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Quranic teaches the language of the Quran in a fun and easy way! DOWNLOAD FREE QURANIC APP By Imam Adam Jamal As Muslims, we believe that the Quran is through its commentaries, which help to explain
the meanings of the verses, the context of revelation, and the practicalimplications of the teachings. In this article, we will consider some of the most popular and reputable commentaries on the Quran in English. Each of these commentaries provides a unique perspective on the Quranic text and has its ownstrengths and weaknesses, but they all aim to
deepen our understanding of the Quran and its message. Tafsir al-Jalalayn is a classic and widely-used commentary on the Quran that was written by twoscholars, Jalaluddin al-Mahalli and Jalaluddin al-Suyuti, in the fifteenth century. This commentary isknown for its clarity, brevity, and accessibility, making it a valuable resource for both scholars
andlaypeople. Tafsir al-Jalalayn covers the entire Quranic text and provides explanations of the verses in asimple and straightforward manner. The commentary also includes some helpful footnotes that provide additional context and explanations where necessary. One of the strengths of Tafsir al-Jalalayn is that it draws from a wide range of Islamic
sources, including hadith (prophetic sayings), Islamic jurisprudence, and Arabic grammar, to provide a comprehensiveunderstanding of the Quran that was written by
themedieval Islamic scholar, Ibn Kathir. This commentary is known for its depth and thoroughness, providing extensive explanations of the verses that draw from a wide range of Islamic sources. Tafsir ibnKathir is also unique in that it provides some historical context for each verse, which can help readers tounderstand the events and circumstances
that led to the revelation of the Quranic text. / One of the strengths of Tafsir ibn Kathir is its detailed analysis of the Quranic text, which provides readers may find this commentary to be too extensive and overwhelming, particularly if they are
notfamiliar with some of the more technical aspects of Islamic scholar, Imam al-Qurtubi is a classic and influential commentary on the Quran that was written by the medievalIslamic scholar, Imam al-Qurtubi. This commentary is known for its commentary is known for its commentary is known for its commentary on the Quran that was written by the medievalIslamic scholar, Imam al-Qurtubi is a classic and influential commentary is known for its commentary is known for its commentary is known for its commentary on the Quran that was written by the medievalIslamic scholar, Imam al-Qurtubi is a classic and influential commentary is known for its co
sources and providing explanations of the verses that cover multiple dimensions of Islamic knowledge, including jurisprudence, theology, and ethics. One of the Quranic text, connecting the verses to broader Islamic concepts and
values. However, some readers may find this commentary to be too dense and technical, particularly if they are not familiar with the Islamic scholarly tradition. Only the first 4 volumes of Tafsir al-Qurtubi are translated so far. Maariful Quran is a comprehensive and popular commentary on the Quran that was written by the Pakistani Islamic scholarly tradition.
Mufti Muhammad Shafi. This commentary is known for its clarity, accessibility, and practical applications in daily life. One of the everydaylives of Muslims, making it a
valuable resource for those seeking guidance and inspiration in their guidance and guidance
scholars, including Seyyed Hossein Nasr, Caner Dagli, Maria Massi Dakake, and Joseph Lumbard. This commentary is known for its scholarly rigor, accessibility, and inclusivity, providing readers with a multifaceted and dynamic understanding of the Quranic text. It is also the firstcommentary written for English readers and not a translation. One of
the strengths of The Study Quran is its ability to draw from a wide range of Islamic sources, including classical commentaries, hadith, and Islamic jurisprudence, to provide readers with acomprehensive and integrated understanding of the Quranic text. The commentary also includes somehelpful introductory essays that provide background
information on the Quranic text and its historicaland cultural contexts. Some have been critical of this commentary on the Quran by Syed Abul Ala Maududi. It was first published in Urdu in the 1940s and later translated into multiple languages, including
English. Tafheem-ul-Quran is an extensive and detailed commentary on the Quranic text, covering a wide range of topicsincluding the historical implications of the Quranic teachings in daily life. One of the strengths of Tafheem-ul-Quran is its ability to provide a
contemporary and practical understanding of the Quranic text, drawing from the Islamic tradition and engaging with modern issues and challenges faced by Muslims today. The commentary also includes some helpful footnotes that provide additional context and explanations where necessary. However, some scholars have criticized Tafheem-ul-Quran
for its sometimes polemical tone. Somereaders may also find the commentary to be too lengthy and detailed for their needs. Overall, Tafheem-ul-Quran serves as a valuable resource for those seeking a comprehensive and practical understanding of the Quranic text and its relevance in modern life. In conclusion, the commentaries on the Quran
discussed in this article represent some of the mostpopular and reputable resources for understanding the Quranic text. Each commentary provides aunique perspective on the Quran and its teachings, drawing from a wide range of Islamic sources and exploring multiple dimensions of Islamic knowledge. While some commentaries may be more
accessible or practical than others, each one has its ownstrengths and weaknesses, and readers are encouraged to explore multiple commentaries on the Quran serve asvaluable resources for Muslims alike, providing insights into the meaning
and significance of the Quranic text and its enduring relevance in our lives today. When researching a verse or topic, I like to turn to both Arabic for textual resources like related hadith, al-Qurtubi in Arabic forrulings related to a verse, Ibn Ashur or Al-Razi in Arabic for
linguistic discussion, Maariful Quran forquick spiritual advice, and Tafheem for help relating a verse to today. Of course there is much overlapfor these different topics, but I have found that each author excels in this way. Let us know your favorite tafsir and why in the comments! By clicking on any of the links above, we will get a small portion of the
proceeds that will support our blog. More Resources What is the Best English Quranic Arabic Learn 100% Quranic vocabulary Below is a list of some of the most famous and well known Qurnic Exegeses (Tafsr) that have been written throughout history. The list has been compiled using a book titled An Introduction to
the History of Tafsr and Commentators of the Qurnby usayn Alaw Mehr, translated into English by Shaykh amd Waqr. The book is a decent read and gives brief, yet salient points about all the important tafsr works that have been written until recent times. I have also tried to locate the actual books online and have hyper-linked them with their titles
for most of the tafsr. SH TAFSR Sunn TAFSR S
the study of legal theory, jurisprudence and philosophy, eventually attending the advanced kharij of Usul and Figh in 2018. He is currently completing his Masters of Education at the University of Toronto and is the head of a private faith-based school in Toronto, as well as an instructor at the Mizan Institute and Mufid Seminary. - Quran Tafir - a
Masterpiece in Islamic LiteratureWhen the Prophet, (peace be upon him) prayed to Allah for his cousin, Ibn Abbas (Allah be pleased with him) to give him the understanding of His Book, it was the beginning of an era of Tafsir. The second generation of the Muslims (Tabiyeen) after the Sahaba, had six focused students who took lessons of Tafsir from
Ibn Abbas (Allah be pleased with him) and conveyed them to the next generations which is now preserved in the books of The Tafsir of Quran. For the past seven hundred years, Tafsir lbn Kathirhas held a lofty status on the shelf of Tafaseer. Tafsir means a detailed commentary of Quran which includes, the context of the revelation of each Ayat of the
Quran (regarding whom it was revealed and for what), Arabic terms which were commonly used when the Quran was revealed, relevant hadith which explained the Ayat, quotes of the notable companions and the tabaeen. Tafseer is essential to comprehend the Message of Allah and the laws of Islamic Jurisprudence. There are no less than a few
hundred tafseer, some by authentic scholars, some by deviation and some a mixture of authenticity and personal opinions. Tafsir Ibn Kathir is considered to be the most authentic Tafsir of Quran. Show More Commentary and explication of Islamic holy textQuranHistoryWayFirst revelationAsbab al-NuzulHistoricityManuscriptsSamarkand Kufic
