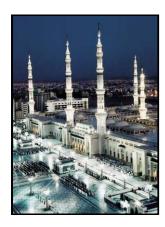
# Kitāb Inshā' al-dawā'ir wa-al-jadāwil

## Dār Ḥawrān - Catalog Record: Kleinere Schriften des Ibn al



Description: -

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God (Islam)

Islamic cosmology.Kitāb Inshā' al-dawā'ir wa-al-jadāwil

-Kitāb Inshā' al-dawā'ir wa-al-jadāwil Notes: Includes bibliographical references. This edition was published in 2001



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Tags: #The #Paradox #of #the #Kaaba

#### Mullā Ṣadrā on the Efficacy of Prayer (Duʿā) in: Journal of Sufi Studies Volume 4 Issue 1

'Alī al-Rankūtī Tasliyat al-ḥazīn fī mawt al-banāt wal-banīn Sbath 1240, 1. Mūsā al-Kalīm al-Bahlawānī Al-Risāla al-qiyāsiyya Alexandria, Manṭiq 33, 4, commentary by Muḥammad al-Erzerūmī, ms dated 1261, ibid. The first corresponds to the Divine Essence, and the rest to the seven attributes.

# A Selective Listing of Authors of Unknown Place and Date, in Alphabetical Order in: History of the Arabic Written Tradition Supplement Volume 2

 $Ism\bar{a}'il\ Siy\bar{a}sat\ al-d\bar{u}n\ wal-duny\bar{a}\ Tunis,\ Zayt.\ \ \dot{S}afi\ al-D\bar{u}n\ al-Maw\\ \dot{s}il\bar{a}'is\ al-marj\bar{a}n\ bi-jam'\ qiṣas\ al-Qur'\bar{a}n,\ Medina,\ zdmg\ 90,\ 105.$ 

### The Paradox of the Kaaba

Muʻjizāt al-anbiyā' HKh v 152, 10504 no date provided, Berl. Muhammad al-Fākihī, Akhbar Mekka, 2nd edn Beirut, 1994, I, p.

#### The Paradox of the Kaaba

Then in the middle of each of these four faces there is also a pillar other than those four pillars at each corner; but as yet nobody has been appointed to carry them in this world, but in the Hereafter Allah shall appoint them.

#### Catalog Record: Kleinere Schriften des Ibn al

Abī Bakr al-Kinānī Sayr al-şu'adā' ilā manāzil al-shuhadā' Cairo 2 i, 319.

#### Inshā' al

Muṣṭafā al-Khālidī Diyā' al-Dīn 1. 'Abd Ḥilyat al-kuramā' wa-bahjat al-nudamā', of ethical content, ḤKh iii, 112, 4633, Gotha 1232, Brill—H.

#### Inshā' al

Khalīl al-Ṣāliḥī al-Dimashqī Akhbār al-akhyār Dam.

### Kitāb al

That being so, what precisely is the role of the fat $\bar{a}$ ? 'Abd al-' $\bar{A}$ l al-Dayr $\bar{i}$  Al-Ittid $\bar{a}$ ' fi husn al-'ushra wal-tib $\bar{a}$ ' Qawala ii 379. The very precise chronological information available to us demonstrates that in spite of its title, the Fut $\bar{u}$ h $\bar{a}$ t — contrary to the claims of some Muslim historians such as Safad $\bar{i}$ d.

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