

Chapter 1 : ØªØ§Ø±ÙØ® Ù...Ù•Ø³Ø±ÙÙ† Ùˆ Ù...Ø-Ø-Ø«ÙÙ†

English Aa A+ He relied on the views of three generations of mufassireen among the salaf, namely the Sahaabah, the Taabi'een, and the followers of the Taabi.

History of Publication at Darul Musannefin Shibli Academy History of Publications The Academy did rekindle in the minds of the Ulama the desire for creative and critical study of Islamic history and other branches of Muslim learning. With the zeal of a missionary, Maulana Shibli had already produced a large number of books on a variety of subjects and these served as models for the writers who followed. His Sher-ul-Ajam for example, is a history of the Persian language and literature and Mowazina-i-Anis-o-Dabeer is a masterpiece of literary criticism in Urdu. But his work of monumental dimensions is the Seerat-un-Nabi Life of the Prophet for which a separate Department had to be created later. Shibli had collected a stupendous volume of material on the subject but he had attempted only the first two of the six volumes of the seerat, when death cut short a brilliant career. The rest of material was arranged and put into shape by his trusted pupil and colleague, Syed Sulaiman Nadvi. Turkey has already translated it in Turkish, while Pakistan and U. Inspired by the zest and the noble motives of the founder, the Academy has, during the last half of a century, published about volumes of edited or compiled works by its Fellows. Some of these works are indeed encyclopedic in character. Besides the Seerat-un-Nabi the collection of the biographical sketches of the companions of the Holy Prophet, entitled the Seyar-us-Sahaba, is also a stupendous work. The AI-Farooq the Life of Caliph Omar by Maulana Shibli, has won recognition from the scholars of Iran and Afghanistan, where its translation was undertaken, as a remarkable book still unsurpassed for its scholarly treatment The English translation of this book was attempted by Maulana Zafar Ali Khan. Browne of the Cambridge University and even today it enjoys great reputation among scholars. It has been translated in Iran and Afghanistan. Similarly, the life and work of the famous poet, Omar Khayam, by Syed Sulaiman Nadvi, is regarded as an outstanding work of research and criticism and has been translated into Persian in Iran. In the field of history and culture, the Academy, has published a large number of books, many of which have received awards from the State or the Central Government. So far, it has published 15 volumes on Islamic history and 17 on the history of Medieval India. The number of books published and the variety of subjects covered constitute an impressive record. A large number of these works have been prescribed for the degree courses of the various universities of India and Pakistan. In the next seven years the Academy proposes to bring out 20 volumes on different aspects of history, culture and Islamic religion. Allama Shibli collected stupendous amount of research material on the subject but could write only first two volumes when death cut short a brilliant carrier. His able disciple Syed Sulaiman Nadvi completed the remaining five volumes. The work has been acknowledged as the most authentic and comprehensive account of the life and teachings of the Prophet of Islam. Vol â€” I Allama Shibli Nomani It contains a long scholarly introduction on the art of biography, describes the history of Arabia before the annunciation of Prophethood. Vol â€” III Syed Sulaiman Nadvi Describes the nature of miracles, The possibility of their happening in the light of ancient and modern philosophies, revelations. A Blessing for the mankind - Syed Sulaiman Nadvi Biography of the Prophet for madrasah and school children in easy and lucid style. Biographies of the first four Caliphs of Islam. Biographies of the Emigrant companions of the holy Prophet who left Mecca with the prophet or after him. Biographies of the Host companions of the Prophet of Islam in Madina who flung open their doors for the Prophet and his Emigrant companions of Mecca. Saeed Ansari 6- Vol â€” VI: Biographies of the four important claimants of the office of caliph. Biographies of the minor companions of the prophet of Islam. Studies of the characters of the companions of the holy prophet of Islam. Studies of the characters of the contemporary women companions of the holy Prophet. Biographies of the men and women companions and their followers who were Jews and Christians but later on adopted Islam. Hafiz Mujeebullah Nadvi Tabaeen: His financial acumen his civil and military administration, his nature, temperament and moral uprightness. His knowledge of jurisprudence and its application has been described in a praise worthy way. The book has won recognition from scholars of the middle east and south Asia and is still unsurpassed for its scholarly treatment. His administration, his conquest and the lives of learned people of

his age have also been given place in this book. At the end the names of his renowned disciples also have been given.

Life of Hazrat Ayesha - Syed Sulaiman Nadvi The author discusses the events of the life of Hazrat Ayesha, wife of the prophet of Islam, her virtues, her sharp intelligence and independent views.

Life of Imam Fakhruddin Razi - Abdus Salam Nadvi The book deals with the life of Imam Fakhruddin Razi, the famous scholar and commentator of the holy Quran, details of his writings, explanations and interpretation of his views on various problems regarding commentary on holy Quran and philosophy. The origin of sofism is also discussed.

A Glance on Shibli Nomani - S. Lives of the scholars of traditions I - Maulana Ziauddin Islahi This volume contains biographies of those renowned scholars of tradition who authored books on tradition and lived between the end of 2nd century Hijri and beginning of the 4th century Hijri. In memory of Mohammad Ali -S. Rehman In this book some important and useful information has been presented from the stormy political life of Maulana Mohd Ali Jauhar.

Galaxy of the departed ones- I - S. Galaxy of the departed ones II - S. Rehman The pen sketches of this book belong to renowned personalities written after their demise. Political stalwarts occupy spaces in the beginning and scholars and academician find places later.

Mystic Amir Khusro - S. Rehman Amir Khusro the renowned Persian poet and devoted disciple of Hazrat Nizamuddin, his mystic life and poetry are the theme of this booklet.

Biographies of Muslim Jurists - M. Biographies of Indian commentators of the Holy Quran - M. Arif Azmi Umri The book has two parts. In the first part early Indian Commentators of the holy Quran have been introduced. In the second part Shah Waliullah his family, his lineage, his disciple and his contemporary commentators have been discussed.

Teachings of the Quran - Mohd Owais Nigrami Nadvi This book has been written by the author in simple and captivating language for Muslim children on religious and moral teaching of the Quran.

Collection and compilation of Quran - Syed Siddiq Hasan A scholarly and investigative discussion on the history of collection and compilation of Quranic aayats through philosophical scientific as well as traditional arguments to prove that the Quran was collected and compiled during the life of the Prophet.

