Knowledge In Islam

Qur'ānic Hermeneutics
Basic Fiqh
Classification of Knowledge in Islam
How We Know
Polymaths of Islam
Practicing Islam
Islam: Source and Purpose of Knowledge
Knowledge Triumphant
Epistemology of the Quran
Globalization of Knowledge
Islam and Travel in the Middle Ages
Increase Your Knowledge on Islam
Living Knowledge in West African Islam
Islamic Political Thought
Sharing and Hiding Religious Knowledge in Early Judaism, Christianity, and Islam
Seek Knowledge
Debates on Islam and Knowledge in Malaysia and Egypt
Philosophising in Mombasa: Knowledge, Islam and Intellectual Practice on the Swahili Coast
Islamic Perspectives on Science
The Sociology of Islam
The Concept of Knowledge in Islam
Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change (2 vols)
The Hadith (a Knowledge of Islam)
Women and the Transmission of Religious Knowledge in Islam
Classification of Knowledge in Islam
The Politics of Knowledge in Premodern Islam
Islam and the Promotion of Knowledge
The Faith of Shi'a Islam
Essential Islamic Knowledge
Islam and Knowledge
Knowledge In Islam
Paramountcy of Erudition
Knowledge and Beauty in Classical Islam
The Transmission of Knowledge in Medieval Cairo
Power and Knowledge in Medieval Islam
The Theory of Knowledge
Essential Knowledge in Islam Explained by the Quran
Islamization of Knowledge
Islam and the Western Philosophy of Knowledge
The eleventh and twelfth centuries comprised a period of great significance in Islamic history. The Great Saljuqs, a Turkish-speaking tribe hailing from central Asia, ruled the eastern half of the Islamic world for a great portion of that time. In a far-r

This Book presents the most essential knowledge regarding the religion of Islam. Islam is the religion which invites all human beings to the pristine monotheism toward Allah the Creator of the Universe. The Book is intended for audiences who want to learn about Islam at the elementary level. The information presented in this Book is taken from verses in the Quran, which is the central Scripture in the religion of Islam. The related Quranic verses are also displayed as evidences of the presented information. The Quran was revealed in classical Arabic language and until these days still preserved in its original form. The English translation of such Quranic verses is presented throughout this Book. Thus, no knowledge in Arabic is required to understand this Book. Moreover, no knowledge concerning Islam is prerequisite to comprehend the contents of this Book. The teaching of Islam is intended for all mankind. Thus, this Book is purposed as a medium to convey the essential knowledge to common audiences, regardless of their religious, political, educational and ethnical background.

Aiming to unveil the revelation that Islam is a religion that encourages and supports scientific research, this collection of essays by Muslim scholars focuses on the importance of the universe in Islamic tradition. The contributors offer extensive historical and doctrinal evidence that reveals the
harmony between Islam and positive sciences.

In 1977 (1397 A.H.) some of the most committed and concerned Muslim scholars from around the world were invited to attend a major seminar in Switzerland to address the crisis of thought faced by the Muslim Ummah. The seminar reflected a general consensus about the need to reform contemporary Islamic thought and to redefine the intellectual and academic basis for the Islamization of knowledge. At the beginning of the new Hijrah century 1981 (1401 A.H.) the International Institute of Islamic Thought was incorporated in the U.S. as an Islamic academic and research Institute committed towards working for the reconstruction of Muslim thought and the Islamization of Knowledge. As one of its first undertakings, the IIIT, in cooperation with the National Hijrah Centenary Celebration Committee and the International Islamic University of Islamabad, Pakistan, sponsored the Second International Conference on the Islamization of Knowledge in 1982 (1402 A.H.). Held in Pakistan, the conference provided a world-wide forum for Muslim scholars and thinkers to report developments in Islamic thought and exchange ideas. This book focuses upon 17 selected papers presented at this conference by the distinguished scholars. They embrace the critical topics of the "Perspective on Islamization of Knowledge," the "Perspective on the Islamization of Disciplines" and "Islamizing Individual Disciplines."

