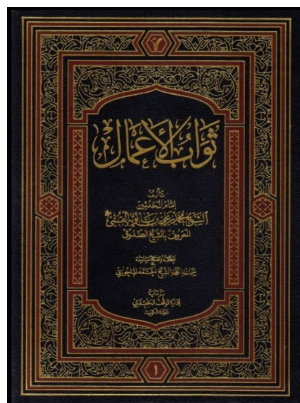


Al-Liqā'āt al-tārīkhīyah bayna al-Islām wa-al-Gharb

Jumhūrīyat Miṣr al-'Arabīyah, Wizārat al-Awqāf, al-Majlis al-A'lā lil-Shu'ūn al-Islāmīyah -
Książki: „Jāmi'at Ṣan'ā'. Maḥaf Qism al



Description: -

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Islam and culture

East and West al-Liqā'āt al-tārīkhīyah bayna al-Islām wa-al-Gharb

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Qaḍāyā Islāmīyah al-Liqā'āt al-tārīkhīyah bayna al-Islām wa-al-Gharb

Notes: Includes bibliographical references.

This edition was published in 1995



Filesize: 4.82 MB

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Modern Hadith Studies : Continuing Debates and New Approaches 9781474441797, 9781474441810, 9781474441827

Hadiths Contradicting Inherited Tradition Similar to their consideration of the communal reception of hadiths, the Ḥanafīs and Mālīkīs also took widespread practices handed down across generations as a standard against which to measure the authority of hadith reports. The comparative methods employed by hadith scholars also enabled them to detect logical and chronological contradictions within the hadith corpus.

3 zhi 4 sui er tong xin li.

Watts, Small Worlds: the Dynamics of Networks between Order and Randomness, Princeton Studies in Complexity Princeton, NJ: Princeton University Press, 1999 , 23—5.

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Although humility is, in theory, to be exercised towards both God and other human beings, the precise nature of its embodiment, as we might expect, varies in relation to both. Their rejection of solitary hadith reports was based on the notion that the general meanings of the Qur'ān were certain at both the level of attribution *thubūt* and indication *dalālah* and could therefore not be particularised by a report that was merely probable at the level of attribution.

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The written proximity between *būq* and *nār* and the acoustic similarity between *qarn* and *nār* can explain the confusion, but they do not seem enough to build a strong case. Ibn Abī Dāwūd, *Kitāb al-Maṣāḥif*, ed. In fact, no discovered logical argumen and rational parallel with historical ideas manifesting.

(Book) [Islām wa

The Prophet is also said to have asked sometimes the reason why 'Umar did not narrate his dream before 'Abd Allāh. This notion was the subject

of both vigorous disagreement, even within schools, and considerable misunderstanding.

(Book) [Islām wa

At first, they denounced the introduction of diacritical points naṭṭ and, possibly, the division of the integral Qur'ānic text into previously unseen discrete units, sūrahs and āyahs. His work, chronicled the History of Islam year by year; an attempt to categorize history from creation till the year 302 A.

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