OuranSanaa manuscriptTopkapi manuscriptTopkapi manuscriptBirmingham manuscriptCodex MashhadDivisionsSurahListMeccanMedinanyahJuz'Mugatta'atAl-FatihaAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-MusabbihatAl-Musabbihat
 SunnahQuranismShia viewCategoryIslam portalvteThe following is a list of tafsir works. Tafsir is a body of commentary and explication, aimed at explaining the meanings of the Qur'an, the central religious text of Islam. Tafsir can broadly be categorized by its affiliated Islamic schools and branches and the era it was published, classic or
 modern. According to American scholar Samuel Ross, there are 2,700 Quran commentaries extant in manuscript form, and 300 commentaries still waiting to
be discovered."[1]Tanwir al-Miqbas (Tafsir Ibn Abbas) attributed to Abd Allah ibn Sulayman (80-150AH). The first full tafsir attributed to Muqatil ibn Sulayman ibn Bashiral-Balkhi.ibn sulayman,
 muqatel (2021). . Beirut: . p.400. ISBN2745198246.[2]Tafsir Ibn Jurayj by Ibn Jurayj (80-150 AH). Published for the first time in 2020, after a manuscript of the work was discovered. Maani al-Farra (207AH). Tafsir Sufyan al-Thawri (161 AH/778 CE)Original work "The Message of
 Quran and/or tafseer along with Qurtubi, Baghawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseers[9]"most-famous-quran-tafseer al- ansari (1964). , tafseer al- Qurtubi, Eajnawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseers[9]"most-famous-quran-tafseer-quranic-commentaries-of-the-world".."tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseers[9]"most-famous-quran-tafseer-quranic-commentaries-of-the-world".."tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseers[9]"most-famous-quran-tafseer-quranic-commentaries-of-the-world".."tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseers[9]"most-famous-quran-tafseer-quranic-commentaries-of-the-world".."tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseers[9]"most-famous-quran-tafseer-quranic-commentaries-of-the-world".."tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseers[9]"most-famous-quran-tafseer-quranic-commentaries-of-the-world".."tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being the most popular tafseer-quranic-commentaries-of-the-world"..."tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being tafseer al- Qurtubi, Bughawi, Sa'di, ibn Kathir, al- Jalalayn being tafseer al- Qurtubi, Bughawi, Bugh
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 wa'l-Tanwir/Liberation and enlightenment by Muhammad ibn Ashur[14]An-Nukat wa al-'Uyun by Al-Mawardi (d. 450/1058) the author was an Islamic jurist of the Shafi'i school. Al-Muharrar al-Wajiz (The Concise Record), commonly known as Tafsir ibn 'Atiyyah after its author, Ibn Atiyyah (d. 541 or 546AH), a Maliki judge from al-Andalus. This
Quranic commentary is popular in North Africa. Zad al-Masir Fi Ilm al-Tafsir by the Hanbali Ash'ari polymath Abu'l-Faraj ibn al-Jawzi (d. 597AH). Mafatih al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen) by Fakhr al-Din ibn 'Abd al-SalamAnwar al-Ghayb (The Keys to Unseen)
Tanzil wa Asrar al-Ta'wil by Al-Baydawi (d. 685 AH/1286 CE), also famous as Tafsir al-Baydawi a shortened version of Al-Kashshaf, with Mutazili references altered; printed in two volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 'al-Qunawi' in seven volumes.[15][16] In Turkey it is often published with marginal notes by a Turkish scholar called 
al-Ta'wil by Abu al-Barakat al-Nasafi (d. 710)Tafsir ibn Kathir (Tafsir al-Quran al-Azim) by Ibn Kathir (13011373 CE/ 774 AH). A summary of the earlier interpretation by al-Tabari. Available online.[17] It has been summarized as Mukhtasar Tafsir Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[15]Lubab al-Tabari. Available online.[17] It has been summarized as Mukhtasar Tafsir Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[15]Lubab al-Tabari. Available online.[17] It has been summarized as Mukhtasar Tafsir Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[15]Lubab al-Tabari. Available online.[17] It has been summarized as Mukhtasar Tafsir Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[15]Lubab al-Tabari. Available online.[17] It has been summarized as Mukhtasar Tafsir Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volumes by Muhammad 'Ali As-Sabuni.[18] Ibn Kathir in 3 volu
al-Khazin (d. 741), which is an abridgement of Maalimal-Tanzil by Hasan been Masud al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'Abdullahi-tt-Twibi (743 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'Abdullahi-tt-Twibi (743 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'Abdullahi-tt-Twibi (743 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'Abdullahi-tt-Twibi (743 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'Abdullahi-tt-Twibi (743 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'and Charles 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Qina'i-r-Rawyb (Sharh 'ala Al-Kashshaf) by Shaeawfal-Din al-Husain Ibn 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (143 AH)[citation needed] Al-Baghawi. Futuhal-Ghawyb Fi Kashfi 'an Al-Kashshaf' (
primarily from the standpoint of Arabic grammar and rhetoric. Bada'i' al-Tafsir and At-Tibbyanu Fi Aymani al-Jurar fi Tanasub al-Ayi wa al-Suwar (Tafsir al-Biqa'i) by Burhanuddin Ibrahim bin Umar al-Biqa'i Jalaluddin al-Suyuti
completed:f>Fath al-Rahman Fi Tafsir al-Qur'an by Mujir al-Din (d. 927 AH) - the exegete was a Palestinian judge, historian and Hanbali jurist from Jerusalem. Not to be confused with the Persian translation and commentary written by the Muhaddith Shah Waliullah Dehlawi.Irshad al-'Aql as-Salim ila Mazaya al-Quran al-Karim by Ebussuud Efendi
 (d.951 AH/1505 CE). Also known as Tafsir Abi Saud.Al-Sirawju al-Munir by Al-Khatib al-Shirbini .Anwar al-Qur'an wa Asrar al-Furqan by Ali al-Qari, 1004AH, 5 Volumes)Tafsir al-Wasit (4 Volumes)Tafsir al-Basit (25 Volumes)Legal
as 'Qadi ibn al-Arabi' (ibn Arabi, the judge) to distinguish him from the famous Sufi Ibn Arabi, He was a jurist from Andalusia (Muslim Spain) His interpretation has been published in three volumes and contains commentary on the legal rulings of the Quran according to the Maliki school. Al-Jami' li-Ahkam al-Quran (The collection of Quranic
 Injunctions) by Al-Qurtubi (12141273 CE/671 AH), the famous Maliki Ash'ari jurist of Cordoba, in Andalusia. This 10-volume tafsir is a commentary on the Quranic verses dealing with legal issues. Although the author was a Maliki, he also presents the legal opinions of other major schools of Islamic jurisprudence; thus it is popular with jurists from all
of the schools of Islamic law. One volume of this tafsir has been translated into English by Aisha Bewley. Available online.[18]Nukat al-Quran al-Bayan by Al-Qassab (d. 360AH/970CE)[19][20] a commentary primarily from the viewpoint of applied Islamic law. Partial and Unfinished TafsirMa'ani Al-Qur'an al-Karim (unfinished) by Abu Jafan
an-Nahhas (d. 338 AH/949 CE) - It contains tafsir from Surah Al-Fathat to Surah Al-Fath. It has been edited and annotated by Muhammad 'Ali As-Sabina.[citation needed]Al-Bustanu Fi I'rawbi Mushkilati al-Qur'an (unfinished) by Ahmad Ibn Ahnaf Abi Bakr Al-Yamani Ibn 'Umar Al-Hanbali (717 AH).Rawa'i' al-Tafsir by Ibn Rajab (795 AH)Tafsir Ibn
 'Arawfah (unfinished) by Ibn Arafa (d. 800/803 AH/ 1400 CE)Tafsir Ibn Kamal Basha (unfinished) by Ibn Kemal (d. 940 AH/1536 CE)At-Tafsirat al-Ahmadiyyah Fi Bayani al-ayati-sh-Shar'iyyah by Mulla Ahmad Jiwan (d. 1130 AH / 1718 CE). This is the Hanafi tafsir of only those ayat which are concerned with matters of Figh.[citation needed]Mushkilat
al-Quran by Anwar Shah Kashmiri, edited with references and one of the introduction by Ahmad Bijnuri, and another introduction by the author's favourite student Muhammad Yusuf Banori. The book predominantly in Arabic but passages in Persian also appear throughout the work. The main objective[citation needed] for undertaking to write this
 work was to interpret only those verses of the Quran which are generally considered to be difficult to understand. A special feature of this particular work is that the author has, in addition, set aside 190 verses that, in his opinion, required further discussion and repeated consideration. Published posthumously in Maligaon, Surat, Gujarat, India, by
 Majlis al-'Ilmi in 1974.ModernHashiyah ala Tafsir al-Qadi al-Baydawi by Ibn 'Abidin (d. 1252 AH/1836 CE)Tafsir Ash-Sharawi by Muhammad Metwali Alsharawi (19111998), a famous Egyptian scholar. Alsharawi by Muhammad Metwali Alsharawi (19111998), a famous Egyptian scholar. Alsharawi by Muhammad Metwali Alsharawi by Muhammad Metwali Alsharawi (19111998), a famous Egyptian scholar. Alsharawi by Muhammad Metwali Alsharawi by Muh
 Rahman (1913 1998), first work written by a women. Fi Zilal al-Quran ('In the Shade of the Quran') by Sayyid Qutb (19061966) Muhammad Ali al-Bayan Tafsir ayati al-Ahkam mina al-Qur'an Minhat Al-Jalil Fi Bayan ma Fi Maalimal-Tanzil by Aziz-ul-Rahman Usmani (d.
