

hanafi fiqh

Hanafi fiqh is one of the four major Sunni Islamic jurisprudential schools, renowned for its extensive scholarly tradition, flexible approach to legal reasoning, and widespread influence across regions such as South Asia, Turkey, the Middle East, and the Balkans. Founded by Imam Abu Hanifa (699–767 CE), this school offers a comprehensive methodology for interpreting Islamic law (Shariah) and resolving contemporary issues faced by Muslims today. Understanding Hanafi fiqh provides valuable insights into how Islamic law is applied in various cultural contexts and how it continues to shape the daily lives of millions of Muslims worldwide.

Origins and Development of Hanafi Fiqh

Founding by Imam Abu Hanifa

Imam Abu Hanifa, a prominent scholar from Kufa (present-day Iraq), established the Hanafi school based on his deep understanding of the Quran, Sunnah, and the practices of the early Muslim community (Salaf). His approach emphasized independent reasoning (ijtihad) and applying logical deduction (qiyas) to derive legal rulings, which distinguished Hanafi fiqh from other schools.

Transmission and Growth

Following Imam Abu Hanifa's death, his students, notably Imam Abu Yusuf and Imam Muhammad, further developed and systematized Hanafi jurisprudence. Over the centuries, Hanafi fiqh spread beyond Iraq into Persia, Central Asia, the Indian subcontinent, and the Ottoman Empire, adapting to various cultural and legal contexts while maintaining core principles.

Main Principles of Hanafi Fiqh

Sources of Islamic Law

Hanafi fiqh relies on several primary sources, arranged in a hierarchical manner:

- **The Quran:** The fundamental source of divine guidance.
- **Sunnah:** Practices and sayings of Prophet Muhammad (peace be upon him), especially those documented in authentic Hadith collections.
- **Ijma:** Consensus of qualified Islamic scholars on legal issues.

- **Qiyas:** Analogical reasoning used to derive rulings for new situations based on similar cases in the primary sources.

While the Quran and Sunnah are the strongest sources, Hanafi fiqh is notable for its openness to *ijtihad*, allowing scholars to adapt Islamic law to new circumstances.

Use of Reasoning and Ijtihad

Hanafi fiqh encourages the use of rational thinking and personal judgment when the primary sources do not provide explicit guidance. This pragmatic approach enables the school to accommodate evolving societal needs while adhering to Islamic principles.

Legal Flexibility and Discretion

One of the distinguishing features of Hanafi fiqh is its acceptance of discretion (*istislah*) and public interest (*maslahah*) in legal rulings. This flexibility allows for broader application of Islamic law in diverse contexts.

Core Practices and Rulings in Hanafi Fiqh

Purification (Taharah)

Hanafi fiqh provides detailed guidelines for cleanliness essential for prayer and worship:

- **Wudu (Ablution):** The process involves washing the face, hands, arms, wiping the head, and washing the feet, with specific conditions for each step.
- **Ghusl (Full-body purification):** Required after major ritual impurity, such as after sexual activity or menstruation.
- **Tayammum (Dry ablution):** Permitted when water is unavailable, using clean earth or dust.

Prayer (Salah)

The Hanafi school emphasizes the importance of correct timing, posture, and recitation:

- Five daily prayers are obligatory, with specific times and conditions.
- Requisites include facing the Qibla, maintaining purity, and proper physical posture.
- Additional voluntary prayers and special prayers like Tarawih are also encouraged.

Fasting (Sawm)

Fasting during Ramadan is obligatory, with Hanafi rulings covering:

- Conditions for fasting, including intention and abstention from food, drink, and other invalidators.
- Exceptions such as illness, travel, and menstruation.
- Rules for making up missed fasts and the importance of sincerity.

Financial Transactions and Zakat

Hanafi fiqh provides guidance on economic dealings:

- Zakat is obligatory on specific wealth types, such as gold, silver, crops, and livestock, with detailed calculation methods.
- Permissible transactions include buying, selling, leasing, and partnership, with emphasis on fairness and transparency.
- Interest (riba) is strictly prohibited.

