I'm not a robot

arabic-number-xxxarabic-text-xxxenglish-number-xxxenglish-text-xxx 1 In the name of God, the Gracious, the Merciful. 2 Praise be to God, Lord of the Worlds. 3 The Most Gracious, the Most Merciful. 4 Master of the Day of Judgment. 5 It is You we worship, and upon You we call for help. 6 Guide us to the straight path. 7 The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided. 1. In the name of God, the Gracious, the Merciful. 2. Praise be to God, Lord of the Worlds. 3. The Most Gracious, the Most Merciful. 4. Master of the Day of Judgment. 5. It is You we worship, and upon You we call for help. 6. Guide us to the straight path. 7. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided. Page 2 Abdur-Rahman Ibn Abdul-Aziz As-Sudais An-Najdi is a Saudi world renown reciter. He was born in Saudi Arabia and hes originally Sheikh Mishary Rashid Al-Afasy or Mishary Rashid Gharib Mohammad Rashed Al-Afasy is a Kuwaiti international-renewed reciter. He was born in Maher Ibn Hamad Ibn Muaiql Al Muaiqly Al Balwi, is a Saudi Imam and Quran reciter. He was born on Al-Shuraim is one of the most acclaimed reciters of the Quran. He was born in Riyadh, Saudi Arabia in 1966 Saad studied in Dammam. As a student, he was very clever. He often participated in summer journeys, Quran Memorization circles Ahmed Ali Al-Ajmi is a Quran reciter from Khobar, an eastern Province of the Kingdom of Saudi Arabia. He was The Holy Quran is complete Recitations and suras in the voice of Your browser is not able to view Al-quran.info in standard view. This is either due to disabled JavaScript, or browser incompatibility. To start using the basic Al-quran.info site without JavaScript, click here. Target Completion Date : 12/25/2014 Set a target date and track your progress. The system will automatically calculate how many verses you need to read each day to complete the Quran based on your target date. A muslim should finish a minimum of two Qurans' a year. Start Date03/23/2013 You need to read verse(s) daily to stay on target End Date05/23/2013 What you have completed How much you are behind your target Over All Progress Graph According to Target Date Progress till today Progress plan from first day to target date Over All Progress of Sura / Chapter Sura / Chapter wise progress Access verses, translations, and online Quran guidance. In the voice of Sheikh Mishary Al-Afasy. You can click on each verse to listen to it or download it. This article is about the central religious text of Islam. For other uses, see Quran (disambiguation).The Quran,[c] also romanized Qur'an or Koran,[d] is the central religious text of Islam, believed by Muslims to be a revelation directly from God (Allh). It is organized in 114 chapters (surah, pl. suwer) which consist of individual verses (yah). Besides its religious significance, it is widely regarded as the finest work in Arabic literature,[11][12][13] and has significantly influenced the Arabic language. It is the object of a modern field of academic research known as Quranic studies.QuranArabic: , romanized:al-QurnTwo folios of the Birmingham Quran manuscript, an early manuscript written in Hijazi script on parchment carbon-dated to c.568645, overlapping Muhammad's lifetimeInformationReligionIslamLanguageClassical ArabicPeriod610632 CEChapters114 (list)See SurahVerses6,348 (including the basmala)6,236 (excluding the basmala)See yahFull textQuran at Arabic Wikisource Quran at English WikisourceMuslims believe the Quran was orally revealed by God to the final Islamic prophet Muhammad through the angel Gabriel incrementally over a period of some 23 years, beginning on the Laylat al-Qadr, when Muhammad was 40, and concluding in 632, the year of his death. Muslims regard the Quran as Muhammad's most important miracle, a proof of his prophethood, and the culmination of a series of divine messages starting with those revealed to the first Islamic prophet Adam, including the holy books of the Torah, Psalms, and Gospel in Islam.The Quran is believed by Muslims to be God's own divine speech providing a complete code of conduct across all facets of life. This has led Muslim theologians to fiercely debate whether the Quran was "created or uncreated." According to tradition, several of Muhammad's companions served as scribes, recording the revelations. Shortly after Muhammad's death, the Quran was compiled on the order of the first caliph Abu Bakr (r.632634) by the companions, who had written down or memorized parts of it. Caliph Uthman (r.644656) established a standard version, now known as the Uthmanic codex, which is generally considered the archetype of the Quran known today. There are, however, variant readings, with some differences in meaning.The Quran assumes the reader's familiarity with major narratives recounted in the Biblical and apocryphal texts. It summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events. The Quran describes itself as a book of guidance for humankind (2:185). It sometimes offers detailed accounts of specific historical events, and it often emphasizes the moral significance of an event over its narrative sequence.Supplementing the Quran with explanations for some cryptic Quranic narratives, and rulings that also provide the basis for Islamic law in most denominations of Islam, are hadithsoral and written traditions believed to describe words and actions of Muhammad. During prayers, the Quran is recited only in Arabic. Someone who has memorized the entire Quran is called a hafiz. Ideally, verses are recited with a special kind of prosody reserved for this purpose called tajwid. During the month of Ramadan, Muslims typically complete the recitation of the whole Quran during tarawih prayers. In order to extrapolate the meaning of a particular Quranic verse, Muslims rely on exegesis, or commentary rather than a direct translation of the text.The word qur'n appears about 70 times in the Quran itself,[14] assuming various meanings. It is a verbal noun (madar) of the Arabic verb qara'a () meaning 'he read' or 'he recited'. The Syriac equivalent is qeryn (), which refers to 'scripture reading' or 'lesson'.[15] While some Western scholars consider the word to be derived from the Syriac, the majority of Muslim authorities hold the origin of the word is qara'a itself.[16] Regardless, it had become an Arabic term by Muhammad's lifetime.[16] An important meaning of the word is the 'act of reciting', as reflected in an early Quranic passage: "It is for Us to collect it and to recite it (qur'nahu)."[17]In other verses, the word refers to 'an individual passage recited [by Muhammad]'. Its liturgical context is seen in a number of passages, for example: "So when al-qur'n is recited, listen to it and keep silent."[18] The word may also assume the meaning of a codified scripture when mentioned with other scriptures such as the Torah and Gospel.[19]The term also has closely related synonyms that are employed throughout the Quran. Each synonym possesses its own distinct meaning, but its use may converge with that of qur'n in certain contexts. Such terms include kitb ('book'), yah ('sign'), and srah ('scripture'); the latter two terms also denote units of revelation. In the large majority of contexts, usually with a definite article (al-), the word is referred to as the way ('revelation'), that which has been "sent down" (tanzl) at intervals.[20][21] Other related words include: dhikr ('remembrance'), used to refer to the Quran in the sense of a reminder and warning; and ikmah ('wisdom'), sometimes referring to the revelation or part of it.[16][e]The Quran describes itself as 'the discernment' (al-furqn), 'the mother book' (umm al-kitb), 'the guide' (huda), 'the wisdom' (hikmah), 'the remembrance' (dhikr), and 'the revelation' (tanzl; 'something sent down', signifying the descent of an object from a higher place to lower place).[22] Another term is al-kitb ('The Book'), though it is also used in the Arabic language for other scriptures, such as the Torah and the Gospels. The term mus'haf ('written work') is often used to refer to particular Quranic manuscripts but is also used in the Quran to identify earlier revealed books.[16]Main articles: History of the Quran and Historiography of early IslamIslamic tradition relates that Muhammad received his first revelation in 610 CE in the Cave of Hira on the Night of Power[23] during one of his isolated retreats to the mountains. Thereafter, he received revelations over a period of 23 years. According to hadith (traditions ascribed to Muhammad)[f][24] and Muslim history, after Muhammad and his followers immigrated to Medina and formed an independent Muslim community, he ordered many of his companions to recite the Quran and to learn and teach the laws, which were revealed daily. It is related that some of the Quraysh who were taken prisoners at the Battle of Badr regained their freedom after they had taught some of the Muslims the simple writing of the time. Thus a group of Muslims gradually became literate. As it was initially spoken, the Quran was recorded on tablets, bones, and the wide, flat ends of date palm fronds. Most suras (also usually transliterated as Surah) were in use amongst early Muslims since they are mentioned in numerous sayings by both Sunni and Shia sources, relating Muhammad's use of the Quran as a call to Islam, the making of prayer and the manner of recitation. However, the Quran did not exist in book form at the time of Muhammad's death in 632 at age 6162.[16][25][26][27][28][29] There is agreement among scholars that Muhammad himself did not write down the revelation.[30]Traditionally believed to be Muhammad's first revelation, Sura Al-Alaq, later placed 96th in the Quranic regulations, in current writing styleSahih al-Bukhari narrates Muhammad describing the revelations as, "Sometimes it is (revealed) like the ringing of a bell" and A'isha reported, "I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)."[g] Muhammad's first revelation, according to the Quran, was accompanied with a vision. The agent of revelation is mentioned as the "one mighty in power,"[32] the one who "grew clear to view when he was on the uppermost horizon. Then he drew nigh and came down till he was (distant) two bows' length or even nearer."[28][33] The Islamic studies scholar Welch states in the Encyclopaedia of Islam that he believes the graphic descriptions of Muhammad's condition at these moments may be regarded as genuine, because he was severely disturbed after these revelations. According to Welch, these seizures would have been seen by those around him as convincing evidence for the superhuman origin of Muhammad's inspirations. However, Muhammad's critics accused him of being a possessed man, a soothsayer, or a magician since his experiences were similar to those claimed by such figures well known in ancient Arabia. Welch additionally states that it remains uncertain whether these experiences occurred before or after Muhammad's initial claim of prophethood.[34]The Quran describes Muhammad as "ummi",[35] which is traditionally interpreted as 'illiterate', but the meaning is rather more complex. Medieval commentators such as al-Tabari (d.923) maintained that the term induced two meanings: first, the inability to read or write in general; second, the inexperience or ignorance of the previous books or scriptures (but they gave priority to the first meaning). Muhammad's illiteracy was taken as a sign of the genuineness of his prophethood. For example, according to Fakhr al-Din al-Razi, if Muhammad had mastered writing and reading he possibly would have been suspected of having studied the books of the ancestors. Some scholars such as W. Montgomery Watt prefer the second meaning of ummithey take it to indicate unfamiliarity with earlier sacred texts.[28][36]The final verse of the Quran was revealed on the 18th of the Islamic month of Dhu al-Hijjah in the year 10 A.H., a date that roughly corresponds to February or March 632. The verse was revealed after the Prophet finished delivering his sermon at Ghadir Khumm.According to Islamic tradition, the Quran was revealed to Muhammad in seven different ahruf (meaning letters; however, it could mean dialects, forms, styles or modes).[37] Most Islamic scholars agree that these different ahruf are the same Quran revealed in seven different Arabic dialects and that they do not change the meaning of the Quran, the purpose of which was to make the Quran easy for recitation and memorization among the different Arab tribes.[38][39][40][41] While Sunni Muslims believe in the seven ahruf, some Shia reject the idea of seven Quranic variants.[42] A common misconception is that the seven ahruf and the qira'at are the same.A page from the Nurse's Quran, written in Kairouani calligraphy. (1020 AD)Main articles: Canonization of Islamic scripture, Ahruf, and Qira'atFollowing Muhammad's death in 632, a number of his companions who memorized the Quran were killed in the Battle of al-Yamama by Musaylima. The first caliph, Abu Bakr (r.632634), subsequently decided to collect the book in one volume so that it could be preserved.[43] Zayd ibn Thabit (d.655) was the person to collect the Quran since "he used to write the Divine Inspiration for Allah's Apostle".[44] Thus, a group of scribes, most importantly Zayd, collected the verses and produced a hand-written manuscript of the complete book. The manuscript according to Zayd remained with Abu Bakr until he died. Zayd's reaction to the task and the difficulties in collecting the Quranic material from parchments, palm-leaf stalks, thin stones (collectively known as suhuf, any written work containing divine teachings)[45] and from men who knew it by heart is recorded in earlier narratives. In 644, Muhammad's widow Hafsa bint Umar was entrusted with the manuscript until the third caliph, Uthman (r.644656),[44] requested the standard copy from her.