

THE GREAT THEORIST OF THE HANAFISM

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ABSTRACT

Abu Yusuf Yaqub is considered one of the foremost thinkers of the Islamic world. This article is devoted to the work of this thinker. Emphasis is placed on materials related to the life and work of Abu Yusuf Yaqub and the thinker's achievements in spreading Hanafi views. The author also analyzes the work of Abu Yusuf Yaqub "Kitab al-Haraj", information on socio-economic life, religious and philosophical issues, and tax issues. The article analyzes the situation in the Muslim East in the VIII-IX centuries and cultural and educational ties in the early period of the Abbasite Caliphate. It examines the social and philosophical views of Abu Yusuf Yaqub Ibn Ibrahim al-Kufi, known in the Islamic world as Abu Yusuf, and the influence he had on the lives of the peoples of our country. In our country, the philosophical views of Abu Yusuf are not fully explored. They are only studied by English, French, and Russian Orientalists. Interest in studying the scientific heritage of Abu Yusuf Yaqub began in the 30s of the twentieth century. The work "Kitab al-Haraj" created by Abu Yusuf is very popular and it very clearly reflects the social and philosophical views of Abu Yusuf. It was first printed in Arabic in Europe in 1985 by the Bulak printing house. Subsequently, in 1921, it was translated into French by E. Farian. In 1939, it was translated into Russian by Professor Alexander Eduardovich Schmidt. It was examined by the European Orientalists Worms, Berham and others. In particular, in 1969 it was translated into English by A. Ben Shemesh.

The article fully covers the life and work of Abu Yusuf Yaqub. Attention is drawn to the works of the thinker, in particular to the analysis of tax issues in the Islamic world. The article shows the contribution that a student of Abu Hanafi, Abu Yusuf made to the wide spread of the Hanafi madhhab. It is noteworthy that it was thanks to Abu Yusuf's work as the Supreme Kadi in the Caliphate that Hanafi movement was implemented from theory into practical life and was widely spread throughout the Caliphate.

In his work "Kitab al-Haraj", along with an indication of how the tax system in the Arab Caliphate was formed, very valuable historical information is provided for us. This article helps us to objectively study our history and learn more about the heritage of our ancestors.

Keywords. Hanafi movement, Abu Hanifa, Abu Yusuf, "Kitab al-Haraj", Fiqh, tax system, Kadi ul-kuzzat, Caliph Harun al-Rashid, socio-economic policy of the Caliphate.

INTRODUCTION

In the VIII and IX centuries, we will witness a consistent activity in the field of interpreting the Qur'an, researching the hadiths of the Prophet, collecting them and separating them from false hadiths. As a result of this, the origin of many Islamic sciences occurred. In particular, the science of jurisprudence consists of the right to Islam, a science that determines the position of Sharia in relation to these issues by arguing about various issues encountered in all spheres of social life. The science of fiqh relies on the issue of Sharia judgments on the basis of clear evidence contained in the Qur'an and Sunna. This led to discussions among the fiqh scholars as well as the emergence of various sects among Muslims. From the second century of Hegira, large fiqh scholars began to study, who could perfectly interpret the Islamic Sharia. The largest of them were Abu Hanifa Numa Ibn Sabit, Abu Abdullah Malik ibn Anas, Abu Abdullah Muhammad ibn Idris, Abu Abdullah Ahmad ibn Hanbal [1]. As a result of the scientific activity of these fiqh scholars, there were four sects in Islam. The most

common among Muslims in these sects is the hanafism. The founder of the sect is Abu Hanifa an-Numa. But in the formation of the sect, the service of his pupils Abu Yusuf and Muhammad ibn ash-Shaybani is great.

According to Ibn Khaldun, this was caused by the fact that during the reign of Khalifah Aaron ar-Rashid, Abu Yusuf had a long-term career as a head judge. At that time, the whole Islamic world was working on the advice of Abu Hanifa. He taught many students in his time. But a few of the closest students remained with him until his death. They are approximately 36 of them, among which we can take examples of Abu Yusuf, Muhammad ash-Shaybani, Zufar ibn Huzayl, Khasan ibn Ziyad, Khammad ibn Khasan, Abdulla ibn Mubarak, Waqi ibn surgeon, Abu Amr Khafs ibn Ghiyas, Yakhyo ibniyyaiyya, David at-Taqi, Assad ibn Amr, Afyat ibn Yazid al-Adwi, Qasim ibn Maan, Ali ibn Mushir, Khibban ibn Ali and others. In general, the fourteen of Abu Hanifa's great students were head and secondary judges [2].

