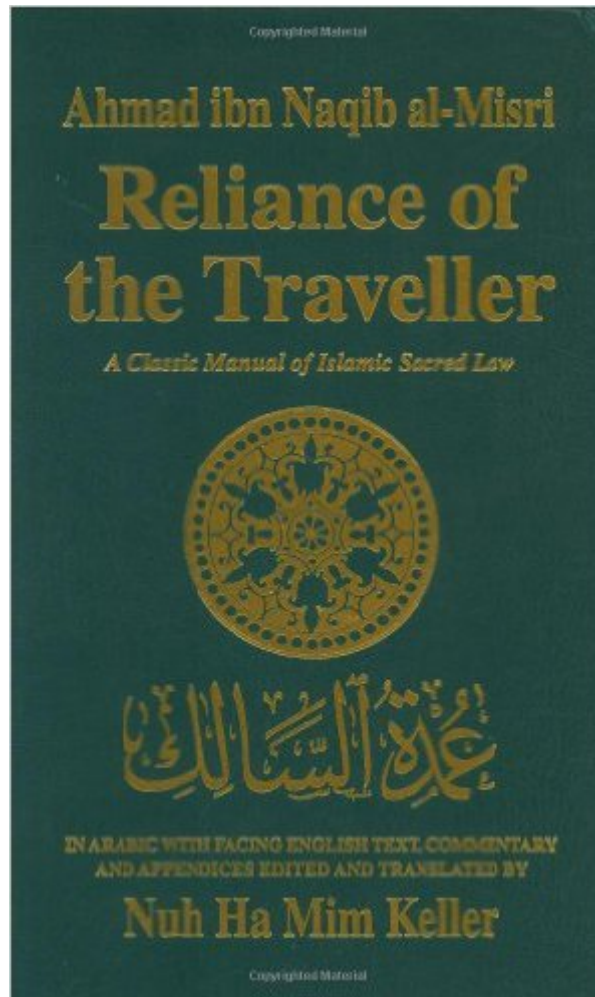


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Reliance Of The Traveller: A Classic Manual Of Islamic Sacred Law



Synopsis

This is a classic manual of fiqh rulings based on Shafi'i School of jurisprudence and includes original Arabic texts and translations from classic works of prominent Muslim scholars such as al Ghazali, al Nawawi, al Qurtubi, al Dhahabi and others. It is an indispensable reference for every Muslim or student of Islam who needs to research on Islamic rulings on daily Muslim life.

Book Information

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Customer Reviews

If you want to know what Islam actually teaches its adherents, you need to read this book, not the fluff that was printed up for a Western audience, like "Islam for Dummies". Do NOT turn to books that Muslims do not use to teach themselves. Read their own authoritative books to know what they teach themselves. This is a first-hand, original, authoritative source on Islamic law (sharia) and Islamic doctrine (ijma). This book is the official English translation of the Umdat al-Salik, the only authoritative Sharia manual for the Shafi'i madhab. While there are four Sunni madhabs (legal schools and two Shia), they all agree on their ijma and sharia. Only their fiqh differs. An example of that difference: A- Ijma is universal among all four Sunni madhabs (Shafi'i, Hanafi, Malaki, Hanbali), and therefore all agree that the zakat (alms payment) is obligatory on all Muslims and on the eight priorities that zakat collections must support. [ROTT book H, Zakat, esp. h8.7 - 8.18] B- Sharia among the four madhabs also agrees that the top priority among those eight is the seventh: support for jihad. [ROTT h8.17] Sharia enforces that doctrine with penalties if it is not upheld. [ROTT, h1.1] C- Shafite fiqh offers slight variations from the Hanafite, Malakite, or Hanbalite fiqh with respect to the payouts based on who is deemed to qualify as a jihadi, and who therefore may receive

remuneration from zakat for their jihadi expenditures. [ROTT h8.17] Unless you have a need for one specific fiqh manual over another, I recommend Reliance of the Traveller over its parallels in the other madhabs for the following reasons: 1- The Hanafi manual, Al-Risala is a 2-volume set, and therefore costs more. 2- The Maliki manual, The Distinguished Jurist's Primer is a 2-volume set, and therefore costs more. 3- The Hanbali madhab did not express its findings in a consolidated "restatement of sharia", but instead refers directly back to the (authoritative, non-abrogated suras of the) Quran and (authoritative, Al-Bukhari and Al-Muslim) Hadiths, so no parallel book exists for Hanbalis. 4- Umdat al-Salik/ROTT comes with the written stamp of approval (Islamic version of imprimatur) from the highest Islamic jurists in: Syria (pages xiv - xv), Jordan (pages xvi - xvii), Muslim Brotherhood (via one of its thousands of front groups, IIIT) together with Saudi Arabia (pages xvii - xix), and, the most important one of all, Al-Azhar University (the most dominant institution in Sunni Islam). 5- Because this is the official sharia manual of the MB, they teach from this and sell this in their mosques, which includes close to 80% of the mosques in the USA (any mosque labeled an "Islamic Society" or an "Islamic Center"). ...IIIT is a US-based MB NGO, headquartered in Herndon, VA. Direct quote: Book O, Justice, Part 9.0 (o9.0): Jihad means to war against non-Muslims, and is etymologically derived from the word mujahada, signifying warfare to establish the religion. If this subject matter is important to you, you can NOT afford to go without this book. While you can download it for free, skeptics will be much more willing to argue against something taken from the internet. Having this in hand makes it impossible for anyone debating you to oppose your sources and findings.

With ample credentials laid out in the front of the book from numerous Islamic scholars, this book acts as a sober warning to all who love western freedoms that Islamic Sharia Law is incompatible with the US Constitution or ANY other form of government. A MUST READ!!!

Speaking as an American student of Islamic law, I highly recommend this translation for other students. What the translator says about specialists in universities is true of my acquaintance, and so it should be: the Western academic student of Islamic law is no more a man of religion (in this case a mufti qualified to answer Muslims' religious questions) than the historian of medieval physics is a physicist. The old Egyptian edition of _`Umdat al-salik_ included commentaries from two shaykhs, which Keller seems to have translated along with the main text, scrupulously identified. Since a handbook like this was largely an outline for lectures, the commentaries are often essential to understanding the text. A fine piece of work for which all English-speaking students of Islamic law

may be grateful.

I give this product one star because I deeply disagree with its content, but urge non-Muslims to become familiar with it. This book contains the legal rulings of the Shafii school of Islamic law. It contains a legal description of mainstream Islam, a codification of the culture of the Islamic Middle East. It makes clear to me that there is an unbridgeable gap between the legal and cultural standards of Islam and America. That means that the more Islamic America becomes, the less American it is. It shows me why a person can be a pious Muslim or a patriotic American but not both. A person who follows the interpretation of the Koran found in this book cannot share American attitudes toward women, sexual preferences, secular government, equality of opportunity for all regardless of religious belief, military defense of America against Muslim enemies and, above all, freedom of speech. In short, Islamic law as described here does not pass Constitutional scrutiny. Islam, as described by this book, is a political system within a religion and should be considered a competitor of our liberal democratic system, not a component of it.

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