[46] According to historian Michael Cook, early Muslim narratives about the collection and compilation of the Quran sometimes contradict themselves: "Most ... make Uthman little more than an editor, but there are some in which he appears very much a collector, appealing to people to bring him any bit of the Quran they happen to possess." Some accounts also "suggest that in fact the material" Abu Bakr worked with "had already been assembled", which since he was the first caliph, would mean they were collected when Muhammad was still alive.[47]Around the 650s, the Islamic expansion beyond the Arabian Peninsula and into Persia, the Levant and North Africa, as well as the use of the seven ahruf, had caused some confusion and differences in the pronunciation of the Quran, and conflict was arising between different Arab tribes due to some claiming to be more superior to other Arab tribes and non-Arabs based on dialect, which Uthman noticed.[38][40][39][41] In order to preserve the sanctity of the text, he ordered a committee headed by Zayd to use Abu Bakr's copy and prepare a standard text of the Quran.[48][49] Thus, within 20 years of Muhammad's death in 632,[50] the complete Quran was committed to written form as the Uthmanic codex. That text became the model from which copies were made and promulgated throughout the urban centers of the Muslim world, and other versions are believed to have been destroyed.[48][51][52][53] and the six other ahruf of the Quran fell out of use.[38][40][39][41] The present form of the Quran text is accepted by Muslim scholars to be the original version compiled by Abu Bakr.[28][29][h][i]Quran in Mashhad, Iran said to be written by AliQira'at which is a way and method of reciting the Quran was developed sometime afterwards. There are ten canonical recitations and they are not to be confused with ahruf. Shias recite the Quran according to the qira'at of Hafs on authority of Asim, which is the prevalent qira'at in the Islamic world[56] and believe that the Quran was gathered and compiled by Muhammad during his lifetime.[57][58] It is claimed that the Shia had more than 1,000 hadiths ascribed to the Shia Imams which indicate the distortion of the Quran[59] and according to Etan Kohlberg, this belief about Quran was common among Shiites in the early centuries of Islam.[60] In his view, Ibn Babawayh was the first major Twelver author "to adopt a position identical to that of the Sunnis" and the change was a result of the "rise to power of the Sunni 'Abbasid caliphate," whence belief in the corruption of the Quran became untenable vis-a-vis the position of Sunni "orthodoxy".[61] Alleged distortions have been carried out to remove any references to the rights of Ali, the Imams and their supporters and the disapproval of enemies, such as Umayyads and Abbasids.[62]Other personal copies of the Quran might have existed including Ibn Mas'ud's and Ubay ibn Ka'b's codex, none of which exist today.[16][48][63]Main articles: Quranic studies and Early Quranic manuscriptsStudies on the Quran rarely went beyond textual criticism.[when?][64][65] Until the early 1970s,[66] non-Muslim scholars of Islam while not accepting traditional explanations for divine intervention accepted the above-mentioned traditional origin story in most details.[43]The basmala as written on the Birmingham mus'haf manuscript, one of the oldest surviving copies of the Quran Rasm: " "University of Chicago professor Fred Donner states that:[67][T]here was a very early attempt to establish a uniform consonantal text of the Qurn from what was probably a wider and more varied group of related texts in early transmission. After the creation of this standardized canonical text, earlier authoritative texts were suppressed, and all extant manuscriptsdespite their numerous variantsseem to date to a time after this standard consonantal text was established.Although most variant readings of the text of the Quran have ceased to be transmitted, some still are.[68][69] There has been no critical text produced on which a scholarly reconstruction of the Quranic text could be based.[j]A page from the Sanaa manuscript. Possibly the oldest, best preserved and most comprehensive Islamic archaeological document to date. The double layer reveals additions to the original text and multiple differences with today's Quran.In 1972, in a mosque in the city of Sana'a, Yemen, manuscripts "consisting of 12,000 pieces" were discovered that were later proven to be the oldest Quranic text known to exist at the time. The Sana'a manuscripts contain palimpsests, manuscript pages from which the text has been washed off to make the parchment reusable againa practice which was common in ancient times due to the scarcity of writing material. However, the faint washed-off underlying text (scriptio inferior) is still barely visible.[71] Studies using radiocarbon dating indicate that the parchments are dated to the period before 671 CE with a 99 percent probability.[72][73] The German scholar Gerd R. Puin has been investigating these Quran fragments for years. His research team made 35,000 microfilm photographs of the manuscripts, which he dated to the early part of the 8th century. Puin has noted unconventional verse orderings, minor textual variations, and rare styles of orthography, and suggested that some of the parchments were palimpsests which had been reused. Puin believed that this implied an evolving text as opposed to a fixed one.[74] It is also possible that the content of the Quran itself may provides data regarding the date of writing of the text. For example, sources based on some archaeological data give the construction date of Masjid al-Haram, an architectural work mentioned 16 times in the Quran, as 78 AH[75] an additional finding that sheds light on the evolutionary history of the Quran mentioned,[74] which is known to continue even during the time of Hajjaj,[76][77] in a similar situation that can be seen with al-Aksa, though different suggestions have been put forward to explain.[note 1]In 2015, a single folio of a very early Quran, dating back to 1370 years earlier, was discovered in the library of the University of Birmingham, England. According to the tests carried out by the Oxford University Radiocarbon Accelerator Unit, "with a probability of more than 95%, the parchment was from between 568 and 645". The manuscript is written in Hijazi script, an early form of written Arabic.[86] This possibly was one of the earliest extant exemplars of the Quran, but as the tests allow a range of possible dates, it cannot be said with certainty which of the existing versions is the oldest.[86] Saudi scholar Saud al-Sarhan has expressed doubt over the age of the fragments as they contain dots and chapter separators that are believed to have originated later.[87] The Birmingham manuscript caused excitement amongst believers because of its potential overlapping with the dominant tradition over the lifetime of Muhammad c.570 to 632 CE[88] and used as evidence to support conventional wisdom and to refute the revisionists' views[89] that expresses findings and views different from the traditional approach to the early history of the Quran and Islam.Main article: List of characters and names mentioned in the QuranThe Quranic content is concerned with basic Islamic beliefs including the existence of God and the resurrection. Narratives of the early prophets, ethical and legal subjects, historical events of Muhammad's time, charity and prayer also appear in the Quran. The Quranic verses contain general exhortations regarding right and wrong and historical events are related to outline general moral lessons.[90] The style of the Quran has been called "allusive", with commentaries needed to explain what is being referred to"events are referred to, but not narrated; disagreements are debated without being explained; people and places are mentioned, but rarely named."[91] While tafsir in Islamic sciences expresses the effort to understand the implied and implicit expressions of the Quran, fiqh refers to the efforts to expand the meaning of expressions, especially in the verses related to the provisions, as well as understanding it.[92] Solomon, the son of David, king of Judah, had his temple built; which is still the subject of intercultural heritage fights today, under the name of Al-Aqsa,[93] and placed different idols there for his multinational wives according to the Bible.[94] Here he meets the legendary figure, Bilqis, by Edward Poynter, 1890.Quranic studies state that, in the historical context, the content of the Quran is related to Rabbinic, Jewish-Christian, Syriac Christian and Hellenic literature, as well as pre-Islamic Arabia.Many places, subjects and mythological figures in the culture of Arabs and many nations in their historical neighbourhoods, especially Judeo-Christian stories,[95] are included in the Quran with small allusions, references or sometimes small narratives such as jannt adn, jahannam, Seven Sleepers, Queen of Sheba etc. However, some philosophers and scholars such as Mohammed Arkoun, who emphasize the mythological content of the Quran, are met with rejectionist attitudes in Islamic circles.[96]The stories of Yusuf and Zulaikha, Moses, Family of Amram (parents of Mary according to the Quran) and mysterious hero[97][98][99][100] Dhul-Qarnayn ("the man with two horns") who built a barrier against Gog and Magog that will remain until the end of time are more detailed and longer stories. Apart from semi-historical events and characters such as King Solomon and David, about Jewish history as well as the exodus of the Israelites from Egypt, tales of the hebrew prophets accepted in Islam, such as Creation, the Flood, struggle of Abraham with Nimrod, sacrifice of his son occupy a wide place in the Quran.Main articles: God in Islam and TawhidThe central theme of the Quran is monotheism. God is depicted as living, eternal, omniscient and omnipotent (see, e.g., Quran 2:20, 2:29, 2:255). God's omnipotence appears above all in his power to create. He is the creator of everything, of the heavens and the earth and what is between them (see, e.g., Quran 13:16, 2:253, 50:38, etc.). All human beings are equal in their utter dependence upon God, and their well-being depends upon their acknowledging that fact and living accordingly.[28][90] The Quran uses cosmological and contingency arguments in various verses without referring to the terms to prove the existence of God. Therefore, the universe is originated and needs an originator, and whatever exists must have a sufficient cause for its existence. Besides, the design of the universe is frequently referred to as a point of contemplation: "It is He who has created seven heavens in harmony. You cannot see any fault in God's creation; then look again: Can you see any flaw?"[101][102]The word 'Allah' in Arabic calligraphy. Most considered it to be derived from a contraction of the definitive article al- and ilh "god" meaning "the God".[103]Even though Muslims do not doubt about the existence and unity of God, they may have adopted different attitudes that have changed and developed throughout history regarding his nature (attributes), names and relationship with creation. Rabb is an Arabic word to refers to God meaning Lord[104] and the Quran cites in several places as in the Al-Fatiha; "All Praise and Gratitude is due to God, Lord of all the Universe". Mustafa ztrk points out that the first Muslims believed that this god lived in the sky with the following words of Ahmad Ibn Hanbal: "Whoever says that Allah is everywhere is a heretic, an infidel. He should be invited to repent, but if he does not, be killed." This understanding changes later and gives way to the understanding that "God cannot be assigned a place and He is everywhere."[105] Also actions and attributes suh as coming, going, sitting, satisfaction, anger and sadness etc. similar to humans used for this God in the Quran were considered mutashabihat"no one knows its interpretation except God" (Quran 3:7)by later scholars stating that God was free from resemblance to humans in any way.[note 2]Main article: Prophets and messengers in IslamIn Islam, God speaks to people called prophets through a kind of revelation called wahy, or through angels. (42:51) nubuwwah (Arabic: 'prophethood') is seen as a duty imposed by God on individuals who have some characteristics such as intelligence, honesty, fortitude and justice: "Nothing is said to you that was not said to the messengers before you, that your lord has at his Command forgiveness as well as a most Grievous Penalty."[108][citation needed]Islam regards Abraham as a link in the chain of prophets that begins with Adam and culminates in Muhammad via Ishmael[109] and mentioned in 35 chapters of the Quran, more often than any other biblical personage apart from Moses.[110] Muslims regard him as a hanif,[111] an archetype of the perfect Muslim, and revered prophet and builder of the Kaaba in Mecca.[112] The Quran consistently refers to Islam as 'the religion of Abraham' (millat Ibrahim).[113] In Islam, Eid-al-Adha is celebrated to commemorate Abraham's attempt to sacrifice his son by surrendering in line with his dream,(As-Saaffat; 100107) which he accepted as the will of God.[114]Asiya and her servants finding baby Moses in the Nile, Jami' al-tawarikh; a story that follows the footsteps of Sargon of Akkad's mythological accounts[115][116][note 3] possibly pious fiction.[118]In Islam, Moses is a prominent prophet and messenger of God and the most frequently mentioned individual in the Quran, with his name being mentioned 136 times and his life being narrated and recounted more than that of any other prophet.