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# Wajiz Fi Ushul Fiqh Pdf 371 !!BETTER!!

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As I indicated in the previous level, the books of the legal tradition at this level make use of many other books for the sake of refutations, clarification and validation. Below are the books which are utilised for that purpose. al-Mughni by Imam Abu Hanifa, Imam Shafi'i's Muwaqhin (another relevant book to the zakat of Imam Abu Hanifa which was rejected by the jurists of the juristic schools), Imam Malik's Nishw (though not used for Fiqh, it is still relevant to Fiqh) and Mukhtasar al Muhammad by Abu Hanifa, al-Muwaffat fi Ilmi al-Qummi by Imam Malik, al-Luma fi al-Kabul fi al-Quranby al-Shatibi, al-Maqalat al-Hanafiyaby al-Sana', al-Sharia ila al-Fattashby Al-Imam Abu Hamza and al-Luma fi

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al-Kabul fi al-Quran by Abu Yusuf. So much for the legal books, we have quite a few relevant books in Islam (as well as Fiqh) but I will not discuss them here. The books that are used for refutations, clarification and validation are as follows: Al-Ma'ani by Imam Abu Hanifa, the book of Imam Malik in Muwafaqat al Kharraqat, Kita'b al-Fiqh al-Kabir by Abu Hanifa and Murji'ah by Abu Hanifa, Maqalat al-Sharia by al-Ghazali and a few works by Imam Abu Hanifa, and al-Jamharat by al-Ghazali as well as al-Mizan fi Usul al-Fiqh by al-Shatibi (though not very much used for Fiqh). Perhaps I have fallen into a trap here, but, I feel at times that I am under judgement when dealing with these issues I have been brought up as a Sunni but i have always been interested in understanding the books on Aqidah and Shari'ah, so I feel my views are probably different to everyone else's but im just confused, I am confused about which fiqh to follow however i really would like to be a scholar

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[8] According to Murad Duruz, the hadith of Abi Hamza and the books of Malik are only evidence for correct practices and fiqh, the reason for this is that they are in no way texts that give rules of fiqh and practice, the reason is that many of their narrations are without the necessary evidence. They are only narrations that provide us with the factors of an issue such as kalma, etiquette, hakim, jurist, etc., see Tan Kim Hock's *The Hanafi School of Islamic Law*. p. xi for a more detailed explanation. A.K Zaidan appears to be an exception as he seems to say more of what is in books of fiqh and practice From this stage, study in a Sunnish-Maliki manner the works of the pioneers in the study of the ijtiḥad (including Abi Dawud, Abu Hanifah al-Ansari, Abu Ja'far al-Tusi and others) and works of the early (and late-Mamluk/early-Ottoman period) theorists (including Shaykh Muhammad al-Bukhari, Al-Nawawi, Ma'mar ibn rafi' and others) and the Imami jurists (particularly al-Shirazi and Abu Hamid al-Ghazzali) related to the Shariah, fiqh and hadith and of Shaykh Yusuf al-Qarafi, who died in 944/1541, whom the latter al-Shirazi regarded as his second teacher after his master Abu Hanifah al-Ansari. It is important at this stage to study book no. 3, namely *Luma' al-Andalusiyya* by Abu Hamid al-Ghazzali. This work is a comprehensive 2-volume treatise on the philosophy of jurisprudence. I am looking forward to using it as an introduction to the philosophies of jurisprudence related to the Shariah in a later stage. The second volume is *Al-Quluba' al-shar'iyya fi al-fiqh* ("The key to jurisprudence") which is a compilation of the opinions and rulings of the contemporaries of Abu Hamid al-Ghazzali,

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but which he wrote for himself, when he was in his mid-30s  
or 40s. 5ec8ef588b

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