

## Akhlaq Wal Aadaab

This volume presents a survey exploring the profound influence of Socrates on the history of Western philosophy. It also discusses the life of Socrates and key philosophical doctrines associated with him.

This book presents 25 selected papers from the International Conference “Developing Synergies between Islam & Science and Technology for Mankind’s Benefit” held at the International Institute for Advanced Islamic Studies Malaysia, Kuala Lumpur, in October 2014. The papers cover a broad range of issues reflecting the main conference themes: Cosmology and the Universe, Philosophy of Science and the Emergence of Biological Systems, Principles and Applications of Tawhidic Science and Bioethics, and the History and Teaching of Science from an Islamic Perspective. Highlighting the relationships between the Islamic religious worldview and the physical sciences, the book challenges secularist paradigms on the study of Science and Technology. Integrating metaphysical perspectives of Science, topics include Islamic approaches to S&T such as an Islamic epistemology of the philosophy of science, a new quantum theory, environmental care, avoiding wasteful consumption using Islamic teachings, and emotional-blasting psychological therapy. Eminent contributing scholars include Osman Bakar, Mohammad Hashim Kamali, Mehdi Golshani, Mohd. Kamal Hassan, Adi Setia and Malik Badri. The book is essential reading for a broad group of academics and practitioners, from Islamic scholars and social scientists to (physical) scientists and engineers.

Reforming Modernity is a sweeping intellectual history and philosophical reflection built around the work of the Morocco-based philosopher Abdurrahman Taha, one of the most significant philosophers in the Islamic world since the colonial era. Wael B. Hallaq contends that Taha is at the forefront of forging a new, non-Western-centric philosophical tradition. He explores how Taha’s philosophical project sheds light on recent intellectual currents in the Islamic world and puts forth a formidable critique of Western and Islamic modernities. Hallaq argues that Taha’s project departs from—but leaves behind—the epistemological grounds in which most modern Muslim intellectuals have anchored their programs. Taha systematically rejects the modes of thought that have dominated the Muslim intellectual scene since the beginning of the twentieth century—nationalism, Marxism, secularism, political Islamism, and liberalism. Instead, he provides alternative ways of thinking, forcefully and virtuously developing an ethical system with a view toward reforming existing modernities. Hallaq analyzes the ethical thread that runs throughout Taha’s oeuvre, illuminating how Taha weaves it into a discursive engagement with the central questions that plague modernity in both the West and the Muslim world. The first introduction to Taha’s ethical philosophy for Western audiences, *Reforming Modernity* presents his complex thought in an accessible way while engaging with it critically. Hallaq’s conversation with Taha’s work both proffers a cogent critique of modernity and points toward answers for its endemic and seemingly insoluble problems.

A Companion to Socrátes
Melacak Pemikiran Dan Gerakan Spiritual Tokoh Sufi Nusantara Hingga Dunia
Women of Jordan
Symposium
Fiqh Made Easy
Basics of Religious Education

In the first book to address the dilemma faced by Jordanian women in the workforce, Amira El-Azhary Sonbol delineates the constraints that exist in a number of legal practices, namely penal codes that permit violence against Muslim women and personal status laws that require a husband’s permission for a woman to work. Leniency in honor crimes and early marriage and motherhood for girls are other factors that extend the patriarchal power throughout a woman’s life and ultimately deny her full legal competency. Significantly, Sonbol notes that society’s accepting as “Islamic” the legal constraints that control women’s work constitutes a major barrier to any effort to change them, even though historically the Islamic sharia actually encourages women’s work, and despite the fact that Muslim women have contributed materially to their society’s economy. The author covers new ground as she effectively illustrates how Jordanian laws governing gender, family, and work combine with laws and legal philosophies derived from tribal, traditional, Islamic, and modern laws to form a strict patriarchal structure. Originally published: London: Hot Key Books, 2015.