[119][120]Stories of the prophets in the Quran often revolve around a certain pattern, according to which a prophet is sent to a group of people, who then reject or attack him, and ultimately suffer extinction as God's punishment. However, the Quran, given its paraenetic character, does not offer a full narrative; but rather offers a parabolic reference to the doom of previous generations, assuming the audience is familiar with the told stories.[121]While belief in God and obedience to the prophets are the main emphasis in the prophetic stories,[122] there are also non-prophetic stories in the Quran that emphasize the importance of humility and having profound-inner knowledge (hikmah) besides trusting in God. This is the main theme in the stories of Khidr, Luqman and Dhul Qarnayn. According to the later ascriptions to these stories, it is possible for those with this knowledge and divine support to teach the prophets (Khidr-Moses story Quran 18:6582) and employ jinn (Dhul Qarnayn). Those who "spend their wealth" on people who are in need because they devoted their lives to the way of Allah and whose situation is unknown because they are ashamed to ask, will be rewarded by Allah. (Al Baqara; 272-274) In the story of Qrn, the person who avoids searching for the afterlife with his wealth and becomes arrogant will be punished, arrogance befits only God. (Al Mutakabbir) Characters of the stories can be closed-mythical, (Khidr)[123][124] demi-mythologic or combined characters, and it can also be seen that they are Islamized. While some believe he was a prophet, some researchers equate Luqman with the Alcmaeon of Croton[125] or Aesop.[126]Commanding maruf and forbidding munkar (Ar.) is repeated or referred to in nearly 30 verses in different contexts in the Quran and is an important part of Islamist / jihadist indoctrination today, as well as Shiite teachings.[127]Although a common translation of the phrase is "Enjoining good and forbidding evil", the words used by Islamic philosophy determining good and evil in discourses are "husn" and "qubh". The word maruf literally means "known" or what is approved because of its familiarity for a certain society and its antithesis munkar means what is disapproved because it is unknown and extraneous.[128]Islamic Persian miniature of Jibril protecting Ibrahim from Nimrod's fire.Sacrifice of Ibrahim's son. Quranic narratives affecting Islamic views: anti-idolatry, Qurban, and circumcision.The Quran is one of the fundamental sources of Islamic law (sharia). Some formal religious practices receive significant attention in the Quran including the salat and fasting in the month of Ramadan. As for the manner in which the prayer is to be conducted, the Quran refers to prostration.[43][129] The term chosen for charity, zakat, literally means purification implies that it is a self-purification.[130][131] In fiqh, the term fard is used for clear imperative provisions based on the Quran. However, it is not possible to say that the relevant verses are understood in the same way by all segments of Islamic commentators; For example, Hanafis accept 5 daily prayers as fard. However, some religious groups such as Quranists and Shiites, who do not doubt that the Quran existing today is a religious source, infer from the same verses that it is clearly ordered to pray two or three times,[132][133][134][135] not five times. About six verses address the way a woman should dress when in public;[136] Some Muslim scholars consider this verse referring to the Hijab[137] while others to clothings in general.[138][note 4]Research shows that the rituals in the Quran, along with laws such as qisas[140] and tax (zakat), developed as an evolution of pre-Islamic Arabian rituals. Arabic words meaning pilgrimage (hajj), prayer (salt) and charity (zakt) can be seen in pre-Islamic Safaitic-Arabic inscriptions,[141] and this continuity can be observed in many details, especially in hajj and umrah.[142]See also: Ulu'l-amr and Political aspects of IslamA small number of verses in the Quran are about general rules of governance, inheritance, marriage, crime and punishment. Although the Quran does not impose a specific legal-management system, it emphasizes custom in nearly 40 verses and commands justice. (An-Nahl; 90) The practices prescribed in the Quran are considered as reflections of contextual legal understandings, as can be clearly seen in some examples such as Qisas and Diya.[143][144] The following statement in the Quran is thought to be the general rule of testimony in Islamic jurisprudence, except for crime and punishment - for example, debt, shopping, etc.; O believers! When you contract a loan for a fixed period of time, commit it to writing....with justice. Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness so if one of the women forgets the other may remind her.[145][Quran 4:11][146]As a different example, in the necklace story of Aisha, called Asbab al-Nuzul for surah An-Nur :11-20 four witnesses were required for the accusation of adultery. In addition, those who made accusations that did not meet the specified conditions would be punished with 80 lashes. The jurisprudence of later periods stipulates that witnesses must be men, covering all hadd crimes and people who did not have credibility and honesty in society (slaves, non-adl; sinners, infidels) could not testify against believers.[147] In addition, the Islamic judiciary did not require proof of the issues defined as tazir.[144]:45 The statement in the Quran that determines the status of slaves in community is; Ma malakat aymanuhum[148] meaning "those whom your right hands possess". The widespread use of slavery in the Islamic world continued until the last century,[note 5] and the unrestricted sexual use of female slaves, with a few exceptions such as they couldn't be loaned out[note 6] in traditional islamic jurisprudence while stated today often that sharia provides many rights to slaves and aims to eradicate slavery over time.Sharia is a collection of laws and rules created by scholars' interpretations on the Quran and hadith collections, and has been developed over the centuries, changing according to different geographies and societies. Fiqh sects are schools of understanding that try to determine the actions that people should do or avoid based on the Quran and hadiths. The place of hadiths in legislation is controversial; for example, in the Hanafi sect, in order to claim that something is obligatory, that issue must be clearly expressed in the Quran. Some of these results may also indicate exaggeration of statements, generalizations taken out of context, and imperative broadening of scope.[note 7] Of the few criminal cases listed as crimes in the Quran, only a few of them are punished by the classical books of sharia as determined by the verses of the Quran and are called hudud laws. How the verse Al-Ma'idah 33, which describes the crime of hirabah, should be understood is a matter of debate even today.[153] The verse talks about the punishment of criminals by killing, hanging, having their hands and feet cut off on opposite sides, and being exiled from the earth, in response to an -abstract- crime such as "fighting against Allah and His Messenger". Expanding or narrowing the conditions and scope of this crime according to new situations and universal legal standards are issues that continue to be discussed today[153] such as punishing in addition to rebellion against the legitimate government on "concrete sequential criminal acts" ie massacre, robbery and rape as preconditions.Although the constitutions of most Muslim-majority states contain references to sharia, its rules are largely preserved only in family law and criminal law in some. The Islamic revival of the late 20th century brought calls by Islamic movements for the full implementation of sharia, including corporal punishment such as stoning for adultery,[154][155] through a variety of propaganda methods, from civic political activities to terrorism.Main article: Islamic eschatologyThe doctrine of the last day and eschatology (the final fate of the universe) may be considered the second great doctrine of the Quran.[28] It is estimated that approximately one-third of the Quran is eschatological, dealing with the afterlife in the next world and with the day of judgment at the end of time.[156] The Quran does not assert a natural immortality of the human soul, since man's existence is dependent on the will of God: when he wills, he causes man to die; and when he wills, he raises him to life again in a bodily resurrection.[129]Map by Pierre Daniel Huet (1700), locating Garden of Eden as described in Genesis 2:1014:[157] also mentioned with the same name (jannt adn) in the Quran, with the difference is that it was not the place where Adam and Eve were sent down on earth, but the garden promised to believers after death.(Al-Kahf;30-31)In the Quran belief in the afterlife is often referred in conjunction with belief in God: "Believe in God and the last day"[158] emphasizing what is considered impossible is easy in the sight of God. A number of suras such as 44, 56, 75, 78, 81 and 101 are directly related to the afterlife and warn people to be prepared for the "imminent" day referred to in various ways. It is 'the Day of Judgment,' 'the Last Day,' 'the Day of Resurrection,' or simply 'the Hour.' Less frequently it is 'the Day of Distinction', 'the Day of the Gathering' or 'the Day of the Meeting'.[28]Main articles: List of chapters in the Quran and yahThe Quran consists of 114 chapters of varying lengths, known as a srah. Each srah consists of verses, known as yt, which originally means a 'sign' or 'evidence' sent by God. The number of verses differs from srah to srah. An individual verse may be just a few letters or several lines. The total number of verses in the most popular Hafs Quran is 6,236;[k] however, the number varies if the bismillahs are counted separately. According to one estimate the Quran consists of 77,430 words, 18,994 unique words, 12,183 stems, 3,382 lemmas and 1,685 roots.[160]Belqeys, Queen of Sheba, one of the legendary figures[161] in the Bible whose story is told without naming in the Quran,[162] lying in a garden, facing a hoopoe, Solomon's messenger. Persian miniature (c. 1595).Chapters are classified as Meccan or Medinan, depending on whether the verses were revealed before or after the migration of Muhammad to the city of Medina on traditional account. However, a srah classified as Medinan may contain Meccan verses in it and vice versa. Srah names are derived from a name or a character in the text, or from the first letters or words of the srah. Chapters are not arranged in chronological order, rather the chapters appear to be arranged roughly in order of decreasing size.[163] Each srah except the ninth starts with the Bismillah ( ), an Arabic phrase meaning 'In the name of God.' There are, however, still 114 occurrences of the Bismillah in the Quran, due to its presence in Quran 27:30 as the opening of Solomon's letter to the Queen of Sheba.[164][165]The Muqattaat (Arabic: urf muqaat, 'disjoined letters, disconnected letters';[166] also 'mysterious letters')[167] are combinations of between one and five Arabic letters figuring at the beginning of 29 out of the 114 chapters of the Quran just after the basmala.[167] The letters are also known as fawtih (), or 'openers', as they form the opening verse of their respective suras. Four surahs are named for their muqatta'at: -H, Y-Sn, d, and Qf. Various theories have been put forward; they were a secret communication language between Allah and Muhammad, abbreviations of various names or attributes of Allah,[168][169] symbols of the versions of the Quran belonging to different companions, elements of a secret coding system,[170] or expressions containing esoteric meanings.[171] Some researchers associate them with hymns used in Syrian Christianity.[172] The phrases must have been part of these hymns or abbreviations of frequently repeated introductory phrases.[173][174] Some of them, such as Nun, were used in symbolic meanings.[175]In addition of the division into chapters, there are various ways of dividing Quran into parts of approximately equal length for convenience in reading. The 30 juz' (plural ajz) can be used to read through the entire Quran in a month. A juz' is sometimes further divided into two izb (plural azb), and each hizb subdivided into four rub al-ahzab. The Quran is also divided into seven approximately equal parts, manzil (plural manzil), for it to be recited in a week.[16] A different structure is provided by semantic units resembling paragraphs and comprising roughly ten yt each. Such a section is called a ruku.Main articles: Quranic counter-discourse, Self-referential discourse of the Quran, and Punishment narratives in the QuranBoys studying the Quran in Touba, SenegalThe Quran's message is conveyed with various literary structures and devices. In the original Arabic, the suras and verses employ phonetic and thematic structures that assist the audience's efforts to recall the message of the text. Muslims[who?] assert (according to the Quran itself) that the Quranic content and style is inimitable.[176]The language of the Quran has been described as "rhymed prose" as it partakes of both poetry and prose; however, this description runs the risk of failing to convey the rhythmic quality of Quranic language, which is more poetic in some parts and more prose-like in others. Rhyme, while found throughout the Quran, is conspicuous in many of the earlier Meccan suras, in which relatively short verses throw the rhyming words into prominence. The effectiveness of such a form is evident for instance in Sura 81, and there can be no doubt that these passages impressed the conscience of the hearers. Frequently a change of rhyme from one set of verses to another signals a change in the subject of discussion. Later sections also preserve this form but the style is more expository.