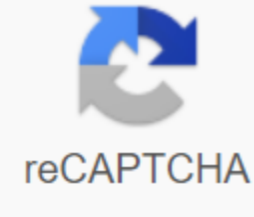




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## Quran tarjuma o tafseer jalalain urdu pdf

Aslam-o-alaikum! [Avoid treating Namehram alone] Hazrat Abu Imama (R.A) says riwayat hay k Rasool Allah (S.A.W) nay farmaya Khabardar jo tu akaila kisi aurat (Namehram) k pass baitha. Qasam hay us zaat pak ki jis k qabza main meri jaan hay k jab koi mard kisi aurat say takhiya karta hay to shaitan un k darmiyan ghus aata hay. [TIBRANI] Likewise Sahih Bukhari Volume 3 Hadith 85: Narrated Ibn Abbas: The Prophet said: A woman should travel only with a Mahram, and no man can visit her unless in the presence of a Mahram. Muslim Sahih: [kitab Al Jannat wa Sifat, hadith 6840] Narrated by Abu Hurayrah. The Prophet (S.A.W) told women that they would be naked for their being dressed, that they are seduced (on the wrong paths) and seduce others with hair as tall as humps. These women would not enter Paradise and would not perceive the smell of paradise, although its fragrance can be perceived from such and such distance (from great distance). Thus, Libas Bareek (jis k aar par nazar aaey) ya Tung (jis say badan ki hayaat zahir ho) nai hona chahiyyay. or the importance of knowledge. Allah (A.J) said in Holy Qura'n: [Surah Fatir:Verse 28] that they have knowledge.

Or..... [Allah (A.J) Ka irshaad-e-Pak hay] Nigah Iblees kay zehreelay teeroon Jo Mujh dire DAR kar è ki hifazat karay ga, principale usko aisa EMAAN doon ga jis ki halawat wo apnay dil principale mehsoos karay ga. [Tibrani] It was narrated in a long Hadith by Al-Bukha that Samurah ibn Jundub said: ... I said to my two companions, 'Subhaan Allaah! Who are these two people? They said, 'Go ahead! So we went on, and got to something like a tannoor (a kind of oven, lined with clay, usually used for baking bread). I think that the Prophet (peace and Allaah's blessings are upon him) said, in that oven there was a lot of noise and voices. The Prophet (Allaah's peace and blessings are upon him) added: – We looked into it and saw naked men and women. A flame of fire was reaching them from below, and when he reached them, they cried out loud. The Prophet (Allaah's peace and blessings are upon him) explained who these people were, he said: The naked men and women you saw in a structure that resembled an oven are the adulterers and Adultery. Adultery. Al-Bukhaari told by Abu Hurayrah (that Allah is satisfied with him) that the Prophet (the blessings and peace of Allah are upon him) said: No adulterer is a believer at the moment when he is committing adultery; no thief is a believer at the moment he is stealing; no wine drinker is a believer the moment he's drinking it. If one of you were to be stabbed in the head with an iron needle, it would be better for him than touching a woman he's not allowed to touch. Narrated by al-Tabaraani in al-Kabeer And the Prophet (p.b.u.h.) also said: He who touches the hand of the woman, which is not acceptable to him, would be given a burning coal on the day of the resurrection. – Fath al Qadir. It has been told about Malik bin Yassir that Rasool Allah said it is better for a Believer to be shot in the head with a hot iron rod than to touch a woman who is not lawful to him. [Tabarani & Baihaqq]

..... [HIDAYAT ] ] Rule of ALLAh for HIDAYAT/GUIDANCE Main Rule Allah (A.J) says in Surah Al-Ma'idah, Verse #16 Where with Allah he leads all those who seek his good will to peace, and pulls them out of darkness from His will to light and guides them to the straight way. Similarly; \_\_\_\_\_ IN SAHIH MUSLIM BOOK 32: (THE BOOK OF VIRTUE,GOOD MANNERS AND JOINING OF THE TIES OF RELATIONSHIP). Abu Dharr reported that the Messenger of Allah (may peace be upon him) saying that Allah, the Exalted and the Glorious, said: ..... [Selected Part of Hadith] My servants, all of you are misled except those I drove, so look for Me's guide and I will guide you..... Lesson: HIDYAT MAANGNAY SAY MILTEE HAY (O Allah! Please guide us where you never find us wrong.) And (as with) those who strive hard for Us, we will surely guide them in our ways; and Allah is surely with the ecchimosi of good. The two .....