Islamic Psychology or ilm an-nafs (science of the soul) is an important introductory textbook drawing on the latest evidence in the sub-disciplines of psychology to provide a balanced and comprehensive view of human nature, behaviour and experience. Its foundation to develop theories about human nature is based upon the writings of the Qur’an, Sunna, Muslim scholars and contemporary research findings. Synthesising contemporary empirical psychology and Islamic psychology, this book is holistic in both nature and process and includes the physical, psychological, social and spiritual dimensions of human behaviour and experience. Through a broad and comprehensive scope, the book addresses three main areas: Context, perspectives and the clinical applications of applied psychology from an Islamic approach. This book is a core text on Islamic psychology for undergraduate and postgraduate students and those undertaking continuing professional development in Islamic psychology, psychotherapy and counselling. Beyond this, it is also a good supporting resource for teachers and lecturers in this field.

Ethics and the New Human in the Philosophy of Abdurrahman Taha

Biographical Encyclopaedia of Sufis

Life and Teachings

Sirat Un Nabi The Life of the Prophet

The Jinn and Human Sickness

*This is a study of the structure and composition of the official learning current in medieval Arabic culture. This comprises natural sciences both exoteric and esoteric (medicine, alchemy, astrology and others), traditional and religious sciences (such as theology, exegesis and grammar), philosophical sciences such as metaphysics and ethics, in addition to technical disciplines like political theory and medicine, and other fields of intellectual endeavour. The book identifies and develops a number of conceptual elements common to the various areas of official Arabic scientific discourse, and shows how these elements integrate these disparate sciences into an historical epistemic unity. The specific profile of each of these different sciences is described, in terms of its conceptual content, but especially with reference to its historical circumstances. These are seen to be embodied in a number of institutional supports, both intellectual and social: paradigms, schools of thought, institutions of learning, pedagogic techniques, and a body of professionals, all of which combine to form definite, albeit ever renewed, traditions of learning. Finally, an attempt is made to relate Arabic scientific knowledge in the Middle Ages to patterns of scientific and political authority. First published in 1986.*

*This volume offers an introduction to all questions of teaching Religious Education as a school subject and as an academic discipline related to this subject. The chapters cover most of the aspects that religion teachers have to face in their work, as well as the theoretical background necessary for this task. The volume is a textbook for students and teachers of religious education, be it in school or in an academic context, who are looking for reliable information on this field. The book has proven its usefulness in German speaking countries. This volume is the English translation of the German Compendium of Religious Education (edited by Gottfried Adam and Rainer Lachmann). The present English version is based on the 2012 edition which aims for a most current representation of the field. The background of the book is Protestant but its outlook is clearly ecumenical, and questions of interreligious education are considered in many of the chapters. The compendium continues to be widely used in Germany, Austria and Switzerland - as an introduction to the field and as a handbook for students who are preparing for their final exams. The English edition makes this compendium available to students and colleagues in other countries.*

*Samira Haj conceptualizes Islam through a close reading of two Muslim reformers—Muhammad ibn ‘Abdul Wahhab (1703-1787) and Muhammad ‘Abduh (1849-1905)—each representative of a distinct trend, chronological as well as philosophical, in modern Islam. Their works are examined primarily through the prism of two conceptual questions: the idea of the modern and the formation of a Muslim subject. Approaching Islam through the works of these two Muslims, she illuminates aspects of Islamic modernity that have been obscured and problematizes assumptions founded on the oppositional dichotomies of modern/traditional, secular/sacred, and liberal/fundamentalist. The book explores the notions of the community-society and the subject’s location within it to demonstrate how Muslims in different historical contexts responded differently to theological and practical questions. This knowledge will help us better understand the conflicts currently unfolding in parts of the Arab world.*

Muslim Voluntary Welfare Associations in Jordan Between Patronage and Empowerment

