

The Logic Of The Quran

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God and Logic in Islam John Walbridge 2010-11-15 This book investigates the central role of reason in Islamic intellectual life. Despite widespread characterization of Islam as a system of belief based only on revelation, John Walbridge argues that rational methods, not fundamentalism, have characterized Islamic law, philosophy and education since the medieval period. His research demonstrates that this medieval Islamic rational tradition was opposed by both modernists and fundamentalists, resulting in a general collapse of traditional Islamic intellectual life and its replacement by more modern but far shallower forms of thought. However, the resources of this Islamic scholarly tradition remain an integral part of the Islamic intellectual tradition and will prove vital to its revival. The future of Islam, Walbridge argues, will be marked by a return to rationalism.

A Summary of Logic Ayatollah Sadiq Shirazi 2013-05-09 A summary of logic by Ayatollah Sayed Sadiq Shirazi

Philosophy in the Renaissance of Islam Joel L. Kraemer 1986
Guide to Understanding Islam

God or No God Haya Muhammad Eid 2018-01-10 It was narrated that a Bedouin was traveling on his camel when his camel suddenly dropped dead. He descended from the camel's back and started circling it while meditatively saying: Why don't you get up? Why don't you come back to life? Here are your limbs! They are perfectly complete and your body is sound! What is the matter with you? What used to keep you going? What worked in you to make you alive? What caused you to die? What stopped you now from moving? Then he left his camel in amazement, wondering what had happened to it. There are traces of past and present creations everywhere — are they meaningless or living signs of a Creator God?

The Logic of Law Making in Islam Behnam Sadeghi 2013-02-11 This pioneering study examines the process of reasoning in Islamic law. Some of the key questions addressed here include whether sacred law operates differently from secular law, why laws change or stay the same and how different cultural and historical settings impact the development of legal rulings. In order to explore these questions, the author examines the decisions of thirty jurists from the largest legal tradition in Islam: the Hanafi school of law. He traces their rulings on the question of women and communal prayer across a very broad period of time - from the eighth to the eighteenth century - to demonstrate how jurists interpreted the law and reconciled their decisions with the scripture and the sayings of the Prophet. The result is a fascinating overview of how Islamic law has evolved and the thinking behind individual rulings.

The Amazing Qur'an Gary Miller - XKP 2015-11-05 Calling the Qur'an amazing is not something done only by Muslims, who have an appreciation for the book and who are pleased with it; it has been labelled amazing by non-Muslims as well. In fact, even people who hate Islam very much have still called it amazing. 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

God and His Attributes - Lessons on Islamic Doctrine Sayyid Mujtaba Musavi Lari 2014-09-11 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 is a registered Organisation 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. For a complete list of our published books please refer to our website or send us an email .

Unholy Dilemma 3 Bill Shuey 2016-11-06 Unholy Dilemma 3 - A Search for logic in the Qur'an is a book which deals with the claims, admonitions, scientific errors, conflation, and absurdities that are found in the Islamic Holy Writ. Various Surahs and Ayahs (chapter and verse) are quoted and then examined for clarity of thought and divine inspiration and revelation. As a by-product of the book, the Old and New Testaments are compared to the Qur'an and where noted, the obvious plagiarism of these more ancient documents is noted. Anyone who is interested in what the Qur'an actually states and how its words guide one and one-half billion Muslims around the world should take the time to read this offering. Islam is as much a social order as a religion, and without understanding of the implications of this belief system one cannot possibly understand the intentions and goals of Islam.

