

## Moral System Of Islam

This book discusses the common principles of morality and ethics derived from divinely endowed intuitive reason through the creation of al-fitr' a (nature) and human intellect (al-'aql). Biomedical topics are presented and ethical issues related to topics such as genetic testing, assisted reproduction and organ transplantation are discussed. Whereas these natural sources are God's special gifts to human beings, God's revelation as given to the prophets is the supernatural source of divine guidance through which human communities have been guided at all times through history. The second part of the book concentrates on the objectives of Islamic religious practice – the maqa' sid – which include: Preservation of Faith, Preservation of Life, Preservation of Mind (intellect and reason), Preservation of Progeny (al-nasl) and Preservation of Property. Lastly, the third part of the book discusses selected topical issues, including abortion, assisted reproduction devices, genetics, organ transplantation, brain death and end-of-life aspects. For each topic, the current medical evidence is followed by a detailed discussion of the ethical issues involved.

In *Gendered Morality*, Zahra Ayubi rethinks the tradition of Islamic philosophical ethics from a feminist critical perspective. She calls for a philosophical turn in the study of gender in Islam based on resources for gender equality that are unlocked by feminist engagement with the Islamic ethical tradition.

The eleventh and twelfth centuries comprised a period of great significance in Islamic history. The Great Saljuqs, a Turkish-speaking tribe hailing from central Asia, ruled the eastern half of the Islamic world for a great portion of that time. In a far-

*Morals and Manners in Islam* is a brief yet comprehensive handbook for Muslims and those non-Muslims interested in acquiring a broad knowledge of the Muslim way of life. The book's contents, derived mainly from the Qur'an and the Sunnah, the main sources of jurisprudence, are listed in points format.

Moral System of Islam Contemporary Bioethics Islamic Perspective Springer

How do modern Muslims adapt their traditions to engage with today's world? Charles Tripp's erudite and incisive book considers one of the most significant challenges faced by Muslims over the last sixty years: the challenge of capitalism. By reference to the works of noted Muslim scholars, the author shows how, faced by this challenge, these intellectuals devised a range of strategies which have enabled Muslims to remain true to their faith, whilst engaging effectively with a world not of their own making. The work is framed around the development of their ideas on Islamic socialism, economics and the rationale for Islamic banking. While some Muslims have resorted to confrontation or insularity to cope with the challenges of modernity, most have aspired to innovation and ingenuity in the search for compromise and interaction with global capitalism in the twenty-first century.

In 1948, the General Assembly of the United Nations adopted and proclaimed the International Declaration of Human Rights, a document designed to hold both individuals and nations accountable for their treatment of fellow human beings, regardless of religious or cultural affiliations. Since then, the compatibility of Islam and human rights has emerged as a particularly thorny issue of international concern, and has been addressed by Muslim rulers, conservatives, and extremists, as well as Western analysts and policymakers; all have commonly agreed that Islamic theology and human rights cannot coexist. Abdulaziz Sachedina rejects this informal consensus, arguing instead for the essential compatibility of Islam and human rights. He offers a balanced and incisive critique of Western experts who have ignored or underplayed the importance of religion to the development of human rights, contending that any theory of universal rights necessarily emerges out of particular cultural contexts. At the same time, he re-examines the juridical and theological traditions that form the basis of conservative Muslim objections to human rights, arguing that Islam, like any culture, is open to development and change. Finally, and most importantly, Sachedina articulates a fresh position that argues for a correspondence between Islam and secular notions of human rights.

"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.

The *How to Live as a Muslim* series is an essential guide for anyone who seeks to acquire an accurate knowledge of Islam, as it elucidates all the facets of Islam with precise brevity in three volumes: *An Introduction to Islamic Faith and Thought*, *Living in the Shade of Islam*, and *Living the Ethics and Morality of Islam*. This book covers in detail the other four pillars of Islam: the establishment of the five daily prayers, the prescribed purifying alms, observing the fast of Ramadan, and the pilgrimage to Makka. The volume also examines cleanliness, the issues of marriage and family life, the lawful, and the unlawful. Wael B. Hallaq boldly argues that the "Islamic state," judged by any standard definition of what the modern state represents, is both impossible and inherently self-contradictory. Comparing the legal, political, moral, and constitutional histories of premodern Islam and Euro-America, he finds the adoption and practice of the modern state to be highly problematic for modern Muslims. He also critiques more expansively modernity's moral predicament, which renders impossible any project resting solely on ethical foundations. The modern state not only suffers from serious legal, political, and constitutional issues, Hallaq argues, but also, by its very nature, fashions a subject inconsistent with what it means to be, or to live as, a Muslim. By Islamic standards, the state's technologies of the self are severely lacking in moral substance, and today's Islamic state, as Hallaq shows, has done little to advance an acceptable form of genuine Shari'a governance. The Islamists' constitutional battles in Egypt and Pakistan, the Islamic legal and political failures of the Iranian Revolution, and similar disappointments underscore this fact. Nevertheless, the state remains the favored template of the Islamists and the ulama (Muslim clergymen). Providing Muslims with a path toward realizing the good life, Hallaq turns to the rich moral resources of Islamic history. Along the way, he proves political and other "crises of Islam" are not unique to the Islamic world nor to the Muslim religion. These crises are integral to the modern condition of both East and West, and by acknowledging these parallels, Muslims can engage more productively with their Western counterparts.