Instruction of the Student

Al-tibyān Fī Adāb Ḥamalāt Al-Qur’ān

Grade 3 Fiqh

Conditions of Bai‘at and Responsibilities of an Ahmadi

Islamic Psychology

Tafsir al-Munir merupakan karya tafsir terbaik yang pernah miliki umat Islam era modern. Buku best seller di Timur Tengah dan negara-negara Jazirah Arab ini telah menjadi rujukan dalam setiap kajian tafsir majelis ilmu. Tafsir al-Munir ini mengaji ayat-ayat Al-Qu’an secara komprehensif, lengkap dan mencakup berbagai aspek yang dibutuhkan oleh pembaca. Penjelasan dan penetapan hukum-hukumnya disempulikan dari ayat-ayat Al-Qur’an dengan makna yang lebih luas dengan disertai sebagi turnunya ayat, retorika, sintaksis, serta aspek kebahasaan. Kitab ini juga menafsirkan serta menjelaskan kandungan setiap surah secara global dengan menggunakan dua metode, yaitu riwayat dan hadits Nabi dan perkataan para salafussoleh serta secara akal yang sejalan dengan kaedah yang telah diajari. Buku tafsir ini terdiri dari 15 jilid yang telah diterbitkan. Buku tafsir ini memiliki beberapa keunggulan dan keistimewaan, antara lain sebagai berikut. 1. Metode penyusunan tafsirnya menggunakan tafsir bil ma tsur dan tafsir birra’i 2. Memuat penjelasan kandungan ayat secara terperinci dan menyeluruh 3. Menjelaskan sebab turunnya ayat 4. Dalam setiap pembahasan ayat yang diperinci penjelasannya dari segi qira’at, t’ab, balaghah, dan mafadat lughawiyah 5. Dalam penafsiran ayat merujuk dan berpedoman pada kitab-kitab induk tafsir dengan berbagai manhajnya 6. Menghapus riwayat-riwayat Isra’iliyat (Sema Insani)

Since the financial crisis of 2007/2008, a renewed discussion on the ethics and finance is being examined from different dimensions – finance for good society, responsible finance, ethical finance, financial crimes, and financial repression. The principal objective of this Handbook on Ethics of Islamic Economics and Finance is to provide a deeper understanding of the ethical underpinning of Islamic economics and finance. The reader will notice that the Handbook reflects a diversity of views on the subject of economic and business ethics in Islam across the intellectual spectrum of Muslim thought over the globe. Handbook attempts to find answers to some questions concerning the definition and characteristics of the ethical system in Islam. What is its goal and how do its rules and practices ensure welfare for individuals and society? Are the moral principles universal and invariable or do they change and adapt with the social changes of communities and progress in science and technology? Is the present generation accountable for the welfare of future generations? Where is the boundary between law and ethics and who guarantees their adoption and implementation?

An enduring classic work on the etiquette that a Muslim must or should have with regard to handling and reciting the Quran (the Muslim scripture). The topics this volume raises include: ritual cleanliness, opportune times for recitation, the etiquette that students have with their teachers (and that teachers must have with their students), and variety of other issues that every Muslim should know and frequently ask about.

Islam, Civil Society and Social Work

The Door That Led to Where

The Prophetic Ethics and the Courtesies of Living

PARA SUFI MODERAT

Islam, Labor, and the Law

Handbook of Ethics of Islamic Economics and Finance

*This is a remarkable volume that touches upon the method by which students of the classical Muslim world learned their studies in a traditional way. Its author, Imam al-Zarnuji, has attracted the attention of Western men of learning for centuries, as they tried to decipher the secret behind the stunning educational success of Islamic civilisation.*

*Buku ini yang berjudul "Para Sufi Moderat: Melacak Pemikiran dan Gerakan Spiritual Tokoh Sufi Nusantara Hingga Dunia" bisa diselesaikan dengan baik. Dalam dunia tasawuf, tidak lepas dengan yang namanya pemikiran, paradigma dan pandangan tokoh-tokohnya, sehingga banyak melahirkan aliran (tipologi) di dalam tubuh tasawuf itu sendiri. Adanya berbagai macam pemikiran ini menunjukkan bahwa tasawuf merupakan ilmu yang unik dan kaya akan khazanah keilmuan yang bisa disandingkan dengan disiplin ilmu-ilmu lain. Untuk menengahi berbagai persoalan dalam pemikiran, pemahaman dan warna dalam ajaran tasawuf diperlukan jalan tengah (tawazun; wasathiyah), agar bisa berpikir-bersikap objektif, tidak kaku, keras bahkan radikal (ekstrem). Sehingga, adanya pemikiran para sufi moderat ini kiranya dapat membantu kita untuk memahami ajaran Islam khususnya tasawuf secara proporsional.*