For several centuries in Baghdad Sheikh ul-Islam and head judges were appointed Hanafi scholars. For this reason, Iraq and its capital Baghdad have become the center not only of Islamic countries, but also of the Hanafi sect. Then Movarounnahr became the second largest center of the Hanafism.

THE MAIN FINDINGS AND RESULTS

Abu Yusuf, one of the first major representatives of the Hanafi school, revealed the need for a deeper study of his scientific heritage, the study of his socio-philosophical views. In particular, in his work "Kitab al-Haraj" ("The book related to tax"), valuable historical data on the composition and formation of the tax system of the Arab Caliphate are presented. The work is not only valuable, but it is an ancient source. It allows us to observe exactly what the tax system was in the life of the Arab Caliphate and our country in the VIII–IX centuries, and what was later developed as a result of its historical evolution.

Yakub Abu Yusuf ibn Ibrahim Al-Ansari Al-Kufi, who was famous in the Islamic world for the name of Abu Yusuf, was born in the city of Kufa in hijri year 113 (735 BC) [3]. He was a great jurisprudent scientist and statesman. Abu Yusuf was the best student and his follower of Abu Hanifa. After the death of Abu Hanifa, he continued his work and made a worthy contribution to the wide spread of Hanafi. The caliphs of Abbasid held high positions in Mahdi, Hadi and ar-Rashid periods. All of them honored him. He was promoted to the position of chief judge during the reign of Caliph Aaron ar-Rashid.

In fact, Abu Yusuf belonged to one poor family and was engaged in the act of washing clothes and bleaching. He himself said: "In my time of poverty, I sought to learn Hadith and Fiqh. One day, WHILE I was sitting next to Abu Hanifa, my mother came and took me with her and said, "Do not stretch your legs towards Abu Hanifa, her bread is baked, and you are obliged to provide for our lives." I obeyed my mother and decided to abandon this trace of knowledge. Abu Hanifa called me and asked me to return to the lesson. And I returned to his set. It was the first day I returned to the meeting, he said, " what kept you away from us?. I replied, "To ensure our lives and obey my mother," and I sat down. After the people left, he grasped a bag at me, said, «take advantage of it." I look, it turns out that there is a hundred dirhams inside. He looked at me and said, «whenever this ends, let me know."

I went to the circle, after a while he gave me a hundred dirhams again, so that he came out of need and stood by me until we were free" [4.]

Although Abu Yusuf was originally a hadiths ' Hafiz and teacher, he became a supporter of RA and Qisas after approaching Abu Hanifa and went in the footsteps of Abu Hanifa and sometimes became a great jurisprudent scholar who expressed his opinion against him. He was now engaged in fiqh, that is, Islamic

jurisprudence. He used to refer to the Qur'an Kareem, then Hadiths, and then relied on the RA and the analogy promoted by Abu Hanifa, initially in solving Fiqh issues. As a result, his image among the people increased and everyone came to him.

Abu Yusuf, however, was given the right to elect and dismiss all the judges in the entire caliphate, as well as to solve any Fiqh issue. This situation led to the strengthening of the Hanafi sect in the caliphate and its wide spread.

Abu Yusuf passed away in Hijri year 182 (798 BC) during the execution of the court case. Abu Yusuf is said to have written 40 books in some sources and 36 in others [3].

Interest in the study of the scientific heritage of Jacob Abu Yusuf began in the 30 years of the twentieth century. A number of works have been written by Abu Yusuf. Among them, the work "Kitab al-kharaj" is quite popular, in which the socio-philosophical views of Abu Yusuf are very well illuminated. This work is among the ancient sources (VIII century) [3]. Translating this work and putting the scientific heritage of Abu Yusuf into one volume has caused some difficulty for Orientalist scholars. Initially it was published in Arabic in the printing house "Bulak" in Europe in 1885. Later, in 1921, it was translated into French by E. Faryan. It was published in Egypt in 1928. Professor Alexander Eduardovich Schmidt in 1939 translated it into Russian [5]. However, he did not try to present it with his instructions and comments. Translations of Professor Schmidt were sorted out by E.A. Razunovsky. Academician Krachkovsky in one article says: "In recent years, E.A.Schmidt on the initiative of the Institute of Oriental Studies of the FA of the USSR worked with great interest on the work of Yakub Abu Yusuf "Kitab al – Haraj", which was one of the main sources on the socio-economic history of the caliphate of the VIII-IX centuries, who worked as a judge during the reign of Aaron ar-Rashid. The translation of the manual is fully completed, it would have been published. But the death of the translator prevented the completion of the scientific investigation carried out on the manual. It would not have been possible to publish it without giving comments and explanations to some parts of the manual translation [3].