Marriage and Family Law

The Hanafi school stipulates rules for marriage, divorce, and inheritance:

- Marriage (Nikah) requires consent, presence of witnesses, and a dowry (Mahr).
- Divorce can be initiated by either spouse, with specific procedures and waiting periods (Iddah).
- Inheritance laws specify shares for relatives based on Quranic prescriptions, emphasizing justice and fairness.

Differences Between Hanafi and Other Sunni Schools

Comparison with Shafi'i, Maliki, and Hanbali Schools

While all four schools are rooted in Sunni Islam, they differ in methodology and jurisprudential emphasis:

- **Hanafi fiqh:** Emphasizes reason and analogy, often more flexible in legal rulings.
- **Shafi'i fiqh:** Places a strong emphasis on Hadith authenticity and strict adherence to texts.
- **Maliki fiqh:** Relies heavily on the practices of the people of Medina as a source of Sunnah.
- **Hanbali fiqh:** Prioritizes the Quran and Hadith, with minimal reliance on analogy or personal opinion.

Regional Variations and Influence

Hanafi fiqh's adaptability has contributed to its dominance in various regions:

- South Asia (India, Pakistan, Bangladesh): The most prevalent school among Sunni Muslims.
- Turkey and the Ottoman Empire: Official jurisprudence for centuries.
- Central Asia: Widely followed in countries like Uzbekistan and Kazakhstan.
- Parts of the Middle East: Coexists with other schools but remains influential.

Contemporary Relevance of Hanafi Fiqh

Addressing Modern Issues

Hanafi fiqh continues to offer solutions to contemporary challenges, such as:

- Banking and finance: Ruling on Islamic banking, investments, and interest-based transactions.
- Bioethics: Guidelines on organ transplantation, abortion, and medical treatment.
- Women's rights: Laws related to marriage, divorce, custody, and inheritance.
- Environmental concerns: Applying principles of public interest and stewardship.

Educational and Judicial Institutions

Numerous Islamic seminaries, universities, and courts worldwide base their jurisprudence on Hanafi fiqh, ensuring its principles are preserved and applied in legal rulings today.

Conclusion

Hanafi fiqh remains a vital and dynamic aspect of Islamic law, known for its intellectual rigor, flexibility, and adaptability across diverse cultural landscapes. Its emphasis on reasoning, consensus, and consideration of public interest has allowed it to navigate the complexities of modern life while staying rooted in foundational Islamic principles. For Muslims seeking to understand their religious obligations or scholars aiming to interpret Islamic law in contemporary contexts, Hanafi fiqh offers a comprehensive and nuanced framework that continues to shape the spiritual and legal fabric of Muslim communities worldwide.

Frequently Asked Questions

What are the main sources of Hanafi fiqh?

The main sources of Hanafi fiqh are the Quran, the Sunnah (Prophetic traditions), ijma' (consensus), and qiyas (analogical reasoning).

How does Hanafi fiqh differ from other Sunni schools in prayer rulings?

Hanafi fiqh has unique rulings such as placing the hands below the navel during prayer and combining certain prayers, which differ from other schools like Shafi'i or Maliki. These differences are rooted in their interpretative methods and reliance on different hadiths.

What is the Hanafi view on the use of istinja (cleaning after defecation)?

Hanafi fiqh permits the use of water for istinja and considers it the preferred method, emphasizing cleanliness and hygiene in the process.

Are Hanafi fiqh rulings applicable worldwide today?

Yes, Hanafi fiqh is widely followed in many countries, especially in South Asia, Turkey, the Middle East, and parts of the Balkans, and remains relevant for contemporary Islamic legal practices.

What role does the Mufti play in Hanafi fiqh jurisprudence?

A Mufti in Hanafi fiqh provides legal opinions (fatwas) based on the school's principles, helping Muslims navigate contemporary issues while adhering to Hanafi jurisprudence.

