

# Ta'rif wa-al-tankir fi al-nahw al-'Arabi - dirasah fi al-dalalah wa-al-waz'a if al-nahwiyah wa-al-ta'thir fi al-asmā' i'rāban wa-binā'an

Maktabat Zahrā' al-Shaq - Al Muntakhab Fi Tafsir Al Qur'an

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 - Ta'rif wa-al-tankir fi al-nahw al-'Arabi - dirasah fi al-dalalah wa-al-waz'a if al-nahwiyah wa-al-ta'thir fi al-asmā' i'rāban wa-binā'an  
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## Kitab Fiqh al

The people in turn should conscientiously fulfill their duties as citizens, and the state should educate them to that end. In philosophy he wrote a philosophical commentary on the mystical book Sefer yetzira.

## Rifā'ah Rāfi' al

This article was most recently revised and updated by , Senior Editor. Under the khedive , who ascended the throne in 1848, Western influences were suspect, and Tahtāwī was sent to Khartoum now in Sudan , where he taught school.

## Surah Al Araf

His translation and commentaries on Isaiah, Proverbs, Job, and Psalms are extant in their entirety. Fragments of his commentaries on Daniel and Canticles, Esther, and Lamentations are preserved in the Geniza collection fragments of medieval texts found in an old synagogue in Cairo and transferred to various libraries. Rifā'ah Rāfi' al-Tahtāwī, born October 15, 1801, Tahtā, Egypt—died May 27, 1873, Egypt , teacher and scholar who was one of the first Egyptians to grapple with the question of adjusting to the West and to provide answers in Islamic terms.

## Al Muntakhab Fi Tafsir Al Qur'an

. It refutes the Karaite injunction forbidding the preparation of light for the sabbath.

## Kitab Fiqh al

In the latter work the Gaon contends that matters pertaining to the irrational commandments of the Mosaic Law may never be decided by means

of analogy but only by the regulations transmitted through oral tradition.

### **Al Muntakhab Fi Tafsir Al Qur'an**

On the succession of 1854 , Tahtāwī returned to Cairo, where, among other activities, he continued his own scholarly work. Although the people had no rights, the ruler should rule with and strive to foster their material well-being.

### **Kitab Fiqh al**

In his biblical commentaries the Gaon formulated new principles of interpretation modeled on the rules of Greco-Arabic rhetoric.

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