

ANALYSIS OF DISAGREEMENTS REGARDING HADITH IN THE BOOK “AL-HIDAYA”

Gadzhiev Mavlidin Gadzhievich,
Doctoral Student International Islamic Academy of Uzbekistan

Abstract:

The interpretation and application of hadith often lead to disagreements among Islamic scholars, showcasing the richness and complexity of Islamic jurisprudence. This study aims to analyze the disagreements regarding hadith in “Al-Hidaya,” highlighting key points of contention, underlying principles, and their implications for contemporary Islamic jurisprudence. Utilizing qualitative analysis, historical context, and comparative methodologies, this research draws from primary sources, including the original text of “Al-Hidaya,” and secondary sources such as scholarly articles, commentaries, and historical records. Comparative analysis with other seminal works, such as “Al-Muwatta” by Imam Malik and “Al-Umm” by Imam Shafi’i, reveals the unique contributions of “Al-Hidaya” to the science of legal disagreements (hilyaf). The findings illustrate “Al-Hidaya's” systematic and detailed approach in addressing legal disagreements, promoting legal tolerance, inclusivity, and adaptability, thereby making it an enduring and influential resource for contemporary scholars and practitioners.

Keywords: Al-Hidaya, Burhanuddin al-Marghinani, hadith, Hanafi jurisprudence, islamic law, legal disagreements, hilyaf.

Introduction

1. “Al-Hidaya” (The Guidance), authored by Burhanuddin al-Marghinani in the 12th century, stands as a cornerstone in Hanafi jurisprudence. This article addresses a myriad of issues in Islamic law, with hadith (prophetic traditions) serving as a critical source for legal rulings. The interpretation and application of hadith often lead to disagreements among Islamic scholars, reflecting the richness and complexity of Islamic jurisprudence (Мухамедов Н., 2014). This article aims to analyze the disagreements regarding hadith in “Al-Hidaya,” highlighting key points of contention, underlying principles, and their implications for contemporary Islamic jurisprudence.

METHODS

This study employs a qualitative analysis of the text of “Al-Hidaya,” supplemented by historical and comparative methodologies. Primary sources include the original text of “Al-Hidaya” and secondary sources such as scholarly articles, commentaries, and historical records. Comparative analysis with other seminal works in Islamic jurisprudence, including “Al-Muwatta” by Imam Malik and “Al-Umm” by Imam Shafi’i, is conducted to assess the unique contributions of “Al-Hidaya” to the science of legal disagreements (hilyaf). This multifaceted approach facilitates a comprehensive understanding of diverse opinions on hadith and their significance in Islamic law.



RESULTS

“Al-Hidaya” was composed during the Islamic Golden Age, a period marked by prolific scholarly activity and the development of various legal schools. Burhanuddin al-Marghinani, a prominent Hanafi jurist, compiled this exhaustive guide to Hanafi jurisprudence. The work, divided into four volumes, covers a wide range of legal issues, from worship and transactions to marriage and criminal law. The systematic and detailed nature of “Al-Hidaya” has made it a cornerstone reference for scholars and practitioners of Islamic law (Kamali, 2005).

Key disagreements regarding hadith

- Criteria for Accepting Hadith

One significant area of disagreement among scholars revolves around the criteria for accepting hadith as a valid source of law. The Hanafi madhab places a strong emphasis on the reliability of the narrator and the chain of transmission (isnad) of hadith. They are known for their rigorous and cautious approach, often preferring hadith that are widely known and accepted (Marghinani, 2000). The Shafi'i madhab also values the chain of transmission but is more willing to accept hadith with a less strict isnad if it aligns with established legal principles. Imam Shafi'i advocated for using hadith as a primary source of law, often giving it precedence over other sources (Kamali, 2005). The Maliki madhab emphasizes the practice of the people of Medina (amal ahl al-Madina) as a key criterion for accepting hadith. They regard the consensus and practice of the early Muslim community in Medina as highly authoritative, sometimes even over individual hadith (Esposito, 1995). The Hanbali madhab takes a very strict approach to hadith, often accepting only those with strong isnads and preferring them over other sources of law. They emphasize the primacy of hadith in deriving legal rulings, reflecting a conservative and literalist approach (Hallaq, 2009).