Additional Resources

Hanafi Fiqh: An In-Depth Expert Analysis of the Largest Sunni Jurisprudence School

Introduction

In the realm of Islamic jurisprudence, the Hanafi school holds a distinguished position as one of the most widely followed and historically significant legal schools within Sunni Islam. With its origins tracing back over a millennium, Hanafi fiqh has shaped the religious, social, and legal fabric of numerous Muslim communities across the world. This article provides a comprehensive exploration of Hanafi fiqh, evaluating its historical development, core principles, methodology, and contemporary relevance.

Historical Background and Origins

The Founding of Hanafi Fiqh

Hanafi fiqh is named after Imam Abu Hanifa (699–767 CE), also known as Nu'man ibn Thabit, who established the jurisprudential school that bears his name. Originating in Kufa, Iraq, Abu Hanifa's approach to Islamic law was characterized by intellectual rigor, reliance on reason, and a flexible methodology that accommodated diverse circumstances.

Development and Spread

Following Abu Hanifa's teachings, his students—most notably Abu Yusuf and Muhammad al-Shaybani—expanded and systematized the school's principles. Over the centuries, Hanafi fiqh spread across vast regions, including:

- The Middle East
- South Asia (notably India, Pakistan, Bangladesh)
- Central Asia
- the Ottoman Empire
- parts of Africa, such as the Horn of Africa and North Africa

This widespread dissemination has made Hanafi fiqh the dominant jurisprudential school in these regions, influencing countless generations.

Core Principles and Methodology of Hanafi Fiqh

Understanding Hanafi fiqh requires examining its foundational principles, legal methodology, and sources of Islamic law.

1. Sources of Law

Hanafi jurisprudence relies primarily on four sources, ranked in order of authority:

- Qur'an: The primary and most authoritative source.
- Sunnah: The practices, sayings, and approvals of Prophet Muhammad (peace be upon him).
- Ijma' (Consensus): Agreement among qualified scholars on a legal issue.
- Qiyas (Analogy): Reasoned analogy used to extend rulings to new circumstances.

Note: Hanafi fiqh is known for its flexibility and openness to reasoning, often giving precedence to analogy and juristic opinion when clear textual evidence is absent.

2. Use of Reason and Ijtihad

One of Hanafi fiqh's distinguishing features is its emphasis on ra'y (opinion) and ijtiḥād (independent reasoning). Abu Hanifa championed the use of rational deduction, even for issues where textual evidence was limited, provided that the reasoning was sound. This approach fosters adaptability, enabling Hanafi rulings to address complex or novel situations.

3. Flexibility and Discretion

Hanafi fiqh is often characterized as the most flexible Sunni school, especially in matters of personal and social law. It considers local customs (urf) and practical considerations, allowing scholars to incorporate cultural contexts into legal rulings, provided they align with Islamic principles.

Key Features of Hanafi Fiqh

1. Juristic Principles

- Preference for Istislah (Public Welfare): Hanafi fiqh prioritizes the welfare of the community in legal rulings.
- Use of Urf (Custom): Recognizes local customs as a valid basis for legal decisions unless they conflict with Islamic principles.
- Preference for Maslahah (Public Interest): Emphasizes rulings that serve the public good.

2. Legal Methodology

Hanafi scholars employ a systematic methodology that combines textual sources with rational tools:

- Detailed analysis of the Qur'an and Sunnah

- Extensive use of analogy (qiyas)
- Consideration of urf (local customs)
- Application of istislah (public interest)
- Use of juristic preference (tarjih) to resolve conflicting evidence

Major Jurisprudential Areas

Hanafi fiqh covers all aspects of personal and communal life. Here are some key areas with detailed insights:

1. Aqeedah (Creed)

Hanafi theology emphasizes the importance of faith in the unseen, belief in the prophets, angels, divine books, and the Day of Judgment. It adopts a rational approach to theological questions, allowing for a nuanced understanding of divine attributes and human free will.

