Al Hidayah Hanafi Fiqh In English

The History of an Islamic School of Law
The Economic System in Islam
Between God and the Sultan
A RoadMap for Studying FiqhThe Mukhtasar Al-QudurīAl-Hidaya (The Guidance) Vol 2
Mukhtasar Al-AkhbarThe Secrets of AsceticismAl-Hidaya (The Guidance) Vol 1
The Beginning of Guidance
The Hedaya Al - Hidayah (The Guidance)
Islam, Judaism, and Zoroastrianism
Tanvirul Absar
The Four Pillars of Spiritual Transformation
Al-Fawz al-Kabir fi Usul al-Tafsir
Medicine and Religion in the Life of an Ottoman Sheikh
Imam Abu Hanifah Fiqh
Al-Imām Abū Hanifah's Al-Fiqh Al-akbar Explained
Islamic Jurisprudence - 3rd Edition
Kitāb Al-Āthār of Imam Abū Ḥanīfah
The Hedaya
The Four Pillars of Spiritual Transformation
The Mukhtasar Al-Qudurī
Birgivi's Manual Interpreted
Islamic Law of Business Organization
Partnerships
Abu HanifahAl-Hidayah
Outlines of Islamic Jurisprudence
Salat
The Four Mosams
A Socio-intellectual History of the Isna` Ashari Shi`is in India: 7th to 16th century A.D., with an analysis of early Shi`ism
Al-Kashsha Noble Words

The author attempts to spell out the Islamic principles on which business enterprise should be based specially in the area of partnership. He displays a strikingly acute awareness of Islamic laws on the subject, matched by an equally striking awareness of the forms of business organization in vogue in the contemporary world. The work represents a serious scholarly effort to sort out complicated questions such as those mentioned above, to enunciate Islamic principles relative to business enterprise, and to apply them in the changed context of present-day business.


The Hidayah commands such an authoritative position amongst the doctors of law that the knowledge of a scholar who has not read it is not considered reliable. It has been a standard text in the curricula of Islamic law schools since the 12th century. It was first translated into English by Charles Hamilton in 1791. Around 70 hude commentaries, some spread over more than a dozen volumes have been written on it. The number of explanatory glosses is in thousands. Comprehensive in content and conveniently organized, with the publication of this all previous works that discussed Islamic jurisprudence according to the Hanafi law become outmoded and soon fell into disuse. If revealed books are not taken into account, never has a book received so much attention as the Hidayah. This landmark publication of the Hidayah not only has been translated in its entirety for the first time but has been done so from Arabic, the language in which it was written. The Mukhtasar Al-Qudurī is one of the most celebrated and influential treatises in any Muslim school of methodology and thought and is the foundation for the Hanafi school. It is both the first source for scholars and a manual for the general reader. Written by an eminent medieval Hanafi scholar, this is a concise yet comprehensive primer in creed and jurisprudence. It spans all five pillars of Islam, as well as the topics of slaughtering, ritual sacrifice, and haunting.

In 1768, Aḥmad al-Damanhūrī became the rector (shaykh) of al-Azhar, which was one of the most authoritative and respected positions in the Ottoman Empire. He occupied this position until his death. Despite being a prolific author, whose writings are largely extant, al-Damanhūrī remains almost unknown, and much of his work awaits study and analysis. This book aims to shed light on al-Damanhūrī’s diverse intellectual background, and that of and his contemporaries, building on and continuing the scholarship on the academic thought of the late Ottoman Empire. The book specifically investigates the intersection of medical and religious knowledge in Eighteenth-Century Egypt. It takes as its focus a manuscript on anatomy by al-Damanhūrī (d. 1778), entitled “The Clear Statement on the Science of Anatomy (al-qawl al-ṣarif fī 'ilm al-tashrīḥ).” The book includes an edited translation of The Clear Statement, which is a well-known but unstudied and unpublished manuscript. It also provides a summary translation and analysis of al-Damanhūrī’s own intellectual autobiography. As such, the book provides an important window into a period that remains deeply understudied and a topic that continues to cause debates and controversies. This study, therefore, will be of keen interest to scholars working on the “post-Classical” Islamic world, as well as historians of religion, science, and medicine looking beyond Europe in the Early Modern period.