1928) Tafsir al-Qur'an bi-Kalamal-Rahman by Sanaullah AmritsariRuh al-Ma'ani (The Spirit of Meanings on the Exegesis of the Sublime Quran) by Mahmud al-Alusi (d.1270 AH/1854 CE)[15] Mawahib al-Rahman Fi Tafsir al-Qur'an by Abdul Karim Mudarris (1980 CE) - the mufti of Iraq and a Shafi'i juristAl-Anwaral-Muttaqin (Asayyid al-Tafasir) - This is
 the combination of five Tafsirs by six Ash'ari scholars Fakhr al-Din al-Razi, Shams/Shahabal-din AhmadIbn Khawlil Al-Khauli/Khau'i Ad-Dimashqi/Najjmal-Din Ahmad Ibn Muhammad Ibn Abal-Hazm Al-Makhzumi Al-Qawmuli Al-Missri, Al-Qurtubi, Ibn Kathir, Ebussuud Efendi, and Mahmud al-Alusi, edited by Anwar Shah Kashmiri, Muhammad Yusuf
 Banori, and Taqi UsmaniAysar al-Tafasir li Kalami al-'Aliyyi al-Kabir by Abu Bakr al-Jazaerial-Iklil ala Madarik al-tanzil wa-aqaiq al-tawil lil-Imam al-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hindi al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Abdul Haq bin Shah al-Hanafi (d. 1915 AD) - A commentary of An-Nasafi by Muhammad Addul Ha
 which is famous for its linguistic analysis, some of which al-Baydawi and then an-Nasafi amended and some omitted. [21] Nahw tafsir mawdu`i li-suwar al-Qur'an Al-Kareem by Mohammad Fuad Abdul Baqial-Tafsir al-Bayan lil
Quran al-Karim by Aisha Abd al-Rahman[22]Nazarat fi Kitab Allah by Zaynab al-Ghazali[22]Taysir al-Tafsir by Fawkiya Ibrahim al-Shirbini[22]Taysir al-Tafsir by Fawkiya Ibrahim al-Shirbini[22]Taysir al-Tafsir by Abu
 Hafs Umar an-Nasafi.OriginalMawaheb-e-'Aliyya (Tafsir al-Husaini): by Husayn KashifiMushkilat al-Quran by Anmad Bijnuri, and another introduction by the author's favourite student Muhammad Yusuf Banori. This partial commentary is predominantly in Arabic but
passages in the Persian language also appears throughout the work. The main objective for understand. A special feature of this particular work is that the author has, in addition, set aside 190 verses that, in his opinion
 required further discussion and repeated consideration. Published posthumously in Maligaon, Surat, Gujarat, India, by Majlis al-'Ilmi in 1974.Nami Tafsir by Abdul Karim Mudarris (1980), the mufti and Shafi'i jurist of IraqTafsiri Raman by Ahmad Kaka Mahmood, a Kurdish scholar from HalabjaTranslationsDur al-Manthur by the famous Shafi'i scholar
Al-Suyuti (d. 911 AH/1505 CE). Tafsir Khaza'in-al-Irfan[24] by Naeem-ud-Deen MuradabadiTarjumat al-Qur'an by Rafiuddin DeobandiTafsir Al-Hawi -Taqrir-e-Anwar al-Tanzil by Fakhral-Hasan DeobandiTafsir by Fakhral-Hasan DeobandiTafsir by Fakhral-Hasan Deo
 student, the famous Shafi'i scholar Al-Suyuti (d. 911 AH/1505 CE), translated by Aziz-ul-Rahman UsmaniOriginalTibyan-Ul Qur'an by Ghulam Rasool Saeedi is the most comprehensive and detailed Tafsir of Quran in urdu it contains complete, direct and full references (it is available in 12 volumes in urdu) Tafseer e siddiqui by (bahrululoom muhammad
 abdul quadeer siddiqui hazrat) Kanzul Iman by Ahmed Raza Khan BarelviTafsir e Naeemi (19 Volumes published as of 8 April 2024) by Mufti Ahmad Yar Khan NaeemiBayan al-Quran by Adris KandhlawiDhakhirat al-Janan Fi Fahmi al-Quran by Muhammad Sarfaraz
 Khan SafdarJamalayn Fi Sharh Tafsir al-Jalalayn by Muhammad Na'im DeobandiFath al-Mannan also known as "Tafsir-e-Haqqani" by Abu Muhammad Na'im DeobandiFath al-Tafasir compiled by Taqi Usmani from the Mawa'iz-e-Ashrafiyah of Ashraf Ali
ThanwiKhulasawt al-Bayan by Muhammad 'Isa AllahabadiTafseer-e-Usmani by Shabbir Ahmad UsmaniMa'ariful Quran by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Ashiq Ilahi BulandshahriAnwaral-Qur'an by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Wajidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Wajidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Wajidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid DaryabadiAnwarul Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Abdul Majid Daryabadi Bayan by Muhammad Idris KandhlawiTafseer-e-Majidi by Muhammad Idris KandhlawiTafseer-e-Majidi by Muhammad
QuranTafsir-e-MehmudTafsir-e-Usmani by Mahmud al-Hasan and Shabbir Ahmad UsmaniTafsir-e-Basirat-e-Qur'an by 'Uthman Kashifal-Hashmi Rajupuri and Saeed Ahmad PalanpuriTauzihal-Qur'an by Muhammad Asif QasmiHidayatal-Qur'an by 'Uthman Kashifal-Hashmi Rajupuri and Saeed Ahmad PalanpuriTauzihal-Qur'an by Muhammad Asif QasmiHidayatal-Qur'an by 'Uthman Kashifal-Hashmi Rajupuri and Saeed Ahmad PalanpuriTauzihal-Qur'an by 'Uthman Kashifal-Hashmi Rajupuri and Saeed Ahmad PalanpuriTauzihal-Qur'an by Muhammad Asif QasmiHidayatal-Qur'an by 'Uthman Kashifal-Hashmi Rajupuri and Saeed Ahmad PalanpuriTauzihal-Qur'an by 'Uthman Kashifal-Rajupuri and Saeed 
by Muhammad Na'imKhazain ul Irfan by Naim-ud-Din MuradabadiTadabbur-i-Quran by Abul A'la MaududiAl Bayan by Javid Ahmad Ghamidi. Sirat ul-Jinan fi Tafsir il-Quran [25] (Way to heaven) by Qasim Al-Qadri[26]Bayan al-Qur'an by Israr
 AhmadZikrul-Lil-alamin by Jalaluddin QasmiPartial and Unfinished TafsirAhkam Al-Quran (5 Volumes) by Muhammad Shafi Uthmani, with introduction by Taqi Usmani - the 2nd and the 4th Manzil is left to be written. Tarjuman al-Quran by
Abul Kalam AzadMa'alimal-Qur'an by Muhammad 'Ali As-Swiddiqi KandhlawiOriginalQur'an Bangla Anubad (), by Dr. Zohurul Hoque (1986). Available online. [27] Tafsir-e-Haqqani (28)) by Shamsul Haque Faridpuri (completed but not fully published yet) - only the first and last Juz' were
published but the author completed the manuscript of the Tafsir in approximately 16000 pages and urged his students to publish it but no one has taken up the task of the continuation of the publication yet). Nural-Qur'an by Muhammad Aminal-Islam (30 volumes) (1981-1998) Tafsir al-Quran by Delwar Hossain SayidiTranslations Ahkam al-Quran ('The
