

Formation of the classical tafsīr tradition - the Qur'ān commentary of al-Tha'labī (d. 427/1035)

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Notes: Includes bibliographical references (p. [251]-259) and indexes

This edition was published in 2004



Filesize: 60.810 MB

Tags: #The #Formation #of #the #Classical #Tafsīr #Tradition: #The #Qur'an #Commentary #of #al

Arabic literature

It also made me realize that we cannot continue to marginalize the contributions of Southeast Asia to the study of Islam. The library and the building as a whole was the brainchild of the famous Malay thinker Syed Muhammad Naquib al-Attas, who designed and oversaw every detail. This, in Saleh's opinion, was one reason for the resilience of Sunni intellectual life.

The Formation of the Classical Tafsīr Tradition: The Qur'ān Commentary of Al ...

Ahad Ahmed, The Theological Thought of Fazlur Rahman Kuala Lumpur: Islamic Book Trust, 2017. For more on how al-Attas acquired his collection see Witkam.

The Formation of the Classical Tafsīr Tradition: The Qur'ān Commentary of Al ...

One is not quite sure why the question of ijma' enters into the discussion at all, given that the term is not much used by the exegetes themselves.

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In the article, Sonn focuses on the connection between Azizah al-Hibri and Rahman. This activity was carried out in until 622 ce and—following the migration of Muhammad and his followers—in the oasis town of Yathrib, later to be known as , where Muhammad remained from 622 until his death in 632.

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