

The Cradle of the Hanafi School the Kufan School

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Abstract: This study describes the period of formation of the Kufan school of fiqh and confirms that the main people who formed it were the real companions and popular followers of the Messenger of Allah (S.A.W. Sallallahou Alayhe Wasallam what means “PBHU”) who always were close to him. Also, it has been investigated that the City of Kufa was better in the sphere of Hadith and fiqh than the other Muslims living regions, their common understanding of the scientific foundation, of religion and the sentencing is also under observation. It is considered that the state school of Kufa refers not only to the formal thought but that is the research methodology which proposes different criteria to hadith perception than the others could offer. Moreover, it will be mentioned how the school of Kufa continued its way as the Abu Hanifa school.

Key words: Hanafi school, Abu Hanifa, Abdullah ibn Mas’ood, Kufan school of fiqh, Hadith methodology, state school, companions, followers

INTRODUCTION

Some researchers consider that the Kufan Fiqh School does not have relation to the Companions consistent way, that there is no continuity of Abu Hanifa as root of the school. Also, they confiscate all the hadith that the Messenger of Allah (S.A.W.) says concerning each issue and appreciate it as they go by the mere thoughts direction. It is motivated by the lack of necessary level of hadith in the region as the main reason for the use of the such method in the production of the sentences in Kufan school. Such motivation, in its turn doubts the Hanafi school judgment which is successor of Kufan school today. Especially, it makes less faith for Hanafi school that a group of Muslims living in Kazakhstan uses for centuries in harmony. Different trends have already been built up here, since Kazakh people claimed their independence from Soviet Government. Especially, the salafiya flow maintains its influence through the above-mentioned arguments preaching the confiscation of Hanafi school that the people were committed to for the years. Therefore, this study shows the importance of strengthening confidence of common people in the Hanafi school by the scientific denial of those arguments. In this regard, the research for this article is increasing the relevance of the Kazakh society.

Kufan school is doubtless the cradle of the Hanafi school. It is true that the time and environment, historical events, the human factors, public consciousness have an impact on any phenomenon. In this regard, it is necessary to study the Kufan school in order to understand its main

successor Hanafi school. How was the Kufan Fiqh school founded? Who are its founders? What is special about the Kufan school? How did Kufan school find its continuation in Hanafi school? These topics still need to be studied closely.

MATERIALS AND METHODS

The comparative historical analysis method, religious studies analysis, theological hermeneutics and scientific methods are widely used in this study. Relevant post-classical and scientific works that were written in Arabic and Turkish languages are used as well. Especially we discovered the classical works by Hanafi school “Uul al-fiqh” and used the basic principles within the interpretation of Sunni Islam.

RESULTS

In the classical books of Hanafi school it is said that “Ahad Hadith that is against the operations that are made in the society, even if it is authentic such Hadith is rejected and the approach to none” thus, rule mentality prevails. We can meet the information which proves that such a position of Hanafians is the typical approach of Kufan people in the book of Abu Muhammad al-Hasan ibn ‘Abdi-Rahman Ramhurmuzi called “Muhaddisul-FasyI”. Also, we can meet comparative indexes between the views of Abu Hanifa’s teacher’s teacher Ibrahim an-Nahagi and Abu Hanifa’s “Fatwas” in a book by Syrian scholar Muhammad Raw was Qalgajin named “Mausugatu Fiqh Ibrahim an-Nahagi”. A fatwa (Arabic:

plural fatawa Arabic) in the Islamic faith is the term for the legal opinion or learned interpretation that the Sheikhul Islam, a qualified jurist or mufti, can give on issues pertaining to the Islamic law (Hallaq, 2013). It is shown there that 85% of Abu Hanifa's views are the same with an-Nahagi. This comparable index has particular importance to this article investigation. Because this information emphasizes close connection between Kufan school and Abu Hanifa. Other information used in this study should be regarded as complement data.