..... [ALLAH Ka Khauf s'innda karnay wala Amal] Dare, or an hour, an hour and the other. insaan chahay k us k dil main ALLAH ka khauf jaagay, usay RO-ANA us takleef ko chakhna chahiyyay jo Azab-e-Elahi say munsalik hay (e.g. Touching hot cup of tea for maximum time) is to say yes ehsas jagta hay k insan ka Sabar kitna kamzoor aur azab kitna shaded. [yes amal Aawliya Allah ki zindagi ka bhi hisa raha hay]. Please read all 15 15, once all 15 15 have been read mentioned below, as it could help in both worlds.[Insha-Allah]. Or Download it from. Arabic House Indonesia Bengali Contact Us Quran Wahy Story First Revelation Asbáb al-Nuz'l Historicity Manuscripts Samarkand Kufic Quran Sanaa Manuscript Topkapi Manuscript Birmingham Manuscript Birmingham Manuscript Divisions Surah List Meccan Medinan syah Juz' Muqatta'at Content Prophets Women Animals Legends Miracles Science Eschatology God Reading Qà 'Hifz Tajwid Tarteel Ahruf Translations English List Ahmadiyya Exegesis Hermeneutics Esotericism Abrogation Parallels Biblical People Cited by The Names I'jaz Inerrancy Related Criticism Quran and Sunnah Quranism Shi'a view Category Islam portal Wikipedia bookvte The following is a list of tafsir works. Tafsir is a body of comments and explanations, aimed at explaining the meanings of the Qur'an, the central religious text of Islam. Tafsir habibi can be widely classified by its affiliated Islamic schools and branches and the era has been published, classical or modern. The modern tafsirs listed here are the work of later than the 20th century. Sunnis The following Tafsir are compiled by Sunni Muslim scholars who follow the Hanafi, Maliki, Shafi'i and Hanbali jurisprudence and the Maturidi, Ash'ari and Athari creeds. Arabic classic Tafsir al-Tabari (Interpretation Al-Tabari) by Muhammad ibn Jarir al-Tabari Ash-Shafi'i (224-310 AH; 839-923 AD). Available online. Tafsir Ibn al-Mundhir by Ibn al-Mundhir (318 AH) Tafsir Al-Musnad (Tafsir Ibn Abi Hatim) by Abu Muhammad ibn Abi Hatim al-Razi (327 AH) Ta'wilat Ahl al-Sunnah of Abu Mansur al-Maturidi (d. 333 AH/944 EC) - the author was a Sunni lawyer Hanafi, theologian, and scriptural exegete of Samarkand of the 9th century which became the eponymous encoder of one of the two main Orthodox schools of Sunni theology, the Maturidi school,[2] which became the dominant theological school for Sunni Muslims in Central Asia[2] and later enjoyed prominent status as a school of choice for both the Ottoman Empire and the Mughal Empire. Ahkam al-Qur'an ('The Commands of the Qur') by Al-Jassás (d. 370 AH/981 CE). Based on the legal judgments of the Hanafi school under Islamic law. This was published in three volumes and remains popular among the Hanafis of India, the Middle East and Turkey. Latā'ifu-l-Ishaarat bi-Tafseeru-l-Qur'ān by Al-Qushayri An-Nukat wa-l-'Uyoon of Abu al-Hasan Ali Ibn Muhammad Ibn Habib Al-Mawardi (Alboacen) (d. 450/1058) - the author was an Islamic

jurist of the Shafii' school. Ma'aalimu-t-Tanzeel by Hasan bin Mas'ud al-Baghawi (died 510 AH/1116 CE) also known as Tafsir al-Baghawi - A tafsir popular with Sunni Muslims, it relies heavily on al-Tha'labi's Tafsir, placing more emphasis on hadith. Al-Kashshaaf (The Revealer) by Al-'amakhshari (d. 539 AH/1144 CE). Despite being a Hanafi, Al-'amakhshari belonged to the Mu'tazili school theology, but nevertheless this commentary has been popular among scholars over the years, and is usually printed along with Sunni comments, emphasizing what they consider errors, made because of the author's Mu'tazili beliefs. But later, he repented and returned to Sunni Islam completely as Al-Ash'ari did before him, as is evident from Al-Iklee' 'ala-l-Madaariku-t-Tanzeel wa Haqaaiqu-t-Ta'weel. Ahkam al-Qur'an by Abu Bakr ibn al-Arabi (d.543 AH/1148 CE). The author is also known as 'Qadi ibn al-Arabi' (ibn Arabi, the judge) to distinguish him from the famous Sufi Ibn Arabi. He was a lawyer from Andalusia (Muslim Spain) His interpretation was published in three volumes and contains comments on the legal judgments of the Qur'an according to the Maliki school. Al-Muharrar al-Wajeez Fee Tafseer al-Kitab al-Azeez (The Concise Recording of the Exegesis of the Noble Book), commonly known as Tafsir ibn 'Atiyyah after its