

REASONS FOR THE DISCORD IN THE RELATIONSHIP OF ABU JA'FAR MANSUR AND IMAM ABU HANIFAH

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The reason for Abu Ja'far Mansur's enmity and hatred towards Imam Abu Hanifa (ra) is that the grandsons of Ali ibn Abu Talib (ra) Muhammad al-Nafs al-Zaki, Abu Abdullah Muhammad ibn Abdullah ibn Hasan al-Mutanna ibn Hasan (ra) al - It started with Mujtaba ibn Ali ibn Abi Talib and his brother Ibrahim ibn being grandchildren. Abdullah bin Hasan (ra) against Abu Ja'far Mansur. The father of these two, Abdullah, was one of the scholars and scholars who went on a scientific pilgrimage with Imam Abu Hanifa (ra), at that time Abdullah (ra) lived in the prison of Abu Ja'far Mansur, and after that he killed his two children and became a martyr. it has been. Imam Abu Hanifa (RA) did not accept the injustice done to the families of the Prophet and in his lectures, he criticized this work of Abu Ja'far Mansur. Abu Ja'far Mansur feared that Imam Abu Hanifa had supported Muhammad al-Nafs al-Zaki's rebellion against him. Because the people of Kufa to the Imam Abu Hanifa (ra) was so respected that one gesture from him could cause the entire nation to revolt against Mansur.

Abu Ja'far Mansur from Imam Abu Hanifa (ra) was a threat to his government because the Imam did not hide his hatred for the Abbasid government. Abu Ja'far Mansur did not know that Imam Abu Hanifa's style was to rally the people of his country and not to revive strife and enmity. In fact, the pure teaching of Islam calls Muslims to unity and solidarity, not division and conflict. The teacher should be familiar with this method, and in his lessons he can explain to his students that according to the method of our sect, Islam never accepts and supports division between Muslims, and that Islam calls mankind to always be together with the Muslim Ummah . At the same time, Abu Ja'far Mansur started to build Baghdad and wanted to appoint Imam Abu Hanifa (ra) as the mufti of Baghdad, but Imam Abu Hanifa (ra) was not accepted. Mansour emphasized that he would undertake any work to improve Baghdad. Imam Abu Hanifa (ra) said: Yes, I accept it when counting the bricks of a building or similar work. Imam Abu Hanifa (RA) was able to get rid of Mansur's conspiracy this time ¹.

Abu Ja'far Mansour's hatred towards the children of Ali ibn Abu Talib (ra) and the martyrdom of their leader increased the hatred of Imam Abu Hanifa (ra) towards this government and its leaders. In order not to show this hostility or to appease himself, Imam Abu Hanifa (ra) spent much of his time seeking knowledge and teaching his students. Imam Abu Hanifa (ra) was engaged in the field of knowledge with his mature students, far from the temptations and evils of the world, and he was somewhat ignorant of the injustices of the times and rulers, but the intrigues of this world did not leave him alone, they called him to themselves and constantly offended him.

¹Muhammad ibn Salehi Saymari. Akhbori Abu Hanifa wa as'habuhu. Muhammad ibn Salehi Saymari.-Dimishq, 1999. -47 p.

One of the most effective ways to teach interpretation of the speaker's situation is to compare his life time with the present. He should compare the events of Imam Azam's time with the events of the present time, especially the events that are happening due to sectarian conflict and ignorance and superstition. This activity allows students to better understand the nature of the issue under consideration. Nowadays, some villains find it easier to shed human blood than to shed water. In their behavior, these subjects are called Jihad, killing, dismembering and sometimes burning innocent women and children. Some incompetents who claim to be practicing Muslims do not know that Islam has nothing to do with their wrong ways, and they have no documents in any of their sources. With their students, they can understand that their claim is wrong. It is nothing but conspiracy and these groups still do not know about the style and manner of Rasulullah (SAW) and they do not know that they are playing in the hands of some people and destroying their country.

The truth of Imam Azam's relationship with the caliph of that time is clarified in the following story narrated by sources and authors of research works: Abujafar Mansur allowed everyone to leave the meeting and disperse.

As we mentioned above, Imam Abu Hanifa's (ra) inclination was more for the Prophet's family and his love for the children of Ali (ra) was clearly heard by the students in his lectures. Our intelligence should know that it is true that the believers love the Prophet and his family, and Imam Abu Hanifa (RA) put this love into practice.

