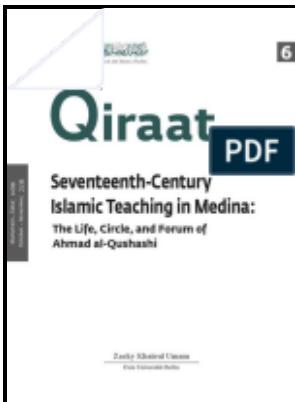


# Sīrat al-Rasūl, aw, al-Ṭarīqah al-Muḥammadiyah

M.H.A.N. al-Shaybānī - Muhammad, Prophet, d. 632



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- Water-supply -- California, Northern
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  - Sīrat al-Rasūl, aw, al-Ṭarīqah al-Muḥammadiyah
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- Notes: Includes bibliographical references (p. 329-347) and indexes.  
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İmān-i tafsīlī, on the other hand, denotes detailed belief that can distinguish between the angels by name, like Cibrā'īl and Mihā'īl, and the prophets, like Mūsā and Īsā, and the books, like Tevrāt and İncil.

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It should be mentioned that various manuscripts of this work, including the one used here, attribute it to Kādızâde Mehmed. The opening question of the risâle is: what is the basis of Sufism? He writes that if someone knows the necessary things and believes in them but cannot explain them in detail, their Islam is still valid hukm olunur.

**Muhammad, Prophet, d. 632**

Aksarāyī opens the first book, devoted to faith, by saying that in the opinion of the legal experts, it is the detailed faith that is valid, which is why he sees it necessary to explain what this detailed faith is. He understands the pronunciation of shahāda as assent to the divine message in general ījmālan , while he refers to the Gabriel hadith to enumerate the articles of faith in detail. Or rather, what did early Hanafi and Maturidi scholars believe were his views on the matter? In view of the scholars from Arab provinces of the empire, this stipulation amounted to takfir—the act of declaring other Muslims infidels kāfir —which was considered contrary to the Sunni tradition and was singled out as such in a number of medieval Sunni creeds, including Hanafi ones.

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İznikī continues by saying that it may be that commoners ‘āmmī kişiler who become Muslims at first do not understand the proofs of tevhīd, but they should strive to deepen their understanding by seeking explanation—those who have the capacity to understand but do not learn are rebels ‘āsi and sinners gürâhkâr.

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