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Review Article

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The Reflection of Hanafi Principles in the Work "Bahra-L-Favoid"

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Abstract:. Abu Bakr Kalobodiy was a hadith scholar, an expert in jurisprudence, a virtuous Shaykh, and a prominent figure of his time, recognized as an imam in his era. He was one of the Hanafi scholars from Central Asia. Born in Bukhara, where notable Hanafi scholars such as Abu Hafs Kabir and Abu Hafs Sag'ir were also active, he lived and passed away in the same region. Sources indicate that Abu Bakr Kalobodiy studied fiqh with Abu Hafs Sag'ir of Bukhara. Scholars have unanimously agreed that he adhered to the Hanafi school of thought. His biographical details, as mentioned in works such as *Al-javharu-l-muziyya fi taboqoti-l-hanafiyya* and *Al-fuadu-l-bahiyya fi tarojimi-l-hanafiyya*, further support his affiliation with the Hanafi school. Several sections of his work *Bahra-l-favoid* address fiqh issues, clearly demonstrating that Abu Bakr Kalobodiy was a proponent of the Hanafi school of jurisprudence.

Keywords: Amr ibn Zubayr, Aisha, and Abu Hurayrah, Allah produces reverence, awe and glorification, Hanafi school.

INTRODUCTION

At this point, it should be noted that in the scholar's aforementioned work, there is a fiqh chapter titled "Ranking the Imams," in which the scholar presents some minor disagreements with the Hanafi school. However, these minor differences do not cast doubt on his affiliation with the Hanafi madhhab. In the "Ranking the Imams" chapter, he narrates from Amr ibn Zubayr, Aisha, and Abu Hurayrah, who reported that the Prophet Muhammad (peace be upon him) said: "The imam of a people should be the one who is most knowledgeable of Allah's Book. If they are equal in recitation, then the one who is most knowledgeable of the religion. If they are equal in knowledge of the religion, then the older one. If they are equal in age, then the one with the most beautiful face. If they are equal in appearance, then the one who is most eloquent." This narration is cited in [*Shawkani's Laa'ili al-Masnua fi Ahadith al-Mawdu'a*, volume 2, page 21].

The Sheikh said: "The Prophet (peace be upon him) ranked the Imams in this way, putting the best of them first. The reason is that Imamate means being the successors of the Prophet (peace be upon him). Because he is the Imam of all mankind on the Day of Judgment. He (peace be upon him) said: "Adam and those after him will be under my banner. There is no pride" [2]. Likewise, they were also the imams of the world during prayer.

Therefore, after him, the closest position to the Imamate and the most similar in rank to him should be the one who is the greatest in rank and the highest in destination of the servants is the one who knows Allah.
People are of two types in this regard:

1. Those who know the essence of Allah,
2. Those who know the attributes of Allah.

Knowing the essence of Allah is the rank of the Messenger, the Prophets, the truthful and the saints. Their master in this regard is the Messenger of Allah (peace and blessings of Allah be upon him). He says: "I am the master of mankind on the Day of Resurrection. There is no boasting." Allah says: "So know (O Muhammad) that there is no god but Allah, and ask forgiveness for your sins and for the believing men and women. Allah knows your journeyings (in this world) and your destination (in the Hereafter)[3]. The Messenger of Allah (peace be upon him) said: "I know Allah better than you."

Knowing the attributes of Allah is the unique and supreme status of Muslim believers.

Knowing the essence of Allah produces reverence, awe and glorification, and the absence of any glorification or respect for anyone other than Him. As a result, the servant is with Him and for Him. Nothing can affect him. Nothing is of value to him. He pays no attention to anything. Look at how Allah describes His Messenger: "His (Prophet's) eye did not deviate (from its limits), nor did he transgress" [3].

Knowing the attributes of Allah brings about tranquility in the servant, fear of Allah, reliance on Him, and other ranks to the extent that the attributes of Allah are evident in the hearts of the servants. The Messenger of Allah (peace and blessings of Allah be upon him) said: "Worship Allah as if you see Him." This is worship in knowing the essence of Allah. "Even though you

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do not see Him, He sees you." This is worship in the status of knowing the attributes of Allah.

