Chapter 6 Part IV

Bibliography of Islamic Authorities Cited in the Judgments
and Elsewhere in this Work

Compiled by Ahmed S. Garba and Philip Ostien

Introduction

1. Principles of selection for inclusion in the bibliography. This bibliography began with the list of Islamic authorities cited by counsel and courts in the Safiyatu Hussaini and Amina Lawal cases – which we compiled to assist us in verifying citations and quotations as we edited the proceedings and judgments in those cases for this chapter. It then occurred to us that it would be helpful to readers of the two cases who are unfamiliar with Islamic law, to provide some information about the authorities relied on. But there are also other lists of Islamic authorities given in this work – in Chapter 2 (Vol. II), where several lists of books are given which, in someone’s opinion, should be in the library of every Sharia Court;\(^\text{101}\) and in Chapter 5 (Vol. IV), where two lists of books consulted by committees working on Sharia Criminal Procedure Codes are given.\(^\text{102}\) Although there is much overlap, there is also much divergence among all these lists. We decided to include all the books on all the Chapter 2 and Chapter 5 lists in this bibliography, along with the authorities relied on in the proceedings and judgments presented in this chapter. That is what has determined which works have been included and which left out. The bibliography certainly does not include all Islamic authorities used by Nigerian courts or scholars or available from the booksellers. It is also not a bibliography of Islamic scholarship produced in Nigeria,\(^\text{103}\) although some such works are included.

2. Problems encountered in compiling the bibliography. We have encountered a number of problems in compiling the bibliography and in verifying the citations and quotations in the judgments, which are worth mentioning because they suggest some needed reforms in the way these works are cited particularly in court judgments.

a. Too many titles for the same work. As the bibliography shows, most of the Islamic authorities referred to have at least two titles: long ones – their full titles in Arabic – and short “Hausa-ised” ones by which they are almost always referred to in Northern Nigeria, even in court judgments. The problem is that the short titles are not standardised. Sometimes the same work has more than one short title, e.g. \textit{Adawi} (aka \textit{Hashiyatul Adawi}) or \textit{Irshadus Salik} (aka \textit{Askari}). But an equally serious problem is that spellings vary wildly. For instance, the work entered in our bibliography under the title

\[^{101}\] See Chapter 2 (Vol. II), 56, 123, 183 and 211. See also the list of Recommended Text Books for the Basic Judiciary Course offered by the A.D. Rufai College for Legal and Islamic Studies, Misau, Bauchi State, Chapter 2 p. 28.

\[^{102}\] See Chapter 5, 211 and 213.

of Al-Sultanul Qada’iyya fil Islam is spelled thus in the original versions of our texts: Alsultul kala’iya fil islam; aiisultatu kala’iya fil Islam; Al-suldatul Ada Iyya. Some of the variations in spellings in the original documents are due to different soundings-out, but a lot of them are due to the carelessness of typists and proofreaders.

The reader of this work will see none of these variations. For each Islamic authority referred to, we have selected what we considered to be the short title by which it is most commonly referred to in the northern parts of Nigeria. The authorities are listed in the bibliography in alphabetical order by these short titles. The same short titles have been read back into the records of proceedings and judgments in the Safiyatu Hussaini and Amina Lawal cases reproduced in this chapter, and into the lists of authorities given in Chapters 2 and 5, with uniformity of spelling rigidly imposed. If the full Arabic title of the work is different from its usual short title in Northern Nigeria, the full title, transliterated into the Latin alphabet (without most diacritical markings), is then given in the bibliography, followed by the name of the author or compiler and other information about the book. Alternative short titles are also given in some cases.