The Hidayah has dominated the field of Islamic jurisprudence since the day it was written over 800 years ago. It has been the primary text used by Muslim jurists to issue authentic and reliable rulings on Islamic law according to the school of Imam Abu Hanifah (d.150AH/767CE).
The Hidayah commands such an authoritative position amongst the doctors of law that the knowledge of a scholar who has not read it is not considered reliable. Around 70 huge commentaries, some spread over more than a dozen volumes, have been written on it. The number of explanatory glosses is in the thousands. Comprehensive in content and conveniently organized, with the publication of this book all previous works that discussed Islamic jurisprudence according to Hanafi law became outmoded and soon fell into disuse. If revealed books are not taken into account, never has a book received so much attention as the Hidayah. This landmark publication of The Hidayah not only has been translated in its entirety for the first time but has been done so from Arabic, the language in which it was written. In recent decades many attacks have been launched against the concept of taqlid [following a school of Islamic law]. Opposition has ranged from being mild with degrees of acceptance to malicious attacks. Certain extreme elements have gone so far as to brand those who follow a madhhab [school] as mushrik [polytheist]. Much of the opposition has been a result of misunderstanding the realities of this concept.
The first part of this book seeks to clarify certain aspects of taqlid that have been misunderstood and gravely distorted. It sheds light on the necessity of taqlid, its history, and its role in todays world. The second part includes several chapters devoted to issues regarding salat [ritual prayer] according to the Hanafi school of law. Through illustrative examples and detailed discussions, the chapters on prayer sufficiently demonstrate the sophisticated legal philosophy employed by the Hanafi school (indeed all the madhhabs) in their derivation of legal rulings from the source texts of Islam. All rulings have been supported with evidentiary proofs from the Quran and Hadith. The author delivers an even-handed presentation of arguments throughout the book. He intends neither to offend nor to perpetuate polemic disputes, but rather to state the facts in a lucid and rational style, with a view to appeal to the reader's sense of reason. Objective and illuminating, this treatise, written by Sufi leader Muhyiddin Ibn 'Arabi, presents a fundamental analysis of spiritual practice. Underscoring the importance of silence, seclusion, hunger, and vigilance, this guide demonstrates that these activities are both physical and spiritual. Providing the necessary tools for an enlightened life, this dual-language edition incorporates the first critical edition of the Arabic text, gathered from the best-surviving manuscripts. An introduction, and translation of chapter 53 of the renowned Futuhat al-Makkiyya, are also included. Fiqh-us-Sunnah Volume 1 is about Fiqh ruling on Rules and Regulations of Purification and Prayer that goes back to the Qur'an and Sunnah and As-Sayyid Sabiq has dealt with all four madhahib objectively, with no preferential treatment to any. The author presents and discusses a variety of viewpoints on the various matters of practice. So closely is the early development of the Hanafi school interwoven with non-legal spheres--the political, social, and theological--that its study is essential to a proper understanding of medieval Islamic history. Tsafir offers a thorough examination of the first century and a half of the school's existence, the period during which it took shape. 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). Birgivi's Manual Interpreted is the explanatory translation of a major Islamic legal work on menstruation, lochia, and related issues. Answering hundreds of questions needed by the Muslim woman practicing her din, this book provides accurate information and practical arrangement of charts and texts making it an important reference for every Muslim family. The primary text, Dhukhr al-Muta'ahhilin [Treasure for Those with Families] by Imam Muhammad al-Birgivi (d. 981/1573), is the most authoritative work on menstruation in the Hanafi school, which the majority of Muslims follow. The work has been commented upon by a number of traditional scholars, the best known of whom is Imam Ibn 'Abidin, the central scholar of the late Hanafi school. The main purpose of the book was to counter the rather simplistic view of the discipline of usul al-fiqh that it represents a single uniform theory, called the classical theory. The view presented in this book was that there is no uniform single legal theory in Islam. The view of a uniform theory was held not only by the Orientalists, but many Muslim scholars as well. The view did not do justice to Islamic jurisprudence for it overlooked the rich diversity found in the Islamic legal system. Instead of one, the book shows, there are at least three legal theories, each of which has been explained by the author in some detail and with remarkable lucidity. Each of these theories has played a useful role in the past and each can play even today a vital role in the development of Islamic law. Another purpose was to explain