



جمهورية العراق  
وزارة التعليم العالي والبحث العلمي  
جامعة الموصل  
كلية التربية للعلوم الإنسانية  
قسم التاريخ

أراء ومواقف أبي حنيفة السياسية  
(ت ١٥٠هـ / ٧٦٧م)

نور الهدى محمد قاسم الحمداني

أطروحة دكتوراه  
التاريخ/ التاريخ الإسلامي

بإشراف  
الأستاذ

الدكتور نزار محمد قادر النعيمي

## **Abstract**

In view of the expansion of the area of Islamic conquests, and the large number of incidents, the need for more diligence and deduction became more intense, as new matters occurred as the Companions (may God be pleased with them) gave fatwas to people according to their understanding and diligence in matters for which there was no text.

Thus, there were many mujtahids, and opinions differed, and this was a reason for the emergence of schools of jurisprudence, and the Hanafi school is considered one of these well-known schools of jurisprudence, and the most widespread.

Where the emergence of the Hanafi school of thought began in Kufa and Baghdad after its construction, after its foundations were established and its rules were written down.

Imam Abu Hanifa, who is the owner of the first jurisprudential school of thought in Islam, represented a controversial problem, in which opinion and position differed in the past and in modern times, and there was a difference in his biography and knowledge between fanatical adherents and hateful opponents, and that these two types of authors are not taken into account by their saying and their wound is not taken.

And they are not considered, since the student cannot be trusted with the reliability of one of the two directions to know the truth about Abu Hanifa's biography and positions, so the student must investigate the novel by knowing the intellectual trends of the narrators, In addition to their political motives, and that among the important matters in the history of the Arab Islamic state under the Umayyad and Abbasid Caliphates is the Imamate, and the controversy of preference and eligibility, and the endeavor to legitimize the political system, from the sources of Sharia, so this was a justification for gaining the jurists, it is better to provide this cover, except that Some of them remained clinging to their sectarian and political ideas and positions, even if they intersected with the intellectual and political orientations of the authority, which made them anxious and suspicious of being a justification or reference for the opposition, especially the military, which could undermine the pillars of the authority, which attempts were made to contain and polarize them,

otherwise they would be subjected to the wrath of the authority and its punishment with what was known as books Tragedy heritage.

Among those Imam Abu Hanifa al-Numan, who adhered to an independent thought and stance, which agitated against him those who differed in ideological and political opinion against him, and the authority failed to contain him by offering him positions and temptations.

The matter did not stop at getting rid of Abu Hanifa, but rather the authority sought to make him disappear and obscure his biography and his positions during the controlled writing stage. Therefore, his plight did not receive much attention from historians, unlike his fellow scholars, even the latecomers did justice to him.

The purpose of this study is not to detail the details of his doctrine and jurisprudence, or to delve into the aims and intentions of his fans or opponents, for this is what historians in the past and researchers have elaborated on in recent times, but what the study aims to do is to stand up for the silence in his biography and ideas that he embodied in his stances, and he paid his life as a price for it.

The collective memory formed by his opponents doctrinally and politically through their domination and authority over the historical blogger targeted his absence, while underlining and exaggerating the misfortunes of his successors among the jurists.

His absence from the control of the trend opposing him officially and popularly extended to an extent that his students were unable to promote his views and positions, until the subsequent centuries that contributed to the spread of his doctrine did justice to him.

From here, the purpose of studying the subject is determined, to find out the rationale behind the plight of Abu Hanifa, and the circumstances of the era that shaped his thoughts and stances.

The thesis included four chapters:

In the first chapter marked by the biography of Imam Abu Hanifah al-Nu`man, as the first topic included his name and birth as well as his upbringing in Kufa and his family in addition to his request for knowledge and his frequency with the scholars, and touched on his

sheikhs from whom he took knowledge, and his students who received knowledge from him, and touched on his works as well.

As for the second chapter, it specialized in his jurisprudence and the position of the jurists and hadith scholars on it, as it included three investigations, the first of which dealt with his jurisprudence and his opinion with the methodology of opinion, and secondly on the spread of his doctrine, starting from the city of Kufa and spreading in most parts of the earth, and thirdly, which is the position of the jurists and hadith scholars regarding him, as there were many praises for him and his critics were more.

As for the third chapter, marked by the political thought of Abu Hanifa, it included eight topics, the first of which dealt with the Imamate and its problems, while the second dealt with Shura in Islam and its role in the conduct of Muslim affairs and drawing up their policy. The fourth dealt with governance and that it belongs to God Almighty, As for the fifth, it concerned the revolution against the unjust ruler and Abu Hanifa's opinion of the necessity of standing up to the unjust ruler. And political, as it touched on the necessity of separating the judicial authority from the executive authority in order to achieve justice, while the eighth dealt with political jurisprudence after Abu Hanifa and the continuation of the controversy after him.

The fourth chapter dealt with his political stances in the Umayyad and Abbasid eras, his ordeal and death, and what was said about him after his death.

The thesis included a conclusion containing the most important findings of the study.

**The Republic of Iraq**  
**Ministry of Higher Education and Scientific Research**  
**University of Mosul**  
**College of Education for Humanities**  
**Department of History**



**Abu Hanifa's Political Perspectives and  
Standpoints  
(150A.H./ 767A.D.)**

**Noor Alhuda Mohammed Qasim Al-  
Hmdanee**

**Ph.D. Thesis**

**History/ Islamic History**

**Supervised By**

**Professor**

**Dr. Nizar Mohammed Qader Al-Nuaimi**

---

**1445A.H.**

**2023A.D.**