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The study quran nasr pdf

English-language edition of the Quran The Study Quran Cover for the first edition.EditorsSeyyed Hossein Nasr, Caner Dagli, Maria Massi Dakake, Joseph Lumbard, Mohammed RustomCountryUnited StatesLanguageEnglishPublisherHarperOnePublication date2015Pages2048 The Study Quran: A New Translation and Commentary is a 2015 English-language edition of the Quran edited by Seyyed Hossein Nasr and published by HarperOne. Caner Dagli, Maria Massi Dakake, and Joseph Lumbard prepared the translation, wrote the commentary, and also served as general editors, and Mohammed Rustom contributed as an assistant editor. Alongside a new English translation and extensive commentary, The Study Quran features numerous essays, maps, and other material. Development The idea of an English-language Quran for scholars and students was originally proposed to Nasr by HarperOne (then HarperSanFrancisco), who wanted Nasr as the editor-in-chief. Nasr initially declined, but after the publisher told him that the book would not happen without him, he felt obligated to lead the project. Nasr had several conditions for the work: firstly, that it would avoid modernistic and fundamentalist interpretations of the Quran, instead favouring a range of traditional interpretations. He also insisted that all the editors would be Muslim. Nasr chose Dagli, Dakake, and Lumbard, all Americans and former students of his, as General Editors. Sections of the translation and commentary were apportioned to the three editors, who worked under the oversight of Nasr and in consultation with each other to preserve the unity of the project. Nasr recruited Rustom as an assistant editor after the translation and essays had been completed.[1] The Study Quran took ten years to complete.[2] Content On The Study Quran's English translation, Nasr writes: We have sought to make use of the full possibilities of the English language without the pretext of wanting to be so up-to-date in word usages that our rendition would soon become out-of-date. We have also sought to be as eloquent as possible, in an effort to reflect something of the inimitable eloquence of Qurānic Arabic.[1] The Study Quran's commentary has references to 41 older commentaries that represent a variety of Islamic perspectives, including Sunni and Shiite sources, and linguistic, philosophical, mystical, and historical commentaries. It is the first edition of the Quran to combine commentaries with disparate and often conflicting interpretations in this way. The source commentaries are traditional rather than contemporary, and are dominated by Medieval works, the most recent commentators are Ibn Ashur and Tabataba'i, who both died in the 20th century. The book also includes 15 essays written on related topics, including "How to Read the Quran", "The Quran as Source of Islamic Law", and "Conquest and Conversion, War and Peace in the Quran". The essay topics were selected by Nasr and written by a variety of contributors. Reception The Study Quran was reviewed in scholarly journals.[3][4][5] Faraz Rabbani called The Study Quran a "deep, rich, valuable study companion for any English-speaker seeking to deepen their understanding and appreciation for the Book of Allah", but warned readers not to "take it as "the final word" or an authoritative reference on matters of theology or law".[6] Appraisal by mainstream American publications focused on The Study Quran's capacity to counter extreme or fundamentalist interpretations of Islam. A report by CNN entitled "Could this Quran curb extremism?" placed the work in the context of the recent Paris attacks, emphasising that the book refutes the extremist interpretations of the Quran by ISIS and other groups.[2] Similarly, an article in The Daily Beast presented The Study Quran as a "challenge" to the ultra-conservative Salafi scholars who "have monopolized English-language Muslim resources".[7] Notes ^ a b Nasr, Hossein (2015). "Introduction". The Study Quran. HarperOne. ^ a b Burke, Daniel (2016). "Could this Quran curb extremism?". CNN. ^ Bruce Fudge. (2018). Study the Quran or The Study Quran? Journal of the American Oriental Society, 138(3), 575-588. Retrieved from ^ Berenike Metzler. (2018). Zeitschrift Der Deutschen Morgenländischen Gesellschaft, 168(2), 500-502. Retrieved from ^ Celene Ibrahim. (2016). Journal of Islamic and Muslim Studies, 1(2), 89-92. doi:10.2979/jims.1.2.08 ^ Rabbani, Faraz (2015). "Do you recommend The Study Quran?". seekershub.org. ^ Zavadski, Katie (2016). "The American Quran Pissing Off the Saudis". The Daily Beast. External link The Study Quran (Google Books Preview) Islam portal Books portal Retrieved from " Um... okay, it's weird that this doesn't have a review yet. Anyways, I'm about 2/3rds of the way through The Study Quran, and so, as someone who's read pretty much every word of that 2/3rds (i.e., as someone who has read more of it than most other folks who've reviewed it thus far) I can say with some confidence that I give it 4 stars. It doesn't get a perfect 5, because in my estimation there are flaws (esp. with the commentary), but comparatively speaking (meaning, as when compared to other W Um... okay, it's weird that this doesn't have a review yet. Anyways, I'm about 2/3rds of the way through The Study Qu'ran, and so, as someone who's read pretty much every word of that 2/3rds (i.e., as someone who has read more of it than most other folks who've reviewed it thus far) I can say with some confidence that I give it 4 stars. It doesn't get a perfect 5, because in my estimation there are flaws (esp. with the commentary), but comparatively speaking (meaning, as when