

# Catalogue



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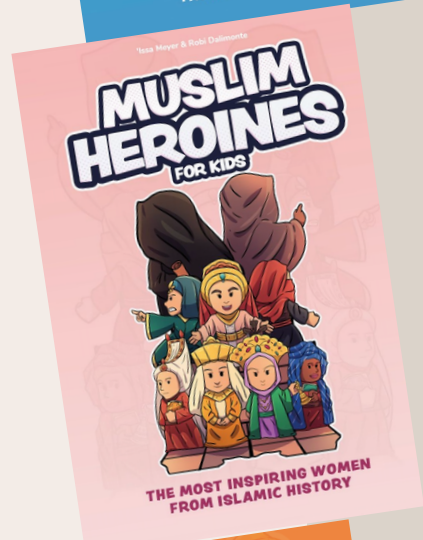
Unlocking Islamic History



## Zaman Kids

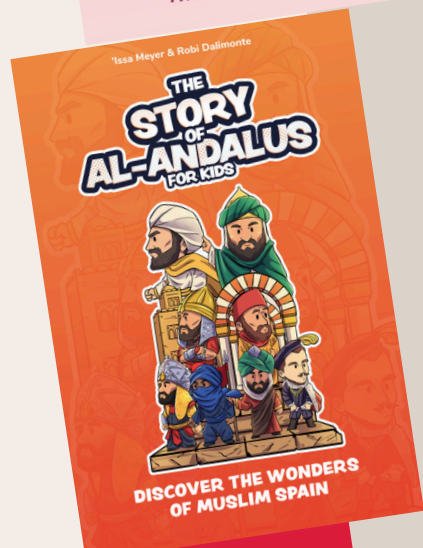
### Muslim Heroes For Kids

30 Inspiring Stories from Islamic History



### Muslim Heroines For Kids

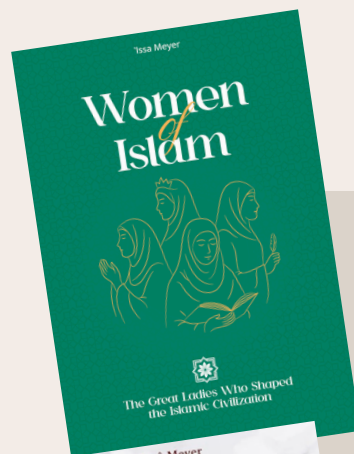
The Most Inspiring Women from Islamic History



### The Story of al-Andalus For Kids



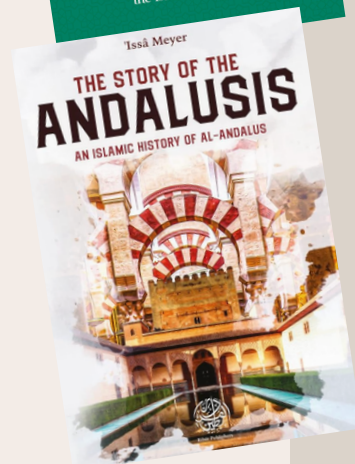
### The Story of the Ottoman Empire For Kids



## The Chronicles

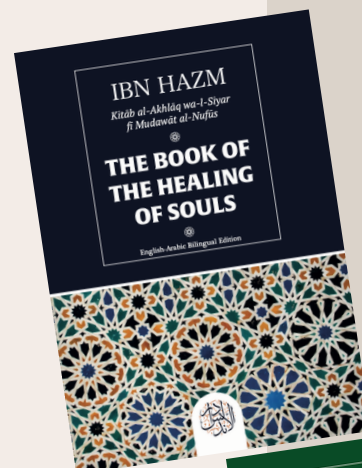
### Women of Islam

The Great Ladies Who Shaped the Islamic Civilization



### The Story of the Andalusis

An Islamic History of al-Andalus

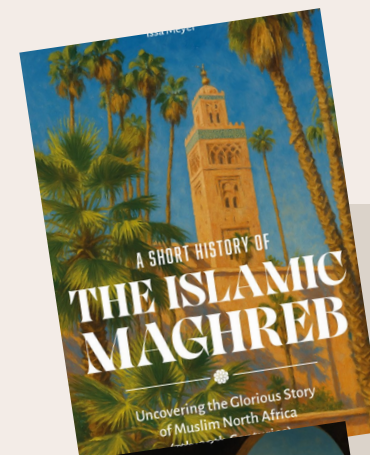


## Dar al-Andalus

Ibn Hazm:  
— The Book of the Healing of Souls



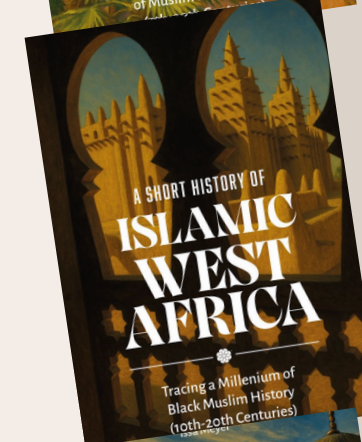
Ibn Juzayy:  
— The Book of the Heart and the Tongue  
— The Radiant Light on the Foundations of Religious Belief  
— An Introduction to the Principles of Islamic Jurisprudence



## The Essentials

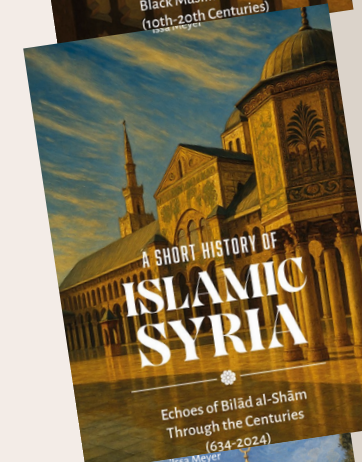
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Uncovering the Glorious Story of Muslim North Africa



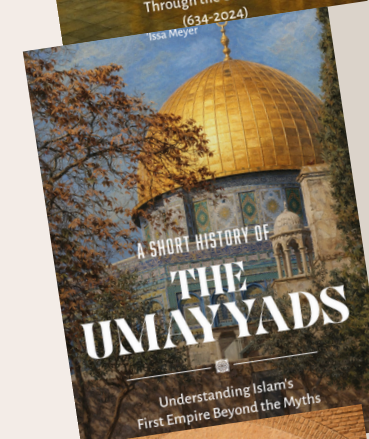
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Tracing a Millenium of Black Muslim History



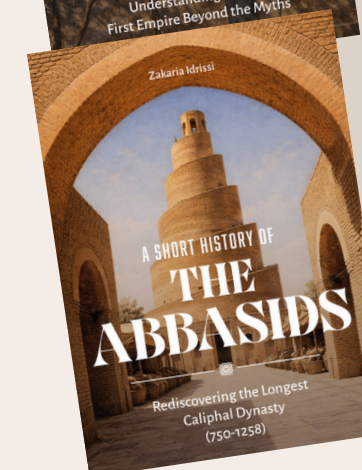
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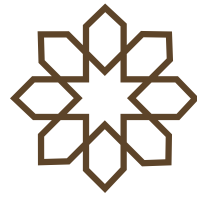
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# Muslim Heroes For Kids

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# 01

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More than 1,400 years ago, the Prophet Muhammad ﷺ began his mission to share the message of Islam.

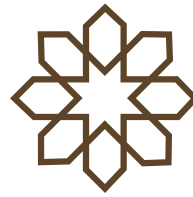
Since then, many great men have spread his message and helped build the Islamic civilization. Some changed the world through their bravery, justice, kindness, or faith. Others protected Muslims from great dangers. Many inspired people with their knowledge, wisdom, generosity, and sincerity.

From the Prophet's Companions and caliphs to scholars, generals, sultans, and artists — from every time and place — **this book tells the stories of 30 amazing Muslim heroes who shaped the incredible story of Islam!**

Text: 'Issa Meyer

Illustrations: Robi Dalimonte



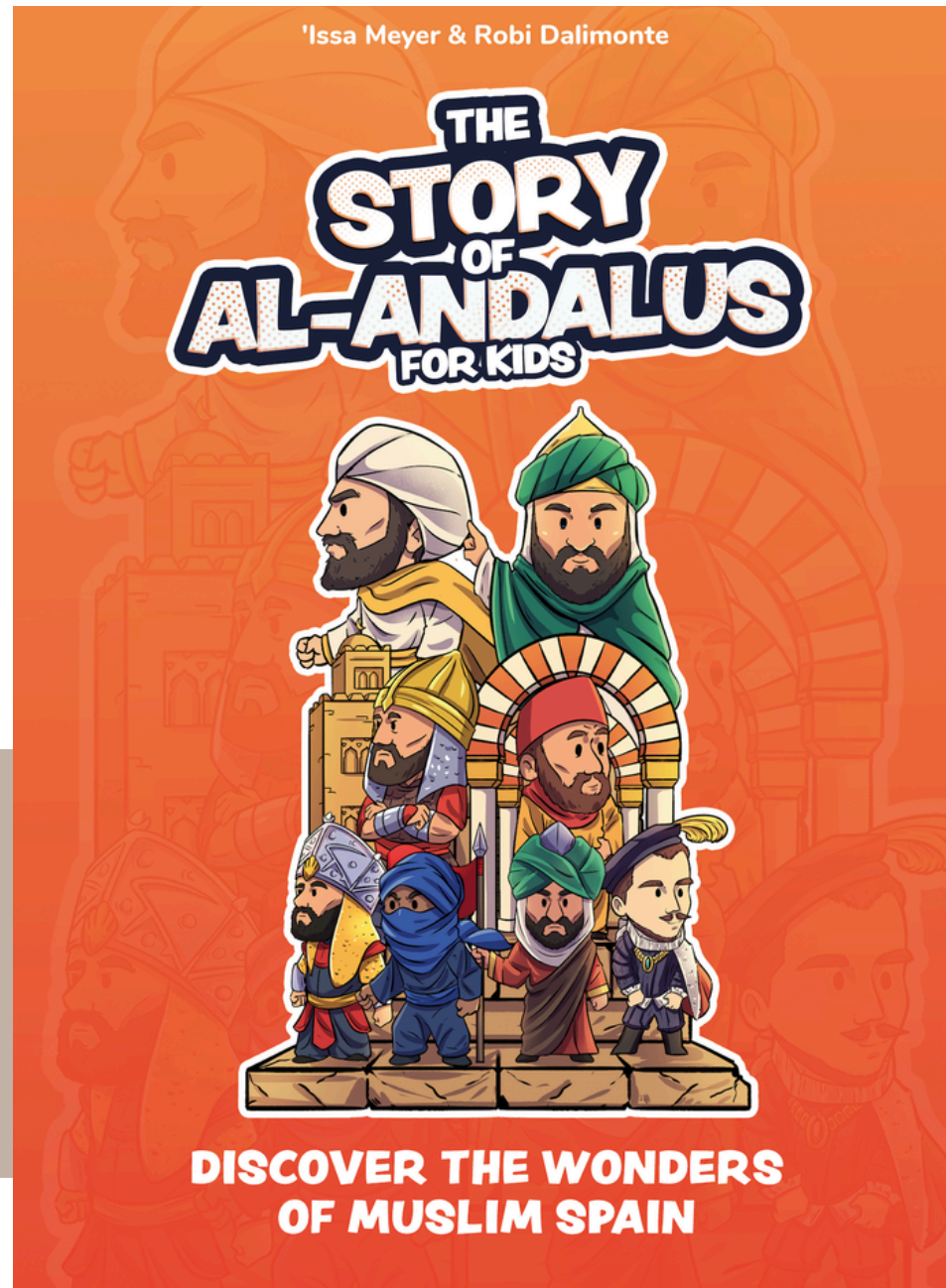


# The Story of al-Andalus For Kids

03

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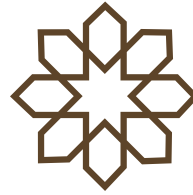
For almost 800 years (from 711 to 1492), Muslims ruled over Spain and Portugal — a land that was called al-Andalus. This wonderful country no longer exists, but it left a great mark on history!

