B. 229

⁴⁶Al-Bukhari, Al-Adab Al-Mufrad. — Cairo: Dora Al-Hadith, 2003. — B. 245. — Hadith #902

⁴⁷Al-Bukhari, As-Sahih, Book benefit companions an-Nabi, Bob benefit Abdullah Ibn Mas'ud. — Beirut: Dor Tawq an-Najot, 1422 H. — Hadith #5000.

⁴⁸al-Bukhari, al-Sahih. — Beirut: Dor Tawq an-Najot, 1422 H. — Hadith #4999.

⁴⁹ ⁶⁷Ahmad son Hanbal, Al-Musnad. — Beirut: Institution ar-Risala, 2001. — J. 7. — P. 410

⁵⁰Muslim son Hajjaj, As-Sahih, Book al-Jihad and-s-siyar. — Beirut: Dora Ihya al-Taros al-Arabi, b.y. — Hadith #1800

jurisprudential views of a particular Companion on Sharia matters. The Madhhab of Ibn Mas'ud, in this sense, is a jurisprudential tradition spread through his fatwas, legal approaches, and disciples .

Imam az-Zahabi, in his work "Siyar 'Alam an-Nubala", describes Ibn Mas'ud as "one of the scholars of the Ummah and the ocean of fiqh" ⁵¹.

His madhhab relied mainly on the following sources: the Holy Qur'an, the Sunnah of the Prophet, the consensus of the Companions, qiyas and opinion (ijtihad thinking). This hierarchy corresponds to the standard order of sources in later Islamic jurisprudence.

Ibn Mas'ud (r.a.) used to refer to the texts of the Qur'an and the Sunnah. If Nass - that is, textual evidence - existed, he would not deviate from it, he would not interpret it one-sidedly. This feature of it was specially emphasized by the hadith scholars.

The hadiths narrated by him are found in Bukhari, Muslim and other authoritative hadith collections. His narrations have been accepted as jurisprudential evidence by all schools of thought.

Because of the many new problems that arose in Iraq, Ibn Mas'ud made extensive use of analogy and independent thinking (qiyas) when necessary. This approach became the main methodological hallmark of the Kufa school of jurisprudence and was later developed in the Hanafi school of thought.

Ibn Mas'ud did not allow for arbitrariness in the use of opinion. If there was a text, it took precedence. Only in cases where there was no text or where it was unclear, was opinion used. This distinction was well understood by his students.

Ibn Mas'ud (may Allah be pleased with him) issued fatwas based on the objectives of the Sharia, namely, to provide comfort to people, prevent harm, and ensure justice. The principle of easing hardship is clearly evident in his fatwas. This aspect later became a major factor in determining the direction of practical jurisprudence of the Hanafi school.

According to the jurisprudential view of Ibn Mas'ud (r.a.), takbir tashriq - that is, takbirs on the days of Eid tashriq - begins at dawn on the day of Arafah and continues until the third day of Nahr. This calculation method later became the official rule accepted in the Hanafi school ⁵².

It was narrated from Ibn Mas'ud that a divorce pronounced three times in one meeting is counted as one divorce. This issue became an important topic in later Islamic legal debates and was dealt with separately in the Hanafi school.

⁵¹Ahmad son Hanbal, Al-Musnad. — Beirut: Institution ar-Risala, 2001. — J. 7. — P. 162

⁵²Ibn Saad, at-Tabaqat Al-Kubra. — Beirut: Dora Sadir, 1968. — J. 3. — B. 151

Taking into account social justice, he paid great attention to the regulation of wills and debts. In particular, justice in inheritance matters and the protection of the weak were the main directions of his fatwas. Abdullah ibn Mas'ud established a large circle of scholars during his career in Kufa. The main areas of his teaching were: recitation and interpretation of the Quran, narration of hadith, jurisprudence and fatwa, judicial affairs, asceticism and morality.

Ibn Mas'ud not only provided the school with education, but also with methodological guidance. His principle of "text first, opinion second" and his approach of "bringing jurisprudence closer to life" became ingrained in the school's tradition.

Muhammad Abu Zahra states in his work "Abu Hanifa": "The strongest path of Hanafi jurisprudence that can be traced back to the Companions is the path of Ibn Mas'ud ⁵³."