[177][178]The Quranic text seems to have no beginning, middle, or end, its nonlinear structure being akin to a web or net.[16] The textual arrangement is sometimes considered to exhibit lack of continuity, absence of any chronological or thematic order and repetitiousness.[l][m] Michael Sells, citing the work of the critic Norman O. Brown, acknowledges Brown's observation that the seeming disorganization of Quranic literary expressionits scattered or fragmented mode of composition in Sells's phraseis in fact a literary device capable of delivering profound effects as if the intensity of the prophetic message were shattering the vehicle of human language in which it was being communicated.[181][182] Sells also addresses the much-discussed repetitiveness of the Quran, seeing this, too, as a literary device.A text is self-referential when it speaks about itself and makes reference to itself. According to Stefan Wild, the Quran demonstrates this metatextuality by explaining, classifying, interpreting and justifying the words to be transmitted. Self-referentiality is evident in those passages where the Quran refers to itself as revelation (tanzil), remembrance (dhikr), news (naba'), criterion (furqan) in a self-designating manner (explicitly asserting its Divinity, "And this is a blessed Remembrance that We have sent down; so are you now denying it?"),[183] or in the frequent appearance of the "Say" tags, when Muhammad is commanded to speak (e.g., "Say: 'God's guidance is the true guidance'", "Say: 'Would you then dispute with us concerning God?'"). According to Wild the Quran is highly self-referential. The feature is more evident in early Meccan suras.[184]Main articles: I'jaz, Quran imitations, and Islamic view of miraclesIn Islam, ijz (Arabic:), "inimitability challenge" of the Quran in sense of fea and belagha (both eloquence and rhetoric) is the doctrine which holds that the Quran has a miraculous quality, both in content and in form, that no human speech can match.[185] According to this, the Quran is a miracle and its inimitability is the proof granted to Muhammad in authentication of his prophetic status.[186] The literary quality of the Quran has been praised by Muslim scholars and by many non-Muslim scholars.[187] The doctrine of the miraculousness of the Quran is further emphasized by Muhammad's illiteracy since the unlettered prophet could not have been suspected of composing the Quran.[188]Splitting of the Moon, Muhammad with hidden face. 16th-century falnama. A possible idiom, Surah Al-Qamar 54:12 also mentioned in Imru' al-Qais poems,[189] was understood as the physical disintegration and supported by hadiths[190] despite the Quran itself denies[191][192] miracles, in the traditional sense.[note 8]The Quran is widely regarded as the finest work in Arabic literature.[194][12][13] The emergence of the Quran was an oral and aural poetic[195] experience; the aesthetic experience of reciting and hearing the Quran is often regarded as one of the main reasons behind conversion to Islam in the early days.[196] Pre-Islamic Arabic poetry was an element of challenge, propaganda and warfare,[197] and those who incapacitated their opponents from doing the same in fea and Belagha socially honored, as could be seen on Mu'allaqat poets. The etymology of the word "sh'ir; (poet)" connotes the meaning of a man of inspirational knowledge, of unseen powers. `To the early Arabs poetry was ihr all and the poet was a genius who had supernatural communications with the jinn or spirits, the muses who inspired him.[196] Although pre-Islamic Arabs gave poets status associated with suprahuman beings, soothsayers and prophecies were seen as persons of lower status. Contrary to later hurufic and recent scientific prophecy claims, traditional miracle statements about the Quran hadn't focused on prophecies, with a few exceptions like the Byzantine victory over the Persians[198] in wars that continued for hundreds of years with mutual victories and defeats.The first works about the ijz of the Quran began to appear in the 9th century in the Mu'tazila circles, which emphasized only its literary aspect, and were adopted by other religious groups.[199] According to grammarian Al-Rummani the eloquence contained in the Quran consisted of tashbh, istira, tanus, mublaa, concision, clarity of speech (bayn), and talum. He also added other features developed by himself; the free variation of themes (tarf al-man), the implication content (tamn) of the expressions and the rhyming closures (fawil).[200] The most famous works on the doctrine of inimitability are two medieval books by the grammarian Al Jurjani (d. 1078 CE), Dalail al-i'jaz ('the Arguments of Inimitability') and Asraral-balagha ('the Secrets of Eloquence').[201] Al Jurjani believed that Quran's eloquence must be a certain special quality in the manner of its stylistic arrangement and composition or a certain special way of joining words.[188] Angelika Neuwirth lists the factors that led to the emergence of the doctrine of ijz: The necessity of explaining some challenging verses in the Quran;[202] In the context of the emergence of the theory of "proofs of prophecy" (d'il an-nubuwwa) in Islamic theology, proving that the Quran is a work worthy of the emphasized superior place of Muhammad in the history of the prophets, thus gaining polemical superiority over Jews and Christians; Preservation of Arab national pride in the face of confrontation with the Iranian Shu'ubiyya movement, etc.[203] Orientalist scholars Theodor Nldeke, Friedrich Schwally and John Wansbrough, pointing out linguistic defects, held similar opinions on the Quranic text as careless and imperfect.[204]Talismanic tunic, North India-Deccan, Metropolitan MuseumQuran says, "We have sent down the Quran in truth, and with the truth it has come down"[205] and frequently asserts in its text that it is divinely ordained.[206] The Quran speaks of a written pre-text that records God's speech before it is sent down, the "preserved tablet" that is the basis of the belief in fate also, and Muslims believe that the Quran was sent down or started to be sent down on the Laylat al-Qadr.[130][207]Revered by pious Muslims as "the holy of holies",[208] whose sound moves some to "tears and ecstasy",[209] it is the physical symbol of the faith, the text often used as a charm on occasions of birth, death, marriage. Traditionally, before starting to read the Quran, ablution is performed, one seeks refuge in Allah from the accursed Satan, and the reading begins by mentioning the names of Allah, Rahman and Rahim together known as basmala. Consequently, It must never rest beneath other books, but always on top of them, one must never drink or smoke when it is being read aloud, and it must be listened to in silence. It is a talisman against disease and disaster.[208][210]According to Islam, the Quran is the word of God (Kalm Allh). Its nature and whether it was created became a matter of fierce debate among religious scholars;[211][212] and with the involvement of the political authority in the discussions, some Muslim religious scholars who stood against the political stance faced religious persecution during the caliph al-Ma'mun period and the following years.Muslims believe that the present Quranic text corresponds to that revealed to Muhammad, and according to their interpretation of Quran 15:9, it is protected from corruption ("Indeed, it is We who sent down the Quran and indeed, We will be its guardians").[213] Muslims consider the Quran to be a sign of the prophethood of Muhammad and the truth of the religion. For this reason, in traditional Islamic societies, great importance was given to children memorizing the Quran, and those who memorized the entire Quran were honored with the title of hafiz. Even today, millions of Muslims frequently refer to the Quran to justify their actions and desires",[n] and see it as the source of scientific knowledge,[215] though some refer to it as weird or pseudoscience.[216]Muslims believe the Quran to be God's literal words,[16] a complete code of life,[217] the final revelation to humanity, a work of divine guidance revealed to Muhammad through the angel Gabriel.[25][218][219][220] On the other hand it is believed in Muslim community that full understanding of it can only be possible with the depths obtained in the basic and religious sciences that the ulema (imams in shia[221]) might access, as "heirs of the prophets".[222] For this reason, direct reading of the Quran or applications based on its literal translations are considered problematic except for some groups such as Quranists thinking that the Quran is a complete and clear book;[223] and tafsir / fiqh are brought fore to correct understandings in it. With a classical approach, scholars will discuss verses of the Quran in context called asbab al-nuzul in islamic literature, as well as language and linguistics; will pass it through filters such as muhkam and mutashabih, naskh and abrogated; will open the closed expressions and try to guide the believers. There is no standardization in Quran translations,[224] and interpretations range from traditional scholastic, to literalist-salafist understandings to Esoteric-Sufist, to modern and secular exegesis according to the personal scientific depth and tendencies of scholars.[225]See also: SalahSurah Al-Fatiha, the first chapter of the Quran, is recited in full in every rakat of salah and on other occasions. This sura, which consists of seven verses, is the most often recited surah of the Quran:[16]While standing in prayers, worshipers recite the first chapter of the Quran, al-Fatiha, followed by any other sectionAl-FatihaRecitation of Al-Fatiha in mujawwad.Problems playing this file? See media help. In the Name of Allah the Entirely Merciful, the Especially Merciful.[All] praise is [due] to Allah, Lord of the worlds The Entirely Merciful, the Especially Merciful,Sovereign of the Day of Recompense.It is You we worship and You we ask for helpGuide us to the straight pathThe path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.Quran 1:1-7Sahih International English translationOther sections of the Quran of choice are also read in daily prayers. Sura Al-Ikhl is second in frequency of Quran recitation, for, according to many early authorities, Muhammad said that Ikhl is equivalent to one-third of the whole Quran.[226] Say, O Prophet, "He is GodOne and Indivisible;Godthe Sustainer needed by all.He has never had offspring, nor was He born.And there is none comparable to Him."Surah Al-Ikhl 112:1-4The Clear Quran English translationRespect for the written text of the Quran is an important element of religious faith by many Muslims, and the Quran is treated with reverence. Based on tradition and a literal interpretation of Quran 56:79 ("none shall touch but those who are clean"), some Muslims believe that they must perform a ritual cleansing with water (wudu or ghusl) before touching a copy of the Quran, although this view is not universal.[16]Worn-out and old copies of the Quran are wrapped in a cloth and stored indefinitely in a safe place, buried in a mosque or a Muslim cemetery, or burned and the ashes buried or scattered over water.[227] While praying, the Quran is only recited in Arabic.[228]In Islam, most intellectual disciplines, including Islamic theology, philosophy, mysticism and jurisprudence, have been concerned with the Quran or have their foundation in its teachings.[16] Muslims believe that the preaching or reading of the Quran is rewarded with divine rewards variously called ajr, thawab, or hasanat.[229]The Quran also inspired Islamic arts and specifically the so-called Quranic arts of calligraphy and illumination.[16] The Quran is never decorated with figurative images, but many Qurans have been highly decorated with decorative patterns in the margins of the page, or between the lines or at the start of suras. Islamic verses appear in many other media, on buildings and on objects of all sizes, such as mosque lamps, metal work, pottery and single pages of calligraphy for muraqqas or albums.Calligraphy, 18th century, Brooklyn Museum.Quranic inscriptions, Bara Gumbad mosque, Delhi, India.Typical mosque lamp, of enamelled glass, with the Ayat an-Nur or "Verse of Light" (24:35).Quran page decoration art, Ottoman period.Quranic verses, Shahizinda mausoleum, Samarkand, Uzbekistan.The leaves from Quran written in gold and contoured with brown ink with a horizontal format suited to classical Kufic calligraphy, which became common under the early Abbasid caliphs.9th-century Quran in the Reza Abbasi MuseumShikasta nastaliq script, 18th19th centuriesMain articles: Quranic hermeneutics and Muhkam and MutashabihTafsir (Arabic: , romanized:tafsr [tafsir]; English: explanation) refers to an exegesis, or commentary, of the Quran. An author of a tafsir is a mufassir (Arabic: ; plural: Arabic: , romanized:mufassirn). A Quranic tafsir attempts to provide elucidation, explanation, interpretation, context or commentary for clear understanding and conviction of God's will in Islam.[230]Principally, a tafsir deals with the issues of linguistics, jurisprudence, and theology. In terms of perspective and approach, tafsir can be broadly divided into two main categories, namely tafsir bi-al-ma'thur (lit. received tafsir), which is transmitted from the early days of Islam through the Islamic prophet Muhammad and his companions, and tafsir bi-al-ra'y (lit. tafsir by opinion), which is arrived through personal reflection or independent rational thinking.