

Fiqh Sunnah In Arabic And English

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FIQH-US-SUNNAH

After Hajj, a Muslim considers Umrah to be the most significant worship that brings the opportunity of rewards and blessings of visiting Ka'bah and the Prophet's Mosque along with other sacred places one wishes to visit. This title is based on the book Getting the Best out of Hajj and contains chapters on Umrah in Ramadaan and visiting Madinah.

The Ultimate Guide to Umrah

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.

Fiqh Us-Sunnah

It contains a record of the exemplification by the last Messenger of Allah, peace be upon him, of the message of the Qur'an, the practice ('amal) of the people of Madinah of the first generations, a transmission of the ethos that permeated the city, and Imam Malik's painstaking clarification of the Sunna, the hadiths, the practice and legal judgements. Ash-Shafi'i said, "After the Book of Allah, there is no book on the face of the earth sounder than the book of Malik." 'Ala' ad-Daan Maghlatay al-Hanafi said, "The first person to compile the sahih was Malik." Ibn Hajar said, "The book of Malik is sound by all the criteria that are demanded as proofs in the mursals, munqati' and other types of transmission." As-Suyuti followed Ibn Hajar's judgement and said, "It is absolutely correct to say that the Muwatta' is sound (sahih) without exception." Al-Bukhari and Muslim transmitted most of its hadiths and included them in their sahih collections. The authors of the rest of the six books, the Imam of the hadith scholars, Ahmad ibn Hanbal, and others did the same.

Al-Muwatta of Imam Malik Arabic-English

Every Fiqh ruling on Supererogatory Prayer in the book goes back to the Qur'an and Sunnah and Sabiq 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.

Fiqh Us-Sunnah

First published in 1989. Routledge is an imprint of Taylor & Francis, an informa company.

The Authority of Sunnah

Are you looking for a book that explains the basic practices of Islam such as salat, sawm, zakat, hajj and many other things in a comprehensive, detailed manner? This series of translations provides valuable information concretely based on Qur'an and Sunnah. The author presents and discusses a variety of viewpoints on the various matters of practice.

The Sunnah and Its Role in Islamic Legislation

Fiqh or Islamic jurisprudence is a complete set of instructions for everyday life driven from legitimate Islamic sources. This book is a historical perspective on the formation and divisions of schools of fiqh. In addition to that, Dr Bilal Philips has also identified the negative and positive roles played by madhhabs in the past. He further proposes a way in which all madh-habs can be unified. The book is important as it draws the Muslims' attention to self-criticism that is long overdue." About the author Dr. Philips was born January 7, 1947 in Jamaica, but grew up in Canada, where he converted to Islam in 1972. He received his B.A. degree from the Islamic University of Medina and his M.A. in Aqeedah (Islamic Theology) from the King Saud University in Riyadh, then to the University of Wales, UK, where he completed a PhD in Islamic Theology in the early 90s. Philips comes from a family of educators, as both his parents were teachers and his grandfather was a Christian minister and Bible scholar. The Islamic Online University (IOU) is the brainchild of Dr. Bilal Philips.

Al-Muwatta Of Iman Malik Ibn Ana

First Published in 1989. Routledge is an imprint of Taylor & Francis, an informa company.

Fiqh Us-sunnah

In the hierarchy of Islamic faith and religious duties zakat is next only to the acclamation of Allah's unity and prophecy of Muhammad (peace be unto him) and the five daily prayers. It is rather significant that a measure of far-reaching economic consequences should find such a high place in that hierarchy and be counted as one of the five pillars of Islam. Zakat is doubly important in the way of life that is Islam. On the one hand, it is a means of spiritual purification and on the other a way to regain balance and equilibrium in social and economic life. One would expect religious scholars as well as economists not to miss these points and pay due attention to this unique institution. However, the subject of zakat did not attract the attention of contemporary scholars to an extent commensurate with its importance. There is a need for economists, legal experts and shariah scholars who would elaborate and analyze the law of zakat in a contemporary manner. Sheikh Yusuf al Qardawi's book is one of those exceptions to the above which give one the needed hope and reassurance to carry on. First published more than 3 decades ago, Fiqh al Zakat still remains unparalleled in its comprehensiveness exposition and depth. It is, therefore, with great pleasure that we present it to the English reading public. Shaykh Yusuf Al-Qaradawi Born in Egypt in 1926. One of the most prominent scholars of the 20th century. He memorized the Quran before the age of 10. He is an expert on principals of Islamic jurisprudence (Fiqh), Arabic language, and other Islamic Sciences. He has published over 100 books, which are bestsellers in the Islamic world. His books cover various topics, such as: Fiqh, how to understand the Sunnah, how to understand the Qur'an, a two-volume book on Zakat which is considered by many scholars as a treasure house for the Islamic library, environment, Fiqh of Minorities, poetry, and many other topics. Shaykh Al-Qaradawi represents an original effort to make the comprehensive rules of Islam accessible and understandable to non-specialists, and he always tries to join between the principles of the religion and the problems facing the Muslims today.