History of Ottoman Empire I - Dr. History of Muslim Rule in Sicily I - Reyasat Ali Nadvi Describes the geographical condition of Sicily, Muslim invasions on the island and establishment of Islamic state, its rise and ultimate fall, troubles for its Muslim masses and their migration to other countries. He also throws light on the rights of women in Islam.

Religious Tolerance in Islam - S. Rehman Islamic teachings, with respect to religious tolerance. Prophets behaviours towards Jews and Christians, generous attitudes of Islamic governments and governors towards people of other religions.

History of Mughal Court- I - S. Rehman Aurangzeb Alamgeer, Later kings, princes and princess, their love for learning, patronage to poets and scholars.

Galaxy of Saints - S. History of slave Dynesty - S. Rehman This book deals with history of the literary activities if the courts of Slave Dynesty in India. Their Patronage to Scholars and Poets and respect to sains.

Glimpses of the Medieval Period of India - S. Military Organization of the Medieval India - S. Rehman The author has described the Military Administration of those governments whose war legends are linked with their culture advancement.

Rehman The author narrates each and every theme of Plendour during the period of Delhi Sultans and Mughal Kings Court, their Palaces, apparel, costumes ornaments, jewellery, Scents, festivities musical concert paintings. India in the eyes of Arabs -S. It is important because first Muslim Carvans settled here. It contains many maps showing regional position of the area.

Chapter 2 : List of tafsir works - Wikipedia

Biography of Hakeem al Ummat Moulama Ashraf Ali Thanwi!!Mawlana Ashraf 'Ali Thanawi, referred to by many South Asian Muslims as Hakim al-Umma ("Spiritual Physician of the Muslim Umma") and Mujaddid al-Milla ("Reformer of the Nation"), is a towering figure of Islamic revival and reawakening of South Asia in.

The distinguishing mark and guiding principle that led to the vast success of his message was a remarkable sense of balance and straightforwardness in his speeches and writings. An astounding, comprehensive knowledge of all branches of Islamic learning was evident in his personality, explicated in his lectures, and recorded in his writings. His religious approach encompasses all aspects of the subject under discussion, and his viewpoints on different issues reflect a genuine, thorough examination of traditional Islamic thought. His acute intelligence, revolutionary method of training and teaching, love of Allah and His Messenger Allah bless him and give him peace , organized management of time, broadmindedness, tolerance, and unique and fresh, yet conservative, understanding of religious disciplines has etched him a permanent place in Islamic history. He will be remembered as a reformer of the masses, an exemplary spiritual guide shaykh , a prolific author, a spiritual jurist, an intellectual sage, and a fortifier of Islamic tradition who, at a time when Muslims were physically and intellectually attacked by Western colonial powers, supplied them with literary and academic firepower in the form of his speeches, writings, legal verdicts fatawa , and spiritual training tarbiya to battle all irreligious influences of the Modern Age. His family was well-respected and held an eminent position in Thana Bhawan. As a young boy, he was zealous in offering the prayer salat , and by age twelve, he was constant in offering the night vigil prayer Tahajjud. He possessed unmatched linguistic skills and mastered the Arabic, Persian, and Urdu languages by the same age. Mawlana Thanawi received much affection and spiritual training from Mawlana Gangohi as well. Once Mawlana Thanawi came to Gangoh to deliver a lecture. Go and listen to the lecture of a truthful scholar. When Mawlana Rashid Ahmad Gangohi arrived for the graduation ceremony, Shaykh al-Hind Mahmud al-Hasan informed him that on that day a very bright and intelligent student would be graduating. Mawlana Gangohi wished to test this bright student. Hence, before the actual ceremony, Mawlana Gangohi asked Mawlana Thanawi the most difficult questions he could think of. His answers amazed and pleased Mawlana Gangohi Quraishi At the graduation, the turban-tying ceremony Dastar bandi was carried out by Mawlana Rashid Ahmad Gangohi. The graduation ceremony of that year stood out from the past and was celebrated with great enthusiasm and joy by the teachers of Deoband. But once you graduate and step out of this institution, you will realize your worth and importance. After graduating from Deoband, Mawlana Thanawi accompanied his father to the holy cities of Makka and Madina. In Makka he also had the opportunity to stay in the companionship of Haji Imdadullah Muhajir Makki, whose spiritual attention, luminous personality, brilliant teachings, and excellent methodology of training prepared Mawlana Thanawi for the great reform movement he was destined to lead. Companionship of a pious, God-fearing shaykh is necessary for each and every Muslim. Mawlana Thanawi was greatly concerned about focusing on his internal rectification. However, Mawlana Gangohi advised him to wait until the completion of his traditional studies. When Mawlana Gangohi went on hajj, Mawlana Thanawi sent a letter with him to Haji Imdadullah, requesting the great mentor to persuade Mawlana Gangohi to initiate him in his spiritual order. I have taken you under my own mentorship. Fruits refer to knowledge. Mawlana Gangohi and his peers received the spiritual guidance of Haji Imdadullah when he was still in the Indian Subcontinent, and Mawlana Thanawi benefited from him in his last years. Hence, the training of Haji Imdadullah in the later years of his life is compared to ripe fruits and his earlier training to unripe fruits. Mawlana Thanawi visited Haji Imdadullah during his first hajj in ah CE but could not remain in his company for long. In ah CE , Mawlana Thanawi left for the pilgrimage a second time and, after performing the hajj, stayed with his shaykh for six months. Strengthening Knowledge through Teaching Fourteen years after graduation were spent teaching religious sciences in the city of Kanpur. Over a very short period of time, Mawlana Thanawi acquired a reputable position as a sound religious scholar. His teaching attracted many students, and his research and publications enhanced Islamic academia. In these fourteen years, he traveled to many cities and villages,

