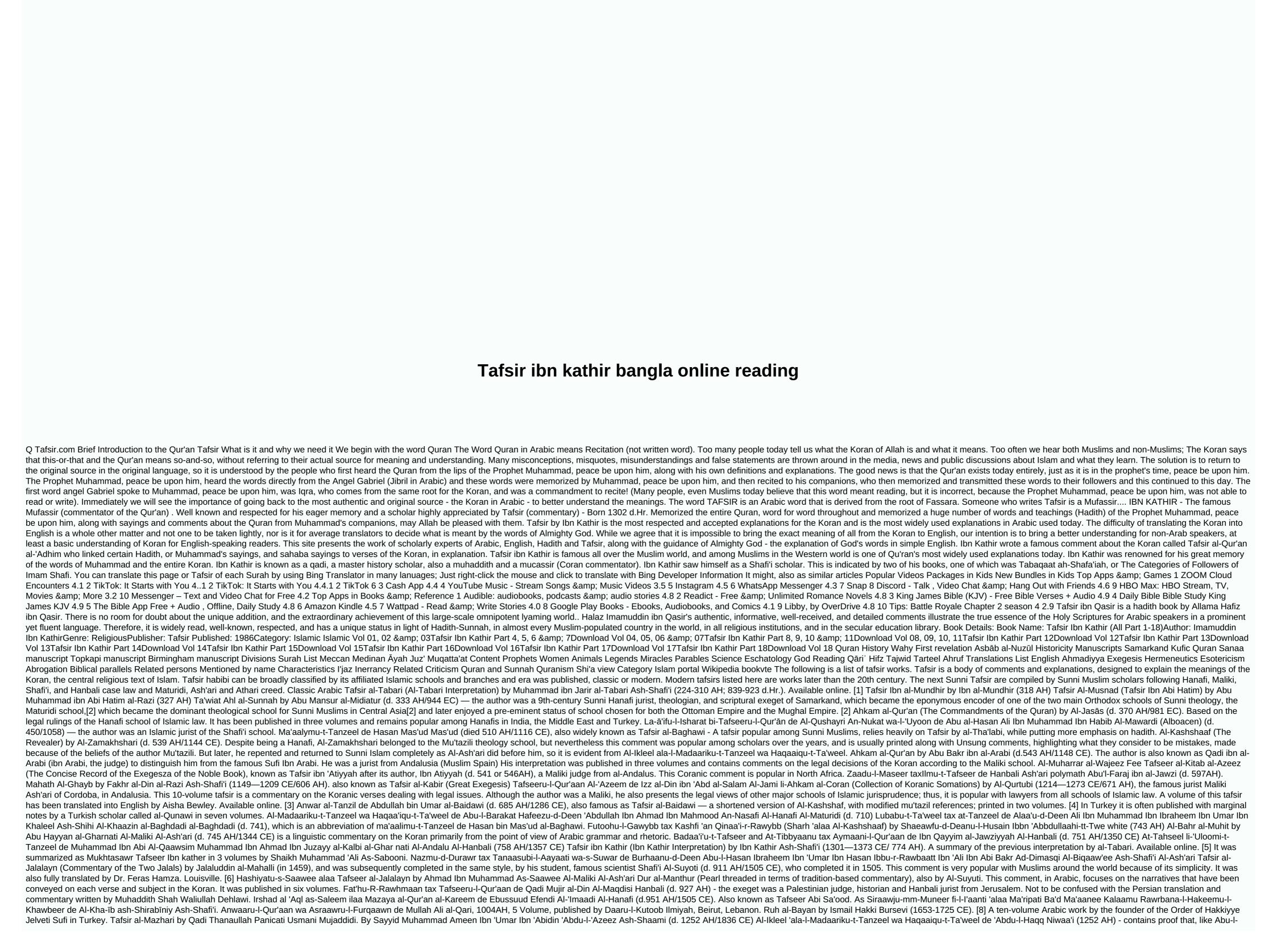
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| Hasan Al-Ash'ari Ash-Shafi'i, Allamah Al-Zamakshari, also repented of his Mu'tazili beliefs and converted to Sunni Islam. Ruh al-Ma'ani by Mahmud Alusi al-Hanafi (d.1270 AH/1854 CE). Al-Anwaaru-l-Muttaqeen (As-Sayyidu-t-Tafaaseer) - This is the combination of 5 Tafseers by 6 Ash'ari scholars Fakhr al-Din al-Razi | |
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| ublication yet). Nooru-l-Qur'aan de Mawlana Muhammad Ameenu-l-Islaam (30 volumes) (1981-1999) - the first complete Tafseer of the Holy Koran written in Full Bangla, but the author quotes from Tanwir al-Miqbas too, which readers must avoid. Translations Ahkam al-Qur'an by Al-Jassās Tafsir Ibn Kathir translated by frofessor Mawlana Akhtar Faarooqq, Tafsir al-Jalalayn de Mawlana 'Abdu-l-Ghawffaar Shahpoori, Ameeru-l-Islaam Fareeedabaadi and Habeebu-R-Rahmaan Hobiganji. Tafsir-e-Mazhari by Qadi Thanaullah Panicati, translated by Mawlana Mahmud al-Hasan Deobandi and Alamah Mawlana Shabbir Ahmad Usmani Afseeru-e-Maajiseee by Mawlana Abdu-Majid Daryabadi Mariful Quran by Muhammad Shabu-I-Kalaam Ma'soom, translated by Mawlana Mustawfaa Tauzeehu-l-Qur'aan by Shaykh al-Islām Mufti Muhammad Taqi Usmani (Anwaaru-l-Qur'aan by Mawlana Abu-I-Kalaam Ma'soom, translated by Mawlana Mustawfaa Tauzeehu-l-Qur'aan by Shaykh al-Islām Mufti Muhammad Taqi Usmani (Anwaaru-l-Qur'aan by Mawlana Muhammad Ameen Khohwadia., a student of Qari Muhammad Taqyib, Saeed Ahmad Palampuri, and Dr. Khalid Mahmood (cleric), and current director of Daaru-l-Qaasim, Glendale Heights, Chicago, USA. Tafsir Ibn Kathir: Exegesis of the Great Holy Quran (4 volumes) by Abu-I-Fidaa