b. Sometimes-ambiguous titles. The short titles – even when the same one is used consistently – can be ambiguous. Take for example Ibn Kathir, a short title used several times in the Amina Lawal case. Ibn Kathir was a scholar of the 14th century. The brief biography of him given in volume 1 of the English edition of Tafsir Ibn Kathir (see bibliography) lists twelve works by him; possibly there were others. Which of these works was relied on in the Amin a Lawal case? We do not know. A similar problem is presented by Ibn Ashir, a short title used in Chapter 2. A different sort of example is presented by the short title Ihkamul Ahkam, used in both the Safiyatu Hussaini and Amina Lawal cases. As the note to the entry under this title in our bibliography shows, there are at least three works referred to by this same short title in circulation in Northern Nigeria. We were only able to determine which one was relied on in the cases by looking up the citations. The reference to the same work in Chapter 2 dis-ambiguates the title by making it fuller: Ihkamul Abkam ala Tuhfatul Hukkam.

c. Which edition? Many of the works, even in the original Arabic, are in circulation in Northern Nigeria in many editions, differently divided into volumes and differently paginated. Citations to them in court judgments never refer to specific editions. This makes it difficult to look up passages cited. Similarly, some of the works – especially the most important ones – have been translated into Hausa and/or English. For example, Hausa editions of Risala and Tuhfa are in wide circulation, and new Hausa editions of Bulughul Marami and Sahibul Bukhari are coming out. There are English editions of Arba’una Hadith, Bidayatul Munjihid, Bulughul Marami, Figlus Sunnah, Tafsir Ibn Kathir, Mukhtasur, Munwatta Malik, and Risala, in addition to Sahibul Bukhari and Sahibul Muslim.

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104 For the citations to Ibn Kathir in the Amina Lawal case, see nn. 84-86 and 100 supra and accompanying text. The one work of Ibn Kathir included in our bibliography, a commentary on the Qur’an, is there because it has been translated into English and we have used its English versions of Qur’anic verses throughout this text.

105 See Chapter 2, 183. We do not know if the work of Ibn Ashir included in this bibliography is the one intended in the Kebbi State White Paper.

106 See pp. 28, 34, 68 and 69 supra.

107 Chapter 2, 211.
all in wide circulation. Citations to all these works are by the same short titles and seldom indicate whether it is an Arabic, Hausa or English edition that is being referred to.

d. Authorities not in circulation. A number of the authorities listed in Chapter 2 are very difficult to lay hands on in contemporary Northern Nigeria. Indeed, as to fully half of the twenty works listed on p. 56 of Chapter 2, which the Sharia Implementation Committee of Bauchi State was urged “in the name of Allah...[to] supply...in each Sharia Court because of their importance”, we could not find any copy among the Islamic scholars or booksellers of Jos or Kano whom we consulted. The same is true of one of the authorities relied on by the Upper Sharia Court Funtua in Amina Lawal’s case: Misbahuzzujaj. These works have fallen out of print and out of circulation, and it is only by happenstance that any given judge or scholar will have a copy in his possession; yet these neglected works can still be cited as good authority in the courts.

The last point may not be perceived to raise any problem: the Islamic law canon remains open and continues to grow. But the other points could be addressed, by standardisation of short titles, spellings, and citation forms, and enforcement of the rules via more careful proofreading of texts before they are released for public consumption, all with the goal of increasing the professionalism of judges and scholars and improving the quality of their work-product.

3. Misc. information about the bibliography. All works included in the bibliography are in Arabic unless otherwise noted. All dates given are Gregorian. We have given publication information about the editions which Mr. Garba believes are most widely used in the northern parts of Nigeria, but as has been noted there are often many editions of the same work available in Nigeria and we have not undertaken any study of which are “most widely used”.