author, Ibn Atiyyah (d. 541 or 546AH), a Maliki judge of al-Andalus. This Qur'anic comment is popular in North Africa. Ilmu-t-Tafseer del polimath Abu'l-Faraj ibn al-Jawzi (d. 597AH). Mafatih Al-Ghayb (Keys to the Invisible) by Fakhr al-Din al-Razi Ash-Shafi'i (1149-1209 CE/606 AH). also known as Tafsir al-Kabir (La Grande Exegesis) Tafseeru-l-Qur'aan Al-'Azeem by Izz al-Din ibn 'Abd al-Salam Al-Jami' li-Ahkam al-Qur'an (The Collection of Koranic Injunctions) by Al-Qurtubi (1214-1273 CE/671 AH), the famous jurist Maliki Ash'ari of Córdoba, Andalusia. This 10-volume tafsir is a commentary on Qur'anic verses dealing with legal matters. Although the author was a Maliki, he also presents the legal opinions of other important schools of Islamic law; so it is popular among jurists of all schools of Islamic law. A volume of this tafsir has been translated into English by Aisha Bewley. Available online. Anwar al-Tanzil by Abdullah bin Umar al-Baidawi (d. 685 AH/1286 CE), also known as Tafsir al-Baidawi - an abbreviated version of Al-Kashshaf, with altered Mu'tazile references; printed in two volumes. [4] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes. Al-Madaariku-t-Tanzeel wa Haqaa'iqu-t-Ta'weel by Abu-l-Barakat Hafeezu-d-Deen 'Abdullah Ibn Ahmad Ibn Mahmood An-Nasafi Al-Hanafi Al-Maturidi (d. 710) Lubaabu-t-Ta'weel fee Ma'aaani at-Tanzeel di 'Alaa'u-d-Deen 'Ali Ibn Muhammad Ibn Ibraheem Ibn Umar Ibn Khaleel Ash-Shihi Al-Khaazin al-Baghdadi Ash-Shafi'i (d. 741), which is a bridge of Ma'aalimu-t-Tanzeel by Hasan bin Mas'ud al-Baghawi. Futoohu-l-Ghawybb fee Kashfi' an Qinaa'i-r-Rawybb (Sharh' alaa Al-Kashshaaf) by Shaeawfu-d-Deenu-l-Husain Ibbn 'Abdullaah-i-t-Twee Abu Hayyan al-Gharnati Al-Maliki Al-Ash'ari (d. 745 AH/1344 CE) is a linguistic commentary on the Qur'an primarily from the point of view of Arabic grammar and rhetoric. Badaa'i'u-t-Tafseer and Aymaani-l-Qur'aan tax by Ibn Qayyim al-Jawziyyah Al-Hanbali (d. 751 AH/1350 CE) At-Tahseel li-'Uloomi-t-Tanzeel by Muhammad Ibn Abi Al-Qaawsim Muhammad Ibn Ahmad Ibn Juzayy al-Kalbi al-Gharnati Al-Andalus ii Al-Hanbali (758 AH/1357 CE) Tafsir ibn Kathir (The Interpretation Ibn Kathir) by Ibn Kathir Ash-Shafi'i (1301-1373 CE/ 774 AH). A summary of al-Tabari's previous interpretation. Available online. [5] It was summarized as Mukhtasawr Tbn katheer in 3 volumes by Shaikh Muhammad 'Ali As-Sabooni. Nazmu-d-Durawr fee Tanaasubi-l-Aayaati wa-s-Suwar di Burhaanu-d-Deen Abu-l-Hasan Ibraheem Ibn 'Umar Ibn Hasan Ibbu-r-Rawbaatt Ibn 'Ali Ibn Abi Bakr Ad-Dimashqi Al-Biqaaw'ee Ash-Shafi'i Al-Ash'ari Tafsir al-Jalalayn (The Commentary of the Two Jalals) by Jalaluddin al-Mahalli (in 1459), and later completed, in the same style, by his pupil, the famous scholar Shafi'i Al-Suyuti (d. 911 AH/1505 CE), who completed it in 1505. This comment is very popular among Muslims all over the world due to its simplicity. It has also been fully translated by Dr. Feras Hamza. Louisville. [6] Hashiyatu-s-Saawee 'alaa Tafseer al-Jalalayn by Ahmad Ibn Muhammad As-Saawee Al-Maliki Al-Ash'ari Dur al-Manthur ("The Threaded Pearl concerning Tradition-Based Commentary"), also by Al-Suyuti. This commentary, in Arabic, focuses on the narratives that have been transmitted related to each verse and subject in the Qur'an. It was published in six volumes. Fat'h-u-R-Rawhmaan fee Tafseeru-l-Qur'aan by Qadi Mujir al-Din Al-Maqdisi Hanbali (d. 927 AH) - the exegete was a Palestinian judge, historian and hanbali lawyer from Jerusalem. Not to be confused with the Persian translation and commentary written by Mhaddith Shah Waliullah Dehlawi. Irshad al 'Aql as-Saleem ilaa Mazaya al-Qur'an al-Kareem by Ebussuud Efendi Al-Imaadi Al-Hanafi (d.951 AH/1505 EC). Also known as Tafseer Abi Sa'ood. As Siraawju-mm-Muneer fi-l-'Iaanti 'alaa Ma'aanti Ba'd Ma'aanee Kalaamu Rawbbana-l-Hakeemu-l-Khawbeer by Al-Khatib ash-Shirb'niy Ash-Shafi'i. Anwaaru-l-Qur'aan wa Asraawru-l-Furqaawn by Mullah Ali al-Qari, 1004AH, 5 Volumes, published by Daarul-Kutoob Ilmiyah, Beirut, Lebanon. Ruh al-Bayan by Ismail Hakki Bursevi (1653-1725 AD). A ten-volume Arabic work by the founder of the Sufi Order Hakkiiyye Jelveti from Turkey. Tafsir al-Mazhari of Qadi Thanaullah Panipati Usmani Ann-Naqshbandiyah