compared to other Western / Anglo materials on Islam, up to and including other English Qu'ran translations and / or commentaries) this is a much needed and much appreciated effort. Where the SQ really shines is, surprisingly, in the supplemental material / background information that it provides vis-a-vis the stories of past Prophets in the Qu'ran. So, e.g., in Surah Yusuf and Surah Maryam (i.e., the chapters that relate the story of Mary and Joseph) the editors provided a plethora of heartbreakingly-beautiful background information in their commentary, -background info which fleshed out the overall narrative that Islam puts forth w/r/t these individuals so well that I actually found tears welling in my eyes. I was that moved. Moving beyond the stories of the Prophets, however, the remaining benefit is to be found sort of scattered, here and there. Some chapter's commentary I enjoyed more than others (e.g., Surah Muhammad [47] had a delightful commentary, even though it wasn't a "story of past Prophets" chapter, per se), and I like the occasional comments the editors provided from non-Qu'ranic exegetes, such as Muhyideen Ibn Arabi (although technically he could be considered a Qu'ranic exegete in a certain sense, even so he's most commonly associated with Islamic mysticism). Here and there, there were some interesting tid-bits relating to the etymology of certain Arabic words being translated, which were insightful. Also, some of the "controversial" verses were adequately dealt with (while others were not... more on that momentarily).There are a few complaints from readers on some other websites which I find rather picayune. For example, a lot of people complained that the translation was "archaic" or in "King James" English. And, I mean, yeah, technically I guess the translation does use "thee" and "thou," -But that's pretty much it. The actual translation doesn't use that many arcane words besides those so it seems to me, if I may be blunt (and just a wee-bit sarcastic), that these nit-picky people are just so dadgum terrified of using their brains even the tiniest little bit that when they saw the first "thee" or "thou" their neurons just shut down completely and they took to the internet to leave their butthurt little comments; i.e. they wanted to show us all how mad they were that an ancient book of purported Divine guidance wasn't translated from the grandiose, poetic paleo-Arabic of the 7th century into a modern Young Adult novel. Point being, if you see this particular complaint regarding the translation choice of the authors, ignore it. Unless you are also a complete moron, in which case you might want to take heed and read something less challenging. Like a picture book. Also, some others complained that the paper / pages that this massive tome was printed upon is too thin. This upsets them because, I assume, they are flummoxed at the notion that they can't turn each page as though they are oblivious, violent gorillas, or that they can't wear their Freddy Kruger glove(s) while perusing this particular Qu'ran. The audacity of the publishers and authors choosing so delicate a vellum! I demand a 7 volume Qu'ran that, in totality, weighs 346 lbs and costs 1,200 U.S. dollars! -Because that's what a super-manly, thick-papared Study Qu'ran would be... so, again, in case you're not picking up my sarcasm, this complaint is otiose nonsense that should be disregarded. The paper thickness is fine, and makes complete sense. Just be a little more scrupulous, is all. There are, however, some valid criticisms that I have. For starters, the well-known complaint that the authors are all Perennialist Muslims... Now, I didn't make as big a deal out of this as a lot of other Muslims have, mainly because this Perennialist stuff is only salient in a few places in the commentary, but still, that said, yes, it's there, and no, I don't agree with it. I think it's pretty obvious that both the Qu'ran and other Islamic Sacred Texts simply won't abide the notion that all religions are equally valid paths to God. -The authors, if they wished to be inclusive, could've cited any number of authorities -even very early ones- that held to the notion that the punishment of Hell in Islam is temporary for all people (but who nevertheless held the view, the authorities in question I mean, that the practitioners of less valid faiths were susceptible to this possible punishment, however temporary it may be, and pending that Islam was presented to them in a holistic and correct fashion while they were free of any psychological defects, e.g., something akin to an amalgam of the views of Ibn Taymiyyah [who held that hell was temporary for all people] and Imam al-Ghazali [who held that Christians who had been indoctrinated against Islam were exempt from following it] et. al...) -this would've at least been "orthodox," in addition to being inclusive. But no. Instead they had to add a bunch of modernist malarkey (just my opinion) about how the Qu'ran actually validates all faiths... a notion that any sensible person would reject after an objective reading of enough Islamic source material. Also, re: the whole Perennialism thing, it's also strangely inconsistent. On the one hand, the commentators state that they only want to present information as it's found in mostly pre-modern commentaries, which is fine, but then they depart from that method when they start commenting on the validity of prior religious dispensations. But then, when it comes to other areas where a more modern view should definitely be included (because, I mean, just because something is "ancient" doesn't mean it's more correct, and just because an interpretation is newer doesn't automatically