The Quran is the word of Allah. And the word of Allah is an attribute of Allah. Allah has always been described with this. So, after the stages of the heart and the secret, the one who is like the word of Allah is the closest to the word of Allah. The reciters are close to the Messenger of Allah (peace be upon him). Because the Messenger of Allah (peace be upon him) said: "Whoever recites the Quran, prophethood will be elevated near him, but revelation will not come to him" [4]. It is reported that there is only revelation between him and prophethood. Therefore, he is worthy of being the deputy of the Messenger of Allah (peace be upon him) in leading to Allah. Because the reciter is close to Him in status and attributes.

In the religion of Allah, being a jurist is the work of the Messenger of Allah (peace be upon him) and has become an inheritance. Because scholars are the heirs of the prophets. Scholars are absolute jurists. Scholars of other sciences are considered to be the owners of other sciences. The heir receives the property from the deceased, not the state. Therefore, the status of the qari is that of the executor, and the status of the jurist is that of the heir. The executor is not the heir, but the executor is the successor. That is why the Messenger of Allah (peace be upon him) put the qari before the jurist. If they are equal in recitation and one is more jurist, then that is the rightful one. Because his position is that of the executor. If the people are equal in jurisprudence, then the one who is older is more deserving, because he followed the Messenger of Allah (peace be upon him) the most, served Allah the most, was wise and consciously tried to behave like the Messenger of Allah (peace be upon him).

Abu Idris narrated from Wahb ibn Munnabbah that he said, "I have read seventy-one books. In all of them, Allah has given intelligence to all people from the beginning to the end of the world, and that intelligence is like a grain of sand in the world compared to the intelligence of Muhammad (peace be upon him). Indeed, Muhammad (peace be upon him) is the most intelligent of people and the best in thinking" [5].

So, the maturity of the community is close to that of the Prophet (peace be upon him). The older one is, the more worthy he is to be his deputy.

If they are equal in age, then his face is beautiful. Because the Messenger of Allah (peace be upon him) was the most beautiful of the Ummah, and there will be no one more beautiful than him during his time or after him. Furthermore, it is said in the hadith: "Expect goodness from those with beautiful faces."

Narrated Ibn Ishaq Al-Barro. He said: "The Prophet (peace be upon him) was mentioned. He said: "He was of medium height, broad-shouldered, and his hair fell to the soft part of his ears. I saw him wearing a red garment. I have never seen anything more beautiful than him" [6].

It was narrated from Ibn Anas: "When the Messenger of Allah spoke, you would see a light between his teeth." [7].

Ali ibn Abi Talib described him and said at the end: "Those who describe him say:I have not seen his like before or after.[8].

So, the one with a beautiful face among them is closer to Him and is more worthy of being His deputies. Sometimes beauty and handsomeness are relative to the face. The one with an open face and a warm face is not relative to the image. Whoever has an open face, people will be friendly with him and his nature will attract him. Because this is a sign of the beauty of his character.

It was narrated from Aisha that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The closest you will be to me on the Day of Resurrection will be the one with the best character" [9].
Abu Hurairah narrated: The Messenger of Allah (peace and blessings of Allah be upon him) said: "The most perfect of the believers in faith is the one with the best character, and I am the best of you in character to my family."

The Messenger of Allah (peace and blessings of Allah be upon him) said that the people who were the best in character were the closest, most beloved, and most perfect in faith to him. Whoever had the best character and was with him in gatherings, that person has the right to be the Messenger of Allah (peace and blessings of Allah be upon him)'s successor in the prayer room. If they were equal in character and manners, the one with the highest lineage would be the successor. The Messenger of Allah (peace and blessings of Allah be upon him) was the highest of all people in terms of lineage.