delivering lectures in hope of reforming people. Printed versions of his lectures and discourses would usually become available shortly after these tours. Until then, very few scholars in the history of Islam had their lectures printed and widely circulated in their own lifetimes. The desire to reform the masses intensified in his heart during his stay at Kanpur. Eventually, in 1868, he retired from teaching and devoted himself to reestablishing the spiritual center khanqah of his shaykh in Thana Bhawan. It is hoped that the masses will benefit from you spiritually and physically. You should engage yourself in revitalizing our school madrasa and spiritual center khanqah once more in Thana Bhawan. Uneducated Muslims could not make judgments on belief or practice. The Deobandis, while accepting Sufism, rejected numerous ceremonies and the authority of pirs who claimed sanctity by their descent rather than by their learning. Knowledge granted authority and not inheritance. Among the types of behavior seen as erroneous innovations was any social or religious practice that appeared to come from Hindu culture. Pure, unadulterated Sufism is an important part of the Islamic faith. Through the Deoband movement, Islamic history once more witnessed the combination of the jurist and the mystic into a well-rounded Islamic scholar. Deoband, as Barbara Daly Metcalf emphasizes this beautiful combination. The words of Mawlana Thanawi would flow into the ears of the attendants of his discourses and then would strike their hearts, scraping away their spiritual rust. This cure was not to give them some sort of medicinal syrup or to engage in some formulas wazifas, but his prescribed remedy comprised action Irshadat-e akabir. His disciples settled in all parts of South Asia and served humanity in many different ways. Literary Contributions Mawlana Thanawi was a prolific author. He explained its injunctions and wisdoms. Mawlana Thanawi was a scholar of hadith muhaddith and expounded its intricacies and subtleties. He was a jurist faqih who issued thousands of legal rulings fatawa. He solved many legal problems in contemporary issues in Islamic jurisprudence and answered them with the utmost caution and credible research. He was a moving orator khatib whose speech was infused with all skills of oration. Mawlana Thanawi was a mystic Sufi who revealed the secrets and subtleties of Islamic mysticism. His books answered the objections raised against Islam by Orientalists and Modernists. The rest of his books were written in the Urdu language, the most famous of which is Behishti Zewar [Heavenly Ornaments], which has become a handbook for leading an Islamic life in the Muslim household. Although Mawlana Thanawi was the most prolific author of his times, he did not use any of his books as a source of income. There was no imitation or overly exertive effort to make his voice melodious. He would be highly organized and plan his lecture tours well in advance. Thousands used to attend these lectures, which usually lasted two to three hours and some even up to five hours. Mawlana Thanawi also undertook a visit to the area of Mewat, where Muslims were at the verge of disbelief. His first visit to this area was in 1868, when he visited Alwar. Mawlana Thanawi also paid a visit to Gajner, a village in the Kanpur district U. To prevent the spread of apostasy, he wrote the treatise Al-Insidad li fitnat al-irtidad [The eradication of the evils of apostasy] Masud liv. Rooting Out Irreligious Practices Every true Islamic reformer roots out the irreligious practices people perform in the name of religion. Mawlana Thanawi was deeply concerned about the ignorance of those Muslims who performed many unnecessary acts perceiving them to be righteous acts of religion. Hence, he wrote many books that dealt with this subject. His book Hifz al-iman clearly explains the evils in acts such as grave worshipping, beseeching other than Allah, believing in the omnipresence of the Prophet Allah bless him and give him peace and pious people, and so on. Innovations in belief, worship, and transactions are condemned in this book. He meant that at this time, I am inferior to every Muslim, and inferior to every non-Muslim with respect to the future, because a non-Muslim may accept Islam in the future and become more advanced than myself. Mawlana Thanawi was more concerned with rectifying his own self than correcting others. This method is very beneficial. However, Islam is a lifestyle that encompasses all human activities and provides clear and complete guidelines for all aspects of life. Thus, at appropriate places in his speeches and writings, Mawlana Thanawi does comment on politics and provides his useful explanation in that field. While battling secularism, many contemporary Muslims perceived Islam as a branch of government and politics. Death of a Great Sage Mawlana Thanawi toiled to reform the masses and trained a large number of disciples who spread all over the South Asian Subcontinent. None can deny that his efforts brought a large number of Muslims back to the true teachings of Islam. Mawlana Thanawi will be remembered for his inspiring, lucid, and rational writing,

balanced approach, and reformative teachings. Maulana Ashraf Ali Thanvi: His Views on Moral Philosophy and Tasawwuf. Islamic Revival in British India: Masud, Muhammad Khalid, ed. Essays by Western Muslim Scholars. The Garden of the Gnostics. Akabir-e Deoband kya the? Who were the Elders of Deoband? Irshadat-e Akabir Sayings of the Saintly Elders. Nanotvi was born in in Nanota, a village near Saharanpur, India. Then, he travelled to Saharanpur, where he remained with his maternal grandfather. At the end of , Mamluk-Ul-Ali escorted him to Delhi. Later he was admitted to Delhi College, without having written the annual examination. Munshi Zakatullah asked a few questions of him, which were difficult. Because he was able to solve them, he became well-known. When the annual examination drew near, he did not write it and left the madrasa. His lectures were delivered within the printing press and attended by a few people only. He remained attached to this press until

Chapter 3 : Tafseer of Surah Taghabun by Nouman Ali Khan on calendrierdelascience.com

Books about biographies of Quran reciters I have read in books about the sciences of the Quran that the first condition for acceptance of a Qiraah met.