The Rise of Science in Islam and the West John W. Livingston 2017-12-14 This is a study of science in Muslim society from its rise in the 8th century to the efforts of 19th-century Muslim thinkers and reformers to regain the lost ethos that had given birth to the rich scientific heritage of earlier Muslim civilization. The volume is organized in four parts; the rise of science in Muslim society in its historical setting of political and intellectual expansion; the Muslim creative achievement and original discoveries; proponents and opponents of science in a religiously oriented society; and finally the complex factors that account for the end of the 500-year Muslim renaissance. The book brings together and treats in depth, using primary and secondary sources in Arabic, Turkish and European languages, subjects that are lightly and uncritically brushed over in non-specialized literature, such as the question of what can be considered to be purely original scientific advancement in Muslim civilization over and above what was inherited from the Greco-Syriac and Indian traditions; what was the place of science in a religious society; and the question of the curious demise of the Muslim scientific renaissance after centuries of creativity. The book also interprets the history of the rise, achievement and decline of scientific study in light of the religious temper and of the political and socio-economic vicissitudes across Islamdom for over a millennium and integrates the Muslim legacy with the history of Latin/European accomplishments. It sets the stage for the next momentous transmission of science: from the West back to the Arabic-speaking world of Islam, from the last half of the 19th century to the early 21st century, the subject of a second volume.

Logic, Rhetoric and Legal Reasoning in the Qur'an Rosalind Ward Gwynne 2014-04-08 Muslims have always used verses from the Qur'an to support opinions on law, theology, or life in general, but almost no attention has been paid to how the Qur'an presents its own precepts as conclusions proceeding from reasoned arguments. Whether it is a question of God's powers of creation, the rationale for his acts, or how people are to think clearly about their lives and fates, Muslims have so internalized Qur'anic patterns of reasoning that many will assert that the Qur'an appeals first of all to the human powers of intellect. This book provides a new key to both the Qur'an and Islamic intellectual history. Examining Qur'anic argument by form and not content helps readers to discover the significance of passages often ignored by the scholar who compares texts and the

believer who focuses upon commandments, as it allows scholars of Qur'anic exegesis, Islamic theology, philosophy, and law to tie their findings in yet another way to the text that Muslims consider the speech of God.

Political Islam: The Logic of Governance in Sudan Ahmed Elzobier 2014-08-11 The book aims to unravel the complexity of dynamics of power, domination, and resistance in Sudan. It will also draw special attention to who rules the country and how they ruled and what tools they deployed to execute their internal, regional, and international policies. Ultimately, by focusing on Sudan, I hope to provide an in-depth understanding of how political Islam operates in practical terms within the Middle East and North Africa.

Logic and Islam Magd Abdel Wahab 2019-05-15 Throughout history, a believer did not need logical proof to believe in Almighty God. This is because the spiritual proof was always enough to admit the existence of Almighty God and to submit to Him. Finding Almighty God is not a mathematical equation that needs to be proven. Rather, it is a spiritual feeling due to a call from inside a human being. The relationship between Almighty God and humans is spiritual rather logical. However, with the advances in science and technology, this spiritual relationship decreases. Nowadays, modern man is looking for logic and scientific answers to many questions relating to Almighty God and religions. In fact, nonbelievers or atheists are not the only ones looking for answers to these types of questions; believers also want to increase their faith and remove doubts from their hearts. The main objective of this book is to provide logical answers to questions relating to belief in Almighty God, creations and Islam as the last heavenly religion. These questions are grouped under several topics, namely: 1) Almighty God, 2) the creation, 3) the soul, 4) the hereafter, 5) the destiny and freedom in choices, 6) the holy Quran and 7) the Islam. The main feature of this book is that the author provides logic flowcharts with each presented question relating to the different topics. Each logic flowchart has three phases: a start, a process and an end.

The religion that captivated minds with its logic Hatem Yahia 2016-11-01 This book is based upon selected (translated) verses from the holy book: the Quran; verses that contain logical information or reasoning with the human mind. These verses indicate that Islam is a religion that respects, moreover rewards, thinking and contemplation. The verses present irrefutable logic that leave a person astonished as he gradually comprehends the weight of what he is presented with, leaving him thinking deeply. If a person truly grasps the logic, and is objective in his deductions without being hindered by pride, he will end up with one option: submission to the one God. But to those who doubt that the verses are from God, it is up to them to decide whether these verses are within a human's capability and knowledge to compose or if they surpass human limits. For I believe, that within everyone is a God-given innate instinct that can recognize what is unique and sent from Him. The book will be divided into sections, each section responding to a false claim via simple logic provided in the Quran. This will begin by responding to the basic claim that there is no God, and progressing systematically through the sections to reach the final logical conclusion; the truth. The purpose of the book is to encourage people to choose their religion by applying logic. It is intended for the general populace. If the book manages to activate a persons mind, setting him on the path of deep thought and self-dependence, then the book has accomplished a large part of its purpose.

