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Imam Abu Hanifa’s Al-Fiqh Al-akbar Explained Fiqh Al-Im’^m The Kitab al-Athar of Imam Abu Hanifa Abu Hanifa, Salafis, Al-Fiqh Al-Akbar, and the Truth Abu Hanifah The Four Imams The Maturidi School Absolute Essentials of Islam The Oxford Handbook of Islamic Theology Usul al-Fiqh Disagreements of the Jurists Introduction to Islamic Creed Islamic International Law The Beginning of Guidance Provisions for the Seekers Mukhtasar Al Quduri The Canonization of Islamic Law ‘d?b Al-Q??? Islam, Judaism, and Zoroastrianism Kit?b Al-?th?r of Imam Ab? ?an?fah Treatise for the Seekers of Guidance Book of the End ‘arh al- Fiqh al-akbar The Accessible Conspectus 101 Words of Advice by Imam Abu Hanifah The Four Madhhabs of Islam Ascent to Felicity Ethical Teachings of Ab? ?mid Al-Ghazl? Fiqh Us Seerah Essential Islamic Knowledge Tales of a Revolution Al Mustasfa Min Ilm Al Usul Al - Hidayah (The Guidance) Saviours of Islamic Spirit The Islamic Concept of Belief in the 4th Our Master Muhammad Al-Fiqh Al-Islami According to the Hanafi Madhhab The evolution of Fiqh (Islamic law and the madh-habs) Al-Hizbul A’Zam Inquiries about Shi’a 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. This collection tackles the four madhhabs of Islam in a thought-provoking way. Together, the four contributions show that recovery of transmitted practice backed by scholarship is a dynamic and liberating way that can lead to a new flowering of the deen in every age. Like everything, the present universe will also come to an end, and it is a part of our faith to believe in the Last Day. The signs of the Day of Judgment have been foretold by our Prophet (S). Ibn Kathir has collected all the prophesies of the Prophet (S) in his book Al-Bidaayah wan-Nihaayah. Abu Hanifah Nu’mān 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). This book studies the interplay of economic philosophy and moral conduct as reflected in the writings of one of the most renowned scholars in Islamic history, Ab? ??mid Mu’amammad ibn Mu’amammad al-Ghaz?!? (d. 1111). As is well known, Im’m al-Ghaz?!?, nicknamed “the proof of Islam”, contributed immensely to Islamic theology, philosophy, and Sufism or Islamic mysticism (ta’awwuf). Strikingly enough, al-Ghaz?!? also made seminal contributions to the field of economic thought, but this contribution has been largely neglected, although al-Ghaz?!? dedicated many chapters to what he considered just and Shar?’-a-based economic conduct in (Muslim) society. This book aims to analyse and revive al-Ghaz?!?’s understudied contribution to economic thought by emphasizing his economic philosophy and its correlation between Shar?’’s moral law and the tradition of ta’awwuf, as well as to situate his thought within the context of modern economic theories. Al-Qadi al-Nu?man was the chief legal theorist and ideologue of the North African Fatimid dynasty in the tenth century. This translation makes available in English for the first time his major work on Islamic legal theory, which presents a legal model in support of the Fatimids’ principle of legitimate rule over the Islamic community. Composed as part of a grand project to establish the theoretical bases of the official Fatimid legal school, Disagreements of the Jurists expounds a distinctly Shi’i system of hermeneutics, which refutes the methods of legal interpretation adopted by Sunni jurists. The work begins with a discussion of the historical causes of jurisprudential divergence in the first Islamic centuries, and goes on to address, point by point, the specific interpretive methods of Sunni legal theory, arguing that they are both illegitimate and ineffective. While its immediate mission is to pave the foundation of the legal Isma’ili tradition, the text also preserves several Islamic legal theoretical works no longer extant—including Ibn Dawud’s manual, al-Wusul ila ma’rifat al-usul—and thus throws light on a critical stage in the historical development of Islamic legal theory (usul al-fiqh) that would otherwise be lost to history. This book is one of the many Islamic publications distributed by Mustafa Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Mustafa Organization is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi’a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or are resented, resisted and fought! Ahmed El Shamsy's The Canonization of Islamic Law is a detailed history of the birth of classical Islamic law. It shows how Islamic law and its institutions emerged out of the canonization of the sacred sources of Quran and Sunna (prophetic practice) in the eighth and ninth centuries CE. The book focuses on the ideas and influence of the jurist al-Sh’fi?? (d. 820 CE), who inaugurated the process of canonization, and it paints a rich picture of the intellectual engagements, political turbulence, and social changes that formed the context of his and his followers' careers. This book deals with the sources of Islamic jurisprudence and their importance in deducing the religious rulings. It covers the concept of ijih?d (independent reasoning), its conditions and application and illustrates why it is a practice for experts rather than laymen. It also explains the differences in the levels of expertise of the mujtahids. In fact, there are seven distinct classifications of mujtahid. The book also covers the communication of God as Lawgiver with regard to the conduct of liable persons. It details the difference in probative value of communication based on