He was known for his deep knowledge. He was brought up in a well-off family and his father was keen to teach him. He memorized the Glorious Quran when he was seven years old and started to write down Prophetic Hadeeths when he was only nine. In his early years, he realized that he could not achieve his scientific ambitions in his hometown so he left his town seeking knowledge when he was only twelve years old. He traveled to Kufa which had numerous mosques wherein all types of religious and linguistic knowledge were taught. Noticing his early genius and ardent desire to seek knowledge, Al-Hamdaani paid extra attention to At-Tabari and made him one of his close students. Again he moved to Syria and then to Egypt on A. He built a house and completely dedicated himself to acquiring knowledge and teaching. He divided his time between acts of worship, teaching, and writing. He continued to do this for forty years without being distracted by earning a living because he was already rich. Until now, people still read his books and benefit from them. Yet, he mastered and specialized in three branches: Tafseer, history, and jurisprudence. He wrote two of the most important and voluminous Islamic books in Arabic. It is one of the most famous and voluminous Tafseer books; it is a reference for whoever wants to understand the meanings of the Glorious Quran. At-Tabari dictated it to his students and it took him eight years to finish it. He started in A. The book is printed in thirty volumes and is widespread among students of knowledge all over the world. It is available in academic institutions, public libraries, and universities. If a traveller were to travel to China in order to obtain it, that would not be too much. I have read it from beginning to end and I do not know of anyone on the face of the earth who is more knowledgeable than Ibn Jareer. He also said in Muqaddimah fi Usool al-Tafseer p. It is one of the best and greatest of Tafseers. This is an important feature of his book which is not present in many of the books of Tafseer that are in circulation among us. But this feature does not matter to many ordinary Muslims who are not able to research isnaads and distinguish sound isnaads from weak ones; all they want is to know whether an isnaad is sound or weak by means of a clear and brief statement to that effect. When he has finished quoting their opinions, he states which he thinks is most likely to be correct, then he describes how he reached that conclusion. Nothing like the Tafseer of Ibn Jareer al-Tabari has been written since. It is essential for scholars and seekers of knowledge, but it is not appropriate for ordinary people because they are not qualified to understand it properly. The Tafseer of Ibn Katheer is more appropriate for the ordinary people, and there is much in it from which scholars and seekers of knowledge can benefit. Many editions of this Tafsir are available. One of the editions presented below is by Mahmud Muhammad Shakir, an Egyptian Arabic literature famous for his research in early Islamic books. This is in Arabic: By Mahmud Ahmed Shakir: It is also known as Taareekh At-Tabari. It covers history from the origin of creation and the descent of Aadam to the earth. It also covers the stories of the Prophets and Messengers and the previous nations. The book is printed in ten volumes and has been translated into several languages. It is one of the most important references for researchers and students of Islamic history in the first three Hijri centuries. All authors on Islamic history " until now - benefited and benefit from this book. The Character of Imaam At-Tabari: Imaam At-Tabari was known for his commitment, studiousness, and seriousness whether in acquiring knowledge or writing. He visited many countries for the purpose of acquiring knowledge although he was still young. He used to write down forty pages a day, which explains the voluminous nature of the books he wrote. Apart from being studious in acquiring knowledge, At-Tabari was kind, gentle, and friendly with his fellow Muslims, and he used to ask about their welfare. He used to pay attention to the way he looks and he was outstandingly clean and handsome. He also used to deal with his students in a tender and loving way and he was fair with them in the way he taught. He is described as having a dark complexion, large eyes and a long beard. He was attentive to his health, avoiding red meat, fats and other unhealthy foods. He had a sense of humour, though serious subjects he treated seriously. He had studied poetry when young and enjoyed writing, reciting and participating in poetic exchanges. He was witty and urbane, clean and well mannered. He avoided

coarse speech, instead displaying refined eloquence. He had a good grounding in grammar, lexicography and philology. He knew Persian and was acquainted with the origins of various foreign loan words in Arabic from a number of other languages. There is a description of his normal day: Ibn Jareer At-Tabari stayed in Baghdad concentrating on nothing except teaching and writing. He was highly appreciated by the caliphs and rulers of his time until he died in Shawwaal A. H at the age of eighty-six, in the region of Tabaristan. A Large numbers of people were present for his funeral procession and they buried him while feelings of sadness and mourning overwhelmed them. Ibn Jareer At-Tabari in Brief: At-Tabari was born in Aamol, Tuberstan in A. At-Tabari had an ardent desire for knowledge ever since he was a child and he memorized the Quran and Prophetic Hadeeths. When he was twelve years old, he started a long journey seeking knowledge and he traveled to Rey, Baghdad, Kufa, old Syria, and Egypt. He settled in Baghdad and devoted himself to writing and teaching. At-Tabari was well-versed in many branches of Islamic knowledge such as Tafseer, Hadeeth, and jurisprudence. At-Tabari left many books on Tafseer, history, jurisprudence, and modes of reciting the Glorious Quran. He died in Baghdad in AH.

Tafsir bi-al-ra'y, or commonly known as tafsir bi-al-diraya, is the method of using one's independent rational reasoning and mind to form an opinion-oriented interpretation. The most distinctive feature of tafsir bi-al-diraya is the inclusion of the opinions of the commentator, thus forming the more objective view on Qur'anic verses.

Madrasa – Madrasa is the Arabic word for any type of educational institution, whether secular or religious. The word is variously transliterated madrasah, medresa, madrassa, madraza, medrese, in the West, the word usually refers to a specific type of religious school or college for the study of the Islamic religion, though this may not be the only subject studied. However, in English, the term usually refers to the specifically Islamic institutions. Depending on the demands, some madaris also offer additional advanced courses in Arabic literature, English and other foreign languages, as well as science. Ottoman madaris along with religious teachings also taught styles of writing, grammary, syntax, poetry, composition, natural sciences, political sciences, people of all ages attend, and many often move on to becoming imams. The madaris also resemble colleges, where people take evening classes, an important function of the madaris is to admit orphans and poor children in order to provide them with education and training. Madaris may enroll female students, however, they study separately from the men, the term Islamic education means education in the light of Islam itself, which is rooted in the teachings of the Quran - holy book of Muslims. Islamic education and Muslim education are not the same, because Islamic education has epistemological integration which is founded on Tawhid - Oneness or monotheism. The first institute of education was at the estate of Hazrat Zaid bin Arkam near a hill called Safa, where Hazrat Muhammad was the teacher. After Hijrah the madrasa of Suffa was established in Madina on the east side of the Al-Masjid an-Nabawi mosque, Ubada ibn as-Samit was appointed there by Hazrat Muhammad as teacher and among the students. In the curriculum of the madrasa, there were teachings of The Quran, The Hadith, Faraiz, Tajweed, Genealogy, Treatises of First Aid, there were also trainings of horse-riding, art of war, handwriting and calligraphy, athletics and martial arts. Tablighi Jamaat – The organisation is estimated to have between 12 million and million adherents, and a presence in somewhere between and countries. It has been called one of the most influential movements in 20th century Islam. Tablighi Jamaat began as an offshoot of the Deobandi movement, and a response to perceived deteriorating moral values and it expanded from a local to a national to an international movement. Tablighi Jamaat denies any affiliation in politics and fiqh, focusing instead on the Quran and Hadith, Tablighi Jamaat attracted significant public and media attention when it announced plans for the largest mosque in Europe to be built in London, United Kingdom. The emergence of Tablighi Jamaat represented the intensification of individual aspects of the original Deobandi movement. Muhammad Ilyas, the founder of Tablighi Jamaat, wanted to create a movement that would enjoin good and forbid evil as the Quran decreed, the inspiration for this came during his second pilgrimage to Mecca in . What he lacked in scholarly learning, presence, charisma or speaking ability and he initially tried to establish a network of mosque-based religious schools to educate the Mewati Muslims about Islamic beliefs and practices. Shortly afterwards, he was disappointed with the reality that these institutions were producing religious functionaries, Ilyas abandoned his teaching post at Madrasah Mazahir Uloom in Saharanpur and became a missionary. He relocated to Nizamuddin near Delhi, where movement was formally launched in . When setting the guidelines for the movement, he sought inspiration from the adopted by Muhammad at the dawn of Islam. Muhammad Ilyas put forward the slogan, Urdu. This expressed the focus of Tablighi Jamaat, their aim to renew Muslims socially by uniting them in embracing the lifestyle of Muhammad. The movement gained a following in a short period and nearly 25, people attended the annual conference in November . At the time, some Muslim Indian leaders feared that Muslims were losing their religious identity to the majority Hindu culture, the movement was never given any name officially, but Ilyas used to call it Tahrik-i Imaan. The group began to expand its activities in , the initial expansion within South Asia happened immediately after the partition of India in , when the Pakistan Chapter was established in the hinterlands of Raiwind town near Lahore, Pakistan. The Pakistan Chapter remained the largest till Bangladesh became independent from Pakistan in , today, the largest Chapter is Bangladesh followed by the