[230]There are different characteristics and traditions for each of the tafsirs representing respective schools and doctrines, such as Sunni Islam, Shia Islam, and Sufism. There are also general distinctions between classic tafsirs compiled by authoritative figures of Muslim scholarship during the formative ages of Islam, and modern tafsir which seeks to address a wider audience, including the common people.[230]Main articles: Esoteric interpretation of the Quran and Quranic hermeneuticsA cedar in Lebanon (Lebanon's sacred tree); Translations made through modern Arabic, unaware of the cultural background and etymological development of the words and symbols that make up the language, can turn Quranic Sidrat al-Muntaha into the Lote tree.[231]Commentaries dealing with the zahir ('outward aspects') of the text are called tafsir, (explanation) and hermeneutic and esoteric commentaries dealing with the batin are called ta'wil ('interpretation'). Commentators with an esoteric slant believe that the ultimate meaning of the Quran is known only to God.[16] Esoteric or Sufi interpretation relates Quranic verses to the inner or esoteric (batin) and metaphysical dimensions of existence and consciousness.[232] According to Sands, esoteric interpretations are more suggestive than declarative, and are allusions (isharat) rather than explanations (tafsir). They indicate possibilities as much as they demonstrate the insights of writers.[233]Shias and Sunnis as well as some Muslim philosophers believe the meaning of the Quran is not restricted to the literal aspect.[234]:7 In contrast, Quranic literalism, followed by Salafis and Zahiris, is the belief that the Quran should only be taken at its apparent meaning.[235][236] Henry Corbin narrates a hadith that goes back to Muhammad:The Quran possesses an external appearance and a hidden depth, an exoteric meaning and an esoteric meaning. This esoteric meaning in turn conceals an esoteric meaning. So it goes on for seven esoteric meanings.[234]:7According to esoteric interpreters, the inner meaning of the Quran does not eradicate or invalidate its outward meaning. Rather, it is like the soul, which gives life to the body.[237] Corbin considers the Quran to play a part in Islamic philosophy, because Gnosiology itself goes hand in hand with prophetology.[234]:13One of the notable authors of esoteric interpretation prior to the 12th century is al-Sulami's (d. 1021) book named Haqaiq al-Tafsir ('Truths of Exegesis') is a compilation of commentaries of earlier Sufis. From the 11th century onwards several other works appear, including commentaries by Qushayri (d. 1074), Al-Daylami (d. 1193), Al-Shirazi (d. 1209) and Al-Suhrawardi (d. 1234). These works include material from Sulami's books plus the author's contributions. Many works are written in Persian such as the works of Al-Maybudi (d. 1135) kashf al-asrar ('the unveiling of the secrets').[232] Rumi (d. 1273) wrote a vast amount of mystical poetry in his book Mathnawi which some consider a kind of Sufi

interpretation of the Quran.[238] Simnani (d. 1336) tried reconciliation of God's manifestation through and in the physical world notions with the sentiments of Sunni Islam.[239] Ismail Hakki Bursevi's (d. 1725) work ruh al-Bayan ('the Spirit of Elucidation') is a voluminous exegesis written in Arabic, combines the author's own ideas with those of his predecessors (notably Ibn Arabi and Ghazali).[239]Main article: Quran translationsSee also: List of translations of the QuranShia Muslim girls reciting the Quran placed atop folding lecterns (rehal) during Ramadan in the city of Qom, IranTranslating the Quran has always been problematic and difficult. Many argue that the Quranic text cannot be reproduced in another language or form.[240] An Arabic word may have a range of meanings depending on the context, making an accurate translation difficult.[241] Moreover, one of the biggest difficulties in understanding the Quran for those who do not know its language in the face of shifts in linguistic usage over the centuries is semantic translations (meanings) that include the translator's contributions to the relevant text instead of literal ones. Although the author's contributions are often bracketed and shown separately, the author's individual tendencies may also come to the fore in making sense of the main text. These studies contain reflections and even distortions[242][243] caused by the region, sect,[244] education, ideology and knowledge of the people who made them, and efforts to reach the real content are drowned in the details of volumes of commentaries. These distortions can manifest themselves in many areas of belief and practices.[note 9]Islamic tradition also holds that translations were made for Negus of Abyssinia and Byzantine Emperor Heraclius, as both received letters by Muhammad containing verses from the Quran.[241] In early centuries, the permissibility of translations was not an issue, but whether one could use translations in prayer.[citation needed] The Quran has been translated into most African, Asian, and European languages.[63] The first translator of the Quran was Salman the Persian, who translated surat al-Fatiha into Persian during the seventh century.[246] Another translation of the Quran was completed in 884 in Alwar (Sindh, India, now Pakistan) by the orders of Abdullah bin Umar bin Abdul Aziz on the request of the Hindu Raja Mehruk.[247]The first fully attested complete translations of the Quran were done between the 10th and 12th centuries in Persian. The Samanid king, Mansur I (961976), ordered a group of scholars from Khorasan to translate the Tafsir al-Tabari, originally in Arabic, into Persian. Later in the 11th century, one of the students of Abu Mansur Abdullah al-Ansari wrote a complete tafsir of the Quran in Persian. In the 12th century, Najm al-Din Abu Hafs al-Nasafi translated the Quran into Persian.[248] The manuscripts of all three books have survived and have been published several times. In 1936, translations in 102 languages were known.[241] In 2010, the Hrriyet Daily News and Economic Review reported that the Quran was presented in 112 languages at the 18th International Quran Exhibition in Tehran.[249]Robert of Ketton's 1143 translation of the Quran for Peter the Venerable, Lex Mahumet pseudoprophete, was the first into a Western language (Latin).[250]Alexander Ross offered the first English version in 1649, from the French translation of L'Alcoran de Mahomet (1647) by Andre du Ryer. In 1734, George Sale produced the first scholarly translation of the Quran into English; another was produced by Richard Bell in 1937, and yet another by Arthur John Arberry in 1955. While all these translators were non-Muslims, there have been numerous translations by Muslims: popular modern English translations by Muslims include The Oxford World Classics translation by Muhammad Abdel Haleem, The Clear Quran by Mustafa Khattab, Sahih International's translation, among various others. As with translations of the Bible, the English translators have sometimes favored archaic English words and constructions over their more modern or conventional equivalents; for example, two widely read translators, Abdullah Yusuf Ali and Marmaduke Pickthall, use the plural and singular ye and thou instead of the more common you.[251]The oldest Gurmukhi translation of the Quran Sharif has been found in village Lande of Moga district of Indian Punjab which was printed in 1911.[252]1091 Quranic text in bold script with Persian translation and commentary in a lighter script[253]Arabic Quran with interlinear Persian translation from the Ilkhanid EraThe first printed Quran in a European vernacular language: L'Alcoran de Mahomet, Andr du Ryer, 1647Title page of the first German translation (1772) of the QuranVerses 33 and 34 of surat Y Sn in this Chinese translation of the QuranMen reading the Quran at the Umayyad Mosque, Damascus, SyriaSee also: TajwidThe proper recitation of the Quran is the subject of a separate discipline named tajwid which determines in detail how the Quran should be recited, how each individual syllable is to be pronounced, the need to pay attention to the places where there should be a pause, to elisions, where the pronunciation should be long or short, where letters should be sounded together and where they should be kept separate, etc. It may be said that this discipline studies the laws and methods of the proper recitation of the Quran and covers three main areas: the proper pronunciation of consonants and vowels (the articulation of the Quranic phonemes), the rules of pause in recitation and of resumption of recitation, and the musical and melodious features of recitation.[254]In order to avoid incorrect pronunciation, reciters follow a program of training with a qualified teacher. The two most popular texts used as references for tajwid rules are Matn al-Jazariyyah by Ibn al-Jazari[255] and Tuhfat al-Atfal by Sulayman al-Jamzuri.The recitations of a few Egyptian reciters, like El Minshawy, Al-Hussary, Abdul Basit, Mustafa Ismail, were highly influential in the development of current styles of recitation.[256][257][258]:83 Southeast Asia is well known for world-class recitation, evidenced in the popularity of the woman reciters such as Maria Ulfah of Jakarta.[254] Today, crowds fill auditoriums for public Quran recitation competitions.[259][13]There are generally two types of recitation (based on pace of recitation):Murattal is a recitation at moderate pace, used for study and practice.Mujawwad refers to a slower recitation that deploys heightened technical artistry and melodic modulation, as in public performances by trained experts. It is directed to and dependent upon an audience for the mujawwad reciter seeks to involve the listeners.[260]See also: Qira'at, Ahruf, Seven readers, and Ten recitationsPage of the Quran with vocalization marksThe variant readings of the Quran are one type of textual variant.[261][262] According to Melchert (2008), the majority of disagreements have to do with vowels to supply, most of them in turn not conceivably reflecting dialectal differences and about one in eight disagreements has to do with whether to place dots above or below the line.[263] Nasser categorizes variant readings into various subtypes, including internal vowels, long vowels, gemination (shaddah), assimilation and alternation.[264]It is generally stated that there are small differences between readings. However, these small changes may also include differences that may lead to serious differences in Islam, ranging from the definition of God[i] to practices such as the formal conditions of ablution.[265]The first Quranic manuscripts lacked marks, enabling multiple possible recitations to be conveyed by the same written text. The 10th-century Muslim scholar from Baghdad, Ibn Mujhid, is famous for establishing seven acceptable textual readings of the Quran. He studied various readings and their trustworthiness and chose seven 8th-century readers from the cities of Mecca, Medina, Kufa, Basra and Damascus. Ibn Mujahid did not explain why he chose seven readers, rather than six or ten, but this may be related to a prophetic tradition (Muhammad's saying) reporting that the Quran had been revealed in seven ahruf. Today, the most popular readings are those transmitted by af (d. 796) and Warsh (d. 812) which are according to two of Ibn Mujahid's reciters, Aasim ibn Abi al-Najud (Kufa, d. 745) and Nafi al-Madani (Medina, d. 785), respectively. The influential standard Quran of Cairo uses an elaborate system of modified vowel-signs and a set of additional symbols for minute details and is based on Asim's recitation, the 8th-century recitation of Kufa. This edition has become the standard for modern printings of the Quran.[51][68] Occasionally, an early Quran shows compatibility with a particular reading. A Syrian manuscript from the 8th century is shown to have been written according to the reading of Ibn Amir ad-Dimashqi.[266] Another study suggests that this manuscript bears the vocalization of himsi region.[267]According to Ibn Taymiyyah vocalization markers indicating specific vowel sounds (tashkeel) were introduced into the text of the Quran during the lifetimes of the last Sahabah.[268]Main article: Islamic calligraphyBefore printing was widely adopted in the 19th century, the Quran was transmitted in manuscripts made by calligraphers and copyists. The earliest manuscripts were written in ijz-typescript. The Hijazi style manuscripts nevertheless confirm that transmission of the Quran in writing began at an early stage. Probably in the ninth century, scripts began to feature thicker strokes, which are traditionally known as Kufic scripts. Toward the end of the ninth century, new scripts began to appear in copies of the Quran and replace earlier scripts. The reason for discontinuation in the use of the earlier style was that it took too long to produce and the demand for copies was increasing. Copyists would therefore choose simpler writing styles. Beginning in the 11th century, the styles of writing employed were primarily the naskh, muhaqqaq, rayn and, on rarer occasions, the thuluth script. Naskh was in very widespread use. In North Africa and Iberia, the Maghrib style was popular. More distinct is the Bihari script which was used solely in the north of India. Nastalq style was also rarely used in Persian world.[269][270]In the beginning, the Quran was not written with dots or tashkeel. These features were added to the text during the lifetimes of the last of the Sahabah.