

THE FOURTH ANNUAL HANAFI SCHOOL WORKSHOP

JUNE 4-7, 2024

SAMARKAND, UZBEKISTAN

ORGANIZED BY
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Religion und Politik
EXZELLENZCLUSTER | UNIVERSITÄT MÜNSTER



Institut für Arabistik und
Islamwissenschaft



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as the compiler of "Sahih Al-Bukhari", the second
most important source in Islam after the Koran"

Shavkat Mirziyoyev

Workshop Description

The Ḥanafī school was one of the key legal schools in the Abbasid caliphate (750-1258). Abū Yūsuf (d. 798), a central figure in the school, was appointed as a judge during the reign of the caliphs Al-Mahdī (d.785), Al-Hādī (d. 786), and Al-Rashīd (d. 809). Under Abū Yūsuf's supervision, Ḥanafī judges were preferred and given positions across the Abbasid caliphate, which facilitated the spread of Ḥanafism. The Ḥanafī school also enjoyed a privileged status within the Mamlūk and Ottoman legal spheres, which continued until the first half of the early 20th century CE. The Ḥanafī school was adopted as the official school of the Ottoman Empire, which encouraged local officials to recruit many scholars from different schools to fill some of the positions in the judiciary, educational system, and muftiships. The conversion to Ḥanafism (taḥḥnnuf) was an important highlight of an increasing bureaucratic apparatus in the Ottoman Empire. In the post-Tanzimat era, the Ḥanafī legal tradition was subject to the first successful codification of Islamic commercial law, the Mecelle.

In colonial and post-colonial Muslim states, Islamic law was subject to intense codification. British authorities experimented in their colonies with creating a hybrid of codified Hanafi jurisprudence. After the 1950s, following the independence of many Muslim majority states, sharī'a courts were abolished in many jurisdictions and national legal systems were adopted. In many of these jurisdictions, Islamic law was restricted to the area of personal status law. For example, as the Ḥanafī school is still the official legal school in Egypt, every Egyptian Muslim marriage ceremony today requires that the verbal contract be executed as such: "alā madhhab al-Imām Abī Ḥanifa al-Nu'mān". Moreover, in sharī'a courts in Jordan and Israel, judges must study the Mecelle as a key component of their legal exams and required qualifications. Beyond the realm of adjudication, Ḥanafī norms and legal texts are flourishing in places like Turkey, Central Asia, and South Asia. Most muftīs in these regions get daily questions about prayer, fasting, ritual purity, marriage, divorce, and pious endowments, and the muftīs' responses (re-)articulate the Ḥanafī tradition for contemporary Muslim audiences.

Workshop Participants (alphabetically)

International Scholars

Abdurrahman Atçıl, Sabancı University
Samy Ayoub, The University of Texas at Austin
Mürteza Bedir, 29 Mayıs University
Dale J. Correa, The University of Texas at Austin
Mohammad Fadel, The University of Toronto
Katharina Ivanyi, University of Vienna
Okan Kadir Yılmaz, ISAM
Hatice Kübra Kahya, Istanbul University
Marion Katz, New York University
Şaban Kütük, Istanbul University
Reda Rafei, Texas Tech University
Mohamed Shahin, ISAM & Marmara University
Ayşegül Şimşek, Marmara University
Serdar Kurnaz, Berliner Institut für Islamische Theologie
Hüseyin Sağlam, Istanbul University

Uzbekistan Scholars

Ilhom Bekmirzayev, International Islamic Academy of Uzbekistan
Saidakbar Muhammadaminov, Abu Rahman Biruni Institute of Oriental Studies
Otabek Muhammadiyev, Imam Bukhari International Research Center
Zafar Najmiddinov, Namangan State University

Tuesday June 4

Venue:

Imam Bukhari Institute in Samarkand

Welcoming Remarks

10:00 AM - 10:15 AM

Samy Ayoub, Murteza Bedir, Shovosil Ziyodov

Opening Panel:

10:15 - 11:45 AM

"Approaches to Islamic Law: Historicism, Critical Studies, and Normative Practice"

Mohammad Fadel, Murteza Bedir, Marion Katz

Break. & Lunch

11:45 AM – 1:30 PM

Panel 1

1:30 PM – 3:30 PM

Muhammed Shahin, "Beyond 'illah: Formatting a Jurisprudential Theory."