The work of the twelfth-century Shiâe(tm)ite scholar al-Tabrisi, Majmaâe(tm) al-bayan, is one of the most important works of medieval commentary on the Qurâe(tm)an, and is still in use today. This work is an in-depth case study of Islamic exegetical methods
and an exploration of the nature of scriptural interpretation in Islam. Drawing on a wide variety of sources including unpublished manuscripts, the author examines how exegesis serves to construct, maintain and defend the status of the Qurâe(tm)an as scripture and to uphold certain ideological agendas, among them the notion of the literary and rhetorical supremacy of Godâe(tm)s revelation in Arabic. Focusing on the genre and process of Qurâe(tm)anic exegesis itself, he treats Qurâe(tm)anic interpretation as part of a category of religious practice recognizable from the history and comparative study of religion. Written in clear and accessible style, Qurâe(tm)anic Hermeneutics makes Qurâe(tm)anic exegesis intelligible to specialists in Islam as well as those interested in scripture and its interpretation in general. As such, it will be a valuable reference to scholars of Islamic studies, religion and scripture.

During the period of Mongol occupation from 1258-1386, Baghdad was a site of intense intellectual debate and dialogue between Shi'i and Sunni communities. In this long-established centre of learning in the Islamic world, scholars such as Ibn Taymiyya and the influential Imami Shi'i scholar Allamah al-Hilli participated extensively in the transmission of knowledge across sectarian lines, as both students and teachers. Tarqi al-Jamil here contextualizes the social and political climate of Iraq during this time, examining the dynamic and complex nature of Shi'i-Sunni relations and their competition for authority and legitimacy. This significant new history provides a challenge to contemporary discourses - both scholarly and in the popular media - that tend to falsely attribute the current political conflict in Iraq to pre-modern Shi'i-
Sunni relations in the region. Instead, al-Jamil articulates a framework for understanding the negotiation of boundaries between Shi'i-Sunni religious communities, broadening the consensus of critical historical knowledge concerning what it meant to be Shi'i or Sunni.

Philosophising in Mombasa provides an approach to the anthropological study of philosophical discourses in the Swahili context of Mombasa, Kenya. In this historically established Muslim environment, at the dawn of the twenty-first century, philosophy is investigated as social discourse and intellectual practice, situated in everyday life. This is done from the perspective of an 'anthropology of philosophy', a project which is spelled out in the opening chapter. Entry-points and guidelines for the ethnography are provided by discussions of Swahili literary genres, life histories, and social debates. From here, local discourses of knowledge are described and analysed. The social environment and discursive dynamics of the Old Town are portrayed, firstly, by means of following and contextualising informal discussions among neighbours and friends at daily meeting points in the streets; and secondly, by presenting and discussing in-depth case studies of local intellectuals and their contributions to moral and intellectual debates within the community. Taking recurrent internal discussions on social affairs, politics, and appropriate Islamic conduct as a focus, this study sheds light on local practices of critique and reflection. In particular, three local intellectuals (two poets, one Islamic scholar) are portrayed against the background of regional intellectual history, Islamic scholarship, as well as common public debates and private discussions. The three contextual portrayals discuss
exemplary issues for the wider field of research on philosophical discourse in Mombasa and the Swahili context on the whole, with reference to the lives and projects of distinct individual thinkers. Ultimately, the study directs attention beyond the regional and the African contexts, towards the anthropological study of knowledge and intellectual practice around the world.

Sahih Bukhari is a collection of sayings and deeds of Prophet Muhammad (pbuh), also known as the sunnah. The reports of the Prophet's sayings and deeds are called ahadith. Bukhari lived a couple of centuries after the Prophet's death and worked extremely hard to collect his ahadith. Each report in his collection was checked for compatibility with the Qur'an, and the veracity of the chain of reporters had to be painstakingly established. Bukhari's collection is recognized by the overwhelming majority of the Muslim world to be one of the most authentic collections of the Sunnah of the Prophet (pbuh). Bukhari (full name Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughira al-Ja'fai) was born in 194 A.H. and died in 256 A.H. His collection of hadith is considered second to none. He spent sixteen years compiling it, and ended up with 2,602 hadith (9,082 with repetition). His criteria for acceptance into the collection were amongst the most stringent of all the scholars of hadith. It is complete Volume 1 of Sahih al Bukhari to provide guidance of Islam to its readers.