It was narrated from Ibn Abbas that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah has divided mankind into two

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groups. He made me the best of them. This is the verse in the Qur'an: "The companions of the right hand are the companions of the right hand (to be) nor (bliss)" [10][Quran:56/27. See: Translation and interpretation of the meanings of the Holy Quran // translation and explanations by Sheikh Abdulaziz Mansur. Tashkent. Tashkent Islamic University, 2006.] and "The companions of the left hand are the companions of the left hand (to be) nor (misfortune)" [10]. I am from the companions of the right hand and I am the best of them. Then Allah divided those two groups into three and made me the best of them. This is the verse in the Qur'an: "So (the first of those three) are the companions of the right hand. The owners of the right hand (are) neither (in happiness)" [10], "(The second group) are the owners of the left hand. The owners of the left hand (are) neither (in misery)" [10] and "(The third group) are the ones who excel in good deeds" [10]. I am the best of leaders. Then Allah divided these three groups into tribes. He made me the best of the tribes. This is the verse in the Quran: "O mankind! We have created you from a male (Adam) and a female (Eve) and made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware [10].

The Prophet (peace be upon him) said, "There is no reason to be proud, but I am the most pious of mankind and the most respectful to Allah."

Allah has made the tribes into houses. He has made me into the best house. This is what the Quran says: "Stay in your houses, and do not act like the people of the days of ignorance. Establish prayer, give zakat, and obey Allah and His Messenger. O people of the household, Allah only desires to remove sin from you and purify you." [Quran:46/33. See: Translation and interpretation of the meanings of the Holy Quran // translation and explanations author Sheikh Abdulaziz Mansur. Tashkent. Tashkent Islamic University, 2006.], - says. Another meaning of the word great lineage is also understood to be a person who is chaste, free from greed and various evils, and has many good qualities.

Umar ibn Abdulaziz wrote to Hasan Basri, "Bring me to a group of people so that I may seek advice and help from them in matters of the Muslims." Then Hasan Basri wrote back to him, "O Commander of the Faithful, the people of the Hereafter do not want you, and you do not want the people of this world. Therefore, make people who are chaste, free from greed and various evils your companions. Because their pure hearts are not mixed with treachery." Whoever is far from disgrace, accumulates good qualities, turns away from the world, and abstains from its wealth, then he is entitled to the position of leadership and intercession. The Prophet (peace be upon him) mentioned these qualities, and those who possess them are more deserving of the position of leadership, which is intercession and leadership among the servants of Allah.

They were ranked in the order of their similarity in these qualities. If someone has more of one of these qualities, they put him first. Whoever has all of these qualities is the most virtuous of his time. He is worthy of being a leader of the Ummah. Whoever has two of these qualities is worthy of being an Imam. If there is an Imam in a village or neighborhood who is not considered a jurist by the jurists and a jurist who is not considered a qari by the qari, then the qari is worthy of being an Imam. Because the prayer of those who follow the imam depends on the prayer of the imam. Every corrupt act that enters the imam's prayer also enters the prayer of those who follow it. Therefore, the worshiper who follows the imam's prayer must protect his prayer from corruption. The corruption that enters the prayer in terms of recitation is greater than the corruption that enters the prayer in terms of other conditions.

A reciter is not someone who memorizes the verses of the Quran and recites them quickly. Rather, he is someone who knows the types of recitation such as pronouncing the letters correctly, replacing the denominators, and giving the right of each letter. If he knows these, he can give the right of each letter. Because if the letters are not completely performed, there are some that turn into another letter. For example, if the letter "ط" (Arabic alphabet letter 16) (to) does not come out of its denominator and is read slowly, it turns into the letter "ق" (Arabic alphabet letter 21) (qaf). If a mistake is made in it, it turns into the letter "ض" (Arabic alphabet letter 15) (zod). Also, if the letter "ض" is exaggerated, it becomes "ظ" (Arabic alphabet letter 17), or if an error is made, the letters "ذ" (Arabic alphabet letter 9) and "غ" (Arabic alphabet letter 19) become "خ" [Arabic alphabet letter 7], and "ص" [Arabic alphabet letter 14] becomes "س" [Arabic alphabet letter 12].

