IBN al-KATIB

Ibn al-Khatib (1313 – 1364 CE) lived during the time when the “Black Death” was ravaging Europe and Asia.

In a remarkable treatise, he recognized the contagious danger of the disease and defended his theory against theologians and fellow practitioners. Before this, the medieval man stood helpless, considering this disease as an “act of god”.

MUSLIM PHYSICIAN SUPERIORITY OVER THE CRUSADERS

Among the other things told by Usamah Ibn-Munqidh (1188 CE) to illustrate the inferiority of western culture as represented by the Crusaders, is the following:

Their curious medication: The Lord of al-Munaytirah\(^3\) wrote to my (Usamah’s) uncle asking him to dispatch a physician to treat certain sick persons among his people. So my uncle sent him a physician named Thabit. After a short period of ten days Thabit returned. My uncle asked Thabit, “How did you managed to treat your patient during this short period”.

Thabit replied, “They brought me before a knight in whose leg an abscess had grown and a woman affected with imbecility. To the knight, I applied a small poultice until the abscess opened and became well. For the woman, I put her on diet and made her humour wet. Then a Frankish Physician came to them and said, “This man knows nothing about treating them”. He, then asked the knight, “Which you prefer, living with one leg or dying with two legs”. The knight replied, “Living with one leg”. That Frankish physician asked, “Bring me a strong knight and a sharp axe”. A knight came with an axe. Then the physician laid the leg of the patient on a block of wood and ordered the knight to chop off the patient’s leg in one blow. But, the leg was not severed in one blow. The knight continued to give another blow. This made the marrow of the leg to flow out and the patient died on the spot”.

“The Frankish physician then examined the women and said, “This is a woman in whose head there is a devil, which has possessed her. Shave off her hair”. Accordingly her head was shaved. The woman also began to eat her ordinary diet of garlic and mustard. As a result, her imbecility took a turn for worse. The Frankish physician then said, “The devil has penetrated through her head”. He took a razor and made a deep cruciform incision on her head. He peeled off the skin at the middle of the incision until the bone of the skull was exposed. He, then applied salt on it. The women died instantly”.

“Thereupon I asked them whether my services are still required. They replied in negative. I returned home realizing that the Frankish physician knew nothing about medical treatment.”

\(^3\) In Lebanon near Afqah, the source of Nahr Ibrahim i.e. ancient Adonis
Sir Isaac Newton referred to himself as a natural philosopher and shared a common worldview with the Muslims scientists. In the Islamic sciences, there is natural philosophy (tabi‘iyat) which included the life, the earth sciences, inclusive of physics and other sciences such as optics which are understood to be branches of physics. Muslims classified these as the mathematical sciences.

The principles of natural philosophy were in a treatise called "fann al-sama al-tabi‘i" (Section dealing with what is heard
concerning natural philosophy). In Islam, the most extensive detail is given by Ibn Sina in his ‘Shifa’.

Nearly every Muslim philosopher, from al-Kindi to Mulla Sadra to Sabziwari, devoted a section of their writings to physics. In traditional doctrines, physics is an application of metaphysics. The principles of physics are to be found in meta-physics.

**IBN-BAJJAH (LATIN-AVEMPACE)**

Aristotle asserted that there would be no way to stop projectile motion in a void. Contrary to this idea, Ibn Sina developed his work for projectile motion. He asserts that there is resistance such as air and is responsible for the *inclination* theory. This theory was further developed by Abul Barakat al-Baghdadi.

The second important concept that was developed by the Muslims is the concept of momentum called “*Quwwat al-harakah*”, as described by Ibn al-Haytham in his “Kitab al-manazir” (Optical Thesaurus). Another Muslim’s contribution that brightened the west is “*Avempacian Dynamics*”. This is associated with the name of the Andalusian philosopher, Ibn Bajjah.

Ibn Bajjah, in his work criticised the Aristotelian theory of \( V = \frac{P}{M} \), where \( V = \) Velocity, \( P = \) Motive power and \( M = \) the resisting medium. Galileo asserts that, in a vacuum where \( M = 0 \) the velocity does not become infinite.

Actually Galileo was basing upon the great works of Ibn Bajjah, who became known to the west through Ibn Rushd’s comments of his views. Ibn Rushd was commending on book 4 of the physics of Aristotle.

