

## **Imam Abu Hanifa's Quickness of Wits in Science**

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### **RESUME**

In this article is considered the profound knowledge of Imam Abu Hanifa in such science as Islamic law, the aqeedahs of Islam, and also deals with his intelligence on the events that occurred with him. Also was demonstrated in-depth knowledge of the scientist in the field of Quran and Hadith.

**Keywords:** madhhab, mujtahid, fakih, muhaddith, aqeedah, Islamic law, logic, adjam (non-arabic).

Imam Abu Hanifa Nu'man bin Thabit (80 / 699-150 / 767), who is one of the first founders of the four madhhabs of Kufa, distinguished by his zuhd, knowledge, piety and many other traits. Abu Hanifa, the founder of the Hanafi Madhhab, which is widely spread in the Islamic world, was well-educated in the knowledge of the mujtahid, the jurist, the great muhaddith and the aqeedah. Perhaps this was the reason why Abu Hanifa's development was due to the fact that the cities of Basra and Kufa were different from the places of knowledge and culture and became the center of knowledge.

Imam Abu Hanifa was mentioned in the sources<sup>1</sup> as "Imam A'zam" ("The Great Imam") and "Abu Hanifa" ("the leader of a stable nation in religion"). In addition, one of the Hanafi scholars, Hafez Zuhr Ahmad, mentioned the following, besides the aforementioned names, that there are several other scientific degrees. These are "Imam al-Muslimeen", "Imam Ad-Dunya", "Imam Ahli Sunnah" and

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<sup>1</sup> Bahromov A. Imam Azam's works. Tashkent: Movarounnahr, 2003. - p.6

“Imam Ahli Hadith”. He was given the title of "Imam Azam," and this title was not given to any other head of the Madhhab and they could not reach to this level<sup>2</sup>.

Imam Abu Hanifa was a very intelligent and well-informed scholar, and he had a great deal of wisdom, exciting events throughout his life. Imam Abu Hanifa (r.a.) had perfect knowledge and extremely deep perception. The scholar was a specialist not only in one field but also in Qur'an, Hadith, Fiqh, Aqeedah, Logic, Arabic grammar, and many others. Below we can know about the life and knowledge experiences of this scientist.

Sheikh Mu'min Shibliji, describes the incident about Imam Abu Hanifa's (r.a.) in his book “Nurul-absor”. The incident was mentioned by Abu Hanifa himself. He was sitting in the mosque one day and a group of the Khawaarij came there with their sword. They said, "Abu Hanifa, we ask you two questions, if you can answer correctly, you will be saved. Otherwise, we will kill you." The Imam said, "Put your swords in their place, and it will break my mind." They said, "Why should we bring them back? We will earn a great reward by making these swords to your neck”. If so, Abu Hanifa (r.a.) said, "Ask". The funeral of two men who died behind the door was prepared. The first one was drinking the vodka and died without coming to sense. The second is the woman who is pregnant with adultery and died at birth. Both of them died without repentance. They asked, are they both Muslims or disbelievers? It is the way of those who seek it, that is, by committing a sin, it is for the disbeliever.

If Abu Hanifa calls the two of them Muslims, they were ready for killing a scientist. At that moment, the scientist asked from them about two died persons

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<sup>2</sup> Zuhur Ahmad Hussaini. Imam Azam Abu Hanifaka muhaddisana maqam. Pakistan: Zobidobod, 1998. - p.30

religion, he asked were they from the Jews. They said that they were not from the Jews. Abu Hanifa asked him whether they magicians. They said they were not Magicians either. Abu Hanifa asked them if they were idolaters. They replied that they were not idolaters. Abu Hanifa asked, "Yes. If it so who are they?" He said that they are Khavarijs , Muslims. Abu Hanifa said: Yes, I do not say anything now, you answered. How? Abu Hanifah said: "you confirmed yourself that they are muslims?" How can you call them non-muslim? Khavarijs asked again, "will they enter heaven or hell?" Abu Hanifah (r.a.) said to them, "I will tell you what the Prophet Ibrahim (Abraham) has said about people who are worse than them." He said, **"Whoever follows me, he is from me (in my religion). And who is disobeys me, verily Thou are Forgiver, Merciful. (Surah Ibrahim, verse 36)**

Or I tell you that Jesus (peace be upon him) has said about those who are worse than those, and read this verse: **"If you punish them, they are your servants. If You forgive them, You are the All-Mighty and the All-Wise. "** (Surah Ma'ida, verse 118).

