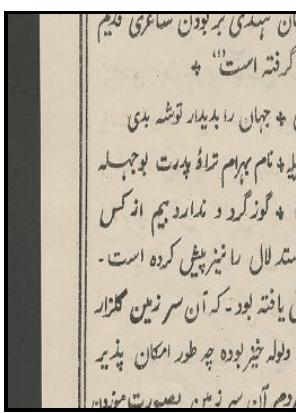


Sayf al-Dīn Muḥammad Farghānī, qahramān-i ‘arṣah-’i sukhānvarī - pizhūhishī dar shakhṣiyat-i adabī va ‘irfānī va shīvah-’i shā’irī-i Sayf al-Dīn Muḥammad Farghānī-i shā’ir va ‘ārif-i buzurg-i qarn-i haftum-i hijrī

Intishārāt-i Anīshān - Sufi Qur'a'an commentary (al



Description: -

Child development -- Study and teaching -- Great Britain.
Child psychology -- Study and teaching -- Great Britain.
Persian poetry -- 747-1500 -- History and criticism
Farghānī, Sayf al-Dīn Muḥammad, -- fl. 1300 -- Criticism and interpretation
Sayf al-Dīn Muḥammad Farghānī, qahramān-i ‘arṣah-’i sukhānvarī - pizhūhishī dar shakhṣiyat-i adabī va ‘irfānī va shīvah-’i shā’irī-i Sayf al-Dīn Muḥammad Farghānī-i shā’ir va ‘ārif-i buzurg-i qarn-i haftum-i hijrī

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Notes: Includes bibliographical references.

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Filesize: 20.71 MB

Tags: #Fī #al

Sufi Qur'a'an commentary (al

Largely neglected by scholars of tafsīr, al-Bahr al-madīd nevertheless contains significant Sufi commentary.

Fī al

The Bani Al-Aswad took part in the Muslim Conquests after the emergence of Islam and a branch of them was to travel as far as Andalucia when they went down to Bajana seaport and partook in a jihad by sea. Elias has demonstrated, however, that ‘Alā’-al-Dawla Semnānī d. The elementary phase in its second stage consists of Solamī's commentary and the following seven Sufis who, in addition to Ja‘far Ṣādeq, were Solamī's primary sources: Dhu'l-Nūn Meṣrī d.

Surah Muhammad

Nevertheless, Bahr al-haqā'eq also appears to have been the title of a different tafsīr written by Najm-al-Dīn Rāzī Ateş, pp. Rūh al-bayān which has been published both in Turkey and in the Arab world , written largely in Arabic, has both traditional exoteric and Sufi dimensions.

Oman From the Dawn of Islam

He asked, 'What was the outcome? The first part--containing both exoteric and esoteric tafsīr-- has been variously titled 'Ayn al-hayāt, al-'Awāref, and Bahr al-haqā'eq Dhahabī, vol. In spite of the often obfuscating criticism, even Sunni scholars such as Ghazālī d. In spite of the fact

that Qoshayrī, unlike Solamī, did not cite earlier authorities, Ateş maintained that Qoshayrī frequently utilized Solamī's *tafsīr*, borrowing poetry from Solamī and contemplating Solamī's *tafsīr* while writing the *Laṭā'ef* 1974, p.

Fī al-

The Persians sought to terrorize the Arabs by bringing a number of their elephants to the front of their battle lines. Instead, he arranged his *tafsīr* according to the chronological order of revelation. Idem, *İṣāri tefsir okulu*, Ankara, 1974.

Fī al-

Arab sources relate how Oman was the focus of an intense influx from Yemen when, in the time of Sharhabil Yaafar al-Himyari in the mid 5th century AD, the Ma'rib Dam was breached and destroyed. Some of the Azd travelled into the eastern part of Oman, while the Awas and the Khazrah settled in Yathrib.

Fī al-

The source of the remaining half of the content of the *Taṣdīq al-mā'āref* is Daylamī himself Bowering, 1987, p.

Fī al-

Mahmūd Nakhjewānī, *al-Fawāteḥ al-clāhīya wa'l-mafāteḥ al-Ghaybīya*, 2 vols. Of these, it is possible that only Tostārī, Ebn 'Atā', and Wāseṭī may have been compilers of separate Sufi Koran commentaries Nwyia, 1973; Bowering, 1991, p. Yılmaz, *Aziz Mahmūd Hüdâyi ve Celvetiyye Tarikaté*, İstanbul, 1980.

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