**ABD al-RAHMAN al-KHAZINI**

The *balance* (scale) was developed to measure specific weights using Archimedes principles. Al-Biruni is noted for his careful measurements of the specific weights of several metals and minerals. Few other Muslims also wrote treatises on this subject e.g. Omar Khayyam’s *Kitab al-Jawahir* and Abu Hatim al-Isfazari. But, the famous treatise is the *Kitab Mizan al-Hikmah* (Book of the balance of wisdom) by Abd al-Rahman al-Khazini.

This book evokes the idea of cosmic balance of Jabir ibn Hayyam. Al-Khazini used the Archimedes principle just like his predecessors such as al-Nayrizi and al-Biruni. He developed the *balance* as a refined instrument to measure specific weights. He also defines the effect of heat on the density of objects. Al-Khazini even developed a formula to determine the contents of gold and silver in an alloy of two metals.

**IBN HAYTHAM (965 CE – 1039 CE)**

Abu Ali al-Hasan Ibnul Hasan ibn al-Haytham is a Muslim physicist, astronomer, mathematician, and physician born in the heyday of the Muslim scientific activity in 354AH in Basra.

In atmospheric phenomenon, Ibn Haytham’s studies were of vital importance for both, astronomical observation and meteorology. He determined:-

1. The thickness of the atmosphere
2. The effect of atmosphere upon observing celestial phenomena
3. The beginning and the end of twilight
4. The reasons why the sun and the moon are larger on the horizon than in the middle sky and many optical effects.

He devised a lathe from which he made lenses for his experiments. For the first time, he studied the camera *obascura* mathematically. He is the first one who declared that light travels in a straight line and made experiments to prove this. Contemporary historians of science consider him as an
He suspended a spherical glass in a dark room and studied the effects of the rays of light cast upon the sphere through a hole. He discovered that a primary rainbow is caused by two refractions and one reflection. Whereas, the secondary rainbow by two refractions and two reflections. Meanwhile, Theodore of Freibourg, a western scientist, also applied the fruits of Ibn al-Haytham’s discoveries to the problems of the rainbow. He also came to the same conclusion as of Kamal al-Din.

outstanding physicist. He was also a philosopher of grand respect, while performing experiments on light; he never forgot that “Allah is the Light of Heavens and the Earth”.

Qutb al-Din al-Shirazi and Nasir al-Din discussed Ibn al-Haytham’s views of his treatment of optics in his Nihayat al-idrak. Qutb al-Din himself made a special study of the rainbow and was the first to give a qualitatively correct explanation of it. Prior to the Muslims, Aristotle and Seneca had tried to explain the rainbow but were unsuccessful.

Qutb al-Din applied the optics of Ibn al-Haytham to explain the cause of the rainbow as a combination of reflection and refraction through drops of water. His own student, Kamal al-Din wrote the most important commentary of Ibn al-Haytham titled “Taqiq al-Manazir” (The Revision of the Optics).
GEOGRAPHY AND NAVIGATION

Like in other fields, Muslims also excelled in geography and navigation.

“Suryasiddhanta” and other Indian astronomical texts were translated into Arabic. This enables the Muslims to learn about the Indian geography. They also learned the calculation of longitudes. It is noted that Muslim sailors invented astrolabe, compass to determine their position and directions. The Arabic names of places such as “bahr al-fars” for Indian Ocean, the Persian Sea, ‘Jaziratul Munawwarah” for Mauritius proves that Muslims are great adventurous and travelers.

The Arab navigations in the Indian Ocean were well before the Portuguese. The history has been forged and distorted. Mauritius was not discovered by the Portuguese but by the Arabs. There is a history book titled “Kitab al-fawa'id fi usul al-bahr wal-qawaid” in which the Arab navigations are well recorded. Before the advent of European renaissance, Muslims made notable advances in nautical geography. Famous books like “al-Undat al-Mahriyyah” (The Pillars of al-Mahri) and “Kitab al-fawa'id fi usul ilm al-bahr wal-qawaid” (The book of benefits concerning the principles and foundations of the science of sea) by Sulaiman al-Mahri Ibn Majid influenced the west. The west introduced meteorological terms like typhoon from the Arabic word “Tufan” and monsoon from “Mawsim”. Ibn Majid also guided the ship of Vasco de Gama from Malini in East Africa to Calcutta in India.

In short, the voyages of European sailors would not have been possible without the instruments invented by the Arabs. It is interesting to note that Vasco de Gama reached the East Coast very much later than the Arabs in 1498. It was Ibn Majid who took him across the Indian Ocean to India. The adventures of Sindbad the sailor which were known to the western children are in fact based on the experiences of Arab captains’ navigations.