2. Ibadat (Acts of Worship)

Prayer (Salah): Hanafi fiqh prescribes specific postures, timings, and recitations, emphasizing the importance of concentration and humility.

Fasting: Rules related to fasting during Ramadan are detailed, including exemptions and compensations.

Zakat and Hajj: Regulations are comprehensive, accommodating various scenarios and economic conditions.

3. Mu'amalat (Transactions and Social Laws)

Hanafi fiqh provides detailed rulings on commerce, contracts, marriage, divorce, inheritance, and criminal law, often incorporating local practices and economic realities.

Inheritance: Emphasizes fairness and clarity, with specific shares prescribed for relatives, aligning with the Qur'an.

Marriage and Divorce: Allows for flexibility, considering social contexts, while emphasizing justice and rights.

Notable Features and Contributions

1. Use of Urf (Custom)

Hanafi fiqh's openness to local customs enables it to adapt to various cultural contexts, making it particularly relevant in diverse societies. For instance, in South Asia, local marriage customs and social practices have been integrated into Hanafi rulings.

2. Emphasis on Reasoning (Ra'y)

The school's reliance on rational deduction allows for nuanced rulings, especially in complex issues such as financial transactions and criminal law.

3. Flexibility in Worship and Daily Life

Hanafi fiqh's leniency in areas like prayer and fasting facilitates ease of practice, making it accessible to a broad range of followers.

Hanafi Fiqh in the Contemporary World

Global Influence

Today, Hanafi fiqh remains the dominant school in countries like Turkey, Pakistan, India, Bangladesh, and parts of Central Asia. It shapes legislation, educational curricula, and community practices.

Modern Challenges and Adaptations

- Legal Reforms: Many Muslim-majority countries incorporate Hanafi principles into their legal systems, balancing tradition with modern state laws.
- Interfaith and Intercultural Dialogue: Hanafi scholars actively engage in discussions about human rights, gender issues, and social justice, emphasizing the school's flexible and rational approach.
- Digital and Academic Resources: Increased access to Hanafi jurisprudential texts and scholarly debates online enhances understanding and application in contemporary contexts.

Criticisms and Debates

- Some critics argue that Hanafi fiqh's reliance on ra'y could lead to subjective interpretations. However, proponents emphasize that this approach fosters adaptability and contextual relevance.
- Debates continue over gender roles, minority rights, and modernization, with Hanafi scholars engaging actively to interpret fiqh in light of current realities.

Conclusion

Hanafi fiqh stands as a testament to the richness, flexibility, and depth of Islamic legal tradition. Its emphasis on reasoned judgment, local customs, and community welfare has allowed it to adapt over centuries, serving diverse Muslim populations faithfully. Whether in historical contexts or modern societal challenges, Hanafi fiqh offers a pragmatic yet spiritually grounded approach to understanding and practicing Islam.

For scholars, practitioners, and students alike, studying Hanafi fiqh provides valuable insights into the dynamic nature of Islamic law—balancing divine guidance with human reasoning to forge a comprehensive legal system that continues to serve millions worldwide.

Hanafi Fiqh

hanafi fiqh: *Abu Hanifah* Mohammed Akram Nadwi, 2011-04-19 Abu Hanifah Nu'man ibn Thabit was one of the greatest pioneers in the history of Islamic Law, particularly in legal reasoning. The Hanafi Legal School that he founded has become the most widely followed among the world's Muslims. Based on primary sources, this study of the life and legacy of Abu Hanifah also surveys the evolution of Hanafi legal reasoning (fiqh) in different regions of the Islamic world and assesses its historical distinctiveness. Mohammed Akram Nadwi is a research fellow at the Oxford Centre for Islamic Studies, and is the author of several works including *al-Muhaddithat: the Women Scholars in Islam* (2007).