4. Acknowledgements. For their generous assistance in the considerable work of creating this bibliography we extend our heartfelt gratitude to Sheikh Alhassan Sa’id Jos, the leader of Izala B in Plateau State; Justice Kabiru Adam, Kadi of the Sharia Court of Appeal of Plateau State; Justice Isma’ila Adam, Kadi of the same court (rtd.); Sheikh Balarabe Daud, Deputy Chief Imam of the Jos Central Mosque; Imam Khalid Aliyu, lecturer in the Department of Religious Studies, University of Jos; Sheikh Abdulrahman Lawal, Mursid Jama’atul Nasril Islam Jos North and lecturer in the Department of Religious Studies, University of Jos; Sheikhs Na’annabi and Mukhtari Adam, Islamic scholars residing in Jos; Ramzi Ben Amara, a post-graduate student of the University of Bayreuth; and Malam Ibrahim dan Niger, a bookseller who travels frequently to Sudan, Egypt, and other places in the Middle East in connection with his business and was of great help in Kano in our efforts to track down some of the works included in the bibliography. Finally, we thank Professor Muhammad S. Umar, lately of Arizona State University, now of Northwestern University, who encouraged, advised and assisted us in many ways both in Jos and from abroad. He provided much information we could not get ourselves, and saved us from many errors. Sometimes differences of opinion remained; there are also some unsettling differences between our work and that of others regarding dates and other matters which we have not been able to resolve; we can only say in conclusion that responsibility for all remaining errors rests with us.
BIBLIOGRAPHY OF ISLAMIC AUTHORITIES

Bibliography

Adawi. See Hashiyatul Adawi.


Al-Fatawa al-Kubra. “The Great Fatawa” of Ibn Taimiya, always included in Fatawa q.v.


Al-Qur’an. The sacred scripture of Islam, revealed to the Prophet Muhammad over the years 610-632. A canonical text was established in 651-52. There are many Arabic editions available in Nigeria, the most common coming from publishing houses in Saudi Arabia. There is one complete translation into Hausa, by Sheikh Abubakar Gumi, the long-time Grand Kadi of the Sharia Court of Appeal of the Northern Region of Nigeria: Al-Kur’ani Mai Girma da kuma Tarjaman Ma’anoninsa Zuwa ga Harshen Hausa (Medina: sponsored by late King Fahd, 1991, 1 vol; reprinted many times since). A fresh translation into Hausa has been started by a group of scholars based in Kano, led by Basheer Ahmed Mohyidin: Alkur’uni Mai Girma (Fassara da Bayani). The first volume, comprising Suratul Baqara through Suratul Anfal, came out in 1986 (Madras, India: Continental Book Centre); no subsequent volume has appeared. Several English versions of the Qur’an are available in Nigeria, including The Holy Qur’an: Text,


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Al-Sultanul Qada’yya fil Islam. Al-Sultan al-Qada’yyah fi al-Islam: Dirasah Mawdu’yyah Maqarinah, a work on judicial authority in Islam, by Shawkat Muhammad Alyan (dates unknown) (Riyad: Matabi al-Sufara, 1982).


Al-Tawudi. Hula al-Ma’asim li-Fiikr ibn Amin: wa Huwa Sharh Urjuzat Tuhfat al-Hukkam, by Imam Abu Abdallah Muhammad ibn Muhammad al-Tawudi (al-Tawudi) (d. 1795), a commentary on Tuhfa q.v., published on the margins of Babjub q.v., which is also a commentary on Tuhfa.

Aqrablul Masalik. Aqrab al-Masalik li Madhab Imam Malik, by Ahmad ibn Muhammad ibn Ahmad Addadiri (Addadiri) (d. 1787). This is a work of fiqh covering various issues in ibadat and mu’amalat. The only text of this work we have found in Nigeria is embedded in Bulghatus Salik q.v. which is a commentary on it.

Arba’una Hadith, forty hadiths collected by Sheikh Imam Abu Zakariya Yahya ibn Sharf al-Din al-Shafi’yyi al-Nawawi (Al-Nawawi) (d. 1277). This is available in Nigeria in Arabic in at least two editions, both published by Dar Arabiya, Kano, each 1 vol. One of these, undated, gives only the hadiths. The other, titled Sharh Arba’una al-Nawawi, dated 1899, gives the hadiths with commentary by Sheikh Abdul Wahhab Azouz Isa (dates unknown). Both are commonly referred to in Nigeria as Arba’una Hadith and the numberings of the hadiths in both are the same. There is an English translation of Al-Nawawi’s forty hadiths (with ten additional ones numbered 41-50, and with commentary by Abd al-Rahman ibn Ahmad ibn Rajab (d. 1393)) also available in Nigeria: Gami al-Ulam wa al-Hikam (A Collection of Knowledge & Wisdom), rendered into English by Muhammad Fadel (Al-Mansura, Egypt: Umm Al-Qura: 2002, 1 vol).