Fiqh Us-Sunnah: az-Zak h and as-Siy m

Almost unique among the works of Muslim scholars, this book, which for Malikis is THE Risalah, was written for children when the author was 17 years old. The sheer pedagogical audacity of introducing

children to what is in effect a complete overview of life and human society escapes most people and most Muslims today. The author commences with *usul ad-deen* - the roots of the *deen* - a survey of the vital Muslim worldview, proceeding then through purification and the acts of *'ibadah*, the ordinary transactions such as marriage, divorce, buying and selling and so forth, and concluding with chapters of a general and miscellaneous nature. The book is here matched by the outstanding lucidity of the translation which reveals a book written in a narrative descriptive style rather than in a didactic scholarly tone, making it breathtakingly accessible. So significant was the book's authorship and so quickly was it recognised that its author became known as the "Young Malik" and his work became a foundational pillar of the *madhhab* of the School of Madinah and has endured for a millennium, in use both to teach absolute beginners as intended and as a resource for scholars. This edition incorporates the Arabic text without vowellisation (*tashkeel*). Ibn Abi Zayd al-Qayrawani (310 AH/922 CE - 386 AH/996 CE) was born in Qayrawan in Tunisia, arguably one of the most important Muslim cities after Makkah and Madinah, which was always famous for learning and in particular for its staunch adherence to the school of the people of Madinah as transmitted by Imam Malik. His life was overshadowed by the Fatimid dynasty, during which he and the other teachers of Qayrawan calmly kept alive the teaching of the Book of Allah and the Sunnah. Among his other well-known works are the massive multi-volume *an-Nawadir wa'z-Ziyadat* and a *mukhtasar*-abridgement of the *Mudawwanah* of which only the *Kitab al-Jami'*, a comprehensive work containing a wide variety of topics, is extant. Aisha Bewley is the translator of a large number of classical works of Islam and Sufism, often in collaboration with Abdalhaqq Bewley, notably *The Noble Qur'an - a New Rendering of Its Meanings* in English; *Muhammad, Messenger of Allah - the translation of Qadi 'Iyad's ash-Shifa'*; the *Muwatta'* of Imam Malik ibn Anas; and Imam an-Nawawi's *Riyad as-Salihin*.

Evolution of Fiqh

For too long now, the Qur'an and the Sunnah, great sources of strength, purity, knowledge and inspiration for the Ummah, have not been adequately tapped. Skirting their peripheries or over-dwelling on one or two of their multifarious facets and tributaries has done a disservice to the immense potential of the fountainhead, while denying the Ummah- indeed the whole world- innumerable benefits from them. Now that the Ummah is becoming increasingly aware of its own problems as well as latent powers, and yearns to revive its leading role in the forging of history and civilization, the issue of drawing on the wellspring becomes more relevant and urgent. Revisiting these two sources is no longer a scholastic, academic, nostalgic, or escapist indulgence, but a great journey of discovery that promises untold rewards. Paradoxically, the journey through the resplendent pages of the Qur'an and the Sunnah to a time and place in the past should yield a more mature awareness of the dynamics of social and historical change and a human being's role on earth, honing and sharpening the Muslims' capacity to deal with the demands of the present moment and the challenges of the future. Suggestions for a new reading of the Qur'an and the Sunnah have been put forward from Islamic and other angles in the recent years. In this book Dr. Al-Alwani and Dr. Khalil, two well-known Muslim thinkers, contribute their views for a proper approach to these sources from within the Islamic framework.