Mujaddidi. Anwar al-Tanzil of Sayyid Muhammad Ameen Ibn 'Umar Ibn 'Abidin 'Abdu-l-'Azeez Ash-Shaami (d. 1252 AH/1836 CE) Al-Iklee' 'ala-l-Madaariku-t-Tanzeel wa Haqaaiqu-t-Ta'weel di 'Abdu-l-Haaq Niwaa'i (1252 AH) - contains evidence that like Abu-l-Hasan Al-Ash'ari Ash-Shafi'i, Allamah Al-Amakhshari also regrets his Mu'tazili beliefs and converted to Sunni Islam. Ruh al-Ma'ani (The Spirit of Meanings on the Exegesis of the Sublime Cor) by Mahmud Alusi al-Hanafi (d.1270 AH/1854 CE). Al-Anwaaru-l-Muttaqeen (As-Sayyidu-t-Tafaaseer) - This is the of 5 Tafseers by 6 Ash'ari scholars Fakhr al-Din al-Razi Ash-Shafi'i, Shams/Shahaabu-d-deen Ahmadd Ibn Khawleel Al-Khaulee/Khau'ee Ad-Dimashqee/Najimu-d-Deen Ahmad Ibn Muhammadd Ibbn Abu-l-Hazm Al-Makhzoomee Al-Qawmoolee Al-Missree, Al-Qurtubi Al-Maliki., Ismaa'eel Ibn'Umar Ibn Kathir Ash-Shafi'i, Ebussuud Efendi Al-Hanafi, and Mahmud al-Alusi Al-Hanafi, as suggested by Mawlana Sayyid Muhammad Anwar Shah Kashmiri, Mawlana Sayyid Muhammad Yousuf Binnori, and Shaykh al-Islam Mufti Muhammad Taqi Usmani Mahaasinu-t-Ta'weel (Tafseer Al-Qaawsmee by Abu-l-Faraawij Muhammad Jamaalu-d-Deen Ibn Muhammad Sa'eed Ibn Qaawsim Ibn Saawlih Ibn Ismaa'eel Ibn Abee Bakr Ad-Dimashqi Al-Qaawsmi (1283-1332 AH/1914 CE) Minhaf Al-Jaleel fee Bayaan maa fee Ma'aalimu-t-Tanzeel by Grand Mufti 'Azeezu-R-Rawhmaan 'Uthmaani Deobandi Al-Hanafi Al-Maturidi (d. 1928). Tafseeru-l-Qir'aan bi-Kalaamu-R-Rawhmaan by Mawlana Thanaa'ullaah Amritsari. Hashiyah Anwar al-Tanzil of Mawlana 'Abdu-R-Rawhmaan Amrohi. Mawaahibu-R-Rawhmaan fee Tafseeru-l-Qur'aan by Mufti Abdul Karim Mudarris Ash-Shafi'i Al-Ash'ariyyah (1980 CE) - mufti and jurist Shafi'i of Iraq Rawaa'i'u-Bayaan Tafseer Aayaati-l-Ahkaam mina-l-Qur'aan by Shaikh Muhammad Ibn 'Ali As-Sawbooni Al-Hanafi (1401 AH/1980 CE) Sawfwatu-t-Tafaaseer by Shaikh Muhammad Ibn 'Ali As-Sawbooni Al-Hanafi (1402 AH/1 981 CE) At-Tafseeru-l-Wadweehu-l-Muyassar by Shaikh Muhammad Ibn 'Ali As-Sawbooni Al-Hanafi (1428 AH/2007 CE) Aysaar-u-t-Tafaaseer li Kalaami-l-'Aljiyyi-l-Kabeer by Aboo Bakr Jabeer Al-Jaza'a'ree Muhaajir Maddnee Partial and Unfinished Tafseer There are at least 911 compilations by Ahadeeth and numerous other books containing explanations and commentary on those compilations of Ahadeeth's books and almost all compilations contain a book about the Qur'an Tafseer. Ma'aanee Al-Qur'aanu-l-Kareem (unfinished) by Abu Ja'afar an-Nahhas (d. 338 AH/949 CE) - Contains the Tafseer from Surah A;-Faatihah to Surah Al-Fath (001-048). He was edited and annotated by Shaikh Muhammad 'Ali As-Saawboonee Al-Hanafi. Rawaa'iu-t-Tafseer by Ibn Rajab Al-Hanbali (795 AH). Tafseer Ibn 'Arawfah (unfinished) by jurist Aboo 'Abdullaah Muhammad Ibn Muhammad Ibn Muhammad Ibn 'Arawfah Al-Warghawmee Al-Maliki Al-Ash'ari (d. 800/803 AH/ 1400 CE) At-Tafseeraawatu -l-Ahmadiyyah fee Bayaani-l-Aayaati-sh-Shar'iyyah by Ahmad Ibn Abee Sa'eed Ibn 'Abdullah Ibn 'Abdu-R-Rawzzaaq Ibn Khaawsawh As-Siddiqi Al-Makki Muhajir Al-Abethwi Al-Hindi Al-Hanafi 1130 AH / 1718 CE). This is the Hanafi Tafseer only of those Aayaat who deal with Fiqh matters. It should NEVER be confused with any of the Tafseers of the Ahmadi sect that came into existence during the British Raj in India in 1889 AD. Mushkilaatu-l-Qur'aan by Sayyid Muhammad Anwar Shah Kashmiri, published with references and one of Mawlana Ahmad Bijnuri's presentations, and another introduction by mawlana sayyid's favorite student Muhammad Yousuf Binnori. The book mainly in but farsi language passages also appear throughout the work. The main objective of the commitment to write this work was to interpret only those verses of the Holy Quran that are generally considered difficult to understand. A particular feature of this particular work is that the author has also set aside 190 verses which, in his opinion, have required further discussion and repeated consideration. Published posthumously in Maligaon, Surat, Gujrat, India, by Majlis al- 'Ilmi in 1974. Ambiguous when Muhammad Ibn Marwaan As-Suddi by Muhammad Ibn Saa'ib Al-Kalbi by Abi Salih by Ibn Abbas (R) ... this was considered by the Mhadditheen as a chain of falsehoods and therefore cannot be avoided. Both Al-Wahidi Ash-Shafi'i An-Nishaburi, and Al-Tha'labi Ash-Shafi'i use