the paradox of the so-called rigidity of Islamic law at the theoretical level accompanied with a perceptible degree of laxity in practice. The author forcefully argued that the Islamic Legal system comprises two cooperating spheres. The first sphere is relatively fixed since it is focused on given texts. This sphere falls within the domain of the jurists. The other sphere, which draws upon the general principles of Islamic law, regulates the law made by the state. These are separate but complementary spheres. Neither is the relative fixity of the first sphere a manifestation of the Muslim jurists' mental rigidity. Nor is the flexibility of the second sphere the manifestation of any cynical disregard of the revealed texts on the part of the rulers. The book has been influential in many other ways, and has given rise to research in several new directions. First published in 1994, it is still used by teachers, researchers, university students and general readers. The Hidayah has dominated the field of Islamic jurisprudence since the day it was written over 800 years ago. It has been the primary text used by Muslims jurist to issue authentic and reliable rulings on Islamic law according to the school of Imam Abu Hanifa (d 150H/767CE). 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Hidayah. This landmark publication of the Hidayah not only has been translated in its entirety for the first
time but has been done so from Arabic, the language in which it was written. The author, Shaykh Al Islam,
Burhan Al-Din Marghanani (d 593 AH/1197 CE) was considered to be the leading jurist of the Muslim world
in his times. "The hidayah is justly celebrated as the most practical and useful summary compilation of
Hanafi jurisprudence. It has been a standard text in the curricula of Islamic law schools since the 12th
century. It was first translated by Charles Hamilton in 1791. A new translation into modern English has been
long overdue. This translation by Imran Ahsan Khan Nyazee is both precise and straightforward. With his
knowledge of Islamic law and jurisprudence combined with his command of both the Arabic and English
languages, he has conveyed the meaning of the original with great clarity. The hidayah is a dense work,
intended for use in teaching Hanafi fiqh - it is a work that needs explication if its arguments are to be
understood fully. This the translator has provided through this valuable notes" Dr Mohammad Akram Nadwi,
research fellow, Oxford centre for Islamic studies, Oxford.The contrast between religion and law has been
continuous throughout Muslim history. Islamic law has always existed in a tension between these two forces:
God, who gave the law, and the state—the sultan—representing society and implementing the law. This
tension and dynamic have created a very particular history for the law—in how it was formulated and by
whom, in its theoretical basis and its actual rules, and in how it was practiced in historical reality from the
time of its formation until today. That is the main theme of this book. Knut S. Vikor introduces the
development and practice of Islamic law to a wide readership: students, lawyers, and the growing number of
those interested in Islamic civilization. He summarizes the main concepts of Islamic jurisprudence; discusses
debates concerning the historicity of Islamic sources of dogma and the dating of early Islamic law; describes
the classic practice of the law, in the formulation and elaboration of legal rules and practice in the courts;
and sets out various substantive legal rules, on such vital matters as the family and economic
activity.Outlines of Islamic jurisprudence covers a number of topics of usul al-fiqh, sometimes in abridged
form, that have been covered in the title on the subject of Islamic Jurisprudence by the same author. The
significance of this book can only be understood through a comparison with that book. Islamic jurisprudence
focuses on the discipline of usul al-fiqh and deals with it in an exhaustive way. It, thus, covers the different
aspects of interpretation and theories of Islamic law. The present book includes some of the topics covered
in that book. The bulk of Outlines of Islamic Jurisprudence, however, summarizes the entire law of Islam
presenting it in a concise yet effective way. Property, contracts, evidence, procedure, constitutional matters
and issues of Muslim personal law (family law) are dealt with efficiently. The last part of the book also
includes information on the schools of law and their history. Due to the treatment of the entire Islamic law in a
comprehensive way, the book is like a short encyclopedia. The book was first published in 1998 and is now
in its sixth edition. It is very popular among law students, lawyers and even the general readers. Minor
improvements to the book have been made over the years and it is constantly updated. Parts of the book
dealing with property and contracts are taught independently as a one semester course on contracts, in
particular for Islamic banking. The section on the history of the schools serves as a brief introduction to the
law of Islam.The earlier volume in this series dealt with two religions of Indian origin, namely, Buddhism and
Jainism. The Indian religious scene, however, is characterized by not only religions which originated in India