*A revisionist history of the origins of Egyptian nationalism and the revolution of 1919, focusing on gender and the family.*

Central Asia and Middle East

Arabic Thought and Islamic Societies (RLE Politics of Islam)

Reconfiguring Islamic Tradition

A Guide to Islamic Adab

Aqidah, Syariah, Manhaj [Juz 25-26 Fushshilat - Qaaf]

📖📖📖📖📖📖

**Wael B. Hallaq boldly argues that the “Islamic state,” judged by any standard definition of what the modern state represents, is both impossible and inherently self-contradictory. Comparing the legal, political, moral, and constitutional histories of premodern Islam and Euro-America, he finds the adoption and the practices of the modern state to be highly problematic for modern Muslims. By Islamic standards, the state’s technologies of the self are severely lacking in moral substance, and today’s Islamic state, as Hallaq shows, has done little to advance an acceptable form of genuine Shari’a governance. The Islamists’ constitutional battles in Egypt and Pakistan, the Islamic legal and political failures of the Iranian Revolution, and other similar disappointments underscore this fact. Hallaq then turns to the rich moral resources of Islamic history to prove that political and other “crises of Islam” are integral to the modern condition of both the East and the West, and by acknowledging these parallels, Muslims can engage more productively with their Western counterparts.**

**Sungguh benar apa yang dikatakan oleh orang bijak ini, karena bagaimana bisa memberi? Padahal ia tidak memiliki apa-apa. Lantas, bagaimana halnya dengan seorang da’i yang mengajak ke jalan Allah sedangkan ia tidak memiliki ilmu dan bekal-bekal di dalam menempuh jalan dakwah, apa yang akan dia berikan kepada umat?**

**Padahal Allah telah melarang manusia berkata-kata tanpa ilmu, apalagi berbicara di dalam agama Allah tanpa ilmu.**

**This book is one of the many Islamic publications distributed by Talee throughout the world in different languages with the aim of conveying the message of Islam to the people of the world. Talee (www.talee.org) 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.Organisation’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 resisted, resisted and fought! In addition, Talee aims at encouraging scholarship, Reform, Nationality and Modernity**

**Human Behaviour and Experience From an Islamic Perspective**

**The Method of Learning**

**Ensiklopedi Dakwah**

**Nurturing the Nation**

**The Impossible State**

In 1893, Hazrat Mirza Ghulam Ahmad of Qadian claimed to be the same Promised Messiah and al-Mahdi about whom the Holy Prophet Muhammad(sa) had given glad tidings. The Holy Prophet(sa) had prophesied that the important role of the Promised Messiah and al-Mahdi would be to revive faith and firmly establish the practice of Islamic law. When the Promised Messiah made his claim and invited all righteous souls to respond to his call, he published 10 conditions of bai ‘at for all who wished to join him with a covenant of allegiance. It is important for all Ahmadis to familiarize themselves with these 10 conditions. Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (May Allah be his helper) has explained these 10 conditions in the light of the Holy Quran, sayings of the Holy Prophet(sa) and the writings of the Promised Messiah(as) in various Friday sermons and speeches. These are being presented in the format of a book for the guidance of all Ahmadis and all those who want to learn about Ahmadiyyat the true Islam.