As’halul Madarik. As’hal al-Madarik Sharh Irshad al-Salik fi Fiqh Imam Malik, by Abubakar ibn Hassan al-Kashnawi (Al-Kashnawi) (dates unknown). This is a commentary on Irshadus Salik q.v. Edition widely used in Nigeria published by Dar al-Fikr (Beirut, n.d., 3 vols).

As’halul Masalik. As’hal al-Masalik fi Madhhab al-Imam Malik, by Muhammad Bashshar (dates unknown). This is a work of fiqh in the form of a poem, explained and vocalised by Abd al-Rahman al-Barqiqi, and published in Cairo by Maktabat al-Tijariyya in 1935. We have found no separate edition of the work in Nigeria, but its text appears in two commentaries on it, Misbahu and Sirajus Salik q.v.

Askari. See Irshadus Salik.

Mainly discusses family law. Edition widely used in Nigeria published by Dar al-Fikr (Beirut, 1947, 1 vol).


Bukhari. See Sahihul Bukhari

Bulghatus Salik. *Bulghat as-Salik Li Aqarabi al-Masalik il-a Madhab al-Imam Malik*, by Sheikh Ahmad ibn Muhammad Sawi al-Maliki (Sawi) (d. 1825/6). This is a commentary on *Aqrabul Masalik* q.v., whose text is embedded in it. Edition widely used in Nigeria published by Mustafa Baby al-Labi (Beirut, 1952, 2 vols.).


Dasuqi. Hashiyat al-Dasuqi ala Sharh al-Kabir, by Shams al-Din Muhammad ibn Ahmad ibn Arafah al-Dasuqi (Dasuqi) (d. 1815). This is a supercommentary on the *Sharh al-Kabir* ("The Great Commentary") of Abu al-Barakat Ahmad ibn Muhammad ibn Ahmad al-Dadir (d. 1786), itself a commentary on Khalil’s *Mukhtasar* q.v. Edition widely used in Nigeria published by Dar al-Fikr (Cairo, n.d.).

Diya’ul Hukkami. *Diya al-Hukkam Fima Labum wa Alayhim Min al-Abkam*, by Sheikh Abdullahi Muhammad ibn Fodi (Abdullahi Dan Fodi; Abdullahi Na-Gwandu; Mai-Gwandu; Mai-Bodinga) (d. 1828). This is a book on government in accordance with the principles of Sharia, i.e. *al-Siyasa al-Shar’iyah*, written in 1808 at the request of the then-leaders of the Kano community, in which the author focusses principally on hereditary systems of government and principles of accountability to which those in power shall adhere. Edition available in Nigeria published by Dar al-Arabia Li Diba’ati wa al-Nashar (Cairo, n.d., 1 vol). A translation of this work into Hausa was published by Gaskiya Corporation (we do not know the date), and reprinted in 1984 by Sidi Umaru Press, Sokoto.
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_Diya’ul Ta’wili_. *Diya al-Ta’wil*, by Sheikh Abdullahi Muhammad ibn Fodi (Abdullahi Dan Fodio; Abdullahi Na-Gwandu; Mai-Gwandu; Mai-Bodinga) (d. 1828). This is _tafsir_, a commentary on the Qur’an. Edition available in Nigeria published by Dar al-Arabia Li Diba’at wa al-Nashur (Cairo, 1961, 2 vols).


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\(^{108}\) There is a second commentary on _Risala_ by the same author, _Khirsbi_ q.v.

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Ibn Kathir. See *Tafsir Ibn Kathir*.


*Khirshi*. *Sharh al-Khirshi ala Risala*, by Allamah al-Muhaqqiq Sheikh Aliyu ibn Ahmad ibn Mukram al-Sa'idi al-Adawi (Adawi) (d. 1775) This is further commentary on *Risala* by Adawi, printed on the margins of *Hashiyatul Adawi* q.v. (Cairo: Dar al-Fikr, reprinted many times, 2 vols).