[268] Since it would have been too costly for most Muslims to purchase a manuscript, copies of the Quran were held in mosques in order to make them accessible to people. These copies frequently took the form of a series of 30 parts or juz. In terms of productivity, the Ottoman copyists provide the best example. This was in response to widespread demand, unpopularity of printing methods and for aesthetic reasons.[271][272]Whilst the majority of Islamic scribes were men, some women also worked as scholars and copyists; one such woman who made a copy of this text was the Moroccan jurist, Amina, bint al-Hajj Abd al-Latif.[273]Folio from the "Blue" Quran at the Brooklyn MuseumKufic script, eighth or ninth centuryMaghribi script, 13th14th centuriesMuhaqqaq script, 14th15th centuriesQuran divided into six books, published by Dar Ibn Kathir, Damascus-BeirutWood-block printing of extracts from the Quran is on record as early as the 10th century.[274]Arabic movable type printing was ordered by Pope Julius II (r.15031512) for distribution among Middle Eastern Christians.[275] The first complete Quran printed with movable type was produced in Venice in 15371538 for the Ottoman market by Paganino Paganini and Alessandro Paganini.[276][277] But this Quran was not used as it contained a large number of errors.[278] Two more editions include the Hinckelmann edition published by the pastor Abraham Hinckelmann in Hamburg in 1694,[279] and the edition by the Italian priest Ludovico Maracci in Padua in 1698 with Latin translation and commentary.[280]Printed copies of the Quran during this period met with strong opposition from Muslim legal scholars: printing anything in Arabic was prohibited in the Ottoman empire between 1483 and 1726initially, even on penalty of death.[281][272][282] The Ottoman ban on printing in Arabic script was lifted in 1726 for non-religious texts only upon the request of Ibrahim Muteferrika, who printed his first book in 1729. Except for books in Hebrew and European languages, which were unrestricted, very few books, and no religious texts, were printed in the Ottoman Empire for another century.[o]In 1786, Catherine the Great of Russia, sponsored a printing press for "Tatar and Turkish orthography" in Saint Petersburg, with one Mullah Osman Ismail responsible for producing the Arabic types. A Quran was printed with this press in 1787, reprinted in 1790 and 1793 in Saint Petersburg, and in 1803 in Kazan.[p] The first edition printed in Iran appeared in Tehran (1828), a translation in Turkish was printed in Cairo in 1842, and the first officially sanctioned Ottoman edition was finally printed in Constantinople between 1875 and 1877 as a two-volume set, during the First Constitutional Era.[285][286]Gustav Flgel published an edition of the Quran in 1834 in Leipzig, which remained authoritative in Europe for close to a century, until Cairo's Al-Azhar University published an edition of the Quran in 1924. This edition was the result of a long preparation, as it standardized Quranic orthography, and it remains the basis of later editions.[269]Main article: Criticism of the QuranRegarding the claim of divine origin, critics[who?] refer to pre-existing sources, not only taken from the Bible, supposed to be older revelations of God, but also from heretic, Apocryphic and talmudic sources, such as the Syriac Infancy Gospel and Gospel of James.[citation needed] The Quran acknowledges that accusations of borrowing popular ancient fables were being made against Muhammad.[287]Some non-Muslim groups such as the Bah Faith and Druze view the Quran as holy. In the Bah Faith, the Quran is accepted as authentic revelation from God along with the revelations of the other world religions, Islam being viewed as a stage within the divine process of progressive revelation. Bah'u'llh, the Prophet-Founder of the Bah Faith, wrote about the Quran.[288] Unitarian Universalists may also seek inspiration from the Quran. It has been suggested that the Quran has some narrative similarities to the Diatessaron, Protoevangelium of James, Infancy Gospel of Thomas, Gospel of Pseudo-Matthew and the Arabic Infancy Gospel.[289][290] One scholar has suggested that the Diatessaron, as a gospel harmony, may have led to the conception that the Christian Gospel is one text.[291]See also: Biblical and Quranic narrativesJonah and the giant fish in the Jami' al-tawarikh, Metropolitan Museum. A common folktale[292] finds its place in the Surah As-Saaffat 37:139 as well as in other sacred texts and can be traced in Oannes, Indian yogi Matsyendranatha, and the Greek hero Jason.The Quran attributes its relationship with former books (the Torah and the Gospels) to their unique origin, saying all of them have been revealed by the God,[293][non-primary source needed] through it asserts that Jews and Christians have corrupted it through falsification and alteration (Tarf).[294][295]According to Christoph Luxenberg (in The Syro-Aramaic Reading of the Koran) the Quran's language was similar to the Syriac language.[296] The Quran recounts stories of many of the people and events recounted in Jewish and Christian sacred books (Tanakh, Bible) and devotional literature (Apocrypha, Midrash), although it differs in many details. Adam, Enoch, Noah, Eber, Shelah, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Jethro, David, Solomon, Elijah, Elisha, Jonah, Aaron, Moses, Zechariah, John the Baptist and Jesus are mentioned in the Quran as prophets of God (see Prophets of Islam). In fact, Moses is mentioned more in the Quran than any other individual.[120] Jesus is mentioned more often in the Quran than Muhammad (by nameMuhammad is often alluded to as "The Prophet" or "The Apostle"), while Mary is mentioned in the Quran more than in the New Testament.[297]After the Quran, and the general rise of Islam, the Arabic alphabet developed rapidly into an art form.[63] The Arabic grammarian Sibawayh wrote one of the earliest books on Arabic grammar, referred to as "Al-Kitab", which relied heavily on the language in the Quran. Wadad Kadi, Professor of Near Eastern Languages and Civilizations at University of Chicago, and Mustansir Mir, Professor of Islamic studies at Youngstown State University, state that the Quran exerted a particular influence on Arabic literature's diction, themes, metaphors, motifs and symbols and added new expressions and new meanings to old, pre-Islamic words that would become ubiquitous.[298]Islam portalBook portalMiddle Ages portalList of chapters in the QuranList of translations of the QuranQuran translationsHistorical reliability of the QuranQuran and miraclesQuran codeCriticism of the QuranViolence in the QuranWomen in the QuranDigital QuranThe True FurqanQira'atHadithHadith al-ThaqalaynIslamic schools and branchesSchools of Islamic theologyAttempted imitations of the Quran^ The English pronunciation varies: /krn/, /-rn/, /k-/, /ko-/;[1] especially with the spelling quran /krn/, /-rn/;[2] especially in British English /krn/.[3][4]^ The Arabic pronunciation can be transcribed phonemically as /al.quran/. The actual pronunciation in Literary Arabic varies regionally. The first vowel varies from [o] to [], while the second vowel varies from [] to [a] to []. For example, the pronunciation in Egypt is [qorn] and in Central East Arabia [qrn].^ /krn/, kuurr-AHN;[a] vocalized Arabic: , Quranic Arabic: , al-Qurn [alquran],[b] lit.'the recitation' or 'the lecture'^ (English spelling) The form Alcoran (and its variants) was usual before the 19th century when it became obsolete.[5][6] The form Koran was most predominant from the second half of the 18th century till the 1980s, when it has been superseded by either Qur'an or Quran.[6][7][8][9] Other transliterations include al-Coran, Coran, Kuran and al-Qur'an. The adjectives vary as well and include Koranic, Quranic and Qur'anic (sometimes in lowercase).[10]^ According to Welch in the Encyclopedia of Islam, the verses pertaining to the usage of the word hikma should probably be interpreted in the light of IV, 105, where it is said that "Muhammad is to judge (tahkum) mankind on the basis of the Book sent down to him."^ Hadith are primarily from Muhammad but some are from those closest to him. Muslim scholars have worked carefully to authenticate them; see Hadith studies#Evaluating authenticity.^ "God's Apostle replied, 'Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.' Aisha added: Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the Sweat dropping from his forehead (as the Inspiration was over)."[31]^ "Few have failed to be convinced that the Quran is the words of Muhammad, perhaps even dictated by him after their recitation."[54]^ There is some disagreement among early Muslim sources disagree over who was the first to collect the narrations. At least one source credits Salim, the freed slave of Abu Hudhaifah with collecting the Quran into a mushaf: "It is reported... from Ibn Buraidah who said:The first of those to collect the Qur'an into a mushaf (codex) was Salim, the freed slave of Abu Hudhaifah.[55]^ For both the claim that variant readings are still transmitted and the claim that no such critical edition has been produced, see Gilliot, C., "Creation of a fixed text"[70]^ Scholars disagree on the exact number but this is a disagreement over "the placing of the divisions between the verese, not on the text itself."[159]^ "The final process of collection and codification of the Quran text was guided by one over-arching principle: God's words must not in any way be distorted or sullied by human intervention. For this reason, no serious attempt, apparently, was made to edit the numerous revelations, organize them into thematic units, or present them in chronological order... This has given rise in the past to a great deal of criticism by European and American scholars of Islam, who find the Quran disorganized, repetitive and very difficult to read."[179]^ Samuel Pepys: "One feels it difficult to see how any mortal ever could consider this Quran as a Book written in Heaven, too good for the Earth; as a well-written book, or indeed as a book at all; and not a bewildered rhapsody; written, so far as writing goes, as badly as almost any book ever was!"[180]^ professor emeritus of Islamic thought at the University of Paris, Algerian Mohammed Arkoun.[214]^ "the major Ottoman printing houses published a combined total of only 142 books in more than a century of printing between 1727 and 1838. When taken in conjunction with the fact that only a minuscule number of copies of each book were printed, this statistic demonstrates that the introduction of the printing press did not transform Ottoman cultural life until the emergence of vibrant print media in the middle of the nineteenth century"[283]^ "at imperial expense, a 'Tatar and Turkish Typography' was established in St. Petersburg; a domestic scholar, Mullah Osman Ismail, was responsible for the manufacture of the types. One of the first products of this printing house was the Qur'n. Through the doctor and writer, Johann Georg v. Zimmermann (d. 1795), who was befriended by Catherine II, a copy of the publication arrived in the Gttingen University library. Its director, the philologist Christian Gottlob Heyne (d. 1812), presented the work immediately in the Gttingische Anzeigen von gelehrten Sachen (28 July 1788); therein he pointed especially to the beauty of the Arabic types. To the Arabic text marginal glosses have been added that consist predominantly of reading variants. The imprint was reproduced unchanged in 1790 and 1793 in St. Petersburg (cf. Schnurrer, Bibliotheca arabica, no. 384); later, after the transfer of the printing house to Kazan, editions appeared in different formats and with varying presentation[284]^ Qiraat: All except for Asem, Al-Kesai, Yaqub and Khalaf in one of his narrations read [mliki yawmi-d-dn(i)] as 4 King of the Day of Judgement.^ Arabic and Persian writers such as 10th-century geographer al-Muqaddasi,[78] 11th-century scholar Nasir Khusraw,[78] 12th-century geographer al-Idrisi[79] and 15th-century Islamic scholar Mujir al-Din,[80][81] as well as 19th-century American and British Orientalists Edward Robinson,[82] Guy Le Strange and Edward Henry Palmer explained that the term Masjid al-Aqsa refers to the entire esplanade plaza also known as the Temple Mount or Haram al-Sharif ('Noble Sanctuary') i.e. the entire area including the Dome of the Rock, the fountains, the gates, and the four minarets because none of these buildings existed at the time the Quran was written.[83][84][85]^ Human qualities which are attributed to Allah in the Quran such as coming, going, sitting, satisfaction, anger and sadness; "Allah has equipped them with words to bring them closer to our minds; in this respect, they are like proverbs that are used to create a picture in the mind and thus help the listener to clearly understand the idea he wants to express."[106][107]^ My mother, the high priestess, conceived; in secret she bore meShe set me in a basket of rushes, with bitumen she sealed my lidShe cast me into the river which rose over me.[117]^ Beyza Bilgin states that the expression 'let them put their outer coverings over themselves' in the 59th verse of Al-Ahzab was revealed because they harassed women under the conditions of that day, considering them to be concubines, and commented as follows:[139]"In other words, veiling is a security issue that arose according to the needs of that period. These are not taken into consideration at all and are reflected as God's command. Women have been called God's command for a thousand years. Women said the same thing to their daughters and daughters-in-law."She said the following about covering herself in prayer:"They tell me; 'Do you cover yourself while praying?' Of course, I cover up when I'm in congregation. I am obliged not to disturb the peace. But I also pray with my head uncovered in my own home. Because the Quran's requirement for prayer is not covering up, but ablution and turning towards the qibla. This is a thousand year old issue. It's so ingrained in us. But this should definitely not be underestimated. Because people do it thinking it is God's command. But on the other hand, we should not declare a person who does not cover up as a bad woman."