SAYYID ALI AKBAR KHITAI

In his book, “Khitay namah”, he gave a fresh geographical description of the journey routes to China.
PIR MUHYI al-DIN RAIS

The most shocking contribution of the Arab navigation is perhaps the cartographic works of Pir Muhyi. In his work dated 10 AH / 16 CE, he produced maps of Africa and America which are still surprising the modern scholars.

ABU ABDALLAH al-IDRISI (1100CE – 1165CE)

Abu Abdallah al-Idrisi is a Moroccan geographer, scientist and author of the greatest geographic works of the medieval world.

From the 6th AH / 12 CE to the beginning of the European expansion (during the Renaissance), marks the period of elaboration and systematization in geography among Muslims. During this period, cosmographical encyclopedia such as Nukhbat al-Dahr (The Selection of Age) by Shams al-Din al-Dimashqi and Ajaib al-Buldan (The Wonders of the Lands) by Zakariyya al-Qazwini were made available. It was also this period that saw the original geographers such as Abul Fida and Abu Abdallah al-Idrisi. Abu Abdallah al-Idrisi who served at the court of Roger 2 in Sicily, dedicated a book, “Kitab al-Rujari” (The book of Roger) to Roger 2. The world map prepared by al-Idrisi, was based on the earlier Islamic sources. This marks the height of cartography in Islam.

YAKUT

Yakut’s contribution was on incomparable geographical dictionary entitled, “Mu’jam al-Buldan” (Dictionary of the Lands). This is still a vital archive and a tool for modern scholars.

IBN BATTUTAH (1304 CE – 1369 CE)

Ibn Batutah, a great traveler, was born in Tangier, Morocco.

He set out from Tangiers and traveled to Far East of India and China. In his remarkable, “Tuhfat al-Muzar” (The Gift of observers, usually known as Travels), he provided the geographical and topographical information extensively. This book also has information on history, religion ethnography that made this book one of the most outstanding in the mediaeval period.
**GEOLOGY**

**The World Soul**

- Mineral Soul
- Vegetative Soul
- Animal Soul
- Power of Consolidation
- Power of Feeding
- Power of Production
- Power of Grow
- Power of Comprehension
- Power of Motion
- Power of Motion of Body
- Power of Desire
- Power of Anger
- Power of Lust

The home of the above kingdom is the earth. Muslim nature historians usually refer to the study of geology before discussing any of the three kingdoms namely *Mineral, Plant* and *Animal*. Muslim geologists in their works on mineralogy show a clear understanding of the gradual character of geological change, the major transformation, on the surface of the earth, including the changing of land into sea and vice versa.

Their works also disclosed many cataclysms such as violent earthquakes, which evidently transformed the sculpture of the
earth and the important of rocks that are the earth’s geographical history. Al-Biruni, one of the foremost of Muslim's geologists writes, “We have rely on the records of rocks and vestiges of the past to infer that these changes should have taken place very very long time and under unknown conditions of cold and heat”.

He continued, "One of these plants is in India, limited in the south by the above-mentioned Indian Ocean, and on the three sides by lofty mountains, the waters of which flow down to it. But if you see the soil of India with your eyes and meditate on its nature, if you consider the rounded stones found in the earth however deeply you dig, stones that are huge near the mountains and where the rivers have violent current, stones that are of smaller size at the greater distance from the mountains and where the streams flow more slowly, stones that appear pulverized in the shape of sand where the stream begin to stagnant near their mouths near the sea. If you consider all these, you can scarcely help thinking that India was once a sea, which by degrees had been filled up by the alluvium of streams”.

Ibn Sina described carefully his own observation along the banks of River Oxus concerning the gradual petrifaction and solidification of clay, and explained the formation of sedimentary rocks correctly.

Muslim scientists also made scientific studies that are related to Hydrology, a science dealing with continental water on and under the earth’s surface and in the atmosphere. In the work of al-Karaji, one observes that there are linked disciplines between practical knowledge and theoretical studies.

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Islamic works on botany, science of plants, started in the 2nd AH / 8th CE century with the treatise of Jabir ibn Hayyan on botany and agriculture. There were philologists and grammarians of this period such as Abu Nadr ibn Shumayl, Abu Zayd al-Assari from Basra and Ibn al-Sikkat from Kufa who were interested in plants. They assembled informative works about the plants’ morphology, properties and names. One of the works is Kitab al-Nabat wa'l-Shajar (The book of plants and trees) by Abu Said al-Asma’i.