 Commands of the Quran') by Al-JasTafsir Ibn Kathir translated by Akhtar Faruq. Tafsir Ibn Kathir translated by Mujibur-Rahman Hobiganji. Bayanal-Qur'an by Ashraf Ali ThanwiTafsir-e-Usmani by Mahmud
al-Hasan Deobandi and ' Shabir Ahmad UsmaniTafsir-e-Majidi by Muhammad Shafi. Translated from Urdu to Bengali by Muhammad MustawfaTauzih al-Qur'an by Taqi Usmani (Introduction by the author's student
 Muhammad Abdul Malek) translated by Abal-Bashar Muhammad Saifal-Islam.Fi Zilal al-Qur'an by Masihuzzaman Falahi Nadvi, Lar, Deoria Uttar PradeshTafhim ul Quran by Abdul Mannan Talib. Available online.[29]"Shohoj Bangla Quran" () Translated by Engr M Alauddin, 2023. Publisher: Mowla
 Brothers, Dhaka, Bangladesh.OriginalThe Noble Quran: Meaning With Explanatory Notes by Taqi UsmaniThe Majestic Quran: An English Rendition of Its Meanings translationsNoor ul-Irfan by Mufti Ahmad Yar Khan NaeemiTafsir Ibn Kathir by
Ibn Kathir is available as:Tafsir ibn Kathir: The Exegesis of the Grand Holy Qur'an translated by Muhammad Anis Gad Khalil, Dar al-Kutub 'Ilmiyah, Beirut, Lebanon 2006. Tafsir Ibn Kathir (Abridged) translated by Muhammad Anis Gad Khalil, Dar al-
ManarahQuran Made Easy by Shabir Ahmad Usmani, Afzal Husen Elias, Ismail Ibrahim, and Ismail Khathrada. Tafsir-e-Uthmani by Mahmud Hasan Deobandi and Shabir Ahmad Usmani, Afzal Husen Elias, Ismail Ibrahim, and Ismail Khathrada. Tafsir-e-Uthmani by Mahmud Hasan Deobandi and Shabir Ahmad Usmani, Afzal Husen Elias, Ismail Ibrahim, and Ismail Khathrada. Tafsir-e-Uthmani by Mahmud Hasan Deobandi and Shabir Ahmad Usmani, Afzal Husen Elias, Ismail Ibrahim, and Ismail I
 Publishers Tafsir-e-Uthmani translated by Mohammad Ashfaq Ahmad, Idara Impex, India Ma'ariful Quran by Muhammad Shafi. Translated from Urdu to English by Ismail Ebrahim, and edited by Ismail Khathrada and Afzal Hoosen
 EliasTafhim al-Quran by Abul A'la Maududi translated as Towards Understanding the Qur'an Nahw tafsir mawdu`i li-suwar al-Qur'an al-Karim by Muhammad al-Ghazali has been translated as Towards Understanding the Qur'an: The Content
and Context of the Suras translated by Aisha BewleyTafsir al-Quran (also known as: Tafsir-e-Majidi) by Abdul Majid DaryabadiTafsir al-Tabari by al-Tabari by al-Tabari by al-Tabari has been partially translated by Scott Lucas as Selections from The Comprehensive Exposition of the Interpretation of the Verses of the Qur'an in two volumes, Islamic Texts SocietyFi Zilal al-
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Mahalli by Mujab MahalliTafsir Raudhatul Irfan fi Ma'rifat Al-Qur'an by Ahmad Sanusi. Published in 2 volumes. Al-Qur'an by Ahmad Sanusi. Published in 2 volumes. It consists of extensive exegesis of
certain verses and explanation of the fundamentals of how to approach the Quran. It especially explains the verses about the six articles of belief of Islam such as believing in God and the day of judgment. It also gives logical answers to the questions asked by Atheists. This work
is written in a more accessible style to the general public and is translated into 52 languages.[31][32][33]Elmall Tefsir by Elmall Muhammed Hamdi Yazr. Published in 10 volumes, it remains one of the most popular commentaries in Turkish.[34]Okuyucu Tefsiri by Semra Krn ekmegil - The first tafsir written by a female Turkish scholar[22]Kuran
Tahlili: Arapa Gramer Inda Szlk-Meal-Tefsir by Necla Yasdman[22]Tafsir al-Qur'an al-Azim by Sahl al-Tustari (d. 283/897)[35]Ruh al-Bayan by Ismail Hakki Bursevi (16531725 CE).[36] A ten-volume Arabic work by the founder of the Hakkiyye Jelveti Sufi Order from Turkey. Haqa'iq al-tafsir by Abu Abd Rahman al-Sulami (d. 412/1021)[35]Ara'is al
 Bayan fi haqa'iq al-Koran by Abu Mohammad Shirazi (d. 606/1209)[35]Bahr al-Madid ('The Immense Ocean') by Ahmad ibn Ajiba (17471809 CE), generally known as Tafsir ibn Ajibah an 6/8 volume work by a Moroccan Sheikh of the Darqarwi branch of the Shadhili Order of Sufism.La'if al-Isharat bi-Tafsir al-Qur'n by Al-Qushayri[35]Al-Mohit al-azam
by Haydar Amuli that was completed around 1375 or 1376 CETafsir al-Mazhari by Qadi Thanaullah PanipatiGhara'ib al-Qur'an wa Ragha'ib al-Furqan by Nizam al-Din al-Nisaburi (d. 728/1328)Tafsir Safi by Mohsen Fayz Kashani (?? 1680 CE)Tafasir al-Quran (Philosophical Exegesis) by Mulla Sadra (1571/72 1635/40 CE / 980 1050 AH)Bayan al-Saada
(19th century) by Sultan Alishah'Ara'is al-bayan fi aqa'iq al-Qur'an (Brides of Elucidation in the Truths of the Quran) by Ruzbihan Baqli[35]al-Tawilat al-Najmiyah by Najamuddin Daya (d. 654/1261) and Ala al-Dawla Simnani (d. 736/1330)[35]TranslationTafsir-e-Mazhari by Qadi Thanaullah Panipati, translated by Mamunal-RawshidOriginalThe Qur'an
 with Annotated Interpretation in Modern English by Ali nal - nal is a member of the Glenist movement. Translations Noor ul-Irfan by Mufti Ahmad Yar Khan NaeemiAsrar al-Tanzil by Ameer Muhammad Akram Awan (from Urdu) La'if al-Isharat bi-Tafsir al-Qur'n has been partially translated as Abu'l-Qasim Al-Qushayri's Lata'if Al-Isharat: Subtleties of The
Allusions by Kristin Zahra Sands, Dar Ul ThaqafahA Sufi Commentary on the Qur'an: Ta'wilat al-Qur'an by Abd al-Razzaq Al-Kashani, translated by Khalid Williams. The Royal Aal al-Bayt Institute for Islamic Thought, Islamic Texts SocietyTafsir Al-Tustari: Great Commentaries on the Holy Quran translated by Annabel and Ali Keeler, The Royal Aal al-Bayt Institute for Islamic Thought, Islamic Texts SocietyTafsir Al-Tustari: Great Commentaries on the Holy Quran translated by Annabel and Ali Keeler, The Royal Aal al-Bayt Institute for Islamic Thought, Islamic Texts SocietyTafsir Al-Tustari: Great Commentary on the Qur'an: Ta'wilat al-Qur'an by Abd al-Razzaq Al-Kashani, translated by Khalid Williams.