The Concise Presentation of the Fiqh of the Sunnah and the Noble Book

In the hierarchy of Islamic faith and religious duties *zakat* is next only to the acclamation of Allah's unity and prophecy of Muhammad (peace be unto him) and the five daily prayers. It is rather significant that a measure of far reaching economic consequences should find such a high place in that hierarchy and be counted as one of the five pillars of Islam. *Zakat* is doubly important in the way of life that is Islam. On the one hand it is a means of spiritual purification and on the other a way to regain balance and equilibrium in social and economic life. One would expect religious scholars as well as economists not to miss these points and pay due attention to this unique institution. However, the subject of *zakat* did not attract the attention of contemporary scholars to an extent commensurate with its importance. There is a need for economists, legal experts and shariah scholars who would elaborate and analyze the law of *zakat* in a contemporary manner. Sheikh Yusuf al Qardawi's book is one of those exceptions to the above which give one the needed hope and reassurance to carry on. First published more than 3 decades ago, *Fiqh al Zakat* still remains unparalleled in its comprehensiveness exposition and depth. It is, therefore, with great pleasure that we present it to the English reading public. Shaykh Yusuf Al-Qaradawi Born in Egypt 1926. One of the most prominent scholars of the 20th century. He memorized the Quran before the age of 10. He is an expert on principals of Islamic jurisprudence (*Fiqh*), Arabic language, and other Islamic Sciences. He has published over 100 books, which are bestsellers in the Islamic world. His books cover various topics, such as: *Fiqh*, how to understand the Sunnah, how to understand the

Qur'an, a two volume book on Zakat which is considered by many scholars as a treasure house for the Islamic library, environment, Fiqh of Minorities, poetry, and many other topics. Shaykh Al-Qaradawi represents an original effort to make the comprehensive rules of Islam accessible and understandable to non-specialists, and he always tries to join between the principles of the religion and the problems facing the Muslims today.

JGBAD' (G'0ED' .J1*

Al-Muwatta of Imam Malik Ash-Sh fi' said, "After the Book of Allah, there is no book on the face of the earth sounder than the book of M lik." 'Al ' ad-D n Maghla y al- anaf said, "The first person to compile the a was M lik." Ibn ajar said, "The book of M lik is sound by all the criteria that are demanded as proofs in the mursal, munqa i' and other types of transmission." As-Suy followed Ibn ajar's judgement and said, "It is absolutely correct to say that the Muwa a' is sound (a) without exception." Al-Bukh r and Muslim transmitted most of its ad ths and included them in their a collections. The authors of the rest of the six books, the Im m of the ad th scholars, A mad ibn anbal, and others did the same. In addition, the Muwa a' contains a record of the practice ('amal) of the people of Mad nah of the first generations, a transmission of the ethos that permeated the city, and Im m M lik's painstaking clarification of the Sunna, the ad ths, the practice and legal judgements. Im m M lik ibn anas (93 AH/711 CE - 179 AH/795 CE) Imam M lik's full name is M lik ibn Anas ibn M lik ibn Ab ' mir al-A ba and he was related to Dh A ba, a sub-tribe of imyar. He was instructed in the learning and recitation of the Noble Qur' n by Im m N fi' ibn 'Abd ar-Ra m n ibn Ab Nu'aym, the Im m of the reciters of Mad na and one of the 'seven reciters'. Among the huge number of his teachers in ad th and fiqh were N fi', the mawl of 'Abdull h ibn 'Umar, and Ibn Shih b az-Zuhr . He sat to give fatw when he was seventeen years old after seventy Im ms had testified that he was worthy to give fatw and teach. His own students included Im m ash-Sh fi' and Im m Muhammad ibn al- asan ash-Shayb n the anaf mujtahid, as well as a great number of Im ms of ad th and fiqh, and thus he is known as Im m al-A'immah 'the Im m of the Im ms'. He is recognised to be the subject of the hadith from Ab Hurayra i: "The Messenger of Allah @ said, 'There will come a time when the people will beat the livers of their camels in search of knowledge and they will not find an ' lim with more knowledge than the ' lim of Mad na.'"