If one should take a look into the history, during the era of Omar ibn Khattab after conquering the Iraq region under the governance of Sagd ibn AbiWaqqaq the city of Kufa construction work was carried out. Thus Kufa was built in the 17th year of hijra. In the short period of time Kufa becomes a center of fiqh and hadith and other religious sciences. The previous generation of the most respected companions and successors lived there before Abu Hanifa, they managed to form school suitable to Kufa.

Omar ibn Khattab sent Abdullah ibn Mas'ood to Kufan people in order to teach him Quran lessons, the teaching of fiqh. Muhammad Omar sent a letter to the people of Kufa which said: "I will send you Ammar ibn Yasir as a leader and Abdullah ibn Mas'ood as a teacher and as a person responsible for the general treasury. Both took part in the Battle of Badr and they are the ones of the best ashabs of the Messenger of Allah (S.A.W.). Obey and listen to them both. I need Abdullah (ibn Mas'ood) very much but I am sending him to you" (Ahmad ibn Husayn ibn Ali ibn Musa, the year is not shown).

Researchers are of the opinion that the Kufan school of Fiqh takes its start from this Sakha Abdullah ibn Mas'ood. So, who is that Companion Abdullah ibn Mas'ood with such difficulties sent by Caliph Omar to Kufa to teach religion even though he needed him? I will give you a brief explanation of the data.

Abdullah ibn Mas'ood is the sixth among the first Companions of Islam. Abdullah ibn Mas'ood was inseparable to the Messenger of Allah (S.A.W.), one of his closest companions. After accepting Islam Az Sakha promised to himself that he will always be close to the Messenger of Allah (S.A.W.). Qasym ibn 'Abd al-Rahman said: "Abdullah ibn Mas'ood was always helping the Messenger of Allah (S.A.W.) to wear his shoes. He was walking in front of the Messenger of Allah holding his stick in hands. If the Messenger of Allah stops in one place, he removed his shoes, took them in his arms and gave the Messenger of Allah (S.A.W.) his rod. If the messenger of Allah falls asleep he always wakes he up in

time. He always took care of shoes and misuag pillows, the toilet water of the Messenger of Allah (Shamsud, 2006).

Abdullah ibn Mas'ood always tried to be near the Messenger in order to monitor each of his actions. Even when Muslims were temporary exposed to defeat during the blood battle of Uhud War, Abdullah ibn Mas'ood was one of the four Companions of the Messenger of Allah (S.A.W.). Abu Musa al-Ash'ari said about it: "When we came from Yemen, we thought for some time that Abdullah was a member of the Blessed Household, because Abdullah and his mother were constantly coming and going in the Prophet presence" that is how he described how close was ibn Mas'ood to the Messenger of Allah.

The Messenger of Allah dedicated a lot of good words to the azSahaba. For example, "I liked many things that Ibn Abd the Ummah (Abdullah ibn Mas'ood) liked, I did it for my Ummah". Such words of the Messenger of Allah must be considered as a reasonable price for the doctrine, intelligence and vision of Abdullah ibn Mas'ood and for the fact how deeply he managed the spirit of the Quran and the religion.

Messenger of Allah (S.A.W.) said about Abdullah ibn Mas'ood: "The ones who want to study Quran from the beginning must read it in the same manner as Ibn Ummah Abd (Abdullah ibn Mas'ood) teaches". In another hadith: "You should learn Quran from these four men: Abdullah ibn Mas'ood, Ubay ibn Kaaba, Muaz ibn Jabal, Salim Maula of Abu Khuzayfa" (Ramhurmuzi, 1983) thus he showed Abdullah's (RA-rasulallah-what means "the Messenger of God") deep knowledges of Quran.

Ali ibn AbiTalib said the following about Abdullah ibn Mas'ood: "He studied Quran carefully. He made all the Halal in the Quran-halal, the weeds he made weed. He definitely has a deep understanding of the religion, one of the greatest faqihs and a scientist".

Sakha Huzayfa said: "The range of his character and behavior, femininity, made Abdullah ibn Mas'ood the most likely persons to the Messenger of Allah (S.A.W.) among the other people".