- Classification of Hadith

Another area of disagreement involves the classification of hadith into categories such as sahih (authentic), hasan (good), and da'if (weak). The Hanafi madhab employs a cautious approach to classifying hadith, often giving preference to those corroborated by multiple sources. They are wary of using da'if hadith for legal rulings (Marghinani, 2000). The Shafi'i madhab uses a systematic method for classifying hadith, placing significant emphasis on sahih hadith but also considering hasan hadith if supported by other evidence. They are more flexible in using hadith for legal rulings, provided the overall integrity of the hadith is maintained (Kamali, 2005). The Maliki madhab places a strong emphasis on the practice of the people of Medina when classifying hadith. They may give precedence to local practices over certain hadith classifications, reflecting the practical application of legal principles (Esposito, 1995). The Hanbali madhab strictly adheres to the classification of hadith, often prioritizing sahih hadith for legal rulings. They may use hasan hadith if no sahih hadith are available, but they generally avoid using da'if hadith for legal purposes (Hallaq, 2009).

- Interpretation and application of hadith

Disagreements also arise in the interpretation and application of hadith in deriving legal rulings. The Hanafi madhab often employs a rationalist approach in interpreting hadith, considering the



broader objectives of Islamic law (maqasid al-shariah). They may interpret hadith in ways that align with established legal principles and the needs of the community (Marghinani, 2000). The Shafi'i madhab emphasizes a more literal interpretation of hadith, adhering closely to the text and context. They prioritize the apparent meanings of hadith when deriving legal rulings (Kamali, 2005). The Maliki madhab integrates the practice of the people of Medina in their interpretation of hadith. They consider local customs and practices as an important context for understanding and applying hadith (Esposito, 1995). The Hanbali madhab adopts a conservative and literalist approach to interpreting hadith, often prioritizing the explicit wording over other interpretative methods. They emphasize strict adherence to prophetic traditions (Hallaq, 2009).

COMPARATIVE ANALYSIS

A comparative analysis of "Al-Hidaya" with other foundational texts in Islamic jurisprudence, such as "Al-Muwatta" by Imam Malik and "Al-Umm" by Imam Shafi'i, reveals the unique contributions of Burhanuddin al-Marghinani. While "Al-Muwatta" and "Al-Umm" are seminal works in their respective schools (Maliki and Shafi'i), "Al-Hidaya" stands out for its thorough analysis and presentation of legal rulings from multiple perspectives. This comprehensive approach makes "Al-Hidaya" an invaluable resource for the science of hilyaf, providing a systematic framework for understanding legal differences (Calder, 1997).

DISCUSSION

"Al-Hidaya" by Burhanuddin al-Marghinani has significantly influenced the science of hilyaf by enhancing the comprehension and resolution of legal disputes in Islamic jurisprudence. Its systematic presentation of legal opinions, comprehensive analysis of conflicting rulings, and methodological innovations have established it as a fundamental work in the study of Islamic law. One of "Al-Hidaya's" notable strengths is its capacity to foster tolerance and inclusivity in legal interpretation. By providing a clear framework for understanding the reasoning behind various rulings, it enables scholars to appreciate the diversity of legal opinions within the Islamic tradition. This aspect is particularly vital in today's context, where the global Muslim community is diverse and confronted with numerous legal and social challenges (Esposito, 1995).

The impact of "Al-Hidaya" on subsequent works in Islamic jurisprudence is profound. Its methodology and structure have been adopted by later scholars, aiding in the creation of a more cohesive and comprehensive body of Islamic legal literature. This influence has been enduring, shaping how scholars approach and resolve legal disagreements in the science of hilyaf (Vogel, 2000). "Al-Hidaya's" ability to systematically compare legal opinions and present a balanced view of different rulings makes it an invaluable resource for resolving legal disputes. This is particularly relevant in the science of hilyaf, where understanding and navigating legal disagreements are crucial. The work's emphasis on reasoned argumentation and comprehensive analysis assists scholars in developing a more nuanced understanding of Islamic law (Hallaq, 2009).

CONCLUSION

"Al-Hidaya" by Burhanuddin al-Marghinani remains a cornerstone in the science of hilyaf, offering valuable insights into the resolution of legal disagreements and the development of



Islamic jurisprudence. The work's systematic and detailed approach, coupled with its methodological contributions, has made it an enduring and influential text in the study of Islamic law. By promoting legal tolerance, inclusivity, and adaptability, “Al-Hidaya” continues to be a vital resource for contemporary scholars and practitioners. As the global Muslim community faces new legal and social challenges, the insights provided by “Al-Hidaya” remain relevant and valuable.

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