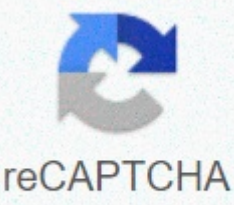




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Tafseer zia ul quran pdf free download

Here this article may be in need of reorganization to comply with Wikipedia's layout guidelines. Please help by editing the article to make improvements to the overall structure. (March 2022) (Learn how and when to remove this template message) Quran History Wahy First revelation Asbab al-Nuzul history Manuscripts Samarkand Kufic Quran Sanaa manuscript Topkapi manuscript Birmingham manuscript Divisions Surah List Meccan Medinan Ayah Juz' Muqatta'at Content Prophets Women Animals Legends Miracles Parables Science Eschatology God Reading Qari' Hizf Tajwid Tafsir Tahrir Translations List English Ahmadiyya Exegesis List Hermeneutics Esotericism Abrogation Biblical parallels Related persons Mentioned by name Characteristics I'jaz Inerrancy Related Criticism Quran and Sunnah Quranism Shi'a view Category of Islam portaltve Commentary and explication of Islamic holy text The following is a list of tafsir works. Tafsir is a body of commentary and explication, aimed at explaining the meanings of the Qur'an, the central religious text of Islam. Tafsir can broadly be categorized by its affiliated Islamic schools and branches and the era it was published, classic or modern.

Modern tafsirs listed here are the work of later than the 20th century. Sunni 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 creed. Classic Arabic Tafsir al-Tabari (Jaami'u-Bayaan 'an Ta'weel al-Qur'aan) by Abu Ja'far Muhammad ibn Jaaree Ibn Yazeed Al-Tabari Ash-Shafi'i (224–310 AH; 839–923 CE). Available online.[1] 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) Tawilāt Ahl al-Sunnah al-Jawzi by al-Qurtubī (214–273 CE/671 AH), the famous Maliki Ash'ari jurist of Cordoba, and scriptural exegete from ninth-century Samarkand who became the eponymous codifier of one of the two principal orthodox schools of Sunni theology, the Maturidi school [32] which became the dominant theological school for Sunni Muslims in Central Asia[2] and later enjoyed a preeminent status as the school of choice for both the Ottoman Empire and the Mughal Empire.[2] Ahkam al-Qur'an (The Commands of the Quran) by Al-Jassās (d. 370 AH/981 CE). Based on the legal rulings of the Hanafi school of Islamic law. This was published in three volumes and remains popular amongst the Hanafis of India, the Middle East and Turkey. Lata'ifu-l-Ishaarat bi-Tafseeru-l-Qur'an by Al-Qushayri An-Nukat wa'l-Uyoon by Abu al-Hasan Ali ibn Muhammad Ibn Habib Al-Mawardi (Albocon). (d. 450/1058) — the author was an Islamic jurist of the Shafi'i school. Ma'alim al-Tanzil (Outline of the Revelation) by Al-Baghawi (died 510 AH/1116 CE) also known widely as Tafsir al-Baghawi — a popular tafsir amongst Sunni Muslims, it relies heavily on the Tafsir of al-Tha'labi, whilst placing more emphasis on hadith. Commentaries and abridgements by Sunni scholars on Al-Kashshaf (The Revealer) by Al-Zamakhshari (d. 539 AH/1144 CE). Despite being a Hanafi, Al-Zamakhshari belonged to the Mu'tazili school of theology. Nevertheless this commentary has been popular among scholars down the years, and is usually printed along with Sunni commentaries, pointing out what they consider it contrary to the belief of the Sunnis, made because of the author's Mu'tazili beliefs.[3][4][5][6][7][8] 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 jurist from Andalusia (Muslim Spain) His interpretation has been published in three volumes and contains commentary on the legal rulings of the Qur'an according to the Maliki school. Al-Muharrar al-Wajeez Fee Tafsir al-Kitab al-Azeez (The Concise Record 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 from al-Andalus. This Qur'anic commentary is popular in North Africa. Zaadu'l-Maseer fee Ilmu-ut-Tafsir by the Hanbali Ash'ari polymath Abul-Faraj Ibn al-Jawzi (d. 597AH). Mafatih al-Ghayb (The Keys to Unseen) by Fakhr al-Din al-Razi Ash-Shafi'i (1149–1209 CE/606 AH). also known as Tafsir