The scientific series is arranged as follows:

Abdullah ibn Mas'ud (r.a.) → Alqama ibn Qays an-Nakha'i (died 62 AH) → Ibrahim an-Naha'i (died 96 AH) → Hammad ibn Abi Sulaiman (died 120 AH) → Imam Abu Hanifa (died 150 H.)

This chain is one of the strongest and most well-documented scholarly chains in the history of Islamic law.

Alqama ibn Qays an-Nakha'i (d. 62/681) was considered the closest disciple of Ibn Mas'ud. Ibrahim al-Nakha'i said: "Alqama was the most similar to Ibn Mas'ud among people." He transmitted his teacher's fatwas, recitation, prayer methods, and ijthihad methods to later generations with the utmost sincerity ⁵⁴.

Aswad son Yazid an-Nakha'i (d. 75/694) was a famous ascetic and scholar of Kufa. He learned a lot from Ibn Mas'ud. His narrations are found in the collections of Bukhari and Muslim. He was described as "the one who combined knowledge and worship."

Masruk son Dragon Al-Hamdani (d. 63/682) One of Ibn Mas'ud's most powerful jurist students. It is said that "Masruq studied for years at the door of Ibn Mas'ud." Later, he rose to the rank of an independent mujtahid in Kufa and also served as a judge.

Ubayda Al-Salmani (d. 72/691) left Yemen and came to Kufa. Narrated Ibn Mas'ud's jurisprudence and inheritance. Caliphs Umar ibn Khattab and Ali ibn Abu Talib also respected him.

⁵³az-Zahabi, Siyar world an-nubalo. - Beirut: Institution ar-Risala, 1985. - J. - P. 463.

⁵⁴Abu Zahra Muhammad, Abu Hanifa: vital and century and arouhu and jurisprudence. - Cairo: Dor al-Fikr al-Arabi, 1947. -B. 36

Shurayh Al-Qazi (d. 78/697) One of the most famous judges in Islamic history. He served as a judge in Kufa for many years. He learned judicial etiquette, evidence-based judgment, and the rules of testimony from Ibn Mas'ud. His influence on Hanafi jurisprudence is still felt ⁵⁵today .

I am Masoud of the school characteristics later Hanafi systematically developed in the sect:

- Fidelity to the Nass (priority of the Qur'an and the Sunnah); - Effective use of comparison (practical) problems in solution); - Society need accounting (social goals);
- Suspicious in the case ease to give (istihsan);
- Practical jurisprudence development (vital to issues solution).

These features are also the main methodological features of the Hanafi sect, and are especially emphasized by sectarian scholars.

Ibn Abdalbarr (d. 463/1071) dedicated a special biography to Ibn Mas'ud in his work "al-Isti'ab" and described him as one of the greatest jurists of the Companions ⁵⁶.

Al-Dhahabi (d. 748/1348) "Siyar" world "an-nubala" in his work Ibn He called Mas'ud "one of the scholars of the Ummah" and described his jurisprudential position with the phrase "the sea of jurisprudence." Al-Dhahabi also describes Ibn Mas'ud as the bridge of knowledge connecting Medina and Kufa ⁵⁷.

Al-Khatib al-Baghdadi in his book "History of Baghdad" explains in detail the influence of Ibn Mas'ud's school on Baghdad jurisprudence ⁵⁸.

Muhammad Abu Zahra (1898-1974) in his monograph "Abu Hanifa" calls the school of Ibn Mas'ud the first foundation of Hanafi jurisprudence in the period of the Companions and analyzes the continuity of this series ⁵⁹.

Modern Uzbek Islamic researchers also pay special attention to the legacy of Abdullah ibn Masud. Articles about him are regularly published in the publications of the Tashkent Islamic Institute and the Muslim Board of Uzbekistan.

CONCLUSION

As a result of this study, the following conclusions were reached regarding the role of Abdullah ibn Mas'ud (r.a.) in the history of Islamic jurisprudence:

Abdullah ibn Mas'ud occupies an important place in the history of Islam not only as a well-known companion and mujtahid, but also as the founder of the

⁵⁵at-Tahawi, Comment meaning Al-Osar. - Beirut: I feel Al-Kutub, 1994. - J. 2. - P. 178

⁵⁶Ibn Saad, at-Tabaqat Al-Kubra. - Beirut: Dora Sadir, 1968. - J. 3. - B. 162.