Al-Muwatta of Imam Malik Ibn Anas

"It is the most comprehensive and useful abridgement to be found in M lik+ fiqh." (Far+d al-Anc r+ Mafhkm al-' limiyyah) The works of Ibn Juzayy partake of a particular miraculous quality of the last of the Messengers of Allah, may Allah bless him and them and grant them peace: they unite concision and comprehensiveness. Comprehensively, the author presents both the range of judgments within the school of the People of Mad+nah as well as the range of judgments among the madhhabs at large, but with concision in a single modest Arabic volume. He covers not only 'aq+dah and 'ib d t but also mu' mal t, other matters of tacawwuf, and yet others pertaining to history, i.e. the s+rah of the Messengéthe khulaf ' and Andalus. His main concern is to say with clarity what the d+n IS, and then to note the legitimate differences, and sometimes the illegitimate ones in order to dismiss them. To show the spectrum of valid differences is vitally important in the age of literalism that says "tell me the ca%+% hadith so that I can act on it" or in its M lik+ version, "tell me the well-known judgment (mashhkr)." The author carefully lets the reader know the well-known judgments (mashhkr) but sets them within the spectrum of valid judgments from the luminaries among M lik's students, such as Ibn al-Q sim, Ashhab, Acbagh, Ibn Wahb and Ibn al-M jishkn et al, who, it is well to remember, may simply be acting on what they learnt from M lik himself. Following Ibn Juzayy's own division of his work into two parts, we here publish Volume 2 containing the chapters on mu' mal t and miscellaneous chapters on the s+rah, history of the khal+fahs and of Andalusia, and matters of the tongue and heart etc. Ibn Juzayy was Abu-I-Q sim Mu%ammad ibn A%mad ibn Mu%ammad ibn 'Abdull h ibn Ya%y ibn 'Abd ar-Ra%m n ibn Yksuf ibn Sa'+d ibn Juzayy al-Kall was born on the 19th Rab+ ' al-Awwal in 693 AH/1294 CE. He mastered the essential sciences of the d+n, and wrote significant works on tafs+r, hadith, 'aq+dah, tacawwuf, qir ' t (recitations and rescensions of the Qur' n) and uckl al-fiqh. He died as a shah+d in the Battle of Tareef on Monday 7th Jum da-I-jl 741 AH/30th October 1340 CE. Dr. Asadullah Yate (Cantab.) has translated works from Arabic, Persian, German and French, and, in collaboration with others, from Turkish. He teaches Arabic and Fiqh at the Weimar Institute, and is Imam al-Khateeb at the mosque of Stralsund, Germany.

Fiqh Al Zakah - Volume 2

jurisprudential maxims play a vital role in the Islamic way of life, serve as a source for legislation and regulate daily transactions. This book expounds and renders 114 maxims into English. It also furnishes a theoretical perspective of religio-legal translation and sheds light on distinctions among related terms, namely: Juurisprudential maxims, fundamentalistic maxims and Jurisprudential canons.

Risalah

This book is an English translation of the book (AD3D' 19D' 3H1/) Principles of 'Fiqh' of the Righteous Predecessors' by the great noble scholar, muhaddith, faqeeh, professor sheikh Wasiullah ibn Muhammad Abaas, may Allah preserve him and raise his status in this world and the next. I depended upon the first (2010/1431H) 'Dar ul Istiqaamah' printing of this book while translating.

