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Apr 17, 2015 - AFAQ Sun Series and Iqbal Series. AFAQ Sun Series is an innovative research-based programme grounded in the natural world in which we live. And Iqbal Series is named "Iqbal Series"; after great renowned poet Dr. Muhammad Iqbal. This series is based on an approach of holistic development of pupil.

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A brand-new Are You Smarter Than a 5th Grader is on Nickelodeon! Ready for a challenge? It's time to join the class of today's biggest TV show hit, Are You Smarter Than a 5th Grader hosted by John Cena! Full of fascinating facts about space, the human body, earth science, animal science, and more, this science-themed quiz book is the perfect companion to the show. You'll find True & False questions, multiple-choice questions, and Q&As about planets, plants, organs, reptiles, and so much more. Meet your new classmates for some learning fun, because school is back in session!

The Reconstruction of Religious Thought in Islam (1930) is Muhammad Iqbal's major philosophic work: a series of profound reflections on the perennial conflict among science, religion, and philosophy, culminating in new visions of the unity of human knowledge, of the human spirit, and of God. Iqbal's thought contributed significantly to the establishment of Pakistan, to the religious and political ideals of the Iranian Revolution, and to the survival of Muslim identity in parts of the former USSR. It now serves as new bridge between East and West and between Islam and the other Religions of the Book. With a new Introduction by Javed Majeed, this edition of The Reconstruction opens the teachings of Iqbal to the modern, Western reader. It will be essential reading for all those interested in Islamic intellectual history, the renewal of Islam in the modern world, and political theory of Islam's relationship to the West.

With some exceptions, there is not a real interest in Islamic philosophy and t-ology in Western institutions today. This largely ignored area has the potential to present enlightening insights into the development of the Western thought and to contribute to contemporary discussions in philosophy and theology in general. Scholars working in Islamic thought usually focus on its medieval background and consider it to be mainly of a historical interest and far away from the intellectual world of today. Showing its contemporary relevance is an important task by which the status of Islamic philosophy can be elevated to its proper station. By considering these points in mind, the University of Kentucky organized an international graduate student conference on Islamic philosophy and the-ogy with an emphasis on its contemporary relevance which was held between the 28th and 30th September 2007. This book emerged out of the conf- ence by adding more chapters relevant to the main theme of the book. This book presents analyses and discussions of different topics in Islamic philo-phy and theology by relating them to contemporary debates and ideas in four main areas: epistemology, metaphysics, philosophy of religion and value t-ory. There are ten chapters in sum. Some of the chapters are written by graduate students and some of them by experienced scholars. Each chapter presents c- siderable insight into its relevant topic but does not represent the opinion of anybody except the author.

An excellent work detailing with notes the thoughts of Allama Iqbal in his famous work. The text features extensive notes and gives an introduction to each poem.

The contemporary finance deals mainly with multilateral and multi-counterparty transactions. Islamic Jurisprudence (Fiqh) has yet to develop its conceptualization of this modality of financing. Thus far, it has become a norm for large financing projects to rely on a complex structure of interconnected bilateral contracts that in totality becomes opaque, complex and costly. An unfortunate result of the unavailability of an efficient Fiqhi model applicable to modern multilateral and multi-counterparty contracts has been the fact that the present Islamic finance has been forced to replicate conventional risk-transfer (interest rate based) debt contracts thus drawing severe criticisms of duplicating conventional finance. In 2012, a gathering of some of the Muslim world’s most prominent experts in Jurisprudence (Faqaha) and economists issued the Kuala Lumpur Declaration (Fatwa) in which they identified risk sharing as the essence of Islamic finance. The Declaration opened the door for a new Fiqh approach to take the lead in developing the jurisprudence of multilateral and multi-counterparty transactions. This Declaration (Fatwa) provides a prime motivation to search for a comprehensive model of risk sharing that can serve as an archetypal contract encompassing all potential contemporary financial transactions. From the perspective of Islamic Jurisprudence (Fiqh), the technicalities of the concept of risk sharing in contemporary finance have yet to be defined in Islamic literature. This book attempts to clarify and shed light on these technicalities from the perspective of Fiqh. It is a comprehensive study that relies on the fundamental Islamic sources to establish a theoretical and practical perspective of Fiqh encompassing risk-sharing Islamic finance as envisioned in the Kuala Lumpur Declaration of 2012. This new paradigm should lead to a more efficient approach to multilateral and multi-counterparty Islamic contracts which, here-to-fore has been lacking in the current configuration of Islamic finance.

This book engages readers in thirteen conversations presented by authors from around the world regarding the role that textbooks play in helping readers imagine membership in the nation. Authors' voices come from a variety of contexts – some historical, some contemporary, some providing analyses over time. But they all consider the changing portrayal of diversity, belonging and exclusion in multiethnic and diverse societies where silenced, invisible, marginalized members have struggled to make their voices heard and to have their identities incorporated into the national narrative. The authors discuss portrayals of past exclusions around religion, ethnicity, sexual orientation, as they look at the shifting boundaries of insider and outsider. This book is thus about “who we are” not only demographically, but also in terms of the past, especially how and whether we teach discredited pasts through textbooks. The concluding chapters provides ways forward in thinking about what can be done to promote curricula that are more inclusive, critical and positively bonding, in increasingly larger and more inclusive contexts.

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