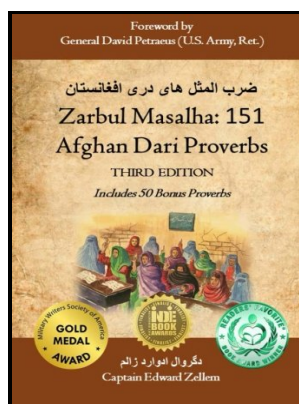


# Kūfī - aṣālah wa-ibdā'

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-  
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Calligraphy, Arabic. Kūfī - aṣālah wa-ibdā'  
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Notes: Includes bibliographical references.  
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Al-Qāḍī Abū Bakr ibn al-ʿArabī defended the rational possibility of this hadith. The English translation is mine.

## Critical perspectives on Yusuf Idris

The third category continues to exemplify these points, although it contains much more elaborate and potentially later information. Khalīfah ibn Khayyāt, *Kitāb al-Ṭabaqāt*, ed. ʿUjayl Jāsim al-Nashmī, al-Turāth al-Islāmī 14, 4 vols Kuwait: Wizārat al-Awqāf wa-al-Shuʿūn al-Islāmīyah, 1994, 3:122.

## Critical perspectives on Yusuf Idris

Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, n. Brown, *Rethinking Tradition in Modern Islamic Thought* Cambridge: Cambridge University Press, 1996, 95—100, 112—32 and passim; Jonathan A.

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SAN 16:146; apud Ibn Nujayd, *Sufi Inquiries*, 22 n. Juynboll, like Schacht, held that the common link was known to Muslim hadith scholars.

## Critical perspectives on Yusuf Idris

Oddly, she cites no source for any of it. It may also be considered an empty word that can be ignored without affecting the general meaning of the sentence. Once the possible additions, omissions and modifications have been identified, it is then possible to point out the elements that triggered them or served as a basis for them.

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I have identified five categories here for the sake of convenience, and to a large extent they align with categories discussed in the mature genre of ʿulūm al-ḥadīth, starting with the work of al-Ḥākim al-Naysābūrī d. Writing in these genres was deeply influenced by the Shāfiʿī approach,

especially the work of Ibn al-Ṣalāḥ and Ibn Ḥajar, who developed the most full-blown theory of ḥadīth sciences.

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