The most respected Kufanfaqih man among successors Masruq ibn al-Ajdah said: "I dealt with a lot of ashabs of the Muhammad Prophet (S.A.W.). They seem like a full jar filled with water which can satisfy any thirst. And someone of them looks like they can water one person, someone may do it for the two men, the following can give water to ten, others to a hundred people and just a few of them may stop all of humanity around the earth being thirsty, so they look like a bowl full of water. Hereby, Abdullah ibn Mas'ood looked like a big container of water

from which every person in the world could have had a drink” thus he was deeply impressed by the teachings of Ibn Mas’ood. Abdullah ibn Mas’ood says in one of the Bukhari and Muslim narration that reached us: “By Him besides Whom there is no Allah, no verse of the book of Allah has been revealed without my knowing where it was revealed and the circumstances of its revelation. By Allah, if I know there was anyone who knew more of the Book of Allah, I will do whatever is in my power to be with him”. Omar Muhammad said about Abdullah ibn Mas’ood: “He is a large vessel full of knowledge and fiqh”-that is narrated (Kausari, 2010).

A prominent successor scientist Masruq ibn al-Ajdah: “The whole science of the Companions of the Messenger of Allah goes to Ali, Abdullah ibn Mas’ood, Omar, Zaid ibn Sabit, Abu Darda, Ubay ibn Kaaba, I noticed it. And I see that the knowledge of those six goes to Ali ibn Abi Talib and Abdullah ibn Mas’ood” (Tabarani, 1994) thus, he showed Ali and Abdullah ibn Mas’ood-s deep knowledge among other Muhammad Companions, how deep they understood shariah, the spirit of religion.

This is how being always close to the Messenger of Allah and knowing his (S.A.W) sacrificed matters that simple people weren’t able to know, Umbet scholar who learned deeply Quran verses and Hadith, az Companion Abdullah ibn Mas’ood taught the science of religion in Kufa, improved some advisors and jurists. Kufan school was formed by him.

When the center of khalif was moved to Kufa city Muhammad Ali being very glad to see there a lot of faqih scientists said: “I pray that Allah will grace the son of Ummah Abdibay (Abdullah ibn Mas’ood’s nickname). He filled the city with the knowledge”. In another narration: “Abdullah ibn Mas’ood’s friends are the lights of this city.”

DISCUSSION

Mannagul-Qattan shares following opinion in his book named “At-tashriguwal-fiqhufil-Islam tarihanua manhajan”: “There were fewer Companions in the Kufa city than in other regions that is why the narrations of the Messenger of Allah (S.A.W.) reached poorly to that place. Thus, Kufan scientists had to publish sentences relying on “kiyas” that is by way of comparison using their own mind because they could not find evidence in every issue from the Hadith”. However, we can not agree. Reliable sources tell us that the Kufa city was full of Hadith of the Messenger of Allah (S.A.W.). Abu Muhammad Ramhurmuzi in his book called “Al-Muhaddisul Faasy” tells us the following interesting

data reached from Anas ibn Sirin, concerning the fact that the Kufa city was full of hadith and faqih: “I went to the city of Kufa. I saw that 4,000 people there had been reading hadith and 400 people had reached the level of faqih” (Ramhurmuzi, 1983). Imam Sarahsi as well in his volumetric work “Mabsuut” calls himself the 4000th student of Ibn Mas’ood in the Kufa city (Sarahsi, 1993).

Imam Kausari in his work called “Fiqhi-Iraq ua hadith-uhu” quoted this data of Ramhurmuzi and added after: “So in which other city can you meet so many hadith collectors and faqihs as in Kufa?” (Kausari, 2010) thus, he paid attention to the argument that the city of Kufa is not only knowledgable in the sphere of hadith riwayat (narration) but even can lead other cities in the area.

How many companions and senior successors besides Abdullah ibn Mas’ood lived their lives in the region of Iraq, Kufacity. Such outstanding scientists as JalaluddinSuyuti, Muhammad ibn Rabih al-Jiizi even do not count more than three hundred the number of the companions who lived in the land of Egypt. And the scholar al-Gijli tells us that if we not take into account the Iraq region, 1500 respected Companions were inhabitants of Kufa, including seventy of them who took part in the Battle of Badr (Kausari, 2010).