Bayt Institute for Islamic Thought, Fons VitaeKashf al-Asrar by Rashid al-Din MaybudiFath al-Asrar by Rashid
 volumes. Translations Tafsir-e-Mazhari by Qadi Thanaullah Panipati (from Arabic) Tafsir-e-Jawahir-e-'Azizi (Translation of Fath al-'Azizi) by Mufti Ahmad Yar Khan Naeemi Tafsir Zia ul Quran by Muhammad Karam Shah al-Azhari. Amin
Muhammad Akram Awan wrote: Akram al-Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Abdul-Rahman al-Sa'di Thanwi. Hawashi-e-Qur'an by Muhammad ash-Shawkani. Tafasir As-Sa'di by Abdul-Rahman al-Sa'di Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Fath al-Qadir by Muhammad ash-Shawkani. Tafasir As-Sa'di by Ashraf Ali Thanwi. Tafasir As-Sa'di by Ashraf Ashraf Ashraf As-Sa'di by
Asadullah Al-GhalibTafsir-Aini 1-15 Parah/Juz' (Volume-I & II) explained by Ainul Bari Aliavi. Published by Sufia Prakashani, Kolkata, India. ISBN 978-81-941079-1-0 (volume-II). OriginalTafsir Ishraq Al-Ma'ani (1997-2007) by Syed Iqbal Zaheer. In eight volumes, this tafsir summarizes the exegesis of the most
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other rights such as publicity, privacy, or moral rights may limit how you use the material. Al Tafsir.com - Tafseer Holy Quran, Quran Translations, Quran Recitations, Quran Interpretation (Tafseer), and Quran Sciences.
Countless Tafseer (commentaries or explanations of Quran) of the Glorious Quran have been written since the blessed period of the Prophethood. In fact, no other book of the world has been served as much as the noble Quran. Introducing all these famous Quranic commentaries is not possible even in some detailed book, but here the purpose is to
give the reader a very brief introduction to Qurant and are frequently used as references. Related: Top Islamic beliefs about Qurantafseer ibn Jarir al-Tabari (died 310 Hijrah). Allamah
 Tabari is a highly rated commentator, muhaddith (hadith expert) and historian. It is said that he kept writing for forty years continuously and used to write forty pages every day (al-Bidayah wa al-Nihayah ah, v. 11, p 145). There are charges of being Shiah against him, but researchers have refuted this charge and the truth of the matter is that he is a
highly regarded scholar of the followers of the Sunnah, rather one of the secondary to him, is weightier, of course, with arguments and
proofs. It must, however, be admitted that narrations of all sorts, sound and weak, have found a place in his commentary. Because of this, not every narration presented by him can be relied upon. In reality, he was aiming through his commentary to collect and compile all narrations that could become available to him, so that this collected, material
could be put to use later on. Conceded is the fact that he has given the chain of reporters along with each narration so that whoever wishes to investigate into the chain of narrators could do so and decide for himself if the narrations are true or false. Related: Five pillars of Islam and their meaning Tafseer ibn Kathir Hafiz Imad al din Abu al-Fida Ismail
ibn Kathir al Damashqi al-Shafii (died 774 Hijrah), a distinguished research scholar of the eighth century, is the author of this commentary. It has been published in four volumes. Here emphasis has been laid on explanatory narrations. A special feature is his criticism as hadith expert on different narrations, and from this point of view, this book holds
a distinct place among all books of Tafseer. Related: Renowned Quran Tafseer of Deoband ulema Ta
the Maliki school of figh and was known all over for his ibadah (worship) and piety. The fact is that the basic objective of this book was to deduce juristic injunctions and rulings from the Quran yet, while doing so, he has also provided the explanation of verses, research into difficult words, discussion of diacritical marks and elegance of style and
composition, and related Traditions and Reports in his Tafseer. This book is in twelve volumes and has been published repeatedly. Related: Why Quran was revealed in parts? Tafseer al Kabir This is the work of Imam Fakhr al-din al-Razi (died 606 Hijrah). Its real name is Mafatih al-Ghayb, but is popularly known as Tafseer Kabir. Imam Razi is an imam of
the theology of Islam, therefore, great emphasis has been laid in this Tafseer on rational and scholastic debates and on the refutation of false sects. But, the truth is that this Tafseer is, in its own way, a unique key to the Quran as well. Furthermore, the pleasing way in which the meanings of the Quran have been clarified and the mutual link of the
Quranic verses established, is all too praise-worthy. Most likely, Imam Razi himself wrote down his Tafseer as far as Surah al-Fath. Onwards from there, he could not complete. So, the remaining part of the Tafseer, from Surah al-Fath. Onwards from there, he could not complete. So, the remaining part of the Tafseer as far as Surah al-Fath. Onwards from there, he could not complete. So, the remaining part of the Tafseer as far as Surah al-Fath. Onwards from there, he could not complete. So, the remaining part of the Tafseer as far as Surah al-Fath to the end, was completed by Qadi Shihab al Din ibn Khalil al Khawli al Dimashqi (died 639 Hijrah) or Shaykh Najm al
Din Ahmad ibn Muhammad al Qamuli (died 777 Hijrah). (Kashaf al-Zunun v 2, p. 477)Imam Razi has particularly emphasized scholastic debates and the refutation of false sects in accordance with the dictates of his time, and while doing so, his discussions have become too lengthy at several places, therefore, some people have made the following
comment on his Tafseer: There is everything in this (book) except the Tafseer But this comment is a terrible injustice to Tafseer Kabir. That which is the truth has already been stated above, namely, that this Tafseer Enjoys a high rating as far as the resolution of the meanings of the Quran is concerned. But, there are places where he has explained
verses of the Quran while moving away from the consensus of the ummah, however, such places are very thinly spread out in this book that goes on to eight volumes. Related: Incredible knowledge of Quran-Keith MooreTafsir al Bahr al MuheetThis was written by Allamah Abu Hayyan al Gharnati al Andalusi (died 754 Hijrah) who was a master of
syntax and rhetoric in addition to other Islamic fields of learning. As a result of this, his Tafseer is soaked in syntax and rhetoric. He places special stress on investigating into the words of every verse, the difference in structures and on points of eloquence. Related: A very important book on Indian MuslimsAhkaam al Quran by al JassasThis was written
by Imam Abu Bakr al Jassas al Razi (died 370 Hijrah) who occupies a distinguished place among Hanafi juristic injunctions and rulings from the noble Quran is the subject of this book. Instead of explaining verses in serial continuity, he has taken up the juristic details as called for by verses which consist of juristic injunctions.