Polymaths of Islam analyzes the social and intellectual power of religious leaders who created a shared culture that integrated Central Asia, Iran, and India from the mid-eighteenth century through
the early twentieth. James Pickett demonstrates that Islamic scholars were simultaneously mystics and administrators, judges and occultists, physicians and poets. This integrated understanding of the world of Islamic scholarship unlocks a different way of thinking about transregional exchange networks. Pickett reveals a Persian-language cultural sphere that transcended state boundaries and integrated a spectacularly vibrant Eurasia that is invisible from published sources alone. Through a high cultural complex that he terms the "Persian cosmopolis" or "Persianate sphere," Pickett argues that an intersection of diverse disciplines shaped geographical trajectories across and between political states. In Polymaths of Islam he paints a comprehensive, colorful, and often contradictory portrait of mosque and state in the age of empire.

In "Knowledge Triumphant," Franz Rosenthal observes that the Islamic civilization is one that is essentially characterized by knowledge ("ilm"), for "ilm is one of those concepts that have dominated Islam and given Muslim civilization its distinctive shape and complexion." There is no branch of Muslim intellectual and daily life that remained untouched by the all-pervasive attitude towards 'knowledge' as something of supreme value for Muslim being. With a new foreword by Dimitri Gutas.

This is an era when the Islamic World is making a range of attempts to redefine itself and to grapple with the challenges of modernity. Many schools of thought have emerged which seek to position modern Islam within the context of a rapidly changing contemporary world. Exploring and
defining the relationship between religion and knowledge, Ismail Rafi Al-Faruqi, a distinguished 20th century Arab-American scholar of Islam, formulated ideas which have made substantial contributions to the Islam-and-modernity discourse. His review of the interaction between Islam and knowledge examines the philosophy behind this relationship, and the ways in which Islam can relate to our understanding of science, the arts, architecture, technology and other knowledge-based fields of enquiry. This book includes contributions from Seyyed Hossein Nasr, John Esposito, Charles Fletcher and others, and will prove an essential reference point for scholars of Islam and students of philosophy and comparative religion.

David W. Montgomery presents a rich ethnographic study on the practice and meaning of Islamic life in Kyrgyzstan. As he shows, becoming and being a Muslim are based on knowledge acquired from the surrounding environment, enabled through the practice of doing. Through these acts, Islam is imbued in both the individual and the community. To Montgomery, religious practice and lived experience combine to create an ideological space that is shaped by events, opportunities, and potentialities that form the context from which knowing emerges. This acquired knowledge further frames social navigation and political negotiation. Through his years of on-the-ground research, Montgomery assembles both an anthropology of knowledge and an anthropology of Islam, demonstrating how individuals make sense of and draw meanings from their environments. He reveals subtle individual interpretations of the religion and how people seek to define themselves and their lives as “good” within their communities and under
Islam. Based on numerous in-depth interviews, bolstered by extensive survey and data collection, Montgomery offers the most thorough English-language study to date of Islam in post-Soviet Kyrgyzstan. His work provides a broad view into the cognitive processes of Central Asian populations that will serve students, researchers, and policymakers alike.

Lately, Islam has been enduring considerable pressure and criticism for its violent nature and its involvement with anti-social activities, such as terrorism, assassinations, suicide bombings, etc. Some evidence of the growing awareness of Islam and its efforts of peaceful co-existence has come to light in the form of increased interest in reading history and about the past events. This awareness is not sufficient. The authors in their book, Globalization of Knowledge, have endeavoured to dispel this undue criticism. In this treatise, the authors have undertaken to illustrate Islam and its efforts for creating and maintaining a peaceful and harmonious global village. They have also brought to the attention of the readers contributions of the Islamic Civilization to human knowledge, particularly the preservation and further advancements in philosophy, sciences, astronomy and other social disciplines. The book is an easy reading and full of information. Readers can learn vicariously from the Islamic contributions to human knowledge.

This book is a comparative study of the sociological field in two different Muslim societies: Malaysia and Egypt. It analyses the process of the production of 'knowledge' through the example of the modern 'Islamization of knowledge debate' and local
empirical variations.

This book examines all verses of the Quran involving knowledge related concepts. It begins with the argument that an analysis of the Quranic concept of ignorance points to epistemic virtues that can pave our way towards gaining knowledge and/or understanding. It deals with the Quranic concepts of perceptual, rational, and revelatory knowledge as well as understanding and wisdom in the light of recent discussions in Western analytic epistemology. It also argues that the relevant Quranic verses seem to involve concept of an epistemic conscience whose proper exercise can yield knowledge or understanding. While not overlooking the Quranic emphasis on revelation as a source of knowledge, the book draws our attention to a remarkable overlap between some strains of contemporary virtue epistemology and Quranic approach to knowledge. It shows that the Quranic verses suggest a progressive sequence from propositional knowledge to understanding to wisdom.