The most important botanical treatise of the 3rd AH / 9th CE is the Kitab al-Nabat (The Book of Plants) by Abu Hanifah al-Dinawari. This book details the philological, historical and botanical approach in the study of plants. This book contained descriptions of each specimen of plants.

In the later Islamic centuries, the most important works on botany appeared mainly in Persian, Arabic and occasionally in Urdu in the Indian sub-continent where the profusion of vegetation offered a new opportunity for the Muslim botany. Unfortunately, most of this later works have been neglected until recently. Even Muslim scholars from the Muslim countries are inclining to the western treaties on botany.

The spiritual significance of trees and flowers in Persian and Spanish garden; in Arabic and Persian poetry; in some aspects of Islamic art and in general life of the Muslims, are inseparable
from those aspects of botany which has medical properties.

These aspects together with the physical description to the esoteric significance of the tree of Paradise constitute the science of plants (ilm al-Nabat) and developed in the Muslims world over the centuries.

While, everyone is relying on the western methods of curing, Europeans are referring to the herbalists for cure. They preferred the old ways of herbal cure because modern pills, give rise to several side-effects and other diseases. And on the other hand, the Chinese herbal pills are flourishing in the western market.

Is there anyone to patron the dormant manuscripts of the Muslim scientists?
The pre-Islamic Arabs already had some knowledge of animals such as the camels, and the horses. The act of sacrifice, through which a Muslim can only feed upon the animal kingdom, has sanctified animal life for Muslims. The injunctions in Shari'ah have placed many duties and responsibilities upon the shoulders of man in the good treatment of animals.

The main work on animal world is the Kalilah wa Dimnah (Tales of Bidpai), which became a major literary masterpiece of both Arabic and Persian. In the work of al-Jahiz, Kitab al-Hayawan, (The book of animals), he assembled all the knowledge.
in Arabic and Persian sources and gave his scientific observations on the animal kingdom. Al-Jahiz's aim of studying zoology is to demonstrate the existence of Allah and the wisdom inherited in His creation. He studied 350 animals that he described and classified in four categories together with their movements.

Al-Kindi and al-Farabi were also interested in zoology. They wrote several treatises on animals. In the 3rd AH / 9th CE, the most important work on zoology appeared in the work of Ibn Qutaybah entitled "Uyum al-Akbar" (The most essential information). Ibn Sina also devoted a section of his book, "The

Anatomical study of the horse.
Scorpions from a treatise on natural history, the Ikhtiyarat-I-badi of Ali ibn Husayn.

Elephants from the Khalilah wa Dimnah.

Owls from the Kalilah wa Dimnah.

Agriculture

Filahah or Zira'ah, agriculture in Arabic, was recommended by the Shari'ah and was practiced by many eminent pious persons and scholars. Ali ibn Abi Talib (ra) was famous for his keen interest and activity in planting trees. Many prophetic
traditions emphasizes on agriculture. According to a hadith, the Prophet is reported to have said, “It is blessed act to plant trees even if it be one day before the end of the world”.

Muslims are heirs to the older religious teachings about agriculture, and the experience of millennia. These were found in all the earlier civilizations of western Asia and the Mediterranean world, including Egypt, Babylonians, Persia, Byzantium, Rome and even Yemen.

IRRIGATION

In Egypt, Muslims inherited several millennium of experience in irrigation techniques. Some of these techniques are still intact to the present day. Improvement on these techniques like measuring the rise of water at Nile River are carried out. During the period of al-Mamun, a Nilmeter, an apparatus for measuring water level in the Nile River, was built along the Nile.

One of the oldest surviving man-made reservoirs in the Islamic world.
Al-Mutawakkil rebuilt this Nilometer over the ages with improved facilities and restored along the Nile. To this present day this technology continues to function. It is a reminder of the interest Muslim engineers and scientists in the Islamic World particularly Egypt.

A reservoir near the city of Marrakesh.

A device to lift water from a well in India.

IN THE QUEST OF KNOWLEDGE

The above are few among the several works of treasures that Muslim world possessed. Unfortunately, today we, not only, turned a blind eye, but are not interested in the continuity of the treatises left by our Muslims predecessors. How many among us know the Muslim glories? How many among us know that the Muslims’ technologies have been transferred to the west?

Do Muslims nowadays concern about these things? Muslims are wasting their time by creating havoc, never-ending debates and discussions among themselves. We are becoming the enemies of our own brothers, while the westerners are holding the torches of science. All sciences have their sources in the Qur’an and the prophetic traditions. Muslims paid great heed to every instruction and science communicated to them through the Qur’an and the prophetic traditions.