This is only the number of Kufan companions. So you can only imagine how many of the senior successorswerethere, who saw them and were witnesses of their actions, heard the voice of their narrations, learned them by heart, who ingested all the knowledges of companions.

Companions and successors from the region of Iraq did not only limit themselves with local Hadith and fiqh, but were travelling to Mecca, Madina and other Muslim countries. They delivered the methodology of Kufa school to those regions and got theirs instead. After the Kufa city replaced a khalif center it became the capital of world science and it caused the increase of visits of scientists from other places. Scientists from all over the world began to come and settle in the city.

Imam Abu Hanifa did not specialize only on Kufan limited knowledge of science and Hadith but also travelled the other cities as well. A few reliable sources reveal that Abu Hanifa conducted pilgrims worship fifty five times (Kausari, 2010). It is doubtless that during the annual iterant pilgrimage to Mecca different companions move from other regions. Therefore, Abu Hanifa was in close relationship with scientists from other regions. Even if any of the Hadith of the Messenger of Allah was not able to reach Kufa, he heard them and knew them in any case. It cannot be possible that during his 55 pilgrimages to worship, being a scientist in a constant search, he

never exchanged opinions with other scientists and did not discuss the issues on his mind. One of the many arguments of it can be a conversation between Abu Hanifa and Auzagi, when they met in Mecca and debated about their views on the issue of raising the hands during prayer over and over again (Mullah, 1985). Thus, these resembling data make unreasonable Mannagul-Qattan's hypothesis that Kufan scientists have tried to solve the problem as wisely as they could because Hadith was low-achieving over there.

The formation of Kufan school goes back to the honorable companions of the the Messenger of Allah, who were always close to him such as Muhammad Omar Ibn Khattab, Ali ibn AbiTalib, Aisha bintAbi Bakr, Abdullah ibn Mas'ood. And their education was continued by knowledgable figures who took lessons from them, like Alkama ibn Kais an-Nahagi. Even if Alkama ibn Kais lived in the same era of the Messenger of Allah, he lays to that muxadrams that did not have opportunity to see him. Abdullah ibn Mas'ood said the following about Alkama: "I have no doubt that Alkama knows everything what I know" It is said in Qamus narration: "When I asked my dad: "Why do you seek Alkama, leaving the Companions of the Messenger of Allah, when you are close to them?" He said: "My son! Companions ask fatwa from Alkama, do not they?! Alkama specially travelled to Abu Dard in the Sham city and to Omar, Zayd and Aysha in Madina. He is a person who could collect the whole knowledge of all the cities inside him (the concentration of Muslims)". Sagid ibn Jubayir from the older generation of successors also refers to the Kufan scientists. He became a scholar and absorbed the teaching of the Companions like Ummah Ibn 'Abbas, Abdullah ibn Umar, Abu Bakirqzy Aisha. Even Ibn 'Abbas himself answered those who came from Kufa to ask fatwa: "Why did you all come to me!?! You have Sagid ibn Jubayir among you, do not you?". Thus he showed that the knowledge of Sagid ibn Jubayir is of high enough level, so, that Kufans do not need ibn Abbas (Kausari, 2010).

Also, one of the Kufan senior successors who saw many Companions as Abu Bakirqzy Aisha and Abu Sagid Al-Khudri, Ibrahim ibn Yazid an-Nahagi. Amir ibn Sharahilish-shahbi (Abdullah ibn Umar praised him: "Even though it was me, who participated in the wars that took place with the Messenger of Allah, this person remembers those stories better than I do".) taking part in the funerals of Ibrahim ibn Yazid an-Nahagi when the last met his death, said the following: "You give to earth the most faqih person among the people. Then a man asked: "Was he more knowledgable than Hassan?" And he answered:

"Of course, he knew more than Hassan does, he was great faqih that mastered the science of fiqhat the best level in Basra, Kufa, Sham, Hijaz".

