

## Preface

The youth of today looks at the world and then at himself through natural curiosity and inquisitiveness and gradually questions like: ‘From have I come?’, ‘Where am I at present?’ and ‘Where am I headed?’ crop up in his mind; queries that in fact bear the sign of continuous enthusiasm and perpetual clamor of his inner conscience.

Every kind of reply to these queries shapes the beliefs for him and also becomes the basis of all individual and social roles. If his reflective queries are replied with materialistic logic, his behavior will take different material shapes or he would develop invalid beliefs, but if it is on the basis of divine logic, all beings for him – from all people and the world – will be having an aim and meaning and the logic will be stretched to perfection of man.

That is why one should be watchful so that the natural and inevitable queries of youth about existence and its aims and after that his duties in this world are answered properly so that he is not deviated and that his natural and mental needs are fulfilled in the right manner.

Quran and traditions have through logical and sensible replies have made the views of man inclined to take the shape of logical beliefs, Muslim intellectuals have also with the help of these teachings put forth these firm and attractive argumentations and in this manner in the system of Islamic beliefs, basic questions of man, have been given firm and logical replies; but this great scholastic and philosophical heritage, in writings and speeches of people who reflect, is sometimes full of technical and complex terms in such a way that it is very difficult to be understood by laymen and especially the youth of today.

His Eminence, Ayatullah Amini,<sup>1</sup> who has since many years, due to his insight of religious texts and sources and his continuous contacts with the youth and concern about their religious and training problems has written a number of books; including the six-volume Youth and beliefs, which is written in a lucid and organized logical manner; comprising of the following: Knowing God, Resurrection, Prophethood and the Prophet of Islam, Knowing Islam, Duties and Rights of Women, Imamate and the Holy Imams (a.s.). Without any doubt, the youth of today can easily derive the replies to all his questions from these books.

1. Ustad Ayatullah Ibrahim Amini was born in 1304 Solar year in Najafabad. Having finished his primary studies in Najafabad, he joined the Religious Learning Center of Isfahan. After completing his curriculum of religious studies in Isfahan, he joined the most famous Religious Learning Center of Qom, where he learned jurisprudence and its principles, under the tutorship of most eminent religious scholars of that period: Like Ayatullah Burujardi, Ayatullah Khomeini, Ayatullah Gulpaygani and Muhaqqiq Damaad.

He studied Philosophy under the tutorship of Allamah Tabatabai. In addition to the duties of teaching jurisprudence, its principles and philosophy, he began to write and research from 1342 and most of his books have been published a number of times. Some of them are as follows:

Dad-Gustar -e-Jahan (World Administer of Justice) about the life of Imam al-Mahdi (a.s.); Bano-e-Namuna-e-Islam (The Ideal Woman of Islam), about the life of Fatimeh az-Zahra (s.a.) the daughter of the Holy Prophet (s.a.w.s.); Hame Bayad Be Danand (Everybody should know); A small booklet containing the details of Roots and Branches of the Religion for younger people;

Aayeen-e-Hamsar Dari (the Code of Marital Relationship); Aayeen-e-Tarbiyat dar Tarbiyate-Kudak (The Code of Child-training); Barrasi Masail-e-Kulli Imamat (Overall review of affairs related to Divinely Appointed Vicegerency); Wahy Dar Adyaan Aasmaani (Revelation in Heavenly Religions); Khud Sazi dar Akhlaque (Moral Self-building); Intekhab-e-Hamsar (Selection of Spouse); Islam wa Talim wa Tarbiyat (Education and Training in Islam);

Aashnai ba Masail-e-Kulli Islam (Acquaintance with over all Islamic Affairs); Droos min al-Saqafateh al-Islamiyah (A complete course of Roots and Branches of Religion of Intermediate level); Islam wa Tammudan-e-Gharb (Islam and Western Civilization): Translation from Arabic into Persian of Moududi's Book: Nahn wa al-Hazarate al-Gharbiyah; Imamaan Ra Behtar Shanaseem (Let us know more about the Imams); Articles on various ideological, political, social, ethical and educational topics for presentation at seminars and conferences. Most of the above books have been translated into one or more foreign languages.

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