hanafi fiqh: The Principles of Muhammadan Jurisprudence According to the Hanafi, Maliki, Shafi'i and Hanbali Schools Sir Abdur Rahim, 1911

hanafi fiqh: Law in Afghanistan Kamali, 2022-04-25

hanafi fiqh: The Mosques of Colonial South Asia Sana Haroon, 2021-06-17 In a series of legal battles starting in 1882, South Asian Muslims made up of modernists, traditionalists, reformists, Shias and Sunnis attempted to modify the laws relating to their places of worship. Their efforts failed as the ideals they presented flew in the face of colonial secularism. This book looks at the legal history of Muslim endowments and the intellectual and social history of sectarian identities, demonstrating how these topics are interconnected in ways that affected the everyday lives of mosque congregants across North India. Through the use of legal records, archives and multiple case studies Sana Haroon ties a series of narrative threads stretching across multiple regions in Colonial South Asia.

hanafi fiqh: A Mighty Striving Muhammad Ahmad, This is a biography of Maulana Muhammad Ali (d. 1951), the world-famous author of several highly acclaimed books on Islam, including an English translation of the Holy Quran with commentary. Besides being a history of his life and work, and the history of the Lahore Ahmadiyya Movement, it also vividly portrays his burning desire to present to the modern and Western world the pristine Islam based directly on the Holy Quran and the Holy Prophet Muhammad's teachings — a religion of peace, tolerance, reason and moderation, which seeks to win over people's hearts and minds. The Mighty Striving with the Quran which the Maulana urged upon Muslims is the only way to restore the dignity of Islam in the light of the misunderstandings between Muslims and the West.

hanafi fiqh: Family Law in Syria Esther van Eijk, 2016-05-18 The current Syrian crisis has its roots in the sectarian nature of the country's multi-religious society. Since Ottoman times, the different religious communities have enjoyed the right to regulate and administer their own family relations. Matters of personal status including marriage, divorce, child custody and inheritance continue to be managed by a variety of religious laws and courts operating simultaneously within the legal system of the state. However, this complex system of competing jurisdictions has also affected inter-communal relations and has been used to deepen communal divides. Esther van Eijk discusses socio-legal practices in Syria by focusing on three courts: a shar'iyya, a Catholic court and a Greek-Orthodox court. While the plurality of Syrian family law is clear, she shows how - irrespective of religious affiliation - it is nevertheless characterised by the prevalence of shared cultural or patriarchal views and norms on marital relations, family and gender. Based on extensive fieldwork, *Family Law in Syria* offers a detailed analysis of a country that has in recent years been inaccessible to researchers. The book is a vital contribution to the growing literature on personal status laws in the Middle East and sheds light on the historical, socio-political and religious complexities and fault-lines that mark contemporary Syria.

hanafi fiqh: Shari'a in the Russian Empire Sartori Paolo Sartori, 2020-01-07 This book looks at how Islamic law was practiced in Russia from the conquest of the empire's first Muslim territories in

the mid-1500s to the Russian Revolution of 1917, when the empire's Muslim population had exceeded 20 million. It focuses on the training of Russian Muslim jurists, the debates over legal authority within Muslim communities and the relationship between Islamic law and 'customary' law. Based upon difficult to access sources written in a variety of languages (Arabic, Chaghatay, Kazakh, Persian, Tatar), it offers scholars of Russian history, Islamic history and colonial history an account of Islamic law in Russia of the same quality and detail as the scholarship currently available on Islam in the British and French colonial empires.