So this Ibrahim ibn Yazid an-Nahagi taught fiqh and was the respected teacher of Hammad ibn Abi Solomon, the teacher of Abu Hanifa. Hammad was a student of Ibrahim ibn Yazid, who always was by the side of his teacher. Hammad ibn Abi Solomon in turn, for 18 years was teaching his outstanding student Abu Hanifa, the heritage continuing from Omar ibn Khattab, Ali ibn AbiTalib, Abdullahi bin Abbas, Abdullah ibn Mas'ood, the teaching of fiqh, typical to Kufalschool.

Abu Hanifa says about this: "When I came to the head of the believers Abu Jagfar, he said to me:" O Abu Hanifah, where have you taken your knowledge from? I said: "I took it from Hammad and he took it from Ibrahim, and he took it from Omar ibn Khattab, Ali ibn AbiTalib, Abdullah ibn Mas'ood and Abdullah ibn Abbas". Then Abu Jagfar said: "Amazing! Perfect! O Abu Hanifa, you enforced yourself with pure and good, Mubarak people!".

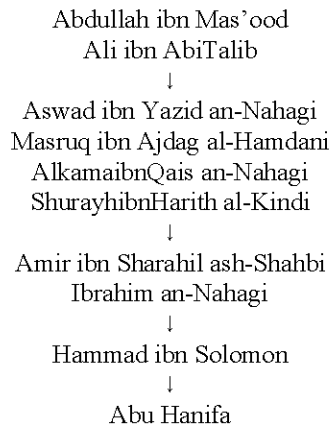
As one can notice, Abu Hanifa named the famous four Companions as the source of its doctrine, the owners of their word. Indeed, the formators of the Abu Hanifaschool were Abdullah ibn Mas'ood, who was sent to Kufa city as a teacher by Caliph Omar Faruk and the Commander of the Believers Ali ibn AbiTalib, who lived there, when the center of caliphs was moved to the city. Shahbi and Ibrahim an-Nahagi took lessons from Masruq ibn Ajdag, Alkama ibn Kais, Shurayh, Aswad ibn Yazid an-Nahagi, who were trained by these companions. Hammad ibn Solomon being lectured by them, teaches the scientific heritage of companions back to the founder of the Hanafischool Abu Hanifa his student. Also, Abu Hanifa learned the knowledge of the mentioned companions by Abdullah ibn Abbas' slave Ikrima and the Abdullah ibn Omar's former slave Nafih. For significant period of time he attended Ata ibn Abi Rabahtan as well, the special known expert in fiqh in Mecca.

It becomes obvious that Abu Hanifa was imbued with knowledge of Ibrahim an-Nahagi by means of Hammad ibn Solomon. There is a reason to claim that even many views of Abu Hanifa were the same with an-Nahagi. Dihlaui said about it: "Abu Hanifa (RA) totally confessed the viewpoints of Ibrahim an-Nahagi and his contemporary scientists. With some exceptions, at least, mostly did not separate their views. If you want to be able to verify the authenticity of this idea, identify the Ibrahim an-Nahagi's and his contemporary scientists' world view from the Imam Muhammad's book "al-Asaar", Abdurrazzaq's book "Jamig", Abu Bakr ibn AbiShaiba's book "Musannaf"

and then compare them with the teachings of Abu Hanifa, you will notice that there is no difference, except for some issues. While some differences match the view of Kufanfaqihs (Dihlauyi, the year is not shown).

Muhammad Rawwas Qalgaji compared hundred religious views of Ibrahim an-Nahagi and fatwas of Abu Hanifa concerning the matters in his research. As a result, 86 of the same views on the matter. Another 16 points seemed different. It is inevitable that Abu Hanifa mostly agreed with an-Nahagi. However, it should not be concluded that Abu Hanifa just copied the religious views from Ibrahim an-Nahagi. The similarity in the attitudes of both can be explained by the use of methodology of the sentence production, continued from school of Abdullah ibn Mas'ood.

