

# Tafsīr-i Sanāī [Arabic text]

Idarah-yi Tarjuman al-Sunnah - TB T

Description: -

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Folk drama, Chinese -- China -- Sichuan Sheng.

Stone carving -- China -- Sichuan Sheng.

Sculpture, Chinese -- China -- Sichuan Sheng.

Bloy, Léon, -- 1846-1917 -- Bibliography

One-act plays, Australian.

Australian drama -- 20th century.

Federated Ironworkers Association of Australia.

Actors -- India -- Biography.

Authors, Telugu -- 20th century -- Biography.

Authors, Kannada -- 20th century -- Biography.

Doḡḡanagaḡa, Jōḡadarāśi, 1910-

Tango (Dance)

Dance, Black.

Blacks -- Folklore

Blacks -- Uruguay

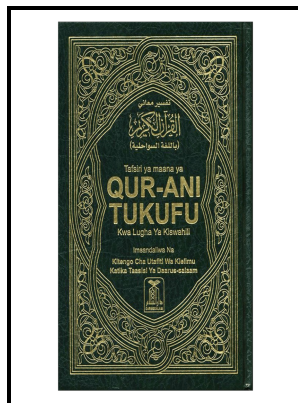
Blacks -- Argentina

Koran -- Commentaries. Tafsīr-i Sanāī [Arabic text]

-Tafsīr-i Sanāī [Arabic text]

Notes: Arabic text with translation and commentary in Urdu.

This edition was published in 1971



Filesize: 34.810 MB

#Analysis

Tags: #Early #Qur'anic #Exegesis: #From  
#Textual #Interpretation #to #Linguistic

Gaznī — Vikipēdija

This is because of the fact that when it is established that the Necessary Being is only one it is established that anything other than the One is possible in its essence and what is possible in its essence does not exist except when it is produced by something else, and the object receives effect from this something else. As for the past, we say: the conditions available to a man in the past are either the means of bliss and pleasure or those of pleasure and pain, or they cause neither bliss nor pain.

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In contrast, what is it that the pagans depend on for worshipping their idols? This kinship is a matter of consideration for the souls. Similarly, it is also known that the one who cannot hear will never respond because he is unaware of what people of asking of him. We have already indicated that by supposing that the soul is a particular body, the body will be a part of the quiddity.

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His coach in Tunisia was the famous Henry Schaeffer. As for the real knowledge which is the uncovering of the actual condition of the thing known and which is a vision by the light of spiritual insight, how can it be a veil, seeing that it is the ultimate object of desire? Now, when a man is engaged in fulfilling these bodily pleasures his intellectual faculty becomes hazy, the door of knowledge is closed to him, and he remains overpowered by animality, and devoid of humanity.

Encyclopedia of Jews in the Islamic World — Brill

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