The Khavarijs put their swords and went back with amazing at the knowledge of Abu Hanifa (r.a.).<sup>3</sup>

Of course, such response shows that Abu Hanifa is a great scholar. Because finding such an answer in such a way that it will save lives for the sake of religion, requires a lot of knowledge from one person. The most powerful proof answer was given from the Qur'an.

The ability to respond in this manner was well developed in scholar. In the above incident, Abu Hanifa (r.a.) replied carefully and even he made them answer themselves, even they didn't notice it. Thus, Imam Abu Hanifa (r.a.) was a scholar

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<sup>3</sup> Mumin Shiblinji. Nurul-absor. Egypt, 1290 hij - p.185

of knowledge, not only in Islamic law, in the science of hadith, but also in the knowledge of the Aqeedah and he was a scientist who perfectly mastered the subtle aspects of this science.

The group of the Khavarijs, who discussed the subject with the scholar, was group of disbelievers. When a scientist directly conveyed the correct answer to them, they would make the scientist suffer. The imam who understood this was resolved in a specific way and gave the correct answer. Imam Abu Hanifa (r.a.) became a great mujtahid scholar of this level because of his knowledge of the Qur'an and hadith science.

In addition to the above incident, the following story about the Imam which happened when he was a child.

The person who hears this story finds that Abu Hanifa (r.a.) was well-acquainted with the Arabic language, despite its complexity and perfection, and how well he managed with the sciences of nahv and sarf of the Arabic language since the young age.

It was narrated that Qatada (r.a.), one of the great scholars, came to Kufa, where many people gathered around him. Then he said to his companions, "Ask me about what you want me to do." Among them was Abu Hanifa (r.a.) who was younger in age. As he was a child, he said to the people before him: "Ask Qatada whether the ant was a male or a female who talked to Sulayman (peace be upon him)." People were asked that question. Qatada (r.a.) remained silent. Then Abu Hanifa told himself that that ant was female. Qatada (r.a.) asked from Abu Hanifa about his answer, he replied I know it from the words of Allah, for Allah has revealed in the Qur'an that "قالت نملة" he replied and the verb "قال" means muannas

(peculiar to female). When Qatada's (r.a.) amazed with the question and the answer of the young boy<sup>4</sup>.

In fact, the word “نملة” (namlatun), which means "ants" in Arabic, is used equally for muzakar and muannas. It is like the word “حمامة” (hamaamatun). "The meaning of this word “حمامة” (hamamatun) means dove, and the majority is “حمامة” (hamaamaatun), which is a syllable word for muzakar and muannas, the male and female. Its “ة” (ta marbuta) refers to singularity.<sup>5</sup> “The difficulty and subtlety of the question was that the word "ant" “نملة” used by Imam Abu Hanifa used for the both sexes as mentioned above. Therefore, it is difficult to know whether the ant is male or female. There are also some words in the Uzbek language that are specific to a male or a female and we can define them with the suffix –a at the end of the word. For example, if the name of a profession secretary for woman is called “kotiba”, for man “kotib”, a poet -“shoir”, “shoira”, a teacher- “muallim”, “muallima” and so on.

In the above incident, young Abu Hanifa (r.a.) asked the word peculiar for two sexes to be men or women. That is why Qatada (r.a.) responded with silence to the answer. Young Abu Hanifa, who was a well-educated and fluent in Arabic, knew how to find where it differed, because he had a strong sense of intelligence, sharp mind and knowledge of the Arabic language. However, "Abu Hanifa was a adjam (non-Arabic), Persian man<sup>6</sup>".

It is clear from the fact that Imam Abu Hanifa (r.a.), from his childhood, had studied Arabic grammar and learned it with enthusiasm, and he was a great scholar

<sup>4</sup> Kamoliddin Dumairi. Animal life. Egypt. Cairo. 1319 hij p. 297

<sup>5</sup> Mustafa bin Shamsiddin. Ahtori Kabir. Kazan. 1309 hij p. 391

<sup>6</sup> Shihobiddin Ahmad Haytami. Khayrotul hisan. Egypt. 1326 hij. p. 19



who put in challenge the great scholars as Qatada (r.a.) in order to find the answer from Arabic grammar.