a number of Hadiths of this chain of falsehoods that MUST be avoided. Tafsir Sufyan al-Thawri of Sufyan al-Thawri (161 AH/778 CE) Tafsir Mujahid ibn Jabr by Mujahid ibn Jabr Tafsir al-Thalabi by Ahmad ibn Muhammad Al-Tha'labi (died 427 AH/1035 CE). Also known as al-Tafsir al-Kabir (The Great Commentary). Abu-l-Hasan 'Ali Ibn Ahmad Ibn Muhammad Ibn 'Ali Al-Wahidi Ash-Shafi'i An-Nishaburi, a student of Al-Tha'labi wrote 4 Tafseer of the Qur'an: Asbaabu Nuzzoli-l-Qur'aan (The Causes of the Qur'an Revelation) Al-Wajeez Tafseeru-l-Kitaaibi-l-'Azeez (1/2 Volumes) Al-Waseet fee Tafseeru-l-Qur'aanu-mm-Majeedd (4 Volumes) Al-Basee'at (16/24 Volumes) Fathu-l-Qawdeer by Muhammad ash-Shawkani. Tafsir al-Manar by Rashid Rida (1865–1935). 12 volumes of tafsir written in concise and simple languages that are accessible to both mufassir and non-mufassir. [9] He served as his way to spread his thoughts on Islamic Modernism. Fi al-Quran ('In the Shade of the Quran') by Sayyid Qutb (1906–1966). Many praise it as a modern commentary, but at the same time, many critics including some Sunni scholars say Qutb had little Islamic knowledge, and wrote his commentary according to his own opinion. It was also attacked for not following the style of the classic comments. Risale-i Nur by Said Nursá (1878-1960) written mainly in Turkish, is a great work, with four main volumes. It consists of a vast exegesis of some verses and the explanation of the foundations of how to approach the Qur'an. It explains in particular the verses that people of the 21st century need most. In other words, he studies verses on the six articles of faith of Islam as believing in God and on judgment day. It also provides logical answers to questions posed by atheists. This work is written in a style more accessible to the general public and is translated into 52 languages. [11] Tafsir-e Persian translations translation of Tafsir al-Tabari into Persian. Tafsir-e Nasafi: a translation of the 11th century and tafsir by Abu Hafs Umar an-Nasafi. Tafsir-e-Naqeeb-Ul-Ashraf: an 11th-century translation and tafsir by Shaikh Saiyed Razzaq Ali Gilani in Persian. Original Mawaahibb 'Alaih (Tafseeru-l-Husaneey): by Kamaalu-d-Deen Muhammad Al-Kaashiffee Fat-hur Rahman: an 18th-century translation with Tafseer into Persian by Shah Waliullah Dehlawi Tafsir-e Azizi: an 18th-century Persian Tafseer by Al-Muhaddith Shah Abdul Aziz Dihlawi, son of Shah Waliullah Dehlawi. (Much of this Tafseer was lost in 1847 AD along with commentary on Sunan Abu Dawood.) Mushkilaatu-l-Qur'aan by Sayyid Muhammad Anwar Shah Kashmiri, published with references and one of Mawlana Ahmad Bijnuri's presentations, and another introduction by mawlana sayyid's favorite student Muhammad Yousuf Binnori. This partial commentary is predominantly in Arabic, but passages in Persian also appear throughout the work. The main objective of the commitment to write this work was to interpret only those verses of the Holy Quran that are generally considered difficult to understand. A particular feature of this particular work is that the author has also set aside 190 verses which, in his opinion, have required further discussion and repeated consideration. Published posthumously in Maligaon, Surat, Gujrat, India, by Majlis al- 'Ilmi in 1974. Kurdish Naamee (Nami) Tafseer by Mufti Abdul Karim Mudarris Ash-Shafi'i Al-Ash'ariyyah (1980 CE) - the mufti and Shafi'i jurist of Iraq Urdu Translations Tafsir Al-Hawi - Taqreer-e-Anwar al-Tanzil by Mawlana Fakhru-l-Hasan Tafsir Ibn Kathir of Abu-l-Fida 'Imaadu-d-Deen Ismaa'aanel Ibn Abi Hafs 'Umar Ibn Katheer Ad-Dimashqi Ash-Shafi'i Al-Ash'ariyah Tarjumah Tafsir al-Jalalayn of Jalaluddin al-Mahalli (in 1459), in the same style, by his pupil, the famous scholar Shafi'i Al-Suyuti (d. 911 AH/1505 CE), translated by Gran Mufti 'Azeezu-R-Rawhmaan 'Uthmaani. Ad-Dur al-Manthur by the famous scholar Shafi'i Al-Suyuti (d. 911 AH/1505 CE). Tafseer-e-Jawaaahir-e-'Azeezee (Translation by Fathu-l-'Azeezee) by Shah Abdul Aziz Muhaadith Dehlawi Tafsir-e-Mazhari by Qadi Thanaullah Panipati Usmani An-Naqshbandi Mujaddidiyyah Fi al-Qur'an (Translation of Fi al-Qur'an) by Masihuzzaman Falahi Nadvi, Lar, Deoria Uttar Pradesh Original Jamaalayn fee Sharh Tafsir al-Jalalayn