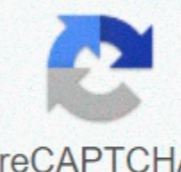


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## The koran pdf

The central religious text of Islam This article is about the Koran. For other uses, see the Quran (disambiguation). QuranInformationReligionIslamLanguageClassic ArabicPeriod609–632Capitole114 (list) Quran (/k-sr/, kor-AHN;[ i] Arabic: ٱلقرآن, romanized: al-Qurʿān, lit. recitation, Arabic pronunciation: [alqurˤaˈn̪i]), also Romanized Quran or Quran,[iii] is the central religious text of Islam, considered by Muslims to be a revelation from God (Allah). [11] It is considered to be the best work in classical Arabic literature. [12] [13] [iv] [v] It is organized into 114 chapters (surah ( singular; Ṣūrah)), consisting of verses (āyāt (āyāt; singular: āyah)). Muslims believe that the Koran was revealed orally by God to the final prophet, Muhammad, by the archangel Gabriel (Jibrīl),[16][17] gradually over a period of about 23 years, beginning with the month of Ramadan,[18] when Muhammad was 40 years old; and completion in 632, the year of his death. [11] [19] [20] Muslims consider the Koran to be Muhammad's most important miracle; proof of his prophecy; [21] and the culmination of a series of divine messages beginning with those revealed to Adam, including Tawrah (Torah), Zabur (Psalms) and Injīl (Gospel). The word Quran appears about 70 times in the text itself, and other names and words are also said to refer to the Qur'an. [22] The Koran is considered by Muslims to be simply divinely inspired, but the literal word of God. [23] Muhammad did not write it because he could not write. According to tradition, some of Muhammad's companions served as scribes, recording the revelations. [24] Shortly after the Prophet's death, the Koran was compiled by companions, who wrote or memorized parts of it. [25] The Uthman Caliph established a standard version, now known as the Uthmanic Codex, which is generally considered the archetype of the Koran known today. There are, however, variant readings, with mostly minor differences in meaning. [24] The Quran involves familiarization with the major narratives recounted in the biblical and apocryphal scriptures. It summarizes some, lives extensively on others and, in some cases, presents alternative accounts and interpretations of events. [26] [27] The Koran describes itself as a book of guidance for mankind (2:185). Sometimes it provides detailed accounts of specific historical events and often emphasizes the moral significance of an event to its narrative sequence. [28] Completing the Koran with explanations for some cryptic Koranic narratives and rulings that also provide the basis for sharia (Islamic law) in most of the confessions of Islam [29][vi] are hadiths—oral and written traditions that are believed to describe Muhammad's words and actions. [vii] [29] During prayers, is recited only in Arabic. [30] History of the First Wahy Quran Asbāb al-Nuġūl Historicity ManuscriptS Samarkand Kufic Quran Sanaa manuscript Topkapi manuscript Birmingham manuscript Divisions Surah List Meccan Medinan pyah Juz' Muqatta'at Content Prophets Women Animals Legends Miraculous Pilde Science Eschatology Reading God Qārī/Hifz Ta Jwīd Tarteel A thruf Translations English List Ahmadiyya Exegesis List Hermeneutics Parallel Biblical Repeal Related Persons Mentioned by Names Features I'jaz Inerrance Related to Criticism Of The Koran and Sunnah Coranism Shi'a View Category Islam portal Wikipedia booktve Someone who memorized the entire Koran is called a hataz (' memorator). An ayah (coranic verse) is sometimes recited with a special type of elotation reserved for this purpose, called tajwid. During the month of Ramadan, Muslims usually complete the recitation of the entire Koran during tarawih prayers. To extrapolate the meaning of a particular Koranic verse, most Muslims rely on exegesis or comment (tafsīr). [31] Etymology and meaning The word qurʿān appears about 70 times in the Koran, assuming various meanings. It is a verbal noun (masdar) of the Arabic verb qara' (he recited. The siriac equivalent is qeryānā (ܩܪܝܢܐ), which refers to scripture reading or lesson. [32] While some Western scholars believe that the word comes from Syriac, most Muslim authorities have the origin of the word is qara'a itself. [11] Regardless, it became an Arabic term of Muhammad's lifetime. [11] An important meaning of the word is the act of recitation, as reflected in an early Koranic passage: It is enough to collect and recite it (qur'nahu). [33] In other verses, the word refers to an individual passage recited [by Muhammad]. Its liturgical context is seen in a series of passages, for example: So when al-qurʿān is recited, listen