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In this book, you'll discover the most exciting moments and famous heroes of al-Andalus: emirs, caliphs and sultans, scholars, generals, inventors, princesses, and many more... **Get ready to travel back in time and explore the golden age of Muslim Spain!**

Text: 'Issa Meyer

Illustrations: Robi Dalimonte



# The Story of the Ottoman Empire — For Kids

*Discover the World of the Greatest Sultans*

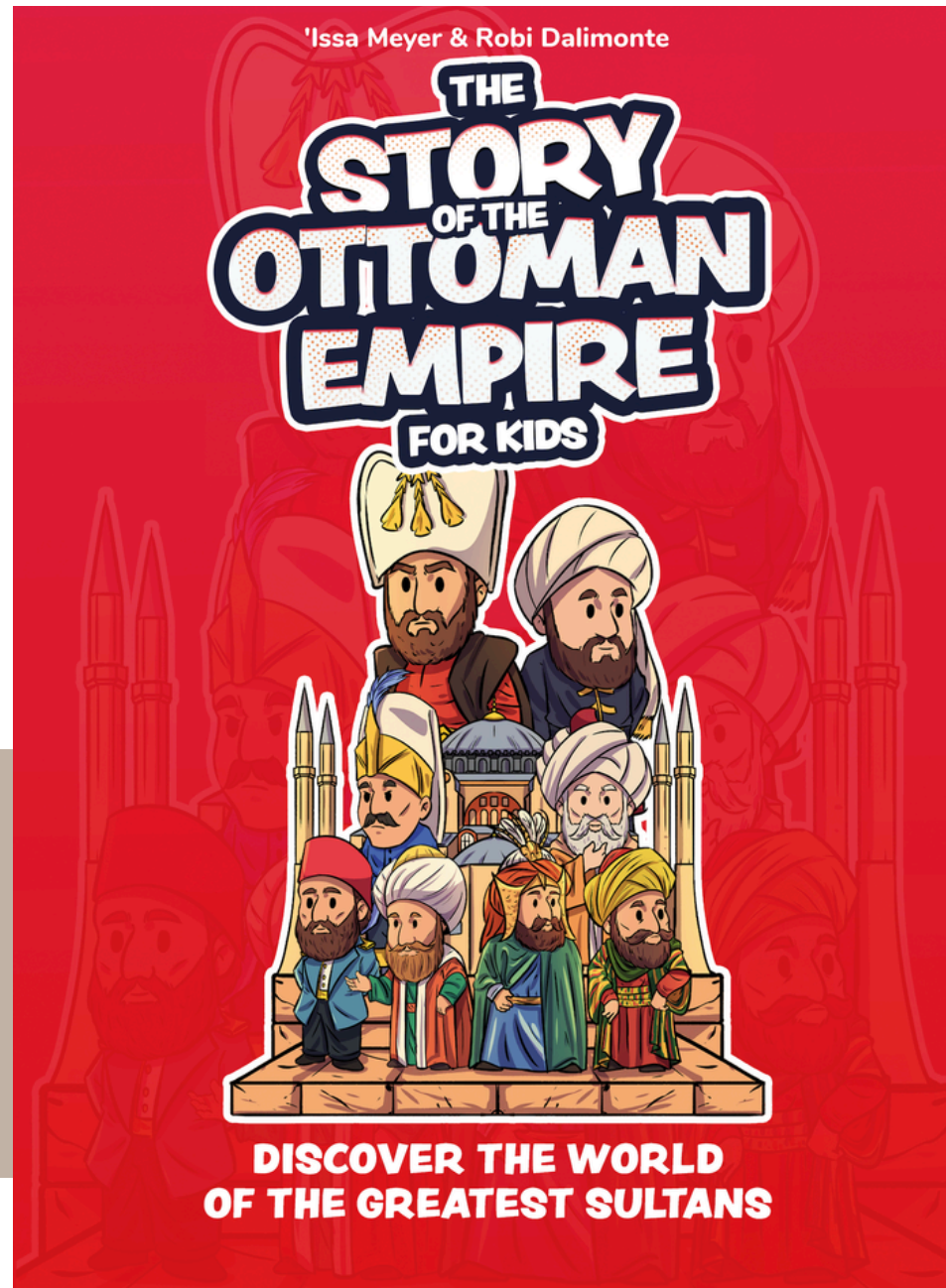
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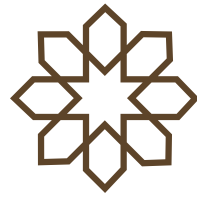
For many centuries, the Ottoman Empire was the greatest power in the world! The sultans of Istanbul ruled across three continents — Africa, Europe, and Asia — over a huge part of the Muslim world, from Algeria to Iraq and from Ukraine to Yemen! **It was one of the greatest dynasties in the history of Islam**, and the last to carry the famous title of “Caliph.” It’s also the closest to our time, since it only ended in 1922.

In this book, you’ll discover the most exciting moments and amazing people from the incredible story of the Ottoman Empire — sultans and grand viziers, generals and janissaries, sailors and architects, princesses, and many more... **Get ready to travel back in time and meet the heroes who built one of the greatest empires in history!**

Text: 'Issa Meyer

Illustrations: Robi Dalimonte

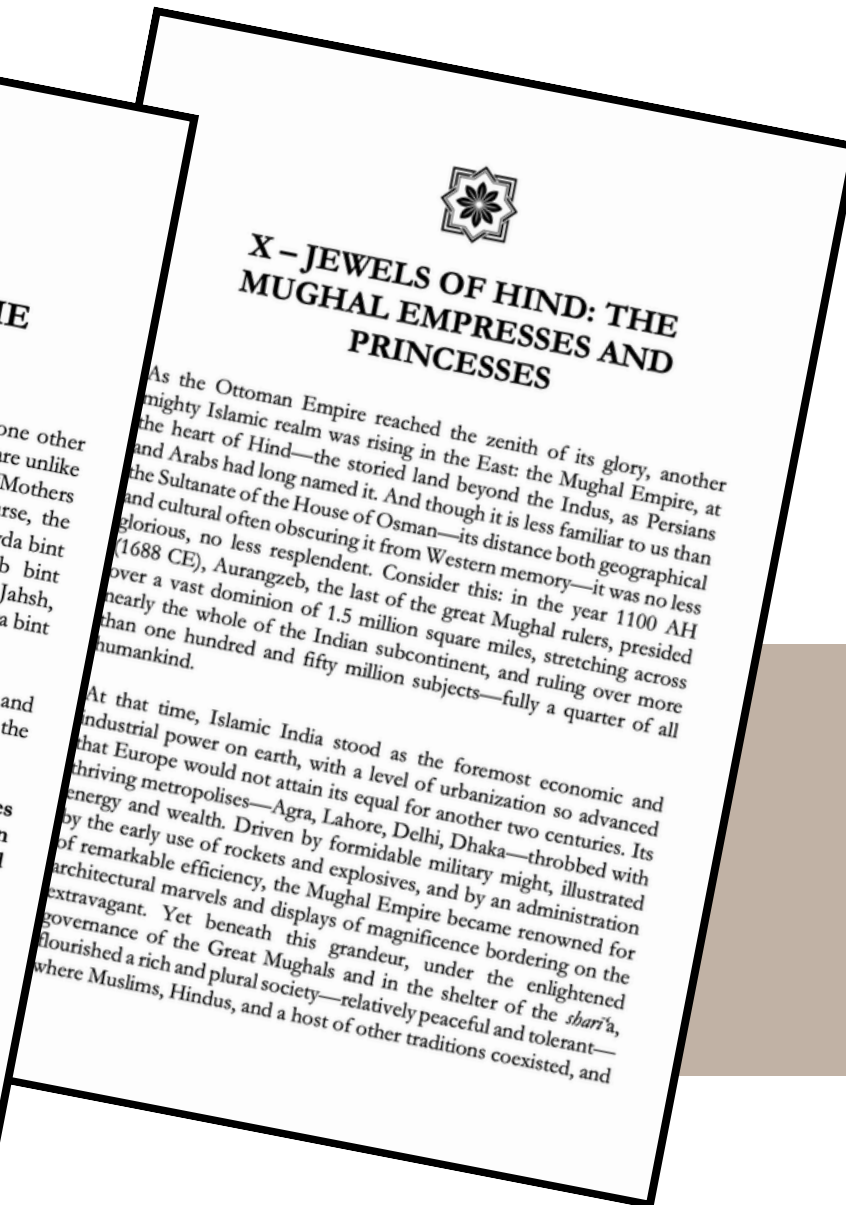
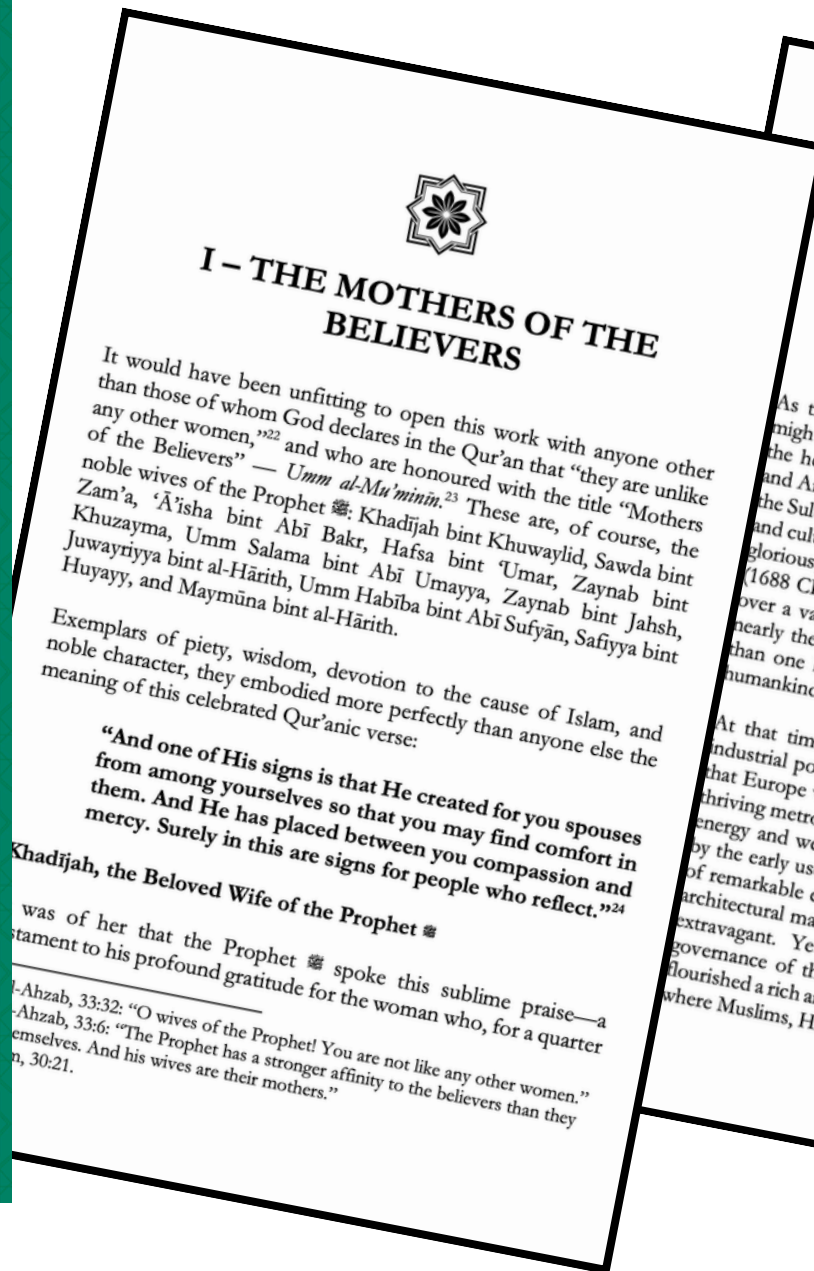
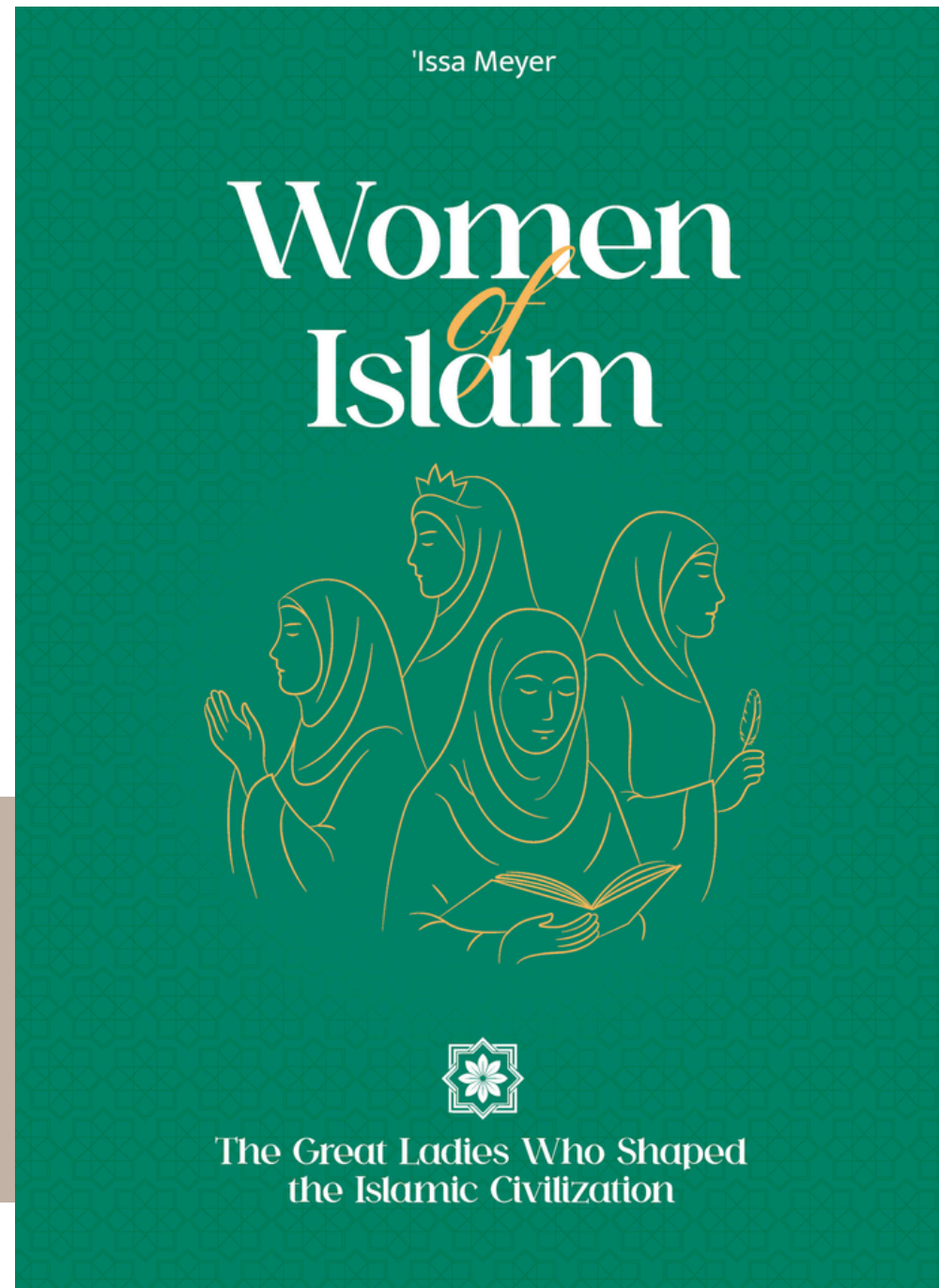




