

## How to read the quran

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translation 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. Gustav Flegel published the 1834 edition of the Koran in Leipzig, which remained authoritative for almost a century until Cairo's Al-Azhar University published the Koran in 1924. This edition was the result of a long preparation, as it standardized the Koranic orthography, and it remains the basis of later editions. Criticism of the Koran See also: Sword verse regarding the claim of divine origin, critics refer to pre-existing sources, not only taken from the Bible, supposedly old revelations of God, but also from heresy, apocryphal and Talmudic sources such as the Syrian infancy gospel and the Gospel of Jacob. Because of the rejection of the crucifixion of Jesus in the Koran, some scholars also suspect that the Manichean, dual religion, believing in two eternal powers, influences the Koran. Christopher Hitchens argues that Islam in general, both hadith and the Koran, are nothing more than poorly structured plagiarism, using earlier sacred words and traditions depending on what the situation seemed to require. Retreat (Nash) is often seen as a confession of verses contrary to the Koran. At the same time, some scholars consider the abolition unnecessary and lack of scientific interpretation of the Koran. Tafsirimi believe that the Koran predicts scientific knowledge related to the author's non-human origin. Critics argue the poems, which supposedly explain modern scientific facts, about subjects such as biology, the evolution of the Earth, and human life, contain misconceptions and are unscientific. Most of the predictions are based on the ambiguity of the Arabic language, another point of criticism. Although the Koranic language calls itself a clear book, it lacks clarity. Other criticisms point to the moral attitude that the Koran claims, such as the command to strike disobedient wives, the density in the afterlife, and the commandments of war. Relationship with Other Literature Some non-Muslim groups, such as Bach and Druze, consider the Koran Unitarian universalists can also seek inspiration from the Koran. It was noted that the Koran had certain certain similarities with Diatessaron, Protoevangelium Jacob, The Infancy of the Gospel of Foma, the Gospel of Pseudo-Matthew and the Arab Gospel of Infancy. One scholar suggested that Diatessaron, as the harmony of the gospel, may have led to the notion that the Christian Gospel is one text. The Bible is the one who sent down to you (step by step), in truth, the Book, confirming what was before him; and He sent down the law (Moses) and the Gospel (Jesus) before that as a guide to humanity, and He sent down the criterion (the judgment between right and wrong). Koran 3:3 (Yusuf Ali) See also: The Biblical and Koranic narrations of the Koran attributes its connection with the former books (Torah and the Gospel) to their unique origins, saying that they are all revealed by one God. According to Christoph Luxenburg (in the Siro-Aramaic reading of the Koran), the language of the Koran was similar to the Syrian language. The Koran tells the stories of many people and the events told in the Jewish and Christian holy books (Tanah, Bible) and devoted literature (Apocryph, Midrash), although it differs in many details. Adam, Enoch, Noah, Eber, Shilha, Abraham, Lot, Ishmael, Isaac, James, Joseph, Iov, Jethro, David, Solomon, Elijah, Elisha, Jonah, Aaron, Moses, Zacharia, John the Baptist, and Jesus are mentioned in the Koran as prophets of God (see Prophets of Islam). In fact, Moses is mentioned in the Koran more than any other person. Jesus is mentioned more often in the Koran than Muhammad (by name- Muhammad is often referred to as Prophet or Apostle), while Mary is mentioned in the Koran more than the New Testament. Arabic page of the letter from the Koran (Umar-e-Acta). Iran, Afghanistan, the Timurid dynasty, circa 1400. Opaque watercolor, ink and gold on paper. Muqqaqa script. 170 × 109 cm (66 151⁄16 × 42 151⁄16 c). Historic region: Uzbekistan. After the Koran and the general rise of Islam, the Arabic alphabet quickly became an art form. Wade Kadi, professor of Middle Eastern languages and civilizations at the University of Chicago, and Mutansir Mir, professor of Islamic studies at Youngstown University, Utah; that language has reached its maximum ability to express, and literature is its high point of complexity and complexity. Indeed, it is no exaggeration to say that the Koran was one of the most visible forces in the creation of classical and post-classical Arabic literature. The main areas in which the Koran has had a noticeable influence on Arabic literature are diction and themes; other areas are related to the literary aspects of the Koran, in particular oaths (q.v.), metaphors, motifs and symbols. As for diction, we can say that words, idioms and expressions, especially loaded and formulaic phrases, appear in almost all genres of literature and in such abundance that it is simply impossible to make a full record of them. For the Koran not only created a whole new linguistic corps to express its message, it also gave the old, pre-Islamic words new meanings, and these meanings are ingrained in language and then in literature.... See also The Criticism of the Koran Digital Koran Hadith Koran and Sunna Historical Reliability of the Koran Islamic schools and affiliates List of chapters in the Koran List of translations of the Koran and the wonders of the Koran translations of the School of Islamic Theology Violence in the Koran Women's Koran Notes : /ka ro'ni/, /ka raen/, /ka' ro'ni/, /ko' r' ankuo' ran, /kou' ro'ni/ especially with the spelling Koran /ku' ro'ni/, /ku' raen/; Especially in English /ko' ro'ni/. The Arabic pronunciation can be transcribed phonetically as /al'qur'ʔa'ni/. Actual pronunciation in literary Arabic varies