Imam Abu Hanifa Noman ibn Thabit (ra)'s fatwa style was such that when he was asked for a fatwa on a matter, he would state the truth clearly, if some of those fatwas did not please the rahimahullah, including the above as we mentioned, Imam Abu Hanifa (ra) never accepted the gifts sent by Abu Ja'far Mansur, and therefore he was not afraid of what oppression Mansur would inflict on him. When Abu Jafa Mansur accepted Imam Abu Hanifa (ra) as Qazi ul-Quzzati of Muslims. Imam Abu Hanifa (ra) rejected Mansur's request. Mansoor again asked him to allow them to approach him in case of any difficulty. Imam Abu Hanifa (ra) did not accept this request of Mansur. There are different narrations about Imam Abu Hanifa not accepting Mansur's request, Mansur's anger and torture ². It is said that Abu Ja'far Mansoor was angry with this behavior of Imam Abu Hanifa (ra) and ordered Imam Abu Hanifa (ra) to be arrested and imprisoned. They saw that his mind was fixed in the belief that he would not accept this decree, even if he did. Mansoor comes to give his fatwa. At that time, the rulers sent every issue to Imam Abu Hanifa (ra), Imam Abu Hanifa (ra) did not accept them and did not issue a fatwa. Abujafar Mansour was again ordered to take him to prison and torture him more ³. The narrators agree that Imam Abu Hanifa (ra) had no choice but to teach and give fatwa after being tortured in the prison of Abu Ja'far Mansur and died because of this torture.

The narrators disagree that Imam Abu Hanifa surrendered his life to the Truth in prison after being poisoned and tortured. Some historians write that after these tortures, he was released from prison, was forbidden to teach, meet people, issue fatwas, and for this reason went to Khaliq Dargah ⁴. Yes, the day will come when the oppressors and the oppressed will gather before God, the merciful God will gather the oppressed from the oppressor. When the news of the death of Imam Abu Hanifa (ra) spread in the city,

²Muhammad Abu Zahra. Abu Hanifa. Muhammad Abu Zahra. - Medina: Maktabat-ul-Vatani, 2002.- 54 p.

³Muhammad Abu Zahra. Abu Hanifa. Muhammad Abu Zahra. - Medina: Maktabat-ul-Vatani, 2002.- 55 p.

⁴Muhammad Abu Zahra. Abu Hanifa. Muhammad Abu Zahra. - Medina: Maktabat-ul-Watani, 2002.- 58 p.

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all the people from far and near gathered for the funeral prayer. Imam Abu Hanifa (ra)'s teacher Hasan bin Amora (ra) gave him a bath. When they were taking ghusl: "By Allah, you are the greatest jurist, virtuous, ascetic and rich." You have all the necessary qualities. You let everyone else down to get to your position!" For the first time, Hasan ibn Amora (ra) was buried after performing the funeral six times, and after the Asr prayer, which was attended by about fifty thousand people. Imam Abu Hanifa (ra) bequeathed me to be buried in Khizran cemetery (located east of Baghdad) and according to his will, I was buried in the eastern part of Khizran. For twenty days people came and visited the tomb. Abu Ja'far Mansur regretted what he had done and apologized for the life and death of Abu Hanifa (ra) ⁵. After these regrets, Abu Ja'far Mansur also came and prayed over his grave. Imam Abu Hanifa (ra) died in the month of Rajab, and some say in the month of Sha'ban, and some historians say in the beginning of 150 AH in the eleventh month of Jimodul ⁶.

It should be mentioned that there is no judgment in Abu Ja'far Mansuri's apology and funeral recitations, whereas he allowed oppression and tyranny to a Rabbani scholar. In the Holy Qur'an, Allah commanded our servants to be kind and compassionate to each other, and forbade them from oppressing and oppressing themselves and their servants.

So, in teaching the subject of Imami Azam's life style and his dealings with the people around him, he can use the lecture method as well as the story and conversation methods. The lecture method can be used in educational institutions only if the volume of the material is large and widely interpreted. However, in societies and colleges, lectures are the main form of explaining large-scale topics. Young talents still do not have the right to listen and write lecture materials. In this process, the mudarris should use the simple-to-complex method to prepare the upper class students for listening and speaking. Lecture material should be explained as simple and understandable as possible for schoolchildren.

⁵Simoi Imam Azam Abu Hanifa (rh). -Dushanbe: Payomi oshno, 2009, -84 p.

⁶Muhammad Abu Zahra. Abu Hanifa. Muhammad Abu Zahra. - Medina: Maktabat-ul-Watani, 2002.- 59 p.