Knowledge Representation for Quranic Verses Using Logical Formalism Sharyar Wani 2013 The amount of data available after the inception of Web 2.0 is enormous and is increasing at a tremendous pace. Yet the knowledge associated with this data still remains unveiled. As Web 3.0 is on its way and aims at knowledge extraction from the data, there is need to develop means and ways to extract the knowledge behind the already available and new incoming data. In this run of knowledge representation, Muslim researchers have directed their works towards the availability of digital resources for Al-Quran and books of Hadith since they form the foundations of Islam. But the research done so far has not gone deep into the area of knowledge representation of Al-Quran and Hadith. The current work looks into development of knowledge representation formalism for Al-Quran using the logical base (Predicate Logic) as it is expressive in nature and has proven successful previously even in complex situations. It also aims at the development of a query and question answering system based on the logical formalism developed. The work revealed that predicate logic is quite expressive for knowledge representation. The formalism developed as a

part of this work was evaluated and shows promising results in the direction of knowledge representation and information retrieval. The current work has a large significance as it will ease the process of information access to the Muslim community. Not only that the work will be beneficial for Non-Muslims to know more about Al-Quran easily and thus gaining more and more information about Islam which we hope will eventually help in the field of Dawah.

Reason and Logic in Islam Ayatullah Sayyid Abulqasim Al-khui 2017-01-05 Role of religion, its need and impact on human life. A short history of the lives of the leaders of Islam and a basic guide to administration according to principles of Islam.

Exposing Fake Logic Dr. Avi Sion 2018-12-04 Exposing Fake Logic by Avi Sion is a collection of essays written after publication of his book A Fortiori Logic, in which he critically responds to derivative work by other authors who claim to know better. This is more than just polemics; but allows further clarifications of a fortiori logic and of general logic.

The Quran and the Secular Mind Shabbir Akhtar 2007-10-31 This book is concerned with the rationality and plausibility of the Muslim faith and the Qur'an, and in particular how they can be interrogated and understood through Western analytical philosophy. It also explores how Islam can successfully engage with the challenges posed by secular thinking. The Quran and the Secular Mind will be of interest to students and scholars of Islamic philosophy, philosophy of religion, Middle East studies, and political Islam.

Skeptic? Simple Answers Using Quran and Science Eeshat Ansari 2021-05-26 ?Why does a merciful God allow suffering??Is the theory of evolution compatible with the story of Adam and Eve? ?If everything is predestined, why is there divine punishment??Can God create a stone so massive that God Himself cannot move it??If every entity has a creator, who created God?The above paradoxes have been puzzling humanity for centuries. The question is: does this book really explain these paradoxes? Yes, it does! **WHAT IS THE SECRET OF FINDING SOLUTIONS?** Eeshat Ansari's book "Skeptic? Simple Answers Using Quran and Science" uses logic from the Quran to explain these paradoxes. Here we see the beauty of Islam. Solutions do not contradict the Islamic belief or scientific facts. Even 21st century readers, including young people, can relate to these solutions. All along, the logic and language are remarkably simple. In the Quran, Allah uses a different approach that differs from any human way of thinking. For example, the Quran mentions the name and praises Prophet Jesus PBUH and his mother Mary. The Quran even has a chapter titled 'Mary.' But the names of Prophet Muhammad's PBUH grandmothers, mother, wives, daughters and granddaughters are not in the Quran. This includes his granddaughters born during the Prophet's lifetime, while the Quran was being revealed. Why are these names missing? Only Allah knows. But for sure humans do not think along these lines. How can the Quran, which is the Word of Allah, contradict science that is knowledge given by Allah? For scholars of all religions, students of philosophy, and anyone with a curious mind, "Skeptic? Simple Answers Using Quran and Science" has something special to offer: explanations to the most enduring and puzzling paradoxes in history!