# Women of Islam

*The Great Ladies Who Shaped the Islamic Civilization*

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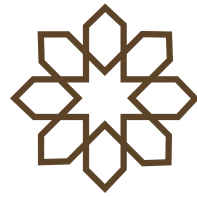


From the earliest days of Islam — Mothers of the Believers, daughters of the Prophet ﷺ, and among his Companions — women stood at the heart of every trial and triumph. Few traditions can claim such an active and vital female presence from their very beginnings.

After the passing of the Messenger of God ﷺ, they became scholars and teachers, guardians of sacred knowledge, and patrons of learning. From Baghdad to Córdoba, the great ladies of Islam's Golden Age — poets, artists, princesses, and philanthropists — shaped the intellectual and cultural life of their time.

Facing the Crusades, the Conquista, or the first waves of colonization, some even rose as leaders of armies; and during the Ottoman "Sultanate of Women," they guided the destiny of the most powerful empire of the Muslim world. From Mughal India to Istanbul and across Africa, their influence shone through their charity, intellect, and architectural legacy.

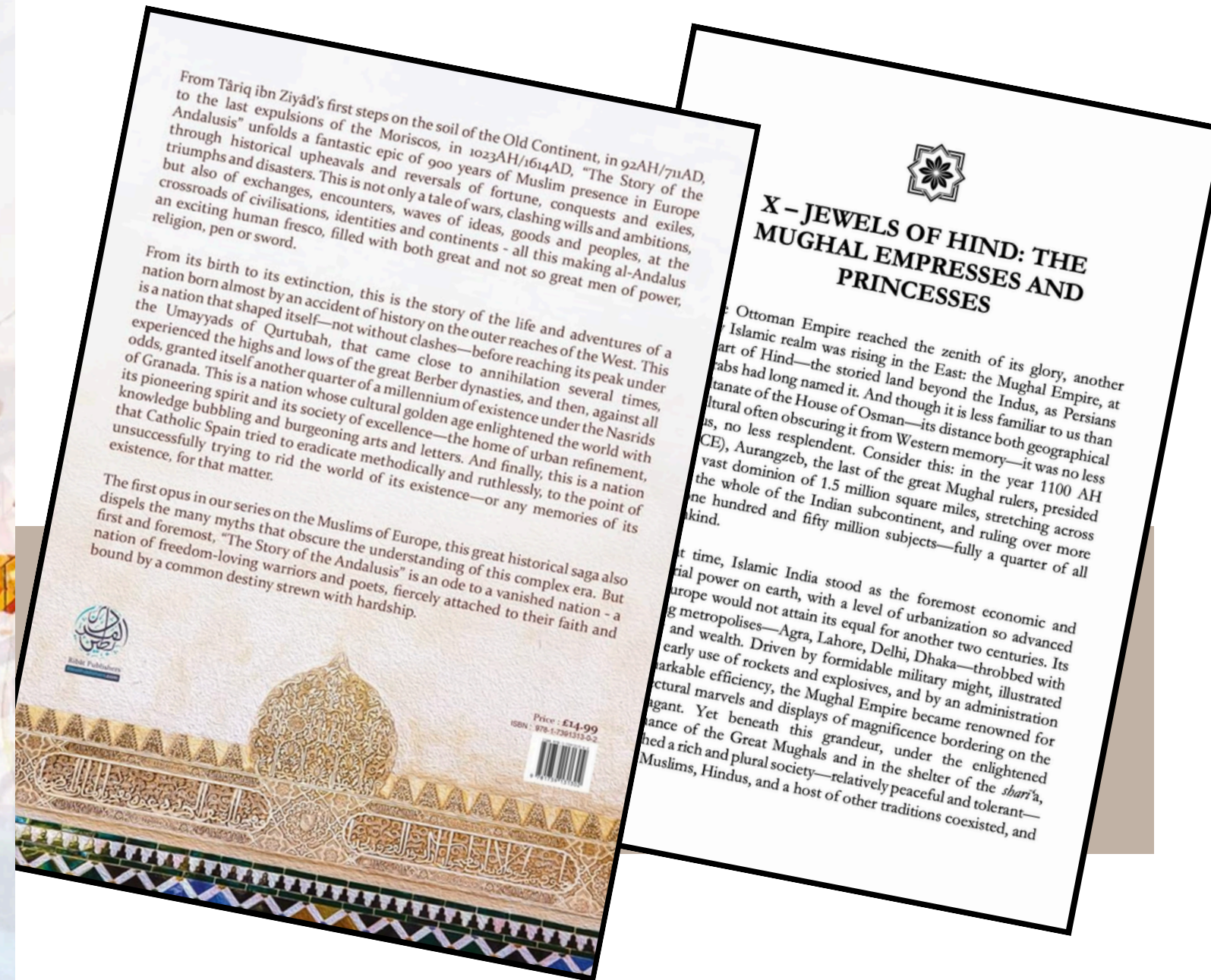
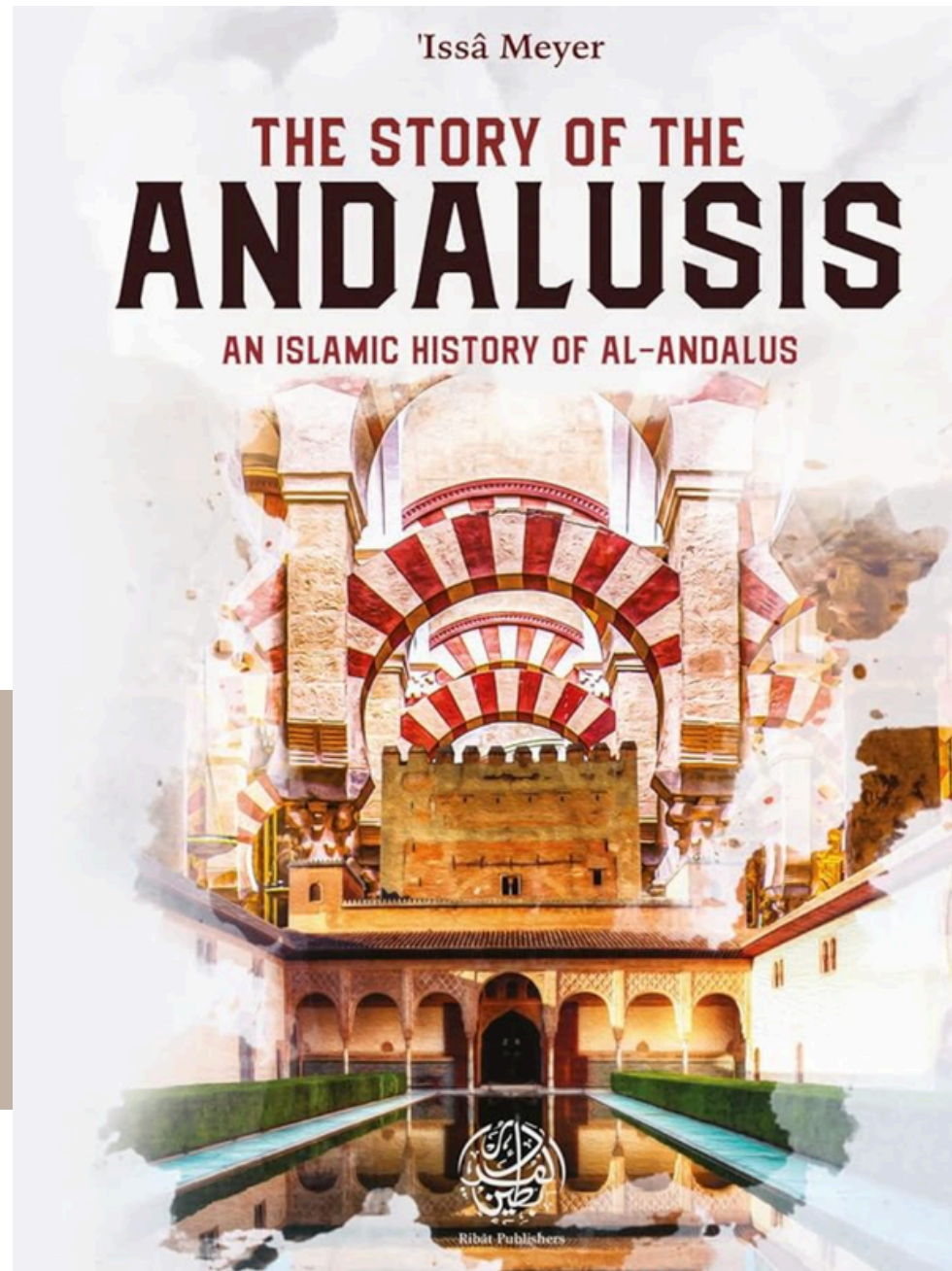
**Through vivid chronicles spanning centuries and continents, Women of Islam pays homage to these remarkable figures — a resounding testament to the deep harmony between the true spirit of Islam and the flourishing of women.**



# The Story of the Andalusis

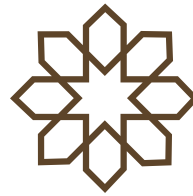
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From Tariq ibn Ziyad's first steps on the soil of the Old Continent, in 711, to the last expulsions of the Moriscos, in 1614, **"The Story of the Andalusis"** unfolds a fantastic epic of 900 years of Muslim presence in Europe through historical upheavals and reversals of fortune, conquests and exiles, triumphs and disasters. A tale of wars, clashing wills and ambitions, but also of exchanges, encounters, waves of ideas, goods and peoples, at the crossroads of civilisations, identities and continents – all this making al-Andalus an exciting human fresco, filled with great and not so great men of power, religion, pen or sword.