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109 There are two other books used in Nigeria that go under the name of *Ihkamul Ahkam*: *Al-Ihkam fi Usul al-Ahkam*, by Abu Muhammad Ali Ibn Ahmad Ibn Hazm (Ibn Hazm), edited by Ahmad Muhammad Sahkir and published by Dar al-Afaq al-Jadidah (Beirut, 1980, 4 vols); and *Al-Ihkam fi Usul al-Ahkam*, by Ali bn Muhammad Sayf al-Din al-Amidi (Al-Amidi), edited by Abd al-Razzaq Afifi and published by Al-Maktab al-Islam (Beirut, 2nd ed. 1982, 4 vols). These are both books of *fiqh* giving guidance for judges in arriving at and giving judgments in cases. Neither of these is referred to in the texts printed in this chapter or elsewhere in this work.

110 There is a second commentary on *Risala* by the same author, *Adawi* q.v.
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Lawalli da Sani. See Jawahirul Ikili.


Mudawwanah; Mudawwanatul Kubra, Al-Mudawwana al-Kubra, a work of fiqh ascribed to Imam Malik ibn Anas (d. 795), transmitted through a chain of narrators ending with Imam al-Sahnun ibn Sa’id al-Tanuki (d. 854) who made the extant compilation. This is the original work of Maliki fiqh. Edition widely used in Nigeria published by Dar Sader (Beirut, n.d., 6 vols).

Mughni. Kitab al-Mughni wa Sharh al-Kabir, two books of fiqh from the Hanbali madhab, apparently always published together. Al-Mughni is by Muwaffaq al-Din Abdullahi ibn Ahmad ibn Muhammad ibn Qudama (d. 1223) and Sharh al-Kabir is by Ibn Qudama’s junior brother Shams al-Din Abi al-Faraj Abi al-Rahman ibn Muhammad ibn Ahmad ibn Qudamah al-Maqdisi (also known as Ibn Qudama) (d. 1283). Discuss a wide variety of issues in fiqh (ibadat, mu’amalat etc.). Edition widely used in Nigeria published by Dar al-Hadith (Cairo, 1996, 16 vols). Although these are Hanbali works they are often consulted in Nigeria; they are felt not to be in conflict with Malik law in most instances.

Mukhtasar, Mukhtasar Khalil. Mukhtasar al-Allama Khalil fi Fiqh al-Imami Malik, a book of fiqh by Sheikh Khalil ibn Ishaq ibn Musa ibn Shu’aib al-Ma’ruf bi-al-Jundiyi (Khalil) (d. 1365). Discusses a wide range of issues in both ibadat and mu’amalat. It is often regarded as the most advanced text in Malik law. Edition widely used in Nigeria published by Dar al-Fikr (Beirut, reprinted 1999). Much of Mukhtasar was translated into English in 1916, "by order of Sir F.D. Lugard", for the use of colonial officials in...
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Muslim. See Sahihul Muslim.

Muwatta Maliki; al-Muwatta. This is a collection of hadiths by Imam Malik ibn Anas (d. 795), the founder of the Maliki madhhab. The Arabic edition commonly used in Nigeria has the hadiths plus commentary by Sheikh Jalal al-Din Al-Suyuti (d. 1505) and is entitled *Tanwir al-Hawlak Sharh ala Muwatta Imam Malik* (Egypt: Maktubat al-Thaqafa al-Diniyya, 2004). There are two English editions of the hadiths (without commentary) readily available in Nigeria: *Al-Muwatta of Imam Malik ibn Anas: The First Formulation of Islamic Law*, translated by Aisha Abdurrahman Bewley (Inverness, Scotland: Madinah Press, 2001, 1 vol), and *Al-Muwatta by Imam Malek b. Anas*, rendered into English by F. Amira Zrein Matraji, corrected and revised by Dr. Mahmoud Matraji (Beirut: Dar al-Fikr, 2001, 1 vol).