There are letters in the Arabic language that, if they are out of place and their right is not fulfilled, will be removed from the Arabic language. For

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example: the letter "ب" [Arabic letter 2], if the qualities of "liyn" and "rahawat" in it, i.e. softness and gentleness, are changed to "solabat" [Arabic letter 5], i.e. hardness, it will not be considered an Arabic word. Similarly, the letters "ج" [Arabic letter 5] and "ك" [Arabic letter 22], if they are pronounced weakly without fulfilling their qualities of hardness and thickness, will be removed from the Arabic language. The Quran is in Arabic. If the quality of the letters is corrupted and changes to a different meaning, it becomes human speech. Human speech invalidates the prayer in the eyes of most jurists. It makes no difference whether the qualities are changed by mistake without knowing it or by remembering it. Misreading to the extent that it changes the meaning also invalidates the prayer in the eyes of most scholars. Pronouncing certain letters as one knows them sometimes also distorts the meaning. This often happens to people who have not prepared with real reciters, have not accepted the pronunciation of the letters from them, and have not read them to them. This person does not have a sufficient level of knowledge of these sciences, and even if he has memorized the Quran by heart, he ignores it. For this reason, his prayer is always invalidated. But he himself does not feel it. Sometimes several shortcomings that invalidate prayer are combined in one surah, and sometimes they can be combined in one verse. Whoever does not receive help in reciting the Quran, does not practice with the reciters, does not recite to them, does not listen to their recitations, and does not pay attention to this knowledge, even if he is a jurist who knows the rulings thoroughly, will not be able to avoid the shortcomings that invalidate his prayer. As a result, if the prayer of the imam is invalid, the prayer of the entire congregation is invalid. Whoever engages in the knowledge of the Quran, prepares with the reciters, and follows their manners, will not be unaware of the conditions of prayer and those that invalidate it. Because the conditions of prayer are perfected with ablution and other acts of prayer. Even the average Muslims often neglect the conditions of prayer. So, what happens if a person has mastered the Quran thoroughly and is well-versed in the science of recitation and manners? If a mistake occurs that violates certain rules that do not normally invalidate the prayer, he starts the prayer from the beginning. A person who has mastered the Quran well and has risen to the level of knowledge of recitation is far from the quality of ignorance in the outward actions of prayer. A person who does not read the Quran well, even if he knows all the rulings, will not be far from changing the quality of the letters and making mistakes that invalidate the prayer.

If one forgets or makes a mistake in one's actions during prayer, one or more shortcomings are made up for by sajdah-e-sahw. Just as one can correct a sajdah-e-sahw, there is also no way to correct it. If one makes a mistake in the dhikr in prayer due to forgetfulness or forgetfulness that distorts the meaning, or does not fulfill the rights of the letters, or does not recite a word properly, there is no way to correct it. One should only start the prayer again. Because making a mistake in pronunciation is very subtle. For this reason, it is precisely in this aspect that mistakes are made the most. Knowing the shortcomings in this is more difficult than knowing the shortcomings in actions. Therefore, a person who is proficient in the Qur'an is more entitled to lead the prayer than one who knows the rulings.

Another proof: A jurist corrects the incidents that sometimes occur and sometimes do not occur that invalidate the prayer. A reciter corrects the defects in the recitation, which are inseparable from the prayer and without which the prayer is not accepted. Because it is better to avoid disasters that many people will not survive than to avoid defects that occur very rarely [11].

EThe following is an introduction to the conditions of imamship and its classification in the Hanafi school:

Leading the prayer is a responsible act with conditions specified in the Sharia. It can be performed by any Muslim who fulfills these conditions.

Therefore, it is necessary to learn the Sharia rulings regarding the person who will lead the prayer.
For the imamship to be valid, the following conditions must be met:

1. Islam. The person who is to lead the prayer must first be a Muslim. A non-Muslim cannot be an imam. If a person prays behind someone without knowing for sure that he is a Muslim, his prayer will not be accepted. If after the prayer it is clear that the imam is a Muslim, there is no problem. However, if it becomes clear that he is not a Muslim, he must repeat the prayer.
2. Intelligence. One cannot lead a prayer behind a person who is not intelligent.