After the death of Hammad Omeiad governors executed him because he was against the injustice of Omeiyads (Amawi) Caliphate's and the evil made to the Prophet's (pbuh) offspring. Abu Hanifa could not stand the injustices in Kufa that is why he moved to Mecca and lived there for 6 year. Of course, interested in science since childhood Abu Hanifa, he met with Hijaz scientists, improved his teaching. Being a teacher, he studied from successor scientists of Ibn Abbas, increased his knowledges of Quran, Fiqh. This is a brief chronicle of Abu Hanifa's apprenticeship:



The unbroken genealogical continuity of the Hanafi and Kufa schools can be observed in the Abu Hanifa's "Musnad" narration sequences. The major part of the hadith is narrated by Hammad ibn Solomon, Ibrahim ibn an-Nahagi, they are from Alkama ibn Qais and the last one from Abdullah ibn Mas'ood or Aisha Umar. Also, it is narrated from Omar ibn Khattab and mother Aisha through al-Aswad ibn Yazid (Mullah, 1985).

The founder of the Hanafi school great Imam Abu Hanifa made the further development of the school, proceeding this great heritage of the above-mentioned best companions and senior scientists successors.

So, when Abu Hanifah started to learn fiqh, Kufa school was formed there which starts its way from Companions and senior scientist successors. Religious sentences took dominant place in society, religion lessons were implemented in practice. Prayer, fasting and other issues concerning trade and relations reached from The Messenger of Allah (S.A.W.) any religious sentence in the society was practiced experimentally. Because it was the era of the companions and successors, atbagut-successors who saw them. Abu Hanifa found the evidence in verses, hadith, concerning the religious issues that reached to us from the companions and senior successors as a heritage in a practical way and based it.

That is he went from medium to argument. Because Abu Hanifa managed to the time of senior successors. He lived in the society closest to the Prophet. This is the main difference of Abu Hanifa from others. Religious concepts, practical religious actions formed by companions certainly made an impact on the fatwas left by Abu Hanifa. He preferred to operate the arguments rather than searching them from the very beginning. That is he proved the methods which were already in work. He looked skeptically at Ahad narrations which come contra to the practical operations in the society.

And hadith collectors often refused the acts, that is practical Islam which was established in society, they rather used to search hadith and made sentences according to the proof. Because the period of their existence was far from the time in which the Prophet (S.A.W.) and his Companions lived. Therefore, they measured the hadith in the different way. So, it would be certainly a mistake to make a verdict about Abu Hanifa, taking into account the hadith that appeared after almost a century later than Abu Hanifa did.

When you follow the Shariah judgments deeply, you will see that any of them contains a definite meaning, that it brings a sort of benefit to mankind and that it is based on the certain principles and convictions. Here, Kufa school faqihs paid more attention to this than others. That is why, they were carefully looking for the reason of that verdict, deeply delving into the origin of the Sharee'ah sentences. After the detection of the meaning of the approached verdict, they judged the other similar matters. They studied carefully the Judgments and approved their subordinated common principles and foundations. That is they rather based on the approved inexorable principles of Sharia, than taking in consideration the evidences of the issue. They tried to solve the problem within the framework of those principles. Because the human factors that affect the sentence such as mistakes in the content of narrations, forgetting, confusion, not telling or adding extra facts, cannot be destroyed totally, even if the sequence of the evidence of some people is full in each place. Moreover, many of the Hadith did not make

literally, they are narrated according to its meaning. Therefore, the Kufansahd considers other criteria to verify the authenticity of the additional text to the chain of accepting witnesses (sanad). For example, they did not operate the ahad hadith that Abu Hanifa did not accept. This was a wide spread method of Kufa school. And here is the proof: Imam Al-BukhariAffan Shaikh ibn Muslim told that some hadith collectors came to Kufa and stayed in the city for four months and that they received a record 50,000 hadith of the Ummah but that there were so many hadith that they even could record 100,000 of them, if they wanted to and that no one in Kufatakes the hadith sayings lightly (Ramhurmuzi, 1983).