Book of Counsels

Menyikapi perbedaan pendapat secara membabi-butu dan mau menang sendiri di mana yang diklaim paling benar adalah hanya dirinya dan kelompoknya, sementara yang lain dianggap salah bahkan sesat, jelas merupakan sikap yang tidak bijak dan tidak sesuai dengan yang dipraktikkan oleh generasi salafush shalih. Selain itu, sikap semacam ini juga menunjukkan ketidakmatangan ilmu dan kerendahan akhlaq seseorang. Oleh karena itu, jika orang tidak mau menjelaskan letak kebenaran yang ada pada diri dan kelompoknya kepada orang atau pihak lain yang dituduhnya sesat dan alhu bid ‘ah secara langsung. Bagaimana mungkin seseorang bisa mengklaim dirinya benar dan yang lain salah sementara dia tidak bisa membuktikan kebenaran berada di pihaknya dan kesalahan berada di pihak orang lain? Pedang dan lisan adalah senjata orang mukmin. Dengan pedang, kaum muslimin menaklukkan negara-negara kafir dan memperluas wilayah teritorial daulah Islamiyah. Adapun dengan lisan, para ulama membungkam kesesatan alhu bid ‘ah dan membuktikan kebenaran agama Islam. Amirul Mukminin Umar bin Abdiil Aziz rahimahullah (w. 101 H) berkata, “ Aku tidak suka jika para sahabat Rasulullah Shallallahu ‘Alaihi wa Sallam tidak berbeda pendapat. Sebab, sekiranya mereka hanya mempunyai satu pendapat saja, maka orang-orang pun berada dalam kesempitan. Sungguh, mereka (para sahabat) adalah para imam yang diikuti pendapatnya, dimana jika seseorang mau mengambil salah satu pendapat mereka, maka dia bebas melakukannya.” -pustaka al-kausar-

Islamic Education in Europe

Reaping Rewards as If Living for 7000 Years

Islam and International Law. Symposium. Antiquities Law

Belajar Dari Akhlaq Ustadz Salafi

A Basic Textbook on Fiqh

History of the Arabic Written Tradition Supplement Volume 3 - ii

The present English translation reproduces the original German of Carl Brockelmann’s Geschichte der Arabischen Litteratur (GAL) as accurately as possible. In the interest of user-friendliness the following emendations have been made in the translation: Personal names are written out in full, except b. for ibn; Brockelmann’s transliteration of Arabic has been adapted to comply with modern standards for English-language publications; modern English equivalents are given for place names, e.g. Damascus, Cairo, Jerusalem, etc.; several erroneous dates have been corrected, and the page references to the two German editions have been retained in the margin, except in the Supplement volumes, where new references to the first two English volumes have been inserted. Supplement volume SIII-II offers the title indices (authors; titles; and Western editors/publishers).

The fifteen chapters in this volume explore both new and tested theoretical perspectives on literature and culture at large; this multiplicity of discourses is a reflection of the implicit discontent in conforming to the New World Order, and a contestation against hierarchical relationships between countries, which inform the social, cultural and political climates of weaker nations. With the political and economic hegemony of stronger nations, weaker nations run the risk of being dominated, or at the very least, having their own national identity and sovereignty steeped in ambivalence in the face of a globalised culture. This volume hopes to bring together critical views in relation to the construction of cultural studies in the Western framework, the application of literary theory in the readings of vernacular literature, contestation of the mainstream scientific methodology of cultural evaluation, the role of English literature in Asian cultures, the application of postcolonial theory in literature, literary ethics in relation to Islamic literature, as well as the Islamic and Western conceptions of democracy. More than half of the articles in this collection centre on Islam as a guiding principle, or as a context through which critical perspectives are made on literature and culture in today’s globalised world order. This inadvertent foregrounding of Islam reflects a continuing dialogue on and with Islam and its significant impact on existing academic discourses founded upon Western-style scholarship.

Morals and Manners in Islam is a brief yet comprehensive handbook for Muslims and those non-Muslims interested in acquiring a broad knowledge of the Muslim way of life. The book’s contents, derived mainly from the Qur’an and the Sunnah, the main sources of jurisprudence, are listed in points format.