The beginning of the Second World War did not give the opportunity to print it. And Razunovsky, who ranked him, had to live in Tashkent for a certain period of time. At the same time, European Orientalists Vorms, Berhema and others studied it. In particular, in 1969, it was translated into English by A. Ben Shemesh. Especially the fact that he was the only source in the era of the first caliphate in terms of land ownership further increased his interest in him.

Preparation of the work for printing in the middle of 80 - ies employee of the Oriental Institute of the Academy of Sciences of the USSR A.S.Bogolyubov continued. He translated the work from Arabic with much effort. Not only did he add his own comments to Schmidt's translations, but he also clarified the controversial areas of translations in comparison with his own translation. Bogolyubov died in 1990 year. His work was completed by St. Petersburg Orientalists, and in 2005 year he was published in the Russian language in the form of a book [6].

"The Kitab al-Haraj" is translated as "The book of taxes" or "The book of khiraj". This book is written by the order of Aaron ar-Rashid. In this book, mainly land taxes (tithes, khiraj), as well as issues such as zakat, jiz'ya, land rent and the acquisition of vacant lands are covered. In addition, valuable information is provided about the history and traditions of the state administration, the caliphate. The work "Kitab al-Haraj" is aimed at solving the problems that have arisen during the time when the Islamic State territory is , due to some issues in different countries, Abu Yusuf wrote it mainly based on the legal theory of Abu Hanifa, as well as the most

reliable hadiths, the words of the companions, using the methods and rules he used, and presented it to The work "Kitab al-Haraj" is then distinguished among the books written by Yakhyo ibn Adam, Abu al-Abbas Muhammad secretary, Abu al-Faraj, Qudama ibn Ja'far, Nasr ibn Musa ar-Rumi, Khasan ibn Ziyad in this title and is distinguished from them with its knowledge and accuracy. The fact that about 550 hadiths were cited in the book Al-kharoj indicates that its importance is very great [10].

The significance of the work "Kitab al-Haraj" is that, firstly, it greatly helped the Abbasid Empire in the systematization of land taxes, which was the main source of state income in the country, and secondly, it established the social activities of the state in the financial sphere on the basis of hanafism methods and rules and thus created conditions for

The work "Kitab al-Haraj" is one of the ancient sources that illuminated and reached us the socio-economic relations of the early caliphate period. What Abu Yusuf did was not only shed light on tax evasion, but also focused on issues of great social character. It is important that the author did not rely on a dry theory in its coverage, but on the fact that it was evidenced by clear, concise materials. He also took into account the changes in the caliphate.

From Abu Yusuf's "Kitab al-Haraj, it was revealed that he supported the administration carried out by the caliph in the country as a representative of the state. But in history it is known that many caliphs do not pursue politics as he thought. Abu Yusuf drew attention not to how much land was occupied by the caliphate, but to what kind of taxes were collected from those occupied lands.

Abu Yusuf wrote this work in response to the questions of Khalifa Aaron ar-Rashid. The author, in exchange for the book, looks at the Caliph, says: "do not stop in the presence of Allah, tomorrow among those who go on the path of the attackers because the owner of the Resurrection Day will punish his servants not according to their status, but according to what they have done" [3].

In addition to the Muqaddimah, "Kitab al-Haraj " consists of the following seasons:

- *About disseminating preys;*
- *About fey and khiroj;*
- *About the practices in Sanad (Iraq) ;*
- *About sham and Al-Jazeera;*
- *About the rules to be implemented in the territory of Sanad;*
- *About the solid lands (endowed lands);*
- *About the people who brought Islam on their land and property and the people living in the desert;*
- *About Dead Lands (unclaimed lands) in a state of peace and war;*
- *About the difference between land and land of khiroj and tithes;*
- *About items (tax) to be released from the sea;*
- *About honey, nuts and almonds;*
- *About Najron and its inhabitants;*
- *About loyalty (zakat);*
- *On the increase and decrease in the tax on khiroj;*
- *About the governor of khiroj;*
- *About the sale of fish in castles;*
- *About the islands on the Tigris and Farat rivers;*
- *About channels, wells, rivers, dams;*

- *About the slopes and Meadows;*
- *About Christians of Bani Taglib and other Zimmey;*
- *About the magians, Buddhists and apostates;*
- *About jiz payers;*
- *About usr tax;*
- *About Canis, church and crosses;*
- *About the people who crossed the borders of the Islamic country and the spies detained;*
- *It is about the polytheists, the gardens and the affairs they call upon [7].*

The purpose of Abu Yusuf's writing "Kitab Al-Haraj" is to find an optimal variant of the relationship between public revenues and expenditures in practical life. Abu Yusuf took responsibility before the government and wrote it down based on evidence. The work, which perfectly illuminated such tax issues as this work, was not in the history of Muslim statehood. It is known that during the first Islamic period, works on the tax issue were made up of 21 pieces. But today only 3 minutes have been saved by this day. The first of them was Muawiya ibn Ubaydullah ibn Yasar al-Ashari – the minister of the Ummad caliph Al-Mahdi [9].