Islam Obscured D. Varisco 2005-02-15 Ethnographers have observed Muslims nearly everywhere Islam is practiced. This study analyzes four seminal texts that have been read widely outside anthropology. Two are by distinguished anthropologists on either side of the Atlantic, *Islam Observed* (by Clifford Geertz in 1968) and *Muslim Society* (by Ernest Gellner in 1981). Two other texts are by Muslim scholars, *Beyond the Veil* (Fatima Mernissi in 1975) and *Discovering Islam* (by Akbar Ahmed in 1988). Varisco argues that each of these four authors approaches Islam as an essentialized organic unity rather than letting 'Islams' found in the field speak to the diversity of practice. The textual truths engendered, and far too often engineered, in these idealized representations of Islam have found their way unscrutinized into an endless stream of scholarly works and textbooks. Varisco's analysis goes beyond the rhetoric over what Islam is to the information from ethnographic research about what Muslims say they do and actually are observed to do. The issues covered include Islam as a cultural phenomenon, representation of 'the other', Muslim gender roles, politics of ethnographic authority, and Orientalist discourse.

The Philosophy of the Teachings of Islam Hazrat Mirza Ghulam Ahmad 1996 "Originally written for the Conference of Great Religions held at Lahore on December 26-29, 1896, the Philosophy of the Teachings of Islam has since served as an introduction to Islam for seekers after the truth and religious knowledge in different parts of the world. The present issue includes several "lost" pages

not included in the essay that was read out at Lahore. It deals with the following five broad themes, set by the moderators of the Conference: 1. The physical, moral and spiritual states of man 2. The state of man after death 3. The object of man's life and the means to its attainment 4. The operation of the practical ordinances of the Law in this life and the next 5. Sources of Divine knowledge."--Publisher's description.

Logic and Islam. Part II: Scientific Issues Magd Abdel Wahab 2020 In part II of this book series 'Logic and Islam', we answer the main question: can science prove that the Holy Quran is from Almighty God and has a divine origin? To answer this question, we gathered 77 scientific miracles from the Holy Quran. These miracles are scientific issues that have been revealed 1400 years ago and proven to be correct through our modern science and technology. We present each scientific issue from revelation and historical points of view, by comparing the year of its revelation with that of its discovery by modern science. 0The 77 scientific issues are grouped in six different categories: 1) astronomical issues, 2) earth science issues, 3) medical and biological issues, 4) animal and plant issues, 5) physics issues and 6) historical issues.0By using the theory of probability, we demonstrate that the possibility to predict all 77 issues correctly by chance is quasi-zero. In other words, if a human being tried to predict the 77 issues correctly, they would need an infinite number of trials. This provides solid proof that the Holy Quran could not have been written by a human being but that it should have been revealed by Almighty God. 0The last chapter of this book is devoted to responding to the allegations of anti-Muslims about scientific mistakes in the Holy Quran. We prove that all these allegations are based on a pure misunderstanding of the actual meaning of the original Arabic Quran verses.

Looking for Logic Zayden Salaam 2019-05-03 In the 1970s an extensive code based on numbers was discovered within the Quran. It was called the Mathematica Miracle of the Quran. This book attempts to find logic behind some of the number combinations and codes.

Al-Ghazali and the Qur'an Martin Whittingham 2007-04-11 This book is the first of its kind to focus entirely on the Qur'anic interpretation of Abu Hamid al-Ghazali (1058-1111), a towering figure of Sunni Islam. Martin Whittingham explores both al-Ghazali's hermeneutical methods and his interpretations of particular Quranic texts, and covers al-Ghazali's mystical, legal and theological concerns. Divided into two parts: part one examines al-Ghazali's legal and Sufi theoretical discussions part two asks how these theories relate to his practice, analysing the only three of al-Ghazali's works which are centrally concerned with interpreting particular Qur'anic passages: *Jawahir al-Qur'an* (The Jewels of the Qur'an); *Al-Qist as al-mustaqim* (The Correct Balance); and *Mishkat al-anwar* (The Niche for Lights). Providing a new point of access to the works of al-Ghazali, this book will be welcomed by scholars and students of Islamic studies, religious studies, hermeneutics, and anyone interested in how Muslims understand the Qur'an.