the extent to which it binds an individual be it absolutely binding, a recommendation or mere permissibility. The reader will be able to understand the difference between fiqh (law) and Us’! al-Fiqh (methodology of law). Fiqh is the law itself whereas Us’! al-Fiqh is the methodology utilized to extract the law. The relationship between the two disciplines resembles that of the rules of grammar to a language, or of logic to philosophy. Us’! al-Fiqh in this sense provides the standard criteria for the correct deduction of the rulings of fiqh from the sources of Shari’ah (the Qur’an and Sunnah). The translation, notes, and commentary of Imam al-Harith al-Muhasibi's "Risala al-Mustarshidin (Treatise for the Seekers of Guidance)" serves as a layman's guide to Islamic spirituality. Through the analysis of Al-Shaybani's most prolific work *As-Siyar Al Kabier*, this book offers a unique insight into the classic Islamic perspective on international law. Despite being recognised as one of the earliest contributors to the field of international law, there has been little written, in English, on Al-Shaybani's work; this book will go some way towards filling the lacuna. International Islamic Law examines Al-Shaybani's work alongside that of other leading scholars such as: Augustine, Gratian, Aquinas, Vitoria and Grotius, proving a full picture of early thinking on international law. Individual chapters provide discussion on Al-Shaybani’s writing in relation to war, peace, the consequences of war and diplomatic missions. Khaled Ramadan Bashir uses contemporary international law vocabulary to enable the reader to consider Al-Shaybani's writing in a modern context.This book will be a useful and unique resource for scholars in the field of Islamic International Law, bringing together and translating a number of historical sources to form one accessible and coherent text. Scholars researching the historical and jurisprudential origins of public international law topics, such as: international humanitarian law, 'just war', international dispute resolution, asylum and diplomacy will also find the book to be an interesting and valuable text. The Kitab al-Athar of Imam Abu Hanifah In the narration of Imam Muhammad Ibn al-Hasan ash-Shaybani Arabic text with English translation. Explanatory footnotes in English. The Kitab al-Athar was the first book composed in Islam after the generation of the Companions. Al-Imam al-Azam Abu Hanifah Numan ibn Thabit wrote it. It comprises Ahadith that connect directly back to the Messenger of Allah sallallahu `alayhi wasallam (marfu), those which stop short at a Companion or one of the Followers (mawquf) and those which are attributed to the Messenger sallallahu `alayhi wasallam directly by one of the Followers or Followers of the Followers without attribution to a Companion (mursal). His companions Imam Abu Yusuf, Imam Zufar, Imam Muhammad, Imam al-Hasan ibn Ziyad, Imam Hammad ibn Abi Hanifah the Imams son, Hafs ibn Ghiyath and others narrated it from him. In the version before us, Imam Muhammad, himself a mujtahid, narrated each tradition from Imam Abu Hanifah and then followed each with some explanatory material, sometimes confirming and occasionally differing with his Imam. Imam Abu Hanifah Imam Abu Hanifah was from Kufa and was one of the Followers (taabioon). He was born in 80 AH in a family of Persian ancestry. Imam Abu Hanifah was a trader in fabrics. He studied with the great scholars of Kufa who transmitted the schools of Ibn Masud and Ali ibn Abi Talib in particular, but he also travelled further afield in search of hadith and fiqh. He was noted for his exceptional grasp of fiqh, and is said to have laid its foundations. He died in 150 AH in Baghdad. His list of teachers is very extensive, and his list of pupils a roll-call of honour. Sahl ibn Muzahim said, Abu Hanifahs knowledge was universal knowledge. Ash-Shafiee said, In fiqh people are the needy dependents of Abu Hanifah. Imam Muhammad He is Abu Abdillah Muhammad ibn al-Hasan ibn Farqad ash-Shaybani. Muhammad was born in Wasit in 132 AH, and grew up in Kufa. He was a pupil of Abu Hanifah. Ash-Shafiee said, I have not seen anyone more eloquent than him. I used to think when I saw him reciting the Quran that it was as if the Quran had been revealed in his language. He also said, I have not seen anyone more intelligent than Muhammad ibn al-Hasan. He died in Ray in 189 AH. Hafiz Riyad Ahmad al-Multani The explanatory footnotes to this text are the work of the contemporary scholar Hafiz Riyad Ahmad from Multan in Pakistan. Translated by Abdussamad Clarke Edited by: Mufti ‘Abdur Rahman Ibn Yusuf, Shaykh Muhammad Akram (Oxford Centre of Islamic Studies), Safira Batha (English editing) 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. This brief book comprises a selection from the wise words of Imam Ab? ?an?fah; a man who is arguably one of the wisest men in history. The selection is from the counsels of the Imam to two of his students, namely Ab? Y?suf al-Q????, and Y?suf Ibn Kh?lid al-Sam??. The author has carefully selected and translated only those pieces of advice which will prove relevant in most contexts in today's world. The total number of the selected words of advice is 101. The work includes a brief biography of the Imam, the Arabic text of the advice, its translation, and room on each page for personal reflections. A Basic Hanafi Primer on Faith, Prayer, & the Path of SalvationAllah has commanded us to worship and obey Him, with sincerity, out of