Qamus. The word ‘*qamus*’ means ‘dictionary’. There are two frequently referred to as such in Nigeria: *Al-Qamus al-Asriyya*, an Arabic/English English/Arabic dictionary by Elias A. Elias and Ed. E. Elias (Cairo: Elias Modern Press, 1962, 1 vol), and *Al-Qamus al-Muhid*, an Arabic/Arabic dictionary by Al-Mujaddaddin Muhammad ibn Yakub al-Firuzi Abadi al-Shairazi (Cairo: Al-Amiriyya, 1981, 1 vol). See also *Al-Mawrid al-Qarib*.

Qawaninul Fiqhiyyah. *Qawanin al-Ahkam al-Shariyyah wa Masa’il al-Furu al-Fiqhiyyah*, by Abu Abdallah Muhammad ibn Muhammad ibn Ahmad ibn Juzayy al-Qalbi (Ibn Juzayy) (d. 1340). This is a commentary on the jurisprudence of five Sunni madhahib – Maliki, Hanafi, Shafi‘i, Hanbali and Dāhiri) with emphasis on the Maliki. Edition widely used in Nigeria published by Dar al-Ulum Lilmalabin (place of pub. not given, 1974, 1 vol).


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Sahihul Muslim; Muslim. Sahih al-Muslim, a collection of hadiths by Imam Muslim ibn al-Hajjaj al-Qushayri al-Naysapuri (Muslim) (d. 875). There are many editions used in Nigeria; two are published by Dar al-Fikr (Beirut, 2004, 1 large vol) and Muhammad Muhammad Tamir (no publication info given, 3 vols). An English edition widely used in Nigeria is translated by Dr. Ahmed Zidan and Mrs. Dina Zidan and published by Islamic Inc. Publishing and Distribution (Cairo, n.d., 2 vols). Another English edition now available in Nigeria is published by Dar al-Kutub al-Ilmiyya (Beirut, 2005, 4 vols).


Sirajus Salik. Siraj al-Salik Sharh As'hal al-Masalik, by Uthman ibn Hasanayn al-Barri al-Ja'ali al-Maliki (Ja'ali) (dates unknown). This is a commentary on As'halul Masalik q.v. Edition available in Nigeria published by Mustafa al-Babi al-Halabi (Cairo, 1963, 2 vols.).


Thamaruddani. Thamara al-Dani fi Taqrib al-Ma'ani, also known as Thamar al-Dani: Sharh Risala ibn Abi Zayd al-Qayrawani, by Sheikh Salih Abd al-Sami al-Abi al-Azhari (Al-Azhari) (dates unknown). This is a commentary on Risala q.v. Editions used in Nigeria published by Dar Haya'i al-Kutub al-Arabiyya (Cairo, n.d., 1 vol) and Dar al-Fikr (Cairo, n.d., 1 vol).

Tuhfat; Tuhfatul Hukkam. Matn al-Asimiyya al-Musamma (Tuhfat al-Hukkam fi Nukat al-Uqud wa al-Abkam), a work of fiqh by Al-Imam Qadi al-Jama'at Abubakar ibn Muhammad
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Zaqqaqi. See Lamiyyat al-Zaqqaq.

Analytical outline of the bibliography

The Qur’an and commentaries on it

*AlQur’an* (revealed 610-632; canonical text by 651-52)
- *Tafsirin Qurtabi* (Al-Qurtabiyyu, d. 1273)
- *Tafsir Ibn Kathir* (Ibn Kathir, d. 1373)
- *Diya’ul Ta’wil* (A. Dan Fodio, d. 1828)

Collections of the traditions of the Prophet (*ahadith; hadiths*) and commentaries on them

*Muwatta Malik* (Imam Malik, d. 795)
- *Tanwir al-Hawalik* (Al-Suyuti, d. 1505)

*Sahihul Bukhari* (Bukhari, d. 870)
- *Fathul Bari* (Ibn Hajar, d. 1448)

*Sahihul Muslim* (Muslim, d. 875)
- *Sharhin Sahihul Muslim* (Al-Nawawi, d. 1277)

