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ANOTATED TRANSLATION OF TA'WIL MUKHTALIF AL-HADĪTH

Che Amnah Bt Bahari

ABSTRACT

This research intends to translate Ibn Qutaybah's Ta'wil Mukhtalif al-Hadīth and to provide annotations to his commentaries. This book comprises of 350 pages. Gerard Le Comte has translated this book into French in 1961. It is observed that in this French translation, there are several mistakes and one needs to rectify them. Indeed Ta'wil is a special book for it deals not only with kalām but elaborates hadīth and Qur'ānic interpretations as well as their contextualization.

INTRODUCTION

Kalām or Islamic theology is a discipline that studies God and His relationship with His creations. In delineating *kalām* Muslim scholars of the past have forwarded various approaches. The approaches are by studying the development of the science of *kalām*, issues related to *kalām*, great thinkers of *kalām*, interpretation or *ta'wil* of issues related to *kalām*. One the most celebrated book related to *kalām* though focused on hadīth interpretation is *Ta'wil Mukhtalif al-Hadīth*. This book is written by Ibn Qutaybah known also as Abū Muhammad Abd Allāh ibn Muslim ibn Qutaybah al-Dinawārī (213-276 AH/828-890 AD).

Ta'wil Mukhtalif al-Hadīth is a book of hadīth commentary. The author begins his writing by describing the dispute between the people of *kalām* and their accusations of lying and transmitting forged hadīth. This unnecessary accusation had created disparity among Muslim scholars, for each group applied its own *ahādīth* in supporting its ideas.

To substantiate his statements Ibn Qutaybah gives examples of thirteen groups of people. They are the Khārijites, the Qā'id, the Murji'ites, the Qadarites, the Mufawwid, the Rāfidites, the partisan of the rich, the partisan of the poor and the partisan of Badā'. These groups have expressed their general opinion on man's life which at the same time reflects their utilitarian attitude to *ahādīth* of the Prophet, applied to vindicate their own ideas. Ibn Qutaybah has rightly observed that these groups were applying the *ahādīth* not to enliven the spirit of these Prophetic *ahādīth*

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