Aqidah Akhlaq

Critical Perspectives on Literature and Culture in the New World Order

Islamic Perspectives on Science and Technology

Reforming Modernity

The Family Politics of Modernizing, Colonizing, and Liberating Egypt, 1805-1923

Terjemah ADABUL ALIM WAL MUTAALLIM KARYA HADRATUSSUYEIKH HASYIM ASYARI

Kitab Adab Al-‘Alim wal Muta‘allim (etika orang berilmu dan pencari ilmu) merupakan salah satu dari kitab Kiai Hasyim Asy’ari yang terdapat dalam Irsyadyy Syari. Pembahasan dalam kitab ini setidaknya bisa diklasifikasikan ke dalam 3 (tiga) bagian. Bagian pertama membahas tentang keutamaan ilmu, keutamaan belajar, dan mengajarkannya. Bagian kedua membahas tentang kewajiban menuntut ilmu, dan kewajiban mengajarkan ilmu. Bagian ketiga membahas tentang etika seseorang ketika sudah menjadi alim atau dinyatakan lulus dari lembaga pendidikan.

Sahih Muslim (????? Muslim; full title: Al-Musnadu Al-Sahihu bi Nakliih Adli) is one of the Kutub al-Sittah (six major hadith collections) in Sunni Islam. Sunni Muslims consider it the second most authentic hadith collection, after Sahih Bukhari. However, it is important to realize that Imam Muslim never claimed to collect all authentic traditions.

Muslims should agree on about accuracy. The Muslim Scholars have agreed that all of the Ahadith in Sahih Muslim are authentic.

Pakistan’s transformation from supposed model of Muslim enlightenment to a state now threatened by an Islamist takeover has been remarkable. Many account for the change by pointing to Pakistan’s controversial partnership with the United States since 9/11: others see it as a consequence of Pakistan’s long history of authoritarian rule. The rise of a religious right, Farzana Shaikh argues the country’s decline is rooted primarily in uncertainty about the meaning of Pakistan and the significance of ‘being Pakistani’. This has pre-empted a consensus on the role of Islam in the public sphere and encouraged the spread of political Islam. It has also widened the gap between personal and economic foundations and tearing apart its social fabric. More ominously still, it has given rise to a new and dangerous symbiosis between the country’s powerful armed forces and Muslim extremists. Shaikh demonstrates how the ideology that constrained Indo-Muslim politics in the years leading to Partition in 1947 has left its mark, still.

Pakistan’s troubled present.

Tafsir al-Munir Jilid 13

Book of Counsels

Etiquette with the Quran

Selected Conference Papers

The Light

Morals and Manners in Islam

In book twenty of the forty books which compose the Revival of the Religious Sciences (Ihya’ ‘ulum al-din), Abu hamid al-Ghazali gives a full account of the customs and character of the Messenger of God, Muhammad. It is not a biography of Muhammad (peace and blessing of God be upon him) but a roadmap for those who want to strengthen their faith, increase their knowledge, and deepen their understanding of the second part of the testimony of faith, namely the first pillar of Islam. The author details the Messenger’s noble nature and his miracles, while removing doubts regarding his message. He deals with the issue of the imitation of Muhammad (peace and blessing of God be upon him) noting that the ultimate source of knowledge is revelation from God which comes to us through the Messenger. This volume lays clear that the aim of the imam in this Series is to call for a return to the Sunna and the imitation of the Messenger in all aspects of life.

*this book in a simpler language. He says: "Before this, I prepared a paper in which I wrote on the secrets of the Salat as much as was feasible. But as it was not suitable for the common people, I decided to write parts of the cordial disciplines of this spiritual ascension, so that my brothers in faith may have a remembrance, and my hard heart may be affected by it."*

The thesis analyses the role of Muslim voluntary welfare associations in Jordan from the perspective of their religious discourse and the related social activities, to assess whether they contribute to empowerment or reinforce dependency

Translation of Sahih Muslim

Islam, Politics, and Modernity’s Moral Predicament

Adabus Salat – The Disciplines of the Prayer

Remedies in the Light of the Qur’aan and Sunnah