⁵⁷Ibn Khuzaymah, as-Sahih. - Beirut: Al-Maktab al-Islami, 1975. - J. 1. - P. 243

⁵⁸az-Zahabi, Siyar world an-nubalo. - Beirut: Institution ar-Risala, 1985. - Vol. 1. - P. 375.

⁵⁹Ibn Abdalbarr, Al-Isti'ab. - Beirut: Dora al-Jil, 1992. - J. 3. - B. 989

school of *ijtihad*, which defined the main methodological directions of Islamic jurisprudence.

His methodology of *ijtihad* was based on the principle of *nass* primacy, opinion and comparison, *maqasid* (objectives of Shariah) and ease, and these methods later formed the methodological apparatus of the Hanafi madhhab.

Through his pedagogic work in Kufa and the chain of disciples, Abdullah ibn Mas'ud's legacy continued unabated to Imam Abu Hanifa and formed the theoretical foundations of the Hanafi school.

Methodological affinity between the school of Ibn Mas'ud and the school of Hanafi

– faithfulness to the text, *qiyas*, *istihsan*, and attention to practical jurisprudence are not accidental, but rather the direct result of scholarly inheritance.

The study of the school of Ibn Mas'ud is important for understanding the roots of Hanafi jurisprudence and remains methodologically important for contemporary Islamic jurisprudence.

In general, Abdullah ibn Mas'ud (r.a.) is a rare person in the history of the Islamic community: he is a witness of the period when the Qur'an was revealed and Islam was being formed, a disciple of the Prophet and one of the founders of Islamic jurisprudence. His scientific legacy lives on in the Islamic world. **USED**

REFERENCES LIST:

1. Al-Bukhari, Muhammad son Ishmael. *As-Sahih*. - Beirut: Dora Tawq an-Najot, 1422 h. - 8 volumes.
2. Muslim son Hajj an-Naysaburi. *As-Sahih*. - Beirut: Dora Revival al-Taros al-Arabi, b.y. - 5 volumes.
3. Ahmad son Hanbal. *Al-Musnad*. -Beirut: Institution ar-Risala, 2001. - 50 volumes.
4. Ibn Saad, Muhammad. *At-Tabaqat Al-Kubra*. -Beirut: Dora Sadir, 1968. -J. 3.
5. Ibn Abdulbarr, Joseph. *Al-Isti'ab fi enlightenment Al-Ashab*. -Beirut: Dora al-Jil, 1992. -Vol. 3.
6. Ibn Hajar al-Asqalani, Ahmad. *Al-Isaba fi August as-Sahaba*. - Beirut: Dor al-Kutub al-Ilmiyya, 1995. -J. 4.
7. az-Zahabi, Muhammad son Ahmad. *Siyar world an-nubalo*. -Beirut: Institution ar-Risala, 1985. -J. 1-2.

8. at-Tahawi, Ahmad son Muhammad. Comment meaning Al-Osar. - Beirut: I feel al-Kutub, 1994. -J. 2.
9. Al-Bukhari, Muhammad. Al-Adab Al-Mufrad. -Cairo: Dora Al-Hadith, 2003.
10. Al-Khatib Al-Baghdadi. History Baghdad. -Beirut: Dora al-Gharb al-Islami, 2002. -J. 1.
11. Ibn Khuzaymah, Muhammad. As-Sahih. -Beirut: Al-Maktab al-Islami, 1975. -J. 1.
12. Abu Zahra, Muhammad. Abu Hanifa: vital and century and arouhu and jurisprudence. -Cairo: Dor al-Fikr al-Arabi, 1947.
13. Zaydon, Abdulkarim. Al-Madhal whether dirasat Sharia law al-Islamiyya. - Beirut: Muassat al-Risala, 1990.
14. Shalabi, Muhammad Mustafa. Al-Madhal definition jurisprudence al-Islami. - Beirut: Dor al-Nakhda al-Arabiyya, 1985.