As already mentioned above, there are about 550 hadiths in "Kitab al-Haraj". However, Abu Yusuf used them only as proof in the issue of the jurisprudence before the coming of the verses and hadiths of the Qur'an. The famous hadith specialist Yaxyo ibn Adam (757-818) is a collection of hadiths in his work "Kitab al-Haraj", limited to bringing Fiqh tips, dice. The author expressed his personal thoughts only in some cases. In his book about taxes, he was given only the procedure for obtaining taxes from land, what kind of ownership of land, the procedure for the use of land by non-residents, etc. One of the works about the tax that has reached so far belongs to Qudama ibn Ja'far (864-932). The name of his work is also called "Kitab al-Haraj". The work written by him is written only by adapting to the Sharia. It consists of a complex in which the words and opinions of many scholars, including the views of Abu Yusuf, are presented. For this reason, Abu Yusuf's work of the same name has a great interest in the rest of the works [3].

Having analyzed the tax collection practiced during the caliphate, Abu Yusuf came to such a conclusion that the state should abandon the collection of urgent taxes; otherwise ultimately he says this could lead to his destruction. It was exactly what Abu Yusuf said in his first post that the classic tax collection procedure was: the ability of the taxpayer to look at the collection of tax by the representatives of the tax collecting authority, the need to impose it when it is convenient for the taxpayer, the centralization of the tax organization in the state, etc. Abu Yusuf has also passed a well-lit lease and issuance procedure that is common in the Muslim world. In his opinion, he noted that the state should not collect all of the collected tax to the Treasury and spends them on improving the social situation. One of the most important ideas put forward by Abu Yusuf is the equality of representatives of all nationalities and different religions is recognized in the laws adopted. In particular, when collecting taxes, it is indicated that it is a no-duty to inflict oppression on those who have converted to another religion. Abu Yusuf expressed also some critical opinions. He managed to prove the inefficiency of the tax system in the time of Caliph Umar I. Many other works have been written by Abu Yusuf again. The book "Kitab ul-asar" is a work written by Abu Yusuf's teacher Abu Hanifa in the style of the son of the knowledge he learned. The basis of the fiqh is described in it. The book is written with reference to the views of Abu Hanifa and its legal method and is of great importance in terms of jurisprudence. The next one is "Ar-raddu 'Alaa siyar ul-Awza'i ("the Radia to the as-siyar book of Awza"), in which the contradictions between Abu Hanifa and Avza'i about the Ur, the truce, the asylum, as well as the spoils are described, the fact that Abu

Hanifa has a strong logical mindset is highlighted, each issue is comprehensively and logically grounded, and the grounds are proved by hadiths. Another work of Abu Yusuf is called "The conflict between Abu Hanifa and Ibn Abu Layla". There, Abu Yusuf showed differences in the legal views of the two great Faqih [10]. A copy of Abu Yusuf's work "Kitab al-Haraj" is kept under the number 9225(II) at the Institute of Oriental Studies named after Abu Rayhon Beruni of the Republic of Uzbekistan AS.

CONCLUSION

In conclusion, it is worth noting that the hanafism quickly spread to the life of society after the death of Abu Hanifa. First of all, Abu Yusuf's services were great. The mood of Abu Hanifa against the Abbasid Caliphate was a hindrance to the development of his teaching in the caliphate. When Abu Yusuf became the Chief Judge of the caliphate, he restored his teaching and became the official religious sect of the caliphate. The reason we say this is because Abu Yusuf, as the Chief Judge of the state, considered all matters from the point of view of hanafism and issued a fatwa. The manuals developed by him are also written on the teaching of hanafism. His guides were not only one of the main sources at that time for the entire caliphate, but were also subsequently used by him in many Islamic countries. In addition, the Abbasid Caliphate at that time was the possession of very large territories. For this reason, hanafism went to the remote regions of the caliphate as an official state religious sect. The chief diggers who came after Abu Yusuf were also his knights and they continued along the same path.

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