The following three things can be seen in this narration of Affan ibn Muslim; First, There is so many hadith in the Kufa city that in less than 4 month, it is possible to collect about 100,000 of them. Second, during collecting the hadith it is not only important that the sequence should not be broken but also it should be adopted by the Ummah as one of the main criterias. Third, Kufan people do not have a light view at the hadith narrations but look for them more cautiously.

It is defined that the Commander of the Believers Omar Faruk and our mother Aisha did not accept the Ahad messages immediately. For example, the following is narrated in the Muslim's collection authentic Hadith from Omar ibn Khattab. A woman Companion named Fatima bint Qais claimed the narration of The Prophet (s.a.w.), that "(divorced woman) is not given a bed and work", when this was narrated to Omar ibn Khattab, he said: "we cannot deny the Book of the Lord, the Sunnah of the Prophet, trusting a woman, with unknown ability of her memory. The bed and the work is given to a woman divorced. Allah says: "Do not expel them from their houses until they do something definitely awful (sin)" (Sura, verse 1) "(Muslim, the year is not shown). This hadith narrated by the woman goes contrary to the concrete verse of Quran, that is why the Caliph Omar rejected it. Another example, when the mother of believers Aisha (RA) heard the hadith from Abu Hurairah that the Prophet narrated "A child born in sin is one of the three bads", she said: "God forgives Abu Hurairah! He heard this hadith not or could not narrate it correctly. This is not the basis of the hadith. The Messenger of Allah was bothered by one of the hypocrites. The Prophet (S.A.W.) said: "Who can protect from the badness of this trouble maker?". At that moment, someone else said: "O Messenger of Allah! He is child born in sin". The Messenger of Allah said: "He is one of the three evil". But Allah says: "No person bears the sins of the other soul" (Fatir Sura, Verse 18). In another narration is said: "The sins of the parents are not recorded to children. "No other human bears the sin of the other soul". As it was noticed, our mother Aisha rejected the hadith of Abu Hurairah because it was contrary the general principle of Quran:

"No person bears the sins of the other soul" (Fatir Sura, Verse 18). In other words, Ahad messages were not accepted by common verdict of Quran. It was mentioned above that The formation of Kufan school goes back to the honorable Companions of the the Messenger of Allah, who were always close to him, such as Muhammad Omar Ibn Khattab, Ali ibn Abi Talib, Aisha bint Abi Bakr, Abdullah ibn Mas'ood. Caliph Omar (RA) lived in Hijaz in the city of Medina but in terms of manifesting hadith he belongs to a representative of the Kufan school (Abu Yusuf, the year is not shown), he even was against the many hadith narrations, religion had a deeper meaning in the sense of logic and reasonable statements. Kufan school's founder, Abdullah ibn Mas'ood based on Caliph Omar on each issue. In this regard, Ibn Jarir said: "No one else among the Companions had such a student as Abdullah ibn Mas'ood, who recorded all the fatwas and views of fiqh and was a good interviewer. Abdullah ibn Mas'ood was immediately leaving his visions and fatwas which came contra to Omar. That is he moved to Omar's position, throwing his own away. Almost all of his fatwas are not contrary to Omar" thus, he focused on how Ibn Mas'ood paid much attention to the knowledge of the people around and that his fatwas never contradicted Omar. Amir ibn Sharahil ash-Shahbi also said: "Abdullah ibn Mas'ood did not read the qunyt prayers (in his morning or a daylight prayer). If Omar reads, of course he would do that too". Thus he showed that Abdullah ibn Mas'ood did not break Caliph Omar's visions (Qayum, 1991).

Among the Companions Caliph Omar had the best understanding of hadith and showed how seriously he wanted to understand them, he was sahaba who could talk openly his opinion about it.

Shahbi said about it: "The verdicts of different issues were asked from Umar (RA). He could think about the decision of the problem during a month and consulted with Companions. But sometimes he could resolve the hundreds of issues at the meeting in 1 day. Abdullah ibn Mas'ood followed his way. He was impressed by the visions of Omar and narrated them further. Abdullah ibn Mas'ood said the following: "If all the people go to one side and Omar goes to the other side, of course, I will follow Omar".

