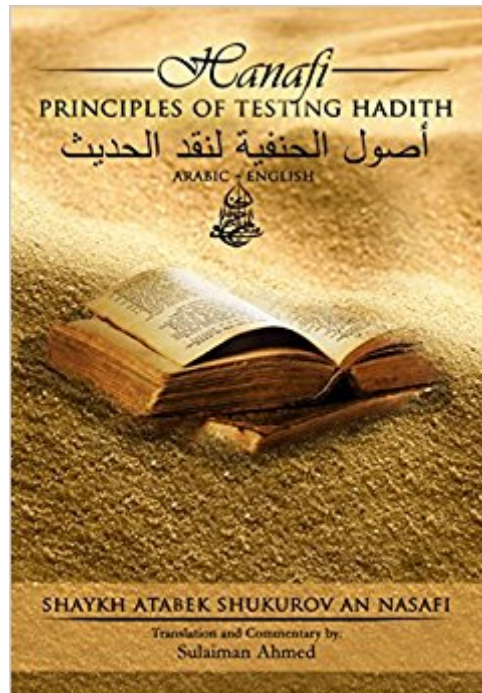




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Hanafi Principles Of Testing Hadith



Synopsis

'Hadith', or traditions said to be from the Prophet Muhammad, are one of the main sources of the Islamic religion. There are many hadith, but are they all accepted? If not, then which ones are rejected and why? The principles of what to do with hadith (or 'Mustalah' in Arabic) were set up by two of the four major orthodox schools of Sunni thought: the Hanafis and the Shafis. Their methodology towards hadith results in the differing theology and jurisprudence between the schools. During the past eight hundred years, the Shafi principles of hadith have become more widespread, to the point where Shafi Mustalah was also adopted by many Hanafis. In recent times nearly all institutes are teaching Shafi principles of hadith. This has resulted in confusion for Hanafis (and others) since the principles of hadith they are learning do not correspond to Hanafi legal theory. This book, "Hanafi Principles of Testing Hadith", is recommended for readers of all backgrounds who interact with hadith. If you are one of those who have read the many traditions attributed to the Prophet Muhammad and are left confused because the hadith seemingly defies logic or conflicts with established principles of Islam or ethics then this book is essential reading. This is the first book of it's kind in English, containing as it does the classical Hanafi principles of authenticating hadith in Arabic, with translation and exhaustive commentary all in one manual.

Book Information

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Customer Reviews

HPTH is a brand new narrative that aims to shock the predominant understanding on hadith classification. The book is written by the two most senior scholars of Avicenna Academy, a recently initiated Islamic institute, namely Sheikh Atabek Shukurov and his student Sheikh Sulaiman Ahmed. Its central thesis is to expose the problems with the mainstream understanding of principles of

hadith that is mostly imbued with Shafi principles. Furthermore, it also highlights the current Hanafi scholars are themselves not applying the original principles of their laid down by the classical founders of the Hanafi school, rather they are also applying the Shafi principles in the guise of the Hanafi tradition (page 2). The exposition of both principles are highlighted while they build and argue for their methodology from first principles and traditional sources. The Sheikhs clearly mention their objective and audience in the beginning, "This is the first book which contains the traditional Hanafi principles of hadith, with an English translation and commentary in one volume. It is recommended to readers of all backgrounds who interact with hadith, but especially those who have read hadith and are left confused because they seemingly defy logic, ethics or clash with the principles of the Islamic religion" (page 3). Furthermore, they immediately clarify the central difference between the predominant Shafi and Hanbali methodology which only looks at the chains of narration, while Hanafis look at the chain as well as the content of the hadith (page 14). This further inclusion of textual criticism is what licenses the Hanafi school to provide a means to reject hadiths that may seem unfathomable. The book is laid out in a simple skeletal structure with additional commentary for substance.

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