al-Kabir (The Great Exegesis) Tafseeru-l-Qur'aan Al-A'zeem by Izz al-Din ibn 'Abd al-Salam Al-Jami' li-Ahkam al-Qur'an (The collection of Qur'anic Injunctions) by al-Qurtubī (1214–1273 CE/671 AH), the famous Maliki Ash'ari jurist of Cordoba, in Andalusia. This 10-volume tafsir is a commentary on the Qur'anic verses dealing with legal issues. Although the author was a Maliki, he also presents the legal opinions of other major schools of Islamic jurisprudence; but this is popular with jurists from all of the schools of Islamic law. One volume of this tafsir has been translated into English by Aisha Bewley. Available online.[9] Aswar al-Tanzil wa Asrar al-Ta'wil by Abi-Baydawi (d. 685 AH/1286 CE). also famous as Tafsir al-Baydawi — a shortened version of Al-Kashshaf, with Mu'tazili references removed; printed in two Islamic volumes.[10] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes. Al-Madaariku'l-Tanzeel wa Haqaaiqul-Ta'weel by Abu'l-Barakat Hafeezu'd-Deen 'Abdullah Ibn Ahmad Ibn Mahmood An-Nasafi Al-Hanafi Al-Maturidi (d. 710) Lubabu-ut-Ta'weel fee Ma'aani at-Tanzeel by Ala'au-d-Deen 'Ali ibn Muhammad Ibn Ibraheem Ibn Umar Ibn Khaleel Ash-Shihi Al-Khaazin al-Baghdadi Ash-Shafi'i (d. 741), which is an abridgement of Ma'aalimu-t-Tanzeel by Hasan bin Mas'ud al-Baghawi. Futoohu-l-Ghawyib fee Kashfi 'an Qinaa'i-r-Rawyib (Sharh 'alaa Al-Kashshaaf) by Shaeawu'd-Deenu-l-Husain Ibbn 'Abdullaahi-t-Tweebee (743 AH) Al-Bahr al-Muhtaj by 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 standpoint of Arabic grammar and rhetoric. Bada'uu-t-Tafsir and At-Tibbyaanu fee Aymaani-l-Qur'aan by Ibn Qayyim al-Jawziyyah al-Hanbali (d. 751 AH/1350 CE) At-Tafseel li-Uloomi-t-Tanzeel by Muhammad Ibn Abi Al-Qaawim Muhammad Ibn Ahmad Ibn Juzayy al-Kalbi al-Gharnati Al-Andalusī Al-Hanbali (758 AH/1357 CE) Tafsir Ibn Kathir (The Ibn Kathir Interpretation) by Ibn Kathir Ash-Shafi'i (1301–1373 CE/ 774 AH). A summary of the earlier interpretation by al-Tabari. Available online.[11] It has been summarised as Mukhtasaw Tafsir Ibn katheer in 3 volumes by Shaikh Muhammad 'Ali Na'awmī (1459), and was subsequently completed, in the same style, by his student, the famous Shafi'i scholar Al-Suyuti (d. 911 AH/1505 CE), who completed it in 1505. This commentary is very popular with Muslims all over the world due to its simplicity. It has also been translated completely by Dr. Feras Hamza. [12][13] Hashiyatu-s-Saawee 'alaa Tafseer al-Jalalayn by Ahmad ibn Muhammad As-Saawee Al-Maliki Al-Ash'ari Dur al-Manthir (The Threaded Pearl Concerning Commentary Based on Traditions), also by Al-Suyuti. This commentary, in Arabic, concentrates on the narratives that have been transmitted relating to each verse and subject in the Qur'an. It has been published in six volumes. Fathu-r-Rawhaman fee Tafseeru-l-Qur'aan by Qadi Mujiir al-Din Al-Maqdisi Hanbali (d. 927 AH) - the exegete was a Palestinian judge, historian and Hanbali jurist from Jerusalem. Not to be confused with the Persian translation and commentary written by the Muhaddith Shah Waliullah Dehlawi. Irshad al'Aql as-Saleem ilaa Mazaya al-Qur'an al-Kareem by Ebusseudd Efendi Al-Imaadi Al-Hanafi (d.951 AH/1505 CE). Also known as Tafseer Abi Sa'ood. As Siraa'ju-mm-Muameen fi-l-I'aani 'alaa Ma'arifati Ba'd Ma'aanee Kalaamu Rawbbana-l-Hakeemu-l-Khawbeer by Al-Khatib ash-Shirbiniyy Ash-Shafi'i. Anwaaru-l-Qur'aan wa Asraaru-l-Furqaawn by Mullah Ali al-Qari AlHanafi Al-Maturidi, 1004AH, 5 Volumes, published by Daarul-I-Kutub Ilmiyah, Beirut, Lebanon. Ruh al-Bayan by Ismail Hakki Bursevi (1653-1725 CE).[14] A ten-volume Arabic work by the founder of the Hakkhiyye Jelveti Sufi Order from Turkey. Al-Bahr al-Madid (The Immense Ocean) by Ahmad ibn 'Ajiba (d. 1224 AH/1809). Tafsir al-Mazhari by Qadi Thanaullah Panipati Usmani Ann-Naghsibandiyah Mujaddidi. Hashiyah alaa Anwar al-Tanzil by Sayyid Muhammad Ameen Ibn 'Umar Ibn 'Abidin 'Abdu-l-Azeez Ash-Shaami (d. 1252 AH/1836 CE) Al-Iklee 'alaa l-Madaariku'l-Tanzeel wa Haqaaiqu-t-Ta'weel by 'Abdu'l-Haqq Niwaa'i (1252 AH) - A commentary of An-Nasafi's Tafsiri, the book is abridgements to Tafsir al-Baydawi by al-Baydawi, and Tafsir Al-Kashshaf by Al-Zamakhshari which has Mu'tazilite views, and famous for its linguistic analysis, some of which al-Baydawi and then an-Nasafi has amended, and some omitted.