The Qur'an and the Sunnah

Various books on Usool al-Fiqh are available in English, however after reviewing them, it becomes clear that most are written for academic purposes rather than for the normal reader. In this regard, this book stands out. It was written in a clear simple style understandable to the average reader. The book is slightly restructured so that the definitive sources of law are discussed before those upon which there is disagreement amongst the scholars. In this age of doubt and scepticism, there was a necessity to add some textual evidences and much needed references for some definitions and Ahadith. It is with a feeling of regret and sorrow that today we witness Muslims, either leaving or only partially accepting Islam. Muslims have tried to mix its thoughts and values with that of other ideologies. Its laws are partially implemented along with those of other ideologies. Islam for the most part is generally known by its rituals to its followers and thus they convey it to other nations as such. However, this Deen is still Alive and intact in the Qur'an and Sunnah. It is from these two sources that we will explain the nature of Islam and fundamental elements associated with its foundation of law (Usool al-Fiqh), Insha'Allâh. The laws of Islam are of the same nature as its 'Aqeedah, in that they are both revealed by Allâh (swt). The laws neither favour the working nor the elite class in the society. These are qualities of man-made laws, which the Shari'ah transcends. Consequently, no Muslim, whether rich or poor, would feel any hesitation or regret in implementing the Islamic laws. It is with this purpose of developing a cohesive understanding of Usool al-Fiqh that this effort was put forward. Visit our eBook Store at: www.payhip.com/idpebooks Contact us at: islamicdigitalpublishing@gmail.com

The Isl mic Law of Succession

Sayyidina ُUmar during his caliphate gathered the multifarious groups praying tarawih into a single congregation. Ubay ibn Kaُb said: 'This was not done before!' Sayyidina ُUmar said "I am fully aware of this, but it is excellent!" He also said: 'What a fine innovation this is.'   Nowhere in the field of Islamic jurisprudence is a blatant tampering with the truth felt more than in the redefinition of "Sunna" and "bid'a". The understanding of for these terms is arrogantly cast aside. The crystal-clear distinction of the pious Salaf such as Imam al-Shafi'i, "Bid'a is of two kinds; praiseworthy innovation and blameworthy innovation" is being abandoned, while later, controversial figures are invoked as "more representative of the Salaf". The intent of this book is to do away with these perilous misconceptions and to present over 160 proofs for the Sunni understanding of Sunna and bid'a as set forth in classical, moderate, mainstream Islam according to the Sunni Salaf and Khalaf, including the four Schools of Fiqh. Additionally, the book provides case studies on topics such as collective supplication, partitions for women in mosques, and proofs for visitation of graves by women. Author Shaykh Gibril Fouad Haddad is a renowned Lebanese-born Islamic scholar, hadith expert, author, and translator of classical Islamic texts. He holds a doctorate in French literature from Columbia University, New York. Shaykh Haddad's work is highly regarded in the Muslim world and he is considered one of the clearest voices of traditional Islam in the West. Among his translations to English from Arabic are: Qadi Yusuf an-Nabahani's The Prophet Muhammad's Knowledge of the Unseen, the acclaimed The Lights of Revelation and the Secrets of Interpretation: Hizb One of the Commentary on the Quran by Imam al-Baydawi, Ibn Khafif's Correct Islamic Doctrine, Ibn `Arabi's Doctrine of the Muslims, Shaykh Muhammad ibn `Alawi al-Maliki's The Prophet's Night Journey and Heavenly Ascent and many other esteemed works. Born in Beirut in 1960, Dr. Haddad embraced Islam while a graduate student in French Literature at Columbia University in New York. He studied at the feet of many of the greatest scholars of Sham, Cyprus and Yemen and has ijazas in numerous hadith transmissions. He lives in Brunei Darussalam. A follower of Mawlana Shaykh Nazim al-Haqqani since he became Muslim in 1991, he currently resides in Brunei Darussalam, where he teaches aqida, hadith and fiqh.

Each person is born in a circumstance which is not of his own choosing. The religion of his family or the ideology of the state is thrust upon him from the very beginning of his existence in this world. By the time he reaches his teens, he is usually fully brain-washed into believing that the beliefs of his particular society are the correct beliefs that everyone should have. However, when some people mature and are exposed to other belief-systems, they begin to question the validity of their own beliefs. The seekers of truth often reach a point of confusion upon realizing that each and every religion, sect, ideology and philosophy claims to be the one and only correct way for man. Indeed, they all encourage people to do good. So, which one is right?