render it false) -and so verses like 4:34 (i.e., the infamous "beat them" verse) -well, here the authors go out of their way to stick to the "only presenting ancient views" method -which is to say that they basically go out of their way to "prove" that this verse was revealed in order to justify a man striking his wife (and, it should be noted, their "evidence" is an anecdote in the hadith literature that, per my own research, appears to be apocryphal). Although, to be fair w/r/t Q. 4:34, they do elucidate the whole "yes it says *strike* but still, this *striking* was so restricted in Islamic Law so as to render the point moot" argument pretty well. So, eh, 50/50 as far as their commentary on 4:34 is concerned. Likewise with the story about Mariyyah the Copt (see: the commentary of 66:1-5), which, to modern eyes, is going to appear rather salacious, meaning, it's going to make the Prophet (s) look rather bad (at least in the eyes of folk from Western societies who are so far removed from polygynous culture so as to easily misunderstand the anecdote [i.e., that of the whole Mariyyah-Hafsa-Ayesha fiasco] as it's found in the commentary, which will be through no fault of the reader, meaning that the entire story, when just given as though it's historical fact [as it is in TSQ], really just renders everything in a fairly immodest light -at least from the Western viewpoint... and however incorrect and anachronistic this might be on the reader's part is, of course, not the issue)... again, their going with the more traditional commentaries (which in this case have relied on an account that isn't rigorously authenticated) and ignoring other ancient materials that give an alternate (and considerably less salacious) explanation as to why these particular verses were revealed -and this latter story (which Muslims will recognize as "the story of the honey,") -is actually more authenticated than the one TSQ authors chose to emphasize (they only give the "honey" account a passing mention, by contrast)... well, I guess my point here is that I really think a lot more could've been done here to clarify this issue.A final bone of contention: The commentary on those verses regarding "those whom the right hand's possess" (typ. understood -incorrectly, IMO- as "concubines" in English vernacular)... i.e., the commentary on this issue as found in Surah 4 of TSQ... I think, in the age of ISIS, a heck of a lot more should've been done in this portion to establish the fact that such relations had to be consensual, i.e. that Islam in no way justifies "slave rape." In essence, it's my personal opinion that this specific portion was unsatisfactory, given current events.So, from the above criticisms(s), one can see why a more traditional Muslim might be somewhat miffed at the non-ancient Perennialism stuff being in the commentary (however sporadically it shows up... I admit it's not even enough to really complain about, given the overall benefits of TSQ as a whole) -but then, in other places where a more inclusive language is actually needed, they completely forego any newer research or even adequate clarification for the sake of "sticking with the ancient commentators' opinions..." -Like, okay, if that's really what you want to do, fine... but then you need to delete the Perennialist parts of the commentary for the sake of consistency, in that case. You can't have your cake and eat it as well. Pick a lane and stay in it!One other minor complaint that's not really a complaint. If you read TSQ from beginning to end, the commentary repeats itself a lot and becomes a bit redundant. I don't really consider this a "complaint" per se, I guess, more of just highlighting a potential drawback for some readers. However, I understand the utility of this, in that some people will be using TSQ as a reference book moreso than anything else, and thus it's useful to have some of the info repeat in later portions of the commentary, lest someone be unable to find sufficient research-related info due to a piece of data only being available in one place throughout this whole, massive work... I get it, is what I'm saying... but some folks might find this a tad annoying, even if they recognize the utility of it.Now, as regards to my "criticisms" above, obviously, some are more serious than others, but overall I still give TSQ a whopping 4 stars because, man, when this work shines, it shines like the sun! It's informative, moving, fascinating, useful, and overall, quite delightful. It's a great Qu'ran to give to a non-Muslim, even with its flaws, because you can easily clear up any possible misconceptions that might arise from the 4 or 5 "problematic" parts of the commentary. This isn't true of any past translation, IMO. There are some "English" versions of the Qu'ran that I'd put in a garbage can before I put it in the hand of a non-Muslim (see the Hilali-Khan "translation" for example). By contrast, I'd give TSQ freely to anyone and feel that they were in "relatively" good hands, more or less. Which, given the dearth of even remotely acceptable "dawah" materials in English, is a HUGE relief.So, yeah, it has flaws. Most of them have been exaggerated by a few ignorant folk (though some haven't). Overall though, we are indebted to the individuals who labored so hard for God's sake in order to bring us this important first step in the much needed "intellectual" Islamic traditional canon, -a milieu which, until very recently, has been sorely lacking in English. So, again, a big "THANK YOU" to the translators / editors / commentators, and a well-deserved 4 star review here on goodreads, from me to you! ...more

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