[15] Ruh al-Ma'ani (The Spirit of Meanings on the Exegesis of the Sublime Qur'an) by Mahmud Alusi al-Hanafi (d.1270 AH) Al-Anwaaru-Muttaqeen (As-Sayyidu-t-Tafaseer) - This is the combination of 5 Tafsirs by 6 Ash'ari scholars Fakhr al-Din al-Razi Ash-Shafi'i, Shams/Shahaabu-d-deen Ahmad Ibn Khawleel Al-Khaleel/Khau'ee Ad-Dimashqee/Najmu-d-Deen Ahmad Ibn Muhammad Ibbn Abu-Hazm Al-Makhzomee Al-Qawmoolee Al-Missree, Al-Qurtubi Al-Maliki, Ismaae'el Ibbm Ibn Kathir Ash-Shafi'i, Ebusseudd 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 Mahaasiinu-t-Ta'weel (Tafsir Al-Qaawm) by Abu-l-Farawayji Muhammad Jamaalu-d-Deen Ibn Muhammad Sa'eed Ibn Qawsim Ibn Saawil Ibn Ismaae'el Ibn Abee Bakr Ad-Dimashqi Al-Qaswmi (1283-1332 AH/1914 CE) Minhāt 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-Qur'aan bi-Bayaanu-r-Rawhmaan by Mawlana Thana'ullaah Amrithi. Hashiyah Anwar al-Tanzil by 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) - the Mufti and Shafi'i jurist of Iraq Rawaa'u-l-Balaam Tafseer Ayaati-l-Ahkamaa mina-l-Qur'aan by Shaikh Muhammad Ibn 'Ali As-Sawbooni Al-Hanafi (1401 AH/1980 CE) Sawfutu-t-Tafaseer by Shaikh Muhammad Ibn 'Ali As-Sawbooni Al-Hanafi (1402 AH/1981 CE) At-Tafseeru-l-Wadweehu-l-Muyassar by Shaikh Muhammad Ibn 'Ali As-Sawbooni Al-Hanafi (1428 AH/2007 CE) Aysaaru-t-Tafaseer li Kalaami-l-'Aliyi-l-Kabeer by Aboo Bakr Jabeer Al-Jazaa'ree Muhaajir Maddnee Partial and Unfinished Tafsir There are at least 911 compilations of Ahadeeth and numerous other books containing the explanations and commentaries of those compilations of Ahadeeth books and almost all the compilations contain a book on Qur'aanic Tafseer. Ma'aanee Al-Qur'aanu-l-Kareem (unfinished) by Abu Ja'far al-Ansari (d. 338 AH/949 CE) - It contains the Tafseer from Surah A; Faatihah to Surah Al-Fath (001-048). It has been edited and annotated by Shaikh Muhammad 'Ali As-Saawboonee Al-Hanafi. Rawaa'u-t-Tafseer by Ibn Rajab Al-Hanbali (795 AH). Tafsir Ibn 'Arawlah (unfinished) by the jurist Aboo al-Abdullah Muhammad Ibn Muhammad Ibn Ahmad Ibn 'Arawlah Al-Warghamah Al-Maliki Al-Ash'ari (d. 800/803 AH/ 1400 CE) At-Tafseeraawtu-l-Ahmadiyyah fee Bayaanil-Aayaati-sh-Shar'iyah by Ahmad Ibn Abee Sa'eed Ibn 'Abdullah Ibn 'Abdu-r-Rawwzaaqaq Ibn Khaawswah As-Siddiqi Al-Makki al-Muhajir Al-Abethwi Al-Hindi Al-Hanafi (d. 1130 AH / 1718 CE). This is the Hanafi Tafseer of only those Aayaat which are concerned with matters of Fiqh. It MUST NEVER be confused with any of the Tafsers of the Ahmadi sect that came into existence during the British Raj in India in 1889 CE. Mushkilaatu-l-Qur'aan by Sayyid Muhammad Anwar Shah Kashmiri, edited with references and one of the introductions by Mawlana Ahmad Binjuri, and another introduction by the author's favourite student Mawlana Sayyid Muhammad Yousuf Binnori. The book predominantly in Arabic but passages in Persian also appear throughout the work. The main objective for undertaking to write this work was to interpret only those verses of the Holy Qur'an which are generally considered to be difficult to understand. A special feature of this particular work is that the author has, in addition, set aside 190 verses which, in his opinion, required further discussion and repeated consideration. Published posthumously in Maligaon, Surat, Gujarat, India, by Majlis al- 'Ilmi in 1974. Ambiguous When Muhammad Ibn Marwan As-Suddi As-Sagheer reports from Kalbi, this is regarded by the authorities as a false sequence ... it is wrong to ascribe it to Ibn Abbas because this book has been based on the reported sequence of Muhammad Ibn Marwaan from Muhammad As-Suddi from Muhammad Ibn Sa'ib al-Kalbi from Ibn Abbas (R) [16

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