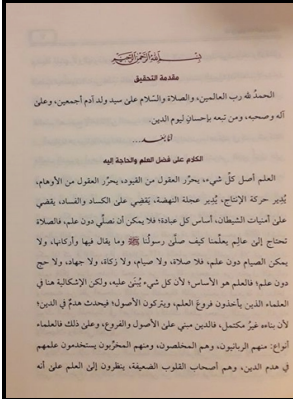


Jāmi' al-akhbār, aw, Ma'ārij al-yaqīn fī uṣūl al-dīn

Mu'assasat Āl al-Bayt li-Iḥyā' al-Turāth - Hadits Ghadir Khum dalam Perspektif Ahlus Sunnah wal Jama'ah (Kritik Terhadap Pandangan Syiah) Oleh: Nofriyanto[1]



Description: -

- Islam -- Doctrines.

Hadith (Shiites)Jāmi' al-akhbār, aw, Ma'ārij al-yaqīn fī uṣūl al-dīn

- Siṣilat maṣādir biḥār al-anwār -- 13Jāmi' al-akhbār, aw, Ma'ārij al-yaqīn fī uṣūl al-dīn

Notes: Includes bibliographical references.

This edition was published in 1993



Filesize: 49.53 MB

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Hadits Ghadir Khum dalam Perspektif Ahlus Sunnah wal Jama'ah (Kritik Terhadap Pandangan Syiah) Oleh: Nofriyanto[1]

That is to say, the catalogue should be simultaneously general and specialized. Tradition is neither something that one passively inherits nor a detailed archeological map that unlocks knowledge of the past. Wa-waḍa' nā bi-hāmishihi ba' ḍi taqyīdāt wa-fawā'id jalīlah min sharḥ al-muṣannif wa-al-Fākihī wa-al-Yamanī wa-ghayrihā takthīran lil-fā'idah wa-ziyādah fī naf' al-ṭullāb.

Ghazali and the Poetics of Imagination (Islamic Civilization and Muslim Networks)

The picture painted of Shi'ism in this period in many Babi and Baha'i histories, as decadent, imitative, and static,⁸⁴ while not lacking altogether in validity, is only partial, and fails to take into account the major developments we have mentioned. ERE Encyclopaedia of Religion and Ethics, ed.

The Occult Sciences in Pre

Sayyid Muḥammad Al-Ḥāmiya al-murādāt fī sharaf al-sādāt Rāmpūr i, 283, 14. Sayyid 'Alī ibn Muḥammad provides us with an excellent example of an increasingly common phenomenon in the period under review: the 'ālim with close links not only by means of ijāza but also through physical descent and marriage with other ulama of significance.

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Mu'tazilīs stressed the primacy of reason and free will and developed an epistemology, ontology and psychology which provided a basis for explaining the nature of the world, God, man and the phenomena of religion such as revelation and divine law. The most shattering impact made by the dissemination of Babi propaganda on the Shaykhi world occurred, inevitably, at its heart, in Karbala. Thus, Ghazālī receives wide recognition in the religious institutions of contemporary South Asia, Southeast Asia, and Africa.

Ibn al

See Ibn al-Khallāl, Radd, ff.

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