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Al-Isharat wal-Tanbihat (Remarks and Admonitions) is one of the most mature and comprehensive philosophical works by Ibn Sina (Avicenna, 980-1037). Grounded in an exploration of logic (which Ibn Sina described as the gate to knowledge) and happiness (the ultimate human goal), the text illuminates the divine, the human being, and the nature of things through a wide-ranging discussion of topics. The sections of Physics and Metaphysics deal with the nature of bodies and souls as well as existence, creation, and knowledge. Especially important are Ibn Sina's views of God's knowledge of particulars, which generated much controversy in medieval Islamic and Christian philosophical and theological circles and provoked a strong rejection by eleventh-century philosopher al-Ghazali. This book provides the first annotated English translation of Physics and Metaphysics and edits the original Arabic text on which the translation is based. It begins with a detailed analysis of the text, followed by a translation of the three classes or groups of ideas in the Physics (On the Substance of Bodies, On the Directions and Their Primary and Secondary Bodies, and On the Terrestrial and Celestial Souls) and the four in the Metaphysics (On Existence and Its Causes, Creation Ex Nihilo and Immediate Creation, On Ends, on Their Principles, and on the Arrangement [of Existence], and On Abstraction. The Metaphysics closes with a significant discussion of the concepts of providence, good, and evil, which Ibn Sina uses to introduce a theodicy. Researchers, faculty, and students in philosophy, theology, religion, and intellectual history will find in this work a useful and necessary source for understanding Ibn Sina's philosophical thought and, more generally, the medieval Islamic and Christian study of nature, the world beyond, psychology, God, and the concept of evil.

During the Golden Age of Islam (seventh through seventeenth centuries A.D.), Muslim philosophers and poets, artists and scientists, princes and laborers created a unique culture that has influenced societies on every continent. This book offers a fully illustrated, highly accessible introduction to an important aspect of that culture—the scientific achievements of medieval Islam. Howard Turner opens with a historical overview of the spread of Islamic civilization from the Arabian peninsula eastward to India and westward across northern Africa into Spain. He describes how a passion for knowledge led the Muslims during their centuries of empire-building to assimilate and expand the scientific knowledge of older cultures, including those of Greece, India, and China. He explores medieval Islamic accomplishments in cosmology, mathematics, astronomy, astrology, geography, medicine, natural sciences, alchemy, and optics. He also indicates the ways in which Muslim scientific achievement influenced the advance of science in the Western world from the Renaissance to the modern era. This survey of historic Muslim scientific achievements offers students and general readers a window into one of the world's great cultures, one which is experiencing a remarkable resurgence as a religious, political, and social force in our own time.

Discussion of what we can do to perfect our faith; as we mature in our faith, what must we do in order for faith to become perfected? This book attempts to answer these questions, and talks about not only faith from a religious perspective, but how we live our everyday lives.

Islam is a burning topic in modern scholarship and contemporary world affairs. It is a subject poorly understood by Western observers, and in this book Professor Montgomery Watt takes a significant step towards its demystification. Montgomery Watt examines the crucial questions of traditional world-view and self-image which dominate the thinking of Muslims today. This traditional self-image causes them to perceive world events in a different perspective from Westerners - a fact not always appreciated by the foreign ministries of Western powers. Professor Watt presents a brilliant and critical analysis of the traditional Islamic self-image, showing how it distorts Western modernism and restricts Muslims to a peripheral role in world affairs. In a scholarly and incisive way, he traces this harmful image to its origins in the medieval period and then to the traumatic exposure of Muslims to the West in modern times. He argues that Muslim culture is suffering from a dangerous introspection, and in his closing chapters presents a constructive criticism of contemporary Islam, aimed at contributing to a truer, more realistic Islamic self-image for today. First published in 1988.

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Translated from the original Arabic by William Alexander Greenhill.

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