but also by religions which entered India from outside India and made their home here. Thus religious life in
India has been enlivened throughout its history by the presence of religions of foreign origin on its soil
almost from the very time they came into existence. This volume covers three such
religions—Zoroastrianism, Judaism, and Islam . In the case of Zoroastianism, even its very beginnings are
intertwined with India, as Zoroastrianism reformed a preexisting religion which had strong links to the Vedic
heritage of India. This relationship took on a new dimension when a Zoroastrian community, fearing
persecution in Persia after its Arab conquest, sought shelter in western India and ultimately went on to
produce India’s pioneering nationalist in the figure of Dadabhai Naoroji (1825-1917), also known as the
Grand Old Man of India. Jews found refuge in south India after the destruction of the Temple by the Romans
in 70 C.E. and have remained a part of the Indian religious scene since then, some even returning to Israel
after it was founded in 1948. Islam arrived in Kerala as soon as it was founded and one of the earliest
mosques in the history of Islam is found in India. Islam differs from the previously mentioned religions
inasmuch as it went on to gain political hegemony over parts of the country for considerable periods of time,
which meant that its impact on the religious life of the subcontinent has been greater compared to the other
religions. It has also meant that Islam has existed in a religiously plural environment in India for a longer
period than elsewhere in the world so that not only has Islam left a mark on India, India has also left its mark
on it. Indeed all the three religions covered in this volume share this dual feature, that they have profoundly
influenced Indian religious life and have also in turn been profoundly influenced by their presence in
India. The Hidayah has dominated the field of Islamic jurisprudence since the day it was written over 800
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words that discussed Islamic jurisprudence according to the Hanafi law become outmoded and soon fell into disuse. If revealed books are not taken into account, never has a book received so much attention as the Hidayah. This landmark publication of the Hidayah not only has been translated in its entirety for the first time but has been done so from Arabic, the language in which it was written. A small but comprehensive, practical and informative guide on the subject. It comes with the Arabic text, it’s English transliteration for those unfamiliar with the Arabic script, and translation of the obligatory prayers along with other prayers and supplications. Fully Illustrated. The first systematic treatment of political resistance and rebellion in Islamic law. The contents in this book are either derived or taken directly, from the works of the following noble scholars: Sheikh Abu Ihsan Al-Asiri & Sheikh Abu AAliyah SurkheelMay Allah SWT reward them for their efforts. As an editor, I have edited, compiled, and presented various separate articles as one succinct work in book form. The original contents have been expanded and complimented with other relevant information and details where considered necessary. In doing so, I have also included opinions and explanations from other notable scholars. All the credits for this book go to these notable scholars and the sole purpose of my effort was to convey this treasure to those who are eagerly looking for it. May Allah make it a source of success for all of us in this world and the hereafter. The book analyzes extensively al-Zamakhshari’s tafsir al Kashshaf within the framework of the Mu'tazilite’s five principles: (usul al-khamsa) of their theology. Andrew Lane in his book entitled “A Traditional Mu'tazilite Qur'an Commentary: The Kashshaf of Jâr Allâh al-Zamakhsharî” states that al-Kashshaf is not a Mu'tazilite tafsir of the Qur'an. This book has been written to prove that al-Zamakhshari’s tafsir is completely in accord with the Mu'tazilites’ theology which is embodied in their five principles. The book is divided into two parts. Part I comprises of al-Zamakhshari’s biography, al-Kashshaf, and his methodology of tafsir. Part II covers comprehensive analysis of the five principles: unity of God; justice; the promise and the threat of divine reward and punishment; the intermediate position between belief and unbelief; and enjoining what is right and forbidding what is wrong. The book concludes that al-Zamakhshari’s al-Kashshaf is a Mu'tazilite tafsir completely adhering to the Mu'tazilites' theology. This guide introduces modern readers to the commentary of medieval scholar al-Qurtubi and presents his rulings on how believers should regard wealth. Topics include the importance of money as a test for Muslims, the necessity that money be rightfully earned and properly spent, the virtue to be found in labor, and the complexities of using money for earthly power. Some examples of zuhd, or 'doing without,' by the Prophet Muhammad and his companions are used to clarify the law and provide practical models. The Fiqh of the acts of worship according to th Maliki School of Islamic Law. It is the Madhhab of the Salaf of Madinah. Translated by C. Hamilton. with preface and index by S.G. Grady