second largest in Pakistan. Within two decades of its establishment, the group reached Southwest and Southeast Asia, Africa, Europe, the first foreign missions were sent to the Hejaz and Britain in 3. The name is spelt as Taj-ul-Masjid. It is one of the largest mosques in India, the Mosque has a pink facade topped by two storey high octagonal minarets with marble domes. It has a courtyard with a tank in the centre. It has a gateway with four recessed archways and nine cusped multifold openings in the main prayer hall. The Quibla wall in the hall is carved with eleven recessed arches and has fine screens of trellis work. The massive pillars in the hall hold 27 ceilings through squinted arches of which 16 ceilings are decorated with ornate petaled designs, aalmi Tablighi Ijtima is an annual three-day congregation that draws people from all over the world. It was held at Taj-ul-Masajid until it was shifted to Islam Nagar outside the city due to shortage of space. This national mosque of Indonesia was built to commemorate Indonesian independence and named Istiqlal, the mosque was opened to the public 22 February Within Jakarta, the mosque is positioned next to Merdeka Square, the committee for the construction of the Istiqlal Mosque, led by Cokroaminoto, was founded in He proposed the idea of a mosque to Indonesian President Sukarno. In the committee appointed Sukarno technical chief supervisor, however, Sukarno insisted that a national mosque should be located near the most important square of the nation, near the Merdeka Palace. This is in accordance with the Javanese tradition that the kraton and masjid agung should be located around the alun-alun, Sukarno also insisted that the national mosque should be built near Jakarta Cathedral and Immanuel Church, to symbolize religious harmony and tolerance as promoted in Pancasila. It was later decided that the mosque was going to be built in Taman Widjaja Kusuma. To make way for the mosque, the Citadel Prins Frederick, Sukarno actively followed the planning and construction of the mosque, including acting as the chairman of the jury for the mosque design competition held in The design submitted by Frederich Silaban, a Christian architect from North Sumatra, the foundation stone was laid by Sukarno on 24 August , the construction took 17 years. President Suharto inaugurated it as the mosque on 22 February As of it is the largest mosque in the region of Southeast Asia, in display of religious tolerance, during large Christian celebrations such as Christmas, Istiqlal Mosque helped provide parking space for worshipers of the nearby Jakarta Cathedral. The mosque has seven entrances, and all seven gates are named after Al-Asmaul-Husna, the number seven represents the Seven Heavens in Islamic cosmology. The wudu fountains are on the floor, while the main prayer hall. The building consists of two connected structures, the main structure and the smaller secondary structure. The smaller one serves as main gate as well as stairs, the rectangular main prayer hall building is covered by a m diameter central spherical dome, the number 45 symbolizes the Proclamation of Indonesian Independence. The main dome is adorned with a stainless steel ornamental pinnacle in the form of a crescent and star, the smaller secondary dome is also adorned with a stainless steel pinnacle with the name of Allah in Islamic calligraphy. The dome is supported by round columns, and the prayer hall is surrounded by rectangular piers carrying four levels of balconies. Twelve columns represent the birthday of the Islamic prophet Muhammad in 12th Rabi al-awwal, the main hall is reached through an entrance covered by a dome 8 meters in diameter, the number 8 symbolizes August, the month of Indonesian Independence 5. It is located at the confluence of the Klang and Gombak River, the mosque was designed by Arthur Benison Hubback, and built in The name Jamek is Arabic in origin meaning a place where people congregate to worship and it is also referred to as Friday Mosque by the locals. The mosque was built on the location of an old Malay burial place at the confluence of Klang and Gombak River. A couple of previously existed in the Java Street and Malay Street area serving the Malay communities. Masjid Jamek served as Kuala Lumpurs main mosque until the national mosque, the architect was Arthur Benison Hubback who designed the mosque in the Indian Muslim Mughal architectural style. The mosque has since been enlarged with extensions built, and the originally open-air forecourt roofed over, one of the domes of the mosque collapsed in due to heavy rain, but has since been repaired. The design of the mosque has been described as a Moorish, B Hubback also designed a number of building in similar style, such as the Kuala Lumpur railway station and the Ubudiah Mosque in Kuala Kangsar. The mosque has 2 main minarets among other ones, the pattern of pink and white banding of the minarets, formed of brick and plaster, has been described as blood. The mosque has 3 domes, the largest of which reached Taliban " Until his death in , Mullah Mohammed Omar was the supreme commander and spiritual leader of the Taliban. Mullah Akhtar