by Mawlana Muhammad Jamaal Bulandshahree Deobandi. Kamaalayn Sharh Tafsir al-Jalalayn of Mawlana Muhammad Na'eem Deobandi. Fat'h'u-l-Mannaan' also known as Mawlana Aboo Muhammad's Tafseer-e-Haqqaani 'Abdu-l-Haaq Haqaani - better to read after reading his Al-Bayaan fee 'Uloomu-l-Qur'aan Bayan Ul Quran by Mawlana Muhammad Ashraf Alivi. Sabbqu-l-Ghawyyaat fee Nasqil-l-Aayaat by Maulana Ashraf Ali Thanvi. Ahkam Al-Qur'an (5 volumes of 'Allamah Mawlana 'araf Ahmad Usmani) (al-Qa'arah to An-Nisa), Mawlana Mufti Ahmad Thanawi - (Yoonus to An-Nahj), Mawlana Mufti Muhammad Shafi - (Ash-Shu'ara to Al-Hujurat), and Mawlana Muhammad Idris Kandhlawi - (Qawf to An-Naas) under the instruction of Mawlana Ashraf Ali Thanwi) - a collection of shari'ah laws derived from Qoq Beher. Unfortunately, two of its sections are unfinished: (from the beginning of Surah Ma'ida to the end of Surah Tauba and from Surah Bani Isra'il to the end of Surah Furqan). Ashraafu-t-Tafaaseer compiled by Sheikh al-Islam Mufti Muhammad Taqi Usmani from Mawlana Muhammad Ashraf's Mawaa'iz-e-Ashraafiyah Ali Thanvi Khulaasawtu-l-Bayaan Mawlana Muhammad 'Isa Allahabadi. Hawaashi-e-Qur'aan Majeed by Mawlana Shah 'Abdul Qadir and Mawlana Ahmad 'Ali Lahori. Maariful Qur'an by Mufti Muhammad Shafi Uthmani. Maariful Qur'an by 'Allamah Muhammad Idris Kandhlawi. Tafseer-e-Maajidee by Mawlana Abdul Majid Daryabadi Kanzur Rahman Fi Asraril Qur'an compiled by Hafiz Nawab Ali Chatgami from Tafsir-E-Naqeeb-Ul-Ashraf. Anwarul Bayan by Mufti Muhammad Ashiq Ilahi Madani. Ma'aalimu-l-'Irfaan fee Duroosi-l-Qur'aan by Soofee 'Abdul Hamid-Khan Sawati Anwaaru-l-Qur'aan' by Mawlana Abu-l-Kalaam Ma'soom Dhakheeraatu-l-Janaan fee Fahmi-l-Nur'aaan by Abu Az-Dar Ann-Naqshbandiyah Tafseer and Quran of Allamah Ubaidullah Sindi Tafseer i Mehmoody of Imam-l-Inqilab Maulana Ubaidullah Sindi Tafsir and Usmani of Shaikhu-l-Hind Mawlana Mahmud al-Hasan Deobandi and 'Allamah Mawlana Shabbi Tafseer-e-Baseerat-e-Qur'aan by Mawlana Muhammad Aasi Qasmi. Hidaayatu-l-Qur'aan of Mawlana 'Uthmaan Kashifu-l-Hashmi Rajupuri and Mufti Muhammad Saeed Ahmad Palanpuri Tauzeehu-l-Qur'a (Aasaan Tarjumah-e-Qur'aan) by Shaykh al-Islam Mufti Muhammad Taqi Usmani Guldastah-e-Tafseer of Mawlana 'Abdu -l-Qawyyoom Muhaajir Maddnee Roohu-l-Qur'aan by Mufti Muhammad Na'eem Tarjuman-ul-Quran by Maulana Abul Kalam Azad Kashfu-R-Rawhmaan by Mawlana Ahmad Sa'eed Dihlawi Bengali Original Tafseer-e-Haqqani (Haqqani Tafsir (হক্কানী তফসীর);[14]) by Mawlana Shamsul Haque Faridpuri (completed but not yet fully published) - only the first and last Juz' have been published , but the author completed the Tafseer manuscript in about 16000 pages and urged his students to publish it, but no one has yet taken on the task of continuing publication). Nooru-l-Qur'aan by Mawlana Muhammad Ameen-u-Islaam (30 volumes) (1981-1998) - the first complete Tafseer of the Holy Quran written entirely in Bangla, but the author also mentions Tanwir al-Miqbas, which readers must avoid. Translations Ahkam al-Qur'an ('Commands of the Qur'an') by Al-Jassās Tafsir Ibn Kathir translated by Professor Mawlana Akhtar Faarooq. Tafsir al-Jalalayn of Mawlana 'Abdu-l-Ghawffaar Shahpoori, Ameeru-l-Isllaam Fareedabaadi, and Habeebu-R-Rahmaan Hobiaganj. Tafsir-e-Mazhari by Qadi Thanauallah Panipati, translated by Maamoonu-r-Rawsheed Bayaanu-l-Qur'aan by Mawlana Ashraf Ali Thanvi (in Tafseer-e-Usmani of Shaikhu-l-Hind Mawlana Mahmud al-Hasan Deobandi and 'Allamah Mawlana Shabbir Ahmad Usmani Tafseeru-e-Maajidee by Mawlana Abdul Majid Daryabadi Maariful Quran by Muhammad Shafi Usmani. Translated from Urdu to Bengali by Mawlana Muhyu-d-Deen Khan. Fully available online. Better read after reading 'Uloomu-l-Qur'aan by Mufti Muhammad Taqi Usmani Anwaaru-l-Qur'aan by Mawlana Abu-l-Kalaam Ma'soom, translated by Mawlana Muhammad Mustawfaa Tauzeehu-l-Qur'aan by Shaykh al-Islam Mufti Muhammad Taqi Usmani (Introduction by the author's student, Mufti Muhammad Abdul Malek) translated by Mawlana Abu-l-Bashar Muhammad Saifu-l-Isllaam. English translations Tafsir Ibn Kathir: Exegesis of the Grand Holy Qur'an (2 volumes - incomplete) by Abu-l-Fidaa' 'Imaadu-d-Deen Ismaa'aanel Ibn 'Umar Ibn Kathir Al-Quraishi Ash-Shafi'i Al-Ash'ari Al-Busrawee