The first opus in our series on the Muslims of Europe, this great historical saga also attempts to dispel the many myths that obscure the understanding of this complex era. But first and foremost, **"The Story of the Andalusis"** is an ode to a vanished nation – a nation of freedom-loving warriors and poets, fiercely attached to their faith and bound by a common destiny strewn with hardship.



# The Book of the Healing of Souls — Ibn Hazm

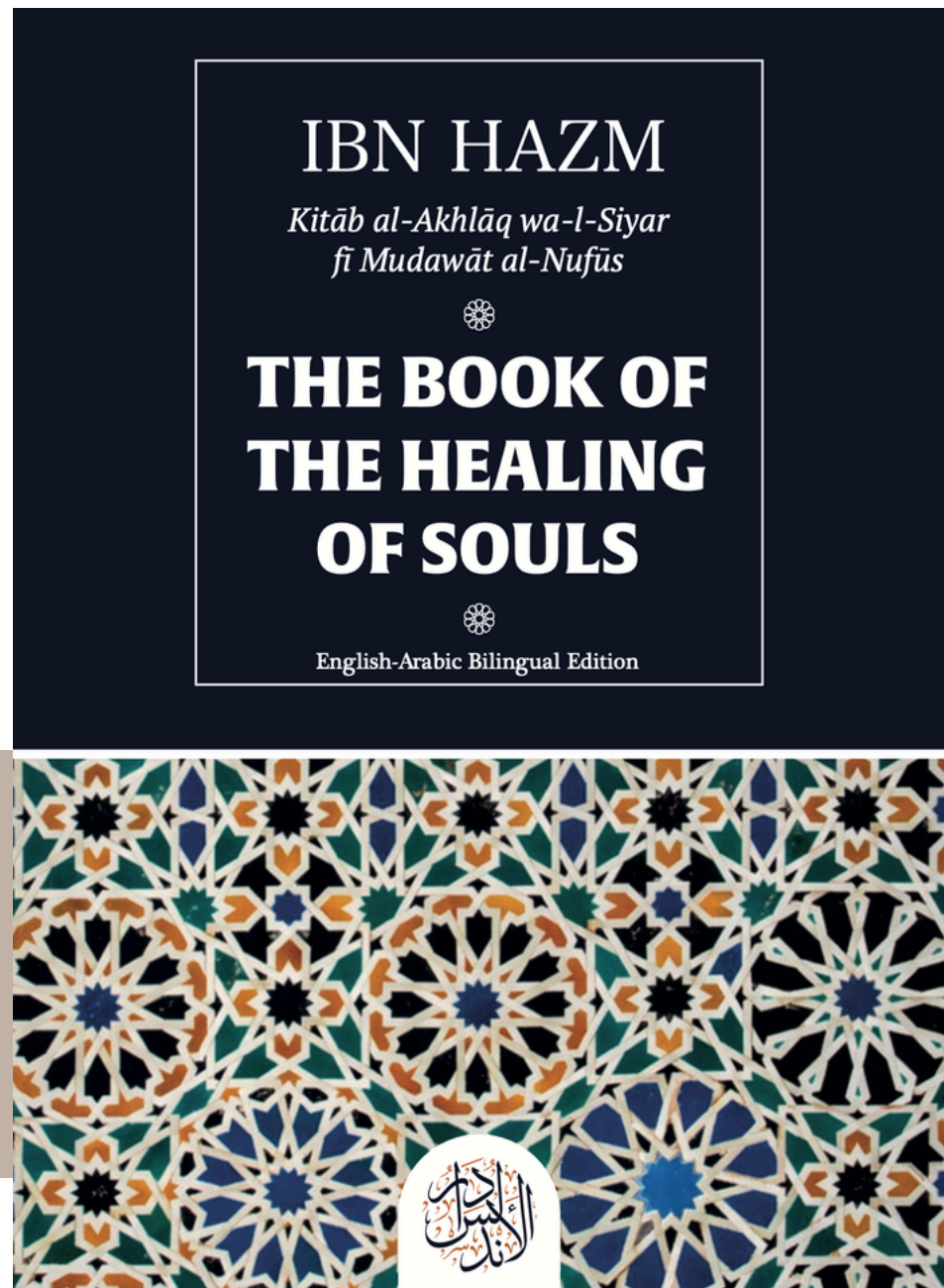
English-Arabic Bilingual Edition

£11.99 - Paperback - 270 pp  
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Release date: February 2026

The work here translated is the epistle entitled *Kitab al-Akhlaq wa-l-Siyar fi Mudawat al-Nufus* — one of Ibn Hazm's most renowned writings.

This concise ethical treatise declares as its aim the **treatment of the soul's afflictions and its purification from corruption**, through the articulation of an ideal code of conduct grounded in a set of positive values and virtues — chief among them justice, intelligence, courage, and generosity. The cultivation of these virtues leads to a life of moral integrity and to true success, both in this world and in the Hereafter. Drawing upon the author's long and often arduous personal experience — marked by both the heights of eminence and the collapse of his Andalusí homeland — **the work calls upon its readers to adhere to a higher moral order, defined by the precepts of the religious Law and sound reason, as a means of navigating the trials and tribulations of this earthly life.**

Original text: Ibn Hazm  
Translation: Abu Layla al-Slawi



2. الْعَقْلُ وَالرَّاحَةُ

وَهُوَ الْمَرْغُ الْمُنْبَغَى لِإِبْرَاطِ الْكَلَامِ الشَّاسِ، وَاسْتِغْنَالِ النَّبَاتِ لِأَبْرَاطِ الْكَلَامِ  
الْحَاقِي عَزْرًا وَجَمَلًا، بَلَّغًا تَابَتْ الْعُقْلُ وَالْإِعْرَاقُ كَلَامًا.  
13. مَنْ قَدَّرَ اللَّهُ تَسْلِيمًا مِنْ طَعْنِ النَّاسِ وَتَجَبُّوهُ، فَهُوَ مُخْتَارٌ.  
14. مَنْ عَقَلَ الْعَقْلَ، وَرَأَى نَفْسَهُ عَدَسَ الشُّجُونِ إِلَى  
الْمُخْتَارِ، وَإِنْ لَمْ يَنْتَهَ فِي أَوَّلِ عَدَتِهِ، كَانَ الْهَيْبَةُ بِمَنْ يَلْمُ النَّاسَ  
إِنَّ كَانَ يَسْتُ وَتَلَقَّى مَذْمُومًا بِمَنْ يَلْمُ النَّاسَ، لِأَنَّ مَذْمُومًا إِذَا  
فَلَقَّكَ بِذَلِكَ فَتَدَلَّ بِذَلِكَ، وَإِنْ كَانَ يَتَطَلَّى فَتَلَقَّكَ فِيهِ الْعُجْبُ،  
مُسْرُورًا بِالْحَيْبِ، وَتَدَلَّ بِذَلِكَ فَتَلَقَّكَ فِيهِ الْعُجْبُ، فَتَدَلَّ بِذَلِكَ  
وَأَمَّا ذَمُّ النَّاسِ إِذَا كَانَ يَسْتُ بِذَلِكَ، فَرَأَى أَنَّ ذَمَّكَ سَبَبٌ  
إِلَى تَجَبُّوهِ مَا يُسَابِقُ عَلَيْهِ، وَتَدَلَّ بِذَلِكَ فَتَلَقَّكَ فِيهِ  
بِالْوَجْهِ وَالْعُجْبِ، وَكَانَ سَبَبٌ لِكَفَّهِ، فَتَلَقَّكَ فِيهِ الْعُجْبُ  
وَيَسْتُ ذَمُّهُ بِالْإِعْرَاقِ، فَتَلَقَّكَ فِيهِ الْعُجْبُ، لِأَنَّ مَذْمُومًا إِذَا  
يَتَوَدَّى إِلَى الشُّبُهَاتِ بِإِعْتِمَالِ لِسْمِ يَتَسَبَّبُ فِيهَا، وَلَا تَكَلِّفُهَا، وَتَدَلَّ  
عَلَيْهِمْ، لَا يَزِيدُ فِيهِ إِلَّا مَخْتَارًا.

II – On the Repose of the Mind

Do not lend your ear to what men may say; listen only to the Words of the Creator. In this lies the path to a perfectly sound mind and to complete repose.

13. Whoever imagines himself secure from all blame and reproach is bereft of reason.

14. He who studies deeply and disciplines his soul, refusing to grant it rest until it has attained the truth — even though that truth may at first be bitter — will take greater delight in censure than in praise. Indeed, when he hears men commend him, even if the praise be deserved, pride may enter his heart and his virtue be thereby corrupted. If he hears praise that he does not deserve, he may rejoice in it — but unjustly so — and this is a grave fault.

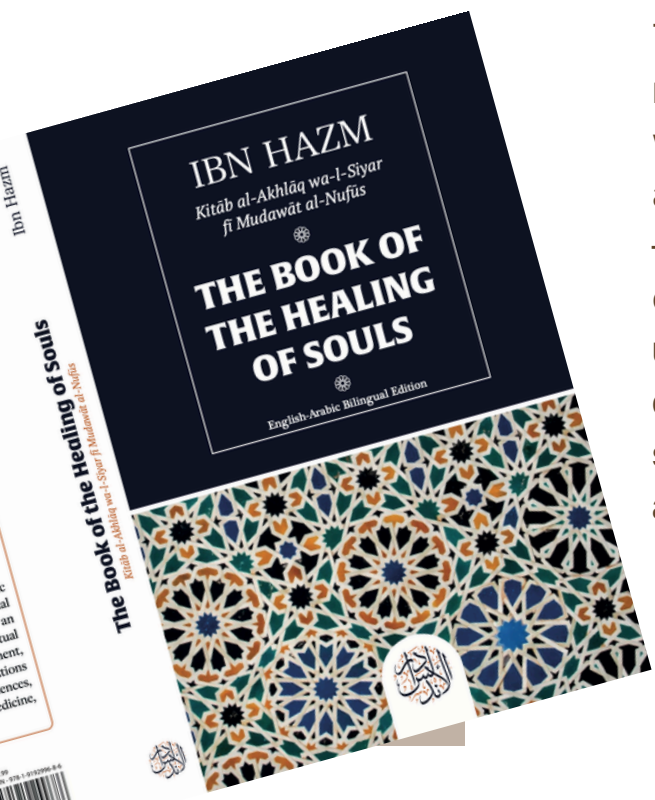
If, on the other hand, he hears reproach that is merited, he may be led to amend the conduct that gave rise to it; such criticism is a stroke of morale good fortune which only a fool would neglect. And if a man is reproached unjustly and restrains himself, he gains merit through his meekness and patience. Moreover, all the good deeds ever performed by his critic will be set to his account, and he will reap their benefit on the Day of Judgment, when they will stand him

The work here translated is the epistle entitled *Kitab al-Akhlaq wa-l-Siyar fi Mudawat al-Nufus* — literally, *The Book of Morals and Conduct in the Healing of Souls* — one of Ibn Hazm's most renowned writings.

