

IMAM ABU HANIFA AND THEORY OF KNOWLEDGE

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ANNOTATION

The article analyzes the work of Imam Abu Hanifa “al-Alim wa-al-mutaallim” (“Teacher and student”), which emphasizes how humbly the student should treat the teacher. Abu Hanifa emphasizes the importance of knowledge for a person that before doing any good deed, he must have enough knowledge about it, and then get down to business. In his work, the scientist effectively used simple examples for easy understanding of the reader.

Keywords: Imam Abu Hanifa, theory of knowledge, manuscript, teacher, student.

INTRODUCTION

Today, the application of modern pedagogical technologies in the educational process is one of the most pressing issues. But the role of mutual respect and oriental upbringing between teacher and students in the teaching process is also of special importance. The study of the most moderate sect of Islam - the teachings of Hanafi, the study of its purely ideological views, at the same time plays an important role in educating young people with a broad outlook, aspiration to knowledge, and high morals.

Imam Abu Hanifa Numan ibn Thabit (699-767) in his work «Al-Alim wa-l-mutaallim» («Teacher and student») emphasized how much humility a disciple should treat a teacher. In places where there is uncertainty in asking a question to a teacher, it is indicated that the student should ask the question with an apology for his or her ignorance, not with a rebuke.

It is possible to take as a lesson the answers given by the scholar based on his rudeness, disrespect for people, softness, and science towards those who make them infidels or sinners for small guilt, which is typical of some sects of his time.

As a teacher, Abu Hanifa's ability to answer the student's questions one by one, in detail, and to use mental, figurative, and logical arguments in his answers is exemplary for any teacher who teaches.

Abu Hanifa emphasizes the importance of knowledge for a person, that before doing any good deed, one should have sufficient knowledge about it and then move on to it. The sciences of shaping a Muslim's worldview usually begin with information about the theory of knowledge. In his works, the scientist has effectively used simple examples to make it easier for a person whose scientific worldview has not yet been fully formed.

Abu Hanifa's idea that man should acquire knowledge before it was realized was intended to prove at that time that faith and action were separate and that faith preceded action. The fact that the scholar proves his point where necessary by quoting examples from the verses of the Qur'an shows that the evidence for the Hanafi creed is based on Islamic sources.

Imam Abu Hanifa expresses his attitude to the idea of following and imitating the righteous people of the past - the Companions, the scholars, and the nobles. He emphasizes that the

righteous should be followed, but it is not always right to blindly imitate them. To imitate scientists exactly, there must be the same conditions as at that time. But in the absence of a similar situation, it is clearly explained by convincing examples that blindly following experience is as dangerous as going out unarmed against the enemy.

Imam A'zam Abu Hanifa, in addition to the knowledge he acquired, in many cases made decisions based on his own life experiences. It is emphasized that human knowledge, which is a philosophical law, is real, that what a person sees is objective, not figurative. The opposite of truth is unjust, emphasizing that both cannot be true at the same time. With these thoughts, the scholar gives a sufficiently objective answer to the ideas of some mystics, such as «unity of being» and «unity of existence».

In the first and second centuries of Hijri, issues such as whether a person who had sinned remained a believer or a disbeliever caused great controversy among various sects. The Mu'tazilites attributed such a state to a person who is out of faith but not a disbeliever. Foreigners say that a person who commits a grave sin becomes a disbeliever. The Azraqi sect of foreigners even made it obligatory to declare jihad against a person who had committed a grave sin and even disbelieved anyone who did not go to war against him. Most acts of aggression in the history of Islam have been carried out based on this creed, and the Hanafis have been tolerant to prevent such incidents. Abu Hanifa points out that a person who sins does not stop believing in what must be believed. Hence, the scholar concludes that it is not permissible to accuse a sinful person of disbelief and wage war against him.

The scholar pays special attention to the method of comparison, which plays an important role in Hanafi. He uses the same method effectively in explaining the solution of problems. One can follow the antiquated style in which Abu Hanifa issued fatwas, offering solutions to specific issues. In it, the scientist answers the question with a question. Then the questioner will answer his question and create satisfaction in his heart.

Imam Abu Hanifa also states the the following about science: “Action is subject to knowledge, that is, one first knows something and then acts according to that knowledge. An example of this is that the human body is subject to the eye. A little deed done with knowledge is better than a lot done without ignorance. For example, a person on a journey should take a little of what he needs with an event then take a lot without knowing it. Allaah says (interpretation of the meaning): **“Say: Are those who know and those who do not know alike? Only those who possess intelligence will preach ” (Zumar, 9).**

The scholar's answer to the student's question about the condition of the stranger was as follows: “If you cannot distinguish right from wrong, it may not harm you in some places. But in many places, it hurts you. Ignorance makes you doubt. You do not know who to love and who to hate in the way of truth”.

The scholar who continued the teachings of Imam Abu Hanifa was our compatriot Abu Mansur Muhammad ibn Muhammad al-Moturidi as-Samarkandi (870-944), whose method of knowledge theory is also based on research and study. He describes thinking as “a way of understanding (perception) of the mind”. He argues that the verses in the Qur'an calling for “looking at the world” and “contemplating” support this view.

According to Moturidi's basic idea, man has a mind that distinguishes between good and evil. He can do good or bad things based on his mind. That is why he deserves either a reward or a punishment. Imam Moturidi acknowledges that man is responsible for his actions because of his God-given intellect, contrary to the idea put forward by the «Qadaris» in his time that «man is not free in his actions, all his actions are determined by the Creator».

In conclusion, the teachings of Imam Abu Hanifa promote the idea that in Hanafi, one's knowledge and striving for goodness will certainly pay off. This will help some young people to become indifferent to the recent events, to lose their sense of selfishness, to acquire knowledge and apply their knowledge in the way of national development, and to make honest work and profession a habit.

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