Logic, Rhetoric and Legal Reasoning in the Qur'an Rosalind Ward Gwynne 2014-04-08 Muslims have always used verses from the Qur'an to support opinions on law, theology, or life in general, but almost no attention has been paid to how the Qur'an presents its own precepts as conclusions proceeding from reasoned arguments. Whether it is a question of God's powers of creation, the rationale for his acts, or how people are to think clearly about their lives and fates, Muslims have so internalized Qur'anic patterns of reasoning that many will assert that the Qur'an appeals first of all to the human powers of intellect. This book provides a new key to both the Qur'an and Islamic intellectual history. Examining Qur'anic argument by form and not content helps readers to discover the significance of passages often ignored by the scholar who compares texts and the believer who focuses upon commandments, as it allows scholars of Qur'anic exegesis, Islamic theology, philosophy, and law to tie their findings in yet another way to the text that Muslims consider the speech of God.

Skepticism in Classical Islam Paul L. Heck 2013-11-20 The first major treatment of skepticism in Islam, this book explores the critical role of skeptical thinking in the development of theology in Islam. It examines the way key thinkers in classical Islam faced perplexing questions about the nature of God and his relation to the world, all the while walking a fine line between belief in God's message as revealed in the Qur'an, and the power of the mind to discover truths on its own. Skepticism in Classical Islam reveals how doubt was actually an integral part of scholarly life at this time. Skepticism is by no means synonymous with atheism. It is, rather, the admission that one cannot convincingly demonstrate a truth claim with certainty, and Islam's scholars, like their

counterparts elsewhere, acknowledged such impasses, only to be inspired to find new ways to resolve the conundrums they faced. Whilst their conundrums were unique, their admission of the limits of knowledge shares much with other scholarly traditions. Seeking to put Islam on the map of the broader study of the history of scepticism, this book will be of interest to scholars and students of Religion, History and Philosophy.

Humanism in the Renaissance of Islam Joel L. Kraemer 1992 Under the enlightened rule of the Buyid dynasty (945-1055 A.D.) the Islamic world witnessed an unequalled cultural renaissance. This book is an investigation into the nature of the environment in which the cultural transformation took place and into the cultural elite who were its bearers. After an extensive introductory section setting the stage, the book deals with the main schools and circles and with the outstanding individual representatives of this renaissance. The main expression of this renaissance was a philosophical humanism that embraced the scientific and philosophical heritage of Classical Antiquity as a cultural and educational ideal. Along with this philosophical humanism, a literary humanism was cultivated by litterateurs, poets, and government secretaries. This renaissance was marked by a powerful assertion of individualism in the domains of literary creativity and political action. It thrived in a remarkably cosmopolitan atmosphere - Baghdad, the center of the 'Abbasid empire and of Buyid rule.

A Thematic Commentary on the Qur'an Muḥammad Ghazali 2000 In a multi-faith world, Islam is widely regarded as dogmatic and exclusivist. Yet in the Qur'an we have a great and worthy example of how to live in diversity, of powerful scriptural tenets that lend themselves precisely to engagement with those of other faiths. As such Islam has much to add to the debate on Religious Pluralism. For Muslims the issue is a delicate one. Aside from being tolerant and respectful of other faiths, advocating freedom of faith, and peaceful coexistence for all humanity, Muslims have to intellectually engage on matters of religious truth whilst defending the validity of their own Islamic tenets. This study is focused on the Qur'anic text. It explores the Qur'anic conception of normative religious pluralism with a view to providing answers to questions such as whether the Qur'an itself regards normative religious pluralism as a value system or simply a method through which the Qur'anic world view can be actualized. In doing so the author corrects some highly controversial misquoted, mistranslated, and/or quoted out of context verses of the Qur'an, including the so-called verse of the sword and the perception of not taking non-Muslims as friends. In reality, the Qur'an calls for freedom of faith and peaceful coexistence, but condemns oppression, religious persecution, and those who initiate hostilities. In this way it not only invokes human dignity, but restores it when it is violated.