*Sunan Ibn Majah* (Ibn Majah, d. 887)
- supplemented in *Misbahuzzujaj* (al-Misri, d. 1436)

*Arba’una Hadith* (Al-Nawawi, d. 1277)
- *Gami al-Ulum wa al-Hikam* (*A Collection of Knowledge & Wisdom*) (Ibn Rajab, d. 1393)
- *Sharh Arba’una al-Nawawi* (Azouz Isa, dates unknown)

*Bulughul Marami* (Al-Askalani, d. 1448)
- *Subulus Salam* (Al-San’ani, d. 1769)

*Manarn as-Sabil* (Ibn Duyan, d. 1934/5)
- *Irwa’ul Ghalil* (Al-Bani, dates unknown)

Collections of *fatawa*

*Fatawa* (Ibn Taimiya, d. 1328)
*Fathu Aliyu Malik* (Alaysh, d. 1882)
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Books of Fiqh and commentaries on them

*Mudawwanaatul Kubra* (Imam Malik, d. 795)
*Risala* (Ibn Abi Zayd, d. 996)
- *Thamarrudulali* (Al-Azhari, 15\textsuperscript{th} century (?))
- *Fawakibul Dawani* (Ibn Ghunaym, d. 1714)
- *Hashiyatul Adawi and Khirshi* (Adawi, d. 1775)

*Al-Abkam al-Sultaniyyah wa al-Wilayab Al-Dimiyyah* (Mawardi, d. 1058)
*Al-Abkam al-Sultaniyyah* (Abu Ya'la = Ibn al-Farra, d. 1065/6)

*Bidayatul Mujtahid* (Ibn Rushd = Averroës, d. c. 1198)

*Mugomi* (the brothers ibn Qudama, dd. 1223 and 1283)

*Ishadus Salik* (Askari, d. 1332)
- *Asbal al-Madarik* (Al-Kashnawi, dates unknown)

*Qawanniinul Fiqhiyyah* (Ibn Juzayy, d. 1340)

*Mukhtasar* (Khalil, d. 1365)
- *Jawahirul Iklili* (Al-Azhari, 15\textsuperscript{th} century (?))
- *Mawabibul Jalili* (Hattab, d. 1547)
- *Sharb al-Kabir* (Al-Dardir, d. 1786)
  - *Dasuqi* (Al-Dasuqi, d. 1815)

*Tabsiratul Hukkami* (Ibn Farhun, d. 1397)

*Tuhib* (Ibn Asim, d. 1427)
- *Ihkamul Abkam* (Al-Kafi, d. 1426)
- *Mayyara* (Mayyara, d. 1426)
- *Al-Tawudi* (Al-Tawudi, d. 1795)
- *Bahjib* (Al-Tusuli, d. 1842/3)

*Lamiyyatul-Zaqqaq* (Al-Zaqqaq, d. 1506)
- *Sharb al-Tawudi li Lamiyyat al-Zaqqaq* (Al-Tawudi, d. 1795)
  - *Mawabibul Khallaq* (Al-Sinhaji, d. 1946)

*Ibn Ashir* (Ibn Ashir, d. 1631)

*Aqrabul Masalik* (Addadiri, d. 1787)
- *Balghattus Salik* (Sawi, d. 1825/6)

*Diya’ul Hukkami* (A. Dan Fodio, d. 1828)
*Al-Tasbi’u al-Jina’i* (Audah, d. 1953)
*Al-Jarima Wal-Uquba* (Abu Zahra, d. 1974)
*Figbu ala Madhabibul Arba’a* (Al-Juzairi, d. 1979)
*Figbus Sunnah* (Sabiq, d. 2000)
*Al-Fiqhu al-Islami* (al-Zuhayli, b. 1932)
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As’halul Masalik (Bashshar, dates unknown)
  • Misbahu (Muhammad, dates unknown)
  • Sirajus Salik (Ja’ali, dates unknown)

Badru al-Zanjani (Al-Kashnawi, dates unknown)

Fathul Jawadi (al-Zakzaki al-Tijani, dates unknown)