Several other books have also been written on this subject, but this book enjoys a prominent place among those. Related: No one ever was followed like Muhammad-Prof. Philip HittiTafseer al Durr al Manthur fi al Tafseer bil Mathur. Here Allamah al-
Suyuti has tried to collect all narrations about the tafseer of Quran he was able to find. Several hadith scholars such as Hafiz ibn Jarir, Imam Baghawi, Ibn Marduwayh, Ibn Marduwayh, Ibn Hibban and Ibn Majah and others had already worked in this area on their own. Allamah al-Suyuti has assembled narrations presented by all of them in this book. But, rather than
refer to complete chain of authority. Since his purpose was to put together a mass of narrations, he has found it sufficient to simply name the particular authority so that, if needed, one could go back to the work and investigate into the ultimate authority. Since his purpose was to put together a mass of narrations, as a result of which,
all sorts of narrations, sound and weak, have found their way into his book. Hence, every narration allowed entry by him cannot be considered reliable without investigation into its authority as well. But, as he is known to be fairly easy-going in
respect of hadith critique, it is still difficult to fully rely on that too.Related: Prophet Muhammad was far ahead of his timeAl Tafseer al Mazhari after the name of his spiritual master, Mirza Mazhar Jan-e-Janan Dehlavi. This Tafsir of his is
very simple and clear, and extremely useful to locate brief explanations of Quranic verses. Along with the elucidation of Quranic words, he has made an effort to accept narrations after much more scrutiny as compared with other commentaries. Related: Prophet Muhammads
letter to Abyssinian king NajaashiRuh al MaaniThe full name of this Tafseer is Ruh al-Maani fi Tafseer al-Quran al Azim wa al Sab al Mathani and it was written by Allamah Mahmud al Alusi (died 1270 Hijrah), the famous scholar of the last period of Baghdad, and comprises of thirty volumes. He has made his best possible effort to make this Tafseer
comprehensive. There are exhaustive discussions on language, syntax, letters, style, and on jurisprudence, articles of faith, scholastics, philosophy, astronomy, mysticism and related narratives of Traditions. He has made an attempt to leave no intellectual aspect pertaining to a verse unexplained. In the case of hadith narratives as well, the author of
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this work has been more cautious as compared to other commentators. From this angle, this is a very comprehensive commentator, and no future venture in connection with the Tafsir of the Quran holds a special place as the ultimate

source of guidance and wisdom for Muslims. It is considered the literal word of God, and its verses provide profound insights into all aspects of life. To truly understand the Qurans teachings, one often turns to Tafseer, the scholarly interpretation and commentary on its verses. Among the countless Tafseer works available, several stand out as the best for students and scholars alike. In this article, we will explore some of the Quran, let us introduce ourselves. We are MyShaik, your dedicated Quran Learning Academy. Our mission is to provide a comprehensive and accessible platform for Muslims worldwide to learn, understanding of the Quran and its Tafseer among our students. Now lets embark on this journey of discovering the finest Tafseer works. Tafseer al-Jalalayn is a renowned work of Tafseer that has been cherished by scholars for centuries. It was written by two prominent scholars, Jalal ad-Din al-Mahalli and Jalal ad-Din al-Mahalli and Jalal ad-Din as-Suyuti. This concise Tafseer provides clear explanations of the Quranic verses, making it an excellent choice for beginners and those looking for a straightforward understanding of the Quran. Ibn Kathir, a renowned Islamic scholar, meticulously compiled his Tafseer over several years. It delves deep into the historical context, linguistic nuances, and jurisprudential aspects of the Quranic verses. This Tafseer is a valuable resource for those seeking an in-depth understanding of the Quran. Tafseer al-Qurtubi, authored by the Andalusian scholar Al-Qurtubi, is known for its scholarly depth and historical perspective. It not only explains the Quranic text but also provides insights into the cultural and historical context of the time. This Tafseer is a treasure trove for those interested in understanding the Quran Within its broader historical and cultural framework. Best Tafseer is a treasure trove for those interested in understanding the Quran Within its broader historical and cultural framework. Best Tafseer is a treasure trove for those interested in understanding the Quran Within its broader historical and cultural framework. known for its rational and analytical perspective. Ibn Taymiyyahs Tafseer is highly regarded for its emphasis on the Qurans spiritual and moral guidance. Tafseer al-Mazhari, authored by Shah Waliullah al-Dihlawi, is a notable work that bridges the gap between traditional Islamic scholarship and modern understanding. It offers a comprehensive interpretation of the Quranic text while addressing contemporary issues. This Tafseer is particularly relevant for those looking to reconcile Islamic teachings with the challenges of the modern world. In the journey of understanding the right Tafseer is essential. These Tafseer works, including Tafseer al-Jalalayn, Tafseer Ibn Kathing Tafseer al-Ourtubi, Tafseer Ibn Taymiyyah, and Tafseer Ibn Taymiyyah, and Tafseer al-Mazhari, have stood the test of time and continue to quide students and scholars in their pursuit of Ouranic knowledge. At MyShaik, we are committed to helping you navigate this journey of understanding. Our Ouran Learning Academy offers a range of courses and resources designed to enhance your comprehension of the Quran and its Tafseer. Join us today to embark on a meaningful exploration of the QuranBest Tafseer of the QuranRemember, the Quran is not just a book but a guide for life With the right Tafseer, you can unlock its profound teachings and apply them to your spiritual journey and strengthening your connection with Allah.Our commitment at MyShaik is to provide you with the tools and guidance you need to delve deeper into the Quran and its Tafseer. Heres how we can assist you on your journey of understanding: Comprehensive Tafseer Courses: At MyShaik, we offer comprehensive Tafseer courses that cover various renowned Tafseer works. Our experienced scholars will lead you through these interpretations, helping you grasp the nuances and wisdom contained within the Quranic verses. Interactive Learning: We understand that learning is most effective when its engaging and interactive. Our online platform provides a dynamic learning environment where you can participate in discussions, ask questions, and interact with fellow students are dedicated to providing personalized guidance. Every students are dedicated to provides a dynamic learning environment where you can participate in discussions, ask questions, and interact with fellow students are dedicated to provides a dynamic learning fourney is unique. Our instructors are dedicated to provide guidance, and interact with fellow students are dedicated to provide guidance. ensuring that you receive the support you need to deepen your understanding of the Quran and its Tafseer. Accessible Resources, including articles, videos, and downloadable materials, to complement your Tafseer studies. These resources are designed to make your learning experience more enriching and convenient. Community and Support: Joining MyShaik means becoming a part of a supportive community of learners who share your passion for Quranic knowledge. Youll have opportunities to connect with fellow students, discuss your insights, and grow together in your understanding of the Quranic knowledge. Youll have opportunities to connect with fellow students, discuss your insights, and grow together in your understanding of the Quranic knowledge. recognize the importance of applying Quranic teachings to contemporary life. Our courses and resources are designed to help you bridge the gap between traditional Islamic scholarship and the challenges of the Muranic message. At MyShaik, we are dedicated to empowering you on your journey of Quranic exploration. Whether you are a beginner or an advanced student, our Quran Learning Academy is here to provide you with the quidance, resources, and community you need to enrich your spiritual journey through the Qurans timeless wisdom. To embark on this enriching journey with us, visit our website, MyShaik, and explore our courses and resources. Let us help you unlock the profound teachings of the Quran and its relevance in our lives today. Tagged Tafseer al-Mazhari, Tafseer of the Quran, the Best Tafseer of the Quran The Holy Quran, the noblest book of Islam, is not highly acknowledged by just Muslims but by other religions, too. It is why the Holy Prophet named it the "Words of Allah." The primary language of this book is Arabic, while the number of Arabic people worldwide is just 15% of the entire Muslims. community. So, the scholars considered translating the Quran in other languages. Doing so made it easier to understand the Quran, but knowing the interpretation of every verse was still tricky. At this spot, scholars realized the need to explain the Holy Quran, and this detailed explanation was called the Tafseer of the Holy Quran. In this conversation, we will figure out, "Which is the most authentic tafseer of the Quran?" So, let us start with understanding the Tafseer e Quran, and then we will discuss types of Tafseer and figure out the best Tafseer of the Quran?" So, let us start with understanding the Tafseer of the Quran? "So, let us start with understanding the Tafseer of the Quran?" So, let us start with understanding the Tafseer of the Quran? "So, let us start with understanding the Tafseer of the Quran?" 