Ad-Dimashqi. The unrecorded translation was done by Mawlana Muhammad Ameen Kholwadia., a student of Qari Muhammad Tayyib, Saeed Ahmad Palampuri, and Dr. Khalid Mahmood (cleric), and the current director of Daarul-Qaasim, Glendale Heights, Chicago, USA. Tafsir Ibn Kathir: Exegesis of the Grand Holy Qur'an (4 volumes) by Abu-l-Fidaa' 'Imaadu-d-Deen Isma'eel Ibn 'Umar Ibn Kathir Al-Quraishi Ash-Shafi'i Al-Ash'ari Al-Busrawee Ad-Dimashqi. The unre recorded translation was made by Dr. Muhammad Mahdee Ash-Shareef and published by Daarul-Kutub 'Ilmiyah, Beirut, Lebanon in 2006. Qur'aan Made Easy by 'Allamah Shabbir Ahmad Usmani, Mufti Afzal Hoosen Elias, Mawlana Ismaeel Ibrahim and Ismaeel Khathrada. Tafseer-e-Usmani by Shaikhu-l-Hind Mahmud al-Hasan Deobandi and 'Allamah Shabbir Ahmad Usmani, Translated by Mawlana Muhammad Ashfaq Ahmad. The glorious Qur'an (based on Shaikhu-l-Hind Mahmud al-Hasan Deobandi and 'Allamah Shabbir Ahmad Usmani, Translated and edited by Madrasah Ayesha Siddiqua's teachers, Karachi. Tafseer-e-Uthmani by Shaikhu-l-Hind Mahmud al-Hasan Deobandi and 'Allamah Shabbir Ahmad Usmani, Translated by Mawlana Muhammad Muhammadi and others. [16] Maariful Qur'an by Muhammad Shafi Usmani. Translated from Urdu to English. Fully available online. [17] Better read after reading Mufti Muhammad Taqi Usmani's Approach to Qur'anic Sciences Illuminating mufti Muhammad Ashiq Ilahi's noble Quran speeches Original Tafseeru-l-Qur'aan by Maulana Abdul Majid Daryabadi The Meanings of the Noble Qur'an (2 volumes) by Mufti Muhammad Taqi Usmani (written in English by the author himself). Single volume editions are also available. Sindi Tafsir Al-Maqam Al-Mahmood of Ubaidullah Sindi. Ahsan Ul Bayan by Allama Muhammad Idrees Dahiri in 9 volumes. Tafsir Surah Saba by Ghulam Mustafa Qasmi. Other Modern Tafs'r's Tafsir al-Mizan schools and branches by Muhammad Hussein Tabatabaei (1904–1981). By Allama Tabataba'i, explanation of Qur'anic verses with the help of other relevant verses. The English version is also available. Tafsir-e-Ashrafi[19] of Syed Mohammed Madni Ashraf, wrote a 10 volume Tafsir and his acclaim received by all the leading scholars for being the best Urdu Tafsir of the 20th century. It was specifically praised for being easy to understand, simple but effective at the same time. Tafhim-ul-Qur'an by Abul A'la Maududi; 06 volumes of tafsir written in 30 years. Available online. Tafsir ('A Tema comment on the Qur'an') by Mohammed al-Ghazali (1917-1996), a contemporary Egyptian scholar not to be confused with Imam al-Ghazali. This commentary tries to explore the themes that intertwine across the entire Qur'an and the main theme of each chapter. Tafsir Ash-Shaarawi by Muhammad Metwali Alsharawi (1911–1998), a famous Egyptian scholar. Tafsir Shobar (19th century) by Seyyed Abdullah Alavi Hosseini Mosavi. Tafsir al-Tahir wa'l-Tanwir (1984) by Muhammad al-Tahir ibn Ashur. His emphasis on the rhetorical aspect of the Qur'an is remarkable. Al-tafser al-waset by Muhammad Sayyid Tantawy (28 October 1928 – 10 March 2010), Grand Imam of Al-Azhar. Arabic classic Al-Bahru-l-Madeed fee Tafseeru-l-Qur'aanu-mm-Majeed ('The Immense Ocean') by Ahmad ibn Ajiba (1747-1809 CE), generally known as Tafsir ibn Ajibah - a 6/8 volume work by a Moroccan sheik of the Darqawi branch of the Shadhili Order of Sufismo. Tanwir al-Miqbas (Tafsir Ibn Abbas) falsely attributed to Abdullah ibn Abbas (d. 68/687) Tafsir Imam Ja'far al-Sadiq by Imam Ja'far al-Sadiq (A.S) (83-148AH). Tafsir al Kabir by Muqatil ibn Sulayman (80-150AH). The first complete tafsir attributed to Muqatil ibn Sulayman ibn Bashir al Balkhi. Tafsir Qomi by Ali ibn Ibrahim Qummi Ma'ani al-Qur'an (The Meaning of the Qur'an) by Yahya ibn 'Iyad al-Farra (207AH). Nukat al-Qur'an al-Dallah al-Bayan of Al-Qassab of Al-Qassab (d. 360AH/970CE)[21][22] a comment mainly from the point of view of applied Islamic law. Tafsir Furat Kufi (19th-11th century) by Furat Ibn Furat Ibn Ibrahim al-Kufi. Bayan al-Sa'ada (19th century) of the Sufi Sultan Alishah. Bengali Tafsir Ibn Kathir translated by Dr. Mujeebur-Rahman TAFSEER-AINEE (তফসীর অর্নেই) 1-15 Parah/Juz' (Volume-I &mp; II) Explained by Maulana Hafez Shaikh Ainal Bari Aliafee. Authentic tafseer that is written in Bengali (Not yet completed). Published by Sufia Prakashani, Kolkata (INDIA). ISBN 978-81-941079-1-0 (volume-I) and ISBN 978-81-941079-2-7 (Volume-II). Tafseerul Quran of Dr. Muhammad Asadullah Al-Ghalib Tafsir sakaria by Dr. Abubakar Muhammad. It is the first original, complete and authentic tafsir he wrote in Bengali. Available online. [23] Taftheemul Quran by Abul A'la Maududi. Translated by Urdu by Abdul Mannan Talib. Available online. Tafsirul Quran by Delwar Hossain Sayeedi English Israr-t-Tanzeel by Ameer Muhammad Akram Awan. Darussalam's interpretation of the meanings of the Noble Qur'an (1999) (first published in 1977) is translated by Dr. Muhammad Muhsin Khan and Moroccan scholar Muhammad Taqi-ud-Din This translation is among the most read translations in the world. Studio Corano - written by an editorial collective led by the well-known Islamic philosopher Seyyed Hossein Nasr, published in 2015 by HarperCollins. This work seeks to highlight the depth and diversity of interpretations that exist within traditional Islam, drawing on 40 important classical commentary from a wide range of orientations, including Sunni and Shiite views, maturidi, Ashari, Mutazili and Athari schools of Islamic theology, as well as Sufi interpretations; but excluding modern reformist and fundamentalist views. It has been hailed by academics as an unprecedented reference work in the field of Islamic studies. The Holy Quran: Text, translation and commentary (1937) by the British-Indian Shiite scholar Dawoodi Bohra Abdullah Yusuf Ali. Ali undertook this work at a time when the Qur'an had never been properly presented in English from a Muslim perspective and only non-Muslim translations were available, which were sometimes overly disliked. It has become one of the most widely used English editions of the Qur'an due to the quality of translation and its use of extensive footnotes. [27] In the 1980s, the book was appropriated by the Saudi religious establishment and modified to better fit the country's Wahhabi/Salafist perspective. The latter version is now widely distributed as the Amana edition. Muhammad Asad's Message of the Qur'an, 1980. T Tafhim-ul-Quran by Abul A'la Maududi. Malay Tafsir At Tibyjan by Abdul Hadi Awang IndonesianO Tafsir Al Azhar of Hamka. Tafsir Al-Mishbah of Quraish Shihab Persian Kashf al-Asrar wa 'iddat al-Abrr: an 11th-century tafsir by a student of Abdullah al-Ansari Tafsir Nemooneh by Naser Makarem Shirazi Tasneem Tafsir by Abdollah Javadi-Amoli Tafsir Noor by contemporary scholar Mohsen Qara'ati Tafsir Meshkat by contemporary scholar Mohamadali Ansari Tarjomane Foraghan by Mohammad Sadeqi Tehrani Tafsir al-Mizan by Muhammad Hussein Tabatabaei. Translated from Arabic to Persian translated from Urdu to English Partoie Az Qur'an by Mahmood Taleghani Tafsir Rahnama (1976-present) by Akbar H. Rafsanjani Urdu 'Tafseer 'ia ul Quran of Pir (Justice) Mohammad Karam Shah AlAzhari. Kanzur Rahman Fi Asraril Quran by Hafiz Nawab Ali Chatgami. Al Kauthar fi Tafsir Al Quran by Mohsin Ali Najafi Khazaain ul Irfan by Maulana Naeem-ud-Deen Muradabadi Tafhim-ul-Quran by Sayyid Abul A'la Maududi Tafsir Urwa-Tul-Wusqa 8 volumes. Also translated into English (Towards understanding the Qur'an) and Malayalam. Sirat ul-Jinaan fi Tafseer il-Quran (Way to heaven) by Mufti Qasim Al-Qadri[30] Bayaanu-l-Qur'aan by Dr. Israr Ahmad 'ikrul-Lil-Aalameen by Allamah Jalaluddin Qasmi Akramu-t-Tafaseer by Ameer Muhammad Akram Awan Asraaru-t-Tanzeel by Ameer Muhammad Akram Awan Turco Elmala'la Fefsir of Elmal'l' Muhammed Hamdi Yaz'. Published in 10 volumes, one of the most popular comments in Turkish. [31] See also Tafsir English translations of the Qur'an List of Islamic texts Notes - Tafsir al-Tabari. - a b c Madelung, W., al-Matur'd, in: Encyclopedia of Islam, Second Edition, Published by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Tafsir al-Qurtubi. Anwar al-Tanzil wa Asrar al-Ta'wil of al-Baydawi with Frontispiece. World Digital Library. Retrieved March 1, 2013. Tafsir ibn Kathir. Fons Vitae. ISBN 9781891785160 - Altafsir.com - Tafsir Al-Jalalayn - تنسيب اللالين - N.p., n.a. Web. June 26, 2013. Mr Bursevi. Archived from the original on 2016-03-26. 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