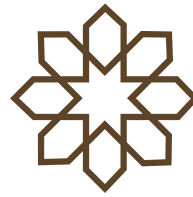
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Abū Muhammad 'Alī ibn Hazm al-Andalusī  
384–456 AH (994–1064 CE)

Undoubtedly one of the greatest scholars of Islamic civilization — though also among its most unconventional — the illustrious Andalusí polymath Ibn Hazm left an indelible mark upon his age through his intellectual nonconformity, his uncompromising political engagement, his many impassioned debates, and his major contributions to learning. These extended not only to the Islamic sciences, but also to the comparative study of religions, medicine, logic, and even the art of love.

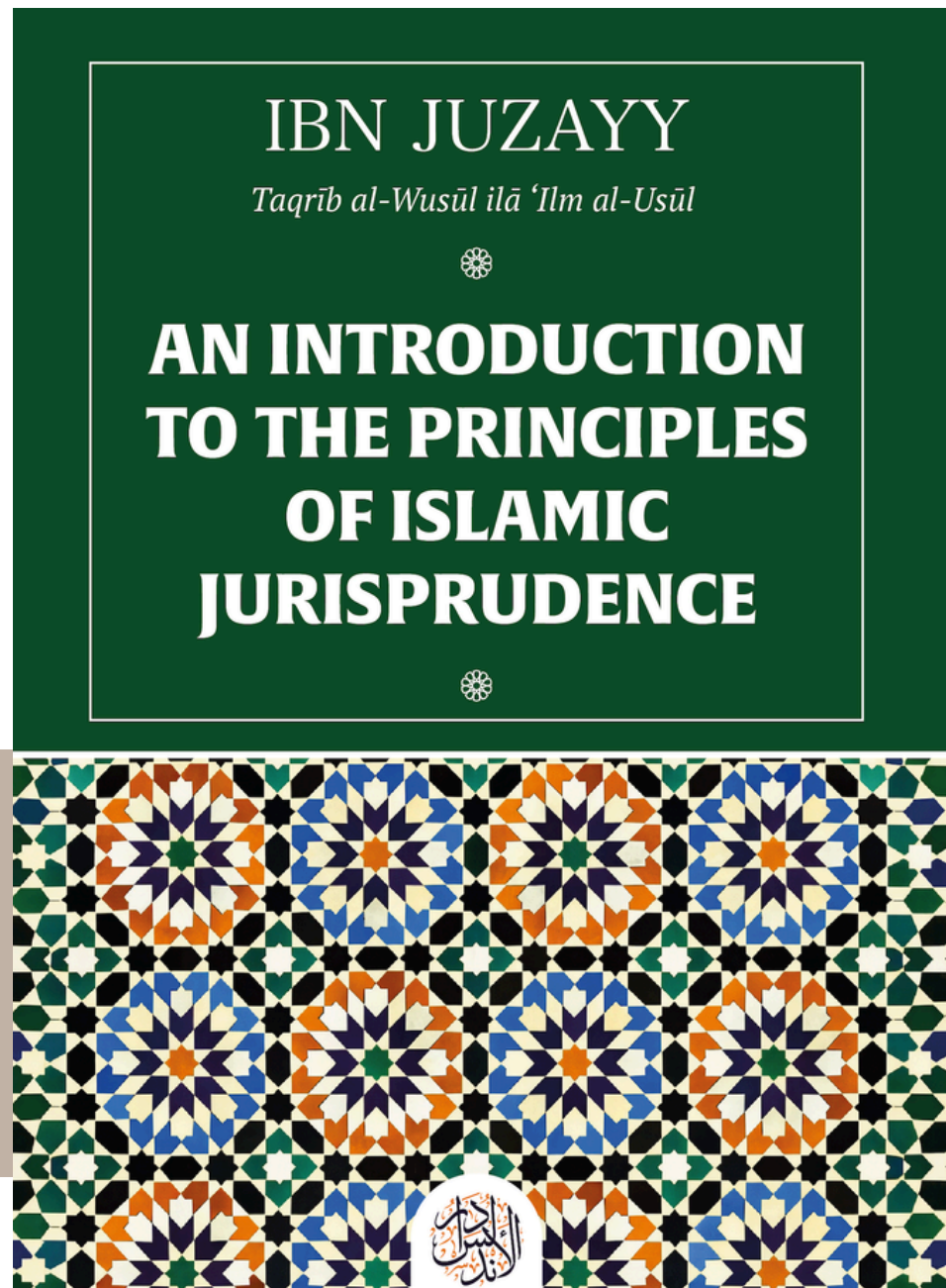






# An Introduction to the Principles of Islamic Jurisprudence — Ibn Juzayy

£11.99 - Paperback - 216 pp  
978-1-0676542-3-8  
Release date: May 2026



To proceed, knowledge is divided into three categories:  
 — Rational knowledge (*‘ilm naqli*),  
 — Transmitted knowledge (*‘ilm naqli*),  
 — And a knowledge combining both the rational and the transmitted, which, by virtue of this dual source, is distinguished by its nobility and attains the summit of perfection and merit.

Among these sciences, the most eminent without dispute is that of the principles of jurisprudence (*usūl al-fiqh*), which harmoniously combines rational inquiry (*ma‘qūl*) with transmitted texts (*manqūl*), while resting upon the analysis of proofs and the meanings they convey. This discipline constitutes an essential instrument for the understanding of the Book of Allah and the Sunnah of the Prophet ﷺ.

What a noble science it is! It raises the one who masters it from the depths of blind imitation (*taqlīd*) to the heights of the learned independent jurist (*mujtahid*). At the very least, it enables one to distinguish the preponderant proofs (*rājih*) from those that are not (*marjūh*), and to separate what is weak from what is sound.

I desired that my son, Muhammad<sup>2</sup> — may Allah assist him

<sup>2</sup> Translator's Note: Muhammad ibn Muhammad ibn Ahmad ibn Juzayy al-Kalbi al-Gharnāṭī (1321–1357) was a scholar of al-Andalus, distinguished as a man of letters, historian, and jurist. He is chiefly renowned as the writer to whom Ibn Battūta dedicated the account of his travels. He was likewise the author of poems and of works pertaining to history, law, and philosophy. He died in Fez in 1357, two years after the completion of the *Risāla* ("Travels") of 18.

— should acquire a share in this noble science. It is with this intent that I composed this work in his honour, associating it with his name, so as to encourage him to study it and to delve into its subtleties.

In this treatise, I have adopted a method combining concision with clarity, while maintaining a rigorous organisation and a carefully structured presentation. I have divided it into five principal chapters:

- The first chapter is devoted to rational sciences;
- The second chapter concerns linguistic sciences;
- The third chapter pertains to legal rulings (*ahkām shar‘iyyah*);
- The fourth chapter is dedicated to the proofs of legal rulings;
- The fifth chapter relates to independent reasoning (*ijtihād*) and the weighing of evidences (*tarjīh*).

Each chapter comprises ten sections, thus bringing the total number of sections in this work to fifty. I have also placed at its beginning an indispensable introduction.

I have entitled this work: *Taqrīb al-Wusūl ilā ‘Ilm al-Usūl* (*Facilitating the Attainment of the Science of Legal Principles*).

And it is from Allah that help is sought, and in Him is our

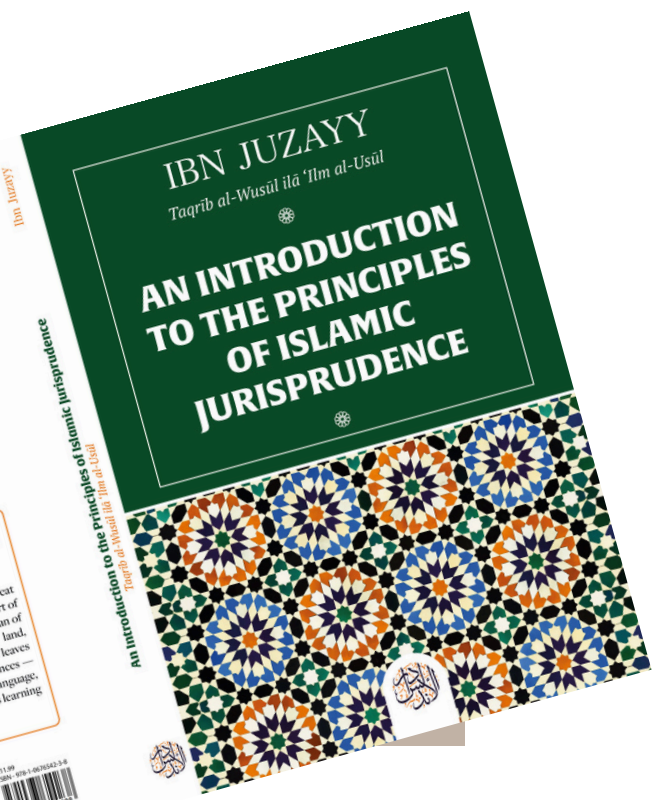
A masterful introduction to the noble discipline of the principles of Islamic jurisprudence (*usūl al-fiqh*), *Taqrīb al-Wusūl ilā ‘Ilm al-Usūl* — literally, *Facilitating the Attainment of the Science of Legal Principles* — distills, with remarkable clarity and precision, the foundational methods by which Muslim jurists derive the Law from its sacred sources.

At once concise and profound, and arranged with elegant order, this epistle expounds the principles of interpretation, the normative sources, and the rational foundations that structure legal reasoning within the Maliki madhhab, while also presenting the positions of the other schools of jurisprudence. It guides the reader through the subtleties of the rational sciences, the linguistic sciences, the legal rulings (*ahkām shar‘iyyah*) and their proofs, and the disciplines of independent juristic reasoning (*ijtihād*) and the weighing of evidences (*tarjīh*).

Rooted in the rich legacy of the Andalusī Islamic tradition, it offers both a map and a method — an indispensable companion for all who seek to apprehend the inner architecture of the Shari‘ah.

Abū al-Qāsim Muhammad ibn Juzayy al-Kalbi  
 (1321–1357 AH) (1294–1340 CE)

An illustrious Andalusī Maliki scholar and *khazib* of the Great Mosque of Gharnāṭah (Granada), Ibn Juzayy stood at the heart of the great affairs of his age. A devoted educator as well as a man of action, he was deeply engaged in the defence of his land, ultimately meeting his end on the battlefield of Tarfah. He leaves behind a rich and enduring legacy across the Islamic sciences — from jurisprudence and Qur’anic exegesis to the Arabic language, *hadīth*, and *adab* — a testament to both the breadth of his learning and the refinement of his pen.

