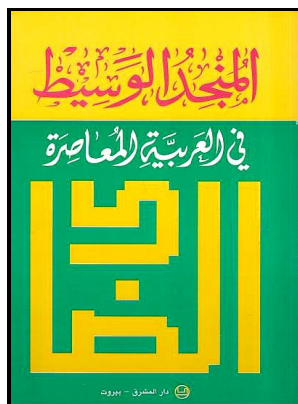


Dirāsāt naqdīyah fī al-adab al-Islāmī

al-Mu'assasah al-Hadīthah lil-Kitāb - Sufi Asceticism and the Sunna of the Prophet in al



Description: Islamic literature, Arabic; history and criticism.

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Islamic literature -- History and criticism.

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Notes: Includes bibliographical references (p. 288-293) and indexes.

This edition was published in 2004



Filesize: 65.68 MB

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Muḥammad 'Abd al

For al-Muḥāsibī, see especially Ri'āya, 44. Is it always his voice reverberating through the agency of his characters? See Sahl al-Tustarī, Tafsīr al-Qur'ān al-'aẓīm ed. Murūj al-dhahab wa ma'ādin al-jawāhir.

Fī al

Extending the rule to the literary domain means that only texts violating the core values and basic tenets of Islam are prohibited. In Kitāb al-Aghānī it is said that Ibn Munādhir composed the lines having heard that Ibn Da'b had said bad things about him. Islamic Disputation Theory: A Study of the Development of Dialectic in Islam from the Tenth Through Fourteenth Centuries.

Secondary Studies

But it is not immediately clear why this should be mentioned here; it is not a saying of the prophet Muḥammad, the word wayḥ does not occur in the Qur'ān, and the quotation is not funny, apart perhaps from being one of the shortest statements introduced by a weighty isnād.

Secondary Studies

As he writes: The cause of the thought of the naḥs al-khāṭir al-naḥsānī is desire shahwa and the seeking of rest rāḥa. Ḥanbal », Der islam 82, p. Malti-Douglas, Medicines of the Soul, p.

Professor Dr. Omar Hamdan

Papers from the Special Session of the Seminar for Arabian Studies held on 24 July 2009 2010 , pp.

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