The greatest book ever revealed to mankind is AL-QUR’AN. Al-Qur’an weighs heavier than the whole world and the heavens put together. Despite possessing this miraculous book, we are hankering over disguised and trapped knowledge of Satan. Muslims have neglected the Qur’an and the prophetic traditions. Muslims are setting themselves on this illusive materialistic world. Our knowledge has become an instrument of the Satan. Muslims are left boundless in a world of corruption.

Rise! O! The chosen people of Allah ﷺ. Rise! O! The
inhabitants of science. There is no treasure like knowledge. Rise! O! Worshippers of Powerful Allah 🌸. By knowledge you are saved and by ignorance you are lost. All are not lost yet! The realm of knowledge has no bounds! Muslims still have the holy QUR’AN. Muslims still have the holy traditions.

But, the Muslims must have the burning desire to plunge into the ocean of knowledge. If Allah 🌸 wills, Muslims shall once again hold the torches of sciences. One of the most valuable sayings of the Prophet Muhammad 🌸 is that the pursuit of knowledge is incumbent upon all Muslims, male or female. It is adherence to this precious maxim caused the remarkable intellectual advancement in the Islamic world of the medieval age.

In another hadith, it was reported that an hour’s pursuit of science is more valuable than attendance at the funeral of a thousand martyrs or offering prayers on a thousand successive nights. This is another proof in Islam to the special and emphatic injunction to the quest of scientific culture.

This injunction inspired the physician, Abul Abbas Ibnul Rumiya to search for a rare medical herb in the western world. He had trudged on foot from Spain to Egypt and to Syria. Similarly, Abul Mansur Rashiduddin Ibn Ali al-Suri left his country together with a painter. With the assistance of the painter, Abul Mansur was able to obtain the pictures of rare and valuable herbs.

The Botanist, Ziauddin Ibnul Baetar had traveled to Greece, Spain and Asia Minor in the pursuit of botanical lore. Even in the early period, botanical study and research had attained a state of perfection in the medieval world of Islam. This is rare even among the boasting pseudo-civilised nations of the present day.

European physician praised the Arab ‘Materia Medica’. In fact medical science of the west has failed. They would not solve the mystery of some curative secrets, which were known to the Arab masters of medieval age. The systematic study of science and literature had not even begun in the rest of Europe, when Muslim in Spain has already reached a high degree of perfection in those branches of knowledge.

Students from France, Germany and England flocked to Spain in quest of knowledge. The physician of Andalusia, a fertile autonomous region in Spain, has rose to a high degree of skill in operative surgery. While women in Cordova, the capital of Spain, were experts in gynecology. Among countries in Europe, only Muslim Spain had the systematic study of history, philosophy and jurisprudence.

Muslims were the first to manufacture gunpowder and some Muslims in Spain were professionals in shipbuilding and fortification. The researches of MM, Reinaut, Casiri, Andres and Viardot have shown that the invention of gunpowder and an explosive substance for the propulsion of projectiles are attributed to the Arabs only.

It had been attributed to Roger Bacon as the very inventor of gunpowder. Roger Bacon had in fact reproduced as Albert Le Grand, the old recipes on this treatise. But by the discoveries of new manuscripts, new lights have been shed to show the world that it was the Arabs who have transformed the techniques of war by introducing fire weapons.

Historians had erred when they declared that it was in the battle of Crecy in 1346 that fire artillery was used for the first time. From old available manuscripts, various Arab authors proved that fire artillery was used before 1346. It was reported that in 1205 when Emir Yakoub besieged a rebellious chief in the city of Mahedra in Africa, he described the situation as,

“Destroying his walls with various machines, engines, lightening...machines that we have never seen...which launch each 100 big jets and big stones fell down in the middle of the city and also jets of iron”

This shows various machines and fire weapons had been
used well before 1356.

The arts of metallurgy, pottery, sculpture and irrigation were also creative sciences of the Muslims in Spain. The name of Abu Mansur, Babit Ibn Qurra and Ali al-Hasan are famous in world history. It was from Spain that the knowledge of mathematics and physical science was first imparted to the rest of Europe. The Muslims were the most expert physicians of Europe in the 9th to the 13th century.

The Muslims were also experts in Architecture. The expertise is shown in mosques of Cairo, Jerusalem, Taj Mahal and others. The prosperity of Babylon, Egypt and Persia was due to the adoption of advanced methods of agriculture. The Muslims were the first to introduce cotton and sugar-cane in Europe. They were also great experts in manufacture of glass and metal ware.