The Uzbekistan government has been criticized for its brutal suppression of its Muslim population. This 2011 book, which is based on the author's intimate acquaintance with the region and several years of ethnographic research, is about how Muslims in this part of the world negotiate their religious practices despite the restraints of a stifling authoritarian regime. Fascinatingly, the book also shows how the

restrictive atmosphere has actually helped shape the moral context of people's lives, and how understandings of what it means to be a Muslim emerge creatively out of lived experience.

Two speeches; translated from Urdu.

A historical analysis of economic thought in Islamic tradition which interrogates contemporary Islamic economics as a hybrid system.

In a detailed commentary of Surah al-Hujurat, Ayatullah Ja'far Subhari elaborates on the ethical aspects behind its revelation and expounds on a range of ethical problems that are experienced in society which are thoroughly dealt with by Islamic teachings. 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](http://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](http://www.shia.es)) or send us an email to [info@shia.es](mailto:info@shia.es)

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This book approaches the question of technology from an Islamic ethical perspective. The book tries to broaden the scope of the Sharia to deal comprehensively with the ethical questions and dilemmas that arise in the midst of a postmodern technological culture due to the absence of well-defined religious-ethical ends. It looks at the maqasid as a universal ethical theory to be interpreted and applied in the global technological context. It weaves the contemporary philosophical analysis of technology within the maqasid discourse and assesses modern technology through the lens of the ultimate aims and purposes of the Sharia. It works out the relationship between the various objectives and how they can be developed into an Islamic ethics of technology. Following in the recent interest in the objectives of the Sharia, the book further expands the scope of the maqasid and carries it further to encompass metaphysical and ethical debates surrounding technology. Anyone interested in finding alternatives to the existing technological model will find this book valuable. Specifically those interested in Islam and Modern World and how ijihad is being undertaken to tackle contemporary ethical problems will find this book helpful. This book addresses Muslim business community members who have to deal with ethical situations on a day-to-day basis. It gives key principles of management from an Islamic point of view. Its goal is to help Muslims engaged in business to act in accordance with the Islamic system of ethics. The writer's experience with different Islamic activities give him a practical background that supports and enlightens his academic knowledge in the vital fields of business management and administration.

A timely addition to the literature on the holy book of Islam, this translation provides both the original Arabic verse as well as extensive explanations and interpretations in modern English.

Additional commentary is offered on the social and historical aspects of Islam, as well as the existence and unity of God, the concept of resurrection, and other theological complexities.

Several special glossaries detailing the names of God and Qur'an vocabulary are also included.

Islam means "peace" and "submission to God." With its ethical system of instruction for a balanced life based on faith and reason, how did this "religion of peace" come to be feared? After the 9/11 tragedy, Islam was judged by many in the West to be a hub of terrorism and a threat to world peace. People everywhere voiced concern over its concepts of war and Jihad. Ashraf traces these and related concepts from their inception in Qur'anic injunctions and the Prophet's precepts to their current interpretation, evaluating them in their spiritual, moral, juridical, and cultural contexts. Misunderstandings about Islam lie at the core of much bitterness and violence. With no central authority to definitively interpret its teachings, misconceptions regarding Islam's ideology of war and peace abound. To label Islam as militant is to misinterpret jihad as simply a call to war and to ignore its laws governing warfare, which emphasize restraint as far as possible. Islamic Philosophy of War and Peace explains the spirit of Islam, its mandate for peace, and what the pluralistic notion of jihad stands for in the hope that clearing up ambiguities will foster peaceful relations between Muslims and the rest of the world.