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"So, let us start with understanding the Tafseer of the Quran." So, let us start with understanding the Tafseer of the Quran. "So, let us start with understanding the Tafseer of the Quran." So, let us start with understanding the Tafseer of the Quran. "So, let us start with understanding the Tafseer of the Quran." So, let us start with understanding the Tafseer of the Quran. "So, let us start with understanding the Tafseer of the Quran." So, let us start with understanding the Tafseer of the Quran. "So, let us start with understanding the Tafseer of the Quran." So, let us start with understanding the Tafseer of thinking about hidden context. Recall that Arabic is one of the most flexible languages worldwide, and every word in this language has multiple meanings. So, getting an accurate message without seeking help from any Tafseer is very challenging. In simple words, the interpretation of the Quran is called Tafseer. It is a way to comprehend the significance of the noblest book and how it relates to our daily lives. It can be done in various methods, but it usually entails examining the Quran's Arabic text, its historical background, and its many interpretations. So, this is all about the Tafseer, and now it is time to discuss the types of Tafseer. Therefore, after learning the kinds of Tafseer, we will figure out the most authentic Tafseer of the Quran. There are different types of Tafseer e Quran, each with its own focus and methodology. Tafseer uses several approaches, each of which adds to the variety of interpretations. For example, historical tafseer goes back to the time of the Sahabah and Prophet Muhammad (PBUH). Notable individuals like Ibn Abbas, whose extensive knowledge and comprehension are well-known, contributed to recounting the Prophet's (PBUH) interpretations of specific Quranic passages. His most famous tafseer of the Quran like Ibn Kathir, a comprehensive and well-regarded commentary that draws from hadiths and the sayings of Muhammad (PBUH) to offer a thorough understanding of the Quran, is part of another branch of Tafseer. It's important to remember that, despite the vast and varied nature of Tafseer, academics work hard to ensure the validity of their interpretations by firmly establishing their methodology. In addition to these main types of Tafseer, many other classes have been developed over the centuries. Some of these types of Tafseer are more specialized than others and focus on a particular aspect of the Quran, such as its recitation, memorization, or application to specific issues. So, before we touch on the topic of the most authentic Tafseer of the Quran, we should consider exploring the criteria to evaluate the authenticity of the Tafseer. Proceed and examine the requirements. We go for the Tafseer of the Quran because we are not knowledgeable enough to understand Allah's book. Having no knowledge also reveals that we cannot decide about the authentic Tafseer of the Quran. Moreover, to find the appropriate tafseer, we need to follow some criteria, and the first factor in evaluating the authenticity of the Arabic language, verses intention, Hadiths, and the connection between the Quran and Hadiths, because the chances of invalid information decrease there. Another factor to consider is to monitor the connection of Quran verse with the Hadith. If the explanation of any verse is according to the Prophet Muhammad (peace be upon him." This verse clarifies that understanding the Quran or even Tafseer the Quran is impossible without Hadiths. As we know, English is one of the most common and widely accepted languages worldwide. We should consider seeing the different tafseers in the English language. After getting familiar with this topic, we will hit the primary subject, the "most authentic Tafseer of the Quran." For English-speaking Muslims seeking a deeper understanding of the Quran, there are several notable Tafseer options available. Edited by (Dr. Muhammad Muhsin Khan) it is a widely recognized work that provides an English translation alongside brief commentary. Edited by (Seyyed Hossein Nasr) offers a comprehensive exploration of the Quranic verses, providing historical context and diverse perspectives from various Islamic traditions. "Edited by (Sayyid Qutb) is another influential Tafseer might be a challenging task. Choosing one that suits your needs and preferences is crucial for a fulfilling and enriching learning experience. When it comes to the depth of Quranic understanding, consider your learning experience. When it comes to the depth of Quranic understanding, consider your learning experience. When it comes to the depth of Quranic understanding, consider your learning experience. perhaps you desire a more comprehensive analysis that exposes the complex coats of meaning rooted within the Quran's words. Furthermore, your language proficiency also plays a noteworthy role in your choice of Tafseer. For example, if you are good at English, you may find comfort in the English translations. Alternatively, if you possess a solid Arabic background, you may prefer the depth and precision of Tafseers in their original language. On the other hand, if you want to create a profound connection with the Quran, let your heart guide you toward the Tafseer and finding the most authentic Tafseer of the Quran. We know that you must be waiting for the answers to the questions you ask us on different platforms. Our next and final stop in this conversation is to reply to your queries. Many people ask the query "How many tafseers are there in the Quran?" It is impossible to explain the exact number of tafseers because the number of tafseer works expands with time. Many religious scholars are working to provide the most authentic information about the Holy Quran and are working dedicatedly on it. The proper interpretation of the passages in the Quran, encompassing Arabic syntax, grammar, literature, and Quranic sciences is Tafseer. Learning the Tafseer of the Quran is a challenging endeavor that someone with a standard comprehension of Islam or the average mind cannot complete. Tafsir al-Sa'di is often recommended for beginners due to its clarity and conciseness. To gather the exact knowledge about the explanation of the Quran or tafseer, we get help from the following sources:Quran.Hadith.Narrations of Companions.Narrations of (Tabieen) Successors.Arabic Language.Deliberation & Deduction.According to Muslim scholarship, the true founder of the Qur'an. It is rare to find a passage in the Qur'an. without an explanation offered by Ibn Abba. The books of tafseer have been divided into two general categories according to the emphasis of their explanations to transmitting what was explained in the Quran or stated by the Prophet (), his companions, and their students were referred to as tafseer bir-riwaayah or tafseer bir-riwaayah or tafseer bir-riwaayah or tafseers also avoided unfounded interpretations and unnecessary explanations and unnecessary explanations and unnecessary explanations and unnecessary explanations and unnecessary explanations. This is not to say that such tafseer bir-riwaayah or tafseer must reflect the opinion of the individual who compiles it. But in this case, personal opinion was kept to a minimum. On the other hand, those tafseers in which the authors often relied on their personal opinions for explanations, interpretations and deductions were called tafseer bir-ray (tafseer according to opinion). In some of these types of tafseers, narrated explanations from the Prophet (), the sahaabah, and their students (taabioon) are mentioned prior to personal interpretation, and lexical meanings, while in others there is a partial or even total disregard for narrated explanations, grammatical rules, and word meanings. Tafseers of the first type are acceptable, while those based mostly or solely on unfounded opinion are considered heretical or bordering on heresy. Allah and His Prophet () have expressly