The Caliphate of Reason John Walbridge 2004

Islam's Reformation of Christianity Zulfiqar Ali Shah Jesus was a product of Semitic monotheism, moral law, piety and humility. His kingdom was the other worldly. His ethical monotheism was transformed by the Roman Empire and mythology. The supernatural, Trinitarian and miraculous Roman Christianity transitioned into unintelligible dogmas, the abolition of law, moral laxity, this worldly kingdom and divine right absolutism. Natural theology, law, cosmology and politics were all compromised. Religious freedom was barred, and persecutions were normalised. Latin Christendom was a persecutory society. Islam was an intellectual cure to Christian paradoxes and an egalitarian pluralistic alternate to Christian inquisitions and religiopolitical absolutism. It spread in the Eastern Christian territories like a bush fire. This reformation of Christian excesses in religiopolitical theology reformed its paradoxical incarnational theology, antinomianism, grace-based salvation scheme, divine right Church and monarchy, interventionist cosmology and religious persecutions. This insightful and groundbreaking new book provides an in-depth study of the Islamic, Southern Reformation of Christianity; a reformation seldom acknowledged or studied by the historians. It explores how the Islamic reformative scheme emphasised ethical, transcendental monotheism, natural theology and rational discourse. It limited monarchy and placed significance on an inclusive, pluralistic and free society. The Seventh Century Islamic natural, rational, moral, republican and egalitarian reformation was the Southern Reformation of Christianity, long before the partial Northern Reformation of Luther and Calvin.

Quran 5 Joseph C. Codsì 2010-04-29 "The Forbidden Rumi" and I Rumi is a great Muslim mystic and poet. His faith in God does not deter him from riding the winds of dangerous thinking and free expression. His most audacious poems were published in a collection called "The Forbidden Rumi."

I have chosen one of them and interspersed its verses between the chapters of my book. I wanted to let some fresh air in my dry discussion of the Quranic text. You see, the fifth chapter of the Quran was the last one to have been composed. It discusses theological questions and lacks the poetic rhythm of the much shorter chapters of the early days. I am neither a poet nor a mystic. I am not even a Muslim. And yet I feel I have something in common with a Rumi. I do not let the requirements of Islamic tradition, the strict rules of modern scholarship and the taboos of our time constrict my freedom to say what I think and to explain my forbidden views. I do so however in a friendly manner and without any animosity. My study of the Quran is based on knowledge not on faith. My purpose is not to provide spiritual ammunition to the faith. It is much more prosaic. I propose a new way of reading the Quranic text. Instead of seeing in it a divine revelation, I see in it the work of a man called Muhammad. I do what is forbidden for a believer. But I recognize the believer's right to see in the Book the very words of God.

The Miraculous Language of the Qur'an Musfir bin Ali al-Qahtani 2015-01-12 This study illustrates why the language of the Qur'an is miraculous, unique, and evidence of divine authority. The author compares the language of the Qur'an with the language of pre-Islamic poetry, the Prophet's words (hadith), and the language of the Arabs both past and present, to demonstrate that although the Qur'an was revealed in Arabic it was at the same time an Arabic which was entirely new. Original and early Muslim audiences viewed this as miraculous and responded to the Qur'an's words, sounds, rhythms, etc. in a manner consistent with a deeper appreciation of its beauty and majesty which modern ears, trained by familiarity, and despite being surrounded by all manner of dictionaries and studies, are at a loss to capture. The author attempts to remove this veil and present the Qur'an to readers as if hearing it for the first time, to bring to life some of this wonder. In doing so he guides readers to appreciate the beauty of the Qur'an, to become more immersed in it, and to have a clearer understanding of its structure and flow. Devoting special attention to Surah Al Muddaththir, to underpin his analysis, Saeh thus brings the Revelation to life, to demonstrate that each surah has distinct features and characteristics that make it stand out uniquely within the design and sweep of the whole.

