

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

M.Ṣāliḥ - A biography of Ibn ‘Abd al

Description: -

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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: 45.47 MB

Tags: #‘House #of#the #Prophet’ #or
#the #‘Mosque #of#the #Prophet’?

رسالة النقشبندية, فتوى. Fatwā. Risālat al

These lexical peculiarities come with an Iraqi isnād, which differs considerably from all other chains of transmission and does not share any common links with them.

رسالة النقشبندية, فتوى. Fatwā. Risālat al

See, for example, al-Tirmidhī, Jāmi‘, 1:436, al-ṣalāh 187, bāb mā jā’ a fi al-ṣalāh ‘alā al-dābbah, No. Western scholars study hadīth from a different perspective.

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Furthermore, although figures like al-Khulḍī devoted themselves to both the circle of al-Junayd, and learning and teaching hadīth, it is certainly possible that some contemporary Sufis or hadīth transmitters were discouraged from pursuing both specialisations. I have to acknowledge, however, that I have much benefited from their works, particularly in preparing the raw material for the present study. This latter part reflects debates in Basra about the number of repetitions of the formulae in the calls to prayer.

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Abū al-Wafā al-Afghānī, 2 vols Hyderabad: Lajnat Iḥyā’ al-Ma‘ārif al-‘Uthmāniyah, 1973, 1:365. A hadīth regarded as gharīb due to the isnād through which it is transmitted, whose matn is transmitted through several other isnāds.

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

The notion of collecting Ṣaḥābah matn criticism started with ‘Abd al-Muḥsin ibn Ṭāhir al-Baghdādī d.

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A biography of Ibn ‘Abd al

It has also been clarified that there is a firm association between what the Western scholars regard as the common link and these terms, especially the madār. The Mālikīs agreed that this category of ‘amal was authoritative enough to override solitary reports. In the process of i’tibār al-ḥadīth, if they failed to find a mutābi‘ or a shāhid, they would simply label that particular hadith shādhdh anomalous or munkar unfamiliar and set it aside.

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This prioritising is applied by transmitters who produce a summary-like version. Similar narratives belonging to this first category are also found in al-Nasā’ī, Kitāb al-sunan al-kubrā, ed.

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