This volume offers an aesthetic reading of the Muqaddima by Ibn Khaldūn (d. 1406), a text that has been studied up to the present as a work on historiography. It argues that the Muqaddima is also a comprehensive treatise on classical Arab-Islamic culture and provides a picture of classical Arab-Islamic aesthetics in its totality. The theme of the book is the intrinsic connection between beauty and knowledge in the Muqaddima. Whenever Ibn Khaldūn deals with the problem of knowledge and science, he also deals with the problem of sensual beauty as an instrument or an obstacle to attain it. Ibn Khaldūn’s philosophy of history is necessarily also an aesthetics of history. His key-notion of
“group feeling”, the physical, ethic and aesthetic virtue of Bedouin societies, is at once the origin of the ascent of centralised States and the cause of their ruin. It represents a tragic contradiction that applies to the history of the Maghreb but then takes a universal value. It reflects a range of other contradictions inherent to the "system" of classical Arab-Islamic aesthetics. These contradictions undermine the aesthetic system of the Muqaddima from within and provide decisive elements for the emergence of modern aesthetics. Offering a comparative approach, the volume is a key resource to scholars and students interested in Arabic and Islamic studies, philosophy, aesthetics and global history.

Living Knowledge in West African Islam examines the actualization of religious identity in the Muslim community of Ibrāhīm Niasse (d. 1975, Senegal). The realization of Islam was achieved through the enduring West African practice of learning in the physical presence of exemplary masters.

The concept of knowledge is an important aspect of the Islamic world-view, which in summary is basically founded on, and pervaded by five fundamental ideas. This world-view naturally affects the approach to Islamic epistemology and has multiple implications for education. Briefly, the concept of knowledge in Islam has several features.

Dr. Richard I. Evans interviews Jung about his relationship to Freud and his differences with Freudian theory, his views of the unconscious, introversion-extroversion theories, his concept of archetypes, and his responses to some of the contemporary challenges to psychology.
In the Middle Ages, Muslim travelers embarked on a rihla, or world tour, as surveyors, emissaries, and educators. On these journeys, voyagers not only interacted with foreign cultures—touring Greek civilization, exploring the Middle East and North Africa, and seeing parts of Europe—they also established both philosophical and geographic boundaries between the faithful and the heathen. These voyages thus gave the Islamic world, which at the time extended from the Maghreb to the Indus Valley, a coherent identity. Islam and Travel in the Middle Ages assesses both the religious and philosophical aspects of travel, as well as the economic and cultural conditions that made the rihla possible. Houari Touati tracks the compilers of the hadith who culled oral traditions linked to the prophet, the linguists and lexicologists who journeyed to the desert to learn Bedouin Arabic, the geographers who mapped the Muslim world, and the students who ventured to study with holy men and scholars. Travel, with its costs, discomforts, and dangers, emerges in this study as both a means of spiritual growth and a metaphor for progress. Touati’s book will interest a broad range of scholars in history, literature, and anthropology.

In sixteen concise chapters on key topics, this book provides a rich, authoritative, and up-to-date introduction to Islamic political thought from the birth of Islam to today, presenting essential background and context for understanding contemporary politics in the Islamic world and beyond. Selected from the acclaimed Princeton Encyclopedia of Islamic Political Thought, and focusing on the origins, development, and contemporary importance of Islamic political ideas
and related subjects, each chapter offers a sophisticated yet accessible introduction to its topic. Written by leading specialists and incorporating the latest scholarship, the alphabetically arranged chapters cover the topics of authority, the caliphate, fundamentalism, government, jihad, knowledge, minorities, modernity, Muhammad, pluralism and tolerance, the Qur'an, revival and reform, shari‘a (sacred law), traditional political thought, ‘ulama' (religious scholars), and women. Read separately or together, these chapters provide an indispensable resource for students, journalists, policymakers, and anyone else seeking an informed perspective on the complex intersection of Islam and politics. The contributors are Gerhard Bowering, Ayesha S. Chaudhry, Patricia Crone, Roxanne Euben, Yohanan Friedmann, Paul L. Heck, Roy Jackson, Wadad Kadi, John Kelsay, Gudrun Krämer, Ebrahim Moosa, Armando Salvatore, Aram A. Shahin, Emad El-Din Shahin, Devin J. Stewart, SherAli Tareen, and Muhammad Qasim Zaman. A new afterword discusses the essays in relation to contemporary political developments.

