

Imām al-Ḥusayn - qabas min nubūwwah

al-Ghadīr - 12) The Verse of Al



Description: -

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Medicine, Medieval

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Ḥusayn ibn 'Alī, -- d. 680. Imām al-Ḥusayn - qabas min nubūwwah

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Notes: Includes bibliographical references

This edition was published in 1997



Filesize: 45.81 MB

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History of the Arabic Written Tradition

When did c Ali stop fighting against the infidels or defending the honour of the Prophet such that it would be right to accuse him of laziness or hesitation in any affair from the matters of religion? Wa-yalīhi kitāb Hidāyat al-mukhtār tarjamat arba'in ḥadīthan fī faḍl al-'ilm al-sharīf jama'ah 'Abd al-'Azīm al-Mundhirī dan menterjemahkan dia Ḥasan Besut ibn Ishāq Fatānī. Ṭabarī, Tārīḥ, III 1, 394.

Zandaqa et Zindīqs en islam au second siècle de l'Hégire

Kuala Lumpur : Khazānat al-Faṭānīyah, 2006. By this means the Imam is able to understand information about anything, anywhere and at any time and he understands by means of this Divinely-given power at once, without recourse to methodological reasoning or guidance from a teacher.

Hamza b. 'Alī b. Zuhra al

At first glance, we all think we know what religion is. In my estimation, the most outstanding of them is the notable secondary copy—possibly superior to the original: the copy attributed to the authority, the Ḥadīth scholar, Shams al-Dīn Muḥammad ibn Aḥmad al-Mizzī al-Ghazālī, which was endowed to the Tankiziyyah by the Maḥrūq entrance outside Cairo. Male slaves did not do well either; they were often raped, beaten and only given junk to eat.

Imām Husayn

Allah was not distant; He was closer to us than even our jugular vein. Some consider this thesis as a refutation of Fazel Qatifi, whose arguments with Al-Muhaqqiq al-Karaki are well-known. Often, his poetics tried to accomplish the impossible or attempted to stretch the limits of a paradox: he combined subjective imagination with Aristotelian representation, or poetics.

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