The Muslims were also the first to invent paper. They knew how to weave and dye cotton and silk goods. They were pioneers in geography. It was al-Mamun who established the first public library. The Royal Library of Cordova was famous in the world. It contained 600,000 volumes of books. In fact, St Louis of France imitated this library to built his first library in France.

The names of the fixed stars in the international scientific vocabulary and other words, which are found in Europe, are from Arabic words. This testifies the Arab’s contribution in astronomy and their permanent place in world knowledge. A famous square in London and great citadel of British sea bore the Arabic name. ‘Trafalgar’ comes from two Arabic words Taraf al-Ghar (The cape of the cave), and ‘Gibraltar’ is from Arabic word Jabal Tariq (The Mount of Tariq). Tariq was the commander of the first Arabic armies to cross from North Africa to Spain. Indeed the map of Spain contains many Arabic names. Similarly, the names of many historic Spanish buildings are still in their original names given by the Arab builders.

Alcazar means ‘the palace’, and Alhambra means ‘the red building’. Which English word could be more embedded in than the word ‘Admiral’? Yet, this word is from the Arabic words Amir al-Bahr meaning ‘Commander of Sea’. Algebra, algorism, zero, alchemy, chess, checkmate are other words from Arabic derivations. These only proves that the Arab’s influence in mathematics, chemistry and the intellectual recreations of a civilized society have reached wide and far amidst the European intellectual circles. AL is the Arabic definite article and good many European words beginning with this combination of letters are descended from Arabic.

Another interesting borrowing is to be found in the French word ‘salamalek’ which is from the Muslim greeting Salamu Alaik meaning ‘Peace be on you’. The Arabic numerals and the decimal system were brought by the Muslims into the services of world civilization and handed over to Europe. European words derived from Arabic indicate the Arab influence in commerce, craftsmanship and agriculture. The word ‘cheque’ comes from the Arabic word Saqq. This shows the Arabs origin for many trading and financial transactions. These Arabic words survive to this very day.

The word ‘Sofa’ comes from Arabic word Stuf meaning ‘wool’. Whereas the words mattress comes from the Arabic word Matrah meaning ‘the place where you lie down’. Words like Atlas, Damask, Lemon, rice, sugar, syrup and ginger are Arabic words. This indicates that the Arabs brought these articles to Europe. These and many more are canonical proofs to the Islamic greatness in the medieval age when Europe was in its infancy and was far away from the civilized world of the Muslims.

It is high time now! Time must not be wasted. Muslims must make an effort to chain on the knowledge of the learned Muslims. Surprisingly, only about 25% of our Muslim scientists’ manuscripts had been translated. There are about 75% of the unexplored manuscripts and important scientific treaties left to be translated. Let us pray to Allah, the Almighty, to have a center or academy to translate, research and study the vast Muslim
scientific works that were left unexplored. It is hoped that once again Muslims shall overflow the world with knowledge as we have done for centuries. By the Power of Allah ﷻ, nothing is impossible!

Blacas Ewer’. Islamic metal work. It exhibits many puzzling features. It is a squat multi-faced brass object. An inscription on the neck provides the following information: “Engraved by Shuja bin Ma’nah al-Mawsili in the blessed month of Rajab year 629 (1232) in Mosul.” This ewer is one of the finest products of a school of metal workers that flourished in that Iraqi City.
Rock Crystal Ewer. Vessel made of Rock Crystal. This object was taken by Venetian when they looted Constantinople in 1204. It was part of the Fatimid treasure.
MUHAMMAD – SEAL OF THE PROPHETS

By Prof. Syed Ali Ahsan

The prophet (saw) is described in the Qur’an as “Khatam an-Nabiyyin” or ‘Seal of the Prophets’ meaning there will be no prophets after Prophet Muhammad (saw). The life of Prophet (saw) is said to be the mirror image of Islam. If anyone attempts to understand Islam, he must have a fair knowledge of the life and achievements of Prophet Muhammad (saw). This book fulfills that requirement to understand his life from birth till his death.


MOKHTASER SAHIH AL-BUKHARI & MOKHTASER SAHIH MUSLIM

Revised & Translated by Dr. Ahmad Zidan & Dina Zidan

This is the English translation of the original SAHIH AL-BUKHARI and SAHIH MUSLIM. These two hadiths are the most highly respected, authentic and universally accepted among all hadiths available. The authors have selected the best hadiths for each topic. There are 98 and 71 chapters respectively in these two books that cover various important topics. These two books are a must in every household to be used as a reference book.