



Islamic Epistemology

Volume 1, Issue 1

e-Newsletter

September 2013

Abu Zayd al-Balkhi's Sustenance of the Soul:

The Cognitive Behavior Therapy of a Ninth Century Physician.

(2013, 71pp)

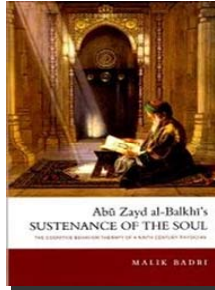
Author: **Abu Zayd al-Balkhi (850–934)**

Translation & Annotation:

Professor Malik Badri

From *Masalih al-Abdan wa al-Anfus*

(Sustenance for Bodies and Souls)



Preserved in the Ayasofya Library in Istanbul is an astonishing manuscript. Written more than eleven centuries ago, by the ninth century CE polymath Abu Zayd al-Balkhi, it tackles mental and psychological disorders which seem commonplace to us today.

Al-Balkhi explains symptoms and treatments giving advice on preventive measures and how to return the body and soul to their natural healthy state.

In doing so he displays a keen understanding of the human condition and the medical nature of the human emotional state. An astonishing feat given that many of the conditions he discusses were left largely unknown and untreated for centuries before being clinically defined as such, only as relatively recently as the 20th century. A genius, his insights

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DID YOU KNOW: That the term *'ilm* is used in the Qur'an to refer to 'knowing'?

Allah almighty has commanded Moses to strike the stone in response to his (Moses) prayer, asking Allah, for water for his people. Allah said in the Qur'an, Chapter Al-Baqarah: Verse 60...

“...And there gushed forth from it twelve springs, and every people **knew** its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption.”

The word *'ilm* (عِلْم) mentioned in the fifteenth word of verse (2:60) is a perfect verb (فعل ماض). The verb is third person masculine singular. The verb's triliteral root is *'ayn lām mīm* (ع ل م).

This monthly e-newsletter presents

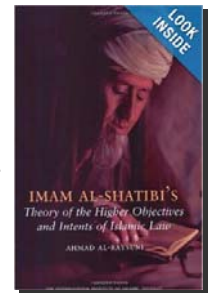
the most recent developments in the fields of Islamic epistemology and educational curriculum reform summarized from books, journals, websites, interviews, and academic proceedings (conferences, seminars, and workshops). We also accept original contributions of less than 500 words.



Imam al-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law.

Maqasid al-Shariah (2013, 478pp)

By: Ahmad al-Raysuni



With the end of the early Islamic period, Muslim scholars came to sense that a rift had begun to emerge between the teachings and, principles of Islam and Muslims' daily reality and practices. The

most important means by which scholars ought to restore the intimate contact between Muslims and the Qur'an was to study the objectives of Islam, the causes behind Islamic legal rulings and the intentions and goals underlying the Shariah, or Islamic Law. They made it clear that every legal ruling in Islam has a function which it performs, an aim which it realizes, a cause, be it explicit or implicit, and an intention which it seeks to fulfill, and all of this in order to realise benefit to human beings or to ward off harm or corruption. They showed how these intentions, and higher objectives might at times be contained explicitly in the texts of the Qur'an and the Sunnah, while at other times, scholars might bring them to light by means of independent reasoning (Ijtihad) based on their understanding of the Qur'an and the Sunnah within a framework of time and space. ❖

FOR COMMENT AND SUGGESTION

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