maadu-d-Deen Isma'eel Ibn 'Umar Ibn Kathir Al-Quraishi Ash-Shafi'i Al-Ash'ari Al-Busrawee Ad-Dimashqi. The unshortened translation was produced by Dr. Muhammad Mahlee Ash-Shareef and published by Daaru-l-Kutub 'Imiyah, Beirut, Lebanon in 2006. Quran made easy by 'Allamah Shabbir Ahmad Usmani, Translated by Mawlana Muhammad Muhammad Ashiq Ilahi Mahamod original Tafseer-e-Uthmani of Shaikhu-l-Hind Mahmud al-Hasan Deobandi and Allamah Sh | • |
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| slamic theology, as well as Sufi interpretations; but excluding modern reformist and fundamentalist views. It has been hailed by academics as an unparalleled reference work in the field of Islamic studies, [26] Holy Quran: Text, Translation and Commentary (1937) by British-Indian scholar Dawood in Undertook this work at at time when the Koran was not yet properly presented in English from a Muslim perspective and only non-Muslim translations were available, which were sometimes become one of the most widely distributed as «Amana Edition». The message of the Koran due to the quality of its ranslation and its use of extensive footnotes. [27] In the 1980s, the book was appropriated by Saudi religious institutions and edited to better match the Wahhabi/Salafiste perspective of the country. This latest version is today widely distributed as «Amana Edition». The message of the Koran Muhammad Asad, 1980. T albim-ul-Coran by Abdul Hadi Awang Indonesian Takir Al Abra de Hamka. Takir Al-Mishbah de Qurasis Shihab Persan Kashfi al-Asrar wa 'Iddat al-Abrar: an 11th-century takir by a student of Abdullah al-Ansari Takir Nemooneh by Nashad Hamana | by |
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