Fiqh Al Zakah - Volume 1

This book is an invaluable manual for researchers, authors, scholars, and others interests in Islamic literature, culture, and civilization. it is an attempt to clarify terms, phrases, words, and concepts who means have become distorted due to faulty translations and transliterations. Dr. Al-Faruqi states that, "in modern times, the English language stands in need of the precepts and values of Islam which only the Qur'anic language can provide. constant use of the arabic form will help shield the English-speaking muslims from the onslaught of materialism, utilitarianism, skepticism...and hedonism, that in the last two hundred years, have become firmly established in the english consciousness."

Al-Muwatta of Imam Malik

Almost unique among the works of Muslim scholars, this book, which for Malikis is THE Risalah, was written for children when the author was 17 years old. The sheer pedagogical audacity of introducing children to what is in effect a complete overview of life and human society escapes most people and most Muslims today. The author commences with *usul ad-deen* - the roots of the *deen* - a survey of the vital Muslim worldview, proceeding then through purification and the acts of *'ibadah*, the ordinary transactions such as marriage, divorce, buying and selling and so forth, and concluding with chapters of a general and miscellaneous nature. The book is here matched by the outstanding lucidity of the translation which reveals a book written in a narrative descriptive style rather than in a didactic scholarly tone, making it breathtakingly accessible. So significant was the book's authorship and so quickly was it recognised that its author became known as the "Young Malik" and his work became a foundational pillar of the *madhhab* of the School of Madinah and has endured for a millennium, in use both to teach absolute beginners as intended and as a resource for scholars. This edition presents the translation in parallel with the Arabic text without vowelisation (*tashkeel*). Ibn Abi Zayd al-Qayrawani (310 AH/922 CE - 386 AH/996 CE) was born in Qayrawan in Tunisia, arguably one of the most important Muslim cities after Makkah and Madinah, which was always famous for learning and in particular for its staunch adherence to the school of the people of Madinah as transmitted by Imam Malik. His life was overshadowed by the Fatimid dynasty, during which he and the other teachers of Qayrawan calmly kept alive the teaching of the Book of Allah and the Sunnah. Among his other well-known works are the massive multi-volume *an-Nawadir wa'z-Ziyadat* and a *mukhtasar*-abridgement of the *Mudawwanah* of which only the *Kitab al-Jami'*, a comprehensive work containing a wide variety of topics, is extant. Aisha Bewley is the translator of a large number of classical works of Islam and Sufism, often in collaboration with Abdalhaqq Bewley, notably *The Noble Qur'an - a New Rendering of Its Meanings* in English; *Muhammad, Messenger of Allah* - the translation of Qadi 'Iyad's *ash-Shifa'*; the *Muwatta'* of Imam Malik ibn Anas; and Imam an-Nawawi's *Riyad as-Salihin*.

Al-Qawanin Al-Fiqhiyyah

Many modern books have been written in this subject area in both Arabic and English attempting to present the subject Of *Usul ul Fiqh* to the student of Islamic sciences. However, the style of the author, Ash-Sheikh Muhammad Hussein Abdullah, (May Allah preserve him) is distinguished from others in terms of his ability to present the subject in a very well organised and well-explained easy manner that enables the reader to absorb this subject area. Even though this is not the most advanced book ever to be written in the subject area of *Usul ul-Fiqh* but it explains clearly all of the main areas related to this important Islamic science. Its lucid and simple English translation makes it the best book available on the subject in English Language.

Islamic Jurisprudential Maxims : 114 Maxims Expounded

Mufid al-'Ibad, of which this book is a translation, is a summation of all the previous commentaries on the work of Ibn 'Ashir on *Ash'ari 'aqida*, *Maliki fiqh* and *Junaydi tasawwuf* and is augmented not infrequently

by the author's own subtle understanding of the finer aspects of the 'amal of the people of Madina. Shaykh Ahmad bin al-Bashir al-Qalawi ash-Shinqiti (1216 AH/1802 CE- 1276 AH/1853 CE), whose lineage can be traced to Abu Bakr as-Siddiq, came from a family and tribe in present day Mauritania renowned for its knowledge and active implementation of the deen. Although he himself refrained from any sufic commentary on Ibn Ashir's work, he was recognised as a wali by the men of this science around him. Dr Yate (Cantab.) has translated works from Arabic, Persian, German and French, and, in collaboration with others, from Turkish. He teaches Arabic and Fiqh at the Weimar Institute, is a Founding fellow of The Muslim Faculty of Advanced Studies, and is active on the shariat board of the World Islamic Mint.