to it and keep silent. [34] The word can also assume the meaning of a coded scripture when mentioned with other scriptures, such as the Torah and the Gospel. [35] The term also has closely related synonyms, which are used throughout the Koran. Each synonym has its own distinct meaning, but its use can converge with that of the Koran in certain contexts. These terms include kitāb (book), āyah (sign) and sūrah (scripture); the last two terms also denote units of revelation. In the vast majority of contexts, usually with a defined article (al-), the word is called wa-y (revelation), which was sent down (tanẓīl) at intervals. [36] [37] Other related words include: dhikr (memory), used to refer to the Koran in the sense of a reminder and warning; and wisdom), sometimes referring to the revelation or part of it. [11] [viii] the Quran describes itself as discernment (al-furqān), the mother book (umm guide (huda), wisdom (hikmah), memory (dhikr), and revelation (tanẓīl; something sent down, signifying the descent of an object from a higher place to the lower place). [38] Another term is al-kitāb (The Book), although it is also used in Arabic for other scriptures, would be the Torah and the Gospels. The term mus'haf (written work) is often used to refer to certain Koranic manuscripts, but is also used in the Koran to identify previously disclosed books. [11] History Main article: The history of the Koran Islamic Tradition refers to the fact that Muhammad received his first revelation in Hira Cave during one of his isolated retreats into the mountains. He later received revelations over a 23-year period. According to Hadith's and Muslim history, after Muhammad emigrated to The Medina and formed an independent Muslim community, he ordered many of his comrades to recite the Koran and learn and teach the laws, which were revealed daily. It is related to the fact that some of the Quraysh who were taken prisoner in the Battle of Badr regained their freedom after teaching some of the Muslims to write simply from that time. Thus, a group of Muslims gradually became literate. As originally said, the Koran was recorded on tablets, bones, and broad, flat ends of date palm fringes. Most suras were in use among early Muslims because they are mentioned in numerous sayings by both Sunni and Shiite sources, concerning Muhammad's use of the Koran as a call to Islam, the making of prayer and the way of recitation. However, the Koran did not exist in book form at the time of Muhammad's death in 632. [39] [40] [41] There is an agreement between scholars that Muhammad himself did not write the revelation. [42] Sahih al-Bukhari narrates Muhammad describing revelations as: Sometimes it is (revealed) like the sound of a bell, and Aisha recounted: I saw the prophet being divinely inspired on a very cold day, and I noticed the sweat falling from his forehead (as inspiration ended). [ix] Muhammad's first revelation, according to the Koran, was accompanied by a vision. The agent of revelation is referred to as the strong one in power,[44] the one who became clear to see when he was on the highest horizon. Then he drew close and descended until he was (removed) two bows long or even closer. [40] [45] Islamic studies scientist Welch states in the Encyclopedia of Islam that he believes that graphic descriptions of Muhammad's condition at this time can be considered authentic because he was severely disturbed by these revelations. According to Welch, these crises were seen by those around him as convincing evidence of the superhuman origin of Muhammad's inspirations. However, Muhammad's critics accused him of being a possessed man, a soothsayer or a magician, because his experiences were similar supported by such well-known figures in ancient Arabia. Welch further states that it remains uncertain whether these experiences occurred before or after Muhammad's initial statement of prophecy. [46] Muhammad's first revelation, Surah Alak, later ranked 96th in the Regulations of the Koran, in the current style of writing the Koran describes Muhammad as ummi,[47] which is traditionally interpreted as illiterate, but the significance is more complex. Medieval commentators, would be Al-Tabari argued that the term induced two meanings: first, the inability to read or write in general; secondly, the inexperience or ignorance of previous books or scriptures (but they gave priority to the first meaning). Muhammad's analphabetism was taken as a sign of the authenticity of his prophecy. For example, according to Fakhr al-Din al-Razi, if Muhammad had mastered writing and reading, he would probably have been suspected of studying the books of his ancestors. Some scholars would have Watt