hanafi fiqh: Islamic Law in Action Kristen Stilt, 2012-01-12 A dynamic account of the practice of Islamic law, this book focuses on the actions of a particular legal official, the muhtasib, whose vast jurisdiction included all public behavior. In the cities of Cairo and neighboring Fustat during the Mamluk period (1250-1517), the men who held the position of muhtasib acted as regulators of markets and public spaces generally. They traversed their jurisdictions carrying out the duty to command right and forbid wrong, and were as much a part of the legal landscape as the better-known figures of judge and mufti. Taking directions from the rulers, the sultan foremost among them, they were also guided by legal doctrine as formulated by the jurists, combining these two sources of law in one face of authority. The daily workings of the law are illuminated by the reports of the muhtasib in the vivid Mamluk-era chronicles, which often also captured the responses of the individuals who encountered the official. The book is organized around actions taken by the muhtasib in the areas of Muslim devotional and pious practices; crimes and offenses; the management of Christians and Jews; market regulation and consumer protection; the specific markets for essential bread; currency and taxes; and public order. The case studies presented show that while legal doctrine was clearly relevant to the muhtasib's actions, the policy demands of the sultan were also quite significant, and rules from both sources of authority intersected with social, political, economic, and personal factors to create full and vibrant scenarios that reveal the practice of Islamic law.

hanafi fiqh: Freedom of Expression in Islam Muhammad Khalid Masud, Kari Vogt, Lena Larsen, Christian Moe, 2021-01-28 In Muslim countries, apostasy and blasphemy laws are defended on the grounds that they are based on Islamic Shari'a and intended to protect religion. But blasphemy and apostasy laws can be used both to suppress thought and debate and to harass religious minorities, both inside and outside Islam. This book - comprising contributions from Muslim scholars, experts and activists - critically and constructively engages with the theological, historical and legal reasoning behind the most restrictive state laws around the world to open up new ways of thinking. The book focuses on the struggle within Muslim societies in Iran, Egypt, Pakistan and Indonesia where blasphemy and apostasy laws serve powerful groups to silence dissent and stifle critical thought. The first part of the book covers the development of the law in shifting historical circumstances and surveys the interpretations of Qur'anic verses that seem to affirm freedom of religion. The second part examines the present politics and practices of prosecuting alleged blasphemers and/or apostates in Muslim countries. The third part looks to the future and where reforms of the law could be possible. Debates on Islam and freedom of expression are often cast in polarizing terms of rights versus religion, East versus West. This volume avoids such approaches by bringing together a diverse group of Muslim scholars and activists with the knowledge, commitment and courage to contest repressive interpretations of religion and provide a resource for reclaiming the human rights to freedom of expression and belief.

hanafi fiqh: American Journal of Islamic Social Sciences 10:3 Siraj Hussain, Dilnawaz Siddiqui, Mumtaz F. Jafari, M. Hashim Kamali, Peter O'Brien, The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

hanafi fiqh: The Cambridge Handbook of Comparative Law Mathias Siems, Po Jen Yap,

2024-02-01 Comparative law is a common subject-matter of research and teaching in many universities around the world, and the twenty-first century has aptly been termed 'the era of comparative law'. This Cambridge Handbook of Comparative Law presents a truly global perspective of comparative law today. The contributors are drawn from all parts of the world to provide different perspectives on how we understand the 'law' and how it operates in practice. In substance, the Handbook contains 36 chapters covering a broad range of topics, divided under the following headings: 'Methods of Comparative Law' (Part I), 'Legal Families and Geographical Comparisons' (Part II), 'Central Themes in Comparative Law' (Part III); and 'Comparative Law beyond the State' (Part IV).

hanafi fiqh: Routledge Handbook of Islamic Ritual and Practice Oliver Leaman, 2022-06-08 Ritual and practice are one of the most distinctive features of religion, and they are linked with its central beliefs. Islam is no exception here, and this Handbook covers many aspects of those beliefs and practices. It describes the variety of what takes place but mainly why, and what the implications of both the theory and practice have for our understanding of Islam. The book includes accounts of prayer, food, pilgrimage, mosques, and the various legal and doctrinal schools that exist within Islam, with the focus on how they influence practice. The volume is organized in terms of texts, groups, practices, places, and others. An attempt has been made to discuss the wide range of Muslim ritual and practice and provide a sound guide to this significant aspect of the religious life of one of the largest groups of believers in the world today.