There is no gainsaying in the verity that nations of the sphere are forced to contend with crest, optimum, nadir and nemesis. Those nations who almost always persist in being at acme have a peerless and stellar peculiarity entrenched in them, i.e. they are more pragmatic and empirical. However, the nations on the course of decline, ousting and downfall leave in the lurch nitty gritty and plump for dulcet speech-making. This is a certitude of high standing that no civilization of the world that minuses nitty gritty has ever acclimatized to the plurality settings of the macrocosm. Although,
Islam places knowledge at highest level of human endeavor and repeatedly the Qur'an and the sayings of the Holy Prophet (peace be on him) urge the acquisition of knowledge. Indeed, the word knowledge, 'Ilm', is the most used after the name of the Lord of the entire macrocosm, Allah (Subhanawata'la) in the Holy Qur'an. Also the Holy Prophet (peace be on him) urged his followers to 'seek knowledge, even unto China'. But in spite of all this, the Muslim civilization in the day and age is enduring nadir and is being earmarked far and wide in the orb due to especial apologia and inducements. Musharraf Shaheen lucidly explicates the importance of empirical approach, significance of education and knowledge and voices the need to contrive the education system in such a manner that through the agency of this, Muslims get out of these angst stalemates and predicament. Read 'Paramountcy of Erudition' to find more.

All Praise be to Allah Ta'ala, The Master of the worlds. May Allah Ta'ala's special blessings, mercies and salawaat descend upon our beloved master Sayyidina, Rasulullah PBUH forever and ever. The Basic 'ilm (knowledge of Deen) is the weapon of every believer. Without knowing what is right from wrong, man will never be able to save himself from evil and sin. Without the knowledge of Deen, man is a vulnerable victim of shaytaan. The primary maktab system is designed to equip the children of the Ummah, with the basic knowledge of Deen, which will carry them along for the rest of their lives in the obedience of Allah Ta'ala and in following the sunnah of Rasulullah PBUH. This book titled 'Basic Fiqh' is designed to teach little children the basic Islamic laws according to the teachings and the Fiqh of Hadhrat Imaam Abu Hanifah RA. An attempt has
been made to cover the basic but very important aspects of Fiqh in this little booklet (Insha Allah). Though many books of Fiqh are currently available, the intention in preparing this little booklet was to present some basic rules of fundamental importance making it easier for children to learn. The Ta'limi Board (KZN) has officially introduced this booklet into the maktab curriculum. Part One of this book is taught in Grade 6 and Part two in Grade 7. May Allah Ta'ala accept this little publication and make it a means of attaining His pleasure and may He make this book a means of great benefit for the Ummah. Aameen. Note: All Masael is realted to Hanafi Madhahab

Explores various facets of the Islamic search for knowledge, with essays on aspects of Thought or Travel.

In rich detail Jonathan Berkey interprets the social and cultural consequences of Islam's regard for knowledge, showing how education in the Middle Ages played a central part in the religious experience of nearly all Muslims. Focusing on Cairo, which under Mamluk rule (1250-1517) was a vital intellectual center with a complex social system, the author describes the transmission of religious knowledge there as a highly personal process, one dependent on the relationships between individual scholars and students. The great variety of institutional structures, he argues, supported educational efforts without ever becoming essential to them. By not being locked into formal channels, religious education was never exclusively for the elite but was open to all. Berkey explores the varying educational opportunities offered to the full run of
the Muslim population—including Mamluks, women, and the "common people." Drawing on medieval chronicles, biographical dictionaries, and treatises on education, as well as the deeds of endowment that established many of Cairo's schools, he explains how education drew groups of outsiders into the cultural center and forged a common Muslim cultural identity. Originally published in 1992. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Few studies focus on the modes of knowledge transmission (or concealment), or the trends of continuity or change from the Ancient to the Late Antique worlds. In Antiquity, knowledge was cherished as a scarce good, cultivated through the close teacher-student relationship and often preserved in the closed circle of the initiated. From Assyrian and Babylonian cuneiform texts to a Shi'ite Islamic tradition, this volume explores how and why knowledge was shared or concealed by diverse communities in a range of Ancient and Late Antique cultural contexts. From caves by the Dead Sea to Alexandria, both normative and heterodox approaches to knowledge in Jewish, Christian and Muslim communities are explored. Biblical and Qur'anic passages, as well as gnostic, rabbinic and
esoteric Islamic approaches are discussed. In this volume, a range of scholars from Assyrian studies to Jewish, Christian and Islamic studies examine diverse approaches to, and modes of, knowledge transmission and concealment, shedding new light on both the interconnectedness, as well as the unique aspects, of the monotheistic faiths, and their relationship to the ancient civilisations of the Fertile Crescent.