The Logic of the Qur'an James Campbell 2013-04 The events of September 11, 2001 in New York and other subsequent examples of terrorism have sparked endless debate about terrorism as a form of Islamic jihad and how this relates to the beliefs and teachings of the Islamic religion. The debate has expanded to include discussions on the Qur'an, the Bible and Christianity, their relationship to each other, as well as to Western secular and democratic society. In most cases, the debate has taken established positions that have been issues between Muslims and Christians for over 1400 years, and is conducted with little reference to, or quotations from, either the Qur'an or the Bible. In general, the commentary and opinions expressed do not seem to get to the heart of the conundrum presented by the intersection of Islam, Christianity and the secular Western world. Why do two religions say they believe in and worship the same single god, yet use different revelations from this god and appear to be at odds on so many matters of faith? Why would this single god present mankind with two revelations? And are these differences reconcilable and logically explainable? The Logic of the Qur'an is the result of the writer's quest to examine these questions in a logical framework, rather than debating long-standing dogmatic theological positions. He attempts to avoid previous errors and uses quotations from both the Qur'an and the Bible so the reader can form a balanced judgment.

Holy Quran's Judgement - Sheihul Mufliheen M.S.M Abdullah 2013-06-10 The Spiritual Leader explains with copious evidence the views held by other religions too that the truth La Ilaha Illallah, that being the lifeline of Tawheed and that there is no Ilah (creation) but Allah. He has thrown a challenge to anyone who can disprove this truth offering a handsome reward. Until now no one has come forward to take up his challenge. Allah is an arbitrary name and it does not point to something static or stationery. This name denotes something beyond time and space and the reach of human knowledge and has manifested as the whole universe. If one becomes aware of this truth, peace and tranquility will be eternal in his heart and mind.

Islam Philip Khuri Hitti 1970

Understanding the Uniqueness of the Qur'an Ayatullah Murtada Mutahhari 2014-09-12 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 is a registered Organisation 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.

Defining Islam Andrew Rippin 2016-04-08 Ever since a group of people came into existence who called themselves Muslims and followed Islam, questions of what it means to be a member of this group - who is to be included/excluded and what the requirements for membership are - have proven to be both divisive and defining. For scholars and critics, the issue of what constitutes or defines 'Islam' - whether examining the history of the religion, its specific traditions, sectarian politics, or acts of terrorist - is central to any understanding of issues, cultures and ideas. 'Defining Islam' brings together key classic and contemporary writings on the nature of Islam to provide student readers with the ideal collection of both primary and critical sources.

Islam and Religious Pluralism Mutahhari 2019-09-17 An indepth discussion on the Islamic perspective of Religious Pluralism. This book offers rational answers to questions such as: will the great inventors and scientists, despite their worthy services for humanity, go to Hell? Will the likes of Pasteur and Edison go to Hell whilst indolent people who have spent their lives in a corner of the Masjid go to Heaven?