reverence, love, and thankfulness. He says in the Quran, And they are ordered only to serve Allah, keeping religion pure for Him, to remain upright, and to establish worship and to pay the poor-due. That is true religion (Quran, 98.5).This worship is not possible without knowledge. This short work outlines the absolute essentials of this knowledge: in faith, prayer, and key points related to ones life and dealings.It is based on the methodology of traditional Sunni Islam, according to the Hanafi school, the largest school of Islamic law, and its purpose is to make ones worship valid, sound, and proper in a short amount of time. Learn the basics & essentials of Islamic beliefs Make your purification and prayer proper, sound, & valid Learn key issues on the path to Paradise Al-Mustasfa min 'ilm al-usul. (On Legal theory of Muslim Jurisprudence) is Imam Ghazali's work on the subject of Usul Al Fiqh. It is considered as one of the four great works in the subject. The other three being, 1. The mu` tazalite ` Abd al-Jabar (d. 415) al-Qadi's al-` umad; 2. abu al-Husain (d. 473) al-Basri's al-mu` tamad(commentary on al-` umad); 3. al-Imam al-Harmian abu al-Ma` ali (d. 478) Juywani's al-Burhan Ghazali's approach to usul al-fiqh, as articulated in this last and greatest work of Law, al-Mustafa, is based on the premise that, in essence, this science is knowledge of how to extract ahkam (rules) from the Shari'ah sources. (As for the science of fiqh, it concerns itself particularly with the Shari'ah rules themselves which have been established in order to qualify the acts of the locus of obligation, man.) Accordingly, Ghazali views it as imperative that any discourse on usul focus on three essential elements: the ahkam; the adilla (sources); and the means by which rules are extracted from these sources, which ultimately includes examination of the qualifications of the extractor, namely, the mujtahid. A survey of the most important Maturidi authorities and their doctrinal textbooks, with a condensed overview of the bio-bibliography of Maturidi scholarship. Al-Hizbul A'zam is a litany of prescribed daily prayers and dhikr from the Quran and Sunnah compiled by Mulla Ali al-Qaari. Includes English and Arabic text 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. Al-Fiqh Al-Islami is the first complete Hanafi Fiqh text book to be written in English. Meticulously referenced from a multitude of classical sources and having incorporated many current day issues, it promises to be the most comprehensive Hanafi Fiqh compendium available in English today. As a response to a request, Imam al-Bajuri, in this short treatise outlines, the core beliefs of the traditional, orthodox Sunni doctrine ('Aqida) that every Muslim should be aware of. Designed to be studied preferably with a teacher or read on one's own, this text will equip the student with sufficient knowledge of the bare essentials of his religion to be able to distinguish truth from falsehood, orthodox from unorthodox, Ahl al-Sunna wa al- Jama'a from others. Many books have been written about the life of the Prophet Muhammad (SAW). In writing this book, the author had a specific objective. He used the life of the Prophet (SAW) to go onto depth about the Prophet (SAW) many historians only touched on the various aspects of his 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 Sirah 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' From the EpilogueAn important work of the Egyptian scholar Sheikh Muhammad al-Ghazali. 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) Part 1. Islamic theolog(ies) during the formative and the early middle period. Origins of kal?m / Alexander Treiger -- The early Qadariyya / Steven C. Judd -- Jahm b. ?afw?n (d. 128/745-6) and the 'Jahmiyya' and ?ir?r b. ?Amr (d. 200/815) / Cornelia Schöck -- Early Sh???? theology / Mohammad Ali Amir-Moezzi -- Excursus I: Christian theological thought during the first ?Abb?sid century / Sidney H. 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Lutz Berger -- Part 5. Islamic theological thought from the end of the early modern period to the modern period. Main trends of Islamic theological thought from the late nineteenth century to present times / Rotraud Wielandt -- Striving for a new exegesis of the Qurʾān / Johanna Pink. For centuries, Abu Shuja al-Asfahani's legal primer "Matn al-Ghayat wa-l-Taqrīb" ("The Ultimate Conspectus") has been a standard text for introducing students of the Shafii school of Islamic law to the full range of basic legal issues. Students will often start their studies by reading it from a basic commentary with their instructor. Many students will read it again from more advanced commentaries as they progress in their mastery of the subject. This volume presents an amiable commentary that makes Abu Shuja's primer accessible to new students. It uses contemporary language and examples to help readers build a sound foundation in Islamic law. "The Accessible Conspectus" is a perfect companion to "The Ultimate Conspectus." Table of contents: I. The fall of the Dutch empire. II. The Pacific war and the Japanese yoke. III. The struggle for freedom. IV. Free and independent. 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). 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 huge 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 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 straight forward. 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

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