Mansour was elected as his replacement in , and following Mansours killing in a May U. The Taliban emerged in as one of the prominent factions in the Afghan Civil War, under the leadership of Mohammed Omar, the movement spread throughout most of Afghanistan, sequestering power from the Mujahideen warlords, whose corruption and despotism Afghans had tired of. The Islamic Emirate of Afghanistan was established in and the Afghan capital transferred to Kandahar and it held control of most of the country until being overthrown by the American-led invasion of Afghanistan in December following the September 11 attacks. At its peak, formal recognition of the Taliban's government was acknowledged by only three nations, Pakistan, Saudi Arabia, and the United Arab Emirates. The group later regrouped as a movement to fight the American-backed Karzai administration. The Taliban have been condemned internationally for the enforcement of their interpretation of Islamic Sharia law. Al-Qaeda also supported the Taliban with fighters from Arab countries and Central Asia, hundreds of thousands of people were forced to flee to United Front-controlled territory, Pakistan, and Iran. Since becoming a loanword in English, Taliban, besides a plural noun referring to the group, has also been used as a singular noun referring to an individual. For example, John Walker Lindh has been referred to as an American Taliban, in the English language newspapers of Pakistan, the word Taliban is often used when referring to more than one Taliban. The spelling Taliban has come to be predominant over Taleban in English, in the meantime, the United States and Saudi Arabia joined the struggle against the Soviet Union by providing all the funds. After the fall of the Soviet-backed regime of Mohammad Najibullah in , several Afghan political parties agreed on a peace and power-sharing agreement, the accord created the Islamic State of Afghanistan and appointed an interim government for a transitional period. With the exception of Gulbuddin Hekmatyars Hezb-e Islami, all of the parties, were ostensibly unified under this government in April 7. Indian subcontinent – Geologically, the Indian subcontinent is related to the land mass that rifted from Gondwana and merged with the Eurasian plate nearly 55 million years ago. Geographically, it is the region in south-central Asia delineated by the Himalayas in the north, the Hindu Kush in the west. Politically, the Indian subcontinent usually includes Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, sometimes, the term South Asia is used interchangeably with Indian subcontinent. There is no consensus about which countries should be included in each and it is first attested in to refer to the North and South Americas, before they were regarded as separate continents. Its use to refer to the Indian subcontinent is seen from the twentieth century. It was especially convenient for referring to the region comprising both the British India and the states under British Paramountcy. The term Indian subcontinent also has a geological significance and it was, like the various continents, a part of the supercontinent of Gondwana. A series of tectonic splits caused formation of basins, each drifting in various directions. The geological region called the Greater India once included the Madagascar, Seychelles, Antarctica, as a geological term, Indian subcontinent has meant that region formed from the collision of the Indian basin with Eurasia nearly 55 million years ago, towards the end of Paleocene. The Indian subcontinent has been a particularly common in the British Empire. Some academics refer to it as South Asian Subcontinent, the terms Indian subcontinent and South Asia are sometimes used interchangeably. There is no accepted definition on which countries are a part of South Asia or Indian subcontinent. In dictionary entries, the term subcontinent signifies a large, distinguishable subdivision of a continent, the region experienced high volcanic activity and plate subdivisions, creating Madagascar, Seychelles, Antarctica, Australasia and the Indian subcontinent basin. The Indian subcontinent drifted northeastwards, colliding with the Eurasian plate nearly 55 million years ago and this geological region largely includes Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka. The zone where the Eurasian and Indian subcontinent plates meet remains one of the active areas. The English term mainly continues to refer to the Indian subcontinent, physiographically, it is a peninsular region in south-central Asia delineated by the Himalayas in the north, the Hindu Kush in the west, and the Arakanese in the east 8. Established as JUI in , it is the result of a split of , F standing for the name of its leader. JUI-F is as of Pakistans 5th largest party, winning 3. The party is in coalition with Pakistans current ruling party Pakistan Muslim League, the JUI-S faction, led by Samiul Haq, is of regional significance in Khyber Pakhtunkhwa but has no representation on the national level. The split of JUI into two factions was due to dissent over the policy of president Zia-ul-Haq of supporting Mujahideen outfits in the Afghanistan war during the s, a more

recent faction known as JUI-N, split off JUI-F in , is also unrepresented at the national level. A faction supporting the creation of Pakistan parted ways in to support the All Indian Muslim League and this faction came to be known as the Jamiat Ulema-e-Islam. Under Mahmood during the s the party developed a presence and base of support among the intensely conservative countryside of Balochistan. Mufti Mahmood was sworn in as NWFP chief minister, under him the provincial government established a board to bring all laws in conformity with Islam. JUI-S influence is largely restricted to a few districts of Khyber Pakhtunkhwa whereas the JUI-F is predominant in the Pashtun areas of Balochistan, both factions of the JUI have a large network of madrassas and mosques that provide the main basis of its religious activism and politics. JUI party workers and leaders are products of the madrassa system and they are closely associated with the Taliban in Afghanistan and its faction in Pakistan 9.

Chapter 5 : Biography | Define Biography at calendrierdelascience.com

The 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 works can broadly be categorized by its affiliated Islamic schools and branches and the era it was published, classic or modern.

For Allah did say about him: Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive no. As with everything in this religion there is two extremes and then there is the middle path. The other extreme is that they can fall into all sorts of wrong e. The middle path is that they are safe from Shirk, Kufr, Nifaaq, Biddah, Haram, they are not influenced by shytaan. They may make mistakes, forget things, or commit minor sins “ according to the most well-known opinion of the scholars ” but they will not be approved for these mistakes. We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers. I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers. Notice the verse begins in the 3rd person. This is to show the great care and concern and gentleness Allah shows towards His prophet. The major concern of the Prophet in his life is how Allah views him and if Allah had said YOU, this could have been very hard on the Prophet to receive. So Allah mentions HE referring to the Prophet. Even though the Prophet is not mentioned here directly it slowly becomes clear who Allah is speaking about when we read the next few verses, but still it is as if Allah is correcting him gently and slowly. Why did you grant them leave from fighting “? Usually in conversation one rebukes, then forgives. We learn from this that we should also deal people with gentleness. We should choose our words very carefully especially when correcting and disciplining people. So that his heart would be at peace. This is how we should deal with other people. We should be so sensitive to other peoples feelings we should have empathy, care and concern before we say something to someone. Ask yourself, before advising someone how would you feel if the same words would be said to you. Words are sometimes sharper than swords. Swords cuts into flesh, words cut into peoples hearts. We also learn from this verse a very important rule. This is because a normal Muslim is not expected to act with that level of perfection. But for someone like the Prophet this is not expected of him, he is on a high level, so Allah treats him according to his level. The Prophet would rarely slip up but if he did, Allah would correct him. Who will get the stronger rebuke? The one who has been practicing 5 years! Because the one who has been practicing for 1 week he is new and his knowledge is small but the the one who has been practicing 5 years should be on a higher level. So not every one is on the same level. Treat people on their level. So be privileged not offended] The examples of how the Prophet applied this principle are to many to count. Some people you are harsh with and others you are lenient. Here in this verse something amazing happens. Allah is correcting the Prophet but at the same time praising him? Allah holds him in such high standard he needs to be corrected for even the smallest of things. Some say this verse is a proof of the Prophethood of the Messenger of Allah [PBUH] because if he had been a false prophet he would not have criticized himself. Can you imagine if You wrote a book and in that book You criticized yourself? No one do that. Also it is also reported that Aaisha said:

Chapter 6 : Download & Streaming : Free pdf Books Favorites : Internet Archive

Major Mufassireen. Major tafsirs of the Qur'an come from Ibn Kathir: Tafsir ibn Kathir - A classical tafsir of the Qur'an, it can be considered a summary of the earlier Tafseer Ibn Jarir (at-Tabari).

In this approach the most important external aids used are the collected oral traditions upon which Muslim scholars based Islamic history and law. Narratives used for tafsir, and in general, must be of authentic origin sahih. Narratives of such origin are considered requisite for tafsir. These are generally considered above personal opinion, because these people grew up with everyday interaction with Muhammad, and had often asked about the meanings of verses or circumstances of their revelation; and they were very knowledgeable in both Arabic literature and Islamic thought. Another non-scripture based source of the interpretation is classical Arabic literature. While some may be accurate, these narratives are not subject to hadith authenticity criteria, and are generally not favored for use. The relative paucity of traditional sources is also a practical reason why the scope of the methodology is augmented. This is a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect. Accordingly, the method of independent reasoning ijtiḥād has several qualifications and conditions that need to be satisfied. Due to the nature of orientation toward opinions, this method is rejected by certain scholars such as Ibn Taymiyyah , [1] and prohibited by Wahhabi Islamic doctrine. Some parameters used by these scholars including linguistic resources, historical sources, methodological concepts such as maqasid or socio-cultural environment taken into consideration. In terms of linguistic resources, literary elements of the Arabic language , including morphology , eloquence, syntax are an integral part of tafsir, as they constitute the basis of understanding and interpretation. Arabic has a systematic way of shaping words so one can know the meaning by knowing the root and the form the word was coined from. In terms of historical resources, scholars may choose to interpret verses according to external factors, including their historical context and their place of revelation. The early tafsirs are considered to be some of the best sources for Islamic history. Classification of the place of revelation, whether it was revealed in Mecca or Medina , is important as well. This is because in general Meccan verses tend to have an imān loosely translated as faith nature that includes believing in Allah, the Prophet and the day of judgment , whether it be theological foundations or basic faith principles. On the other hand, Medinan verses constitute legislation, social obligations, and constitution of a state. On the more conceptual level, the idea of maqasid goals or purpose can be taken into account. Verses may be interpreted to preserve the general goals of shariah , which may be considered simply as bringing happiness to a person in this life and the hereafter. That way, any interpretation that threatens to compromise the preservation of religion, life, lineage, intellect or property may be discarded or ruled otherwise in order to secure these goals. Further, the socio-cultural environment may also taken into consideration. Scholars usually do not favor to confine verses to a single time interval, but rather interpret according to the needs of their time.

Chapter 7 : Ibn Jareer At-Tabari

Finally the Shaykh of the Mufasssireen, Ibn Jareer At-Tabaree (rahimahullaah) said: "And the most correct of these sayings, according to me, is that which says that these ayaat were revealed about the disbelievers from the people of the Book.

He has created great fitnah in the name of the Deen. Mazhari stated his personal opinion in an academic manner. The opinion in Mazhari and in some other Tafaaseer is personal opinion. It is not official Tafseer. It is a personal view with which we disagree. But the manner in which Mazhari has presented the view does not denigrate Nabi Musa Alayhis salaam. He did not abandon his people. He felt no shame and no inhibition in opening his mouth and wagging his tongue against such a great Nabi of Allah Azza Wa Jal. This is a clear sign of his deviation. This is explicit kufr which expels him from the fold of Islam, and renders his Nikah invalid. Since he had extracted from Mazhari a view which he utilized to denigrate Nabi Musa Alayhis salaam , he should have taken the whole view expressed by Mazhari on this issue, not only part of it. However, if hidaayat was in the Hands of Allah, then why did Allah send Nabis? The Nabis did not spread hidaayat with their inner i. All of you listen carefully to what I am saying. In this age there is the deception among Muslims that the Ummat will attain hidaayat by means of the spiritual state the roohaaniyat of the Allahwaalo the Buzrugs. This idea is erroneous. In the light of this corrupt, convoluted belief of baatil, read the following tafseer of Mazhari and of the other Mufasssireen whose tafseer he has cited to vindicate his denigration of Hadhrat Nabi Musaa Alayhis salaam. He was in the state of Sukr spiritual ecstasy , hence his Baatini Tawajjuh was not focused on his Ummah at that time. This is why Bani Israaeel was embroiled in fitnah and deviation. It is indeed moronic to formulate such a kufr idea on the basis of the academic intricacy mentioned in Tafseer Mazhari. Thus the promise of His Rabb was completed with forty nights. The second fundamental is that his departure was not a desertion of his people. He left Nabi Haroon Alayhis salaam as his Khalifah. The third fundamental is that the incumbent corollary of answering the Command of Allah Azza Wa Jal, was separation from his Ummah for forty days. Such self-opinion should be set aside, and not cited as daleel. But when Hadhrat Mansur Al-Hallaaj, uttered the same statement expressed with a slight difference, viz. This is the difference. Imaan is suspended between fear and hope, said Rasulullah Sallallahu alayhi wasallam.

Chapter 8 : Molvi Saâ€™d miquoting Tafseer Mazhari | Islam Reigns

It is the opinion of most mufassireen (commentators on the Qur'an), scholars of hadeeth and fuqaha' (jurists)." al-Safaareeni quoted from Ibn Hamdaan who said in Nihaayat al-Mubtadi'een: "They are infallible in conveying the commands and message of Allaah, but they are not infallible in any other regard.