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3. Having reached puberty. A child who has not reached puberty cannot be an imam.
4. Manhood. A woman and a homosexual cannot be an imam for a real man.
5. Being ablution. A person who is not ablution cannot be an imam.
6. Being able to recite and perform the arkans well. It is not permissible for someone who is more knowledgeable than him to lead the prayer behind a person who cannot recite correctly. Such a person can only lead those who are equal to him or lower in level. If an elderly person has to lead the prayer behind a person who is less knowledgeable, the person who leads the prayer must repeat his prayer.

Likewise, it is not permissible for a healthy person to pray behind someone who is unable to perform the pillars of prayer, such as bowing, prostration, and standing.

7. He must not have been following anyone in prayer. It does not matter whether he is currently following the imam or whether he is continuing the rest of the prayer himself because he was late in following the imam.
8. He must be free from excuses. By "excuses" we mean things like constantly bleeding from the nose, leaking urine, and having a hard time breathing.
9. He must have a clear tongue and be able to pronounce all the letters correctly. People who are soft-spoken or mute cannot be imams.
The order of those who are more entitled to succeed as Imam is as follows:
1) the one who is more knowledgeable about the Sunnah;
2) the one who is more mature;
3) the one who is more austere;
4) the one who is older;

It is narrated from Abu Mas'ud:
The Prophet (peace be upon him) said: The people will be led by the most knowledgeable of the Book of Allah from among them. If he is equal in recitation, then he is well versed in the Sunnah. If he is equal in the Sunnah, then he is the one who migrated earlier. If he is equal in the migration, then he is the one who is older.

A person should not lead another person in his kingdom or sit in a place that he has prepared for him in his house. If it is with his permission, then it is permissible. Narrated by Imam Muslim.

In this hadith, who has the right to be an imam is described in several qualities. At the same time, as the scholars have emphasized, these qualities take into account the reality of that time.

These qualities will be considered one by one. First of all, the one who is the most knowledgeable of the Book of Allah among them will be the imam for each nation.

This means that when choosing an imam, the first thing to be considered is the quality of knowledge of the Quran and recitation.

If they are equal in recitation, the one who is the most knowledgeable of the Sunnah will be the imam.

Some scholars have said that the same procedure was established to select the right one from among the candidates for imamship, with the reciter coming first and the scholar coming second. Their main evidence is the apparent meaning of this hadith.

However, the majority of scholars, including the Hanafi school of thought, have said that a scholar who is well versed in the Sunnah is preferred over a reciter.

Because, it is said that a scholar should be well versed in the recitation of the Qur'an required for prayer, but a reciter may not be able to immediately resolve issues that arise during prayer.

The reason why the reciter is preferred in this hadith is because the reciters of the Companions were the most learned of them.

Therefore, the person who has the most knowledge about prayer is the one who is most entitled to lead the prayer, provided that he is free from obvious immorality and sin and has memorized the necessary parts of the Qur'an for prayer.

It was narrated from Marsad ibn Abu Marsad Fanawi that the Messenger of Allah (peace and blessings of Allah be upon him) said: If it pleases you that your prayer be accepted, then let the best of you lead you. Because they are representatives between you and your Lord. Narrated by Tabarani and Hakim.

After him, the one who is the most virtuous is entitled to be the Imam. That is, the one who recites the Quran better and reads more.

Then the one who is the most pious is entitled. That is, the one who is the most pious in avoiding the forbidden and the disliked, as well as the one who is the most pious in avoiding doubtful things.

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Among those who are equal in these qualities, the one who is the oldest is elected to be the Imam.
The next ones who are entitled to be the Imam are chosen in the following order:

the one with the best character, the one who prays Tahajjud the most, the one with the most honorable lineage, and the one whose clothes are the cleanest of dirt [12].

CONCLUSION

It should be said that Abu Bakr Kalabadi, although he was of the Hanafi school, had a partial disagreement with the Hanafi school on the issue of "ranking the Imams." However, the idea that the scholar had a different school of thought is incorrect, because in many places other than this chapter, the scholar's approach to fiqh issues is also Hanafi.

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