Al-Ghazali and the Idea of Moral Beauty rethinks the relationship between the good and the beautiful by considering the work of eleventh-century Muslim theologian Abū al-Ghazālī (d. 1111). A giant of Islamic intellectual history, al-Ghazālī is celebrated for his achievements in a wide range of disciplines. One of his greatest intellectual contributions lies in the sphere of ethics, where he presided over an ambitious attempt to integrate philosophical and scriptural ideas into a seamless ethical vision. The connection between ethics and aesthetics turns out to be a signature feature of this account. Virtue is one of the forms of beauty, and human beings are naturally disposed to respond to it with love. The universal human response to beauty in turn provides the central paradigm for thinking about the love commanded by God. While al-Ghazālī's account of divine love has received ample attention, his special way of drawing the good into relation with the beautiful has oddly escaped remark. In this book Sophia Vasalou addresses this gap by offering a philosophical and contextual study of this aspect of al-Ghazālī's ethics and of the conception of moral beauty that emerges from it. This book will be of interest to scholars and students in Islamic ethics, Islamic intellectual history, and the history of ethics.

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

Islam and Morality considers how Islam, the Qur'an, and other Islamic texts have approached the ethics of a variety of contemporary and historical issues. Oliver Leaman provides a varied, balanced, and thought-provoking account of how Islamic thinkers discussed medical ethics, wealth, poverty, the environment, and law. He explores the work of a range of Islamic thinkers,

including Rumi, Ibn al-'Arabi, al-Ghazali, Mutahhari and Barlas, while taking into consideration the different branches of Islam and Islamic theology and law. The book also considers how Islam understands the concept of free will, the relationship between good and evil, and far less abstract topics like what we should eat and drink. Aimed at upper level undergraduates, postgraduates, and researchers working in Islamic Studies and ethics, this is one of the first books to provide a sustained reading of the importance of ethics within Islam.

Suspensions about the integration of Islam into European cultures have been steadily on the rise, and dramatically so since 9/11. One reason lies in the visibility of anti-Western Islamic discourses of salafi origin, which have monopolized the debate on the "true" Islam, not only among Muslims but also in the eyes of the general population across Europe; these discourses combined with Islamophobic discourses reinforce the so-called incompatibility between the West and Islam. This book breaks away from this clash between Islam and the West, by arguing that European Islam is possible. It analyzes the contribution that European Islam has made to the formation of an innovative Islamic theology that is deeply ethicist and modern, and it clarifies how this constructed European Islamic theology is able to contribute to the various debates that are related to secular-liberal democracies of Western Europe. Part I introduces four major projects that defend the idea of European Islam from different disciplines and perspectives: politics, political theology, jurisprudence and philosophy. Part II uses the frameworks from three major philosophers and scholars to approach the idea of European Islam in the context of secular-liberal societies: British scholar George Hourani, Moroccan philosopher Taha Abderrahmane and the American philosopher John Rawls. The book shows that the ongoing efforts of European Muslim thinkers to revisit the concept of citizenship and political community can be seen as a new kind of political theology, in opposition to radical forms of Islamic thinking in some Muslim-majority countries. Opening a new path for examining Islamic thought "in and of" Europe, this book will appeal to students and scholars of Islamic Studies, Islam in the West and Political Theology.

Islam that abrogated celestial religions of Judaism and Christianity along with their validity is explained first. That Qur'an-? Karîm is word of Allah; miracles of Muhammad ?alayhissalâm, his virtues, moral practices and habits; how to be a true Muslim; a comparison of Islam and Christianity; that Muslims are scientifically powerful; are explained next.

"This small book is an attempt at a clear and concise interpretation of Islam. The chief aim in view has been to present within a brief space the most systematic and logical conception of Islam to build a coherent and organic structure of human life on the basis of this conception and to give a comprehensive and lucid account of what this religion in reality is."--back cover.

The revival of madrasas in the 1980s coincided with the rise of political Islam and soon became associated with the "clash of civilizations" between Islam and the West. This volume examines the rapid expansion of madrasas across Asia and the Middle East and analyses their role in society within their local, national and global context. Based on anthropological investigations in Afghanistan, Bangladesh, China, Iran, and Pakistan, the chapters take a new approach to the issue, examining the recent phenomenon of women in madrasas; Hui Muslims in China; relations between the Iran's Shia seminary after the 1979-Islamic revolution and Shia in Pakistan and Afghanistan; and South Asian madrasas. Emphasis is placed on the increased presence of women in these institutions, and the reciprocal interactions between secular and religious schools in those countries. Taking into account social, political and demographic changes within the region, the authors show how madrasas have been successful in responding to the educational demand of the people and how they have been modernized their style to cope with a changing environment. A timely contribution to a subject with great international appeal, this book will be of great interest to students and scholars of international politics, political Islam, Middle East and Asian studies and anthropology.

