***زحيلي، وهبة.* أصول الفقه الاسلامي*. دمشق: دار الفکر، ١٩٨٦، مجلدان ١٢٣٠ ص.***

Zuhayli, Wahbah. *Usul al-Fiqh al-Islami*. Damascus: Dar al-Fikr, 1986, 2 vols., 1230pp.

**ABSTRACT**

**Fundamentals of Islamic Law**

*أصول الفقه الإسلامي*

As a discipline of sharia to study the sources of Islamic law and the methodology for its development, *usul al-fiqh* has always occupied a prominent place in the teaching curricula of Islamic institutions of legal learning. Wahbah Zuhayli’s aim is to provide a comprehensive textbook on *usul al-fiqh*, combining the values of classical and modern works. His work is intended as a reference for students seeking an intermediate to advanced level of proficiency in the subject.

The book deals with a range of topics of *usul al-fiqh*. After discussing the definition of *usul al-fiqh*, its coverage, and the purpose of studying it, Zuhayli devotes eight chapters to the discussion of familiar topics such as laws of sharia (*al-ahkam al-shar‘iyya*), rules of deducing laws (*dalalat istinbat al-ahkam*), sources of law agreed upon and not agreed upon (*masadir al-ahkam al-muttafaq wa al-mukhtalaf alayh*), doctrine of abrogation (*naskh*), objectives of Islamic law (*maqasid al-Shar‘iah*), legal exertion and blind imitation (*ijtihad* *wa* *taqlid*), and conflict of evidences (*ta‘arud al-adillah*). Zuhayli illustrates his discussion with frequent references from the Qur’an, hadith, and well-known works of authority, both classical and contemporary. A selection of works of *usul al-fiqh*, ranging from the concise to the elaborate, is provided in a bibliography.

Zuhayli has presented his work in a consolidated and simplified form, making it accessible to modern students of Islamic law. In comparison with earlier works on the subject, Zuhayli’s work, in two volumes, is fairly concise. However, like its predecessors, the book focuses on the juridical aspects of *usul al-fiqh* and leaves out its history of development. As one might expect from a modern work on *usul al-fiqh*, the book preserves the continuity of previous authorities and offers a more even-handed treatment of the views and doctrines of various schools of thought(*madhhab*), both legal and theological, such as Mu‘tazila, Shia and Ash‘ariyya.

The theoretical exposition of ideas and doctrines of *madhhab* is presented to enrich the reader’s comprehension of the subject. Even though an occasional instance of *tarjih* (giving more weight to a particular opinion) appears, on the whole, Zuhayli judges the views and doctrines of various *madhhab* on their merits to highlight their contribution to Islamic law and jurisprudence. As a result, a strong orientation toward particular *madhhab*, noticeable in earlier works on *usul al-fiqh*, is not a feature of Zuhayli’s work. *Usul al-fiqh al-Islami* will be appreciated by those who are concerned with studying and teaching *usul al-fiqh*.

Raden Cecep Lukman Yasin