Dale J. Correa, "How Ḥaḥḥ is Abū Ḥaḥḥ? Determining the Qirā'ah of Tafsīr-i Nasafī"

Serdar Kurnaz, "The Iraqi and Central Asian Tradition in Hanafi Legal Theory"

Şaban Kutuk, "Abū Zayd al-Dabūsī and His Contributions to Hanafi Criminal Law"

Coffee Break

3:30 PM – 3:45 PM

Panel 2

3:45 PM – 5:15 PM

Katharina Ivanyi, "Oaths and post-classical Ḥanaḥī fiqh"

Ayşegül Şimşek, "Mapping Divergent Regional Ḥanaḥī Perspectives on the Legitimacy of Imamate"

Okan Kadir Yılmaz, "تقييم جديد حول التكييف الفقهي لمسائل الحيل و صحة نسبتها إلى أئمة الحنفية"

Dinner: 6:30PM-9:00PM

Wednesday June 5

Venue:

Imam Bukhari Institute in Samarkand

Panel 3

10:00 AM – 12:00 PM

Uzbekistan Scholars Panel

Ilham Bekmirzayev, "Influence of Juridical ideas:

Husamuddin Sadr Shahid the Transoxianan Hanafi Legal System"

Saidakbar Muhammadaminov, "Central Asian jungs from XVII-XX centuries as practical aids for Hanafi legal opinion writers (muftis) and judges (qāḍīs)"

Otabek Muhammadiyev, "Jurisprudential works of Alauddin Usmandi Al-Samarqandi

المؤلفات الفقهية لعلاء الدين الأسمندي السمرقندي"

Zafar Najmiddinov, "Importance of fiqh works written in Khwarazm for the History of Central Asia"

Lunch & Coffee Break

12:00 PM – 1:30 PM

Panel 4

1:30 PM - 3:30 PM

Hatice Kahya: "Tracing Ottoman Hanafism Through the Odyssey of a Waqf Case from Tripoli to Istanbul"

Reda Rafei, "Iltizām Contracts and Kafāla bil Nafs in the Context of the Hanafi School"

Marion Katz, "Constructing 19th-century Ḥanafī authority: The case of Qur'anic recitation for pay"

Samy Ayoub, "Age and Legal Capacity: Early Hanafism and Mixed Courts of Egypt in 1886"

Coffee Break

3:30 PM – 3:45 PM

Panel 5

3:45 PM – 5:45 PM

Abdurrahman Atçıl, "Ma'rūḍāt-i Ebussuud: Universality and Historical Contingency in Hanafi Jurisprudence"

Hüseyin Sağlam, "The Early Hanafi Literature on Inheritance Law: Core Texts and Contributions"

Mürteza Bedir, "From al-Ahkam al-Sultaniyyah to Ottoman Qanūn: A Natural Gap in Islamic Law?"

Dinner: 6:30PM-9:00PM

Thursday June 6

Venue:

Imam Bukhari Institute in Samarkand

Panel 6

10:00 AM - 11:45 AM

Hanafi Text Reading:

Mürteza Bedir

Samy Ayoub

Concluding Remarks: 11:45 PM-12:00 PM

Lunch: 12:00 - 1:30 PM

Cultural Tour in Samarkand: 1:30 PM - 6:00 PM

Dinner: 6:30PM-8:00PM

Departure by train from Samarkand to Bukhara @ 9:00 PM

Friday June 7

8:00 AM - 4:00 PM

Guided Tour in Bukhara

Return by train from Bukhara to Samarkand @ 4:00 PM

All times are listed as Samarkand time

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