So, it would not be surplus to say again that Abdullah ibn Mas'ood's religious concept and the way of sentence making is the same with the Commander of the Believers Omar (RA). For these reasons, Caliph Omar was considered as the first teacher of the state school.

The above mentioned position of companions to Ahad messages formed in Kufan school and further developed as a state school. And it is doubtless that Abu Hanifa systematically developed it further. Imam al-Jassas in his work called "al-Fasuulfil-usuul" says the following about the khalifs' position to the ahad messages:

“According to our mazhab scholars (Ashabs) one of the reasons of rejecting Ahad messages is as Jesus ibn Aban said:” If the Ahad message goes against the Sunnah which reached us without any doubt (mutawatir, mashrur), or clearly goes contrary to the Qur’an as well as issues related to the public, sent to the public being unknown by many people Ahad or if it the Hadith to which society makes controversy, not taking into consideration that people narrate them such Ahad messages have to be confiscated”.

Imam Abu Yusuf in his work called “ar-Raddalasiyari-l-Auzagi” devoted the following words to Al-Auzagi: “Various narrations are increasing. And there are many of them that are unknown. The Fiqh specialists have never heard about those narrations, also their meaning contradicts the Quran and the Sunnah. So, be careful of the Ahad hadith! Follow the hadith which most audience and faqihs follow and which do not contradict the Quran and the Sunnah. Make verdicts to other through comparison with those hadithes. Despite the words conflicting with the Qur’an come to us as narration, there is no doubt that this is not the Hadith of the Messenger of Allah (S.A.W.)”.

Some scientists, who were not able to understand this specific style of hadith rejection in state school, relate the hanafians and his followers to the astrayed people. For example, Harb Ibn Ismagil al-Kirmani, the student of Ahmad ibn Hanbal, said the following about the successor of Kufan school Abu Hanifa and climate of the school: “The owners of school are astrayed people, they are the enemies of the Sunnah and the words of the companion. They believe that religion is more than a hint of kiyas and istihsan. They act contrary to the words of the companion. They do not accept their narrations. They stand against the Messenger of Allah. They take example from Abu Hanifa and the people who say his words. They practice their religion. They do everything they say. Does a person more lost than this exist anywhere?!”

It is widely known that the School of Kufa also known as “Rai school (think deeply, to reverse the verdict of the underlying value, find the target)”. Rai School is not only the name of the fiqh school in which kiyas is widely used where the evidences were created according to the deep assumption of its basis and purposes but also it is a name of the Hadith methodology which includes the other criterias of determination the authenticity of the Hadith which is different from the other hadith collectors. Moreover, it can be said that wide use of kiyas by hadith collectors, their deep reverse to the essence and purpose of the Hadith is a natural result of this methodology. Because they hardly tried to make judgments of similar issues in kiyas way, taking into account the basic sentences made by mutawatir or mashhur method, for reason that not each ahad hadith was suitable for various

problems. Thus kiyas was widely used. As a result, it remained in the origins of fiqh science by becoming the master of kiyas.

CONCLUSION

As it was noticed, the founders of the school of Kufa were such deeply knowledgeable and respected companions who were always nearby the Messenger of Allah as Omar ibn Khattab, Abdullah ibn Mas’ood, Ali ibn Abi Talib as well as senior successors such as Asuad ibn Qays and Ibrahim ibn an-Nahagi.

Kufa has an abundance of hadithes of the Messenger of Allah. Especially in the times of Ali ibn Abi Talib the Kufa city became the center of science, after replacing a khalifatcenter. The Kufan people made the efforts to find a meaning based on the benefit of humanity by reversing the origins of hadithes, they took under consideration the other conditions while accepting Ahadhadithes and they were searching for the solutions of the issues that never took place in life before, that is they tried to make verdicts via comparison. This even has become one of their main features. Abu Hanifa developed this characteristic of the school of Kufa and there is no doubt that he put it to the system. Thus it becomes obvious that the Hanafi school has unbroken genealogical continuity from the school of Kufa.

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