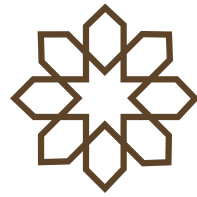


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Original text: Ibn Juzayy  
 Translation: Abu Layla al-Slawi



# The Radiant Light on the Foundations of Religious Belief— Ibn Juzayy

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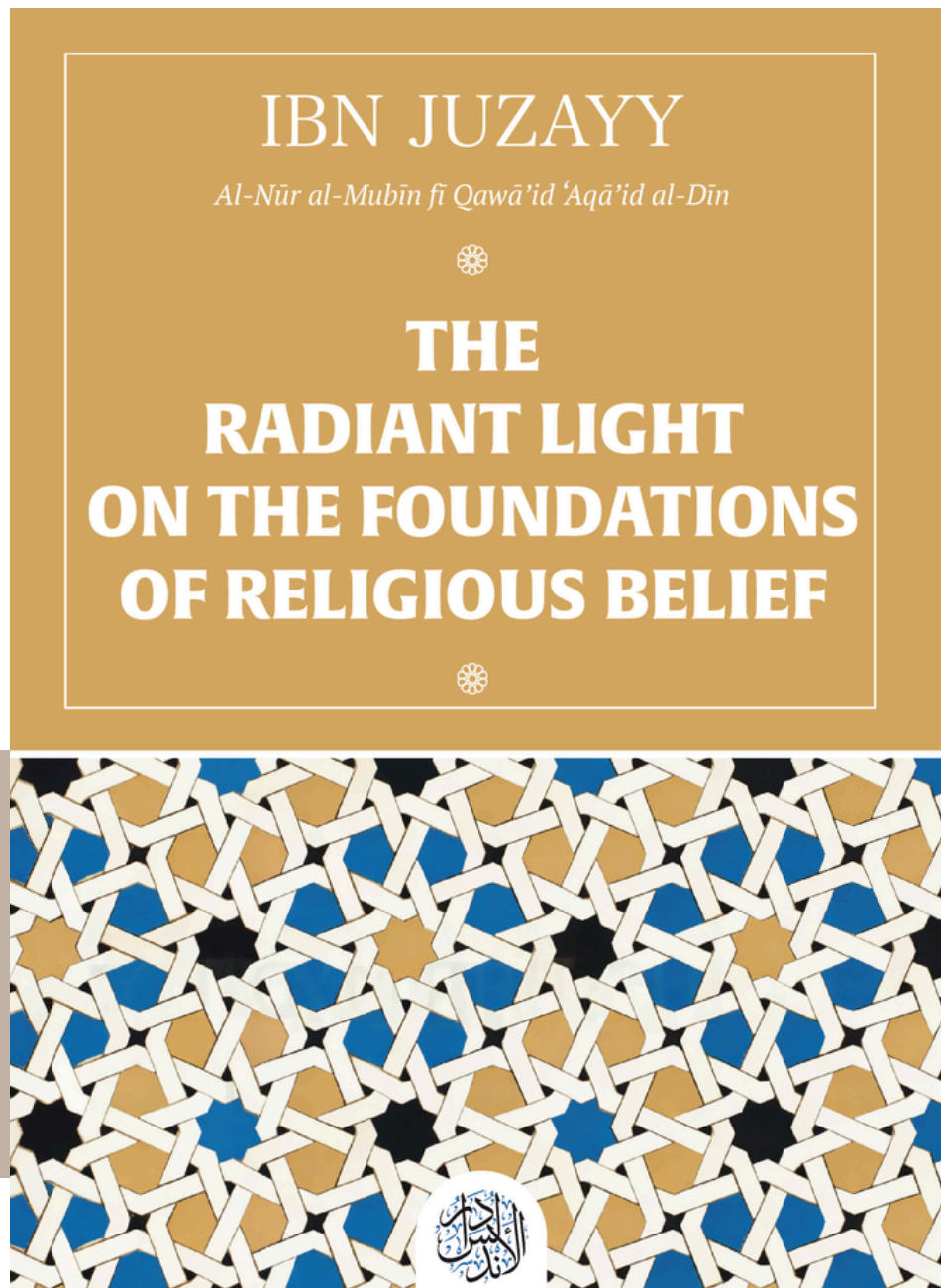
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Release date: May 2026

A veritable treasure in the field of Islamic doctrine and creed, this treatise seeks to reaffirm the authentic belief of the earliest generations of Islam and the Pious Predecessors. In doing so, it calls for the reunification of the Muslim community upon the very foundation of its unity — the ‘aqīdah — deliberately setting aside the disputes and dissensions that have long divided it, and directing hearts instead toward the Word of their Lord.

With a pen at once rigorous and elegant, the author guides the reader through a series of rational reflections illuminated by the Sacred Texts of Islam, weaving together sound reasoning and transmitted knowledge in a manner both accessible and profound. It is, in every respect, a work of enduring value for present and future generations alike — as much for the clarity of its content as for the strength of its method — and one that calls not merely to be read, but to be carefully studied.

Original text:  
Ibn Juzayy

Translation:  
Mohamed Nadhir  
al-Khannoussi



2. The second aspect is that conceived things are of two kinds: some may be produced by human beings, such as a book, a building, and the like; others cannot be produced by human beings, such as creating a human being from water, or bringing forth a fruit from a branch, and the like.

There is no doubt that the first type requires a maker: when you see a book, you know that it has an author, when you see a house that has been built, you know that its walls and its roof did not come into being by themselves.

The same applies to the second type, which necessarily proves the existence of its designer — indeed all the more so — for its composition is even more astonishing, and the signs of wise creation are yet more manifest. Allah the Most High says:

“You will not see any flaw in what the Lord of Mercy creates. Look again! Can you see any flaw? Look again! And again! Your sight will turn back to you, weak and defeated.”<sup>23</sup>

The Most High also says:

“Do they not see the sky above them — how We have built and adorned it, with no rifts in it?”<sup>24</sup>

<sup>23</sup> *Al-Mulk*, 67:3-4.  
<sup>24</sup> *Qif*, 50:6.

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3. The third aspect is that, from the standpoint of reason, it is possible that the entire universe should exist, just as it is possible that it should not exist. Yet the fact that it does exist necessarily implies that there is One who chose its existence rather than its non-existence. Allah says:

“Your Lord creates and chooses whatever He wills.”<sup>25</sup>

— Third question: if one were to say, “What is the proof that the Creator of these existing creatures is Allah, the Most High?”

The answer is that His creatures cannot be created by any other than Him — exalted be He. The proof of this is that every existing creature is either a living being endowed with reason, such as a human being, or a living being not endowed with reason, such as cattle and beasts; or an inanimate entity devoid of life, such as the heavens, the earth, the stars, the sun, the moon, the planets, the natural elements, and the like.

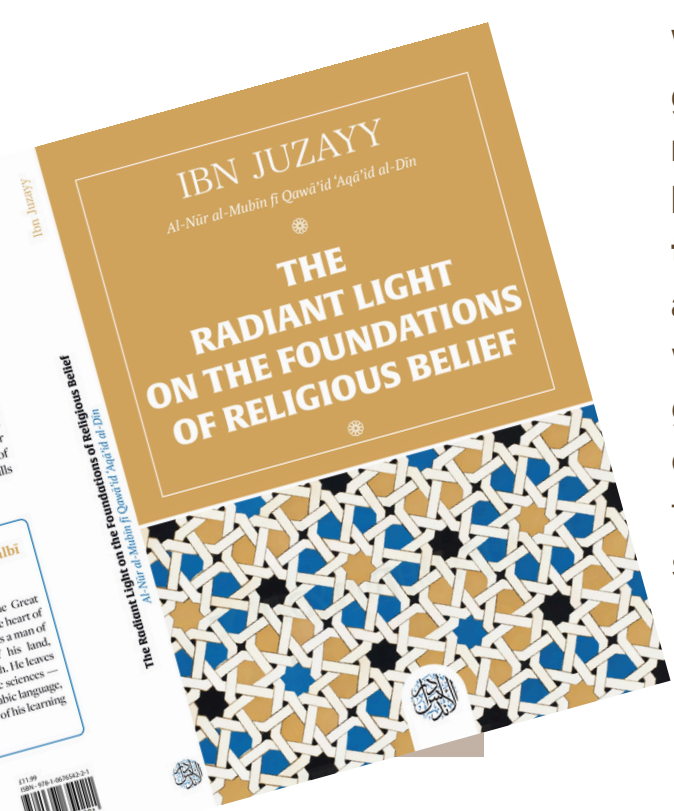
Now there is no doubt that the living being endowed with reason cannot form a human being from water, nor extract a fruit from a branch, nor accomplish any of the other kinds of creation. If the living being endowed with reason is

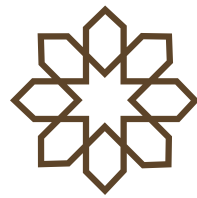
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Abū al-Qāsim Muhammad ibn Juzayy al-Kalbī  
893-741 AH (1494-1340 CE)

An illustrious Andalusī Maliki scholar and ḥanīb of the Great Mosque of Córdoba (Granada), Ibn Juzayy stood at the heart of the great affairs of his age. A devoted educator as well as a man of action, he was deeply engaged in the defence of his land, ultimately meeting his end on the battlefield of Tarfah. He leaves behind a rich and enduring legacy across the Islamic sciences — from jurisprudence and Qur’anic exegesis to the Arabic language, ḥadīth, and *adab* — a testament to both the breadth of his learning and the refinement of his pen.