The Sociology of Islam is an interpretive account of Islam as a religion and civilization in world history and global society, which focuses on the notions of knowledge-culture, power and civility to provide key interpretive and analytic tools to practitioners. The first substantial introduction to the field of the Sociology of Islam that combines theoretical reflections with historical analysis Explores the original civilizational trajectory of Islam and its specific entry point into modernity Develops a narrative and analytic thread that makes the 'dual' role of Islam - as a religion and civilization - comprehensible to non-specialists Allows Islamic Studies specialists and students to locate the study of Islam in a comparative perspective with the help of simple, yet rigorous conceptual tools drawn from sociology and social theory The author is a scholar of both the Sociology of Islam and Comparative Civilizational Analysis and ideally placed to write this text

Four Muslim academics dissect the problem of how to revive Islamic knowledge (ilm) together with Islamic civilization.

Translation of a Persian book "MASALEHE
SHENAKHT" The book authored in a rebuttal to a manifesto issued in the seventies by young Muslim activists who were deeply influenced by Marxist theories. Mutahhari with ample citations from the Quran and other traditional Islamic texts discusses the concept of knowing from an Islamic perspective. He engages with a wide range of philosophers including Ghazali, Ibn Sina Kant, and Hegel.

Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change offers fascinating new insights into key issues of learning and human development in classical Islam, including their shared characteristics, influence, and interdependence with historical, non-Muslim educational cultures.

Asma Sayeed's book explores the history of women as religious scholars from the first decades of Islam through the early Ottoman period. Focusing on women's engagement with hadīth, this book analyzes dramatic chronological patterns in women's hadīth participation in terms of developments in Muslim social, intellectual and legal history. It challenges two opposing views: that Muslim women have been historically marginalized in religious education, and alternately that they have been consistently empowered thanks to early role models such as 'Ā'isha bint Abī Bakr, the wife of the Prophet Muhammad. This book is a must-read for those interested in the history of Muslim women as well as in debates about their rights in the modern world. The intersections of this history with topics in Muslim education, the development of Sunnī orthodoxies, Islamic law and hadith studies make this work an important contribution to Muslim social and intellectual history of the early and
classical eras.

The writer of this book comes from a respected family called by the name of al-Muzaffar. The father of ash-Shaykh Muhammad Rida al-Muzaffar, ash-Shaykh Muhammad ibn 'Abdullah, a jurist and a mujtahid, was a marja' at-taqlid. He wrote with a fluency and conviction that carries the reader along with him wherever he wants to take him. He is at the height of his powers in his book 'Ahlam al-Yaqzah' (The Waking Dreams) where he enters into a kind of communion with his spiritual teacher Mulla Sadra (ash-Shirazi). This book places him securely among the masters of metaphysics, for in it he puts questions before his mentor and then supplies answers on his behalf. clarifying the deepest metaphysical problems by means of the most beautiful anecdotes. He manages to preserve this same superb style in his book on logic 'al-Mantiq'.

This book is one of the many Islamic publications distributed by Ahlulbayt Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Ahlulbayt Organization (www.shia.es) is a registered Organization that operates and is sustained through collaborative efforts of volunteers in many countries around the world, and it welcomes your involvement and support. Its objectives are numerous, yet its main goal is to spread the truth about the Islamic faith in general and the Shi`a School of Thought in particular due to the latter being misrepresented, misunderstood and its tenets often assaulted by many ignorant folks, Muslims and non-Muslims. Organization's purpose is to facilitate the dissemination of knowledge through a global medium, the Internet, to locations where such resources are not commonly or easily accessible or
are resented, resisted and fought! In addition, For a complete list of our published books please refer to our website (www.shia.es) or send us an email to info@shia.es

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