regionally. The first vowel ranges from o to u to u, while the second vowel ranges from a to o. For example, pronunciation in Egypt is qurʕ ʔo'ni and in Central qur ʔe'n. The (English Spelling) Form of Alcoran (and its variants) was common until the 19th century, when it became obsolete. The form of the Koran was most prevalent from the second half of the 18th century until the 1980s, when it was dried up by either the Koran or the Koran. Other translations include the Koran, Koran, Koran, Koran, and Al-Koran. The adjectives also differ and include the Koran, Koran (sometimes in the lower register), Opening the page. It is also worth noting his outstanding literary merit: It is by far the best work of Arabic prose. It can be argued that there is nothing in the literature of the Arabs, broad and prolific, both in poetry and in sublime prose, there is nothing that can be compared to it. In a small number of denominations only the Koran is used as a source, an approach called Koranism. Hadiths are mostly from Muhammad, but some are the ones closest to him. Muslim scholars have worked carefully on their authentication. According to Welch in the Encyclopedia of Islam, verses pertaining to the use of the word hikma should probably be interpreted in light of IV, 105, where he said that Muhammad should judge (tahkum) humanity based on the book sent to him. The Apostle of God replied: Sometimes it is (revealed) like the ringing of a bell, this form of inspiration is the most difficult of all, and then this state passes. Sometimes an angel comes in the image of a man and talks to me, and I grab everything he says.' Aisha added: Indeed, I saw a Prophet inspired by Divinely on a very cold day, and noticed that sweat was falling from his forehead. The inspiration is over). Few have been able to verify that ... Quran. ... Muhammad's words may even have been dictated to them after their rant. For both the allegation that the version testimony is still being transmitted, and for the allegation that no such critical edition has been issued, see Gilliot, K., Creating a Fixed Text (...). Few have been able to verify that the Koran is Muhammad's words, perhaps even those dictated by him after their recitation. Mohammed Arkun, an emeritus professor of Islamic thought at the University of Paris, is Algerian. Scholars disagree on the exact number, but it is a disagreement over the placement of differences between the odds, not the text itself. The final process of collecting and codifying the text of the Koran was guided by one principle: The words of God should not be distorted or tarnished by human intervention. For this reason, no serious attempt has been made, apparently, to edit numerous revelations, to organize them into thematic units or to present them in chronological order.... This has drawn much criticism in the past from European and American scholars of Islam, who consider the Koran disorganized, repetitive and very difficult to read. Samuel Peggys: It is hard to understand how any mortal could ever view this Koran as a book written in heaven too good for the Earth; how well written a book is, or even as a book at all; and not perplexed thapsody written as far as the letter goes, as bad as any other book has ever been! The main Ottoman printing houses published a total of only 142 books over more than a century of printing between 1727 and 1838. Combined with the fact that only a meager number of copies of each book were printed, these statistics show that the introduction of the printing press did not change the cultural life of the Ottoman Empire until the advent of the bright print media in the mid-NINETEENth century (17) at the expense of the empire in St. Petersburg, a Tatar and Turkish printing house was established; the domestic scientist, Mullah Osman Ismail, was responsible for the production of types. One of the first products of this printing house was the Koran. Through the doctor and writer Johann Georg v. Tschimmermann (d. 1795), who befriended Catherine II, a copy of the publication was delivered to the library of the Götting region. Its director, philologist Christian Gottlob Heine (d. 1812), presented the work immediately in Göttingish Anzeigen von Gelehrten Sachen (July 28, 1788). In this he emphasized the beauty of the Arab types. Marginal glosses were added to the Arabic text, which consisted mainly of readings of the printed work. The prints, who reproduced unchanged in 1790 and 1793 in St. Petersburg (Wehr. Schnurer, Library of Arabica, No. 384). Later, after the transfer of the printing house to Kazan, the editions appeared in different formats with a different presentation (173) For the Kazan edition of 1803: Chauvin, V.K. Beeb. de uvragi Arabs, vol. X, 95; Schnurrer, C.F. von. Arabica Library, 385. Original conducted by Bayerische Staatsbibliothek - Munich, Germany, Shelfmark BSB A.or.554. Gerd Puiis is quoted in the Atlantic Monthly, January 1999: The Koran claims for itself that it is mubeen or clear. But if you look at it, you'll notice that every fifth sentence or so just doesn't make sense.... The fact is that the fifth part of the Koranic text is simply incomprehensible dictionary.reference.com dictionary.reference.com... Oxford English Dictionary. 1 (1st Press of Oxford University). 1888. page 210. a b Google Ngram - Koran. Oxford English Dictionary. 5 (1st place). Oxford University Press. 1901. page 753. Quran. Oxford English Dictionary (Oxford University Press. (Requires a subscription or membership in a UK public library.) Quran. Oxford English Dictionary (Oxford University Press. (Requires a subscription or membership in a UK public library.) Quran. Merriam-Webster Dictionary. b c d e f g h i j k l m n Nasr, Seyyed Hossein (2007). Quran. Encyclopædia Britannica Online. Retrieved on November 4, 2007. Patterson, Margot. 2008. Islam Considered: Christian view. 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