

Nuzhat al-afkār fī rawḍ al-aḥādīth wa-al-akhbār

M.Ṣāliḥ - 'House of the Prophet' or the 'Mosque of the Prophet'?

Description: -

-

Surgery, Operative

Conjuring -- Juvenile literature.

Water resources development -- Utah.

Groundwater -- Utah.

Irish language -- Readers.

Vocabulary -- Juvenile literature

Colors -- Juvenile literature

Balls (Sporting goods) -- Juvenile literature

Quebec (Province) -- Description and travel.

Ontario -- Description and travel.

Interstate commerce

Exhibitions

Customs administration

Interstate agreements -- New Jersey.

Interstate agreements -- Delaware.

Delaware River and Bay Authority.

Shī'ah -- Doctrines.

Islam -- Doctrines.

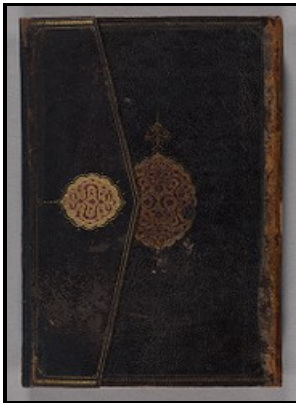
Islam -- Customs and practices.

Hadīth. Nuzhat al-afkār fī rawḍ al-aḥādīth wa-al-akhbār

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Notes: Includes bibliographical references (p. 669-672).

This edition was published in 1993



Filesize: 36.38 MB

9781474441797, 9781474441810, 9781474441827

Tags: #'House #of#the #Prophet' #or
#the #'Mosque #of#the #Prophet'?

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Therefore, one may certainly use the term madār as an equivalent for the common link. We see again in the presentation of the dream how priority is given to the meaning over the form and the wording generates differences. Bashshār 'Awwād Ma'rūf, 35 vols Beirut: Mu'assasat al-Risālah, 1982—92, 14:540; Ibn Sa'd, Ṭabaqāt 3:497; al-Ṭabarī, Tārīkh al-rusul wa-al-mulūk, ed.

Even If It's Not True It's True: Using Unreliable Hadīths in Sunni Islam, Islamic Law and Society

Egypt trails as the source of just five 2 per cent.

رسالة النقيشبنديّة، فتوى، Fatwā. Risālat al

Among Sunnis, the notion that a solitary hadith report could be rejected due to its contradicting the Qur'ān became virtually synonymous with the Ḥanafī school, with the Shāfi'īs and Ḥanbalīs opposing them in granting greater authority to solitary reports and, for the most part, denying the possibility of contradiction to begin with.

Even If It's Not True It's True: Using Unreliable Hadīths in Sunni Islam, Islamic Law and Society

Ayman Fu'ād Sayyid, 4 vols London: Mu'assasat al-Furqān, 2009, 2:24—5.

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To the extent that they admitted criteria external to the methods of hadith critics, they considered them to be largely theoretical propositions without much practical impact on jurisprudential deliberations. From Basra come twenty-seven 8 per cent, Kufa twenty-four 7 per cent and Iraq altogether 17 per cent. The Prophet is also said to have asked sometimes the reason why 'Umar did not narrate his dream before 'Abd Allāh.

رسالة النقشبندية، فتوى. **Fatwā. Risālat al**

Al-Bayhaqī quotes the version transmitted by Ishāq ibn Ibrāhīm and mentions the version of al-Bukhārī without noting its differences. Ibn Abī Dāwūd, Kitāb al-Maṣāḥif, ed.

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