

Al Bidaya Wal Nihaya

Aziz A. Batran

Imam Ali The Righteous Caliph From Quran & Sunnah Abu Hassan, 2024-07-19 The book presents compelling evidence from the Qur'an and Sunnah to argue that Imam Ali ibn Abi Talib deserved to be the first caliph of Islam. It meticulously examines verses from the Qur'an, such as the Verse of Purification (33:33) and the Verse of Mubahala (3:61), which highlight the elevated status of the Prophet's household, including Imam Ali. Additionally, it analyzes key hadiths, including the Hadith of Ghadir Khumm, where the Prophet Muhammad declared, Whomsoever I am his Mawla, Ali is also his Mawla, and the Hadith of the Two Weighty Things, which emphasizes following the Qur'an and the Prophet's progeny. The book also discusses the Hadith of Position, likening Ali's relationship to Muhammad as Aaron's was to Moses, underscoring his rightful leadership. Through these religious texts, the book argues that Imam Ali's close relationship with the Prophet, his unparalleled knowledge, and his unwavering commitment to justice make a strong case for his precedence as the first caliph.

Al-Bidayah WAN-Nihayah Ibn Kathir, 2016-11-08 This book is Early Days from Al-Bidayah wan-Nihayah - Stories from the beginning of Creation and the early Prophets. It starts by describing the beginning of creation from the Throne and the Universe and all that is in it, such as the angels, the Jinn and humans. This book continues to early Prophet Adam (Adam) to Prophet Yunus/Younus (A).

Restating Orientalism Wael B. Hallaq, 2018-07-03 Since Edward Said's foundational work, Orientalism has been singled out for critique as the quintessential example of Western intellectuals' collaboration with oppression. Controversies over the imbrications of knowledge and power and the complicity of Orientalism in the larger project of colonialism have been waged among generations of scholars. But has Orientalism come to stand in for all of the sins of European modernity, at the cost of neglecting the complicity of the rest of the academic disciplines? In this landmark theoretical investigation, Wael B. Hallaq reevaluates and deepens the critique of Orientalism in order to deploy it for rethinking the foundations of the modern project. Refusing to isolate or scapegoat Orientalism, Restating Orientalism extends the critique to other fields, from law, philosophy, and scientific inquiry to core ideas of academic thought such as sovereignty and the self. Hallaq traces their involvement in colonialism, mass annihilation, and systematic destruction of the natural world, interrogating and historicizing the set of causes that permitted modernity to wed knowledge to power. Restating Orientalism offers a bold rethinking of the theory of the author, the concept of sovereignty, and the place of the secular Western self in the modern project, reopening the

problem of power and knowledge to an ethical critique and ultimately theorizing an exit from modernity's predicaments. A remarkably ambitious attempt to overturn the foundations of a wide range of academic disciplines while also drawing on the best they have to offer, Restating Orientalism exposes the depth of academia's lethal complicity in modern forms of capitalism, colonialism, and hegemonic power.

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