This excellent book is translated from the original Arabic book 'Nidham ul Islam' by Sheikh Taqiuddin An Nabahani, an Islamic jurist, 'alim, writer and the founder of Hizb ut-Tahrir - the largest Islamic global political party under a single leadership. It lays out the fundamentals to develop a strong Islamic personality and da'wah carrier. It begins with laying the foundation by explaining the correct way to belief. It proves the existence of a creator intellectually and the Quran as the final revelation sent to humanity by Allah (swt). It then goes on to clarify the important creedal concept of Al-Qada wal Qadar (fate and destiny), which is often held in a vague or confused manner. The third chapter, its largest concentrates on explaining the different ideologies that exists namely Capitalism, Communism and Islam highlighting the differences between them giving the reader a clear framework to understand the world that we live in. After having laid the basis for the correct belief, intellectual and political thinking, it then moves onto address the key Islamic legal principles. The short chapters are intended to focus on the most important aspects such as Usuli subjects like the meaning of Hukm Shar'i, the types of ahkam shariah, Sunnah and emulating (ta'assi) the actions of the Messenger (saw). The last section of the book also clarifies misconceptions regarding spirituality and morals according to Islam as well as articulating the need for a constitution for the future Islamic state.

Useful guide including discussions on Western sexual morality, Islamic sexual morality, Islamic view of marriage and women, beginning of sexual life, rules of marriage and the wedding night, contraceptives abortion, and human reproduction. An essential guide for every bride and groom.

This book is a contribution to the nascent discourse on global health and biomedical research ethics involving Muslim populations and Islamic contexts. It presents a rich sociological account about the ways in which debates and questions involving Islam within the biomedical research context are negotiated - a perspective which is currently lacking within the broader bioethics literature. The book tackles some key understudied areas including: role of faith in moral deliberations within biomedical research ethics, the moral anxiety and frustration experienced by researchers when having to negotiate multiple moral sources and how the marginalisation of women, the prejudice and abuse faced by groups such as sex workers and those from the LGBT community are encountered and negotiated in such contexts. The volume provides a valuable resource for researchers and scholars in this area by providing a systematic review of ethical guidelines and a rich case-based account of the ethical issues emerging in biomedical research in contexts where Islam and the religious moral commitments of Muslims are pertinent. The book will be essential for those conducting research in low and middle income countries that have significant Muslim populations and for those in Muslim-minority settings. It will also appeal to researchers and scholars in religious studies, social sciences, philosophy, anthropology and theology, as well as the fields of biomedical ethics, Islamic ethics and global health..

In Islamic life and tradition, Hadith sayings enshrine the most important teachings after the Qur'an itself. Derived from the Sunnah or teachings of the Prophet and his Companions and their followers, these precepts were collected under the title Al-Adab al-mufrad-meaning 'Good behaviour singled out'-by Imam al-Bukhari in the ninth century CE. The Hadith sayings in al-Bukhari's writings formed a large corpus that covered the way Muslims should conduct their lives, from duties to parents, family, relatives, neighbors and friends, to instruction about honesty, generosity, truthfulness and kindness. While al-Bukhari's original text runs to many hundreds of pages forming several volumes, Abdul Hamid has made a selection of the teachings that has relevance and appeal to today's readership, with appeal not only to Muslims but to all who seek to know more of the essence of Islamic life and teachings.

This book provides an introductory theoretical foundation of the ethics embedded in Islamic economics and finance, and it shows how this ethical framework could pave the way to economic and social justice. It demonstrates how Islamic finance—a risk-sharing and asset-backed finance—has embedded universal values, ethical rules, and virtues, and how these qualities may be applied to a supposedly value-neutral

social science to influence policy-making. This book argues that ethical and responsible finance, such as Islamic finance, could lead the efforts to achieve sustainable economic development. Iqbal and Mirakhor then conduct a comparative analysis of Islamic and conventional financial systems and present Islamic finance as an alternative that can address today's growing problems of inequality, social injustice, financial repression, unethical leadership, and lack of opportunity to share prosperity.