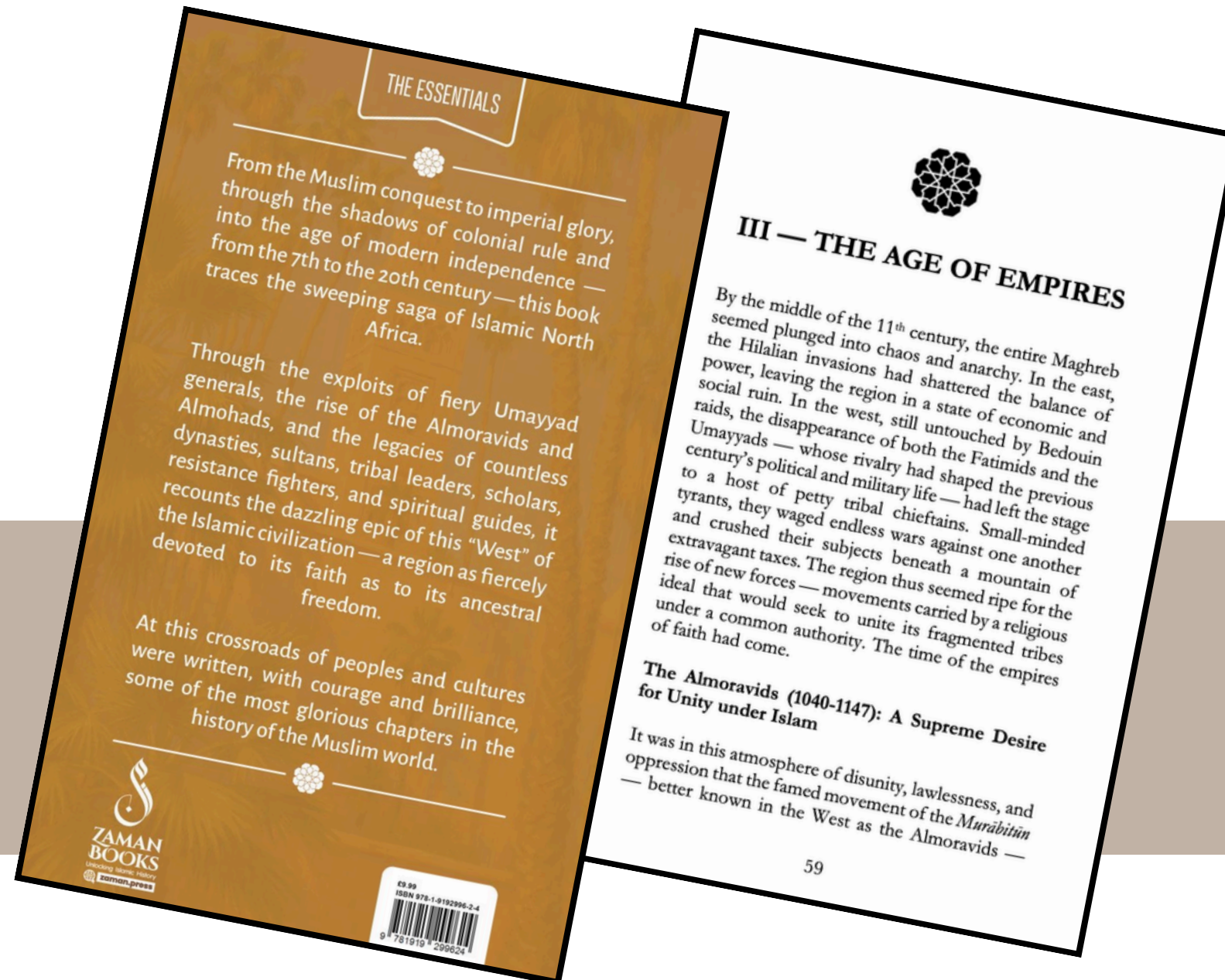
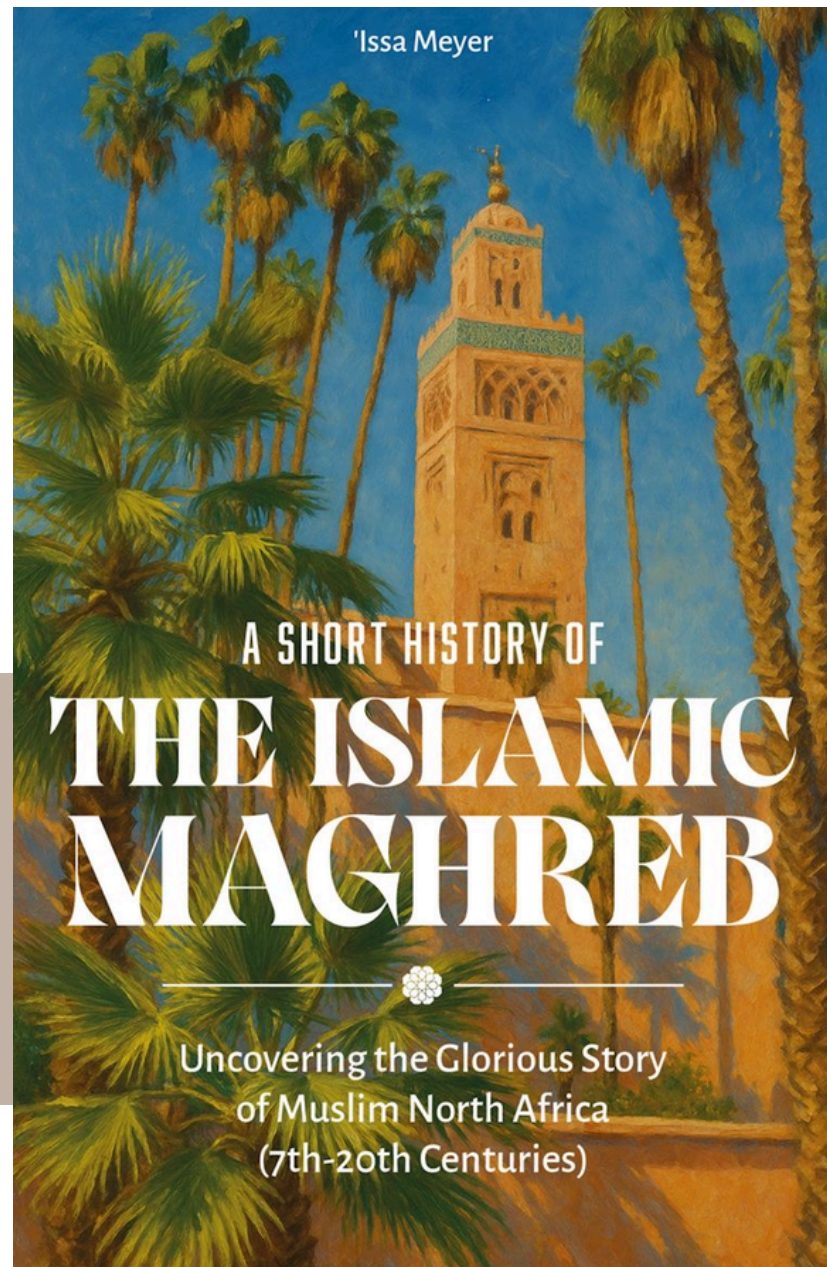




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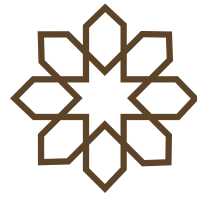
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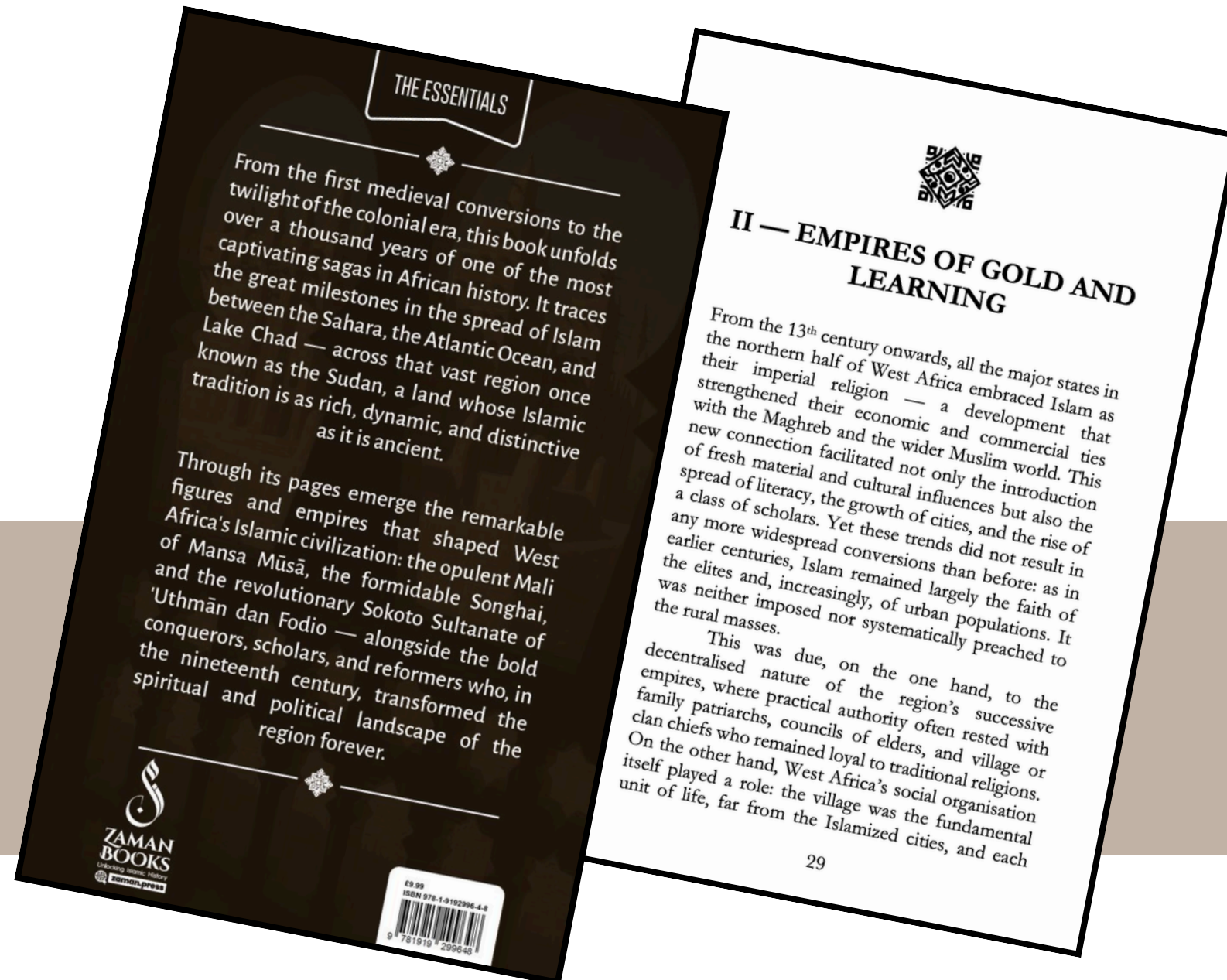
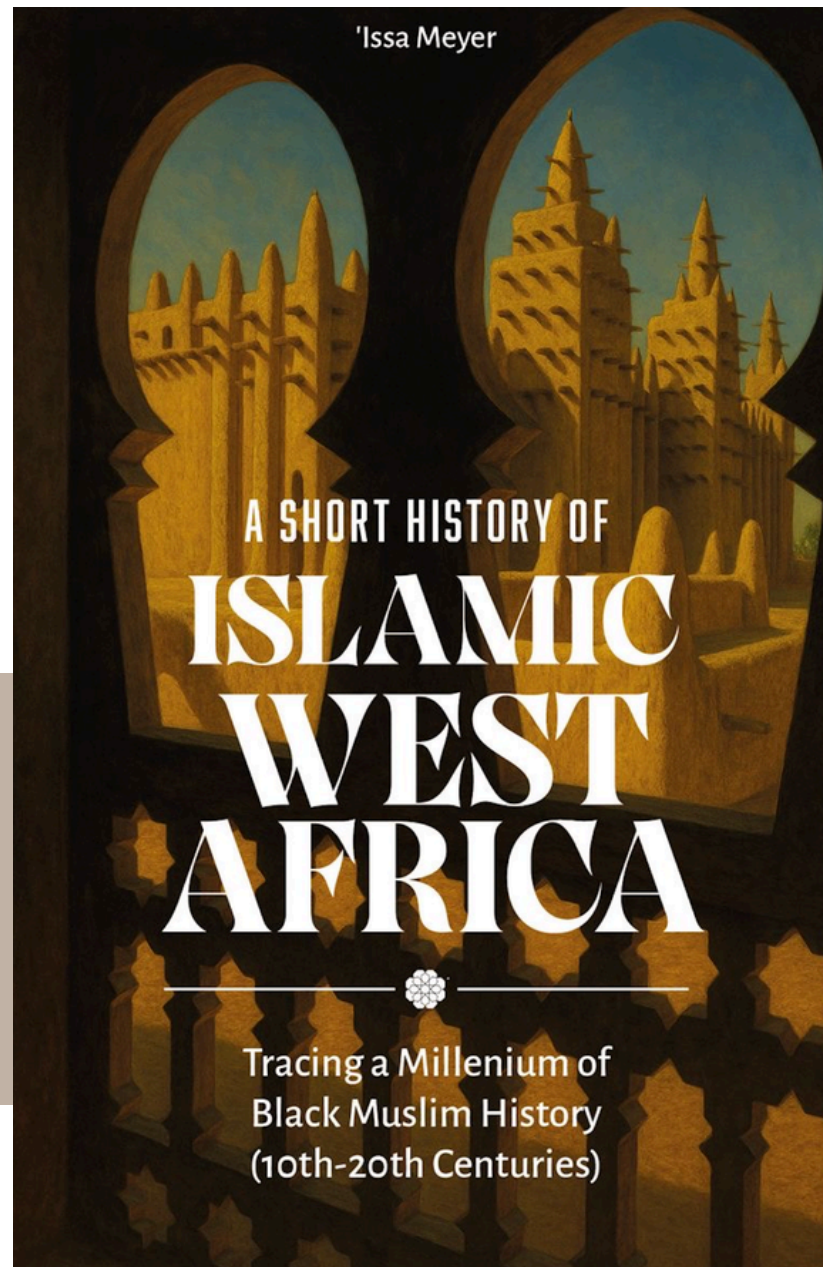