Following his undergraduate studies, Al-Alwani returned to Iraq and became a lieutenant in the Iraqi Military Reserves. He taught in the Military Academy of Iraq in Baghdad and also taught in the College of Islamic Studies where he was a professor for 6 years. Al-Alwani then decided to immigrate to the United States in where he settled down in Northern Virginia for 23 years. There he studied the history of several religious groups, specifically Jewish history and focused his attention on Rabbi Yohanan ben Zakay, who established the famous Jewish school in Haifa and founded the jurisprudence for Jewish minorities across the globe. Al-Alwani learned many of his lessons on Muslim integration into American society from Rabbi Yohanan. During his time in the United States and in the Middle East, he worked extensively on interfaith projects. He has a vast network of scholars from different religions whom he still keeps up with as friends today. Thought and ideology[edit] Al-Alwani wrote and published over 30 books on a wide variety of Islamic issues including the "Ethics of Disagreement". He pioneered many revolutionary original thoughts and ideas that subsequently lead to the establishment of new fields in Islamic Studies. He wrote about the Islamization of Knowledge , the need for Ijtihad , and contributed to fiqh al-aqalliyyat Muslim minority jurisprudence which deals with problems Muslims face in countries where they are minorities and concentrates more on special and exceptional rulings for those special circumstances. Al-Alwani is known for his work in the disciplines in Quranic studies. In his book, "Al-Tadabour" exegesis he discusses how to understand the Quran using the Quran itself as opposed to the direct reliance on "Mufassireen" Quranic interpreters. He believes that due to the diversity in background and studies of these "mufassiroon" they have brought their biases and differences amongst Muslims through their interpretations. By removing the "middle man" Alwani believes that Muslims can find a better understanding of the Quran and Islam. Al-Alwani has compared America to al-Andalus Spain where the Muslims risk deportation from America if they fail to become partners with other groups of society. They can achieve this by serving America and convincing American society that Islam and Muslims in America are an asset to society rather than a liability. His work reflected moderate positions in Islamic scholarship, including a monograph he wrote against punishing apostasy. Ruqaya Alwani and Ahmed Alwani all of whom are active in their fathers methodology. He founded a library and think-tank in Cairo named Zahra and Mona Rewaq. He enjoys listening to maqaam Iraqi and classical Arabic music especially Umm Kalthoom. He speaks Arabic, English, Persian , and Turkish. Taha Jabir al Alwani dead: An Islamic reformist is no more". Archived from the original on The New York Times. Retrieved 21 July Center for Islam and Religious Freedom. Retrieved August 8,

Chapter 9 : FREE Celebrities/Biographies Worksheets

Ibn Jareer At-Tabari in Brief: At-Tabari was born in Aamol, Tuberstan in A.H. At-Tabari had an ardent desire for knowledge ever since he was a child and he memorized the Quran and Prophetic Hadeeths.

By the end of this course, students will be able to: You will also have the opportunity to be able to share ideas and learn in a group setting. Course Staff Our instructors are all advanced students of Dr. Through extended study, instructors have developed a sense of understanding and appreciation for the Words of Allah and as such have taken on the responsibility of passing that knowledge on. They have dedicated numerous hours of obtaining knowledge and have now made it their life goal to impart this knowledge. Approachable and friendly, our teachers yearn for the success of their students. Their enthusiasm and patience are key driving elements that enable students to fully immerse in the Words of Allah. Can I sign up? Students from any part of the world are welcome to join us on campus or online. Students are responsible to make arrangements for their study visa and other travel legalities. Al Huda does not facilitate visa or accommodation arrangements. I am a student from abroad and I would like to study at Al Huda Institute on campus. What steps do I need to take in order to register for the course? You can then check the Canada government website for information about student applications to Canada listed here: Al Huda Institute cannot provide any help or advice in regards to immigration related matter. Can I join this course just to listen in, as opposed to being a student? Payable on site only. I heard about the course late, can I still join? How will I make up for missed lessons? Yes, late admissions are accepted upon meeting course pre-requisites. Please discuss with the Course Coordinator for more information. Is there an age limit to joining the course? Students must be at least 15 years old, there is no maximum age limit. However, there are different courses which cater more specifically to different age groups. Other courses in English are also available. Is there Hifz component to the course? There is no required memorization of surahs in this course. However, we do offer Hifz Program at the Institute. What are the subjects taught in this course? The following subjects are included in the program: Is there a specified time each day for course instruction or can a student work at their own pace? The class is scheduled to happen Tuesday to Thursday, 9: Unfortunately this is not a program designed for someone to take at their own pace. FEE What is the tuition fee of the course? Accepted forms of payment via Cash, Debit card or Cheque. How can I pay my fees? All Monthly Payment will be collected on campus. Tuition fee will be due First Week of each month. Fee Window Hours of operation: Further inquiries to be discussed with the Course Coordinator in person. Complete list of holidays can be available from the Course Coordinator. Missing lessons regularly as a routine will negatively impact learning and understanding. If so, are they written or oral? Yes, there are different tests and assignments for different subjects. The test may be written or oral depending on the subject i. Tajweed has both an oral test as well as a written one. Is there active participation required in the course i. Yes, each student whether on-site or online will be assigned a group. Students will do their lessons and write their tests in that group. Will the diploma of this course be recognized by other Islamic schools to enable me to become a teacher or use the credits of this course anywhere? At this point we cannot guarantee the diploma will be recognized by other Institutions. This class is only offered on Campus. To do courses online please visit: Yes accommodations are made available for applicants 18 years and above by staff members and other Muslim sisters, however Alhuda Institute does not have any affiliation with the accommodations as they are offered privately. For more information, please contact the Course Coordinator. Is there any facility for babies and toddlers? Yes, there is proper on campus facility only available for registered student mothers. I have a physical condition, which prevents me from prolonged sitting, can I still join? Will there be special accommodation for my condition? We make every effort to accommodate student needs. Please bring up your specific concern to the Course Coordinator for further discussion. Is transport facility provided for all students? If yes, what are the charges? An official transport facility is not provided for all students. However, car pooling is encouraged. Students who need a ride to and from the institute may contact the reception to arrange for a ride from their area of residence. Do I need to spend time studying outside of class hours? Homework is assigned in this course as in any other educational program Is there a student uniform? For TQU

students, a black abaya or a black skirt and a loose black top and a white headscarf. Headscarves are available to purchase at the bookstore. How can I contact the Course Coordinator? If you have any general questions, please visit our FAQs and contact us if you still need help.