Learn crucial topics and ideologies regarding Islam. Great for all seekers of knowledge, Islam, non-Muslims and Muslims who want to know more regarding their religion. Fantastic for beginners, great for Shiekhs... Insha'ALLAH [if ALLAH (s.w.t: glorified is ALLAH and exalted) permit], whatever may happen, continue reading this book until and before the moment of death arrives when all charitable actions terminate. At the present moment, countless wars are being fought, martyrs are sacrificing every second of their ephemeral lives, and countless other innocent people are being massacred hourly regarding the TRUE knowledge that is contained within this book. This knowledge encompasses and receives priority over and above all forms of knowledge. To their detriment, with utter carelessness and disregard for your SOUL'S eternal future (which is more IMPORTANT than your body's physical future), others have chosen to conceal this drastically important and highly pertinent knowledge without any remorse whatsoever. Via my weaknesses I was unable to complete & distribute this truly eternal LIFE-SAVING knowledge to you sooner. In your prayers, I humbly request for you to please seek forgiveness for me from ALLAH (s.w.t: glorified is ALLAH and exalted). Maa'sha ALLAH (by the will of ALLAH, s.w.t: glorified is ALLAH and exalted), after an extremely anxious and highly anticipated long wait, I have completed this painstaking yet noble undertaking! True knowledge, when implemented... metamorphoses into a divine light for the individual in this life and the hereafter. Insha'ALLAH, if ALLAH (s.w.t) permit and accepts our pure, sincere and truthful intentions to learn, implement and propagate this true knowledge, the angels will spread their wings beneath our feet, our levels of belief will increase, we will receive Hidayat (divine guidance) and become means for others to receive hidiyat (divine guidance). Innumerable tangible and intangible blessings will be showered upon us and we will attain more Rahma (mercy) from ALLAH (s.w.t). Henceforth, this Rahma (mercy) will enable us to enter the highest Jannah (paradise) which is Firdaws. Abdul Ghafur (The Slave of The All Forgiving)

Do you have a real relationship with God, or do you just have a religion? Do you know God, or do you just know about God? In *How Big Is Your God?* Paul Coutinho, SJ, challenges us to grow stronger and deeper in our faith and in our relationship with God—a God whose love knows no bounds. To help us on our way, Coutinho introduces us to people in various world religions—from Hindu friends to Buddhist teachers to St. Ignatius of Loyola—who have shaped his spiritual life and made possible his deep, personal relationship with God.

In the West, we tend to think of Islamic law as an arcane and rigid legal system, bound by formulaic texts yet suffused by unfettered discretion. While judges may indeed refer to passages in the classical texts or have recourse to their own orientations, images of binding doctrine and unbounded choice do not reflect the full reality of the Islamic law in its everyday practice. Whether in the Arabic-speaking world, the Muslim portions of South and Southeast Asia, or the countries to which many Muslims have migrated, Islamic law works is readily misunderstood if the local cultures in which it is embedded are not taken into account. With *Islam and the Rule of Justice*, Lawrence Rosen analyzes a number of these misperceptions. Drawing on specific cases, he explores the application of Islamic law to the treatment of women (who win most of their cases), the relations between Muslims and Jews (which frequently involve close personal and financial ties), and the structure of widespread corruption (which played a key role in prompting the Arab Spring). From these case studie the role of informal mechanisms in the resolution of local disputes. The author also provides a close reading of the trial of Zacarias Moussaoui, who was charged in an American court with helping to carry out the 9/11 attacks, using insights into how Islamic justice works to explain the defendant's actions during the trial. The book closes with an examination of how Islamic cultural concepts may come to bear on the constitutional structure and legal reforms many Muslim countries have been undertaking. The "How to Live as a Muslim" series is an essential guide for anyone who seeks to acquire an accurate knowledge of Islam, as it elucidates all the facets of Islam with precise brevity in three volumes: *An Introduction to Islamic Faith and Thought*, *Living in the Shade of Islam*, and *Living the Ethics and Morality of Islam*, respectively. The first volume of the series delves into the heart of the matter, presenting clearly the fundamentals and different aspects of Islamic faith. It makes an effort to peel away the layers of what we think we know about Islam to reveal what Islam says about itself, and to explain the pillars of the Islamic faith. It discusses Islam's worldview, how we fit into it, and what God expects of us. It explains why Prophets were sent to guide us to the truth, why the Qur'an is the best guide for this journey, and how and why God equipped us to make this journey. Also examined in detail are the Resurrection and the Afterlife, Divine Destiny, eschatology, death and the spirit after death, and the invisible realm of existence.

This book aims to explore and analyse Islamic Moral Economy (IME) as an alternative economic and social system to capitalism and socialism. It proposes a new model of Islamic development, integrating global development within an Islamic framework of spiritual development. It is argued that the failure of Muslim countries to provide basic necessities and an environment free of oppression and injustice can be overcome with this authentic Islamic development framework. In addition, this book can be an important study to identify the theological, political, social and economic boundaries for changing the society to produce IME oriented developmentalism.

This Book titled Moral System of Islam is the Persian version of Moral System of Islam written by Jafar Sobhani published for All Persian speakers around the world ! We hope you enjoy it !

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