Imām Ḥusayn - The Saviour of Islam Sayyid Muhammad Rizvi 2020-05-25 The book, *Imām Ḥusayn The Savior of Islam*, compiled by Sayyid Muhammad Rizvi, contains seven sections that discuss different aspects related to the event of Karbalâ. In addition, six sections are written or translated by either Sayyid Saeed Akhtar Rizvi or Sayyid Muhammad Rizvi. *Husayn - The Heir of the Divine Guides* (by Sayyid Muhammad Rizvi), takes a general look at the event of Karbalâ in a very factual way. It answers questions such as 'Who was Imam Husayn?' 'What did he do?', 'Against whom?', and 'Why?'. Due to its factual nature, this section of the book can easily be used in an Islamic History class, since it provides an accurate historical account of what took place through the Shi`ah perspective. The language used is also quite simple and easy for children and adults alike to understand. *The Martyr - An Analysis* (by Ayatullah Mutahhari, translated by Sayyid Muhammad Rizvi), discusses the status and sanctity of martyrdom in Islam, using Imam Husayn as an example. This chapter provides the reader with a much deeper insight into the issue of martyrdom and even jihad, even exploring the rationale and way of thinking of a martyr. Furthermore, it puts into perspective the struggle of Imam Husayn and reminds us of his greater mission. *The Martyrs of Karbalâ* (by Sayyid Saeed Akhtar Rizvi), is once again quite factual, in that it lists the names of the people martyred in Karbalâ according to: their tribe, their relation to Imam Husayn a, whether they died in Karbalâ or afterwards, and their relationship to the other martyrs. In my view, this section would probably be of most use to a young scholar who is conducting research on the event. *The Family of Imam Husayn* (by Sayyid Saeed Akhtar Rizvi), sheds some light on the women and children in Imam Husayn's a family, particularly about their cultural and familial origins. *Hind or Uraynab, A Good Example of Umayyad Propaganda* (by Sayyid Saeed Akhtar Rizvi), is perhaps the most distinct in the entire book. It discusses the narration of an event involving the marriage of Imam Hasan or Imam Husayn to a woman named Uraynab or Hind, who chose to marry the Imam instead of Yazîd. Thus, the narration implies that the conflict between Imam Husayn and Yazîd originated due to a fight over a woman, and had little to do with 'the Truth'. However, what is strange about this narration is that it has six uniquely different versions. In order to indicate the various flaws in the event, the author chooses to analyze and crosscheck all six of the narrations, and to evaluate them historically. In doing so, the author successfully illustrates an example of an Umayyad-fabricated narration, which happens to have no basis whatsoever. *The Selected Sayings and Letters of Imam Husayn*, (by Sayyid Muhammad Rizvi). In most of these letters and sayings, Imam defines and again re-defines his purpose of traveling to Karbalâ, for example he says: "I am not rising (against Yazîd) as an insolent, or an arrogant [person], or a mischief-monger or as a tyrant. I have risen as I seek to reform the ummah of my grandfather. I wish to bid the good and forbid the evil ...". *The Life of Imam Husayn*, which happens to be the longest section of the book, and is reproduced from Shaykh al-Mufid's *Kitâb al-Irshâd* (translated by Doctor I. K. A. Howard). It is a semi-detailed account of the entire life of the Imam, starting from his birth, going on to talk

about the period of his khilafa, to the cause of his death and his place of burial. It then includes a chronological list on the life of all fourteen Ma` sūmīn.

Islamic Disputation Theory Larry Benjamin Miller 2020-07-13 This book charts the evolution of Islamic dialectical theory (jadal) over a four-hundred year period. It includes an extensive study of the development of methods of disputation in Islamic theology (kalām) and jurisprudence (uṣūl al-fiqh) from the tenth through the fourteenth centuries. The author uses the theoretical writings of Islamic theologians, jurists, and philosophers to describe the concept Overall, this investigation looks at the extent to which the development of Islamic modes of disputation is rooted in Aristotle and the classical tradition. The author reconstructs the contents of the earliest systematic treatment of the subject by b. al-Rīwandī. He then contrasts the theological understanding of dialectic with the teachings of the Arab Aristotelians-al-Fārābī, Avicenna, and Averroes. Next, the monograph shows how jurists took over the theological method of dialectic and applied it to problems peculiar to jurisprudence. Although the earliest writings on dialectic are fairly free of direct Aristotelian influence, there are coincidences of themes and treatment. But after jurisprudence had assimilated the techniques of theological dialectic, its own theory became increasingly influenced by logical terminology and techniques. At the end of the thirteenth century there arose a new discipline, the ādāb al-baḥṭh. While the theoretical underpinnings of the new system are Aristotelian, the terminology and order of debate place it firmly in the Islamic tradition of disputation.