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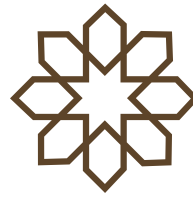
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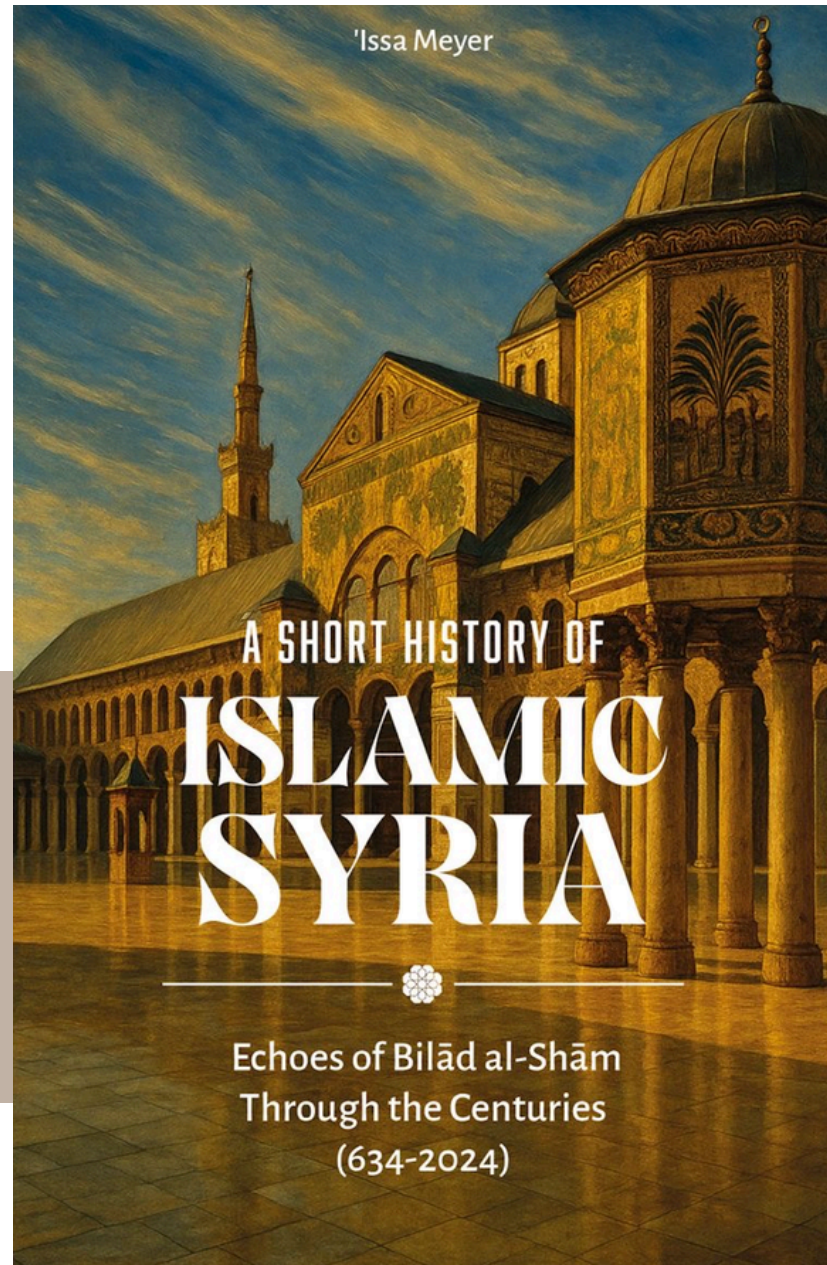
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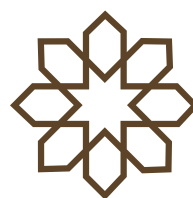
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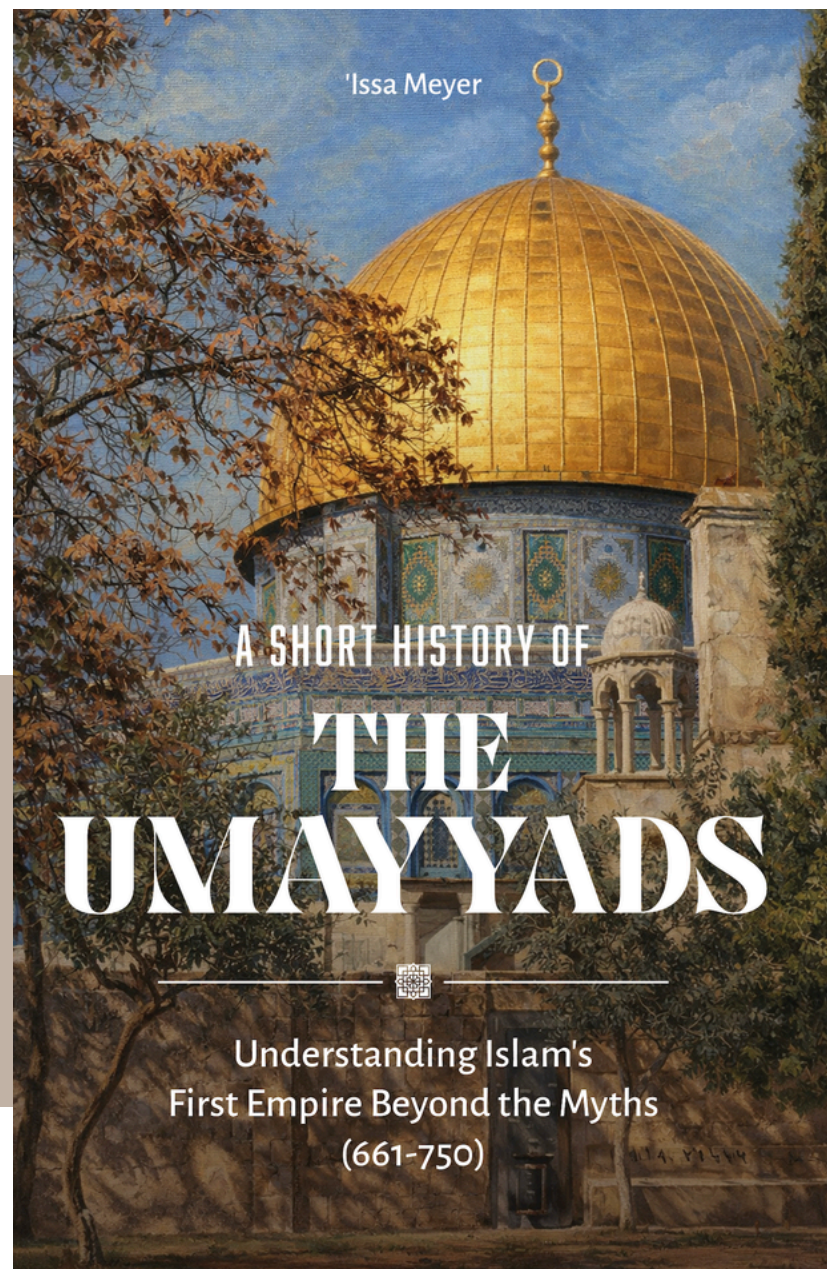


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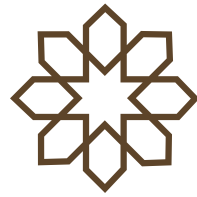
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The first hereditary dynasty of the Muslim world, a model in many respects for the Islamic states that would follow, and the last power to unite the lands of Islam under a single authority, the Umayyad Caliphate stood, at its zenith, among the greatest empires in history — its white banners flowing from France to the distant borders of China.

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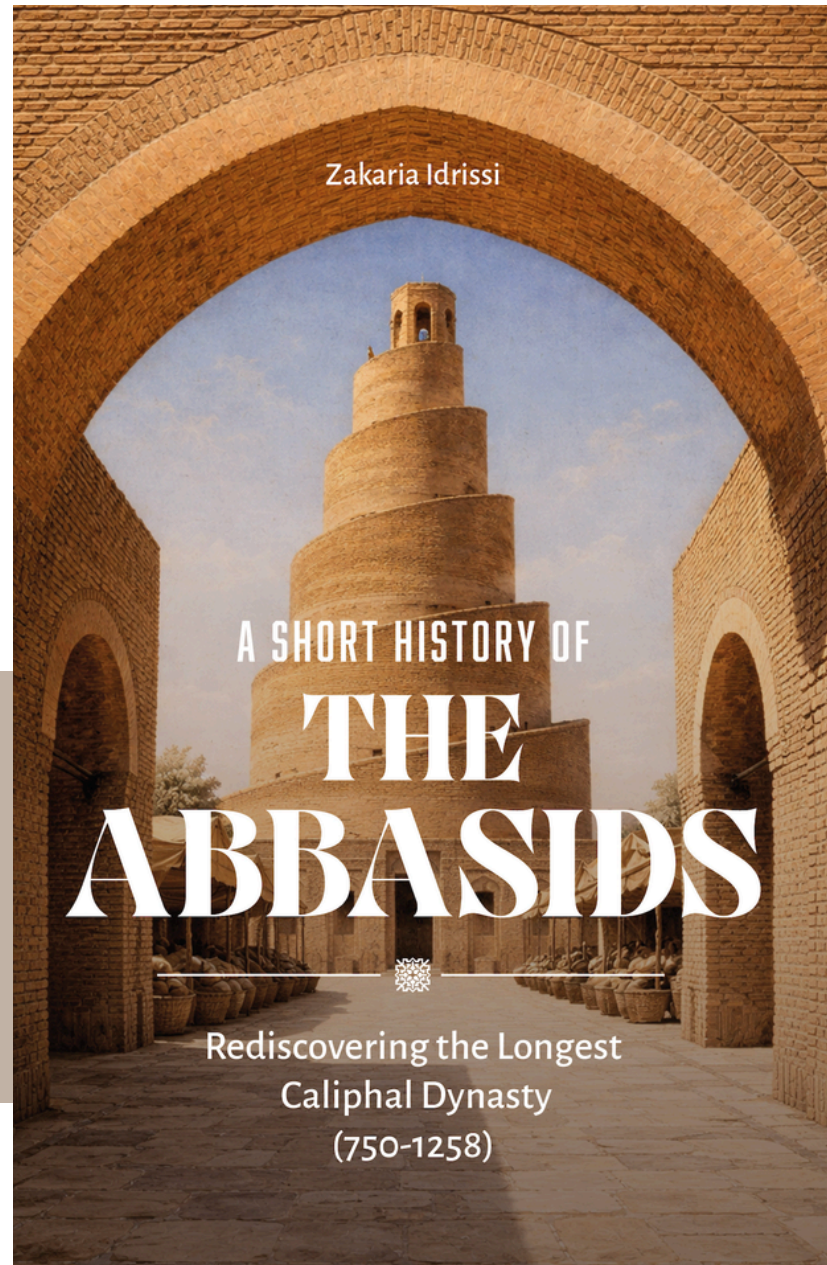


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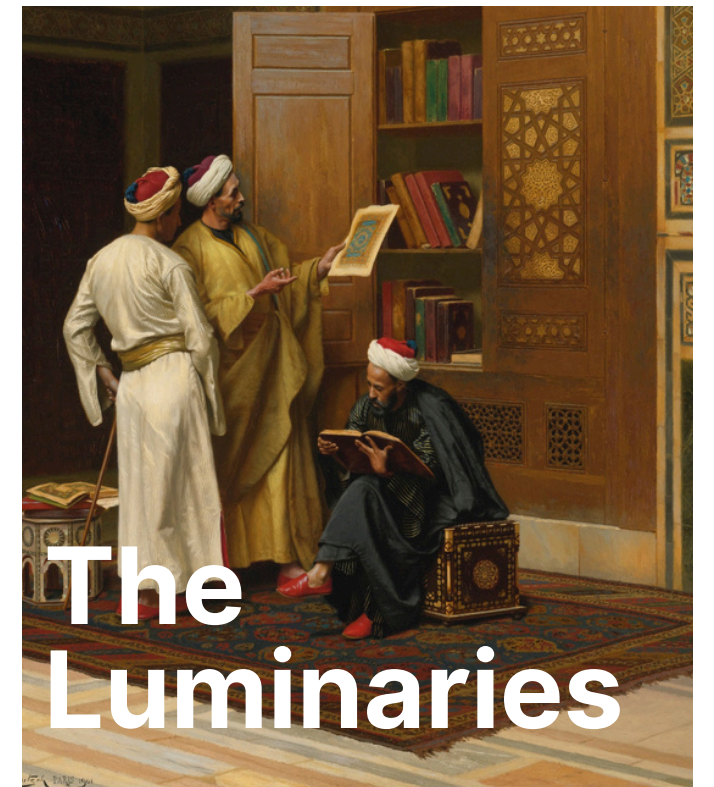
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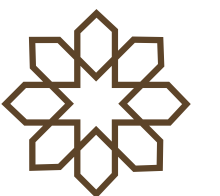
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