prefer the second meaning of his ummi take it to indicate unfamiliarity with previous sacred texts. [40] [48] The last verse of the Koran was revealed on the 18th of Dhu al-Hijjah's Islamic month in 10 A.D., a date corresponding approximately February or March 632. The verse was revealed after the Prophet had finished preaching at Ghadir Khumm. Compilation and Preservation See also: the Sanaa manuscript and the manuscript of the Koran in Birmingham After Muhammad's death in 632, a series of his comrades who knew the Koran by heart were killed at the Battle of Yamama by Musaylimah. The first caliph, Abu Bakr (d. 634), subsequently decided to collect the book in a single volume so that it could be preserved. Zayd ibn Thabit (d. 655) was the person who collected the Koran because he used to write Divine Inspiration for the Apostle of Allah. Thus, a group of scholars, most importantly Zayd, gathered the lyrics and produced a handwritten manuscript of the complete book. The manuscript according to Zayd remained with Abu Bakr until he died. Zayd's reaction to pregnancy and difficulties in collecting the coranic material from scrolls, palm leaf stalks, thin stones (collectively known as suhuf)[49] and from people who knew it by heart is recorded in previous narratives. After Abu Bakr, in 644, Hafsa bint Umar, Muhammad's widow, was in charge of the manuscript until the third caliph, Uthman ibn Affan, requested the standard copy of Hafsa bint Umar in about 650. [50] Around 650, the third caliph Uthman ibn Affan (d. 656) began to notice small differences in the pronunciation of the Koran as Islam expanded beyond the Arabian Peninsula into Persia, the Levant and North Africa. To preserve the sanctity of the text, he ordered Committee headed by Zayd to use Abu Bakr's copy and prepare a standard copy of the Koran. [39] [51] Thus, within 20 years of The Koran was engaged in written form. This text has become the model from which children were made and promulgated in all urban centers of the Muslim world, and other versions are believed to have been destroyed. [39] [52] [53] [54] The current form of the Koran text is accepted by Muslim scientists as the original version compiled by Abu Bakr. [40] [41] [x] the Quran – in Mashhad, Iran – which is said to have been written by Ali According to The Siits, Ali ibn Abi Talib (d. 661) compiled a full version of the Qur'an shortly after Muhammad's death. The order of this text differs from that gathered later during Uthman's era, in that this version was collected in chronological order. Despite this, he made no objection against the standardised Koran and accepted the Koran into circulation. Other personal copies of the Koran may have existed, including the codex of Ibn Mas'ud and Ubay ibn Ka'b, none of which exist today. [11] [39] [56] The Koran most likely existed in written form scattered during Muhammad's lifetime. Several sources indicate that during Muhammad's lifetime a large number of his companions memorized the revelations. The first Islamic reviews and historical sources support the aforementioned understanding of the early development of the Koran. [25] The Koran in its current form is generally considered by academic scientists to record the words spoken by Muhammad, because the search for variants gave no difference in great significance. [57] [page required] Professor Fred Donner of the University of Chicago states that:[58][T]here was a very early attempt to establish a uniform consonant text of the Koran from what was probably a broader and more varied group of related texts in early transmission.... After the creation of this standardized canonical text, the previous authoritative texts were suppressed and all existing manuscripts – despite their many variations – seem to meet up to a point after this standard consonant text has been established. Although most readings of the Variant of the Qur'an Text have ceased to be transmitted, some are still. [59] [60] No critical text was produced on which a scholarly reconstruction of the Koranic text could be based. [xi] Historically, controversies over the content of the Koran have rarely become an issue, although debatecontinues on the subject. [62] [xii] Right page of the Stanford binary manuscript '07. The upper layer is verses 265-271 of surah Bakara. The double layer reveals the additions made on the first text of the Koran and the differences with the Qur'an today. In 1972, in a mosque in the city of Sana'a, Yemen, manuscripts were discovered which later turned out to be the oldest known Koranic text at that time. Sana'a manuscripts contain palimpsests, a manuscript page from which the text was washed to make the parchment reusable