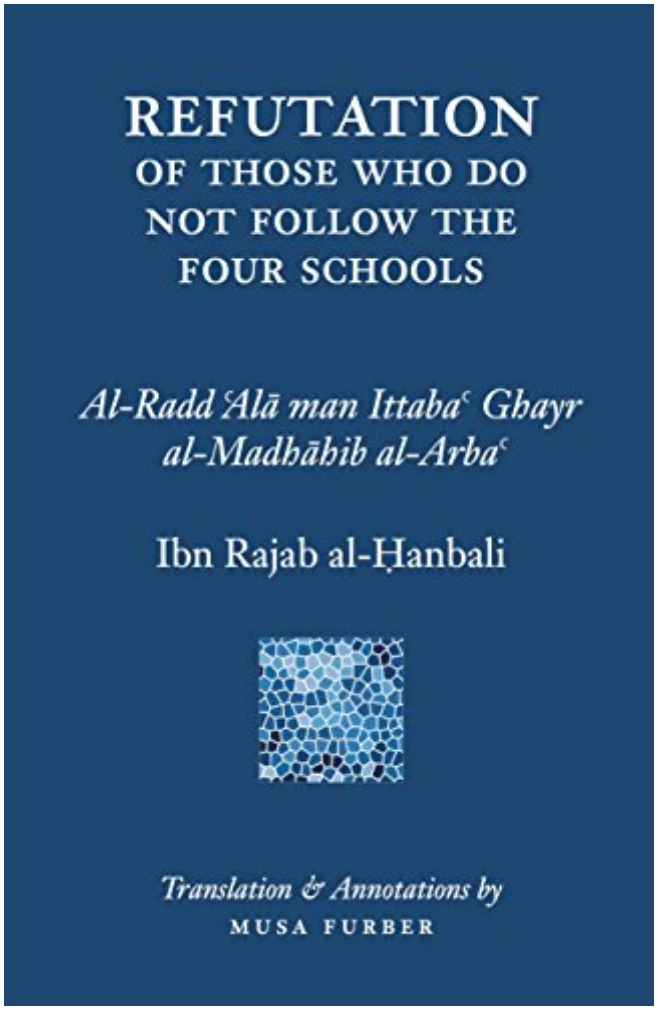
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Refutation Of Those Who Do Not Follow The Four Schools



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Synopsis

Ibn RajabÃ¢â ¬â„¢s essay The Refutation of Those Who Follow Other Than The Four Schools advocates for the necessity of following Islamic scholarship in general, and legal scholarship in particular. A large portion of the essay covers the history of the development of Islamic scholarship and how the Muslim Community came to recognize scholars as the source for authoritative knowledge. Readers of the essay will notice that Ibn Rajab is engaging with individuals who saw themselves as equal or superior to prior generations of scholars, free to cast aside scholarship and to reinterpret without any need for requisite skills and knowledge. Although written seven centuries ago, it might as well have written with todayÃ¢â ¬â„¢s reformers in mind.

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Customer Reviews

This classical read is quite the essay. It is direct and necessary for every student of knowledge to read. I know I've already profited from what I learned.

Very well translated, I learned a lot reading this. I am looking forward to seeing Musa Furber translate many more books like these into English, these are very much needed in the west. May

Allah (SWT) protect and reward him for his efforts.

This book is a beautiful refutation of those who attempt to discredit the MadhÃƒâ Ã Â•hib and the people who claim to follow the MadhÃƒâ Ã Â•hib whilst attacking the scholars associated. This is definitely something that every student of Fiqh MUST have in their library, as well as any laymen interested in knowledge.

Amazing and so timely it could have been written yesterday, because the defects of the souls who lead one to left the schools and search to attract the attention on oneself is a timeless affair. It's a book which should be on every student of knowledge shelve and the best argumentation to this day about this issue. It tackle as well the issue of pseudo-following a school while in reality claiming in practice to be an independent thinker.The translation is great as well as the benchmarking and the biographies help a lot to situate all the people Ibn Rajab speak about;

It is a good translation of a book written in the Classical Islamic period, on a subject which is of great importance to the Muslims of this age. The translation is a commendable effort, for which the translator is to be congratulated. He has tried his best. It would, however, be better if he could take another look at his work. This is not a criticism, just a suggestion.

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