hanafi fiqh: *In the Sultan's Salon: Learning, Religion, and Rulership at the Mamluk Court of Qāniṣawh al-Ghawrī (r. 1501-1516) (2 vols)* Christian Mauder, 2021-08-09 Christian Mauder's *In the Sultan's Salon* builds on his award-winning research and constitutes the first detailed study of the Egyptian court culture of the Mamluk Sultanate (1250-1517). Based mainly on understudied Arabic manuscript sources describing the learned salons of the Mamluk Sultan al-Ghawrī, *In the Sultan's Salon* presents the first theoretical conceptualization of the term "court" that can be fruitfully applied to premodern Islamic societies. It uses this conceptualization to demonstrate that al-Ghawrī's court functioned as a transregionally interconnected center of dynamic intellectual exchange, theological debate, and performance of rule that triggered novel developments in Islamic scholarly, religious, and political culture.

hanafi fiqh: *Bastions of the Believers* Yoginder Sikand, 2005 The emergence of radical Islamist movements in various parts of the world, the rise and fall of the Taliban in Afghanistan, the 9/11 attacks, widespread vilification spearheaded by Hindutva groups--all these and more have made madrasas a much talked about institution. Focussing on the madrasas of India, *Bastions of the Believers* seeks to critically interrogate sensationalist and stereotypical images of the madrasas by highlighting their diversity and the complex social roles that they play in the lives of many Muslims. Madrasas, as a rule, represent a conservative form of theology and jurisprudence that is, in many ways, ill-suited to a modern, pluralistic society. Much of what is taught in madrasas is outdated and unscientific (the Deoband madrasa, for instance, still insists that the sun revolves around the earth, and it has special seating arrangements for invisible jinns). Yet, obscurantism need not necessarily lead to militancy and hostility against others. For instance, in the decades leading to India's independence, the Deobandis, representing an extreme form of religious conservatism, insisted on Hindu-Muslim amity and a joint struggle for a free and united India. It is this integrated view of madrasas and a more liberal and open understanding of Islam, and indeed of all faiths, which Yoginder Sikand seeks to promote--for he believes this is one of the principal duties confronting committed believers if we have to learn to live together despite our differences. *Bastions of the Believers* covers a wide range of thought-provoking issues--from the origins and development of the institution to critiques of madrasa curricula and the alleged links between madrasas and Islamist militancy--making this a must-read for all those interested in creating and preserving a just social order.

hanafi fiqh: *Hadith to Denomination* Abdul Waheed, Today, Islam is the most widespread religion in the world. The religion of Islam is a symbol of unity because it gives equal place to

everyone in the mosque, no one small, no big, no rich, no poor, everyone offers namaz together equally. The two main sects of Islam are Shia and Sunni. But still they agree on belief on three subjects - God, Quran and Prophet. There is a hadith that Hazrat Muhammad had said that till the Doomsday, Islam will be divided into 73 sects. Don't know which sects the 73 belong to, but still there are many differences and sects between Sunni and Shia. The book discusses the Aqeedah (belief) and Hadith of the sects, along with other famous persons and other topics. Please read it and submit your opinion. If you have any more information or there is any gap in it, please let me know, I will share your information. Thank you

hanafi fiqh: Preserving Islamic Tradition Nathan Spannaus, 2019 The end of the eighteenth century was a transformational period for the Muslim communities in the Russian Empire and their relationship with the tsarist state. One of the major figures to emerge out of this context was the reformer Abu Nasr Qursawi (1776-1812). A controversial religious scholar, he put forward a sweeping reform of the Islamic scholarly tradition that was influential among these communities into the twentieth century. Nathan Spannaus presents the first detailed analysis of Qursawi's reformism, both in its contours and broad historical setting, addressing issues of modernity, secularity, tradition, and intellectual history.

