

# Sharḥ al-maḍnūn bihi 'alā ḡhayr ahliḥ

Maktabat Dār al-bayān - 31996761



Description: -

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Industrial management -- Russia

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al-Maḍnūn bihi 'alā ḡhayr ahliḥ Sharḥ al-maḍnūn bihi 'alā ḡhayr ahliḥ

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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 wujūdīnā , the things of the world can be so enumerated.

## Search Results

Substantively, however, the Mu'tazilī and Ash'arī positions are not identical, as Abū al-Manṣūr 'Abd al-Qāhir al-Baḡdādī 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 Baṭṭa al-'Ukbarī, Abū 'Abd Allāh 'Ubayd Allāh b. This position is based on the premise that what is eternal does not admit change. Ibn Ḥajar examines the issue in detail, noting the various opinions of the Companions: 'Ā'isha d.

## Search Results

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 Aḥmad 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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