

Sharḥ al-maḍnūn bihi ‘alá ghayr ahlih

Maktabat Dār al-bayān - 31996761



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 - al-Maḍnūn bihi ‘alá ghayr ahlih Sharḥ al-maḍnūn bihi ‘alá ghayr ahlih
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- Notes: Includes index.
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To Him belong the most Q 59:24.

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He then cites an aphorism the editor, al-Kawtharī d.

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Temporal finitude is necessary fa-wajabat al-nihāya fi-l-zamān , Ibn Hazm argues among other reasons , to avoid mutually exclusive eternal moments, and to maintain the intuitive logical necessity of the whole being greater than the part; iv were the world without beginning and end, it would be impossible to determine in number and in nature being an undifferentiated mass ; and v likewise, were there no beginning and no end, we would not be able to enumerate one thing after another—whereas in our reality fi wujūdinā , the things of the world can be so enumerated.

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Substantively, however, the Mu‘tazīlī and Ash‘arī positions are not identical, as Abū al-Mansūr ‘Abd al-Qāhir al-Baghdādī d. Cairo: Ṭab‘a Miṣriyya qadīma, n. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.

Theology

Ibn Baṭṭā al-‘Ukbarī, Abū ‘Abd Allāh ‘Ubayd Allāh b. This position is based on the premise that what is eternal does not admit change. Ibn Hajar examines the issue in detail, noting the various opinions of the Companions: ‘Ā’isha d.

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The argument from contingency proceeds by positing that every contingent being muḥdath must have an originator muḥdith ; the world being contingent, it follows that the world must have an originator.

Iequran

Teleological proofs show that every existing thing in the world accords with and supports the existence of human beings including the alternation of night and day, seasons, the harmony of animals, plants, minerals, and that of the proportions of bodies human and animal.... O Allah, beautify us with the adornment of faith, and make us of those who guide and are rightly guided. Ibn Taymiyya, Taqī al-Dīn Abū-l-Abbās Ahmad b.

Ghazzālī, 1058

The one who finds proof for Him through created things draws an inference to Him from the unknown to the known, from the non-existent to the existent, and from the concealed to the apparent. He said: Thou shalt not see Me, but behold the mountain: if it stays firm in its place, then shalt thou see Me.

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