hanafi fiqh: Collective Ijtihad Hossam Sabry Othman, 2024-03-28 THE CONTEMPORARY postnormal world is posing for Muslims ever strange ethical, financial, and medical dilemmas for which modern jurists are expected to provide a suitable theological response. Yet even with an encyclopedic knowledge of Islamic law, the task facing them is daunting. In the real world this level of complexity has led to chaos in fatwa issuance with many scholars voicing concern at the direction to which things are moving and calling for the process to be regulated. This book critiques fatwa issuance in the modern context and calls for application of a synthesized approach using the mechanism of collective ijtihad to formulate rulings and overcome current weaknesses. It carefully examines central juristic concepts and puts forward consultative ijtihad as a viable alternative to the controversial classical ijma' approach which may be difficult to realize in the contemporary world. The author argues that fatwas become questionable when jurists, out of their depth, fail to grasp concepts which only engagement with specialists can fully elucidate, or give way to top down financial and/or political pressure from the executives of institutions employing them. Matters are compounded by the face of fatwas having undergone a radical transformation in modern times with online programs and social media often a go-to source for Muslims. The author exposes the world of modern fatwa pronouncements - packaged, supplied and broadcast in a matter of minutes, under a mentality of one-fatwa-fits-all. In a bid for much needed reform he calls for a reassessment of current institutional practices contending that Muslim societies need not be vulnerable to the demands of a media driven, technocratic age, with rapid shifts in ethical norms, but that, in the interests of a healthy functioning society, issue fatwas cognizant of the wider modern context, specialist knowledge, as well as the cultural diversity that exists in the common Ummatic identity.

hanafi fiqh: Islamic Law and Empire in Ottoman Cairo James E. Baldwin, 2016-12-05 A study of Islamic law and political power in the Ottoman Empires richest provincial city What did Islamic law mean in the early modern period, a world of great Muslim empires? Often portrayed as the quintessential jurists law, to a large extent it was developed by scholars outside the purview of the state. However, for the Sultans of the Ottoman Empire, justice was the ultimate duty of the monarch, and Islamic law was a tool of legitimation and governance. James E. Baldwin examines how the interplay of these two conceptions of Islamic law religious scholarship and royal justice undergirded legal practice in Cairo, the largest and richest city in the Ottoman provinces. Through detailed studies of the various formal and informal dispute resolution institutions and practices that formed the fabric of law in Ottoman Cairo, his book contributes to key questions concerning the relationship between the shariaa and political power, the plurality of Islamic legal practice, and the nature of centre-periphery relations in the Ottoman Empire. Key features Offers a new interpretation of the relationship between Islamic law and political power Presents law as the key nexus connecting Egypt with the imperial capital Istanbul during the period of Ottoman decentralization Studies

judicial institutions such as the governors Diwan and the imperial council that have received little attention in previous scholarship Integrates the study of legal records with an analysis of how legal practice was represented in contemporary chronicles Provides transcriptions and translations of a range of Ottoman legal documents

hanafi fiqh: *Islamic Legal Revival* Leonard Wood, 2016-09-08 In this meticulously researched volume, Leonard Wood presents his ground breaking history of Islamic revivalist thought in Islamic law. *Islamic Legal Revival: Reception of European Law and Transformations in Islamic Legal Thought in Egypt, 1879-1952* brings to life the tumultuous history of colonial interventions in Islamic legal consciousness during the nineteenth and early twentieth centuries. It tells the story of the rapid displacement of local Egyptian and Islamic law by transplanted European codes and details the evolution of resultant movements to revive Islamic law. Islamic legal revivalist movements strove to develop a modern version of Islamic law that could be codified and would replace newly imposed European laws. Wood explains in unparalleled depth and with nuance how cutting-edge trends in European legal scholarship inspired influential revivalists and informed their methods in legal thought. Timely and provocative, *Islamic Legal Revival* tells of the rich achievements of legal experts in Egypt who disrupted tradition in Islamic jurisprudence and created new approaches to Islamic law that were distinctively responsive to demands of the contemporary world. The story told bears important implications for understandings of Egyptian history, Islamic legal history, comparative law, and deeply contested and highly transformative interactions between European and Islamic thought.

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