again - a practice that was common in ancient due to lack of writing materials. However, the poorly washed-off underlying text (lower scriptio) is still barely visible and is believed to be pre-Uthmanic koranic content, while the text written on top (upper scriptio) is considered to belong to uthmanic time. [63] Studies using radiocarbon dating indicate that the scrolls are dated in the period prior to 671 B.C., with a 99% probability. [64] [65] German scientist Gerd R. Puin has been investigating these fragments of the Koran for years. His research team made 35,000 microfilm photographs of the manuscripts, which he dated to the early 8th century. Puin did not publish his entire work, but noted unconventional verse orders, minor textual variations, and rare spelling styles. He also suggested that some of the scrolls were palimpsests that were reused. Puin believed that this involved an evolving text, as opposed to a fixed one. [66] In 2015, fragments of a very early Quran dating back 1370 years were discovered in the University library of Birmingham, England. According to tests conducted by Oxford University Radiocarbon Accelerator Unit, with a probability of over 95%, the parchment was between 568 and 645. The manuscript is written in the Hijazi script, an early form of written Arabic. [67] This is probably the oldest existing example of the Koran, but the tests allow a number of possible data, it is not possible to say with certainty which of the existing versions is the oldest. [67] The Saudi scientist Saud al-Sarhan expressed doubts about the age of the fragments, as they contain points and chapter separators that are thought to have emerged later. [68] However, Joseph E.B. Lombard of Brandeis University wrote in the Huffington Post in support of data proposed by Birmingham scientists. Lombard notes that the discovery of a Koranic text that can be confirmed by radiocarbon dating as written in the first decades of the Islamic era, while presenting a text substantially in line with the one traditionally accepted, reinforces a growing academic consensus that many Western skeptic and revisionist theories of Koranic origins are now unbearable in the light of empirical findings. , on the other hand, counterpart accounts of Koranic origins in classical Islamic traditions rise well in the light of ongoing scientific discoveries. [69] Meaning in Islam Part of a series of beliefs Islam Unity of God Prophets Revealed Angels Books Resurrection Day Predestination Practices Profession of Faith Prayer Amsgiving Post Pilgrimage Texts-Foundations Quran Sunnah (Hadith, Sirah) Aqidah (creed) Tafsir (exegesis) Fiqh (jurisprudence) Sharia History Timeline Muhammad Ahi al-Bayt Sahabah Rashidun Califate Imamate Spreading Islam Succession of Culture Muhammad and Society Academicism Animal Animals Calendar Children Circumcision Democare Confessions Economics Education Exorcism Feminism Festivals Finance LGBT Madrasa Moral Teachings Mosque Mysticism Philosophy Poetry Politics Prosizing Science Slavery Social Welfare Women Related to Topics Repeal in Islam Apostasy in Islam Criticism of Islam Muhammad Koran Hadith Islam and other religions Islamism Islam and violence terrorism war Islamophobia Jihadism Glossary Islamportalvte Muslims believe the Koran to be God's final revelation for humanity, a work of divine guidance revealed to Muhammad through the angel Gabriel. [19] [70] Worshipped by Muslims who are pious as the saint of saints,[71] whose sound moves some to tears and ecstasy,[72] is the physical symbol of faith, the text being often used as charm on occasions of birth, death, marriage. [citation required] Therefore, It does not have to rest under other books, but always on top of them, you do not have to drink or smoke when it is read aloud, and it must be listened to in silence. It is a talisman against diseases and disasters. [71] [73] Traditionally, great emphasis has been placed on children who memorized the more than 6200 verses of the Koran, those who managed to be honored with the title Hataz. Millions and millions of Muslims refer daily to the Koran to explain their actions and justify their aspirations[xii] and in recent years many consider it the source of scientific knowledge. [75] [76] Revelation in Islamic and Koranic contexts means God's act to an individual, sending a message to a larger number of recipients. The process by which the divine message comes into the heart of a messenger of God is tanẓīl (to send down) or nuzūl (to come down). After telling the Koran, with the new truth (God) we sent him down and with the truth came down. [77] The Koran frequently states in its text that it is divinely ordained. Some verses in the