forbidden unfounded opinion are considered heretical or bordering on heresy. Allah and His Prophet () have expressly forbidden unfounded opinion are considered heretical or bordering on heresy. that of which you have no knowledge after giving it to you by removing it (from you). Rather he will remove knowledge after giving it to you by removing it (from you). Rather he will remove that of which you have no knowledge after giving it to you by removing it (from you). Rather he will remove knowledge after giving it to you by removing it (from you). remain. They will be asked for religious verdicts, so they will issue verdicts based on their opinions, leading others astray and going astray themselves. Therefore, it could be generally said that narrations are not authentic, such tafseers may then be actually worse than some of those based on opinion. A brief description of some of the most famous tafseers and their authors follows. Abdul-Haqq ibn Ateeyah al-Andaloosee (1089-1146 CE/481-540 AH) was a Maalikee scholar and judge in both Spain and Morocco. Ibn Ateeyah tafseer contains a summary of accurate narrations found in the earlier tafseers bir- riwaayah. He also included many examples from classical literature and discussed extensively the grammatical wonders of the Quran. A number of scholars preferred Ibn Ateeyahs tafseer over that of az-Zamakhsharees. This tafseer consists of twenty volumes in manuscript form. It has recently been published in sixteen volumes. Abul-Layth ibn Ibraaheem as-Samargandee (d. 983 CE/ 372 AH) was a figh scholar of the Hanafee school and was nicknamed Imaam al-Hind. His tafseer was based on hadeeths and narrations from the sahaabah, the taabioon, and later scholars. However, it does contain some weak narrations, and the chains of narrations for statements from the sahaabah and taabioon were not mentioned, nor were their opinions analyzed. This tafseer consists of four volumes and is in print. Aboo Ishaaq, Ahmad ibn Ibraaheem ath-Thalabee (d. 1036 CE/427 AH), from Nishapur, was a well-known Quraanic reciter of his time. In his tafseer, the chains of narrations from the sahaabah are mentioned but condensed. Grammatical explanations are quite extensive and legal issues are discussed at length. However, Aboo Ishaaq also mentions a vast number of Israaeeleeyaat (Biblical stories) without any critical analysis of their content whatsoever. Moreover, he also included many weak and fabricated hadeeths in his tafseer due to his weak background in the science of hadeeth. Muhammad Ibn Jareer at-Tabaree (839-923 CE/225-310 AH) was from Tabreez, in what is now western Iran, and was a well-known legalist, hadeeth scholar, and historian. Although originally a Shaafiee scholar, he reached the level of ijthaad and became independent of the school. His tafseer is the oldest tafseer to reach us intact. It contains narrations which are analyzed in most cases. He mentioned the various recitations and their implications and their implications and the included many Biblical tales which were discussed, and the positions of unorthodox schools, such as that of the Mutazilees, were mentioned and refuted. All later tafseers have depended on this tafseer in one way or another. One of the more useful of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of this massive work is the one containing the comments of Ahmad Shaakir on the isnaads of the many printed editions of th Saffron in Kashmir Al-Husayn ibn Muhammad al-Baghawee (d. 1117 CE/ 510 AH) was an eminent jurist of the Shaafiee school and one of the foremost hadeeth scholars of his time. His tafseer was a condensed version of Tafseer ath-Thalabee, in which the majority of weak and fabricated narrations were removed and all the chains of narrators mentioned. He also removed various heretical concepts mentioned in ath-Thalabees tafseer, as well as scientific information not directly related to tafseer. Al-Baghawee briefly mentions some of the various recitations and explains grammatical constructions only where it is absolutely necessary. There are a few Israaeeleeyaat mentioned without critical analysis and some conflicting opinions of early scholars which are also mentioned without evaluation. This tafseer and Tafseer also mentioned without evaluation. Abul-Fidaa Ismaaeel ibn Katheer ad-Dimishqee (1300-1373 CE/699-774 AH) was a Shaafiee fiqh scholar and a student of Ibn Taymeeyah. He was also an eminent hadeeth scholar and a historical work, al-Bidaayah wa an- Nihaayah, is considered the most authentic Islaamic historical work, al-Bidaayah wa an- Nihaayah, is considered the most authentic Islaamic historical work, al-Bidaayah wa an- Nihaayah, is considered the most authentic Islaamic historical work, al-Bidaayah wa an- Nihaayah, is considered the most authentic Islaamic historical work, al-Bidaayah wa an- Nihaayah, is considered the most authentic Islaamic historical work, al-Bidaayah wa an- Nihaayah, is considered the most authentic Islaamic historical work, al-Bidaayah wa an- Nihaayah, is considered the most authentic book of tafseer, and is second only to Tafseer at-Tabaree in popularity among scholars. The book contains an extensive preface covering the methodology of tafseer, and great emphasis has been placed upon the interpretation of Quraan. Ibn Katheer critically analyzes all of his narrations and evaluates the conflicting statements of the sahaabah and the taabioon. He also warns against the dangers of Israaeeleeyaat and other false information commonly found in tafseers. Legal issues are discussed, and differences of opinion are evaluated. An abridged version of this tafseer, from which the inauthentic narrations has been removed, was published in four volumes in the 1980s. Abdur-Rahmaan ibn Makhloof ath-Thalabee al-Jazaairee (d. 1472 CE/877) AH) was a North African Maalikee scholar well known for his piety and knowledge. His tafseer was an abridgement of Ibn Ateeyahs tafseer, to which he added information from other famous classical tafseers, especially that of at-Tabaree. The hadeeths mentioned were from all the well-known works, and Israaeeleeyaat were all evaluated. Ath-Thalabee lists some of the variant recitations and discusses some grammatical issues, but for the most part, his tafseer is a condensation and compilation of previous works with very little added from himself. Jalaalud-Deen Abdur-Rahmaan ibn Muhammad as-Suyootee (1445-1505 CE/849-910 AH) was a great Shaafiee fiqh scholar, as well as the foremost hadeeth scholar of his time. At first, he wrote a four volume tafseer called Turjumaan al-Quraan, in which he placed over ten thousand hadeeths along with their chains of narration. When he found his students uninterested in learning chains of narration, he condensed the tafseer by deleting the chains and merely mentioned the books from which the hadeeths were taken. This tafseer was renamed ad-Durr al-Manthoor. In spite of his knowledge of the hadeeth sciences, he seems to have been only concerned with gathering the largest possible quantity of hadeeths, without discriminating between the true and the false. Read: What are the 4 Best Essential Oils for Toenail Fungus? Muhammad ibn Alee ash-Shawkaanee (d. 1839 CE 1255 AH) was a resident of Sanaa, Yemen who started his quest for knowledge as a student of his math-hab. In his tafseer, ash-Shawkaanee has combined both methods of tafseer (by opinion and by narration) He has condensed the hadeeth chains and has mentioned the books in which each hadeeth may be found, and most opinions are attributed to their sources. Grammatical, legal, and philosophical issues are discussed and the positions of the great commentators are mentioned. This tafseer is printed in five volumes and is widely favored among orthodox scholars. A recent edition has footnotes that extensively document the hadeeths cited by the author. This tafseer was compiled by Muhammad ibn Yaqoob al-Fayroozaabaadee (d. 1414 CE/817 AH), who was a Shaafiee scholar and author of the famous Arabic dictionary, al-Qaamoos al-Muheet. The vast majority of this tafseer consists of explanatory statements attributed to the great sahaabee and mufassir, Ibn Abbaas. The author mentions the chains of narrators for each section of tafseer. Hence, this tafseer is considered as being among the tafseers bir- riwaayah. However, chains of narration attributed to Ibn Abbaas vary in their level of authenticity, depending upon the reliability of the narrators themselves. Chains from Muaawiyah ibn Saalih and Qays ibn Muslim al-Koofee are considered hasan (authentic); while those from Isnaaeel ibn Abdur- Rahmaan as-Suddee al-Kabeer and Abdul Maalik ibn Jurayj are doubtful. Those from ad-Dahhaak ibn Mazaahim al-Hilaalee, Ateeyah al-Awfee, Muqaatil ibn Sulaymaan al-Azdee, and Muhammad ibn as-Saaib al-Kalabee. Hence, this tafseer is considered unreliable for the most part; and, despite its popularity among the masses, it is totally rejected by Muslim scholars. 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