al Ittiba

In 1105, six years after the first crusaders from Europe conquered Jerusalem, a Damascene Muslim jurispudent named 'Ali ibn Tahir al-Sulami (d. 1106) publicly dictated an extended call to the military jihad (holy war) against the European invaders. Entitled Kitab al-Jihad (The Book of the Jihad), al-Sulami's work both summoned his Muslim brethren to the jihad and instructed them in the manner in which it ought to be conducted, covering topics as diverse as who should fight and be fought, treatment of prisoners and plunder, and the need for participants to fight their own inner sinfulness before turning their efforts against the enemy. Al-Sulami's text is vital for a complete understanding of the Muslim reaction to the crusades, providing the reader with the first contemporary record of Muslim preaching against the crusaders. However, until recently only a small part of the text has been studied by modern scholars, as it has remained for the most part an unedited manuscript. In this book Niall Christie provides a complete edition and the first full English translation of the extant sections (parts 2, 8, 9 and 12) of the manuscript of al-Sulami's work, making it fully available to modern readers for the first time. These are accompanied by an introductory study exploring the techniques that the author uses to motivate his audience, the precedents that influenced his work, and possible directions for future study of the text. In addition, an appendix provides translations of jihad sermons by Ibn Nubata al-Fariqi (d. 985), a preacher from Asia Minor whose rhetorical style was highly influential in the development of al-Sulami's work.

Understanding Fiqh (Its Principles and Evolution)

Due to the intellectual decline that befell the Muslim Ummah during the last few centuries various confusions exist today regarding Islamic jurisprudence (Fiqh). Most of these relate to misunderstanding subjects related to the principles and foundations of jurisprudence (Usul al-Fiqh). Different extremes exist today where some Muslims look at evidences from the Qur'an and Sunnah and attempt to interpret them without having the necessary framework to extract the correct meanings. Whilst others disregard the Shari'ah evidences altogether, utilising their own logic rather than the revelation and some who believe that the doors of Ijtihad are closed. This book aims to clarify key subjects that establish the framework of Islamic juristic thinking such as: - Understanding the key terminology of Usul including Daleel, Shari'ah and Fiqh.- The definitive sources of Shari'ah - the Qur'an, Sunnah, Ijma' as-Sahabah & Qiyas.- Sources of Shari'ah not agreed upon by all Ulema (scholars) - Ijma' al-Ummah, Maslaha al Mursalah, Istihsan, laws revealed before Islam and others.- Ijtihad, the Mujtahid & Taqleed.- An overview of the Islamic schools of thought. Most of the books written on this subject in English have been written for academic purposes and rather than for the normal reader. This 243 page paperback book has been written in a clear simple style understandable to the average reader. Abu Ismael al-Beirawi has ammended the original book 'Studies in Usul al-Fiqh' written by Abu Tariq Hilal. He slightly restructured the book so that the definitive sources of law are discussed before those upon which there is disagreement amongst the scholars. The chapters on the Quran, Qiyas, Ijtihad and Taqleed were brief in the original. He has added to these and in some cases rewritten sections where elaboration was required. In this age of doubt and scepticism Abu Ismael felt it necessary to add some textual evidences and much needed references for some definitions and Ahadith. To distinguish this amended version from the original a new title has been given that keeps to the simplicity of the original. It is clear that in writing the original, Abu Tariq referred to Sheikh Taqiuddin an-Nabhani's (ra) masterpiece 'Shaksiyyah Islamiyyah' (The Islamic Personality). He has done the same, as well as referring to the excellent book 'Teyseer al wusool Ila al-Usul' (To make understanding Usul easy) by Sheikh Ata ibn Khalil Abu al-Rishta (May Allah protect him).

