

Muqārabāt fī qirā'at al-turāth

Dār al-Badā'il - Introduction: Modern Arab

	Madina	Kufs	Syria	Baghdad	Makkah
Q.3:18(8)	wa-qāfi	qāfi			
Q.3:18(4)	wa-aṣṣāq	wa-aṣṣāq			
Q.3:18(3)	saṭrū	wa-saṭrā	sāṭrū		
Q.3:18(8)	wa-aṣḥābū	wa-aṣḥābū	wa-aṣḥābū		
Q.4:89	wa-ṣayrī dī	wa-ṣayrī dī	wa-ṣayrī dī	wa-ṣayrī dī	
Q.4:89	qāfiān	qāfiān			
Q.4:77(1)			wa-ruṣūlū	wa-ruṣūlū	
Q.5:53	yaqūdū	yaqūdū	yaqūdū	yaqūdū	
Q.5:54	yārūdū	yārūdū	yārūdū	yārūdū	
Q.5:55	raṣūl-dārū	raṣūl-dārū	raṣūl-dārū	raṣūl-dārū	
Q.6:69	anjānū	anjānū	anjānū	anjānū	
Q.6:32(7)	shāwākūlūmū	shāwākūlūmū	shāwākūlūmū	shāwākūlūmū	
Q.7:53	raḍākūlūrūmū	raḍākūlūrūmū	raḍākūlūrūmū	raḍākūlūrūmū	
Q.7:54	raḍākūlūrūmū	raḍākūlūrūmū	raḍākūlūrūmū	raḍākūlūrūmū	
Q.7:55	qāfi	qāfi	qāfi	qāfi	
Q.7:56	wa-qāfi	wa-qāfi	wa-qāfi	wa-qāfi	
Q.7:57(1)	anjānū	anjānū	anjānū	anjānū	
Q.7:58(1)	Kālidū	Kālidū	Kālidū	Kālidū	
Q.7:59(1)	ā-nābiyyū	ā-nābiyyū	ā-nābiyyū	ā-nābiyyū	
Q.9:100			taħħabā	taħħabā	maħħabā
Q.9:107	Jāħidūn	wa-Jāħidūn	Jāħidūn	Jāħidūn	
Q.10:22	yaqūdūn	yaqūdūn	yaqūdūn	yaqūdūn	
Q.10:23	yaqūdūn	yaqūdūn	yaqūdūn	yaqūdūn	
Q.12:44(1)	J-Asfirū	J-Asfirū	J-Asfirū	J-Asfirū	
Q.37:93	qāfi	qāfi	qāfi	qāfi	
Q.38:30	mashāmū	mashāmū	mashāmū	mashāmū	
Q.38:31	mashāmū	mashāmū	mashāmū	mashāmū	
Q.38:32	qāfi	qāfi	qāfi	qāfi	
Q.41:11(1)	qāfi	qāfi	qāfi	qāfi	
Q.42:23(1)	wa-du'l-harū	wa-du'l-harū	wa-du'l-harū	wa-du'l-harū	
Q.42:30(1)	a-kām	a-kām	a-kām	a-kām	
Q.43:58(1)	ā-lābi...ā-lābi...	ā-lābi...ā-lābi...	ā-lābi...ā-lābi...	ā-lābi...ā-lābi...	
Q.8:84	qāfi	qāfi	qāfi	qāfi	
Q.32:11(1)					

Description: -

- Prayers.

Sermons.

Philosophy, Islamic.Muqārabāt fī qirā'at al-turāth

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Notes: Includes bibliographical references.

This edition was published in 2001



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Meta

Many commentaries had been created from shorter to more detailed versions, and some that can be mentioned are Sharḥ mukhtaṣar jiddan 'alā matn al-Ājurūmīyah of Ahmad Zaynī Dahlān, Hāsihiyat al-Ashmāwī of Abd Allāh ibn al-Ashmāwī, and Mutammimāt al-Ājurūmīyah of Shams al-Dīn Muhammad al-Rā'aynī al-shahīr bi-Hītāb al-Makkī al-Malikī.

Liberalismus mit Gemeinsinn eBook (2019) / 978

Jakarta : Dār al-Kutub al-Islāmīyah, 2005. After presenting their similar major views on dialogue and shared humanity among religious, philosophical and moral worldviews, and their critique of the limitations of modern human reason and the Enlightenment project, she goes on to trace out the differences between the two philosophers.

Al

Surabaya : Maktabat Muhammed ibn Aḥmad Nabhān wa-Awlaḍihī, 1955. They might simply seek to know whether it is permitted ḥalāl or prohibited ḥarām, yet many would find it legitimate to ask further why it is ḥalāl or ḥarām.

Al

Regensburg: Verlag Friedrich Pustet, 2013, pp.

The Journal of Islamic Ethics in: Journal of Islamic Ethics Volume 1 Issue 1

A review of classical Qur'anic exegeses shows that neither the exegetes have been concerned with building theories of ethics based on the Qur'an al-Khaṭīb 2017 , nor have Muslim scholars in general, even though the sacred text is all about ethics Rahman 1982, 154—155.

The Origins of the Variant Readings of the Qur'an

Dan yang kedua kitab Uṣūl al-taḥqīq pada ilmu uṣūl al-dīn. For al-Jaṣṣāṣ, any issue that is not addressed in scripture can be decided by reason.

The Ethical Dialectic in al

In Francis Messner et Moussa Abou Ramadan: L'enseignement de la théologie musulmane: Perspectives comparatives.

The Ethical Dialectic in al

Dan kitab yang ketiga kitab Maw'izat lil-nās pada menyatakan kaifiyat sembahyang dan segala rukunnya. Originally published: Bandung: maṭba'at al-ma'ārif. Singapore : Pustaka Nasional PTE, 1998.

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