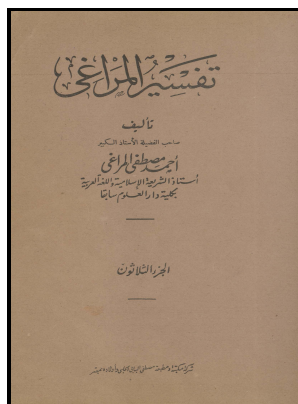


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Notes: Urdu translation of: Ittibā' al-rasūl bi-ṣaḥīḥ al-‘uqūl.

This edition was published in 1963



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He returns to the question of predication to defend the notion the existence does in fact refer, is a real predicate, and the proof relies upon the basic metaphysics of Mullā Ṣadrā: existence is ontologically fundamental, singular but modulated, and it can be directly intuited. .

Walī Allāh al

Negli anni seguenti il peso dei movimenti fondamentalisti continuò a crescere e nel 1998 il Corano e la Sunna divennero legge suprema dello Stato. The first chapter traces the concept of the semantic idea of existence and its predication by modulation from Avicenna through to Mullā Ṣadrā and cites original texts to illustrate the points. The text of the Kāshif was reprinted many times: typeset in 1913 by Munshī Muḥammad Naṣīm Lucknow: Coronation Press , then edited by Vahhāb ul-Ashraf New Delhi: Taraqqī-yi Urdu Bureau, 1982 , and then reprinted New Delhi: Educational Publishing House, 1994, 2004.

Walī Allāh al

Within South Asia, at least since the eighteenth century, reception of the works and thought of Mullā Ṣadrā has taken on different forms. Iqbal was the first to write about Mullā Ṣadrā in English and to bring his thought to the attention of modernists in South Asia and beyond. De Boer, Geschichte der Philosophie im Islam Stuttgart: Franz Frommans, 1901 , and then translated by Edward R.

Murtaza Malik

Before that, we have two chapters on his conception of philosophy and on the Asfār; both are highly influenced by Perennialist thought and likely should have come at the beginning. Prima della conquista britannica nel 19° sec.

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