The Excellent Innovation in the Quran and Hadith

Many books have been written about the life of the Prophet Muhammad (SAW), However, In writing this book, the author (Sheikh Muhammad al-Ghazali) had a specific objective. He used the life of the Prophet (SAW) to go into depths that many historians had only touched upon from the various aspects of his (saw) life. This book goes into detail and provides reasons and explanations for whatever took place. It is a blend of modern analysis and ancient detail. Its objective is to nurture faith, purify characters and fan the struggle to embrace the truth and be faithful to it. Indeed, the life of the Prophet (SAW) has been documented as a message for practical implementation, not intellectual entertainment'. You may think that you have studied the life of Muhammad by following his history from birth to death but this is a grave mistake. You will never really understand the Seerah unless you study the noble Qur'an and the purified Sunnah. The amount that you derive from these will tell the strength of your connection with the prophet of Islam, sallallahu `alaihi wa sallam' Drawing upon his profound classical Islamic learning and an extensive knowledge of modern science, Sheikh al-Ghazali has broken new ground in the study of Seerah, bringing to bear a fresh but wholly authentic approach. This is a work which all serious students should have, to complement the Seerah of the Prophet Muhammad (SAW)

The True Religion of God

Almost unique among the works of Muslim scholars, this book, which for Malikis is THE Risalah, was written for children when the author was 17 years old. The sheer pedagogical audacity of introducing children to what is in effect a complete overview of life and human society escapes most people and most Muslims today. The author commences with *usul ad-deen* - the roots of the *deen* - a survey of the vital Muslim worldview, proceeding then through purification and the acts of *'ibadah*, the ordinary transactions such as marriage, divorce, buying and selling and so forth, and concluding with chapters of a general and miscellaneous nature. The book is here matched by the outstanding lucidity of the translation which reveals a book written in a narrative descriptive style rather than in a didactic scholarly tone, making it breathtakingly accessible. So significant was the book's authorship and so quickly was it recognised that its author became known as the "Young Malik" and his work became a foundational pillar of the *madhhab* of the School of Madinah and has endured for a millennium, in use both to teach absolute beginners as intended and as a resource for scholars. Ibn Abi Zayd al-Qayrawani (310 AH/922 CE - 386 AH/996 CE) was born in Qayrawan in Tunisia, arguably one of the most important Muslim cities after Makkah and Madinah, which was always famous for learning and in particular for its staunch adherence to the school of the people of Madinah as transmitted by Imam Malik. His life was overshadowed by the Fatimid dynasty, during which he and the other teachers of Qayrawan calmly kept alive the teaching of the Book of Allah and the Sunnah. Among his other well-known works are the massive multi-volume *an-Nawadir wa'z-Ziyadat* and a *mukhtasar*-abridgement of the *Mudawwanah* of which only the *Kitab al-Jami'*, a comprehensive work containing a wide variety of topics, is extant. Aisha Bewley is the translator of a large number of classical works of Islam and Sufism, often in collaboration with Abdalhaqq Bewley, notably *The Noble Qur'an - a New Rendering of Its Meanings* in English; *Muhammad, Messenger of Allah* - the translation of Qadi 'Iyad's *ash-Shifa'*; the *Muwatta'* of Imam Malik ibn Anas; and Imam an-Nawawi's *Riyad as-Salihin*.

The Beneficial Elementary Principles in Tawheed, Fiqh and 'Aqeedah

This work, *Belief and Islam*, originally was written in Persian under the title *l'tiqâd-nâma* by Hadrât Mawlânâ Khâlid al-Baghdâdî, a profound 'âlim of Islam and a specialist in *ma'ârif* of *tasawwuf*. Hâjî Faydullah Effendi of Kemah, a *khalîfa* of great walî Mawlânâ Mahmûd Sâhib, the brother of the author, translated the book into Turkish and named it *Farâid-ul-fawâid* which was printed in Istanbul in 1312 A.H.[1894]. Our bookstore had it translated again from the Persian original into Turkish and, some explanations and three chapters, published it with the title *Imân ve Islâm* in 1966. German, French and Arabic versions are also published by our bookstore. This book, explains five fundamentals of Islam, six fundamentals of *îmân* and the contemporary information about the matter and refutes those who are against Islam and those who are *lâ-madhbabî*.

Toward Islamic English

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 today's 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.

Risalah

The Evolution of Fiqh (Islamic Law & The Madh-habs)