[139]^ "The Caliphate in Baghdad at the beginning of the 10th Century had 7,000 black eunuchs and 4,000 white eunuchs in his palace."[149] The Arab slave trade typically dealt in the sale of castrated male slaves. Black boys at the age of eight to twelve had their penises and scrota completely amputated. Reportedly, about two out of three boys died, but those who survived drew high prices.[150]^ In Shiite jurisprudence, it is unlawful for a master of a female slave to grant a third party the use of her for sexual relations. The Shiite scholar Shaykh al-Tusi stated: "It is not permissible to loan (the slave girl) for enjoyment purpose, because sexual intercourse cannot be legitimate through loaning"[151] and the Shiite scholars al-Muhaqiq al-Kurki, Allamah Al-Hilli and Ali Asghar Merwarid made the following ruling: "It is not permissible to loan the slave girl for the purpose of sexual intercourse"[152]^ Beyza Bilgin states that the expression 'let them put their outer coverings over themselves' in the 59th verse of Al-Ahzab was revealed because they harassed women under the conditions of that day, considering them to be concubines, and commented as follows:[139]"In other words, veiling is a security issue that arose according to the needs of that period. These are not taken into consideration at all and are reflected as God's command. Women have been called God's command for a thousand years. Women said the same thing to their daughters and daughters-in-law."^ Mehmet zdemir (prof.dr.) regarding sirah draws attention to the almost non-existent number of miracles (dalil al-nubuwwa) in the first records and the hundreds of additions made in later periods.[193]^ In Luxenberg's Syro-Aramaic reading, the verse instead commands women to "snap their belts around their waists." The belt was a sign of chastity in the Christian world.[245] According to him, the meanings of the words in the relevant part of the verse are as follows: Khimar; cummerbund, jyb; sinus, sac, ;"let them hit"^ dictionary.reference.com: koran^ dictionary.reference.com: quran^ Cambridge dictionary: koran^ Cambridge dictionary: quran^ "Alcoran". Oxford English Dictionary. Vol.1 (1sted.). Oxford University Press. 1888. p.210.^ a b "Google Books Ngram Viewer". Google Books. Retrieved 16 February 2021.^ "Koran". Oxford English Dictionary. Vol.5 (1sted.). Oxford University Press. 1901. p.753.^ "Koran". Oxford English Dictionary (Onlineed.). Oxford University Press. (Subscription or participating institution membership required.)^ "Quran". Oxford English Dictionary (Onlineed.). Oxford University Press. (Subscription or participating institution membership required.)^ "Koran". Merriam-Webster.com Dictionary. Merriam-Webster.^ Guillaume, Alfred (1954). Islam. Edinburgh: Penguin books. p.74. It may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it.^ a b Toropov, Brandon; Buckles, Luke (2004). Complete Idiot's Guide to World Religions. Alpha. p.126. ISBN978-1-59257-222-9. Muslims believe that Muhammad's many divine encounters during his years in Mecca and Medina inspired the remainder of the Qur'an, which, nearly fourteen centuries later, remains the Arabic language's preeminent masterpiece.^ a b c Esposito, John (2010). Islam: The Straight Path (4thed.). Oxford University Press. p.21. ISBN978-0-19-539600-3. Throughout history, many Arab Christians as well have regarded it as the perfection of the Arabic language and literature.^ Wheeler, Brannon M. (2002). Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis. A&C Black. p.2. ISBN978-0-8264-4957-3.^ "The Comprehensive Aramaic Lexicon". Hebrew Union College Jewish Institute of Religion. Archived from the original on 18 October 2017. Retrieved 31 August 2013.^ a b c d e f g h i j k l m n Nasr 2007^ Quran 75:17^ Quran 7:204^ See "ur'an, al-", Encyclopedia of Islam Online and 9:111^ Quran 20:2 cf.^ Quran 25:32 cf.^ Jaffer, Abbas; Jaffer, Masuma (2009). Quranic Sciences. ICAS press. pp.1115. ISBN978-1-904063-30-8.^ Surah Al-Qadr 97^ Sandkc, zlem; Rice, Gillian (2011). Handbook of Islamic Marketing. Edward Elgar. p.38. ISBN978-1-84980-013-6.^ a b Fisher, Mary Pat (1997). Living Religions: An Encyclopaedia of the World's Faiths (Rev.ed.). London: I. B. 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Koran.nl (in Dutch). 18 February 2016.^ Cook 2000, p.121.^ a b c Tabatabae 1988, p.99: Since the word of God seemed threatened with alteration, the [third] caliph ordered that five of the qurr' from amongst the companions, (one of them being Zayd ibn Thbit who had compiled the first volume), produce other copies from the first volume which had been prepared on the orders of the first caliph and which had been kept with afah, the wife of the Prophet and daughter of the second caliph.The other copies, already in the hands of Muslims in other areas, were collected and sent to Medina where, on orders of the Caliph, they were burnt (or, according to some historians, were destroyed by boiling). Thus several copies were made, one being kept in Medina, one in Mecca, and one each sent to Sham (a territory now divided into Syria, Lebanon, Palestine and Jordan), Kufa and Basra.It is said that beside these five, one copy was also sent to Yemen and one to Bahrein. These copies were called the Imam copies and served as original for all future copies. The only difference of order between these copies and the first volume was that the chapters "Spirits of War" and "Immunity" were written in one place between "The Heights" and "Jonah."^ al-Bukhari, Muhammad. "Sahih Bukhari, volume 6, book 61, narrations number 509 and 510". sahih-bukhari.com. Retrieved 16 February 2018.^ Cook 2000, p.117.^ a b Rippin 2006:"Poetry and Language", by Navid Kermani, pp. 10720.For the history of compilation see "Introduction," by Tamara Sonn, pp. 56For eschatology, see "Discovering (final destination)", by Christopher Buck, p. 30.For literary structure, see "Language," by Mustansir Mir, p. 93.For writing and printing, see "Written Transmission", by Franois Droche, pp. 17287.For recitation, see "Recitation," by Anna M. Gade pp. 48193^ Yusuff, Mohamad K. "Zayd ibn Thabit and the Glorious Qur'an".^ Cook 2000, pp.117124.^ Peters 1991, pp.35^ John Gilchrist, Jam' Al-Qur'an. 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Muhammad al-Sayyari: Critical Edition with an Introduction and Notes by Etan Kohlberg and Mohammad Ali Amir-Moezzi". Texts and Studies on the Qurn. 4. BRILL: vii. ISSN1567-2808.^ Kohlberg & Amir-Moezzi 2009, p.24-26-27^ Kohlberg & Amir-Moezzi 2009, pp.20, 24^ a b c Leaman, Oliver, ed. (2006). The Qur'an: an Encyclopedia. New York: Routledge. ISBN978-0-415-32639-1.For God in the Quran (Allah), see "Allah", by Zeki Saritoprak, pp. 3340.For eschatology, see "Eschatology," by Zeki Saritoprak, pp. 19499.For searching the Arabic text on the internet and writing, see "Cyberspace and the Qur'an", by Andrew Rippin, pp. 15963.For calligraphy, see by "Calligraphy and the Qur'an" by Oliver Leaman, pp. 13035.For translation, see "Translation and the Qur'an," by Afnan Fatani, pp. 65769.For recitation, see "Art and the Qur'an" by Tamara Sonn, pp. 7181; and "Reading", by Stefan Wild, pp. 53235.^ Religions of the world Lewis M. Hopfe 1979 "Some Muslims have suggested and practiced textual criticism of the Quran in a manner similar to that practiced by Christians and Jews on their bibles. No one has yet suggested the higher criticism of the Quran."^ Egypt's culture wars: politics and practice Page 278 Samia Mehrez 2008 Middle East report: Issues 218222; Issues 224225 Middle East Research & Information Project, JSTOR (Organization) 2001 Shahine filed to divorce Abu Zayd from his wife, on the grounds that Abu Zayd's textual criticism of the Quran made him an apostate, and hence unfit to marry a Muslim. Abu Zayd and his wife eventually relocated to the Netherlands^ Donner, "Quran in Recent Scholarship", 2008: p.30^ Donner, Fred M. (2014). "Review: Textual Criticism and Qurn Manuscripts, by Keith E. Small". Journal of Near Eastern Studies. 73 (1): 166169. doi:10.1086/674909.^ a b Melchert, Christopher (2000). "Ibn Mujahid and the Establishment of Seven Qur'anic Readings". Studia Islamica (91): 522. doi:10.2307/1596266. JSTOR1596266.^ Ibn Warraq, Which Koran? Variants, Manuscript, Linguistics, p. 45. Prometheus Books, 2011. ISBN1-59102-430-7^ Gilliot, C. (2006). "Creation of a fixed text". In McAuliffe, Jane Dammen (ed.). The Cambridge Companion to the Qur'n. Cambridge University Press. p.52.^ "'The Qur'an: Text, Interpretation and Translation' Third Biannual SOAS Conference, 1617 October 2003". Journal of Qur'anic Studies. 6 (1): 143145. April 2004. doi:10.3366/jqs.2004.6.1.143.^ Bergmann, Uwe; Sadeghi, Behnam (September 2010). "The Codex of a Companion of the Prophet and the Qurn of the Prophet". Arabica. 57 (4): 343436. doi:10.1163/157005810X504518.^ Sadeghi, Behnam; Goudarzi, Mohsen (March 2012). "an'' 1 and the Origins of the Qur'n". Der Islam. 87 (12): 1129. doi:10.1515/islam-2011-0025. S2CID164120434.^ a b Lester, Toby (January 1999). "What Is the Koran?". Atlantic. Retrieved 24 September 2019.^ "An Inscription Mentioning the Rebuilding of Al-Masjid Al-Haram, 78 AH / 697-698 CE".^ Jeffrey 1952, pp.99120.^ Robinson 1996, p.56.^ a b Le Strange, Guy (1890). Palestine Under the Moslems: A Description of Syria and the Holy Land from A.D. 650 to 1500. Translated from the Works of the Medieval Arab Geographers. Houghton, Mifflin. p.96. Archived from the original on 19 July 2023. Retrieved 31 July 2022. Great confusion is introduced into the Arab descriptions of the Noble Sanctuary by the indiscriminate use of the terms Al Masjid or Al Masjid al Aks, Jami' or Jami al Aks; and nothing but an intimate acquaintance with the locality described will prevent a translator, ever and again, misunderstanding the text he has before him-since the native authorities use the technical terms in an extraordinarily inexact manner, often confounding the whole, and its part, under the single denomination of "Masjid." Further, the usage of various writers differs considerably on these points: Mukaddasi invariably speaks of the whole Haram Area as Al Masjid, or as Al Masjid al Aks, "the Aks Mosque," or "the mosque," while the Main-building of the mosque, at the south end of the Haram Area, which we generally term the Aksa, he refers to as Al Mughatt, "the Covered-part." Thus he writes "the mosque is entered by thirteen gates," meaning the gates of the Haram Area. So also "on the right of the court," means along the west wall of the Haram Area; "on the left side" means the east wall; and "at the back" denotes the northern boundary wall of the Haram Area. Nasir-i-Khusrau, who wrote in Persian, uses for the Main-building of the Aks Mosque the Persian word Pushish, that is, "Covered part," which exactly translates the Arabic Al Mughatta. On some occasions, however, the Aks Mosque (as we call it) is spoken of by Nsir as the Maksurah, a term used especially to denote the railed-off oratory of the Sultan, facing the Mihrb, and hence in an extended sense applied to the building which includes the same. The great Court of the Haram Area, Nsir always speaks of as the Masjid, or the Masjid al Aks, or again as the Friday Mosque (Masjid-i-Jum'ah).^ Idrs, Muhammad; Jaubert, Pierre Amde (1836). Gographie d'drisi (in French). l'Imprimerie royale. pp.343344. Archived from the original on 19 July 2023. Retrieved 31 July 2022. Sous la domination musulmane il fut agrandi, et c'est (aujourd'hui) la grande mosque connue par les Musulmans sous le nom de Mesdjid el-Acsa . Il n'en existe pas au monde qui l'gale en grandeur, si l'on en excepte toutefois la grande mosque de Cordoue en Andalousie; car, d'aprs ce qu'on rapporte, le toit de cette mosque est plus grand que celui de la Mesdjid el-Acsa. Au surplus, l'aire de cette dernire forme un parallelogramme dont la hauteur est de deux cents brasses (ba'a), et le base de cents quatre-vingts. La moiti de cet espace, celle qui est voisin du Mihrab, est couverte d'un toit (ou plutt d'un dme) en pierres soutenu par plusieurs rangs de colonnes; l'autre est ciel ouvert. Au centre de l'difice est un grand dme connu sous le nom de Dme de la roche; il fut orn d'arabesques en or et d'autres beaux ouvrages, par les soins de divers califes musulmans. Le dme est perc de quatre portes; en face de celle qui est l'occident, on voit l'autel sur lequel les enfants d'Isral offraient leurs sacrifices; auprs de la porte orientale est l'glise nomme le saint des saints, d'une construction lgante; au midi est une chapelle qui tait l'usage des Musulmans; mais les chrtiens s'en sont empars de vive force et elle est reste en leur pouvoir jusqu' l'poque de la composition du prsent ouvrage. Ils ont converti cette chapelle en un couvent o rsident des religieux de l'ordre des templiers, c'est--dire des serviteurs de la maison de Dieu. Also at Williams, G.; Willis, R. (1849). "Account of Jerusalem during the Frank Occupation, extracted from the Universal Geography of Edrisi. Climate III. sect. 5. Translated by P. Amde Jaubert. Tome 1. pp. 341345.". The Holy City: Historical, Topographical, and Antiquarian Notices of Jerusalem. J.W. Parker. Archived from the original on 19 July 2023. Retrieved 31 July 2022.