

Chapter – 33

Imam Muhammad

(753 - 805 AD)

Imam Mohammad is considered to be the second co-worker of Fiqh Hanafi. His real home land is Damascus. His father, whose name was Hassan, was from a village of Damascus, named as Harasta. They had emigrated to the Middle East and had settled there. Imam Muhammad Ibn al-Hussein was born in 135AH/753AD.

Imam Muhammad had gone first to Kufa for his education. Here, he started his studies in different disciplines and got the company of great Muhadditheen and scholars of Fiqh. He got narrations of Hadiths from Masa'r bin Kadam, Imam Sufyan Thauri, Malik bin Dinar and Imam Auzai. He remained associated with Imam Abu Hanifa for at least two years. After the death of Abu Hanifa, he got the rest of education from Qazi Imam Abu Yusuf. Then he went to Madinah and studied the Hadith with Imam Malik for three years.

Imam Muhammad was still a young man that he became famous all around for his knowledge and its command on it. At the age of 20, he started teaching and as a regular teacher people got benefited a lot from him. By the teaching of Imam Muhammad, many students later became eminent scholars. From them, the name of Imam Shafii' can specifically be mentioned. Imam Shafii' got tremendous achievements from the company of Imam Muhammad, and for that Imam Shafii'

used to acknowledge himself. On the other hand, Imam Muhammad also highly respected Imam Shafii' because he was very different from other disciples.

The reputation of Imam Muhammad is mostly in Fiqh, and his books are usually related to the same art. Today, the basic rules of Jurisprudence are based on these books. Imam Muhammad also had the command on the elucidation of Quran, the narration of Hadiths and the literature. On the subject of Hadith, the name of his book was also Muwatta (*on the book of Imam Malik*), and it is also well known too. His another book, named as "Kitab-al-Hajj", was written in the rejection of his own teacher, Imam Malik. In this book he says, "*The people of Madinah claim that they are the followers of Hadiths, whereas in many cases many hadiths exist which are against their acts.*"

On the subject of Fiqh the books of Imam Muhammad which are famous are: Mabsoot, Jame' Sagheer, Jame' Kabir and Ziyadat. In addition to these books, he was the author of other books as well, such as: Kiyaniyat, Jarjaniyat, Raqiyat, and Baruniyat. But the last works which were the most important writings of Imam Muhammad were: "As-Sair al-Sagheer" and "As-Sair Al-Kabir". These voluminous books contain 60 volumes. Till now, whichever the books of Jurisprudence have been written, whether of any religion or sect, there is certainly a chapter from the book As-Sair.

A famous Hanafi Jurist, Imam Sarakhsi has compiled the illustrative book named "Sharah As-Sair Al-Kabir". For Imam Sarakhsi it is said that he was imprisoned in a blind well for raising his voice against cruel taxes. However, due to the jailer's friendship with knowledge, people were allowed to meet Imam Sarakhsi for getting lessons from him. So the Sharah As-Sair Al-Kabir, consisting of four volumes, was dictated by Imam and written in the state of same prison.

The book *Mabsoot* was in fact written by Qazi Imam Abu Yusuf, but Imam Mohammed has further explained the substance of this book. In the book *Jame' Sagheer* he has written all the sayings of Imam Abu Hanifa based on the narrations of Qazi Imam Abu Yusuf. *Jame' Kabir* is a meticulous book, in which all the sayings of Imam Abu Hanifa as well as sayings of Qazi Imam Abu-Yusuf and Imam Zafir are also written. This book also has supportive evidences with each issue. Thus, the problems raised by the later Hanafi Jurisprudence are mostly based on the arguments and interpretations of the same book. Most eminent Jurists have also written its elucidations. In the book "*Ziyadat*", after the compilation of *Jame' Kabir*, the additional things that came up are listed in it. That's why its name is *Ziyadat*, means additions.

Caliph Haroon Rashid, being aware of his great knowledge, Imam Muhammad was appointed to serve as Qazi/Chief Justice. Haroon Rashid was so impressed with Imam that he often used to summon him and keep listening him. In 189AH/805AD, Haroon Rashid went to Ray then he took Imam Muhammad along with him. When they reached to the village of Ribnavia near Ray, the decree of Allah came and suddenly took Imam's soul. Not only the Caliph but everyone in general was greatly shocked with this sudden death.