^ Williams, George (1849). The Holy City: Historical, Topographical and Antiquarian Notices of Jerusalem. Parker. pp.143160. Archived from the original on 19 July 2023. Retrieved 22 June 2022. The following detailed account of the Haram es-Sherif, with some interesting notices of the City, is extracted from an Arabic work entitled " The Sublime Companion to the History of Jerusalem and Hebron, by Kadi Mejir-ed-din, Ebil-yemen Abd-er-Rahman, El-Alemi," who died A. H. 927, (A. d. 1521) "I have at the commencement called attention to the fact that the place now called by the name Aksa (i. e. the most distant), is the Mosk [Jamia] properly so called, at the southern extremity of the area, where is the Minbar and the great Mihrab. But in fact Aksa is the name of the whole area enclosed within the walls, the dimensions of which I have just given, for the Mosk proper [Jamia], the Dome of the Rock, the Cloisters, and other buildings, are all of late construction, and Mesjid el-Aksa is the correct name of the whole area." and also von Hammer-Purgstall, J.F. (1811). "Chapitre vingtime. Description de la mosque Mesdjid-ol-aksa, telle qu'elle est de nos jours, (du temps de l'auteur, au dixime sicle de l'Hgire, au seizime aprs J. C.)". Fundgruben des Orients (in French). Vol.2. Gedruckt bey A. Schmid. p.93. Archived from the original on 19 July 2023. Retrieved 22 June 2022. Nous avons ds le commencement appel l'attention sur que l'endroit, auquel les hommes donnent aujourd'hui le nom d'Aksa, c'est -dire, la plus loigne, est la mosque proprement dite, btie l'extrmit mridionale de l'enceinte o se trouve la chaire et le grand autel. Mais en effet Aksa est le nom de l'enceinte entire, en tant qu'elle est enferme de murs, dont nous venons de donner la longueur et la largeur, car la mosque proprement dite, le dme de la roche Sakhra, les portiques et les autres btimens, sont tous des constructions rcentes, et Mesdjidol-aksa est le vritable nom de toute l'enceinte. (Le Mesdjid des arabes rpond l' et le Djami au des grecs.)^ Mustafa Abu Sway (Fall 2000). "The Holy Land, Jerusalem and Al-Aqsa Mosque in the Islamic Sources". Journal of the Central Conference of American Rabbis: 6068. Archived from the original on 29 May 2022. Retrieved 29 May 2022. Quoting Mujir al-Din: "Verily, 'Al-Aqsa' is a name for the whole mosque which is surrounded by the wall, the length and width of which are mentioned here, for the building that exists in the southern part of the Mosque, and the other ones such as the Dome of the Rock and the corridors and other [buildings] are novel"^ Robinson, E.; Smith, E. (1841). Biblical Researches in Palestine. John Murray. The Jmi'a el-Aksa is the mosk alone; the Mesjid el-Aksa is the mosk with all the sacred enclosure and precincts, including the Skhrah. Thus the words Mesjid and Jmi'a differ in usage somewhat like the Greek and .^ Palmer, E. H. (1871). "History of the Haram Es Sherif: Compiled from the Arabic Historians". Palestine Exploration Quarterly. 3 (3): 122132. doi:10.1179/peq.1871.012. ISSN0031-0328. EXCURSUS ON THE NAME MASJID EL AKSA. In order to understand the native accounts of the sacred area at Jerusalem, it is essentially necessary to keep in mind the proper application of the various names by which it is spoken of. When the Masjid el Aksa is mentioned, that name is usually supposed to refer to the well-known mosque on the south side of the Haram, but such is not really the case. The latter building is called El Jmi el Aksa, or simply El Aksa, and the substructures are called El Aksa el Kadmeh (the ancient Aksa), while the title El Masjid el Aksa is applied to the whole sanctuary. The word Jmi is exactly equivalent in sense to the Greek , and is applied to the church or building in which the worshippers congregate. Masjid, on the other hand, is a much more general term; it is derived from the verb sejada "to adore," and is applied to any spot, the sacred character of which would especially incite the visitor to an act of devotion. Our word mosque is a corruption of masjid, but it is usually misapplied, as the building is never so designated, although the whole area on which it stands may be so spoken of. The Cubbet es Sakhrah, El Aksa, Jam'i el Magharibeh, &c., are each called a Jami, but the entire Haram is a masjid. This will explain how it is that 'Omar, after visiting the churches of the Anastasis, Sion, &c., was taken to the "Masjid" of Jerusalem, and will account for the statement of Ibn el 'Asa'kir and others, that the Masjid el Aksa measured over 600 cubits in length-that is, the length of the whole Haram area. The name Masjid el Aksa is borrowed from the passage in the Coran (xvii. 1), when allusion is made to the pretended ascent of Mohammed into heaven from the temple of Jerusalem; "Praise be unto Him who transported His servant by night from El Masjid el Haram (i.e., 'the Sacred place of Adoration' at Mecca) to El Masjid el Aksa (i.e., 'the Remote place of Adoration' at Jerusalem), the precincts of which we have blessed," &c. The title El Aksa, "the Remote," according to the Mohammedan doctors, is applied to the temple of Jerusalem "either because of its distance from Mecca, or because it is in the centre of the earth."^ Le Strange, Guy (1890). Palestine Under the Moslems: A Description of Syria and the Holy Land from A.D. 650 to 1500. Translated from the Works of the Medieval Arab Geographers. Houghton, Mifflin. Archived from the original on 19 July 2023. Retrieved 29 May 2022. THE AKS MOSQUE. The great mosque of Jerusalem, Al Masjid al Aks, the "Further Mosque," derives its name from the traditional Night Journey of Muhammad, to which allusion is made in the words of the Kuran (xvii. I)... the term "Mosque" being here taken to denote the whole area of the Noble Sanctuary, and not the Main-building of the Aks only, which, in the Prophet's days, did not exist.^ Strange, Guy le (1887). "Description of the Noble Sanctuary at Jerusalem in 1470 A.D., by Kaml (or Shams) ad Dn as Suyt". Journal of the Royal Asiatic Society of Great Britain and Ireland. 19 (2). Royal Asiatic Society of Great Britain and Ireland: 247305. doi:10.1017/S0035869X00019420. ISSN0035-869X. JSTOR25208864. S2CID163050043. the term Masjid (whence, through the Spanish Mezquita, our word Mosque) denotes the whole of the sacred edifice, comprising the main building and the court, with its lateral arcades and minor chapels. The earliest specimen of the Arab mosque consisted of an open courtyard, within which, round its four walls, run colonades or cloisters to give shelter to the worshippers. On the side of the court towards the Kiblah (in the direction of Mekka), and facing which the worshipper must stand, the colonade, instead of being single, is, for the convenience of the increased numbers of the congregation, widened out to form the Jami' or place of assembly coming now to the Noble Sanctuary at Jerusalem, we must remember that the term 'Masjid' belongs not only to the Aksa mosque (more properly the Jami' or place of assembly for prayer), but to the whole enclosure with the Dome of the Rock in the middle, and all the other minor domes and chapels.^ a b Coughlan, Sean. "'Oldest' Koran fragments found in Birmingham University". BBC. Retrieved 22 July 2015.^ Dan Bilefsky (22 July 2015). "A Find in Britain: Quran Fragments Perhaps as Old as Islam". New York Times. Retrieved 28 July 2015.^ Elizabeth Goldman (1995), p. 63, gives 8 June 632, the dominant Islamic tradition. Many earlier (mainly non-Islamic) traditions refer to him as still alive at the time of the invasion of Palestine. See Stephen J. Shoemaker, The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam,[pageneeded] University of Pennsylvania Press, 2011.^ "New Light on the History of the Quranic Text?". The Huffington Post. 24 July 2015. Retrieved 27 July 2015.^ a b Saeed, Abdullah (2008). The Quran: an introduction. London: Routledge. p.62. ISBN978-0-415-42124-9.^ Crone, Patricia (10 June 2008). "What do we actually know about Mohammed?". Open Democracy. Retrieved 3 October 2019.^ Vogel, Frank E. (2000). Islamic Law and the Legal System of Saud: Studies of Saudi Arabia. Brill. pp.45. ISBN9004110623.^ "Surah Al-Isra 7". Quran.com. Retrieved 10 July 2023.^ 1 Kings 11:1, 78^ Bietenholz, Peter G. (1994). Historia and fabula: myths and legends in historical thought from antiquity to the modern age. Brill. ISBN978-9004100633.^ Fazeli, Hamidreza; Tali Tabasi, Marziyeh; Fazeli, Alireza; Fararooei, Shokrolla. "A Critical Study of the Quran's Theory of Mythology (A Case Study on Mohammad Arkoun's Perspectives)". Iraqi Open Access Journals. p.2. Archived from the original on 17 February 2025. Retrieved 5 March 2024. After examining the verses of the Quran to find where the word mythology has been used and seeking the accordance between the meaning and context with Quran's purpose of knowledge and guidance, including rules and educational issues, we found that the concept of myth is not acceptable in the Quran. The result of this study show that Quran is not a myth, rather the stories are factual and based on reality.^ Watt 19602007: "It is generally agreed both by Muslim commentators and modra [sic] occidental scholars that Dhu l-arnayn [...] is to be identified with Alexander the Great." Cook 2013: "[...] Dh al-Qarnayn (usually identified with Alexander the Great) [...]".^ Hmeen-Anttila, Jaakko (17 April 2018). Khwadynmag The Middle Persian Book of Kings. BRILL. ISBN978-90-04-27764-9. Many Mediaeval scholars argued against the identification, though. Cf., e.g., the discussion in al-Maqrizi, Khabar 212-232.^ Maqrz, Amad Ibn-Al al-; Hmeen-Anttila, Jaakko (2018). Al-Maqrz's al-abar an al-baar: vol. V, section 4: Persia and its kings, part I. Bibliotheca Maqriziana Opera maiora. Leiden Boston: Brill. pp.279281. ISBN978-90-04-35599-6.^ Zadeh, Travis (28 February 2017). Mapping Frontiers Across Medieval Islam: Geography, Translation and the 'Abbasid Empire. Bloomsbury Publishing. pp.9798. ISBN978-1-78673-131-9. In the early history of Islam there was a lively debate over the true identity of Dh 'l-Qarnayn. One prominent identification was with an ancient South Arabian imyar king, generally referred to in the sources as al-ab b. Dh Marthid. [...] Indeed the association of Dh 'l-Qarnayn with the South Arabian ruler can be traced in many early Arabic sources.^ Quran 67:3^ Saritoprak, Zeki (2006). "Allah". In Leaman, Oliver (ed.). The Qur'an: an Encyclopedia. New York: Routledge. pp.3340. ISBN978-0-415-32639-1.^ D.B. Macdonald. Encyclopedia of Islam, 2nd ed, Brill. "Ilah", Vol. 3, p. 1093.^ Yuskaev, Timur R. (18 October 2017). Speaking Qur'an: An American Scripture. Univ of South Carolina Press. ISBN978-1-61117-795-4. Indeed, "Lord" is a direct translation of the Arabic word Rabb.^ "bir syleide yapt ilgili aklama". YouTube. 15 August 2016. Archived from the original on 5 December 2020. Retrieved 15 August 2016.^ Tabatabai, Allamah. "Al-Mizan Discourses". Tafsir Al-Mizan . Archived from the original on 8 December 2008. Retrieved 16 February 2021.^ "The Qur'an Possesses Revelation and Exegesis". Allamah Tabatabaee. Islamic Ma'aref Foundation Institute. 1988. pp.3745. 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ISBN978-0-7735-2427-9.^ Dalley defends traditional opinion: "The name or epithet of Atrahasis is used for the skillful god of craftmanship Kothar-wa-hasis in Ugaritic mythology, and is abbreviated to Chousor in the Greek account of Syrian origins related by Philo of Byblos. A similar abbreviation is used in the name of the Islamic sage Al-khidr..." Stephanie Dalley, Myths from Mesopotamia: Creation, The Flood, Gilgamesh, and Others, Oxford, revised edition 2000, p. 2 ISBN0-19-283589-0^ "Myths from Mesopotamia Creation, the Flood, Gilgamesh, and Others" (PDF). Archived from the original (PDF) on 5 September 2014. Retrieved 25 August 2014.^ Cole, Juan (2021). "Dyed in Virtue: The Qur'n and Plato's Republic". Greek, Roman, and Byzantine Studies. 61: 582.^ Kassis, Riad Aziz (1999). The Book of Proverbs and Arabic Proverbial Works. Brill. p.51. ISBN978-90-04-11305-3.^ "Welcome to Encyclopaedia Iranica".^ T. 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In McAuliffe, Jane Dammen (ed.). Encyclopedia of the Qurn. Vol.3. Leiden: Brill. p.472. doi:10.1163/1875-3922_q3_EQCOM_00128. ISBN90-04-12354-7.^ Suyt, al-Durr al-manthr, vol. 1, p. 57.^ Brown, Norman O. (1991). Apocalypse And/or Metamorphosis. University of California Press. p.81. ISBN0-520-07298-7.^ Rashad Khalifa, Quran: Visual Presentation of the Miracle, Islamic Productions International, 1982. ISBN0-934894-30-2^ Marshall, Alison. "What on earth is a disconnected letter? - Bahau'llah's commentary on the disconnected letters". Retrieved 19 March 2007.^ Luxenberg, Christoph (2009). The Syro-Aramaic Reading of the Koran: A Contribution to the Decoding of the Language of the Koran 1st Edition.^ Stewart, Devin J. (2008). "Notes on Medieval and Modern Emendations of the Qur'an". In Reynolds, Gabriel Said (ed.). The Quran in its Historical Context. Routledge. p.234.^ Sedgwick, Mark (2004). 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New York: Macmillan. pp. x; Karen Armstrong: "It is as though Muhammad had created an entirely new literary form that some people were not ready for but which thrilled others. Without this experience of the Koran, it is extremely unlikely that Islam would have taken root." Armstrong, K (1994). A History of God.p.78; Oliver Leaman: "the verses of the Qur'an represent its uniqueness and beauty not to mention its novelty and originality. That is why it has succeeded in convincing so many people of its truth. it imitates nothing and no one nor can it be imitated. Its style does not pall even after long periods of study and the text does not lose its freshness over time" Leaman, Oliver (2006). 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